

# BIBLICAL GREEK

Vol. III

**EXCERPTS**

## GRAMMAR ESSENTIALS

Philemon Zachariou, Ph.D.

*Biblical Greek, Vol. III:  
Grammar Essentials*

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GREEK LANGUAGE & LINGUISTICS

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## Introductory

**EXCERPTS**

A FOUNDATIONAL part of theological education in the majority of Bible colleges and seminaries today is the requirement to master the various forms of Greek verbs and the functions of their tenses. In elementary New Testament Greek, students are taught forms and basic nuances of the Greek tenses along with other basic grammatical features and translational glosses. Students who advance to the second level of Greek grammar and syntax will most likely spend time on a variety of labels which supposedly reflect the actual uses and meanings of the various Greek tenses. Labels such as conative, constative, dramatic, epistolary, gnomic, iterative, perfective, punctiliar, stative, etc. dominate the discussion of tenses in virtually every intermediate and advanced New Testament Greek grammar book today. Although such labels are subject to contextual interpretation, students are expected to learn to attach an appropriate label to each verb in a given text.

Verbal aspect has its place in Bible exegesis within practical bounds, to be sure. But the student who has not adequately internalized the Greek verb system will be encountering enormous problems particularly when faced with often inconsistently and subjectively taught trendy aspectual concepts that appeal to theorists. Without a secure foundation on Greek grammar—which should encompass ongoing memorization of vocabulary and inflectional forms, appropriate written and translation exercises, frequent aural-oral drills, and interaction with those fluent in the language—a student may find himself in a web of abstract theories rather than on a path to greater familiarity with the language.

In view of such concerns, *Grammar Essentials* was designed to allow one to become progressively familiar with the essentials of the language of the New Testament—its morphology, phonology, and syntax. Key features are as follows:

- Study sections are followed by written and reading exercises that enable one to read the Greek text with the help of an interlinear phonetic transliteration method according to the Historical Greek Pronunciation (see below).
- The Greek verb is dissected to demonstrate the dynamic interplay between its morphology and aspect of action.
- The last chapter features additional reading passages, syntactical and parsing exercises, and translational insights.
- The appendices provide additional grammatical help and a basic Greek-English and English-Greek dictionary.

*Grammar Essentials* can benefit the mid-beginning/intermediate student of Greek as well as the advanced seminarian and can be used as a resource by the professional. A combination of a grammar book, pronunciation guide, and workbook all in one, *Grammar Essentials* is a select collection of lessons I have shared with learners of Greek over many years.

# Contents

Introductory .....	iii
The Historical Greek Pronunciation .....	viii
Phonetic Transliteration .....	ix
The 24 Greek Letters and their Sounds .....	xii
<b>PART ONE: NON-VERBAL ESSENTIALS</b> .....	<b>1</b>
<b>Chapter 1 Inflection and Syntax .....</b>	<b>3</b>
1.1 Syntax .....	3
1.2 Active voice .....	3
1.3 Passive voice .....	3
1.4 Inflection .....	4
1.5 Syntactic flexibility .....	5
<b>Chapter 2 Gender, Number, Case .....</b>	<b>7</b>
2.1 Gender .....	7
2.2 Number .....	8
2.3 Case .....	8
2.4 The definite article .....	9
2.5 Reading exercise .....	9
Exercise 2.a .....	10
Exercise 2.b .....	11
Exercise 2.c .....	11
Exercise 2.d .....	12
Exercise 2.e .....	13
2.6 Uses of the article .....	14
2.7 Further uses of the article .....	15
Exercise 2.f .....	16
<b>Chapter 3 Declensions of Nouns .....</b>	<b>17</b>
3.1 The three declensions .....	17
3.2 First declension .....	18
3.3 Second declension .....	18
3.4 First and second declension case endings .....	19
Exercise 3.a .....	20
Exercise 3.b .....	20
Exercise 3.c .....	21
Exercise 3.d .....	21
Exercise 3.e .....	22
Exercise 3.f .....	23
3.5 Third declension .....	23
3.6 Third declension case endings .....	25
3.7 Consonant grid .....	25
3.8 Third declension miscellany .....	26
Exercise 3.g .....	27
Exercise 3.h .....	27
Exercise 3.i .....	28

.....	.....	
.....	.....	
<b>PART TWO:</b>	<b>VERBAL ESSENTIALS</b>	<b>55</b>
<b>Chapter 7</b>	<b>Verb Morphology and Aspect</b> .....	<b>63</b>
	7.1 Tense and time .....	63
	7.2 Aspect .....	63
	7.2.1 Grammatical aspect .....	63
	7.2.2 Contextual aspect .....	64
	7.2.3 Exegetical aspect .....	64
	7.3 Relation of verb form to aspect .....	64
	7.4 Aspect of the verb stem .....	65
	7.5 “Tense-less” aspect in the tense stem .....	65
	7.6 Primary and secondary personal endings .....	67
	7.7 Verb endings emphasized .....	67
<b>Chapter 8</b>	<b>Active Indicative</b> .....	<b>71</b>
	8.1 Present active indicative .....	71
	8.1.1 The English present .....	71
	8.1.2 The Greek present .....	72
	8.1.3 Progressive (descriptive) present .....	72
	8.1.4 Iterative present .....	73
	8.1.5 Stative present .....	73
	8.1.6 Historical present .....	74
	8.1.7 Past-and-present .....	74
	8.1.8 Futuristic present .....	75
	8.1.9 Instantaneous (punctiliar) present .....	75
	8.1.10 Gnomic present .....	76
	8.1.11 Conative present .....	76
	8.1.12 Present of contract verbs .....	77
	8.1.13 Present of -mi (-μι) verbs .....	77
	Exercise 8.a .....	79
	8.2.1 Imperfect active indicative .....	80
	8.2.2 Progressive (descriptive) imperfect .....	80
	8.2.3 Customary imperfect .....	81
	8.2.4 Periphrastic imperfect .....	81
	8.2.5 Conative imperfect .....	82
	8.2.6 Ingressive (inceptive, inchoative) imperfect .....	82
	8.2.7 Temporal augment .....	83
	8.2.8 Imperfect of contract verbs .....	84
	8.2.9 Imperfect of -mi (-μι) verbs .....	84
	Exercise 8.b .....	86
	8.3 Future active indicative .....	87
	8.3.1 Effective future .....	87
	8.3.2 Imperative future .....	87
	8.3.3 Durative future .....	88
	8.3.4 Other constructions of the future .....	88
	Exercise 8.c .....	90
	8.4 Aorist active indicative .....	91
	8.4.1 Aorist: the “undefined” tense .....	91
	8.4.2 Constative aorist .....	92
	8.4.3 Ingressive aorist .....	92

8.4.4	Effective aorist	93
8.4.5	Gnomic aorist	93
8.4.6	First and second aorist	93
	Exercise 8.d	97
8.5	Perfect active indicative	99
8.5.1	Formation of the perfect tense	99
8.5.2	Uses of the perfect	100
8.5.3	Perfect-aorist relationship	101
8.6	Pluperfect active indicative	102
	Exercise 8.c	103
<b>Chapter 9</b>	<b>Active Subjunctive</b>	<b>105</b>
9.1	Present active subjunctive	105
9.1.1	“Potential future” of the present subjunctive	105
9.1.2	Aorist active subjunctive	106
9.1.4	Other uses of the subjunctive	107
	Exercise 9.a	108
9.1.5	Conditional sentences	109
.....	.....	
.....	.....	
<b>Chapter 13</b>	<b>The Participle</b>	<b>139</b>
13.1	Participle-loving Κουνή	139
13.2	A glance at the English participle	139
13.3	The Greek participle	139
13.4	Description of key uses of the participle	140
13.5	Present participle	142
	Exercise 13.a	143
	Exercise 13.b	143
13.6	Aorist participle	144
	Exercise 13.c	146
	Exercise 13.d	147
13.7	Perfect participle	147
	Exercise 13.e	148
	Exercise 13.f	149
13.8	Crisis κράσις	149
13.9	Future participle	150
13.10	Genitive absolute	152
	Exercise 13.g	153
13.11	Periphrastic construction	154
	Exercise 13.h	155
<b>Chapter 14</b>	<b>The Infinitive</b>	<b>157</b>
14.1	General features	157
14.2	Common constructions with the infinitive	158
14.3	Aspect of the infinitive	159
	Exercise 14.a	160

Chapter 15	Application: Select Passages .....	161
	15.1 Self-test .....	161
	15.2 1 John 1:1-14 .....	161
	15.3 1 John 2:12-14 .....	162
	Exercise 15.a .....	163
	Exercise 15.b .....	163
	15.4 Matthew 5:1-12 “Sermon on the Mount” .....	164
	15.4.1 Observations .....	166
	15.5 John 21:15-17 “Lovest Thou Me?” .....	167
	Exercise 15.c .....	168
	15.6 Matthew 6:9-13 “The Lord’s Prayer” .....	169
	Exercise 15.d .....	170
	Exercise 15.e .....	170
	15.7 Rev. 22:12-13, 16-17, 20-21 .....	171
	Exercise 15.f .....	171
	15.8 1 John 4:7-12 .....	172
	Exercise 15.g .....	173
	15.9 Translation issues .....	174
	Exercise 15.h .....	175
	Exercise 15.i .....	175
Appendices .....		177
A	Frequently Used NT Greek Words .....	179
B	Key Verb Components Summary .....	181
C	Verbs in -ω: Active Voice .....	182
D	Verbs in -ω: Passive Voice .....	183
E	Verbs in -ω: Middle Voice .....	184
F	Contract Verbs in -ῶ: -άω, -έω, -όω .....	185
G	Verbs in the -μι Conjugation .....	189
H	Principal Parts of Verbs .....	197
I	“Liquid” Verbs .....	204
J	The Numerals .....	205
K	Greek-English and English-Greek Dictionary .....	206
L	Glossary .....	226
Answer Key .....		231

## The Historical Greek Pronunciation

**A** GROWING NUMBER of scholars today advocate the adoption of the *Historical Greek Pronunciation* (HGP).<sup>1</sup> The HGP is a sound system whose origins are traceable to the inscriptional record of Classical Attic, especially to the mid-5<sup>th</sup> century BC when Athens began to switch from the older Attic script to the more efficient 24-letter Ionic alphabet. The ratification of the alphabet took place in 403 BC under Archon Euclides and is thus known as ἡ μετ' Εὐκλείδην γραμματική “the post-Eucleidean grammar.”

The use of the post-Eucleidean grammar was to leave an unbroken trail of evidence of the development of the sounds of Greek from classical through Hellenistic and Byzantine times down to Neohellenic (“Modern” Greek). Part of the evidence comes from official public records but mostly from the private epigraphical and papyrial records by the less literate subjects whose acoustically-guided writing led them to substitute one letter for another letter (or letters) that stood for the same sound (e.g. TH<sup>I</sup> BOYΛEI for TH<sup>I</sup> BOYΛHI, KITE for KEITAI, TON for TON, HMYSY for HMISY, etc.).

This unbroken 2,500-year-old record of misspellings, judged by the same standard—the same 24-letter alphabet *and* post-Eucleidean grammar—is the strongest evidence of the development of the historical sounds of Greek. The record helps us follow the phonemic pronunciation of mainstream Greek that prevailed through the centuries over all other peripheral pronunciations and evolved into what it is today. Neohellenic therefore preserves the still-living historical Greek sounds with a pronunciation that is not theoretical or reconstructed, but authoritative, real, natural, consistent, and euphonic.<sup>2</sup> Neohellenic is naturally close to the pronunciation of the first Greek-speaking Christians.

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<sup>1</sup> The term is most notably used by Prof. Chrys C. Caragounis, author of *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids, MI: Baker Academic, 2006).

<sup>2</sup> The development of the Historical Greek Pronunciation is described in *Reading and Pronouncing Biblical Greek*, Vol. I: *Historical Evidence of Authentic Sounds*.



# Phonetic Transliteration

The reading and pronunciation guide employed in this work is a phonetic transliteration method designed to enable speakers of English and all who follow the pronunciation key to read the Greek New Testament using the HGP. To understand the nature and role of this method, a number of observations must be made.

## The need for transliteration

Upon first examining the Greek alphabet, an English-speaking beginner of Greek notices that:

14 capital letters look like English capital letters:

A B E Z H I K M N O P T Y X

10 capital letters do not resemble any English capital letters:

Γ Δ Θ Λ Ξ Π Σ Φ Ψ Ω

and, except for the letter ο, all lowercase letters look unfamiliar:

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

Based on such observations, transliteration becomes relevant to the beginner's need to become familiar with the sounds Greek letters represent.

## Correlation of Greek letter and sound

In Greek the correlation between letter and sound is entirely consistent; therefore, transliteration can be a helpful tool until one learns to rely on Greek writing. Thus the beginner would do well to initially rely on transliteration as a practical guide to reading to pronouncing Greek.

## Letter-for-sound phonetic transliteration

One familiar with Greek spelling and pronunciation might choose to write an e-mail to a friend using either (a) a *letter-for-letter* method of transliteration, or (b) a *letter-for-sound* method—or a mix of the two. For example, he may write ἐκέλευν “that (woman)” either as *ekeini* (letter-for-letter) or *ekini* (letter-for-sound), simply because in either case the pronunciation is the same; or he may write κύριοι “masters, lords” either as *kyrioi* (letter-for-letter) or *kirii* (letter-for-sound), again because the two transliterations are pronounced alike. That is so in these examples because each single vowel letter ι, η, υ or vowel digraph ει, οι represents one and the same sound, [i].

The letter-for-sound transliteration method introduced in this work is much like the International Phonetic Alphabet (IPA), a symbol-for-sound transcription method which phoneticians use to record speech sounds. The letter-for-sound method substitutes consistently the same English letter(s) for the same Greek sound. For instance, all the ι-sound spellings (ι, η, υ, ει, οι, υι) are transliterated with **i** as in **ski**; the two ε-sound spellings (ε, αι) with **e** as in **end**; the two ο-sound spellings (ο, ω) with **o** as in **or**; and so on. In pronouncing Greek words according to the letter-for-sound transliteration method, the following tips will prove helpful.

### Voiced and voiceless sounds

A sound produced with the vocal cords vibrating is a voiced sound; and one produced with the vocal cords not vibrating is a voiceless sound. The Greek consonants β, γ, δ, ζ, λ, μ, ν, ρ are voiced, while θ, κ, ξ, π, σ, ς, τ φ, χ, ψ are voiceless.

### Euphonic σ, ς

When the letter σ [s] is before a voiced consonant it becomes its voiced counterpart [z]. The same is true at word juncture, though that depends of conversational speed and other factors. So κόσμος can be transliterated kosmos, but since medial σ before μ becomes [z], κόσμος is here transliterated kozmos. (Cf. *charisma* in which s = [z].) The same euphonic effect can occur at word juncture. For instance, τῆς γῆς may be transliterated tis yis or tiz yis.

### Euphonic b, d, g

Greek has always made use of the voiced stop sounds b, d, g.<sup>3</sup> However, Greek has no alphabet letters for these sounds. Instead, it uses μπ (mp), ντ (nt), γγ/γκ (gg/gk) *euphonicly* thus: μπ = mb, ντ = nd, γγ/γκ = ng (informally b, d, g) where voiceless π, τ, κ, following a nasal sound, become voiced b, d, g. So in a letter-for-sound transliteration the pronunciation of μπ, ντ, γγ/γκ normally<sup>4</sup> becomes euphonic as follows:

Letters	Example	Letter-for-letter transliteration	Letter-for-sound transliteration	As in
μπ	ἔμπροσθεν	emprosthen	embrosten	symbol
ντ	ἐντός	entos	endos	end
γγ, γκ	ἐγκράτεια	enkratia	engratia	English
<b>Other:</b>				
γχ	ἐγχρίω	enhrio	enhrio	going home
νκ (see γκ)				

<sup>3</sup> English d and g may sound lightly to heavily aspirated before vowels or at the end of words. Greek phonology uses no aspiration whatsoever.

<sup>4</sup> Rarely, as in the case of ἐγγράφω *I imprint*, the first γ becomes “nasal γ” [ŋ] as in *sing*, while the second γ remains fricative (“strike-thru g”).

In this letter-for-sound transliteration method, voiceless π, τ, κ [p, t, k] in a euphonic environment are pronounced like their voiced counterparts [b, d, g]. Thus, voiceless τ [t] in ἐντός, affected by voiced nasal ν [n], turns into its voiced counterpart [d], hence the transliteration endos. These euphonic effects occur at word juncture as well. For instance, ἐν τοῖς οὐρανοῖς may be transliterated en tis ouranis or en dis ouranis. Such changes are subject to a speaker's conversational speed, speech habits, and other factors. In this work euphonic effects at word juncture are not reflected in the exercises since such effects are largely optional.

### **Double consonants**

Each set of double consonants (ββ, κκ, λλ, μμ, νν, ππ, ρρ, σσ, ττ), except γγ (ng), is transliterated with a single letter (v, k, l, m, n, p, r, s, t).

### **“Strike-thru” đ, ǵ**

The “strike-through đ” stands for the *th* in *the*. The dash running through the letter is a reminder that the sound is not a d as in *do*. The “strike-through ǵ” stands for a sound that is not in English, even though English *g* and Greek γ are in fact produced at the same place in the mouth. However, *g* is a stop sound while γ is a continuous sound. That's their only difference. The dash running through the letter (ǵ) is a reminder that the sound is not a g as in *go* but closer to *g* in Spanish *amigo*.

### **Contiguous letters ee, ii, oo, sh**

Double vowels in words like Βηθλεέμ Vithleem *Bethlehem*, ἐποίησεν epiisen [*he*] *made*, or ἀθῶος athoos *innocent* are pronounced as two distinct vowels: Vithle-em, epi-isen, atho-os. Also, in the transliteration of ἰσχύς as ishis *might, power* the two contiguous letters sh are pronounced distinctly as s-h (not as the *sh* in *show*).

### **The 24-letter Greek alphabet**

From around the mid-5<sup>th</sup> century BC, but officially since 403 BC, Greek has used the same 24-letter Ionic alphabet. From about the 12<sup>th</sup> c. AD, the same alphabet features also lowercase letters. Both the upper and lowercase letters, along with a phonetic transliteration key, are shown next.

## The 24-letter Greek alphabet and transliteration key

Capital and lowercase	Transliteration and pronunciation	Letter name
A α	a art	alfa
B β	v very	vita
Γ γ	g y yes y before i, e as in yield, yes	gama
Δ δ	ð the 'strike-thru ð'	delta
E ε	e end	epsilon
Z ζ	z zebra	zita
H η	i ski between deed / did	ita
Θ θ	th thin	thita
I ι	i ski between deed / did	iota, yota
K κ	k Kleenex unaspirated 'dry' k	kapa
Λ λ	l lion	lame <del>la</del>
M μ	m me	mi
N ν	n no	ni
Ξ ξ	ks thanks	ksi
O ο	o or	omikron
Π π	p press unaspirated 'dry' p	pi
Ρ ρ	r trilled r or tapped t as in butter	ro
Σ σ,ς	s so	sigma
Τ τ	t atlas unaspirated 'dry' t	taf
Υ υ	i ski between deed / did	ipsilon
Φ φ	f fee	fi
Χ χ	h he Span. Mexico, ojo 'continuous k'	hi
Ψ ψ	ps Pepsi	psi
Ω ω	o or	omega
<b>Digraphs</b>	<b>Transl., Pron.</b>	<b>As in...</b>
αυ	av, af	bravo, pilaf
ευ	ev, ef	level, left
ηυ	iv, if	believe, belief
αι	e	said
ου	ou	you
ει οι υι	i	ski (between deed / did)

## 1.5 Syntactic flexibility

Consider the sentence **δότην ἀγαπᾷ ὁ Θεός** [dotin agapa o theos] (lit. *giver loves the God*) =*God loves a giver*. This sentence can be rendered in six different ways, as already shown.

But with the inclusion of an additional word, for example, the adjective **ίλαρόν** [ilaron] *cheerful*, an author has the flexibility of rearranging the five words **ίλαρόν δότην ἀγαπᾷ ὁ Θεός** (2 Cor. 9:7) in 24 grammatically and syntactically correct ways without altering the essential meaning of the sentence. This intrinsic flexibility of the Greek sentence, directly connected to inflection, often requires considerations that transcend dictionary definition. (The order in which the 24 stylistic options are listed below is arbitrary.)

Actual NT text word order      **The flexibility of Greek syntax: 24 variant readings – one translation**      English transl. word order

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| 1. <u>ίλαρόν δότην ἀγαπᾷ ὁ Θεός</u> | 13. <u>ὁ Θεός ἀγαπᾷ ίλαρόν δότην</u> |
| 2. ίλαρόν δότην ὁ Θεός ἀγαπᾷ        | 14. ὁ Θεός ἀγαπᾷ δότην ίλαρόν        |
| 3. ίλαρόν ὁ Θεός δότην ἀγαπᾷ        | 15. ὁ Θεός δότην ίλαρόν ἀγαπᾷ        |
| 4. ίλαρόν ὁ Θεός ἀγαπᾷ δότην        | 16. ὁ Θεός δότην ἀγαπᾷ ίλαρόν        |
| 5. ίλαρόν ἀγαπᾷ δότην ὁ Θεός        | 17. ὁ Θεός ίλαρόν δότην ἀγαπᾷ        |
| 6. ίλαρόν ἀγαπᾷ ὁ Θεός δότην        | 18. ὁ Θεός ίλαρόν ἀγαπᾷ δότην        |
| 7. δότην ίλαρόν ἀγαπᾷ ὁ Θεός        | 19. ἀγαπᾷ ὁ Θεός ίλαρόν δότην        |
| 8. δότην ίλαρόν ὁ Θεός ἀγαπᾷ        | 20. ἀγαπᾷ ὁ Θεός δότην ίλαρόν        |
| 9. δότην ἀγαπᾷ ίλαρόν ὁ Θεός        | 21. ἀγαπᾷ ίλαρόν ὁ Θεός δότην        |
| 10. δότην ἀγαπᾷ ὁ Θεός ίλαρόν       | 22. ἀγαπᾷ ίλαρόν δότην ὁ Θεός        |
| 11. δότην ὁ Θεός ίλαρόν ἀγαπᾷ       | 23. ἀγαπᾷ δότην ίλαρόν ὁ Θεός        |
| 12. δότην ὁ Θεός ἀγαπᾷ ίλαρόν       | 24. ἀγαπᾷ δότην ὁ Θεός ίλαρόν        |

“Cheerful” at the beginning of the thought draws attention to the giver’s attitude, hence Paul’s choice of option #1. Regardless of the choice, the English translation would still be the same (#13), for English syntax allows only the option that fits its subject-verb-object pattern, as shown by the following comparison:

Paul’s syntax:

1. ίλαρόν δότην ἀγαπᾷ ὁ Θεός  
 ilaron dotin agapa o Theos  
 (lit.) cheerful giver loves the God

Translator’s syntax:

13. ὁ Θεός ἀγαπᾷ ίλαρόν δότην  
 o Theos agapa ilaron dotin  
 (lit.) the God loves cheerful giver

Equivalent translation: God loves a cheerful giver  
 S V O

Between Paul’s syntax and the translator’s syntax there is a semantic gap that prevents certain nuances from being transferred.

**Exercise 2.b** The following passage is from Rev. 1:4-6. Underline each occurrence of the definite article. In the space at the end of the passage enter the total number of occurrences.

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις  
 Ioanis tes epta eklisies tes en ti Asia: haris  
 ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχομένου. καὶ  
 imin ke irini apo o on ke o in ke o erhomenos ke  
 ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, 5  
 apo ton epta pnevmaton a enopion tou thronou aftou  
 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος  
 ke apo Iisou Hristou o martis o pistos o prototokos  
 τῶν νεκρῶν καὶ ὁ ἀρχῶν τῶν βασιλέων τῆς γῆς. Τῷ  
 ton nekron ke o arhon ton vasileon tis yis to  
 ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν  
 agapondi imas ke lisandi imas ek ton amartion imon en  
 τῷ αἵματι αὐτοῦ—6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ  
 to emati aftou ke epiisen imas vasilian ieris to  
 θεῷ καὶ πατρὶ αὐτοῦ—αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
 theo ke patri aftou afto i doksa ke to kratos is tous  
 αἰῶνας τῶν αἰώνων· ἀμήν. \_\_\_\_\_  
 eonas ton eonon amin

**Exercise 2.c** Looking at the same passage (above), find the article form that best matches the description below and enter it in the blank. Enter a different article form per blank.

- |                     |                      |
|---------------------|----------------------|
| 1. dat. pl. _____   | 6. gen. sing. _____  |
| 2. acc. pl. _____   | 7. gen. sing. _____  |
| 3. nom. sing. _____ | 8. gen. pl. _____    |
| 4. nom. sing. _____ | 9. dat. sing. _____  |
| 5. nom. sing. _____ | 10. dat. sing. _____ |

**Exercise 2.f** Supply what is missing. Do not be concerned about the Greek word order. In your translation use an equivalent expression.

1. ῥῆμα rīma	a word, a saying
2. τὸ ῥῆμα to, rīma	the saying
3. ῥήματα rīmata	sayings/words
4. τὰ ῥήματα ta rīmata	_____
5. τοῦ Ἰησοῦ τὰ ῥήματα tou Iisou ta rīmata	the words _____
6. τὰ ῥήματα τοῦ Ἰησοῦ ta rīmata tou Iisou	_____
7. τὰ τοῦ Ἰησοῦ ῥήματα ta tou Iisou rīmata	_____ of Jesus
8. Ἰησοῦ ῥήματα Iisou rīmata	words of Jesus
9. ῥήματα Ἰησοῦ rīmata Iisou	_____
10. ῥήματα τοῦ Ἰησοῦ rīmata tou Iisou	_____
11. τὸ ἀγαπᾶν ἐκ θεοῦ to agapan ek theou	to love (is) of _____
12. ἀπεκρίθη ὁ Ἰησοῦς apekrithi o Iisous	Jesus answered
13. ὁ δὲ ἀπεκρίθη o de apekrithi	_____
14. αὐτὸς δὲ ἀπεκρίθη aftos de apekrithi	_____
15. ὁ ἐν τοῖς οὐρανοῖς o en tis ouranis	_____ (is) in the heavens
16. αὐτὸς ὁ ἀνὴρ aftos o anir	this man
17. ὁ αὐτὸς* ἀνὴρ o aftos anir	the same man
18. αὐτοὶ οἱ λόγοι afti i loyi	these words
19. οἱ αὐτοὶ* λόγοι i afti loyi	_____
20. οἱ λόγοι αὐτοί i loyi afti	these words
21. ἡ αὐτὴ* γυνή i afti yini	the same woman
22. ἡ γυνὴ αὐτῆ i yini afti	_____
23. αὐτὴ ἡ γυνή afti i yini	_____
24. ὁ αὐτὸς λόγος *(p. 15 #3) o aftos logos	_____

## DECLENSIONS OF NOUNS

### 3.1 The three declensions

Nouns fall under three categories, or declensions. No special meaning is attached to a word for being in the first, second, or third declension. The two tables below present two ways of classifying nouns: by the noun's stem (Table A), or by the noun's nominative singular ending (Table B).

Table A

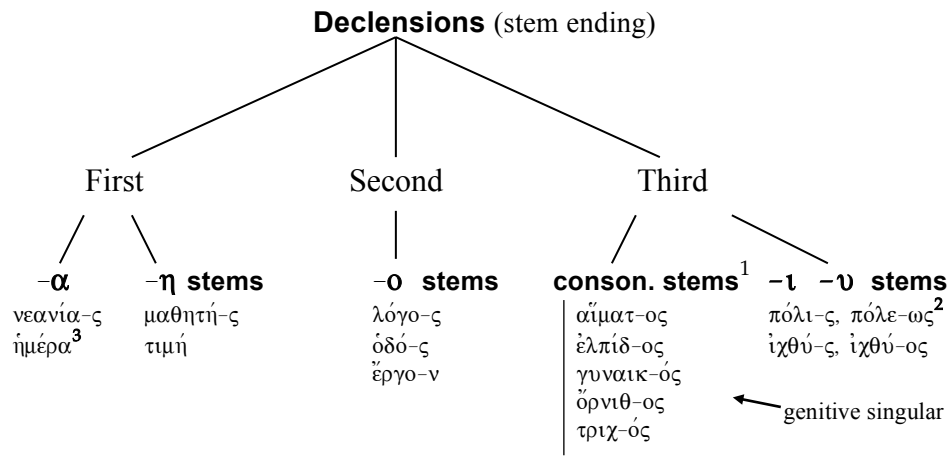
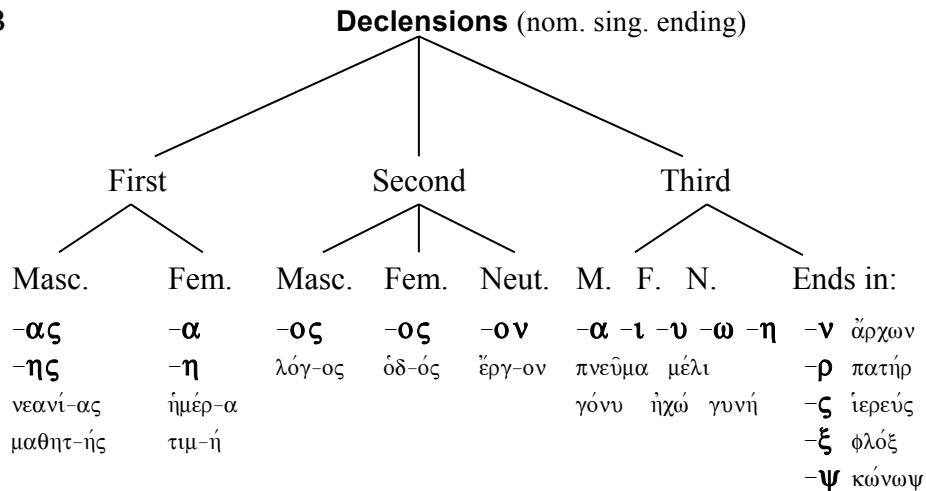


Table B



<sup>1</sup> If a third declension noun stem ends in a consonant, that consonant will appear in the genitive singular after subtracting -ος from the genitive singular (e.g., γυνή *woman*, gen. γυναικός > stem γυναικ-).

<sup>2</sup> If the gen. sing. of a noun ends in -ος, -ως, or -ους, that noun is a third declension noun: πατήρ *father* πατρ-ός, ἱερέυς *priest* ἱερέ-ως, τεῖχος *wall* τείχ-ους.

<sup>3</sup> When the stem vowel of a feminine noun is preceded by ρ- that vowel is an alpha -α: ὥρα *hour*, χώρα *region*, ἡμέρα *day* (but μάχατρα *sword* has Ionic -η μαχαίρης, μαχαίρη).



**Exercise 3.c** Using the words listed below, translate the three sentences:

*Nouns*

ὁ κύριος	o kirios	<i>the lord</i>
ἡ ζωή	i zoi	<i>the life</i>
ἡ ἀγάπη	i agapi	<i>the love</i>
τὸ εὐαγγέλιον	to evangelion	<i>the gospel</i>
τὸ παιδίον	to pedion	<i>the child</i>

*Verbs*

ἤκουσα	ikousa	<i>I heard</i>
ὁράω	orao	<i>I see</i>
ἀγαπᾶ	agapa	<i>(he) loves</i>

*Adjectives*

ὁ ἀγαθός	o agathos	<i>the virtuous, good</i>
τὸ μικρόν	to mikron	<i>the little</i>

1. ἤκουσα τὸ εὐαγγέλιον τῆς ζωῆς  
ikousa to evangelion tis zois

---

2. ὁράω τὴν ἀγάπην τοῦ ἀγαθοῦ κυρίου  
orao tin agapin tou agathou kiriou

---

3. ὁ κύριος τὰ μικρὰ παιδιά ἀγαπᾶ  
o kirios ta mikra pedia agapa

---

**Exercise 3.d** Examine The Lord's Prayer (Mat. 6:9-13) once more:

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ  
outos oun prosefhesthe imis pater imon o en tis ouranis ayiasthito to

ὄνομά σου, 10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ  
onoma sou eltheto i vasilia sou yenithito to thelima sou os en ourano ke

ἐπὶ τῆς γῆς. 11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον· 12 καὶ ἄφες ἡμῖν  
epi tis gis ton arton imon ton epiousion dos imin simeron ke afes imin

τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· 13 καὶ μὴ  
ta ofilimata imon os ke imis afiemen tis ofiletes imon ke mi

εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.\* Ἀμήν.  
isenengis imas is pirazmon ala rise imas apo tou ponirou amin

(a) Identify the following words by *case* (nom., gen., dat., acc., voc.) and *number* (sg., pl.); and (b) write out the same article and noun in the case and number indicated:

verse 9: τοῖς οὐρανοῖς (*heaven* – masc. noun) case \_\_\_\_\_ number \_\_\_\_\_

nom. sg.: \_\_\_\_\_ gen. pl.: \_\_\_\_\_

verse 10: τῆς γῆς (*earth* – fem. noun) case \_\_\_\_\_ number \_\_\_\_\_

nom. sg.: \_\_\_\_\_ acc. sg.: \_\_\_\_\_

verse 11: τὸν ἄρτον (*bread* – masc. noun) case \_\_\_\_\_ number \_\_\_\_\_

nom. sg.: \_\_\_\_\_ nom. pl.: \_\_\_\_\_

verse 13: τοῦ πονηροῦ (*evil* – masc. \* adj.) case \_\_\_\_\_ number \_\_\_\_\_

\*1 Jn 2:13-14, 5:18

nom. sg.: \_\_\_\_\_ acc. pl.: \_\_\_\_\_

**Exercise 3.e** The passage below is from John 1:1-5.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ  
 en arhi in o logos ke o logos in pros ton theon ke theos in o  
 λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο,  
 logos outos in en arhi pros ton theon panda di' aftou eyeneto  
 καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ  
 ke horis aftou eyeneto oude en o yegonen en afto zoi in ke i zoi  
 ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ  
 in to fos ton anthropon ke to fos en ti skotia feni ke i  
 σκοτία αὐτὸ οὐ κατέλαβεν.  
 skotia afto ou katelaven

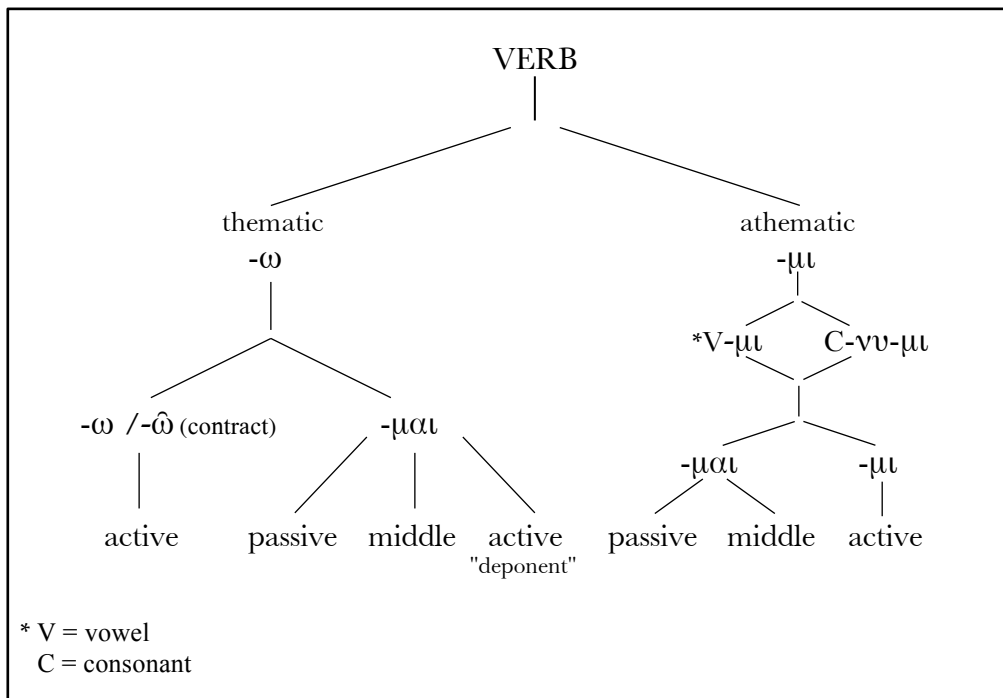
Identify the following by gender, number, and case. (Check the passage for clues.)

<i>Word</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Word</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>
ἀρχῇ <i>beginning</i>	_____	_____	_____	ζωή <i>life</i>	_____	_____	_____
λόγος <i>word</i>	_____	_____	_____	ἀνθρώπων <i>man</i>	_____	_____	_____
θεόν <i>God</i>	_____	_____	_____	σκοτία <i>darkness</i>	_____	_____	_____
θεός <i>God</i>	_____	_____	_____	σκοτία <i>darkness</i>	_____	_____	_____

## CONJUGATION AND THE FIRST GREEK VERBS

### 6.1 Conjugation

The term *conjugation* (συζυγία) refers to the way verb elements are put together and inflected. There are **two conjugations**: (1) verbs whose first person singular present indicative ends in **-ω**, and (2) verbs whose first person singular present indicative ends in **-μι**. The **-ω** conjugation includes (a) verbs such as ἀκούω *I hear* and λέγω *I say* whose **-ω** is *unaccented*, and (b) contract verbs such as ἀγαπάω/ἀγαπῶ *I love* and ποιέω/ποιῶ *I do* whose **-ῶ** in contracted form is *accented*. The **-ω/-ῶ** conjugation is the **thematic** conjugation because personal endings are attached to the verb θέμα *thema* (= *stem*) by means of a thematic vowel (e.g.,  $\epsilon$  in the present tense—even though  $\epsilon$  is not part of the verb stem). The **-μι** conjugation is **athematic** because endings are attached directly to the verb stem, i.e., without the use of a thematic vowel. A **-μι** verb whose stem ends in a consonant, the morpheme **-νν-** is infixed before the personal ending (δείκ-νν-μι, ζεύγ-νν-μι). The diagram below illustrates the foregoing. (See **-μι** verbs, App. G.)



**Note:** In the remaining chapters we will concentrate chiefly on the noncontract **-ω** verbs while incorporating contract **-ῶ** and **-μι** verbs. The reason is that (a) noncontract **-ω** verbs are more numerous, and (b) an understanding of their structure leads to an understanding of the other verb types. (Even so, the first two verbs we are going to look at are actually **-μι** verbs, εἰμί *I am* and φημί *I say*, discussed next.)

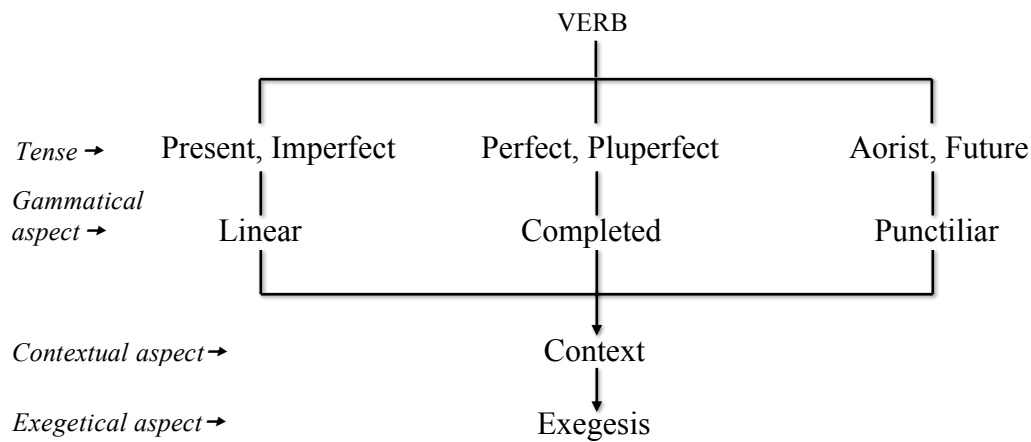
### 7.2.2. Contextual aspect

Taken a step further, aspect is a perspective of the temporal flow of a happening expressed by the verb within a context. In this sense a verb's semantic properties interact with the context to allow the narrator's perspective to come into full view. Here the verb's *aspect of action* is seen within a *contextual aspect* according to the narrator's view.

### 7.2.3 Exegetical aspect

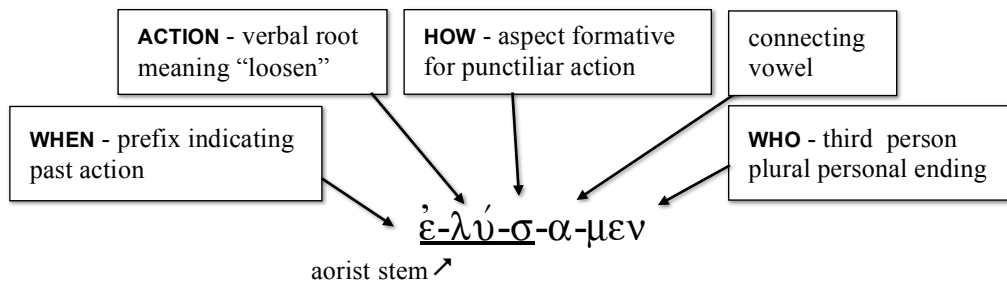
The exegete views the verb within all of its narrative context. First, the exegete analyzes the verb's grammatical properties (grammatical aspect), then proceeds to examine the verb within its full context to determine the aspect of action it expresses (contextual aspect), and finally renders an exegesis (exegetical aspect).

The following diagram illustrates this:



### 7.3 Relation of verb form to aspect

The core meaning of a verb is carried by the verb's root. For a finite verb like λύω *I loosen* the verbal root is λυ-, the fundamental part that remains after a form of the verb has been broken down to its morphological components. Synthesized, these morphological components encode the verbal form's aspect. Consider, for instance, the form ἐλύσαμεν. Its component parts are ἐ-λυ-σ-α-μεν, each of which is identified by its semantic role as follows:



## Vocabulary

ἀγαπάω –ῶ [agapao –o] <i>I love</i>	οὐ (= οὐκ, οὐχ, οὐχί) [ou] <i>no</i>
ἀκούω [akouo] <i>I hear</i>	οὖν (particle) [oun] <i>then, therefore, so</i>
ἄνεμος, –ου, ὁ [anemos] <i>wind</i>	οὗτος, αὕτη, τοῦτο [outos, afti, touto]
ἄνθρωπος, –ου, ὁ [anthropos] <i>man</i>	ὄχλος, –ου, ὁ [ohlos] <i>crowd</i>
βλέπω [vlepo] <i>I see</i>	πιστεύω [pistevo] <i>I believe</i>
γυνή, γυναικός, ἡ [yini] <i>woman, wife</i>	πίστις, –εως, ἡ [pistis] <i>faith</i>
δέ (connecting particle) [de] <i>and, but</i>	πλέον (compar. adj.) [pleon] <i>more</i>
ἑαυτοῦ [eaftou] <i>himself, itself</i>	πνεῦμα, –τος, τό [pnevma] <i>spirit</i>
εἰ [i] <i>if</i>	πνέω [pneo] <i>I breathe, blow</i>
ἔργον, –ου, τό [ergon] <i>work</i>	ποιέω –ῶ [pieo –o] <i>I make, do</i>
ἔχω [eho] <i>I have</i>	προφήτης, –ου, ὁ [profitis] <i>prophet</i>
ζητέω –ῶ [ziteo –o] <i>I seek</i>	πῶς [pos] <i>how?</i>
θάλασσα, –ης, ἡ [thalasa] <i>sea</i>	ρήμα, –τος, τό [rima] <i>saying</i>
θέλω [thelo] <i>I wish, desire, want</i>	τίνα [tina] <i>whom</i>
θεωρέω –ῶ [theore –o] <i>I see</i>	τούτων (see οὗτος) [touton] <i>these</i>
καλέω –ῶ [kaleo –o] <i>I call, name</i>	υἱός, –οῦ, ὁ [ios] <i>son</i>
κύριος, –ου, ὁ [kirios] <i>lord</i>	ὑπακούω [ipakouo] <i>I obey</i>
λέγω [lego] <i>I say</i>	ὑπέρ [iper] <i>for, above</i> (see Notes)
λύκος, –ου, ὁ [likos] <i>wolf</i>	φιλέω –ῶ [fileo –o] <i>I regard with affection, love</i>
ὅτι [oti] <i>that, because</i>	φωνή, –ῆς, ἡ [foni] <i>voice</i>

**Notes** (The numbers on the left correspond to the numbered items of the exercise.)

1-5 See answer key.

1. Ἐγώ. Except for proper nouns, capitalization in NT Greek is normally not observed.
3. The Greek question mark is the English semicolon (;)
5. ὑπέρ + genitive = *on behalf of, for*.
6. οὐκ *no* before vowels with a smooth breath mark, οὐχ before vowels with an aspirate, οὐκ before consonants, οὐχί strengthened form of οὐ. All four forms mean *no, not*.
11. A singular present tense form accented on the last syllable indicates contract verb.
12. κάγω, an example of a vowel contraction called *crasis* (κράσις) *mixing, blending*.

## Exercise 8.a Translation. Present Active Indicative

1. Ἐγὼ πιστεύω εἰς τὸν υἱὸν τοῦ θεοῦ  
ego pistevo is ton ion tou theou
2. πιστεύομεν τὰ ῥήματα τοῦ κυρίου  
pistevomen ta rimata tou kiriou
3. λέγουσιν οὖν αὐτῷ, σὺ τί λέγεις περὶ αὐτοῦ;  
legousin oun afto si ti levis peri aftou?
4. ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, τίνα ζητεῖτε;  
o de Iisous levi aftis tina zitite?
5. τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων  
tin psihin mou tithimi iper ton provaton
6. τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς (Jn 5:42)  
tin agarin tou theou ouk elete en eafthis
7. εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἔστιν; (Mt 22:45)  
i oun David kali afton kirion pos ios aftou estin?
8. λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ (Jn 4:19)  
levi afto i yini kirie theoro oti profotis i si
9. αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς (Jn 16:27)  
aftos gar o patir fili imas
10. ἀκούετε καὶ βλέπετε (Mt 11:4)  
akouete ke vlepete
11. σὺ ἄνθρωπος ὃν ποιεῖς σεαυτὸν θεόν (Jn 10:33)  
si anthropos on piis seafton theon
12. σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω (Jm 2:18)  
si pistin ehis kago erga eho
13. Ἀγαπᾶς με πλεον τούτων; (Jn 21:15)  
agapas me pleon touton?
14. καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν (Mt 8:27)  
ke i anemi ke i thalasa afto ipakouousin
15. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις (Jn 3:8)  
to pnevma opou theli pni ke tin fonin aftou akouis

## 9.1.2 Aorist active subjunctive

The aorist active subjunctive is formed by inserting  $-\sigma-$  between the verbal root and connecting vowels  $^{\omega}/\eta$  + primary active personal endings:

Compare with future active indicative:

λύ-σ-ω	λύ-σ-ω	παιδεύ-σω
λύ-σ-ε-ι-ς	λύ-σ-η-ς	παιδεύ-σης
λύ-σ-ε-ι	λύ-σ-η	παιδεύ-ση
λύ-σ-ο-μεν	λύ-σ-ω-μεν	παιδεύ-σωμεν
λύ-σ-ε-τε	λύ-σ-η-τε	παιδεύ-σητε
λύ-σ-ου-σι(v)	λύ-σ-ω-σι(v)	παιδεύ-σωσι(v)

As already seen, the *aorist indicative* takes the syllabic augment  $\epsilon-$ , which signifies undefined, punctiliar action in the past. The *aorist subjunctive*, however, takes no  $\epsilon-$ . Additionally, it expresses ***undefined, punctiliar action in a future sense***—the same as the *present subjunctive* (above). The difference lies in the action: (1) the present subjunctive expresses future linear action, while (2) the aorist subjunctive expresses future punctiliar action.

### Punctiliar–commencing enduring future action

1. Μὴ φονεύσης, Μὴ μοιχεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης (Mk 10:19)  
*Thou shalt not murder, ...commit adultery, ...steal, ...bear false witness*
2. ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς (Jn 20:31)  
*These are written that you might believe that Jesus is the Christ*  
i.e., *that you might [begin to] believe*
3. βλέπετε μή τις ὑμᾶς πλανήσῃ (Mt 24:4)  
*watch lest anyone lead you astray*  
i.e., *that anyone might [begin to] mislead you*
4. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν (Mt 6:13)  
*and do not lead us into temptation*  
i.e., *and [so] lead us [that we might] not [go] into temptation*

### Punctiliar future action

1. οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν (Mt. 12:14)  
*The Pharisees took counsel against him so that they might destroy him*

The future sense is true even of potential (future) action referred to in the past:

### 15.7 Rev. 22:12-13, 16-17, 20-21

12 Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθὸς μου μετ' ἐμοῦ, ἀποδοῦναι  
idou erhome tahi ke o pisthoz mou met' emou apoðoune

ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ Ἄλφα καὶ τὸ Ὡ  
ekasto os to ergon estin aftou ego to Alfa ke to O[mega]

ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.  
o protos ke o eshatos i arhi ke to telos

---

16 Ἐγὼ ὁ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα  
ego o Iisous epempsa ton angelon mou martirise imin tafta

ἐπὶ ταῖς ἐκκλησίαις, ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ  
epi tes eklisies ego imi i riza ke to yenos David o astir

ὁ λαμπρὸς ὁ πρωῖνός. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν,  
o lambros o proinos ke to pnevma ke i nimfi legousin

Ἔρχου. καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων  
erhou ke o akouon ipato erhou ke o dipson erhestho o thelon

λαβέτω ὕδωρ ζωῆς δωρεάν.  
laveto idor zois ðorean

---

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἄμην, ἔρχου, κύριε  
leyi o martiron tafta ne erhome tahi amin erhou kirie

Ἰησοῦ. 21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.  
Iisou i haris tou kiriou Iisou meta pandon

---

**Exercise 15.f** Refer to the above passage and complete the following.

1. Write four (4) different imperative forms and their translation:

_____	_____
_____	_____
_____	_____
_____	_____



2. Write two (2) different infinitives and their translation:

---

---

3. Write three (3) different participles, along with their article, and their translation:

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---

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### 15.8 1 John 4:7-12

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ θεοῦ ἐστίν, καὶ πᾶς ὁ  
agamiti agapomen alilous oti i agapi ek theou estin ke pas o

ἀγαπῶν ἐκ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.  
agapon ek theou yeyenite ke yinoski ton theon

8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.  
o mi agapon ouk egno ton theon oti o theos agapi estin

9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ  
en touto efanerothi i agapi tou theou en imin oti ton ion aftou

τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.  
ton monoyeni apestalken o theos is ton kozmon ina zisomen di' aftou

10 ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι  
en touto estin i agapi ouh oti imis igapikamen ton theon al' oti

αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν  
aftos igapisen imas ke apestalken ton ion aftou ilazmon peri ton

ἀμαρτιῶν ἡμῶν.  
amartion imon

11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν  
agapiti i outos o theos igapisen imas ke imis ofilomen

ἀλλήλους ἀγαπᾶν.  
alilous agapan

12 θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν  
theon oudis popote tetheate ean agapomoen alilous o theos en imin

μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν.  
meni ke i agapi aftou teteliomeni en imin estin

**Exercise 15.g** Refer to the above passage to complete the exercise:

1. Translate: God sent his only-begotten son.

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2. Translate: Beloved, we should love God.

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3. Translate: God loved the world.

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4. Translate: The one who loves God knows him.

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5. Change into plural: πᾶς ὁ μὴ ἀγαπῶν ἐκ θεοῦ οὐ γεγέννηται καὶ οὐ  
γινώσκει τὸν θεόν

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6. Change into singular: οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς  
ἠγάπησεν ἡμᾶς

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7. Translate: πᾶς ὁ λέγων ὅτι θεὸν τεθέαται [θεάομαι] μένει ἐν ταῖς ἁμαρτίαις  
αὐτοῦ.

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8. Translate: God's love remains in me because I love God.

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