

SECTION D



VOCABULARY

WITH WORDS WE GOVERN MEN.

Benjamin Disraeli

A WORD IS NOT A CRYSTAL,
TRANSPARENT AND UNCHANGED;
IT IS THE SKIN OF A LIVING
THOUGHT AND MAY VARY
GREATLY IN COLOR AND CONTENT
ACCORDING TO THE
CIRCUMSTANCES AND TIME IN
WHICH IT IS USED.

Oliver Wendell Holmes, Jr.

CONTENTS

Abbreviations	4
How To Use This Section Of The Syllabus	4
Help For Mind And Memory.....	5
Semantic Fields & Domains	7
Negations And Prohibitions.....	8
When To Just Say Οὐ	8
Conjunctions.....	9
The Adjective “Male”	9
Human Anatomy Terms.....	10
Top 100 Greek Words Used In The NT.....	11
The Word “One”	14
Learn One-Word Koine Phrases.....	14
1 John 1 Vocabulary	15
1 John 2 Vocabulary	17
1 John 3 Vocabulary	21
1 John 4 Vocabulary	24
1 John 5 Vocabulary	26
Stative Lexemes.....	27
Phrases In 1 John.....	28
Phrases In 1 John Using Pronominal Emphasis	28
Biblical -μαι Verbs.....	29
Crisis	30
Elision	30
Enclitics.....	31
Proclitics	31
Paul The Wordsmith	32
The Great Mystery.....	32
Evolution Of The Word “Economy”	33
Paul’s Words About Mind & Thought	34
More Mind Words	34
The α- Prefix In Ephesians	35
The ευ- Prefix In Ephesians.....	35
Particles In Ephesians	36
ἀχρο- Words	36
Phrases From The Revelation	37
Sample Infinitives	38

ABBREVIATIONS

Eng	English.
GNT	Greek New Testament.
Grk	Greek.
Heb	Hebrew.
LXX	The Septuagint, Greek translation of the Old Testament and Apocrypha.
NAU	<i>The New American Standard Bible</i> , © 1995 by The Lockman Foundation.

HOW TO USE THIS SECTION

This section of our *Introduction To Biblical Languages 2: Greek* syllabus provides the student with lists of biblical (and some conversational) Greek vocabulary words and phrases that are worth learning by memory. The vocabulary words and phrases are grouped according to various criteria:

1. Word meaning (pp. 8-9, 35-36)
2. Part of speech (p. 9)
3. Frequency of use in the NT (pp. 11-13)
4. Biblical passage (pp. 15-28, 36-37)
5. Word ending (p. 29)
6. Lexical behavior (pp. 30-31)
7. Important connotations (pp. 32-33)
8. Topic (p. 34)
9. Kind of prefix (p. 35)
10. Kind of verb (p. 38)

So, begin by reading the “Help For Mind And Memory” article on p. 5, then quickly browse the rest of the syllabus for a word grouping that looks interesting to you. Start memorizing that grouping of Greek words first.

Some of the word groupings, like the “1 John Vocabulary” (pp. 15-28), have English definitions by the words. Some groupings, like the “Top 100” (pp. 11-13), leave the Greek words mostly undefined; look up each word in a lexicon and write in your simple definition as part of the learning process.

Use the new words you learn in every way possible. You may not know a Greek person you can converse with, but be creative; label things around the house, draw doodles that you can label, etc. Most importantly, stay in the habit of studying the Scriptures in Greek!

HELP FOR MIND AND MEMORY

Learning a new language obviously involves thinking and memorizing. Thankfully, there are things we can do to improve our general cognitive ability as well as our specific ability to memorize new material. In a recent Parade Magazine article (Feb. 5, 2017), Lisa Mulcahy lists “science-based tips to power up your brain.” Guess what? The first thing on her list is: Learning a second language. Okay, we’re doing that, and that’s what we want help with, so here are some of her other tips:

1. Play ping-pong.
2. Brush your teeth with your other hand. “Using your non-dominant side to tackle a daily task or two ... can sharpen your cognitive function by spurring your brain cells to produce growth stimulating molecules.”
3. Lower blood sugar.
4. Do a daily meditation [i.e., have your quiet time].
5. Eat avocado.
6. Get your recommended doses of vitamin D, and take a B Complex.
7. Get regular aerobic exercise.
8. Seek out new experiences, even if it’s just exploring new places and sights in your own city.
9. Eat salmon or find other ways to get your omega-3 fatty acids.
10. Eat peanuts and walnuts.



Okay, now here are some tips specifically for improving ability to memorize something. Mulcahy recommends:

1. Exercise vigorously 4 hours after learning something new. “Research ... found that a time-delayed exercise session consolidates memories in ... the part of our brain that helps us learn quickly and effectively.”
2. Chew gum to increase cerebral blood flow.
3. **Write in red ink. “[T]he color red ‘binds’ into our memory better than other colors — making it ideal for recalling what’s on your ... list.”**

To the above, I add the following:

1. Make mental associations as you learn new words. All memory works by association; remembering one thing helps us remember something else associated with it. This is why already being bilingual will help you learn biblical Greek

or Hebrew. It's easiest to remember new words that remind us of and English, French or Spanish words we already know. If a mental association for a new word doesn't readily come to mind, make up a mnemonic device, the sillier the better, like the one below!

2. Involve as many of your senses as possible in the process of memorizing new words. *See* the word, after you've written it in red. *Say* the word and hear it. *Taste* the word if it is a food word, like bread or wine; go to the kitchen and have a bite as you repeat the word. *Feel* the word if it is the word for an object like "book"; hold the object in your hand as you say the word. And most powerful of all: *Smell* the word by taking a whiff of the object named by the word.
3. Act out the new word you are learning if it is a verb. As you learn the verb for *throw*, wad up a piece of paper and throw it.
4. Use the vocabulary you are learning to make up simple sentences. Since the lexical form of a Greek verb is first-person-singular, join the verbs you learn to a Greek noun to create a verb-object sentence. For example, take the verb "I love," ἀγαπῶ. Make two word sentences with it, even if they are silly like, "ἀγαπῶ αἶμα," "ἀγαπῶ κοινωνία," etc.

τό πρόβατον

The Sheep

Pronounced:
tō 'prō-vä-tōn

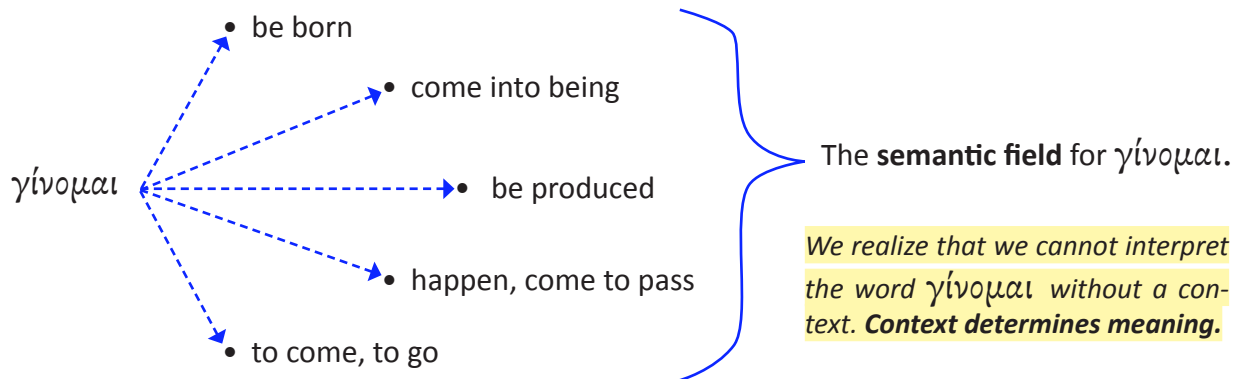
(in modern Greek).



Remember, a πρόβατον
is a "pro" at saying, "vaa-aa-aa!"

SEMANTIC FIELDS & DOMAINS

Semantics is the study of word *meaning*. A **semantic field** is the set of all the possible meanings that a particular word can express if it were used in all its possible contexts. For example, consider some of the possible meanings of the word *γίνομαι*:



The word *γίνομαι* also has various **semantic domains**. A **semantic domain** is the category of meaning that a particular word shares *with other words*. Here are the **semantic domains** for *γίνομαι*:

- A. Come into existence
- B. Move
- C. Belong
- D. Behave
- E. Be in a place
- F. There was

The word *γίνομαι* could be used in any of these categories of meaning, but other synonyms could be chosen instead, in these same categories.

Awareness of **semantic domains** reveals the alternate words that *could have been used* in a given passage. Knowing the words an author elected to *not* use, gives greater meaning to the words he *did* use. In the difficult passage 2 Thessalonians 2.7, why did Paul use the word *γίνομαι* (*γένηται*), “he will be born, come into being, come, go” rather than a sometimes synonym like *μετατίθημι*, “depart, change”? In its passive form, this latter word would mean “be moved to another place, be taken,” (viz. its passive use in Acts 7.16 and Hebrews 11.5). Had Paul used a passive of *μετατίθημι* in 2 Thessalonians 2.7, he would clearly have been describing something being *taken* out of the midst, like Enoch in Hebrews 11.5.

NEGATIONS

οὐ and οὐδέ with Indicative.

μή and μήδέ with Imperative and Subjunctive, Infinitive and Participle.

Two negatives don't make a positive!

οὐ (or οὐ μή) in questions expecting an affirmative answer.

μή in questions expecting a negative answer (see Luke 6.39).

PROHIBITIONS

μή + Aorist Subjunctive = Don't start.... (e.g. Rev. 7.3; 10.4; 22.10).

μή + Present Imperative = Stop doing... (e.g. Revelation 5.5).

CONVERSATIONAL KOINE GREEK: WHEN TO JUST SAY Οὐ

Say οὐ before a word beginning with a consonant: οὐ νυστάζει (2 Peter 2.3).

Say οὐκ before a word beginning with *smooth breathing*: οὐκ οἶδασιν (Jude 1.10)

Say οὐχ before a word beginning with *rough breathing*: οὐχ ἁμαρτάνει (1 John 5.18)

Say μή in a non-indicative statement: Μὴ ἀγαπᾶτε τὸν κόσμον (1 John 2.15)

CONJUNCTIONS

The most common word in the Koine Greek scriptures, with about 9,280 occurrences in the NT, is *καὶ*, the conjunction meaning *and*. It's frequency of use in the NT reflects the Hebraic nature of the NT texts, since the Hebrew authors loved to connect their narratives, and begin their sentences, with frequent conjunctions.

The counterpart to *καὶ* is the contrastive, *ἀλλὰ*. In between the definitely copulative *καὶ* and the definitely contrastive *ἀλλὰ*, is *δὲ* which can express contrast or simple continuation.

THE CONJUNCTIONS

<i>ἀλλὰ</i>	<i>ἵνα</i>
<i>δὲ</i>	<i>καὶ</i>
<i>εἰάν</i>	<i>ὅτι</i>

ὡς

THE ADJECTIVE "MALE"

ἄρσιν = nom. mas. sing.

ἄρσενα = acc. mas. sing.

ἄρρενα = acc. mas. sing.

ἄρσενος = gen. mas. sing.

ἄρσενι = dat. mas. sing.

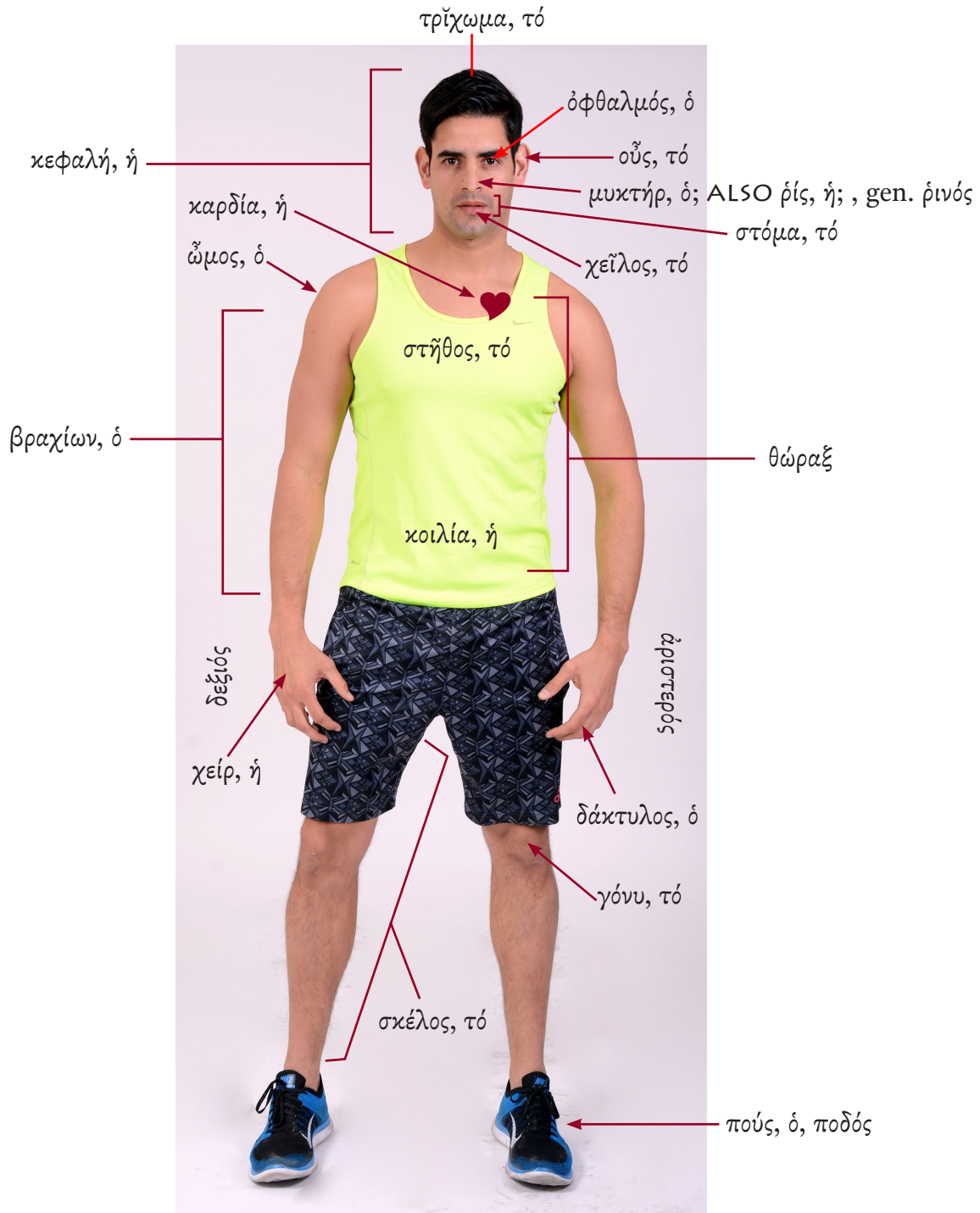
ἄρσενες = nom. mas. plu.

ἄρρένων = gen. mas. plu.

ἄρσεν = nom./acc. neu. sing.

ἄρσενα = nom. neu. plu.

HUMAN ANATOMY TERMS



THE TOP 100 GREEK WORDS USED IN THE NT

1. ἄγγελος angel, messenger
2. ἅγιος
3. ἀδελφός
4. ἀκούω
5. ἀλλά
6. ἁμαρτία
7. ἄν
8. ἀνήρ
9. ἄνθρωπος
10. ἀπό
11. ἀποκρίνομαι
12. αὐτός
13. βασιλεία
14. γάρ
15. γῆ
16. γίνομαι
17. γινώσκω
18. γράφω
19. γυνή
20. δέ
21. διά
22. δίδωμι
23. δόξα
24. δύναμαι
25. ἐάν
26. ἐαυτοῦ
27. ἐγώ
28. ἔθνος
29. εἰ
30. εἰμί
31. εἰς
32. εἴς
33. εἰσέρχομαι
34. ἐκ
35. ἐκεῖνος

THE TOP 100 GREEK WORDS USED IN THE NT

36. ἐν
37. ἐξέρχομαι I go out, come out
38. ἐπί
39. ἔργον
40. ἔρχομαι
41. εὕρισκω
42. ἔχω
43. ἕως
44. ἦ
45. ἡμέρα
46. θέλω
47. θεός
48. ἰδού
49. ἰησους
50. ἵνα
51. ἰουδαίος
52. καθώς
53. καί
54. κατά
55. κόσμος
56. κύριος
57. λαλέω
58. λαμβάνω
59. λέγω
60. λόγος
61. μαθητής
62. μέγας
63. μέν
64. μετά
65. μή
66. νόμος
67. ὁ
68. οἶδα
69. ὄνομα
70. ὁράω

THE TOP 100 GREEK WORDS USED IN THE NT

71. ὅς
72. ὅτι
73. οὐ no, not
74. οὐδείς
75. οὖν
76. οὐρανός
77. οὗτος
78. οὕτω
79. ὄχλος
80. παρά
81. πάς
82. πατήρ
83. περί
84. πιστεύω
85. πίστις
86. πνεῦμα
87. ποιέω
88. πόλις
89. πολύς
90. προς
91. σύ
92. τέ
93. τίς
94. τὶς
95. τότε
96. υἱός
97. ὑπό
98. χεῖρ
99. χριστός
100. ὡς

THE WORD "ONE"

εἷς, μία, ἓν

The word **one** in English is used as an adjective, noun or pronoun. In Greek it is **an adjective**, and so has masculine, feminine and neuter forms: εἷς, μία, and ἓν. The feminine form seems so different from the masculine and neuter, but a similarity becomes apparent in the Indo-European words from which the three forms evolved: *sems, smia, sem*.

Forms of εἷς usually express the cardinal number, *one*, but can be used as the ordinal *first*. In Matthew 21.19, μίαν describes a fig tree as standing *alone*. With the preposition κατά, as in εἷς κατά εἷς, one by one, (Mark 14.19), it can become adverbial, meaning *singly*.

Be careful not to mistake the adjective ἓν for the preposition ἐν. The rough breathing mark signals the numeral.

LEARN ONE-WORD KOINE PHRASES

ἀγωνίζομαι = "I am engaging in a struggle."

ἐπαγωνίζομαι = "I am struggling for ..."

ἀνταγωνίζομαι = "I am struggling against ..."

νοεῖς; = "Do you understand?"

νοέω. = "I understand."

νοεῖτε; = "Do you all understand?"

νοῦμεν. = "We understand."

1 JOHN 1 VOCABULARY

ἀγγελία	Message
ἀδικία	Unrighteous
αἷμα	Blood
αἰώνιος	Of the ages, eternal
ἀκούω	I hear
ἀλήθεια	Truth
ἀλλήλων	Of one another
ἀμαρτάνω	I sin
ἀμαρτία	Sin
ἀναγγέλλω	I announce, report
ἀπαγγέλλω	I announce, report
ἀπό	From
ἀρχή	Beginning
αὐτός	He, himself, it
ἀφίημι	Forgive, release, remit
γράφω	I write
δέ	And, but
δίκαιος	Righteous
ἐάν	If
ἐαυτοῦ	Of himself
ἐγώ	I
εἰμί	I am
ἐν	In
ἔχω	I have
ζωή	Life
ἡμέτερος	Our
θεάομαι	I see
θεός	God
ἰησοῦς	Jesus
ἵνα	That, in order that
καθαρίζω	I cleanse, purify
καί	And, also
κοινωνία	Fellowship

1 JOHN 1 VOCABULARY

λέγω	I say
λόγος	Word
μαρτυρέω	I witness, give testimony
μετά	With, after
ὁμολογέω	I confess
ὁράω	I see
ὅς	Who, which
ὅστις	Whoever, whichever, whatever
οὐ	No, not
οὐδείς	No one, not one, nothing, none
οὗτος	This [one], he, she, it
ὄφθαλμός	Eye
πᾶς	All, every
πατήρ	Father
περί	Around, about
περιπατέω	I walk
πιστός	Faithful, believing
πλανάω	I deceive
πληρώω	I fulfill
σκοτία	Darkness
σκότος	Darkness
σύ	You
υἱός	Son
φανερόω	I manifest
φῶς	Light
χαρά	Joy
χείρ	Hand
χριστός	Christ
ψεύδομαι	I lie
ψεύστης	Liar
ψηλαφάω	Touch, handle
ὡς	As, that, how, about

1 JOHN 2 VOCABULARY

ἀγαπάω	I love
ἀγάπη	Love
ἀγαπητός	Beloved
ἅγιος	Holy
ἀδελφός	Brother
αἰσχύνω	Dishonor, put to shame
αἰών	Age
αἰώνιος	Of the ages, eternal
ἀκούω	I hear
ἀλαζονεία	Pretension, arrogance
ἀλήθεια	Truth
ἀληθής	True
ἀληθινός	True
ἀληθῶς	Truly
ἀλλά	But
ἀμαρτάνω	I sin
ἀμαρτία	Sin
ἄν	[untranslatable] indicates contingency
ἀντίχριστος	Antichrist
ἀπό	From
ἀρνέομαι	I deny
ἄρτι	Now, just now
ἀρχή	Beginning
αὐτός	He, himself, it
ἀφίημι	Forgive, remit, release from obligation
βίος	Life
γάρ	For
γεννάω	I beget
γίνομαι	I become
γινώσκω	I know
γράφω	I write
δέ	And, but
διά	Through, on account of
διδάσκω	I teach

1 JOHN 2 VOCABULARY

δίκαιος	Righteous
δικαιοσύνη	Righteousness
ἐάν	If
ἐγώ	I
εἰ	If
εἰμί	I am
εἰς	Into
ἐκ	Out of
ἐκεῖνος	That [one]
ἐν	In
ἐντολή	Commandment
ἐξέρχομαι	I go out, depart
ἐπαγγελία	Promise (noun)
ἐπαγγέλλομαι	I promise
ἐπιθυμία	Lust, strong desire
έρχομαι	I go, I come
ἔσχατος	Last
ἔχω	I have
ἕως	Until, as far as
ζωή	Life
ἤδη	Already
ἡμέτερος	Our
θέλημα	Will (noun)
θεός	God
ἰησοῦς	Jesus
ἰλασμός	Propitiation, atoning sacrifice
ἵνα	That, in order that
ἰσχυρός	Strong
καθώς	Just as
καί	And, also
καινός	New
κόσμος	World
λαμβάνω	I take, I receive

1 JOHN 2 VOCABULARY

λέγω	I say
λόγος	Word
μένω	I remain
μετά	With, after
μή	No, not
μηδέ	And not, not even, nor
μισέω	I hate
μόνος	Only
νεανίσκος	A youth
νικάω	I conquer
νῦν	Now
ἔθεν	Whence, wherefore
οἶδα	I know
ὅλος	Whole
ὁμολογέω	I confess
ὄνομα	Name
ὅς	Who, which
ὅτι	That, because, since
οὐ	No, not
οὐδέ	And not, not even neither, nor
οὗτος	This, that, which
οὕτω	Thus
ὀφείλω	I owe, am obligated
ὀφθαλμός	Eye
παιδίον	Infant, child
παλαιός	Old
πάλιν	Again
παράγω	I pass by
παράκλητος	Comforter, advocate, helper
παρουσία	Presence, appearing
παρρησία	Boldness
πᾶς	All, every
πατήρ	Father

1 JOHN 2 VOCABULARY

περί	Around, about
περιπατέω	I walk
πλανάω	I deceive
ποιέω	I make, I do
πολύς	Much, many
πονηρός	Evil
ποῦ	Where? wither?
πρός	To, toward, with
σάρξ	Flesh
σκάνδαλον	Cause of stumbling
σκοτία	Darkness
τεκνίον	Little child
τελειόω	I fulfill, I perfect
τηρέω	I keep
τίς	Who? which? what? why?
τις	Someone, something, anyone, anything
τυφλώω	I make blind
υἱός	Son
ὑπάγω	I depart
φαίνω	I shine, appear
φανερώνω	I manifest, reveal
φῶς	Light
χρεία	Need (noun)
χρῖσμα	Anointing
χριστός	Christ, anointed
ψεύδος	Lie (noun)
ψεύστης	Liar
ώρα	Hour
ὡς	As, that, how, about

1 JOHN 3 VOCABULARY

ἀγαπάω	I love
ἀγαπητός	beloved
ἀγγελία	a message
ἀγνίζω	I purify, cleanse from defilement
ἄγνός	pure, holy; chaste, innocent
ἀδελφος	brother
αἴρω	I take up, take away
αἰτέω	I ask
αἰώνιος	eternal
ἀκούω	I hear
ἀλήθεια	truth
ἀλλά	but, except
ἀλλήλων	of one another
ἁμαρτάνω	I sin
ἁμαρτία	a sin, sin
ἄν	untranslatable, makes a statement contingent
ἀνθρωποκτόνος	a murderer
ἀνομία	lawlessness
ἀρεστός	pleasing, desirable
ἀρχή	a beginning
αὐτός	himself, herself, itself, same; he, she, it
βίος	life
γεννάω	I beget
γινώσκω	to come to know, learn, know, realize
γλῶσσα	a tongue, language
δέ	but, and
διά	through (gen); on account of (acc)
διάβολος	slanderer, accuser, the Devil
δίδωμι	I give
δίκαιος	right, just, righteous
δικαιοσύνη	righteousness
δύναμαι	I am powerful, able
ἐάν	if
ἐαυτοῦ	of himself
εἰ	if
εἰς	into (acc)

1 JOHN 3 VOCABULARY

ἐκ	out of, from (gen)
ἐκεῖνος	that
ἐλπίς	hope
ἐμπροσθεν	in front of, before (gen)
ἐν	in (dat)
ἐντολή	a commandment
ἐνωπιον	over, on, at the time of (gen); on the basis of, at (dat); on, to, against (acc)
ἐπί	work, deed
ἔργον	I have, hold
ἔχω	life
ζωή	death
θάνατος	I marvel, wonder at
θαυμάζω	a god, God
θεός	I look at, behold
θεωρέω	Jesus, Joshua
Ἰησοῦς	in order that, that
ἵνα	as, just as, even as
καθώς	and, even, also
καί	Cain
καῖν	I call, name invite
καλέω	the heart
καρδία	demn
καταγινώσκω	I shut
κλείω	the world
κόσμος	I take, receive
λαμβάνω	large, great
μέγας	I remain, abide
μένω	I depart
μεταβαίνω	not, lest
μή	but not, nor, not even
μηδέ	no one
μηδείς	I hate
μισέω	now
νῦν	I know
οἶδα	like
ὅμοιος	

1 JOHN 3 VOCABULARY

ὄνομα	a name
ὁράω	I see
οὐ	not, no
οὐδέ	and not, not even, neither, nor
οὐπω	not yet
οὗτος, αὕτη, τοῦτο	this; he, she, it
ὀφείλω	I owe, ought
παρρησία	boldness, confidence
πᾶς	all, every, all things
πατήρ	father
πείθω	I persuade
πιστεύω	I have faith (in), believe
πλανάω	I lead astray
πνεῦμα	a spirit, the Spirit
ποιέω	I do, make
πονηρός	evil
ποταπός	from what country? what kind of?
πρός	to, towards, with (acc)
πῶς	how?
σπέρμα	a seed
σπλάγχνον	bowels, heart, tender mercies, compassion
σύ	you
σφάζω	I slay
τεκνίον	a little child
τέκνον	a child
τηρέω	I keep
τίθημι	I place
τίς	who? which? what? why?
υἱός	a son
ὑπέρ	in behalf of (gen); above (acc)
φανερὸς	manifest
φανερῶ	I manifest, make manifest, reveal
χάριν	in favor of, for the pleasure of
χρεία	a need
ψυχή	soul, life, self

1 JOHN 4 VOCABULARY

ἀλλήλων	of one another (gen)
ἁμαρτία	a sin, sin
ἀποστέλλω	I send
βάλλω	I throw, put, cast, pass for touchdown
γεννάω	I beget
διά	through (gen); on account of (acc)
δίδωμι	I give
δοκιμάζω	I prove, approve, test
δύναμαι	to be powerful, able
ἐάν	if
εἰ	if
εκείνος	that
ἐντολή	a commandment
ἐξέρχομαι	I go out, come out
ἔρχομαι	I go, come
ζάω	I live
ἢ	or
ἤδη	now, already
ἡμέρα	a day
θεάομαι	I behold, look closely at
ἱλασμός	expiation, propitiation, sin offering
καθώς	as, just as, even as
κόλασις	punishment
κόσμος	the world
κρίσις	judgment
λαλέω	I talk, speak
μαρτυρέω	I bear witness, testify
μέγας	large, great
μένω	I remain, abide
μισέω	I hate
μονογενής	only begotten
νικάω	I conquer, overcome
νῦν	now

1 JOHN 4 VOCABULARY

ὁμολογέω	I confess, profess
ὁράω	I see
ὅς	who, which
οὐδείς	no one, none, nothing
οὗτος	this; he, she, it
οὕτω	thus
οφείλω	I owe, ought
παρρησία	boldness, confidence
πᾶς	all, every, all things
πιστεύω	to have faith (in), believe
πλάνη	a wandering, a going astray
πνεῦμα	a spirit, the Spirit
πολύς	much, many
πρῶτος	first
πώποτε	ever yet, any time
σάρξ	flesh
σωτήρ	Savior
τεκνίον	a little child
τέλειος	complete, perfect, mature
τελειώω	to fulfill, make perfect
τις	someone, something, a certain thing, anyone
φανερῶω	to manifest, make manifest, reveal
φοβέω	I fear, am afraid
φόβος	fear, terror
ψευδοπροφήτης	a false prophet
ψεύστης	a liar

1 JOHN 5 VOCABULARY

αδελφός	brother
ἀδικία	unrighteousness
αἷμα	blood
αἰτέω	I ask
αἶτημα	a request
αἰώνιος	eternal
ἀλήθεια	truth
ἀληθινός	true
ἁμαρτανῶ	I sin
ἁμαρτία	a sin
ἅπτω	I touch
βαρὺς	heavy, burdensome
γεννάω	I beget
διάνοια	mind, understanding, thought
δίδωμι	I give
ἐάν	if
ἐατοῦ	of himself
εἶδωλον	image, idol
εἷς	one
ἐκεῖνος	a commandment
ερωτάω	I ask, request, entreat
ζωή	life
ἦκω	I have come
θάνατος	death
θέλημα	will, volition
κεῖμαι	to lie, be laid
λαμβάνω	I take, receive
μέγας	large, great
νικάω	I conquer, overcome
νίκη	victory
οἶδα	I know
ὅλος	whole
ὄνομα	[a] name
ὁράω	I see
ὅς	who, which

1 JOHN 5 VOCABULARY

ὅταν	whenever
οὗτος	this; he, she, it
παρρησία	boldness, confidence
πᾶς	all, every, all things
πιστεύω	to have faith (in), believe
πίστις	faith, belief, trust
πνεῦμα	a spirit, the Spirit
ποιέω	I do, make
πονηρός	evil
πώποτε	ever yet, any time
σύ	you
τεκνίον	a little child
τηρέω	I keep
τρεις	three
ὔδωρ	water
φυλάσσω	I guard, keep
ψεύστης	a liar

STATIVE LEXEMES

Greek verbs are inherently **transitive**, **intransitive** or **ambitransitive**. For a verb to be **transitive**, it must not only have an object, it must *affect* or *impact* the object. The verb “to know” is **intransitive**, because though it can have an object (like “algebra”), it does not *affect* its object. Some **intransitive** Greek verbs inherently describe a state of being. When we find these verbs with **imperfective aspect**, we can assume that their *aktionsart* is **stative**. **Stative** lexemes include:

- εἶμι to be
- κάθημαι to be seated
- ζάω to live
- θέλω to wish, desire
- βούλομαι to will
- οἶδα to know
- γινώσκω to know

When combined with **perfective aspect**, these verbs express an **ingressive aktionsart**.

PHRASES IN 1 JOHN

ἀγαπῶμεν ἀλλήλους
 ἀπ' ἀρχῆς
 πρὸς τὸν πατέρα
 διὰ τοῦτο
 εἰς τὴν ζωὴν
 ἐκ τοῦ κόσμου
 ἐκ τοῦ πατρὸς
 ἐκ τοῦ πονηροῦ
 ἐν τούτῳ γινώσκωμεν
 ἡ ἀγάπη τοῦ θεοῦ
 καθὼς ἐστίν
 ὁ υἱὸς τοῦ θεοῦ
 τὰ ἔργα αὐτοῦ

PHRASES IN 1 JOHN USING PRONOMINAL EMPHASIS

αὐτὸς ἐπηγγείλατο	1Jo 2.25
ἡμεῖς οἶδαμεν	1Jo 3.14
ἡμεῖς ὀφείλομεν	1Jo 3.16
ἡμεῖς ἠγαπήκαμεν	1Jo 4.10
αὐτὸς ἠγάπησεν	1Jo 4.10
ἡμεῖς τεθεάμεθα	1Jo 4.14
ἡμεῖς ἐγνώκαμεν	1Jo 4.16
ἡμεῖς ἐσμεν	1Jo 4.17

THE BIBLICAL -μαι VERBS

ἀποκρίνομαι	I answer
ἀρνέομαι	I deny
ἀσπάζομαι	I greet, salute
βούλομαι	I will, wish
γίνομαι	I become
δέομαι	I ask, beg
δέχομαι	I take, receive
δύναμαι	I am able
εἰσέρχομαι	I come/go in
ἐκπορεύομαι	I come/go out, proceed
ἐξέρχομαι	I come/go out
ἐπαγγέλλομαι	I promise
ἐργάζομαι	I work, accomplish
ἔρχομαι	I come, go
θεάομαι	I see, look, behold
ιάομαι	I heal, cure
κάθημαι	I sit, stay
καυχάομαι	I boast
κειῖμαι	I recline, lie, set
λογίζομαι	I reason, calculate
παραγίνομαι	I come, arrive
παρέρχομαι	I pass by, arrive
πορεύομαι	I go, proceed
προσεύχομαι	I pray
σπλαγχνίζομαι	I pity, feel sympathy
φοβέομαι	I fear (someone)
ψεύδομαι	I lie, speak falsely

CRASIS

Crasis (from *χρᾶσις*, “mixing”) occurs frequently in the Bible. It is the merging of a two-word sequence by the omission or contraction of vowels. Thus we have:

καὶ + ἐγώ → *κἀγώ* (Rev 2.6, etc.)

καὶ + ἐμοί → *κἀμοί* (John 17.6)

καὶ + ἐμέ → *κἀμέ* (John 7.28)

καὶ + ἐκεῖ → *κἀκεῖ* (John 11.54)

καὶ + ἐκεῖνος → *κἀκεῖνος* (John 6.57, etc.)

καὶ + ἐκεῖθεν → *κἀκεῖθεν* (Mark 9.30)

καὶ + ἐάν → *κἄν* (John 8.14, etc.)

τὸ + ὄνομα → *τοῦνομα* (Matthew 27.57)

τὸ + ἐναντίον → *τοῦναντιον* (Gal. 2.7)

Note: The breathing mark of the second word is retained at the point of union, revealing the crasis.

ELISION

Elision is the omission of part of a word, whether in speech or writing. In the GNT it is marked by an apostrophe, and normally occurs with prepositions and particles that are written before a word that begins with a vowel. Thus we have (for examples):

ἀπ' for ἀπό before αὐτῶν (Revelation 9.6)

δι' for διά before ἐπιστολῆς (2 Thessalonians 2.2)

ἐπ' for ἐπί before ἐμέ (Revelation 1.17)

κατ' for κατά before αὐτοῦ (Jude 1.15)

μετ' for μετά before ἐμοῦ (Revelation 1.12)

παρ' for παρά before ὑμῖν (Revelation 2.13)

ὑφ' for ὑπό before ὑμῶν (Acts 4.11)

ὑπ' for ὑπό before ἐμοῦ (Galatians 1.11)

ENCLITICS

Enclitics are words that **depend upon the preceding word** in a sentence for their accent (the preceding word, therefore, may *or may not* carry a double accent). The principal enclitics in the NT are:

μου, μοι, με, σου, σοι, σε

τις, τινές, τινῶν, etc.

που, ποτε, πω, πως

εἰμί (in its present indicative forms)

γε, τε

Thus, in Revelation 7.14 we see, οὗτοί εἰσιν, and in 11.5 and other verses, εἶ τις. Rarely in the Bible, and never in the Revelation does μου carry its own accent, as in Revelation 7.14: κύριέ μου.

PROCLITICS

Proclitics (from προκλίνω, “lean forward”) are words that never have an accent of their own, but depend upon the following word for accent. The principal proclitics are:

ὁ, ἡ, οἱ, αἱ, εἰς, ἐξ, ἐν, εἰ, ὡς

Also, the adverb *not*, οὐ, οὐκ, οὐχ (not to be confused with the relative and accented pronoun, οὗ) is a proclitic unless it means *No*. Thus, in Revelation 13.8 we see, οὗ οὐ γέγραπται, where οὐ depends upon γέγραπται for its accent. Likewise, οὐκ ἔχουσι, in Revelation 9.4, and οὐχ εὐρέθη in Revelation 14.5.

PAUL THE WORDSMITH

What do you do if language just isn't sufficient to express the wonders of the revelation you've received? If you were the inspired apostle Paul, you'd invent new words! The following words have never been found in surviving Greek literature *prior to* Paul's writings:

- συζητητής, ὁ, joint inquirer: disputant, 1Co 1.20.
- συναρμολογέω, fit or frame together, Eph 2.21; 4.16.
- σύσσωμος, ον, united in one body, Eph.3.6.
- σύμψυχος, ον, of one mind, at unity, Phil.2.2; united in soul.
- συμιμητής, οὔ, ὁ, joint imitator, Phil.3.17.

Notice that all the words Paul coined made use of the *σύν* (= "with") prepositional prefix. Judging from the many existing σύν- words Paul used, he truly gloried in the unities accomplished by Christ.

THE GREAT MYSTERY

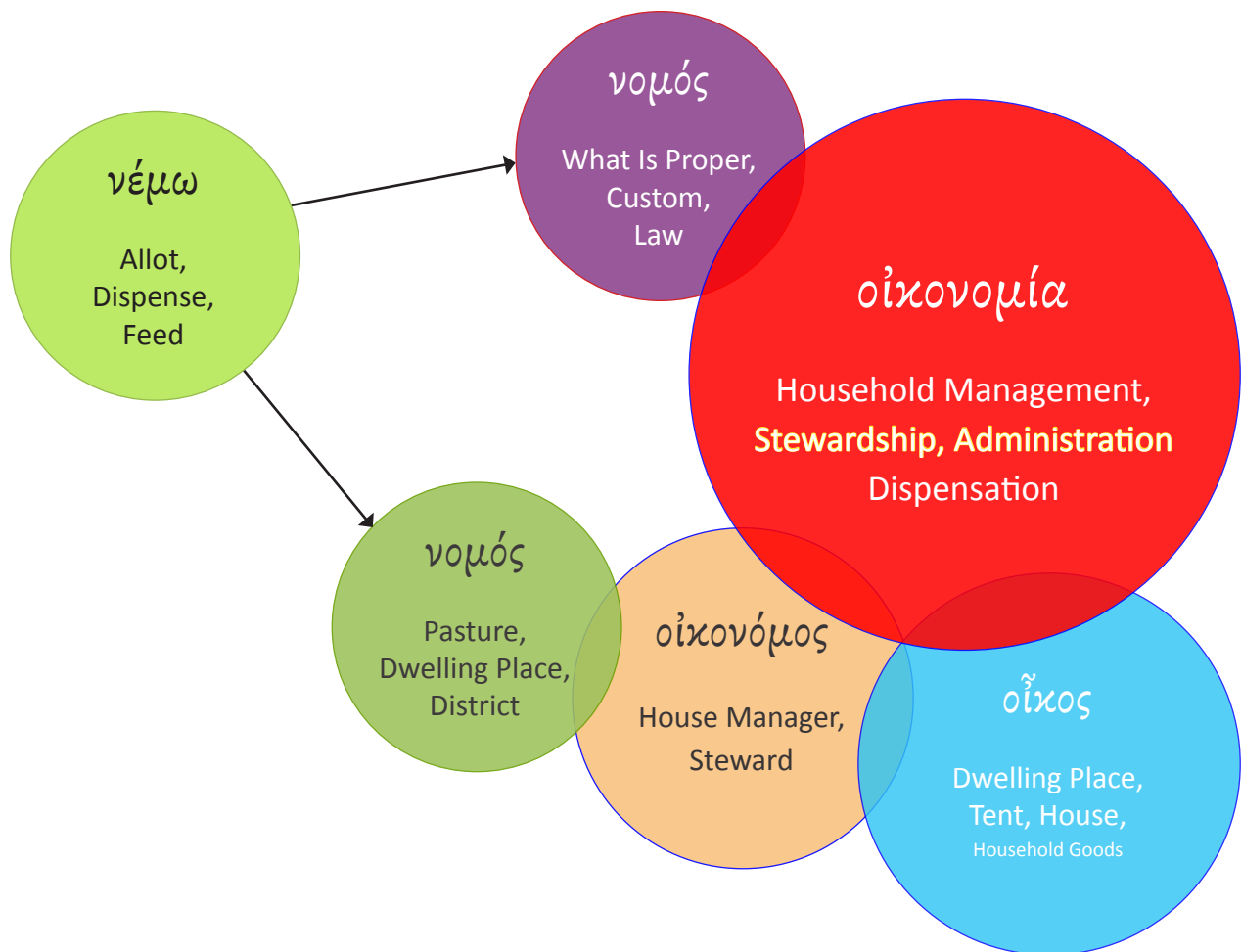
For Paul, *μυστήριον* refers to truth that "in other generations was not made known" but "has now been revealed" in God's progressive revelation (Ephesians 3.4-5). This being so, the word *μυστήριον* is important in that it alerts the reader of the NT to revelation that has now (in the apostolic era) *progressed*.

Therefore, when Paul speaks about marriage and the relationship between Christ and the Church (Ephesians 5.31-32), and calls this a *μυστήριον μέγα*, we should feel a jolt in our spirits, and realize that there is something about the Christ-Church relationship that (1) has now been more fully revealed, and (2) was presumably partially revealed in times past, *at least* in types and shadows. Indeed, Paul's quotation of Genesis 2.24 alerts us to the fact that the poetic declaration in that verse was *not just about* Adam and Eve, or subsequent human marriages, but predicted something about Christ and the Church. Would Christ and the Church become one flesh?

EVOLUTION OF THE WORD "ECONOMY"

The economy (*οἰκονομία*) of which Paul speaks is a divine administration, an administration "of God" (Colossians 1.25). The Trinity is at the head of this administration; Jesus is king. It is an administration with similarities to the earlier Edenic and Mosaic administrations, but it is also superior and "suitable to the fullness of the times" (Ephesians 1.10) when God sent forth His Son (Galatians 4.4). The stewards of this new administration are the apostles (1 Corinthians 4.1; 9.17), and church leaders after them (Titus 1.7), and all believers after them (1 Peter 4.10).

Paul's intent was to be found faithful in his stewardship of the divine *οἰκονομία* (1 Corinthians 4.2; cf. Titus 1.7), and to make its principles and benefits fully known (Ephesians 3.9), particularly to the Gentiles, as per his specific calling (Ephesians 3.2).



PAUL'S WORDS ABOUT MIND & THOUGHT

The Greek word for *mind* is **νόος** (Ephesians 4.17,23), in the Attic dialect contracted to **νοῦς**. The word for *thought* (which can also mean *mind*) is **νόημα** (Philippians 4.7, etc.). The verb *to think* or *understand* is **νοέω** (Ephesians 3.4, 20). What goes *through* (**διά**) the *mind* (**νόος**), is a *thought* or *intention* (**διάνοια**, Ephesians 2.3), and by extension, one's *manner of thought, thinking* or *mind*. What one does *after* (**μετά**) *thinking* (**νοέω**) is *repent* (**μετανοέω**, 2 Corinthians 12.21), and the result is *repentance* (**μετάνοια**, Romans 2.4). To *think* (**νοέω**) *under* (**ὑπο**) the surface, is to *suspect, suppose, surmise* or *expect* (**ὑπονοέω**, Acts 13.24, etc.; think *hypnosis*). To pass on one's thoughts (**νουθετέω**, Acts 20.31, etc.) is to *instruct* or *admonish*, which is to provide *teaching* or *instruction* (**νουθεσία**, Ephesians 6.4)

The negation, **ἀνόητος**, “without thought” (Romans 1.14), means *foolish*, and **ἄνοια** means *folly* or *foolishness* (2 Timothy 3.9).



MORE MIND WORDS

- καρδία, ἡ** — Heart as center of inner life: mind
- ἄνοος, ον** — Silly, without understanding
- νοερός, ἄ, ὄν** — Intellectual, intelligent
- νόημα, τό** — Thought, purpose, idea
- νοήμων** — Thoughtful, intelligent
- νοησις, ἡ** — Intelligence, understanding
- νοητός, ἡ, ὄν** — Mental, pertaining to mind
- νουβυστικός, ἡ, ὄν** — Shrewd, clever
- νουθετέω** — Put in mind, warn, admonish
- νουθετημα, τό** — Admonition, warning
- νουθετησις, ἡ** — Admonition, warning
- νουθετητέος, α, ον** — To be admonished
- νουθετητικός, ἡ, ὄν** — Didactic
- νουνέχεια, ἡ** — Good sense, discretion
- νουνεχής, ἔς** — Sensible, discreet

THE Α- PREFIX IN EPHESIANS

The α- prefix (not to be confused with the ἀκρο-, ἀνά- or απο- prefixes), is familiar to us in English words like atheist. It is a negation of what follows in the compound word. (Not all A words involve this prefix, e.g., *Apple* or αἶμα, but let's understand the ones that do.) In Ephesians we have:

- ἀγαθός (Ephesians 4.28), not a γάσος (= cheat ?) i.e., *good*.
- ἀγρυπνέω (Ephesians 6.18), be unbent in sleep (?) i.e., *keep oneself awake, be on guard*.
- ἀκαθαρσία (Ephesians 5.3), *not clean, impure*.
- ἄκαρπος (Ephesians 5.11), *unfruitful*.
- ἀλήθεια (Ephesians 6.14), without lapse of memory (?), i.e., *true*.
- ἄλυσις (Ephesians 6.20), a not-losing, i.e., *a chain, bondage, imprisonment*.
- ἄσωτία (Ephesians 5.18), not saving, i.e., *wasteful*.
- ἄφρων (Ephesians 5.17), not φρονίμος (sensible), i.e., *foolish*.

THE ΕΥ- PREFIX IN EPHESIANS

The adverb εὖ (Ephesians 6.3) means *well*, and can also mean, *competently, kindly, happily* or simply *good*. Therefore, as a prefix, **ΕΥ-** adds a positive connotation to compound words:

- εὐλογητός (Ephesians 1.3), *blessed*.
- εὐδοκία (Ephesians 1.5), *good will*.
- εὐαγγέλιον (Ephesians 1.13), *good news*.
- εὐχαριστέω (Ephesians 1.16), *give thanks*.
- εὐαγγελίζω (Ephesians 2.17), *proclaim good news*.
- εὐαγγελιστής (Ephesians 4.11), *proclaimer of good news*.
- εὐσπλαγχνος (Ephesians 4.32), *with good bowels = compassionate*.
- εὐωδία (Ephesians 5.2), *good (= fragrant) smell*.
- εὐτραπελία (Ephesians 5.4), *good turn [of phrase] = wittiness, or coarse, suggestive jesting!*
- εὐάρεστος (Ephesians 5.10), *well pleasing*.

PARTICLES IN EPHESIANS

ἄν (6.8)	μὲν (4.11)
ἄρα (2.19)	οὖν (2.19)
γε (3.2)	ποτέ (2.2)
εἰ (3.2)	πῶς (5.15)
εἴτε (6.8)	τέ (3.19)

Particles are words that are indeclinable (have only one form), and that have more functional than inherent meaning. Their meaning has to do with the relationship between words, and so they are sometimes untranslatable into a corresponding word in the target language.

The particle *ἄν* sometimes denotes the certainty or condition of the main action in the clause. Thus, in Revelation 14.4, the subjects “follow the Lamb” and “wherever He may go,” **that’s where they will follow**, or, **they will certainly follow**. In Revelation 2.25, the congregation of Thyatira must “hold on to” their faith “until I may come”; His coming is the condition **until which** they must hold on. In Ephesians 6.8, the particle *ἄν* simply expresses conditionality.

ἄκρο-WORDS

The prefix *ἄκρο-* has to do with something at a distance or at an extremity. In ancient usage then:

- *ἀκροβάτης*, an acrobat, is someone who walks on tiptoe.
- *ἀκροβυστία*, foreskin, is the skin at the extremity of the male organ.
- *ἀκρόπολις* is the high point of a city.
- *ἀκρογωνιαίος, α, ον*, is an adjective meaning at the extreme angle, which when speaking of a stone implies either the cornerstone or the capstone/keystone.

Does **Ephesians 2.20** speak of Christ as the Cornerstone for a square foundation, or the Capstone for secure support of the roof and walls? The ambiguity reminds us that Jesus is both — the Alpha and the Omega of the Church.

PHRASES FROM THE REVELATION

1. εἰς τοὺς αἰῶνας τῶν αἰώνων
2. ἐκ τῆς γῆς
3. ἐκ τοῦ στόματος αὐτοῦ
4. ἐν τῇ δεξιᾷ
5. ἐν τῷ αἵματι αὐτοῦ
6. ἐνώπιον τοῦ θρόνου
7. ἐπὶ τῆς γῆς
8. καὶ εἶδον, καὶ ἰδοὺ
9. λέγει κύριος ὁ θεός
10. μετὰ τῶν νεφελῶν
11. μετὰ ταῦτα, μετὰ τοῦτο
12. Μὴ φοβοῦ
13. ὁ καθήμενος ἐπὶ τοῦ θρόνου
14. ὁ πρῶτος καὶ ὁ ἔσχατος
15. οἱ ἀδελφοὶ αὐτῶν
16. οἱ βασιλεῖς τῆς γῆς
17. πᾶσαι αἱ φυλαὶ τῆς γῆς
18. προσεκύνησαν τῷ θεῷ
19. τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ
20. τὸν λόγον τοῦ θεοῦ
21. τοὺς λόγους τῆς προφητείας
22. τῶν ἁμαρτιῶν ἡμῶν

SAMPLE INFINITIVES SHOWING THE FOUR INFINITIVE ENDINGS

Pres/Fut/2.AorAct	περιπατεῖν (1 John 2.6)
	ἁμαρτάνειν (1 John 3.9)
	ἀγαπᾶν (1 John 4.11,20)
1.AorAct	βαστάσαι (Revelation 2.2)
PerfAct/ AorPas/-μι	εἶναι (1 John 2.9)
	θεῖναι (1 John 3.16)
Other Mid/Pas	γενέσθαι (Revelation 1.1)

Infinitives are so named because they are a kind of verb that is not limited (made finite) by a subject (noun) designated as doing the action; an infinitive expresses an action without reference to someone or something doing it, and so can function as a verbal noun. In English the infinitive is the normal, dictionary-entry form of a verb (the first person, present, singular active), and is expressed with the preposition *to*, as in **to walk**. When we read a Greek infinitive in the NT, we generally translate that way, with the preposition **to**. In Greek, infinitives, though functioning as a sort of noun, don't have gender, but when they have an article, **it is always the neuter article**, as in τὸ παθεῖν, literally, *the to-suffer*, (Acts 1.3). Infinitives in the NT are often used to “set the stage.” i.e., to explain the circumstances surrounding the main action of a clause. In Acts 1.3, Luke says that Jesus “showed Himself,” but the circumstances were “after” (μετὰ) His “to suffer” (τὸ παθεῖν).

Greek infinitives are easy to spot because **they only have four endings: ειν, αι, ναι and σθαι**. Which of the four endings an infinitive uses depends upon whether it is active or passive, and whether it is present, future, aorist or perfect tense. BUT, for now, all you have to do is memorize the four endings and you'll always be able to recognize an infinitive in the NT text! Okay, there are always exceptions to the rule. For the verb **to love**, αγαπάω, the infinitive, αγαπεῖν, contracts to αγαπᾶν in which the epsilon and iota in the εῖν shrink to an alpha with an iota subscript. Nevertheless, memorize ειν, αι, ναι and σθαι and you'll (almost) always be able to spot a Greek infinitive.

One more thing about infinitives: when they have an object, that object is always put in the accusative case. A great example is in 1John 3.16: “we ought **to lay down** our **lives**...” where the infinitive is “to lay down” and the object (the thing laid down) is “lives.” In the Greek, “lives” (“souls”) is in the accusative case: τὰς ψυχὰς θεῖναι.