

EMMAUS PATHWAY

New Testament Greek

Unit 2

Vocabulary

ἀγγελλω	I announce	καταλυω	I destroy
ἀνοιγω	I open	κρινω	I judge
βαλλω	I throw	λαμβάνω	I take
βασιλευω	I rule / reign	λεγω	I say
βλεπω	I see	λυω	I loose
γινωσκω	I know	μενω	I remain
γραφω	I write	πεμπω	I send
δουλευω	I am a slave	σπειρω	I sow
ἐγειρω	I raise	συναγω	I bring together / collect
ἐσθιω	I eat	σωζω	I save
εὕρισκω	I find/discover	φαινω	I shine
ἔχω	I have	φερω	I carry
θεραπευω	I heal	φυλασσω	I guard

1. The verb

The first thing we look at in Greek is the *verb*

Definition: a verb is a word which defines an action or a state.

Usually a verb describes an action. e.g. he *smiles*; they *run*; she *is coming*

But a verb doesn't have to describe an action: it can also describe a *state of being*.
e.g. "I *am* happy"; "he *is* a soldier"; "we *feel* better now";

2. The Present tense:

If we want to describe an action that is going on *now* – *in the present* – we use what is known as the *present tense* of a verb.

The simplest form of the present tense in English is the *present simple tense* which states ***in one word***, what is being done ***now***.

e.g. “she *runs*”; “they *smile*”; “we *play*”; “he *dies*”; “you *sing*”

If, however, we wish to stress the idea of an *uncompleted* action (one that is still going on) we use a form of the present tense known as the *present continuous tense*.

Examples of the *present continuous*: “I *am doing*”; “He *is coming*”; “They *are smiling*”

Expressing the action in this way communicates the impression of an action ***going on*** at the present time and ***still unfinished***.

Therefore in English we have *two* forms of the present tense:

I see (present simple)

I am seeing (present continuous)

In Greek, there is only *one* form of the present tense – and ***it is closer in meaning to our present continuous tense*** than to the present simple tense.

In other words, the Greek present tense represents *an action that is unfinished* because:

- **it’s still going on** (e.g. “*I am coming now*”)
- or
- **it’s being done over and over again.** (e.g. “*I come here every day*”)

Remember that the *present tense* in Greek can carry *either* of these meanings but unless we are specifically referring to an action that is being repeated over and over again, we usually translate the Greek present tense as: “*I aming*”

3. Present tense of verbs ending in - ω

Let’s look at our first Greek verb.

There are hundreds of verbs in the Greek language that end in –ω. We only need to get to know *one* of them and the others will all follow the same pattern or ***paradigm***.

The word we will learn first is λυω (at the top of the vocabulary list).

λυω means “*I am loosing*”.

Notice that to describe what is happening, we use *three* words : “*I am loosing*”.
Greek, on the other hand, only uses the *one* word – λυω

This is because *three* pieces of information are contained in the word λυω. This one word tells us:

1. *what* action is being performed.
2. *who* is performing the action.
3. *when* the action is being performed

How does the *one* word convey these *three* pieces of information?

Well - the verb actually consists of *two* separate parts: λυ - and -ω

- a. The first part (λυ-) is known as the **stem**. It’s also referred to as the *lexical* or *meaning* part of the verb.

In other words, the *stem* tells us *what* is being done.
In this case, λυ- means “*loose*”.

- b. The second part is known as the **ending**. It’s also known as the *grammatical* part of the verb and it tells us *who* is performing the action.

In this case, an -ω at the end means “*I*”

Put λυ and ω together and you have λυω which means: “*I loose*” (thus incidentally also telling us *when* the action is being performed).

A more accurate rendering in English would be: “*I am loosing*”.

Now if we want to say “*you are loosing*” (addressing one person),

- we keep the same stem : λυ- (the *meaning* of the word doesn’t change).
- we use an ending that means “*you*”.

The ending that means “*you*” is –εις. Therefore “*you are loosing*” is λυ + εις = λυεις.

The **stem** (*lexical* or *meaning* part) of the verb does *not* change because the word always describes the same action. The **ending** (*grammatical* part) of the verb, however, *must change* depending on *who* is performing the action.

Now use your vocabulary list to give the *English* for the following:

Exercise 2.a

- | | | |
|---------------|---------------|-------------|
| 1. σπειρω | 6. δουλευω | 11. καταλυω |
| 2. θεραπευεις | 7. βασιλευεις | 12. πεμπεις |
| 3. βαλλεις | 8. φερεις | 13. εσθεις |
| 4. κρινω | 9. λυω | 14. εγειρω |
| 5. σωζω | 10. ανοιγεις | 15. ευρισκω |

Now we want to say “*he is loosing*”. The ending Greek uses to mean “*he*” is - ει

So λυει means “*he is loosing*”. However, it also can mean “*she is loosing*” or “*it is loosing*”. The only way you can tell which is which is by the **context** (the words around the verb).

Exercise 2.b Give the English for the following:

- | | | | |
|--------------|--------------|-----------|-------------|
| 1. κρινεις | 4. λεγει | 7. εχω | 10. φερει |
| 2. γραφω | 5. λαμβανεις | 8. φερεις | 11. εσθιει |
| 3. ευρισκεις | 6. συναγει | 9. βαλλω | 12. φυλασσω |

So far we've seen that :

λυω = *I loose / am loosing*

λυεις = *you loose / are loosing*

λυει = *he / she / it loses / is loosing*

Now we can (grammatically speaking) *dress this up* a little:

I is known as the **First person singular**

you is known as the **Second person singular**

he/she/it is known as the **Third person singular**

Because there's only *one* person involved in each case, it's obvious why these pronouns are known as the *first*, *second* and *third person singular*.

But what if there's more than one person (or thing) involved?

Instead of “*I*”, we want to say “*we*”.

Instead of “*you*” (one person), we want to say “*you*” (more than one).

Instead of “*he*”, “*she*” or “*it*”, we want to say “*they*”.

In older forms of English, “you” (singular) was distinguishable from “you” (plural) because the pronoun “thou” was used to denote *one person* and “ye” was used when referring to *more than one*.

In Greek, the difference is expressed by the *endings* of the verb:

The ending that means “we” is - ομεν
 The ending that means “you” (plural) is - ετε
 The ending that means “they” is - ουσι(ν)

So now we have λυομεν *we loose / are loosing*
 λυετε *you (pl) loose / are loosing*
 λυουσι(ν) *they loose / are loosing*

Notice that there’s a bracket around the *nu* (ν). This is to indicate that it’s a *moveable nu* which simply means that sometimes the *nu* is at the end - and sometimes it’s left off.

Therefore λυουσιν and λυουσι mean exactly the same thing: “*they are loosing*”.

Exercise 2.c Give the English for the following:

- | | | |
|----------------|----------------|----------------|
| 1. εύρισκομεν | 7. βασιλευεις | 13. φυλασσετε |
| 2. μενει | 8. σωζετε | 14. δουλευουσι |
| 3. εγειρω | 9. σπειρουσιν | 15. φαινει |
| 4. αγγελλουσιν | 10. λαμβανομεν | 16. πεμπομεν |
| 5. συναγετε | 11. γινωσκω | 17. θεραπευω |
| 6. εχουσιν | 12. βλεπεις | 18. ανοιγομεν |

4. Now for a little more grammar:

- Every time you’ve come across a Greek verb in this unit, it’s been in the **present tense**.
- In every case, the person involved has been *doing something* (presumably to someone or something else) - *not having something done* to him or her. This is called the **active mood** or **mode** of the verb.

If the person were to have something done *to them* (i.e. the action performed on them), then this would be called the **passive mood** (which we study later in the course).

Compare the following two sentences:

1. *He hits the ball.* (**active mood:** the subject (“He”) *performs* the action)
2. *He is hit by the ball.* (**passive mood:** the subject (“He”) is *at the receiving end*)

We've been considering the **present tense** and the **active mood** of verbs that end in $-\omega$ so now let's put it all together:

The paradigm for the **present, active** form of the $-\omega$ verbs is as follows:

Singular	1 st	person	λυω	<i>I am loosing</i>
	2 nd	“	λεις	<i>you are loosing</i>
	3 rd	“	λει	<i>he/she/it is loosing</i>
Plural	1 st	person	λομεν	<i>we are loosing</i>
	2 nd	“	υετε	<i>you are loosing</i>
	3 rd	“	λουσι(ν)	<i>they are loosing</i>

When you look up the verb “*loose*” in a Greek dictionary, you'll find it listed in the **first person singular** form (λυω). When you are asked to supply a verb (without reference to who is performing the action), **always supply the first person singular form** (as we do in the vocabularies in this course – and as you'll find it in all the dictionaries etc). Don't worry about the reasons for this – they'll become clearer at a later stage. Just remember that if you are asked “What is the Greek for “*loose*” (or even “*to loose*”)?” your answer will be: “λυω

5. Snippets from Scripture:

At the end of each Unit, you'll be given selected passages from the New Testament to translate. For the first few Units, there'll be many words you won't know and only the relevant word(s) to be translated will be given in Greek. The remainder of the passage will be supplied in English. You are more or less “filling in the blanks”. Quite naturally, the words supplied in English will “fill out” the rest of the statement – and they will not necessarily appear in the same order as their original Greek equivalents. .

As we progress through the Units, this method will be used less and less. As your grasp of the language develops, unknown words in a passage will be left in their Greek form – but have their meaning supplied in brackets. Eventually even this will cease and you will be expected to look up any unknown word in a good lexicon – or derive its meaning from the context.

Because the “Snippets” have been carefully chosen to match the difficulty level and the vocabulary of the particular Unit in which they appear, there will be few unknown words and you should have little difficulty in translating these Scriptures.

Please don't, however, be tempted to use a translation or an interlinear for the “Snippets” as a whole. Try your hand at your own translation and send it in to us for appraisal. This will give you a much better feel for New Testament Greek and your facility with the language will develop rapidly as you go along.

Snippets from Scripture:

1. σπειρουσιν *not, nor.....* συναγουσιν *into granaries...* (Matt. 6:26)
2. *Blessed are the eyes that have seen the things which* βλεπετε. (Luke 10:23)
3. λεγει *to him, "Take your bill....."* (Luke 16:7)
4. εϋρισκω *no fault in this man.* (Luke 23:4)
5. εχεις *a demon.* (John 7:20)
6. *..and* πεμπω *you...* (John 20:21).
7. *....the things which* γραφω *to you ...* (I Cor.14:37)
8. βλεπομεν *Jesus....*(Heb.2:9)
9. *..and* γραφομεν *these things to you.....*(1 Jhn 1:4)
10. *..and in righteousness* κρινει *and makes war.* (Rev. 19:11)