20.1 A Participle is a “verbal adjective”:

- e.g. "the sinking cat", "a fallen tree", "running water", "stinking garbage"
- "The man reading the book is my brother.", "The girl walked down the road, singing."

The Greek Participles are like verbs, in that they have Tense (past, present, perfect – future participles are rare in the GNT) and are like adjectives, in that they have to agree with the noun or pronoun which they qualify (go with) in Number (singular or plural), Case (Nominative, Accusative, etc.) and Gender. All participles follow the same basic set of rules for use, so in this chapter we shall restrict our examples to the Present Participle Active, as applied to a masculine nominative noun or pronoun. Later chapters will cover the other participles and their forms.

20.2 The Present Participle Active: The Present Stem of the Greek Verb has the sense of continuous or repeated action. For the Present Participle this implies that the action of the participle is going on at the same time as the action of the main verb in the sentence.

- "The girl went to school, singing." the action is in the past
- "The girl goes to school, singing." the action is in the present
- "The girl will go to school, singing." the action is in the future

Note that for all three sentences the participle remains the same - "singing". The time at which the singing takes place is given by the main verb, not by the participle.

20.3 Greek builds the Masculine form of the Present Participle by adding -ων (Singular) or -οντες (Plural) to the Present Stem of the Verb.

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<thead>
<tr>
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<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>Nominative</td>
<td>STEM-ων</td>
<td>STEM-οντες</td>
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The contract verbs apply the usual rules of contraction:

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<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>α + ο or ω = ω</td>
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<td>ε + ο = ου</td>
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<td>ο + ο = ου</td>
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<thead>
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</thead>
<tbody>
<tr>
<td>λέγω - I say</td>
<td>λέγων</td>
<td>λέγοντες saying</td>
</tr>
<tr>
<td>ἀγαπάω - I love</td>
<td>ἀγαπῶν</td>
<td>ἀγαπῶντες loving</td>
</tr>
<tr>
<td>ποιέω - I do, make</td>
<td>ποιῶν</td>
<td>ποιοῦντες doing</td>
</tr>
<tr>
<td>πληρόω - I fulfill</td>
<td>πληρῶν</td>
<td>πληροῦντες fulfilling</td>
</tr>
<tr>
<td>εἰμί - I am</td>
<td>ὄν</td>
<td>ὄντες being</td>
</tr>
<tr>
<td>ἔχω - I have</td>
<td>ἔχων</td>
<td>ἔχοντες having</td>
</tr>
</tbody>
</table>

Practice - until you can read and translate easily

NOTE - English does not use participles in quite the same way as Greek does. For each of the sentences below there is a "wooden literal" translation, and a more colloquial translation.

1. ὁ Ἰησοῦς ἦν ἐν τῇ συναγωγῇ κηρύσσων. Jesus was in the synagogue, preaching.
   Jesus was preaching in the synagogue.

2. ἀκούων τοὺς λόγους τοῦ Ἰησοῦ πιστεύω αὐτῷ. Hearing the words of Jesus, I believe in him.
   I hear the words of Jesus and believe in him.

3. ὁ ἄνθρωπος ἔχον τὸ βιβλίον διάκονος ἔστιν. The man having the book is a servant.
   The man with the book is a servant.
4. ὁ δέσμιος ὢν ἐν τῇ φυλακῇ κλαίει. The prisoner, being in the prison, weeps. 
The prisoner weeps in the prison.
5. ἀγαπῶντες τοὺς ἀδελφοὺς εἰρήνην ἔχομεν. Loving the brothers, we have peace. 
We have peace while we love the brothers.
6. διδάσκων τὰ παιδία ὁ διδάσκαλος ἀναβαίνει πρὸς τὰ Ἱεροσόλυμα. Teaching the children, the teacher goes up to(wards) Jerusalem. 
The teacher teaches the children while he is going up to Jerusalem.
7. ὃν ἐν τῇ ἑρήμῳ ὁ Ἰωάννης κηρύσσει τὸν λόγον τοῦ θεοῦ τῷ λαῷ. Being in the desert, John preaches the word of God to the people. 
While he is in the desert, John preaches the word of God to the people.
8. οἱ ποιοῦντες τὰ ἔργα τῆς δικαιοσύνης ζητοῦμεν τὸ ἱερό. Doing these deeds/acts/works, we find peace. 
We find peace when we do these things.
9. ὁ ἀγαπῶν τὰς ἀδελφὰς διακονεῖ αὐταῖς. The one loving the sisters serves them. 
Jesus speaks to the crowds and teaches them.
10. λέγον τοῖς δήλοις ὁ Ἰησοῦς διδάσκει αὐτοῖς. Speaking to the crowds, Jesus teaches them.

Note that in the above examples, English tends to turn the participle into an active verb, which takes on the same degree of importance as the main verb. Greek is more logical, in that it shows the main focus of the sentence by the main verb, and uses the Present Participle for describing the concurrent circumstances. This can be of importance in translating the Greek text.

For example, in Matthew 28:19-20, the Imperative is "make disciples!"
Participles are used for "having gone", "baptizing", and "teaching".
The command is not to "Go!" but to "Make disciples!" So a good translation should show this.
e.g. "Having gone, (or - After you go (from here), make disciples, (by) baptizing . . . and teaching . ."

20.4 The Participle used as a Noun
We learned in chapter 10 that adjectives can be used as nouns, by adding the definite article with the adjective. Go to Section 10.7 to review this usage if necessary.

Because the participle is a verbal adjective, it can be used in the same way.
e.g. ὁ λέγων = "the one saying" "he who says" ὁ λέγοντες = "the ones saying" "those who say"

Practice - until you can read and translate easily
1. ὁ λέγων, Ἀμαρτίαν οὐκ ἔχω, ψεύστης ἐστίν. The one saying, "I do not have sin." is a liar. 
He who says "I don't (have) sin." is a liar.
2. μακάριοι οἱ ποιοῦντες τὰ ἔργα τῆς δικαιοσύνης. Blessed the ones doing the works of righteousness. 
Blessed are those who do (the) works of righteousness.
3. οἱ τηροῦντες τὸν νόμον τοῦ θεοῦ ἦσαν δίκαιοι. The ones keeping the law of God were righteous.
4. ὁ ἀγαπῶν τὰς ἀδελφὰς διακονεῖ αὐταῖς. The one loving the sisters serves them.
5. ὁ κηρύσσων τὸν λόγον τοῦ θεοῦ προφήτης ἐστίν. The one preaching the word of God is the prophet.
6. οἱ ὄντες ἐν τῇ συναγωγῇ Φαρισαῖοι ἦσαν. The ones (being) in the synagogue were Pharisees.
7. οἱ ἔχοντες τὸν σταυρὸν στρατιῶται εἰσίν. The ones having (with) the cross are soldiers.
8. ὁ ἄγων τοὺς ἵππους ἐστιν ὁ υἱὸς ὃν ἐγὼ φιλῶ. The one leading the horses is the son whom I love.
9. οἱ βλασφημοῦντες τὸν θεόν ἂν δικοὶ εἰσίν. The ones blaspheming God are unrighteous.
10. οἱ προσκυνοῦντες τῷ κυρίῳ ἦσαν οἱ ἁγιοί. The ones worshiping the Lord were the saints.
20.5 Negation: Greek uses μή with participles.

Practice - until you can read and translate easily

1. μὴ ἔχοντες διδάσκαλον
   οἱ νεανίαι μακάριοι οὐκ ἦσαν.
   Not having a teacher,
   the young men were not happy.
2. ὁ δουλὸς μὴ ἔχον ἄρτον πεινᾷ.
   The slave, not having bread, is hungry.
3. ὁ μὴ πιστεύων ἔν τῷ κυρίῳ οὐ σοφός εὔστε. The one not believing in the Lord is not wise.
4. οἱ μὴ ἀγαπῶντες τοὺς ἀδελφοὺς
   περιπατοῦσιν ἐν τῇ σκοτίᾳ.
   The ones not loving the brothers
   are walking in darkness.
5. οἱ μὴ κηρύσσοντες τὸ εὐαγγέλιον τοῦ Χριστοῦ
   μαθηταῖς αὐτοῦ οὐκ εἰσίν.
   The ones not preaching the Gospel
   of Christ are not his disciples.
6. ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ.
   The one not loving me does not keep
   my words. (John 14:24)
7. ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
   The one not gathering with me, scatters.
   (Matt, 12:30)
8. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν.
   The one not (being) with me is against me.
   (Matt, 12:30)
9. ὁ ἀκούων τοὺς λόγους μου
   καὶ μὴ τηρῶν αὐτοὺς ἄπιστος εὔστε.
   The one hearing my words
   and not keeping them, is unfaithful.
10. ὁ ἀδελφὸς ὁ μὴ λέγων τὴν ἀλήθειαν
    ψεῦστης εὔστε.
    The brother not speaking the truth
    is a liar.

20.6 Sentences for reading and translation

1. μακάριοι οἱ ποιοῦντες τὰ ἔργα τοῦ θεοῦ.
2. ὁ ἔχων τὰ βιβλία ἐστιν ὁ διδάσκαλος.
3. οἱ μισοῦντες τοὺς ἀδελφοὺς αὐτῶν οὐ τέκνα θεοῦ εἰσίν.
4. ὁ δοῦλος ἀλαζῶν πρὸς τὰ ἱεροσόλυμα ψάλλει τῷ θεῷ.
5. ὁ Ἰησοῦς καταβαίνων ἀπὸ τῶν ἱεροσολύμων συνκαλεῖ τοὺς μαθητὰς αὐτοῦ.
6. ὁ πρεσβύτερος ἐχθρὸς ἐν τῇ οἰκίᾳ κηρύσσει τὸ εὐαγγέλιον.
7. ὁ ἀγγέλος ἔχων τὸ βιβλίον ἀνοίγει αὐτὸ καὶ ἀναγινώσκει αὐτό.
8. ὁ διηγῶν καὶ πεινῶν τὸν λόγον τοῦ θεοῦ ἀναγινώσκει τὰς γραφὰς τὰς ἁγίας.
9. ἐγγίζων εἰς ἱεροσόλυμα ὁ Ἰησοῦς προφητεύει τὸν θάνατον αὐτοῦ.
10. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην.

20.7 Writing Practice: Write the Greek, while saying the Greek aloud (John 1:1-2)

Ἐν ἀρχῇ ἦν ὁ λόγος,
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
καὶ θεὸς ἦν ὁ λόγος.
οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

In (the) beginning was the Word
and the Word was with God
and the Word was God.
He (this one) was in the beginning with God
20.8 New Testament Passages for reading and translation
Matthew 5:3-10, John 14:21, John 14:24, 1 John 2:9-11

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.

τῷ πνεύματι in spirit (τὸ πνεῦμα - the spirit, wind, breath)
παρακληθήσοντι they will be encouraged, comforted (Future Passive of παρακαλέω)
οἱ πραεῖς the gentle, humble (πραΐς, πραεία, πραῤ - humble, gentle)
κληρονομήσουσιν they will inherit (Future tense of κληρονομέω - I inherit, am an heir)
χορτασθήσονται they will be fed (Future Passive of χορτάζω - I feed)
οἱ ἐλεήμονες the ones showing mercy, being merciful (ἐλέεο - I show mercy)
ἐλεηθήσονται they will receive mercy (Future Passive of ἐλεέω - I show mercy)
ὡς οἱ εἰρηνηποιοί the ones making peace (from ἡ εἰρήνη - peace and ποιέω - I make)
κληθήσονται they will be called (Future Passive of καλέω - I call)
δεδιωγμένοι the ones having been persecuted (Perfect Pass. of διώκω - I persecute)

τοῦ πεμψαντός με πατρός of the having-sent me Father = of the Father who sent me

λέγων ἐν τῷ φωτὶ εἶναι claiming to be in the light
ἐν τῷ φωτὶ in the light (Genitive of τὸ φῶς - light)
οἶδεν (he) knows (from οἶδα - I know, I have learned)
ἔτυφλωσεν (it) blinded (a past tense of τυφλόω - I blind)

20.9 Vocabulary to learn

ἀνοίγω I open (up)
δυσάω I am thirsty
ἐλεέω or ἐλεάω I am merciful, I show mercy to (English uses a dative - Greek does not)
κληρονομέω I inherit, share (from ὁ κλῆρος - portion, lot, ὁ κληρονόμος - heir)
μένω I remain
μισέω I hate (a misanthropist hates mankind)
πεινάω I am hungry
πενθέω I mourn
σκορπίζω I scatter
χορτάζω I feed (ὁ χόρτος - grass. χορτάζω originally meant "to feed cattle")
ψάλλω I sing (hence Psalm)

τὸ σκάνδαλον cause for offense, stumbling block
ἄρτι now, at the present, just now
ἐνεκεν for the sake of, on behalf of (takes Genitive)
 kaps until, as far as (used as a conjunction or a preposition)