

# New Testament Greek Charts for Global Learners

Rick Aschmann

## 1. Introduction

I originally wrote up all of these charts for my own use, to help me learn Greek grammar, pronunciation, and general structure, and I still use them frequently. I am a global learner (also called a holistic or “big picture” learner), so I like to know the details, but only in the context of the big picture of the entire structure of a language. Most learners of a language don’t learn this way, but for those of you who do, I hope this information will be helpful.

However, I should clarify that these charts alone will not be enough for a beginning student of Greek, but are only intended as an additional resource for the global learner. For the beginner I suggest a traditional Greek text such as *New Testament Greek for Beginners* by J. Gresham Machen, which I refer to often in this work. This is the text that I studied when I taught myself Greek more than 30 years ago. (To see available editions of this book, including free online versions, see the [Bibliography entry on page 56](#).) The only part of this work that I suggest the beginner should follow instead of Machen is my pronunciation guide (non-technical), in [§2.2. Greek Pronunciation Guide for Dummies on page 14](#), since this will make the Greek easier to pronounce for a native English speaker. However, other parts of this work can be consulted as well, even fairly early in the learning process, by those who like to see the big picture.

The data here is still rough and incomplete in many places, and there may be some errors: If you find any errors, or have any other suggestions, please let me know, at [Rick@Aschmann.net](mailto:Rick@Aschmann.net).

I have made many changes to this file since 21-Sep.-2010. However, I assume that anyone with interest in this work has already downloaded the 12-Aug.-2014 version, so any earlier changes are irrelevant.

All significant changes between the 12-Aug.-2014 version and this one can be seen as Word for Windows edits, in red with a vertical line in the right margin, in the file [aschmann.net/Rick/GreekCharts-changes after 12-Aug-2014.pdf](#).

I have subsequently made a few changes to the 22-Feb.-2017 version. The main change was the addition of the second paragraph above, an important clarification. The only other significant change was the addition of footnote 34.

I am frequently making changes, so check the date at the bottom to make sure you always have the latest edition!

This work is found on the Internet at [aschmann.net/Rick/GreekCharts.pdf](#). As of February 17, 2017 it is also available in Spanish at [aschmann.net/Rick/CuadrosGriego.pdf](#).

In much of this description of Greek phonology and grammar I am following the excellent description provided in *New Testament Greek for Beginners* by J. Gresham Machen. However, I have tried to make it more rigorous and complete, and to approach the structure of Greek from an analytical linguistic viewpoint.

I have also drawn heavily on the Tables of Paradigms contained in the first part of Harold K. Moulton’s *Analytical Greek Lexicon Revised*. However, he includes many examples and even paradigms from Classical Greek which do not exist in Κοινή<sup>1</sup> (New Testament) Greek, all of which I have eliminated. Items eliminated are: 1) words which do not occur in the New Testament (he lists many such words as examples); 2) forms which do not exist in the grammatical structure of Κοινή Greek, such as the dual<sup>2</sup>. Eliminating these items simplifies much of his material.

<sup>1</sup> Usually pronounced *koinā* in English.

<sup>2</sup> Moulton states (page ii) that “...it does not appear that any instance of [dual] occurs in the New Testament.” He is apparently not conscious of the fact that this entire grammatical structure was eliminated from Κοινή. This is true of many other grammatical structures which he cites as well.

I have attempted to select examples which have the maximum number of forms in the New Testament<sup>3</sup>. For this reason I have not always used the examples listed in Machen or Moulton. The examples were selected by searching through a computer word list of New Testament words. Forms which do not actually occur in the New Testament, but for which there is no doubt about what the form would be, are marked with an asterisk: \*. If there is doubt about what the form would be, because there are no examples, the item will be marked with a question mark as well: ?\*. If the form does not occur in the New Testament, but does occur in the Septuagint, it is marked with <sup>(S)</sup>.<sup>4</sup> If the form occurs in the Septuagint for a different word in the same class, it is marked with <sup>(S)</sup>. Forms marked with two asterisks \*\* not only do not occur in the New Testament for this word, but no other comparable word has the form either. (These have been included only to complete the paradigms.)

Numbers included in some of the tables refer to paragraph numbers in Machen's book; elsewhere in the text I will place the symbol ¶ before such paragraph numbers. I will also refer at times to Moulton's book, though his structure is not as simple as Machen's: Roman numerals refer to sections, Arabic numbers refer to notes within the sections, capital letters refer to charts (numbered independently from sections) and parenthesized lower case letters refer to individual items within a chart.

(I already looked up nearly all of the missing examples in the Septuagint to see if they are there, but need to look up the rest!\*\*\*)

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<sup>3</sup> However, sometimes I select a less frequent example if it provides greater clarity, e.g. a form with a long vowel to show the different accents instead of a more frequent example with a short vowel.

<sup>4</sup> An excellent online resource for looking up Greek words in both the New Testament and the Septuagint is [lexicon.katabiblon.com](http://lexicon.katabiblon.com). Any word can be input, and all forms of that word will be displayed. The disadvantage is that, rather than telling you the exact grammatical usage of a particular grammatically ambiguous word in a particular passage, it simply tells you all the possible usages. Even so, it is helpful. The text of the Septuagint in a very readable font on the Internet is at: [hs.augsburg.de/~harsch/graeca/Chronologia/S\\_ante03/VT/vte\\_pd00.html](http://hs.augsburg.de/~harsch/graeca/Chronologia/S_ante03/VT/vte_pd00.html), though no helps are provided. However, probably the most helpful resource is an interlinear translation of the Septuagint at [studybible.info/interlinear/](http://studybible.info/interlinear/), which follows the versification of English Bibles rather than that of the Septuagint; unfortunately, it does not mark the rough and smooth breathings, nor does it include the apocryphal / "deuterocanonical" books, only the canonical ones. Unfortunately, none of these sites provides all of the flexibility and options I would like.

\*\*\* Anywhere in this text where these three asterisks occur, it means that I still have more work to do, and that something is incomplete!

## 2. The Pronunciation of New Testament Greek

(If all you want is a suggested pronunciation for New Testament Greek, skip the following section, and go on to §2.2 on page 14. You may always come back to this later.)

### 2.1. The Greek Pronunciation System (Technical)

#### Pre-Classical Greek Pronunciation System (9th to 6th Century BC)<sup>5</sup>

Vowels				Diphthongs <sup>6</sup>				Consonants		
	front unrounded	central unrounded	back rounded	short V + [i]	short V + [u]	long V + [i]	long V + [u]	bilabial	dentals	velar
high long	ι		υ <sup>7</sup>	αι	ευ	αι	αυ	φ	θ	χ
high short	ι		υ <sup>7</sup>	ει <sup>7</sup>	ευ	η	ηυ	π	τ	κ
mid close short	ε		ο	οι	ου <sup>7</sup>	ω	ωυ	β	δ	γ
mid open long	η		ω	(υι) <sup>8</sup>					σ	η (')
low long		α							ζ	
low short		α						μ	ν	(γ)
		α							λ	
		α							ρ	
		α						ψ <sup>9</sup>		
		α								ξ

This is the pronunciation Greek had before the major period of Greek classical literature, so there is very little written from this period. However, the spelling system for the vowels was fixed during this time, and was retained largely unchanged to the present day, in spite of massive sound changes along the way!

<sup>5</sup> In addition to the other sources mentioned above, much of the information presented in this section was adapted from [en.wikipedia.org/wiki/Koine\\_Greek\\_phonology](https://en.wikipedia.org/wiki/Koine_Greek_phonology), [en.wikipedia.org/wiki/Koine\\_Greek](https://en.wikipedia.org/wiki/Koine_Greek), and [en.wikipedia.org/wiki/Ancient\\_Greek\\_phonology](https://en.wikipedia.org/wiki/Ancient_Greek_phonology). The first and third are better referenced and more detailed, but the second has a better summary of the New Testament stage of Κοινή as such.

<sup>6</sup> See §2.1.2.3 on page 7.

<sup>7</sup> See §2.1.2.1 on page 6.

<sup>8</sup> This was not a genuine diphthong in Pre-Classical and Classical Greek like the others, since it only occurred either followed by a vowel as in υἰός “son” or ὀργυῖα “fathom”, or preceded by a vowel as in Δαυὶδ “David” or Λεβὶ “Levi” (the latter only in Hebrew names), so that in every case one of the two parts was acting as a semivowel, and there was always a syllable break between the υι and the other vowel. The Modern Greek pronunciation (and sometimes the spelling) demonstrates this well for a preceding vowel, as in Δαβίδ [ðavíð] and Λεβί [leví]. (With a following vowel the υι was reduced to a simple [y] vowel in Κοινή, the usual outcome as shown in the chart, and in Modern Greek to a simple [i] vowel or even a consonant like [j], so the situation of a semivowel between vowels was lost. Thus υἰός has now become γῖός [jós] in Modern Greek, and ὀργυῖα has become ὀργιά, apparently pronounced [orjá].)

As you can see from the chart, the opposite case, υ, does not occur at all in the New Testament, though all other combinations of a short vowel plus υ do occur! (However, one case of υ does occur in the Septuagint, διυφασμένον “being interwoven”, in Exodus 36:30, which corresponds to Exodus 39:23 in English Bibles, and this only occurs because of the prefix δι(α) being added to ὑφαίνειν\*<sup>(8)</sup> “weave”.)

<sup>9</sup> This Greek letter is called Digamma, and represented [w]. This sound was lost in most dialects by Classical times, eliminating the need for the letter. This letter does not occur in the New Testament at all, except that in some manuscripts it is used to write the last digit of the number 666 in Revelation 13:18. (In other manuscripts the number is spelled out.)

# Classical Greek Pronunciation System (5th Century BC)<sup>10</sup>

## Vowels

	front unrounded	front rounded	central unrounded	back rounded
high long	ῑ	ῡ <sup>7</sup>		
high short	ι	υ <sup>7</sup>		
mid close long	ει <sup>7</sup>			ου <sup>7</sup>
mid close short	ε			ο
mid open long	η			ω
low long			ᾱ	
low short			α	

## Diphthongs<sup>6</sup>

	short V + [i]	short V + [u]	long V + [i]	long V + [u]
ε̄	ει	ευ	αῑ	αῡ
η̄			η̄	ηῡ
ο̄	οι		ω̄	ωῡ
ῡ	(υι) <sup>8</sup>			

## Consonants

	bilabial	dental	velar
aspirated stop	φ	θ	χ
voiceless stop	π	τ	κ
voiced stop	β	δ	γ
voiceless fricative		σ	ς
voiced fricative		ζ	
nasal	μ	ν	(γ)
lateral		λ	
flap or trill		ρ	
stop + σ	ψ		ξ

# Koinē Greek Pronunciation System (1st Century AD)<sup>11</sup>

## Vowels<sup>12</sup>

	front unrounded	front rounded	central unrounded	back rounded
high	ι, ει <sup>13</sup>	υ, οι, (υι)		ου
mid close	η, η̄			ο, ω, ϖ
mid open	ε, αι			
low			α, ᾱ	

## Diphthongs<sup>6</sup>

	vowel + ι [i]	vowel + υ [y]	vowel + [u]
ᾱ	αϊ	αϋ	αυ
ε̄			ευ
η̄			ηυ
ῑ		ιϋ	
ο̄	οϊ, ωϊ	οϋ, ωϋ	
ῡ	υϊ		
οῡ	(ουϊ)		

## Consonants

	bilabial	dental	velar
aspirated stop	φ	θ	χ
voiceless stop	π	τ	κ
voiced stop	β	δ	γ
voiceless fricative		σ	ς
voiced fricative		ζ	
nasal	μ	ν	(γ)
lateral		λ	
flap or trill		ρ	
stop + σ	ψ		ξ

<sup>10</sup> Changes from Pre-Classical to Classical Greek are marked in red in both of the first two charts. The precise pronunciation of ζ in Pre-Classical is uncertain: I believe that it was [dz], as does Machen, but some have theorized that it was pronounced [zd].

<sup>11</sup> Changes from Classical Greek to Koinē Greek are marked in red in the Koinē chart. In general, all length and tone contrasts were eliminated, all of the accents came to be pronounced the same, and some diphthongs were simplified to simple vowels. The voiced stops may also have begun the process of being converted to fricatives, but to what degree is not known. Otherwise the consonant system remained unchanged.

<sup>12</sup> All of the Classical Greek diphthongs that ended with ι had been reduced to simple vowels by the 1st century AD, but those that ended with υ remained basically unchanged, and the simple vowel system also remained unchanged except for the loss of length, which in the spelling system only merged ο and ω. However, the full effect of the *iotacism* process seen in Modern Greek had not yet taken place. The evidence for all of this is not entirely certain, being based largely on misspellings in manuscripts, but is fairly certain. Certainly the vowels υ and η must still have been distinguished in New Testament times, as is evidenced by the first and second person plural pronouns ἡμεῖς and ὑμεῖς, which were still clearly distinguished (pronounced as [he'mis] and [hy'mis]), as can be seen by their use in the New Testament. (In Modern Greek these two words would both have ended up with the pronunciation [i'mis], and to avoid this they have changed to ἐμεῖς [e'mis] and εσεῖς [e'sis], neither of which is like its original form.)

<sup>13</sup> According to [en.wikipedia.org/wiki/Koine\\_Greek\\_phonology](http://en.wikipedia.org/wiki/Koine_Greek_phonology), the pronunciation of εἰ varied in Koinē: before a vowel it was pronounced like η, elsewhere like ι. However, it also suggests that in the popular pronunciation they were both like ι.

# Modern Greek Pronunciation System (All changes complete after about 1000 AD)<sup>14</sup>

Vowels			Diphthongs <sup>6</sup>			Consonants										
	Front unrounded	central unrounded	back rounded	Vowel	+	[i]	Vowel	+	[v/f]	bila-bial	labio-dental	den-tal	alve-olar	ve-lar		
high	ι, η, υ, οι, ς, ει, (υι) <sup>15</sup>		ου	α	αι, αυ	→	ai	αυ	→	af, av	voiceless stop	π		τ	κ	
				e				ευ	→	ef, ev	voiced stop	μπ		ντ	γκ	
mid	ε, αι		ο, ω, φ	i	ι, υι	→	i(j)	ηυ	→	if, iv	voiceless fricative		φ, (υ) <sup>6</sup>	θ	σ	χ
				o	οι, ου, ωι, ωυ	→	oi				voiced fricative		β, (υ) <sup>6</sup>	δ	ζ	γ
low		α, α		u	ουι	→	ui				nasal	μ		ν	(γ)	
										lateral			λ			
										flap or trill			ρ			
										stop + σ	ψ				ξ	

As the charts above show, there were four major stages in the pronunciation of the Greek language, Pre-Classical, Classical, Κοινή (the Greek that was in use at the time the New Testament was written), and Modern Greek.<sup>16</sup> Between each of these stages a number of changes took place in the pronunciation of the language. However, the orthography in which the New Testament was written represents a conservative spelling tradition based on the pronunciation of Pre-Classical and Classical Greek, rather than the pronunciation actually in use at the time the New Testament was written. Several centuries after the New Testament was written, a system of “breathings” (see next section) and accent marks was added by Greek scholars to provide more information about the Classical Greek pronunciation (these were not used in the original manuscripts).

The phonetic value of the vowels and consonants for each stage is shown by their placement in the charts, not by their spelling, which changed very little.

## 2.1.1. Pronunciation of Consonants

All Greek stages up to Κοινή had an /h/ phoneme, which was apparently only phonemic in word initial position by the Classical period, and which is spelled using the “rough breathing” symbol over the first vowel of the word: ἄ. On vowel initial words a similar mark, called “smooth breathing”, is required: ᾶ. This latter symbol had no pronunciation. (Or was it sometimes a representation of a phonetic glottal stop?) Soon after New Testament times the “rough breathing” ceased to be pronounced, probably at the same time that the voiceless aspirated stops became fricatives. (In the Pre-Classical period this sound was actually written with the letter η, making this letter ambiguous as either a vowel or a consonant; this letter was borrowed into Latin and became the letter “h” of our alphabet. However, by Classical Greek times this sound was no longer written,<sup>17</sup> the “rough breathing” being a convention added many centuries later as a clue to the original pronunciation.)

The three aspirated stops are pronounced as fricatives in Modern Greek. However, in Classical Greek, and apparently also in Κοινή Greek, they were definitely aspirated stops, and the New Testament orthography follows this older system: when a voiceless stop (not aspirated) at the end of a preposition or prefix (because of predictable vowel loss) is followed by a word which begins with rough breathing, the stop becomes aspirated; thus, ἐπί + ὑμᾶς becomes ἐφ’ ὑμᾶς. Similarly, ἐπί + ἔστηκεν becomes ἐφέστηκεν. This makes perfect phonetic sense if the φ was originally an aspirated stop, not a fricative. We see other situations in which this aspiration appears to function

<sup>14</sup> All changes from Pre-Classical Greek to Modern Greek are marked in red, including all the changes in the preceding charts. I will not give a detailed analysis of Modern Greek here, since that is not the focus of this study. If you are interested, try Wikipedia or other resources on the Internet.

<sup>15</sup> The process that changed all of these vowels and (written) diphthongs so that they came to be pronounced the same as ι in Modern Greek is called *iotacism*. Its first stage was the diphthong reduction process discussed above, and the second was the merger of υ and η with ι.

<sup>16</sup> There were certainly other identifiable stages before Pre-Classical, but these were never written with the Greek Alphabet as we know it, which was first developed for Pre-Classical Greek. Two of these stages are Proto-Greek (approximately 3000-1600 B.C.) and Mycenaean Greek (approximately 1600-1100 B.C.). Proto-Greek was never written. Interestingly, Mycenaean Greek was actually written, but the writing system used for it, Linear B, was totally unrelated to the later Greek Alphabet, and was lost and totally forgotten during the Greek Dark Ages, and only rediscovered in the late 1800’s and deciphered as being Greek in 1952.

<sup>17</sup> This happened because the /h/ sound was lost in the East Ionian dialect, whose spelling system became the standard spelling system for all dialects, even those like Attic and Κοινή which retained the /h/ sound. See en.wikipedia.org/wiki/Eta#History.

as a separate sound, as in the dissimilation patterns for aspirated stops:  $\theta\rho\acute{\iota}\xi$ ,  $\tau\rho\acute{\iota}\chi\acute{o}\varsigma$ <sup>(S)</sup> “hair”, in which the aspiration is apparently passed from one consonant to another; this makes sense phonetically if these are aspirated stops, but not once these consonants had become fricatives. (In Modern Greek, in which the aspirates have changed to fricatives, the forms have been simplified to  $\tau\rho\acute{\iota}\chi\alpha$ ,  $\tau\rho\acute{\iota}\chi\alpha\varsigma$ .)

Classical Greek had a velar nasal sound [ŋ], which only occurred before velar phonemes ( $\gamma$ ,  $\kappa$ ,  $\chi$ ,  $\xi$ ), and was always spelled  $\gamma$ . The orthography implies that this sound was an allophone of  $\gamma$ , rather than of  $\nu$ . Linguistically this is possible; however, the linguistic evidence also makes it possible to analyze it as an allophone of  $\nu$ , and there is insufficient evidence to demonstrate conclusively which phoneme it belonged to. The evidence for  $\gamma$  is, fundamentally, that the [ŋ] sound is always spelled  $\gamma$ , and that all  $\gamma$ 's before  $\gamma$ ,  $\kappa$ ,  $\chi$ ,  $\xi$  are pronounced as [ŋ]. The evidence for  $\nu$  is that when two morphemes come together, all  $\nu$ 's before  $\gamma$ ,  $\kappa$ ,  $\chi$ ,  $\xi$  are changed into these same [ŋ]'s<sup>18</sup>, which are spelled  $\gamma$  (similarly, all  $\nu$ 's before  $\beta$ ,  $\pi$ ,  $\phi$ ,  $\psi$  are changed into  $\mu$ 's; actually, this particular point [provides evidence](#) for treating [ŋ] as an allophone of  $\gamma$ , by analogy). The historical linguistic evidence available to me was insufficient to settle the matter based on Indo-European roots or Semitic borrowings. I would say that the preponderance of the evidence is slightly on the side of treating [ŋ] as an allophone of  $\gamma$ , just as the spelling indicates! However, [en.wikipedia.org/wiki/Ancient\\_Greek\\_phonology#Nasals](http://en.wikipedia.org/wiki/Ancient_Greek_phonology#Nasals) assumes the opposite.

The two letters  $\xi$  and  $\psi$  are not phonemes in themselves, but simply orthographic representations of the consonant clusters  $\kappa\sigma^*$  and  $\pi\sigma^*$ , which are never written as such. It is odd that special unit letters were used for these clusters, since there is often a morpheme break between the two consonants! An example is  $\delta\acute{\iota}\omega\kappa\omega$  “I pursue”,  $\acute{\epsilon}\delta\acute{\iota}\omega\zeta\epsilon\nu$  “he pursued”, where the suffix is actually  $-\sigma\epsilon\nu$ .

### 2.1.1.1. Double (Geminate) Consonants

In all stages of Greek up to and including Κοινή, when two identical consonants come together (called “geminate consonants”), the consonant is pronounced twice as long; in other words, both consonants are pronounced, making this distinct from the pronunciation of a single consonant. In the pronunciation of English this is seldom heard, but there are occasional examples, such as the double “n” in “unnecessary”. But in Greek the distinction is very important, and there are even a few minimal pairs, such as the following:

$\acute{\epsilon}\beta\alpha\lambda\lambda\omicron\nu$	“they were throwing”	(3 <sup>rd</sup> person plural Imperfect Indicative)
$\acute{\epsilon}\beta\alpha\lambda\omicron\nu$	“they threw”	(3 <sup>rd</sup> person plural Aorist Indicative)
$\beta\acute{\alpha}\lambda\lambda\omega$	“I throw”	(1 <sup>st</sup> person singular Present Indicative)
$\beta\acute{\alpha}\lambda\omega$	“(so that) I throw”	(1 <sup>st</sup> person singular Aorist Subjunctive)

Modern Italian has this same system, which is why the **mm** in **mamma mia** is so drawn out. However, in Modern Greek these double consonants are no longer pronounced differently from their single counterparts.

## 2.1.2. Pronunciation of Vowels

### 2.1.2.1. Individual Vowels and Diphthongs

The vowel  $\upsilon$  (short or long) underwent quite a shift in pronunciation over the period of Greek history. In Pre-Classical Greek it was pronounced as the back vowel [u],<sup>19</sup> directly inherited from Proto-Indo-European, but in both Classical and Κοινή Greek it was a high front rounded vowel, like German “ü” (IPA [y]), except when the  $\upsilon$  was the second member of a diphthong (see §2.1.2.3 below). Finally, in Modern Greek it has merged with  $\iota$ , losing its rounding.

The “diphthong”  $\omicron\upsilon$  had a similarly complex history, following behind  $\upsilon$  to a certain extent: it was pronounced as a true diphthong [ou] in Pre-Classical, as the long vowel [o:] in Classical, and as a simple high back rounded vowel [u] from Κοινή times until the present.

<sup>18</sup> In the entire New Testament the only exception is the word  $\mu\epsilon\nu\omicron\upsilon\nu\gamma\epsilon$  “instead”, which is really a contraction of three words  $\mu\epsilon\nu\ \omicron\upsilon\nu\ \gamma\epsilon$ , and in some editions of the Greek text is always written  $\mu\epsilon\nu\omicron\upsilon\nu\ \gamma\epsilon$ .

<sup>19</sup> We know this because 1) at the time that the Roman alphabet was invented, which was adapted from the Greek alphabet through the Etruscan, this [is](#) the sound [to which this letter](#) was assigned; and 2) [this sound in Greek](#) clearly derives from Proto-Indo-European [u].

The “diphthong” εἰ had a parallel history to οὔ: it was pronounced as a true diphthong [ei] in Pre-Classical, as the long vowel [e:] in Classical, and as a simple [i] from Κοινή times until the present.

Not all cases of εἰ and οὔ in Classical Greek are derived from the Pre-Classical diphthongs: many are derived from contraction of ε+ε or η+ε and ο+ο or ω+ο, as seen in §3.4.2.1.

One of the oddest changes from Classical Greek to Κοινή is that ε and η have swapped places in terms of phonetic height, as can be seen in the charts. Understanding the Classical pronunciation makes many of the contraction rules shown in §3.4.2.1 make a lot more sense!

### 2.1.2.2.Vowel Length

In the charts above, and throughout this description, I have marked vowel length on α, ι and υ whenever it can be determined, using the following conventions: ᾱ is short and α̅ is long; if the evidence for the vowel length is only derived from information outside the New Testament,<sup>20</sup> the vowels are colored blue: ᾱ or α̅; if I have no information about the vowel length, it is simply colored blue with no length mark: α.

The length difference between long and short α, ι and υ was never indicated in the Greek writing system, which might suggest that this difference was not phonemic, whereas the difference between ο and ω or between ε and η clearly was. However, in actual fact Pre-Classical Greek had a contrast on all five vowels.<sup>21</sup> This distinction can be seen in the effect that vowel length had on accent, in the fact that vowel length on the α vowel is significant in many grammatical paradigms, and in general in the fact that vowel length is not fully predictable on α, ι and υ. This vowel length was inherited from Proto-Indo-European, and various sister languages in the same family, such as Latin and [German](#), have the same system. Presumably length was distinguished in the writing system between ε and η and between ο and ω because these distinctions had a very high functional load, and absolutely had to be indicated<sup>22</sup>, but was not distinguished on α, ι and υ because on these vowels it had a much lower functional load, though there were certainly [some](#) minimal pairs.<sup>23</sup>

I also mark length on word-final αι and οι, since these diphthongs can be either long or short (in this situation only). All other diphthongs are always long, [so](#) I will not mark length on these. Also, α̅ is always long, and since the iota subscript ( ῑ ) makes this quite clear, no additional length marking will be added.

By Κοινή times the entire vowel length system had been eliminated: ο and ω were pronounced the same, and the distinction between η and ε was no longer one of length, but simply one of vowel height.

### 2.1.2.3.Diphthongs

The term “diphthong” refers to a sequence of two vowels which occur within a single syllable.

Pre-Classical and Classical Greek had four series of diphthongs, as shown in the [charts](#), and these were originally pronounced (in Pre-Classical times) simply by combining the pronunciations of their two components. The second component of all of these was always either ι or υ. By Classical times the pronunciation of the letter υ had changed to that of German ü ([IPA](#) [y]), except when it was the second component of a diphthong, in which case it was still apparently pronounced [u].

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<sup>20</sup> In some cases the evidence for vowel length can be taken directly from the word itself as [it is](#) used in the New Testament [in its various forms](#), often based on the accents used, especially the length information on suffixes. However, in other cases the information on the length of vowels in stems comes only from information known about the vowel length of particular words in Classical Greek. Length can frequently be determined from poetry in Classical Greek, in which the meter often depends on vowel length (I obtained most of this from Liddell and Scott). In some cases I have settled on the length of the vowel by consulting its Proto-Indo-European derivation, and occasionally I have based my decision on the Hebrew origin of a name. In the case of this indirect evidence, the relevant vowels are [sometimes](#) colored [blue](#) to show that the length information is not derived strictly from New Testament evidence.

<sup>21</sup> The Classical system is the same except for the addition of two more long vowels from the former diphthongs εἰ and οὔ.

<sup>22</sup> The only thing that distinguishes indicative verbs from subjunctive verbs is the distinction between ε and η or between ο and ω, throughout the verb conjugation system. The fact that many of the resulting distinctions were later eliminated (e.g. the contrast between ο and ω or the contrast between εἰ and ἦ) does not take away from the importance of this fact at the time the writing system was developed.

<sup>23</sup> The following minimal pairs for length on α, ι, υ occur: two different forms of “what?”, [ποιῶ](#) (accusative neuter plural) and [ποιᾶ](#) (nominative feminine singular), where the only real difference is the length of the α; the different accents are entirely dependent on the vowel length of the final syllable. Minimal pairs for ι and υ can be deduced from a careful study of the verb system: [κρίνω](#) (first person singular present indicative/subjunctive) and [κρίνω](#) (first person singular aorist subjunctive), two different forms of a verb meaning “judge”; and the same forms of a verb meaning “delay”, [βραδύνω\\*](#) and [βραδύνω](#), the [former](#) of which does not occur in the New Testament, and the [latter](#) only as subjunctive, [and](#) of course the non-occurring indicative is the [citation form](#). In the [examples with](#) ι and υ the accents apparently [cannot](#) ever show the difference overtly.

By the Classical period two of these diphthongs had become simple long vowels, εῖ and οῦ, which were new mid close long vowels distinct from the others. The remaining diphthongs were still diphthongs, even those written with “iota subscript” in the New Testament: αῖ, ηῖ, ωῖ.

By Κοινή times all of the Classical Greek diphthongs that ended in ι had been reduced to simple vowels. These included αῖ, ηῖ, ωῖ,<sup>24</sup> which were apparently first reduced to the corresponding long vowel, after which vowel length was lost throughout the system.

Those ending in υ were not reduced.<sup>25</sup> The diphthongs ηυ and ωϋ are extremely rare, the former occurring only on Aorist and Imperfect Indicative verb forms of verbs beginning with αυ or ευ, and the latter occurring in the various forms of only one word in the New Testament, Μωϋσῆς, which was a Hebrew borrowing during the Κοινή period.

Later on, after the New Testament period, the υ in these diphthongs became pronounced as [v]. Later on this [v] became an [f] except when followed by a voiced consonant, as is now the case in Modern Greek. For details, refer back to the charts above.

To show that two vowels which might be confused with a (Pre-Classical or Classical Greek) diphthong are to be pronounced as two separate syllables (or vowels), a dieresis is used on the second one, as in Ἀχαῖᾱ “Achaia”. This device was not written in Classical or Κοινή times, and was probably added precisely because **most** diphthongs had been reduced. (This is probably why some authorities write a dieresis on Μωϋσῆς, to show that the two **vowels** are to be pronounced individually. This diphthong was pronounced [oy], just like the German diphthong **eu** or **äu**, with the lips rounded throughout the diphthong, but sounding otherwise very much like English **oy**. A dieresis is never written on ηυ, since in Modern Greek the second part became [v], not [i]!)

### 2.1.2.4. Vowel Accents

In addition to the phonemes listed in the chart of vowels and consonants, Classical Greek also had three phonemes of *pitch accent* or *word tone*. These are **written with** the acute, the grave and the circumflex **accents**, written over a vowel as **acute**, **grave** and **circumflex** respectively, which in phonetic terms were probably high tone, low tone, and falling tone (which can be viewed as a combination of high tone followed by low tone, and often resulted from just such a combination when two syllables combined).

Only one accent can occur within a given word (with enclitics being exceptions to this rule in several ways), and they can only occur on one of the last three syllables of a word. In addition, there are other restrictions, based on syllable length, which are described in the following chart.

Length of last three syllables in word	Antepenultimate accent	Penultimate accent	Ultimate accent
ααω	(not permitted)	αάω	ααώ / ααῶ
αοο	άοο	αόο	αοό
αωο	άωο	αῶο	αωό

In the chart above, ω means a long syllable, ο means a short syllable, and α means any syllable. A short syllable is defined as any syllable which contains a short vowel or a short diphthong (all diphthongs are considered long except final αι and οι, which are sometimes short and sometimes long for purposes of accent placement<sup>26</sup>).

<sup>24</sup> In the different Unicode Greek fonts available on the Internet, these are always spelled α, η, ω when lowercase, but when uppercase some fonts show them as Α, Η, Ω, including the main **Windows** fonts such as Times New Roman and Arial, whereas many others show them as Αι, Ηι, Ωι (e.g. Palatino Linotype). The former are more appropriate for writing Κοινή Greek, where the ι was no longer pronounced nor written in original texts, whereas the latter are more appropriate for Classical Greek, where the ι was both pronounced and written in the original texts.

<sup>25</sup> The one exception is apparently αυ, which was reduced to a simple α according to [en.wikipedia.org/wiki/Koine\\_Greek\\_phonology#Diphthongs](http://en.wikipedia.org/wiki/Koine_Greek_phonology#Diphthongs). **This former diphthong is simply written as α in the New Testament, with no indication of its original form.**

<sup>26</sup> Machen states that “...final αι and οι... are considered short so far as accent is concerned” (page 13). Now, this rule is not strictly true, but it is at least true for all nouns and for most other parts of speech as well. However, there are certain verb forms for which it is not true, and in fact there are minimal pairs to prove that there is a contrast for length for these two diphthongs in word final position. For example, we have the minimal pair **περισσεύσαι** (aorist active infinitive) and **περισσεύσαι** (third person singular aorist optative active) of the verb **περισσεύειν** “abound”, for both of which the accent is a clear indication of the length of the last syllable; the forms **κατευθύνει** (aorist active infinitive) and **κατευθύναι** (third person singular aorist optative active) from the verb **κατευθύνω** “guide, direct” are comparable. Not quite as good a minimal pair, both because the stress is not on the same syllable, and also because one is a noun and one a verb, are **δικαιοι** “righteous” (nominative masculine plu-

For purposes of counting syllables for accenting purposes, the vowel sequence εω, which is definitely not a diphthong, since it can be accented on either vowel, is counted as a single syllable (i.e. as a long diphthong),<sup>27</sup> as in πόλεως “of a city”, πόλεων “of cities”.

To state the chart in prose form:

- 1) Accents can only fall on one of the last three syllables.
- 2) The contrast between acute and circumflex is only fully seen on the ultima. On the penult (with a short ultima) the vowel length determines the accent to be used, and only the acute is permitted on the antepenult or on the penult with long ultima.
- 3) Circumflex may only occur on a long vowel.

An additional rule is that the acute accent on the ultima is replaced by the grave except at the end of a phonological phrase (before punctuation) or before an enclitic.

In many cases it is apparent that the circumflex accent is the result of two syllables being collapsed into one, the first having originally had an acute accent, and the second having been unaccented (which phonetically would have been realized as low tone or grave accent). Thus the circumflex can be seen as the combination of an acute accent followed by a grave accent.<sup>28</sup>

All accents and breathings on diphthongs are written over the *second* vowel of the diphthong (i.e. the non-syllabic vowel).

By Κοινή times the three kinds of accents were all pronounced the same, simplifying the system to a simple **stress**-accent system. Also, there was no longer any true distinction between long and short vowels, but the rules of accent placement still applied, as if the vowels were still **short or long**, so that the original logic of the system was no longer apparent, even though its effect on words still was!

## 2.1.3. General Assimilation and Contraction Rules

In many words, especially verbs and nouns, when two morphemes come together, there is frequently assimilation or contraction. Specifically, consonants frequently assimilate to the following consonant, and two vowels frequently contract to a single vowel or diphthong. Some of these rules are universal, in that they represent active restrictions in the language. Other rules are not universal, but are limited to a particular construction. The former are included here, whereas the latter are listed in the relevant section of the grammar.

### 2.1.3.1. Consonant Assimilation Rules

In the following rules, the term “stop” refers to the **stops of Pre-Classical, Classical, and Κοινή Greek as seen in the charts on pages 3-4, not those of Modern Greek shown on page 5, where the aspirated stops have become fricatives.**

1) Stops before σ. These rules are especially relevant in the aorist and future of verbs with consonant-final stems, since these suffixes all begin with σ. (See §3.4.2.1 on page 46.). They also apply when the nominative singular ending -ς or the dative plural ending -σιν are added **to third-declension nouns**:

a) Heterorganic stops (i.e. not dental or alveolar) before σ become voiceless unaspirated. The result is spelled using one of the letters ψ or ξ, which are just Greek shorthand for πσ and κσ:

- π, β, φ + σ → ψ (i.e. πσ). e.g. λαίλαπ- + -ς → λαίλαψ “windstorm”, Ἄραβ- + -ς → Ἄραψ<sup>(S)</sup> “Arab”, ἐ- + λαμπ- + -σεν → ἔλαμψεν “it shone”, διά- + ἐ- + τριβ- + -σαν → διέτριψαν “they continued”, ἐ- + γραφ- + -σεν → ἔγραψεν “he wrote”.
- κ, γ, χ + σ → ξ (i.e. κσ). e.g. σαρκ- + -ς → σάρξ “flesh”, φλογ- + -ς → φλόξ “flame”, σαρδόνηχ- + -ς → σαρδόνηξ “sardonyx”, διώκ- + -σουσιν → διώξουσιν “they

ral) and δικαιῶι “he acts righteously” (though as evidence for the length contrast they are quite adequate). From this it can be seen that there is a clear length contrast on final αι and οι.

<sup>27</sup> Alternatively, you could say that the ω is considered short, but this would make even less sense.

<sup>28</sup> Historically most circumflexes were produced in this way.

will persecute”, ἀνοίγ- + -σω → ἀνοίξω “I will open”, ἐλέγχ- + -σει → ἐλέγξει  
“he will convict”.

b) Homorganic stops (i.e. dental or alveolar) before σ are lost:

τ, δ, θ + σ → σ. e.g. φωτ- + -ς → φῶς “light”, Ἄρτεμιδ- + -ς → Ἄρτεμις “Artemis”, νῆκτ- + -ς  
→ νύξ “night”, ἐ- + πειθ- + -σαν → ἔπεισαν “they persuaded”.

c) With non-stops the rules are much less consistent, but many examples can be seen by comparing nomi-  
native-singular and genitive-singular forms in §3.1.1.3.1 on page 25, and by comparing Present and Aorist  
forms in §3.4.2.1 on page 46.

2) Two stops together. Here the following general rule applies:

If two stops occur together, they must both be either aspirated, voiceless, or voiced, and if neces-  
sary, the first one must change to make this happen.

a) Stops before θ. These rules are especially relevant in aorist passive and similar verb forms whose suf-  
fixes start with θ (those listed in column 6 of the chart in §3.4.2.1):

π, β, φ + θ → φθ. e.g. ἐ- + πεμπ- + -θη → ἐπέμφθη “he was sent” Luke 4:26, συν- + τε- +  
τριβ- + -σθη → συντετριβθη “to have been smashed” Mark 5:4,  
ἐξάλειφ- + -θη → ἐξάλειφθη “to be wiped away” Acts 3:19.

κ, γ, χ + θ → χθ. e.g. διωκ- + -θήσοντα → διωχθήσοντα “they will be persecuted” 2 Tim. 3:12,  
ἐ- + ἀνοίγ- + -θησαν → ἠνοίχθησαν “they were opened” Rev. 20:12, ἐλέγχ- + -θη  
→ ἐλέγχθη “be exposed” John 3:20.

(τ, δ), θ + θ → σθ. e.g. ἐ- + πειθ- + -θησαν → ἐπέισθησαν “they were persuaded” Acts 5:39.

b) Stops before τ:

π, β, φ + τ → πτ. e.g. γε- + γραφ- + -τα → γέγραπτα “it has been written” Mat. 2:5.

κ, γ, χ + τ → κτ. e.g. ἐκλεγ- + -τός → ἐκλεκτός “chosen” Luke 23:35, δε- + δεχ- + -τα →  
δέδεκτα “it has accepted” Acts 8:14.

τ, δ, θ + τ → ??. (There do not seem to be any examples. Stems ending in these are much less fre-  
quent than other stops.)

3) Stops before μ. These rules are especially relevant for participial forms ending in -μένος. (See §3.4.2.1):

π, β, φ + μ → μμ. e.g. κατα- + λε- + λειπ- + -μένος → καταλειμμένος “having been left  
behind” Acts 25:14, τε- + θλιβ- + -μένη → τεθλιμμένη “having been constricted”  
Mat. 7:14, γε- + γραφ- + -μένα → γεγραμμένα “having been written” John 12:16.

κ, γ, (χ) + μ → γμ. e.g. δε- + διωκ- + -μέναι → δεδιωγμέναι “having been persecuted” Mat. 5:10,  
ἐκ- + λε- + λεγ- + -μένος → ἐκλελεγμένος “having been chosen” Luke 9:35.

(τ, δ), θ + μ → σμ. e.g. πε- + πειθ- + -μαι → πέπεισμαι “I have been persuaded” Rom. 8:38.

4) Many other changes occur when two consonants come together, as can be seen in §3.4.2.1, but it is difficult to  
formulate general rules.

### 2.1.3.2. Vowel Contraction Rules

The vowel assimilation rules are, frankly, fairly messy. The best thing to do is simply to search through this  
file and find every case of the word “contract” to see all the examples.

## 2.1.4. How should we pronounce New Testament Greek?

For practical purposes, the best plan is to use the Pre-Classical or Classical Greek pronunciation as much  
as possible, since this matches the actual spelling more closely than does the Κοινή pronunciation, and since the  
spelling is all we have, there is really little reason not to do this. A phonetician who is comfortable with the pro-  
nunciation of German, with its long and short vowels and the “ü” vowel (IPA [y]) will be able to handle the  
vowel system quite well, except for some of the diphthongs. The diphthongs are more like those of Spanish, as are  
most of the consonants.

The pronunciation system used by most traditional grammars of New Testament Greek, in particular Machen's, and which could be called the Traditional Hybrid Pronunciation, mostly follows the Classical or Pre-Classical pronunciation. (See the chart on page 12 below.) However, it also differs in a number of cases from the Pre-Classical or Classical pronunciations, as detailed below.

### 2.1.4.1. Difficulties in the Classical Pronunciation, and Common Differences between it and the "Traditional Hybrid Pronunciation"

One difference is the pronunciation of several of the vowels. Because of the shifts in the vowel height of some of the vowels from Classical to Κοινή, and since the Κοινή vowel heights match the long and short vowel systems of English and German much better than the Classical ones, the German system is generally followed.

Another difference is the pronunciation of φ, θ, and χ. In both Classical and Κοινή Greek these were actually aspirated voiceless stops, which were distinguished from the unaspirated voiceless stops π, τ, and κ. Thus, φ was pronounced much like the p in English "pan", with aspiration, whereas π was pronounced like the p in Spanish "**pan**" (bread), without aspiration.

Actually, English has both aspirated and unaspirated stops, but uses them in different contexts. In the chart on the right, the red sounds in the first column are aspirated, whereas those in the second column are not. Are you skeptical that these are really different sounds? Hold your wrist up close to your mouth, and pronounce each pair of words: you will feel a puff of air with the ones in the first column, but not with the others. That puff of air is the aspiration. In English this is not a significant difference, but in Ancient Greek it was!<sup>29</sup>

English		Spanish
Aspirated	Unaspirated	<u>Unaspirated</u>
[p <sup>h</sup> ] pan	[p] span	<u>[p] pan "bread"</u>
[t <sup>h</sup> ] top	[t] stop	<u>[t] toro "bull"</u>
[k <sup>h</sup> ] kill	[k] skill	<u>[k] kilo "kilo"</u>

Spanish, on the other hand, has only unaspirated stops, as shown in the chart, and so does Modern Greek.

Besides Ancient Greek, this same distinction between aspirated and unaspirated stops is found in a number of modern languages such as Mandarin Chinese, Hindi, or the various Quichua languages of the highlands of Ecuador.

The "rough breathing" and its effect on neighboring sounds makes perfect sense if these letters were pronounced as aspirated stops (see §2.1.1 on page 5). However, since in English these sounds are not distinguished, for practical purposes this pronunciation would simply be confusing, even for me as a phonetician, not to mention anyone I might try to pronounce a word for. Therefore, for practical purposes these letters should be pronounced as fricatives, even though this pronunciation was not actually used until after New Testament times.

Finally, the letter ζ was probably pronounced [dz] in Pre-Classical, though it apparently changed to [z] at some point in the Classical period. Machen suggests that it be pronounced [dz], but this is really not practical, especially when not preceded by a vowel.

These exceptions reflect for the most part the pronunciation traditionally used in teaching New Testament Greek. These exceptions are shown in the chart below, in the "Traditional Hybrid Pronunciation" column. In red in each row are the forms or features adopted in the Traditional Hybrid Pronunciation. As can be seen, it picks and chooses from various periods. (All of the letters and combinations not listed here follow the Pre-Classical and Classical pronunciation.)

As an academic exercise it might be instructive to use the Κοινή pronunciation in reading the New Testament instead of the Classical one, since this was the way the language was really pronounced at the time. However, the extra effort this would involve does not seem to me to be justified by any possible benefits, so I prefer the Classical pronunciation for practical reasons (except for the differences mentioned above). The Modern Greek pronunciation would be even more impractical, since some very essential contrasts have been lost!

<sup>29</sup> My friend and Greek scholar John Werner suggested that I add this paragraph, since it makes it clearer for English speakers. Thanks, John!

## Chart Comparing the Different Stages in the Pronunciation of Greek with the “Traditional Hybrid Pronunciation”

Spelling	Pre-Classical	Classical	Traditional Hybrid Pronunciation	Κοινή	Modern
α	ɑ:i	ɑ:i	ɑ:	ɑ	ɑ
ε	e	e	ε	ε	e
ει	ei	e:	<u>mine: i:</u> ( <u>traditional: εi</u> ) <sup>30</sup>	i	i
η	ε:	ε:	e:	e	e
ἦ	ε:i	ε:i	e:	e	e
ο	o	o	ɔ	o	o
ου	ou	o:	u:	u	u
ω	ɔ:	ɔ:	o:	o	o
φ	ɔ:i	ɔ:i	o:	o	o
υ	u	y <sup>31</sup>	y <sup>31</sup>	y <sup>31</sup>	i
φ	p <sup>h</sup>	p <sup>h</sup>	f	p <sup>h</sup>	f
θ	t <sup>h</sup>	t <sup>h</sup>	θ	t <sup>h</sup>	θ
χ	k <sup>h</sup>	k <sup>h</sup>	x	k <sup>h</sup>	x
ζ	dz	z	z	z	z

### 2.1.4.2. Sample Text for Pronunciation Comparison

I will show the differences between the probable pronunciations of the various stages of Greek, from Pre-Classical to Modern Greek, using the following text from Luke 2. I have not included Classical Greek since it only differs from the Pre-Classical in the pronunciation of εἰ, οὔ, and υ.<sup>32</sup> The Traditional Hybrid pronunciation (with εἰ pronounced as [i:] according to my preference) is included for comparison.

(The pronunciation given in the last column of the chart below does not actually represent the Modern Greek language, since there have been a huge number of changes in vocabulary, grammar, and pronunciation details: this is simply how a Modern Greek speaker would pronounce the Ancient Greek text, often with only limited understanding. In the same way, the pronunciation in the second column does not exactly match the Pre-Classical Greek language, since there were more changes besides simple sound changes, including various vowel contractions.)

<sup>30</sup> One inconsistency of this hybrid pronunciation is that although the Pre-Classical diphthongs εἰ and οὔ had exactly parallel development throughout Greek history, this pronunciation system does not show this. To be consistent these should either be pronounced [i:] and [u:] or else [ei] and [ou]. I actually prefer the former, since in Κοινή times it is clear that εἰ was pronounced the same as ι, quite differently from η, whereas if εἰ is pronounced [ei] then English speakers will tend to pronounce it the same as η.

<sup>31</sup> This IPA symbol represents the vowel spelled ü in German. The sound of the English letter “y” is [j] in IPA.

<sup>32</sup> Pre-Classical Greek also had an additional consonant, the digamma Ϝ, which was pronounced as [w], and was completely lost by Κοινή times, because this sound simply stopped being pronounced. I have not tried to reconstruct any of these for this text, although there almost certainly would be some, since it was a common letter.

<sup>1</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. <sup>2</sup> αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. <sup>3</sup> καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. <sup>4</sup> Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἧτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, <sup>5</sup> ἀπογράψασθαι σὺν Μαρίας τῇ ἐμνηστευμένη αὐτῷ, οὕσῃ ἐγκύω. <sup>6</sup> ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, <sup>7</sup> καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. <sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.

<sup>1</sup> egéneto dè en tâis he:mérais ekéinaiis eksê:lt<sup>h</sup>en dógma parà káisaros augústou apogrâp<sup>h</sup>est<sup>h</sup>ai pâ:san tèn oikouménē:n. <sup>2</sup> háute: apograp<sup>h</sup>è: pró:te: egéneto he:gemonéuontos tês surí:a:s kure:níou. <sup>3</sup> kái eporeúonto pántes apogrâp<sup>h</sup>est<sup>h</sup>ai, hékastos èis tèn heautôu pólin. <sup>4</sup> anébe: dè kái jo:sè:p<sup>h</sup> apò tês galiláia:s ek póleo:s nadzarè<sup>h</sup> èis tèn joudáia:n èis pólin dauíd hé:tis kaléi:tai be:t<sup>h</sup>léem, dià tò êinai autòn eks oíkou kái patriâ:s dauíd, <sup>5</sup> apogrâpsast<sup>h</sup>ai sùn mariâm têt:i emne:steuméne:i autô:i, ouse:i eηkúo:i. <sup>6</sup> egéneto dè en têt:i êinai autôus ekêi eplé:st<sup>h</sup>e:san hai he:mérai tôu tekêin auté:n, <sup>7</sup> kái éteken tòn huiðn autê:s tòn prô:tótokon, kái espargáno:sen autòn kái anéklinen autòn en p<sup>h</sup>átne:i, dióti ouk ê:n autôis tópos en têt:i katalúmati. <sup>8</sup> kái poiménes ê:san en têt:i k<sup>h</sup>óra:i têt:i autê:i agraulôuntes kai p<sup>h</sup>ulássontes p<sup>h</sup>ulakà:s têt:s nuktòs epì tèn pòimne:n autô:n.

<sup>1</sup> egéneto dè en tâis he:mérais ekí:naiis eksê:l<sup>h</sup>en dógma parà káisaros augú:stu: apográfesθai pâ:san tèn oikouménē:n. <sup>2</sup> háute: apografè: pró:te: egéneto he:gemonéuontòs tês syrías kyre:níu:. <sup>3</sup> kái eporeúontò pántes apográfesθai, hékastòs ì:s tèn heautû: pólin. <sup>4</sup> anébe: dè kái jo:sè:f apò tês galiláias ek póleo:s nazarèθ ì:s tèn ju:dáian ì:s pólin dauíd hé:tis kalî:tai be:θléem, dià tò î:nai autòn eks óiku: kái patriâ:s dauíd, <sup>5</sup> apogrâpsasθai sùn mariâm têt: emne:steuméne: autô:, ú:se: eηkýo:.. <sup>6</sup> egéneto dè en têt: î:nai autùs ekí: eplé:s<sup>h</sup>θe:san hai he:mérai tû: tekí:n auté:n, <sup>7</sup> kái éteken tòn huiðn autê:s tòn prô:tótokon, kái espargáno:sen autòn kái anéklinen autòn en fátne:, dióti u:k ê:n autôis tópos en têt: katalýmati. <sup>8</sup> kái poiménes ê:san en têt: k<sup>h</sup>óra têt: autê: agraulúntes kai fylássontes fylakàs têt:s nyktòs epì tèn pòimne:n autô:n.

<sup>1</sup> egéneto dé en tés heméres ekínes eksélt<sup>h</sup>en dógma parà késaros augústu apogrâp<sup>h</sup>est<sup>h</sup>e pásan tén ykuménen. <sup>2</sup> háute apograp<sup>h</sup>é próte egéneto hegemonéuontos tés syrías kyreníu. <sup>3</sup> ké eporeúonto pántes apogrâp<sup>h</sup>est<sup>h</sup>e, hékastos ís tén heautú pólin. <sup>4</sup> anébe dé ké josép<sup>h</sup> apò tés galiléas ek póleos nazarét<sup>h</sup> ís tén judéan ís pólin dauíd hétis kalíte bet<sup>h</sup>léem, diá tó íne autón eks ýku ké patriás dauíd, <sup>5</sup> apogrâpsast<sup>h</sup>e sún mariâm té emnesteuméne autó, úse eηkýo. <sup>6</sup> egéneto dé en tó íne autús ekí eplést<sup>h</sup>e san he hemére tú tekín autén, <sup>7</sup> ké éteken tón huiðn autés tón protótokon, ké espargánosen autón ké anéklinen autón en p<sup>h</sup>átne, dióti uk én autýs tópos en tó katalýmati. <sup>8</sup> ké pyménes ésan en té k<sup>h</sup>óra té auté agraulúntes ké p<sup>h</sup>ylássontes p<sup>h</sup>ylakás tés nyktós epí tén pýmnen autón.

<sup>1</sup> eyéneto dh̄ en tés iméres ekínes eksíl<sup>h</sup>en dh̄ógma parà késaros avgústu apografes<sup>h</sup>the pásan tín ikuménin. <sup>2</sup> áfti apografí próti eyéneto iyemonévondos tís sirías kiriníu. <sup>3</sup> ké eporevondo pándes apografes<sup>h</sup>the, ékastos ís tín eaftú pólin. <sup>4</sup> anévi dh̄ ké josíf apò tís galiléas ek póleos nazaréth ís tín judéan ís pólin dh̄avíð ítis kalíte viθléem, dh̄iá tó íne aftón eks íku ké patriás dh̄avíð, <sup>5</sup> apogrâpsas<sup>h</sup>the sín mariâm tí emnistevméni aftó, úsi eηgíio. <sup>6</sup> eyéneto dh̄ en tó íne aftús ekí eplís<sup>h</sup>isan e imére tú tekín aftín, <sup>7</sup> ké éteken tón ión aftís tón protótokon, ké espargánosen aftón ké anéklinen aftón en fátni, dh̄ióti uk én aftís tópos en tó katalímati. <sup>8</sup> ké piménes ísan en tí xóra tí aftí agravlúndes ké filásondes filakás tís niktós epí tín pímnin aftón.

<sup>33</sup> This is not true Modern Greek. See the clarification in the last paragraph before the chart.

## 2.2. Greek Pronunciation Guide for Dummies

The guides below show the pronunciation I suggest for students who just want to use the sounds found in English to pronounce New Testament Greek. These guides follow the Classical pronunciation more closely than they do the Κοινή, mostly for practical reasons, since the Greek spelling system represents the former.

In the next to the last column the pronunciation that I suggest is given, using the pronunciation system used in most standard American English dictionaries.<sup>34</sup> (This guide will work for both North American and British English, in spite of their different vowel systems. See footnote 42 below. The underlined part of each word is the stressed syllable, the one with primary emphasis.)

In addition to the letters, New Testament Greek has two “breathing” marks and three accent marks, all of them written over the vowel they apply to. In the examples that follow these are placed over the α vowel.

The “breathing” marks are ᾰ and ᾱ; the first is the “rough breathing”, and is pronounced like “h” in English “hit”; the second is the “smooth breathing”, and is not pronounced. Both of these marks only occur on vowels (or “diphthongs”) that begin words, and one or the other is required on such words.

The Greek accent marks are ́, ̀ and ̂. These are the acute, the grave and the circumflex, respectively. Originally these had distinct pronunciations, but by Κοινή times they were pronounced the same. They indicate which syllable received the stress. For more information (but only if you are particularly interested), see §2.1.2.4 on page 8.

### 2.2.1. Consonants

Letter Pronunciation Example

β	b	“boy”	βλέπω	<u>bl</u> ēpō	“I see”
γ	g <sup>35</sup>	“girl”	γάλα	<u>g</u> ālā	“milk”
γγ	ng	“anger”	<u>ἄγγαρεῦω</u>	<u>äng</u> ärēvō	“I compel”
γκ	nk	“sinking”	ἀνάγκη	<u>än</u> āngkā	“necessity”
γξ	nks	“links”	ἐλέγξει	ēl <u>ēng</u> ksē	“he will show”
γχ	ngKH		ἐλέγχω	ēl <u>ēng</u> KHō	“I show”
δ	d	“dog”	δόξα	<u>d</u> ōksā	“glory”
ζ	z <sup>37</sup>	“zip”	ζώνη	<u>z</u> ōnā	“belt”
θ	th <sup>39</sup>	“thin”	θεός	<u>th</u> ēōs	“god”
κ	k	“kit”	κόμη	<u>k</u> ōmā	“hair”
λ	l	“lip”	λέγω	<u>l</u> ēgō	“I say”
μ	m	“man”	μένω	<u>m</u> ēnō	“I remain”

Letter Pronunciation Example

ν	n	“no”	νόμος	<u>n</u> ōmōs	“law”
ξ	ks	“books”	ξένος	<u>ks</u> ēnōs	“strange(r)”
π	p	“pit”	παῖς	<u>p</u> īs	“child”
ρ	r	“rat”	ῥῆμα	<u>r</u> āmā	“saying”
σ/ς <sup>36</sup>	s	“sit”	σῆρξ	<u>s</u> ārks	“flesh”
τ	t	“tip”	τέλος	<u>t</u> ēlōs	“end”
φ	f <sup>39</sup>	“fit”	φῶς	<u>f</u> ōs	“light”
χ	KH 38 German “machen” 39		χαίρω	<u>KH</u> īrō	“I rejoice”
ψ	ps	“lips”	ψεῦδος	<u>ps</u> ēvdōs	“a lie”
ϝ	h	“hit”	ὑψος	<u>h</u> yōōpsōs	“height”

### 2.2.2. Vowels and “Diphthongs”

The first group of vowel combinations in the following chart (beginning with αἰ) are called “diphthongs”, and are pronounced as one syllable. To show that two vowels which might be confused with one of these “diphthongs” are to be pronounced as two separate syllables (or vowels), a dieresis (¨) is used on the second one, as seen in the second group of vowel combinations.

<sup>34</sup> For a guide to this system, see <http://www.ahdictionary.com/application/resources/misc/pronkey.pdf>, which is the pronunciation guide for the American Heritage Dictionary. The only thing I do differently is that I mark the stressed syllable by underlining it, instead of using an apostrophe after it.

<sup>35</sup> This is the pronunciation when this letter is by itself. It can have other sounds when combined, as shown later in the chart.

<sup>36</sup> This letter is written ζ at the end of a word, σ elsewhere.

<sup>37</sup> In Pre-Classical Greek this was probably pronounced [dz], but by New Testament times it was apparently a simple [z] sound, and this is more practical!

<sup>38</sup> This sound is like the **ch** in German **machen**, and is sort of halfway in between the “k” in “kit” and the “h” in “hit”. It is *not* like the /ch/ sound in English! You may pronounce it like a /k/ if you like, though it had a distinct pronunciation from the letter κ.

<sup>39</sup> This is neither the Classical Greek pronunciation nor the Κοινή pronunciation, but it is the Modern Greek pronunciation, and it is the only practical option available in English.

Letter	Pronunciation	Example
<b>α</b>	ä “fäther”	ἄγω <b>ägō</b> “I lead”
<b>ε</b>	ě <sup>40</sup> “bĕd”	ἐγώ <b>ĕgō</b> “I”
<b>η</b>	ā “bāke”	ἢ <b>ā</b> “or”
<b>ι</b>	ī “pīt” if short <sup>41</sup> ē “bĕ” if long (or just easier) y unaccented before a vowel	ἴδε <b>īdē</b> “Look!” ἴρις <b>ērīs</b> “rainbow” ἰατρός <b>yātrōs</b> “physician”
<b>ο</b>	ô “aw” in “saw” <sup>42</sup> (ō) (“nō”)	ὄζει <b>ôzē</b> “ <u>he stinks</u> ”
<b>υ</b>	yōō <sup>43</sup> “yōōhōō”	ἕψος <b>hyōōpsōs</b> “height”
<b>ω</b>	ō “nō”	ὧδε <b>ōdē</b> “here”
<b>αι</b>	ī “bite”	χαίρω <b>khīrō</b> “ <u>I rejoice</u> ”
<b>αυ</b>	ou “loud”	αὐτός <b>outōs</b> “he”
<b>ει</b>	ē <sup>44</sup> “bĕ”	εἶπεν <b>ĕpĕn</b> “he said”
<b>ευ</b>	ĕv <sup>45</sup> “nĕver”	εὐδαία <b>ĕvdĕā</b> “fair weather”
<b>ηυ</b>	āv <sup>45</sup> “sāve”	ἠλίετο <b>āvlĕzētō</b> “he was spending the night”
<b>οι</b>	oi “join”	οἶνος <b>oinōs</b> “wine”
<b>ου</b>	ōō “bōōt”	οὖν <b>ōōn</b> “ <u>therefore</u> ”
<b>οι</b>	wē “wĕ”	Δαυῖδ <b>dāwĕd</b> “David”
<b>αι</b>	ä-ī or ä-ē (if easier) ä-y unaccented before a vowel	Ναῖν <b>nāīn</b> “Nain” Ἀχαῖα <b>ākhaĕā</b> “Achaia” Γάιος <b>gāyōs</b> “Gaius”
<b>αυ</b>	ä-yōō	πραῖς <b>prāyōōs</b> “gentle”
<b>ει</b>	ĕ-ī or ĕ-ē or ĕ-y	Σεμεῖν <b>sĕmĕīn</b> “Semein”
<b>υι</b>	ē-ī or ē-ē or ē-y	δῆσχυρίζετο <b>dĕīskyōōrĕzētō</b> “he insisted”
<b>υι</b>	ē-yōō	διῆλιζοντες <b>dĕyōōlĕzōntĕs</b> “straining out”
<b>οι</b>	ô-ī or ô-ē or ô-y	χοῖκός <b>khōīkōs</b> “made of earth”
<b>οι</b>	oi-ī or oi-ē or oi-y	ἀγαθοποιῶν <b>āgāthōpoiĕā</b> “doing good”
<b>οι</b>	ô-yōō	προῦπῆρχεν <b>prōyōōpārkhĕn</b> “he was formerly”
<b>υι</b>	yōō-ī or yōō-ē or yōō-y	ὀσφῆι <b>ōsfyōōĕ</b> “loins”
<b>οι</b>	ō-ī or ô-ē	πρωῖνός <b>prōīnōs</b> “early”
<b>οι</b>	ō-yōō	Μωϋσῆς <b>mōyōōsās</b> “Moses”

## 2.2.3. Vowel Length

Classical Greek had five short vowels **ε**, **ι**, **ο**, **υ**, and **η**, and five long vowels **α**, **η**, **ι**, **ω**, **υ**.<sup>46</sup> (The bars and underlines are my additions; they are not used in the Greek writing system.) Only the distinction between two of these long-short pairs was ever actually written, leaving **α**, **ι** and **υ** ambiguous as far as length is concerned. However, this distinction is useful in understanding the use of the accents in the New Testament text, and in a number of grammatical situations.

<sup>40</sup> In places where the ĕ sound would be too hard to pronounce, you may use the ā sound instead.

<sup>41</sup> Actually, for practical purposes you can always use ē instead of ī. Whichever one is easiest can be used in any particular word.

<sup>42</sup> If you are one of those English speakers who pronounce the “aw” in “saw” the same as the ā in “fäther” (and there are millions of you, mainly in the western U.S. and Canada, see [aschmann.net/AmEng](http://aschmann.net/AmEng)), then the best thing to do is to pronounce this vowel like ô in “nō”, because ô definitely needs to be pronounced differently from α. This means ô and ω will be pronounced the same, but then, they were in New Testament times anyway! Britishers could pronounce the Greek ô vowel like the ô in “hōt”, which for most Britishers is distinct from both the “aw” in “saw” and the ā in “fäther”, and is a phonetically short vowel like Greek ο; however, in Greek this vowel often occurs at the end of a word, where ô can never occur, so even for Britishers I suggest using the “aw” pronunciation.

<sup>43</sup> This is the closest English sound; the actual sound was like the /ü/ in German **güte**. This sound should not be pronounced like ôō in “bōōt”; this would confuse it with ω, and these two sounds have always been pronounced quite differently in Greek!

<sup>44</sup> Many sources (e.g. Machen) say that ει should be pronounced the same as η, like ā in “bāke”, but it is quite certain that in Κοινή times ει was pronounced the same as ι, but was pronounced quite differently from η. This is a major change from previous editions of this work, where I had followed Machen’s idea.

<sup>45</sup> This is neither the Classical Greek pronunciation nor the Κοινή pronunciation, but it is the Modern Greek pronunciation, and it is the closest thing available in English. In English borrowed Greek words containing these diphthongs are usually pronounced yōō, as in “eulogy” (yōōlājĕ), but this diphthong has never been pronounced yōō at any point in the history of Greek, nor in borrowed Greek words in any language other than modern English! Of course, there are also some borrowed Greek words in English that do reflect the Modern Greek pronunciation, like “evangelize”.

<sup>46</sup> Actually the two “diphthongs” ει and ου had already become simple long vowels also by [the Classical Greek period, so Classical Greek actually had seven long vowels](#), but this is irrelevant to my point, [which is a discussion of the five simple written vowels](#). If you are really interested, read §2.1 on page 3 and §2.1.2.4 on page 8.

For this reason, throughout this description I have marked vowel length on  $\alpha$ ,  $\iota$  and  $\upsilon$  whenever it can be determined, using the following conventions:  $\alpha$  is short and  $\underline{\alpha}$  is long; if the evidence for the vowel length is only derived from information outside the New Testament<sup>47</sup>, the vowels are colored blue:  $\alpha$  or  $\underline{\alpha}$ ; if I have no information about the vowel length, it is simply colored blue with no length mark:  $\alpha$ .

I have also marked length on word-final  $\alpha\iota$  and  $\omicron\iota$ , since these diphthongs can be either long or short (in this situation only). All other diphthongs are always long, and I will not mark length on these. Also,  $\alpha$  is always long, and since the iota subscript (  $\iota$  ) makes this quite clear, no additional length marking will be added.

For more information [\(if you are interested\)](#), see §2.1.2.4 on page 8.

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<sup>47</sup> In some cases the evidence for vowel length can be taken directly from the word itself, in its various forms, as used in the New Testament, often based on the accents used, especially the length information on suffixes. However, in other cases the information on the length of vowels in stems comes only from information known about the vowel length of particular words in Classical Greek. Length can frequently be determined from poetry in Classical Greek, in which the meter often depends on vowel length (I obtained most of this from Liddell and Scott). In some cases I have settled on the length of the vowel by consulting its Proto-Indo-European derivation, and occasionally I have based my decision on the Hebrew origin of a name. In the case of this indirect evidence, the relevant vowels are colored blue to show that the length information is not derived strictly from New Testament evidence.

## 3. New Testament Greek Grammar

In the tables that follow, the capital letter “V” stands for any Greek vowel, and the capital letter “C” stands for any consonant.

### 3.1. Nouns and Adjectives

I include nouns and adjectives together in this section because, though they are used somewhat differently in Greek grammar, they are declined very similarly. If each adjective is separated into its three genders, each of these is declined in the same way that nouns are. In the succeeding section I will simply describe which declensions are combined in a full adjective declension.

#### 3.1.1. Individual Declensions

Nouns in Greek are traditionally cited with two citation forms, the nominative singular and the genitive singular. This is a good system, since all of the forms of each noun can usually be derived from these two forms alone, except for the most irregular. In all that follows, nouns will be cited in this way. Third declension nouns will normally be cited with the dative plural as well, because of their greater variability. However, if additional examples work the same as the main example in a column, sometimes only the nominative singular is listed.

At the head of each column I have included some identifying information. The first line contains my code for the declension, followed in parentheses by the nominative and genitive singular endings, and sometimes another important ending such as the genitive plural. Thus the very first declension below has the code **1Fa** (-η/ης/ῶν) at the top of the column.

**1Fa** indicates that this is a First Declension Feminine form. The letters **a**, **b**, **c**, etc. simply indicate individual declensions. Similarly, **2Na** indicates a Second Declension Neuter form, declension **a**. And **3MFj** indicates a Third Declension which can include either Masculine or Feminine forms, declension **j**.

**(-η/ης/ῶν)** indicates that the nominative singular ends in -η, and the genitive singular in -ης. The third ending is not always listed: in this case it shows that the genitive plural ends in -ῶν with final accent, no matter where the inherent accent falls. (However, the third column is exceptional in this respect; I have used a dotted line to try and make this clear.)

On the next line the code (e.g. **1Fa**) is repeated for each column, followed by a superscript number <sup>1</sup>, <sup>2</sup>, or <sup>3</sup> indicating which syllable has the inherent accent.

On the line below this there is sometimes information about what kind of stem endings may occur (e.g. -V for Vowel only, -C for Consonant only, etc.). And on the last line there are often various numbers, which are paragraph numbers from Machen’s book or locations in Moulton’s book.

Machen states that “In nouns, the accent remains on the same syllable as in the nominative singular, so nearly as the general rules of accent will permit” (page 16, ¶14). However, this is not strictly true, and counterexamples are readily available: δικάια, δικάιας, nominative plural δίκαιαι; ἀγία, ἀγίας, nominative plural ἄγισται; δεσπότης, δεσπότης<sup>(S)</sup>, vocative singular δέσποτα. In each of these cases, the “inherent accent” is on the antepenultimate syllable, but this is not seen on either of the citation forms since these have long vowels in the final syllable, but instead is seen on some other form such as the nominative plural or the vocative singular. Thus, the real rule should be:

Any given noun (or adjective) has an inherently accented syllable. The accent will appear on this syllable in all forms of the noun or adjective for which the general rules of accent will permit it.

An exception to this rule is that in the First Declension the genitive plural suffix -ῶν almost always attracts the accent, except for the **1Fe** and **1Fa<sup>3</sup>** forms. Also, several third declension nouns break this rule, since they lose the final syllable completely in certain forms, although even in these cases it is almost always possible to identify an inherent accent.

The number of examples given in a particular column does not imply how common the particular declension is, but may indicate how complex the variations are.

In all of the charts below, items surrounded by double lines are adjectives, or function like adjectives and have more than one gender. Items surrounded by thick lines are verb participles.

### 3.1.1.1. First Declension (Parisyllabic)

This declension and the second declension are referred to as “parisyllabic”, meaning that all forms have the same number of syllables. This is the most common declension for feminine nouns and adjectives. The masculine forms are much less common, especially the **1Mb** declension, which is only used for proper names of men with the one exception of **ἀντί** **1Mb**, which only occurs in the singular in the New Testament (though it does occur in the plural in the Septuagint). Masculine proper names in the New Testament seem to be about equally divided between the **1Mb** and the **1Mc** groups. (Moulton says the latter group is Attic Greek.) Other proper names, such as **Ἰωάννης**, belong to the **1Ma** group.

Note that most of the **feminine** endings in this declension and all of the masculine ones contain inherently long vowels, either η or α, except for **1Fb** and **1Fc**, which have a short **-α**. However, this inherent vowel only appears in three of the feminine singular forms (nominative, accusative, and vocative); in the other forms the vowel is either always long (genitive and dative singular and genitive, dative, and accusative plural) or always short (nominative plural, except for the contracted forms). In most of the forms with α in the ending the vowel length is clear either because a circumflex occurs in the penultimate or the accent is antepenultimate. Thus the circumflex occurs on the nominative plural for **διεθήκη**, and the inherent stress on the **έ** in **δεσπότης** only shows up in the vocative **singular** and the nominative plural (though the latter doesn't occur in the **New Testament**). Thus vowel length affects position and type of accent in many forms.

The vocative singular forms of **1Ma** (masculine) have a short **-α**, whereas all the other singular forms are long, which does not really fit into the inherent vowel length scheme set forth in the preceding paragraph. Oh well, all rules have their exceptions.

In this declension the genitive plural ending **-ων** always attracts the accent to itself, whether masculine or feminine, except for the **1Fe** columns, which are used almost entirely for adjectives, and the **1Fa<sup>3</sup>** column, which is only used for participles. So on some words, like **μάχαιρα**, **μαχίρης** “sword”, the accent can fall on three different syllables, since the dative plural is **μαχαιρῶν**.

In this declension, as we have seen, if the nominative and vocative singular end in **α**, this **α** can be either long or short, and this significantly affects stress placement in many cases. The length and nature of the final vowel is largely determined by how the stem ends, though not completely. Items such as **ἁμαρτία** and **κυρία** have a short **τ** and a long **α**. The shortness of the **τ** can be clearly seen in every case, from the nominative plural form **ἁμαρτίαι**: the **-αι** and **-οι** plural endings are always short, throughout the noun system, and if this is the case, then the **-τ** must also be short in this word because of the accent used. Similarly, the length of the **α** can be seen from the fact that **κυρία** is the feminine of **κύριος** “lord”, which has inherently antepenultimate stress; therefore the accent could only be on the penult in **κυρία** if the final vowel were long. In fact, it is possible that many nouns ending in **-ία** and **-ίας** have inherently antepenultimate stress, but because most of them only occur in the singular (being mostly names), the long endings prevent this from surfacing in any of the forms.

Thus in the **1Fa** declension the accent can fall on any one of the last three syllables, in the **1Fd** declension it can fall on either of the last two syllables, and in the **1Fe** declension it can only fall on the penultimate or antepenultimate. **μικρά** has inherently ultimate accent, **ώρα** and **Ἰουδαία** have inherently penultimate accent, and **δικαία** and **γενομένη**<sup>(S)</sup> have inherently antepenultimate accent (the latter only shows up on the nominative plurals **δικαίαι** and **γενόμεναι**, since all the other endings are long). The difference between **1Fd** and **1Fe** is that in **1Fd** (as with nearly all first declension types) the genitive plural suffix **-ῶν** attracts the accent, whereas in **1Fe** it does not. **1Fe** is used almost exclusively for adjectives.

I am not certain that all nouns in the **1Fd<sup>1</sup>** column historically had a long **α** in the nominative and vocative singular, but for purposes of declension this really doesn't matter. Many feminine adjectives would fall into this category, and Machen states on page 34 (§62) the following, which clarifies that at least all adjectives in this category do have the long α. He also explains the peculiarities of the genitive plural:

“62. Learn the declension of μικρός, *small*, and of δίκαιος, *righteous* (in §§569, 570). Note that long α not η stands in the feminine of these adjectives when the preceding letter is ρ or a vowel (compare §55). The accent in the genitive plural feminine of all adjectives of the second and first declension follows the regular noun rule [i.e. follows the inherent accent] and not the special rule for nouns of the first declension [i.e. always on the final syllable] (§51).”

### 3.1.1.1.1. First Declension Feminine

	<i>1Fa</i> (-η/ης/ῶν)		<i>1Fb</i> (-ε/ης/ῶν)		<i>1Fc</i> (-α/ας/ῶν)		<i>1Fd</i> (-α/ας/ῶν)		<i>1Fe</i> (-α/ας/ῶν)		
	<i>1Fa</i> <sup>1</sup>	<i>1Fa</i> <sup>2</sup>	<i>1Fa</i> <sup>3</sup>	<i>1Fb</i> <sup>2</sup>	<i>1Fb</i> <sup>3</sup>	<i>1Fc</i> <sup>2</sup>	<i>1Fc</i> <sup>3</sup>	<i>1Fd</i> <sup>1</sup>	<i>1Fd</i> <sup>2</sup>	<i>1Fe</i> <sup>2</sup>	<i>1Fe</i> <sup>3</sup>
	(-C)	(-C)	(-C)	(ρ,σ, ζ,ξ,ψ)	(-λλ,ρ,σ, ζ,ξ,ψ)	(-Vi)	(-Vi)	(-ε,ι,ρ)	(-ε,ι,ρ)	(-Vi)	(-ι,τ,ρ)
	555, 568, 574, 56; B(a)	575, 56; B(a)	575, 56; B(a)	555, 573, 577, 578, 54; II.3	576, 54; II.3	53; B(b)	555, 53; B(b)	569, 48; B(b)	555, 48; B(b)	555, 48; B(b)	570, 62
	“soul”	“covenant”	“having become”	“tongue”	“sword”	“wide (street)”	“weakness”	“small”	“hour”	“prophecy”	“righteous”
Sg. Nom.	ψυχή	διαθήκη	γενομένη <sup>(S)</sup>	γλῶσσα	μάχαιρα	πλατεία	ἄσθενεια	μικρά	ῥα	προφητεία	δικαία
Gen.	ψυχῆς	διαθήκης	γενομένης	γλώσσης	μαχίρης	πλατείας	ἄσθενείας	μικρᾶς <sup>(S)</sup>	ῥας	προφητείας	δικαίας
Dat.	ψυχῇ	διαθήκῃ	γενομένη*	γλώσση	μαχίρη	πλατεία <sup>(S)</sup>	ἄσθενεία	μικρᾷ <sup>(S)</sup>	ῥα	προφητεία	δικαία <sup>(S)</sup>
Acc.	ψυχὴν	διαθήκην	γενομένην	γλῶσσαν	μάχαιραν	πλατείαν <sup>(S)</sup>	ἄσθενειαν	μικρὰν	ῥαν	προφητείαν	δικαίαν
Voc.	ψυχή	διαθήκη*	γενομένη*	γλῶσσα*	μάχαιρα*	πλατεία*	ἄσθενεια*	μικρά	ῥα*	προφητεία*	δικαία*
Pl. Nom.	ψυχαί	διαθηκαί	γενόμεναι	γλῶσσαί	μάχαιραι	πλατεῖαι <sup>(S)</sup>	ἄσθενεῖαι <sup>(S)</sup>	μικραί <sup>(S)</sup>	ῥαι	προφητεῖαι	δικαίαι
Gen.	ψυχῶν	διαθηκῶν	γενομένων	γλωσσῶν	μαχαιρῶν	πλατειῶν	ἄσθενειῶν	μικρῶν	ῥῶν	προφητειῶν*	δικαίων <sup>(S)</sup>
Dat.	ψυχαῖς	διαθηκαῖς <sup>(S)</sup>	γενομέναις*	γλώσσαις	μαχίραις <sup>(S)</sup>	πλατεῖαις	ἄσθενείαις	μικραῖς*	ῥαῖς*	προφητεῖαις <sup>(S)</sup>	δικαίαις*
Acc.	ψυχάς	διαθηκάς <sup>(S)</sup>	γενομένας <sup>(S)</sup>	γλώσσας	μαχίρας <sup>(S)</sup>	πλατείας	ἄσθενείας	μικράς*	ῥας	προφητείας	δικαίας*

M. πλατῦς\*

Others in the same class

γραφῆ, γραφῆς “writing”	νεφέλη, νεφέλης “cloud”, NP νεφέλαι, GP νεφελῶν	γινομένη, γινομένης “becoming”, NP γινόμεναι	δόξα, δόξης “glory” σπεῖρα, σπείρης “troop”	βασιλίσα, βασιλίσσης “queen” ἄκανθα <sup>(S)</sup> , ἄκάνθας* “thorn” (only Pl. in N.T.)	ὀξεῖα, ὀξειάς* “sharp”, M. ὀξύς* εὐθειᾶ, εὐθείας <sup>(S)</sup> “straight”, M. εὐθύς*	ἄληθεια, ἀληθείας “truth” ἄνοια, ἀνοίας “folly” εὐσέβεια, εὐσεβείας “godliness”	γενεά “generation” πατριά “lineage, family” πενθερά “mother-in-law”	ἁμαρτία, ἁμαρτίας “sin”, NP ἁμαρτίαι καρδία, καρδίας “heart”, NP καρδίαι	βασιλεία, βασιλείας “reign”, NP βασιλείαι <sup>(S)</sup> , GP βασιλείων <sup>(S)</sup> Γαλιλαία, Γαλιλαίας “Galilee”, VS Γαλιλαία πορνεία, πορνείας “fornication”, NP πορνεῖαι	ἅγια, ἁγίας, “holy”, NP ἅγια ἐσχάτα*, ἐσχάτας “last” M. ἐσχατος κυρία <sup>(S)</sup> , κυρίας <sup>(S)</sup> “lady”, VS κυρία, M. κύριος “lord”
ἀγαθή, ἀγαθῆς “good”, M. ἀγαθός	NP νεφέλαι, GP νεφελῶν ἐλεημοσύνη, ἐλεημοσύνης <sup>(S)</sup> “alms”, NP ἐλεημοσύναι, GP ἐλεημοσυνῶν	δυναμένη, δυναμένης* “being able”, NP δυνάμεναι	πᾶσα, πάσης, “all”, M. πᾶς	Πρίσκιλλα, Πρίσκιλλης* “Priscilla” ἔχουσα, ἐχούσης “having”, M. ἔχων	ἄνωστα, ἀνωστάσης* “having raised”, M. ἀναστάς	ἀπώλεια, ἀπωλείας “destruction” Σαμάρεια, Σαμαρείας “Samaria” Exceptional: Γομόρρα, Γομόρρας “Gomorrah”, DP Γομόρρων	Ἀχαΐα, Ἀχαΐας “Achaia” εἰδέα, εἰδέας* “appearance”	ἡμέρα, ἡμέρας “day”, NP ἡμέραι	Ἰουδαία, Ἰουδαίας “Jewish”, M. Ἰουδαῖος	μακαρία, μακαρίας* “blessed”, NP μακάριαι, M. μακάριος ἰδία*, ἰδίας “one’s own”, M. ἴδιος
πολλή, πολλῆς “much, many”, M. πολῦς	μεγάλη, μεγάλης “big”, M. μέγας	ἀπερχομένη*, ἀπερχομένης* “going away”, DP ἀπερχομένων	ἀναστᾶσα, ἀναστάσης* “having raised”, M. ἀναστάς	ἔχουσα, ἐχούσης “having”, M. ἔχων	ἄνωστα, ἀνωστάσης* “having raised”, M. ἀναστάς	ἡμέρα, ἡμέρας “day”, NP ἡμέραι	Ἰουδαία, Ἰουδαίας “Jewish”, M. Ἰουδαῖος	ἡμέρα, ἡμέρας “day”, NP ἡμέραι	Ἰουδαία, Ἰουδαίας “Jewish”, M. Ἰουδαῖος	μακαρία, μακαρίας* “blessed”, NP μακάριαι, M. μακάριος
καινή, καινῆς “new”, M. καινός <sup>(S)</sup>	μεγάλη, μεγάλης “big”, M. μέγας	ἀπερχομένη*, ἀπερχομένης* “going away”, DP ἀπερχομένων	ἔχουσα, ἐχούσης “having”, M. ἔχων	ἔχουσα, ἐχούσης “having”, M. ἔχων	ἔχουσα, ἐχούσης “having”, M. ἔχων	ἡμέρα, ἡμέρας “day”, NP ἡμέραι	Ἰουδαία, Ἰουδαίας “Jewish”, M. Ἰουδαῖος	ἡμέρα, ἡμέρας “day”, NP ἡμέραι	Ἰουδαία, Ἰουδαίας “Jewish”, M. Ἰουδαῖος	μακαρία, μακαρίας* “blessed”, NP μακάριαι, M. μακάριος
περισσῆ <sup>(S)</sup> , περισσῆς* “abundant”, M. περισσός <sup>(S)</sup>	μεγάλη, μεγάλης “big”, M. μέγας	ἀπερχομένη*, ἀπερχομένης* “going away”, DP ἀπερχομένων	ἔχουσα, ἐχούσης “having”, M. ἔχων	ἔχουσα, ἐχούσης “having”, M. ἔχων	ἔχουσα, ἐχούσης “having”, M. ἔχων	ἡμέρα, ἡμέρας “day”, NP ἡμέραι	Ἰουδαία, Ἰουδαίας “Jewish”, M. Ἰουδαῖος	ἡμέρα, ἡμέρας “day”, NP ἡμέραι	Ἰουδαία, Ἰουδαίας “Jewish”, M. Ἰουδαῖος	μακαρία, μακαρίας* “blessed”, NP μακάριαι, M. μακάριος



It would be impossible to tell whether **κυρία** “lady” belonged to **1Fd<sup>2</sup>** or **1Fe<sup>3</sup>**, since it only occurs in the singular in the New Testament, except that it is derived from **κύριος** “lord”, which clearly shows where its inherent accent falls. In fact, the two forms together are declined just like an adjective, and I have marked them as such!

The forms in the table below are contracted **first** declension adjectives and nouns. All forms take the circumflex. I have also listed the feminine adjective **ἄργυρά<sup>(S)</sup>**, mentioned by Moulton (which has a ρ before the vowel); this occurs frequently in the feminine in the Septuagint, though not in the New Testament, only the masculine and the neuter.

(Do statistical counts of all of the declensions. \*\*\*)

### Contracted First Declension Feminine Forms

	<b>1Fw<sup>1</sup></b> (-ῆ/ῆς/ῆν) <b>1Fw<sup>1</sup></b> (Contr. of <b>1Fd<sup>2</sup></b> )	<b>1Fx<sup>1</sup></b> (-ῆ/ῆς/ᾶν) <b>1Fx<sup>1</sup></b> (Contr. of <b>1Fa<sup>2</sup></b> or <b>1Fd<sup>2</sup></b> ) VII.5(b)	<b>1Fy<sup>1</sup></b> (-ῆ/ῆς/ᾶν) <b>1Fy<sup>1</sup></b> (Contr. of <b>1Fd<sup>2</sup></b> )	<b>1Fz<sup>1</sup></b> (-ᾶ/ᾶς/ᾶν) <b>1Fz<sup>1</sup></b> (Contr. of <b>1Fd<sup>2</sup></b> ) II.5, VII.5(c)
	“earth, land” originally <b>γέα<sup>*</sup></b> (Moulton 78)	“golden” <sup>49</sup> originally <b>χρυσέα<sup>*</sup></b> <sup>50</sup>	“of iron” <sup>49</sup> originally <b>σιδηρέα<sup>*</sup></b> (Moulton 366)	“mina” originally <b>μνάα<sup>*</sup></b> (Moulton 271)
Sg. Nom.	γῆ	χρυσῆ	σιδηρῆ <sup>*</sup> (σιδηρᾶ <sup>(S)</sup> )	μνά
Gen.	γῆς	χρυσῆς <sup>(S)</sup>	σιδηρῆς <sup>*</sup> (σιδηρᾶς <sup>(S)</sup> )	μνάς <sup>*</sup> ( <sup>S</sup> )
Dat.	γῆι	χρυσῆι <sup>*</sup> (χρυσῆ <sup>(S)</sup> )	σιδηρῆι	μνάι <sup>*</sup>
Acc.	γῆν	χρυσᾶν (χρυσῆν <sup>(S)</sup> )	σιδηρᾶν	μνάν
Voc.	γῆ	χρυσῆ <sup>*</sup>		μνά <sup>*</sup>
Pl. Nom.	(no plural)	χρυσαῖ <sup>(S)</sup>	σιδηραῖ <sup>(S)</sup>	μναῖ <sup>(S)</sup>
Gen.		χρυσῶν	σιδηρῶν <sup>*</sup>	μνῶν <sup>(S)</sup>
Dat.		χρυσαῖς <sup>*</sup>	σιδηραῖς <sup>(S)</sup>	μναῖς <sup>*</sup>
Acc.		χρυσᾶς	σιδηρᾶς <sup>(S)</sup>	μνάς
		M. χρυσοῦς <sup>(S)</sup>	M. σιδηροῦς	

**διπλῆ<sup>(S)</sup>**, **διπλῆς** “double”,  
M. **διπλοῦς<sup>(S)</sup>**,  
originally **διπλόη<sup>\*</sup>**  
(Moulton 103)

**ἀπλῆ<sup>(S)</sup>**, **ἀπλῆς<sup>\*</sup>**  
“single, clear, sincere”,  
M. **ἀπλοῦς**,  
originally **ἀπλόη<sup>\*</sup>**  
(Moulton 40)

**ἄργυρά<sup>(S)</sup>**,  
**ἄργυράς<sup>(S)</sup>**  
“of silver”,  
originally  
**ἄργυρέα<sup>\*</sup>**  
(Moulton 50)

<sup>49</sup> The declension of the **1Fx<sup>1</sup>** and **1Fy<sup>1</sup>** adjectives in the feminine is very confusing: in the New Testament the genitive and dative singular forms clearly have **ᾶ** rather than **ῆ** in the five cases that occur, accusative **χρυσᾶν** in Rev. 1:13, accusative **σιδηρᾶν** in Acts 12:10, and dative **σιδηρῆι** in Rev. 2:27, 12:5, and 19:15, so this is clearly the pattern in New Testament times. On the other hand, the nominative and genitive forms just as clearly have **ῆ** in the New Testament, as shown by **χρυσῆ**, **σιδηρῆς**, and **διπλῆς**. However, in the Septuagint all the singular forms of **χρυσῆ** have an **ῆ**, and this is the standard declension according to [ucbclassics.dreamhosters.com/ancgreek/paradigmsU/paradigmtables2BOM.html](http://ucbclassics.dreamhosters.com/ancgreek/paradigmsU/paradigmtables2BOM.html). But clearly in the New Testament it is not! Even more confusing, in the Septuagint **σιδηρᾶ<sup>(S)</sup>** is declined like **1Fz<sup>1</sup>**!

<sup>50</sup> This is according to Moulton. I would have assumed **χρυσέα**, by analogy with the others.

### 3.1.1.1.2. First Declension Masculine

Oddly enough, in the **-ης** stems in the chart [below](#) the vocative has a short **αι**, as evidenced by **δέσποτα**, whereas in the **-ας** stems the vocative has a long **α**, as evidenced by **ΐούδα**.

Note that **δεσπότης** has inherently antepenultimate stress, whereas **προφήτης** has inherently penultimate stress. The difference can only be seen in the vocative singular and the nominative plural.

It appears that **IMc<sup>1</sup>** nouns always take the circumflex, unlike other first declension nouns. This may have to do with the fact that these are all non-native names.

First Declension Masculine							
		<b>1Ma (-ης/ου)</b>			<b>1Mb (-ας/ου)</b>	<b>1Mc (-ας/α)</b>	
		<b>1Ma<sup>1</sup></b>	<b>1Ma<sup>2</sup></b>	<b>1Ma<sup>3</sup></b>	<b>1Mb<sup>2</sup></b>	<b>1Mc<sup>1</sup></b>	<b>1Mc<sup>2</sup></b>
		(-C)	(-C)		(-V)	(-C)	(-C)
		556; B(c)	556; B(c)		B(d)	II.4	II.4
		“disciple”	“prophet”	“master”	“young man”	“Satan”	“Judas/Jude”
Sg. Nom.		μαθητής	προφήτης	δεσπότης	νεανίας	Σατανᾶς	ΐούδας
Gen.		μαθητοῦ	προφήτου	δεσπότου <sup>(S)</sup>	νεανίου	Σατανᾶ	ΐούδα
Dat.		μαθητῆ	προφήτη	δεσπότη	νεανία <sup>(S)</sup>	Σατανᾶ	ΐούδα
Acc.		μαθητήν	προφήτην	δεσπότην	νεανίαν	Σατανᾶν	ΐούδαν
Voc.		μαθητέ*	προφήτε*	δέσποτα	νεανία*	Σατανᾶ	ΐούδα
Pl. Nom.		μαθηταί	προφήται	δέσποτα*	νεανία <sup>(S)</sup>		
Gen.		μαθητῶν	προφητῶν	δεσποτῶν <sup>(S)</sup>	νεανιῶν <sup>(S)</sup>		
Dat.		μαθηταῖς	προφήταις	δεσπόταις	νεανίαις <sup>(S)</sup>		
Acc.		μαθητάς	προφήτας	δεσπότας	νεανίας <sup>(S)</sup>		
		ὑποκριτής*	καρδιογνώστης		Ζαχαρίας,	Βαρναβᾶς,	
		“hypocrite”,	“heart knower”,		Ζαχαρίου	Βαρναβᾶ	
		Voc.Sg.	Voc.Sg.		“Zechariah”	“Barnabas”	
		ὑποκριτέ	καρδιογνώστη		Ἀνδρέας,	Κηφᾶς,	
			ΐωάννης “John”		Ἀνδρέου	Κηφᾶ	
			(Apparently has irregular Voc.Sg. ΐωάννη <sup>(S)</sup> , which only occurs in the Septuagint.)		“Andrew”	“Cephas”	
						Βαραββᾶς,	
						Βαραββᾶ*	
						“Barabbas”	

Exceptions: Moulton gives the form **ΐωσης\***, **ΐωση\*** “Josés”. However, this word does not occur in the most reliable texts declined in this way, usually being replaced by **ΐωσηφ** “Joseph”, an indeclinable noun. The one time **ΐωσης\*** does occur in the most reliable texts (Mark 6:3) it is declined as a third declension noun, with genitive **ΐωσητος**. There do not appear to be any other nouns declined like **ΐωσης\***, **ΐωση\***.)

### 3.1.1.2. Second Declension (Parisyllabic)

This is the most common declension for masculine and neuter nouns and adjectives. The feminine forms are much less common.

Moulton includes an additional type which is a neuter declension C(e), like **Ἀπολλῶς**, but there appear to be no examples in the New Testament.

In this declension the genitive plural ending **-ων** does not attract the accent as in the first declension.

#### 3.1.1.2.1. Standard Second Declensions

The last three columns in the chart are examples of contracted second declension nouns and adjectives. All forms take the circumflex. However, all of the noun examples of **2My** and **2Ny** given by Moulton happen to be declined as third declension in the **New Testament** (e.g. **4Mf**νοῦς, πλοῦς\*) or are exceptional (ὄστουν).

#### Standard Second Declensions

		<b>2MFa(-ος/ου)</b>			<b>2Na(-ον/ου)</b>			<b>2MFx(-ῶς/ῶ)</b>	<b>2My(-οῦς/οῦ)</b>	<b>2Ny(-οῦν/οῦ)</b>
		<b>2MFa<sup>1</sup></b>	<b>2MFa<sup>2</sup></b>	<b>2MFa<sup>3</sup></b>	<b>2Na<sup>1</sup></b>	<b>2Na<sup>2</sup></b>	<b>2Na<sup>3</sup></b>	<b>2MFx<sup>1</sup></b>	<b>2My<sup>1</sup></b>	<b>2Ny<sup>1</sup></b>
		557, 39; C(a)	C(b)	557, 31; C(a)	557, 41; C(c)	557, 41; C(c)	557, 41; C(c)	C(d)	III.3, VI.3, VII.5(b)	III.3, VII.5(b)
		“son” (M)	“slave” (M)	“person” (M)	“bath” (N)	“gift” (N)	“flock” (N)	“Apollos” (M)	“golden” <sup>51</sup> (M)	“golden” (N)
Sg. Nom.		υἰός	δούλος	ἄνθρωπος	λουτρόν*	δῶρον	ποιμνιον <sup>(S)</sup>	Ἀπολλῶς	χρῦσοῦς <sup>(S)</sup>	χρῦσοῦν <sup>(S)</sup>
Gen.		υἰοῦ	δούλου	ἀνθρώπου	λουτροῦ	δώρου <sup>(S)</sup>	ποιμνίου	Ἀπολλῶ	χρῦσοῦ <sup>(S)</sup>	χρῦσοῦ
Dat.		υἱῷ	δούλῳ	ἀνθρώπῳ	λουτρῷ	δώρῳ	ποιμνίῳ	Ἀπολλῶ*	χρῦσῶ	χρῦσῶ <sup>(S)</sup>
Acc.		υἰόν	δούλον	ἄνθρωπον	λουτρόν*	δῶρον	ποιμνιον	Ἀπολλῶ(v)	χρῦσοῦν	χρῦσοῦν
Voc.		υἱέ	δοῦλε	ἄνθρωπε	λουτρόν*	δῶρον*	ποιμνιον	Ἀπολλῶς*	χρῦσοῦς*	χρῦσοῦν*
Pl. Nom.		υἱεῖ	δοῦλοι	ἄνθρωποι	λουτρά*	δῶρα	ποιμνιαι <sup>(S)</sup>		χρῦσοῖ <sup>(S)</sup>	χρῦσα
Gen.		υἱῶν	δούλων	ἀνθρώπων	λουτρῶν*	δώρων <sup>(S)</sup>	ποιμνίων <sup>(S)</sup>		χρῦσῶν <sup>(S)</sup>	χρῦσῶν <sup>(S)</sup>
Dat.		υἱοῖς	δούλοις	ἀνθρώποις	λουτροῖς*	δώροις	ποιμνίοις <sup>(S)</sup>		χρῦσοῖς <sup>(S)</sup>	χρῦσοῖς**
Acc.		υἱούς	δούλους	ἀνθρώπους	λουτρά*	δῶρα	ποιμνιαι <sup>(S)</sup>		χρῦσοῦς	χρῦσα
		ὁδός, ὁδοῦ “road” (F)	βιβλος, βιβλου “book” (F)	Αἴγυπτος, Αἰγύπτω “Egypt”	έρπετόν <sup>(S)</sup> , έρπετοῦ <sup>(S)</sup> “reptile”	ἀναγκαῖον, ἀναγκαίου* “necessary”	Exceptional: σάββατον, σάββατου “Sabbath”, Dat.Pl. σάββασιν (like 3 <sup>rd</sup> decl.)	Κῶς*, Κῶ* “Cos” (F), Acc. Κῶ	ἔργαροῦς, ἔργαροῦ* “of silver”	ἔργαροῦν*, ἔργαροῦ* “of silver”, Nom.&Acc.Pl. ἔργαρᾶ
		μικρός, μικροῦ “small” (M)	λόγος, λόγου “word” (M)	κύριος, κυρίου “lord” (M)	ἀγαθόν, ἀγαθοῦ “good”				διπλοῦς <sup>(S)</sup> , διπλοῦ* “double”	διπλοῦν, διπλοῦ* “double”
		ἀγαθός, ἀγαθοῦ “good” (M)	Ἰουδαῖος, Ἰουδαίου “Jewish” (M)	αἰώνιος, αἰωνίου “eternal” (MF) <sup>52</sup>	πονηρόν, πονηροῦ “bad”				σιδηροῦς, σιδηροῦ* “of iron”	σιδηροῦν <sup>(S)</sup> , σιδηροῦ* “of iron”
		παλαιός, παλαιοῦ “old” (M)								

Exceptions: ὄστουν, ὄστοῦ\* “bone”, Gen. Pl. ὄστέων, Acc. Pl. ὄστέα: Nom. Sg. is like **2Ny**, but it only occurs in two other forms in the **New Testament**, both uncontracted and declined like **2Na**.

The declension of Ἰησοῦς “Jesus” is similar to the **2My<sup>1</sup>** declension, but is actually distinct, having Ἰησοῦ in the dative and vocative as well as in the genitive. It is declined unlike any other noun or adjective in the New Testament. It obviously has no plural.<sup>53</sup>

<sup>51</sup> This adjective was originally χρῦσεος, χρῦσέη, χρῦσειον before it was contracted. See also footnote 50.

<sup>52</sup> **The feminine forms almost always follow this declension along with masculine ones:** only two feminine occurrences are First Declension, both αἰωνίαν, in 2 Th. 2:16 and Heb. 9:12.

<sup>53</sup> I had initially thought that it did belong to this declension, and even that it set the pattern for it in the singular, because it matched the forms occurring in the New Testament. However, the Septuagint forms demonstrate that it does not.

### 3.1.1.2.2.Highly Irregular Second Declension Adjectives

These two adjectives have unusual shortened forms in the nominative and accusative singular of the masculine and neuter only. Moulton says that these nouns are third declension in these forms, and first in all other forms (he must mean second as well, though he does not say so).

		<i>2Mi</i> (-ός/οῦ) <i>2Mi</i> <sup>1</sup>	<i>2Ni</i> (-ή/οῦ) <i>2Ni</i> <sup>1</sup>	<i>2Mj</i> (-ας/οῦ) <i>2Mj</i> <sup>2</sup>	<i>2Nj</i> (-α/οῦ) <i>2Nj</i> <sup>2</sup>
		574, 370; VII.8	574, 370; VII.8	575, 370; VII.8	575, 370; VII.8
		“much”	“much”	“big, great”	“big, great”
Sg.	Nom.	πολύς	πολή	μέγας	μέγα
	Gen.	πολλοῦ	πολλοῦ	μεγάλου	μεγάλου <sup>(S)</sup>
	Dat.	πολλῷ	πολλῷ	μεγάλῳ	μεγάλῳ
	Acc.	πολύν	πολή	μέγα	μέγα
	Voc.			μέγαλε*	μέγα*
Pl.	Nom.	πολλοί	πολλή	μεγάλοι	μεγάλοι
	Gen.	πολλῶν	πολλῶν	μεγάλων	μεγάλων <sup>(S)</sup>
	Dat.	πολλοῖς	πολλοῖς	μεγάλοις <sup>(S)</sup>	μεγάλοις <sup>(S)</sup>
	Acc.	πολλούς	πολλή	μεγάλους	μεγάλοι

### 3.1.1.3.Third Declension (Imparisyllabic)

This declension is referred to as “imparisyllabic”, meaning that not all forms have the same number of syllables. In this declension the standard form of the stem is found not in the nominative but in the genitive, which always has the ending -ος. In the nominative the noun root has usually undergone changes. In this declension it is not sufficient to give the nominative and genitive endings to identify each individual declension, since the genitive is always the same, and the nominative has a large number of endings, whose relationship to the genitive produces even more combinations. Therefore I will use [codes](#) of other sorts to identify each major grouping, primarily on the basis of the other endings.

As in previous declensions, in this declension it is possible to determine which syllable has the inherent accent. In fact, it is very simple: **the inherent accent is always the one which is accented in the genitive singular**. However, the accent can and often does move [away from](#) this syllable, both to the left and to the right. Usually this accent shift is fully predictable, but for nouns whose inherent accent is on the ultima of the genitive singular, the accent in the dative and genitive plurals can either be ultimate or penultimate, and I have provided separate columns for these two cases.

#### 3.1.1.3.1.Standard Third Declensions

In the dative plural, a similar change is effected to the noun root as in the nominative, though not always identical. For this reason this form will usually be cited as well (unless the noun is only used in the singular). In the vast majority of the cases, this form ends in a v. In a few cases before [a word beginning with a consonant](#) this v is lost. However, there is no good rule. I have listed the v in every case (other grammars typically put it in parentheses).

The endings in this declension are quite different from those in the other two declensions. Unlike the first and second declensions, nearly all of the endings in this declension have short vowels.

In the third declensions, I have marked the final stem consonants in red, and cases where these are lost or changed in green. Additional changes are marked in pink. For this purpose the genitive form [is assumed to show](#) the unchanged form of the stem, not the nominative.

A large number of third declension neuter nouns have the endings -μα, -ματος; [in fact, of the 483 neuter nouns used in the New Testament, 152 have this declension, which is 31% of all neuter nouns. These are represented in the chart by just 2, ὄνομα and πνεῦμα. However, there are other third declension neuter nouns with other endings](#), as shown in the last four columns of the chart.

## Standard Third Declensions

	<i>3MFa</i> (- ς /Coς/Cϑ)			<i>3MFa</i> <sup>3</sup>	<i>3Na</i> (- C /Coς)			<i>3Nc</i> (-/Coς)		
	<i>3MFa</i> <sup>1</sup>	<i>3MFa</i> <sup>1+</sup>	<i>3MFa</i> <sup>2</sup>		<i>3Na</i> <sup>1</sup>	<i>3Na</i> <sup>1+</sup>	<i>3Na</i> <sup>2</sup>	<i>3Na</i> <sup>3</sup>	<i>3Nc</i>	
	559, 211, 221, 566; VI.4(f)	573, 365;559, 560, 211; H(b) D(b)		559, 211; D(a)		573, 365;561, 222; H(b) D(c)		561, 222; D(c)		
	“foot” (M)	“every, “lamp” (F) all” (M)		“witness” (M)	“ear”	“every, “what was said”		“water”	“name”	
Sg. Nom.	ποῦς	πᾶς	λεμπές	μάρτης	οἶς	πᾶν	ῥηθέν	ῥόδωρ	ὄνομα	
Gen.	ποδός	πεντός	λεμπέδος <sup>(S)</sup>	μάρτηρος	ωτός <sup>(S)</sup>	πεντός	ῥηθέντος*	ῥόδατος	ὀνόματος	
Dat.	ποδῆ <sup>(S)</sup>	πεντί	λεμπέδι*	μάρτηρι*	ωτί*	πεντί	ῥηθέντι*	ῥόδατι	ὀνόματι	
Acc.	πόδα	πέντα	λεμπέδα <sup>(S)</sup>	μάρτηρα	οἶς	πᾶν	ῥηθέν	ῥόδωρ	ὄνομα	
Voc.	πούς*	πᾶς	λεμπές*	μάρτηρ* <sup>54</sup>	οἶς*	πᾶν	ῥηθέν*	ῥόδωρ*	ὄνομα	
Pl. Nom.	πόδες	πέντες	λεμπέδες	μάρτηρες	ῶτα	πέντα	ῥηθέντα*	ῥόδατα	ὀνόματα	
Gen.	ποδῶν	πέντων	λεμπέδων	μαρτήρων	ῶτων*/ῶτων <sup>(S)</sup>	πέντων	ῥηθέντων*	ῥόδατων	ὀνομάτων	
Dat.	ποσίν	πᾶσιν	λεμπέσιν <sup>(S)</sup>	μάρτησιν	ῶσιν	πᾶσιν	ῥηθείσιν*	ῥόδασιν	ὀνομασιν <sup>(S)</sup>	
Acc.	πόδας	πέντας	λεμπέδας	μάρτηρας	ῶτα	πέντα	ῥηθέντα <sup>(S)</sup>	ῥόδατα	ὀνόματα	
C>ς in Nom.Sg. and Dat.Pl. (all examples within red border)	παῖς, παιδός, παισίν “child” (F)		τίς, τίνος, τίσιν “who?, which?, what?” (M/F)	χρηστότης, χρηστότης “virtue” (F), no plural		φῶς, φωτός, φῶσιν* “light”, Dat.Pl. φῶτων	ἐπιπεπτοκός, ἐπιπεπτοκότος**, ἐπιπεπτοκόσιν** “having fallen on”	C>ρ: ῥόδωρ ↑ φρέαρ, φρέατος, φρέασιν* “well”	πνεῦμα, πνεύματος, πνεύμασιν “breath, spirit” γάλα, γάλακτος “milk”, no plural τι, τινός*, τισίν* “something”	C>__ in Nom.Sg. and Dat.Pl. (all examples within blue border)
	Exceptional: κλείς, κλειδός <sup>(S)</sup> “key” (F), Acc.Sg. κλείν or κλειδέα, Acc.Pl. κλεις or κλειδάς		ἐλπής, ἐλπίδος, ἐλπίσιν <sup>(S)</sup> “hope”, Voc.Sg. ἐλπί* <sup>54</sup>	Exceptional: χάρις, χάριτος “grace” (F), Acc.Sg. χάριν or χάριτα, no plural Exceptional: ἐρις, ἐριδος “strife” (F), Acc.Sg. ἐριν, Acc.Pl. ἐρεις						
				μέλας, μέλανος*, μέλασιν* “black” (M), Voc.Sg. μέλαν** <sup>54</sup>						
				πεποιηκός, πεποιηκότος, πεποιηκόσιν “having made”						
				ἀκούσας, ἀκούσαντος*, ἀκούσασιν “having heard”						
ρ>ρ, ν>ν in Nom. Sg., (Vowel changes)	χείρ, χειρός, χερσίν “hand” (F) κῆν, κηνός <sup>(S)</sup> , κησίν “dog” (M)		ἑστῆρ, ἑστέρος, ἑστρέσιν* “star” (M) σωτήρ, σωτήρος, σωτήρσιν* “savior” (M) αἰών <sup>(S)</sup> , αἰώνος, αἰῶσιν “age” (M)	Ἕλλην, Ἕλληνας, Ἕλλησιν “Greek” (M) ἄφρων, ἄφρονος <sup>(S)</sup> , ἄφροσιν <sup>(S)</sup> “foolish”	πῦρ, πυρός “fire”, no plural	μέλαν*, μέλανος, μέλασιν* “black” ἄφρον*, ἄφρονος*, ἄφροσιν* “foolish”				
C>ξ in Nom. Sg. and Dat.Pl.	σάρξ, σαρκός, σαρκῶν <sup>(S)</sup> “flesh” (F) φλόξ, φλογός, φλοξίν* “flame” (F) θρίξ, τριχός <sup>(S)</sup> , θριξίν “hair” (F) νῆξ, νηκτός, νηξίν <sup>(S)</sup> “night” (F)			C>ξ: σάλπιγξ, σάλπιγγος, σάλπιγγιν <sup>(S)</sup> “trumpet” (F) χοῖνιξ, χοίνικος*, χοίνιξιν* “quart” (F)						
			ἐλθών, ἐλθόντος, ἐλθοῦσιν* “having come”	νC>ν: ἀκούων, ἀκούοντος, ἀκούουσιν “hearing”		ἐλθόν, ἐλθόντος*, ἐλθοῦσιν* “having come”				

<sup>54</sup> These three cases are some of the very few third declension nouns that show a difference between the nominative and the vocative, and none of these vocatives actually occurs in the New Testament or the Septuagint. (Other than μέλον, I have found no third declension adjectives at all that have a distinct vocative.) Apparently the only other cases are the irregular declensions in the chart below, and in many contracted third declensions.

Inherent accent is shown for each column [in the chart](#) above. The difference between *3MFa'* and *3MFa'\** or between *3Na'* and *3Na'\** is seen only in the genitive and dative plurals: the former in both cases has the accent on the final syllable, whereas the latter has it on the penultimate.

Irregular Third Declensions						
		<i>3MFg</i> (-ρ/Cός/Cα)			<i>3Fi</i> (-/Cός/Cα)	
		565; VI.1, VI.2565; VI.1, VI.2			559, 211, 221, 566; VI.4(b)	
		“father” (M)	“man” (M)	“mother” (F)	“daughter” (F)	“woman” (F)
Sg.Nom.		πατήρ	ἄνῆρ	μήτηρ	θυγάτηρ	γυνή
Gen.		πατρός	ἄνδρός	μητρός	θυγατρός	γυναικός
Dat.		πατρί	ἄνδρί	μητρί	θυγατρί	γυναικί
Acc.		πατέρα	ἄνδρα	μητέρα	θυγατέρα	γυναικᾶ
Voc.		πάτερ	ἄνερ	μητερ <sup>(S)</sup>	θύγατερ	γύναι
Pl.Nom.		πατέρες	ἄνδρες	μητέρες <sup>(S)</sup>	θυγατέρες	γυναικες
Gen.		πατέρων	ἄνδρῶν	μητέρων <sup>(S)</sup>	θυγατέρων	γυναικῶν
Dat.		πατέρεσιν	ἄνδράσιν	μητέρεσιν <sup>(S)</sup>	θυγατέρεσιν <sup>(S)</sup>	γυναιξίν
Acc.		πατέρας	ἄνδρας	μητέρας	θυγατέρας	γυναικᾶς
C>C, (Vowel changes)		πατήρ ↑	ἄνῆρ ↑	μήτηρ ↑	θυγάτηρ ↑	
C>__						γυνή ↑

One noticeable oddity about these, which sets them apart from nearly all other nouns (but see *4Me* below), is that it is not possible to determine which is the inherently accented syllable, since the accent jumps around.

### 3.1.1.3.2.Third Declension Contracted Comparatives

	<i>3MFj<sup>3</sup></i> Accusative different 571, 459, 461	<i>3Nj<sup>3</sup></i> Accusative different 571, 459, 461
	“more”	“more”
Sg. Nom.	πλείων*	πλεῖον
Gen.	πλείονος	πλείονος*
Dat.	πλείοντι <sup>(S)</sup>	πλείοντι*
Acc.	πλείονα, πλείω*	πλεῖον*, πλέον
Voc.	πλείων*	πλεῖον*
Pl. Nom.	πλείονες, πλείους	πλείονα*, πλείω*
Gen.	πλείονων	πλείονων
Dat.	πλείοσιν	πλείοσιν*
Acc.	πλείονας, πλείους	πλείονα, πλείω
	μείζων, μείζονος, μείζοσιν* “greater”, Acc.Sg. μείζονα, μείζω	μείζον, μείζονος*, μείζοσιν* “greater”, Acc.Pl. μείζονα, μείζω
	ἐλάσσων*, ἐλάσσονος*, ἐλάσσοσιν*/ἐλάττοσιν <sup>(S)</sup> “less”, Acc.Sg. ἐλάσσω	ἐλαττον, ἐλάττονος*, ἐλάττοσιν* “less”
	κρείττων, κρείττονος, κρείττοσιν “better”	κρεῖσσον <sup>55</sup> /κρεῖττον*, κρείττονος, κρείττοσιν* “better” Heb. 12:24
	χείρων, χείρονος, χείροσιν* “worse”	χείρον, χείρονος*, χείροσιν* “worse”
		κάλλιον <sup>55</sup> , καλλίονος*, καλλίοσιν* “better”, Acc.Pl. καλλίονα <sup>(S)</sup>
		τάχιον <sup>55</sup> , ταχίονος*, ταχίοσιν* “quicker”

Various accusative and nominative forms of *3MFj<sup>3</sup>* and *3Nj<sup>3</sup>* are optionally contracted. Except for this they are the same as *3MFa<sup>3</sup>* and *3Na<sup>3</sup>*, specifically like ἄφρων “foolish” or Ἰάσων “Jason”, among many other adjectives and nouns. Machen and Moulton both imply that other third declension comparatives are declined in the same way, but the first three adjectives above are the only ones which show contracted forms in the [New Testament](#).

<sup>55</sup> Friberg [treats](#) these forms as adverbs rather than as neuter nominative singular forms, but since the neuter nominative singular is frequently used adverbially, I have [treated](#) them as [nouns](#).

### 3.1.1.4. Contracted Third Declension Nouns and Adjectives (Imparisyllabic)

These are really third declension nouns and adjectives, but the stem originally ended in a vowel, which has resulted in contraction of the two vowels and a resulting new set of endings. The original vowels are not always easy to determine, so I have not attempted to do so.

Because of their complexity, I will [assign codes to](#) them as if they were separate from the third declension, with the number 4.

#### 3.1.1.4.1. Contracted Third Declensions used Primarily for Nouns

	<i>4MFa</i> (-ις/-εως/-ν) <i>4MFa</i> <sup>3</sup>	<i>4Mb</i> (-ευς/-εως/-θ) <i>4Mb</i> <sup>2</sup>	<i>4Mp</i> (-υς/-εως/-ν) <i>4Mp</i> <sup>3</sup>	<i>4Mq</i> (-ης/-εως/-ν) <i>4Mq</i> <sup>2</sup>	<i>4Nc</i> (-ος/-ους) <i>4Nc</i> <sup>3</sup>	<i>4Md</i> (-υς/-θος/-ν) <i>4Md</i> <sup>3</sup>	<i>4Me</i> (-ους/-οος/-ν) <i>4Me</i>	<i>4Mf</i> (-ως/-ους) <i>4Mf</i> <sup>1</sup>
	349, E(c)	355, E(d)			E(b)	E(g)	VI.4(h)	E(h)
	“city” (F)	“king”	“cubit, forearm”	“Moses”	“nation”	“fish”	“head of grain”	“reverence, modesty”
Sg. N	πόλις	βασιλεύς	πῆχυς <sup>(S)</sup>	Μωϋσῆς	ἔθνος	ἰχθύς <sup>(S)</sup>	στάχυς <sup>(S)</sup>	αἰδώς**
G	πόλεως	βασιλέως	πήχεος <sup>(S)</sup>	Μωϋσέως	ἔθνους	ἰχθύος	στάχθος*	αἰδοῦς
D	πόλει	βασιλεῖ	πήχει <sup>(S)</sup>	Μωϋσεῖ <sup>56</sup>	ἔθνει	ἰχθύι*	στάχθι	αἰδοῖ**
A	πόλιν	βασιλέα	πήχυν	Μωϋσῆν <sup>57</sup>	ἔθνος	ἰχθύν	στάχυν	αἰδῶ <sup>(S)</sup>
V	πόλι**	βασιλεῦ	πήχυν*	Μωϋσῆ <sup>(S)</sup>	ἔθνος*	ἰχθύ**	στάχυν**	αἰδῶς**
Pl. N	πόλεις	βασιλεῖς	πήχεις <sup>(S)</sup>	—	ἔθνη	ἰχθύες	στάχθεις <sup>(S)</sup>	—
G	πόλεων	βασιλέων	πήχων/πήχεων <sup>(S)</sup>	—	ἔθνων	ἰχθύων	στάχθων <sup>(S)</sup>	—
D	πόλεσιν	βασιλεῦσιν	πήχεσιν <sup>(S)</sup>	—	ἔθνεσιν	ἰχθύσιν**	στάχθσιν <sup>(S)</sup>	—
A	πόλεις	βασιλεῖς	πήχεις <sup>(S)</sup>	—	ἔθνη	ἰχθύας	στάχθας	—

δέησις, δεήσεως, δεήσεων “supplication” (F)	ἀρχιερεύς, ἀρχιερέως ἀρχιερεῦσιν “high priest”	γένος, γένους, γένεσιν <sup>(S)</sup> “race (of people)”	ἰσχῦς, ἰσχῦος “strength”, no plural	βότρως <sup>(S)</sup> , βότρωος <sup>(S)</sup> , βότρωσιν <sup>(S)</sup> “cluster”, Acc.Pl.	νοῦς, νοός “mind”, Dat.Sg. νοῦ, no plural
βρώσις, βρώσεως, “food, eating, rust” (F), no plural		τεῖχος, τείχους, τείχεσιν <sup>(S)</sup> “wall”	ὀσφύς <sup>(S)</sup> , ὀσφύος, ὀσφύσιν** “loin(s)”	βότρωας	πλοῦς*, πλοός πλουσίν* “voyage”
ἀγαλλίσις, ἀγαλλίσεως, “exultation” (F), no plural		βάθος, βάθους, βάθεσιν* “depth”			
ὄφις, ὄφεως, ὄφεσιν “snake” (M)					

Exception: ὄρος, ὄρους “mountain”, Gen. Pl. ὀρέων: **4Nc**, but with uncontracted Gen. Pl.

For these contracted forms it is nearly always possible to determine the inherently accented syllable, by looking at the longest forms. The only exception to this is **4Me**, since the accent jumps around.

<sup>56</sup> Or once Μωϋσῆ, in Acts 7:44. However, in the Septuagint, Μωϋσεῖ only occurs a few times, whereas Μωϋσῆ occurs in the vast majority of cases.

<sup>57</sup> Or once Μωϋσέα, in Luke 16:29. This never occurs in the Septuagint.

### 3.1.1.4.2. Contracted Third Declensions used Primarily for Adjectives

	<i>4MFg</i> (-ης/-ους) <i>4MFg</i> <sup>2</sup>	<i>4Ng</i> (-εζ/-ους) <i>4Ng</i> <sup>2</sup>	<i>4Mh</i> (-υς/-εως/-v) <i>4Mh</i> <sup>2</sup>	<i>4Nh</i> (-υ/-εως) <i>4Nh</i> <sup>2</sup>	<i>4Mi</i> (-υς/-ους/-v) <i>4Mi</i> <sup>3</sup>	<i>4Ni</i> (-υ/-ους) <i>4Ni</i> <sup>3</sup>
	572, 360, E(a), G(b)	572, 360, G(b)	E(e), H(g)	E(f), H(g)	VII.7	VII.7
	“true”	“true”	“deep”	“deep”	“half”	“half”
Sg. Nom.	ἄληθής	ἄληθές	βαθύς <sup>(S)</sup>	βαθύ	ἡμίθυς*	ἡμίθυ <sup>(S)</sup>
Gen.	ἄληθοῦς	ἄληθοῦς*	βαθέως	βαθέως*	ἡμίθους <sup>(S)</sup>	ἡμίθους
Dat.	ἄληθει*	ἄληθει*	βαθει	βαθει <sup>(S)</sup>	ἡμίσει <sup>(S)</sup>	ἡμίσει <sup>(S)</sup>
Acc.	ἄληθῆ	ἄληθές	βαθύν*	βαθύ <sup>(S)</sup>	ἡμίθυν*	ἡμίθυ
Voc.	ἄληθές*	ἄληθές*	βαθύ*	βαθύ*	ἡμίθυ*	ἡμίθυ*
Pl. Nom.	ἄληθεις	ἄληθῆ	βαθεις*	βαθέα <sup>(S)</sup>	ἡμίθεις <sup>(S)</sup>	ἡμίθεια* / ἡμίθη*
Gen.	ἄληθῶν*	ἄληθῶν*	βαθέων <sup>(S)</sup>	βαθέων*	ἡμίσεών*	ἡμίσεών*
Dat.	ἄληθέσιν*	ἄληθέσιν*	βαθέσιν*	βαθέσιν*	ἡμίσεσιν <sup>(S)</sup>	ἡμίσεσιν*
Acc.	ἄληθεις*	ἄληθῆ	βαθεις*	βαθέα	ἡμίθεις <sup>(S)</sup>	ἡμίθεια / ἡμίθη <sup>58</sup>

ἀσθενής (MF), ἀσθενοῦς (M), ἀσθενέσιν (M) “weak”	ἀσθενές, ἀσθενοῦς <sup>(S)</sup> , ἀσθενέσιν* “weak”	πραῦς, πραέως* (or πραέος*), πραέσιν* “meek, gentle”	πραῦ <sup>(S)</sup> , πραέως (or πραέος*), πραέσιν* “meek, gentle”	θηλῶς*, θήλους*, θήλεσιν* “female”, <sup>59</sup> Acc.Sg. θήλων <sup>(S)</sup>	θηλῶ, θήλους*, θήλεσιν* “female”, <sup>59</sup> Acc.Sg. θήλω
ἐκτενής*, ἐκτενοῦς*, ἐκτενέσιν* “intense”		βαρῦς <sup>(S)</sup> , βαρέως* (or βαρέος <sup>(S)</sup> ), βαρέσιν* “heavy”, Nom.Pl. βαρεῖς	βαρύ*, βαρέως*, βαρέσιν* “heavy”, Acc.Pl. βαρέα		
εὐγενής (M), εὐγενοῦς*, εὐγενέσιν* “well-born”		εὐθύς*, εὐθέως*, εὐθέσιν <sup>(S)</sup> “straight” Nom.Pl. εὐθεις <sup>(S)</sup> Acc.Pl. εὐθεις <sup>(S)</sup>	εὐθύ*, εὐθέως*, εὐθέσιν* “straight”, Acc.Sg. εὐθύ <sup>(S)</sup> , Acc.Pl. εὐθέα <sup>(S)</sup>		

Apparently the older form of the genitive singular of *4Mh* and *4Nh* was -έως rather than -έως, and this is represented by the alternate form of the genitive singular of *πραῦς* found in some editions. Moulton does not even list the -έως form in his paradigms, even though it is the standard form in the New Testament.

<sup>58</sup> This form ἡμίθη does not occur in the [United Bible Societies](#) text (Aland, et al), but does occur in the [Textus Receptus](#) and some others. See [bibleapps.com/study/luke/19-8.htm](http://bibleapps.com/study/luke/19-8.htm).

<sup>59</sup> It might seem odd that a word meaning “female” can occur in masculine or neuter gender, but it can. In the New Testament it occurs several times in the neuter, in Mat. 19:4, Mark 10:6 and Gal. 3:28, in each case contrasted with ἄρσεν “male”, also in the neuter. The Septuagint has many similar examples, e.g. Gen. 1:27. In Lev. 4:32 it is neuter because it modifies πρόβατον “lamb”, which is neuter. For the same reason, in the apocryphal book of 2 Maccabees 7:21 it is masculine because it modifies a masculine noun: θήλων λογισμὸν “womanly emotion” (Good News Translation). [\(The same occurs in other languages with gender systems, like Spanish, in which the adjective femenino can be either feminine or masculine, depending on what it is modifying.\)](#)

### 3.1.2. Full Declensions of Adjectives

Since in the preceding section I have included the declensions of the individual adjective genders with the nouns, in this section I will simply try to show all of the combinations (though this list may not be complete as far as handling all possible positions for the inherent accent), specifying the column code for each gender. Note that the masculine and neuter forms always belong to the same declension, but that the feminine may be of a different declension. Note also that some adjectives have identical forms in the masculine and feminine.

Note that the inherent accent almost always matches for all three genders, even on forms that include third or fourth declensions. In fact, the only exception I have found is πᾶς.

I have included all types of verb participles in the table. These are all in boldface. (Present = Pr, Perfect = Pf, Aorist = Ao, Future = Fu, Active = Ac, Middle = Mi, Passive = Pa, Middle-Passive = MP; deponent may take the place of middle or passive.)

Masculine	Feminine	Neuter	Masc.	Fem.	Neut.	
ἀγαθός	ἀγαθή	ἀγαθόν	2M <sup>Fa</sup> 1	1F <sup>a</sup> 1	2N <sup>a</sup> 1	“good” 568, 61
πρώτος	πρώτη	πρώτον	2M <sup>Fa</sup> 2	1F <sup>a</sup> 2	2N <sup>a</sup> 2	“first”
ἡγιασμένος*	ἡγιασμένη	ἡγιασμένον	2M <sup>Fa</sup> 2	1F <sup>a</sup> 2	2N <sup>a</sup> 2	“having been made holy” (PfMP)
βασανιζόμενος	βασανιζόμενη	βασανιζόμενον	2M <sup>Fa</sup> 3	1F <sup>a</sup> 3	2N <sup>a</sup> 3	“being distressed” (PrMP)
ποιησάμενος	ποιησάμενη*	ποιησάμενον*	2M <sup>Fa</sup> 3	1F <sup>a</sup> 3	2N <sup>a</sup> 3	“doing (for oneself)” (AoMi)
ἕτερος	ἕτερα	ἕτερον	2M <sup>Fa</sup> 3	1F <sup>b</sup> 3	2N <sup>a</sup> 3	“other”
μικρός	μικρά	μικρόν	2M <sup>Fa</sup> 1	1F <sup>d</sup> 1	2N <sup>a</sup> 1	“small” 569, 62
ἀναγκαῖος <sup>(S)</sup>	ἀναγκαία*	ἀναγκαῖον	2M <sup>Fa</sup> 2	1F <sup>d</sup> 2	2N <sup>a</sup> 2	“necessary”
δίκαιος	δικαία	δίκαιον	2M <sup>Fa</sup> 3	1F <sup>e</sup> 3	2N <sup>a</sup> 3	“righteous” 570, 62
πολύς	πολλή	πολύ	2M <sup>i</sup> 1	1F <sup>a</sup> 1	2N <sup>i</sup> 1	“much” 574, 370, VII.8
μέγας	μεγάλη	μέγα	2M <sup>j</sup> 1	1F <sup>a</sup> 1	2N <sup>j</sup> 1	“big” 575, 370, VII.8
χρυσός <sup>(S)</sup>	χρυσή	χρυσόν <sup>(S)</sup>	2M <sup>y</sup> 1	1F <sup>w</sup> 1	2N <sup>y</sup> 1	“golden” VII.5(b)
αἰώνιος <sup>(S)60</sup>	αἰώνιος	αἰώνιον	2M <sup>Fa</sup> 3	2M <sup>Fa</sup> 3	2N <sup>a</sup> 3	“eternal”
μέλας, μέλανος*	μέλαινα <sup>(S)</sup> , μελαίνης*	μέλαν*, μέλανος	3M <sup>Fa</sup> 3	1F <sup>b</sup> 3	3N <sup>a</sup> 3	“black, ink” H(a)
ἔχων, ἔχοντος, ἔχουσα <sup>(S)</sup>	ἔχουσα, ἔχουσης, ἔχουσαις	ἔχων, ἔχοντος, ἔχουσα*	3M <sup>Fa</sup> 3	1F <sup>b</sup> 3	3N <sup>a</sup> 3	“having” 576, H(d) (PrAc)
ποιήσω, ποιήσοντος**, ποιήσουσα**	ποιήσουσα**, ποιήσουσας**, ποιήσουσαις**	ποιήσω**, ποιήσοντος**, ποιήσουσα**	3M <sup>Fa</sup> 3	1F <sup>b</sup> 3	3N <sup>a</sup> 3	“being about to do” (FuAc)
πεπτωκός <sup>(S)</sup> , πεπτωκότος*, πεπτωκόσων*	πεπτωκυῖα <sup>(S)</sup> , πεπτωκυῖης*, πεπτωκυῖαις**	πεπτωκός <sup>(S)</sup> , πεπτωκότος**, πεπτωκόσων**	3M <sup>Fa</sup> 2	1F <sup>c</sup> 2	3N <sup>a</sup> 2	“having fallen” (PfAc)
ἀποκριθεῖς, ἀποκριθέντος*, ἀποκριθείσιν <sup>(S)</sup>	ἀποκριθεῖσα, ἀποκριθείσης*, ἀποκριθείσαις**	ἀποκριθέν, ἀποκριθέντος*, ἀποκριθείσιν*	3M <sup>Fa</sup> 2	1F <sup>b</sup> 2	3N <sup>a</sup> 2	“answering” (AoPa)
ὄν, ὄντος, οὖσιν	οὖσα, οὖσης, οὖσαις*	ὄν, ὄντος, οὖσιν <sup>(S)</sup>	3M <sup>Fa</sup> 2	1F <sup>b</sup> 2	3N <sup>a</sup> 2	“being” (PrAc irregular) <sup>61</sup>
ἔλθων, ἐλθόντος, ἐλθοῦσιν*	ἐλθοῦσα, ἐλθούσης, ἐλθοῦσαις*	ἐλθόν, ἐλθόντος*, ἐλθοῦσιν*	3M <sup>Fa</sup> 2	1F <sup>b</sup> 2	3N <sup>a</sup> 2	“having come” (AoAc irregular) <sup>61</sup>
δίδους, διδόντος, διδοῦσιν*	διδούσα*, διδοῦσας*, διδοῦσαις*	διδούν*, διδόντος*, διδοῦσιν*	3M <sup>Fa</sup> 2	1F <sup>b</sup> 2	3N <sup>a</sup> 2	“giving” (PrAc irregular) <sup>61</sup>
ἀκούσας, ἀκούσαντος*, ἀκούσασιν	ἀκούσασα, ἀκούσασας*, ἀκούσασαις*	ἀκούσαν*, ἀκούσαντος*, ἀκούσασιν**	3M <sup>Fa</sup> 3	1F <sup>b</sup> 3	3N <sup>a</sup> 3	“having heard” (AoAc)
πᾶς, παντός	πᾶσα, πάσης	πᾶν, παντός	3M <sup>Fa</sup> 1*	1F <sup>b</sup> 2	3N <sup>a</sup> 1*	“every, all” 573,365, H(b)
ἄφρων, ἄφρονος <sup>(S)</sup> , ἄφροσιν <sup>(S)</sup>	ἄφρων <sup>(S)</sup> , ἄφρονος*, ἄφροσιν*	ἄφρον*, ἄφρονος*, ἄφροσιν*	3M <sup>Fa</sup> 3	3M <sup>Fa</sup> 3	3N <sup>a</sup> 3	“foolish”
μείζων, μείζονος, μείζουσιν*	μείζων, μείζονος, μείζουσιν*	μείζων, μείζονος*, μείζουσιν*	3M <sup>Fj</sup> 3	3M <sup>Fj</sup> 3	3N <sup>j</sup> 3	“greater” 571, 459, 461
βαθός <sup>(S)</sup> , βαθέως, βαθέσιν*	βαθεία <sup>(S)</sup> , βαθείας*	βαθός, βαθέως*, βαθέσιν*	4M <sup>h</sup> 2	1F <sup>c</sup> 2	4N <sup>h</sup> 2	“deep” H(g)
ἡμίς*, ἡμίσεως, ἡμίσεσιν <sup>(S)</sup>	ἡμίσεια*, ἡμίσειας*	ἡμίς, ἡμίσεως, ἡμίσεσιν*	4M <sup>i</sup> 3	1F <sup>c</sup> 3	4N <sup>i</sup> 3	“half” VII.7
θήλυς*, θήλυος*, θήλεσιν*	θηλεία <sup>(S)</sup> , θηλείας	θήλυς, θήλυος*, θήλεσιν*	4M <sup>i</sup> 3	1F <sup>c</sup> 3	4N <sup>i</sup> 3	“female”
ἄληθής, ἀληθοῦς*, ἀληθέσιν*	ἄληθής, ἀληθοῦς, ἀληθεία*	ἄληθής, ἀληθοῦς*, ἀληθέσιν*	4M <sup>Fg</sup> 2	4M <sup>Fg</sup> 2	4N <sup>g</sup> 2	“true” 572, 360, G(b)

<sup>60</sup> Other nouns like αἰώνιος are ἔνδοξος\* “glorious”, ἔρημος “deserted, desolate, desert”, and πολυτίμος\* “costly”. See also footnote 52 under §3.1.1.2.1. Standard Second Declensions.

<sup>61</sup> No regular participles have inherently penultimate accent except for the Aorist Passive, but many irregular ones do.

## 3.1.3. Comparative and Superlative Adjectives

### 3.1.3.1. Regular Comparative Adjectives

The comparative forms of almost all adjectives end in *-τερος* and belong to the *2MFa<sup>3</sup>-1Fe<sup>3</sup>-2Na<sup>3</sup>* declension, no matter what declension the plain adjective belongs to, as the following chart shows. Sometimes an adverbial form is used, ending in *-τέρως* and marked with the Friberg code ABM, meaning “comparative adverb” (some of these adverbial comparatives are derived from adjectives, and [some](#) from adverbs). Comparatives are relatively infrequent, so in most cases I have given every form that actually occurs.<sup>62</sup>

The *-τερος* ending is evidently added to the unchanged neuter stem after removing the *-v*, except that sometimes stem-final *ο* is changed to *ω*. Why? I have not been able to come up with any explanation, though I have explored various possibilities, including inherent accent and stem ending. If anyone has one, I’d love to hear it!

Declension			Plain Adjective	Comparative Forms	Friberg code	
<i>M</i>	<i>F</i>	<i>N</i>				
<i>2MFa<sup>1</sup></i>	<i>1Fa<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“new”	καινός <sup>(S)</sup>	καινότερον	A-MAN-S Acts 17:21
<i>2MFa<sup>1</sup></i>	<i>1Fa<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“miserable”	ἐλεεινός	ἐλεεινότερη	A-MNM-P 1 Co. 15:19
<i>2MFa<sup>1</sup></i>	<i>1Fa<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“high”	ὕψηλός <sup>(S)</sup>	ὕψηλότερος	A-MNM-S He. 7:26
<i>2MFa<sup>1</sup></i>	<i>1Fa<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“abundant”	περισσός <sup>(S)</sup>	περισσοτέρα	A-MDF-S 2 Co. 2:7
					περισσοτέρων	A-MAF-S 1 Co. 12:23 1 Co. 12:23 1 Co. 12:24
					περισσότερον	A-MAN-S Mark 12:40 Luke 20:47
					περισσότερον	A-MNN-S Mat. 11:9 Mark 7:36 Mark 12:33 Luke 7:26 1 Co. 15:10
					περισσοτέρως	ABM 2 Co. 1:12 2 Co. 2:4 2 Co. 7:13 2 Co. 7:15 2 Co. 11:23
<i>2MFa<sup>1</sup></i>	<i>1Fa<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“wise”	σοφός	σοφότερον	A-MNN-S 1 Co. 1:25
<i>2MFa<sup>1</sup></i>	<i>1Fd<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“strong”	ἰσχυρός	ἰσχυρότερος	A-MNM-S Mat. 3:11, Mark 1:7 Luke 3:16 Luke 11:22
					ἰσχυρότερος	APMNM-S Mark 1:7 Luke 3:16 Luke 11:22
					ἰσχυρότερη	A-MNM-P 1 Co. 10:22
					ἰσχυρότερον	A-MNN-S 1 Co. 1:25
<i>2MFa<sup>1</sup></i>	<i>1Fd<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“small”	μικρός	μικρότερος	A-MNM-S Luke 9:48 Mat. 11:11 Luke 7:28
					μικρότερον	A-MNN-S Mat. 13:32, Mark 4:31
<i>2MFa<sup>1</sup></i>	<i>1Fd<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“bad”	πονηρός	πονηρότερη	A-MAN-P Mat. 12:45 Luke 11:26
<i>2MFa<sup>1</sup></i>	<i>1Fd<sup>1</sup></i>	<i>2Na<sup>1</sup></i>	“frequent”	πυκνός*	πυκνότερον	ABM Acts 24:26
<i>2My<sup>1</sup></i>	<i>1Fw<sup>1</sup></i>	<i>2Ny<sup>1</sup></i>	“double”	διπλοῦς <sup>(S)</sup>	διπλότερον	A-MAM-S Mat. 23:15
<i>2MFa<sup>2</sup></i>	<i>1Fd<sup>2</sup></i>	<i>2Na<sup>2</sup></i>	“necessary”	ἀναγκαῖος <sup>(S)</sup>	ἀναγκαιότερον	A-MNN-S Php. 1:24
<i>2MFa<sup>2</sup></i>	<i>1Fd<sup>2</sup></i>	<i>2Na<sup>2</sup></i>	“new, young”	νέος	νεώτερος	A-MNM-S Luke 15:13 John 21:18 Luke 15:12 Luke 22:26
					νεώτερη	APMNM-P Acts 5:6
					νεωτέρους	APMAM-P 1 Tim. 5:1 Ti2:6
					νεώτερη	APMVM-P 1 Pe. 5:5
					νεωτέρας	A-MAF-P 1 Tim. 5:11 1 Tim. 5:2 1 Tim. 5:14
<i>2MFa<sup>2</sup></i>	<i>1Fd<sup>2</sup></i>	<i>2Na<sup>2</sup></i>	“diligent”	σπουδαῖος*	σπουδαιότερον	A-MAM-S 2 Co. 8:22
					σπουδαιότερος	A-MNM-S 2 Co. 8:17
	<i>AB</i>		“earnestly”	σπουδαίως	σπουδαιοτέρως	ABM Php. 2:28
<i>2MFa<sup>3</sup></i>	<i>1Fa<sup>3</sup></i>	<i>2Na<sup>3</sup></i>	“despised”	ἄτιμος	ἀτιμότερη	A-MAN-P 1 Co. 12:23
<i>2MFa<sup>3</sup></i>	<i>1Fa<sup>3</sup></i>	<i>2Na<sup>3</sup></i>	“honored”	ἔντιμος	ἐντιμότερος	APMNM-S Luke 14:8
<i>2MFa<sup>3</sup></i>	<i>1Fb<sup>3</sup></i>	<i>2Na<sup>3</sup></i>	“different”	διάφορος*	διαφορωτέρας	A-MGF-S He. 8:6
					διαφορώτερον	A-MAN-S He. 1:4
<i>2MFa<sup>3</sup></i>	<i>1Fe<sup>3</sup></i>	<i>2Na<sup>3</sup></i>	“reliable”	βέβαιος	βεβαιότερον	A-MAM-S 2 Pe. 1:19

<sup>62</sup> There are actually a lot more comparative forms that I have not included, because they do not derive directly from any adjective that actually is used in the New Testament, such as κρείττων or κρείσσων\* “better”, which does not derive from καλός “good” and which is much more common than κάλλιον “better”, which does, but only occurs once, as an adverb. Most of the other underived or underivable [comparatives](#) are similarly irregular.

$2MFa^3$	$1Fe^3$	$2Na^3$	“blessed”	μακάριος	μακαριωτέρα	A-MNF-S	1 Co. 7:40
$2MFa^3$	$1Fe^3$	$2Na^3$	“complete”	τέλειος	τελειοτέρας	A-MGF-S	He. 9:11
$2MFa^3$	$2MFa^3$	$2Na^3$	“costly”	πολύτιμος*	πολυτιμότερον	A-MNN-S	1 Pe. 1:7
$2MFa^3$	$2MFa^3$	$2Na^3$	“wise”	φρόνιμος	φρονιμότερη	A-MNM-P	Luke 16:8
$4MFg^2$	$4MFg^2$	$4Ng^2$	“exact, strict”	ἀκριβής <sup>(S)</sup>	ἀκριβέστερον	ABM	Acts 18:26+
$4MFg^2$	$4MFg^2$	$4Ng^2$	“weak”	ἀσθενής	ἀσθενεστέρω	A-MDN-S	1 Pe. 3:7
					ἀσθενέστερα	A-MNN-P	1 Co. 12:22
$4MFg^2$	$4MFg^2$	$4Ng^2$	“intense”	ἐκτενής*	ἐκτενέστερον	ABM	Luke 22:44
$4MFg^2$	$4MFg^2$	$4Ng^2$	“well-born”	εὐγενής	εὐγενέστερη	A-MNM-P	Acts 17:11
$4Mh^2$	$1Fc^2$	$4Nh^2$	“heavy”	βαρῆς <sup>(S)</sup>	βαρύτερα	APMAN-P	Mat. 23:23
	$AB$		“at a distance”	πόρρω	πορρώτερον	ABM	Luke 24:28

### 3.1.3.2. Irregular Comparative Adjectives

A very small number do not follow this pattern and must be considered irregular. They almost all follow the same pattern,  $3MFj^3$ ,  $3MFj^3$ ,  $3Nj^3$ .

Declension			Plain Adjective	Comparative Forms	Friberg code	Declension			References	
$M$	$F$	$N$				$M$	$F$	$N$		
$2Mj^1$	$1Fa^1$	$2Nj^1$	“great”	μέγας	μείζων	A-MNM-S	$3MFj^3$	$3MFj^3$	$3Nj^3$	Mat. 11:11 Mat. 18:4 Mat. 23:11 Luke 22:26 Rom. 9:12
					μείζονος	APMGM-S				He. 6:16 He. 6:13
					μείζων	A-MNN-S				Mat. 13:32 Mat. 12:6 Mat. 23:19 Mark 4:32 John 10:29
					μείζων	A-MNF-S				Mark 12:31 1 Co. 13:13 1 John 5:9
					μείζονος	A-MGF-S				He. 9:11
					μείζονα	A-MAF-S				John 15:13 John 19:11 James 4:6
					μείζω	A-MAF-S				John 5:36
					μειζοτέρων <sup>63</sup>	A-MAF-S	$2MFa^3$	$1Fe^3$	$2Na^3$	3 John 1:4
$2Mi^1$	$1Fa^1$	$2Ni^1$	“much”, “many”	πολύς	πλείονα	A-MAM-S	$3MFj^3$	$3MFj^3$	$3Nj^3$	John 15:2 Acts 18:20
					πλείονες	A-MNM-P				Acts 27:12 Acts 28:23 1 Co. 15:6 He. 7:23
					πλείους	A-MNM-P				Acts 23:21 John 4:41 Acts 19:32 Acts 23:13
					πλειόνων	APMGM-P				2 Co. 2:6 2 Co. 4:15
					πλείοισιν	A-MDM-P				Acts 2:40 1 Co. 10:5
					πλείονας	A-MAM-P				Mat. 21:36 John 4:1 1 Co. 9:19 2 Co. 9:2 Php. 1:14
					πλείονος	A-MGF-S				He. 3:3
					πλείονα	A-MAF-S				He. 3:3 He. 11:4
					πλείους	A-MNF-P				Acts 24:11
					πλείονας	A-MAF-P				Acts 27:20
					πλείους	A-MAF-P				Acts 13:31 Acts 21:10 Acts 25:6 Acts 25:14
					πλείον	A-MNN-S				Mat. 6:25 Mat. 12:41 Mat. 12:42 Luke 9:13 Luke 11:31 Luke 11:32
					πλείον	A-MAN-S				Mat. 20:10, Mark 12:43 Luke 7:43 Luke 21:3 Acts 4:17
					πλέον	A-MAN-S				Acts 15:28 Luke 3:13
					πλειόνων	A-MGN-P				Luke 11:53 Acts 4:22 Acts 24:17
					πλείονα	A-MAN-P				John 7:31 Rev. 2:19
					πλείω	A-MAN-P				Mat. 26:53
$2MFa^1$	$1Fa^1$	$2Na^1$	“good”	καλός	κάλλιον	ABM	$3MFj^3$	$3MFj^3$	$3Nj^3$	Acts 25:10
					καλλίονα <sup>(S)</sup>	A-MAN-P				Jer. 18:11
$4Mh^2$	$1Fc^2$	$4Nh^2$	“quick”	ταχύς	τάχιον	ABM	$3MFj^3$	$3MFj^3$	$3Nj^3$	John 13:27 John 20:4 He. 13:19 He. 13:23

<sup>63</sup> This is an odd one, since it mixes a regular ending with an irregular stem!

### 3.1.3.3.Regular Superlative Adjectives

The superlative of “regular” adjectives, corresponding to the Regular Comparative Adjectives in **-τερος**, end in **-τατος**. However, these are quite rare, and the irregular superlatives are much more common. I have given every form that actually occurs in the New Testament below.

Plain Adjective	Comparative Forms	Friberg code	Superlative Forms	Friberg code
“holy”	ἅγιος		ἀγιωτάτη	A-SDF-S Jude 1:20
“exact, strict”	ἀκριβής <sup>(S)</sup>	ABM Acts 18:26+	ἀκριβεστάτην	A-SAF-S Acts 26:5
“valuable”	τίμιος		τιμιωτάτω	A-SDM-S Rev. 21:11
	τίμιος		τιμιωτάτου	A-SGN-S Rev. 18:12

### 3.1.3.4.Irregular Superlative Adjectives

The irregular superlatives end in **-ιστος**. These sometimes correspond to irregular comparatives, as in the first four examples below, but far more often do not derive in any **regular** way from ordinary or comparative adjectives, as in the remaining examples. (In some cases the plain or comparative adjective and superlative are indeed related, but the derivation is not regular, as in the case of ὑψηλός<sup>(S)</sup>.)

Plain Adjective	Comparative Forms	Friberg code	Superlative Forms	Friberg code
“great”	μέγας	μείζων	μέγισθα	A-SAN-P 2 Pe. 1:4
“much”, “many”	πολύς	πλείων*	πλείστον	APSAN-S 1 Co. 14:27
		πλείων*	πλείστῃ	A-SNF-P Mat. 11:20
		πλείων*	πλείστος	A-SNM-S Mat. 21:8, Mark 4:1

“less”		ἔλαττον	ABM 1 Tim. 5:9	ἐλάχιστος	A-SNM-S Mat. 5:19 1 Co. 15:9
		ἐλάσσω	APMAM-S John 2:10	ἐλάχιστη	A-SNF-S Mat. 2:6
		ἐλάσσονι	APMDM-S Rom. 9:12	ἐλάχιστου	A-SGN-S James 3:4
		ἔλαττον	APMNN-S He. 7:7	ἐλαχιστοτέρω	APMDM-S Eph. 3:8
		ἐλαχιστοτέρω <sup>63</sup>	APMDM-S Eph. 3:8	ἐλάχιστω	A-SDN-S Luke 16:10 Luke 16:10 Luke 19:17
				ἐλάχιστον	A-SAN-S Luke 12:26 1 Co. 4:3
				ἐλάχιστων	A-SGM-P Mat. 25:40 Mat. 25:45
				ἐλάχιστων	A-SGF-P Mat. 5:19
				ἐλάχιστων	A-SGN-P 1 Co. 6:2
“most excellent”	κράτιστος*			κρατίστω	A-SDM-S Acts 23:26
				κράτιστε	A-SVM-S Luke 1:3 Acts 24:3 Acts 26:25
“high”	ὑψηλός <sup>(S)</sup>	ὑψηλότερος	A-MNM-S He. 7:26	ὑψίστοις	APSDN-P Mat. 21:9, Mark 11:10 Luke 2:14 Luke 19:38
				ὑψίστου	APSGM-S Luke 1:32 Luke 1:35 Luke 1:76 Luke 6:35
				ὑψίστος	APSNM-S Acts 7:48
				ὑψίστου	A-SGM-S Mark 5:7 Luke 8:28 Acts 16:17 He. 7:1

### 3.1.4. The Article

	Masc.	Fem.	Neut.
Nom.	ὁ	ἡ	τό
Sg. Gen.	τοῦ	τῆς	τοῦ
Dat.	τῷ	τῇ	τῷ
Acc.	τόν	τήν	τό
<hr/>			
Nom.	οἱ	αἱ	τά
Pl. Gen.	τῶν	τῶν	τῶν
Dat.	τοῖς	ταῖς	τοῖς
Acc.	τούς	τάς	τά

The four forms which do not begin with  $\tau$  are *proclitics* (i.e., they have no accent of their own, and are phonologically attached to the following word).

Moulton says that the article has no vocative. In a strictly grammatical sense he is right, since, for example, the word  $\pi\acute{\alpha}\tau\epsilon\rho$  (Matt. 6:9), which is a uniquely vocative form, never has the article. However, if the article needs to be added to this word, the nominative form  $\acute{\omicron}\ \pi\alpha\tau\acute{\eta}\rho$  is used instead (Matt. 11:26). There are numerous examples of this use of the nominative with article in place of a vocative: Luke 8:54, Matt. 11:26, Mark 15:34, Acts 13:41, Eph. 5:25, 6:4-5, Rom. 15:11, etc.

## 3.2. Pronouns

### 3.2.1. Personal Pronouns

	<i>First</i> 581; K(a)	<i>Second</i> 581; K(b)	<i>3rd M.</i> 581; J(a)	<i>3rd F.</i> 581; J(a)	<i>3rd N.</i> 581; J(a)
Sg. Nom.	ἐγώ <sup>++</sup>	σύ <sup>++</sup>	αὐτός <sup>++</sup>	αὐτή <sup>++</sup>	αὐτό <sup>++</sup>
Gen.	ἐμοῦ <sup>+</sup> (μου)	σοῦ <sup>+</sup> (σου)	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	ἐμοί <sup>+</sup> (μοι)	σοί <sup>+</sup> (σοι)	αὐτῶ	αὐτῇ	αὐτῶ
Acc.	ἐμέ <sup>+</sup> (με)	σέ <sup>+</sup> (σε)	αὐτόν	αὐτήν	αὐτό
Pl. Nom.	ἡμεῖς <sup>++</sup>	ὕμεῖς <sup>++</sup>	αὐτεῖ <sup>++</sup>	αὐταί <sup>(S)++</sup>	αὐτά <sup>++</sup>
Gen.	ἡμῶν	ὕμῶν	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	ἡμῖν	ὕμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	ἡμᾶς	ὕμᾶς	αὐτούς	αὐτάς	αὐτά

Other pronouns or adjectives in the same class as αὐτός: ὅς “who, which, what”, 583  
ἐκεῖνος “that”, 582  
ἄλλος “other”, 60

Note that αὐτός is declined just like ἀγαθός, except that the neuter singular nominative and accusative lack the -v. As is the case for the article, the personal pronouns do not have a vocative form. Obviously, the only ones which could have a vocative form are the second person pronouns, and in fact in the English translation of a number of passages the second person pronoun **is used** in a clearly vocative sense, as in [Mat. 14:31](#), “O **you** of little faith...” However, these all appear to be cases of the vocative adjectives ὀλιγόπιστε “little-faith” and ὀλιγόπιστοι “little-faiths” used pronominally, and in every case, the Greek original has no pronoun whatsoever. (In Spanish such a usage is not possible, and so the words hombre “man” or hombres “men” are inserted instead of a pronoun.)

The pronouns marked with <sup>++</sup> are inherently emphatic, and are only used when special emphasis is **intended**. (In Spanish many pronouns are also inherently emphatic, specifically the subject pronouns, which are optional unless needed for emphasis, as in **“Tú viniste,” “You came,”** in which the pronoun is only used for emphasis, instead of simply saying **“Viniste,” “You came,”** but English has no such distinction, since the pronoun is always required.)

The pronouns marked with <sup>+</sup> are emphatic only under certain circumstances (specifically, when not preceded by a preposition).

### 3.2.2. Possessive Adjectives

	<i>First</i>	<i>Second</i>
Sg.	ἐμός <sup>++</sup>	σός <sup>++</sup>
Pl.	ἡμέτερος <sup>(S)++</sup>	ὕμέτερος <sup>++</sup>

The above are a means of expressing possession if the speaker wants to be emphatic. These are used just like any other adjective, and have all of the forms of an adjective.

### 3.3. Prepositions

The red statistics and glosses in the following table are from my preliminary contextual interlinear glosses of Mark and John. The others are simply New Testament counts. Most of these glosses are taken from Machen's text.

In Greek, the case of the noun which follows a preposition is always determined by the preposition used, and can be Genitive, Dative or Accusative, depending on the preposition. Most prepositions govern the Genitive case. Some prepositions can govern more than one case, and in these cases there is usually a difference in meaning.

Preposition	Genitive	Dative	Accusative	Case unclear	Prefix	Adverb or Conjunction
<b>All three cases:</b>						
ἐπί / ἐπ' / ἐφ'	890 on, over, at the time of	220	at, on the basis of	187	on, to, against	483
παρά / παρ'	194 from, by	82	with, in the presence of	53	alongside of, rather than	59
πρός	700 for	1	near, at	7	to, at, with, etc.	692
ἐπί / ἐπ' / ἐφ'	890	220	on	187	on(to)	483
		18	at	8	on	23
		4	in	5	to	6
		3	on	4	upon	4
		2	about	2	at	3
		1	after	1	onto	2
		1	against	1	before	1
		1	because of	1	for	1
		1	by	1	over	1
	7	545	447	1746		
<b>Genitive or Accusative:</b>						
διά / δι'	667 through	387		on account of	280	
κατά / κατ' / καθ'	473 down, against, by, throughout	74		according to, throughout, in, during	399	
μετά / μετ' / μεθ'	469 with	364		after	104	(PA/PG) 1
περί	333 about, concerning	294		around, near	39	
ὑπέρ	149 for, on behalf of	130		above, over, more than, beyond	19	more (2 Cor. 11:23) 1
ὑπό / ὑπ' / ὑφ'	220 by	169		under	51	

Preposition	Genitive	Dative	Accusative	Case unclear	Prefix	Adverb or Conjunction
Genitive or Dative:						
ἐγγύς	13	near	9	near to	2	near (PD/PG) 2
						near 17

Accusative only:

εἰς	1767			in(to)	1767	
νή <sup>65</sup>	1			by (oath)	1	

Dative only:

ἐν	2752		in, with	2752		
σύν	128		with	128		

Genitive only:

ἀντί / ἀνθ'	22	for, instead of	22			
ἀπό / ἀπ' / ἀφ'	646	from	646			
ἄχρι / ἄχρις	44	until	44			until ( <a href="#">sub. conj.</a> ) 5
ἐκ / ἐξ	914	from, out of	914			
ἔμπροσθεν	44	before	44			before 4
ἐνεκεν / ἐνεκα / εἵνεκεν	26	on account of	26			
ἐνώπιον	94	in the presence of	94			
ἔξω	19	outside	19			outside 44
ἐπάνω	17	above	17			above 2
ἕως	108	until	108			until ( <a href="#">sub. conj.</a> ) 38
μέχρι / μέχρις	16	until	16			until ( <a href="#">sub. conj.</a> ) 1
ὀπίσω	26	behind	26			behind 9
πέραν	13	beyond	13			beyond 10
πρό	47	before	47			
χωρίς	40	without	40			separately 1

<sup>65</sup> In many grammars this is not treated as a postposition, but since it is always followed by an accusative noun, the thing being sworn by, I see no reason not to treat it so. It only occurs once in the N.T., in 1 Cor. 15:31, but also occurs twice in the Septuagint, in Gen. 42:15, 16.

Preposition		Genitive	Dative	Accusative	Case unclear	Prefix	Adverb or Conjunction
Infrequent, all Genitive:							
ἅμα	2	along with	2				at the same time 8
ἀνά <u>μέσον</u>	5	among, in	5				apiece 8
ἀνά							
ἄνευ	3	without	3				
ἄντικρυς	1	opposite	1				
ἀντιτέρα	1	opposite	1				
ἀπέναντι	5	opposite	5				
ἄτερ	2	without	2				
ἐκτός	4	outside, without	4				outside, without 4
ἔναντι	2	before	2				
ἐναντίον	5	before	5				
ἐντός	1	within	1				within 1
ἐπέκεινα	1	farther on	1				
ἔσω	1	inside	1				inside 8
ἐσώτερον	1	inner part of	1				
ἔξωθεν	2	outwardly	2				outwardly 11
κατέναντι	7	opposite	7				opposite 1
κατενώπιον	3	before	3				
κυκλόθεν	2	all around	2				all around 1
κύκλω	3	around	3				around 5
μέσον	1	in the midst of	1				in the middle 2
μεταξύ	7	between	7				meanwhile, next 2
ὀπισθεν	2	behind	2				(from) behind 5
ὀψέ	1	after	1				late 2
παρεκτός	2	except for	2				unmentioned/external 1
πλήν	4	except	4				but ( <u>conj.</u> ) 27
πλησίον	1	near	1				neighbor 16
ὑπεράνω	3	( <u>far</u> ) above	3				
ὑπερέκεινα	1	beyond	1				
ὑποκάτω	11	underneath	11				
χάριν	9	on account of	9				

## 3.4. Verbs

Traditionally verbs are cited in Greek using the first person singular present indicative active as the citation form (e.g. πιστεύω, καταλύω<sup>(s)</sup>, λύω\*). However, I have chosen to cite the present active infinitive (e.g. πιστεύειν, καταλύειν\*, λύειν\*). I have done so for several reasons: 1) The infinitive is more than twice as frequent as the first person present form (specifically, it occurs for more than twice as many verbs, 303 as opposed to 126). 2) In contract verbs (verbs whose stems end in α, ε, ο) it is not possible to tell what the stem vowel is in the contracted form of the first person present, whereas it is possible to tell with the infinitive. (Because of this, the uncontracted form of the first person present is traditionally cited; however, these uncontracted forms never occur, at least not in Κοινή!) 3) A few sources do cite the infinitive instead of the first person present as the citation form.

In the verb tables below, I have arranged the “tenses” in a nontraditional way. “Present” and “Imperfect” are related in that 1) they both specify the same type of action, which is a continuous (or habitual) as opposed to a single simple (or discrete) action, only differing as to the time of the action, and 2) in terms of grammatical form, the “Imperfect” is derived from the “Present” in all verbs, even the irregulars.

“Perfect” and “Pluperfect” are related in precisely the same way, the first representing a present tense and the second its past tense. But they both refer to the same kind of action, which Machen describes as “the present state resultant upon a past action” (page 187, ¶452), which can sometimes be like the English “Perfect” tense, though not necessarily, as Machen points out. (According to the Spanish translation of Machen, the Spanish “Perfect” tense corresponds quite closely, at least in its use in most Spanish-speaking areas, though in the highlands of Ecuador its use is unusual.)

The relationship between “Future” and “Aorist” is a bit less clear, but it seems likely that they are related in a similar way in referring to a discrete (or simple) action as opposed to a continuous one, though historically they seem to have separate derivations.<sup>66</sup> In the other moods, there is no difference between present and past time, and in fact the “Aorist” in these moods has usually a present or even a future reference. This system only breaks down in Κοινή in the participles and infinitives, in which both aorist and future can occur. (The latter are rare; there is only one future infinitive in the entire New Testament, ἔσεσθαι, the future of εἶναι “to be”, 1SPI εἶμι, which has no aorist, so the future is the only alternative! The future participles are slightly more common, though still extremely rare, only 13 forms occurring in the entire New Testament.)

Machen states that “The Greek verb is for the most part exceedingly regular in deriving the individual forms indicating voice, mood, person and number from the basal tense stems. But the formation of those basal stems from the stem of the verb (and still more from the present stem) is often exceedingly irregular. The basal tense stems, from which all the rest of the verb is formed, are six in number. These six, given with the personal ending for the first person singular indicative, are called the *principal parts*.” (Page 76, ¶159, italics mine.) I follow the same system, except that I cite the present active infinitive instead of the first person singular present indicative, and the third person singular instead of the first person singular for all the other principal parts. Thus the six principal parts are: 1) Present & Imperfect System, 2) Future Active & Middle System, 3) Aorist Active & Middle System, 4) Perfect Active System, 5) Perfect Middle/Passive System, and 6) Aorist & Future Passive System. In the tables that follow I show which groups of verb forms are derived from each principal part, and I put the principal part in bold face.

As elsewhere, the forms marked with \* do not occur for this verb, but do occur for other verbs. Forms marked with \*\* do not occur at all in the New Testament for any verb, though the form is not in doubt for Greek in general. These are only included if the tense or mood in question is represented in at least some form in the New Testament. This table highlights form, not function. Thus deponent verbs are conjugated like middle or passive verbs.

Three forms of each participle are given, the nominative singular, the genitive singular and the dative plural, since many of them are third declension adjectives. The other forms are not listed, but are lumped together as “(other)”.

<sup>66</sup> Though they both have a -σ- in the suffix in the regular verbs, according to en.wikipedia.org/wiki/Proto-Indo-European\_verbs the Aorist is derived from the Indo-European Sigmatic (-s-) Aorist, whereas the Future is derived from the Indo-European Desiderative, which also had an -s-

Machen states that “Verbs have recessive accent,” meaning that “the accent goes back as far as the general rules of accent will permit” (page 15, ¶13). This rule is generally true for “regular” verbs. However, it does not apply to the participles or infinitives. It also does not apply to contract verbs (although it probably did before they were contracted).

Note that in the optative the endings οι and οι are long, whereas in the infinitives they are short (in a few cases like the perfect active infinitive the length cannot be directly determined, though I have found no case where the οι is definitely long). See the footnote in §2.1.2.4 on page 8 for more on this.

### 3.4.1. “Regular” Verb in -ύειν.

The verbs in this group are completely “regular” verbs, in that the stem (e.g. πιστευ- or λυ-) never changes in any form. (In the tables I will mark this unchanging stem in orange.) The only “regular” verbs, by this definition, are verbs which end in υ or ι<sup>67</sup>. All other stems undergo at least some changes to the stem. The changes which occur are dependent on the final letter (or letters) of the stem, and the first letter (or letters) of the suffix. Later on I will list other “semi-regular” verbs whose stems end in various other letters.

The first verb I have selected to show here, πιστεύειν “to believe”, has more forms than any other “regular” verb I have been able to find. However, it has one drawback, and that is that the final syllable of the stem has a long diphthong, which makes it impossible to see the length changes which occur in a short vowel. For this reason, in the next table I list the verb καταλύειν\* “to dissolve”, along with its more basic form λύειν\* “to loosen” when this is germane to the length and accent question. Another advantage of showing this verb is that it also demonstrates how to conjugate a verb with a prefix. This verb is significantly less frequent than πιστεύειν, but with its many derivatives it comes close.

<sup>67</sup> Some examples are: ἀνασεύειν, ἀποκλύειν, κλείειν, ἀποκλείειν, ἐκκλείειν, διαπρίειν, ἐγγρίειν, κλαίειν.

The chart below is a list of those forms which occur in more than 100 verbs, arranged in order of frequency. (I have also included a few less frequent ones for comparison.) Note that the traditional citation form is number 18 on the list, whereas the present active infinitive is number 4! Note also that numbers 7 and 9 are not even listed on the chart, since only three participles are listed for each group. Numbers 4, 15, 1 and 10 are four of the forms I am citing as principal parts.

1.	<b>aorist indicative active, third person singular</b>	(e.g. ἐπίστευσεν)	- 457
2.	aorist infinitive active	(e.g. πιστεῦσα)	- 363
3.	aorist indicative active, third person plural	(e.g. ἐπίστευσαν)	- 304
4.	<b>present infinitive active</b>	(e.g. πιστεῦειν)	- 303
5.	present indicative active, third person singular	(e.g. πιστεύει)	- 291
6.	present participle active nom. masculine singular	(e.g. πιστεύων)	- 262
7.	aorist participle active nom. masculine plural	(e.g. πιστεύσαντες)	- 245
8.	present participle active nom. masculine plural	(e.g. πιστεύοντες)	- 226
9.	aorist participle active nom. masculine plural	(e.g. πιστεύσαντες)	- 187
10.	<b>aorist indicative passive, third person singular</b>	(e.g. ἐπιστεύθη)	- 177 (17)
11.	present indicative passive, third person singular	(e.g. πιστεύεται)	- 172 (56)
12.	present indicative active, third person plural	(e.g. πιστεύουσιν)	- 163
13.	imperfect indicative active, third person plural	(e.g. ἐπίστευον)	- 162
14.	aorist subjunctive active, third person singular	(e.g. πιστεύῃ <sup>(S)</sup> )	- 161
15.	<b>future indicative active, third person singular</b>	(e.g. πιστεύσει)	- 160
16.	imperfect indicative active, third person singular	(e.g. ἐπίστευεν)	- 146
17.	present infinitive passive	(e.g. πιστεύεσθαι*)	- 139 (52)
18.	<i>present indicative active, first person singular</i>	(e.g. πιστεύω)	- 126
19.	<i>aorist indicative active, first person singular</i>	(e.g. ἐπίστευσα)	- 126
20.	aorist imperative active, second person singular	(e.g. πίστευσον)	- 117
21.	present indicative active, second person plural	(e.g. πιστεύετε)	- 116
22.	aorist imperative active, second person plural	(e.g. πιστεύσατε <sup>(S)</sup> )	- 113
23.	present mid. /pass. participle nom. masc. singular	(e.g. πιστευόμενος*)	- 110
24.	present imperative active, second person plural	(e.g. πιστεύετε)	- 108
25.	aorist indicative passive, third person plural	(e.g. ἐπιστεύθησαν)	- 105
26.	<i>future indicative active, first person singular</i>	(e.g. πιστεύσει)	- 92
27.	<b>perfect indicative active, third person singular</b>	(e.g. πεπίστευκεν)	- 65
28.	<b>perfect indicative mid./pass., third person sg.</b>	(e.g. πεπίστευται*)	- 64
29.	<i>aorist indicative passive, first person singular</i>	(e.g. ἐπιστεύθη)	- 26 (7)
30.	<i>perfect indicative active, first person singular</i>	(e.g. ἐπίστευσα)	- 33
31.	<i>perfect indicative mid./pass., first person sg.</i>	(e.g. ἐπίστευσα)	- 10

For πιστεῦειν I include statistical counts for each form. The number beside the form is a count of how many distinct verbs this form occurs for in the New Testament. This information was compiled from a word list generated from the computer text of the New Testament. Deponent verbs are not counted under the active forms, but rather under the middle or passive form which is actually used. Next to the count for middle and passive forms is included in parentheses the count which corresponds to the number which are deponent.



### 3.4.1.2. Καταλύειν\* “to destroy” and Other Derivatives of λύειν\* “to untie”

	Continuous (1) (“Present” & “Imperfect”)		Perfect (“Perfect” & “Pluperfect”)		Discrete (“Future” & “Aorist”)		
	active	(middle)/passive	active	(middle)/passive	active	(middle)	passive
Indicative mood	(1) “Present” καταλύω <sup>(S)</sup> καταλύεις	(1) καταλύομαι <sup>(S)</sup> καταλύῃ καταλύεται*	(4) “Perfect” κατατέλεκα <sup>*</sup> κατατέλεκας <sup>*</sup> κατατέλεκα*	(5) κατατέλεμαι <sup>*</sup> κατατέλεσθε <sup>*</sup> κατατέλεσθε <sup>(S)</sup>	(2) καταλύσω καταλύσεις <sup>(S)</sup> καταλύσω*	“Future” (2) καταλύσομαι <sup>*</sup> καταλύσῃ <sup>(S)</sup> καταλύσεται*	(6) καταλυθήσομαι <sup>*</sup> καταλυθήσῃ <sup>*</sup> καταλυθήσεται*
Present time	καταλύομαι* καταλύετε καταλύουσιν	καταλύομεθα* καταλύεσθε* καταλύοντα*	κατατέλεκα <sup>(S)</sup> κατατέλεκα <sup>(S)</sup> κατατέλεκα <sup>(S)</sup>	κατατέλεμαι <sup>(S)</sup> κατατέλεσθε <sup>(S)</sup> κατατέλεσθε <sup>(S)</sup>	καταλύσω* καταλύσετε* καταλύσουσιν <sup>(S)</sup>	καταλύσομεθα* καταλύσεσθε* καταλύσονται*	καταλυθήσομεθα* καταλυθήσεσθε* καταλυθήσονται*
Indicative mood	(1) “Imperfect” κατέλυον* κατέλυες*	(1) καταλύομην <sup>(S)</sup> καταλύου*	(4) “Pluperfect” κατατέλεκα <sup>*</sup> κατατέλεκας <sup>*</sup> κατατέλεκα*	(5) κατατέλεμην <sup>**</sup> κατατέλεσσο <sup>**</sup> κατατέλεσο*	(3) κατέλυσα κατέλυσας <sup>(S)</sup> κατέλυσε <sup>(V)</sup>	“Aorist” (3) καταλύσῃμην* καταλύσω* καταλύσομαι <sup>(S)</sup>	(6) καταλύθην* καταλύθῃς <sup>(S)</sup> καταλύθῃ
Past time	κατέλυομαι* κατέλυετε* κατέλυον <sup>(S)</sup>	καταλύομην* καταλύεσθε* καταλύοντο	κατατέλεκα <sup>(S)</sup> κατατέλεκα <sup>(S)</sup> κατατέλεκα <sup>(S)</sup>	κατατέλεμην <sup>(S)</sup> κατατέλεσσο <sup>(S)</sup> κατατέλεσο <sup>(S)</sup>	καταλύσω <sup>(S)</sup> καταλύσατε* καταλύσαν	καταλύσομαι* καταλύσεσθε* καταλύσονται*	καταλυθῆμην* καταλυθήτε* καταλυθήσονται*
Subjunctive mood	(1) “Present” Subjunctive (1) καταλύω* καταλύῃς* καταλύῃ* καταλύομεν* καταλύητε* καταλύουσιν*	(1) καταλύομαι* καταλύῃ καταλύηται* καταλύομεθα* καταλύησθε* καταλύοντα*	(4) “Perfect” Subjunctive (5) κατατέλεκα <sup>*</sup> κατατέλεκῆς* κατατέλεκη* κατατέλεκομεν* κατατέλεκητε* κατατέλεκωσιν**	(5) κατατέλεμην* κατατέλεσο** κατατέλεσο* κατατέλεσμεθα** κατατέλεσθε** κατατέλεσθω*	(3) “Aorist” Subjunctive (3) καταλύσω καταλύῃς καταλύῃ καταλύομεν* καταλύητε καταλύουσιν	καταλύσομαι* καταλύῃ καταλύῃται* καταλύομεθα* καταλύησθε* καταλύονται*	(6) καταλυθῶ <sup>(S)</sup> καταλυθῆς* καταλυθῆ καταλυθῶμεν* καταλυθῆτε καταλυθῶσιν
Imperative mood	(1) “Present” Imperative (1) κατέλυε (λύε <sup>(S)</sup> ) κατέλυετώ* κατέλυετε κατέλυέτωσιν*	(1) καταλύου καταλύέσθω <sup>(S)</sup> καταλύεσθε* καταλύέσθωσιν <sup>(S)</sup>	(4) “Perfect” Imperative (5) κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup>	(5) κατατέλεσο* κατατέλεσθω** κατατέλεσθε* κατατέλεσθωσιν <sup>(S)</sup>	(3) “Aorist” Imperative (3) κατέλυσον (λύσον) κατέλυσέτω* καταλύσατε καταλύσάτωσιν*	κατέλυσε <sup>(S)</sup> (λύσε <sup>(S)</sup> ) καταλύσέσθω* καταλύσεσθε* καταλύσάσθωσιν*	(6) καταλυθήτε* καταλυθήτω* καταλυθήτε* καταλυθήτωσιν*
Optative mood	(1) “Present” Optative (1) καταλύοιμ <sup>**</sup> καταλύοις** καταλύοι* καταλύοιμεν** καταλύοιτε* καταλύοιεν*	(1) καταλύοιμην* καταλύοιο** καταλύοιτο** καταλύοιμεθα* καταλύοισθε** καταλύοιντο*	(4) “Perfect” Optative (5) κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup> κατατέλεκα <sup>**</sup>	(5) κατατέλεμην* κατατέλεσο** κατατέλεσο* κατατέλεσμεθα** κατατέλεσθε** κατατέλεσθω*	(3) “Aorist” Optative (3) καταλύοισαμ <sup>**</sup> καταλύοισαις** καταλύοισα* καταλύοισαμεν** καταλύοισαιτε** καταλύοισαιεν*	καταλύοισαμην* καταλύοισαιο** καταλύοισαίτο* καταλύοισαίμεθα** καταλύοισαίσε** καταλύοισαίντο**	(6) καταλυθῆην** καταλυθῆις** καταλυθῆίη* καταλυθῆίμεν** καταλυθῆίτε** καταλυθῆίσαιεν**
Infinitive	(1) “Present” Infinitive (1) καταλύειν	(1) καταλύεσθαι	(4) “Perfect” Infinitive (5) κατατέλεκα <sup>εν</sup> <sup>*</sup> κατατέλεκα <sup>σθαι</sup> <sup>*</sup>	(5) κατατέλεκα <sup>σθαι</sup> <sup>*</sup>	(3) “Aorist” Infinitive (3) καταλύσαι καταλύσεσθαι*	(6) καταλυθῆναι	
Masc.	(1) “Present Participle” (1) καταλύων καταλύοντος* καταλύουσιν*	(1) καταλύόμενος <sup>(S)</sup> καταλύομένου* καταλυόμενοις*	(4) “Perfect Participle” (5) κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>τος</sup> <sup>*</sup> κατατέλεκα <sup>σιν</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup>	(5) κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup>	(3) “Aorist” Participle (3) καταλύων <sup>(S)</sup> καταλύοντος* καταλύουσιν*	καταλύσῃμην* καταλύσῃμην* καταλύσῃμην* καταλύσῃμην* καταλύσῃμην* καταλύσῃμην*	(6) καταλυθῆν <sup>(S)</sup> <sup>*</sup> καταλυθέντος <sup>(S)</sup> καταλυθείσιν** καταλυθείσῃ* καταλυθείσῃς* καταλυθείσῃς*
Fem.	καταλύουσα* καταλύούσῃς* καταλύούσαις*	καταλυομένη* καταλυομένης* καταλυομέναις*	κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup>	κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup>	καταλύουσα <sup>(S)</sup> καταλύουσα <sup>(S)</sup> καταλύουσα <sup>(S)</sup>	καταλύσῃμην* καταλυομένης* καταλυομέναις*	καταλυθείσῃ* καταλυθείσῃς* καταλυθείσῃς*
Neut.	καταλύον <sup>(S)</sup> καταλύοντος* καταλύουσιν*	καταλυόμενον* καταλυομένου* καταλυόμενοις*	κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup>	κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup> κατατέλεκα <sup>ς</sup> <sup>*</sup>	καταλύον <sup>(S)</sup> καταλύοντος* καταλύουσιν*	καταλύσῃμην* καταλυομένου* καταλυομέναις*	καταλυθέν* καταλυθέντος* καταλυθείσιν*
Masc.	καταλύων*	καταλυόμενος**	κατατέλεκα <sup>ς</sup> <sup>*</sup>	κατατέλεκα <sup>ς</sup> <sup>*</sup>	(2) “Future” Participle (2) καταλύσων*	καταλυσομένος**	καταλυθήσομενος**
Fem.	καταλύουσα**	καταλυομένη**	κατατέλεκα <sup>ς</sup> <sup>*</sup>	κατατέλεκα <sup>ς</sup> <sup>*</sup>	καταλύουσα**	καταλυσομένη**	καταλυθήσομένη**
Neut.	καταλύον*	καταλυόμενον**	κατατέλεκα <sup>ς</sup> <sup>*</sup>	κατατέλεκα <sup>ς</sup> <sup>*</sup>	καταλύον*	καταλυσόμενον**	καταλυθήσομενον**

\*\* Forms that do not occur in the New Testament for any verb  
\* Forms that do not occur in the New Testament for this verb (or its derivatives)

**Black** Forms I am using for “Principal parts”

**Red** Forms that serve to show the inherent length of the final stem vowel, or to show that certain classes of verb suffixes change the length of this vowel.

Gray background: Categories not occurring for this verb and many others

The verb λύειν\* “to loose” has many derivatives, namely ἐπιλύειν\*, ἀπολύειν, καταλύειν, ἀναλύειν<sup>(S)</sup>, διαλύειν\*, ἐκλύεσθαι<sup>(S)</sup>, and καταλύειν. If a particular form in the chart above occurs for any of these derivatives, I list it as occurring for καταλύειν.

### 3.4.1.3. Vowel Length Comparison for Verb Stems Ending in a Simple Vowel

	υ	ι	α	ε	η	ε
perfect passive infinitive	ἀπολελύσθαι Acts 26:32	κεχρῖσθαι**	ἠγαπήσθαι**	διεσπάσθαι Mark 5:4	οικοδομησθαι Luke 6:48	δεδέσθαι Mark 5:4
nominative singular neuter “present” (Continuous) active participle	διαλῦον <sup>(S)</sup> 1 Kings 19:11	χρῖον**	ζῶν <sup>(S)</sup> Gen. 9:3	—	ποιῶν Mat. 3:10+	—
“aorist” (Discrete) active infinitive	λῦσαι Mark 1:7, etc.	ἐγχεῖσαι Rev. 3:18	ἐρωτήσαι Luke 9:45	κλάσαι Acts 20:7	ποιήσαι Mat. 5:36+	ἐπιτελέσαι 2 Co. 8:11
second person singular “aorist” (Discrete) middle imperative	ῥῦσαι Mat. 6:13	χεῖσαι**	χεῖσαι 1 Co. 7:21	κλάσαι**	ὑπόδησαι Acts 12:8	μετακάλεσαι Acts 10:32
second person singular “aorist” (Discrete) active imperative	λύσον Acts 7:33, Rev. 9:14	χεῖσον <sup>(S)</sup> 1 Sam. 16:12	ζῆσον**	κλάσον**	ποίησον Mat. 8:9	κάλεσον Mat. 20:8
second person singular “present” (Continuous) imperative	λύε <sup>(S)</sup> Isaiah 58:6	χεῖ**	σιώπα Mark 4:39	κλά**	ποίει Luke 10:28+	κάλει Luke 14:13

Key to colors: Uncontracted stem-ending vowel is short. Uncontracted stem-ending vowel is long.

This verb λύειν\* and most other verbs whose stem ends in υ are completely “regular”. However, the final stem vowel υ appears to have variable length: It is evidently short in the Perfect forms, as is evidenced by the accent of the first word in the above chart, but is clearly long in the Discrete and Continuous forms, as is evidenced by the accents of the other words in the first column. Machen confirms the vowel length of these items.<sup>68</sup>

I find this situation surprising, since it does not occur with verbs whose stems end in any other simple vowel!

In stems ending in ι, like χρίειν<sup>(S)</sup> “anoint”, the vowel is always long, as can be seen in the chart of **“Regular” Greek Verbs Ending in Nearly Every Letter of Greek Alphabet** below, and in the second column of the chart above. No examples of four of the words in the second column above occur in the [New Testament](#) or the Septuagint, but good examples occur in other literature. An example of the first one, to show that it is different from ἀπολελύσθαι, is found at <http://heml.mta.ca/lace/sidebysideview2/1900048>.

In the “contract” verbs, whose stems also end in vowels, the [final](#) vowel is either always long or always short before suffixes beginning with a consonant, though the short vowels may lengthen when contracted with a following vowel, as can be seen in the chart of **“Regular” Greek Verbs Ending in Nearly Every Letter of Greek Alphabet** below, and in the remaining columns above.

(In the last three rows, only one-syllable stems allow us to determine the length of the vowel in the case of α, ι, and υ, [which makes](#) it hard to find enough good examples.)

### 3.4.2. Other Derivable Verbs

Verbs in Greek show a [progression](#) from completely regular (i.e., just like πιστεύειν in the sense that [they take](#) the same endings and [are](#) completely derivable from one root) to completely irregular (i.e. having forms which must all be specified individually, e.g. εἶναι “to be”, 1SPI εἶμῃ). By “Derivable”, I mean a verb which takes essentially the same endings as πιστεύειν, and whose forms can all be derived from the six principal parts (with due allowance being made for standard phonological changes).

<sup>68</sup> Moulton (§XII) says that the vowel is short in the Continuous forms, and in earlier versions of this article I had assumed that he was right, but he clearly is not.

### 3.4.2.1. Verbs Which Are Completely Regular Except for Standard Phonological Changes

Because Greek has a large number of obligatory phonological change rules, all verbs with stems which do not end in υ or τ undergo at least some of these rules. In other words, we could almost say that even the regular verbs in Greek are irregular, except for those whose stems end in υ or τ! Thus, we can make a chart showing verbs ending with each letter of the Greek alphabet, and we will see that in every case other than υ or τ there are some “regular irregularities” in its conjugation!

Such a chart is included below. The “regular irregularities” are marked in red in each case. (If it really is just a question of spelling, with completely regular pronunciation, this will be marked in pink.) The six forms with plain numbers in each case are the principal parts according to my system. The remaining forms are ones which are sometimes irregular. Rows with a pale yellow background show verbs that end in diphthongs or in consonant clusters; the rest end in either simple vowels or simple consonants. Cells with a sky blue background are verbs which are not completely regular, and in most cases no truly regular form can be found for this verb ending.

Those verbs ending in the non-high vowels (α, α, ε, η, ο, ω) are called Contract verbs, because the stem vowel and the suffix vowel contract together. The way the contraction takes place is not very intuitive (although it makes more sense if we look at the actual pronunciation of the vowels in Classical Greek; most of these contractions apparently took place between Pre-Classical and Classical, at the same time that the diphthongs ει and ου became simple long vowels). The following chart<sup>69</sup> summarizes the vowel contraction rules. (The Classical pronunciation of each vowel is given in square brackets. For several of the vowels and “diphthongs” this is different from the Κοινή pronunciation.)

		<b>Suffix</b> (connecting vowel + personal ending) <b>begins with...</b>							
		ε	ει	η	η	ο	ου	οι	ω
		[e]	[e:]	[ɛ:]	[ɛi]	[o]	[o:]	[oi]	[ɔ:]
final vowel	α [α], α [α:]	α	α	α	α	ω	ω	ω	ω
in stem	ε [e], η [ɛ:]	ει	ει	η	η	ου	ου	οι	ω
	ο [o], ω [ɔ:]	ου	οι	ω	οι	ου	ου	οι	ω

(Note: The infinitive ending -ειν follows the ε column rather than the ει column.)

The consonant combination rules are somewhat more intuitive.

In the rightmost column are given additional verbs that are also completely regular in the same way. In many cases you may be surprised that I have not included some of the most common Greek verbs, such as ἀκούειν “hear” in the row for ου, but in each such case this is because these verbs have an irregularity in one or more forms; e.g. ἀκούειν is irregular in the perfect system. Any verb listed in parentheses ( ) in the rightmost column is one which is probably regular, but it is impossible to know for sure, since certain key forms do not occur in the New Testament. Any verb listed in square brackets [ ] is irregular, but is regular in at least one principal part, and provides missing examples.

In a few cases it is not clear which of two rival conjugations is the most “regular”, in which cases I have included both, as in the multiple rows for σκ, λλ and ρ.

The Greek consonant ζ never ends verb stems except in the combination ζς.

The Greek consonant τ never ends verb stems except in combinations like πτ or κτ (except for one highly defective verb πέτεσθα\*; see the footnote in the row for τ in the chart).

The Greek letters ξ and ψ, which are really just spellings of the consonant combinations κσ and πσ, never end stems.

Surprisingly, the vowel ο never ends stems, except for the highly irregular and not very frequent verb ὀμνύειν “swear”, whose aorist stem is ὀμο-, and whose perfect stem is apparently ὀμωμο-, based on forms in the Septuagint. The reduplicated verb δίδοναι “give”, 1SPI δίδωμι is a confusing case, since the forms with δο- and

<sup>69</sup> Adapted from [www.ntgreek.net/lesson27.htm](http://www.ntgreek.net/lesson27.htm).

the forms with δω- are about evenly split, and are in any case unusual and do not fit very well the regular pattern of Contract verbs.

The diphthongs οι and υι never end stems.

# “Regular” Greek Verbs Ending in Nearly Every Letter of Greek Alphabet

Principal Parts →	1 Present & Imperfect (with vowel)	(<1) (mostly εἰ)	(≤1) with ω	2 Future Active & Middle (with σ)	3 Aorist Active & Middle (with σ)	(<3) special accent	4 Perfect Active (with κ, often lost)	5 Perfect Middle/Passive with τ	5b Perfect Middle/Passive with μ	(<5b) (Ever different?) participles with μ	5c Perfect Middle/Passive with σθ <sup>70</sup>	6 Aorist & Future Passive (with θ)		
VNPA	VIPA--3S	VIPA--IS <sup>71</sup>	VIFA--3S	VIAA--3S	VNAA	VIRA--3S	VIRP--3S	VIRP--IS	VPRNM-S	VNRP	VIAP--3S			
VVP	VIPA--2S	VSPA--1S VSPA--1P VSPA--3P VSPP--1S VSPP--1P VSPP--3P VPPA--NMS	VVP[PO]	VPA[PO]	VRA[PO]	VIRP[PO]	VIRP[PO]	VIRP[PO]	VIRP[PO]	VIRP[PO]	VIRP[PO]	VIRP[PO]		
Stem Ending ↓													Meaning	Other Similar “Regular” Verbs

Vowel- Final Stems															
Simple	υ	κατελύειν	κατελύει*	κατελύω <sup>(S)</sup>	κατελύσει	κατέλυσε(v)	κατέλυσα	κατέλελεκεν** <sup>(S)</sup>	κατέλελεσθε** <sup>(S)</sup>	κατέλελαμε**	κατέλελεμένος	κατέλελεσθε*	κατελύθη	“destroy”	λύειν*, ἐνόηειν*, ἰσχύειν, ἐμπτύειν, μεθύειν*, ῥύεσθαι
Mostly	ι	ἀποκυλίειν*	ἀποκυλίει** <sup>(S)</sup>	ἀποκυλίω**	ἀποκυλίσει	ἀποκύλισεν	ἀποκύλισε*	ἀποκεκύλικεν** <sup>(S)</sup>	ἀποκεκύλισθε*	ἀποκεκύλισαμε**	ἀποκεκύλισμένος*	ἀποκεκύλισθε**	ἀπεκύλισθη** <sup>(S)</sup>	“roll away”	χρίειν <sup>(S)</sup> , ἐγγυρίειν*, ἐπιγυρίειν*, διαπρίειν*, κυλίειν*, [ἐσθίειν]
Unchanged	αι	πταίνειν*	πταίνει*	πταίω**	πταίσει**	ἐπταισεν <sup>(S)</sup>	πταίσει** <sup>(S)</sup>	ἐπταικεν** <sup>(S)</sup>	ἐπταισθε**	ἐπταισαμε**	ἐπταισμένος**	ἐπταισθε**	ἐπταισθη**	“make stumble”	(παίνειν*), [κλαίνειν]
Final Vowels	ει	κλείειν*	κλείει*	κλείω**	κλείσει	ἐκλείσεν	κλείσει	κέκλεικεν** <sup>(S)</sup>	κέκλεισθε*	κέκλεισαμε**	κέκλεισμένος*	κέκλεισθε*	ἐκλείσθη	“shut”	σειειν*, κατασειειν*, συγκλείειν*, ἀνασειειν*
and	αι	ἀναπαύειν**	ἀναπαύει**	ἀναπαύω**	ἀναπαύσει*	ἀνέπαυεν	ἀναπαύσει** <sup>(S)</sup>	ἀναπέπαυε**	ἀναπέπαυε*	ἀναπέπαυαμε**	ἀναπέπαυμένος*	ἀναπέπαυε**	ἀναπαύθη	“refresh”	παύειν*, καταπαύειν*, θραύειν <sup>(S)</sup> , προσπαύειν*
Diphthongs <sup>72</sup>	ευ	πιστεύειν	πιστεύει*	πιστεύω	πιστεύσει	ἐπίστειν	πιστεύσει	πεπίστευκεν	πεπίστευε**	πεπίστευαμε	πεπίστευμένος*	πεπίστευε**	ἐπιστεύθη	“believe”	θεραπεύειν, περισσειειν, προφητεύειν, παιδεύειν <sup>(S)</sup>
	ου	λούειν*	λούει*	λούω*	λούσει*	ἔλουσεν	λούσει*	ἔλουκεν**	ἔλουσθε**	ἔλουσαμε**	ἔλουσμένος*	ἔλουσθε**	ἔλουσθη*	“wash”	ἀπολούειν*, (κρούειν), [ἀκούειν]
“Contract”	ει	κοπιᾶν*	κοπιᾶ*	κοπιᾶω	κοπιᾶσει*	ἐκοπίσεν	κοπιᾶσει*	ἐκοπίσεν*	ἐκοπίσθε*	ἐκοπίσαμε*	ἐκοπίσμένος*	ἐκοπίσθε*	ἐκοπίσθη*	“become weary”	πεινᾶν, κλᾶν*, ἰᾶσθαι, θεᾶσθαι, καταρᾶσθαι*, -σπᾶν
	αι	ἀγαπᾶν	ἀγαπᾶ*	ἀγαπᾶω	ἀγαπᾶσει	ἠγάπησεν	ἀγαπᾶσει*	ἠγάπηκεν*	ἠγάπηθε*	ἠγάπησαμε*	ἠγάπησμένος*	ἠγάπησθε**	ἠγάπηθη*	“love”	γενῶν*, τιμᾶν <sup>(S)</sup> , ἐροτᾶν, πλανᾶν*, νικᾶν*, καταντᾶν*
	η(αι)	ζῆν <sup>(S)</sup>	ζῆ*	ζῆω	ζῆσει	ἔζησεν	ζῆσει*	ἔζηκεν*	ἔζηθε*	ἔζησαμε*	ἔζησμένος*	ἔζησθε**	—	“live”	σιζῆν
Verbs	η	λαλεῖν	λαλεῖ*	λαλώ	λαλήσει	ἐλάλησεν	λαλήσει	λελάληκεν	λελάληθε*	λελάλησαμε*	λελάλησμένος*	λελάλησθε*	ἐλαλήθη	“speak”	ποιεῖν, ζητεῖν, εὐλογεῖν, οικοδομεῖν, ἠγοῦσθαι*
(Final Vowels)	ει(η)	δέειν*	δέει*	δέω*	δέσει*	ἔδησεν	δέσει*	δέδεκεν*	δέδεθε*	δέδεκαμε*	δέδεσμένος	δέδεσθε*	ἐδέθη*	“bind”	
Undergoing	ει	τελεῖν	τελεῖ*	τελώ	τελέσει	ἐτέλεσεν	τελέσει	τετέλεκεν*	τετέλεσθε*	τετέλεσαμε*	τετέλεσμένος*	τετέλεσθε*	ἐτέλεσθη	“complete”	ἀρκεῖν*, ἐπαρκεῖν*, συντελεῖν*, ἀποτελεῖν*, [-καλεῖν]
Contraction <sup>74</sup>	ο(ω)	δαδόναι	δαδόναι*	δαδοῖ*	δαδοῖσει	ἔδοκεν	δαδοῖσει*	δέδοκεν	δέδοθε*	δέδοκαμε**	δεδομένος*	δέδοσθε** <sup>(S)</sup>	ἐδόθη	“give”	παραδιδόναι, ἀποδιδόναι, ἀνταποδιδόναι*
	ο(ω)	καταπίνειν	καταπίνει*	καταπίνω	καταπίσει*	κατέπινεν	καταπίσει*	καταπέποτε*	καταπέποθε**	καταπέποκαμε**	καταπέποσμένος**	καταπέποσθε**	κατεπόθη	“swallow”	πίνειν, [διδόναι]
	ο	ὀμνύειν	ὀμνύει*	ὀμνύω** <sup>(S)</sup>	ὀμνύσει** <sup>(S)</sup>	ὤμοσεν	ὀμνύσει*	ὀμόμοκεν** <sup>(S)</sup>	ὀμόμοθε**	ὀμόμοκαμε**	ὀμόμοσμένος**	ὀμόμοσθε**	ὀμόμοθη**	“swear”	[διδόναι], [πίνειν]

* Form does not occur in the New Testament for this verb (or its derivatives with various prefixes).	* Form does not occur, but another form in same Principal Part does occur for this verb or its derivatives.	??* Form does not occur.
** Form does not occur in the New Testament for any verb with this stem ending.	** Form does not occur, but another form in same Principal Part does occur for another verb with this stem ending.	— and I am not certain
** <sup>(S)</sup> Form does not occur in the New Testament for any verb with this stem ending, but does in Septuagint, at least in some form of this Principal Part.	Examples only available for deponent verbs. (Only has middle or passive forms, even if the meaning is active.)	— what its form would be
red “regular irregularities”	pink orthographic conventions without any actual pronunciation difference.	— for this stem ending.
Verbs whose Stem Ending is a diphthong or a consonant cluster	Irregular forms in an otherwise regular verb; no more regular verb available.	

<sup>70</sup> There is also a Perfect Middle/Passive form with σ, the second-person form, but this is extremely rare and shows no distinctive features.

<sup>71</sup> This is the form that has traditionally been given as the citation form of Greek verbs. I prefer to use the Present Active Infinitive as the citation form (column 1).

<sup>72</sup> These are the only completely “regular” Greek verbs, i.e. with no stem changes, other than an apparent length change on the ones ending in simple υ (though not the ones ending in simple ι). See §3.4.1.3. on page 44. πιστεύειν is probably the best example of a completely regular verb, since it has no prefix and starts with a consonant, so that the “augmented” forms are completely straightforward.

<sup>73</sup> This verb is traditionally cited as ζῶω, suggesting an α stem, but not a single form in the New Testament or the Septuagint has α; instead, all forms expected to have α have η. This suggests that it is actually an η stem. The odd thing is that even in Ancient Greek it seems to have had these same forms (see en.wiktionary.org/wiki/ζῶω#Ancient\_Greek), so it is unclear why the traditional citation form was ever ζῶω. However, is not conjugated like the typical η stem verb either, since it has η and ι in the first two columns above, in both of which εἰ would be expected. (Neither of these is an expected outcome of either α+ει or η+ει according to the vowel contraction chart on page 45.) So this verb must simply be considered an exception.

<sup>74</sup> In these verbs the final vowel of the stem and the first vowel or diphthong of the suffix are contracted in the Present system (columns 1, 5, 7, 8 and 10), as can be seen by comparing these verbs with the previous group. In the remaining forms (the Aorist and Perfect systems) the stem vowels are for the most part unchanged, except that stem-final α becomes η. In the Aorist Passive forms that end in short vowels a σ is usually added after the stem (column 6).

The traditional citation form for these verbs (first person singular present indicative, column 7) is traditionally given in its uncontracted form, e.g. κοπιᾶώ instead of κοπιᾶώ, even though in New Testament times, and even in Classical Greek only the contracted forms listed here were used. The forms with long vowels are much more common than the forms with short vowels. Although vowel length was probably no longer actually phonemic at the time the New Testament was written, the historic length of these vowels has made a difference in the resulting forms.

Principal → Parts	1 Present & Imperfect (with vowel)	(<1) (mostly ει)	(<1) with ω	2 Future Active & Middle (with σ)	3 Aorist Active & Middle (with σ)	(<3) special accent	4 Perfect Active (with κ, often lost)	5a Perfect Middle/Passive with τ	5b Perfect Middle/Passive with μ	(<5b) (Ever different?) participles with μ	5c Perfect Middle/Passive with σθ <sup>70</sup>	6 Aorist & Future Passive (with θ)	Meaning	Other Similar "Regular" Verbs
	VNPA	VIPA-3S	VIPA-1S <sup>71</sup>	VIFA-3S	VIAA-3S	VNAA	VIRA-3S	VIRP-3S	VIRP-1S	VPRPN-S	VNRP	VIAP-3S		
Stem Ending ↓	VPA	VPA-2S	VSPA-1P VSPA-3P VSPP-1P VSPP-3P VPPA-NMS	VFIPOI	VZIPOI		VZRIJA	VIRIAI??3S	VIRIAI??1S	VPRIAI	VNRIA	VIAFIAMDI		

Consonant- Final Stems

	σ	=	=	=	=	=	=	=	=	=	=	=			
sibilants	σ <sup>83</sup>	κηρέσειν	κηρέσει	κηρέσω	κηρέσει*	ἐκήρωξεν	κηρέσει	κεκήρωγεν*	κεκήρεκται*	κεκήρωμαι**	κεκήρωμένος*	κεκήρωθαι*	ἐκήρωθη	"announce"	πρόσειν*, τέσειν*, ἐπιτέσειν, φυλάσειν, ἀπαλάσειν*, ταρέσειν*
	σσ	πλάσειν*	πλάσει*(S)	πλάσω*(S)	πλάσει**	ἐπλάσεν***(S)	πλάσει***(S)	πέπλακεν**	πέπλαται**	πέπλαμαι**	πέπλαμένος***(S,P)	πέπλάσθαι*	ἐπλάσθη	"form"	
	ξ	=	=	=	=	=	=	=	=	=	=	=	=		
	ψ	=	=	=	=	=	=	=	=	=	=	=	=		
labial	ξ	βαπτίζειν	βαπτίζει	βαπτίξω	βαπτίσει	ἐβάπτισεν	βαπτίσει*	βεβάπτισεν*	βεβάπτισται*	βεβάπτισμαι*	βεβαπτισμένος*	βεβαπτισθαι*	ἐβάπτισθη	"baptize"	δοξάζειν, ποτίζειν*, καταρτίζειν*, κτίζειν*, χαρίζεσθαι
	π	ἀναβλέπειν	ἀναβλέπει	ἀναβλέπω	ἀναβλέψει*	ἀνεβλέπων	ἀναβλέψει*	ἀναβέβλεπεν*	ἀναβέβλεπται**	ἀναβέβλεμμαι**	ἀναβέβλεμένος*	ἀνεβέβλεθαι**	ἀνεβέβλεθη*	"look up", etc.	(βλέπειν), (πέμπειν), (λάμπειν*), (πρέπειν*), (σῆπειν*), [καταλείπειν*]
stops	πτ	ἀποκαλύπτειν	ἀποκαλύπτει	ἀποκαλύπτω	ἀποκαλύψει*	ἀπεκάλυψεν	ἀποκαλύψει*	ἀποκεκάλυψεν***(S)	ἀποκεκάλυπται*	ἀποκεκάλυμμαι**	ἀποκεκάλυμένος*	ἀποκεκάλυθαι**	ἀποκαλύφθη	"reveal"	καλύπτειν*, κατακαλύπτειν*, περικαλύπτειν, ἄπτειν*, (νῆπτειν), [κρύπτειν <sup>85</sup> ]
	β	διετριβεῖν*	διετριβεῖ*	διετριβῶ*	διετριβεί*	διέτριψεν*	διετριβεί*	διετέτριψεν**	διετέτριπται**	διετέτριμμαι**	διετριμμένος*	διετριβθαι*	διετριβη*	"targ"	συντριβεῖν*, θλίβεῖν*, σέβειν <sup>85</sup>
dental	φ	γράφειν	γράφει	γράφο	γράψει*	ἔγραψεν	γράψει*	ἔγραψεν*	ἔγραπται	ἔγραμμαι**	ἔγραμμένος	ἔγράφθαι**	ἔγραφη	"write"	ἐπιγράφειν*, (ἀλείφειν*), (νήφειν*), [ἐπιστρέφειν]
	τ	πέτεσθαι*	πέτεται*	πέτομαι*	=	ἔπειν <sup>84</sup>	=	=	=	=	=	=	"fly"	(πέτεσθαι*) <sup>84</sup>	
aspirates	θ	σπεύδειν*	σπεύδει*(S)	σπεύδω*	σπεύσει*	ἔσπευσεν*	σπεύσει***(S)	ἔσπευκεν**	ἔσπευσται**	ἔσπευσμαι**	ἔσπευσμένος**	ἔσπευσθαι**	ἔσπευσθη**	"hurry"	ἐρείδειν*, φείδεσθαι*, ψεύδεσθαι <sup>85</sup> , (καθεύδειν), (ἄδειν <sup>85</sup> )
	θ	πειθεῖν <sup>85</sup>	πειθεῖ	πειθῶ	πείσει*	ἔπεισεν*	πείσει**	πέποιθεν	πέπεισται**	πέπεισμαι	πέπεισμένος	πέπεισθαι**	ἔπεισθη*	"persuade"	(ἀλήθειν*), (νήθειν <sup>85</sup> ), (ἀναπαθεῖν*), (κνήθειν*)
velar	κ	διώκειν*	διώκει*(S)	διώκω	διώξει*	ἔδιωξεν	διώξει***(S)	ἔδιωκεν*	ἔδιωκται**	ἔδιωγμαι**	ἔδιωγμένος*	ἔδιώγθαι**	ἔδιώγη*	"persecute"	ἦκειν*, (στήκειν*), (πλέκειν*), (καθήκειν*), [ἦκειν*]
	σκ	ἄρᾶσειν	ἄρᾶσει*(S)	ἄρᾶσκω	ἄρᾶσει*	ἤρᾶσεν	ἄρᾶσει*	ἤρᾶκεν*	ἤρᾶσται**	ἤρᾶσαι**	ἤρᾶμένος**	??*	ἤρᾶσθη*	"please"	μεθύσκειν*, ἐπιφωσκειν*, [θνήσκειν*], (βόσκειν)
	σκ	διδάσκειν	διδάσκει	διδάσκω	διδάξει*	ἐδίδασκεν	διδάξει*	δεδίδαγεν***(S)	δεδίδακται**	δεδίδαγμαί**	δεδίδαγμένος***(S)	??**	ἐδίδαγθη*	"teach"	
	γ	συλλέγειν*	συλλέγει	συλλέγω	συλλέξει*	συνέλεξεν*	συλλέξει*	συλλέλεγεν*	συλλέλεκται***(S)	συλλέλεγμαι**	συλλελεγμένος	συλλελέγθαι***(S)	συνελέγθη*	"collect"	ἐκλέγεσθαι <sup>85</sup> , ἐπιλέγειν*, [ἐπισυναίγειν*], [ἄγειν], [λέγειν]
red	γ	διανοίγειν	διανοίγει	διανοίγω	διανοίξει*	διήνοιξεν	διανοίξει*	διανόληγεν	διανόληκται**	διανόλημαι**	διανόλημένος*	διηνοήθη**	διηνοήθη	"open"	ἀνοίγειν
	γγ	ἐλέγχειν	ἐλέγχει	ἐλέγω	ἐλέγξει*	ἤλεγξεν*	ἐλέγξει*	??**	??**	??**	??**	??**	ἠέγγθη**	"reprove"	ἀπάγγειν*, (διακατέλεγεσθαι*)
γ	βρέχειν	βρέχει	βρέχω*	βρέξει*	ἔβρεξεν	βρέξει*	βέβρεγεν**	βέβρεκται*	βέβρεγμαι**	βέβρεγμένος**	βέβρεθαι**	ἔβρεθή*	"make wet"	δέγεσθαι <sup>85</sup> , (ἄργειν), (βρύγειν*), [ἔγειν], [τρέγειν*]	

* Form does not occur in the New Testament for this verb (or its derivatives with various prefixes)	° Form does not occur, but another form in same Principal Part does occur for this verb or its derivatives.	??* Form does not occur, and I am not certain
** Form does not occur in the New Testament for any verb with this stem ending	°° Form does not occur, but another form in same Principal Part does occur for another verb with this stem ending.	_____ what its form would be
***(S) Form does not occur in the New Testament for any verb with this stem ending, but does in Septuagint, at least in some form of this Principal Part	Examples only available for deponent verbs (Only has middle or passive forms, even if the meaning is active.)	_____ for this stem ending.
red "regular irregularities"	pink orthographic conventions without any actual pronunciation difference	
Verbs whose Stem Ending is a diphthong or a consonant cluster	Irregular forms in an otherwise regular verb; no more regular verb available	

<sup>83</sup> For some reason this sequence almost always seems to have an underlying stem consonant of γ in the Aorist and Perfect systems, and therefore works like the velar group. (Its original form is somewhat obscure, but the little evidence I have been able to gather suggests that the original stem ending was something like -γζ-, which was further derived from Proto-Indo-European \*-ky-. The one example I have found with a clear history is πλάσσω "strike", which was apparently derived from Proto-Indo-European plāk-vo-, according to the *American Heritage Dictionary, Third Edition*.) The only exception to this rule that -σσ- verbs have underlying γ stems is πλάσσειν\*, as seen in the chart.

<sup>84</sup> This is apparently the only verb in the Greek New Testament that has a stem ending in a simple τ. However, it is deponent, and has forms only in the present system, so it is of no use in showing the special irregularities of such a verb. The one clear aorist form in the Septuagint is listed, but is clearly irregular.

<sup>85</sup> This verb is not completely regular, but it is almost so. The only other similar verbs are extremely infrequent, and only have forms in the present system, so they cannot serve to demonstrate the aorist and perfect system changes. The Septuagint has a few additional cases, but none which shed additional light on the irregular forms, the perfect active system.

Principal → Parts	1 Present & Imperfect (with vowel)	(<1) (mostly ei)	(<1) with ω	2 Future Active & Middle (with σ)	3 Aorist Active & Middle (with σ) special accent	4 Perfect Active (with κ, often lost)	5a Perfect Middle/Passive with τ	5b Perfect Middle/Passive with μ	(<5b) (Ever different?) participles with μ	5c Perfect Middle/Passive with σθ <sup>70</sup>	6 Aorist & Future Passive (with θ)	Meaning	Other Similar "Regular" Verbs
Stem Ending ↓	VNPA	VIPA--3S	VIPA--1S	VIFA--3S	VIAA--3S	VIRA--3S	VIRP--3S	VIRP--1S	VPRPNM-S	VNRP	VIAP--3S		
	V?P	VIPA--2S	VSPA--1S VSPA--1P VSPA--3P VSPP--1S VSPP--1P VSPP--3P VPPA--NMS	V?F[P]O[ ]	V?A[P]O[ ]	V?R[P]A	VIR[P]A[P]??3S	VIR[P]A[P]??1S	VPR[P]A	VNRP[A]	VI[P]A[P]A[M]D		

λ	θέλειν	θέλει	θέλω	θηλήσει** <sup>(S)</sup>	θηθήσεν	θηλήσασα**	τεθήληκεν** <sup>(S)</sup>	??**	??**	??**	??**	ἐθέληθη*	"wish"	βούλεσθαι <sup>(S)</sup> , (ὀφείλειν*), (προσφορεύειν*)
λλ	ψάλλειν*	ψάλλει*	ψάλλω*	ψαλέι*	ἔψαλεν*	ψάλλασα??**	ἔψαλλεν**	ἔψαλλεν**	ἔψαλλεμ**	ἔψαλλόμενος*	ἔψαλλετο??**	ἔψαλλετο**	"sing"	ἀναθάλλειν*, σκόλλειν*, (τίλλειν), [βάλλειν]
ελλ	ἀπαγγέλλειν	ἀπαγγέλλει	ἀπαγγέλλω	ἀπαγγελέι	ἀπαγγέλεν	ἀπαγγελλασα** <sup>(S)</sup>	ἀπαγγέλλετο	ἀπαγγέλλετο**	ἀπαγγελλόμενος*	ἀπαγγελλετο??**	ἀπαγγελλετο**	ἀπαγγέλλετο	"inform"	παπαγγέλλειν, καταγγέλλειν, ἐπαγγέλλεσθαι** <sup>(S)</sup> , (ἀγγέλλειν*)
ελλ	ἀποστέλλειν	ἀποστέλλει	ἀποστέλλω	ἀποστελέι	ἀποστείλεν	ἀποστελλασα**	ἀπέσταλται*	ἀπέσταλται*	ἀπέσταλμεμ**	ἀπεσταλλόμενος*	ἀπεσταλλετο??**	ἀπεσταλλετο**	"send out"	-στελλέειν, ἀνατέλλειν*, ἐντέλλεσθαι <sup>(S)</sup>
"liquids" <sup>86</sup> μ	διανέμειν*	διανέμει*	διανέμω*	διανεμήσει** <sup>(S)</sup>	διένειμεν** <sup>(S)</sup>	διανεμίμω**	??**	??**	??**	??**	??**	διανεμήθη*	"spread"	(γέμειν*, τρέμειν*, ἀπονέμειν*)
ν	κρίνειν	κρίνει	κρίνω	κρηνεί	ἔκρινεν	κρίναςα**	κέκρικεν	κέκρικεν	κέκρικεμ**	κεκρικόμενος*	κέκρικετο**	ἔκρικθη	"judge"	(ὠδοῖναι*)
ν	σκληρύνειν*	σκληρύνει	σκληρύνω*	σκληρυνεί*	ἐσκληρυνεν*	σκληρυνάσασα**	ἐσκληρυνετο??**	ἐσκληρυνετο**	ἐσκληρυνεμ**	ἐσκληρυνόμενος??**	ἐσκληρυνετο??**	ἐσκληρυνετο**	"harden"	κατευθύνειν <sup>(S)</sup> , καταισχύνειν*, πληθύνειν*, πλατύνειν*
εν	μένειν	μένει	μένω	μενεί	ἔμεινεν	μείναςα**	μεμένηκεν*	μεμένηκεν**	μεμένημεμ**	μεμνημένος**	μεμνησθεμ**	ἔμεινετο??**	"remain"	διαμένειν*, ἐμμένειν, παραμένειν, ἐπιμένειν
αιν	ξηραίνειν*	ξηραίνει*	ξηραίνω*	ξηρανεί*	ἐξήρανεν	ξηρανάσασα** <sup>87</sup>	ἐξηρανετο	ἐξηρανετο	ἐξηρανεμ**	ἐξηρανόμενος*	ξηρασετο??**/ξηρανετο??**	ἐξηρανετο	"dry up"	μαίναςα**, εὐφραίνεσθαι*, μοραίνεσθαι*, πικραίνεσθαι*, ρυπαίνεσθαι*, διαρραίνεσθαι** <sup>(S)</sup>
αιν	ὠφραίνειν** <sup>(S)</sup>	ὠφραίνει*	ὠφραίνω** <sup>(S)</sup>	ὠφρανεί** <sup>(S)</sup>	ὠφρανεσθαι** <sup>(S)</sup>	ὠφρανεσθαι**	ὠφρασεμ**	ὠφρασεμ**	ὠφρασεμ**	ὠφρασεμ**	ὠφρασεμ**	ὠφρανετο** <sup>(S)</sup>	"weave"	διωφραίνεσθαι** <sup>(S)</sup> , καθωφραίνεσθαι** <sup>(S)</sup> , συγκαθωφραίνεσθαι** <sup>(S)</sup> , συνωφραίνεσθαι** <sup>(S)</sup>
αιν	φραίνειν*	φραίνει	φραίνω**	φρανεί*	ἔφρανεν*	φράναςα**	πέφρασεμ**	πέφρασεμ**	πέφρασεμ**	πέφρασεμ**	πέφρασεμ**	ἔφρανετο	"bring to light"	ἐπιφραίνεσθαι*, ἀναφραίνεσθαι*
ειν	ἀποκτείνειν	ἀποκτείνει*	ἀποκτείνω**	ἀποκτενεί	ἀπέκτεινεν	ἀπέκτειναςα**	ἀπέκτανετο**	ἀπέκτανετο**	ἀπέκταμεμ**	ἀπεκταμμένος** <sup>(S)</sup>	ἀπέκτασθεμ**	ἀπέκτανθη	"kill"	ἐκτείνειν, προτείνειν*, (ὕπερεκτείνειν*), (παρτείνειν*)
αν	φθάνειν** <sup>(S)</sup>	φθάνει** <sup>(S)</sup>	φθάνω*	φθάσει** <sup>(S)</sup>	ἔφθασεν	φθάσασα**	ἔφθασεμ** <sup>(S)</sup>	ἔφθασεμ**	ἔφθασεμ**	ἔφθασεμ**	ἔφθασεμ**	ἔφθασεμ**	"precede/come"	προφθάνειν* <sup>(S)</sup> , καταφθάνειν** <sup>(S)</sup> <sup>(S)</sup>
αν	αὔξανεσθαι*	αὔξανεσθαι*	αὔξάνω*	αὔξησει	αὔξησεν	αὔξησασα** <sup>(S)</sup>	αὔξησεν**	αὔξησεν**	αὔξησεμ**	αὔξησόμενος** <sup>(S)</sup>	αὔξησασα** <sup>89</sup>	αὔξησεν** <sup>(S)</sup>	"cause to grow"	συναυξάνειν*, ὑπεραυξάνειν*, [βλαστάνειν* <sup>(S)</sup> ]
ερ	ἄρειν*	ἄρει	ἄρω*	ἄρει*	ἔδρεν*	ἔδρεσθαι**	δέδαρκεν**	δέδαρκεν**	δέδαρμεμ**	δεδαρμένος**	δέδαρθεμ**	ἔδερθη**	"beat"	
αιρ	καθαίρειν*	καθαίρει	καθαίρω*	καθαρεί*	ἐκάθαρεν??**	ἐκάθαρεσθαι** <sup>(S)</sup>	κεκαθάρασεμ**	κεκαθάρασεμ**	κεκαθάρασεμ**	κεκαθάρασεμ**	κεκαθάρασεμ**	ἐκάθαρη*	"make clean"	ἐκκαθαίρειν*, διακαθαίρειν*, χαιρειν, συγγαίρειν*
αιρ	ἐπαίρειν	ἐπαίρει	ἐπαίρω*	ἐπαρεί*	ἐπήρεν <sup>90</sup>	ἐπάρεσθαι**	ἐπήρκεν	ἐπήρκεν	ἐπήρμεμ**	ἐπήρμενος*	ἐπήρθεμ**	ἐπήρθη	"lift up"	αἴρειν*, συναίρειν, ἀπαίρειν <sup>(S)</sup> , ὑπεραίρειν*, μεταίρειν*
ειρ	ἐγείρειν	ἐγείρει	ἐγείρω*	ἐγερεί*	ἤγειρεν	ἤγειρεσθαι**	ἐγήρκεν**	ἐγήρκεν**	ἐγήρμεμ**	ἐγήρμενος*	ἐγήρθεμ**	ἤγειρθη	"wake"	διεγείρειν, συνεγείρειν*, ἐξεγείρειν*, ἐπεγείρειν*
ειρ	σπείρειν	σπείρει	σπείρω*	σπερεί*	ἔσπειρεν	ἔσπειρεσθαι** <sup>(S)</sup>	ἔσπαρκεν** <sup>(S)</sup>	ἔσπαρκεν**	ἔσπαρμεμ**	ἔσπαρμενος*	??**	ἔσπαρθη*	"sow"	διασπείρειν*, φθειρειν*, κείρειν*, (περιτερείν*)
ιρ	οικτρίνειν**	οικτρίνει** <sup>(S)</sup>	οικτρίνω	οικτηρήσει <sup>(S)</sup>	οικτηρήσεν <sup>(S)</sup>	οικτηρήσασα <sup>(S)</sup>	=	=	=	=	=	=	"pity"	
ορ	μαρτύροσθαι*	μαρτύροσθαι*	μαρτύρομαι	=	ἔμαρτύρατο	μαρτύρασθαι	=	=	=	=	=	=	"testify"	διαμαρτύρομαι, προμαρτύρομαι*

* Form does not occur in the New Testament for this verb (or its derivatives with various prefixes)	° Form does not occur, but another form in same Principal Part does occur for this verb or its derivatives.	??** Form does not occur, and I am not certain what its form would be for this stem ending.
** Form does not occur in the New Testament for any verb with this stem ending	° Form does not occur, but another form in same Principal Part does occur for another verb with this stem ending.	??** Form does not occur, and I am not certain what its form would be for this stem ending.
** <sup>(S)</sup> Form does not occur in the New Testament for any verb with this stem ending, but does in Septuagint, at least in some form of this Principal Part	Examples only available for deponent verbs (Only has middle or passive forms, even if the meaning is active.)	??** Form does not occur, and I am not certain what its form would be for this stem ending.
red "regular irregularities"	pink orthographic conventions without any actual pronunciation difference	
Verbs whose Stem Ending is a diphthong or a consonant cluster	Irregular forms in an otherwise regular verb; no more regular verb available	

<sup>86</sup> All of the "liquid" verbs are odd, especially as regards the changes that occur to the stem vowel, which is why so many conjugations are given. The examples given for λ, θέλει, βούλεσθαι, and ὀφείλειν are not really regular at all, since the aorist, future, and perfect stems have an inserted vowel, as in ἠθέλησεν. (βούλεσθαι shows forms in the aorist passive, actually deponent, and in the Septuagint there are aorist and future examples for ὀφείλειν.) The same is true of several others, including μ and the various forms of ἐγείρειν. The examples for λλ are especially interesting, since in them the λλ is reduced to λ in the aorist and perfect systems.

<sup>87</sup> Some sources also list forms like ἐξήρανεσθαι\*\* or ἐξήρανεσθαι\*\*. No such form occurs in the New Testament. In the Septuagint only one occurs: διέσπαρκα "I have sprinkled" in Prov. 7:17, a form of διαρραίνεσθαι\*\*<sup>(S)</sup>.

<sup>88</sup> This verb and its derivatives do not occur in the New Testament, only in the Septuagint, but are fairly common there, and confirm some of the forms for φραίνεσθαι\*, which they seem to match for all forms except Aorist Passive.

<sup>89</sup> I do not understand why this aorist infinitive is not αὔξησασθαι<sup>(S)</sup>, but all of the sources for the Septuagint show it this way. The perfect passive infinitive also shows this irregularity in at least one source.

<sup>90</sup> The η in these forms is not really an irregularity, but is simply the augment or reduplication of αι or α. Forms like ἐπήρασθαι show that this is the case.

### 3.4.2.2.-μτ Verbs and Reduplicated Verbs

An important group of verbs in Greek have the ending -μτ in the First Person Singular Present Indicative instead of the ending -ω. These are the -μτ Verbs.

Another important group, which often overlaps with the -μτ Verbs, is the Reduplicated Verbs. These have the oddity that in the present system the stem has an additional syllable tacked on to the front, containing the first stem consonant repeated, followed by the vowel τ. The simple stem can best be seen in the future or aorist.

The following chart shows a (hopefully) exhaustive list of both groups (not including εἶναι “to be”, 1SPI εἶμτ, and its derivatives), with the number of occurrences of each in the New Testament:

-μτ Verbs			Reduplicated Verbs				
Present Infinitive	1SPI		Pres. Infin.	1SPI			
ἀφιέναι	ἀφήμτ	“leave, let, forgive”	143	πίπτειν*	πίπτω*	“fall”	90
συνιέναι	συνήμτ*	“understand”	26	μνησέσθαι*	μνήσκομαι*	“remember”	23
ἀνιέναι*	ἀνήμτ*	“loose”	4	πράσκειν*	πράσσω*	“sell”	9
καθιέναι*	καθήμτ*	“let down”	4	βρώσκειν*	βρώσσω*	“eat”	1
παριέναι*	παρήμτ*	“neglect”	2	Both -μτ and Reduplicated			
(ιέναι*)	ἴημτ*	“release, send”	0)				
φάσκειν*	φημί*	“say”	66	Pres. Infin.	1SPI		
ἀπολλύειν*	ἀπόλλυμτ*	“destroy”	90	δίδωμι	δίδωμι	“give”	415
δεικνύειν	δείκνυμτ	“point out”	33	παραδίδωμι	παραδίδωμι*	“deliver up”	119
ἐνδεικνύειν*	ἐνδείκνυμτ*	“show, demonstrate”	11	ἀποδίδωμι	ἀποδίδωμι	“pay”	48
ἐπιδεικνύειν*	ἐπιδείκνυμτ*	“show”	7	ἐπιδίδωμι*	ἐπιδίδωμι*	“give”	9
ἔποδεικνύειν*	ἔποδείκνυμτ*	“(fore)warn”	6	ἀνταποδίδωμι*	ἀνταποδίδωμι*	“give back”	7
ἔποδεικνύειν*	ἔποδείκνυμτ*	“demonstrate”	4	ἵσταναι*	ἵστημι* <sup>91</sup>	“set”	154
ἀναδεικνύειν*	ἀναδείκνυμτ*	“indicate, choose”	2	ἀνίσταναι*	ἀνίστημι*	“raise/rise”	108
ρήσσειν*	ρήγνυμτ*	“tear”	7	παριστάναι*	παρίστημι*	“stand by”	41
διαρρήσσειν*	διαρρήγνυμτ*	“tear”	5	ἐφίσταναι*	ἐφίστημι*	“stand near”	21
περιρρήσσειν*	περιρήγνυμτ*	“tear off”	1	καθίσταναι*	καθίστημι*	“appoint”	21
ζευγνύειν*	συζεύγνυμτ*	“join together”	2	ἐξίσταναι*	ἐξίστημι*	“be amazed”	17
καταγνύειν*	κατάγνυμτ*	“break”	4	συνιστάνειν <sup>92</sup>	συνίστημι	“put together”	16
μυγνύειν*	μίγνυμτ*	“mingle together”	4	ἀνθίσταναι*	ἀνθίστημι*	“resist”	14
συναναμυγνύειν*	συναναμίγνυμτ*	“associate with”	3	προϊσταναι*	προϊστημι*	“lead”	8
πηγνύειν*	πήγνυμτ*	“pitch (tent)”	1	ἀφίσταναι*	ἀφίστημι*	“depart”	14
προσπηγνύειν*	προσπήγνυμτ*	“crucify”	1	ἐνίσταναι*	ἐνίστημι*	“be present”	7
κρεμαννύειν*	κρεμάννυμτ*	“hang”	7	κίχραναι*	κίχρημι*	“lend”	1
ἐκκρεμαννύειν*	ἐκκρεμάννυμτ*	“hang on (words)”	1	τίθεναι	τίθημι	“put”	100
κεραννύειν*	κεράννυμτ*	“mix (drink)”	3	ἐπιτιθέναι*	ἐπιτίθημι*	“lay on”	39
συγκεραννύειν*	συγκεράννυμτ*	“unite”	2	παρατιθέναι	παρατίθημι*	“place before”	19
ἐκπεταννύειν*	ἐκπετάννυμτ*	“stretch out”	1	προστιθέναι*	προστίθημι*	“add”	18
ἀμφιεπνύειν*	ἀμφιέννυμτ*	“clothe, dress”	3	ἀποτιθέναι*	ἀποτίθημι*	“put off”	9
κορεννύειν*	κορέννυμτ*	“satisfy”	1	περιτιθέναι*	περιτίθημι*	“put around”	8
σβεννύειν*	σβέννυμτ*	“extinguish”	6	διατιθέναι*	διατίθημι*	“make covenant”	7
ζωννύειν*	ζώννυμτ*	“gird”	3	μετατιθέναι*	μετατίθημι*	“transfer”	6
περιζωννύειν*	περιζώννυμτ*	“gird about”	6	πλημέναι*	πλήνημι*	“fill” (only aor.)	24
διαζωννύειν*	διαζώννυμτ*	“tie around”	3	ἐμπλήμεναι*	ἐμπλήνημι*	“satisfy”	5
ἀναζωννύειν*	ἀναζώννυμτ*	“prepare”	1	(***)Continue from this one(***)			
ὑποζωννύειν*	ὑποζώννυμτ*	“undergird”	1				
καταστρωννύειν*	καταστρώννυμτ*	“spread (kill)”	1				

A good example of both of these groups is the verb δίδωμι “to give”, 1SPI δίδωμι, presented below.

<sup>91</sup> It may not seem like this verb y its derivatives are reduplicated, but the initial σ [s] was changed to τ [h] by a general sound change affecting nearly all initial σ's.

<sup>92</sup> Occasional forms of this verb group are not constructed like -μτ Verbs.

### 3.4.2.2.1. **διδόναι** “to give” (415 distinct forms in **New Testament**)

	Continuous (1) (“Present” & “Imperfect”)		Perfect (“Perfect” & “Pluperfect”)		Discrete (“Future” & “Aorist”)		
	active	middle/passive	active	middle/passive	active	middle	passive
	(1) “Present”	(1)	(4) “Perfect”	(5)	(2)	“Future” (2)	(6)
Indicative mood Present time	δίδωμι δίδως* δίδωσιν	δίδομαι* δίδοσθε* δίδοτε* δίδονται*	δέδωκα δέδωκας <b>δέδωκεν</b> δεδώκαμεν* δεδώκατε* δεδώκασιν*	δέδομαι* δέδοσθε* <b>δέδοται</b> δεδόμεθα* δεδόσθε* δεδόνται*	δώσω δώσεις <b>δώσει</b> δώσομεν δώσετε* δώσουσιν	δώσομαι* δώση* δώσετε* δώσομεθα* δώσεσθε* δώσονται*	δοθήσομαι* δοθήση* δοθήσεται* δοθήσομεθα* δοθήσεσθε* δοθήσονται*
Indicative mood Past time	(1) “Imperfect”	(1)	(4) “Pluperfect”	(5)	(3)	“Aorist” (3)	(6)
Indicative mood Past time	έδίδουν* έδίδους* έδίδου έδίδομεν* έδίδοτε* έδίδοσαν/έδίδουν	έδιδόμην* έδίδοσο* έδίδοτο* έδιδόμεθα* έδίδοσθε* έδίδοντο*	έδεδόκειν* έδεδόκεις* έδεδόκει έδεδόκειμεν** έδεδόκειτε* έδεδόκεισαν	έδεδόμην** έδεδόσο** έδεδότο** έδεδόμεθα** έδεδόσθε** έδεδόντο*	έδωκα έδωκας <b>έδωκεν</b> έδώκαμεν έδώκατε έδωκαν	έδώσαμην* έδώσω* έδώσατο* έδώσαμεθα* έδώσασθε* έδώσαντο*	έδόθη* έδόθης* <b>έδόθη</b> έδόθημεν* έδόθητε* έδόθησαν
Subjunctive mood	(1) “Present” Subjunctive (1)	(4) “Perfect” Subjunctive (5)	(3) “Aorist” Subjunctive (3)	(6)			
Subjunctive mood	δίδω δίδοις* δίδοι* δίδωμεν* δίδωτε* δίδωσιν*	δίδωμαι* δίδοι* δίδωται* δίδωμεθα* δίδωσθε* δίδωνται*	δέδωκα* δέδωκῆς* δέδωκη** δέδωκαμεν* δέδωκητε* δέδωκωσιν**	δέδωμαι* δέδωσῆς* δέδωσῆι* δέδωκαμεν* δέδωκατε* δέδωκωνται*	δώσω* δώς δώῃ/δώῃη/δοί/δώση δώσωμεν δώτε δώσιν	δώσομαι* δώση* δώσηται* δώσωμεθα* δώσησθε* δώσωνται*	δοθῶ* δοθήῃς* δοθήῃ δοθῶμεν* δοθήητε* δοθῶσιν*
Imperative mood	(1) “Present” Imperative (1)	(4) “Perfect” Imperative (5)	(3) “Aorist” Imperative (3)	(6)			
Imperative mood	δίδου δίδοῦτω*	δίδοσο* δίδόσθω*	δέδωκε** δέδωκέτω**	δέδοσο* δέδόσθω**	δώς δώτω	δοῦ*/δόσο* δόσθω*	δόθητε* δοθήτω*
Optative mood	(1) “Present” Optative (1)	(4) “Perfect” Optative (5)	(3) “Aorist” Optative (3)	(6)			
Optative mood	δίδοιμι** δίδοις** δίδοι* δίδοιμεν** δίδοιτε* δίδοιεν*	δίδοίμην* δίδοιο** δίδοιτο** δίδοίμεθα* δίδοισθε** δίδοιεντο*	δέδωκαμι** δέδωκας** δέδωῃ δέδωκαμεν** δέδωκατε** δέδωκαεν*	δέδωσαίμην* δέδωσαιο** δέδωσαιτο* δέδωσαίμεθα** δέδωσαισθε** δέδωσαιεντο**	δέδωσαιμι** δέδωσαις** δέδωῃ δέδωσαιμεν** δέδωσαιτε** δέδωσαιεν*	δέδωσαίμην* δέδωσαιο** δέδωσαιτο* δέδωσαίμεθα** δέδωσαισθε** δέδωσαιεντο**	δέδοθῆιν** δέδοθῆις** δέδοθῆι* δέδοθῆιμεν** δέδοθῆητε** δέδοθῆισεν**
Infinitive	(1) “Present” Infinitive (1)	(4) “Perfect” Infinitive (5)	(3) “Aorist” Infinitive (3)	(6)			
Infinitive	<b>διδόναι</b>	δέδωκέναι* δέδοσθαι*	δούναι δώσειν**	δωσασθαι* δώσεσθαι*	δοθῆναι δοθήσεσθαι**		
Masc. Fem. Neut.	(1) “Present Participle” (1)	(4) “Perfect Participle” (5)	(3) “Aorist” Participle (3)	(6)			
Masc. Fem. Neut.	διδούς διδόντος διδούσιν* (other)	διδόμενος* διδομένου* διδόμενοις* (other)*	δέδωκώς* δέδωκότος* δέδωκόσιν* (other)*	δέδομένος* δέδομένου* δέδομένοις* (other)*	δούς δόντος δούσιν* (other)	δωσάμενος* δωσαμένου* δωσαμένοις* (other)*	δοθεις* δοθέντος* δοθείσιν** (other)*
Masc. Fem. Neut.	διδούσα* διδούσης* διδούσαις* (other)*	διδομένη* διδομένης* διδομέναις* (other)*	δέδωκυῖα* δέδωκυῖης* δέδωκυῖαις** (other)*	δέδομένη* δέδομένης* δέδομέναις* (other)	δούσα* δούσης* δούσαις* (other)*	δωσαμένη* δωσαμένης* δωσαμέναις** (other)*	δοθῆσα δοθείσης δοθείσαις** (other)
Masc. Fem. Neut.	διδούν* διδόντος* διδούσιν* (other)	διδόμενον διδομένου* διδόμενοις* (other)*	δέδωκός* δέδωκότος** δέδωκόσιν** (other)*	δέδομένον δέδομένου* δέδομένοις* (other)*	δούν* δόντος* δούσιν* (other)*	δωσάμενον* δωσαμένου* δωσαμένοις* (other)*	δοθέν* δοθέντος δοθείσιν* (other)*

\*\* Forms that do not occur in the New Testament for any verb  
\* Forms that do not occur in the New Testament for this verb (or its derivatives)

**Bold** Forms I am using for “Principal parts”  
**Red** Forms that serve to show the inherent length of the final stem vowel, or to show that certain classes of verb suffixes lengthen this vowel.  
Gray background: Categories not occurring for this verb and many others

### 3.4.3.Nouns Derived from Verbs

There are two series of adjectives (some of which are mainly or exclusively used as nouns) which are derived from verbs by the addition of a suffix, which could almost be considered a special kind of verb participle, except that they cannot be formed freely for all verbs, and show a good bit of irregularity.

#### 3.4.3.1.With Suffix -τός

The suffix -τός has a meaning that can vary from “(one) that is/was/has been \_\_\_\_ed” or simply “\_\_\_\_ed (one)”, to “(one) that can be \_\_\_\_ed” or even “(one) that should be \_\_\_\_ed”, the verb from which it is derived filling in the blank. (When the verb is intransitive the meaning is “(one) that \_\_\_\_s”. Sometimes even with transitive verbs this is the meaning. These cases will be marked in pink.) Tense and aspect seem to be fairly neutral in its meaning. The various passive participles have a similar meaning, but they are used somewhat differently, and in their case tense (really aspect) does matter. In terms of the form of words with this suffix, they seem to always follow either the Discrete (aorist/future) passive or Perfect passive stem (without the reduplication) when these differ from the Continuous (present) stem: in the chart below I have tried to track down which stem it is, and have marked with a + either an aorist or a perfect form that matches. (They seem to be about evenly split.) (When I cannot find a passive form, I have listed an active or middle form enclosed in brackets [ ].)

When prefixes are added to any of these forms, like ἀ- “not”, or εὖ- “good”, the accent shifts to the earliest possible syllable, e.g. ἄπιστος, ἀδύνατος, and εὐάρεστος, among others. The same happens with compound forms like εἰδωλόθυτος\*. However, if the prefix is already part of the original verb, then the accent does not shift, as in εὐλογητός from εὐλογεῖν.

Derived Adjective	Meaning		Verb (Present Infinitive)	Meaning	1. Aorist/Future Passive Form 2. Perfect Passive Form [Active or Middle]	
ἀγαπητός	“beloved”	Mat. 12:18	ἀγαπᾶν	“love”		
ἀνεκτός* (ἀνεκτότερον)	“bearable” (“that can be borne”)	Mat. 10:15	ἀνέχεσθαι <sup>(S)</sup>	“endure, bear with”	[ἀνεσχόμεν] [(ἔσχηκεν)]	Acts 18:14 2 Cor. 7:5
ἀρεστός* (ἀρεστόν) εὐάρεστος	“pleasing, right”  “well-pleasing”	Acts 6:2  Rom. 14:18	ἀρέσκειν	“please”	[ἀρέσσει]  —	Rom. 8:8
ἄρκετός	“sufficient”	1Pe4:3	ἄρκειν*	“be enough”	ἄρκεσθησόμεθα  —	1 Tim. 6:8
βδελυκτός <sup>(S)</sup> (βδελυκτεῖ)	“detestable” (“that should be detested”)	Tit. 1:16	βδελύσσεσθαι*	“detest”	— ἐβδελυγμένοις	Rev. 21:8
γεννητός <sup>(S)</sup> (γεννητοῖς)	“born”	Mat. 11:11	γεννᾶν*	“beget”, “bear (child)”	γεννηθῆναι γεγέννηται	John 3:4 Gal. 4:23
γνωστός	“known”	John 18:15	γινώσκειν	“know”	ἐγνώσθη ἔγνωσται	Luke 24:35 1 Cor. 8:3
<u>γραπτός*</u> <u>(γραπτόν)</u>	“written”	Rom. 2:15	γράφειν	“write”	ἐγράφη γέγραπται	Rom. 4:23 Mat. 2:5
δεκτός (δεκτόν) <u>εὐπρόσδεκτος</u>	“acceptable” (“that should be accepted”)  “acceptable”	Luke 4:19  <u>2 Cor. 6:2</u>	δέχεσθαι <sup>(S)</sup>	“receive”	δέξασθαι δέδεκται	Mat. 11:14 Acts 8:14

διδάκτος <sup>(S)</sup> (διδάκτοϊς)	“taught”	1 Cor. 2:13	διδάσκειν	“teach”	διδάξαι —	Acts 11:26
δυνατός ἀδύνατος	“powerful” “impossible”	Luke 1:49 Acts 14:8	δύνασθαι	“be able”	ἠδυνήθη —	Mk7:24
ἐκλεκτός συνεκλεκτός* (συνεκλεκτή)	“chosen” “chosen together with”	Luke 23:35 1Pe5:13	ἐκλέγεσθαι <sup>(S)</sup>	“choose out”	[ἐξελέξατο] ἐκλελεγμένος	Mark 13:20 Luke 9:35
εὐλογητός	“blessed”	Luke 1:68	εὐλογεῖν	“bless”	[εὐλόγησεν] εὐλογημένος	Mat. 14:19 Mat. 21:9
ζεστός	“hot” “boiled”	Rev. 3:15	ζεῖν*	“boil (be fervent)”	Only pres.: ζέων	1 Tim. 6:13
θαυμαστός <sup>(S)</sup> (θαυμαστόν)	“wonderful” (“that is wondered at”)	John 9:30	θαυμάζειν	“wonder”	θαυμασθῆναι —	2Th1:10
θνητός <sup>(S)</sup> (θνητόν)	“mortal”	1 Cor. 15:54	ἀποθνήσκειν  (θνήσκειν*)	“die”	[ἀπέθανεν]  +[τεθνηκέναι]	Mat. 9:24  Acts 14:19
εἰδωλόθυτος* (εἰδωλόθυτον)	“sacrificed to an idol”	Acts 21:25	θύειν	“sacrifice”	ἐτύθη τεθυμέναι	1 Cor. 5:7 Mat. 22:4
κλητός	“called”	Rom. 1:1	καλεῖν	“call”	ἐκλήθη κέκληται	Mat. 27:8 1 Cor. 7:18
ἀκάθαρτος	“unclean”	Ep5:5	καθαίρειν*	“make clean”	[ἐκκαθάρατε]	1 Cor. 5:7 He10:2
κοπετός <sup>(S)</sup> (κοπετόν)	“mourning”	Acts 8:2	κόπτειν <sup>(S)</sup>	“cut”, middle “mourn”	ἐξεκόπης —	Rom. 11:24
κρυπτός	“hidden”	1 Pe. 3:4	κρύπτειν*	“hide”	ἐκρύβη +κέκρυπται	Luke 19:42 Col. 3:3
ἄμεμπτος	“blameless”	Ph3:6	μέμφεσθαι*	“blame”	μέμψεται** <sup>(S)</sup> —	Sir. 41:7
μισθωτός	“hired”	Jn10:12	μισθώσασθαι	“hire, engage”	[μισθώσασθαι] —	Mat. 20:1
ἀνόητος* (ἀνόητοι)	“foolish” (“that doesn’t perceive”)	Ti3:3	νοεῖν*	“perceive”	νοῆσαι —	Ep3:4
ὄρατός* (ὄρατά)	“visible” (“that is seen”)	Col. 1:16	ὁρᾶν <sup>(S)</sup>	“see”	ὤφθη +[έόρακεν]	Mat. 17:3 Col. 2:18
παθητός	“that must suffer”	Acts 26:23	πάσχειν	“suffer”	+[παθεῖν] [πέπονθεν]	Mat. 16:21 Heb. 2:18
πλαστός* (πλαστοῖς)	“false” (“shaped (to deceive)”)	2 Pe. 2:3	πλάσσειν*	“form, shape”	ἐπλάσθη πεπλασμένον** <sup>(S)</sup>	1 Tim. 2:13 Jer. 19:1
πιστός	“faithful, believing”	Luke 16:10	πείθειν* <sup>93</sup>	“persuade”	ἐπίεσθησαν πέπεισμαι	Acts 5:39 Rom. 8:38
ἄπιστος	“unbelieving”	1 Cor. 7:14	not πιστοῦν*  not πιστεύειν	“be faithful”  “believe”	ἐπιστώθης — ἐπιστεύθην πεπίστευμαι	2 Tim. 3:14  1 Tim. 1:11 1 Cor. 9:17
πνικτός* (πνικτόν)	“choked”	Acts 21:25	πνίγειν*	“choke”	[ἔπνιξαν] —	Mat. 13:7

<sup>93</sup> This is a bit surprising, since πιστός doesn’t look at all like πείθειν\*, but instead looks like it should be derived from πιστοῦν\* or πιστεύειν. However, the reality is that all of these forms derive from πείθειν\*, which makes it a bit more logical.

χειροποίητος* (χειροποίητον)	“made with hands”	Mk14:58		“make”	(ζωοποιηθείς) πεποιημένων	1Pe3:18 He12:27
πυρετός	“fever”	Mat. 8:15	πυρέσσειν*	“have a fever”	only pres.: πυρέσσουσα	Mk1:30
			not πυροῦσθαι	“burn”	only pres.	1 Cor. 7:9
			not πυρράζειν*	“be (fiery) red (sky)”	only pres.: πυρράζει	Mat. 16:2
Σεβαστός* (Σεβαστόν)	“Imperial” (“who is worshipped”)	Acts 25:25	σεβάζεσθαι*	“worship”	ἐσεβάσθησαν —	Rom. 1:25
στυγητός* (στυγητοί)	“hated”	Ti3:3	στυγεῖν**	“hate”		—
συνετός <sup>(S)</sup> (συνετῶ)	“prudent”	Acts 13:7	συνιέναι	“understand”	[Ao.Imp. σύνετε] —	Acts 7:25
τακτός* (τακτῆ)	“appointed, fixed”	Acts 12:21	τάσσειν*	“appoint”	[ἔταξαν] τέτακται	Acts 15:2 Acts 22:10
ὑετός (ὑετόν)	“rain”	Acts 28:2	ὑεῖν*	“make come down like rain”	Only pres. ὑω <sup>(S)</sup>	Ex. 9:18
ἀνυπόκριτος	“without hypocrisy”	Rom. 12:9	ὑποκρίνεσθαι*	“pretend”	(ἐκρίθη) (κέκριται)	Acts 27:1 Jn3:18
ὑφαντός	“woven”	Jn19:23	ὑφαίνειν** <sup>(S)</sup>	“weave”	+συνυφάνθη** <sup>(S)</sup> ὑφασμένον** <sup>(S)</sup>	Exo. 36:17 Lev. 19:19
χρηστός	“good, kind, useful” (“that can be used”)	Mat. 11:30	χρᾶσθαι <sup>(S)</sup>	“use”	[ἐχρησάμην] κέχρημαι	2 Co. 1:17 1 Cor. 9:15
Χριστός	“anointed (one)” =“Christ”	Mat. 1:16	χρίειν <sup>(S)</sup>	“anoint”	ἐχρίσθη** <sup>(S)</sup> κέχρισται** <sup>(S)</sup>	2 Ki. 1:21 2 Ki. 5:17
ἀντίχριστος	“antichrist”	1Jo2:18				
φθαρτός <sup>(S)</sup> (φθαρτόν)	“corruptible” “that can be corrupted”	1 Cor. 9:25	φθείρειν*	“corrupt”	φθαρή —	2 Cor. 11:3
ἄφθαρτος* (ἄφθαρτοι)	“incorruptible”, “immortal”	1 Cor. 15:52				

The following form is not actually an example of this, though it looks like somehow it should be, because both the meaning and the accent are wrong:

Derived Meaning Noun	Verb (Present Infinitive)	Meaning	1. Aorist/Future Passive Form 2. Perfect Passive Form [Active or Middle]			
θάνατος	“death”	Rom. 5:12	ἀποθνήσκειν (θνήσκειν*)	“die”	+ [ἀπέθανεν] [τεθνηκέναι]	Mat. 9:24 Acts 14:19

### 3.4.3.2. With Suffix -τής

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Derived Noun	Meaning		Verb	Meaning	
μαθητής	“disciple”	Mat. 10:24	μαθητεύειν*	“teach, have as disciple, make into disciple”	Mat. 28:19, Acts 14:21
μαθήτρια	“disciple (female)”	Acts 9:36	μαθητεύειν*	“teach, have as disciple, make into disciple”	Mat. 28:19, Acts 14:21
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This is available online in several places:

[www.sounddoctrine.net/Classic Sermons/new/New Testament Greek 193.pdf](http://www.sounddoctrine.net/Classic Sermons/new/New Testament Greek 193.pdf)

This is a rather rough scanned version, and is not editable or searchable.

<http://www.churchlivinglord.com/NT Greek Grammar by J Gresham Machen 1.pdf>

This is a much cleaner scanned version, but is still not editable or searchable.

The first seven chapters are available in an editable and searchable text version at

[http://www.churchlivinglord.com/machen\\_ntgreek.html](http://www.churchlivinglord.com/machen_ntgreek.html), but require installation of a special font.

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