BIBLICAL GREEK:

BEGINNING THE ADVENTURE

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[1] The Greek text for some of the exercises, especially early in the grammar, has been simplified for pedagogical reasons.

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1 INTRODUCTION AND LOWER CASE ALPHABET

1.1 INTRODUCTION

1.1.1 Purpose of this Grammar

This grammar exists to help people learn the original language of the New Testament, biblical Greek.[1] In particular, we pray that it will be a useful tool for believers who, because of their location or limited resources, might not otherwise be able to learn the language. For that reason, the copyright statement allows this grammar to be posted on the internet, translated, copied, and/or distributed without compensation to the authors.

1.1.2 Approach of this Grammar

This work includes features similar to most grammars such as the memorization of grammatical rules, verb charts, and vocabulary. Although that kind of memorization is necessary for learning any language, we try to minimize those aspects and emphasize the more enjoyable part: translation of the New Testament. This approach allows you to focus on the most frequent and important aspects of Greek while spending more time reading God's Word. While thus occupied, you will learn inductively items not explained in detail in the grammar.

1.1.3 Keys to Success in Learning Biblical Greek

Learning biblical Greek is an enriching experience, and knowledge of the language provides a valuable tool for studying Scripture and for ministry. Your success, however, depends on desire, discipline, observation of context, humility, and prayer.

Desire means that you want to learn Greek. With that longing, the pursuit will be more enjoyable and successful. Without it, the endeavor will probably be tedious and end in failure.

Discipline means working hard and consistently over an extended period of time to learn Greek. Studying once or twice a week is insufficient for most students to learn the language well. Our recommendation is that you study at least thirty minutes per day. Some of that time will be spent memorizing vocabulary and word forms. Another portion will be spent studying how the words combine to form phrases, clauses, and sentences.[2] Finally, the majority of your time should be spent reading and translating the exercises (sentences from the New Testament). As you advance in Greek, you should dedicate more time to reading the New Testament and less time to memorization. This consistent reading of Scripture will be enjoyable. Moreover, it will help you view Greek more naturally, as a language, thereby improving your understanding the biblical text.

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[1] In this grammar, the terms "New Testament Greek," "Koine Greek," or simply "Greek" will be used as synonyms for "biblical Greek".

[2] The manner in which a language arranges words and phrases to convey meaning is called "syntax". Intermediate level Greek grammars (second year) focus primarily on syntax.

Observation of the context means using the material immediately surrounding the word, phrase, clause, sentence, and paragraph you are reading to help you understand what you are reading. Throughout the grammar, we will identify clues in the context that can be particularly helpful for understanding the text.

Humility means recognizing that learning a language is an ongoing process. As a beginner, be careful not to overstate your knowledge of the language because sometimes more harm can be done by someone who knows a little Greek than by someone who does not know any.

Finally, prayer means asking God for help in your study and use of biblical Greek so that He is glorified and His church is edified.

1.1.4 Reading Direction

Koine Greek is read from left to right and from top to bottom. Any descriptions referencing spatial locations such as "the beginning of the word" are given from the perspective of the Greek reading system.

1.1.5 Word Order

The order of the words is not as important in Greek for determining the meaning of a sentence as it is in some other languages. In Greek, for example, the subject can be the last word of a sentence, and the verb can be the first word of a sentence. As a general rule, a word may be moved to the front of a sentence for emphasis. The reader knows the particular function of a word in a sentence by the different endings attached to that word. Those endings will be discussed later.

1.2 LOWER CASE ALPHABET

Letters	Pronunciation	Name
α	a in f**a**ther	Alpha
β	b in **b**oy	Beta
γ	g in **g**ood[3]	Gamma
δ	d in **d**og	Delta
ε	e in **e**gg	Epsilon
ζ	z in **z**oo or ds in ai**ds**	Zeta
η	ey in th**ey**	Eta
θ	th in **th**in	Theta
ι	i in s**i**t or ee in f**ee**t	Iota
κ	k in **k**ing	Kappa
λ	l in **l**ion	Lambda
μ	m in **m**y	Mu
ν	n in **n**ight	Nu
ξ	x in e**x**it	Xi
ο	o in st**o**p	Omicron
π	p in **p**in	Pi
ρ	r in **r**ed	Rho
σ, ς[4]	s in **s**in	Sigma
τ	t in **t**all	Tau
υ	oo in m**oo**n	Upsilon
φ	ph in **ph**one	Phi
χ	ch in **Ch**rist[5]	Chi
ψ	ps in li**ps**	Psi
ω	o in n**o**	Omega

[3] When gamma (γ) occurs immediately before gamma (γ), kappa (κ), chi (χ), or xi (ξ), the initial gamma (γ) is pronounced as "n."
[4] When sigma (σ) occurs at the end of a word, it is written as ς. Elsewhere it is written as σ.
[5] This sound is closer to "h" in "harpoon." English speakers usually give too much of a "k" sound to this letter.

1.3 VOWELS

1.3.1 Basic Vowels

Biblical Greek has seven vowels (α, ε, η, ι, ο, υ, and ω). The vowels are categorized as "short" or "long". See the following chart.

Short	Pronunciation	Long	Pronunciation
α	a in **a** f**a**ther	α	a in f**a**ther
ε	e in **e**lephant	η	ey in th**ey**
ι	i in s**i**t	ι	ee in f**ee**t
ο	o in n**o**t	ω	o in n**o**
υ	oo in m**oo**n	υ	oo in m**oo**n

Epsilon (ε) and omicron (ο) are always "short." Eta (η) and omega (ω) are always "long." Alpha (α), iota (ι), and upsilon (υ) can be either "short" or "long." For alpha (α) and upsilon (υ), "short" and "long" pronunciations are the same.[6] For iota (ι), the student should listen to the teacher's pronunciation to learn when to pronounce it as long or short.[7]

In addition to pronunciation, the categories of short and long vowels are important with regard to vowel changes and accents. The specifics will be mentioned later.

1.3.2 Proper Diphthongs

Certain combinations of the above vowels result in a single sound when read (as opposed to two distinct sounds). Those combinations are called diphthongs.[8] The primary diphthongs are:[9]

Diphthong	Pronunciation	Diphthong	Pronunciation
αι	ai in **ai**sle	αυ	ow in c**ow**
ει	ei in **ei**ght	ευ	ew in f**ew**
οι	oi in c**oi**n	ου	ου in s**ou**p
υι	we in **we**		

Notice that the second vowel of a diphthong is always iota (ι) or upsilon (υ).

---

[6] Some grammars distinguish minor differences between the sounds of short or long alpha (α) and upsilon (υ). Your teacher may want you to observe those differences in your pronunciation of words.

[7] Modern Greek pronunciation is quite different from the system developed in the 16th century for reading New Testament Greek. In modern Greek, more vowels or diphthongs have the same sounds, making it more difficult to determine spelling from the oral language.

[8] On rare occasions, a diphthong is not pronounced as a single sound but as two distinct sounds. A diaeresis, two dots placed over the second vowel of the diphthong, indicate when that is the case. The word Καϊαφας has a diaeresis and is pronounced Ka- i-a-phas instead of Kai-a-phas.

[9] Other diphthongs exist, such as ωυ and ηυ, but they are rare.

1.3.3 Iota Subscript

Sometimes iota (ι) is written under the long vowels alpha (α), eta (η), or omega (ω) as ᾳ, ῃ, or ῳ. This is called iota subscript. For these cases, only the first vowel (α, η, or ω) of the combination should be pronounced. In later chapters, recognizing the iota subscript will be important for identifying certain forms of words.

1.4 BREATHING MARKS AND ACCENTS

1.4.1 Breathing Marks

Greek has a smooth breathing mark ᾽ and rough breathing mark ῾. One of the two marks will occur on every word beginning with a vowel, diphthong, or rho (ρ). The smooth breathing mark is silent and does not affect the word's pronunciation. The rough breathing mark adds an "h" sound to the beginning of the word. Examples of the two breathing marks are shown below.

Rough Mark	Pronunciation	Smooth Mark	Pronunciation
ἡμεις	hēmeis	ἐγω	ĕgō
Ἱεροσολυμα†	hiĕrosolūma	Ἀββα†	abba
υἱος	huios	αὐτος	autŏs
Υἱος†	huios	Αὐτος	autŏs
ῥημα	rhēmă	-	-
Ῥωμαιος†	rhōmaiŏs	-	-
† The following are capital letters that will be learned next chapter: I: iota Y: upsilon P: rho A: alpha			

As you can see, the breathing mark will be…

- above a single lower case vowel (ἡμεις, ἐγω).
- above the second vowel of a diphthong (υἱος, αὐτος, Υἱος, Αὐτος).
- before an upper case vowel that is not part of a diphthong (Ἱεροσολυμα, Ἀββα).
- above rho (ρ) if it is lower case (ῥημα) or before rho if it is upper case (Ῥωμαιος).

1.4.2 Accents

Accents are marks written over vowels to indicate what syllable to stress when reading.

Accent	Name	Location on word	Example 1	Example 2
´	Acute	Any of the final three syllables	καί	ἔχω
`	Grave	Only on the final syllable[10]	ἀπὸ	ἀδελφὸν
~	Circumflex	Either of last two syllables but only over long vowel or diphthong.	ἡμεῖς	οὗτος

[10] An acute accent that occurs on the final syllable of a word will change to grave when it is immediately followed by another word. When followed by punctuation, the accent remains acute.

1.5 EXERCISES

1.5.1 Practice writing the lower case letters.

α

β

γ

δ

ε

ζ

η

θ

ι

κ

λ

μ

ν

1.5.2 Continue writing the lower case letters.

ξ

ο

π

ρ

σ

τ

υ

φ

χ

ψ

ω

1.5.3 Pronounce the following letters and write their Greek names.

ξ	η	γ	ζ	υ	ρ	ν
π	κ	δ	θ	ο	φ	β
ω	τ	ι	λ	σ	μ	ψ
χ	α	ε	ς			

1.5.4 Pronounce the following diphthongs.

ει	ου	υι	οι	αυ	ευ	αι

1.5.5 Locate the diphthongs in the following words.

καί	αὐτός	ὑμεῖς	εἰμί	αὐτή	Ἰησοῦς	υἱός
εἰς	εἷς	ἀκούω	πνεῦμα	οἶδα	οὐ	εὑρίσκω
οὗτος	δείκνυμι	εὐαγγέλιον	βασιλεία	δαιμόνιον	οἰκία	εἰρήνη

1.5.6 Identify the breathing marks on the following words as either smooth or rough.

ἀλλά	ὁ	αὐτό	ἐγώ	ἡμέρα	ῥαββί	ἔχω
αὐτός	ἡ	ἵνα	ἀπό	ἑαυτοῦ	ὅτι	ὑμεῖς
εἰμί	αὐτή	οἶδα	ἀκούω	οὐ	εἰρήνη	εἷς

1.5.7 Pronounce the following words.

οἶδα	οὐ	εὑρίσκω	οὗτος	καί	αὐτός	Ἰησοῦς
οὕτως	ἰδού	εἰσέρχομαι	οὐρανός	Παῦλος	οὖν	δοῦλος
υἱός	πνεῦμα	δείκνυμι	οἰκία	ἡ	δαιμόνιον	εἰς

1.6 VOCABULARY

The end of each chapter contains a list of vocabulary words. Memorize these words while learning the material for the respective chapter. Vocabulary words that have occurred prior to a given chapter will not be translated in the exercises. All other words except for some proper nouns will be translated in parentheses.

A unique feature of this grammar is the Contextual Vocabulary System. Beginning in chapter 2, each vocabulary word will include a short and rhythmic phrase to aid in memorization. Do not memorize the phrase. Simply read it orally whenever reviewing your vocabulary. While learning the vocabulary, you will learn other aspects of Greek as well!

Article

1. **ὁ, ἡ, τό** — the (masculine, feminine, neuter forms)

Nouns

Each noun below is preceded by the masculine article ὁ (the) and followed by the genitive ending ου. The article and genitive ending will be studied later. For now, memorize the article, noun, and additional ending.

2. **ὁ ἀδελφός**, οῦ — brother
3. **ὁ ἄγγελος**, ου — angel, messenger
4. **ὁ ἄνθρωπος**, ου — man, mankind
5. **ὁ δοῦλος**, ου — servant, slave
6. **ὁ θεός**, οῦ — God, god
7. **ὁ Ἰησοῦς**, οῦ — Jesus[1]
8. **ὁ κόσμος**, ου — world
9. **ὁ κύριος**, ου — Lord, lord
10. **ὁ λόγος**, ου — word, message, Word
11. **ὁ οὐρανός**, οῦ — heaven, sky
12. **ὁ Παῦλος**, ου[†] — Paul
13. **ὁ Πέτρος**, ου[†] — Peter
14. **ὁ υἱός**, οῦ — son
15. **ὁ Χριστός**, οῦ[†] — Christ, Messiah

Conjunctions

16. **δέ**[2] — but, and
17. **γάρ**[3] — for, since, because
18. **καί** — and, also, even, both

Adverb

19. **οὐ (οὐκ, οὐχ, οὐχί)** — no, not

Interjection

20. **ἰδού, ἴδε** — behold

[†] Π is the capital letter of pi (π). X is the capital letter of χ (chi).

---

[1] Unlike English, proper nouns in Greek often have the article. Normally it should be left untranslated.

[2] δέ is a postpositive. Postpositives cannot be the first word of the clause or sentence. Often they are the second word but can occur even farther in the clause or sentence.

[3] γάρ is also a postpositive.

2 UPPER CASE ALPHABET AND SYLLABLES

2.1 UPPER CASE ALPHABET[1]

Upper Case	Lower Case	Pronunciation	Name
Α	**α**	a in f**a**ther	Alpha
Β	**β**	b in **b**oy	Beta
Γ	**γ**	g in **g**ood	Gamma
Δ	**δ**	d in **d**og	Delta
Ε	**ε**	e in **e**gg	Epsilon
Ζ	**ζ**	z in **z**oo or ds in ai**ds**	Zeta
Η	**η**	ey in th**ey**	Eta
Θ	**θ**	th in **th**in	Theta
Ι	**ι**	i in s**i**t or ee in f**ee**t	Iota
Κ	**κ**	k in **k**ing	Kappa
Λ	**λ**	l in **l**ion	Lambda
Μ	**μ**	m in **m**y	Mu
Ν	**ν**	n in **n**ight	Nu
Ξ	**ξ**	x in e**x**it	Xi
Ο	**ο**	o in n**o**t	Omicron
Π	**π**	p in **p**in	Pi
Ρ	**ρ**	r in **r**ed	Rho
Σ	**σ, ς**	s in **s**in	Sigma
Τ	**τ**	t in **t**all	Tau
Υ	**υ**	oo in m**oo**n	Upsilon
Φ	**φ**	ph in **ph**one	Phi
Χ	**χ**	ch in **Ch**rist	Chi
Ψ	**ψ**	ps in li**ps**	Psi
Ω	**ω**	o in n**o**	Omega

[1] For the first three centuries A.D., copies of the New Testament were written only using upper case letters. Additionally, not all the letters looked like they do here. The sigma, for example, was more like a capital C. Most modern editions of the Greek New Testament use upper case letters for the first letter of proper nouns, of words beginning a new sentence, and of words beginning a quotation.

2.2 SYLLABLES

The following syllable rules aid in correct pronunciation of Greek words.

- Every syllable has a single vowel (or diphthong) as in:
  ἀ-φί-**η**-μι γάρ **ἀ**-κού-**ω**

- Single consonants belong with the following vowel (or diphthong), unless that consonant is at the end of a word as in:[2]
  θέ-**λ**ω ἔ-**χ**ω **θ**ε-ός

- Two or more consonants belong with the following vowel (or diphthong) if they can be said together easily as in:
  εὑ-ρί-**σκ**ω **γρ**ά-φω πι-**στ**εύ-ω

- Two or more consonants that cannot be said together easily or that are identical are divided as in:
  ἄ**ν-θρ**ω-πος ἁ-μα**ρ-τ**ί-α ἐ**κ-κ**λη-σί-α

2.3 PUNCTUATION

Most modern editions of the New Testaments use the punctuation listed below.[3]

Mark	Greek Meaning	Use
.	Period	Indicates the end of a sentence
·	Semi-colon	Separates two independent clauses
;	Question Mark	Indicates a question
,	Comma	Indicates a brief pause when reading

2.4 OMITTED VOWEL (ELLIPSIS)

Ellipse is a silent marker ’ that indicates the final vowel of a word has been omitted because the following word begins with a vowel. The ellipse mostly occurs with prepositions.

	Before Omitted Vowel	After Omitted Vowel	Final Result
1.	διὰ αὐτοῦ	δι’ αὐτοῦ	δι’ αὐτοῦ
2.	μετὰ ἡμῶν	μετ’ ἡμῶν	μεθ’ ἡμῶν

[2] There are some exceptions, especially where prepositions are prefixed to verbs (ἀπ-ερ-χο-μαι instead of ἀ-περ-χο-μαι).

[3] Editors of modern editions of the Greek New Testament add the punctuation marks to the text. Those marks are not necessarily present in the ancient manuscripts. When translating the Greek to another language, translation style and the rules of the receptor language will dictate when and what marks to include.

2.5 EXERCISES

2.5.1 Practice writing the upper case letters.

Α

Β

Γ

Δ

Ε

Ζ

Η

Θ

Ι

Κ

Λ

Μ

2.5.2 Continue writing the upper case alphabet.

Ν

Ξ

Ο

Π

Ρ

Σ

Τ

Υ

Φ

Χ

Ψ

Ω

2.5.3 Divide the vocabulary of 1.1 and 2.6 into syllables and practice pronouncing the words.

2.5.4 Divide the following New Testament book names into syllables and practice pronouncing them.

1. ΚΟΡΙΝΘΙΟΥΣ Α, ΤΙΜΟΘΕΟΝ Β, ΜΑΘΘΑΙΟΝ, ΠΕΤΡΟΥ Β

2. ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ, ΜΑΡΚΟΝ, ΙΩΑΝΝΗΝ, ΚΟΡΙΝΘΙΟΥΣ Β

3. ΓΑΛΑΤΑΣ, ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ, ΙΟΥΔΑ, ΕΦΕΣΙΟΥΣ

4. ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α, ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β, ΙΩΑΝΝΟΥ Γ, ΤΙΜΟΘΕΟΝ Α

5. ΤΙΤΟΝ, ΛΟΥΚΑΝ, ΦΙΛΗΜΟΝΑ, ΙΑΚΩΒΟΥ, ΠΕΤΡΟΥ Α

6. ΙΩΑΝΝΟΥ Α, ΚΟΛΟΣΣΑΕΙΣ, ΕΒΡΑΙΟΥΣ, ΙΩΑΝΝΟΥ Β, ΡΩΜΑΙΟΥΣ

2.5.5 Read out loud the following passage from John 1:1·18 three times.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. **2** Οὗτος ἦν
ἐν ἀρχῇ πρὸς τὸν θεόν. **3** Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ
γέγονεν. **4** Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, **5** καὶ τὸ φῶς ἐν τῇ
σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. **6** Ἐγένετο ἄνθρωπος ἀπεσταλμένος
παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. **7** Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ
τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. **8** Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
μαρτυρήσῃ περὶ τοῦ φωτός. **9** Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον
ἐρχόμενον εἰς τὸν κόσμον. **10** Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ
κόσμος αὐτὸν οὐκ ἔγνω. **11** Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. **12**
Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν
εἰς τὸ ὄνομα αὐτοῦ· **13** οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ
θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. **14** Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ
ἐσκήνωσεν ἐν ἡμῖν - καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
πατρός - πλήρης χάριτος καὶ ἀληθείας. **15** Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν
λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός
μου ἦν. **16** Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ
χάριτος. **17** Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ
ἐγένετο. **18** Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ
πατρός, ἐκεῖνος ἐξηγήσατο.

2.6 VOCABULARY

Verbs

If parentheses containing additional letters and an asterisk (βαλ*) follow a verb, memorize that in addition to the verb. Its significance is explained in section 3.2.7.

1. **ἀγαπάω** — I love — John 21:15
   Σίμων Ἰωνᾶ, **ἀγαπᾷς** με πλεῖον τούτων;
   Simon, son of John, **do you love** me more than these?

2. **ἀκούω** — I hear, listen, obey — John 10:27
   Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου **ἀκούει**
   My sheep **hear** my voice.

3. **ἔχω** (σεχ* or ἐχ*) — I have, hold — 1 John 5:12
   Ὁ **ἔχων** τὸν υἱὸν **ἔχει** τὴν ζωήν·
   The one who **has** the Son **has** life;

4. **λαλέω** — I speak, say — John 8:30
   Ταῦτα αὐτοῦ **λαλοῦντος** πολλοὶ ἐπίστευσαν εἰς αὐτόν.
   While he **was speaking** these things, many believed in Him.

5. **λαμβάνω** (λαβ*) — I take, receive — James 4:3
   οὐ **λαμβάνετε**, διότι κακῶς αἰτεῖσθε
   You do not **receive** because you ask with wrong motives.

6. **λέγω** — I say — John 7:50
   Λέγει Νικόδημος πρὸς αὐτούς
   Nicodemus **says** to them

7. **λύω** — I untie, loose, destroy — John 2:19
   Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
   Destroy this temple and in three days I will raise it.

8. **παρακαλέω** — I encourage, exhort, urge — 1 Cor 4:16
   Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.
   Therefore, **I exhort** you, be imitators of me.

9. **πληρόω** — I fill, fulfill — Matt 12:17
   ὅπως **πληρωθῇ** τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου
   that the thing spoken through Isaiah the prophet **might be fulfilled**

10. **ποιέω** — I do, make — John 13:27
    Ὃ **ποιεῖς**, **ποίησον** τάχιον.
    That which **you are doing**, **do** quickly.

Nouns

The feminine definite article "the" (ἡ) precedes each noun. The endings following the nouns (ας and ης) will be studied later. Memorize the article, noun, and additional ending.

11. **ἡ ἁμαρτία**, ας — sin — John 1:29
    ὁ αἴρων τὴν **ἁμαρτίαν** τοῦ κόσμου.
    the one who takes away **the sin** of the world

12. **ἡ γῆ**, ῆς — earth, land — Rev 21:1
    Καὶ εἶδον οὐρανὸν καινὸν καὶ **γῆν** καινήν·
    And I saw a new heaven and a new **earth**;

13. **ἡ ἡμέρα**, ας — day — Matt 4:2
    νηστεύσας **ἡμέρας** τεσσαράκοντα καὶ νύκτας τεσσαράκοντα
    after fasting forty **days** and forty nights

Pronouns

14. **ἐγώ** — I — Acts 9:5
    Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις·
    I am Jesus whom you are persecuting;

15. **σύ** — you (singular) — Acts 9:5
    Ἐγώ εἰμι Ἰησοῦς ὃν **σὺ** διώκεις·
    I am Jesus whom **you** are persecuting;

16. **αὐτός, αὐτή, αὐτό** — he, she, it — Mark 10:12
    ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα **αὐτῆς**
    if a woman, after divorcing **her** husband,

17. **ἡμεῖς** — we — 2 Cor 4:13
    ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·
    We believe; therefore, we also speak;

18. **ὑμεῖς** — you (plural) — John 15:5
    Ἐγώ εἰμι ἡ ἄμπελος, **ὑμεῖς** τὰ κλήματα.
    I am the vine, **you** are the branches.

19. **αὐτοί, αὐταί, αὐτά** — they (masc., fem., neut.) — Matt 5:8
    Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι **αὐτοὶ** τὸν θεὸν ὄψονται.
    Blessed are the pure in heart because **they** will see God.

Preposition

Memorize prepositions exactly as written. For example, memorize "ἐν with the dative means by, in, with, on." Later chapters will explain statements such as "with the dative."

20. **ἐν** with the dative — by, in, with, on — Eph 1:3
    ὁ εὐλογήσας ἡμᾶς **ἐν** πάσῃ εὐλογίᾳ πνευματικῇ **ἐν** τοῖς ἐπουρανίοις **ἐν** Χριστῷ·
    The one who has blessed us **with** every spiritual blessing **in** the heavens **in** Christ;

3 PRESENT ACTIVE INDICATIVE OMEGA VERBS

3.1 SUBJECT PERSONAL PRONOUNS

3.1.1 Definition and Use

A pronoun is a word that takes the place of another noun in a sentence to avoid repetition. Instead of saying "Jesus walked on water, and Jesus raised the dead," the sentence can be phrased: "Jesus walked on water, and He raised the dead." Personal pronouns usually refer to specific people or things. Examples of personal pronouns in English include "I," "you," "he," "she," "it," "we," and "they."

3.1.2 Person and Number

Pronouns have different forms to reflect categories called "person" and "number." Person relates the pronoun to the speaker or writer. Number indicates whether the pronoun refers to one person or thing (singular) or more than one (plural).

Person	Relationship of Pronoun to Speaker	Number	
		Singular	Plural
1st	Pronoun refers to the speaker.	I	we
2nd	Pronoun refers to the person spoken to.	you	you all
3rd	Pronoun refers to the person spoken about.	he/she/it	they

3.1.3 Forms

The following forms are used when the pronoun is the subject of the sentence.[1]

Person	Greek	English
Number: Singular		
1st	ἐγώ	I
2nd	σύ	you
3rd	αὐτός αὐτή αὐτό	he she it
Number: Plural		
1st	ἡμεῖς	we
2nd	ὑμεῖς	you (plural)
3rd	αὐτοί αὐταί αὐτά	they (masculine)[2] they (feminine)[3] they (neuter)

[1] Sections 8.1.5 and 8.1.6 present forms for these pronouns when they are not the subject or predicate nominative.
[2] When αὐτοί refers to a group of people, the group could consist of all males or both males and females.
[3] When αὐταί refers to a group of people, the group consists only of females.

3.2 GRAMMAR OF VERBS: AN OVERVIEW

3.2.1 Introduction

Verbs are words that present an action (I walk, jump, fall) or a state of being (I am happy, I am hungry, I am full).[4] Verbs can be changed into different forms. Those forms and the context in which they occur communicate much information about the verb including tense, voice, mood, person, and number. Consider the verb form "I am watching."

Form	Category	Information Conveyed by the Form
I am watching.	Tense	Action is presented in progress and in present time.
	Voice	Action is performed by the subject (I).
	Mood	A declaration about the action is made.
	Person	The speaker (I; first person) performs the action.
	Number	One person (singular) performs the action.

A different verb form results in different information being conveyed. "I watched," for example, would communicate a different tense. The form "I am watched" would communicate a different voice and so on.[5]

Greek verbs also have various forms that reflect tense, voice, mood, person, and number. Those areas are briefly introduced below.

3.2.2 Tense

In Greek, tense primarily conveys **how** the action or state of the verb is presented by the speaker/writer. A speaker, for example, could use one tense (the imperfect) to emphasize an action **in progress** by saying "**He was running**." In contrast, the speaker could use another tense (the aorist) to describe the same event by saying, "**He ran**." In the second instance, the speaker simply states that the action **occurred** without emphasizing anything else about it. Other tenses present the action in different ways. Specific tenses and how they present actions will be introduced in their respective chapters.

Additionally, tense often communicates **when** an action or state takes place. Whether an action occurs in the past, present, future, etc. may be shown by the particular tense form used, adverbs that modify the verb, and other time indicators in the context. In other words, it is the entire context and not just the tense form that indicates the time of the action.

Finally, tense can be a complicated subject. This grammar presents **simplified** explanations and examples suitable for the purposes of **beginning** Greek. We hope that students, while reading the Greek text, will begin to see the various possibilities involved with tense **in their context**. Additional study on the subject will be important.

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[4] Although stative verbs in English often include multiple words, in Greek they are often one word.

[5] The current point is to emphasize the different forms. Knowing the overall context is, of course, also very important because it provides clues that indicate how a verb is being used. For example, in the sentence "I watch the full moon rise as often as I can," the verb "I watch" is present tense but does not refer to present time.

3.2.3 Voice

Voice relates a verb's grammatical subject to the action (or state) of the verb. In Greek, voice can be active, middle, or passive.

Voice	Relationship of Subject to Action of Verb	Example
Active	The subject performs the action of the verb.	Judas hangs.
Passive	The subject receives the action of the verb.	Judas is hanged.
Middle	The subject performs the action of the verb and also is affected by the action in some way.	Judas hangs himself.

As with tense, the above is a simplification for the purposes of beginning Greek. Further study is necessary to adequately understand the possibilities, especially with the middle voice. For instance, some verbs in the middle voice are often best translated using the active voice because the verbs do not show the subject being affected by the action in some way.

3.2.4 Mood

Mood is a grammatical category that portrays varying degrees of certainty, conditionality, or probability of events in the speaker's (or writer's) statement. In other words, mood is a communicative way of showing the speaker's or writer's "attitude" about what is being said or written. If the intention is to give information, the indicative mood is often used. If the intention is to give an order, the imperative mood is used. If the speaker has uncertainty, the subjunctive mood is used. The following table lists the Greek moods, a very simplified description of each, and basic examples.[6]

Mood	Brief Explanation	Example
Indicative	A declaration or statement	Jesus **walks** to Jerusalem.
Imperative	A command or exhortation	**Walk** to Jerusalem.
Subjunctive	A declaration with varying degrees of certainty, probability, purpose, etc.	Jesus **should walk** to Jerusalem.

The verbal forms studied through chapter 21 are indicative mood. Additional information about the other moods will be given starting in chapter 22.

3.2.5 Person and Number

Person relates the speaker to the verb. Number indicates if the grammatical subject is one person or thing (singular) or more than one (plural).

Person	Relationship of Speaker to Verb	Number	
		Singular	Plural
1st	The speaker is the verb's subject.	I	we
2nd	The person spoken to is the verb's subject.	you	you all
3rd	The person spoken about is the verb's subject.	he/she/it	they

[6] Greek has a fourth mood called the "optative". Since it is very uncommon in the New Testament, it is not here discussed.

3.2.6 Omega and Mi Verbs

Greek has two main groups of verbs: **omega** and **mi**. In Greek dictionaries and vocabulary lists of this grammar, omega verbs have omega (ω) as their final letter and mi verbs have mu-iota (μι) as the final two letters.[7] Consider the following examples.

Omega Verbs	Mi verbs
ἀκούω (I hear)	δίδωμι (I give)
ἔχω (I have, hold)	εἰμί (I am)
ἀγαπάω (I love)	ἵστημι (I stand)
ποιέω (I do)	τίθημι (I put)

Omega verbs can be further divided into two groups: **non-contract** and **contract**. The dictionary form of contract verbs has the letter alpha (α), epsilon (ε), or omicron (ο) immediately before the final omega (ω). Non-contract verbs have any other letter immediately before the final omega (ω).[8]

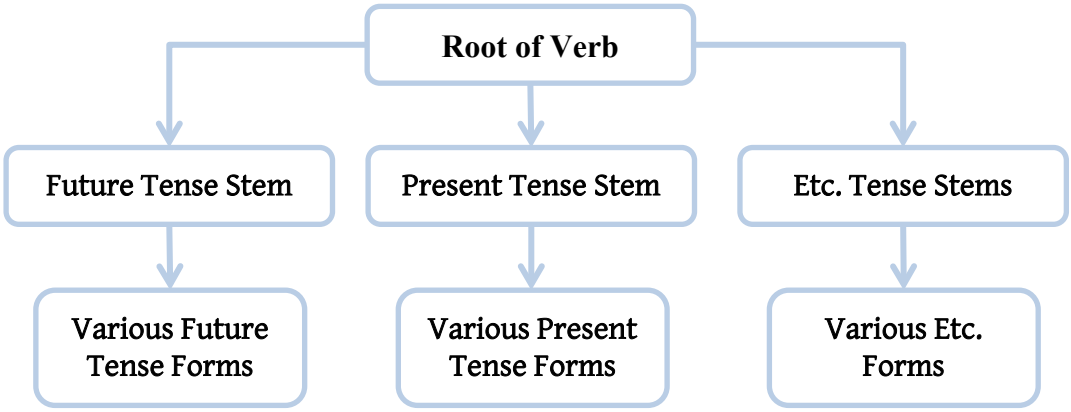
Non-Contract Verbs	Contract Verbs
βάλλω (I throw)	ἀγαπάω (I love)
ἔχω (I have)	ποιέω (I do/make)
λαμβάνω (I take)	πληρόω (I fulfill)

[7] Greek dictionaries and the vocabulary lists of this grammar list most verbs according to the present, active, indicative, 1st person, singular form (I love, jump, run). This is called the dictionary form. In chapter 14, you will learn that some omega verbs have a dictionary form that ends in ομαι instead of omega (ω).

[8] No dictionary forms of contract verbs actually occur in the New Testament (ἀγαπάω, ποιέω, πληρόω). In the New Testament, the final two vowels (ω and α, ε, or ο) are always combined resulting in ῶ (ἀγαπῶ, ποιῶ, and πληρῶ).

3.2.7 Verbal Roots and Tense Stems (An important section)

The **root**, which is identified in this grammar by an asterisk (*), is the most basic part of a Greek verb. From the root, various **tense stems** such as the present tense stem, future tense stem, aorist tense stem, etc. are derived. Tense stems are identified in this grammar by a dash (-). Suffixes (letters added to the end of a word) and/or prefixes (letters added to the beginning of a word) are attached to the tense stem to create various verbal forms for that tense. The following diagram displays this basic concept.



The following table displays several examples of roots and their tense stems. For simplicity, prefixes and suffixes that are used to create the various forms are not included.

Dictionary Form	Root	Tense Stems			
		Present	Future	Aorist	Etc.
λύω	λυ*	λυ-	λυ-	λυ-	Etc.
εὑρίσκω	εὑρ*	εὑρίσκ-	εὑρ-	εὑρ-	
λαμβάνω	λαβ*	λαμβαν-	λημβ-	λαβ-	

With this or any other grammar, you will memorize the dictionary form of many verbs. This means you also will know the present tense stem for those verbs because the dictionary form is formed with that stem.[9] However, as seen above, the present tense stem is not always identical to the root or the other tense stems. In those instances, it can be difficult to determine the verb's dictionary form and, consequently, its meaning. **This difficulty is overcome by learning the root and tense stems of certain verbs.**

How will you know which roots and/or stems to memorize? In the vocabulary lists, the roots to memorize appear in parentheses next to the respective verb. Stems to memorize are listed in the chapter for the respective tense. You should take the time to learn them well because there are not that many and they are very important for your success with Greek.

[9] Simply remove omega (ω) or mu-iota (μι) from the dictionary form to find the present stem.

3.3 GRAMMAR OF PRESENT ACTIVE INDICATIVE VERBS

3.3.1 Present Tense

In many contexts, a verb in the present tense portrays an action (or state) as in progress. Often that action (or state) occurs at the present time from the perspective of the speaker/writer. The present tense is similar to a video showing an event as opposed to a still picture of the same event. The following table provides a summary of this information.

Tense	Example	How Action Presented	When Action Occurs†
Present	He is running.	In progress or continuing	Present time
† The time is with respect to the speaker or writer.			

The above explanation is a simplification for the purposes of beginning Greek. There are other uses of the Greek present tense in terms of how the action is presented and when the action takes place.[10] These will be learned as you progress in Greek. Context is always the best guide for understanding a particular usage of the present tense.

3.3.2 Overview of the Present Active Indicative Omega Verb Parts

λύω

λυ	ο	-
Present Tense Stem	**Connecting Vowel**	**Active Ending (1s)**

Root: λυ*

[10] For example, an author may use the present tense for an action that occurred in the past to give that action a vivid or present feel to it as if it were happening now. A present tense form may also be used to describe something that is still future in time. For now, all present tense forms will be used and translated as present time from the speaker's perspective.

3.3.3 Chart of Endings: Present Active Indicative Emphasized

The verb endings are divided into two sets: primary and secondary. Each set has endings for active and middle/passive voice. Present tense verbs use the primary endings. Those endings are attached to the present stem of omega verbs using connecting vowels. Learn the "Separate" and "Combined" endings shown below.

P/N†	C.V. ††	Primary Endings	
		Separate	Combined
Active Voice			
1s	ο	-	**ω**†††
2s	ε	ς	**εις**††††
3s	ε	ι	**ει**
1p	ο	μεν	**ομεν**
2p	ε	τε	**ετε**
3p	ο	νσι(ν)	**ουσι(ν)**‡

† Person and number
†† Connecting vowel
††† Omicron (ο) lengthens to omega (ω).
†††† ε + ς → εις
‡ ο + νσι(ν) → ουσι(ν)

The nu in parenthesis (ν) is called a "movable nu." The nu (ν) is present: 1) if the verb occurs at the end of a sentence or 2) if the verb is followed by a word beginning with a consonant. Otherwise, the nu (ν) is omitted.

3.3.4 Present Tense Stem of Omega Verbs

For omega verbs, the present tense stem is obtained by removing the final omega (ω) from the dictionary form. Since many verbs have present tense stems and roots that are identical, extra memorization is not required. Examples of this type are shown below.

Examples where extra memorization of the root is unnecessary

Dictionary Form	Root	Present Stem	Present Form (1s)	Translation
λύω	λυ*	λυ-	λύω	I destroy
ἀγαπάω	ἀγαπα*	ἀγαπα-	ἀγαπῶ†	I love
ἀκούω	ἀκου*	ἀκου-	ἀκούω	I hear
λαλέω	λαλε*	λαλε-	λαλῶ†	I speak
πληρόω	πληρο*	πληρο-	πληρῶ†	I fulfill

† Contract verbs. See section 3.5 for vowel contraction table.

Other verbs have present tense stems that are different from the respective roots. Memorize these roots. Knowing them will be extremely important when we study the other tenses. Examples of this type are shown below.

Examples where roots should be memorized

Dictionary Form	Root	Present Stem	Present Form (1s)	Translation
ἔχω	σεχ* or ἐχ*	ἐχ-	ἔχω	I have, hold
λαμβάνω	λαβ*	λαμβαν-	λαμβάνω	I take, receive
In the vocabulary lists, a root is listed in parentheses if it is significantly different from the present tense stem. Learn those roots well.				

3.4 OMEGA VERBS: PRESENT ACTIVE INDICATIVE

Memorize the forms of λύω.

Person	Subject Pronoun	Stem	Vowel	Ending	Form	Translation
Number: Singular						
1st	ἐγώ (I)	λυ-	ο	-	λύ**ω**	I untie I am untying
2nd	σύ (you)		ε	ς	λύ**εις**	you untie you are untying
3rd	αὐτός (he) αὐτή (she) αὐτό (it)		ε	ι	λύ**ει**	he/she/it unties he/she/it is untying
Number: Plural						
1st	ἡμεῖς (we)	λυ-	ο	μεν	λύ**ομεν**	we untie we are untying
2nd	ὑμεῖς (you pl)		ε	τε	λύ**ετε**	you (pl) untie you (pl) are untying
3rd	αὐτοί (they masc.) αὐταί (they fem.) αὐτά (they neut.)		ο	νσι(ν) †	λύ**ουσι(ν)** †	they untie they are untying
† Moveable nu (ν). See section 3.3.3.						

In a Greek sentence, the subject pronouns do not have to be explicitly stated. This is because the verb endings identify the person (1st, 2nd, or 3rd) and number (singular or plural) of the verb. Consequently, the presence of a subject personal pronoun sometimes indicates that the speaker is emphasizing the subject.

3.5 CONTRACT VERBS: PRESENT ACTIVE INDICATIVE

These verbs use the same primary active endings as omega verbs (ω, εις, ει, ομεν, ετε, and ουσι(ν)). However, those endings interact with the contract vowels alpha (α), epsilon (ε), and omicron (ο) resulting in new vowel combinations.[11] The forms are shown in the following table. Focus on recognition of the endings, especially on the alpha (α) and epsilon (ε) verbs, not memorization.[12]

Person	**Subject Pronoun**	**non-contract**	**ε contract**	**α contract**	**ο contract**
		λυ- (untie)	ποιε- (do/make)	ἀγαπα- (love)	πληρο- (fulfill, fill)
Number: Singular					
1st	ἐγώ (I)	λύω	ποι**ῶ**	ἀγαπ**ῶ**	πληρ**ῶ**
2nd	σύ (you)	λύεις	ποι**εῖς**	ἀγαπ**ᾷς**	πληρ**οῖς**
3rd	αὐτός (he) αὐτή (she) αὐτό (it)	λύει	ποι**εῖ**	ἀγαπ**ᾷ**	πληρ**οῖ**
Number: Plural					
1st	ἡμεῖς (we)	λύομεν	ποι**οῦμεν**	ἀγαπ**ῶμεν**	πληρ**οῦμεν**
2nd	ὑμεῖς (you all)	λύετε	ποι**εῖτε**	ἀγαπ**ᾶτε**	πληρ**οῦτε**
3rd	αὐτοί (they masculine) αὐταί (they feminine) αὐτά (they neuter)	λύουσι(ν)	ποι**οῦσι(ν)**	ἀγαπ**ῶσι(ν)**	πληρ**οῦσι(ν)**

The following table summarizes the most common vowel changes from above. Learning these changes will be helpful in understanding these and other forms of contract verbs.

1st Vowel	**+**	**2nd Vowel**	**=**	**Combination**
α ε ο	+	ω	=	ω
ε ο	+	ο	=	ου
ο	+	ε	=	ου
ε	+	ε	=	ει
α	+	ε	=	α
α	+	ο	=	ω

[11] If a contracted vowel has an accent, it will always be a circumflex because two vowel syllables have been combined into one. The result is always a long vowel or a diphthong.

[12] For contract verbs in the present active indicative, the great majority of occurrences are epsilon (ε), some are alpha (α), and the minority are omicron (ο). Prioritize your study time accordingly.

3.6 EXERCISES

Read the following sentences out loud and then translate them. Also, for the first 30 exercises, "parse" every verb. Parse means to write the tense, voice, mood, person, number, dictionary form, and meaning of each verb. Always write those elements in that order. Using that order consistently will help with learning.

1. Ἐγὼ ἀγαπῶ καὶ ὁ ἀδελφὸς ἀγαπᾷ.
2. Ὑμεῖς λαμβάνετε.
3. Σὺ λύεις.
4. Αὐτὸ λαμβάνει.
5. Αὐτοὶ ἀκούουσιν καὶ λαλοῦσιν.
6. Ὁ Χριστὸς ἔχει.
7. Ἡμεῖς λαλοῦμεν καὶ ὁ Ἰησοῦς λαμβάνει.
8. Ὁ υἱὸς καὶ σὺ ποιοῦσιν.
9. Ὁ θεὸς λέγει ἐν τῷ (the) λόγῳ καὶ ποιεῖ καὶ ἀγαπᾷ.
10. Ἐγὼ παρακαλῶ.
11. Αὐτὸς ἔχει καὶ πληροῦτε.
12. Αὐταὶ ἀκούουσι.
13. Ἄνθρωπος ἀγαπᾷ.
14. Ἰησοῦς ἀκούει.
15. Ὁ Πέτρος καὶ ὁ ἀδελφὸς λέγουσι.
16. Αὐτὴ λαμβάνει.
17. Ὑμεῖς ποιεῖτε.
18. Ποιεῖ ὁ κύριος.
19. Σὺ λέγεις.
20. Ἐγὼ ἀκούω.
21. Ὁ Χριστὸς λαλεῖ.
22. Ἡμεῖς λύομεν καὶ ἔχεις.

23. Ἄνθρωπος ποιεῖ.

24. Αὐτὸς ζᾷ καὶ ὁ υἱὸς ἔχει.

25. Ἡ γῆ λαμβάνει.

26. ἔχουσιν αὐταὶ.

27. Ἀγαπῶμεν ἐν θεῷ.

28. Ἀκούεις.

29. Λέγετε καὶ παρακαλοῦτε.

30. Λαλεῖτε.

31. … ἔχομεν … Ἀβραάμ (Abraham)· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 3:9)

32. …ὁ ἀδελφός σου (of you) ἔχει…

33. ἐγὼ δὲ λέγω ὑμῖν (to you all)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:28)

34. Καὶ λέγει αὐτῷ (to him) ὁ Ἰησοῦς…

35. …ἐξουσίαν (authority) ἔχει ὁ υἱὸς τοῦ ἀνθρώπου (of man)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:6)

36. …καὶ λέγει αὐτοῖς (to them) ὁ Ἰησοῦς…

37. ὑμεῖς δὲ λέγετε… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 15:5)

38. …ὁ κύριος αὐτοῦ (of him) λέγει αὐτῷ (to him)…

39. …οὐ βλέπετε; (ΚΑΤΑ ΜΑΡΚΟΝ 8:18)

40. …ὁ Πέτρος λέγει αὐτῷ (to him), Σὺ εἶ (are) ὁ Χριστός.

41. …ὁ Πέτρος λέγει τῷ Ἰησοῦ (to Jesus)… (ΚΑΤΑ ΜΑΡΚΟΝ 9:5)

42. …καὶ οὐ ποιεῖτε ἃ (the things) λέγω;

43. …καὶ οὐ λαμβάνεις… (ΚΑΤΑ ΛΟΥΚΑΝ 20:21)

44. λέγει αὐτῇ (to her) ὁ Ἰησοῦς…

45. Οὐκ ἔχω ἄνδρα (a husband). (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:17)

46. …καὶ ὑμεῖς λέγετε…

47. …ὁ υἱὸς ὁμοίως (likewise) ποιεῖ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:19)

48. …ὑμεῖς οὐκ ἀκούετε…

49. …ὁ θεὸς οὐκ ἀκούει… (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:31)

50. Ἡμεῖς νόμον (a law) ἔχομεν…

51. …ἀγαπᾷ ὁ θεός. (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 9:7)

52. …ἐγὼ Παῦλος παρακαλῶ ὑμᾶς (you)…

53. …ἐγὼ Παῦλος λέγω ὑμῖν (to you)… (ΠΡΟΣ ΓΑΛΑΤΑΣ 5:2)

54. …ἄνθρωποι (men) λαμβάνουσιν·

55. …καὶ οὐ λαμβάνετε… (ΙΑΚΩΒΟΥ 4:3)

3.7 VOCABULARY

Verbs

1. **ἀποδίδωμι** (ἀπο + δο*) I render, reward, pay back Rom 2:6
   ὃς **ἀποδώσει** ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·
   who **will pay back** to each according to his works

2. **ἀνίστημι** (ἀνα + στα*) raise, arise John 6:44
   καὶ ἐγὼ **ἀναστήσω** αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
   and **I will raise** him in the last day

3. **ἀφίημι** (ἀπο +ἑ*) I leave, let go, forgive Matt 9:2
   ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
   Your sins **are forgiven**.

4. **βάλλω** (βαλ*) I throw, cast Mark 2:22
   οὐδεὶς **βάλλει** οἶνον νέον εἰς ἀσκοὺς παλαιούς·
   No one **puts** fresh wine in old wineskins.

5. **βλέπω** I see Luke 10:23
   Μακάριοι οἱ ὀφθαλμοὶ οἱ **βλέποντες** ἃ **βλέπετε**.
   Blessed are the eyes that **see** the things which **you see**.

6. **δείκνυμι** I show Matt 4:8
   δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου
   he showed to him all the kingdoms of the world

7. **δίδωμι** (δο*) I give John 10:28
   κἀγὼ ζωὴν αἰώνιον **δίδωμι** αὐτοῖς·
   And **I give** eternal life to them.

8. **εἰμί** (εσ*) I am Rev 1:8
   Ἐγώ **εἰμι** τὸ Ἄλφα καὶ τὸ Ὦ
   I am the Alpha and the Omega.

9. **ἐπιτίθημι** (ἐπι + θε*) I lay on, place
   a. Χεῖρας ταχέως μηδενὶ **ἐπιτίθει** 1 Tim 5:22
      Lay hands on no one hastily
   b. **ἐπέθηκαν** αὐτῷ τὸν σταυρόν Luke 23:26
      they laid the cross on him

10. **ζάω** I live John 6:51
    Ἐγώ εἰμι ὁ ἄρτος ὁ **ζῶν**
    I am the **living** bread.

11. **ἵστημι** (στα*) I stand Rev 3:20
    Ἰδού, **ἕστηκα** ἐπὶ τὴν θύραν καὶ κρούω·
    Look, **I stand** at the door and knock

12. **μέλλω** I am about to John 12:33
    σημαίνων ποίῳ θανάτῳ **ἔμελλεν** ἀποθνῄσκειν.
    signifying by what sort of death **he was about** to die

13. **παραδίδωμι** (παρα + δο*) I deliver, betray, hand over 1 Cor 15:24
    ὅταν **παραδῷ** τὴν βασιλείαν τῷ θεῷ καὶ πατρί
    when **He delivers** the kingdom to God and Father

14. **παρίστημι** (παρα + στα*) I present, stand before Acts 27:24
    Καίσαρί σε δεῖ **παραστῆναι**·
    it is necessary that you **stand before** Caesar

15. **πιστεύω** I believe, have faith 2 Cor 4:13
    ἡμεῖς **πιστεύομεν**, διὸ καὶ λαλοῦμεν·
    We believe; therefore, we also speak.

16. **τίθημι** (θε*) I place, put, set 1 Pet 2:6
    Ἰδού, **τίθημι** ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτόν
    Behold, **I place** in Zion a chosen cornerstone.

Nouns

The neuter definite article τό (the) precedes each noun. The ending following the nouns (ου) will be studied later. Memorize the article, noun, and additional ending.

17. **τὸ ἔργον**, ου work, deed John 6:29
    Τοῦτό ἐστιν τὸ **ἔργον** τοῦ θεοῦ
    This is the **work** of God.

18. **τὸ εὐαγγέλιον**, ου gospel, good news Rom 1:16
    Οὐ γὰρ ἐπαισχύνομαι τὸ **εὐαγγέλιον**
    for I am not ashamed of the **gospel**

19. **τὸ ἱερόν**, οῦ temple Acts 5:42
    ἐν τῷ **ἱερῷ** καὶ κατ' οἶκον, οὐκ ἐπαύοντο διδάσκοντες
    in the **temple** and house by house they did not cease teaching

Prepositions

20. **εἰς** with accusative in, into Matt 8:23
    Καὶ ἐμβάντι αὐτῷ **εἰς** τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
    And when he had gotten **into** the boat, his disciples followed him.

4 PRESENT ACTIVE INDICATIVE MI VERBS

4.1 GRAMMAR OF MI VERBS

4.1.1 Mi and Omega Verbs

As mentioned, Greek has two main groups of verbs: **omega** and **mi**. In Greek dictionaries and vocabulary lists of this grammar, the final letter of omega verbs is omega (ω), and the last two letters of mi verbs are mu-iota (μι).[1] Consider the following examples.

Omega Verbs	Mi verbs
ἀκούω (I hear)	δίδωμι (I give)
ἔχω (I have)	εἰμί (I am)
ἀγαπάω (I love)	ἵστημι (I stand)
ποιέω (I do)	τίθημι (I put)

4.1.2 Meaning of Forms

The discussions in sections 3.2.1 through 3.2.7 and section 3.3.1 also apply to mi verbs.

4.1.3 Overview of the Present Active Indicative Mi Verb Parts

[1] Later you will learn that the dictionary form of some omega verbs ends in ομαι.

4.1.4 Present Active Indicative Endings of Mi Verbs

Unlike omega verbs, mi verbs do not normally use connecting vowels. The mi endings are attached directly to the tense stem, which sometimes results in a lengthening of the final stem vowel. Also, some of the mi endings are different from the respective omega endings. Despite these differences, many similarities remain.

P/N	Active Endings	
	Omega (ω)	**Mi (μι)**
Number: Singular		
1s	ω	μι
2s	εις	ς
3s	ει	σι(ν)
Number: Plural		
1p	ομεν	μεν
2p	ετε	τε
3p	ουσι(ν)	ασι(ν)

4.1.5 Present Tense Stem of Mi Verbs

Since the present tense stems of mi verbs are very different from the respective roots, it is important to memorize the roots and understand how the roots transform into the present tense stem. Although the process is not complicated, success with mi verbs depends largely on those two points. Consider the following example.[2]

Formation of the Present Tense Stem of Mi Verb δίδωμι

Step	Explanation	Result
1	Begin with the root.	δο*
2	Duplicate the root's first letter.	**δ**δο
3	Insert iota between the duplicated letters. (Present tense stem)	δ**ι**δο-
4	Attach the ending. (First person singular is used here.)	διδο**μι**
5	The stem vowel may lengthen. (ο → ω).	διδ**ω**μι

[2] These steps do not describe a historical development of a process. They are simply for identification purposes.

The above steps vary slightly with some mi verbs because of pronunciation issues. Consider two new examples compared with δίδωμι.

Formation of the Present Tense Stems of Mi Verbs δίδωμι, τίθημι, and ἵστημι

1.	2.	3a.	3b.	4.	5.
Root	**Duplication**	**Iota**	**Spelling Change**	**Ending**	**Vowel Lengthening**[†]
δο*	**δ**δο-	δ**ι**δο-	διδο-	διδο**μι**	δίδ**ω**μι
θε*	**θ**θε-	θ**ι**θε-	**τ**ιθε-[††]	τιθε**μι**	τίθ**η**μι
στα*	**σ**στα-	σ**ι**στα-	**ἱ**στα-[†††]	ἱστα**μι**	ἵστ**η**μι

† With plural endings, this vowel lengthening often does not occur.
†† Theta (θ) becomes tau (τ).
††† Sigma (σ) here becomes a rough breathing mark (ʽ).[3]

Some mi verbs, such as ἀποδίδωμι, have been formed by adding a preposition (ἀπό) to the beginning of the basic verb (δο*). In these cases, the duplication with iota (ι) precedes the basic verb, not the initial preposition. The following table provides examples of that process.

Formation of the Present Tense Stem of Mi Verbs with Initial Preposition

1.	2.	3a.	3b.	4.	5.
Root	**Duplication**	**Iota**	**Spelling Change**	**Ending**	**Vowel Lengthening**
ἀπο+**δο***	ἀπο+**δ**δο-	ἀπο+δ**ι**δο-	ἀποδιδο-	ἀποδιδο**μι**	ἀποδίδ**ω**μι
παρα+**δο***	παρα+**δ**δο-	παρα+δ**ι**δο-	παραδιδο-	παραδιδο**μι**	παραδίδ**ω**μι
ἀνα+**στα***	ἀνα+**σ**στα-	ἀνα+σ**ι**στα-	ἀν**ι**στα-[†]	ἀνιστα**μι**	ἀνίστη**μι**
παρα+**στα***	παρα+**σ**στα-	παρα+σ**ι**στα-	παρ**ι**στα-	παριστα**μι**	παρίστη**μι**
ἐπι+**θε***	ἐπι+**θ**θε-	ἐπι+θ**ι**θε-	ἐπιτ**ι**θε-	ἐπιτιθε**μι**	ἐπιτίθ**η**μι
ἀπο+**ἑ***	ἀπο+**ʽ**ἑ-[††]	ἀπο+**ἱ**ἑ-	ἀ**φι**ε-[†††]	ἀφιε**μι**	ἀφί**η**μι

† The sigma (σ) drops out because it is between two vowels; alpha (α) is omitted.
†† The duplicated letter is the rough breathing mark (ʽ).
††† Omicron (ο) is omitted; the rough breathing mark (ʽ) changes pi (π) to phi (φ).

The goal is not for the student to reproduce perfectly the above tables. The goal is for the student to identify the markings of this process and understand their meaning. The key markings are the duplication of the root's first letter and iota (ι) insertion. **If those markings are present, the present tense stem is being used. If absent, one of the other tense stems is being used.** In other words, the other tense stems of mi verbs only include the root (δο*, θε*, στα*, etc.). They do not include the duplication with iota (**δι**δο, **τι**θε, **ἱ**στα, etc.). If you learn to associate the mi verb's root with the dictionary form, identifying mi verb forms will be much easier.

[3] This kind of change is common in Greek. English has a similar phenomenon where "semi" and "hemi" both mean "half."

4.2 MI VERBS: PRESENT ACTIVE INDICATIVE

The following chart shows four common mi verb patterns. Memorization of each pattern is not the goal. Learn to recognize the present tense stem and the endings.[4]

Person	Subject Pronoun	Mi Ending	Verbal Root			
			δο*	στα*	θε*	απο+ἑ*
			Present Tense Stem			
			διδο- (give)	ἱστα- (set)	τιθε- (put)	ἀφιε- (leave)
Number: Singular						
1st	ἐγώ (I)	μι	δίδω**μι**	ἵστη**μι**	τίθη**μι**	ἀφίη**μι**
2nd	σύ (you)	ς	δίδω**ς**	ἵστη**ς**	τίθη**ς**	ἀφεῖ**ς**
3rd	αὐτός (he) αὐτή (she) αὐτό (it)	σι(ν)	δίδω**σι(ν)**	ἵστη**σι(ν)**	τίθη**σι(ν)**	ἀφίη**σι(ν)**
Number: Plural						
1st	ἡμεῖς (we)	μεν	δίδο**μεν**	ἵστα**μεν**	τίθε**μεν**	ἀφί**ομεν**
2nd	ὑμεῖς (you all)	τε	δίδο**τε**	ἵστα**τε**	τίθε**τε**	ἀφί**ετε**
3rd	αὐτοί (they masc.) αὐταί (they fem.) αὐτά (they neut.)	ασι(ν)	διδό**ασι(ν)**	ἱστ**ᾶσι(ν)**	τιθέ**ασι(ν)**	ἀφί**ουσι(ν)**

4.3 εἰμί: PRESENT ACTIVE INDICATIVE

The verb εἰμί is presented separately from the other mi verbs because the duplication with iota is not always obvious and because a few of the endings differ. **Since εἰμί is very common, memorization of its forms is necessary.**

Person	Subject Pronoun	Verb	Translation
Number: Singular			
1st	ἐγώ (I)	εἰμί	I am
2nd	σύ (you)	εἶ	you are
3rd	αὐτός (he) αὐτή (she) αὐτό (it)	ἐστί(ν)	he is she is it is
Number: Plural			
1st	ἡμεῖς (we)	ἐσμέν	we are
2nd	ὑμεῖς (you all)	ἐστέ	you (plural) are
3rd	αὐτοί (they masc.) αὐταί (they fem.) αὐτά (they neut.)	εἰσί(ν)	they are

[4] The first and third person singular endings are the most common.

4.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse (write the tense, voice, mood, person, number, dictionary form, and meaning of) every verb.

In the following sentences, you will notice that when the dictionary form of a noun occurs it is usually the subject of the sentence. By changing the end of a noun to nu (ν), it can function as the direct object of the verb (it receives the action of the verb).

Example: Ἐγὼ πιστεύω τὸν λόγον.
I believe the word.

Explanation: ἐγώ is the subject because 1) it is a subject personal pronoun and 2) πιστεύω has the 1s ending for "I."

ὁ λόγος has changed to τὸν λόγον because "the word" is what is believed. It is the object of the verb πιστεύω.

1. Σὺ εἶ ὁ ἄνθρωπος.
2. Αὐτὸς ἐστὶν ὁ ἀδελφός.
3. Ἐγὼ λαμβάνω καὶ ὑμεῖς δίδοτε.
4. Ἡμεῖς ἐσμεν.
5. Ἀποδίδωμι τετραπλοῖν (fourfold).
6. Ὁ ἀδελφὸς δείκνυσιν τὸν κόσμον.
7. Θεὸς ἀγαπᾷ τὸν κόσμον.
8. Ἐγὼ πιστεύω τὸν λόγον.
9. Αὐτοὶ ἀγαπῶσιν τὸ ἔργον.
10. Παιδεία (discipline) δὲ[1] ἀποδίδωσιν καρπὸν εἰρηνικόν (peaceful fruit).
11. Ὁ κύριος ἀφίησιν πάσαν (all) ἁμαρτίαν.
12. Ἰησοῦς βλέπει τὸ ἱερὸν καὶ ἀγαπᾷ αὐτό (it).
13. Ἡμεῖς βλέπομεν καὶ ἵστημι.
14. Αὐταὶ ἐπιτιθέασιν τὸ εὐαγγέλιον ἐν τῇ γῇ (the earth).

[1] The word δέ is postpositive. It will never be the first word of the clause but should normally be translated in English as the first word.

15. Ὑμεῖς βάλλετε τὸν υἱὸν.

16. Σὺ οὐ ποιεῖς ἔργον ἐν τῷ σαββάτῳ (the Sabbath).

17. Ἡ ἡμέρα ἀνίστησιν.

18. Ὁ υἱός ἐστιν ἄνθρωπος.

19. Ἡμεῖς ἀνίσταμεν εἰς οὐρανόν.

20. Ὁ ἀδελφὸς βλέπει τὸν υἱόν.

21. Οὐ ζῶμεν γὰρ ἐν οὐρανῷ.

22. Παριστάνετε τὸν λόγον εἰς τὸν κόσμον.

23. Σὺ εἶ ὁ υἱός μου (my)… (ΚΑΤΑ ΜΑΡΚΟΝ 1:11)

24. …ὁ Χριστὸς υἱός ἐστιν Δαυίδ (of David)…

25. …ὁ ἄγγελος εἶπεν (said) αὐτῷ (to him), Ἐγώ εἰμι Γαβριὴλ… (ΚΑΤΑ ΛΟΥΚΑΝ 1:19)

26. …αὐτὸς ἐγώ εἰμι·

27. Οὐκ εἰμὶ ἐγὼ ὁ Χριστός. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:20)

28. …⌜ βλέπει ⌝ τὸν Ἰησοῦν…

29. Λέγει αὐτῷ (to him) ὁ Ἰησοῦς, …ὁ υἱός σου (your) ζῇ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:50)

30. …δείκνυσιν αὐτῷ (to Him) ἃ (what things) αὐτὸς ποιεῖ·

31. …Ἰησοῦς οὐκ ἔστιν ἐκεῖ (there)… (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:24)

32. Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ (of God);

33. Εἰρήνην (peace) ἀφίημι ὑμῖν (to you), εἰρήνην ... δίδωμι ὑμῖν (to you)· (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:27)

34. …οὐ καθὼς (as) ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν (to you).

35. …ἀφίημι τὸν κόσμον… (ΚΑΤΑ ΙΩΑΝΝΗΝ 16:28)

36. Καὶ οὐκέτι (no longer) εἰμὶ ἐν τῷ (the) κόσμῳ…

37. …ὑμεῖς βλέπετε καὶ ἀκούετε. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 2:33)

38. Ἐγώ εἰμι Ἰησοῦς…

39. Εἶπεν (said) δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος ... εἰμι… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 21:39)

40. Ζῶ ἐγώ, λέγει κύριος·

41. ...ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ... (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 1:30)

42. ζῶ δέ, οὐκέτι (no longer) ἐγώ, ζῇ δὲ ἐν ἐμοὶ (me) Χριστός·

43. καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία (lawlessness). (ΙΩΑΝΝΟΥ Α 3:4)

44. Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ, λέγει κύριος ὁ θεός…

45. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν (under authority)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 8:9)

46. Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ (of God)…

47. … λέγω, ὅτι (that) σὺ εἶ Πέτρος… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 16:18)

48. …αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

49. Ἐγώ εἰμι ὁ θεὸς (of) Ἀβραάμ, καὶ ὁ θεὸς (of) Ἰσαάκ, καὶ ὁ θεὸς (of) Ἰακώβ; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 22:32)

50. Ἐγώ εἰμι ὁ Χριστός·

4.5 VOCABULARY

Verbs

1. **ἀπεκρίθη** past tense of ἀποκρίνομαι — he answered — John 20:28
   ἀπεκρίθη Θωμᾶς, καὶ εἶπεν αὐτῷ
   Thomas **answered** and said to him

2. **γινώσκω** (γνω*) — I know — John 10:14
   γινώσκω τὰ ἐμά, καὶ **γινώσκομαι** ὑπὸ τῶν ἐμῶν.
   I know mine and **I am known** by my own.

3. **ἐγένετο** past tense of γίνομαι — it came to pass, was, came — John 1:10
   καὶ ὁ κόσμος δι' αὐτοῦ **ἐγένετο**
   And the world **came into being** through Him

4. **ἐσθίω** (φαγ*) — I eat — Matt 11:19
   Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου **ἐσθίων** καὶ πίνων
   The Son of Man came **eating** and drinking.

5. **εὑρίσκω** (εὑρ*) — I find — John 19:6
   ἐγὼ γὰρ οὐχ **εὑρίσκω** ἐν αὐτῷ αἰτίαν.
   For **I do** not **find** guilt in him.

6. **ζητέω** — I seek — Luke 12:31
   Πλὴν **ζητεῖτε** τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
   But **seek** the kingdom of God, and all these things will be added to you.

7. **θέλω** — I want, desire — James 2:20
   Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ
   But **do you want** to know, o foolish man?

8. **κρίνω** — I judge, decide — Matt 7:2
   ἐν ᾧ γὰρ κρίματι **κρίνετε**, **κριθήσεσθε**·
   for with the judgment with which **you judge**, **you will be judged**

Nouns

9. **ἡ βασιλεία**, ας — kingdom — John 18:36
   Ἡ **βασιλεία** ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·
   My **kingdom** is not of this world.

10. **ἡ γραφή**, ῆς — Scripture, writing — 2 Tim 3:16
    Πᾶσα **γραφὴ** θεόπνευστος καὶ ὠφέλιμος
    All **Scripture** is God-breathed and profitable

11. **ἡ καρδία**, ας — heart — Matt 5:8
    Μακάριοι οἱ καθαροὶ τῇ **καρδίᾳ**·
    Blessed are the pure **in heart**.

12. **ὁ νόμος**, ου — law — Gal 3:11
    ἐν **νόμῳ** οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ
    No one is justified before God by the **Law**.

13. **τὸ πρόσωπον**, ου — face, appearance — Acts 6:15
    εἶδον τὸ **πρόσωπον** αὐτοῦ ὡσεὶ **πρόσωπον** ἀγγέλου.
    I saw his **face** as the **face** of an angel.

14. **τὸ σάββατον**, ου — Sabbath — Luke 6:5
    Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ **σαββάτου**.
    The Son of Man is Lord even of the **Sabbath**.

15. **τὸ σημεῖον**, ου — sign — Mark 8:12
    Τί ἡ γενεὰ αὕτη **σημεῖον** ἐπιζητεῖ;
    Why is this generation seeking **a sign**?

16. **τὸ τέκνον**, ου — child — 3 John 4
    ἵνα ἀκούω τὰ ἐμὰ **τέκνα** ἐν ἀληθείᾳ περιπατοῦντα.
    that I hear my **children** are walking in the truth

Prepositions

17. **διά** with genitive — through — Eph 1:7
    ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν **διὰ** τοῦ αἵματος αὐτοῦ
    in whom we have redemption **through** his blood

18. **ἐκ** (**ἐξ**) with genitive — out of, from — John 5:24
    ἀλλὰ μεταβέβηκεν **ἐκ** τοῦ θανάτου εἰς τὴν ζωήν.
    but he has passed **out of** death into life

Conjunction

19. **ἀλλά** — but, except — Mark 9:8
    οὐκέτι οὐδένα εἶδον, **ἀλλὰ** τὸν Ἰησοῦν μόνον
    They no longer saw anyone **except** Jesus alone.

Adverb

20. **μη**[1] — no, not, neither — Mark 12:24
    μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ;
    neither knowing the Scripture nor the power of God

[1] When used with questions, **μη** expects or assumes a negative response.

5 FIRST AND SECOND DECLENSION NOUNS (SINGULAR)

5.1 GRAMMAR

5.1.1 Definition

A noun is a word naming a person (Jesus), place (Israel), thing (book), or concept (peace).

5.1.2 Case

Nouns can have different functions (or uses) in a sentence. Consider the following examples.

	Example	Function of the Underlined Noun
1.	**John** reads.	Subject (the one reading)
2.	John reads the **book**.	Direct object (what is read)
3.	John reads the book to **Peter**.	Indirect object (to whom the book is read)
4.	John reads **Andrew's** book to Peter.	Indicates possession (the book's owner)

In English, word order is often important in determining a word's function in a sentence. The subject, for example, normally comes before the verb. The direct object is usually after the verb. In Greek, word order is much less important because nouns have different forms (sets of letters attached to the noun) that help indicate its function in the sentence. This means, for example, that the subject could be placed at the end of the sentence. The different forms that indicate the word's function are called "cases."[1]

Greek has five cases: nominative, genitive, dative, accusative, and vocative.[2] The basic function of each case and some examples are given in the following table. If the examples were in Greek, the bolded word would have a form corresponding to the case on the same line. Other functions of the cases will be mentioned later.

	Case Name	Possible Functions	Examples
1.	Nominative	Subject Predicate nominative[3]	**A man** speaks. He is **a man**.[4]
2.	Genitive	Similar to "of"	The house **of a man** stands.
3.	Dative	Indirect object	He speaks **to a man**.
4.	Accusative	Direct object	God loves **man**.
5.	Vocative	One spoken to	**Lord**, **Lord**, did we not prophesy?

[1] English has a few words that change form according to function. The pronoun "he," for example, becomes ''his" or ''him," depending on its function in the sentence.
[2] The vocative endings are not included in the charts because they are rare compared to the other cases. However, they are not difficult. The vocative plural is identical to the nominative plural. The vocative singular is often the same as the nominative singular. Enough examples will be presented in the exercises for students to learn the forms.
[3] The predicate nominative only occurs with forms of the verbs "to be" (εἰμί, γίνομαι, ὑπάρχω, etc.).
[4] Both "he" and "a man" are in the nominative case, "He" because it is the subject and "a man" because it is the predicate nominative.

5.1.3 Declensions

Noun endings in Greek can be grouped into three basic sets based on the similar ways they are spelled. These groups are called "declensions." This chapter presents the endings for first and second declension nouns. Chapters 10 and 11 present the endings for third declension nouns.

5.1.4 Gender

Greek noun endings indicate the "gender" of the noun. Greek has three genders: masculine, feminine, and neuter. Gender refers to the anatomical sex of a person (or animal) in the case of pronouns such as αὐτός (he), αὐτή (she), and sometimes αὐτό (it). Otherwise, gender conveys no intrinsic meaning.[5] It is simply a grammatical feature of the language that helps to link words. Chapter 12 will clarify that concept further.

The following table displays the gender endings for the dictionary form (nominative singular) of most first and second declension words.[6]

Declension	Gender	Final Letter(s)	Example(s)
Second	Masculine	ος	ἄγγελος (angel, messenger)
First	Feminine	α or η	καρδία (heart); ἀγάπη (love)
Second	Neuter	ον	τέκνον (child)

5.1.5 Number

Greek noun endings also indicate if the noun is singular or plural. A singular ending normally indicates that one person or item is present ("child" or "book"). A plural ending normally indicates that more than one person or item is present ("children" or "books").

5.1.6 Stem

The stem is the most basic part of a noun. The different case endings (sets of letters) are attached to the stem. Consider the following examples.

Stem	Nominative		Meaning
	Ending	Form	
ἀνθρωπο-	ς	ἄνθρωπ**ος**	man
ἡμερα-	None	ἡμέρ**α**	day
γραφη-	None	γραφ**ή**	Scripture
ἐργο-	ν	ἔργ**ον**	work

In the column "Form," the stem vowel and ending are bolded (**ος**, **α**, **η**, **ον**). Although not technically correct, that combination is presented as the "case endings."

[5] Simply because a noun is masculine, for example, does not mean that particular thing possesses masculine qualities. Similarly, simply because a noun is neuter does not mean it lacks masculine and feminine characteristics. Gender indicates nothing of the sort. We cannot say that women are more likely to sin because flesh (σαρξ) is feminine in Greek.

[6] Some exceptions exist. The word ὅδος (road), for example, is feminine. These will be learned later.

5.2 FORMS OF SINGULAR NOUNS

5.2.1 Separated Endings

Memorize the following endings (stem vowels and endings) for first and second declension nouns.

Case	2nd Declension	1st Declension		2nd Declension
	Masculine	Feminine		Neuter
Singular				
Nominative	ος	α	η	ον
Genitive	ου	ας	ης	ου
Dative	ῳ	ᾳ	ῃ	ῳ
Accusative	ον	αν	ην	ον

Observe the following similarities:

- The genitive ending is the same for masculine and neuter genders (ου).
- The final letter of the dative ending is the same for all three genders (ι).
- The final letter of the accusative ending is the same for all three genders (ν).
- The nominative and accusative ending is the same for the neuter gender (ον).[7]

5.2.2 Attached Endings

In the following table, the above endings are attached to example nouns.

Case	2nd Declension	1st Declension		2nd Declension
	Masculine	Feminine[8]		Neuter
Singular				
Nominative	ἄνθρωπ**ος**	ἡμέρ**α**	γραφ**ή**	ἔργ**ον**
Genitive	ἀνθρώπ**ου**	ἡμέρ**ας**	γραφ**ῆς**	ἔργ**ου**
Dative	ἀνθρώπ**ῳ**	ἡμέρ**ᾳ**	γραφ**ῇ**	ἔργ**ῳ**
Accusative	ἄνθρωπ**ον**	ἡμέρ**αν**	γραφ**ήν**	ἔργ**ον**

Since the nominative and accusative forms of neuter words are identical, the context must be carefully examined to determine the word's function in the sentence.

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[7] Some nominative and accusative neuter forms will not have the nu (ν).

[8] Some feminine words, such as δόξα (glory), follow a pattern that is a combination of the two feminine patterns. If the letter before the alpha (α) is iota (ι), epsilon (ε), or rho (ρ), the alpha ending is retained in all forms (except genitive plural). Otherwise, the pattern is:

	Singular
Nominative:	δόξα
Genitive:	δόξης
Dative:	δόξῃ
Accusative:	δόξαν

5.2.3 Translation Examples

Greek examples of the cases follow. When necessary, the indefinite article "a" is included in the translation.

Case Name		Function	Greek Examples
1.	Nominative	Subject	**Ἄνθρωπος** λαλεῖ. **A man** speaks.
		Predicate Nominative	Αὐτός ἐστιν **ἄνθρωπος**. He is **a man**.
2.	Genitive	Similar to "of"	Οἶκος **ἀνθρώπου** ἵστησιν. A house **of a man** stands.
3.	Dative	Indirect object	Λαλεῖ **ἀνθρώπῳ**. He speaks **to a man**.
4.	Accusative	Direct object	Θεὸς ἀγαπᾷ **ἄνθρωπον**. God loves **man**.

5.3 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. In other words, if the bolded word is a noun, write its case, gender, number, dictionary form, and meaning. If the word is a verb, write its tense, voice, mood, person, number, dictionary form, and meaning.

You have already learned several of the Greek forms for the definite article "the" (ὁ, ἡ, τό, τόν). Numerous other forms exist. Some appear in the following exercises before the noun to which they belong. Examples include: τοῦ, τῆς, τῷ, τῇ, and τήν. The article and noun have the same case, gender, and number. Here are translation options:

- In many instances, simply translate the article as "the."
- If the noun is genitive, the article is often translated "of the" or add "'s" to the noun.
- If the noun is dative, the article is often translated "to the".
- If it is with a proper noun, the article should usually be left untranslated.
- If the article is absent, sometimes the indefinite article "a" should be added.

We will learn more about the article in chapter 7.

1. Ὁ **ἄθρωπος** ἔχει υἱόν.

2. Πιστεύω τὸν **λόγον** τοῦ Παύλου.

3. Ὑμεῖς **ζητεῖτε** οὐρανὸν καὶ τὴν βασιλείαν τοῦ θεοῦ.

4. **Λέγουσι** τὸν λόγον τοῦ νόμου καὶ λαμβάνομεν τὸ εὐαγγέλιον.

5. Ἡ ἡμέρα ἐστιν τὸ **σάββατον.**

6. Ὁ θεὸς **ἀγαπᾷ** τὸν κόσμον.

7. Ἡ γῆ ἐστιν τοῦ **κυρίου** καὶ ὁ λαὸς (people) ἐν αὐτῇ (it).

8. Διὰ τῆς καρδίας τὸ τέκνον βλέπει τὴν **βασιλείαν**.

9. Ὁ ἀδελφὸς βάλλει τὴν **ἁμαρτίαν** ἐπὶ (on) τὸν κύριον.

10. Τί (what) σημεῖον **δεικνύεις** τὸν ἀδελφόν;

11. Ὁ δοῦλος ἀγαπᾷ τὸν **ἀδελφὸν** τοῦ κυρίου.

12. Ἄγγελος **παραδίδωσι** λόγον τῆς βασιλείας.

13. Χριστὸς λαλεῖ, Ἐγώ **εἰμι**.

14. Ἐγώ εἰμι **ἄνθρωπος** αὐτὴ δὲ οὐκ ἐστίν.

15. Οἱ ἄγγελοι (the angels) κρίνουσι τὸν **κόσμον**.

16. Ἰησοῦς δείκνυσιν τὸν πρόσωπον τοῦ **θεοῦ**.

17. Ὁ ἄνθρωπος κρίνει τὸ **ἔργον**.

18. Ἡμεῖς **θέλομεν** ἔργον καὶ ζητεῖτε ἔργον.

19. Ὁ σπόρος (the seed) ἐστὶν ὁ λόγος τοῦ **θεοῦ**. (ΚΑΤΑ ΛΟΥΚΑΝ 8:11)

20. …**γινώσκετε** ὅτι ἐγγύς (near) ἐστιν ἡ βασιλεία τοῦ θεοῦ.

21. Ὁ ὢν (The one) ἐκ τῆς **γῆς**, ἐκ τῆς γῆς ἐστιν, καὶ ἐκ τῆς γῆς λαλεῖ· (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:31)

22. Ὁ πατὴρ (Father) **ἀγαπᾷ** τὸν υἱόν…

23. Σὺ **πιστεύεις** εἰς τὸν υἱὸν τοῦ θεοῦ; (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:35)

24. Κύριε, **θέλομεν** τὸν Ἰησοῦν ἰδεῖν (to see).

25. καὶ πάλιν (again) Ἀνδρέας καὶ Φίλιππος **λέγουσιν** τῷ Ἰησοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:22)

26. …δὲ ἐκ τοῦ κόσμου οὐκ **ἐστέ**…

27. …πάλιν (again) **ἀφίημι** τὸν κόσμον… (ΚΑΤΑ ΙΩΑΝΝΗΝ 16:28)

28. …Καὶ οὐκέτι (no longer) εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι (they are) ἐν τῷ **κόσμῳ**…

29. …οὐκ εἰσὶν ἐκ τοῦ **κόσμου**, καθὼς (just as) ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 17:14)

30. …Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ **θεοῦ**…

31. Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι (I am acquainted with)· ὑμεῖς δὲ τίνες (who) ἐστέ; (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 19:15)

32. Λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ…

33. Καὶ ὁ ἐσθίων (he who eats) κυρίῳ ἐσθίει … καὶ ὁ μὴ ἐσθίων (he who does not eat) κυρίῳ οὐκ ἐσθίει.… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:6)

34. …ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ…

35. Οὐ τὸ ἔργον μου (my) ὑμεῖς ἐστε ἐν κυρίῳ; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 9:1)

36. Ὑμεῖς δέ ἐστε σῶμα (the body) Χριστοῦ…

37. …ὑμεῖς ἔχετε κύριον ἐν οὐρανοῖς (the heavens). (ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ 4:1)

38. …γὰρ ὑμῖν (to you) λέγομεν ἐν λόγῳ κυρίου…

39. Γινώσκετε τὸν ἀδελφὸν Τιμόθεον… (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 13:23)

40. …ὁ κόσμος οὐ γινώσκει ὑμᾶς (you)…

41. …καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ (this). (ΙΩΑΝΝΟΥ Α 4:17)

42. τὸ … πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν (how to discern)…

43. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι (to come)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 16:27)

44. …ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν (to suffer)…

45. Τὸ σάββατον διὰ (on account of) τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ (on account of) τὸ σάββατον· ὥστε (so that) κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. (ΚΑΤΑ ΜΑΡΚΟΝ 2:27-28)

5.4 VOCABULARY

Verbs

1. **ἀποστέλλω** (ἀποστελ*) — I send — Matt 10:16
   Ἰδού, ἐγὼ **ἀποστέλλω** ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων·
   Behold, **I am sending** you as sheep among wolves.

2. **γράφω** — I write — 1 Tim 3:14
   Ταῦτά σοι **γράφω**, ἐλπίζων ἐλθεῖν
   I write these things to you, hoping to come.

3. **εἶπεν** past tense of **λέγω** — he said — John 3:3
   Ἀπεκρίθη ὁ Ἰησοῦς καὶ **εἶπεν** αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι
   Jesus answered and **said** to him, "Truly, truly, I say to you"

4. **ἦλθεν** past tense of ἔρχομαι — he came — Rev 22:20
   Ναί, **ἔρχομαι** ταχύ. Ἀμήν. Ναί, **ἔρχου**, κύριε ⌜Ἰησοῦ.⌝
   "Yes, **I am coming** quickly." Amen, **come** Lord Jesus

5. **μένω** — I remain, abide — 1 Cor 13:13
   Νυνὶ δὲ **μένει** πίστις, ἐλπίς, ἀγάπη
   But now **remain** faith, hope, love

6. **ὑπάγω** — I depart, go — Mark 1:44
   ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ
   Go, show yourself to the priest.

Nouns

The student should now understand the information provided with each noun in the vocabulary lists. The first word is the article (ὁ, ἡ, or τό). It indicates the gender of the noun. The letters after each noun are the genitive case endings for that noun. They indicate which paradigm, or pattern, the noun will follow when placed into different cases.

7. **ἡ ἀγάπη**, ης — love — 1 Cor 13:8
   Ἡ **ἀγάπη** οὐδέποτε ἐκπίπτει·
   Love never fails.

8. **τὸ δαιμόνιον**, ου — demon — Matt 7:22
   τῷ σῷ ὀνόματι **δαιμόνια** ἐξεβάλομεν
   We cast out **demons** by your name.

9. **ἡ δικαιοσύνη**, ης — righteousness — Phil 3:9
   τὴν ἐκ θεοῦ **δικαιοσύνην** ἐπὶ τῇ πίστει·
   the **righteousness** from God based on faith

10. **ἡ δόξα**, ης — glory, majesty — John 9:24
    Δὸς **δόξαν** τῷ θεῷ·
    Give **glory** to God.

11. **ἡ ζωή**, ῆς — life — John 11:25
    Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ **ζωή**·
    I am the resurrection and the **life**.

12. **ἡ θάλασσα**, ης — sea — Matt 14:24
    Τὸ δὲ πλοῖον ἤδη μέσον τῆς **θαλάσσης** ἦν
    and the boat was already in the middle of the **sea**

13. **ὁ θάνατος**, ου — death — Rev 20:6
    ἐπὶ τούτων ὁ δεύτερος **θάνατος** οὐκ ἔχει ἐξουσίαν
    the second **death** has no authority over these

14. **ὁ λαός**, οῦ — people — Rom 9:25
    Καλέσω τὸν οὐ **λαόν** μου **λαόν** μου·
    I will call the nation which *was not* my **people**, "My **people**."

15. **ἡ οἰκία**, ας — house, household — Matt 12:25
    καὶ πᾶσα πόλις ἢ **οἰκία** μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται
    every city or **household** divided against itself will not stand

16. **ὁ οἶκος**, ου — house — Matt 21:13
    Ὁ **οἶκός** μου **οἶκος** προσευχῆς κληθήσεται·
    My **house** will be called a **house** of prayer

17. **ὁ ὄχλος**, ου — crowd, people — Matt 8:1
    ἠκολούθησαν αὐτῷ **ὄχλοι** πολλοί·
    Many **crowds** followed Him.

Prepositions

In the vocabulary lists, the words "with the genitive," "with the dative," or "with the accusative" accompany each preposition. Those phrases mean that the noun belonging to the preposition will be in the specified case and have the given meaning.

18. **ἀπό** with the genitive — from — Luke 5:8
    Ἔξελθε **ἀπ'** ἐμοῦ
    Go away **from** me.

19. **ἐπί** with genitive — on, over, upon — Rev 14:14
    ἔχων **ἐπὶ** τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν
    having **upon** his head a golden crown

Conjunctions

20. **ὅτι** — that, since, because — 1 John 4:10
    ἀλλ' **ὅτι** αὐτὸς ἠγάπησεν ἡμᾶς
    but **that** He loved us

6 FIRST AND SECOND DECLENSION NOUNS (PLURAL)

6.1 GRAMMAR

See section 5.1 for discussion of the grammar.

6.2 FORMS OF PLURAL NOUNS

6.2.1 Separated Endings

Memorize the following endings (stem vowels and endings) for first and second declension nouns.

Case	2nd Declension	1st Declension	2nd Declension
	Masculine	**Feminine**	**Neuter**
Plural			
Nominative	οι	αι	α
Genitive	ων	ων	ων
Dative	οις	αις	οις
Accusative	ους	ας	α

Observe the following similarities:

- The genitive ending is the same for all three genders (ων).
- The dative ending is the same for masculine and neuter genders (οις).
- The nominative and accusative ending is the same for the neuter gender (α).

6.2.2 Attached Endings

In the following table, the endings are attached to example nouns.

Case	2nd Declension	1st Declension		2nd Declension
	Masculine	**Feminine**[1]		**Neuter**
Plural				
Nominative	ἄνθρωπ**οι**	ἡμέρ**αι**	γραφ**αί**	ἔργ**α**
Genitive	ἀνθρώπ**ων**	ἡμερ**ῶν**	γραφ**ῶν**	ἔργ**ων**
Dative	ἀνθρώπ**οις**	ἡμέρ**αις**	γραφ**αῖς**	ἔργ**οις**
Accusative	ἀνθρώπ**ους**	ἡμέρ**ας**	γραφ**άς**	ἔργ**α**

[1] Some feminine words, such as δόξα (glory), follow a pattern that is a combination of the two feminine patterns. If the letter before the alpha (α) vowel is iota (ι), epsilon (ε), or rho (ρ), the alpha ending is retained in all forms (except genitive plural). Otherwise, the pattern is:

	Singular	Plural
Nominative:	δόξα	δόξαι
Genitive:	δόξης	δοξῶν
Dative:	δόξῃ	δόξαις
Accusative:	δόξαν	δόξας

6.2.3 Translation Examples

	Case Name	Function	Greek Examples
1.	Nominative	Subject	**Ἄνθρωποι** λαλοῦσιν. **Men** speak.
		Predicate Nominative	Αὐτοί εἰσιν **ἄνθρωποι**. They are **men**.
2.	Genitive	Possession	Οἶκος **ἀνθρώπων** ἵστησιν. A house **of men** stands.
3.	Dative	Indirect object	Λαλεῖ **ἀνθρώποις**. He speaks **to men**.
4.	Accusative	Direct object	Θεὸς ἀγαπᾷ **ἀνθρώπους**. God loves **men**.

6.3 SUMMARY OF SINGULAR AND PLURAL CASE FORMS

6.3.1 Separated Endings

Case	2nd Declension	1st Declension		2nd Declension
	Masculine	Feminine		Neuter
Singular				
Nominative	ος	α	η	ον
Genitive	ου	ας	ης	ου
Dative	ῳ	ᾳ	ῃ	ῳ
Accusative	ον	αν	ην	ον
Plural				
Nominative	οι	αι		α
Genitive	ων	ων		ων
Dative	οις	αις		οις
Accusative	ους	ας		α

6.3.2 Attached Endings

Case	2nd Declension	1st Declension		2nd Declension
	Masculine	Feminine		Neuter
Singular				
Nominative	ἄνθρωπ**ος**	ἡμέρ**α**	γραφ**ή**	ἔργ**ον**
Genitive	ἀνθρώπ**ου**	ἡμέρ**ας**	γραφ**ῆς**	ἔργ**ου**
Dative	ἀνθρώπ**ῳ**	ἡμέρ**ᾳ**	γραφ**ῇ**	ἔργ**ῳ**
Accusative	ἄνθρωπ**ον**	ἡμέρ**αν**	γραφ**ήν**	ἔργ**ον**
Plural				
Nominative	ἄνθρωπ**οι**	ἡμέρ**αι**	γραφ**αί**	ἔργ**α**
Genitive	ἀνθρώπ**ων**	ἡμερ**ῶν**	γραφ**ῶν**	ἔργ**ων**
Dative	ἀνθρώπ**οις**	ἡμέρ**αις**	γραφ**αῖς**	ἔργ**οις**
Accusative	ἀνθρώπ**ους**	ἡμέρ**ας**	γραφ**άς**	ἔργ**α**

6.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

You have already learned several of the Greek forms for the definite article "the" (ὁ, ἡ, τό, τοῦ, τῆς, τῷ, τῇ, τόν and τήν). Numerous other forms of the article exist. Some of those forms appear in the following exercises immediately before the noun to which they belong. The article and noun have the same case, gender, and number. Examples include: οἱ, αἱ, τά, τῶν, τοῖς, ταῖς, τούς, and τάς. Here are translation options:

- In many instances, simply translate the article as "the".
- If the noun is genitive, the article is often translated "of the" or add "'s".
- If the noun is dative, the article is often translated "to the" or "for the".
- If it is with a proper noun, the article should usually be left untranslated.
- If the article is absent, sometimes the indefinite article "a" should be added.

We will learn more about the article in chapter 7.

1. Ἐσμὲν οἱ **υἱοὶ** τοῦ θεοῦ.

2. **βλέπομεν** τὴν ἀγάπην καὶ παραδιδόασι ἀγάπην.

3. Οἱ **δοῦλοι** οὐκ ἀγαπῶσι τὸ ἔργον.

4. Θέλεις **ζωὴν** οὐ δὲ σύ θέλεις θάνατον.

5. **Ἰησοῦς** ἐστὶν καὶ ὁ κύριος καὶ ὁ Χριστός.

6. Βλέπετε ὅτι θεὸς λαλεῖ διὰ τῶν ἀγγέλων τῷ **κόσμῳ**;

7. Παρακαλῶ, τέκνον, ἀφίενταί (are forgiven) αἱ ἁμαρτίαι.

8. Ὁ κύριος ζῇ ἐν **οὐρανῷ** κρίνει δὲ τὰ ἔργα τῶν ἀνθρώπων.

9. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ **οἰκίᾳ** εἰς τὸν αἰῶνα (forever), ὁ υἱος μένει εἰς τὸν αἰῶνα (forever).

10. Ὁ ὄχλος γινώσκει τὸν **πρόσωπον** τοῦ Παύλου.

11. Αὐτὴ μέλλει διδόναι (to give) τοὺς **λόγους** ἀδελφῷ.

12. Γράφετε, λαλῶ, αὐτὸς **ἀκούει** ἀλλὰ μένομεν ἐν τῷ ἱερῷ.

13. Δοκῶ (I think) **εἰμι** οὖν.

14. Θεὸς ἀφίησιν τὰς **ἁμαρτίας** ἀνθρώπων.

15. Βλέπεις τὸ πρόσωπον **δαιμονίου**.

16. Ἀγαπῶ τὴν δικαιοσύνην ἀλλὰ σὺ **ἀγαπᾷς** τὴν ἁμαρτίαν.

17. Τὸ τέκνον ὑπάγει εἰς τὸν **οἶκον**.

18. Ὁ υἱὸς καὶ οἱ δοῦλοι **ὑπάγουσιν** πρὸς τὸν οἶκον.

19. Ἡ ἡμέρα **παρίστησιν**.

20. Αὐτὸς **δείκνυσιν** αὐτῷ (to him) ἃ (the things which) αὐτὸς ποιεῖ.

21. Ἀνίσταμεν **σημεῖον** τῷ λαῷ καὶ τῷ ὄκλῳ.

22. Λαμβάνουσιν τὰς **ψυχὰς** ἀπὸ τῶν ἀνθρώπων.

23. Θάνατος καὶ **ζωὴ** εἰσὶν ἐν τῷ κόσμῳ.

24. **Δόξαν** παρὰ (from) ἀνθρώπων οὐ λαμβάνω·

25. …τὴν **ἀγάπην** τοῦ θεοῦ οὐκ ἔχετε... (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:42)

26. Εἶπεν δὲ αὐτοῖς (to them) ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος (the bread) τῆς **ζωῆς**·

27. … οὐκ **ἔχετε** ζωὴν ἐν ἑαυτοῖς (yourselves). (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:53)

28. Ἀπεκρίθη ὁ **ὄχλος** καὶ εἶπεν, Δαιμόνιον ἔχεις·

29. Μὴ ὁ νόμος ἡμῶν κρίνει τὸν **ἄνθρωπον**…; (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:51)

30. ὑμεῖς ἐκ τοῦ κόσμου τούτου (this) ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ **κόσμου** τούτου (this).

31. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα (forever)· ὁ υἱὸς μένει εἰς τὸν αἰῶνα (forever). (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:35)

32. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς (of father) ὑμῶν (your).

33. …ζωὴν αἰώνιον (eternal) δίδωμι αὐτοῖς· (to them) ζωὴν… (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:28)

34. Καὶ οὐκέτι (no longer) εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι (they) ἐν τῷ κόσμῳ εἰσίν…

35. Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν (which is) ἐκ τοῦ νόμου… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 10:5)

36. Σὺ δὲ τί (why) κρίνεις τὸν ἀδελφόν σου (your);

37. Οὐ τὸ ἔργον μου (my) ὑμεῖς ἐστε ἐν κυρίῳ; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 9:1)

38. πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει…

39. …καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν (you) μένει… (ΙΩΑΝΝΟΥ Α 2:14)

40. …ἀγαπῶμεν τοὺς ἀδελφούς.

41. …ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ (this). (ΙΩΑΝΝΟΥ Α 4:17)

42. …οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

43. …ἀλλ' ὡς (like) ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσιν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 22:30)

44. …πάντες (all) δὲ ὑμεῖς ἀδελφοί ἐστε.

45. Ὁ μὲν (indeed) υἱὸς τοῦ ἀνθρώπου ὑπάγει… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:24)

46. Εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.

47. Ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου (my)… (ΚΑΤΑ ΜΑΡΚΟΝ 1:2)

48. …ἐξουσίαν (authority) ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ⌜ ἀφιέναι (to forgive) ἐπὶ τῆς γῆς ⌝ ἁμαρτίας…

49. Βλέπω τοὺς ἀνθρώπους… (ΚΑΤΑ ΜΑΡΚΟΝ 8:24)

50. …οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων…

51. …καὶ λέγετε, Δαιμόνιον ἔχει· (ΚΑΤΑ ΛΟΥΚΑΝ 7:33)

52. …ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν (your)·

53. …ὀρθῶς (rightly) λέγεις καὶ διδάσκεις (you teach), καὶ οὐ λαμβάνεις πρόσωπον … (ΚΑΤΑ ΛΟΥΚΑΝ 20:21)

54. …γινώσκετε ὅτι ἐγγύς (near) ἐστιν ἡ βασιλεία τοῦ θεοῦ.

55. Σὺ … εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς αὐτοὺς (to them) ἔφη (he said), Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. (ΚΑΤΑ ΛΟΥΚΑΝ 22:70)

6.5 VOCABULARY

Verbs

1. **διδάσκω** — I teach — Acts 1:1
   ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ **διδάσκειν**
   which these Jesus began both to do and **to teach**

2. **δοκέω** — I think, seem — 1 Cor 10:12
   Ὥστε ὁ **δοκῶν** ἑστάναι, βλεπέτω μὴ πέσῃ.
   so then, the one who **thinks** he stands let him be careful lest he should fall

3. **ἐρωτάω** — I ask — Luke 14:18
   ἐρωτῶ σε, ἔχε με παρῃτημένον.
   I ask you, excuse me.

4. **θεωρέω** — I see, behold — John 12:45
   ὁ **θεωρῶν** ἐμέ, **θεωρεῖ** τὸν πέμψαντά με.
   The one who **sees** Me **sees** the one who sent Me.

Nouns

5. **ἡ ἀλήθεια**, ας — truth — John 17:17
   Ἁγίασον αὐτοὺς ἐν τῇ **ἀληθείᾳ** σου· ὁ λόγος ὁ σὸς **ἀλήθειά** ἐστιν.
   Sanctify them in your **truth**; your word is **truth**.

6. **ὁ ἀπόστολος**, ου — apostle — 1 Cor 1:1
   Παῦλος κλητὸς **ἀπόστολος** Ἰησοῦ Χριστοῦ
   Paul, called **an apostle** of Christ Jesus

7. **ὁ ἄρτος**, ου — bread, food, loaf (of bread) — John 6:51
   Ἐγώ εἰμι ὁ **ἄρτος** ὁ ζῶν
   I am the living **bread**.

8. **ἡ εἰρήνη**, ης — peace — Phil 4:7
   Καὶ ἡ **εἰρήνη** τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν
   and the **peace** of God that exceeds all understanding

9. **ἡ ἐκκλησία**, ας — church — Matt 16:18
   ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν **ἐκκλησίαν**
   upon this rock I will build my **church**

10. **ἡ ἐξουσία**, ας — power, authority — Acts 8:19
    Δότε κἀμοὶ τὴν **ἐξουσίαν** ταύτην
    Give also to me this **authority**.

11. **ὁ Ἰωάννης**, ου — John — Matt 11:18
    Ἦλθεν γὰρ **Ἰωάννης** μήτε ἐσθίων μήτε πίνων
    For **John** came neither eating nor drinking

12. **ὁ καιρός**, οῦ — time, season — 2 Cor 6:2
    ἰδού, νῦν **καιρὸς** εὐπρόσδεκτος, ἰδού, νῦν ἡμέρα σωτηρίας
    Watch! Now *is the* acceptable **time**. Watch! Now *is the* day of salvation.

13. **ἡ κεφαλή**, ῆς — head — Col 1:18
    Καὶ αὐτός ἐστιν ἡ **κεφαλὴ** τοῦ σώματος, τῆς ἐκκλησίας·
    He is the **head** of the body, *that is*, the church.

14. **ὁ ὀφθαλμός**, οῦ — eye — 1 Cor 12:17
    Εἰ ὅλον τὸ σῶμα **ὀφθαλμός**, ποῦ ἡ ἀκοή;
    If the whole body *were* an **eye**, how *could there be* hearing?

15. **τὸ πλοῖον**, ου — boat — Matt 13:2
    ὥστε αὐτὸν εἰς τὸ **πλοῖον** ἐμβάντα καθῆσθαι·
    so that He got into the **boat** and sat down

16. **ὁ τόπος**, ου — place — Mark 16:6
    ἴδε, ὁ **τόπος** ὅπου ἔθηκαν αὐτόν.
    Look! The **place** where they placed Him.

17. **ἡ φωνή**, ῆς — voice, sound, noise — Matt 3:3
    Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
    the **voice** of one calling out in the wilderness

18. **ἡ ψυχή**, ῆς — soul, life — John 10:15
    τὴν **ψυχήν** μου τίθημι ὑπὲρ τῶν προβάτων.
    I lay down my **life** for the sheep.

Prepositions

19. **πρός** with the accusative — to, towards, with — John 1:1
    καὶ ὁ λόγος ἦν **πρὸς** τὸν θεόν
    and the Word was **with** God

Conjunctions

20. **οὖν**[1] — therefore — Rev 2:5
    Μνημόνευε **οὖν** πόθεν ⌜πέπτωκας, ⌝ καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον·
    Therefore, remember from where you have fallen, repent and do the first works.

[1] οὖν is another postpositive. It will not be the first word of the clause or sentence it is introducing but should normally be translated as such.

7 THE ARTICLE

7.1 GRAMMAR

7.1.1 Definition and Use

English has an indefinite article (a, an) and definite article (the). The indefinite article describes something in a general way (I see a ball). The definite article describes something in a more specific way (I see the ball).

Greek only has the definite article (ὁ, ἡ, τό). It does not have the indefinite article. When present, the article specifies or points to a noun. To describe something in a general way, the article is omitted.

The above is only a basic introduction to the article. Other functions exist, and the best way to learn those uses is to observe them in context. This is particularly important because languages use the article differently. Some languages include the article where other languages omit it and vice versus.

7.1.2 Case

The article has forms corresponding to the various cases. The case of the article will match the case of any noun it specifies or modifies. For example, if a noun is in the nominative case, the corresponding article will also be in the nominative case. If the noun is in the genitive case, the corresponding article will be in the genitive case and so on.

7.1.3 Gender

The article has masculine, feminine, and neuter forms. The gender of the article will match the gender of the noun it is modifying. For example, if a noun is feminine, the corresponding article will be feminine and so on.

7.1.4 Number

The article has singular and plural forms. The number of the article will match the number of the noun it is modifying. For example, if a noun is singular, the corresponding article will be singular.

7.1.5 Importance: The Article Never Lies

Knowing the article's forms is extremely valuable for reading Greek because, as stated above, the article agrees with the noun it modifies in case, gender, and number. This means that, if you cannot identify the form of a particular noun but an article is present with the noun, you can assume they go together and use the case, gender, and number of the article to identify those elements of the noun. They will be the same. The Greek article never lies! That is why the article is your new best friend. Learn its forms very well.

7.2 ARTICLE FORMS

7.2.1 Individual Forms

The article is easy to learn because, in most instances, it is tau (τ) followed by the noun case ending. Memorize this entire table thoroughly.

Case	Masculine	Feminine	Neuter
Singular			
Nominative	ὁ	ἡ	τό
Genitive	τοῦ	τῆς	τοῦ
Dative	τῷ	τῇ	τῷ
Accusative	τόν	τήν	τό
Plural			
Nominative	οἱ	αἱ	τά
Genitive	τῶν	τῶν	τῶν
Dative	τοῖς	ταῖς	τοῖς
Accusative	τούς	τάς	τά

7.2.2 Forms with Example Nouns

Case	2nd Declension	1st Declension		2nd Declension
	Masculine	Feminine		Neuter
Singular				
Nominative	ὁ ἄνθρωπος	ἡ ἡμέρα	ἡ γραφή	τὸ ἔργον
Genitive	τοῦ ἀνθρώπου	τῆς ἡμέρας	τῆς γραφῆς	τοῦ ἔργου
Dative	τῷ ἀνθρώπῳ	τῇ ἡμέρᾳ	τῇ γραφῇ	τῷ ἔργῳ
Accusative	τὸν ἄνθρωπον	τὴν ἡμέραν	τὴν γραφήν	τὸ ἔργον
Plural				
Nominative	οἱ ἄνθρωποι	αἱ ἡμέραι	αἱ γραφαί	τὰ ἔργα
Genitive	τῶν ἀνθρώπων	τῶν ἡμερῶν	τῶν γραφῶν	τῶν ἔργων
Dative	τοῖς ἀνθρώποις	ταῖς ἡμέραις	ταῖς γραφαῖς	τοῖς ἔργοις
Accusative	τοὺς ἀνθρώπους	τὰς ἡμέρας	τὰς γραφάς	τὰ ἔργα

7.3 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. **Δίδωσιν** ὁ θεὸς ζωὴν ἀνθρώπῳ ὅστις (who) πιστεύει ἐν Χριστῷ.

2. Ἀκούουσι ὅτι (that) **Παῦλος** μεταβέβηκεν (has transferred) ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

3. Αὐτὴ γινώσκει ἀγάπην· αὐτὸς **ποιεῖ** τὸ ἔργον· αὐτοὶ γὰρ τιθέασιν τὴν ἀγάπην τοῦ Ἰησοῦ εἰς τὰς καρδίας αὐτῶν (their) καὶ θέλουσιν τὸ ἱερὸν αὐτοῦ (of Him = His).

4. Παῦλος **μένει** ἐγὼ δὲ οὐκ εἰμί.

5. Ἡ καρδία τοῦ **λαοῦ** ἐστὶν ἡ καρδία τέκνου.

6. Ζητῶ θάνατον **εὑρίσκω** δὲ ἀγάπην.

7. Ἡμεῖς ἀποστέλλομεν τὸν **ἄγγελον** εἰς τὴν βασιλείαν.

8. Ὑμεῖς ἀποστέλλετε τὸν **δοῦλον** ἐκ τοῦ κόσμου.

9. Ὑμεῖς **ἀποδίδοτε** τὴν δόξαν θεῷ.

10. Ἐπιτιθέασιν τὸν **νόμον** ἐπὶ τοῦ λαοῦ.

11. Ἡ δόξα τῆς **βασιλείας** τοῦ κυρίου ἐστὶν εἰς τὸν αἰῶνα (forever).

12. Ὁ Χριστὸς ποιεῖ τὸ **σημεῖον** καὶ οἱ λαοὶ πιστεύουσιν ἐν αὐτῷ (him).

13. Θεὸς βλέπει[1] τῶν **καρδίων** ἡμῶν (of us = our) καὶ ἀποστέλλει τὴν εἰρήνη ἡμῖν (to us) διὰ τοῦ υἱοῦ αὐτοῦ τῇ ἐκκλησίᾳ.

14. Ἐσθίω ἐν τῷ **οἰκῷ** μου (of me = my) καὶ λέγω τὴν ἀλήθειαν τοῦ εὐαγγελίου τῇ οἰκίᾳ μου (of me = my).

15. Γράφεις τοῖς **ἀδελφοῖς** καὶ εὑρίσκουσιν τὴν ἀλήθειαν ὅτε (when) οἱ ὀφθαλμοὶ αὐτῶν (of them = their) βλέπουσιν τὰ γράμματα (letters).

16. Ἐστὲ ἡ ἐξουσία ἐν τῇ **ἐκκλησίᾳ**.

17. Ὁ **Πέτρος** ἀγαπᾷ τὸ πλοῖον αὐτοῦ (his) καὶ τὴν θάλασσαν.

18. Φωνὴ **λαλεῖ** τῇ καρδίᾳ.

19. Καρδία **ἀγάπης** ζητεῖ τὴν ἀλήθειαν.

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[1] Some verbs will have a direct object in a case other than the accusative. Βλέπω, for example, has a direct object in the genitive case.

20. Ἰησοῦς εἶπεν, **Ὑπάγω** ποιεῖν (to make) τόπον.

21. **Εἰρήνη** ἐστὶν ἐπὶ τῇ οἰκίᾳ.

22. Θέλω τὴν **ὥραν** ὑπάγειν (to pass) ἐν τάχει (quickly).

23. καὶ εἶπεν, Ἰδού, θεωρῶ **τοὺς** οὐρανοὺς ἀνεῳγμένους (opened), καὶ τὸν υἱὸν τοῦ ἀνθρώπου… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 7:56)

24. …εἰρήνην⌜ ἔχομεν ⌝πρὸς τὸν θεὸν διὰ **τοῦ** κυρίου ἡμῶν (our) Ἰησοῦ Χριστοῦ … (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5:1)

25. Ἀλήθειαν λέγω ἐν **Χριστῷ**… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:1)

26. Μωϋσῆς γὰρ γράφει **τὴν** δικαιοσύνην τὴν ἐκ τοῦ νόμου… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 10:5)

27. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος (the least) τῶν **ἀποστόλων**… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:9)

28. …Σὺ πιστεύεις ὅτι ὁ θεός εἷς (one) ἐστιν· καλῶς (well) ποιεῖς· καὶ **τὰ** δαιμόνια πιστεύουσιν… (ΙΑΚΩΒΟΥ 2:19)

29. …καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν (us). (ΙΩΑΝΝΟΥ Α 1:8)

30. …ὁ κόσμος οὐ γινώσκει ὑμᾶς (you)…

31. …ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστιν… (ΙΩΑΝΝΟΥ Α 4:7)

32. …ὁ θεὸς ἀγάπη ἐστίν.

33. …γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ… (ΙΩΑΝΝΟΥ Α 5:2)

34. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ (under) ἐξουσίαν…

35. …ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι (to forgive) ἁμαρτίας… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:6)

36. …ἀπαγγείλατε (announce) Ἰωάννῃ ἃ (what things) ἀκούετε καὶ βλέπετε·

37. …εἶπεν, Οὐκ ἔστιν καλὸν (good) λαβεῖν (to take) τὸν ἄρτον τῶν τέκνων… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 15:26)

38. Βλέπω τοὺς ἀνθρώπους…

39. …ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. (ΚΑΤΑ ΜΑΡΚΟΝ 8:29)

40. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν (the way) τοῦ θεοῦ διδάσκεις·

41. Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ (of the blessed one); (ΚΑΤΑ ΜΑΡΚΟΝ 14:61)

42. …ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι (to forgive) ἁμαρτίας…

43. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι (to be delivered) εἰς χεῖρας (the hands) ἀνθρώπων. (ΚΑΤΑ ΛΟΥΚΑΝ 9:44)

44. Δοκεῖτε ὅτι εἰρήνην παρεγενόμην (I came) δοῦναι (to give) ἐν τῇ γῇ;

45. …ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν (your)· (ΚΑΤΑ ΛΟΥΚΑΝ 16:15)

46. …ἔχω γὰρ πέντε (five) ἀδελφούς…

47. …αὐτὸς υἱὸς Ἀβραάμ[2] ἐστιν. Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι (to seek) καὶ σῶσαι (to save)… (ΚΑΤΑ ΛΟΥΚΑΝ 19:9-10)

48. …ὀρθῶς (rightly) λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις (you teach).

49. Τί (What) σημεῖον δεικνύεις … ὅτι ταῦτα ποιεῖς; (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:18)

50. Ὁ ὢν (He who is) ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστιν, καὶ ἐκ τῆς γῆς λαλεῖ·

51. Δόξαν παρὰ (from) ἀνθρώπων οὐ λαμβάνω· (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:41)

52. Εἶπεν δὲ αὐτοῖς (to them) ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς·

53. Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:12)

54. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα (forever)· ὁ υἱὸς μένει εἰς τὸν αἰῶνα (forever).

55. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς (of father) ὑμῶν (your). (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:41)

56. εἶπεν αὐτῷ (to him), Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; Ἀπεκρίθη ἐκεῖνος (that one) καὶ εἶπεν…

57. …ἐγὼ πεπίστευκα (have believed), ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ (the) εἰς τὸν κόσμον ἐρχόμενος (one coming). (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:27)

58. Εἰρήνην ἀφίημι ὑμῖν (to you), εἰρήνην τὴν ἐμὴν (my) δίδωμι ὑμῖν (to you)· οὐ καθὼς (as) ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν (to you).

59. Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν (to you)· (ΚΑΤΑ ΙΩΑΝΝΗΝ 16:7)

60. Ἔρχεται (comes) οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς (to them)…

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[2] Because many proper names are not of Greek origin, they decline irregularly or not at all.

7.4 VOCABULARY

Verbs

1. **εἶδον** past tense of ὁράω — I saw; they saw — Rev 20:11
   εἶδον θρόνον ⌜ μέγαν λευκόν, ⌝
   I saw a great white throne

2. **ἐκβάλλω** (ἐκ + βαλ*) — I cast out — John 6:37
   τὸν ἐρχόμενον πρός με οὐ μὴ **ἐκβάλω** ἔξω.
   the one coming to me **I will** never **cast out**

3. **ἦν** and **ἦσαν** past tense of εἶμι — he/she/it was; they were — John 1:1
   Ἐν ἀρχῇ **ἦν** ὁ λόγος, καὶ ὁ λόγος **ἦν** πρὸς τὸν θεόν, καὶ θεὸς **ἦν** ὁ λόγος.
   In the beginning **was** the Word and the Word **was** with God and the Word **was** God.

4. **μαρτυρέω** — I testify — 1 John 1:2
   ἑωράκαμεν, καὶ **μαρτυροῦμεν**, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον
   We have observed and **we testify** and proclaim to you eternal life.

5. **οἶδα** — I know — Matt 26:70
   Οὐκ **οἶδα** τί λέγεις.
   I do not **know** what you are talking about

6. **περιπατέω** — I walk, conduct — Matt 11:5
   τυφλοὶ ἀναβλέπουσιν, καὶ χωλοὶ **περιπατοῦσιν**
   the blind receive sight and the lame **walk**

Nouns

7. **ἡ Γαλιλαία**, ας — Galilee — Matt 15:29
   ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς **Γαλιλαίας**·
   Jesus came by the Sea of **Galilee**

8. **ἡ ἐντολή**, ῆς — commandment — 1 John 2:8
   Πάλιν **ἐντολὴν** καινὴν γράφω ὑμῖν
   Again, I am writing a new **commandment** to you.

9. **τὸ Ἱεροσόλυμα**, **ἡ Ἱερουσαλήμ** — Jerusalem — Rev 21:2
   Ἱερουσαλὴμ καινήν εἶδον
   I saw a new **Jerusalem**.

10. **τὸ ἱμάτιον**, ου — garment — Acts 12:8
    Περιβαλοῦ τὸ **ἱμάτιόν** σου, καὶ ἀκολούθει μοι.
    Put on your **garment** and follow me

11. **ὁ Ἰσραήλ** Israel Mark 12:29
    Ἄκουε, **Ἰσραήλ**· κύριος ὁ θεὸς ἡμῶν, κύριος εἷς ἐστίν·
    Listen, **Israel**, the Lord our God, the Lord is one

12. **ὁ καρπός**, οῦ fruit, Gal 5:22
    Ὁ δὲ **καρπὸς** τοῦ πνεύματός ἐστιν ἀγάπη
    Now the **fruit** of the Spirit is love.

13. **ὁ Μωϋσῆς**, Μωϋσέως Moses John 1:17
    ὁ νόμος διὰ **Μωσέως** ἐδόθη
    the law was given through **Moses**

14. **ἡ ὥρα**, ας hour John 12:27
    Πάτερ, σῶσόν με ἐκ τῆς **ὥρας** ταύτης.
    Father, save me from this **hour**.

Pronouns

15. **ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ** himself, herself, itself Matt 27:42
    Ἄλλους ἔσωσεν, **ἑαυτὸν** οὐ δύναται σῶσαι.
    Others He saved; He is not able to save **Himself**.

16. **ἐμαυτοῦ, σεαυτοῦ** myself, yourself
    a. πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς **ἐμαυτόν**· John 14:3
       I am coming again and will receive you to **myself**
    b. Σπούδασον **σεαυτὸν** δόκιμον παραστῆσαι τῷ θεῷ 2 Tim 2:15
       Be diligent to present **yourself** approved to God

17. **ἐμός, ή, όν** my Matt 18:20
    Οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ **ἐμὸν** ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
    for where two or three have gathered in **my** name, there I am in their midst

Prepositions

18. **ἐπί** with accusative on, to, against Mark 13:8
    Ἐγερθήσεται γὰρ ἔθνος **ἐπὶ** ἔθνος, καὶ βασιλεία **ἐπὶ** βασιλείαν·
    for nation shall be raised up **against** nation, and kingdom **against** kingdom

19. **κατά** with accusative according to Matt 9:29
    Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.
    According to your faith, let it be for you

20. **μετά** with accusative after Luke 1:24
    Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ
    After these days, Elizabeth conceived

8 PERSONAL AND REFLEXIVE PRONOUNS

8.1 PERSONAL PRONOUNS

8.1.1 Definition and Use

A pronoun is a word that takes the place of another noun in a sentence to avoid repetition. Personal pronouns usually refer to specific people or things. Greek examples include ἐγώ (I), σύ (you), αὐτός/αὐτή/αὐτό (he/she/it), ἡμεῖς (we), ὑμεῖς (you all), αὐτοί/αὐταί/αὐτά (they).

8.1.2 Case

Greek personal pronouns can be formed into the various cases. The case of the pronoun is determined by its function in the sentence. The following chart provides a basic review of the cases with the pronoun "I".

	Case Name	Function	Examples
1.	Nominative	Subject	**I** live.
2.	Genitive	Similar to "of"	**My** Savior lives.
3.	Dative	Indirect object	God gives life **to me**.
4.	Accusative	Direct object	God helps **me**.

The forms given in chapter 3 were the nominative case. This chapter presents forms for the other cases.

8.1.3 Gender

First (ἐγώ; ἡμεῖς) and second (σύ; ὑμεῖς) person pronouns do not have forms that reflect gender. The third person pronoun (αὐτός/αὐτή/αὐτό) does reflect gender. The gender of the third person pronoun will match the gender of the noun to which it refers (the antecedent).

8.1.4 Number

Pronouns can be singular or plural. The pronoun's number will match the number of the antecedent. If the antecedent is singular, for example, the corresponding pronoun will be singular and so on.

8.1.5 First (ἐγώ, ἡμεῖς) and Second Person (σύ, ὑμεῖς) Forms

Case	1st Person		Translation	2nd Person	Translation
Singular[1]					
Nominative	ἐγώ		I	σύ	you
Genitive	μού	ἐμοῦ†	my (of me)	σοῦ	your (of you)
Dative	μοί	ἐμοί†	to me	σοί	to you
Accusative	μέ	ἐμέ†	me	σέ	you
Plural					
Nominative	ἡμεῖς		we	ὑμεῖς	you
Genitive	ἡμῶν		our (of us)	ὑμῶν	your (of you)
Dative	ἡμῖν		to us	ὑμῖν	to you
Accusative	ἡμᾶς		us	ὑμᾶς	you

† Spelling variations of μού, μοί, and μέ. Sometimes ἐμοῦ, ἐμοί, and ἐμέ convey a little more emphasis than μού, μοί, and μέ.

8.1.6 Third Person Forms (αὐτός, αὐτή, αὐτό)

Case	αὐτός (Masculine)		αὐτή (Feminine)		αὐτό (Neuter)	
Singular						
Nominative	αὐτός	he	αὐτή	she	αὐτό	it
Genitive	αὐτοῦ	of him, his	αὐτῆς	of her, her	αὐτοῦ	of it
Dative	αὐτῷ	to him	αὐτῇ	to her	αὐτῷ	to it
Accusative	αὐτόν	him	αὐτήν	her	αὐτό	it
Plural						
Nominative	αὐτοί	they	αὐταί	they	αὐτά	they
Genitive	αὐτῶν	their	αὐτῶν	their	αὐτῶν	their
Dative	αὐτοῖς	to them	αὐταῖς	to them	αὐτοῖς	to them
Accusative	αὐτούς	them	αὐτάς	them	αὐτά	them

8.1.7 Two Other Uses of Third Person Pronoun (αὐτός/αὐτή/αὐτό)

The third person pronoun αὐτός/αὐτή/αὐτό usually functions as a pronoun by replacing a noun in the sentence. Sometimes, however, αὐτός/αὐτή/αὐτό modifies a noun already in the sentence. In those instances, the use of αὐτός/αὐτή/αὐτό is either **identity**, which is translated "the same," or **emphatic**, which is translated as "himself," "herself," or "itself."[2]

[1] For the singular forms, the accent may or may not be present in the exercises and other Greek texts.

[2] At times, another word might be more appropriate for showing emphasis. For example, Luke 12:12 has "τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν **αὐτῇ** τῇ ὥρᾳ," which should be translated "for the Holy Spirit will teach you in that **very** hour." Different languages may communicate this emphasis differently, but the important thing is to show in some way that the referent is being emphasized. In English, for example, the best translation will sometimes be "very".

How can the reader determine a particular use of αὐτός/αὐτή/αὐτό? To begin, the overall context is usually sufficient to determine if αὐτός/αὐτή/αὐτό is functioning as a pronoun or not. Another clue is that the identity and emphatic uses match the case, gender, and number of the noun that they modify. As for deciding between the identity and emphatic uses, the presence and position of the article is helpful. If αὐτός/αὐτή/αὐτό has the article, the use is usually identity. If αὐτός/αὐτή/αὐτό does not have the article but the noun being modified does, the use is probably emphatic. Several examples of the identity and emphatic uses are given below.

Identity Examples

Example 1: καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ **ὁ αὐτὸς κύριος**
And there are varieties of ministries but **the same Lord**.

Example 2: οὐ πᾶσα σὰρξ **ἡ αὐτὴ σάρξ**
Not all flesh *is* **the same flesh**.

Example 3: οὐ **τῷ αὐτῷ πνεύματι** περιεπατήσαμεν;
Did we not walk in **the same spirit**?

Example 4: **τὰ αὐτὰ** ἐπάθετε
you suffered **the same things**

Example 4 shows that the identity use does not always modify a noun. Sometimes the neuter adjective functions as a noun.

Emphatic Examples

Example 5: **αὐτὴ** ἡ κτίσις ἐλευθερωθήσεται…
Creation **itself** will be set free…

Example 6: **αὐτὸς** Δαυὶδ λέγει…
David **himself** says…

Example 7: **αὐτὰ** τὰ ἔργα ἃ ποιῶ…
the works **themselves** which I do…

Example 8: **αὐτοὶ** γινώσκετε…
You **yourselves** know…

Example 8 shows that sometimes the noun receiving emphasis can actually be a pronoun implicit in the form of the verb.[3]

3 In this instance the ending of γινώσκετε is second person plural. Therefore, the subject of the verb is ὑμεῖς (you all) even though that pronoun is not written. If αὐτοί (they) were functioning as a subject pronoun, which it is not, the form of the verb would be third person plural (γινώσκουσιν). Thus, the use of αὐτοί here is emphatic. The case of αὐτοί is nominative because the emphatic use must agree in case with the noun it is modifying. As stated above, the emphatic use also agrees with the noun it modifies in gender and number.

8.2 REFLEXIVE PRONOUNS

8.2.1 Definition and Use

A reflexive pronoun is a word that takes the place of a noun that is receiving the effect of an action performed by the same person or thing. Consider the following examples.

Example 9: **ἑαυτὸν** οὐ δύναται σῶσαι
He is not able to save **himself**.

Example 10: ἐγώ εἰμι ὁ μαρτυρῶν περὶ **ἐμαυτοῦ**
I am the one who testifies about myself.

8.2.2 Case, Gender, and Number

The case of a reflexive pronoun is determined by its function in the sentence. For example, if the pronoun is the direct object, it will be in the accusative case. When possible, the number and gender of the reflexive pronoun agree with the number and gender of the antecedent.

8.2.3 Forms of First (ἐμαυτοῦ) and Second (σεαυτοῦ) Person Reflexive Pronoun

The reflexive pronouns ἐμαυτοῦ and σεαυτοῦ do not have nominative cases. The genitive represents the dictionary forms. Additionally, plural forms of ἐμαυτοῦ and σεαυτοῦ do not occur in the New Testament. The remaining forms are listed below.

Case	**ἐμαυτοῦ**	**Translation**	**σεαυτοῦ**	**Translation**
Singular				
Genitive	ἐμαυτοῦ	of myself	σεαυτοῦ	of yourself
Dative	ἐμαυτῷ	to myself	σεαυτῷ	to yourself
Accusative	ἐμαυτόν	myself	σεαυτόν	yourself

8.2.4 Forms of Third (ἑαυτοῦ/ἑαυτῆς) Person Reflexive Pronoun

The reflexive pronouns ἑαυτοῦ/ἑαυτῆς do not have nominative cases. Additionally, neuter forms of ἑαυτοῦ/ἑαυτῆς do not occur in the New Testament. The remaining forms are listed below.

Case	**ἑαυτοῦ**	**Translation**	**ἑαυτής**	**Translation**
Singular				
Genitive	ἑαυτοῦ	of himself	ἑαυτής	of herself
Dative	ἑαυτῷ	to himself	ἑαυτῇ	to herself
Accusative	ἑαυτόν	himself	ἑαυτήν	herself
Plural				
Genitive	ἑαυτῶν	of themselves	ἑαυτῶν	of themselves
Dative	ἑαυτοῖς	to themselves	ἑαυταῖς	to themselves
Accusative	ἑαυτούς	themselves	ἑαυτάς	themselves

8.3 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. For pronouns, parsing means writing the case, gender, number, dictionary form, and meaning.

1. **Δίδοτε** τὴν καρδίαν σου μοὶ ὅτι ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.
2. Φαρισαῖοι (Pharisees) δοκοῦσιν ὅτι **ἀγαπῶσιν** τοὺς ἀδελφοὺς αὐτῶν.
3. **Ἡμεῖς** θεωροῦμεν καὶ πιστεύομεν ἀλλὰ οὐ διδάσκομεν.
4. Παριστᾶσιν τὸν **Παῦλον** καὶ Πέτρον τῇ ἐκκλησίᾳ ἐν τῇ οἰκίᾳ αὐτῆς.
5. Σὺ δίδως τὸν οἰκόν σου **ἡμῖν** ὅτι ὑπάγεις.
6. Ἰωάννης καὶ Πέτρος **ἐκβάλλουσιν** τὰ δαιμόνια ἀπὸ τῆς ἐκκλησίας.
7. Διδάσκομεν **αὐτοὶ** ὑμὰς διὰ (according to) τὴν ἀλήθειαν.
8. Οἱ ἀπόστολοι **παραδιδόασιν** τοὺς νόμους ἡμῖν.
9. Ἰησοῦς ἐπιτίθησιν ἐπὶ τὴν **κεφαλὴν** αὐτῆς, δόξαν, ἐξουσίαν καὶ εἰρήνην.
10. Ὑμεῖς ἐρωτᾶτε ἡμὰς ἀλλὰ οὐ **γινώσκομεν**.
11. Τὰς ἐντολὰς ὅτι ἔδωκεν (he gave) **ἡμῖν** εἰσιν ἐν ταῖς καρδίαις ἡμῶν.
12. **Θεωρεῖτε** τὴν θάλασσαν ἐκείνην (that) τὰ δὲ πλοῖα ἱστᾶσιν ἐπὶ τῇ αὐτῇ θαλάσσῃ.
13. Ἄλλοι (Others) εὑρίσκουσιν **ζωὴν** ἐν αὐτῷ.
14. Παρακαλῶ **ὑμὰς** ποιῆσαι (to do) ἔργα καλά (good).
15. Ζῶμεν ἐπὶ (in) τῷ **τόπῳ** οὗ (where) βασιλεία καθ'[1] ἑαυτῆς.
16. καὶ λέγει αὐτῷ, Εἰ υἱὸς **εἶ** τοῦ θεοῦ, βάλε σεαυτὸν…
17. Ἰδού, ἐγὼ ἀποστέλλω τὸν **ἄγγελόν** μου πρὸ (before) προσώπου σου… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 11:10)
18. …**θέλομεν** ἀπὸ σοῦ σημεῖον ἰδεῖν (to see).
19. λέγω γὰρ **ὑμῖν** ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς (always) βλέπουσιν τὸ πρόσωπον τοῦ πατρός (of Father) μου τοῦ ἐν οὐρανοῖς. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 18:10)
20. Ἰδού, ἡ μήτηρ (mother) σου καὶ οἱ ἀδελφοί **σου** … ζητοῦσίν σε.

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[1] Κατα and other prepositions lose their final vowel before a word beginning with a vowel. Because the following word begins with a rough breathing over the vowel, the tau (τ) changes to theta (θ).

21. … ὁ Πέτρος λέγει αὐτῷ, **Σὺ** εἶ ὁ Χριστός. (ΚΑΤΑ ΜΑΡΚΟΝ 8:29)

22. Αὐτὸς οὖν Δαυὶδ λέγει **αὐτὸν** κύριον· καὶ πόθεν (how then) υἱὸς αὐτοῦ ἐστιν;

23. Καὶ **εἶπεν** αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες (the ones who justify) ἑαυτοὺς ἐνώπιον (before) τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· (ΚΑΤΑ ΛΟΥΚΑΝ 16:15)

24. Εἰ σὺ εἶ ὁ Χριστός, σῶσον (save) **σεαυτὸν** καὶ ἡμᾶς.

25. Τί (What) σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα (these things) ποιεῖς; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν **αὐτοῖς**… (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:18-19)

26. λέγει **αὐτῇ** ὁ Ἰησοῦς, Δός (Give) μοι πιεῖν (to drink).

27. Λέγει αὐτῷ ὁ Ἰησοῦς, … ὁ υἱός **σου** ζῇ. Καὶ ἐπίστευσεν (believed)[2] ὁ ἄνθρωπος τῷ λόγῳ ᾧ (that) εἶπεν αὐτῷ ὁ Ἰησοῦς … (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:50)

28. Μετὰ ταῦτα (these things) εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν **αὐτῷ**…

29. … γὰρ ὁ πατὴρ (Father) ἔχει ζωὴν ἐν **ἑαυτῷ**… (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:26)

30. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα (abiding) ἐν **ὑμῖν**…

31. Δόξαν παρὰ (from) ἀνθρώπων οὐ λαμβάνω· ἀλλ' ἔγνωκα (I have known) ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:41-42)

32. Εἶπεν … αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν (has given) ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ (Father) μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ…

33. …οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:53)

34. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς (of the father) ὑμῶν.…

35. …καὶ ὁ κόσμος με οὐκέτι (no longer) θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε (will live). (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:19)

36. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν.

37. Ἔρχεται (comes) οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς… (ΚΑΤΑ ΙΩΑΝΝΗΝ 21:13)

38. Ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα (right) ἐνώπιον (before) τοῦ θεοῦ.

39. Δικαιωθέντες (Having been justified) οὖν ἐκ πίστεως (by faith), εἰρήνην ⌜ ἔχομεν ⌝ πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5:1)

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[2] Πιστεύω is an example of a verb that sometimes has a direct object in a case other than the accusative. The direct object of πιστεύω is often in the dative case.

40. Οὐκ εἰμὶ ἀπόστολος; Οὐκ εἰμὶ ἐλεύθερος (free); Οὐχὶ Ἰησοῦν Χριστὸν τὸν κύριον ἡμῶν ἑώρακα (I have seen); Οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;

41. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 10:1)

42. ζῶ δέ, οὐκέτι (no longer) ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός·

43. Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος (of the body), τῆς ἐκκλησίας· (ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ 1:18)

44. Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά (joy).

45. …ὁ κόσμος οὐ γινώσκει ὑμᾶς, ὅτι οὐκ ἔγνω (it did not know) αὐτόν. (ΙΩΑΝΝΟΥ Α 3:1)

8.4 VOCABULARY

Verb

1. **ἐγείρω** (ἐγερ*) — I rise, raise — Mark 2:11
   ⌜ **ἔγειραι** ⌝ καὶ ἆρον τὸν ⌜ κράββατόν ⌝ σου
   Rise, lift up your bed

2. **προσκυνέω** — I worship, pay homage — Acts 8:27
   ὃς ἐληλύθει **προσκυνήσων** εἰς Ἱερουσαλήμ
   who had come **to worship** in Jerusalem

Nouns

3. **ὁ Δαυίδ** — David — Luke 2:4
   εἰς πόλιν **Δαυίδ**, ἥτις καλεῖται Βηθλέεμ
   to a city of **David** which is called Bethlehem

4. **ὁ διδάσκαλος**, ου — teacher — Mark 5:35
   τί ἔτι σκύλλεις τὸν **διδάσκαλον**;
   Why are you still bothering the **Teacher**?

5. **ὁ θρόνος**, ου — throne — Heb 1:8
   Ὁ **θρόνος** σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος·
   Your **throne**, God, is forever and ever

6. **ὁ λίθος**, ου — stone — 1 Pet 2:6
   Ἰδού, τίθημι ἐν Σιὼν **λίθον** ἀκρογωνιαῖον, ἐκλεκτόν
   Behold, I place in Zion an elect **cornerstone**

7. **ὁ μαθητής**, οῦ — disciple — Luke 6:40
   Οὐκ ἔστιν **μαθητὴς** ὑπὲρ τὸν διδάσκαλον
   a **disciple** is not above the teacher

8. **ἡ ὁδός**, οῦ[1] — way, road, journey — Matt 3:3
   Ἑτοιμάσατε τὴν **ὁδὸν** κυρίου·
   Prepare the **way** of the Lord

9. **ὁ Πιλᾶτος**, ου — Pilate — John 18:38
   Λέγει αὐτῷ ὁ **Πιλάτος**, Τί ἐστιν ἀλήθεια;
   Pilate said to Him, 'What is truth?'

10. **ὁ προφήτης**, ου — prophet — John 1:25
    σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἠλίας, οὔτε ὁ **προφήτης**;
    Are you not the Christ, nor Elijah, nor the **prophet**?

[1] The article never lies. This is a feminine noun.

11. **ἡ συναγωγή**, ῆς — synagogue — Mark 1:39
    ἦν κηρύσσων ἐν ταῖς **συναγωγαῖς** αὐτῶν
    He came preaching in their **synagogues**

12. **ἡ σωτηρία**, ας — deliverance, salvation — Phil 2:12
    μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν **σωτηρίαν** κατεργάζεσθε·
    Work out your own **deliverance** with fear and trembling.

13. **ὁ Φαρισαῖος**, ου — Pharisee — Acts 23:6
    ἐγὼ **Φαρισαῖός** εἰμι, υἱὸς **Φαρισαίου**·
    I am a **Pharisee**, a son of a **Pharisee**.

Pronouns

14. **ὅς, ἥ, ὅ** — who, which — Phil 2:6
    ὃς ἐν μορφῇ θεοῦ ὑπάρχων
    who was existing in the form of God

15. **ὅσος, η, ον** — as many as — John 1:12
    Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι
    but **as many as** received Him, to them he gave the right to be children of God

Prepositions

16. **διά** with accusative — because of, on account of — Mark 2:27
    Τὸ σάββατον **διὰ** τὸν ἄνθρωπον ἐγένετο
    the Sabbath came into being **on account of** man

17. **ἐπί** with the dative — at, by, in — Matt 24:33
    ὅταν ἴδητε ⌜ ταῦτα πάντα, ⌝ γινώσκετε ὅτι ἐγγύς ἐστιν **ἐπὶ** θύραις.
    whenever you see these all things, know that He is near **at** the doors

18. **κατά** with genitive — down from, against — Matt 12:30
    Ὁ μὴ ὢν μετ' ἐμοῦ, **κατ'** ἐμοῦ ἐστιν
    the one who is not with me is **against** me

19. **μετά** with genitive — with — Matt 26:69
    Καὶ σὺ ἦσθα **μετὰ** Ἰησοῦ τοῦ Γαλιλαίου.
    And you were **with** Jesus of Galilee

Conjunction

20. **ἵνα** — that, in order that — John 3:16
    ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.
    that everyone who believes in Him would not perish but have eternal life

9 RELATIVE PRONOUN, PREPOSITIONS, AND OTHER FIRST AND SECOND DECLENSION NOUN FORMS

9.1 RELATIVE PRONOUN (ὅς/ἥ/ὅ)

9.1.1 Definition and Use

A relative pronoun is a word that connects a relative clause to a sentence (or clause) by referring to a noun in that sentence. A relative clause is a phrase that provides additional information about someone or something in the sentence. The sentence "I see a woman who is walking" has the relative pronoun "who," which refers to "a woman." The relative clause "who is walking" gives more information about her.

9.1.2 Case, Gender, and Number

The case of the relative pronoun is determined by its use in the clause. The gender and number of the relative pronoun agree with the antecedent. The following chart provides a brief summary.

Case	Function	Examples
Nominative	Subject	Ἐφώνησαν τὸν ἄνθρωπον **ὃς** ἦν τυφλὸς They called the man **who** was blind
Genitive	Possession	ἦν τις βασιλικὸς **οὗ** ὁ υἱὸς ἠσθένει there was a certain nobleman **whose** son was sick
Dative	Indirect object	οἴδατε ὅτι **ᾧ** παριστάνετε ἑαυτοὺς you know that **to whom** you present yourselves
Accusative	Direct object	ὅπου ἦν Λάζαρος, **ὃν** ἤγειρεν Ἰησοῦς where Lazarus was, **whom** Jesus raised

9.1.3 Forms of the Relative Pronoun (ὅς/ἥ/ὅ)

With few exceptions, the relative pronouns' forms are the same as the first and second declension noun endings but with a rough breathing mark.

Case	ὅς (Masculine)	ἥ (Feminine)	ὅ (Neuter)	Translation
Singular				
Nominative	ὅς	ἥ	ὅ	who; which
Genitive	οὗ	ἧς	οὗ	of whom; whose; of which
Dative	ᾧ	ᾗ	ᾧ	to whom; to which
Accusative	ὅν	ἥν	ὅ	whom; which
Plural				
Nominative	οἵ	αἵ	ἅ	who; which (ones)
Genitive	ὧν	ὧν	ὧν	of whom; whose; of which (ones)
Dative	οἷς	αἷς	οἷς	to whom; to which (ones)
Accusative	οὕς	ἅς	ἅ	whom; which (ones)

9.1.4 Comparison of Forms for Relative Pronoun and Article

Since the forms of the relative pronoun are similar to the article, the following chart is provided for comparison.

Case	**Masculine**		**Feminine**		**Neuter**	
	Article	**Pronoun**	**Article**	**Pronoun**	**Article**	**Pronoun**
Singular						
Nominative	ὁ	ὅς	ἡ	ἥ	τό	ὅ
Genitive	τοῦ	οὗ	τῆς	ἧς	τοῦ	οὗ
Dative	τῷ	ᾧ	τῇ	ᾗ	τῷ	ᾧ
Accusative	τόν	ὅν	τήν	ἥν	τό	ὅ
Plural						
Nominative	οἱ	οἵ	αἱ	αἵ	τά	ἅ
Genitive	τῶν	ὧν	τῶν	ὧν	τῶν	ὧν
Dative	τοῖς	οἷς	ταῖς	αἷς	τοῖς	οἷς
Accusative	τούς	οὕς	τάς	ἅς	τά	ἅ

Observe the following:

- The tau (τ) differentiates most forms of the article from the relative pronoun.
- The easiest forms to confuse are the masculine and feminine nominative singular. Regarding those forms, it is helpful to remember that the article does not have the accent.

9.2 PREPOSITIONS

The vocabulary and exercises have briefly introduced prepositions such as "ἐν with the dative" and "εἰς with the accusative." This section summarizes that information and discusses additional aspects.

9.2.1 Summary of Prepositions Learned so Far

Preposition	Case	Possible Translation
ἀπό	genitive	from
	dative	-
	accusative	-
διά	genitive	through
	dative	-
	accusative	because of, on account of
εἰς	genitive	-
	dative	-
	accusative	in, into
ἐκ (ἐξ)	genitive	out of, from
	dative	-
	accusative	-
ἐν	genitive	-
	dative	by, in, with, on
	accusative	-
ἐπί	genitive	on, over, upon
	dative	at, by, in
	accusative	on, to, against
κατά	genitive	down from, against
	dative	-
	accusative	according to
μετά	genitive	with
	dative	-
	accusative	after
πρός	genitive	Not yet learned and uncommon
	dative	Not yet learned and uncommon
	accusative	to, towards, with
A dash (-) means that the corresponding preposition will never govern a noun in the specified case. The preposition ἀπό, for example, will only appear with a noun in the genitive and never with one in the dative or accusative.		

9.2.2 Definition and Use of Prepositions

A preposition is a word that links or connects a noun to other words, usually verbs or nouns, in a sentence.[1] As a result, the preposition and noun combination have an adverbial or adjectival force. That is, the phrase provides more detail about the verbal idea or noun in terms of "how," "when," "where," "why," etc.

Consider the two sentences: "The Lord lives" and "The Lord lives in heaven." In the first, the reader does not know "where" the living occurs. The verbal idea is more general. In the second sentence, the preposition "in" connects the noun "heaven" with the verb "lives" thereby specifying where the action occurs.

9.2.3 The Case of the Object of a Preposition

The noun accompanying or belonging to a preposition is called the object of the preposition. In the sentence "I went to the store," the preposition is "to" and the object is "the store." The combination is called the prepositional phrase.

In Greek, the object of the preposition is formed into the genitive, dative, or accusative case. The particular case used depends on the preposition and the meaning desired. As seen in 9.2.1, some prepositions have noun objects in one case (ἐν with dative), others in two cases (διά with genitive or accusative) or others still in three cases (ἐπί with genitive, dative, or accusative). The preposition's meaning differs between the cases (διά with genitive is "through" but with the accusative is "because of"). Even within a particular case, the preposition's meaning can differ depending on context (ἐν with dative could be "by," "in," "with," etc.).[2]

9.2.4 Context is King: The Most Important Point about Prepositions

Although little words, prepositions can have many possible meanings. This is why you should learn the preposition, possible case(s), and meaning(s) for the associated case(s). It is also why, even after learning those items, that you must consider the context to be the best guide for determining the meaning of a particular preposition. After all, a vocabulary list of Greek prepositions out of context and several English translations also out of context cannot adequately communicate all the potential meanings. The vocabulary lists merely provide a good starting point. Do not be surprised when a given context demands a translation beyond the basic ones you have learned.

9.2.5 Prepositions as a Parsing Aid

As mentioned, prepositions have objects in specific cases. The object often immediately follows the preposition. Consequently, knowing the possible cases a preposition requires is a helpful parsing tool, especially when the preposition only uses one case. For example, if "ἐν" is the preposition, you should anticipate a noun (or other word) in the dative case. If "διά" is the preposition, you should anticipate a noun in the genitive or accusative case. Using these kinds of clues will help you to reinforce your knowledge of familiar noun forms and to learn unfamiliar forms.

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[1] A preposition can also connect adjectives and participles functioning as nouns.

[2] Prepositions are function words. That means they have little content in their meaning but rely on the function they are serving in the phrase and its relationship to the rest of the sentence for meaning. You will find many definitions given for most prepositions in an English dictionary.

9.3 FIRST DECLENSION MASCULINE NOUNS

9.3.1 Explanation

Several nouns are masculine but mostly follow the pattern for first declension feminine nouns. In the vocabulary, these nouns have nominative singular forms ending in ης but genitive forms ending in ου. Examples include ὁ μαθητής (disciple) and ὁ προφήτης (prophet).

9.3.2 Forms

Except for the nominative singular, the endings are not new. Therefore, memorization is not required.[3]

Case	Ending	1st Declension Masculine	Translation
Singular			
Nominative	ης	ὁ μαθητής	the disciple
Genitive	ου	τοῦ μαθητοῦ	of the disciple
Dative	ῃ	τῷ μαθητῇ	to the disciple
Accusative	ην	τὸν μαθητήν	the disciple
Plural			
Nominative	αι	οἱ μαθηταί	the disciples
Genitive	ων	τῶν μαθητῶν	of the disciples
Dative	αις	τοῖς μαθηταῖς	to the disciples
Accusative	ας	τοὺς μαθητάς	the disciples

[3] Remember, the article never lies. The masculine article reveals that the noun is also masculine even though some of the endings appear feminine. When an adjective modifies these nouns, the adjectives will be masculine in form.

9.4 SECOND DECLENSION FEMININE NOUNS

9.4.1 Explanation

Several nouns are feminine but follow the pattern for second declension masculine nouns. In the vocabulary, these nouns have the feminine article but nominative and genitive singular forms of ος and ου, respectively. The most frequent example is ἡ ὁδός (way, road).

9.4.2 Forms

Since the endings are not new, memorization is not required.

Case	**Ending**	**2nd Declension Masculine**	**Translation**
Singular			
Nominative	ος	ἡ ὁδός	the way
Genitive	ου	τῆς ὁδοῦ	of the way
Dative	ῳ	τῇ ὁδῷ	to the way
Accusative	ον	τὴν ὁδόν	the ways
Plural			
Nominative	οι	αἱ ὁδοί	the ways
Genitive	ων	τῶν ὁδῶν	of the ways
Dative	οις	ταῖς ὁδοῖς	to the ways
Accusative	ους	τὰς ὁδούς	the way

9.5 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. For relative pronouns,

1. Οἱ ἀπόστολοι λύουσιν τὰ αὐτὰ **ἃς** οἱ προφῆται θανάτου δεικνύασιν τὰ τέκνα τῶν δαιμονίων.

2. Ὁ ὀφθαλμὸς ἀνθρώπου οὐ βλέπει τὸν καρπὸν **ὃ** θεὸς τίθησιν ἐν τῷ οὐρανῷ.

3. Ἡ κεφαλὴ οὐ θέλει **ἃ** ἡ καρδία αὐτὴ ζητεῖ.

4. Γινώσκω τὴν ἐντολὴν ταύτην (this) ἐστὶν τὴν **αὐτὴν** ἐντολὴν ἣν ὁ προφήτης σοῦ θεοῦ ἐπιτίθησιν ἐπὶ τοῦ ὄχλου.

5. Ἅπαντες (all) ὅσοι ποιοῦσιν καρπὸν **θεωροῦσιν** τὸν αὐτὸν κύριον.

6. Λέγετε ἀπὸ τῆς ἐξουσίας **ἣν** θεὸς δίδωσιν ὑμῖν.

7. Ἀποστέλλεις σημεῖον ὃ ὁ δοῦλος δοκεῖ ἐστιν ἀπό **μου**.

8. Ὁ λόγος ὅν Ἰησοῦς αὐτὸς λαλεῖ ἐστὶν **ζωὴ** καὶ εἰρήνη.

9. Διὰ τοῦ **εὐαγγελίου** ὃ Ἰωάννης διδάσκει ὁ ὄχλος λαμβάνει δικαιοσύνην τοῦ θεοῦ.

10. Ἐπιτίθημι αὐτὸ ἐπὶ αὐτῃ ὅτι **θέλω** διδόναι (to give) αὐτὸ τῇ οἰκίᾳ ἣ μένει ἐν τῇ ἐκλλησία.

11. Ἡ ἡμέρα ἐκείνη (that) ἐστὶν ὁ καιρὸς ἀπὸ **οὗ** ζητήσω (I will seek) τὸ ἱερὸν τοῦ κυρίου.

12. Ἐκεῖνοι (Those) οἳ ἀνιστᾶσιν εἰσὶν φαρισαῖοι (Pharisees).

13. καὶ **ὃς** οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται (will be taken) ἀπ' αὐτοῦ. (ΚΑΤΑ ΜΑΡΚΟΝ 4:25)

14. Ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ (for) **ὑμῶν** ἐστιν.

15. οὐ γὰρ βλέπεις εἰς **πρόσωπον** ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· (ΚΑΤΑ ΜΑΡΚΟΝ 12:14)

16. Καὶ ὁ Ἰησοῦς … ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν (far) **εἶ** ἀπὸ τῆς βασιλείας τοῦ θεοῦ.

17. Ἃ δὲ **ὑμῖν** λέγω πᾶσιν (to all) λέγω, Γρηγορεῖτε (Watch out!). (ΚΑΤΑ ΜΑΡΚΟΝ 13:37)

18. …εἶπεν, Μακάριοι (Blessed) οἱ ὀφθαλμοὶ οἱ βλέποντες (that see) ἃ βλέπετε.

19. …καὶ ἐπίστευσαν (they believed) τῇ γραφῇ, καὶ τῷ **λόγῳ** ᾧ εἶπεν ὁ Ἰησοῦς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:22)

20. Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου (Go)· ὁ **υἱός** σου ζῇ. Καὶ ἐπίστευσεν (believed) ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς…

21. Ὁ γὰρ πατὴρ (Father) φιλεῖ (loves) τὸν **υἱόν**, καὶ … δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:20)

22. Μὴ καὶ **σὺ** ἐκ τῆς Γαλιλαίας εἶ;

23. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον (I told) ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα **ἃ** ἐγὼ ποιῶ … ταῦτα μαρτυρεῖ περὶ (concerning) ἐμοῦ· (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:25)

24. …ὑμεῖς καθαροί (clean) ἐστε διὰ τὸν λόγον **ὃν** λελάληκα (I have spoken) ὑμῖν.

25. …ἀφίημι τὸν κόσμον, καὶ πορεύομαι (I go) **πρὸς** τὸν πατέρα (Father). Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ… (ΚΑΤΑ ΙΩΑΝΝΗΝ 16:28-29)

26. Ἐγὼ δέδωκα (have given) **αὐτοῖς** τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν (hated) αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου…

27. Μὴ καὶ σὺ ἐκ τῶν **μαθητῶν** εἶ τοῦ ἀνθρώπου τούτου (this); Λέγει ἐκεῖνος (That one), Οὐκ εἰμί. (ΚΑΤΑ ΙΩΑΝΝΗΝ 18:17)

28. Οὐ γὰρ Δαυὶδ ἀνέβη (did not ascend) εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός, **Εἶπεν** ὁ κύριος τῷ κυρίῳ μου…

29. Εἶπεν δέ, Τίς (Who) εἶ, κύριε; Ὁ δὲ κύριος εἶπεν, Ἐγώ εἰμι Ἰησοῦς **ὃν** σὺ διώκεις (are persecuting)· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 9:5)

30. Οὗτός (This) ἐστιν ὁ Χριστὸς Ἰησοῦς, **ὃν** ἐγὼ καταγγέλλω (announce) ὑμῖν.

31. Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος (of offense)… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:33)

32. …οὐκέτι (no longer) κατὰ ἀγάπην περιπατεῖς.

33. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος (of the Spirit)… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 15:30)

34. …ἔπεμψα (I sent) ὑμῖν Τιμόθεον, ὅς ἐστιν τέκνον μου ἀγαπητὸν (beloved) … ἐν κυρίῳ…

35. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος (the least) τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς (worthy)… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:9)

36. Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ (under) κατάραν (curse) εἰσίν·

37. …οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ… (ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α 4:1)

38. …ὃν γὰρ ἀγαπᾷ κύριος παιδεύει (He disciplines)·

39. Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων (He who knows) τὸν θεόν, ἀκούει ἡμῶν·[1] ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. (ΙΩΑΝΝΟΥ Α 4:6)

40. Καὶ ἡμεῖς ἐγνώκαμεν (have known) καὶ πεπιστεύκαμεν (have believed) τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν…

41. …ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες (Go and) ἀπαγγείλατε (tell) Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 11:4)

42. Ἰδού, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν (is lawful) ποιεῖν (to do) ἐν σαββάτῳ.

43. Καὶ εἰ (if) ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι (by whom) ἐκβάλλουσιν; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:27)

44. λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς (always) βλέπουσιν τὸ πρόσωπον τοῦ πατρός (of Father) μου τοῦ ἐν οὐρανοῖς.

45. Οὗτός (This) ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 21:11)

[1] The verb ἀκούω often has a direct object in the genitive case.

9.6 VOCABULARY

Nouns

1. **ὁ αἰών**, αἰῶνος — age, world — John 8:35
   ὁ υἱὸς μένει **εἰς τὸν αἰῶνα**.
   the Son remains **forever**

2. **τὸ αἷμα**, αἵματος — blood — Luke 11:51
   ἀπὸ τοῦ **αἵματος** Ἄβελ ἕως τοῦ **αἵματος** Ζαχαρίου
   from **the blood** of Abel until **the blood** of Zachariah

3. **ὁ ἀνήρ**, ἀνδρός — man, husband — Rev 21:2
   ὡς νύμφην κεκοσμημένην τῷ **ἀνδρὶ** αὐτῆς.
   as a bride made beautiful for her **husband**

4. **ἡ γυνή**, γυναικός — woman, wife — John 4:27
   ἐθαύμασαν ὅτι μετὰ **γυναικὸς** ἐλάλει·
   they were marveling because He was speaking with a **woman**

5. **τὸ θέλημα**, θελήματος — will, desire — Matt 6:10
   γενηθήτω τὸ **θέλημά** σου
   let your **will** come to pass

6. **τὸ κρίμα**, κρίματος — judgment — Matthew 7:2
   ἐν ᾧ γὰρ **κρίματι** κρίνετε, κριθήσεσθε·
   by which **judgment** you judge, you will be judged

7. **ἡ μήτηρ**, μητρός — mother — Mark 3:32
   ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.
   your **mother** and your brothers are seeking you outside

8. **ἡ νύξ**, νυκτός — night — Rev 22:5
   νὺξ οὐκ ἔσται ἐκει
   there will no longer be **night**

9. **τὸ ὄνομα**, ὀνόματος — name — Acts 4:12
   οὔτε γὰρ **ὄνομά** ἐστιν ⌜ ἕτερον ⌝ τὸ δεδομένον
   for neither is another **name** that is given

10. **ὁ πατήρ**, πατρός — father — Matt 6:9
    Πάτερ[1] ἡμῶν ὁ ἐν τοῖς οὐρανοῖς
    our **Father** who is in the heavens

[1] Observe that **Πάτερ** has a short vowel indicating the vocative use.

11. **τὸ πνεῦμα**, πνεύματος — Spirit, spirit — 1 John 4:1
    μὴ παντὶ **πνεύματι** πιστεύετε, ἀλλὰ δοκιμάζετε τὰ **πνεύματα**
    do not believe every **spirit** but test **the spirits**

12. **τὸ πῦρ**, πυρός — fire — 1 Cor 3:15
    αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ **πυρός**.
    and he will be saved, but in this manner, through **fire**

13. **τὸ ῥῆμα**, ρήματος — word — 1 Pet 1:25
    τὸ δὲ **ῥῆμα** κυρίου μένει εἰς τὸν αἰῶνα.
    but the **word** of the Lord remains forever

14. **ἡ σάρξ**, σαρκός — flesh — Gal 2:20
    ὃ δὲ νῦν ζῶ ἐν **σαρκί**, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ
    and that which I now in the **flesh** I live, I live by faith in the Son of God

15. **τὸ στόμα**, στόματος — mouth — Acts 1:16
    ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ **στόματος** Δαυὶδ
    which the Holy Spirit foretold through the **mouth** of David

16. **τὸ σῶμα**, σώματος — body — 1 Cor 12:13
    ἡμεῖς πάντες εἰς ἓν **σῶμα** ἐβαπτίσθημεν
    we all were baptized into one **body**

17. **τὸ ὕδωρ**, ὕδατος — water — John 4:14
    τὸ **ὕδωρ** ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ **ὕδατος**
    the **water** that I will give to him will become in him a fountain **of water**

18. **τὸ φῶς**, φωτός — light — John 8:12
    Ἐγώ εἰμι τὸ **φῶς** τοῦ κόσμου·
    I am the **light** of the world

19. **ἡ χάρις**, χάριτος — grace, favor, benefit — Luke 6:32
    εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν **χάρις** ἐστίν;
    If you love those who love you, what **favorable benefit** is it for you?

20. **ἡ χείρ**, χειρός — hand — Rev 17:4
    ἔχουσα ⌜ ποτήριον χρυσοῦν ⌝ ἐν τῇ **χειρὶ** αὐτῆς
    having a cup of gold in her **hand**

10 THIRD DECLENSION NOUNS: PART I

10.1 BASIC NOUN GRAMMAR

10.1.1 Review

The material in section 5.1 about definition, case, declensions, gender, number and stems of first and second declension nouns also applies to third declension nouns. If necessary, review that information.

10.1.2 Stem

As mentioned in 5.1.6, the stem is the most basic part of a noun to which the case endings are attached. For third declension nouns, the stem is found by removing the final two letters from the genitive form. Consider the following examples.

Word	Meaning	Genitive Form	Ending	Stem
τὸ ὄνομα	the name	ὀνόματος	ος	ὀνοματ-
ἡ ἐλπίς	the hope	ἐλπίδος	ος	ἐλπιδ-
ἡ γυνή	the woman	γυναικός	ος	γυναικ-

Understanding the stem is particularly helpful with third declension nouns because of certain spelling changes that occur when the case endings are added to the noun.

10.1.3 Keys to Success

Third declension nouns experience more changes in form than first and second declension nouns. With the help of the following tips, those changes should not hinder your ability to identify their form.

1. Memorize the genitive form, especially when it is so different from the nominative that you would not recognize it.
2. Memorize the endings presented in section 10.2.1.
3. Study the charts of section 10.3 to become familiar with various examples of third declension words. The charts show the most common patterns.
4. Remember that spelling changes can occur when the endings are attached to a word. Letters can sometimes be added, taken away, or combined to form new letters.
5. If the article is present, use it to identify or confirm the case, number, and gender of a third declension noun. Remember, the article never lies!

10.2 STANDARD THIRD DECLENSION ENDINGS

10.2.1 Separated Endings

Case	Masc. & Fem.	Neuter
Singular		
Nominative	ς or --	--
Genitive	ος	ος
Dative	ι	ι
Accusative	α or ν	--
Plural		
Nominative	ες	α
Genitive	ων	ων
Dative	σι(ν)	σι(ν)
Accusative	ας	α

The dash -- indicates that no ending is attached. Often, the final letter of the stem drops off.

10.2.2 Comparison of First, Second, and Third Declension Endings (Standard)

Case	2nd	1st		2nd	3rd	
	Masc.	Fem.		Neuter	Masc. & Fem.	Neuter
Singular						
Nominative	ος	α	η	ον	ς or --	--
Genitive	ου	ας	ης	ου	ος	ος
Dative	ῳ	ᾳ	ῃ	ῳ	ι	ι
Accusative	ον	αν	ην	ον	α or ν	--
Plural						
Nominative	οι	αι		α	ες	α
Genitive	ων	ων		ων	ων	ων
Dative	οις	αις		οις	σι(ν)	σι(ν)
Accusative	ους	ας		α	ας	α

Observe the following similarities in the forms of the three declensions:

- Iota (ι), whether normal or subscript, is the final letter of the dative singular.
- Omega-nu (ων) is always the genitive plural ending.
- The nominative ending is identical to the accusative in the neuter gender.

10.3 STANDARD THIRD DECLENSION ENDINGS ON EXAMPLE NOUNS

This section presents examples of the most common third declension noun patterns. Although numerous words are presented, the goal is not necessarily memorization of the patterns. On the contrary, the examples show that memorization is not necessary because of the similarities in the patterns. The article is included as a reminder of its usefulness for identifying the noun's form.

10.3.1 Standard Endings on Masculine and Feminine Nouns

Case	**Ending**	**Article**	**αἰων-(age)**	**πατρ-(father)**	**Article**	**γυναικ-(woman)**
Singular						
Nominative	ς or --	ὁ	αἰών	πατήρ	ἡ	γυνή
Genitive	ος	τοῦ	αἰῶνος	πατρός	τῆς	γυναικός
Dative	ι	τῷ	αἰῶνι	πατρί	τῇ	γυναικί
Accusative	α or ν	τόν	αἰῶνα	πατέρα	τήν	γυναῖκα
Plural						
Nominative	ες	οἱ	αἰῶνες	πατέρες	αἱ	γυναῖκες
Genitive	ων	τῶν	αἰώνων	πατέρων	τῶν	γυναικῶν
Dative	σι(ν)	τοῖς	αἰῶσι(ν)	πατράσι(ν)	ταῖς	γυναιξί(ν)
Accusative	ας	τούς	αἰῶνας	πατέρας	τάς	γυναῖκας

The majority of the endings are easily recognizable despite the following changes:

- For αἰών, the nu (ν) of the root is omitted before the dative plural σι(ν).[1]
- For πατήρ, epsilon (ε) or eta (η) is often inserted within the stem.
- For γυναικός, the kappa (κ) has changed to xi (ξι) because of the sigma (σ) in the dative plural σι(ν).[2]

[1] This omission will occur with other letters as well, such as delta (δ), theta (θ), and tau (τ).
[2] This change to xi (ξ) will occur when the preceding letter is a gamma (γ), kappa (κ), or chi (χ).

10.3.2 Standard Endings on Neuter Nouns

Case	**Ending**	**Article**	**πνευματ- (spirit)**	**ὀνοματ- (name)**	**ὑδατ- (water)**	**φωτ- (light)**
Singular						
Nominative	--	τό	πνεῦμα	ὄνομα	ὕδωρ	φῶς
Genitive	ος	τοῦ	πνεύματος	ὀνόματος	ὕδατος	φωτός
Dative	ι	τῷ	πνεῦματι	ὀνόματι	ὕδατι	φωτί
Accusative	--	τό	πνεῦμα	ὄνομα	ὕδωρ	φῶς
Plural						
Nominative	α	τά	πνεύματα	ὀνόματα	ὕδατα	φῶτα
Genitive	ων	τῶν	πνευμάτων	ὀνομάτων	ὑδάτων	φώτων
Dative	σι(ν)	τοῖς	πνεύμασι(ν)	ὀνόμασι(ν)	ὕδασι(ν)	φώσι(ν)
Accusative	α	τά	πνεύματα	ὀνόματα	ὕδατα	φῶτα

The majority of the endings are easily recognizable despite the following changes:

- For πνεῦμα and ὄνομα, the tau (τ) at the end of the stem is omitted in the nominative and accusative singular. Most of the other cases retain the tau (τ) and all the other cases have an extra syllable.
- For all four words, the tau (τ) is omitted before the sigma (σ) of the dative plural form σι(ν).

10.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. …καὶ ἡ **γυνή** σου Ἐλισάβετ γεννήσει (will give birth to) υἱόν σοι, καὶ καλέσεις (you shall call) τὸ ὄνομα αὐτοῦ Ἰωάννην. (ΚΑΤΑ ΛΟΥΚΑΝ 1:13)

2. Εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον, … **ἄνδρα** οὐ γινώσκω;

3. Εἶπεν δὲ Μαριάμ, Ἰδού, ἡ δούλη (a servant) κυρίου· γένοιτό (let it be) μοι κατὰ τὸ ῥῆμά σου. (ΚΑΤΑ ΛΟΥΚΑΝ 1:38)

4. Ἰωάννης ἐστὶν τὸ **ὄνομα** αὐτοῦ·

5. Καὶ **χεὶρ** κυρίου ἦν μετ' αὐτοῦ. (ΚΑΤΑ ΛΟΥΚΑΝ 1:66)

6. Ἐγὼ … **ὕδατι** βαπτίζω (baptize) ὑμᾶς·

7. Ἔξελθε (Depart) ἀπ' ἐμοῦ, ὅτι **ἀνὴρ** ἁμαρτωλός (sinful) εἰμι, κύριε. (ΚΑΤΑ ΛΟΥΚΑΝ 5:8)

8. ἐκ γὰρ τοῦ περισσεύματος (the abundance) τῆς καρδίας λαλεῖ τὸ **στόμα** αὐτοῦ.

9. …ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει (will give) **πνεῦμα** ἅγιον (holy)… (ΚΑΤΑ ΛΟΥΚΑΝ 11:13)

10. ἐγὼ γὰρ δώσω (will give) **ὑμῖν** στόμα καὶ σοφίαν (wisdom)…

11. …ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς **χεῖράς** σου παραθήσομαι (I commit) τὸ πνεῦμά μου· (ΚΑΤΑ ΛΟΥΚΑΝ 23:46)

12. Ἐγένετο ἄνθρωπος ἀπεσταλμένος (sent) παρὰ (from) θεοῦ, **ὄνομα** αὐτῷ Ἰωάννης.

13. Καὶ ὁ λόγος **σὰρξ** ἐγένετο, καὶ ἐσκήνωσεν (dwelt) ἐν ἡμῖν… (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:14)

14. …καὶ ἦν ἡ **μήτηρ** τοῦ Ἰησοῦ ἐκεῖ (there)·

15. Καὶ … λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον (wine) οὐκ **ἔχουσιν**. (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:3)

16. Τὸ γεγεννημένον (What has been born) ἐκ τῆς **σαρκὸς** σάρξ ἐστιν· καὶ τὸ γεγεννημένον (what has been born) ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

17. Ὃν γὰρ ἀπέστειλεν (sent) ὁ θεός, τὰ **ῥήματα** τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου (by measure) δίδωσιν ὁ θεὸς τὸ πνεῦμα. Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν… (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:34-35)

18. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω **ἄνδρα**. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς (well) εἶπας (you spoke) ὅτι Ἄνδρα οὐκ ἔχω·

19. πέντε (five) γὰρ ἄνδρας ἔσχες (have had), καὶ … **ὃν** ἔχεις οὐκ ἔστιν σου ἀνήρ· (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:18)

20. **πνεῦμα** ὁ θεός·

21. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν (truly) ἀμὴν (truly) λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν (has given) ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ **πατήρ** μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ... (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:32)

22. Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, … **Ῥήματα** ζωῆς αἰωνίου (eternal) ἔχεις.

23. Ἐγώ εἰμι τὸ **φῶς** τοῦ κόσμου· (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:12)

24. Ὑμεῖς κατὰ τὴν **σάρκα** κρίνετε· ἐγὼ οὐ κρίνω οὐδένα (anyone).

25. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν **αἰῶνα**· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:35)

26. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ **πατρὸς** ὑμῶν.

27. Ὁ ὢν (He who is) ἐκ τοῦ θεοῦ τὰ **ῥήματα** τοῦ θεοῦ ἀκούει· διὰ τοῦτο (Therefore) ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:47)

28. Καθὼς (Just as) γινώσκει με ὁ **πατήρ**, κἀγὼ (also I) γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι …

29. Διὰ τοῦτο (Therefore) ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ **τίθημι** τὴν ψυχήν μου… (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:17)

30. …πρὸς τὸν **πατέρα** μου ὑπάγω, καὶ οὐκέτι (no longer) θεωρεῖτέ με·

31. …ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 7:25)

32. καὶ ἰδού, μαθητής τις (certain) ἦν ἐκεῖ (there), ὀνόματι Τιμόθεος, υἱὸς γυναικός…

33. εἶπεν πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 18:6)

34. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

35. Οἴδαμεν (we know) δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστιν κατὰ ἀλήθειαν… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 2:2)

36. Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν (has freed) με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

37. εἰ (if) γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνῄσκειν (to die)· (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 8:13)

38. Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ (testifies with) τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα θεοῦ·

39. Ἐγγύς (near) σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 10:8)

40. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

41. Παῦλος κλητὸς (called) ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 1:1-2)

42. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

43. Οὐκ οἴδατε (you know) ὅτι … τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ (dwells) ἐν ὑμῖν; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 3:16)

44. …ἀλλ' ἐδικαιώθητε (you were justified) ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

45. …τὸ σῶμα ὑμῶν ναὸς (temple) τοῦ ἐν ὑμῖν ἁγίου (Holy) πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 6:19)

46. Οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη (was created) ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα·

47. Ὥσπερ (just as) γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως (in the same way) καὶ ὁ ἀνὴρ διὰ τῆς γυναικός… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 11:12)

48. Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ…

49. Χάριτι δὲ θεοῦ εἰμι ὅ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ (vain) ἐγενήθη (was)… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:10)

50. ὁ δὲ θεὸς αὐτῷ δίδωσιν σῶμα καθὼς (just as) ἠθέλησεν (He desires)…

51. Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 1:1)

52. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

53. Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ (where) δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία (freedom). (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 3:17)

54. Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία (fellowship) τοῦ ἁγίου (Holy) πνεύματος μετὰ … ὑμῶν. Ἀμήν.

55. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρός, καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ δόντος (who gave) ἑαυτὸν περὶ (for) τῶν ἁμαρτιῶν ἡμῶν… (ΠΡΟΣ ΓΑΛΑΤΑΣ 1:3-4)

56. ζῶ δέ, οὐκέτι (no longer) ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός·

57. Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν (sent forth) ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν… (ΠΡΟΣ ΓΑΛΑΤΑΣ 4:6)

58. Ἡ γὰρ σὰρξ ἐπιθυμεῖ (lusts) κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός·

59. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (be) μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν. (ΠΡΟΣ ΓΑΛΑΤΑΣ 6:18)

60. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

61. …ἀνήρ ἐστιν κεφαλὴ τῆς γυναικός, ὡς (as) καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ἐστιν σωτὴρ (Savior) τοῦ σώματος. (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 5:23)

62. Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός…

63. Τοῦτο (this) γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς (sanctification) ὑμῶν… (ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α 4:3)

64. πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς …

65. χάρις, ἔλεος (mercy), εἰρήνη ἀπὸ θεοῦ πατρός, καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν. (ΠΡΟΣ ΤΙΤΟΝ 1:4)

66. Ἰωσήφ, υἱὸς Δαυίδ, μὴ φοβηθῇς (do not be afraid) παραλαβεῖν (to take) Μαριὰμ τὴν γυναῖκά σου·

67. …καὶ καλέσεις (you shall call) τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει (will save) τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 1:21)

68. καὶ καλέσουσιν (they will call) τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον (translated), Μεθ' ἡμῶν ὁ θεός.

69. …ὁ Ἰωσὴφ … παρέλαβεν (took) τὴν γυναῖκα αὐτοῦ… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 1:24)

70. Πατέρα ἔχομεν τὸν Ἀβραάμ·

71. …ὁ Ἰησοῦς ἀνέβη (came up) εὐθὺς (immediately) ἀπὸ τοῦ ὕδατος· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 3:16)

72. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου·

73. …μισθὸν (reward) οὐκ ἔχετε παρὰ (with) τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 6:1)

74. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω (let … be sanctified) τὸ ὄνομά σου· ἐλθέτω (let … come) ἡ βασιλεία σου·

75. …ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί (I proclaim) σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 11:25)

76. Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη (nations) ἐλπιοῦσιν (will hope).

77. Εἰ (if) δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, … ἔφθασεν (has come) ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:28)

78. ἡ δὲ τοῦ πνεύματος βλασφημία (blasphemy) οὐκ ἀφεθήσεται (will … be forgiven) τοῖς ἀνθρώποις.

79. …ἔσται (will be) ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς (three) ἡμέρας καὶ τρεῖς (three) νύκτας. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:40)

80. Ὁ γὰρ θεὸς ἐνετείλατο (commanded), … Τίμα (Honor) τὸν πατέρα καὶ τὴν μητέρα·

81. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι (to come) ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 16:27)

82. πολλάκις (often) γὰρ πίπτει (he falls) εἰς τὸ πῦρ, καὶ πολλάκις (often) εἰς τὸ ὕδωρ.

83. Λέγει αὐτοῖς, Πῶς (How) οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ (call)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 22:43)

84. …ὁ ἄγγελος εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε (Do not be afraid) ὑμεῖς·

85. Καὶ εὐθὺς (immediately) τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον (desert). (ΚΑΤΑ ΜΑΡΚΟΝ 1:12)

10.5 VOCABULARY

Nouns

1. **ἡ ἀνάστασις**, ἀναστάσεως — resurrection — John 11:25
   Ἐγώ εἰμι ἡ **ἀνάστασις** καὶ ἡ ζωή·
   I am the **resurrection** and the life

2. **ὁ ἀρχιερεύς**, ἀρχιερέως — chief priest, high priest — Heb 6:20
   κατὰ τὴν τάξιν Μελχισεδὲκ **ἀρχιερεὺς** γενόμενος
   having become a **high priest** according to the order of Melchizedek

3. **ὁ βασιλεύς**, βασιλέως — king — Rev 19:16
   Βασιλεὺς βασιλέων καὶ κύριος κυρίων.
   King of kings and Lord of lords

4. **ἡ γνῶσις**, γνώσεως — knowledge — 2 Peter 3:18
   Αὐξάνετε δὲ ἐν χάριτι καὶ **γνώσει** τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
   but grow in the grace and **knowledge** of our Lord and Savior Jesus Christ

5. **ὁ γραμματεύς**, γραμματέως — scribe — Luke 15:2
   διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ **γραμματεῖς**
   both the Pharisees and the **scribes** were grumbling

6. **ἡ δύναμις**, δυνάμεως — power — Rom 1:16
   δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι
   For it is the **power** of God to deliverance to everyone who believes

7. **τὸ ἔθνος**, ἔθνους — nation, pl: gentiles
   a. Ἐγερθήσεται γὰρ **ἔθνος** ἐπὶ **ἔθνος** — Mark 13:8
      For **nation** will be raised up against **nation**
   b. τί τὰ **ἔθνη** ἀναγκάζεις Ἰουδαΐζειν; — Gal 2:14
      Why do you compel **gentiles** to act as Jews

8. **τὸ ἔλεος**, ἔλους — mercy — Matthew 9:13
   Ἔλεον θέλω, καὶ οὐ θυσίαν·
   I desire **mercy** and not sacrifice

9. **τὸ ἔτος**, ἔτους — year — 2 Pet 3:8
   μία ἡμέρα παρὰ κυρίῳ ὡς χίλια **ἔτη**, καὶ χίλια **ἔτη** ὡς ἡμέρα μία.
   one day with the Lord is as one thousand **years** and one thousand **years** as one day

10. **ἡ θλῖψις**, θλίψεως — tribulation, affliction — Rom 5:3
    εἰδότες ὅτι ἡ **θλῖψις** ὑπομονὴν κατεργάζεται
    knowing that **tribulation** produces endurance

11. **ὁ ἱερεύς**, ἱερέως — priest — Heb 5:6
    Σὺ **ἱερεὺς** εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
    You are a **priest** forever according to the order of Melchizedek

12. **ἡ κρίσις**, κρίσεως — judgment — James 2:13
    Ἡ γὰρ **κρίσις** ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·
    for **judgment** is without mercy to the one not showing mercy;

13. **τὸ μέλος**, μέλους — member, part — Romans 12:4
    ἐν ἑνὶ σώματι **μέλη** πολλὰ ἔχομεν, τὰ δὲ **μέλη** πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν·
    in one body we have many **parts** and all the **parts** do not have the same function

14. **τὸ ὄρος**, ὄρους — hill, mountain — Acts 7:30
    ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ **ὄρους** Σινᾶ ἄγγελος κυρίου
    the angel of the Lord appeared to him in the wilderness of the **mountain** of Sinai

15. **ἡ παράκλησις**, παρακλήσεως — encouragement, exhortation — 1 Tim 4:13
    Ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ **παρακλήσει**, τῇ διδασκαλίᾳ.
    until I come, pay close attention to the reading, to **exhortation**, to teaching

16. **ἡ πίστις**, πίστεως — faith, faithfulness — Rom 3:22
    δικαιοσύνη δὲ θεοῦ διὰ **πίστεως** Ἰησοῦ Χριστοῦ
    but the righteousness of God through **faith** in Jesus Christ

17. **ἡ πόλις**, πόλεως — city — Matt 5:14
    οὐ δύναται **πόλις** κρυβῆναι ἐπάνω ὄρους κειμένη·
    a **city** placed on a hill cannot be hidden

18. **τὸ πλῆθος**, πλήθους — number, multitude — James 5:20
    καλύψει **πλῆθος** ἁμαρτιῶν.
    he will cover a **multitude** of sins

19. **τὸ σκότος**, σκότους — darkness — Col. 1:13
    ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ **σκότου**ς
    who rescued us from the power of **darkness**

20. **ἡ συνείδησις**, συνειδήσεως — conscience — 1 Tim 1:19
    ἔχων πίστιν καὶ ἀγαθὴν **συνείδησιν**
    having faith and a good **conscience**

11 THIRD DECLENSION NOUNS: PART 2

11.1 GRAMMAR

Review the grammar of section 10.1 because it also applies to this chapter.

11.2 ALTERNATE THIRD DECLENSION ENDINGS

The "standard" endings of the previous chapter and the "alternate" endings of this chapter are actually identical. However, when the endings are attached to certain nouns, spelling changes occur that are significant enough to warrant presenting these endings as "alternate." Since not all the cases are affected, only a few new "endings" must be learned.

11.2.1 Separated Endings

The "new" endings that should be learned are in bold. The brackets [ ] indicate the result after the final letter(s) of the noun's stem and ending interact.

Case	Masc. & Fem.	Neuter
Singular		
Nominative	ς or --	--
Genitive	**[εω]ς**	**[ου]ς**
Dative	ι	ι
Accusative	α or ν	--
Plural		
Nominative	**[ει]ς**	**[η]**
Genitive	ων	ων
Dative	σι(ν)	σι(ν)
Accusative	**[ει]ς**	**[η]**

11.2.2 Comparison of First, Second, and Third Declension Endings

Case	2nd	1st		2nd	3rd			
	Masc.	Fem.		Neut.	Standard		Alternate	
					Masc./Fem.	Neut.	Masc./Fem.	Neut.
Singular								
Nominative	ος	α	η	ον	ς or --	--	ς or --	--
Genitive	ου	ας	ης	ου	ος	ος	[εω]ς	[ου]ς
Dative	ῳ	ᾳ	ῃ	ῳ	ι	ι	ι	ι
Accusative	ον	αν	ην	ον	α or ν	--	α or ν	--
Plural								
Nominative	οι	αι		α	ες	α	[ει]ς	[η]
Genitive	ων	ων		ων	ων	ων	ων	ων
Dative	οις	αις		οις	σι(ν)	σι(ν)	σι(ν)	σι(ν)
Accusative	ους	ας		α	ας	α	[ει]ς	[η]

Observe the following similarities in the forms of the three declensions:

- Iota (ι), whether normal or subscript, is the final letter of the dative singular.
- Omega-nu (ων) is always the genitive plural ending.
- Iota-sigma (ις) or sigma-iota (σι) appears in all dative plural endings.
- The nominative and accusative neuter endings are always identical.

11.3 ALTERNATE THIRD DECLENSION ENDINGS ON EXAMPLE NOUNS

As with section 10.3, the following are common third declension noun patterns. The goal is not necessarily memorization but recognition of the word's case, number, and gender. The article is included as a reminder of its usefulness for identifying the noun's form.

11.3.1 Alternate Endings on Masculine and Feminine Nouns

Case	Ending	Article	ἀρχιερεϝ-[1] (chief priest)	Article	πολι̲-[2] (city)	συνειδησι̲- (conscience)
Singular						
Nominative	ς --	ὁ	ἀρχιερεύς	ἡ	πόλις	συνείδησις
Genitive	[εω]ς	τοῦ	ἀρχιερέως	τῆς	πόλεως	συνειδήσεως
Dative	ι	τῷ	ἀρχιερεῖ	τῇ	πόλει	συνειδήσει
Accusative	α ν	τόν	ἀρχιερέα	τήν	πόλιν	συνείδησιν
Plural						
Nominative	[ει]ς	οἱ	ἀρχιερεῖς	αἱ	πόλεις	συνειδήσεις
Genitive	ων	τῶν	ἀρχιερέων	τῶν	πόλεων	συνειδήσεων
Dative	σι(ν)	τοῖς	ἀρχιερεῦσιν	ταῖς	πόλεσιν	συνειδήσεσιν
Accusative	[ει]ς	τούς	ἀρχιερεῖς	τάς	πόλεις	συνειδήσεις

The majority of the endings are easily recognizable despite the following changes:

- For ἀρχιερεύς, upsilon (υ) appears in the nominative singular and dative plural but not in the other cases.
- For πόλις and συνείδησις, the iota (ι̲) changes to epsilon (ε) in several cases.[3]

11.3.2 Alternate Endings on Neuter Nouns

Case	Ending	Article	ἔθνες- (gentile)	ὄρες- (mountain)	ἔτες- (year)
Singular					
Nominative	--	τὸ	ἔθνος	ὄρος	ἔτος
Genitive	[ου]ς	τοῦ	ἔθνους	ὄρους	ἔτους
Dative	ι	τῷ	ἔθνει	ὄρει	ἔτει
Accusative	--	τὸ	ἔθνος	ὄρος	ἔτος
Plural					
Nominative	[η]	τὰ	ἔθνη	ὄρη	ἔτη
Genitive	ων	τῶν	ἐθνῶν	ὀρέων	ἐτῶν
Dative	σι(ν)	τοῖς	ἔθνεσιν	ὄρεσιν	ἔτεσιν
Accusative	[η]	τὰ	ἔθνη	ὄρνη	ἔτη

[1] ϝ is called a digamma. By the period of Koine Greek it was no longer used. Its presence in some stems, however, explains certain changes in noun forms.
[2] The marker ι̲ is used to indicate a consonantal iota.
[3] This is because the original stem ending was a consonantal iota, which could function as a consonant or a vowel.

11.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. Ἡ φωνὴ ἐξ οὐρανοῦ **ἣν** ἀκούετε ἐστὶν οὐχ ὁ νόμος ὅν ὁ κόσμος λαλεῖ.

2. **Ἐσθίω** τὸ πάσχα (the Passover) μετὰ τῶν μαθητῶν μου.

3. Ἰησοῦς ἐστιν τὸ ὕδωρ **ζωῆς**.

4. Ὁ ἄγγελος εἶπεν ὅτι ὁ Πέτρος καὶ οἱ ἄλλοι (the other) ἀπόστολοι ἐσθίουσιν ἄρτον ἀλλὰ οὐχ εὑρίσκουσιν **εἰρήνην**.

5. Ζῶ ἐν τῇ **χάριτι** τοῦ θεοῦ καὶ κατὰ τὴν δύναμιν τοῦ πνεύματος.

6. Κεφαλὴ δὲ **γυναικὸς** ὁ ἀνήρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

7. Τῷ δὲ θεῷ καὶ **πατρὶ** ἡμῶν (be) ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

8. Καὶ ὁ **ἀρχιερεὺς** μαρτυρεῖ μοι.

9. Πολλάκις (often) εἰς **πῦρ** αὐτὸν βάλλει καὶ εἰς ὕδατα ἵνα ἀπολέσῃ (he might destroy) αὐτόν.

10. Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη (was given), ἡ **χάρις** καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

11. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς **πόλεως** Ἀνδρέου καὶ Πέτρου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:44)

12. Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ **βασιλεὺς** τοῦ Ἰσραήλ.

13. Αὕτη (this) δέ ἐστιν ἡ **κρίσις**, ὅτι τὸ φῶς ἐλήλυθεν (has come) εἰς τὸν κόσμον… (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:19)

14. Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι **προφήτης** εἶ σύ.

15. Οἱ **πατέρες** ἡμῶν ἐν τῷ ὄρει τούτῳ (this) προσεκύνησαν (worshipped)· (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:20)

16. ἀλλὰ τὴν **κρίσιν** πᾶσαν (all) δέδωκεν (He has given) τῷ υἱῷ·

17. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία (righteous) ἐστίν· ὅτι οὐ ζητῶ τὸ **θέλημα** τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός (of the … who sent) με πατρός. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:30)

18. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον (I told) ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ **ὀνόματι** τοῦ πατρός μου, … μαρτυρεῖ περὶ (about) ἐμοῦ·

19. Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ **ἀνάστασις** καὶ ἡ ζωή· (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:25)

20. Καὶ ἦν **χεὶρ** κυρίου μετ' αὐτῶν·

21. …ὁ **ἀρχιερεὺς** μαρτυρεῖ μοι… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 22:5)

22. Καὶ εἶπεν πρός με, Πορεύου (Go), ὅτι ἐγὼ εἰς **ἔθνη** … ἐξαποστελῶ (I will send) σε.

23. Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ (concerning) **ἐλπίδος** καὶ ἀναστάσεως … ἐγὼ κρίνομαι (I am being judged). (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 23:6)

24. Μάρτυς (witness) γάρ μού ἐστιν ὁ θεός, **ᾧ** λατρεύω (I serve) ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ…

25. Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται (is revealed) ἐκ πίστεως εἰς **πίστιν** (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:17)

26. Δικαιωθέντες (Having been justified) οὖν ἐκ **πίστεως**, εἰρήνην ⌜ ἔχομεν ⌝ πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ…

27. Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν **πνεύματι**, εἴπερ (if indeed) πνεῦμα θεοῦ οἰκεῖ (dwells) ἐν ὑμῖν. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 8:9)

28. …οἴδαμεν (we know) ὅτι πάντες (all) **γνῶσιν** ἔχομεν.

29. **Συνείδησιν** δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου (of another)· (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 10:29)

30. Νυνὶ (now) δὲ μένει **πίστις**, ἐλπίς (hope), ἀγάπη

31. …πῶς (how) λέγουσίν τινες (certain ones) ἐν ὑμῖν ὅτι ἀνάστασις … οὐκ ἔστιν; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:12)

32. ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος· τῷ δὲ θεῷ χάρις τῷ διδόντι (who gives) ἡμῖν τὸ νῖκος (victory) διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

33. διὰ πίστεως γὰρ περιπατοῦμεν… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 5:7)

34. ζῶ δέ, οὐκέτι (no longer) ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν (now) ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ…

35. Πάντες (all) γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. (ΠΡΟΣ ΓΑΛΑΤΑΣ 3:26)

36. Ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα (hope) δικαιοσύνης ἀπεκδεχόμεθα (eagerly await).

37. …μέλη ἐσμὲν τοῦ σώματος αὐτοῦ (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 5:30)

38. Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

39. ὑπερεπλεόνασεν (overflowed) δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. (ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α 1:14)

40. Τῷ δὲ βασιλεῖ τῶν αἰώνων, … τιμὴ (honor) καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

41. …τοιοῦτον (such) ἔχομεν ἀρχιερέα… (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 8:1)

42. Τὸν βασιλέα τιμᾶτε (honor).

43. ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν (has borne) ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον (tree)… (ΠΕΤΡΟΥ Α 2:24)

44. …ὁ θεὸς φῶς ἐστίν, καὶ σκοτία (darkness) ἐν αὐτῷ οὐκ ἔστιν οὐδεμία (at all).

45. ἔσται (will be) μεθ' ἡμῶν χάρις, ἔλεος, εἰρήνη παρὰ (from) θεοῦ πατρός, καὶ παρὰ (from) κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ. (ΙΩΑΝΝΟΥ Β 1:3)

46. …καὶ γράψω (I will write) ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου…

47. …ἡ δόξα … καὶ ἡ τιμὴ (honor) καὶ ἡ δύναμις καὶ ἡ ἰσχὺς (strength) τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 7:12)

48. Ἄρτι (Now) ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ·

49. Βασιλεὺς βασιλέων καὶ κύριος κυρίων. (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 19:16)

50. Ἰεσσαὶ δὲ ἐγέννησεν (begot) τὸν Δαυὶδ τὸν βασιλέα.

51. Ἰακὼβ δὲ ἐγέννησεν (begot) τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 1:16)

52. …Ἡρῴδης ὁ βασιλεὺς ἐταράχθη (was troubled), καὶ πᾶσα (all) Ἱεροσόλυμα μετ' αὐτοῦ·

53. Μετανοεῖτε (Repent)· ἤγγικεν (has drawn near) γὰρ ἡ βασιλεία τῶν οὐρανῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 3:1)

54. …παραλαμβάνει (took) αὐτὸν ὁ διάβολος (the devil) εἰς ὄρος …, καὶ δείκνυσιν αὐτῷ … τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ…

55. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:14)

56. καὶ ἰδὼν (having seen) ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ (to the paralytic)…

57. Ἔλεον θέλω, καὶ οὐ θυσίαν (sacrifice)·(ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:13)

58. ἡ πίστις σου σέσωκέν (has healed) σε.

59. Κατὰ τὴν πίστιν ὑμῶν γενηθήτω (let it be done) ὑμῖν. Καὶ ἀνεῴχθησαν (were opened) αὐτῶν οἱ ὀφθαλμοί· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:29-30)

60. Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε (do … depart), καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε (do … enter)·

61. θήσω (I will put) τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ (He will announce). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:18)

62. Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν (will hope).

63. …ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὦ (O) γύναι, μεγάλη (great) σου ἡ πίστις· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 15:28)

64. Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων (whom) λαμβάνουσιν τέλη (taxes)…;

65. καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται (will be handed over) τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 20:18)

66. Ἰδού, ὁ βασιλεύς σου ἔρχεταί (is coming) σοι…

67. …συνήχθησαν (were gathered) οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς … τοῦ λαοῦ εἰς τὴν αὐλὴν (courtyard) τοῦ ἀρχιερέως… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:3)

68. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι (the elders) ἔπεισαν (persuaded) τοὺς ὄχλους…

69. Οὗτός (This) ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων (of the Jews). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 27:37)

70. …συνήχθησαν (were gathered) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον…

71. εἶπον δὲ αὐτῷ, Ἰδού, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω (outside) ζητοῦσίν σε. (ΚΑΤΑ ΜΑΡΚΟΝ 3:32)

72. καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται (will be handed over) τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν…

73. Πῶς (How) λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱός ἐστιν Δαυίδ; (ΚΑΤΑ ΜΑΡΚΟΝ 12:35)

74. Καὶ ἐπηρώτησεν (asked) αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων (of the Jews);

75. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, … Μαριάμ· εὗρες (you have found) γὰρ χάριν παρὰ (with) τῷ θεῷ. (ΚΑΤΑ ΛΟΥΚΑΝ 1:30)

11.5 VOCABULARY

Nouns

1. **ἡ ἐλπίς**, ἐλπίδος — hope — 1 Cor 13:13
   Νυνὶ δὲ μένει πίστις, **ἐλπίς**, ἀγάπη, τὰ τρία ταῦτα·
   But now these three remain: faith, **hope**, love.

2. **τὸ οὖς**, ὠτός — ear — Rev 2:7
   Ὁ ἔχων **οὖς** ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
   Let the one having **ears** hear what the Spirit says to the churches.

3. **ὁ πούς**, ποδός — foot — Luke 24:39
   Ἴδετε τὰς χεῖράς μου καὶ τοὺς **πόδας** μου
   See My hands and My **feet**

Adjectives

Adjectives occur in more than one gender. The letter(s) following each adjective indicate the form for the other genders. For example, **ἀγαθός** is the masculine form, **ἀγαθή** is the feminine form, and **ἀγαθόν** is the neuter form. (Some words have neuter forms ending in omicron, without the nu.)

4. **ἀγαθός, ή, όν** — good — Matt 7:18
   Οὐ δύναται δένδρον **ἀγαθὸν** καρποὺς πονηροὺς ποιεῖν
   A **good** tree is not able to produce bad fruit

5. **ἅγιος, α, ον** — holy; subst: saint — Heb 3:7
   καθὼς λέγει τὸ πνεῦμα τὸ **ἅγιον**
   just as the **Holy** Spirit says

6. **αἰώνιος, ον** — eternal — Matt 18:8
   βληθῆναι εἰς τὸ πῦρ τὸ **αἰώνιον**.
   to be cast into the **eternal** fire

7. **εἷς, μία, ἕν** — one — Eph 4:5
   εἷς κύριος, **μία** πίστις, **ἓν** βάπτισμα
   one Lord, **one** faith, **one** baptism

8. **ἕτερος, α, ον** — other — 1 Cor 3:4
   Ἐγὼ μέν εἰμι Παύλου, **ἕτερος** δέ, Ἐγὼ Ἀπολλώ
   on the one hand, 'I am of Paul,' but **another** *says* 'I am of Apollos'

9. **ἴδιος, α, ον** — own — John 1:11
   Εἰς τὰ **ἴδια** ἦλθεν, καὶ οἱ **ἴδιοι** αὐτὸν οὐ παρέλαβον.
   He came to His **own** and His **own** did not receive Him

10. **Ἰουδαῖος, α, ον** — Jew — John 19:3
    Χαῖρε, ὁ βασιλεὺς τῶν **Ἰουδαίων**·
    Hail, the king of the **Jews**

11. **κακός, ή, όν** bad Acts 23:9
    Οὐδὲν **κακὸν** εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ·
    We find nothing **wrong** with this man.

12. **καλός, ή, όν** good Matt 7:17
    πᾶν δένδρον ἀγαθὸν καρποὺς **καλοὺς** ποιεῖ·
    every good tree produces **good** fruit.

13. **λοιπός, ή, όν** rest, remainder
    a. ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ **λοιποὶ** 1 Thes 4:13
       so that you not be grieved just as **the rest** also
    b. Τὸ **λοιπόν**, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. Phil 3:1
       Finally, my brethren, rejoice in the Lord.

14. **μέγας, μεγάλη, μέγα** great Mark 4:39
    ἐγένετο γαλήνη **μεγάλη**
    there was a **great** calm

15. **μόνος, η, ον** only, alone John 17:3
    ἵνα γινώσκωσίν σε τὸν **μόνον** ἀληθινὸν θεόν
    in order that they might know You, the **only** true God

16. **νεκρός, ά, όν** dead Col 1:18
    ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν **νεκρῶν**
    who is the beginning, the firstborn from the **dead**

17. **πιστός, ή, όν** faithful Matt 25:21
    Εὖ, δοῦλε ἀγαθὲ καὶ **πιστέ**, ἐπὶ ὀλίγα ἦς **πιστός**
    Well done, good and **faithful** servant; you were **faithful** over few things

18. **πολύς, πολλή, πολύ** much pl: many Rom 5:19
    ἁμαρτωλοὶ κατεστάθησαν οἱ **πολλοί**
    many were made sinners

19. **πονηρός, ά, όν** bad, evil Matt 12:35
    ὁ **πονηρὸς** ἄνθρωπος ἐκ τοῦ **πονηροῦ** θησαυροῦ ἐκβάλλει **πονηρά**.
    the **evil** man from the **evil** treasure sends out **evil**

20. **οὐδείς, οὐδεμία, οὐδέν** no one Matt 6:24
    Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν·
    No one is able to serve two masters

12 ADJECTIVES

12.1 GRAMMAR OF ADJECTIVES

12.1.1 Meaning and Uses

Adjectives are descriptive words that usually modify nouns. Examples are "big," "small," "long," "short," "happy," or "sad." In a Greek sentence, adjectives have three basic functions or uses. They are attributive, predicate, and substantival.

Use	Example	Description: The adjective (red)…
Attributive	The **red** car is fast.	modifies the noun (car).
Predicate	The car is **red**.	completes a thought about the noun (car).
Substantival	**Red** is a color.	functions as a noun.

12.1.2 Case, Gender, and Number

In Greek, an adjective can be formed into the various cases, genders, and numbers. These forms help link the adjective to a particular noun. For example, the attributive adjective will have the same case, gender, and number as the noun that it modifies. The predicate and substantival adjective will have the same gender and number as the noun to which it refers. The case of the predicate and substantival adjective will depend on its function in the clause.[1] The following table summarizes these rules of agreement.

Adjective's Use	Case of the adjective is…	Gender Number of the adjective is…
Attributive	same as the noun's.	same as the noun's.
Predicate	based on the adjective's function in clause.	same as the noun's.
Substantival	based on the adjective's function in clause.	same as the noun's.

Regarding the substantival use in particular, the different case forms are necessary so that the adjective can fill any role in the sentence that a noun would (subject, direct object, indirect object, etc.).

The following examples illustrate agreement for all three adjectival uses.

[1] As it turns out, the predicate adjective will have the same case (usually nominative) as the noun to which refers. However, it is not correct to say that they have the same case because of agreement. They have the same case by virtue of the predicate structure itself. For example, the noun to which the predicate adjective refers is usually the subject of a sentence and, therefore, in the nominative case. By definition, the predicate adjective completes a thought about that noun using the copulative verb ("to be," εἰμί, γίνομαι, etc.), either stated or implied. The adjective will be in the nominative case because it is the predicate of the copulative verb. Thus, both noun and adjective have the same case but not because of agreement. There are instances where the noun and predicate adjective will have the same case, just not nominative.

Attributive Use

Example 1: The **good** man loves God.
ὁ **ἀγαθὸς** ἄνθρωπος ἀγαπᾷ θεόν.

In the Greek, the adjective "good" has the same case, gender, and number as the noun that it modifies, "man." The case of "man" is nominative because it is the subject.

Example 2: God loves the **good** man.
θεὸς ἀγαπᾷ τὸν **ἀγαθὸν** ἄνθρωπον.

In the Greek, "good" has the same case, gender, and number as the noun it modifies, "man." The case of "man" is accusative because it is the direct object of the verb "loves."

Predicate Use

Example 3: The man is **good**.
ὁ ἄνθρωπος ἐστὶν **ἀγαθός**.

In the Greek, "good" has the same gender and number as the noun to which it refers, "man." The case of "man" is nominative because it is the subject. The case of "good" is nominative because its function is predicate adjective (see 5.1.2 regarding predicate nominative).

Substantival Use

Example 4: The **good** love God.
οἱ **ἀγαθοὶ** ἀγαπῶσιν θεὸν.

The adjective "good" is not modifying a noun but functioning as a noun. In the Greek, the adjective is in the nominative case because it is the subject of the sentence. The adjective's gender and number reflect that of the group to which it refers (good people).

12.1.3 Determining the Use of an Adjective: The Importance of the Article

Is a given adjective's use attributive, predicate, or substantival? To answer that question, first look to see if the adjective can be linked to another noun **in the phrase or sentence**. The overall context is one indicator of that linkage. Another indicator is agreement between the adjective and noun in case, gender, and number.[2] If the adjective is linked to another noun, its use is either attributive or predicate. If not linked, its use is substantival.

The article has an important role to play in this discussion. First, it can be extremely helpful in determining if an adjective can be linked to another noun. This is because the article will always agree with the noun or adjective that it modifies in case, gender, and number. Second, the presence and position of the article distinguishes between the attributive and predicate use of the adjective.

The Article's Use with Attributive and Predicate Adjectives

The following table shows the possible relationships of the article to the noun and corresponding adjective.

Position Name	**Attributive Use (the good man)**	**Predicate Use† (The man is good.)**
Article Present		
1st Position	ὁ ἅγιος ἄνθρωπος	ἅγιος ὁ ἄνθρωπος
2nd Position	ὁ ἄνθρωπος ὁ ἅγιος	ὁ ἄνθρωπος ἅγιος
3rd Position	ἄνθρωπος ὁ ἅγιος	None
Article Absent††		
1st Position	ἅγιος ἄνθρωπος	ἅγιος ἄνθρωπος
2nd Position	ἄνθρωπος ἅγιος	ἄνθρωπος ἅγιος

† Greek does not always include the verb "is." Sometimes it must be supplied in the translation.

†† Whether the translation is "the good man" or "the man is good" must be determined from the context.

Thus, deciding between attributive and predicate use is not difficult. Simply remember the following points:

- If the adjective associated with a noun has the article, the adjective's use is attributive (the good man).
- If the noun has the article but the associated adjective does not, the adjective's use is predicate (the man is good).
- If neither noun nor adjective has the article, the context dictates whether the use is attributive or predicate.

One final way to decide between attributive or predicate use is to observe the clause or sentence containing the noun and adjective. If the clause already has a non-copulative

[2] As noted above, the predicate adjective technically does not "agree" with the noun in case. Nevertheless, since the noun and predicate adjective will have the same case for other reasons, the language of "agreement" is here acceptable for the purposes of identifying the link between the noun and adjective.

verb (a verb other than εἰμί, γίνομαι), the adjective's use is probably attributive. If the clause has a copulative verb, predicate use is more likely.

The Article's Use with Substantival Adjectives
When an adjective is not linked to another noun in the sentence but functions as a noun, the adjective's use is substantival. The substantival adjective may occur with or without the article, although with the article is more common. When present, the article makes the adjective definite. Translating the substantival adjective to English sometimes requires the addition of words such as "man," "woman," or "thing," depending on the gender of the adjective. The following table shows some examples.

Masculine		Feminine		Neuter	
ὁ ἅγιος	the holy man	ἡ ἁγία†	the holy woman	τὸ ἅγιον	the holy thing
ἅγιος	a holy man	ἁγία	a holy woman	ἅγιον	a holy thing
† These could also be "holy church," "holy faith," or any other feminine noun implied or stated in the context.					

12.1.4 Adjective Phrases Formed by the Article

The article (ὁ, ἡ, τό) can also be used to place prepositional phrases into an attributive position.[3] In those instances, the article will agree with the noun to which it refers in case, gender, and number. Consider the following examples.

Example 5: τὸ φῶς **τὸ ἐν σοὶ**
the light **which is in you** (the light, the one in you = the light which is in you)

Example 6: ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς **ὁ ἐν ὑμῖν**
For the Son of God, Jesus Christ, **who is in you** (the one in you)

Examples 5 and 6 demonstrate that sometimes words not in Greek such as "which is" or "who is" must be added so that the translation makes sense in English.

[3] In fact, this is the most fundamental use of the article. The article can be used in Greek to make just about any word or phrase function as an adjective or noun.

12.2 FORMS OF ADJECTIVES

As mentioned, adjectives can be formed into the various cases, genders, and numbers. However, not all adjectives follow the same pattern to create those forms. The pattern an adjective follows depends on the specific adjective. The vocabulary lists indicate the pattern an adjective follows by providing the nominative singular forms of each gender. For example, the vocabulary lists the adjective "good" as "καλός, καλή, καλόν." Those forms follow the **first** 2-1-2 pattern below. In contrast, "righteous" is listed as "δίκαιος, δίκαια, δίκαιον" and follows the **second** 2-1-2 pattern below. Since the endings for adjectives are similar to those of nouns, there is not much new to learn.

12.2.1 Adjective Forms of ἀγαθός, ἀγαθή, ἀγαθόν (2-1-2)

The main difference between this pattern and the next is the final vowel for feminine singular endings. Some adjectives use eta (η) and others use alpha (α).

Case	2nd Declension Masculine	1st Declension Feminine	2nd Declension Neuter
Singular			
Nominative	ἀγαθός	ἀγαθή	ἀγαθόν
Genitive	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
Dative	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
Accusative	ἀγαθόν	ἀγαθήν	ἀγαθόν
Plural			
Nominative	ἀγαθοί	ἀγαθαί	ἀγαθά
Genitive	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Dative	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Accusative	ἀγαθούς	ἀγαθάς	ἀγαθά

12.2.2 Adjective Forms of ἅγιος, ἁγία, ἅγιον (2-1-2)

Case	2nd Declension Masculine	1st Declension Feminine	2nd Declension Neuter
Singular			
Nominative	ἅγιος	ἁγία	ἅγιον
Genitive	ἁγίου	ἁγίας	ἁγίου
Dative	ἁγίῳ	ἁγίᾳ	ἁγίῳ
Accusative	ἅγιον	ἁγίαν	ἅγιον
Plural			
Nominative	ἅγιοι	ἅγιαι	ἅγια
Genitive	ἁγίων	ἁγίων	ἁγίων
Dative	ἁγίοις	ἁγίαις	ἁγίοις
Accusative	ἁγίους	ἅγιας	ἅγια

12.2.3 Adjective Forms of πολύς (a variation of 2-1-2)

These endings are similar to those for 2-1-2 above. Only four of the forms are different. This pattern is included because πολύς (much, many) is a common word.

Case	2nd Declension	1st Declension	2nd Declension
	Masculine	**Feminine**	**Neuter**
Singular			
Nominative	πολύς	πολλή	πολύ
Genitive	πολλοῦ	πολλῆς	πολλοῦ
Dative	πολλῷ	πολλῇ	πολλῷ
Accusative	πολύν	πολλήν	πολύ
Plural			
Nominative	πολλοί	πολλαί	πολλά
Genitive	πολλῶν	πολλῶν	πολλῶν
Dative	πολλοῖς	πολλαῖς	πολλοῖς
Accusative	πολλούς	πολλάς	πολλά

12.2.4 Adjective Forms of αἰώνιος, αἰώνιον (2-2)

Some adjectives use second declension masculine endings for both the masculine and feminine forms. This is evident when an adjective that looks masculine is modifying a feminine noun. It is also indicated by the dictionary entry that will have two nominative forms listed instead of three, as in αἰώνιος and αἰώνιον.

Case	2nd Declension	
	Masc./Fem.	**Neuter**
Singular		
Nominative	αἰώνιος	αἰώνιον
Genitive	αἰωνίου	αἰωνίου
Dative	αἰωνίῳ	αἰωνίῳ
Accusative	αἰώνιον	αἰώνοιν
Plural		
Nominative	αἰώνιοι	αἰώνια
Genitive	αἰωνίων	αἰωνίων
Dative	αἰωνίοις	αἰωνίοις
Accusative	αἰωνίους	αἰώνια

12.2.5 Forms for εἷς, μία, ἕν (a variation of 3-1-3)

Although very few adjectives follow this exact pattern, the few that do are common. Therefore, the endings are included for reference. Only singular endings exist because εἷς means "one."

Case	3rd Declension	1st Declension	3rd Declension
	Masculine	Feminine	Neuter
Singular			
Nominative	εἷς	μία	ἕν
Genitive	ἑνός	μιᾶς	ἑνός
Dative	ἑνί	μιᾷ	ἑνί
Accusative	ἕνα	μίαν	ἕν

12.3 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. If the word is an adjective, indicate if the use is attributive, predicate, or substantival.

1. …Ἰωάννης μὲν (on the one hand) ἐβάπτισεν (baptized) ὕδατι, ὑμεῖς δὲ (but on the other hand) βαπτισθήσεσθε (you will be baptized) ἐν πνεύματι **ἁγίῳ**… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 1:5)

2. Καὶ ἐγένετο φόβος (fear) **μέγας** ἐφ' ὅλην (whole) τὴν ἐκκλησίαν…

3. Στέφανος δὲ πλήρης (full) πίστεως καὶ **δυνάμεως** ἐποίει (was doing) … σημεῖα μεγάλα ἐν τῷ λαῷ. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 6:8)

4. …ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης (full) **πνεύματος** ἁγίου καὶ πίστεως·

5. … γέγραπται (it is written) ὅτι Πατέρα **πολλῶν** ἐθνῶν τέθεικά (I have appointed) σε … (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4:17)

6. …δι' **ἑνὸς** ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν (entered), καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος…

7. … τὸ δὲ χάρισμα (gift) τοῦ θεοῦ ζωὴ **αἰώνιος** ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 6:23)

8. Τὸ οὖν **ἀγαθὸν** ἐμοὶ γέγονεν (has become) θάνατος;

9. οὕτως (Thus) οἱ **πολλοὶ** ἓν σῶμά ἐσμεν ἐν Χριστῷ… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 12:5)

10. **Οὐδεὶς** γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνῄσκει (dies).

11. Καθάπερ (just as) γὰρ τὸ **σῶμα** ἕν ἐστιν, καὶ μέλη ἔχει πολλά… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 12:12)

12. Καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες (all) εἰς **ἓν** σῶμα ἐβαπτίσθημεν (were baptized)…

13. **Πιστὸς** δὲ ὁ θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο Ναὶ (yes) καὶ οὔ. (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 1:18)

14. …νῦν (now) ἀπεκαλύφθη (it was revealed) τοῖς **ἁγίοις** ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι·

15. … **εἷς** κύριος, μία πίστις, ἓν βάπτισμα (baptism), εἷς θεὸς καὶ πατὴρ πάντων (of all)… (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 4:5-6)

16. οὐδεὶς γάρ ποτε (ever) τὴν ἑαυτοῦ **σάρκα** ἐμίσησεν (hated)…

17. Πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίξει (will strengthen) ὑμᾶς καὶ φυλάξει (will guard) ἀπὸ τοῦ **πονηροῦ**. (ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β 3:3)

18. Οἴδαμεν (we know) δὲ ὅτι **καλὸς** ὁ νόμος…

19. Σὺ πιστεύεις ὅτι ὁ θεός **εἷς** ἐστιν· καλῶς (well) ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν (tremble). (ΙΑΚΩΒΟΥ 2:19)

20. **Ἅγιοι** γίνεσθε (be), ὅτι ἐγὼ ἅγιός εἰμι.

21. Ὑμῖν δὲ λέγω, τοῖς λοιποῖς τοῖς ἐν Θυατείροις, **ὅσοι** οὐκ ἔχουσιν τὴν διδαχὴν (teaching) ταύτην (this)… (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 2:24)

22. αὐτὸς ὑμᾶς βαπτίσει (will baptize) ἐν **πνεύματι** ἁγίῳ.

23. Γέγραπται (It is written), Οὐκ ἐπ' ἄρτῳ **μόνῳ** ζήσεται (will live) ἄνθρωπος… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:4)

24. …παραλαμβάνει (takes; took) αὐτὸν ὁ διάβολος (the devil) εἰς τὴν **ἁγίαν** πόλιν…

25. Κύριον τὸν θεόν σου προσκυνήσεις (you shall worship), καὶ αὐτῷ **μόνῳ** λατρεύσεις (you shall serve). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:10)

26. …ὁ μισθὸς (reward) ὑμῶν **πολὺς** ἐν τοῖς οὐρανοῖς·

27. …τὸν ἥλιον (sun) αὐτοῦ ἀνατέλλει (He causes to rise) ἐπὶ **πονηροὺς** καὶ ἀγαθούς… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:45)

28. Ὁ **ἀγαθὸς** ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ (treasure) ἐκβάλλει ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ (treasure) ἐκβάλλει πονηρά.

29. Καὶ ἐλάλησεν (He spoke) αὐτοῖς **πολλὰ** ἐν παραβολαῖς (parables)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:3)

30. …ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὦ (O) γύναι, **μεγάλη** σου ἡ πίστις·

31. Ὁ δὲ εἶπεν αὐτῷ, Τί (Why) με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ (except) εἷς, ὁ θεός. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 19:17)

32. Αὕτη (This) ἐστὶν πρώτη (first) καὶ μεγάλη ἐντολή.

33. …εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής (teacher), ὁ Χριστός· πάντες (all) δὲ ὑμεῖς ἀδελφοί ἐστε. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 23:8)

34. Καὶ πατέρα μὴ καλέσητε (do … call) ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

35. Πολλοὶ γὰρ ἐλεύσονται (will come) ἐπὶ τῷ ὀνόματί μου, λέγοντες (saying), Ἐγώ εἰμι ὁ Χριστός· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 24:5)

36. Τίς (Who) … ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος (wise)…

37. Ἔφη (said) δὲ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ (Well done), δοῦλε ἀγαθὲ καὶ πιστέ… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 25:21)

38. … εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει (will betray) με.

39. …ἰδού, Ἰούδας (Judas) εἷς τῶν δώδεκα ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:47)

40. Καὶ ἰδού, σεισμὸς (earthquake) ἐγένετο μέγας·

41. Ἐγὼ … ἐβάπτισα (baptized) ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει (will baptize) ὑμᾶς ἐν πνεύματι ἁγίῳ. (ΚΑΤΑ ΜΑΡΚΟΝ 1:8)

42. Οἶδά (I know) σε τίς (who) εἶ, ὁ ἅγιος τοῦ θεοῦ.

43. Καὶ ἄλλο (another) ἔπεσεν (fell) εἰς τὴν γῆν τὴν καλήν· (ΚΑΤΑ ΜΑΡΚΟΝ 4:8)

44. Καὶ ἀπεκρίθη … Λεγεὼν (Legion) ὄνομά μοι, ὅτι πολλοί ἐσμεν.

45. Καὶ ἐξελθὼν (while departing) εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον… (ΚΑΤΑ ΜΑΡΚΟΝ 6:34)

46. οὐ γὰρ καλόν ἐστιν λαβεῖν (to take) τὸν ἄρτον τῶν τέκνων …

47. Καὶ … εἷς ἐκ τοῦ ὄχλου εἶπεν, Διδάσκαλε, ἤνεγκα (I brought) τὸν υἱόν μου πρὸς σε … (ΚΑΤΑ ΜΑΡΚΟΝ 9:17)

48. Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ θεὸς ζώντων (of the living)·

49. Καὶ ἀποκριθεὶς (answered and) ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται (will come) ἐπὶ σέ … (ΚΑΤΑ ΛΟΥΚΑΝ 1:35)

50. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, … Γέγραπται (It is written) ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται (will live) ⌜ ἄνθρωπος…

51. Οἶδά (I know) σε τίς (who) εἶ, ὁ ἅγιος τοῦ θεοῦ. (ΚΑΤΑ ΛΟΥΚΑΝ 4:34)

52. καὶ οὐδεὶς γινώσκει τίς (who) ἐστιν ὁ υἱός, εἰ μὴ (except) ὁ πατήρ, καὶ τίς (who) ἐστιν ὁ πατήρ, εἰ μὴ (except) ὁ υἱὸς …

53. τὸ γὰρ ἅγιον πνεῦμα διδάξει (will teach) ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ … (ΚΑΤΑ ΛΟΥΚΑΝ 12:12)

54. …ὅτι οὗτος (this) ὁ υἱός μου νεκρὸς ἦν…

55. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί (Why) με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ (except) εἷς, ὁ θεός. (ΚΑΤΑ ΛΟΥΚΑΝ 18:19)

56. …οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί (What) σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα (these things) ποιεῖς; (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:18)

57. Ἦν δὲ καὶ Ἰωάννης βαπτίζων (baptizing) ἐν Αἰνὼν ἐγγὺς τοῦ ⌜ Σαλήμ, ⌝ ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:23)

58. καὶ τὴν μαρτυρίαν (testimony) αὐτοῦ οὐδεὶς λαμβάνει.

59. Ὁ πιστεύων (He who believes) εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:36)

60. Ἐκ δὲ τῆς πόλεως ἐκείνης (that) πολλοὶ ἐπίστευσαν (believed) εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς …

61. …γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ (gives life), οὕτως (in the same way) καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ (gives life). (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:21)

62. Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου…

63. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων (he who believes) εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:47-48)

64. Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα (whom) ἀπελευσόμεθα (will we depart); Ῥήματα ζωῆς αἰωνίου ἔχεις.

65. Καὶ ἡμεῖς πεπιστεύκαμεν (have believed) καὶ ἐγνώκαμεν (known) ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ... (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:69)

66. Ἀπεκρίθη αὐτοῖς ⌜ ὁ Ἰησοῦς, ⌝ Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην (did I … choose), καὶ ἐξ ὑμῶν εἷς διάβολός (an adversary) ἐστιν;

67. Οὐ Μωσῆς δέδωκεν (has … given) ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:19)

68. Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν (to speak) καὶ κρίνειν (to judge)· (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:26)

69. Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:30)

70. Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν· (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:50)

71. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει (will betray) με.

72. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται (comes) πρὸς τὸν πατέρα, εἰ μὴ (except) δι' ἐμοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:6)

73. …ὑπάγω πρὸς τὸν πέμψαντά (He who sent) με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ (Where) ὑπάγεις;

74. Αὕτη (this) δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσίν (they might know) σε τὸν μόνον … θεόν... (ΚΑΤΑ ΙΩΑΝΝΗΝ 17:3)

75. ἀπεκρίθησαν (They answered) αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν…

12.4 VOCABULARY

Nouns

1. **ὁ ἄρχων**, ἄρχοντος — ruler — Matt 20:25
   οἱ **ἄρχοντες** τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν
   the **rulers** of the gentiles rule over them

2. **τὸ μέρος**, μέρους — part, member — Eph 4:9
   κατέβη πρῶτον εἰς τὰ κατώτερα **μέρη** τῆς γῆς
   He descended first to the lower **parts** of the earth

3. **τὸ σπέρμα**, σπέρματος — seed, descendent — Rom 11:1
   ἐκ **σπέρματος** Ἀβραάμ, φυλῆς Βενϊαμίν.
   from the **seed** of Abraham, the tribe of Benjamin

Pronouns

4. **ἐκεῖνος, η, ο** — that; pl: those — Heb 8:10
   μετὰ τὰς ἡμέρας **ἐκείνας**, λέγει κύριος
   after **those** days, the Lord says,

5. **ὅστις, ἥτις, ὅτι** — whoever — James 2:10
   Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει
   for **whoever** keeps the whole law

6. **οὗτος, αὕτη, τοῦτο** — this; pl: these — John 9:24
   ὁ ἄνθρωπος **οὗτος** ἁμαρτωλός ἐστιν.
   that **this** man is a sinner

Adjectives

7. **τις, τι** — certain one, anyone — John 7:17
   ἐάν **τις** θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν
   if **anyone** wants to do his will

8. **τίς, τί** — who, what, why — Mark 5:7
   Τί ἐμοὶ καὶ σοί, Ἰησοῦ
   What to me and to you, Jesus (What do you want with me?)

9. **ἀγαπητός, ή, όν** — beloved — Matt 3:17
   Οὗτός ἐστιν ὁ υἱός μου ὁ **ἀγαπητός**
   He is My **beloved** Son

10. **ἄλλος, η, ο** — another — 1 Cor 3:11
    Θεμέλιον γὰρ **ἄλλον** οὐδεὶς δύναται θεῖναι
    For no one is able to lay down **another** foundation

11. **δύο** two Luke 3:11
Ὁ ἔχων **δύο** χιτῶνας μεταδότω τῷ μὴ ἔχοντι·
the one who has **two** shirts, let him give to the one who does not have

12. **δώδεκα** twelve Rev 21:21
οἱ **δώδεκα** πυλῶνες, **δώδεκα** μαργαρῖται·
the **twelve** doors *are* **twelve** pearls

13. **ἕκαστος, η, ο** each, each one 2 Cor 5:10
ἵνα κομίσηται **ἕκαστος** τὰ διὰ τοῦ σώματος
In order that **each one** may receive the things *done* through the body.

14. **ἑπτά** seven Matt 15:34
Οἱ δὲ εἶπον, **Ἑπτά**, καὶ ὀλίγα ἰχθύδια.
and they said, '**Seven** and a few small fish'

15. **ὅλος, η, ον** whole 1 John 2:2
αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ **ὅλου** τοῦ κόσμου.
He is the propitiation for our sins and not only ours but also for the **whole** world

16. **πᾶς, πᾶσα, πᾶν** every, all 1 John 4:1
Ἀγαπητοί, μὴ **παντὶ** πνεύματι πιστεύετε
Beloved, do not believe **every** spirit

17. **τρεῖς, τρία** three Matt 17:4
εἰ θέλεις, ποιήσωμεν ὧδε **τρεῖς** σκηνάς
if you want, I will make here **three** tents

Prepositions

18. **παρά** with genitive from 2 Thes 3:6
μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβον **παρ'** ἡμῶν.
not according to the tradition which they received **from** us

19. **περί** with genitive concerning John 1:8
ἀλλ' ἵνα μαρτυρήσῃ **περὶ** τοῦ φωτός.
but in order that He might testify **concerning** the light

Conjunction

20. **τε (τε...καί)** and (both…and)
   a. βαπτισμῶν διδαχῆς, ἐπιθέσεώς **τε** χειρῶν, ἀναστάσεώς **τε** νεκρῶν, **καὶ** κρίματος αἰωνίου. Heb 6:2
   of the doctrine of baptisms **and** the laying on of hands **and** the resurrection of the dead **and** eternal judgment
   b. ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν **τε καὶ** διδάσκειν Acts 1:1
   of which things Jesus began **both** to do **and** to teach

13 DEMONSTRATIVE, INTERROGATIVE, AND INDEFINITE PRONOUNS AND πᾶς

13.1 DEMONSTRATIVE PRONOUNS (οὗτος, αὕτη, τοῦτο; ἐκεῖνος, ἐκείνη, ἐκεῖνο)

13.1.1 Meaning and Uses

Demonstrative pronouns are words that point or specify. The person or thing that is specified can be viewed as being near (οὗτος, αὕτη, τοῦτο; this) or far (ἐκεῖνος, ἐκείνη, ἐκεῖνο; that).[1] This perspective of near or far may be temporal, spatial, textual, or even logical.

In Greek, demonstrative pronouns function as an attributive adjective (called demonstrative adjective) or substantival adjective. As a substantival adjective, the demonstrative pronoun is often equivalent to a personal pronoun.

Use	Example	Description: Pronoun…
Attributive	Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν.	modifies a noun.
	This man began to build.	
Substantival	αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή.	functions as a noun.
	This is my commandment.	
	οὗτος ἔσται μέγας…	
	He will be great…	

13.1.2 Case, Number, and Gender

Similar to adjectives, demonstrative pronouns can be formed into any case, gender, and number. Demonstrative pronouns also obey the same rules of agreement for case, gender, and number that adjectives follow.

Pronoun's Use	Case of the pronoun is…	Gender Number of the pronoun is…
Attributive	same as the noun's.	same as the noun's.
Substantival	based on pronoun's function in clause.	same as antecedent.[2]

13.1.3 Demonstrative Pronouns and the Article

Unlike adjectives, demonstrative pronouns will not have an accompanying article. This is true even when they modify another noun as an attributive adjective. Therefore, the structures in 12.1.3 for other adjectives are not relevant for determining the use of the demonstrative pronoun. Context as well as case, gender, and number agreements will be the best guide to achieve that goal. The following table shows the various possible structures for the demonstrative pronoun.

[1] The three Greek words οὗτος/αὕτη/τοῦτο all mean "this". Greek has three words because of the three genders. English only has one word for "this" because gender is not heavily used in English.
[2] The antecedent is the noun to which the demonstrative pronoun refers.

Position Name	**Attributive Use (this man)**	**Predicate Use† (This is the man.)**
Article Present with Noun		
1st Position	οὗτος ὁ ἄνθρωπος	
2nd Position	ὁ ἄνθρωπος οὗτος	
Article Absent from Noun		
1st Position	οὗτος ἄνθρωπος	
2nd Position	ἄνθρωπος οὗτος	

† Greek does not always include the verb "is." Sometimes it must be supplied in the translation.

13.1.4 Forms of Near Pronoun οὗτος, αὕτη, τοῦτο

Case	**2nd Declension Masculine**	**1st Declension Feminine**	**2nd Declension Neuter**	**Attributive Translation**
Singular				
Nominative	οὗτος	αὕτη	τοῦτο	this
Genitive	τούτου	ταύτης	τούτου	of this
Dative	τούτῳ	ταύτῃ	τούτῳ	to this
Accusative	τοῦτον	ταύτην	τοῦτο	this
Plural				
Nominative	οὗτοι	αὗται	ταῦτα	these
Genitive	τούων	τούτων	τούτων	of these
Dative	τούτοις	ταύταις	τούτοις	to these
Accusative	τούτους	ταύτας	ταῦτα	these

13.1.5 Forms of Far Pronoun ἐκεῖνος, ἐκείνη, ἐκεῖνο

Case	**2nd Declension Masculine**	**1st Declension Feminine**	**2nd Declension Neuter**	**Attributive Translation**
Singular				
Nominative	ἐκεῖνος	ἐκείνη	ἐκεῖνο	that
Genitive	ἐκείνου	ἐκείνης	ἐκείνου	of that
Dative	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	to that
Accusative	ἐκεῖνον	ἐκείνην	ἐκεῖνο	that
Plural				
Nominative	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα	those
Genitive	ἐκείνων	ἐκείνων	ἐκείνων	of those
Dative	ἐκείνοις	ἐκείναις	ἐκείνοις	to those
Accusative	ἐκείνους	ἐκείνας	ἐκεῖνα	those

13.2 INTERROGATIVE PRONOUN (τίς, τί)

13.2.1 Meaning and Use

The interrogative pronoun τίς/τί means "who," "what," "why," and "which." The interrogative pronoun is used to introduce a question.

	Example
1.	**Τίς** ἐστιν ἡ μήτηρ μου, καὶ **τίνες** εἰσὶν οἱ ἀδελφοί μου;
	Who is my mother and **who** are my brothers?
2.	**Τί** θέλεις;
	What do you want?
3.	**Τί** με ζητεῖτε ἀποκτεῖναι;
	Why do you seek to kill me?
4.	**Τίνα** ζητεῖτε;
	Whom do you seek?

13.2.2 Case, Gender, and Number

The case of the interrogative pronoun will match the pronoun's function in the sentence. For example, if the pronoun is functioning as the subject, it will be in the nominative case. If it is the object, the pronoun will be in the accusative case. The pronoun's gender and number will agree with the person/people or thing(s) being asked about.

13.2.3 Forms of τίς, τί[3]

Case	3rd Declension		Translation
	Masc./Fem.	Neuter	
Singular			
Nominative	τίς	τί	Who
Genitive	τίνος	τίνος	Whose
Dative	τίνι	τίνι	To whom
Accusative	τίνα	τί	Whom
Plural			
Nominative	τίνες	τίνα	Who
Genitive	τίνων	τίνων	Whose
Dative	τίσιν	τίσιν	To whom
Accusative	τίνας	τίνα	Whom

Review the previous examples to see how the function of the pronoun in the sentence affects its case.

[3] The nominative and accusative forms are the most common.

13.3 INDEFINITE PRONOUN (τις, τι)

13.3.1 Meaning and Uses

The indefinite pronoun τις/τι means "any," "anyone/anything," "certain," "a certain one/thing," "some," or "someone/thing." The indefinite pronoun usually functions as an attributive or substantival adjective.

Use	Example	Description: Pronoun…
Attributive	Ἄνθρωπός **τις** κατέβαινεν…	modifies a noun.
	A **certain** man went down…	
Substantival	Εἴ **τις** ἔρχεται πρός με	functions as a noun.
	If **anyone** comes to me	

13.3.2 Case, Gender, and Number

The indefinite pronoun obeys the same rules of agreement for case, gender, and number that adjectives follow.

Pronoun's Use	Case of the pronoun is…	Number of the pronoun is…	Gender of the pronoun is…
Attributive	the same as the noun's.	same as noun's.	
Substantival	based on the pronoun's function in clause.	same as antecedent.	

13.3.3 Indefinite Pronoun and the Article

Unlike the adjective, the indefinite pronoun will not occur with the article. Also, most nouns that the indefinite pronoun modifies will not have the article. These two points are evident in the examples above. Therefore, the structures in 12.1.3 for other adjectives are not relevant for determining the use of the indefinite pronoun. Context as well as case, gender, and number agreements will be the best guide to achieve that goal.

13.3.4 Forms of τις, τι

Except for the accents, the forms are identical to the interrogative pronoun. Additionally, depending on the word that the indefinite pronoun follows, the accents listed in the following chart will vary in the Greek text.

Case	**3rd Declension**	
	Masc./Fem.	**Neuter**
Singular		
Nominative	τις	τι
Genitive	τινός	τινός
Dative	τινί	τινί
Accusative	τινά	τι
Plural		
Nominative	τινές	τινά
Genitive	τινῶν	τινῶν
Dative	τισίν	τισίν
Accusative	τινάς	τινά

13.4 PRONOMINAL ADJECTIVE πᾶς, πᾶσα, πᾶν

13.4.1 Meaning and Use

The pronominal adjective πᾶς/πᾶσα/πᾶν means "each," "every," and "all." It usually functions as an attributive or substantival adjective.

Use	Example	Description: Adjective…
Attributive	**πάντες** … οἱ προφῆται … ἐπροφήτευσαν	modifies a noun.
	all the prophets prophesied	
Substantival	**Πᾶς** ... ὅστις ἀκούει μου τοὺς λόγους	functions as a noun.
	Everyone who hears my words	

13.4.2 Case, Gender, and Number

The pronominal adjective πᾶς/πᾶσα/πᾶν obeys the same rules of agreement for case, gender, and number as adjectives, demonstrative pronouns, and indefinite pronouns.

Pronoun's Use	Case of the pronoun is…	Number of the pronoun is…	Gender of the pronoun is…
Attributive	same as the noun's.	same as the noun's.	
Substantival	based on adjective's function in clause.	same as antecedent's.	

13.4.3 πᾶς, πᾶσα, πᾶν and the Article[4]

By far, the most common use of πᾶς/πᾶσα/πᾶν is as an attributive adjective. When functioning as an attributive adjective, it will almost never have an accompanying article. Thus, it has a structure similar to the demonstrative and indefinite pronouns.

Position Name	Attributive Use (every man)
Article Present with Noun	
1st Position	πᾶς ὁ ἄνθρωπος
Article Absent from Noun	
1st Position	πᾶς ἄνθρωπος

[4] The grammar of this section also applies to the pronominal adjective ὅλος, η, ον (whole).

13.4.4 Forms of πᾶς, πᾶσα, πᾶν

Case	3rd Declension	1st Declension	3rd Declension
	Masculine	**Feminine**	**Neuter**
Singular			
Nominative	πᾶς	πᾶσα	πᾶν
Genitive	παντός	πάσῃς	παντός
Dative	παντί	᾽πάσῃ	παντί
Accusative	πάντα	πᾶσαν	πᾶν
Plural			
Nominative	πάντες	πᾶσαι	πάντα
Genitive	πάντων	πασῶν	πάντων
Dative	πᾶσιν	πάσαις	πᾶσιν
Accusative	πάντας	πάσας	πάντα

13.5 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. …δι' **ἄλλης** ὁδοῦ ἀνεχώρησαν (they departed)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 2:12)

2. Ἐν δὲ ταῖς ἡμέραις **ἐκείναις** παραγίνεται (arrived) Ἰωάννης ὁ βαπτιστής (the Baptist)…

3. …παραλαμβάνει (takes = took) αὐτὸν ὁ διάβολος (devil) εἰς ὄρος … καὶ δείκνυσιν αὐτῷ **πάσας** τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:8)

4. …ὁ ἀδελφός σου ἔχει **τι** κατὰ σοῦ…

5. **Τί** δὲ βλέπεις τὸ κάρφος (speck) τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου … (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 7:3)

6. Οὐ **πᾶς** ὁ λέγων (who says) μοι, Κύριε, κύριε, εἰσελεύσεται (will enter) εἰς τὴν βασιλείαν τῶν οὐρανῶν·

7. **Πᾶς** οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω (I will liken) αὐτὸν ἀνδρὶ φρονίμῳ (wise)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 7:24)

8. Καὶ ἰδού, **τινὲς** τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ (blasphemies).

9. Διὰ **τί** ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν (fast) πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν (do not fast); (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:14)

10. Τῶν δὲ δώδεκα ἀποστόλων τὰ **ὀνόματά** ἐστιν ταῦτα·

11. Τούτους τοὺς δώδεκα ἀπέστειλεν (sent) ὁ Ἰησοῦς… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:5)

12. **Πάντες** γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως (until) Ἰωάννου προεφήτευσαν (prophesied)·

13. Μήτι (not) **οὗτός** ἐστιν ὁ υἱὸς Δαυίδ; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:23)

14. Οἱ δὲ Φαρισαῖοι … εἶπον, **Οὗτος** οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ (except) ἐν τῷ Βεελζεβοὺλ (Beelzebub) ἄρχοντι τῶν δαιμονίων.

15. Διὰ τοῦτο λέγω ὑμῖν, **Πᾶσα** ἁμαρτία καὶ βλασφημία (blasphemy) ἀφεθήσεται (will be forgiven) τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία (blasphemy) οὐκ ἀφεθήσεται (will … be forgiven) τοῖς ἀνθρώποις. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:31)

16. …ἀπεκρίθησάν (answered) **τινες** τῶν γραμματέων καὶ Φαρισαίων, … Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν (to see).

17. …εἶπεν τῷ εἰπόντι (to the one who spoke) αὐτῷ, **Τίς** ἐστιν ἡ μήτηρ μου; Καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:48)

18. Ταῦτα **πάντα** ἐλάλησεν (spoke) ὁ Ἰησοῦς ἐν παραβολαῖς (parables) τοῖς ὄχλοις…

19. ὁ δὲ ἀγρός (field) ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, **οὗτοί** εἰσιν οἱ υἱοὶ τῆς βασιλείας· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:38)

20. καὶ ἰδού, φωνὴ ἐκ τῆς νεφέλης (cloud), λέγουσα (saying), **Οὗτός** ἐστιν ὁ υἱός μου ὁ ἀγαπητός…

21. Ὁ δὲ εἶπεν αὐτῷ, Τί **με** λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ (except) εἷς, ὁ θεός. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 19:17)

22. …φοβούμεθα (we fear) τὸν ὄχλον· **πάντες** γὰρ ἔχουσιν τὸν Ἰωάννην ὡς (as) προφήτην.

23. Πάλιν (again) ἀπέστειλεν (he sent) **ἄλλους** δούλους… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 22:4)

24. **Αὕτη** ἐστὶν πρώτη (first) καὶ μεγάλη ἐντολή.

25. Διὰ τοῦτο, ἰδού, ἐγὼ **ἀποστέλλω** πρὸς ὑμᾶς προφήτας καὶ σοφοὺς (wise men) καὶ γραμματεῖς· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 23:34)

26. Καὶ κηρυχθήσεται (will be preached) **τοῦτο** τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ (the inhabited world)…

27. **Τίς** ἄρα (therefore) ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος (wise)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 24:45)

28. τοῦτο γάρ ἐστιν τὸ **αἷμά** μου, τὸ τῆς καινῆς διαθήκης…

29. Ἐν **ἐκείνῃ** τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:55)

30. καὶ εὑρόντες (after finding) αὐτὸν λέγουσιν αὐτῷ ὅτι **Πάντες** σε ζητοῦσιν.

31. Ἡ δὲ γυνὴ … ἦλθεν καὶ προσέπεσεν (fell down before) αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. (ΚΑΤΑ ΜΑΡΚΟΝ 5:33)

32. Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος (the son) σκοτισθήσεται (will be darkened)…

33. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ (or) ὥρας οὐδεὶς οἶδεν (knows), οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός… (ΚΑΤΑ ΜΑΡΚΟΝ 13:32)

34. καὶ εἶπεν, Λάβετε (Take), φάγετε (eat)· τοῦτό ἐστιν τὸ σῶμά μου.

35. Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας (blasphemies); (ΚΑΤΑ ΛΟΥΚΑΝ 5:21)

36. Καὶ ἐγόγγυζον (were murmuring) οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, … Διὰ τί μετὰ … ἁμαρτωλῶν (sinners) ἐσθίετε…;

37. Τί δέ με καλεῖτε (do you call), Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; (ΚΑΤΑ ΛΟΥΚΑΝ 6:46)

38. Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; Εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν (has healed) σε·

39. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι (to be delivered) εἰς χεῖρας ἀνθρώπων. (ΚΑΤΑ ΛΟΥΚΑΝ 9:44)

40. Ἡ γενεὰ (generation) αὕτη πονηρά ἐστιν·

41. …οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησεν (lives again)· (ΚΑΤΑ ΛΟΥΚΑΝ 15:24)

42. Ἄνθρωπος δέ τις ἦν πλούσιος (rich)…

43. Τί λύετε τὸν πῶλον (the colt); (ΚΑΤΑ ΛΟΥΚΑΝ 19:33)

44. Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον (rebuke) τοῖς μαθηταῖς σου.

45. Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη (He said), Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. (ΚΑΤΑ ΛΟΥΚΑΝ 22:70)

46. Τί ζητεῖτε τὸν ζῶντα (He who lives) μετὰ τῶν νεκρῶν; Οὐκ ἔστιν ὧδε (here)…

47. καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ (the beginning) πρὸς τὸν θεόν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:1-2)

48. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ (in order that he might testify) περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν (true)…

49. Ἀπεκρίθησαν (answered) οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς… (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:18-19)

50. οὗτος ἦλθεν πρὸς ⌜αὐτὸν⌝ νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἴδαμεν (we know) ὅτι ἀπὸ θεοῦ ἐλήλυθας (you have come) διδάσκαλος·

51. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ … διέτριβεν (he was staying) μετ' αὐτῶν καὶ ἐβάπτιζεν (he was baptizing). (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:22)

52. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε (you might believe) εἰς ὃν ἀπέστειλεν (sent) ἐκεῖνος.

53. Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ (of Joseph), οὗ ἡμεῖς οἴδαμεν (we know) τὸν πατέρα καὶ τὴν μητέρα; (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:42)

54. Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν.

55. Οὐ Μωσῆς δέδωκεν (has given) ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; Τί με ζητεῖτε ἀποκτεῖναι (to kill); Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι (to kill); Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς… (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:19-21)

56. Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω (from below) ἐστέ, ἐγὼ ἐκ τῶν ἄνω (from above) εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

57. Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω (that I might believe) εἰς αὐτόν; Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας (you have seen) αὐτόν… (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:36-37)

58. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα … λάβω (that I might take) αὐτήν. Οὐδεὶς αἴρει (takes) αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ.

59. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον (I told) ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων (sheep) τῶν ἐμῶν… (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:25-26)

60. Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον (Nazarene).

61. Εἰπεν οὖν αὐτῷ ὁ Πιλάτος, … βασιλεὺς εἶ σύ; Ἀπεκρίθη ⌜Ἰησοῦς, ⌝Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι (I have been born), καὶ εἰς τοῦτο ἐλήλυθα (I have come) εἰς τὸν κόσμον… (ΚΑΤΑ ΙΩΑΝΝΗΝ 18:37)

62. καὶ θεωρεῖ δύο ἀγγέλους … ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου (where) ἔκειτο (had lain) τὸ σῶμα τοῦ Ἰησοῦ.

63. Μετὰ ταῦτα ἐφανέρωσεν (revealed) ἑαυτὸν … ὁ Ἰησοῦς τοῖς ⌜μαθηταῖς ⌝ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος (Tiberius)· (ΚΑΤΑ ΙΩΑΝΝΗΝ 21:1)

64. Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα (loved) ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν.

65. Ἐξῆλθεν (went out) οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει (does … die)· (ΚΑΤΑ ΙΩΑΝΝΗΝ 21:23)

66. …λαλεῖτε (speak) ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

67. Εἶπεν δέ, Τίς εἶ, κύριε; Ὁ δὲ κύριος εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις (you are persecuting)· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 9:5)

68. Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ (if indeed) πνεῦμα θεοῦ οἰκεῖ (dwells) ἐν ὑμῖν. Εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

69. Ἄρα (then) οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει (will give) τῷ θεῷ. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:12)

70. ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις·

71. οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. (ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 2:21)

72. Ἀσπάσασθε (Greet) πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται (greet) ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

73. πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ (nor) σκότους· (ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α 5:5)

74. Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ, κατ' ἐπαγγελίαν (promise) ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

75. Τίνι γὰρ εἶπέν ποτε (ever) τῶν ἀγγέλων, Υἱός μου εἶ σύ … (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 1:5)

76. Ἀσπάσασθε (Greet) ἀλλήλους ἐν φιλήματι (with a kiss) ἀγάπης. Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

77. Ἀδελφοί, οὐκ ἐντολὴν καινὴν (new) γράφω ὑμῖν … (ΙΩΑΝΝΟΥ Α 2:7)

78. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν (have loved) τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν (loved) ἡμᾶς…

79. Πᾶσα ἀδικία (unrighteousness) ἁμαρτία ἐστίν· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. (ΙΩΑΝΝΟΥ Α 5:17)

80. Εἴ τις ἔχει οὖς, ἀκουσάτω (let him hear).

13.6 VOCABULARY

Verbs

1. **ἀπέρχομαι** (ἀπο + ερχ* and ελθ*) I go out, leave, depart
   a. ἐπίτρεψόν μοι **ἀπελθόντι** πρῶτον θάψαι τὸν πατέρα μου. Luke 9:59
      allow me first **to leave** and bury my father
   b. Κύριε, πρὸς τίνα **ἀπελευσόμεθα**; Ῥήματα ζωῆς αἰωνίου ἔχεις. John 6:68
      Lord, to whom **will we go**? You have words of eternal life.

2. **γίνομαι** (γεν*) I am, become, come John 1:14
   ὁ λόγος σὰρξ **ἐγένετο**
   the Word **became** flesh

3. **δεῖ** it is necessary Luke 17:25
   Πρῶτον δὲ **δεῖ** αὐτὸν πολλὰ παθεῖν
   but **it is** first **necessary** that He suffer many things

4. **δύναμαι** I can, am able to Matt 6:24
   Οὐδεὶς **δύναται** δυσὶν κυρίοις δουλεύειν·
   No one **can** serve two masters.

5. **εἰσέρχομαι** (εἰσ + ερχ* and ελθ*) I go in, enter
   a. **Εἰσερχόμεθα** γὰρ εἰς τὴν κατάπαυσιν Heb 4:3
      We enter into rest
   b. Σπουδάσωμεν οὖν **εἰσελθεῖν** εἰς ἐκείνην τὴν κατάπαυσιν Heb 4:11
      Let us, therefore, be diligent **to enter** that rest

6. **ἔρχομαι** (ἐρχ* + ερχ* and ελθ*) I come Rev 22:20
   Ναί, **ἔρχομαι** ταχύ. Ἀμήν. Ναί, ἔρχου, κύριε ⌜Ἰησοῦ.⌝
   Yes, **I am coming** quickly. Amen, come Lord Jesus

7. **ἐξέρχομαι** (ἐκ + ερχ* and ελθ*) I go out, leave Matt 15:18
   Τὰ δὲ **ἐκπορευόμενα** ἐκ τοῦ στόματος ἐκ τῆς καρδίας **ἐξέρχεται**
   but the **things leaving** from the mouth **leave** from the heart

8. **πορεύομαι** I go Matt 17:27
   πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον
   go to the sea and cast *your* fishhook

9. **προσεύχομαι** I pray Luke 11:1
   Κύριε, δίδαξον ἡμᾶς **προσεύχεσθαι**
   Lord, teach us **to pray**

10. **σώζω** (σωδ*) I deliver, save, heal Luke 23:35
    Ἄλλους **ἔσωσεν**, **σωσάτω** ἑαυτόν
    He saved others; **let Him save** Himself

Noun

11. **ἡ χρεία**, ας — need, necessity — Matt 3:14
    Ἐγὼ **χρείαν** ἔχω ὑπὸ σοῦ βαπτισθῆναι
    I have **need** to be baptized by You

Pronoun

12. **ἀλλήλων** — one another — 1 John 4:7
    Ἀγαπητοί, ἀγαπῶμεν **ἀλλήλους**·
    Beloved, let us love **one another**

Adjectives

13. **δεξιός, ά, όν** — right — Matt 5:30
    εἰ ἡ **δεξιά** σου χεὶρ σκανδαλίζει σε
    if your **right** hand causes you to sin

14. **δίκαιος, α, ον** — righteous — Matt 5:45
    βρέχει ἐπὶ **δικαίους** καὶ ἀδίκους.
    it rains on the **righteous** and unrighteous

15. **μέσος, η, ον** — middle — Matt 18:20
    ἐκεῖ εἰμὶ ἐν **μέσῳ** αὐτῶν.
    there I am in **the midst** of them

Prepositions

16. **παρά** with dative — with — Mark 10:27
    Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ **παρὰ** θεῷ·
    With men, *it is* impossible but not **with** God

17. **ὑπό** with genitive — by — 2 Pet 1:21
    ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν
    being moved **by** the Holy Spirit, they spoke

Conjunctions

18. **εἰ, ἐάν** — if
    a. **εἰ** ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει — Matt 12:26
       if Satan expels Satan
    b. **ἐὰν** πεσὼν προσκυνήσῃς μοι. — Matt 4:9
       if falling down, you will worship me

19. **οὐδέ** — and not, not even, neither — John 5:22
    Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα
    for **neither** does the Father judge anyone

20. **οὕτως** — thus, so — John 3:16
    Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον
    for **thus** God loved the world

14 PRESENT MIDDLE/PASSIVE AND DEPONENT INDICATIVE VERBS

14.1 GRAMMAR

14.1.1 Present Tense

As mentioned in 3.3.1, in many contexts, a verb in the present tense portrays an action (or state) as in progress. Often that action (or state) occurs at the present time from the perspective of the speaker/writer. The present tense is similar to a video showing an event as opposed to a still picture of the same event. The following table provides a summary of that information.

Tense	Example	How Action Is Presented	When Action Occurs†
Present	He is running.	In progress or continuing	Present
† The time is with respect to the speaker or writer.			

The above explanation is a simplification for the purposes of beginning Greek. There are other uses of the Greek present tense in terms of how the action is presented and when the action takes place. You have already seen some of these in the examples. Others will be learned as you progress in Greek. Context, as always, will be the best guide for understanding a particular usage of the present tense.

14.1.2 Voice

Voice relates the grammatical subject to the action of the verb. This chapter focuses on the middle and passive voice.

Voice	Relationship of Subject to Action of Verb	Example
Active	Subject performs the action of the verb.	Judas hangs.
Passive	Subject receives the action of the verb.	Judas is hanged.
Middle	Subject performs the action of the verb and also receives the action in some way.	Judas hangs himself.

The middle voice requires additional comment. Very frequently, the middle voice is best translated using the active voice.[1] This is true for "deponent" verbs discussed in 14.1.3 and also for a few other verbs that are not "deponent." Sometimes, translation of the middle voice requires additional words, such as "himself," "herself," or "itself" to express the correct sense. Ultimately, observing the different contexts in which the middle voice is used will be the best way to learn its various subtleties.

[1] There are also instances where verbs in the passive voice should be translated as if they were active.

14.1.3 Deponent Verbs

These verbs do not use active voice endings (such as ω or μι) in one or more tenses, only middle or passive ones (such as ομαι).[2] Despite using middle or passive endings, the verb is active in meaning and should be translated as such. The following table displays several very common deponent verbs.

Deponent Verb	Translation
γίνομαι	I am, become
ἔρχομαι	I come
δύναμαι†	I can, am able to
ἐξέρχομαι	I go out, depart
εἰσέρχομαι	I go in, enter
† δύναμαι uses alpha (α) as a connecting vowel.	

Upcoming chapters about the other tenses will usually not discuss deponent verbs even though they exist for those tenses. The concept is simple enough that repetition is unnecessary.

14.1.4 Overview of the Present Middle/Passive Indicative Parts

λύομαι

λυ	ο	μαι
Present Tense Stem	**Connecting Vowel**	**Middle/Passive Ending (1s)**

Root: **λυ***

[2] As the sentence implies, a verb that is deponent in one tense is not necessarily deponent in other tenses. For example, ἔρχομαι (I come) is deponent in the present and future tenses (it uses middle/passive endings and not active ones) but is not deponent in what is called the aorist tense (it uses active endings and not middle/passive ones). Reading Greek regularly is the best way to learn which verbs are deponent in which tenses. Another way is to consult a Greek dictionary (lexicon) for the verb in question.

14.1.5 Chart of Endings: Present Middle/Passive Indicative Emphasized

The chart now includes the middle/passive endings.

P/N	Primary	
	Separate	**With C.V.**†
Active		
1s	-	
2s	ς	
3s	ι	
1p	μεν	
2p	τε	
3p	νσι(ν)	
Middle/Passive		
1s	μαι	**ομαι**
2s	σαι	**ῃ**
3s	ται	**εται**
1p	μεθα	**ομεθα**
2p	σθε	**εσθε**
3p	νται	**ονται**

† Mi verbs do not use the connecting vowel.

14.1.6 Present Tense Stem (P.T. Stem)

This stem is used to form verbs into the present middle/passive. Refer to section 3.3.4 and 4.1.5 for a brief discussion of the present tense stem. For many verbs, the present tense stem is identical to the root. These kinds of verbs do not require extra memorization. Examples of this type are shown in the following table.

Examples where extra memorization of the root is unnecessary

Dictionary Form	Root	P.T. Stem	Present Form (1s)	Translation
λύω	λυ*	λυ-	λύομαι	I am untied
δύναμαι	δυν*	δυν-	δύναμαι†	I can, am able††
προσεύχομαι	προσευχ*	προσευχ-	προσεύχομαι	I pray
πορεύομαι	πορευ*	πορευ-	πορεύομαι	I go††
κρίνω	κριν*	κριν-	κρίνομαι	I am judged

† δύναμαι uses a connecting vowel of alpha (α) instead of omicron (ο).
†† The verb is deponent and, therefore, translated with active voice.

Other verbs have present tense stems that are different from the root. Memorize these roots. Knowing them will be extremely important when we study the other tenses. Examples of this type are shown below.

Examples where the root should be memorized

Dictionary Form	Root	P.T. Stem	Present Form (1s)	Translation
ἔρχομαι	**ἐλθ***	ἐρχ-	ἔρχομαι	I come†
γίνομαι	**γεν***	γιν-	γίνομαι	I am, become†
ἐγείρω	**ἐγερ***	ἐγειρ-	ἐγείρομαι	I am being raised
παραδίδωμι	**παρα+δο***	παραδιδο-	δίδομαι	I am being given
ἀφίημι	**ἀπο+ἑ***	ἀφιε-	ἀφίεμαι	I am forgiven

† The verb is deponent and, therefore, translated with active voice.

14.2 OMEGA VERBS: PRESENT MIDDLE/PASSIVE INDICATIVE

Memorize the forms of λύω.

Pronoun	Stem	Vowel	Ending	Form	Middle Translation Passive Translation
Singular					
ἐγώ	λυ-	ο	μαι	λύ**ομαι**	I untie I am being untied
σύ		ε	σαι	λύ**ῃ**	you untie you are being untied
αὐτός, ή, ό		ε	ται	λύ**εται**	he/she/it unties he/she/it is being untied
Plural					
ἡμεῖς	λυ-	ο	μεθα	λυ**όμεθα**	we untie we are being untied
ὑμεῖς		ε	θε	λύ**εσθε**	you (pl) untie you (pl) are being untied
αὐτοί, αί, ά		ο	νται	λύ**ονται**	they untie they are being untied

14.3 MI VERBS: PRESENT MIDDLE/PASSIVE INDICATIVE

Memorization of these forms is not necessary.

Pronoun	Verbal Root				
	λυ*	δο*	στα*	θε*	απο+ἐ*
	Present Tense Stem				
	λυ-	διδο-	ἱστα-	τιθε-	ἀφιε-
Singular					
ἐγώ	λύομαι	-	-	τίθε**μαι**	-
σύ	λύῃ	-	-	-	-
αὐτός, ή, ό	λύεται	δίδο**ται**	ἵστα**ται**	-	ἀφίε**ται**
Plural					
ἡμεῖς	λυόμεθα	διδό**μεθα**	-	-	-
ὑμεῖς	λύεσθε	-	-	τίθε**σθε**	-
αὐτοί, αί, ά	λύονται	-	ἵστα**νται**	-	ἀφίε**νται**

Each mi verb represents other mi verbs with the same root. For example, παραδίδωμι and similar verbs are categorized with δίδωμι. A dash means that the specific form of the class represented does not occur in the New Testament.

14.4 CONTRACT VERBS: PRESENT MIDDLE/PASSIVE INDICATIVE

These verbs experience vowel changes upon adding the endings (ομαι, εσαι, εται, ομεθα, εσθε, ονται). See 3.5 for the table of vowel contractions. Despite the changes, the forms are easily recognizable. Memorization is not necessary.

Pronoun	**non-contract**	**ε contract**	**α contract**	**ο contract**
	λυ-	ποιε-	ἀγαπα-	πληρο-
Singular				
ἐγώ	λύομαι	ποι**οῦμαι**	ἀγαπ**ῶμαι**	πληρ**οῦμαι**
σύ	λύῃ	ποι**ῇ**	ἀγαπ**ᾷ**	-
αὐτός, ή, ό	λύεται	ποι**εῖται**	ἀγαπ**ᾶται**	πληρ**οῦται**
Plural				
ἡμεῖς	λυόμεθα	ποι**ούμεθα**	-	πληρ**ούμεθα**
ὑμεῖς	λύεσθε	ποι**εῖσθε**	ἀγαπ**ᾶσθε**	πληρ**οῦσθε**
αὐτοί, αί, ά	λύονται	ποι**οῦνται**	ἀγαπ**ῶνται**	πληρ**οῦνται**

Each contract verb represents all contract verbs with the same contract vowel, whether epsilon (ε), alpha (α), or omicron (ο). A dash means that the specific form for the class represented does not occur in the New Testament.

14.5 DEPONENT VERBS

As mentioned, deponent verbs use the endings for the middle/passive voice but are translated using the active voice. The following table presents those endings on the most common deponent verb. Memorization of these forms is not necessary.

Pronoun	**Stem**	**Vowel**	**Ending**	**Form**	**Translation**
Singular					
ἐγώ	ἐρχ-	ο	μαι	ἔρχ**ομαι**	I come
					I am coming
σύ		ε	σαι	ἔρχ**ῃ**	you come
					you are coming
αὐτός, ή, ό		ε	ται	ἔρχ**εται**	he/she/it comes
					he/she/it is coming
Plural					
ἡμεῖς	ἐρχ-	ο	μεθα	ἐρχ**όμεθα**	we come
					we are coming
ὑμεῖς		ε	θε	ἔρχ**εσθε**	you (pl) come
					you (pl) are coming
αὐτοί, αί, ά		ο	νται	ἔρχ**ονται**	they come
					they are coming

14.6 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. Τί οὗτος οὕτως λαλεῖ βλασφημίας (blasphemies); Τίς δύναται ἀφιέναι (to forgive) **ἁμαρτίας** εἰ μὴ εἷς, ὁ θεός; (ΚΑΤΑ ΜΑΡΚΟΝ 2:7)

2. Ἐδίδασκεν (He was teaching) γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν (He was saying) αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου **παραδίδοται** εἰς χεῖρας ἀνθρώπων…

3. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; **Οὐδεὶς** ἀγαθός, εἰ μὴ εἷς, ὁ θεός. (ΚΑΤΑ ΜΑΡΚΟΝ 10:18)

4. Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ (while He was walking), **ἔρχονται** πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι (the elders), καὶ λέγουσιν αὐτῷ…

5. **Πατέρα** ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι (to raise) τέκνα τῷ Ἀβραάμ. (ΚΑΤΑ ΛΟΥΚΑΝ 3:8)

6. Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει (He orders) τοῖς ἀκαθάρτοις (unclean) πνεύμασιν, καὶ **ἐξέρχονται**;

7. Τίς ἐστιν οὗτος **ὃς** λαλεῖ βλασφημίας (blasphemies); Τίς δύναται ἀφιέναι (to forgive) ἁμαρτίας, εἰ μὴ μόνος ὁ θεός; (ΚΑΤΑ ΛΟΥΚΑΝ 5:21)

8. Ἕκαστον γὰρ δένδρον (tree) ἐκ τοῦ ἰδίου καρποῦ **γινώσκεται**.

9. …**ἔρχεται** ὁ διάβολος (the devil) καὶ αἴρει (takes) τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν… (ΚΑΤΑ ΛΟΥΚΑΝ 8:12)

10. καὶ **οὐδεὶς** γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱὸς…

11. Ἰδού, **ἀφίεται** ὑμῖν ὁ οἶκος ὑμῶν ἔρημος (desolate)· (ΚΑΤΑ ΛΟΥΚΑΝ 13:35)

12. Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ (hate) τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, … δέ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ **δύναταί** μου μαθητὴς εἶναι (to be).

13. Διδάσκαλε, οἴδαμεν (we know) ὅτι ὀρθῶς (rightly) λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν **ὁδὸν** τοῦ θεοῦ διδάσκεις. (ΚΑΤΑ ΛΟΥΚΑΝ 20:21)

14. Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν **γίνεται** γυνή;

15. Ὁ πιστεύων (he who believes) εἰς αὐτὸν οὐ **κρίνεται**· (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:18)

16. **Ἔρχεται** γυνὴ ἐκ τῆς Σαμαρείας (Samaria) ἀντλῆσαι (to draw) ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς…

17. Ἄλλοι ἔλεγον (were saying), Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι ἔλεγον (were saying), Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς **ἔρχεται**; Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλεέμ … ὅπου (where) ἦν Δαυίδ, ὁ Χριστὸς ἔρχεται; (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:41-42)

18. **Πορεύομαι** ἑτοιμάσαι (to prepare) τόπον ὑμῖν.

19. …πάλιν (again) **ἔρχομαι** καὶ παραλήψομαι (I will receive) ὑμᾶς πρὸς ἐμαυτόν· (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:3)

20. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν **πατέρα**, εἰ μὴ δι' ἐμοῦ.

21. τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ **δύναται** λαβεῖν (to receive), ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:17)

22. Νῦν (now) δὲ πρός **σε** ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ…

23. Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν **ἄρτον**, καὶ δίδωσιν αὐτοῖς… (ΚΑΤΑ ΙΩΑΝΝΗΝ 21:13)

24. **Ἐγένετο** δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα (wonders) καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.

25. Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ **κρίνομαι**. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 23:6)

26. καρδίᾳ γὰρ **πιστεύεται** εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. Λέγει γὰρ ἡ γραφή…

27. Εἰ δὲ χάριτι, οὐκέτι (no longer) ἐξ ἔργων· ἐπεὶ (because) ἡ χάρις οὐκέτι (no longer) **γίνεται** χάρις. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 11:6)

28. Νυνὶ (now) δὲ **πορεύομαι** εἰς Ἱερουσαλήμ, διακονῶν (ministering) τοῖς ἁγίοις.

29. Οὐκ οἴδατε (you know) ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; Καὶ εἰ ἐν ὑμῖν **κρίνεται** ὁ κόσμος… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 6:2)

30. γὰρ διὰ τοῦ πνεύματος **δίδοται** λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα· ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι·

31. Ἀλλ' ἐρεῖ (will say) τις, Πῶς (How) ἐγείρονται οἱ νεκροί; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:35)

32. ...γὰρ ἡμεῖς οἱ ζῶντες (who live) εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ (might be revealed)…

33. …διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους (sight)… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 5:7)

34. Οὐ γὰρ δυνάμεθά (… to do…) τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

35. Παῦλος καὶ Τιμόθεος, δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ… (ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ 1:1)

36. μαρτυρεῖ γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν (order) Μελχισεδέκ.

37. …ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν (every year) ἐν αἵματι ἀλλοτρίῳ (of another)· (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 9:25)

38. Ὁ ἀγαπῶν (He who loves) τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον (stumbling) ἐν αὐτῷ οὐκ ἔστιν.

39. Ὁ δὲ μισῶν (he who hates) τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ… (ΙΩΑΝΝΟΥ Α 2:11)

40. …καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν (has sent) τὸν υἱὸν σωτῆρα (Savior) τοῦ κόσμου.

41. Ἰδού, ἔρχομαι … καὶ ὁ μισθός (reward) μου μετ' ἐμοῦ, ἀποδοῦναι (to give) ἑκάστῳ… (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:12)

42. Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι (who hears) τοὺς λόγους τῆς προφητείας (the prophecy)…

43. λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι (to raise up) τέκνα τῷ Ἀβραάμ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 3:9)

44. …καὶ εἰς πῦρ βάλλεται.

45. Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι (to be baptized), καὶ σὺ ἔρχῃ πρός με; Ἀποκριθεὶς (answered and) δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν…(ΚΑΤΑ ΜΑΘΘΑΙΟΝ 3:14-15)

46. Οὐδεὶς δύναται δυσὶν (two) κυρίοις δουλεύειν (to serve)·

47. Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ (seek)· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 6:32)

48. Πολλοὶ ἐροῦσίν (will say) μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν (did we … prophesy)…

49. καὶ ἰδὼν (seeing) ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ (to the paralytic), … τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:2)

50. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι (to do); Λέγουσιν αὐτῷ, Ναί (Yes), κύριε.

51. Οἱ δὲ Φαρισαῖοι … εἶπον (said), Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ (Beelzebub) ἄρχοντι τῶν δαιμονίων. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:24)

52. Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ (Beelzebub) ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;

53. Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος (of the carpenter) υἱός; Οὐχί ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:55-56)

54. Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη (taxes)…;

55. Ἰδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος (desolate). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 23:38)

56. ὁ εἷς παραλαμβάνεται (is taken), καὶ ὁ εἷς ἀφίεται.

57. Οἴδατε (You know) ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι (to be crucified). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:2)

58. Ὁ … υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται (it has been written) περὶ αὐτοῦ· οὐαὶ (woe) δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·

59. Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας (sleeping), καὶ λέγει τῷ Πέτρῳ… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:40)

60. Τότε (then) ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς…

14.7 VOCABULARY

Verbs

1. **ἀποκρίνομαι** — I answer — John 20:28
   ἀπεκρίθη Θωμᾶς, καὶ εἶπεν αὐτῷ
   Thomas **answered** and said to him

2. **ἀποκτείνω** (ἀποκτεν*) — I kill, die
   a. τὸ γὰρ γράμμα **ἀποκτένει**, τὸ δὲ πνεῦμα ζῳοποιεῖ. — 2 Cor 3:6
      for the letter **kills** but the spirit produces life
   b. κἀκεῖθεν, μετὰ τὸ **ἀποθανεῖν** τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην — Acts 7:4
      and from there, after his father **died**, He moved him to this land

3. **ἀπόλλυμι** (ἀπο + λε*) — I perish, destroy — Luke 8:24
   Ἐπιστάτα, ἐπιστάτα, **ἀπολλύμεθα**.
   Lord, Lord, **we are perishing**

4. **ὁράω** — I see, observe — Matt 16:6
   Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
   Watch out for and be careful about the leaven of the Pharisees

Nouns

5. **ἡ ἀρχή**, ῆς — beginning — John 1:1
   Ἐν **ἀρχῇ** ἦν ὁ λόγος
   In the **beginning** was the Word

6. **ἡ γενεά**, ᾶς — generation — Matt 12:39
   Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ·
   An evil and adulterous **generation** seeks a sign.

7. **ἡ ἐπαγγελία**, ας — promise — 2 Pet 3:4
   Ποῦ ἐστὶν ἡ **ἐπαγγελία** τῆς παρουσίας αὐτοῦ;
   Where is the **promise** of his coming?

8. **ἡ ἔρημος**, ου — desert — Matt 3:3
   Φωνὴ βοῶντος ἐν τῇ **ἐρήμῳ**
   a voice of him who is calling out in the **desert**

9. **ὁ Σίμων**, Σίμωνος — Simon — John 21:15
   Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων;
   Simon, son of John, do you love me more than these?

Adjectives

10. **πρῶτος, η, ον** — first — 1 Tim 2:13
    Ἀδὰμ γὰρ **πρῶτος** ἐπλάσθη, εἶτα Εὔα·
    for Adam was formed **first**, then Eve

11. **δεύτερος, α, ον** second Rev 20:14
οὗτος ὁ θάνατος ὁ **δεύτερός** ἐστιν
this is the **second** death

12. **τρίτος, η, ον** third John 2:1
τῇ ἡμέρᾳ τῇ **τρίτῃ** γάμος ἐγένετο ἐν Κανᾷ
on the **third** day a wedding was in Cana

13. **τυφλός, ή, όν** blind Luke 6:39
Μήτι δύναται **τυφλὸς τυφλὸν** ὁδηγεῖν;
A **blind man** is not able to guide another **blind** man, is he?

Prepositions

14. **περί** with accusative around Matt 8:18
Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους **περὶ** αὐτόν
But, after seeing the large crowd **around** Him, Jesus

15. **ὑπέρ** with accusative above Phil 2:9
ἐχαρίσατο αὐτῷ ὄνομα τὸ **ὑπὲρ** πᾶν ὄνομα·
He granted to Him the name which is **above** every name

16. **ὑπό** with accusative under Matt 8:9
Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι **ὑπὸ** ἐξουσίαν
I am a man **under** authority

17. **σύν** with dative with Matt 26:35
Κἂν δέῃ με **σὺν** σοὶ ἀποθανεῖν, οὐ μή σε ⌜ ἀπαρνήσωμαι.
and if it were necessary for me to die **with** you, I would by no means deny you

Conjunctions

18. **ἤ** or 1 Cor 13:1
ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν **ἢ** κύμβαλον ἀλαλάζον.
but (if) I do not have love, I have become a sound of metal **or** clashing cymbal

19. **καθώς** just as John 15:12
ἵνα ἀγαπᾶτε ἀλλήλους, **καθὼς** ἠγάπησα ὑμᾶς.
in order that you might love one another **just as** I have loved you

Adverbs

20. **ὡς** as, like Mark 12:31
Ἀγαπήσεις τὸν πλησίον σου **ὡς** σεαυτόν.
You shall love your neighbor **as** yourself

15 FUTURE ACTIVE AND MIDDLE INDICATIVE VERBS

15.1 GRAMMAR

15.1.1 Future Tense

As mentioned in 3.2.2, tense conveys **how** the action (or state of being) is described by the speaker/writer and **when** that action occurs in reference to the time of the speaker/writer. In terms of how, the future tense presents an action (or state) in summary form. This is similar to a still picture of an event as opposed to a video of the same event. In terms of when, the future tense often presents an action (or state) that occurs in the future from the perspective of the speaker/writer. The following chart compares these features of the future tense with the present tense.

Tense	Example	How Action Presented	When Action Occurs†
Present	He runs.	In progress or continuing	Present
Future	**He will run.**	**In summary form**	**Future**
† The time is with respect to the speaker or writer.			

The above explanation is a simplification for the purposes of beginning Greek. Other possibilities and variations exist depending on the specific context.

15.1.2 Voice

The following table provides examples of voice for the present and future tenses. For active voice, the subject (God) performs the action of the verb (will love). The same situation can be presented in passive voice. In passive voice, the subject (John) receives the action (will be loved). Middle voice is not included because it is frequently translated as active voice.

Tense	Active Voice	Passive Voice
Present	God loves John.	John is loved by God.
Future	**God will love John.**	**John will be loved by God.**

15.1.3 Overview of the Future Active and Middle Indicative Parts

λύσω

λυ	σ	ο	-
Future Active Tense Stem	**Future Active Tense Marker**	**Connecting Vowel**	**Active Ending (1s)**

Root: λυ*

15.1.4 Tense Marker (T.M.)

A tense marker is a letter (or set of letters) that helps indicate the tense of the verb. Not all tenses will use a tense marker. When present, the tense marker occurs after the verb's stem and before the ending. The future tense marker for the active and middle voice is sigma (σ) and, occasionally, epsilon-sigma (εσ). The sigma (σ) is clearly visible in most verbs in the future tense and partially visible in others (see 15.1.7). The epsilon-sigma (εσ) marker is used with "liquid verbs" and is barely visible (see 15.5).

Tense	Active	Middle	Passive
Present	-	-	-
Future	σ†	σ†	Next chapter
† Liquid verbs use εσ for this marker.			

15.1.5 Chart of Endings: Future Active and Middle Indicative Emphasized

P/N	Primary	
	Separate	With T.M.
Active		
1s	-	**σω**
2s	ς	**σεις**
3s	ι	**σει**
1p	μεν	**σομεν**
2p	τε	**σετε**
3p	νσι(ν)	**σουσι(ν)**
Middle/Passive		**Middle**
1s	μαι	**σομαι**
2s	σαι	**σῃ**
3s	ται	**σεται**
1p	μεθα	**σομεθα**
2p	σθε	**σεσθε**
3p	νται	**σονται**
† Future passive verbs use a different tense marker.		

15.1.6 Future Active Tense Stem (F.A. Stem)

This stem is used to form verbs into the future active and middle. For some verbs, the future active tense stem is identical to the present tense stem. This means the dictionary form of these verbs and, therefore, their meaning is easy to identify. These kinds of verbs do not require extra memorization. Common examples are shown in the following table.

Examples where extra memorization of root or future tense stem is unnecessary

Present Form	Root	F.A. Stem	Future Form (1s)	Translation
λύω	λυ*	λυ-	λύσω	I will loose
ποιέω	ποιε*	ποιε-	ποιήσω†	I will do
ζάω	ζα*	ζα-	ζήσω†	I will live
ἀγαπάω	ἀγαπα*	ἀγαπα-	ἀγαπήσω†	I will love
προσκυνέω	προσκυνε*	προσκυνε-	προσκυνήσω†	I will worship

† Contract vowels lengthen because of the tense marker (α→η; ε→η; ο→ω).

For other verbs, the future active tense stem is not identical to the present tense stem. This means their dictionary form is not as easy to identify. However, the future tense stem of these verbs is identical or similar to the root. These roots should be memorized. Common examples are shown in the following table.

Examples where the root should be memorized

Dictionary Form	Root	F.A. Stem	Future Form (1s)	Translation
εἰμί	**ἐσ***	ἐσ-	ἔσομαι	I will be
δίδωμι	**δο***	δο-	δώσω†	I will give
εὑρίσκω	**εὑρ***	εὑρ-	εὑρήσω††	I will find
ἀπόλλυμι	**ἀπο+λε***	ἀπολε-	ἀπολέσω	I will lose
γινώσκω	**γνω***	γνω-	γνώσομαι†††	I will know

† Final stem vowels on mi verbs often lengthen (such as ο→ω, α→η).
†† Connecting vowels are sometimes inserted (such as η).
††† The middle ending μαι indicates that the verb is deponent in the future tense.

For a third group of verbs, the future active tense stem is not identical to the present tense stem or root. This means their dictionary form is harder to identify. Thus, the future active form (1s) should be memorized. Common examples are shown in the following table.

Examples where the future form (1s) should be memorized

Present Form	Root	F.A. Stem	Future Form (1s)	Translation
λέγω	λεγ*	ἐρ-	**ἐρῶ**†	I will say
ὁράω	ὁρα*	ὀπ-	**ὄψομαι**††	I will see†††
ἔρχομαι	ἐλθ*	ἐλευ-	**ἐλεύσομαι**††	I will come†††
λαμβάνω	λαβ*	λαβ-	**λήμψομαι**††	I will receive†††
ἐσθίω	ἐσθι*	φαγ-	**φάγομαι**††††	I will eat†††

† This is a liquid verb. See section 15.5 for more information.
†† The tense marker sigma (σ) combines with certain consonants to form a new one (such as π + σ → ψ or β + σ → ψ). See section 15.1.7 for more information.
††† These verbs are deponent in the future tense.
†††† The verb φάγομαι does not use a tense marker.

15.1.7 Changes in Roots Ending in a Labial, Guttural, or Dental

The following table shows nine consonants categorized as labial, guttural, or dental. When sigma (σ) is attached to a stem ending in one of these consonants, a new letter results. The following table shows the possible changes. This table is important to memorize perfectly because the changes will occur with other tenses, moods, nouns, and other parts of speech.

Letter Class	Changed Letter			Tense Marker	Result
Labial	π (pi)	β (beta)	φ (phi)	+ σ	= ψ
Guttural	κ (kappa)	γ (gamma)	χ (chi)	+ σ	= ξ
Dental	τ (tau)	δ (delta)	θ (theta)	+ σ	= σ†
† The dentals tau (τ), delta (δ), and theta (θ) normally drop out before a sigma (σ).					

The above changes are shown on example verbs below.

	Dictionary Form	Future Stem	Future Tense Form	Translation
1.	βλέπω	βλεπ-	βλέψω	I will see
2.	ὑπάγω	ὑπαγ-	ὑπάξω	I will depart
3.	διδάσκω	διδασκ-	διδάξω†	I will teach
4.	ἔχω	ἐχ-	ἕξω	I will have
5.	σώζω	σωδ-	σώσω	I will save
† The extra sigma dropped out (διδασκ + σ → διδασκσ → διδασξ → διδαξω).				

15.2 OMEGA VERBS: FUTURE ACTIVE AND MIDDLE INDICATIVE

Memorize the forms of λύω.

15.2.1 Future Active Indicative Pattern of λύω

Pronoun	Stem	T.M.	Vowel	Ending	Form	Translation
Singular						
ἐγώ	λυ-	σ	ο	-	λύ**σω**	I will untie
σύ			ε	ς	λύ**σεις**	you will untie
αὐτός, ή, ό			ε	ι	λύ**σει**	he/she will untie
Plural						
ἡμεῖς	λυ-	σ	ο	μεν	λύ**σομεν**	we will untie
ὑμεῖς			ε	τε	λύ**σετε**	you (pl) will untie
αὐτοί, αί, ά			ο	νσι(ν)	λύ**σουσι(ν)**	they will untie

15.2.2 Future Middle Indicative Pattern of λύω

Pronoun	Stem	T.M.	Vowel	Ending	Form	Translation
Singular						
ἐγώ	λυ-	σ	ο	μαι	λύ**σομαι**	I will untie
σύ			ε	σαι	λύ**ση**	you will untie
αὐτός, ή, ό			ε	ται	λύ**σεται**	he/she will untie
Plural						
ἡμεῖς	λυ-	σ	ο	μεθα	λυ**σόμεθα**	we will untie
ὑμεῖς			ε	σθε	λύ**σεσθε**	you (pl) will untie
αὐτοί, αί, ά			ο	νται	λύ**σονται**	they will untie

15.3 MI VERBS: FUTURE ACTIVE AND MIDDLE INDICATIVE

Mi verbs use the root (δο*) instead of the present tense stem (διδο-) to form the future tense. With the possible exception of εἰμί, memorization of these forms is not necessary.

15.3.1 Future Active Indicative Patterns

Pronoun	**Dictionary Form (Uses Present Tense Stem)**				
	λύω	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Future Tense Stem				
	λυ-	δο-	στα-	θε-	απο+ἑ-
Singular					
ἐγώ	λύσω	δώ**σω**	στή**σω**	θή**σω**	ἀφή**σω**
σύ	λύσεις	δώ**σεις**	-	θή**σεις**	ἀφή**σεις**
αὐτός, ή, ό	λύσει	δώ**σει**	στή**σει**	θή**σει**	ἀφή**σει**
Plural					
ἡμεῖς	λύσομεν	δώ**σομεν**	στή**σομεν**	-	-
ὑμεῖς	λύσετε	-	-	-	-
αὐτοί, αί, ά	λύσουσι(ν)	δώ**σουσι(ν)**	-	θή**σουσι(ν)**	ἀφή**σουσι(ν)**

15.3.2 Future Middle Indicative Patterns

Pronoun	**Dictionary Form (Uses Present Tense Stem)**					
	λύω	εἰμί†	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Future Tense Stem					
	λυ-	ἐσ-	δο-	στα-	θε-	ἀπο+ἑ-
Singular						
ἐγώ	λύσομαι	ἔ**σομαι**	-	-	θή**σομαι**	-
σύ	λύσῃ	ἔ**σῃ**	-	-	-	-
αὐτός, ή, ό	λύσεται	ἔ**σται**††	δώ**σεται**	στή**σεται**	θή**σεται**	-
Plural						
ἡμεῖς	λυσόμεθα	ἐ**σόμεθα**	-	στη**σόμεθα**	-	-
ὑμεῖς	λύσεσθε	ἔ**σεσθε**	-	-	-	-
αὐτοί, αί, ά	λύσονται	ἔ**σονται**	-	στή**σονται**	-	-

† εἰμί is the most common mi verb in the future tense. Additionally, it uses middle endings in the future tense, not active endings. The respective translations are: I will be, you will be, he/she/it will be, we will be, you all will be, they will be.

†† The connecting vowel epsilon (ε) is absent. This is only a minor variation when compared with the other mi verbs.

15.4 CONTRACT VERBS: FUTURE ACTIVE AND MIDDLE INDICATIVE

The final contract vowel lengthens before the sigma tense marker (σ). Memorization of these forms is not necessary.

15.4.1 Future Active Indicative Patterns

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**	**πληρόω**
Singular				
ἐγώ	λύσω	ποιή**σω**	ἀγαπή**σω**	πληρώ**σω**
σύ	λύσεις	ποιή**σεις**	ἀγαπή**σεις**	πληρώ**σεις**
αὐτός, ή, ό	λύσει	ποιή**σει**	ἀγαπή**σει**	πληρώ**σει**
Plural				
ἡμεῖς	λύσομεν	ποιή**σομεν**	ἀγαπή**σομεν**	-
ὑμεῖς	λύσετε	ποιή**σετε**	ἀγαπή**σετε**	πληρώ**σετε**
αὐτοί, αί, ά	λύσουσι(ν)	ποιή**σουσι(ν)**	ἀγαπή**σουσι(ν)**	πληρώ**σουσι(ν)**

15.4.2 Future Middle Indicative Patterns

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**	**πληρόω**
Singular				
ἐγώ	λύσομαι	ποιή**σομαι**	ἀγαπή**σομαι**	-
σύ	λύσῃ	-	ἀγαπή**σῃ**	-
αὐτός, ή, ό	λύσεται	ποιή**σεται**	ἀγαπή**σεται**	πληρώ**σεται**
Plural				
ἡμεῖς	λυσόμεθα	ποιη**σόμεθα**	ἀγαπη**σόμεθα**	-
ὑμεῖς	λύσεσθε	ποιή**σεσθε**	ἀγαπή**σεσθε**	-
αὐτοί, αί, ά	λύσονται	-	ἀγαπή**σονται**	-

15.5 LIQUID VERBS: FUTURE ACTIVE INDICATIVE

Verbs whose roots end in lambda (λ), mu (μ), nu (ν), or rho (ρ) are called "liquid verbs." These verbs use the epsilon-sigma tense marker (εσ). The sigma, however, is not readily visible because of interactions between the final letter, the tense marker, and the endings. As a result, many of the forms look similar to present indicative forms. The following table provides both the present and future active forms for comparison. The future middle forms are not included because they are rare in the New Testament. Memorization of these forms is not necessary.

Pronoun	Future Stem	T.M.	Vowel	Ending	Future Form	Present Form
Singular						
ἐγώ	ἀποστελ-	εσ	ο	-	ἀποστελ**ῶ**	ἀποστέλλω
σύ			ε	ς	ἀποστελ**εῖς**	ἀποστέλλεις
αὐτός, ή, ό			ε	ι	ἀποστελ**εῖ**	ἀποστέλλει
Plural						
ἡμεῖς	ἀποστελ-	εσ	ο	μεν	ἀποστελ**οῦμεν**	ἀποστέλλομεν
ὑμεῖς			ε	τε	ἀποστελ**εῖτε**	ἀποστέλλετε
αὐτοί, αί, ά			ο	νσι(ν)	ἀποστελ**οῦσι(ν)**	ἀποστέλλουσι(ν)

Three clues help to differentiate between the present and future forms of liquid verbs.

1. The future tense stem of all liquid verbs is spelled differently than the present tense stem (future tense stem: ἀποστελ; present tense stem: ἀποστελλ).
2. The future tense will use circumflex accents on the final syllables, but the present tense will use acute accents on other syllables.
3. The future plural forms are different because of vowel contractions.

15.6 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί **γνώσομαι** τοῦτο; Ἐγὼ γάρ εἰμι πρεσβύτης (old man)… (ΚΑΤΑ ΛΟΥΚΑΝ 1:18)

2. Οὗτος **ἔσται** μέγας, καὶ υἱὸς ὑψίστου (of the Highest) κληθήσεται (He will be called)· καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ…

3. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων (saying), Γέγραπται (It has been written) ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ **ζήσεται** ⌜ ἄνθρωπος, ⌝ ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ. (ΚΑΤΑ ΛΟΥΚΑΝ 4:4)

4. Καὶ εἶπεν αὐτῷ ὁ διάβολος (the devil), Σοὶ **δώσω** τὴν ἐξουσίαν ταύτην ἅπασαν (all) καὶ τὴν δόξαν αὐτῶν·

5. Διὰ τοῦτο καὶ ἡ σοφία (wisdom) τοῦ θεοῦ εἶπεν, **Ἀποστελῶ** εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν (they will pursue)· (ΚΑΤΑ ΛΟΥΚΑΝ 11:49)

6. τὸ γὰρ ἅγιον πνεῦμα **διδάξει** ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν (to say).

7. Εἶπεν δὲ πρὸς τοὺς μαθητάς, **Ἐλεύσονται** ἡμέραι ὅτε (when) ἐπιθυμήσετε (you will desire) μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου … καὶ οὐκ ὄψεσθε. Καὶ ἐροῦσιν ὑμῖν… (ΚΑΤΑ ΛΟΥΚΑΝ 17:22-23)

8. Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου **κρινῶ** σε, πονηρὲ δοῦλε.

9. Τί οὖν **ποιήσει** αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος (of the vineyard); Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς (the workers) τούτους, καὶ δώσει τὸν ἀμπελῶνα (the vineyard) ἄλλοις. (ΚΑΤΑ ΛΟΥΚΑΝ 20:15-16)

10. Οὗτοι **λήψονται** περισσότερον (greater) κρίμα.

11. πολλοὶ γὰρ **ἐλεύσονται** ἐπὶ τῷ ὀνόματί μου, λέγοντες (saying) ὅτι Ἐγώ εἰμι· (ΚΑΤΑ ΛΟΥΚΑΝ 21:8)

12. ἐγὼ γὰρ **δώσω** ὑμῖν στόμα καὶ σοφίαν (wisdom), ᾗ οὐ δυνήσονται ἀντειπεῖν (to oppose)…

13. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε (when) οἱ νεκροὶ **ἀκούσονται** τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες (those who hear) ζήσονται. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:25)

14. Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα **ἀπελευσόμεθα**; Ῥήματα ζωῆς αἰωνίου ἔχεις. Καὶ ἡμεῖς πεπιστεύκαμεν (we have believed) καὶ ἐγνώκαμεν (have come to know) ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ…

15. …καὶ ὑπάγω πρὸς τὸν πέμψαντά (to Him who sent) με. **Ζητήσετέ** με, καὶ οὐχ εὑρήσετε· (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:33-34).

16. …**γνώσεσθε** ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν (taught) με ὁ πατήρ μου, ταῦτα λαλῶ·

17. Λέγει αὐτῷ Μάρθα, Οἶδα (I know) ὅτι **ἀναστήσεται** ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ (last) ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:24-25)

18. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας (you … know) ἄρτι (now), **γνώσῃ** δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος…

19. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν **παραδώσει** με. (ΚΑΤΑ ΙΩΑΝΝΗΝ 13:21)

20. Ἐν τούτῳ γνώσονται **πάντες** ὅτι ἐμοὶ μαθηταί ἐστε…

21. Λέγει αὐτῷ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι (to follow) ἄρτι (now); Τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ ἐμοῦ **θήσεις**; (ΚΑΤΑ ΙΩΑΝΝΗΝ 13:37-38)

22. τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν (to receive), ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. Οὐκ **ἀφήσω** ὑμᾶς ὀρφανούς (orphans)· ἔρχομαι πρὸς ὑμᾶς.

23. …ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς **ζήσεσθε**. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:19-20)

24. …καὶ ὁ πατήρ μου **ἀγαπήσει** αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν (home) παρ' αὐτῷ ποιήσομεν.

25. Ὁ δὲ παράκλητος (the Comforter), τὸ πνεῦμα τὸ ἅγιον, **ὃ** πέμψει (will send) ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα... (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:26)

26. Οὐκέτι (No longer) πολλὰ **λαλήσω** μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·

27. Ἀλλὰ ταῦτα πάντα **ποιήσουσιν** ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν (they do not know) τὸν πέμψαντά (He who sent) με. (ΚΑΤΑ ΙΩΑΝΝΗΝ 15:21)

28. Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν (they have known) τὸν **πατέρα** οὐδὲ ἐμέ.

29. Μικρὸν (in a little while) καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν (in a little while) καὶ ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν (in a little while) καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν (in a little while) καὶ **ὄψεσθέ** με; καί ὅτι Ἐγὼ ὑπάγω πρὸς τὸν πατέρα; (ΚΑΤΑ ΙΩΑΝΝΗΝ 16:16-17)

30. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἄν αἰτήσητε (you might ask) τὸν **πατέρα** ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

31. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· (ΚΑΤΑ ΙΩΑΝΝΗΝ 16:26)

32. Καὶ ἔσται ἐν ταῖς ἐσχάταις (last) ἡμέραις, λέγει ὁ θεός, ἐκχεῶ (I will pour out) ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα·

33. Μωσῆς … γὰρ πρὸς τοὺς πατέρας εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἡμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ (He might say) πρὸς ὑμᾶς. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 3:22)

34. Εὗρον (I have found) Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

35. Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς (clean) ἐγώ· ἀπὸ τοῦ νῦν (now on) εἰς τὰ ἔθνη πορεύσομαι. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 18:6)

36. Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται (is revealed) ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται (it has been written), Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

37. Τί οὖν ἐροῦμεν; Ὁ νόμος ἁμαρτία; (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 7:7)

38. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; Ἢ καὶ σὺ τί ἐξουθενεῖς (despise) τὸν ἀδελφόν σου; Πάντες γὰρ παραστησόμεθα τῷ βήματι (before the judgment seat) τοῦ Χριστοῦ.

39. Οὐκ οἴδατε (do you know) ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 6:2)

40. Τί γὰρ οἶδας (you know), γύναι, εἰ τὸν ἄνδρα σώσεις; Ἢ τί οἶδας (you know), ἄνερ, εἰ τὴν γυναῖκα σώσεις;

41. καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας (daughters), λέγει κύριος παντοκράτωρ (Almighty). (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 6:18)

42. Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται (has been fulfilled), ἐν τῷ, Ἀγαπήσεις τὸν πλησίον (neighbor) σου ὡς ἑαυτόν.

43. …καταλείψει (shall leave) ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται (shall be joined) πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 5:31)

44. καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.

45. …δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 2:26)

46. Τέξεται (she will give birth to) δὲ υἱόν, καὶ καλέσεις (you shall call) τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

47. Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις (you shall serve). … ἀφίησιν αὐτὸν ὁ διάβολος (devil)· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:10-11)

48. …ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν (to those who ask) αὐτόν;

49. Οὐ πᾶς ὁ λέγων (who says) μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν (he who does) τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 7:21-22)

50. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·

51. Ὁ εὑρὼν (He who finds) τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας (he who loses) τὴν ψυχὴν αὐτοῦ … εὑρήσει αὐτήν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:39)

52. θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ (He will proclaim).

53. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν (they will gather) ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα (that causes stumbling)… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:41)

54. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι (to come) ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ … ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν (work) αὐτοῦ.

55. εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι (to be delivered) εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται (He will be raised). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 17:22-23)

56. …ὁ Πέτρος εἶπεν, Κύριε, ποσάκις (how many times) ἁμαρτήσει (will … sin) εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ;

57. …καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; Ὥστε (Therefore) οὐκέτι (no longer) εἰσὶν δύο, ἀλλὰ σὰρξ μία· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 19:5-6)

58. ὁ δὲ Ἰησοῦς ἔφη (said) αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ (mind) σου. Αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή.

59. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες (saying), Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσιν (they will deceive). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 24:5)

60. παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι (hated) ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

15.7 VOCABULARY

Verbs

1. **αἴρω** (αρ*) — I lift up, pick up — Luke 9:23
   ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.
   let him pick up his cross and follow me

2. **καλέω** — I call — Luke 6:46
   Τί δέ με **καλεῖτε**, Κύριε, κύριε
   Why **do you call** Me, Lord, Lord

Nouns

3. **ἡ γλῶσσα**, ης — tongue, language — Rom 14:11
   πᾶσα **γλῶσσα** ἐξομολογήσεται τῷ θεῷ.
   every **tongue** will confess to God.

4. **ὁ Ἡρῴδης**, ου — Herod — Matt 2:3
   Ἀκούσας δὲ **Ἡρῴδης** ὁ βασιλεὺς ἐταράχθη
   After hearing, King **Herod** was disturbed

5. **τὸ θηρίον**, ου — beast — Rev 17:13
   ⌜ τὴν ἐξουσίαν ⌝ αὐτῶν τῷ **θηρίῳ** διδόασιν.
   they give authority to the **beast**.

6. **ἡ Ἰουδαία**, ας — Judea — Acts 1:8
   ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλήμ, καὶ ἐν πάσῃ τῇ **Ἰουδαίᾳ**
   you will be My witnesses both in Jerusalem and in all **Judea**

7. **ἡ Μαρία**, ας — Mary — Matt 1:20
   μὴ φοβηθῇς παραλαβεῖν **Μαριὰμ** τὴν γυναῖκά σου·
   Do not be afraid to take **Mary** to be your wife

8. **τὸ παιδίον**, ου — child — Matt 2:11
   εἶδον τὸ **παιδίον** μετὰ Μαρίας
   they saw the **child** with Mary

9. **ἡ παραβολή**, ῆς — parable — Matt 13:3
   ἐλάλησεν αὐτοῖς πολλὰ ἐν **παραβολαῖς**
   He spoke many things to them in **parables**

10. **ἡ σοφία**, ας — wisdom — Acts 7:22
    ἐπαιδεύθη Μωσῆς πάσῃ **σοφίᾳ** Αἰγυπτίων·
    Moses was trained in all **wisdom** of the Egyptians

11. **ἡ φυλαχή**, ῆς — prison, jail — Acts 12:6
    φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν **φυλακήν**.
    and the guards in front of the door were guarding the **prison**

12. **ἡ χαρά**, ας — joy — Phil 2:29
    Προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης **χαρᾶς**
    therefore, welcome him in the Lord with all **joy**

13. **ὁ χρόνος**, ου — time — Acts 1:7
    Οὐχ ὑμῶν ἐστιν γνῶναι **χρόνους** ἢ καιροὺς
    It is not yours to know the **times** or seasons

Adjectives

14. **ἔσχατος, η, ον** — last — Matt 19:30
    Πολλοὶ δὲ ἔσονται πρῶτοι **ἔσχατοι**, καὶ **ἔσχατοι** πρῶτοι.
    But many who are first will be **last** and **last**, first

15. **μακάριος, α, ον** — blessed — Matt 5:8
    Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ·
    The pure in heart are **blessed**

Prepositions

16. **ἐνώπιον** with genitive — before — John 20:30
    ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς **ἐνώπιον** τῶν μαθητῶν αὐτοῦ
    other signs Jesus did **in the presence of** His disciples

17. **ὑπέρ** with gen — for, in behalf of, in the place of — John 10:15
    τὴν ψυχήν μου τίθημι **ὑπὲρ** τῶν προβάτων.
    I lay down My life **for** the sheep

Adverbs

18. **νῦν** — now, present — Tit 2:12
    εὐσεβῶς ζήσωμεν ἐν τῷ **νῦν** αἰῶνι
    let us live godly in the **present** age

19. **πάλιν** — again — Heb 10:30
    καὶ **πάλιν**, κύριος κρινεῖ τὸν λαὸν αὐτοῦ.
    and **again**, the Lord will judge His people

Particle

20. **μέν...δέ** — on one hand…on the other hand — 1 Cor 1:12
    Ἐγὼ **μέν** εἰμι Παύλου, Ἐγὼ **δὲ** Ἀπολλώ
    On the one hand, ‘I am of Paul,’ **but on the other**, ‘I am of Apollos’

16 FUTURE PASSIVE INDICATIVE VERBS

16.1 GRAMMAR

16.1.1 Future Tense

In many contexts, the future tense presents an action (or state) in summary form. Often, the action (or state) occurs in the future from the perspective of the speaker/writer. Review 15.1.1 for additional information.

16.1.2 Voice

The following table provides examples of the active and passive voice for various tenses. Middle voice is not included because it is frequently translated as active voice.

Tense	Active Voice	Passive Voice
Present	God loves John.	John is loved by God.
Future	**God will love John.**	**John will be loved by God.**

16.1.3 Overview of the Future Passive Indicative Parts

λυθήσομαι

λυ	θησ	ο	μαι
Aorist Passive Tense Stem	**Future Passive Tense Marker**	**Connecting Vowel**	**Passive Ending (1s)**

Root: **λυ***

16.1.4 Tense Marker

When forming the future passive, the tense marker is often theta-eta-sigma (θησ). For some verbs, however, the marker is simply eta-sigma (ησ).[1] There is no difference in meaning between these two forms.

Tense	Active	Middle	Passive
Present	-	-	-
Future	σ†	σ†	θησ††

† Liquid verbs use εσ for this marker.
†† Some verbs use ησ for this marker.

[1] The tense marker theta-eta-sigma (θησ) is called the 1st future passive whereas the eta-sigma (ησ) is the 2nd future passive.

16.1.5 Chart of Endings: Future Passive Indicative Emphasized

P/N	Primary	
	Separate	**With T.M.**
Active		
1s	-	
2s	ς	
3s	ι	
1p	μεν	
2p	τε	
3p	νσι(ν)	
Middle/Passive		**Passive**†
1s	μαι	**θησομαι**
2s	σαι	**θησῃ**
3s	ται	**θησεται**
1p	μεθα	**θησομεθα**
2p	σθε	**θησεσθε**
3p	νται	**θησονται**

† Future middle verbs use sigma (σ) as the tense marker.

16.1.6 Aorist Passive Tense Stem (Used with Future Passive Verbs)

The stem called the "aorist passive" (A.P. Stem) is used to form verbs into the future passive.[2] For some verbs, the aorist passive stem is identical to the present tense stem. This means the dictionary form of these verbs and, therefore, their meaning is easy to identify. These kinds of verbs do not require extra memorization. Common examples are shown in the following table.

Examples where extra memorization of root or aorist passive stem is unnecessary

Present Form	Root	A.P. Stem	Future Passive (1s)	Translation
λύω	λυ*	λυ-	λυθήσομαι	I will be loosed
δύναμαι	δυν*	δυν-	δυνήσομαι†	I will be able to††
λαλέω	λαλε*	λαλε-	λαληθήσομαι†††	I will be spoken
πληρόω	πληρο*	πληρο-	πληρωθήσομαι†††	I will be fulfilled
ἀκούω	ἀκου*	ἀκου-	ἀκουσθήσεμαι††††	I will be heard
ἀγαπάω	ἀγαπα*	ἀγαπα-	ἀγαπηθήσομαι†††	I will be loved

† δυνήσομαι uses ησ as a tense marker instead of θησ.
†† The verb is deponent and, therefore, translated with active voice.
††† Contract vowels lengthen because of the tense marker (α→η; ε→η; ο→ω).
†††† Connecting letters are occasionally inserted.

[2] This stem is also used with aorist verbs to be studied later.

For other verbs, the aorist passive stem is not identical to the present tense stem. This means their dictionary form is not as easy to identify. However, the aorist passive stem of these verbs is identical or similar to the root. These roots should be memorized. Common examples are shown in the following table.

Examples where the root should be memorized

Present Form	Root	A.P. Stem	Future Passive (1s)	Translation
σώζω	**σωδ***	σωδ-	σωθήσομαι†	I will be saved
δίδωμι	**δο***	δο-	δοθήσομαι	I will be given
ἐγείρω	**ἐγερ***	ἐγερ-	ἐγερθήσομαι	I will be raised
ἀφίημι	**ἀπο+ἐ***	ἀφε-	ἀφεθήσομαι	I will be forgiven
ἵστημι	**στα***	στα-	σταθήσομαι	I will be made to stand

† Occasionally, letters are omitted.

For a third group of verbs, the aorist passive stem is not identical to the present tense stem or root. This means their dictionary form is harder to identify. Thus, the future passive form (1s) should be memorized. Common examples are shown in the following table.

Examples where the future passive form (1s) should be memorized

Present Form	Root	A.P. Stem	Future Passive (1s)	Translation
καλέω	καλε*	κλη-	**κληθήσομαι**	I will be called
ἀποκρίνομαι	ἀπο+κριν*	ἀποκρι-	**ἀποκριθήσομαι**	I will answer†
βάλλω	βαλ*	βλη-	**βληθήσομαι**	I will be thrown
κρίνω	κριν*	κρι-	**κριθήσομαι**	I will be judged
ὁράω	ὁρα*	ὀπ-	**ὀφθήσομαι**††	I will be seen

† The verb is deponent and, therefore, translated with active voice.

†† Certain stem consonants change to a similar sounding one (γ→χ; π→φ; δ→nothing). Memorization of these changes is not necessary because the words are usually recognizable.

16.2 OMEGA VERBS: FUTURE PASSIVE INDICATIVE

Memorize the forms of λύω.

Pronoun	Stem	T.M.	Vowel	Ending	Form	Translation
Singular						
ἐγώ	λυ-	θησ	ο	μαι	λυ**θήσομαι**	I will be untied
σύ			ε	σαι	λυ**θήσῃ**	you will be untied
αὐτός, ή, ό			ε	ται	λυ**θήσεται**	he/she/it will be untied
Plural						
ἡμεῖς	λυ-	θησ	ο	μεθα	λυ**θησόμεθα**	we will be untied
ὑμεῖς			ε	σθε	λυ**θήσεσθε**	you (pl) will be untied
αὐτοί, αί, ά			ο	νται	λυ**θήσονται**	they will be untied

16.3 MI VERBS: FUTURE PASSIVE INDICATIVE

Memorization of these forms is not necessary.

Pronoun	Dictionary Form (Uses Present Tense Stem)				
	λύω	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Aorist Passive Stem				
	λυ-	δο-	στα-	θε-	απο+ἑ-
Singular					
ἐγώ	λυθήσομαι	-	-	-	-
σύ	λυθήσῃ	-	-	-	-
αὐτός, ή, ό	λυθήσεται	δο**θήσεται**	στα**θήσεται**	τε**θήσεται**	ἀφε**θήσεται**
Plural					
ἡμεῖς	λυθησόμεθα	-	-	-	-
ὑμεῖς	λυθήσεσθε	δο**θήσεσθε**	στα**θήσεσθε**	-	-
αὐτοί, αί, ά	λυθήσονται	-	στα**θήσονται**	-	-

16.4 CONTRACT VERBS: FUTURE PASSIVE INDICATIVE

The contract vowel lengthens before the future passive tense marker (θησ). Memorization of these forms is not necessary.

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**	**πληρόω**
Singular				
ἐγώ	λυθήσομαι	ποιη**θήσομαι**	ἀγαπη**θήσομαι**	πληρω**θήσομαι**
σύ	λυθήσῃ	ποιη**θήσῃ**	-	πληρω**θήσῃ**
αὐτός, ή, ό	λυθήσεται	ποιη**θήσεται**	ἀγαπη**θήσεται**	πληρω**θήσεται**
Plural				
ἡμεῖς	λυθησόμεθα	-	ἀγαπη**θησόμεθα**	-
ὑμεῖς	λυθήσεσθε	ποιη**θήσεσθε**	-	-
αὐτοί, αί, ά	λυθήσονται	ποιη**θήσονται**	-	πληρω**θήσονται**

16.5 EXERCISES

Read the following sentences out loud and then translate them. Parse the word in **bold**.

1. …αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ **κληθήσῃ** Κηφᾶς… (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:42).

2. δι' ἐμοῦ ἐάν τις εἰσέλθῃ (should enter), **σωθήσεται**, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν (pasture) εὑρήσει.

3. Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου **ἐκβληθήσεται** ἔξω. (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:31)

4. ὁ δὲ ἀγαπῶν (he who loves) με, ἀγαπηθήσεται ὑπὸ τοῦ **πατρός** μου· καὶ ἐγὼ ἀγαπήσω αὐτόν…

5. Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἡμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ **ἀκούσεσθε** κατὰ πάντα ὅσα ἂν λαλήσῃ (He should say) πρὸς ὑμᾶς. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 3:22)

6. ὃς λαλήσει **ῥήματα** πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.

7. ὃς **ἀποδώσει** ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 2:6)

8. καὶ ὅσοι ἐν νόμῳ ἥμαρτον (have sinned), διὰ νόμου **κριθήσονται**·

9. …δικαιωθέντες (having been justified) νῦν ἐν τῷ αἵματι αὐτοῦ, **σωθησόμεθα** δι' αὐτοῦ ἀπὸ τῆς ὀργῆς (wrath). (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5:9)

10. αὐτὸς δὲ **σωθήσεται**, οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἴδατε (do you know) ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

11. …**λυθήσεται** ὁ Σατανᾶς ἐκ τῆς φυλακῆς (prison) αὐτοῦ… (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 20:7)

12. Πάλιν παραλαμβάνει (takes = took) αὐτὸν ὁ διάβολος (the devil) εἰς ὄρος …, καὶ **δείκνυσιν** αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω…

13. Μακάριοι (blessed) οἱ πενθοῦντες (those who are sad)· ὅτι αὐτοὶ **παρακληθήσονται**. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:4)

14. Μακάριοι (blessed) οἱ εἰρηνοποιοί (the peacemakers)· ὅτι αὐτοὶ υἱοὶ θεοῦ **κληθήσονται**.

15. Ἔλεγεν (she was saying) γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι (I were to touch) τοῦ ἱματίου αὐτοῦ, **σωθήσομαι**. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:21)

16. Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία (blasphemy) **ἀφεθήσεται** τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία (blasphemy) οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.

17. Ὁ δὲ ἀποκριθεὶς (He answered *and)* εἶπεν αὐτοῖς, Γενεὰ πονηρὰ … σημεῖον ἐπιζητεῖ (seeks)· καὶ σημεῖον οὐ **δοθήσεται** αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:39)

18. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται (he will have abundance)· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, **ἀρθήσεται** ἀπ' αὐτοῦ.

19. …τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν (to discern), τὰ δὲ **σημεῖα** τῶν καιρῶν οὐ δύνασθε; Γενεὰ πονηρὰ … σημεῖον ἐπιζητεῖ (seeks)· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 16:3-4)

20. …εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι (to be delivered) εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ **ἐγερθήσεται**.

21. Ἰδού, ἀναβαίνομεν (we are going up) εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν· καὶ κατακρινοῦσιν (they will condemn) αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς **ἔθνεσιν**… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 20:18-19)

22. Καὶ λέγει **αὐτοῖς**, Γέγραπται (It has been written), Ὁ οἶκός μου οἶκος προσευχῆς (of prayer) κληθήσεται·

23. Διὰ τοῦτο λέγω ὑμῖν ὅτι **ἀρθήσεται** ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι (producing) τοὺς καρποὺς αὐτῆς. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 21:43)

24. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ **ἔθνος**, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ (famines) καὶ λοιμοὶ (famines) καὶ σεισμοὶ (earthquakes) κατὰ τόπους.

25. Καὶ πολλοὶ ψευδοπροφῆται (false prophets) ἐγερθήσονται, καὶ πλανήσουσιν (they will deceive) **πολλούς**. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 24:11)

26. Καὶ ἀποκριθεῖσα (answered *and*) ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται **Ἰωάννης**.

27. Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη (is divided), πῶς (how) **σταθήσεται** ἡ βασιλεία αὐτοῦ; (ΚΑΤΑ ΛΟΥΚΑΝ 11:18)

28. Ἡ γενεὰ αὕτη πονηρά ἐστιν· σημεῖον ἐπιζητεῖ (seeks), καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευΐταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ **ταύτῃ**.

29. Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης (bed) μιᾶς· εἷς παραληφθήσεται (will be taken), καὶ ὁ ἕτερος **ἀφεθήσεται**. (ΚΑΤΑ ΛΟΥΚΑΝ 17:34)

30. Ταῦτα ἃ θεωρεῖτε, **ἐλεύσονται** ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται (will be destroyed).

16.6 VOCABULARY

Verbs

1. **ἀκολουθέω** — I follow — Rev 14:13
   τὰ δὲ ἔργα αὐτῶν **ἀκολουθεῖ** μετ' αὐτῶν.
   for their works **follow** them

2. **ἀναβαίνω** (ἀνα + βη*) — I go up — John 20:17
   Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
   I am going up to My Father and your Father

3. **ἐπερωτάω** — I ask — Mark 5:9
   ἐπηρώτα αὐτόν, Τί σοι ὄνομα;
   He was asking him, 'What is your name?'

4. **κάθημαι** — I sit — Mt 4:16
   ὁ λαὸς ὁ **καθήμενος** ἐν σκότει εἶδεν φῶς μέγα
   the people who **were sitting** in darkness saw a great light

5. **καταβαίνω** (κατα + βη*) — I descend — Matt 3:16
   εἶδεν τὸ πνεῦμα τοῦ θεοῦ **καταβαῖνον** ὡσεὶ περιστερὰν
   He saw the Spirit of God **descending** as a dove

6. **προσέρχομαι** — I come — Matt 9:14
   Τότε **προσέρχονται** αὐτῷ οἱ μαθηταὶ Ἰωάννου
   Then the disciples of John **came** to Him

Nouns

7. **ὁ ἀγρός**, οῦ — field — Matt 27:8
   Διὸ ἐκλήθη ὁ **ἀγρὸς** ἐκεῖνος **Ἀγρὸς** Αἵματος, ἕως τῆς σήμερον.
   therefore, that **field** was called, '**Field** of Blood' until this day

8. **ὁ Ἰούδας**, α — Judas — Luke 6:16
   Ἰούδαν Ἰακώβου, καὶ **Ἰούδαν** Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης
   Judas *the son* of James and **Judas** Iscariot who became a traitor

9. **ὁ ναός**, οῦ — temple — 1 Cor 3:16
   Οὐκ οἴδατε ὅτι **ναὸς** θεοῦ ἐστε
   Do you not know that you are **a temple** of God

Pronoun

10. **τοιοῦτος, τοιαύτη, τοιοῦτον** — such a one — Matt 18:5
    ὃς ἐὰν δέξηται παιδίον **τοιοῦτον**
    whoever receives one child **such as this**

Adjectives

11. **μικρός, ά, όν** little, small Mark 9:42
    ὃς ἐὰν σκανδαλίσῃ ἕνα τῶν **μικρῶν** τῶν πιστευόντων εἰς ἐμέ
    whoever causes one of these **little ones** who believes in me to stumble

12. **ὀλίγος, η, ον** few, little 2 Cor 8:15
    καθὼς γέγραπται, Ὁ τὸ πολύ, οὐκ ἐπλεόνασεν· καὶ ὁ τὸ **ὀλίγον**, οὐκ ἠλαττόνησεν.
    just as it is written, 'He *who gathered* much did not have too much, and he *who gathered* **little** did not have too little…

13. **ὅμοιος, α, ον** like, similar to Matt 13:31
    Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως
    the kingdom of the heavens is **likened** to a seed of a mustard plant

14. **πρεσβύτερος, α, ον** elder Rev 5:14
    οἱ **πρεσβύτεροι** ἔπεσον, καὶ προσεκύνησαν
    the **elders** fell down and worshipped

Prepositions

15. **ἄχρι (ἄχρις)** with genitive until Matt 24:38
    ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν
    until which day Noah went into the ark

16. **ἕως** with genitive until, as far as
    a. ἦν ἐκεῖ **ἕως** τῆς τελευτῆς Ἡρῴδου· Matt 2:15
       He was there **until** the death of Herod
    b. Οὐ λέγω σοι **ἕως** ἑπτάκις, ἀλλ' **ἕως** ἑβδομηκοντάκις ἑπτά. Matt 18:22
       I do not say to you **until** seven times but **until** seventy-seven times

17. **παρά** with accusative by, at, than Heb 2:7
    Ἠλάττωσας αὐτὸν βραχύ τι **παρ'** ἀγγέλους·
    having made Him slightly lower **than** angels

Conjunction

18. **ὅτε** when 1 Cor 12:2
    Οἴδατε ὅτι **ὅτε** ἔθνη ἦτε
    You know that **when** you were gentiles

Adverbs

19. **ὅταν** whenever Rev 20:7
    ὅταν τελεσθῇ ˥ τὰ χίλια ἔτη
    whenever the thousand years should be completed

20. **ἐκεῖ** there Matt 6:21
    Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, **ἐκεῖ** ἔσται καὶ ἡ καρδία ὑμῶν.
    for where your treasure is, **there** also your heart will be

17 IMPERFECT INDICATIVE VERBS

17.1 GRAMMAR

17.1.1 Imperfect Tense

As mentioned in 3.2.2, tense conveys **how** the action (or state of being) is described by the speaker/writer and **when** that action occurs in reference to the time of the speaker/writer. In terms of how, the imperfect tense presents an action (or state) as in progress. This is similar to a video showing an event as opposed to a still picture of the same event. In terms of when, the imperfect present an action (or state) as occurring in the past from the perspective of the speaker/writer. The following chart compares these features of the imperfect tense with the two tenses studied previously and the one to be studied in the next three chapters.

Tense	Example	How Action Presented	When Action Occurs†
Present	He runs.	In progress or continuing	Present
Future	He will run.	In summary form	Future
Imperfect	**He was running.**	**In progress or continuing**	**Past**
Aorist	He ran.	In summary form	Past
† The time is with respect to the speaker or writer.			

The above explanation is a simplification for the purposes of beginning Greek. Other possibilities and variations exist depending on the specific context.

17.1.2 Voice

The following table provides examples of the active and passive voice for various tenses. Middle voice is not included because it is frequently translated as active.

Tense	Active Voice	Passive Voice
Present	God loves John.	John is loved by God.
Future	God will love John.	John will be loved by God.
Imperfect	**God was loving John.**	**John was being loved by God.**

17.1.3 Overview of the Imperfect Active and Middle/Passive Indicative Parts

ἔλυον

ἐ	λυ	ο	ν
Augment	**Present Tense Stem**	**Connecting Vowel**	**Active Ending (1s)**

Root: λυ*

17.1.4 The Augment

In the indicative mood, imperfect and aorist verb forms have an identifying feature called an augment. Since this feature only occurs on imperfect and aorist indicative verbs, its presence or absence is very useful for analyzing verbal forms.[1] The augment involves one of two changes to the verb's form. If the basic verb begins with:

- a consonant, epsilon (ε) is added.
- a vowel, that vowel is lengthened.

Consonant as the Verb's First Letter

In this case, epsilon (ε) is added before the letter.[2] Consider the following examples.

Verb	Present Stem	
	No Augment	Augment
λύω	λυ-	ἐλυ-
βάλλω	βαλλ-	ἐβαλλ-
ζάω	ζά-	ἐζα-
ποιέω	ποιε-	ἐποιε-
πληρόω	πληρο-	ἐπληρο-
δίδωμι	διδο-	ἐδιδο-
τίθημι	τιθε-	ἐτιθε-

[1] In other words, the augment does not appear on the non-indicative forms that will be studied later: participles, imperatives, or infinitives. Although the augment does appear on pluperfect forms, those are rare. Perfect tense verbs, also to be learned later, sometimes have a marker of epsilon (ε) that looks similar to the augment but is not technically an augment. Do not loose sight of the main point, which is, identifying the augment is a very helpful parsing tool.

[2] On rare occasions, eta (η) is used as the augment before a verb beginning with a consonant.

Vowel as the Verb's First Letter

In this case, the verb's initial vowel is lengthened. This lengthening varies slightly depending on if the vowel is part of a diphthong or not. Consider the following examples where the vowel is not part of a diphthong.

Vowel	Augment	Verb	Present Stem	
			No Augment	Augment
α	η	ἀκούω	ἀκου-	**ἠ**κου-
ε	η	ἔρχομαι	ἐρχ-	**ἠ**ρχ-
ι	ι	ἵστημι	ἱστα-	**ἱ**στα-†
ο	ω	ὀφείλω	ὀφειλ-	**ὠ**φειλ-
υ	υ	ὑψόω	ὑψο-	**ὑ**ψο-†

† Since iota (ι) and upsilon (υ) can be long or short, the lengthening is not visible.

Consider the following examples where the vowel is part of a diphthong. Diphthongs that rarely occur at the beginning of verbs are not included in the table.

Diphthong	Augment	Verb	Present Stem	
			No Augment	Augment
αι	ῃ	αἰτέω	αἰτε-	**ᾐ**τε-
οι†	ῳ	οἰκοδομέω	οἰκοδομε-	**ᾠ**κοδομε-
αυ	ηυ	αὐξάνω	αὐξάν-	**ηὐ**ξαν-
ευ†	ευ	εὐδοκέω	εὐδοκέω	**εὐ**δοκε-

† Sometimes the diphthongs οι and ευ do not change.

17.1.5 Augment Rules Applied to Verbs Beginning with a Preposition

The augment rules stated above apply to all verbs. Nevertheless, it is helpful to show how they apply to verbs that begin with a preposition. For those verbs, the augment occurs between the preposition and the basic verb. Consider the following examples.

Verb	Present Stem	Verb Divided	Augment Added	Result
ἐκβάλλω	ἐκβαλλ-	ἐκ βαλλ-	ἐκ **ε**βαλλ-	ἐξ**ε**βαλλ-†
παρακαλέω	παρακαλε-	παρα καλε-	παρα **ε**καλε-	παρ**ε**καλε-†
ἐπιτίθημι	ἐπιτίθε-	ἐπι τίθε-	ἐπι **ε**τιθε-	ἐπ**ε**τιθε-
ὑπάγω	ὑπαγ-	ὑπ αγ-	ὑπ **η**γ-	ὑπ**η**γ-
ἀπέρχομαι	ἀπερχ-	ἀπ ερχ	ἀπ **η**ρχ-	ἀπ**η**ρχ-
ἀνίστημι	ἀνιστα-	ἀν ιστα-	ἀν **ι**στα-	ἀν**ι**στα-
κατοικέω	κατοικε-	κατ οικε-	κατ **ῳ**κε-	κατ**ῳ**κε-

† The augment sometimes causes spelling changes in the preposition (ἐκβάλλ → ἐξ**ε**βαλλ or παρακαλε → παρ**ε**καλε).

17.1.6 Tense Marker

The imperfect tense does not use a tense marker.

Tense	Active	Middle	Passive
Present	-	-	-
Future	σ†	σ†	θησ††
Imperfect	-	-	-

† Liquid verbs use εσ for this marker.
†† Some verbs use ησ for this marker.

17.1.7 Chart of Endings: Imperfect Indicative Emphasized

The primary endings studied previously are attached to tenses that do not use an augment (present, future, and perfect). The endings introduced here are called secondary endings. They are attached to tenses that use an augment (imperfect and aorist indicative only). Knowing which endings belong to which set is often helpful in analyzing verb forms. Therefore, the secondary endings should be memorized.

P/N	Primary	Secondary	
		Separate	With C.V.
Active			
1s	-	ν -	**ον**
2s	ς	ς	**ες**
3s	ι	(ν)	**ε(ν)**
1p	μεν	μεν	**ομεν**
2p	τε	τε	**ετε**
3p	νσι(ν)	ν	**ον**
Middle/Passive			
1s	μαι	μην	**ομην**
2s	σαι	σο	**ου**†
3s	ται	το	**ετο**
1p	μεθα	μεθα	**ομεθα**
2p	σθε	σθε	**εσθε**
3p	νται	ντο	**οντο**

† εσο →ου

17.1.8 Present Tense Stem (Used with imperfect tense)

The imperfect tense is formed using the present tense stem. Recognizing this stem is often very helpful in distinguishing imperfect verb forms from other tenses, especially the aorist (chapters 18-20). For many verbs, the present tense stem is identical to the root. Examples are shown in the following table.

Examples where extra memorization of root is unnecessary

Present Form	Root	Present Stem	Imperfect (1s)	Translation
λύω	λυ*	λυ-	ἔλυον	I was untying
λέγω	λεγ*	λεγ-	ἔλεγον	I was saying
λαλέω	λαλε*	λαλε-	ἐλάλουν†	I was speaking
ἐπερωτάω	ἐπερωτα*	ἐπερωτα-	ἐπηρώτων†	I was asking
ποιέω	ποιε*	ποιε-	ἐποίουν[1]	I was doing

† Contract vowel combines with connecting vowel. See section 17.4.

Other verbs have present tense stems that are different from the root. Memorization of these roots will be important when studying other tenses. Examples are shown in the following table.

Examples where the root should be memorized

Present Form	Root	Present Stem	Imperfect (1s)	Translation
ἔχω	**σεχ* or ἐχ***	ἐχ-	εἶχον†	I was having
κράζω	**κραγ***	κραζ-	ἔκραζον	I was calling
δίδωμι	**δο***	διδο-	ἐδίδουν††	I was giving
δοξάζω	**δοξαδ***	δοξαζ-	ἐδοξάζον	I was glorifying
γινώσκω	**γνω***	γινωσκ-	ἐγίνωσκον	I was knowing

† This verb is placed here because it looks irregular. In reality, it behaves according to normal patterns.
†† Contraction of final stem vowel.

17.2 OMEGA VERBS: IMPERFECT INDICATIVE (ALL VOICES)

Memorize these forms of λύω.

17.2.1 Imperfect Active Indicative Pattern of λύω

Pronoun	Aug.	Stem	Vowel	Ending	Form	Translation
Singular						
ἐγώ	ἐ	λυ-	ο	ν	ἔλυ**ον**	I was untying
σύ			ε	ς	ἔλυ**ες**	you were untying
αὐτός, ή, ό			ε	ν	ἔλυ**ε(ν)**	he/she was untying
Plural						
ἡμεῖς	ἐ	λυ-	ο	μεν	ἐλύ**ομεν**	we were untying
ὑμεῖς			ε	τε	ἐλύ**ετε**	you (pl) were untying
αὐτοί, αί, ά			ο	ν	ἔλυ**ον**	they were untying

17.2.2 Imperfect Middle/Passive Indicative Pattern of λύω

Pronoun	Aug.	Stem	Vowel	Ending	Form	Passive Translation
Singular						
ἐγώ	ἐ	λυ-	ο	μην	ἐλυ**όμην**	I was being untied
σύ			ε	σο	ἐλύ**ου**	you were being untied
αὐτός, ή, ό			ε	το	ἐλύ**ετο**	he/she was being untied
Plural						
ἡμεῖς	ἐ	λυ-	ο	μεθα	ἐλυ**όμεθα**	we were being untied
ὑμεῖς			ε	σθε	ἐλύ**εσθε**	they were being untied
αὐτοί, αί, ά			ο	ντο	ἐλύ**οντο**	they were being untied

17.3 MI VERBS: IMPERFECT INDICATIVE (ALL VOICES)

17.3.1 Imperfect of εἰμί

In the New Testament, εἰμί occurs in the imperfect tense more than any other verb. Some of the endings it uses are active and others are middle/passive. These differences are not reflected in translation. Unlike other verbs, εἰμί does not have aorist forms, only imperfect. Memorize these forms.

Pronoun	**εἰμί**	**Translation**
Singular		
ἐγώ	ἤμην	I was
σύ	ἦς	you were
αὐτός, ή, ό	ἦν	he/she/it was
Plural		
ἡμεῖς	ἦμεν, ἤμεθα	we were
ὑμεῖς	ἦτε	you (plural) were
αὐτοί, αί, ά	ἦσαν	they were

17.3.2 Imperfect Active Patterns of Other Mi Verbs

The key to identifying imperfect mi verbs (with the exception of εἰμί) is as follows. If the verb uses the present tense stem (duplication of the first letter with iota inserted between them) **and** has the augment, it is in the imperfect tense and indicative mood. Only active patterns are shown since, other than εἰμί, imperfect middle/passive mi verbs are not common. Memorization of these forms is not necessary.

Pronoun	**Verbal Root**				
	λυ*	δο*	στα*	θε*	απο+ἑ*
	Present Tense Stem				
	λύ-	δίδο-	ἵστα-	τίθε-	ἀφιε-
Singular					
ἐγώ	ἔλυον	-	-	-	-
σύ	ἔλυες	-	-	-	-
αὐτός, ή, ό	ἔλυε(ν)	ἐδίδου†	-	ἐτίθει†	ἤφιεν
Plural					
ἡμεῖς	ἐλύομεν	-	-	-	-
ὑμεῖς	ἐλύετε	-	-	-	-
αὐτοί, αί, ά	ἔλυον	ἐδίδουν ἐδίδοσαν††	-	ἐτίθουν ἐτίθεσαν††	-

† With these verbs, the third person singular form ε(ν) has contracted with the stem vowel, and the nu (ν) has been omitted. For δίδωμι: ἐδιδο + ε(ν) → ἐδιδου. For τίθημι: ἐτιθε + ε(ν) → ἐτιθει.

†† This ending is usually used with first aorist verbs.

17.4 CONTRACT VERBS: IMPERFECT INDICATIVE (ALL VOICES)

Contract verbs experience vowel changes upon adding the active endings of ον, ες, ε(ν), ομεν, ετε, ον and the middle/passive endings of ομην, εσο, ετο, ομεθα, εσθε, οντο. These changes follow the patterns given in section 3.5. Despite the changes, the resulting forms are generally recognizable. Memorization of these forms is not necessary.

The key to identifying imperfect contract verbs is as follows. If the augment is present **and** the verb does not have the aorist tense stem σα (to be learned in chapters 19 and 20), the verb is in the imperfect tense.

17.4.1 Imperfect Active Indicative Patterns

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**	**πληρόω**
Singular				
ἐγώ	ἔλυον	ἐποί**ουν**	ἠγάπ**ων**	ἐπλήρ**ουν**
σύ	ἔλυες	ἐποί**εις**	-	ἐπλήρ**ους**
αὐτός, ή, ό	ἔλυε(ν)	ἐποί**ει**†	ἠγάπ**α**†	ἐπλήρ**ου**†
Plural				
ἡμεῖς	ἐλύομεν	ἐποι**οῦμεν**	-	-
ὑμεῖς	ἐλύετε	ἐποι**εῖτε**	ἠγαπ**ᾶτε**	-
αὐτοί, αί, ά	ἔλυον	ἐποί**ουν**	ἠγάπ**ων**	ἐπλήρ**ουν**

† The nu (ν) of the third person singular form (εν) is not present on the contract verb forms.

17.4.2 Imperfect Middle/Passive Indicative Patterns

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**	**πληρόω**
Singular				
ἐγώ	ἐλυόμην	-	ἠγαπ**ώμην**	-
σύ	ἐλύου	-	-	-
αὐτός, ή, ό	ἐλύετο	ἐποι**εῖτο**	ἠγαπ**ᾶτο**	ἐπληρ**οῦτο**
Plural				
ἡμεῖς	ἐλυόμεθα	-	-	-
ὑμεῖς	ἐλύεσθε	-	-	-
αὐτοί, αί, ά	ἐλύοντο	ἐποι**οῦντο**	-	ἐπληρ**οῦντο**

17.5 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. …**ἤκουον** εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ (language)… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 2:6)

2. Καὶ μεγάλῃ δυνάμει **ἀπεδίδουν** τὸ μαρτύριον (testimony) οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

3. Τότε (then) **ἐπετίθουν** τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 8:17)

4. Οἱ δὲ Φαρισαῖοι **ἔλεγον**, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

5. Ταῦτα πάντα ἐλάλησεν (said) ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς (without) παραβολῆς οὐκ **ἐλάλει** αὐτοῖς· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:34)

6. καὶ ἐλθὼν (after coming) εἰς τὴν πατρίδα (homeland) αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ **συναγωγῇ** αὐτῶν…

7. **Ἔλεγεν** γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστίν (it is … right) σοι ἔχειν (to have) αὐτήν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 14:4)

8. …ὁ δοῦλος **προσεκύνει** αὐτῷ, λέγων (saying), Κύριε, Μακροθύμησον (have patience) ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω.

9. Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός **ἐστιν** Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 21:11)

10. Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος **εἶχεν** τέκνα δύο, καὶ προσελθὼν (after coming) τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε (go)…

11. Οἱ δὲ **ἀρχιερεῖς** καὶ … τὸ συνέδριον (council) ὅλον ἐζήτουν ψευδομαρτυρίαν (a false witness) κατὰ τοῦ Ἰησοῦ… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:59)

12. …καὶ οὐκ **ἤφιεν** λαλεῖν (to speak) τὰ δαιμόνια…

13. …ἀλλ' ἔξω (outside) ἐν ἐρήμοις τόποις ἦν· καὶ **ἤρχοντο** πρὸς αὐτὸν… (ΚΑΤΑ ΜΑΡΚΟΝ 1:45)

14. καὶ **ἐλάλει** αὐτοῖς τὸν λόγον.

15. **Ἦσαν** δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι (sitting), καὶ διαλογιζόμενοι (reasoning) ἐν ταῖς καρδίαις αὐτῶν… (ΚΑΤΑ ΜΑΡΚΟΝ 2:6-7)

16. Καὶ ἐξῆλθεν (He departed) πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος **ἤρχετο** πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

17. Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστιν (is … right); Καὶ αὐτὸς **ἔλεγεν** αὐτοῖς… (ΚΑΤΑ ΜΑΡΚΟΝ 2:24)

18. Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες (who were descending) ἔλεγον ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι Ἐν τῷ **ἄρχοντι** τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

19. καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. Καὶ **ἐδίδασκεν** αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ (teaching) αὐτοῦ… (ΚΑΤΑ ΜΑΡΚΟΝ 4:1-2)

20. Καὶ τοιαύταις παραβολαῖς πολλαῖς **ἐλάλει** αὐτοῖς τὸν λόγον, καθὼς ἐδύναντο ἀκούειν (to listen)· χωρὶς (without) δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς·

21. Ἄλλοι ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ **ἔλεγον** ὅτι Προφήτης ἐστίν, ὡς εἷς τῶν προφητῶν. (ΚΑΤΑ ΜΑΡΚΟΝ 6:15)

22. Ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ ὅτι Οὐκ ἔξεστίν (it is … right) σοι ἔχειν (to have) τὴν **γυναῖκα** τοῦ ἀδελφοῦ σου.

23. …οὐκ **εἶχον** μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. (ΚΑΤΑ ΜΑΡΚΟΝ 8:14)

24. **Ἐδίδασκεν** γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθείς (after being killed), τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

25. Καὶ ἐδίδασκεν … αὐτοῖς, Οὐ γέγραπται (has it … been written) ὅτι Ὁ οἶκός μου οἶκος προσευχῆς (prayer) **κληθήσεται** πᾶσιν τοῖς ἔθνεσιν;

26. Καὶ … ὁ Ἰησοῦς ἔλεγεν, διδάσκων (teaching) ἐν τῷ ἱερῷ, Πῶς **λέγουσιν** οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱός ἐστιν Δαυίδ; Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ, Λέγει ὁ κύριος τῷ κυρίῳ μου…

27. Καθ' ἡμέραν **ἤμην** πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων (teaching)… (ΚΑΤΑ ΜΑΡΚΟΝ 14:49)

28. Καὶ **χεὶρ** κυρίου ἦν μετ' αὐτοῦ.

29. Καὶ ἰδού, ἦν ἄνθρωπος ἐν Ἱερουσαλήμ, **ᾧ** ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος… (ΚΑΤΑ ΛΟΥΚΑΝ 2:25)

30. Καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. … καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ **ἦν** ξηρά (withered).

31. Καὶ ἰδού, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, … καὶ πεσὼν (after kneeling down) παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν (to enter) εἰς τὸν οἶκον αὐτοῦ· (ΚΑΤΑ ΛΟΥΚΑΝ 8:41)

32. Καὶ εἶπεν Ἡρῴδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα (I beheaded)· τίς δὲ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν (to see) αὐτόν.

33. Ἕτεροι δὲ πειράζοντες (testing) σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. (ΚΑΤΑ ΛΟΥΚΑΝ 11:16)

34. Ἦν δὲ διδάσκων (teaching) ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν·

35. Εἶπεν δέ, Ἄνθρωπός τις εἶχεν δύο υἱούς· (ΚΑΤΑ ΛΟΥΚΑΝ 15:11)

36. Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος (rich), ὃς εἶχεν οἰκονόμον (steward)·

37. Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι… (ΚΑΤΑ ΛΟΥΚΑΝ 16:14)

38. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

39. Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ (the temple) τοῦ σώματος αὐτοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:21)

40. Ἦν δὲ καὶ Ἰωάννης βαπτίζων (baptizing) ἐν Αἰνὼν ἐγγὺς τοῦ ⌜ Σαλήμ, ⌝ ὅτι ὕδατα πολλὰ ἦν ἐκεῖ·

41. Καὶ διὰ τοῦτο ἐδίωκον (were persecuting) τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι (to kill), ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:16)

42. Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν (we know) τὸν πατέρα καὶ τὴν μητέρα;

43. Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν (to walk), ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι (to kill). (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:1)

44. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ (party), καὶ ἔλεγον, Ποῦ (Where) ἐστιν ἐκεῖνος;

45. Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλεέμ… (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:41-42)

46. …καὶ πᾶς ὁ λαὸς ἤρχετο· … ἐδίδασκεν αὐτούς.

47. Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω (below) ἐστέ, ἐγὼ ἐκ τῶν ἄνω (from above) εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:23)

48. Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ⌜ ἐποιεῖτε. ⌝

49. Ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι δὲ ὅτι Ὅμοιος (similar) αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι. (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:9-10)

50. Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ (He does … keep).

51. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν (sister) αὐτῆς καὶ τὸν Λάζαρον. (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:5)

52. Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι (to stone) οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

53. καὶ ἔλεγον, Χαῖρε (Long live), ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα (beatings). (ΚΑΤΑ ΙΩΑΝΝΗΝ 19:3)

54. Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε (Do … write), Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι Ἐκεῖνος εἶπεν, Βασιλεύς εἰμι τῶν Ἰουδαίων. Ἀπεκρίθη ὁ Πιλάτος…

55. Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 21:7)

17.6 VOCABULARY

Verbs

1. **ἄγω** — I lead, I go
   a. Εἰ δὲ πνεύματι **ἄγεσθε** — Gal 5:18
      but if by the Spirit **you are led**
   b. Ἐγείρεσθε, **ἄγωμεν**. — Matt 26:46
      arise, **let us go**

2. **αἰτέω** — to ask — Mark 11:24
   Πάντα ὅσα ἂν προσευχόμενοι⌜ **αἰτῆσθε**, ⌝πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.
   as many things you pray and **ask**, believe that you have received and it will be for you

3. **ἀναιρέω** — to kill, take away
   a. Μὴ **ἀνελεῖν** με σὺ θέλεις, ὃν τρόπον **ἀνεῖλες** χθὲς τὸν Αἰγύπτιον; — Acts 7:28
      Do you want **to kill** me in the same way **you killed** the Egyptian yesterday?
   b. **Ἀναιρεῖ** τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ. — Hebrews 10:9
      He **takes away** the first that he might establish the second

4. **ἀποθνήσκω** (ἀποθαν*) — I die — 1 Cor 15:32
   Φάγωμεν καὶ πίωμεν, αὔριον γὰρ **ἀποθνῄσκομεν**.
   Let us eat and let us drink for tomorrow **we die**

5. **γεννάω** — I beget, give birth — Matt 2:4
   ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς **γεννᾶται**.
   he was inquiring from them where the Christ **is *to be* born**

6. **δοξάζω** (δοξαδ*) — I glorify — John 12:28
   Πάτερ, **δόξασόν** σου τὸ ὄνομα.
   Father, **glorify** your name.

7. **κηρύσσω** (κηρυγ*) — I preach, proclaim — 2 Tim 4:2
   κήρυξον τὸν λόγον
   preach the Word

8. **κράζω** (κραγ*) — I call out, cry out — Rom 8:15
   ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ **κράζομεν**, Ἀββα, ὁ πατήρ.
   you received the Spirit of adoption, with which **we call**, ‘Abba, Father’

9. **φοβέομαι** — I fear — 1 John 4:18
   ὁ δὲ **φοβούμενος** οὐ τετελείωται ἐν τῇ ἀγάπῃ.
   but **he who fears** is not perfected by love

10. **παραλαμβάνω** (παρα + λαβ*) — I take — Matt 12:45
    παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
    he takes with himself seven other spirits

11. **πέμπω** I send John 4:34
    ἵνα ποιῶ τὸ θέλημα τοῦ **πέμψαντός** με
    that I might do the will **of Him who sent** me

12. **πίνω** (πι*) I drink John 4:13
    Πᾶς ὁ **πίνων** ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·
    Everyone **who drinks** from this water will thirst again

13. **συνάγω** I go with, gather together Matt 3:12
    συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην
    He will gather His wheat into the storehouse

14. **τηρέω** I guard, keep John 14:15
    Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς **τηρήσατε**.
    if you love me, **you will keep** my commandments

15. **φέρω** I carry, bring Mark 12:15
    Φέρετέ μοι δηνάριον, ἵνα ἴδω.
    Bring to me a denarius in order that I might see

Adjectives

16. **ἁμαρτωλός, όν** sinful; as sust. sinner Luke 5:8
    Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ **ἁμαρτωλός** εἰμι
    Depart from me because I am a **sinful** man

17. **ἄξιος, α, ον** worthy Luke 15:19
    οὐκέτι εἰμὶ **ἄξιος** κληθῆναι υἱός σου·
    I am no longer **worthy** to be called your son

18. **μηδείς, μηδεμία, μηδέν** no one Eph 5:6
    Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·
    Let **no one** deceive you with vain words

Prepositions

19. **ἔμπροσθεν** with genitive before Luke 7:27
    Ἰδού, ἐγώ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.
    Behold, I send My messenger **before** you who will prepare your way before you

20. **ἔξω** with genitive outside, out John 11:43
    Λάζαρε, δεῦρο **ἔξω**.
    Lazarus, come **out**

18 SECOND AORIST ACTIVE AND MIDDLE INDICATIVE VERBS

18.1 GRAMMAR

18.1.1 Aorist Tense

As mentioned in 3.2.2, tense conveys **how** the action (or state of being) is described by the speaker/writer and **when** that action occurs in reference to the time of the speaker/writer. In terms of how, the aorist tense presents an action (or state) in summary form. This is similar to a still picture of an event as opposed to a video of the same event. In terms of when, the aorist presents an action (or state) as occurring in the past from the perspective of the speaker/writer. With that said, there are numerous examples where the aorist does not refer to past time. The following chart compares these features with the tenses studied previously.

Tense	Example	How Action Presented	When Action Occurs†
Present	He is running.	In progress or continuing	Present
Future	He will run.	In summary form	Future
Imperfect	He was running.	In progress or continuing	Past
Aorist	**He ran.**	**In summary form**	**Past**
† The time is with respect to the speaker or writer.			

The above explanation is a simplification for the purposes of beginning Greek. Other possibilities and variations exist depending on the specific context.

18.1.2 Difference between First and Second Aorist

The aorist tense is divided into two categories based on differences in the verbal forms. In the active and middle voice, a verb will either follow the first aorist pattern or the second aorist pattern but not both. This chapter presents the second aorist forms, and the following chapter presents the first aorist forms.

18.1.3 Voice

The following table provides examples of the active and passive voice for various tenses. Middle voice is not included because it is frequently translated as active.

Tense	Active Voice	Passive Voice
Present	God loves John.	John is loved by God.
Future	God will love John.	John will be loved by God.
Imperfect	God was loving John.	John was being loved by God.
Aorist	**God loved John.**	**John was loved by God.**

18.1.4 Overview of the Second Aorist Active and Middle Indicative Parts

ἔλαβον

ἐ	λαβ	ο	ν
Augment	**Aorist Active Tense Stem**	**Connecting Vowel**	**Active Ending (1s)**

Root: **λαβ* (λαμβάνω)**

18.1.5 Augment

The augment rules given in 17.1.4 and 17.1.5 apply to the aorist tense. The following table summarizes those rules.

Verb Stem's Letter:	Augment:	
Consonant	ε	
Vowel	No Diphthong	Diphthong
	α → η	αι → ᾳ
	ε → η	αυ → ηυ
	η → η	ευ → ευ
	ι → ι	οι → ῳ
	ο → ω	
	υ → υ	

18.1.6 Tense Marker (T.M.)

Second aorist active and middle verbs do not use a tense marker, but first aorist verbs do. This is one main difference between the forms.

Tense	Active	Middle	Passive
Present	-	-	-
Future	σ†	σ†	θησ††
Imperfect	-	-	-
2nd Aorist	-	-	See Chapter 20

† Liquid verbs use εσ for this marker.
†† Some verbs use ησ for this marker.

18.1.7 Chart of Endings: Second Aorist Active and Middle Indicative Emphasized

Since it is an augmented tense, the aorist uses secondary endings.

P/N	Primary	Secondary		
		Separate		With C.V.
Active				
1s	-	ν	-	**ον**
2s	ς	ς		**ες**
3s	ι	(ν)		**εν**
1p	μεν	μεν		**ομεν**
2p	τε	τε		**ετε**
3p	νσι(ν)	ν		**ον**
Middle/Passive				**Middle**†
1s	μαι	μην		**ομην**
2s	σαι	σο		**ου**††
3s	ται	το		**ετο**
1p	μεθα	μεθα		**ομεθα**
2p	σθε	σθε		**εσθε**
3p	νται	ντο		**οντο**

† Aorist passive verbs use a tense marker and active endings.
†† εσο →ου

18.1.8 Aorist Active Tense Stem (A.A. Stem)

This stem is used to form verbs into the aorist active and middle. **With second aorist verbs, the aorist active stem will always be different from the present tense stem (dictionary form).** This difference is necessary to distinguish between the imperfect (which uses the present stem) and aorist forms of those verbs.[1] It also means the aorist active stem for second aorist verbs must be memorized. If you have learned the roots, this will not require much additional work because the aorist active stem and root are often identical.

All second aorist verbs that have been learned to this point are shown in the following two tables. In each group, the aorist forms that occur more frequently in the New Testament are listed first so that students can prioritize their study efforts accordingly.

[1] This is because, as will be seen, the imperfect and second aorist verb endings are identical.

Examples of second aorist verbs whose roots should be memorized

Present Form	Root	A.A. Stem	Aorist (1s)	Translation	Imperfect (1s)†
γίνομαι††	γεν*	γεν-	**ἐγενόμην**††	I was	ἐγινόμην††
ἔρχομαι††	ἐλθ*	ελθ-	**ἦλθον**	I came	ἠρχόμην††
ἐξέρχομαι††	ἐξελθ*	ἐξελθ-	**ἐξῆλθον**	I departed	ἐξηρχόμην††
λαμβάνω	λαβ*	λαβ-	**ἔλαβον**	I received	ἐλάμβανον
εὑρίσκω	εὑρ*	εὑρ-	**εὗρον**	I found	εὕρισκον
εἰσέρχομαι††	εἰσ+ελθ*	εἰσελθ-	**εἰσῆλθον**	I entered	-
ἀπέρχομαι††	ἀπ+ελθ*	ἀπελθ-	**ἀπῆλθον**	I departed	-
ἀποθνήσκω	ἀπο+θαν*	ἀποθαν-	**ἀπέθανον**	I died	ἀπέθνῃσκον
γίνωκσω	γνω*	γνω-	**ἔγνων**†††	I knew	ἐγίνωσκον
ἀναβαίνω	ἀναβη*	ἀναβη-	**ἀνέβην**†††	I ascended	ἀνέβαινον
προσέρχομαι††	προσ+ελθ*	προσελθ-	**προσῆλθον**	I came to	προσηρχόμην††
βάλλω	βαλ*	βαλ-	**ἔβαλον**	I threw	ἔβαλλον
καταβαίνω	κατα+βη*	καταβη-	**κατέβην**†††	I descended	κατέβαινον
παραλαμβάνω	παρα+λαβ*	παραλαβ-	**παρέλαβον**	I received	-
ἐκβάλλω	ἐκ+βαλ*	ἐκβαλ-	**ἐξέβαλον**	I threw out	ἐξέβαλλον
πίνω	πι*	πι-	**ἔπιον**	I drank	ἔπινον

† Learn to recognize the differences in stem between the aorist and imperfect. For second aorist verbs, this is the main way to distinguish between the two tenses. Many of these verbs are not very frequent in the imperfect.

†† The verb is deponent and, therefore, translated with active voice. Observe that some verbs are deponent in one tense but not the other.

††† γίνωκσω, ἀναβαίνω, and καταβαίνω do not use a connecting vowel, only the endings.

The dictionary form of some second aorist verbs is even harder to identify because their forms appear very different from the root and present tense stem. These forms should be memorized. Examples are shown in the following table.

Examples where the aorist form (1s) should be memorized

Present Form	Root	A.A. Stem	Aorist (1s)	Translation	Imperfect (1s)
λέγω	λεγ*	Ϝιπ†-	**εἶπον**	I said	ἔλεγον
ὁράω	ὁρα*	Ϝιδ-†	**εἶδον**	I saw	-
ἄγω	ἀγ*	ἀγαγ	**ἤγαγον**	I brought	ἦγον
ἐσθίω	ἐσθι*	φαγ-	**ἔφαγον**	I ate	ἤσθιον
ἔχω	σεχ*	σχ-	**ἔσχον**††	I had	εἶχον
συνάγω	συν+αγ*	συναγαγ-	**συνήγαγον**	I gathered	-

† F indicates a digamma, a letter no longer in use during Koine times. Understanding its presence helps explain the augment of epsilon (ε) that is used on these verbs.

†† ἔχω could very easily be placed in the above table because the aorist form is very similar to the root. Only the epsilon is omitted.

18.2 OMEGA VERBS: SECOND AORIST ACTIVE AND MIDDLE INDICATIVE

The following paradigms do not use λύω because it is not a second aorist verb. Instead, the common verbs of **ἔρχομαι** and **γίνομαι** are used. Memorize these forms.

18.2.1 Aorist Active Indicative Pattern of ἔρχομαι

The verb ἔρχομαι is the most common second aorist that uses active endings. Although deponent in the present and future tenses, ἔρχομαι is not deponent in the aorist.

Pronoun	Aug. Stem	C.V.	Ending	Form	Translation
Singular					
ἐγώ	ἠλθ-	ο	ν	**ἦ**λθ**ον**	I came
σύ		ε	ς	**ἦ**λθ**ες**	you came
αὐτός, ή, ό		ε	ν	**ἦ**λθ**εν**	he/she/it came
Plural					
ἡμεῖς	ἠλθ-	ο	μεν	**ἤ**λθ**ομεν**	we came
ὑμεῖς		ε	τε	**ἤ**λθ**ατε**†	you (pl.) came
αὐτοί, αί, ά		ο	ν	**ἦ**λθ**ον**††	they came

† Other verbs use epsilon (ε) instead of alpha (α) as the connecting vowel here.

†† Some second aorist forms have alpha (α) instead of omicron (ο) in 3rd plural.

18.2.2 Aorist Middle Indicative Pattern of γίνομαι

The verb γίνομαι is the most common second aorist that uses middle endings. It is deponent in the aorist tense.

Pronoun	Aug.	Stem	C.V.	Ending	Form	Translation
Singular						
ἐγώ	ἐ	γεν-	ο	μην	**ἐ**γεν**όμην**	I was
σύ			ε	σο	**ἐ**γέν**ου**	you were
αὐτός, ή, ό			ε	το	**ἐ**γέν**ετο**	he/she/it was
Plural						
ἡμεῖς	ἐ	γεν-	ο	μεθα	**ἐ**γεν**όμεθα**	we were
ὑμεῖς			ε	σθε	**ἐ**γέν**εσθε**	you (pl.) were
αὐτοί, αί, ά			ο	ντο	**ἐ**γέν**οντο**	they were

18.3 COMMON SECOND AORIST ACTIVE INDICATIVE VERBS

Since the stems for second aorist verbs differ significantly from their present tense stem, it is useful to see the endings attached to various examples. Memorization of these forms is not necessary.

Pronoun	**Dictionary Form (Uses Present Tense Stem)**					
	εἰσέρχομαι (I enter)	ὁράω (I see)	λαμβάνω (I receive)	ἀποθνήσκω (I die)	ἄγω (I guide)	ἀναβαίνω† (I ascend)
	Aorist Active Tense Stem					
	εἰσ+ελθ-	Fιδ-	λαβ-	ἀπο+θαν-	ἀγαγ-	ἀναβη-
Singular						
ἐγώ	εἰσ**ῆ**λθ**ον**	**εἶ**δ**ον**	**ἔ**λαβ**ον**	ἀπ**έ**θαν**ον**	-	ἀν**έ**βη**ν**
σύ	εἰσ**ῆ**λθ**ες**	**εἶ**δ**ες**	**ἔ**λαβ**ες**	-	-	-
αὐτός, ή, ό	εἰσ**ῆ**λθ**εν**	**εἶ**δ**εν**	**ἔ**λαβ**εν**	ἀπ**έ**θαν**εν**	**ἤ**γαγ**εν**	ἀν**έ**βη
Plural						
ἡμεῖς	εἰσ**ή**λθ**ομεν**	**εἴ**δ**ομεν**	**ἐ**λάβ**ομεν**	ἀπ**ε**θάν**ομεν**	-	ανέβη**μεν**
ὑμεῖς	εἰσ**ή**λθ**ατε**	**εἴ**δ**ετε**	**ἐ**λάβ**ετε**	ἀπ**ε**θάν**ετε**	**ἠ**γάγ**ετε**	-
αὐτοί, αί, ά	εἰσ**ῆ**λθ**ον**	**εἶ**δ**ον**	**ἔ**λαβ**ον**	ἀπ**έ**θαν**ον**	**ἤ**γαγ**ον**	ανέβη**σαν**

† ἀναβαίνω does not use a connecting vowel, only the endings. Moreover, the third plural ending is first aorist, not second.

18.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν (did we … prophesy), καὶ τῷ σῷ ὀνόματι δαιμόνια **ἐξεβάλομεν**, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν (do); (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 7:22)

2. …ὁ Ἰησοῦς … εἶπεν τοῖς ἀκολουθοῦσιν (to those following), Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν **εὗρον**.

3. …εἷς γραμματεὺς **εἶπεν** αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 8:19)

4. …**προσῆλθον** αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι (to do); Λέγουσιν αὐτῷ, Ναί (Yes), κύριε.

5. **Ἦλθον** γὰρ διχάσαι (divide) ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα (daughter) κατὰ τῆς μητρὸς αὐτῆς… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:35)

6. Καὶ … οἱ μαθηταὶ **εἶπον** αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

7. …**ἦλθεν** εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες (saying), Φράσον (Explain) **ἡμῖν** τὴν παραβολὴν… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:36)

8. Ἐν ἐκείνῃ τῇ ὥρᾳ **προσῆλθον** οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες (saying), Τίς … μείζων (greatest) ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

9. Ὁ δὲ εἶπεν αὐτῷ, Τί με **λέγεις** ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. Εἰ δὲ θέλεις εἰσελθεῖν (to enter) εἰς τὴν ζωήν, τήρησον (keep) τὰς ἐντολάς. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 19:17)

10. …προσῆλθεν αὐτῷ ἡ **μήτηρ** τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα (worshipping) καὶ αἰτοῦσά (asking) τι παρ' αὐτοῦ. Ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῷ…

11. …ἦλθεν Μαρία ἡ Μαγδαληνή, καὶ ἡ **ἄλλη** Μαρία, θεωρῆσαι (to see) τὸν τάφον (tomb). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 28:1)

12. Ἐγὼ μὲν ἐβάπτισα (baptized) ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει (will baptize) ὑμᾶς ἐν πνεύματι ἁγίῳ. Καὶ **ἐγένετο** ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη (was baptized) ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

13. Καὶ εὐθέως (immediately) ἐκ τῆς **συναγωγῆς** ἐξελθόντες (after departing), ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. (ΚΑΤΑ ΜΑΡΚΟΝ 1:29)

14. …καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ **ἤφιεν** λαλεῖν (to speak) τὰ δαιμόνια, ὅτι ᾔδεισαν (they knew)⌜ αὐτόν. ⌝

15. Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος **ἤρχετο** πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. (ΚΑΤΑ ΜΑΡΚΟΝ 2:13)

16. Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον **ἐγένετο**, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· ὥστε (therefore) κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

17. Ἡ θυγάτηρ (daughter) σου **ἀπέθανεν**· (ΚΑΤΑ ΜΑΡΚΟΝ 5:35)

18. Καὶ ἐξῆλθεν ἐκεῖθεν (from there), καὶ ἦλθεν εἰς τὴν πατρίδα (homeland) αὐτοῦ· καὶ ἀκολουθοῦσιν **αὐτῷ** οἱ μαθηταὶ αὐτοῦ.

19. Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, **ἐπηρώτων** αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. Καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνετοί (without understanding) ἐστε; (ΚΑΤΑ ΜΑΡΚΟΝ 7:17-18)

20. Ἐν τῇ **ἀναστάσει**, ὅταν (whenever may be) ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

21. ἦλθεν ἡ ὥρα· ἰδού, **παραδίδοται** ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν (sinners). (ΚΑΤΑ ΜΑΡΚΟΝ 14:41)

22. Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις **ὀνόματι** Ζαχαρίας, ἐξ ἐφημερίας (the order) Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων (daughters) Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. **Ἦσαν** δὲ δίκαιοι…

23. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ (be afraid), Μαριάμ· **εὗρες** γὰρ χάριν παρὰ τῷ θεῷ. (ΚΑΤΑ ΛΟΥΚΑΝ 1:30)

24. Καὶ … ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτὴν ὅτι Οὐδείς ἐστιν ἐν τῇ συγγενείᾳ (relatives) σου ὃς **καλεῖται** τῷ ὀνόματι τούτῳ.

25. **Ἀνέβη** δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυίδ, ἥτις καλεῖται Βηθλέεμ … (ΚΑΤΑ ΛΟΥΚΑΝ 2:4)

26. Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς **εὗρον** αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον (sitting) ἐν μέσῳ τῶν διδασκάλων…

27. Καὶ οὐκ **ἔφαγεν** οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· (ΚΑΤΑ ΛΟΥΚΑΝ 4:2)

28. Καὶ **εἶπεν** αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ (say) τῷ λίθῳ τούτῳ ἵνα γένηται (it turn into) ἄρτος.

29. Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ **δώσω** τὴν ἐξουσίαν ταύτην ἅπασαν (all) καὶ τὴν δόξαν αὐτῶν· (ΚΑΤΑ ΛΟΥΚΑΝ 4:6)

30. Καὶ **εἶπεν** πρὸς αὐτούς, … ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ (Physician), θεράπευσον (heal) σεαυτόν·

31. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ (surrounding region). (ΚΑΤΑ ΛΟΥΚΑΝ 7:17)

32. Εἶπεν δὲ αὐτοῖς, Ποῦ (where) ἐστιν ἡ πίστις ὑμῶν;

33. Καὶ εἶπεν Ἡρῴδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα (beheaded)· τίς δὲ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν (to see) αὐτόν. (ΚΑΤΑ ΛΟΥΚΑΝ 9:9)

34. Λυόντων δὲ αὐτῶν (while they were untying) τὸν πῶλον (the colt), εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον (the colt); Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρείαν ἔχει. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν·

35. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:10-11)

36. Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν (We have found) τὸν Μεσίαν (the Messiah)…. Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.

37. Μετὰ τοῦτο κατέβη εἰς Καπερναούμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ ἐγγὺς (near) ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. Καὶ εὗρεν ἐν τῷ ἱερῷ… (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:12-14)

38. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς ⌜ αὐτὸν ⌝ νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἴδαμεν (we know) ὅτι ἀπὸ θεοῦ ἐλήλυθας (you have come) διδάσκαλος·

39. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβεν (He was staying) μετ' αὐτῶν καὶ ἐβάπτιζεν (He was baptizing). (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:22)

40. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς (well) εἶπας ὅτι Ἄνδρα οὐκ ἔχω· πέντε (five) γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· … Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

41. Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:48-49)

42. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς (that descended)· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον·

43. Μὴ σὺ μείζων (greater) εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; Καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; Ἀπεκρίθη Ἰησοῦς… (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:53-54)

44. Ἤκουσεν (heard) ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν (after finding) αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστιν, κύριε…

45. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω (I might take) αὐτήν. Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι (to lay) αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν (to take) αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:17-18)

46. Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν (did) οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ (true) ἦν.

47. Τότε (then) οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ (plainly), Λάζαρος ἀπέθανεν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:14)

48. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνῄσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνῄσκει·

49. Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός, Εἶπεν ὁ κύριος τῷ κυρίῳ μου… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 2:34)

50. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων (seeing), καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι (vision), Ἀνανία. Ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε.

51. Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. Τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτηρίαν… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 13:22-23)

52. …δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν (apostleship) εἰς ὑπακοὴν (obedience) πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ…

53. Διὰ τοῦτο, ὥσπερ (just as) δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν (passed to)… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5:12)

54. Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς (how) ἔτι (still) ζήσομεν ἐν αὐτῇ;

55. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν (live with) αὐτῷ· (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 6:8)

56. Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ…

57. Τί δὲ ἔχεις ὃ οὐκ ἔλαβες; Εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι (do you boast)… (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 4:7)

58. Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα (I delivered) ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο ἔλαβεν ἄρτον…

59. Παρέδωκα (I have delivered) γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς· (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:3)

60. Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει (surrounds) ἡμᾶς, κρίναντας (judging) τοῦτο, ὅτι ⌜εἰ⌝ εἷς ὑπὲρ πάντων ἀπέθανεν, … οἱ πάντες ἀπέθανον·

61. Οὐκ ἀθετῶ (I do … set aside) τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, … Χριστὸς δωρεὰν (in vain) ἀπέθανεν. (ΠΡΟΣ ΓΑΛΑΤΑΣ 2:21)

62. Τοῦτο μόνον θέλω μαθεῖν (to learn) ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς (hearing) πίστεως;

63. …Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης (female slave), καὶ ἕνα ἐκ τῆς ἐλευθέρας (a free woman). (ΠΡΟΣ ΓΑΛΑΤΑΣ 4:22)

64. Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε (walk)…

65. Ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται (has been hidden) σὺν τῷ Χριστῷ ἐν τῷ θεῷ. (ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ 3:3)

66. Πιστὸς ὁ λόγος … ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς (sinners) σῶσαι (to save), ὧν πρῶτός εἰμι ἐγώ·

67. Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες (having received) τὰς ἐπαγγελίας… (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 11:13)

68. Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·

69. …ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς (wrath) αὐτοῦ, καὶ τίς δύναται σταθῆναι (to stand); (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 6:17)

70. καὶ ἐξῆλθεν φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα (saying)…

18.5 VOCABULARY

Verbs

1. **ἁμαρτάνω** — I sin
   a. ὅτι ἀπ' ἀρχῆς ὁ διάβολος **ἁμαρτάνει**. — 1 John 3:8
      because from the beginning the devil **has sinned**
   b. πάντες γὰρ **ἥμαρτον** καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ — Rom 3:23
      for all **sin** and fall short of the glory of God

2. **ἀνοίγω** — I open — Rev 5:2
   Τίς ἄξιός ἐστιν **ἀνοῖξαι** τὸ βιβλίον
   Who is worthy **to open** the book?

3. **ἀπολύω** — I destroy, release, divorce — Matt 1:19
   ἐβουλήθη λάθρα **ἀπολῦσαι** αὐτήν.
   he planned secretly **to divorce** her.

4. **βαπτίζω** (βαπτιδ*) — I baptize — Matt 3:11
   Ἐγὼ μὲν **βαπτίζω** ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν·
   I, on the one hand, **baptize** you with water based on repentence

5. **δέχομαι** — I receive — Matt 10:40
   Ὁ **δεχόμενος** ὑμᾶς ἐμὲ δέχεται·
   He who receives you receives me

6. **εὐαγγελίζω** — I proclaim good news — Rom 10:15
   Ὡς ὡραῖοι οἱ πόδες τῶν **εὐαγγελιζομένων** εἰρήνην, τῶν **εὐαγγελιζομένων** τὰ ἀγαθά.
   how beautiful are the feet of **those proclaiming** peace, **those who bring good news**

7. **κρατέω** — I grasp, hold — Rev 2:1
   Τάδε λέγει ὁ **κρατῶν** τοὺς ἑπτὰ ἀστέρας
   He who holds the seven stars says these things

8. **πείθω** — I persuade — Heb 6:9
   Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα
   But **we have been persuaded** concerning you, beloved, of better things

9. **σπείρω** — I sow — Luke 8:5
   Ἐξῆλθεν ὁ **σπείρων** τοῦ **σπεῖραι** τὸν σπόρον αὐτοῦ·
   the **sower** went out **to sow** his seed

10. **σταυρόω** — I crucify — Mark 15:13
    Οἱ δὲ πάλιν ἔκραξαν, **Σταύρωσον** αὐτόν.
    And again they cried, "**Crucify** Him."

11. **ὑπάρχω** I am, am present, exist James 2:15
Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ **ὑπάρχωσιν**
if a brother or sister **is** naked

12. **χαίρω** I rejoice Phil 4:4
Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, **χαίρετε**.
Rejoice in the Lord always; again I will say, "**Rejoice**."

Adjectives
13. **ἅπας, ασα, αν** every (one) James 3:2
Πολλὰ γὰρ πταίομεν **ἅπαντες**.
for we **all** trip up on many things

Prepositions
14. **πρό** with genitive before Matt 11:10
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου **πρὸ** προσώπου σου
I send My messenger **before** your face

Adverbs
15. **ἔτι** yet, still Rom 5:8
ἔτι ἁμαρτωλῶν ὄντων ἡμῶν
while we were **still** sinners

16. **μᾶλλον** more Phil 1:9
ἵνα ἡ ἀγάπη ὑμῶν ἔτι **μᾶλλον** καὶ **μᾶλλον** περισσεύῃ
that you love might increase still **more** and **more**

17. **οὔτε** and not, neither, nor Matt 6:20
ὅπου **οὔτε** σὴς **οὔτε** βρῶσις ἀφανίζει
where **neither** moth **nor** rust destroys

18. **πῶς** how John 3:4
Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν;
How is a man able to be born being old?

19. **τότε** then John 13:27
τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.
then Satan entered into him

Interjection
20. **ἀμήν** amen John 6:47
Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.
Amen, **amen**, I say to you, 'He who believes has everlasting life.'

19 FIRST AORIST ACTIVE AND MIDDLE INDICATIVE VERBS

19.1 GRAMMAR

19.1.1 Aorist Tense

This tense presents an action in summary form. In many contexts, the action occurs in the past from the perspective of the speaker/author, although there are also present and future time uses. Review 18.1.1 for additional information.

19.1.2 Voice

The following table provides examples of the active and passive voice for various tenses. Middle voice is not included because it is frequently translated as active.

Tense	Active Voice	Passive Voice
Present	God loves John.	John is loved by God.
Future	God will love John.	John will be loved by God.
Imperfect	God was loving John.	John was being loved by God.
Aorist	**God loved John.**	**John was loved by God.**

19.1.3 Overview of the First Aorist Active and Middle Indicative Parts

ἔλυσα

ἐ	λυ	σα	-
Augment	**Aorist Active Tense Stem**	**Aorist Active Tense Marker**	**Active Ending (1s)**

Root: λυ*

19.1.4 Augment

The augment rules given in 17.1.4 and 17.1.5 also apply to the aorist tense. The following table summarizes those rules.

Verb Stem's Letter:	Augment:	
Consonant	ε	
Vowel	No Diphthong	Diphthong
	α → η	αι → ῃ
	ε → η	αυ → ηυ
	η → η	ευ → ευ
	ι → ι	οι → ῳ
	ο → ω	
	υ → υ	

19.1.5 Tense Marker (T.M.)

Unlike second aorist verbs, first aorist verbs use a tense marker. Frequently, the aorist active and middle tense marker is sigma-alpha (σα). With many mi verbs, it is kappa-alpha (κα). With liquid verbs, it is alpha (α).

Tense	Active	Middle	Passive
Present	-	-	-
Future	σ†	σ†	θησ††
Imperfect	-	-	-
2nd Aorist	-	-	See Next Chapter
1st Aorist	σα	σα	
	α (liquid verbs)	α (liquid verbs)	
	κα (mi verbs)† †††	None	

† Liquid verbs use εσ for this marker.
†† Some verbs use ησ for this marker.
††† Some mi verbs such as ἵστημι use σα for this marker.

19.1.6 Chart of Endings: First Aorist Active and Middle Indicative Emphasized

Since it is an augmented tense, the aorist uses secondary endings.

P/N	Primary	Secondary		
		Separate		With T.M
Active				
1s	-	ν	-	**σα**
2s	ς	ς		**σας**
3s	ι	(ν)		**σεν**
1p	μεν	μεν		**σαμεν**
2p	τε	τε		**σατε**
3p	νσι(ν)	ν		**σαν**
Middle/Passive				**Middle**†
1s	μαι	μην		**σαμην**
2s	σαι	σο		**σω**††
3s	ται	το		**σατο**
1p	μεθα	μεθα		**σαμεθα**
2p	σθε	σθε		**σασθε**
3p	νται	ντο		**σαντο**

† Aorist passive verbs use a different tense marker and active endings.
†† Omicron (ο) lengthens to omega (ω).

19.1.7 Aorist Active Tense Stem (A.A. Stem)

This stem is used to form verbs into the aorist active and middle. Unlike second aorist verbs, recognizing the aorist active tense stem of first aorist verbs is not as important. This is because first aorist verbs also use a visible tense marker of σα, α (liquid verbs), or κα (many mi verbs).

For many verbs, the aorist active tense stem is identical to the present tense stem. This means the dictionary form of these verbs and, therefore, their meaning is easy to identify. These kinds of verbs do not require extra memorization. Examples are shown in the following table.

Examples where extra memorization of root or aorist active stem is unnecessary

Present Form	Root	A.A. Stem	Aorist Form (1s)	Translation
λύω	λυ*	λυ-	ἔλυσα	I untied
ἀκούω	ἀκου*	ἀκου-	ἤκουσα	I heard
ποιέω	ποιε*	ποιε-	ἐποίησα†	I did
λαλέω	λαλε*	λαλε-	ἐλάλησα†	I spoke
πιστεύω	πιστευ*	πιστευ-	ἐπίστευσα	I believed
ἀκολουθέω	ἀκολουθε*	ἀκολουθε-	ἠκολούθησα†,††	I followed

† Contract vowels lengthen because of the tense marker (α→η; ε→η; ο→ω).
†† The theta (θ) is not a tense marker but part of the verb. Do not confuse this form with a future passive or aorist passive (to be learned later).

For other verbs, the aorist active tense stem is not identical to the present tense stem. This means their dictionary form is not as easy to identify. However, the aorist active stem of these verbs is identical or similar to the root. These roots should be memorized. Common examples are shown in the following table.

Examples where the root should be memorized

Present Form	Root	A.A. Stem	Aorist Form (1s)	Translation
δίδωμι	**δο***	δο-	ἔδωκα†	I gave
τίθημι	**θε***	θε-	ἔθηκα†	I put
ἀφίημι	**ἀπο+ἐ***	ἀφε-	ἀφῆκα†	I forgave
ἵστημι	**στα***	στα-	ἔστην††	I stood
αἴρω	**ἀρ***	αρ-	ἦρα	I took away

† Mi verbs often use kappa-alpha (κα) as the aorist tense marker.
†† Forms of ἵστημι and related verbs sometimes occur with second aorist endings and sometimes with first aorist ones. When it uses a tense marker, it is often sigma-alpha (σα) instead of kappa-alpha (κα).

For a third group of verbs, the aorist active tense stem is not identical to the present tense stem or root. This means their dictionary form is harder to identify. Thus, the aorist active form (1s) should be memorized. An example is shown in the following table.

Example where the aorist active form (1s) should be memorized

Present Form	Root	A.A. Stem	Aorist Form (1s)	Translation
φέρω	φερ-	ἐνεγ-	**ἤνεγκα**†	I brought

† φέρω is an omega verb that uses kappa-alpha (κα) as its aorist tense marker.

19.1.8 Changes in Roots Ending in a Labial, Guttural, or Dental

Similar to the future tense, the sigma of the aorist tense marker changes into a new letter when it interacts with roots ending in a labial, guttural, or dental. The changes are shown in the following table.

Letter Class	Changed Letter			Tense Marker	Result
Labial	π (pi)	β (beta)	φ (phi)	+ σα	= ψα
Guttural	κ (kappa)	γ (gamma)	χ (chi)	+ σα	= ξα
Dental	τ (tau)	δ (delta)	θ (theta)	+ σα	= σα†
† The dentals tau (τ), delta (δ), and theta (θ) normally drop out before a sigma (σ).					

The above changes are shown on example verbs below.

Dictionary Form	Root	Aug. Stem	A.A. Form (1s)	Translation
βλέπω	βλεπ*	ἐβλεπ-	ἔβλεψα	I saw
διδάσκω	διδασκ*	ἐδιδασκ-	ἐδίδαξα	I taught
βαπτίζω	βαπτιδ*	ἐβαπτιδ-	ἐβάπτισα	I baptized

19.2 OMEGA VERBS: AORIST ACTIVE AND MIDDLE INDICATIVE

Memorize the active and middle forms of λύω.

19.2.1 Aorist Active Indicative Pattern of λύω

Pronoun	Aug.	Stem	T.M.	Ending	Form	Translation
Singular						
ἐγώ	ἐ	λυ-	σα	-	ἔλυ**σα**	I untied
σύ				ς	ἔλυ**σας**	you untied
αὐτός, ή, ό				ν	ἔλυ**σεν**	he/she/it untied
Plural						
ἡμεῖς	ἐ	λυ-	σα	μεν	ἐλύ**σαμεν**	we were untied
ὑμεῖς				τε	ἐλύ**σατε**	you (pl) untied
αὐτοί, αί, ά				ν	ἔλυ**σαν**	they untied

19.2.2 Aorist Middle Indicative Pattern of λύω

Pronoun	Aug.	Stem	T.M.	Ending	Form	Translation
Singular						
ἐγώ	ἐ	λυ-	σα	μην	ἐλυ**σάμην**	I untied for myself
σύ				σο	ἐλύ**σω**	you untied for yourself
αὐτός, ή, ό				το	ἐλύ**σατο**	he untied for himself
Plural						
ἡμεῖς	ἐ	λυ-	σα	μεθα	ἐλυ**σάμεθα**	we untied for ourselves
ὑμεῖς				σθε	ἐλύ**σασθε**	you untied for yourself
αὐτοί, αί, ά				ντο	ἐλύ**σαντο**	they untied for themselves

19.3 MI VERBS: AORIST ACTIVE AND MIDDLE INDICATIVE

Mi verbs use the root (δο*) instead of the present tense stem (διδο-) to form the aorist tense. Memorization of these forms is not necessary.

19.3.1 Aorist Active Indicative Patterns of Mi Verbs

The root's final vowel lengthens upon adding the tense marker kappa-alpha (κα).

Pronoun	**Dictionary Form (Uses Present Tense Stem)**				
	λύω	δίδωμι	ἵστημι†	τίθημι	ἀφίημι
	Aorist Tense Stem				
	λυ-	δο-	στα-	θε-	ἀπο+ἑ-
Singular					
ἐγώ	ἔλυσα	ἔδω**κα**	ἔστη**ν**	ἔθη**κα**	ἀφῆ**κα**
σύ	ἔλυσας	ἔδω**κας**	-	ἔθη**κας**	ἀφῆ**κας**
αὐτός, ή, ό	ἔλυσεν	ἔδω**κεν**	ἔστη**σεν** ἔστη	ἔθη**κεν**	ἀφῆ**κεν**
Plural					
ἡμεῖς	ἐλύσαμεν	ἐδώ**καμεν**	ἐστή**σαμεν**	-	ἀφή**καμεν**
ὑμεῖς	ἐλύσατε	ἐδώ**κατε**	ἐστή**σατε**	-	ἀφή**κατε**
αὐτοί, αί, ά	ἔλυσαν	ἔδω**καν**	ἔστη**σαν**	ἔθη**καν**	ἀφῆ**καν**

† Forms of ἵστημι and related verbs sometimes occur with second aorist endings and sometimes with first aorist ones. When it uses a tense marker, it is often sigma-alpha (σα), not kappa-alpha (κα).

19.3.2 Aorist Middle Indicative Patterns of Mi Verbs

Mi verbs do not use a tense marker in the middle voice. The lack of duplication with iota distinguishes these forms from the imperfect ones.

Pronoun	**Dictionary Form (Uses Present Tense Stem)**				
	λύω	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Aorist Tense Stem				
	λυ*	δο-	στα-	θε-	ἀφε-
Singular					
ἐγώ	ἐλυ**σάμην**	-	-	ἐθέ**μην**	-
σύ	ἐλύ**σω**	-	-	ἔθ**ου**	-
αὐτός, ή, ό	ἐλύ**σατο**	ἔδε**το**	-	ἔθε**το**	-
Plural					
ἡμεῖς	ἐλυ**σάμεθα**	-	-	-	-
ὑμεῖς	ἐλύ**σασθε**	ἔδο**σθε**	-	ἔθε**σθε**	-
αὐτοί, αί, ά	ἐλύ**σαντο**	ἔδο**ντο**	-	ἔθε**ντο**	-

19.4 CONTRACT VERBS: AORIST ACTIVE AND MIDDLE INDICATIVE

The only difference between these and non-contract forms is the lengthened contract vowel due to the aorist tense marker (σα). Memorization of these forms is not necessary.

19.4.1 Aorist Active Indicative Patterns of Contract Verbs

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**	**πληρόω**
Singular				
ἐγώ	ἔλυσα	ἐποίη**σα**	ἠγάπη**σα**	ἐπλήρω**σα**
σύ	ἔλυσας	ἐποίη**σας**	ἠγάπη**σας**	ἐπλήρω**σας**
αὐτός, ή, ό	ἔλυσεν	ἐποίη**σεν**	ἠγάπη**σεν**	ἐπλήρω**σεν**
Plural				
ἡμεῖς	ἐλύσαμεν	ἐποιή**σαμεν**	ἠγαπή**σαμεν**	-
ὑμεῖς	ἐλύσατε	ἐποιή**σατε**	ἠγαπή**σατε**	ἐπληρώ**σατε**
αὐτοί, αί, ά	ἔλυσαν	ἐποίη**σαν**	ἠγάπη**σαν**	ἐπλήρω**σαν**

19.4.2 Aorist Middle Indicative Patterns of Contract Verbs

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**	**πληρόω**
Singular				
ἐγώ	ἐλυσάμην	ἐποιη**σάμην**	-	-
σύ	ἐλύσω	-	-	-
αὐτός, ή, ό	ἐλύσατο	ἐποιή**σατο**	ἠγαπή**σατο**	ἐπληρώ**σατο**
Plural				
ἡμεῖς	ἐλυσάμεθα	-	-	-
ὑμεῖς	ἐλύσασθε	ἐποιή**σασθε**	-	-
αὐτοί, αί, ά	ἐλύσαντο	ἐποιή**σαντο**	ἠγαπή**σαντο**	-

19.5 LIQUID VERBS: AORIST ACTIVE INDICATIVE

To review, liquid verbs have roots that end in lambda (λ), mu (μ), nu (ν), or rho (ρ). These verbs use alpha (α), not sigma-alpha (σα), as the aorist tense marker. Memorization of these forms is not necessary. Middle forms are not listed because they are uncommon.

Pronoun	**Aug. Stem**	**T.M.**	**Ending**	**Form**	**Aorist of λύω**
Singular					
ἐγώ	ἀπεστειλ-	α	-	ἀπέστειλ**α**	ἔλυσα
σύ			ς	ἀπέστειλ**ας**	ἔλυσας
αὐτός, ή, ό			ν	ἀπέστειλ**εν**	ἔλυσεν
Plural					
ἡμεῖς	ἀπεστειλ-	α	μεν	ἀπεστείλ**αμεν**	ἐλύσαμεν
ὑμεῖς			τε	ἀπεστείλ**ατε**	ἐλύσατε
αὐτοί, αί, ά			ν	ἀπέστειλ**αν**	ἔλυσαν

19.6 EXERCISES

Read the following sentences out loud and translate them. For the first 30 exercises, parse the word in **bold**.

1. Ἐγὼ μὲν **ἐβάπτισα** ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη (was baptized) ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. (ΚΑΤΑ ΜΑΡΚΟΝ 1:8-9)

2. καὶ **ἐπέθηκεν** τῷ Σίμωνι ὄνομα Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὅ ἐστιν, Υἱοὶ Βροντῆς (thunder)· καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

3. καὶ **ἤνεγκεν** τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι (platter), καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ (girl)· καὶ τὸ κοράσιον (girl) ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. (ΚΑΤΑ ΜΑΡΚΟΝ 6:28)

4. Καὶ … οἱ μαθηταὶ αὐτοῦ **ἦλθον**, καὶ ἦραν τὸ πτῶμα (corpse) αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ (a tomb).

5. …πάλιν **ἐπέθηκεν** τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι (see again). (ΚΑΤΑ ΜΑΡΚΟΝ 8:25)

6. Καὶ **ἐπηρώτησεν** τοῦς γραμματεῖς, Τί συζητεῖτε (were you arguing) πρὸς αὐτούς; Καὶ ἀποκριθεὶς (answered *and*) εἷς ἐκ τοῦ ὄχλου εἶπεν, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε…

7. **Ἤρξατο** ὁ Πέτρος λέγειν (to say) αὐτῷ, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι. (ΚΑΤΑ ΜΑΡΚΟΝ 10:28)

8. Καὶ **ἤκουσαν** οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν (they might destroy Him)· ἐφοβοῦντο γὰρ αὐτόν…

9. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος **ἔλαβεν** γυναῖκα, καὶ ἀποθνήσκων (dying) οὐκ ἀφῆκεν σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα· καὶ ὁ τρίτος ὡσαύτως (likewise). Καὶ ἔλαβον αὐτὴν οἱ ἑπτά, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη πάντων ἀπέθανεν καὶ ἡ γυνή. Ἐν τῇ ἀναστάσει … τίνος αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. (ΚΑΤΑ ΜΑΡΚΟΝ 12:20-23)

10. **…**οὐκ **ἐπίστευσας** τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

11. Καὶ **ἐπορεύοντο** πάντες ἀπογράφεσθαι (to be registered), ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυίδ, ἥτις καλεῖται Βηθλέεμ… (ΚΑΤΑ ΛΟΥΚΑΝ 2:3-4)

12. Καὶ **ἔδωκεν** αὐτὸν τῇ μητρὶ αὐτοῦ. Ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεόν…

13. Καὶ **ἀπέστειλεν** αὐτοὺς κηρύσσειν (to preach) τὴν βασιλείαν τοῦ θεοῦ, καὶ ἰᾶσθαι (to heal)… (ΚΑΤΑ ΛΟΥΚΑΝ 9:2)

14. …καὶ ἀπέστειλεν αὐτοὺς … πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ (where) ἔμελλεν αὐτὸς ἔρχεσθαι (to come). **Ἔλεγεν** οὖν πρὸς αὐτούς…

15. Ὁ δὲ **εἶπεν** αὐτῷ, Ἄνθρωπός τις ἐποίησεν δεῖπνον (supper) μέγα, καὶ ἐκάλεσεν πολλούς· καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου (supper)… (ΚΑΤΑ ΛΟΥΚΑΝ 14:16)

16. Εἶπεν δὲ Πέτρος, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ **ἠκολουθήσαμέν** σοι.

17. Διδάσκαλε, **Μωσῆς** ἔγραψεν ἡμῖν… (ΚΑΤΑ ΛΟΥΚΑΝ 20:28)

18. **ἠκολούθησαν** δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

19. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω (know). Εἰς τὰ ἴδια **ἦλθεν**, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (to be)… (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:10-12)

20. Καὶ **ἤκουσαν** αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος (speaking), καὶ ἠκολούθησαν τῷ Ἰησοῦ.

21. **Εὑρίσκει** Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν (we have found), Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι (to be); (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:45-46)

22. Ταύτην **ἐποίησεν** τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσεν (revealed) τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. Μετὰ τοῦτο κατέβη εἰς Καπερναούμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

23. Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ **σώματος** αὐτοῦ. Ὅτε οὖν ἠγέρθη (He was raised) ἐκ νεκρῶν, ἐμνήσθησαν (remembered) οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ… (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:21-23)

24. Οὕτως γὰρ **ἠγάπησεν** ὁ θεὸς τὸν κόσμον, ὥστε (so that) τὸν υἱὸν αὐτοῦ τὸν μονογενῆ (unique) ἔδωκεν…

25. Αὕτη δέ ἐστιν ἡ **κρίσις**, ὅτι τὸ φῶς ἐλήλυθεν (has come) εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:19)

26. Μὴ σὺ μείζων (greater) **εἶ** τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ (well), καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ…;

27. πέντε (five) γὰρ ἄνδρας **ἔσχες**, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· … Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:18-20)

28. Ἐκ δὲ τῆς **πόλεως** ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης (testifying) ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι (to stay) παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

29. Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν … καὶ **ἀπῆλθεν** εἰς τὴν Γαλιλαίαν. Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι (region) τιμὴν (honor) οὐκ ἔχει. (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:43-44)

30. καὶ ἐξουσίαν **ἔδωκεν** αὐτῷ καὶ κρίσιν ποιεῖν (to make), ὅτι υἱὸς ἀνθρώπου ἐστίν.

31. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα (remaining) ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:38)

32. Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον (written), Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν (to eat).

33. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:49)

34. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς (openly), ἀλλ' ὡς ἐν κρυπτῷ (secret). Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον…

35. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:21)

36. Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησεν λέγων (saying), Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου·

37. Ταῦτα αὐτοῦ λαλοῦντος (while he was saying) πολλοὶ ἐπίστευσαν εἰς αὐτόν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:30)

38. Ἦν δὲ σάββατον ὅτε τὸν πηλὸν (mud) ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν (opened) αὐτοῦ τοὺς ὀφθαλμούς.

39. Λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξεν (He opened) σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν (he received his sight), ἕως… (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:17-18)

40. Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω (out)· καὶ εὑρὼν (after finding) αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστιν, κύριε…;

41. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον (which) αὐτῶν ἔργον λιθάζετέ (do you stone) με; (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:32)

42. Ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω (up), καὶ εἶπεν, Πάτερ, εὐχαριστῶ (I thank) σοι ὅτι ἤκουσάς μου.

43. Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Δεῖ ὑψωθῆναι (to be lifted up = is lifted up) τὸν υἱὸν τοῦ ἀνθρώπου; Τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστιν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:34-35)

44. Καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ (I also) ἠγάπησα ὑμᾶς· μείνατε (Remain) ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

45. Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· (ΚΑΤΑ ΙΩΑΝΝΗΝ 17:4)

46. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ (openly) ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε (always) ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ…

47. Ἔγραψεν δὲ καὶ τίτλον (inscription) ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ (cross)· (ΚΑΤΑ ΙΩΑΝΝΗΝ 19:19)

48. Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστιν γνῶναι (to know) χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

49. Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες (witnesses). (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 2:32)

50. Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός, Εἶπεν ὁ κύριος τῷ κυρίῳ μου…

51. …ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε (crucified), ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής (well). (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 4:10)

52. καὶ ἐξελέξαντο (they chose) Στέφανον, ἄνδρα ⌜πλήρης⌝ πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι (having prayed) ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

53. οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι (to receive) αὐτόν· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 18:27)

54. Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ ἄγγελος τοῦ θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω (I serve)…

55. …παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις (desires) τῶν καρδιῶν αὐτῶν… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:24)

56. Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη (it was credited) αὐτῷ εἰς δικαιοσύνην.

57. Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. Οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν (to baptize), ἀλλ' εὐαγγελίζεσθαι (to preach good news)· (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 1:16-17)

58. Νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ (where) τὸ σῶμα; Νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

59. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς· (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:3)

60. …Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης (female servant), καὶ ἕνα ἐκ τῆς ἐλευθέρας (from the free woman).

61. καὶ πάντα ὑπέταξεν (He subjected) ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶν τὸ σῶμα αὐτοῦ… (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 1:22-23)

62. καὶ περιπατεῖτε (walk) ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν…

63. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν (propitiation) περὶ τῶν ἁμαρτιῶν ἡμῶν. (ΙΩΑΝΝΟΥ Α 4:10)

64. Καὶ αὕτη ἐστὶν ἡ μαρτυρία (testimony), ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν. Ὁ ἔχων (He who has) τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων (He who does … have) τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

65. Καὶ ἤκουσα φωνῆς μεγάλης⌜ ἐκ τοῦ ναοῦ, ⌝λεγούσης (saying) τοῖς ἑπτὰ ἀγγέλοις… (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 16:1)

66. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν (across) τοῦ Ἰορδάνου.

67. …προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι (to do); Λέγουσιν αὐτῷ, Ναί (Yes), κύριε. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:28)

68. Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς (without) παραβολῆς οὐκ ἐλάλει αὐτοῖς·

69. ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον (debt) ἀφῆκεν αὐτῷ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 18:27)

70. Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι (to save).

19.7 VOCABULARY

Verbs

1. **ἀπαγγέλλω** I tell, announce
   a. **ἀπαγγέλλων** ὅτι Ὁ θεὸς ὄντως ἐν ὑμῖν ἐστιν. 1 Cor 14:25
      announcing that truly God is among you.
   b. **ἀπήγγειλαν** ταῦτα πάντα τοῖς ἕνδεκα Luke 24:9
      they told all these things to the eleven

2. **ἅπτομαι** I touch, light Luke 11:33
   Οὐδεὶς δὲ λύχνον **ἅψας** εἰς κρύπτην τίθησιν
   No one, **after lighting** a lamp, hides it

3. **ἀσπάζομαι** I greet 1 Cor 16:20
   Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
   Greet one another with a holy kiss

4. **δέω** I tie, bind 2 Tim 2:9
   ὁ λόγος τοῦ θεοῦ οὐ **δέδεται**.
   the Word of God **has** not **been tied**

5. **διέρχομαι** (δια + ερχ* and ελθ*) I pass through 1 Cor 16:5
   Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν **διέλθω**· Μακεδονίαν γὰρ **διέρχομαι**·
   And I will come to you whenever **I should pass through** Macedonia. For **I am passing through** Macedonia.

6. **ἐργάζομαι** I work 2 Thes 3:10
   εἴ τις οὐ θέλει **ἐργάζεσθαι**, μηδὲ ἐσθιέτω.
   If someone does not want **to work**, neither let him eat.

7. **ἔφη** (imperfect of φημί, I say) he said Acts 8:36
   καί **φησιν** ὁ εὐνοῦχος, Ἰδού, ὕδωρ·
   and the eunuch **said**, Look, water

8. **θεραπεύω** I heal Luke 4:23
   Ἰατρέ, **θεράπευσον** σεαυτόν·
   Physician, **heal** yourself.

9. **καθίζω** I sit Matt 20:21
   Εἰπὲ ἵνα **καθίσωσιν** οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων σου
   Say that these two sons of mine **might sit**, one on your right and one on your left

10. **κατοικέω** I dwell Col. 2:9
    ἐν αὐτῷ **κατοικεῖ** πᾶν τὸ πλήρωμα τῆς θεότητος
    In Him **dwells** all the fullness of deity.

11. **πίπτω** I fall
    a. Ἄλλα δὲ **ἔπεσεν** ἐπὶ τὰ πετρώδη — Matt 13:5
       and another **fell** on rocky soil
    b. πολλάκις γὰρ **πίπτει** εἰς τὸ πῦρ — Matt 17:15
       for often **he falls** into the fire

12. **προσφέρω** I carry, offer — Heb 7:27
    τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν **ἀνενέγκας**.
    for this He did once for all **by offering** Himself

13. **φανερόω** I reveal — Rom 3:21
    Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ **πεφανέρωται**
    but now apart from the law the righteousness of God **has been revealed**
14. **φωνέω** I sound, call — John 13:13
    Ὑμεῖς **φωνεῖτέ** με, Ὁ διδάσκαλος
    You **call** me "Teacher"

Nouns

15. **ἡ τιμή**, ῆς honor, price
    a. μόνῳ σοφῷ θεῷ, **τιμὴ** καὶ δόξα — 1 Tim. 1:17
       to the only wise God be **honor** and glory
    b. ἠγοράσθητε γὰρ **τιμῆς**· — 1 Cor. 6:20
       for you were bought with a **price**

16. **ὁ φόβος**, ου fear — Mark 4:41
    ἐφοβήθησαν **φόβον** μέγαν
    they were **terribly** afraid

Conjunctions

17. **διό** therefore — 1 Thes 5:11
    Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα
    Therefore encourage one another and build one another up

Adverbs

18. **ὅπου** where — John 19:17-18
    Γολγοθᾶ· **ὅπου** αὐτὸν ἐσταύρωσαν
    Golgotha, **where** they crucified Him

19. **ὧδε** here — Matt 14:17
    Οὐκ ἔχομεν **ὧδε** εἰ μὴ πέντε ἄρτους
    we do not have **here** but five loaves of bread

20. **ὥστε** so that — Gal 4:7
    Ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός·
    so that no longer are you a slave but a son

20 AORIST PASSIVE INDICATIVE VERBS

20.1 GRAMMAR

20.1.1 Aorist Tense

This tense presents an action in summary form. In many contexts, the action occurs in the past from the perspective of the speaker/author, although there are also present and future time uses. Review 18.1.1 for additional information.

20.1.2 Voice

The following table provides examples of the active and passive voice for various tenses. Middle voice is not included because it is frequently translated as active.

Tense	Active Voice	Passive Voice
Present	God loves John.	John is loved by God.
Future	God will love John.	John will be loved by God.
Imperfect	God was loving John.	John was being loved by God.
Aorist	**God loved John.**	**John was loved by God.**

20.1.3 Overview of the Aorist Passive Indicative Parts

ἐλύθην

ἐ	λυ	θη	ν
Augment	**Aorist Passive Tense Stem**	**Aorist Passive Tense Marker**	**Active Ending (1s)**

Root: **λυ***

20.1.4 Augment

The augment rules of 17.1.4 and 17.1.5 also apply to the aorist tense. The following table summarizes those rules.

Verb Stem's Letter:	Augment:	
Consonant	ε	
Vowel	No Diphthong	Diphthong
	α → η	αι → ῃ
	ε → η	αυ → ηυ
	η → η	ευ → ευ
	ι → ι	οι → ῳ
	ο → ω	
	υ → υ	

20.1.5 Tense Marker (T.M.)

The aorist passive tense marker is frequently theta-eta (θη) and, occasionally, eta (η). Review the tense markers in the following chart.

Tense	Active	Middle	Passive
Present	-	-	-
Future	σ†	σ†	θησ††
Imperfect	-	-	-
2nd Aorist	-	-	θη††††
1st Aorist	σα	σα	
	α (liquid verbs)	α (liquid verbs)	
	κα (mi verbs)†††	None	

† Liquid verbs use εσ for this marker.
†† Some verbs use ησ for this marker.
††† Some mi verbs such as ἵστημι use σα for this marker.
†††† Some verbs use η for this marker.

20.1.6 Chart of Endings: Aorist Passive Indicative Emphasized

Since it is an augmented tense, the aorist uses secondary endings. Observe that the aorist passive requires the active endings.

P/N	Primary	Secondary	
		Separated	With T.M.
Active			
1s	-	ν -	
2s	ς	ς	
3s	ι	(ν)	
1p	μεν	μεν	
2p	τε	τε	
3p	νσι(ν)	ν	
Middle/Passive			**Passive**†
1s	μαι	μην	**θην**
2s	σαι	σο	**θης**
3s	ται	το	**θη**
1p	μεθα	μεθα	**θημεν**
2p	σθε	σθε	**θητε**
3p	νται	ντο	**θησαν**

† Aorist passive voice uses active endings.

20.1.7 Aorist Passive Tense Stem (A.P. Stem)

This stem is used to form verbs into the aorist passive. The stem was first introduced in chapter 16 because it is also used to form the passive voice of the future tense.

For some verbs, the aorist passive stem is identical to the present tense stem. This means the dictionary form of these verbs and, therefore, their meaning is easy to identify. These kinds of verbs do not require extra memorization. Common examples are shown in the following table.

Examples where extra memorization of root or aorist passive stem is unnecessary

Present Form	Root	A.P. Stem	Aorist Passive (1s)	Translation
λύω	λυ*	λυ-	ἐλύθην	I was untied
φοβέομαι	φοβε*	φοβε-	ἐφοβήθην†	I was afraid††
πορεύομαι	πορευ*	πορευ-	ἐπορεύθην	I went††
γεννάω	γενα*	γενα-	ἐγεννήθην†	I was born††
φανερόω	φανερο*	φανερο-	ἐφανερώθην†	I was seen
ἀνοίγω	ἀνα+οιγ*	ἀνοιγ-	ἀνεώχθην†††	I was opened

† Contract vowels lengthen because of the tense marker (α→η; ε→η; ο→ω).
†† The verb is deponent and, therefore, translated with active voice.
††† Some final stem consonants change to a similar sounding one.

For other verbs, the aorist passive tense stem is not identical to the present tense stem. This means their dictionary form is not as easy to identify. However, the aorist passive tense stem of these verbs is identical or similar to the root. These roots should be memorized. Common examples are shown in the following table.

Examples where the root should be memorized

Present Form	Root	A.P. Stem	Aorist Passive (1s)	Translation
γίνομαι	**γεν***	γεν-	ἐγενήθην†	I was††
δίδωμι	**δο***	δο-	ἐδόθην	I was given
ὁράω	**ὁρα***	ὀπ-	ὤφθην†††	I was seen
ἐγείρω	**ἐγερ***	ἐγερ-	ἠγέρθην	I was raised
εὑρίσκω	**εὑρ***	εὑρ-	εὑρέθην†	I was found
χαίρω	**χαρ***	χαρ-	ἐχάρην††	I rejoiced
βαπτίζω	**βαπτιδ***	βαπτιδ-	ἐβαπτίσθην†††	I was baptized
συνάγω	**συν+ἀγ***	συναγ-	συνήχθην†††	I was gathered

† A connecting vowel is added to these verbs.
†† The verb is deponent and, therefore, translated with active voice.
††† Some final stem consonants change to a similar sounding one.

For a third group of verbs, the aorist passive tense stem is not identical to the present tense stem or root. This means their dictionary form is harder to identify. Thus, the aorist passive form (1s) should be memorized. An example is shown in the following table.

Examples where the aorist passive form (1s) should be memorized

Present Form	Root	A.P. Stem	A.P. Form (1s)	Translation
ἀποκρίνομαι	ἀπο+κριν*	ἀποκρι-	**ἀπεκρίθην**	I answered†
καλέω	καλε*	κλη-	**ἐκλήθην**	I was called
λέγω	λεγ*	ἐρρε-	**ἐρρέθην**	I was spoken
βάλλω	βαλ*	βλη-	**ἐβλήθην**	I was cast
προσφέρω	προσ+φερ*	προσενεγ-	**προσηνέχθην**††	I was sacrificed
φέρω	φερ*	ἐνεγ-	**ἠνέχθην**††	I was brought

† The verb is deponent and, therefore, translated with active voice.
†† Some final stem consonants change to a similar sounding one.

20.2 OMEGA VERBS WITH θη MARKER: AORIST PASSIVE INDICATIVE

Memorize these forms of λύω.

Pronoun	Augment	Stem	T.M.	Ending	Form	Translation
Singular						
ἐγώ	ἐ	λυ-	θη	ν	**ἐλύθην**	I was untied
σύ				ς	**ἐλύθης**	you were untied
αὐτός, ή, ό				-	**ἐλύθη**	he/she/it was untied
Plural						
ἡμεῖς	ἐ	λυ-	θη	μεν	**ἐλύθημεν**	we were untied
ὑμεῖς				τε	**ἐλύθητε**	you (pl) were untied
αὐτοί, αί, ά				σαν	**ἐλύθησαν**	they were untied

20.3 MI VERBS: AORIST PASSIVE INDICATIVE

Mi verbs use the root (δο*) instead of the present tense stem (διδο-) to form the aorist tense. Memorization of these forms is not necessary.

Pronoun	Dictionary Form (Uses Present Tense Stem)				
	λύω	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Aorist Passive Tense Stem				
	λυ-	δο-	στα-	θε-	ἀπο+ἐ-
Singular					
ἐγώ	ἐλύθην	ἐδό**θην**	-	ἐτέ**θην**	-
σύ	ἐλύθης	-	-	-	-
αὐτός, ή, ό	ἐλύθη	ἐδό**θη**	ἐστά**θη**	ἐτέ**θη**	-
Plural					
ἡμεῖς	ἐλύθημεν	-	-	-	-
ὑμεῖς	ἐλύθητε	ἐδό**θητε**	-	-	-
αὐτοί, αί, ά	ἐλύθησαν	ἐδό**θησαν**	ἐστά**θησαν**	ἐτέ**θησαν**	ἀφέ**θησαν**

20.4 CONTRACT VERBS: AORIST PASSIVE INDICATIVE

The only difference between these forms and those of 20.2 is that the contract vowel lengthens upon adding the aorist passive marker (θη). Memorization of these forms is not necessary.

Pronoun	**λύω**	**ποιέω**	**γεννάω**	**πληρόω**
Singular				
ἐγώ	ἐλύθην	ἐποιή**θην**	ἐγεννή**θην**	ἐπληρώ**θην**
σύ	ἐλύθης	ἐποιή**θης**	ἐγεννή**θης**	ἐπληρώ**θης**
αὐτός, ή, ό	ἐλύθη	ἐποιή**θη**	ἐγεννή**θη**	ἐπληρώ**θη**
Plural				
ἡμεῖς	ἐλύθημεν	ἐποιή**θημεν**	ἐγεννή**θημεν**	ἐπληρώ**θημεν**
ὑμεῖς	ἐλύθητε	ἐποιή**θητε**	-	ἐπληρώ**θητε**
αὐτοί, αί, ά	ἐλύθησαν	ἐποιή**θησαν**	ἐγεννή**θησαν**	ἐπληρώ**θησαν**

20.5 OMEGA VERBS WITH η MARKER: AORIST PASSIVE INDICATIVE

Memorization of these forms is not necessary.

Pronoun	**Aug. Stem**	**T.M.**	**Ending**	**Form**	**Translation**
Singular					
ἐγώ	ἀπεσταλ-	η	ν	ἀπεστάλ**ην**	I was sent
σύ			ς	ἀπεστάλ**ης**	you were sent
αὐτός, ή, ό			-	ἀπεστάλ**η**	he/she/it sent
Plural					
ἡμεῖς	ἀπεσταλ-	η	μεν	ἀπεστάλ**ημεν**	we were sent
ὑμεῖς			τε	ἀπεστάλ**ητε**	you (pl) were sent
αὐτοί, αί, ά			σαν	ἀπεστάλ**ησαν**	they were sent

20.6 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. **Ὤφθη** δὲ αὐτῷ ἄγγελος κυρίου, ἑστὼς (standing) ἐκ δεξιῶν τοῦ θυσιαστηρίου (of the altar)… (ΚΑΤΑ ΛΟΥΚΑΝ 1:11)

2. Καὶ … ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς (who stands) ἐνώπιον τοῦ θεοῦ· καὶ **ἀπεστάλην** λαλῆσαι (to speak) πρός σε…

3. Ἐν δὲ τῷ μηνὶ (month) τῷ ἕκτῳ (sixth) **ἀπεστάλη** ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρέτ… (ΚΑΤΑ ΛΟΥΚΑΝ 1:26)

4. **Ἀνεῴχθη** δὲ τὸ στόμα αὐτοῦ παραχρῆμα (immediately) καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν (praising) τὸν θεόν.

5. Καὶ ἰδού, ἄγγελος κυρίου ἐπέστη (appeared) αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν (surrounded) αὐτούς· καὶ **ἐφοβήθησαν** φόβον μέγαν. (ΚΑΤΑ ΛΟΥΚΑΝ 2:9)

6. …καὶ **ἐκλήθη** τὸ ὄνομα αὐτοῦ Ἰησοῦς…

7. Καὶ **ἀπεκρίθη** Ἰησοῦς πρὸς αὐτόν … Γέγραπται (it has been written) ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ⌜ ἄνθρωπος, ⌝ ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ. (ΚΑΤΑ ΛΟΥΚΑΝ 4:4)

8. Ἔλαβεν δὲ φόβος πάντας, καὶ **ἐδόξαζον** τὸν θεόν, λέγοντες (saying) ὅτι Προφήτης μέγας ἐγήγερται (has been raised) ἐν ἡμῖν…

9. …πρός τούς μαθητάς εἶπεν πάντα μοι **παρεδόθη** ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱὸς… (ΚΑΤΑ ΛΟΥΚΑΝ 10:22)

10. Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν (to lay) ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ **ἐφοβήθησαν**· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπεν.

11. **Ἠγέρθη** ὁ κύριος … καὶ ὤφθη Σίμωνι. (ΚΑΤΑ ΛΟΥΚΑΝ 24:34)

12. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (to become), τοῖς πιστεύουσιν (to those who believe) εἰς τὸ ὄνομα αὐτοῦ· οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ **ἐγεννήθησαν**.

13. Ὅτι ὁ νόμος διὰ Μωσέως **ἐδόθη**, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:17)

14. Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ῥαββί, σὺ **εἶ** ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω (under) τῆς συκῆς (the fig tree), πιστεύεις;

15. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος (wedding) ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· **ἐκλήθη** δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον (wedding). (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:1-2)

16. **Ἀπεκρίθησαν** οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε (Destroy) τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

17. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν (remembered) οἱ **μαθηταὶ** αὐτοῦ ὅτι τοῦτο ἔλεγεν· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ Πάσχα (Passover), … πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ… (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:22-23)

18. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι (to be); Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ, καὶ ταῦτα οὐ **γινώσκεις**; Ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν (we know) λαλοῦμεν…

19. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς (well) εἶπας ὅτι Ἄνδρα οὐκ ἔχω· πέντε (five) γὰρ ἄνδρας **ἔσχες**, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:17-18)

20. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι **ἐφάγετε** ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε (were satisfied).

21. Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε **ζητεῖ** ἀποκτεῖναι (to kill); Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε (you marvel). (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:20-21)

22. **Ἀπεκρίθησαν** οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς (well) λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σύ, καὶ δαιμόνιον ἔχεις; Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ (I honor) τὸν πατέρα μου…

23. Ἄλλοι **ἔλεγον** ὅτι Οὗτός ἐστιν· ἄλλοι δὲ ὅτι Ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι. Ἔλεγον οὖν αὐτῷ, Πῶς ⌜ἀνεῴχθησάν⌝ σου οἱ ὀφθαλμοί; (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:9-10)

24. καὶ ἠρώτησαν αὐτοὺς λέγοντες (saying), Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς **ἐγεννήθη**; Πῶς οὖν ἄρτι βλέπει; Ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς (parents) αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν (we do … know)· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἴδαμεν (we do … know)·

25. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ **ἐξέβαλον** αὐτὸν ἔξω. Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν (they found *and*) αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:34-35)

26. Ὅτε ἐξῆλθεν, λέγει ὁ Ἰησοῦς, Νῦν **ἐδοξάσθη** ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ. Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

27. Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν **πολὺν** φέρητε (you might bear)· καὶ γενήσεσθε (you might become) ἐμοὶ μαθηταί. (ΚΑΤΑ ΙΩΑΝΝΗΝ 15:8)

28. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει (he ought) ἀποθανεῖν (to die), ὅτι **ἑαυτὸν** υἱὸν θεοῦ ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη…

29. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν **βασιλέα** ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. (ΚΑΤΑ ΙΩΑΝΝΗΝ 19:15)

30. **Παρέστησαν** οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ·

31. Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε (listen). Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 7:2)

32. Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος (while passing through) εὐηγγελίζετο τὰς πόλεις πάσας…

33. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν (to go) ἕως Ἀντιοχείας· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 11:22)

34. …πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι (to hear) τὸν λόγον τοῦ θεοῦ.

35. Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν (to see) περὶ τοῦ λόγου τούτου. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 15:6)

36. Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν (having passed through) τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι (to go) εἰς Ἱερουσαλήμ…

37. Ἄνδρες ἀδελφοί, ἐγὼ … παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 28:17)

38. Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη (it was credited) αὐτῷ· ἀλλὰ καὶ δι' ἡμᾶς…

39. ...ὃς παρεδόθη διὰ τὰ παραπτώματα (transgressions) ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν (justification) ἡμῶν. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4:25)

40. …ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός…

41. ἐγὼ δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωήν, αὕτη εἰς θάνατον· (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 7:9-10)

42. Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη (which is seen) οὐκ ἔστιν ἐλπίς·

43. Πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν (fellowship) τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. (1 ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 1:9)

44. Μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; Εὐχαριστῶ (I give thanks) τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· ἵνα μή τις εἴπῃ (might … say) ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον·

45. Καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες (Greeks), εἴτε δοῦλοι εἴτε ἐλεύθεροι (free)· (1 ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 12:13)

46. Εἰ δέ, ζητοῦντες (seeking) δικαιωθῆναι (to be justified) ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος;

47. Τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ. Οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός. (ΠΡΟΣ ΓΑΛΑΤΑΣ 3:16)

48. Ἐμοὶ τῷ ἐλαχιστοτέρῳ (the least) πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη…

49. Ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· εἷς κύριος, μία πίστις, ἓν βάπτισμα, εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ἡμῖν. Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις… (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 4:4)

50. Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε (did not learn) τὸν Χριστόν, εἴγε (if indeed) αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ·

51. ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ (full assurance) πολλῇ… (ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α 1:5)

52. …θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη (was justified) ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη (was preached) ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ…

53. Καὶ ἐπληρώθη ἡ γραφὴ …, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη (it was credited) αὐτῷ εἰς δικαιοσύνην, καὶ φίλος (friend) θεοῦ ἐκλήθη. (ΙΑΚΩΒΟΥ 2:23)

54. Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς (you dwell), ὅπου ὁ θρόνος τοῦ Σατανᾶ· … καὶ οὐκ ἠρνήσω (you did … deny) τὴν πίστιν μου ἐν ταῖς ἡμέραις ⌜ἐν αἷς⌝ Ἀντίπας … ὃς ἀπεκτάνθη…

55. …οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι (to open) τὸ βιβλίον, οὔτε βλέπειν (to understand) αὐτό. (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 5:4)

56. …καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

57. Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις (plagues), οὐ μετενόησαν (did … repent) ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν… (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 9:20)

58. Καὶ ⌜ἠνοίγη⌝ ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς (ark) τῆς διαθήκης ⌜τοῦ κυρίου⌝ ἐν τῷ ναῷ αὐτοῦ·

59. …οὐδὲ τόπος εὑρέθη αὐτῷ ἔτι ἐν τῷ οὐρανῷ. Καὶ ἐβλήθη ὁ δράκων (the dragon) ὁ μέγας… (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 12:8-9)

60. …καὶ ἐδόθη αὐτῷ ἐξουσία πόλεμον (war) ποιῆσαι (to make)…

61. Καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς … ἐνώπιον τοῦ θρόνου, καὶ βιβλία (books)⌜ ἠνεῴχθησαν· ⌝καὶ ἄλλο βιβλίον (book) ἠνεῴχθη, ὅ ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ … κατὰ τὰ ἔργα αὐτῶν. Καὶ ἔδωκεν ἡ θάλασσα τοὺς⌜ νεκροὺς τοὺς ἐν αὐτῇ, ⌝καὶ ὁ Θάνατος καὶ ὁ Ἅδης (Hades) ἔδωκαν τοὺς⌜ νεκροὺς τοὺς ἐν αὐτοῖς· ⌝καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 20:12-13)

62. καὶ εἴ τις οὐχ εὑρέθη ἐν⌜ τῷ βιβλίῳ ⌝(book) τῆς ζωῆς … ἐβλήθη εἰς τὴν λίμνην (lake) τοῦ πυρός.

63. Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος (who is called) Χριστός. Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες (fourteen)· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 1:16-17)

64. …ὁ Ἰησοῦς ἀνέβη εὐθὺς (immediately) ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον (descending)…

65. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις (to the ancients), Οὐ φονεύσεις (you shall … murder)· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:21)

66. Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον (neighbor) σου…

67. Ὁ δὲ Ἰησοῦς … εἶπεν, … θύγατερ (daughter)· ἡ πίστις σου σέσωκέν (has healed) σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:22)

68. …ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία (pleasing) ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει (knows) τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει (knows), εἰ μὴ ὁ υἱός…

69. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν (after departing) ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο (sat) παρὰ τὴν θάλασσαν. Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:1-2)

70. Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης … τὴν ἀκοὴν (report) Ἰησοῦ, καὶ εἶπεν τοῖς παισὶν (servants) αὐτοῦ, Οὗτός ἐστιν Ἰωάννης …· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν…

20.7 VOCABULARY

Verbs

1. **δικαιόω** — I justify, declare righteous — Rom 3:24
   δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι
   being justified freely by His grace

2. **διώκω** — I seek, pursue — Acts 9:4
   Σαούλ, Σαούλ, τί με **διώκεις**;
   Saul, Saul, why are you **persecuting** me?

3. **ἐγγίζω** — I draw near — Acts 9:3
   ἐγένετο αὐτὸν **ἐγγίζειν** τῇ Δαμασκῷ·
   it happened that while he **was drawing near** to Damascus

4. **ἐπιγινώσκω** — I know, understand — Matt 11:27
   οὐδεὶς **ἐπιγινώσκει** τὸν υἱόν, εἰ μὴ ὁ πατήρ·
   no one **knows** the Son except the Father

5. **ἑτοιμάζω** — I prepare — Luke 3:4
   Ἑτοιμάσατε τὴν ὁδὸν κυρίου·
   Prepare the way of the Lord

6. **εὐχαριστέω** — I give thanks — 1 Cor 1:4
   Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν
   I give thanks to my God always for you

7. **εὐλογέω** — I bless — Eph 1:3
   ὁ **εὐλογήσας** ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
   He who blessed us with every spiritual blessing

8. **θαυμάζω** — I marvel, wonder — Gal 1:6
   Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς
   I marvel that so quickly you turn from Him who called you

9. **κλαίω** — I cry out, weep
   a. Ῥαχὴλ **κλαίουσα** τὰ τέκνα αὐτῆς — Matt 2:18
      Rachel **weeping** for her children
   b. ἐξελθὼν ἔξω **ἔκλαυσεν** πικρῶς. — Matt 26:75
      after leaving **he wept** bitterly

10. **λογίζομαι** — I consider, account — Rom 4:5
    λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.
    his faith **is accounted** as righteousness

11. **μισέω** I hate John 3:20
    Πᾶς γὰρ ὁ φαῦλα πράσσων **μισεῖ** τὸ φῶς
    for everyone practicing evil **hates** the light

12. **οἰκοδομέω** I build Mark 14:58
    ἄλλον ἀχειροποίητον οἰκοδομήσω.
    I will build another not made with hands

13. **παραγίνομαι** I arrive Acts 24:24
    Μετὰ δὲ ἡμέρας τινάς, **παραγενόμενος** ὁ Φῆλιξ
    After some days Felix **having arrived**

14. **πάσκω** I suffer
    a. εἴτε **πάσχει** ἓν μέλος, συμπάσχει πάντα τὰ μέλη· 1 Cor 12:26
       if one member **suffers**, all members suffer with it
    b. Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ **παθεῖν** Luke 9:22
       It is necessary for the Son of Man **to suffer** many things

Noun

15. **τὸ μνημεῖον**, ου tomb Luke 11:47
    ὅτι οἰκοδομεῖτε τὰ **μνημεῖα** τῶν προφητῶν
    because you build the **tombs** of the prophets

Adjectives

16. **ἱκανός, ή, όν** sufficient, competent 2 Tim 2:2
    οἵτινες **ἱκανοὶ** ἔσονται καὶ ἑτέρους διδάξαι.
    who will be **competent** to teach others

Conjunctions

17. **μηδέ** and not, not even, nor Mark 12:24
    μὴ εἰδότες τὰς γραφάς, **μηδὲ** τὴν δύναμιν τοῦ θεοῦ
    neither knowing the Scriptures **nor** the power of God

18. **ὅπως** so that 2 Cor 8:14
    ὅπως γένηται ἰσότης
    so that there might be equality

Adverbs

19. **εὐθύς** immediately John 13:30
    Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, **εὐθέως** ἐξῆλθεν·
    Therefore, after taking the bread, he departed **immediately**.

20. **ἤδη** already Luke 21:30
    γινώσκετε ὅτι **ἤδη** ἐγγὺς τὸ θέρος ἐστίν.
    you know that summer is **already** near

21 PERFECT INDICATIVE VERBS

21.1 GRAMMAR

21.1.1 Perfect Tense

As mentioned in 3.2.2, tense conveys **how** the action (or state) is described by the speaker/writer and **when** that action occurs in reference to the time of the speaker/writer. In terms of how, the perfect tense presents an action in summary form but also with continuing results. In terms of when, the perfect tense presents an action as occurring in the past but whose results continue into the present, both time references being from the perspective of the speaker/writer. The following chart compares these features with other tenses already studied.

Tense	Example	How Action Presented	When†
Present	He runs.	In progress or continuing	Present
Future	He will run.	In summary form	Future
Imperfect	He was running.	In progress or continuing	Past
Aorist	He ran.	In summary form	Past
Perfect	**He has run.**	**In summary form with continuing results**	**Past with present results**

† The time is with respect to the speaker or writer.

The above explanation is a simplification for the purposes of beginning Greek. Other possibilities and variations exist depending on the specific context.

21.1.2 Voice

The following table provides examples of the active and passive voice for various tenses. Middle voice is not included because it is frequently translated as active.

Tense	Active Voice	Passive Voice
Present	God loves John.	John is loved by God.
Future	God will love John.	John will be loved by God.
Imperfect	God was loving John.	John was being loved by God.
Aorist	God loved John.	John was loved by God.
Perfect	**God has loved John.**	**John has been loved by God.†**

† Because the main focus in the Greek perfect tense is on the result or state, the perfect in English may not always be the best translation. Often the best translation may be an English present (John has been loved by God).

21.1.3 Overview of the Perfect Active Indicative Parts

λέλυκα

λε	λυ	κα	-
Reduplication	**Perfect Active Tense Stem**	**Perfect Tense Marker**	**Active Ending (1s)**

Root: λυ*

21.1.4 Overview of the Perfect Middle/Passive Indicative Parts

λέλυμαι

λε	λυ	μαι
Reduplication	**Perfect Passive Tense Stem**	**Middle/Passive Ending (1s)**

Root: λυ*

21.1.5 Reduplication

Verbs in the perfect tense have an identifying feature called "reduplication." Reduplication occurs on perfect tense verbs of any mood.[1] It usually involves one of three changes to the verb's form. If the basic verb begins with…

1. a single consonant, the consonant is doubled and epsilon (ε) is inserted between them.
2. multiple consonants, epsilon (ε) is added to the beginning of the stem.
3. a vowel, that vowel is lengthened according to the patterns for the augment.

In instances 2 and 3, the reduplication looks identical to the augment. You will have to use other clues such as the tense marker, verbal endings, and context to determine whether the marker is an augment or reduplication. Examples for all three groups are shown in the following table.

[1] This is one way the reduplication is different from the augment. The augment only appears on imperfect and aorist verbs in the **indicative** mood. Reduplication appears on perfect tense verbs of any mood, be it indicative, subjunctive, or imperative. It also occurs on participles and infinitives.

Group	Dictionary Form	Perfect Active Stem	Reduplication
Reduplication is duplication of initial consonant plus epsilon (ε).			
1.	λύω	λυ-	**λε**λυ-
	γράφω	γραπ-	**γε**γραπ-
	γεννάω	γενν-	**γε**γεννα-
	λαλέω	λαλε-	**λε**λαλε-
	πληρόω	πληρο-	**πε**πληρο-
	δίδωμι	δο-	**δε**δο-
	παραδίδωμι	παρα+δο-	παρα**δε**δο-†
Reduplication is epsilon (ε).			
2.	γινώσκω	γνω-	**ἐ**γνω-
	σταυρόω	σταυ-	**ἐ**σταυρο-
	ἀποστέλλω	ἀπο+σταλ-	ἀπε**σ**ταλ-†
Reduplication is lengthening of the initial stem vowel.			
3.	ἀκολουθέω	ἀκολουθε-	**ἠ**κολουθε-
	ἐγγίζω	ἐγγιδ-	**ἠ**γγιδ-
	συνάγω	συν+αγ-††	συν**η**γ-†

† Verbs with a prefixed preposition have the reduplication between the preposition and basic verb.

†† This is the perfect passive stem of συνάγω. The perfect active form, which does not have gamma (γ), does not occur in the New Testament.

21.1.6 Tense Marker

The perfect active tense marker for many verbs is kappa-alpha (κα). Other verbs simply use alpha (α). The perfect middle/passive does not use a tense marker. This completes the tense marker table for indicative verb.

Tense	Active	Middle	Passive
Present	-	-	-
Future	σ†	σ	θησ††
Imperfect	-	-	-
2nd Aorist	-	-	θη††††
1st Aorist	σα	σα	
	α (liquid verbs)	α (liquid verbs)	
	κα (mi verbs)†††	-	
Perfect	κα‡	-	-

† Liquid verbs use εσ for this marker.

†† Some verbs use ησ for this marker.

††† Some mi verbs such as ἵστημι use σα for this marker.

†††† Some verbs use η for this marker.

‡ Some verbs use α for this marker.

21.1.7 Chart of Endings: Perfect Indicative Emphasized

Since the perfect is not an augmented tense, its uses primary endings.

P/N	Primary		Secondary
	Separated	Combined†	Separated
Active			
1s	-	**κα**	ν
2s	ς	**κας**	ς
3s	ι	**κε(ν)**	(ν)
1p	μεν	**καμεν**	μεν
2p	τε	**κατε**	τε
3p	νσι(ν)	**κασιν**	ν
Middle/Passive			
1s	μαι	**μαι**	μην
2s	σαι	**σαι**	σο
3s	ται	**ται**	το
1p	μεθα	**μεθα**	μεθα
2p	σθε	**σθε**	σθε
3p	νται	**νται**	ντο

† Some verbs use alpha (α) as the perfect active tense marker.

21.1.8 Perfect Active Tense Stem (P.A. Stem)

This stem is used to form verbs into the perfect active. For some verbs, the perfect active tense stem is identical to the present tense stem. This means the dictionary form of these verbs and, therefore, their meaning is easy to identify. These kinds of verbs do not require extra memorization. Common examples are shown in the following table.

Examples where extra memorization of root or perfect active stem is unnecessary

Present Form	Root	P.A. Stem	Perfect Form (1s)	Translation
λύω	λυ*	λυ-	λέλυκα	I have untied
οἶδα†	-	-	οἶδα	I know
ὁράω	ὁρα*	ὁρα-	ἑώρακα††	I have seen
λαλέω	λαλε*	λαλε-	λελάληκα†††	I have spoken
ποιέω	ποιε*	ποιε-	πεποίηκα†††	I have done

† οἶδα is perfect tense but translated as a present tense. As a second perfect, it uses alpha (α) as the tense marker. Learn the dictionary form.
†† ὁράω experiences double reduplication (lengthening of ο→ω and ε added).
††† Contract vowel lengthens because of the tense marker (α→η; ε→η; ο→ω).

For other verbs, the perfect active tense stem is not identical to the present tense stem. This means their dictionary form is not as easy to identify. However, the perfect tense stem of these verbs is identical or similar to the root. These roots should be memorized. Common examples are shown in the following table.

Examples where the root should be memorized

Present Form	Root	P.A. Stem	Perfect Form (1s)	Translation
δίδωμι	**δο***	δο-	δέδωκα	I have given
ἵστημι	**στα***	στα-	ἕστηκα	I stand†
γίνωσκω	**γνω***	γνω-	ἔγνωκα	I have known
ἐγγίζω	**ἐγγιδ***	ἐγγιδ-	ἤγγικα	I have drawn near
ἀποστέλλω	**ἀπο+στελ***	ἀποστελ-	ἀπέσταλκα	I have sent
† ἵστημι often occurs in the perfect but is translated with the present tense.				

For a third group of verbs, the perfect active tense stem is not identical to the present tense stem or root. This means their dictionary form is harder to identify. Thus, the perfect active form (1s) should be memorized. Common examples are shown in the following table.

Examples where the perfect active form (1s) should be memorized

Present Form	Root	P.A. Stem	Perfect Form (1s)	Translation
γίνομαι	γεν*	γεν-	**γέγονα**†	I have become
ἔρχομαι	ἐρχ*	ἐλευθ-	**ἐλήλυθα**†	I have come
λέγω	λεγ*	ἐρ-	**εἴρηκα**	I have said
λαμβάνω	λαβ*	λαβ-	**εἴληφα**†	I have received
πείθω	πειθ*	πειθ-	**πέποιθα**†	I have convinced
† These verbs are second perfects. Alpha (α) is the tense marker.				

21.1.9 Perfect Passive Tense Stem (P.P. Stem)

This stem is used to form verbs into the perfect middle/passive. For some verbs, the perfect passive tense stem is identical to the present tense stem. This means the dictionary form of these verbs and, therefore, their meaning is easy to identify. These kinds of verbs do not require extra memorization. Common examples are shown in the following table. Third person singular (3s) forms are provided because they are by far the most common for this tense and voice.

Examples where extra memorization of root or perfect passive stem is unnecessary

Present Form	Root	P.P. Stem	Perfect Form (3s)	Translation
λύω	λυ*	λυ-	λέλυται	he/she/it has been untied
γράφω	γραφ*	γραφ-	γέγραπται	it has been written†
πληρόω††	πληρο*	πληρο-	πεπλήρωται	it has been fulfilled†
† Neuter translation fits best in most New Testament contexts as does the English present "it is written" or "it is fulfilled". †† Contract vowel lengthens upon adding ending (α→η; ε→η; ο→ω).				

For other verbs, the perfect passive tense stem is not identical to the present tense stem. This means their dictionary form is not as easy to identify. However, the perfect tense stem of these verbs is identical or similar to the root. These roots should be memorized. Common examples are shown in the following table.

Examples where the root should be memorized

Present Form	Root	P.P. Stem	Perfect Form (3s)	Translation
δίδωμι	**δο***	δο-	δέδοται	he/she/it has been given
ἀφίημι	**ἀπο+ἐ***	ἀφε-	ἀφέωνται	he/she/it has been forgiven

For a third group of verbs, the perfect passive tense stem is not identical to the present tense stem or root. This means their dictionary form is harder to identify. Thus, the perfect passive form (3s) should be memorized. An example is shown in the following table.

Example where the perfect passive form (3s) should be memorized

Present Form	Root	P.P. Stem	Perfect Form (3s)	Translation
ἐγείρω	ἐγερ*	ἐγερ-	**ἐγήγερται**†	he has been raised
† ἐγείρω experiences double reduplication.				

21.2 OMEGA VERBS: PERFECT INDICATIVE (ALL VOICES)

Memorize these forms of λύω.

21.2.1 Perfect Active Indicative Pattern of λύω

Pronoun	Redup.	Stem	T.M.	Ending	Form	Translation
Singular						
ἐγώ	λε	λυ-	κα	-	**λέλυκα**	I have untied
σύ				ς	**λέλυκας**	you have untied
αὐτός, ή, ό				ν	**λέλυκε(ν)**	he/she/it has untied
Plural						
ἡμεῖς	λε	λυ-	κα	μεν	**λελύκαμεν**	we have untied
ὑμεῖς				τε	**λελύκατε**	you (pl) have untied
αὐτοί, αί, ά				σιν	**λελύκασιν**	they have untied

21.2.2 Perfect Middle/Passive Indicative Pattern of λύω

Pronoun	Redup.	Stem	Ending	Form	Translation
Singular					
ἐγώ	λε	λυ-	μαι	**λέλυμαι**	I have been untied
σύ			σαι	**λέλυσαι**	you have been untied
αὐτός, ή, ό			ται	**λέλυται**	he/she/it has been untied
Plural					
ἡμεῖς	λε	λυ-	μεθα	**λελύμεθα**	we have been untied
ὑμεῖς			σθε	**λέλυσθε**	you (pl) have been untied
αὐτοί, αί, ά			νται	**λέλυνται**	they have been untied

21.3 MI VERBS: PERFECT INDICATIVE (ALL VOICES)

Memorization of these forms is not necessary.

21.3.1 Perfect Active Indicative Pattern of Mi Verbs

Students sometimes confuse the perfect and aorist tense of mi verbs because the tense marker is often the same (κα).[2] It is helpful to remember that the perfect tense will have the duplication with epsilon (**δέ**δωκα, **ἕ**στηκα, **τέ**θεικα), and the aorist will have the augment (**ἔ**δωκα, **ἔ**στην, **ἔ**θηκα).

Pronoun	**Dictionary Form (Uses Present Tense Stem)**				
	λύω	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Perfect Active Stem				
	λυ*	δο*	στα*	θε*	ἀπο+ἑ*
Singular					
ἐγώ	λέλυκα	**δέ**δω**κα**	**ἕ**στη**κα**	**τέ**θει**κα**	-
σύ	λέλυκας	**δέ**δω**κας**	**ἕ**στη**κας**	-	-
αὐτός, ή, ό	λέλυκεν	**δέ**δω**κε(ν)**	**ἕ**στη**κε(ν)**	-	-
Plural					
ἡμεῖς	λελύκαμεν	-	ἑστή**καμεν**	-	-
ὑμεῖς	λελύκατε	-	ἑστή**κατε**	τεθεί**κατε**	-
αὐτοί, αί, ά	λελύκασιν	-	ἑστή**κασιν**	-	-

21.3.2 Perfect Middle/Passive Indicative Pattern of Mi Verbs

Pronoun	**Dictionary Form (Uses Present Tense Stem)**				
	λύω	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Perfect Passive Stem				
	λυ*	δο*	στα*	θε*	ἀπο+ἑ*
Singular					
ἐγώ	λέλυμαι	-	-	-	-
σύ	λέλυσαι	-	-	-	-
αὐτός, ή, ό	λέλυται	**δέ**δο**ται**	-	**τέ**θει**ται**	-
Plural					
ἡμεῖς	λελύμεθα	-	-	-	-
ὑμεῖς	λέλυσθε	-	-	-	-
αὐτοί, αί, ά	λέλυνται	-	-	-	ἀφέω**νται**

[2] The tense marker for perfect active mi verbs is always kappa-alpha (κα). For aorist mi verbs, it is often kappa-alpha (κα) and sometimes sigma-alpha (σα).

21.4 CONTRACT VERBS: PERFECT INDICATIVE (ALL VOICES)

Memorization of these forms is not necessary.

21.4.1 Perfect Active Patterns of Contract Verbs

Pronoun	**λύω**	**ποιέω**	**γεννάω**	**πληρόω**
Singular				
ἐγώ	λέλυκα	**πε**ποίη**κα**	**γε**γέννη**κα**	-
σύ	λέλυκας	**πε**ποίη**κας**	**γε**γέννη**κας**	-
αὐτός, ή, ό	λέλυκε(ν)	**πε**ποίη**κε(ν)**	**γε**γέννη**κε(ν)**	**πε**πλήρω**κε(ν)**
Plural				
ἡμεῖς	λελύκαμεν	**πε**ποιή**καμεν**	**γε**γεννή**καμεν**	-
ὑμεῖς	λελύκατε	**πε**ποιή**κατε**	**γε**γεννή**κατε**	**πε**πληρώ**κατε**
αὐτοί, αί, ά	λελύκασιν	**πε**ποίη**καν**	**γε**γεννή**κασιν**	-

21.4.2 Perfect Middle/Passive Pattern of Contract Verbs

Pronoun	**λύω**	**ποιέω**	**γεννάω**	**πληρόω**
Singular				
ἐγώ	λέλυμαι	**πε**ποίη**μαι**	**γε**γέννη**μαι**	-
σύ	λέλυσαι	**πε**ποίη**σαι**	-	-
αὐτός, ή, ό	λέλυται	**πε**ποίη**ται**	**γε**γέννη**ται**	**πε**πλήρω**κεν**
Plural				
ἡμεῖς	λελύμεθα	**πε**ποίη**σθε**	**γε**γεννή**μεθα**	-
ὑμεῖς	λέλυσθε	-	**γε**γέννη**σθε**	**πε**πληρώ**κατε**
αὐτοί, αί, ά	λέλυνται	**πε**ποίη**νται**	-	-

21.5 SECOND PERFECT OF οἶδα AND γίνομαι

Second perfects use alpha (α) as the tense marker instead of kappa-alpha (κα).

21.5.1 Perfect Active Forms of οἶδα

The verb οἶδα is the most common perfect tense verb in the New Testament. Although the form is perfect, it is translated as a present tense. Other second perfect verbs should normally be translated as a regular perfect.

Pronoun	Form	Translation
Singular		
ἐγώ	οἶδα	I know
σύ	οἶδας	you know
αὐτός, ή, ό	οἶδε(ν)	he/she/it knows
Plural		
ἡμεῖς	οἴδαμεν	we know
ὑμεῖς	οἴδατε	you (pl) know
αὐτοί, αί, ά	οἴδασιν	they know

21.5.2 Perfect Active Forms of γίνομαι

Pronoun	Form	Translation
Singular		
ἐγώ	γέγον**α**	I have been, have become
σύ	γέγον**ας**	you have been, have become
αὐτός, ή, ό	γέγον**ε(ν)**	he/she/it has been, has become
Plural		
ἡμεῖς	γεγόν**αμεν**	we have been, have become
ὑμεῖς	γεγόν**ατε**	you (pl) have been, have become
αὐτοί, αί, ά	γεγόν**ασιν**	they have been, have become

21.6 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ **κέκραγεν** λέγων (saying)… (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:15)

2. Θεὸν οὐδεὶς **ἑώρακεν** πώποτε (ever)·

3. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων (saying), Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν **ἕστηκεν** ὃν ὑμεῖς οὐκ οἴδατε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:26)

4. Κἀγὼ (and I) ἑώρακα, καὶ **μεμαρτύρηκα** ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

5. Εὑρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψεν Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται **εὑρήκαμεν**, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:45)

6. οὗτος ἦλθεν πρὸς ⌜αὐτὸν⌝ νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἴδαμεν ὅτι ἀπὸ θεοῦ **ἐλήλυθας** διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν (to do) ἃ σὺ ποιεῖς…

7. ὁ δὲ μὴ πιστεύων (he who does … believe) ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ **ὄνομα** τοῦ μονογενοῦς (only begotten) υἱοῦ τοῦ θεοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:18)

8. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ **ἠγάπησαν** οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

9. Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν (across) τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ **πάντες** ἔρχονται πρὸς αὐτόν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:26)

10. Ὁ πατὴρ ἀγαπᾷ τὸν **υἱόν**, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

11. αὐτοὶ γὰρ **ἀκηκόαμεν**, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς (truly) ὁ σωτὴρ (the Savior) τοῦ κόσμου, ὁ Χριστός. (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:42)

12. Οὐδὲ γὰρ ὁ πατὴρ κρίνει **οὐδένα**, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ· ἵνα πάντες τιμῶσιν (might honor) τὸν υἱόν, καθὼς τιμῶσιν (they honor) τὸν πατέρα.

13. Ὑμεῖς **ἀπεστάλκατε** πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν (testimony) λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε (might be saved). (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:33-34)

14. τὰ γὰρ ἔργα ἃ **ἔδωκέν** μοι ὁ πατὴρ ἵνα τελειώσω (that I might complete) αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.

15. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ' **ἔγνωκα** ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:41-43)

16. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς **δέδωκεν** ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (true).

17. Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν (to depart); Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; Ῥήματα ζωῆς αἰωνίου ἔχεις. Καὶ ἡμεῖς πεπιστεύκαμεν καὶ **ἐγνώκαμεν** ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (living). (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:67-69)

18. Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; Τί με ζητεῖτε ἀποκτεῖναι (to kill); Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι (to kill); Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἓν ἔργον **ἐποίησα**, καὶ πάντες θαυμάζετε. Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν (circumcision) - οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων…

19. καὶ οἴδατε πόθεν (from where) εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ **ἐλήλυθα**… (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:28)

20. Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι (to kill), ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ (have room) ἐν ὑμῖν. Ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ **πατρὶ** ὑμῶν, ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ⌜ ἐποιεῖτε. ⌝ Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι (to kill), ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.

21. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς **πατὴρ** ὑμῶν ἦν, ἠγαπᾶτε ἂν (makes contingent = you would have loved) ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω (I have come)· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:42)

22. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν **ἐγνώκαμεν** ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ (should keep), οὐ μὴ γεύσηται (he will by no means taste) θανάτου εἰς τὸν αἰῶνα.

23. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα (fifty) ἔτη οὔπω (not even) ἔχεις, καὶ **Ἀβραὰμ** ἑώρακας; (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:57)

24. Ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς (parents) αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς **ἡμῶν**, καὶ ὅτι τυφλὸς ἐγεννήθη·

25. Ἡμεῖς **οἴδαμεν** ὅτι Μωσῃ λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν (from where) ἐστίν. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς… (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:29-30)

26. Ὁ πατήρ μου ὃς **δέδωκέν** μοι, μείζων (greater; from μέγας) πάντων ἐστίν· καὶ οὐδεὶς δύναται ἁρπάζειν (to snatch) ἐκ τῆς χειρὸς τοῦ πατρός μου. Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

27. Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι **ἀναστήσεται** ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:24-25)

28. Λέγει αὐτῷ, Ναί (Yes), κύριε· ἐγὼ **πεπίστευκα**, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ…

29. ἄλλοι **ἔλεγον**, Ἄγγελος αὐτῷ λελάληκεν. Ἀπεκρίθη ⌜ Ἰησοῦς ⌝ καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω (out). (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:29-31)

30. **εἶπεν** αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ κύριος· καὶ καλῶς (rightly) λέγετε, εἰμὶ γάρ.

31. Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν (contingency = would have known)· καὶ ἀπ' ἄρτι γινώσκετε αὐτόν, καὶ ἑωράκατε αὐτόν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:7)

32. Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; Ὁ ἑωρακὼς (He who has seen) ἐμέ, ἑώρακεν τὸν πατέρα·

33. καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ (ΚΑΤΑ ΙΩΑΝΝΗΝ 15:10-11).

34. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἴχον· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

35. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν (lifted up) τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν (glorify) σου τὸν υἱόν… (ΚΑΤΑ ΙΩΑΝΝΗΝ 17:1)

36. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασιν. Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς (truly) ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν·

37. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ ἵνα ἄρῃς (You might take) αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς (You might keep) αὐτοὺς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. (ΚΑΤΑ ΙΩΑΝΝΗΝ 17:14-16)

38. Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ (where) ἔθηκαν αὐτόν. Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

39. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ (I also) πέμπω ὑμᾶς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 20:21)

40. Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε (so that you might be) εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

41. Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται (is revealed) ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:17)

42. …καθὼς γέγραπται ⌜ ὅτι ⌝ Οὐκ ἔστιν δίκαιος οὐδὲ εἷς·

43. Νυνὶ δὲ χωρὶς (apart) νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη (being witnessed) ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 3:21)

44. …καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε…

45. Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ … δυνήσεται ἡμᾶς χωρίσαι (to separate) ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 8:38-39)

46. Οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν (common) δι' αὐτοῦ·

47. ἀλλὰ λαλοῦμεν σοφίαν θεοῦ … ἣν προώρισεν (foresaw) ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν· ἀλλὰ καθὼς γέγραπται, Ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὗς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν (for those who love) αὐτόν. (1 ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 2:7-9)

48. Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

49. ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός. (1 ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 7:15)

50. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς· καὶ ὅτι ἐτάφη (He was buried)· καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ὅτι ὤφθη Κηφᾷ, εἶτα (then) τοῖς δώδεκα·

51. Εἴτε (whether) οὖν ἐγώ, εἴτε (or) ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε. Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσίν τινες ἐν ὑμῖν ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· (1 ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:11-13)

52. εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν (vain) … τὸ κήρυγμα (message) ἡμῶν, κενὴ (vain) δὲ καὶ ἡ πίστις ὑμῶν.

53. Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες (false witnesses) τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν, εἴπερ (since) … νεκροὶ οὐκ ἐγείρονται. Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· (1 ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:15-16)

54. εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία (useless) ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.

55. Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας. (ΠΡΟΣ ΓΑΛΑΤΑΣ 4:22)

56. …τὴν πίστιν τετήρηκα·

57. Τίνι γὰρ εἶπέν ποτε (ever) τῶν ἀγγέλων, Υἱός μου εἶ σύ, ἐγὼ σήμερον (today) γεγέννηκά σε; Καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν; (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 1:5)

58. Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν (touched) περὶ τοῦ λόγου τῆς ζωῆς. Καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.

59. Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν (we keep). (ΙΩΑΝΝΟΥ Α 2:3)

60. Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι (young men), ὅτι νενικήκατε (you have overcome) τὸν πονηρόν. Γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

61. Πᾶς ὁ ἐν αὐτῷ μένων (who abides) οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων (who sins) οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. (ΙΩΑΝΝΟΥ Α 3:5-6)

62. Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι (to lay down).

63. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. (ΙΩΑΝΝΟΥ Α 4:13-14)

64. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων (he who abides) ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν ⌜ αὐτῷ μένει. ⌝

65. Εὐχαριστοῦμέν (we give thanks) σοι, κύριε ὁ θεὸς … ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας (You reign). (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 11:17)

66. Μετανοεῖτε (Repent)· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

67. Ὁ δὲ … εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ (proceeding) διὰ στόματος θεοῦ. Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον (pinnacle) τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:4-6)

68. γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται (He will order) περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσίν σε…

69. γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις (you shall serve). Τότε ἀφίησιν αὐτὸν ὁ διάβολος (the devil)· καὶ ἰδού, ἄγγελοι προσῆλθον… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:10-11)

70. Ὁ δὲ Ἰησοῦς … εἶπεν, Θάρσει (Take heart), θύγατερ (daughter)· ἡ πίστις σου σέσωκέν σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

71. Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:7)

72. οὗτος γάρ ἐστιν περὶ οὗ γέγραπται, Ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει (will prepare) τὴν ὁδόν σου ἔμπροσθέν σου.

73. …εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται γνῶναι (to know) τὰ μυστήρια (the mysteries) τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:11-12)

74. Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν (accept) τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.

75. Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον (a den) λῃστῶν (of thieves). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 21:13)

76. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ (woe) δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

77. ἰδού, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:45)

78. Οὐκ οἶδα τὸν ἄνθρωπον.

79. …ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων (preaching) τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ, καὶ λέγων (saying) ὅτι Πεπλήρωται ὁ καιρός, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· (ΚΑΤΑ ΜΑΡΚΟΝ 1:14-15)

80. …τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἦλθες ἀπολέσαι (to destroy) ἡμᾶς; Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

21.7 VOCABULARY

Verbs

1. **ἀσθενέω** — I am sick, weak — James 5:14
   Ἀσθενεῖ τις ἐν ὑμῖν; Προσκαλεσάσθω τοὺς πρεσβυτέρους
   Is someone among you **sick**? Let him call for the elders

2. **βλασφημέω** — I blaspheme — Acts 26:11
   κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτούς, ἠνάγκαζον **βλασφημεῖν**·
   in all the synagogues punishing them, I was forcing them **to blaspheme**.

3. **περισσεύω** — I abound — 1 Cor 15:58
   περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε
   always **abounding** in the word of the Lord

4. **πλανάω** — I deceive — 1 John 1:8
   Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς **πλανῶμεν**
   If we say that we have not sinned, **we deceive** ourselves

5. **πράσσω** — I practice, do — Rom 7:15
   οὐ γὰρ ὃ θέλω, τοῦτο **πράσσω**·
   for what I want, **I practice** those things.

Nouns

6. **ἡ ἐπιθυμία**, ας — desire, lust
   a. **Ἐπιθυμίᾳ** ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν — Luke 22:15
      I have desired **with desire** (greatly desired) to eat this Passover with you
   b. Εἶτα ἡ **ἐπιθυμία** συλλαβοῦσα τίκτει ἁμαρτίαν· — James 1:15
      Then **desire**, having conceived, gives birth to sin.

7. **ἡ θύρα**, ας — door — Rev 3:20
   Ἰδού, ἕστηκα ἐπὶ τὴν **θύραν** καὶ κρούω·
   Behold, I stand at the **door** and knock.

8. **τὸ πρόβατον**, ου — sheep — John 21:16
   Λέγει αὐτῷ, Ποίμαινε τὰ **πρόβατά** μου.
   He said to him, "Feed my **sheep**."

9. **τὸ τέλος**, τέλους — end, goal — Matt 24:14
   καὶ τότε ἥξει τὸ **τέλος**.
   and then the **end** will come.

Adjectives

10. **διάβολος, ον** — slanderous, as noun: devil — John 8:44
    Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ **διαβόλου** ἐστέ
    You are from your father, the **devil**.

11. **καινός, ή, όν** new Luke 22:20
Τοῦτο τὸ ποτήριον ἡ **καινὴ** διαθήκη ἐν τῷ αἵματί μου
This cup is the **new** covenant in my blood

Preposition

12. **χωρίς** with the genitive without, apart from John 15:5
χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
apart from Me you cannot do anything.

Conjunctions

13. **ἄρα** then, therefore Matt 18:1
Τίς **ἄρα** μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
Who, **then**, is greater in the kingdom of heaven?

14. **κἀγώ** and I Matt 21:24
κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
and I will say to you with what authority I do these things.

Adverbs

15. **ἄρτι** now 1 Cor 13:12
Βλέπομεν γὰρ **ἄρτι** δι' ἐσόπτρου ἐν αἰνίγματι
For **now** we see through a mirror with dimness

16. **οὐκέτι; μηκέτι** no longer Matt 19:6
Ὥστε **οὐκέτι** εἰσὶν δύο, ἀλλὰ σὰρξ μία·
Thus, they are **no longer** two but one flesh.

17. **πάντοτε** always Matt 26:11
⌜ **Πάντοτε** γὰρ τοὺς πτωχοὺς ⌝ ἔχετε μεθ' ἑαυτῶν
For you **always** have the poor with you

18. **ποῦ** where 1 Cor 1:20
Ποῦ σοφός; **Ποῦ** γραμματεύς; **Ποῦ** συζητητὴς τοῦ αἰῶνος τούτου;
Where is the wise *man*? **Where** is the scribe? **Where** is the disputer of this age?

19. **σήμερον** today Heb 1:5
Υἱός μου εἶ σύ, ἐγὼ **σήμερον** γεγέννηκά σε
You are my Son; **today** I have begotten you

Particle

20. **ἄν** (indicates contingency) ever John 4:10
καὶ ἔδωκεν **ἄν** σοι ὕδωρ ζῶν
and He **would** have given to you living water

22 PRESENT SUBJUNCTIVE VERBS

22.1 GRAMMAR

22.1.1 Non-Indicative Verb Forms

The verb forms presented in the previous chapters were in the indicative mood. The remaining chapters present non-indicative verb forms. These forms include the subjunctive mood (chapters 22-23), participles (chapters 24-26), infinitives (chapter 27), and the imperative mood (chapter 28). Note that participles and infinitives are not technically moods but are forms that share some of the characteristics of verbs such as tense, voice, and number.

22.1.2 Non-Indicative Forms and Tense

The non-indicative forms communicate tense (review 3.2.2). In general, the main tenses of the non-indicative forms are limited to the present, aorist, and perfect. As with the indicative, these tenses communicate **how** the action is presented. The following table summarizes these tenses.

Tense	How Action Is Presented
Present	In progress or continuing
Aorist	In summary form
Perfect	In summary form with continuing results

In terms of the **when**, the subjunctive mood, infinitives, and the imperative mood do not describe the time of an action by their tense forms, although other contextual features may. Participles, on the other hand, often communicate a time element, but it is relative to the time of the main verb.

The above introduction is a simplification for the purposes of beginning Greek. Additional study will reveal that lexical (vocabulary) and contextual features can greatly expand this basic explanation.

22.1.3 Subjunctive Mood in English and Greek

As mentioned in 3.2.4, mood is a grammatical category that presents the communicator's "attitude" about what is said or written. The indicative is the primary mood through which information is given or statements are made. The imperative is the primary mood to command action. The subjunctive is the primary mood to express purpose, result, probability, certainty, desire, opinion, etc.

Of course, language has a great deal of flexibility. Sometimes the indicative can be used to command action or express a condition. Overlap between the moods exists. The nature of that overlap varies depending on the language. That is why the word "primary" is used in the above explanation.

22.1.4 Overview of the Present Active and Middle/Passive Subjunctive Parts

λύω

λυ	ω	-
Present Tense Stem	**Lengthened Connecting Vowel**	**Active Ending (1s)**

Root: λυ*

22.1.5 Present Subjunctive Active and Middle/Passive Endings

A key feature of subjunctive endings is the lengthening of the connecting vowel. Apart from this lengthening, the endings are identical to the present indicative endings.

P/N	Present	
	Indicative	**Subjunctive**
Active		
1s	ω	**ω**
2s	εις	**ῃς**
3s	ει	**ῃ**
1p	ομεν	**ωμεν**
2p	ετε	**ητε**
3p	ουσι(ν)	**ωσι(ν)**
Middle/Passive		
1s	ομαι	**ωμαι**
2s	ῃ	**ῃ**
3s	εται	**ηται**
1p	ομεθα	**ωμεθα**
2p	εσθε	**ησθε**
3p	ονται	**ωνται**

22.1.6 Present Tense Stem

The present tense stem is used to form the present active and middle/passive subjunctive. Review sections 3.3.4 and 4.1.5 for examples.

22.1.7 Key Words for Identifying the Subjunctive

Recognizing the lengthened connecting vowel will help you identify the subjunctive. Another extremely important clue is the presence of certain words that express purpose, possibility, and conditionality. When one of the following words appears, expect the subjunctive to follow. Learn them well.

Key Word	Translation
ἵνα	that, in order that
ἐάν	if
ἄν	ever (indicates contingency)
ὅταν	whenever
ὅπως	so that

Other key words exist, but the above are the most common that have already appeared in the vocabulary.

22.1.8 Examples of the Present Subjunctive

Example 1: καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν **ἔχητε**.
And you do not want to come to me that **you might have** life.

Example 2: **...**ἐὰν **ἔχητε** πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ·
…if **you have** faith like a mustard seed, you will say to this mountain…

Example 3: …καὶ ὃς ἂν **θέλῃ** ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος·
…and whoever among you **wants** to be first, he will be slave of all.

Example 4: Εἶπεν δὲ αὐτοῖς· ὅταν **προσεύχησθε** λέγετε·
And He said to them, 'Whenever **you might pray**, say…'

Example 5: Ἐγείρεσθε **ἄγωμεν**·
Arise, **let us go**.

Example 6: Τί **ποιῶμεν** ἵνα **ἐργαζώμεθα** τὰ ἔργα τοῦ θεοῦ;
What **should we do** that **we might work** the works of God?

22.2 OMEGA VERBS: PRESENT SUBJUNCTIVE (ALL VOICES)

Memorize the forms of λύω.

22.2.1 Present Active Subjunctive Pattern of λύω

Pronoun	Stem	Ending	Form	Translation	Pres. Indicative
Singular					
ἐγώ	λυ-	ω	λύ**ω**	I may untie	λύω
σύ		ῃς	λύ**ῃς**	you may untie	λύεις
αὐτός, ή, ό		ῃ	λύ**ῃ**	he/she may untie	λύει
Plural					
ἡμεῖς	λυ-	ωμεν	λύ**ωμεν**	we may untie	λύομεν
ὑμεῖς		ητε	λύ**ητε**	you (pl) may untie	λύετε
αὐτοί, αί, ά		ωσι(ν)	λύ**ωσι(ν)**	they may untie	λύουσι(ν)

22.2.2 Present Middle/Passive Subjunctive Pattern of λύω

Pronoun	Stem	Ending	Form	Passive Translation	Pres. Indicative
Singular					
ἐγώ	λυ-	ωμαι	λύ**ωμαι**	I may be untied	λύομαι
σύ		ῃ	λύ**ῃ**	you may be untied	λύῃ
αὐτός, ή, ό		ηται	λύ**ηται**	he/she may be untied	λύεται
Plural					
ἡμεῖς	λυ-	ωμεθα	λυ**ώμεθα**	we may be untied	λυόμεθα
ὑμεῖς		ησθε	λύ**ησθε**	you may be untied	λύεσθε
αὐτοί, αί, ά		ωνται	λύ**ωνται**	they may be untied	λύονται

22.3 MI AND CONTRACT VERBS: PRESENT ACTIVE SUBJUNCTIVE

22.3.1 Mi Verbs: Present Active Subjunctive of εἰμί

Of all mi verbs, only εἰμί occurs regularly enough to warrant giving its forms. Memorize these forms, which are identical to the endings.

Pronoun	**εἰμί**	**Translation**
Singular		
ἐγώ	**ὦ**	I may be
σύ	**ᾖς**	you may be
αὐτός, ή, ό	**ᾖ**	he/she/it may be
Plural		
ἡμεῖς	**ὦμεν**	we may be
ὑμεῖς	**ἦτε**	you (plural) may be
αὐτοί, αί, ά	**ὦσιν**	they may be

22.3.2 Contract Verbs: Present Active Subjunctive of Alpha and Epsilon Verbs

Of the contract verbs, only alpha and epsilon active verbs occur regularly enough to warrant giving their forms. Memorization of these forms is not necessary.

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**
Singular			
ἐγώ	λύω	ποι**ῶ**	ἀγαπ**ῶ**
σύ	λύῃς	-	-
αὐτός, ή, ό	λύῃ	ποι**ῇ**	ἀγαπ**ᾷ**
Plural			
ἡμεῖς	λύωμεν	ποι**ῶμεν**	ἀγαπ**ῶμεν**
ὑμεῖς	λύητε	ποι**ῆτε**	ἀγαπ**ᾶτε**
αὐτοί, αί, ά	λύωσι(ν)	ποι**ῶσι(ν)**	ἀγαπ**ῶσι(ν)**

22.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνῄσκει. Ἐάν τε γὰρ **ζῶμεν**, τῷ κυρίῳ ζῶμεν· ἐάν τε ἀποθνῄσκωμεν, τῷ κυρίῳ ἀποθνῄσκομεν· ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνῄσκωμεν, τοῦ κυρίου ἐσμέν. Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανεν καὶ ἀνέστη καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων (of the living) κυριεύσῃ (He might be Lord). (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:7-9)

2. Μηκέτι οὖν ἀλλήλους **κρίνωμεν**·

3. Ἄρα οὖν τὰ τῆς εἰρήνης **διώκωμεν**, καὶ τὰ τῆς οἰκοδομῆς (of edification) τῆς εἰς ἀλλήλους. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:19)

4. **Παρακαλῶ** δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα (divisions)…

5. Ὅταν γὰρ **λέγῃ** τις, Ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλώ, οὐχὶ σαρκικοί (carnal) ἐστε; Τίς οὖν ἐστιν Παῦλος, τίς δὲ Ἀπολλώς, ἀλλ' ἢ διάκονοι (ministers) δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 3:4-5)

6. Ἡ γὰρ σὰρξ ἐπιθυμεῖ (lusts) κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται (oppose) ἀλλήλοις, ἵνα μὴ ἃ ἂν **θέλητε**, ταῦτα ποιῆτε. Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

7. Ἄρα οὖν ὡς καιρὸν (opportunity) ἔχομεν, ἐργαζώμεθα τὸ **ἀγαθὸν** πρὸς πάντας… (ΠΡΟΣ ΓΑΛΑΤΑΣ 6:10)

8. ἐὰν πίστιν λέγῃ τις ἔχειν (to have), ἔργα δὲ μὴ **ἔχῃ**; Μὴ δύναται ἡ πίστις σῶσαι (to deliver) αὐτόν;

9. Οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστιν καθ' ἑαυτήν. Ἀλλ' **ἐρεῖ** τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν (Show) μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγώ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. (ΙΑΚΩΒΟΥ 2:17-18)

10. ἐὰν δὲ ἐν τῷ φωτὶ **περιπατῶμεν**, ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν (fellowship) ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει (cleanses) ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

11. Καὶ ἐν τούτῳ γινώσκομεν ὅτι **ἐγνώκαμεν** αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. (ΙΩΑΝΝΟΥ Α 2:3)

12. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ **πατρὸς** ἐν αὐτῷ.

13. Ὅτι αὕτη ἐστὶν ἡ ἀγγελία (message) ἣν **ἠκούσατε** ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξεν (murdered) τὸν ἀδελφὸν αὐτοῦ. (ΙΩΑΝΝΟΥ Α 3:11-12)

14. Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. Καὶ ἐν τούτῳ **γινώσκομεν** ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, ὅτι ἐὰν καταγινώσκῃ (might condemn) ἡμῶν ἡ καρδία, ὅτι μείζων (greater; from μέγας) ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.

15. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν (we might believe) τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ **ἀγαπῶμεν** ἀλλήλους, καθὼς ἔδωκεν ἐντολήν. (ΙΩΑΝΝΟΥ Α 3:23)

16. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστιν (has been perfected) ἐν ἡμῖν. Ἐν τούτῳ **γινώσκομεν** ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

17. Ἐν τούτῳ γινώσκομεν ὅτι **ἀγαπῶμεν** τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· (ΙΩΑΝΝΟΥ Α 5:2-3)

18. Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα **περιπατῶμεν** κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἐστιν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.

19. Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω (let … come) ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ **ᾖ** ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω (let … return). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:13)

20. καὶ ἐκείνοις εἶπεν, Ὑπάγετε (Depart) καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα (vineyard), καὶ ὃ ἐὰν ᾖ δίκαιον **δώσω** ὑμῖν. Οἱ δὲ ἀπῆλθον.

21. Οὐχ οὕτως δέ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν **θέλῃ** ἐν ὑμῖν μέγας γενέσθαι (to become) ἔσται ὑμῶν διάκονος (servant)· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 20:26)

22. Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται (he summons) οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησεν δώδεκα … ἵνα **ὦσιν** μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν (to preach)…

23. …**εἶπεν** ὁ βασιλεὺς τῷ κορασίῳ (young woman), Αἴτησόν (Ask) με ὃ ἐὰν θέλῃς, καὶ δώσω σοί· (ΚΑΤΑ ΜΑΡΚΟΝ 6:22)

24. καὶ ὃς ἐὰν **θέλῃ** ὑμῶν γενέσθαι (to be) πρῶτος, ἔσται πάντων δοῦλος.

25. καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι τὴν ἐξουσίαν ταύτην **ἔδωκεν** ἵνα ταῦτα ποιῇς; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς (answered *and*) εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς καὶ ἐγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; (ΚΑΤΑ ΜΑΡΚΟΝ 11:28-30)

26. Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν **θέλω** δίδωμι αὐτήν.

27. Καὶ καθὼς θέλετε ἵνα **ποιῶσιν** ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε (do) αὐτοῖς ὁμοίως (likewise). (ΚΑΤΑ ΛΟΥΚΑΝ 6:31)

28. Βλέπετε (pay attention to) οὖν πῶς ἀκούετε· ὃς γὰρ ἐὰν ἔχῃ, **δοθήσεται** αὐτῷ· καὶ ὃς ἐὰν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν (to have) ἀρθήσεται ἀπ' αὐτοῦ.

29. Ἐγένετο δὲ πορευομένων αὐτῶν (while they were going) ἐν τῇ ὁδῷ, εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου (where) ⌜ἂν⌝ **ἀπέρχῃ**, κύριε. (ΚΑΤΑ ΛΟΥΚΑΝ 9:57)

30. Καὶ εἰς ἣν ἂν πόλιν **εἰσέρχησθε**, καὶ δέχωνται ὑμᾶς, ἐσθίετε (eat) τὰ παρατιθέμενα (the things set before) ὑμῖν…

31. Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; Οὕτως ἐρεῖτε αὐτῷ ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει. Ἀπελθόντες (after departing) δὲ οἱ ἀπεσταλμένοι (those who had been sent) εὗρον καθὼς εἶπεν αὐτοῖς. (ΚΑΤΑ ΛΟΥΚΑΝ 19:31-32)

32. Ἐπηρώτησαν δὲ αὐτόν, … Διδάσκαλε, πότε (how) οὖν ταῦτα ἔσται; Καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι (to be);

33. κἀγὼ διατίθεμαι (give the right to rule) ὑμῖν, καθὼς διέθετό (gave) μοι ὁ πατήρ μου, βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης (table) ⌜μου⌝… (ΚΑΤΑ ΛΟΥΚΑΝ 22:29-30)

34. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς ⌜αὐτὸν⌝ νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν (to do) ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ.

35. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν (to receive) οὐδέν, ἐὰν μὴ ᾖ δεδομένον (given) αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός… (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:27-28)

36. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν (to do) ἀφ' ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα (doing)· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως (likewise) ποιεῖ.

37. Ὁ γὰρ πατὴρ φιλεῖ (loves) τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα (greater) τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:20)

38. καὶ οὐ θέλετε ἐλθεῖν (to come) πρός με, ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ (were to come) ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.

39. Εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε (that you might believe) εἰς ὃν ἀπέστειλεν ἐκεῖνος. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:28-29)

40. …καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός (of Him who sent) με.

41. …μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι (to stone) οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:7-8)

42. Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει (he stumbles), ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

43. Ὑπόδειγμα (example) γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 13:15)

44. Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

45. Ἐντολὴν καινὴν (new) δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι (to follow)… (ΚΑΤΑ ΙΩΑΝΝΗΝ 13:34-36)

46. Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον (helper) δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν (to receive), ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

47. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα… (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:23)

48. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.

49. Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι (Now) πιστεύετε; Ἰδού, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε (might be scattered) ἕκαστος εἰς τὰ ἴδια… (ΚΑΤΑ ΙΩΑΝΝΗΝ 16:30-32)

50. καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσει αὐτοῖς ζωὴν αἰώνιον. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσίν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

22.5 VOCABULARY

Verbs

1. **βούλομαι** — I plan, wish, desire — 2 Peter 3:9
   μὴ **βουλόμενός** τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.
   not **wanting** anyone to perish but all to make room for repentance

2. **διακονέω** — I serve — Matt 20:28
   ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν **διακονηθῆναι**, ἀλλὰ **διακονῆσαι**
   the son of man did not come **to be served** but **to serve**

3. **ἐκπορεύομαι** — I depart, leave — John 15:26
   τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς **ἐκπορεύεται**
   the Spirit of truth which **went out from** the Father

4. **ἐπιστρέφω** — I return, turn — Acts 3:19
   Μετανοήσατε οὖν καὶ **ἐπιστρέψατε**, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας
   Therefore, repent and **turn** so that your sins might be wiped away

5. **μετανοέω** — I repent — Rev 2:5
   μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον·
   Repent and do the first things.

6. **ὀφείλω** — I owe, ought — John 13:14
   ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.
   you ought to wash the feet of one another.

7. **πειράζω** — I test, tempt — 1 Thes 3:5
   μήπως **ἐπείρασεν** ὑμᾶς ὁ **πειράζων**
   lest the **tempter tempts** you

Nouns

8. **ἡ μαρτυρία**, ας — testimony — 1 John 5:9
   αὕτη ἐστὶν ἡ **μαρτυρία** τοῦ θεοῦ
   this is the **testimony** of God

9. **ὁ μάρτυς**, μάρτυρος — witness — Rom 1:9
   Μάρτυς γάρ μού ἐστιν ὁ θεός
   For God is my **witness**

10. **ἡ ὀργή**, ῆς — anger, wrath — John 3:36
    ἡ **ὀργὴ** τοῦ θεοῦ μένει ἐπ' αὐτόν.
    the **wrath** of God remains on him.

11. **ἡ περιτομή**, ῆς — circumcision — 1 Cor 7:19
    Ἡ **περιτομὴ** οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν
    Circumcision is nothing and uncircumcision is nothing

12. **ἡ προσευχή**, ῆς — prayer — Matt 21:13
    Ὁ οἶκός μου οἶκος **προσευχῆς** κληθήσεται·
    My house will be called a house of **prayer**.

Preposition

13. **ὀπίσω** with the genitive — opposite, after — Matt 3:11
    ὁ δὲ **ὀπίσω** μου ἐρχόμενος ἰσχυρότερός
    but he who comes **after** me is more powerful

Adverb

14. **εὐθέως** — immediately — Matt 4:20
    Οἱ δὲ **εὐθέως** ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
    And **immediately** they left their nets and followed him.

Interjection

15. **καλῶς** — well — Gal 5:7
    Ἐτρέχετε **καλῶς**· τίς ὑμᾶς ἐνέκοψεν
    You ran **well**. Who hindered you

23 AORIST SUBJUNCTIVE VERBS

23.1 GRAMMAR

23.1.1 Aorist Tense

In the subjunctive mood, the aorist tense presents the action in summary form. There is no time element implied by the tense forms when used in the subjunctive mood.

23.1.2 Subjunctive Mood

Review sections 3.2.4 and 22.1.1 through 22.1.3.

23.1.3 Overview of the Aorist Active Subjunctive Parts

λύσω

λυ	σ	ω	-
Aorist Active Tense Stem	**Aorist Active Subjunctive Marker**	**Lengthened Connecting Vowel**	**Active Ending (1s)**

Root: λυ*

23.1.4 Augment

The augment only occurs on the aorist and imperfect tenses of the indicative mood.[1] It does not occur on non-indicative forms (subjunctive, participle, infinitive, or imperative).

23.1.5 Aorist Active Subjunctive Tense Marker

First aorist verbs use sigma (σ) as the aorist active and middle tense marker. Second aorist verbs do not use a tense marker. Instead, the aorist tense is identifiable by the aorist stem that differs from the present stem. For both first and second aorist verbs, the passive marker for the subjunctive mood is theta (θ).

[1] The augment also occurs with pluperfect forms, which are rare.

23.1.6 Aorist Active, Middle, and Passive Indicative Endings

The aorist active and middle subjunctive endings are identical to the present subjunctive ones.[2] The aorist passive uses the active endings. In many instances, the aorist tense marker helps to distinguish the present forms from the aorist forms. Other times, differences in the present and aorist stems must be observed to determine the tense used.

P/N	Indicative	Subjunctive		
	Present	Present	Aorist	
			First	Second
Active				
1s	ω	ω	**σω**	**ω**
2s	εις	ῃς	**σῃς**	**ῃς**
3s	ει	ῃ	**σῃ**	**ῃ**
1p	ομεν	ωμεν	**σωμεν**	**ωμεν**
2p	ετε	ητε	**σητε**	**ητε**
3p	ουσι(ν)	ωσι(ν)	**σωσι(ν)**	**ωσι(ν)**
Middle				
1s	ομαι	ωμαι	**σωμαι**	**ωμαι**
2s	ῃ	ῃ	**σῃ**	**ῃ**
3s	εται	ηται	**σηται**	**ηται**
1p	ομεθα	ωμεθα	**σωμεθα**	**ωμεθα**
2p	εσθε	ησθε	**σησθε**	**ησθε**
3p	ονται	ωνται	**σωνται**	**ωνται**
Passive				
1s	ομαι	ωμαι	**θω**	
2s	ῃ	ῃ	**θῃς**	
3s	εται	ηται	**θῃ**	
1p	ομεθα	ωμεθα	**θωμεν**	
2p	εσθε	ησθε	**θητε**	
3p	ονται	ωνται	**θωσι(ν)**	

23.1.7 Aorist Tense Stems

The aorist active stem (A.A. Stem) is used to form aorist active and middle subjunctive verbs (Review 18.1.8 and 19.1.7). The aorist passive stem (A.P. Stem) is used to form aorist passive subjunctive verbs (Review 20.1.7). At this point, it is only necessary to review the active stem.

For some verbs, the aorist active stem is identical to the present tense stem. These kinds of verbs do not require extra memorization. Common examples are shown in the following table. Since the first person singular (1s) ending of the indicative and subjunctive mood are identical, the third person singular (3s) forms are listed.

[2] The "Primary Set" of endings is used instead of "Secondary Set" because the augment is not used with non-indicative forms.

Examples where extra memorization of root or aorist active stem is unnecessary

Present Form	Root	A.A. Stem	Subjunctive		Translation
			Aorist (3s)	Present (3s)	
λύω	λυ*	λυ-	**λύσῃ**	λύῃ	he might loose
ποιέω	ποιε*	ποιε-	**ποιήσῃ**†	ποιῇ	he might do
πιστεύω	πιστευ*	πιστευ-	**πιστεύσῃ**	πιστεύῃ	he might believe
ἀκούω	ἀκου*	ἀκου-	**ἀκούσῃ**	ἀκούῃ	he might hear
αἰτέω	αἰτε*	αἰτε-	**αἰτήσῃ**†	αἰτῇ	he might ask

† The contract vowel lengthens before the aorist tense marker.

For other verbs, the aorist active stem is not identical to the present tense stem, but it is identical or similar to the root. By now, you should know these roots well. Common examples are shown in the following table.

Examples where the roots should be memorized

Present Form	Root	A.A. Stem	Subjunctive		Translation
			Aorist (3s)	Present (3s)	
γίνομαι†	γεν*	γεν-	**γένηται**†	γίνηται†	he might become
ἔρχομαι†	ἐλθ*	ἐλθ-	**ἔλθῃ**	ἔρχηται†	he might come
δίδωμι	δο*	δο-	**δῷ**††	-	he might give
ἀπόλλυμι	ἀπολε*	ἀπολε-	**ἀπολέσῃ**	-	he might destroy
λαμβάνω	λαβ*	λαβ-	**λάβῃ**	λαμβάνῃ	he might take
δοκέω	δοκ*	δοκ-	**δόξῃ**†††	δόκῃ	he might think

† These verbs are deponent in the respective tense.
†† Mi verbs often do not use the aorist subjunctive tense marker (σ).
††† δοκ + σ + ῃ = δόξῃ. See section 23.1.8 regarding spelling changes caused by sigma interacting with certain consonants.

For a third group of verbs, the aorist active stem is not identical to the present tense stem or root. The aorist active form should be memorized. Common examples are shown in the following table.

Examples where aorist active forms (3s) should be memorized

Present Form	Root	A.A. Stem	Subjunctive		Translation
			Aorist (3s)	Present (3s)	
λέγω	λεγ*	εἰπ-	**εἴπῃ**	λέγῃ	he might say
ὁράω	ὁρα*	ἰδ-	**ἴδῃ**	-	he might see
ἐσθίω	ἐσθι*	φαγ-	**φάγῃ**	ἐσθίῃ	he might eat
ἔχω	σεχ*	σχ-	**σχῇ**	ἔχῃ	he might have

† These verbs are deponent in the respective tense.

23.1.8 Changes in Roots Ending in a Labial, Guttural, or Dental

Similar to the future tense and aorist indicative tenses, the aorist active subjunctive marker sigma (σ) changes into a new letter when it interacts with stems ending in a labial, guttural, or dental. The changes are shown in the following table.

Letter Class	Changed Letter			Tense Marker	Result
Labial	π (pi)	β (beta)	φ (phi)	+ σ	= ψ
Guttural	κ (kappa)	γ (gamma)	χ (chi)	+ σ	= ξ
Dental	τ (tau)	δ (delta)	θ (theta)	+ σ	= σ†
† The dentals tau (τ), delta (δ), and theta (θ) normally drop out before a sigma (σ).					

23.1.9 Key Words for Identifying the Subjunctive

As previously mentioned, the subjunctive mood (present or aorist tense) almost always accompanies certain key words. The following table lists those words and includes a new one: οὐ μή. The aorist subjunctive frequently follows this pair, and it is the strongest way to deny something in Greek.

Key Word	Translation
ἵνα	that, in order that
ἐάν	if
ἄν	ever (indicates contingency; sometimes adds indefinite idea)
ὅταν	whenever
οὐ μή	by no means, never (strongest negation in Greek; often translated with future tense)

23.1.10 Examples of the Aorist Subjunctive

Example 1: Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα **ἴδωμεν** καὶ **πιστεύσωμέν** σοι;
Therefore, what sign do you do so that **we might see** and **believe** you.

Example 2: Δι' ἐμοῦ ἐάν τις **εἰσέλθῃ** σωθήσεται καὶ εἰσελεύσεται
If someone **should enter** through me, he will be saved and enter…

Example 3: Αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν **λαλήσῃ** πρὸς ὑμᾶς.
You shall hear him according to everything **he might say** to you.

Example 4: Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν **γένηται πιστεύσητε**.
And now I have spoken to you before it happens in order that whenever **it should happen**, **you might believe**.

Example 5: ...ἐὰν μὴ **περισσεύσῃ** ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, **οὐ μὴ εἰσέλθητε** εἰς τὴν βασιλείαν τῶν οὐρανῶν.
…if your righteousness **does** not **exceed** that of the scribes and Pharisees, **you will by no means enter** the kingdom of heaven.

Example 6: ...καὶ τὸν ἐρχόμενον πρὸς ἐμὲ **οὐ μὴ ἐκβάλω** ἔξω...
…and the one who comes to me **I will definitely not cast out** forever.

Example 7: Δεῦτε **ἀποκτείνωμεν** αὐτὸν καὶ **σχῶμεν** τὴν κληρονομίαν αὐτοῦ...
Come, **let us kill him** and **have** his inheritance…

This example shows that the subjunctive can function as an exhortation ("let us kill" and "let us have/take").

Example 8: …Ἰωσὴφ ... **μὴ φοβηθῇς** παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου…
…Joseph ... **do be afraid** to take Mary as your wife…

This example shows that the subjunctive can be used as a prohibition.

23.2 OMEGA VERBS: FIRST AORIST SUBJUNCTIVE (ALL VOICES)

Memorize the forms of λύω.

23.2.1 Aorist Active Subjunctive Pattern of λύω Compared with Future Indicative

Pronoun	Stem	Ending	Form	Translation	Fut. Ind.
Singular					
ἐγώ	λυ-	σω	λύ**σω**	I might loose	λύσω
σύ		σῃς	λύ**σῃς**	you might loose	λύσεις
αὐτός, ή, ό		σῃ	λύ**σῃ**	he/she might loose	λύσει
Plural					
ἡμεῖς	λυ-	σωμεν	λύ**σωμεν**	we might loose	λύσομεν
ὑμεῖς		σητε	λύ**σητε**	you (pl) might loose	λύσετε
αὐτοί, αί, ά		σωσι(ν)	λύ**σωσι(ν)**	they might loose	λύσουσι(ν)

23.2.2 Aorist Middle Subjunctive Pattern of λύω

Pronoun	Stem	Ending	Form	Translation	Fut. Ind.
Singular					
ἐγώ	λυ-	σωμαι	λύ**σωμαι**	I might untie myself	λύσομαι
σύ		σῃ	λύ**σῃ**	you might untie yourself	λύσῃ
αὐτός, ή, ό		σηται	λύ**σηται**	he/she might untie himself	λύσεται
Plural					
ἡμεῖς	λυ-	σωμεθα	λυ**σώμεθα**	we might untie ourselves	λυσόμεθα
ὑμεῖς		σησθε	λύ**σησθε**	you might untie yourself	λύσεσθε
αὐτοί, αί, ά		σωνται	λύ**σωνται**	they might untie themselves	λύσονται

23.2.3 Aorist Passive Subjunctive Pattern of λύω

Pronoun	Stem	Ending	Form	Translation	Fut. Ind.
Singular					
ἐγώ	λυ-	θω	λυ**θῶ**	I might be untied	λυθήσομαι
σύ		θῃς	λυ**θῇς**	you might be untied	λυθήσῃ
αὐτός, ή, ό		θῃ	λυ**θῇ**	he/she might be untied	λυθήσεται
Plural					
ἡμεῖς	λυ-	θωμεν	λυ**θῶμεν**	we might be untied	λυθησόμεθα
ὑμεῖς		θητε	λυ**θῆτε**	you might be untied	λυθήσεσθε
αὐτοί, αί, ά		θωσι(ν)	λυ**θῶσι(ν)**	they might be untied	λυθήσονται

23.3 OMEGA VERBS: SECOND AORIST ACTIVE AND MIDDLE SUBJUNCTIVE[3]

Memorization of these forms is not necessary. Recognizing the differences in stem between the aorist and present is the key to identifying the tense of these forms

23.3.1 Aorist Active Subjunctive Pattern of ἔρχομαι

If related verbs are included in the count, ἔρχομαι is the most common verb in the second aorist active subjunctive form. Although deponent in the present and future tenses, ἔρχομαι is not deponent in the aorist indicative or subjunctive.

Pronoun	Stem	Ending	Form	Translation	Aorist Indicative
Singular					
ἐγώ	ἐλθ-	ω	ἔλθ**ω**	I might come	ἦλθον
σύ		ῃς	ἔλθ**ῃς**	you might come	ἦλθες
αὐτός, ή, ό		ῃ	ἔλθ**ῃ**	he/she might come	ἦλθεν
Plural					
ἡμεῖς	ἐλθ-	ωμεν	ἔλθ**ωμεν**	we might come	ἤλθομεν
ὑμεῖς		ητε	ἔλθ**ητε**	you (pl) might come	ἤλθατε
αὐτοί, αί, ά		ωσι(ν)	ἔλθ**ωσι(ν)**	they might come	ἦλθον

23.3.2 Aorist Middle Subjunctive Pattern of γίνομαι

The verb γίνομαι is the most common second aorist middle subjunctive. It is deponent in both the aorist indicative and subjunctive.

Pronoun	Stem	Ending	Form	Translation	Aorist Indicative
Singular					
ἐγώ	γεν-	ωμαι	γέν**ωμαι**	I might be	ἐγενόμην
σύ		ῃ	γέν**ῃ**	you might be	ἐγένου
αὐτός, ή, ό		ηται	γέν**ηται**	he/she might be	ἐγένετο
Plural					
ἡμεῖς	γεν-	ωμεθα	γεν**ώμεθα**	we might be	ἐγενόμεθα
ὑμεῖς		ησθε	γέν**ησθε**	you might be	ἐγένεσθε
αὐτοί, αί, ά		ωνται	γέν**ωνται**	they might be	ἐγένοντο

[3] Passive forms of second aorist verbs are not included because they are not very common.

23.4 MI AND CONTRACT VERBS: AORIST ACTIVE SUBJUNCTIVE

Memorization of these forms is not necessary.

23.4.1 Mi Verbs: Aorist Active Subjunctive Forms

Other than εἰμί, present subjunctive mi verbs are rare in the New Testament. For that reason, their forms were not given in the last chapter. Aorist subjunctive mi verbs, however, are more common. Their forms are listed below.[4] As with other tenses, the absence of duplication with iota reveals that the form is not present or imperfect tense. In the case of a mi verb in the subjunctive, the only tense options are the present and aorist. Although the lengthened stem vowel is a helpful clue for the subjunctive, the keys words for the subjunctive are a greater help.

Pronoun	**Dictionary Form (Uses Present Tense Stem)**				
	λύω	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Verbal Root				
	λυ*	δο*	στα*	θε*	ἀπο+ἑ*
Singular					
ἐγώ	λύσω	δῶ	στήσω	θῶ	-
σύ	λύσῃς	δῷς	στήσῃς	θῇς	-
αὐτός, ή, ό	λύσῃ	δῷ; δώσῃ	στήσῃ; στῇ	θῇ	ἀφῇ
Plural					
ἡμεῖς	λύσωμεν	δῶμεν; δώσωμεν	στήσωμεν	θῶμεν	ἀφῶμεν
ὑμεῖς	λύσητε	δῶτε	στῆτε	-	ἀφῆτε
αὐτοί, αί, ά	λύσωσι(ν)	δῶσι(ν)	στῶσι(ν)	-	-

23.4.2 Contract Verbs: Aorist Active Subjunctive Forms

The primary difference between these forms and non-contract omega verbs is that, upon attaching the tense marker, the contract vowel alpha (α), epsilon (ε), and omicron (ο) lengthens. Since this change is simple, it is sufficient to only show it in the active forms.

Pronoun	**λύω**	**ποιέω**	**ἀγαπάω**	**πληρόω**
Singular				
ἐγώ	λύσω	ποιή**σω**	ἀγαπή**σω**	πληρώ**σω**
σύ	λύσῃς	ποιή**σῃς**	ἀγαπή**σῃς**	-
αὐτός, ή, ό	λύσῃ	ποιή**σῃ**	ἀγαπή**σῃ**	πληρώ**σῃ**
Plural				
ἡμεῖς	λύσωμεν	ποιή**σωμεν**	ἀγαπή**σωμεν**	πληρώ**σωμεν**
ὑμεῖς	λύσητε	ποιή**σητε**	ἀγαπή**σητε**	πληρώ**σητε**
αὐτοί, αί, ά	λύσωσι(ν)	ποιή**σωσι(ν)**	ἀγαπή**σωσι(ν)**	πληρώ**σωσι(ν)**

[4] Aorist subjunctive forms of εἰμί do not exist.

23.5 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. Τοῦτο δὲ ὅλον γέγονεν, ἵνα **πληρωθῇ** τὸ ῥηθὲν (what was said) ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 1:22)

2. Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ (say) ἵνα οἱ λίθοι οὗτοι ἄρτοι **γένωνται**.

3. …καὶ λέγει αὐτῷ, Ταῦτα πάντα **σοι** δώσω, ἐὰν πεσὼν (falling down) προσκυνήσῃς μοι. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:9)

4. Ὃς ἐὰν οὖν **λύσῃ** μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων (of the least), καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος (least) κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον (more than) τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

5. Ἀμὴν λέγω σοι, οὐ μὴ **ἐξέλθῃς** ἐκεῖθεν (from there), ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην (cent). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:26)

6. Ἐὰν γὰρ **ἀφῆτε** τοῖς ἀνθρώποις τὰ παραπτώματα (transgressions) αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα (transgressions) αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα (transgressions) ὑμῶν.

7. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε (flee) εἰς τὴν ἄλλην· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε (you will … complete) τὰς **πόλεις** τοῦ Ἰσραήλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:23)

8. Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν **κύριον** αὐτοῦ. Ἀρκετὸν (it is enough) τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ.

9. Καὶ ὃς ἐὰν **εἴπῃ** λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι (the coming *age*). (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:32)

10. Τίς ἐστιν ἡ μήτηρ μου; Καὶ **τίνες** εἰσὶν οἱ ἀδελφοί μου; Καὶ ἐκτείνας (after stretching out) τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἰδού, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

11. Καὶ ὃς ἐὰν **δέξηται** παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 18:5)

12. Οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ **πατρὸς** ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν (of the smallest) τούτων.

13. Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος (heavenly) ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ **ἀδελφῷ** αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα (transgressions) αὐτῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 18:35)

14. Τότε **προσηνέχθη** αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν (rebuked) αὐτοῖς.

15. Καὶ … ὁ Ἰησοῦς **ἐφώνησεν** αὐτούς, καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν; Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 20:32-33)

16. ὑμεῖς δὲ μὴ **κληθῆτε** Ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής (teacher), ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

17. Ὅταν δὲ **ἔλθῃ** ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ (He will separate) αὐτοὺς ἀπ' ἀλλήλων… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 25:31-32)

18. Λέγω δὲ ὑμῖν ὅτι οὐ μὴ **πίω** ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος (product) τῆς ἀμπέλου (of the vine), ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

19. ὃς δ' ἂν **βλασφημήσῃ** εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν (forgiveness) εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός (guilty) ἐστιν αἰωνίου κρίσεως. (ΚΑΤΑ ΜΑΡΚΟΝ 3:29)

20. Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν **ἀκούσωσιν**, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον (sown) ἐν ταῖς καρδίαις αὐτῶν.

21. Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ **δέξηται** τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. (ΚΑΤΑ ΜΑΡΚΟΝ 10:15)

22. Ἐὰν **εἴπωμεν**, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; Ἀλλ' εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως (indeed) προφήτης ἦν.

23. Διδάσκαλε, Μωσῆς **ἔγραψεν** ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ (leave) γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ (raise up) σπέρμα τῷ ἀδελφῷ αὐτοῦ· (ΚΑΤΑ ΜΑΡΚΟΝ 12:19)

24. Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν **πνεύματι** ἁγίῳ, Λέγει ὁ κύριος τῷ κυρίῳ μου, Κάθου (Sit) ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον (stool) τῶν ποδῶν σου.

25. Ἀμὴν ⌜λέγω⌝ ὑμῖν, ὅπου ἐὰν **κηρυχθῇ** τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον (memorial) αὐτῆς. Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. (ΚΑΤΑ ΜΑΡΚΟΝ 14:9-10)

26. Καθ' ἡμέραν **ἤμην** πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων (teaching), καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

27. Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων (saying), Θέλετε ἀπολύσω ὑμῖν τὸν **βασιλέα** τῶν Ἰουδαίων; (ΚΑΤΑ ΜΑΡΚΟΝ 15:9)

28. Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω (let … descend) νῦν ἀπὸ τοῦ σταυροῦ (cross), ἵνα **ἴδωμεν** καὶ ⌜ πιστεύσωμεν αὐτῷ. ⌝

29. Καὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ (speak) τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων (saying), **Γέγραπται** ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ⌜ ἄνθρωπος, ⌝ ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ. (ΚΑΤΑ ΛΟΥΚΑΝ 4:3-4)

30. Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ **δώσω** τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν. Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.

31. Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι… (ΚΑΤΑ ΛΟΥΚΑΝ 6:22)

32. Λέγω δὲ ὑμῖν ἀληθῶς (truly), εἰσίν τινες τῶν ὧδε ἑστώτων (of those present), οἳ οὐ μὴ γεύσωνται (will by no means taste) θανάτου, ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

33. Ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον (rebuke) αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες (forgive) αὐτῷ. (ΚΑΤΑ ΛΟΥΚΑΝ 17:3)

34. Ὁ δὲ εἶπεν, Βλέπετε (Take heed) μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες (saying) ὅτι Ἐγώ εἰμι· καί, Ὁ καιρὸς ἤγγικεν, μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.

35. Εἰ σὺ εἶ ὁ Χριστός, εἰπὲ (tell) ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι… (ΚΑΤΑ ΛΟΥΚΑΝ 22:67-68)

36. Ἐγένετο ἄνθρωπος ἀπεσταλμένος (sent) παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

37. Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη, Οὔ. Εἶπον οὖν αὐτῷ, Τίς εἶ; Ἵνα ἀπόκρισιν (an answer) δῶμεν τοῖς πέμψασιν (to those who sent) ἡμᾶς. Τί λέγεις περὶ σεαυτοῦ; (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:21-22)

38. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν (because He knew) πάντας, καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

39. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν (from above or again), οὐ δύναται ἰδεῖν (to see) τὴν βασιλείαν τοῦ θεοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:3)

40. Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν (to enter) εἰς τὴν βασιλείαν τοῦ θεοῦ.

41. Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ (only begotten) ἔδωκεν, ἵνα πᾶς ὁ πιστεύων (who believes) εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:16)

42. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. Ὁ πιστεύων (He who believes) εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων (He who does … believe) ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς (only begotten) υἱοῦ τοῦ θεοῦ.

43. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων (who drinks) ἐκ τοῦ ὕδατος τούτου, διψήσει (will thirst) πάλιν· ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ (will by no means thirst) εἰς τὸν αἰῶνα· (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:13-14)

44. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα (wonders) ἴδητε, οὐ μὴ πιστεύσητε.

45. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:34)

46. καὶ οὐ θέλετε ἐλθεῖν (to come) πρός με, ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.

47. Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; Τί ἐργάζῃ; Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον (written), Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν (to eat). Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ… (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:30-32)

48. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων (He who believes) εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων (which descends), ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

49. ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:23-25)

50. Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας (to those … who had believed) αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς (truly) μαθηταί μου ἐστέ·

51. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται (he will by no means taste) θανάτου εἰς τὸν αἰῶνα. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:51-52)

52. Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων (who glorifies) με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν, καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης (a liar)· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

53. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες (saying), Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς (parents) αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς (parents) αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:2-3)

54. Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν (pasture) εὑρήσει.

55. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν. Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι (to lay … down) αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν (to take) αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:17-18)

56. Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων (He who believes) εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ ζῶν (who lives) καὶ πιστεύων (believes) εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;

57. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον (the Sanhedrin), καὶ ἔλεγον, Τί ποιοῦμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι (the Romans) καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:47-48)

58. Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστιν· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

59. ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας (the … who sent) με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν, τί εἴπω καὶ τί λαλήσω. (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:48-49)

60. Καὶ ἐὰν πορευθῶ ⌜ ἑτοιμάσω ⌝ ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς (Thomas), Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι (to know);

61. Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι (before it happens)· ἵνα, ὅταν γένηται, πιστεύσητε. Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό (commanded) μοι ὁ πατήρ, οὕτως ποιῶ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:29-31)

62. Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε (ask), καὶ γενήσεται ὑμῖν. Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε (Remain) ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.

63. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν (He lifted up) τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν (Glorify) σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε· καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσει αὐτοῖς ζωὴν αἰώνιον. (ΚΑΤΑ ΙΩΑΝΝΗΝ 17:1-2)

64. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι, ἐφύλαξα (I guarded), καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας (of destruction), ἵνα ἡ γραφὴ πληρωθῇ.

65. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. (ΚΑΤΑ ΙΩΑΝΝΗΝ 17:14-16)

66. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν (charge) εὑρίσκω.

67. Μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται κύριος ἁμαρτίαν. Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν (uncircumcision); Λέγομεν γὰρ ὅτι Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. Πῶς οὖν ἐλογίσθη; (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4:8-10)

68. Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; - τοῦτ' ἔστιν Χριστὸν καταγαγεῖν (to bring down) - ἤ, Τίς καταβήσεται εἰς τὴν ἄβυσσον (the abyss);

69. Ἀλλὰ τί λέγει; Ἐγγύς (near) σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· ὅτι ἐὰν ὁμολογήσῃς (you confess) ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται (He is confessed) εἰς σωτηρίαν. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 10:8-10)

70. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος ἀλλὰ πολλά. Ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; Καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ (where) ἡ ἀκοή (the hearing);

71. οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ. (ΠΡΟΣ ΓΑΛΑΤΑΣ 2:16)

72. Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι (I have been crucified)· ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ…

73. Ἐὰν εἴπωμεν ὅτι κοινωνίαν (fellowship) ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα (we lie), καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν (fellowship) ἔχομεν μετ' ἀλλήλων… (ΙΩΑΝΝΟΥ Α 1:6-7)

74. Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην (a liar) ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε. Καὶ ἐάν τις ἁμάρτῃ, παράκλητον (advocate) ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

75. Ἴδετε (Behold) ποταπὴν (what wonderful) ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ὑμᾶς, ὅτι οὐκ ἔγνω αὐτόν. (ΙΩΑΝΝΟΥ Α 3:1)

76. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολήν.

77. Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης (a liar) ἐστίν· (ΙΩΑΝΝΟΥ Α 4:20)

78. …μέλλει βαλεῖν (to cast) ὁ διάβολος ἐξ ὑμῶν εἰς φυλακήν, ἵνα πειρασθῆτε· καὶ ἕξετε θλίψιν ⌜ ἡμερῶν ⌝ δέκα (ten).

79. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι (to repent) ἐκ τῆς πορνείας (fornications) αὐτῆς. (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 2:21)

80. Ἰδού, ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω (knock)· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτόν, καὶ δειπνήσω (I will dine) μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

23.6 VOCABULARY

Verbs

1. **ἀναγινώσκω** (ἀνα + γνω*) I read 2 Cor 3:2
   γινωσκομένη καὶ **ἀναγινωσκομένη** ὑπὸ πάντων ἀνθρώπων·
   known and **read** by all men

2. **ἀρνέομαι** I deny, reject 2 Tim 2:12
   εἰ **ἀρνούμεθα**, κἀκεῖνος **ἀρνήσεται** ἡμᾶς·
   if **we deny** *him*, He also **will deny** us

3. **ἔξεστι** it is lawful, right, permissible 1 Cor 6:12
   Πάντα μοι **ἔξεστιν**, ἀλλ' οὐ πάντα συμφέρει·
   All things **are lawful** for me but not all things are useful.

4. **ὑποστρέφω** I return Gal 1:17
   ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν **ὑπέστρεψα** εἰς Δαμασκόν.
   but I left for Arabia and again **returned** to Damascus

5. **ὑποτάσσω** I submit, obey, am subject to 1 Cor 15:28
   Ὅταν δὲ **ὑποταγῇ** αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς **ὑποταγήσεται** τῷ **ὑποτάξαντι** αὐτῷ τὰ πάντα
   But when all things **are subjected** to Him then also the Son **will be subject** to Him **who subjected** all things to Him

Nouns

6. **τὸ βιβλίον**, ου book Rev 1:11
   Ὃ βλέπεις γράψον εἰς **βιβλίον**
   What you see write in the **book**

7. **ἡ διαθήκη**, ης covenant, contract 2 Cor 3:6
   ἱκάνωσεν ἡμᾶς διακόνους καινῆς **διαθήκης**
   He made us fit *to be* ministers of the New **Covenant**

8. **ἡ διακονία**, ας ministry Col 4:17
   Βλέπε τὴν **διακονίαν** ἣν παρέλαβες ἐν κυρίῳ
   Take care of the **ministry** which you received in the Lord

Adjectives

9. **δυνατός, ή, όν** power Matt 19:26
   Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα ⌜ **δυνατά**. ⌝
   With men this is impossible but with God all things *are* **possible**.

10. **ἐχθρός, ά, όν** hatred; as noun: enemy 1 Cor 15:26
    Ἔσχατος **ἐχθρὸς** καταργεῖται ὁ θάνατος.
    The last **enemy**, death, will be destroyed.

11. **πέντε** five John 6:9
    Ἔστιν παιδάριον ἓν ὧδε, ὃ ἔχει **πέντε** ἄρτους κριθίνους καὶ δύο ὀψάρια·
    One boy is here who has **five** loaves of barely bread and two little fish.

12. **πτωχός, ή, όν** poor Matt 5:3
    Μακάριοι οἱ **πτωχοὶ** τῷ πνεύματι·
    Blessed are the **poor** in spirit.

13. **τέσσαρες** four Matt 24:31
    ἐκ τῶν **τεσσάρων** ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.
    from the **four** winds, from the farthest reaches of the heavens until their limits

Adverbs

14. **ἐγγύς** near Eph 2:13
    οἱ ποτὲ ὄντες μακρὰν **ἐγγὺς** ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.
    who once were far were made **near** with the blood of Christ

15. **ὥσπερ** just as, as James 2:26
    Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν
    for **just as** the body without the spirit is dead

24 PRESENT PARTICIPLES

24.1 GRAMMAR

24.1.1 Introduction to Greek Participles

Greek participles combine the natures of two different parts of speech, the verb and adjective, into one word. Participles are verbal adjectives. The verbal nature is reflected in that participles have tense, voice, and number (not mood or person). They can also perform several verbal functions in a sentence as well as take a direct and indirect object. The adjectival nature is reflected in that participles have case, gender, and number. They can also perform some adjectival functions in the sentence. This dual nature is why participles are one of the most complex and important parts of speech in Greek. The following sections discuss each of those areas.

24.1.2 Tense

Participles have different forms that communicate tense. The possible tenses are present, aorist, and perfect.[1] These tenses convey how the action is described and when the action occurs relative to the time of the main verb.

Tense	How Action Presented	When Action Occurs
Present	In progress or continuing	Simultaneous with main verb
Aorist	In summary form	Prior to (or simultaneous) with main verb
Perfect	In summary form with continuing results	Prior to main verb with results until speaker's time

As with verbs, the matter of tense is complicated. The above table is a basic presentation for the purposes of beginning Greek. Variations exist depending on different factors including the words used and overall context. Whether the participle's verbal or adjectival nature is emphasized also impacts the features of "how" and "when" of the tense. Additional study will be necessary.

24.1.3 Voice

Participles have different forms that communicate voice (active, middle, passive). For active voice, the subject of the participle performs the action of the participle. For passive voice, the subject of the participle receives the action of the participle. Middle voice is often translated as active voice.

A few comments about the participle's subject are necessary. First, the participle's subject could be another word in the same sentence, or it could be a word in a sentence nearby. Often, the participle's subject is the generic person or thing to which the participle itself refers (ὁ πιστεύων = he who believes). Finally, the subject of the participle and the subject of the main verb are not always or necessarily the same. Often they are, but sometimes they are not. The subject of the participle could also be the direct object of the main verb, indirect object of the main verb, or stand in some other relation to the main verb.

[1] The future participle also exists but is rare in the New Testament. Its forms are not presented herein.

24.1.4 Mood

Participles do not have mood (indicative, subjunctive, imperative). Furthermore, participles are not technically a mood. Nevertheless, when analyzing a participle, indicate that it is a participle by using the mood slot ("present, active, **participle**, etc.").

24.1.5 Case

Participles have different forms that communicate case (nominative, genitive, dative, and accusative). The participle will have the same case as its subject. If the participle's subject is the generic person referenced by the participle itself (substantival use), the participle's case will depend on its function in the sentence.

24.1.6 Gender

Participles have different forms that communicate gender (masculine, feminine, neuter). The participle will have the same gender as its subject (or referent). For example, if the participle's subject is masculine, the participle will be masculine.

24.1.7 Number

Participles have different forms that communicate number (singular or plural). The participle will have the same number as its subject (or referent). For example, if the participle's subject is singular, the participle will be singular.

24.1.8 Person

Participles do not have person (first, second, third).

24.1.9 Summary of the Participle's Forms

Participles have different forms that communicate tense, voice, case, gender, and number. The possibilities for each category are shown in the following table. The participle will have the same case, gender, and number as its subject.

Tense	Voice	Case	Gender	Number
Present	Active	Nominative	Masculine	Singular
Aorist	Middle	Genitive	Feminine	Plural
Perfect	Passive	Dative	Neuter	
		Accusative		

24.1.10 Overview of Present Active and Middle/Passive Participle Parts

λύων

λυ — **Present Tense Stem**

ων — **Active, nominative, masculine, singular ending**

Root: λυ*

24.1.11 Present Active and Middle/Passive Participle Endings

	Case	Masculine	Feminine	Neuter
Active Voice				
Singular	Nominative	ων	ουσα	ον
	Genitive	οντος	ουσης	οντος
	Dative	οντι	ουσῃ	οντι
	Accusative	οντα	ουσαν	ον
Plural	Nominative	οντες	ουσαι	οντα
	Genitive	οντων	ουσων	οντων
	Dative	ουσι(ν)	ουσαις	ουσι(ν)
	Accusative	οντας	ουσας	οντα
Middle/Passive Voice				
Singular	Nominative	ομενος	ομενη	ομενον
	Genitive	ομενου	ομενης	ομενου
	Dative	ομενῳ	ομενῃ	ομενῳ
	Accusative	ομενον	ομενην	ομενον
Plural	Nominative	ομενοι	ομεναι	ομενα
	Genitive	ομενων	ομενων	ομενων
	Dative	ομενοις	ομεναις	ομενοις
	Accusative	ομενους	ομενας	ομενα

24.1.12 Present Tense Stem

The above endings are attached to the present tense stem. Review sections 3.3.4, 4.1.5, and 14.1.6 regarding that stem.

24.1.13 Introduction to Adjectival and Adverbial Uses of the Participle

The participle has a verbal and adjectival nature. In a given context each nature is present, although one nature will normally dominate the other. If the verbal nature dominates, the participle will function as an adverb (a word that modifies a verb). If the adjectival nature dominates, the participle will function as an adjective.

The obvious question is: **How will you know if the participle is functioning as an adjective or adverb?** Context. The most important contextual clue is the presence of the article. **If the article accompanies the participle, the participle's use will always be adjectival.** If the article is absent, the participle is often adverbial but sometimes adjectival. In that instance, other contextual factors must be considered to decide between the two.

Seeing examples of the participle is the best way to learn its various uses. The next section provides examples of the adjectival use. Chapters 25 and 26 provide examples of the adverbial use.

24.1.14 Adjectival Uses of the Participle (Present Tense Examples)

The adjectival participle has three uses: substantival, attributive, and predicate. Of those, the substantival participle is the most common.

Substantival Use (Present Tense Examples)

With this use, the participle functions as a noun. The substantival use is clearly in view when the participle has the article and is not modifying another noun in the sentence as determined from context and lack of agreement in case, gender, and number with another noun. For the substantival use, proper translation often requires additional words such as "he who…" or "she who…" or "one who…".

Example 1: **ὁ πιστεύων** εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον·
He who believes in the Son has eternal life.

The present participle **πιστεύων** is adjectival (not adverbial) because it has the matching article (**ὁ**). The participle's use is substantival because it does not modify any noun in the sentence. The participle is in the nominative case because it is the subject of the verb **ἔχει**.

Example 2: καὶ **τὸν ἐρχόμενον** πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω…
And I will by no means cast out **the one who comes** to me…

The present participle **ἐρχόμενον** is adjectival (not adverbial) because it has the matching article (**τόν**). The participle's use is substantival because it does not modify any noun in the sentence. The participle is in the accusative case because it is the direct object of the verb **ἐκβάλλω**.

Example 3: **τῷ** δὲ **ἐργαζομένῳ** ὁ μισθὸς οὐ λογίζεται κατὰ χάριν…
But **to the one who works** the payment is not credited according to grace…

The present participle **ἐργαζομένῳ** is adjectival because it has the matching article (**τῷ**). The participle's use is substantival because it does not modify any noun in the sentence. The participle is in the dative case because it is the indirect object of the verb **λογίζεται**.

Attributive Use (Present Tense Examples)
With the attributive use, the participle modifies a noun. The attributive use is clearly in view when the participle has the article and is modifying another noun in the sentence as determined from the overall context and agreement with a noun in case, gender, and number. As with the adjective, the placement and position of the article helps indicate those connections. The following table presents a reduced list of the possible constructions. For the complete list, see 12.1.3.

Position Name	**Attributive Use**	**Translation**
With Article		
1st Position	ὁ ζῶν πατήρ	the Father who lives
2nd Position	ὁ πατὴρ ὁ ζῶν	

Example 4: καθὼς ἀπέστειλέν με **ὁ ζῶν πατὴρ…**
Just as **the living Father** (or "the Father **who lives**") sent me…

The present participle **ζῶν** is adjectival (not adverbial) because it has the matching article (**ὁ**). The participle's use is attributive because it modifies the noun **πατήρ** as clear from the article-participle-noun construction and because **ζῶν** agrees with **πατήρ** (its subject) in case (nominative), gender (masculine), and number (singular). The noun **πατήρ** is in the nominative case because it is the subject of the verb **ἀπέστειλέν.**

Example 5: …ἀπῆλθεν **ὁ ἄγγελος ὁ λαλῶν** αὐτῷ
…the angel **that was speaking** to him departed

The present participle **λαλῶν** is adjectival (not adverbial) because it has the matching article (**ὁ**). The participle's use is attributive because it modifies the noun **ἄγγελος** as clear from the article-noun-article-participle construction and because **λαλῶν** agrees with **ἄγγελος** in case (nominative), gender (masculine), and number (singular). The noun **ἄγγελος** is in the nominative case because it is the subject of the verb **ἀπῆλθεν**. Observe that, in this context, the translation "was speaking" is appropriate even through it is a present participle.

Predicate Use (Present Tense Examples)
With the predicate use, the participle completes a thought about a noun. The predicate use normally does not have the article, although the associated noun often will. The predicate use is common with verbs of perception such as βλέπω (I see). As with the adjective, the placement and position of the article helps indicate these connections. The following table presents a reduced list of the possible constructions. For the complete list, see 12.1.3.

Position Name	Predicate Use	Translation
With Article		
1st Position	ἅγιος ὁ ἄνθρωπος	The man is holy.
2nd Position	ὁ ἄνθρωπος ἅγιος	

Example 6: **…**βλέπει τὸν Ἰησοῦν **ἐρχόμενον** πρὸς αὐτόν.
…he sees (saw) Jesus **coming** to him.

Even though the present participle **ἐρχόμενον** does not have the article, the participle is adjectival (not adverbial) because it does not modify a verb. The participle's use is predicate because it completes a thought about the noun **Ἰησοῦν** (He was coming). As in this instance, predicate participles often accompany a verb of perception (**βλέπει**). The noun **Ἰησοῦν** is the participle's subject. As such, the participle agrees with **Ἰησοῦν** in case (accusative), gender (masculine), and number (singular). The case of **Ἰησοῦν** is accusative because it is the direct object of the verb **βλέπει**.

24.2 OMEGA VERBS: PRESENT PARTICIPLES (ALL VOICES)

Memorize the forms of λύω. With that said, concentrate on the masculine forms since, in general, they are the most common, especially the nominative forms.

24.2.1 Present Active Participle Forms of λύω

Case	3rd Declension Masculine	1st Declension Feminine	3rd Declension Neuter
Singular			
Nominative	λύ**ων**	λύ**ουσα**	λύ**ον**
Genitive	λύ**οντος**	λυ**ούσης**	λύ**οντος**
Dative	λύ**οντι**	λυ**ούσῃ**	λύ**οντι**
Accusative	λύ**οντα**	λύ**ουσαν**	λύ**ον**
Plural			
Nominative	λύ**οντες**	λύ**ουσαι**	λύ**οντα**
Genitive	λυ**όντων**	λυ**ουσῶν**	λυ**όντων**
Dative	λύ**ουσι(ν)**	λυ**ούσαις**	λύ**ουσι(ν)**
Accusative	λύ**οντας**	λύ**ουσας**	λύ**οντα**

24.2.2 Present Middle/Passive Participle Forms of λύω

Case	2nd Declension Masculine	1st Declension Feminine	2nd Declension Neuter
Singular			
Nominative	λυ**όμενος**	λυ**ομένη**	λυ**όμενον**
Genitive	λυ**ομένου**	λυ**ομένης**	λυ**ομένου**
Dative	λυ**ομένῳ**	λυ**ομένῃ**	λυ**ομένῳ**
Accusative	λυ**όμενον**	λυ**ομένην**	λυ**όμενον**
Plural			
Nominative	λυ**όμενοι**	λυ**όμεναι**	λυ**όμενα**
Genitive	λυ**ομένων**	λυ**ομένων**	λυ**ομένων**
Dative	λυ**ομένοις**	λυ**ομέναις**	λυ**ομένοις**
Accusative	λυ**ομένους**	λυ**ομένας**	λυ**όμενα**

24.3 MI VERBS: PRESENT ACTIVE PARTICIPLES

Of the mi verbs normally presented, only the participle forms of εἰμί and δίδωμι (masculine, active) occur enough to warrant their inclusion. The forms of εἰμί are listed first because they are more common.

24.3.1 Present Active Participle Forms of εἰμί

Memorization of these forms is not necessary because they are identical to the endings provided with omega verbs.

Case	3rd Declension Masculine	1st Declension Feminine	3rd Declension Neuter
Singular			
Nominative	ὤν	οὖσα	ὄν
Genitive	ὄντος	οὔσης	ὄντος
Dative	ὄντι	οὔσῃ	-
Accusative	ὄντα	οὖσαν	-
Plural			
Nominative	ὄντες	οὖσαι	ὄντα
Genitive	ὄντων	οὐσῶν	ὄντων
Dative	οὖσιν	-	-
Accusative	ὄντας	-	ὄντα

24.3.2 Present Active Participle Forms of δίδωμι (Masculine)

As with all present tense mi verbs, the duplication with iota is readily apparent. Other than the nominative singular (διδούς), the forms are similar to those learned with the omega verbs without the connecting vowel. Therefore, memorization is not necessary.

Case	3rd Declension Masculine
Singular	
Nominative	διδούς
Genitive	διδόντος
Dative	διδόντι
Accusative	διδόντα
Plural	
Nominative	διδόντες
Genitive	-
Dative	-
Accusative	-

24.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. For participles, parsing means to write the tense, voice, "participle" in the mood slot, case, gender, number, and dictionary form.

In addition, if the bolded word is a participle:

1. Indicate if its adjectival use is substantival, attributive, or predicate.

2. Indicate why the participle has the case that it has. Is the participle in the case that it is because it is serving a specific function in the sentence such as subject or direct object? (If so, which function?) Or, is the participle in the case it is because it is modifying another word and agrees with that word in case? (If so, which word?)

1. Μακάριοι οἱ ὀφθαλμοὶ οἱ **βλέποντες** ἃ βλέπετε. λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν (to see) ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι (to hear) ἃ ἀκούετε καὶ οὐκ ἤκουσαν. (ΚΑΤΑ ΛΟΥΚΑΝ 10:24)

2. καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ **δικαιοῦντες** ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν·

3. Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι **δοθήσεται**· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. (ΚΑΤΑ ΛΟΥΚΑΝ 19:26)

4. Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (to become), τοῖς **πιστεύουσιν** εἰς τὸ ὄνομα αὐτοῦ· οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

5. Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ (only begotten) ἔδωκεν, ἵνα πᾶς ὁ **πιστεύων** εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς (only begotten) υἱοῦ τοῦ θεοῦ. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:16-19)

6. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα **φανερωθῇ** αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστιν εἰργασμένα (they have been done). Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν·

7. Ὁ πατὴρ **ἀγαπᾷ** τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν (he who does not obey) τῷ υἱῷ, οὐκ ὄψεται ⌜ζωήν, ⌝ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:35-36)

8. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ **πίνων** ἐκ τοῦ ὕδατος τούτου, διψήσει (will thirst) πάλιν· ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ (will never thirst) εἰς τὸν αἰῶνα·

9. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ (true) προσκυνηταὶ (worshippers) προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς **προσκυνοῦντας** αὐτόν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:22-23)

10. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν (to do) ἀφ' ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν πατέρα **ποιοῦντα**· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως (likewise) ποιεῖ.

11. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ **πιστεύων** τῷ πέμψαντί (Him who sent) με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν (has passed) ἐκ τοῦ θανάτου εἰς τὴν ζωήν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:24)

12. Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής (true) ἐστιν ἡ μαρτυρία **ἣν** μαρτυρεῖ περὶ ἐμοῦ. Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

13. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς **δέδωκεν** ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (true). Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:32-33)

14. Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει (will come)· καὶ τὸν **ἐρχόμενον** πρός με οὐ μὴ ἐκβάλω ἔξω. Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός (Him who sent) με. Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός (of the … who sent) με πατρός, ἵνα πᾶν ὃ δέδωκέν μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω ⌜ αὐτὸ ⌝⌜ τῇ ⌝ ἐσχάτῃ ἡμέρᾳ. Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός (of Him who sent) με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

15. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ **ἀποθάνῃ**. Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς (that has descended)· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:50-51)

16. Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ **ἀκολουθῶν** ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ (darkness), ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής (true).

17. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς **ἁμαρτίας**. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:34-35)

18. Εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι; Ὁ **ὢν** ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης (a Samaritan) εἶ σύ, καὶ δαιμόνιον ἔχεις;

19. Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν, καὶ οὐκ **ἐγνώκατε** αὐτόν· ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης (a liar)· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:54-55)

20. Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ **βλέποντες** βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

21. Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. Λέγει αὐτῇ ὁ Ἰησοῦς, **Ἀναστήσεται** ὁ ἀδελφός σου. Λέγει αὐτῷ Μάρθα (Martha), Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κἂν (and if) ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο; Λέγει αὐτῷ, Ναί (Yes), κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:22-27)

22. Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ (than) τὴν δόξαν τοῦ θεοῦ. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ **πιστεύων** εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά (Him who sent) με· καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά (Him who sent) με.

23. Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. Ὁ **ἔχων** τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτόν… (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:19-21)

24. Οὐ γὰρ ἐπαισχύνομαι (I am … ashamed of) τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ **πιστεύοντι**, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι (to Greek).

25. Τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωϋσῆς γὰρ γράφει τὴν **δικαιοσύνην** τὴν ἐκ τοῦ νόμου… (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 10:4-5)

26. Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. Ὁ **λέγων**, Ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης (liar) ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·

27. Ἐὰν **εἰδῆτε** ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. (ΙΩΑΝΝΟΥ Α 2:29)

28. Καὶ πᾶς ὁ ἔχων τὴν **ἐλπίδα** ταύτην ἐπ' αὐτῷ ἁγνίζει (sanctifies) ἑαυτόν, καθὼς ἐκεῖνος ἁγνός (holy) ἐστιν.

29. Πᾶς ὁ ἐν αὐτῷ **μένων** οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. (ΙΩΑΝΝΟΥ Α 3:6)

30. ὁ **ποιῶν** τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν· ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

31. Ἐν τούτῳ φανερά (evident) ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· (ΙΩΑΝΝΟΥ Α 3:10-11)

32. Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

33. Αὐτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει. Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης (deception). Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστιν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται, καὶ γινώσκει τὸν θεόν. (ΙΩΑΝΝΟΥ Α 4:5-7)

34. Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν· ὅτι ὁ θεὸς ἀγάπη ἐστίν. Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ (only begotten) ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν (propitiation) περὶ τῶν ἁμαρτιῶν ἡμῶν.

35. Ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης (a liar) ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν πῶς δύναται ἀγαπᾷν (to love); Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ. (ΙΩΑΝΝΟΥ Α 4:19-21)

36. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα (him who is born) ἀγαπᾷ καὶ τὸν γεγεννημένον (the one having been born) ἐξ αὐτοῦ. Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

37. Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην (a liar) πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν. Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ ὑιοῦ τοῦ θεοῦ. (ΙΩΑΝΝΟΥ Α 5:10-13)

38. Ὧδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν· ⌜ οἱ ⌝ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

39. …ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ (Say) ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:3)

40. Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

41. Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν (reward) ἔχετε; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:46)

42. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι (to the one who knocks) ἀνοιγήσεται.

43. Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῷ (your) ὀνόματι προεφητεύσαμεν (did we prophesy), καὶ τῷ σῷ (your) ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ (your) ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 7:21-22)

44. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας (Andrew) ὁ ἀδελφὸς αὐτοῦ·

45. οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:20-21)

46. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά (Him who sent) με. Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν (reward) προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν (reward) δικαίου λήψεται.

47. Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει (scatters). Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία (blasphemy) ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία (blasphemy) οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:30-31)

48. …εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρός (field) ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας·

49. Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ (about) πεντακισχίλιοι (5,000), χωρὶς γυναικῶν καὶ παιδίων. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 14:21)

50. …δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

51. Οἱ δὲ ὄχλοι οἱ προάγοντες (that was going before) καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες (saying), Ὡσαννὰ τῷ υἱῷ Δαυίδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 21:9)

52. ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν (to enter).

53. Ἐγείρεσθε (Arise), ἄγωμεν. Ἰδού, ἤγγικεν ὁ παραδιδούς με. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:46)

54. …εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν (Barabbas), ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

55. Ὁ σπείρων τὸν λόγον σπείρει. Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς (Satan) καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον (which was sown) ἐν ταῖς καρδίαις αὐτῶν. (ΚΑΤΑ ΜΑΡΚΟΝ 4:14-15)

24.5 VOCABULARY

Verbs

1. **ἀγοράζω** — I buy — 1 Cor 6:20
   ἠγοράσθητε γὰρ τιμῆς·
   for **you were bought** with a price

2. **καυχάομαι** — I boast — 1 Cor 1:31
   Ὁ **καυχώμενος**, ἐν κυρίῳ **καυχάσθω**.
   He who boasts, **let him boast** in the Lord

3. **συνέρχομαι** (συν + ερχ* and ελθ*) — I go with, come together
   a. πρὶν ἢ **συνελθεῖν** αὐτούς — Matt 1:18
      before they **came together**
   b. ὅπου πάντοτε οἱ Ἰουδαῖοι **συνέρχονται** — John 18:20
      where the Jews always **gather together**

4. **φυλάσσω** — I guard, keep — 2 Tim 1:12
   δυνατός ἐστιν τὴν παραθήκην μου **φυλάξαι** εἰς ἐκείνην τὴν ἡμέραν.
   He is able **to keep** what I have entrusted for that day.

Nouns

5. **ὁ ἄνεμος**, ου — wind — Matt 7:25
   ἔπνευσαν οἱ **ἄνεμοι**, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν·
   the **winds** blow and beat against that house and it does not fall.

6. **τὸ ἀρνίον**, ου — lamb, sheep — Rev 17:14
   μετὰ τοῦ **ἀρνίου** πολεμήσουσιν, καὶ τὸ **ἀρνίον** νικήσει αὐτούς
   with the **lamb** they will make war and the **lamb** will overcome them

7. **ἡ διδαχή**, ῆς — teaching — 2 Tim 4:2
   ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ **διδαχῇ**.
   rebuke, encourage with all patience and **teaching**.

8. **ὁ ἥλιος**, ου — sun — Rev 21:23
   Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ **ἡλίου**
   And the city does not have need of the **sun**

9. **ὁ οἶνος**, ου — wine — John 2:9
   τὸ ὕδωρ **οἶνον** γεγενημένον
   the water made **wine**

10. **τὸ ποτήριον**, ου — cup — 1 Cor 11:25
    Τοῦτο τὸ **ποτήριον** ἡ καινὴ διαθήκη ἐστὶν
    This **cup** is the New Covenant

11. **ἡ ὑπομονή**, ῆς — endurance, perseverance — Rom 5:3-4
    ἡ θλῖψις **ὑπομονὴν** κατεργάζεται, ἡ δὲ **ὑπομονὴ** δοκιμήν
    tribulation produces **perseverance** and **perseverance**, character

Adjectives

12. **ἀκάθαρτος, ον** — unclean, impure — 2 Cor 6:17
    ἀκαθάρτου μὴ ἅπτεσθε·
    do not touch what is **unclean**

13. **ποῖος, α, ον** — what, which — Matt 21:23
    Ἐν **ποίᾳ** ἐξουσίᾳ ταῦτα ποιεῖς;
    With **what** authority do you do these things?

Conjunction

14. **μήτε** — and not, neither — Matt 11:18
    Ἦλθεν γὰρ Ἰωάννης **μήτε** ἐσθίων **μήτε** πίνων
    For John came **neither** eating **nor** drinking

Particle

15. **γε** — indeed — Acts 8:30
    Ἆρά **γε** γινώσκεις ἃ ἀναγινώσκεις;
    Then, **indeed**, do you know what things you are reading?

25 AORIST PARTICIPLES

25.1 GRAMMAR

25.1.1 Introduction

Review sections 24.1.1 through 24.1.9 because the information presented applies to aorist participles as well.

25.1.2 Overview of Aorist Active and Middle/Passive Participle Parts

λύσας

λυ	σα	ς
Aorist Tense Stem	**Aorist Tense Marker**	**Active, nominative, masculine, singular ending**

Root: λυ*

25.1.3 Augment

Aorist participles will not have an augment because the augment only occurs on aorist and imperfect tenses of the indicative mood.

25.1.4 Tense Marker

First aorist verbs normally use sigma-alpha (σα) as the aorist active and middle tense marker. Recall that, when this tense marker interacts with certain consonants, small spelling changes result. Review 15.1.7 or 19.1.8 for the changes.

Liquid verbs (verbs whose stem end in lambda (λ), mu (μ), nu (ν), or rho (ρ)) use alpha (α) as the tense marker.

Second aorist verbs do not use a tense marker. Instead, the aorist tense is identifiable by the aorist stem that differs significantly from the present stem.

For both first and second aorist verbs, the passive marker for participles is theta-epsilon (θε).

25.1.5 Aorist Active, Middle, and Passive Participle Endings

	Case	First Aorist			Second Aorist		
		Masculine	**Feminine**	**Neuter**	**Masculine**	**Feminine**	**Neuter**
Active Voice							
Singular	**Nominative**	σας	σασα	σαν	ων	ουσα	ον
	Genitive	σαντος	-	-	οντος	ουσης	οντος
	Dative	σαντι	-	-	οντι	ουσῃ	-
	Accusative	σαντα	σασαν	σαν	οντα	ουσαν	ον
Plural	**Nominative**	σαντες	σασαι	-	οντες	ουσαι	οντα
	Genitive	σαντων	-	-	οντων	-	-
	Dative	σασι(ν)	-	-	ουσι(ν)	ουσαις	-
	Accusative	σαντας	-	σαντα	οντας	ουσας	-
Middle Voice							
Singular	**Nominative**	σαμενος	σαμενη	σαμενον	ομενος	-	-
	Genitive	σαμενου	σαμενης	-	ομενου	ομενης	ομενου
	Dative	-	-	-	-	-	-
	Accusative	σαμενον	-	-	ομενον	ομενην	ομενον
Plural	**Nominative**	σαμενοι	-	-	ομενοι	ομεναι	-
	Genitive	σαμενων	-	-	ομενων	ομενων	ομενων
	Dative	σαμενοις	-	-	ομενοις	-	ομενοις
	Accusative	σαμενους	-	-	ομενους	-	ομενα
Passive Voice							
Singular	**Nominative**	θεις	θεισα	θεν	Same as on left.		
	Genitive	θεντος	θεισης	θεντος			
	Dative	θεντι	θεισῃ	-			
	Accusative	θεντα	θεισαν	θεν			
Plural	**Nominative**	θεντες	θεισαι	θεντα			
	Genitive	θεντων	θεισων	θεντων			
	Dative	-	-	θεισιν			
	Accusative	θεντας	-	θεντα			

25.1.6 Aorist Tense Stem

The above endings are attached to the various aorist tense stems. If necessary, review sections 18.1.8, 19.1.7, and 20.1.7.

25.1.7 Review of Adjectival and Adverbial Uses of the Participle

To review, a participle will function as an adjective or adverb. The presence of the article is the most important contextual clue for determining which use is in view. If the article accompanies the participle, the participle's use will always be adjectival. If the article is absent, the participle is sometimes adjectival but often it is adverbial. The context must be examined to decide between the two.

Seeing various examples is the best way to understand the different uses. The previous chapter presented examples of the participle's adjectival use. This chapter will review those uses with examples in the aorist tense. It will also present the adverbial proper use of the participle. Chapter 26 will present two more adverbial uses of the participle.

25.1.8 Adjectival Uses of the Participle (Aorist Tense Examples)

Consider the following examples of the substantival and attributive use of the aorist participle. The predicate use is not included because it is not as common with the aorist tense.

Substantival Use (Aorist Tense Examples)
With this use, the participle functions as a noun.

Example 1: **ὁ εὑρὼν** τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν...
He who finds his life will lose it…

The aorist participle **εὑρών** is adjectival because it has the matching article (**ὁ**). The participle's use is substantival because it does not modify any noun in the sentence. The participle is in the nominative case because it is the subject of the verb **ἀπολέσει**. Observe that in this context the aorist participle is best translated with the present tense verb "finds."

Example 2: καὶ μακαρία **ἡ πιστεύσασα** ὅτι...
And **she who believed** is blessed because…

The aorist participle **πιστεύσασα** is adjectival because it has the matching article (**ἡ**). The participle's use is substantival because it does not modify any noun in the sentence. The participle is in the nominative case because it is the subject of the implied verb **ἐστίν**.

Example 3: ...καὶ ὑπάγω πρός **τὸν πέμψαντά** με.
…and I depart to **Him who sent** me.

The aorist participle **πέμψαντα** is adjectival because it has the matching article (**τόν**). The participle's use is substantival because it does not modify any noun in the sentence. The participle is in the accusative case because it is the object of the preposition **πρός**.

Attributive Use (Aorist Tense Examples)
With this use, the participle modifies a noun.

Example 4: ...ὁ φαρισαῖος **ὁ καλέσας** αὐτὸν εἶπεν ἐν ἑαυτῷ...
...the Pharisee who invited Him said in himself…

The aorist participle **καλέσας** is adjectival because it has the matching article (**ὁ**). The participle's use is attributive because it modifies the noun **φαρισαῖος** as clear from the article-noun-article-participle construction and because **καλέσας** agrees with **φαρισαῖος** (its subject) in case (nominative), gender (masculine), and number (singular). The noun **φαρισαῖος** is in the nominative case because it is the subject of the verb **εἶπεν**.

Example 5: …καὶ ἐδόξασαν τὸν θεὸν **τὸν δόντα** ἐξουσίαν τοιαύτην...

…and they glorified the God **who gave** such authority…

The aorist participle **δόντα** is adjectival because it has the matching article (**τόν**). The participle's use is attributive because it modifies the noun **θεόν** as clear from the article-noun-article-participle construction and because **δόντα** agrees with **θεόν** (its subject) in case (accusative), gender (masculine), and number (singular). The noun **θεόν** is in the accusative case because it is the direct object of the verb **ἐδόξασαν**.

25.1.9 Adverbial Uses of the Participle (Present and Aorist Tense Examples)

A participle that does not have an article is sometimes adjectival but often is adverbial. The particular context must be examined carefully to decide. The most common adverbial uses can be divided into the following subcategories: adverbial proper, periphrastic, and genitive absolute. The adverbial proper uses are presented in this chapter. The periphrastic and genitive absolute uses are presented in chapter 26.

Adverbial Proper Use (Present and Aorist Tense Examples)

With this use, the participle (without the article) modifies a verb in the sentence. In other words, the participle provides additional information about the verbal action in terms of "when," "how," "why," etc. With practice, you should learn to specify the adverbial participle's logical relationship to the verb as temporal, manner, means, cause, condition, concession, purpose, or result. For now, it is sufficient to focus on:

1. Recognizing that a word is a participle.
2. Determining if the participle is adjectival or adverbial.
3. Determining the participle's use. If adjectival, is it substantival, attributive, or predicate? If adverbial, is it adverbial proper, periphrastic, or genitive absolute?
4. Producing a basic translation based on that understanding.

Various factors affect how to translate adverbial participles. Some of those factors pertain to Greek and others to English. For now, the best approach is to give a good starting point for translation and allow you to discovery when alternatives may be necessary. That starting point is:

- Translate present participles with a gerund ("walking," "living," etc.).
- Translate aorist participles with the preposition "after" (sometimes "while") and a gerund ("after walking," "after living," etc.).
- Translate perfect participles with a past participle ("walked," "lived," etc.).

The following examples show the above guidelines at work but also deviate from them when appropriate.

Participles in the Present Tense

Example 6: …ἥψατο αὐτοῦ **λέγων**, Θέλω, καθαρίσθητι·
He touched him **saying**, "I am willing. Be cleansed."

Example 7: Ὁ δὲ Πέτρος … ἀπῆλθεν πρὸς ἑαυτὸν **θαυμάζων** τὸ γεγονός.
But Peter left **marveling** to himself about what had happened.

Example 8: ἦλθεν γὰρ Ἰωάννης μήτε **ἐσθίων** μήτε **πίνων**…
For John came neither **eating** nor **drinking**…

Example 9: **…**ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ **ἀποθνήσκων** οὐκ ἀφῆκεν σπέρμα·
The first took a wife and, **because he died**, he did not leave a descendent.

Example 10: ὀφθαλμοὺς **ἔχοντες** οὐ βλέπετε καὶ ὦτα **ἔχοντες** οὐκ ἀκούετε;
Although having eyes, do you not see and **although having** ears, do you not hear?

Participles in the Aorist Tense

Example 11: καὶ **ἐλθόντες** εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας...
And **after coming** into the house, they saw the child with Mary…

Example 12: **Ἀκούσας** δὲ ὁ Ἰησοῦς εἶπεν· αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον...
But **after hearing** Jesus said (=Jesus **heard** and said), "This sickness is not to death…"

Example 13: **Βαπτισθεὶς** δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδταος·
And, **after being baptized**, Jesus immediately came up from the water.

In the previous examples, the bolded participles are adverbial proper because they do not have the article and they modify a verb in the sentence. Furthermore, they do not function as a noun (substantival use), do not modify a noun in the sentence (attributive use), and do not complete a thought about a noun (predicate use).

Additionally, the above participles are all in the nominative case. Adverbial participles are frequently in the nominative case because they usually modify the main verb of the sentence and, therefore, have the same subject which is in the nominative case.

25.2 OMEGA VERBS: FIRST AORIST PARTICIPLES (ALL VOICES)

Memorization of the masculine forms is required, especially the nominative case.

25.2.1 Aorist Active Participle Forms of λύω

Case	Masculine	Feminine	Neuter
Singular			
Nominative	λύ**σας**	λύ**σασα**	λυ**σάν**
Genitive	λύ**σαντος**	-	-
Dative	λύ**σαντι**	-	-
Accusative	λύ**σαντα**	λύ**σασαν**	λυ**σάν**
Plural			
Nominative	λύ**σαντες**	λύ**σασαι**	-
Genitive	λυ**σάντων**	-	-
Dative	λύ**σασι(ν)**	-	-
Accusative	λύ**σαντας**	-	λύ**σαντα**

25.2.2 Aorist Middle Participle Forms of λύω

Case	Masculine	Feminine	Neuter
Singular			
Nominative	λυ**σάμενος**	λυ**σαμένη**	λυ**σάμενον**
Genitive	λυ**σαμένου**	λυ**σαμένης**	-
Dative	-	-	-
Accusative	λυ**σάμενον**	-	-
Plural			
Nominative	λυ**σάμενοι**	-	-
Genitive	λυ**σαμένων**	-	-
Dative	λυ**σαμένοις**	-	-
Accusative	λυ**σαμένους**	-	-

25.2.3 Aorist Passive Participle Forms of λύω

Case	Masculine	Feminine	Neuter
Singular			
Nominative	λυ**θείς**	λυ**θεῖσα**	λυ**θέν**
Genitive	λυ**θέντος**	λυ**θείσης**	λυ**θέντος**
Dative	λυ**θέντι**	λυ**θείσῃ**	-
Accusative	λυ**θέντα**	λυ**θεῖσαν**	λυ**θέν**
Plural			
Nominative	λυ**θέντες**	λυ**θεῖσαι**	λυ**θέντα**
Genitive	λυ**θέντων**	λυ**θεισῶν**	λυ**θέντων**
Dative	-	-	λυ**θεῖσιν**
Accusative	λυ**θέντας**	-	λυ**θέντα**

25.3 OMEGA VERBS: SECOND AORIST ACTIVE AND MIDDLE PARTICIPLES

The key to distinguishing between a present and second aorist participle is recognizing the aorist stem. Memorization of these forms is not required. Passive forms of second aorist verbs are not provided because they are rare in the New Testament.

25.3.1 Aorist Active Participle Forms of ἔρχομαι

Although ἔρχομαι is deponent in other tenses, it is not deponent in the aorist tense. The theta (θ) should not be confused with the aorist tense marker. It is part of the stem (ἐλθ-).

Case	Masculine	Feminine	Neuter
Singular			
Nominative	ἐλθ**ών**	ἐλθ**οῦσα**	ἐλθ**όν**
Genitive	ἐλθ**όντος**	ἐλθ**ούσης**	ἐλθ**όντος**
Dative	ἐλθ**όντι**	ἐλθ**ούσῃ**	-
Accusative	ἐλθ**όντα**	ἐλθ**ούσαν**	ἐλθ**όντα**
Plural			
Nominative	ἐλθ**όντες**	ἐλθ**οῦσαι**	ἐλθ**όντα**
Genitive	ἐλθ**όντων**	-	-
Dative	ἐλθ**οῦσι(ν)**	ἐλθ**οῦσαις**	-
Accusative	ἐλθ**όντας**	ἐλθ**ουσας**	-

25.3.2 Aorist Middle Participle Forms of γίνομαι

The verb γίνομαι is deponent in the aorist tense. This verb is the most common second aorist for these forms.

Case	Masculine	Feminine	Neuter
Singular			
Nominative	γεν**όμενος**	-	-
Genitive	γεν**ομένου**	γεν**ομένης**	γεν**ομένου**
Dative	-	-	-
Accusative	γεν**όμενον**	γεν**ομένην**	γεν**όμενον**
Plural			
Nominative	γεν**όμενοι**	γεν**όμεναι**	-
Genitive	γεν**ομένων**	γεν**ομένων**	γεν**ομένων**
Dative	γεν**ομένοις**	-	γεν**ομένοις**
Accusative	γεν**ομένους**	-	γεν**όμενα**

25.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. For participles, parsing means to write the tense, voice, "participle," case, gender, number, and dictionary form.

In addition, if the bolded word is a participle:

1. Indicate if its use is adjectival or adverbial. If adjectival, write the appropriate subcategory (substantival, attributive, or predicate).

2. Indicate why the participle has the case that it has. Is the participle in the case that it is because it is serving a specific function in the sentence such as subject or direct object? (If so, which function?) Or, is the participle in the case it is because it is modifying another word and agrees with that word in case? (If so, which word?)

1. ἀλλ' ὁ **πέμψας** με βαπτίζειν (to baptize) ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:33)

2. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν **ἀκουσάντων** παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσίαν (Messiah) - ὅ ἐστιν μεθερμηνευόμενον (translated), Χριστός.

3. Ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια (earthly things) εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια (heavenly), πιστεύσετε; Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ **καταβάς**, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:11-13)

4. Ὁ **λαβὼν** αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν (acknowledged) ὅτι ὁ θεὸς ἀληθής (true) ἐστιν. Ὃν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ·

5. Ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, **ἐλθὼν** ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν. Μετὰ ταῦτα ἦν ⌜ ἡ ⌝ ἑορτὴ (feast) τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:53-5:1)

6. Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ (whole), ἐκεῖνός μοι εἶπεν…

7. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν (has passed) ἐκ τοῦ θανάτου εἰς τὴν ζωήν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. Ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως **ἔδωκεν** καὶ τῷ υἱῷ ζωὴν ἔχειν (to have) ἐν ἑαυτῷ· (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:24-26)

8. Καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε (ever), οὔτε εἶδος (form) αὐτοῦ ἑωράκατε. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε **μένοντα** ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

9. Ἐγόγγυζον (were complaining) οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ **καταβὰς** ἐκ τοῦ οὐρανοῦ. Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα; Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς… (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:41-43)

10. Πᾶς οὖν ὁ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθών (learns), ἔρχεται πρός με. Οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ **ὢν** παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

11. Πολλοὶ οὖν **ἀκούσαντες** ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός (difficult) ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν (to hear); (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:60)

12. Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν (to do), **γνώσεται** περὶ τῆς διδαχῆς, πότερον (whether) ἐκ τοῦ θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ·

13. Εἶπεν οὖν ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν (to come). Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι (to go) ὅτι ἡμεῖς οὐχ **εὑρήσομεν** αὐτόν; (ΚΑΤΑ ΙΩΑΝΝΗΝ 7:33-35)

14. Λέγει Νικόδημος πρὸς αὐτούς - ὁ **ἐλθὼν** νυκτὸς πρὸς αὐτόν, εἷς ὢν ἐξ αὐτῶν - Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον (first) καὶ γνῷ τί ποιεῖ; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ;

15. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστιν, κύριε, ἵνα **πιστεύσω** εἰς αὐτόν; Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει. (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:34-41)

16. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια (illness) οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα **δοξασθῇ** ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν (sister) αὐτῆς καὶ τὸν Λάζαρον.

17. Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κἂν (and if) ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ **ζῶν** καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο; Λέγει αὐτῷ, Ναί (Yes), κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ ταῦτα εἰποῦσα ἀπῆλθεν, καὶ ἐφώνησεν (called) Μαρίαν … εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ (is calling) σε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:25-28)

18. Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, **ἰδοῦσα** αὐτόν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἄν ἀπέθανέν μου ὁ ἀδελφός.

19. Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει (He loved) αὐτόν. Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος, ὁ **ἀνοίξας** τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι (to make) ἵνα καὶ οὗτος μὴ ἀποθάνῃ; (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:36-37)

20. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ **ἐλθόντες** πρὸς τὴν Μαρίαν καὶ θεασάμενοι (had seen) ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον (the council), καὶ ἔλεγον, Τί ποιοῦμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

21. ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ **ἐλάλησα**· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν, τί εἴπω καὶ τί λαλήσω. Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν· ἃ οὖν λαλῶ ἐγώ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:48-50)

22. Καὶ ἀπεκρίθη Θωμᾶς, καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι **ἑώρακάς** με, πεπίστευκας; Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

23. Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον **ἐπίστευσαν**· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 4:4)

24. Οἱ δὲ **ἀκούσαντες** ἐδόξαζον τὸν κύριον·

25. **Δικαιωθέντες** οὖν ἐκ πίστεως, εἰρήνην ⌜ἔχομεν⌝ πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν προσαγωγὴν (access) ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5:1-2)

26. Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, **σωθησόμεθα** δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

27. ὁ γὰρ **ἀποθανὼν** δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν (we will live) αὐτῷ· (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 6:7-8)

28. Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ, δῆλον (evident)· ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται· ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ **ποιήσας** αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

29. Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι (to be) ἀρχιερέα, ἀλλ' ὁ **λαλήσας** πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 5:5)

30. Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι. Καὶ τὸ πνεῦμά ἐστιν τὸ **μαρτυροῦν**, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

31. Τέξεται (she will give birth to) δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 1:21-22)

32. καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς (treasures) αὐτῶν προσήνεγκαν αὐτῷ…

33. Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων, Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:1-3)

34. Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

35. Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 8:19)

36. Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

37. Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ εἰπόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου; Καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἰδού, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:48-50)

38. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν. Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί…

39. Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται γνῶναι (to know) τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:10-13)

40. Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν (revealed) σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

41. Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. Καὶ ζητοῦντες αὐτὸν κρατῆσαι (to seize), ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ (because) ὡς προφήτην αὐτὸν εἶχον. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 21:45-46)

42. Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες μαθητεύσατε (make disciples of) πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος·

43. …λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ (Where) θέλεις ἀπελθόντες ⌜ἑτοιμάσωμεν⌝ ἵνα φάγῃς τὸ Πάσχα (the Passover); (ΚΑΤΑ ΜΑΡΚΟΝ 14:12)

44. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτὴν ὅτι Οὐδείς ἐστιν ἐν τῇ συγγενείᾳ (family) σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.

45. καὶ … ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα (immediately) καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. (ΚΑΤΑ ΛΟΥΚΑΝ 1:63-64)

46. καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί … τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ’ αὐτοῦ. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη (was filled) πνεύματος ἁγίου…

47. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων (the shepherds) πρὸς αὐτούς. (ΚΑΤΑ ΛΟΥΚΑΝ 2:18)

48. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, Οὐκ ἐκπειράσεις (you shall not test) κύριον τὸν θεόν σου.

49. Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη (report) ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου (surrounding region) περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. (ΚΑΤΑ ΛΟΥΚΑΝ 4:14-15)

50. Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος·

51. πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω (I will show) ὑμῖν τίνι ἐστὶν ὅμοιος· ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν… (ΚΑΤΑ ΛΟΥΚΑΝ 6:47)

52. Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου (foundation)·

53. Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα (healed). (ΚΑΤΑ ΛΟΥΚΑΝ 7:10)

54. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο (has visited) ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ (surrounding region).

55. …ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν (do we wait for); παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς (the Baptist) ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν (do we wait for); ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς… (ΚΑΤΑ ΛΟΥΚΑΝ 7:18-21)

56. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι (tax collectors) ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·

57. ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει· ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ ἄνθρωπος φάγος (glutten)… (ΚΑΤΑ ΛΟΥΚΑΝ 7:33-34)

58. Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος (seed) ἐστὶν ὁ λόγος τοῦ θεοῦ. Οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούοντες, εἶτα (then) ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

59. ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες. (ΚΑΤΑ ΛΟΥΚΑΝ 8:21)

60. Καὶ ἰδού, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος (Jairus), καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν (to enter) εἰς τὸν οἶκον αὐτοῦ·

61. καὶ εἶπεν αὐτοῖς, Ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος (least) ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας. (ΚΑΤΑ ΛΟΥΚΑΝ 9:48)

62. Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

63. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται (will be beat) πολλάς· (ΚΑΤΑ ΛΟΥΚΑΝ 12:47)

64. Ἰδοὺ τρία ἔτη ἀφ᾽ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ (fig tree) ταύτῃ καὶ οὐχ εὑρίσκω.

65. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι (to be called) υἱός σου· (ΚΑΤΑ ΛΟΥΚΑΝ 15:18-19)

25.5 VOCABULARY

Verbs

1. **ἐλεέω** I have mercy Matt 9:27
   δύο τυφλοί, κράζοντες καὶ λέγοντες, **Ἐλέησον** ἡμᾶς, ⌜ υἱὲ ⌝ Δαυίδ.
   two blind, calling out and saying, "**Have mercy on** us, son of David.

2. **ἐλπίζω** I hope Luke 24:21
   ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ.
   We had hoped that he was the one about to liberate Israel.

3. **ἐπικαλέω** I call Rom 10:13
   Πᾶς γὰρ ὃς ἂν **ἐπικαλέσηται** τὸ ὄνομα κυρίου σωθήσεται.
   For whosoever **calls upon** the name of the Lord will be saved.

4. **ἐπιτιμάω** I rebuke, warn Matt 16:22
   ὁ Πέτρος ἤρξατο **ἐπιτιμᾷν** αὐτῷ
   Peter began **to rebuke** him

5. **καθαρίζω** I cleanse, purify 1 John 1:7
   τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ **καθαρίζει** ἡμᾶς ἀπὸ πάσης ἁμαρτίας.
   the blood of Jesus Christ His Son **cleanses** us from all sin.

6. **παραγγέλλω** I command 1 Cor 7:10
   παραγγέλλω, οὐκ ἐγώ, ἀλλ' ὁ κύριος
   I command, not I, but the Lord

7. **παρέρχομαι** (παρα + ερχ* and ελθ*) I pass, pass by
   a. Ἰησοῦς ὁ Ναζωραῖος **παρέρχεται**. Luke 18:37
      Jesus the Nazarene **is passing by**.
   b. Ὁ οὐρανὸς καὶ ἡ γῆ **παρελεύσονται**, οἱ δὲ λόγοι μου οὐ μὴ **παρέλθωσιν**. Matt 24:35
      Heaven and earth **will pass away** but my words **will** not **pass away**.

8. **σκανδαλίζω** I stumble Matt 18:6
   Ὃς δ' ἂν **σκανδαλίσῃ** ἕνα τῶν μικρῶν τούτων
   But whosoever **causes** one of these little ones **to stumble**

9. **φαίνω** I shine, appear
   a. τὸ φῶς ἐν τῇ σκοτίᾳ **φαίνει** John 1:5
      the light **shines** in the darkness
   b. ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ **φαινομένου** ἀστέρος. Matt 2:7
      he found out from them the time of the star's **appearing**.

10. **φεύγω** I flee James 4:7
    Ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε ⌜ δὲ ⌝ τῷ διαβόλῳ, καὶ **φεύξεται** ἀφ' ὑμῶν.
    Therefore, submit to God and resist the devil, and **he will flee** from you.

Nouns

11. **ἡ παρρησία**, ας — boldness, courage — 2 Cor 7:4
    Πολλή μοι **παρρησία** πρὸς ὑμᾶς
    great *is* my **boldness** to you

12. **ἡ φυλή**, ῆς — tribe — Rev 5:5
    ἐνίκησεν ὁ λέων ὁ ἐκ τῆς **φυλῆς** Ἰούδα
    the lion who is from the **tribe** of Judah overcame

Adverb

13. **ὁμοίως** — likewise — Matt 26:35
    οὐ μή σε ⌜ ἀπαρνήσωμαι. ⌝ **Ὁμοίως** δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.
    I will never deny you. And all the disciples also said **likewise**.

Particle

14. **πλήν** — nevertheless, only, but — Matt 26:39
    πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.
    nevertheless not as I want but as you.

15. **ναί** — yes — Matt 5:37
    Ἔστω δὲ ὁ λόγος ὑμῶν, **ναὶ ναί**
    But let your word be, **yes yes**

26 PERFECT PARTICIPLES

26.1 GRAMMAR

26.1.1 Introduction

Review sections 24.1.1 through 24.1.9 because the information presented applies to perfect participles as well.

26.1.2 Overview of Perfect Active Participle Parts

λελυκώς

λε	λυ	κ	ως
Reduplication	**Perfect Active Tense Stem**	**Perfect Active Tense Marker**	**Active, nominative, masculine, singular ending**

Root: λυ*

26.1.3 Reduplication

Perfect participles will have the reduplication. Review section 21.1.5.

26.1.4 Tense Marker

The perfect active tense marker for participles is kappa (κ). The perfect middle/passive does not use a tense marker.

26.1.5 Perfect Active and Middle/Passive Participle Endings

	Case	Masculine	Feminine	Neuter
Active Voice				
Singular	Nominative	κως	κυια	κος
	Genitive	κοτος	κυιης	-
	Dative	κοτι	-	κοτι
	Accusative	κοτα	κυιαν	κος
Plural	Nominative	κοτες	κυιαι	κοτα
	Genitive	κοτων	-	κοτων
	Dative	κοσι(ν)	-	-
	Accusative	κοτας	-	κοτα
Middle/Passive Voice				
Singular	Nominative	μενος	μενη	μενον
	Genitive	μενου	μενης	μενου
	Dative	μενῳ	μενῃ	μενῳ
	Accusative	μενον	μενην	μενον
Plural	Nom.	μενοι	μεναι	μενα
	Gen.	μενων	μενων	μενων
	Dat.	μενοις	μεναις	μενοις
	Acc.	μενους	μενας	μενα

26.1.6 Perfect Tense Stem

The above endings are attached to the perfect active and passive tense stems, respectively. Review sections 21.1.8 and 21.1.9 concerning those stems.

26.1.7 Review of Adjectival and Adverbial Uses of the Participle

To review, a participle will function as an adjective or adverb. The presence of the article is the most important contextual clue for determining which use is in view. If the article accompanies the participle, the participle's use will always be adjectival. If the article is absent, the participle is often adverbial but sometimes adjectival. The context must be examined to decide between the two.

Seeing various examples is the best way to understand the different uses. This chapter reviews the adjectival and adverbial uses presented in the previous two chapters with examples from the perfect tense. It will also present two new adverbial uses, the periphrastic and genitive absolute participle.

26.1.8 Adjectival Uses of the Participle (Perfect Tense Examples)

Substantival Use (Perfect Tense Examples)
With this use, the participle functions as a noun.

Example 1: **ὁ ἑωρακὼς** ἐμὲ ἑώρακεν τὸν πατέρα·
He who has seen me has seen the Father.

The perfect participle **ἑωρακὼς** is adjectival because it has the matching article (**ὁ**). The participle's use is substantival because it does not modify any noun in the sentence. The participle is in the nominative case because it is the subject of the verb **ἑώρακεν**.

Example 2: Πολλοί τε **τῶν πεπιστευκότων** ἤρχοντο ἐξομολογούμενοι...
And many **of the ones who had believed** were coming confessing…

The perfect participle **πεπιστευκότων** is adjectival because it has the matching article (**τῶν**). The participle's use is substantival because it does not modify any noun in the sentence. The participle is in the genitive case to relate it with **Πολλοί**. Those who had believed (**τῶν πεπιστευκότων**) specifies the identity of the many (**Πολλοί**).

This example is best translated using the English pluperfect tense ("had believed") instead of the perfect ("have believed").[1] It is a good example of the fact that different languages sometimes use tenses differently. The student must be flexible in translation when necessary.

Attributive Use (Perfect Tense Examples)
With this use, the participle modifies a noun.

Example 3: Περὶ δὲ τῶν **πεπιστευκότων** ἐθνῶν ἡμεῖς ἐπεστείλαμεν...
But concerning the gentiles **who have believed**, we wrote...

The perfect participle **πεπιστευκότων** is adjectival because it has the matching article (**τῶν**). The participle's use is attributive because it modifies the noun **ἐθνῶν** as clear from the article-participle-noun construction and because **πεπιστευκότων** agrees with **ἐθνῶν** (its subject) in case (genitive), gender (neuter), and number (plural). The noun **ἐθνῶν** is in the genitive case because it is the object of the preposition **Περί**.

[1] The reason for this is that the participle's time is relative to the main verb which is imperfect tense. Since the perfect tense pictures action before the time of the main verb, this requires a pluperfect in English.

Example 4: …λάβε τὸ βιβλίον **τὸ ἠνεῳγένον** ἐν τῇ χειρὶ τοῦ ἀγγέλου...
…take the book **which has been opened** in the hand of the angel…

The perfect participle **ἠνεῳγένον** is adjectival because it has the matching article (**τό**). The participle's use is attributive because it modifies the noun **βιβλίον** as clear from the article-noun-article-participle construction and because **ἠνεῳγένον** agrees with **βιβλίον** (its subject) in case (accusative), gender (neuter), and number (singular). The noun **βιβλίον** is in the accusative case because it is the direct object of the verb **λάβε**.

Predicate Use (Perfect Tense Examples)
With this use, the participle completes a thought about a noun. The predicate use of the perfect participle is relatively common.

Example 5: **εὐλογημένος** ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·
He who comes in the name of the Lord is **blessed**.

Even though the perfect participle **εὐλογημένος** does not have the article, the participle is adjectival because it does not modify a verb. The participle's use is predicate because it completes a thought about **ὁ ἐρχόμενος** (He who comes is **blessed**). The participle **εὐλογημένος** agrees in gender (masculine) and number (singular) with **ὁ ἐρχόμενος**, its subject. In this instance, the participle's case is nominative because of its function in the sentence as a predicate adjective.

Example 6: ...Μαρία ... βλέπει τὸν λίθον **ἠρμένον** ἐκ τοῦ μνημείου.
…Mary … sees (saw) the stone **removed** from the tomb.

Even though the perfect participle **ἠρμένον** does not have the article, the participle is adjectival because it does not modify a verb. The participle's use is predicate because it completes a thought about the noun **λίθον** (it had been removed). As in this instance, predicate participles often accompany a verb of perception (**βλέπει**). The noun **λίθον** is the participle's subject. As such, the participle agrees with **λίθον** in case (accusative), gender (masculine), and number (singular). The case of **λίθον** is accusative because it is the direct object of the verb **βλέπει**.

26.1.9 Adverbial Uses of the Participle

A participle that does not have an article is sometimes adjectival but often is adverbial. The particular context must be examined carefully to decide. The most common adverbial uses can be divided into the following subcategories: adverbial proper, periphrastic, and genitive absolute. The first category was presented in the previous chapter and is here reviewed using examples from the perfect tense. This chapter also presents the periphrastic and genitive absolute uses.

Adverbial Proper Use (Perfect Tense Examples)
With this use, the participle (without the article) modifies a verb of the sentence. In other words, the participle provides additional information about the verbal action in terms of "when," "how," "why," etc. Consider the following examples with perfect tense participles.

Example 7: Ἐξανέστησαν δέ τινες τῶν ἀπο τῆς αἱρέσεως τῶν φαρισαίων **πεπιστευκότες** λέγοντες...
But some from the division of the Pharisees, **having believed**, rose up saying…

Example 8: καὶ τοῦτο **πεποιθὼς** οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως...
And, **having confidence in** this, I know that I will remain and continue with you all for your advancement and joy of faith…

Periphrastic Use (Present, Aorist, and Perfect Tense Examples)
With this use, the verb εἰμί or γίνομαι (to be) and participle combine to form a verbal idea. The appropriate translation for the verbal idea will depend on the tense of both εἰμί and the participle. For the periphrastic use, the participle will usually be in the nominative case. Consider the following examples.

Present Verb with Present Participle
Example 9: …καὶ ἰδοῦ **ζῶν εἰμι** εἰς τοὺς αἰῶνας τῶν αἰώνων...
...and behold **I am living** (I am alive) forever and ever…

Imperfect Verb with Present Participle
Example 10: καὶ αὐτὸς **ἦν διδάσκων**, καὶ ἦσαν **καθήμενοι** Φαρισαῖοι…
And He **was teaching** and the Pharisees were **sitting**…

Example 11: Ἐγὼ **ἤμην** ἐν πόλει Ἰόππῃ **προσευχόμενος**…
I was praying in the city of Joppa…

Future Verb with Present Participle
Example 12: Καὶ **ἔσεσθε μισούμενοι** ὑπὸ πάντων διὰ τὸ ὄνομά μου·
And **you will be hated** by all on account of my name.

Present Verb with Perfect Participle
Example 13: …χάριτί **ἐστε σεσῳσμένοι**...
...by grace **you have been saved**…

Imperfect Verb with Perfect Participle
Example 14: Οὔπω γὰρ **ἦν βεβλημένος** εἰς τὴν φυλακὴν ὁ Ἰωάννης.
For John **had** not yet **been thrown** into prison.[2]

[2] Notice that the imperfect verb requires that the perfect participle be translated with the English pluperfect.

Genitive Absolute Use (Present, Aorist and Perfect Tense Examples)
With this use, the participle modifies a verb in the sentence, usually by describing "when" the action occurs. Although it is technically a subcategory of the adverbial proper use, this participle's characteristics are unique enough to warrant a separate discussion. Those characteristics are:

1. The participle's subject always differs from the subject of the verb.
2. The participle's subject is often a nearby noun or pronoun in the genitive case.
3. The participle is always in the genitive case.
4. The participle often occurs at the beginning of the sentence.

Translating the genitive absolute into English often requires a dependent phrase consisting of a temporal marker such as "while" or "after," the participle's subject, and a finite verb.[3] Consider the following examples of the genitive absolute.

Participle in the Present Tense

Example 15: Ταῦτα **αὐτοῦ λαλοῦντος** πολλοὶ ἐπίστευσαν εἰς αὐτόν.
While he was saying these things, many believed in Him.

Participle in the Aorist Tense

Example 16: **Καταβάντος** δὲ **αὐτοῦ** ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
But **after He descended** from the mountain, many multitudes followed him.

Example 17: Καὶ **ἐκβληθέντος τοῦ δαιμονίου** ἐλάλησεν ὁ κωφός.
And after the demon was cast out, the mute spoke.

Participle in the Perfect Tense

Example 18: **Συνηγμένων** οὖν **αὐτῶν** εἶπεν αὐτοις ὁ Πιλᾶτος·
Therefore, **after they had gathered**, Pilate said to them…

As with a previous example, the perfect (**Συνηγμένων**) is here best translated with a pluperfect (**had gathered**) due to differences in the usages of the Greek and English tenses.

[3] Sometimes a non-temporal marker such as "because" is required in some contexts.

26.2 OMEGA VERBS: PERFECT PARTICIPLES (ALL VOICES)

Memorization of the masculine forms is required, especially the nominative case.

26.2.1 Perfect Active Participle Forms of λύω

Case	Masculine	Feminine	Neuter
Singular			
Nominative	**λελυκώς**	**λελυκυῖα**	**λελυκός**
Genitive	**λελυκότος**	**λελυκυίης**	-
Dative	**λελυκότι**	-	**λελυκότι**
Accusative	**λελυκότα**	**λελυκυῖαν**	**λελυκός**
Plural			
Nominative	**λελυκότες**	**λελυκυῖαι**	**λελυκότα**
Genitive	**λελυκότων**	-	**λελυκότων**
Dative	**λελυκόσι(ν)**	-	-
Accusative	**λελυκότας**	-	**λελυκότα**

26.2.2 Perfect Middle/Passive Participle Forms of λύω

Case	Masculine	Feminine	Neuter
Singular			
Nominative	**λελυμένος**	**λελυμένη**	**λελυμένον**
Genitive	**λελυμένου**	**λελυμένης**	**λελυμένου**
Dative	**λελυμένῳ**	**λελυμένῃ**	**λελυμένῳ**
Accusative	**λελυμένον**	**λελυμένην**	**λελυμένον**
Plural			
Nominative	**λελυμένοι**	**λελυμέναι**	**λελυμένα**
Genitive	**λελυμένων**	**λελυμένων**	**λελυμένων**
Dative	**λελυμένοις**	**λελυμέναις**	**λελυμένοις**
Accusative	**λελυμένους**	**λελυμένας**	**λελυμένα**

26.3 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. For participles, parsing means to write the tense, voice, "participle," case, gender, number, and dictionary form.

In addition, if the bolded word is a participle:

1. Indicate if its use is adjectival or adverbial. If adjectival, write the appropriate subcategory (substantival, attributive, or predicate). If adverbial, write the subcategory (adverbial proper, genitive absolute, periphrastic).

2. Indicate why the participle has the case that it has. Is the participle in the case that it is because it is serving a specific function in the sentence such as subject or direct object? (If so, which function?) Or, is the participle in the case it is because it is modifying another word and agrees with that word in case? (If so, which word?)

1. Μακάριοι οἱ εἰρηνοποιοί (the peacemakers)· ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. Μακάριοι οἱ **δεδιωγμένοι** ἕνεκεν (on account of) δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:9-10)

2. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν πενθερὰν (mother-in-law) αὐτοῦ **βεβλημένην** καὶ πυρέσσουσαν (sick with a fever), καὶ ἥψατο τῆς χειρὸς αὐτῆς…

3. Καὶ ἔσεσθε **μισούμενοι** ὑπὸ πάντων διὰ τὸ ὄνομά μου· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:22)

4. Καὶ δώσω σοὶ τὰς κλεῖς (keys) τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται **δεδεμένον** ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε διεστείλατο (He commanded) τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

5. Ἀμὴν λέγω ὑμῖν, εἰσίν τινες ὧδε ἑστῶτες, οἵτινες οὐ μὴ γεύσωνται (will by no means taste) θανάτου, ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου **ἐρχόμενον** ἐν τῇ βασιλείᾳ αὐτοῦ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 16:28)

6. Καὶ **καταβαινόντων** αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο (commanded) αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἴπητε (tell)…

7. **Ἐλθόντων** δὲ αὐτῶν εἰς Καπερναούμ (Capernaum), προσῆλθον οἱ τὰ δίδραχμα (drachma) λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 17:24)

8. Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται **δεδεμένα** ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.

9. Οὗ γάρ εἰσιν δύο ἢ τρεῖς **συνηγμένοι** εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν. Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, ποσάκις (how often) ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; Ἕως ἑπτάκις (seven times); (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 18:20-21)

10. Καὶ **εἰσελθόντος** αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη (was stirred up) πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν οὗτος; Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ (Nazareth) τῆς Γαλιλαίας.

11. Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος (wedding) ἕτοιμός ἐστιν, οἱ δὲ **κεκλημένοι** οὐκ ἦσαν ἄξιοι. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 22:8)

12. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ. Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν (do they marry), οὔτε ἐκγαμίζονται (are they given in marriage), ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσιν. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, **λέγοντος**, Ἐγώ εἰμι ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.

13. **Συνηγμένων** δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; Τίνος υἱός ἐστιν; Λέγουσιν αὐτῷ, Τοῦ Δαυίδ. Λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου (Sit) ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον (under) τῶν ποδῶν σου; Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 22:41-45)

14. Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ⌜ **ἀποκτένουσα** ⌝τοὺς προφήτας καὶ λιθοβολοῦσα (stoning) τοὺς ἀπεσταλμένους πρὸς αὐτήν…

15. Λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν **εἴπητε**, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 23:39)

16. Τότε **ἐρεῖ** ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε (Come), οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε (inherit) τὴν ἡτοιμασμένην ὑμῖν βασιλείαν…

17. **Ἐσθιόντων** δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐχαριστήσας, ἔκλασεν (He broke *it*) καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπεν… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:26)

18. Καὶ ἐπέθηκαν ἐπάνω (upon) τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν (charge) αὐτοῦ **γεγραμμένην**, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

19. Τινὲς δὲ τῶν ἐκεῖ **ἑστώτων** ἀκούσαντες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 27:47)

20. Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε (Do … be afraid) ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. Οὐκ ἔστιν ὧδε· ἠγέρθη γάρ, καθὼς εἶπεν.

21. Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ **περιπατοῦντος** αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς καὶ ἐγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Ἀποκρίθητέ (Answer) μοι. Καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; Ἀλλ' εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως (truly) προφήτης ἦν. Καὶ ἀποκριθέντες

λέγουσιν τῷ Ἰησοῦ, Οὐκ οἴδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. (ΚΑΤΑ ΜΑΡΚΟΝ 11:27-33)

22. Καί τινες τῶν **παρεστηκότων** ἀκούσαντες ἔλεγον, Ἰδού, Ἠλίαν (Elijah) φωνεῖ.

23. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ **προσευχόμενον** ἔξω τῇ ὥρᾳ τοῦ θυμιάματος (of the offering)· ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου (of the altar)… (ΚΑΤΑ ΛΟΥΚΑΝ 1:10-11)

24. καὶ ἦν ὁ πατὴρ **αὐτοῦ** καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ οὗτος κεῖται εἰς πτῶσιν (the falling) καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον…

25. Καὶ κατῆλθεν (He descended) εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν **διδάσκων** αὐτοὺς ἐν τοῖς σάββασιν· καὶ ἐξεπλήσσοντο (they were marveling) ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου… (ΚΑΤΑ ΛΟΥΚΑΝ 4:31-33)

26. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν **καθήμενοι** Φαρισαῖοι καὶ νομοδιδάσκαλοι (teachers of the law) … ἐκ πάσης κώμης (region) τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ·

27. **Ἀπελθόντων** δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν (to say) τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι (to see); (ΚΑΤΑ ΛΟΥΚΑΝ 7:24)

28. Πάντων δὲ **θαυμαζόντων** ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, Θέσθε (put) ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι (to be delivered) εἰς χεῖρας ἀνθρώπων.

29. Καὶ **πορευομένων** αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. (ΚΑΤΑ ΛΟΥΚΑΝ 9:57)

30. Ἦν δὲ **διδάσκων** ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν· καὶ ἰδού, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ (eight)…

31. Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. (ΚΑΤΑ ΛΟΥΚΑΝ 24:37)

32. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

33. Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἠλίας, οὔτε ὁ προφήτης; Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:24-26)

34. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Στραφεὶς (after turning) δὲ ὁ Ἰησοῦς καὶ θεασάμενος (seeing) αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε;

35. ἀπεκρίθη αὐτῷ Ναθαναήλ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω (under) τῆς συκῆς (the fig tree) πιστεύεις; … καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:49-51)

36. Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν (to enter) εἰς τὴν βασιλείαν τοῦ θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

37. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ ⌜Σαλήμ, ⌝ ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. Οὔπω (not yet) γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν (prison) ὁ Ἰωάννης. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:23-24)

38. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν (to receive) οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

39. Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι (homeland) τιμὴν οὐκ ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ (feast)· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν (feast). (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:44-45)

40. Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν (to eat). Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (true). Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.

41. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς (truly) μαθηταί μου ἐστέ· καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει (will free) ὑμᾶς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:30-32)

42. Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

43. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν (we will live) αὐτῷ· εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνῄσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει (rules). (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 6:8-9)

44. Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου· καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

45. Οὐ γὰρ ἔκρινα τοῦ εἰδέναι (to know) τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον. (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 2:2)

46. …χάριτί ἐστε σεσωσμένοι…

47. τῇ γὰρ χάριτί ἐστε σεσῳσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον (gift)· οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 2:8-9)

48. Πεποιθὼς τῇ ὑπακοῇ (obedience) σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

49. Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν (to sin), ὅτι ἐκ τοῦ θεοῦ γεγέννηται. (ΙΩΑΝΝΟΥ Α 3:9)

50. Πᾶσα ἀδικία (unrighteousness) ἁμαρτία ἐστίν· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. Οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται (lies).

26.4 VOCABULARY

Verbs

1. **ἄρχομαι** — I begin — Acts 1:1
   ὧν **ἤρξατο** ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν
   of which things Jesus **began** both to do and teach

2. **ἐνδύω** — I put on, clothe — Matt 22:11
   εἶδεν ἐκεῖ ἄνθρωπον οὐκ **ἐνδεδυμένον** ἔνδυμα γάμου·
   he saw there a man not **dressed** with a wedding garment.

3. **ἡγέομαι** — I consider, think — 1 Tim 1:12
   πιστόν με **ἡγήσατο**, θέμενος εἰς διακονίαν
   He considered me *to be* faithful, placing *me* into ministry

4. **ἰσκύω** — I am strong, strengthen — Phil 4:13
   Πάντα **ἰσχύω** ἐν τῷ ἐνδυναμοῦντί με
   I am strong *to do* all things by Him who strengthens me

Nouns

5. **ὁ/ἡ διάκονος,** ου — servant, minister — 1 Tim 4:6
   καλὸς ἔσῃ **διάκονος** Ἰησοῦ Χριστοῦ
   you will be a good **servant** of Jesus Christ

6. **ἡ θυσία,** ας — sacrifice — Rom 12:1
   παραστῆσαι τὰ σώματα ὑμῶν **θυσίαν** ζῶσαν, ἁγίαν, εὐάρεστον τῷ θεῷ
   to present your bodies a living **sacrifice**, holy, acceptable to God

Adjectives

7. **ἀληθινόν, ή, όν** — true — John 15:1
   Ἐγώ εἰμι ἡ ἄμπελος ἡ **ἀληθινή**
   I am the true **vine**

8. **ἰσχυρός, ά, όν** — strong — 1 Cor 4:10
   ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ **ἰσχυροί**·
   we are weak but you are **strong**.

Prepositions

9. **διὰ τὸ** + infinitive — because + *verb* — Mark 4:6
   διὰ τὸ μὴ **ἔχειν** ῥίζαν ἐξηράνθη.
   because it did not **have** root it dried up.

10. **εἰς τὸ** + infinitive — to, in order to, so that + *verb* — Matt 27:31
    ἀπήγαγον αὐτὸν **εἰς τὸ σταυρῶσαι**.
    they lead him **to be crucified**.

11. **ἐν τῷ** + infinitive — when, while + *verb* — Matt 13:4
Καὶ **ἐν τῷ σπείρειν** αὐτόν, ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν·
And **when he was sowing**, on the one hand some fell along the road.

12. **μετὰ τὸ** + infinitive — after + *verb* — Acts 19:21
Μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.
After I am there, it is necessary that I see Rome also.

13. **πρὸς τὸ** + infinitive — to, in order to + *verb* — Matt 23:5
Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν **πρὸς τὸ θεαθῆναι** τοῖς ἀνθρώποις·
But all their works they do **to be seen** by men.

Conjunction

14. **ἐπεί** — since, because — Rom 11:6
ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.
because grace is no longer grace.

Interjection

15. **οὐαί** — woe — 1 Cor 9:16
οὐαὶ δέ μοι ἐστίν, ἐὰν μὴ εὐαγγελίζωμαι.
and **woe** is me if I do not preach the gospel.

27 INFINITIVES

27.1 GRAMMAR

27.1.1 Introduction to Infinitives in Greek

Greek infinitives combine the natures of two different parts of speech, the noun and verb, into one word. Infinitives are verbal nouns. The verbal nature is reflected in that infinitives have tense and voice. They can also perform several verbal functions in a sentence as well as take a direct and indirect object. The noun's nature is reflected in that infinitives can perform several noun functions such as be the subject or direct object. In English, examples of the infinitive are "to run," "to walk," "to see," etc.

27.1.2 Tense

Greek infinitives have different forms that communicate tense. The possible tenses for infinitives are present, aorist, or perfect. Those tenses convey how the action is presented by the speaker/writer. The following table presents the tenses and corresponding description.

Tense	How Action Presented
Present	In progress or continuing
Aorist	In summary form
Perfect	In summary form with continuing results

For infinitives, tense does not communicate the time of the action. This contrasts with the indicative mood and participles where tense can communicate absolute time or time relative to the main verb, respectively.

Lastly, these descriptions are basic. Various factors influence an author's selection of tense in a given context. Sometimes the author does not really have a "choice." Consequently, it can be very difficult to know, especially with infinitives and imperatives (the subject of chapter 28), the exact force of the tense in a given context. We urge you not to overemphasize or draw many conclusions regarding the particular tense of an infinitive or imperative until you have a better understanding of the language. Even then, the matter can be difficult to determine.

27.1.3 Voice

Infinitives have different forms that communicate voice (active, middle, passive). For active voice, the grammatical subject of the infinitive performs the action of the participle. For passive voice, the infinitive's subject receives the action. Middle voice is often translated as active voice.

27.1.4 Mood

Infinitives do not have mood (indicative, subjunctive, imperative). Furthermore, infinitives are not technically a mood. Nevertheless, when analyzing an infinitive, indicate that it is an infinitive by using the mood slot ("present, active, infinitive").

27.1.5 Overview of Infinitive Parts

λύειν

λυ — **Present Tense Stem**

ειν — **Active Infinitive Ending**

Root: λυ*

27.1.6 Tense Stem

Infinitives use the same tense stems as their indicative counterparts. If necessary, review the stems.

27.1.7 Infinitive Endings

Dividing the infinitive endings into the various parts (connecting vowel, tense marker, ending) is unnecessary. You should be able to identify those parts without difficulty.

Voice	Present	Aorist		Perfect	
		First	Second	First	Second
Active	ειν	σαι	ειν	κεναι	εναι
Middle	εσθαι	σασθαι	εσθαι	σθαι	θαι
Passive	εσθαι	θηναι	θηναι	σθαι	θαι

The forms of perfect infinitives are not included below because they are not as common. Moreover, they include reduplication which makes them easily identifiable.

27.1.8 Key Infinitive Words

Certain verbs are very frequently accompanied by an infinitive. The infinitive completes the verbal idea of those words. Learn them well because they are a helpful parsing tool.

Key Words	Translation
δύναμαι	I am able...
μέλλω	I am about…
δεῖ	It is necessary…
ἄρχομαι	I begin…

The verb θέλω also occurs frequently with an infinitive but, unlike the verbs above, also occurs regularly with non-infinitive verbal forms.

27.1.9 Structures and Uses of the Infinitive

The Greek infinitive appears in various structures and has various uses. Several are similar to English and do not require much explanation. Complementary and purpose infinitives are examples of that type. Your time is best spent studying examples that differ from English. Infinitives with the accusative of reference or infinitives as objects of prepositions are examples of that type. Consider each category with the respective examples.

Complementary Use

The complementary infinitive completes a verbal idea.[1] The key words listed above are frequently associated with this use.

Example 1: Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου **παραδίδοσθαι** εἰς χεῖρας ἀνθρώπων...
The son of man is about **to be delivered** into the hands of men…

Example 2: **.**..ἐν πνεύματι καὶ ἀληθείᾳ δεῖ **προσκυνεῖν**.
…in spirit and truth it is necessary **to worship**.

Purpose Use

The infinitive can also express purpose.

Example 3: Οὐ γὰρ ἦλθον **καλέσαι** δικαίους ἀλλὰ ἁμαρτωλούς.
For I did not come **to call** the righteous but sinners.

Infinitives with the Accusative of Reference (Subject of the Infinitive)

The infinitive can be accompanied by a noun (or pronoun) in the accusative case. Sometimes the noun is in the accusative case because it is the direct object of the infinitive. Other times the noun is functioning as the subject of the infinitive.[2] Since English does not have the same structure, translation will be more idiomatic.

Example 4: Ὁ δὲ Ἰησοῦς οὐκέτι οὐδεν ἀπεκρίθη, ὥστε **θαυμάζειν τὸν Πιλᾶτον**.
But Jesus no longer answered anything with the result that **Pilate was marveling** (= to marvel with respect to Pilate).

Example 5: **Ἡμᾶς** δεῖ **ἐργάζεσθαι** τὰ ἔργα τοῦ πέμψαντός με...
It is necessary that **we work** (= to work with respect to us) the works of He who sent me…

Example 6: Λογιζόμεθα γὰρ **δικαιοῦσθαι** πίστει **ἄνθρωπον** χωρὶς ἔργων νόμου.
For we consider that **a man is justified** (= to be justified with respect to a man) by faith, apart from the works of the law.

Example 7: Πῶς λέγουσιν **τὸν Χριστὸν εἶναι** Δαυὶδ υἱὸν;
How do they say that **the Christ is** (= to be with respect to the Christ) the son of David?

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[1] Sometimes the infinitive is technically the subject of the verb.
[2] Those instances are more accurately called "infinitives with the accusative of reference."

Infinitives as the Object of a Preposition

The infinitive also occurs with various prepositions. The resulting meaning depends on the preposition. This use frequently appears with the accusative of reference.

διὰ τὸ + infinitive (because + verb…)

Example 8: …οὐκ ἔχετε **διὰ τὸ** μὴ **αἰτεῖσθαι ὑμᾶς**...
...you do not have **because you do** not **ask** (= because not to ask with reference to you)…

εἰς τὸ + infinitive (to, in order to, so that + verb)

Example 9: **…**καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται **εἰς τὸ σταυρωθῆναι**.
...and the son of man is given over **to be crucified**.

ἐν τῷ + infinitive (when, while + verb*)*

Example 10: Ἐγένετο δὲ **ἐν τῷ εἶναι αὐτοὺς** ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι...
And it came to pass that **while they were** (= while to be with respect to them) there the days were completed…

μετὰ τὸ + infinitive (after + verb)

Example 11: Ἀλλὰ **μετὰ τὸ ἐγερθῆναί με** προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
But **after I have been risen** (after to be raised with respect to me), I will go before you to Galilee.

πρὸς τὸ + infinitive (to, in order to + verb)

Example 12: Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν **πρὸς τὸ θεαθῆναι** τοῖς ἀνθρώποις·
But all their works they do **to be seen** by men.

27.2 OMEGA AND CONTRACT VERBS: PRESENT AND AORIST INFINITIVES (ALL VOICES)

Memorize the forms of λύω.

27.2.1 Present Infinitives

Voice	λύω	Translation	ποιέω	ἀγαπάω	πληρόω
Active	λύ**ειν**	to loose	ποι**εῖν**	ἀγαπ**ᾶν**	πληρ**οῦν**
Middle/Passive	λύ**εσθαι**	to be loosed	ποι**εῖσθε**	ἀγαπ**ᾶσθαι**	πληρ**οῦσθαι**

27.2.2 First Aorist Infinitives

Voice	λύω	Translation	ποιέω	ἀγαπάω	πληρόω
Active	λύ**σαι**	to loose	ποιῆ**σαι**	ἀγαπῆ**σαι**	πληρῶ**σαι**
Middle	λύ**σασθαι**	to loose	ποιή**σασθαι**	-	πληώ**σασθαι**
Passive	λυ**θῆναι**	to be loosed	ποιη**θῆναι**	ἀγαπη**θῆναι**	πληρω**θῆναι**

27.2.3 Second Aorist Infinitives

Voice	λύω	ἔρχομαι	γίνομαι	βάλλω	Translation
Active	λύσαι	ἐλθ**εῖν**	-	-	to come
Middle	λύσασθαι	-	γεν**έσθαι**	-	to be
Passive	λυθῆναι	-	-	βλη**θῆναι**	to be cast
For the second aorist forms, the verb given is the most common form for the respective voice. Recognizing the change of stem is crucial for identifying second aorist forms.					

27.3 MI VERBS: PRESENT AND AORIST INFINITIVES (ALL VOICES)

27.3.1 Present Infinitives

Voice	λύω	εἰμί	δίδωμι	ἵστημι	τίθημι	ἀφίημι
Active	λύειν	εἶ**ναι**	διδό**ναι**	ἱστά**νειν**	τιθέ**ναι**	ἀφιέ**ναι**
Middle/Passive	λύεσθαι	-	δίδο**σθαι**	ἵστα**σθαι**	τίθε**σθαι**	-

27.3.2 Aorist Infinitives

Voice	λυ-	εἰμί	δίδωμι	ἵστημι	τίθημι	ἀφίημι
Active	λύσαι	-	δο**ῦναι**	στῆ**ναι**	θεῖ**ναι**	ἀφεῖ**ναι**
Middle	λύσασθαι	-	-	-	θέ**σθαι**	-
Passive	λύθηναι	-	δο**θῆναι**	στα**θῆναι**	τε**θῆναι**	-

27.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. For infinitives, parsing means to write the tense, voice, "infinitive" in the mood slot, and dictionary form.

1. Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα (forty) πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. Μετὰ δὲ τὸ **παραδοθῆναι** τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ, καὶ λέγων ὅτι Πεπλήρωται ὁ καιρός, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· (ΚΑΤΑ ΜΑΡΚΟΝ 1:13-15)

2. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ (paralytic), Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι (reasoning) ἐν ταῖς καρδίαις αὐτῶν, Τί οὗτος οὕτως λαλεῖ βλασφημίας; Τίς δύναται **ἀφιέναι** ἁμαρτίας εἰ μὴ εἷς, ὁ θεός; Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται (they were reasoning) ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε (do you reason) ἐν ταῖς καρδίαις ὑμῶν;

3. Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε (never) ἀνέγνωτε τί ἐποίησεν Δαυίδ, ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν (he hungered) αὐτὸς καὶ οἱ μετ' αὐτοῦ; Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως (of show) ἔφαγεν, οὓς οὐκ ἔξεστιν **φαγεῖν** εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. (ΚΑΤΑ ΜΑΡΚΟΝ 2:25-28)

4. Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησεν δώδεκα, ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς **κηρύσσειν**, καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους (diseases), καὶ ἐκβάλλειν τὰ δαιμόνια· καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὅ ἐστιν, Υἱοὶ Βροντῆς (thunder)· καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.

5. Καὶ προσκαλεσάμενος αὐτούς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν **ἐκβάλλειν**; Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ (is divided), οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη. Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ (is divided), οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη. (ΚΑΤΑ ΜΑΡΚΟΝ 3:23-25)

6. …ἰδού, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· καὶ ἐγένετο ἐν τῷ **σπείρειν**, ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ (birds) καὶ κατέφαγεν (devoured) αὐτό.

7. Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὕπαγε (Go) εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον (tell) αὐτοῖς ὅσα σοι ὁ κύριος **πεποίηκεν**, καὶ ἠλέησέν σε. Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον. (ΚΑΤΑ ΜΑΡΚΟΝ 5:19-20)

8. Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα (homeland) αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ **γενομένου** σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο (were being amazed), λέγοντες, Πόθεν τούτῳ ταῦτα; Καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;

9. Καὶ προσκαλεῖται (He calls = He called) τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς **ἀποστέλλειν** δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. Καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδόν… (ΚΑΤΑ ΜΑΡΚΟΝ 6:7-8)

10. Ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν **γυναῖκα** τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν (seized) αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο·

11. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε (Give) αὐτοῖς ὑμεῖς **φαγεῖν**. (ΚΑΤΑ ΜΑΡΚΟΝ 6:37)

12. Καὶ **ἐξῆλθεν** ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας (regions) Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστήν· καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ἕνα τῶν προφητῶν. Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. Καὶ ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι (to be tried) ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

13. Καὶ **ὤφθη** αὐτοῖς Ἠλίας σὺν ⌜ Μωσῇ, ⌝ καὶ ἦσαν συλλαλοῦντες (speaking with) τῷ Ἰησοῦ. Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς (tents) τρεῖς, σοὶ μίαν, καὶ ⌜ Μωσῇ ⌝ μίαν, καὶ Ἠλίᾳ μίαν. (ΚΑΤΑ ΜΑΡΚΟΝ 9:4-5)

14. Καὶ προσελθόντες ⌜ Φαρισαῖοι ⌝ **ἐπηρώτησαν** αὐτόν, Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.

15. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί **αἰτεῖσθε**. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων (left) οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. (ΚΑΤΑ ΜΑΡΚΟΝ 10:38-40)

16. Καὶ ἔρχονται Σαδδουκαῖοι (Sadducees) πρὸς αὐτόν, οἵτινες λέγουσιν **ἀνάστασιν** μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ (leave) γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ…

17. Καὶ εἶπεν αὐτῷ ὁ γραμματεύς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστιν, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς **καρδίας**, καὶ ἐξ ὅλης τῆς συνέσεως (understanding), καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος (strength)… (ΚΑΤΑ ΜΑΡΚΟΝ 12:32-33)

18. Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον **κηρυχθῆναι** τὸ εὐαγγέλιον. Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε (do … worry) τί λαλήσητε, μηδὲ μελετᾶτε (think about)·

ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·

19. Ἀλλὰ μετὰ τὸ **ἐγερθῆναί** με, προάξω (I will go before) ὑμᾶς εἰς τὴν Γαλιλαίαν. (ΚΑΤΑ ΜΑΡΚΟΝ 14:28)

20. Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις. Καὶ κατηγόρουν (were accusing) αὐτοῦ οἱ ἀρχιερεῖς πολλά· ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτόν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; Ἴδε, πόσα (how many things) σου καταμαρτυροῦσιν (they are accusing you). Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε **θαυμάζειν** τὸν Πιλάτον.

21. Ἐγένετο ἄνθρωπος **ἀπεσταλμένος** παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει (enlightens) πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:6-13)

22. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν **γινώσκειν** πάντας, καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος (Nicodemus) ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς ⌜αὐτὸν⌝ νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ.

23. Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται **εἰσελθεῖν** εἰς τὴν βασιλείαν τοῦ θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. Μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:5-7)

24. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος **λαμβάνειν** οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

25. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ (true) προσκυνηταὶ (worshippers) προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. πνεῦμα ὁ θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ **προσκυνεῖν**. (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:22-24)

26. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται **ὥρα** καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. Ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς·

27. καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν **ἔχητε**. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω (I came to accuse) ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν (the one accusing) ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε (have hoped). Εἰ γὰρ ἐπιστεύετε ⌜ Μωσῇ, ⌝ ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:40-46)

28. Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς **φαγεῖν**. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς (give) ἡμῖν τὸν ἄρτον τοῦτον. Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με οὐ μὴ πεινάσῃ (will never hunger)·

29. Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ (dwell) ἐν ὑμῖν. Ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ⌜ ἐποιεῖτε. ⌝ Νῦν δὲ ζητεῖτέ με **ἀποκτεῖναι**, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας (fornication) οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν θεόν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:37-41)

30. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς (Give) δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὤν, ἄρτι βλέπω. Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέν σοι; Πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε **ἀκούειν**; Μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

31. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν. Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:17-18)

32. Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

33. Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων (greater) μού ἐστιν. Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:28-29)

34. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη…

35. Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 1:1)

36. Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπεν (spoke beforehand) τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ…

37. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ⌜ ἕτερον ⌝ τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 4:12)

38. …μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν (He made … move) αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε·

39. …πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 13:44)

40. Ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι.

41. Τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι Οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω (proclaim) ὑμῖν. (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 17:3)

42. Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι (residents), τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.

43. Σαδδουκαῖοι (Sadducees) μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα· (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 23:8)

44. Λογιζόμεθα οὖν πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου. Ἢ Ἰουδαίων ὁ θεὸς μόνον; Οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν·

45. Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα; (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4:1)

46. καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγῖδα (a seal) τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ (while uncircumcised)· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας (uncircumcised), εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·

47. καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε – κατέναντι (before) οὗ ἐπίστευσεν θεοῦ, τοῦ ζωοποιοῦντος (who causes to live) τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4:17-18)

48. Οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν…

49. Ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι (may … fill) ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου. (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 15:13)

50. Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον.

51. Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 11:22)

52. καὶ οὐδεὶς δύναται εἰπεῖν, Κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ.

53. Οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν, Χρείαν ὑμῶν οὐκ ἔχω. (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 12:21)

54. Καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην (grief) ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.

55. Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾷν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ· (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 5:28)

56. Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;

57. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε (Repent)· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:17)

58. Ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν (repentance).

59. …προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ, Ναί, κύριε. Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω (let it be) ὑμῖν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:28-29)

60. Μὴ νομίσητε (Do not think) ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν (a sword).

61. Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας (Caesarea) τῆς Φιλίππου (Philippi) ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 16:13)

62. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

63. καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔστω (let him be) ὑμῶν δοῦλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον (a ransom) ἀντὶ πολλῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 20:27-28)

64. Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα (Passover) γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

65. Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς … μετὰ τῶν γραμματέων καὶ πρεσβυτέρων καὶ Φαρισαίων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω (let Him descend) νῦν ἀπὸ τοῦ σταυροῦ (cross), καὶ πιστεύσομεν ἐπ' αὐτῷ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 27:41-42)

27.5 VOCABULARY

Verbs

1. **ἁγιάζω** — I sanctify, set apart — Matt 6:9
   Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, **ἁγιασθήτω** τὸ ὄνομά σου·
   Our Father who *is* in the heavens, **sanctify** your name.

2. **γαμέω** — I marry — 1 Cor 7:39
   ἐλευθέρα ἐστὶν ᾧ θέλει **γαμηθῆναι**, μόνον ἐν κυρίῳ.
   she is free **to be married** to whom she wants, only in the Lord.

3. **προσκαλέομαι** — I summon, call — James 5:14
   Ἀσθενεῖ τις ἐν ὑμῖν; **Προσκαλεσάσθω** τοὺς πρεσβυτέρους τῆς ἐκκλησίας
   Who is sick among you? **Let him call** the elders of the church

4. **προφητεύω** — I prophesy — Matt 15:7
   ὑποκριταί, καλῶς **προεφήτευσεν** περὶ ὑμῶν Ἠσαΐας
   hypocrites, Isaiah **prophesied** well concerning you

5. **τελέω** — I finish — 2 Tim 4:7
   Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον **τετέλεκα**, τὴν πίστιν τετήρηκα·
   I have fought the good fight, **I have finished** the race, I have kept the faith.

Nouns

6. **ἡ ἀδελφή**, ῆς — sister — Acts 23:16
   ὁ υἱὸς τῆς **ἀδελφῆς** Παύλου
   the son of the **sister** of Paul

7. **ἡ μάχαιρα**, ης — sword — Matt 10:34
   οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ **μάχαιραν**.
   I did not come to bring peace but a **sword**.

8. **ὁ μισθός**, οῦ — payment, reward, salary — Luke 10:7
   ἄξιος γὰρ ὁ ἐργάτης τοῦ **μισθοῦ** αὐτοῦ ἐστίν.
   for the worker is worthy of his **salary**.

9. **τὸ μυστήριον**, ου — mystery — Matt 13:11
   Ὑμῖν δέδοται γνῶναι τὰ **μυστήρια** τῆς βασιλείας τῶν οὐρανῶν
   To you it has been given to know the **mysteries** of the kingdom of heaven

10. **τὸ πάσχα** — Passover — Heb 11:28
    Πίστει πεποίηκεν τὸ **Πάσχα**
    By faith he has kept the **Passover**

11. **πλούσιος, α, ον** rich, wealthy Luke 19:2
Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν **πλούσιος**.
Zacchaeus, and he was a chief tax collector, and he was **rich**.

12. **φίλος, η, ον** loving; substantive: friend John 11:11
Λάζαρος ὁ **φίλος** ἡμῶν κεκοίμηται·
Lazarus our **friend** has fallen asleep.

Conjunction

13. **πόθεν** from where Rev 2:5
Μνημόνευε οὖν **πόθεν** ⌜ πέπτωκας ⌝
Remember therefore **from where** you have fallen

Adverb

14. **οὔπω** not yet, ever 1 John 3:2
οὔπω ἐφανερώθη τί ἐσόμεθα·
it is **not yet** evident what we will be.

Particle

15. **ποτέ** at some time, once Luke 22:32
σύ **ποτε** ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου.
you, **once** you have turned back, strengthen your brothers.

28 IMPERATIVES

28.1 GRAMMAR

28.1.1 Introduction to Imperatives

An imperative is a verbal form that communicates a command such as "walk," "run," "jump" or an exhortation such as "let us walk," "let us run," "let us jump." In Greek, imperatives have tense, voice, person, and number.

28.1.2 Tense

Imperatives have different forms that communicate tense. The possible tenses for imperatives are present, aorist, and perfect. Only the present and aorist forms are common enough to warrant presenting herein.

The various tenses convey how the action is presented by the speaker/writer. The following table presents the tenses and corresponding description.

Tense	How Action Is Presented
Present	In progress or continuing
Aorist	In summary form

For imperatives, tense does not communicate the time of the action. This contrasts with the indicative mood and participles where tense can communicate absolute time or time relative to the main verb, respectively.

Lastly, these descriptions are basic. Various factors influence an author's selection of tense in a given context. Sometimes the author doesn't really have a "choice." Consequently, it can be very difficult to know, especially with infinitives and imperatives, the exact force of the tense in a given context. We urge you not to overemphasize or draw many conclusions regarding a particular tense of an imperative until you have a better understanding of the language. Even then, the matter can be difficult to determine.

28.1.3 Voice

Imperatives have different forms that communicate voice (active, middle, passive). For active voice, the grammatical subject of the infinitive performs the action of the participle. For passive voice, the infinitive's subject receives the action. Middle voice is often translated as active voice.

28.1.4 Mood

Imperative is a mood in the technical sense. Its primary use is to communicate a command or exhortation.

28.1.5 Person and Number

Imperatives have different forms that communicate person (only second or third) and number (singular, plural).

28.1.6 Overview of Imperative Parts

λύε

λυ — **Present Tense Stem**

ε — **Active Imperative Ending (2s)**

Root: λυ*

28.1.7 Tense Stem

Imperatives use the same tense stems as their indicative counterparts. If necessary, review the stems.

28.1.8 Imperative Endings

Dividing the imperative endings into the various parts (connecting vowel, tense marker, ending) is unnecessary. You should be able to identify those parts without difficulty.

P/N	Present	First Aorist
Active		
2s	ε	σον
2p	ετε	σατε
3s	ετω	σατω
3p	ετωσαν	σατωσαν
Middle		
2s	ου	σαι
2p	εσθε	σασθε
3s	εσθω	σασθω
3p	εσθσαν	σασθωσαν
Passive		
2s	ου	θητι
2p	εσθε	θητε
3s	εσθω	θητω
3p	εσθσαν	θητωσαν

Second aorist imperatives use the present endings shown above. Liquid verbs will only use alpha (α) as the tense marker in the aorist imperative, not sigma (σ) or sigma-alpha (σα).

28.1.9 Examples of the Imperative

Example 1: **Ἔγειρε** καὶ **περιπάτει**.
Rise and **walk**.

Example 2: Κύριε, **σῶσόν** με.
Lord, save me.

Example 3: **Ποιήσατε** οὖν καρπὸν ἄξιον τῆς μετανοίας.
Therefore, **produce** fruit worthy of repentance.

Example 4: **Γρηγορεῖτε** καὶ **προσεύχεσθε**, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
Watch and **pray** lest you should enter into temptation.

Example 5: **Ἐλθέτω** ἡ βασιλεία σου·
May your kingdom **come**.

Example 6: **Ἔστω** δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·
And **let** every man **be** quick to hear, slow to speak, slow to wrath.

Example 7: Καὶ **προσκυνησάτωσαν** αὐτῷ πάντες ἄγγελοι θεοῦ.
And **let** all the angels of God **worship** him.

28.2 OMEGA AND CONTRACT VERBS: IMPERATIVES (ALL VOICES)

Memorize the present and aorist imperative forms of λύω.

28.2.1 Present Imperatives

P/N	Form	Translation	ποιέω	ἀγαπάω	πληρόω
Active					
2s	λύ**ε**	Untie	ποίε**ι**	ἀγάπ**α**	πλήρ**ου**
3s	λυ**έτω**	Let him untie	ποιε**ίτω**	ἀγαπ**άτω**	-
2p	λύ**ετε**	Untie (you all)	ποιε**ῖτε**	ἀγαπ**ᾶτε**	πληρ**οῦτε**
3p	λυ**έτωσαν**	Let them untie	ποιε**ίτωσαν**	ἀγαπ**άτωσαν**	-
Middle/Passive					
2s	λύ**ου**	Be untied	Not common enough to present.[1]		
3s	λυ**έσθω**	Let him be untied			
2p	λύ**εσθε**	Be untied (you all)			
3p	λυ**έσθσαν**	Let them be untied			

28.2.2 First Aorist Imperatives

P/N	Form	Translation	ποιέω	ἀγαπάω	πληρόω
Active					
2s	λύ**σον**	Untie	ποίη**σον**	ἀπάγη**σον**	πλήρω**σον**
3s	λυ**σάτω**	Let him untie	ποιη**σάτω**	-	-
2p	λύ**σατε**	Untie (you all)	ποιή**σατε**	ἀγαπή**σατε**	πληρώ**σατε**
3p	λυ**σάτωσαν**	Let them untie	ποιη**σάτωσαν**	-	-
Middle					
2s	λύ**σαι**	Untie	Not common enough to present.		
3s	λυ**σάσθω**	Let him untie			
2p	λύ**σασθε**	Untie (you all)			
3p	λυ**σάσθωσαν**	Let them untie			
Passive					
2s	λύ**θητι**	Be untied	Not common enough to present.		
3s	λυ**θήτω**	Let him be untied			
2p	λύ**θητε**	Be untied (you all)			
3p	λυ**θήτωσαν**	Let them be untied			

28.2.3 Second Aorist Imperatives

P/N	Form	Translation
Active		
2s	λάβ**ε**	Take
3s	λαβ**έτω**	Let him take
2p	λάβ**ετε**	Take (you all)
3p	-	-

[1] The main exception is φοβέομαι whose second person singular and plural imperative forms are φοβοῦ and φοβεῖσθε, respectively. They often occur with μή (i.e. do not fear).

28.3 MI VERBS: IMPERATIVES (ACTIVE VOICE)

Only active forms appear enough in the New Testament to warrant presenting. In general, memorization of the forms is not necessary.

28.3.1 Present Active Imperatives

With the exception of εἰμί, present imperative forms of mi verbs are not common.[2]

P/N	λύω	εἰμί
Active Voice		
2s	λύε	ἴσ**θι**
3s	λυέτω	ἔσ**τω**
2p	λύετε	-
3p	λυέτωσαν	ἔσ**τωσαν**

28.3.2 Aorist Active Imperatives

Among mi verbs that occur in the aorist imperative, δίδωμι and ἀφίημι are the most frequent. Prioritize your study time accordingly. Also, observe that only the root (not duplication with iota) is present.

P/N	Dictionary Form (Uses Present Tense Stem)				
	λύω	δίδωμι	ἵστημι	τίθημι	ἀφίημι
	Aorist Tense Stem				
	λυ*	δο-	στα-	θε-	ἀπο+ἑ-
Active Voice					
2s	λύε	δό**ς**	στῆ**θι**	θέ**ς**	ἄφε**ς**
3s	λυέτω	δό**τω**	στή**τω**	-	-
2p	λύετε	δό**τε**	στῆ**τε**	-	ἄφε**τε**
3p	λυέτωσαν	-	-	-	-

[2] The present imperative forms of mi verbs that do exist in the New Testament are easily identifiable because of context and the duplication with iota.

28.4 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**.

1. **Ποιήσατε** οὖν καρποὺς ἀξίους τῆς μετανοίας (of repentance)· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. (ΚΑΤΑ ΛΟΥΚΑΝ 3:8)

2. Καὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, **εἰπὲ** τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ⌜ ἄνθρωπος, ⌝ ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.

3. Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν (fell) τοῖς γόνασιν (to the knees) Ἰησοῦ, λέγων, **Ἔξελθε** ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. (ΚΑΤΑ ΛΟΥΚΑΝ 5:8)

4. Καὶ ἐκτείνας (after stretching out) τὴν χεῖρα ἥψατο αὐτοῦ, εἰπών, Θέλω, **καθαρίσθητι**. Καὶ εὐθέως ἡ λέπρα (leprosy) ἀπῆλθεν ἀπ' αὐτοῦ. Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου…

5. Τί ἐστιν εὐκοπώτερον (easier), εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἔγειραι καὶ **περιπάτει**; Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - εἶπεν τῷ παραλελυμένῳ (paralytic) - Σοὶ λέγω, ἔγειραι… (ΚΑΤΑ ΛΟΥΚΑΝ 5:23-24)

6. ⌜ Ἀλλ' ⌝ ὑμῖν λέγω **τοῖς ἀκούουσιν**, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους (those who curse) ὑμῖν, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων (those who insult) ὑμᾶς.

7. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος (under authority), **ἔχων** ὑπ' ἐμαυτὸν στρατιώτας (soldiers), καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, ⌜ οὔτε ⌝ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. (ΚΑΤΑ ΛΟΥΚΑΝ 7:8-9)

8. Οὗ χάριν, λέγω σοι, **ἀφέωνται** αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Εἶπεν δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι. Καὶ ἤρξαντο οἱ συνανακείμενοι (those sitting at the table with him) λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; Εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

9. Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἐὰν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἐὰν μὴ ἔχῃ, καὶ ὃ δοκεῖ **ἔχειν** ἀρθήσεται ἀπ' αὐτοῦ. Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν (to reach) αὐτῷ διὰ τὸν ὄχλον. (ΚΑΤΑ ΛΟΥΚΑΝ 8:18-19)

10. Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ. Μόνον **πίστευε**, καὶ σωθήσεται. Ἐλθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς (the girl) καὶ τὴν μητέρα.

11. Πάντων δὲ **θαυμαζόντων** ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. (ΚΑΤΑ ΛΟΥΚΑΝ 9:43-44)

12. Καὶ ἐγένετο ἐν τῷ **εἶναι** αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο (He stopped), εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. Εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοις, ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῳ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον (daily) δίδου ἡμῖν τὸ καθ' ἡμέραν. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν.

13. Κἀγὼ ὑμῖν λέγω, **αἰτεῖτε**, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε (knock), καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι (to him who knocks) ἀνοιγήσεται. (ΚΑΤΑ ΛΟΥΚΑΝ 11:9-10)

14. Ἐν αὐτῇ τῇ ἡμέρα **προσῆλθόν** τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν (from here), ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι.

15. Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, **Προσεύχεσθε** μὴ εἰσελθεῖν εἰς πειρασμόν (temptation). (ΚΑΤΑ ΛΟΥΚΑΝ 22:39-40)

16. …καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, Ἄλλους ἔσωσεν, **σωσάτω** ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός (chosen one).

17. Εἰ σὺ εἶ ὁ Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἕτερος **ἐπετίμα** αὐτῷ, λέγων, Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; (ΚΑΤΑ ΛΟΥΚΑΝ 23:39-40)

18. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις (you knew) τὴν δωρεὰν (gift) τοῦ θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, **Δός** μοι πιεῖν, σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.

19. Λέγει πρὸς αὐτὸν ἡ γυνή, **Κύριε**, δός μοι τοῦτο τὸ ὕδωρ… (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:15)

20. Λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε, **φώνησον** τὸν ἄνδρα σοῦ, καὶ ἐλθὲ ἐνθάδε (here). Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς (truly) εἴρηκας. Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

21. Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ **ἐπίστευσεν** ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. (ΚΑΤΑ ΙΩΑΝΝΗΝ 4:50)

22. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, **Δὸς** δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὤν, ἄρτι βλέπω. Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέν σοι; Πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε ἀκούειν; Μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

23. Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ **πιστεύετέ** μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ, κἀγὼ ἐν αὐτῷ. Ἐζήτουν⌜ οὖν ⌝πάλιν αὐτὸν πιάσαι (to seize)· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ (true) ἦν. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:37-42)

24. καὶ τί εἴπω; Πάτερ, **σῶσόν** με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.

25. Μὴ ταρασσέσθω (let … be troubled) ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ **πατρός** μου μοναὶ (mansions) πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· Πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. Καὶ ἐὰν πορευθῶ⌜ ἑτοιμάσω ⌝ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:1-4)

26. Ὁ **ἑωρακὼς** ἐμέ, ἑώρακεν τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος (also that one) ποιήσει, καὶ μείζονα (greater) τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. Καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

27. Ἐν τούτῳ **ἐδοξάσθη** ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 15:8-12)

28. Ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ **λήψεσθε**, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

29. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν (He lifted up) τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν, Πάτερ, **ἐλήλυθεν** ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε· καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσει αὐτοῖς ζωὴν αἰώνιον. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσίν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα (I have completed) ὃ δέδωκάς μοι ἵνα ποιήσω. Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασιν. Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν· (ΚΑΤΑ ΙΩΑΝΝΗΝ 17:1-7)

30. Ἴδε, ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύγασαν, **Ἆρον**, ἆρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα (Caesar). Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον·

31. Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι Ἐκεῖνος εἶπεν, Βασιλεύς εἰμι τῶν Ἰουδαίων. Ἀπεκρίθη ὁ Πιλάτος, Ὃ γέγραφα, γέγραφα. (ΚΑΤΑ ΙΩΑΝΝΗΝ 19:21-22)

32. …οὖν γινωσκέτω πᾶς οἶκος Ἰσραήλ, ὅτι καὶ κύριον καὶ Χριστὸν αὐτὸν ὁ θεὸς ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

33. Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, καὶ πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν (he washed *them*) ἀπὸ τῶν πληγῶν (blows), καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες… (ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ 16:31-33)

34. Οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

35. Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 10:31)

36. Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοί Ἀβραάμ.

37. ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε - ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ (goodness) καὶ δικαιοσύνῃ καὶ ἀληθείᾳ - δοκιμάζοντες τί ἐστιν εὐάρεστον (acceptable) τῷ κυρίῳ· (ΠΡΟΣ ΕΦΕΣΙΟΥΣ 5:8-10)

38. Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς (ministers) αὐτοῦ πυρὸς φλόγα (flame)·

39. Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας (of liberty) μέλλοντες κρίνεσθαι. (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 2:12)

40. Οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστιν καθ' ἑαυτήν. Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγώ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. Σὺ πιστεύεις ὅτι ὁ θεός εἷς ἐστιν· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν (tremble).

41. Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία (the pride) τοῦ βίου (of life), οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλ' ἐκ τοῦ κόσμου ἐστίν. (ΙΩΑΝΝΟΥ Α 2:15-16)

42. Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

43. Ὃ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις… (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:11)

44. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

45. Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον (Egypt), καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 2:13)

46. Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, καὶ λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

47. Ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 3:8-9)

48. Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

49. ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους (those who curse) ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν … διωκόντων ὑμᾶς· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:44)

50. οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν … δὸς ἡμῖν σήμερον·

51. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε (knock), καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι (to the one who knocks) ἀνοιγήσεται. Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει (will give) αὐτῷ; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 7:7-9)

52. Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

53. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος (the things of Caesar) Καίσαρι (to Caesar)· καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον. Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι (Sadducees), ⌜ οἱ ⌝ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 22:22-23)

54. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·

55. Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐχαριστήσας, ἔκλασεν (He broke *it*) καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου. Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 26:26-27)

56. Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτῷ.

57. καὶ λέγει αὐτῷ, Ὅρα, μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ (clean) σου ἃ προσέταξεν (commanded) Μωσῆς… (ΚΑΤΑ ΜΑΡΚΟΝ 1:44)

58. Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ (to the synagogue ruler), Μὴ φοβοῦ, μόνον πίστευε.

59. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ (girl), Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί· καὶ ὤμοσεν (he swore) αὐτῇ ὅτι Ὃ ἐάν με αἰτήσῃς, δώσω σοί… (ΚΑΤΑ ΜΑΡΚΟΝ 6:22-23)

60. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων (denarii) διακοσίων (two hundred) ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν; Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; Ὑπάγετε καὶ ἴδετε.

61. Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω (let him deny) ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν (cross) αὐτοῦ, καὶ ἀκολουθείτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. (ΚΑΤΑ ΜΑΡΚΟΝ 8:34-35)

62. Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ, Λέγει ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον (footstool) τῶν ποδῶν σου.

63. καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύξωμαι. Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ… (ΚΑΤΑ ΜΑΡΚΟΝ 14:32-33)

64. ἦλθεν ἡ ὥρα· ἰδού, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. Ἐγείρεσθε, ἄγωμεν· ἰδού, ὁ παραδιδούς με ἤγγικεν. Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν (swords) καὶ ξύλων (clubs), παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

65. Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσοτέρως (all the more) ἔκραξαν, Σταύρωσον αὐτόν. (ΚΑΤΑ ΜΑΡΚΟΝ 15:12-14)

28.5 VOCABULARY

Verbs

1. **ἀποκαλύπτω** — I reveal — Matt 16:17
   σὰρξ καὶ αἷμα οὐκ **ἀπεκάλυψέν** σοι
   flesh and blood **did** not **reveal** to you

2. **βαστάζω** — I bear, carry — Gal 6:2
   Ἀλλήλων τὰ βάρη **βαστάζετε**
   Bear the burdens of one another

3. **ἥκω** — I have come — Matt 24:14
   τότε **ἥξει** τὸ τέλος.
   then the end **will come**

4. **ἰάομαι** — I heal — James 5:16
   εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως **ἰαθῆτε**.
   pray for one another so that **you may be healed**.

5. **καταργέω** — I nullify, destroy — 1 Cor 15:26
   Ἔσχατος ἐχθρὸς **καταργεῖται** ὁ θάνατος.
   The last enemy, death, **will be destroyed**.

6. **κελεύω** — I command, order — Matt 14:28
   κέλευσόν με πρός σε ἐλθεῖν ἐπὶ τὰ ὕδατα.
   Command me to come to you on the water.

Nouns

7. **ἡ ἀδικία**, ας — unrighteousness — Rom 9:14
   Μὴ **ἀδικία** παρὰ τῷ θεῷ;
   There is not **unrighteousness** with God, is there?

8. **ἡ ἑορτή, ῆς** — feast — John 6:4
   Ἦν δὲ ἐγγὺς τὸ Πάσχα, ἡ **ἑορτὴ** τῶν Ἰουδαίων.
   The Passover, the **feast** of the Jews, was near.

9. **ἡ θυγάτηρ,** θυγατρός — daughter — Matt 9:22
   Θάρσει, **θύγατερ**· ἡ πίστις σου σέσωκέν σε.
   Take courage, **daughter**. Your faith has delivered you.

10. **ἡ κώμη,** ης — village — Acts 8:25
    πολλάς τε **κώμας** τῶν Σαμαρειτῶν εὐηγγελίσαντο.
    and *in* many **villages** of the Samaritans received the good news.

11. **ὁ σταυρός,** οῦ — cross — Phil 2:8
    γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ **σταυροῦ**.
    being obedient until death, even death of the **cross**.

12. **ἀληθής, ές** — true — Phil 4:8
    Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν **ἀληθῆ** … ταῦτα λογίζεσθε.
    Finally, brothers, as much as is **true** consider these *things*.

13. **πόσος, η, ον** — how much — Matt 15:34
    Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον, Ἑπτά, καὶ ὀλίγα ἰχθύδια.
    How much bread do you have? But they said, "Seven *loaves* and a few little fish."

14. **σός, σή, σόν** — your — Mark 2:18
    οἱ δὲ **σοὶ** μαθηταὶ οὐ νηστεύουσιν;
    but **your** disciples do not fast?

Adverb

15. **ἐκεῖθεν** — from there — Matt 4:21
    προβὰς **ἐκεῖθεν**, εἶδεν ἄλλους δύο ἀδελφούς
    going on **from there**, He saw two other brothers

29 CONDITIONAL SENTENCES

29.1 INTRODUCTION

In the most basic description, conditional sentences are sentences that contain a condition (if) and a consequence (then). The consequence (then) depends on the fulfillment or non-fulfillment of the condition (if). An example of a conditional sentence in English is: "If it rains this afternoon, I will take my umbrella." Another example is: "If I am late for work, my boss will fire me."

Greek has four basic structures of conditional sentences which express five different ideas. The following sections will present those structures (29.2), their meaning (29.3), other factors that affect the significance of the statement (29.4), and examples (29.5). As with the discussions about tense, this chapter presents a very elementary and simplistic introduction to a topic that can be very complex. Students should remember that additional study will be necessary.

29.2 STRUCTURE OF CONDITIONAL SENTENCES

The form of conditional sentences must first be considered. If a conditional sentence is fully expressed, it will have two major components: the "if" clause (protasis) and the "then" clause (apodosis). The "if" clause (protasis) is grammatically dependent, meaning it is not a complete thought but needs additional information (If it rains tomorrow). The "then" clause (apodosis) is grammatically independent, meaning it is a complete thought (I will carry my umbrella). Combining the two clauses results in a sentence where the second part is a consequence of the first: "If it rains tomorrow, I will carry my umbrella."

Greek conditional sentences are categorized into four classes or groups based on how the "if" (protasis) and "then" clauses (apodosis) are expressed. Those classes are shown in the following table.

Class	"If" (Protasis)	"then" (Apodosis)
1st	εἰ + indicative of any tense	indicative, imperative, or subjunctive
2nd	εἰ + imperfect or aorist indicative	(ἄν) + imperfect or aorist indicative
3rd (FMP)[1]	ἐάν + subjunctive	any tense or mood
3rd (PG 5th)[1]	ἐάν + subjunctive	present indicative
4th	εἰ + optative[2]	(ἄν) + optative

[1] Some grammars divide 3rd class conditions into two groups: 3rd class (future more probable) and 5th class (present general). This division is based more on a difference in the conditions' meaning rather than structure. The future more probable (FMP) presents specific situations that may or may not happen; however, if the protasis ("if") *does in fact occur*, the apodosis ("then") will definitely occur, at least as far as the speaker is concerned. Consider the following example: "If John tries to take all of the inheritance, I am going to fight him in court." The statement contains a specific event that is still undetermined. Maybe John will or maybe he won't be so greedy! If John does try to take the inheritance, the person making the statement will be sure to take him to court. The present general condition (PG) presents general activities that take place at any time or possibly things that happen all the time. Consider the following example: "If brothers and sisters get greedy, there are divisions within the body." The statement is a general description of what would normally be expected to happen.

The most basic distinction between the different types of conditions is the mood used in the protasis (indicative, subjunctive, or optative). Conditions using the indicative mood are simply presenting something as true or not true. The word "presenting" cannot be over-emphasized because the sentence may or may not match reality. The speaker could be mistaken, lying, assuming an untruth with which he disagrees for the sake of argument, etc. Then again, the statement could reflect reality. Factors beyond the statement itself must be considered to determine its validity.

Conditions using the subjunctive mood in the protasis express something that, from the perspective of the speaker, is not yet determined to be true or untrue. The speaker presents doubt about whether or not something will occur. The optative mood expresses something with even a bit more doubt about the fulfillment. Wishes and prayers often belong in the optative mood.

Two final points should be made before proceeding to the next section about meaning. First, the grammatical structures presented above are given in a simple fashion as an introduction. Variations exist in the Greek New Testament. Either the "if" or "then" clause could be omitted (elided) or implied. Instead of a verb in the indicative or subjunctive mood, participles or the imperative mood could be present. Sometimes the parts of the conditions are mixed. Luke 17:6, for example, has 1st and 2nd class parts. John 13:17 has 1st and 3rd class parts. In that use, the assumption is that the disciples presently **know**, but it is questionable whether or not they will **do.**

Second, at this point in your study, do not get frustrated with the difficulty conditional sentences may present. Master the "standard" structures now without concern over any conditional statements that do not fit the norm. There will be plenty of time for frustration at a later stage of your study. One needs to approach conditional sentences expecting a great deal of flexibility. That is, after all, the way Greek speakers used this aspect of the language!

29.3 MEANING OF CONDITIONAL SENTENCES

As mentioned previously, the "if" clause (protasis) is grammatically dependent and the "then" clause (apodosis) is independent. In terms of meaning (semantic force), however, the reverse is true. The "if" clause is semantically independent, and the "then" clause is semantically dependent. In other words, the possibility of the "if" clause does not depend on the "then" clause. Consider the following statement: "If it rains this afternoon, I will take my umbrella." The possibility of it raining this afternoon does not depend on whether or not I carry my umbrella. However, carrying the umbrella (in this linguistic structure) does depend on whether or not it rains.

The following table provides the basic meanings of the different classes of conditional sentences. Further analysis must await a later stage of the student's Greek studies. Remember that these descriptions are only showing how the different conditions are used in

[2] The optative mood was being used less and less during the period of Koine Greek, with the subjunctive taking its place. The New Testament reflects this change in that the optative occurs less than 70 times. Not surprisingly, there are no complete 4th class conditional sentences in the New Testament. The optative is not used in modern Greek.

speech or writing. They do not necessarily describe the truth or non-truth of what occurs in the real world.

Class	Meaning
1st	presentation of something as fact
2nd	presentation of something as contrary to fact
3rd (FMP)	presentation of something that may have future fulfillment
3rd (PG – 5th)	presentation of something that occurs generally at any time
4th	presentation of something with less probability of occurrence

29.4 OTHER CONSIDERATIONS OF CONDITIONAL SENTENCES

Although grammatical factors such as structure and word meaning are very important for understanding conditional sentences, the overall context and situation also play an important role and cannot be ignored. The following paragraphs present some examples of those issues that may be involved. They are not intended to be comprehensive nor are they intended for you to master. The purpose is to expose you to the complexity and importance of conditional sentences.

Consider the example, "If it rains this afternoon, I will carry my umbrella." As expressed in this statement, taking the umbrella depends on whether or not it rains. Although the consequential "then" is not expressed, it is certainly there logically. In reality, there might be times I would carry the umbrella because I was going to be out in the hot sun for long periods with no expectation of rain. Then again, I might make the statement and then forget to carry my umbrella even though the weatherman is correct and a heavy rain comes. I could be lying; I could be joking; I could just be making up the sentence for use in a Greek grammar! One must remember that conditional sentences are ways of expressing things and may or may not picture reality accurately. The final significance of conditionals in communication will always be determined by a much wider context that entails the complete situation in which the speech act occurs.

Luke 12:26 provides an example of a condition where the speaker's intent is important. Jesus says, "Therefore, if you are not able to do even the least of things, why are you anxious concerning the greater things?" Technically, the "then" clause (apodosis) is a question: "Why then are you anxious concerning the greater things?" However, the rhetorical intent of the Lord's words is not to ask a question but to lead the disciples to the conclusion that they should not worry. In short, the force is that of a command to avoid anxiety over the future. "Do not worry."

John 18:23 shows how the force of a statement may be influenced more by logical considerations than grammatical structures. Jesus says, "If I have spoken that which is not correct, demonstrate where I have erred." The statement "If I have spoken that which is not correct" begins a first class condition. First class conditions present something as true. For the sake of argument, Jesus assumes that He has spoken falsehoods when in fact He has not. Then He adds, "But if [I have spoken] correctly, why are you beating me?" Here Jesus is not simply asking a question but pointing out to His adversaries that they should not be beating Him.

The examples of these types of situations could be multiplied. That Peter is asking for permission more than describing a conditional situation in Matthew 17:4 (if you want, I will build here three tabernacles…) is evident from the hortatory subjunctives used in Luke 9:33 and Mark 9:5. The condition found in Luke 23:35 (…let him save himself, if He is the Christ…) clearly involves mockery and slander based on the larger context. This understanding is also supported by details from Matthew 27:39, 41 and Mark 15:29-32 where the intentions of Jesus' enemies are clearly stated. They have no interest at that point of getting into a logical discussion of what might be true or untrue. They are already totally convinced in their minds about the character of Jesus. It was their strong opinion about Him that led them to such ridicule. Lastly, Matthew 7:7 (Ask and it will be given…) is an example where a condition can be present even if the formal structure is absent. In this instance, an imperative verb is used as a protasis.

As seen above, implications derived from the larger context should not be ignored. Learning those various possibilities will come with further study of the language. Even then, however, you should be aware that some complex constructions may have nuances of meaning that are lost entirely to us because there are no longer native speakers of Koine Greek. For now, you are encouraged to learn the basic structures and continue advancing in the beautiful world of conditional sentences.

29.5 EXAMPLES OF CONDITIONAL SENTENCES

29.5.1 First Class Conditions

This condition presents something as true. The structure is as follows:

"If" (Protasis)	"then" (Apodosis)
εἰ + indicative of any mood	indicative imperative subjunctive

Example 1: Καὶ **εἰ** ἐγὼ ἐν Βεελζεβοὺλ **ἐκβάλλω** τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι **ἐκβάλλουσιν**;
And **if I cast out** the demons by Beelzebub, by whom **do** your sons **cast** them **out**.

This is an example of a first class condition that is used in many Greek grammars. Jesus debates with the Pharisees and assumes in the discussion the very point that is the basis of their attack. They think He casts out demons by the power of Beelzebub. The fact that Jesus states this condition in a first class structure does not mean He is casting out demons by Beelzebub. The opposite is true! Jesus starts with the idea that, if it were true, what would follow?

Example 2: …**εἰ** τὸν λόγον μου **ἐτήρησαν**, καὶ τὸν ὑμέτερον **τηρήσουσιν**.
…if they kept my word, **they will** also **keep** yours.

Example 3: **Εἰ** γὰρ Ἀβραὰμ ἐξ ἔργων **ἐδικαιώθη**, **ἔχει** καύχημα…
If Abraham was justified by works, he has a boast…

The condition here has strong theological significance.

Example 4: **Εἰ** γὰρ νεκροὶ οὐκ **ἐγείρονται**, οὐδὲ Χριστὸς **ἐγήγερται**·
For **if** the dead **are** not **raised**, neither **has** Christ **been raised**.

This is another good example where the author uses a first class condition for the sake of argument. In the context, Paul is clearly arguing that the dead will be raised. He disagrees with the protasis (if) and uses the reality of the apodosis (then) to deny it. Christ is risen from the dead, which means there is a resurrection of the dead.

Example 5: …ὅτι νῦν **ζῶμεν**, **ἐὰν** ὑμεῖς **στήκετε** ἐν κυρίῳ.
because now **we live**, **if** you **stand firm** in the Lord.

The apodosis is before protasis and ἐάν appears with the indicative mood.

Example 6: **Εἰ** υἱὸς **εἶ** τοῦ θεοῦ, **εἰπὲ** τῷ λίθῳ τούτῳ…
If you are the Son of God, **speak** to this stone…

The apodosis has an imperative.

29.5.2 Second Class Conditions

This condition presents something as contrary to fact.

"If" (Protasis)	**"then" (Apodosis)**
εἰ + imperfect or aorist indicative	(ἄν) + imperfect or aorist indicative

Example 7: Ἀπεκρίθη Ἰησοῦς, Οὐκ **εἶχες** ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, **εἰ** μὴ **ἦν** σοι **δεδομένον** ἄνωθεν·
Jesus answered, "**You would** not **have** any authority over me unless **it had been given** to you from above.

Example 8: Οὗτος, **εἰ ἦν** προφήτης, **ἐγίνωσκεν ἂν** τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.
If He were a prophet, **He would know** who and what sort of woman that is touching him…

The imperfect and aorist tenses do not **always** refer to past time. This conditional statement refers to the present time of the discussion. Often the imperfect is used of present second class conditions and the aorist is used if it is referring to a time prior to the statement. However, the context must always be the final determiner of the time reference.

Example 9: **εἰ** γὰρ **ἦσαν** ἐξ ἡμῶν, **μεμενήκεισαν ἂν** μεθ' ἡμῶν·
For **if** they **were** from us, **they would have remained** with us.

Observe the perfect tense in the apodosis.

29.5.3 Third Class Conditions

This class presents something that may have future fulfillment (future more probable) or that occurs generally at any time (present general). Some grammars categorize the second use as 5th class even though the structure may be identical.

"If" (Protasis)	"then" (Apodosis)
ἐάν + subjunctive	any tense or mood

Future More Probable

Example 10: Κύριε, **ἐὰν θέλῃς**, **δύνασαί** με καθαρίσαι.·
Lord, **if you want**, **you are able** to heal me.

Example 11: **Ἐάν** τις **ἴδῃ** τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, **αἰτήσει**, καὶ **δώσει** αὐτῷ ζωήν…
If anyone **should see** his brother sinning a sin not unto death, **he will ask** and **He will give** to him life…

Present General

Example 12: Καὶ **ἐὰν ἀγαθοποιῆτε** τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις **ἐστίν**;
And **if you should do good** to those who do good to you, what good **does it do** you?

Example 13: Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι **ἐάν** τι **αἰτώμεθα** κατὰ τὸ θέλημα αὐτοῦ, **ἀκούει** ἡμῶν·
And this is the confidence that we have with Him that, if **we should ask** anything according to His will, **He hears** us.

29.5.4 Fourth Class Conditions

This class presents something with less probability of occurring. There are no complete examples in the New Testament.

"If" (Protasis)	"then" (Apodosis)
εἰ + optative	(ἄν) + optative

29.6 EXERCISES

Read the following sentences out loud and then translate them. For the first 30 exercises, parse the word in **bold**. Also, categorize any conditions in the first 30 exercises as first, second, third, or fourth class.

1. Καὶ οἱ **ἀπεσταλμένοι** ἦσαν ἐκ τῶν Φαρισαίων. Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἠλίας, οὔτε ὁ προφήτης; Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:24-26)

2. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος (Nicodemus) ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς ⌜ αὐτὸν ⌝ **νυκτός**, καὶ εἶπεν αὐτῷ, Ῥαββί (Rabbi), οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

3. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος **λαμβάνειν** οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 3:27-29)

4. Ἐὰν ἐγὼ **μαρτυρῶ** περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

5. Ἐγὼ **ἐλήλυθα** ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω (will accuse) ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν (one who accuses) ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε (you have hoped). Εἰ γὰρ ἐπιστεύετε ⌜ Μωσῇ, ⌝ ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε; (ΚΑΤΑ ΙΩΑΝΝΗΝ 5:43-47)

6. Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ **καταβάς**· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

7. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ **πίητε** αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. Ὁ τρώγων (He who eats) μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν ⌜ τῇ ⌝ ἐσχάτῃ ἡμέρᾳ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:53-54)

8. Εἰ ταῦτα ποιεῖς, **φανέρωσον** σεαυτὸν τῷ κόσμῳ. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν…

9. Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. Καὶ ἐν τῷ νόμῳ δὲ τῷ

ὑμετέρῳ (your) **γέγραπται** ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:15-18)

10. Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ **πιστεύσητε** ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

11. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ **ἦτε**, τὰ ἔργα τοῦ Ἀβραὰμ ⌜ ἐποιεῖτε. ⌝ Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:39-40)

12. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, **ἠγαπᾶτε** ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. Διὰ τί τὴν λαλιὰν (word) τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

13. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν **ἐγνώκαμεν** ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται (he will … taste) θανάτου εἰς τὸν αἰῶνα. Μὴ σὺ μείζων (greater) εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; Καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν, καὶ οὐκ ἐγνώκατε αὐτόν· (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:51-55)

14. Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ **γένωνται**. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

15. Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, **σωθήσεται**, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν (pasture) εὑρήσει. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:9)

16. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν **γεγραμμένον** ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοί ἐστε; Εἰ ἐκείνους εἶπεν θεούς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο - καὶ οὐ δύναται λυθῆναι ἡ γραφή - ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι· εἰ δὲ ποιῶ, κἂν (and if) ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ, κἀγὼ ἐν αὐτῷ.

17. Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι ἐὰν **πιστεύσῃς**, ὄψει τὴν δόξαν τοῦ θεοῦ; (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:40)

18. **Συνήγαγον** οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον (Sanhedrin), καὶ ἔλεγον, Τί ποιοῦμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες

πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι (Romans) καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

19. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα **ἀγαπᾶτε** ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. (ΚΑΤΑ ΙΩΑΝΝΗΝ 13:34-35)

20. Πορεύομαι **ἑτοιμάσαι** τόπον ὑμῖν. Καὶ ἐὰν πορευθῶ ⌜ ἑτοιμάσω ⌝ ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς (Thomas), Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

21. Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον (comforter) δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. Οὐκ **ἀφήσω** ὑμᾶς ὀρφανούς (orphans)· ἔρχομαι πρὸς ὑμᾶς. Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτόν… (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:15-21)

22. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν **μεμίσηκεν**.

23. Εἰ ἐμὲ **ἐδίωξαν**, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον (yours) τηρήσουσιν. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· (ΚΑΤΑ ΙΩΑΝΝΗΝ 15:20-22)

24. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν **πατέρα** μου.

25. εἶπεν πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἀλλ' οὐδὲ εἰ **πνεῦμα** ἅγιόν ἐστιν, ἠκούσαμεν. Εἶπέν τε πρὸς αὐτούς, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα (baptism). (ΚΑΤΑ ΙΩΑΝΝΗΝ 19:2-3)

26. εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ (centurion) καὶ τοῖς στρατιώταις (soldiers), Ἐὰν μὴ οὗτοι **μείνωσιν** ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.

27. Τί οὖν **ἐροῦμεν** Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα; Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα (boast), ἀλλ' οὐ πρὸς τὸν θεόν. Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα (debt). (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4:1-4)

28. Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν (we were reconciled) τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες (after being reconciled) σωθησόμεθα ἐν τῇ ζωῇ

αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ **καυχώμενοι** ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν (reconciliation) ἐλάβομεν.

29. ὁ γὰρ **ἀποθανὼν** δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν (we will live with) αὐτῷ· εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνῄσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει (rules over). (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 6:7-9)

30. εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνῄσκειν· εἰ δὲ πνεύματι τὰς πράξεις (deeds) τοῦ σώματος θανατοῦτε (you kill), ζήσεσθε. Ὅσοι γὰρ πνεύματι θεοῦ **ἄγονται**, οὗτοί εἰσιν υἱοὶ θεοῦ.

31. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνῄσκει. Ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν· ἐάν τε ἀποθνῄσκωμεν, τῷ κυρίῳ ἀποθνῄσκομεν· ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνῄσκωμεν, τοῦ κυρίου ἐσμέν. Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανεν καὶ ἀνέστη καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ (He might be Lord). (ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:7-9)

32. …οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν· ἀλλὰ καθὼς γέγραπται, Ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὖς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

33. Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; Οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα (the things given) ἡμῖν. (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 2:11-12)

34. Τί δὲ ἔχεις ὃ οὐκ ἔλαβες; Εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

35. Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; Ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 7:16)

36. Ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται…

37. Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία (vain) ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 15:16-17)

38. …εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὔριον (tomorrow) γὰρ ἀποθνῄσκομεν.

39. Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. (ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 5:16)

40. Ἡμεῖς φύσει (by nature) Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι (Therefore) οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ.

41. Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; (ΠΡΟΣ ΓΑΛΑΤΑΣ 5:11)

42. Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

43. …εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. (ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β 3:10)

44. ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν (fellowship) ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

45. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε. Καὶ ἐάν τις ἁμάρτῃ, παράκλητον (Helper) ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον· (ΙΩΑΝΝΟΥ Α 2:1)

46. Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία (pride) τοῦ βίου (of life), οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλ' ἐκ τοῦ κόσμου ἐστίν. Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

47. Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. (ΙΩΑΝΝΟΥ Α 2:29)

48. ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτόν, καὶ δειπνήσω (I will dine) μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

49. Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:3-4)

50. Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὕπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις (you shall serve).

51. Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; Οὐχὶ καὶ οἱ τελῶναι (tax collectors) τὸ αὐτὸ ποιοῦσιν; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:46)

52. Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα (transgressions) αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα (transgressions) αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα (transgressions) ὑμῶν.

53. Καὶ ἰδού, γυνὴ αἱμορροοῦσα (with a flow of blood) δώδεκα ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου (edge) τοῦ ἱματίου αὐτοῦ. Ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 9:20-21)

54. Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε (shake off) τὸν κονιορτὸν (dust) τῶν ποδῶν ὑμῶν.

55. καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 11:14-15)

56. Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει (shall marry) ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

57. καὶ λέγετε, Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ (partakers) αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. Ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων (of those who murdered) τοὺς προφήτας· (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 23:30-31)

58. Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδού, ὧδε ὁ Χριστός, ἤ ὧδε, μὴ πιστεύσητε.

59. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει (is delaying) ὁ κύριός μου ἐλθεῖν… (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 24:48)

60. …σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.

61. Καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος. Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος (taking … in His arms) αὐτό, εἶπεν αὐτοῖς· Ὅς ἐὰν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. (ΚΑΤΑ ΜΑΡΚΟΝ 9:35-37)

62. Καὶ προσελθόντες ⌜Φαρισαῖοι⌝ ἐπηρώτησαν αὐτόν, Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο (command) Μωσῆς;

63. Καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; Εἴπατε, ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελλεῖ ὧδε. (ΚΑΤΑ ΜΑΡΚΟΝ 11:3)

64. Τὸ βάπτισμα (baptism) Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Ἀποκρίθητέ μοι. Καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; Ἀλλ' εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως (truly) προφήτης ἦν. Καὶ ἀποκριθέντες λέγουσιν τῷ Ἰησοῦ, Οὐκ οἴδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

65. Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ (leaves) γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ (raise up) σπέρμα τῷ ἀδελφῷ αὐτοῦ· ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα· καὶ ὁ τρίτος… Καὶ ἔλαβον αὐτὴν οἱ ἑπτά, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη πάντων ἀπέθανεν καὶ ἡ γυνή. Ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ; (ΚΑΤΑ ΜΑΡΚΟΝ 12:19-24)

66. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασεν (broke), καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου. Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες.

67. Καὶ προσελθὼν μικρόν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. Καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. Παρένεγκε (let pass) τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. Καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας (sleeping), καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις (are you sleeping); (ΚΑΤΑ ΜΑΡΚΟΝ 14:35-37)

68. Καὶ εἶπεν αὐτῷ ὁ διάβολος (devil), Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ⌜ ἄνθρωπος, ⌝ ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.

69. Καὶ εἶπεν αὐτῷ ὁ διάβολος (devil), Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν. Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὕπαγε ὀπίσω μου, Σατανᾶ· γέγραπται, Προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις (you shall serve). (ΚΑΤΑ ΛΟΥΚΑΝ 4:6-8)

70. Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Καὶ ἤρξαντο διαλογίζεσθαι (to reason) οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας (blasphemies); Τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ θεός;

71. Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. (ΚΑΤΑ ΛΟΥΚΑΝ 6:31-32)

72. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ (what kind) ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.

73. Καὶ στραφείς (after turning) πρός τούς μαθητάς εἶπεν πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Καὶ στραφεὶς (after turning) πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. (ΚΑΤΑ ΛΟΥΚΑΝ 10:22-24)

74. Ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.

75. Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. (ΚΑΤΑ ΛΟΥΚΑΝ 23:37)

29.7 VOCABULARY

Verbs

1. **ἀδικέω** — I am unrighteous, do wrong — 1 Cor 6:7
   Διὰ τί οὐχὶ μᾶλλον **ἀδικεῖσθε**;
   Why **do you** not *accept* **being wronged**?

2. **ἀναβλέπω** — I receive sight again — Matt 11:5
   τυφλοὶ **ἀναβλέπουσιν**, καὶ χωλοὶ περιπατοῦσιν
   blind **receive sight again** and lame walk

3. **γνωρίζω** — I make known — 1 Cor 15:1
   Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν
   But **I make known** to you, brothers, the good news which I proclaimed to you

4. **λυπέω** — I grieve — Eph 4:30
   μὴ **λυπεῖτε** τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ
   do not **grieve** the Holy Spirit of God

5. **νικάω** — I overcome, conquer — Rom 12:21
   Μὴ **νικῶ** ὑπὸ τοῦ κακοῦ, ἀλλὰ **νίκα** ἐν τῷ ἀγαθῷ τὸ κακόν.
   Do not **be conquered** by evil, but **conquer** evil with good.

6. **ὀμνύω** or **ὄμνυμι** — I swear — Matt 26:74
   Τότε ἤρξατο καταθεματίζειν καὶ **ὀμνύειν** ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
   Then he began to curse and **swear**, "I do not know the man."

7. **συνίημι** — understand, comprehend — Eph 5:17
   συνιέντες τί τὸ θέλημα τοῦ κυρίου.
   understanding what the will of the Lord *is*.

8. **φρονέω** — consider, be mindful of — Matt 16:23
   οὐ **φρονεῖς** τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
   you **are** not **mindful** of the things of God but the things of men.

Noun

9. **τὸ δένδρον**, ου — tree — Rev 8:7
   τὸ τρίτον τῶν **δένδρων** κατεκάη
   one third of the **trees** were burned up

10. **ὁ στατιώτης**, ου — soldier — 2 Tim 2:3
    Σὺ οὖν κακοπάθησον ὡς καλὸς **στρατιώτης** Ἰησοῦ Χριστοῦ.
    You therefore suffer hardship as a good **soldier** of Jesus Christ.

11. **ἡ χήρα**, ας — widow — Mark 12:42
    ἐλθοῦσα μία **χήρα** πτωχὴ ἔβαλεν λεπτὰ δύο
    after coming one poor **widow** put two copper coins

12. **ἡ χώρα**, ας — area, region — Luke 15:13
    ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς **χώραν** μακράν
    the younger son left home to a far **region**

Adjectives

13. **δέκα** — ten — Rev 13:1
    ἔχον κέρατα **δέκα** καὶ κεφαλὰς ἑπτά
    having **ten** horns and seven heads

14. **καθαρός, ά, όν** — clean, pure — Matt 5:8
    Μακάριοι οἱ **καθαροὶ** τῇ καρδίᾳ·
    Blessed *are* the **pure** in heart.

15. **πνευματικός, ή, όν** — spiritual — 1 Cor 15:44
    σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα **πνευματικόν**.
    it is sown a natural body, it is raised a **spiritual** body.

30 CONTINUING THE ADVENTURE

30.1 INTRODUCTION

Congratulations! After much hard work and dedication, you have learned the common vocabulary, word forms, and basic sentence structures that occur in the Greek New Testament. In other words, you have a good foundation for future study of Greek and of God's Word in Greek. There is, of course, much more to the adventure of biblical Greek, and you are no doubt eager to discover what lies ahead. The obvious question remains: "Where do I go from here?" The simple answer is read, read, read.

30.2 READ, READ, READ

30.2.1 The Importance of Reading

Reading Greek regularly is the best way for you to develop your understanding of the language. Without question, there is no substitute for consistent reading of the Greek New Testament. Even 10 or 15 minutes a day will reinforce through repetition what you have already learned and allow you to build upon that foundation. Additionally, by being immersed in the context, you will learn the language as it should be learned, *as a language*. This will help you to avoid certain errors stemming from a limited or isolated understanding of Greek and how it functions. Best of all, you will learn Greek while spending time in the Book of books, the Word of God, which is probably the reason you are studying Greek in the first place. Enjoy!

30.2.2 Helps for Reading

A little practical guidance is in order. First, you will need a Greek New Testament. For reading purposes, we recommend that you buy what is called a reader's Greek New Testament. The benefit of the reader's New Testament is that each page has footnotes with the definition of uncommon words found on that page. This allows for quick translation of unfamiliar vocabulary. It allows you to spend more time reading and less time looking up words in the dictionary (lexicon). With time, you will find yourself consulting the footnotes less and less. Two recommended versions are *The UBS Greek New Testament: A Reader's Edition* by Barclay M. Newman or *A Reader's Greek New Testament: 2nd Edition* by Richard J. Goodrich and Albert L. Lukaszewski.[1]

If you do not want or are not able to buy one of those readers, there is an alternative. Several versions of the Greek New Testament can be accessed online or downloaded for free. Although different sites exist, perhaps the most convenient is www.biblia.com where you can freely access *The Greek New Testament: SBL Edition* or *The New Testament in the Original Greek: Byzantine Textform 2005*. The site has other Greek versions as well. When you read the Greek text, you should have an English Bible nearby so that you can consult it when you need help translating a word or phrase. This is not cheating! It is a tool to help maximize your reading time. The goal is to depend less and less on the English Bible and more and more on your knowledge of the Greek.

[1] In our opinion, a Greek reader is highly preferable to an interlinear with the Greek New Testament and English translation directly below. The interlinear is too much of a crutch because you are not forced to translate even the most basic vocabulary and forms that you should already know.

30.2.3 What to Read

After acquiring the Greek New Testament, the next step is to pick what to read. This step is important because some New Testament books are much easier to read than others. If you start with Acts or Hebrews, for example, you may become frustrated unnecessarily because of their difficulty. Therefore, we recommend starting with an easier book such as the Gospel of John. First John may be better if having a shorter goal would be helpful. The following table groups the New Testament books according to their difficulty. Consult the table for help in deciding what to read as you advance in your ability.

From John to Hebrews: The Relative Difficulty of New Testament Books

Easy	Medium		Hard	
John	1 Thessalonians	Mark	Luke	1 Peter
1 John	2 Thessalonians	Matthew	1 Timothy	2 Peter
2 John	Philippians	Titus	2 Timothy	Acts
3 John	Ephesians	1 Corinthians	Jude	Hebrews
Revelation	Colossians	Galatians	2 Corinthians	
	Philemon	Romans		

30.2.4 Plans for Reading

At first, you should simply decide what book you will read and set a reasonable goal for how much you will read daily. Recall that ten minutes per day, five days a week should be your **minimum**. As your reading ability improves, you may consider a yearly reading plan.

The most basic plan would be to read one chapter in the Greek New Testament per day. Since there are 260 chapters, you could finish it all and still have 105 days left over. Perhaps you could use those extra days if you fall behind. If not, simply start over again. The other plans are provided below for your consideration. The first is the easiest because it only includes two of the four Gospels.

New Testament in a Year: the Gospel of John and One Synoptic

Month	Book(s)	Chapters
January	Gospel of John	21
February	Acts	28
March	Romans	16
April	1 Corinthians	16
May	2 Corinthians	13
June	Galatians; Ephesians	12
July	Philippians; Colossians; 1 & 2 Thessalonians	16
August	1 & 2 Timothy; Titus; Philemon	14
September	Hebrews	13
October	James; 1 & 2 Peter; 1, 2, 3 John; Jude	21
November	Choose to read Gospel of Matthew, Mark, or Luke	28, 16, 24
December	Revelation	22

New Testament in a Year: Four Gospels in Order

Month	Book(s)	Chapters
January	Gospel of Matthew	28
February	Gospel of Mark	16
March	Gospel of Luke	24
April	Gospel of John	21
May	Acts	28
June	Romans	16
July	1 & 2 Corinthians	29
August	Galatians; Ephesians; Philippians; Colossians	20
September	1 & 2 Thessalonians; 1 & 2 Timothy; Titus; Philemon	22
October	Hebrews; James	18
November	1 & 2 Peter; 1, 2, 3 John; Jude	16
December	Revelation	22

New Testament in a Year: One Gospel Every 3 Months

Month	Book(s)	Chapters
January	Gospel of John	21
February	Romans	16
March	1 & 2 Corinthians	29
April	Gospel of Luke	24
May	Acts	28
June	Galatians; Ephesians; Philippians; Colossians	20
July	Gospel of Mark	16
August	1 & 2 Thessalonians; 1 & 2 Timothy; Titus; Philemon	22
September	Hebrews; James	18
October	Gospel of Matthew	28
November	1 & 2 Peter; 1, 2, 3 John; Jude	16
December	Revelation	22

After completing the New Testament, the blossoming Greek student can branch out to other material. In particular, it would be good to read the Septuagint (LXX), a translation of the Old Testament into Greek. The recommended version is *Septuaginta* edited by Alfred Rahlfs and Robert Hanhart.

30.3 OTHER IMPORTANT RESOURCES

The value of regular reading of the Greek text cannot be overstated. Nevertheless, while thus occupied, you should also begin to study and explore some of the other important Greek resources that have been developed by scholars. A few of those resources are mentioned below.

30.3.1 Greek New Testament with Textual Apparatus

Although the Greek readers discussed above are excellent tools for building proficiency with the language, you will also need to obtain a Greek New Testament with a detailed textual apparatus. A textual apparatus is a tool that appears at the bottom of each page of many Greek texts. It provides information regarding which manuscripts contain the Greek as shown in the text and which manuscripts differ from the text shown. How the manuscripts differ is also in the apparatus.

Differences in manuscripts exist because of the copying and preservation process that has occurred throughout the centuries since the New Testament was written. After all, copy machines and scanners have not always existed. Before the invention of the printing press around 1450, copying a book's contents used to be a very slow and tedious process. Consequently, it is easy to see how differences in copies would emerge. This is not an issue limited to the New Testament but occurred with manuscripts of every historical and literary work of antiquity that has been copied.

Although learning about the copying process and its results might sound like something that could diminish your faith, we believe the opposite is true. Understanding it should strengthen your confidence in the reliability of Scripture. For details, you could read *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th edition by Bruce Metzger or similar works. The present point is simply that owning a Greek New Testament with a textual apparatus is important for study and teaching.

For our purposes, the most detailed apparatuses are found in the United Bible Societies' (UBS) *The Greek New Testament: 5th Revised Edition* edited by Barbara Aland, Kurt Aland, et. al or Nestle-Aland's *Novum Testamentum Graece*, 28th edition published by the German Bible Society. The main difference between the two Bibles is not the Greek text itself but the information presented in the apparatuses. For beginners, the format of the UBS 5th edition is preferable. Although both texts are available with or without a Greek-English dictionary, we recommend purchasing the version with the dictionary. Read the introduction and familiarize yourself with the apparatus of the text that you chose.

30.3.2 Intermediate Grammars

This and other first year grammars introduce the various features of biblical Greek such as case, tense, voice, mood, participles, etc. Intermediate grammars examine the uses of those items in a much more detailed way. A couple of good intermediate grammars are:

- Moule, C.F.D. *An Idiom Book of New Testament Greek*. 2nd ed. Cambridge: Cambridge University Press, 1959.

- Wallace, Daniel B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament.* Grand Rapids: Zondervan Publishing House, 1996.

30.3.3 Advanced Grammars

Advanced grammars cover much of the same material as intermediate grammars but are more detailed and technical. In addition, they explore the exceptions and nuances of the language in a way beginning and intermediate grammars do not. Often the differences between biblical and classical Greek are highlighted. Renowned advanced grammars are:

- Blass, F. and A. Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature.* Trans. and rev. R. W. Funk. Chicago: University of Chicago Press, 1961.

- Robertson, A.T. *A Grammar of the Greek New Testament in the Light of Historical Research*. 4th ed. New York: Hodder & Stoughton, 1923.

30.3.4 Greek-English Dictionaries (Lexicons)

Lexicon is a fancy word for dictionary. A Greek-English lexicon provides the various possible meanings of a Greek word in English. Usually the meaning is explained using multiple words and then a single word (gloss). Recommended lexicons are:

- *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* 3rd ed. By W. Bauer. Trans. and rev. F.W. Danker, W.F. Arndt, and F.W. Gingrich. Chicago: University of Chicago Press, 1979.

- *Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2nd ed. By J.P. Louw and Eugene A. Nida. Ed. Rondal B. Smith and Karen A. Munson. New York: United Bible Societies, 1989.

30.3.5 Computer Tools

Several good programs exist to facilitate the study of the Greek New Testament. As with most programs, these are available on a range of platforms and differ in terms of features and prices. For that reason, it might be wise to delay purchase of one until you have studied Greek more and know what program might suit your needs best. In alphabetical order, the most reputable programs are:

- Accordance (PC or MAC): http://www.accordancebible.com/
- Bible Works (PC or MAC) http://www.bibleworks.com/
- Gramcord (PC): http://www.gramcord.org/
- Logos Bible Software (PC or MAC) https://www.logos.com/

30.4 CONCLUSION

We sincerely pray that *Biblical Greek: Beginning the Adventure* has been a useful tool as you have undertaken the journey of learning this beautiful language in which God, through men, penned the New Testament. May you continue to build upon what you have learned herein so that you can understand, believe, obey, and teach the Scriptures, the word of God, with more accuracy and passion. May you and your students, as Peter says, "Grow in the grace and knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18)

Αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.
ΠΕΤΡΟΥ Β 3:18

30.5 EXERCISE

Translate the following chapters from the Gospel of John.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. **2** Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. **3** Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. **4** Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, **5** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ (darkness) φαίνει, καὶ ἡ σκοτία (darkness) αὐτὸ οὐ κατέλαβεν (overcome). **6** Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. **7** Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. **8** Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. **9** Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει (enlightens) πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. **10** Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. **11** Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. **12** Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· **13** οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. **14** Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν (dwelt) ἐν ἡμῖν - καὶ ἐθεασάμεθα (saw) τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς (only begotten) παρὰ πατρός - πλήρης (full) χάριτος καὶ ἀληθείας. **15** Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. **16** Καὶ ἐκ τοῦ πληρώματος (fullness) αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. **17** Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. **18** Θεὸν οὐδεὶς ἑώρακεν πώποτε (ever)· ὁ μονογενὴς (only begotten) υἱός, ὁ ὢν εἰς τὸν κόλπον (bosom) τοῦ πατρός, ἐκεῖνος ἐξηγήσατο (explained *him*). **19** Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας (Levites) ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; **20** Καὶ ὡμολόγησεν, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ Χριστός. **21** Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη, Οὔ. **22** Εἶπον οὖν αὐτῷ, Τίς εἶ; Ἵνα ἀπόκρισιν (an answer) δῶμεν τοῖς πέμψασιν ἡμᾶς. Τί λέγεις περὶ σεαυτοῦ; **23** Ἔφη, Ἐγὼ φωνὴ βοῶντος (of the one calling out) ἐν τῇ ἐρήμῳ, Εὐθύνατε (Make straight) τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἠσαΐας ὁ προφήτης. **24** Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. **25** Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἠλίας, οὔτε ὁ προφήτης; **26** Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε. **27** Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα (the strap) τοῦ ὑποδήματος (of *His* sandal). **28** Ταῦτα ἐν Βηθανίᾳ (Bethany) ἐγένετο πέραν (opposite) τοῦ Ἰορδάνου (the Jordan), ὅπου ἦν Ἰωάννης βαπτίζων. **29** Τῇ ἐπαύριον (the next day) ⌜βλέπει⌝ τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς (lamb) τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. **30** Οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. **31** Κἀγὼ οὐκ ᾔδειν (know) αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. **32** Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι (I have seen) τὸ πνεῦμα καταβαῖνον ⌜ὡσεὶ⌝ περιστερὰν (dove) ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. **33** Κἀγὼ οὐκ ᾔδειν (I did … know) αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. **34** Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. **35** Τῇ ἐπαύριον (The next day) πάλιν εἱστήκει (was standing) ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο· **36** καὶ ἐμβλέψας (looking up) τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς (lamb) τοῦ θεοῦ. **37** Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. **38** Στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος (seeing) αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί

(Rabbi) - ὃ λέγεται ἑρμηνευόμενον (translated), Διδάσκαλε - ποῦ μένεις; **39** Λέγει αὐτοῖς,
Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα
ἦν ὡς δεκάτη (tenth). **40** Ἦν Ἀνδρέας (Andrew) ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν
ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. **41** Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν
τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσίαν (Messiah) - ὅ ἐστιν
μεθερμηνευόμενον (translated), Χριστός. **42** Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ⌜ Ἐμβλέψας ⌝
(Looking at) αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ (of Jonah)· σὺ κληθήσῃ Κηφᾶς - ὃ
ἑρμηνεύεται (is translated) Πέτρος. **43** Τῇ ἐπαύριον (The next day) ἠθέλησεν ἐξελθεῖν εἰς τὴν
Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον (Philip), καὶ λέγει αὐτῷ ⌜ ὁ Ἰησοῦς, ⌝ Ἀκολούθει μοι. **44** Ἦν
δὲ ὁ Φίλιππος (Philip) ἀπὸ Βηθσαϊδά (Bethsaida), ἐκ τῆς πόλεως Ἀνδρέου (of Andrew) καὶ
Πέτρου. **45** Εὑρίσκει Φίλιππος (Philip) τὸν Ναθαναήλ (Nathaniel), καὶ λέγει αὐτῷ, Ὃν ἔγραψεν
Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ (of Joseph) τὸν ἀπὸ
Ναζαρέτ (Nazareth). **46** Καὶ εἶπεν αὐτῷ Ναθαναήλ (Nathaniel), Ἐκ Ναζαρὲτ (Nazareth) δύναταί
τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος (Philip), Ἔρχου καὶ ἴδε. **47** Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ
(Nathaniel) ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης (Israelite), ἐν
ᾧ δόλος (deceit) οὐκ ἔστιν. **48** Λέγει αὐτῷ Ναθαναήλ (Nathaniel), Πόθεν με γινώσκεις;
Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον (Philip) φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν
(fig tree), εἶδόν σε. **49** Ἀπεκρίθη Ναθαναήλ (Nathaniel) καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ
θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. **50** Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, εἶδόν σε
ὑποκάτω (under) τῆς συκῆς (the fig tree), πιστεύεις; Μείζω (Greater) τούτων ὄψει. **51** Καὶ λέγει
αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ
θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος (a wedding) ἐγένετο ἐν Κανᾷ (Cana) τῆς Γαλιλαίας, καὶ ἦν ἡ
μήτηρ τοῦ Ἰησοῦ ἐκεῖ· **2** ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον
(wedding). **3** Καὶ ὑστερήσαντος (lacking) οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν,
Οἶνον οὐκ ἔχουσιν. **4** Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; Οὔπω ἥκει ἡ ὥρα μου. **5**
Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. **6** Ἦσαν δὲ ἐκεῖ ὑδρίαι (water
jars) λίθιναι (stone) ἓξ (six) κείμεναι κατὰ τὸν καθαρισμὸν (purification) τῶν Ἰουδαίων,
χωροῦσαι (holding) ἀνὰ μετρητὰς (nine gallons) δύο ἢ τρεῖς. **7** Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε
(Fill) τὰς ὑδρίας (water jars) ὕδατος. Καὶ ἐγέμισαν (they filled) αὐτὰς ἕως ἄνω (the top). **8** Καὶ
λέγει αὐτοῖς, Ἀντλήσατε (Take out) νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ (head waiter). Καὶ ἤνεγκαν.
9 Ὡς δὲ ἐγεύσατο (tasted) ὁ ἀρχιτρίκλινος (head waiter) τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ
ᾔδει (he did … know) πόθεν ἐστίν - οἱ δὲ διάκονοι ᾔδεισαν (knew) οἱ ἠντληκότες (who had
taken … out) τὸ ὕδωρ - φωνεῖ τὸν νυμφίον (bridegroom) ὁ ἀρχιτρίκλινος (head waiter), **10** καὶ
λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν (they have
drunk), τότε τὸν ἐλάσσω (the lesser)· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. **11** Ταύτην
ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ (Cana) τῆς Γαλιλαίας, καὶ ἐφανέρωσεν τὴν
δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. **12** Μετὰ τοῦτο κατέβη εἰς
Καπερναούμ (Capernaum), αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ
αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. **13** Καὶ ἐγγὺς ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη
εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. **14** Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας (those selling) βόας (oxen)
καὶ πρόβατα καὶ περιστεράς (doves), καὶ τοὺς κερματιστὰς (money changers) καθημένους. **15**
Καὶ ποιήσας φραγέλλιον (whip) ἐκ σχοινίων (ropes) πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε
πρόβατα καὶ τοὺς βόας (oxen)· καὶ τῶν κολλυβιστῶν (of the money changers) ἐξέχεεν (He
poured … out) τὸ κέρμα (coins), καὶ τὰς τραπέζας (tables) ἀνέστρεψεν (overturned)· **16** καὶ τοῖς
τὰς περιστερὰς (doves) πωλοῦσιν (to those selling) εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν (from here)· μὴ

ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου (of business). **17** Ἐμνήσθησαν (remembered) δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος (zeal) τοῦ οἴκου σου καταφάγεταί (will consume) με. **18** Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; **19** Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. **20** Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα (forty) καὶ ἓξ (six) ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; **21** Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. **22** Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν (remembered) οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. **23** Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. **24** Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, **25** καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος (Nicodemus) ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· **2** οὗτος ἦλθεν πρὸς ⌜αὐτὸν⌝ νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί (Rabbi), οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. **3** Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν (again or from above), οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. **4** Λέγει πρὸς αὐτὸν ὁ Νικόδημος (Nicodemus), Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων (old) ὤν; Μὴ δύναται εἰς τὴν κοιλίαν (womb) τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; **5** Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. **6** Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. **7** Μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν (again or from above). **8** Τὸ πνεῦμα ὅπου θέλει πνεῖ (blows), καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. **9** Ἀπεκρίθη Νικόδημος (Nicodemus) καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; **10** Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις; **11** Ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. **12** Εἰ τὰ ἐπίγεια (earthly things) εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια (heavenly things), πιστεύσετε; **13** Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. **14** Καὶ καθὼς Μωσῆς ὕψωσεν (lifted up) τὸν ὄφιν (serpent) ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι (to be lifted up) δεῖ τὸν υἱὸν τοῦ ἀνθρώπου· **15** ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. **16** Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ (only begotten) ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. **17** Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. **18** Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς (only begotten) υἱοῦ τοῦ θεοῦ. **19** Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. **20** Πᾶς γὰρ ὁ φαῦλα (evil) πράσσων (who practices) μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ (might … be reproved) τὰ ἔργα αὐτοῦ. **21** Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστιν εἰργασμένα. **22** Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβεν (He was staying) μετ' αὐτῶν καὶ ἐβάπτιζεν. **23** Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν (Aenon) ἐγγὺς τοῦ ⌜Σαλήμ (Salem),⌝ ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. **24** Οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν (prison) ὁ Ἰωάννης. **25** Ἐγένετο οὖν ζήτησις (debate) ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ (purification). **26**

Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί (Rabbi), ὃς ἦν μετὰ σοῦ πέραν (across) τοῦ
Ἰορδάνου (Jordan), ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. **27**
Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ
ἐκ τοῦ οὐρανοῦ. **28** Αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι
Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. **29** Ὁ ἔχων τὴν νύμφην (bride), νυμφίος (bridegroom)
ἐστίν· ὁ δὲ φίλος (friend) τοῦ νυμφίου (bridegroom), ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει
διὰ τὴν φωνὴν τοῦ νυμφίου (bridegroom)· αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. **30** Ἐκεῖνον δεῖ
αὐξάνειν (to increase), ἐμὲ δὲ ἐλαττοῦσθαι (become less important). **31** Ὁ ἄνωθεν (from above)
ἐρχόμενος ἐπάνω (over) πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστιν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ
ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω (over) πάντων ἐστίν. **32** Καὶ ὃ ἑώρακεν καὶ ἤκουσεν, τοῦτο
μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. **33** Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν
ἐσφράγισεν (has acknowledged) ὅτι ὁ θεὸς ἀληθής (true) ἐστιν. **34** Ὃν γὰρ ἀπέστειλεν ὁ θεός, τὰ
ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου (measure) δίδωσιν ὁ θεὸς τὸ πνεῦμα. **35** Ὁ πατὴρ
ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. **36** Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν
αἰώνιον· ὁ δὲ ἀπειθῶν (he who disobeys) τῷ υἱῷ, οὐκ ὄψεται ⌜ζωήν, ⌝ ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
μένει ἐπ' αὐτόν.

30.6 VOCABULARY

Verbs

1. **δουλεύω** — I serve, am a slave — Matt 6:24
   Οὐδεὶς δύναται δυσὶν κυρίοις **δουλεύειν**·
   No one is able **to serve** two masters.

2. **μανθάνω** — I learn — 2 Tim 3:7
   πάντοτε **μανθάνοντα**, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.
   always **learning** and never being able to come to the knowledge of the truth.

3. **ὁμολογέω** — I confess — 1 John 1:9
   Ἐὰν **ὁμολογῶμεν** τὰς ἁμαρτίας ἡμῶν
   If **we confess** our sins

4. **προσέχω** — I pay attention to — 1 Tim 4:13
   Ἕως ἔρχομαι, **πρόσεχε** τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.
   Until I come, **pay attention** to reading, to encouragement, to teaching.

5. **φιλέω** — I love — John 21:15
   σὺ οἶδας ὅτι **φιλῶ** σε.
   you know that **I love** you

Nouns

6. **ἡ νεφέλη**, ης — cloud — Matt 17:5
   νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς·
   a bright **cloud** overshadowed them

7. **ἡ πορνεία**, ας — fornication, sexual immorality — 1 Thess 4:3
   ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς **πορνείας**·
   you avoid **sexual immorality**

Preposition

8. **ἕνεκα** or **ἕνεκεν** with genitive — on account of — Matt 5:10
   Μακάριοι οἱ δεδιωγμένοι **ἕνεκεν** δικαιοσύνης·
   Blessed *are* those who have been persecuted **on account of** righteousness

Adverbs

9. **μήποτε** — lest, so that … not — Matt 27:64
   μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτόν
   lest his disciples come by night and steal Him

10. **οὗ** — where — Acts 2:2
    ἐπλήρωσεν ὅλον τὸν οἶκον **οὗ** ἦσαν καθήμενοι.
    filled the whole house **where** they were sitting

APPENDIX 1: GREEK-ENGLISH DICTIONARY

The following dictionary lists all the words found in the vocabulary of this grammar. In other words, it contains all the words in the New Testament that occur twenty-five times or more (with the exception of a few proper names). The dictionary also provides those verb forms that appear in the various tense stem tables whose root or form should be memorized.

Greek Word	Translation	Part of Speech (Ch)
α - A		
ἀγαθός, ή, όν	good	Adjective (11)
ἀγαπάω	I love	Verb (2)
ἀγάπη, ης, ἡ	love	Noun (5)
ἀγαπητός, ή, όν	beloved	Adjective (12)
ἄγγελος, ου, ὁ	angel, messenger	Noun (1)
ἁγιάζω	I sanctify, set apart	Verb (27)
ἅγιος, α, ον	holy; subst: saint	Adjective (11)
ἀγοράζω	I buy	Verb (24)
ἀγρός, οῦ, ὁ	field	Noun (16)
ἄγω	I lead, I go	Verb (17)
ἀδελφή, ῆς, ἡ	sister	Noun (27)
ἀδελφός, οῦ, ὁ	brother	Noun (1)
ἀδικέω	I am unrighteous, do wrong	Verb (29)
ἀδικία, ας, ἡ	unrighteousness	Noun (28)
αἷμα, αἵματος, τό	blood	Noun (9)
αἴρω (αρ*)	I lift up, pick up	Verb (15)
αἰτέω	to ask	Verb (17)
αἰών, αἰῶνος, ὁ	age, world	Noun (9)
αἰώνιος, ον	eternal	Adjective (11)
ἀκάθαρτος, ον	unclean, impure	Adjective (24)
ἀκολουθέω	I follow	Verb (16)
ἀκούω	I hear, listen, obey	Verb (2)
ἀλήθεια, ας, ἡ	truth	Noun (6)
ἀληθής, ές	true	Noun (28)
ἀληθινόν, ή, όν	true	Adjective (26)
ἀλλά	but, except	Conjunction (4)
ἀλλήλων	one another	Pronoun (13)
ἄλλος, η, ο	another	Adjective (12)
ἁμαρτάνω	I sin	Verb (18)
ἁμαρτία, ας, ἡ	sin	Noun (2)
ἁμαρτωλός, όν	sinful; as sust. sinner	Adjective (17)
ἀμήν	amen	Interjection (18)

Greek Word	Translation	Part of Speech (Ch)
ἄν (indicates contingency)	ever	Particle (21)
ἀναβαίνω (ἀνα + βη*)	I go up	Verb (16)
ἀναβλέπω	I receive sight again	Verb (29)
ἀναγινώσκω	I read	Verb (23)
ἀναιρέω	to kill, take away	Verb (17)
ἀνάστασις, ἀναστάσεως, ἡ	resurrection	Noun (10)
ἀνέβην (aor. act. of ἀναβαίνω)	I ascended	Verb (18.1.8)
ἄνεμος, ου, ὁ	wind	Noun (24)
ἀνήρ, ἀνδρός, ὁ	man, husband	Noun (9)
ἄνθρωπος, ου, ὁ	man, mankind	Noun (1)
ἀνίστημι (ἀνα + στα*)	raise, arise	Verb (3)
ἀνοίγω	I open	Verb (18)
ἄξιος, α, ον	worthy	Adjective (17)
ἀπαγγέλλω	I tell, announce	Verb (19)
ἅπας, ασα, αν	every (one)	Adjective (18)
ἀπέθανον (aor. act. of ἀποθνήσκω)	I died	Verb (18.1.8)
ἀπεκρίθη (aor. pas. of ἀποκρίνομαι)	he answered	Verb (4)
ἀπεκρίθην (aor. pas. of ἀποκρίνομαι)	I answered	Verb (20.1.7)
ἀπέρχομαι (ἀπο+ελθ*)	I go out, leave, depart	Verb (13)
ἀπέσταλκα (perf. act. of ἀποστέλλω)	I have sent	Verb (21.1.8)
ἀπῆλθον (aor. act. of ἀπέρχομαι)	I departed	Verb (18.1.8)
ἀπό with the genitive	from	Preposition (5)
ἀποδίδωμι (ἀπο + δο*)	I render, reward, pay back	Verb (3)
ἀποθνήσκω (ἀποθαν*)	I die	Verb (17)
ἀποκαλύπτω	I reveal	Verb (28)
ἀποκριθήσομαι (fut. pas. of ἀποκρίνομαι)	I will answer	Verb (16.1.6)
ἀποκρίνομαι	I answer	Verb (14)
ἀποκτείνω (ἀποκτεν*)	I kill, die	Verb (14)
ἀπολέσω (fut. act. of ἀπόλλυμι)	I will lose	Verb (15.1.6)
ἀπόλλυμι (ἀπο + λε*)	I perish, destroy	Verb (14)
ἀπολύω	I destroy, release, divorce	Verb (18)
ἀποστέλλω (ἀποστελ*)	I send	Verb (5)
ἀπόστολος, ου, ὁ	apostle	Noun (6)
ἅπτομαι	I touch, light	Verb (19)
ἄρα	then, therefore	Conjunction (21)
ἀρνέομαι	I deny, reject	Verb (23)
ἀρνίον, ου, τό	lamb, sheep	Noun (24)
ἄρτι	now	Adverb (21)
ἄρτος, ου, ὁ	bread, food, loaf (of bread)	Noun (6)
ἀρχή, ῆς, ἡ	beginning	Noun (14)

Greek Word	Translation	Part of Speech (Ch)
ἀρχιερεύς, ἀρχιερέως, ὁ	chief priest, high priest	Noun (10)
ἄρχομαι	I begin	Verb (26)
ἄρχων, ἄρχοντος, ὁ	ruler	Noun (12)
ἀσθενέω	I am sick, weak	Verb (21)
ἀσπάζομαι	I greet	Verb (19)
αὐτοί, αὐταί, αὐτά	they (masc., fem., neut.)	Pronoun (2)
αὐτός, αὐτή, αὐτό	he, she, it	Pronoun (2)
ἀφεθήσομαι (fut. pas. of ἀφίημι)	I will be forgiven	Verb (16.1.6)
ἀφέωνται (perf. pas. of ἀφίημι)	he/she/it has been forgiven	Verb (21.1.9)
ἀφῆκα (aor. act. of ἀφίημι)	I forgave	Verb (19.1.7)
ἀφίημι (ἀπο +ἑ*)	I leave, let go, forgive	Verb (3)
ἄχρι (ἄχρις) with genitive	until	Preposition (16)
β - Β		
βάλλω (βαλ*)	I throw, cast	Verb (3)
βαπτίζω (βαπτιδ*)	I baptize	Verb (18)
βασιλεία, ας, ἡ	kingdom	Noun (4)
βασιλεύς, βασιλέως, ὁ	king	Noun (10)
βαστάζω	I bear, carry	Verb (28)
βιβλίον, ου, τό	book	Noun (23)
βλασφημέω	I blaspheme	Verb (21)
βλέπω	I see	Verb (3)
βληθήσομαι (fut. pas. of βάλλω)	I will be thrown	Verb (16.1.6)
βούλομαι	I plan, wish, desire	Verb (22)
γ – Γ		
Γαλιλαία, ας, ἡ	Galilee	Noun (7)
γαμέω	I marry	Verb (27)
γάρ	for, since, because	Conjunction (1)
γε	indeed	Particle (24)
γέγονα (perf. act. of γίνομαι)	I have become	Verb (21.1.8)
γενεά, ᾶς, ἡ	generation	Noun (14)
γεννάω	I beget, give birth	Verb (17)
γῆ, ῆς, ἡ	earth, land	Noun (2)
γίνομαι (γεν*)	I am, become, come	Verb (13)
γινώσκω (γνω*)	I know	Verb (4)
γλῶσσα, ης, ἡ	tongue, language	Noun (15)
γνωρίζω	I make known	Verb (29)
γνῶσις, γνώσεως, ἡ	knowledge	Noun (10)
γνώσομαι (fut. mid. of γινώσκω)	I will know	Verb (15.1.6)
γραμματεύς, γραμματέως, ὁ	scribe	Noun (10)
γραφή, ῆς, ἡ	Scripture, writing	Noun (4)

Greek Word	Translation	Part of Speech (Ch)
γράφω	I write	Verb (5)
γυνή, γυναικός, ἡ	woman, wife	Noun (9)
δ - Δ		
δαιμόνιον, ου, τό	demon	Noun (5)
Δαυίδ, ὁ	David	Noun (8)
δέ	but, and	Conjunction (1)
δέδοται (perf. pas. of δίδωμι)	he/she/it has been given	Verb (21.1.9)
δέδωκα (perf. act. of δίδωμι)	I have given	Verb (21.1.8)
δεῖ	it is necessary	Verb (13)
δείκνυμι	I show	Verb (3)
δέκα	ten	Adjective (29)
δένδρον, ου, τό	tree	Noun (29)
δεξιός, ά, όν	right	Adjective (13)
δεύτερος, α, ον	second	Adjective (14)
δέχομαι	I receive	Verb (18)
δέω	I tie, bind	Verb (19)
διά with accusative	because of, on account of	Preposition (8)
διά with genitive	through	Preposition (4)
διὰ τὸ + infinitive	because + *verb*	Preposition (26)
διάβολος, ον	slanderous, as noun: devil	Adjective (21)
διαθήκη, ης, ἡ	covenant, contract	Noun (23)
διακονέω	I serve	Verb (22)
διακονία, ας, ἡ	ministry	Noun (23)
διάκονος, ου, ὁ/ἡ	servant, minister	Noun (26)
διδάσκαλος, ου, ὁ	teacher	Noun (8)
διδάσκω	I teach	Verb (6)
διδαχή, ῆς, ἡ	teaching	Noun (24)
δίδωμι (δο*)	I give	Verb (3)
διέρχομαι (δια + ερχ* and ελθ*)	I pass through	Verb (19)
δίκαιος, α, ον	righteous	Adjective (13)
δικαιοσύνη, ης, ἡ	righteousness	Noun (5)
δικαιόω	I justify, declare righteous	Verb (20)
διό	therefore	Conjunction (19)
διώκω	I seek, pursue	Verb (20)
δοθήσομαι (fut. pas. of δίδωμι)	I will be given	Verb (16.1.6)
δοκέω	I think, seem	Verb (6)
δόξα, ης, ἡ	glory, majesty	Noun (5)
δοξάζω (δοξαδ*)	I glorify	Verb (17)
δουλεύω	I serve, am a slave	Verb (30)
δοῦλος, ου, ὁ	servant, slave	Noun (1)

Greek Word	Translation	Part of Speech (Ch)
δύναμαι	I can, am able to	Verb (13)
δύναμις, δυνάμεως, ἡ	power	Noun (10)
δυνατός, ή, όν	power	Adjective (23)
δύο	two	Adjective (12)
δώδεκα	twelve	Adjective (12)
δώσω (fut. act. of δίδωμι)	I will give	Verb (15.1.6)
ε - E		
ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ	himself, herself, itself	Pronoun (7)
ἔβαλον (aor. act. of βάλλω)	I threw	Verb (18.1.8)
ἐβαπτίσθην (aor. pas. of βαπτίζω)	I was baptized	Verb (20.1.7)
ἐβλήθην (aor. pas. of βάλλω)	I was cast	Verb (20.1.7)
ἐγγίζω	I draw near	Verb (20)
ἐγγύς	near	Adverb (23)
ἐγείρω (ἐγερ*)	I rise, raise	Verb (8)
ἐγένετο (aor. mid. of γίνομαι)	it came to pass, was, came	Verb (4)
ἐγενήθην (aor. pas. of γίνομαι)	I was	Verb (20.1.7)
ἐγενόμην (aor. mid. of γίνομαι)	I was	Verb (18.1.8)
ἐγερθήσομαι (fut. pas. of ἐγείρω)	I will be raised	Verb (16.1.6)
ἐγήγερται (perf. pas. of ἐγείρω)	he has been raised	Verb (21.1.9)
ἐγίνωσκον (impf. act. of γινώσκω)	I was knowing	Verb (17.1.8)
ἔγνωκα (perf. act. of γίνωσκω)	I have known	Verb (21.1.8)
ἔγνων (aor. act. of γίνωκσω)	I knew	Verb (18.1.8)
ἐγώ	I	Pronoun (2)
ἐδίδουν (impf. act. of δίδωμι)	I was giving	Verb (17.1.8)
ἐδόθην (aor. pas. of δίδωμι)	I was given	Verb (20.1.7)
ἐδοξάζον (impf. act. of δοξάζω)	I was glorifying	Verb (17.1.8)
ἔδωκα (aor. act. of δίδωμι)	I gave	Verb (19.1.7)
ἔθηκα (aor. act. of τίθημι)	I put	Verb (19.1.7)
ἔθνος, ἔθνους, τό	nation, pl: gentiles	Noun (10)
εἰ, ἐάν	if	Conjunction (13)
εἶδον (aor. act. of ὁράω)	I saw; they saw	Verb (7)
εἴληφα (perf. act. of λαμβάνω)	I have received	Verb (21.1.8)
εἰμί	I am	Verb (3)
εἶπεν (aor. act. of λέγω)	he said	Verb (5)
εἴρηκα (perf. act. of λέγω)	I have said	Verb (21.1.8)
εἰρήνη, ης, ἡ	peace	Noun (6)
εἰς with accusative	in, into	Preposition (3)
εἰς τὸ + infinitive	to, in order to, so that + *verb*	Preposition (26)
εἷς, μία, ἕν	one	Adjective (11)
εἰσέρχομαι (εἰσ + ερχ* and ελθ*)	I go in, enter	Verb (13)

Greek Word	Translation	Part of Speech (Ch)
εἰσῆλθον (aor. act. of εἰσέρχομαι)	I entered	Verb (18.1.8)
εἶχον (impf. act. of ἔχω)	I had	Verb (17.1.8)
ἐκ (**ἐξ**) with genitive	out of, from	Preposition (4)
ἕκαστος, η, ο	each, each one	Adjective (12)
ἐκβάλλω (ἐκ + βαλ*)	I cast out	Verb (7)
ἐκεῖ	there	Adverb (16)
ἐκεῖθεν	from there	Adverb (28)
ἐκεῖνος, η, ο	that; pl: those	Pronoun (12)
ἐκκλησία, ας, ἡ	church	Noun (6)
ἐκλήθην (aor. pas. of καλέω)	I was called	Verb (20.1.7)
ἐκπορεύομαι	I depart, leave	Verb (22)
ἔκραζον (impf. act. of κράζω)	I was calling	Verb (17.1.8)
ἔλαβον (aor. act. of λαμβάνω)	I took, receive	Verb (18.1.8)
ἐλεέω	I have mercy	Verb (25)
ἔλεος, ἔλους, τό	mercy	Noun (10)
ἐλεύσομαι (fut. mid. of ἔρχομαι)	I will come	Verb (15.1.6)
ἐλήλυθα (perf. act. of ἔρχομαι)	I have come	Verb (21.1.8)
ἐλπίζω	I hope	Verb (25)
ἐλπίς, ἐλπίδος, ἡ	hope	Noun (11)
ἐμαυτοῦ, σεαυτοῦ	myself, yourself	Pronoun (7)
ἐμός, ή, όν	my	Pronoun (7)
ἔμπροσθεν with genitive	before	Preposition (17)
ἐν with the dative	by, in, with, on	Preposition (2)
ἐν τῷ + infinitive	when, while + *verb*	Preposition (26)
ἐνδύω	I put on, clothe	Verb (26)
ἕνεκα or **ἕνεκεν** with genitive	on account of	Preposition (30)
ἐντολή, ῆς, ἡ	commandment	Noun (7)
ἐνώπιον with genitive	before	Preposition (15)
ἐξέβαλον (aor. act. of ἐκβάλλω)	I threw out	Verb (18.1.8)
ἐξέρχομαι (ἐκ + ερχ* and ελθ*)	I go out, depart	Verb (13)
ἔξεστι	it is lawful, right, permissible	Verb (23)
ἐξῆλθον (aor. act. of ἐξέρχομαι)	I departed	Verb (18.1.8)
ἐξουσία, ας, ἡ	power, authority	Noun (6)
ἔξω with genitive	outside, out	Preposition (17)
ἑορτή, ῆς, ἡ	feast	Noun (28)
ἐπαγγελία, ας, ἡ	promise	Noun (14)
ἐπεί	since, because	Conjunction (26)
ἐπερωτάω	I ask	Verb (16)
ἐπί with accusative	on, to, against	Preposition (7)
ἐπί with genitive	on, over, upon	Preposition (5)

Greek Word	Translation	Part of Speech (Ch)
ἐπί with the dative	at, by, in	Preposition (8)
ἐπιγινώσκω	I know, understand	Verb (20)
ἐπιθυμία, ας, ἡ	desire, lust	Noun (21)
ἐπικαλέω	I call	Verb (25)
ἔπιον (aor. act. of πίνω)	I drank	Verb (18.1.8)
ἐπιστρέφω	I return, turn	Verb (22)
ἐπιτίθημι (ἐπι + θε*)	I lay on, place	Verb (3)
ἐπιτιμάω	I rebuke, warn	Verb (25)
ἑπτά	seven	Adjective (12)
ἐργάζομαι	I work	Verb (19)
ἔργον, ου, τό	work, deed	Noun (3)
ἔρημος, ου, ἡ	desert	Noun (14)
ἐρρέθην (aor. pas. of λέγω)	I was spoken	Verb (20.1.7)
ἔρχομαι (ερχ* and ελθ*))	I come	Verb (13)
ἐρῶ (fut. act. of λέγω)	I will say	Verb (15.1.6)
ἐρωτάω	I ask	Verb (6)
ἐσθίω (φαγ*)	I eat	Verb (4)
ἔσομαι (fut. mid. of εἰμί)	I will be	Verb (15.1.6)
ἕστηκα (perf. act. of ἵστημι)	I stand	Verb (21.1.8)
ἔστην (aor. act. of ἵστημι)	I stood	Verb (19.1.7)
ἔσχατος, η, ον	last	Adjective (15)
ἕτερος, α, ον	other	Adjective (11)
ἔτι	yet, still	Adverb (18)
ἑτοιμάζω	I prepare	Verb (20)
ἔτος, ἔτους, τό	year	Noun (10)
εὐαγγελίζω	I proclaim good news	Verb (18)
εὐαγγέλιον, ου, τό	gospel, good news	Noun (3)
εὐθέως	immediately	Adverb (22)
εὐθύς	immediately	Adverb (20)
εὐλογέω	I bless	Verb (20)
εὑρέθην (aor. pas. of εὑρίσκω)	I was found	Verb (20.1.7)
εὑρήσω (fut. act. of εὑρίσκω)	I will find	Verb (15.1.6)
εὑρίσκω (εὑρ*)	I find	Verb (4)
εὗρον (aor. act. of εὑρίσκω)	I found	Verb (18.1.8)
εὐχαριστέω	I give thanks	Verb (20)
ἔφη (impf. act. of φημί, I say)	he said	Verb (19)
ἐχάρην (aor. pas. of χαίρω)	I rejoiced	Verb (20.1.7)
ἐχθρός, ά, όν	hatred; as noun: enemy	Adjective (23)
ἔχω (σεχ* or ἐχ*)	I have, hold	Verb (2)
ἕως with genitive	until, as far as	Preposition (16)

Greek Word	Translation	Part of Speech (Ch)
ζ - Z		
ζάω	I live	Verb (3)
ζητέω	I seek	Verb (4)
ζωή, ῆς, ἡ	life	Noun (5)
η - H		
ἤ	or	Conjunction (14)
ἤγγικα (perf. act. of ἐγγίζω)	I have drawn near	Verb (21.1.8)
ἡγέομαι	I consider, think	Verb (26)
ἠγέρθην (aor. pas. of ἐγείρω)	I was raised	Verb (20.1.7)
ἤδη	already	Adverb (20)
ἥκω	I have come	Verb (28)
ἦλθεν (aor. act. of ἔρχομαι)	he/she/it came	Verb (5)
ἦλθον (aor. act. of ἔρχομαι)	I came	Verb (18.1.8)
ἥλιος, ου, ὁ	sun	Noun (24)
ἡμεῖς	we	Pronoun (2)
ἡμέρα, ας, ἡ	day	Noun (2)
ἦν and **ἦσαν** (impf. act. of εἶμι)	he/she/it was; they were	Verb (7)
ἤνεγκα (aor. act. of φέρω)	I brought	Verb (19.1.7)
ἠνέχθην (aor. pas. of φέρω)	I was brought	Verb (20.1.7)
ἦρα (aor. act. of αἴρω)	I took away	Verb (19.1.7)
Ἡρῴδης, ου, ὁ	Herod	Noun (15)
θ - Θ		
θάλασσα, ης, ἡ	sea	Noun (5)
θάνατος, ου, ὁ	death	Noun (5)
θαυμάζω	I marvel, wonder	Verb (20)
θέλημα, θελήματος, τό	will, desire	Noun (9)
θέλω	I want, desire	Verb (4)
θεός, οῦ, ὁ	God, god	Noun (1)
θεραπεύω	I heal	Verb (19)
θεωρέω	I see, behold	Verb (6)
θηρίον, ου, τό	beast	Noun (15)
θλῖψις, θλίψεως, ἡ	tribulation, affliction	Noun (10)
θρόνος, ου, ὁ	throne	Noun (8)
θυγάτηρ, θυγατρός, ἡ	daughter	Noun (28)
θύρα, ας, ἡ	door	Noun (21)
θυσία, ας, ἡ	sacrifice	Noun (26)
ι - I		
ἰάομαι	I heal	Verb (28)
ἴδιος, α, ον	own	Adjective (11)
ἰδού, ἴδε	behold	Interjection (1)

Greek Word	Translation	Part of Speech (Ch)
ἱερεύς, ἱερέως, ὁ	priest	Noun (10)
ἱερόν, οῦ, τό	temple	Noun (3)
Ἱεροσόλυμα, τό; **Ἱερουσαλήμ**, ἡ	Jerusalem	Noun (7)
Ἰησοῦς, οῦ, ὁ	Jesus	Noun (1)
ἱκανός, ή, όν	sufficient, competent	Adjective (20)
ἱμάτιον, ου, τό	garment	Noun (7)
ἵνα	that, in order that	Conjunction (8)
Ἰουδαία, ας, ἡ	Judea	Noun (15)
Ἰουδαῖος, α, ον	Jew	Adjective (11)
Ἰούδας, α, ὁ	Judas	Noun (16)
ἰσκύω	I am strong, strengthen	Verb (26)
Ἰσραήλ, ὁ	Israel	Noun (7)
ἵστημι (στα*)	I stand	Verb (3)
ἰσχυρός, ά, όν	strong	Adjective (26)
Ἰωάννης, ου, ὁ	John	Noun (6)
κ - K		
κἀγώ	and I	Conjunction (21)
καθαρίζω	I cleanse, purify	Verb (25)
καθαρός, ά, όν	clean, pure	Adjective (29)
κάθημαι	I sit	Verb (16)
καθίζω	I sit	Verb (19)
καθώς	just as	Conjunction (14)
καί	and, also, even, both	Conjunction (1)
καινός, ή, όν	new	Adjective (21)
καιρός, οῦ, ὁ	time, season	Noun (6)
κακός, ή, όν	bad	Adjective (11)
καλέω	I call	Verb (15)
καλός, ή, όν	good	Adjective (11)
καλῶς	well	Interjection (22)
καρδία, ας, ἡ	heart	Noun (4)
καρπός, οῦ, ὁ	fruit,	Noun (7)
κατά with accusative	according to	Preposition (7)
κατά with genitive	down from, against	Preposition (8)
καταβαίνω (κατα + βη*)	I descend	Verb (16)
καταργέω	I nullify, destroy	Verb (28)
κατέβην (aor. act. of καταβαίνω)	I descended	Verb (18.1.8)
κατοικέω	I dwell	Verb (19)
καυχάομαι	I boast	Verb (24)
κελεύω	I command, order	Verb (28)
κεφαλή, ῆς, ἡ	head	Noun (6)

Greek Word	Translation	Part of Speech (Ch)
κηρύσσω (κηρυγ*)	I preach, proclaim	Verb (17)
κλαίω	I cry out, weep	Verb (20)
κληθήσομαι (fut. pas. of καλέω)	I will be called	Verb (16.1.6)
κόσμος, ου, ὁ	world	Noun (1)
κράζω (κραγ*)	I call out, cry out	Verb (17)
κρατέω	I grasp, hold	Verb (18)
κριθήσομαι (fut. pas. of κρίνω)	I will be judged	Verb (16.1.6)
κρίμα, κρίματος, τό	judgment	Noun (9)
κρίνω	I judge, decide	Verb (4)
κρίσις, κρίσεως, ἡ	judgment	Noun (10)
κύριος, ου, ὁ	Lord, lord	Noun (1)
κώμη, ης, ἡ	village	Noun (28)
λ - Λ		
λαλέω	I speak, say	Verb (2)
λαμβάνω (λαβ*)	I take, receive	Verb (2)
λαός, οῦ, ὁ	people	Noun (5)
λέγω	I say	Verb (2)
λήμψομαι (fut. mid. of λαμβάνω)	I will take, receive	Verb (15.1.6)
λίθος, ου, ὁ	stone	Noun (8)
λογίζομαι	I consider, account	Verb (20)
λόγος, ου, ὁ	word, message, Word	Noun (1)
λοιπός, ή, όν	rest, remainder	Adjective (11)
λυπέω	I grieve	Verb (29)
λύω	I untie, loose, destroy	Verb (2)
μ - M		
μαθητής, οῦ, ὁ	disciple	Noun (8)
μακάριος, α, ον	blessed	Adjective (15)
μᾶλλον	more	Adverb (18)
μανθάνω	I learn	Verb (30)
Μαρία, ας, ἡ	Mary	Noun (15)
μαρτυρέω	I testify	Verb (7)
μαρτυρία, ας, ἡ	testimony	Noun (22)
μάρτυς, μάρτυρος, ὁ	witness	Noun (22)
μάχαιρα, ης, ἡ	sword	Noun (27)
μέγας, μεγάλη, μέγα	great	Adjective (11)
μέλλω	I am about to	Verb (3)
μέλος, μέλους, τό	member, part	Noun (10)
μέν...δέ	on one hand…on the other hand	Particle (15)
μένω	I remain, abide	Verb (5)
μέρος, μέρους, τό	part, member	Noun (12)

Greek Word	Translation	Part of Speech (Ch)
μέσος, η, ον	middle	Adjective (13)
μετά with accusative	after	Preposition (7)
μετά with genitive	with	Preposition (8)
μετὰ τὸ + infinitive	after + *verb*	Preposition (26)
μετανοέω	I repent	Verb (22)
μη	no, not, neither	Adverb (4)
μηδέ	and not, not even, nor	Conjunction (20)
μηδείς, μηδεμία, μηδέν	no one	Adjective (17)
μήποτε	lest, so that … not	Adverb (30)
μήτε	and not, neither	Conjunction (24)
μήτηρ, μητρός , ἡ	mother	Noun (9)
μικρός, ά, όν	little, small	Adjective (16)
μισέω	I hate	Verb (20)
μισθός, οῦ, ὁ	payment, reward, salary	Noun (27)
μνημεῖον, ου, τό	tomb	Noun (20)
μόνος, η, ον	only, alone	Adjective (11)
μυστήριον, ου, τό	mystery	Noun (27)
Μωϋσῆς, Μωϋσέως , ὁ	Moses	Noun (7)
ν - N		
ναί	yes	Particle (25)
ναός, οῦ, ὁ	temple	Noun (16)
νεκρός, ά, όν	dead	Adjective (11)
νεφέλη, ης, ἡ	cloud	Noun (30)
νικάω	I overcome, conquer	Verb (29)
νόμος, ου, ὁ	law	Noun (4)
νῦν	now, present	Adverb (15)
νύξ, νυκτός, ἡ	night	Noun (9)
ο - O		
ὁ, ἡ, τό	the	Article (1)
ὁδός, οῦ, ἡ	way, road, journey	Noun (8)
οἶδα	I know	Verb (7)
οἰκία, ας, ἡ	house, household	Noun (5)
οἰκοδομέω	I build	Verb (20)
οἶκος, ου, ὁ	house	Noun (5)
οἶνος, ου, ὁ	wine	Noun (24)
ὀλίγος, η, ον	few, little	Adjective (16)
ὅλος, η, ον	whole	Adjective (12)
ὀμνύω or **ὄμνυμι**	I swear	Verb (29)
ὅμοιος, α, ον	like, similar to	Adjective (16)
ὁμοίως	likewise	Adverb (25)

Greek Word	Translation	Part of Speech (Ch)
ὁμολογέω	I confess	Verb (30)
ὄνομα, ὀνόματος, τό	name	Noun (9)
ὀπίσω with the genitive	opposite, after	Preposition (22)
ὅπου	where	Adverb (19)
ὅπως	so that	Conjunction (20)
ὁράω	I see, observe	Verb (14)
ὀργή, ῆς, ἡ	anger, wrath	Noun (22)
ὄρος, ὄρους, τό	hill, mountain	Noun (10)
ὅς, ἥ, ὅ	who, which	Pronoun (8)
ὅσος, η, ον	as many as	Pronoun (8)
ὅστις, ἥτις, ὅτι	whoever	Pronoun (12)
ὅταν	whenever	Adverb (16)
ὅτε	when	Conjunction (16)
ὅτι	that, since, because	Conjunction (5)
οὗ	where	Adverb (30)
οὐ (οὐκ, οὐχ, οὐχί)	no, not	Adverb (1)
οὐαί	woe	Interjection (26)
οὐδέ	and not, not even, neither	Conjunction (13)
οὐδείς, οὐδεμία, οὐδέν	no one	Adjective (11)
οὐκέτι; μηκέτι	no longer	Adverb (21)
οὖν	therefore	Conjunction (6)
οὔπω	not yet, ever	Adverb (27)
οὐρανός, οῦ, ὁ	heaven, sky	Noun (1)
οὖς, ὠτός, τό	ear	Noun (11)
οὔτε	and not, neither, nor	Adverb (18)
οὗτος, αὕτη, τοῦτο	this; pl: these	Pronoun (12)
οὕτως	thus, so	Conjunction (13)
ὀφείλω	I owe, ought	Verb (22)
ὀφθαλμός, οῦ, ὁ	eye	Noun (6)
ὀφθήσομαι (fut. pas. of ὁράω)	I will be seen	Verb (16.1.6)
ὄχλος, ου, ὁ	crowd, people	Noun (5)
ὄψομαι (fut. mid. of ὁράω)	I will see	Verb (15.1.6)
π - Π		
παιδίον, ου, τό	child	Noun (15)
πάλιν	again	Adverb (15)
πάντοτε	always	Adverb (21)
παρά with accusative	by, at, than	Preposition (16)
παρά with dative	with	Preposition (13)
παρά with genitive	from	Preposition (12)
παραβολή, ῆς, ἡ	parable	Noun (15)

Greek Word	Translation	Part of Speech (Ch)
παραγγέλλω	I command	Verb (25)
παραγίνομαι	I arrive	Verb (20)
παραδίδωμι (παρα + δο*)	I deliver, betray, hand over	Verb (3)
παρακαλέω	I encourage, exhort, urge	Verb (2)
παράκλησις, παρακλήσεως, ἡ	encouragement, exhortation	Noun (10)
παραλαμβάνω (παρα + λαβ*)	I take	Verb (17)
παρέλαβον (aor. act. of παραλαμβάνω)	I received	Verb (18.1.8)
παρέρχομαι (παρα + ερχ* and ελθ*)	I pass, pass by	Verb (25)
παρίστημι (παρα + στα*)	I present, stand before	Verb (3)
παρρησία, ας, ἡ	boldness, courage	Noun (25)
πᾶς, πᾶσα, πᾶν	every, all	Adjective (12)
πάσκω	I suffer	Verb (20)
πάσχα, τό	Passover	Noun (27)
πατήρ, πατρός, ὁ	father	Noun (9)
Παῦλος, ου, ὁ	Paul	Noun (1)
πείθω	I persuade	Verb (18)
πειράζω	I test, tempt	Verb (22)
πέμπω	I send	Verb (17)
πέντε	five	Adjective (23)
πέποιθα (perf. act. of πείθω)	I have convinced	Verb (21.1.8)
περί with accusative	around	Preposition (14)
περί with genitive	concerning	Preposition (12)
περιπατέω	I walk, conduct	Verb (7)
περισσεύω	I abound	Verb (21)
περιτομή, ῆς, ἡ	circumcision	Noun (22)
Πέτρος, ου, ὁ	Peter	Noun (1)
Πιλᾶτος, ου, ὁ	Pilate	Noun (8)
πίνω (πι*)	I drink	Verb (17)
πίπτω	I fall	Verb (19)
πιστεύω	I believe, have faith	Verb (3)
πίστις, πίστεως, ἡ	faith, faithfulness	Noun (10)
πιστός, ή, όν	faithful	Adjective (11)
πλανάω	I deceive	Verb (21)
πλῆθος, πλήθους, τό	number, multitude	Noun (10)
πλήν	nevertheless, only, but	Particle (25)
πληρόω	I fill, fulfill	Verb (2)
πλοῖον, ου, τό	boat	Noun (6)
πλούσιος, α, ον	rich, wealthy	Noun (27)
πνεῦμα, πνεύματος, τό	Spirit, spirit	Noun (9)
πνευματικός, ή, όν	spiritual	Adjective (29)

Greek Word	Translation	Part of Speech (Ch)
πόθεν	from where	Conjunction (27)
ποιέω	I do, make	Verb (2)
ποῖος, α, ον	what, which	Adjective (24)
πόλις, πόλεως, ἡ	city	Noun (10)
πολύς, πολλή, πολύ	much pl: many	Adjective (11)
πονηρός, ά, όν	bad, evil	Adjective (11)
πορεύομαι	I go	Verb (13)
πορνεία, ας, ἡ	fornication, sexual immorality	Noun (30)
πόσος, η, ον	how much	Noun (28)
ποτέ	at some time, once	Particle (27)
ποτήριον, ου, τό	cup	Noun (24)
ποῦ	where	Adverb (21)
πούς, ποδός, ὁ	foot	Noun (11)
πράσσω	I practice, do	Verb (21)
πρεσβύτερος, α, ον	elder	Adjective (16)
πρό with genitive	before	Preposition (18)
πρόβατον, ου, τό	sheep	Noun (21)
πρός with the accusative	to, towards, with	Noun (6)
πρὸς τὸ + infinitive	to, in order to + *verb*	Preposition (26)
προσέρχομαι	I come	Verb (16)
προσευχή, ῆς, ἡ	prayer	Noun (22)
προσεύχομαι	I pray	Verb (13)
προσέχω	I pay attention to	Verb (30)
προσῆλθον (aor. act. of προσέρχομαι)	I came to	Verb (18.1.8)
προσηνέχθην (aor. pas. of προσφέρω)	I was sacrificed	Verb (20.1.7)
προσκαλέομαι	I summon, call	Verb (27)
προσκυνέω	I worship, pay homage	Verb (8)
προσφέρω	I carry, offer	Verb (19)
πρόσωπον, ου, τό	face, appearance	Noun (4)
προφητεύω	I prophesy	Verb (27)
προφήτης, ου, ὁ	prophet	Noun (8)
πρῶτος, η, ον	first	Adjective (14)
πτωχός, ή, όν	poor	Adjective (23)
πῦρ, πυρός, τό	fire	Noun (9)
πῶς	how	Adverb (18)
ρ - Ρ		
ῥῆμα, ρήματος, τό	word	Noun (9)
σ - Σ		
σάββατον, ου, τό	Sabbath	Noun (4)
σάρξ, σαρκός, ἡ	flesh	Noun (9)

Greek Word	Translation	Part of Speech (Ch)
σημεῖον, ου, τό	sign	Noun (4)
σήμερον	today	Adverb (21)
Σίμων, Σίμωνος, ὁ	Simon	Noun (14)
σκανδαλίζω	I stumble	Verb (25)
σκότος, σκότους, τό	darkness	Noun (10)
σός, σή, σόν	your	Noun (28)
σοφία, ας, ἡ	wisdom	Noun (15)
σπείρω	I sow	Verb (18)
σπέρμα, σπέρματος, τό	seed, descendent	Noun (12)
σταθήσομαι (fut. pas. of ἵστημι)	I will be made to stand	Verb (16.1.6)
στατιώτης, ου, ὁ	soldier	Verb (29)
σταυρός, οῦ, ὁ	cross	Noun (28)
σταυρόω	I crucify	Verb (18)
στόμα, στόματος, τό	mouth	Noun (9)
σύ	you (singular)	Pronoun (2)
σύν with dative	with	Preposition (14)
συνάγω	I go with, gather together	Verb (17)
συναγωγή, ῆς, ἡ	synagogue	Noun (8)
συνείδησις, συνειδήσεως, ἡ	conscience	Noun (10)
συνέρχομαι (συν + ερχ* and ελθ*)	I go with, come together	Verb (24)
συνήχθην (aor. pas. of συνάγω)	I was gathered	Verb (20.1.7)
συνίημι	understand, comprehend	Verb (29)
σώζω (σωδ*)	I deliver, save, heal	Verb (13)
σωθήσομαι (fut. pas. of σώζω)	I will be delivered, saved, healed	Verb (16.1.6)
σῶμα, σώματος, τό	body	Noun (9)
σωτηρία, ας, ἡ	deliverance, salvation	Noun (8)
τ - T		
τε (τε...καί)	and (both…and)	Conjunction (12)
τέκνον, ου, τό	child	Noun (4)
τελέω	I finish	Verb (27)
τέλος, τέλους, τό	end, goal	Noun (21)
τέσσαρες	four	Adjective (23)
τηρέω	I guard, keep	Verb (17)
τίθημι (θε*)	I place, put, set	Verb (3)
τιμή, ῆς, ἡ	honor, price	Noun (19)
τις, τι	certain one, anyone	Adjective (12)
τίς, τί	who, what, why	Adjective (12)
τοιοῦτος, τοιαύτη, τοιοῦτον	such a one	Pronoun (16)
τόπος, ου, ὁ	place	Noun (6)
τότε	then	Adverb (18)

Greek Word	Translation	Part of Speech (Ch)
τρεῖς, τρία	three	Adjective (12)
τρίτος, η, ον	third	Adjective (14)
τυφλός, ή, όν	blind	Adjective (14)
υ - Y		
ὕδωρ, ὕδατος, τό	water	Noun (9)
υἱός, οῦ, ὁ	son	Noun (1)
ὑμεῖς	you (plural)	Pronoun (2)
ὑπάγω	I depart, go	Verb (5)
ὑπάρχω	I am, am present, exist	Verb (18)
ὑπέρ with accusative	above	Preposition (14)
ὑπέρ with gen	for, in behalf of, in the place of	Preposition (15)
ὑπό with accusative	under	Preposition (14)
ὑπό with genitive	by	Preposition (13)
ὑπομονή, ῆς, ἡ	endurance, perseverance	Noun (24)
ὑποστρέφω	I return	Verb (23)
ὑποτάσσω	I submit, obey, am subject to	Verb (23)
φ - Φ		
φάγομαι (fut. mid. of ἐσθίω)	I will eat	Verb (15.1.6)
φαίνω	I shine, appear	Verb (25)
φανερόω	I reveal	Verb (19)
Φαρισαῖος, ου, ὁ	Pharisee	Noun (8)
φέρω	I carry, bring	Verb (17)
φεύγω	I flee	Verb (25)
φιλέω	I love	Verb (30)
φίλος, η, ον	loving; substantive: friend	Noun (27)
φοβέομαι	I fear	Verb (17)
φόβος, ου, ὁ	fear	Noun (19)
φρονέω	consider, be mindful of	Verb (29)
φυλάσσω	I guard, keep	Verb (24)
φυλαχή, ῆς, ἡ	prison, jail	Noun (15)
φυλή, ῆς, ἡ	tribe	Noun (25)
φωνέω	I sound, call	Verb (19)
φωνή, ῆς, ἡ	voice, sound, noise	Noun (6)
φῶς, φωτός, τό	light	Noun (9)
χ - X		
χαίρω	I rejoice	Verb (18)
χαρά, ας, ἡ	joy	Noun (15)
χάρις, χάριτος, ἡ	grace, favor, benefit	Noun (9)
χείρ, χειρός, ἡ	hand	Noun (9)
χήρα, ας, ἡ	widow	Verb (29)

Greek Word	Translation	Part of Speech (Ch)
χρεία, ας , ἡ	need, necessity	Noun (13)
Χριστός, οῦ, ὁ	Christ, Messiah	Noun (1)
χρόνος, ου, ὁ	time	Noun (15)
χώρα, ας, ἡ	area, region	Verb (29)
χωρίς with the genitive	without, apart from	Preposition (21)
ψ - Ψ		
ψυχή, ῆς, ἡ	soul, life	Noun (6)
ω - Ω		
ὧδε	here	Adverb (19)
ὥρα, ας, ἡ	hour	Noun (7)
ὡς	as, like	Adverb (14)
ὥσπερ	just as, as	Adverb (23)
ὥστε	so that	Adverb (19)
ὤφθην (aor. pas. of ὁράω)	I was seen	Verb (20.1.7)

APPENDIX 2: REVIEW OF NOUNS

	Case	Article	2nd Declension			3rd Declension						1st Declension
Masculine	Nom. Sing.	ὁ	ἄνθρωπος			πατήρ	αἰών	ἀρχιερεύς				μαθητής
	Gen. Sing.	τοῦ	ἀνθρώπου			πατρός	αἰῶνος	ἀρχιερέως				μαθητοῦ
	Dat. Sing.	τῷ	ἀνθρώπῳ			πατρί	αἰῶνι	ἀρχιερεῖ				μαθητῇ
	Acc. Sing.	τόν	ἄνθρωπον			πατέρα	αἰῶνα	ἀρχιερέα				μαθητήν
	Nom. Pl.	οἱ	ἄνθρωποι			πατέρες	αἰῶνες	ἀρχιερεῖς				μαθηταί
	Gen. Pl.	τῶν	ἀνθρώπων			πατέρων	αἰώνων	ἀρχιερέων				μαθητῶν
	Dat. Pl.	τοῖς	ἀνθρώποις			πατράσι(ν)	αἰῶσι(ν)	ἀρχιερεῦσιν				μαθηταῖς
	Acc. Pl.	τούς	ἀνθρώπους			πατέρας	αἰῶνας	ἀρχιερεῖς				μαθητάς
	Case	**Article**	**1st Declension**			**3rd Declension**						**2nd Declension**
Feminine	Nom. Sing.	ἡ	ἡμέρα	γραφή	δόξα	γυνή	πόλις	συνείδησις				ὁδός
	Gen. Sing.	τῆς	ἡμέρας	γραφῆς	δόξης	γυναικός	πόλεως	συνειδήσεως				ὁδοῦ
	Dat. Sing.	τῇ	ἡμέρᾳ	γραφῇ	δόξῃ	γυναικί	πόλει	συνειδήσει				ὁδῷ
	Acc. Sing.	τήν	ἡμέραν	γραφήν	δόξαν	γυναῖκα	πόλιν	συνείδησιν				ὁδόν
	Nom. Pl.	αἱ	ἡμέραι	γραφαί	δόξαι	γυναῖκες	πόλεις	συνειδήσεις				ὁδοί
	Gen. Pl.	τῶν	ἡμερῶν	γραφῶν	δοξῶν	γυναικῶν	πόλεων	συνειδήσεων				ὁδῶν
	Dat. Pl.	ταῖς	ἡμέραις	γραφαῖς	δόξαις	γυναιξί(ν)	πόλεσιν	συνειδήσεσιν				ὁδοῖς
	Acc. Pl.	τάς	ἡμέρας	γραφάς	δόξας	γυναῖκας	πόλεις	συνειδήσεις				ὁδούς
	Case	**Article**	**2nd Declension**			**3rd Declension**						
Neuter	Nom. Sing.	τό	ἔργον			πνεῦμα	ὕδωρ	φῶς	ἔθνος	ὄρος	ἔτος	
	Gen. Sing.	τοῦ	ἔργου			πνεύματος	ὕδατος	φωτός	ἔθνους	ὄρους	ἔτους	
	Dat. Sing.	τῷ	ἔργῳ			πνεῦματι	ὕδατι	φωτί	ἔθνει	ὄρει	ἔτει	
	Acc. Sing.	τό	ἔργον			πνεῦμα	ὕδωρ	φῶς	ἔθνος	ὄρος	ἔτος	
	Nom. Pl.	τά	ἔργα			πνεύματα	ὕδατα	φῶτα	ἔθνη	ὄρη	ἔτη	
	Gen. Pl.	τῶν	ἔργων			πνευμάτων	ὑδάτων	φώτων	ἐθνῶν	ὀρέων	ἐτῶν	
	Dat. Pl.	τοῖς	ἔργοις			πνεύμασι(ν)	ὕδασι(ν)	φώσι(ν)	ἔθνεσιν	ὄρεσιν	ἔτεσιν	
	Acc. Pl.	τά	ἔργα			πνεύματα	ὕδατα	φῶτα	ἔθνη	ὄρνη	ἔτη	

APPENDIX 3: REVIEW OF PERSONAL AND REFLEXIVE PRONOUNS

Personal Pronoun

	Case	1st Person		2nd Person		3rd Person Masculine		3rd Person Feminine		3rd Person Neuter	
Singular	**Nominative**	ἐγώ	I	σύ	you	αὐτός	he	αὐτή	she	αὐτό	it
	Genitive	μού ἐμοῦ	my (of me)	σοῦ	your (of you)	αὐτοῦ	of him, his	αὐτῆς	of her, her	αὐτοῦ	of it
	Dative	μοί ἐμοί	to me	σοί	to you	αὐτῷ	to him	αὐτῇ	to her	αὐτῷ	to it
	Accusative	μέ ἐμέ	me	σέ	you	αὐτόν	him	αὐτήν	her	αὐτό	it
Plural	**Nominative**	ἡμεῖς	we	ὑμεῖς	you	αὐτοί	they	αὐταί	they	αὐτά	they
	Genitive	ἡμῶν	our (of us)	ὑμῶν	your (of you)	αὐτῶν	their	αὐτῶν	their	αὐτῶν	their
	Dative	ἡμῖν	to us	ὑμῖν	to you	αὐτοῖς	to them	αὐταῖς	to them	αὐτοῖς	to them
	Accusative	ἡμᾶς	us	ὑμᾶς	you	αὐτούς	them	αὐτάς	them	αὐτά	them

Reflexive Pronoun

	Case	1st Person		2nd Person		3rd Person Masculine		3rd Person Feminine		3rd Person Neuter
Singular	**Nominative**									
	Genitive	ἐμαυτοῦ	of myself	σεαυτοῦ	of yourself	ἑαυτοῦ	of himself	ἑαυτῆς	of herself	
	Dative	ἐμαυτῷ	to myself	σεαυτῷ	to yourself	ἑαυτῷ	to himself	ἑαυτῇ	to herself	
	Accusative	ἐμαυτόν	myself	σεαυτόν	yourself	ἑαυτόν	himself	ἑαυτήν	herself	
Plural	**Nominative**									
	Genitive					ἑαυτῶν	of themselves	ἑαυτῶν	of themselves	
	Dative					ἑαυτοῖς	to themselves	ἑαυταῖς	to themselves	
	Accusative					ἑαυτούς	themselves	ἑαυτάς	themselves	

APPENDIX 4: REVIEW OF RELATIVE AND DEMONSTRATIVE PRONOUNS

The Article Compared with the Relative Pronoun

	Case	Article				Relative Pronoun			
		Masculine	Feminine	Neuter	Translation	Masculine	Feminine	Neuter	Translation
Singular	Nominative	ὁ	ἡ	τό	the	ὅς	ἥ	ὅ	who; which
	Genitive	τοῦ	τῆς	τοῦ	of the	οὗ	ἧς	οὗ	of whom; whose; of which
	Dative	τῷ	τῇ	τῷ	to the	ᾧ	ᾗ	ᾧ	to whom; to which
	Accusative	τόν	τήν	τό	the	ὅν	ἥν	ὅ	whom; which
Plural	Nominative	οἱ	αἱ	τά	the	οἵ	αἵ	ἅ	who; which (ones)
	Genitive	τῶν	τῶν	τῶν	of the	ὧν	ὧν	ὧν	of whom; whose; of which (ones)
	Dative	τοῖς	ταῖς	τοῖς	to the	οἷς	αἷς	οἷς	to whom; to which (ones)
	Accusative	τούς	τάς	τά	the	οὕς	ἅς	ἅ	whom; which (ones)

Demonstrative Pronoun

	Case	Near Pronoun				Far Pronoun			
		Masculine	Feminine	Neuter	Translation	Masculine	Feminine	Neuter	Translation
Singular	Nominative	οὗτος	αὕτη	τοῦτο	this	ἐκεῖνος	ἐκείνη	ἐκεῖνο	that
	Genitive	τούτου	ταύτης	τούτου	of this	ἐκείνου	ἐκείνης	ἐκείνου	of that
	Dative	τούτῳ	ταύτῃ	τούτῳ	to this	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	to that
	Accusative	τοῦτον	ταύτην	τοῦτο	this	ἐκεῖνον	ἐκείνην	ἐκεῖνο	that
Plural	Nominative	οὗτοι	αὗται	ταῦτα	these	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα	those
	Genitive	τούων	τούτων	τούτων	of these	ἐκείνων	ἐκείνων	ἐκείνων	of those
	Dative	τούτοις	ταύταις	τούτοις	to these	ἐκείνοις	ἐκείναις	ἐκείνοις	to those
	Accusative	τούτους	ταύτας	ταῦτα	these	ἐκείνους	ἐκείνας	ἐκεῖνα	those

APPENDIX 5: REVIEW OF πᾶς, INTERROGATIVE AND INDEFINITE PRONOUNS

Case		Pronominal Adjective πᾶς		
		Masculine	Feminine	Neuter
Singular	Nominative	πᾶς	πᾶσα	πᾶν
	Genitive	παντός	πάσῃς	παντός
	Dative	παντί	πάσῃ	παντί
	Accusative	πάντα	πᾶσαν	πᾶν
Plural	Nominative	πάντες	πᾶσαι	πάντα
	Genitive	πάντων	πασῶν	πάντων
	Dative	πᾶσιν	πάσαις	πᾶσιν
	Accusative	πάντας	πάσας	πάντα

Case		Interrogative Pronoun τίς/τί			Indefinite Pronoun τις/τι		
		Masc./Fem.	Neuter	Translation	Masc./Fem.	Neuter	Translation
Singular	Nominative	τίς	τί	who	τις	τι	certain
	Genitive	τίνος	τίνος	whose	τινός	τινός	of certain
	Dative	τίνι	τίνι	to whom	τινί	τινί	to certain
	Accusative	τίνα	τί	whom	τινά	τι	certain
Plural	Nominative	τίνες	τίνα	who	τινές	τινά	certain
	Genitive	τίνων	τίνων	whose	τινῶν	τινῶν	of certain
	Dative	τίσιν	τίσιν	to whom	τισίν	τισίν	to certain
	Accusative	τίνας	τίνα	whom	τινάς	τινά	certain

APPENDIX 6: REVIEW OF ADJECTIVES

	Case	2nd Declension Masculine	1st Declension Feminine	2nd Declension Neuter	2nd Declension Masculine	1st Declension Feminine	2nd Declension Neuter	2nd Declension Masc./Fem.	2nd Declension Neuter
Singular	Nominative	ἀγαθός	ἀγαθή	ἀγαθόν	ἅγιος	ἁγία	ἅγιον	αἰώνιος	αἰώνιον
	Genitive	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἁγίου	ἁγίας	ἁγίου	αἰωνίου	αἰωνίου
	Dative	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἁγίῳ	ἁγίᾳ	ἁγίῳ	αἰωνίῳ	αἰωνίῳ
	Accusative	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἅγιον	ἁγίαν	ἅγιον	αἰώνιον	αἰώνοιν
Plural	Nominative	ἀγαθοί	ἀγαθαί	ἀγαθά	ἅγιοι	ἅγιαι	ἅγια	αἰώνιοι	αἰώνια
	Genitive	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	ἁγίων	ἁγίων	ἁγίων	αἰωνίων	αἰωνίων
	Dative	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	ἁγίοις	ἁγίαις	ἁγίοις	αἰωνίοις	αἰωνίοις
	Accusative	ἀγαθούς	ἀγαθάς	ἀγαθά	ἁγίους	ἅγιας	ἅγια	αἰωνίους	αἰώνια

	Case	2nd Declension Masculine	1st Declension Feminine	2nd Declension Neuter	3rd Declension Masculine	1st Declension Feminine	3rd Declension Neuter	Translation
Singular	Nominative	πολύς	πολλή	πολύ	εἷς	μία	ἕν	one
	Genitive	πολλοῦ	πολλῆς	πολλοῦ	ἑνός	μιᾶς	ἑνός	of one
	Dative	πολλῷ	πολλῇ	πολλῷ	ἑνί	μιᾷ	ἑνί	to one
	Accusative	πολύν	πολλήν	πολύ	ἕνα	μίαν	ἕν	one
Plural	Nominative	πολλοί	πολλαί	πολλά				
	Genitive	πολλῶν	πολλῶν	πολλῶν				
	Dative	πολλοῖς	πολλαῖς	πολλοῖς				
	Accusative	πολλούς	πολλάς	πολλά				

APPENDIX 7: REVIEW OF λύω (ALL FORMS EXCEPT PARTICIPLE)

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	**Future**	**Imperfect**	**Aorist**	**Perfect**	**Present**	**Aorist**	**Present**	**Aorist**	**Present**	**Aorist**
	Active					**Active**		**Active**		**Active**	
1s	λύω	λύσω	ἔλυον	ἔλυσα	λέλυκα	λύω	λύσω				
2s	λύεις	λύσεις	ἔλυες	ἔλυσας	λέλυκας	λύῃς	λύσῃς	λύε	λύσον		
3s	λύει	λύσει	ἔλυε(ν)	ἔλυσεν	λέλυκε(ν)	λύῃ	λύσῃ	λυέτω	λυσάτω	λύειν	λύσαι
1p	λύομεν	λύσομεν	ἐλύομεν	ἐλύσαμεν	λελύκαμεν	λύωμεν	λύσωμεν				
2p	λύετε	λύσετε	ἐλύετε	ἐλύσατε	λελύκατε	λύητε	λύσητε	λύετε	λύσατε		
3p	λύουσι(ν)	λύσουσι(ν)	ἔλυον	ἔλυσαν	λελύκασιν	λύωσι(ν)	λύσωσι(ν)	λυέτωσαν	λυσάτωσαν		
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s	λύομαι	λύσομαι	ἐλυόμην	ἐλυσάμην	λέλυμαι	λύωμαι	λύσωμαι				
2s	λύῃ	λύσῃ	ἐλύου	ἐλύσω	λέλυσαι	λύῃ	λύσῃ	λύου	λύσαι		
3s	λύεται	λύσεται	ἐλύετο	ἐλύσατο	λέλυται	λύηται	λύσηται	λυέσθω	λυσάσθω	λύεσθαι	λύσασθαι
1p	λυόμεθα	λυσόμεθα	ἐλυόμεθα	ἐλυσάμεθα	λελύμεθα	λυώμεθα	λυσώμεθα				
2p	λύεσθε	λύσεσθε	ἐλύεσθε	ἐλύσασθε	λέλυσθε	λύησθε	λύσησθε	λύεσθε	λύσασθε		
3p	λύονται	λύσονται	ἐλύοντο	ἐλύσαντο	λέλυνται	λύωνται	λύσωνται	λυέσθσαν	λυσάσθωσαν		
P/N	**Passive**					**Passive**		**Passive**		**Passive**	
1s		λυθήσομαι		ἐλύθην			λυθῶ				
2s		λυθήσῃ		ἐλύθης			λυθῇς		λύθητι		
3s	Same as	λυθήσεται	Same as	ἐλύθη	Same as	Same as	λυθῇ	Same as	λυθήτω	Same as	λυθῆναι
1p	middle.	λυθησόμεθα	middle.	ἐλύθημεν	middle.	middle.	λυθῶμεν	middle.		middle.	
2p		λυθήσεσθε		ἐλύθητε			λυθῆτε		λύθητε		
3p		λυθήσονται		ἐλύθησαν			λυθῶσι(ν)		λυθήτωσαν		

† Infinitives do not have person or number.

APPENDIX 8: REVIEW OF λύω (PARTICIPLE)

	Case	Present Tense			Aorist Tense			Perfect Tense		
		Masculine	**Feminine**	**Neuter**	**Masculine**	**Feminine**	**Neuter**	**Masculine**	**Feminine**	**Neuter**
Active										
Singular	**Nominative**	λύων	λύουσα	λύον	λύσας	λύσασα	λυσάν	λελυκώς	λελυκυῖα	λελυκός
	Genitive	λύοντος	λυούσης	λύοντος	λύσαντος	-	-	λελυκότος	λελυκυίης	-
	Dative	λύοντι	λυούσῃ	λύοντι	λύσαντι	-	-	λελυκότι	-	λελυκότι
	Accusative	λύοντα	λύουσαν	λύον	λύσαντα	λύσασαν	λυσάν	λελυκότα	λελυκυῖαν	λελυκός
Plural	**Nominative**	λύοντες	λύουσαι	λύοντα	λύσαντες	λύσασαι	-	λελυκότες	λελυκυῖαι	λελυκότα
	Genitive	λυόντων	λυουσῶν	λυόντων	λυσάντων	-	-	λελυκότων	-	λελυκότων
	Dative	λύουσι(ν)	λυούσαις	λύουσι(ν)	λύσασι(ν)	-	-	λελυκόσι(ν)	-	-
	Accusative	λύοντας	λύουσας	λύοντα	λύσαντας	-	λύσαντα	λελυκότας	-	λελυκότα
Middle										
Singular	**Nominative**	λυόμενος	λυομένη	λυόμενον	λυσάμενος	λυσαμένη	λυσάμενον	λελυμένος	λελυμένη	λελυμένον
	Genitive	λυομένου	λυομένης	λυομένου	λυσαμένου	λυσαμένης	-	λελυμένου	λελυμένης	λελυμένου
	Dative	λυομένῳ	λυομένῃ	λυομένῳ	-	-	-	λελυμένῳ	λελυμένῃ	λελυμένῳ
	Accusative	λυόμενον	λυομένην	λυόμενον	λυσάμενον	-	-	λελυμένον	λελυμένην	λελυμένον
Plural	**Nominative**	λυόμενοι	λυόμεναι	λυόμενα	λυσάμενοι	-	-	λελυμένοι	λελυμέναι	λελυμένα
	Genitive	λυομένων	λυομένων	λυομένων	λυσαμένων	-	-	λελυμένων	λελυμένων	λελυμένων
	Dative	λυομένοις	λυομέναις	λυομένοις	λυσαμένοις	-	-	λελυμένοις	λελυμέναις	λελυμένοις
	Accusative	λυομένους	λυομένας	λυόμενα	λυσαμένους	-	-	λελυμένους	λελυμένας	λελυμένα
Passive										
Singular	**Nominative**	Same as middle.			λυθείς	λυθεῖσα	λυθέν	Same as middle.		
	Genitive				λυθέντος	λυθείσης	λυθέντος			
	Dative				λυθέντι	λυθείσῃ	-			
	Accusative				λυθέντα	λυθεῖσαν	λυθέν			
Plural	**Nominative**	Same as middle.			λυθέντες	λυθεῖσαι	λυθέντα	Same as middle.		
	Genitive				λυθέντων	λυθεισῶν	λυθέντων			
	Dative				-	-	λυθεῖσιν			
	Accusative				λυθέντας	-	λυθέντα			

APPENDIX 9: REVIEW OF MISCELLANEOUS OMEGA VERB FORMS

P/N	Indicative Mood								
	2nd Aorist of ἔρχομαι/γίνομαι	**Translation**	**Liquid Aorist of ἀποστέλλω**	**Translation**	**Liquid Future of ἀποστέλλω**	**Translation**	**Present**	**2nd Perfect of οἶδα/γίνομαι**	**Translation**
	Active								
1s	ἦλθον	I came	ἀπέστειλα	I sent	ἀποστελῶ	I will send	ἀποστέλλω	οἶδα	I know
2s	ἦλθες	you came	ἀπέστειλας	you sent	ἀποστελεῖς	you will send	ἀποστέλλεις	οἶδας	you know
3s	ἦλθεν	he/she/it came	ἀπέστειλεν	he/she/it sent	ἀποστελεῖ	he/she/it will send	ἀποστέλλει	οἶδε(ν)	he/she/it knows
1p	ἤλθομεν	we came	ἀπεστείλαμεν	we sent	ἀποστελοῦμεν	we will send	ἀποστέλλομεν	οἴδαμεν	we know
2p	ἤλθατε	you (pl.) came	ἀπεστείλατε	you (pl.) sent	ἀποστελεῖτε	you (pl.) will send	ἀποστέλλετε	οἴδατε	you (pl) know
3p	ἦλθον	they came	ἀπέστειλαν	they sent	ἀποστελοῦσι(ν)	they will send	ἀποστέλλουσι(ν)	οἴδασιν	they know
P/N	**Middle**								
1s	ἐγενόμην	I was	NP		NP			γέγονα	I have been
2s	ἐγένου	you were	NP		NP			γέγονας	you have been
3s	ἐγένετο	he/she/it was	NP		NP			γέγονε(ν)	he/she/it has been
1p	ἐγενόμεθα	we were	NP		NP			γεγόναμεν	we have been
2p	ἐγένεσθε	you (pl.) were	NP		NP			γεγόνατε	you (pl) have been
3p	ἐγένοντο	they were	NP		NP			γεγόνασιν	they have been

	Case	**2nd Aorist Active Participle**			**2nd Aorist Middle Participle**		
		Masculine	**Feminine**	**Neuter**	**Masculine**	**Feminine**	**Neuter**
Singular	**Nominative**	ἐλθών	ἐλθοῦσα	ἐλθόν	γενόμενος	-	-
	Genitive	ἐλθόντος	ἐλθούσης	ἐλθόντος	γενομένου	γενομένης	γενομένου
	Dative	ἐλθόντι	ἐλθούσῃ	-	-	-	-
	Accusative	ἐλθόντα	ἐλθούσαν	ἐλθόντα	γενόμενον	γενομένην	γενόμενον
Plural	**Nominative**	ἐλθόντες	ἐλθοῦσαι	ἐλθόντα	γενόμενοι	γενόμεναι	-
	Genitive	ἐλθόντων	-	-	γενομένων	γενομένων	γενομένων
	Dative	ἐλθοῦσι(ν)	ἐλθοῦσαις	-	γενομένοις	-	γενομένοις
	Accusative	ἐλθόντας	ἐλθουσας	-	γενομένους	-	γενόμενα

NP The form belongs to a set which is **n**ot **p**resented in the grammar because it is not common in the New Testament.

APPENDIX 10: REVIEW OF MI VERB εἰμί

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	Future	Imperfect	Aorist	Perfect	Present	Aorist	Present	Aorist	Present	Aorist
	Active					**Active**		**Active**		**Active**	
1s	εἰμί		ἤμην			ὦ					
2s	εἶ		ἦς			ἦς		ἴσθι			
3s	ἐστί(ν)		ἦν			ἦ		ἔστω		εἶναι	
1p	ἐσμέν		ἦμεν			ὦμεν					
2p	ἐστέ		ἦτε			ἦτε		-			
3p	εἰσί(ν)		ἦσαν			ὦσιν		ἔστωσαν			
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s		ἔσομαι									
2s		ἔσῃ									
3s		ἔσται									
1p		ἔσομαι									
2p		ἔσῃ									
3p		ἔσται									

	Case	Present Active Participle		
		Masculine	Feminine	Neuter
Singular	**Nominative**	ὤν	οὖσα	ὄν
	Genitive	ὄντος	οὔσης	ὄντος
	Dative	ὄντι	οὔσῃ	-
	Accusative	ὄντα	οὖσαν	-
Plural	**Nominative**	ὄντες	οὖσαι	ὄντα
	Genitive	ὄντων	οὐσῶν	ὄντων
	Dative	οὖσιν	-	-
	Accusative	ὄντας	-	ὄντα

† Infinitives do not have person or number.
\- The form is not presented in this grammar because it does not exist in the New Testament for the mi group represented.
A blank space means that the given tense and voice set does not exist in the New Testament.

APPENDIX 11: REVIEW OF MI VERB δίδωμι

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	**Future**	**Imperfect**	**Aorist**	**Perfect**	**Present**	**Aorist**	**Present**	**Aorist**	**Present**	**Aorist**
	Active					**Active**		**Active**		**Active**	
1s	δίδωμι	δώσω	-	ἔδωκα	δέδωκα	NP	δῶ				
2s	δίδως	δώσεις	-	ἔδωκας	δέδωκας	NP	δῷς	NP	δός		
3s	δίδωσι(ν)	δώσει	ἐδίδου	ἔδωκεν	δέδωκε(ν)	NP	δῷ	NP	δότω	διδόναι	δοῦναι
1p	δίδομεν	δώσομεν	-	ἐδώκαμεν	-	NP	δῶμεν				
2p	δίδοτε	-	-	ἐδώκατε	-	NP	δῶτε	NP	δότε		
3p	διδόασι(ν)	δώσουσι(ν)	ἐδίδουν	ἔδωκαν	-	NP	δῶσι(ν)	NP	-		
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s	-	-	NP	-	-	NP	NP				
2s	-	-	NP	-	-	NP	NP	NP	NP		
3s	δίδοται	δώσεται	NP	ἔδετο	δέδοται	NP	NP	NP	NP	δίδοσθαι	-
1p	διδόμεθα	-	NP	-	-	NP	NP				
2p	-	-	NP	ἔδοσθε	-	NP	NP	NP	NP		
3p	-	-	NP	ἔδοντο	-	NP	NP	NP	NP		
P/N	**Passive**					**Passive**		**Passive**		**Passive**	
1s		-		ἐδόθην			NP				
2s		-		-			NP		NP		
3s	Same as middle.	δοθήσεται	Same as middle.	ἐδόθη	Same as middle.	Same as middle.	NP	Same as middle.	NP	Same as middle.	δοθῆναι
1p		-		-			NP				
2p		δοθήσεσθε		ἐδόθητε			NP		NP		
3p		-		ἐδόθησαν			NP		NP		

Case		Present Active Participle			Case	Present Active Participle		
		Masculine	**Feminine**	**Neuter**		**Masculine**	**Feminine**	**Neuter**
S	**Nominative**	διδούς	NP	NP	**Dative**	διδόντι	NP	NP
	Genitive	διδόντος	NP	NP	**Accusative**	διδόντα	NP	NP

† Infinitives do not have person or number.
- The form is not presented in this grammar because it does not exist in the New Testament for the mi group represented.
NP The form belongs to a set which is **n**ot **p**resented in the grammar because it is not common in the New Testament.

APPENDIX 12: REVIEW OF MI VERB ἵστημι

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	**Future**	**Imperfect**	**Aorist**	**Perfect**	**Present**	**Aorist**	**Present**	**Aorist**	**Present**	**Aorist**
	Active					**Active**		**Active**		**Active**	
1s	ἵστημι	στήσω	-	ἔστην	ἕστηκα	NP	στήσω				
2s	ἵστης	-	-	-	ἕστηκας	NP	στήσῃς	NP	στῆθι		
3s	ἵστησι(ν)	στήσει	-	ἔστησεν	ἕστηκε(ν)	NP	στήσῃ	NP	στήτω	ἱστάνειν	στῆναι
1p	ἵσταμεν	στήσομεν	-	ἐστήσαμεν	ἑστήκαμεν	NP	στήσωμεν				
2p	ἵστατε	-	-	ἐστήσατε	ἑστήκατε	NP	στῆτε	NP	στῆτε		
3p	ἱστᾶσι(ν)	-	-	ἔστησαν	ἑστήκασιν	NP	στῶσι(ν)	NP	-		
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s	-	-	NP	-	-	NP	NP				
2s	-	-	NP	-	-	NP	NP	NP	NP		
3s	ἵσταται	στήσεται	NP	-	-	NP	NP	NP	NP	ἵστασθαι	-
1p	-	στησόμεθα	NP	-	-	NP	NP				
2p	-	-	NP	-	-	NP	NP	NP	NP		
3p	ἵστανται	στήσονται	NP	-	-	NP	NP	NP	NP		
P/N	**Passive**					**Passive**		**Passive**		**Passive**	
1s		-		-			NP				
2s		-		-			NP		NP		
3s	Same as	σταθήσεται	Same as	ἐστάθη	Same as	Same as	NP	Same as	NP	Same as	σταθῆναι
1p	middle.	-	middle.	-	middle.	middle.	NP	middle.		middle.	
2p		σταθήσεσθε		-			NP		NP		
3p		σταθήσονται		ἐστάθησαν			NP		NP		

† Infinitives do not have person or number.
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NP The form belongs to a set which is **n**ot **p**resented in the grammar because it is not common in the New Testament.

APPENDIX 13: REVIEW OF MI VERB τίθημι

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	**Future**	**Imperfect**	**Aorist**	**Perfect**	**Present**	**Aorist**	**Present**	**Aorist**	**Present**	**Aorist**
	Active					**Active**		**Active**		**Active**	
1s	τίθημι	θήσω	-	ἔθηκα	τέθεικα	NP	θῶ				
2s	τίθης	θήσεις	-	ἔθηκας	-	NP	θῇς	NP	θές		
3s	τίθησι(ν)	θήσει	ἐτίθει	ἔθηκεν	-	NP	θῇ	NP	-	τιθέναι	θεῖναι
1p	τίθεμεν	-	-	-	-	NP	θῶμεν				
2p	τίθετε	-	-	-	τεθείκατε	NP	-	NP	-		
3p	τιθέασι(ν)	θήσουσι(ν)	ἐτίθουν	ἔθηκαν	-	NP	-	NP	-		
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s	τίθεμαι	θήσομαι	NP	ἐθέμην	-	NP	NP				
2s	-	-	NP	ἔθου	-	NP	NP	NP	NP		
3s	-	θήσεται	NP	ἔθετο	τέθειται	NP	NP	NP	NP	τίθεσθαι	θέσθαι-
1p	-	-	NP	-	-	NP	NP				
2p	τίθεσθε	-	NP	ἔθεσθε	-	NP	NP	NP	NP		
3p	-	-	NP	ἔθεντο	-	NP	NP	NP	NP		
P/N	**Passive**					**Passive**		**Passive**		**Passive**	
1s		-		ἐτέθην			NP				
2s		-		-			NP		NP		
3s	Same as	τεθήσεται	Same as	ἐτέθη	Same as	Same as	NP	Same as	NP	Same as	τεθῆναι
1p	middle.	-	middle.	-	middle.	middle.	NP	middle.		middle.	
2p		-		-			NP		NP		
3p		-		ἐτέθησαν			NP		NP		

† Infinitives do not have person or number.
- The form is not presented in this grammar because it does not exist in the New Testament for the mi group represented.
NP The form belongs to a set which is **n**ot **p**resented in the grammar because it is not common in the New Testament.

APPENDIX 14: REVIEW OF MI VERB ἀφίημι

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	Future	Imperfect	Aorist	Perfect	Present	Aorist	Present	Aorist	Present	Aorist
	Active					**Active**		**Active**		**Active**	
1s	ἀφίημι	ἀφήσω	-	ἀφῆκα	-	NP	-				
2s	ἀφεῖς	ἀφήσεις	-	ἀφῆκας	-	NP	-	NP	ἄφες		
3s	ἀφίησι(ν)	ἀφήσει	ἥφιεν	ἀφῆκεν	-	NP	ἀφῇ	NP	-	ἀφιέναι	ἀφεῖναι
1p	ἀφίομεν	-	-	ἀφήκαμεν	-	NP	ἀφῶμεν				
2p	ἀφίετε	-	-	ἀφήκατε	-	NP	ἀφῆτε	NP	ἄφετε		
3p	ἀφίουσι(ν)	ἀφήσουσι(ν)	-	ἀφῆκαν	-	NP	-	NP	-		
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s	-	-	NP	-	-	NP	NP				
2s	-	-	NP	-	-	NP	NP	NP	NP		
3s	ἀφίεται	-	NP	-	-	NP	NP	NP	NP	-	-
1p	-	-	NP	-	-	NP	NP				
2p	-	-	NP	-	-	NP	NP	NP	NP		
3p	ἀφίενται	-	NP	-	ἀφέωνται	NP	NP	NP	NP		
P/N	**Passive**					**Passive**		**Passive**		**Passive**	
1s		-		-			NP				
2s		-		-			NP		NP		
3s	Same as	ἀφεθήσεται	Same as	-	Same as	Same as	NP	Same as	NP	Same as	-
1p	middle.	-	middle.	-	middle.	middle.	NP	middle.		middle.	
2p		-		-			NP		NP		
3p		-		ἀφέθησαν			NP		NP		

† Infinitives do not have person or number.
- The form is not presented in this grammar because it does not exist in the New Testament for the mi group represented.
NP The form belongs to a set which is **n**ot **p**resented in the grammar because it is not common in the New Testament.

APPENDIX 15: REVIEW OF EPSILON CONTRACT VERB ποιέω

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	**Future**	**Imperfect**	**Aorist**	**Perfect**	**Present**	**Aorist**	**Present**	**Aorist**	**Present**	**Aorist**
	Active					**Active**		**Active**		**Active**	
1s	ποιῶ	ποιήσω	ἐποίουν	ἐποίησα	πεποίηκα	ποιῶ	ποιήσω				
2s	ποιεῖς	ποιήσεις	ἐποίεις	ἐποίησας	πεποίηκας	-	ποιήσῃς	ποίει	ποίησον		
3s	ποιεῖ	ποιήσει	ἐποίει	ἐποίησεν	πεποίηκε(ν)	ποιῇ	ποιήσῃ	ποιείτω	ποιησάτω	ποιεῖν	ποιῆσαι
1p	ποιοῦμεν	ποιήσομεν	ἐποιοῦμεν	ἐποιήσαμεν	πεποιήκαμεν	ποιῶμεν	ποιήσωμεν				
2p	ποιεῖτε	ποιήσετε	ἐποιεῖτε	ἐποιήσατε	πεποιήκατε	ποιῆτε	ποιήσητε	ποιεῖτε	ποιήσατε		
3p	ποιοῦσι(ν)	ποιήσουσι(ν)	ἐποίουν	ἐποίησαν	πεποίηκαν	ποιῶσι(ν)	ποιήσωσι(ν)	ποιείτωσαν	ποιησάτωσαν		
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s	ποιοῦμαι	ποιήσομαι	-	ἐποιησάμην	πεποίημαι	NP	NP				
2s	ποιῇ	-	-	-	πεποίησαι	NP	NP	NP	NP		
3s	ποιεῖται	ποιήσεται	ἐποιεῖτο	ἐποιήσατο	πεποίηται	NP	NP	NP	NP	ποιεῖσθε	ποιήσασθαι
1p	ποιούμεθα	ποιησόμεθα	-	-	πεποίησθε	NP	NP				
2p	ποιεῖσθε	ποιήσεσθε	-	ἐποιήσασθε	-	NP	NP	NP	NP		
3p	ποιοῦνται	-	ἐποιοῦντο	ἐποιήσαντο	πεποίηνται	NP	NP	NP	NP		
P/N	**Passive**					**Passive**		**Passive**		**Passive**	
1s		ποιηθήσομαι		ἐποιήθην			NP				
2s		ποιηθήσῃ		ἐποιήθης			NP		NP		
3s	Same as	ποιηθήσεται	Same as	ἐποιήθη	Same as	Same as	NP	Same as	NP	Same as	ποιηθῆναι
1p	middle.	-	middle.	ἐποιήθημεν	middle.	middle.	NP	middle.		middle.	
2p		ποιηθήσεσθε		ἐποιήθητε			NP		NP		
3p		ποιηθήσονται		ἐποιήθησαν			NP		NP		

† Infinitives do not have person or number.
- The form is not presented in this grammar because it does not exist in the New Testament for the contract group represented.
NP The form belongs to a set which is **n**ot **p**resented in the grammar because it is not common in the New Testament.

APPENDIX 16: REVIEW OF ALPHA CONTRACT VERB ἀγαπάω, γεννάω

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	**Future**	**Imperfect**	**Aorist**	**Perfect**	**Present**	**Aorist**	**Present**	**Aorist**	**Present**	**Aorist**
	Active					**Active**		**Active**		**Active**	
1s	ἀγαπῶ	ἀγαπήσω	ἠγάπων	ἠγάπησα	γεγέννηκα	ἀγαπῶ	ἀγαπήσω				
2s	ἀγαπᾷς	ἀγαπήσεις	-	ἠγάπησας	γεγέννηκα	-	ἀγαπήσῃς	ἀγάπα	ἀπάγησον		
3s	ἀγαπᾷ	ἀγαπήσει	ἠγάπα	ἠγάπησεν	γεγέννηκα	ἀγαπᾷ	ἀγαπήσῃ	ἀγαπάτω	-	ἀγαπᾶν	ἀγαπῆσαι
1p	ἀγαπῶμεν	ἀγαπήσομεν	-	ἠγαπήσαμεν	γεγεννήκαμεν	ἀγαπῶμεν	ἀγαπήσωμεν				
2p	ἀγαπᾶτε	ἀγαπήσετε	ἠγαπᾶτε	ἠγαπήσατε	γεγεννήκατε	ἀγαπᾶτε	ἀγαπήσητε	ἀγαπᾶτε	ἀγαπήσατε		
3p	ἀγαπῶσι(ν)	ἀγαπήσουσι(ν)	ἠγάπων	ἠγάπησαν	γεγεννήκασιν	ἀγαπῶσι(ν)	ἀγαπήσωσι(ν)	ἀγαπάτωσαν	-		
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s	ἀγαπῶμαι	ἀγαπήσομαι	ἠγαπώμην	-	γεγέννημαι	NP	NP				
2s	ἀγαπᾷ	ἀγαπήσῃ	-	-	-	NP	NP	NP	NP		
3s	ἀγαπᾶται	ἀγαπήσεται	ἠγαπᾶτο	ἠγαπήσατο	γεγέννηται	NP	NP	NP	NP	ἀγαπᾶσθαι	-
1p	-	ἀγαπησόμεθα	-	-	γεγεννήμεθα	NP	NP				
2p	ἀγαπᾶσθε	ἀγαπήσεσθε	-	-	γεγέννησθε	NP	NP	NP	NP		
3p	ἀγαπῶνται	ἀγαπήσονται	-	ἠγαπήσαντο	-	NP	NP	NP	NP		
P/N	**Passive**					**Passive**		**Passive**		**Passive**	
1s		ἀγαπηθήσομαι		ἐγεννήθην			NP				
2s		-		ἐγεννήθης			NP		NP		
3s	Same as	ἀγαπηθήσεται	Same as	ἐγεννήθη	Same as	Same as	NP	Same as	NP	Same as	ἀγαπηθῆναι
1p	middle.	ἀγαπηθησόμεθα	middle.	ἐγεννήθημεν	middle.	middle.	NP	middle.		middle.	
2p		-		-			NP		NP		
3p		-		ἐγεννήθησαν			NP		NP		

† Infinitives do not have person or number.
- The form is not presented in this grammar because it does not exist in the New Testament for the contract group represented.
NP The form belongs to a set which is **n**ot **p**resented in the grammar because it is not common in the New Testament.

APPENDIX 17: REVIEW OF OMICRON CONTRACT VERB πληρόω

P/N	Indicative Mood					Subjunctive		Imperative		Infinitive†	
	Present	**Future**	**Imperfect**	**Aorist**	**Perfect**	**Present**	**Aorist**	**Present**	**Aorist**	**Present**	**Aorist**
	Active					**Active**		**Active**		**Active**	
1s	πληρῶ	πληρώσω	ἐπλήρουν	ἐπλήρωσα	-	NP	πληρώσω				
2s	πληροῖς	πληρώσεις	ἐπλήρους	ἐπλήρωσας	-	NP	-	πλήρου	πλήρωσον		
3s	πληροῖ	πληρώσει	ἐπλήρου†	ἐπλήρωσεν	πεπλήρωκε(ν)	NP	πληρώσῃ	-	-	πληροῦν	πληρῶσαι
1p	πληροῦμεν	-	-	-	-	NP	πληρώσωμεν				
2p	πληροῦτε	πληρώσετε	-	ἐπληρώσατε	πεπληρώκατε	NP	πληρώσητε	πληροῦτε	πληρώσατε		
3p	πληροῦσι(ν)	πληρώσουσι(ν)	ἐπλήρουν	ἐπλήρωσαν	-	NP	πληρώσωσι(ν)	-	-		
P/N	**Middle**					**Middle**		**Middle**		**Middle**	
1s	πληροῦμαι	-	-	-	-	NP	NP				
2s	-	-	-	-	-	NP	NP	NP	NP		
3s	πληροῦται	πληρώσεται	ἐπληροῦτο	ἐπληρώσατο	πεπλήρωκεν	NP	NP	NP	NP	πληροῦσθαι	πληώσασθαι
1p	πληρούμεθα	-	-	-	-	NP	NP				
2p	πληροῦσθε	-	-	-	πεπληρώκατε	NP	NP	NP	NP		
3p	πληροῦνται	-	ἐπληροῦντο	-	-	NP	NP	NP	NP		
P/N	**Passive**					**Passive**		**Passive**		**Passive**	
1s		πληρωθήσομαι		ἐπληρώθην			NP				
2s		πληρωθήσῃ		ἐπληρώθης			NP		NP		
3s	Same as	πληρωθήσεται	Same as	ἐπληρώθη	Same as	Same as	NP	Same as	NP	Same as	πληρωθῆναι
1p	middle.	-	middle.	ἐπληρώθημεν	middle.	middle.	NP	middle.		middle.	
2p		-		ἐπληρώθητε			NP		NP		
3p		πληρωθήσονται		ἐπληρώθησαν			NP		NP		

† Infinitives do not have person or number.
- The form is not presented in this grammar because it does not exist in the New Testament for the contract group represented.
NP The form belongs to a set which is **n**ot **p**resented in the grammar because it is not common in the New Testament.