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JAMES SWETNAM

**An Introduction to the Study  
of New Testament Greek**

**Part One: Morphology**

**Volume I: Lessons**

**Second, Revised Edition**

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## Abbreviations

### I. New Testament

Mt	Matthew
Mk	Mark
Lk	Luke
Jn	John
Acts	Acts of the Apostles
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Th	1 Thessalonians
2 Th	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy
Tit	Titus
Ph	Philemon
Heb	Hebrews
Jas	James
1 Pt	1 Peter
2 Pt	2 Peter
1 Jn	1 John
2 Jn	2 John
3 Jn	3 John
Jude	Jude
Apoc	Apocalypse (Revelation)

### II. General

a	accusative
Adj	Adjectives
Adv	Adverbs
ap	accusative plural

as	accusative singular
Conj	Conjunctions
cont.	continued
d	dative
dp	dative plural
ds	dative singular
DV	[List of] Difficult Verbs
e.g.	exempli gratia [ <i>for example</i> ]
f	feminine
fem.	feminine
g	genitive
gp	genitive plural
gs	genitive singular
hapax	hapax legomenon [ <i>once said</i> , i.e., a single occurrence]
i.e.	id est [ <i>that is</i> ]
Inter	Interjections
N	Nouns
N.B.	Nota Bene [ <i>Note Well</i> ]
Neg	Negatives
neut.	neuter
n	nominative
np	nominative plural
ns	nominative singular
p	plural
Part	Participles
Prep	Prepositions
Pro	Pronouns
s	singular
v	vocative
V	Verbs
v	vocative
vp	vocative plural
vs	vocative singular

- VP      Verbs, Paradigms  
x      symbol for "times"  
      [i.e., "2x" indicates  
      that a word occurs  
      twice on the page  
      indicated]

## ***Lessons***

### **Introduction**

No textbook is ever entirely satisfactory except, possibly, to its author. The present author is under no illusions in the matter. He simply offers this grammar as a result of a number of years of teaching students from a wide variety of backgrounds (over fifteen hundred, from eighty-five countries). His hope is that this grammar will prove helpful for other teachers by way of direct use or as an incentive for writing their own. But this book is especially written for students who are constrained by circumstances to attempt to study New Testament Greek without the aid of a teacher, even though its use as a class text is not precluded.

This textbook is based on a number of the author's views which in turn are based on his experience:

1) Learning New Testament Greek is not easy; except for persons who are abnormally gifted it requires considerable, persevering effort. On the other hand, any person of normal intelligence can learn much of the language, provided that he or she is willing to do a sufficient amount of work.

2) Learning New Testament Greek demands a sense of achievement if the student is to persevere to a point where mastery of the language is rewarding in terms of the ability to read the New Testament text.

3) Learning New Testament Greek is ordinarily best achieved by an approach which is both deductive (involving the memorization of vocabulary, paradigms, and rules) and inductive (involving contact with the New Testament text).

4) Learning New Testament Greek can be made less difficult by the careful presentation of new material in such a way that essentials are set forth clearly and non-essentials are assigned a subordinate place or relegated to a subsequent treatment.

In line with the above opinions this textbook is characterized by the following features:

1) There are no short-cuts offered. Everywhere it is presumed that the student is interested in learning the language well and will pay the price to achieve this learning.

2) The lessons are structured in such a way that a

continuing progress in understanding the text of the New Testament is verified.

3) The deductive approach is honored by giving vocabulary, paradigms, rules, and exercises from English to Greek. The inductive approach is honored by presenting exercises from Greek to English and by placing the student in contact with the Greek text of the New Testament starting with Lesson 1, beginning with the first verses of the Gospel of Mark.

4) Clarity of presentation is aimed at by a format of one hundred lessons, each with its own carefully defined material. Each lesson can be considered sufficient for at least one class period, if the book is used in connection with class presentation. No attempt has been made to give each lesson exactly the same amount of new material. The normal beginner will require at least three or four additional hours to master the material in each lesson, sometimes more. Periods of repetition are advisable if for no other reason than to let the student catch his breath.

The general structure of the book is as follows:

a) Paradigms of the verb: The verb εἰμί is presented first, followed by the thematic verb λύω. Only when λύω is fully presented are major "variations" given (e.g., "contract" verbs, irregular verbs, deponent verbs, and non-thematic verbs).

b) Paradigms of nouns, pronouns, and adjectives:

These are presented as soon as possible: first the second declension, then the first, and finally, the third.

c) Prepositions: The most important prepositions are presented gradually, but steadily, so that by Lesson 30 the student has seen all those which are essential for facility in reading the New Testament.

d) Adverbs: These are presented gradually as a feature of almost every lesson's vocabulary.

e) Vocabulary: All New Testament words, excluding proper nouns, occurring more than twelve times are presented, where possible, in conjunction with the presentation of the appropriate paradigms.

f) New Testament readings: The Gospel of Mark is presented in the first sixty-seven lessons in conjunction with the presentation of the paradigms and a basic vocabulary; then the same Gospel is presented again in Lessons 68 to 81. The Gospel of John is presented in Lessons 82-100.

g) Syntax: Sufficient syntax is given to enable the student to read the New Testament text on the level of a basic comprehension. A second part for this *Introduction to the Study of*

*New Testament Greek* is envisaged which will give a more comprehensive treatment of syntax.

h) Lists and paradigms: An elaborate system of vocabulary lists has been devised which ties in various types of words with their initial presentation in the text of Volume I and with the paradigms in the text and at the end of Volume II. The lists are intended to aid the student in seeing how individual words fit into the categories of the language. They can also be used as a device to help memorization.

The mode of presentation in this grammar will undoubtedly be accused of explanatory over-kill. The author pleads guilty in advance, having read one computer instruction manual too many without the benefit of a teacher. If there is one thing that stands out in his experience of thirty-four years as a teacher of Greek it is this: *Repetitio mater scientiae* — "Repetition is the mother of learning". This mode of proceeding is particularly necessary with regard to such basics as voice, mood, and tense. But simple repetition is not sufficient: a beginner's textbook in grammar should provide the possibilities for an interplay of perspectives, perspectives which can generate a repetition leading to ever-growing understanding.

The detail with which the forms and vocabulary are categorized also constitutes an attempt to counter the lack of a knowledge of grammar, a lack which has manifested itself more and more in recent years among students who speak an Indo-European language. It is also an attempt to aid students from language families other than Indo-European who will study Greek from this grammar, or from a translation based on it.

Throughout the book, references to the New Testament are used wherever feasible in order to give the student maximum exposure to the sacred text, a knowledge of which is the ultimate goal of the present work.

The "key" to this textbook should enable the student to work through the grammar and exercises intelligently. A teacher, of course, is recommended: a good textbook is an excellent teacher, but an excellent teacher is something more than a good textbook.

An unwise use of the key could prove to be counterproductive.

The English language is particularly blessed with grammars of New Testament Greek of all shapes and sizes. If the present grammar does not appeal to the prospective user, he or she is advised to keep looking: they will eventually find something more to their taste. The important thing is to learn Greek!

**The Alphabet. Pronunciation. Breathings.  
Accents. The Iota Subscript.**

### Lesson 1

#### **The Alphabet.**

Capital Letters	Small Letters	Name	English Sound
A	α	alpha	a (as in <i>father</i> )
B	β	beta	b
Γ	γ	gamma	g (as in <i>gun</i> )
Δ	δ	delta	d
E	ε	epsilon	e (as in <i>let</i> )
Z	ζ	zeta	dz
H	η	eta	a (as in <i>late</i> )

 θ       θ      theta      *th*

 I       i      iota      *i* (as in *lit*)

 K      κ      kappa      *k*

 λ       λ      lambda      *l*

 M      μ      mu      *m*

 N      ν      nu      *n*

 Ξ      ξ      xi      *x*

 O      ο      omikron      *o* (as in *all*)

 Π      π      pi      *p*

 P      ρ      rho      *r*

 Σ      σ, ζ      sigma      *s*

	T		τ	tau	t
	ρ		υ	upsilon	ü (see below)
	Φ		φ	phi	ph
	X		χ	chi	ch
	Ψ		ψ	psi	ps
	Ω		ω	omega	o (as in old)

**Pronunciation.**

Gamma ( $\gamma$ ) is pronounced as nu (ν) when it immediately precedes kappa (κ), chi (χ), or another gamma (γ). For example: ἄγγελος is pronounced *angelos*, (with the accent on the first syllable); ἄγκυρα is pronounced *ankyla*, (with the accent on the first syllable). (The accent and its placement are not related to the sound of the gamma.)

Sigma is written as σ at the beginning of a word or within a word, and as ς at the end of a word. But the pronunciation is the same in all instances.

Upsilon has no real equivalent sound in English. It is akin to the French *u* or the German *ü*. An approximate description of how it is formed is as follows: with the lips rounded, tongue high, and the sound focussed in the middle of the mouth, the *u* of *tune* is pronounced with the introduction of the *ee* sound of *sheen*.

Chi is pronounced like the *ch* of *loch*.

The letters  $\alpha$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\o$ ,  $\upsilon$ , and  $\omega$  are vowels. The rest are consonants.  $\eta$  and  $\omega$  are always long;  $\epsilon$  and  $\o$  are always short;  $\alpha$ ,  $\iota$ , and  $\upsilon$  can be long or short, but the length is not indicated by the orthography and can be inferred, if at all, only by the accent of the word in which the vowel is present. (In specialized linguistic treatments the length of the ambiguous vowels  $\alpha$ ,  $\iota$ , and  $\upsilon$  is sometimes specified by the following signs. A macron (—) over one of these vowels indicates that it is long [e.g.,  $\bar{\alpha}$ ], a sign for a short vowel (~) over one of these vowels indicates that the vowel is short [e.g.,  $\check{\alpha}$ .] But ordinarily in Greek texts these signs are not given.

There are eight diphthongs, i.e., combinations of two vowels pronounced as one sound:

-----

AI

$\alpha\iota$

Pronounced like *ai* in *aisle*.

-----

EI

$\epsilon\iota$

Pronounced like *ei* in *eight*.

-----

OI

$\o\iota$

Pronounced like *oi* in *toil*.

-----

UO

$\upsilon\o$

Pronounced like *uee* in *queen*.

-----

AU

$\alpha\upsilon$

Pronounced like *ow* in *owl*.

-----

EU

$\epsilon\upsilon$

Pronounced like *e* in *end* and shading into the *w* of *win*.

-----  
ηυ ηυ Pronounced like *a* in *ale* and shading into the *w* of *win*.

-----  
ου ου Pronounced like *oo* in *moon*.

The above system of pronunciation is to some extent arbitrary, and is designed to facilitate communication among contemporary students of New Testament Greek in the United States of America and in countries where English is spoken. Students working in a different tradition should not hesitate to adopt the standards of New Testament Greek pronunciation in their area.

### Breathings.

A vowel or diphthong at the beginning of a word always has a "breathing", which is either "smooth" (') or "rough" ('). A smooth breathing is not pronounced; a rough breathing is pronounced like the English *h*. When a single vowel begins a word, the breathing is written directly over this vowel if it is a small letter (ἀ, ἀ), or immediately in front of it if it is a capital letter (Α, Ἄ). When a diphthong begins a word, the breathing is placed over the second vowel regardless if the first vowel is a small letter or a capital letter (αὐ, αύ, Αὐ, Αύ).

The consonant *p*, when found at the beginning of a word, always has a rough breathing: ρ̄.

### Accents.

Accents in Greek were originally devised to indicate the musical pitch of the voice used in pronouncing a word. Eventually (possibly even by New Testament times), accents came to indicate stress on a syllable in the pronunciation of a word. The rules for placing accents in Greek are complicated and will therefore be introduced only gradually in the lessons which follow. Accents are important

principally for pronunciation (by indicating the syllable of a word which is to be stressed) and, occasionally, for providing a means of distinguishing between different words with the same spelling (e.g., τίς, *who?*, and τις, *someone*).

There are three types of accent in Greek: the acute ( ' ), the circumflex ( ^ ), and the grave ( ` ). Accents are written over single vowels or diphthongs. Accents over diphthongs are always written over the second vowel. When a breathing occurs over the same letter as an accent, the breathing is always written first, except in the case of a circumflex, in which instance it is written under the accent (ǎ, á, ǎ, á, ǎ, á).

### **The Iota Subscript.**

For certain words an iota is written under the long vowels α, η, and ω. This iota is called the "iota subscript" and does not affect the pronunciation (i.e., ξ, η, ω are pronounced as α, η, ω). It is a scribal convention to indicate a letter that had been pronounced at one time.

---

### **Exercises for Lesson 1.**

- I. Memorize the alphabet and the diphthongs both actively and passively.
- II. Practice writing the letters until you can reproduce them from memory.
- III. Work through the first five verses of Chapter 1 of the Gospel of Mark (Mk 1:1-5), checking the text against the information given above. Pronounce the words of all five verses until there is no need to check the information given in the lesson to see if the pronunciation is correct.

[Any critical edition of the Greek New Testament may be used to do the exercises for this grammar. The text followed in the composition of this grammar was that of *The Greek New Testament*, Fourth Edition, The United Bible Societies, 1993.]

**εἰμί, Present Indicative.** The Present Tense. The Indicative Mood. Person. Number for Verbs. The Movable –v. The Article. Gender. Number for the Article, Nouns, Pronouns, Adjectives. Case. Declension of the Article. The Nominative Case. The Sentence. The Clause. The Predicative Use of the Adjective. The Attributive Use of the Adjective. Adjectives as Substantives. Agreement. The Noun λόγος.

## Lesson 2

### **εἰμί, Present Indicative.**

The verb *to be* in Greek is used much as it is in English, either to indicate existence (*God is*), or to link a subject with an adjective as predicate (*God is good*). In the present tense of the indicative mood it is conjugated as follows (cf. V 16, DV 78, VP 9 [for an explanation of these abbreviations see below in this lesson]):

	Singular	Plural
1st Person	εἰμί	ἐσμέν
2nd Person	εἶ	ἐστέ
3rd Person	ἐστί(ν)	εἰσί(ν)
	<i>I am</i>	<i>We are</i>
	<i>You (sg.) are</i>	<i>You (pl.) are</i>
	<i>He (She, It) is</i>	<i>They are</i>

### **The Present Tense. The Indicative Mood.**

"Tense" and "mood" are difficult to define. The precise function of "tense" in the Greek verbal system is particularly complex and much discussed. For the time being, the student need only think of the "present tense" as referring to present time in contrast to the

past and future. For the "indicative mood" the student need only know that it is used to express simple statements (e.g., *It is raining.*) and to ask ordinary questions (e.g., *How tall are you?*).

### **Person.**

"1st person" is used to refer to the person speaking: *I, we*; "2nd person" is used to refer to the person spoken to: *you*, whether one or more than one; "3rd person" is used to refer to the person or thing spoken of: *he, she, it, they*.

### **Number for Verbs.**

"Singular" refers to "one"; "plural", to "more than one".

### **The Movable -v.**

In the third person singular and plural the *v* in parentheses indicates that the complete form can be either ἐστί / ἐστίν or εἰσι / εἰσιν. The forms without the *v* are normally used if the word which follows begins with a consonant; forms with the *v* are normally used if the word which follows begins with a vowel, or if the verb form ends the sentence. But the usage is not rigid: there are many exceptions, especially in favor of use of the -v.

### **The Article.**

In English there is a definite article, *the*, and an indefinite article, *a* or *an*. In Greek only the definite article exists. Hence a simple Greek word like λόγος may be translated either as *word* or as *a word*, depending on the context. But the use of the Greek article parallels the use of the definite article in English to a large extent. The differences are often too subtle to be treated in an introduction. Attention should be paid to the way the article is used in the Greek and English exercises which follow and in the New Testament.

The Greek article usually acts like an adjective, agreeing with the word it modifies in gender, number, and case.

**Gender.**

Greek divides nouns into three groups which are distinguished according to the articles they are consistently found associated with. Thus *λόγος* is associated with *ó* and is called "masculine". Nouns which are associated with *ή* are called "feminine", and those with *τό* are called "neuter". "Gender" is thus primarily grammatical. But where appropriate it often, although not always, follows sexual divisions. For example, a man is masculine gender, a woman is feminine gender. But a child can be referred to by a word which is associated with a neuter article.

**Number for the Article, Nouns, Pronouns, Adjectives.**

New Testament Greek divides the article, nouns, pronouns, and adjectives into two groups—those referring to one person or thing, and those referring to more than one person or thing. In other words, it has the same force as the use of number for the verb.

**Case.**

"Cases" (nominative [n], vocative [v], genitive [g], dative [d], accusative [a]) are expressions of the ways in which a noun, pronoun, or adjective may be used in a sentence. The meaning of the cases will be introduced gradually in the course of the following lessons.

**Declension of the Article.**

The Greek article is declined as follows (cf. Adj 1Pro and Art [for the explanation of these abbreviations see below in this lesson]).

	Singular		
	Masculine	Feminine	Neuter
n	ó	ή	τό
g	τοῦ	τῆς	τοῦ
d	τῷ	τῇ	τῷ
a	τόν	τήν	τό

	Masculine	Plural	
	Feminine		Neuter
n	οἱ	αἱ	τά
g	τῶν	τῶν	τῶν
d	τοῖς	ταῖς	τοῖς
a	τούς	τάς	τά

There is no vocative case of the article.

In this and in the other paradigms which follow and in the exercises for translation, the accents will be written to familiarize the student with the way the words in question actually appear in the New Testament text. But active command of the accents is not advisable in memorizing paradigms and vocabulary, at least in the early stages of studying Greek. Exceptions are to be made where the accent is necessary or useful for distinguishing between two words otherwise alike (e.g., ὁ, masculine nominative singular of the article, should be carefully distinguished from ὅ, the neuter nominative singular of the relative pronoun, as will be explained in Lesson 3). The rules for accents will begin in Lesson 9.

### The Nominative Case. The Sentence. The Clause.

The nominative case is used principally to indicate the "subject" of a sentence or clause. It expresses the main topic being considered, the "subject" of discourse, that which is being talked about.

A "sentence" is a word or words stating or implying a complete judgment with regard to some aspect of existence, and usually is expressed as an assertion, a question, a command, a wish, or an exclamation. Ordinarily a sentence contains a subject and a predicate, i.e., a substantive and a verbal form, which are either expressed or implied. Examples of sentences: *God is good*. [Assertion]. *Is God good?* [Question]. *Come!* [Command—the nominative case "You", singular or plural, is understood]. *May God come*. [Wish]. *Oh God!* [Exclamation—some verb is to be understood, depending on the context].

A "clause" is a word or words which do not state or imply a complete judgment with regard to some aspect of existence. Examples of clauses: . . . *when he comes* . . . ; . . . *in which he lives* . . . ; . . . *although she is still alive* . . . Sometimes sentences are referred to as "main clauses". In the context of such usage, what

are here termed simply as "clauses", are accordingly called "subordinate clauses".

Inasmuch as clauses cannot stand grammatically by themselves, they must be found as part of a sentence. Such sentences are called "complex sentences". The part stating or implying a complete judgment is called a "main clause". The "clause" is specified as a "subordinate clause". Examples of complex sentences: *When he comes* [subordinate clause], *we shall be happy* [main clause]. *Although she is still alive* [subordinate clause], *she is unwell* [main clause].

Sentences containing two or more main clauses are called "compound sentences": *God is always good, but humans are sometimes evil.* Compound sentences containing one or more subordinate clauses are called "compound-complex sentences": *God, who is creator, is always good, but humans, who are creatures, are sometimes evil.*

### The Predicative Use of the Adjective.

The verb *εἰμί* is peculiar in that it can be used not only to indicate existence (*ό θεός ἐστιν—God is*), but also to link the subject with an adjective as a "predicate" (*ό θεός ἐστιν ἀγαθός—God is good*). In the latter example, "goodness" is being "predicated" of God, i.e., affirmed.

The verb *εἰμί* in the present tense of the indicative mood can be omitted, if its meaning is clear from the context. This omission is usually indicated by the position of the article, which is normally not found with a predicate. Thus the sentence *ο λόγος ἐστὶν ἅγιος* (*The word is holy*) can also be expressed as *ο λόγος ἅγιος* or *ἅγιος ο λόγος* (the difference in word order implies no difference in the basic meaning).

Such a use of an adjective is called "predicative" because the adjective functions as the predicate of a sentence, with the verb *εἰμί* understood. That is to say, the adjective is used to affirm or "predicate" something about the subject. "Holiness" is being affirmed, i.e., predicated, about "the word" in both expressions: it is the point being made. When an adjective is thus used predicatively, the mind can rest in what has been stated because what has been stated is implicitly a sentence.

This use of adjectival predication extends beyond simple sentences such as the ones given above and is relevant to the use of the adjective in many other situations.

**The Attributive Use of the Adjective.**

In each of the three examples of the "predicative" use of an adjective (1. ὁ ἄγγελός ἐστιν ἅγιος, 2. ὁ ἄγγελος ἅγιος, 3. ἅγιος ὁ ἄγγελος) the adjective stands outside the combination ὁ ἄγγελος. If the adjective stands inside the combination ὁ ἄγγελος so that the words run ὁ ἅγιος ἄγγελος or if the adjective is given its own article so that the words run ὁ ἄγγελος ὁ ἅγιος, the usage is called "attributive".

When an adjective is used attributively the word εἰμί is not implied. Thus no complete judgment is made; the mind cannot rest in what has been stated because what has been stated is not a sentence, not even implicitly. "Holiness" is not being predicated. It is not the point being made; something else is.

This usage of the article to distinguish between predicative and attributive use of an adjective is not uniform. Adjectives which do not use the article in this way will be noted as they occur (for example, the adjective ὅλος in this lesson). These adjectives are few in number.

Distinction between predicative and attributive use of an adjective can also occur independently of the use of the article.

Finally, use or non-use of the article need not always have relevance to the distinction between predicative and attributive use of an adjective.

The distinction between the predicative and attributive use of the adjective is also found in other cases, but it is particularly used in regard to the nominative.

The examples given above have been in the singular; but the distinction between attributive and predicative is equally applicable to the plural.

**Adjectives as Substantives.**

Not only do many adjectives have the same ending as nouns, (i.e., they are declined in the same way as nouns), but also many adjectives (normally of the first and second declensions) can be used as a noun. Thus ἅγιος, *holy*, is normally an adjective: ὁ ἅγιος λόγος, *the holy word*. But the adjective can be used by itself, in which instance it can be translated as a noun: ὁ ἅγιος, *the holy man*, or ἅγιος, *a holy man*.

**Agreement.**

Implicit in the above discussion about the use of adjectives with nouns is the basic rule that adjectives can "modify" nouns or pronouns, that is, they can be used to qualify nouns or pronouns. In these instances the adjective "agrees" with the noun or pronoun in gender, number, and case. This rule is seen in the examples of adjectives given above.

A noun or pronoun can be explicitly mentioned when used as the subject of a verb or it can be implied. For example, in the sentence ὁ ἄγγελος ἀγαθός ἐστιν the noun ἄγγελος is explicitly mentioned when used as the subject of ἐστιν. But in the sentence ἀγαθός ἐστιν, the adjective ἀγαθός agrees with the subject *he* which is implicit in the third person singular form ἐστιν, as is clear from the fact that ἀγαθός is in the nominative case. Hence it must refer to a nominative—in this instance, the implied subject of ἐστιν. ἀγαθός is also masculine in gender and singular in number (see below for the declension, in Lesson 3), indicating that the implicit subject of ἐστιν is also masculine and singular. Hence the translation *He is good* for the sentence ἀγαθός ἐστιν.

**The Noun λόγος.**

The noun *λόγος*, *word*, is a masculine noun of the second declension, i.e., the second of the three main categories of nouns in Greek. It is presented before nouns in the first declension because it is similar in its forms to the masculine of the article and because it is found frequently. Further, many masculine adjectives are declined in the same way as *λόγος*.

	Singular	Plural
n	λόγος	λόγοι
v	λόγε	λόγοι
g	λόγου	λόγων
d	λόγῳ	λόγοις
a	λόγον	λόγους

**Vocabulary for Lesson 2.**

In the vocabulary listings of this and subsequent lessons, only the most fundamental distinctions among the various meanings of a

word are given. These listings may be called "introductory meanings" because they are regarded as giving the student an introduction to the possible meanings of the words in question. For the various shades of meaning a detailed dictionary is indispensable. Ultimately, of course, it is the context of the biblical text which gives the meaning of a word in any given case.

In the vocabulary each word is followed by one or more abbreviations, usually with numbers. The abbreviations and numbers refer to the lists and/or paradigms in Volume Two of this grammar. There are two types of lists: "Lists of Words by Categories" and "List of Difficult Verbs". In addition there are twelve sets of "Verbs, Paradigms". (There are also paradigms for all the categories of adjectives and nouns, but these paradigms are included in the "Lists of Words by Categories". Thus a reference to a category for an adjective or noun will automatically include access to the appropriate paradigm.) The paradigms in Volume Two are repetitions of the paradigms which are presented in the lessons. (Only the paradigms of the irregular nouns and adjectives provide an exception to this rule of a two-fold presentation.)

As illustrations for the explanation given in the preceding paragraph the following may serve: The entry "οὐ, οὐκ, οὐχ" is followed by the entry "[Neg]", which means that the words οὐ, οὐκ, οὐχ are to be found in the category "Negatives", along with a number of other words. The word "λόγος" is followed by the entry "[N 6m]", which means that the word λόγος is to be found in the category "Nouns" under the number "6m" (the "m" indicates words of masculine gender to distinguish this category from nouns with the exact same forms which are of feminine gender—cf. Lesson 8, Vocabulary) together with a number of other words and the paradigm for its declension. Some words are found in more than one list. Thus, the entry "[Adj 1Pro]" and "[Art]" after "ό, ἡ, τό" indicates that the article is to be found listed both as an adjective, under the heading "Adjective 1Pronoun", and under the heading "Article".

All verbs are found in the appropriate category of "Lists of Words by Categories" (some verbs are found in more than one category—the norms for defining the categories are not rigorously scientific [which would demand a carefully-elaborated but possibly confusing system of sub-categories], but fundamentally pedagogical). In addition, most verbs are illustrated by one of the paradigms found in the separate "Verbs, Paradigms", as mentioned above.

Finally, a large number of verbs (350) are to be found in the "List of Difficult Verbs" (as mentioned above). For example, the entry "*εἰμί*" is followed by the entry "V 16, DV 78, VP 9", which indicates that *εἰμί* is found in the "Lists of Words by Categories" under "Verbs 16", in the "List of Difficult Verbs" under Number 78, and in the "Verbs, Paradigms" in Section 9.

A certain degree of redundancy will be honored in giving vocabulary listings for nouns and adjectives. Even though the references to vocabulary lists are enough to place a given word in a category, an abbreviated form of the genitive of nouns will be given with the nominative case, together with the appropriate article. Adjectives will be given with the nominative in all three genders. This redundancy will aid in memorization.

Verbs are indicated in the vocabulary normally by a citation of the first person singular of the present tense, active voice, indicative mood. Thus "*εἰμί, I am*". (*εἰμί*, strictly speaking, has no "voice".) But until the conjugation of other verbs can be presented, some verb forms will be given in the third person, as "*εἶπε(v), He (She, It) spoke; He (She, It) said*", and "*ἔρχεται, He (She, It) is coming*". (If there is no expressed subject for a verb in Greek, *he, she, or it* is to be understood from the context, as was stated above.) Other forms of such verbs given in the third person should not be used by the student until they have been adequately presented later on in the course of the lessons. These third persons forms are given to help in creating variety in the exercises of translation at the end of the early lessons.

*εἰμί* [V 16, DV 78, VP 9] *I am; I exist.*

*εἶπε(v)* [from the verb *λέγω*: cf. Lesson 50] *he (she, it) spoke; he (she, it) said.* The plural form is *εἶπον, they spoke, they said.*

*ἔρχεται* [from the verb *ἔρχομαι*: cf. Lesson 45] *he (she, it) comes or arrives; he (she, it) is coming or is arriving.* The plural form is *ἔρχονται, they arrive, they are coming, they are arriving.*

—  
—  
*ό, ή, τό* [Adj 1Pro, Art] *the.*

—  
—  
*ἄγγελος, -ου, ὁ* [N 6m] *angel, messenger.*

*ἀδελφός, -οῦ, ὁ* [N 6m] *brother, [blood] relative.*

ἄνθρωπος, -ου, ὁ [N 6m] usually *man* in the sense of *human being*;  
but occasionally *man* in the sense of *male*.

θεός, -οῦ, ὁ [N 6m] *God; god.*

κόσμος, -ου, ὁ [N 6m] *world, universe.*

κύριος, -ου, ὁ [N 6m] *Lord; lord; sir* [in forms of address]. By convention this word is not capitalized in some editions of the Greek text when it refers to God or to Christ.

λόγος, -ου, ὁ [N 6m] *word, discourse.*

οὐρανός, -οῦ, ὁ [N 6m] *heaven; heavens, sky.*

υἱός, οῦ, ὁ [N 6m] *son; descendant.*

ἀγαθός [Adj 1] [Masculine form of the adjective, declined like λόγος.]  
*good.*

ἅγιος [Adj 2] [Masculine form of the adjective, declined like λόγος.]  
*holy, consecrated.*

καλός [Adj 1] [Masculine form of the adjective, declined like λόγος.]  
*beautiful; good.*

ὅλος [Adj 1] [Masculine form of the adjective, declined like λόγος.]  
*whole, entire, complete.* When used with the article in the New Testament this adjective is always in the predicative position even though the meaning is attributive. For example, ὅλος ὁ λόγος means "The entire word" and not "The word (is) entire".

οὐ, οὐκ, οὐχ [Neg] *not; no*. This negative is ordinarily used with the indicative mood. οὐ is used before words beginning with a consonant; οὐκ is used before words beginning with a vowel having a smooth breathing; and οὐχ is used before words beginning with a vowel having a rough breathing.

**The Imperfect Indicative. εἰμί, Imperfect Indicative. The Relative Pronoun. The Accusative Case. The Noun ζῷον. Neuter Plural Subject and Singular Verb.**

## Lesson 3

### **The Imperfect Indicative.**

The imperfect tense of most verbs in New Testament Greek is used to express past action which is not viewed as terminated (cf. Lesson 10). Inasmuch as the imperfect tense of the verb εἰμί is the only past tense which the verb has, the imperfect serves to indicate any type of past action, even if it is being viewed as terminated. The imperfect tense is found only in the indicative mood.

### **εἰμί, Imperfect Indicative.**

The imperfect indicative of the verb εἰμί is conjugated as follows (cf. V 16, DV 78, VP 9):

	Singular	Plural
1st Person	ήμην	ήμεν / ήμεθα
2nd Person	ής / ήσθα	ήτε
3rd Person	ήν	ήσαν

<i>I was</i>	<i>We were</i>
<i>You (sg.) were</i>	<i>You (pl.) were</i>
<i>He (She, It) was</i>	<i>They were</i>

ήσθα is an alternative form for ής; ήμεθα is an alternative form for ήμεν.

ἔχω [cf. Lessons 9 and 49] *I have, I am having; I possess, I am possessing.*

λέγει [from λέγω: cf. Lessons 9 and 50] *he (she, it) speaks, says; he (she, it) is speaking, is saying.*

πρώτον [Adv 2] *first; first of all.*

### **Exercises for Lesson 3.**

#### **I. Translate into English:**

1. ὁ κύριος είπε τὸ εὐαγγέλιον. (Mk 1:14)
2. ἔχω τὰ ἴματια. (Mk 2:10)
3. τὸ σημεῖον καλὸν ἦν. (Mk 8:11)
4. ὁ ἕτερος ἀγγελος ἔρχεται εἰς τὸ καλὸν ἱερόν. (Mk 16:12)
5. τὰ ἴματια ἦν καλά. (Mk 9:3)
6. οὐκ ἀκούεις τῶν ἀνθρώπων. (Mk 9:7)
7. ὁ κύριος οὐκ ἔστι νεκρός. (Mk 9:26)
8. τὰ δαιμόνια οὐκ εἰσὶν ἀγαθά. (Mk 1:34)
9. ὁ κύριος ἔρχεται εἰς τὸ ἱερόν. (Mk 11:11)
10. εἰ ὁ πρώτος δὲ λέγει τοὺς λόγους. (Mk 9:35)
11. τὰ ἔργα ἦν καλά. (Mk 14:6)
12. τὸ ἱερὸν καλὸν ἦν. (Mk 11:15)
13. τὰ ἴδια ἴματια καλά ἔστιν. (Mt 22:5)
14. οἱ λόγοι οὓς είπεν ὁ κύριος ἀγαθοί εἰσιν. (Mk 3:14)

#### **II. Translate into Greek:**

1. The work was holy. (Mk 14:6)
2. The person who is coming into the temple is good.  
(Mk 10:18)
3. You are not holy. (Mk 1:24)

#### **III. Work through Mk 1:6-10, checking the text against the information given above and in Lesson 2. Read the verses aloud at least three times.**

$\varepsilon$ –,  $\imath$ –, or  $\rho$ –; 2) those whose stem ends in a letter different from these, in which instance the ending is – $\eta$ . The "stem" of a word (the concept is applicable to all verbs, nouns, and pronouns as well as adjectives) is that part of a word which is constant in relation to its variable part or "ending". Thus, the adjective ἀγία has a stem ἀγι–, and the ending  $\alpha$ , in the feminine nominative singular. Because the stem ends in  $\imath$ –, the ending is in – $\alpha$ . Stems ending in  $\varepsilon$ – or  $\rho$ – also have – $\alpha$  as an ending. All other stems have  $\eta$  as the ending. The adjective ἀγαθός is in the latter category (cf. Adj 1):

	Masculine	Singular	
		Feminine	Neuter
n	ἀγαθός	ἀγαθή	ἀγαθόν
v	ἀγαθέ	ἀγαθή	ἀγαθόν
g	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
d	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
a	ἀγαθὸν	ἀγαθήν	ἀγαθόν

  

	Masculine	Plural	
		Feminine	Neuter
n	ἀγαθοί	ἀγαθαι	ἀγαθά
v	ἀγαθοί	ἀγαθαι	ἀγαθά
g	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
d	ἀγαθοῖς	ἀγαθαις	ἀγαθοῖς
a	ἀγαθούς	ἀγαθάς	ἀγαθά

Thus also: καλός, καλή, καλόν — ὅλος, ὅ λη, ὅλον — πρώτος, πρώτη, πρώτον.

### The Genitive Case.

The genitive case is used to signify possession.

ὁ λόγος τοῦ θεοῦ  
*the word of God*

The genitive case can also be used as the object of certain prepositions:

ἐκ τοῦ ἱεροῦ  
*from the temple*

These are only two of the most fundamental uses of the genitive case.

### The Five Principal Punctuation Marks.

The five principal punctuation marks are as follows:

English	Greek	Comment and Example
.	.	The same as in English: λόγος.
,	:	The same as in English: λόγος,
;	:	Dot above line: λόγος:
:	:	Dot above line: λόγος:
?	;	Like English semi-colon: λόγος;

Greek distinguishes the period from the comma as does English, and uses the same marks to indicate them. Greek does not distinguish a colon and semi-colon, but uses a dot above the line to indicate a stop which is less than that indicated by a period but more than that indicated by a comma. Greek uses what looks like an English semi-colon to indicate a question mark at the end of a sentence. There are no quotation marks or exclamation point in Greek.

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### Vocabulary for Lesson 4.

ἀπό [Prep 1] Always governs the genitive case: *from; away from.*

ἐκ [Prep 1] Always governs the genitive case: *from; out of.* Before vowels the ἐκ becomes ἐξ.  
—  
ἀγάπη, -ῆς, ἡ [N 1] *love.*

γῆ, -ῆς, ἡ [N 1; because of accent is also irregular (N 33)] *earth, land.*

ζωή, -ῆς, ἡ [N 1] *life.*

φωνή, -ῆς, ἡ [N 1] *voice; sound.*  
—

ἀλήθεια, -ας, ἡ [N 2] *truth.*

ἀμαρτία, -ας, ἡ [N 2] *sin; mistake, error.*

**The Subjunctive.** εἰμί, Subjunctive. ὅτα  
**Purpose Clause.** The Demonstrative  
**Pronouns οὗτος and ἔκεινος.** The Dative  
**Case.** The Apostrophe. Crasis. Diaeresis.

## Lesson 5

### **The Subjunctive.**

The subjunctive mood in Greek, being found in both main clauses and subordinate clauses, is used much more extensively than the subjunctive mood in contemporary English. Some of these uses will be explained in the following lessons of this volume. These uses have a common element in that they tend to put in relief the mental attitude of the agent of an action, or, of the attitude of an agent to a reality, even when that reality is not under the control of the agent. (For example, in certain types of conditions.)

Perhaps the most widespread use of the subjunctive mood in New Testament Greek is to express "purpose", that is, the intended effect of some action. (Cf. below, in this lesson.)

### **εἰμί, Subjunctive.**

The present tense of the subjunctive mood of εἰμί is conjugated as follows (cf. V 16, DV 78, VP 9):

	Singular	Plural
1st Person	ω̄	ω̄μεν
2nd Person	η̄ς	η̄τε
3rd Person	η̄	ω̄σι(ν)

The iota subscript is written under the η of the second and third person singular. This iota subscript, as the iota subscript

Μωϋσῆς, *Moses*, is pronounced as three syllables and not as two. (In the early stages of the development of the Greek language the combination *ων* had the force of a diphthong.) Note that the sign for diaeresis is written only over *i* or *u*.

### Vocabulary for Lesson 5.

ἐν [Prep 1] Preposition governing the dative case: *in; within.*

σύν [Prep 1] Preposition governing the dative case: *with, together with.*

ἵνα [Conj] *in order that; that.* (This word can also be used with different meanings which correspond to other functions. Cf., for example, Lesson 75.)

ὅπως [Conj] *in order that, that.*

ἄλλος, ἄλλη, ἄλλο [Adj 1Pro, Pro] *other; another.* This word is used with regard to two, or more than two things.

ἐκείνος, ἐκείνη, ἐκείνο [Adj 1Pro, Pro] *that.*

οὗτος, αὕτη, τοῦτο [Adj 1Pro, Pro] *this.*

τοιοῦτος, τοιαύτη, τοιοῦτο [Adj 1Pro, Pro] *such, of such a type.*  
This word is declined by prefixing *τοι-* to *οὗτος, αὕτη, τοῦτο* with the initial *τ* of the latter omitted wherever it occurs.

### Exercises for Lesson 5.

#### I. Translate into English:

1. ἐν ἐκείναις ταῖς ἡμέραις οὗτος ὁ ἀδελφὸς ἦν πιστός.  
(Mk 1:9)
2. αἱ ἐκκλησίαι τοιαῦται οὐκ ἀγαθαὶ εἰσιν. (Mk 6:2)
3. ὁ ἄγγελος ἔρχεται σὺν τοῖς ἀνθρώποις. (Mk 8:34)
4. τῶν τοιούτων ἦν ἡ βασιλεία τῶν οὐρανῶν. (Mk 10:14)
5. ὁ κύριος ἔρχεται ἵνα οἱ ἀνθρώποι ὥσιν ἄγιοι. (Mk 3:14)
6. ἄλλοι οὐκ ἤσαν ἐν τῷ ἱερῷ. (Mk 4:36)

(Of course the same wording could be used as in translation [a], with the emphasis being conveyed by the tone of voice.)

### **Emphasis and the Explicit Use of the Personal Pronoun.**

Inasmuch as the indicative, imperative, subjunctive, and optative moods have forms which by themselves indicate the person and number of the subject, the use of the nominative of the personal pronoun with these moods often indicates emphasis. But often no particular emphasis seems to be intended. Here, as always, the context should be the guide.

ἐγὼ ἔχω τὴν δόξαν.  
*I have the glory.*

### **The Vocative Case.**

The vocative case is used to indicate a person (or a personified thing) who is being addressed. At times, the interjection Ὡ (O, Oh) is used before a word in the vocative case. Occasionally the nominative case (possibly with the article) is used in place of the vocative to address a person.

Κύριε.  
ὦ Κύριε.  
*O Lord!*

ὦ θεός μου.  
*My God!*

The vocative, like the nominative, is never governed by a preposition.

---

### **Vocabulary for Lesson 6.**

διά [Prep 2] Governs the genitive or the accusative case. With the genitive: *through* [time, space, agency]; with the accusative: *on account of*.

---

indicates that the action signified by the participle is contemporary with the time of the main verb of the sentence, whether that time is past, present, or future.

### **εἰμί, Present Participle.**

The present participle of εἰμί is as follows (cf. V 16, DV 53, VP 9, Adj 7):

	Masculine	Singular	
n	ὠν	οὖσα	ὠν
v	ὠν	οὖσα	ὠν
g	ὄντος	οὔσης	ὄντος
d	ὄντι	οὔσῃ	ὄντι
a	όντα	οὔσαν	ὠν

  

	Masculine	Plural	
n	ὄντες	οὖσαι	ὄντα
v	ὄντες	οὖσαι	ὄντα
g	όντων	οὔσών	όντων
d	ούσι(ν)	οὔσαις	ούσι(ν)
a	όντας	οὔσας	ὄντα

The dative masculine and neuter plural result from the following sound changes:

1) The original form is οντ-σι (cf. the other plural forms: οντ-ες, οντ-ων, οντ-ας, οντ-α). The letter τ drops out before the letter σ so that the form ονσι results.

2) The form ονσι becomes ονσι because the consonant cluster νσ loses the ν, and the preceding vowel is lengthened from ο to the diphthong ου.

The movable ν at the end of the dative masculine and neuter plural functions in exactly the same way as the movable ν when it is found in the third person of verbal forms.

The masculine and neuter forms of ὠν, οὖσα, ὠν belong to the third declension. This declension has a number of substantives and adjectives in a variety of categories. These categories will be taken up in subsequent lessons. The feminine form of ὠν, οὖσα, ὠν is declined like δόξα.

**εἰμί, Future Indicative, Future Participle, Future Infinitive.**  
**The Future Indicative. The Future Participle. The Future Infinitive. The Accusative with the Infinitive. The Adjective and Personal Pronoun αὐτός. The Reflexive and Non-Reflexive Use of αὐτός. The Noun σάρξ.**

## Lesson 8

### **εἰμί, Future Indicative, Future Participle, Future Infinitive.**

In the future tense the verb εἰμί is conjugated as follows (cf. V 16, DV 78; the future participle is declined like Adj 1; the future system of εἰμί as such is not given in the paradigms of the verb at the back of Volume Two of this grammar):

	Indicative	
	Singular	Plural
1st Person	ἐσομαι	ἐσόμεθα
2nd Person	ἐσῃ	ἐσεσθε
3rd Person	ἐσται	ἐσονται
	<i>I shall be</i>	<i>We shall be</i>
	<i>You (sg.) will be</i>	<i>You (pl.) will be</i>
	<i>He (She, It) will be</i>	<i>They will be</i>

	Participle		
	Masculine	Feminine	Neuter
n	ἐσόμενος	ἐσομένη	ἐσόμενον
v	ἐσόμενε	ἐσομένη	ἐσόμενον
g	ἐσομένου	ἐσομένης	ἐσομένου
d	ἐσομένω	ἐσομένη	ἐσομένω
a	ἐσόμενον	ἐσομένην	ἐσόμενον

εἴβλεπον αὐτόν.  
*I was seeing him.*

εἴβλεπον αὐτούς.  
*I was seeing them.*

### The Reflexive and Non-Reflexive Use of αὐτός.

In classical Greek the genitive case of αὐτός was used only in a non-reflexive sense. That is to say, it did not refer back to the subject of the sentence or clause in which it is found.

εἴβλεπε τὸν οἶκον αὐτοῦ.  
*He was seeing his [i.e., another person's] house.*

But in New Testament Greek the genitive case is often found in a reflexive sense. That is to say, it refers back to the subject of the sentence or clause in which it is found:

εἴβλεπε τὸν οἶκον αὐτοῦ.  
*He was seeing his [i.e., his own] house.*

Whether αὐτός is being used in a reflexive sense or not is usually clear from the context.

### The Noun σάρξ.

The importance of the stem of a noun or adjective is especially marked in the third declension. (The masculine and neuter genders of the present participle of the verb εἰμί belong to this declension. Cf. above, in Lesson 7.)

Third declension nouns are divided into categories according to the final sound of the stem.

Palatal stems (sometimes referred to as guttural stems) end in κ, γ, or χ and are so called because κ, γ, and χ are called "palatal" consonants, i.e., they involve the palate in their pronunciation. They are declined as follows (*σάρξ, flesh, N 8f*):

its frequent use and because of its importance for understanding the predicative and attributive use of adjectives.. But the verbs ending in  $-ω$  are far more numerous than the verbs ending in  $-μι$ , and their conjugation will be presented beginning with this lesson before the other verbs in  $-μι$  begin to be presented in Lesson 55. The technical difference between verbs in  $-ω$  and verbs in  $-μι$  will be discussed in Lesson 55.

### The Active and Passive Voices.

"Voice" is the grammatical term used to express the relation of the subject of a verb to the action which the verb expresses. If the grammatical subject of a verb is identical with the real subject of the action which the verb expresses, the verb is said to be in the "active" voice. For example, *I see the book* is a sentence in which the grammatical subject of the verb, *I*, is the real subject or "doer" of the action of "seeing". The verb *see* is thus said to be in the "active" voice. If the grammatical subject of a verb is not identical with the real subject of the action which the verb expresses, the verb is said to be in the "passive" voice. For example, *The book is seen by me* is a sentence in which the grammatical subject of the verb, *the book*, is not the real subject of the action which the verb expresses. The real subject of the action, i.e., the "doer", is expressed by the phrase *by me*. The grammatical subject, *the book*, is entirely "passive" with regard to the action of seeing.

In Greek there is a set of forms for the active voice, and another set of forms for the passive voice. There is also a set of forms for a third voice called the "middle voice". This voice will be explained in Lesson 26.

The verb  $\varepsilonἰμί$  is unique in that it has no voice.

### The Meaning of "Aspect" in the Greek Verbal System.

The primary meaning of time in the Greek text of the New Testament is that conveyed by the division of time into past, present, and future. This primary time in the New Testament is conveyed directly only by the indicative mood. (See the explanations of the past tense of  $\varepsilonἰμί$  given on p. 10, of the imperfect tense on p. 21, and of the future tense on p. 50.) Expressions of this primary meaning of time are given in the indicative mood in various ways, but basically by the use of the verbal stem. (For a generic meaning of "stem" cf.

γυνή, γυναικός, ἡ [N 8f, N 33] *woman; wife.*

θρίξ, τριχός, ἡ [N 10f, N 33] *hair.*

νύξ, νυκτός, ἡ [N 8f, N 33] *night.* A τ is present in all forms except in the nominative and vocative singulars and the dative plural, but the root is palatal.

οὖν [Adv 3] *therefore.* This word is postpositive.

### **Exercises for Lesson 9.**

#### **I. Translate into English:**

1. ἦν ὅχλος περὶ τὸν Ἰησοῦν. (Mk 9:14)
2. ὁ οὖν κύριος Ἰησοῦς ἔχει ἔξουσίαν ἐπὶ τῆς γῆς. (Mk 16:19; 2:10) [For the meaning of ἐπί cf. Lesson 12, Vocabulary.]
3. λέγει ὁ κριτὴς αὐτοῖς περὶ αὐτῆς. (Mk 1:30)
4. κύριε, ὁ θεὸς γράφει τοῖς ἀνθρώποις. (Mk 12:19)
5. ἡ γυνὴ ἔχει τρίχας καλάς.
6. βλέπομεν τοὺς ἀνθρώπους. (Mk 8:24)
7. διὰ τῆς νυκτὸς ἦν τῇ ἐρήμῳ. (Mk 5:5)
8. ὁ ἀγαθὸς στρατιώτης ἔρχεται καὶ λύει αὐτόν. (Mk 11:4)
9. πέμπουσιν τοὺς ἀγγέλους μετὰ σαλπίγγων. (Mt 25:31)
10. οὐκ ἔχομεν ἔξουσίαν ἐν ἐκείνῳ τῷ τόπῳ. (Mk 1:22)
11. διώκετε τοὺς προφήτας. (Mt 23:34)
12. οἱ δεσπόται κωλύουσι τοὺς ἐργάτας. (Mk 9:38)
13. πέμπεις αὐτοὺς εἰς τὴν ἐρημὸν; (Mk 5:12)
14. ὁ ὅχλος λέγει περὶ τοῦ Ἰησοῦ. (Mk 1:30)
15. περὶ ταύτην τὴν ἡμέραν ἔρχεται ὁ Ἰησοῦς. (Mk 6:48)
16. ὁ ληστὴς λέγει κατὰ τὴν σάρκα. (Jn 8:15)

#### **II. Translate into Greek:**

1. We are writing for our own disciples these books concerning the truth of the Lord. (Mk 4:34)
2. We therefore send the trumpets which we have.
3. After those days our hearts were not good. Therefore we were not holy. (Lk 1:24)

#### **III. Mk 1:38-42.**

### Rules for Accents 2.

A syllable is short if it contains a short vowel or a diphthong which, for purposes of accent, is considered short. A syllable is long if it contains a long vowel or a diphthong which is considered long. (Diphthongs are normally considered long unless explicitly noted as being otherwise.)

An acute accent and a grave accent may stand over a syllable which is long or a syllable which is short. A circumflex accent may stand only over a syllable which is long. As was stated above in Lesson 1, the letters  $\eta$  and  $\omega$  are always long. Thus, words accented in the following ways are found: βοῶντος, τῆ, ἀμαρτιῶν, τῷ, ἦν, ποταμῷ, ἥλθεν, τῶν, οὐρανῷ.

The letters  $\eta$  and  $\omega$  need not always have a circumflex accent. Acute and grave accents over them are possible. Thus words accented in the following ways are found: Ἀρχὴ, καθὼς, προφήτη, προσώπου, τὴν, φωνὴ, ἐρήμῳ, χώρᾳ.

The letters  $\epsilon$  and  $\circ$  are always short. Thus words accented in the following ways are impossible: ἀποστέλλω, τὸν, πρὸ, δς, πρὸς, ἐνδεδυμένος, μὲλι, λέγων.

When the letters  $\epsilon$  or  $\circ$  have accents they are either acute or grave: γέγραπται, ἀποστέλλω, τὸν, πρὸ, δὲ, ὁδόν, ἐγένετο, πρὸς.

The letters  $\alpha$ ,  $\iota$ , and  $\upsilon$  may be long or short. Thus they may have all three types of accent: εὐαγγελίου, κατασκευάσει, κηρύσσων, πᾶσα, Ἱεροσολυμῖται, λῦσαι, εἰμὶ, περὶ, ὄσφὺν, εὐθὺς, περιστερὰν, μετὰ.

The fact that πᾶσα, Ἱεροσολυμῖται, and λῦσαι have circumflex accents indicates that the vowels  $\alpha$ ,  $\iota$ , and  $\upsilon$  are long. But the fact that an  $\alpha$ , a  $\iota$ , or an  $\upsilon$  has an acute accent does not necessarily mean that it is short, because other rules for accents may make the acute necessary.

Diphthongs are considered long except for final -αι and -oi (but even final -αι and -oi are considered long in the optative mood and in contracted adjectives). Thus the circumflex accent is often found over a diphthong: Ἰησοῦ, Χριστοῦ, ποιεῖτε, καταβαῖνον, πνεῦμα, τοῖς, καῦσις, ἐληλυθυῖαν. But even diphthongs which are considered long can, of course, have acute and grave accents: ιδοὺ, εὐθείας, μετανοίας, ἐξεπορεύετο, Ιουδαία, ηὔησεν.

Final -oi and -ai never have circumflex accents: μαθηταὶ, μαθηταί, νιοὶ, νιοί. An exception to this rule is found in the case of syllables formed through contraction.

In the optative mood the fact that a final -ai or -oi is long shows itself only indirectly, by influencing the accentuation of the

<i>I shall loose</i>	<i>We shall loose</i>
<i>You (sg.) will loose</i>	<i>You (pl.) will loose</i>
<i>He (She, It) will loose</i>	<i>They will loose</i>

### Various Types of Stems and the Formation of the Future.

Verbs whose present stem ends in a palatal ( $\kappa$ ,  $\gamma$ ,  $\chi$ ) form the future stem by having a  $\xi$  in place of the palatal and the  $\sigma$ . (Cf. the formation of the dative masculine and neuter plural of  $\sigma\alpha\rho\xi$ , above, Lesson 9). Verbs whose present stem ends in a labial ( $\pi$ ,  $\beta$ ,  $\phi$ ) form the future stem by having a  $\psi$  in place of the labial and the  $\sigma$ . (Cf. the formation of the dative masculine and neuter plural of  $\text{Ἄραψ}$ , above, Lesson 10.) Verbs whose present stem ends in a dental ( $\tau$ ,  $\delta$ ,  $\theta$ ) form the future stem by having one  $\sigma$ , i.e., the dental drops. (Cf. the formation of the dative masculine and neuter plural of  $\text{ἐλπίς}$ , below, in this lesson.)

$\ddot{\alpha}\gamma-\omega > \ddot{\alpha}\xi-\omega$      $\beta\lambda\acute{\epsilon}\pi-\omega > \beta\lambda\acute{\epsilon}\psi-\omega$      $\pi\acute{\epsilon}\iota\theta-\omega > \pi\acute{\epsilon}\iota\sigma-\omega$

A number of verbs have irregular forms in the future. This phenomenon will be explained in future lessons.

The future of  $\xi\chi\omega$  is irregular:  $\xi\xi\omega$  [note the rough breathing].

### Verbs Having Present Stems Ending in $-\zeta$ .

Many verbs which have a dental root have a present tense in which a  $\zeta$  appears before the endings, e.g.,  $\beta\alpha\pi\tau\iota\zeta\omega$ . In the future the underlying dental root asserts itself normally so that the form has only a  $\sigma$ , the dental dropping, e.g.,  $\beta\alpha\pi\tau\iota\sigma\omega$ . (The reason for the  $\zeta$  need not be learned.) There are many verbs in this category.

There are also a few verbs having a present tense in which a  $\zeta$  appears before the endings but which have a palatal stem, e.g.,  $\kappa\rho\acute{\alpha}\zeta\omega$ . These latter verbs have a future in which the palatal stem asserts itself normally so that the form has a  $\xi$ , e.g.,  $\kappa\rho\acute{\alpha}\xi\omega$ .

There is no rule for distinguishing the two categories according to the appearances of the present tense. (Only a knowledge of the etymology of each verb in question makes categorization possible.) Hence in the vocabulary entries in this grammar any verb ending in  $\zeta$  in the present tense will be accompanied by its future form so that the category in which the verb belongs, dental or palatal, will be clear.

2. οἱ ἄνθρωποι ἔκραζον. (Mk 3:11)
3. λέγω ὅτι αὐτὸς ἀμαρτωλός ἐστιν ὅτι ἡ καρδία αὐτοῦ πονηρά ἐστιν. [Cf. Lesson 24, Vocabulary, for the meaning of ἀμαρτωλός.]
4. ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. (Mk 9:40) [καθ' ἡμῶν = κατὰ ἡμῶν: κατὰ loses the final -α before the initial η of ἡμῶν, and the -τ of κατ' becomes -θ because it becomes "assimilated" to the following rough breathing at the beginning of ἡμῶν.]
5. διὰ τὸν διάβολον ἐπείραζον τὸν θεόν. (Acts 15:10)
6. ὁ Ἰησοῦς ἔρχεται εἰς τὴν πατρίδα αὐτοῦ. (Mk 6:1)
7. αὐτὸς ὑμᾶς βαπτίσει. (Mt 3:11)
8. οὐκ ἔστιν δούλος ὑπὲρ τὸν κύριον αὐτοῦ. (Mt 10:24)
9. οἱ ἀδελφοὶ ἔπειθον αὐτούς. (Acts 13:43)
10. ἡ γὰρ σφραγίς μου ὑμεῖς ἔστε. (1 Cor 9:2)
11. λέγουσιν ὅτι ἐβλέπομεν τὸν Κύριον.
12. ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ οἴκου. (Jn 18:28)
13. οὐκ ἔρχεται ὁ ληστῆς μετὰ λαμπάδων. (Jn 18:3)
14. ἐγὼ οὐ δοξάσω αὐτόν. (Jn 8:54)
15. εἶχεν ἐλπίδα εἰς τὸν θεόν. (Acts 24:15)
16. αὐτὸς ἀμαρτωλός ὅτι ἡ καρδία αὐτοῦ πονηρά ἐστιν. [Cf. Lesson 24, Vocabulary, for the meaning of ἀμαρτωλός.]
17. ὁ θεὸς ἐδόξαζε τὸν παῖδα αὐτοῦ Ἰησοῦν. (Acts 3:13)

## II. Translate into Greek:

1. These are the ones on behalf of whom I was speaking. (Jn 1:30)
2. A disciple is not above the Lord. (Mt 10:24)
3. I am leading him to Jesus. (Jn 19:4) [To translate "to Jesus" use πρός with accusative—cf. Lesson 14, Vocabulary.]

## III. Mk 2:1-5.

	First Person, Plural		
	Masculine	Feminine	Neuter
g	έαυτῶν	έαυτῶν	έαυτῶν
d	έαυτοῖς	έαυταις	έαυτοῖς
a	έαυτούς	έαυτάς	έαυτά
	Second Person, Singular		
	Masculine	Feminine	Neuter
g	σεαυτοῦ	σεαυτῆς	—
d	σεαυτῷ	σεαυτῇ	—
a	σεαυτόν	σεαυτήν	—
	Second Person, Plural		
	Masculine	Feminine	Neuter
g	έαυτῶν	έαυτῶν	έαυτῶν
d	έαυτοῖς	έαυταις	έαυτοῖς
a	έαυτούς	έαυτάς	έαυτά
	Third Person, Singular		
	Masculine	Feminine	Neuter
g	έαυτοῦ	έαυτῆς	έαυτοῦ
d	έαυτῷ	έαυτῇ	έαυτῷ
a	έαυτόν	έαυτήν	έαυτό
	Third Person, Plural		
	Masculine	Feminine	Neuter
g	έαυτῶν	έαυτῶν	έαυτῶν
d	έαυτοῖς	έαυταις	έαυτοῖς
a	έαυτούς	έαυτάς	έαυτά

It should be noted that the plural forms are the same for all three persons.

λέγομεν έαυτοῖς (έαυταις).  
We speak to ourselves.

λέγετε έαυτοῖς (έαυταις).  
You speak to yourselves.

λέγουσιν έαυτοῖς (έαυταις).  
They speak to themselves.

Strictly speaking, the forms ἔαυτοῦ, ἔαυτῆς, or ἔαυτῶν should always be used when there is question of a reflexive usage in the third person involving possession. But as was noted above in Lesson 8, the persons who composed New Testament Greek did not always write according to strict rules: the genitive case of the non-reflexive third person pronoun is often used to express a reflexive idea.

εἴβλεπε τὸν οἶκον αὐτοῦ.  
*He was seeing his (i.e., his own) house.*

Strict usage would have demanded the following:

εἴβλεπε τὸν οἶκον ἔαυτοῦ.  
*He was seeing his own house.*

A third way of expressing the reflexive idea occurs in the New Testament: the third person non-reflexive pronoun with a rough breathing:

εἴβλεπε τὸν οἶκον αὐτοῦ.  
*He was seeing his own house.*

In the last two examples there is no ambiguity as regards the meaning, because the forms are reflexive. In the first example the form is ambiguous, but the context normally shows that it is to be understood in a reflexive (or non-reflexive!) way.

#### **Rules for Accents 4.**

In the previous lessons, in "Rules for Accents 3", a distinction was made between most words which have been seen so far in the vocabulary listings and a small selection of words called "enclitics". Enclitics are words which tend to transfer their accent to the preceding word if this word is capable of receiving it. (The word "enclitic" comes from a Greek verb meaning *to lean on*.) As was indicated above in Lesson 11, the enclitics seen thus far are μου, μοι, and με of the first person pronoun; σου, σοι, and σε of the second person pronoun; and the forms of the present tense of the indicative mood of εἰμί except for the second person singular. The pronominal forms are weak counterparts to the accented forms of the same case, and normally indicate less emphasis on the person in question.

Contrast ἀπ' ἐμοῦ (Mk 7:6) with ἄγγελόν μου (Mk 1:2); Τί ἐμοὶ καὶ σοί (Mk 5:7—the interrogative pronoun τί never has a grave accent) with Ἀκολούθει μοι (Mk 2:14); ζητοῦσίν σε (Mk 1:37) with πρὸς σέ (Mk 9:17). Cf. also ἔνοχός ἐστιν (Mk 3:29) and πολλοί ἐσμεν (Mk 5:9) for examples involving the verb εἰμί.

### Vocabulary for Lesson 12.

**ἐπί** [Prep 3] Governs the genitive, dative, and accusative cases.

With genitive: *on; before* [spatial]; *over* [either spatial or in the transferred meaning *about*]; *at the time of*. With the dative: *at; on; on the basis of*. With the accusative: *on; with regard to; against; at* [temporal]. There is no sharp distinction among the various cases with regard to the meaning *on*.

λιμήν, λιμένος, ὁ [N 18m] *harbor*.

ποιμήν, ποιμένος, ὁ [N 18m] *shepherd*.

βραχίων, βραχίονος, ὁ [N 20m] *arm; [divine] power*.

γείτων, γείτονος, ὁ/ἡ [N 20m and N 20f] *neighbor*.

δαιμών, δαιμόνος, ὁ [N 20m] *demon; [evil] spirit*.

εἰκών, εἰκόνος, ἡ [N 20f] *image*.

ἡγεμών, ἡγεμόνος, ὁ [N 20m] *leader; governor*.

χιών, χιόνος, ἡ [N 20f] *snow*.

"Ελλην, "Ελληνος, ὁ [N 19] *Greek*.

μήν, μηνός, ὁ [N 19] *month*.

ἀγών, ἀγώνος, ὁ [N 21m] *struggle*.

αἰών, αἰώνος, ὁ [N 21m] *age; epoch*.

ἀμπελών, ἀμπελῶνος, ὁ [N 21m] *vineyard*.

χειμών, χειμῶνος, ὁ [N 21m] *winter; [winter] storm.*

χιτών, χιτῶνος, ὁ [N 21m] *tunic.*

ἐμαυτοῦ [Pro] *of my own.*

ἐαυτῶν [Pro] *of our own.*

σεαυτοῦ [Pro] *of your [sg.] own.*

ἐαυτῶν [Pro] *of your [pl.] own.*

ἐαυτοῦ [Pro] *of his [her, its] own.*

ἐαυτῶν [Pro] *of their own.*

ἢ [Conj] *or; than.* When used in comparisons ἢ takes the same case after as before.

### **Exercises for Lesson 12.**

#### I. Translate into English:

1. οἱ γείτονες ἔλεγον· οὐτός ἐστιν. (Jn 9:8)
2. ὁ νίδιος τοῦ ἀνθρώπου ἔχει ἔξουσίαν ἐπὶ τῆς γῆς. (Mk 2:10)
3. οὐκ ἔχομεν ἄρτον μεθ' ἑαυτῶν. [μεθ' = μετά before a vowel with a rough breathing. Cf. Lesson 11, Sentence 4.]
4. τὸ ἴμάτιον αὐτοῦ ἦν ἐπὶ τῆς χιόνος.
5. ἔχετε τὸν αὐτὸν ἀγῶνα δὲν ἐβλέπετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί. (Phil 1:30)
6. ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις; (Jn 18:34)
7. ἔξει ζωὴν ἐν τῷ αἰώνι ὃς ἔρχεται. (Mk 10:30) [ἔρχεται is a present tense with a future meaning. This usage is found also in English, e.g., "I am coming tomorrow". The context determines whether the present form has a present meaning or a future meaning.]
8. οἱ στρατιῶται οὐκ ἔχουσιν χιτῶνας.
9. διδάσκαλε, ἐπ' ἀληθείας λέγεις. (Mk 12:32) [Cf. Lesson 22, Vocabulary, for the meaning of διδάσκαλος.]

10. ἐν τῷ χειμῶνι χιών ἔστιν.
11. ὁ Χριστός ἔστιν εἰκὼν τοῦ θεοῦ. (2 Cor 4:4)
12. ὁ Ἔλλην ἔλεγεν ἐν ἑαυτῷ. (Mk 16:3)
13. ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. (Jn 10:11)
14. μετὰ τοῦτον τὸν μῆνα ἔσται ἐν τῷ οἴκῳ αὐτῆς.
15. ἔρχεται ὁ ἀνθρωπὸς ἐπὶ τῷ ὄνόματι τοῦ Κυρίου. (Mk 13:6) [Cf. Lesson 16, Vocabulary, for the meaning of ὄνομα.]
16. ἔχω ὑπ' ἐμαυτὸν στρατιώτας. (Lk 7:8)
17. ἐπὶ ἡγεμόνων ἔσεσθε. (Mk 13:9)
18. ὁ κύριος ἔχει ἀμπελῶνα ἐν ἐκείνῃ τῇ γῇ.
19. οὐκ ἡν λιμὴν ἐπὶ τῆς νήσου.
20. οὐκ ἔχετε ἄρτον μεθ' ἑαυτῶν. [μεθ' = μετά before a vowel with a rough breathing. Cf. Lesson 11, Sentence 4.]
21. μετὰ βραχίονος ἥγεν αὐτοὺς ἐκ τῆς γῆς. (Acts 13:17)
22. ἔρχεται εἰς ἐκκλησίαν ἡ εἰς οἶκον.
23. οἱ δαίμονες οὐκ ἤκουον αὐτόν.
24. ἐδίδασκεν τοὺς Ἐλληνας. (Jn 7:35) [Cf. Lesson 20, Vocabulary, for meaning of διδάσκω.]
25. οὐκ ἔχουσιν ἄρτον μεθ' ἑαυτῶν.
26. ἔρχεται ἐπὶ τὸν τόπον. (Lk 19:5)

**II. Translate into Greek:**

1. Let love be upon the earth and in the hearts of men.  
(Mt 9:4; Lk 2:14)
2. The Lord is the good shepherd and he will be with his people. (Jn 10:11)
3. I say that Jesus is the image of God and the glory of men. (1 Cor 11:7)

**III. Mk 2:6-12.**

**The Meaning of the Present Active Subjunctive.** *λύω, Present Active Subjunctive. The Nouns πατήρ, φίτωρ, and σωτήρ. The Reciprocal Pronoun ἀλλήλων. Rules for Accents 5.*

## Lesson 13

### **The Meaning of the Present Active Subjunctive.**

In the present system the subjunctive conveys the viewpoint of an action being considered as not terminated. This basic viewpoint is usually elaborated by other indications in the text so that the action is viewed as continuing or repeated, or is viewed as customary, or is considered as describing the action signified by the meaning of the verb. (It should be recalled that only the indicative mood conveys the present of primary time.)

For the meaning of the active voice cf. above, Lesson 9.

For the meaning of the subjunctive mood cf. above, Lesson 5.

Although the purpose clause is perhaps the most important use of the subjunctive mood in the New Testament, other uses will be presented in future lessons.

### **λύω, Present Active Subjunctive.**

The present subjunctive active of λύω is conjugated as follows (cf. V 1, VP 1):

Active Voice, Subjunctive Mood, Present Tense		
	Singular	Plural
1st Person	λύ-ω	λύ-ωμεν
2nd Person	λύ-ης	λύ-ητε
3rd Person	λύ-ῃ	λύ-ωσι(v)

The iota subscript in the second and third person singular should be noted.

### The Nouns πατήρ, ρήτωρ, and σωτήρ.

Liquid stems of third declension nouns end in –λ and –ρ. (The consonants –λ and –ρ are known as "liquids".) But the λ-stem occurs in the New Testament only in the rare word ἄλς, ἄλος, ὁ, *salt*. The ρ-stem is divided into two categories: 1) those nouns which show a variation in the length of the vowel in the stem; 2) those nouns which show no variation in the length of the vowel in the stem.

Nouns which show a variation in the length of the vowel in the stem are divided into two types. One, exemplified by πατήρ, *father*, has abbreviated forms in the genitive singular and dative singular and plural; the other, ρήτωρ, *orator*, has no such abbreviated forms (cf. N 24m and N 33, N 26):

	Singular	Plural
n	πατήρ	πατέρες
v	πάτερ	πατέρες
g	πατρός	πατέρων
d	πατρί	πατράσι(v)
a	πατέρα	πατέρας

The second stem vowel of πατήρ, ε, is dropped in the genitive and dative singular and in the dative plural. The –ασι of the dative plural is a result of phonological changes proper to the Greek language.

	Singular	Plural
n	ρήτωρ	ρήτορες
v	ρήτορ	ρήτορες
g	ρήτορος	ρητόρων
d	ρήτορι	ρήτορσι(v)
a	ρήτορα	ρήτορας

	Singular	Plural
n	σωτήρ	σωτῆρες
v	σωτήρ	σωτῆρες
g	σωτῆρος	σωτήρων
d	σωτῆρι	σωτῆρσι(v)
a	σωτῆρα	σωτῆρας

**The Reciprocal Pronoun ἀλλήλων.**

The reciprocal pronoun in the New Testament is limited to the masculine gender (cf. Pro):

	Masculine	Plural Feminine	Neuter
g	ἀλλήλων	—	—
d	ἀλλήλοις	—	—
a	ἀλλήλους	—	—

ἔβλεπον εἰς ἀλλήλους οἱ μαθηταί.  
*The disciples were looking at each other.*

**Rules for Accents 5.**

The following syllable patterns are normative for the use of accents involving enclitics:

	Preceding Word	Enclitic
a. i.	— — ‘	—
ii.	— ‘	—
iii.	‘	—
b. i.	— — ‘	— —
ii.	— ‘	— —
iii.	‘	— —

a. If a word has an acute accent on the final syllable, the accent of a one-syllable enclitic is absorbed into the accent:

a. i.	ἀδελφοί	σον	(Mk 3:32)
ii.	όδον	σον	(Mk 1:2)
iii.	μῆ	με	(Mk 5:7)

b. If a word has an acute accent on the final syllable, the accent of a two-syllable enclitic is absorbed into the accent:

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b. i.	δυνατόν	ἐστιν	(Mk 14:35)
ii.	δειλοί	ἐστε	(Mk 4:40)
iii.	δέ	εἰσιν	(Mk 4:15)

Other enclitic patterns will be presented in subsequent lessons.

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### Vocabulary for Lesson 13.

**παρά** [Prep 3] Governs the genitive, dative, and accusative cases.

With the genitive: *from the side of* [only with persons]. With the dative: *alongside of* [usually with persons]; *according to the judgment of; in the house of*. With the accusative: *at; alongside; against; other than.*

γαστήρ, γαστρός, ἡ [N 24f, N 33] *belly; womb.*

θυγάτηρ, θυγατρός, ἡ [N 24f, N 33] *daughter.*

μήτηρ, μητρός, ἡ [N 24f, N 33] *mother.*

πατήρ, πατρός, ὁ [N 24m, N 33] *father.*

ἀλέκτωρ, ἀλέκτορος, ὁ [N 26] *rooster.*

ρήτωρ, ρήτορος, ὁ [N 26] *orator.*

νιπτήρ, νιπτῆρος, ὁ [N 25] *basin.*

σωτήρ, σωτῆρος, ὁ [N 25] *savior.*

ἀλλήλων [Pro] *each other.*

νῦν [Adv 2] *now* [in the temporal sense]; also in a non-temporal sense: *given things as they stand; since this is the situation.*

### Exercises for Lesson 13.

#### I. Translate into English:

1. ὁ νιπτήρ ἔσται ἐπὶ τῆς τραπέζης.

2. ἔρχεται ὁ πονηρὸς ἄνθρωπος παρὰ τῶν κακῶν  
ήγεμόνων. (Mk 14:43)
3. ὁ πατὴρ ἡμῶν ὃς ἐν τοῖς οὐρανοῖς ἀγαθός ἐστιν. (Mt 6:9)
4. ἔστω νῦν ἐν τῷ οἴκῳ αὐτοῦ. (Mt 5:38)
5. ἡ θυγάτηρ μου ἐν τῷ οἴκῳ ἐστίν. (Mk 5:35)
6. ἐν ἀληθείᾳ οὗτος ἦν ὁ σωτὴρ τοῦ κόσμου. (Mt 22:16; Jn 4:42)
7. ἤσαν παρ' ἡμῖν παῖδες ἀγαθοί. (Mt 22:25)
8. ἔρχεται ἵνα βλέπῃ τὸν ἀδελφὸν αὐτοῦ.
9. οἱ μαθηταὶ ἔλεγον πρὸς ἀλλήλους. (Mk 4:41)
10. οὗτοί εἰσιν ἀδελφοί μου καὶ ἀδελφαί μου καὶ μήτηρ μου. (Mk 3:35)
11. νῦν ἦν ἔχεις οὐκ ἔστιν ἡ γυνή σου. (Jn 4:18)
12. ἡ μήτηρ ἔχει παῖδα ἐν γαστρί. (Mk 13:17)
13. οὗτοι οἱ ρήτορες οὐκ ἀγαθοί εἰσιν.
14. ὁ οἶκος ἦν παρὰ τὴν ὁδόν. (Mk 4:15)
15. ἦν ἀλέκτωρ παρὰ τὸν οἶκον.

**II. Translate into Greek:**

1. This is my mother and this is my father and these are my brothers and these are my sisters. (Mk 3:34-35)
2. The shepherds were speaking to each other on the road. (Lk 2:15; Mk 4:41; Mk 8:3)
3. Jesus comes alongside the house with his disciples. (Mk 2:13)

**III. Mk 2:13-18.**

**The Meaning of the Present Active Optative.**  
**λύω, Present Active Optative. The Nouns**  
**πόλις and ίχθυς. The Possessive Pronouns**  
**ἐμός, ήμέτερος, σός, and ὑμέτερος.**  
**Rules for Accents 6.**

## Lesson 14

### **The Meaning of the Present Active Optative.**

In the present system the optative conveys the view of an action not terminated. This basic viewpoint is usually elaborated by other indications in the text so that the action is viewed as continuing or repeated, or is viewed as customary, or is considered as describing the action conveyed by the meaning of the verb. (Only the indicative mood conveys the present of primary time.)

For the meaning of the active voice cf. above, Lesson 9.

For the meaning of the optative mood cf. above, Lesson 6. The optative mood is much less important than the subjunctive, and is used mainly to express wishes. Thus it refers indirectly to the future of primary time.

### **λύω, Present Active Optative.**

The present optative active of λύω is conjugated as follows (cf. V 1, VP 1):

	Active Voice, Optative Mood, Present Tense	
	Singular	Plural
1st Person	λύ-οιμι	λύ-οιμεν
2nd Person	λύ-οις	λύ-οιτε
3rd Person	λύ-οι	λύ-οιεν

### The Nouns πόλις and ἰχθύς.

A large group of nouns of the third declension has a root ending in *-i*. This *i* changes to *e* before an ending beginning with a vowel and in the dative plural (*πόλις, city*) (cf. N 28f):

	Singular	Plural
n	πόλις	πόλεις
v	πόλι	πόλεις
g	πόλεως	πόλεων
d	πόλει	πόλεσι(v)
a	πόλιν	πόλεις

There are special endings in the genitive and accusative singular and nominative, vocative, and accusative plural. This group should be carefully distinguished from the nouns of the type *έλπις* presented in Lesson 11.

A smaller group of nouns in the third declension has a root ending in *-v*. This *v* remains unchanged throughout the declension (*ἰχθύς, fish*) (cf. N 27m):

	Singular	Plural
n	ἰχθύς	ἰχθύες
v	ἰχθύ	ἰχθύες
g	ἰχθύος	ἰχθύων
d	ἰχθύι	ἰχθύσι(v)
a	ἰχθύν	ἰχθύας

### The Possessive Pronouns ἐμός, ἡμέτερος, σός, and ύμετερος.

Possessive pronouns are pronomial adjectives, agreeing with the word they modify in gender, number, and case. They are declined like *ἄγιος, ἄγια, ἄγιον* or *ἀγαθός, ἀγαθή, ἀγαθόν*.

	Singular	Plural
1st Person	ἐμός, ἐμή, ἐμόν	ἡμέτερος, ἡμετέρα, ἡμέτερον
2nd Person	σός, σή, σόν	ύμετερος, ύμετέρα, ύμέτερον

Ἐβλεπε τὴν ἡμετέραν τράπεζαν.  
He was seeing our table.

Ἐβλεπε τὰς ἡμετέρας τραπέζας.  
He was seeing our tables.

There is no possessive pronoun for the third person in New Testament Greek. This is supplied by the use of *αὐτός* in the genitive case.

To show possession, there is a tendency to use the genitive case of the personal pronoun instead of the possessive pronoun, although the latter is always legitimate. Thus, *He was seeing our table*, should probably preferably be translated ἔβλεπε τὴν τράπεζαν ἡμῶν instead of ἔβλεπε τὴν ἡμετέραν τράπεζαν, although the latter translation is correct.

#### Rules for Accents 6.

Further syllable patterns which are normative for the use of accents involving enclitics:

	Preceding Word	Enclitic
c. i.	— — ^	—
	— ^	—
	^	—
d. i.	— — ^	— —
	— ^	'— —
	^	— —

c. If a word has a circumflex accent on the final syllable, the accent of a one-syllable enclitic is absorbed into this accent:

c. i.	δεξιῶν	μον	(Mk 10:40)
ii.	φωνεῖ	σε	(Mk 10:49)
iii.	δῷς	μοι	(Mk 6:25)

d. If a word has a circumflex accent on the final syllable, the accent of a two-syllable enclitic is absorbed into this accent:

**The Meaning of the Present Active Infinitive.**  
**λύω, Present Active Infinitive.**  
**The Nouns βασιλεύς and νοῦς. The**  
**Interrogative Pronoun τίς. Rules for**  
**Accents 7.**

## Lesson 15

### **The Meaning of the Present Active Infinitive.**

In the present system the infinitive conveys the view of an action not terminated. This basic viewpoint is usually elaborated by other indications in the text so that the action is viewed as continuing or repeated, or is viewed as customary, or is considered as describing what is signified by the meaning of the verb. (Only the indicative mood conveys the present of primary time.) In the accusative with the infinitive construction (cf. above, Lesson 8) the infinitive expresses relative time, with reference to what is prior, contemporaneous, or subsequent to the time of the main verb, when the accusative with the infinitive follows a verb of saying or perceiving. The present infinitive expresses time contemporaneous with the main verb. The reason is that the present infinitive does not express terminated action (as does the aorist stem, which, in the accusative with the infinitive, ordinarily expresses previous time), nor action which is prior (as does the perfect stem, which, in the accusative with the infinitive, is used, if rarely, to imply prior time), nor action which is subsequent (as does the future stem, which, in the accusative with the infinitive, is used to express subsequent time). In other constructions the present infinitive expresses non-terminated action with no implication of relative time.

For the meaning of the active voice cf. above, Lesson 9.

For the meaning of the infinitive mood cf. above, Lesson 4.

### **λύω, Present Active Infinitive.**

The present active infinitive of λύω is λύ-ειν (cf. V 1, VP 1).

### The Nouns βασιλεύς and νοῦς.

A group of nouns of the third declension has a root ending in -εν. The υ of the εν drops before a vowel. In the accusative plural the ending is -εις instead of -εας (βασιλεύς, *king*) (cf. N 29):

	Singular	Plural
n	βασιλεύς	βασιλεῖς
v	βασιλεῦ	βασιλεῖς
g	βασιλέως	βασιλέων
d	βασιλεῖ	βασιλεῦσι(v)
a	βασιλέα	βασιλεῖς

A smaller group of nouns of the third declension has a root ending in ο which is contracted with several of the endings (νοῦς, *mind*) (cf. N 27m and N 33):

	Singular	Plural
n	νοῦς	νόες
v	νοῦ	νόες
g	νοός	νοῶν
d	νοΐ	νουσί(v)
a	νοῦν	νόας

### The Interrogative Pronoun τίς.

The interrogative pronoun is declined as follows:

	Masculine	Singular	Neuter
		Feminine	
n	τίς	τίς	τί
g	τίνος	τίνος	τίνος
d	τίνι	τίνι	τίνι
a	τίνα	τίνα	τί

  

	Masculine	Plural	Neuter
		Feminine	
n	τίνες	τίνες	τίνα
g	τίνων	τίνων	τίνων
d	τίσι(v)	τίσι(v)	τίσι(v)
a	τίνας	τίνας	τίνα

It should be noted that the accent is always acute and that it is always found over the (first) iota. The masculine and feminine forms are identical.

The pronoun is used much as the interrogative pronoun in English:

τίς ἐστιν;  
*Who is he?*

τί αὐτὴ λέγει;  
*What does she say?*

τίς may also be used as an adjective:

τίς βασιλεύς ἐστιν;  
*Which king is he?*

ἐκ τίνος πόλεως ἐστιν;  
*Of what city is he?*

#### Rules for Accents 7.

Further syllable patterns which are normative for the use of accents involving enclitics:

		Preceding Word	Enclitic
e.	i.	— ˘ —	—
	ii.	˘ —	—
f.	i.	— ˘ —	— ˘
	ii.	˘ —	— ˘
g.	i.	— ˘ —	— ˘
	ii.	˘ —	— ˘

- e. An acute accent on the next-to-last syllable of a word preceding a single-syllable enclitic suffices for the accentuation both of the word on which it stands and the enclitic. The accent of the

enclitic is not placed on the final syllable of the preceding word:  
acute accents on successive syllables of the same word are never  
found:

- e. i. πλησίον σου (Mk 12:31)  
ii. μήτηρ σου (Mk 3:32)

f. As was stated in rule 7.e above, an acute accent on the next-to-last syllable of a word preceding a single-syllable enclitic suffices for the accentuation both of the word on which it stands and the enclitic. But the situation changes when a word having an acute accent on the next-to-last syllable is followed by an enclitic of two syllables. In this case an accent is placed on the final syllable of the enclitic. This is done to avoid having three successive unaccented syllables involving an enclitic.

- f. i. Ἡλίας ἐστίν (Mk 6:15)  
ii. οἴκῳ ἐστίν (Mk 2:1)

g. The acute accent on the final syllable of an enclitic functions according to the rules of the acute accent, i.e., if there is no punctuation following the enclitic and the following word is not an enclitic the acute accent is changed into a grave accent:

- g. i. τοιούτων ἐστίν (Mk 10:14)  
ii. χρόνος ἐστίν (Mk 9:21)
- 

### Vocabulary for Lesson 15.

ἀντί [Prep 1] Governs the genitive case: *in place of; for; on behalf of.*

ἀρχιερεύς, -έως, ὁ [N 29] *high priest.*

βασιλεύς, -έως, ὁ [N 29] *king.*

γονεύς, -έως, ὁ [N 29] *parent.*

γραμματεύς, -έως, ὁ [N 29] *scribe.*

**John 14:1 – 15:27.**

### Lesson 95

**John 14:1 – 15:27.**

**14:2** - μονή, –ῆς, ἡ [N 1] *room* [Jn 14:23]

**14:18** - ὀρφανός, –ή, –όν [Adj 1] *alone; orphaned* [Jas 1:27] // **14:21** - ἐμφανίζω [ἐν + φανίζω] (ἐμφανίσω) [V 5, VP 1-3] *I make known* [Mt 27:53]

**14:26** - ὑπομιμνήσκω [ὑπό + μιμνήσκω] [V 2, 21; DV 200; VP 1-3] *I remind* [Lk 22:61] // **14:27** - δειλιάδω [V 9; VP 1-3, 5-6] *I am cowardly* [hapax]

**15:2** - κλῆμα, –ατος, τό [N 16] *branch* [Jn 15:4]

**15:25** - δωρεάν [Adv 3] *gratuitously* [Mt 10:8]

**15:26** - παράκλητος, –ου, ὁ [N 6m] *intercessor* [1 Jn 2:1]

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### Exercise for Lesson 95.

Translate into Greek:

If you (sg.) remain in me and my word remains in you, whatever you wish, ask for it, and it will happen for you. (Jn 15:7)

**John 16:1 – 17:26.**

## Lesson 96

**John 16:1 – 17:26.**

**16:2** - λατρεία, -ας, ἡ [N 2] *worship* [Rom 9:4]

**16:13** - ὁδηγέω [V 8; VP 1-3, 5-6] *I guide* [Mt 15:14]

**16:20** - θρηνέω [V 8; VP 1-3, 5-6] *I lament* [Mt 11:17]

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### Exercise for Lesson 96.

Translate into Greek:

And you (sg.), then, it is true, now have grief; but then I shall see you again, and your heart will be glad, and no one will take your joy from you. (John 16:22)

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The present work is designed primarily for students who are constrained by circumstances to begin the study of New Testament Greek without the aid of a teacher. (This does not preclude, of course, the work's being used as a classroom text.) The two volumes presume that the beginner knows nothing about the Greek language, and little or nothing about traditional categories of grammar which come from the Greco-Latin heritage. These traditional categories are explained as the Greek of the New Testament is introduced. An elaborate system of indices and lists has been worked out to enable the student to see how morphological forms and vocabulary words fit into the language as a whole.

The work is designed to give the student an introduction to the morphology of New Testament Greek, but many basic syntactical constructions are also presented. The Greek text of Mark's Gospel is introduced from the very first lesson. The entire Gospel of Mark as well as the entire Gospel of John are read in the course of the one hundred lessons which constitute the book's basic structure. A key is provided, giving translations for the numerous exercises.

A second part is envisioned which will give an introduction to the syntax of New Testament Greek.

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