

HELPS FOR BEGINNING GREEK STUDENTS

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PREFACE

The history of the Greek language extends back to about 1500 B.C.. The development of the language, according to Dana and Mantey's A Manual Grammar of the Greek New Testament may be divided into five periods: (1) the formative period, (2) the classical period, (3) the koine period (from 330 B.C. to A.D. 330--the New Testament is included in this period), (4) the byzantine period, and (5) the modern period. The New Testament, though not completely, is largely made up of koine Greek. This guide has been written to aid the student in learning Greek, for the purpose of studying the New Testament.

The material contained in these pages does not purport to be a textbook for beginning Greek students. It is designed to serve as a supplement for the textbook. The purpose of these helps and the textbook itself is to equip the Christian with the ability to read and understand the primary documents of his faith. The documents are the Greek New Testament. Our primary emphasis will be that of learning to read the Greek of the New Testament.

A.T. Robertson once wrote, "It ought to be taken for granted that the preacher has his Greek Testament." This does not mean that no preacher could ever effectively communicate the Gospel without a knowledge of Greek. However, a person who really wants to understand and communicate the Gospel in the most effective manner will use every means available to him. The study of Greek is very definitely one of the means available.

There are some psychological barriers to overcome. You will find yourself spending long hours studying, but not sure for several months whether or not you are learning the language. You may feel that you are walking through a dark tunnel with no ray of light at the end of the way. However, if you persist, the pieces will begin to fall into place like the parts of a mosaic, and the language will begin to make sense.

Form a habit now of pronouncing your Greek out loud. This will help you in the long run. Throw your all into each lesson. Follow closely the instructions found in each lesson. Finally, review, review, REVIEW! Repetition is the key to the mastery of any language.

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I.
LESSONS

LESSON ONE

Goals for This Lesson

1. Write the Greek alphabet from memory, using the small letters only.
2. Pronounce the various sounds of Greek using the drill on page 3 and the Greek words found in the alphabet and diphthong charts.

Alphabet

1. The style of writing Greek that is found in your New Testament copy is called cursive. This style replaced the UNCIAL (capital letters) style that was in common use during the First Century.
2. Capital letters are used very infrequently. Three uses that still remain are:

- (1) Proper names
- (2) Mark the beginning of a paragraph
- (3) At the beginning of direct discourse

3. Alphabet Chart:

		<u>Pronun-</u> <u>ciation</u>	<u>Greek</u> <u>example</u>	<u>Meaning</u>
Alpha	α	a in father	* ἀνθρωπος	man
Beta	β	b in baboon	* βάλω	I throw
Gamma	γ	g in game	* γράφω	I write
Delta	δ	d in dog	* δύναμις	power, ability
Epsilon	ε	e in egghead	* έργον	work
Zeta	ζ	z in zoo	* ζωή	life
Eta	η	a in ape	* ημέρα	day
Theta	θ	th in thought	* θεός	God
Iota	ι	i in picnic	* ιδίος	one's own
Kappa	κ	k in kite	* καρδιά	heart
Lambda	λ	l in late	* λαός	people
Mu	μ	m in mouse	* μόνος	only, alone
Nu	ν	n in nut	* νόμος	law
Xi	ξ	ks in tracks	* ξύλον	wood, tree
Omicron	ο	o in ostrich	* όλος	whole
Pi	π	p in pea	* προφήτης	prophet
Rho	ρ	r in rail	* ρήμα	word, object
Sigma	σ	s in success	* σάββατον	sabbath
Tau	τ	t in toe	* τόπος	place
Upsilon	υ	u in unite	* ύποκριτής	hypocrite
Phi	φ	ph in pharmacy	* φωνή	voice, sound
Chi	χ	ch in chemist	* χρόνος	time
Psi	ψ	ps in taps	* ψυχή	soul, life
Omega	ω	o in flow	* ώρα	hour, time

*Indicates that this word is among the most common in the New Testament.
It is among the three hundred words which occur more than fifty times

each in the Greek New Testament. As you encounter these, it will be particularly worthwhile remembering them because of their frequency.

Vowels

1. There are seven vowels in the Greek alphabet, two of which are short, two of which are long, and three of which may be either short or long.
2. The Greek vowels are α, ε, η, ι, υ, ο, ω.
3. These are always long: η, ω.
4. These are always short: ε, ο.
5. These can be either long or short: α, ι, υ.

Diphthongs

1. A diphthong is composed of two vowels pronounced as one sound.
2. Diphthong Chart:

<u>Diphthong</u>	<u>Pronunciation</u>	<u>Greek Example</u>	<u>Meaning</u>
αι	ai as in aisle	* αἰών	age, world
ου	ou as in group	* οὐρανός	heaven
οι	oi as in oil	* οἶκος	house,
ει	ei as in height	* εἰρήνη	peace
υι	ui as in suite	* υἱός	son
αυ	au as in kraut	* αὐτός	he
ευ	eu as in eulogy	* εὐχαριστέω	I give thanks

3. The long vowels (α, η, and ω) can also combine with iota (ι), and the iota is then written below the main vowel, as α̣, η̣, or ω̣ (iota subscript). The vowel pronunciation is not changed by the iota subscript.
4. All other cases in which vowels occur together are not to be considered as diphthongs. Each vowel is pronounced separately (ex. κύριε).

Consonants

1. The consonants of the Greek alphabet are divided into three general classes.
2. Consonant Chart:

(1) The liquid consonants are: λ, μ, ν, ρ.

(2) The mute consonants are:

	smooth	middle	rough
palatal (guttural)	κ	γ	χ
labial	π	β	φ
dental	τ	δ	θ

(3) The sibilant consonants are σ, ς, ξ, ψ. The s-sound is present in the vocalization of these consonants.

3. NOTE: It is not necessary to learn this chart at this stage. Later it will be referred to when it can help clarify certain consonant changes that occur in words.

Practice the Sounds of Greek

1. Drill extensively in pronouncing these sounds.
2. Most of the sounds of Greek are found in this drill.

βατ	λατ	σατ	βάτα	βύτα	βείτα	γήτα
γατ	ματ	τατ	βέτα	βώτα	βεύτα	γότα
δατ	νατ	φατ	βήτα	βαίτα	βαύτα	βάντα
ζατ	ξατ	χατ	βίτα	βούτα	γάτα	ἄγγελος
θατ	πατ	ψατ	βότα	βοίτα	γέτα	πέυγα
κατ	ρατ					

Punctuation

1. The period (.) is similar to the English period.
2. The comma (,) is similar to the English comma.
3. The colon (:) is written above the line and is similar to the English colon or semi-solon.
4. The question mark (?) looks like the English semi-colon.

Breathing Marks: (´) (ˆ)

1. When a Greek word begins with a vowel or diphthong, there is always a breathing mark written directly over that initial vowel or diphthong.
2. The smooth breathing mark looks like a comma written above an initial vowel or diphthong. When a word begins with a diphthong, the breathing mark appears over the second letter in the diphthong.
3. The rough breathing mark looks like a comma turned backwards.

4. The smooth breathing mark does not affect pronunciation in any way.
5. The rough breathing mark is pronounced like an initial "h".

Accent

1. There are three Greek accents: the acute ('), the circumflex (~), and the grave (`).
2. In pronunciation stress the syllable with the accent.

Assignments on Lesson One

1. Read Lesson One twice, aiming at understanding rather than thorough learning.
2. LEARN the Greek alphabet: the names of the letters, their order, their appearance, their pronunciation, and be able to write them in alphabetical order.
3. LEARN the diphthongs.
4. Practice the sounds of Greek chart (p. 3) extensively.
5. Note the Greek words listed in the charts (pp. 1 and 2). Practice reading them aloud and writing them (watch those accents and breathing marks).
6. Do a quick preliminary reading of Lesson Two.
7. Remember: "Once and for all, my brothers, count it all joy when you fall into various trials, because you will come to realize that the trying of your faith produces staying power" (Jas. 1:2-3, author's translation).

LESSON TWO

Goals For This Lesson

1. Learn by heart the paradigms of the Article and of the Present Active Indicative of τις and αυτος. Be able to write these out from memory.
2. Be able to write out the English meanings for each of the forms of the paradigms of εὐαγγελιον and ῥικνεν.
3. Work through and translate the Selections from the Greek New Testament.

The Greek Sentence

1. Sentences:

- (1) A sentence is, in its simplest form a statement about something.
- (2) A typical sentence (e.g., "The boy kicked the football"), contains two elements: the designation of an object--"the boy", and the assertion made about that object--"kicked the football".
 - 1- The designation of an object = subject.
 - 2- The assertion about that object = predicate.

2. Nouns:

- (1) A noun is a word used to designate a person, place, or thing.
- (2) A noun may be used in a number of ways within a sentence (subject of sentence, object of verb, qualify the subject, in various ways in the predicate).
- (3) There are three declensions of Greek nouns.
 - 1- The First Declension has an inflected system in which the a-sound predominates.
 - 2- The Second Declension has a system in which the o-sound predominates.
 - 3- The Third Declension has a system in which consonant stems predominate.
- (4) The case of a noun indicates the relationship of the noun to the rest of the sentence.
- (5) Each Greek noun is of a particular gender (masculine, feminine, or neuter). In Greek, gender is not always "natural" as in English (e.g., "stone" is naturally neuter in English, but is masculine in Greek).
- (6) As in English, nouns can be singular (one) or plural (two or more)--this feature is referred to as number.

- (7) To parse a noun, one must indicate six things about it--declension, case, gender, number, lexical form, and translation in context.

3. Pronouns:

- (1) Words which can take the place of nouns are called pronouns.
- (2) There are various kinds of pronouns. Some examples are: he, she, it, you, my, this, that, who, our.

4. Verbs:

- (1) The verb is that part of a sentence which affirms an action or state of being.
- (2) In other words, the statement about the subject of a sentence will be made by means of a verb.
- (3) The verb agrees with its subject in number, so that if the subject is singular, the form of the verb will also be singular.
- (4) To parse a verb, one must indicate seven things about it--tense, voice, mood, person, number, lexical form, and translation in context.
- (5) Refer to page 10 for more about the verb as presented in this lesson.
5. Other words within a sentence which add meaning to either the subject or verb.
- (1) Adjectives--Words which further describe or qualify nouns.
- (2) Prepositions--Words which more vividly show the relationship of a noun to the rest of a sentence than can be done by an inflectional form.
- (3) Adverbs--Words which give more details about the action of a verb.
- (4) Conjunctions--Words which connect one assertion with another.
- (5) Articles--Words which represent the thing designated by a noun as particular or known.

Inflected Forms For Nouns, Pronouns, and Adjectives

1. The relationship of a noun to the verb or to the other parts of a sentence is indicated by its case.
2. The case of a noun is indicated, generally, by the particular ending which is added to the noun's stem. The particular ending is its inflected form.

3. There are four inflected forms in Greek for both the singular and plural number of a given noun (sometimes two forms may in fact have the same ending).
 - (1) There is also an additional, vocative, form for some words.
 - (2) Pronouns and adjectives have a set of different forms to indicate number and case, and can have additional sets of forms to indicate gender as well.
4. The following chart indicates the forms, the case function, and the basic usage of each case:

Inflectional Form	Case	Basic Idea
FIRST	Nominative Vocative	Subject Address
SECOND	Genitive Ablative	Description Separation
THIRD	Dative Locative Instrumental	Indirect Object Location Means
FOURTH	Accusative	Direct Object

The Article

1. "The function of the article is to point out an object or draw attention to it" (D. and M., p. 137).
2. The closest English equivalent is the word "the".
 - (1) ὁ ἄνθρωπος means "the man" (a definite or particular man).
 - (2) ἄνθρωπος means "man" or "a man"--has no indefinite article (English "a" or "an").
3. The article is an inflected word. It changes its endings to agree with the noun to which it refers in case, gender, and number.

The Article

<u>Singular</u>			<u>Plural</u>		
<u>Mas.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Mas.</u>	<u>Fem.</u>	<u>Neut.</u>
ὁ	ἡ	τό	οἱ	αἱ	τά
τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
τόν	τήν	τό	τούς	τάς	τά

**There are twenty-four forms for the Article (eight each for masculine, feminine, and neuter gender). The noun selects the form of the Article that must be used with it. The form of the selected Article agrees with its noun in case, gender, and number.

The Article and a Second Declension Noun

	<u>Singular</u>	<u>Plural</u>
<u>Nominative</u> (subject)	ὁ ἄνθρωπος the man (is)	οἱ ἄνθρωποι the men (are)
<u>Genitive</u> (description)	τοῦ ἀνθρώπου of the man	τῶν ἀνθρώπων of the men
<u>Ablative</u> (separation)	τοῦ ἀνθρώπου from the man	τῶν ἀνθρώπων from the men
<u>Dative</u> (indirect object)	τῷ ἀνθρώπῳ to the man	τοῖς ἀνθρώποις to the men
<u>Locative</u> (location)	τῷ ἀνθρώπῳ in the man	τοῖς ἀνθρώποις in the men
<u>Instrumental</u> (means)	τῷ ἀνθρώπῳ by the man	τοῖς ἀνθρώποις by the men
<u>Accusative</u> (direct object)	τόν ἄνθρωπον (I see) the man	τούς ἀνθρώπους (I see) the men
<u>Vocative</u> (address)	ἄνθρωπε man	

The Article

<u>Singular</u>			<u>Plural</u>		
<u>Mas.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Mas.</u>	<u>Fem.</u>	<u>Neut.</u>
ὁ	ἡ	τό	οἱ	αἱ	ἅ
τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
τόν	τήν	τό	τούς	ταύς	ἅ

**There are twenty-four forms for the Article (eight each for masculine, feminine, and neuter gender). The noun selects the form of the Article that must be used with it. The form of the selected Article agrees with its noun in case, gender, and number.

The Article and a Second Declension Noun

	<u>Singular</u>	<u>Plural</u>
<u>Nominative</u> (subject)	ὁ ἄνθρωπος the man (is)	οἱ ἄνθρωποι the men (are)
<u>Genitive</u> (description)	τοῦ ἀνθρώπου of the man	τῶν ἀνθρώπων of the men
<u>Ablative</u> (separation)	τοῦ ἀνθρώπου from the man	τῶν ἀνθρώπων from the men
<u>Dative</u> (indirect object)	τῷ ἀνθρώπῳ to the man	τοῖς ἀνθρώποις to the men
<u>Locative</u> (location)	τῷ ἀνθρώπῳ in the man	τοῖς ἀνθρώποις in the men
<u>Instrumental</u> (means)	τῷ ἀνθρώπῳ by the man	τοῖς ἀνθρώποις by the men
<u>Accusative</u> (direct object)	τόν ἄνθρωπον (I see) the man	τούς ἀνθρώπους (I see) the men
<u>Vocative</u> (address)	ἄνθρωπε man	

The Article and a Second Declension Noun

	<u>Singular</u>	<u>Plural</u>
<u>N.</u>	Τὸ τέκνον the child (is)	Τὰ τέκνα the children (are)
<u>G.-A.</u>	Τοῦ τέκνου of the child from the child	Τῶν τέκνων of the children from the children
<u>D.-L.-I.</u>	Τῷ τέκνῳ to the child in the child by the child	Τοῖς τέκνοις to the children in the children by the children
<u>A.</u>	Τὸ τέκνον (I see) the child	Τὰ τέκνα (I see) the children

Features to Note from the Preceding Charts

1. The similarities and differences between the Second Declension masculine (ἄνθρωπος) and neuter (τέκνον) forms.
2. The neuter nominative and accusative forms are the same. This is consistently true with all Greek neuter nouns.
- **3. As a rule of thumb, the part of a noun that does not change is the stem, and the part of a noun that changes is its suffix or inflectional ending.
4. Genitive and ablative plural ending is -ων. This characteristic applies to all paradigms of all declensions.
5. The iota is a consistent characteristic of the Third Inflectional Form (though sometimes written subscript, it is still a part of the spelling of a word).
6. The Second Declension masculine singular has a separate, special form for the vocative.
- **7. There are twenty-four forms for the Article (eight each for masculine, feminine and neuter gender).
 - (1) The noun selects the form of the Article that must be used with it.
 - (2) The form of the selected Article agrees with its noun in case, gender, and number.
8. Notice the changing accents, especially in the nouns.

Verbs

1. Greek verbs are different from English verbs in a great many ways.

- (1) Sometimes it takes an English sentence to translate a Greek verb completely.
- (2) In English, the pronouns, I, you, he, she, it, we, and they, must be expressed, but in Greek it is not necessary. The endings of the Greek verb forms indicate the person.

2. Tenses of the Greek verb:

- (1) The tense is one of the most important elements in the Greek language.
- (2) The verb is used to express action. Action is expressed in terms of time of action and kind of action. The kind of action is of chief importance.
- (2) There are six basic tenses. The following explanation are merely general examples.
 - 1- Present--this is a linear tense. It denotes present action in progress. e.g. "I am running."
 - 2- Imperfect--like the present, this tense denotes continuous progress, yet in past time. The action was begun in the past. e.g. "I was running."
 - 3- Future--this tense is undefined action in future time. e.g. "I will run" or "I will be running."
 - 4- Aorist--this is one of the most important tenses in Greek. The Aorist is usually (1) action completed in past time, done once and for all. e.g. "Jesus died for our sins." (2) A state of being. e.g. "This is my beloved son, in Him I find delight." (God always found delight, in the past, present, and will in the future).
 - 5- Perfect--this denotes action that happened in the past, but is still continuing in the present. e.g. "He has forgiven me."
 - 6- Pluperfect--this tense is used concerning action that happened in the past, and was completed in the past. e.g. "He had loosed" or "He had been loosing."

3. Voices of the Greek verb:

- (1) There are three voices: active, middle, and passive. The purpose of the voice is to indicate how the subject of the sentence is related to the action.
- (2) The three voices explained:
 - 1- Active--This voice usually describes the subject as producing the action. e.g. "The instructor is teaching Greek."
 - 2- Middle--This voice is used to describe the subject as participating in the results of the action. e.g. "The students taught themselves."

- 3- Passive--This denotes the subject as receiving the action. e.g. "The students were being taught by the instructor."

4. Moods of the Greek verb:

- (1) Mood is the quality of verbs which indicates the relation of the action to reality.

- (2) There are four basic moods in Greek:

-1- Indicative--This is the declarative mood, stating a simple fact. e.g. "Today, I went to work."

-2- Imperative--This is the mood of command or entreaty. e.g. "Go to work!"

-3- Subjunctive--This is the mood of probability. e.g. "I may go to work today."

-4- Optative--This is the mood of possibility. It contains no definite anticipation, but merely presents the action as conceivable. It expresses wish or strong doubt. e.g. "I wish he would go to work." "I might go to work (but probably won't)."

5. Like other inflected words, a verb consists of a word stem and segments added to the word. Each segment conveys particular grammatical information. These segments can be attached to the beginning of a verb (prefix), with the verb (infix), or at the end of a word (suffix).

- (1) Most segments fall into the category of suffixes.

- (2) Grammatical segments indicate the particular tense, voice, mood, person, and number of a verb. This information is encoded into the Greek verbs that you find in the New Testament by means of these segments added to the verb stem.

Present Active Indicative

	<u>Singular</u>		<u>Plural</u>
<u>1st person</u>	λύω I am loosing I loose	λύμεν we are loosing we loose	
<u>2nd person</u>	λύεις you are loosing you loose	λύετε you are loosing you loose	
<u>3rd person</u>	λύει he is loosing he looses	λύουσ(ι) they are loosing they loose	

Present Indicative

	<u>Singular</u>	<u>Plural</u>
<u>1st person</u>	εἰμὶ I am	ἐσμεῖν we are
<u>2nd person</u>	εἶ you are	ἐστέ you are
<u>3rd person</u>	ἐστὶ(ν) he/she/it is	εἰσὶ(ν) they are

Features to Note from the Preceding Charts

1. The verb εἰμὶ, "be", is not to be described in terms of voice. There is no voice when it comes to verbs that express a state of being.
2. εἰμὶ is the most frequently-occurring verb of the -μι Conjugation (it is used about 2,500 times in the Greek New Testament).
3. ἴστω is the pattern verb for many hundreds of other New Testament verbs.
4. Notice the forms that take the moveable nu. Numbers of words which end in ε or ι may be found with an added ν. It does not affect the meaning and is added simply for euphony. Learn this as part of the form.
5. Because an unemphatic personal pronoun is already part of each verb, a verb already has an internal subject. If a separate word in the nominative case is given in the clause (i.e., an external subject for the verb), then the internal subject IS NOT TRANSLATED. Thus: ὁ Πιλάτος λέγει, Pilate says (and not: Pilate he says).
6. When there is no external subject in the sentence, the internal subject needs to be translated. Thus: καὶ λέγει τοῖς Ἰουδαίοις, and he says to the Jews.
7. If a personal pronoun is provided as an external subject, it is a way of indicating emphasis.
8. One accent needs to be carefully noted: the use of the circumflex on the for εἶ over the smooth breathing. This accent distinguishes this form, from εἶ, which has a smooth breathing and no accent, and which means "if".

Word Order in Greek Sentences

1. Word order in English sentences is rigid. From this rigid word order you can tell what is the subject, direct object, and indirect object.
2. Word order in Greek sentences is much more flexible. For instance, the subject could come at the beginning, in the middle, or at the end of a sentence.
3. You determine what is the subject, direct object, and indirect object in a Greek sentence by the inflected endings. You cannot depend on word order, as you are accustomed to do in English.

Assignments on Lesson Two

1. Read Lesson Two twice, aiming at understanding rather than committing the details to memory.
2. LEARN the paradigms of the Article (p. 8) and of the Present Active Indicative of ἵστω (p. 11) and of the Present Indicative of εἰμι (p. 12). Learn these down the columns. Be able to write both the Greek word and English translation from memory.
3. Be able to write out the English meanings for each of the form of the paradigms of ἐνθρονος and τῆς κνυ.
4. Work through and translate the Selection from the Greek New Testament. You will be given an explanatory vocabulary to help you with this assignment.
5. Do a quick preliminary reading of Lesson Three.

LESSON THREE

Goals For This Lesson

1. Write out from memory the paradigms of ἐγώ and σύ (1st and 2nd personal pronouns).
2. Write out from memory the paradigms of the Present Imperfect of εἶπαι and the Second Aorist Indicative forms, ἔβαλον and ἦλθον.
3. Work through and translate the Selections from the Greek New Testament.

First Declension Nouns

Feminine Nouns

Singular

Καρδιά (the) heart (is)
Καρδίας of (the) heart
Καρδία to (the) heart
Καρδίαν (I see the) heart

Plural

Καρδίαι (the) hearts (are)
Καρδιῶν of (the) hearts
Καρδίας to (the) hearts
Καρδίας (I see the) hearts

(the) glory (is), etc.

δόξα δόξαι
δόξαι δόξων
δόξα δόξαις
δόξαν δόξας

(the) voice (is), etc.

φωνή φωναί
φωνῆς φωνῶν
φωνῇ φωναίς
φωνήν φωνάς

(the) disciple (is), etc.

μαθητής μαθηταί
μαθητοῦ μαθητῶν
μαθητῇ μαθηταίς
μαθητήν μαθητάς
μαθητά

(the) young man (is), etc.

νεανίας νεανίαι
νεανίου νεανιῶν
νεανία νεανίας
νεανίαν νεανίας
νεανία

1. Endings of First Declension nouns differ:

(1) According to the nature of the last letter of the stem.

(2) According to whether the word is masculine or feminine gender.

2. If the last letter of the stem of a noun is -ρ, -ι, or -ε, then the word has -α throughout all its singular endings (like καρδία).

3. If the last letter of the stem is a sibilant (ς, ξ, σ, ψ), then the word follows the pattern of δύσας. (This paradigm is also followed by a few other New Testament words. As exceptions to the general rule, they will be learned by observation).
4. If the last letter of the stem is a letter other than -ρ, -ι, -ε, or a sibilant, then the word has -η throughout its singular endings (compare with the feminine article ἡ, p. 8).
5. Most First Declension words are feminine in gender. They will belong to one of the three feminine paradigms. There are also masculine nouns in the First Declension which follow one of the masculine paradigms. Those whose last stem letter is either -ρ, -ι, or -ε will follow the γυναικας pattern. All others will follow the μαθητῆς pattern.
6. All First Declension nouns, both feminine and masculine, follow the same pattern in the plural number (compare with the feminine plural article).
7. It is not necessary at this point for you to learn the paradigms by heart. They are provided here for your reference.

Pronouns

1. Greek verbs do not require that a subject pronoun be expressed; therefore, when a subject pronoun does appear, it is usually emphatic.
2. The third person pronoun means "same" when it appears in the attributive position (when it is preceded by an article).

ὁ ἄνθρωπος ὁ αὐτὸς βλέπει τὸν μεσσίαν.

ὁ αὐτὸς ἄνθρωπος βλέπει τὸν μεσσίαν.

The same man is seeing the Messiah.

3. The third person pronoun is intensive when it appears in the predicate position (when no article precedes the pronoun).

ὁ ἄνθρωπος αὐτὸς βλέπει τὸν μεσσίαν.

αὐτὸς ὁ ἄνθρωπος βλέπει τὸν μεσσίαν.

The man himself is seeing the Messiah.

4. The near demonstrative pronoun οὗτος and the far demonstrative ἐκεῖνος always appear in the predicate position.

οὗτος ὁ ἄνθρωπος βλέπει τὸν μεσσίαν.

ὁ ἄνθρωπος οὗτος βλέπει τὸν μεσσίαν.

This man is seeing the Messiah.

5. The noun for which a pronoun stands is called the antecedent. A personal pronoun agrees with its antecedent in gender and number; its case is determined by its use in the sentence.
6. The demonstrative pronoun agrees with the noun which it modifies in case, gender, and number. This is the adjectival use of the demonstrative pronoun.
7. In the following paradigms, notice the alternative forms for the personal pronouns. These alternative forms are used by some writers for emphasis, however, such is not always the intention of the writer.
8. If you tend to confuse the respective meanings of ἡμεῖς and ὕμεῖς, remember that the last letter of the Greek word is the first letter of its Greek equivalent:

We -- long e -- ἡμεῖς

You -- u -- ὕμεῖς

9. You will need to learn the paradigms for the 1st and 2nd person personal pronouns. You should already know the basic pattern of endings for the third person pronoun forms from your knowledge of the article.

Pronoun Paradigms

first person
I (am), etc.

<u>Singular</u>	<u>Plural</u>
ἐγώ	ἡμεῖς
ἐμοῦ or μου	ἡμῶν
ἐμοῖ or μοι	ἡμῖν
ἐμέ or με	ἡμᾶς

second person
you (are), etc.

<u>Singular</u>	<u>Plural</u>
σύ	ὕμεῖς
σοῦ or σου	ὕμῶν
σοῖ or σοι	ὕμῖν
σέ or σε	ὕμᾶς

third person
he (is), etc.

Singular

Plural

M.	F.	N.
αὐτός	αὐτή	αὐτό
αὐτοῦ	αὐτῆς	αὐτοῦ
αὐτῷ	αὐτῇ	αὐτῷ
αὐτόν	αὐτήν	αὐτό

M.	F.	N.
αὐτοί	αὐταί	αὐτά
αὐτῶν	αὐτῶν	αὐτῶν
αὐτοῖς	αὐταῖς	αὐτοῖς
αὐτούς	αὐτάς	αὐτά

near demonstrative pronoun
This one (is), etc.

<u>Singular</u>			<u>Plural</u>		
<u>M.</u>	<u>F.</u>	<u>N.</u>	<u>M.</u>	<u>F.</u>	<u>N.</u>
οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
τούτου	ταύτης	τούτου	τούτων	ταύτων	τούτων
τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
τούτου	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

far demonstrative pronoun
That one (is), etc.

<u>Singular</u>			<u>Plural</u>		
<u>M.</u>	<u>F.</u>	<u>N.</u>	<u>M.</u>	<u>F.</u>	<u>N.</u>
ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκείνους	ἐκείνας	ἐκεῖνα

Clues From The Agreement of Article and Adjectives

1. Because articles and adjectives agree with their noun in case, gender, and number, they can help you to identify the case, gender, and number of nouns with which you may not be familiar.
2. When you see μισθόν (pay, wages), it is not possible to determine whether it might be the accusative masculine singular of μισθός or the nominative or accusative neuter singular of μισθόν. The problem is resolved if the word is preceded by an article: τὸν μισθόν.

The Present Active Imperative, Second Person Plural

1. The Present Active Indicative, Second Person Plural of λύω (λύετε) also serves, in form, as the Present Active Imperative Second Person Plural.

(1) In the Indicative, λύετε means "you are loosing."

(2) In the Imperative, λύετε means "Loose!"

2. Usually the context will make it clear whether the Indicative or the Imperative Mood is intended.

Verbs and Segments

1. The Greek verb could be compared to a freight train loaded with valuable cargo--A greek verb form is loaded with meaning.
2. Just as a freight train consists of a number of cars--each carrying valuable cargo of different kinds, so a Greek verb form consists of a number of segments--each of which carries different bits of valuable information.
3. For the train cargo to be of use, each car must be unloaded. Similarly, to get the value out of all the segments of a Greek verb, you must be sure to "unload" the meaning of each individual segment.

The Augment (A segment as a tense signal)

1. One of the most important segments to be considered is the augment. An augment is used to indicate past time (hence it helps to signal certain tense possibilities).
2. An augment is used with all secondary tenses, i.e. those which express past time (imperfect, aorist, perfect, pluperfect).
3. An augment consists of an epsilon added to the beginning of the verb stem.
 - (1) Verbs which begin with a consonant add an initial epsilon to form their augment. λύω becomes ἔλυον.
 - (2) Verbs which begin with a vowel lengthen that initial vowel to form their augment. Both α and ε lengthen to η, and ο lengthens to ω. ἀκούω becomes ἤκουον.

Paradigms for the Second Aorist Active Indicative

2nd Aorist Active Indicative

I threw, etc. (βᾶλῶ)

ἔβαλον	ἐβάλομεν
ἔβαλες	ἐβάλετε
ἔβαλε (ν)	ἐβαλον

2nd Aorist Active Indicative

I came/went, ect. (ἔρχομαι)

ἦλθον	ἦλθομεν
ἦλθες	ἦλθετε
ἦλθε	ἦλθον

Aorist Tense Signals2nd aorist active

$$\xi + \begin{pmatrix} \text{new} \\ \text{verb} \\ \text{stem} \end{pmatrix}$$

Imperfect Indicative of

I was, etc

ἤμην	ἤμεν / ἤμεθα
ἦς / ἦσθα	ἦτε
ἦν	ἦσαν

Compound Verbs

- Many Greek verbs are compound--a preposition is attached to the beginning of the verb.
- This process of compounding affects the meaning of the verb.

(1) Sometimes the meaning is (preposition meaning) + (verb meaning).

Example: ἐκ (out, out of); βάλω (I throw); ἐκβάλω (I throw out, I throw away).

(2) Sometimes the meaning is significantly different from a mere combining of the prepositional and verbal meanings. (preposition) + (verb) = (entirely new meaning).

Example: ἀπό (from); ἔχω (I have); αἰρέω (receive in full).

Assignments on Lesson Three

- Read Lesson Three twice, aiming at understanding rather than committing the details to memory.
- LEARN the paradigms of ἔλα and εὔ (p. 16).
- LEARN the paradigms of the Second Aorist Indicative forms on p. 18. Also LEARN the Imperfect Indicative form of εἶμι (p. 19).
- Work through and translate the Selections from the Greek New Testament. You will be given an explanatory vocabulary to help you with this assignment.
- Do a quick preliminary reading of Lesson Four.

LESSON FOUR

Goals for This Lesson

1. Write out from memory the paradigms of the First Aorist Active Indicative of λύω.
2. Write out from memory the forms of the Present and Aorist Active Imperative, Infinitive, and Participle of λύω.
3. Learn the Tense Signals and Guidelines for Deciphering Verbs. Be able to use these for identifying the lexical forms of unknown verbs.
4. Work through and translate the Selections from the Greek New Testament.

The Relative Pronoun

1. The paradigm for this is very similar to that for the article except:
 - (1) The relative pronoun always has an accent.
 - (2) The relative pronoun always commences with a rough breathing mark and never with a "τ".
 - (3) The masculine nominative singular has the standard ending "ς".
2. The relative pronoun agrees with its antecedent in gender and number; its case is normally determined by its use in its own clause. (In some sentences the writer will be found to have put the relative into the case of its antecedent. This is referred to as the "attraction of the relative.")

relative pronoun
who, which, what, that

<u>singular</u>			<u>plural</u>		
<u>M.</u>	<u>F.</u>	<u>N.</u>	<u>M.</u>	<u>F.</u>	<u>N.</u>
ὅς	ἥ	ὅ	οἱ	αἱ	αὐ
οὗ	ἥς	οὗ	ἃν	ἃν	ἃν
ὃν	ἥν	ὃν	οἷς	αἷς	οἷς
οὗν	ἥν	οὖν	οὓς	αὓς	αὖ

The Rest of the Active Verb

<u>INDICATIVE</u>			<u>SUBJUNCTIVE</u>		
<u>Future</u>	<u>Imperfect</u>	<u>1st Aorist</u>	<u>Perfect</u>	<u>Present</u>	<u>Aorist</u>
S1 λύσω	ἔλω	ἔλυσα	ἔλυκα	λύω	λύσω
2 λύσεις	ἔλυσ	ἔλυσας	ἔλυκας	λύῃς	λύσῃς
3 λύσει	ἔλυε(ν)	ἔλυσε(ν)	ἔλυκε(ν)	λύῃ	λύσῃ
P1 λύσομεν	ἐλύομεν	ἐλύσαμεν	ἐλύκαμεν	λύωμεν	λύσωμεν
2 λύσετε	ἐλύετε	ἐλύσατε	ἐλύκατε	λύητε	λύσῃτε
3 λύσουσι(ν)	ἐλυον	ἐλυσαν	ἐλύκασι(ν)	λύωσι(ν)	λύσωσι(ν)

<u>IMPERATIVE: PRESENT</u>		<u>AORIST</u>	<u>PERFECT</u>
S2 λύε	loose! (singular)	λύσον	(No forms occur in the New Testament)
3 λύέτω	let him loose (it)	λύσάτω	
P2 λύετε	loose! (plural)	λύσατε	
3 λύέτωσαν	let them loose (it)	λύσάτωσαν	

<u>INFINITIVE</u>	λύειν	to loose	λύσαι	ἐλυκέναι	to have loosed
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PARTICIPLE

m.	λύων	loosing	λύσας	ἐλυκώς	having loosed
f.	λύουσα		λύσασα	ἐλυκυῖα	
n.	λύον		λύσαν	ἐλυκός	
m/n gen.	λύοντος		λύσαντος	ἐλυκότος	

Tense Signalspresent active

$$\begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix}$$
imperfect active

$$\epsilon + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix}$$
future active

$$\begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \sigma$$
1st aorist active

$$\epsilon + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \sigma$$
2nd aorist active

$$\epsilon + \begin{pmatrix} \text{new} \\ \text{verb} \\ \text{stem} \end{pmatrix}$$
Perfect active

$$\begin{pmatrix} \text{duplicate} \\ \text{of initial} \\ \text{consonant} \end{pmatrix} + \epsilon + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \kappa$$
Observations:

1. Greek indicates past time by adding the ϵ - to the beginning of a verb (imperfect, 1st and 2nd aorist, perfect).
2. Greek indicate future time by adding $-\sigma$ - to the verb stem in front of present tense endings.
 - (1) If the verb stem ends in a liquid (λ, μ, ν, ρ) the verb adds $-\iota$ - instead of $-\sigma$ -. Thus, the future of σύρω (drag) is συρίω.
 - (2) If the present stem ends in $-\lambda\lambda$, it drops one λ . Thus, the future of ἀγγέλλω (announce) is ἀγγελίω.

- (3) If the present stem has a diphthong with *i* before a liquid consonant, it drops the *i*. Thus, the future of φαίνω (shine/appear) is φαινώ.
3. Where the future stem ends in *-t-* plus *p*, *λ*, or *v*, then it always forms its aorist by adding *-t-* before the liquid, and it adds *-a*, not *-α*, after the liquid. Thus, the future of ἀγγέλλω is ἀγγέλεω. The first aorist form is ἠγγέλεα.
4. If the future stem ends in *-iv-*, the *-v-* is dropped before the endings of the perfect. Thus, the future of κρίνω (judge) is κρίνω. There perfect form is κέκρικα.

Kind of Action (Aspect) (Dana & Manty, pp. 176-179)

1. No element of the Greek language is of more importance to the student of the New Testament than the matter of tense.
- **2. THE IMPORTANT ELEMENT OF TENSE IN GREEK IS KIND OF ACTION.
3. The character of an action may be defined from either of three points of view:
 - (1) Continuous action
 - (2) Completed action
 - (3) Action simply as occurring, without reference to the question of progress.
3. Action as Continuous:
 - (1) Here the principal tense is the present, which in the indicative is used primarily of present time.
 - (2) Continuous action in past time is denoted by the imperfect tense.
4. Action as Complete:
 - (1) Here the principal tense is the perfect. The completed action is viewed from the standpoint of present time.
5. Action as Occurring:
 - (1) The tense here is the aorist.
 - (2) It has time relations only in the indicative, where it is past and hence augmented.
6. There are two fundamental ways of viewing action, Punctiliar action and linear action:
 - (1) Present---represented by a line (linear) - (_____).
 - (2) Perfect---represented by a combination - (. _____).
 - (3) Aorist---represented by a dot (punctiliar) - (. . .).

Mood

1. The aorist tense only has an augment in the indicative mood, for only in the indicative does the aorist refer to past time.
 - (1) The aorist does not have an augment in the subjunctive, imperative, infinitive, or participle, because these do NOT refer to past time.
 - (2) They refer to punctiliar aspect, in contrast with the present, which designates linear aspect.
2. The indicative mood "indicates" something. It is used for making a statement (or asking a question) about what is.
3. The subjunctive mood is used for making a statement (or asking a question) about what might be: the conditional, the potential, the possible, the hypothetical, etc.
 - (1) There are only two tenses of the subjunctive in common use: the present and aorist. The difference between them is solely one of aspect i.e. kind of action.
 - (2) A comparison of the present subjunctive with the present indicative will reveal a basic difference: the lengthening of the connecting vowel in the subjunctive.
 - 1- Where the lengthened segment is part of a diphthong with -i- the -i- goes subscript. (λίσσις to λίσσις)
 - (2) Where the lengthened segment is part of a diphthong with -u-, the -u- is squeezed out of the word altogether. (λύουσι to λύωσι)
 - (3) Aorist subjunctive is formed by adding the characteristic -σ to the verb stem (it precedes the verb endings). (λύω to λύσω)
 - (4) The words ἵνα ('in order that') and ὅτι (word indicating indefiniteness) always take the subjunctive after them. They act as indicators that a subjunctive is coming.
4. The imperative mood is used for any form of requesting: begging, entreating, praying, exhorting, commanding.
 - (1) Greek has a third person imperative, for which there is no English equivalent. We can approximate the meaning -"let (him/her/it) carry out the action of the verb".
 - (2) The difference between tenses in the imperative mood is one of kind of action.
 - 1- The present imperative implies that the action expressed in the verb is continued or repeated.
 - 2- The aorist imperative implies that the action is not continued or repeated. The aorist imperative is the one that is normally used unless there is some reason to indicate continuous action.

(3) Negatives in command' clauses:

- 1- ~~Ab~~ with the present imperative expresses the prohibition of an act already begun: Stop doing (the action of the verb).
- 2- ~~Ab~~ with the aorist subjunctive expresses the prohibition of an act not yet begun: Do not begin doing (the action of the verb).

The Infinitive

1. The infinitive is used to:

- (1) Complete the thought or the action of the main verb. Thus: *καὶ ἡλθον*
ἵπστασθαι αὐτῷ. And we have come to worship him (Matt. 2:2).

- (2) Take the place of a noun.

- 1- It can act as the subject of a verb; object of a verb; etc.
- 2- We have the same usage in English; for instance, "To prevent the deed was his purpose."
- 3- When used in this manner, the infinitive will have a definite article, and will be referred to as the articular infinitive.

- (3) Indicate indirect speech or discourse.

2. The infinitive can have a "subject" (it will be put in the accusative case, not the nominative). This will be illustrated later.

Negatives

1. The word οὐ/οὐκ/οὐχ/οὐχι is used as the negative with verbs in the indicative mood.
2. A completely different word, μή, is used as the negative with all other moods.
3. Both negatives go before the word to which they refer.
4. These two can be used together, οὐ μή, as an emphatic negative.

Modification Rules

Most verbs modify their stems in taking the augment when the stem begins with a vowel, and in taking endings with sigma. There rules are:

1. Verbs beginning with a short vowel take the temporal augment, i.e. they lengthen: *a-* and *i-* to *η-*, *o-* to *ω-*; and *i* of a diphthong will become subscript-ἰ to ἦ.
ἰσθόκῳ to ἦσθόκησθαι

2. When prepositions ending in a vowel (except πρὸ and παρὰ) are added to a verb to make a compound verb, the final vowel elides completely before a vowel (including the augment)--ἐν + ἦλθεν to ἐνῆλθεν
ὑπὸ + ἔρχομαι to ὑπέρχομαι
3. Before the augment (as before any vowel), ἐκ becomes ἐξ--
ἐκβάλλω to ἐξέβαλον
4. Where a verb stem ends in a short vowel, this vowel regularly lengthens when followed by a suffix beginning with a consonant: -α into -ῃ, -ε into -ῇ, and -ο into -ω. This can be referred to as "the Short Vowel Lengthening Rule"--πληρώω to πληρώσω
ποιέω to ποιήσω
5. Verb stems ending in a labial, it combines with a following σ into ψ--
ἀναβλέπω to ἀνέβλεψα
ἐπιστρέφω to ἐπστρέψω
6. When a verb stem ends in a palatal, it combines with a following σ into ξ. The σσ ending for a verb stem is treated as being a palatal--
ἐκρήσσω to ἐκρήρξα
ἀνοίγω to ἀνείξα
7. When a verb stem ends in a dental, the dental drops out before a following σ. When a verb stem ends in -πτ-, the -τ drops out under this rule, and the π then combines with the σ to give ψ--
ἐγγίζω to ἔγγισα
σώζω to σώσω
8. When a verb stem ends in a liquid, the verb adds ε not σ to form the future tense, and stem changes may occur--
σπείρω to σπείρεω

Guidelines for Deciphering Verbs

1. Locate the verb within a sentence:
 - (1) By familiar ending
 - (2) Negative preceding it
 - (3) By process of elimination
2. Check for a duplicate of initial consonant (perfect tense).
3. Check for augment:
 - (1) Initial ε-

- (2) An -ω- between the preposition and verb stem of a compound verb.
- (3) May be contained in an initial long vowel or diphthong.
4. If it has an augment, check for -ε- between the verb stem and the ending (first aorist). If there is no -ε-, then it is either second aorist or imperfect.
5. Remove the augment and ending, substitute -ω-. If this form can be found in the lexicon, the verb form in the text is imperfect. Otherwise it is second aorist.
6. If there is no apparent augment, check for -ε- between the stem and the ending (future or first aorist in mood other than indicative).
 - (1) Check to see if the endings are those of future indicative or of the aorist subjunctive, imperative, or infinitive.
 - (2) To discover the lexical form, remove the -ε- (or -εα-) and the verb ending, substitute -ω-.
 - (3) If this does not allow you to locate the lexical form, the verb is probably a dental stem verb (the dental drops out before the -ε-).
 - 1- The dental must be restored.
 - 2- Try ξ first (a double consonant; 211 N.T. verbs stems end in ξ).
 - 3- Try the dental consonants (τ, ξ, θ).

Assignments on Lesson Four

1. Read Lesson Four twice, aiming at understanding rather than committing the details to memory.
2. LEARN the paradigms of the First Aorist Active Indicative of λένω.
3. LEARN the paradigms of the Present and Aorist Active Imperative, Infinitive, and Participle of λένω.
4. LEARN the Tense Signals and Guidelines for Deciphering Verbs. Be able to use these in exercises for identifying the lexical forms of unknown verbs.
5. Work through and translate the Selections from the Greek New Testament. You will be given an explanatory vocabulary to help you with this assignment.
6. Do a quick preliminary reading of Lesson Five.

LESSON FIVE

Goals for This Lesson

1. Write out from memory the paradigms of ἀρχις and πῶς.
2. Work through and translate the Selections from the Greek New Testament.

Third Declension Nouns

1. The Third Declension is predominated by nouns whose stems end in various consonants. The stem may be found by omitting the ending of the genitive form.
2. This declension presents the greatest variety and at the same time the greatest difficulty of all the Greek noun declensions.
3. There are so many Third Declension nouns and they decline so differently from each other that this declension appears to be the "catch-all" for nouns not falling into the orderly pattern of either the First or Second Declension.
4. If we were trying to learn to write in New Testament Greek, many tears would be shed in an effort to synthesize all of the various Third Declension forms. However, our aim is to be able to recognize and identify Third Declension words as they appear in the New Testament. This is a modest task compared to composing New Testament Greek!
5. Third Declension nouns are most readily classified into five different classes:
 - (1) Mute stems--Masculine and feminine nouns whose stems end in a mute consonant (see p. 3). Dental mutes are found to be the most frequent within this class.
 - (2) Liquid stems--Nouns whose stems end in a liquid (see p. 2). These nouns are chiefly masculine, though a few are feminine.
 - (3) Syncopated stems--Nouns whose regular accent shifts from form to form. These nouns are masculine and feminine in gender.
 - (4) Vowel stems--Nouns whose stems end in a vowel. These are masculines (ending in υ), feminines (ending in ι), and masculines and feminines and one neuter--δοκον (ending in υ).
 - 1- Masculines have their genitive singular ending in ιος.
 - 2- The same is true of the feminine stems in ι.
 - 3- The υ stems have ος for the genitive singular.
 - (5) Neuter nouns:
 - 1- Those ending in α are the second largest Third Declension group.

The largest group of Third Declension nouns are vowel stem feminines ending in η.

-2- Neuter nouns ending in ος are also an important paradigm within the Third Declension.

6. There are other Third Declension nouns which defy classification because of their irregularities. These should be identified with the use of a lexicon.

"Regular" Endings of Third Declension Nouns

<u>Singular</u>		<u>Plural</u>	
<u>mas. & fem.</u>	<u>neuter</u>	<u>mas. & fem.</u>	<u>neuter</u>
ς (or none)	none	ες	α
ος	ος	ων	ων
ι	ι	σι	σι
υ and α	none	ας	α
none	none		

When Sigma Is Added to a Consonant

- The dative plural signal for the Third Declension is σι.
- When σι is added to a noun stem which ends with a consonant, the following changes occur:

π, β, or φ + σι = ψι

κ, γ, or χ + σι = ξι

τ, δ, or θ + σι = σι

ν + σι = σι

Third Declension Nouns Paradigms

- Mute stem:

(the) flesh (is), etc.

σάρξ	σάρκες
σαρκός	σαρκῶν
σαρκί	σαρξί(ν)
σάρκα	σάρκας

(the) hope (is), etc.

ἐλπίς	ἐλπίδες
ἐλπίδος	ἐλπίδων
ἐλπίδι	ἐλπίσι
ἐλπίδα	ἐλπίδας

(the) grace (is), etc.

χάρις	χάριτες
χάριτος	χαρίτων
χάριτι	χαρίσι (ν)
χάριν	χαρίτας

(the) ruler (is), etc.

ἄρκων	ἄρχοντες
ἄρχοντος	ἀρχόντων
ἄρχοντι	ἀρχουσι (ν)
ἄρχοντα	ἀρχοντας

2. Liquid stem:(the) age (is), etc.

αἰών	αἰῶνες
αἰῶνος	αἰώνων
αἰῶνι	αἰῶσι (ν)
αἰῶνα	αἰῶνας

3. Syncopated stem:(the) father (is), etc.

πατήρ	πατέρες
πατρός	πατέρων
πατρί	πατράσι (ν)
πατέρα	πατέρας

4. Vowel stem:(the) king (is), etc.

βασιλεύς	βασιλεῖς
βασιλέως	βασιλέων
βασιλεῖ	βασιλεῦσι (ν)
βασιλέα	βασιλεῖς

(the) city (is), etc.

πόλις	πόλεις
πόλεως	πόλεων
πόλει	πόλεσι (ν)
πόλιν	πόλεις

(the) fish (is), etc.

ἰχθύς	ἰχθύεις
ἰχθύος	ἰχθύων
ἰχθύϊ	ἰχθύσι(ν)
ἰχθύν	ἰχθύας

5. Neuter nouns:

(the) race (is), etc.

γένος	γένη
γένους	γενῶν/γενέων
γένει	γενέσι(ν)
γένος	γένη

(the) body (is), etc.

σῶμα	σώματα
σώματος	σωμάτων
σώματι	σώμασι(ν)
σῶμα	σώματα

Adjectives

1. An adjective which modifies a noun will agree with that noun in case, gender, and number.
2. There are three primary ways in which adjectives are used.

- (1) The attributive use attributes a quality to a noun. The attributive position of the adjective is illustrated below.

ὁ πιστὸς ἄνθρωπος λύει τὸν προφήτην.

or

ὁ ἄνθρωπος ὁ πιστὸς λύει τὸν προφήτην.

The faithful man is releasing the prophet.

- (2) The predicate use is that one where the adjective asserts a quality about a noun. The adjective is called a predicate adjective. The verb "to be" can be expressed or it can be understood. The predicate position of the adjective is illustrated below.

ὁ ἄνθρωπος πιστός.

or

πιστὸς ὁ ἄνθρωπος.

The man is faithful.

- (3) The substantive use is that one in which the adjective is used as a noun.

ὁ πιστός λύει τὸν προφήτην.

The faithful man is releasing the prophet.

3. Most adjectives form the comparative by adding τερος to the stem. The comparative of πιστός is πιστότερος (more faithful).
4. Most adjectives form the superlative by adding τατος to the stem. The superlative of πιστός is πιστότατος (most faithful).

Adjectives Resembling First and Second Declensions

	<u>Πιστός, -ή, -όν</u> faithful		
	<u>M.</u>	<u>F.</u>	<u>N.</u>
<u>sing.</u>	πιστός	πιστή	πιστόν
	πιστοῦ	πιστῆς	πιστοῦ
	πιστῷ	πιστῇ	πιστῷ
	πιστόν	πιστήν	πιστόν
<u>pl.</u>	πιστοί	πισταί	πιστά
	πιστῶν	πιστῶν	πιστῶν
	πιστοῖς	πισταῖς	πιστοῖς
	πιστούς	πιστάς	πιστά

μικρός, -ά, -όν
small

	<u>M.</u>	<u>F.</u>	<u>N.</u>
<u>sing.</u>	μικρός	μικρά	μικρόν
	μικροῦ	μικραῖς	μικροῦ
	μικρῷ	μικρῇ	μικρῷ
	μικρόν	μικράν	μικρόν
<u>pl.</u>	μικροί	μικραί	μικρά
	μικρῶν	μικρῶν	μικρῶν
	μικροῖς	μικραῖς	μικροῖς
	μικρούς	μικράς	μικρά

***Note that the two adjectives listed above have different endings for the feminine singular. Adjectives with stems ending in ε, ι, or ρ take α endings for the feminine singular. All others take η endings.

An Adjective Resembling the Third Declension

πᾶς, πᾶσα, πᾶν
all, every

	<u>M.</u>	<u>F.</u>	<u>N.</u>
<u>sing.</u>	πᾶς	πᾶσα	πᾶν
	παντός	πάσης	παντός
	παντί	πάσῃ	παντί
	πάντα	πάντα	πᾶν
<u>pl.</u>	πάντες	πᾶσαι	πάντα
	πάντων	πάσων	πάντων
	πᾶσι	πάσαις	πᾶσι
	πάντας	πάσας	πάντα

1. The masculine and neuter forms resemble nouns of the third declension.
2. The feminine forms resemble the first declension.
3. There are many irregularities in adjectives. The student who knows the three noun declensions will be able to respond to the grammatical signals of any adjective encountered.

Assignments on Lesson Five

1. Read Lesson Five twice, aiming at understanding rather than committing the details to memory.
2. LEARN the paradigms of ἐξων and πεντε.
3. Work through and translate the Selections from the Greek New Testament.
4. Do a quick preliminary reading of Lesson Six.

LESSON SIX

Goals for This Lesson

1. Write out from memory the paradigm of the Present Middle Indicative of λύω.
2. Learn the Summary of Tense Signals. Be able to identify various verb forms using these signals.
3. Work through and translate John 1:1-18.

Voice in Greek Verbs

1. So far we have observed only the active voice of the verb. The active voice means that the subject is acting: λύει - he is releasing.
2. There are two other voices in Greek: the middle, and the passive.
 - (1) The middle voice means that the subject is acting and is also participating in the results of the action: λύεται - he is releasing himself.
 - (2) The passive voice means that the subject is being acted upon: λύεται - he is being released.
3. The middle voice and the passive voice are identical in form in the present, imperfect, and perfect tenses.
 - (1) Context will determine which is meant.
 - (2) The passive is much more frequent than the middle.

The Middle Voice

1. In this voice the subject is acting so as to participate some way in the results of the action. There is no English equivalent for this Greek construction.
2. The middle voice relates the action more closely with the subject.
3. Generally the middle voice will be translated by the English active voice.
4. Classification of the middle voice:
 - (1) The Direct Middle--Refers the results of the action directly to the agent. ὁ ἄνθρωπος ἐγείρεται. "The man is raising himself up."
 - (2) The Indirect Middle--Sometimes the middle lays stress upon the agent as producing the action rather than participating in its results. διδάσκει τὴν ἀλήθειαν. "He is teaching the truth." The idea is that "he and no other he" is doing the teaching.

- (3) The Reciprocal Middle--A plural subject may represent an interchange of action. οἱ ἄνθρωποι διδάσκονται. "The men are teaching one another."
- (4) The Permissive Middle--The middle voice may represent the agent (subject) as voluntarily yielding himself to the results of the action (D. and M., p. 160). διὰ τί οὐκὶ μάλλον ἀδικεῖσθε; "Why not rather let yourselves be wronged?"

5. There are two other usages of the middle voice in Greek:

- (1) Some verbs have a distinctive meaning in the middle voice. Thus:

<u>αἰρέω</u> (active):	I take away	<u>αἰρέομαι</u> (middle):	I choose
<u>ἀποδίδωμι</u> (active):	I repay	<u>ἀποδίδομαι</u> (middle):	I sell
<u>ἄπτω</u> (active):	I light	<u>ἄπτομαι</u> (middle):	I touch
<u>ἄρχω</u> (active):	I rule/govern	<u>ἄρχομαι</u> (middle):	I begin
<u>καταλαμβάνω</u> (active):	I obtain	<u>καταλαμβάνομαι</u> (middle):	I realize
<u>πείθω</u> (active):	I persuade	<u>πείθομαι</u> (middle):	I obey

- (2) A number of verbs have only a middle form, without any corresponding active voice. They are called deponent verbs.

-1- A deponent verb is one which is spelled like a middle or passive voice, but its meaning is active: ἵκτομαι - I am going.

-2- Many deponent verbs cannot take a direct object nor can they be put in the passive voice.

6. The middle voice has its own set of endings, which are added to the same stem as for the active. The six Greek tenses fall into two groups, which are referred to as the primary and secondary tenses. The primary and secondary tenses have slightly different verb endings.

	CHARACTERISTIC LETTER	PRIMARY TENSES (Present, Future, Perfect)	SECONDARY TENSES (Imperfect, Aorist, Pluperfect)
S1	μ	-μαι	-μην
2	σ	-σαι	-σο
3	τ	-ται	-το
P1	μ	-μεθα	-μεθα
2	σ	-σθε	-σθε
3	τ	-νται	-ντο

7. The indicative and subjunctive middle paradigms for λύω are:

INDICATIVE: Primary Tenses

Secondary Tenses

Present	Future	Perfect	Imperfect	1st Aorist
λύμαι	λύσμαι	λέλυμαι	ἐλύομην	ἐλυσάμην
λύῃ	λύσῃ	λέλυσαι	ἐλύου	ἐλύσω
λύεται	λύσεται	λέλυται	ἐλύετο	ἐλύσατο
λύομεθα	λύσόμεθα	λελύμεθα	ἐλύομεθα	ἐλυσάμεθα
λύεσθε	λύσεσθε	λέλυσθε	ἐλύεσθε	ἐλύσασθε
λύονται	λύσονται	λέλυνται	ἐλύοντο	ἐλύσαντο

SUBJUNCTIVE:

Present	Future
λύωμαι	λύσωμαι
λύῃ	λύσῃ
λύηται	λύσῃται
λύώμεθα	λύσώμεθα
λύησθε	λύσῃσθε
λύωνται	λύσωνται

8. The present, aorist, and perfect middle for the imperative, infinitive, and participle are:

IMPERATIVE:

Present

Aorist

Perfect

S2

λύου

λύσαι

λέλυτο

3

λύεσθω

λύσάσθω

λελύσθω

P2

λύεσθε

λύσασθε

λέλυσθε

3

λύεσθωσαν

λύσάσθωσαν

λελυσθωσαν

INFINITIVE:

λύεσθαι

λύσασθαι

λελύσθαι

PARTICIPLE:

λύόμενος, -η, -ον

λύσμενος, -η, -ον

λελυμένος, -η, -ον

The Passive Voice

1. In this voice the subject is being acted upon (the subject is receiving the action).
2. The passive voice will be translated by the English passive voice.
3. Classification of the passive voice (this is based on the medium through which the subject receives the action):
 - (1) Passive with Direct Agent--ὑπό with the ablative is used when the original agent producing the action of the passive verb is expressed. ἐκτενερῆται ὑπὸ τῶν Ἰουδαίων. "He was accused by the Jews."
 - (2) Passive with Intermediate Agent--διὰ with the genitive is used when the agent is the medium through which the original cause produced the action expressed by the passive verb. πάντα δι' αὐτοῦ γίνετο. "All things were made through him."
 - (3) Passive with Impersonal Agent--If the agent through which the action of the passive verb is effected is impersonal, it is ordinarily expressed by the instrumental case, independently or with ἐν. παρίτι ἐντὶ χάριτι ὡς μένοι. "By grace you are saved."
4. The passive voice has only a small number of distinct forms of its own.
 - (1) The future and aorist indicative, the aorist subjunctive, the aorist imperative, and the aorist infinitive are distinctive in form.
 - (2) For all other tenses and moods the passive shares the corresponding forms of the middle voice. There are times when middle forms are used in the New Testament which could be either middle or passive in meaning, so that one must rely on the context to determine which voice is intended.
5. Paradigms of the passive voice: (* indicates use of middle form)

INDICATIVE

Present	Future	Perfect	Imperfect	Aorist
*	λυθήσεται	*	*	ἐλύθη
	λυθήσῃ			ἐλύθη
	λυθήσεται			ἐλύθη
	λυθησόμεθα			ἐλύθημεν
	λυθήσεσθε			ἐλύθητε
	λυθόντων			ἐλύθησαν
<u>INFINITIVE</u> : *	λυθήσεσθαι	*	--	λυθῆναι
<u>PARTICIPLE</u> : *	λυθησόμενος	*	--	λυθείς, λυθείς, λυθείς, λυθέντος

SUBJUNCTIVE

	Present	Aorist
S1	*	λυθῶ
2		λυθῆς
3		λυθῇ
P1		λυθῶμεν
2		λυθῆτε
3		λυθῶσι(ν)

IMPERATIVE

Present	Aorist
--	--
*	λύθητι
	λυθήτω
--	--
	λύθητε
	λυθήτωσαν

Summary of Tense Signalspresent active(verb)
(stem)present middle(verb)
(stem)present passive(same as
middle)imperfect active $\xi + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix}$ imperfect middle $\xi + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix}$ imperfect passive(same as
middle)future active $\begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \sigma$ future middle $\begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \sigma$ future passive $\begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \theta\eta + \sigma$ 1st aorist active $\xi + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \sigma$ 1st aorist middle $\xi + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \sigma$ 1st aorist passive $\xi + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \theta\eta$ 2nd aorist active $\xi + \begin{pmatrix} \text{new} \\ \text{verb} \\ \text{stem} \end{pmatrix}$ 2nd aorist middle $\xi + \begin{pmatrix} \text{new} \\ \text{verb} \\ \text{stem} \end{pmatrix}$ 2nd aorist passive $\xi + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \eta$ perfect active* $\begin{pmatrix} \text{duplicate} \\ \text{of initial} \\ \text{consonant} \end{pmatrix} + \xi + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix} + \kappa$ perfect middle $\begin{pmatrix} \text{duplicate} \\ \text{of initial} \\ \text{consonant} \end{pmatrix} + \xi + \begin{pmatrix} \text{verb} \\ \text{stem} \end{pmatrix}$ perfect passive(same as
middle)

*Reduplication:

- (1) Reduplication is usually the easiest way to recognize a perfect tense.
- (2) When the stem begins with a consonant, that initial consonant is doubled with an ϵ inserted between the two: λέλυκα.
- (3) When the stem begins with ϕ , θ , or χ , reduplication is made with π , τ , and κ respectively. φιδίω becomes πεφίληκα.
- (4) Verb stems which begin with a vowel simply lengthen that vowel to form reduplication. ἔμασάω becomes ἤμασκα.

Principle Parts of Verbs

1. There are six potential principal parts for a verb. Some verbs do not possess all of these.
2. Usually the principal parts will all look similar to the stem in the present tense.
3. The only certain way to find the principal parts of a verb is to look it up in a lexicon.
4. Here is the order in which principal parts will be listed:
 - (1) present active, e.g. λύω
 - (2) future active, e.g. λύσω
 - (3) aorist active, e.g. ἔλυσα
 - (4) aorist passive, e.g. ἐλύθη
 - (5) perfect active, e.g. λέλυκα
 - (6) perfect passive, e.g. λέλυμαι
5. In a typical lexicon the principal parts of λύω will be listed like this: λύω, λύσω, ἔλυσα, ἐλύθη, λέλυκα, λέλυμαι.
6. The stem of each principal part is found by dropping the augment (if there is one) and the personal ending.
7. The stem of each principal part is underlined below:
 - (1) λύω
 - (2) λύσω
 - (3) ἔλυσα
 - (4) ἐλύθη
 - (5) λέλυκα
 - (6) λέλυμαι

8. The stem of each principal part has the following uses:

- (1) The present stem is used to form the present active, present middle and passive, imperfect active, and imperfect middle and passive.
- (2) The future active stem is used to form the future active and future middle.
- (3) The aorist active stem is used to form the aorist active and aorist middle.
- (4) The aorist passive stem is used to form the aorist passive and the future passive.
- (5) The perfect active stem is used to form the perfect active.
- (6) The perfect passive stem is used to form the perfect passive.

Grammatical Summary of EIMI

present indicative

I am, etc.

εἰμί	ἴσμεν
εἶ	ἴστέ
ἴσσι(ν)	ἴσιν(ν)

imperfect indicative

I was, etc.

ἤμην	ἤμεν
ἦς	ἦτε
ἦν	ἦσαν

future indicative

I will be, etc.

ἔσμαι	ἔσμεθα
ἔσῃ	ἔσεσθε
ἔσται	ἔσονται

subjunctive

I might be, etc.

ᾶ	ᾶμεν
ᾷς	ᾷτε
ᾷ	ᾶσι(ν)

imperative

ἴθι	be	ἔσσε	be
ἔτω	let him be	ἔστωσαν	let them be

infinitive

εἶναι	to be
-------	-------

Grammatical Summary of the Imperative Mood

present active
keep on releasing,
etc.

λύε λύετε
λύέτω λύέτωσαν

present middle
keep on releasing
yourself, etc.

λύου λύεσθε
λύεσθω λύεσθωσαν

present passive
keep on being
released, etc.

(same as
middle)

1st aorist active
release, etc.

λύσον λύσατε
λύσαίτω λύσαίτωσαν

1st aorist middle
release yourself,
etc.

λύσαι λύσασθε
λύσασθω λύσασθωσαν

1st aorist passive
be released, etc.

λύθητι λύθητε
λυθήτω λυθήτωσαν

Observations on the Imperative Mood

1. The aorist imperative does not possess the augment of the aorist indicative.
2. The present imperative is built on the present stem and the aorist imperative is built on the aorist stem.
3. Time of action is not expressed by tense in the imperative; kind of action is expressed.
4. The present imperative stresses progressive action and the aorist imperative stresses action viewed in its entirety.
5. Greek has a third person imperative which has no parallel in English. It can be translated with the permissive "let."

Grammatical Summary of Infinitives

present active
to keep on
releasing

λύειν

present middle
to keep on releasing
oneself

λύεσθαι

present passive
to keep on being
released

(same as
middle)

1st aorist active
to release

λύσαι

1st aorist middle
to release oneself

λύσασθαι

1st aorist passive
to be released

λυθήναι

perfect active
to have released

λελυκέναι

perfect middle
to have released oneself

λελύσθαι

perfect passive
to have been
released

(same as
middle)

Observations on Infinitives

1. The present infinitive stresses progressive action.
2. The aorist infinitive stresses action viewed in its entirety.
3. If there is a "subject" of an infinitive, it is in the accusative case.

Contract Verbs

1. Contract verbs are those whose stems end in one of the short vowels α, ε, or ο.
2. The following are representative contract verbs.

α type: τιμάω - honor

τιμάω = τιμῶ	τιμάομεν = τιμῶμεν
τιμάεις = τιμάῃς	τιμάετε = τιμάτε
τιμάει = τιμάῃ	τιμάουσι = τιμῶσι

ε type: φιλέω - love

φιλέω = φιλῶ	φιλόομεν = φιλοῦμεν
φιλέεις = φιλεῖς	φιλέετε = φιλεῖτε
φιλέει = φιλεῖ	φιλέουσι = φιλοῦσι

ο type: πληρόω - fill

πληρόω = πληρῶ	πληρόομεν = πληροῦμεν
πληρόεις = πληροῖς	πληρόετε = πληροῦτε
πληρόει = πληροῖ	πληροοῦσι = πληροῦσι

3. Contraction takes place when the final short vowel of the stem is beside a vowel or diphthong in the personal ending.
4. Contraction takes place only in the present and imperfect tenses.
5. The uncontracted forms never occur in the New Testament.
6. The lexicon will give the verb in the uncontracted form.

7. The contraction of stem vowels with connecting vowels is indicated by the following chart. The stem vowels are in the vertical column.

	ε	η	ελ	η	ο	ω	ου	οι
ε	ελ	η	ελ	η	ου	ω	ου	οι
α	α	α	α	α	ω	ω	ω	ψ
ο	ου	ω	οι	οι	ου	ω	ου	οι

8. There are two exceptions to the chart above.

- (1) In the present active infinitive of the α type, α + εiv contracts to αiv rather than αiv.
- (2) In the present active infinitive of the ο type, ο + εiv contracts to οiv rather than οiv.

Assignments on Lesson Six

1. Read Lesson Six twice, aiming at understanding rather than committing the details to memory.
2. LEARN the paradigm of the Present Middle Indicative of λύω.
3. LEARN the Summary of Tense Signals.
4. Work through and translate John 1:1-18.
5. Do a quick preliminary reading of Lesson Seven.

LESSON SEVEN

Goals for This Lesson

1. Write out from memory the cases and basic meanings of the New Testament prepositions as they appear on pages 45-46.
2. Continue to concentrate on the Summary of Tense Signals (p. 39). Be able to identify various verbs forms using these signals.
3. Work through and translate John 1:19-28.

Prepositions (These are illustrated on p. 54.)

1. Most Greek prepositions can have several meanings. The basic meaning of the preposition, the case, and the context will generally reveal the meaning in a particular sentence.
2. Some prepositions are used with more than one case.
3. The best way to determine the meanings of a preposition is to study it in various contexts and note how it is used. Most likely each preposition originally had only one meaning. We can arrive at the root meaning only by an educated guess. Additional meanings were accumulated through the years, most of them kindred to the root meaning, but some not. These additional meanings are basic meanings (D. and M., refer to these as resultant meanings, p. 99).
4. Here are the prepositions of the New Testament with their cases and some basic meanings.

ἀνά - with acc., up, again

ἀντί - with gen., against

ἀπό - with abl., from

διὰ - with gen., through
with acc., because of

ἐκ - with abl., out of (becomes ἐξ before a vowel)

εἰς - with acc., into

ἐν - with loc., in, on

ἐπὶ - with gen., upon
with loc., at
with acc., up to

κατά - with gen., down from, down upon
with acc., according to

μετά - with gen., together with
with acc., after

παρά - with abl., from
with loc., beside
with acc., beyond

πρί - with gen., concerning
with acc., around

πρό - with abl., before

πρός - with loc., at
with acc., toward

σύν - with inst., together with

ὑπέρ - with abl., in behalf of
with acc., over

ὑπό - with abl., by (expressing an agent)
with acc., under

5. Prepositions are often prefixed to verbs to express a new direction.

ἔρχεται means "he is going," and εἰσέρχεται means "he is going into."
When an augment is needed for the imperfect or aorist tenses, that augment comes after the preposition and at the beginning of the basic stem.

Participle Forms

present active
the one who is releasing is, etc.

<u>singular</u>			<u>plural</u>		
<u>mas.</u>	<u>fem.</u>	<u>neu.</u>	<u>mas.</u>	<u>fem.</u>	<u>neu.</u>
λύων	λύουσα	λύον	λύοντες	λύουσαι	λύοντα
λύοντος	λυούσης	λύοντος	λυόντων	λυουσῶν	λυόντων
λύοντι	λυούσῃ	λύοντι	λύουσι(ν)	λυούσαις	λύουσι(ν)
λύοντα	λύουσιν	λύον	λύοντας	λυούσας	λύοντα

present middle and passive
the one who is being released is, etc.

<u>m.</u>	<u>f.</u>	<u>n.</u>	<u>m.</u>	<u>f.</u>	<u>n.</u>
λυόμενος	λυομένη	λυόμενον	λυόμενοι	λυόμεναι	λυόμενα
λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
λυομένῳ	λυομένῃ	λυομένῳ)	λυομένοις	λυομέναις	λυομένοις
λυόμενον	λυομένην	λυόμενον	λυομένους	λυομένας	λυόμενα

1st aorist active

the one who released is, etc.

m.	f.	n.	m.	f.	n.
λύσας	λύσασα	λύσαν	λύσαντες	λύσασαι	λύσαντα
λύσαντος	λύσασης	λύσαντος	λύσάντων	λύσασῶν	λύσάντων
λύσαντι	λύσαση	λύσαντι	λύσασι(ν)	λύσασαις	λύσασι(ν)
λύσαντα	λύσασαν	λύσαν	λύσαντας	λύσασας	λύσαντα

1st aorist middle

the one who released himself is, etc.

m.	f.	n.	m.	f.	n.
λυσάμενος	λυσαμένη	λυσάμενον	λυσάμενοι	λυσάμεναι	λυσάμενα
λυσάμενου	λυσαμένης	λυσαμένου	λυσαμένων	λυσαμένων	λυσαμένων
λυσαμένῳ	λυσαμένη	λυσαμένῳ	λυσαμένοις	λυσαμέναις	λυσαμένοις
λυσάμενον	λυσαμένην	λυσάμενον	λυσαμένους	λυσαμένας	λυσάμενα

1st aorist passive

the one who was released is, etc.

m.	f.	n.	m.	f.	n.
λυθείς	λυθεῖσα	λυθέν	λυθέντες	λυθεῖσαι	λυθέντα
λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισῶν	λυθέντων
λυθέντι	λυθείσῃ	λυθέντι	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
λυθέντα	λυθεῖσαν	λυθέν	λυθέντας	λυθείσας	λυθέντα

perfect active

the one who has released is, etc.

m.	f.	n.	m.	f.	n.
λελυκώς	λελυκυῖα	λελυκός	λελυκότες	λελυκυῖαι	λελυκότα
λελυκότος	λελυκυίας	λελυκότος	λελυκότων	λελυκυιῶν	λελυκότων
λελυκότι	λελυκυίᾳ	λελυκότι	λελυκόσι(ν)	λελυκυίαις	λελυκόσιν
λελυκότα	λελυκυῖαν	λελυκός	λελυκότας	λελυκυίας	λελυκότα

perfect middle and passive

the one who has been released is, etc.

m.	f.	n.	m.	f.	n.
λελυμένος	λελυμένη	λελυμένον	λελυμένοι	λελυμέναι	λελυμένα
λελυμένου	λελυμένης	λελυμένου	λελυμένων	λελυμένων	λελυμένων
λελυμένῳ	λελυμένη	λελυμένῳ	λελυμένοις	λελυμέναις	λελυμένοις
λελυμένον	λελυμένην	λελυμένον	λελυμένους	λελυμένας	λελυμένα

Participle Uses

1. Adjectival Participle

- (1) The adjectival participle may serve as a modifier. The article is usually present. It agrees in case, gender, and number with the noun it modifies.

ὁ ἄνθρωπος ὁ λύων τὸν προφήτην βλέπει τὸν μεσσίαν.

The man who is releasing the prophet is seeing the Messiah.

- (2) The adjectival participle may serve as a substantive. It takes the place of a noun and is usually accompanied by the article. The case is determined by its use in the sentence.

ὁ λύων τὸν προφήτην βλέπει τὸν μεσσίαν.

The one who is releasing the prophet is seeing the Messiah.

- (3) The predicate use of the participle occurs with verbs of being like εἶναι.

ὁ ἄνθρωπος ἐστίν λύων τὸν προφήτην.

The man is releasing the prophet.

2. Adverbial Participle (NOTE: the article never appears with the adverbial participle.)

- (1) An adverbial participle may be temporal. A present participle can often be translated with "while" or "as," and an aorist participle with "after" or "when."

λύων τὸν προφήτην, ὁ ἄνθρωπος εἶδεν τὸν μεσσίαν.

While he was releasing the prophet, the man saw the Messiah.

λύσας τὸν προφήτην, ὁ ἄνθρωπος εἶδεν τὸν μεσσίαν.

After he had released the prophet, the man saw the Messiah.

- (2) An adverbial participle may be causal.

ἀκούσας τὸν προφήτην, ὁ ἄνθρωπος ἐπίστευσεν

Because he had heard the prophet, the man trusted in Christ.

- (3) An adverbial participle may be conditional.

Πῶς ἡμῖς ἐκφευξόμεθα τῇλικούτης ἀμελήσαντες σωτηρίας;

How shall we escape if we neglect so great a salvation? Heb. 2:3

- (4) An adverbial participle may be concessive.

Καὶ μηδεμίαν αἰτίαν θανάτου εὕροντες ᾔτησαντο Πιλάτον ἀναρθῆναι αὐτόν.

And although they found no cause for death, they asked Pilate that he be put to death. Acts 13:28

- (5) An adverbial participle may be instrumental.

μεριμνῶν ἄνθρωπος οὐ δύναται προσθεῖναι ἐπὶ τῇ ῥηκίᾳ αὐτοῦ πῆχυν ἕνα.

By worrying man is not able to add to his stature one cubit.

- (6) An adverbial participle may be modal.

ἑαυτόν ἐκένωσεν μορφῇν δούλου λαβὼν.

He emptied himself taking the form of a servant. Phil. 2:7.

- (7) An adverbial participle may express an attendant circumstance.

ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργῶντες καὶ τὸν λόγον βεβαιῶντες.

And having gone out they preached everywhere, the Lord working and confirming the word Mark. 16:20.

- (8) An adverbial participle may be a genitive absolute. This construction is a noun and a participle in the genitive case. It serves as a dependent clause in the sentence and usually expresses time or cause; however, it is capable of expressing any of the meanings that other adverbial participles express. The example of "attendant circumstance" just above is also a genitive absolute.

τοῦ ἀνθρώπου λύσαντος τὸν προφήτην, ὁ μεσσίας ἦλθεν εἰς τὸν οἶκον.

When the man had released the prophet, the Messiah went into the house.

Participle Tenses

1. A present participle expresses action going on at the same time of the main verb.

ὁ λύων τὸν προφήτην βλέπει τὸν μεσσίαν.

The one who is releasing the prophet is seeing the Messiah.

ὁ λύων τὸν προφῆτην ἶδεν τὸν μετσίαν.

The one who was releasing the prophet saw the Messiah.

2. An aoist participle expresses action which happened before the main verb.

ὁ λύσας τὸν προφῆτην ἶδεν τὸν μετσίαν.

The one who released the prophet saw the Messiah.

3. A perfect participle expresses action which has been completed and which has continuing results.

ὁ λελυμένος βλέπει τὸν μετσίαν.

The one who has been released sees the Messiah.

Liquid Verbs

1. A liquid verb is one whose stem ends in a liquid consonant, λ, μ, ν, or ρ.
2. Special consideration for liquid verbs is required only in the future and first aorist tenses. The liquid consonant will not tolerate the presence of the ε which is a sign of these tenses.
3. There are two ways of compensating for this rejection of the ε.

- (1) In the future tense a compensatory ε is added to the stem because of the rejection of the ε. The verb then reacts like a contract verb of the ε type. The future active indicative of μένω follows:

μένω = μενῶ	μένομεν = μενούμεν
μένεις = μενεῖς	μένετε = μενεῖτε
μένει = μενεῖ	μένουσιν = μενούσιν

- (2) In the first aorist there is a compensatory lengthening of the short vowel preceding the liquid consonant. The following pattern occurs:

ε lengthens to η (except long α before ι or ρ)
ο lengthens to ου
ε lengthens to ει
υ lengthens to long υ
ι lengthens to long ι

The first aorist active indicative of μένω follows:

ἔμεινα	ἔμεινᾶμεν
ἔμεινας	ἔμεινάτε
ἔμεινε	ἔμειναν

4. In the singular and third person plural forms of liquid verbs, the present and future tenses are spelled alike, e.g., κρίνω, first person singular, pres.; κρίνω, first person singular, future. The accent distinguishes the two tenses. The circumflex on the contracted syllable indicates the future.

MI Verbs

1. The MI verbs are so named because the lexical form ends in MI rather than LI.
2. Some important MI verbs are δίδωμι (give), τίθημι (lay, place), and ἵστημι (stand).
3. The irregularities of these verbs appear in the present, imperfect, and aorist tenses. The paradigms of these tenses appear below:

present active indicative

sg. 1.	δίδωμι	τίθημι	ἵστημι
2.	δίδως	τίθης	ἵστης
3.	δίδωσι	τίθησι	ἵστησι
pl. 1.	δίδομεν	τίθεμεν	ἵσταμεν
2.	δίδοτε	τίθετε	ἵστατε
3.	διδόασι	τιθέασι	ἵστασι

present middle and passive indicative

sg. 1.	δίδομαι	τίθεμαι	ἵσταμαι
2.	δίδοσαι	τίθεσαι	ἵστασαι
3.	δίδοται	τίθεται	ἵσταται
pl. 1.	διδόμεθα	τιθέμεθα	ἵστάμεθα
2.	δίδοσθε	τίθεσθε	ἵστασθε
3.	δίδονται	τιθενται	ἵστανται

imperfect active indicative

sg. 1.	ἐδίδουν	ἐτίθην	ἔσθην
2.	ἐδίδους	ἐτίθεις	ἔσθης
3.	ἐδίδου	ἐτίθει	ἔσθη
pl. 1.	ἐδίδομεν	ἐτίθεμεν	ἔσθαμεν
2.	ἐδίδοτε	ἐτίθετε	ἔστατε
3.	ἐδίδσαν	ἐτίθεσαν	ἔσταν

imperfect middle and passive indicative

sg. 1.	ἐδιδόμην	ἐτιθέμην	ἔσθάμην
2.	ἐδίδουσο	ἐτίθεσο	ἔστασο
3.	ἐδίδοτο	ἐτίθετο	ἔστατο
pl. 1.	ἐδιδόμεθα	ἐτιθέμεθα	ἔσθάμεθα
2.	ἐδίδουσθε	ἐτίθεσθε	ἔστασθε
3.	ἐδίδοντο	ἐτίθεντο	ἔσταντο

aorist active indicative

			first aorist	second aorist
sg. 1.	ἔδωκα	ἔθηκα	ἔστησα	ἔστην
2.	ἔδωκας	ἔθηκας	ἔστησας	ἔστης
3.	ἔδωκε	ἔθηκε	ἔστησε	ἔστη
pl. 1.	ἔδώκαμεν	ἔθήκαμεν	ἔστήσαμεν	ἔστημεν
2.	ἔδώκατε	ἔθήκατε	ἔστήσατε	ἔστητε
3.	ἔδωκαν	ἔθηκαν	ἔστησαν	ἔστησαν

aorist middle indicative

sg. 1.	ἔδωκην	ἔθελμην	(no form exists here)
2.	ἔδου	ἔθει	
3.	ἔδοτο	ἔθετο	

pl. 1.	ἔδόμεθα	ἔθέμεθα
2.	ἔδοσθε	ἔθεσθε
3.	ἔδοντο	ἔθεντο

4. The stem of δίδωμι is δο, the stem of τίθημι is τιθ, and the stem of τίθημι is θε.
5. A characteristic mark of the present tense is the reduplication of the initial consonant using an ι.
6. The stem vowel is lengthened in the singular of the present and imperfect tenses.
7. The primary active endings are μι, ς, τι or σι, μεν, τε, σιν.
8. There are no connecting vowels in the present, imperfect, and aorist tenses.

Assignments on Lesson Seven

1. Read Lesson Seven twice, aiming at understanding rather than committing the details to memory.
2. LEARN the cases and basic meanings of the New Testament prepositions.
3. LEARN the Summary of Tense Signals (p. 39). Be able to identify various verb forms using these signals.
4. Work through and translate John 1:19-28.

II.

SELECTIONS FROM THE GREEK NEW TESTAMENT

1. Ἐγώ εἰμι ὁ Χριστός. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 24:5.)
2. οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:34.)
3. ὁ Πέτρος λέγει, Σὺ εἶ ὁ Χριστός. (ΚΑΤΑ ΜΑΡΚΟΝ 8:29.)
4. Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 27:37.)
5. Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. (ΚΑΤΑ ΜΑΡΚΟΝ 3:11.)
6. Σὺ τίς εἶ; Ἐγώ οὐκ εἰμὶ ὁ Χριστός. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:19.)
7. Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:48.)
8. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:50.)
9. Ἐγώ εἰμι τὸ φῶς τοῦ κοσμοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:12.)
10. ὁ Πιλάτος λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; (ΚΑΤΑ ΙΩΑΝΝΗΝ 19:8-9.)
11. καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 19:14.)
12. Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει κύριος ὁ θεός. (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8.)
13. Ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 3:17.)
14. ὁ Ἰωάννης βλέπει τὸν Ἰησοῦν καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:29.)
15. Ἐγώ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαάκ καὶ ὁ θεὸς Ἰακώβ· οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 22:32.)
16. Ἀκούεις τί οὗτοι λέγουσιν; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 21:16.)
17. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ. (ΚΑΤΑ ΜΑΡΚΟΝ 1:1.)
18. Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. (ΚΑΤΑ ΜΑΡΚΟΝ 1:2.)
19. ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 17:5.)
20. Ἄρτους οὐκ ἔχομεν. (ΚΑΤΑ ΜΑΡΚΟΝ 8:16.)
21. ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί. (ΠΡΟΣ ΕΒΡΑΙΟΥΣ 1:10.)
22. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός. (ΚΑΤΑ ΜΑΡΚΟΝ 1:11.)
23. Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:27.)
24. Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 13:37-8.)
25. κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. (ΚΑΤΑ ΜΑΡΚΟΝ 2:28.)
26. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἐκλελεγμένος. (ΚΑΤΑ ΛΟΥΚΑΝ 9:35.)
27. λέγω ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 18:10.)
28. Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ἡ βασιλεία ἡ ἐμ., οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. (ΚΑΤΑ ΙΩΑΝΝΗΝ 18:33, 36.)

1. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 4:18.)
2. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:13-14.)
3. Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:48.)
4. ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 6:2.)
5. Ἴδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 10:16.)
6. ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:40.)
7. καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι; (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 15:33.)
8. οὐ γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 18:20.)
9. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. Ἐτοιμάσατε τὴν ὁδὸν κυρίου. (ΚΑΤΑ ΜΑΡΚΟΝ 1:3.)
10. Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἐρημον. (ΚΑΤΑ ΜΑΡΚΟΝ 1:12.)
11. ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ. (ΚΑΤΑ ΜΑΡΚΟΝ 1:14.)
12. πιστεύετε ἐν τῷ εὐαγγελίῳ. (ΚΑΤΑ ΜΑΡΚΟΝ 1:15.)
13. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; (ΚΑΤΑ ΜΑΡΚΟΝ 11:30.)
14. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Οὐ μακρὸν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. (ΚΑΤΑ ΜΑΡΚΟΝ 12:34.)
15. Ἴδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν. (ΚΑΤΑ ΛΟΥΚΑΝ 17:21.)
16. Τί οὖν; Σὺ Ἠλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφῆτης εἰ σὺ; Οὐ. εἶπαν οὖν αὐτῷ, Τίς εἶ; τί λέγεις περὶ σεαυτοῦ; ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. Εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἠσαίας ὁ προφῆτης. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:21-23.)
17. Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:39.)
18. Σὺ μαθητὴς εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί. (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:28.)
19. τί πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει. . . . Εἶπεν οὖν πάλιν ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:3 καὶ 10:7.)
20. εἶπον, Υἱὸς τοῦ θεοῦ εἰμι. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:36.)
21. τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:34.)
22. ταῦτα εἶπεν Ἠσαίας, ὅτι εἶδεν τὴν δόξαν αὐτοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:41.)
23. πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἡμᾶς πιστεύετε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:1.)
24. ταῦτα δὲ ὅμιν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. (ΚΑΤΑ ΙΩΑΝΝΗΝ 16:4.)
25. Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. (ΚΑΤΑ ΙΩΑΝΝΗΝ 18:28.)

1. Κύριε, σῶσόν με. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 14:30.)
2. καὶ ἦλθον εἰς Βηθσαγή εἰς τὸ ὄρος τῶν Ἐλαιῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 21:1.)
3. Κύριε, κύριε, ἀνοιξον ἡμῖν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 23:11.)
4. καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. (ΚΑΤΑ ΜΑΡΚΟΝ 1:39.)
5. καὶ σὺ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφοὺς σου. (ΚΑΤΑ ΛΟΥΚΑΝ 22:32.)
6. καὶ ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 2:13.)
7. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἔγγυς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. (ΚΑΤΑ ΙΩΑΝΝΗΝ 6:3-4.)
8. σπέρμα Ἀβραάμ ἔσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε. (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:33.)
9. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; (ΚΑΤΑ ΙΩΑΝΝΗΝ 8:45-46.)
10. ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν. ἦν δὲ σάββατον ἐν ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψεν αὐτοῦ τοὺς ὀφθαλμούς. (ΚΑΤΑ ΙΩΑΝΝΗΝ 9:13-14.)
11. ἦν δὲ ἡ Βηθανία ἔγγυς τῶν Ἱεροσολύμων. (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:18.)
12. εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. πιστεύεις τοῦτο; λέγει αὐτῇ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:25-27.)
13. Ἦν δὲ ἔγγυς τὸ πάσχα τῶν Ἰουδαίων. (ΚΑΤΑ ΙΩΑΝΝΗΝ 11:55.)
14. Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 12:21.)
15. εἰρήνην τὴν ἡμῖν δίδωμι ὑμῖν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:27.)
16. ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. εἶπεν οὖν αὐτοῖς πάλιν, Εἰρήνη ὑμῖν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 20:19, 21.)
17. νικτὸς δὲ ἐστὶν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. (ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β, 3:3.)
18. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. ἄμην γὰρ λέγω ὑμῖν, ὥς ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἴσως ἐν ἡ μίᾳ κεραίᾳ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ὥς ἂν πάντα γένηται. ὃς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ αὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. λέγω γὰρ ὑμῖν ὅτι ἐάν μὴ περιστέσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 5:17-20.)
19. καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτούς πάντα, καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὃ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου. (ΚΑΤΑ ΜΑΘΘΑΙΟΝ 12:15-)

1. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. (ΚΑΤΑ ΜΑΡΚΟΝ 1:8.)
2. ἦν διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν . . . καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἐξελθε ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ. (ΚΑΤΑ ΜΑΡΚΟΝ 1:22-26.)
3. καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα. (ΚΑΤΑ ΜΑΡΚΟΝ 3:1.)
4. ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει. (ΚΑΤΑ ΜΑΡΚΟΝ 3:30.)
5. εἰ τις ἔχει ὕδα ἀκούειν ἀκούτω. Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. (ΚΑΤΑ ΜΑΡΚΟΝ 4:23-24.)
6. οἱ δὲ εἶπαν, Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράφαι καὶ ἀπολῦσαι. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. ἀπὸ δὲ ἀρχῆς κτίσεως ἤρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς. ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. (ΚΑΤΑ ΜΑΡΚΟΝ 10:4-9.)
7. ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν, Ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐσθιν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἐστίν. (ΚΑΤΑ ΜΑΡΚΟΝ 12:29-31.)
8. καὶ εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου . . . καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης. (ΚΑΤΑ ΜΑΡΚΟΝ 14:22, 24.)
9. ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετάνοιας εἰς ἄφεσιν ἁμαρτιῶν. (ΚΑΤΑ ΛΟΥΚΑΝ 3:2-3.)
10. λέγω γάρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. (ΚΑΤΑ ΛΟΥΚΑΝ 10:24.)
11. Εἶπεν δὲ, Ἄνθρωπός τις εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. (ΚΑΤΑ ΛΟΥΚΑΝ 15:11-12.)
12. καὶ ἦσαν ἐκ τῶν Φαρισαίων. καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφῆτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι. (ΚΑΤΑ ΙΩΑΝΝΗΝ 1:24-26.)
13. ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὶ ἐκ τῶν προβέβαιων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθεῖσιν μοι, καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτά ἐκ τῆς χειρὸς μου. ὁ πατήρ μου ὁ δέδωκέν μοι πάντων μείζων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς. ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν. (ΚΑΤΑ ΙΩΑΝΝΗΝ 10:26-30.)
14. λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ. οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:6.)
15. πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί. (ΚΑΤΑ ΙΩΑΝΝΗΝ 14:11.)

III.
VOCABULARY

VOCABULARY OF WORDS OCCURRING IN NEW TESTAMENT 50 TIMES

(Number of Occurrences in Parenthesis)

- | | |
|---------------------------------------|---------------------------------------|
| 1 ὁ, ἡ, τό (19,734) the | 44 πατήρ, -ός, ὁ (415) father |
| 2 καί (8,947) and, even, also | 45 ἡμέρα, -ας, ἡ (388) day |
| 3 αὐτός, -ή, -ό (5,534) he, she, it | 46 πνεῦμα, -ατος, τό (379) spirit |
| 4 δέ (2,771) but | 47 υἱός, -οῦ, ὁ (375) son |
| 5 ἐν (2,713) in | 48 πολὺς, πολλή, πολὺ (353) much |
| 6 εἰμι (2,450) I am | 49 ἀδελφός, -οῦ, ὁ (343) brother |
| 7 ὑμεῖς (1,830) you | 50 εἰς (343) if |
| 8 εἰς (1,753) into | 51 ἢ (342) or |
| 9 ἐγώ (1,713) I | 52 εἷς, μία, ἓν (337) one |
| 10 οὐ, οὐκ, οὐχ (1,619) not | 53 εἶδον (336) I saw |
| 11 οὗτος, αὕτη, τοῦτο (1,388) this | 54 λόγος, -ου, ὁ (331) word |
| 12 ὅς, ἥ, ὅ (1,369) who, which | 55 περὶ (331) concerning, around |
| 13 λέγω (1,318) I say, speak | 56 οἶδα (321) I know |
| 14 θεός, -οῦ, ὁ (1,314) God, god | 57 ἐαυτοῦ, -ῆς, -οῦ (320) of himself, |
| 15 ὅτι (1,285) because, that | of herself, of itself |
| 16 πᾶς, πᾶσα, πᾶν (1,226) all every | 58 λαλέω (298) I speak |
| 17 σὺ (1,057) you | 59 οὐρανός, -οῦ, ὁ (272) heaven |
| 18 μὴ (1,055) not, lest | 60 μαθητής, -οῦ, ὁ (262) disciple |
| 19 γὰρ (1,036) for | 61 λαμβάνω (258) I receive |
| 20 εἶπον (925) I said (2nd aor. of | 62 γῆ, γῆς, ἡ (248) earth |
| λέγω or φημί) | 63 ἐκεῖνος, -η, -ο (243) that |
| 21 ἐκ, ἐξ (915) out of | 64 πίστις, -ews, ἡ (243) faith |
| 22 ἐπὶ (878) upon, on, over | 65 πιστεύω (241) I believe |
| 23 ἡμεῖς (856) we | 66 ἅγιος, -α, -ον (233) holy |
| 24 κύριος, -ου, ὁ (718) Lord, lord | 67 ἀποκρίνομαι (231) answer |
| 25 ἔχω (705) I have | 68 ὄνομα, -ατος, τό (228) name |
| 26 πρὸς (696) towards, with, at | 69 οὐδεὶς, οὐδεμία, οὐδέν (226) |
| 27 ἵνα (673) in order that | no one, nothing |
| 28 γίνομαι (667) I become | 70 γινώσκω (221) I know |
| 29 διὰ (666) through on account of | 71 ὑπὸ (217) by, under |
| 30 ἀπὸ (645) from | 72 ἀνὴρ, ἀνδρός, ὁ (216) man |
| 31 ἀλλά (635) but | 73 ἐξέρχομαι (216) I go out |
| 32 ἔρχομαι (631) I come, go | 74 γυνή, γυναικός, ἡ (209) woman |
| 33 ποιέω (565) I do, make | 75 δύναμαι (209) I am able |
| 34 τίς, τί (552) who? what? why? | 76 οὕτως (208) thus |
| 35 ἄνθρωπος, -ου, ὁ (548) man | 77 θέλω (207) I will |
| 36 τις, τι (518) someone, anyone | 78 τέ (201) and |
| 37 εἰ (513) if | 79 ἰδοὺ (200) see! behold! |
| 38 ὡς (505) as, that, how, about | 80 μέγας, μεγάλη, μέγα (194) large, |
| 39 οὖν (493) therefore | great |
| 40 κατὰ (471) according to, down from | 81 εἰσέρχομαι (192) I come, go into |
| 41 μετὰ (467) with, after | 82 νόμος, -ου, ὁ (191) law |
| 42 ἀκούω (427) I hear | 83 παρὰ (191) from, beside |
| 43 δίδωμι (416) I give | 84 γράφω (190) I write |

- 85 κόσμος, -ου, ὁ (185) world
 86 μὲν (181) on the one hand
 87 καθὼς (178) even as
 88 εὕρισκω (176) I find
 89 χεῖρ, χειρὸς, ἡ (176) hand
 90 ἄγγελος, -ου, ὁ (175) messenger
 91 ὄχλος, -ου, ὁ (174) crowd
 92 ἁμαρτία, -ας, ἡ (173) sin
 93 ἔργον, -ου, τό (169) work
 94 ἄν (166) untranslatable
 particle, consult lexicon
 95 δόξα, -ης, ἡ (165) glory
 96 βασιλεία, -ας, ἡ (162) kingdom
 97 ἔθνος, -ους, τό (162) nation
 98 πόλις, -εως, ἡ (161) city
 99 τότε (159) then, at that time
 100 καρδία, -ας, ἡ (156) heart
 101 ἄλλος, -η, -ο (155) another
 102 χάρις, -ιτος, ἡ (155) grace
 103 ὅστις, ἥτις, ὅτι (154) who,
 whoever, whichever, whatever
 104 ἵστημι (152) I stand
 105 πορεύομαι (150) I come, go
 106 ὑπέρ (149) in behalf of
 107 καλέω (148) I call
 108 νῦν (148) now
 109 σὰρξ, σαρκὸς, ἡ (147) flesh
 110 ἕως (145) until
 111 προφήτης, -ου, ὁ (144) prophet
 112 ἐγείρω (143) I raise up
 113 ἀφίημι (142) I forgive
 114 σῶμα, -ατος, τό (142) body
 115 ἀγαπᾶω (141) I love
 116 λαός, -οῦ, ὁ (141) people
 117 ζᾶω (140) I live
 118 οὐδέ (139) not even
 119 πάλιν (139) again
 120 φωνή, -ης, ἡ (137) voice
 121 δύο (136) two
 122 ζωή, -ης, ἡ (135) life
 123 βλέπω (132) I see
 124 ἀποστέλλω (131) I send
 125 νεκρός, -ά, -όν (128) dead
 126 σὺν (127) with
 127 ἀμὴν (126) verily, truly
 128 δοῦλος, -ου, ὁ (124) slave
 129 αἰών, αἰῶνος, ὁ (123) an age
 130 ὅταν (123) whenever
 131 ἀρχιερεὺς, -έως, ὁ chief priest
 132 βάλλω (122) I throw
 133 θάνατος, -ου, ὁ (126) death
 134 παραδίδωμι (120) I hand over
 135 δύναμις, -εως, ἡ (118) power
 136 μένω (118) I remain
 137 ζητέω (117) I seek
 138 ἀγάπη, -ης, ἡ (116) love
 139 ἀπέρχομαι (116) I depart
 140 βασιλεύς, -έως, ὁ (115) king
 141 ἐκκλησία, -ας, ἡ (114) church
 142 κρίνω (114) I judge
 143 ὁράω (114) I see
 144 ἀποθνήσκω (113) I die
 145 ἑαυτοῦ, -α, -ον (113) one's own
 146 οἶκος, -ου, ὁ (112) house
 147 μέλλω (110) I am about to
 148 ὅσος, -η, -ον (110) as many as
 149 ἀλήθεια, -ας, ἡ (109) truth
 150 παρακαλέω (109) I exhort
 151 ὅλος, -η, -ον (108) whole
 152 ἀνίστημι (107) I arise
 153 σώζω (106) I save
 154 ὥρα, -ας, ἡ (106) hour
 155 ἀγαθός, -ή, -όν (104) good
 156 πῶς (104) how?
 157 δεῖ (102) it is necessary
 158 ἐξουσία, -ας, ἡ (102) authority
 159 ὅτε (102) when
 160 αἵρω (101) I take up, take away
 161 ὁδός, -οῦ, ἡ (101) road
 162 τίθω (101) I place
 163 ψυχή, -ής, ἡ (101) life, soul
 164 ἀλλήλων, ἀλλήλοις, ἀλλήλους (100)
 one another
 165 ὀφθαλμός, -οῦ, ὁ (100) eye
 166 καλός, -ή, -όν (99) good
 167 τέκνον, -ου, τό (99) child
 168 ἕτερος, -α, -ον (98) another
 169 αἷμα, -ατος, τό (97) blood
 170 ἄρτος, -ου, ὁ (97) bread, loaf
 171 γεννᾶω (97) I beget
 172 ἐρῶ (96) I shall say
 173 διδάσκω (95) I teach
 174 ἐκεῖ (95) there
 175 περιπατέω (95) I walk
 176 τόπος, -ου, ὁ (95) place
 177 φοβέομαι (95) I fear
 178 οἶκος, -ας, ὁ (94) house
 179 ἔφαγον (94) I ate
 180 ἐνώπιον (93) before
 181 τοῦς, ποδός, ὁ (93) foot
 182 ἔτι (92) still, yet, even
 183 πρῶτος, -η, -ον (92) first
 184 δικαιοσύνη, -ης, ἡ righteousness
 185 εἰρήνη, -ης, ἡ (91) peace
 186 θάλασσα, -ης, ἡ (91) sea
 187 κάθημαι (91) I sit
 188 οὔτε (91) neither, nor
 189 ἀκολουθεῶ (90) I follow

- 190 ἀπολλύμι (90) I destroy
 191 πίπτω (90) I fall
 192 ἑπτὰ (87) seven
 193 προσέρχομαι (87) I come to
 194 πληρῶω (86) I fulfill
 195 προσεύχομαι (86) I pray
 196 ἄρχω (85) I rule, mid. I begin
 197 καιρός, -οῦ, ὁ (85) time
 198 μηδεῖς, μηδεμία, μηδέν no one
 199 καί (84) and I, I also
 200 μήτηρ, μητρός, ἡ (84) mother
 201 ὥστε (84) so that
 202 ὅπου (82) where
 203 ἀναβαίνω (81) I go up
 204 ἕκαστος, -η, -ον (81) each
 205 ἐκβάλλω (81) I cast out
 206 καταβαίνω (81) I go down
 207 μᾶλλον (80) rather
 208 ἀπόστολος, -ου, ὁ (79) apostle
 209 δίκαιος, -α, -ον (79) righteous
 210 πέμπω (79) I send
 211 ὑπάγω (79) I depart
 212 ἀνοίγω (78) I open
 213 πονηρός, -ά, -όν (78) evil
 214 στόμα, -ατος, τό (78) mouth
 215 βαπτίζω (77) I baptize
 216 σημεῖον, -ου, τό (77) sign
 217 ἐμός, ἐμή, ἐμόν (76) my, mine
 218 εὐαγγέλιον, -ου, τό (76) good news
 219 μαρτυρέω (76) I bear witness
 220 ὕδωρ, ὕδατος, τό (76) water
 221 δώδεκα (75) twelve
 222 κεφαλὴ, -ῆς, ἡ (75) head
 223 ἀποκτείνω (74) I kill
 224 πρόσωπον, -ου, τό (74) face
 225 χαίρω (74) I rejoice
 226 πίνω (73) I drink
 227 φῶς, φωτός, τό (73) light
 228 πῦρ, πυρός, τό (71) fire
 229 αἰτέω (70) I ask
 230 αἰώνιος, -ον (70) eternal
 231 ἱερόν, -οῦ, τό (70) temple
 232 τηρέω (70) I keep
 233 ἐντολή, -ῆς, ἡ (68) commandment
 234 ῥῆμα, -ατος, τό (68) word
 235 σάββατον, -ου, τό (68) Sabbath
 236 φέρω (68) I bear
 237 πιστός, -ή, -όν (67) faithful
 238 τρεῖς, τρία (67) three
 239 ἄγω (66) I lead
 240 καρπός, -οῦ, ὁ (66) fruit
 241 μόνον (66) only, alone (adv.)
 242 πλοῖον, -ου, τό (66) boat
 243 φημί (66) I say
 244 ἀπολύω (65) I release
 245 εἴτε (65) whether ... or
 246 ἐσθίω (65) I eat
 247 πρεσβύτερος, -α, -ον (65) elder
 248 δαιμόνιον, -ου, τό (63) demon
 249 γραμματεὺς, -έως, ὁ (62) scribe
 250 δοκέω (62) I seem
 251 ἔξω (62) outside, without
 252 ἐρωτάω (62) I request, ask
 253 θέλημα, -ατος, τό (62) will
 254 θρόνος, -ου, ὁ (62) throne
 255 ὄρος, ὄρους, τό (62) mountain
 256 ἀγαπητός, -ή, -όν (61) beloved
 257 δοξάζω (61) I glorify
 258 κηρύσσω (61) I preach
 259 νύξ, νυκτός, ἡ (61) night
 260 ὧδε (61) here
 261 ἤδη (60) now, already
 262 ἱμάτιον, -ου, τό (60) garment
 263 πρῶτον (60) first (adv.)
 264 ὑπάρχω (60) I exist
 265 ἀσπάζομαι (59) I greet
 266 διδάσκαλος, -ου, ὁ (59) teacher
 267 προσκυνέω (59) I worship
 268 συνάγω (59) I gather together
 269 χαρά, -ᾶς, ἡ (59) joy
 270 θεωρέω (58) I see
 271 λίθος, -ου, ὁ (58) stone
 272 μηδέ (57) not even
 273 δέχομαι (56) I receive
 274 ἐπερωτάω (56) I ask
 275 μέσος, -η, -ον (56) in the midst
 276 συναγωγή, -ῆς, ἡ (56) synagogue
 277 τοιοῦτος, τοιαύτη, τοιοῦτον, τοιοῦτο (56) such
 278 ἀρχή, -ῆς, ἡ (55) beginning
 279 κράζω (55) I cry out
 280 λοιπός, -ή, -όν (55) remaining
 281 πλεῖον, πλεῖτον, πλεον (55) more
 282 δεξιός, -ά, -όν (54) right
 283 εὐαγγελίζω (54) I preach good news
 284 εὐθύς (54) immediately
 285 χρόνος, -ου, ὁ (54) time
 286 διό (53) wherefore
 287 ἐλπίς, -ίδος, ἡ (53) hope
 288 ὥτως (53) in order that
 289 οὐχί (53) not
 290 ἐπαγγελία, -ας, ἡ (52) promise
 291 ἔσχατος, -η, -ον (52) last
 292 παιδίον, -ου, τό (52) child
 293 πείθω (52) I persuade
 294 σπείρω (52) I sow

- 295 σοφία, -ας, ἡ (51) wisdom
296 γλῶσσα, -ης, ἡ (50) tongue
297 γραφή, -ῆς, ἡ (50) writing
298 κακός, -ή, -όν (50) bad
299 μακάριος, -α, -ον (50) blessed, happy
300 παραβολή, -ῆς, ἡ (50) parable
301 τυφλός, -ή, -όν (50) blind