

NIKE GREEK

A Study on Greek Grammar and Syntax



αὕτη ἐστὶν ἡ νίκη

Professor Brooky Stockton

Nike Research

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1 John 5: 4

καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

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PREFACE

This is a study manual prepared by Professor Brooky Stockton for Greek I and Greek II.

It is not a nail-biting course that loses students in the details of syntax but a basic, fundamental course designed to teach students the Greek language and the basics of Greek Grammar in seven to eight weeks in a one three hour course per week.

Frustrated by traditional one year Greek studies at regular seminaries, I knew there had to be a better way to learn Greek.

While finishing up my degree in Theology at Trinity Seminary, I took a refresher course in Greek with Dr. Steven Collins, who had investigated modern methods of learning languages. By breaking the language of Greek into teaching segments, Dr. Collins taught the entire noun system in one segment, verbs in another, and participles in one three hour lump, students were able to grasp the structure of Greek in seven to eight weeks in about 21-24 hours of instruction, and translate 1 John 1-2.

In Greek II, the students translated the rest of 1 John. I was amazed at how quickly students were able to pick up the language, parse words, and grasp Greek Grammar. The lights went on, and I said, this is the way to learn a language! Forget spacing the entire noun and verbal system out over a year. Teach the present tense, aorist tense, future tense, et al. in one three hour class.

It would take a week of review for the students after each lecture, but within a week's time, they could grasp the system discussed and the critical Greek word prefixes and suffixes.

Each lesson in this work represents a two hour lecture combined with an hour of review, Greek reading, and translation.

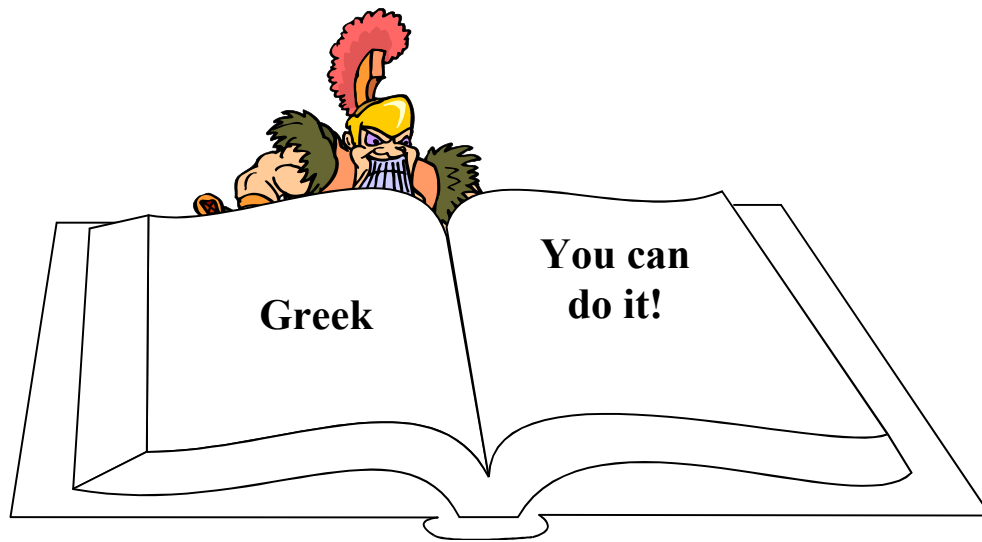
The final test in Greek I consisted of being able to translate 1 John 1-2, and parse the article, nouns, verbs, adjectives, adverbs, and participles which they did within two weeks after they finished the lecture part of the course. Yes, some students struggled, but the majority were able to grasp Greek and pass the course.

So, if you are interested in Greek, this is the course I taught for Greek I based on the model we followed at Trinity Seminary.

Greek is not a solve all for interpretive issues, but it is necessary for every pastor or Christian workers engaged in the task of interpretation, and who wants to be accurate in his analysis of the Sacred Text.

Brooky Stockton, PHD

LESSON ONE – ALPHABET, PRONUNCIATION, SENTENCE STRUCTURE



1.1 DEVOTION: THE ALPHA & OMEGA

Revelation 1:8 Ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Rev. 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

The “I” (Ἐγώ) here appears to be the voice of God the Father. These verses also apply to the Son (See 22:13).

Ἐγὼ εἰμι is in the emphatic position. He emphasizes his existence and character.

Alpha and Omega are the first and last letter of the Greek alphabet. He is the source and the conclusion of history. He created all things, and by Him all things will be consummated. He is the uncaused cause, the “I Am”, the concept of being, existing, the perpetual beginning and ending.

ὁ θεός: The article defines a particular God. This is not a god, but THE GOD speaking. He is κύριος, the Lord, the Master.

ὢν is a present, active participle which expresses the concept of being, “the one being” in contrast to the false gods who do not exist.

ἦν is an imperfect, indicative of εἰμί. The imperfect refers to durative existence in the past, that is, God has always existed. He never came to be.

ὁ ἐρχόμενος, is an articular, present participle indicting a continual coming, that is, He is the one always coming to the aid of his people. It is not future, rather, it implies a continuous coming which impacts the future, or in the future he will be existing and coming to the aid of his people.

Almighty: By this title, Abraham knew the Lord (Genesis 17:1). The LXX uses omnipotent (ὁ παντοκράτωρ, pantokrator) for the expression “Lord of Hosts.” But, to John, omnipotence is not the power of unlimited coercion, but the power of invincible love.

1.2 THE GREEK ALPHABET

<i>Name</i>	<i>Small</i>	<i>Caps</i>	
Alpha	α	Α	a as in father
Beta	β	Β	b as in bat
Gamma	γ	Γ	g as in girl
Delta	δ	Δ	d as in doll
Epsilon	ε	Ε	e as in get or bet
Zeta	ζ	Ζ	dz as in adds or adze
Eta	η	Η	a as in mate
Theta	θ	Θ	th as in thick
Iota	ι	Ι	i as in pin
Kapa	κ	Κ	k as in kind
Lambda	λ	Λ	l as in love
Mu	μ	Μ	m as in mother
Nu	ν	Ν	n as in noon
Xi	ξ	Ξ	x as in tax
Omicron	ο	Ο	o as in omelet
Pi	π	Π	p as in pray
Rho	ρ	Ρ	r as in row or read
Sigma	σ ς	Σ	s as in song
Tau	τ	Τ	t as in tell or talk
Upsilon	υ	Υ	u as in union
Phi	φ	Φ	ph as in physics
Chi	χ	Χ	ch as in chemistry

Psi	ψ	Ψ	ps as in hips
Omega	ω	Ω	o as in note

1.3 GREEK VOWELS & ACCENTS

Greek vowels: α ε η ι ο υ ω

Short vowels: ε ο almost always short: α ι υ

Long vowels: η ω almost always long: α ι υ

1.4 GREEK DIPHTHONGS

αι	pronounced like	<i>ai</i>	in aisle
ει	pronounced like	<i>ei</i>	in freight
οι	pronounced like	<i>oi</i>	in oil
αυ	pronounced like	<i>au</i>	in out
ευ	pronounced like	<i>ou</i>	in boo
ου	pronounced like	<i>ou</i>	in group
υι	pronounced like	<i>we</i>	in we

1.5 ACCENTS AND GREEK PUNCTUATION

Acute	(´)	a rise in inflection of the voice
Circumflex	(˘)	combines acute and grave by intonation.
Grave	(`)	a falling in inflection of the voice
Breathing	rough (῀)	ha sound, or smooth (῁) no sound
Period	(.)	
Comma	(,)	
Colon	(∴)	
Question Mark	(;)	

1.6 SYLLABLES

antepenult

penult

ultima

1. A Greek word has as many syllables as it has vowels and diphthongs, e.g. ἄνθρωπος (man)
2. The last syllable is called the *ultima*; the next to last is called the *penult*; the syllable before the penult is called the *antepenult* which means “before the penult.”
3. A syllable is considered *short* if it contains a short vowel (ε or ο).
4. A syllable is *long* when it contains a long vowel (η or ω) or a diphthong; diphthongs are always long except *final* αι or οι which are regarded as short in determining accent with the exception of the optative mood where they are always long even when they stand as the final syllable.

1.7 GENERAL RULES ON ACCENTS:

1. The acute (´) may stand over short or long vowels or over the second vowel of a diphthong, and it may stand on any one of the last three syllables, e.g., ἀγαθός, good; κύριος, lord; λόγος, word.

But, an *acute* accent may stand on the antepenult only if the ultima is *short*.

2. The circumflex (ˆ) may stand only over vowels which are long by nature (η or ω), or over the second vowel of a diphthong, but only on either the *ultima* or *penult*, e.g., δῶρον, gift.
3. The *grave* accent (̀) may stand over short or long vowels and over the second vowel of a diphthong, but occurs only, when in composition, another word follows without interfering with punctuation, e.g., ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοὶ, there are many gods and many lords (1 Corinthians 8:5b).
4. An accent is called **recessive** when it moves away from the *ultima* towards the front of the word, e.g., ἐπίστευον, ἐπίστευον, I was believing.
5. The accent of **nouns** is sometimes spoken of as *persistent*, that is, the accent will tend to remain on the same syllable as that upon which it occurs in the nominative singular, if the nature of the ultima permits it.

-
6. With **verbs**, the accent is *recessive*, i.e., the accent will go back as far as the accent rule will permit, e.g., λαμ βάν ο μιν.
 7. The last three syllables are called the *antepenult*, the *penult*, and the *ultima*. Only one of the last three syllables may receive the accent.
 8. An accented penult, if long, must receive the circumflex accent if the *ultima* is short, e.g., δοῦλος. The circumflex will not stand on the penult if the *ultima* is *long*.

1.8 PARTS OF SPEECH

Noun: A person, place, or thing.

- **Proper Nouns:** Defines persons (Bill, John, Jesus, St. Jude)
- **General Nouns:** Defines objects, things, and ideas
- **Pronouns:** A word that replaces a noun or stands as a substitute for a noun.

Verb: Defines action or state of being

- **Being verbs** like *is* or *was* or *am*.
- **Action verbs** like *run*, *jump*, or *throw*.

Infinitive: A verbal noun like *to run* or *to die*.

Participle: A verbal adjective like “I saw a *running* bear.”

1.9 MODIFIERS

Adjective: Modifies a noun or pronoun by attributing a quality to the substantive¹.

Adverb: Modifies a verb or another adverb by expressing how, where, when, etc.

Connectors: These words connect and associate words within the sentence

- **Articles:** Words like “the” or “a” define and distinguish and make definite.
- **Particles:** Words that connect, compare, negate, interject, distinguish, and clarify.
- **Prepositions:** Words that direct, limit, locate, qualify, or show a relationship.

¹ Substantive is a noun, something that expresses existence as a person, place, or thing.

1.10 DIAGRAMMING PARTS OF SPEECH

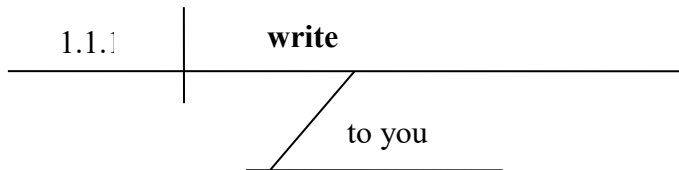
1.11 THE SUBJECT (NOMINATIVE OR SUBSTANTIVE)

Γράφω ὑμῖν, τεκνία,

1 John 2:12 I write unto you, little children,



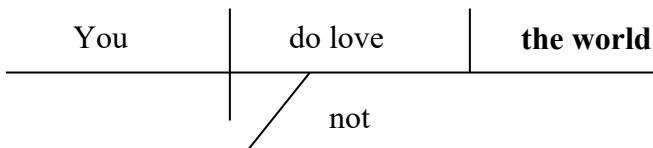
1.12 THE VERB



1.13 THE DIRECT OBJECT (ACCUSATIVE)

1 John 2:15 Μὴ Ἀγαπάτε τὸν κόσμον

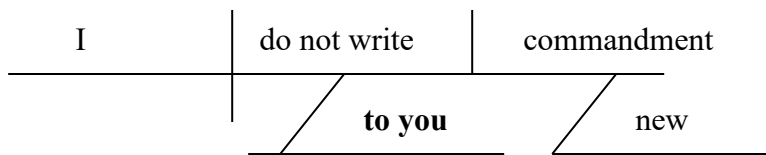
Do not love the world



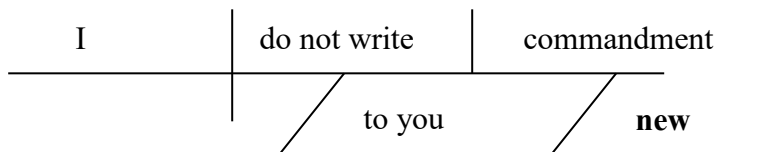
1.14 THE INDIRECT OBJECT (DATIVE)

1 John 2:7 ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν α

I do not write a new commandment to you



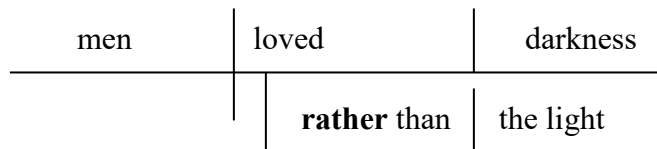
1.15 THE ADJECTIVE MODIFIER



1.16 THE ADVERBIAL MODIFIER

John 3:19 ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ Σκότος ἢ τὸ Φῶς·

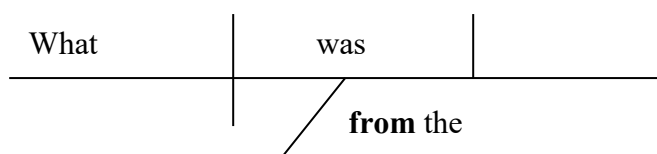
The men loved darkness rather than the light



1.17 PREPOSITIONAL PHRASE

1 John 1:1 Ὅτι ἦν ἀπ' ἀρχῆς

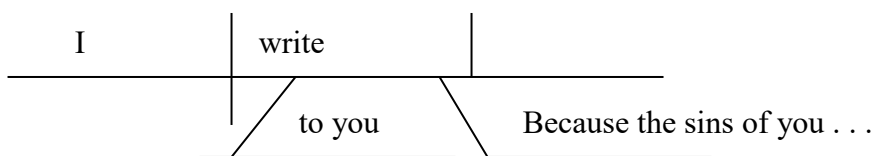
What was from the beginning



1.18 CLAUSES

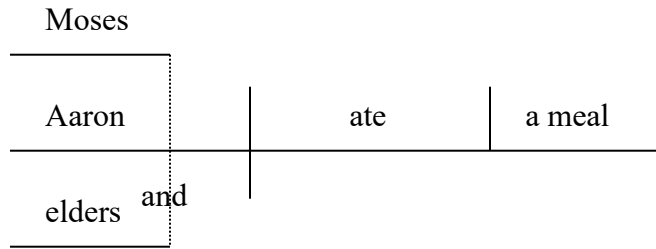
1 John 2:12 Γράφω ὑμῖν, τέκνια, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

I write to you, children, because the sins of you have been forgiven through the name of him.

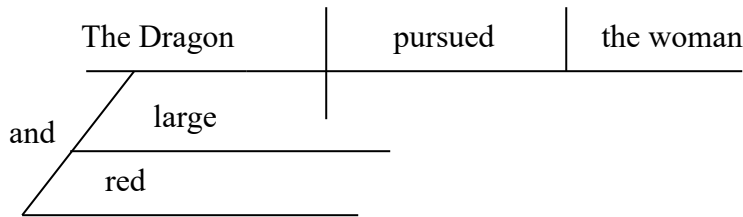


1.19 DIAGRAMMING MULTIPLE SUBJECTS, VERBS, AND MODIFIERS

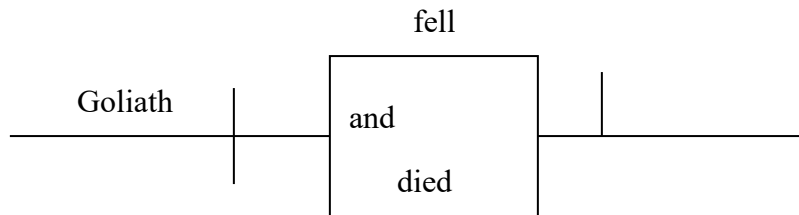
1.20 MULTIPLE SUBJECTS



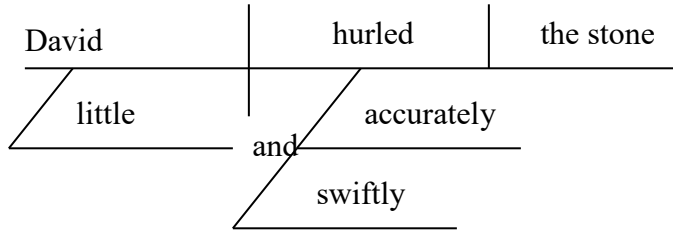
1.21 MULTIPLE ADJECTIVES



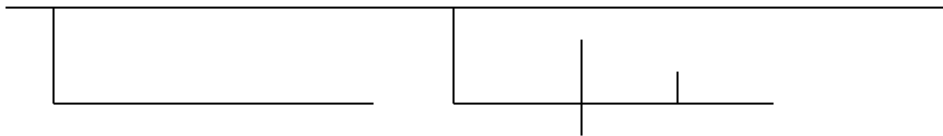
1.22 MULTIPLE VERBS



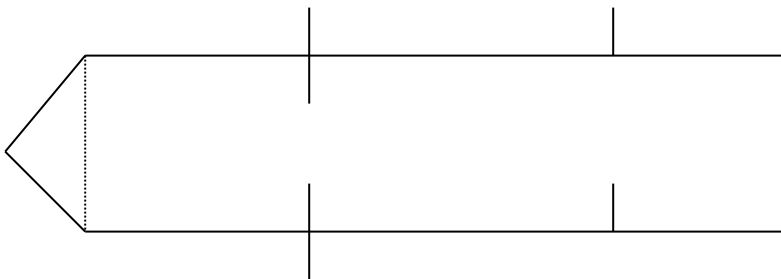
1.23 MULTIPLE ADVERBS, AND PREPOSITIONAL PHRASES



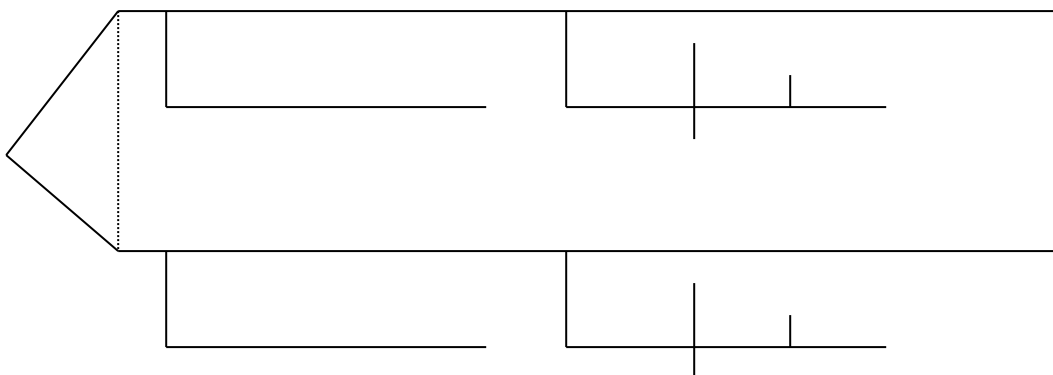
1.24 PARTIAL VERBAL MODIFIERS



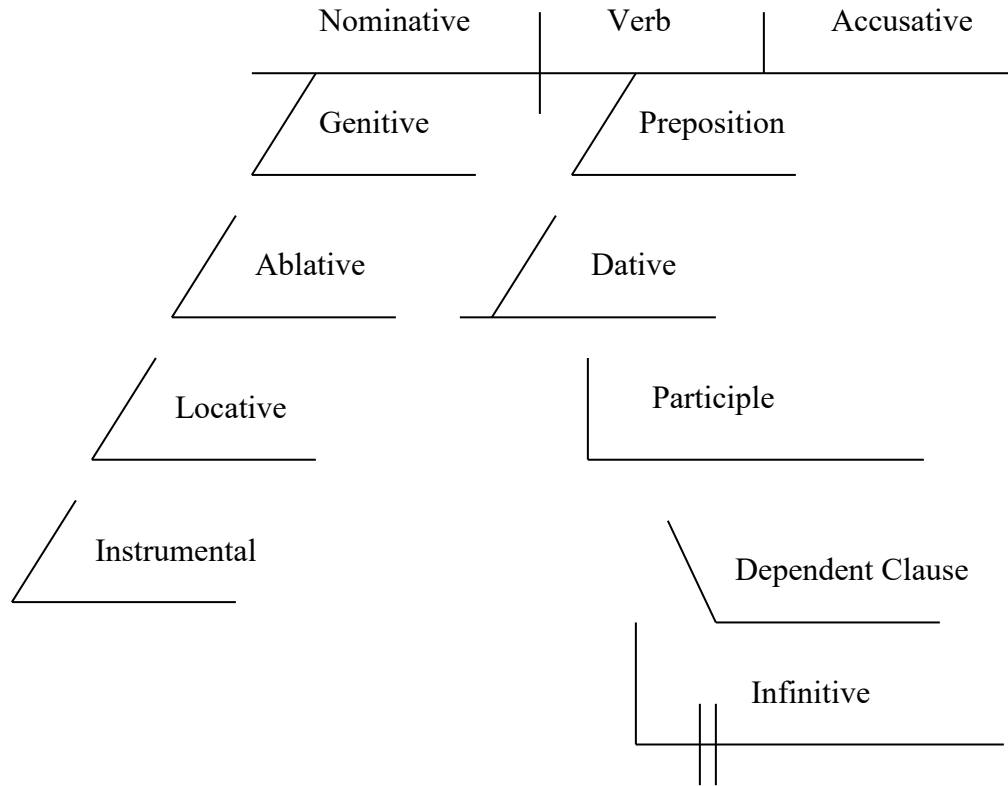
1.25 COMPOUND SENTENCES



1.26 COMPOUND-COMPLEX SENTENCES



1.27 GREEK PARTS OF SPEECH



1.28 INSTANT VOCABULARY I

Write the Greek Word Here	Greek:	English:
	<u>dunamis</u>	able, ability
	<u>moichalis</u>	adultery (unfaithful) (break marriage)
	<u>diabolos</u>	adversary
	<u>aion</u>	age, eon
	<u>ouranos</u>	air
	<u>pantote</u>	always
	<u>teras</u>	amazing
	<u>amen</u>	amen
	<u>christos</u>	Anointed One
	<u>diangelo</u> <u>kerusso</u>	announce
	<u>katangelo</u>	announce publicly
	<u>euangelizo</u>	announce good news
	<u>proeuangelizomai</u>	announce good news in advance
	<u>apostolos</u>	apostle (delegate)
	<u>anastasis, egeiro</u>	arise
	<u>aitema, aiteo</u>	ask
	<u>ekklesia</u>	assembly (called ones)
	<u>exousia</u>	authority
	<u>phobos</u>	awesome respect
	<u>baptizo</u>	baptize (immerse)
	<u>de'esis, deomai</u>	beg
	<u>pisteuo</u>	believe (trust)
	<u>makarios</u>	benefit
	<u>episkopos</u>	bishop (overseer)
	<u>blasphemeo</u>	blaspheme (contemptuous speech)
	<u>makarios</u>	bless (benefit)

	<u>kauchaomai</u>	boast
	<u>soma, somatikos</u>	body, bodily
	<u>moichalis</u>	break marriage
	<u>ge'enna</u>	burning dump
	<u>thapto, thanatos</u>	bury
	<u>Christos</u>	Christ (Anointed One)
	<u>ekklesia</u>	church (called ones)
	<u>teleios</u>	complete
	<u>parakaleo</u>	comfort
	<u>ekklesia</u>	community (called ones)
	<u>diatheke</u>	covenant (agreement)
	<u>skotia, skotos</u>	dark, darkness
	<u>diakonos</u>	deacon (servant)
	<u>nekro'o, nekros</u>	dead, deadly
	<u>thanatos</u>	death
	<u>apostolos</u>	delegate
	<u>daimonion</u>	demon
	<u>thelo</u>	desire
	<u>miseo</u>	despise
	<u>apollumi</u>	destroy
	<u>diabolos</u>	devil
	<u>dialektos</u>	dialect
	<u>apothnesko, thnesko, teleutao</u>	die
	<u>thlibo</u>	difficult
	<u>dialegomai</u>	discuss
	<u>apoluo</u>	dismiss
	<u>apoluo</u>	divorce (dismiss)
	<u>didache</u>	doctrine
	<u>ge</u>	earth
	<u>presbuteros</u>	elder (older man)
	<u>parakaleo</u>	encourage
	<u>telos</u>	end
	<u>aionios</u>	eternal
	<u>euangelistes</u>	evangelist
	<u>daimonion</u>	evil spirit
	<u>apokteino</u>	execute

	<u>pistis</u>	faith (trust)
	<u>charis</u>	favor
	<u>phobos</u>	fear
	<u>aionios</u>	final-age
	<u>sarx</u>	flesh
	<u>poimne</u>	flock
	<u>aionios</u>	forever
	<u>charis</u>	forgive
	<u>eleutheros</u>	free, freedom
	<u>prautes</u>	gentle strength
	<u>charisma</u> <u>dorea</u>	gift
	<u>charisma</u>	gift of favor
	<u>apodekato'o tenth</u> <u>dekate, dekatos, dekato'o</u>	give or receive a tenth
	<u>doxa</u>	glory (magnificence)
	<u>euangelion</u>	gospel (good news)
	<u>hegemon</u>	governor
	<u>charis</u>	grace (favor)
	<u>hades</u>	hades (unseen place)
	<u>thlibo</u>	hardship
	<u>miseo</u>	hate (despise)
	<u>kephale</u>	head
	<u>kardia</u>	heart
	<u>ouranos</u>	heaven
	<u>epouranios</u>	heavenly
	<u>ge'enna</u>	hell (burning dump)
	<u>parakletos</u>	helper
	<u>agape, agapao</u>	helpful care
	<u>hagios, hagnos</u>	holy (pure)
	<u>doxa</u>	honor
	<u>anthropos</u>	human, humanity
	<u>charis</u>	grace (favor)
	<u>aner</u>	husband
	<u>enteuxis</u>	intercede, intercession
	<u>krima, krino</u>	judge (evaluate,condemn)
	<u>apokteino, thuo</u>	kill

	<u>basileia</u>	kingdom (kingship)
	<u>kopiao, kopos</u>	labor
	<u>glossa</u>	language
	<u>nomos</u>	law
	<u>nomikos</u>	lawyer (law expert)
	<u>hegeomai</u> <u>proistemi</u>	lead
	<u>hegemon</u>	leader
	<u>amen</u>	let it be so
	<u>gramma</u>	letter
	<u>zao, zoe</u>	life, live
	<u>phos</u>	light
	<u>apollumi</u>	lose, be lost
	<u>agape, agapao</u>	love (helpful caring)
	<u>aner</u> <u>anthropos</u>	man - a male person - a human
	<u>gameo</u>	marry, marriage
	<u>teleios</u>	mature
	<u>praus</u>	meeek (gently strong)
	<u>logos</u>	message
	<u>thnesko</u>	mortal
	<u>phoneuo, phoneus</u>	murder
	<u>onoma</u>	name
	<u>presbuteros</u>	older, older men
	<u>episkopos</u>	overseer
	<u>paradeisos</u>	paradise
	<u>poimen</u>	pastor (shepherd)
	<u>misthos</u>	payment
	<u>anthropos</u>	person
	<u>teleios</u>	perfect
	<u>apollumi</u>	perish
	<u>de'esis, deomai</u>	plead
	<u>parakaleo</u>	plead with
	<u>dunamis</u>	power, ability
	<u>exousia</u>	power (authority)
	<u>aineo</u> <u>doxa</u>	praise

	<u>proseuche</u> <u>aitema, aiteo</u> <u>enteuxis</u> <u>euchomai</u> <u>de'esis, deomia</u> <u>aineo</u> <u>eucharisteo</u> <u>parakaleo</u>	pray - pray, petition - ask - intercession - earnestly pray - plead, beg - praise - thank - plead with
	<u>preach</u> <u>euangelizo</u> <u>diangelo</u> <u>katangelo</u> <u>proeuangleizomai</u> <u>kerusso</u> <u>prokerusso</u> <u>dialegomai</u>	preach - preach - announce good news - widely announce - public announce - advance announce - announce - previously announced - discuss
	<u>prophetes</u>	prophet (spokesman)
	<u>apoluo</u>	put away
	<u>hagios, hagiozo</u>	pure, purify
	<u>anastasis, egeiro</u>	raise, rise
	<u>metamelomai</u>	regret
	<u>basileia</u>	reign
	<u>apoluo</u>	release
	<u>metanoeo</u>	repent (change of mind)
	<u>aitema, aiteo</u>	request
	<u>sozo</u>	rescue
	<u>anastasis, egeiro</u>	resurrection (rise, raise)
	<u>misthos</u>	reward
	<u>exousia</u>	right to act
	<u>hegeomai</u>	rule, rule over (lead)
	<u>proistemi</u>	rule (lead)
	<u>thuo</u>	sacrifice
	<u>hagios</u>	saint (purified one)
	<u>hagiozo</u>	sanctify (purify)
	<u>satanas</u>	Satan
	<u>sozo</u>	save (rescue)
	<u>grammateus</u>	scribe
	<u>musterion</u>	secret

	<u>apostolos</u>	send out
	<u>psuche</u>	sensory being
	<u>diakoneo</u>	servant, serve
	<u>doulos</u>	servant (slave)
	<u>latreia</u>	serve (godly service)
	<u>poimen</u>	shepherd
	<u>sebomai</u>	show devotion
	<u>proskuneo</u>	show submission
	<u>semeion</u>	sign
	<u>ouranos</u>	sky
	<u>doulos</u>	slave
	<u>katheudo</u> <u>koimaomai</u>	sleep - deep sleep
	<u>psuche</u>	soul (sensory being)
	<u>pneuma</u>	spirit
	<u>prophetes</u>	spokesman
	<u>logos</u>	statement
	<u>hupotasso</u>	subject (yield)
	<u>didache, didasko</u>	teach, teaching
	<u>martur</u>	testify
	<u>charis</u> <u>eucharisteo</u>	thank
	<u>apodekato'o</u>	tithe
	<u>glossa</u>	tongue
	<u>amen</u>	truly
	<u>pisteuo</u>	trust
	<u>aletheia</u>	truth
	<u>hupnos</u>	unconsciousness
	<u>euche</u>	vow
	<u>misthos</u>	wages
	<u>boulomai</u> <u>thelo</u>	want
	<u>chera</u>	widow (bereft woman)
	<u>boulomai</u> <u>thelo</u>	will
	<u>martur</u>	witness
	<u>gune</u>	woman - as female person

	<u>anthropos</u>	- as a human
	<u>teras</u>	wonder (amazing)
	<u>logos</u> <u>rhema</u>	word (statement,message) - a single word
	<u>ergates, erganzomai, ergon</u>	works
	<u>kosmos</u>	world of humans
	<u>ge</u>	world (earth)
	<u>proskuneo</u>	worship (show submission)
	<u>latreia</u>	worship (godly service)
	<u>sebomai</u>	worship (show devotion)
	<u>gramma, grapho</u>	write, writing
	<u>hupotasso</u>	yield

Source: Unknown



1.29 INSTANT VOCABULARY II

Common Word List (Courtesy of Rhinehart Neas)

The following Greek roots can be found in words we use daily.

- anti (old) – antique, antiquated
- arch (first, ancient) – archetype, archangel
- athl (prize) – athlete, athletic
- auto (self) – automatic, automobile, autonomous
- basi (bottom) – basic
- bibl (book) – bibliography, bible
- centr (center) – eccentric
- cid (fall) – accident
- ceram (clay) – ceramic
- doc (teach) – doctor, doctorate
- graph (draw, write) – graphic
- id, ido (shape) – idol, idolize
- kudo (glory) – kudos
- log (thought, word, speech) – logic, logical
- mim (repeat) – mimic
- par, para (beside or near) – parallel, parameter
- sacchar (sugar) – saccharin
- sy, sym (with) – symbol, system
- tele (far, end) – telephone, telegraph, telescope
- the (put) – theme, thesis, thesaurus
- zon (belt, girdle) – zone

Words Found in Science

- acro (height, summit) – acrophobia
- aesthet (feeling, sensation) – aesthetics
- archeao (ancient) – archeology
- baro (weight, pressure) – barometer
- bio (life) – biology
- calli (beautiful) – calligraphy
- carci (cancer) – carcinoma, carcinogen
- chrom (color) – chromosome, chromatic
- dactyl (finger, toe, digit) – dactylology
- dino (terrible, to fear greatly) – dinosaur
- dys (bad, ill) – dysentery, dysplasia, dystrophy
- eco (house) – ecology, economics

- endo (inside) – endocrine
- epi (upon) – epicenter
- geo (earth) – geology, geography, geological
- hal, halo (salt) – halogen
- hel, helo (sun) – helium
- hex (six) – hexagon
- is, iso (equal, same) – isometric
- kine (movement, motion) – kinesis, kinetic, kinesthetic
- leuco, leuko (white) – leukemia, leucocytes
- lip, lipo (fat) – liposuction
- mening (membrane) – meningitis
- meno (moon) – menopause
- narc (numb) – narcolepsy, narcotics
- naut (ship) – nautical
- oed (swollen) – edema
- paed (child) – pediatric
- path (to feel, hurt) – pathology,
- rhiz (root) – rhizome
- schem (plan) – schematic
- scler (hard) – scleroderma, sclerosis
- techn (art, skill) – technology, technological
- xen (foreign) – xenophobia
- zo (animal) – zoo, zoology
- zym (ferment) – enzyme

Prefixes and Suffixes

In addition to being the root that creates a word, Greek words can also be found in the prefixes and suffixes used in daily language. Here is a short list:

Prefixes

- a-, an- (without) – atypical
- anti-, ant- (opposite) – anticlimax, antacid
- hyper- (excessive) – hyperactive, hypersensitive
- mono- (one, single) – monologue, monosyllable
- neo- (new, recent) – neonatal, neoclassical
- pan- (all) – pandemic, panorama

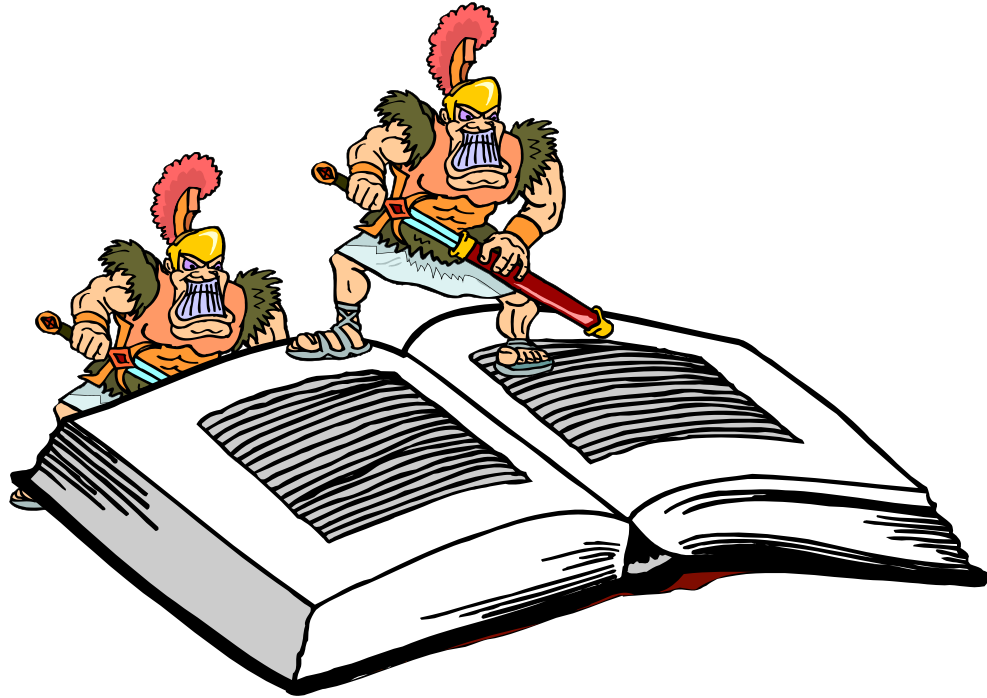
Suffixes

- -ism (the act, state or theory of something) – racism, optimism, Buddhism
- -ize (to make into something) – Americanize, legalize, computerize
- -graph (something written or drawn) – phonograph, photograph, seismograph
- -logy (the study of something) – biology, geology, zoology

-
- -oid (the shape or form of something) – humanoid, trapezoid
 - -phobe, -phobia (fear or terror of something) – agoraphobia, claustrophobia
 - -phone (something that receives or emits sound) – telephone, gramophone
 -



LESSON TWO - THE NOUN SYSTEM



1.30 DEVOTION: THEOS AND LOGOS

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν. I and the Father are one.' (John 10:30).

“In the beginning” (Ἐν ἀρχῇ) is locative and refers to that time when there was no time. At that time when there was no time the Word was. ὁ λόγος is nominative, the subject of the phrase. A “word” is an expression, a concept, a representation. Here, “the Word” is the representation of Theos. The preposition “pros” (πρὸς) means “to be near” or “face to face.” It is used of Peter in John 18:16, “Peter stood by (πρὸς) the door.”

Certain cults have errantly translated the third phrase, “And the Word was a God.” It is true, the definite article is not in front of Theos. But, there is a grammatical reason for this. The presence of the article not only defines the noun but identifies the subject of the sentence. The absence of the article points to the QUALITY of a thing.

In the third phrase, καὶ θεὸς ἦν ὁ λόγος, “ὁ λόγος” is the nominative. The nominative is noted by the definite article (ὁ). If the definite article was in front of Theos, then Theos would be the subject of the sentence. Both nouns can not receive the article. Otherwise, we would not know the subject of the sentence. It is properly translated, “The Word was God.” The article is absent from Theos because John wants his readers to understand the quality of ὁ λόγος. ὁ λόγος is Theos. By saying, “The Word was God,” John informs the reader that Theos was in Christ in the flesh among men. If the definite article were placed in front of Theos, it would be translated, “The God was the Word.” If John had said, “The God was the Word,” he would have indicated that ALL of God was in Christ, and this is not true. Jesus is God, but he remains distinct from the Father, and the Father remains distinct from the Son, yet, the Son is Theos.

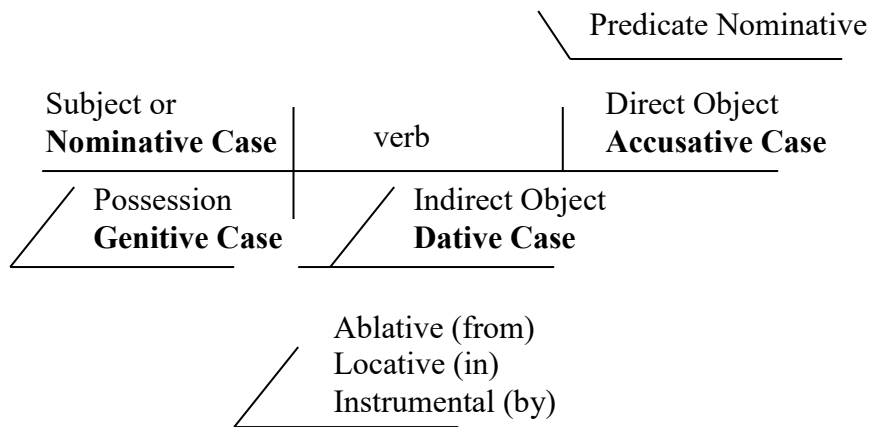
In John 5:18, the Pharisees accused Jesus of making himself equal with Theos. In John 10:30, Jesus did not disagree with the accusation. In fact, he went on to prove He was equal with Theos. The word “one” (ἓν) is a nominative, neuter cardinal pronoun/adjective. He could have used the nominative masculine cardinal pronoun εἷς if he intended to communicate oneness in personality. By using the neuter, John informs the reader that Jesus is not one in personality (person), but one in substance. Whatever substance God is in, Jesus uniquely shares in that substance. He is of the same substance as the Father, but he remains distinct in personality from the Father. There are two personalities, but one substance in Theos.

1.31 THE NOUN CASES

There are seven cases in the Greek noun system. Only the vocative functions non-grammatically.

1. Nominative is the subject
2. Genitive shows possession (of)
3. Ablative shows separation (from)
4. Dative shows personal interest as the indirect object (to or for)
5. Locative shows location (in)
6. Instrumental shows the means (by, in, with)
7. Accusative narrows the verb as the direct object.

Learn the diagram form of the nouns.



There are three declensions in Greek:

1. **The first declension which has inflections dominated by α and η**
2. **The second declension which is dominated by \omicron and ω**
3. **The third declension which represent all other nouns.**

1.32 DEFINING THE CASES

The Cases: The case shows the relationship of a noun to the rest of the sentence.

Nominative: This is the case of the subject; that about which a statement, claim, or assertion is made.

Genitive: This is the case of genus or kind, the case of specification, of description; and among other things, it shows possession (of): This case defines the substantive and limits the noun.

Ablative: This is the case of origin, source, separation or departure. It shows whence something originated (from):

Dative: This is the case of the indirect object, the case of personal interest: (to or for).

Locative: This is the case of location, the in case: (in).

Instrumental: This is the case of means or personal agency: (by).

Accusative: This is the case of the direct object. It measures and idea as to its scope, content, adirection, and extent (an). While the genitive limits nouns, the accusative limits verbs.

Vocative: This is the case of personal address.

1.33 THE ARTICLE

The Key to the Nouns

The article follows the declension of the adjective *αγαθός* except for the proclitic forms (ο, η, οί, αί)

	M	F	N	M	F	N
N	ὁ	ἡ	τό	οἱ	αἱ	τά
GA	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
DLI	τῶ	τῇ	τῶ	τοῖς	ταῖς	τοῖς
A	τόν	τήν	τό	τούς	τάς	τά

1.34 NOTES ON THE ARTICLE

The function of the article is to point out an object or to draw attention to it. It makes a word stand out distinctly and tends to make a word definite. Articles are used to denote individuals, to denote previous references, used with abstract nouns, with proper names, with pronouns, and with other parts of speech.

1. The article makes the substantive **definite**.
2. At times, a word may be definite without the article. The context rules.
3. Adjectives agree with nouns they modify in *gender*, *number*, and *case*.
4. A noun without an article is called **anarthrous** and can be translated with and “a” or an “an.” The absence of the article points to a *qualitative aspect* rather than to an aspect of identity.

1.35 EXAMPLES

1 John 1:1 αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς-
the hands of us have touched surrounding the word of life.

The articles make the substantives (hands, word, and life) definite.

1 John 1:5 Καὶ ἔστιν αὕτη ἡ ἀγγελία
And this is the truth . . .

John is talking about a specific, definite truth—the truth of the gospel revealed through Christ to the apostles.

A good cook makes ordinary things delightful.

A good preacher makes deep things simple and
simple things deep.

“Assume a virtue if you have
it not”

Shakespeare

“If you are not fishing, you are not following.”

Marion Michaux (Evangelist)

1.36 NOUNS

1.37 NOUNS OF THE FIRST DECLENSION

Inflections dominated by α and η -- Masculine and feminine words that follow this form.

	Singular	Plural	Singular	Plural
N	ἀλήθεια	ἀλήθειαι	ῥα	ῥαι
GA	ἀλήθείας	ἀλήθειων	ῥας	ῥων
DLI	ἀλήθειά	ἀλήθειαις	ῥα	ῥαις
A	ἀλήθειαν	ἀλήθειας	ῥαν	ῥας

	Singular	Plural
N	δόξα	δόξαι
GA	δόξης	δόξων
DLI	δόξη	δόξαις
A	δόξαν	δόξας

Feminine endings:

N	α	α	αι
GA	ας	ης	ων
DLI	α	η	αις
A	αν	ην	ας

Masculine endings:

N	ης	αι
GA	ου	ων
DLI	η	αις
A	ην	ας

Examples of the feminine: καρδιά βασιλεία ημέρα χρεία

Examples of the masculine: προφήτας μαθητής ἐργάτης στρατιώτης

Ex: Prophet: ὁ προφήτης τοῦ προφήτου τῷ προφήτῃ τὸν προφήτην
οἱ προφῆται τῶν προφητῶν τοῖς προφήταις τοὺς προφήτας

1.38 NOUNS OF THE SECOND DECLENSION

Inflections dominated by ο and ω (Has both masculine, feminine, and neuter nouns)

	Singular	Plural
N	ἀπόστολος	ἀπόστολοι
GA	ἀποστόλου	ἀποστόλων
DLI	ἀποστόλω	ἀποστόλοις
A	ἀποστόλον	ἀποστόλους
V	ἀπόστολος	ἀπόστολοι
	Singular	
N	ἀπόστολος	n apostle
GA	ἀποστόλου	or from an apostle
DLI	ἀποστόλω	in, or by an apostle
A	ἀποστόλον	apostle
V	ἀπόστολος	apostle

Endings

	Singular	Plural
N	ος	οι
GA	ου	ων
DLI	ω	οις
A	ον	ους
V	ε	οι

1.39 NEUTER NOUNS OF THE SECOND DECLENSION

	Singular	Plural
N	δωρον	δωρα
GA	δώρου	δώρων
DLI	δώρω	δώροις
A	δωρον	δωρα

Memorize: ὁ τοῦ τω τόν **and** οἱ των τοῖς τοῦς **and you got it!**

1.40 NOUNS OF THE THIRD DECLENSION

The third declension includes stems ending in a consonant, in ι, υ or a diphthong (ευ). These are irregular and will have to be learned.

	Singular	Plural (stems ending in τ , δ , θ)
N	ἐλπίς	ἐλπίδες
GA	ἐλπίδος	ἐλπίδων
DLI	ἐλπίδι	ἐλπίσι ν
A	ἐλπίδα	ἐλπίδας
V	ἐλπί	

	Singular	Plural (stems ending in ont)
N	ἄρχων	ἄρχοντες
GA	ἄρχοντος	ἄρχόντων
DLI	ἄρχοντι	ἄρχουσι ν
A	ἄρχοντα	ἄρχοντας

	Singular	Plural (stems ending in k)
N	σάρξ	σάρκες
GA	σάρκος	σάρκων
DLI	σάρκι	σάρξί ν
A	σάρκα	σάρκας

	Singular	Plural (stems ending in mat Neuter)
N	σῶμα	σώματα
GA	σώματος	σωμάτων
DLI	σώματι	σώμασε ν
A	σωμα	σώματα

Nouns of the First Declension have masculine words even though they follow the feminine form. When a word is masculine, it will have the masculine article followed by the First Declension form.

NOUNS (substantives) HAVE: Case, Gender, and Number

- Substantives: Nouns, pronouns, adjectives, and articles function as substantives.
- Case: Defines the relationship of the substantive to the verb.
- Gender: Indicates whether a noun is masculine, feminine, or neuter.
- Number: Indication whether the noun is singular or plural.

1.41 NOUN SYNTAX

1.41.1.1 THE NOMINATIVE

- **Subject Nominative:** Tells who or what produces the action of the finite verb.

John 1:2 ουτος ἦν ἐν ἀρχῇ πρὸς τὸν θεό

- **Predicate Nominative:** The object of linking verb that is in the nominative case.

John 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο

- **Nominative of Appellation:** A proper noun in the nominative case regardless of where it appears in the sentence.

John 13:13 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος,

- **Independent Nominative or Nominative Absolute:** This is a hanging nominative that has no relationship to the rest of the sentence.

Revelation 3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι 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, καὶ τὸ ὄνομά μου τὸ καινόν.

- **Nominative of Appellation:** A word that stands in opposition to another word in the same sentence (Romans 1:1; Παυλος and δοῦλος).

1.41.1.2 THE GENITIVE

The basic function of the genitive is to describe and define. A genitive attributes a quality to the substantive. It answers the question, What kind? And, it LIMITS the meaning and focus of the substantive. It functions like an adjective. It describes the substantive. It answers, What kind?

- Genitive of description
- Genitive of possession:
- Genitive of relationship:
- Adverbial genitive:
- Adverbial genitive of measure:
- Adverbial genitive of place:
- Adverbial genitive of reference:
- Subjective genitive:
- Objective genitive:

- Genitive of apposition:
- Genitive absolute
- Genitive of advantage
- Genitive of Association
- Genitive of Attendant Circumstances
- Genitive of Oaths
- Genitive of the Direct Object

1.41.1.3 **THE ABLATIVE**

The Ablative is used to express the idea of **SEPARATION** or point of departure. The case symbol is the same. The genitive describes and defines a noun. The ablative separates and indicates departure, source, or origin. (from).

- Ablative of separation (Romans 12:10)
- Ablative of source (2Corinthians 4:7; Romans 15:14)
- Ablative of agency (Matthew 25:34)
- Ablative of means (1Corinthians 2:13)
- Ablative of comparison (Matthew 3:11) which is translated “than.”
- Ablative of cause (Luke 1:20) which is translated “because.”
- Ablative of rank (James 5:12)
- Ablative of opposition (Matthew 10:35)
- Ablative of purpose (Hebrews 10:18)
- Ablative of exchange (Matthew 5:38)
- Ablative—a partitive (Revelation 8:7)

1.41.1.4 **THE DATIVE**

The fundamental idea within the dative is that of personal interest. The dative concerns persons rather than things and either expresses advantage or disadvantage. Rarely are prepositions used with the dative.

- Dative of indirect object (1 Corinthians 5:9)
- Dative of advantage or dative of disadvantage (Revelation 21:2; Matthew 23:31)
- Dative of possession (Luke 4:16)
- Dative of direct object (Matthew 15:25)

1.41.1.5 **THE LOCATIVE**

The basic idea of the locative case indicates location, place, or position. In identifying the locative, look for a preposition such as in, on, at, by, during, among, beside, or upon.

- Locative of place (Acts 5:31)
- Locative of time (Luke 24:1)

- Locative of sphere (Matthew 5:3).

1.41.1.6 THE INSTRUMENTAL

A word in the instrumental case indicates the cause of the action of the main verb. A test for the instrumental is the ability to use the word “because” in the translation. For example: I am tired by (because) of all this work.

- Instrumental of means (by) as in Mark 5:4.
- Instrumental of cause (because) as in Galatians 1:24.
- Instrumental of manner (. . . ly) as in Acts 15:37.
- Instrument of measure (during, much, long time) as in Mark 10:48.
- Instrument of association (with) as in Jude 14.
- Instrument of agency (by) as in Galatians 5:18).

1.41.1.7 THE ACCUSATIVE

The accusative measures the verb, that is, it limits or extends the verb. The accusative indicates how and to what extent the action of the verb is intended. It answers the question, “How far?” The genitive measures the noun. The accusative measures the verb. For example: *John threw the ball*. What did John throw? A bat? A glove? An airplane? Or, a ball?

- Accusative of direct object (James 2:5).
- Cognate accusative has the same root as the verb as in 1 Peter 5:2 or Matthew 2:10.
- Double accusative will have a personal and an impersonal direct object (Mark 6:34).
- Adverbial accusative functions like an adverb as in Matthew 26:39.
- Accusative of oaths has a verb with the idea of swearing as in Acts 19:13.
- Accusative of purpose indicates the aim of the main verb as in Matthew 23:5.
- Accusative of cause indicates the reason for an action as in Matthew 3:11.
- Accusative of possession employs a noun with the preposition *κατά* as in Acts 17:28.
- Accusative of comparison (greater, than, with) as in Matthew 10:37.
- Accusative or relationship (for, against, for the sake of) as in 1 Corinthians 16:1.
- Predicate accusative follows the ber “to be” as in 2 Corinthians 6:18.

1.41.1.8 THE VOCATIVE

The vocative is direct address to a particular individual such as found in Luke 9:54.

1.42 BEGINNING GREEK VOCABULARY FOR 1 JOHN 1-2

κοινωνία, ἡ

fellowship

ἀγγελία, ἡ

message

ἀδικία, ἡ

unrighteousness, wrongdoing

ἀηαγγέλλω

report, announce, proclaim

απαγγέλλω

announce, proclaim

ἡμέτερος

our

θεάομαι

behold, see

ἱλασμός, ὁ

expiation, propitiation

καθαρίζω

cleanses

παράκλητος, ὁ

helper, intercessor

πλανᾶω

deceive

σκότος, τό

darkness

ψεύδομαι

lie

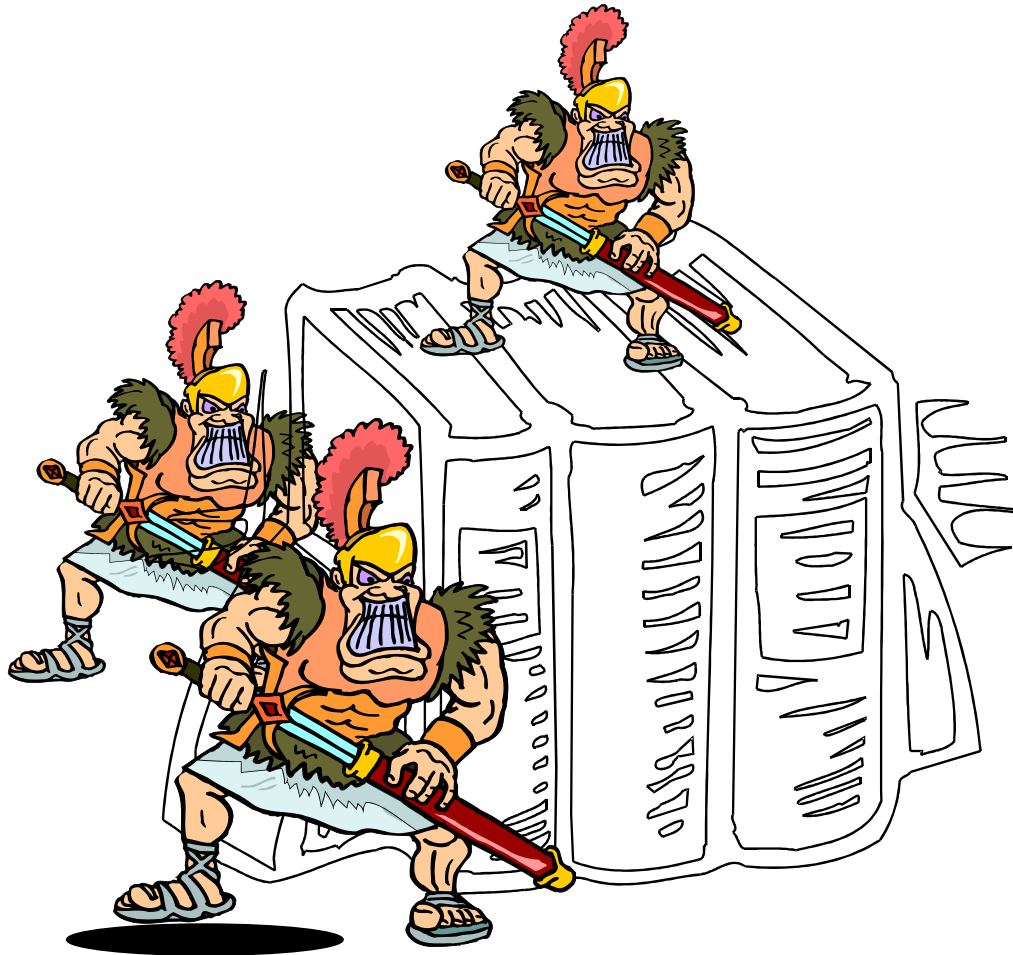
ψεύστης, ὁ

liar

ψηλαφᾶω

feel, touch, handle

LESSON THREE – PRONOUNS AND PREPOSITIONS



1.43 DEVOTION: THE FAITH OF CHRIST

καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, not having my righteousness, which *is* of law, but that which *is* through faith of Christ -- the righteousness that is of God by the faith (Philippians 3:9).

What does the “faith of Christ” (διὰ πίστεως Χριστοῦ,) really mean? Robertson says it is an objective genitive meaning that Christ is the object of faith. No doubt, Christ is the object of faith in other passages. But, is that what Paul is communicating here?

In Brooks and Winbery (1979, p. 65), the Greek preposition (διὰ) suggests that this is an ablative and not a genitive. An ablative shows source or separation. That is, that Christ is not the object of our faith, but the source of faith. “Faith” could be translated “faithfulness,” that is righteousness comes to us because of the faithfulness of Christ. Paul is saying that he wants to be found clothed, not in his own works-righteousness, but with the righteousness of Christ.

This seems to be the case. Why would Paul speak of “faith in Christ” and again say the “righteousness that is of God by faith?” Why speak of man’s response by “faith” twice?

I am inclined to interpret the phrase διὰ πίστεως Χριστοῦ as an ablative of source, that is, Paul sought to be justified on the faithfulness of Christ that came from Jesus’ obedience to law rather than to be clothed with his own righteousness that came from his own attempts to obey the law.

Faith is not a virtue, a quality trait, or an attribute that springs from within man. It is an understanding that to be saved, one must be righteous in the eyes of God. Faith is the confidence that Jesus obeyed the law perfectly; that Christ kept the law for us on our behalf; that man is saved by obedience, the obedience of Christ; that we are not only saved by the dying of Christ, but by the doing of Christ.



1.44 UNDERSTANDING PRONOUNS

The Greek Pronoun

Generally, Greek personal pronouns are similar to their use in English. They are used in place of nouns to avoid monotony, that is, to avoid the repetition of the substantive, e.g.

“John saw the man and heard the man . . .”

“John saw the man and heard him . . .”

1) **The Personal Pronoun** is a pronoun used in place of a specific person.

Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστός; Why then dost thou baptize, if **you** are not the Christ? (John 1:25)

2) **The Relative Pronoun** is used to connect a substantive with a clause in some way to qualify its meaning:

καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας . . . in Him, **who** is the head . . . (Colossians 2:10).

3) **The Demonstrative Pronoun** is used to call attention with special emphasis to a designated subject:

Ουτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, for or **this** Melchizedek remains a priest” (Hebrews 7:1).

4) The **Intensive pronoun** emphasizes identity (αὐτός):

ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως Having the **same** spirit of faith (2 Corinthians 4:13).

5) The **Possessive Pronoun** promotes the idea of possession:

Τεκνία μου, ταῦτα γράφω ὑμῖν **my** children, these thing I write unto you (1 John 2:1).

καὶ αὐτὸς ἰλασμος ἐστὶν περὶ τῶν ἁμαρτιῶν ἡμῶν He is the propitiation for **our** sins (1 John 1:2).

6) The **Reflexive Pronoun** is used to direct the action of the verb back to the subject:

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, Love your neighbor as **yourself** (James 2:8).

7) The **Reciprocal Pronoun** is used to represent a plural subject affected by an interchange of action expressed by the verb:

Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους Beloved, let us love one another (I John 4:7).

8) The **Interrogative Pronoun** is used to introduce both dependent and independent clauses:

πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; How dwelleth the love of God in him (I John 3:17)?

9) The **indefinite Pronoun** is used in a general sense to represent a category.

μή τινος ὑστερήσατε; Did you lack **anything**? (Luke 22:35).

-
- Προουνοσ αγρεε ωιτη ιτο αντεχεδεντ ιν γεινδερ ανδ νυμβερό βυτ νοτ αλωαψσ ιν χασέ
 - Προουνοσ δεχλινε λικε τηε αδσεχτιέ Ωηεν πλαχεδ βεφορε α'ερβ αρε εμπηατιχ
 - Ωηεν αὐτος, αὐτή, αὐτό is used in the predicate position it is intensive, that is, αὐτός ὁ ἄνθρωπος or ὁ ἄνθρωπος αὐτός is translated *the man himself*.
 - When αὐτος, αὐτή, αὐτό are used in the nominative case as a personal pronoun and when used in the attributive position, it is to be translated by the word *SAME (same)*.
ὁ αὐτός ἀποστολος or ὁ ἀπόστολος ὁ αὐτός means *the same apostle*.
 - When αὐτος is used as an intensive, it often goes with pronouns or with the unexpressed subject of a verb, that is: αὐτός ἐγὼ γινώσκω or αὐτός γινώσκω is translated *I know myself*.

1.45 DECLENSION OF THE PRONOUNS

First Person: The personal pronoun of the first person is declined as follows:

N.	ἐγώ	I	ἡμεῖς	we
G.	ἐμοῦ	of me	ἡμῶν	of us
A.	ἐμοῦ	from me	ἡμῶν	from us
D.	ἐμοί	to or for me	ἡμῖν	to us
L.	ἐμοί	in me	ἡμῖν	in us
I.	ἐμοί	by me	ἡμῖν	by us
A.	ἐμέ	me	ἡμᾶς	us

Second Person: The personal pronoun of the second person is declined as follows:

N.	σύ	you	ὑμεῖς	you
G.	σοῦ	of you	ὑμῶν	of you
A.	σοῦ	from you	ὑμῶν	from you
D.	σοί	to you	ὑμῖν	to you
L.	σοί	in you	ὑμῖν	in you
I.	σοί	by you	ὑμῖν	by you
A.	σέ	you	ὑμᾶς	you

Third Person Singular: The personal pronoun of the third person is declined as follows:

	Maculine	Feminine	Neuter
N.	αὐτός	αὐτή	αὐτό
	he	she	it
G.	αὐτοῦ	αὐτῆς	αὐτοῦ
	of him	of her	of it
A.	αὐτοῦ	αὐτῆς	αὐτοῦ
	from him	from her	from it
D.	αὐτῷ	αὐτῇ	αὐτῷ
	to or for him	to or for her	to or for it
L.	αὐτῷ	αὐτῇ	αὐτῷ
	in him	in her	in it
I.	αὐτῷ	αὐτῇ	αὐτῷ
	by him	by her	by it
A.	αὐτόν	αὐτήν	αὐτό
	him	her	it

Third Person Plural: The personal pronoun of the third person plural is declined as follows:

	Maculine	Feminine	Neuter
N.	αὐτοί	αὐταί	αὐτά
	they	they	they
G.	αὐτῶν	αὐτῶν	αὐτῶν
	of them	of them	of them
A.	αὐτῶν	αὐτῶν	αὐτῶν
	from them	from them	from them
D.	αὐτοῖς	αὐταῖς	αὐτοῖς
	to or for them	to or for them	to or for them
L.	αὐτοῖς	αὐταῖς	αὐτοῖς
	in them	in them	in them
I.	αὐτοῖς	αὐταῖς	αὐτοῖς
	by them	by them	by them
A.	αὐτούς	αὐτάς	αὐτά
	them	them	them

Demonstrative Pronouns: Proximate or near.

The declension of **this** (οὗτος αὕτη τοῦτο).

	Singular (<i>this</i>)			Plural (<i>these</i>)		
	M	F	N	M	F	N
N	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
GA	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
DLI	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα

Demonstrative Pronoun: Remote or distant.

The declension of **that** (ἐκεῖνος ἐκείνη ἐκεῖνο)

	Singular (<i>that</i>)			Plural (<i>those</i>)		
	M	F	N	M	F	P
N	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκείναι	ἐκεῖνα
GA	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
DLI	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
A	ἐκείνον	ἐκείνην	ἐκεῖνο	ἐκείνους	ἐκείνας	ἐκεῖνα

“No man (Οὐδείς) can serve two masters.”

Jesus

“Luck is a wonderful thing. The harder a person works, the more of it he seems to have.”

Source Unknown

1.46 NUMBERS IN GREEK

Number	Cardinals ²	Ordinals	
1.	εἷς one,	πρῶτος	first,
2.	δύο two,	δεύτερος	second,
3.	τρῆς three, etc.	τρίτος	third, etc.
4.	τέσσαρες	τέταρτος	
5.	πέντε	πέμπτος	
6.	ἕξ	ἕκτος	
7.	ἑπτά	ἕβδομος	
8.	ὀκτώ	ὀγδοος	
9.	ἐννέα	ἕνατος	
10.	δέκα	δέκατος	
11.	ἑνδέκα	ἑνδέκατος	
12.	δώδεκα	δοδέκατος	

1.47 DECLENSION OF CARDINAL NUMBERS

	M	F	N
N	εἷς one	μία one	ἓν (hen)
GA	ἑνός	μιᾶς	ἑνός
DLI	ἐνί	μιᾶ	ἐνί
A	ἕνα	μίαν	ἓν
N		δύο two	
GA		δύο	
DLI		δυσί	
A		δύο	

1.48 MASCULINE AND FEMININE FORM

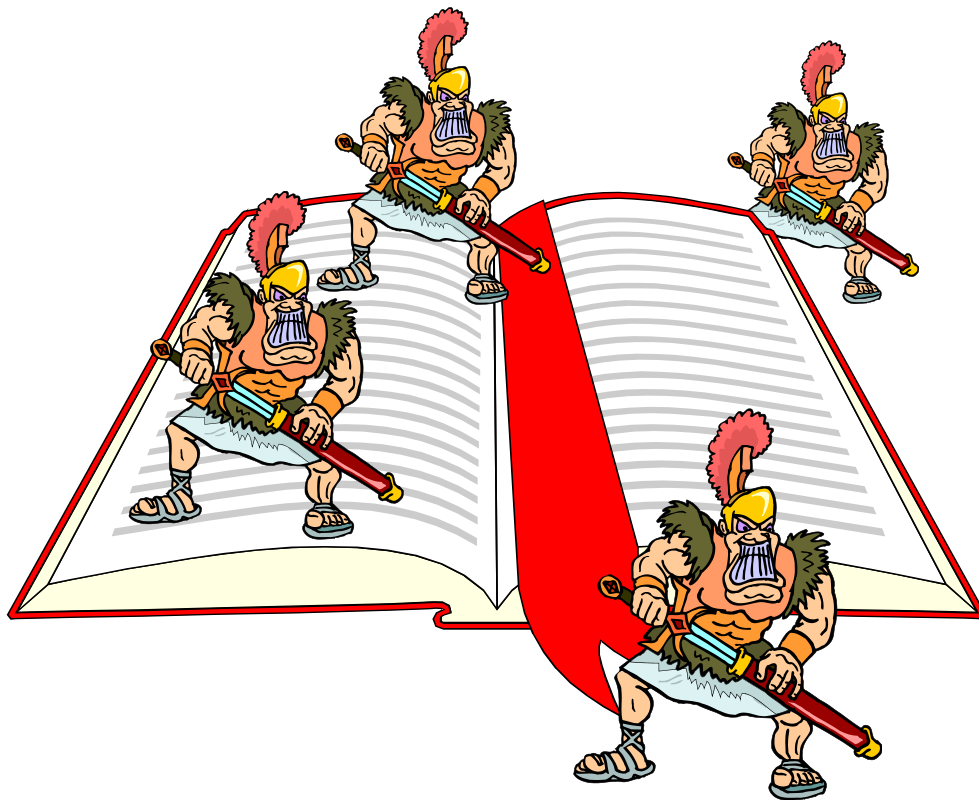
M F

² Only the first four cardinal numbers and those above 200 are declined. Numbers one through four are declined like ἀγαθός. Numbers above twenty are expressed by placing the smaller number first (with και) or the larger number first without και.

N	τρῆϊς	three	τρία
GA	τριῶν		τριῶν
DLI	τρισί		τρισί
A	τρῆϊς		τρία
N	τέσσαρες	four	τέσσαρα
GA	τεσσάρων		τεσσάρων
DLI	τέσσαρσι		τέσσαρσι
A	τέσσαρας		τέσσαρα



LESSON FOUR – ADJECTIVES AND ADVERBS



1.49 DEVOTION: BETWEEN US AND THE CURSE

ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν. As many as are out of works of the law are under a curse (Galatians 3:10).

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, Christ did redeem us from the curse of the law, having become for us a curse, for it hath been written, 'Cursed is every one who is hanging on a tree,' (Galatians 3:13).

Note the prepositions in these verses. There are those who are ἐξ ἔργων νόμου. An ablative of source, means that there are those who are seeking salvation through the source of Torah. These people would be Jews. But, Paul points out they those who are “out of law” are “under a curse” (ὑπὸ κατάραν), that is, A CURSE HANGS OVER THEIR HEAD. The image before the reader is that of a condemned man on a platform with a hangman’s noose directly above him—not the place you want to be. The fact of the matter is that all sinners relying on their own good deeds to merit heaven are under a curse.

But, there is good news. Christ came and redeemed “us,” the believers, particularly the Jewish believers, out of the curse of the law (ἐκ τῆς κατάρας τοῦ νόμου). ἐκ means “out of.” The genitive “of law” (τοῦ νόμου) refers to a specific curse coming from or being deeply associated with the law.

The source of deliverance is mentioned, “Christ redeemed us from the curse of the law” (Χριστὸς ἡμᾶς ἐξηγόρασεν). The word “redeem” is the Greek word *exagorazo* (ἐξηγόρασεν), an aorist, active, indicative meaning that Christ did something in the past, a completed action by Christ, that resulted in our redemption. “Us” is an accusative pronoun referring to Abraham’s believing children. The word *ἐξηγόρασεν* means “to buy out of the forum.” Before us is the imagery of a man being auctioned off as slave for life. Christ went to the auction, payed the price, and took the man off the auction block and set him free. Here, however, the slave is not on the auction block, but under the guillotine of criminal justice.

The means of deliverance is mentioned: “Christ became a curse on behalf of us” (γενόμενος ὑπὲρ ἡμῶν κατάρα). The participle is an aorist, middle. It’s time reference is relative to the aorist verb “redeemed.” The fact that it is in the middle voice emphasizes Christ’s personal volition, that is, that He Himself became a curse for us. The preposition “for” (ὑπὲρ) is the Greek preposition “above.” The image before us is this: The curse of judgment stands above us, ready to smash and destroy us, BUT, Christ came between us and judgment, that is, he stood above us and received the curse that belonged to us. Under a curse, He stood above us to shield us from punishment. The curse fell on him, and we were delivered “out” from underneath judgment. Glory to God!

1.50 ADJECTIVES

Review of the Article: The article follows the declension of the adjective.

	M	F	N	M	F	N
N	ὁ	ἡ	τό	οἱ	αἱ	τά
GA	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
DLI	τῶ	τῇ	τῶ	τοῖς	ταῖς	τοῖς
A	τόν	τήν	τό	τούς	τάς	τά

Adjectives

1. Adjectives (and articles) agree with the nouns they modify in *gender*, *number*, and *case*.
2. Adjectives (a) attribute a quality to a noun it modifies (attributive adjective), or (b) make an assertion about the noun it modifies (predicate adjective).

The **attributive adjective**: *the righteous man*

ὁ δίκαιος ἄνθρωπος or δίκαιος ἄνθρωπος This is called the **ascriptive** attribute position, or,

ὁ ἄνθρωπος ὁ δίκαιος This is called the **restrictive** attributive position and always follows the article. It is **more emphatic** because it indicates a narrow focus. This means there are other men who are not righteous (see John 10:11 -- the good Shepherd ὁ ποιμήν ὁ καλός)

The **predicate adjective**: *The man is righteous.*

ὁ ἄνθρωπος δίκαιος The adjective does not follow the article.

or,

δίκαιος ὁ ἄνθρωπος The adjective does not follow the article.

3. The adjective can also perform a SUBSTANTIVE function. The ὁ δίκαιος may mean the *righteous man* without actually using the noun ἄνθρωπος.

1.51 ADJECTIVE PARADIGMS

Paradigm of Adjectives: good (ἀγαθός), righteous (δίκαιος), small (μικρός)

	M	F	N	M	F	N
N	ἀγαθός	ἀγαθή	ἀγαθόν	ἀγαθοί	ἀγαθαί	ἀγαθά
GA	ἀγαθού	ἀγαθής	ἀγαθοῦ	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
DLI	ἀγαθῶ	ἀγαθή	ἀγαθῶ	ἀγαθοῖς	ἀγαθαίς	ἀγαθοῖς
A	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἀγαθούς	ἀγαθας	ἀγαθά
V	ἀγαθέ	ἀγαθή	ἀγαθόν	ἀγαθοί	ἀγαθαί	ἀγαθά
N	δίκαιος	δίκαια	δίκαιον	δίκαιοι	δίκαιαι	δίκαια
GA	δικαίου	δικαίας	δικαίου	δικαίων	δικαίων	δικαίων
DLI	δικαίω	δικαία	δικαίω	δικαίοις	δικαίαις	δικαίοις
A	δίκαιον	δικαίαν	δίκαιον	δικαίους	δικαίας	δίκαια
V	δικαίε	δικαία	δίκαιον	δίκαιοι	δίκαιαι	δίκαια
N	μικρός	μικρά	μικρόν	μικροί	μικραί	μικρά
GA	μικροῦ	μικρᾶς	μικροῦ	μικρῶν	μικρῶν	μικρῶν
DLI	μικρῶ	μικρᾶ	μικρῶ	μικροῖς	μικραῖς	μικροῖς
A	μικρόν	μικράν	μικρόν	μικρούς	μικράς	μικρά
V	μικέ	μικρά	μικρόν	μικροὶ	μικραί	μικρά

Adjectives also show a *degree of comparison* which is the name given to the change in the form of an adjective, or adverb, to indicate degree.

In Greek, the *comparative degree* of an adjective in –os is generally formed by adding –teros, –a, –ὸ to the masculine stem of a positive degree of the adjective, and the resulting form is then declined like a regular adjective of the second and first declension, masculine and neuter form. A paradigm of *small, strong, new, wise, weak, and great* in the Greek

Positive		Comparative	Superlative
μικρός	small	μικρότερος	μικρότατος
ἰσχυρός	strong	ἰσχυρότερος	ἰσχυρότατος
νέος	young	νεώτερος	νεώτατος
σοφός	wise	σοφώτερος	σοφώτατος
ἀσθεμής	weak	ἀσθενέστερος	ἀσθενέστατος
μέγας	great	μείζων	μέγιστος

Adjectives decline by masculine (-ος), feminine (-α or -ή), and neuter (-ον) and you will see this form in lexicons: μικρός, ἄ, ὄν ἔμός, ἠ, ὄν

The declension of πᾶς, πᾶσα, and πᾶν. Translated *all, whole, every*.

	Masculine	Feminine	Neuter
N	πᾶς	πᾶσα	πᾶν
GA	παντός	πάσης	παντός
DLI	παντί	πάση	παντί
A	πάντα	πᾶσαν	πᾶν
N	πάντες	πάσαι	πάντα
GA	πάντων	πασῶν	πάντων
DLI	πᾶσι ν	πάσαις	πᾶσι ν
A	πάντας	πάσας	πάντα

πᾶς in the predicate position is *all*, in the attributive position is *whole*, and in the anathrous position it is *every*.

(Study the adjectives)

1.52 ADVERBS

Adverbs are of great value for defining and stating a matter with exactness. They are closely related to adjectives in form and function. All prepositions, conjunctions, and particles, and interjections are adverbs. The most common way to form an adverb is to take an adjective in the positive degree and in the genitive plural, and substitute (s) for (v) of the ending. Adverbs are derived from fixed case-forms, are formed by adding suffixes, are formed from verbs, and adverbs are used as prefixes.

Adverbs modify verbs and their degrees are formed by adding ὦς or οὐ or ιστᾶ to the stem of a corresponding adjective. The degrees of adverbs are positive (ὦς), comparative (οὐ), and superlative (ιστᾶ).

Positive

καλῶς (badly)
εγγύς (near)
μᾶλα
δικαίως (righteous)

Comparative

κάλλιον (worse)
ἐγγύτερον (nearer)
μᾶλλον (more)
δικαιότερον (more righteous)

Superlative

κάλλιστα (worst)
ἔγγιστα (nearest)
μάλιστα (most)
δικαιοτάτα (most righteous)

1.53 TABLE OF CORRELATIVE ADVERBS

	Demonstrative	Relative	Indefinite Relative	Indefinite	Interrogative
Time	πότε, then νῦν, now	ὅτε, when ἡνίκα, when	ὅταν whenever	ποτέ, at some time	πότε; when?
Place	αὐτοῦ here ᾧδε, here	οὐ, where	ὅπου where	πού, somewhere	πού; where?
Place	ἐντεῦθεν, hence ἐκεῖθεν, hence	ὅθεν, whence			πόθεν; from where?
	ἐκεῖ, thither ἐνθάδε, thither				
Manner	οὕτως, thus, so	ὥς, as.about	ὅπως, thus	πῶς, somehow	πῶς, how?

1.54 UNDERSTANDING PREPOSITIONS

1.55 PREPOSITIONS

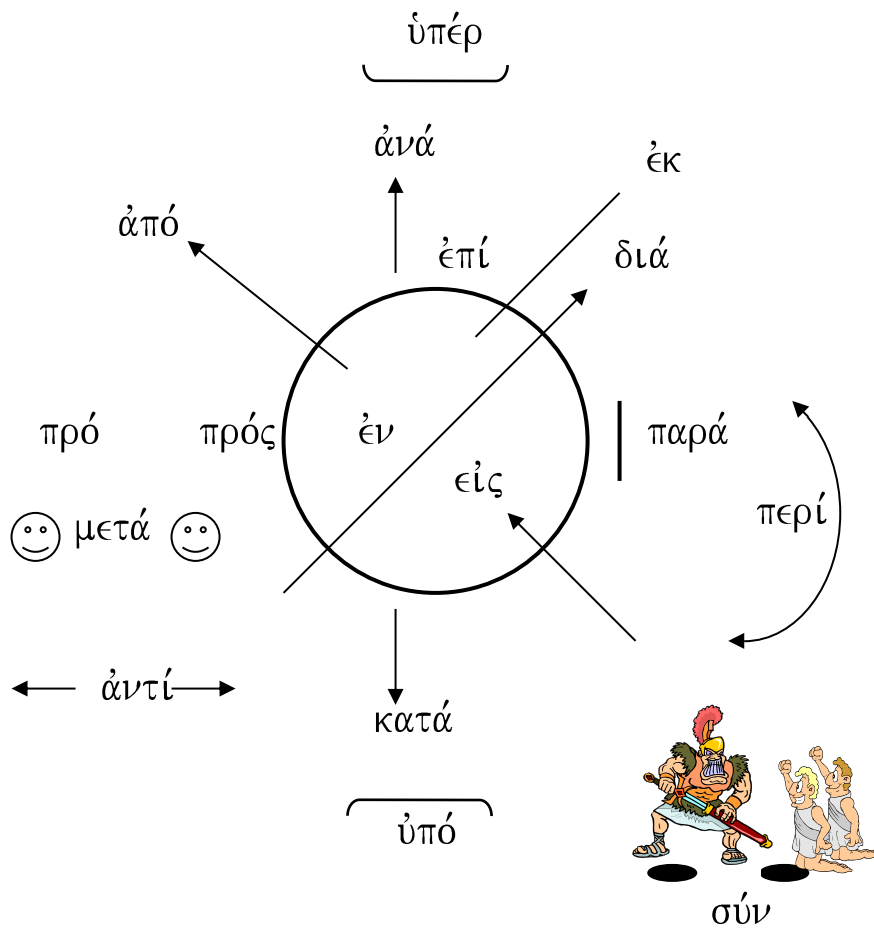
A preposition is a word used as an aid in the expression of substantive relations. Originally they were adverbs. Adverbs qualify the action, motion, or state of verbs as to manner, place, time and extent; likewise, prepositions do also. Prepositions help verbs to express more specifically their relation to substantives. (For examples: see, pp. 99-114)

Prepositions express the case functions of nouns, pronouns, and adjectives. They do not take objects. Only verbs and verbals take objects. But, prepositions modify verbs and verbals.

Prepositions will often attach themselves to the front of nouns and provide additional meaning to the nouns. Consult a lexicon to determine the meaning of these special words.

- ἀνά (acc.) up as apposed to down, again, above again, read
- ἀντί (abl.) against, instead of, “at the end”, “face to face”, “opposite”
- ἀπό (abl.) from, of, off, away, or back.
- διά (abl.) through (gen., acc.), because of, on account of, “two”, “in two”, “twain”
- ἐκ (abl.) out, “out of” as apposed to “from” or “away from.”
- εἰς (acc.) into, unto, because of,
- ἐν (loc.) εἰς and ἐν are the same root and indicates in, into, unto.
- ἐπί (gen.) resting upon, upon, at.
- κατά (abl.) down, down upon, against. Interestingly, κατά can mean “up” (Mt. 3:12).
- μετά (gen.) midst, with (gen.) and after (acc.), mid-air. Change.
- παρά (abl.) beside, by the side of, before, beyond, alongside.
- περί (gen.) around, about, concerning, circle, doing about, busy, going around.
- πρό (abl.) fro, fore, before.
- πρός (loc.) near, face to face, by, to, toward, with, at, before the eye of someone.
- σύν (instr.) with, together. Has the idea of association or cooperation.
- ὑπέρ (abl.) over, upper, on behalf of, instead of, beyond, above
- ὑπό (abl.) Like the Latin “sub” or English “up,” by, up, under, “to wait for.”

1.56 PREPOSITIONS ILLUSTRATED



1.57 MORE PREPOSITIONS

The following are adverbial prepositions used in classical Greek that find their way into the N.T. You will learn these as you go along.

ἅμα	together with (inst.)	ἄνευ	without (abl.)
ἄντικρυς	over against (gen.)	ἀντίπερα	opposite (abl.)
ἄπέναντι	before (abl.)	ἄτερ	without (abl.)
ἄχρι	until (abl.)		
ἐγγυς	near (gen. or dat.)	ἐκτός	outside (abl.)
ἔμπροσθεν	in front of (abl.)	ἐνεκά	on account of (gen.)
ἐντός	within (gen.)	ἐμώπιον	in the sight of (gen.)
ἔχω	outside of (abl.)	ἔξωθεν	from without (abl.)
ἐπάνω	above (gen.)	ἐπέκεινα	beyond (abl.)
ἔσω	within (gen.)	ἕως	as far as (gen.)
κατέναντι	over against (gen.)	κατενώπιον	before the face of (gen.)
κυκλόθεν	from all sides (gen.)	κύκλω	in a circle (gen.)
μέσον	in the midst of (gen.)		
μεταξύ	between (abl.)		
μέξρι	as far as (gen.)		
ὄπισω	behind (abl.)		
ὀψέ	after (abl.)		
παρεκτός	except (abl.)	παραπλήσιον	near to (gen.)
πέραν	on the other side (abl.)	πλήν	besides (abl.)
πλησίον	near (gen.)		
ὑπεράνω	above (abl.)	ὑπέρκεινα	beyond (abl.)
ὑπερεκπερισσοῦ	far more than (abl.)	ὑποκάτω	underneath (abl.)
χάριν	for the sake of (gen.)		
χωρίς	without (abl.)		

1.58 SUMMARY OF THE FUNCTION OF PREPOSITIONS

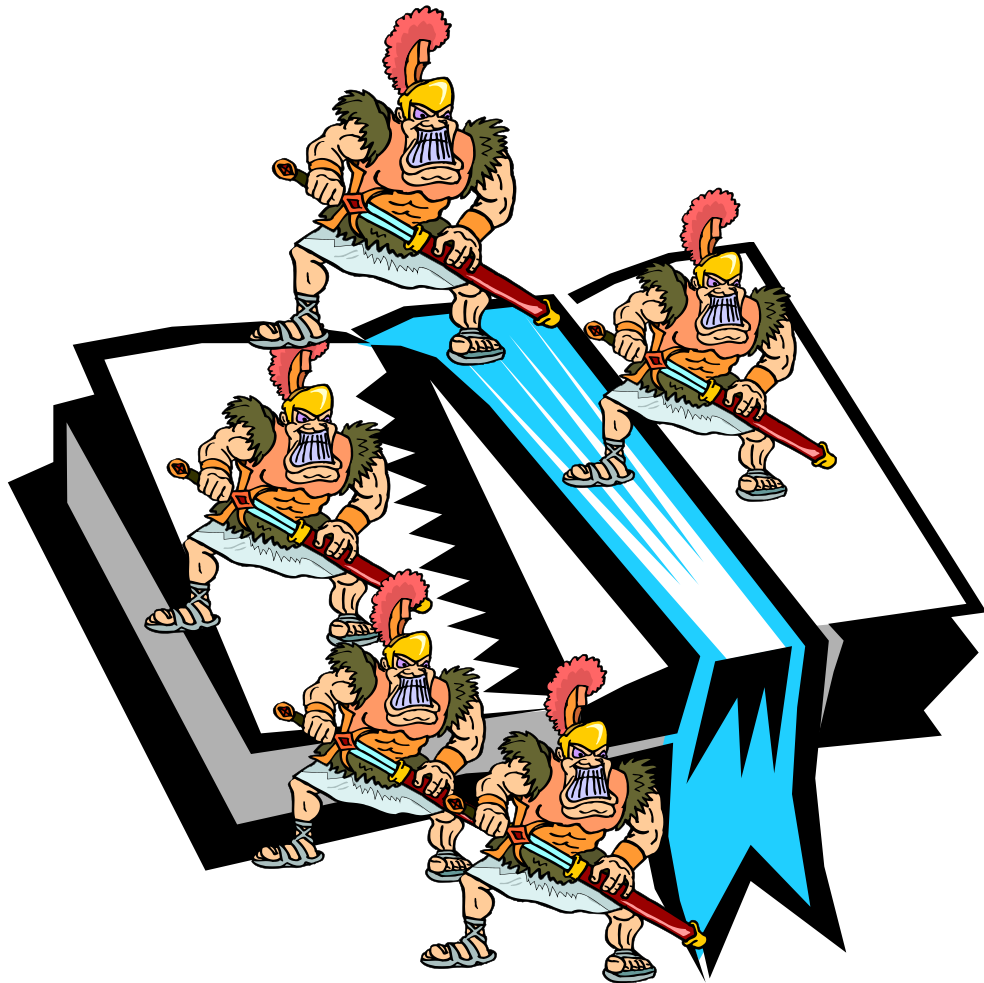
ἀνά	Adverbial Accusative of Measure
ἀντί	Ablative of Cause Ablative Exchange
ἀπό	Ablative of Separation Ablative of Source Ablative of Agency Ablative of Cause Partitive Ablative
διά	Adverbial Genitive of Time Adverbial Genitive of Place Ablative of Agency Ablative of Means Accusative of Cause Accusative of Relationship
εἰς	Adverbial Accusative of Measure Adverbial Accusative of Manner Adverbial Accusative of Reference Accusative of Purpose Accusative of Result Accusative of Cause Accusative of Relationship Predicate Accusative
ἐκ	Ablative of Separation Ablative of Source Ablative of Agency (personal agent) Ablative of Means (impersonal) Ablative of Cause Partitive Ablative
ἐν	Dative of Indirect Object Dative of Advantage Dative of Disadvantage

	Dative of Reference
	Dative of Root Idea
	Locative of Place
	Locative of Time
	Locative of Sphere
	Instrumental of Means
	Instrumental of Cause
	Instrumental of Manner
	Instrumental of Measure
	Instrumental of Association
	Instrumental of Agency
ἐπί	Adverbial Genitive of Time
	Adverbial Genitive of Place
	Dative of Indirect Object
	Dative of Advantage
	Dative of Disadvantage
	Dative of Reference
	Dative of Root Idea
	Locative of Place
	Locative of Time
	Locative of Sphere
	Instrumental of Cause
	Adverbial Accusative of Measure
	Accusative of Relationship
κατά	Adverbial Genitive of Place
	Genitive of Oaths
	Ablative of Source
	Ablative of Opposition
	Adverbial Accusative of Measure
	Adverbial Accusative of Reference
	Accusative of Possession
μετά	Genitive of Association
	Genitive of Attendant Circumstances
	Adverbial Accusative of Measure
παρά	Ablative of Source
	Ablative of Agency
	Locative of Place
	Locative of Sphere

	Instrumental of Association Adverbial Accusative of Measure Accusative of Comparison Accusative of Relationship
περί	Adverbial Genitive of Reference Genitive of Advantage Ablative of Purpose Adverbial Accusative of Measure Adverbial Accusative of Reference
πρό	Ablative of Separation Ablative of Rank
πρός	Genitive of Advantage Locative of Place Adverbial Accusative of Measure Adverbial Accusative of Reference Accusative of Purpose Accusative of Comparison Accusative of Relationship
σύν	Instrumental of Means Instrumental of Association
ὑπέρ	Adverbial Genitive of Reference Genitive of Advantage Accusative of Comparison
ὑπό	Ablative of Agency Ablative of Means Adverbial Accusative of Measure



LESSON FIVE – THE VERB SYSTEM



1.59 DEVOTION: JUSTIFICATION BY FAITH

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Romans 5:1).

The first word in the sentence is Δικαιωθέντες . It means “righteous” or “justified.” The word *justified* is a legal, forensic term having to do with the courts. It is also an eschatological term having to do with “last things” or the final judgment. It means “to be declared righteous and treated as such” by a court of law. In this case, it is the Supreme Court of Heaven.

Δικαιωθέντες is an aorist, passive, participle. As an aorist, it points to punctiliar action in the past. As a passive, the action (being justified) is happening to the subject. In this case, it is the believer. As a temporal participle, its time reference is related to the main verb (ἔχομεν, we have) in the sentence which is a present, active, indicative. Indicative is the mood of reality, not probability.

Δικαιωθέντες is the first word in the sentence and therefore in the emphatic position. Justification is being emphasized!! The judicial verdict of “justified” related to the end time judgment has been taken from the future and thrust into the believer’s experience to enjoy now in advance of the final, eschatological judgment. In fact, it is treated as an historical fact (aorist)--something that can be continuously enjoyed now (present tense of the main verb). It should be translated, “being declared righteous, we continually have at every moment in our Christian lives peace with God.”

The accusative πρὸς τὸν θεὸν limits the verb. The believer does not have peace with everybody, but he does have peace with the Judge of all mankind.

ἐκ πίστεως appears to be an ablative of agency, that is, the believer’s justification is thoroughly based on the accomplishments of Christ.

The ἐκ πίστεως is an ablative of means. As an ablative of means ἐκ πίστεως shows us the way to this new relationship with God. Justification is not obtained by means human works. It is obtained by faith in the works of Christ. It is out of faith in Christ, not out of my works that I am justified. Justification is thoroughly based on the accomplishments of Christ. Faith highlights man’s response to the cross. Men are justified when they understand who Christ is and what he did, and they come to trust and rest in his finished work. Glory!

Peace with God is an eternal, accomplished fact. It happens at the moment of conversion (ἐκ πίστεως). But, the “peace of God” comes to those who rest and in the accomplishments of Christ.

1.60 THE GREEK VERB

1.61 TERMS

A *verb* is a word that “affirms action or state of being.”

Verbs that require an object are called *transitive verbs* (He built a house.), and those verbs that do not require an object and are complete in themselves are called *intransitive* (He ran.).

Finite verbs possess the following characteristics: tense, voice, mood, person, and number. They are the *indicative*, *subjunctive*, *optative*, and *imperative*.

The *infinite* form of the verb are the *infinitive*, *participle*, and *the verbal adjective*.

Unlike English, **Greek verbs do not always follow the subject of the sentence.** Verbs may begin or end a sentence or hide in the middle of the sentence. It is critical to identify the verb and to parse it correctly in order to understand the grammar and syntax.

1.62 VERB ACCENTS

1. The verb has a STEM. The stem determines the basic meaning of the verb. Identify the stem and discover its lexical meaning.
2. The verb may have a PREFIX and A SIGN and A SUFFIX. Do your best to learn the endings and you will be well on your way to parsing Greek verbs.
3. The verb has an accent system. In Koine Greek, the accent will fall on one of the last three syllables. The last syllable is called the *ultima*. The second to the last syllable is called the *penult*. And the syllable preceding the penult, if the verb has one, is called the *antepenult*.

antepenult

penult

ultima

(3)

(2)

(1)

Notes;

Example (a): λαμβάνομεν (we are receiving)

λαμ βάν ο μειν

antepenult

penult

ultima

λαμ βάν

ο

μειν

(3)

(2)

(1)

Example (b): ελαμβανόμεν (I was receiving)

ε λαμ βαν ό μην The accent falls on the penult.

“There are two elements of success: aspiration
and perspiration.”

Source Unknown

“Nothing external to me has any power over
me.”

Walt Whitman

“When all the affairs of life are said and done,
there is more said than done.”

1.63 VERB CONJUGATION

1.64 VERB CONJUGATION

Tense	Voice	Mood	Person	Number
1. Present	1. Active	1. Indicative	1	1. Singular
2. Imperfect	2. Middle	2. Subjunctive	2.	2. Plural
3. Aorist	3. Passive	3. Imperative		
4. Perfect		4. Participle		
5. Future		5. Infinitive		
6. Pluperfect		6. Optative		

1.65 PRIMARY ENDINGS

Active

ω ο μιν
 (ελ) ς (ε) τε
 (ελ) (ο) υσι

Passive

(ο) μαι (ο) μεθα
 σαι (η) (ε) σθε
 (ε) ται (ε) νται

1.66 SECONDARY ENDINGS

Active

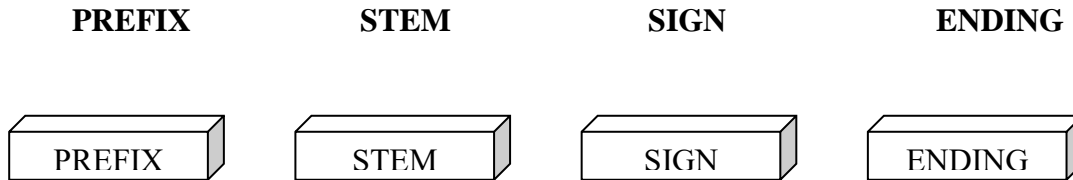
(ν) μιν
 ς τε
 (ε) σαι ν

Passive

ην μεθα
 σο ου ω σθε
 το ντο

1.67 BUILDING BLOCKS OF THE GREEK VERB

Learn these endings and you will be well on your way to identifying verbs.



The prefix has an augment or a reduplication.

The stem determines the basic meaning.

The sign will help determine the tense and mood.

The ending will help determine the case, person, number.

TENSE informs us of the time of the action of the verb (past, present, or future), and the kind of action (continuous, completed, or intermittent).

- **Present:** generally continuous action at the present time.
- **Imperfect:** durative or continuous action in past time.
- **Future:** action planned for a future time.
- **Aorist:** punctiliar action in past time.
- **Perfect:** completed action in past time with present results in present time. Perfective action implies a state of being which resulted from a past, completed action.
- **Pluperfect:** completed action with finished results in past time.

The tense relates *time* to *action*: Not time, but the kind of action is the primary concern of the tense. There are three kinds of action:

- **Durative action** sometimes called linear, progressive, or incomplete action can be represented by a continuous line (_____).
- **Punctiliar action** is sometimes called momentary, instantaneous, unlimied, indefinite, undefined, simple and can be illustrated by a dot (.). This action is simply looked on as occurring and there is no reference to its beginning or completion.

- **Completed action** is sometimes called perfective or existing action. Perfective implies a state of being which resulted from a past, completed action. This can be represented by a dot and a line (. _____). Sometimes this kind of action is called *Aktionsart* (German).

VOICE informs us of the relationship of the subject to the action. The subject may be performing the action (active) or receiving the action (passive) or performing the action on himself (reflexive).

- **Active:** John washed Peter's feet.
- **Middle:** John washed himself.
- **Passive:** John was washed by Peter.

MOOD informs us about the relationship of the action to reality. It may be real in time or express probability.

- **Indicative:** This is the mood of reality or direct assertion.
- **Subjunctive:** This is the mood of probability, contingency or hesitation.
- **Optative:** This is the mood of desire, strong hesitancy, or strong contingency.
- **Imperative:** This is the mood of command appealing to the human will, and it is most removed from reality.

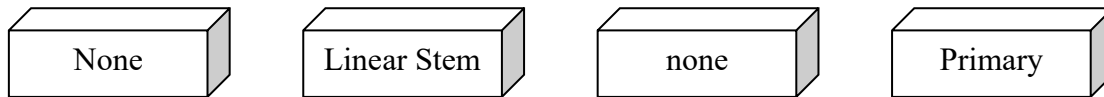
PERSON makes a distinction between the *first person*, i.e., the person speaking (“I” “we”, *the second person* i.e., the person spoken to (“you”), and the *third person*, i.e., the person spoken about (“he,” “it,” “they,” or “them”).

“Most of us spend more time on the detours than
on the main line.”

Sterling Sill

1.68 THE PRESENT TENSE

The present tense depicts *continuous linear action*. The present tense is translated “I wash,” “I run,” “I baptize.” Its morphological construction is conveyed by the primary active and middle/passive endings.



Active

λυ ω	λύ ο μεν
λυ'εις	λύ ετε
λύ ει	λύ ου σι
βαπτίζ ω	βαπτίζ ομεν
βαπτίζ εις	βαπτίζ ετε
βαπτίζ ει	βαπτίζ ουσι

Middle Passive

λύ ο μαι	λυ ό μεθα
λύ η	λύ ε σθε
λύ ε ται	λύ ο νται

Intransient verbs³ do not require a direct object. When intransient verbs have no middle/passive meaning they are called **deponent or defective** verbs. *Though they use the middle/passive ending, they should be translated in the **present active tense***. Example of a **DEPONENT VERBS** are: πορεύομαι (I go), έρχομαι (I come), ειχσέρχομαι (I go in).

1.69 THE IMPERFECT TENSE

³ A transient verb is a grammatical term requiring the verb to have an object. An intransient verb does not require an object and is complete in and of itself. For example, “I ran” is a complete statement not requiring an object. This is an intransient verb.

The imperfect tense has a stem, and augment, and an ending. **It expresses linear action in the past.** Rather than saying, “I washed,” the imperfect tense says, “I was washing.” The key to the imperfect is to translate the verb with durative action in the past.

Active

ἔλυ ο ν
ἔλυ ε ς
ἔλυ ε

ἔλύ ο μεν
ἔλύ ε τε
ἔλύ ο ν

ἔβαπτίζ ο ν
ἔβαπτίζ ε ς
ἔβαπτίζ ε

ἔβαπτίζ ο μεν
ἔβαπτίζ ε τε
ἔβαπτίζ ο ν

Middle Passive

ἔλυ ό μην
ἔλυ ου
ἔλύ ε το

ἔλυ ό μεθα
ἔλύ ε σθε
ἔλύ ο ντο

1.70 THE FUTURE TENSE

The future tense is one of the easiest verbs to identify, not only because of the context, but because of the sigma (σ) sign for the active and middle voice. It may express punctiliar action or linear action, the punctiliar being more prevalent. The element of time is more important in the future tense than in the other tenses.

Active

λυ σ ω	λύ σ ο μεν
λύ σ εις	λύ σ ε τε
λύ σ ει	λύ σ ου σι

Middle Passive

λύ σ ο μαι	λυ σ ό μεθα
λύ σ η	λύ σ ε σθα
λύ σ ε ται	λύ σ ο νται

1.71 THE AORIST TENSE

The aorist tense is another of the easy verb to identify, not only because of the context, but because of the sigma (σ) sign for the active and middle voice. The aorist tense is the historical tense identifying defined action in the past. The aorist indicates punctiliar action in the past (I washed) as opposed to durative action in the past.

Active

ἐλύ σ α	ἐλύ σ α μιν
ἐλύ σ ας	ἐλύ σ α τε
ἐλύ σ ε	ἐλύ σ α ν

Middle Passive

ἐλύ σ ᾶ μιν	ἐλυ σ ᾶ μεθα
ἐλύ σ ω	ἐλύ σα σθε
ἐλύ σ α το	ἐλύ σα ντο

The Second Aorist

The second aorist like the first aorist defines punctiliar action but the FORM IS DIFFERENT.

Sometimes a second aorist will have a radical shortening. Sometimes a single letter separates a second aorist from a perfect. But, consulting a lexicon is the only way to determine if the verb is a first or second aorist. Below is a list of second aorist verbs:

ἦλθον	I came, I went
ἔλαβον	I took, I received
εἶπον	I said 2 nd aorist of λέγω
ἤγαγον	I led

Second Aorist Active Indicative Endings: Singular: ον ες ε (ν) Plural: ομεν ετε ον

1.72 THE PERFECT TENSE

The PERFECT TENSE is another of the easy verbs to identify because of the kappa (κ) sign and the reduplication at the front of the verb. But, there are irregularities. The perfect tense expresses perfective action. *Perfective action involves a present state which has resulted from a past action.* The present state is a continuing state. The past action is a completed action that combines linear and punctiliar action. It is translated “I am washed” meaning I was washed sometime in the past and am presently in a state of clean. It is the STATE OF BEING TENSE.

Active

λέλυ κ α	λέλύ κ α μιν
λέλύ κ ας	λέλύ κ α τε
λέλύ κ ε	λέλύ κ α ν κασι

Middle Passive

λέλύ σ ἄ μαι	λέλύ μεθα
λέλύ σαι	λέλύ σθε
λέλύ ται	λέλύ υνται

1.73 THE SUBJUNCTIVE MOOD

The subjunctive mood is easy to identify because of its regularity and consistency in inflection. The omega (ω) and ης sign are key indicators of the subjunctive. *The subjunctive is the mood of potentiality* (“if” or “may” or “might”). It does **not** express a time element because it does **not** have an augment/prefix.

Time is a secondary consideration. But, it does emphasize the kind of action whether it be **linear** (continuous action) or **punctiliar** (nothing repeated).

This is the mood of possibility, of moderate contingency, of probability. By nature of the mood, it deals with potential future actions. The future indicates what will take place. The subjunctive indicates what may take place.

Active

λύ ω	λύ ω μειν
λύ ης	λύ η τε
λύ η	λύ ω σι

Middle Passive

λύ ω μαι	λυ ώ μεθα
λύ η	λύ η σθε
λύ η ται	λύ ω νται

1.74 FIRST AORIST ACTIVE

λύσω	λύσωμεθα
λύσης	λύσητε
λύση	λύσωσι

1.75 FIRST AORIST MIDDLE

λύω μαι	λύσ μεθα
---------	----------

1.76 FIRST AORIST PASSIVE

λυθῶ

λύω μιν

1.77 USES OF THE SUBJUNCTIVE

1. **Hortatory (encouragement) or Volitive Subjunctive:** This construction involves the use of the first person plural to urge others to join the speaker in a course of action. The words, “Let us” are used in the translation.

1 John 4:7 ἀγαπῶμεν ἀλλήλους Let us love one another

2. **Subjunctive of Prohibition:** The **aorist subjunctive** used with μή is used *to forbid the initiation of an action*. Contrast this with the **present imperative** with μή which is *used to stop an action already in progress*.

Matthew 6:34 μή οὖν μεριμνήσητε εἰς τὴν αὔριον, Do not be anxious about tomorrow.

3. **Deliberative Subjunctive (Rhetorical):** The deliberative subjunctive is used in interrogative sentences which deal with what is necessary.

Luke 3:10 Τί οὖν ποιήσωμεν; What shall we do?

4. **Subjunctive of Emphatic Negation:** The aorist is used with the double negative οὐ μή is designed to enforce negation, i.e., to state with certainty that something will not happen.

Hebrews 13:5 Οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω, I will never leave you or forsake you (note the two aorist subjunctive verbs).

5. **Subjunctive of Purpose** (clauses introduced by ἵνα): The subjunctive introduces the purpose of the action of the main verb.

1 John 1:9 ἐὰν ὁμολογῶμεν . . . ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσις ἡμᾶς ἀπὸ πάσης ἀδικίας. in order that he may forgive the sins to us.

-
6. **Subjunctive of Result** (clauses with ἵνα or ἵνα μή). The subjunctive indicates what has resulted from the action of the main verb (See Galatians 5:17).
 7. **Relative Clauses** (3rd class conditional): The subjunctive with a relative pronoun and εἴη or ᾗ is used in a third class condition (probable future condition). This expresses practical result. (See Luke 17:3; Matthew 5:19, Luke 7:4).

1.78 THE IMPERATIVE MOOD

The imperative mood is the mood of command. It is always used in second and third person in the New Testament and never in first person. When in second person, the imperative indicates A COMMAND. When in third person, the imperative indicates PERMISSION, “Let him . . . “

Present Active Imperative

λύ ε	λύ ε τε	
λυ ε το	λυ ό ντων	έ τωσαν

Present Middle or Passive

λύ ου	λύ ε σθε	
λυ έ σθω	λυ έ σθωσαν	

First Aorist Active

λύ σ ον	λύ σ ατε	
λυ σ ά τω	λυ σ ά ντων	σάτωσαν

First Aorist Middle

λύ σ αι	λύ σα σθε	
λυ σά σθω	λυ σά σθων	σθωσαν

FIRST AORIST PASSIVE

λύ θη τι	λύ θη τε	
λυ θή τω	λυ θέ ντων	θή τωσαν

1.79 KINDS OF IMPERATIVES

1. General Command (cohortative)
2. Prohibitive with μή stops an action already in progress.
3. Entreaty of Request. Almost a prayer.
4. Permission in the 3rd person (“Let . . .”)

The Present Imperative

The present imperative involves an entreaty *for continuous, repetitive action*.

στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. **Stand permanently** (present imperative) therefore in the liberty wherewith Christ hath made us free (Galatians 5:1).

Μὴ ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. Do not **love** the world neither the things in the world (1 John 2:15). (Pres. Imper. stops an action already in progress).

The Aorist Imperative

The aorist imperative denotes a command, request or entreaty. Unlike the Present imperative, the aorist imperative *refers to an exhortation that must be initiated at once*.

Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν **Be sober** (aorist imperative), **be vigilant** (aorist imperative). Be sober, vigilant, because your opponent the devil, as a roaring lion, doth walk about, seeking whom he may devour.

ἔλθτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· Thy kingdom come (aorist imperative). Thy will be done in earth (aorist, passive, imperative), as *it is* in heaven (Matthew 6:10).

ὁ νικῶν οὐ μὴ ἀδικηθῆ ἔκ τοῦ θανάτου τοῦ δευτέρου. The overcoming one shall never **be hurt** by the second death (Revelation 2:11). The idea with the negative is that injury shall never, never be initiated.

μείνατε ἐν τῇ ἀγάρῃ τῇ ἐμῇ. **Remain** in my love (John 15:9).

Contrast this with the **aorist subjunctive** that *forbids an action not in progress*.

καὶ μὴ εἰσενέγκης (Aor. subj.) ἡμᾶς εἰς πειρασμόν. and **lead** us not into temptation (Luke 11:4).

εἶπεν οὖν ὁ Ἰησοῦς, Ἔφεες (2Aor, act. Imper.) αὐτήν And Jesus said, “**Leave** her alone” (John 12:7).

ἵνα ἡ ἐκκλησία οἰκοδομηῖ λάβῃ (2Aor. act. Subj.). That the church **may be** built up (1 Corinthians 14:5).

The Permissive Imperative

This form communicates permission, tolerance, allowance, or state of being. For example: “Be angry and sin not” (Ephesians 4:26) is **not** a command, but a prohibition against sinning in this condition.

1.80 THE EIMI VERB

Greek Being Verbs

The “I Am” verb or εἶμι

Present of εἶμι

εἶμι	ἐσμέν
εἶ	ἐστέ
ἐστίν	εἰσὶ (ν)

Imperfect of εἶμι

ἤμην	ἤμεν
ἦς	ἦτε
ἦν	ἦσαν

Future of εἶμι

ἔσομαι	ἔσόμεθα
ἔση	ἔσεσθε
ἔσται	ἔσονται

Subjunctive of εἶμι

ᾧ	ᾧμεν
ᾗς	ᾗτε
ᾗ	ᾧσι

Imperative of εἶμι

ἴσθι	ἔσθε	(First aorist passive)
ἔστω	ἔστωσαν	
	ὄντων	

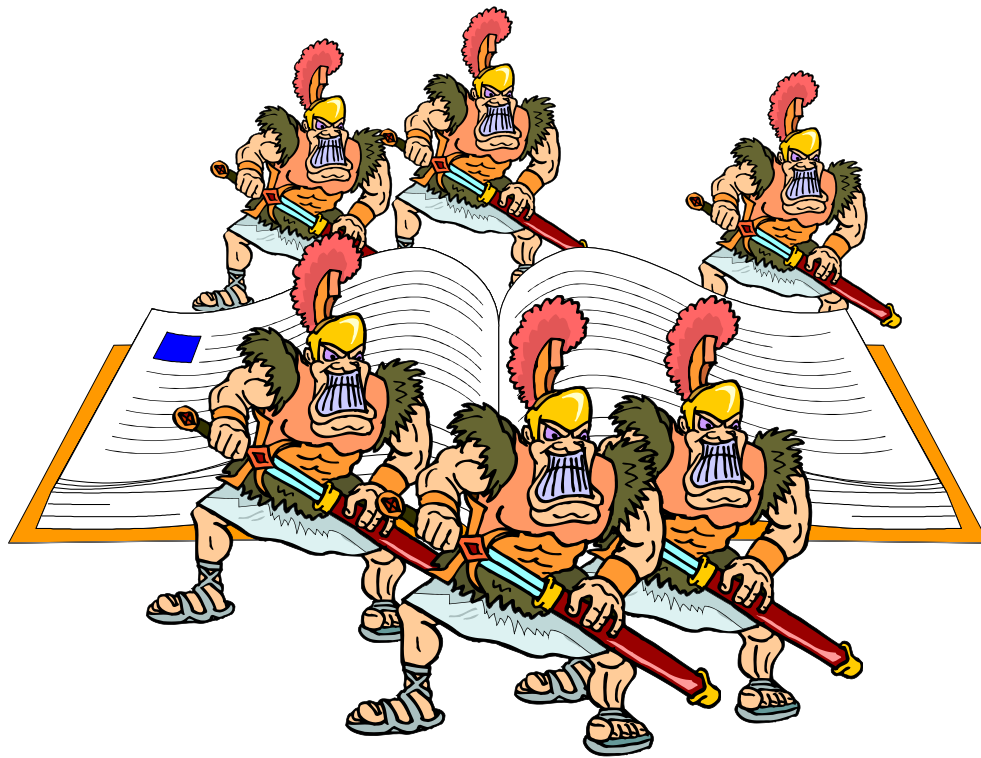
Present Infinitive εἶναι

Present Participle ᾧν οὔσα ὄν

“I see only the objective. The obstacles must give way.”

Napolean

LESSON SIX – PARTICIPLES AND INFINITIVES



1.81 DEVOTION: CASTING ALL YOUR CARE UPON HIM

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,
πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

“Casting all your care upon him; for he careth for you” (1 Peter 5:6,7).

The use of the aorist imperative, “humble yourself,” implies that the burdened-one should initiate action to humble himself and cast all his care on the Lord. It is also a passive and could be translated as follows: “While throwing all your care upon Him . . . be humbled under the mighty hand of God.”

The word, “*casting*” (ἐπιρίψαντες) is temporal aorist participle and it appears to modify the aorist, passive imperative “humble yourself” (Ταπεινώθητε) in verse six. The aorist implies punctiliar completed action. The verse could be translated, “Humble yourself immediately . . . while casting all your care upon Him . . .” or “Having casting all your care upon Him, humble yourself . . .” The word, “*casting*” is the same word used to describe a blanket being laid on a donkey (Luke 19:35). The image before us is that of a man who takes a saddle blanket and throws it on his donkey so he carries the burden.

The preposition “under” (ὑπὸ) suggests one should arrange himself and his affairs under God’s leading. The accusative “mighty hand” does not refer to the might of an oppressor, but the *power* of a deliverer. Paul prayed that we might be enlightened to understand God’s might and κράτους of him toward us (Eph. 1:19).

The word “care” (μέριμναν) is translated “care of the world” in the parable of the *Sower and the Seed* (Matthew 13:22) and “cares of this life” (Luke 21:34). It simply means the “burdens of our humanity.” The word “all” (πᾶσαν) is an adjective modifying “care.” “All” is the first word in the clause placing it in the emphatic position. It stresses the complete range of the noun, that is, ALL of our concerns whatever they may be.

The verb “cares” (μέλει) is a present tense verb implying that God’s care is durative, constant, and on going. What a wonderful truth, “God cares (μέλει) for you” (for me!). But, I have a confession to make. When the storm hits, I am like the disciples, “Master, carest (μέλει) thou not that we perish?” (Mk. 4:38). When encumbered by duty I am like Martha, “Lord, dost thou not care (μέλει) that my brothers and sisters hath left me to serve alone?” (Mk. 10:40).

1.82 UNDERSTANDING GREEK PARTICIPLES

1.83 CHARACTER OF GREEK PARTICIPLES

The Greek participles are a unique element in New Testament Greek and are usually translated with an *ing* ending like the words *speaking*, *running*, and *knowing* in the present tense. Sometimes adding the helping verb “having” is useful in translation. Participles are verbal adjectives, that is, **they combine verbal aspects and adjectival aspects** to make a word. Its stem will be verbal but it has inflectional endings like an adjective.

Greek participles do not have a time element of their own. Their time orientation is relative to THE MAIN verb. The **aorist participle** expresses time before the action of the main verb; the **perfect participle** expresses action that has evolved into a state of being; the **present participle** expresses action concurrent with the main verb; and, the **future participle** expresses action occurring after the time of the main verb.

Participles are timeless in the sense that time relations are determined by context, not by word endings. ***Remember, participial time is relative to the main verb.***

The Greek participle is a hybrid word, being both a *verbal noun* and a *verbal adjective*.

Like a Verb

1. Participles are like a verb in that they show distinctions of voice: *active*, *middle*, or *passive*. The participle can take **an object**, but it **CANNOT** take a subject.
2. Participles are like a verb in that they show tense, i.e. the action may be regarded as continuing (present), or as completed (aorist).
3. Participles can take an object in the same case, and they may take adverbial modifiers like other parts of a verb.

Like and Adjective

4. Participles are like an adjective: They are inflected in all three genders in all the cases, both singular and plural.
5. They follows the same rules in that the adjective participles must agree in gender, number, and case.
6. Participles are always used in connection with a substantive, a pronoun, or with the article.

1.84 FUNCTIONS OF THE GREEK PARTICIPLE

Participles can be classified as *attributive*, *circumstantial*, and *supplementary*.

1. **Attributive function:** These participles function like an adjective
2. **Substantive participles:** These participles function like a noun.
3. **Circumstantial participles:** These participles function like an adverb.

Usually, when the participle receives an article, it is **attributive**; without the article, the participle is **circumstantial**. A participle in the attributive position defines the substantive: “living water.” When the participle stands in the predicate position, it is adverbial in force and considered circumstantial: “as he said these things he was calling out” (Luke 8:8). A supplemental participle forms such a close relationship with the main verb that the idea of the speaker is incomplete without it: “I do not cease giving thanks” (Ephesians 1:16; Luke 5:4).

1.85 TYPES OF PARTICIPLES

There are two types of participles, *relative* and *temporal*.

Relative participles are translated with the use of relative pronouns, “the one who speaks . . .” or “the one who is reading . . .” or “the one obeying . . .” (With the article)

Temporal participles show action relative to the MAIN VERB:

- Aorist Participle: “having spoken . . .”
- Present Participle: “while speaking . . .”
- Future Participle: “will be speaking . . .”

“A merry heart doeth good like medicine”
(Proverbs 17:22).

1.86 PARTICIPLE PARADIGMS

	M	F	N	M	F	N
Present Active Participle						
N	λύων	λύουσα	λύον	λύοντες	λύουσαι	λύοντα
GA	λύοντος	λυούσης	λύοντος	λυόντων	λυούσων	λυόντων
DLI	λύοντι	λυούση	λύοντι	λύουσι (ν)	λυούσαις	λύουσι (ν)
A	λύοντα	λύουσιν	λύον	λύοντας	λυούσας	λύοντα

Present Middle & Passive Participle

N	λυόμενος	λυομένη	λυόμενον	λυόμενοι	λυόμεναι	λυόμενα
GA	λουμέμου	λουμένης	λυομένου	λυομένων	λυομένων	λυομένων
DLI	λυομένω	λουμένη	λυόμενον	λυομένοις	λυομέναις	λυομένοις
A	λυόμενοι	λυομένην	λυόμενον	λυόμενοι	λυομένας	λυόμενα

First Aorist Active Endings

N	ας	ασα	αν	αντες	ασαι	αντα
GA	αντος	ασης	αντος	αντων	ασων	αντων
DLI	αντι	αση	αντι	ασι	ασαις	ασι
A	αντα	ασαν	αν	αντας	ασας	αντα

First Aorist Passive Endings λυθ ας

N	εις	εισα	εν	εντες	εισαι	εντα
GA	εντος	εισης	εντος	εντων	εισων	εντων
DLI	εντι	ειση	εντι	εισι	εισαις	εισι
A	εντα	εισαν	εν	εντας	εισας	εντα

Present Participle (Singular)

N	ῶν	ουσα	όν
GA	ῶντος	ούσης	όντος
DLI	ῶντι	ούση	όντι
A	ῶντα	ούσαν	όν

(Plural)

N	ῶντες	ούσαι	όντα
GA	ῶντων	ούσων	όντων
DLI	ῶνσι (ν)	ούσαις	όνσι (ν)
A	ῶντας	ούσας	όντα

1.87 UNDERSTANDING PARTICIPLE STEMS

	PREFIX	STEM	SIGN	ENDING
	Augment	Stem	Verbal Sign (tense, voice, ptc.)	Adjective Endings (Case, gender, number)
Present Active	none	Linear	οντ ουσ	3D/1D
Present Mid/Pass	none	Linear	(ο) μεν	2D/1D
First Aorist Active	none	Verb/Basic	σαντ σασ	3D/1D
First Aorist Mid	none	Verb/Basic	σαμεν	2D/1D
First Aorist Pass	none	Verb/Basic	θεντ θεισ	3D/1D
2nd Aorist Active	none	Basic/Radical	οντ ουσ	3D/1D
2nd Aorist Mid	none	Basic/Radical	(ο) μεν	2D/1D
2nd Aorist Pass	none	Basic/Radical	εντ	3D/1D
Future Active	none	Linear/Verb	σονται σουσ	3D/1D
Future Middle	none	Linear/Verb	σομεν	2D/1D
Future Passive	none	Linear/Verb	θησομεν	2D/1D
Perfect Active	none	Verb/Basic	κοτ κυι	3D/1D
Perfect Mid/Pass	none	Verb/Basic	μεν	2D/1D

Parse this way: Tense Voice PTC Case Gender Number

1.88 THE GENITIVE ABSOLUTE

Occasionally, the student will come across a construction that involves a noun, pronoun, and a participle which are in the genitive case. This construction stands apart from the rest of the sentence. It is absolute. See Matthew 2:1; 17:9; 25:5; Mark 9:28.

Matthew 17:9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ. And as they are coming down from the mount, Jesus charged them, saying, 'Say to no one the vision, till the Son of Man out of the dead may rise.'

1.89 UNDERSTANDING INFINITIVES

Infinitives are considered **verbal nouns** and are usually translated in English with the word *to: to run, to sit, to cry*. They are easy to recognize because they have the $\iota\nu$ or $\alpha\iota$ ending. As a verbal noun, it sometimes acts as **verbal** and other times as a **substantive**. As a **verbal** it has tense and voice, but not a mood. It can take a direct object, and it can be modified by an adverb. As a noun it can have case relationships. The infinitive may take a subject, but if it does, the subject is always in the accusative case. It can be modified by adjectives, and it can modify other words in the sentence. It may be used with or without an article, or with or without a preposition.

Infinitives are *infinite* in that they are not limited by the subject because they lack personal endings. Infinitives *do not* make affirmations, *nor* do they express a mood. In their verbal aspect, infinitives express action, have a voice but without the ability to relate the action to a subject.

Infinitives have **tense** in that they express *durative* or *punctiliar* action. They may take an object and they may be qualified by adverbs. Infinitives may be used as a noun or substantive in the nominative and accusative positions acting as a subject and an object. They may appear in any case but the vocative, may modify words, be expressed as adjectives, and be accompanied by a preposition.

With the article, the Greek infinitive may serve to complete the meaning of certain words:

Γινώσκειν δὲ ὑμᾶς βούλομαι “. . . but I want you to know” (Philippians 1:12).

Without the article the infinitive may serve as the object of a finite verb: “they were seeking to apprehend him” (Mk 12:12).

1.90 USE OF THE INFINITIVE

1. **Complemental Infinitive:** The infinitive completes the thought of the main verb.
2. **Articular Infinitive:** If the infinitive is used as a noun (substantive). It will have an article.
3. **Indirect Infinitive:** Here, the infinitive is used as a verbal without a noun with its subject in the accusative.

The infinitive may function as the subject of a sentence (Luke 9:22), and it is associated with words like “worthy” and “able.” It is often used to express purpose: οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι I came to destroy (Matthew 5:17), or result πάντα δὲ τὰ ἔργα αὐτῶν ποιῶσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις: . . . to be seen of men (Matthew 23:5).

Parse Tense & Voice of the infinitive

The Kinds of Infinitives:	Infinitive of λύω		
	Active	Middle	Passive
Present active	λύειν		
Present middle-passive		λύεσθαι	λύεσθαι
Future active	λύσειν		
Future middle		λύσεσθαι	
Future passive			λυθήσεσθαι
Aorist active	λύσαι		
Aorist middle		λύσασθαι	
Aorist passive			λύθηναι
Perfect active	λυλυκέναι		
Perfect middle		λυλύσθαι	

The infinitive of εἰμι (to be) is εἶναι.

See these infinitives in I John:

2:6

2:9

3:9

3:16

4:11, 20

5:10

5:12

5:13



LESSON SEVEN – PARTICLES AND CLAUSES



1.91 DEVOTION: ONE WORD MAKES A DIFFERENCE

καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ’ αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.μ and as many as by this rule do walk -- peace upon them, and kindness, (and or even) on the Israel of God! (Galatians 5:16).

For centuries Christians have debated the meaning of the church. Dispensationalists argue for the *two-people of God* theory, that is, that there is a powerful difference between Israel and the church; that the church is totally distinct from Israel. Covenant theologians argue that there is one people of God and that the church is spiritual Israel. One of the verses in this debate is Galatians 5:16.

In Galatians 5:14-15, Paul is arguing that the Jewish demand for male circumcision has no place in the gospel. It is not circumcision that commends a man to God, but the new creation, that is, the work of regeneration by the Holy Spirit. For all who follow this rule, Paul announces a blessing of peace.

Dispensationalists argue that the word καὶ should be translated “and” in this verse, that is, peace should fall on the church and those from Israel who follow this rule. By translating καὶ as “and” the dispensationalist sees two classifications of people, Israel (“the Israel of God”) and the church. Only Jewish Christians are members of the “Israel of God.”

Covenant theologians object saying that καὶ should be translated “even.” That is, Paul is announcing peace on those who understand the need for regeneration and the work of the Holy Spirit to transform the heart. Because only true Christians understand the “new creation,” only Christians can experience the peace Paul announces. Therefore, the covenant theologian sees that this blessing can only come on the church who is the new Israel or “the Israel of God” as announced by Paul. All Christians, therefore, are members of “the Israel of God.”

By translating καὶ as “and,” the dispensationalists erects a wall between God’s work through Israel in the Old Testament and the Church in the New Testament. The covenant theologian by translating καὶ as “even,” achieves some level of continuity between God’s work through Israel in the Old Testament and the Church in the New Testament—the true “Israel of God.” One word makes a difference!

1.92 UNDERSTANDING PARTICLES

The word *particle* means “small part” and it deals with the “odds and ends” of Greek grammar. In them are hidden meanings and delicate shades of thought. They either emphasize a particular word or the thought in the entire sentence. Jesus words, “verily, verily, I say unto you” are of this nature.

Particles tie sentences and clauses together. They do not inflect nor do they fit into grammatical categories such as verbs and nouns. Sometimes they are idioms and untranslatable. Most are adverbs. They are important because they link words together and introduce clauses.

Connective

καί	and, also, too, or even.
δε	but, (notes slight contrast or linkage)
ἀλλά	but, (sometimes called the big BUT because it contrasts)
μεῖν δέ	but, on the other hand, on the one hand

Negatives

οὐ οὐκ οὐχ	no, not, (adverb)
οὐδέ	nor, and not (connective)
οὐδεῖς οὐδεμία	no, no way, no one
οὐδέν	no, no way, no one
οὐδέπω	not yet (adverb), no one (substantive)
οὐκέτι	no more, no longer, no further (adverb)
οὔπω	not yet (adverb)
οὔτε	and not, neither, nor (connective)
οὐχί	no, not (strong form of οὐ)
μή	not
μηδαμῶς	by no means (adverb)
μηδέ	and not, but not
μηδεῖς μηδεμία	no, no way, no one
μαδέν μηθείς	no, no way, no one
μηδέποτε	never (adverb)
μηδέπω	not yet (adverb)
μηκέτι	no longer. not any more, not from now on (adverb)
μήποτε	never, not, lest
μήπου	lest (conjunction)
μήπω	not yet (adverb)
μήτε	and not, neither, nor

1.93 NEGATIVE PARTICLES

A Greek sentence may contain more than one negative particle.

Rules of the Negative Particles

1. **οὐ** is the stronger negative and is used accordingly in the indicative mood. It communicates *summary negation*. It denies an alleged fact or statement when a positive answer is expected. This is used when a positive answer is expected.
2. **μή** is a weaker negative and is often used with moods other than the indicative because a degree of uncertainty is involved. This is the particle of *qualified negation*. It is used when a negative answer is expected. This is used when a negative answer is expected.
3. **οὐ μή** occurs frequently in the N.T. as an emphatic denial or prohibition.

δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μή ἀπόλωνται I give unto them eternal life and they shall never perish (John 10:28). (Note the subjunctive: there is no possibility of perishing!).

4. **οὐ οὐκ οὐχ** and **οὐχί** are used with the indicative mood when an *affirmative* answer is expected: οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; is not this the carpenter's son (Matthew 13:55)? The answer is "Yes!"
5. **μή** (and **μητί**) is used less than 100 times in the NT. It is used with the indicative mood when a *negative* answer is expected: μή πάντες χαρίσματα εχουσιν ἰαμάτων; Do all have the gifts of healing (1 Corinthians 12:30). The answer is "No! Absolutely not." In this construction the negative idea is greatly strengthened. It becomes a very powerful negative. "This is the strongest way to negate something in Greek" (Daniel Wallace, *Greek Grammar Beyond the Basics*, p. 468). The meaning is something like this: "Never, positively not! It will never happen! It's unthinkable! There is not even the slightest possibility that it will ever happen!" (See Matthew 5:18; 24:35; Romans 4:8; Galatians 5:16; Revelation 2:11; 3:5).

1.94 UNDERSTANDING CLAUSES

Dana & Mantley say, “. . . the Greek language, with scarcely an exception, proves to be the most accurate, euphonious and expressive” of languages.

1.95 STRUCTURAL RELATIONSHIP

1. **Clauses relate to each other in sentences.** They are independent or subordinate. Clauses function as substantives, adjectives, and adverbs.

Substantive: ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν in order that they may put Lazarus to death (John 12:10).

Adjective: Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός and to thy seed who is Christ (Galatians 3:16).

Adverb: ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχη ζωὴν αἰώνιον. God gave his only Son in order that those believing may have eternal life (John 3:16).

2. **Relative:** a relative clause is thought that derives its meaning by the expression of another, e.g. (where) “The man preaches (one thought) where the fields are white (completed thought).” In one sense, all clauses are relative.

ὅς δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. But whosoever shall do and teach (one thought), these shall be called great in the kingdom of heaven (completion of the thought) (3rd class conditional).

3. **Causal:** a causal clause is one which states the reason or ground for a claim contained in the main statement. It is translated “because” or “since,” or “therefore.”

ὅτι	because, that
διότι	because, therefore
ἐπεὶ	because, since
ἐπειδὴ	since, since then, because

ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε Because I live ye shall live also (John 14:19)

ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ because unto them were committed the oracles of God (Romans 3:2).

4. **Comparative:** A comparative clause introduces an analogous thought for the purpose of emphasizing the thought expressed in the principal clause:

ὡς	as, like
ὡσει	as, like
ὡσπερ	just as
καθὼς	just as
καθὰπερ	just as

καταβαίνων ὡσεὶ περιστερὰν Descending as a dove (Matthew 3:16).

ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα That all may honor the Son as they honor the Father (John 5:23).

5. **Locative:** A locative clause (local) is one which is introduced by a relative adverb of place such as “where” or “whence.” It answers the question, “Where?”

οὐ	where
ὅπου	where
ὅθεν	where

καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, and some fell upon stony ground where there was not much earth.

πόθεν οὖν ἔχει ζιζάνια; whence then has it tares (Matthew 13:27).

6. **Temporal:** The function of the temporal clause is to limit the action of the verb in the principal clause by the introduction of a *relation of time*: It answers the question, “When?”

ὅτε	when
ἕως	when
ὅταν	when
πρίν	when
ὅς	when

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα And **when** they drew nigh unto Jerusalem (Matthew 21:1)

καὶ ὅταν στήκετε προσευχόμενοι and when ye stand praying, forgive (Mark 11:25).

7. **Purpose:** The function of a purpose clause is to express the aim of the action denoted by the verb. It is important, spiritually, to recognize the purposes of God in a statement.

ἵνα	that, in order that
ὅπως	that, in order that

Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ
 these things I have spoken to you, in order that my joy may remain in you,
 and your joy may be full (John 15:11)
 ὅπως φανῶσιν τοῖς ἀνθρώποις: That they may be seen to men (Matthew 6:5).
 Μὴ κρίνετε, ἵνα μὴ κριθῆτε Judge not lest you be judged (Matthew 7:1).

8. **Result:** a result clause states the result or consequence or conclusion of the main verb.

ὅτι	because
ὥστε	for this reason, therefore, so, so that, so as
ὅπως	that, because of that
ὡς	that
ἵνα	that

καὶ ἐὰν ἔχω πάσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν
 εἰμι. And if I have all faith, so as (ὥστε) to remove mountains (1
 Corinthians 13:2).
 ὅτι κατεγνωσμένος ἦν. Because he was the one worthy of being blamed
 (Galatians 2:11).
 ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν So that he gave his only Son (John 3:16).

9. **Conditional:** A conditional clause is the statement of a supposition, the fulfillment of which is assumed to secure the realization of a potential fact expressed in a related clause. Three clauses of this sort exist in the NT: *reality, unreality, probability*.

- **REALITY:** The **simple conditional clause** (If and it is true)⁴, {εἰ + indicative⁵}:

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, If the world hate you *and it does hate you* (John 15:18).
 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. But if you are led by the Spirit, you
 are not under law (Galatians 5:18). (If you are led by the Spirit and you
 are led by the Spirit, you are not under law.)

- **UNREALITY:** The **contrary to fact clause** (if and it is not true), {εἰ + ἄν + **past tense** in the indicative}:

Οὗτος εἰ ἦν προφήτης If (εἰ) this man were (ἦν) (imperfect) a prophet, he would
 know who and what sort of woman this is (Luke 7:39).

⁴ The simple conditional clause was used when one wished to assume the reality of his premise.

⁵ In the simple conditional clause the indicative is the usual mood, but the simple condition may be found in any mood and any tense.

εἰ ἔτι ἀνθρώποις ἤρεσκον If I yet pleased (imperfect) men, *and I do not seek to please men* (Galatians 5:10).

εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ for if what I tear down, these again I build up *and I do not build them up again* (Galatians 2:18).

- **PROBABILITY:** The **uncertain conditional clause** or **probable future** (If and it may be true or it may not be true), {εἰ + subjunctive}.⁶

ὕμεις φίλοι μου ἔστε εἰάν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν You are my friends if you do what I command you (John 15:14).

εἰάν ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, If the your brother sins *against you*, rebuke him (Luke 17:3). (Maybe he will or maybe he will not sin against you, but more than likely he will sin against you, and when he does rebuke him). καὶ εἰάν μετανοήσῃ ἄφες αὐτῷ. If he repents, forgive him. (Bestowing forgiveness is based on the hopeful fact of repentance.)

καὶ εἰάν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ. and if seven times in the day he may sin against thee, and seven times in the day may turn back to thee, saying, I reform; thou shalt forgive him (Luke 17:4). (If your brother repents, maybe he will but maybe he won't, but hopefully he does. When he does, forgive him.) Forgiveness is based on repentance.

10. **Concessive:** These clauses are like the conditional clause, but differ in that the *apodosis*⁷ in the conditional clause attains reality by reason of the *protasis*⁸, but in the concessive clause realization is secured in spite of the protasis:

εἰ	if
καί	if
καὶ εἰ	and if, even if, although
εἰάν	if also
καὶν	even if, if only

ὅτι εἰ καὶ ἐλύπησα ὑμᾶς Though I grieved you by letter *and I did grieve you*, I do not regret it (2 Corinthians 7:8).

11. **Substantive** (Noun clauses): This is a clause that functions like a noun in relation to the main verb.

⁶ Because the subjunctive is used, uncertainty is implied. This condition is more like our English "if," meaning *maybe he will maybe he won't but I hope he will*.

⁷ Apodosis: The clause containing the conclusion or result.

⁸ Protasis: The clause containing the supposition or condition.

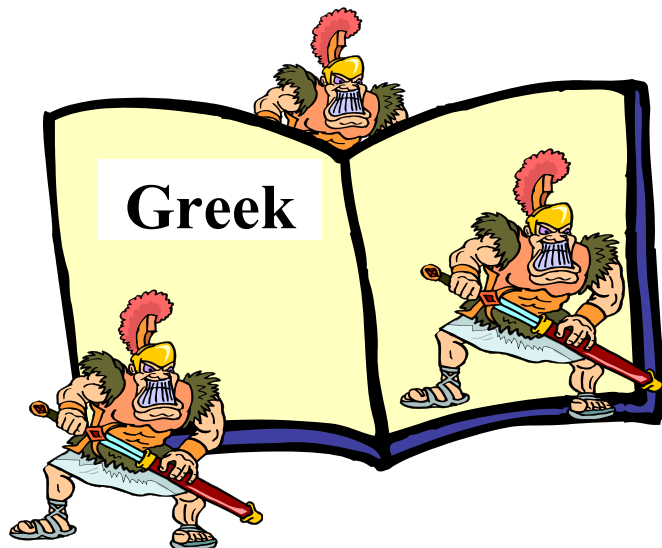
Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας I desire (statement), therefore, that
men pray (infinitive used as a noun, a completed statement) (I Tim. 2:8).

θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν,
ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν Pure religion . . .
is this, to visit orphans (infinitive used as a noun) and widows in their
affliction (Jam. 1:27).

“The strong aspire; the shrewd conspire; the weak expire.”



ASSIGNMENTS FOR GREEK I



Assignment One: (a) Memorize the alphabet and pronunciation rules; (b) Read I John 1 & 2 out loud twice during the week.

Assignment Two: (a) Memorize the articles; (b) Learn the noun vocabulary; (c) Underline the nouns and articles in I John 1 & 2; (b) parse the nouns.

Assignment Three: (a) Learn the verb vocabulary; (b) Study the verb system: mood, voice, tenses, primary and secondary endings; (c) Underline and parse the verbs in I John 1 & 2.

Assignment Four: (a) Review the articles; (b) study the pronouns; (c) Underline and parse the pronouns in I John 1 & 2.

Assignment Five: (a) Review the articles; (b) Study the adjectives and adverbs and prepositions; (c) Underline and parse the adjectives and adverbs in I John 1 & 2; (c) Circle the prepositions in I John 1 & 2.

Assignment Six: (a) Study the participles and infinitives; (b) Underline and parse the participles in I John 1 & 2.

Assignment Seven: (a) Study the particles and clauses; (b) Circles the particles in I John 1 & 2; (b) Underline the various clauses in I John and identify them.

Congratulations, you have just translated I John 1 & 2!

THE LETTER OF 1 JOHN IN GREEK

Assignments:

- Assignment one: Read 1 John 1-2 outloud.
- Assignment Two: Read to recognize nouns and articles.
- Assignment Three: Read to recognize verbs and participles
- Assignment Four: Read to recognize adjectives and adverbs
- Assignment: Five: Parse the nouns and pronouns
- Assignment Six: Parse the verbs and participles: diagram two sentences.
- Assignment Seven: Parse the adjectives and adverbs; diagram two sentences.
- Assignment Eight: Write ranslate chapter one and two;l diagram two sentences.

ΓΝΤ 1 John 1^ο1 “Ο ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ
ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς-

2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν
τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν-

3 ὃ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’
ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

4 καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ἦ πεπληρωμένη.

5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς
ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα
καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·

7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ’
ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπο πάσης ἁμαρτίας.

8 ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας
καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

10 ἂν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

ΓΝΤ 1 Joh 2^ο1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἂν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον·

2 καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτοὺς, ἂν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

4 ὁ λέγων ὅτι Ἔγνωνκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·

5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται, ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν.

6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιαν ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε.

8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

9 ὁ λεγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·

11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν ποιηρόν.

14 Ἐγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν ποιηρόν.

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·

16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν.

17 καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

18 Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

19 ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

20 καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες.

21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἴδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

22 Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

24 ὑμεῖς ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

27 καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρειάν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῆ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

GREEK II

Read, Identify nouns and verbs, Parse, and Translate

ΓΝΤ 1 Ἰωην 3᾽1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστιν.

3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστιν.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.

7 Τεκνία, μηδεὶς πλανᾷ ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·

8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

10 ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

11 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους,

12 οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 [καὶ] μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ.

15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι.

17 ὃς δ’ ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ’ αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

18 Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσει ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

19 [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν,

20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

21 Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν

22 καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ’ αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιῶμεν.

23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

ΓΝΤ 1 Joh 4^ο1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον.

2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστίν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη.

4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

5 αὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὃ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

10 ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

12 θεὸν οὐδεὶς πώποτε τεθέαται. εἰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν.

13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου.

15 ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.

17 ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τελεία ἀγάπη ἕξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

19 ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

20 εἰάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν.

21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

ΓΝΤ 1 Ιοην 5*1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἕξ αὐτοῦ.

2 ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

5 τίς [δέ] ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστὶν ἡ ἀλήθεια.

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,

8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστὶν.

12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν ὅτι ἐὰν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.

15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

17 πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον.

18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἀμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτὸν καὶ ὁ ποιηρὸς οὐχ ἄπτεται αὐτοῦ.

19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ ποιηρῷ κεῖται.

20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

21 Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

ΓΝΤ 2 Joh 1^ο1 Ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

3 ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ.

4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς.

5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν καινὴν γράφω σοι ἀλλὰ ἦν εἵχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε.

7 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

- 8 βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε ἃ εἰργασάμεθα ἀλλὰ μισθὸν πλήρη ἀπολάβητε.
- 9 πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.
- 10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·
- 11 ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς ποιηροῖς.
- 12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθη διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ.
- 13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

ΓΝΤ 3 Ἰωην 1^ο1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

- 2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦται σου ἡ ψυχὴ.
- 3 ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
- 4 μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.
- 5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάση εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους,
- 6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·
- 7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν.
- 8 ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.
- 9 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.
- 10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ λόγοις ποιηροῖς φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθῆς ἐστίν.

13 Πολλὰ εἶχον γράψαι σοι ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν·

14 ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.

15 εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

1 JOHN – COMPLETE VOCABULARY

- FRIBERG GREEK LEXICON

Gettysburg Seminary

ἀγαπάω (28 times)

ἀγαπάω mid./pass. ἀγαπῶμαι; fut. ἀγαπήσω; 1aor. ἠγάπησα; pf. ἠγάπηκα, ptc. ἠγαπηκώς; pf. pass. ptc. ἠγαπημένος; 1fut. pass. ἀγαπηθήσομαι; love, especially of love as based on evaluation and choice, a matter of will and action; (1) toward persons love, be loyal to, regard highly (EP 5.25); (2) toward God (MT 22.37); (3) from God (JN 3.16); (4) toward things value, delight in, strive for (LU 11.43); long for (2T 4.8); (5) ἀγάπην ἀγαπᾶν show love (JN 17.26)

ἀγάπη (18 times)

ἀγάπη, ης, ἡ love; (1) especially as an attitude of appreciation resulting from a conscious evaluation and choice; used of divine and human love love, devotion; (2) plural αἱ ἀγάπαι love feasts, fellowship meals, meals in which members of a Christian community eat together in fellowship (JU 12)
ἀγάπη N-NF-S ἀγάπη

ἀγαπητός (6 times)

ἀγαπητός, ἡ, ὄν (1) beloved, dear, very much loved (AC 15.25; possibly 1T 6.2); (2) of one not only greatly loved but also unique, the only one of a class only beloved, one dear (MT 3.17); (3) worthy of love (probably 1T 6.2)
ἀγαπητός A--NM-S ἀγαπητός

ἀγγελία (2 times)

ἀγγελία, ας, ἡ message; (1) as the content of what is announced message (1J 1.5); (2) as an announced requirement directive, command (1J 3.11)
ἀγγελία N-NF-S ἀγγελία

ἅγιος (1 times)

ἅγιος, ἰα, ον as the quality of persons or things that can be brought near or into God's presence holy; (1) of things set apart for God's purpose dedicated, sacred, holy (MT 4.5), opposite κοινός (not consecrated, common); (2) of persons holy, pure, consecrated to God (LU 1.70); (3) of supernatural beings, as God (JN 17.11), Christ (LU 1.35), the Spirit of God (MK 12.36), angels (MK 8.38) holy; (4) superlative ἀγιώτατος, τάτη, ον most holy, very pure or sincere (JU 20); (5) as a substantive; (a) ὁ ἅ. the Holy One, as a designation for God (1J 2.20) and Christ (MK 1.24); plural οἱ ἅγιοι the holy ones, as a designation for angels (1TH 3.13); as human beings belonging to God saints, God's people, believers (AC 9.13); (b) neuter τὸ ἅγιον what is holy, what is dedicated to God (MT 7.6); as a place dedicated to God sanctuary, holy place (HE 9.1); plural ἅγια holy place, (outer) sanctuary (HE 9.2); ἅγια ἀγίων most sacred place, inner sanctuary, very holy place (HE 9.3)
ἅγιος A--VM-S ἅγιος

ἅγιος A--NM-S ἅγιος

ἀγνίζω (1 times)

ἀγνίζω 1aor. ἤγνισα; pf. ἤγνικα; pf. pass. ἤγνισμαι; 1aor. pass. ἤγνίσθην; purify; (1) literally, of ceremonial washings and purifications purify, cleanse from ritual defilement (JN 11.55); middle (with the aorist passive) purify oneself, dedicate oneself, become (ritually) acceptable; of fulfilling requirements under a vow be purified, be (ceremonially) cleansed (AC 21.26); (2) figuratively, of moral cleansing purify (1P 1.22)

ἀγνός (1 times)

ἀγνός, ἦ, ὄν (1) of persons, as characterized by moral purity pure, free from sin (1T 5.22); as being without intent to do wrong in a matter innocent, blameless (2C 7.11); (2) of things without moral defect harmless, acceptable, pure (PH 4.8)

ἀγνός A--NM-S ἀγνός

ἀδελφός (15 times)

ἀδελφός, οὔ, ὁ brother; (1) literally, male sibling with at least one parent in common (JN 1.41); figuratively, members of the Christian community, and of associates in religious work (spiritual) brother, fellow Christian, fellow believer (RO 8.29); (2) in Jewish usage fellow countryman (AC 3.22); (3) of one of equal rank and dignity (MT 23.8); (4) of a neighbor or member of one's in-group brother, friend (MT 5.22)

ἀδελφός N-NM-S ἀδελφός

ἀδικία (2 times)

ἀδικία, ας, ἡ generally disregard for what is right; (1) as disregard for divine law unrighteousness, wrongdoing (HE 8.12), correlated with ἀνομία (lawlessness, wickedness) and opposite δικαιοσύνη (righteousness, uprightness); (2) as disregard for human rights injustice, unrighteousness, violation of justice (RO 1.18); (3) as disregard for the respect and obedience due to God wickedness, unrighteousness, wrongdoing (1J 1.9), correlated with ἁμαρτία (sin); (4) as disregard for truth wrong, evil (1C 13.6), opposite ἀλήθεια (truth)

ἀδικία N-NF-S ἀδικία

αἷμα (4 times)

αἷμα, ατος, τό blood; (1) human blood (JN 19.34); by metonymy human nature, physical descent (HE 2.14); (2) of sacrificial animals blood (HE 9.7); (3) idiomatically αἷ. ἐκχεῖν literally pour out blood, i.e. kill (RV 16.6); ῥύσις αἵματος menstrual flow, hemorrhage (MK 5.25); πηγή αἵματος literally fountain of blood, i.e. bleeding (MK 5.29); (4) by metonymy, of another's murder (MT 23.30); of Christ's atoning sacrifice death, the blood of Christ (RO 3.25); (5) in apocalyptic language, the red color of blood as symbolizing disaster (AC 2.19)

αἷμα N-NN-S αἷμα

αἷμα N-AN-S αἷμα

αἶρω (1 times)

αἶρω fut. ἀρῶ; 1aor. ἤρα; pf. ἤρκα; pf. pass. ἤρμαι; 1aor. pass. ἤρθην; fut. pass. ἀρθήσομαι; (1) literally, as lifting up something take up, pick, raise (MT 17.27; RV 10.5); absolutely, of a ship weigh anchor, depart (AC 27.13); hyperbolically, of a mountain arise (MT 21.21); idiomatically αἶρειν τοὺς ὀφθαλμοὺς ἄνω literally raise one's eyes, i.e. look up (JN 11.41); αἶρειν τὸν σταυρὸν literally take up the cross, i.e. be prepared to suffer to the point of death (MT 16.24); αἶρειν τὴν ψυχὴν τινος literally lift up someone's soul, i.e. keep someone in suspense without being able to come to a conclusion (JN 10.24); (2) as lifting up and carrying something away remove, carry off, take away (JN 11.39); idiomatically αἶρειν ἀπό literally take from, i.e. cause to no longer experience (MT 21.43); (3) of removing by force; (a) do away with, kill, execute (JN 19.15); (b) sweep away as with a flood (MT 24.39); (c) destroy, do away with (JN 11.48); (d) as a religious technical term, of the effect of Christ's paying the complete penalty for sin remove, take away (JN 1.29)

αἶρω VIPA--1S αἶρω

αἰσχύνω (1 times)

αἰσχύνομαι VIPM--1S αἰσχύνω

αἰσχύνω 1aor. pass. ἠσχύνθην; fut. pass. αἰσχυνθήσομαι; only middle/passive in the NT; middle be ashamed, feel ashamed or embarrassed (LU 16.3); passive, in the sense of being disappointed or disillusioned be put to shame, admit defeat, be disgraced (PH 1.20)

αἰτέω (5 times)

αἰτέω mid. αἰτέομαι; fut. αἰτήσω, mid. αἰτήσομαι; 1aor. ἤτησα, mid. ἤτησάμην; pf. ἤτηκα; active/middle ask (for), request (MT 7.10); ask for, demand (LU 23.23); as making a request in prayer ask for (MT 21.22)

αἶτημα (1 times)

αἶτημα, ατος, τό as what has been requested or demanded request, petition, demand; as distinct from δέησις (plea, entreaty), αἶ. is the content of the request or petition

αἶτημα N-AN-S αἶτημα

αἰών (1 times)

αἰών, ὄνος, ὁ era, time, age; (1) as a segment of contemporary time lifetime, era, present age (LU 16.8); (2) of time gone by past, earliest times (LU 1.70); (3) of prolonged and unlimited time eternity (1T 1.17); (4) of time to come eternity, age to come (LU 20.35); idiomatically εἰς τὸν αἰῶνα literally into the age, i.e. forever, eternally (JN 6.51); εἰς τοὺς αἰῶνας τῶν αἰώνων literally into the ages of the ages, i.e. forever and ever, forevermore (HE 1.8); (5) plural, as a spatial concept, of the creation as having a beginning and moving forward through long but limited time universe, world (HE 1.2; 9.26; 11.3)

αἰών N-NM-S αἰών

αἰώνιος (6 times)

αἰώνιος, ον (sometimes ος, ἴα, ον) eternal, everlasting, opposite πρόσκαιρος (temporary, transitory); (1) of God without beginning or end, eternal (RO 16.26); (2) without beginning (RO 16.25); (3) without end, everlasting (2C 5.1); (4) neuter singular αἰώνιον as an adverb for all time, forever (PM 15)

αἰώνιος A--NF-S αἰώνιος

ἀκούω (14 times)

ἀκούω fut. ἀκούσω and ἀκούσομαι; 1aor. ἤκουσα; pf. ἀκήκοα; 1aor. pass. ἠκούσθην; hear, listen to; (1) followed by the genitive to indicate sense perception hear (AC 9.7); (2) followed by the accusative to indicate understanding of what was said hear (AC 9.4); (3) as a legal technical term give a hearing, grant a court trial (JN 7.51); (4) of being informed about something learn or hear (of) (MT 14.13); (5) impersonally ἀκούεται it is reported (1C 5.1); (6) of discipleship listen to, pay attention to, obey (LU 9.35); (7) of inner comprehension understand, be aware of, listen to (GA 4.21)

ἀκούω VIPA--1S ἀκούω

ἀκούω VSPA--1S ἀκούω

ἀλαζονεία (1 times)

ἀλαζονεία, ας, ἡ (also ἀλαζονία) characterized by presumption in word or action arrogance, pretension (JA 4.16); in regard to one's possessions false pride, conceit, boasting (1J 2.16)

ἀλαζονεία N-NF-S ἀλαζονεία

ἀλήθεια (9 times)

ἀλήθεια, ας, ἡ (1) of what has certainty and validity truth (EP 4.21), opposite πλάνη (going astray, wandering); (2) of the real state of affairs, especially as divinely disclosed truth (RO 1.18), opposite μῦθος (fiction, myth); (3) of the concept of the gospel message as being absolute truth (2TH 2.12); (4) of true-to-fact statements truth, fact (LU 4.25), opposite ψεῦδος (lie, falsehood); (5) of what is characterized by love of truth truthfulness, uprightness, fidelity (1C 5.8; 13.6), opposite ἀδικία (wrong, evil); (6) of reality as opposed to pretense or mere appearance truth, sincerity (PH 1.18), opposite πρόφασις (pretext, excuse); idiomatically ἐν ἀληθείᾳ literally in truth, i.e. really, truly, indeed (MT 22.16); κατὰ ἀλήθειαν literally according to truth, i.e. rightly (RO 2.2); ἐπ' ἀληθείας literally on truth, i.e. really, actually (AC 4.27)

ἀλήθεια N-NF-S ἀλήθεια

ἀληθής (2 times)

ἀληθής, ἑς true; (1) of statements that agree with facts true (TI 1.13); (2) of things characterized by reality genuine, true, real (JN 6.55); substantively true thing, fact (JN 19.35); (3) of persons characterized by integrity trustworthy, truthful, honest (RO 3.4), opposite ψευδής (lying, false)

ἀληθής A--NM-S ἀληθής

ἀληθής A--NF-S ἀληθής

ἀληθινός (4 times)

ἀληθινός, ἡ, ὄν (1) of words that conform to facts true, correct, dependable (JN 19.35); (2) of what conforms to reality genuine, real, true (1J 2.8); substantivally true thing, reality (HE 9.24); (3) of persons characterized by integrity and trustworthiness true, dependable; substantivally, as a person who is what he claims to be (the) true one (RV 3.7)

ἀληθινός A--VM-S ἀληθινός

ἀληθινός A--NM-S ἀληθινός

ἀληθῶς (1 times)

ἀληθῶς adverb; (1) as qualifying a verb of telling truly, in truth (LU 9.27); (2) as attributing genuine existence to a thing, state, or quality as opposed to what is imagined really, truly, actually (JN 1.47)

ἀληθῶς AB ἀληθῶς

ἀλλά (13 times)

ἀλλά an adversative conjunction indicating contrast, difference, or limitation but, however, yet, nevertheless, at least; (1) after a negative; (a) to introduce a contrast but, however, yet, nevertheless (MT 7.21); (b) to provide ascensive force to a statement οὐ μόνον . . . ἀ. καί not only . . . but also (AC 26.29); with οὐ μόνον implied even more than that (2C 7.11); (c) to introduce a main point after questions with an implied negative answer rather, instead (LU 13.5); (d) to negate an incorrect declaration rather, instead (LU 1.60); (e) to introduce an exception except, however (2C 1.13); (2) to provide transition between independent clauses, with limiting or differing force but, yet, however (MK 14.36); (3) to strengthen a command now, then, so (MK 16.7; AC 10.20); (4) in the consequence clause of conditional sentences to change thought direction yet, certainly, at least (MK 14.29)

ἀλλά CC ἀλλά

ἀλλά CS ἀλλά

ἀλλά CH ἀλλά

ἀλλήλων (6 times)

ἀλλήλων genitive of the reciprocal pronoun; dative ἀλλήλοις, accusative ἀλλήλους; one another, each other, mutually, applicable to first-, second-, or third-person referents

ἀλλήλων NPGM1P ἀλλήλων

ἀλλήλων NPGM2P ἀλλήλων

ἀλλήλων NPGM3P ἀλλήλων

ἀμαρτάνω (10 times)

ἀμαρτάνω fut. ἀμαρτήσω; 1aor. ἡμάρτησα; 2aor. ἤμαρτον; pf. ἡμάρτηκα; literally miss the mark, be in error; figuratively, of offending against God, man, religious or moral law sin, do wrong, transgress, opposite ἀγαθοποιέω (do what is right)

ἁμαρτία (17 times)

ἁμαρτία, ας, ἡ sin; (1) of an act, a departure from doing what is right, equivalent to ἀμάρτημα sin, wrongdoing (1J 5.17); (2) as the moral consequence of having done something wrong sin, guilt (AC 3.19; 1J 1.7); (3) as the nature of wrongdoing viewed as the rejection of God by self-assertive human beings sin, evil (RO 5.12, 13; cf. 1.21); (4) especially in Johannine usage as a moral condition of human beings in revolt against God sin, being evil, sinfulness (JN 9.34; 15.24); (5) especially in Pauline usage as an abstract moral principle or force personified as evil in character sin, evil (RO 6.12); (6) especially in Hebrews as a deceiving power personified as leading human beings to guilt and destruction (HE 3.13; 12.1)

ἁμαρτία N-NF-S ἁμαρτία

ἄν (3 times)

ἄν a particle untranslated by a single English word but adding possibility or uncertainty of time to the action of a verb or making a relative or conjunction indefinite; (1) denoting possibility (often εἰάν) if (ever), e.g. εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἄν ἤδειτε if you had known me, you would have known my Father also (JN 8.19); (2) denoting uncertainty as in rhetorical (AC 8.31; 17.18) or indirect (LU 1.62; AC 5.24) questions; (3) denoting indefinite future time (-ever); (a) with a relative pronoun ὅς ἄν whoever, ὅσοι ἄν as many as, whoever; (b) with a conjunction ὅταν whenever, ἕως ἄν until, ὡς ἄν as soon as, ὅπου ἄν wherever, ἠνίκα εἰάν or ἄν whenever

ἄν QV ἄν

ἀναγγέλλω (1 times)

ἀναγγέλλω fut. ἀναγγελεῖς; 1aor. ἀνήγγειλα; 2aor. pass. ἀνηγγέλην; (1) as carrying back news of happenings report, inform (AC 14.27); (2) generally announce, proclaim, openly declare (AC 19.18); in religious usage preach, teach, declare (AC 20.20)

ἀνθρωποκτόνος (2 times)

ἀνθρωποκτόνος, ου, ὁ murderer

ἀνθρωποκτόνος N-NM-S ἀνθρωποκτόνος

ἄνθρωπος (1 times)

ἄνθρωπος, ου, ὁ (1) as a generic term human being, person (AC 10.26); plural people, mankind, one's fellow men (MT 23.5); (2) as a form of address: in friendly relation friend (LU 5.20); as a reproach man, my good fellow (LU 12.14); in rhetorical speaking ὦ ἄνθρωπε κενέ you foolish man! you fool! (JA 2.20); (3) with the translation according to the context man, adult male (LU 7.25), husband (MT 19.10), son (MT 10.35); (4) idiomatically in Pauline usage as distinguishing between various aspects of a person; (a) between two sides of human nature ὁ ἔξω (ἄ.) the outer person, physical body in contrast to ὁ ἔσω (ἄ.) the inner being (intellectual, emotional, spiritual aspects) (2C 4.16); (b) between a former and a new and different way of living παλαιὸς ἄ. former person or self, old pattern of behavior in contrast to καινὸς ἄ. new person or self, new pattern of behavior (EP 4.22, 24); (c) between a person not indwelt by God's

Spirit ψυχικός ἄ. natural (unredeemed) person in contrast to a person who has God's Spirit πνευματικός (ἄ.) spiritual (redeemed) person (1C 2.14)
ἄνθρωπος N-NM-S ἄνθρωπος

ἀνομία (2 times)

ἀνομία, ας, ἡ as what is contrary to law; (1) as a general state of wrong lawlessness, wickedness, iniquity (1J 3.4); (2) as an individual violation of law sin, wrong(doing), (practice of) lawlessness (MT 7.23)
ἀνομία N-NF-S ἀνομία

ἀντίχριστος (4 times)

ἀντίχριστος, ου, ὁ as an opponent of Christ antichrist (1J 2.18b); as a proper noun for Christ's adversary in the end-times Antichrist (1J 2.18a)
ἀντίχριστος N-NM-S ἀντίχριστος

ἀπαγγέλλω (2 times)

ἀπαγγέλλω impf. ἀπήγγελλον; fut. ἀπαγγελῶ; 1aor. ἀπήγγελα; 2aor. pass. ἀπηγγέλην; (1) as carrying back word from a happening report (back), inform, tell (MT 2.8); (2) as announcing something proclaim, declare (MT 12.18); (3) as acknowledging something publicly confess (LU 8.47); as announcing what must be done order, command (AC 17.30)
ἀπαγγέλλω VIPA--1S ἀπαγγέλλω

ἀπό (19 times)

ἀπό preposition with the genitive, with the basic meanings separation off, motion away from; (1) to denote separation from a person or place from, away from (LU 16.18); (2) to denote a point from which something begins from, out from (LU 24.47); (3) to indicate distance from a point away from, from, far from (2TH 1.9); ἄ. μακρόθεν from afar (MT 26.58); with detailed measurement ὡς ἄ. about (JN 11.18); (4) to indicate source or origin from, out of (JN 1.44); (5) to indicate cause or reason because of, on account of, as a result of, for (HE 5.7); (6) to indicate means with, with the help of, by (RV 18.15; LU 15.16); (7) to show the originator of the action in a verb from, by (1J 1.5); (8) in adverbial expressions: ἄ. μέρους in part, partly (RO 11.25); ἄ. μιᾶς alike, unanimously, as one (LU 14.18); ἄ. τῆς καρδίας from the heart, sincerely (MT 18.35)
ἀπό PG ἀπό

ἀποστέλλω (3 times)

ἀποστέλλω fut. ἀποστελῶ; 1aor. ἀπέστειλα; pf. ἀπέσταλκα; pf. pass. ἀπέσταλμαι; 1aor. pass. ἀπεστάλην; (1) send forth, send out (MK 11.1); in relation to a sender send with a commission, send with authority, send for a purpose (MT 11.10); (2) when used with other verbs that indicate the action in the situation was performed by someone else, have something done (e.g. MT 2.16 ἀποστείλας ἀνεῖλεν he had (them)

killed); (3) idiomatically ἀποστέλλειν τὸ δρέπανον literally send the sickle, i.e. begin to harvest (MK 4.29)

ἀποστέλλω VIPA--1S ἀποστέλλω

ἄπτω (1 times)

ἄπτω 1aor. ἤψα, mid. ἠψάμην; (1) active, of a fire light, kindle (AC 28.2; LU 22.55); (2) middle; (a) literally touch, take hold of, hold (JN 20.17); of food touch, eat (CO 2.21); (b) figuratively and euphemistically ἄπτεσθαι γυναικός literally touch a woman, i.e. have sexual intercourse with a woman (1C 7.1); with the implication of conveying divine blessing or power through physical contact touch (MK 10.13; LU 8.46); in a negative sense harm (1J 5.18)

ἄρεστός (1 times)

ἄρεστός, ἦ, ὄν pleasing, acceptable; neuter plural τὰ ἄρεστά as a substantive pleasing things (JN 8.29); impersonally οὐκ ἄρεστόν ἐστὶν it is not desirable, right, proper (AC 6.2)

ἀρνέομαι (3 times)

ἀρνέομαι impf. ἠρνούμην; fut. ἀρνήσομαι; 1aor. ἠρνήσάμην; pf. ἤρνημαι; (1) in relation to a question or demand deny (LU 8.45), opposite ὁμολογέω (admit, confess); (2) in relation to a claim refuse, disown, not consent to (HE 11.24); (3) in relation to God or a person deny, disown, renounce (1J 2.23); (4) in relation to the Christian faith, usually in the sense of apostasy deny, repudiate (1T 5.8); (5) as saying no to oneself in order to live wholly for Christ disregard, pay no attention to one's own desires (LU 9.23); as turning from ungodly conduct renounce, deny (TI 2.12); (6) as acting contrary to one's true character be untrue, be false to oneself (2T 2.13)

ἄρτι (1 times)

ἄρτι adverb of time; (1) now, at the present moment (JN 9.19); (2) of the immediate present presently, right now, at once (MT 26.53); idiomatically ἡ ἄ. ὥρα literally the present hour, i.e. this very moment (1C 4.11); (3) of the immediate past just now, recently (MT 9.18); (4) in prepositional phrases: ἕως ἄ. until now, up to now, hitherto (MT 11.12); ἀπὸν ἄ. from this time, henceforth, from now on (JN 13.19)
ἄρτι AB ἄρτι

ἀρχή (8 times)

ἀρχή, ἦς, ἡ strictly primacy; (1) in relation to place corner of a cloth (AC 10.11); (2) in relation to time beginning of anything (MT 24.8), (the) first (JN 2.11), opposite τέλος (end, cessation); of first teaching elementary (HE 6.1); ἀπὸν ἀρχῆς, ἐξ ἀρχῆς from the first, originally (JN 6.64; 15.27); ἐν ἀρχῇ, κατὰ ἀρχάς in the beginning, at the first (JN 1.1; HE 1.10); τὴν ἀρχὴν in JN 8.25 is probably adverbial at all, possibly to begin with; (3) in relation to rank (position of) power, rule, domain (EP 1.21); as a person with authority or a supernatural being ruler, authority (RO 8.38)

ἀρχή N-NF-S ἀρχή

αὐτός (102 times)

αὐτός, ἡ, ὁ (1) as an intensive pronoun to emphasize identity, setting the individual person or thing apart from others, used of all persons, genders, and numbers; (a) in the nominative case to intensify the subject -self, -selves e.g. αὐ. ἐγώ I myself (2C 10.1); αὐτοὶ ὑμεῖς you yourselves (JN 3.28); αὐ. σώσει he himself will save (MT 1.21); (b) in an oblique case to add emphasis or contrast to any lexical unit -self, -selves e.g. σοῦ αὐτῆς of you yourself (LU 2.35); (2) as equivalent to a demonstrative pronoun to direct attention exclusively to a person or thing, placed in the predicate position even, very, just (JN 5.36b); (3) as a third-person pronoun in oblique cases to refer to an expressed or implied antecedent him, her, it (MT 2.2); (4) as an adjective preceded by the article in the attributive position, with or without a noun the same (MT 5.46; 26.44)

αὐτός A--NM-S αὐτός
αὐτός NPNM1S αὐτός
αὐτός NPNM2S αὐτός
αὐτός NPNM3S αὐτός
αὐτός AP-NM-S αὐτός

ἀφίημι (2 times)

ἀφίημι impf. ἤφιον; fut. ἀφήσω; 1aor. ἀφήκα; 2aor. imperative ἄφετε and ἄφετε, inf. ἀφεῖναι; (1) send off or away, let go (MT 27.50); (2) as a legal technical term divorce (1C 7.11); (3) abandon, leave behind (MT 26.56); (4) of duty and obligation reject, set aside, neglect (MK 7.8); (5) of toleration let go, leave in peace, allow (MK 11.6); (6) of sins or debts forgive, pardon, cancel (LU 7.47); (7) give or utter a loud cry (MK 15.37)

ἀφίημι VIPA--1S ἀφίημι

βάλλω (1 times)

βάλλω fut. βαλῶ; 2aor. ἔβαλον; pf. βέβληκα; pf. pass. βέβλημαι; pluperfect pass. ἐβεβλήμην; 1aor. pass. ἐβλήθην; 1fut. pass. βληθήσομαι; (1) transitively, as a powerful movement of throwing or propelling throw, cast, with the context determining in what sense: scatter (seed), cast (lots), pour (liquid), throw (stones), throw (into hell), let (fruit) fall, etc.; (2) transitively, of putting or placing someone or something somewhere: put (money into a treasury box), put (a sword into its scabbard), place (someone into a pool), put (a burden on someone), lay down (crowns before a throne), etc.; (3) intransitively, as a sudden and fast downward movement; of a storm beat down, rush down (AC 27.14)

βάλλω VIPA--1S βάλλω

βαρύς (1 times)

βαρύς, εἶα, ὕ heavy; figuratively in the NT; (1) of rules and regulations difficult to obey, burdensome, oppressive (2C 10.10); (2) of important matters very significant, serious, momentous; comparative βαρύτερος, τέρα, ον more important; substantivally τὰ βαρύτερα of laws the more important matters (MT 23.23); (3) as a characteristic of a person fierce, cruel, vicious (AC 20.29)

βίος (2 times)

βίος, ου, ὁ life; (1) of earthly life in its daily functions, such as preoccupation with food, clothing, and shelter (2T 2.4); (2) of the means of subsistence property, goods, one's living (1J 3.17)

γάρ (3 times)

γάρ a conjunction basically introducing an explanation; (1) expressing cause or reason for, because (JN 2.25); (2) giving grounds for a conclusion, exhortation, or warning for (HE 2.2); (3) giving an explanation for, you see (MK 5.42); (4) expressing continuation like δέ (but, and) indeed, certainly, to be sure (RO 2.25); (5) as an inferential particle qualifying a whole sentence, usually in direct speech responses; (a) as an exclamation to point to a self-evident conclusion; (i) to make a strong denial of course not, no indeed, by no means (AC 8.31; 16.37; JA 1.7); (ii) to make a strong affirmation yes indeed (AC 19.35); τί γ. why not? so what? (PH 1.18); (b) to express skepticism about someone else's conclusion Why should you say that? Come now, you know better than that! (MT 27.23)

γάρ CS γάρ

γάρ QS γάρ

γεννάω (10 times)

γεννάω fut. γεννήσω; 1aor. ἐγέννησα; pf. γεγέννηκα; pf. pass. γεγέννημαι; 1aor. pass. ἐγεννήθην; (1) literally; (a) of men father, become the father of (MT 1.2); (b) of women bear, give birth to (LU 1.13); (c) passive, of both men and women be born (of) (GA 4.23); (2) figuratively; (a) of God's part in Jesus' resurrection (AC 13.33) and his messianic exaltation to the position of highest honor (HE 1.5) (officially) become father of, publicly acknowledge; (b) passive, of the spiritual new birth be born, be regenerated (JN 3.3); (c) of the influence of a leader on his disciples become a father of (1C 4.15); (d) as producing a result give rise to, cause (2T 2.23)

γίνομαι (1 times)

γίνομαι impf. ἐγινόμην; fut. γενήσομαι; 2aor. ἐγενόμην; pf. act. γέγονα; pf. mid./pass. γεγένημαι; 1aor. pass. ἐγενήθην; (1) as what comes into existence become, come to be, originate, with the distinctive sense arising from the context; (a) of persons be born, appear (RO 1.3); (b) of fruits be produced (MT 21.19); (c) of events arise, come about, happen, take place (MK 4.37); (d) of divisions of the day come, arrive (LU 4.42); (2) of what is created; (a) be made, be done, be brought into existence (JN 1.3); (b) of miracles take place, be performed (AC 4.22); (c) of commands be fulfilled, be performed, be carried out (MT 6.10); (d) of institutions be established (MK 2.27); (3) to indicate the progress of a narrative καὶ ἐγένετο and it came to pass, it happened (MK 1.9); the phrase may be left untranslated; (4) of persons or things that enter into a new condition become something (MT 5.45); (5) to denote change of location come, go, arrive at, be at (AC 20.16b); (6) to express a characteristic of someone or something be, become (MT 10.16; HE 11.6); (7) with the genitive of possessor belong to (LU 20.14); (8) with the dative of person belong to (RO 7.3); (9) in a strong negative formula μὴ γένοιτο let it not be, God forbid, don't even think about it, how ridiculous (RO 6.2; GA 3.21)

γινώσκω (25 times)

γινώσκω impf. ἐγίνωσκον; fut. mid. γνώσομαι; 2aor. ἔγνων; pf. ἔγνωκα; pf. pass. ἔγνωσμαι; 1aor. pass. ἐγνώσθη; 1fut. pass. γνώσθήσομαι; (1) of intelligent comprehension know, come to understand, ascertain (LU 8.10); (2) with a person as the object know, be acquainted with (2C 5.16); (3) as learning something through sense perception learn of, become aware of, find out, perceive (MK 5.29); (4) euphemistically have sexual intercourse (MT 1.25); (5) of recognition of a claim acknowledge, recognize (MT 7.23); (6) of certainty gained through experience know, come to know, be sure of; (a) of a thing (JN 8.32); (b) of a person (JN 2.24; 1J 2.3)
γινώσκω VIPA--1S γινώσκω

γλῶσσα (1 times)

γλῶσσα, ης, ἡ tongue; (1) literally, the organ of speech and taste tongue (MK 7.33); figuratively, as a means of verbal communication tongue, language (AC 2.11); (2) by metonymy tribe, people, or nation that speaks a common language (RV 5.9); (3) as a religious technical term for glossalalia tongues(-speaking), understood variously to be unintelligible ecstatic utterance (1C 14.2), heavenly language (1C 13.1), or foreign languages not learned through natural means by the speaker (AC 2.4); (4) as the shape of fire forked flames (AC 2.3)
γλῶσσα N-NF-S γλῶσσα

γράφω (13 times)

γράφω impf. ἔγραφον; 1aor. ἔγραψα; pf. γέγραφα; pf. pass. γέγραμμαι; 2aor. pass. ἐγράφη; (1) of the activity of writing write (GA 6.11); (2) as covering something with writing or drawing write, engrave (RV 5.1); (3) as making a record write down, record (RV 1.19); (4) as making a literary composition compose, write (AC 23.25); (5) as drawing up a legal composition set down, draw up (MK 10.4); γέγραπται it is written, used for legal attestation of the law and Old Testament witnesses (MT 4.4)
γράφω VIPA--1S γράφω

δέ (11 times)

δέ conjunctive particle; (1) most commonly to denote continuation and further thought development, taking its specific sense from the context and; contrast but; transition then, now (with no temporal sense); (2) to emphasize contrast; as a correlative with μέν (on the one hand) . . . but (on the other hand) (MT 3.11); after a negative but rather, instead (HE 4.13); (3) to introduce background material into a narrative now (with no temporal sense) or left untranslated (JN 11.18; this use is especially characteristic of John's Gospel); (4) to resume an interrupted discourse and, then, or left untranslated (LU 4.1); (5) used with other particles: δὲ καί but also, but even (MT 10.30); καὶ . . . δέ and indeed, and also, but also (1J 1.3)
δέ CC δέ
δέ CH δέ
δέ CS δέ

διά (5 times)

διά preposition; I. with the genitive; (1) spatial through, by way of (JN 10.1); (2) temporal; (a) of a whole duration of time through, throughout (LU 5.5); (b) of time within which something takes place during, within (MT 26.61); (c) of an interval of time after (AC 24.17); (3) modal; (a) denoting manner through, in, with (LU 8.4); (b) of accompanying circumstance with, among, in spite of (AC 14.22); (4) causal; (a) of the efficient cause in consequence of, by, on the basis of, on account of (RO 12.1); (b) of the intermediate agent of an action by, through, by agency of (GA 1.1; 1C 1.9); II. with the accusative; (1) spatial through (LU 17.11); (2) causal, to indicate a reason on account of, because of, for the sake of (MT 13.21); (3) in direct questions δ. τί why? (MT 9.11); (4) in answers giving reason and inferences δ. τοῦτο therefore, for this reason (MK 11.24)

διά PA διά

διά PG διά

διάβολος (4 times)

διάβολος, ον slanderous (2T 3.3); substantively ὁ δ. the slanderer; predominately, as a specific name for Satan as the accuser the devil (MT 4.1)

διάβολος AP-NM-S διάβολος

διάνοια (1 times)

διάνοια, ας, ἡ (1) as the seat of perception and thinking mind, understanding, intellect (MK 12.30); (2) as an inner disposition of mind and heart attitude, thought, way of thinking (LU 1.51); (3) as a function of the intellect resulting in insight comprehension, understanding, idea (1J 5.20)

διάνοια N-NF-S διάνοια

διδάσκω (3 times)

διδάσκω impf. ἐδίδασκον; fut. διδάξω; 1aor. ἐδίδαξα; 1aor. pass. ἐδιδάχθην; teach, instruct (MT 4.23); passive be taught, learn (GA 1.12)

διδάσκω VIPA--1S διδάσκω

δίδωμι (7 times)

δίδωμι by-form διδῶ (rv 3.9); impf. ἐδίδουν; fut. δώσω; 1aor. ἔδωκα, subjunctive δώση (JN 17.2); 2aor. ἔδων; pf. δέδωκα; pluperfect ἐδεδώκειν; pf. pass. δέδομαι; 1aor. pass. ἐδόθην; 1fut. pass. δοθήσομαι; with a basic meaning give, the translation varying widely to suit the context; (1) of persons; (a) of what is given by a person in superior position to one in subordinate position; as a task, equivalent to τίθημι, appoint, assign (AC 13.20); as authority to carry out a task entrust, grant, put (MT 9.8; JN 3.35); as a favor or privilege give, bestow (MT 4.9); (b) of what is given by a person in inferior position to one in superior position; as an acknowledgment devote, offer, bring (LU 2.24); as a service gift surrender, give up (MT 20.28); (2) of things; (a) as implying a transfer of place or possession give, present (MK 2.26); put, place (LU 15.22; figuratively and metaphorically in 2C 6.3); give out, hand over (MT 5.31); (b) as giving something valuable in return yield, give back, pay (MT 13.8; MK 14.11); (c) as giving something valuable to gain a return invest, put (LU 19.23); (3) of events; (a) as giving opportunity permit, allow (LU 1.73); leave place for, let experience (RO 12.19); (b) as causing to happen produce, make (AC 2.19); (4) idiomatically διδόναι δεξιάς literally give right hands, i.e. make an agreement (GA 2.9); διδόναι στόμα

literally give mouth, i.e. help to say (LU 21.15); δίδοναι ἐργασίαν literally give effort, i.e. do one's best, strive, try hard (LU 12.58); δίδοναι δόξαν τῷ θεῷ literally give glory to God, i.e. swear before God to tell the truth (JN 9.24)

δίδωμι VIPA--1S δίδωμι

δίκαιος (6 times)

δίκαιος, αία, ον (1) morally and ethically, of persons righteous, upright, just (MT 5.45), opposite ἄδικος (unrighteous); from a legal viewpoint law-abiding, honest, good (in behavior) (1T 1.9), opposite ἄθεσμος (lawless); from a religious viewpoint, as rightly related to God righteous, just (LU 1.6); put right (RO 2.13); substantively οἱ δίκαιοι the righteous, people rightly related to God (MT 13.43; singular in RO 1.17); (2) of God just, righteous, fair (2T 4.8); (3) of Christ just, innocent (LU 23.47); (4) of things righteous, innocent (MT 23.35); (5) neuter δίκαιον used impersonally it is right, proper (EP 6.1); what is right (LU 12.57)

δίκαιος A--NM-S δίκαιος

δικαιοσύνη (3 times)

δικαιοσύνη, ης, ἡ (1) righteousness, uprightness, generally denoting the characteristics of δίκαιος (righteous, just) (MT 5.6); (2) legally justice, uprightness, righteousness (PH 3.6); (3) as an attribute of God righteousness, integrity (RO 3.5); (4) of the right behavior that God requires of persons righteousness, good behavior, uprightness (MT 5.20), opposite ἀδικία (unrighteousness, wrongdoing); (5) in Pauline thought of the divine action by which God puts a person right with himself and which then becomes a dynamic power in the believer's life making right(eous); state of having been made righteous (RO 1.17)

δικαιοσύνη N-NF-S δικαιοσύνη

δοκιμάζω (1 times)

δοκιμάζω fut. δοκιμάσω; 1aor. ἐδοκίμασα; pf. pass. δεδοκίμασμαι; (1) as making an examination put to the test, examine, prove (by testing) (LU 14.19); as testing or proving the will of God prove (RO 12.2); as testing oneself by self-examination test, examine (2C 13.5); as being aware of the progress of history test (the times) (LU 12.56); (2) as accepting the result of an examination of a person regard as approved, consider qualified, approve (1C 16.3); as accepting the result of examination of a thing think of as valuable or worthwhile (RO 1.28)

δοκιμάζω VIPA--1S δοκιμάζω

δύναμαι (2 times)

δύναμαι impf. ἠδυνάμην and ἐδυνάμην; fut. δυνήσομαι; 1aor. ἠδυνήθην and ἠδυνάσθην; of capacity or ability be able, be capable of, can, have power to; with an infinitive supplied or implied of what one is able to do (MT 3.9; 16.3)

δύναμαι VIPD--1S δύναμαι

δύναμαι VIPO--1S δύναμαι

ἐάν (22 times)

ἐάν conjunction; if, if at any time, whenever; a combination of the conditional εἰ and the particle ἄν to denote uncertainty or indefiniteness; (1) with the subjunctive; (a) to introduce a hypothetical condition if (ever) (MK 3.24); (b) to indicate a realizable future contingency if, whenever (JN 3.12); (c) to show time uncertainty whenever, when (JN 14.3); (2) with the indicative to express possibility as with the subjunctive if, when (1TH 3.8); (3) with other particles: ἐ. μή if not, unless, except (MT 5.20); ἐ. τε . . . ἐ. τε whether . . . or whether (RO 14.8); (4) after a relative, to express a condition ὃς ἐ. whoever (MT 5.19); ὃ ἐ. whatever (MT 16.19); ὅστις ἐ. who(so)ever (GA 5.10); ὅπου ἐ. wherever (MT 8.19)

ἐάν CS ἐάν
ἐάν QV ἐάν

ἑαυτοῦ (4 times)

ἑαυτοῦ, ἡς, οὔ (also αὐτοῦ) a reflexive pronoun referring action in a verb back to its own subject; plural ἑαυτῶν; (1) with the third-person himself, herself, itself (MT 18.4); (2) used also for the first-person and second-person plural ourselves (RO 8.23), yourselves (MT 23.31); (3) as equivalent to the reciprocal pronoun ἀλλήλων (MT 21.38); (4) used in place of the possessive pronoun his, her, their (MT 8.22); (5) used with prepositions: (a) ἀφ' ἐ. of one's own accord, voluntarily, spontaneously (JN 5.19); (b) δι' ἐ. by itself, in its own nature (RO 14.14); (c) ἐν ἑαυτῷ to or within oneself, used of not speaking audibly (LU 7.39; MK 2.8) or of being aware of something inwardly (AC 12.11); (d) εἰς ἑαυτὸν ἔρχεσθαι come to oneself, come to one's senses (LU 15.17); (e) ἐξ ἑαυτῶν of (our) own strength (2C 3.5); (f) καθ' ἑαυτόν expressing manner by oneself (AC 28.16); against itself (MT 12.25)

ἑαυτοῦ NPGM3S ἑαυτοῦ
ἑαυτοῦ NPGN3S ἑαυτοῦ

ἐγώ (57 times)

ἐγώ first-person personal pronoun ἐμοῦ (μου), ἐμοί (μου), ἐμέ (με); plural ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς; with reference to the speaker I, me, we, us; when used with a verb ἐ. and ἡμεῖς intensify and emphasize the subject of that verb or show contrast to a previous referent

ἐγώ NPN-1S ἐγώ

εἰ (7 times)

εἰ conditional particle if, since; (1) with the indicative to express a condition of fact regarded as true or settled since, because (RO 2.17); (2) in conditional sentence with the imperfect, aorist, or pluperfect indicative in the conditional clause and usually ἄν in the consequence clause to express a contrary-to-fact (unreal) condition if (JN 11.21); (3) with the optative to express a general or remote possibility if (1P 3.14); (4) εἰ καί with the indicative to express concession to something that is true even if, although, even though (CO 2.5); (5) with the indicative or subjunctive in indirect questions to imply a likelihood or improbability whether, if perhaps (MT 27.49; PH 3.12); (6) as an interrogative particle to introduce direct questions, left untranslated (LU 13.23); (7) after verbs of emotion that (MK 15.44); (8) Hebraistically, in oath formulas to express a strong negative surely not, certainly not (HE 4.3); (9) in combination with other particles following: εἰ δὲ μή if not, otherwise (JN 14.2); εἰ μὲν οὖν if then, if therefore (HE 7.11); εἰ μὲντοι if however (JA 2.8); εἰ μή except, unless, if not (MT 12.4); εἴ πως if somehow, if perhaps (AC 27.12); εἴτε . . . εἴτε if . . . if, whether . . . or (1C 12.26; see εἴτε); εἰ μὴν, used as an oath formula surely,

certainly (HE 6.14); (10) in combination with the indefinite pronoun: εἴ τις whoever, everyone who (MT 16.24); εἴ τι whatever, everything that (MT 18.28)

εἰ CS εἰ

εἰ QT εἰ

εἰ CC εἰ

εἰ ABR εἰ

εἶδωλον (1 times)

εἶδωλον, ου, τό strictly form, copy, figure; hence (1) an object resembling a person or animal and worshiped as a god idol, image (RV 9.20); (2) idol, false god, with reference to demonic power involved in idol worship (1C 10.19)

εἶδωλον N-NN-S εἶδωλον

εἰμί (99 times)

εἰμί inf. εἶναι; impf. mid. ἦμην; fut. mid. ἔσομαι; I. as a predicate be, relating to what exists; (1) to denote God's existence (HE 11.6); ὁ ὢν the one who is, exists (RV 1.4); (2) to denote Christ's self-designation of himself ἐγώ εἰ. I am (JN 8.58); (3) to denote temporal existence live (MT 23.30); (4) to denote a sojourn in a place stay, reside (MT 2.13); (5) to denote what happens, such as phenomena and events be, take place, occur, happen (ἦν JN 9.16); (6) with indications of time (JN 4.6b); (7) of what is on the scene (MK 8.1) or available (AC 7.12); (8) impersonally ἔστιν followed by an infinitive it is possible (HE 9.5); II. as a copulative verb; (1) linking subject to predicate (MK 3.11); (2) introducing an explanation or equivalence in another language τοῦτον ἔστιν and ὃ ἐστιν that is, which means (MT 27.46; MK 3.17); (3) constructed with a variety of adverbs, prepositions, nouns, etc., translated according to the context εἰμί VIPA--1S εἰμί

εἰς (9 times)

εἰς preposition with the accusative into, in; (1) spatially, denoting motion toward a place, after verbs of going, sending, moving to, toward, into (MT 9.7); (2) denoting direction of address after verbs of speaking, telling, teaching, preaching to (MK 13.10); (3) temporally, with an indication of the time up to which something continues until, to (MT 10.22); (4) modally, to indicate degree or intensity εἰς τέλος to the end, to the utmost, completely (1TH 2.16); (5) logically; (a) to indicate purpose in order to, with a view to, for the purpose of (MT 26.28); (b) to indicate reason for, because of, in view of (MT 12.41); εἰς τοῦτο for this reason, therefore (MK 1.38); (c) to denote the purpose of a divine appointment (HE 1.14) or a human appointment in the Lord's will (AC 13.2); (d) to denote a specific goal, the direction of an action to an intended end to, unto, for, with a view to (MT 3.11); (6) denoting relationship; (a) in a neutral sense with reference to, regarding (EP 5.32); (b) in a hostile sense against (RO 8.7); (c) in a friendly sense toward, for, in (RO 15.26); (7) in uncommon usage; (a) of presence in a place, where ἐν (in) might be expected in (AC 19.22b); (b) in Semitic fashion to replace a predicate nominative or a predicate accusative after verbs such as γίνομαι (become, come to be) (MT 21.42), εἰμί (be) (MT 19.5), λογίζομαι (think) (RO 4.3), ἔχω (have) (MT 21.46): as, for εἰς PA εἰς

εἶς (1 times)

εἷς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός often substantivally; (1) as a cardinal number one (MT 5.29); (2) emphatically, in contrast to more than one only one, single (MK 12.6); one and the same (LU 12.52); alone (LU 18.19); (3) as equivalent to τις someone, certain one, anyone (MT 19.16); (4) in special combinations: (a) εἷς ἕκαστος each one, every one, every single one (EP 4.16); (b) εἷς τὸν ἕνα one another, one and the other (1TH 5.11); (c) εἷς . . . καὶ εἷς the one . . . and the other (MT 20.21); (d) καθὼν ἕνα, καθὼν ἓν one by one, one after the other (1C 14.31); (e) ἀπὸ μιᾶς one by one, one after the other (LU 14.18); (5) from the Hebrew, as an ordinal number first, in time notations (MT 28.1)

εἷς A-CNM-S εἷς
εἷς APCNM-S εἷς

ἐκ (34 times)

ἐκ before a vowel ἐξ; preposition with the genitive; (1) spatially, denoting motion away from a place, after verbs of going, sending, escaping, moving from, out of, away from (MK 7.31); (2) denoting direction from which something comes from, out of (LU 5.3); (3) denoting origin as to family, race, city from, out of (LU 2.36); (4) denoting source, cause, motive, reason from, of, by (MT 5.37; JN 1.13); (5) denoting the distinguishing mark of a class, group, party from, of (AC 11.2); (6) used in periphrasis; (a) for the partitive genitive, after words denoting number of (JN 1.35; 6.60); (b) after an interrogative or indefinite pronoun of (LU 11.5; JN 6.64); (c) used with εἶναι belong to, be one of (MT 26.73); (d) after verbs of filling with (JN 12.3); (e) denoting price or value for (the amount of) (MT 20.2); (7) temporally; (a) denoting time from when from, since, for (JN 9.32); (b) showing sequence of time ἡμέραν ἐξ ἡμέρας day after day (2P 2.8); ἐκ δευτέρου for the second time, again (MT 26.42); ἐκ τρίτου for the third time (MT 26.44); (8) adverb; (a) ἐκ μέτρου by measure, sparingly (JN 3.34); (b) ἐκ μέρους individually, in particular (1C 12.27); (c) ἐκ λύπης reluctantly, grudgingly (2C 9.7); ἐκ συμφώνου mutually, by common consent (1C 7.5)

ἐκ PG ἐκ

ἐκεῖνος (7 times)

ἐκεῖνος, η, ο a demonstrative adjective referring to an entity relatively absent from the discourse setting; often substantivally, as a pronoun that (person), that (thing); plural those; (1) absolutely, as a far demonstrative in contrast to a near demonstrative (οὗτος this, these) that, those (MK 4.11); (2) resumptively, in referring back to a previously mentioned person or thing that one, often weakened to he, she, it (JN 5.37); (3) as a more remote antecedent in referring to the first of two persons or things previously mentioned the former (LU 18.14); (4) to relate to a well-known or notorious personality that one, that man (JN 7.11); (5) with a noun referring to time, to relate to the past (MT 3.1) or the future (MT 24.19); (6) ἐκεῖνης genitive of place, with τῆς ὁδοῦ to be understood (lu 19.4)

ἐκεῖνος A-DNM-S ἐκεῖνος
ἐκεῖνος APDNM-S ἐκεῖνος

ἐλπὶς (1 times)

ἐλπὶς, ἶδος, ἡ hope; (1) as an expected and awaited good hope, expectation, prospect (AC 27.20); (2) as hopeful confidence in a trustworthy person hope (1TH 2.19); (3) as expectation of a divinely provided future (the) hope (CO 1.27); (4) as a Christian attitude of patient waiting, along with πίστις and ἀγάπη hope (1C 13.13); (5) in combination with prepositions: ἐπὶ ἐλπίδι in (the) expectation of something (RO 5.2); παρ' ἐλπίδα contrary to (all) expectation (RO 4.18)

ἐλπίς N-NF-S ἐλπίς

ἔμπροσθεν (1 times)

ἔμπροσθεν (1) adverb of place in front, ahead (LU 19.4), opposite ὄπισθεν (behind, on the back); of position on the front (surface) (RV 4.6); figuratively what lies ahead (PH 3.13); (2) improper preposition with the genitive; (a) of place in front of, before (MT 5.24); (b) of being face to face with someone in the presence of, before (MT 27.29); (c) as a legal technical term, of appearing before a judge or high official before (MT 27.11); (d) with a verb expressing or implying forward motion ahead of, before (MT 6.2; 11.10); (e) expressing superior rank or position higher than, before (JN 1.15); (f) expressing a relevant viewpoint in the sight of, in the opinion of (MT 11.26)

ἔμπροσθεν AB ἔμπροσθεν

ἔμπροσθεν PG ἔμπροσθεν

ἐν (79 times)

ἐν preposition with the dative; the primary idea is within, in, withinness, denoting static position or time, but the many and varied uses can be determined only by the context; the chief categories of usage are as follows: (1) of place; (a) denoting a position within boundaries in, within (JN 8.20); (b) denoting a specific location on (2C 3.3); (c) denoting nearness at, near (HE 1.3); (d) with a plural noun, denoting close relationship among, within (GA 1.16b); (e) with a name identifying where a quoted passage is found in (MK 1.2); (f) psychologically, describing processes, qualities, possessions within God or man in (MT 5.28); (g) denoting a single identity selected as a specimen or illustration in the case of (1C 4.2); (h) expressing an occasion or sphere of activity at, in, on the grounds of (AC 7.29a; RO 1.9b); (i) designating close personal relationship, especially with God, Christ, or the Spirit (GA 2.20a); (2) of time; (a) denoting a point of time for an event in, on, at (JN 6.44); (b) denoting a boundary of time within, during (MT 27.40); (c) denoting an activity that serves to time an event in, while, during, when (MK 15.7); (3) of cause; (a) denoting means or instrument by, with (HE 9.22); (b) denoting personal agency by, with the help of, through (MT 9.34); (c) denoting cause or reason because of, on account of, by (reason of) (JN 16.30); (d) denoting manner, especially in adverbial phrases: ἐν χαρᾷ with joy, joyfully (RO 15.32), ἐν σπουδῇ zealously, eagerly (RO 12.8), ἐν χάριτι graciously (GA 1.6), etc.

ἐν PD ἐν

ἐντολή (14 times)

ἐντολή, ἥς, ἡ (1) of the Old Testament law commandment, precept, ordinance (LU 23.56); (2) of official commands edict, decree, order (JN 11.57); (3) of authoritative but not official directions order, command (LU 15.29)

ἐντολή N-NF-S ἐντολή

ἐνώπιον (1 times)

ἐνώπιον neuter of ἐνώπιος (in sight or in front); used as an improper preposition with the genitive; (1) of place before, in front of (RV 4.10); (2) of doing something in someone's presence in the presence of, in the sight of, before (JN 20.30); (3) metaphorically in the sight of, in the eyes of (GA 1.20); (4) as acknowledging the opinion or judgment of another in the opinion of, in the eyes of (AC 4.19); (5) special

uses; (a) with ἀμαρτάνω sin or do wrong against (LU 15.18); (b) by the authority of, on behalf of (RV 13.12, 14; 19.20)
ἐνώπιον PG ἐνώπιον

ἐξέρχομαι (2 times)

ἐξέρχομαι fut. ἐξελεύσομαι; 2aor. act. ἐξῆλθον and ἐξῆλθα; pf. act. ἐξελήλυθα; (1) literally go or come out of (JN 4.30); go forth or away, depart (MK 1.35), opposite μένω (remain); from a ship disembark (MK 6.54); of liquids flow out (JN 19.34); with an infinitive of purpose go forth or out to do something (MT 11.7); (2) figuratively, of thoughts and words proceed, go forth, come out (JA 3.10); (3) of evil spirits that leave a person come or go out (MK 1.25); (4) euphemistically leave the world, die (1C 5.10); (5) in John's Gospel of Jesus' birth come forth from God (JN 8.42); (6) figuratively be gone, disappear (AC 16.19)

ἔξω (1 times)

ἔξω adverb of place; (1) outside, without, out of doors (MK 11.4); (2) as an adjective οἱ ἔ. of those who are not a part of the believing community those outside (1C 5.12, 13); idiomatically ὁ ἔ. ἄνθρωπος literally the outer, exterior person, i.e. the body, the physical part of a person (2C 4.16); (3) as an improper preposition with the genitive outside (of), out of (LU 13.33)

ἔξω PG ἔξω

ἔξω AB ἔξω

ἐπαγγελία (1 times)

ἐπαγγελία, ας, ἡ (1) originally announcement, declaration; in later Greek agreement, promise, assurance (AC 23.21); (2) predominately of God's pronouncements that provide assurance of what he intends to do promise (EP 6.2); by metonymy thing promised, what was promised (AC 1.4)

ἐπαγγελία N-NF-S ἐπαγγελία

ἐπαγγέλλομαι (1 times)

ἐπαγγέλλομαι 1aor. pass. ἐπηγγειλάμην; pf. ἐπήγγελμαι; (1) as a divine or human declaration, offering to do something (make a) promise, offer (JA 1.12); (2) as what one is asserting about himself profess, lay claim to (1T 2.10)

ἐπί (1 times)

ἐπί preposition with a basic meaning on, but with a wide range of meanings according to the context; I. with the genitive emphasizing contact; (1) in answer to "where?" on (LU 2.14); (2) with verbs of motion answering "to what place? where?" on, in (HE 6.7); (3) expressing immediate proximity at, by, near (JN 21.1); (4) in legal procedures in the presence of, before an official court (AC 25.10); (5) figuratively, related to rule and authority over (RO 9.5); (6) figuratively; (a) as giving a basis on the basis or evidence of (1T 5.19); (b) based on, in view of (LU 4.25); (7) as relating in historical timing in the time of, under (the rule of) (MK 2.26); II. with the dative emphasizing position; (1) of place on, in (MK 6.39); of

proximity at, near, by (MT 24.33); (2) of hostility against (LU 12.52); (3) of time at, in, in the time of, during (HE 9.26); (4) of cause or occasion because, on account of, on the basis of, from (the fact that) (RO 5.12); (5) figuratively, of aim or purpose for (the purpose of) (EP 2.10); (6) figuratively, of power, authority, control over (LU 12.44); III. with the accusative emphasizing motion or direction; (1) of place on (MT 14.29); across, over (MT 27.45); as far as, to, up to (MK 16.2); (2) of hostile intent against (MT 26.55); (3) figuratively, of goal or purpose for (MT 3.7); (4) figuratively, of making addition to something already present on, on top of (PH 2.27); (5) figuratively, in relation to feelings that are directed toward a person or thing: (believe) on (AC 9.42), (hope) for (1P 1.13), (have compassion) on, toward (MT 15.32), etc.; (6) of extension of time, answering "when?" or "for how long?" for, over a period of (LU 4.25); (7) to indicate number, in answering "how many times?" with ἐ. untranslated (AC 10.16); (8) to indicate degree or measure, in answering "how much?" ἐφν ὅσον to the degree that, insofar as (MT 25.40); ἐ. τὸ χεῖρον to the worse, from bad to worse (2T 3.13)

ἐπί PD ἐπί

ἐπί PA ἐπί

ἐπί PG ἐπί

ἐπιθυμία (3 times)

ἐπιθυμία, ας, ἡ (1) in a neutral sense strong impulse or desire (MK 4.19); (2) in a good sense of natural and legitimate desire (eager) longing, (earnest) desire (1TH 2.17); (3) in a bad sense of unrestrained desire for something forbidden lust, craving, evil desire (1T 6.9)

ἐπιθυμία N-NF-S ἐπιθυμία

ἔργον (3 times)

ἔργον, ου, τό (1) generally work; (a) active, anything done or to be done deed, work, action (JN 3.21); (b) passive, anything achieved or made as the product of an action or process workmanship, deed, accomplishment (1C 3.13); (2) in contrast to rest work, activity (HE 4.3, 4); deed (1J 3.18) in contrast to word (λόγος); as a corollary or complement to faith, as a practical demonstration or proof of it work(s), deed(s) (JA 2.18); (3) as God's activity in the world work(s), deed(s), act(s) (JN 5.20); (4) as human duties and occupations work, task (AC 14.26); (5) in a weakened sense matter, thing, undertaking (AC 5.38)

ἔργον N-NN-S ἔργον

ἔργον N-AN-S ἔργον

ἔρχομαι (4 times)

ἔρχομαι impf. ἤρχομαι; fut. ἐλεύσομαι; 2aor. act. ἦλθον and ἦλθα; pf. act. ἐλήλυθα; with a basic meaning come, go, used of persons and things, events and situations; used both literally and figuratively, with the meaning varying according to the context and the accompanying preposition; (1) of persons; (a) as coming forward publicly come, appear, show up (MT 11.14); (b) as the future coming of the Messiah going to come, will come (JN 4.25); (c) figuratively, as the spiritual coming of God (JN 14.23); of Christ (JN 14.18), of the Spirit (JN 15.26); (d) as the coming of persons to God (JN 14.6); (2) of events happen to someone or something (PH 1.12); (3) of time in a future sense of time coming, will come (JN 16.4)

ἔρχομαι VIPO--1S ἔρχομαι

ἔρχομαι VIPD--1S ἔρχομαι

ἐρωτάω (1 times)

ἐρωτάω fut. ἐρωτήσω; laor. ἠρώτησα; (1) as seeking information ask, inquire, question (MT 19.17); (2) as making a request ask, demand, beg someone to do something (JN 4.40); as making a request to God ask, pray (JN 16.26)

ἔσχατος (2 times)

ἔσχατος, η, ον last, final, opposite πρώτος (first) especially of meanings 2-4; (1) of place farthest (LU 14.9); substantively τὸ ἔσχατον the end, the farthest point (AC 1.8); (2) of time latest, last (JN 6.39) τὰ ἔσχατα the last state, the end (MT 12.45); neuter ἔσχατον as an adverb finally, last of all (MK 12.6); (3) of rank lowest, least important (MT 19.30); (4) of a series last, final (RV 1.17)
ἔσχατος A--NM-S ἔσχατος

ἔχω (28 times)

ἔχω impf. εἶχον; fut. ἔξω; 2aor. ἔσχον; pf. ἔσχηκα; with a basic meaning have, hold, with a wide range of meanings derived from the contexts and accompanying terms; the following are represented; I. active, transitively; (1) as using the hand to grasp something have, hold (RV 1.16); (2) of clothing, weapons, etc. have on, wear (JN 18.10); (3) literally and figuratively, as holding something safely keep, preserve (1T 3.9); (4) of emotional states taking hold of someone seize, grip (MK 16.8); (5) legally, of property have (at one's disposal), possess, own, enjoy (MK 10.22); (6) of a binding or close relationship with a person have (a husband), be married (JN 4.17); have (a friend) (LU 11.5); have (a master) (CO 4.1); (7) of conditions of body and soul; have (a disease) (AC 28.9); be possessed by (a demon), have (an evil spirit) (MK 5.15); (8) idiomatically, with indications of time ἔτη ἔχειν literally have years, i.e. be x years old (JN 8.57); ἡμέρας ἔχειν ἐν literally have days in, i.e. be in a certain situation for x days (JN 11.17); (9) as bearing or possessing abstract qualities, spiritual gifts, and powers have, possess, enjoy (JN 3.16); with ἐν have something within oneself (2C 1.9); (10) as holding an opinion have, consider, regard as (MT 14.5); (11) with the object expressed or implied and followed by an infinitive have the possibility of, can, be able to (MT 18.25; AC 4.14); with a sense of compulsion must, have to (LU 12.50); II. active, intransitively, with an adverb or adverbial expressions determining the sense be, be situated, get along in such a way; καλῶς ἔχειν be well, be healthy (MK 16.18), κακῶς ἔχειν be sick (MT 4.24), ἐτοιμῶς ἔχειν with an infinitive following be ready to, be prepared to (2C 12.14), ἐν γαστρὶ ἔχειν be pregnant (MK 13.17), etc.; III. middle (only as a participle in the NT); (1) of inherent association belong to (HE 6.9); (2) of close association of place neighboring, nearby (MK 1.38); (3) of close association of time τῇ ἐχομένῃ (ἡμέρᾳ) on the next day, on the following day (LU 13.33; AC 20.15)

ἔχω VSPA--1S ἔχω

ἔχω VIPA--1S ἔχω

ἕως (1 times)

ἕως (1) as a temporal conjunction; (a) to link the event marking the end of a time period to another element in the sentence till, until (MT 2.9); (b) to link to an event the circumstances on which the beginning of that event depends until (MT 2.13); (c) to denote the contemporaneous aspect of a time period while, as long as (MK 6.45; JN 9.4); (2) as an improper preposition with the genitive; (a) to denote time until (MK 15.33); (b) with historical names up to the time of (AC 13.20); (c) to denote place as far

as, to (MT 24.27); (d) to denote order in a series to (MT 20.8); (e) to denote the upper limit of degree or measure (up) to (this point), as much as, to the extent of (MK 6.23)

ἕως CS ἕως

ἕως PG ἕως

ζάω (1 times)

ζάω contracted form ζῶ; impf. ἔζων; fut. ζήσω, mid. ζήσομαι; 1aor. ἔζησα; live; (1) of natural physical life; (a) live, be living, be alive (1C 15.45), opposite ἀποθνήσκω (die); (b) of return from death become alive again (MT 9.18); (c) of recovery from sickness get well, recover, be well (JN 4.50); (d) with mention of the sphere or basis of life live in (AC 17.28); live by (MT 4.4); (2) of supernatural, spiritual life, including resurrected life for the body and eternal life for the soul (JN 11.25, 26); (3) of the conduct of life live (as) (GA 2.14); continue (to sin) (RO 6.2); live (for) (2C 5.15); (4) participle ζῶν living, of things deriving from God as the source of life (1P 1.3)

ζωή (13 times)

ζωή, ἡς, ἡ life; (1) physical life (RO 8.38), opposite θάνατος (death); (2) supernatural life, opposite τὸ θνητόν (what is subject to dying) and φθορά (destruction, death), received by believers as a gift from God (JN 3.36; 1J 5.11), experienced both now (RO 6.4) and eternally (MK 10.30); (3) viewed as an attribute of God (1J 5.20) and Christ (JN 5.26b)

ζωή N-NF-S ζωή

ἢ (1 times)

ἢ conjunction; (1) as a disjunctive; (a) conjoining opposites or (RV 3.15); ἢ . . . ἢ either . . . or (MK 13.35); (b) in negative statements nor, or (RV 13.17); (c) joining rhetorical or parallel questions to preceding statements or questions or (MT 7.9, 10); (d) joining alternatives πότερον . . . ἢ whether . . . or (JN 7.17); (2) as a comparative particle; (a) between the two members of the comparison, following a comparative than (MT 10.15); (b) with the comparative implied or expressed by μᾶλλον more . . . than, rather . . . than (MT 18.13; JN 3.19); (c) after the positive degree καλόν ἐστιν . . . ἢ it is better . . . than (MT 18.8, 9); (d) used with other particles: πρὶν ἢ with an infinitive before (MT 1.18); subjunctive before (LU 2.26); optative before (AC 25.16); ἀλλν ἢ but rather (LU 12.51)

ἢ CH ἢ

ἢ CS ἢ

ἢ CC+ ἢ

ἢ CC ἢ

ἤδη (2 times)

ἤδη adverb; (1) of time by this time, now (MT 3.10); ἤ. ποτέ now at length, at last (RO 1.10); (2) logically already (MT 5.28; JN 3.18)

ἤδη AB ἤδη

ἤκω (1 times)

ἤκω present stem with third-person plural perfect ending ἤκασι; impf. ἤκον; fut. ἤξω; 1aor. ἤξα; (1) of persons; (a) as the result of moving toward and reaching a point be, come, arrive (LU 15.27); (b) as being in a place be here, be there (HE 10.7); (2) impersonally, of events happen, take place, come (JN 2.4); used especially to express the certainty of future events happening (2P 3.10)

ἤκω VIPA--1S ἤκω

ἡμέρα (1 times)

ἡμέρα, ας, ἡ day; (1) as a natural time interval between sunrise and sunset day, daytime, sunlight (2P 2.13), opposite νύξ (night); (2) as a twenty-four-hour measure of time from sunrise to sunrise or from sunset to sunset day (MT 6.34); (3) idiomatically ἡμέρα καὶ ἡμέρα literally day and day, i.e. day by day, every day (2C 4.16); ἡμέραν ἐξ ἡμέρας literally day out of day, i.e. from day to day, continually, for a long time (2P 2.8); καθὼν ἐκάστην ἡμέραν every day, daily (HE 3.13); (4) as a longer period time (HE 8.9); plural time(s), lifetime (HE 5.7); (5) figuratively, as a period of time appointed for a special purpose, as for salvation (2C 6.2) or judgment (AC 17.31)

ἡμέρα N-NF-S ἡμέρα

ἡμέτερος (2 times)

ἡμέτερος, τέρα, ον our, a possessive adjective of the first-person plural, used emphatically (2T 4.15); substantivally οἱ ἡμέτεροι our people, i.e. believers (TI 3.14)

θάνατος (6 times)

θάνατος, ου, ὁ death; with every form of it in the NT treated not as a natural process but always as a destroying power related to sin and its consequences; (1) physically, as the separation of soul from body (physical) death (JN 11.13); (2) as a legal technical term, of capital punishment (physical) death (MT 26.66); (3) spiritually, as the separation of soul from God (spiritual) death (JN 5.24; JA 1.15), opposite ζωή (life); (4) spiritually, as the separation of soul from spirit or from the possibility of knowing God, as the result of judgment (eternal) death (RO 1.32); called second death in RV 2.11; 20.6; (5) by metonymy deadly disease, pestilence (RV 6.8)

θάνατος N-NM-S θάνατος

θαυμάζω (1 times)

θαυμάζω impf. ἐθαύμαζον; fut. θαυμάσομαι; 1aor. ἐθαύμασα; 1aor. pass. ἐθαυμάσθην; 1fut. pass. θαυμασθήσομαι; (1) intransitively; (a) as expressing human response when confronted by divine revelation in some form wonder, be astonished, marvel (MT 9.33); (b) with ὅτι following be astonished or surprised that (GA 1.6); (2) transitively; (a) admire, wonder at something (AC 7.31); (b) be amazed or marvel at someone (LU 7.9); (c) passive be filled with wonder, be amazed (RV 17.8); (d) as a Hebraism in JU 16 θαυμάζειν πρόσωπον literally admire the face, i.e. flatter, praise insincerely

θαυμάζω VIPA--1S θαυμάζω

θεάομαι (3 times)

θεάομαι 1aor. mid. ἐθεασάμην; pf. τεθέαμαι; 1aor. pass. (with passive meaning) ἐθεάθην; see, look at, behold; a verb of seeing, generally with special meanings: (1) with attentive regard behold, look at, look over, see (MT 22.11; 1J 1.1); (2) with a supernatural impression watch, behold, gaze on (JN 1.14, 32); (3) as remarking something significant notice, take note of, see (LU 5.27); (4) in the sense of visit (come to) see (RO 15.24)

θέλημα (2 times)

θέλημα, ατος, τό generally, as the result of what one has decided will; (1) objectively will, design, purpose, what is willed; (a) used predominately of what God has willed: creation (RV 4.11), redemption (EP 1.5), callings (CO 1.9), etc.; (b) of what a person intends to bring about by his own action purpose (LU 22.42); (c) of one's sensual or sexual impulse desire (JN 1.13; EP 2.3); (d) of what a person intends to bring about through the action of another purpose (LU 12.47); (2) subjectively act of willing or wishing; (a) predominately of the exercise of God's will (GA 1.4); (b) of the exercise of the human will desire, wish (2P 1.21)

θέλημα N-AN-S θέλημα

θέλημα N-NN-S θέλημα

θεός (62 times)

θεός, οῦ, ὁ and ἡ (1) as the supreme divine being, the true, living, and personal God (MT 1.23; possibly JN 1.1b); (2) as an idol god (AC 14.11); feminine goddess (AC 19.37); (3) of the devil as the ruling spirit of this age god (2C 4.4a); (4) as an adjective divine (probably JN 1.1b); (5) figuratively; (a) of persons worthy of reverence and respect as magistrates and judges gods (JN 10.34); (b) of the belly when the appetite is in control god (PH 3.19)

θεός N-VM-S θεός

θεός N-NM-S θεός

θεωρέω (1 times)

θεωρέω impf. ἐθεώρουν; 1aor. ἐθεώρησα; a verb of seeing; (1) through sense perception watch, look on (as a spectator) (MT 27.55); (2) through mental perception understand, perceive, notice (AC 17.22); (3) through spiritual perception perceive, behold, see (JN 14.17); figuratively experience, know, undergo (JN 8.51)

ἱησοῦς (12 times)**ἰλασμός (2 times)**

ἰλασμός, οῦ, ὁ with focus on atoning sacrifice for sin means of forgiveness, way of reconciling (1J 2.2; 4.10)

ἰλασμός N-NM-S ἰλασμός

ἵνα (19 times)

ἵνα conjunction; (1) used to introduce clauses that show a purpose or goal that, in order that, so that; (a) predominately with the present or aorist subjunctive (JN 10.10; RO 1.11); (b) occasionally with the future indicative ἵ. ἐρεῖ σοι (LU 14.10); ἵ. δώσουσι (LU 20.10); (c) rarely with the optative; (2) used to introduce the content of a discourse, especially when a purpose or command is implied; (a) as introducing the subjunctive clause of impersonal verbs that (MT 5.29; 1C 4.3); (b) as introducing the objective clause after verbs of saying, desiring, requesting, praying, etc. that (MT 14.36; MK 14.35); (3) elliptically, with the preceding verb to be supplied from the context; (a) used to introduce a purpose so that, in order that (JN 9.3); (b) used to introduce the content of a command (MK 5.23 ἵ. ἐπιθῆς . . . (please) come and put your hands on (her)!); (4) used to introduce a result clause, especially when a purpose was implied in the background so that, with the result that (JN 9.2; RO 11.11); (5) used to introduce an identifying or explanatory clause after a demonstrative, such as οὗτος, αὕτη, τοῦτο (this) namely, that is (JN 15.13; 18.37)

ἵνα CS ἵνα

ἵνα ABR ἵνα

ἵνα CH ἵνα

ἵνα CC ἵνα

ἰσχυρός (1 times)

ἰσχυρός, ἄ, ὄν strong, powerful, mighty; (1) of physical strength strong, robust (MT 12.29), opposite ἀσθενής (weak, sick); (2) of political or military status great, mighty (RV 6.15); (3) of spirit-beings powerful, mighty (RV 18.8); substantively ὁ ἰ. the strong one, probably a reference to Satan (MT 12.29); (4) of things, with the meaning fitting the context: violent (wind) (MT 14.30); loud (thunder) (RV 19.6); weighty, serious (letters) (2C 10.10); severe (famine) (LU 15.14); strong (encouragement) (HE 6.18); substantively τὸ ἰσχυρόν strong thing (1C 1.27), opposite τὸ ἀσθενές (weak thing); (5) comparative ἰσχυρότερος, τέρα, ὄν stronger, mightier, more powerful (MK 1.7)
ἰσχυρός A--NM-S ἰσχυρός

καθαρίζω (2 times)

καθαρίζω fut. καθαριῶ; 1aor. ἐκαθάρισα; pf. pass. κεκαθάρισμαι; 1aor. pass. ἐκαθαρίσθην; (1) literally, as thoroughly cleansing for sacred use wash, make clean, cleanse (LU 11.39); (2) figuratively; (a) of ritual cleansing, making levitically clean, as foods cleanse, purify, declare clean (AC 10.15); (b) of healing of diseases that render ceremonially unclean, as leprosy cleanse, make ritually clean (MK 1.40); (c) of religious and moral purity, as from sin and a guilty conscience cleanse, make pure, make acceptable to God (1J 1.7)

καθώς (9 times)

καθώς a conjunction from κατά (down) and ὡς (as); (1) a comparative often with οὕτω(ς) (so, in this way) following according as, just as (LU 11.30); (2) as expressing manner as, in proportion as, to the degree that (AC 11.29); (3) as a causal because, since, in as much as (JN 17.2; RO 1.28); (4) temporally as, when (AC 7.17); (5) to introduce indirect discourse in the sense of πῶς how (AC 15.14)

καθώς CS καθώς

καί (132 times)

καί a coordinating conjunction with the sense varying according to its circumstances; I. as a connective; (1) connecting single words and (MT 2.11d); (2) as a continuative, connecting clauses and sentences and (MT 21.23c); (3) as coordinating time with an event when (MK 15.25); (4) to introduce a result from preceding circumstances and then, and so (MT 4.19); (5) to introduce an abrupt question expressing a contrasting feeling then, in that case (2C 2.2); (6) as emphasizing an unexpected fact and yet, nevertheless, and in spite of that (MT 3.14); (7) to explain what preceded and so, that is, namely (MT 8.33b; JN 1.16); (8) κ. . . κ. both . . . and, not only . . . but also (AC 26.29); II. adverb; (1) as an adjunctive also, too (MT 5.39); (2) as an ascensive, introducing something unusual even (MT 5.46); (3) to reinforce a contrast or comparison also (2C 8.11b; HE 8.6)

καί CC+ καί

καί CC καί

καί AB καί

καί CS καί

καί CH καί

κάϊν (1 times)

Κάϊν, ὁ (also Καΐν) indeclinable; Cain, masculine proper noun

καινός (2 times)

καινός, ἡ, ὄν new, opposite παλαιός (old); (1) of what was not there before new, recently made, not yet used, fresh (MT 9.17); neuter as a substantive τὸ καινόν new piece, new part (MK 2.21); (2) of what was not known before strange, unheard of, unusual (MK 1.27); (3) of what was not possessed before newly gained, newly acquired (MT 13.52); (4) by way of contrast with the old or obsolete better, superior, different (HE 8.8); substantively new (and better) one (HE 8.13); (5) comparative καινότερος, τέρα, ον quite new; colloquially latest (AC 17.21)

καλέω (1 times)

καλέω impf. ἐκάλουν; fut. καλέσω; 1aor. ἐκάλεσα; pf. κέκληκα; pf. pass. κέκλημαι; 1aor. pass. ἐκλήθην; call, with nuances of meaning varying with the context; (1) call; (a) name, provide with a name, with a double accusative (LU 1.59); passive have as a name, be called (LU 1.61); (b) address as, designate, call, with a double accusative (LU 6.46); (c) of an invitation call to, invite (MT 22.3); (d) of a summons, often with a legal sense call in, summon, call together (MT 2.7; AC 4.18); (2) figuratively; (a) of God's invitation to salvation or summons to discipleship call (MT 4.21; 1P 2.9); (b) of an appointment to a task call (HE 5.4)

καρδία (4 times)

καρδία, ας, ἡ heart; in the NT inner self; (1) viewed as the seat of physical vitality (AC 14.17); (2) viewed as the innermost self, the source and seat of functions of soul and spirit in the emotional life (AC 2.26), the volitional life (2C 9.7), the rational life (AC 7.23); (3) viewed as the human dwelling place of heavenly beings and powers (RO 5.5; 2C 1.22; EP 3.17); (4) figuratively, of the depths of the earth interior, center (MT 12.40)

καρδία N-NF-S καρδία

κατά (1 times)

κατά preposition; generally downward movement; I. with the genitive; (1) of place; (a) down from (MK 5.13); figuratively down into; ἡ κ. βάθους πτωχία extreme poverty (2C 8.2); (b) throughout (LU 4.14); (2) figuratively, with verbs of oath-taking by (MT 26.63); (3) figuratively, in a hostile sense against (1P 2.11); II. with the accusative; (1) of place; (a) as showing extension in space on, through, over, (down) along (LU 8.4; 10.4); (b) as indicating direction toward, to, down to (LU 10.32); (c) as indicating isolation or separation καθν ἑαυτόν by oneself (AC 28.16); κ. μόνος alone, by oneself (MK 4.10); in (a separated place) (RO 16.5); (d) as a distributive from (place) to (place) (AC 5.42); in every single (place) (AC 15.21; TI 1.5); (2) of time; (a) as indicating the time within the range of which something takes place during (HE 3.8); at (AC 12.1), in (HE 1.10); in agreement with (MT 2.16); (b) as indicating indefinite time toward, about (AC 16.25); (c) distributively every καθν ἡμέραν daily (MT 26.55); κ. πᾶν σάββατον weekly (AC 13.27); κ. μῆνα monthly (RV 22.2); καθν ἔτος annually (LU 2.41); (3) distributively, with numerals: καθν ἕν ἕκαστον one by one, in detail (AC 21.19), κ. δύο ἢ τρεῖς two or three at a time (1C 14.27), εἷς κ. εἷς one after the other (MK 14.19), etc.; (4) to indicate goal or purpose for the purpose of, to, for (JN 2.6); (5) to indicate standard or norm in agreement with, corresponding to, in conformity with (MT 9.29; 16.27; LU 1.38); (6) to indicate reason because of, in accordance with (EP 3.3); on the basis of, as a result of (MT 19.3; EP 1.5); (7) to denote relationship to something; (a) in respect to, in relation to (RO 1.3, 4); (b) with the κ. phrase qualifying like an adjective (EP 6.5); showing possession like a pronoun (AC 17.28) or a noun (AC 26.3)

κατά PA κατά

κατά PG κατά

καταγινώσκω (2 times)

καταγινώσκω pf. pass. ptc. κατεγνωσμένος; as denoting accurate detection of evil in oneself (1J 3.20) or someone else (GA 2.11) condemn, declare to be wrong, judge to be guilty

καταγινώσκω VSPA--1S καταγινώσκω

κεῖμαι (1 times)

κεῖμαι impf. third-person singular ἔκειτο; lie, recline; (1) literally, spatially and predominately as the result of being placed or set; (a) lie in or on something (LU 2.12); (b) of things being situated somewhere stand, set (MT 5.14); (c) of storage of goods be laid up, be in store (LU 12.19); (2) figuratively; (a) of persons be appointed, be set, be destined (LU 2.34); (b) as a legal technical term be laid down, exist, be valid (1T 1.9); (c) as being in a certain state or condition be, find oneself (in), lie (in the power of) (1J 5.19)

κεῖμαι VIPD--1S κεῖμαι

κεῖμαι VIPO--1S κεῖμαι

κλείω (1 times)

κλείω fut. κλείσω; 1aor. ἔκλεισα; pf. pass. κέκλεισμαι; 1aor. pass. ἐκλείσθην; literally shut, lock, bar (MT 25.10); figuratively shut (out), close (RV 3.7)

κοινωνία (4 times)

κοινωνία, ας, ἡ (1) as a relationship characterized by sharing in common fellowship, participation (1J 1.3), opposite κακία (dislike, hatefulness); (2) as giving so that others can share generosity, fellow feeling (2C 9.13; PH 2.1); more concretely willing contribution, gift (RO 15.26)

κοινωνία N-NF-S κοινωνία

κόλασις (1 times)

κόλασις, εως, ἡ as an action retribution, punishment (MT 25.46); ὁ φόβος κόλασιν ἔχει fear has to do with or involves punishment (1J 4.18)

κόσμος (23 times)

κόσμος, ου, ὁ basically something well-arranged; (1) adornment, adorning (1P 3.3); (2) as the sum total of all created beings in heaven and earth world, universe (AC 17.24); (3) as all human beings mankind, humanity, all people (MK 16.15); (4) as this planet inhabited by mankind world, earth (MT 16.26; JN 11.9); (5) morally, mankind as alienated from God, unredeemed and hostile to him world (1J 5.19); (6) sum total of particulars in any one field of experience, world, totality (JA 3.6)

κόσμος N-NM-S κόσμος

κρίσις (1 times)

κρίσις, εως, ἡ (1) as the action of a judge decision, judgment (JN 5.30); especially as the activity of God in a final time for judging ἡμέρα κρίσεως day of judgment (MT 10.15); in an unfavorable sense condemnation, punishment (RV 18.10); (2) as a personal evaluation of someone else's actions judgment (JN 7.24); (3) as the standard by which judgments and evaluations are to be made right, justice (MT 12.18); (4) as the basis on which a judgment is made reason for a judgment (JN 3.19)

κρίσις N-NF-S κρίσις

λαλέω (1 times)

λαλέω impf. ἐλάλουν; fut. λαλήσω; 1aor. ἐλάλησα; pf. λελάληκα; pf. pass. λελάλημαι; 1aor. pass. ἐλάληθην; 1fut. pass. λαληθήσομαι; (1) of inanimate things give forth sounds, sound out, speak as with a message (RV 10.4); (2) of persons speak, tell, with focus on speaking rather than on logical reasoning as with λέγω (say, speak); (a) in contrast to keeping silent speak, talk (MK 1.34); (b) express oneself speak

(out) (MT 10.20); (c) transitively speak, assert, proclaim something (MT 13.33); (d) the accompanying participle λέγων (saying, speaking) may be used to introduce the content of the speaking (MT 13.3)

λαμβάνω (3 times)

λαμβάνω impf. ἐλάμβανον; fut. mid. λήψομαι (and λήψομαι); 2aor. ἔλαβον; pf. εἴληφα; (1) active, as bringing under one's control take; (a) with the hand take hold of, grasp (AC 27.35); (b) take away, remove (RV 3.11); (c) take for oneself, take into possession (LU 19.12); (d) as being seized by illness, demon attack, strong emotion come on, seize (LU 5.26); (e) as taking a due portion of something, as taxes, tithes, or collections receive, accept, collect (MT 17.24); (f) as taking to oneself someone's words, teaching, or testimony receive, accept, come to believe (MT 13.20); (g) figuratively take advantage of, exploit (2C 11.20); (2) passive, as being a recipient of something receive; (a) materially receive, get, acquire (2C 11.8); (b) spiritually, as being a recipient of God's grace, forgiveness, life, etc. receive, obtain (RO 1.5); (c) be selected, be chosen from one or more alternatives (HE 5.1)

λαμβάνω VIPA--1S λαμβάνω

λέγω (8 times)

λέγω impf. ἔλεγον; tenses beyond the present and imperfect supplied by εἶπον (q.v.); strictly gather and lay in order; hence, used of logical expression; (1) say, speak, tell, narrate (MT 3.9); (2) tell of, report, recount (MK 1.30); (3) with the sense derived from the context; (a) in direct discourse ask, say (MT 9.14); answer, say (MT 8.26); order, command, recommend (1J 5.16); assure, assert, especially in formulas such as ἀμὴν, ἀμὴν λ. ὑμῖν truly, truly I say to you (JN 1.51); maintain, declare (GA 4.1); (b) in designations call, name (MK 12.37); passive be called, be named (MT 1.16); (c) in explanatory foreign words mean, interpret, translate (JN 1.38)

λέγω VIPA--1S λέγω

λέγω VSPA--1S λέγω

εἶπον used as the second aorist of λέγω (say, speak, tell); also used with the first aorist endings (e.g. εἶπα); the future (ἐρῶ), perfect (εἶρηκα), pluperfect (εἶρηκέναι), perfect passive (εἶρημαι), and first aorist passive (ἐρρέθην) are supplied from an obsolete verb εἶρω (say); (1) with the accusative say, tell something (MT 26.44); (2) absolutely speak, say (MT 2.8); (a) with a qualifying adverb, e.g. ὁμοίως εἰπεῖν speak in the same way (MT 26.35); (b) with a qualifying adverbial phrase, e.g. εἰπεῖν ἐν παραβολαῖς talk parabolically, speak in parables (MT 22.1); εἰπεῖν ἐν ἑαυτῷ say inwardly, think (LU 7.39); (c) to introduce direct discourse say (MT 2.8); (d) to introduce indirect discourse with ὅτι following say; (3) with the context determining various modifications of meaning command, tell (MK 5.43); foretell, say beforehand (MT 28.6); call, designate with the double accusative (JN 15.15); (4) idiomatically ὡς ἔπος εἰπεῖν literally as to speak a word, i.e. one might say, that is (HE 7.9)

εἶπον VI AA--3P εἶπον

εἶπον VI AA--1S εἶπον

ῥηθεῖς VPAPNM-S εἶπον

λόγος (6 times)

λόγος, ου, ό related to λέγω (arrange in order); (1) as a general term for speaking, but always with rational content word, speech (MT 22.46); often opposite ἔργον (deed) (1J 3.18); (2) with the specific translation depending on a wide variety of contexts; (a) question (MT 21.24); (b) prophecy (JN 2.22); (c) command (2P 3.5); (d) report (AC 11.22); (e) message, teaching (LU 4.32); (f) declaration, statement, assertion (MT 12.32), opposite μῦθος (legend); (g) plural, of words forming a unity of expression discourse, speech, teaching, conversation (MT 7.24); (h) of what is being discussed subject, thing, matter (MK 9.10); (3) of divine revelation; (a) word, message (of God) (JN 10.35); (b) commandment(s) (MT 15.6); (c) of God's full self-revelation through Jesus Christ the Word (JN 1.1); (d) of the content of the gospel word, message (LU 5.1); (4) in a somewhat legal or technical sense; (a) accusation, matter, charge; (b) account, reckoning (RO 14.12); (c) reason, motive (AC 10.29)

λόγος N-NM-S λόγος

λύω (1 times)

λύω impf. ἔλυον; 1aor. ἔλυσα; pf. pass. λέλυμαι; 1aor. pass. ἐλύθην; 1fut. pass. λυθήσομαι; from a basic meaning loose, translated with a variety of meanings from the specific contexts; (1) literally, as freeing someone or something tied or bound loose, untie, set free, release (MK 1.7; AC 22.30), opposite δέω (bind); figuratively, as freeing from a legal obligation free, release (1C 7.27); as freeing from spiritual bondage set free (RV 1.5); (2) literally, as breaking something up into its component parts destroy, tear down, break up (2P 3.10); as breaking up a crowd dismiss, disperse (AC 13.43); figuratively, as bringing something to an end do away with, undo (1J 3.8); (3) of law, commandments, scriptures set aside, annul, invalidate (JN 7.23)

μαρτυρέω (6 times)

μαρτυρέω impf. ἐμαρτύρουν; fut. μαρτυρήσω; 1aor. ἐμαρτύρησα; pf. μεμαρτύρηκα; pf. pass. μεμαρτύρημαι; 1aor. pass. ἐμαρτυρήθην; used of the activity of a μάρτυς (witness); (1) of a human declaration of ascertainable facts based on firsthand knowledge or experience bear witness to, declare, confirm (RO 10.2); (2) absolutely, of a good report; (a) active give a good report, speak well (of), approve (of) (LU 4.22); (b) passive receive a good report, be well-spoken of, be approved, have a good reputation (AC 6.3); (3) of an emphatic declaration by an existing authority, such as God, the Spirit, Scripture testify, declare, witness (solemnly) (HE 7.17); (4) of religious witness to truth and the factual content of the gospel as revealed truth from God be a witness, tell about, testify (AC 23.11)

μαρτυρία (6 times)

μαρτυρία, ας, ή as concrete and objective information given in proof of something testimony; (1) active giving of a witness, testimony, declaration (JN 1.7); (2) passive, as the witness given testimony, evidence, record (JN 1.19); (3) as facts presented in court evidence, testimony (MK 14.55); (4) as a good report received reputation (1T 3.7); (5) as divine and human witness, with Christ as the content testimony, witness (JN 3.33); as a formula for the gospel message μ. Ἰησοῦ witness of (or about) Jesus (RV 19.10)

μαρτυρία N-NF-S μαρτυρία

μέγας (3 times)

μέγας, μεγάλη, μέγα with a basic meaning great, translated to fit the context; (1) of extent of space large, spacious, wide, long (MK 4.32; 14.15); (2) of number and quantity large, great, abundant (HE 10.35); (3) of intensity and degree, opposite ὀλίγος (little); (a) in relation to natural phenomena intense (heat) (RV 16.9), violent (storm) (MK 4.37), very bright (light) (MT 4.16), etc.; (b) in relation to human and divine experience loud (voice) (MK 15.37), loud (lamentation) (AC 8.2), intense (fever) (LU 4.38), etc.; (c) in relation to extraordinary and surprising events mighty (deeds) (RV 15.3); severe (trouble) (MT 24.21); neuter as a substantive μεγάλα extraordinary things (LU 1.49); (d) in relation to emotions great (joy) (MT 2.10), deep (sorrow) (RO 9.2), fierce (anger) (RV 12.12), overwhelming (astonishment) (MK 5.42), etc.; (4) of persons possessing power, rank, dignity mighty, great, eminent (TI 2.13); substantively οἱ μεγάλοι important people (RV 11.18); (5) of things marked by importance great, extraordinary, outstanding (JN 19.31); especially of the time of judgment (AC 2.20; JU 6); (6) comparative μείζων, μείζον and μειζότερος, τέρα, ον greater (3J 4); most important, very important (1C 12.31); substantively ὁ μείζων the older one (RO 9.12); (τὰ) μείζω more outstanding things (JN 1.50); (7) superlative μέγιστος, ἴστη, ον greatest, very great (2P 1.4)

μέγας A--NM-S μέγας

μείζων A-MNF-S μέγας

μείζων A-MNM-S μέγας

μένω (24 times)

μένω impf. ἔμενον; fut. μενῶ; 1aor. ἔμεινα; pluperfect μεμενήκειν; remain, abide; (1) intransitively; (a) of someone or something remaining where it is remain in a place, stay, tarry (MT 10.11), opposite ἐξέρχομαι (go away, depart); (b) in a more permanent sense dwell, live, lodge (JN 1.38); (c) figuratively, as remaining unchanged in a sphere or realm continue, abide, remain (2T 2.13); (d) figuratively, as remaining in a fixed state or position keep on, remain, abide (1C 7.11; HE 7.3); (e) of persons continuing on through time last, remain, continue to live (JN 12.34), opposite ἀποθνήσκω (die, perish); (f) of things continuing on through time last, be permanent, endure (HE 13.14); (2) transitively; (a) as expecting someone or something wait for, await (AC 20.5); (b) of things, such as danger, that threaten await, face (AC 20.23)

μένω VIPA--1S μένω

μετά (7 times)

μετά preposition with a basic meaning in the midst of; I. with the genitive with; (1) of a place with, among (MK 1.13); (2) of accompaniment together with, in company with, accompanied by (MT 16.27); (3) of close association εἶναι μ. τινος be with someone, be on the side of (MT 12.30); (4) of aid or help εἶναι μ. τινος be with, stand by, help (MT 28.20); (5) of hostility or conflict with, against (1C 6.6); (6) as closely connecting two concepts where emphasis is on the first (along) with (EP 6.23); (7) as denoting attendant circumstances with (LU 14.9); (8) as indicating means by means of, through (AC 2.28); II. with the accusative after, behind; (1) of place behind, beyond (HE 9.3); (2) of time after (MT 17.1; 24.29; AC 20.29); followed by an articular infinitive after (MT 26.32)

μετά PG μετά

μετά PA μετά

μεταβαίνω (1 times)

μεταβαίνω fut. mid. μεταβήσομαι; 2aor. μετέβην; pf. μεταβέβηκα; (1) literally; (a) of persons go from one place to another, pass from, depart (JN 13.1); (b) of things change, remove from (MT 17.20); (2) figuratively, of going from one state to another change (JN 5.24)

μή (20 times)

μή negative particle not, used for assumed, hesitant, or indefinite denial; where οὐ (not) denies the fact, μή denies the idea; generally used with all moods except the factual indicative, including its use with the infinitive and participle; (1) used to negate an assumption (JN 3.18 ὅτι μή πεπίστευκεν because he has not believed); (2) used to introduce questions expecting a negative answer (1C 12.29, 30); (3) used with the aorist subjunctive and present imperative to express prohibitions; (a) with the aorist subjunctive it has an ingressive denotation signifying don't begin to do something (HE 3.8); (b) with the present imperative it signals to bring to an end an already existing condition; stop doing something, don't do it any longer (MT 14.27); if the action has not yet begun, it signifies don't get into the habit of doing something (CO 3.9); (4) with clauses used to express (a) a negative condition εἰ μή and εἰ μή except, unless (MT 5.20; 11.27); (b) a negative purpose ἵνα μή and μή πως (μήπως) in order that not, so that not (MT 24.20; 1C 8.9); (c) a negative result ὥστε μή with an infinitive so that not; (5) used in combination with οὐ to express a strong negative never, in no way, under no circumstances, certainly not (MT 5.18); (6) used as a conjunction after verbs of fearing lest, for fear that (AC 23.10) and warning lest, that not (HE 12.15); (7) μήγε in the formula εἰ δὲ μή γε otherwise, but if not (MT 6.1; 9.17)

μή CS μή

μή QT μή

μή QN μή

μή CC μή

μηδέ (2 times)

μηδέ negative disjunctive particle; from μή (not) and δέ (and, but); distinguished from μήτε (and not) in that μήδε shows two things are progressively exclusive (not this . . . and not that), while μήτε shows parallel negations (neither this . . . nor that); (1) used to continue a preceding negative and not, but not, nor (MT 10.9); (2) used in the consequence clause of a conditional sentence (then) neither, not (either) (2TH 3.10); (3) as a negative ascensive not even (MK 2.2)

μηδέ CC μηδέ

μηδέ AB μηδέ

μηδείς (1 times)

μηδείς, μηδεμία, μηδέν (also μηθέν) negative of the numeral one, used where the negative particle μή (q.v.) would be appropriate in the construction; (1) as an adjective with a noun not one, no (1C 1.7); (2) as a substantive; (a) of a person nobody, none, not one (LU 5.14); with a double negative nobody at all (MK 11.14); (b) of a thing not one thing, nothing (MK 6.8); (c) adverbially ἐν μηδενί in no way, in no respect (2C 7.9)

μηδείς APCNM-S μηδείς

μισέω (5 times)

μισέω impf. ἐμίσουν; fut. μισήσω; 1aor. ἐμίσησα; pf. μεμίσηκα; pf. pass. μεμίσημαι; hate; (1) of hostility of people for each other hate, detest (LU 6.27); (2) Hebraistically, requiring single-minded loyalty in discipleship prefer less, love less (LU 14.26); (3) of hostility toward God and the community of God hate, detest (LU 1.71); (4) hate, reject, not choose (RO 9.13), opposite ἐκλέγω (choose, select) as divine election; (5) as strongly disapproving and rejecting evil hate, abhor (RV 2.6)

μονογενής (1 times)

μονογενής, ἐξ of what is the only one of its kind of class unique; (1) an only child born to human parents one and only (LU 7.12; 8.42); substantivally only child (LU 9.38); (2) as a child born in a unique way; (a) used of God's Son Jesus only, only begotten; substantivally (JN 1.14); (b) used of Abraham's son Isaac only; substantivally ὁ μ. his only true son (HE 11.17)
 μονογενής A--NF-S μονογενής
 μονογενής A--NM-S μονογενής

μόνος (2 times)

μόνος, η, ον (1) as without accompaniment alone (MT 14.23); idiomatically κατὰ μόνας literally throughout only places, i.e. alone (MK 4.10); (2) as singly existing only, lone (JN 17.3); ὁ μ. he alone (1T 6.16); (3) as isolated from others; (a) of persons alone, by oneself, solitary (JN 16.32); (b) of things by itself, single (JN 12.24); (4) neuter μόνον as an adverb; (a) used to limit or separate an action or state to the one designated in the verb merely, only, alone (MT 5.47); (b) used with negatives not only . . . (but also) (MT 21.21)

μόνος A--NM-S μόνος

νεανίσκος (2 times)

νεανίσκος, ου, ὁ young man, youth; (1) used of a man in the prime of life, between twenty-four and forty years old (MT 19.20); (2) used of an older boy, young (unmarried) man (AC 23.18); (3) servant is the possible meaning in several passages (MK 14.51b; AC 5.10)
 νεανίσκος N-NM-S νεανίσκος

νικάω (6 times)

νικάω fut. νικήσω; 1aor. ἐνίκησα; pf. νενίκηκα; (1) intransitively be victorious, win, prevail (RV 2.7); of a legal action win (out), prevail, win the case (RO 3.4); (2) transitively overcome, defeat, conquer (LU 11.22)

νίκη (1 times)

νίκη, ης, ἡ victory, success; abstract for concrete means for gaining victory, victorious principle, such as faith (1J 5.4)
 νίκη N-NF-S νίκη

νῦν (4 times)

νῦν adverb of time now; (1) as an adverb; (a) designating a point of time not past or future now, at the present time (LU 6.21), opposite πρότερος (earlier); following the imperative, to urge immediate compliance now, right now (MT 27.42); (b) of time immediately before or after the present just now, presently (JN 11.8; PH 1.20); (c) with other particles to indicate more precise timing: ἀλλὰ ν. but now (LU 22.36), ν. δέ but now (JN 16.5), καὶ ν. even now (JN 11.22), ν. οὖν so now (AC 16.36), etc.; (2) as a noun used with the article τό: τὰ ν. the present (time) (AC 4.29); with prepositions: ἀπὸ τοῦ ν. from now on, in the future (LU 1.48); ἄχρι τοῦ ν. until now (RO 8.22); ἕως τοῦ ν. until now, up to now (MT 24.21); (3) as an adjective used with the article and joined to a noun the present (1T 6.17); (4) nontemporally; (a) as a connecting particle ἄγε ν. come now (JA 4.13; 5.1); καὶ ν. and now (AC 20.22); ν. οὖν now therefore (AC 10.33); (b) as a particle of logical antithesis used to shift from an unreal to a real state of affairs ν. δέ but now, as it is; but, as a matter of fact (LU 19.42)

νῦν AB νῦν

ὁ (359 times)

ὁ, ἡ, τό a prepositive article; plural οἱ, αἱ, τά; in general the article imparts a component of individuality in any form of expression; its main usages are the following; I. as the definite article with nouns the; (1) to individualize nouns and provide focus (e.g. ὁ λόγος JN 1.1); (2) to refer to a common noun previously mentioned (e.g. τοὺς μάγους MT 2.7); (3) to individualize a common noun being given special attention (e.g. ὁ ἄνθρωπος JN 19.5); (4) generically, to single out an individual as representative of a class (e.g. ὁ ἐργάτης LU 10.7); (5) generally with proper nouns when the person is well known (e.g. ὁ Ἰωάννης MT 3.4; ὁ Ἰησοῦς MT 3.13); the article in such usage is untranslated; (6) with name of countries, rivers, seas, with the article left untranslated (e.g. τῆς Γαλιλαίας, τὸν Ἰορδάνην MT 3.13); (7) with nouns accompanied by a genitive to show possession, since the possession indicates a definite noun (e.g. τὸ ὄνομα αὐτοῦ mt 1.25); (8) preceding nouns modified by a demonstrative pronoun and positioned after the pronoun (e.g. οὗτος ὁ ἄνθρωπος LU 14.30); (9) with an abstract noun to give it a restricted and definite sense (e.g. ἡ ἀλήθεια JN 8.32); (10) placed before a nominative to mark it as a vocative (e.g. ὁ πατήρ MT 11.26); (11) to add emphasis by repeating the article with some word or phrase modifying a noun (e.g. ὁ λόγος ὁ τοῦ σταυροῦ 1c 1.18); (12) with the subject in a copulative sentence to distinguish it from the predicate (e.g. θεὸς ἦν ὁ λόγος the Word was God JN 1.1); II. the definite article with adjectives; (1) added to an adjective to mark it as a substantive (e.g. τοῦ πονηροῦ ep 6.16); (2) with numerals to refer to a part of an already known number (e.g. οἱ ἐννέα LU 17.17); III. as the definite article with a participle; (1) to mark the participle as a substantive (e.g. ὁ πειράζων MT 4.3); (2) to form the participle into a relative clause-like construction (e.g. ὁ πιστεύων JN 3.18); IV. the neuter article with an infinitive in forming an articular infinitive construction; (1) to stand for a noun (e.g. τὸ ἀναστῆναι the rising MK 9.10); (2) with prepositions to express logical relations, such as means, purpose, reason, circumstance, etc., with the meaning dependent on the case of the article and the prepositional construction governing the infinitive (e.g. μετὰ τὸ ἐγερθῆναί με after I have risen MT 26.32); V. as a pronoun; (1) as a demonstrative pronoun (its original use) this one, that one, these, those (e.g. οἱ ἀπὸ τῆς Ἰταλίας those from Italy HE 13.24); (2) as indicating alternatives (e.g. οἱ μὲν . . . οἱ δέ some . . . others AC 17.32); (3) as indicating a change of subject in the progress of a narrative (e.g. οἱ δέ so they MT 2.9); (4) as a possessive pronoun especially with parts of the body (e.g. τὰς χεῖρας his hands MK 6.5); VI. the sentential use: the neuter article placed before whole sentences or clauses to make a topic of the sentence or clause (e.g. τὸ οὐ φονεύσεις the [one], you shall not kill MT 19.18)

ὁ DVMS+ ὁ

ὁ DNMS ὁ
 ὁ DNMS^APDNM-S ὁ
 ὁ DVMS ὁ
 ὁ DNMS+ ὁ

ὅθεν (1 times)

ὅθεν adverb; (1) of place from where, from what place (MT 25.24); (2) of source from which (fact), out of which (circumstance), in consequence of which (1J 2.18); (3) of cause for which reason, because of which (MT 14.7)

ὅθεν CS ὅθεν
 ὅθεν ABR ὅθεν
 ὅθεν CH ὅθεν

οἶδα (15 times)

οἶδα the perfect of the obsolete εἶδω (see) used as the present; second-person singular οἶδας, second-person plural οἶδατε, third-person plural οἶδασι (ἴσασι in AC 26.4), subjunctive εἰδῶ, inf. εἰδέναί, ptc. εἰδώς and εἰδυῖα; fut. εἰδήσω; pluperfect ἤδειν; strictly have seen; hence know; (1) as having come to a perception or realization of something know, understand, comprehend (MK 4.13); (2) as having come to knowledge through experience know (about), recognize, understand (EP 1.18); (3) as having knowledge and ability to do something with an infinitive following know how to, can, be able to (MT 7.11); (4) of intimate or close relationship with someone know, have knowledge of (MT 26.72); (5) as a formula for introducing a well-known and accepted fact (e.g. οἶδαμεν ὅτι we know that . . . MT 22.16); for introducing a rhetorical question (e.g. οὐκ οἶδατε ὅτι don't you know that. . . ? 1C 3.16); (6) as giving deserved recognition to someone respect, appreciate, have regard for (1TH 5.12)
 οἶδα VIRA--1S οἶδα

ὅλος (2 times)

ὅλος, η, ον whole, intact, entire, all (the); (1) used with a noun to indicate its totality (MK 1.33); occasionally with a noun supplied from the context (MT 13.33); (2) used with a pronoun σὺ ὅ. you altogether, wholly (JN 9.34); τοῦτο ὅλον all this (MT 1.22); (3) used substantively with a preposition δι ὅλου literally through the whole, i.e. throughout, all through (JN 19.23)
 ὅλος A--NM-S ὅλος

ὅμοιος (1 times)

ὅμοιος, οία, ον as introducing similarity, usually with the dative following; (1) of the same nature or kind as, like to, resembling (AC 17.29); neuter as a substantive τὰ ὅμοια τούτοις things like these (GA 5.21); (2) of equal value, just as great (MT 22.39); (3) of equal power, as powerful as (RV 13.4)
 ὅμοιος A--NM-S ὅμοιος

ὁμολογέω (5 times)

ὁμολογέω impf. ὁμολόγουν; fut. ὁμολογήσω; 1aor. ὁμολόγησα; from a basic meaning say the same thing; (1) as binding a speaker to his word (solemnly) promise, assure (MT 14.7); (2) as confessing that something is true admit, agree (HE 11.13), opposite ἀρνέομαι (deny); of an acknowledgment of sins confess (1J 1.9); (3) in judicial matters make a binding statement, confess, bear witness (AC 24.14); as making a public acknowledgment of allegiance confess, declare, acknowledge (JN 9.22); (4) in a religious and moral sense, as making a public statement of what one believes profess, confess, acknowledge (RO 10.9, 10); (5) as acknowledging what is due to God praise (HE 13.15)

ὄνομα (3 times)

ὄνομα, ατος, τό with a basic meaning name, i.e. the result of distinguishing a person or thing by giving a designation; (1) used of a proper noun by which one is called (MT 1.21); (2) in the sense of repute or fame ἔχειν ὄ. have a name or reputation (RV 3.1); (3) plural, as designating indefiniteness persons or people who make up a group (AC 1.15); (4) as indicating rank or authority attributed to a representative (in the) name (of); especially of authorization to represent God or Christ in praying, speaking, working miracles, etc. (LU 10.17; JN 14.14; JA 5.10); (5) as a designation for God or Jesus Christ as he is revealed through all his attributes, majesty, and perfections (the) Name (MT 6.9; HE 1.4; 3J 7); (6) predominately in reference to God or Christ in prepositional phrases; (a) διὰ τοῦ ὀνόματος through the name, by the power of the name (AC 10.43); (b) εἰς τὸ ὄ. in regard to, in reference to, for the sake of the name (MT 18.20); with πιστεύω to express saving faith on, in the name (JN 1.12); (c) ἐν (τῷ) ὀνόματι used to claim authority for something in the name of, at the mention of the name of (AC 4.7); in invocation of God's presence (calling) on the name of (1C 5.4); in approaching, worshiping, thanking God because of Christ's atoning work in the name of (EP 5.20); (d) with ἔνεκα and ἔνεκεν for the sake of, because of the name (MT 19.29); (e) ἐπὶ τῷ ὀνόματι used to claim association or representation in the name of, with (the use of) the name of (MT 24.5); (f) πρὸς τὸ ὄ. against or contrary to the name of (AC 26.9); (g) ὑπὲρ τοῦ ὀνόματος in honor of or in behalf of the name (AC 5.41)

ὄνομα N-NN-S ὄνομα

ὄνομα N-AN-S ὄνομα

ὁράω (9 times)

ὁράω impf. ἐώραν; fut. mid. ὄψομαι; 2aor. εἶδον; pf. ἐώρακα; 1aor. pass. ὄφθην; 1fut. pass. ὀφθήσομαι; see also εἶδον; (1) transitively; (a) of sense perception see, perceive, catch sight of (MT 24.30); go to see, visit (HE 13.23); (b) as seeing what is being communicated supernaturally see (LU 1.22); passive become visible, appear (AC 16.9); (c) in an experiential way as coming to knowledge see, experience, know, witness (JN 1.50); (d) of mental and spiritual perception perceive, take note, recognize, find out (AC 8.23); (2) intransitively; (a) look at someone (JN 19.37); (b) predominately used in warnings and instructions see to (it) (MT 27.4); take care (lest) (MT 18.10); look out for, watch out, be on guard (against) (MT 16.6); elliptically ὄρα μή don't do that! (RV 19.10)

εἶδον used as the second aorist of ὁράω (see); see also ἴδε and οἶδα; (1) literally, as perception by sight see, perceive, look at (MT 2.2); (2) as sense perception of any kind become aware of, feel (MT 27.54); (3) as taking note by observation consider, pay attention to, look at (RO 11.22); (4) as experientially coming to know or realize something know, see, experience (LU 2.26); (5) in the sense of making a friendly call visit (with), see (LU 8.20); (6) in the sense of coming to know someone personally know, learn to know, get acquainted with (LU 9.9)

εἶδον VIAA--3P εἶδον

εἶδον VIAA--1S εἶδον

ὅς (30 times)

ὅς, ἧ, ὅ (1) predominately as a relative pronoun agreeing with its antecedent in gender and number, its case determined by its use in its own clause, but occasionally attracted to the case of its antecedent, who, which, that, what, (MT 1.16); (2) as a demonstrative pronoun with the antecedent unexpressed ὅς the one who (MT 10.38); ὅ that which, what (MT 10.27); ὅς μὲν . . . ὅς δέ the one . . . the other, one . . . another (MT 22.5); in a series ὁ μὲν . . . ὁ δὲ . . . ὁ δέ some . . . some (other) . . . some (other) (MT 13.8); (3) used with prepositions to form conjunctions for subordinate clauses; (a) with ἀντί: ἀνθ' ὧν because (LU 1.20), therefore, for this reason (LU 12.3); (b) with εἰς: εἰς ὃ to this end, in view of this (2TH 1.11); (c) with ἐν: ἐν ᾧ, ἐν οἷς under which circumstance(s), in which (preceding) situation (LU 12.1); (d) with ἐπί: ἐφ' ᾧ for the reason that, because (RO 5.12); (e) οὗ χάριν for the sake of which, that is why, therefore (LU 7.47); (f) in time notations: ἀφ' ἧς from the time when, since (LU 7.45), ἄχρι(ς) οὗ until (the time when) (AC 7.18), etc.; (4) οὗ (q.v.) as an adverb of place where

ὅς A-RNM-S ὅς

ὅς APRNM-S ὅς

οὗ relative adverb (genitive of the relative pronoun ὅς) where; (1) with verbs of rest indicating locality where, place in which (MT 2.9); figuratively, to denote a situation in which something exists where (RO 4.15); (2) with verbs of motion where, to which, whither (LU 10.1)

οὗ ABR οὗ

οὗ APRGN-S ὅς

οὗ CS οὗ

οὗ APRGM-S ὅς

ὅστις (1 times)

πέρ very; an enclitic particle with intensive and extensive force, generally written as a suffix to another particle but may be written separately following

πέρ QV πέρ

ὅστις, ἧτις, ὅ τι a relative pronoun usually occurring in the nominative case; (1) as an indefinite relative referring to anyone or anything in general whoever, whatever, everyone who, anything that (MT 5.39); (2) qualitatively, to indicate that a definite person or thing belongs to a certain class which very one, (such a) one who (MT 2.6; 21.41); (3) in a causal sense, to emphasize a characteristic quality that confirms the statement in the main clause by giving the grounds for it who indeed, which to be sure, the kind who (MT 7.15; RO 6.2); (4) as taking the place of the simple relative pronoun ὅς, ἧ, ὅ, especially when giving an associated comment to clarify or explain something about the antecedent (MT 27.62; LU 2.4); (5) with prepositions in fixed expressions: ἕως οὗτου until (LU 13.8); while (MT 5.25); (6) neuter ὅ τι and ὅτι as a relative; (a) used definitely what, that which (JN 8.25; AC 9.6); (b) used interrogatively as an adverb to introduce a direct question why, for what reason (MK 9.28); (c) used as an adverb to identify or explain whom a preceding demonstrative refers to that is, namely (that) (JN 3.19; 1J 5.11)

ὅστις APRNM-S ὅστις

πέρ very; an enclitic particle with intensive and extensive force, generally written as a suffix to another particle but may be written separately following

πέρ QV πέρ

ὅσπερ, ἥπερ, ὅπερ intensive relative pronoun the very one or thing (MK 15.6)

ὅταν (1 times)

ὅταν a temporal conjunction used to show indefinite time for repeated or contingent action whenever, at the time that, when; (1) with the present subjunctive to indicate action contemporaneous with the main clause whenever, as long as, every time that (MT 6.2); (2) with the aorist subjunctive to indicate action preceding the main clause when (MT 5.11); (3) with the indicative to indicate definite repeated action whenever, at the time when (RV 8.1)

ὅταν CS ὅταν

ὅταν ABR ὅταν

ὅτι (76 times)

ὅτι conjunction; (1) that; (a) used declaratively after speech verbs to turn a direct assertion into an indirect assertion (AC 20.26); (b) used after verbs of perception to introduce what is perceived (JN 4.19); (c) used after verbs of thinking, judging, believing to introduce the content of the thought processes (JN 11.13); (d) used after verbs denoting emotion such as fear, joy, amazement to introduce the cause of the emotion (LU 11.38); (2) (that); to introduce direct discourse, untranslated but represented in written English conversation by quotation marks (MT 9.18); (3) because, since, for (this reason), used to introduce a cause or reason based on an evident fact (JN 20.29)

ὅτι ABT ὅτι

ὅτι APRAN-S ὅστις

ὅτι CC ὅτι

ὅτι CH ὅτι

ὅτι CS ὅτι

ὅτι ABR ὅτι

οὐ (48 times)

οὐ οὐκ before a vowel, οὐχ before a rough-breathing vowel; an adverb negating an alleged fact, used predominately in the NT with the indicative mood no, not (MT 4.4); (1) with an accent οὐ̄ as the negative answer no (JN 1.21); (2) in litotes, using a negative to emphasize a positive not . . . (but) (JN 1.13); (3) contrary to the general rule, occasionally with a participle; (a) to negate a single concept (HE 11.1); (b) to denote strong emphasis or contrast (HE 11.35); (c) in quotations from the Septuagint (GA 4.27); (4) used to negate the declarative future, forming a prohibition (MT 19.18); (5) used in direct questions to indicate that an affirmative answer is expected (MT 6.26); (6) in combination with other negatives, such as οὐ μή (MT 5.18), οὐκ οὐδέν (JN 6.63), to produce a strong negative or prohibition never, not at all, by no means, certainly not

οὐ QT οὐ

οὐ QN οὐ

οὐδέ (2 times)

οὐδέ negative conjunction; (1) used as a correlative to join negative sentences or clauses and not, nor (MT 6.20); (2) used to reinforce a negative alternative also not, not either, neither (MT 6.15); (3) used as an ascensive adverb not even (MT 6.29)

οὐδέ CC+ οὐδέ
 οὐδέ QT οὐδέ
 οὐδέ AB οὐδέ
 οὐδέ CC οὐδέ

οὐδείς (2 times)

οὐδείς (also οὐθείς), οὐδεμία, οὐδέν (also οὐθέν) used for negating a referent; (1) as an adjective, used to negate a noun no, not even one (LU 4.24); (2) as a substantive; (a) οὐδείς and οὐδεμία no one, nobody, none (MT 6.24); οὐδέν nothing (MT 5.13); (b) to refer to invalid concepts worthless, of no account, meaningless (MT 23.16); (c) οὐδέν as an accusative of respect in no way, in nothing at all (GA 4.1)

οὐδείς APCNM-S οὐδείς
 οὐδείς A-CNM-S οὐδείς

οὐπω (1 times)

οὐπω an adverb negating an extension of time beyond a certain point not yet, still not (MT 24.6); οὐδείς οὐ. no one ever (MK 11.2)

οὐπω QT οὐπω
 οὐπω AB οὐπω

οὗτος (39 times)

οὗτος, αὕτη, τοῦτο the near demonstrative pronoun used to call attention to a designated person or object, often with special emphasis this (MT 3.17); (1) used as an adjective this (LU 2.25); (2) used as a substantive this man, this woman, this thing, this one (MT 12.23); (3) both adjectival and substantival forms may be used as a contemptuous sneer: οὗ. this fellow (MT 26.71); οὗ. ὁ τελώνης this tax collector (LU 18.11); (4) used resumptively to give special emphasis to a person or thing previously mentioned the very one (AC 7.36); plural these very ones (RO 9.8); (5) special uses of neuter τοῦτο this; (a) to refer to what preceded (LU 5.6); (b) plural ταῦτα may summarize what preceded (LU 8.8); (c) with prepositions the sense is derived from the preposition and the case of τοῦτο (e.g. διὰ τοῦτο for this reason); (d) cataphorically, to refer to what follows, introducing a statement, purpose, result, condition this (is what I mean), this (namely) (RO 6.6); (e) to indicate a correspondence τοῦτο μὲν . . . τοῦτο δέ not only . . . but also, sometimes . . . sometimes (HE 10.33)

οὗτος A-DNM-S οὗτος
 οὗτος APDNM-S οὗτος

οὕτω (2 times)

οὕτω(ς) an adverb from the near demonstrative οὗτος (this); in this manner, in this way, thus, so; (1) with reference to what preceded; (a) in combination with a correlative to produce a comparison (just) as . . . so (LU 11.30); (b) used absolutely to intensify what preceded thus, so, in this way (MT 11.26); (2) to refer to and introducing what follows as follows, in this way (MT 6.9); (3) before an adjective or adverb to denote degree of intensity so (RV 16.18)

οὕτω(ς) AB οὕτω(ς)

ὀφείλω (3 times)

ὀφείλω impf. ὄφειλον; owe, be indebted (to); (1) literally, of financial indebtedness owe something to someone (PM 18); (2) figuratively; (a) of a sense of indebtedness to someone for something ought, be under obligation (RO 13.8); (b) predominately in the NT to express obligation, necessity, duty be obligated; with an infinitive following must, ought to (JN 13.14)

ὀφθαλμός (3 times)

ὀφθαλμός, οὖ, ὁ (1) literally, the bodily organ for seeing eye (MT 6.22); idiomatically ἐν ῥιπή ὀφθαλμοῦ literally in a blink of an eye, i.e. suddenly (1C 15.52); ἀνοίγειν τοὺς ὀφθαλμούς literally open the eyes, i.e. cause to see, restore sight (MT 9.30); ἐπαίρειν τοὺς ὀφθαλμούς literally lift up the eyes, i.e. look, notice (MT 17.8); ἦσαν αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι literally their eyes were weighed down, i.e. they were very sleepy (MT 26.43); κατὰ ὀφθαλμούς literally according to eyes, i.e. in front of, in the presence of; metaphorically according to someone's understanding (GA 3.1); (2) figuratively; (a) in an extended sense of the activity of the eyes sight (AC 1.9); (b) as the capacity to perceive and comprehend understanding (LU 19.42); idiomatically τυφλοῦν τοὺς ὀφθαλμούς literally blind the eyes, i.e. cause to not understand (JN 12.40); ὁ πονηρός literally evil eye, i.e. envy, greed, perhaps stinginess (MT 20.15; MK 7.22)

ὀφθαλμός N-NM-S ὀφθαλμός

παιδίον (2 times)

παιδίον, ου, τό diminutive of παῖς; (1) literally, of age; (a) as a newborn child infant, babe (HE 11.23); (b) as a small child (young) child (MT 2.8); (2) figuratively; (a) of undeveloped understanding childish person (1C 14.20); (b) spiritually, as God's children (HE 2.13); (c) plural, as an expression of fatherly affection (my) little children, (my) dear children (1J 2.14)

παιδίον N-NN-S παιδίον

παιδίον N-AN-S παιδίον

παιδίον N-VN-S παιδίον

παλαιός (2 times)

παλαιός, ἄ, ὄν old; (1) literally; (a) opposite καινός (new); substantively (LU 5.39); (b) of what has existed for a long time, often with the idea of its being antiquated, worn out, obsolete (MT 9.16); substantively old part (MK 2.21); (c) of what has existed for a relatively long time old; neuter as a substantive παλαιά old things, earlier teachings (MT 13.52); (2) figuratively, of previous unregenerate behavior former (RO 6.6; 1C 5.7)

παλαιός A--NM-S παλαιός

πάλιν (1 times)

πάλιν adverb; (1) with verbs of going, sending, turning, etc., denoting backward direction back (JN 11.7); (2) denoting a return to a previous state or activity again (JN 4.13); (3) denoting repetition again, once

more, anew (MT 26.43, 44); (4) denoting continuation furthermore, again, often used in series of quotations or sayings introduced by a formula (MT 13.45; HE 1.5); (5) denoting a turn of thought on the other hand, in turn, again (1J 2.8)

πάλιν AB πάλιν

παράγω (2 times)

παράγω impf. παρήγον; (1) predominately intransitively in the NT move along, go along (MT 9.9); pass by (MT 20.30); (2) transitively, passive be brought past, pass away, disappear (1J 2.8, 17)

παράκλητος (1 times)

παράκλητος, ου, ό a verbal adjective with a basic meaning one called alongside to help; (1) as a legal technical term, as one who appears in another's behalf advocate, defender, intercessor (1J 2.1); (2) as one who gives protection, help, and security helper, comforter, counselor (JN 14.16)

παράκλητος N-NM-S παράκλητος

παρουσία (1 times)

παρουσία, ας, ή (1) being present, presence (2C 10.10), opposite άπουσία (absence, being away); (2) coming, arrival; (a) of human beings (2C 7.6); (b) as a religious technical term, a future event when Jesus the Messiah returns to earth coming, advent (MT 24.3); (c) in a negative sense, of the appearance of Antichrist coming (2TH 2.9)

παρουσία N-NF-S παρουσία

παρρησία (4 times)

παρρησία, ας, ή as an attitude of openness that stems from freedom and lack of fear; (1) in speech boldness, plainness, outspokenness (AC 2.29); (2) in public work openness; παρρησία publicly (JN 7.13); (3) in the presence of high-ranking persons courage, confidence, boldness (AC 4.13); (4) in relation to God confidence, boldness, joyful sense of freedom (HE 10.35)

παρρησία N-NF-S παρρησία

πᾶς (27 times)

πᾶς, πᾶσα, πᾶν I. as an adjective; (1) without the article; (a) with elative significance, denoting highest degree all, full, supreme, greatest (e.g. μετὰ παρρησίας πάσης with all boldness, most boldly AC 4.29); (b) with distributive significance, denoting each individual in a class each, every, all (LU 4.37); (c) with summarizing significance, designating everything belonging to a class all (manner of), every kind of, all sorts of (e.g. πᾶσα νόσος every kind of disease MT 4.23); (d) indefinitely, denoting any individual within a class every, just any, each and every (e.g. μὴ παντὶ πνεύματι πιστεύετε do not believe just any spirit 1J 4.1); (e) geographically, implying inclusion of all parts of a place all, whole (e.g. πᾶσα Ἰεροσόλυμα all Jerusalem MT 2.3); (f) with a pronoun to reinforce the inclusiveness all (e.g. πάντες ἡμεῖς we all AC

2.32); (2) with the article in the predicate position; singular all, (the) whole, entire (MK 16.15); plural all, one and all, the whole group (MT 2.4); (3) with the article in the attributive position, emphasizing total content of something whole, as a whole, generally (e.g. τὸν πάντα χρόνον the whole time AC 20.18); (4) with the article and followed by a participial phrase or a substantival prepositional phrase, to reinforce the inclusiveness all those (who), all the ones who (MT 5.15; LU 1.66); II. substantivally, as a noun; (1) without the article; (a) singular each one, everyone (LU 16.16); (b) plural all, everyone (MT 10.22); in an absolute sense πάντα all things, everything (LU 10.22); (c) with a preposition in an adverbial sense εἰς πάντα in every way, in all respects (2C 2.9); ἐν πᾶσιν in every way, in all respects (1T 3.11); πρὸ πάντων above all, especially (JA 5.12); (2) with the article to imply inclusion of all members or parts of a category all (MK 14.64); absolutely τὰ πάντα all things, the universe, everything (RO 11.36)

πᾶς A--NM-S πᾶς

πᾶς A--VM-S πᾶς

πᾶς AP-NM-S πᾶς

πατήρ (14 times)

πατήρ, πατρός, ὁ father; (1) literally; (a) as an immediate male ancestor (MT 4.21); (b) as a more remote or racial ancestor (fore)father, progenitor (MT 3.9); (2) as a title for God; (a) as the creator and sovereign ruler of all (JA 1.17); (b) as the Father of Jesus Christ (LU 2.49); (c) as the Father of Christians (RO 1.7); (3) figuratively; (a) of spiritual fatherhood (1C 4.15); (b) as a title of honor or respect (AC 7.2); (c) as the first of a class of persons archetype, founder (RO 4.11); (d) of the devil as the first of the class of persons who partake of his nature as murderers, liars, etc. leader, archetype, model (JN 8.44)

πατήρ N-NM-S πατήρ

πατήρ N-VM-S πατήρ

πείθω (1 times)

πείθομαι VIPP--1S πείθω

πείθω impf. ἔπειθον, mid./pass. ἐπειθόμεν; fut. πείσω; 1aor. ἔπεισα; second perfect πέποιθα; pluperfect ἐπέποιθειν; pf. pass. πέπεισμαι; 1aor. pass. ἐπέισθη; 1fut. pass. πεισθήσομαι; (1) active (except for second perfect and pluperfect); (a) convince, persuade (AC 18.4); (b) in a bad sense seduce (by persuasion), mislead, coax (MT 27.20); (c) in a milder sense win over, strive to please (possibly with bribes or promises) (AC 12.20); (d) as allaying fears assure, conciliate (MT 28.14; 1J 3.19); (2) second perfect and pluperfect with the present meaning; (a) strictly have become convinced; hence trust (firmly) in, rely on, be confident about (MT 27.43); (b) as an evaluative orienter for indirect statements be convinced or persuaded, be sure or confident that (RO 2.19; 2C 2.3); (3) passive (except perfect); (a) be convinced or persuaded, believe (LU 16.31); (b) as an evaluative orienter believe (that) (HE 13.18); (c) obey, follow, with the dative of person or thing (HE 13.17); (d) perfect passive be convinced or certain of something (LU 20.6)

πείθω VIPA--1S πείθω

περί (10 times)

περί preposition with a basic meaning around, on all sides; I. with the genitive to denote the purpose, object, or person to which an action relates; (1) to denote a mental activity or spoken expression relating to someone or something about, concerning (AC 8.34); (2) to designate the object of or reason for

questioning, censuring, praising, punishing, etc. regarding (AC 15.2), concerning (MT 2.8), because of (LU 3.19), for (JN 10.33), on account of (LU 19.37); (3) at the beginning of a sentence, to indicate what is under discussion with regard to, with reference to (IC 7.1); (4) in intercessory prayer, to denote in whose interest the petition is being made for, on behalf of (LU 4.38); (5) in the phrase π. ἁμαρτίας, to denote benefaction for, to take away, to atone for sin (RO 8.3; HE 10.18); (6) in the phrase τὰ π. τινοῦ, to refer to someone's circumstances, situation, condition what concerns someone, the things concerning, the reports about (LU 24.27; AC 23.15); II. with the accusative; (1) of place around, about, near (LU 13.8); (2) of an object encircled by something around (MT 3.4); (3) of persons around someone, translated according to the context: those standing about (MK 4.10), companions of (AC 13.13), etc.; (4) of time about, near a point of time (MT 20.3); (5) of preoccupation with something with, about (LU 10.40); (6) to specify a topic with respect to, with regard to (2T 2.18)

περί PA περί

περί PG περί

περιπατέω (5 times)

περιπατέω impf. περιεπάτου; fut. περιπατήσω; 1aor. περιεπάτησα; (1) literally; (a) with a connotation of spending some time in a place walk around, go about (MK 11.27); (b) with an indication of how one is dressed go about (MK 12.38); (c) generally walk, go (along) (MT 4.18); (2) figuratively, of how one conducts one's daily life behave, live (CO 1.10); with the dative to denote attendant circumstances, manner, and kind of life (GA 5.16); with a prepositional phrase behave in such a way (EP 2.10); with an adverb (EP 4.1)

πιστεύω (9 times)

πιστεύω impf. ἐπίστευον; fut. πιστεύσω; 1aor. ἐπίστευσα; pf. πεπίστευκα; pluperfect πεπιστεύκειν; pf. pass. πεπίστευμαι; 1aor. pass. ἐπιστεύθην; (1) as primarily an intellectual evaluation believe; (a) with what one is convinced of added as an object believe (in), be convinced of (JN 11.26b); (b) as an evaluative orienter, using ὅτι or the accusative and an infinitive believe that (AC 9.26; 15.11); (c) as having confidence in what is spoken or written, using the dative believe, give credence to, think to be true (JN 2.22); (d) as having confidence in a person, using the dative believe, give credence to someone (MK 16.14); (2) as primarily a religious commitment, especially with God or Christ as the object of faith believe (in), trust; (a) with the object in the dative have faith in, believe (AC 16.34); (b) especially denoting the exercise of saving faith, with the object expressed by using εἰς or ἐπί and the accusative, believe in or on (JN 3.16; AC 9.42); (c) as denoting relying on God for help have confidence, believe (MT 21.22); (3) as committing something to someone entrust, trust (LU 16.11); passive, as having something committed to someone be entrusted with (RO 3.2)

πιστεύω VIPA--IS πιστεύω

πίστις (1 times)

πίστις, εως, ἡ (1) active, as belief directed toward a person or thing confidence, faith, trust, reliance on (MT 9.2); (2) absolutely, without an object; (a) as the essential Christian religion (the) faith (CO 1.23); (b) as recognition and acceptance of Christian teaching faith (JA 2.17); (c) as a decision to be faithful and loyal to the Christian religion promise, pledge, commitment (1T 5.12); (d) as a conviction that brings certainty faith, assurance (RO 14.22); (e) as a Christian virtue, especially along with hope and love characterizing believers (1TH 1.3); (3) passive; (a) of what brings trust and confidence from others

faithfulness, fidelity, reliability (TI 2.10); (b) as what inspires confidence pledge, (means of) proof, guarantee (AC 17.31); (4) objectively, as the content of what is believed doctrine, (the) faith (RO 1.5; JU 3)

πίστις N-NF-S πίστις

πιστός (1 times)

πιστός, ή, όν (1) active; (a) of persons trusting, believing, full of faith, confiding (JN 20.27); (b) absolutely, as an adjective believing (in Christ) (AC 16.1); as a substantive believer (2C 6.15); οί πιστοί literally the believers, i.e. Christians (1T 4.3); πιστή female believer, Christian woman (1T 5.16); (2) passive; (a) of persons trustworthy, faithful, dependable (CO 4.7), opposite άδικος (dishonest); (b) of God trustworthy, faithful (HE 10.23); (c) of things, especially of what one says sure, reliable, trustworthy (1T 1.15)

πιστός A--NM-S πιστός

πλανάω (3 times)

πλανάω fut. πλανήσω; 1aor. έπλάνησα; pf. pass. πεπλάνημαι; 1aor. pass. έπλανήθην; (1) active lead astray, cause to wander; figuratively mislead, deceive, cause to be mistaken (MT 24.5); (2) passive; (a) literally go astray (MT 18.12), wander about (HE 11.38); (b) figuratively, as blameworthy and mistaken evaluation be deceived or led astray, be mistaken, be deluded (1C 6.9; GA 6.7); as abandoning what is true and committing oneself to error err (in heart) (HE 3.10; JA 5.19)

πλάνη (1 times)

πλάνη, ης, ή going astray, wandering; figuratively in the NT; (1) as a straying from the truth error, delusion, deception (MT 27.64; 1J 4.6), opposite αλήθεια (truth); (2) as completely wrong behavior perversion (RO 1.27)

πλάνη N-NF-S πλάνη

πληρόω (1 times)

πληρόω impf. έπλήρουν, pass. έπληρούμην; fut. πληρώσω; 1aor. έπλήρωσα; pf. πεπλήρωκα; pf. pass. πεπλήρωμαι; 1aor. pass. έπληρώθην; 1 fut. pass. πληρωθήσομαι; (1) literally, with an idea of totality make full, fill (up) completely (AC 2.2); passive become full, be filled with (MT 13.48); figuratively, as filling something or someone with intangible things or qualities fill (MT 23.32; AC 5.28); mostly passive be full of, become filled with; (a) with the genitive of the thing (AC 13.52); (b) with the dative of the thing (LU 2.40); (c) with the accusative of the thing (PH 1.11); (d) absolutely be well-supplied (PH 4.18); (2) of a set span of time complete, reach an end, fill (up); only passive in the NT be fulfilled (MK 1.15); (3) of foreknown laws, promises, prophecies, predictions, purposes fulfill; (a) active bring to fulfillment, give true meaning to (AC 3.18); (b) predominately passive be fulfilled (MT 1.22); (4) as fulfilling commandments, duties, demands; in the NT only with reference to the will of God carry out, perform, accomplish (CO 4.17); (5) as bringing an activity to completion finish, bring to an end, complete (LU 7.1; AC 12.25)

πνεῦμα (12 times)

πνεῦμα, ατος, τό (1) as derived from πνέω (blow), of the movement of air; (a) blowing, wind (probably JN 3.8a and HE 1.7); (b) breathing, breath (2TH 2.8; possibly MT 27.50 in the sense "he breathed his last"); (2) as a condition and agent of life breath (of life), life spirit, soul (LU 8.55; possibly MT 27.50 in the sense "he dismissed his spirit"); (3) as the immaterial part of the human personality, spirit in contrast to the outward and visible aspects of σάρξ (flesh) and σῶμα (body) (1C 5.3; 2C 7.1); (4) as the seat of the inner spiritual life of man, the capacity to know God, spirit (AC 18.25; RO 8.16b); (5) as a disposition or way of thinking spirit, attitude (GA 6.1); (6) as an independent spiritual being, not perceivable by the physical senses; (a) of God himself spirit (JN 4.24a); (b) as the third person of the Trinity, possessed by and proceeding from God or Christ (Holy) Spirit (MT 3.11; AC 16.7; 1TH 4.8; possibly JN 3.8a); (c) as a demonic nonmaterial being, only evil in the NT spirit (MT 8.16; MK 1.23); (d) of an angel as a spirit-being (HE 1.14; perhaps 1.7); (e) as a bodiless human being ghost, specter, spirit (LU 24.37, 39)

πνεῦμα N-VN-S πνεῦμα

πνεῦμα N-NN-S πνεῦμα

πνεῦμα N-AN-S πνεῦμα

ποιέω (13 times)

ποιέω impf. ἐποιοῦν, mid. ἐποιοῦμην; fut. ποιήσω; 1aor. ἐποίησα, mid. ἐποιησάμην; pf. πεποίηκα; pluperfect πεποιήκειν; pf. mid./pass. πεποιήμαι, pass. ptc. πεποιημένος; I. active, with a basic meaning make, do, and the translation varying widely to suit the context; (1) of human activity involving external things make, construct, form (MT 17.4); (2) of God's creative activity create (MT 19.4); (3) of undertaking actions, bringing about states or conditions accomplish, do (a work) (JN 8.41), perform (miracles) (MT 7.22), bring about or make (peace) (EP 2.15), prepare or give (a feast) (LU 14.12), keep (a festival) (MT 26.18), appoint (followers) (MK 3.14), establish (a covenant) (HE 8.9), wage (war) (RV 11.7), do (good or evil) (RO 13.3), acquire or make (a gain) (LU 19.18), etc.; (4) of the natural processes of growth produce, yield, bear, send out, bring forth (MT 3.10); (5) with the accusative and an infinitive to indicate the result of an action cause someone to, make or force someone to, bring it about that someone (MT 5.32; MK 1.17); (6) with a double accusative as the object and predicate make someone or something (to be) something (MT 4.19; 21.13); (7) used with a noun to form a periphrasis for a simple verb of doing (e.g. ποιεῖν τὴν ἐκδίκησιν literally make the vengeance, i.e. avenge LU 18.7; ἐνέδραν ποιεῖν literally make an ambush, i.e. plot, lie in wait AC 25.3); (8) with the manner of the action indicated by an adverb do (well) (MT 12.12), act (wisely) (LU 16.8), proceed (in the same way) (MT 20.5); II. middle, with basic meanings make or do something for oneself or perform with one's own resources; (1) periphrastically, for a simple verbal idea: μονὴν ποιεῖσθαι literally do a tarrying, i.e. make one's home with (JN 14.23); ἐκβολὴν ποιεῖσθαι literally make a throwing out, i.e. jettison (cargo) (AC 27.18); μνήμην ποιεῖσθαι literally make a remembrance, i.e. remember, keep in mind (2P 1.15); etc.; (2) with a double accusative as the object and predicate βεβαίαν τὴν κλησιν ποιεῖσθαι literally make firm the call, i.e. make one's calling (to be) sure (2P 1.10)

πολύς (2 times)

πολύς, πολλή, πολύ, gen. πολλοῦ, ἤς, οῦ i. positive degree much, many; (1) adjectivally; (a) of number many, numerous (MT 7.22), opposite ὀλίγος (few); (b) of extent or magnitude great, large, much, many, plentiful (MT 19.22; JN 3.23); (c) of quantity; with a singular noun much, large, great (MT 14.14), opposite ὀλίγος (little); of things that occur in a mass or in large quantities: much (fruit) (JN 12.24), long (speech) (AC 15.32); of time: long (time) (JN 5.6), late (hour) (MK 6.35); (d) to denote degree, with the

translation suiting the context: great (love) (EP 2.4), long (abstinence) (AC 27.21), great (peace) (AC 24.2), deep or profound (mourning) (MT 2.18), severe (loss) (AC 27.10), severe or heavy (affliction) (1TH 2.2), etc.; (2) substantivally; (a) πολλοί many (persons) (MT 7.22); (b) with the article οἱ πολλοί; (i) with an exclusive (Greek) sense most (but not all), the majority (only MT 24.12 and 2C 2.17); (ii) with an inclusive (Semitic) sense elsewhere; all (present), the whole community, the whole (crowd) (HE 12.15); (c) πολλοί in reference to the saving work of Jesus in MK 10.45; 14.24; RO 5.16; and HE 9.28, the Semitic inclusive sense is to be understood, i.e. Jesus died for all (cf. JN 6.51; 1T 2.6; HE 2.9); (d) accusative neuter singular πολύ and plural πολλά as adverbs greatly, earnestly, strictly, often, loudly, translated to intensify the action in a verb (MK 1.45; RO 16.6); II. comparative πλείων, πλείον, genitive πλείονος more; (1) an adjective followed by the genitive when used as a comparative; (a) of quantity more, large(r) number of, greater amount, many (AC 21.10); (b) of quality superior, greater, more excellent (MT 5.20); (2) substantivally οἱ πλείους the majority, the most (AC 19.32); πλείονες many more, even more (AC 28.23); (3) neuter accusative as an adverb more, in greater measure, to a greater degree (LU 7.42); of place ἐπὶ πλείον any further (AC 4.17); of time ἐπὶ πλείον at length, for a long time (AC 20.9); too long, any longer (AC 24.4); III. superlative πλεῖστος, η, ον most; (1) adjectivally (the) most (of), (the) majority (of) (MT 11.20); in an elative sense very great, very large (MK 4.1); (2) neuter as a substantive τὸ πλεῖστον at the most (1C 14.27)

πολύς A--NM-S πολύς

πλεῖστος A-SNM-S πολύς

πονηρός (6 times)

πονηρός, ἄ, ὄν comparative πονηρότερος, α, ον; (1) adjectivally; (a) as what is physically disadvantageous bad, harmful, evil, painful (EP 5.16; RV 16.2); (b) of persons and things, as of little worth to anyone useless, unprofitable, unserviceable (MT 7.18; 18.32; perhaps MT 6.23 and LU 11.34); (c) in a moral sense of persons and things characterized by ill will evil, wicked, malicious (MT 12.35; probably MT 6.23 and LU 11.34); (2) substantivally; (a) of persons evildoer, wicked person, bad person (MT 13.49); (b) as a term for the devil ὁ π. the evil or wicked one (MT 13.19); the phrase τοῦ πονηροῦ (mt 5.37; 6.13) may belong here or it may be neuter, as in the following; (c) neuter (τὸ) πονηρόν generally evil (MT 5.11)

πονηρός A--NM-S πονηρός

πονηρός AP-NM-S πονηρός

ποταπός (1 times)

ποταπός, ἦ, ὄν an interrogative adjective referring to quality of what sort or kind? (LU 7.39); substantivally ποταποί what sort of people (2P 3.11); in exclamations expressing admiration how great, how wonderful (1J 3.1)

ποταπός A-TNM-S ποταπός

ποῦ (1 times)

ποῦ an interrogative adverb of place; (1) where? in what place? (MT 2.2); (2) in a rhetorical question expecting a negative answer where is? (LU 8.25); (3) used as a conjunction to introduce a direct question followed by the indicative where? (MK 14.12); to introduce an indirect question followed by the

indicative where (MT 2.4); followed by the subjunctive (any)where, (any)place (MT 8.20); (4) for ποῖ to what place? whither? (JN 7.35; HE 11.8)

ποῦ ABT ποῦ

πρός (8 times)

πρός preposition; I. with the genitive to show advantage necessary for, beneficial toward (AC 27.34); II. with the dative to show a near position at, by, close to, before (MK 5.11; LU 19.37); III. predominately with the accusative; (1) literally, to show motion toward a person or thing to, toward; after verbs of going (MK 1.33), sending (AC 25.21), leading (LU 19.35); figuratively, after verbs of attracting or drawing (JN 12.32); (2) literally, to show movement toward an object and implied reaction from it against (MT 4.6; AC 26.14); (3) figuratively, to show close relationship to a person; (a) in a friendly, peaceful manner with, before, toward (RO 5.1; CO 4.5); (b) in an unfriendly, hostile manner against, toward (AC 24.19); (c) to show interrelationship among, with (MT 13.56); (4) to show time; (a) of approaching a point in time to, toward (LU 24.29); (b) of marking a given (and probably approximate) span of time at, about (HE 12.11); idiomatically π. καιρόν literally about a season, i.e. for a while, for a time (LU 8.13); π. καιρόν ὥρας literally about a season of an hour, i.e. for a little while, for a short time (1TH 2.17); π. ὥραν literally about an hour, i.e. for a short time, briefly (JN 5.35); π. ὀλίγας ἡμέρας literally about a few days, i.e. for a little while, for a short time (HE 12.10); (5) to show purpose; (a) to introduce the purpose or goal of an action for the purpose of, for the sake of, in order to (JN 11.4; AC 3.10); (b) to introduce a near purpose in relation to an ultimate goal for the purpose of, with a view to (EP 4.12; 1P 4.12); (6) to show result, looking toward the end point of a set of circumstances up to the point of, ending up in, so as to result in (MT 5.28; JN 4.35); (7) to show a close connection of content; (a) when people are involved with reference to, about (MK 12.12); (b) when things are involved with regard to, as concerns (perhaps MT 27.14; HE 6.11); (c) when agreement or harmony is involved in line with, corresponding to (LU 12.47; GA 2.14); IV. absolutely, as an adverb besides, over and above (probably MT 27.14)

πρός PG πρόσ

πρός AB πρόσ

πρός PD πρόσ

πρός PA πρόσ

πρῶτος (1 times)

πρῶτος, η, ον I. adjectivally first of several; (1) of time; (a) in comparison of past and present earlier, first, former (RV 2.5); (b) in antithesis between the beginning and the end first, before anything else (RV 1.17), opposite ἔσχατος (last, final); (2) of rank and value first (of all), foremost, chief, most important of all; (a) of things (MT 22.38); (b) substantivally, of persons οἱ πρῶτοι the leading men, the most important persons (MK 6.21); (3) of number or sequence first (MT 21.28; HE 10.9); (4) spatially front; substantivally ἡ πρώτη the outer (tent) (HE 9.2, 6, 8); II. substantivally, neuter singular πρῶτον as an adverb; (1) of time at first, to begin with, (for) the first time (RO 1.16); before, earlier (JN 15.18); (2) of priority or value first of all (MT 5.24); of degree above all, especially, in the first place (MT 6.33)

πρῶτος ABO πρῶτος

πρῶτος A-ONM-S πρῶτος

πρότερος, τέρα, ον comparative of πρό (before); used in reference to time; (1) adjectivally earlier, former, prior (EP 4.22), opposite νῦν and νυνί (now, at the present time); (2) substantivally, neuter accusative singular πρότερον as an adverb before, formerly, in former times (2C 1.15); in the first place, to begin with (HE 7.27); with the article τὸ πρότερον before, once, the first time (JN 6.62; GA 4.13)

πώποτε (1 times)

πώποτε adverb; of an indefinite point of time ever (yet), at any time
 πώποτε ABI πώποτε

πῶς (1 times)

πῶς interrogative adverb; (1) in direct questions; (a) to determine how something happens how? in what way? by what means? (LU 1.34); (b) in questions indicating surprise how is it (possible) that? I do not understand how (JN 4.9); (c) in questions intending disapproval how dare you? with what right? how can you? (MT 7.4); (d) in rhetorical questions rejecting an assumption how could one? it is impossible that (MT 12.26); (e) in deliberative questions followed by the subjunctive how will something take place? how is something to be done? (MT 26.54; MK 4.30); (2) in indirect questions; (a) with the indicative following how? in what way? (MT 6.28); (b) with the deliberative subjunctive following how? in what manner? (MT 10.19); (3) as an exclamatory particle how . . . ! how greatly! (MK 10.24; LU 12.50)

πῶς ABT πῶς

πῶς CC πῶς

πῶς AB πῶς

σάρξ (2 times)

σάρξ, σαρκός, ἡ flesh; (1) literally, as the muscular part that covers the bones of a human or animal body flesh (1C 15.39); (2) by synecdoche, the physical body as a whole body, flesh (AC 2.31); (3) as a human being person, man (of flesh and blood) (JN 1.14); (4) euphemistically, as the seat of the sexual or procreative drive flesh (JN 1.13); (5) as relating to the earthly sphere of existence human or mortal nature, earthly descent, blood relation (RO 4.1); ethnic group, race (RO 11.14); (6) as distinguishing the corruptible from the incorruptible part of man corporeality, earthly life, physical limitation (1C 7.28; CO 1.22); (7) in a negative sense, the external side of life as an object of trust flesh (PH 3.3); *κατὰ σάρκα* from a (purely) human point of view, by human standards, as far as outward circumstances are concerned (JN 8.15; 2C 11.18); (8) in an ethical sense in Paul's epistles; (a) as a sinful and sensual power tending toward sin and opposing the Spirit's working flesh (RO 7.25; GA 5.17), opposite πνεῦμα (spirit); (b) as life apart from the Spirit of God and controlled by sin in its expressions flesh (RO 7.5; 8.9)

σάρξ N-NF-S σάρξ

σκάνδαλον (1 times)

σκάνδαλον, ου, τό (1) strictly, the movable bait stick or trigger in a trap trap stick; by synecdoche, the trap itself snare; (2) metaphorically trap, i.e. what causes a person to sin, cause of ruin, occasion of falling (RO 11.9); (3) figuratively; (a) as an enticement to sin or apostasy temptation, offense (MT 18.7); (b) as what gives offense or arouses opposition stumbling block, offense (1C 1.23)

σκάνδαλον N-AN-S σκάνδαλον

σκάνδαλον N-NN-S σκάνδαλον

σκοτία (6 times)

σκοτία, ας, ἡ as a quality darkness, obscurity; literally, as the absence of natural light darkness (JN 6.17); idiomatically ἐν τῇ σκοτίᾳ literally in the dark, i.e. secretly (MT 10.27); figuratively, of what is characterized by lack of religious and moral perception darkness, evil (MT 4.16); personified in Johannine usage of forces hostile to God realm of evil, all that opposes God (JN 1.5)
σκοτία N-NF-S σκοτία

σκότος (1 times)

σκότος, ους, τό darkness; (1) literally, as an enveloping sphere where light (φῶς) is absent darkness, gloom, obscurity (MT 27.45); in relation to the world, as the primitive chaos before light was created (2C 4.6); idiomatically τὸ ζ, τὸ ἐξώτερον literally the outer darkness, i.e. the place of punishment, as the region of future exclusion from the kingdom of God (MT 8.12); (2) figuratively, as an absence of moral and spiritual renewal ignorance, lack of understanding (AC 26.18); metaphorically, as the domain under the authority of the devil and demons realm of evil, evil world (LU 22.53; EP 6.12)
σκότος N-AN-S σκότος
σκότος N-NN-S σκότος

σπέρμα (1 times)

σπέρμα, ατος, τό seed; (1) literally; (a) of plants (MT 13.24); (b) of human or animal semen sperm, seed; by metonymy, as human descendants offspring, posterity, children (MK 12.19); (2) figuratively; (a) as a surviving remnant from which to build a new posterity (RO 9.29); (b) as a principle of life implanted by the Spirit imparted nature (1J 3.9)
σπέρμα N-NN-S σπέρμα
σπέρμα N-AN-S σπέρμα

σπλάγχνον (1 times)

σπλάγχνον, ου, τό of the body inward part, such as heart, bowels, liver; only plural in the NT; (1) literally intestines, viscera, inward parts of the body, located in the belly (AC 1.18); (2) figuratively; (a) the deep, inner seat of tender emotions in the whole personality, in differing cultures conceived of as heart, stomach, bowels (2C 7.15); (b) the heartfelt emotion itself, translated to fit the context affection, love, deep feeling, compassion (PH 1.8)

σύ (34 times)

σύ second-person personal pronoun σοῦ (σου), σοί (σοι), σέ (σε); plural ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς; you; (1) in the nominative case; (a) denoting contrast to another (MT 3.14); (b) emphasizing the subject (MK 14.30); (c) emphasizing a vocative noun (MT 2.6); (2) in oblique cases: accented forms denote contrast or emphasis (LU 2.35); after prepositions, the accented form appears without special emphasis (e.g. ἐν σοί in you MT 6.23)
σύ NPN-2S σύ

σφάζω (2 times)

σφάζω fut. σφάξω; 1aor. ἔσφαξα; pf. pass. ἔσφαγμαι; 2aor. pass. ἐσφάγην; (1) of animals, especially when killed as a sacrifice slaughter, slay; metaphorically, of Jesus' atoning death as the Lamb of God (RV 5.6, 9); (2) of persons put to death by violence, kill, murder (1J 3.12); ὡς ἐσφαγμένη εἰς θάνατον as if mortally wounded (RV 13.3)

σωτήρ (1 times)

σωτήρ, ἦρος, ὁ as the agent of salvation or deliverance savior, deliverer, rescuer; (1) used of God as the source of salvation Savior (TI 1.3); (2) used of Jesus Christ as the agent sent by God to bring deliverance to mankind Savior (AC 13.23)

σωτήρ N-NM-S σωτήρ

τεκνίον (7 times)

τεκνίον, ου, τό diminutive of τέκνον; little child; figuratively, as a term of affectionate address my dear children, my good friends (JN 13.33)

τέκνον (5 times)

τέκνον, ου, τό (1) literally child; (a) from the standpoint of origin and without reference to sex distinction child (AC 7.5); (b) plural, generically descendants, posterity, children (MT 2.18); (c) where the sex is made clear by the context son (MT 21.28a); (2) figuratively; (a) often as a form of familiar or affectionate address my son, my child (MT 9.2); (b) spiritually, as a convert, follower, disciple child, son (1C 4.17); (c) plural, as the members of a church children (2J 1); (d) plural, as those who share the faith or nature of a spiritual "ancestor," as Abraham (MT 3.9) or Sarah (1P 3.6); (e) as believers, in relation to God as the heavenly Father (JN 1.12); (f) Hebraistically, the inhabitants of a city (MT 23.37); of a person, as characterized by some condition or quality child of, one obedient to (EP 5.8), person of (1P 1.14), one subject to (2P 2.14)

τέκνον N-VN-S τέκνον

τέκνον N-NN-S τέκνον

τέκνον N-AN-S τέκνον

τέλειος (1 times)

τέλειος, εἶα, ον complete, perfect; (1) with its chief component as totality, as opposed to partial or limited; (a) of things in full measure, undivided, complete, entire (RO 12.2); substantively τὸ τέλειον the finish, completeness (1C 13.10); comparative τελειότερος, τέρα, ον more complete or perfect (HE 9.11); (b) of persons complete, perfect (MT 5.48; 19.21); (2) with its chief component being full development as opposed to immaturity; (a) of persons full grown, mature (1C 14.20); substantively οἱ τέλειοι adults, mature persons; used of spiritually mature persons (1C 2.6); (b) of things fully developed, complete (JA 1.4; 1J 4.18); (3) with its chief component being full preparation or readiness complete, perfect (CO 1.28; JA 3.2); in all its meanings τ. carries the component of a purpose that has been achieved

τέλειος A--NM-S τέλειος

τελειόω (4 times)

τελειώω 1aor. ἐτελείωσα; pf. τετελείωκα; pf. pass. τετελείωμαι; 1aor. pass. ἐτελειώθην; (1) from the standpoint of complete preparation, bringing something to its goal complete, fulfill, accomplish; (a) of Jesus perfect, make perfect, completely prepare (HE 2.10); (b) of promises, prophecies, plans fulfill, carry out, make happen (JN 19.28); (c) of dying, as finishing one's earthly course of life successfully; passive be perfected (LU 13.32; HE 12.23); (2) from the standpoint of totality, of executing something fully accomplish, complete, carry out (JN 4.34; AC 20.24); (3) spiritually, as qualifying someone to stand before God and dwell in his presence, especially in Hebrews perfect, make perfect (HE 7.19; 10.14)

τηρέω (7 times)

τηρέω impf. ἐτήρουν; fut. τηρήσω; 1aor. ἐτήρησα; pf. τετήρηκα; pf. pass. τετήρημαι; 1aor. pass. ἐτηρήθην; from a basic meaning keep in view, take note, watch over; (1) literally; (a) guard (AC 12.6); (b) keep, hold in reserve, preserve for a purpose or until a suitable time (JN 2.10); passive, of custody of people or angelic beings hold in custody (AC 25.4; 2P 2.4); (c) maintain, keep (JU 6a), opposite ἀπόλλομι (forfeit, lose); (d) protect, keep intact, keep inviolate (1C 7.37); (2) figuratively; (a) spiritually, of persons guard, preserve, protect (JN 17.11); (b) as maintaining the essence of the Christian life keep (2T 4.7); (c) with reference to doctrine, commandments, precepts observe, obey (MT 19.17)

τίθημι (2 times)

τίθημι impf. ἐτίθουν; fut. θήσω, mid. θήσομαι; 1aor. ἔθηκα; 2aor. subjunctive θῶ, second-person plural imperative θέτε, inf. θεῖναι, ptc. θεῖς, mid. ἐθέμην; pf. τέθεικα; pf. pass. τέθειμαι; 1aor. pass. ἐτέθην; a bland verb with a basic meaning put, place, lay and the sense often derived from its object and the context; I. active/passive; (1) generally in a local sense; lay (a foundation) (LU 14.29), lay out to be seen by someone passing by (MK 6.56), lay away, bury (MK 6.29); lay on (the hands) (MK 8.25); put, place (a light) (MK 4.21); (2) figuratively, of endowment with the Spirit put (MT 12.18); put down (enemies) (MT 22.44); economically invest, deposit (money) (LU 19.21); set aside, store up (money) (1C 16.2); (3) idiomatically τιθέναι τὰ γόνατα literally place the knees, i.e. bend the knees, kneel down (MK 15.19); τιθέναι ἐν καρδίᾳ literally place in the heart or mind, i.e. make up one's mind, decide, purpose (LU 21.14); τιθέναι ἐν τῷ πνεύματι literally place in the spirit, i.e. make up one's mind, resolve (AC 19.21); τιθέναι τὴν ψυχὴν literally lay down one's life, i.e. die voluntarily (JN 10.11); etc.; (4) with a double accusative establish, appoint, make someone something, destine someone to or for something (AC 13.47; RO 4.17); II. middle, with same meanings but with more self-involvement; (1) especially of God's designed self-activity arrange, establish, fix, entrust (AC 1.7; 2C 5.19; 1T 1.12); (2) keep in mind, think of, resolve (LU 1.66; AC 5.4)

τίθημι VIPA--1S τίθημι

τίς (4 times)

τίς, τί, gen. τίνος an interrogative pronoun used in direct, indirect, and rhetorical questions; (1) as a substantive; (a) who? which one? what? (MT 3.7); (b) in the sense of ποῖος (of what kind?), what sort of person? who? (JN 1.22); (c) as equivalent to πότερος which of two? (MT 27.17); (d) neuter τί with prepositions: διὰ τί why? for what reason? (MT 9.11); εἰς τί why? for what purpose? (MT 26.8); ἐν τίνι with what? (MT 5.13), through whom? (LU 11.19); πρὸς τί why? for what (immediate) purpose? (JN 13.28); χάριν τίνος thanks to what? for what reason? why? (1J 3.12); (e) special uses of neuter τί: as a substitute for a relative pronoun anything that, that which, what (MK 14.36); as an adverb using the

accusative of respect for what reason? why? (MT 16.8); in an exclamation how! (LU 12.49); (2) as an adjective which, what (MT 5.46)

τίς APTNM-S τίς
 τίς A-TNF-S τίς
 τίς APTNF-S τίς
 τίς A-TNM-S τίς

τίς (6 times)

τίς, τι, gen. τινός enclitic indefinite pronoun; (1) as a substantive; (a) used indefinitely someone, something; any(one), anything; somebody, anybody (MT 5.23; 12.29); plural, of persons some, a number of, several (MT 9.3); certain things (AC 17.20); (b) used definitely a certain person, one (LU 8.49); plural certain persons (RO 3.8); of things some (AC 27.44); (c) as indicating a claim to prestige a person of importance, somebody (great) (AC 5.36); (2) as an adjective; (a) used with a substantive some, any, a certain (LU 1.5); plural several, some, a number of (LU 8.2); (b) with a proper noun a certain (LU 23.26); (c) as rendering an expression less definite a kind of, a sort of (JA 1.18); (d) as heightening quality or quantity in rhetorical emphasis only (HE 2.7, 9; 10.27), considerable (AC 18.23), in some part, partly (1C 11.18)

τίς A-INM-S τίς
 τίς APINM-S τίς
 τίς A-INF-S τίς

τρεῖς (2 times)

Τρεῖς Ταβέρναι, αἱ from τρεῖς (three) and ταβέρνη (inn); Three Taverns or Inns (AC 28.15)
 τρεῖς, τρία, gen. τριῶν, dative τρισίν as a cardinal number three (MT 12.40); substantivally τ. three people (1C 14.27); τρία three things (1C 13.13)

τρεῖς A-CAM-P τρεῖς
 τρεῖς A-CNF-P τρεῖς
 τρεῖς A-CNM-P τρεῖς
 τρεῖς APCNM-P τρεῖς
 τρεῖς APCAM-P τρεῖς
 τρεῖς A-CAF-P τρεῖς

τυφλόω (1 times)

τυφλόω 1aor. ἐτύφλωσα; pf. τετύφλωκα; (1) literally blind, make blind, deprive of the ability to see; (2) metaphorically in the NT; (a) of God's judgment on those who refuse to receive the revelation of himself through Jesus cause someone not to be able to understand, take away ability to comprehend (JN 12.40; 2C 4.4); (b) spiritually and morally, of the consequence of hating one's fellow believer (1J 2.11)

ὔδωρ (4 times)

ὔδωρ, ατος, τό water; (1) literally, as a physical element used for drinking (MK 9.41) and cleansing (LU 7.44); found in springs (JA 3.12), wells (JN 4.7), rivers (RV 16.12), pools (JN 5.7), lakes (MT 14.28), seas (RV 14.2), floods (2P 3.6); (2) used symbolically in baptism (MT 3.11), ceremonial washings (JN

13.5; cf. MK 7.3-4); (3) used metaphorically; (a) to represent spiritual realities ὕ. ζῶν living water, i.e. what gives eternal life (JN 4.10; cf. 10.14); (b) plural, to represent the many peoples of the earth (RV 17.15)

ὔδωρ N-NN-S ὔδωρ

ὔδωρ N-AN-S ὔδωρ

υἱός (22 times)

υἱός, οἷ, ὁ son; (1) literally; (a) as an immediate male offspring (MT 1.21); (b) as a descendant (MT 27.9); (c) as one adopted as a son (AC 7.21); (d) as the immediate male offspring of an animal (MT 21.5); (2) figuratively; (a) as a pupil, disciple, follower, or spiritual son (MT 12.27; 1P 5.13); (b) in titles, denoting the relationship of Jesus to God ὁ υἱ. τοῦ θεοῦ (Son of God) (MT 16.16), to mankind ὁ υἱ. τοῦ ἀνθρώπου (Son of Man) (MT 9.6), to David's royal dynasty (MT 12.23); (c) as a person sharing a nature or quality characteristic of a group; (i) in a positive sense (AC 4.36); (ii) in a negative sense (EP 2.2); (d) spiritually, as a person who stands in a close relation to or belongs to God (RO 8.14), the devil (AC 13.10), this world (LU 20.34), God's kingdom (MT 8.12), etc.

υἱός N-VM-S υἱός

υἱός N-NM-S υἱός

ὑπάγω (1 times)

ὑπάγω impf. ὑπῆγον; strictly lead or bring under control; intransitively in the NT; (1) as taking oneself away go away, withdraw, leave (JN 6.67); predominately in the Gospels as an intensive imperative ὑπάγε be gone! be off! go away! (MT 4.10) or with an indication of goal or direction go (MT 8.13; MK 2.11; 10.21); (2) as equivalent to πορεύομαι go (off), proceed (to), journey (JN 7.3); (3) euphemistically depart (from this life), die, go (to God) (MK 14.21; JN 7.33); (4) as experiencing a change of condition undergo, go to (RV 13.10; 17.8, 11)

ὑπάγω VIPA--1S ὑπάγω

ὑπέρ (2 times)

ὑπέρ preposition; literally over, above; used only in a nonliteral sense in the NT; (1) with the genitive; (a) with a component of protection and concern on behalf of, for the sake of, for (PH 4.10; CO 1.7); (b) after expressions relating to prayer for, in behalf of (MT 5.44); (c) after expressions relating to sacrifice for, to atone for someone (MK 14.24); to atone, pay the price for something (HE 10.12); (d) with a component of representation or substitution in the place of, for, in the name of, instead of (RO 9.3; 1C 15.29; PM 13); (e) to mark cause or reason on account of, for the sake of, in view of (AC 5.41; 2TH 1.5); (f) to mark general content with reference to, about, concerning (equivalent to περί) (JN 1.30; RO 9.27); (2) with the accusative; (a) with a component of excelling or surpassing exceeding, above, more than (2C 1.8b; EP 1.22); (b) preceded by a comparative than (LU 16.8; HE 4.12); (3) adverbially to an even greater degree, more (2C 11.23; cf. ἐγὼ μᾶλλον [I (even) more] in PH 3.4)

ὑπέρ PG ὑπέρ

ὑπέρ AB ὑπέρ

ὑπέρ PA ὑπέρ

φαίνω (1 times)

φαίνω fut. mid. φανοῦμαι; 1aor. ἔφανα; 2aor. pass. ἐφάνην; 2fut. pass. φανήσομαι; (1) active intransitively in the NT; (a) literally shine, give light (2P 1.19); (b) metaphorically, of a person who makes it possible to know something or someone (JN 5.35); of a source of spiritual truth and knowledge (JN 1.5; 1J 2.8); (2) passive; (a) literally, of light and its sources shine, flash (MT 24.27); (b) of someone or something one becomes aware of appear, become visible, be revealed (MT 1.20; 2.7); (c) of what becomes known, either in its true character (RO 7.13) or only in its superficial character (MT 23.28) appear, seem to be, look as though; (d) idiomatically ποῦ φανεῖται literally where will it appear? i.e. what will happen to? what will become of? (1P 4.18)

φανερός (1 times)

φανερός, ἄ, ὄν (1) adjectivally; (a) of sensory perception visible, clearly seen, apparent (RO 1.19; 2.28); (b) of intellectual perception recognized, (well-)known (MT 12.16); evident, clear, plain (GA 5.19); (2) neuter as a substantive τὸ φανερόν what is open and public; εἰς φανερόν ἐλθεῖν come to light, become widely known (MK 4.22); (3) adverbially ἐν τῷ φανερῷ outwardly, externally (RO 2.28); (4) neuter comparative φανερώτερόν ἐστιν it is very evident (AC 4.16)
φανερός A--NM-S φανερός

φανερῶ (9 times)

φανερῶ fut. φανερώσω; 1aor. ἐφανέρωσα; pf. πεφανέρωκα; pf. pass. πεφανέρωμαι; 1aor. pass. ἐφανερῶθην; 1fut. pass. φανερωθήσομαι; (1) of a thing; (a) active, as a causative make known, cause to be seen, show, often as synonymous with ἀποκαλύπτω to indicate God's revelation of something (RO 1.19; 2C 2.14); (b) passive become visible, be revealed, become known (MK 4.22; JN 3.21); (2) of a person; (a) active make oneself known, show or reveal oneself (JN 7.4); (b) passive become known, be shown, be in true character (2C 5.11); appear, become visible, be revealed (JN 21.14; 1T 3.16)

φοβέω (1 times)

φοβέω impf. pass. ἐφοβούμην; 1aor. pass. ἐφοβήθην; 1fut. pass. φοβηθήσομαι; only passive in the NT; (1) be afraid, become frightened; (a) absolutely be frightened, be alarmed, be afraid (MT 10.31); φοβεῖσθαι ἀπό τινος be afraid of someone (MT 10.28a); with an infinitive following be afraid to, shrink back from doing something (MT 1.20); (b) transitively fear someone (JN 9.22); fear something (HE 11.23); (2) reverence, have respect for, fear; (a) toward God (LU 1.50); (b) toward a person (EP 5.33)

φόβος (3 times)

φόβος, ου, ὁ (1) active causing fear, source of fear, terror (RO 13.3; probably 1P 3.14); (2) passive; (a) in a negative sense fear, dread, alarm (2C 7.5; possibly 1P 3.14); (b) in a positive sense respect, reverence, awe, (wholesome) fear (RO 3.18); respect for those in authority (EP 6.5)
φόβος N-NM-S φόβος

φυλάσσω (1 times)

φυλάσσω impf. ἐφύλασσον; fut. φυλάξω; 1aor. ἐφύλαξα, mid. ἐφυλαξάμην; (1) active, of the activity of a watchman; (a) guard, protect, watch (over); idiomatically φυλάσσειν φυλακάς literally guard a guarding, i.e. keep under watch, carefully guard, do guard duty (LU 2.8); (b) guard, keep (from escaping) (AC 12.4); (c) protect, preserve, guard (from theft) (AC 22.20); (d) of law keep, observe, follow (AC 7.53); (2) middle; (a) take care, be on guard against, look out for, avoid (AC 21.25); (b) of law observe, obey (MK 10.20)

φῶς (6 times)

φῶς, φωτός, τό literally light; (1) by metonymy, of sources or bearers of illumination, as (sun)light (RV 22.5b); (star)light, as one of many heavenly lights (JA 1.17); (fire)light (MK 14.54); (lamp)light (LU 8.16); (torch or lantern) light (AC 16.29); (2) as a religious metaphor, used especially of God as the ultimate source of light and of the sphere where he exists (1T 6.16; 1J 1.5); (3) figuratively openness; idiomatically ἐν τῷ φωτί literally in the light, i.e. openly, publicly (MT 10.27); (4) figuratively; (a) as divine illumination or understanding given to the spirit and soul of human beings (MT 4.16); (b) as a person who bears or brings such illumination to others (RO 2.19); (c) as a person who guides the way he lives by such understanding (EP 5.8; 1TH 5.5)

φῶς N-NN-S φῶς

φῶς N-AN-S φῶς

χαρά (1 times)

χαρά, ἄς, ἡ (1) literally joy, as a feeling of inner happiness rejoicing, gladness, delight (MT 2.10); (2) by metonymy; (a) the person or thing that is the cause or object of joy or happiness (LU 2.10; PH 4.1); (b) a state or condition of happiness or blessedness (MT 25.21; HE 12.2)

χαρά N-VF-S χαρά

χαρά N-NF-S χαρά

χάριν (1 times)

χάριν accusative of χάρις (favor); used as a postposition with the genitive, rarely as an improper preposition with the genitive; (1) to present a reason on account of; τούτου χ. for this reason, on this account (EP 3.1); οὗ χ. for which reason, therefore (LU 7.47); χ. τινός for what reason? why? (1J 3.12); (2) to present a goal or purpose for the sake of, on behalf of, i.e. bring about (GA 3.19); to obtain (JU 16); τούτου χ. for this purpose (TI 1.5)

χάριν PG χάριν

χάριν N-AF-S χάρις

χάρις, ιτος, ἡ grace; (1) as a quality that adds delight or pleasure graciousness, attractiveness, charm (LU 4.22); (2) as a favorable attitude; (a) active, of what is felt toward another goodwill, favor (AC 2.47); (b) as a religious technical term for God's attitude toward human beings kindness, grace, favor, helpfulness (JN 1.16, 17; EP 2.8); (3) concretely; (a) of exceptional effects produced by God's favor ability, power, enabling (RO 12.6; 1C 15.10); (b) of practical proofs of goodwill from one person to another kind deed, benefit, favor (AC 24.27; 2C 1.15); collection for the poor, generous gift (1C 16.3); (4) as an experience or state resulting from God's favor state of grace, favored position (RO 5.2); (5) as a verbal thank offering to God gratitude, thanks (1C 15.57; 2C 9.15); (6) as contained in formulas that express greetings or farewell in letters goodwill, favor, blessing (RO 1.7; 16.20)

χάρις N-NF-S χάρις

χείρ (1 times)

χείρ, χειρός, ἡ hand; (1) literally; (a) as a member of the body used for movement and action; generally hand (JN 11.44; probably MT 12.10); occasionally arm (LU 4.11; perhaps MT 12.10), finger (LU 15.22); or by synecdoche person (AC 17.25); (b) by metonymy, as the physical effect of using the hand handwriting (1C 16.21); (2) figuratively, as the expression of the activity of a supernatural or human being control, power; (a) of God's agency as creator (AC 7.50), ruler (AC 4.28), helper (LU 1.66), judge (AC 13.11); (b) of angelic agency (AC 7.35); (c) of human agency (AC 2.23)

χείρ N-NF-S χεῖρ

χρεία (2 times)

χρεία, ας, ἡ (1) need, lack, necessity; χρείαν ἔχειν have need of someone or something (MT 3.14; MK 2.25); plural needs, necessities of life (AC 20.34); (2) abstractly what is needed, what is useful (EP 4.29); (3) needful matter, business, duty (AC 6.3)

χρεία N-NF-S χρεία

χρῖσμα (3 times)

χρῖσμα, ατος, τό literally, as what has been spread on ointment, unguent, anointing, used in the Old Testament to symbolize appointment to and empowerment for a task; figuratively in the NT, as the gift and empowering of the Holy Spirit for a task anointing, endowment, appointment (1J 2.20)

χρῖσμα N-AN-S χρῖσμα

χρῖσμα N-NN-S χρῖσμα

χριστός (8 times)

Χριστός, οῦ, ὁ strictly one who has been anointed, symbolizing appointment to a task; as a title for Jesus, designating him as the Messiah sent from God (see JN 1.41), Christ, (the) Anointed One (MT 1.16); as a personal name for Jesus, Christ (RO 6.4)

Χριστός N-NM-S Χριστός

ψεύδομαι (1 times)

ψεύδομαι fut. ψεύσομαι; 1 aor. ἐψευσάμην; (1) absolutely lie, tell what is not true (RV 3.9); (2) deceive (by lying), mislead, lie to (AC 5.3, 4)

ψεύδομαι VIPD--1S ψεύδομαι

ψεύδομαι VIPO--1S ψεύδομαι

ψευδοπροφήτης (1 times)

ψευδοπροφήτης, ου, ὁ false prophet, one who falsely claims to be a prophet and thus prophesies falsely

ψευδοπροφήτης N-NM-S ψευδοπροφήτης

ψεῦδος (2 times)

ψεῦδος, ους, τό lie, falsehood, deceit, opposite ἀλήθεια (truth); predominately in the NT as religious error; as what does not exist except as a false claim the lie (2TH 2.11); ποιεῖν ψ. promote (religious) error, practice falsehood (RV 21.27; 22.15)

ψεῦδος N-NN-S ψεῦδος

ψεῦδος N-AN-S ψεῦδος

ψεύστης (5 times)

ψεύστης, ου, ό liar, one who speaks what is not true; of persons (1T 1.10); of the devil (JN 8.44)

ψεύστης N-NM-S ψεύστης

ψηλαφάω (1 times)

ψηλαφάω 1aor. ἐψηλάφησα; (1) feel about, grope one's way, like a person who is blind or in the dark; figuratively, of those who seek to know God through natural and moral revelation apart from special revelation try to find, want to know, feel one's way toward (AC 17.27); (2) feel, touch, handle (LU 24.39); passive be felt or touched in a tangible way (HE 12.18)

ψυχή (2 times)

ψυχή, ἡς, ἡ life, soul; a many-sided word with the meaning derived from the context; (1) as the derivative existence of all living creatures, including human beings life-principle, physical life, breath (AC 20.10; RV 8.9); (2) as earthly existence in contrast to supernatural existence life, natural life, one's life on earth (MT 6.25; AC 20.24; RO 11.3); (3) as the nonmaterial inner life of human beings for which the body serves as a dwelling place soul, inner self (MT 11.29; 20.28); often with focus on various aspects of feeling, thinking, choosing in which the psychological being is involved; mind, purpose (PH 1.27); heart (MK 14.34); desire (LU 10.27); by metonymy, of a living being that possesses a soul person, individual (AC 2.43; 1C 15.45); plural persons, people (AC 2.41); in a first-person reference as equivalent to ἐγώ I (myself) (LU 1.47); me (myself) (LU 12.19); (4) idiomatically ἀπολλύναι τὴν ψυχὴν literally have one's life destroyed, i.e. die (MT 10.39); τὴν ψυχὴν τιθέναι literally lay down one's life, i.e. die voluntarily (JN 13.38); δίδοναι ψυχὴν literally give one's life, i.e. die willingly (MT 20.28); παραδίδοναι τὴν ψυχὴν literally hand over one's life, i.e. risk one's life, expose oneself to danger (AC 15.26); παραβολεύεσθαι τῇ ψυχῇ literally have no concern for one's life, i.e. risk one's life (PH 2.30); ζητεῖν τὴν ψυχὴν τινος literally seek someone's life, i.e. want to kill (MT 2.20); ψ. ζωῆς literally living soul, i.e. (sea) creature (RV 16.3); τὴν ψυχὴν τινος αἶρειν literally lift up someone's soul, i.e. keep someone in suspense without being able to come to a conclusion (JN 10.24); κάμνειν τῇ ψυχῇ literally become tired in soul, i.e. become discouraged (HE 12.3)

ψυχή N-VF-S ψυχή

ψυχή N-NF-S ψυχή

ὥρα (2 times)

ὥρα, ας, ἡ (1) as a limited or measured segment of time hour, the twelfth part of a day (JN 11.9); (2) as the time set for something hour, appointed time (LU 14.17); (3) by metonymy, what takes place within an appointed time events of an hour or time, as for childbirth (her) hour, (her) time (JN 16.21); for Jesus' redemptive acts (my) hour, (my) time (JN 17.1); for future events (the coming) time, (the last) hour (1J 2.18; RV 3.10); (4) idiomatically, of a comparatively short period of time μία ὥρα literally in a single hour, i.e. in an amazingly short time (RV 18.10, 19); πρὸς ὥραν for a while, for a season (JN 5.35); for a moment (GA 2.5); ἡ ἄρτι ὥ. literally the present hour, i.e. at this very time (1C 4.11)
ὥρα N-NF-S ὥρα

ὥς (2 times)

ὥς conjunction; an adverbial form of the relative pronoun ὅς, ἣ, ὅ; (1) as a comparative conjunction introducing manner and used correlatively: οὕτω(ς) . . . ὥς thus, so, in such a way . . . as (EP 5.33); often with οὕτω(ς) omitted as, in the same way as, like (1C 13.11); (2) in indirect questions indicating manner how (LU 24.35); (3) used to introduce a comparison as, like (AC 8.32); often with one or both sides of the comparison abbreviated or understood as, like (MT 13.43); (4) Semitically, combined with a substantive to take the place of a substantive or adjective in expressing a comparison as it were, something like, as (RV 8.8); (5) used to introduce a characteristic quality that is real, claimed, or supposed as (1C 3.10); with the genitive as of (1P 1.19); (6) used with a participle when joining on a cause or reason because (AC 28.19; 2P 1.3); (7) as a time connector; (a) followed by the present, of times that are equal in extent while, as long as (LU 12.58; JN 12.35); (b) followed by the aorist, of time preceding an event as, when, after (JN 21.9); (c) followed by the subjunctive, of time that is uncertain or conditional, introduced by ὥς ἄν or ὥς ἐάν when(ever), as soon as (1C 11.34); (d) idiomatically, of a subsequent point of time ὥς τάχιστα literally as very quickly, i.e. as soon as possible, in a hurry (AC 17.15); (8) used to introduce a purpose so as to, in order that (AC 20.24); (9) used to introduce a consequence and so, with the result that, consequently (HE 3.11); (10) adverbially, with numerals about, approximately (JN 6.10); (11) used to introduce an example or illustration; (a) from Scripture as (MK 7.6); (b) from human opinion (LU 3.23; AC 17.28); (c) from customary behavior (MK 10.1)

ὥς CC ὥς

ὥς ABR ὥς

ὥς CS ὥς

ὥς CH ὥς

ὥς AB ὥς

A SHORT GREEK GRAMMAR

The following is an explanation of the abbreviations used in outlines and notes.

THE NOUN CASES

Noun cases have masculine, feminine, and neuter forms. Pronouns must agree with the case.

N: Nominative = subject or complement or case of specific designation that produces or receives action.

GA: Genitive = possession or source, *of*. It limits *kind*. Ablative = separation or departure, *from*.

D: Dative = indirect object, trans. *to* or *for*. It is the case of personal relations.

- L:** Locative = defines a location like *in Christ*. It corresponds with *in, on, among, at, or by*.
I: Instrumental = expresses *means* and is usually translated by the word *by*.
A: Accusative = direct object. It *limits* the end, direction, or extent of the verb.

THE VERBAL SYSTEM

VOICE: Relation of the **verb** to the subject.

1. Active (act.): The subject produces the action.
2. Middle (mid.): The subject participates in the results of the action (Matt. 27:5), or additional stress is laid upon the subject as producing the action, i.e., "He Himself secured eternal redemption" (Heb. 9:12).
3. Passive (pass.): The subject receives the action of the verb. This is the voice of grace.

MOOD: Relation of the **verb** to reality.

1. Indicative (ind.): The mood of reality or certainty. (This is the way it is)
2. Subjunctive (subj.): The mood of potentiality or probability. (Maybe)
3. Optative (opt.): The mood of desire or possibility. (I hope)
4. Imperative (imper.): The mood of command or volition. (Do this . . . , or Let him do this . . .)

TENSE: Time and kind of action of the **verb**.

1. Present (pres.): Generally continuous action at the present time.
2. Imperfect (imp.): Generally continuous action in past time. (Repetitive action)
3. Future (fut.): Action planned for a future time.
4. Aorist (aor.): Action occurring in a point of time. (a) Aorist participle (aor. part.): usually denotes an action which precedes the action of the main verb in the sentence.
5. Perfect (perf.): Completed action with finished results in present time.
6. Pluperfect (pluperf.): Completed action with finished results in past time. (rare)

OTHER VERBAL FORMS:

1. Infinitive (inf.): It is the "to _____" form often used to express purpose or result: *to cry, to help, to deliver, to dwell, to run*.
2. Participle (part.): It is usually a verbal adjective and has an *ing* ending in English: knowing, running, having written. There are three types: *temporal* expressed by "when" (when running) and *circumstantial* "While" (While running), or *attributive* (adjectival).

CONDITIONAL CLAUSES (Begin with "if")

- 1st class: If and it is true (Matt. 4:6)--Reality.
- 2nd class: If and it is not true (Matt. 4:9; John 4:10)--Unreality.
- 3rd class: Maybe it is true and maybe it is not true (1 John 1:9)--Probability.
- 4th class: I wish it were true but it is not true (1 Peter 3:14, 17)--Possibility.

PREPOSITIONS: Like in English, prepositions can be understood in relation to a box: *in the box, by the box, from the box, above or below the box*, etc.

RECOMMENDED GREEK REFERENCES

TO PUT IN YOUR LIBRARY

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Brown and Comfort: Greek English Interlencar New Testament

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PUBLICATIONS

Books we have written:

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29. [Imprecatory Psalms, Form #17.075](#)
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33. [Psalms of Asaph, Form #17.079](#)
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35. [The Art of Conflict Management, Form #17.081](#)
36. [Know Who You Are In Christ, Form #17.082](#)
37. [From Corinth to American Churches, Form #17.083](#)
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1. [Laws of the Bible, Litigation Tool #09.001](#)
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 4. [Proof of Claim: Your Main Defense Against Government Greed and Corruption, Form #09.073](#). Click [Here](#) for the article this publication is based on from this site

“Genius is the power to visualize the objective”

Source Unknown