

Second Edition

BIBLICAL GREEK

A COMPACT GUIDE

WILLIAM D.
MOUNCE

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Biblical Greek: A Compact Guide

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Preface

Second year Greek and beyond can be a bit daunting. You have left the comfortable and controlled confines of your first year grammar, and you are carrying your Greek Testament and trying to use it in sermons and classes. And yet, with all that you learned in first year, there is much to be reviewed and much to forget.

This minigrammar is designed to fit well with your Greek Testament, and contains the information you need when using Greek. It can function as a review, quick reference, and has new material to help you move into second year grammar. It is not a replacement for a full lexicon or grammar, but it can start you down the right path. Have fun.

Abbreviations

- BBG *Basics of Biblical Greek*, 4th edition. William D. Mounce. Zondervan, 2019.
- BDAG *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, eds. W. Bauer, F. W. Danker, W. F. Arndt, F. W. Gingrich, third edition. University of Chicago Press, 2000.
- BDF *A Greek Grammar of the New Testament and Other Early Christian Literature*, eds. F. Blass, A. Debrunner, and R. W. Funk. University of Chicago Press, 1961.
- Fanning *Verbal Aspect in New Testament Greek*. Buist Fanning. Clarendon, 1991.
- GGBB *Greek Grammar Beyond the Basics*. Daniel B. Wallace. Zondervan, 1996.
- MBG *The Morphology of Biblical Greek*. William D. Mounce. Zondervan, 1994.

BASICS

Greek Alphabet

Name (English and Greek), transliteration, capital and small form, pronunciation

Alpha	ἄλφα	<i>a</i>	A α	a as in f ather
Beta	βῆτα	<i>b</i>	B β	b as in B ible
Gamma	γάμμα	<i>g</i> ¹	Γ γ	g as in g one
Delta	δέλτα	<i>d</i>	Δ δ	d as in d og
Epsilon	ἒ ψιλόν	<i>e</i>	E ε	e as in m e t
Zeta	ζῆτα	<i>z</i>	Z ζ	z as in d az e
Eta	ῆτα	<i>ē</i>	H η	e as in ob e y
Theta	θῆτα	<i>th</i>	Θ θ	th as in th ing
Iota	ἰῶτα	<i>i</i>	I ι	i as in i ntrigue
Kappa	κάππα	<i>k</i>	K κ	k as in k itchen
Lambda	λάμβδα	<i>l</i>	Λ λ	l as in l aw
Mu	μῦ	<i>m</i>	M μ	m as in m other
Nu	νῦ	<i>n</i>	N ν	n as in n ew
Xi	ξεῖ	<i>x</i>	Ξ ξ	x as in a xiom
Omicron	ὀ μικρόν	<i>o</i>	O ο	o as in n ot
Pi	πεῖ	<i>p</i>	Π π	p as in p each
Rho	ῥῶ	<i>r</i>	P ρ	r as in r od
Sigma	σίγμα	<i>s</i>	Σ σ/ς	s as in s tudy
Tau	ταῦ	<i>t</i>	T τ	t as in t alk
Upsilon	Ϝ ψιλόν	<i>u/y</i> ¹	Υ υ	u as German ü
Phi	φεῖ	<i>ph</i>	Φ φ	ph as in ph one

Chi	χεῖ	<i>ch</i>	X	χ	ch as in lo ch
Psi	ψεῖ	<i>ps</i>	Ψ	ψ	ps as in li ps
Omega	ὦ μέγα	<i>ō</i>	Ω	ω	o as in t o ne

Diphthongs

The second vowel of a diphthong is an ι or υ.²

αι	as in a isle	αἶρω
ει	as in e ight	εἶ
οι	as in oi l	οἰκία
αυ	as in sau erk rau t	αὐτός
ου	as in so u p	οὐδέ
υι	as in su i t e	υἱός
ευ, ηυ	as in f eu d	εὐθύς / ἠΰξανεν

Notes

¹ Gamma (γ) usually has a hard “g” sound, as in “get.” However, when it is immediately followed by γ, κ, χ, or ξ, it is pronounced as a “n.”

¹ υ if part of a diphthong, otherwise y.

² ωυ is used in Classical Greek, but occurs in the NT only in the name Μωϋσῆς where there is always a diaeresis, indicating that it is not a diphthong.

Contractions

Single Vowels

Here are all possible contractions of single vowels. The four most common are in blue.

	α	ε	η	ι	υ	ο	ω
α	α	α	α	αι	αυ	ω	ω
ε	η	ει	η	ει	ευ	ου	ω
η	η	η	η	η	ηυ	ω	ω
ο	ω	ου	ω	οι	ου	ου	ω
ω	ω	ω	ω	ω	ωυ	ω	ω

Vowels and Diphthongs

	αι	ει ³	ει ⁴	η	οι	ου ⁴	ω
α	α	α	α	α	ω	ω	ω
ε	η	ει	ει	η	οι	ου	ω
η	η	η	η	η	ω		ω
ο	ω	οι	ου	οι	οι	ου	ω

Rules of Contraction

1. ου is formed from εο, οε, and οο.

ου ← εο	ποιοῦμεν ← ποιεομεν
ου ← οε	πληροῦτε ← πληροετε
ου ← οο	πληροῦμεν ← πληροομεν

2. ει is formed from εε.

ει ← εε	ποιεῖτε ← ποιεετε
---------	-------------------

3. ω is formed from almost any combination of omicron or omega with any other vowel, except for rule 1.

ω ← αο	ἀγαπῶμεν ← ἀγαπαομεν ¹
--------	-----------------------------------

4. α is formed from αε.

α ← αε	ἀγαπᾶτε ← ἀγαπαετε
α ← αει	ἀγαπᾷ ← ἀγαπαει

5. η is formed from εα.

η ← εα	ἠγάπησα ← ἐαγάπησα
--------	--------------------

6. Miscellaneous

οι ← οει	πληροῖς ← πληροεις
	πληροῖ ← πληροει

7. The contraction of diphthongs

- If the contract vowel and the first vowel of the diphthong are the *same*, they simplify (i.e., one of the double letters drops

off).

ει ← εει

ποιεῖς

← ποιεεῖς

ου ← οου

πληροῦσι

← πληροουσι

- If the contract vowel and the first vowel of the diphthong are *different*, they contract. If the second vowel of the diphthong is an iota, it subscriptis if possible; if it is an upsilon, it drops off.

α ← αει

ἀγαπᾶ

← ἀγαπαει

ου ← εου

ποιοῦσι

← ποιεουσι

8. Contract verbs contract as if the true personal endings are those visible in the present active indicative.

αω

→

ἀγαπῶ

αεις

→

ἀγαπᾷς

αει

→

ἀγαπᾷ

αομεν

→

ἀγαπῶμεν

αετε

→

ἀγαπᾶτε

αουσι

→

ἀγαπῶσι

Notes

³ “Genuine” diphthong (not formed by a contraction)

⁴ “Spurious” diphthong (formed by a contraction)

¹ In the first person singular of epsilon and omicron contracts, there is one extra step in the contraction process. No personal ending is used, so the connecting vowel lengthens to compensate, and the ensuing contraction is between the contract vowel and the lengthened connecting vowel. ποιεο → ποιεω → ποιῶ. πληροο → πληρωω → πληρῶ.

Accent Rules

The **acute** (´) can occur on any of the last three syllables: ἀκηκόαμεν. λόγου. αὐτός.

The **circumflex** (^) can occur only on one of the last two syllables and will always be over a long vowel:¹ πλανῶμεν. ἀρχῆς.

The **grave** (`) is formed when a word is normally accented with an acute on the final syllable. When the word is not followed by a punctuation mark, then the acute becomes a grave: καὶ νῦν.

Accents on nouns try to stay on the same syllable (*consistent accent*). Accents on verbs try to move as far back toward the beginning of the verb as possible (*recessive accent*).

“**Enclitics**” are words pronounced so closely with the preceding word that the accent rules behave as if both words are one word. What this often means is that the accent over the enclitic will back up onto the preceding word.²

Enclitics include γέ, εἰμί (except εἶ), μου, πέρ, ποτέ, πού, πώ, πώς, σύ, τέ, τοί, τίς, present indicative of φημί (except φῆς). ἔστιν can be unaccented, or accented ἔστιν and ἔστίν.

“**Proclitics**” have no accent as they “lean forward” to the following word. They include the article (masc. and fem.), some prepositions (εἰς, ἐκ, ἐν), conjunctions (εἰ, ὥς), and the negation οὐ (οὐκ, οὐχ).

Notes

¹ η and ω are long vowels. α is always long. α, ι, and υ can be either long or short.

² The preceding word will be oxytone, i.e., it has an acute on its final syllable.

When Accents & Breathings Are Important

ἄρα	particle, “then, therefore”
ἄρά	fem noun, “curse” (Rom 3:14)
ἀλλά	particle, “but, yet, rather”
ἄλλα	neut pl of ἄλλος, “other”
αὐτή, αὐταί	αὐτός
αὕτη, αὗται	fem, οὗτος
εἰ	“if”
εἶ	2nd sg pres act, εἰμί
εἰς	“into”
εἷς	masc, “one”
ἐν	preposition, “in”
ἐν	neuter, εἷς
ἔξω	adverb: without; prep (gen): outside
ἔξω	fut act of ἔχω
ἡ	nom sg fem, ὁ
ἥ	nom sg fem, ὅς
ἧ	“or”
ἧ	dative sg fem, ὅς
ἦ	3rd sg pres act subj, εἰμί
ἦς, ἦν	fem, ὅς
ἦν	3rd sg imperfect act ind, εἰμί
ἦς	2nd sg pres act subj, εἰμί

ὁ, οἱ, αἱ	ὁ
ὁ, οἱ, αἱ	ὅς
οὐ	“not”
οὔ	gen sg masc/neut, ὅς; also “where”
ποτέ	particle, “at some time”
πότε	interrogative adverb, “when?”
τις, τι	indefinite pronoun
τίς, τί	interrogative pronoun
ὦ	interjection
ὦ	1st sg pres act subj, εἰμί
ὦ	dat sg masc/neut, ὅς
ὦν	pres act ptcp, εἰμί
ὦν	gen pl, ὅς
Liquid futures	μένω, μενῶ

Syllabification

1. There is one vowel (or diphthong) per syllable.

ἄ κη κό α μεν

μαρ τυ ροῦ μεν

A single consonant by itself (not a cluster) goes with the following vowel.¹

ἐ ω ρά κα μεν

ἐ θε α σά με θα

2. Two consecutive vowels that do not form a diphthong are divided.

ἐ θε α σά με θα

Ἦ σα ῖ ας

3. A consonant cluster that cannot be pronounced together is divided, and the first consonant goes with the preceding vowel.

ἔμ προ σθεν

ἄρ χῆς

4. A consonant cluster that can be pronounced together goes with the following vowel.

Χρι στός

γρᾱ φή

This includes a consonant cluster formed with μ or ν as the second letter.

ἐ πί γνω σις

ἔθνε σιν

5. Double consonants are divided.

ἄ παγ γέλ λο μεν

παρ ρη σί α

6. Compound words are divided where joined.

ἀντι χριστός

ἐκ βάλλω

Notes

¹ If the consonant is the final letter in the word, it goes with the preceding vowel.

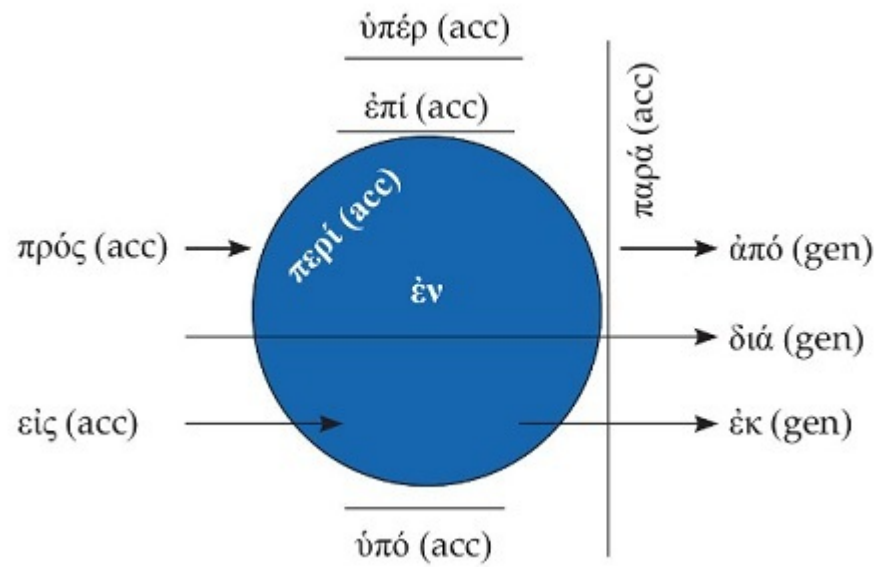
Crasis

Crasis is when a word is formed by combining two words. The first word is almost always καί.

καὶ ἐγώ	→	κάγω	76x
καὶ ἐμοί	→	κάμοί	5x
καὶ μέ	→	κάμέ	3x
καὶ ἐκεῖ	→	κάκεῖ	10x
καὶ ἐκεῖθεν	→	κάκεῖθεν	10x
καὶ ἐκεῖνος	→	κάκεῖνος	7x
καὶ ἔάν or ἄν	→	κᾶν	17x
τὸ ἐναντίον	→	τοῦναντίον	3x
τὸ ὄνομα	→	τοῦνομα	1x

There are other words that were originally formed through crasis but in our texts can be written as one (ἑάνπερ, καίτοιγε, μενοῦνγε) or two (καίγε, μήγε, μήπου, μήπως) words.

Prepositions



Additional Prepositions

ἀντί	gen:	instead of, for
διά	acc:	on account of
ἐπί	gen:	on, over, when
	dat:	on the basis of, at
κατά	gen:	against
	acc:	according to
μετά	gen:	with
	acc:	after
παρά	gen:	from
	dat:	beside, near
περί	gen:	concerning, about
ὑπέρ	gen:	in behalf of
ὑπό	gen:	by

Numbers

	<i>Cardinals</i> ¹	<i>Ordinals</i>	<i>Adverbials</i>
1.	εἷς	πρῶτος	ἅπαξ
2.	δύο	δεύτερος	δῖς
3.	τρεις	τρίτος	τρίς
4.	τέσσαρες	τέταρτος	τετράκις
5.	πέντε	πέμπτος	πεντάκις
6.	ἕξ	ἕκτος	ἑξάκις
7.	ἐπτά	ἑβδομος	ἐπτάκις
8.	ὀκτώ	ὀγδοος	ὀκτάκις
9.	ἐννέα	ἐνατος	ἐνάκις
10.	δέκα	δέκατος	
11.	ἐνδεκα	ἐνδέκατος	
12.	δώδεκα (δεκαδύο)	δωδέκατος	
14.	δεκατέσσαρες	τεσσαρεσκαιδέκατος	
15.	δεκαπέντε	πεντεκαιδέκατος	
16.	δέκα ἕξ		
18.	δέκαοκτώ (δέκα καὶ ὀκτώ)		
20.	εἴκοσι(ν)	εἰκοστός	
30.	τριάκοντα		
40.	τεσσαράκοντα (τεσσεράκοντα)		
50.	πεντήκοντα	πεντηκοστός	
60.	ἑξήκοντα		
70.	ἐβδομήκοντα	ἐβδομηκοστός	ἐβδομηκοντάκις

80. ὀγδοήκοντα

90. ἐνενήκοντα

100. ἐκατόν ἐκατοστός

Notes

¹ The cardinals from five through 199 are indeclinable; the rest decline.

Square of Stops

Stops are consonants that form their sound by impeding the airflow. They are broken down into three classifications.

- **Labial**. π, β, and ϕ are formed by using the lips to impede the air flow momentarily.
- **Velar**. κ, γ, and χ are formed by pushing up the middle of the tongue against the soft part of the roof of the mouth.¹
- **Dental**. τ, δ, and θ are formed by clicking the tongue against the back of the teeth.²
- The final column shows what happens when the stop is followed by sigma.

	<i>voiceless</i>	<i>voiced</i>	<i>aspirate</i>	<i>with sibilant</i>
<i>Labial</i>	π	β	ϕ	→ ψ
<i>Velar</i>	κ	γ	χ	→ ξ
<i>Dental</i>	τ	δ	θ	→ σ

Notes

¹ Some people use the term “palatals” to describe velars because the soft part of the mouth’s roof is the “palate.”

² Actually, it is not the teeth but the alveolar ridge behind the teeth that is used, but the word “teeth” is easier for most to associate with “dental.”

PARTS OF SPEECH

Article

Presence of the article

The primary function of the article is *not* to make a word definite.¹ For example, proper names are definite without the article. When the article is present, it is emphasizing *identity*.

1. ὁ can function as the **definite article**.

οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά.

The disciples of John often fast.

2. ὁ can function as a **grammatical marker**, for example, showing that the following word modifies the previous.

μετὰ τῶν ἀγγέλων τῶν ἁγίων

with the holy angels

3. Greek uses ὁ when English does not, such as with proper names.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν

But *Jesus* answering said to him

4. Sometimes ὁ functions with a participle or an adjective to make it into a **noun**, even with words between them.

Πᾶς ὁ γεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ

Everyone *who has been born* of God does not sin.

5. ὁ can function as a **personal**, **possessive**, or **relative** pronoun.

Οἱ δὲ εἶπαν πρὸς αὐτόν

And *they* said to him

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας.

Husbands, love *your* wives.

ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις.

They are like children *who* sit in the marketplace.

6. The **anaphoric** article refers you back to the previous reference.

κήρυξον τὸν λόγον.

Preach the word (referring back to the discussion in 2 Timothy 3).

7. The **deictic** article points out someone/thing present and is often best translated as a demonstrative.

προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, ἔρημός ἐστιν ὁ τόπος.

The disciples came to him and said, “*This* place is desolate.”

8. The article **par excellence** identifies a substantive as “in a class by itself.”

ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, οὐ.

Are you *the* Prophet?” And he answered, “No.”

9. The **monadic** article identifies a substantive as unique, one of a kind.

ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

Behold, *the* Lamb of God, who takes away the sin of the world.

10. **Granville Sharp Rule**. When one *ὁ* governs two nouns, the two nouns are being viewed as a single unit. These are often theologically nuanced and significant. (See GGBB, 270–90).

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ

Absence of the article

1. When the article is **not present**, the emphasis is on the *quality* of the substantive.

ὁ θεὸς ἀγάπη ἐστίν.

God is *love*.¹

2. Other times the article is not used simply because a word is not specific.

ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ.

A woman of Samaria came to draw water.²

3. Other times Greek doesn't use ὁ when English requires it.

Ἐν ἀρχῇ ἦν ὁ λόγος.

In *the* beginning was the Word.

4. The article is often omitted inside a prepositional phrase.

ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις

They are like children sitting *in the marketplace*.

This happens so often that when the article is present, it may be significant.

σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

He will save his people from their sins

Notes

¹ This is also why the Jehovah Witnesses's understanding of John 1:1 is wrong. θεὸς ἦν ὁ λόγος means, "the Word was God," not "a god," even though the article does not occur before θεός. See Wallace's "Exegetical Insight" in chapter 6 of BBG and also GGBB (pages 266–69).

¹ It is not that God loves, but that he is in very essence love.

² At this point in the story she was simply a woman, not any one in particular.

Adjective

Categories

Adjectives are categorized by what declensions are used, and by whether the masculine and feminine are the same form or different from each other.

2-1-2	ἀγαθός, ή, όν
3-1-3	πᾶς, πᾶσα, πᾶν
2-2	ἁμαρτωλός, ἁμαρτωλόν
3-3	τίς, τί

Degrees of an adjective

An adjective can have three “degrees.”

- The **positive** degree is the uncomparing form of the adjective: “large” (μέγας).
- The **comparative** degree denotes the greater of two items: “larger” (μείζων).
- The **superlative** degree describes the greatest, or a comparison of three or more: “largest” (μέγιστος).

In Koine Greek the superlative was dying out, and its function was being assumed by the comparative (see BDF §60). For example, someone might use μείζων when context technically requires μέγιστος.

Functions

1. Attributive. When an adjective functions as an attributive, it agrees with the word it modifies in case, number, and gender.

ὁ ἀγαθὸς λόγος ἐστίν ...

The good word is ...

2. Substantival. When an adjective functions as a substantive, its case is determined by its function in the sentence. Its gender and number are determined by what it stands for.

ὁ ἀγαθός ἐστιν ...

The good (person) is ...

3. Predicate. When an adjective functions as a predicate, it asserts—predicates—something about the subject. If the verb εἰμί is implied (rather than explicitly stated), you may have to supply a verb in your translation.

ὁ ἄνθρωπος ἀγαθός

The man is good.

Identification

Presence of the article

If the article occurs immediately before the adjective, then you have either an attributive or substantival adjective.

1. Attributive. If there is a noun to modify, then the adjective is attributive. The adjective can come before or after the noun; there is no significant difference in meaning. However, the adjective must be preceded by the article. Both examples mean, “the good man.”

First attributive: ὁ ἀγαθὸς ἄνθρωπος

Second attributive: ὁ ἄνθρωπος ὁ ἀγαθός

There is a third attributive position: ἄνθρωπος ὁ ἀγαθός. It is rare in the New Testament when the modifier is an adjective, but more common when the modifier is a phrase.

2. Substantival. If there is no noun for the adjective to modify, then it is probably functioning substantivally.

ὁ ἀγαθός the good (man; person)

τὴν πιστὴν the faithful (woman)

3. Predicate. If the noun is articular but the adjective is anarthrous, then the adjective is functioning as a predicate adjective. In this case you will usually supply the verb “is” to show the predicating nature of the adjective.

ὁ ἄνθρωπος ἀγαθός The man is good.

ἀγαθὸς ὁ ἄνθρωπος The man is good.

Absence of the article

1. If there is no article before either the noun or the adjective, context becomes the guide to translation. You must decide whether the adjective is giving an attribute to a noun or is asserting something about the subject.

ἀγαθὸς ἄνθρωπος	“a good man,” or
	“a man is good.”

2. It is possible for an anarthrous adjective to function substantivally, but this is unusual.

ἀγαθός	a good (man; person)
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Pronouns

First and Second Person Personal Pronouns

For the paradigm of ἐγώ and σύ see page 72.

1. Pronouns can be used (especially in the nominative) to emphasize the contrast between the two.

οὐχ ὥς ἐγὼ θέλω ἀλλ' ὥς σύ.

Not as *I* will but as *you* (will).

2. The emphatic and unemphatic forms basically have the same meaning, although the emphatic seems to be used when emphasizing contrast.

Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν ... αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.

I baptize you in the water for repentance ... *he* will baptize you in the Holy Spirit and fire.

3. Emphatic forms also tend to be used after prepositions without any special emphasis.

ἔργον γὰρ καλὸν ἡργάσατο εἰς ἐμέ.

for she has done a beautiful thing *to me*.

αὐτός

1. Personal pronoun. αὐτός can function as the third person personal pronoun. This is its most common use.¹ In this usage, the case of the pronoun is determined by its function.

αὐτοὶ τὸν θεὸν ὄψονται.

They will see God.

παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν.

The devil took *him* to the holy city.

When showing possession (genitive), the pronoun usually follows the word it modifies.

καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

You shall call *his* name Jesus.

The pronoun's gender and number are determined by its antecedent. If the antecedent is personal, αὐτός follows natural gender.

αὐτός ἐστὶν Ἠλίας ὁ μέλλων ἔρχεσθαι.

He is Elijah who is to come.

ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.

But he did not answer *her* a word.

διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

Why could we not cast *it* out?

But if the antecedent is not personal, αὐτός follows grammatical gender.

ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

Those who find *it* are few (referring to the narrow gate, πύλη).

2. Adjectival intensive. αὐτός can also function intensively when it is used adjectivally. In this case αὐτός normally modifies another word and is usually in the predicate position. Some translate αὐτός as a reflexive pronoun.

αὐτός γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην.
For Herod *himself* sent and seized John.

When functioning as an intensive, αὐτός is usually in the nominative case and modifies the subject.²

αὐτός Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ.
David *himself* spoke by the Holy Spirit.

The subject of the verb does not have to be third person. When used with the first or second person, αὐτός still adds emphasis.

σὺ αὐτός λέγεις τοῖς ἀνθρώποις.
You *yourself* speak to the men.

3. Identical adjective. αὐτός is sometimes used as the identical adjective meaning “same.” This is its least frequent usage. It is normally in the attributive position when used this way, but not always.¹

καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον.
And again after going away he prayed the *same* thing.

Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι.
In *the same hour* some Pharisees came.

Demonstratives

For the paradigm of οὗτος see page 77.

1. If a demonstrative is functioning as a pronoun, it will not modify a word.

οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός

This is my beloved Son.

2. If a demonstrative is functioning as an adjective, it occurs in the predicate position although it functions as an attributive adjective. The noun it modifies will always have the article.

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης

And in *those* days John came

3. Sometimes the demonstrative pronoun weakens in its force and functions as a personal pronoun.

οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται.

He will be great and will be called “Son of the Most High.”

4. There is substantial overlap among the article, the personal pronoun, and the demonstrative pronoun.

Relative Pronoun

For the paradigm of the relative pronoun see page 80.

1. The case of the relative pronoun is determined by its function in the relative clause. The number and gender are the same as its antecedent.

ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ

Behold, the star *that* they had seen when it rose

2. **Attraction** occurs when the case of the relative pronoun has been altered to the same case as its antecedent, as if it were modifying it. This usually happens when the relative pronoun occurs in the immediate proximity to the antecedent, when the antecedent is dative or genitive, and when the relative pronoun normally would be accusative.

ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ.

The time of the promise *that* God promised to Abraham was drawing near.

The relative pronoun ἧς should have been the accusative ἣν because it is the direct object of ὡμολόγησεν.

Notes

¹ In the oblique cases (genitive, dative, accusative), αὐτός is used 5,322 times in the NT out of the total 5,597 times as a personal pronoun.

² Different suggestions are made on how to translate αὐτός when it occurs in this situation. Some suggest using a reflexive pronoun as in the illustrations above. Others argue that αὐτός can be used in the nominative without any sense of emphasis, simply as the personal pronoun, and that the use of the reflexive adds too much emphasis to αὐτός.

αὐτός is used 243 times in the NT as a personal intensive, 239 times in the nominative.

¹ αὐτός is found in the attributive position 60 times in the NT.

NOUN GRAMMAR

Nominative Case

1. The primary function of the nominative case is to indicate the **subject** of the verb.

ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι.

I baptized you with water.

2. The nominative case is also used for the **predicate nominative** with εἰμί.

οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός.

This is my beloved *Son*.

γίνομαι and ὑπάρχω can also be followed with a predicative nominative (as well as the passive of καλέω and εὐρίσκω).

3. **Neuter plural subjects.** Greek normally uses a singular verb when the subject is neuter plural. To keep proper English, you will use a plural verb in your translation.

δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν.

Test the spirits (and see) if they *are* from God.

Vocative Case

1. The vocative is the case of direct address and is used when the person in question is being directly addressed.¹

Οὐ πᾶς ὁ λέγων μοι, κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Not everyone saying to me, “*Lord, Lord*,” will enter into the kingdom of heaven.

Notes

¹ There are 607 vocatives in the NT. The most common are κύριε (121x), ἀδελφοί (106x), πάτερ or πατήρ (29x, 6x as πατέρες), ἄνδρες (32x), and διδάσκαλε (31x).

Genitive Case

The “head noun” is the word being modified by the word in the genitive.

1. The most common use of the genitive is when the word in the genitive gives some description of the head noun (**descriptive**).

ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.

Let us put on the armor *of light*.

2. The head noun can be possessed by the word in the genitive (**possessive**).

ὑπάγε πώλησόν σου τὰ ὑπάρχοντα.

Go, sell *your* possessions.

3. If there is a noun that in some way equals the meaning of another noun, the writer can put the noun in the genitive, and it is said to be in **apposition** to the head noun. It is as if you drew an equal sign between the two words. The translations will often add a word or punctuation to help make this clear.

λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.

You will receive the gift, *the Holy Spirit*.

4. Sometimes the word in the genitive functions as if it were the subject of the verbal idea implicit in the head noun (**subjective**). You can use the helping word “produced” to help identify this usage. “The love *of Christ*.” “The love *produced by Christ*.”

τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;

Who will separate us from *Christ’s* love?

5. The word in the genitive can function as the direct object of the verbal idea implicit in the head noun (**objective**). This is the opposite of the subjective genitive. You can use the key word “receives.” “The blasphemy *of the Spirit*.” “The blasphemy *received by the Spirit*.”

ἡ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

The blasphemy *against the Spirit* will not be forgiven.

6. Sometimes it appears that the word in the genitive is a combination of both the objective and subjective genitives ([plenary](#)).

ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς.

For the love *of Christ* compels us.

7. The genitive can indicate a familial relationship between a word and its head noun ([relationship](#)). Often the head noun is not expressed, so it is up to the translator's interpretive skills to determine the exact nature of the relationship.

Σίμων Ἰωάννου

Simon, *son of John*

Μαρία ἡ τοῦ Ἰακώβου

Mary the *mother of James*

8. Sometimes the noun in the genitive is a larger unit, while its head noun represents a smaller portion of it ([partitive](#)).

τινες τῶν κλάδων

some *of the branches*

9. The word in the genitive can indicate something that is separate from the head noun or verb. It will often use the helping word "from" ([separation](#), [ablative](#)).

ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ

being alienated *from the commonwealth* of Israel

Dative Case

It is common for grammars to break the dative into three subsections of meaning.

Dative Proper (“to”)

1. The **indirect object** functions in Greek as it does in English, with the indirect object in the dative case.

ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν.

He has given *him* authority to execute judgment.

2. The dative can express the idea of “for” (**dative of interest, dative of advantage/disadvantage**).

ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι.

Your wife Elizabeth will bear a son *for you*.

μαρτυρεῖτε ἑαυτοῖς.

You testify *against yourselves*.

3. The dative can indicate what in English is awkwardly expressed by the phrase “with respect to” or “with reference to” (**reference, respect**).

λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς τῇ ἁμαρτίᾳ.

Consider yourselves to be dead *to sin*.

Locative (“in,” “with”)

4. There is a somewhat nebulous use of the dative, indicating the sphere or realm in which something occurs ([sphere](#)).

μακάριοι οἱ καθαροὶ τῇ καρδίᾳ.

Blessed are the pure *in heart*.

5. A time designation in the dative specifies when something occurs ([time](#)).

τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

On the third day he will be raised.

6. The dative can indicate the idea of “with” ([association](#)).

μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις.

Do not be unequally yoked *with unbelievers*.

Instrumental (“by”)

7. The dative can indicate the manner in which something is done (**manner**).

παρρησία λαλεῖ.

He speaks *boldly*.

8. The dative can also show the means or the instrument by which an action was accomplished (**means, instrument**).

Ἰη γὰρ χάριτί ἐστε σεσωσμένοι.

For it is *by grace* you have been saved.

Accusative Case

1. The primary use of the accusative is to indicate the **direct object**.

ἠγάπησεν ὁ θεὸς τὸν κόσμον.
God loved *the world*.

2. Some verbs require two objects to complete their meaning (**double accusative**). You may need to add a word like “as.” There are two subcategories.

- The two accusatives can designate a **person and thing**.

ἐκεῖνος ὑμᾶς διδάξει πάντα.
He will teach *you all things*.

- The two accusatives can be an **object-complement**. One accusative is the direct object, and the other accusative complements (predicates) something about it.

οὐκέτι λέγω ὑμᾶς δούλους.
No longer do I call *you servants*.

3. The accusative can behave as an adverb, modifying the verb (**adverbial accusative**, **accusative of manner or measure**).

δωρεὰν ἐλάβετε, δωρεὰν δότε.
Freely you received, *freely* give.

ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ θεοῦ.
Seek *first* the kingdom of God.

4. A word in the accusative can function as the **subject of an infinitive**.

δεῖ σε πάλιν προφητεῦσαι.
You must prophesy again.

VERB GRAMMAR

Indicative

Present Tense

1. Sometimes a Greek present describes an action that happens immediately. In other words, it has no real continuous nature (*instantaneous, aoristic, punctiliar*).

τέκνον, ἀφίενται σου αἱ ἁμαρτίαι.

My son, your sins *are forgiven*.

2. The Greek present can describe an ongoing action, even though in real time the action does not last very long (*progressive, descriptive*).

ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται.

For if I pray in a tongue, my spirit *is praying*.

3. Some actions occur repeatedly (*iterative*).

πολλάκις γὰρ πίπτει εἰς τὸ πῦρ.

For often *he falls* into the fire.

4. Actions occur regularly but not necessarily at the same time (*customary, habitual, general*).

νηστεύω δις τοῦ σαββάτου.

I *fast* twice a week.

5. Sometimes the Greek present tense will be used to express a timeless fact (*gnomic*).

ἰλαρὸν δότην ἀγαπᾷ ὁ θεός.

God *loves* a cheerful giver.

6. Because the Greek verb system views time as secondary to aspect, it is possible for the Greek present tense to refer to an action that occurs in the past. The idea is to make the telling of the past event more vivid by using the present tense (*historical, dramatic*).

We have the same construction in English, but the Greeks used it much more than we do, so this usage is often translated with the past tense.

βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν.

The next day *he saw* Jesus coming toward him.

7. A present tense verb can also be used to describe a future event (**futuristic**).

ναί, ἔρχομαι ταχύ.

Yes, I *am coming* quickly.

Imperfect Tense

1. Generally, the imperfect describes an ongoing action that happened in the past (**progressive, durative**).

ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ.

He was teaching his disciples.

2. It can also place emphasis on the beginning of the action (**ingressive, inceptive**). Translators may add a word like “began” to bring out this significance.

ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

Angels came and *began to minister* to him.

3. Some continuous actions do not occur constantly but rather repetitively (**iterative**). The translator can add a phrase like “kept on” to bring this out.

ἦρχετο πρὸς αὐτὸν.

[The widow] *kept coming* to the judge.

ἦρχοντο πρὸς αὐτὸν καὶ ἔλεγον, χαῖρε.

They ... *went up* to him *again and again, saying*, “Hail” (NIV).

4. Other actions occur regularly, such as expressed by the English “used to” (**customary**).

κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον.

Now at the feast *he used to release* for them any one prisoner.

5. The imperfect can also describe what a person wishes to do (**voluntative**), tries to do (**conative**), or almost does (**tendential**). Often it is difficult to tell the difference between these three, and, as always, context is the guide.

ἡύχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγώ.

For I could wish that I myself were accursed.

ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν.

I used to persecute the church of God and tried to destroy it.

ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν.

John would have prevented him.

Future Tense

1. The basic use of the future is to describe something that will happen in the future (**predictive**).

ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει.

He who began a good work in you *will bring it to completion*.

2. As in English, the Greek future can express a command (**imperative**).

ἀγαπήσεις κύριον τὸν θεόν σου.

You shall love the Lord your God.

3. The future can also state that a generic event will occur. It does not say that a particular occurrence is in mind, but that such events do occur (**gnomic**).

οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

Man *shall* not *live* on bread alone.

Aorist Tense

1. Generally, the aorist looks at an action as a whole and does not tell us anything about the precise nature of the action (**constative**).

ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

He got into the boat and *went* to the region of Magadan.

This does not mean that the action was not a process; the writer simply does not tell us.

ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

They reigned with Christ for a thousand years.

As you can see from this example, the aorist does not mean the action was necessarily punctiliar. This is a common mistake in commentaries.

2. Other times the aorist places emphasis on the beginning of an action (**ingressive**). The translator may use a word like “became” to bring out the significance.

ὁ δὲ βασιλεὺς ὠργίσθη.

And the king *became furious*.

3. The aorist can be used to describe a timeless truth (**gnomic**). Here the time significance of the aorist completely falls away. These are often translated with the present tense.

ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν.

The grass *withers* and the flower *falls*.

4. Because time is secondary to aspect, the Greek speaker can even use the aorist to describe an action that will occur in the future (**proleptic**). This stresses the certainty that the event will occur.

οὓς ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

Those whom he justified *he* also *glorified*.

Perfect Tense

1. Sometimes the emphasis of the perfect tense verb is on the fact that the action was completed (**consummative, extensive**).

τὸν καλὸν ἀγῶνα ἡγώνισμαι, τὸν δρόμον τετέλεκα.

I *have fought* the good fight, I *have finished* the race.

2. Other times the emphasis is on the resulting state of the action (**intensive**) and is generally translated with the English present.

ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

Man, your sins *are forgiven* you.

Participles

Adverbial Participles

1. The aorist participle can describe an action occurring before the time of the finite verb, while the present participle can describe something happening at the same time as the action of the main verb (**temporal**). “After” and “when/while” are often added to this type of participle.

νηστεύσας ... ὕστερον ἐπείνασεν.

After fasting ... he was hungry.

συναλιζόμενος παρήγγειλεν αὐτοῖς.

While staying with them he charged them.

2. The participle can indicate the manner in which the action of the finite verb occurs (**manner**).

ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος.

When the young man heard this, he went away *sad*.

3. The participle can indicate the means by which the action of the finite verb occurs (**means**).

κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν.

We toil *by working* with our own hands.

4. The participle can indicate the cause or reason or ground of the action of the finite verb (**cause**).

ἡγαλλιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ.

He was filled with joy, along with his entire household,
because he had come to believe in God.

5. The participle can indicate a condition that must be fulfilled if the action of the finite verb is to be accomplished (**conditional**).

πάντα ὅσα ἂν αἰτήσητε ... πιστεύοντες λήμψεσθε.

And whatever you ask in prayer, you will receive, *if you have faith*.

6. The participle can indicate that the action of the finite verb is true despite the action of the participle (**concessive**).

ὃς ἐν μορφῇ θεοῦ ὑπάρχων

who, *though he was* in the form of God

7. The participle can indicate the purpose of the finite verb (**purpose**). These are often translated as infinitives.

ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν.

Wait! Let's see if Elijah comes *to save* him.

8. The participle can indicate the result of the finite verb (**result**). This is close to the participle of purpose; the difference is whether the force of the participle is on the intention or the result.

ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην

In order to create in himself one new man out of the two,
thus making peace

9. Often participles are translated as **indicative verbs**. Translators do this for several reasons.

- When Greek sentences get too long for English translations, it is often easiest to treat a long participial phrase as an independent sentence. Ephesians 1:5 begins with a participial phrase.

προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ.

NET: *He did this by predestining* us to adoption as his sons through Jesus Christ.

NRSV: *He destined* us for adoption as his children through Jesus Christ.

- Greek likes to have an aorist participle before the main verb, but in English we use two finite verbs.

εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

Immediately *they left* their nets and followed him.

ὁ δὲ ἀποκριθεὶς εἶπεν, γέγραπται, οὐκ ἐπ' ἄρτῳ μόνῳ
ζήσεται ὁ ἄνθρωπος.

But he *answered* and said, "It is written, 'Man will not live on bread alone.' "

Some translations regularly omit the participle in this Greek construction.

Jesus *answered*, "It is written: 'Man does not live on bread alone' " (NIV).

10. A **periphrastic** construction¹ uses a form of εἰμί and a participle to state a verbal idea. Originally it was used to emphasize the continuous force of the participle (which is why the aorist participle never occurs in this construction). However, by the time of Koine Greek this emphasis is often lost. In fact, Koine Greek normally uses a periphrastic construction for the third person plural, perfect middle/passive.²

Translate the periphrastic construction just as you would the regular formation of the tense; perhaps the continuous idea will be emphasized, but that is up to the context and not the verbal form.

Here are all the different forms a periphrastic construction can take. The form of εἰμί and the participle can be separated by several words.

Present	present of εἰμί	+ present participle
Imperfect	imperfect of εἰμί	+ present participle
Future	future of εἰμί	+ present participle
Perfect	present of εἰμί	+ perfect participle
Pluperfect	imperfect of εἰμί	+ perfect participle
Future perfect	future of εἰμί	+ perfect participle

Here is the rule that governs whether a verb will form its third person plural, perfect middle/passive, periphrastically or not.

Verbs formed periphrastically:

- stems ending in a consonant (except nu; see below);
- stems adding a sigma to form the perfect passive tense stem.

Verbs not formed periphrastically:

- stems ending in nu drop the nu and are formed regularly;
- contract stems lengthen their final stem vowel.

Relative Time

1. A participle does not indicate absolute time. The present participle does not indicate an action occurring in the present, and an aorist participle does not indicate an action that occurred in the past. Even in the indicative, aspect is primary to time; outside of the indicative aspect is absolute king.

This is why I encourage the use of the nomenclature “imperfective participle” and “perfective participle.”

2. The participle built on the **present tense stem** indicates an *imperfective* action that happens *at the same time* as the time of the main verb (**contemporaneous time**).

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς.

And as he *was walking* by the Sea of Galilee, he *saw* two brothers.

πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Every tree *not bearing* good fruit *is cut down* and *thrown* into the fire.

3. The participle built on the **unaugmented aorist tense stem** indicates a *perfective* action that generally happens *prior to* the time of the main verb (**antecedent time**).

καλέσας τοὺς μάγους ἤκρίβωσεν παρ’ αὐτῶν

After summoning the magi *he learned* from them.

καὶ εἰσελθόντα κατοικεῖ ἐκεῖ.

And *after entering* it *dwells* there.

Sometimes the undefined participle happens at the same time as the main verb, if the main verb is an aorist.

μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα
*He did not weaken in faith when he considered his own
body.*

4. The participle built on the **perfect tense stem** indicates an action occurring *prior to* the time of the main verb (**antecedent time**).

καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους
call those who have been invited to the feast

Adjectival and Substantival Participles

1. When a participle is functioning adjectivally, especially as a substantive, the verbal force of the participle is lessened and with it, its aspectual nature. In other words, aspect and relative time are not as pronounced in an adjectival participle.

Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.
Jesus, our *deliverer* from the wrath that is coming¹

2. This can be seen especially in nouns that originally were participles (e.g., ἄρχων, γέρων).

Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν.
John *the Baptizer* has been raised from the dead.²

3. It is also seen when a substantival participle is used in “generic utterances” (see GGBB, 615–16). Expressions like πᾶς ὁ ἀκούων are almost gnomic and hence timeless.

πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι
Everyone *who divorces* his wife, except on the ground of sexual immorality, causes her to be guilty of adultery.

You cannot *continually* divorce.

Notes

¹ “Periphrastic” (περί + φράσις) means a “round about” way of saying something.

² The third person plural perfect passive occurs only nine times in the New Testament, six of those being the form ἀφέωνται (from ἀφίημι). The third person plural perfect middle never occurs in the New Testament.

¹ As Wallace states, the verse does not mean that Jesus is “the one continually delivering” (GGBB, 620).

² Somewhat tongue-in-cheek, Wallace comments that the continuous force of the participle can’t be present, otherwise John “would be baptizing without a head” (GGBB, 620).

Subjunctive

1. A verb in the present subjunctive indicates a continuous action; a verb in the aorist subjunctive indicates an undefined action. There is no absolute past or present time in the subjunctive.

κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.

Lord, if *you are willing*, you are able to make me clean.

ἐπὶ δὲ εὑρήτῃ, ἀπαγγείλατέ μοι.

When you *have found* him, report to me.

2. ἵνα is almost always followed by the subjunctive and can indicate purpose.

τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;

Who gave you this authority *that you do* these things?

ἐπηρώτησαν αὐτὸν ... ἵνα κατηγορήσωσιν αὐτοῦ.

They asked him ... *so that they could accuse* him.

3. The phrase ἵνα μή can be translated “lest” or its equivalent. It is an idiomatic phrase.

οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

Fathers, do not provoke your children, *lest they become discouraged*.

4. The ἵνα clause can also give the **content** of the preceding verb.

ἐκήρυξαν ἵνα μετανοῶσιν.

They preached that *they should repent*.

5. ἐάν **and the subjunctive**. This combination occurs in a third class conditional statement (see pages 55–56).

ἐὰν θέλῃς δύνασαι με καθαρίσαι.

If *you wish*, you are able to heal me.

6. Hortatory subjunctive. The first person subjunctive, either singular or plural, can be used as an exhortation. It will usually be plural and occur at the beginning of the sentence.

προσευχώμεθα.

Let us pray.

ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σοῦ.

Let me take the speck out of your eye.

διέλθωμεν εἰς τὸ πέραν.

Let us go across to the other side.

7. Deliberative subjunctive. When a person asks a question and the answer is uncertain, the verb in the question is put in the subjunctive.

μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν; ἢ, τί πίωμεν; ἢ, τί περιβαλώμεθα;

Therefore do not worry saying, “What *should we eat?*” or, “What *should we drink?*” or, “What *should we wear?*”

Optative

Whereas the subjunctive is the mood of probability or possibility, the optative is the mood of “wish.” Whereas the subjunctive is one step removed from reality, the optative is two.¹

1. The optative is used to express a wish or a prayer.

χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

May grace and peace be yours in abundance.

2. The optative is used in fourth class conditional sentences (see page 56).

Notes

¹ There are sixty-eight examples of the optative in the NT. It is found only in the present (imperfective aspect; 23x) and aorist (perfective aspect; 45x). It occurs 28x in Luke-Acts and 31x in Paul. εἴη occurs 12x and γένοιτο 17x, fifteen of which are the phrase μὴ γένοιτο, “God forbid!”

Infinitive

Substantive

The infinitive can perform any function that a substantive can. When used as a substantive, it will usually, but not always, be preceded by the definite article. This is called the **articular infinitive**.

ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

For to me, *to live* is Christ and *to die* is gain.

τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν

to love one's neighbor as oneself

Complementary Infinitive

A finite verb's meaning may be incomplete apart from some additional information.

ἤρξαντο λαλεῖν ἑτέραις γλώσσαις.

They began *to speak* in other tongues.

δεῖ, ἔξεστιν, μέλλω, δύναμαι, and ἄρχομαι will always be followed by a complementary infinitive.¹

Articular Infinitive and Preposition

When the articular infinitive is preceded by a preposition, there are specific rules of translation. The preposition will always precede the infinitive. The case of the definite article is determined by the preposition.

Reason/purpose

- διά (accusative) meaning *because* (reason)

αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας.

But Jesus on his part did not entrust himself to them,
because he knew all people.

- εἰς (accusative) meaning *in order that* (purpose)

παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι.

They will deliver him over to the Gentiles *to be mocked* and *flogged* and *crucified*.

- πρὸς (accusative) meaning *in order that* (purpose)

πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις.

They do all their deeds *to be seen* by others.

Temporal

- πρό (genitive) meaning *before*

οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς
αἰτῆσαι αὐτόν.

For your Father knows what you need *before* you ask him.

- ἐν (dative) meaning *when/while*

ἐν τῷ σπείρειν αὐτόν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν.

As *he sowed*, some seeds fell along the path.

- μετὰ (accusative) meaning *after*

μετὰ δὲ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

But *after I am raised up*, I will go before you to Galilee.

Purpose

Another function of the infinitive is to express purpose, “in order that.”

- Purpose can be expressed using the articular infinitive preceded by εἰς or πρὸς (see above).
- The articular infinitive with the article in the genitive (no preposition) can also express purpose.

μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

For Herod is about to search for the child *to destroy* him.

- The infinitive all by itself (without a preposition or the article) can express purpose.

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον.

Do not think that I came *to abolish* the law.

Result

ὥστε followed by an infinitive indicates the result of some action. Because we do not have a similar use of the infinitive in English, you will translate this infinitive with a finite verb.

ἔπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.

They filled both boats so full *that* they *began to sink*.

Notes

¹ The complementary infinitive can also be used with other verbs but less frequently (e.g., θέλω, κελεύω, όφείλω).

Middle Voice

The essence of the middle voice is that the subject is affected by the action of the verb. The subject still does the action of the verb, and if there is a direct object it still receives the action of the verb, but in some way the action comes back and affects the subject. This is called “**subject-affectedness**.”

Many times the subject-affectedness will be so slight that it can hardly be felt, but at other times the sense of subject-affectedness will be quite pronounced.

In general terms, active verbs tend to focus attention on the action, while middle verbs tend to focus attention on the subject. Words that occur in the middle tend to be intransitive, so there is no direct object to receive the force of the verb; the attention is focused back on the subject.

There are some verbs that do not occur in the active; they only occur in the middle (and/or passive). For example, ἔρχομαι never occurs in an active form; however, it will always be translated as an active, “I come.” Historically these verbs have been termed “deponent” verbs, middle or passive in form but active in meaning. Today they tend to be viewed as middle-only. Their lexical forms will end in ομαι (e.g., ἔρχομαι).

Here are some of the categories of verbs that tend to be middle-only.

1. Motion (change in location or body position).

ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;
I need to be baptized by you, and yet do you *come* to me?

2. Emotion

ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους.
His parents said this because *they were afraid* of the Jews.

3. Grooming

μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε.

Do not be anxious about your life, what you will eat, nor about your body, what *you will put on (to wear)*.¹

4. **Spontaneous processes** (no external cause)

ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεταί δένδρον.

But when it is grown, it is larger than all the garden plants and *becomes* a tree.

5. **Benefactive** (action that benefits the subject in some way)

ἐὰν προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται.
For if *I pray* in a tongue, my spirit prays.

ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται.
Whoever receives you *receives* me.

6. **Reciprocal** (action involving two participants)

ἀποκρίνεται Ἰησοῦς, τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;
Jesus *replied*, "Will you lay down your life for me?"

Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου.
Timothy my fellow worker *greets* you.

7. **Reflexive** (where the verb acts on the subject either directly or indirectly, which could include verbs of grooming)

ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο.

He threw the silver coins into the temple and left; and going away, *he hanged himself*.²

8. **Redundant Middle**. The middle voice can be used with a reflexive pronoun to denote a reflexive idea. The middle does not require the pronoun and so it is the pronoun that is redundant.

οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ
ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

So you also *must consider yourselves* dead to sin and alive
to God in Christ Jesus.

9. Passive. Some scholars are arguing that Greek is a two voice system, active (or default) and middle/passive (or mediopassive). In these forms, the agent of the action is no longer internal (i.e., indicated by the personal ending as in a traditional middle) but is external (i.e., indicated by some other word in the context).

Notes

¹ We are not to be anxious about having clothes to put on ourselves.

² There is no specific Greek word translated “himself.” It comes from the middle ἀπήγγατο.

SYNTAX

Questions

There are three ways to ask a question.

1. No indication is given as to the answer expected by the speaker.

σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

Are you the king of the Jews?

2. If the question begins with οὐ, the speaker expects an affirmative answer.

Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

Teacher, do you not care that we are perishing?

Teacher, it is a concern to you that we are perishing, isn't it?

However, just because a question has an οὐ does not mean an affirmative answer will eventually come. In most cases, οὐ stands at the beginning of the question when it indicates the likelihood of an affirmative answer.

3. If the question begins with μή, the speaker expects a negative answer.

μή πάντες ἀπόστολοι;

Are all apostles?

All are not apostles, are they?

Prohibitions

There are different ways to say or command “no!” and each one has its own nuance, nuances seldom carried over into the translations.

1. οὐ **with the future indicative**. This is the simple negation.

οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις.

You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet.

2. μή **plus the present imperative**. The speaker is prohibiting a continuous action.

μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν.

Do not worry about your life.

3. μή **plus the aorist imperative**. The speaker is prohibiting an undefined action.

μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου.

Do not let your left hand *know* what your right hand is doing.

4. μή **plus the aorist subjunctive**. This construction says “no!” more strongly than 1. above.

μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας.

Do not think that I have come to abolish the Law or the Prophets.

5. οὐ μή **plus the aorist subjunctive**. When Greek uses a double negative, one does not negate the other as in English. The οὐ and μή combine in a very firm, “This will certainly not occur!” This is stronger than 4. above and refers to a future situation.

οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα.

You shall never wash my feet.

This same construction can be used to make an emphatic statement that is not a prohibition.

οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

You will not have gone through all the towns of Israel before the Son of Man comes.

Recent research

For many years it has been argued that the force of the present prohibition has the basic meaning, “Stop doing what you are presently doing!” while the force of the aorist prohibition is, “Don’t start!” We now know this is wrong. The present tense is prohibiting a continuous action, while a prohibition with the aorist is prohibiting an undefined action. This error is commonly made in commentaries and sermons.

Fanning argues that the present imperative is used for attitudes and conduct (“general precept”), while the aorist tends to be used for specific cases (“specific command”). He adds, “The present pictures an occurrence from an internal perspective, focusing on the course or internal details of the occurrence but with no focus on the end-points, while the aorist views it from an external perspective, seeing the occurrence as a whole from beginning to end without focus on the internal details which may be involved” (388).

Conditional Sentences

Conditional sentences are the “if... then ...” construction. The “if” clause is the protasis, and the “then” clause is the apodosis.

There is no conditional element in the apodosis. If the protasis is true, the writer is saying the “then” clause is most certainly true.

ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστὶν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If in fact we confess our sins, there can be no question that God will forgive us.

There are different ways to categorize conditional sentences. The most common is to break them down into four divisions.

First Class (“Conditions of Fact”)

These sentences are saying that if something is true, *and let's assume for the sake of the argument that it is true*, then such and such will occur. The protasis is introduced with εἰ, and the verb is in the indicative.

εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν.

If your right hand causes you to sin, cut it off.

Most of the time you will translate εἰ as “if.” The protasis is assumed true for the sake of the argument, but in fact you are not sure whether the protasis is accurate. Sometimes it clearly is not.

εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται.

But if there is no resurrection of the dead, then not even Christ has been raised.

Sometimes the protasis is true, and you may want to translate εἰ as “since.”

εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

For since we believe that Jesus died and rose again, even so God, through Jesus, will bring with him those who have fallen asleep.

This may be over-translating a bit, saying more than what the sentence actually means, but there are times when using “if” adds an element of uncertainty that is not appropriate to the verse.

Second Class (“Conditions Contrary to Fact”)

This construction is saying that if something were true, *even though it is not*, then such and such would occur. The falseness of the protasis is assumed in the argument.

The protasis is introduced with εἰ and an indicative verb; the apodosis will normally have ἄν and a verb in a secondary tense in the indicative.

εἰ γὰρ ἔγνωσαν, οὐκ ἄν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

For if they had known, they would not have crucified the Lord of glory.

Third Class

Third class conditional sentences always have a protasis introduced by εἰν and a verb in the subjunctive. The verb in the apodosis can be any tense or mood. They break down into two subcategories.

Future more probable

A future condition says that if something might happen, *and there is a possibility that it will*, then something else will definitely happen. The speaker is thinking of a specific event in the future.

ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσης μοι.

All these I will give you, if you will fall down and *worship* me.

ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε;

For if *you love* those who love you, what reward do you have?

Present general

A general condition is identical in form to the future more probable condition except that the verb in the apodosis must be in the present tense.

Its meaning is slightly different from the future more probable. Instead of saying something about a specific event that might happen, it is stating a general truth, an axiomatic truth. The subjunctive is appropriate because the truth of the statement is timeless.

ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει.

If anyone *walks* in the day, he does not stumble.

ἐὰν θέλῃς δύνασαι με καθαρίσαι.

Lord, if *you are willing*, you can make me clean.

Fourth Class

There are no complete examples of fourth class conditional sentences in the New Testament. It is used in Classical Greek to say that if something were to happen, *and it is unlikely that it will*, then something else will happen.

The protasis is introduced with εἰ and the verb is in the optative mood, and the apodosis will have ἄν and the optative.

In Acts 24:19, the apodosis uses a non-optative mood.

τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχουσιν πρὸς ἐμέ.

But there are some Jews from the province of Asia, who ought to be here before you and bring charges if *they have* anything against me.

In 1 Cor 14:10, the protasis functions on its own.

τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ.

Undoubtedly there are all sorts of languages in the world.

Indirect Discourse

Direct discourse is reporting what someone else said. Since it is your intention to report exactly what the other person said, you use quotation marks.

The teacher said, "Hand in the tests!"

If you intend to repeat the basic idea of what someone else said, while not claiming to use exactly the same words, you use **indirect discourse** (also called *indirect speech*). Instead of quotation marks, you use a connecting word like "that."

He said *that* he wanted to study some more.

In Greek, indirect discourse is usually expressed with ὅτι followed by a verb in the indicative. However, indirect discourse can also be expressed with an infinitive.

Indirect Discourse in English

If the main verb of the English sentence is present, then the verb in the indirect discourse retains the same tense as the original saying. However, when the main verb of the sentence is a past tense, then English shifts the tense of the verb in the indirect discourse back one step in time.

Original (present): “I want to eat.”

Indirect speech: John said that he *wanted* to eat.

Original (past): “I *wanted* to eat.”

Indirect speech: John said that he *had wanted* to eat.

Original (future): “I will want to eat.”

Indirect speech: John said that he *would want* to eat.

Whereas English switches the tense of the verb in indirect speech, Greek does not. The tense and mood of the verb in Greek indirect discourse will always be the same tense and mood as the verb in the original statement.

οὐκ ᾔδει ὅτι ἀληθὲς ἐστίν τὸ γινόμενον διὰ τοῦ ἀγγέλου·
ἐδόκει δὲ ὄραμα βλέπειν.

He did not know that what was happening through the angel *was* really true, and he kept thinking that he *was seeing* a vision.

The formal way to say "hello" is χαίρειν. It is short for "(I wish you) to be happy." If you are saying "hi" to one friend, you say, χαῖρε. If you are saying "hi" to more than one friend, say χαίρετε.



SENTENCE STRUCTURE

Introduction

1. There are two basic styles in writing Greek (see discussion of Aristotle in BDF §458).

The “running” (εἰρομένη) style takes a series of complete thoughts and strings them together, often with the liberal use of conjunctions such as καί. This is typical of Semitic style (and its use of the *ι*), as well as that of John, Mark, and narrative in general.

Another version of this style starts with a basic statement and then extends it by adding on a participial phrase, ὅτι clause, relative clause, and the like. This is Paul’s standard style of writing.

The second style is termed “compact” (κατεστραμμένη) or periodic.

2. There is a “normal” order to the elements of a sentence. It is to start with a conjunction, followed by the verb, subject, and direct object. Following this can be other modifiers like participial phrases.

Emphasis

3. When a Greek author wants to emphasize a word, he or she puts it out of order. The greatest emphasis is felt when the word or phrase is put first in the sentence. The most famous example of this is Ephesians 2:8–9.

Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον.

For by grace you have been saved, through faith; and this not from yourselves, it is the gift of God.

4. The emphasis is often nuanced.

καὶ φόβος ἐπέπεσεν ἐπ’ αὐτόν.

And *fear* fell upon him.

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου.

And *Zechariah*, his father, was filled with the Holy Spirit.¹

εἷς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.

For you have *one* Father, and he is in heaven.

Notes

¹ The emphasis is on Zechariah in contrast to others present.

Issues

Asyndeton

1. Asyndeton is the omission of a conjunction between major units of thought such as between sentences, clauses, and even between paragraphs.² It was proper Greek style to start a sentence with a conjunction that would explicitly show the relationship between verses.

Unless the second-year Greek student has been exposed to Classical Greek, asyndeton will feel natural since it happens frequently in the New Testament. It is, however, why the student will feel the need to insert connecting words to “smooth out” the English.

Anacoluthon

2. “Anacoluthon” is the technical term for a change in syntax, when the sentence structure changes abruptly. For example, an author can start a long sentence and partway through changes how he wants to express himself.

ἀπὸ δὲ τῶν δοκούντων εἶναί τι, — ὅποιοί ποτε ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον ὃ θεὸς ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο.

As for those who seemed to be important — whatever they were makes no difference to me; God does not judge by external appearance — those men added nothing to my message” (NIV, 1984).

When Paul starts his first letter to Timothy, he never completes his sentence begun in v. 3.

καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν

As I urged you when I went into Macedonia, *stay* there in Ephesus so that you may command certain people not to teach false doctrines any longer” (NIV).³

Solecism¹

A solecism is a grammatical irregularity, perhaps an actual mistake.

3. The attraction of the case of the relative pronoun to its antecedent.²

ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ.

The time of the promise *that* God promised to Abraham was drawing near.

4. Lack of grammatical agreement

ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

We beheld his glory, *glory* as of the only Son from the Father, *full* of grace and truth.

5. The book of Revelation contains many grammatical constructions that, under normal conditions, would be viewed as grammatical errors. However, one interpretive position is that the “errors” are intentional and help convey the sense of being caught up in an ecstatic experience.

For example, John will write an appositional phrase in the nominative when it should be in another case.

καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου.

and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, *which comes down* from my God out of heaven

He can also mix genders and number.

αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.

The two lampstands *that stand* before the Lord of the earth.

ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

Two woes *are* still to come.

6. The positive form of the adjective can be used for the comparative or superlative, and the comparative for the superlative. This may not technically be a solecism since there is evidence for this in Classical Greek, and the lack of degree in Semitic languages may have influenced the shift.

καλόν σοί ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλόν.

It is *better* for you to enter life crippled.

αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

This is the *greatest* and first commandment.

μείζων δὲ τούτων ἡ ἀγάπη.

But the *greatest* of these is love.

For πρῶτος and ἔσχατος, the superlatives replaced the comparatives πρότερος and ὑστερος.

Notes

² Wallace says asyndeton “is a vivid stylistic feature that occurs often for emphasis, solemnity, or rhetorical value (staccato effect), or when there is an abrupt change in topic” (GGBB, 658).

³ καθώς begins a subordinate clause, and in v. 4 Paul begins a new sentence without providing a main clause. Translations have either to end the verse with a dash, or change the infinitive προσμεῖναι to an indicative.

¹ All forms of statements on inspiration and inerrancy make allowance for the fact that the Greek of the New Testament does not always follow strict grammatical rules.

² The opposite of this is “inverse relative attraction” in which the antecedent takes the case of the relative pronoun (e.g., Matt 21:42).

Ellipsis

1. In most basic terms, “ellipsis” is when an idea is not fully expressed.¹

Ellipsis in parallel phrases

2. For example, a verb need not be repeated in the second part of the statement.

εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

Even if all fall away, but not I.

3. Sometimes the omitted verb is different from the expressed verb ([zeugma](#)).

γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα.

I gave you milk to drink, not solid food.²

Omitted Words

4. ἔστίν is often omitted, often in proverbs, impersonal constructions, questions, exclamations, and other constructions (BDF §127).

ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

For the worker *is* worthy of his food.

χάρις ὑμῖν καὶ εἰρήνη

Grace to you and peace.

Shortened Constructions

5. Often what you read in the text is a shortened form of the proper way to say something.

μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

Did I exploit you through any of the men I sent to you?

ὧν is a shortened form of τούτων οὕς (BDF §466.1).

ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον

Pay to all what is owed: taxes to whom taxes are owed.

BDF suggest “something like ὀφειλόμενον ἔχοντι τὸν φόρον” (§481; see there for many more examples).

6. “**Aposiopesis**” is “a breaking-off of speech due to strong emotion or to modesty” (BDF §482), and under this category we find the omission of the apodosis of a conditional sentence.

ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

Therefore, if you see the Son of Man ascending to where he was before ...

Notes

¹ The technical term “brachylogy” is “the omission, for the sake of brevity, of an element which is not necessary for the grammatical structure but for the thought” (BDF §483).

² A verb like ἐψώμισα needs to be supplied.

Idioms

1. Some words have special meanings when used with other specific words. This is where a good knowledge of BDAG is essential. If the meanings you know for a word don't make sense in a certain context, look especially to the end of the entry in BDAG and see if the word following your difficult term is listed. Here are a few examples.
2. ἀνὰ μέσον means, "among something."
3. διὰ τί means, "why?"; διὰ τοῦτο means, "for this reason."
4. κατὰ can be used distributively. κατ' ἔτος means "every year." καθ' ἡμέραν means "daily."
5. τί ἡμῖν καὶ σοί means, "What do we have in common with you?" See Matt 8:29, Mark 1:24, Luke 4:34, and similar phrases like τί ἐμοὶ καὶ σοί (John 2:4), which shows no disrespect.
6. μή is sometimes used as a conjunction meaning "lest." εἰ μή can mean "unless" or "except."

There are many more examples of idioms, and as you translate you may want to keep a running record of the ones you discover.

NOUN MORPHOLOGY

Master Case Ending Chart

	<i>first/second declension</i>				<i>third declension</i>	
	<i>masc</i>	<i>fem</i>	<i>neut</i>		<i>masc/fem</i>	<i>neut</i>
<i>n</i>	ς	—	ν		ς	—
<i>g</i>	υ	ς	υ		ος	ος
<i>d</i>	ι	ι	ι		ι	ι
<i>a</i>	ν	ν	ν		α/ν	—
<i>v</i>	ε	—	ν		—	—
<i>n/v</i>	ι	ι	α		ες	α
<i>g</i>	ων	ων	ων		ων	ων
<i>d</i>	ις	ις	ις		σι(ν)	σι(ν)
<i>a</i>	υς	ς	α		ας	α

The following chart shows what the case endings look like when attached to the final stem vowel.

<i>masc</i>	<i>fem</i>		<i>neut</i>		<i>masc/fem</i>	<i>neut</i>
ος	α	η	ον		ς —	—
ου	ας	ης	ου		ος	ος
ω	α	η	ω		ι	ι
ον	αν	ην	ον		αν	—
ε	α	η	ον		—	—
οι	αι		α		ες	α

ων	ων	ων		ων	ων
οις	αις	οις		σι(ν)	σι(ν)
ους	ας	α		ας	α

The Eight Noun Rules

1. Stems ending in alpha or eta are in the first declension, stems ending in omicron are in the second, and consonantal stems are in the third.
2. Every neuter word has the same form in the nominative and accusative.
3. Almost all neuter words end in alpha in the nominative and accusative plural.¹
4. In the dative singular, the iota subscript is possible.²
5. Vowels often change their length (“ablaut”).
 - **Contraction** occurs when two vowels form a different vowel or diphthong. λογο + ι → λόγῳ. λογο + ο → λόγου. γραφη + ων → γραφῶν³
 - **Compensatory lengthening** occurs when a vowel is lengthened to compensate for the loss of another letter. λογο + νσ → λόγος → λόγους
6. In the genitive and dative, the masculine and neuter will always be identical.
7. The Square of Stops (see page 12)
 - Labials plus sigma form ψ; velars plus sigma form ξ; dentals plus sigma form σ.
 - The ντ combination drops out when followed by sigma (παντ + σ → πᾶς).
 - Whatever happens in the nominative singular third declension also happens in the dative plural. σαρκ + σ → σάρξ. σαρκ + σι → σαρξί.
8. A tau cannot stand at the end of a word and will drop off.

- When no case ending is used in stems ending in –ματ, the tau drops out. ὄνοματ + – → ὄνοματ → ὄνομα.

Notes

¹ In the second declension, the alpha is the changed stem vowel; in the third it is the case ending.

² Because an iota can subscript only under a long vowel, it subscripts only in the first and second declensions.

³ The omega of the genitive plural will absorb any preceding vowel.

Third Declension Summary Hints

1. Always memorize the genitive singular form with the lexical form. If you drop the genitive singular case ending (e.g., ος), you will normally have the word's stem.

2. Whatever happens in the nominative singular (ς) also happens in the dative plural (σι).

*σαρκ	+	ς	→	σάρξ
*σαρκ	+	σι	→	σαρξί

3. A nu drops out when followed by a sigma.

*τιν	+	ς	→	τίς
*τιν	+	σι	→	τίσι

4. A tau drops out when followed by a sigma or if it is at the end of a word.

*ὄνοματ	+	σι	→	ὀνόμασι
*ὄνοματ	+	—	→	ὄνομα

First Declension

In the following paradigms, the numbers above the columns (e.g., “n-1a”) correspond to the categories established in MBG. See there for more information.

	<i>n-1a</i>	<i>n-1b</i>	<i>n-1c</i>	<i>n-1d</i>
<i>n</i>	ῥα	γραφή	δόξα	νεανίας
<i>g</i>	ῥας	γραφῆς	δόξης	νεανίου
<i>d</i>	ῥα	γραφῇ	δόξη	νεανία
<i>a</i>	ῥαν	γραφὴν	δόξαν	νεανίαν
<i>v</i>	ῥα	γραφή	δόξα	νεανία
<i>n/v</i>	ῥαι	γραφαί	δόξαι	νεανίαι
<i>g</i>	ῥῶν	γραφῶν	δοξῶν	νεανιῶν
<i>d</i>	ῥαις	γραφαῖς	δόξαις	νεανίαις
<i>a</i>	ῥας	γραφάς	δόξας	νεανίας

	<i>n-1e</i>	<i>n-1f</i>	<i>n-1g</i>	<i>n-1h</i>
<i>n</i>	σατανᾶς	προφήτης	Μανασσῆς	μνᾶ
<i>g</i>	σατανᾶ	προφήτου	Μανασσῆ	μνᾶς
<i>d</i>	σατανᾶ	προφήτη	—	μνᾶ
<i>a</i>	σατανᾶν	προφήτην	Μανασσῆ	μνᾶν
<i>v</i>	σατανᾶ	προφήτα	—	μνᾶ
<i>n/v</i>	—	προφήται	—	μναῖ
<i>g</i>	—	προφητῶν	—	μνῶν
<i>d</i>	—	προφήταις	—	μναῖς
<i>a</i>	—	προφήτας	—	μνᾶς

Second Declension

	<i>n-2a</i>	<i>n-2b</i>	<i>n-2c</i>	<i>n-2d(1)</i>	<i>n-2d(2)</i>
<i>n</i>	λόγος	ὁδός	ἔργον	χειμάρρους	ὀστοῦν
<i>g</i>	λόγου	ὁδοῦ	ἔργου	χειμάρρου	ὀστοῦ
<i>d</i>	λόγω	ὁδῶ	ἔργω	χειμάρρῳ	ὀστῶ
<i>a</i>	λόγον	ὁδόν	ἔργον	χειμάρρουν	ὀστοῦν
<i>v</i>	λόγε	ὁδέ	ἔργον	χειμάρρους	ὀστοῦν
<i>n/v</i>	λόγοι	ὁδοί	ἔργα	χείμαρροι	ὀστᾶ
<i>g</i>	λόγων	ὁδῶν	ἔργων	χειμάρρων	ὀστῶν
<i>d</i>	λόγοις	ὁδοῖς	ἔργοις	χειμάρροις	ὀστοῖς
<i>a</i>	λόγους	ὁδοὺς	ἔργα	χειμάρρους	ὀστᾶ

Personal Pronouns

The second (ἐμοῦ) and fourth (σοῦ) columns are the emphatic forms (see page 19).

<i>n</i>	ἐγώ		σύ	
<i>g</i>	μου	ἐμοῦ	σου	σοῦ
<i>d</i>	μοι	ἐμοί	σοι	σοί
<i>a</i>	με	ἐμέ	σε	σέ
<i>n/v</i>	ἡμεῖς		ὕμεῖς	
<i>g</i>	ἡμῶν		ὕμῶν	
<i>d</i>	ἡμῖν		ὕμῖν	
<i>a</i>	ἡμᾶς		ὕμᾶς	

Third Declension Nouns

	<i>n-3b(1)</i>	<i>n-3b(1)</i>	<i>n-3b(3)</i>	<i>n-3c(1)</i>	<i>n-3c(2)</i>
<i>n</i>	σάρξ	γυνή	θρίξ ¹	χάρις	ἐλπίς
<i>g</i>	σαρκός	γυναικός	τριχός	χάριτος	ἐλπίδος
<i>d</i>	σαρκί	γυναικί	τριχί	χάριτι	ἐλπίδι
<i>a</i>	σάρκα	γυναῖκα	τρίχα	χάριν	ἐλπίδα
<i>v</i>	σάρξ	γύναι	θρίξ	—	—
<i>n/v</i>	σάρκες	γυναῖκες	τρίχες	χάριτες	ἐλπίδες
<i>g</i>	σαρκῶν	γυναικῶν	τριχῶν	χαρίτων	ἐλπίδων
<i>d</i>	σαρξί(ν)	γυναιξί(ν)	θριξί(ν)	χάρισι(ν)	ἐλπίσι(ν)
<i>a</i>	σάρκας	γυναῖκας	τρίχας	χάριτας	ἐλπίδας

	<i>n-3c(4)</i>	<i>n-3c(5b)</i>	<i>n-3c(6c)</i>
<i>n</i>	ὄνομα	ἄρχων	φῶς
<i>g</i>	ὀνόματος	ἄρχοντος	φωτός
<i>d</i>	ὀνόματι	ἄρχοντι	φωτί
<i>a</i>	ὄνομα	ἄρχοντα	φῶς
<i>n/v</i>	ὀνόματα	ἄρχοντες	φῶτα
<i>g</i>	ὀνομάτων	ἀρχόντων	φώτων
<i>d</i>	ὀνόμασι(ν)	ἄρχουσι(ν)	—
<i>a</i>	ὀνόματα	ἄρχοντα	φῶτα

	<i>n-3c(6a)</i>	<i>n-3c(6b)</i>	<i>n-3d(2a)</i>	<i>n-3d(2b)</i>
<i>n</i>	τέρας	ὕδωρ	Σωσθένης	γένος

<i>g</i>	τέρατος	ὔδατος	Σωσθένους	γένους
<i>d</i>	τέρατι	ὔδατι	—	γένει
<i>a</i>	τέρας	ὔδωρ	Σωσθένην	γένος
<i>n/v</i>	τέρατα	ὔδατα	—	γένη
<i>g</i>	τεράτων	ὔδάτων	—	γενῶν
<i>d</i>	τέρασι(ν)	ὔδασι(ν)	—	γένεσι(ν)
<i>a</i>	τέρατα	ὔδατα	—	γένη

	<i>n-3e(1)</i>	<i>n-3e(3)</i>	<i>n-3e(4)</i>	<i>n-3e(5b)</i>
<i>n</i>	ἰχθύς	βασιλεύς	νοῦς	πόλις
<i>g</i>	ἰχθύος	βασιλέως	νοός	πόλεως
<i>d</i>	ἰχθύι	βασιλεῖ	νοῖ	πόλει
<i>a</i>	ἰχθύν	βασιλέα	νοῦν	πόλιν
<i>v</i>	ἰχθύ	βασιλεῦ	νοῦ	πόλι
<i>n/v</i>	ἰχθύες	βασιλεῖς	νόες	πόλεις
<i>g</i>	ἰχθύων	βασιλέων	νοῶν	πόλεων
<i>d</i>	ἰχθύσι(ν)	βασιλεῦσι(ν)	νουσί(ν)	πόλεσι(ν)
<i>a</i>	ἰχθύας	βασιλεῖς	νόας	πόλεις

	<i>n-3f(1a)</i>	<i>n-3f(1b)</i>	<i>n-3f(2a)</i>	<i>n-3f(2b)</i>
<i>n</i>	αἰών	ἡγεμών	σωτήρ	ρήτωρ
<i>g</i>	αἰῶνος	ἡγεμόνος	σωτήρος	ρήτορος
<i>d</i>	αἰῶνι	ἡγεμόνι	σωτήρι	ρήτορι
<i>a</i>	αἰῶνα	ἡγεμόνα	σωτήρα	ρήτορα
<i>v</i>	αἰών	ἡγεμών	—	ρήτορ
<i>n/v</i>	αἰῶνες	ἡγεμόνες	σωτήρες	ρήτορες

<i>g</i>	αἰώνων	ἡγεμόνων	σωτήρων	ῥητόρων
<i>d</i>	αἰῶσι(ν)	ἡγεμόσι(ν)	σωτήρσι(ν)	ῥήτορσι(ν)
<i>a</i>	αἰώνας	ἡγεμόνας	σωτήρας	ῥήτορας
	<i>n-3f(2c)</i>	<i>n-3f(2c)</i>	<i>n-3f(2c)</i>	<i>n-3f(2c)</i>
<i>n</i>	άνήρ	θυγάτηρ	πατήρ	μήτηρ
<i>g</i>	άνδρός	θυγατρός	πατρός	μητρός
<i>d</i>	άνδρί	θυγατρί	πατρί	μητρί
<i>a</i>	άνδρα	θυγατέρα	πατέρα	μητέρα
<i>v</i>	άνερ	θύγατερ	πάτερ	μῆτερ
<i>n/v</i>	άνδρες	θυγατέρες	πατέρες	—
<i>g</i>	άνδρων	θυγατέρων	πατέρων	—
<i>d</i>	άνδράσι(ν)	—	πατράσι(ν)	—
<i>a</i>	άνδρας	θυγατέρας	πατέρας	μητέρας

Notes

¹ See MBG 193n1 for an explanation of the variation between θ and τ .

Adjectives

a-1a

<i>n</i>	ἅγιος	ἁγία	ἅγιον	ἀγαθός	ἀγαθή	ἀγαθόν
<i>g</i>	ἁγίου	ἁγίας	ἁγίου	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
<i>d</i>	ἁγίῳ	ἁγίᾱ	ἁγίῳ	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
<i>a</i>	ἅγιον	ἁγίαν	ἅγιον	ἀγαθόν	ἀγαθήν	ἀγαθόν
<i>v</i>	ἅγιε	ἁγία	ἅγιον	ἀγαθέ	ἀγαθή	ἀγαθόν
<i>n</i>	ἅγιοι	ἅγιοι	ἅγια	ἀγαθοί	ἀγαθαί	ἀγαθά
<i>g</i>	ἁγίων	ἁγίων	ἁγίων	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
<i>d</i>	ἁγίοις	ἁγίαις	ἁγίοις	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
<i>a</i>	ἁγίους	ἁγίας	ἅγια	ἀγαθοὺς	ἀγαθὰς	ἀγαθά

a-1a(2a)

<i>n</i>	πολύς	πολλή	πολύ
<i>g</i>	πολλοῦ	πολλῆς	πολλοῦ
<i>d</i>	πολλῷ	πολλῇ	πολλῷ
<i>a</i>	πολύν	πολλήν	πολύ
<i>n</i>	πολλοί	πολλαί	πολλά
<i>g</i>	πολλῶν	πολλῶν	πολλῶν
<i>d</i>	πολλοῖς	πολλαῖς	πολλοῖς
<i>a</i>	πολλοὺς	πολλάς	πολλά

a-1a(2b)

<i>n</i>	οὗτος	αὕτη	τοῦτο	αὐτός	αὕτη	αὐτό
<i>g</i>	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ

a-1a(2b)

<i>d</i>	τούτω	ταύτη	τούτω	αὐτῷ	αὐτῇ	αὐτῷ
<i>a</i>	τοῦτον	ταύτην	τοῦτο	αὐτόν	αὐτήν	αὐτό
<i>n/v</i>	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
<i>g</i>	τούτων	τούτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
<i>d</i>	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
<i>a</i>	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά

a-1a(2b)

<i>n</i>	ὅστις	ἥτις	ὅτι
<i>g</i>	οὗτινος	ἥστινος	οὗτινος
<i>d</i>	ὧτινι	ἥτινι	ὧτινι
<i>a</i>	ὄντινα	ἥντινα	ὅτι
<i>n/v</i>	οἵτινες	αἵτινες	ἄτινα
<i>g</i>	ὧντινων	ῶντινων	ῶντινων
<i>d</i>	οἷστισι(ν)	αἷστισι(ν)	οἷστισι(ν)
<i>a</i>	οὕστινας	ἄστινας	ἄτινα

a-1a(2b)

<i>n</i>	μέγας	μεγάλη	μέγα
<i>g</i>	μεγάλου	μεγάλης	μεγάλου
<i>d</i>	μεγάλῳ	μεγάλη	μεγάλῳ
<i>a</i>	μέγαν	μεγάλην	μέγα
<i>n/v</i>	μεγάλοι	μεγάλαι	μεγάλα
<i>g</i>	μεγάλων	μεγάλων	μεγάλων
<i>d</i>	μεγάλοις	μεγάλαις	μεγάλοις
<i>a</i>	μεγάλους	μεγάλας	μεγάλα

a-2a

εἷς	μία	ἓν
ένός	μιᾶς	ένός
ένί	μιᾷ	ένί
ἓνα	μίαν	ἓν

a-2a

<i>n</i>	πᾶς	πᾶσα	πᾶν	ταχύς	ταχεῖα	ταχύ
<i>g</i>	παντός	πάσης	παντός	ταχέως	ταχείας	ταχέως
<i>d</i>	παντί	πάσῃ	παντί	ταχεῖ	ταχεία	ταχεῖ
<i>a</i>	πάντα	πᾶσαν	πᾶν	ταχύν	ταχεῖαν	ταχύ
<i>n/v</i>	πάντες	πᾶσαι	πάντα	ταχεῖς	ταχεῖαι	ταχέα
<i>g</i>	πάντων	πασῶν	πάντων	ταχέων	ταχειῶν	ταχέων
<i>d</i>	πᾶσι	πάσαις	πᾶσι	ταχέσι	ταχείαις	ταχέσι
<i>a</i>	πάντας	πάσας	πάντα	ταχεῖς	ταχείας	ταχέα

a-2b

a-3a

<i>n</i>	ἁμαρτωλός	ἁμαρτωλόν	ἀληθής	ἀληθές
<i>g</i>	ἁμαρτωλοῦ	ἁμαρτωλοῦ	ἀληθοῦς	ἀληθοῦς
<i>d</i>	ἁμαρτωλῷ	ἁμαρτωλῷ	ἀληθεῖ	ἀληθεῖ
<i>a</i>	ἁμαρτωλόν	ἁμαρτωλόν	ἀληθῇ	ἀληθές
<i>v</i>	ἁμαρτωλέ	ἁμαρτωλόν	—	—
<i>n/v</i>	ἁμαρτωλοί	ἁμαρτωλά	ἀληθεῖς	ἀληθῇ
<i>g</i>	ἁμαρτωλῶν	ἁμαρτωλῶν	ἀληθῶν	ἀληθῶν
<i>d</i>	ἁμαρτωλοῖς	ἁμαρτωλοῖς	ἀληθέσι(ν)	ἀληθέσι(ν)
<i>a</i>	ἁμαρτωλούς	ἁμαρτωλά	ἀληθεῖς	ἀληθῇ

a-4a

a-4b(1)

<i>n</i>	πλείων	πλεῖον
<i>g</i>	πλείονος	πλείονος
<i>d</i>	πλείονι	πλείονι
<i>a</i>	πλείονα	πλεῖον

a-4b(1)

μείζων	μείζον
μείζονος	μείζονος
μείζονι	μείζονι
μείζονα	μείζον

<i>n/v</i>	πλείονες	πλείονα	μείζονες	μείζονα
<i>g</i>	πλειόνων	πλειόνων	μειζόνων	μειζόνων
<i>d</i>	πλείοσι(ν)	πλείοσι(ν)	μείζοσι(ν)	μείζοσι(ν)
<i>a</i>	πλείονας	πλείονα	μείζονας	μείζονα

a-4b(2)

<i>n</i>	τίς	τί	τις	τι
<i>g</i>	τίνος	τίνος	τινός	τινός
<i>d</i>	τίνι	τίνι	τινί	τινί
<i>a</i>	τίνα	τί	τινά	τι
<i>n</i>	τίνες	τίνα	τινές	τινά
<i>g</i>	τίνων	τίνων	τινῶν	τινῶν
<i>d</i>	τίσι(ν)	τίσι(ν)	τισί(ν)	τισί(ν)
<i>a</i>	τίνας	τίνα	τινάς	τινά

a-4b(2)

Article

	<i>a-1a(2b)</i>		
<i>n</i>	ὁ	ἡ	τό
<i>g</i>	τοῦ	τῆς	τοῦ
<i>d</i>	τῷ	τῇ	τῷ
<i>a</i>	τόν	τήν	τό
<i>n/v</i>	οἱ	αἱ	τά
<i>g</i>	τῶν	τῶν	τῶν
<i>d</i>	τοῖς	ταῖς	τοῖς
<i>a</i>	τούς	τάς	τά

Relative Pronoun

a-1a(2b)

<i>n</i>	ὅς	ἥ	ὅ
<i>g</i>	οὗ	ἥς	οὗ
<i>d</i>	ὧ	ἥ	ὧ
<i>a</i>	ὅν	ἥν	ὅ
<i>n/v</i>	οἷ	αἷ	ἃ
<i>g</i>	ῶν	ῶν	ῶν
<i>d</i>	οἷς	αἷς	οἷς
<i>a</i>	οὗς	ἃς	ἃ

VERBAL MORPHOLOGY

Augmentation

1. Syllabic augment. If the verb *begins with a consonant*, the augment is an epsilon, always with smooth breathing (λύω → ἔλυον).

2. Temporal augment. If a word *begins with a single vowel*, the augment is formed by lengthening that vowel.

α, ε, and η lengthen to η, ι to ι, υ to υ, and ο and ω to ω.

3. If a verb begins *with a diphthong*, either the first letter of the diphthong lengthens (αἰτέω → ἡτήσατο) or the diphthong is not changed (εὕρισκω → εὔρισκον). (Verbs beginning with εϋ often do not show the augment.) If the second vowel of the diphthong is an iota, it will subscript under the lengthened vowel (αἰτέω → ἡτήσατο). αι and ει lengthen to η, αυ and ευ to ηυ, and οι to ω.

4. Compound verb. A compound verb augments its verbal part.

ἐκβάλλω → ἐξέβαλον

Reduplication

1. Consonantal reduplication. If a verb begins with a single consonant, that consonant is reduplicated and the two consonants are separated by an epsilon.

λυ → λελυ → λέλυκα

If the consonant that was reduplicated is φ, χ, or θ, the reduplicated consonant will change to π, κ, or τ, respectively (“deaspiration”).

φανερώω	→	φεφανερο	→	πεφανέρωκα
χαρίζομαι	→	χεχαριζ	→	κεχάρισμαι
θεραπεύω	→	θεθεραπευ	→	τεθεράπτειμαι

The stop in the right column (“aspirates”) is shifting to its corresponding stop in the left column (“voiceless”).

<i>voiceless</i>	<i>voiced</i>	<i>aspirates</i>
π	β	φ
κ	γ	χ
τ	δ	θ

2. Vocalic reduplication. If a verb begins with a vowel or diphthong, the vowel is lengthened.

ἀγαπάω	→	ἡγάπηκα
αἰτέω	→	ἤτηκα

- It is common for a diphthong not to reduplicate. For example, the perfect of εὐρίσκω is εὔρηκα.
- If the verb begins with *two consonants*, the verb will usually undergo vocalic and not consonantal reduplication.¹

*γνω (γινώσκω) → ἔγνωκα

3. Compound verb. A compound verb reduplicates its verbal part, just like the augment.

ἐκβάλλω → ἐκβέβληκα

Notes

¹ If the second consonant is a lambda or rho, the verb will usually undergo consonantal reduplication (γράφω → γέγραφα).

Subjunctive

1. The subjunctive occurs primarily in the present and aorist, indicating continuous and undefined actions. There is no time significance.
2. The sign of the subjunctive is the lengthened connecting vowels ω and η .
3. All forms of the subjunctive use primary endings; hence, the present and aorist active forms are identical except for stems. See the paradigms at pages 112–15.
4. The perfect subjunctive occurs only ten times in the New Testament. All ten are forms of $\text{o}\tilde{\iota}\delta\alpha$. There are other examples of the perfect subjunctive, but they are all periphrastic. It denotes an action as completed with results up to the time of the speaker.

Personal Endings

The following charts list the verb, connecting vowel, and personal ending. The fourth column is the alternate endings used by μι verbs.

Primary Personal Endings

active

λύω	ο	— ¹	μι
λύεις	ε	ς	
λύει	ε	ι	σι(ν)
λύομεν	ο	μεν	
λύετε	ε	τε	
λύουσι(ν)	ο	νσι(ν) ³	ασι(ν)

middle/passive

λύομαι	ο	μαι
λύῃ	ε	σαι ²
λύεται	ε	ται
λυόμεθα	ο	μεθα
λύεσθε	ε	σθε
λύονται	ο	νται

Primary personal endings are used in the nonaugmented tenses: present, future, perfect. Secondary personal endings are used by the augmented tenses.

Secondary Personal Endings

active

ἔλυον	ο	ν
ἔλυες	ε	ς
ἔλυε(ν)	ε	—
ἐλύομεν	ο	μεν
ἐλύετε	ε	τε
ἔλυον	ο	ν / σαν

middle/passive

ἐλυόμην	ο	μην
ἐλύου	ε	σο ⁴
ἐλύετο	ε	το
ἐλυόμεθα	ο	μεθα
ἐλύεσθε	ε	σθε
ἐλύοντο	ο	ντο

Notes

¹ No ending is used. The omega that stands at the end of the first person singular of verbs in the thematic conjugation is really the lengthened connecting vowel omicron.

² In almost every case (except perfect passive), the sigma drops out and the vowels contract. This is why this ending varies from tense to tense.

³ In every case the nu will drop out because of the following sigma. What happens to the preceding vowel varies.

⁴ In almost every case, the sigma drops out because it is intervocalic and the vowels contract. This is why this ending varies from tense to tense.

Exceptions List

Following are many of the seeming irregularities in the verbal system, the places where words appear to break the normal rules.

1. Augments

- Diphthongs do not always show their augment (εὕρισκω → εὔρον).
- Apparently irregular augments can sometimes be explained by the root (*έθελε → θέλω → ήθέλησα).

2. Reduplication

- Diphthongs do not always show their reduplication (εὕρισκω → εὔρηκα).
- When initial aspirates are reduplicated they are deaspirated (φ → π, χ → κ, θ → τ).
- Initial consonant clusters usually undergo vocalic reduplication (έγνωκα).

3. Tense Forms (Principal Parts)

- Pattern 1 verbs do not modify the root in the formation of the present tense stem (άκούω, άγαπάω, βλέπω).
- Pattern 2 verbs use different roots (αίρέω, έρχομαι, έσθίω, λέγω, οἶδα, όράω, πάσχω, τρέχω, φέρω). See page 131–32.
- Pattern 3 verbs are liquid verbs, which do not show the σ in the future or aorist and whose stems often undergo ablaut.
- Pattern 4 verbs modify their root in the formation of the present tense stem, such as adding an iota (αἶρω) or (ι)σκ (γινώσκω).
- η (έκλήθην) and σ (ήκούσθην) can be inserted before the tense formative.

4. Stems ending in stops often change the final stop.

- In the future and aorist act/mid, they go to ψ, ξ, and σ.
- In aorist passive, they go to φ, χ, and σ before the θ of the tense formative.
- In perfect middle/passive (see paradigms)

5. Tense formatives and personal endings

- No personal ending in 1st sg, 1st aorist active (ἔλυσα)
- σα goes to σε in 3rd sg, 1st aorist active (ἔλυσε), and α to ε in liquid aorists (ἔμεινε).
- κα goes to κε in 3rd sg, 1st perfect active (λέλυκε).
- 1st sg and 3rd pl in imperfect and 2nd aorist active, the endings are ον (ἔλυον, ἔβαλον).
- 3rd pl is σαν in 1st aorist active/passive (ἔλυσαν, ἐλύθησαν).
- 3rd pl perfect active varies between καν and κασι(ν).
- 2nd sg middle/passive endings vary greatly.
- Alternate endings for μι verbs (μι, σι, ασι)

Master Indicative Verb Chart

<i>tense/voice</i>	<i>aug/redup</i>	<i>tense</i>	<i>tense form.</i>
<i>Present act</i>		pres	
<i>Present mid/pas</i>		pres	
<i>Imperfect act</i>	ε	pres	
<i>Imperfect mid/pas</i>	ε	pres	
<i>Future act</i>		fut act	σ
<i>Liquid fut act</i>		fut act	εσ
<i>Future mid</i>		fut act	σ
<i>Liquid fut mid</i>		fut act	εσ
<i>1st future pas</i>		aor pas	θησ
<i>2nd future pas</i>		aor pas	ησ
<i>1st aorist act</i>	ε	aor act	σα
<i>Liquid aorist act</i>	ε	aor act	α
<i>2nd aorist act</i>	ε	aor act	
<i>1st aorist mid</i>	ε	aor act	σα
<i>2nd aorist mid</i>	ε	aor act	
<i>1st aorist pas</i>	ε	aor pas	θη
<i>2nd aorist pas</i>	ε	aor pas	η
<i>1st perfect act</i>	λε	perf act	κα
<i>2nd perfect act</i>	λε	perf act	α
<i>Perfect mid/pas</i>	λε	perf pas	

--	--	--

<i>conn. vowel</i>	<i>personal endings</i>	<i>1st sg paradigm</i>
ο/ε	prim act	λύω
ο/ε	prim mid/pas	λύομαι
ο/ε	sec act	ἔλυον
ο/ε	sec mid/pas	ἐλυόμην
ο/ε	prim act	λύσω
ο/ε	prim act	μενῶ
ο/ε	prim mid/pas	πορεύσομαι
ο/ε	prim mid/pas	μενοῦμαι
ο/ε	prim mid/pas	λυθήσομαι
ο/ε	prim mid/pas	ἀποσταλήσομαι
	sec act	ἔλυσα
	sec act	ἔμεινα
ο/ε	sec act	ἔλαβον
	sec mid/pas	ἐλυσάμην
ο/ε	sec mid/pas	ἐγενόμην
	sec act	ἐλύθην
	sec act	ἐγράφην
	prim act	λέλυκα
	prim act	γέγονα
	prim mid/pas	λέλυμαι

Master Nonindicative Verb Charts

Participles

<i>tense & voice</i>	<i>redup</i>	<i>stem</i>	<i>t.f. / c.v.</i>	<i>morpheme</i>
<i>present act</i>		pres	ο	ντ / ουσα
<i>present m/p</i>		pres	ο	μενο/η
<i>1 aorist act</i>		aor act	σα	ντ / σα
<i>1 aorist mid</i>		aor act	σα	μενο/η
<i>1 aorist pas</i>		aor pas	θε	ντ
<i>2 aorist act</i>		aor act	ο	ντ
<i>2 aorist mid</i>		aor pas	ο	μενο/η
<i>2 aorist pas</i>		aor pas	ε	ντ
<i>perfect active</i>	λε	perf act	κ	οτ
<i>perfect m/p</i>	λε	perf m/p		μενο/η

Participle Morpheme Chart

<i>morpheme</i>	<i>tense/voice</i>	<i>case endings</i>
VT	active; aorist passive	3-1-3
OT	perfect active	3-1-3
μενο/η	aorist middle; middle/passive	2-1-2

Participles

nom plural *six memory forms*

λέγοντες ων, ουσα, ον; οντος, ουσης, οντος

λεγόμενοι ομενος, ομενη, ομενον; ομενου, ομενης, ομενου

λύσαντες σας, σασα, σαν; σαντος, σασης, σαντος

λυσάμενοι σαμενος ...

λυθέντες θεις, θεισα, θεν; θεντος, θεισης, θεντος

βαλόντες ων ...

γενόμενοι ομενος ...

γραφέντες εις, εισα, εν; εντος, εισης, εντος

λελυκότες κως, κυια, κος; κοτος, κυιας, κοτος

λελυμένοι μενος ...

Subjunctive

<i>Tense</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sg paradigm</i>
<i>Pres act</i>	pres		ω/η	prim act	λύω
<i>Pres m/p</i>	pres		ω/η	prim m/p	λύωμαι
<i>1 aor act</i>	aor act	σ	ω/η	prim act	λύσω
<i>1 aor mid</i>	aor act	σ	ω/η	prim m/p	λύσωμαι
<i>1 aor pas</i>	aor pas	θ	ω/η	prim act	λυθῶ
<i>2 aor act</i>	aor act		ω/η	prim act	λάβω
<i>2 aor mid</i>	aor act		ω/η	prim m/p	γένωμαι
<i>2 aor pas</i>	aor pas		ω/η	prim act	γραφῶ

Infinitive

	<i>present</i>	<i>1st aorist</i>	<i>2nd aorist</i>	<i>perfect</i>
<i>active</i>	ειν	σαι	ειν	κεναι
<i>middle</i>	εσθαι	σασθαι	εσθαι	σθαι
<i>passive</i>	εσθαι	θηναι	ηναι	σθαι

Imperative

	<i>active</i>	<i>middle/passive</i>
<i>2 sg</i>	?	?
<i>3 sg</i>	τω	σθω
<i>2 pl</i>	τε	σθε
<i>3 pl</i>	τωσαν	σθωσαν

Overview of Indicative

present

active

λύω	ἔλυον	λύσω
λύεις	ἔλυσ	λύσεις
λύει	ἔλυε(ν)	λύσει
λύομεν	ἐλύομεν	λύσομεν
λύετε	ἐλύετε	λύσετε
λύουσι(ν)	ἔλυον	λύσουσι(ν)

middle

λύομαι	ἐλυόμην	λύσομαι
λύῃ	ἐλύου	λύσῃ
λύεται	ἐλύετο	λύσεται
λυόμεθα	ἐλυόμεθα	λυσόμεθα
λύεσθε	ἐλύεσθε	λύσεσθε
λύονται	ἐλύοντο	λύσονται

passive

λύομαι	ἐλυόμην	λυθήσομαι
λύῃ	ἐλύου	λυθήσῃ
λύεται	ἐλύετο	λυθήσεται
λυόμεθα	ἐλυόμεθα	λυθησόμεθα
λύεσθε	ἐλύεσθε	λυθήσεσθε
λύονται	ἐλύοντο	λυθήσονται

*1st aorist**2nd aorist**perfect**active*

ἔλυσα

ἔλαβον

λέλυκα

ἔλυσας

ἔλαβες

λέλυκας

ἔλυσε(ν)

ἔλαβε(ν)

λέλυκε(ν)

ἐλύσαμεν

ἐλάβομεν

λελύκαμεν

ἐλύσατε

ἐλάβετε

λελύκατε

ἔλυσαν

ἔλαβον

λελύκασι(ν)

middle

ἐλυσάμην

ἐγενόμην

λέλυμαι

ἐλύσω

ἐγένου

λέλυσαι

ἐλύσατο

ἐγένετο

λέλυται

ἐλυσάμεθα

ἐγενόμεθα

λελύμεθα

ἐλύσασθε

ἐγένεσθε

λέλυσθε

ἐλύσαντο

ἐγένοντο

λέλυνται

passive

ἐλύθην

ἐγράφην

λέλυμαι

ἐλύθης

ἐγράφης

λέλυσαι

ἐλύθη

ἐγράφη

λέλυται

ἐλύθημεν

ἐγράφημεν

λελύμεθα

ἐλύθητε

ἐγράφητε

λέλυσθε

ἐλύθησαν

ἐγράφησαν

λέλυνται

Overview of Subjunctive

present

active

λύω

λύης

λύη

λύωμεν

λύητε

λύωσι(ν)

first aorist

λύσω

λύσης

λύση

λύσωμεν

λύσητε

λύσωσι(ν)

second aorist

λάβω

λάβης

λάβη

λάβωμεν

λάβητε

λάβωσι(ν)

middle

λύωμαι

λύη

λύηται

λυώμεθα

λύησθε

λύωνται

λύσωμαι

λύση

λύσηται

λυσώμεθα

λύσησθε

λύσωνται

γένωμαι

γένη

γένηται

γενώμεθα

γένησθε

γένωνται

passive

λύωμαι

λύη

λύηται

λυώμεθα

λύησθε

λύωνται

λυθῶ

λυθῆς

λυθῇ

λυθῶμεν

λυθῆτε

λυθῶσι(ν)

γραφῶ

γραφῆς

γραφῇ

γραφῶμεν

γραφῆτε

γραφῶσι(ν)

Overview of Infinitive

<i>present</i>	<i>first aorist</i>	<i>second aorist</i>	<i>perfect</i>
<i>active</i>			
λύειν	λῦσαι	λαβεῖν	λελυκέναι
<i>middle</i>			
λύεσθαι	λύσασθαι	λαβέσθαι	λέλυσθαι
<i>passive</i>			
λύεσθαι	λυθῆναι	γραφῆναι	λέλυσθαι

While the future infinitive occurred regularly in Classical Greek, in the New Testament it occurs only five times, four of them being εἰμί.

- μέλλειν ἔσεσθαι (Acts 11:28; 24:15; 27:10)
- ἔσεσθαι (Acts 23:30)
- εἰσελεύσεσθαι (Heb 3:18)

Overview of Imperative

present

first aorist

second aorist

active

λῦε

λῦσον

λάβε

λύετω

λυσάτω

λαβέτω

λύετε

λύσατε

λάβετε

λύετωσαν

λυσάτωσαν

λαβέτωσαν

middle

λύου

λῦσαι

γενοῦ

λύεσθω

λυσάσθω

γενέσθω

λύεσθε

λύσασθε

γένεσθε

λύεσθωσαν

λυσάσθωσαν

γενέσθωσαν

passive

λύου

λύθητι

γράφητι

λύεσθω

λυθήτω

γραφήτω

λύεσθε

λύθητε

γράφητε

λύεσθωσαν

λυθήτωσαν

γραφήτωσαν

Overview of εἰμί

present

εἰμί

εἶ

ἐστί(ν)

ἐσμέν

ἐστέ

εἰσί(ν)

imperfect

ἦμην

ἦς

ἦν

ἦμεν, ἦμεθα

ἦτε

ἦσαν

future

ἔσομαι

ἔσῃ

ἔσται

ἐσόμεθα

ἔσεσθε

ἔσονται

subjunctive

ῶ

ῆς

ῆ

ῶμεν

ῆτε

ῶσι(ν)

imperative

ἴσθι

ἔστω

ἔστε

ἔστωσαν

active infinitive

εἶναι

participle

ὢν

ὄντος

ὄντι

ὄντα

οὔσα

οὔσης

οὔσῃ

οὔσαν

ὄν

ὄντος

ὄντι

ὄν

ὄντες

ὄντων

οὔσι(ν)

ὄντας

οὔσαι

οὔσων

οὔσαις

οὔσας

ὄντα

ὄντων

οὔσι(ν)

ὄντα

Present Indicative (§41)¹

Thematic (§41.1)

active (contract verbs §41.2)

λύω	γεννῶ	ποιῶ	φανερῶ
λύεις	γεννᾷς	ποιεῖς	φανεροῖς
λύει	γεννᾷ	ποιεῖ	φανεροῖ
λύομεν	γεννῶμεν	ποιοῦμεν	φανεροῦμεν
λύετε	γεννᾶτε	ποιεῖτε	φανεροῦτε
λύουσι(ν)	γεννῶσι(ν)	ποιοῦσι(ν)	φανεροῦσι(ν)

middle/passive

λύομαι	γεννῶμαι	ποιοῦμαι	φανεροῦμαι
λύῃ	γεννᾷ	ποιῇ	φανεροῖ
λύεται	γεννᾶται	ποιεῖται	φανεροῦται
λυόμεθα	γεννώμεθα	ποιούμεθα	φανερούμεθα
λύεσθε	γεννᾶσθε	ποιεῖσθε	φανεροῦσθε
λύονται	γεννῶνται	ποιοῦνται	φανεροῦνται

Athematic (§41.3)

active

ἴστημι	τίθημι	δίδωμι	δείκνυμι
ἴστης	τίθης	δίδως	δεικνύεις
ἴστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)
ἴσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
ἴστατε	τίθετε	δίδοτε	δείκνυτε
ἴσῃσι(ν)	τιθέασι(ν)	διδόασι(ν)	δεικνύασι(ν)

middle/passive

ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
ἴστασαι	τίθесαι	δίδοσαι	δείκνυσαι
ἴσεται	τίθεται	δίδοται	δείκνυται
ἰστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
ἴστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
ἴστανται	τίθενται	δίδονται	δείκνυνται

Notes

¹ The section numbers (e.g., §41) correspond to the sections in MBG. See there for more information and more paradigms.

Imperfect Indicative (§42)

Thematic (§42.1)

active (contract verbs §42.2)

ἔλυον	ἐγέννων	ἐποίουν	ἐφάνερον
ἔλυες	ἐγέννας	ἐποίεις	ἐφάνερους
ἔλυε(ν)	ἐγέννα	ἐποίει	ἐφάνερου
ἐλύομεν	ἐγεννώμεν	ἐποιοῦμεν	ἐφανεροῦμεν
ἐλύετε	ἐγεννᾶτε	ἐποιεῖτε	ἐφανεροῦτε
ἔλυον	ἐγέννων	ἐποίουν	ἐφάνερον

middle/passive

ἐλύομην	ἐγεννώμην	ἐποιοῦμην	ἐφανερούμην
ἐλύου	ἐγεννώ	ἐποιοῦ	ἐφανεροῦ
ἐλύετο	ἐγεννᾶτο	ἐποιεῖτο	ἐφανεροῦτο
ἐλύομεθα	ἐγεννώμεθα	ἐποιοῦμεθα	ἐφανερούμεθα
ἐλύεσθε	ἐγεννᾶσθε	ἐποιεῖσθε	ἐφανεροῦσθε
ἐλύοντο	ἐγεννώντο	ἐποιοῦντο	ἐφανεροῦντο

Athematic (§42.3)

active

ἴστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
ἴστης	ἐτίθεις	ἐδίδους	ἐδείκνυς
ἴστη	ἐτίθει	ἐδίδου	ἐδείκνυ
ἴσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
ἴστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
ἴστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

middle/passive

ἰστάμην	ἐπιθέμην	ἐδιδόμην	ἐδεικνύμην
ἴτασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
ἴτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
ἰστάμεθα	ἐπιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
ἴτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
ἴταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Future Indicative (§43)

Thematic (§43.1)

active	(contract verbs, §43.2)	(liquid verbs, §43.3)
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λύσω	γεννήσω	μενῶ
λύσεις	γεννήσεις	μενεῖς
λύσει	γεννήσει	μενεῖ
λύσομεν	γεννήσομεν	μενοῦμεν
λύσετε	γεννήσετε	μενεῖτε
λύσουσι(ν)	γεννήσουσι(ν)	μενοῦσι(ν)

middle

πορεύσομαι	γεννήσομαι	μενοῦμαι
πορεύση	γεννήση	μενή
πορεύσεται	γεννήσεται	μενεῖται
πορευσόμεθα	γεννησόμεθα	μενούμεθα
πορεύσεσθε	γεννήσεσθε	μενεῖσθε
πορεύσονται	γεννήσονται	μενοῦνται

Athematic (§43.4)

active

στήσω	θήσω	δώσω
στήσεις	θήσεις	δώσεις
στήσει	θήσει	δώσει
στήσομεν	θήσομεν	δώσομεν
στήσετε	θήσετε	δώσετε
στήσουσι(ν)	θήσουσι(ν)	δώσουσι(ν)

middle

στήσομαι	θήσομαι	δώσομαι
στήση	θήση	δώση
στήσεται	θήσεται	δώσεται
στησόμεθα	θησόμεθα	δωσόμεθα
στήσεσθε	θήσεσθε	δώσεσθε
στήσονται	θήσονται	δώσονται

Aorist Act/Mid Indicative (§44)

Thematic (§44)

1 aorist

liquid aorist

2 aorist

active

ἔλυσα

ἔμεινα

ἔβαλον

ἔλυσας

ἔμεινας

ἔβαλες

ἔλυσε

ἔμεινε

ἔβαλε(ν)

ἐλύσαμεν

ἐμείναμεν

ἐβάλομεν

ἐλύσατε

ἐμείνατε

ἐβάλετε

ἔλυσαν

ἔμειναν

ἔβαλον

middle

ἐλυσάμην

ἐμεινάμην

ἐγενόμην

ἐλύσω

ἐμείνω

ἐγένου

ἐλύσατο

ἐμείνατο

ἐγένετο

ἐλυσάμεθα

ἐμεινάμεθα

ἐγενόμεθα

ἐλύσασθε

ἐμείνασθε

ἐγένεσθε

ἐλύσαντο

ἐμείναντο

ἐγένοντο

Athematic (§44)

first aorist

second aorist

active

ἔστησα	ἔθηκα	ἔδωκα	ἔστην	ἔθην	ἔδων
ἔστησας	ἔθηκας	ἔδωκας	ἔστης	ἔθης	ἔδως
ἔστησε(ν)	ἔθηκε(ν)	ἔδωκε(ν)	ἔστη	ἔθη	ἔδω
ἑστήσαμεν	ἐθήκαμεν	ἐδώκαμεν	ἑστημεν	ἑθεμεν	ἑδομεν
ἑστήσατε	ἐθήκατε	ἐδώκατε	ἑστητε	ἑθετε	ἑδοτε
ἑστησεν	ἑθηκαν	ἑδωκαν	ἑστησαν	ἑθесαν	ἑδοσαν

middle

ἐθέμην	ἐδόμην
ἔθου	ἔδου
ἔθετο	ἔδοτο
ἐθέμεθα	ἐδόμεθα
ἔθεσθε	ἔδοσθε
ἔθεντο	ἔδοντο

Perfect Indicative (§§45 – 46)

Thematic

1 perfect

(contract)

2 perfect

active

λέλυκα

γεγέννηκα

γέγονα

λέλυκας

γεγέννηκας

γέγονας

λέλυκε(ν)

γεγέννηκε(ν)

γέγονε(ν)

λελύκαμεν

γεγεννήκαμεν

γεγόναμεν

λελύκατε

γεγεννήκατε

γεγόνατε

λελύκασι(ν)

γεγεννήκασι(ν)

γεγόνασι(ν)

middle/passive

λέλυμαι

γεγέννημαι

λέλυσαι

γεγέννησαι

λέλυται

γεγέννηται

λελύμεθα

γεγεννήμεθα

λέλυσθε

γεγέννησθε

λέλυνται

γεγέννηνται

Athematic

1 perfect

active

ἔστηκα

τέθεικα

ἔστηκας

τέθεικας

ἔστηκε(ν)

τέθεικε(ν)

ἑστήκαμεν

τεθείκαμεν

ἑστήκατε

τεθείκατε

ἑστήκασι(ν)

τεθείκασι(ν)

middle/passive

ἔσταμαι

τέθειμαι

ἑστασαι

τέθεισαι

ἑσταται

τέθειται

ἑστάμεθα

τεθείμεθα

ἑστασθε

τέθεισθε

ἑστανται

τέθεινται

2 perfect

ἔστηκα¹

ἔστηκας

ἔστηκε(ν)

ἑσταμεν

ἑστατε

ἑστᾱσι(ν)

δέδωκα

δέδωκας

δέδωκε(ν)

δεδώκαμεν

δεδώκατε

δεδώκασι(ν)

δέδομαι

δέδοσαι

δέδοται

δεδόμεθα

δέδοσθε

δέδονται

Notes

¹ Only ἴστημι has a second perfect form; the other μι verbs have first perfect forms. The singular tends to be first perfect and the plural second perfect. In the New Testament we only find the first perfect indicative of ἴστημι in the singular. However, non-indicative plural forms can be found (ἐστῶτες).

Aorist/Future Passive Indicative (§47)

Thematic

1 aorist

(contract)

2 aorist

aorist passive

ἐλύθην

ἐγεννήθην

ἐγράφην

ἐλύθης

ἐγεννήθης

ἐγράφης

ἐλύθη

ἐγεννήθη

ἐγράφη

ἐλύθημεν

ἐγεννήθημεν

ἐγράφημεν

ἐλύθητε

ἐγεννήθητε

ἐγράφητε

ἐλύθησαν

ἐγεννήθησαν

ἐγράφησαν

future passive

λυθήσομαι

γεννηθήσομαι

γραφήσομαι

λυθήσῃ

γεννηθήσῃ

γραφήσῃ

λυθήσεται

γεννηθήσεται

γραφήσεται

λυθησόμεθα

γεννηθησόμεθα

γραφησόμεθα

λυθήσεσθε

γεννηθήσεσθε

γραφήσεσθε

λυθήσονται

γεννηθήσονται

γραφήσονται

Athematic

1 aorist

aorist passive

ἐστάθην	ἐτέθην	ἐδόθην
ἐστάθης	ἐτέθης	ἐδόθης
ἐστάθη	ἐτέθη	ἐδόθη
ἐστάθηνμεν	ἐτέθηνμεν	ἐδόθηνμεν
ἐστάθητε	ἐτέθητε	ἐδόθητε
ἐστάθησαν	ἐτέθησαν	ἐδόθησαν

future passive

σταθήσομαι	τεθήσομαι	δοθήσομαι
σταθήση	τεθήση	δοθήση
σταθήσεται	τεθήσεται	δοθήσεται
σταθυσόμεθα	τεθυσόμεθα	δοθυσόμεθα
σταθήσεσθε	τεθήσεσθε	δοθήσεσθε
σταθήσονται	τεθήσονται	δοθήσονται

Subjunctive (§§51 – 54)

Thematic

present

1 aorist

2 aorist

perfect

active

λύω

λύσω

λίπω

λελυκώς ὤ

λύης

λύσης

λίπης

λελυκώς ἦς

λύη

λύση

λίπη

λελυκώς ἦ

λύωμεν

λύσωμεν

λίπωμεν

λελυκότες ὤμεν

λύητε

λύσητε

λίπητε

λελυκότες ἦτε

λύωσι(ν)

λύσωσι(ν)

λίπωσι(ν)

λελυκότες ὤσι

middle/passive

λύωμαι

λύσωμαι

λίπωμαι

λελυμένος ὤ

λύη

λύση

λίπη

λελυμένος ἦς

λύηται

λύσηται

λίπηται

λελυμένος ἦ

λυώμεθα

λυσώμεθα

λιπώμεθα

λελυμένοι ὤμεν

λύησθε

λύσησθε

λίπησθε

λελυμένοι ἦτε

λύωνται

λυσωνται

λίπωνται

λελυμένοι ὤσι

passive

λυθῶ

γραφῶ

λυθῆς

γραφῆς

λυθῇ

γραφῇ

λυθῶμεν

γραφῶμεν

λυθη̃τε

γραφη̃τε

λυθη̃σι(ν)

γραφη̃σι(ν)

Thematic (contracted)

—άω

—έω

—όω

present active

γεννῶ

ποιῶ

φανερῶ

γεννᾶς

ποιῆς

φανεροῖς

γεννᾷ

ποιῇ

φανεροῖ

γεννῶμεν

ποιῶμεν

φανερῶμεν

γεννᾶτε

ποιῆτε

φανερῶτε

γεννῶσι(ν)

ποιῶσι(ν)

φανερῶσι(ν)

present middle/passive

γεννῶμαι

ποιῶμαι

φανερῶμαι

γεννᾶ

ποιῇ

φανεροῖ

γεννᾶται

ποιῆται

φανερῶται

γεννώμεθα

ποιώμεθα

φανερώμεθα

γεννᾶσθε

ποιῆσθε

φανερῶσθε

γεννῶνται

ποιῶνται

φανερῶνται

Present: Athematic

active

ἴστω	τιθῶ	δίδω
ἴσθῃς	τιθῇς	διδῷς
ἴσθῃ	τιθῇ	διδῷ
ἴστωμεν	τιθῶμεν	δίδωμεν
ἴσθῃτε	τιθῇτε	διδῷτε
ἴστωσι(ν)	τιθῶσι(ν)	δίδωσι(ν)

middle/passive

ἴστωμαι	τιθῶμαι	δίδωμαι
ἴσθῃ	τιθῇ	διδῷ
ἴσθῃται	τιθῇται	διδῷται
ἴσώμεθα	τιθώμεθα	διδώμεθα
ἴσθῃσθε	τιθῇσθε	διδῷσθε
ἴσῶνται	τιθῶνται	διδῶνται

First Aorist Active: Athematic

στήσω

θήσω

δώσω

στήσης

θήσης

δώσης

στήση

θήση

δώση

στήσωμεν

θήσωμεν

δώσωμεν

στήσητε

θήσητε

δώσητε

στήσωσι(ν)

θήσωσι(ν)

δώσωσι(ν)

Second Aorist: Athematic

second aorist active

στῶ	θῶ	δῶ
στῆς	θῆς	δῶς
στῆ	θῆ	δῶ
στῶμεν	θῶμεν	δῶμεν
στῆτε	θῆτε	δῶτε
στῶσι(v)	θῶσι(v)	δῶσι(v)

second aorist middle

στῶμαι	θῶμαι	δῶμαι
στῆ	θῆ	δῶ
στῆται	θῆται	δῶται
σώμεθα	θώμεθα	δώμεθα
σῆσθε	θῆσθε	δῶσθε
σῶνται	θῶνται	δῶνται

first aorist passive

σταθῶ	τεθῶ	δοθῶ
σταθῆς	τεθῆς	δοθῆς
σταθῆ	τεθῆ	δοθῆ
σταθῶμεν	τεθῶμεν	δοθῶμεν
σταθῆτε	τεθῆτε	δοθῆτε
σταθῶσι(v)	τεθῶσι(v)	δοθῶσι(v)

Imperative (§§70 – 74)

Thematic

present

1 aorist

2 aorist

perfect

active

λύε

λύσον

βάλε

λέλυκε

λύέτω

λυσάτω

βαλέτω

λελυκέτω

λύετε

λύσατε

βάλετε

λελύκετε

λύέτωσαν

λυσάτωσαν

βαλέτωσαν

λελυκέτωσαν

middle/passive

λύου

λύσαι

γενοῦ

λέλυσο

λύεσθω

λυσάσθω

γενέσθω

λελύσθω

λύεσθε

λύσασθε

γένεσθε

λέλυσθε

λύεσθωσαν

λυσάσθωσαν

γενέσθωσαν

λελύσθωσαν

aorist passive

λύθητι

λυθήτω

λύθητε

λυθήτωσαν

Thematic (contracted)

—άω

active

γέννα

γεννάτω

γεννᾶτε

γεννάτωσαν

—έω

ποιεί

ποιείτω

ποιεῖτε

ποιείτωσαν

—όω

φάνερου

φανερούτω

φανεροῦτε

φανερούτωσαν

middle/passive

γεννῶ

γεννάσθω

γεννᾶσθε

γεννάσθωσαν

ποιοῦ

ποιείσθω

ποιεῖσθε

ποιείσθωσαν

φανεροῦ

φανερούσθω

φανεροῦσθε

φανερούσθωσαν

aorist passive

γεννήθητι

γεννηθήτω

γεννήθητε

γεννηθήτωσαν

ποιήθητι

ποιηθήτω

ποιήθητε

ποιηθήτωσαν

φανερώθητι

φανερωθήτω

φανερώθητε

φανερωθήτωσαν

Present: Athematic

active

ἴστη	τίθει	δίδου	δείκνυ
ἰστάτω	τιθέτω	διδότω	δεικνύτω
ἴστατε	τίθετε	δίδοτε	δείκνυτε
ἰστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν

middle/passive

ἴτασο	τίθεσο	δίδοσο	δείκνυσο
ἰτάσθω	τιθέσθω	διδόσθω	δεικνύσθω
ἴτασθε	τίθεσθε	δίδοσθε	δείκνυσθε
ἰτάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν

Aorist: Athematic

active

στήθι	θές	δός
στήτω	θέτω	δότη
στήτε	θέτε	δότε
στήτωσαν	θέτωσαν	δότησαν

middle

στῶ	θοῦ	δοῦ
στάσθω	θέσθω	δόσθω
στάσθε	θέσθε	δόσθε
στάσθωσαν	θέσθωσαν	δόσθωσαν

passive

στάθητι	τέθητι	δόθητι
σταθήτω	τεθήτω	δοθήτω
στάθητε	τέθητε	δόθητε
σταθήτωσαν	τεθήτωσαν	δοθήτωσαν

Infinitive (§§80 – 85)

	<i>present</i>	<i>future</i>	<i>1st aorist</i>
<i>active</i>			
<i>thematic</i>	λύειν	λύσειν	λῦσαι
<i>contract</i>	γεννᾶν	γεννήσειν	γεννῆσαι
	ποιεῖν	ποιήσειν	ποιῆσαι
	φανεροῦν	φανερῶσειν	φανερῶσαι
<i>μι</i>	ἰστάναι	στήσειν	στήσαι
	τιθέναι	θήσειν	—
	διδόναι	δώσειν	—
<i>liquid</i>	μένειν	μενεῖν	μεῖναι
<i>middle and middle/passive</i>			
<i>thematic</i>	λύεσθαι	πορεύσεσθαι	λύσασθαι
<i>contract</i>	γεννᾶσθαι	γεννήσεσθαι	γεννήσασθαι
	ποιεῖσθαι	ποιήσεσθαι	ποιήσασθαι
	φανεροῦσθαι	φανερῶσεσθαι	φανερῶσασθαι
<i>μι</i>	ἵστασθαι	στήσεσθαι	στήσασθαι
	τίθεσθαι	θήσεσθαι	—
	δίδοσθαι	δώσεσθαι	—
<i>liquid</i>	μένεσθαι	μενεῖσθαι	μείνασθαι
<i>passive</i>			

λύεσθαι	λυθήσεσθαι	λυθῆναι
γεννᾶσθαι	γεννηθήσεσθαι	γεννηθῆναι
ποιεῖσθαι	ποιηθήσεσθαι	ποιηθῆναι
φανεροῦσθαι	φανερωθήσεσθαι	φανερωθῆναι

2nd aorist

1st perfect

2nd perfect

active

βαλεῖν	λελυκέναι	γεγονέναι
—	γεγεννηκέναι	
—	πεποιηκέναι	
—	πεφανερωκέναι	
στήναι	έστηκέναι	
θεῖναι	τεθηκέναι	
δοῦναι	δεδωκέναι	

middle and middle/passive

βαλέσθαι	λελυῖσθαι
—	γεγεννηῖσθαι
—	πεποιηῖσθαι
—	πεφανερῶσθαι
στάσθαι	έστάσθαι
θέσθαι	τεθειῖσθαι
δόσθαι	δεδόσθαι

passive

first aorist passive of μι verbs

γραφῆναι

—

—

σταθῆναι

τεθῆναι

δοθῆναι

Participle (§§90 – 95)

Present: Thematic (§91.1)

active

λύων	λύουσα	λύον
λύοντος	λυούσης	λύοντος
λύοντι	λυούση	λύοντι
λύοντα	λύουσαν	λύον
λύοντες	λύουσai	λύοντα
λυόντων	λυουσῶν	λυόντων
λύουσι(ν)	λυούσαις	λύουσι(ν)
λύοντας	λυούσας	λύοντα

middle/passive

λυόμενος	λυομένη	λυόμενον
λυομένου	λυομένης	λυομένου
λυομένῳ	λυομένη	λυομένῳ
λυόμενον	λυομένην	λυόμενον
λυόμενοι	λυόμεναι	λυόμενα
λυομένων	λυομένων	λυομένων
λυομένοις	λυομέναις	λυομένοις
λυομένους	λυομένας	λυόμενα

Present: Athematic (§91.3)

active

ιστάς	ιστᾶσα	ιστάν
ιστάντος	ιστάσης	ιστάντος
τιθείς	τιθεῖσα	τιθέν
τιθέντος	τιθείσης	τιθέντος
διδούς	διδούσα	διδόν
διδόντος	διδούσης	διδόντος
δεικνύς	δεικνύσα	δεικνύν
δεικνύντος	δεικνύσης	δεικνύντος

middle/passive

ιστάμενος	ισταμένη	ιστάμενον
ισταμένου	ισταμένης	ισταμένου
τιθέμενος	τιθεμένη	τιθέμενον
τιθεμένου	τιθεμένης	τιθεμένου
διδόμενος	διδομένη	διδόμενον
διδομένου	διδομένης	διδομένου
δεικνύμενος	δεικνυμένη	δεικνύμενον
δεικνυμένου	δεικνυμένης	δεικνυμένου

First Aorist: Thematic (§93.1)

active

λύσας	λύσασα	λύσαν
λύσαντος	λυσάσης	λύσαντος
λύσαντι	λυσάσῃ	λύσαντι
λύσαντα	λύσασαν	λύσαν
λύσαντες	λύσασαι	λύσαντα
λυσάντων	λυσασῶν	λυσάντων
λύσασι(ν)	λυσάσαις	λύσασι(ν)
λύσαντας	λυσάσας	λύσαντα

middle

λυσάμενος	λυσαμένη	λυσάμενον
λυσαμένου	λυσαμένης	λυσαμένου
λυσαμένῳ	λυσαμένη	λυσαμένῳ
λυσάμενον	λυσαμένην	λυσάμενον
λυσάμενοι	λυσάμεναι	λυσάμενα
λυσαμένων	λυσαμένων	λυσαμένων
λυσαμένοις	λυσαμέναις	λυσαμένοις
λυσαμένους	λυσαμένας	λυσάμενα

Second Aorist: Thematic (§93.3)

active

βαλών	βαλοῦσα	βαλόν
βαλόντος	βαλούσης	βαλόντος
βαλόντι	βαλούση	βαλόντι
βαλόντα	βαλοῦσαν	βαλόν
βαλόντες	βαλοῦσαι	βαλόντα
βαλόντων	βαλουσῶν	βαλόντων
βαλοῦσι(ν)	βαλούσαις	βαλοῦσι(ν)
βαλόντας	βαλούσας	βαλόντα

middle

βαλόμενος	βαλομένη	βαλόμενον
βαλομένου	βαλομένης	βαλομένου
βαλομένῳ	βαλομένη	βαλομένῳ
βαλόμενον	βαλομένην	βαλόμενον
βαλόμενοι	βαλόμεναι	βαλόμενα
βαλομένων	βαλομένων	βαλομένων
βαλομένοις	βαλομέναις	βαλομένοις
βαλομένους	βαλομένας	βαλόμενα

First Aorist Passive: Thematic (§95.1)

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

Perfect Active (§94.1)

λελυκώς	λελυκυῖα	λελυκός
λελυκότος	λελυκυίας	λελυκότος
λελυκότι	λελυκυῖα	λελυκότι
λελυκότα	λελυκυῖαν	λελυκός
λελυκότες	λελυκυῖαι	λελυκότα
λελυκότων	λελυκυιῶν	λελυκότων
λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
λελυκότας	λελυκυίας	λελυκότα

Second Aorist Passive: Thematic (§95.1)

γραφείς	γραφείσα	γραφέν
γραφέντος	γραφείσης	γραφέντος
γραφέντι	γραφείση	γραφέντι
γραφέντα	γραφείσαν	γραφέν
γραφέντες	γραφείσαι	γραφέντα
γραφέντων	γραφεισῶν	γραφέντων
γραφείσι(ν)	γραφείσαις	γραφείσι(ν)
γραφέντας	γραφείσας	γραφέντα

Perfect Middle/Passive (§94.1)

λελυμένος	λελυμένη	λελυμένον
λελυμένου	λελυμένης	λελυμένου
λελυμένῳ	λελυμένη	λελυμένῳ
λελύμενον	λελυμένην	λελύμενον
λελύμενοι	λελύμεναι	λελύμενα
λελυμένων	λελυμένων	λελυμένων
λελυμένοις	λελυμέναις	λελυμένοις
λελυμένους	λελυμένας	λελύμενα

First Aorist: Athematic (§93.4)

active

στήσας	στήσασα	στήσαν
στήσαντος	στησάσης	στήσαντος
θήκας	θήκασα	θήκαν
θήκαντος	θηκάσης	θήκαντος
—	—	—
—	—	—

middle

στησάμενος	στησαμένη	στησάμενον
στησαμένου	στησαμένης	στησαμένου
θηκάμενος	θηκαμένη	θηκάμενον
θηκαμένου	θηκαμένης	θηκαμένου
—	—	—
—	—	—

passive

σταθείς	σταθεῖσα	σταθέν
σταθέντος	σταθείσης	σταθέντος
τεθείς	τεθεῖσα	τεθέν
τεθέντος	τεθείσης	τεθέντος
δοθείς	δοθεῖσα	δοθέν

δοθέντος

δοθείσης

δοθέντος

Second Aorist: Athematic (§93.4)

active

στάς	σᾶσα	σάν
στάντος	στάσης	στάντος
θείς	θεῖσα	θέν
θέντος	θείσης	θέντος
δούς	δοῦσα	δόν
δόντος	δούσης	δόντος

middle

στάμενος	σταμένη	στάμενον
σταμένου	σταμένης	σταμένου
θέμενος	θεμένη	θέμενον
θεμένου	θεμένης	θεμένου
δόμενος	δομένη	δόμενον
δομένου	δομένης	δομένου

First Perfect Active: Athematic (§94.2)

έστηκώς

έστηκότος

τεθεικώς

τεθεικότος

δεδωκώς

δεδωκότος

έστηκυῖα

έστηκυίας

τεθεικυῖα

τεθεικυίας

δεδωκυῖα

δεδωκυίας

έστηκός

έστηκότος

τεθεικός

τεθεικότος

δεδωκός

δεδωκότος

Second Perfect Active: Athematic (§94.2)

ἔστώς

ἔστότος

ἔσῳσα

ἔσῳσης

ἔστός

ἔστότος

Perfect Middle/Passive: Athematic (§94.2)

έστημένος

έστημένου

τεθειμένος

τεθειμένου

δεδομένος

δεδομένου

έστημένη

έστημένης

τεθειμένη

τεθειμένης

δεδομένη

δεδομένης

έστημένον

έστημένου

τεθειμένον

τεθειμένου

δεδομένον

δεδομένου

Formation of Tense Stems

The **root** is the most basic form of a word. The root can show itself as a noun (e.g., ἀγάπη), verb (ἀγαπάω), adjective (ἀγαπητός), etc. The **stem** is the basic form of a verb in a particular tense. All the stems are formed from the root, not from the present tense stem. When you add the augment/reduplication, stem, connecting vowel, tense formative, and personal ending together, that form is the **principal part**.

There are four patterns used by Greek verbs to form their present tense stem.

Pattern 1

Pattern 1 verbs use the root unmodified in the formation of the present tense stem. In other words, the present and future tense stems are identical to the root.

- Roots ending in an iota or upsilon (ἀκούω)
- Contract verbs (ἀγαπάω, τηρέω, πληρόω)
- Roots ending in a stop (βλέπω)

Pattern 2

Pattern 2 verbs use more than one root in the formation of their tense stems. There are only nine verbs in the New Testament that do this (cf. v-8 in MBG).

*αἶρε, *ῥέλ	αἰρέω, αἰρήσομαι, εἰλόμην, —, ἥρημαι, ἥρέθην
*έρχ, *έλευθ	ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, —, —
*έσθι, *φαγ	ἐσθίω, φάγομαι, ἔφαγον, —, —, —
*λεγ, *ῥερ, *ῥιπ	λέγω, ἐρῶ, εἶπον, εἶρηκα, εἶρημαι, ἐρρέθην
*οῖδ, *ῥιδ	οἶδα, εἰδήσω, ᾔδειν
*όρα, *όπ, *ῥιδ	ὀράω, ὀψομαι, εἶδον, ἐώρακα, —, ὤφθην
*παθ, *πενθ	πάσχω, —, ἔπαθον, πέπονθα, —, —
*θρεχ, *δραμ	τρέχω, —, ἔδραμον, —, —, —
*φερ, *οῖ, *ένεκ	φέρω, οἶσω, ἤνεγκα, ἐνήνοχα, —, ἠνέχθην

Pattern 3

Technically, liquid futures are part of pattern 4. A liquid future adds εσ before the connecting vowel, the σ drops out, and the epsilon and connecting vowel contract. $\mu\epsilon\nu + \epsilon\sigma + \omicron + \mu\epsilon\nu \rightarrow \mu\epsilon\nu\epsilon\omicron\mu\epsilon\nu \rightarrow \mu\epsilon\nu\omicron\mu\epsilon\nu$.

The stem vowel often undergoes ablaut in the different tense stems.

Pattern 4

Roots are regularly modified in the formation of their present tense stem.

A. Roots ending in a stop

Roots that follow this pattern end in a stop, but unlike the roots in pattern 1, these roots are modified in the formation of their present tense stem.

- ιζω/αζω verbs. The present tense stems of verbs that end in ιζω or αζω are generally formed from roots that actually end in a dental.

*βαπτιδ → βαπτίζω

- ασσω verbs. The present tense stem of verbs that end in ασσω are generally formed from roots that actually end in a velar.

*ταραχ → τaráσσω

B. Double consonants

Present tense stems that end in a double consonant are often from roots with a single consonant (excluding ασσω verbs).

βάλλω is from the root *βαλ. The double lambda only appears in the present tense stem; a single lambda is found in the other tenses (e.g., βαλῶ).

C. Letters added

Some roots add a letter (or letters) to form the present tense stem. The added letter(s) will not appear in the other tenses.

- Some roots add an iota to form the present tense stem.

*ἄρ + ι → αἶρω¹ (present)

*ἄρ → ἄρῶ (future liquid)

- (ι)σκ. Some roots add σκ (or ισκ if the stem ends in a consonant) to form the present tense stem.

*ἄποθαν + ισκ → ἀποθνήσκω² (present)

*ἄποθαν → ἀποθανοῦμαι (future liquid)

*γνῶ + σκ → γινώσκω (present)

*γνῶ → γνώσομαι (future)

Ablaut

You have already seen in some nouns that their vowels change their length or even drop out (πατήρ → πάτερ → πατρός). The same can happen with verbs.

The root *ἄποθαν loses its stem alpha in the formation of the present tense stem (and adds an η and ισκ after the modified stem). *ἄποθαν → ἄποθν + η + ισκ → ἄποθνήσκω. The stem alpha is retained in the future: ἄποθανοῦμαι.

Notes

¹ The π switched order to ιρ (“metathesis”).

² The alpha of the root has dropped out in the present tense stem, and the iota has subscripted.

Chart of Tense Forms

In the following chart, the root of each verb is listed with an asterisk, and then its tense forms for the present, future active/middle, aorist active/middle, perfect active, perfect middle/passive, and aorist passive.

If a verb occurs in the New Testament as a future passive but not an aorist passive, then the future passive is listed as the last form.

The footnotes explain some of the oddities of these forms. Discussion of compound verbs are limited to the simple verbal form (e.g., εἰσέρχομαι is discussed at ἔρχομαι). See MBG for detailed discussion.

If you are saying
goodbye to one person,
you say, ἔρρωσο.
If you are saying goodbye to
more than one person,
say, ἔρρωσθε.



verbal root

*ἀγαπα

*ἀγ

*ἄρ

*αἶτε

*ἀκολουθε

*ἄκου

ἀνα + *βα

ἀν + *στα

ἀν + *οῖγ

ἀπο + *έρχ

ἀπο + *θαν

present

ἀγαπάω

ἄγω

αἶρω¹

αἰτέω

ἀκολουθέω

ἀκούω

ἀναβαίνω³

ἀνίστημι

ἀνοίγω⁵

ἀπέρχομαι

ἀποθνήσκω⁶

future act/mid

ἀγαπήσω

ἄξω

ἄρῶ²

αἰτήσω

ἀκολουθήσω

ἀκούσω

ἀναβήσομαι⁴

ἀναστήσω

ἀνοίξω

ἀπελεύσομαι

ἀποθανοῦμαι⁷

Notes

¹ The iota is added to the root to form the present tense stem.

² Liquid future.

³ $\iota\nu$ is added to the root $\ast\beta\alpha$ to form the present tense stem.

⁴ Future middle deponent.

⁵ In Koine, ἀνοίγω is beginning to forget it was a compound, and the augment is sometimes placed at the beginning of the preposition or sometimes at both places.

⁶ In the formation of the present tense, the alpha drops out (ablaut), eta and ισκ are added, and the iota subscripts. ἀποθαν → ἀποθν → ἀποθνη → ἀποθνησκ → ἀποθνησκω.

⁷ Future middle deponent.

<i>aorist act/mid</i>	<i>perf act</i>	<i>perf mid/pas</i>	<i>aorist pas</i>
ἠγάπησα	ἠγάπηκα	ἠγάπημαι	ἠγαπήθην
ἤγαγον ¹	—	ἤγμαι	ἤχθην ²
ἤρα ³	ἤρκα	ἤρμαι	ἤρθην
ἤτησα	ἤτηκα	ἤτημαι	—
ἠκολούθησα	ἠκολούθηκα	—	—
ἤκουσα	ἀκήκοα ⁴	—	ἠκούσθην ⁵
ἀνέβην ⁶	ἀναβέβηκα	—	—
ἀνέστησα	ἀνέστηκα	ἀνέστημαι	ἀνεστάθην
ἀνέωξα ⁷	—	—	ἀνεώχθην ⁸
ἀπῆλθον	ἀπελήλυθα	—	—
ἀπέθανον ⁹	—	—	—

Notes

¹ Second aorist. The stem reduplicates (*ἄγ → ἄγαγ) and then the reduplicated vowel lengthens (ἄγαγ → ἤγαγ → ἦγαγον).

² The final gamma of the stem has been changed to a chi because of the theta.

³ Liquid aorist.

⁴ An unusual second perfect. See MBG 257n3.

⁵ Inserts a sigma before the theta of the tense formative.

⁶ Second aorist.

⁷ Shows a double augment with the iota subscripting (ἀνοίγ + σα → ἀνεοίξα → ἀνεωίξα → ἀνέωξα). Can also be ἠνέωξα, which adds a third augment by lengthening the first vowel.

⁸ Shows the same augmentation pattern as in the aorist active. Here the final stem gamma has changed to a chi because of the theta in the tense formative. Can also be ἠνεώχθην.

⁹ Second aorist.

ἀπο + *κριν

ἀπο + *κτεν¹

ἀπ + *ὀλ³

ἀπο + *λυ

ἀπο + *στελ

*ἀρχ

*ἀσπαδ

ἀφ + *σε

ἀποκρίνομαι

ἀποκτείνω

ἀπόλλυμι

ἀπολύω

ἀποστέλλω

ἄρχομαι⁵

ἀσπάζομαι

ἀφίημι⁷

—

ἀποκτενῶ²

ἀπολέσω

ἀπολύσω

ἀποστελῶ⁴

ἄρξομαι⁶

—

ἀφήσω

Notes

¹ A liquid verb. Notice the ablaut of the final stem vowel/diphthong throughout the tense forms.

² Liquid future.

³ See MBG 309 for discussion of the root and tense stems.

⁴ Liquid future.

⁵ ἄρχομαι occurs twice in the New Testament as an active, meaning “to rule” (Mark 10:42; Rom 15:12).

⁶ Future middle deponent.

⁷ The root of ἵημι is *σε. The sigma reduplicates with iota, and the reduplicated sigma is replaced by a rough breathing, and then the stem sigma drops off. σε → σισε → ἰσε → ἰε → ἵημι.

ἀπεκρινάμην ¹	—	—	ἀπεκρίθην ²
ἀπέκτεινα ³	—	—	ἀπεκτάνθην ⁴
ἀπώλεσα	ἀπόλωλα ⁵	—	—
ἀπέλυσα	—	ἀπολέλυμαι	ἀπελύθην
ἀπέστειλα ⁶	ἀπέσταλκα ⁷	ἀπέσταλμαι ⁸	ἀπεστάλην ⁹
ἤρξάμην ¹⁰	—	—	—
ἤσπασάμην ¹¹	—	—	—
ἀφῆκα ¹²	—	ἀφέωμαι ¹³	ἀφέθην ¹⁴

Notes

¹ Liquid aorist.

² Aorist passive deponent. Loses its stem nu before the theta; this is not normal.

³ Liquid aorist. Due to ablaut, the stem vowel has shifted from epsilon to ει.

⁴ Due to ablaut, the stem vowel has changed from ε to α.

⁵ Second perfect.

⁶ Liquid aorist. The stem vowel has changed due to ablaut.

⁷ The stem vowel has changed due to ablaut.

⁸ The stem vowel has changed due to ablaut.

⁹ Second aorist. The stem vowel has changed due to ablaut.

¹⁰ Aorist middle deponent.

¹¹ Middle deponent.

¹² κ aorist.

¹³ Inserts an ω before the personal ending.

¹⁴ The stem vowel shortens from η to ε due to ablaut.

*βαλ	βάλλω ¹	βαλῶ ²
*βαπτιδ	βαπτίζω	βαπτίσω
*βλεπ	βλέπω	βλέψω
*γεννα	γεννάω	γεννήσω
*γεν	γίνομαι	γενήσομαι ³
*γνο	γινώσκω ⁴	γνώσομαι ⁵
*γραφ	γράφω	γράψω
	δεῖ	—
*δεχ	δέχομαι	δέξομαι ⁶

Notes

¹ The lambda doubles in the formation of the present tense stem. It is a liquid verb.

² Liquid future.

³ Future middle deponent.

⁴ The stem is *γνω, to which was added ισκ to form the present tense stem. Actually, the iota in the present tense stem is the result of reduplication, after which the original gamma dropped off and the stem vowel lengthened: γνω → γιγνω → γινω + σκω → γινώσκω.

⁵ Future middle deponent.

⁶ Future middle deponent.

ἔβαλον ¹	βέβληκα ²	βέβλημαι	ἐβλήθην
ἐβάπτισα	—	βεβάπτισμαι ³	ἐβαπτίσθην
ἔβλεψα	—	—	—
ἐγέννησα	γεγέννηκα	γεγέννημαι	ἐγεννήθην
ἐγενόμην ⁴	γέγονα ⁵	γεγέννημαι ⁶	ἐγενήθην ⁷
ἔγνων ⁸	ἔγνωκα	ἔγνωσμαι ⁹	ἐγνώσθην ¹⁰
ἔγραψα	γέγραφα ¹¹	γέγραμμαι ¹²	ἐγράφη ¹³
—	—	—	—
ἐδεξάμην ¹⁴	—	δέδεγμαι ¹⁵	ἐδέχθην

Notes

¹ Usually liquid aorists are first aorist and use the alpha as the tense formative. βάλλω follows the pattern of a normal second aorist.

² Due to ablaut, the stem vowel has dropped out and an eta has been inserted before the tense formative.

³ The dental + μ combination forms σμ.

⁴ Second aorist middle deponent.

⁵ Second perfect. The stem vowel has shifted from epsilon to omicron due to ablaut.

⁶ Inserts the eta before the personal ending.

⁷ Inserts the eta before the personal ending.

⁸ Second aorist.

⁹ Inserts a sigma before the tense formative.

¹⁰ Inserts a sigma before the tense formative.

¹¹ Second perfect.

¹² The φμ combination forms μμ.

¹³ Second aorist.

¹⁴ Aorist middle deponent.

¹⁵ The χμ combination forms γμ.

*δακ	διδάσκω ¹	διδάξω
*δο	δίδωμι	δώσω
*δοκ	δοκέω ²	—
*δοξαδ	δοξάζω	δοξάσω
*δυν	δύναμαι ³	δυνήσομαι ⁴
*έγερ	εγείρω ⁵	έγερω ⁶
*έσ	είμι	έσομαι
είσ + *έρχ	είσέρχομαι	είσελεύσομαι
έκ + *βαλ	έκβάλλω	έκβαλῶ
έξ + *έρχ	έξέρχομαι	έξελεύσομαι
έπ + *έρωτα	έπερωτάω	έπερωτήσω
*έρχ, *έλευθ	έρχομαι	έλεύσομαι ⁷
*έρωτα	έρωτάω	έρωτήσω

Notes

¹ An unusual root that adds σκ to form the present tense stem (the κ of the root drops out). Evidently it reduplicates to διδᾶκ throughout all the tense forms. See MBG, v-5a, p. 312.

² Adds ε to the root to form the present tense stem.

³ Uses an alpha as the connecting vowel in the present.

⁴ Future middle deponent.

⁵ An iota is added in the formation of the present tense stem. It is a liquid verb. Notice the ablaut throughout the different tense stems.

⁶ Liquid future.

⁷ *ελευθ. Future middle deponent.

ἐδίδαξα	—	—	ἐδιδάχθην ¹
ἔδωκα ²	δέδωκα	δέδομαι	ἐδόθην
ἔδοξα	—	—	—
ἐδόξασα	—	δεδόξασμαι ³	ἐδοξάσθην ⁴
—	—	—	ἠδυνήθην ⁵
ἤγειρα ⁶	—	ἐγήγερμαι ⁷	ἠγέρθην
ἤμην ⁸	—	—	—
εἰσῆλθον	εἰσελήλυθα	—	—
ἐξέβαλον	ἐκβέβληκα	ἐκβέβλημαι	ἐξεβλήθην
ἐξῆλθον	ἐξελήλυθα	—	—
ἐπηρώτησα	—	—	ἐπηρωτήθην
ἦλθον ⁹	ἐλήλυθα ¹⁰	—	—
ἠρώτησα	—	—	ἠρωτήθην

Notes

¹ The σ is lost altogether when the κθ combination forms χθ.

² κ aorist.

³ The δμ combination forms σμ.

⁴ The δθ combination forms σθ.

⁵ Augments as if the root began with a vowel.

⁶ Liquid aorist. Stem change due to ablaut.

⁷ Reduplicates and undergoes vocalic reduplication. ἐγερ → ἐγεγερ → ἐγηγερ → ἐγήγερμαι.

⁸ Actually an imperfect.

⁹ *ἐλευθ. Second aorist. The ευ has dropped out due to ablaut. *ἐλευθ → ἐλθ → ἤλθον.

¹⁰ *ἐλευθ. Second perfect. The form has both reduplicated and undergone vocalic reduplication, and the ε has dropped out. *ἐλευθ → ἐλελευθ → ἐληλυθ → ἐλήλυθα.

*έσθι, *φαγ	έσθίω ¹	φάγομαι ²
*εὐαγγελιδ	εὐαγγελίζω ³	—
*εὕρ	εὕρισκω ⁴	εὕρήσω ⁵
*σεχ ⁶	ἔχω	ἔξω
*ζα	ζάω	ζήσω ⁷
*ζητε	ζητέω	ζητήσω
*έθελε	θέλω ⁸	θελήσω ⁹
*θεωρε	θεωρέω	θεωρήσω
*στα	ἵστημι ¹⁰	στήσω
*καθη	κάθημαι	καθήσομαι
*καλεϋ	καλέω ¹¹	καλέσω

Notes

¹ Formed from two different stems, *ἔσθι (used in the present) and *φαγ (used in the future and aorist).

² *φαγ. Future middle deponent.

³ Originally a compound verb, as seen by the augment/reduplication.

⁴ ισκ was added to form the present tense stem.

⁵ An eta was added before the tense formative.

⁶ For a detailed discussion of this root, see MBG 260.

⁷ Some list as a deponent: ζήσομαι.

⁸ *ἔθελε. The root explains the augment in the aorist active. Aorist passive would be ἠθελήθην.

⁹ Occurs in the New Testament only as a variant (Rev 11:5).

¹⁰ When the initial sigma was reduplicated in the formation of the present tense stem, the sigma was dropped and replaced with a rough breathing. στα → σιστα → ἴστα → ἴστημι. The same phenomenon occurs in the perfect active.

¹¹ Because the stem of this word used to have a digamma (ϝ) after the epsilon (καλεϝ), the epsilon does not always lengthen. In the final three tense stems, the alpha drops out (ablaut) and the epsilon lengthens.

ἔφαγον ¹	—	—	—
εὐηγγέλισα	—	εὐηγγέλισμαι ²	εὐηγγελίσθην ³
εὗρον ⁴	εὗρηκα ⁵	—	εὐρέθην ⁶
ἔσχον	ἔσχηκα	—	—
ἔζησα	—	—	—
ἐζήτησα	—	—	ἐζητήθην
ἠθέλησα	—	—	—
ἐθεώρησα	—	—	—
ἔστησα ⁷	ἔστηκα	—	ἐστάθην
—	—	—	—
ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην

Notes

¹ *φαγ. Second aorist.

² The δμ combination forms σμ.

³ The δθ combination forms σθ.

⁴ Second aorist. Does not augment, although in Classical Greek it often augmented to ηυ (as it does in the imperfect in Mark 14:55, Acts 7:11, and Heb 11:5).

⁵ An eta was added before the tense formative.

⁶ An epsilon was added before the tense formative.

⁷ Also has a second aorist form, ἔστην.

κατα + *βα

*κηρυγ

*κραγ

*κρατε

*κριν

*λαλε

*λαβ

*λεγ, *υερ, *υιπ

καταβαίνω

κηρύσσω

κράζω

κρατέω

κρίνω¹

λαλέω

λαμβάνω³

λέγω

καταβήσομαι

—

κράξω

κρατήσω

κρινῶ²

λαλήσω

λήμψομαι⁴

ἐρῶ⁵

Notes

¹ A liquid verb. The *v* is lost in the final three tenses.

² Liquid future.

³ The alpha undergoes ablaut, and the beta is changed (to ψ , ϕ , or μ) by the letter that follows it. A mu is inserted in the present, future, and aorist passive stems.

⁴ The alpha lengthens to eta, a mu is inserted, and the beta joins with the sigma of the tense formative to form psi. It is a future middle deponent. $*\lambda\alpha\beta \rightarrow \lambda\eta\beta \rightarrow \lambda\eta\mu\beta + \sigma\omicron\mu\alpha\iota \rightarrow \lambda\acute{\eta}\mu\psi\omicron\mu\alpha\iota$.

⁵ $*\upsilon\epsilon\rho$. Liquid future. The digamma (υ) has dropped out.

κατέβην	—	—	—
ἐκήρυξα	—	κεκήρυγμαι	ἐκηρύχθην ¹
ἔκραξα	κέκραγα ²	—	—
ἐκράτησα	κεκράτηκα	κεκράτημαι	—
ἔκρινα ³	κέκρικα	κέκριμαι	ἐκρίθην
ἐλάλησα	λελάληκα	λελάλημαι	ἐλαλήθην
ἔλαβον ⁴	εἵληφα ⁵	εἵλημμαι ⁶	ἐλήμφθην ⁷
εἶπον ⁸	εἶρηκα ⁹	εἶρημαι ¹⁰	ἐρρέθην ¹¹

Notes

¹ The γθ combination changes to χθ.

² Second perfect.

³ Liquid aorist.

⁴ Second aorist.

⁵ The vocalic reduplication is ει instead of the usual epsilon (see MBG 306n7), the stem vowel alpha lengthens to eta (ablaut), and the beta is aspirated to a phi. It is a second perfect, so the tense formative is α. *λαβ → είλαβ → είληβ → είληφ → είληφα.

⁶ The same changes in the perfect active are present here as well. The beta has changed to mu because of the following mu.

⁷ The same changes present in the perfect active are present here as well, except that the augment is the simple epsilon. The beta has changed to phi because of the following theta.

⁸ *υεπ. Second aorist. It receives a syllabic augment, the intervocalic digamma (ϝ) drops out, and the vowels contract.

⁹ *υερ. It received the syllabic augment and the digamma (ϝ) dropped out. It inserts an eta before the tense formative. έ + υερ + η + κα → έερηκα → είρηκα.

¹⁰ Follows the same pattern of change as in the perfect active.

¹¹ *υερ. When the digamma (ϝ) was lost, evidently the rho doubled. An epsilon was inserted before the tense formative, much like an eta can be inserted.

*μαρτυρε	μαρτυρέω	μαρτυρήσω
*μελλ	μέλλω	μελλήσω ¹
*μεν ²	μένω	μενῶ ³
*οῖδ, *υῖδ	οἶδα ⁴	εἰδήσω ⁵
*όρα, *όπ, *υῖδ	όράω	όψομαι ⁶
*όφειλ	όφείλω	—
παρα + *δο	παραδίδωμι	παραδῶσω
παρα + *καλεϋ	παρακαλέω	παρακαλέσω
*πειθ	πείθω	πείσω
*πεμπ	πέμπω	πέμψω
περι + *πατε	περιπατέω ⁷	περιπατήσω
*πι	πίνω ⁸	πίομαι ⁹

Notes

¹ There used to be an epsilon in the root after the second lambda (*μελλε). This is visible only in the future.

² A liquid, and the stem vowel changes in the different tenses due to ablaut.

³ Liquid future.

⁴ οἶδα actually is a second perfect form functioning as a present, and ἤδεν is actually a pluperfect functioning as an aorist (see MBG 263).

⁵ *υἷδ. η inserted before tense formative. εὔιδη → εἰδήσω.

⁶ *ὀπ. Future middle deponent.

⁷ A compound verb, but the simple πατέω does not occur. περί does not lose its iota (elision) when the augment is added.

⁸ The nu is added to the root to form the present tense stem.

⁹ Future middle deponent.

ἐμαρτύρησα	μεμαρτύρηκα	μεμαρτύρημαι	ἐμαρτυρήθην
—	—	—	—
ἔμεινα ¹	μεμένηκα ²	—	—
ἦδεν ³	—	—	—
εἶδον ⁴	ἑώρακα ⁵	—	ὤφθην ⁶
—	—	—	—
παρέδωκα	παραδέδωκα	παραδέδομαι	παρεδόθην
παρεκάλεσα	παρακέκληκα	παρακέκλημαι	παρεκλήθην
ἔπεισα	πέποιθα ⁷	πέπεισμαι ⁸	ἐπείσθην ⁹
ἔπεμψα	—	—	ἐπέμφθην
περιεπάτησα	—	—	—
ἔπιον ¹⁰	πέπωκα ¹¹	—	ἐπόθην ¹²

Notes

¹ Liquid aorist, with a stem vowel change (ablaut).

² An eta is inserted before the tense formative.

³ *ῥιδ.

⁴ There is the second aorist middle deponent form ὥψάμην that is formed from the same root as the future active and aorist passive: *οπ. It only occurs at Luke 13:28. Most view εἶδον (*ῥιδ) as the aorist of ὁράω.

⁵ There is both a lengthening and an augment. ὁρα → ὦρα → ἔωρα → ἔώρακα.

⁶ *όπ. The πθ combination forms φθ.

⁷ The stem vowels change from ει to οι due to ablaut. Second perfect.

⁸ The θμ combination forms σμ.

⁹ The dental + theta combination usually forms σθ.

¹⁰ Second aorist.

¹¹ The stem vowel iota has shifted to omega due to ablaut.

¹² The stem vowel iota has shifted to omicron due to ablaut.

*πετ	πίπτω ¹	πεσοῦμαι ²
*πιστευ	πιστεύω	πιστεύσω
*πληρο	πληρώω	πληρώσω
*ποιε	ποιέω	ποιήσω
*πορευ	πορεύομαι	πορεύσομαι ³
προσ + *έρχ	προσέρχομαι	προσελεύσομαι
προσ + *εύχ	προσεύχομαι	προσεύξομαι ⁴
προσ + *κυνε	προσκυνέω	προσκυνήσω
*σπείρ	σπείρω	—
συν + *άγ	συνάγω	συνάξω
*σωδ	σώζω ⁵	σώσω ⁶

Notes

¹ The epsilon dropped out and the pi reduplicated in the formation of the present tense. *πετ → πτ → πιπτ → πίπτω.

² The tau has dropped out because of the sigma tense formative, and for some reason there is a contraction. *πετ + σ + ο + μαι → πεσομαι → πεσοῦμαι.

³ Future middle deponent.

⁴ Future middle deponent.

⁵ Lexicons vary as to whether the iota subscript should be included.

⁶ Dentals drop out before a sigma.

ἔπεσον ¹	πέπτωκα ²	—	—
ἐπίστευσα	πεπίστευκα	πεπίστευμαι	ἐπιστεύθην
ἐπλήρωσα	πεπλήρωκα	πεπλήρωμαι	ἐπληρώθην
ἐποίησα	πεποίηκα	πεποίημαι	ἐποιήθην
—	—	πεπόρευμαι	ἐπορεύθην ³
προσῆλθον	προσελήλυθα	—	—
προσηυξάμην ⁴	—	—	—
προσεκύνησα	—	—	—
ἔσπειρα ⁵	—	ἔσπαρμαι ⁶	ἐσπάρην ⁷
συνήγαγον	—	συνῆγμαι	συνήχθην
ἔσωσα ⁸	σέσωκα ⁹	σέσωσμαι ¹⁰	ἐσώθην ¹¹

Notes

¹ Second aorist. The tau has dropped out because of the sigma, which implies that πίπτω would have a first aorist, but actually it is a second aorist.

² The epsilon has dropped out and an omega has been inserted before the tense formative.

³ Aorist passive deponent.

⁴ Aorist middle deponent.

⁵ Liquid aorist.

⁶ Stem vowel changed due to ablaut.

⁷ Second aorist. Stem vowel changed due to ablaut.

⁸ Dentals drop out before a sigma.

⁹ The delta has dropped out.

¹⁰ δμ forms σμ. σώζω occurs in the NT once in perfect mid/pass, and the sigma is not inserted (σέσονται, Acts 4:9). It occurs twice as a participle, with the sigma inserted (σεσωσμένοι, Eph 2:5, 8).

¹¹ The δθ combination usually produces σθ, although here the sigma has dropped out.

*τηρε	τηρέω	τηρήσω
*θε	τίθημι	θήσω
ὕπ + *άγ	ὕπάγω	ὕπάξω
ὕπ + *άρχ	ὕπάρχω	ὕπάρξομαι ¹
*φερ, *οί, *ένεκ	φέρω	οἶσω
*φη	φημί ²	—
*φοβε	φοβέομαι	—
*χαρ	χαίρω ³	—

Notes

¹ Future middle deponent.

² See MBG 316 for an explanation.

³ The iota was added to form the present tense stem.

ἐτήρησα	τετήρηκα	τετήρημαι	ἐτηρήθην
ἔθηκα ¹	τέθεικα ²	τέθειμαι ³	ἐτέθην ⁴
ὑπήγαγον	—	ὑπῆγμαι	ὑπήχθην
ὑπηρξάμην ⁵	—	—	—
ἤνεγκα ⁶	ἐνήνοχα ⁷	—	ἠνέχθην
ἔφη	—	—	—
—	—	—	ἐφοβήθην ⁸
—	—	—	ἐχάρην ⁹

Notes

¹ κ aorist.

² The stem vowel has shifted to εἰ due to ablaut.

³ The stem vowel has shifted to εἰ due to ablaut.

⁴ Greek tries to avoid two aspirates (theta is an aspirate) in successive vowels, so they deaspirated the first one, i.e., shifted it to a tau. $\acute{\epsilon} + *θ\epsilon + \theta\eta + \nu \rightarrow \acute{\epsilon}\theta\epsilon\theta\eta\nu \rightarrow \acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$.

⁵ Aorist middle deponent.

⁶ From the alternate verbal root $*\acute{\epsilon}\nu\epsilon\kappa$ that undergoes reduplication. The stem loses its vowel in its zero grade, reduplicates, the ν becomes γ, and the reduplicated ε augments as well. $*\acute{\epsilon}\nu\epsilon\kappa \rightarrow \acute{\epsilon}\nu\kappa \rightarrow \acute{\epsilon}\nu\epsilon\nu\kappa \rightarrow \acute{\epsilon}\nu\epsilon\gamma\kappa \rightarrow \acute{\eta}\nu\epsilon\gamma\kappa\alpha$. This is not Attic reduplication since it is the reduplicated vowel being lengthened and not the original stem vowel.

⁷ Second perfect. The root $*\acute{\epsilon}\nu\epsilon\kappa$ undergoes ablaut ($\epsilon \rightarrow o$), and both consonantal and vocalic reduplication. The κ is then aspirated to χ. $*\acute{\epsilon}\nu\epsilon\kappa \rightarrow \acute{\epsilon}\nu o\kappa \rightarrow \acute{\epsilon}\nu\epsilon\nu o\kappa \rightarrow \acute{\epsilon}\nu\eta\nu o\kappa \rightarrow \acute{\epsilon}\nu\acute{\eta}\nu o\chi\alpha$.

⁸ Aorist passive deponent.

⁹ Second aorist passive.

LEXICON

This lexicon includes all the words that occur ten times or more in the Greek Testament. Words occurring fifty times or more in the New Testament are in blue. The definition is followed by its frequency in the New Testament, and its category in MBG.

“n-” means the word is a noun.

n-1 is first declension.

n-2 is second declension.

n-3 is third declension.

“a-” means the word is an adjective.

a-1 are 2-1-2 adjectives. ἅγιος, -ία, -ιον.

a-2 are 3-1-3 adjectives. πᾶς, πᾶσα, πᾶν.

a-3 are 2-2 adjectives. ἁμαρτωλός, όν.

a-4 are 3-3 adjectives. ἀληθής, ές.

a-5 are irregular adjectives.

“v-” means that the word is a verb.

Detailed comment is deferred to MBG.

v-1. Apparently regular verbs (λύω, ἀγαπάω).

v-2. Present tense has a consonantal iota that is not used in the other tenses (*βαπτιδ + ι → βαπτίζω → βαπτίσω).

v-3. Present tense has a nu that is lost in the other tenses (*πι → πίνω → ἔπιον).

v-4. Present tense has a tau that is lost in the other tenses (*κρυπ → κρύπτω → ἔκρυψα).

v-5. Present tense has (ι)σκ that is lost in the other tenses (*ἄρε → ἄρέσκω → ἤρεσα).

The following three categories contain words that fall into the first five categories, but have also been included in these three categories.

v-6. The μι verbs (δίδωμι).

v-7. Verbs that undergo ablaut (ἀκούω → ἀκήκοα).

v-8. Verbs that use different verbal roots in the formation of their tense stems (λέγω, ἔρῳ, εἶπον).

Further instructions

- “cv-” means the word is a compound verb.
- The tense forms for the verbs are given in traditional order: present, (imperfect), future active, aorist active, perfect active, perfect middle/passive, aorist passive.
- The imperfect is included (in parentheses) if it occurs in the New Testament.
- If a tense form does not occur in the New Testament, it is replaced with a dash.
- Words in blue occur fifty times or more in the Greek Testament.

ἄλφα

Ἀβραάμ, ὁ Abraham (73, n-3g[2])

ἀγαθός, –ή, –όν good, useful (102, a-1a[2a])

ἀγαλλιάω I exult (11, v-1d[1b]) –, ἡγαλλίασα, –, –, ἡγαλλιάθην

ἀγαπάω I love, cherish (143, v-1d[1a]) (ἡγάπων), ἀγαπήσω,
ἡγάπησα, ἡγάπηκα, ἡγάπημαι, ἡγαπήθην

ἀγάπη, –ης, ἡ love (116, n-1b)

ἀγαπητός, –ή, –όν beloved (61, a-1a[2a])

ἄγγελος, –ου, ὁ angel; messenger (175, n-2a)

ἀγιάζω I consecrate, sanctify (28, v-2a[1]) –, ἡγίασα, –, ἡγιάσμαι,
ἡγιάσθην

ἀγιασμός, –οῦ, ὁ holiness, consecration (10, n-2a)

ἅγιος, –ία, –ιον holy; plural noun: saints (233, a-1a[1])

ἀγνοέω I do not know (22, v-1d[2a]) (ἡγνόουν), –, ἡγνόησα, –, –, –

ἀγορά, –ᾶς, ἡ marketplace (11, n-1a)

ἀγοράζω I buy (30, v-2a[1]) (ἡγόραζον), –, ἡγόρασα, –, ἡγόρασμαι,
ἡγοράσθην

Ἀγρίππας, –α, ὁ Agrippa (11, n-1e)

ἀγρός, –οῦ, ὁ field, land (36, n-2a)

ἄγω I lead, bring, arrest (69, v-1b[2]) (ἤγον), ἄξω, ἤγαγον, –, –, ἤχθην

ἀδελφή, –ῆς, ἡ sister (26, n-1b)

ἀδελφός, –οῦ, ὁ brother (343, n-2a)

ἄδης, –ου, ὁ Hades (10, n-1f)

ἀδικέω I do wrong, injure (28, v-1d[2a]) ἀδικήσω, ἡδίκησα, –, –, ἡδικήθην

ἀδικία, –ας, ἡ unrighteousness (25, n-1a)

ἄδικος, –ον unjust (12, a-3a)

ἀδύνατος, –ον impossible (10, a-3a)

ἀθετέω I nullify, reject (16, v-1d[2a]) ἀθετήσω, ἠθέτησα, —, —, —

Αἴγυπτος, —ου, ἡ Egypt (25, n-2b)

αἷμα, —ατος, τό blood (97, n-3c[4])

αἴρω I raise, take up, take away (101, v-2d[2]) ἀρῶ, ἤρα, ἤρκα,
ἤρμαι, ἤρθην

αἰτέω I ask; demand (70, v-1d[2a]) (ἤτουν), αἰτήσω, ἤτησα, ἤτηκα, —,
—

αἰτία, —ας, ἡ cause, charge, accusation (20, n-1a)

αἰών, —ῶνος, ὁ age, eternity (122, n-3f[1a])

αἰώνιος, —ον eternal (71, a-3b[1])

ἀκαθαρσία, —ας, ἡ immorality (10, n-1a)

ἀκάθαρτος, —ον unclean, impure (32, a-3a)

ἄκανθα, —ης, ἡ thorn plant (14, n-1c)

ἀκοή, —ῆς, ἡ hearing, report (24, n-1b)

ἀκολουθέω I follow; accompany (90, v-1d[2a]) (ἠκολούθουν),
ἀκολουθήσω, ἠκολούθησα, ἠκολούθηκα, —, —

ἀκούω I hear; learn, understand; obey (428, v-1a[8]) (ἤκουον),
ἀκούσω, ἤκουσα, ἀκήκοα, —, ἠκούσθην

ἀκροβυστία, —ας, ἡ uncircumcision (20, n-1a)

ἀλέκτωρ, —ορος, ὁ rooster (12, n-3f[2b])

ἀλήθεια, —ας, ἡ truth (109, n-1a)

ἀληθής, —ές true, truthful (26, a-4a)

ἀληθινός, —ή, —όν true, genuine (28, a-1a[2a])

ἀληθῶς truly (18, adverb)

ἀλλά (ἀλλ') but, yet, rather (638, particle)

ἀλλήλων one another (100, a-1a[2b])

ἄλλος, —η, —ο other, another (155, a-1a[2b])

ἀλλότριος, —α, —ον not one's own, strange (14, a-1a[1])

ἄλυσις, —εως, ἡ chain (11, n-3e[5b])

ἅμα at the same time; prep (dat): together with (10, adverb)

ἁμαρτάνω I sin (43, v-3a[2a]) ἁμαρτήσω, ἥμαρτον or ἡμάρτησα,
ἡμάρτηκα, –, –

ἁμαρτία, –ας, ἡ sin (173, n-1a)

ἁμαρτωλός, –όν sinful; noun: sinner (47, a-3a)

ἀμήν verily, truly, amen, so let it be (128, particle)

ἀμπελών, –ῶνος, ὁ vineyard (23, n-3f[1a])

ἀμφοτέροι, –αι, –α both (14, a-1a[1])

ἄν an untranslatable, uninflected word, used to make a definite
statement contingent upon something (166)

ἀνά acc: among, between; with numerals: each (13, preposition)

ἀναβαίνω I go up, come up (82, cv-2d[7]) (ἀνέβαινον), ἀναβήσομαι,
ἀνέβην, ἀναβέβηκα, –, –

ἀναβλέπω I look up, receive sight (25, cv-1b[1]) –, ἀνέβλεψα, –, –, –

ἀναγγέλλω I proclaim, announce, report (14, cv-2d[1]) (ἀνήγγελλον),
ἀναγγελῶ, ἀνήγγειλα, –, –, ἀνηγγέλην

ἀναγινώσκω I read (32, cv-5a) (ἀνεγίνωσκον), –, ἀνέγνω, –, –,
ἀνεγνώσθην

ἀνάγκη, –ης, ἡ necessity, pressure, distress (17, n-1b)

ἀνάγω I lead up; middle: I put out to sea (23, cv-1b[2]) –, ἀνήγαγον,
–, –, ἀνήχθην

ἀναιρέω I destroy, do away with (24, cv-1d[2a]) ἀνελῶ, ἀνεῖλα, –, –,
ἀνηρέθην

ἀνάκειμαι I recline (at meals) (14, cv-6b) (ἀνεκείμεν), –, –, –, –, –

ἀνακρίνω I question, examine (16, cv-1c[2]) –, ἀνέκρινα, –, –,
ἀνεκρίθην

ἀναλαμβάνω I take up (13, cv-3a[2b]) –, ἀνέλαβον, –, –, ἀνελήμφθην

Ἀνανίας, –ου, ὁ Ananias (11, n-1d)

ἀναπαύω I give rest, refresh; middle: I take a rest (12, cv-1a[5])
ἀναπαύσω, ἀνέπαυσα, –, ἀναπέπαυμαι, –

ἀναπίπτω I lie down, recline (12, cv-1b[3]) –, ἀνέπεσα, –, –, –

ἀνάστασις, –εως, ἡ resurrection (42, n-3e[5b])

ἀναστροφή, –ῆς, ἡ way of life, conduct (13, n-1b)
 ἀνατολή, –ῆς, ἡ east (11, n-1b)
 ἀναφέρω I offer up, bring up (10, cv-1c[1]) (ἀνεφερόμην), –,
 ἀνήνεγκα or ἀνήνεκον, –, –, –
 ἀναχωρέω I withdraw (14, cv-1d[2a]) –, ἀνεχώρησα, –, –, –
 Ἀνδρέας, –ου, ὁ Andrew (13, n-1d)
 ἄνεμος, –ου, ὁ wind (31, n-2a)
 ἀνέχομαι I endure (15, cv-1b[2]) (ἀνηρχόμην), ἀνέξομαι, ἀνεσχόμην,
 –, –, –
 ἀνήρ, ἀνδρός, ὁ male, husband; man (216, n-3f[2c])
 ἀνθίστημι I oppose (14, cv-6a) (ἀνθιστόμην), –, ἀντέστην,
 ἀνθέστηκα, –, –
 ἄνθρωπος, –ου, ὁ man; person, human being; people, mankind
 (550, n-2a)
 ἀνίστημι intransitive: I rise, get up; transitive: I raise (108, cv-6a)
 ἀναστήσω, ἀνέστησα, –, –, –
 ἀνοίγω I open (77, v-1b[2]) ἀνοίξω, ἡνέωξα, ἀνέωγα, ἀνέωγμαι,
 ἡνέωχθην or ἡνοίγην
 ἀνομία, –ας, ἡ lawlessness (15, n-1a)
 ἀντί gen: in behalf of, for, instead of (22, preposition)
 Ἀντιόχεια, –ας, ἡ Antioch (18, n-1a)
 ἄνωθεν from above, again (13, adverb)
 ἄξιος, –α, –ον worthy (41, a-1a[1])
 ἀπαγγέλλω I report; tell (45, cv-2d[1]) (ἀπήγγελλον), ἀπαγγελῶ,
 ἀπήγγειλα, –, –, ἀπηγγέλην
 ἀπάγω I lead away (15, cv-1b[2]) –, ἀπήγαγον, –, –, ἀπήχθην
 ἅπαξ once, once for all (14, adverb)
 ἀπαρνέομαι I deny (11, cv-1d[2a]) ἀπαρνήσομαι, ἀπήρνησα, –, –,
 ἀπαρνηθήσομαι
 ἅπας, –ασα, –αν all (34, a-2a)
 ἀπειθέω I disobey (14, v-1d[2a]) (ἡπειθουν), –, ἡπείθησα, –, –, –,

ἀπέρχομαι I depart (117, cv-1b[2]) ἀπελεύσομαι, ἀπῆλθον,
ἀπελήλυθα, —, —

ἀπέχω I receive in full, am distant; middle: I abstain (19, cv-1b[2])
(ἀπεῖχον), —, —, —, —, —

ἀπιστία, —ας, ἡ unbelief (11, n-1a)

ἄπιστος, —ον unbelieving (23, a-3a)

ἀπό gen: (away) from (646, preposition)

ἀποδίδωμι I pay, recompense; middle: I sell (48, cv-6a) (ἀπεδίδουν),
ἀποδώσω, ἀπέδωκα, —, —, ἀπεδόθην

ἀποθνήσκω I die, am about to die, am freed from (111, cv-5a)
(ἀπέθνησκον), ἀποθανοῦμαι, ἀπέθανον, —, —, —

ἀποκαλύπτω I reveal (26, cv-4) ἀποκαλύψω, ἀπεκάλυψα, —, —,
ἀπεκαλύφθην

ἀποκάλυψις, —εως, ἡ revelation (18, n-3e[5b])

ἀποκρίνομαι I answer (231, cv-1c[2]) —, ἀπεκρινάμην, —, —,
ἀπεκρίθην

ἀποκτείνω I kill (74, cv-2d[5]) ἀποκτενῶ, ἀπέκτεινα, —, —, ἀπεκτάνθην

ἀπολαμβάνω I receive (10, cv-3a[2b]) ἀπολήμψομαι, ἀπέλαβον, —, —,
—

ἀπόλλυμι I destroy, kill; middle: I perish, die (90, cv-3c[2])
(ἀπώλλυον), ἀπολέσω or ἀπολῶ, ἀπώλεσα, ἀπόλωλα, —, —

Ἀπολλῶς, —ῶ, ὁ Apollos (10, n-2e)

ἀπολογέομαι I defend myself (10, cv-1d[2a]) (ἀπελογούμην),
ἀπολογήσω, ἀπελογησάμην, —, —, ἀπελογήθην

ἀπολύτρωσις, —εως, ἡ redemption (10, n-3e[5b])

ἀπολύω I release (66, cv-1a[4]) (ἀπέλυον), ἀπολύσω, ἀπέλυσα, —,
ἀπολέλυμαι, ἀπελύθην

ἀποστέλλω I send (away) (132, cv-2d[1]) ἀποστελῶ, ἀπέστειλα,
ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην

ἀπόστολος, —ου, ὁ apostle; envoy, messenger (81, n-2a)

ἄπτω I kindle; middle: I touch, take hold of (39, v-4) —, ἥψα, —, —, —

ἀπώλεια, —ας, ἡ destruction (18, n-1a)

ἄρα then, therefore (49, particle)

ἀργύριον, –ου, τό silver, money (20, n-2c)

ἄρεσκω I please (17, v-5a) (ἤρεσκον), –, ἤρεσα, –, –, –

ἀριθμός, –οῦ, ὁ number (18, n-2a)

ἄρνέομαι I deny (33, v-1d[2a]) (ἠρνοῦμην), ἀρνήσομαι, ἠρνησάμην,
–, ἠρνημαι, –

ἀρνίον, –ου, τό sheep, lamb (30, n-2c)

ἄρπάζω I seize, snatch (14, v-2a[2]) ἄρπάσω, ἤρπασα, –, –,
ἤρπάσθην or ἤρπάγην

ἄρτι now (36, adverb)

ἄρτος, –ου, ὁ bread, loaf, food (97, n-2a)

ἀρχαῖος, –αία, –αῖον ancient, old (11, a-1a[1])

ἀρχή, –ῆς, ἡ beginning; ruler (55, n-1b)

ἀρχιερεύς, –έως, ὁ chief priest, high priest (122, n-3e[3])

ἄρχομαι I begin (86, v-1b[2]) ἄρξομαι, ἠρξάμην, –, –, –

ἄρχων, –οντος, ὁ ruler, official (37, n-3c[5b])

ἀσέλγεια, –ας, ἡ licentiousness, debauchery, sensuality (10, n-1a)

ἀσθένεια, –ας, ἡ weakness, sickness (24, n-1a)

ἀσθενέω I am sick, am weak (33, v-1d[2a]) (ἠσθενοῦν), –, ἠσθένησα,
ἠσθένηκα, –, –

ἀσθενής, –ές weak, sick (26, a-4a)

Ἀσία, –ας, ἡ Asia (18, n-1a)

ἀσκός, –οῦ, ὁ leather bottle, wineskin (12, n-2a)

ἀσπάζομαι I greet, salute (59, v-2a[1]) (ἠσπαζόμην), –, ἠσπασάμην,
–, –, –

ἀσπασμός, –οῦ, ὁ greeting (10, n-2a)

ἀστήρ, –έρος, ὁ star (24, n-3f[2b])

ἀτενίζω I look intently at, stare at (14, v-2a[1]) –, ἠτένισα, –, –, –

αὐλή, –ῆς, ἡ courtyard (12, n-1b)

αὐξάνω I grow, increase (21, v-3a[1]) (ἠύξανον), αὐξήσω, ἠύξησα, –,
–, ἠύξήθην

αὔριον next day (14, adverb)

αὐτός, –ή, –ό he, she, it; him/her/itself; same (5,597, a-1a[2b])

ἀφαιρέω I take away, cut off (10, cv-1d[2a]) ἀφελῶ, ἀφεῖλον, –, –,
ἀφαιρεθήσομαι

ἄφεις, –εως, ἡ forgiveness, pardon (17, n-3e[5b])

ἀφίημι I let go, leave, permit; forgive (143, cv-6a) (ἥφιον), ἀφήσω,
ἀφῆκα, –, ἀφέωμαι, ἀφέθην

ἀφίστημι I go away, withdraw (14, cv-6a) (ἀφιστόμην), ἀποστήσομαι,
ἀπέστησα, –, –, –

ἀφορίζω I separate, set apart (10, cv-2a[1]) (ἀφώριζον), ἀφοριῶ or
ἀφορίσω, ἀφώρισα, –, ἀφώρισμαι, ἀφωρίσθην

ἄφρων, –ον foolish, ignorant (11, a-4b[1])

Ἀχαΐα, –ας, ἡ Achaia (10, n-1a)

ἄχρι, ἄχρις gen: until, as far as; conj: until (49, preposition)

βῆτα

Βαβυλών, –ῶνος, ἡ Babylon (12, n-3f[1a])

βάλλω I throw (122, v-2d[1]) (ἔβαλλον), βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην

βαπτίζω I baptize; dip, immerse (77, v-2a[1]) (ἐβάπτιζον), βαπτίσω, ἐβάπτισα, –, βεβάπτισμαι, ἐβαπτίσθην

βάπτισμα, –ατος, τό baptism (19, n-3c[4])

βαπτιστής, –οῦ, ὁ Baptist, Baptizer (12, n-1f)

Βαραββᾶς, –ᾶ, ὁ Barabbas (11, n-1e)

Βαρναβᾶς, –ᾶ, ὁ Barnabas (28, n-1e)

βασανίζω I torment (12, v-2a[1]) (ἐβασάνιζον), –, ἐβασάνισα, –, –, βασανισθήσομαι

βασιλεία, –ας, ἡ kingdom (162, n-1a)

βασιλεύς, –έως, ὁ king (115, n-3e[3])

βασιλεύω I reign, rule (21, v-1a[6]) βασιλεύσω, ἐβασίλευσα, –, –, –

βαστάζω I bear, carry (27, v-2a[1]) (ἐβάσταζον), βαστάσω, ἐβάστασα, –, –, –

Βηθανία, –ας, ἡ Bethany (12, n-1a)

βῆμα, –ατος, τό tribunal, judgment seat (12, n-3c[4])

βιβλίον, –ου, τό scroll, book (34, n-2c)

βίβλος, –ου, ἡ book (10, n-2b)

βίος, –ου, ὁ life (10, n-2a)

βλασφημέω I blaspheme, revile (34, v-1d[2a]) (ἐβλασφήμουν), –, ἐβλασφήμησα, –, –, βλασφημηθήσομαι

βλασφημία, –ας, ἡ blasphemy, slander (18, n-1a)

βλέπω I see, look at (132, v-1b[1]) (ἔβλεπον), βλέψω, ἔβλεψα, –, –, –

βοάω I cry out, shout (12, v-1d[1a]) –, ἐβόησα, –, –, –

βουλή, –ῆς, ἡ plan, purpose (12, n-1b)

βούλομαι I intend, plan (37, v-1d[2c]) (ἐβουλόμην), —, —, —, —,
ἐβουλήθην

βροντή, —ῆς, ἡ thunder (12, n-1b)

βρῶμα, —ατος, τό food (17, n-3c[4])

βρῶσις, —εως, ἡ eating, consuming (11, n-3e[5b])

γάμμα

Γαλιλαία, –ας, ἡ Galilee (61, n-1a)

Γαλιλαῖος, –α, –ον Galilean (11, a-1a[1])

γαμέω I marry (28, v-1d[2a]) (ἐγάμουν), –, ἔγημα or ἐγάμησα,
γεγάμηκα, –, ἐγαμήθην

γάμος, –ου, ὁ wedding (16, n-2a)

γάρ for; then (1,041, conjunction)

γέ indeed, at least, even (26, particle)

γέεννα, –ης, ἡ Gehenna, hell (12, n-1c)

γέμω I am full (11, v-1c[2])

γενεά, –ᾶς, ἡ generation (43, n-1a)

γεννάω I beget, give birth to; produce (97, v-1d[1a]) γεννήσω,
ἐγέννησα, γεγέννηκα, γεγέννημαι, ἐγεννήθην

γένος, –ους, τό race, people, descendant, kind (20, n-3d[2b])

γεύομαι I taste (15, v-1a[6]) γεύσομαι, ἐγευσάμην, –, –, –

γεωργός, –οῦ, ὁ farmer (19, n-2a)

γῆ, γῆς, ἡ earth, land, region, humanity (250, n-1h)

γίνομαι I become, take place; am, exist; am born, am created (669,
v-1c[2]) (ἐγινόμεν), γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι,
ἐγενήθην

γινώσκω I know, come to know, realize, learn (222, v-5a)
(ἐγίνωσκον), γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην

γλῶσσα, –ης, ἡ tongue, language (50, n-1c)

γνωρίζω I make known (25, v-2a[1]) γνωρίσω, ἐγνώρισα, –, –,
ἐγνωρίσθην

γνῶσις, –εως, ἡ knowledge (29, n-3e[5b])

γνωστός, –ή, –όν known; noun: acquaintance (15, a-1a[2a])

γονεύς, –έως, ὁ parent (20, n-3e[3])

γόνυ, –ατος, τό knee (12, n-3c[6d])

γράμμα, –ατος, τό letter, document (14, n-3c[4])

γραμματεύς, –έως, ὁ scribe (63, n-3e[3])

γραφή, –ῆς, ἡ writing; Scripture (50, n-1b)

γράφω I write (191, v-1b[1]) (ἔγραφον), γράψω, ἔγραψα, γέγραφα,
γέγραπμαι or γέγραμμαι, ἐγράφην

γρηγορέω I am alert, I am watchful (22, v-1d[2a]) –, ἐγρηγόρησα, –,
–, –

γυμνός, –ή, –όν naked (15, a-1a[2a])

γυνή, γυναικός, ἡ woman, wife (215, n-3b[1])

δέλτα

δαιμονίζομαι I am demon possessed (13, v-2a[1]) –, –, –, –,
ἐδαιμονίσθη

δαιμόνιον, –ου, τό demon (63, n-2c)

δάκρυον, –ου, τό tear; plural: weeping (10, n-2c)

Δαμασκός, –οῦ, ὁ Damascus (15, n-2b)

Δαυίδ, ὁ David (59, n-3g[2])

δέ (δ') but, and (2,791, particle)

δέησις, –εως, ἡ prayer, entreaty (18, n-3e[5b])

δεῖ it is necessary (101, v-1d[2c]) (ἔδει), –, –, –, –, –

δείκνυμι I show, explain (30, v-3c[2]) δείξω, ἔδειξα, δέδειχα, –,
ἐδείχθη

δεῖπνον, –ου, τό dinner (16, n-2c)

δέκα ten (25, a-5b)

δένδρον, –ου, τό tree (25, n-2c)

δεξιός, –ά, –όν right (54, a-1a[1])

δέομαι I ask, request (22, v-1d[2c]) (ἐδοῦμην), –, –, –, –, ἐδεήθη

δέρω I beat, whip (15, v-1c[1]) –, ἔδειρα, –, –, δαρήσομαι

δέσμιος, –ου, ὁ prisoner (16, n-2a)

δεσμός, –οῦ, ὁ bond, fetter (18, n-2a)

δεσπότης, –ου, ὁ master, lord (10, n-1f)

δεῦτε Come! (12, adverb)

δεύτερος, –α, –ον second (43, a-1a[1])

δέχομαι I take, receive (56, v-1b[2]) δέξομαι, ἐδεξάμην, –, δέδεγμαι,
ἐδέχθη

δέω I bind (43, v-1d[2b]) –, ἔδησα, δέδεκα, δέδεμαι, ἐδέθη

δηνάριον, –ου, τό denarius (16, n-2c)

διά gen: through; acc: on account of (667, preposition)

διάβολος, –ον slanderous; noun: the devil (37, a-3a)

διαθήκη, –ης, ἡ covenant (33, n-1b)
 διακονέω I serve (37, cv-1d[2a]) (διηκόνουν), διακονήσω, διηκόνησα,
 –, –, διηκονήθην
 διακονία, –ας, ἡ service (34, n-1a)
 διάκονος, –ου, ὁ or ἡ assistant, servant, deacon (29, n-2a)
 διακρίνω I judge, differentiate; middle: I doubt, waver (19, cv-1c[2])
 (διεκρινόμην), –, διεκρίνα, –, –, διεκρίθην
 διαλέγομαι I discuss, argue (13, cv-1b[2]) (διελεγόμην), –,
 διελεξάμην, –, –, διελέχθην
 διαλογίζομαι I consider, argue (16, cv-2a[1]) (διελογιζόμην), –, –, –,
 –, –
 διαλογισμός, –οῦ, ὁ reasoning, dispute (14, n-2a)
 διαμαρτύρομαι I testify, solemnly urge (15, cv-1c[1]) –,
 διεμαρτυράμην, –, –, –
 διαμερίζω I divide, distribute (11, cv-2a[1]) (διεμέριζον), –,
 διεμερισάμην, –, διαμεμέρισμαι, διεμερίσθην
 διάνοια, –ας, ἡ the mind, understanding (12, n-1a)
 διατάσσω I order, command (16, cv-2b) διατάξομαι, διέταξα,
 διατέταχα, διατέταγμαι, διετάχθην
 διαφέρω I am worth more, I differ (13, cv-1c[1]) (διεφερόμην), –,
 διήνεγκα, –, –, –
 διδασκαλία, –ας, ἡ teaching (21, n-1a)
 διδάσκαλος, –ου, ὁ teacher (59, n-2a)
 διδάσκω I teach (97, v-5a) (ἐδίδασκον), διδάξω, ἐδίδαξα, –, –,
 ἐδίδαχθην
 διδαχή, –ῆς, ἡ teaching (30, n-1b)
 δίδωμι I give; entrust (415, v-6a) (ἐδίδουν), δώσω, ἔδωκα, δέδωκα,
 δέδομαι, ἐδόθην
 διέρχομαι I go through (43, cv-1b[2]) (διηρχόμην), διελεύσομαι,
 διῆλθον, διελήλυθα, –, –
 δίκαιος, –αία, –αιον right, just, righteous (79, a-1a[1])
 δικαιοσύνη, –ης, ἡ righteousness (92, n-1b)

δικαιόω I justify; vindicate (39, v-1d[3]) δικαιώσω, ἐδικαίωσα, —,
δεδικαίωμαι, ἐδικαιώθην

δικαίωμα, —ατος, τό regulation, requirement, righteous deed (10, n-3c[4])

δίκτυον, —ου, τό fishnet (12, n-2c)

διό therefore, for this reason (53, conjunction)

διότι for, because (23, conjunction)

διψάω I am thirsty, I thirst (16, v-1d[1a]) διψήσω, ἐδίψησα, —, —, —

διωγμός, —οῦ, ὁ persecution (10, n-2a)

διώκω I persecute, pursue (45, v-1b[2]) (ἐδίωκον), διώξω, ἐδίωξα, —,
δεδίωγμαι, διωχθήσομαι

δοκέω I think, seem (62, v-1b[4]) (ἐδόκουν), —, ἔδοξα, —, —, —

δοκιμάζω I test, approve (22, v-2a[1]) δοκιμάσω, ἐδοκίμασα, —,
δεδοκίμασμαι, —

δόλος, —ου, ὁ deceit, treachery (11, n-2a)

δόξα, —ης, ἡ glory, majesty, fame (166, n-1c)

δοξάζω I glorify, praise, honor (61, v-2a[1]) (ἐδόξαζον), δοξάσω,
ἐδόξασα, —, δεδόξασμαι, ἐδοξάσθην

δουλεύω I serve, obey, am a slave (25, v-1a[6]) δουλεύσω,
ἐδούλευσα, δεδούλευκα, —, —

δοῦλος, —ου, ὁ slave; servant (126, a-1a[2a])

δράκων, —οντος, ὁ dragon, serpent (13, n-3c[5b])

δύναμαι I am powerful, am able (210, v-6b) (ἐδυνάμην or ἡδυνάμην),
δυνήσομαι, —, —, —, ἡδυνήθην

δύναμις, —εως, ἡ power; miracle (119, n-3e[5b])

δυνατός, —ή, —όν able, capable, possible (32, a-1a[2a])

δύο two (135, a-5)

δώδεκα twelve (75, n-3g[2])

δωρεά, —ᾶς, ἡ gift (11, n-1a)

δῶρον, —ου, τό gift (19, n-2c)

ἐ ψιλόν

ἐάν if; when(ever) (334, conjunction)

ἐαυτοῦ, –ῆς, –οῦ singular: of himself/herself/itself; plural: of themselves (319, a-1a[2b])

ἐάω I permit, let go (11, v-1d[1b]) (εἴων), ἐάσω, εἶασα, –, –, –

ἐγγίζω I come near, approach (42, v-2a[1]) (ἤγγιζον), ἐγγιῶ, ἤγγισα, ἤγγικα, –, –

ἐγγύς near (31, adverb)

ἐγείρω I raise up, wake (144, v-2d[3]) ἐγερῶ, ἤγειρα, –, ἐγήγερμαι, ἠγέρθη

ἐγκαταλείπω I forsake, abandon (10, cv-1b[1]) ἐγκαταλείψω, ἐγκατέλιπον, –, –, ἐγκατελείφθην

ἐγώ I (1,800, a-5)

ἔθνος, –ους, τό nation; plural: gentiles (162, n-3d[2b])

ἔθος, –ους, τό custom, habit (12, n-3d[2b])

εἰ if (502, particle)

εἰδωλον, –ου, τό image, idol (11, n-2c)

εἴκοσι twenty (11, n-3g[2])

εἰκών, –όνο, ἡ image, likeness (23, n-3f[1b])

εἰμί I am, exist, live, am present (2,462, v-6b) (ἤμην), ἔσομαι, –, –, –, –

εἰρήνη, –ης, ἡ peace (92, n-1b)

εἰς acc: into; in; among (1,767, preposition)

εἷς, μία, ἓν one (345, a-4b[2])

εἰσάγω I lead in, bring in (11, cv-1b[2]) –, εἰσήγαγον, –, –, –

εἰσερχομαι I come in(to); go in(to), enter (194, cv-1b[2])

εἰσελεύσομαι, εἰσῆλθον, εἰσελήλυθα, –, –

εἰσπορεύομαι I enter, go into (18, cv-1a[6]) (εἰσεπορευόμην), –, –, –, –

εἶτα then (15, adverb)

εἴτε if, whether (65, particle)

ἐκ (ἐξ) gen: from, out of (914, preposition)

ἕκαστος, -η, -ον each, every (82, a-1a[2a])

ἑκατόν one hundred (17, a-5b)

ἑκατοντάρχης, -ου, ὁ centurion (20, n-1f)

ἐκβάλλω I cast out, send out (81, cv-2d[1]) (ἐξέβαλλον), ἐκβαλῶ,
ἐξέβαλον, —, —, ἐξεβλήθην

ἐκεῖ there, in that place (105, adverb)

ἐκεῖθεν from there (37, adverb)

ἐκεῖνος, -η, -ο singular: that (man/woman/thing); plural: those
(men/women/things) (265, a-1a[2b])

ἐκκλησία, -ας, ἡ a church, (the) Church; assembly, congregation
(114, n-1a)

ἐκκόπτω I cut off, cut down (10, cv-4) ἐκκόψω, —, —, —, ἐξεκόπην

ἐκλέγομαι I choose, select (22, cv-1b[2]) (ἐξελεγόμην), —, ἐξελεξάμην,
—, ἐκλέεγμαι, —

ἐκλεκτός, -ή, -όν chosen, elect (22, a-1a[2a])

ἐκπίπτω I fall, run aground (10, cv-1b[3]) —, ἐξέπεσα, ἐκπέπτωκα, —,
—

ἐκπλήσσω I am amazed (13, cv-2b) (ἐξεπλησσόμην), —, —, —, —,
ἐξεπλάγην

ἐκπορεύομαι I go out, come out (33, cv-1a[6]) (ἐξεπορευόμην),
ἐκπορεύομαι, —, —, —, —

ἐκτείνω I stretch forth (16, cv-2d[5]) ἐκτεινῶ, ἐξέτεινα, —, —, —

ἕκτος, -η, -ον sixth (14, a-1a[2a])

ἐκχέω I pour out (16, cv-1a[7]) ἐκχεῶ, ἐξέχεα, —, —, —

ἐκχύννω I pour out (11, cv-3a[1]) (ἐξεχυνόμην), —, —, ἐκκέχυμαι,
ἐξεχύθην

ἐλαία, -ας, ἡ olive tree (15, n-1a)

ἐλαιον, -ου, τό olive oil (11, n-2c)

ἐλάχιστος, -η, -ον least, smallest (14, a-1a[2a])

ἐλέγχω I convict, reprove, expose (17, v-1b[2]) ἐλέγξω, ἤλεγξα, —, —,
ἠλέγχθην

ἐλεέω I have mercy (28, v-1d[2a]) ἐλεήσω, ἠλέησα, —, ἠλέημαι,
ἠλεήθην

ἐλεημοσύνη, —ης, ἡ alms (13, n-1b)

ἔλεος, —ους, τό mercy, compassion (27, n-3d[2b])

ἐλευθερία, —ας, ἡ freedom, liberty (11, n-1a)

ἐλεύθερος, —α, —ον free (23, a-1a[1])

Ἕλλην, —ηνος, ὁ Greek (25, n-3f[1a])

ἐλπίζω I hope (31, v-2a[1]) (ἤλπιζον), ἐλπιῶ, ἤλπισα, ἤλπικα, —, —

ἐλπίς, —ίδος, ἡ hope, expectation (53, n-3c[2])

ἐμαυτοῦ, —ῆς of myself (37, a-1a[2a])

ἐμβαίνω I embark (16, cv-3d) —, ἐνέβην, —, —, —

ἐμβλέπω I look at, gaze upon (12, cv-1b[1]) (ἐνέβλεπον), —,
ἐνέβλεψα, —, —, —

ἐμός, ἐμή, ἐμόν my, mine (76, a-1a[2a])

ἐμπαίζω I mock, ridicule (13, cv-2a[2]) (ἐνέπαιζον), ἐμπαίξω,
ἐνέπαιξα, —, —, ἐνεπαίχθην

ἔμπροσθεν gen: in front of, before (48, preposition)

ἐμφανίζω I make known, make visible, bring charges (10, cv-2a[1])
ἐμφανίσω, ἐνεφάνισα, —, —, ἐνεφανίσθην

ἐν dat: in; on; among (2,752, preposition)

ἔνατος, —η, —ον ninth (10, a-1a[2a])

ἐνδείκνυμι I show, demonstrate (11, cv-3c[2]) —, ἐνεδειξάμην, —, —, —

ἐνδύω I put on, clothe (27, cv-1a[4]) —, ἐνέδυσα, —, ἐνδέδυσμαι, —

ἔνεκα or ἔνεκεν gen: because of, on account of (24, preposition)

ἐνεργέω I work, effect (21, cv-1d[2a]) (ἐνηργοῦμην), —, ἐνήργησα, —,
—, —

ἐνιαυτός, —οῦ, ὁ year (14, n-2a)

ἔνοχος, —ον liable, guilty (10, a-3a)

ἐντέλλω I command (15, cv-2d[1]) ἐντελοῦμαι, ἐνετειλάμην, —,
 ἐντέταλμαι, —
 ἐντεῦθεν from here (10, adverb)
 ἐντολή, —ῆς, ἡ commandment (67, n-1b)
 ἐνώπιον gen: before (94, preposition)
 ἕξ six (13, a-5b)
 ἐξάγω I lead out (12, cv-1b[2]) —, ἐξήγαγον, —, —, —
 ἐξαποστέλλω I send out (13, cv-2d[1]) ἐξαποστελῶ, ἐξαπέστειλα, —,
 —, ἐξαπεστάλην
 ἐξέρχομαι I go out (218, cv-1b[2]) (ἐξηρχόμην), ἐξελεύσομαι,
 ἐξῆλθον, ἐξελήλυθα, —, —
 ἔξεστιν it is lawful, it is right (31, cv-6b)
 ἐξίστημι I am amazed, I amaze (17, cv-6a) (ἐξιστάμην), —, ἐξέστησα,
 ἐξέστακα, —, —
 ἐξομολογέω I confess, profess, praise (10, cv-1d[2a])
 ἐξομολογήσομαι, ἐξωμολόγησα, —, —, —
 ἐξουθενέω I despise, disdain (11, v-1d[2a]) —, ἐξουθένησα, —,
 ἐξουθένημαι, ἐξουθενήθην
 ἐξουσία, —ας, ἡ authority, power (102, n-1a)
 ἔξω adverb: without; prep (gen): outside (63, adverb)
 ἔξωθεν gen: outside, from outside (13, adverb)
 ἑορτή, —ῆς, ἡ festival (25, n-1b)
 ἐπαγγελία, —ας, ἡ promise (52, n-1a)
 ἐπαγγέλλομαι I promise (15, cv-2d[1]) —, ἐπηγγειλάμην, —,
 ἐπήγγελμαι, —
 ἔπαινος, —ου, ὁ praise (11, n-2a)
 ἐπαίρω I lift up (19, cv-2d[2]) —, ἐπῆρα, —, —, ἐπήρθην
 ἐπαισχύνομαι I am ashamed (11, cv-1c[2]) —, —, —, —, ἐπαισχύνθην
 ἐπάνω above (19, adverb) prep (gen): over
 ἐπαύριον on the next day (17, adverb)
 ἐπεὶ because, since (26, conjunction)

ἐπειδὴ since, because (10, conjunction)

ἔπειτα then (16, adverb)

ἐπερωτάω I ask (for) (56, cv-1d[1a]) (ἐπηρώτων), ἐπερωτήσω,
ἐπηρώτησα, —, —, ἐπηρωτήθην

ἐπί (ἐπ', ἐφ') gen: on, over, when; dat: on the basis of, at; acc: on,
to, against (890, preposition)

ἐπιβάλλω I lay upon (18, cv-2d[1]) (ἐπέβαλλον), ἐπιβαλῶ, ἐπέβαλον,
—, —, —

ἐπιγινώσκω I know, come to know; recognize (44, cv-5a)
(ἐπεγίνωσκον), ἐπιγινώσομαι, ἐπέγνων, ἐπέγνωκα, —,
ἐπεγνώσθην

ἐπίγνωσις, —εως, ἡ knowledge (20, n-3e[5b])

ἐπιζητέω I wish for, want, seek after (13, cv-1d[2a]) (ἐπεζήτουν), —,
ἐπεζήτησα, —, —, —

ἐπιθυμέω I desire, long for (16, cv-1d[2a]) (ἐπεθύμουν), ἐπιθυμήσω,
ἐπεθύμησα, —, —, —

ἐπιθυμία, —ας, ἡ lust, desire (38, n-1a)

ἐπικαλέω I name; middle: I call upon, appeal to (30, cv-1d[2b]) —,
ἐπεκάλεσα, —, ἐπικέκλημαι, ἐπεκλήθην

ἐπιλαμβάνομαι I take hold of (19, cv-3a[2b]) —, ἐπελαβόμην, —, —, —

ἐπιμένω I remain, persist (16, cv-1c[2]) (ἐπέμενον), ἐπιμενῶ,
ἐπέμεινα, —, —, —

ἐπιπίπτω I fall upon (11, cv-1b[3]) —, ἐπέπεσον, ἐπιπέπτωκα, —, —

ἐπισκέπτομαι I visit, look after (11, cv-4) ἐπισκέψομαι, ἐπεσκεψάμην,
—, —, —

ἐπίσταμαι I understand (14, cv-6b) —, —, —, —, —

ἐπιστολή, —ῆς, ἡ letter, epistle (24, n-1b)

ἐπιστρέφω I turn, return (36, cv-1b[1]) ἐπιστρέψω, ἐπέστρεψα, —, —,
ἐπεστράφη

ἐπιτάσσω I command, order (10, cv-2b) —, ἐπέταξα, —, —, —

ἐπιτελέω I finish, complete (10, cv-1d[2]) ἐπιτελέσω, ἐπετέλεσα, —, —,
—

ἐπιτίθημι I lay upon (39, cv-6a) (ἐπετίθουν), ἐπιθήσω, ἐπέθηκα, —, —,
—

ἐπιτιμάω I rebuke, warn (29, cv-1d[1a]) (ἐπετίμων), —, ἐπετίμησα, —,
—, —

ἐπιτρέπω I permit, allow (18, cv-1b[1]) —, ἐπέτρεψα, —, —, ἐπετράπην
ἐπουράνιος, —ον heavenly; noun: heaven (19, a-3a)

ἑπτὰ seven (88, a-5b)

ἐργάζομαι I work, do (41, v-2a[1]) (ἡργαζόμεν), —, ἡργασάμεν, —,
εἵργασμαι, —

ἐργάτης, —ου, ὁ worker (16, n-1f)

ἔργον, —ου, τό work; deed, action (169, n-2c)

ἔρημος, —ον adjective: deserted, desolate (a-3a); noun: desert,
wilderness (n-2b) (48)

ἔρχομαι I come; go (632, v-1b[2]) (ἡρχόμεν), ἐλεύσομαι, ἦλθον or
ἦλθα, ἐλήλυθα, —, —

ἔρωτάω I ask; request (63, v-1d[1a]) (ἡρώτων), ἐρωτήσω, ἡρώτησα,
—, —, ἡρωτήθην

ἐσθίω I eat (158, v-1b[3]) (ἤσθιον), φάγομαι, ἔφαγον, —, —, —

ἔσχατος, —η, —ον last (52, a-1a[2a])

ἔσωθεν from within, within (12, adverb)

ἕτερος, —α, —ον other, another, different (98, a-1a[1])

ἔτι still, yet, even (93, adverb)

ἐτοιμάζω I prepare (40, v-2a[1]) —, ἡτοίμασα, ἡτοίμακα, ἡτοίμασμαι,
ἡτοιμάσθην

ἔτοιμος, —η, —ον ready (17, a-3b[2])

ἔτος, —ους, τό year (49, n-3d[2b])

εὐαγγελίζω I bring good news, preach (54, cv-2a[1]) (εὐηγγελίζον), —,
εὐηγγέλισα, —, εὐηγγέλισμαι, εὐηγγελίσθην

εὐαγγέλιον, —ου, τό good news, gospel (76, n-2c)

εὐδοκέω I am well pleased (21, v-1d[2a]) —, εὐδόκησα, —, —, —

εὐθέως immediately (36, adverb)

εὐθύς immediately (51, adverb)

εὐλογέω I bless (41, v-1d[2a]) εὐλογήσω, εὐλόγησα, εὐλόγηκα,
εὐλόγημαι, –

εὐλογία, –ας, ἡ blessing (16, n-1a)

εὕρισκω I find (176, v-5b) (εὕρισκον or ηὔρισκον), εὕρήσω, εὔρον,
εὔρηκα, –, εὐρέθην

εὐσέβεια, –ας, ἡ piety, godliness (15, n-1a)

εὐφραίνω I rejoice (14, v-2d[4]) (εὐφραινόμην), –, –, –, –, ηὐφράνθην

εὐχαριστέω I give thanks (38, v-1d[2a]) –, εὐχαρίστησα or
ηὐχαρίστησα, –, –, εὐχαριστήθην

εὐχαριστία, –ας, ἡ thanksgiving (15, n-1a)

Ἔφεσος, –ου, ἡ Ephesus (16, n-2b)

ἐφίστημι I stand at, stand near (21, cv-6a) –, ἐπέστην, ἐφέστηκα, –, –

ἐχθρός, –ά, –όν hostile; noun: enemy (32, a-1a[1])

ἔχω I have, hold (708, v-1b[2]) (εἶχον), ἔξω, ἔσχον, ἔσχηκα, –, –

ἕως until; prep (gen): as far as (146, conjunction, preposition)

ζῆτα

Ζαχαρίας, –ου, ὁ Zechariah (11, n-1d)

ζάω I live (140, v-1d[1a]) (ἔζων), ζήσω, ἔζησα, –, –, –

Ζεβεδαῖος, –ου, ὁ Zebedee (12, n-2a)

ζῆλος, –ου, ὁ zeal, jealousy (16, n-2a)

ζηλόω I strive; desire, envy (11, v-1d[3]) –, ἐζήλωσα, –, –, –

ζητέω I seek, desire, try to obtain (117, v-1d[2a]) (ἐζήτουν), ζητήσω, ἐζήτησα, –, –, ἐζητήθην

ζύμη, –ης, ἡ leaven (13, n-1b)

ζωή, –ῆς, ἡ life (135, n-1b)

ζῶον, –ου, τό living thing (23, n-2c)

ζωοποιέω I make alive (11, cv-1d[2a]) ζωοποιήσω, ζωοποίησα, –, –, ζωοποιήθην

ἦτα

ἢ or, than (343, particle)

ἡγεμών, –όνος, ὁ governor (20, n-3f[1b])

ἡγέομαι I consider, think, lead (28, v-1d[2a]) –, ἡγησάμην, –, ἡγῆμαι,
–

ἤδη now, already (61, adverb)

ἤκω I have come (26, v-1b[2]) ἤξω, ἤξα, ἤκα, –, –

Ἡλίας, –ου, ὁ Elijah (29, n-1d)

ἥλιος, –ου, ὁ sun (32, n-2a)

ἡμεῖς we (863, a-5a)

ἡμέρα, –ας, ἡ day (389, n-1a)

Ἡρώδης, –ου, ὁ Herod (43, n-1f)

Ἡσαΐας, –ου ὁ Isaiah (22, n-1d)

Θῆτα

θάλασσα, –ης, ἡ sea, lake (91, n-1c)

θάνατος, –ου, ὁ death (120, n-2a)

θανατώω I put to death (11, v-1d[3]) θανατώσω, ἐθανάτωσα, –, –, ἐθανατώθην

θάπτω I bury (11, v-4) –, ἔθαψα, –, –, ἐτάφην

θαυμάζω I marvel, wonder at (43, v-2a[1]) (ἐθαύμαζον), –, ἐθαύμασα, –, –, ἐθαυμάσθην

θεάομαι I behold (22, v-1d[1b]) –, ἐθεασάμην, –, τεθέαμαι, ἐθεάθην

θέλημα, –ατος, τό will, desire (62, n-3c[4])

θέλω I wish, desire; enjoy (208, v-1d[2c]) (ἤθελον), –, ἠθέλησα, –, –, –

θεμέλιος, –ου, ὁ foundation (15, n-2a)

θεός, –οῦ, ὁ God, god (1,317, n-2a)

θεραπεύω I heal (43, v-1a[6]) (ἐθεράπευον), θεραπεύσω, ἐθεράπευσα, –, τεθεράπευμαι, ἐθεραπεύθην

θερίζω I reap (21, v-2a[1]) θερίσω, ἐθέρισα, –, –, ἐθερίσθην

θερισμός, –οῦ, ὁ harvest (13, n-2a)

θεωρέω I look at, behold (58, v-1d[2a]) (ἐθεώρουν), θεωρήσω, ἐθεώρησα, –, –, –

θηρίον, –ου, τό animal, beast (46, n-2c)

θησαυρός, –οῦ, ὁ treasure, repository (17, n-2a)

θλίβω I oppress, afflict (10, v-1b[1]) –, –, –, τέθλιμμαι, –

θλίψις, –εως, ἡ affliction, tribulation (45, n-3e[5b])

θρίξ, τριχός, ἡ hair (15, n-3b[3])

θρόνος, –ου, ὁ throne (62, n-2a)

θυγάτηρ, –τρός, ἡ daughter (28, n-3f[2c])

θυμός, –οῦ, ὁ wrath, anger (18, n-2a)

θύρα, –ας, ἡ door (39, n-1a)

θυσία, –ας, ἡ sacrifice, offering (28, n-1a)

θυσιαστήριον, –ου, τό altar (23, n-2c)

θύω I sacrifice, kill (14, v-1a[4]) (ἔθυσον), –, ἔθυσα, –, τέθυμαι, ἐτύθην

Θωμᾶς, –ᾶ, ὁ Thomas (11, n-1e)

ἰῶτα

Ἰακώβ, ὁ Jacob (27, n-3g[2])

Ἰάκωβος, –ου, ὁ James (42, n-2a)

ἰάομαι I heal (26, v-1d[1b]) (ἰώμην), ἰάσομαι, ἰασάμην, –, ἴαμαι, ἰάθην

ἴδε See! Behold! (29, particle)

ἴδιος, –ία, –ιον one's own (e.g., people, home) (114, a-1a[1])

ἰδοῦ See! Behold! (200, particle)

ἱερεύς, –έως, ὁ priest (31, n-3e[3])

ἱερόν, –οῦ, τό temple (71, n-2c)

Ἱεροσόλυμα, τά Jerusalem (62, n-1a)

Ἱερουσαλήμ, ἡ Jerusalem (77, n-3g[2])

Ἰησοῦς, –οῦ, ὁ Jesus, Joshua (917, n-3g[1])

ἱκανός, –ή, –όν considerable, many, able (39, a-1a[2a])

ἱμάτιον, –ου, τό garment (60, n-2c)

ἵνα in order that; that; so that (663, conjunction)

Ἰόππη, –ης, ἡ Joppa (10, n-1b)

Ἰορδάνης, –ου, ὁ Jordan (15, n-1f)

Ἰουδαία, –ας, ἡ Judea (43, n-1a)

Ἰουδαῖος, –αία, –αῖον Jewish; noun: a Jew (195, a-1a[1])

Ἰούδας, –α, ὁ Judas, Judah (44, n-1e)

ἵππος, –ου, ὁ horse (17, n-2a)

Ἰσαάκ, ὁ Isaac (20, n-3g[2])

Ἰσραήλ, ὁ Israel (68, n-3g[2])

ἴστημι intransitive: I stand; transitive: I cause to stand (155, v-6a)
(ἴστην), στήσω, ἔστησα or ἔστην, ἔστηκα, –, ἐστάθην

ἰσχυρός, –ά, –όν strong (29, a-1a[1])

ἰσχύς, –ύος, ἡ strength, power (10, n-3e[1])

ἰσχύω I have power, I am able (28, v-1a[4]) (ἴσχυον), ἰσχύσω,
ἴσχυσα, –, –, –

ἰχθύς, –ύος, ὁ fish (20, n-3e[1])

Ἰωάννης, –ου, ὁ John (135, n-1f)

Ἰωσήφ, ὁ Joseph (35, n-3g[2])

ΚΑΠΠΑ

κάγω and I, but I (76, conjunction; a-5)

καθάπερ just as (13, adverb; conjunction)

καθαρίζω I cleanse, purify (31, v-2a[1]) καθαριῶ, ἐκαθάρισα, —,
κεκαθάρισμαι, ἐκαθαρίσθην

καθαρός, —ά, —όν pure, clean (27, a-1a[1])

καθεύδω I sleep (22, v-1b[3]) (ἐκάθευδον), —, —, —, —, —

κάθημαι I sit (down), live (91, v-6b) (ἐκαθήμην), καθήσομαι, —, —, —, —

καθίζω I sit down, seat (46, v-2a[1]) καθίσω, ἐκάθισα, κεκάθικα, —, —

καθίστημι I appoint, authorize (21, cv-6a) καταστήσω, κατέστησα, —,
—, κατεστάθην

καθώς as, even as (182, adverb)

καί and; even, also; namely (9,162, conjunction)

καινός, —ή, —όν new (42, a-1a[2a])

καιρός, —οῦ, ὁ (appointed) time, season (85, n-2a)

Καῖσαρ, —ος, ὁ Caesar (29, n-3f[2a])

Καισάρεια, —ας, ἡ Caesarea (17, n-1a)

καίω I burn, light (12, v-2c) καύσω, ἔκαυσα, —, κέκαυμαι, ἐκαύθην

κάκεϊ and there (10, adverb)

κάκεϊθεν and from there, and then (10, adverb)

κάκεϊνος and that one (22, a-1a[2b])

κακία, —ας, ἡ malice, wickedness (11, n-1a)

κακός, —ή, —όν bad, evil (50, a-1a[2a])

κακῶς badly (16, adverb)

κάλαμος, —ου, ὁ reed (12, n-2a)

καλέω I call, name, invite (148, v-1d[2b]) (ἐκάλουν), καλέσω,
ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην

καλός, —ή, —όν beautiful; good (100, a-1a[2a])

καλῶς well, commendably (37, adverb)

κἄν and if, even if (17, particle)

καπνός, –οῦ, ὁ smoke (13, n-2a)

καρδία, –ας, ἡ heart; inner self (156, n-1a)

καρπός, –οῦ, ὁ fruit, crop; result (67, n-2a)

κατά gen: down from, against; acc: according to, throughout, during (473, preposition)

καταβαίνω I go down, come down (81, cv-2d[7]) (κατέβαινον),
καταβήσομαι, κατέβην, καταβέβηκα, –, –

καταβολή, –ῆς, ἡ foundation (11, n-1b)

καταγγέλλω I proclaim (18, cv-2d[1]) (κατήγγελλον), –, κατήγγειλα, –,
–, κατηγγέλην

καταισχύνω I put to shame, disappoint (13, cv-1c[2])
(κατησχυνόμην), –, –, –, –, κατησχύνθην

κατακαίω I burn up, consume (12, cv-2c) (κατέκαινον), κατακαύσω,
κατέκαυσα, –, –, κατεκάην

κάτακειμαι I lie down, recline (12, cv-6b) (κατεκείμεν), –, –, –, –, –

κατακρίνω I condemn (18, cv-1c[2]) κατακρινῶ, κατέκρινα, –,
κατακέκριμαι, κατεκρίθην

καταλαμβάνω I attain, grasp (15, cv-3a[2b]) –, κατέλαβον, κατείληφα,
κατείλημαι, κατελήμφθην

καταλείπω I leave behind (24, cv-1b[1]) καταλείψω, κατέλειψα or
κατέλιπον, –, καταλέλειμαι, κατελείφθην

καταλύω I destroy, put an end to (17, cv-1a[4]) καταλύσω, κατέλυσα,
–, –, κατελύθην

κατανοέω I consider, notice (14, cv-1d[2a]) (κατενόουν), –,
κατενόησα, –, –, –

καταντάω I arrive at (13, cv-1d[1a]) καταντήσω, κατήντησα,
κατήντηκα, –, –

καταργέω I abolish, nullify (27, cv-1d[2a]) καταργήσω, κατήργησα,
κατήργηκα, κατήργημαι, κατηργήθην

καταρτίζω I restore, prepare (13, cv-2a[1]) καταρτίσω, κατήρτισα, –,
κατήρτισμαι, –

κατασκευάζω I prepare (11, cv-2a[1]) κατασκευάσω, κατεσκεύασα, —,
κατεσκεύασμαι, κατεσκευάσθην

κατεργάζομαι I accomplish, produce (22, cv-2a[1]) —, κατειργασάμην,
—, κατείργασμαι, κατειργάσθην

κατέρχομαι I come down (16, cv-1b[2]) —, κατήλθον, —, —, —

κατεσθίω I consume, devour (14, cv-1b[3]) καταφάγομαι, κατέφαγον,
—, —, —

κατέχω I restrain, hold fast (17, cv-1b[2]) (κατειῶ), —, κατέσχον, —,
—, —

κατηγορέω I accuse (23, v-1d[2a]) (κατηγοροῦν), κατηγορήσω,
κατηγόρησα, —, —, —

κατοικέω I inhabit, dwell (44, cv-1d[2a]) —, κατώκησα, —, —, —

καυχάομαι I boast (37, v-1d[1a]) καυχήσομαι, ἔκαυχησάμην, —,
κεκαύχημαι, —

καύχημα, —ατος, τό boast (11, n-3c[4])

καύχησις, —εως, ἡ boasting (11, n-3e[5b])

Καφαρναούμ, ἡ Capernaum (16, n-3g[2])

κεῖμαι I lie, am laid (24, v-6b) (ἐκειόμην), —, —, —, —, —

κελεύω I command, order (25, v-1a[6]) (ἐκέλευον), —, ἐκέλευσα, —, —,
—

κενός, —ή, —όν empty, vain (18, a-1a[2a])

κέρας, —ατος, τό horn (11, n-3c[6a])

κερδαίνω I gain (17, v-2d[7]) κερδήσω, ἐκέρδησα, —, —,
κερδηθήσομαι

κεφαλή, —ῆς, ἡ head (75, n-1b)

κηρύσσω I proclaim; preach (61, v-2b) (ἐκήρυσσον), —, ἐκήρυξα, —,
—, ἐκηρύχθην

κλάδος, —ου, ὁ branch (11, n-2a)

κλαίω I weep (40, v-2c) (ἔκλαιον), κλαύσω, ἔκλαυσα, —, —, —

κλάω I break (14, v-1d[1b]) —, ἔκλασα, —, —, —

κλείω I shut (16, v-1a[3]) κλείσω, ἔκλεισα, —, κέκλεισμαι, ἐκλείσθην

κλέπτης, –ου, ὁ thief (16, n-1f)
 κλέπτω I steal (13, v-4) κλέψω, ἔκλεψα, –, –, –
 κληρονομέω I acquire, inherit (18, v-1d[2a]) κληρονομήσω,
 ἐκληρονόμησα, κεκληρονόμηκα, –, –
 κληρονομία, –ας, ἡ inheritance (14, n-1a)
 κληρονόμος, –ου, ὁ heir (15, n-2a)
 κλῆρος, –ου, ὁ lot, portion (11, n-2a)
 κλῆσις, –εως, ἡ call, calling (11, n-3e[5b])
 κλητός, –ή, –όν called (10, a-1a[2a])
 κοιλία, –ας, ἡ belly, womb (22, n-1a)
 κοιμάω I sleep, fall asleep (18, v-1d[1a]) –, –, –, κεκοίμημαι,
 ἐκοιμήθην
 κοινός, –ή, –όν common, ceremonially unclean (14, a-1a[2a])
 κοινόω I make impure, defile (14, v-1d[3]) –, ἐκοίνωσα, κεκοίνωκα,
 κεκοίνωμαι, –
 κοινωνία, –ας, ἡ fellowship, participation (19, n-1a)
 κοινωνός, –οῦ, ὁ partner, sharer (10, n-2a)
 κολλάω I join, cling to (12, v-1d[1a]) –, –, –, ἐκολλήθην
 κομίζω I bring; middle: I receive (10, v-2a[1]) κομίσομαι, ἐκομισάμην,
 –, –, –
 κοπιάω I toil, labor (23, v-1d[1b]) –, ἐκοπίασα, κεκοπίακα, –, –
 κόπος, –ου, ὁ labor, trouble (18, n-2a)
 κοσμέω I adorn, put in order (10, v-1d[2a]) (ἐκόσμου), –, ἐκόσμησα,
 –, κεκόσμημαι, –
 κόσμος, –ου, ὁ world, universe; mankind (186, n-2a)
 κράβατος, –ου, ὁ mattress, pallet, bed (of a poor person) (11, n-2a)
 κράζω I cry out, call out (56, v-2a[2]) (ἔκραζον), κράξω, ἔκραξα,
 κέκραγα, –, –
 κρατέω I seize, hold (47, v-1d[2a]) (ἐκράτουν), κρατήσω, ἐκράτησα,
 κεκράτηκα, κεκράτημαι, –
 κράτος, –ους, τό power, might (12, n-3d[2b])

κρείσσων, –ονος better (19, a-4b[1]). Also spelled κρείπτων.

κρίμα, –ατος, τό judgment (27, n-3c[4])

κρίνω I judge, decide, prefer (114, v-1c[2]) (έκρινόμην), κρινῶ,
έκρινα, κέκρικα, κέκριμαι, έκρίθην

κρίσις, –εως, ή judgment (47, n-3e[5b])

κριτής, –οῦ, ό judge (19, n-1f)

κρυπτός, –ή, –όν hidden (17, a-1a[2a])

κρύπτω I hide (18, v-4) –, έκρυψα, –, κέκρυμμαι, έκρύβην

κτίζω I create (15, v-2a[1]) –, έκτισα, –, έκτισμαι, έκτίσθην

κτίσις, –εως, ή creation, creature (19, n-3e[5b])

κύριος, –ου, ό Lord, lord, master, sir (717, n-2a)

κωλύω I forbid, hinder (23, v-1a[4]) (έκώλυον), –, έκώλυσα, –, –,
έκωλύθην

κώμη, –ης, ή village (27, n-1b)

κωφός, –ή, –όν mute, deaf (14, a-1a[2a])

λάμβδα

Λάζαρος, –ου, ὁ Lazarus (15, n-2a)

λαλέω I speak, say (296, v-1d[2a]) (ἐλάλουν), λαλήσω, ἐλάλησα, λελάληκα, λελάλημαι, ἐλαλήθην

λαμβάνω I take; receive (258, v-3a[2b]) (ἐλάμβανον), λήμψομαι, ἔλαβον, εἵληφα, εἵλημαι, ἐλήμφθην

λαός, –οῦ, ὁ people, crowd (142, n-2a)

λατρεύω I serve, worship (21, v-1a[6]) λατρεύσω, ἐλάτρευσα, –, –, –

λέγω I say, speak (2,353, v-1b[2]) (ἔλεγον), ἐρῶ, εἶπον, εἶρηκα, εἶρημαι, ἐρρέθην

λευκός, –ή, –όν white (25, a-1a[2a])

ληστής, –οῦ, ὁ robber, revolutionary (15, n-1f)

λίαν very much, exceedingly (12, adverb)

λίθος, –ου, ὁ stone (59, n-2a)

λίμνη, –ης, ἡ lake (11, n-1b)

λιμός, –οῦ, ὁ hunger, famine (12, n-2a)

λογίζομαι I reckon, think (40, v-2a[1]) (ἐλογιζόμην), –, ἐλογισάμην –, –, ἐλογίσθην

λόγος, –ου, ὁ word; Word; statement, message (330, n-2a)

λοιπός, –ή, –όν remaining; noun: (the) rest; adverb: for the rest, henceforth (55, a-1a[2a])

λυπέω I grieve (26, v-1d[2a]) –, ἐλύπησα, λελύπηκα, –, ἐλυπήθην

λύπη, –ης, ἡ grief, sorrow (16, n-1b)

λυχνία, –ας, ἡ lampstand (12, n-1a)

λύχνος, –ου, ὁ lamp (14, n-2a)

λύω I loose (42, v-1a[4]) (ἔλυον), λύσω, ἔλυσα, –, λέλυμαι, ἐλύθην

μῦ

Μαγδαληνή, –ῆς, ἡ Magdalene (12, n-1b)

μαθητής, –οῦ, ὁ disciple (261, n-1f)

μακάριος, –ία, –ιον blessed, happy (50, a-1a[1])

Μακεδονία, –ας, ἡ Macedonia (22, n-1a)

μακράν far away (10, adverb)

μακρόθεν from a distance, from afar (14, adverb)

μακροθυμέω I am patient (10, v-1d[2a]) –, ἐμακροθύμησα, –, –, –

μακροθυμία, –ας, ἡ patience, forbearance, steadfastness (14, n-1a)

μάλιστα most of all, especially (12, adverb)

μᾶλλον more, rather (81, adverb)

μανθάνω I learn (25, v-3a[2b]) –, ἔμαθον, μεμάθηκα, –, –

Μάρθα, –ας, ἡ Martha (13, n-1a)

Μαρία, –ας, ἡ Mary (27, n-1a)

Μαριάμ, ἡ Mary (27, n-3g[2])

μαρτυρέω I bear witness, testify (76, v-1d[2a]) (ἐμαρτύρουν),
μαρτυρήσω, ἐμαρτύρησα, μεμαρτύρηκα, μεμαρτύρημαι,
ἐμαρτυρήθην

μαρτυρία, –ας, ἡ testimony (37, n-1a)

μαρτύριον, –ίου, τό testimony, proof (19, n-2c)

μάρτυς, –υρος, ὁ witness (35, n-3f[2a])

μάχαιρα, –ης, ἡ sword (29, n-1c)

μέγας, μεγάλη, μέγα large, great (243, a-1a[2a])

μείζων, ον greater (46, a-4b[1])

μέλει it is a concern (10, v-1d[2c]) (ἔμελεν), –, –, –, –

μέλλω I am about to (109, v-1d[2c]) (ἔμελλον or ἥμελλον), μελλήσω,
–, –, –, –

μέλος, –ους, τό member, part (34, n-3d[2b])

μέν on the one hand; indeed (179, particle)

μένω I remain, live (118, v-1c[2]) (ἔμενον), μενῶ, ἔμεινα, μεμνήκηκα,
—, —

μερίζω I divide (14, v-2a[1]) —, ἐμέρισα, —, μεμέρισμαι, ἐμερίσθην

μεριμνάω I am anxious, I care for (19, v-1d[1a]) μεριμνήσω,
ἐμερίμνησα, —, —, —

μέρος, —ους, τό part (42, n-3d[2b])

μέσος, —η, —ον middle, in the midst (58, a-1a[2a])

μετά (**μετ'**, **μεθ'**) gen: with; acc: after (469, preposition)

μεταβαίνω I go over, pass over (12, cv-3d) μεταβήσομαι, μετέβην,
μεταβέβηκα, —, —

μετανοέω I repent (34, cv-1d[2a]) μετανοήσω, μετενόησα, —, —, —
μετάνοια, —ας, ἡ repentance (22, n-1a)

μετρέω I measure, apportion (11, v-1d[2a]) —, ἐμέτρησα, —, —,
ἐμετρήθην

μέτρον, —ου, τό measure (14, n-2c)

μέχρι or **μέχρις** gen: until, as far as; conj: until (17)

μή not, lest (1,042, particle)

μηδέ but not, nor, not even (56, particle)

μηδείς, **μηδεμία**, **μηδέν** no one/thing (90, a-4b[2])

μηκέτι no longer (22, adverb)

μήν, **μηνός**, ὁ month (18, n-3f[1a])

μήποτε lest (25, particle)

μήτε and not, neither, nor (34, conjunction)

μήτηρ, **μητρός**, ἡ mother (83, n-3f[2c])

μήτι interrogative particle in questions expecting a negative answer
(18, particle)

μικρός, —ά, —όν small, little (46, a-1a[1])

μιμνήσκομαι I remember (23, v-5a) —, —, —, μέμνημαι, ἐμνήσθην

μισέω I hate (40, v-1d[2a]) (ἐμίσουν), μισήσω, ἐμίσησα, μεμίσηκα,
μεμίσημαι, —

μισθός, —οῦ, ὁ wages, reward (29, n-2a)

μνημεῖον, –ου, τό grave, tomb (40, n-2c)

μνημονεύω I remember (21, v-1a[6]) (ἐμνημόνευον), –,
ἐμνημόνευσα, –, –, –

μοιχεύω I commit adultery (15, v-1a[6]) μοιχεύσω, ἐμοίχευσα, –, –,
ἐμοιχεύθην

μόνος, –η, –ον alone, only (114, a-1a[2a])

μύρον, –ου, τό ointment, perfume (14, n-2c)

μυστήριον, –ου, τό mystery, secret (28, n-2c)

μωρός, –ά, –όν foolish; noun: foolishness (12, a-1a[1])

Μωϋσῆς, –έως, ὁ Moses (80, n-3g[1])

vũ

Ναζωραῖος, –ου, ὁ Nazarene (13, n-2a)

ναί yes, certainly (33, particle)

ναός, –οῦ, ὁ temple (45, n-2a)

νεανίσκος, –ου, ὁ youth, young man (11, n-2a)

νεκρός, –ά, –όν dead; noun: dead body, corpse (128, a-1a[1])

νέος, –α, –ον new, young (24, a-1a[1])

νεφέλη, –ης, ἡ cloud (25, n-1b)

νήπιος, –ίου, ὁ infant, child (15, a-1a[1])

νηστεύω I fast (20, v-1a[6]) νηστεύσω, ἐνήστευσα, –, –, –

νικάω I conquer, overcome (28, v-1d[1a]) νικήσω, ἐνίκησα, νενίκηκα,
–, –

νίπτω I wash (17, v-4) –, ἔνιψα, –, –, –

νοέω I understand (14, v-1d[2a]) νοήσω, ἐνόησα, νενόηκα, –, –

νομίζω I suppose, consider (15, v-2a[1]) (ἐνόμιζον), –, ἐνόμισα, –, –,
–

νόμος, –ου, ὁ law; principle (194, n-2a)

νόσος, –ου, ἡ disease (11, n-2b)

νοῦς, νοός, ὁ mind, understanding (24, n-3e[4])

νυμφίος, –ου, ὁ bridegroom (16, n-2a)

νῦν now; noun: (the) present (148, adverb)

νυνί now (20, adverb)

νύξ, νυκτός, ἡ night (61, n-3c[1])

ξεῖ

ξενίζω I entertain, astonish (10, v-2a[1]) –, ἐξένισα, –, –, ἐξενίσθην

ξένος, –η, –ον strange, foreign (14, a-1a[2a])

ξηραίνω I dry up (15, v-2d[4]) –, ἐξήρανα, –, ἐξήραμμαι, ἐξηράνθην

ξύλον, –ου, τό tree, wood (20, n-2c)

ὁ μικρόν

ὁ, ἡ, τό the (19,865, a-1a[2b])

ὅδε, ἧδε, τόδε this (10, a-1a[2b])

ὁδός, –οῦ, ἡ way, road, journey, conduct (101, n-2b)

ὀδούς, –όντος, ὁ tooth (12, n-3c[5a])

ὅθεν from where, for which reason (15, adverb)

οἶδα I know, understand (318, v-1b[3]) εἰδήσω, ἧδεν, –, –, –

οἰκία, –ας, ἡ house, home (93, n-1a)

οἰκοδεσπότης, –ου, ὁ master of the house (12, n-1f)

οἰκοδομέω I build (40, v-1d[2a]) (ῥκοδόμουν), οἰκοδομήσω,
ῥκοδόμησα, –, ῥκοδόμημαι, οἰκοδομήθην

οἰκοδομή, –ῆς, ἡ building, edification (18, n-1b)

οἰκονόμος, –ου, ὁ steward, administrator (10, n-2a)

οἶκος, –ου, ὁ house, home (114, n-2a)

οἰκουμένη, –ης, ἡ the inhabited world (15, n-1b)

οἶνος, –ου, ὁ wine (34, n-2a)

οἶος, –α, –ον of what sort, such as (14, a-1a[1])

ὀλίγος, –η, –ον little, few (40, a-1a[2a])

ὅλος, –η, –ον whole, complete; adverb: entirely (109, a-1a[2a])

ὀμνύω or ὀμνυμι I swear, take an oath (25, v-3c[2]) –, ῥμοσα, –, –, –

ὁμοθυμαδόν with one mind (11, adverb)

ὅμοιος, –οία, –οιον like, similar (45, a-1a[1])

ὁμοιῶ I make like, compare (15, v-1d[3]) ὁμοιώσω, ῥμοίωσα, –, –,
ῥμοιώθην

ὁμοίως likewise, in the same way (30, adverb)

ὁμολογέω I confess, profess (26, v-1d[2a]) (ῥμολόγουν),
ὁμολογήσω, ῥμολόγησα, –, –, –

ὄνομα, –ατος, τό name, reputation (230, n-3c[4])

ὀνομάζω I name (10, v-2a[1]) –, ῥνόμασα, –, –, ῥνομάσθην

ὄντως really; adjective: real (10, adverb)
ὀπίσω gen: behind, after (35, preposition)
ὅπου where (82, particle)
ὅπως how; (in order) that (53, conjunction; adverb)
ὄραμα, –ατος, τό vision (12, n-3c[4])
ὁράω I see, notice, experience (454, v-1d[1a]) ὄψομαι, εἶδον,
ἐώρακα, –, ὤφθην
ὀργή, –ῆς, ἡ wrath, anger (36, n-1b)
ὄριον, –ου, τό boundary, region (12, n-2c)
ὄρκος, –ου, ὁ oath (10, n-2a)
ὄρος, ὄρους, τό mountain, hill (63, n-3d[2b])
ὅς, ἧ, ὅ who, whom (1,407, a-1a[2b])
ὅσος, –η, –ον as great as, as many as (110, a-1a[2a])
ὅστις, ἧτις, ὅ τι whoever, whichever, whatever (152, a-1a[2b])
ὅταν whenever (123, particle)
ὅτε when (103, particle)
ὅτι that, since, because (1,296, conjunction)
οὔ where (24, adverb)
οὔ, οὐκ, οὐχ not (1,624, adverb)
οὔαί Woe! Alas! (46, interjection)
οὐδέ and not, not even; neither, nor (143, conjunction)
οὐδεῖς, οὐδεμία, οὐδέν no one, none, nothing (227, a-2a)
οὐδέποτε never (16, adverb)
οὐκέτι no longer (47, adverb)
οὕν therefore; accordingly; then (498, particle)
οὔπω not yet (26, adverb)
οὐρανός, –οῦ, ὁ heaven; sky (273, n-2a)
οὔς, ὠτός, τό ear (36, n-3c[6c])
οὔτε and not, neither, nor (87, adverb)

οὗτος, αὕτη, τοῦτο singular: this; he, she, it; plural: these; they
(1,387, a-1a[2b])

οὕτως thus, so, in this manner (208, adverb)

οὐχί not (54, adverb)

ὀφείλω I owe, ought (35, v-2d[1]) (ὥφειλον), —, —, —, —, —

ὀφθαλμός, —οῦ, ὁ eye, sight (100, n-2a)

ὄφις, —εως, ὁ serpent (14, n-3e[5b])

ὄχλος, —ου, ὁ crowd, multitude (175, n-2a)

ὥπιος, —α, —ον evening (15, a-1a[1])

ΠΕΪ

πάθημα, –ατος, τό suffering (16, n-3c[4])

παιδεύω I discipline, train (13, v-1a[6]) (ἐπαίδευον), –, ἐπαίδευσα, –, πεπαιδευμαι, ἐπαιδεύθην

παιδίον, –ου, τό child, infant (53, n-2c)

παιδίσκη, –ης, ἡ maid, servant (13, n-1b)

παῖς, παιδός, ὁ or ἡ boy, son; servant; girl (24, n-3c[2])

παλαιός, –ά, –όν old (19, a-1a[1])

πάλιν again (141, adverb)

παντοκράτωρ, –ορος, ὁ the Almighty (10, n-3f[2b])

πάντοτε always (41, adverb)

παρά gen: from; dat: beside, in the presence of; acc: alongside of (194, preposition)

παραβολή, –ῆς, ἡ parable (50, n-1b)

παραγγέλλω I command (32, cv-2d[1]) (παρήγγελλον), –, παρήγγειλα, –, παρήγγελμαι, –

παραγίνομαι I come, arrive (37, cv-1c[2]) (παρεγινόμην), –, παρεγενόμην, –, –, –

παράγω I pass by (10, cv-1b[2]) –, –, –, –, –

παραδίδωμι I deliver, entrust; hand over (119, cv-6a) (παρεδίδουν), παραδώσω, παρέδωκα, παραδέδωκα, παραδέδομαι, παρεδόθην

παράδοσις, –εως, ἡ tradition (13, n-3e[5b])

παραίτέομαι I reject, refuse (12, cv-1d[2a]) (παρητούμην), –, παρητησάμην, –, παρήτημαι, –

παρακαλέω I call (to one's side); urge, implore; comfort (109, cv-1d[2b]) (παρεκάλουν), –, παρεκάλεσα, –, παρακέκλημαι, παρεκλήθην

παρακλήσις, –εως, ἡ comfort, encouragement (29, n-3e[5b])

παραλαμβάνω I take, take over (49, cv-3a[2b]) παραλήμψομαι,
 παρέλαβον, —, —, παραλημφθήσομαι
 παραλυτικός, —ή, —όν lame; noun: a paralytic (10, a-1a[2a])
 παράπτωμα, —ατος, τό wrongdoing, sin (19, n-3c[4])
 παρατίθημι I set before; middle: I entrust (19, cv-6a) παραθήσω,
 παρέθηκα, —, —, —
 παραχρῆμα immediately (18, adverb)
 πάρειμι I am present, have arrived (24, cv-6b) (παρήμην),
 παρέσομαι, —, —, —, —
 παρεμβολή, —ῆς, ἡ barracks, camp (10, n-1b)
 παρέρχομαι I pass away, pass by (29, cv-1b[2]) παρελεύσομαι,
 παρήλθον, παρελήλυθα, —, —
 παρέχω I offer (16, cv-1b[2]) (παρεῖχον), παρέξω, παρέσχον, —, —, —
 παρθένος, —ου, ἡ virgin (15, n-2a)
 παρίστημι I present, I am present (41, cv-6a) παραστήσω,
 παρέστησα, παρέστηκα, —, παρεστάθην
 παρουσία, —ας, ἡ coming, presence (24, n-1a)
 παρρησία, —ας, ἡ boldness, openness (31, n-1a)
 πᾶς, πᾶσα, πᾶν singular: each, every; plural: all (1,243, a-2a)
 πάσχα, τό Passover (29, n-3g[2])
 πάσχω I suffer (42, v-5a) —, ἔπαθον, πέπονθα, —, —
 πατάσσω I strike (10, v-2b) πατάξω, ἐπάταξα, —, —, —
 πατήρ, πατρός, ὁ father (413, n-3f[2c])
 Παῦλος, —ου, ὁ Paul (158, n-2a)
 παύω I stop, cease (15, v-1a[5]) (ἐπαυόμην), παύσομαι, ἐπαυσάμην,
 —, πέπαυμαι, —
 πείθω I persuade (53, v-1b[3]) (ἔπειθον), πείσω, ἔπεισα, πέποιθα,
 πέπεισμαι, ἐπείσθην
 πεινάω I hunger, I am hungry (23, v-1d[1b]) πεινάσω, ἐπείνασα, —, —,
 —

πειράζω I test, tempt (38, v-2a[1]) (ἐπείραζον), —, ἐπέιρασα, —, πεπειράσμαι, ἐπειράσθην

πειρασμός, —οῦ, ὁ temptation, test (21, n-2a)

πέμπω I send (79, v-1b[1]) πέμψω, ἔπεμψα, —, —, ἐπέμφθην

πενθέω I mourn (10, v-1d[2a]) πενθήσω, ἐπένθησα, —, —, —

πέντε five (38, a-5b)

πέραν on the other side (23, adverb, also as a preposition with the genitive)

περί gen: concerning, about; acc: around (333, preposition)

περιβάλλω I put on, clothe (23, cv-2d[1]) περιβαλῶ, περιέβαλον, —, περιβέβλημαι, —

περιπατέω I walk (around); live (95, cv-1d[2a]) (περιεπάτουν), περιπατήσω, περιεπάτησα, —, —, —

περισεύω I abound (39, v-1a[6]) (ἐπερίσσευον), —, ἐπερίσσευσα, —, —, περισσευθήσομαι

περισσότερος, —τέρα, —τερον greater, more (16, a-1a[1])

περισσοτέρως greater, more (12, adverb)

περιστερά, —ᾶς, ἡ dove (10, n-1a)

περιτέμνω I circumcise (17, cv-3a[1]) —, περιέτεμον, —, περιτέμμαι, περιετμήθην

περιτομή, —ῆς, ἡ circumcision (36, n-1b)

πετεινόν, —οῦ, τό bird (14, n-2c)

πέτρα, —ας, ἡ rock (15, n-1a)

Πέτρος, —ου, ὁ Peter (156, n-2a)

πηγή, —ῆς, ἡ spring, fountain (11, n-1b)

πιάζω I seize, take hold of (12, v-2a[1]) —, ἐπίασα, —, —, ἐπιάσθην

Πιλάτος, —ου, ὁ Pilate (55, n-2a)

πίμπλημι I fill, fulfill (24, v-6a) —, ἔπλησα, —, —, ἐπλήσθην

πίνω I drink (73, v-3a[1]) (ἔπινον), πίομαι, ἔπιον, πέπωκα, —, ἐπόθην

πίπτω I fall (90, v-1b[3]) (ἔπιπτον), πεσοῦμαι, ἔπεσον or ἔπεσα, πέπτωκα, —, —

ΠΙΣΤΕΥΩ I believe, have faith (in), trust (241, v-1a[6]) (ἐπίστευον),
 πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην
ΠΙΣΤΙΣ, ΠΙΣΤΕΩΣ, ἡ faith, belief; trust; teaching (243, n-3e[5b])
ΠΙΣΤΟΣ, –ῆς, –όν faithful, believing (67, a-1a[2a])
 πλανάω I go astray, mislead (39, v-1d[1a]) πλανήσω, ἐπλάνησα, –,
 πεπλάνημαι, ἐπλανήθην
 πλάνη, –ης, ἡ error (10, n-1b)
ΠΛΕΙΩΝ, ΠΛΕΙΩ larger, more (54, a-4b[1])
 πλεονεξία, –ας, ἡ greediness (10, n-1a)
 πληγή, –ῆς, ἡ plague, blow, wound (22, n-1b)
 πλῆθος, –ους, τό multitude (31, n-3d[2b])
 πληθύνω I multiply, increase (12, v-1c[2]) (ἐπληθυνόμην), πληθυνῶ,
 ἐπλήθυνα, –, –, ἐπληθύνθην
 πλὴν nevertheless, but; gen: except (31, adverb, prep)
 πλήρης, –ες full (17, a-4a)
ΠΛΗΡΩΩ I fill, complete, fulfill (86, v-1d[3]) (ἐπλήρουν), πληρώσω,
 ἐπλήρωσα, πεπλήρωκα, πεπλήρωμαι, ἐπληρώθην
 πλήρωμα, –ατος, τό fullness (17, n-3c[4])
 πλησίον near; noun: neighbor (17, adverb)
ΠΛΟΪΟΝ, –ΟΥ, ΤΟ ship, boat (68, n-2c)
 πλούσιος, –α, –ον rich (28, a-1a[1])
 πλουτέω I am rich (12, v-1d[2a]) –, ἐπλούτησα, πεπλούτηκα, –, –
 πλοῦτος, –ου, ὁ wealth (22, n-2a)
ΠΝΕΥΜΑ, –ΑΤΟΣ, ΤΟ spirit, Spirit; wind, breath; inner life (379, n-3c[4])
 πνευματικός, –ῆς, –όν spiritual (26, a-1a[2a])
 πόθεν from where? from whom? (29, adverb)
ΠΟΙΕΩ I do, make (568, v-1d[2a]) (ἐποίουν), ποιήσω, ἐποίησα,
 πεποίηκα, πεποίημαι, –
 ποικίλος, –η, –ον diverse, manifold (10, a-1a[2a])
 ποιμαίνω I shepherd (11, v-2d[4]) ποιμανῶ, ἐποίμανα, –, –, –
 ποιμήν, –ένος, ὁ shepherd (18, n-3f[1b])

ποῖος, –α, –ον of what kind? which? what? (33, a-1a[1])
πόλεμος, –ου, ὁ war (18, n-2a)
πόλις, –εως, ἡ city (162, n-3e[5b])
πολλάκις often, frequently (18, adverb)
πολύς, πολλή, πολύ singular: much; plural: many; adverb: often
(416, a-1a[2a])
πονηρός, –ά, –όν evil, bad (78, a-1a[1])
πορεύομαι I go, proceed; live (153, v-1a[6]) (ἐπορευόμην),
πορεύσομαι, –, –, πεπόρευμαι, ἐπορεύθην
πορνεία, –ας, ἡ fornication (25, n-1a)
πόρνη, –ης, ἡ prostitute (12, n-1b)
πόρνος, –ου, ὁ fornicator (10, n-2a)
πόσος, –η, –ον how great? how much? how many? (27, a-1a[2a])
ποταμός, –οῦ, ὁ river (17, n-2a)
ποτέ at some time (29, particle)
πότε when? (19, adverb)
ποτήριον, –ου, τό cup (31, n-2c)
ποτίζω I give to drink (15, v-2a[1]) (ἐπότιζον), –, ἐπότισα, πεπότικα,
–, ἐποτίσθην
ποῦ where? (48, adverb)
πούς, ποδός, ὁ foot (93, n-3c[2])
πρᾶγμα, –ατος, τό deed, matter, thing (11, n-3c[4])
πράσσω I do (39, v-2b) πράξω, ἔπραξα, πέπραχα, πέπραγμαι, –
πραΐτης, –ητος, ἡ gentleness, humility (11, n-3c[1])
πρεσβύτερος, –α, –ον elder; older (66, a-1a[1])
πρίν before (13, conjunction; preposition)
πρό gen: before (47, preposition)
προάγω I go before (20, cv-1b[2]) (προῆγον), προάξω, προήγαγον,
–, –, –
πρόβατον, –ου, τό sheep (39, n-2c)

πρόθεσις, –εως, ἡ plan, purpose (12, n-3e[5b])
 προλέγω I tell beforehand (15, cv-1b[2]) –, προείπον or προείπα, –,
 προείρηκα or προείρημαι, –
πρός acc: to, towards; with (700, preposition)
 προσδέχομαι I receive, wait for (14, cv-1b[2]) (προσεδεχόμενην), –,
 προσεδεξάμην, –, –, –
 προσδοκάω I wait for, expect (16, cv-1d[1a]) (προσεδόκων), –, –, –,
 –, –
προσέρχομαι I come/go to (86, cv-1b[2]) (προσηρχόμενην), –,
 προσῆλθον, προσελήλυθα, –, –
 προσευχή, –ῆς, ἡ prayer (36, n-1b)
προσεύχομαι I pray (85, cv-1b[2]) (προσηυχόμενην), προσεύξομαι,
 προσηυξάμην, –, –, –
 προσέχω I am concerned about, I give heed to (24, cv-1b[2])
 (προσεΐχον), –, –, προσέσχηκα, –, –
 προσκαλέω I summon (29, cv-1d[2a]) –, προσεκαλεσάμην, –,
 προσκέκλημαι, –
 προσκαρτερέω I am devoted to, I am faithful (10, cv-1d[2a])
 προσκαρτερήσω, –, –, –, –
προσκυνέω I worship (60, cv-3b]) (προσεκύνουν), προσκυνήσω,
 προσεκύνησα, –, –, –
 προσλαμβάνω I receive (12, cv-3a[2b]) –, προσελαβόμενην, –, –, –
 προστίθμι I add to (18, cv-6a) (προσετίθουν), –, προσέθηκα, –, –,
 προσετέθην
 προσφέρω I bring to, offer, present (47, cv-1c[1]) (προσέφερον), –,
 προσήνεγκον or προσήνεγκα, προσενήνοχα, –, προσηνέχθην
πρόσωπον, –ου, τό face, appearance (76, n-2c)
 πρότερος, –α, –ον former, earlier (11, a-1a[1])
 προφητεία, –ας, ἡ prophecy (19, n-1a)
 προφητεύω I prophesy (28, v-1a[6]) (ἐπροφήτευσον), προφητεύσω,
 ἐπροφήτευσα or προεφήτευσα, –, –, –
προφήτης, –ου, ὁ prophet (144, n-1f)

πρωΐ early (in the morning) (12, adverb)

πρῶτος, -η, -ον first; earlier (155, a-1a[2a])

πτωχός, -ή, -όν poor; noun: a poor person (34, a-1a[2a])

πύλη, -ης, ἡ gate, door (10, n-1b)

πυλών, -ῶνος, ὁ gateway, gate (18, n-3f[1a])

πυνθάνομαι I inquire (12, v-3a[2b]) (ἐπυνθανόμην, -, ἐπυθόμην, -, -, -)

πῦρ, πυρός, τό fire (71, n-3f[2a])

πωλέω I sell (22, v-1d[2a]) (ἐπώλουν, -, ἐπώλησα, -, -, -)

πῶλος, -ου, ὁ colt (12, n-2a)

πῶς how? (118, particle)

πώς somehow, perhaps (15, particle)

ῥῶ

ῥαββί, ὁ rabbi, master (15, n-3g[2])

ῥάβδος, –ου, ἡ staff, rod (12, n-2b)

ῥῆμα, –ατος, τό word, saying (68, n-3c[4])

ρίζα, –ης, ἡ root (17, n-1c)

ρύομαι I rescue, deliver (17, v-1a[4]) ῥύσομαι, ἔρρυσάμην, –, –,
ἐρρύσθην

Ῥωμαῖος, –α, –ον Roman (12, a-1a[1])

σίγμα

σάββατον, –ου, τό Sabbath, week (68, n-2c)

Σαδδουκαῖος, –ου, ὁ Sadducee (14, n-2a)

σαλεύω I shake (15, v-1a[6]) –, ἐσάλευσα, –, σεσάλευμαι, ἐσαλεύθην

σάλπιγξ, –ιγγος, ἡ trumpet (11, n-3b[2])

σαλπίζω I blow a trumpet (12, v-2a[1]) σαλπίσω, ἐσάλπισα, –, –, –

Σαμάρεια, –ας, ἡ Samaria (11, n-1a)

σάρξ, σαρκός, ἡ flesh, body (147, n-3b[1])

σατανᾶς, –ᾶ, ὁ Satan (36, n-1e)

Σαῦλος, –ου, ὁ Saul (15, n-2a)

σεαυτοῦ, –ῆς of yourself (43, a-1a[2b])

σέβω I worship (10, v-1b[1])

σεισμός, –οῦ, ὁ earthquake (14, n-2a)

σημεῖον, –ου, τό sign, miracle (77, n-2c)

σήμερον today (41, adverb)

σιγάω I keep silent, become silent (10, v-1d[1a]) –, ἐσίγησα, –, σεσίγημαι, –

Σίλας, –ᾶ, ὁ Silas (12, n-1e)

Σίμων, –ωνος, ὁ Simon (75, n-3f[1a])

σῖτος, –ου, ὁ wheat (14, n-2a)

σιωπάω I keep silent, become silent (10, v-1d[1a]) (ἐσιώπων), σιωπήσω, ἐσιώπησα, –, –, –

σκανδαλίζω I cause to sin, stumble; take offense (29, v-2a[1]) (ἐσκανδαλιζόμεν), –, ἐσκανδάλισα, –, –, ἐσκανδαλίσθην

σκάνδαλον, –ου, τό temptation to sin, offense (15, n-2c)

σκεῦος, –ους, τό instrument, vessel; plural: goods, things (23, n-3d[2b])

σκηνή, –ῆς, ἡ tent, tabernacle (20, n-1b)

σκοτία, –ας, ἡ darkness (16, n-1a)

σκότος, –ους, τό darkness (31, n-3d[2b])
 Σολομῶν, –ῶνος, ὁ Solomon (12, n-3c[5b])
 σός, σή, σόν your, yours (singular) (25, a-1a[2a])
 σοφία, –ας, ἡ wisdom (51, n-1a)
 σοφός, –ή, –όν wise (20, a-1a[2a])
 σπείρω I sow (52, v-2d[3]) –, ἔσπειρα, –, ἔσπαρμαι, ἐσπάρην
 σπέρμα, –ατος, τό seed, descendants (43, n-3c[4])
 σπλαγχνίζομαι I have pity, feel sympathy (12, v-2a[1]) –, –, –, –,
 ἐσπλαγχνίσθην
 σπλάγχνον, –ου, τό heart, affection (11, n-2c)
 σπουδάζω I am eager, I am zealous, I hasten (11, v-2a[1])
 σπουδάσω, ἐσπούδασα, –, –, –
 σπουδή, –ῆς, ἡ earnestness, diligence (12, n-1b)
 σταυρός, –οῦ, ὁ cross (27, n-2a)
 σταυρώω I crucify (46, v-1d[3]) σταυρώσω, ἐσταύρωσα, –,
 ἐσταύρωμαι, ἐσταυρώθην
 στέφανος, –ου, ὁ wreath, crown (18, n-1e)
 στήκω I stand firm (11, v-1b[2]) (ἔστηκεν), –, –, –, –, –, –
 στηρίζω I establish, strengthen (13, v-2a[2]) στηρίξω, ἐστήριξα or
 ἐστήρισα, –, ἐστήριγμαι, ἐστηρίχθην
 στόμα, –ατος, τό mouth (78, n-3c[4])
 στρατηγός, –οῦ, ὁ commander, magistrate (10, n-2a)
 στρατιώτης, –οῦ, ὁ soldier (26, n-1f)
 στρέφω I turn (21, v-1b[1]) –, ἔστρεψα, –, –, ἐστράφην
 σύ you (singular) (1,067, a-5a)
 συγγενής, –ές related; noun: a relative (11, a-4a)
 συζητέω I dispute, discuss (10, cv-1d[2a]) (συνεζήτουν), –, –, –, –, –
 συκῇ, –ῆς, ἡ fig tree (16, n-1h)
 συλλαμβάνω I seize, conceive (16, cv-3a[2b]) συλλήμψομαι,
 συνέλαβον, συνείληφα, –, συνελήμφθην

συμφέρω I am useful; it is profitable (15, cv-1c[1]) –, συνήνεγκα, –, –, –

σύν dat: with (128, preposition)

συνάγω I gather together, invite (59, cv-1b[2]) συνάξω, συνήγαγον, –, συνήγμαι, συνήχθην

συναγωγή, –ῆς, ἡ synagogue; meeting (56, n-1b)

σύνδουλος, –ου, ὁ fellow slave (10, n-2a)

συνέδριον, –ου, τό the Sanhedrin, a council (22, n-2c)

συνείδησις, –εως, ἡ conscience (30, n-3e(5b))

συνεργός, –οῦ, ὁ helping; noun: helper, fellow worker (13, n-2a)

συνέρχομαι I assemble; travel with (30, cv-1b[2]) (συνηρχόμεν), –, συνῆλθον, συνελήλυθα, –, –

συνέχω I distress, oppress (12, cv-1b[2]) (συνειχόμεν), συνέξω, συνέσχον, –, –, –

συνίημι I understand (26, cv-6a) συνήσω, συνῆκα, –, –, –

συνίστημι I commend, demonstrate (16, cv-6a) –, συνέστησα, συνέστηκα, –, –. Also formed as a thematic verb, συνιστάνω.

σφάζω I slaughter (10, v-2a[2]) σφάξω, ἔσφαξα, –, ἔσφαγμαι, ἔσφαγην

σφόδρα extremely, greatly (11, adverb)

σφραγίζω I seal, mark (15, v-2a[1]) –, ἐσφράγισα, –, ἐσφράγισμαι, ἐσφραγίσθην

σφραγίς, –ῖδος, ἡ seal (16, n-3c[2])

σχίζω I split, divide (11, v-2a[1]) σχίσω, ἔσχισα, –, –, ἐσχίσθην

σώζω I save, deliver, rescue (106, v-2a[1]) (ἔσωζον), σώσω, ἔσωσα, σέσωκα, σέσωσμαι, ἐσώθην

σῶμα, –ατος, τό body (142, n-3c[4])

σωτήρ, –ῆρος, ὁ savior; deliverer (24, n-3f[2a])

σωτηρία, –ας, ἡ salvation; deliverance (46, n-1a)

ταῦ

τάλαντον, —ου, τό talent (a Greek monetary unit) (14, n-2c)

ταπεινόω I humble (14, v-1d[3]) ταπεινώσω, ἐταπείνωσα, —, —, ἐταπεινώθην

ταράσσω I trouble, disturb (17, v-2b) —, ἐτάραξα, —, τετάραγμαι, ἐταράχθην

ταχέως quickly (15, adverb)

ταχύς, —εῖα, —ύ quick, swift; adverb: quickly (13, a-2b)

τέ and (so), so (215, particle)

τέκνον, —ου, τό child, descendant (99, n-2c)

τέλειος, —α, —ον perfect, complete (19, a-1a[1])

τελειόω I perfect, complete, accomplish (23, v-1d[3]) —, ἐτελείωσα, τετελείωκα, τετελείωμαι, ἐτελειώθην

τελευτάω I die (11, v-1d[1a]) —, ἐτελεύτησα, τετελεύτηκα, —, —

τελέω I finish, fulfill (28, v-1d[2b]) τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην

τέλος, —ους, τό end, goal (40, n-3d[2b])

τελώνης, —ου, ὁ tax collector (21, n-1f)

τέρας, —ατος, τό wonder, omen (16, n-3c[6a])

τέσσαρες, —ων four (41, a-4c)

τεσσεράκοντα forty (22, a-5b, indeclinable)

τέταρτος, —η, —ον fourth (10, a-1a[2a])

τηρέω I keep, guard, observe (70, v-1d[2a]) (ἐτήρουν), τηρήσω, ἐτήρησα, τετήρηκα, τετήρημαι, ἐτηρήθην

τίθημι I put, place (100, v-6a) (ἐτίθην), θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην

τίκτω I give birth to (18, v-1b[2]) τέξομαι, ἔτεκον, —, —, ἐτέχθην

τιμάω I honor (21, v-1d[1a]) τιμήσω, ἐτίμησα, —, τετίμημαι, —

τιμή, —ῆς, ἡ honor, price (41, n-1b)

τίμιος, –α, –ον costly, precious (13, a-1a[1])

Τιμόθεος, –ου, ὁ Timothy (24, n-2a)

τις, τι someone, something, a certain one, a certain thing, anyone, anything (543, a-4b[2])

τίς, τί who? what? which? why? (546, a-4b[2])

Τίτος, –ου, ὁ Titus (13, n-2a)

τοιοῦτος, –αύτη, –οὔτον such, of such a kind (57, a-1a[2b])

τολμάω I dare, bring myself to (16, v-1d[1a]) (ἐτόλμων), τολμήσω, ἐτόλμησα, –, –, –

τόπος, –ου, ὁ place; location (94, n-2a)

τοσοῦτος, –αύτη, –οὔτον so great, so much, so many (20, a-1a[2b])

τότε then; thereafter (160, adverb)

τράπεζα, –ης, ἡ table (15, n-1c)

τρεῖς, τρία three (69, a-4a)

τρέχω I run (20, v-1b[2]) (ἔτρεχον), –, ἔδραμον, –, –, –

τριάνκοντα thirty (11, a-5b)

τρίς three times (12, adverb)

τρίτος, –η, –ον third (56, a-1a[2a])

τρόπος, –ου, ὁ manner, way (13, n-2a)

τροφή, –ῆς, ἡ food (16, n-1b)

τυγχάνω I attain; it happens, turns out (12, v-3a[2b]) –, ἔτυχον, τέτευχα, –, –

τύπος, –ου, ὁ type, pattern (15, n-2a)

τύπτω I strike (13, v-4) (ἔτυπτον), –, –, –, –, –

Τύρος, –ου, ὁ Tyre (11, n-2b)

τυφλός, –ή, –όν blind (50, a-1a[2a])

ὤ ψιλόν

ὕγιαίνω I am healthy, I am sound (12, v-2d[4])

ὕγιής, –ές whole, healthy (11, a-4a)

ὕδωρ, ὕδατος, τό water (76, n-3c[6b])

υἱός, –οῦ, ὁ son; descendant (377, n-2a)

ὕμεῖς you (plural) (1,840, a-5a)

ὕμέτερος, –α, –ον your (plural) (11, a-1a[1])

ὕπάγω I depart (79, cv-1b[2]) (ὕπηγον), –, –, –, –, –

ὕπακοή, –ής, ἡ obedience (15, n-1b)

ὕπακούω I obey (21, cv-1a[8]) (ὕπήκουον), –, ὑπήκουσα, –, –, –

ὕπαντάω I meet, go to meet (10, cv-1d[1a]) –, ὑπήντησα, –, –, –

ὕπάρχω I am; exist; τὰ ὑπάρχοντα: one's belongings (60, cv-1b[2])
(ὕπηρχον), –, –, –, –, –

ὕπέρ gen: in behalf of; acc: above (150, preposition)

ὕπηρέτης, –ου, ὁ servant, assistant (20, n-1f)

ὕπό gen: by; acc: under (220, preposition)

ὕπόδημα, –ατος, τό sandal, shoe (10, n-3c[4])

ὕποκάτω gen: under, below (11, preposition)

ὕποκριτής, –οῦ, ὁ hypocrite (17, n-1f)

ὕπομένω I endure (17, cv-1c[2]) –, ὑπέμεινα, ὑπομεμένηκα, –, –

ὕπομονή, –ής, ἡ endurance, perseverance (32, n-1b)

ὕποστρέφω I return, turn back (35, cv-1b[1]) (ὕπέστρεφον),
ὕποστρέψω, ὑπέστρεψα, –, –, –

ὕποτάσσω I subject, subordinate (38, cv-2b) –, ὑπέταξα, –,
ὕποτέταγμαι, ὑπετάγην

ὕστερέω I lack (16, v-1d[2a]) –, ὕστερησα, ὕστερηκα, –, ὕστερήθην

ὕστερος, –α, –ον later, then; adverb: finally (12, a-1a[1])

ὕψηλός, –ή, –όν high, exalted (11, a-1a[2a])

ὕψιστος, –η, –ον highest (13, a-1a[2a])

ὑψόω I exalt, lift up (20, v-1d[3]) ὑψώσω, ὕψωσα, —, —, ὑψώθην

φεῖ

φαίνω I shine; passive: I appear (31, v-2d[4]) φανήσομαι, ἔφανα, —, —, ἐφάνην

φανερός, —ά, —όν visible, evident, known (18, a-1a[1])

φανερώνω I reveal, make known (49, v-1d[3]) φανερώσω, ἐφανέρωσα, —, πεφανέρωμαι, ἐφανερώθην

Φαρισαῖος, —ου, ὁ Pharisee (98, n-2a)

φείδομαι I spare (10, v-1b[3]) φείσομαι, ἐφεισάμην, —, —, —

φέρω I carry, bear, produce (66, v-1c[1]) (ἔφερον), οἶσω, ἤνεγκα, ἐνήνοχα, —, ἠνέχθην

φεύγω I flee (29, v-1b[2]) φεύξομαι, ἔφυγον, πέφευγα, —, —

φημί I say, affirm (66, v-6b) (ἔφη), —, ἔφη, —, —, —

Φῆστος, —ου, ὁ Festus (13, n-2a)

φιάλη, —ης, ἡ bowl (12, n-1b)

φιλέω I love, like (25, v-1d[2a]) (ἐφίλουν), —, ἐφίλησα, πεφίληκα, —, —

Φίλιππος, —ου, ὁ Philip (36, n-2a)

φίλος, —η, —ον beloved; noun: friend (29, a-1a[2a])

φοβέομαι I fear (95, v-1d[2a]) (ἐφοβούμην), —, —, —, —, ἐφοβήθην

φόβος, —ου, ὁ fear; reverence (47, n-2a)

φονεύω I kill, murder (12, v-1a[6]) φονεύσω, ἐφόνευσα, —, —, —

φρονέω I think, regard (26, v-1d[2a]) (ἐφρονούμην), φρονήσω, —, —, —, —

φρόνιμος, —ον prudent, sensible (14, a-3a)

φυλακή, —ῆς, ἡ prison, watch (47, n-1b)

φυλάσσω I guard, observe (31, v-2b) φυλάξω, ἐφύλαξα, —, —, —

φυλή, —ῆς, ἡ tribe, nation (31, n-1b)

φύσις, —εως, ἡ nature (14, n-3e[5b])

φυτεύω I plant (11, v-1a[6]) (ἐφύτευον), —, ἐφύτευσα, —, πεφύτευμαι, ἐφυτεύθην

φωνέω I call out, summon (43, v-1d[2a]) (ἐφώνουν), φωνήσω,
ἐφώνησα, —, —, ἐφωνήθην

φωνή, —ῆς, ἡ sound, noise; voice (139, n-1b)

φῶς, φωτός, τό light (73, n-3c[6c])

φωτίζω I illuminate, enlighten (11, v-2a[1]) φωτίσω, ἐφώτισα, —,
πεφώτισμαι, ἐφωτίσθην

χεῖ

χαίρω I rejoice (74, v-2d[2]) (ἔχαιρον), –, –, –, –, ἐχάρην

χαρά, –ᾶς, ἡ joy, delight (59, n-1a)

χαρίζομαι I give freely, forgive (23, v-2a[1]) χαρίσομαι, ἐχαρισάμην, –,
κεχάρισμαι, ἐχαρίσθην

χάρις, –ιτος, ἡ grace, favor, kindness (155, n-3c[1])

χάρισμα, –ατος, τό gift (17, n-3c[4])

χείρ, χειρός, ἡ hand, arm, finger (177, n-3f[2a])

χείρων, –ον worse (11, a-4b[1])

χήρα, –ας, ἡ widow (26, n-1a)

χιλίαρχος, –ου, ὁ military tribune (21, n-2a)

χιλιάς, –άδος, ἡ thousand (23, n-3c[2])

χίλιοι, –αι, –α thousand (10, a-1a[1])

χιτών, –ῶνος, ὁ tunic (11, n-3f[1a])

χοῖρος, –ου, ὁ pig (12, n-2a)

χορτάζω I feed, fill, satisfy (16, v-2a[1]) –, ἐχόρτασα, –, –,
ἐχορτάσθην

χόρτος, –ου, ὁ grass, hay (15, n-2a)

χράομαι I use, make use of (11, v-1d[1a]) (ἐχρώμην), –, ἐχρησάμην,
–, κέχρημαι, –

χρεία, –ας, ἡ need (49, n-1a)

χρηστότης, –ητος, ἡ goodness, kindness (10, n-3c[1])

Χριστός, –οῦ, ὁ Christ, Messiah; Anointed One (529, n-2a)

χρόνος, –ου, ὁ time (54, n-2a)

χρυσίον, –ου, τό gold (12, n-2c)

χρυσός, –οῦ, ὁ gold (10, n-2a)

χρυσοῦς, –ῆ, –οῦν golden (18, a-1b)

χωλός, –ή, –όν lame (14, a-1a[2a])

χώρα, –ας, ἡ land, region (28, n-1a)

χωρέω I go out, reach (10, v-1d[2a]) –, ἐχώρησα, –, –, –

χωρίζω I separate (13, v-2a[1]) χωρίσω, ἐχώρισα, –, κεχώρισμαι,
ἐχωρίσθην

χωρίον, –ου, τό place, land, field (10, n-2c)

χωρίς gen: without, apart from (41, preposition)

ψεῖ

ψεύδομαι I lie (12, v-1b[3]) —, ἐψευσάμην, —, —, —

ψευδοπροφήτης, —ου, ὁ false prophet (11, n-1f)

ψεῦδος, —ους, τό lie (10, n-3d[2b])

ψεύστης, —ου, ὁ liar (10, n-1f)

ψυχή, —ῆς, ἡ life; soul; self (103, n-1b)

ὦ μέγα

ὦ O! (17, interjection)

ἔδε here (61, adverb)

ῥα, –ας, ἥ hour; occasion, moment (106, n-1a)

ὥς as, like; that, approximately; when, after (504, adverb)

ὡσαύτως similarly, likewise (17, adverb)

ὡσεὶ as, like, about (21, particle)

ὥσπερ just as (36, particle)

ὥστε therefore, so that (83, particle)

ὠφελέω I help, benefit (15, v-1d[2a]) ὠφελήσω, ὠφέλησα, –, –,
ὠφελήθην

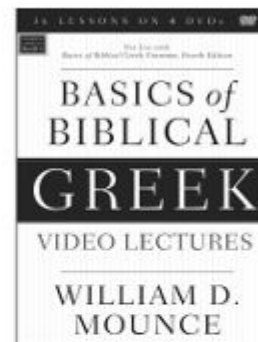
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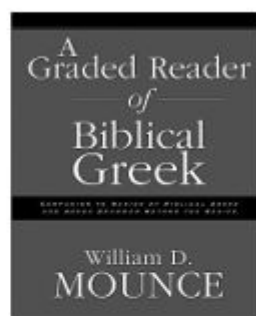
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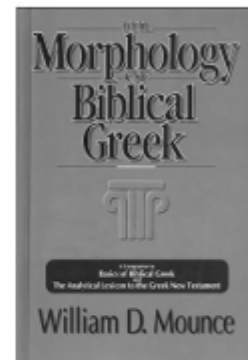
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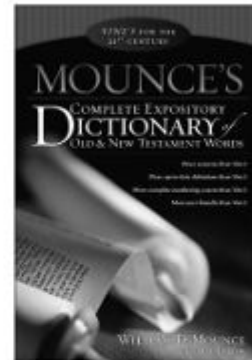
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