

Mastering New Testament Greek Textbook

Ted Hildebrandt

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CHAPTER 7

Adjectives

You will be able to—

1. understand English adjectives and their various uses;
2. learn and translate various Greek adjectives;
3. identify attributive, predicate, and substantive uses of Greek adjectives;
4. properly identify the grammatical agreement between an adjective and its accompanying substantive;
5. identify the various forms of the verb εἶμι in the present active indicative;
6. master ten more high-frequency vocabulary words; and
7. finish memorizing Jn. 1:1 in Greek.

Definition

An adjective is a word used to modify a noun or pronoun. The adjective often specifies more clearly what the noun or pronoun actually means. It often answers the question “What kind of _____ is it?”

The soft snow hit the windshield.

Answers: What kind of snow? Soft.

The snow was soft.

Three Uses of Adjectives

Adjectives are used in three ways:

1. An attributive adjective attributes a characteristic to the noun it modifies.
The good book
2. A predicate adjective assigns a characteristic to the subject of the sentence.
The book is good.
3. As a substantive, an adjective acts independently, as a noun itself.
The good die young.

Examples:

1. Attributive use:
The red car hit the big truck behind the rear tire.

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2. Predicate use:

Roses are red and violets are blue.

3. Substantive use:

The kind receive their rewards, but the unjust are often surprised (i.e., the kind person; the unjust person).

Adjectives modify nouns and pronouns. They will match the nouns they modify in number, gender, and case.

Adjectives frequently use a 2-1-2 paradigm scheme:

masculine = Second declension forms
feminine = First declension forms
neuter = Second declension forms

Because you already know the first and second declensions, it is easy to recognize the gender, number, and case of the adjectives.

Adjective Paradigm

ἀγαθός (good)

Declension	2	1	2
Singular	Masc.	Fem.	Neut.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν
Plural			
Nom.	ἀγαθοί	ἀγαθαί	ἀγαθά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Acc.	ἀγαθούς	ἀγαθάς	ἀγαθά

Adjective Paradigm for words ending in ε, ι, or ρ

δίκαιος (righteous)

Declension	2	1	2
Singular	Masc.	Fem.	Neut.
Nom.	δίκαιος	δικαία	δίκαιον
Gen.	δικαίου	δικαίας	δικαίου
Dat.	δικαίῳ	δικαίᾳ	δικαίῳ
Acc.	δίκαιον	δικαίαν	δίκαιον

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Voc.	δίκαιε	δικαία	δίκαιον
Plural			
Nom. Voc.	δίκαιοι	δίκαιαι	δίκαια
Gen.	δικαίων	δικαίων	δικαίων
Dat.	δικαίοις	δικαίαις	δικαίοις
Acc.	δικαίους	δικαίας	δίκαια

Attributive position = Adjective has article.

ὁ ἀγαθὸς λόγος the good word
ὁ λόγος ὁ ἀγαθός the good word

ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός.
I am the good shepherd (Jn. 10:11).

ἐν τῇ ἐσχάτῃ ἡμέρᾳ
in the last day (Jn. 6:39)

Predicate position = Adjective has no article.

ἀγαθὸς ὁ λόγος The word is good.
ὁ λόγος ἀγαθός The word is good.

καὶ ὁ ἄνθρωπος οὗτος δίκαιος
And this man was righteous (Lk. 2:25).

φαίνεσθε τοῖς ἀνθρώποις δίκαιοι.
you appear to men to be righteous (Mat. 23:28).

Substantive use = Adjective is used as a noun—has no noun

The substantive use often has the article but no accompanying noun.

οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον
but the righteous unto eternal life (Mat. 25:46)

Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται
But the righteous will live by faith (Rom. 1:17).

Predicate or Attributive

Sometimes neither the adjective nor the noun has the article. In this case the context must determine whether to translate it attributively or predicatively.

καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος
and a good and righteous man (Lk. 23:50)

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Introduction to εἰμί

εἰμί is a stative verb (it indicates a state of being) and so has no voice (active, middle, or passive).

In English “is” takes a predicate nominative rather than the normal accusative. It is correct to say “This is he” and incorrect to say “This is him.” Similarly, in Greek a noun or pronoun in the nominative goes with the verb, one as the subject the other nominative is the predicate nominative. Learn to chant through this paradigm.

Present Indicative of εἰμί

Singular		Plural	
εἰμί	I am	ἐσμέν	we are
εἶ	you are	ἐστέ	you are
ἐστί(ν)	he/she/it is	εἰσί(ν)	they are

Note: The third singular and plural may take a moveable ν.

Examples:

ὅτι ὁ θεὸς ἀληθῆς ἐστίν
that God is true (Jn. 3:33)

Ἠλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
“Are you Elijah?” And he said, “I am not.” “Are you the prophet?” (Jn. 1:21).

Predicate Adjective with a verb: attributes some quality to the subject of the sentence.

It is used with verbs εἰμί and γίνομαι (I become).

ὁ θεὸς ἀληθῆς ἐστίν
God is true (true=Pred. Nom. Adj.) (John 3:33)

Chant #4: Present Indicative (PAI) εἰμί Verb

(chant left column then right column)

εἰμί	ἐσμέν
εἶ	ἐστέ
ἐστί(ν)	εἰσί(ν)

οὐ, οὐκ, and οὐχ (no, not)

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Οὐ is placed before the word it negates, which is usually the verb. There are three main forms of this word, depending on the initial letter of the word that follows it:

1. οὐ before a consonant.
2. οὐκ before a vowel with a smooth breathing mark.
3. οὐχ before a vowel with a rough breathing mark.

In addition, οὐχί is a strengthened form of οὐ (see lexicon).

Examples: οὐ—no, not (before a consonant)

1. καὶ ταῦτα οὐ γινώσκεις;
And you do not understand these things? (Jn. 3:10).
2. καὶ οὐ λαμβάνετέ με
And you do not accept me (Jn. 5:43).

Examples: οὐκ—no, not (before a word that begins with a vowel with a smooth breathing mark)

1. καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν.
And you do not have his word in you (Jn. 5:38).
2. καὶ λέγει Οὐκ εἰμί -- notice Οὐκ is capitalized indicating it is a quotation
And he said, "I am not." (Jn 1:21)

Examples: οὐχ—no, not (before a word that begins with a vowel with a rough breathing mark)

1. οὐχ ὑμεῖς λέγετε ὅτι . . .
Do you not say that . . . (Jn. 4:35).
2. καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον
and not man for the Sabbath (Mk. 2:27)

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Vocabulary

ἀγαθός, -ή, -όν	good (102)
ἅγιος, -α, -ον	holy (233)
δίκαιος, -α, -ον	righteous (79)
εἰμί	I am (2,460)
Ἰουδαῖος, -α, -ον	Jewish, a Jew (195)
μέγας, μεγάλη, μέγα	great, large (243)
νεκρός, -ά, -όν	dead (128)
οὐ, οὐκ, οὐχ	no, not (1606)
πρῶτος, -η, -ον	first (155)
φωνή, -ῆς, ἡ	voice (139)

Memory Verse: John 1:1

Ἐν	ἀρχῇ	ἦν	ὁ	λόγος,	
In	beginning	Was	the	Word,	
καὶ	ὁ	λόγος	ἦν	πρὸς	τὸν θεόν,
and	the	Word	was	with	the God,
καὶ	θεὸς	ἦν	ὁ	λόγος.	
and	God	was	the	Word.	

Note: In the last clause, the definite article marks ὁ λόγος as the subject; θεός is a predicate. Thus the translation “the Word was God.”