Chapter 5
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The Verb εἰμί - "I am" (part 1)
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5.1 In chapter 3 we met the basic pattern for the majority of Greek verbs.   However, Greek, like most languages, has some irregular verbs which do not abide by the rules. The verb "to be" is irregular in nearly all Indo-European languages.

5.2 The pattern for **the Present Indicative of εἰμί** is

I am	εἰμί	ἐσμέν	we are
you are	εἶ	ἐστέ	y'all are
he/she/it is	ἐστίν	εἰσίν	they are

NOTE   that "you are" - εἶ - is written with a circumflex accent.

εἰ with no accent is a different word, meaning " if "

For purposes of accentuation - Except for the Second Person Singular, forms of the Present Indicative of εἰμί are enclitic. That is, they throw their accent back onto the previous word, causing a grave accent on the ultima to revert to an acute accent.

ἐστίν becomes ἔστιν when it is emphatic,

or when it comes first in a clause or after οὐκ,   μὴ,   καὶ, ἀλλ', ὡς, εἰ, τοῦτ'

When ἐστίν, εἰσίν, etc. come first in a sentence, they are often best translated as "There is", "There are"

REMEMBER :

εἶ **with a hat**	**=**	**"you are"**
εἰ **without a hat**	**=**	**" if "**

Depending on the font you use for viewing and printing, the circumflex may look either like a tilde, or like the (more conventional) arc above the vowel and the breathing.
When writing by hand, make the circumflex like an arc.

Practice until you can read aloud and translate easily

1. εἰ υἱὸς εἶ τοῦ θεοῦ	If you are the Son of God . . . *(Matt. 4:6)*
2. αὐτός ἐστιν ὁ Χριστός.	He is (the) Christ. *(Matt. 16:20)*
3. καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν.	And they are in the world. *(John 17:11)*
4. ἐγὼ οὐκ εἰμὶ ὁ Χριστός.	**I** am not the Christ. *(stress on "I")* *(John 1:20)*
5. θεοῦ εἰμὶ υἱός.	I am the Son of **God**. *(stress on "God")* *(Matt. 27:43)*
6. ἐστὲ ἀπόστολοι ;	Are you (plural) apostles?
7. ἐσμὲν νῦν υἱοὶ τοῦ θεοῦ.	Now we are sons (children) of God.
8. ἐγὼ ἄνθρωπός εἰμι . . .	I am a man . . *(Matt. 8:9)*
9. ὁ Ἰησοῦς ἐστιν ὁ κύριος τοῦ κοσμοῦ.	Jesus is the Lord of the world.
10. ἐγώ εἰμι ὁ θεὸς τοῦ Ἀβραὰμ	I am the God of Abraham, and the God (of) Isaac
καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ.	and the God (of) Jacob. *(Matt. 22:32, Exodus 3:6)*

5.3 It will be useful here to learn how to express something that took place in the past.

For now, we will learn just the Third Person Imperfect Indicative of εἰμί

he/she/it was	**ἦν**	**ἦσαν**	**they were**

Practice until you can read aloud and translate easily

1. ὁ ἄνθρωπος ἦν ἐν τῷ οἴκῳ.	The man was in the house.
2. οἱ ἄγγελοι ἦσαν ἐν τοῖς οὐρανοῖς.	The angels were in the heavens.
3. ὁ Πέτρος ἀπόστολος ἦν.	Peter was an apostle.
4. αὐτὸς ἦν διάκονος, καὶ νῦν ἐστιν πρεσβύτερος.	He was a deacon and now he is an elder.

5. αὐτοὶ ἦσαν δοῦλοι, ἀλλὰ νῦν εἰσιν ἀδελφοί.	They were slaves but now they are brothers.
6. ἐν τῳ κοσμῳ ἦν.	He was in the world. *(John 1:10)*
7. Ἰωάννης καὶ Ἰάκωβος ἀδελφοί ἦσαν.	John and James were brothers.
8. Ἀνδρέας ἦν ὁ ἀδελφὸς τοῦ Πέτρου.	Andrew was the brother of Peter.
9. οἱ ἀπόστολοι ἦσαν ἐν τῷ οἰκῷ τοῦ Πέτρου.	The apostles were in Peter's house.
10. ὁ Ἰωάννης ἦν δοῦλος ;	Was John a slave?
Οὐ. ὁ Ἰωάννης ἦν ἀπόστολος.	No. John was an apostle.

5.4 As you probably noticed in the practice sentences, the verb "to be" acts similarly to an equals sign.
It does not take an accusative, but links two or more words both of which are in the nominative.
The verb "to be" (and a few others, such as "to become") is not transitive - it does not have a subject and an object, but a subject and a **Predicate Nominative**. It is classed as a **"copula"** - a linking verb.

Greek word-order is more variable than English.
English word-order is dictated by the sequence Subject - Verb - Object.
"The dog chased the cat." and   "The cat chased the dog." describe two very different events.

Because the endings of the Greek nouns and pronouns indicate the subject (nominative), the object (accusative), and the indirect object (dative), Greek can move words around within a sentence without changing the sense.

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e.g. οἱ δοῦλοι εἰσιν ἄνθρωποι.

οἱ δοῦλοι ἄνθρωποι εἰσίν.

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Both sentences state that the slaves are human beings.

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ἄνθρωποὶ εἰσιν οἱ δοῦλοι.

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also states that the slaves are human beings, but by positioning ἄνθρωποι at the start of the sentence, the speaker is probably stressing their humanity.
The first word(s) of a Greek sentence are usually what is uppermost in the speaker's mind.
However, when a Greek sentence starts with ἐστὶν, εἰσὶν, ἦν, or ἦσαν, it is usually best translated by the equivalent English "There is . . .". "There are . . . ",   "There was . . . " or "There were . . . "

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e.g. ἦν δοῦλος ἐν τῷ οἰκῷ.   There was a slave in the house.

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There is sometimes a question of how to distinguish between the subject e.g. οἱ δοῦλοι and the predicate nominative e.g. ἄνθρωποι.

5.5 How to find the Subject
In the example above, although the verb links both slaves and men, it is not exactly equivalent to an equals sign - "The slaves are men.", but it is not true to say that "Men are slaves." Some, but not all, men are slaves.
     Greek has a set of rules of precedence for dealing with two nominative nouns or their equivalents.

1.   If one of the nominatives is a pronoun, it is always the subject.
     This is also the rule if the pronoun is "hidden" in the verb - ἐστίν contains the pronouns he/she/it.

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e.g. αὐτός ἐστιν δοῦλος.   He is a slave.

δοῦλος ἐστίν.   He is a slave.

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2.   If one of the nominatives is a proper noun (someone's name), or has a definite article, and the other is a common noun (name of a thing, etc.) the proper noun or the noun with the article is the subject.

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e.g. Πέτρος ἀπόστολος ἐστίν.   Peter is an apostle.

ὁ ἄνθρωπος ἀπόστολος ἐστίν.   The man is an apostle.

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3.   If both are proper nouns or have definite articles, or if neither is a proper noun or has a definite article, the first in word order is the subject.

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e.g. ἀπόστολος ἄνθρωπος ἐστίν.   An apostle is a man.

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In John 1:1 we read "καὶ θεὸς ἦν ὁ λόγος."
From the rules above, the subject is "ὁ λόγος", so the sentence should be translated "The Word was God."

5.6 Sentences for reading and translation

1. ὁ πρεσβύτερος ἦν ἐν τῷ οἴκῳ, νῦν δὲ ἐν τῷ ἀγρῷ ἐστίν.
2. εἰσίν οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι ἐν τοῖς οὐρανοῖς ;
3. εἰμὶ ἐν τῷ οἴκῳ, ὁ δὲ λεπρὸς ἐν τῷ ἀγρῷ ἐστίν.
4. οὐκ εἶ δοῦλος ἀλλ᾽ εἶ διάκονος τῶν πρεσβυτέρων.
5. ὁ διάκονός ἐστιν ἐν τῷ οἴκῳ καὶ λαμβάνει τοὺς παραλυτικούς καὶ τοὺς λεπρούς.
6. ὁ ἥλιος ἐν τῷ οὐρανῷ ἐστιν ἀλλ᾽ οἱ ὀφθαλμοὶ τῶν τυφλῶν οὐ βλέπουσιν αὐτόν.
7. ἐσμὲν δοῦλοι τοῦ θεοῦ ἀλλ᾽ οἱ Ἰουδαῖοι δοῦλοι τοῦ νομοῦ εἰσίν.
8. Φαρισαῖοι, ἐστὲ ἀδελφοὶ τῶν Σαδδουκαίων ;
9. οἱ ὀφθαλμοὶ τοῦ θεοῦ ἐπὶ τοῖς τυφλοῖς εἰσίν.
10. Στέφανος διάκονος ἦν, Πέτρος δὲ καὶ Ἰάκωβος πρεσβύτεροι ἦσαν.

5.7 Writing Practice : Write the Greek several times, while saying aloud   (Matt. 6:9-10)

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,	Our Father, the (one) in the heavens,
ἁγιασθήτω τὸ ὄνομά σου,	let your name be sanctified,
ἐλθέτω ἡ βασιλεία σου,	let your kingdom come,

πάτερ is the Vocative singular of πατήρ "father"

The -ήτω and -έτω endings are third person imperatives - "Let someone do something" or "Let something happen" with the sense of giving an order, rather than just permission.

5.8 New Testament Passages to read and translate: Matthew 4:5-6a, Revelation 1:8, John 1:1-2
In your Greek New Testament, read the passages aloud several times until you can read them without long pauses or stumbling. Then use the translation helps to translate them.

παραλαμβάνει	he/she/it takes along
εἰς τὴν ἁγίαν πόλιν	into the holy city
ἔστησεν	he stood (something), placed
τὸ περύγιον	the wing, corner
τοῦ ἱεροῦ	of the temple
βάλε	throw!
σεαυτὸν	yourself
κάτω	downwards
τὸ	the (used with a neuter noun)
ὁ ὢν	the (one) being, i.e. "he who is"
ὁ ἐρχόμενος	"he who is coming"
παντωκράτωρ	all-powerful, Almighty
ἐν ἀρχῇ	in (the) beginning
οὗτος	this (one) (masculine) - "he"

5.9 Vocabulary to learn

εἰμί	I am	
ἦν	he/she/it was	
ἦσαν	they/there were	
ὁ ἀγρός	field	(hence agriculture)
ὁ διάβολος	devil	(hence diabolic)
ὁ ἥλιος	sun	(the element Helium was discovered in the sun)
ὁ Ἰουδαῖος	Jew	
ὁ λεπρός	leper	
ὁ νόμος	law (Deuteronomy recounts the second - δεύτερος - giving of the Law)	
ὁ οἶκος	house ("Oeconomy" - now "economy" was how one ran a household)	
ὁ ὀφθαλμός	eye (hence the English words beginning ophtha-)	

ὁ παραλυτικός	paralytic	
ὁ Σαδδουκαῖος	Sadducee	
ὁ τυφλός	blind (man)	*(losing one's sight is a "tough loss")*
ὁ Φαρισαῖος	Pharisee	
εἰ	if	
νῦν	now	
τότε	then	