exercises. Students who complete all the lessons with due diligence will be able to advance to the study of the biblical text with the help of resources listed in the bibliography. Indeed, most students should have dabbled in "real" Greek prior to completing all the lessons, either by way of the LXX and NT exercises or by their own ventures into favorite passages.

I must acknowledge my debt to several colleagues who have provided valuable feedback in the writing and editing of this book. Several instructors and professors of biblical Greek dared to use the *Primer* in its prepublication form. These include David Rensberger (Interdenominational Theological Center), Robert Lyon (Asbury Theological Seminary), Colleen Grant (Methodist Theological School in Ohio), Brian Whitfield (Candler School of Theology), Melissa Archer (Ashland Theological Seminary), and Brian Blount, Michael Daise, and Bill Pinches (all of Princeton Theological Seminary). Special thanks are due David A. de Silva (Ashland Theological Seminary), who was the first to make classroom use of the *Primer,* then in a rather primitive form, and was gracious enough both to recognize the grain of its pedagogical value and to help remove some of the chaff of its errors, shortcomings, and infelicitous style. Lastly, I thank John Simpson and his colleagues at Eerdmans for accepting the text for publication and contributing to its refinement. Whatever inadequacies remain are solely my responsibility. I offer *A Primer of Biblical Greek* in the hope that it will aid teachers in teaching and students in acquiring the basic language skills prerequisite to precise, disciplined, creative, and faithful interpretation of the Greek Bible.

Lesson 1

1. The Greek Alphabet

The Greek alphabet has twenty-four letters. The respective columns below show the small forms, capital forms, names, transliterations (English equivalents), and the approximate sounds of the letters.

α	A	alpha	a	f<u>a</u>ther
β	B	beta	b	<u>b</u>ig
γ	Γ	gamma	g, n	<u>G</u>od, a<u>n</u>kle
δ	Δ	delta	d	<u>d</u>oor
ε	E	epsilon	e	m<u>e</u>t
ζ	Z	zeta	z, dz	<u>z</u>eal, ku<u>dz</u>u
η	H	eta	ē	ob<u>ey</u>
θ	Θ	theta	th	<u>th</u>ing
ι	I	iota	i	p<u>i</u>t, pol<u>i</u>ce
κ	K	kappa	k	<u>k</u>eep
λ	Λ	lambda	l	<u>l</u>aw
μ	M	mu	m	<u>m</u>other
ν	N	nu	n	<u>n</u>umber
ξ	Ξ	xi	x	fo<u>x</u>
ο	O	omicron	o	n<u>o</u>t
π	Π	pi	p	<u>p</u>oor
ρ	P	rho	r, rh	<u>r</u>od
σ, ς	Σ	sigma	s	<u>s</u>ave
τ	T	tau	t	<u>t</u>ime
υ	Y	upsilon	u, y	French u or German ü
φ	Φ	phi	ph	<u>ph</u>one
χ	X	chi	ch	German i<u>ch</u>
ψ	Ψ	psi	ps	ti<u>ps</u>y
ω	Ω	omega	ō	v<u>o</u>te

2. Remarks on Pronunciation

Gamma normally corresponds to English "g," but before another γ or before κ, χ, or ξ it has the nasal sound of "n" as in "thing" or "thank." *Zeta* has the sound of the letter "z" at the beginning of a word. Within a word, the conventional pronunciation combines the sounds of "d" and "z." *Iota* may be either short or long. Some people make a distinction between the sound of short iota (like "i" in "pit") and long iota (like "i" in "police"). *Rho* is transliterated with "r" within a word. At the beginning of a word, rho is aspirated (adding the sound of "h"), in which case the transliteration is "rh." *Sigma* has two forms. At the end of a word (final sigma), it is written "ς." Elsewhere "σ," the regular form, is used. For example, ἀπόστολος. The sounds of *upsilon* and *chi* are, strictly speaking, not used in English. Persons unfamiliar with French or German can approximate these sounds by pronouncing them like the "u" in "rude" and a hard "k" respectively.

Even though biblical Greek is no longer a spoken language, there is much value in reading it aloud. Reading in antiquity was often done aloud, and certain rhetorical qualities of texts are better appreciated when heard. Careful pronunciation will also help the student acquire vocabulary faster since words can be recognized by both sight and sound. Finally, since word meanings may differ significantly with the change of a single letter, a certain amount of precision in pronunciation is necessary. The student is advised to read the exercises aloud whenever possible.

3. Vowels, Diphthongs, and Breathing Marks

The seven Greek vowels are α, ε, η, ι, o, υ, and ω. Epsilon (ε) and omicron (o) are always short. Their counterparts, eta (η) and omega (ω), are always long. The difference in pronunciation between epsilon and eta and between omicron and omega should be carefully observed. The other vowels, alpha (α), iota (ι), and upsilon (υ), may be short or long. Nothing in the way they are written distinguishes the short version from the long. The difference in pronunciation between the short and the long versions has to do primarily with the length the sound is prolonged, in other words, a difference of quantity, not quality. As was mentioned above, some scholars suggest that short and long *iota* also differ qualitatively.

A diphthong is a combination of two vowel sounds in one syllable. The second letter of a Greek diphthong is always iota or upsilon. The common diphthongs and their pronunciations are:

αι	ai as in aisle
ει	ei as in neighbor
οι	oi as in oil
υι	uee as in queen

αυ	ow as in cow
ου	oo as in food
ευ	e as in met + u as in rude
ηυ	e as in obey + u as in rude

There are also three so-called improper diphthongs. These consist of the vowels (long) α, η, and ω with an iota written beneath them, which is called an iota subscript. Thus: ᾳ, ῃ, and ῳ. An iota subscript does not affect the pronunciation of the long vowel, but it often determines the form of the word.

In terms of vowel quantity, both common and improper diphthongs are long. The exceptions to this are few. Final οι and αι, that is, οι and αι at the very end of a word, are short. Elsewhere in a word they are long.

All words that begin with a vowel or diphthong have a breathing mark, either smooth (᾿) or rough (῾). The breathing mark is written over the vowel; in the case of diphthongs, it stands over the second vowel. A smooth breathing mark has no effect on pronunciation. Thus ἐν is pronounced "en." A rough breathing mark is equivalent to an "h" sound and is transliterated with "h." Thus ἑν is pronounced "hen." Finally, when the letters rho and upsilon stand in initial position, they have the rough breathing mark. Thus ῥήτωρ = rhetor (speaker, orator); ὕβρις = hybris (arrogance).

4. Syllables

A Greek word has as many syllables as it has vowels or diphthongs. Thus, the word ἀπόστολος (apostle) is divided in this way: ἀ-πό-στο-λος. If a syllable contains a long vowel or a diphthong, it is long. If a syllable contains a short vowel (or final οι or αι; see §3 above), it is short. The quantity of a syllable is critical to the matter of accenting.

The final three syllables of a Greek word have special names. The last syllable is called the *ultima*; the second to last the *penult*; the third from last the *antepenult*. These syllables are the only ones that may receive an accent mark.

5. Accents

Accents in Greek were originally tonal, indicating pitch. For our purposes, accent simply identifies emphasis. The accented syllable is the one stressed in pronunciation. There are three accent marks in Greek, acute (´), circumflex (˜), and grave (`). No distinction in pronunciation is made among the three kinds of accents. Accents are placed over vowels and diphthongs. In the case of diphthongs, accents are written over the second of the two vowels. If the vowel or diphthong also has a breathing mark, an

acute or grave accent is placed after the breathing mark, a circumflex accent over the breathing mark (thus: ἄνθρωπος, ὧραι.)

The basic rules of accent are as follows:

1. The acute accent can appear on any of the last three syllables: the ultima, the penult, or the antepenult. The circumflex accent will only appear on the last two; the grave accent only on the ultima. Thus: ἀπόστολος, πιστεύων, ἀδελφός, δοῦλος, γραφῆς, and καὶ. . . .

2. The circumflex accent can only stand over a long syllable.

3. If the ultima of a word is long, there are two results. First, the antepenult cannot be accented. Second, if the penult is accented, it must have the acute. Note the change from ἄνθρωπος to ἀνθρώπου.

4. If the ultima of a word is short, there are two results. First, the antepenult *may* receive an accent, which by rule 1 above would have to be acute. Second, a long penult, if accented, must take the circumflex. Thus, ἀπόστολος and προφῆται.

5. The grave accent is, in effect, a substitute for a final acute. An acute accent on the ultima is changed to a grave when the word is immediately followed (i.e., without intervening punctuation) by another word. Thus, ἀδελφός, but ἀδελφὸς καὶ ἀδελφή.

There are other rules for accenting Greek words. On the one hand, these rules should not be ignored, because in some cases accent reveals the form of a word and, consequently, its meaning. For example, κρίνω = I judge; κρινῶ = I *will* judge. On the other hand, because of their number, the rules are probably best learned gradually as the various instances are encountered. Only the basic information has been given here. The above rules set certain limits for accenting, but in most cases they do not determine what accent must be used. Additional rules, which help fix the accent precisely, will be introduced in subsequent lessons.

Again, the student is advised to learn Greek words by pronouncing them aloud, being sure to stress the accented syllable.

6. Punctuation

Greek has four punctuation marks. As in English, a minor pause is indicated by a comma (,) and a full stop by a period (.). A major pause, equivalent to our colon or semicolon, is indicated by a dot above the line of writing (·). The Greek question mark is identical in form to our semicolon (;).

7. Exercises

1. Practice writing the Greek alphabet until you can do so from memory.
2. Divide the following words into syllables. Identify each syllable as either short or long. ἄνθρωπος, βάλλομεν, ἐλυόμην, διδασκόμεθα, κῶμαι, ἀδελφαῖς, ἀπόστολοι, εἰρήνη, πνεύματος, οὐρανοῖς.
3. Use the following biblical passages to practice writing, transliteration, and pronunciation. First, simply transcribe the Greek for practice in writing Greek characters. Second, transliterate each passage into English characters. Lastly, read the passages several times out loud in Greek for practice in pronunciation.

LXX

Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. καὶ εἶπεν ὁ θεός Γενηθήτω φῶς. καὶ ἐγένετο φῶς. καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. (Genesis 1:1-4a)

NT

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· (John 1:1-4)

8. A Brief Introduction to the Septuagint (LXX)

The exercises in this book include sentences from the Septuagint, the Greek translation of the Hebrew Bible (along with a few additions to some biblical books as well as certain other books not belonging to the Hebrew scriptures). The name comes from the Latin word *septuaginta* meaning "seventy," thus the common abbreviation "LXX." According to tradition, seventy (some sources say seventy-two) elders from Jerusalem were sent to Alexandria, Egypt, in the middle of the third century BC to translate the first five books of the Hebrew Bible for the library of an Egyptian king. The translation and collection of the remaining books of the Septuagint no doubt took place in phases over many years.

The Septuagint was of immense importance in ancient Judaism and early Christianity. In the Hellenistic era (from the beginning of the third century BC on) more and more Jews lived outside Palestine, and few of them would have read Hebrew with ease. For these Jews and for most early Christians, the Septuagint was the Bible.

The Septuagint remains very important today for several reasons. First, as the earliest translation of the Hebrew Bible, it is extremely valuable in determining the original text of that document. When the Hebrew text is damaged or its meaning is

uncertain, the Septuagint may shed light on the problem. Second, the Septuagint is one of the best sources for constructing the semantic and theological environment of early Christianity. When the authors of the New Testament cite authoritative scripture, they are, for the most part, citing the Septuagint. They use its language and interpret its texts. Third, and most important, the Septuagint reveals the theological understanding and interpretive strategies of Hellenistic Judaism. Translation inevitably involves some interpretation, so by comparing the Septuagint and the Hebrew text, we can gain insight into how the translators used their ancient traditions in new situations. In addition, the several books of the Septuagint that are *not* translated from the Hebrew Bible provide further windows into the diversity of Jewish thought in that era.

Students translating LXX exercises in this book need to be aware of certain peculiarities of the LXX. First, as mentioned above, there are several books in the LXX that are not found in the Hebrew Bible or Old Testament. Different Christian traditions call these books "deutero-canonical" or "apocryphal." Some of the exercises are drawn from these books. Thus, you will encounter sentences from 1 Esdras, Judith, 1-4 Maccabees, Sirach, Tobit, and Wisdom. The abbreviations for these books are easily recognized.

Second, you should be aware that the names of a few books in the LXX differ from their English counterparts. The Song of Solomon is called Canticum and is abbreviated "Cant." The books of 1-2 Samuel and 1-2 Kings are called 1-4 Kingdoms and are abbreviated "1-4 Kgdms."

Third, the LXX does not always have a fixed text. In some cases there are varying manuscript traditions for the same book. Occasionally the reference for an exercise might read "Tobit, codex S." This means that the various ancient manuscripts present different readings, and the exercise is drawn from the one scholars have designated "S" (Sinaiticus).

Finally, the content of some LXX books differs significantly from their Hebrew (and English) counterparts. Job and Jeremiah are shorter in the LXX; Esther is longer; and Daniel has three major additions. Because of these and other differences, the enumeration of verses in the LXX does not always correspond to that of English Bibles. For example, Jeremiah 38:8 in the LXX corresponds to 31:8 in English Bibles. For most of the Psalms, the LXX chapter number is one less than the corresponding English text. But this problem only arises in a few books. Whenever the LXX reference differs from the reference for the English text, both will be given, as follows: (Jeremiah 38:8, ET 31:8). When translating LXX exercises in this book, students should bear in mind that, strictly speaking, their English "Old Testament" is *not* a translation of the Septuagint, but rather of the Hebrew Bible. Sometimes the Septuagint is a rather free translation; sometimes it seems to have misunderstood the Hebrew; sometimes it makes deliberate changes, clarifying or modifying the meaning. Be aware that such differences may occur between the meaning of the Greek in the exercises and the English translation found at the reference given.

Lesson 2

9. Vocabulary

In each Greek vocabulary list, English words that in some way derive from the Greek entry will be given in parentheses. Usually the connection is obvious; other times only the root of the Greek word is involved or only part of the English word is related to the Greek.

ἀκούω, I hear (acoustics)	καί, and
βλέπω, I see	λέγω, I say, speak, tell (dialogue)
γινώσκω, I know (agnostic)	λύω, I loosen, destroy (analyze)
γράφω, I write (graph)	ὅτι, that, because
διδάσκω, I teach (didactic)	οὐ, οὐκ, οὐχ, not
θέλω, I wish, will, desire	πιστεύω, I believe

For the sake of greater variety, two additional words will appear in the exercises for this lesson: ἀδελφός (a brother) and ἀδελφή (a sister). You will not learn the forms and syntax of these nouns until lessons 3 and 4. For the time being, they will be used only in the singular and as the subjects of verbs.

The negative οὐ stands in front of the word it negates. The οὐκ form is used before a word beginning with a vowel having smooth breathing, the οὐχ form before rough breathing.

10. Characteristics of Greek Verbs

The Greek verbal system shares many characteristics with that of English, but it has some additional qualities that enable it to express finer nuances with greater economy of words. To be a competent reader of biblical Greek, it is essential that you learn the endings of the more common verbal forms.

Greek verbs have tense, voice, and mood (or mode). (1) The tense of a verb denotes the *time* and the *kind* of action. The time of action may be past, present, or future. The kind of action expressed by Greek verbs may be continuing, completed (with a result), or simple (an affirmation of action without regard to its duration or completion). English examples would be: "I am reading a book" (continuing action); "You have broken the window" (completed action); and "She painted a picture." (simple action). Tense in English has to do primarily with the *time* of action; Greek emphasizes the *kind* of action. (2) The voice of a verb indicates how the subject is related to the action. The subject may perform the action (active voice): "We ate the bread." Or the

subject may be acted upon (passive voice): "The bread was eaten." In Greek there is a third alternative. The subject may perform action in a way that refers back to the subject (middle voice): "I wash myself." (3) The mood of a verb pertains to the manner in which the action is regarded by the speaker. The action may be simply asserted as a fact (indicative mood). It may be commanded (imperative mood). It may be expressed as a hope (optative mood). Or the action may be hypothetical or probable given the fulfillment of other conditions (subjunctive mood). In an inflected language like Greek, mood is indicated by changes in the form of the verb. English indicates mood in other ways, for example, by auxiliary words such as "may," "might," "should," and "would." Two other verb-related forms in Greek, the infinitive and the participle, are perhaps better referred to as modes. Unlike the four moods just described, the infinitive and participle lack the characteristic of "person."

Finally, Greek verb forms other than the infinitive and participle also have person — first, second, or third, corresponding to I/we, you, and he/she/it/they — and number (singular or plural).

11. The Present Active Indicative

The present active indicative of λύω is given below. This verb will be used as an example throughout the book since it is short and entirely regular in its conjugation.

Singular	Plural
1. λύω, I loosen or am loosening.	1. λύομεν, we loosen or are loosening.
2. λύεις, you (sing.) loosen or are loosening.	2. λύετε, you (pl.) loosen or are loosening.
3. λύει, he, she, or it loosens or is loosening.	3. λύουσι(ν), they loosen or are loosening.

(The original endings for the present active indicative were -μι, -ς, -σι, for the singular, and -μεν, -τε, -νσι, for the plural. In some cases, however, the original endings have undergone such changes that it is best simply to learn the resultant forms rather than the process by which they came about. The original endings are preserved in another conjugation to be learned later.)

A few basic observations should be made about the forms of the Greek verb. (1) Part of the verb (the stem) remains constant while part (the ending) changes. The stem of a Greek verb may be found by removing the "ω" from the first person singular form. Sometimes, between the stem and the ending, a "variable vowel" (either omicron or epsilon) is inserted. (Some grammars refer to this as a "connecting vowel" or "thematic vowel.") In the form λύομεν, strictly speaking, the ending is -μεν. This ending is connected to the verb stem by the variable vowel "o." The ending of the second person plural is -τε, and the variable vowel is "ε." The significance of this fact will be-

come clear when other verb forms are encountered. (2) In Greek, unlike English, there is a different form for every person/number combination in the present active indicative. This means that the subject is adequately conveyed by the verb ending and that the pronouns that English must use are unnecessary in Greek. (The Greek third person singular does, however, remain ambiguous with regard to gender.) Thus, to say "we loosen" in Greek, it is sufficient to say λύομεν. Generally, the Greek pronoun is only added if the subject is emphasized. (3) Greek, unlike English, has different forms for second person singular and plural. (4) The letter "ν," called "movable ν," is sometimes attached to the third person plural form (λύουσι). The movable ν is added to certain verb forms when followed by a mark of punctuation or by a word beginning with a vowel. The purpose of this addition was to prevent "hiatus," or the succession of two vowels in adjacent words (cf. the use of the English article "an" before words beginning with a vowel). But this was not carried out consistently. Sometimes movable ν occurs in biblical Greek even when the following word begins with a consonant.

The above paradigm shows that the present tense in Greek does double duty for two kinds of action: simple and continuing. Thus, λύει can be translated either "she loosens" or "she is loosening." Only the nature of the verbal idea and contextual factors will determine which is better.

12. The Present Active Infinitive

The present active infinitive is formed by adding the suffix -ειν to the verb stem. Thus, λύειν = to loosen, to destroy. The forms of the infinitive will be given as the corresponding forms of the indicative are introduced. The full syntax of the infinitive is postponed until a later lesson, at which point all forms of the infinitive will be repeated. In the meantime, simply translate the Greek infinitive with the English infinitive "to ———."

13. Accentuation of Verbs

It was noted in §5 that the basic rules of accenting do not fix the precise accent of a word, but only set certain limits. Additional rules are necessary to fix the accent. Different kinds of words follow different rules.

Verb accent is *recessive*. This means that the accent on a Greek verb recedes, that is, moves back from the ultima toward the beginning of the word as far as the basic rules will allow. This one additional rule enables you to accent any verb form. For example, according to the basic rules διδάσκετε might be accented with an acute on any of the last three syllables (or with a grave on the ultima given the right conditions). Knowing that verb accent is recessive, we can fix the accent on the antepenult:

διδάσκετε. Similarly, γινωσκεις would be accented γινώσκεις, and ἦρον (a verb form you have not yet learned) would be accented ἦρον.

14. Exercises

When translating the exercises in this book, the student should be aware that Greek word order often differs from that of English. Pay careful attention to the form of each word, determine its function in the sentence or clause, and translate according to normal English word order. One possible plan of attack, especially in the early stages of learning Greek, is to identify the main verb first and then the subject. Remember, however, that the subject may be a pronoun (I, we, you, he, she, etc.) only implied by the verb form.

Practice and Review

1. γινώσκομεν ὅτι πιστεύετε καὶ θέλετε διδάσκειν.
2. ἀκούω καὶ βλέπω ὅτι ἀδελφὴ γράφει.
3. λέγεις ὅτι ἀδελφὸς λύει· οὐ πιστεύομεν.
4. θέλει ἀδελφὴ ἀκούειν; οὐ γινώσκω.
5. λύουσι καὶ οὐ θέλομεν βλέπειν.
6. ἀδελφὸς λέγει ὅτι θέλει γράφειν καὶ διδάσκειν.
7. πιστεύεις ὅτι ἀδελφὸς καὶ ἀδελφὴ βλέπουσιν;
8. γινώσκω ὅτι ἀδελφὸς λέγει καὶ οὐκ ἀκούεις.
9. ἀδελφὴ διδάσκει καὶ θέλομεν ἀκούειν.
10. οὐ θέλω λύειν· θέλω γινώσκειν ὅτι ἀδελφὸς πιστεύει.

LXX

1. Ποῦ ἐστιν Αβελ ὁ ἀδελφός σου; . . . εἶπεν Οὐ γινώσκω· (Genesis 4:9)
2. φωνὴν ἀνθρώπων ἀκούω καὶ αὐτοὺς οὐ βλέπω. (Tobit 5:10, codex S)
3. γινώσκω ἐγὼ καὶ πιστεύω ὅτι πάντα . . . ἔσται (Tobit 14:4, codex S)
4. ἔχουσιν ὀφθαλμοὺς . . . βλέπειν καὶ οὐ βλέπουσιν καὶ ὦτα ἔχουσιν . . . ἀκούειν καὶ οὐκ ἀκούουσιν. (Ezek 12:2)
5. (concerning idols) οὐ βλέπουσιν καὶ οὐκ ἀκούουσιν καὶ οὐ γινώσκουσιν. (Dan 5:23)

NT

1. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; (Mark 8:18)
2. οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις (Luke 20:21)
3. ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. (John 8:45)
4. καὶ λέγει αὐτῷ, Κύριε . . . , σὺ γινώσκεις ὅτι φιλῶ σε. (John 21:17)
5. οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν· (3 John 13)

English to Greek

1. We hear that a brother wishes to believe.
2. Do you (pl.) know that they are not writing?
3. I say that you (sing.) are destroying and you do not see.
4. Does a sister see and believe? She believes because she sees.

Vocabulary for LXX and NT Sentences

Note: Names will generally *not* be translated in these vocabulary lists.

ἀλήθειαν, truth (direct object)
ἀνθρώπων, of men, of people
αὐτῷ, to him
αὐτούς, them (direct object)
διά, through, by means of
ἐγώ, I
εἶπεν, he said
ἔσται, will be, will come about
ἐστιν, is
ἔχοντες, having
ἔχουσιν, they have
καλάμου, pen
Κύριε, Lord
μέλανος, ink
μοι, me (indirect object)

ὁ, the
οἴδαμεν = γινώσκομεν
ὀρθῶς, rightly
ὀφθαλμούς, eyes (direct object)
πάντα, all things
Ποῦ, Where?
σε, you (object)
σοι, to you
σου, of you, your
σύ, you (subject)
τὴν, the
φιλῶ, I love
φωνήν, (the) voice (direct object)
ὦτα, ears (direct object)

Lesson 3

15. Vocabulary

ἀδελφή, ἡ, sister
ἀλήθεια, ἡ, truth (Alethea)
βασιλεία, ἡ, kingdom, reign, rule
    (basilica)
γῆ, ἡ, earth, soil, land (geology)
δόξα, ἡ, glory, honor (doxology)
ἐκκλησία, ἡ, assembly, church
    (ecclesiastic)

ἔχω, I have
ζωή, ἡ, life (protozoa)
ἡμέρα, ἡ, day (ephemeral)
θάλασσα, ἡ, sea, lake (thalassic)
καρδία, ἡ, heart (cardiac)
φωνή, ἡ, voice, sound (phone)
ὥρα, ἡ, hour, time (horoscope)

16. The First Declension

A declension is a group of nouns (or pronouns or adjectives) that have similar inflectional forms to show their function in a sentence. Nouns in English have different forms to show number (singular or plural), but grammatical function in English must be indicated by word order or by additional words such as prepositions. Because Greek is an inflected language, it can express grammatical relationships simply by the forms of nouns. Word order is therefore freer in Greek. This allows for subtle shifts of emphasis that English may only be able to express periphrastically or by intonation.

There are three declensions in Greek. The first declension contains a large group of feminine nouns (see §17 on gender of Greek nouns) ending in alpha (α) or eta (η). A smaller group of first declension nouns that are masculine in gender will be considered in a later lesson.

17. Characteristics of Greek Nouns

Greek nouns have three characteristics: case, number, and gender. As in English, there are two numbers in biblical Greek: singular and plural. There are three genders in Greek: masculine, feminine, and neuter. In English, only third person singular pronouns (he, she, it) and certain other nouns referring to persons (man, woman, actor, actress) have gender. Most English nouns are regarded as neuter or simply lacking in gender. In contrast, all Greek nouns have gender. Most Greek nouns referring to persons have the grammatical gender that corresponds to their sex. The Greek words for "woman," "sister," and "queen" are feminine; those for "man," "brother," and "king" are masculine. But abstract nouns and those referring to inanimate objects also have

grammatical gender in Greek. Thus, the Greek word for "land" is feminine, but the word for "world" is masculine, and nothing regarding the meanings of these words is conveyed by their genders. The gender of such nouns can seldom be predicted and must be learned by observation. It will be helpful to remember that gender is a *grammatical* category, not a biological one.

Case is the characteristic of greatest importance for syntax. Greek has five cases: nominative, genitive, dative, accusative, and vocative. Greek can convey a variety of syntactical relationships by means of the cases. For now we will consider the most basic functions of the five cases.

The basic function of the *nominative* case is to name or point out. It is used for the subject of a finite verb and for the predicate nominative. A predicate nominative is a noun that completes the meaning of a linking verb such as "to be," "to become," etc. Consider these sentences: "A woman buys the cloth." "The buyer is a woman." In the first sentence, "woman" would be in the nominative case as the subject; in the second sentence, "woman" is the predicate nominative. Examples: ἀδελφὴ γράφει. "A sister writes." ἡ γῆ [ἐστιν] βασιλεία. "The earth is a kingdom." In the second example, "earth" is the subject nominative; "kingdom" is the predicate nominative. (See §43 for a fuller explanation of this construction.)

The basic function of the *genitive* case is to describe or define, as an adjective does. This descriptive function can often be conveyed by the English word "of." Thus, βασιλεία δόξης could be translated, "a kingdom of glory," and would mean about the same as "a glorious kingdom." A specific and very common use of the genitive is to show possession. Example: φωνὴ ἀδελφῆς, "a voice of a sister" or "a sister's voice."

The *dative* case functions in many ways, usually to express personal interest or relationship; for example, as an indirect object. An indirect object is that person or thing to or for whom the action of the verb is performed. Indirect objects are common with verbs of saying, speaking, writing, giving, and the like. Examples: λέγω ἀλήθειαν ἐκκλησίᾳ. "I speak truth to an assembly/a church." γράφετε ἀδελφῇ. "You are writing to a sister."

The *accusative* case usually limits or qualifies the action of a verb. Its most common use is as the direct object. A direct object receives the action of a transitive verb. Examples: βλέπομεν γῆν. "We see land." ἔχουσι καρδίαν; "Do they have a heart?"

The *vocative* case has a single function: direct address. Occasionally the vocative has its own distinct form, but often its form will be identical to that of the nominative. Example: ὦ ἀδελφή, βλέπεις; "O sister, do you see?" In this sentence the function of ἀδελφή shows that the form is vocative.

The nominative singular form of a noun is its "lexical form," that is, the form under which it is listed in the dictionary or lexicon.

18. Forms of the First Declension

There are three types of first declension nouns ending in -α or -η. We will call them "pure α," "pure η," and "mixed." A paradigm of each type is given below using ὥρα, φωνή, and δόξα.

"Pure Alpha"   ὥρα

	Singular		Plural
Nom.	ὥρα	Nom.	ὧραι
Gen.	ὥρας	Gen.	ὡρῶν
Dat.	ὥρᾳ	Dat.	ὥραις
Acc.	ὥραν	Acc.	ὥρας
Voc.	ὥρα	Voc.	ὧραι

"Pure Eta"   φωνή

	Singular		Plural
Nom.	φωνή	Nom.	φωναί
Gen.	φωνῆς	Gen.	φωνῶν
Dat.	φωνῇ	Dat.	φωναῖς
Acc.	φωνήν	Acc.	φωνάς
Voc.	φωνή	Voc.	φωναί

"Mixed"   δόξα

	Singular		Plural
Nom.	δόξα	Nom.	δόξαι
Gen.	δόξης	Gen.	δοξῶν
Dat.	δόξῃ	Dat.	δόξαις
Acc.	δόξαν	Acc.	δόξας
Voc.	δόξα	Voc.	δόξαι

In biblical Greek the plural endings of first declension nouns are the same throughout the declension; the singular endings distinguish the types. Whether or not first declension nouns ending in alpha will retain the alpha throughout the paradigm (as ὥρα does) or will be of the "mixed" type (like δόξα or θάλασσα) depends on the letter preceding the alpha. If that letter is a vowel (usually ε or ι) or rho (ρ), the noun will be a "pure alpha" type. If any other letter precedes the alpha (as ξ does in δόξα, or σ in θάλασσα), the noun will be of the "mixed" type. First declension nouns ending in eta will be of the "pure eta" type. Note that for each of these types, the vocative form is identical to the nominative.

19. The Definite Article

When a noun is given in the vocabulary list, it will be followed by the appropriate form of the definite article, which reveals the gender of the word (ἡ is feminine). The use of the definite article in Greek corresponds in many ways to its use in English. Thus, ἡ θάλασσα generally means "the sea." Greek does not have an indefinite article corresponding to English "a, an." When a Greek noun lacks the definite article, it normally will be translated as indefinite. Thus, θάλασσα would mean "a sea." The inflectional forms of the definite article and further syntax of the article will be learned in later lessons.

20. Accentuation of Nouns

In Lesson 2 you learned that verb accent is *recessive*, meaning that the accent of a verb recedes as far as the general rules permit. Noun accent, on the other hand, is *persistent* (or *retentive*). This means that as the noun goes through its various inflections, the accent persists, or is retained, on the same syllable on which the lexical form was accented, as far as the general rules permit. Thus, if a noun is accented on the ultima or penult, its accent will not move back on the word further than that syllable. To apply this rule, one must know where the accent falls in the nominative singular form. This must be learned or looked up in the dictionary. It is important, therefore, to learn the proper pronunciation of a word from the outset.

Three special observations about the accent of first declension nouns are in order here. (1) First declension nouns always have a circumflex on the ultima in the genitive plural (-ῶν) regardless of where the accent stood in the lexical form. (2) When the ultima of a first declension noun is accented, it receives the circumflex in the genitive and dative of both numbers; elsewhere it receives the acute (or grave, as required). Note how the accent of φωνή changes in the paradigm above. The noun γῆ is an exception to this rule. Because contraction has occurred in the formation of this word, it has the circumflex throughout. (3) If the nominative singular form of a first declension noun ends in a long alpha (as does ὥρα), the alpha is long throughout the paradigm (except for -αι in the nominative plural, which must be short). If the nominative singular ends in short alpha (as does ἀλήθεια or θάλασσα), then the alpha is also short in the accusative singular (ἀλήθειαν, θάλασσαν). Elsewhere (except for -αι in the nominative plural), the ending is long.

21. Exercises

Practice and Review
1. ἔχομεν βασιλείαν δόξης καὶ ἀκούομεν φωνὴν ἀληθείας.
2. γινώσκουσιν ὅτι βλέπει ἀδελφὸς θάλασσαν.

3. καρδία ἀδελφῆς οὐ θέλει πιστεύειν ὅτι ἔχετε ζωήν.
4. ἐκκλησία γινώσκει ὥραν δόξης καὶ ἡμέραν ἀληθείας.
5. θέλετε λέγειν ἀλήθειαν βασιλείᾳ;
6. ἔχουσιν ἀδελφὸς καὶ ἀδελφὴ γῆν καὶ θέλουσιν ἔχειν βασιλείας.
7. οὐ διδάσκομεν ἀδελφὴν λύειν· διδάσκομεν καρδίαν πιστεύειν.
8. γράφω ἐκκλησίᾳ ὅτι οὐ γινώσκει ἀλήθειαν.
9. θέλεις γινώσκειν ζωὴν καὶ βλέπειν ἡμέραν δόξης;
10. γῆ καὶ θάλασσα γινώσκουσιν ὅτι καρδίαι οὐ πιστεύουσιν.
11. ἀδελφαὶ λέγουσιν ἐκκλησίαις ὅτι οὐ βλέπουσιν ὥραν ἀληθείας. ἐκκλησίαι ἀκούουσιν;
12. λέγει φωνὴ ὅτι ἔχομεν ὥραν ζωῆς.

LXX

1. καὶ ἔσῃ ἐν διασπορᾷ ἐν πάσαις ταῖς βασιλείαις τῆς γῆς. (Deut 28:25)
2. ἐδίκαζεν Σαμουηλ . . . Ισραηλ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ· (1 Kgdms 7:15)
3. δουλεύσατε αὐτῷ ἐν ἀληθείᾳ καὶ ἐν ὅλῃ καρδίᾳ ὑμῶν. (1 Kgdms 12:24)
4. καὶ γνώσονται πᾶσαι αἱ βασιλεῖαι τῆς γῆς ὅτι σὺ κύριος ὁ θεὸς μόνος. (4 Kgdms 19:19)
5. ἀλήθεια ἐκ τῆς γῆς ἀνέτειλεν. (Ps 84:12, ET 85:11)
6. ἐξομολογήσονται οἱ οὐρανοὶ . . . τὴν ἀλήθειάν σου ἐν ἐκκλησίᾳ ἁγίων. (Ps 88:6, ET 89:5)
7. καὶ βοήσει . . . ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς φωνὴ θαλάσσης· (Isa 5:30)

NT

1. ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. (John 8:45)
2. τὰ πρόβατα . . . ἀκούει . . . ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ· (John 10:3-4)
3. λέγει αὐτῷ . . . Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· (John 14:6)
4. [God] ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν . . . · (Acts 14:15)
5. (To God be) ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ . . . ἀμήν. (Eph 3:21)
6. ἐγὼ . . . λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. (Eph 5:32)
7. βλέπετε ἐγγίζουσαν τὴν ἡμέραν. (Heb 10:25)

English to Greek

1. Do they wish to hear a sound of a sea?
2. A land does not know an hour of truth and a kingdom does not have life.
3. A sister sees a day of glory and believes.
4. Does an assembly know that a heart wishes to believe?

Vocabulary for LXX and NT Sentences

Note: The forms of the Greek definite article are not given below. Try to recognize them in the exercises above. They are short, usually begin with "τ," and often have the same ending as the noun they go with.

ἁγίων, of [the] saints
ἀμήν, amen
ἀνέτειλεν, has risen
αὐτοῦ, of him, his
αὐτῷ, him, to him
βοήσει, he will cry out
γνώσονται, future of γινώσκουσι
δέ, and, but
διασπορᾷ, diaspora, dispersion
δουλεύσατε, serve!
ἐγγίζουσαν, drawing near
ἐγώ, I
ἐδίκαζεν, judged
εἰμι, am
εἰς, about
ἐκ, from, out of
ἐκείνῃ, that (do *not* translate the definite article in this sentence)
ἐν, in, with
ἐξομολογήσονται, will praise

ἐποίησεν, made, created
ἔσῃ, you will be
θεός, God
Ισραηλ, Israel (direct object)
κύριος, Lord
μοι, me
μόνος, alone
ὁδός, way
οἴδασιν = γινώσκουσι
ὅλῃ, whole, entire
οὐρανόν, (οὐρανοί) heaven(s)
πᾶσαι, πάσαις, πάσας, all
πρόβατα, sheep (uses a singular verb form here)
σου, of you, your
σύ, you
τέλος, end
ὑμῶν, of you (pl.), your
ὡς, as

Lesson 4

22. Vocabulary

ἀδελφός, ὁ, brother (Philadelphia)
ἀλλά, but
ἄνθρωπος, ὁ, human being, person,
    man (anthropology)
δέ, but, and
δοῦλος, ὁ, slave, servant
ἔργον, τό, deed, work (energy)
θάνατος, ὁ, death (euthanasia)

θεός, ὁ, God, god (theology)
κύριος, ὁ, Lord, master, owner
λόγος, ὁ, word (logic, logo)
νόμος, ὁ, law (economy)
οἶκος, ὁ, house (economy)
οὐρανός, ὁ, heaven, sky (Uranus)
τέκνον, τό, child
υἱός, ὁ, son

Again, the appropriate form of the definite article is given with the noun. The masculine (nominative singular) form of the article is ὁ; the corresponding neuter form is τό.

The word δέ is postpositive, meaning that it never comes first in its clause. Its usual position is second, but it may come later. The English translation of δέ will usually begin the clause.

23. The Second Declension

The second declension contains nouns ending in -ος and nouns ending in -ον. Most of those ending in -ος are masculine. (Feminine nouns ending in -ος, a relatively small group, will be introduced in a later lesson.) All second declension nouns ending in -ον are neuter and use the same form in the nominative, vocative, and accusative singular (-ον); the plural number of these cases also has a uniform ending (-α).

24. Forms of the Second Declension

The following are typical second declension forms.

Masculine Nouns

	Singular			Plural
Nom.	λόγος		Nom.	λόγοι
Gen.	λόγου		Gen.	λόγων
Dat.	λόγῳ		Dat.	λόγοις
Acc.	λόγον		Acc.	λόγους
Voc.	λόγε		Voc.	λόγοι
Nom.	ἀδελφός		Nom.	ἀδελφοί
Gen.	ἀδελφοῦ		Gen.	ἀδελφῶν
Dat.	ἀδελφῷ		Dat.	ἀδελφοῖς
Acc.	ἀδελφόν		Acc.	ἀδελφούς
Voc.	ἀδελφέ		Voc.	ἀδελφοί

Neuter Nouns

	Singular			Plural
Nom.	ἔργον		Nom.	ἔργα
Gen.	ἔργου		Gen.	ἔργων
Dat.	ἔργῳ		Dat.	ἔργοις
Acc.	ἔργον		Acc.	ἔργα
Voc.	ἔργον		Voc.	ἔργα
Nom.	τέκνον		Nom.	τέκνα
Gen.	τέκνου		Gen.	τέκνων
Dat.	τέκνῳ		Dat.	τέκνοις
Acc.	τέκνον		Acc.	τέκνα
Voc.	τέκνον		Voc.	τέκνα

25. Accentuation of Second Declension Nouns

The accent of second declension nouns, in accordance with the special rule of noun accent, is *persistent* (see §20). Just as in the first declension, when the ultima of a second declension noun is accented, it takes the circumflex in the genitive and dative of both numbers; elsewhere it receives the acute (or grave, as required). See the accentuation of ἀδελφός above. Note that the accent of the genitive plural varies in the second declension. The special rule mentioned in connection with the first declension (§20.1) does *not* apply here.

26. Exercises

Practice and Review

1. γράφει ἄνθρωπος λόγους ζωῆς ἀδελφῇ.
2. θέλομεν διδάσκειν τέκνα, ἀλλὰ οὐ θέλουσι γινώσκειν ἀλήθειαν.
3. διδάσκει νόμος θεοῦ ὅτι οὐρανὸς ἔχει δόξαν.
4. λέγει ἀδελφὸς ἐκκλησίᾳ καὶ λέγουσιν υἱοὶ δούλῳ.
5. οὐ βλέπομεν γῆν θανάτου, πιστεύομεν δὲ ὅτι ζωὴν ἔχει οἶκος θεοῦ.
6. ἀδελφὸς καὶ ἀδελφὴ λέγουσιν, Κύριε, θέλομεν βλέπειν θεοῦ ἔργα.
7. τέκνα ἀδελφῆς θέλουσι βλέπειν οὐρανόν, τέκνα δὲ γῆς οὐ βλέπουσιν οἶκον θεοῦ.
8. διδάσκει κύριος δούλους γράφειν λόγους καὶ δοῦλοι διδάσκουσιν τέκνα.
9. ἔχετε ἔργα νόμου, γινώσκω δὲ ὅτι θεὸς βλέπει καρδίαν ἀνθρώπου.
10. υἱοῦ θάνατος λύει καρδίαν ἀνθρώπου, ἀλλὰ γινώσκομεν καὶ πιστεύομεν ὅτι βασιλεία θεοῦ ἔχει ζωήν.

LXX

1. ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐ φέρουσιν αὐτοῦ τὴν δόξαν. (2 Chron 2:5, ET 2:6)
2. καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεὸς τοῦ κυρίου μου Αβρααμ, . . . ἐμὲ εὐόδωκεν κύριος εἰς οἶκον τοῦ ἀδελφοῦ τοῦ κυρίου μου. (Gen 24:27)
3. καὶ εἶπας Θεός εἰμι . . . σὺ δὲ εἶ ἄνθρωπος καὶ οὐ θεός. (Ezek 28:2)
4. δοῦλος κυρίου . . . εἰμι καὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ . . . σέβομαι. (Jon 1:9)
5. σὺ εἶ κύριος ὁ θεὸς Ισραηλ κἀγὼ δοῦλός σου καὶ διὰ σὲ πεποίηκα τὰ ἔργα ταῦτα. (3 Kgdms 18:36)
6. Τὴν ζωὴν καὶ τὸν θάνατον δέδωκα πρὸ προσώπου ὑμῶν, . . . ἔκλεξαι τὴν ζωήν. (Deut 30:19)
7. Μωυσῆς . . . ἐλάλησεν πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς τὰ ὦτα τοῦ λαοῦ. (Deut 32:44)
8. καὶ ἐκάλεσεν τὸν υἱὸν αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν αὐτῷ Τέκνον, λαβὲ τοὺς υἱούς σου· (Tobit 14:3)

NT

1. Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν (Matt 7:21)
2. ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. (Matt 12:40. Note: the acc. may express extent of time.)
3. καὶ λέγει αὐτοῖς . . . Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται (Matt 21:13)
4. παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον (Mark 13:12)
5. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε· (John 8:39)

6. οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου (Gal 2:16)
7. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. (John 1:1)
8. καὶ λέγει μοι, . . . σύνδουλός σού εἰμι καὶ τῶν ἀδελφῶν σου (Rev 19:10)

English to Greek

1. A sister's children hear a slave's voice.
2. Human beings do not see God, but (the) Lord of heaven sees a brother's deeds.
3. A son speaks words of life to an assembly.
4. A house of death does not have laws.

Vocabulary for LXX and NT Sentences

Again, proper nouns and forms of the article are not given below.

ἀρχῇ, (the) beginning	κἀγώ = καὶ ἐγώ, and I
αὐτοῖς, to them	κληθήσεται, shall be called
αὐτοῦ, of him, his	λαβέ, take!
αὐτῷ, to him	λαοῦ, people
δέδωκα, I have set	λέγων, see πᾶς below
διά, because of	μοι, to me
δικαιοῦται, is justified	μου, of me, my
εἰ, if	νύκτας, nights
εἶ, you (sing.) are	πάντας, all
εἰμι, I am	παραδώσει, will hand over
εἶπας, you said	πᾶς ὁ λέγων, everyone who says
εἶπεν, he said	πατήρ, father
εἰς, to, into	πεποίηκα, I have done
εἰσελεύσεται, will enter	πρὸ προσώπου ὑμῶν, before you
ἐκάλεσεν, he called	πρός, with
ἔκλεξαι, choose!	προσευχῆς, of prayer
ἐλάλησεν, spoke	σε, you
ἐμε, me	σέβομαι, I worship
ἐν, in	σου, of you, your
ἐξ, by	σύ, you
ἐποιεῖτε, you (pl.) would do	σύν-, fellow-
ἔσται, will be	ταῦτα, these
ἐστε, you (pl.) are	τούτου, this
εὐλογητός, blessed (be)	τρεῖς, three
εὐόδωκεν, has helped along the way	φέρουσιν, hold, contain
ἦν, was	ὦτα, ears