

A GRAMMAR
OF THE GREEK NEW TESTAMENT
FOR BEGINNERS

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DEDICATION

TO MY FATHER – ORSON D. POTTER

WHOSE HEART FELT ENCOURAGEMENT
AND DEVOUT PRAYERS
MADE THIS EDITION POSSIBLE

ACKNOWLEDGMENTS

I would like to acknowledge great encouragement that I received from Dr. Ian Fair, who was the Dean at the Sunset School of Preaching (Sunset International Bible School) in Odessa, Texas in the mid 1970's when I was a student there. I did not study Greek with Dr. Fair, but I did substitute as Greek Instructor for him a few times. I recall that he taught William Hershey Davis' highly respected *Beginners' Grammar of the Greek New Testament*. When I asked Dr. Fair if there would be any problems with me republishing Robert's grammar, he assured me that, not only would there not be any problems, but that I would be doing a great service. He taught Robert's *Grammar* in the Natal School of Preaching in South Africa, when he was a missionary there. He agreed that Robert's *Grammar* is one of the very best ever published and encouraged me to go ahead and publish my edition.

I received great encouragement and practical assistance from Wayne Price, a former student of Dr. Roberts and long time teacher of his beginning Greek method. Brother Price and his students used early typed pages of my work on this edition and sent me many suggestions for corrections and improvements.

David Singleton loaned me his heavily annotated copy of Dr. Robert's *Grammar* to use with my edition. He was one of Dr. Robert's last students. Dr. Roberts was planning a new edition when he passed away. Brother Singleton's copy had many marginal notes with changes that Dr. Robert's was planning to make. I have done my best to incorporate those changes into this edition. It was my good fortune to be teaching for the Ector County Independent School District when David was the Language Arts Curriculum Director.

Dr. Louis Tyler helped with some of the early editing. I consider his recordings of Biblical text (LXX and NT) to be an **essential component** of my approach to teaching Greek with its emphasis on listening to spoken Koiné Greek. While initially adopting Modern Greek pronunciation for NT Greek, Dr. Tyler eventually switched to Erasmian. He has used his rich linguistic talents to give us beautiful, fluent recordings of the Biblical texts that are available from his website, <http://audiohebrewgreekbible.com>. His recording of the book of Ephesians is available in mp3 format on my website for free download.

I would like to express my immense gratitude to Gerald Payden, who was my instructor in "Mission Linguistics" at the Sunset International Bible Institute School of Missions in 1974. He introduced me to the great work of the Summer Institute of Linguistics. We studied the works of Kenneth Pike, Eugene Nida, Donald Larson, William Smalley, and others. I used the language learning techniques Brother Payden taught me to teach myself Spanish - in record time. I have used those skills daily as a certified elementary public school bilingual teacher (English & Spanish) and as a secondary Spanish teacher. I currently teach Spanish at the Odessa Christian School in Odessa, TX, where those skills benefit another generation of students.

To the late Dr. J. W. Roberts, I owe an immense debt of gratitude for writing this splendid *Grammar of the Greek NT for Beginners*. Unfortunately, I never had the pleasure of meeting him. I purchased my copy of his *Grammar* at a Friends of the Library Sale on February 22, 1999. I marveled at the grammatical detail (actually something of an intermediate grammar), the extensive leveled readings, the linguistically organized exercises, and expansive vocabulary. While it is to be deeply regretted that he passed away before he was able to publish a second edition of his *Grammar*, I pray that my edition - of what he called "the best tested Grammar of Koiné Greek" - will prove to be a blessing to students who desire to be able to read their Greek New Testament fluently at sight. Dr. Roberts wrote several small paperback commentaries for R. B. Sweet that served a generation of Bible students. He published numerous papers for scholarly journals. His undergraduate and graduate students have made signal contributions to Biblical scholarship.

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Introduction

Pronunciation and Orthography

A. The Greek Alphabet. The Greek Alphabet is made up of twenty-four letters. Many of them are like their English and Latin counterparts, both in form and sound. Those that are not may be easily learned with practice. The following material aims at approaching the problem of learning the alphabet though what the average person already knows of words derived from Greek. As nearly as possible, English derivatives with the same pronunciation as their Greek originals have been selected to illustrate the sounds.

There are two types of Greek letters: capitals, called Uncials, and small letters, called Cursives:

Cursives: α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ (ς) τ υ φ χ ψ ω

Uncials: Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

English: a b g d e z ē th i k l m n x o p r s t u ph ch ps ō

Most Greek texts and lexicons use the small letters, except for beginning proper names. The student should learn the cursives only at first. Sigma has two forms: σ inside a word and ς at the end of a word.

B. Pronunciation. The following paragraphs are to aid the student in learning the proper pronunciation. A few preliminary things must be given which will be given in greater detail later:

Accents: There are three accents—acute, (´), grave (`), and circumflex (^). There is no difference among them. Like our English accents in a dictionary, they merely indicate the stress syllable.

Breathings: All vowels or diphthongs which begin a Greek word must have either a smooth (´) or rough (´) breathing. The smooth breathing does not affect pronunciation; the rough gives the word an h-sound at the beginning.

Division of Syllables: There are as many syllables in a Greek word as there are separate vowels or diphthongs. A single consonant between two vowels is pronounced with the second vowel; e.g., ἀ-νά. A consonant-group which may not begin a word (Consult the Vocabulary) is divided, e.g., ἔρ-χομαι. Double consonants are divided; e.g., τάσ-σω. Consonants which can begin a word are pronounced with the following vowel; e.g., κύ-κλος. Compound words are divided where they join; e.g., ἐκ-βάλλω.

C. The Alphabet. Learn the following, practice diligently:

α ἄλφα alpha (äl fä) - a as in father

ἀπόστολος (apostle)	σκάνδαλον (scandal)	δέκα (deca-)
ἄνθρωπος (anthropos)	ἀνάλυσις (analysis)	ἐκκλησία (ecclesia)
δόγμα (dogma)	σάββατον (sabbath)	ψάλλω (Psallo)

Try: κατά ἀλλά ἀνά παρά ἀγαπάω ἀγάπη ἄγαμος ἀλαλάζω

β βῆτα beta (bā tā) **b** as in **ball** (voiced bilabial stop)

βάπτισμα	(baptism)	βάρβαρος	(barbarous)	Βαριησοῦς	(Bar-Jesus)
βαπτιστής	(Baptist)	βίβλος	(Bible)	φοβία	(phobia)
βαπτίζω	(baptize)	βλασφημία	(blasphemy)	πρεσβύτερος	(presbyter)

Try: βαρσαββᾶς βασιλεία βοάω βρέφος βρώμα βελτίων

γ γάμμα¹ gamma (gā mā) - **g** as in **go** (voiced back velar stop)

συναγωγή	(synagogue)	γνώσις	(gnosis)
γενεαλογία	(genealogy)	δόγμα	(dogma)
γλῶσσα	(glossary)	ἀγορά	(agora, “market place”)
πραγματία	(pragmatic)	λόγος	(logos)
γένεσις	(genesis)	μάγος	(magi, “wise men”)

Try: γῆ γε γάρ γαμέω γυμνάζω Γώγ γυνή γίγνομαι

δ δέλτα delta (dél tā) - **d** as in **do** (voiced dental stop)

δέλτα	(delta)	δένδρον	(dendron, “tree”)
δόγμα	(dogma)	καρδία	(cardia, “heart”; cf. cardiac)
δέκα	(deca-; decalogue)	ἔξοδος	(exodus)
δεσπότης	(despot)	δόξα	(doxology, “praise”)
δέρμα	(derma; epidermi)	δύναμις	(dynamic)

Try: διάδημα δέ δεῖ δέρω δέω δῆ διά δίς δῶρον

ε ἒ ψιλόν epsilon (ép si lon) - **e** as in **met**

ἐπίσκοπος	(episkopos, “bishop”)	ἔθνος	(ethnos, “nation” cf. Ethnology)
ἐπιστολή	(epistle)	ἔθος	(ethics)
ἕτερος	(“other” cf. heterodoxy)	θεός	(theos, “God”)
ἐγώ	(ego)	πέτρος	(Peter)
ἐκκλησία	(ecclesia)	περί	(peri-, around)

Try: ἐλεέω ἐλπίζω ἐμός ἐμά ἐμόν δέησις ἐθέλω

ζ ζῆτα zeta (zā tā) **z** as in **zebra** (voiced tip dental affricate /dz/ became voiced alveolar fricative /z/)

βαπτίζω	(baptize)	ζεῦς	(Zeus)
ῥαντίζω	(rantize, “sprinkle”)	ζώνη	(zone “girdle”)
ζηλωτής	(zealot)	ζεῦγμα	(“a yoke” cf. zeugma)

Try: ζητέω ζάω Ζεβεδαῖος ζῆλος ζωγρέω Ζοροβάβελ

η ἦτα eta (ā tā) - **e** as in **they, prey, whey**

ἀκμή	(acme)	ἀμήν	(amen)
ἄθλητής	(athlete)	δηνάριον	(denarius)
ζωή	(zoo)		

Try: δῆ διαθήκη ἦ ἠγέομαι ἠγεμονία ἡμέρα ἦπερ ἔτη ἦ

¹γ before κ, γ, χ, or ξ is to be pronounced ng. e.g., ἄγγελος, angel

θ θήτα theta (thä tä) - **th** as in **thin** (voiceless dental fricative)

ἀριθμός	(cf. arithmetic, “number”)	θεός	(theos)
θεάτρον	(theater)	θρόνος	(throne)
θάνατος	(“death” cf. Thanatopsis)	θέσις	(thesis)
ἔθος	(ethics)	ἄνθρωπος	(anthropos)
ἔθνος	(ethnos, ethnology)	πάθος	(pathos, “feeling”)

Try: θεά θεάομαι θέλημα θέλω θώραξ θυμός θεραπεύω

ι ἰῶτα iota (i ö tä) - **i** as in **police**

ἱστορία	(history)	ἱερέυς	(“priest” cf. hierarchy)
ἰδιωτής	(idiot)	παράλυσις	(paralysis)
διδακτός	(didactic)	ἐπίσκοπος	(episkopos)
ἰδίωμα	(idiom)	βαπτίζω	(baptize)
ἀντί	(anti-)	πόλις	(“city” cf. police)

Try: ἴδιος ἴασις ἴασπις ἴδε ἰδεῖν ἰδού ἰμάτιον

κ κάππα kappa (kär pä) - **k** as in **skip** (voiceless back velar stop - unaspirated)

κόσμος	(cosmos)	κλέπτης	(“thief” cf. kleptomania)
ἐκκλησία	(ecclesia)	καρδία	(“heart” cf. cardiac)
ἀποκάλυψις	(apocalypse)	ἀκμή	(acme)
καταστροφή	(catastrophe)	σκόπος	(“watchman,” scope)
κοινή	(koiné)	κανών	(canon)

Try: κατά κακώ κήρυγμα καρπός καταβαίνω καταβάλλω

λ λάμβδα lambda (lamb dä) - **l** as in **let** (voiced tip alveolar lateral [high-back])

ψάλλω	(psallo)	λέων	(leo, “lion”)
ἀπόστολος	(apostle)	ἀνάλυσις	(analysis)
βίβλος	(Bible)	φιλοσοφία	(philosophy)
δέλτα	(delta)	βλασφημία	(blasphemy)
γλῶσσα	(glossa)	χιλιάς	(chiliasm)

Try: λαλέω λαμβάνω λέγω λίαν λίθος λογία λογιζομαι

μ μῦ mu (mü) - **m** as in **man** (voiced bilabial nasal)

μυστήριον	(mystery)	μικρός	(micro-, “small”)
μετάθεσις	(metathesis)	μέτρον	(meter)
μωρός	(moron)	βάπτισμα	(baptism)
μάγος	(magi, “wise men”)	Μεσοποταμία	(Mesopotamia)
μάρτυς	(martyr, “witness”)	μεταμόρφωσις	(Metamorphosis)

Try: μνήμα μνήμη μισέω μισθός ὑπομονή χάσμα φίλημα

ν νῦ nu (nü) - **n** as in **now** (voiced tip alveolar nasal)

πέντα	(penta- “five”)	κοινή	(koiné)
πνευματικός	(pneumatic)	γνώσις	(gnosis)
νυμφών	(nymph)	θρόνος	(throne)
νέος	(“new” cf. <u>neophyte</u>)	σάββατον	(Sabbath)
κανών	(canon)	δένδρον	(dendron, “tree”)

Try: νῦν ναί νεφέλη νομοθεσία νεανίας Ναθαναήλ Ναίν

ξ ξῖ (ksi) - **ks** as in the sound of **box** (voiced back velar affricate)

ἔξοδος	(exodus)	σάρξ	(“flesh” cf. sarcasm)
δόξα	(“praise” doxology)	ὄξύς	(“sharp,” oxygen)
κλίμαξ	(“ladder,” climax)	πράξις	(“deed” cf. practice)

Try: ἐξῆλθον ξένος νύξ ξυρέω

ο ὄ μικρόν omicron (ōm i kron) - **aw** as in **law** (**ou** as in **bought**)

ἀπόστολος	(apostle)	καθολικός	(catholic)
ὀκτώ	(octo-, “eight”)	προφήτης	(prophet)
ὀρθώς	(“rightly”, cf. <u>orthodoxy</u>)	λόγος	(logos, “word”)
	(<u>orthography</u>)	νόμος	(“law” <u>Deuteronomy</u>)
ὄλοκαυστός	(holocaust)	σκοπός	(scope)

Try: ὄδε ἦδε τόδε ὀδός οἰκοδομέω ὀμολογέω ὄνομα ὄχλος

π πῖ pi (pē) - **p** as in **spike** (voiceless bilabial stop – unaspirated)

πέτρος	(<u>petros</u> , “a rock” Peter)	πανοπλία	(panoply, “full armor”)
πέτρα	(petra, “rock”)	περιπατέω	(“walk around” peripatetic)
πρεσβύτερος	(Presbyter)	ἵπποπάταμος	(“horse” + “river,” hippopotamus)
ἐπίσκοπος	(episcopal)	πῦρ, πυρός	(“fire,” pyre)
παράκλητος	(paraclete)		

Try: ἐπί παρά πῶς πρό περί πρὸς προσήλυτος προσαγωγή ποδός

ρ ῥῶ rho (rhō) - **r** as in **run** (voiced tip alveolar trill)

ῥόδη	(rodah “rose”)	θρόνος	(throne)
παράδεισος	(paradise)	κριτής	(critic)
πέτρος	(<u>petros</u>)	Ῥώμη	(Rome)

Try: ῥίζα ῥαντίζω ῥῆμα φέρω σκληρός σπέρμα στρατηγός

σ ς (final) σίγμα (síg mā) - **s** as in sit (voiceless tip alveolar fricative)

σοφιστής	(sophist)	σεισμός	(seismograph)
ἀποστασία	(apostasy)	Σατανάς	(Satan)
κρίσις	(crisis)	φιλοσοφία	(philosophy)
σκάνδαλον	(scandal)	στέφανος	(Stephen, “crown”)

Try: σός σκηνή σύν σύν-ειμι σῶζω σωτηρία τομός

τ ταῡ (tau) **t** as in stop (voiceless tip dental stop - unaspirated)

πεντηκοστής	(Pentecost)	βαπτίζω	(baptize)
τόπος	(place” topology)	ἕτερος	(heteros)
τάλαντον	(talent, a sum of money)	δέλτα	(delta)
τεχνίτης	(technician)	δεσπότης	(despot)

Try: τε τάσσω τέκνον τέλος τίθημι τηρέω τις τότε

υ ὕ ψιλόν (úp si lon) - somewhat like the **u** in virtue (French ü) [front rounded vowel]

πρεσβύτερος	(presbyter)	ὑγιής	(hygiene)
συναγωγή	(synagogue)	ὕμνος	(hymn)
ὑποκριτής	(hypocrite)	ὑακίνθος	(hyacinth)
τύπος	(type)		

Try: σύν νῦν ὑμέτερος ὑδροποτέω πολύς ἡδύς

φ φῖ phi (phē) - **ph** as in **phone** (voiceless labio-dental fricative)

φοβία	(phobia)	φωνή	(phone)
φιλοσοφία	(philosophy)	φαρμακία	(pharmacy)
βλασφημία	(blasphemy)	γράφω	(graphic)

Try: φάγομαι φέρω φαντασία φημί φιλανθρωπία φίλανδρος

χ χί (chē) - **ch** as in **Christ** or **lock** (voiceless velar fricative)

χριστός	(Christ)	χέω	(cheo, “I pour)
χριστιανός	(Christian)	χιτών	(chiton, a garment)
χρόνος	(chronology)	χιλιάς	(chiliasm “1000”)
χαρακτήρ	(character “stamp”)		

Try: χάρις χήρα χρεία τέχνη τάχα ταχέως τείχος

ψ ψῖ (psē) - **ps** as in **lips** (voiceless bilabial affricate)

ψάλλω	(psallo)	ψυχή	(psyche)
ψεῦδος	(pseudo-, “false”)	ψαλμός	(psalm)
ψευδό-χριστος	(false Christ)		

Try: ψευδο-διδάσκαλος ψῆφος ψευδο-απόστολος

ω ὦ μέγα omega (ō mēg ä) - o as in note

ὠδή	(ode)	βαπτίζω	(baptize, this final
ὠσαννά	(hosanna)		ω is the 1 st person
γλῶσσα	(glossary)		ending of the verb)
ἀγωνίζομαι	(agonize: ἀγών, a contest)		

Try: ὦδε ὥσπερ ὡς ζωή ὥστε γράφω λέγω

D. Diphthongs

αι **ai** ai as in **AH-ee** γυναικεῖος (gynecologist, “female”); αἵρεσις (heresy; sect)
Try: καί καινός αἰνέω

ει **ei** - **ei** as in **reign, rein** πειθός (pathos) Try: δεῖ εἰς εἶς εἰμί

οι **oi** - **oi** as in **oil** κοινή (koiné) Try: οἶδα οἰκία οἶκος

αυ **au** - **au** as in **sauerkraut** (AH-oo) ταῦτό (“the same”; tautology)
Try: παύω αὐτός αὐτοῦ αὐριον

ευ **eu** - **eu** as in **EH-oo** Ζεὺς (Zeus) εὐφωνή (euphony) Try: δεύτερος πλευρά εὖ εὐλογία

ου **ou** - **ou** as in **group** ἀκούω (acoustic) Try: οὗτος οὕτως οὖς οὖν

υι **ui** - (pronounce as “we”) Try: υἱός υἰοθεσία

α, ε, ο, η, and ω are pronounced with the mouth well open and are called *open* vowels. ι and υ are pronounced with the mouth nearly closed and are called *close* vowels. Diphthongs are formed by combining an *open* vowel and a *close* vowel (in that order) except υι which is formed by two *close* vowels. ηυ is pronounced as e as in obey + u in rude. α, η and φ are improper diphthongs. The iota subscript is not pronounced, but it often determines the form of the word.

E. Punctuation. The punctuation marks used in Greek differ from English. A dot at the top of a line (·) is the semicolon in Greek. The sign of the English (;) in Greek is the question mark.

F. Exercises.

(a) Write in cursive Greek script:

sophian de laloumen en tois teleiois; sophian de ou tou aiōnos toutou, oude tōn archontōn tou aiōnos toutou, tōn katargoumenōn· alla laloumen sophian theou en mustēriō, tēn apokekrummenēn, hēn proōrisen ho theos pro tōn aiōnōn eis doxan ēmōn, hen oudeis tōn archontōn tou aiōnos toutou egnōken· ei gar egnōsan ouk an tou kurion tēs doxēs estaurōsan· alla kathōs gegraptai, ha ophthalmos ouk eide, kai ous ouk ēkouse, kai epi kardian anthrōpou ouk anebē ha hētoimasen ho theos tois agapōsin auton· hēmin de ho theos apekalupse dia tou pneumatou autou. I Corinthians 2:6-10a

(b) Write in English letters (transliterate) the following:

Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενή ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν· φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ· ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ· εἰ τις λαλεῖ, ὡς λογία θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πάσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦς Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. I Peter 4:7-11

G. Accents. The accents of Greek word indicate the stress of voice in communications. Nearly all Greek words must be written with accents.

It is difficult but important to learn the accents. They serve to distinguish some words and are important in learning Greek.

The three accents : the acute (´), the grave (`), and the circumflex (~). These were probably different in sound (probably musical designations), but any distinction in sound has been lost. They all merely indicate stress of voice. The accent stands over the vowel of the accented syllable, over the second vowel of an accented diphthong.

ὁ υἱὸς τοῦ θεοῦ ἔχει τὴν ἐξουσίαν.

There are a number of rules that determine which accent can stand at a given position on a Greek word. These rules are somewhat complicated, and the student must expect to become proficient in their use only by practice.

The most important of these concern the position, length, and special rules for verbs and nouns.

1. No accent may ever stand on any but the last three syllables of a Greek word.
2. An acute accent may stand only on the antepenult (the 3rd syllable from the end), the penult (2nd syllable from the end), or the ultima (the last syllable). Cf. ἄνθρωπος, καρδία, ἀδελφός (But ἄσθαενεια would violate the rule. ἀσθένεια is correct.)
3. A circumflex may stand on either the penult or the ultima, but not on the antepenult: e.g., ἐξῆλθον, τοῦ (But ἐξῆλθομεν would violate this rule.)
4. A grave may stand only on the ultima. τὸ ἔργον (But never ἔργον)
5. A syllable is long if it contains a long vowel (η and ω) or a diphthong (e.g., αυ, ου) However αι and οι are short when they are the final letters in a word. In ἄνθρωποι, οι is short; but in ἀνθρώποις, οι is long since a σ follows.
6. A grave or an acute accent may stand on either a long or short syllable. ἄνθρωπος, ἀνθρώπῳ, τὸν αὐτόν
7. A circumflex accent can stand only on a long syllable. τοῦ, τοῦτο
8. If the penult is long and is accented, the accent must be circumflex if the ultima is short, but the circumflex cannot stand on the penult if the ultima is long. τοῦτο > τούτου οὔτος > οὔτου

9. An acute accent cannot stand on the antepenult when the ultima is long.

ἄνθρωποι > ἀνθρώπων

10. An acute accent on the ultima is changed to a grave when another word follows it in composition without an intervening mark of punctuation. τό > τὸ ἔργον

(A few words to be learned later form exception to this; e.g., with enclitics and the interrogative pronoun.)

11. A long ultima may have either a circumflex or acute accent.

(The general rules only fix the limits of accents; they do not tell where the accent will be on a given word. The following rules are necessary for this.)

12. The accent of verbs is recessive; that is, it is not fixed, but it tends to get as far away from the ultima as the rules allow. λαμβάνω, λαμβάνετε, ἦλθε, ἦλθομεν

This means that a verb will be accented on the antepenult when the ultima is short, but on the penult when the ultima is long. λαμβάνει > λαμβάνουσι

13. In nouns the accent is fixed by conventional pronunciation in the nominative case, which must be learned for each noun just as in English. Once the accent is learned, it is to be kept on the same syllable in the nominative, if the rules permit; e.g., αδελφός, ἄνθρωπος, καρδία, δῶρον, ποιμήν, ποιμένος.

Rules already given force changes in the genitive case; e.g. ἀνθρώπου (Rule 9) δώρου (Rule 8)

Yet in the accusative case ἄνθρωπον the accent goes back to the same position as in the nominative, for the ultima is short.

The chief thing to remember is that for **nouns** the accent is **not recessive** as in verbs.

14. 1st and 2nd Declension nouns accent a long ultima (if it is accented) with a circumflex in the genitive, ablative, dative, instrumental, and locative cases. θεός, θεοῦ, θεοῦ, θεῷ, θεῷ, θεῷ, θεόν.

15. In the 1st Declension the genitive and ablative plurals of all nouns are circumflex. This is because the form ῶν is a contraction of an original ἄων. ἡ ἐκκλησία τῶν ἐκκλησιῶν

16. Monosyllabic nouns of the 3rd Declension accent the genitive, ablative, dative, instrumental, and locative cases on the ultima. νύξ, νυκτός σάξ, σαρκός.

The special rule for enclitics will be given later.

H. Contraction of Vowels. When two vowel sounds come together they are often contracted into one syllable. Such contraction is governed by four rules:

1. Two vowels which together would make one of the regular diphthongs unite to do so:
ἔθνεσι > ἔθνε-ι > ἔθνει
2. Two vowels which do not make one of the regular diphthongs unite. If the vowels are like (two o-sounds, two e-sounds, or two a-sounds, whether long or short) they form a common long vowel (ᾱ, η or ω). However ε ε gives ει, and ο ο gives ου
δολόω > δολῶ φιλέη > φιλῆ ποιεετε > ποιεῖτε
3. If two vowels which cannot form a diphthong are unlike, one assimilates the other.
 - (a) an o-sound (ο/ω) takes the precedence over an a-sound (α) or an e-sound (ε/η) and becomes ω. But οε and εο give ου. Γεννάω > γεννῶ
 - (b) an a-sound or e-sound takes precedence over one another according to which comes first in the word and gives the corresponding long vowel.
γενναητε > γεννᾶτε ἐλάλαε > ἐλάλα
4. A vowel and a diphthong unite in the following way: if the vowel before a diphthong is the same as that with which the diphthong begins, it is absorbed and disappears; ε is absorbed before οι. In case the vowel is different from the first vowel of the diphthong, it combines with the first vowel of the diphthong like rule #3 and the iota is put as a subscript.
μνάαι > μναῖ γεννάοι > γεννῶ

RULE OF ACCENT: If one of the contracting syllables had the accent, the contraction takes the circumflex accent, otherwise the regular rules apply. See former example.

I. Accent of Enclitics. Enclitics are words which are commonly pronounced with words preceding them, just as proclitics are words pronounced with those following them, e.g.

ἔμοῦ, μου· ὁ ἀδελφός μου.

Such enclitics usually lose their accents **except** in the following instances:

1. An enclitic or proclitic followed by an enclitic retains its accent: e.g.
οὔτοι οἱ ἀδελφοί μου εἶσι. οὐκ εἶμι.
2. An enclitic of two syllables retains its accent after a word accented with an acute accent on the penult, e. g., ὁ νόμος ἐστὶν ἀγαθός.
3. An enclitic of two syllables retains its accent after a sentence or when it is emphatic, e.g. ἐστὶν is written ἔστιν at the beginning of a sentence, if it means he exists or it is possible and when it comes after ἀλλά, εἰ, καὶ, μή, οὐκ, ὅτι, τοῦτο, ὡς.

The noun preceding an enclitic receives an additional accent (acute), on the ultima if it is accented on the antepenult (e.g. ὁ ἄνθρωπός μου) or has a circumflex accent on the penult, (e.g. τό πλοῖόν μου.)

J. Movable Nu. Any verb and noun forms which end in a vowel insert a ν, called a “movable Nu” before another word which begins with a vowel. The letter serves merely to separate the words and has no meaning. Some words also originally had a movable sigma which has become attached as part of the spelling of the word.

Corrected 10/06/05, 4/9/06 (Dr. Louis Tyler’s help), 3/30/2015. Be sure to listen to the audio instruction on Mr. Potter’s website: www.donpotter.net. Mr. Potter’s pronunciation follows the recommendations in W. Sidney Allen’s *Vox Graeca: The Pronunciation of Classical Greek* (1987).

Lesson 1

Conjugation of ω-verbs: Present Indicative Active

Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη. But now abides faith, hope, love. I Cor. 13:13

1. Verbs. The verb is the word in the sentence which affirms or predicates something; e.g., Paul preaches. The Greek verb has a very full inflection, but most of its forms are represented in some way in the English verb system. As in English, the verb forms are divided into finite verbs (those limited by person and number and which define predication) and the infinitive or verbal forms (those which are not limited as to person and number; e.g., the infinitive, to preach, and the participle, preaching).

2. Omega-Verbs. There are two types of verb conjugations in Greek. The more numerous is the type that ends in ω in the first person singular present indicative. These are called Omega-verbs. The other type ends in μι and is called the μι-verbs. The ω-verbs are later but have practically displaced the other type.

3. The Verb λύω. A verb of the type λύω is described or “located” as “present indicative active first singular.” This means that the verb is in the present tense, the indicative mood, the active voice, the first person, and the singular number. The student must understand what these mean before he can proceed. They mean nearly the same thing in English:

Tense means “kind of action” (not time, as in English); i.e., whether the action is continuous or stated as a point. Present tense denotes action that is continuous or going on. This kind of action is called “linear” or “durative.” Only in the indicative mood does the Greek verb signify time. In the present indicative, then, the idea is “continuous action in present time.”

Mood refers to the manner of affirmation. In the indicative mood the assertion is made as a fact. “I loose” states the thing as a fact. This mood is also used in questions: “Did I loose?” and in negatives οὐ λύω, I do not loose.” The other moods make their statements less positively, If I loose (subjunctive), “You loose” (imperative).

Voice tells how the verb is related to the subject. The active voice tells that the subject “I” does the acting. The passive would mean I am loosed.”

Person refers to whether it is “I” (first—speaker), “you” (second—person spoken to), “he” (third—person or things spoken of), who is doing the loosing.

Number describes whether the subject represents one actor (“I,” “you,” “he”) or more than one (“we,” “you,” “they”); hence singular and plural.

4. Conjugation. A verb is conjugated when all the inflections of its forms are exhibited so as to show differences in tense, mood, voice, person, and number. The following section gives the conjugation of λύω in the present indicative active, with both numbers and all persons.

Present indicative active of λύω, I loose:

<u>Singular</u>	<u>Plural</u>
1. λύω <u>I loose, am loosing, do loose</u>	λύομεν <u>We loose, are loosing, etc.</u>
2. λύεις <u>You loose, etc.</u>	λύετε <u>You "all" loose, etc.</u>
3. λύει <u>He (she, it) looses, etc.</u>	λύουσι <u>They loose, etc.</u>

Present indicative active infinitive, λύειν, to loose, to be loosing.

5. Formation. The verb λύω presents a stem (λυ-) which is unchanged throughout; a connecting vowel ο/ε (ο before μ and ν) which is called the thematic vowel; and a set of endings clearly seen in μεν and τε of the plural endings. These are called personal endings. In λύ-ετε what is the stem? Connecting vowel? Personal ending? These endings tell the person and number of the verb:

<u>Singular</u>	<u>Plural</u>
1. -ω <u>I</u>	-ομεν <u>We</u>
2. -εις <u>You (Thou)</u>	-ετε <u>You ("You all" - Ye)</u>
3. -ει <u>He, she, it</u>	-ουσι <u>They</u>

6. Accent. Notice that the accent of verbs is recessive. If the ultima is long, the accent falls on the penult; otherwise on the antepenult.

7. Translation. The English student must make several adjustments in his thinking when he comes to the Greek verb. First, the Greek verb when it is unaccompanied by a substantive carries its own subject: λύετε means you loose. When the subject of the verb is expressed, the verb ending agrees with that subject: Ἰησοῦς λύει, Jesus looses. By taking the proper ending and adding it to the stem of the verb any form can be made:

ἄγω	<u>I lead</u>	ἄγει	<u>He leads</u>
λέγομεν	<u>We speak</u>	χριστὸς γινώσκει	<u>Christ knows.</u>

Another difference from English is that Greek has only one form for the progressive present, "I am loosing," the emphatic present, "I do loose," and the regular present, "I loose." It is always possible in a given context for the translation to be any one of these three.

8. The infinitive. The present active infinitive is formed by adding the ending ειν to the stem of the present tense. Its use includes nearly all the similar uses of the English infinitive.

ἐγὼ θέλω γράφειν I wish to write.

9. Vocabulary. All the ω verbs given in the vocabulary are inflected like λύω. Write out the conjugations of γράφω and λέγω with translation.

ἄγω,	<u>I lead, bring</u>	γράφω,	<u>I write</u> (graphic; i.e. written)
ἀκούω,	<u>I hear</u> (acoustic)	δέ,	<u>but, and</u> (postpositive, must be 2 nd in clause)
βάλλω,	<u>I throw</u> (ballistics) <u>cast, thrust</u>	ἐγώ	<u>I</u> (ego)
βλέπω,	<u>I see</u>	εὕρισκω,	<u>I find</u>
γινώσκω,	<u>I know, realize, learn</u>	λύω,	<u>I loose</u> , (analysis, loosing into parts)
ἔχω,	<u>I have, get, hold</u>	οὐ,	<u>not</u> (οὐκ before vowels or diphthongs; οὐχ before rough breathings)
θέλω,	<u>I wish, am willing, delighted in</u>	σώζω,	<u>I save, heal</u>
Ἰησοῦς,	<u>Jesus</u>		
καί,	(conjunction) <u>and, also, even</u>		
λαμβάνω,	<u>I take, receive</u>		
λέγω,	<u>I speak, say, tell, (-logy)</u>		

10. Exercises.

I. Practice saying aloud the conjugations of the other verbs in the above vocabulary.

II. Text A.

Ἰησοῦς θέλει σῶζειν. Ἰησοῦς λέγει· ἐγὼ δὲ ἀκούω. ἀκούεις, οὐ δὲ γινώσκεις. θέλω γινώσκειν. ἀκούουσι καὶ γινώσκουσι. ἀκούομεν καὶ βλέπομεν. βλέπει, οὐ δὲ γινώσκει. οὐ θέλει ἀκούειν. ἀκούετε καὶ λαμβάνετε; θέλομεν γινώσκειν καὶ λαμβάνειν. Ἰησοῦς σῶζει. οὐκ ἀκούει καὶ λαμβάνει. Ἰησοῦς οὐ σῶζει.

III. Text.

- λέγω, ἐγὼ λέγω, Ἰησοῦς λέγει, οὐ λέγει, Ἰησοῦς οὐ λέγει.
- θέλω ἔχειν, θέλεις εὕρισκειν, θέλει λέγειν, θέλομεν ἀκούειν.
- λαμβάνομεν, γράφομεν, γινώσκομεν, βλέπομεν, ἀκούομεν, βάλλομεν.
- λαμβάνετε, γράφετε, γινώσκετε, βλέπετε, ἀκούετε, βάλλετε.
- ἀκούεις, οὐ λαμβάνεις, ἀκούουσι, οὐ θέλουσι λαμβάνειν.
- γινώσκει, οὐ γινώσκετε; ἐγὼ γινώσκω· οὐ δὲ γινώσκουσι. γινώσκεις;

IV. Translate.

- We take. We have. Jesus receives. I find.
- Jesus saves. He leads. They lead and speak.
- I wish to find, but you (sing.) wish to lead.

Corrected 10/20/05, 3/15/06, 3/10/2015.

Lesson 2

Declension of η-Nouns

ὁ θεὸς ἀγάπη. God is love. I John 4:8

11. Nouns. A noun is the name of anything, as a person, quality, action, or an idea. We say John is a man. Both John and man are nouns. Another name for a noun is “substantive,” which includes pronouns, verbal nouns, and any part of speech which may be used as a noun equivalent.

12. Declension. Nouns have certain qualities or properties. In the sentences θεὸς ἀγάπη, God is love, the word ἀγάπη “love” is parsed as nominative feminine gender, and the singular. This means that it is in the nominative case, the feminine gender, and the singular number. It is necessary to know what these mean before any progress can be made.

Number describes whether a substantive is singular (representing one) or plural (representing more than one); e.g., ἡ ἀγάπη the love, αἱ ἀγάπαι the loves.

Gender is a quality of a word that requires that other words (like pronouns, adjectives or participles) agrees with it in accordance with the class to which it belongs. There are three such classes: masculine, feminine, and neuter. Modern English has lost this use of grammatical gender and retains it for the most part with only with words denoting sex. However in Greek all nouns have gender and are classified in one of these three groups. The gender must be learned by observation but is usually indicated by the article. The articles are ὁ (masculine), ἡ (feminine), and τό (neuter). Thus we have ὁ ἄγγελος, the angel; ἡ γῆ, the land; and τὸ ἔργον, the work. Nouns denoting sex follow the same classification as in English, as ὁ ἄνθρωπος, the man; ἡ γυνή, the woman; τὸ τέκνον, the child. But here the likeness stops. In all other respects gender is grammatical and belongs to all nouns, even inanimate objects. Nor does gender represent sex. Thus τὸ πνεῦμα, the spirit, is neuter, but this does not mean that the Holy Spirit is a “thing” rather than a person. If the article is not known, the gender must be learned from a lexicon. Later it will be learned that certain endings in the nominative case indicate that the noun is a certain gender; e.g., all nouns with η in the nominative singular in the first declension are feminine.

Case refers to the inflectional forms of the noun, pronoun, and adjective (shown by the change of spelling in the word) which indicate their inflection to the other words in the sentence, as subject, object, etc. Compare English (which has retained little of its original inflection) I, my, me. In Greek declension there are five case forms. However some of these five are composites and represent functions of more than one case. Generally speaking, the nominative, genitive, and accusative cases correspond to our nominative, possessive, and objective cases respectively. But the genitive case form is also an ablative or separation (“from”) case. The dative form also is a combination with the instrumental and locative functions. The vocative is the same as our nominative of address. The complete chart of the cases and their functions is shown thus:

<u>Nominative:</u>	The case of <i>designation</i> : The case of the subject, predicate nominative
<u>Genitive:</u>	The case of <i>specification</i> : the case of possession, description, etc., the “of” case
<u>Ablative:</u>	The case of <i>separation</i> or <i>origin</i> : “off,” “out,” “from,” “away” f
<u>Dative:</u>	The case of <i>personal interest</i> (advantage or disadvantage), the indirect object case, “to” or “for” whom something is done.
<u>Instrumental:</u>	The case of <i>means</i> , expressing means or association “with,” “by”
<u>Locative:</u>	The case of <i>position</i> (< <i>locus</i> , “place”) “in,” “on,” “at,” “among,” “by”
<u>Accusative:</u>	The case of <i>extension</i> , signifying the receiving of the action or thought, hence the direct object case
<u>Vocative:</u>	The case of <i>address</i> , like the English nominative of address

To give all these forms for both singular and plural is to decline a noun.

13. Stems. Greek substantives fall under three sets of forms called the First, Second, and Third Declensions. They differ according to the letter with which their stems end. The first is the α -declension, the second the o-declension, and the third the consonant declension.

14. The α -Declension. The first declension includes all substantives whose stems end in α . This α becomes η in certain words. All stems in α or η are feminine; those in $\eta\varsigma$ or $\alpha\varsigma$ are masculine. There are no neutral nouns of this declension. Nouns that have an acute accent on the last syllable (*última*) are called “oxytones” (sharp tones).

15. Declension of η -Nouns. Substantives with stems in η are declined as follows:

	<u>Singular</u>		<u>Plural</u>	
Nom.	ἀγάπη	<u>love</u>	ἀγάπαι	<u>loves</u>
Gen.	ἀγάπης	<u>of love</u>	ἀγαπῶν ¹	<u>of loves</u>
Abl.	ἀγάπης	<u>from love</u>	ἀγαπῶν	<u>from loves</u>
Dat.	ἀγάπῃ ²	<u>to love</u>	ἀγάπαις	<u>to loves</u>
Inst.	ἀγάπῃ ²	<u>with love</u>	ἀγάπαις	<u>with love</u>
Loc.	ἀγάπῃ ²	<u>in love</u>	ἀγάπαις	<u>in love</u>
Acc.	ἀγάπην	<u>love</u>	ἀγάπας	<u>loves</u>
Voc.	ἀγάπη	<u>O love</u>	ἀγάπαι	<u>O loves</u>

16. The feminine article (η) and the feminine adjective $-\eta$ are declined in the same way:

	<u>Singular</u>				<u>Plural</u>		
Nom.	η ³	πρώτη	ἀγάπη	<u>the first love</u>	$\alpha\acute{\iota}$ ³	πρώται	ἀγάπαι
Gen.	$\tau\eta\varsigma$ ⁴	πρώτης	ἀγάπης	<u>of the first love</u>	$\tau\acute{\omega}\nu$	πρώτων	ἀγαπῶν
Abl.	$\tau\eta\varsigma$	πρώτης	ἀγάπης	<u>from the first love</u>	$\tau\acute{\omega}\nu$	πρώτων	ἀγαπῶν
Dat.	$\tau\eta$	πρώτῃ	ἀγάπῃ	<u>to the first love</u>	$\tau\alpha\acute{\iota}\varsigma$	πρώταις	ἀγάπαις
Ins.	$\tau\eta$	πρώτῃ	ἀγάπῃ	<u>with the first love</u>	$\tau\alpha\acute{\iota}\varsigma$	πρώταις	ἀγάπαις
Loc.	$\tau\eta$	πρώτῃ	ἀγάπῃ	<u>in the first love</u>	$\tau\alpha\acute{\iota}\varsigma$	πρώταις	ἀγάπαις
Acc.	$\tau\eta\nu$	πρώτην	ἀγάπην	<u>the first love</u>	$\tau\acute{\alpha}\varsigma$	πρώτας	ἀγάπας
Voc.		πρώτῃ	ἀγάπῃ	<u>O first love</u>		πρώται	ἀγάπαι

¹The genitive ablative plural of this declension is always circumflexed.

²Notice the iota subscript, which must be written.

³Notice that η and $\alpha\acute{\iota}$ have no accents. They are called proclitics and are pronounced with the following word, as in English th' boy.

⁴See Rule 14.

17. Accent of Nouns. The accent of a noun in Greek (as in English) must be learned with the word itself from a dictionary. The accent is kept on the same syllable throughout the declension as in the nominative case, if the rules permit. This is the most important fact in the accenting of nouns.

18. Vocabulary. All nouns in the vocabulary in η are declined like ἀγάπη. Write out the declensions of γῆ and ζωή.

ἀγαθή,	<u>good</u> (fem. adjective)	ζωή, ἡς, ἡ,	<u>life</u>
ἀγάπη, ἡς, ἡ,	<u>love</u> (caring concern for)	ἡ,	<u>the</u> (fem. definite article)
γῆ, ἡς, ἡ,	<u>earth, land</u>	καλή,	<u>beautiful</u> (adj.), <u>good</u>
γραφῆ, ἡς, ἡ,	<u>writing, Scripture</u>	πρώτη,	<u>first</u> (fem. adjective)
διδάσκω,	<u>I teach</u>	συναγωγή, ἡς, η,	<u>synagogue</u>
δικαιοσύνη, ἡς, ἡ	<u>righteousness</u>	σύ,	<u>you</u> (personal pronoun, sing.)
εἰρήνη, ἡς, ἡ,	<u>peace</u>	ψυχή, ἡς, ἡ,	<u>soul, life</u>
ἐν,	<u>in</u> (prep. with loc. case), <u>with</u>	φωνή, ἡς, ἡ,	<u>voice</u>
ἐντολή, ἡς, ἡ,	<u>commandment</u>	παραβολή, ἡς, ἡ,	<u>parable</u>

19. Rules of Syntax.

- a. The subject of a finite verb is in the nominative case.

ἡ γῆ ἔχει εἰρήναν The land has peace.
 ἡ ἐντολή ἄγει ζωήν The commandment brings life.

- b. The direct object of a transitive verb is in the accusative case.

διδάσκει τὰς γραφάς He teaches the Scriptures
 γινώσκεις τὴν ἐντολήν You know the commandment

- c. The subject agrees with the verb in number and person.

ἐγὼ λαμβάνω I take
 αἱ γραφαὶ ἄγουσι ζωήν The Scriptures bring life.

- d. There is no indefinite article in Greek. A noun without an article may be translated “a” or “an” if the sense demands it.

20. Exercises

I. Text A.

διδάσκομεν τὰς γραφὰς ἐν τῇ γῆ. Ἰησοῦς διδάσκει τὴν ἐντολὴν τῆς ἀγαθῆς ζωῆς ἐν τῇ συναγωγῇ. ἀκούουσι καὶ εὐρίσκουσι εἰρήνην. λέγει εἰρήνην τῇ ψυχῇ. γράφει τὴν ἐντολὴν ἐν ταῖς γραφαῖς. γινώσκετε τὴν ἀγαθὴν φωνήν; σὺ γινώσκεις τὰς ἐντολὰς καὶ ἔχεις ζωὴν.

II. Text B.

1. γῆ, ἡ γῆ, γῆς, τῆς γῆς, ἡ ἀγαθὴ γῆ, ἐν τῇ γῆ, ἐν τῇ ἀγαθῇ γῆ.
2. φωνή, ἡ φωνή, φωναί, αἱ φωναί, φωνῶν, τῶν φωνῶν, ἀκούει τὴν φωνήν.
3. ἀκούομεν φωνήν; ἐγὼ ἀκούω τὴν φωνήν. σὺ δὲ οὐκ ἀκούεις τὴν φωνήν.
4. διδάσκουσι τὴν ἐντολὴν ἐν τῇ συναγωγῇ καὶ ἔχουσιν¹ εἰρήνην καὶ δικαιοσύνην ἐν ταῖς ψυχαῖς.
5. ζωὴ, ἡ ζωὴ, ἡ καλὴ ζωὴ, αἱ καλαὶ ζωαί, εὐρίσκετε τὴν καλὴν ζωὴν.

¹Movable ν, ἔχουσιν.

III. Translate.

1. The commandment, the good commandment, the commandment of life.
2. They have righteousness and peace in the souls.
3. They are teaching parables in the synagogue.
4. I have love in the soul, but you do not know the voice of peace.

Concerning the Eight Case System

In Sanskrit, which is the oldest extant member of the Indo-European family to which Greek belongs, there were eight distinct *case forms* and eight distinct *case functions*. In the Eight Case System, case is not a matter of *form*, but a matter of *function*. Syncretism has taken place over the centuries of linguistic history so that the genitive and ablative case *form* is the same, and the dative, locative and instrumental case *form* is the same, but the integrity of the case idea, i.e. its *function*, persists. The purpose of the cases was to show the relation of words to each other. An Introductory Grammar of New Testament Greek, Paul L. Kaufman (1982) p. 18.

Corrected 3/15/06, 3/22/2015.

Lesson 3

α Stem of the First Declension

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
Blessed are the pure in heart: for they shall see God. Matthew 5:8

21. Feminine Stems in α. All stems in α are declined in the first declension and are feminine. There are two types of α-nouns. If the α is preceded by ε, ι, or ρ, it is long and is retained throughout the declension. If the α is preceded by any other letter, the α is short and is changed to η in the genitive, ablative, dative, instrumental, and locative singular. The plurals of all first declension nouns are alike.

22. The declensions of the α-nouns which the articles are as follows:

			ἡμέρα, <u>day</u>	(Stem ἡμερα-)			
			<u>Singular</u>		<u>Plural</u>		
Nom.	ἡ ¹	ἡμέρα ²	<u>the day</u>	αἱ	ἡμέραι	<u>the days</u>	
Gen.	τῆς	ἡμέρας ³	<u>of the day</u>	τῶν	ἡμερῶν	<u>of the days</u>	
Abl.	τῆς	ἡμέρας	<u>from the day</u>	τῶν	ἡμερῶν	<u>from the days</u>	
Dat.	τῇ	ἡμέρα	<u>to the day</u>	ταῖς	ἡμεραῖς	<u>to the days</u>	
Ins.	τῇ	ἡμέρα	<u>with the day</u>	ταῖς	ἡμεραῖς	<u>with the days</u>	
Loc.	τῇ	ἡμέρα	<u>in the day</u>	ταῖς	ἡμεραῖς	<u>in the days</u>	
Acc.	τήν	ἡμέραν	<u>the day</u>	τάς	ἡμέρας	<u>the days</u>	
Voc.		ἡμέρα	<u>O day</u>		ἡμέραι	<u>O days</u>	

And like ἡμέρα are declined καρδία, heart, and ἀλήθεια, truth, and all other nouns of the same type.

			γλῶσσα ⁴ , <u>tongue, language</u>	(Stem γλωσσα-)			
			<u>Singular</u>		<u>Plural</u>		
Nom.	ἡ	γλῶσσα	<u>the tongue</u>	αἱ	γλῶσσαι ⁷	<u>the tongues</u>	
Gen.	τῆς ⁵	γλῶσσης	<u>of the tongue</u>	τῶν	γλωσσῶν ⁸	<u>of the tongues</u>	
Abl.	τῆς	γλῶσσης	<u>from the tongue</u>	τῶν	γλωσσῶν	<u>from the tongues</u>	
Dat.	τῇ	γλῶσση	<u>to the tongue</u>	ταῖς	γλώσσαις	<u>to the tongues</u>	
Ins.	τῇ	γλῶσση	<u>with the tongue</u>	ταῖς	γλώσσαις	<u>with the tongues</u>	
Loc.	τῇ	γλῶσση	<u>in the tongue</u>	ταῖς	γλώσσαις	<u>in the tongues</u>	
Acc.	τήν	γλῶσσαν	<u>the tongue</u>	τάς	γλώσσας	<u>the tongues</u>	
Voc.		γλῶσσα ⁶	<u>O tongue</u>		γλῶσσαι	<u>O tongues</u>	

¹The fem. article ends in η in the nom. and is declined like ἀγάπη in the previous lesson.

²The accent, except in gen. abl. plural, remains on the same syllable as in the nom.

³The nom. α being preceded by ρ is retained throughout the declension.

⁴A long penult if accented has a circumflex, if the ultima is short.

⁵Notice that the stem of the article ends in η and does not change throughout, even when modifying different stems like τῇ γλῶσση and τῇ ἡμέρα.

⁶The α is short in voc. when it is in the nom.

⁷Final αι is short for purpose of accent.

⁸The 1st declension gen. and abl. plural are circumflexed always.

Like γλώσσα are declined δόξα, glory, θάλασσα, sea, and all nouns in α not preceded by ε, ι, or ρ.

23. The Definite Article. The definite article (ὁ, ἡ, τό) make the noun point to a definite one in a group; e.g., ἀλήθεια, truth (in general), ἡ ἀλήθεια, the truth (in the Bible the definite body of truth revealed through the Spirit). The definite article should be used with exactness. It should be translated where it occurs and omitted where it does not occur.

A few exceptions where we would omit but where Greek uses the article:

1. With proper names, including the name God.
2. With abstract nouns, e.g., ἡ δικαιοσύνη righteousness.
3. With nouns belonging to a “class.”

Greek often omits the article between a preposition and a noun; e.g., ἐν ἀρχῇ, in the beginning, John 1:1.

Greek has no indefinite article “a” or “an.” The anarthrous noun (without article) may be translated with the indefinite article when English sense demands it. οἰκία may be house or a house, as the context demands.

Other uses of the article will be given later.

24. Locative of Time When. The locative with or without ἐν, is used to express time when. The phrase may be translated “at” or “in.”

ἐν τῇ πονηρᾷ ὥρᾳ at the evil hour
τῇ ἐσχάτῃ ἡμέρᾳ at the last day or on the last day.

25. Accusative with Infinitive. The noun or pronoun with which the infinitive is used (Accusative of General Reference) must be in the accusative case.

Ἰησοῦς θέλει τὴν ἐκκλησίαν γινώσκειν τὴν ἀλήθειαν
Jesus wishes the church to know the truth.

ὁ Παῦλος λέγει τὴν ἐκκλησίαν ἔχειν ἐξουσίαν
Paul says (that) the church has power.

This construction is used especially in reported speech (indirect discourse).

26. Vocabulary.

ἀλλά,	conjunction <u>but</u>	ἡμέρα, ας, ἡ	<u>day</u>
ἀλήθεια, ας, ἡ	<u>truth</u>	θάλασσα, ης, ἡ	<u>sea</u>
ἁμαρτία, ας, ἡ	<u>sin</u>	καρδία, ας, ἡ	<u>heart</u>
βασιλεία, ας, ἡ	<u>rule, reign, kingdom</u>	καινή,	(fem. adj.) <u>new</u>
γλώσσα, ης, ἡ	<u>tongue glossary</u>	οἰκία, ας, ἡ	<u>house</u>
δόξα, ης, ἡ	<u>glory</u> (Doxology)	πονηρά,	(fem. adj.) <u>evil</u>
ἐκκλησία, ας, ἡ	<u>assembly, church</u> (ecclesiastic)	ὥρα, ας, ἡ	<u>hour</u>
ἐξουσία, ας, ἡ	<u>authority, power</u>	μάχαιρα, ας, ἡ	<u>sword</u>
ἐσχάτη,	<u>last</u> (fem.) (Eschatology, “last things”)	χαρά, ας, ἡ	<u>joy</u>

27. Exercises.I. Text A.

Ἰησοῦς ἔχει ἀγάπην τῇ ἐκκλησίᾳ. ἡ ἐκκλησία γινώσκει τὴν ἀλήθειαν καὶ ἔχει χαράν. Ἰησοῦς σώζει τὴν βασιλείαν. λέγομεν τὴν ἀλήθειαν ἐν τῇ ἐκκλησίᾳ· οὐ δὲ ἐν τῇ συναγωγῇ. γινώσκετε τὴν ἐντολὴν καὶ ἡ ἐντολὴ λύει ἁμαρτίας· Ἰησοῦς λέγει ἐν παραβολαῖς ἐν ταῖς συναγωγαῖς. ἡ ἀγαθὴ ζωὴ ἄγει εἰρήνην καὶ ἐξουσίαν ταῖς καρδίαις ἐν τῇ πονηρῷ ἡμέρα.

II. Text B.

1. ἐκκλησία, ἡ ἐκκλησία, αἱ ἐκκλησίαι, τῆς ἐκκλησίας, Ἰησοῦς ἔχει ἐκκλησίαν.
2. δόξα, ἡ δόξα, τῆς δόξης, αἱ δόξαι, τῶν δοξῶν, ἡ βασιλεία ἔχει δόξαν.
3. θάλασσα, ἐν τῇ θαλάσῃ, ἐν ταῖς θαλάσσαις, ἡ θάλασσα καὶ ἡ γῆ.
4. γλῶσσα, ἐν γλώσσῃ, ἐν γλώσσαις, ἐν ταῖς γλώσσαις, λέγει ἐν καιναῖς γλώσσαις.
5. ἡμέρα, τῆς ἡμέρας, τῆς δόξας, ἡ ἡμέρα δόξης, ἐν τῇ ἡμέρᾳ δόξης.
6. ὥρα, ἡ ἐσχάτη ὥρα, θέλομεν βλέπειν τὴν ἐσχάτην ὥραν.
7. ἀλήθεια, ἁμαρτία, γινώσκουσι τὴν ἀλήθειαν, ἔχουσι δὲ ἁμαρτίαν ἐν ταῖς καρδίαις.
8. ἡ βασιλεία καὶ ἡ ἐκκλησία εὐρίσκουσι δόξαν καὶ ἐξουσίαν ἐν τῇ πονηρῷ ἡμέρα.
9. ἡ ἐκκλησία διδάσκει τὴν ἐντολὴν ἀλήθειας ἐν τῇ γῇ καὶ ἐν τῇ θαλάσῃ.
10. Ἰησοῦς οὐ βάλλει εἰρήνην ἐπὶ (upon) τὴν γῆν ἀλλὰ μάχαιραν.

III. Translate.

1. Jesus speaks the truth to the hearts.
2. On the last day, Jesus brings glory to the church.
3. Jesus says that the truth saves from sin.
4. The church has power to speak the truth in the land and in the sea.
5. The sword of truth brings joy in the last hour.
6. With the tongue, we speak the righteousness of the kingdom.

Corrected 3/3/06, 3/10/2015.

Lesson 4

PREPOSITIONS

παρ' ὑμῶν μένει καὶ ἐν ὑμῶν ἔσται.

He (the Holy Spirit) abides with you and shall be in you. John 14:17

28. Prepositions. Prepositions are words which denote time, place, direction, purpose, or some other such abstract idea, which are “placed before” substantives and connect them in an adjectival or adverbial sense to other words.

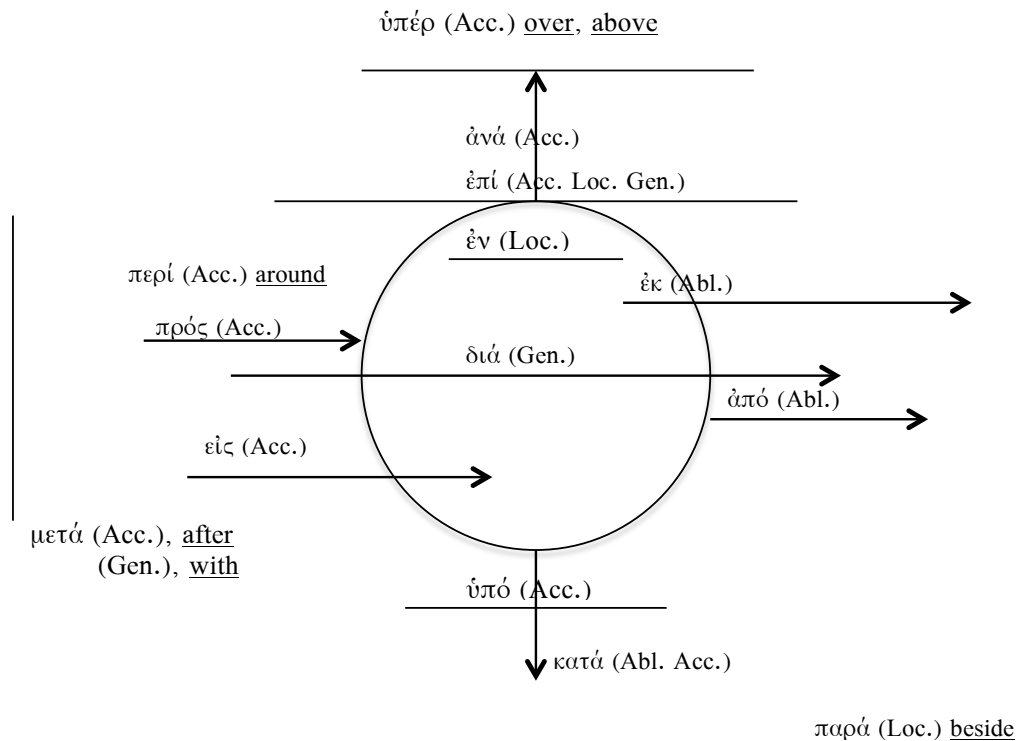
αἱ ἐκκλησίαι αἱ ἐν τῇ Ἀσίᾳ, The churches in Asia
λέγει ἐν ταῖς συναγωγαῖς, He speaks in the synagogues

Prepositions were originally adverbs used to modify verbs, but came to be called in as aid to the cases in expressing their relationships. The original or “root” idea of the preposition often helps in understanding its syntactical meaning. The proper way to understand the prepositional phrase “is first to consider the force of the case of the noun and then to add to this the root meaning of the preposition. The combination of the two ideas will generally explain the meaning of the phrase” (Nunn, Short Syntax of New Testament Greek, p. 29)

29. Cases with Prepositions. In English the object of a preposition is always in the objective case. In Greek practically all cases will be found used with prepositions. Some prepositions are used with only one case; e.g., εἰς (with acc., unto), ἀπό (with abl., from). Others are used with two cases; e.g., μετά (with gen., with; with acc., after). And a few are used with three or more cases. The student must not use the cases indiscriminately with any preposition. Because the gen. is used with μετά does not mean that it can be used with πρός which takes only the accusative. The student must learn the case and meaning of each preposition with its case (or cases) from the vocabulary. It will be observed that a preposition may mean one thing with one case and another thing with another case.

30. Vocabulary. The following are the most frequent prepositions in the New Testament (200-500 times each), with their root meanings, cases, and the most frequent meanings with those cases.

ἀνά,	UP	(with acc. only) <u>up to</u> , <u>to the number of</u> ; <u>every</u> , <u>by</u> (in the distributive sense)
ἀπό,	OFF	(with abl. only), <u>from</u> , <u>off</u>
διά,	TWO	(with gen.), <u>through</u> ; (with acc.), <u>on account of</u>
εἰς,	WITHIN	(with acc. only), <u>unto</u> , <u>into</u> , <u>for</u>
ἐκ,	OUT OF	(with abl. only), <u>out of</u> , <u>from</u> (ἐξ before vowels),
ἐν,	WITHIN	(with loc. only) <u>in</u> , <u>by</u> ; (often used with instrumental sense of <u>by</u>)
ἐπί,	UPON	(with gen.), <u>over</u> , <u>upon</u> , <u>at the time of</u> ; (with loc.) <u>at on the basis of</u> ; (with acc.) <u>on</u> , <u>to</u> , <u>against</u> .
κατά,	DOWN	(with gen.), <u>against</u> ; (with abl.) <u>down from</u> ; (with acc.) <u>down along</u> , <u>every</u> (distributive), <u>according to</u> .
μετά,	IN THE MIDST OF	(with gen.), <u>with</u> ; (with acc.), <u>after</u>
περί,	AROUND	(with gen.), <u>about</u> , <u>concerning</u> ; (with acc.), <u>around</u>
πρός,	NEAR	(with. acc. only), <u>to</u> , <u>toward</u> , <u>with</u> ;
ὑπό,	UNDER	(with abl.), <u>by</u> (agency); (with acc.), <u>under</u>
παρά,	BESIDE	(with abl.) <u>from the side of</u> ; (with loc.), <u>at the side of</u> ; (with acc.), <u>to the side of</u> .
κώμη, ης, ῆ,		<u>village</u>

31. Diagram of Local (place) Uses of Prepositions.32. Cases. Certain uses of cases with or without prepositions need special attention.

- a. Locative of Place Where. The locative case, used by itself or with the prepositions ἐν, ἐπί, or παρά, is used to denote the place where.

ἐν τῇ ἐκκλησίᾳ, in the assembly; ἐν Χριστῷ, in Christ

- b. Accusative of Place to Which. The accusative used by itself or with the prepositions εἰς, πρὸς, or παρά, denotes the extension to or toward a place.

καταβαίνουσε εἰς κώμην, They go down into the village.

- c. The Ablative of Place from Which. The ablative with prepositions ἐκ, ἀπό, παρά, (rarely by itself) means from.

σώζει ἀπὸ ἁμαρτίας, He saves from sin.
 ἐκ τῆς γῆς, out of the land

33. Exercises.I. Text A.

καὶ Ἰησοῦς μετὰ χαρᾶς ἀναβαίνει³ πρὸς τὴν θάλασσαν. καὶ οἱ ἀπὸ Γαλιλαίας¹ οἱ ἀπὸ Ἰουδαίας² καὶ ἐκ Ἱεροσολύμων² καὶ περὶ Τύρον² καὶ Σιδῶνα², βαίνουσι πρὸς Ἰησοῦν. Ἰησοῦς σώζει τὰς ἀσθενίας⁴. μετὰ δὲ ἡμέραν βαίνει εἰς κωμὴν καὶ οἱ ἐκ συναγωγῆς εὐρίσκουσιν Ἰησοῦν ἐν τῇ οἰκίᾳ καὶ ἄγουσιν Ἰησοῦν εἰς τὴν συναγωγὴν.

¹“Those from Galilee” ²Proper names ³goes up, from βαίνω, I go. ⁴sickness

II. Text B.

1. εἰς τὴν ἀλήθειαν, ἐκ τῶν οἰκιῶν, ἀπὸ τῆς γραφῆς, ἐν μαχαίραις, διὰ τῆς θαλάσσης, ὑπὸ ἔξουσίαν.
2. μετὰ χαρᾶς, μετὰ ἕξι (six) ἡμέρας, διὰ τῶν γραφῶν, διὰ δικαιοσύνην.
3. οὕτως (thus) διδάσκω κατὰ ἐκκλησίαν.
4. περὶ τὴν γῆν, διὰ τὴν φωνήν, λέγει κατὰ τῆς ἐντολῆς τῶν γραφῶν.
5. βάλλετε μάχαιραν εἰς τὴν καρδίαν.
6. Ἰησοῦς λέγει ἐν παραβολαῖς πρὸς τὴν συναγωγὴν.
7. Ἰησοῦς σώζει τὰς ψυχὰς ἀπὸ ἁμαρτίας ἐν ἀλήθειᾳ.
8. παρὰ τὴν θάλασσαν τῆς¹ Γαλιλαίας.

III. Translate (using prepositions).

1. After the hour, with glory, in glory, with authority, under sin.
2. They speak the truth with joy in the heart.
3. By the sea, under the sword, in the day, into the villages.
4. From Jerusalem, about the villages, toward the land.
5. The soul has peace and joy on account of righteousness.

¹Proper names are usually accompanied with the article in Greek.

Corrected 2/5/05, 3/15/06, 3/21/2015.

Lesson 5

Contract (εω) Verbs

τὰ ἔργα ποιῶ ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μαρτυρεῖ περὶ ἐμοῦ
The works I do in the name of my Father testify concerning me. John 10:25

34. Present Indicative Active of εω Verbs. When the stem of a verb ends in the short vowel (The stem of ποιέω is ποιε-), this vowel and the vowel of the personal ending unite in the formation of the present tense system (present and imperfect tenses) to form a long vowel or diphthong. This uniting is called contraction.

(See the rules on p. ix for these contractions: ε disappears by absorption before ει; ε + ο > ου; ε + ε > ει; ε + ου > ου.)

Rule of Accent: If one of the contracting syllables had the accent, the contracted syllable receives the circumflex accent; otherwise the accent is recessive, as in other verb forms.

The conjugation is as follows:

<u>Singular</u>			<u>Plural</u>		
1. ποιῶ	(ποιέω)	I do, I am doing	ποιοῦμεν	(ποιέομεν)	We do, etc.
2. ποιεῖς	(ποιέεις)	You do, You are doing	ποιεῖτε	(ποιέετε)	You do, etc.
3. ποιεῖ	(ποιέει)	He (etc.) is doing, does	ποιοῦσι	(ποιέουσι)	They do, etc.

Infinitive ποιεῖν (ποιέειν)

Conjugate thus φιλέω, αἰτέω, ζητέω, and λαλέω.

The uncontracted form (εω) is given in the Vocabulary and in the lexicons for purpose of identification, but the contracted forms are always found in actual use.

35. Vocabulary.

αἰτέω,	I ask for	χρεία, ας, ἡ	need
διακονέω,	I serve (w. dat.) (Deacon)	θαυμάζω	I marvel, wonder
ἐλεέω,	I pity, have mercy on	νοέω,	I think, understand
ζητέω,	I seek (for)	λαλέω,	I speak, break silence
μετανοέω,	I change my mind, repent	παρακαλέω,	I exhort, comfort (paraclete)
μισέω,	I hate	περιπατέω,	I walk (around) (peripatetic)
μαρτυρέω,	I testify, bear witness	ποιέω,	I make, do (poet)
μή,	not (used except w. indicative)	τηρέω,	I keep
φιλέω	I like, love (philanthropy)	ὥστε,	with infinitive, so that

36. The Dative after Verbs. Many verbs in Greek take an object in the dative case where the corresponding object in English would be in the objective case.

διακονεῖ τῇ ἐκκλησίᾳ, He serves the church.

The principal verbs which do this are the verbs of serving, worshipping, and answering. The corresponding idea in English would be giving service to someone. The verbs which take this construction will be indicated in the vocabularies.

37. Infinitive with ὥστε in Expressions of Result. With the particle ὥστε (translation so that) are formed by putting the verb in the infinitive (twice with the indicative mood). The noun indicating the subject of the action must be in the accusative case if different from the subject of the main verb.

ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς¹ λαλεῖν τι, so that we do not have need to speak anything.

ἴσχυσεν κατ' αὐτῶν ὥστε αὐτοὺς¹ ἐκφυγεῖν, He prevailed against them so that they fled.

¹The subject with the infinitive is in the accusative case.

38. Exercises.

I. Text A.

ἡ ἐκκλησία μαρτυρεῖ τῇ ἀλήθειᾳ. Ἰησοῦς φιλεῖ καὶ τηρεῖ τὴν ἐκκλησίαν ἀλλὰ μισεῖ τὴν ἁμαρτίαν. τὰς καρδίαις διακονοῦμεν τῇ βασιλείᾳ. Ἰησοῦς ἐλεεῖ τὴν ἐκκλησίαν ὥστε τὴν ἐκκλησίαν μετανοεῖν. Ἰησοῦς παρακαλεῖ τὴν ἐκκλησίαν οὐ περιπατεῖν ἐν ἁμαρτίᾳ ἀλλὰ ποιεῖν τὰς ἐντολάς. αἱ ἀγαθαὶ ψυχαὶ αἰτοῦσι καὶ ζητοῦσι τὰς γραφάς. νοοῦμεν τὴν ἀλήθειαν ὥστε λαλεῖν τὰς ἐντολάς.

II. Text B.

1. λαλεῖς, λαλοῦμεν; λαλεῖτε, λαλοῦσι, λαλώ; λαλεῖς; θέλετε λαλεῖν;
2. μισοῦμεν, φιλοῦμεν, ἐλεοῦμεν, παρακαλοῦμεν· μισεῖτε, φιλεῖτε, ἐλεεῖτε, παρακαλεῖτε.
3. ζητοῦσι διακονεῖν, ζητοῦμεν διακονεῖν, ζητεῖτε διακονεῖν τῇ ἀλήθειᾳ;
4. τηροῦμεν τὴν ἐντολὴν ζωῆς· τηρεῖτε τὴν γλῶσσαν ἀπὸ ἁμαρτίας;
5. μαρτυρεῖς τῇ ἀλήθειᾳ, οὐ δὲ περιπατοῦσι κατὰ δικαιοσύνην.
6. ἡ βασιλεία αἰτεῖ ἐξουσίαν περιπατεῖν ἐν εἰρήνῃ.
7. μετανοεῖτε τῶν ἁμαρτιῶν ὥστε ἔχειν ζωὴν.
8. ὁ Ἰησοῦς οὐ λαλεῖ ὥστε Πειλᾶτον¹ θαυμάζειν.

¹Pilate, proper name. Also spelled Πιλᾶτος

III. Translate.

1. We speak, they hate, you (plural) like, he is exhorting, you (singular) ask for, I keep, we marvel.
2. We are walking in peace and testify to the truth.
3. They are repenting because (ὅτι) Jesus has mercy on the soul.
4. With the heart we serve the church (dative) and seek for righteousness.
5. We repent so that the church pities us (ἡμᾶς).

Corrected 11/22/05, 3/15/06, 12/27/2014, 3/10/2015.

Lesson 6

A Declension of α-Stems (Concluded) – Masculines in ης and ας

οὐκ ἔστιν μαθητῆς ὑπὲρ διδάσκαλον
A disciple is not above a teacher. Matthew 10:24

39. First Declension Stems. There are five variations in the singular declension of the α-stems:

- (1) Stems in -η (φωνή, ἡς, ἡ)
- (2) Stems in -α preceded by ε, ι, ρ (ἡμέρα, ας, ἡ)
- (3) Stems in -α preceded by any other letter (γλώσσα, ης, ἡ)
- (4) Stems in -ης (μαθητῆς, οὔ, ὁ, disciple)
- (5) Stems in -ας (νεανίας, ου, ὁ, youth)

The first three of these have already been given and should be reviewed. They are all feminine in gender. Those in -ης and -ας are always masculine.

These variations occur only in the singular. All first declension nouns are alike in the plural.

40. The Masculine Article. Masculine nouns are identified in all declensions in the Vocabularies by the masculine article, ὁ; e.g., προφήτης, ου, ὁ. In composition the masculine article is used just as the feminine article (ἡ) already learned.

κριτής, judge, a judge; ὁ κριτής, the judge.

The declension is as follows:

	<u>Singular</u>	<u>Plural</u>
Nom.	ὁ <u>the</u>	οἱ
Gen.	τοῦ <u>of the</u>	τῶν
Abl.	τοῦ <u>from the</u>	τῶν
Dat.	τῷ <u>to the</u>	τοῖς
Ins.	τῷ <u>with the</u>	τοῖς
Loc.	τῷ <u>in the</u>	τοῖς
Acc.	τόν <u>the</u>	τούς

41. Declension of ὁ μαθητῆς, the disciple, and ὁ νεανίας, the young man

	<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
Nom.	ὁ μαθητῆς	οἱ μαθηταί	ὁ νεανίας	οἱ νεανίαι
Gen.	τοῦ μαθητοῦ	τῶν μαθητῶν	τοῦ νεανίου	τῶν νεανιῶν
Abl.	τοῦ μαθητοῦ	τῶν μαθητῶν	τοῦ νεανίου	τῶν νεανιῶν
Dat.	τῷ μαθητῇ	τοῖς μαθηταῖς	τῷ νεανίᾳ	τοῖς νεανίαις
Ins.	τῷ μαθητῇ	τοῖς μαθηταῖς	τῷ νεανίᾳ	τοῖς νεανίαις
Loc.	τῷ μαθητῇ	τοῖς μαθηταῖς	τῷ νεανίᾳ	τοῖς νεανίαις
Acc.	τόν μαθητήν	τούς μαθητάς	τόν νεανίαν	τούς νεανίας
Voc.	μαθητά	μαθηταί	νεανία	νεανίαι

All first declension nouns with nominatives in ης and ας are declined like this.

42. Vocabulary Aid. Nouns in -της are mostly agent nouns built from verbs of action and signify the one who does the action denoted by the verb root. Compare κρίνω, I judge and κριτής, a judge; μανθάνω, I learn and μαθητής, a learner (disciple); βαπτίζω, I baptize and βαπτιστής, baptist, one who baptizes. Compare A. T. Robertson, Historical Grammar, p. 153.

43. Vocabulary.

ἀποστέλλω,	<u>I send out</u>	μαθητής, οὔ, ὁ,	<u>disciple</u>
ἄδης, ου, ὁ,	<u>Hades</u>	νεανίας, ου, ὁ,	<u>young man, youth</u>
ἀπαγγέλλω,	<u>announce, report</u>	πολίτης, ου, ὁ,	<u>citizen</u>
βαπτιστής,	<u>Baptist (Baptizer), one who baptizes</u>	προφήτης, ου, ὁ,	<u>prophet</u>
ἐπαγγελία, ας, ἡ	<u>promise</u>	σοφία, ας, ἡ,	<u>wisdom</u>
Ἰωάννης, ου, ὁ,	<u>John</u>	στρατιώτης, ου, ὁ,	<u>soldier</u>
κριτής, οὔ, ὁ,	<u>judge</u>	ψεύστης, ου, ὁ,	<u>liar</u>
κεφαλή,	<u>head</u>	τελώνης, ου, ὁ,	<u>tax gatherer,</u>
κρατέω,	<u>I seize</u>		<u>publican</u>

44. Exercises.

I. Text A.

Ἰωάννης¹ ὁ βαπτιστής ἐστίν⁴ προφήτης. διδάσκει περὶ τῆς βασιλείας. Ἡρώδης¹ ὁ τετράρχης² κρατεῖ τὸν Ἰωάννην διὰ Ἡρωδιάδα. Ἡρώδης ποιεῖ δεῖπνον³ τοῖς πολίταις. αἰτοῦσι τὴν κεφαλὴν τοῦ βαπτιστοῦ. Ἡρώδης ἀποστέλλει στρατιώτην ἄγειν τὴν κεφαλὴν. Οἱ μαθηταὶ ἀκούσουσι καὶ ἀπαγγέλλουσι τῷ Ἰησοῦ.

¹Proper name. ²tetrarch (ruler of 4th part) ³supper ⁴ἐστίν (he) is

II. Text B.

1. ὁ βαπτιστής, Ἰωάννης ὁ βαπτιστής. αἰτεῖ τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.
2. ἡ ὥρα, τῆς ὥρας· ἡ σοφία, τῆς σοφίας· ἡ δόξα, τῆς δόξης, ὁ ψεύστης, τοῦ ψεύστου.
3. ὁ στρατιώτης αἰτεῖ τὴν μάχαιραν τῆς ἀλήθειας.
4. οἱ μαθηταὶ ἔχουσι τὴν σοφίαν καὶ χαρὰν ἐν ταῖς καρδίαις.
5. οἱ προφήται ἀπαγγέλλουσι τὰς ἐπαγγελίας τοῖς πολίταις.
6. ὁ κριτής ἀποστέλλει τὸν νεανίαν εἰς ἄδην.
7. ὁ τελώνης μετανοεῖ ὥστε λαμβάνειν τὰς ἐπαγγελίας.

III. Translate

1. We ask for the head of John the Baptist (Baptizer).
2. The judge receives the promise of the young man.
3. The soldier seizes the liar.
4. The prophet announces wisdom to the publican and the liar.
5. The judge sends away so that the soldier (acc.) brings the head of the disciple.

Corrected 12/29/05, 3/15/06, 3/10/2015, 2/7/2016.

Lesson 7

The Passive Voice – Present Indicative Passive

χριστῷ συνεσταύρωμαι I am crucified with Christ. Galatians 2:19

45. The Passive Voice. A verb is said to be in the passive voice when the object is spoken of as being acted upon rather than doing the acting.

Active: ἄγω, I lead, ἄγεις, you lead, etc.
 Passive ἄγομαι, I am (being) led.

Only transitive verbs (those with direct objects) are passive. Even where the action is involuntary in the active (e.g., I slip), the verb being intransitive is active.

In English, the passive voice is formed by compounding the participle of the verb with the correct form of the verb to be (a periphrastic construction). In Greek, however, the passive has a different set of endings which are attached to the verb root exactly like -ω, -εις, -ει, etc., are to form the present.

46. The Present Indicative Passive of λύω.

<u>Singular</u>		<u>Plural</u>	
λύομαι,	<u>I am (being) loosed</u>	λύόμεθα,	<u>We are (being) loosed</u>
λύῃ ¹	<u>You are (being) loosed</u>	λύεσθε,	<u>You are (being) loosed</u>
λύεται,	<u>He (etc.) is (being) loosed</u>	λύονται	<u>They are (being) loosed</u>

Infinitive λύεσθαι, to be loosed

Like this are all the verbs in -ω which have been learned to be conjugated.

47. The Present Indicative Passive Contract of εω Verbs.

<u>Singular</u>		<u>Plural</u>	
ποιούμαι	(ποιέομαι)	ποιούμεθα	(ποιεόμεθα)
ποιῆ	(ποιέη)	ποιεῖσθε	(ποιέεσθε)
ποιεῖται	(ποιέεται)	ποιούνται	(ποιέονται)

Infinitive: ποιεῖσθαι

48. Ablative of Agency. The personal agent of the action referred back to the subject is usually expressed by the ablative case with ὑπό.

οἱ προφῆται φιλοῦνται ὑπὸ τοῦ μαθητοῦ.
The prophets are loved by the disciples.

Only a few times is agency expressed by the simple instrumental case. The intermediate agent “through” is usually expressed by διά with the genitive case.

¹η is contraction for εσαι, the σ being expelled between the connecting vowel and that of the ending. ε + αι becomes ηι then η.

49. Instrumental of Means. The instrument or means with which an action is done is usually expressed by the instrumental case.

ἀδελφοὶ σώζονται τῇ ἀλήθειᾳ The brethren are being saved by the truth.

Note carefully: In some sentences, the active and passive expressions mean the same thing; e.g., The brethren are loved by the Lord and The Lord loves the brethren. However, the sentences state the fact in different ways and the voice must be carefully noted. Means may be expressed by the preposition ἐν with the locative case.

50. Vocabulary.

βαπτίζω,	<u>I baptize</u>	κηρύσσω,	<u>I preach, announce</u>
γάρ,	<u>for</u> (a particle of inference) giving a reason for what has been said. (Postpositive)	ἐγείρω,	<u>I raise up, raise</u>
ἀκολουθέω, (w. dat.)	<u>I follow</u>	ἐκβάλλω,	<u>I cast out</u>
δοξάζω,	<u>I glorify</u>	ὅτι,	as a conjunction <u>that</u> ;
ἐγγίζω,	<u>I draw nigh, come close</u>	θεραπεύω,	as a particle of conclusion, <u>because</u>
		ὑποστρέφω,	<u>I heal</u>
		πολλοί, πολλαί, πολλά,	<u>I return</u>
			<u>many</u> (plural)

51. Exercises.

I. Text A.

οἱ δώδεκα (12) μαθηταὶ ἀποστέλλονται ὑπὸ Ἰησοῦ ἀπαγγέλλειν τὰς ἐπαγγελίας. ἔχουσι ἐξουσίαν ἐκβάλλειν διαμόνια (demons). ἄγονται εἰς τὰς συναγωγὰς. ἀπαγγέλλουσι ὅτι ἡ βασιλεία ἐγγίζει. πολλὰ δαιμόνια ἐκβάλλονται καὶ ἡ βασιλεία κηρύσσεται. οἱ μαθηταὶ ὑποστρέφουσι χαρᾷ ὅτι ἔχουσι ἐξουσίαν ἐκβάλλειν δαιμόνια. πολλοὶ ἀκολουθοῦσι Ἰησοῦ καὶ ἡ ἀλήθεια δοξάζεται.

II. Text B.

1. βαπτίζει, βαπτίζουσι, βαπτίζονται· βαπτίξεσθε ὑπὸ τῶν προφητῶν.
2. ἀκολουθεῖς, ἀκολουθεῖσθε, ἀκολουθοῦμεν τῇ ἀλήθειᾳ· ἀκολουθεῖται ὑπὸ τοῦ νεανίου.
3. ταῖς γλώσσαις δοξάζομεν τὴν βασιλείαν.
4. αἱ ἐπαγγελίαι ἀπαγγέλλονται ὑπὸ Ἰωαννοῦ τοῦ βαπτιστοῦ.
5. ἐγείρομεν, ἐγειρόμεθα, αἱ ψυχαὶ ἐγείρονται ἀπὸ ἕδου.
6. σώξεσθε, γινώσκετε γὰρ τὰς γραφάς.

III. Translate.

1. I heal, you heal, you are healed by the disciple.
2. You rise up, you are raised up, they glorify, he is glorified by the prophet.
3. The disciples follow the truth (dative) and heal because they have power.
4. They are not baptized by Jesus (Ἰησοῦ) but by the disciples.
5. We glorify the truth with our (ταῖς) tongues.

Corrected 12/29/05, 3/15/06, 3/10/2015.

Lesson 8

The Middle Voice – Present Indicative Middle

οἱ γάρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται
 For the ones serving well as deacons gain for themselves a good standing. I Timothy 3:13

52. The Middle Voice. Besides the active and passive voices, which have been studied, Greek has another voice which is called the middle voice. This voice represents the subject as acting for himself or in his own interest.

λούεται τὴν κεφαλὴν. He washes his head; lit. He washes for himself the head.

English represents the active functions of the Greek verb but has no middle. In English we use a reflexive expression; e.g., for himself.

53. The Present Indicative Middle of λύω. (The middle and passive verb endings are identical except in the aorist tense. The context determines whether the verb is to be translated middle or passive:

<u>Singular</u>		<u>Plural</u>	
1. λύομαι	<u>I loose for myself</u>	λύομεθα,	<u>We loose for ourselves</u>
2. λύῃ	<u>You loose for yourself</u>	λύεσθε	<u>You “all” loose for yourselves</u>
3. λύεται ¹	<u>He looses for himself, etc.</u>	λύονται ¹	<u>They loose for themselves</u>

Infinitive λύεσθαι, to loose for oneself

54. Present Indicative of Contract Verbs (εω).

<u>Singular</u>		<u>Plural</u>	
1. ποιῶμαι ¹ ,	<u>I make for myself</u>	ποιούμεθα,	<u>We make for ourselves</u>
2. ποιῆ	etc.	ποιείσθε,	etc.
3. ποιεῖται ¹		ποιούνται ¹	

Infinitive: ποιῆσθαι¹, to loose for oneself

55. Review of Endings. The endings for the primary tenses (present, future, and perfect) have been given. They are with connecting vowel:

<u>Active</u>		<u>Middle and Passive</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
-ω	-ομεν	-ομαι	-ομεθα
-εις	-ετε	-εσται (η)	-εσθε
-ει	-ουσι	-εται	-ονται

These endings constitute one-half of the regular verb endings. They will be met over and over. Mastery now will greatly aid the student later.

¹Final αι is short for accent.

56. Direct and Indirect Middle. The middle idea may refer either directly (λούομαι, I wash myself) or indirectly (φυλάσσεται τὰς πονηρίας, He watches the evils for himself; i.e., in his own behalf). The direct middles are very rare and usually are of actions referring to personal relations: wash out the hair, anoint, etc. Most middles are to be translated for himself. A few are intensive, to be translated He himself.

57. Prepositional Compounds with Verbs. Prepositions (See Lesson 4) were originally adverbs, and in early Greek they sometimes retained this use. This force of the preposition, however, is practically limited to prepositions as prefixes of verbs. The prepositions in such compounds are sometimes repeated before a following substantive. Compare such English verbs as downgrade, upgrade, uplifting.

στέλλω I send. ἀποστέλλω I send off (on a mission).
εἰσβαίνει τὴν κωμὴν He enters the village.

Such prefixes often merely add the idea of the preposition to the verb.

βάλλω I cast ἐκβάλλω I cast out

At other times the preposition only intensifies the meaning of the verb and adds the thought of completeness or thoroughness to the verb.

σώζω I save. διασώζω I save, keep safe.
ἐσθίω I eat. κατεσθίω¹ I consume (eat up).

Other such compounds completely change the meaning for each element and have resultant meanings not perceptible in either simple term.

νοέω I think μετανοέω I repent (change my mind).

Often more than one preposition may be added, ἐξαπόστειλλω²

These compound verbs are considered separate words from the simple verbs and are listed separately in the lexicon.

As will be observed, many other parts of speech are compounds of other roots with prepositions.

58. Vocabulary.

ἀγοράζω, <u>I buy</u>	παραλαμβάνω, <u>I take, receive</u>
ἀπολύω, <u>I release</u> , Mid. <u>withdraw</u>	παύω, <u>I stop</u> , Mid. <u>cease</u>
ἀποθνήσκω, <u>I die</u>	ἐκλέγω, <u>I choose</u>
καταβαίνω, <u>I go down</u>	πονηρία, ας, ἡ, <u>evil</u>
μέλλω, <u>I am about</u> (to do something), used with the inf.	νίπτω, <u>I wash</u>
περιβάλλω, <u>I cast around</u> , Mid. <u>clothe myself</u> . Object in Acc.	σωτηρία, ας, ἡ, <u>safety, salvation</u>
φυλάσσω, <u>I guard</u> , Mid. <u>keep myself from</u>	ὑποκριτής, οὔ ὁ, <u>hypocrite</u>

Note Carefully: Recall the words containing prepositional suffixes already learned; e.g., περιπατέω, διακονέω

¹If the first letter of the verb is a vowel, the preposition (except περί and πρό) loses a final vowel.

²When the verb stem begins with a vowel or rough breathing, a final consonant on the preposition will usually be aspirated, κ > ξ; τ > θ.

59. Exercises.I. Text A.

Ἰησοῦς καὶ οἱ μαθηταὶ καταβαίνουσιν εἰς Καφαρναοῦμ. ἀπολύονται πρὸς τὴν θάλασσαν τῆς Γαλιλαίας. Ἰησοῦς ἐκλέγει τοὺς μαθητάς. παύεται λαλεῖν πλὴν (except) ἐν παραβολαῖς. παραλαμβάνει δόξαν ὅτι διδάσκει ἐν τῇ συναγωγῇ. περιπατεῖ ἐν ταῖς κωμαῖς καὶ ἐκβάλλει δαιμόνια (demons) καὶ θεραπεύει. Ἰησοῦς λέγει τοῖς μαθηταῖς ὅτι μέλλει ἀποθνήσκειν. οὐκ νοοῦσιν ὅτι ἐγείρει πάλιν ἐν τρίτῃ ἡμέρᾳ ὥστε τὴν ἐκκλησίαν παραλαμβάνειν σωτηρίαν.

II. Text B.

1. βάλλετε, ἐκβάλλετε, περιβάλλετε, βάλλεσθε, ἐκβάλλειν, περιβάλλεσθε.
2. Ἰησοῦς ἐκλέγεται τοὺς μαθητάς καὶ ἀποστέλλονται.
3. Ἑρωδιάδα λέγει αἰτεῖσθαι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.
4. παυόμεθα ἀπὸ ἁμαρτίας καὶ οὐκ ἀποθνήσκομεν.
5. φυλάσσεσθε ἀπὸ τῆς πονηρίας καὶ περιπατεῖτε ἐν τῇ ἡμέρᾳ.
6. οἱ ὑποκριταὶ νίπτονται τὰς κεφαλὰς.
7. ὑποστρέφουσι καὶ ἀπολύονται εἰς τὰς οἰκίας.
8. ἡ ἐκκλησία μέλλει περιβάλλεσθαι ἐν ἐξουσίᾳ.
(The verb may also take the accusative of that with which one clothes himself.)
9. ὁ βαπτιστὴς παρακαλεῖ τοὺς πολίτας περιπατεῖν ἐν σοφίᾳ.
10. ὁ στρατιώτης ἀγοράζεται μάχαιραν.

III. Translate.

1. We choose life for ourselves.
2. He keeps himself from the synagogue.
3. The disciple is about to cease from evil.
4. The prophet clothes himself in sin.
5. The soldier washes his (the) head.
6. We ask truth for ourselves and receive for ourselves joy and peace.
7. The Baptist beseeches the synagogue to receive the truth for themselves.
8. They withdraw from the house and go down into the village.

Corrected 12/29/05, 3/15/06, 3/10/2015.

Lesson 9

Second (-ο-) Declension - Nouns in -ος

ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή.
I am the way and the truth and the life. John 14:6

60. The Second Declension. Nouns whose stems end in -ο make up the second declension. These nouns are of two kinds: Masculines-feminines in -ος, and neuters in -ον. The masculines in -ος are more numerous than the feminines, but it is a mistake to learn the -ος ending as a masculine ending. The -ος ending is also the ending of the masculine adjective. Learn the following declension of φίλος with the masculine article ὁ and a masculine adjective ἀγαθός, both of which have endings like the noun.

61. Declension of ὁ φίλος with the Masculine Adjective.

<u>Singular</u>				
Nom.	ὁ	ἀγαθός	φίλος	<u>the good friend</u>
Gen.	τοῦ	ἀγαθοῦ	φίλου	<u>of the good friend</u>
Abl.	τοῦ	ἀγαθοῦ	φίλου	<u>from the good friend</u>
Dat.	τῷ	ἀγαθῷ	φίλῳ	<u>to the good friend</u>
Ins.	τῷ	ἀγαθῷ	φίλῳ	<u>with a good friend</u>
Loc.	τῷ	ἀγαθῷ	φίλῳ	<u>in a good friend</u>
Acc.	τὸν	ἀγαθόν	φίλον	<u>the good friend</u>
Voc.		ἀγαθὲ	φίλε	<u>O good friend!</u>
<u>Plural</u>				
Nom.	οἱ	ἀγαθοὶ	φίλοι	<u>the good friends</u>
Gen.	τῶν	ἀγαθῶν	φίλων	<u>of the good friends</u>
Abl.	τῶν	ἀγαθῶν	φίλων	<u>from the good friends</u>
Dat.	τοῖς	ἀγαθοῖς	φίλοις	<u>to the good friends</u>
Ins.	τοῖς	ἀγαθοῖς	φίλοις	<u>with the good friends</u>
Loc.	τοῖς	ἀγαθοῖς	φίλοις	<u>in the good friends</u>
Acc.	τούς	ἀγαθοὺς	φίλους	<u>the good friends</u>
Voc.		ἀγαθοὶ	φίλοι	<u>O good friends!</u>

62. The declension of ἡ ὁδός, the way is as follows:

<u>Singular</u>				<u>Plural</u>		
Non.	ἡ	ὁδός	<u>the way</u>	αἱ	ὁδοί	<u>the ways</u>
Gen.	τῆς	ὁδοῦ	<u>of the way</u>	τῶν	ὁδῶν	<u>of the ways</u>
Abl.	τῆς	ὁδοῦ	<u>from the way</u>	τῶν	ὁδῶν	<u>from the ways</u>
Dat.	τῇ	ὁδῷ	<u>to the way</u>	ταῖς	ὁδοῖς	<u>to the ways</u>
Ins.	τῇ	ὁδῷ	<u>with the way</u>	ταῖς	ὁδοῖς	<u>with the ways</u>
Loc.	τῇ	ὁδῷ	<u>in the way</u>	ταῖς	ὁδοῖς	<u>in the ways</u>
Acc.	τήν	ὁδόν	<u>the way</u>	τάς	ὁδούς	<u>the way</u>
Voc.		ὁδέ	<u>O way!</u>		ὁδοί	<u>O ways!</u>

63. Present Indicative of -αω Verbs. Verbs whose stems end in a short -α (like εω) contract in the present system. The rules governing the construction of -αω verbs are (1) o vowels take precedence over other vowels, (2) In a combination of α and ε, which ever comes first takes precedence and becomes long.

The conjugation is as follows:

Active

<u>Singular</u>		<u>Plural</u>		
1. ἀγαπῶ	(ἀγαπάω)	<u>I love</u>	ἀγαπῶμεν (ἀγαπάομεν)	<u>We love</u>
2. ἀγαπᾷς	(ἀγαπάεις)	<u>you love</u>	ἀγαπᾶτε (ἀγαπάετε)	<u>You “all” love</u>
3. ἀγαπᾷ	(ἀγαπάει)	<u>He, she, it loves</u>	ἀγαπῶσι (ἀγαπαοῦσι)	<u>they love</u>

Infinitive: ἀγαπᾶν (ἀγαπάειν), to love

Middle and Passive

<u>Singular</u>		<u>Plural</u>		
1. ἀγαπῶμαι	(ἀγαπάομαι)	<u>I am loved</u>	ἀγαπώμεθα (ἀγαπαόμεθα)	<u>We are loved</u>
2. ἀγαπᾶσαι	(ἀγαπάεσαι)	<u>You are love</u>	ἀγαπᾶσθε (ἀγαπάεσθε)	<u>You are loved</u>
3. ἀγαπᾶται	(ἀγαπάεται)	<u>He, she, it, are loved</u>	ἀγαπῶνται (ἀγαπάονται)	<u>They are loved</u>

Infinitive: ἀγαπᾶσθαι (ἀγαπάεσθαι), to be loved

Like ἀγαπάω are declined all verbs in -αω.

64. Vocabulary.

ἀρχή, ης, ἡ,	<u>beginning</u>	κόσμος, ου, ό,	<u>world (cosmos)</u>
ἀγαπάω,	<u>I love</u>	κύριος, ου, ό,	<u>lord, Lord.</u>
ἄγγελος, ου, ό	<u>messenger, angel</u>	λόγος, ου, ό,	<u>Logos, word</u>
ἀγαθός, ή, όν	<u>good (masculine adjective)</u>	ἔρημος, ου, ή,	<u>wilderness, desert</u>
ἀδελφός, ου, ό,	<u>brother</u>	νόσος, ου, ή,	<u>disease</u>
ἄνθρωπος, ου, ό,	<u>man (Anthropology)</u>	όδός, ου, ή,	<u>way, road</u>
ἄρτος, ου, ό,	<u>loaf, (bread)</u>	οὐρανός, ου, ό,	<u>heaven (in imitation of</u>
βίβλος, ου, ή,	<u>book, roll (Bible)</u>		<u>the Hebrew plural,</u>
γεννάω,	<u>I beget, give birth to</u>		<u>pl. is often used for heaven)</u>
διδάσκαλος, ου, ό,	<u>teacher (didactic)</u>	υἱός, ου, ό,	<u>son</u>
έτοιμάζω,	<u>I prepare</u>	φέρω,	<u>I bear</u>
θεός, ου, ό,	<u>god, God (theology)</u>	φίλος, ου, ό,	<u>friend</u>
		χριστός, ου, ό	<u>The anointed, Christ</u>

65. Exercises.I. Text A.

ὁ θεὸς ἀγαπᾷ τὸν υἱὸν καὶ ἀποστέλλει τοὺς ἀγγέλους τῶν οὐρανῶν ἀπαγγέλλειν ὅτι ὁ υἱὸς γεννᾶται εἰς τὸν κόσμον. ὁ υἱὸς ἐστὶν ὁ χριστός, ὁ κύριος. ὁ υἱὸς ἐστὶν ὁ λόγος. ὁ λόγος ἦν (was) ἐν ἀρχῇ πρὸς τὸν θεὸν καὶ ἦν θεός. ὁ υἱὸς σώζει τὰς νόσους τῶν ἀνθρώπων. καλεῖ τοὺς ἀδελφοὺς φίλους. Νικόδημος λέγει ὅτι Ἰησοῦς ἐστὶν διδάσκαλος ἀπὸ θεοῦ. Ἰωάννης ὁ βαπτιστὴς ἐτοιμάζει ἐν τῇ ἐρήμῳ τὴν ὁδὸν τοῦ κυρίου.

II. Text B.

1. ὁ κύριος, τῶν κυρίων, τῷ ἀγαθῷ κυρίῳ, ὁ φίλος ἀγαπᾷ τὸν κύριον.
2. ὁ θεὸς ἐστὶν ἀγάπη.
3. ὁ θεὸς τῶν οὐρανῶν ἀποστέλλει ἀγγέλους τοῖς υἱοῖς τῶν ἀνθρώπων.
4. ὁ Ἰωάννης ἐτοιμάζει ὁδὸν τῷ υἱῷ ἐν τῇ ἐρήμῳ.
5. οἱ φίλοι ἔχουσι ἄρτον τῷ κόσμῳ.
6. ὁ κύριος γράφει ἐν τῇ βίβλῳ τῆς ζωῆς.
7. ὁ διδάσκαλος διδάσκει τὸν λόγον τοῖς ἀδελφοῖς.

III. Translate.

1. The friend writes the word in the book.
2. The son knows the good way.
3. The God of heaven (plural) loves the sons of men and sends the angels.
4. John prepares in the wilderness the way for the Lord.
5. The good teacher tells (λέγω) the word of the Lord to men.
6. God sends the angels of heaven to the brethren.
7. The son of (the) man bears the disease of men.
8. The sons are begotten by the word.

Lesson 10

Second Declension - Neuter Stems in -ο -; ωω Verbs

ὁ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς, καὶ τὸ ἀρνίον.
The Lord God the Almighty is its temple, and the Lamb. Revelation 21:23

66. Neuter Stems of the -ο- Declension. Nouns ending in -ον in the nominative case are neuter and belong to the second declension. The declension of these nouns is very much like that of masculine-feminine nouns in -ος. They differ only in the nominative, accusative, and vocative cases. Both the neuter article and the neuter adjective are declined like the neuter noun in this declension.

τὸ ἀγαθὸν ἔργον, the good work

Singular

Nom.	τὸ	ἀγαθὸν	ἔργον ¹	<u>the good work</u>
Gen.	τοῦ	ἀγαθοῦ	ἔργου	<u>of the good work</u>
Abl.	τοῦ	ἀγαθοῦ	ἔργου	<u>from the good work</u>
Dat.	τῷ	ἀγαθῷ	ἔργῳ	<u>to the good work</u>
Ins.	τῷ	ἀγαθῷ	ἔργῳ	<u>with the good work</u>
Loc.	τῷ	ἀγαθῷ	ἔργῳ	<u>in the good work</u>
Acc.	τὸ	ἀγαθὸν	ἔργον ¹	<u>the good work</u>
Voc.		ἀγαθὸν	ἔργον ¹	<u>O good work</u>

Plural

Nom.	τὰ ¹	ἀγαθὰ	ἔργα ¹	<u>the good works</u>
Gen.	τῶν	ἀγαθῶν	ἔργων	<u>of the good works</u>
Abl.	τῶν	ἀγαθῶν	ἔργων	<u>from the good works</u>
Dat.	τοῖς	ἀγαθοῖς	ἔργοις	<u>to the good works</u>
Ins.	τοῖς	ἀγαθοῖς	ἔργοις	<u>by the good works</u>
Loc.	τοῖς	ἀγαθοῖς	ἔργοις	<u>in the good works</u>
Acc.	τὰ ¹	ἀγαθὰ	ἔργα ¹	<u>the good works</u>
Voc.		ἀγαθὰ	ἔργα ¹	<u>O good works</u>

67. Neuter Plural Subjects. In Greek a neuter plural subject usually has a singular, not a plural verb.

τὰ σημεῖα μαρτυρεῖ μοι, The signs bear witness of me.

¹The neuter nominative and accusative are alike in all declensions. The vocative is usually the same as the nominative also.

68. Present Indicative of -οω Verbs. Vowel stems in -ο contract like those in ε and α in the present system. The rule here is that two ο-vowels become ου and ο + ει > ου

The conjugation of πληρόω, I fulfill, follows:

Active

<u>Singular</u>		<u>Plural</u>
1. πληρῶ (πληρόω)	<u>I fulfill</u>	πληροῦμεν (πληρόομεν) <u>We fulfill</u>
2. πληροῖς (πληρόεις)	<u>You (Thou) fulfill</u>	πληροῦτε (πληρόετε) <u>You (Ye) fulfill</u>
3. πληροῖ (πληρόει)	<u>He fulfills</u>	πληροῦσι (πληρόετε) <u>They fulfill</u>

Infinitive: πληροῦν (πληρόειν), to fulfill

Middle and Passive

<u>Singular</u>		<u>Plural</u>
1. πληροῦμαι (πληρόομαι)		πληρούμεθα (πληροόμεθεα)
2. πληροῖ (πληρόη)		πληροῦσθε (πληρόεσθε)
3. πληροῦται (πληρόεται)		πληροῦνται (πληρόονται)

Infinitive: πληροῦσθαι (πληρόεσθαι)

The meaning of this conjugation is the same as the present tense of the - ω verbs and the other contracts.

69. Vocabulary

ἀρνίον, ου, τό,	lamb	ὁμοιόω,	I liken, make like
βιβλίον, ου, τό,	book (dim. of βίβλος)	ὄχλος, ου, ό,	crowd
ἔργον, ου, τό,	work, deed	παιδίον, ου, τό	infant, child
δικαίω,	I justify, declare righteous	πλοῖον, ου, τό,	boat
δῶρον, ου, τό,	gift	πληρόω,	I fulfill, make full
ζηλόω,	I am jealous, I long for, am zealous	πρόβατον, ου, τό,	sheep
θηρίον, ου, τό,	wild beast	τέκνον, ου, τό,	child
ἱερόν, ου, τό,	temple (the whole)	τό,	the (neuter article)
μυστήριον, ου, τό,	secret, mystery	σάββατον, ου, τό,	Sabbath ("rest")
ἱμάτιον, ου, τό,	garment	σημεῖον, ου, τό	sign
ἐσθίω,	I eat	ἔργον, ου, τό	deed, action, work

70. Exercises.I. Text A.

ὁ υἱὸς ἔχει δῶρον τοῖς τέκνοις τοῦ ἀνθρώπου. ὁ Χριστὸς ποιεῖ σημεῖον ἐν τῷ σαββάτῳ· θεραπεύει τὰ παιδιά καὶ λέγει τὸ μυστήριον τῆς βασιλείας τῶν οὐρανῶν ἐν παραβολαῖς ἐκ πλοίου. πληροῖ τὸν λόγον τοῦ θεοῦ καὶ ὁ ὄχλος ἐσθίει τὸν ἄρτον. ὁ Ἰησοῦς περιπατεῖ ἐπὶ θαλάσσης καὶ ἐκβάλλει τὰ πρόβατα ἐκ τοῦ ἱεροῦ. καὶ ἐκβάλλει τὰ ἀρνία. οἱ Φαρισαῖοι αἰτοῦσι σημεῖον. ὁ Ἰησοῦς λέγει τὰ ἔργα ποιῶ μαρτυρεῖ τῷ Χριστῷ.

II. Text B.

1. τέκνον, τὸ τέκνον, τὰ τέκνα, ἀπὸ τοῦ τέκνου, τὰ παιδιά ὁμοιοῦται τοῖς ἀρνίοις.
2. ἔργα, ἐν τῷ ἔργῳ τοῦ θεοῦ· ὁ ἄνθρωπος ζηλοῖ τὰ ἀγαθὰ ἔργα.
3. τὰ πρόβατα καὶ τὰ ἀρνία ἀγαπᾶται ὑπὸ τοῦ κυρίου.
4. ὁ κύριος πληροῖ τὰ σημεῖα ἐν τῷ ἱερῷ ἐν τῷ σαββάτῳ.
5. τὰ τέκνα ἔχει δῶρα ἀρνίοις.
6. ἐν ἐσχάτῃ ἡμέρᾳ τὰ πρόβατα δικαιοῦται ὑπὸ τοῦ κυρίου.
7. τὸ τέκνον εὐρίσκει τὸ βιβλίον ἐν τῷ ἱερῷ.
8. ὁ μαθητὴς λέγει τὰ μυστήρια τῆς βασιλείας ἐκ πλοίου.

III. Translate.

1. The wild beasts eat the sheep.
2. The Lord does the signs in the temple.
3. The boat is on the (ἐπί) sea.
4. Jesus brings good gifts to the children.
5. The brethren are zealous for the little children.
6. The lamb justifies the sheep on the last day.

Corrected 1/14/06, 3/15/06, 3/10/2015.

Lesson 11

Adjectives of the Vowel Declensions

στενή ἢ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν.
Narrow is the gate and straightened the way leading unto life. Matthew 7:14

71. Adjectives of the -α and -ο Declensions. Adjectives are words which limit or describe nouns or pronouns; e.g., the good man; the man is good.

In Greek the adjectives agree with substantives which they modify in gender, number, and case; thus they are inflected in these respects. Adjectives are cited by lexicons in the nominative case for the three genders. Hence ἀγαθός, ἡ, ὄν (good) indicates that the full forms of the adjectives in the nominative are ἀγαθός, ἀγαθή, ἀγαθόν.

It will be seen that the adjectives of three terminations whose stems end in a vowel are declined like nouns of their declension: Masculines (ἀγαθός) and neuters (ἀγαθόν) like the Second Declension; feminines (ἀγαθή) like the First Declension. The feminine has α if the stem vowel is preceded by ε, ι, ρ (μικρός, ἄ, ὄν, small); otherwise η.

Some adjectives, especially compounds and polysyllables (ἀδύνατος, ον, unable) have only two forms, the masculine and feminine being alike. Remember that the ending -ος in nouns may be either masculine (ἄνθρωπος, man) or feminine (δοκός, beam). Only by consulting the vocabulary or lexicon can the termination of the adjective be ascertained.

72. The Declension of ἀγαθός, ἡ, ὄν.

	<u>Singular</u>			<u>Plural</u>		
	<u>Masculine</u>	<u>Feminine</u>	<u>Neuter</u>	<u>Masculine</u>	<u>Feminine</u>	<u>Neuter</u>
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἀγαθοί	ἀγαθαί	ἀγαθά
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Abl.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Ins.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Loc.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἀγαθοί	ἀγαθαί	ἀγαθά
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἀγαθοί	ἀγαθαί	ἀγαθά

N.B. (Note carefully): The Accent in the nominative case must be learned from the lexicon. The accent of feminine adjectives is not like feminine nouns of the First Declension, but like the masculine. Thus the ablative of πρῶτος (first) is πρώτων not *πρωτῶν.

73. Position of Adjectives.

The adjectives may be either simple attribute, as ὁ ἀγαθὸς ἄνθρωπος,
ὁ ἄνθρωπος ὁ ἀγαθός, the good man,

Or it may have a predicate use, as ἀγαθὸς ὁ ἄνθρωπος
ὁ ἄνθρωπος ἀγαθός, the man is good

Here it is necessary to note the position of the words. In the attributive position the adjective always follows the article; in the predicate position the noun follows the article but the adjective does not. If there is no article, the context must decide which use the adjective has.

In the phrase ἀγαθὸς ὁ ἄνθρωπος, the man is good, the Greek verb ἐστίν (is) is unnecessary (though permissible). The predicate position has the force of the copulative verb to be.

Study carefully the following examples.

τὰ ἔργα πονηρά ἐστίν.	<u>The works are evil.</u>
ἰδοὺ ἵππος λευκός. <u>Behold, a white horse.</u>	Revelation 6:2
ἕως πότε, ὁ Δεσπότης ὁ ἅγιος καὶ ἀληθινός;	<u>Until when, O holy and true master?</u> Rev. 6:10
ὁ νόμος ἅγιος,	<u>The law is holy.</u> Romans 7:12
ὁ λόγος ὁ τοῦ σταυροῦ.	<u>The word of the cross</u>

74. ὅλος. The adjective ὅλος is an exception in its position. In the New Testament it never has the attribute position; e.g.,

ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου.
Thou shalt love the Lord thy God with thy whole heart. Matthew 22:37

Notice that though the adjective is attributive in meaning it is predicate in position.

75. The Adjective as a Noun. The adjective is often used with the article in the sense of a noun; e.g.,

πρεσβύτερος,	<u>older;</u>	ὁ πρεσβύτερος,	<u>the elder</u>
πολλοί,	<u>many;</u>	οἱ πολλοί,	<u>the many, the common people</u>
ἀγαθός,	<u>good;</u>	οἱ ἀγαθοί	<u>the good men</u>

Sometimes even whole sentences are turned into substantives by the article; Luke 1:62; 22:4; Romans 8:26.

Many substantives (e.g., ἡμέρα, day; ὁδός, way; χεῖρ, hand) are omitted when their article and adjective make them clear, the noun in ellipsis being indicated by the gender of the article and adjectives. τῇ τρίτῃ on the third (day); ἐκ δεξιῶν τοῦ θεοῦ, from the right (hand) of God; τὴν ξηράν, the dry (land).

76. The Article with Adverbs and Prepositions. Adverbs and prepositional phrases in the attributive position are often used like adjectives. Note the following examples.

τοῦ νῦν καιροῦ	<u>of the present season</u>
ἄρχι τοῦ νῦν	<u>until now</u>
τὰ διὰ τοῦ νομοῦ	<u>the things through the law</u>
οἱ ἐν τῇ Ἀσίᾳ	<u>the ones in Asia</u>
ἡ ἐκκλησία ἡ ἐν Ἱεροσόλυμοις	<u>the church in Jerusalem</u>

77. Vocabulary.

ἄλλος, η, ο	<u>other, another</u> (of the same kind)	καλός, η, όν	<u>beautiful, good</u>
ἀγαθός, ή, όν	<u>good</u>	καιρός, οὔ, ό	<u>season, opportunity, the fit time</u>
ἀγαπητός, ή, όν,	<u>beloved</u>	μικρός, ά, όν,	<u>small, little</u>
ἄδικος, ον,	<u>unjust, unrighteous</u>	μόνος, η, ον,	<u>only, alone</u>
δίκαιος, α, ον,	<u>righteous</u>	μισθός, οὔ, ό	<u>reward, recompense</u>
δεξιός, ά, όν,	<u>right</u>	όλος, η, ον,	<u>whole</u> (always in predicate position)
ἐγγύς, α, ον,	<u>near</u> (Adv.)	οὐκέτι,	<u>no longer</u>
ἔσχατος, η, ον,	<u>last</u>	πιστός, ή, όν,	<u>faithful, believing</u>
ἴδιος, α, ον,	<u>one's own</u>	πονηρός, ά, όν,	<u>evil</u>
κόπος, ου, ό,	<u>labor, toil, trouble</u>	πρώτος, η, ον,	<u>first</u> ; as an adverb also in Acc. sing.
κακός, ή, όν,	<u>bad, evil</u>	τρίτος, η, ον,	<u>third</u>

78. Exercises.

I. Text A.

Ἰωάννης ταῖς ἑπτὰ (seven) ἐκκλησίαις ταῖς ἐν Ἀσίᾳ· εἰρήνη ταῖς ἐκκλησίαις ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς (witness) ὁ πιστός. ἔστιν (He is) τὸ Ἄλφα καὶ τὸ Ὡ. ὁ καιρὸς ἐγγύς (near).

ὁ Ἰησοῦς κρατεῖ τοὺς ἑπτὰ ἀστέρας (stars) ἐν δεξιᾷ. γράφει τῷ ἀγγέλῳ τῆς ἐκκλησίας τῆς ἐν Ἐφέσῳ· ὁ πρῶτος καὶ ὁ ἔσχατος παρακαλεῖ τὴν ἐκκλησίαν τὴν ἐν Ἐφέσῳ μετανοεῖν καὶ ποιεῖν τὰ πρῶτα ἔργα ὅτι οὐκέτι ἔχει τὴν ἀγάπην τὴν πρῶτην.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας ὁ υἱὸς τοῦ θεοῦ γράφει τὰ ἔργα τὰ ἔσχατα πλείονα (more) τῶν πρῶτων¹.

καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας λέγει ὁ Ἅγιος ὁ Ἀληθινὸς ἔχεις μικρὰν δύναμιν (power).

¹The ablative here expresses comparison “than”.

II. Text B.

1. ἀγαπητός, ὁ ἀγαπητὸς υἱός, ὁ διδάσκαλος ὁ ἀγαπητός, ὁ φίλος ἀγαθός.
2. ἡ πιστὴ καρδία, ἡ καρδία ἄδικος, ἡ κακὰ ὁδός, ἡ ποναρά ἡμέρα, ἡ ἴδια γῆ.
3. ὁ πιστὸς φίλος δίκαιος, πιστοὶ οἱ δίκαιοι φίλοι.
4. ἔρημος ἡ ὁδός, ὁ καιρὸς ἐγγύς, ἐν τῷ καλῷ ἱερῷ.
5. οἱ πρῶτοι ἔσχατοι· οἱ ἔσχατοι πρῶτοι.
6. μόνοι οἱ ἐν Χριστῷ σώζονται.
7. Ἀνδρέας εὕρισκει πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα.
8. ὁ πιστὸς τὸν ἴδιον μισθὸν λαμβάνει κατὰ ἴδιον κόπον.

III. Translate.

1. The other walks in her own evil way.
2. The just hate the unjust master.
3. The child is small, but it follows the good commandment.
4. The last reward is for those in the Lord.
5. The way is evil and deserted, but the reward is not small.

Corrected 5/2/06, 3/9/2015.

Lesson 12

Regular Verbs in -μι

ἐγώ εἰμι· μὴ φοβεῖσθε It is I, be not afraid. John 6:20

79. μι -Verbs. Greek verbs are treated in two conjugations according to the endings of the present indicative active, first person singular. All the verbs studied thus far end in -ω in this form and are called ω-verbs. The other type is called the μι-verb because its ending is -μι. These verbs differ from the ω-verbs in the present and aorist systems. In all other systems the conjugation of both types is alike.

The endings are the older forms of the primary active endings, μι, ς, σι (for τι), μεν, τε, and ασι. These forms omit the connecting vowel ο/ε and add the endings directly to the stem. The short vowel of the stem usually occurs in the plural. The stem is often reduplicated with ι in the present stem. There are two types of stems: (1) νυ stems and (2) η/ω stems, representing original short vowels.

80. Present Indicative Active of μι-Verbs.

The conjugations of τίθημι, (stem θε), I place; δίδωμι (stem δο), I give; and ἵστημι, I stand, are:

Singular

1. τίθημι	<u>I place</u>	δίδωμι	<u>I give</u>	ἵστημι	<u>I stand</u>
2. τίθης	<u>You place</u>	δίδως	<u>You give</u>	ἵστης	<u>You stand</u>
3. τίθῃσι	<u>he, she, it places</u>	δίδωσι	<u>he, she, it gives</u>	ἵθῃσι	<u>he, she, it stands</u>

Plural

1. τίθεμεν	<u>We place</u>	δίδομεν	<u>We give</u>	ἵσταμεν	<u>We stand</u>
2. τίθετε	<u>You “all” place</u>	δίδοτε	<u>You “all” give</u>	ἵστατε	<u>You “all” stand</u>
3. τιθέασι	<u>They place</u>	διδόασι	<u>They give</u>	ἱστάσι	<u>They stand</u>

Infinitive: τιθέναι¹ to place διδόναι to give ἱστάναι to stand

81. The Present Indicative Middle-Passive of μι-Verbs. The middle-passive of the μι-verbs use the same endings as those of regular ω-verbs, except that there is no connecting vowel.

SingularPlural

1. ἵσταμαι	<u>I am stood</u>	ἱστάμεθα	<u>We are stood</u>
2. ἵστασαι	<u>You are stood</u>	ἵστασθε	<u>You “all” are stood</u>
3. ἵσταται	<u>he, she, it are stood</u>	ἵστανται	<u>They are stood</u>

Infinitive ἵστασθαι

The total number of μι-verbs in the New Testament is much smaller than the ω-verbs. However, several of the μι-verbs are in the lists of “most frequently used words.” Hence it is important to master these forms.

¹Accent is not recessive on the infinitive.

82. Vocabulary.

ἅγιος, α, ον,	<u>set apart, holy</u>	καθίστημι,	<u>I set in, appoint, constitute</u>
οἱ ἅγιοι,	<u>the saints</u>	λάμπω,	<u>I shine</u>
ἀποδίδωμι,	<u>I give back, return, repay</u>	λυχνία, ας, ἡ,	<u>a lamp stand</u>
ἀφήμι,	<u>I leave, let go, forgive</u>	λύχνος, ου, ὁ,	<u>lamp</u>
δείκνυμι,	<u>I show</u>	ὄσμή, ἡς, ἡ	<u>odor, smell, savor</u>
διάβολος, ου, ὁ,	<u>slanderer, devil</u>	παραδίδωμι,	<u>I give over, betray</u>
δίδωμι,	<u>I give</u>	πίμπλημι,	<u>I fill, fulfill</u>
ἔρωτάω,	<u>I ask (a question)</u>	προσκυνέω,	(w. dat. obj.) <u>I worship</u>
ἕτερος, α, ον,	<u>another, (different)</u>	τίθημι,	<u>I place, stand, lay down</u>
θάνατος, ου, ὁ,	<u>death</u>	τότε,	<u>then</u>
ἵστημι,	<u>I stand (trans. or intrans.)</u>		

83. Exercises.I. Text A.

ὁ διάβολος ἐκβάλλει τὸν χριστὸν εἰς τὴν ἔρημον. δίδωσι χριστῷ λίθους καὶ ἐρωτᾷ Ἰησοῦν ποιεῖν ἄρτον. οὐ δίδωσι τῷ διαβόλῳ ἄρτον. τίθησι Ἰησοῦν ἐπὶ τὸν ἱερόν καὶ ἐρωτᾷ Ἰησοῦν βάλλεσθαι κάτω. ὁ Ἰησοῦς οὐ βάλλει σεαυτὸν (himself) κάτω. τότε αὐτὸν¹ τίθησι ἐπὶ ὄρος (mountain) καὶ δείκνυσιν² Ἰησοῦ τὰς βασιλείας τοῦ κόσμου καὶ ἐπαγγέλλει διδόναι τὰς βασιλείας τῷ χριστῷ. ἀλλὰ Ἰησοῦς οὐ προσκυνεῖ τῷ διαβόλῳ. τότε ἀφήσιν ὁ διάβολος καὶ ἄγγελοι διακονοῦσι Χριστῷ.

¹him ²Movable v

II. Text B.

1. δείκνυμι, δεικνύασι, δείκνυσι, δείκνυμεν, δείκνυς, δείκνυτε.
2. ἀκούειν, ποιεῖν, ἀποδιδόναι, τιθέναι, καθιστάναι, βάλλεσθαι.
3. ὁ προφήτης δίδωσιν ἕτεραν ἐντολὴν τοῖς ἐν τῇ βασιλείᾳ.
4. Ἰησοῦς λέγει τίθημι τὴν ψυχὴν ὅτι ἔχω ἐξουσίαν τιθέναι.
5. οἱ πιστοὶ δεικνύασι τῷ Χριστῷ τὴν δόξαν τοῦ ἱεροῦ.
6. τιθέασιν λύχνον ἐπὶ τὴν λυχνίαν καὶ λάμπει τοῖς ἐν τῇ οἰκίᾳ.
7. ὁ υἱὸς ἵστησιν ἐκ δεξιῶν¹ τοῦ θεοῦ.
8. ἐν τρίτῃ ὁ θεὸς ἐγείρει τὸν υἱὸν ὥστε τὸν υἱὸν διδόναι ζωὴν τοῖς ἁγίοις.
9. ὁ θεὸς καθίστησι τοὺς ἀποστόλους ὄσμήν εἰς θάνατον καὶ εἰς ζωὴν.
10. οἱ δίκαιοι ἀποδίδονται ὑπὸ τοῦ κυρίου κατὰ τὰ ἔργα.

¹The plural of many words are used collectively.

III. Translate.

1. The glory of Christ fills heaven and earth.
2. The evil disciple is about to betray Jesus.
3. God gives wisdom to the children so that (Section 37) men return glory to Christ.
4. We forgive the sins of the brethren.
5. We place the lamp upon the lamp stand to shine for the world.
6. The unrighteous souls are giving life by the master.

Corrected 1/28/06, 3/10/2015.

Lesson 13

Conjugation of εἰμί. The Personal Pronoun

λέγει αὐτοῖς, ὑμεῖς δὲ τίνα με λέγετε εἶναι;
He says to them, “but who do you say that I am?” Matthew 16:15

84. Conjugation of the Present of εἰμί (root εσ-), I am.

<u>Singular</u>		<u>Plural</u>
1. εἰμί	<u>I am</u> ^{1,2}	ἐσμέν <u>We are</u>
2. εἶ	<u>You are</u>	ἐστέ <u>You “all” are</u>
3. ἐστί (ν)	<u>He, she or it is</u>	εἰσὶ <u>They are</u>

Infinitive εἶναι, to be

85. εἰμί As a Copulative Verb. Some verbs express merely the relation of the subject to the predicate. Such verbs are called copulas, or linking verbs.

ἐγὼ Φαρισαῖός εἰμι, I am a Pharisee. Acts 23:6

The word making up the predicate (called subjective complement, or predicate nominative) like the subject is in the nominative case.

The copula may also join a predicate adjective in the nominative case. The copula is not essential here since the predicate position of the adjective (Section 73) in reality says the same thing.

When two nouns are used in a sentence – one as subject and the other as predicate – the subject may often be identified by having the article.

ὁ λόγος ἦν³ θεός, The word was God.

86. Enclitics. See Introduction, Section i for the rules of accent of enclitics.

87. Personal Pronouns. A pronoun is a word used instead of a noun, the pronoun serving to avoid repetition of the noun. Personal Pronouns are those expressing a distinction of persons. ἐγώ (I), σὺ (you), αὐτός, αὐτή, (he, she, it), and their plurals.

¹Explanation of forms: εἰμί < ἐσ-μί, εἶ < ἐσσί; εἰσὶ < (σ)εντί < () εντί, εἶναι < ἐσ-ναι.

²All the forms of the present of εἰμί are enclitic except εἶ. The accent is not recessive; and where it follows a word with an accent, it generally loses its accent.

³See Section 108.

88. Declension of the Personal Pronoun, ἐγώ, I

	<u>Singular</u>		<u>Plural</u>	
Nom.	ἐγώ		ἡμεῖς	<u>We</u>
Gen.	ἐμοῦ, μου	<u>I</u>	ἡμῶν	<u>of us, our</u>
Abl.	ἐμοῦ, μου	<u>of me, my</u>	ἡμῶν	<u>from us</u>
Dat.	ἐμοί, μοι	<u>from me</u>	ἡμῖν	<u>to us</u>
Ins.	ἐμοί, μοι	<u>to me</u>	ἡμῖν	<u>with us</u>
Loc.	ἐμοί, μοι	<u>with me</u>	ἡμῖν	<u>in us</u>
Acc.	ἐμέ, με	<u>in me</u>	ἡμᾶς	<u>us</u>
		<u>me</u>		

The shorter unaccented forms are enclitic. Both forms are in common use in the New Testament. The accented form is generally the more emphatic or is used in contrast.

89. Declension of the Second Person Pronoun, σύ, You

	<u>Singular</u>		<u>Plural</u>	
Nom.	σύ	<u>You</u>	ὕμεῖς	<u>you “all”</u>
Gen.	σοῦ, σου	<u>of you</u>	ὕμῶν	<u>of you “all”</u>
Abl.	σοῦ, σου	<u>from you</u>	ὕμῶν	<u>from you “all”</u>
Dat.	σοί, σοι	<u>to you</u>	ὕμῖν	<u>to you “all”</u>
Ins.	σοί, σοι	<u>with you</u>	ὕμῖν	<u>with you “all”</u>
Loc.	σοί, σοι	<u>in you</u>	ὕμῖν	<u>in you “all”</u>
Acc.	σέ, σε	<u>you</u>	ὕμᾶς	<u>You “all”</u>

90. The Third Person Pronoun. There is no separate third person pronoun in the Koiné, the Classical σφεῖς having become obsolete. In its place the demonstrative pronouns ἐκεῖνος (that) and οὗτος (this) are often used. (See Section 115)

The article with δέ (ὁ δέ, ἡ δέ, τὸ δέ) is used as a third personal pronoun especially in narratives where there is a change of persons. It refers to the last person mentioned rather than to the subject.

Ἰησοῦς λέγει αὐτοῖς . . . οἱ δέ λέγουσι, ναί
Jesus says to them . . . they say yes.

In contrasts it is translated “some . . . others:” οἱ μὲν . . . οἱ δέ.

The pronoun αὐτός, αὐτή, αὐτό serves in the New Testament both as an intensive subject for all persons (αὐτὸς λέγει, He himself speaks) and as an identical pronoun. In the oblique cases (than the nominative) this pronoun is the third person pronoun.

94. Vocabulary.

ἀπόστολος, ου, ὁ,	<u>apostle</u>	πάσχω,	<u>I suffer</u>
ἀνίστημι,	<u>I cause to rise, I arise</u>	πέμπω,	<u>I send</u>
αὐτός, ή, ὁ,	<u>self, same, he, she, it</u>	πόθεν,	<u>from where, whence</u>
δόλος, ου, ὁ,	<u>guile, deceit</u>	ποῦ,	<u>where</u>
εἰμί,	<u>I am</u>	σήμερον,	<u>today (adverb)</u>
ἐχθές,	<u>yesterday (adverb)</u>	σύ,	<u>you</u>
λαός, οῦ, ὁ,	<u>people</u>	σύν,	<u>with, only with instrumental (accompaniment or association)</u>
μακάριος, α, ον,	<u>happy, blessed</u>	τόπος, ου, ὁ,	<u>place</u>
μέν,	<u>emphatic particle, οἱ μέν, some</u>	φωνέω,	<u>I call</u>
μένω,	<u>I remain, abide</u>	ᾧδε,	<u>here, (adverb)</u>
οὔπω,	<u>not yet</u>		
πάρεμι,	<u>I am present, have arrived (conjugate like εἰμί)</u>		

95. Exercises.I. Text A.

ἐν τῇ αὐτῇ ἡμέρᾳ οἱ μαθηταὶ αὐτοῦ βλέπουσι τὸν χριστόν. ἀκολουθοῦσι αὐτῷ. ὁ δὲ λέγει αὐτοῖς, τί¹ ζητεῖτε; οἱ δὲ λέγουσι αὐτῷ ῥαββί² (rabbi) ποῦ μένεις; Ανδρέας³ εὐρίσκει τὸν ἀδελφὸν αὐτοῦ καὶ ἄγει αὐτὸν τῷ Ἰησοῦ. ὁ Ἰησοῦ λέγει, σὺ εἶ Σίμων³ ὁ υἱὸς Ἰωάννου³. ὁ Ἰησοῦς εὐρίσκει Φίλιππον³. ὁ Φίλιππος καὶ ἀκολουθεῖ αὐτῷ. εὐρίσκει ὁ Φίλιππος τὸν Ναθαναήλ³. Ναθαναήλ λέγει αὐτῷ ἐκ Ναζαρετ δύναται⁴ τι⁵ ἀγαθὸν εἶναι; ὁ Ἰησοῦς λέγει, εἰ ἀληθῶς⁶ Ἰσραηλείτης· οὐκ ἔχεις δόλον. Ναθαναήλ λέγει αὐτῷ, πόθεν με γινώσκεις; ῥαββί εἶ ὁ υἱὸς τοῦ θεοῦ.

¹What? ²rabbi. ³Proper Names. ⁴is able ⁵anything ⁶truly

II. Text B.

1. κύριε, καλὸν ἔστιν ἡμᾶς ᾧδε εἶναι.
2. αὐτὸς ὁ θεὸς ἡμῶν πέμπει τὸν υἱὸν αὐτοῦ σώζειν ἡμᾶς.
3. ἡμεῖς ἔσμεν τὰ τέκνα αὐτοῦ.
4. καὶ οἱ μέν εἰσι σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.
5. οἱ δὲ λέγουσι, ὁ ἄγγελός ἐστιν αὐτοῦ.
6. αὐτὸς μένει ἐν τῷ αὐτῷ τόπῳ.
7. σήμερον ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε. (πάρεστι 3rd sing. pres. ind.)
8. ὁ λαὸς μου ἀνιστᾶσι καλεῖν με μακάριον.
9. τί (What) ἐμοὶ καὶ σοί; ἡ ὥρα μου οὔπω πάρεστιν.

III. Translate.

1. I say to you, "It is good for us to be here with you."
2. It is written in your law, "You are gods."
3. They say, "Some are lords; others are slaves."
4. Our brethren in the world suffer the same things
5. He saves his people from their sins.
6. The apostles themselves rise up to serve their brethren.

Corrected 2/28/06, 3/5/2015.

Lesson 14

Imperfect Indicative Active

αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ
 For he himself was knowing what was in man. John 2:25

96. Imperfect Tense. Review what was said about tense in Lesson 1. Tense has a time element in the indicative mood (not subjunctive, imperative, etc.). Since the imperfect occurs only in the indicative, it always indicates the time of the action, which is past. However the main emphasis is still the kind of action. The imperfect represents the action as linear or continuous in the past. The imperfect, then, is the progressive past tense. It should usually be translated “was,” “were,” leaving the simple English past to translate the aorist. Used to will often give the sense in English. This continuous action may be customary, iterative (repeated at intervals), conative (attempted), or inceptive (beginning), etc., according to the context.

97. Formation of the Imperfect.

Stem. The imperfect is made from the stem of the first principal part of the Greek verb – the present tense. Thus the imperfect ἔλυον (I was loosing) is made from the stem of λύω.

The endings. The imperfect endings are the secondary endings, which in the active are

<u>Singular</u>	<u>Plural</u>
1. -ν	-μεν
2. -ς	-τε
3. -	-ν/σαν

These are added to the stem by the ο/ε connecting vowel in ω verbs. The variable (connecting) vowel is ο before an ending beginning with μ or ν and ε before any other ending, including no ending at all as in ἔλυε.

Augment. In addition, the verb stem receives in the imperfect an extra syllable called an augment. This augment is thought to be an old temporal adverb “then.” Where the stem begins with a consonant, the augment is ε – and is added directly. This is called syllabic augment. Where the stem begins with a vowel, the augment contracts with the initial vowel, and this is called temporal augment.

98. Imperfect Indicative Active of λύω, I Loose.

<u>Singular</u>	<u>Plural</u>
1. ἔλυον <u>I was loosing</u>	ἐλύομεν <u>We were loosing</u>
2. ἔλυες <u>You were loosing</u>	ἐλύετε <u>You were loosing</u>
3. ἔλυε <u>He, she, it was loosing</u>	ἔλυον <u>They were loosing</u>

The first person singular and third plural forms are alike, but the context will make clear which forms is being used.

99. Temporal augment. Verbs beginning with a vowel take temporal augments. Notice the general rules of augment in the following chart.

ε plus α > η
 ε plus ε > η (Except ἔχω, where it is εἶχον)
 ι, ο, υ lengthen > ι, ω, υ

Diphthongs combine first vowel and ι remains as subscript:

αι > η;
 ει > η (or may remain ει);
 οι > ω (a few remain οι);
 ευ > either ευ or ηυ.

Examples:

	<u>Present Tense</u>		<u>Imperfect Tense</u>
	ἄγω, I <u>lead</u>		ἤγον, I <u>was leading</u>
	αἴρω, I <u>take up</u>		ἤρον, I <u>was taken up</u>
	ἀκούω I <u>hear</u>		ἤκουον, I <u>was hearing</u>
	ἐγείρω, I <u>rise (raise) up</u>		ἤγειρον, I <u>was raising up</u>
	εὐρίσκω, I <u>find</u>		εὐρίσκον (ἠύρισκον), I <u>was finding</u>
But notice	ἔχω, I <u>have</u>		εἶχον. I <u>was having</u>
	θέλω, I <u>wish</u>		ἤθελον (old stem εθελ-), I <u>was wishing</u>
	μέλλω, I <u>am about</u>		ἤμελλον (old stem εμελλ-), I <u>was about</u>

100. Augment of Compound Verbs. When the verb is a compound with a preposition, the augment is placed before the stem of the verb and not before the preposition. Prepositions ending in a vowel (except πρό and περί) drop them before vowels.

παραλαμβάνω, I <u>take (receive)</u>	παρελάμβανον, I <u>was receiving</u>
κατεσθίω, I <u>eat</u>	κατήσθιον, I <u>was consuming</u>

101. Imperfect of Compound Verbs. The following are the forms of the three most frequent μι-Verbs. Forms in brackets are not found in the NT.

δίδωμι:	[ἐδίδουν],	[ἐδίδουσ],	ἐδίδου,	[ἐδίδομεν],	[ἐδίδοτε],	ἐδίδοσαν (or -ουν).
ἴστημι:	ἰστάμην,	[ἴστασο],	ἴστατο,	ἰστάμεθα,	ἴστασθε,	ἴσαντο.
τίθημι:	[ἐτίθην],	[ἐτίθεις],	ἐτίθει,	[ἐτίθεμεν],	[ἐτίθετε],	ἐτίθεσαν.

Notice the augment on the present stem, which has its present reduplication, e.g., διδο-. Notice also the imperfect endings are added directly without a connection vowel. There is contraction in the singular.

102. Vocabulary.

ἀμὴν,	(adverb) <u>truly, verily, amen, certainly, assuredly</u>	καί. . . καί , <u>both. . . and</u>
ἀπέχω,	<u>I keep off,</u> in middle, <u>have in full</u> (in receipts)	πάλιν, (adverb) <u>again</u>
ἁμαρτωλός, ὄν,	<u>sinful</u> , ὁ ἁμαρτωλός, <u>sinner</u>	παράγω, <u>I pass by</u>
ἐκβαίνω,	<u>I go, (come) out</u>	συνεσθίω, <u>I eat with</u>
ἰατρός, οὐ, ὁ,	<u>physician</u>	τελώνιον, οὐ, τό, <u>place of toll</u>
ἰσχυρός, ἄ, ὄν,	<u>strong</u>	χρεία, ας, ἡ with verb ἔχω <u>to have need, need.</u>
κατεσθίω,	<u>I consume, eat</u>	

103. Exercises.I. Text A.

καὶ Ἰησοῦς περιεπάτει πάλιν παρὰ τὴν θάλασσαν. καὶ ὁ ὄχλος ἐξεβaine πρὸς Ἰησοῦν καὶ ἐδίδασκε τὸν λαόν. Καὶ παρήγε καὶ ἔβλεπε Λευὶν¹ τὸν τοῦ Ἀλφαίου¹ ἐπὶ τὸ τελώνιον· λέγει δὲ αὐτῷ. καὶ ἠκολούθει αὐτῷ. αὐτὸς κατήσθιεν ἐν τῇ οἰκίᾳ· οἱ δὲ τελῶναι καὶ οἱ ἁμαρτωλοὶ συνήσθιον τῷ Ἰησοῦ· αὐτοὶ γὰρ ἠκολούθουν αὐτῷ. καὶ οἱ Φαρισαῖοι ἔβλεπον ὅτι Ἰησοῦς ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν καὶ ἔλεγον τοῖς μαθηταῖς ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει. ὁ δὲ λέγει οὐ χρεῖαν οἱ ἰσχυροὶ ἔχουσι ἰατροῦ.

¹Personal Name

II. Text B.

1. ἔχετε, εἶχετε, ἀπέχετε, ἀπείχετε· ἐσθίω, ἤσθιον, κατήσθιον.
2. ἄγει, ἦγε, εὐρίσκουσι, ἠύρισκον, μέλλει ἀπέχεσθαι, ἤμελλε ἀπέχεσθαι.
3. ὁ ὄχλος εἶχε χρεῖαν ἰατοῦ.
4. πάλιν οἱ Φαρισαῖοι παρήγον καὶ ἔβλεπον ὅτι Ἰησοῦς συνεσθίει σὺν τελῶναις.
5. οἱ ἁμαρτωλοὶ καὶ οὐκ οἱ ἰσχυροὶ συνήσθιον σὺν χριστῷ.
6. ἀμὴν ἀμὴν λέγω ὑμῖν ἀπέχονται τὸν μίσθον αὐτῶν.
7. ὁ Ἰησοῦς ἐδίδασκε καὶ τοὺς τελῶνας καὶ τοὺς ἁμαρτωλοὺς ὥστε αὐτοὺς μετανοεῖν.
8. ὁ χριστὸς παρήγε καὶ ἐκάλει τὸν τελώνην ἀκολουθεῖν αὐτῷ.

III. Translate.

1. You (plural) hear, you are heard, you were hearing.
2. The crowd was about to find salvation.
3. They were passing by and they were hearing the word.
4. Were we needing the physician?
5. The crowd was eating with Jesus and the apostles.

Corrected 3/3/06, 3/9/2015.

Lesson 15

Imperfect Indicative Middle-Passive

εἴ τις ἐπισκοπῆς ὀρέγεται καλοῦ ἔργου ἐπιθυμεῖ
If anyone one longs for oversight, he desires a good work. I Timothy 3:1

104. The Imperfect Middle-Passive. The middle and passive voice of the imperfect, like the present, are alike in form, being distinguished by context.

The endings used are the secondary middle-passive endings. They are with the connecting vowel.

<u>Singular</u>	<u>Plural</u>
1. ο-μην	ο-μεθα
2. ε-σο > ου	ε-σθε
3. ε-το	ο-ντο

105. The Imperfect Indicative Middle of λύω.

<u>Singular</u>	<u>Plural</u>
1. ἐλύομην ¹	ἐλύομεθα
2. ἐλύου	ἐλύεσθε
3. ἐλύετο	ἐλύοντο

No Infinitive

106. Imperfect Indicative Passive. The imperfect passive is the same as the above, except the translation is I was being loosed, etc.

107. Imperfect Indicative Passive of μι-Verbs. The perfect indicative middle of δίδωμι, ἵστημι, τίθημι are as follows:

ἐδιδόμην, ἐδίδοσο, ἐδίδοτο (or ἐδίδετο),	ἐδιδόμεθα, ἐδίδοσθε, ἐδίδοντο.
ἵστάμην, ἵστασο, ἵστατο,	ἵστάμεθα, ἵστασθε, ἵσταντο.
ἐτιθέμην, ἐτίθεσο, ἐτίθετο,	ἐτιθέμεθα, ἐτίθεσθε, ἐτίθεντο.

Notice that the short stems are used throughout and that there are no connecting vowels.

108. Imperfect Indicative Active of εἰμί.

<u>Singular</u>		<u>Plural</u>	
1. ἦμην	<u>I was</u>	ἦμεν (ἦμεθα)	<u>We were</u>
2. ἦς (ἦσθα)	<u>You were</u>	ἦτε	<u>You "all" were</u>
3. ἦν	<u>He, she, it was</u>	ἦσαν	<u>They were</u>

¹I was loosing for myself, I was loosing myself, etc.

109. The Imperfect of Contract Verbs. The imperfect tense contracts according to the same rules as the present in the case of εω, αω, and ωω-Verbs. Sample contractions follows:

<u>Active</u>					
φιλέω, <u>I like</u>	ἀγαπάω, <u>I love</u>	πληρόω, <u>I fill</u>			
<u>Singular</u>					
1. ἐφίλουν (ἐφίλεον)	ἠγάπων (ἠγάπων)	ἐπλήρουν (ἐπλήροον)			
2. ἐφίλεις (ἐφίλεες)	ἠγάπας (ἠγάπας)	ἐπλάρους (ἐπλήροες)			
3. ἐφίλει (ἐφίλεε)	ἠγάπα (ἠγάπαε)	ἐπλήρου (ἐπλήροε)			
<u>Plural</u>					
1. ἐφιλοῦμεν (ἐφιλέομεν)	ἠγαπῶμεν (ἠγαπάομεν)	ἐπληροῦμεν (ἐπληρόομεν)			
2. ἐφιλεῖτε (ἐφιλέετε)	ἠγαπᾶτε (ἠγαπάετε)	ἐπληροῦτε (ἐπληρόετε)			
3. ἐφίλουσθε (ἐφίλεον)	ἠγάπων (ἠγάπαον)	ἐπλήρουσθε (ἐπλήροον)			
<u>Middle-Passive</u>					
<u>Singular</u>					
1. ἐφιλούμην (ἐφιλεόμην)	ἠγαπώμην (ἠγαπαόμην)	ἐπληρούμην (ἐπληροόμην)			
2. ἐφιλοῦ (ἐφιλέου)	ἠγαπῶ (ἠγαπάου)	ἐπληροῦ (ἐπλήροου)			
3. ἐφιλεῖτο (ἐφιλέετο)	ἠγαπᾶτο (ἠγαπάετο)	ἐπληροῦτο (ἐπληρόετο)			
<u>Plural</u>					
1. ἐφιλούμεθα (ἐφιλεόμεθα)	ἠγαπώμεθα (ἠγαπαόμεθα)	ἐπληρούμεθα (ἐπληροόμεθα)			
2. ἐφιλείσθε (ἐφιλέεσθε)	ἠγαπᾶσθε (ἠγαπάεσθε)	ἐπληροῦσθε (ἐπληρόεσθε)			
3. ἐφιλοῦντο (ἐφιλέοντο)	ἠγαπῶντο (ἠγαπάοντο)	ἐπληροῦντο (ἐπληρόοντο)			

110. The Genitive with Verbs. (Compare Section 36) Many English verbs (some of them are even transitive) which take the objective case may in Greek take the genitive case. These verbs are generally verbs of senses, of understanding, of partaking, of ruling, or of lacking. These may be compared with the expressions of think of, get hold of, etc., in English. The verbs which do this must be learned from a lexicon or from the vocabulary.

ἐκράτει τοῦ ἱματίου αὐτοῦ
She was seizing his garment.

ὅτε νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ
When the dead hear the voice of the Son of God. John 5:25

111. The Accusative of Extension of Time. The duration of time is expressed by accusative of time.

ἔμενε δώδεκα ὥρας
He was abiding twelve hours

διέτριβον χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς
They were tarrying no little time with the disciples. Acts 14:28

112. Vocabulary.

ἀκούω,	<u>I hear</u> (may take Gen. Obj.)	παρατίθημι,	<u>I commend</u>
ἀντιλέγω,	<u>I speak against</u> (with dat.)	πειράζω,	<u>I test, tempt, try</u>
διάβολος, ου, ό	<u>devil</u>	πιστεύω,	<u>I believe</u>
διαφέρω,	<u>I spread abroad</u>	πρόσωπον, ου, τό,	<u>face</u>
ἐπιθυμέω,	<u>I am eager for, I desire</u>	τέ,	<u>too, and</u>
εὐαγγέλιον, ου, τό,	<u>The good tidings, gospel</u>	τεσσαράκοντα,	<u>forty</u> (indeclinable)
θρόνος, ου, ό,	<u>throne</u>	χαίρω,	<u>I rejoice</u>
καταβαίνω,	<u>I go down</u>	χώρα,	<u>region</u>
μαθητεύω,	<u>I teach, make disciple</u>	ἱμάτιον, ου, τό	<u>garment</u>

113. Exercises.I. Text A.

ό λόγος ἐλέγετο ὑπό Παύλου καί Βαρνάβα¹ ἐν Ἀντιόχεια¹ τῇ Πισιδίᾳ¹. ό λαός παρεκάλουν αὐτούς λαλεῖν τὰ αὐτά ἐν τῷ μεταξυ² σαββάτῳ. οἱ λόγοι ἐλαλοῦντο ὑπό Παύλου ἀλλά οἱ Ἰουδαῖοι ἀντέλεγον αὐτοῖς. ό ὄχλος ἔχαιρον καί τό εὐαγγέλιον ἐδοξάζετο καί διεφέρετο δι' ὅλης τῆς χώρας. οἱ τε μαθηταί ἐπληροῦντο χαρᾶς. ἐν Ἰκόνιῳ¹ καί τό εὐαγγέλιον ἐκηρύσσετο ὥστε τόν ὄχλον πιστεῦειν. κατέβαινον εἰς κώμας Λύστραν¹ καί Δέρβην¹. πολλοὶ ἐμαθετεύοντο ὑπό τῶν ἀποστόλων. ὑπέστρεφον εἰς τήν Λύστραν καί εἰς Ἰκόνιον καί εἰς Ἀντιόχειαν καί παρεκάλουν αὐτούς μένειν ἐν τῷ εὐαγγελίῳ. οἱ μαθηταί παρετίθεντο τῷ κυρίῳ.

¹Proper nouns ²(next)

II. Text B.

1. ἠκούομεν, ἠκουόμεθα· ἐδίδοσαν, ἐδίδοτο· ἐζητεῖτε, ἐζητεῖσθε· ἐζήλου, ἐζηλοῦτο.
2. ἐγὼ ἔγραφον, τὸ τέκνον ἔγραφε, ό ἄνθρωπος ἐγράφετο τὰς ἐπαγγελίας.
αἱ ἐπαγγελίαι ἐγράφοντο ὑπό τοῦ προφήτου.
3. βάλλομεν, ἐκβάλλομεν, βαλλόμεθα (middle), ἐβαλλόμεθα ἀπό τῆς κώμης, ἐβάλλομεν,
ἐξεβάλλομεν, ἐξεβαλλόμεθα.
4. ποιεῖ, ποιεῖται, ποιεῖται ὑπό τοῦ ἀνθρώπου· ἐποίει, ἐποιεῖτο, ἐποιεῖτο ὑπό τοῦ ἀδελφοῦ.
5. ό Ἰησοῦς ἦγετο εἰς τήν ἔρημον πειράζεσθαι ὑπό τοῦ διαβόλου. ἐπειράζετο ἡμέρας
τεσσαράκοντα.
6. ἡ φωνή ἠκούετο ἐκ τοῦ θρόνου· ἀλλά ἐγὼ οὐκ ἤκουον τῆς φωνῆς.
7. οἱ ἀδελφοὶ παρετίθεντο τῷ κυρίῳ καί τῷ λόγῳ αὐτοῦ ὑπό Παύλου.
8. ἐγὼ εἰμι· αὐτοὶ ἐστε· ἐγὼ ἦμην; ποῦ ἦσαν;
9. ἠκούομεν τῆς φωνῆς τοῦ υἱοῦ τοῦ ἀνθρώπου.

III. Translate.

1. I was being baptized by the disciple of the Lord.
2. The brother was washing his face.
3. He was being saved from the disease.
4. The word was being proclaimed by the messengers of the Lord.
5. They were being commended to the word of the Lord by the apostles.
6. The evil men were desiring the reward of the righteous.
7. We were abstaining from bread for forty days.
8. They were seizing the garments of the physician.

Corrected 3/9/06, 4/11/2015.

Lesson 16

The Demonstrative. Reflexive Pronoun

ἀληθῶς θεοῦ υἱὸς ἦν οὗτος, Truly this was the Son of God. Matthew 27:54

114. The Demonstratives. The demonstrative adjectives point to a definite object. προφήτης (a prophet) specifies a definite thing – prophet – but does not distinguish it from all other prophets. οὗτος ὁ προφήτης (This prophet) or ἐκεῖνος ὁ προφήτης (That prophet). οὗτος usually refers to an object near at hand; ἐκεῖνος one more remote.

115. Inflection of the Demonstratives.

οὗτος, this

	<u>Singular – this</u>			<u>Plural – those</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	οὗτος	αὕτη	τούτο	οὗτοι	αὗται	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Abl.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Ins.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Loc.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc.	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα

ἐκεῖνος, that

	<u>Singular – that</u>			<u>Plural – those</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
Abl.	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	ἐκείνῳ	ἐκείνῃ	ἐκείνου	ἐκείνοις	ἐκείναις	ἐκείνοις
Ins.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
Loc.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκεῖνους	ἐκείνας	ἐκεῖνα

116. ὅδε, ἧδε, τόδε. An old demonstrative ὅδε, ἧδε, τόδε (article + δε) occurs only eleven (11) times in the New Testament. It means this, these, etc., and usually refers to what follows. It is declined like the article.

τάδε λέγει. . . , These things he says. . . Rev. 2:1, 8, 12

117. Use of the Demonstrative. One of the most common uses of the demonstrative is as adjectives. Here the noun generally has the article, and the demonstrative is in the predicate position.

ἐκείνη ἡ ὁδος, That way
οὗτοι οἱ λόγοι, These words

The demonstrative may also be used as emphatic personal pronoun. οὗτος, this one, he; αὕτη, she; τοῦτο, it.

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν
He (this one) was in the beginning with God. John 1:2

118. The Reflexive Pronoun. Reflexive pronouns are pronouns which denote an action directed back upon the subject or actor. They are used in all cases except the nominative; e.g., as the object of a verb, the pronoun referring the action back to the subject.

λέγω ἑμαυτόν I tell myself

Notice the difference between the reflexive and the intensive pronoun: αὐτὸς λέγω αὐτόν, I myself tell him.

The reflexives are formed from the forms of αὐτός plus the possessive adjectives (Section 120). The plurals in the New Testaments generally all have the same form.

119. Declension of Reflexives.

First Person

<u>Singular</u>			<u>Plural</u>			
	<u>Masc.</u>	<u>Fem.</u>		<u>Masc.</u>	<u>Fem.</u>	
Gen.	ἑμαυτοῦ	ἑμαυτῆς ¹	<u>of myself</u>	ἑαυτῶν	ἑαυτῶν	<u>of ourselves</u>
Abl.	ἑμαυτοῦ	ἑμαυτῆς	<u>from myself</u>	ἑαυτῶν	ἑαυτῶν	<u>from ourselves</u>
Dat.	ἑμαυτῷ	ἑμαυτῇ	<u>to myself</u>	ἑαυτοῖς	ἑαυταῖς	<u>to ourselves</u>
Ins.	ἑμαυτῷ	ἑμαυτῇ	<u>by myself</u>	ἑαυτοῖς	ἑαυταῖς	<u>by ourselves</u>
Loc.	ἑμαυτῷ	ἑμαυτῇ	<u>in myself</u>	ἑαυτοῖς	ἑαυταῖς	<u>in ourselves</u>
Acc.	ἑμαυτόν	ἑμαυτήν	<u>myself</u>	ἑαυτούς	ἑαυτάς	<u>ourselves</u>

Second Person

	<u>Masc.</u>	<u>Fem.</u>	
Gen.	σεαυτοῦ	σεαυτῆς	<u>of yourself</u>
Abl.	σεαυτοῦ	σεαυτῆς	<u>from yourself</u>
Dat.	σεαυτῷ	σεαυτῇ	<u>to yourself</u>
Ins.	σεαυτῷ	σεαυτῇ	<u>by yourself</u>
Loc.	σεαυτῷ	σεαυτῇ	<u>in yourself</u>
Acc.	σεαυτόν	σεαυτήν	<u>yourself</u>

Note Carefully: This one declension serves as the plural of all three reflexives in the New Testament. The Classical (e.g., αὐτῶν ἡμῶν. etc.) is rare (I Cor. 11:13)

¹Only two forms, no neuter.

Third Person

	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	
Gen.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	<u>of himself, herself, itself.</u>
Abl.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	<u>from himself, herself, itself.</u>
Dat.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	<u>to himself, herself, itself.</u>
Ins.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	<u>by himself, herself, itself.</u>
Loc.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	<u>in himself, herself, itself.</u>
Acc.	ἑαυτόν	ἑαυτήν	ἑαυτό	<u>himself, herself, itself.</u>

cf. ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν In behalf of them I sanctify myself.
 πάντοτε τοὺς πτωχοὺς ἔχετε μετ' ἑαυτῶν The poor ye have with you (yourselves) always.

120. The Possessive (Pronominal) Adjectives. The possessive adjectives ἐμός, ἐμή, ἐμόν, (my), σός, σή, σόν (your), and their plurals ἡμέτερος, α, ον, (our) and ὑμέτερος, α, ον (your) are one of the common ways of expressing possession, second only to the genitive case of the pronoun. They are especially characteristic of John's Gospel. The position may be attributive or predicate (John 7:10). They are declined like adjectives of 1st and 2nd declension.

ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν, Thy word is truth. (John 17:17)
 ἡ κοινωνία δὲ ἡ ἡμέτερα μετὰ τοῦ πατρὸς And our fellowship (is) with the Father. (I John 1:3)

121. Dative of Possession. A common idiom in Greek for expressing ownership is the dative of possession with some form of the verb εἶμί.

ἔστιν τῷ ἀνθρώπῳ τέκνον, The man has a child. (literally: There is to the man a child)
 ἦν αὐτοῖς πάντα κοινά, They had all things common.

122. The verb πιστεύω. The verb πιστεύω (I believe) is most versatile. It takes many different constructions. It may be used:

- (1) Absolutely, πιστεύω
- (2) Transitive verb with the accusative, πιστεύω τὴν ἀληθειάν
- (3) Transitive verb with a noun clause introduced by ὅτι (that), πιστεύω ὅτι ὁ θεὸς ἐστιν.
- (4) With the dative, πιστεύω τῷ θεῷ (Acts 27: 25)
- (5) With prepositional phrases with ἐπί, upon (dat.) or εἰς, on (acc) or ἐν in (loc.)

123. Vocabulary.

ἀληθῶς,	<u>truly</u> (adv.)	ἡμέτερος, α, ον,	<u>our</u> (poss. adj. -1st pl.)
ἄλλος, η, ο,	<u>another, other, different</u>	κρίνω,	<u>I judge</u>
διὰ τί,	<u>Why?</u>	ὅπου,	<u>where</u> (adv.)
διδασχὴ, ἡς, ἡ,	<u>teaching</u>	οὖν,	<u>therefore</u> (adv.)
ἑαυτοῦ,	<u>of oneself</u> (reflex. pron.) no nom. case	οὗτος, αὕτη, τοῦτο,	<u>this</u> (dem. pron.-adj.)
ἐκεῖνος, η, ο,	<u>that one</u> (demon. pron.-adj.)	πάντοτε,	<u>always</u> (adv.)
ἑμαυτοῦ,	<u>of myself</u>	πιστεύω,	<u>I believe</u> (object in dat.)
ἐμός, ἐμή, ἐμόν,	<u>my</u>	σεαυτοῦ,	<u>of thyself</u> (reflexive pron.)
ἑορτή, ἡς, ἡ,	<u>feast</u>	σός, σή, σόν,	<u>your, thine,</u>
ἔτι,	<u>yet, still</u> (adv.)		(poss. adj. 2 nd sg.)
ἢ,	<u>or</u> (conj.)	ὑμέτερος,	<u>your</u> (poss. adj. 2 nd pl.)
		χρόνος, ου, ὁ,	<u>time.</u>

124. Exercises.I. Text A.

ὁ Ἰησοῦς ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῇ ἑορτῇ. Οἱ Ἰουδαῖοι ἐθαύμαζον περὶ τῆς διδαχῆς αὐτοῦ. ὁ Ἰησοῦς λέγει αὐτοῖς ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ. ἐγὼ λαλῶ οὐκ ἀπὸ ἑμαυτοῦ. ὁ ὄχλος ἠρώτα οὗτός ἐστιν ὁ χριστός; ἐκ τοῦ ὄχλου πολλοὶ ἐπίστευον εἰς αὐτόν. οὖν Ἰησοῦς τάδε λέγει ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι. οἱ Ἰουδαῖοι λέγουσι πρὸς ἑαυτούς· ποῦ οὗτος μέλλει βαίνειν; ἐκ τοῦ ὄχλου οὖν ἤκουον τῶν λόγων τούτων καὶ ἔλεγον οὗτός ἐστιν ἀληθῶς ὁ προφήτης. ἄλλοι ἔλεγον οὗτός ἐστιν ὁ χριστός. οἱ δὲ ἔλεγον ὁ χριστός ἐστιν ἐκ Βηθλέεμ τῆς κώμης ὅπου ἦ Δαυεὶδ. οὗτος ἐκ τῆς Γαλιλαίας ἐστιν. ἐκεῖνοι λέγουσι διὰ τί (why) οὐκ ἄγετε αὐτόν; (Adapted from John 7: 37 to 44)

II. Text B.

1. αὕτη ἡ κώμη· τοῦτο τὸ σημεῖον· οὗτός ἐστιν ὁ ἐμὸς υἱός.
2. ἡ διδαχὴ ἐκείνη οὐκ ἔστιν ἡμέτερα.
3. ἡ ἀγάπη οὐ ζητεῖ τὰ ἑαυτῆς.
4. σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;
5. οὔτοι ἦσαν δίκαιοι ἀλλ' οὐκ ἦν αὐτοῖς τέκνον.
6. διὰ τοῦτο πολλοὶ ἐπίστευον τῷ εὐαγγελίῳ.
7. ἠθέλομεν κρίνειν ἑαυτοὺς κατὰ (according to) τὸν ἡμέτερον νόμον.
8. τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ καὶ τὰ ἐμὰ σὰ ἐστιν.
9. τῆδε ἦν ἀδελφή, Μαριάμ, καὶ ἐκείνη ἤκουεν τὸν λόγον αὐτοῦ.
10. ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις; ἢ ἄλλοι λέγουσί σοι περὶ ἐμοῦ;

III. Translate.

1. This teaching, that teaching, my teaching, my teachings. Our teaching is not yours.
2. This Christ, this is the Christ, this is the good God.
3. This temple, that child, after this, on account of this.
4. I myself throw. I hit myself. He himself saves. He saves himself.
5. Does that one believe on my Lord?
6. This is my sister. Do you have a sister?

Lesson 17

Deponent (Defective) Verbs

οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν No one can serve two masters. Matthew 6:24

125. Deponent Verbs. The term “deponent” describes some verbs in Greek which are either middle or passive in form but are active in meaning and are to be so translated. The name “deponent” is used because the early grammarians considered such as having laid aside their active meaning (Latin de pone, I lay aside).

The term “defective” refers to verbs which do not have a full component of forms. Hence verbs like δύναμαι (I am able) are termed defective because they lack the active form.

How can one tell if a verb form in the middle or actually middle? The answer is by looking in the vocabulary or lexicon. If the verb is cited in an -ομαι form, then the verb is deponent at least in the present system (present and imperfect tenses). If the present is deponent, the imperfect will be also. γίνεσθαι (to become) is middle infinitive in form, but is active in meaning. The imperfect ἐγινόμην would be active in meaning also.

However, one must not assume that because the verb is deponent in the present system all other tenses will be. Verbs which are regular in the present may often be deponent in the future, and a deponent present may take its other principal parts in regular active forms. Cf. ἔρχομαι (I come), ἐλεύσομαι (I shall come), ἦλθον (I came), ἐλήλυθα, (I have come). Of the four, only two are deponent.

A deeper study of deponent verbs will show that most of the active translations usually rose out of a true middle meaning. See Rutherford, First Greek Grammar, pp. 273-277.

Where these verbs demand a passive meaning, it may be supplied by the aorist (which has a separate passive voice from the middle) or by a periphrastic construction with ἔχειν τυγχάνω (e.g., τύχωσιν σωτηρίας, attain salvation = be saved.). A few verbs may actually be used in both a middle (deponent active) and in an active sense. Cf. ἰάεται (She is healed), Mark 5:29.

126. The Negative μή. The negative μή is generally used with infinitives, participles, and the moods other than the indicative. οὐ (κ, χ) is to be used generally with the indicative.

ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ But I tell you not to resist evil. Matthew 5:39

127. Impersonal Verbs. Some verbs may affirm their action of no definite person or thing, the subject of the action being unspecified. This is true of English verbs like It rains, There is a fight, It is necessary, or It is possible. “It” and “there” in these sentences are called “expletives” because they merely “fill up” the place of the subject. In Greek such verbs are common and often take an infinitive to complete their meaning.

δύναται ἔρχεσθαι, It is possible to go.
 δεῖ προσκυνεῖν, It is necessary to worship.

128. Vocabulary.

ἀρχή, ἥς, ἡ,	<u>beginning, rule</u>	ἔρχομαι,	<u>I go, I come</u>
ἀντλέω,	<u>I draw (water)</u>	εἰσέρχομαι,	<u>I go in, enter</u>
ἀπέρχομαι,	<u>I go away</u>	ἐξέρχομαι,	<u>I go out</u>
ἀποκρίνομαι,	<u>I answer (may take dat.)</u>	καθέζομαι,	<u>I sit</u>
γίνομαι,	<u>I become</u>	κάθημαι,	<u>I sit</u>
γυνή, αἰκός, ἡ,	<u>woman (3rd. decl.)</u>	οἶκος, ου, ὁ	<u>house, household</u>
δεῖ,	<u>it is necessary impersonal</u> δέω	πηγή, ἥς, ἡ,	<u>well (water well)</u>
δέχομαι,	<u>I receive</u>	προσέρχομαι,	<u>I go to</u>
διέρχομαι,	<u>I go through</u>	προσκυνέω,	<u>I worship (may take dat.)</u>
δούλος, ου, ὁ	<u>servant, slave</u>	τροφή, ἥς, ἡ,	<u>food, provisions</u>
δύναμαι,	<u>I am able; it is possible (impersonal)</u>		
δωρεά, ἄς, ἡ,	<u>gift</u>		

129. Exercises.I. Text A.

ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας¹. ἔρχεται οὖν εἰς Συχάρ¹. ἐκαθέζετο ἐπὶ τῇ πηγῇ. οἱ μαθηταὶ αὐτοῦ ἀπῆρχοντο ἀγοράζειν τροφάς. γυνὴ προσέρχεται τὴν πηγὴν. ὁ Ἰησοῦς ἀποκρίνεται αὐτῇ καὶ διδάσκει αὐτὴν περὶ τῆς δωρεᾶς τοῦ θεοῦ. ἡρώτα αὐτὸν πῶς δύναται ἀντλεῖν. ἡ γυνὴ καὶ ἡρώτα αὐτὸν περὶ τοῦ τόπου προσκυνεῖν. ὁ Ἰησοῦς ἀπεκρίνετο ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος ὅπου προσκυνεῖν δεῖ· ἀλλ' ὅτι δεῖ προσκυνεῖν ἐν πνεύματι (spirit) καὶ ἀληθείᾳ. ἡ γυνὴ λέγει ὅτι Μεσσίας ἔρχεται. ὁ δὲ λέγει ἐγὼ εἰμι. ἡ γυνὴ ἀπέρχεται καὶ λέγει τοῖς ἀνθρώποις ἐξέρχεσθαι. ἤρχοντο πρὸς αὐτὸν καὶ ἐδέχοντο αὐτόν. καὶ πολλοὶ ἐπίστευον εἰς αὐτόν.

¹Proper name

II. Text B.

1. γινωσκόμεθα, γινόμεθα, πιστεύειν, πιστεῦσθαι, δέχεσθαι.
2. ἔρχεσθε, ἐξέρχεσθε, ἐξήρχεσθε, ἀπῆρχόμεθα, διερχέσθαι.
3. οὐ δύνασθε θεῶ δουλεύειν καὶ Μαμωνᾶ (Section 36).
4. εἰσήρχετο εἰς τὸν οἶκον μετὰ τῶν μαθητῶν αὐτοῦ καὶ ἐκεῖ ἐκάθητο μετ' αὐτῶν.
5. οἱ μαθηταὶ οὐ δύνανται δέχεσθαι τροφάς ἀπὸ τοῦ οἴκου.
6. ἡ γυνὴ ἐξέρχεται πρὸς τὴν πηγὴν ἀντλεῖν.
7. ἐν ἀρχῇ ὁ κόσμος ἐγένετο δι' αὐτοῦ.
8. δεῖ δέχεσθαι τὸν λόγον τοῦ χριστοῦ καὶ γίνεσθαι οἱ δούλοι αὐτοῦ.
9. ἀπεκρίνετο αὐτῇ οὐ γινώσκετε τί (what) προσκυνεῖτε.
10. ὁ προφήτης ἡρώτα αὐτὸν μὴ ἔρχεσθαι.

III. Translate.

1. You are not able to enter the kingdom of heaven.
2. It is necessary to receive the gifts of the servants in the house.
3. We, ourselves, are about to become servants of God.
4. This woman was answering, “Are you able to draw from the well?”
5. These men were coming unto Jesus and were believing on (εἰς) him.
6. Another comes and you receive his teaching, but you are not able to receive my teaching.

Special Note Concerning the Deponent Verbs

Wayne Price, a former student of Dr. Roberts and my much-appreciated editorial assistant, sent me the following note on April 11, 2006:

Due to the study of the Fribergs and others, I usually include the following disclaimer in regard to the 1st paragraph on Lesson 17: “However there are a growing number of scholars who would disagree with this definition given in the 1st paragraph. We studied the Greek “middle voice” back in Lesson 8 of Robert’s *Greek Grammar*, and there we learned that it conveys the idea that the subject of a sentence is doing something for itself. Usually these verbs have an active form, and the middle voice is derived from it; that is, they simply take that active form and put the -ομαι endings on the verb.

However, there is a class of Greek verbs, which probably never had an active voice at all. These are labeled as “deponent” by most grammarians, and defined as “middle or passive in form, but having an active meaning.” I have begun to lean toward the idea that these “so-called” deponent verbs can be explained as true middles, i.e., they never really lost their “middle” idea at all! The subject may still be viewed as the center of the verb’s action, or at least involved in that center.

At least allow for that possibility as we study these types of verbs, “usually styled as deponent verbs by most grammarians”

Corrected 4/17/06. 4/11/2015.

Lesson 18

The Future Tense

ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου

The one who overcomes, I shall make him a pillar in the temple of my God. Revelation 3:12

130. The Future Tense. The future is the second of the six principal parts of the Greek verb. The future stem may or may not be the same root as that of the present. Many regular, short vowel stems (except αω, οω, εω) and diphthongs stems do exhibit the same stem; e.g., λύω (I loose), λύσω (I shall loose). However other stems, like φέρω I bear), take a future off a different verb stem: οἴσω (I shall bear).

The futures of some verbs are deponent, as ἀκούω, ἀκούσομαι (I shall hear).

The future of any stem must be checked as to its principal parts by consulting a word list or lexicon, just as in English. Cf. am, was, been, and the future I shall be.

131. The Future Indicative Active of λύω. The sign of the future is the letter σ added just before the connecting vowel. The future is a primary tense and uses the same primary active and middle endings as the present.

λύω, I loose (Future stem λυσ ο/ε-)

	<u>Singular</u>		<u>Plural</u>
1. λύσω	<u>I shall loose</u>	λύσομεν	<u>We shall loose</u>
2. λύσεις	<u>you will lose</u>	λύσετε	<u>You “all” will loose</u>
3. λύσει	<u>He (she, it) will loose</u>	λύσουσι	<u>They will loose</u>

Future Active Infinitive λύσειν¹

132. The Future Indicative Middle of λύω.

	<u>Singular</u>		<u>Plural</u>
1. λύσομαι	<u>I shall loose for myself</u>	λυσόμεθα	<u>We shall loose for ourselves</u>
2. λύση	<u>You will loose for yourself</u>	λύσεσθε	<u>You will “all” loose for yourselves</u>
3. λύσεται	<u>He will loose for himself</u>	λύσονται	<u>They will loose for themselves</u>

Infinitive λύσεσθαι (Not in New Testament)

133. The Future Indicative Passive. The middle conjugation is the middle only. The future passive is different from the middle. It is built on another stem and will be given later.

¹The future active infinitive occurs only six times in the New Testament and usually expresses purpose.

134. The Future Indicative of εἰμί, I am.

(Stem εσ-)

	<u>Singular</u>		<u>Plural</u>
1. ἔσομαι	<u>I shall be</u>	ἔσόμεθα	<u>We shall be</u>
2. ἔσῃ	<u>You will be</u>	ἔσεσθε	<u>You “all” will be</u>
3. ἔσται	<u>He will be</u>	ἔσονται	<u>They will be</u>

Infinitive ἔσεσθαι

Note Carefully. The future of εἰμί is deponent, and the accent is not (like the present) enclitic.

135. Future of Contract Verbs. Short vowel stems (εω, αω, οω) lengthen the short vowel with which their stems end to form all tenses other than present and imperfect. The lengthening is as follows.

α > η	e.g.	ἀγαπάω	>	ἀγαπήσω	<u>I shall love</u>
ε > η	e.g.	ποιέω	>	ποιήσω	<u>I shall do</u>
ο > ω	e.g.	πληρόω	>	πληρώσω	<u>I shall fulfill</u>

The full conjugation is then exactly like that of λύω. Write out the future of these verbs in full.

136. The Meaning of the Future. The future indicative expresses what is to take place. It is akin to the English simple future, I shall go, You will go, He will go, etc. The action in the future is usually point action in future time, though it may linear.

Beside expressing simple futurity, the future has other functions:

Prohibitions: οὐ φονεύσεις, Thou shall not kill. Exodus 20:13; Matthew 5: 21

Commands: ἀγαπήσεις τὸν κύριον τὸν θεόν σου...
Thou shall love the Lord thy God. Mark 12:30

Emphatic Negatives: οὐ μή with the future indicative is at times used to express future denial. (Here the subjunctive, however, is more common.)
οὐ μή ἔσται σοι τοῦτο, This shall never happen to you Matthew 16:22

137. The Reciprocal Pronoun. The reciprocal idea “one another” is expressed in the New Testament by the pronoun ἀλλήλων (Of one another). It occurs only in the masculine form plural.

ἀλλήλων, of one another
ἀλλήλοις, to one another
ἀλλήλους, one another

κοινωνίαν ἔχομεν μετ’ ἀλλήλων, We have fellowship with one another. I John 1:7

138. Vocabulary.

ἀκούσομαι, deponent fut. of ἀκούω	μελλήσω,	<u>I shall be about to</u> (fut. μέλλω)
ἀκοή, ἥς ἢ, <u>hearing, report, rumor</u>	μοιχεύω,	<u>I commit adultery</u>
ἀλλήλων, <u>of one another</u> (reciprocal pron.)	νηστεύω,	<u>I fast</u>
αὔριον, <u>tomorrow</u> (adverb)	οἰκουμένη, ἡς, ἢ	<u>Inhabited earth, civilized world</u>
δουλεύω, <u>I serve</u> (with dative)	ὅτε,	<u>when, a conjunction</u>
ἔτι, <u>Adverb, yet, still</u>	πλανάω,	<u>I deceive, lead astray</u>
ἔρῳ, <u>I shall say</u> (used as future of λέγω)	πόλεμος, ου, ὁ,	<u>war</u>
εὔρήσω, <u>I shall find</u> (future of εὐρίσκω)	σαλεύω,	<u>I shake</u>
καταλύω, <u>I destroy</u>	σεισμός, οὔ, ὁ,	<u>earthquake</u> (seismograph)
λατρεύω, <u>I serve</u> (temple priest), <u>worship</u> (w. dat.)	φημί,	<u>I say</u> (pres. form enclitic)
λιμός, οὔ, ὁ, <u>famine</u>	χωλός, ἡ, ὄν	<u>lame</u>

139. Exercises.I. Text A.

ὁ Ἰησοῦς ἐκάθητο ἐπὶ τοῦ Ὄρους τῶν ἐλαιῶν¹. οἱ δὲ μαθηταὶ λέγουσιν αὐτῷ ποτὲ ἔσται ταῦτα; ὁ δὲ ἀποκρίνεται αὐτοῖς· πολλοὶ λέγουσιν ἐγὼ εἰμι ὁ χριστὸς καὶ πλανήσουσι. μελλήσετε ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. δεῖ γὰρ ταῦτα γίνεσθαι. ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους² πολλοὶ μισήσουσιν ἀλλήλους. δεῖ κηρύσσεσθαι τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον.

¹proper noun ²See Section 30

II. Text B.

1. πιστεύομεν, ἐπιστεύομεν, πιστεύσομεν· πιστευόμεθα, ἐπιστευόμεν, πιστευσόμεθα.
2. καταλύσετε, πλανήσετε, οὐ μοιχεύσετε, ποιήσετε, πληρώσετε τὸν νόμον.
3. οὐκ ἔσονται σοι θεοὶ ἕτεροι
4. ἀκούση ἀκοὰς πολέμων, σεισμῶν, καὶ λιμῶν.
5. καὶ λατρεύσουσι τῷ κυρίῳ ἐν ἐτέρῳ τόπῳ.
6. ἐγὼ θεραπεύσω ὑμᾶς καὶ δουλεύσετε ἀλλήλοις.
7. οἱ μαθηταὶ μου νηστεύσουσιν ἐν ἐκείναις ἡμέραις.
8. ὁ κύριος ἐτι σαλεύσει τὴν γῆν καὶ καταλύσει τὸν τόπον τοῦτον.
9. οὐκ ἔσεσθε ὡσπὲρ (as) οἱ ὑποκριταί.

III. Translate.

1. You (plural) serve; you are served; you were serving; you were being served; you will serve for yourself; will you serve the Lord?
2. The land is good; it is the people's (dative) land.
3. The days will be when my disciples will fast.
4. You shall not serve another god.
5. The physician will heal the lame man.
6. The Lord will shake the earth to destroy it.
7. They will hear the Lord and believe.
8. He will destroy the evil ones. (See Section 75)

Corrected 5/2/06, 3/9/2015.

Lesson 19

The Future Indicative (Continued)

οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ ζήσουσιν
The dead shall hear the voice of the Son of God and shall live. John 5:24

140. The Future of Consonant Stems. When the verb stem ends in a consonant, the consonant combines with the tense sign (σ) in the following ways.

Labials: π, β, φ + σ > ψ

πέμπω I send, πέμψω, I shall send, πέμψομαι I shall send for myself
γράφω I write, γράψω I shall write, γράψομαι I shall write for myself

Palatals: κ, γ, χ + σ > ξ

κηρύσσω (stem κηρυγ-) I preach, κηρύξω I shall preach
φεύγω I flee, φεύξομαι I shall flee
διώκω I pursue, διώξω I shall pursue

Dentals: τ, δ, θ, + σ > σ (also ζ)

σώζω I save, σώσω I shall save
πείθω I persuade, πείσω I shall persuade

Give the future indicative active of: ἄρχω, νομίζω, λείπω.

141. Liquid Future. The future of verbs with liquid stems (ν, ρ, λ, μ) originally contained an -ε as a connective: -εσω; -εσομαι. But the sigma was dropped and the two vowels thus brought together contracted; e.g., κριν- has a future κρινεσω > κρινεω > κρινῶ:

Future Indicative Active

	<u>Singular</u>		<u>Plural</u>
1. κρινῶ	<u>I shall judge</u>	κρινοῦμεν	<u>We shall judge</u>
2. κρινεῖς	<u>I will judge</u>	κρινεῖτε	<u>You will judge</u>
3. κρινεῖ	<u>He will judge</u>	κρινούσι	<u>They will judge</u>

Infinitive κρινεῖν

Future Indicative Middle

	<u>Singular</u>		<u>Plural</u>
1. κρινούμαι	<u>I shall judge for myself</u>	κρινόμεθα	<u>We shall judge for ourselves</u>
2. κρινῆ	<u>You will judge for yourself</u>	κρινεῖστε	<u>You will judge for yourself</u>
3. κρινεῖται	<u>He will judge for himself</u>	κρινούνται	<u>They will judge for themselves</u>

Infinitive κρινεῖσθαι

142. Irregular or Second Futures. Many future stems are irregular, being built of different roots from the present stem. Often these stems are off the punctiliar root (aorist) inasmuch as the future seems to have been originated from the aorist subjunctive. Study the following reference chart of futures. Note that some future stems are deponent in form.

143. Chart of Futures. (The first word in each case is the present stem.)

ἀγαπάω	ἀγαπήσω,	<u>I shall love</u>	ἔρχομαι,	ελεύσομαι,	<u>I shall go, come</u>
ἀκούω	ἀκούσω (or ακούσομαι),	<u>I shall hear</u>	θαυμάζω	θαυμάσω,	<u>I shall marvel</u>
ἀποθνήσκω,	ἀποθανοῦμαι,	<u>I shall die</u>	ἴστημι,	στήσω,	<u>I shall stand</u>
βαίνω	βήσομαι,	<u>I shall go</u>	κρίνω,	κρινῶ,	<u>I shall judge</u>
βάλλω	βαλῶ,	<u>I shall throw</u>	λαμβάνω	λήμψομαι,	<u>I shall take</u>
γίνομαι	γενήσομαι,	<u>I shall become</u>	λέγω	ἐρῶ,	<u>I shall speak</u>
γινώσκω	γνώσομαι,	<u>I shall know</u>	λύω	λύσω,	<u>I shall loose</u>
γράφω	γράψω,	<u>I shall write</u>	ὁράω	ὄψομαι,	<u>I shall see</u>
δίδωμι	δώσω,	<u>I shall give</u>	πίνω	πίομαι,	<u>I shall drink</u>
εἰμί	ἔσομαι,	<u>I shall be</u>	ποιέω	ποιήσω,	<u>I shall do</u>
ἐσθίω	φάγομαι,	<u>I shall eat</u>	στέλλω	στελῶ,	<u>I shall send</u>
εὕρισκω	εὕρήσω,	<u>I shall find</u>	τίθημι	θήσω,	<u>I shall place</u>
ἔχω	ἔξω, (σχῆσω)	<u>I shall have</u>	φέρω	οἴσω,	<u>I shall bear</u>
ζάω	ζήσομαι,	<u>I shall live</u>	φεύγω	φεύξω (ομαι),	<u>I shall flee</u>

144. Vocabulary. (Besides the above chart)

ἀλλότριος, α, ον,	<u>another's, strange</u>	ἦ,	Conjunction, <u>or</u>
ὁ ἀλλότριος,	<u>stranger</u>	θύρα, ας, ἦ,	<u>door</u>
ἀναβαίνω,	<u>I go up</u>	κλέπτης, ου, ὁ,	<u>thief</u>
δηλώω,	<u>I make manifest</u>	ὡς,	<u>as</u>

145. Exercises.

I. Text A.

ὁ Ἰησοῦς ἐστὶν ἡ θύρα τῶν προβάτων. ὁ κλέπτης οὐκ ἀναβήσεται διὰ τῆς θύρας. τὰ πρόβατα ἀκούσεται τῆς φωνῆς Ἰησοῦ. οὐκ ἀκούσεται τῆς φωνῆς τοῦ ἀλλοτρίου. ἀκολουθήσει αὐτῷ· ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσι ἀλλὰ φεύξονται ἀπ' αὐτοῦ. ὁ Ἰησοῦς σώσει τὰ πρόβατα καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομῆν¹ εὕρήσει. ὁ καλὸς ποιμὴν² θήσει τὴν ψυχὴν αὐτοῦ ὑπὲρ τῶν προβάτων. γνώσονται αὐτόν· αὐτὸς ἄξει ἄλλα πρόβατα. αὐτὸς ἄξει αὐτοὺς καὶ ἐκεῖνα τῆς φωνῆς αὐτοῦ ἀκούσουσι καὶ γενήσεται μία³ ποίμνη⁴. διὰ τοῦτο ὁ θεὸς ἀγαπήσει αὐτόν ὅτι θήσει τὴν ψυχὴν αὐτοῦ καὶ πάλιν λήμψεται. (Compare John 10: 7 - 16) (This is the Byz. Text. The UBS Greek text has γενήσονται for γενήσεται.)

¹pasture ²shepherd ³one ⁴flock

II. Text B.

1. φιλεῖ, ἐφίλει, ἐφιλείτο, φιλήσει, φιλήσεται· πέμπουσι, πέμπονται, ἔπεμπον, ἐπέμποντο, πέμψουσι, πέμψονται.
2. ἔσονται, σώσονται, ποιήσεσθε, γράψεις, στελεῖ, κηρύξουσι, δηλώσομαι.
3. φάγεται, βήσεσθε, λημφόμεθα, ὄψη, οἴσεις, ἀκούσονται, στήσεις, σχήσετε, ἐρεῖτε, ἔσται.
4. γνώσεσθε τὴν ἀλήθειαν καὶ ἡ ἀλήθεια σώσει ὑμᾶς.
5. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
6. ζητήσετε με καὶ ἐν τῇ ἁμαρτίᾳ ἀποθανεῖσθε.
7. οἱ ἄνθρωποι ζητήσουσι τὸν θάνατον καὶ οὐ μὴ εὐρήσουσι αὐτόν
8. καὶ ζησόμεθα καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.

III. Translate

1. He will believe; We will save; he will judge; they will write; I shall send; You (plural) will work (do); he will glorify for himself.
2. We shall be; he will have; I shall give; you (sing.) will bear; they will eat; I shall receive; you (plural) will see; they will say.
3. I shall be your brother and you will be my friend.
4. I will send the son and they will hear him.
5. They will seek the way but they will not find it.
6. I will write to the church, but Diotrophes (Διοτρέφης) will not receive (use λαμβάνω) me.

	<u>Voiceless</u>	<u>Voiced</u>	<u>Aspirated</u>				
Labials	π	β	φ	+	σ	>	ψ
Palatals	κ	γ	χ	+	σ	>	ξ
Dentals	τ	δ	θ	+	σ	>	σ

(ξ) when with σ

Chart from David Singleton's class notes.

Corrected 5/12/06. 4/11/2015.

Lesson 20

The Aorist Tense

οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν.
This my son was dead and has come to life. Luke 15:24

146. The Aorist Tense. The third principal part of the Greek verb is the aorist tense. The aorist generally corresponds to the simple past, or preterit, in English. It denotes linear action without regard to progress. The present infinitive, λύειν denotes linear action, to loose, to be loosing. The aorist infinitive λύσαι to loose, denotes point of unmodified action. The word aorist means “unlimited.” The time element enters only in the indicative mood. The aorist with the imperfect signifies point action in past time. This is to be contrasted with the imperfect, the linear past tense. ἐδούλευον, I was serving; ἐδούλευσα, I served.

The action implied in an aorist may actually have been continuous, repeated, interrupted, etc. But the aorist treats the action as a point, simply as having taken place. ἔζησεν, he lived.

The regular aorist is usually shown by its context to refer to:

A beginning act (Ingressive or Inchoative Aorist)

ἐσίγησεν πᾶν πλῆθος, All the multitude became silent. Acts 15:12

A resultant act (Effective or Culminative Aorist)

ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, when I departed from Macedonia

An action as a whole (Constantive Aorist)

ὃς διῆλθεν εὐεργετῶν, who went about doing good. Acts 10:38

147. Types of Aorist. As in English past there is more than one way to form the Greek aorist. We may say walk, walked – forming the simple past by adding a regular ending to the present stem. Or we may so go, went, am, was; or sit, sat – forming the past by a change of stem. The regular formations are called the weak verbs. The term in Greek which is analogous to regular English past is 1st Aorist (weak); that to the irregular is the 2nd Aorist (strong).

148. The 1st Aorist Indicative Active of λύω.

	<u>Singular</u>		<u>Plural</u>
1. ἔλυσα ¹	<u>I loosed</u>	ἐλύσαμεν	<u>We loosed</u>
2. ἔλυσας	<u>You loosed</u>	ἐλύσατε	<u>You “all” loosed</u>
3. ἔλυσε	<u>He loosed</u>	ἔλυσαν	<u>They loosed</u>

1st Aorist Infinitive, Active λύσαι

¹Tense sign: σα. Endings: Secondary. ν however has dropped and third singular has ε probably by analogy with imperfect. In the indicative (only) the augment is present.

149. 1st Aorist Indicative Middle (Not passive also) of λύω.

	<u>Singular</u>		<u>Plural</u>
1. ἐλυσάμην ¹	<u>I loosed for myself</u>	ἐλυσάμεθα	<u>We loosed for ourselves.</u>
2. ἐλύσω ²	<u>You loosed for yourself</u>	ἐλύσασθε	<u>You “all” loosed for yourselves</u>
3. ἐλύσατο	<u>He loosed for himself</u> (etc.)	ἐλύσαντο	<u>They loosed for themselves</u>

1st Aorist Infinitive, Middle λύσασθαι

150. 1st Aorist of εω, αω, οω – Verbs. These verbs (called Contracts because they contract in the present system) usually lengthen the short vowel before the tense sign:

ε > η e.g. προσκυνέω (ῶ),	<u>I worship</u>	προσεκύνησα,	<u>I worshipped</u>
α > η e.g. ἐρωτάω (ῶ),	<u>I ask</u>	ἠρώτησα,	<u>I asked</u>
ο > ω e.g. σταυρώω (ῶ),	<u>I crucify</u>	ἐσταύρωσα,	<u>I crucified</u>

Infinitives: προσκυνήσαι, ἐρωτήσαι, σταυρώσαι

Practice: Write out in full, with translation, the aorist of φανερώω (I make manifest), ποιέω (I do), γεννάω (I beget).

151. 1st Aorists of Consonant Stems. Verbs whose stems end in a mute or stop are affected by the sigma of the tense sign in the same way as in the future tense.

	<u>Singular</u>	<u>Plural</u>
<u>Labial mutes</u> , π, β, φ + σ > ψ (γράφω, <u>I write</u>)	ἔγραψα ἔγραψας ἔγραψε	ἐγράψαμεν ἐγράψατε ἔγραψαν
<u>Palatal mutes</u> κ, γ, χ + σ > ξ (ἄρχω, <u>I rule, begin</u>)	ἠρξάμην ἠρξω ἠρξατο	ἠρξάμεθα ἠρξασθε ἠρξαντο
<u>Lingual mutes</u> τ, δ, θ, (ζ) + σ > σ (βαπτίζω, <u>I baptize</u>)	ἐβάπτισα ἐβάπτισας ἐβάπτισε	ἐβαπτίσαμεν ἐβαπτίσατε ἐβάπτισαν

152. Indirect Discourse. Verbs of saying, thinking, believing, and the like which imply mental process in their meaning are often used in indirect quotations. This construction varies widely.

Direct discourse: ὁ ἄνθρωπος Γαλιλαῖος; Is the man a Galilean?
 Indirect discourse: ἐπηρώτησε εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν,
He asked whether the man was a Galilean Luke 23:6

Direct discourse: λημψόμεθα πλεῖον. We shall receive more.
 Indirect discourse: ἐνόμισαν ὅτι λήμψονται πλεῖον,
They though that they would receive more. Matthew 20:10

¹See footnote on the preceding page. ²ἐλεύσαο > ἐλύσαο > ἐλύσω

- Note: (a) When the meaning of sentence demands it, the person of the original sentence is changed to fit the statement; e.g., English, “I am going”; He said that he was going.
- (b) Note however that while the English changed the tense of the statement (am going, was going), the Greek retains the tense of the original statement (after past or secondary verbs) even when in English we would change the tense in translation; e.g., λημψόμεθα (we shall receive), λήμψονται (they would receive). Greek also generally retains the mood of the original statement, though there are some exceptions (Acts 17:27; 20:16; 27:12)

Such constructions may also take a participle (Section 298) or infinitive construction (Section 171).

153. The Aorist Infinitive. The infinitive does not have time significance (except in indirect discourse). The present infinitive denotes linear action, the aorist, point action.

οὐ δύναται ἁμαρτάνειν, He cannot (continually) sin.
 οὐ δύναται ἁμαρτεῖν, He cannot (commit an act of) sin.
 (The aorist infinitive is Second Aorist. See p. 69)

154. Vocabulary.

ἀνοίγω,	<u>I open</u>	μεγάλη,	<u>great</u> (feminine adjective)
ἄρχω,	<u>I rule, reign; middle I begin</u>	ναός, οὐ, ὁ	<u>temple, shrine</u>
βροντή, ἦς, ἡ,	<u>thunder</u>	ὅτε,	<u>when</u>
εἰ,	<u>if</u> (in indirect discourse)	οὔτε,	<u>neither</u>
εὐαγγελίζω,	<u>I preach, bring glad tidings, announce, evangelize</u>	προσεύχομαι,	<u>I pray</u>
καὶ . . . καὶ,	<u>both. . . and</u>	σαλπίζω,	<u>I sound a trumpet</u>
κράζω,	<u>I cry out</u> (Aorist ἔκραξα)	σταυρόω,	<u>I crucify</u>
		φυλή, ἦς,	<u>tribe</u>

155. Exercises.

I. Text A.

σύ εἶ ἄξιος ἀνοῖξαι τὸ βιβλίον ὅτι ἠγόρασας τῷ θεῷ ἐκ πάσης¹ φυλῆς καὶ γλώσσης καὶ ἐποίησας αὐτοὺς τῷ θεῷ βασιλείαν. ὁ κύριος ἤρξατο, ἀνοῖξαι τὸ βιβλίον καὶ ἤκουσα μεγάλης² φωνῆς. οἱ ἑπτὰ ἄγγελοι ἠτοίμασαν σαλπῖσαι. ὁ πρῶτος ἄγγελος ἐσάλπισεν. οἱ ἄνθρωποι οὐ πετενόησαν ἐκ τῶν ἔργων οὔτε προσεκύνησαν τῷ ἄρνιῳ. ὁ ἄλλος ἄγγελος ἔκραξε φωνῇ μεγάλη καὶ ὅτε ἔκραξε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. ὅτε αἱ ἑπτὰ βρονταὶ ἐλάλησαν ὁ Ἰωάννης ἤμελλε γράφειν. φωνὴ δὲ ἔλεγεν αὐτῷ μὴ γράφειν. ὁ ἄγγελος λέγει ὅτι χρόνος οὐκέτι ἔσται ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

¹every ²great

II. Text B.

1. βαπτίζειν, βαπτίζεσθαι, βάπτισαι, βαπτίσασθαι, βαπτίσετε, έβαπτίσα
2. ό Ίησοϋς ήρξατο καί ποιήσαι καί διδάξει.
3. οί δέ έκραξαν ότι τό παιδίον άποθνήσκει.
4. δεί προσκυνήσαι θεώ καί ποιήσαι τόν λόγον αύτου.
5. τέκνον, τί (why) έποίησας ήμίν ούτως; έξητουέν σε.
6. ήρώτησαν αύτόν σώσαι τόν δοϋλον αύτου.
7. Ίακώβ δέ έγέννησεν τόν Ίούδαν καί τούς άδελφούς αύτου.
8. καί ήρώτησε τόν κύριον ει θεραπεύσει αύτό.
9. ήδε έμοίχευσεν αύτήν¹ έν τή καρδιά αύτου.
10. δύναμαι καταλύσαι τόν ναόν τοϋ θεοϋ.
11. οϋτος γάρ ένήστευσε καί προσηύξατο.

¹The verb in this sentence takes the accusative object of the person against whom the sin is committed.

III. Translate.

1. He was going up into the temple to pray.
2. They asked him if he was preaching and baptizing.
3. He began to heal the people there.
4. He was coming not to destroy but to fulfill the law.
5. I manifested thy glory.
6. They were afraid to ask him again.
7. And Isaac begat Jacob.
8. You shall not begin to commit adultery.
9. They lived with (σύν) Christ.
10. There they crucified the Lord.

Corrected 3/02/6, 4/11/2015.

Lesson 21

The Second Aorist Tense

ὁ κόσμος δι' αὐτοῦ ἐγένετο

The world came into being through Him. John 1:10

156. The Second Aorist. As stated in the last lesson, there is in the Greek verb structure both a strong and a weak system. The First Aorist corresponds to the simple English past which is built from the present stem, such as love, loved (the weak verb). There is also a tense formed by a change of stem, such as go, went (the strong verb.). The Second Aorist in Greek is thus like the irregular past in English.

The second aorist verb exhibits a change of stem in their principal parts. Compare the verb λήμψομαι (I take, receive). Its first three principal parts are λαμβάνω, λήμψομαι (future), ἔλαβον (aorist). The conjugation of this stem in the indicative mood is exactly like the imperfect tense, except for the stem. The augment and the secondary endings are used.

157. 2nd Aorist Indicative Active of λαμβάνω.

	<u>Singular</u>		<u>Plural</u>
1. ἔλαβον ¹	<u>I took</u>	ἐλάβομεν	<u>We took</u>
2. ἔλαβες	<u>You took</u>	ἐλάβετε	<u>You "all" took</u>
3. ἔλαβε	<u>He took</u>	ἔβαβον	<u>They took</u>

Infinitive λαβεῖν (always has circumflex accent)

158. 2nd Aorist Indicative Middle of λαμβάνω.

	<u>Singular</u>		<u>Plural</u>
1. ἐλάβομην	<u>I took for myself</u>	ἐλάβομεθα	<u>We took for ourselves</u>
2. ἐλάβου	<u>You took for yourself</u>	ἐλάβεσθε	<u>You "all" took for yourselves</u>
3. ἐλάβετο	<u>He/she/it, etc.</u>	ἐλάβοντο	<u>They took for themselves</u>

Infinitive λαβέσθαι

159. 2nd Aorist Infinitive. Note that the 2nd aorist infinitive has no augment. The same endings are used as the, present infinitive, but the accent is not recessive. -εῖν is always circumflexed; -εσθαι is always accented on the penult on a 2nd aorist stem.

160. 2nd Aorist Passive. The passive differs from the middle and is built off a different stem. It will be given later (Section 204).

161. The Meaning of the 2nd Aorist. There is no difference in meaning between the 1st and 2nd aorist, just as there is no difference in the tense of walk, walked, and go, went in English. Both are simple pasts; they are merely formed differently.

¹Notice the augment and endings are the same as in the imperfect.

162. Alternate Endings: The 1st aorist endings -α, -αζ, -ε, -αμεν, -ατε, -αν, are sometimes found on 2nd aorist stems. This is especially true of ειπ- (aorist stem with λέγω, I speak); e.g., εἶπον or εἶπα.

Note carefully: As in English, there is no way to determine what kind of aorist stem is a given verb will take. One must simply learn the principal parts of the verb.

163. Vocabulary. Some of the most common verbs taking 2nd aorist are as follows: (These forms must be mastered.)

		<u>Aorist Ind.</u>	<u>Stem</u>	<u>Infinitive</u>
βάλλω,	<u>I throw</u>	ἔβαλον	βαλ-	βαλεῖν
γίνομαι,	<u>I become, happen, take place</u>	ἐγενόμαν	γεν-	γενέσθαι
ἔρχομαι ¹ ,	<u>I go</u>	ἦλθον	ελθ-	έλθειν
ἐσθίω,	<u>I eat</u>	ἔφαγον	φαγ-	φαγεῖν
εὐρίσκω,	<u>I find</u>	εὕρον	εὕρ	εὕρειν
ἔχω,	<u>I have, get</u>	ἔσχον	σχ-	εχειν
λαμβάνω,	<u>I take</u>	ἔλαβον	λαβ-	λαβεῖν
λέγω,	<u>I speak</u>	εἶπον	εἶπ-	εἶπειν
ὁράω,	<u>I see</u>	εἶδον	ιδ-	ἰδεῖν
φέρω,	<u>I bear, carry</u>	ἤνεγκα	ἐνεγκ-	ἐνεγκεῖν

¹Compounds take compounds of the aorist stem in aorist; e.g. ἐξέρχομαι, ἐξῆλθον

ἄριθμος, ου, ὁ,	<u>number</u>	δέσμιος, ου, ὁ,	<u>prisoner</u>
εὐλόγέω,	<u>I bless</u>	κόσμος, ου, ὁ	<u>world [cosmos]</u>
διατρίβω,	<u>I tarry, pass, time</u>	ὀψάριον, ου, τό,	<u>fish</u>

164. Exercises.

I. Text A.

ὁ κύριος ἐξῆλθε καὶ εἶδε πολὺν ὄχλον. ἤρξατο διδάσκειν αὐτοὺς πολλὰ. προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ λέγουσιν ὅτι ἐρημὸς ἐστὶν ὁ τόπος. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς οὐ χρεῖαν ἔχουσιν ἀπελθεῖν. παιδάριον¹) ἔσχε πέντε ἄρτους καὶ δύο ὀψάρια. ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐλόγησεν αὐτούς. ἐδίδου τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τοῖς ὄχλοις καὶ ἔφαγον. ὁ ἀριθμὸς ἦ πεντὰ πισχίλιοι (5000). οἱ οὖν ἄνθρωποι εἶδον τὸν σημεῖον καὶ ἔλεγον ὅτι ὁ προφήτης ἦλθεν εἰς τὸν κόσμον.

¹small boy

II. Text B.

1. λέγετε, ἐλέγετε, εἶπετε, ἐρεῖτε, λέγειν, εἰπεῖν
2. ἔρχονται, ἔρχεσται, ἐξῆλθον, ἐξελεθῆναι, ἐξήρχοντο, ἐξελεύσονται.
3. μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν καὶ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζε.
4. ὁ ὄχλος ἠνεγκεν ἄρτον φαγεῖν;
5. οἱ ἀπόστολοι ἔγραψαν ὥστε αὐτοὺς σχεῖν τὴν ἐπαγγελίαν τῆς αἰωνίου ζωῆς καὶ ἰδεῖν θεόν.
6. οἱ δέσμοι ἤκουσαν τὸν λόγον καὶ ἔλαβον αὐτὸν μετὰ χαρᾶς.
7. ἐζήτησέν με καὶ εὗρεν.
8. εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ.
9. ἐγὼ ἐγενόμην δέσμιος τοῦ κυρίου ὥστε με γενέσθαι ἐλεύθερος.
10. οὐ γὰρ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις (dogs) βαλεῖν.
11. οἱ δοῦλοι ἀπῆλθον εἰς τὸν κόσμον ἀλλ' οὐκ ἔλαβον ἐκ τοῦ κόσμου.

III. Translate.

1. He finds; he was finding; he shall find; he found; to be finding; to find.
2. We become, to become (present); to become (aorist); we became; we were becoming.
3. They came and saw where Jesus abides (See Section 152b)
4. They were desiring to take him into the boat.
5. God gives to them bread out of heaven to eat. (aorist)

Corrected 3/02/06, 4/10/2015.

Lesson 22

The Aorist Tense (Continued)

ἔγνω κύριος τοὺς ὄντας αὐτοῦ
The Lord knows the ones who are his. II Timothy 2:19

165. Other Aorist Formations. Besides the two main aorist formations already learned, there are other variations in the formation of the aorist tense. They are the liquid aorist, the μι-aorists, and the κ-aorists.

166. The Liquid Aorists. The letters, λ, μ, ν, ρ are called liquids. Liquid verbs form their aorist like the 1st aorist except that the σ is expelled after the liquid and a short vowel in the stem is lengthened:

	<u>present</u>	<u>future</u>	<u>aorist</u>
α > η (except before ρ)	φαίνω, <u>I shine</u> .	φρανῶ	ἔφηναι
ε > ει	στέλλω <u>I stand</u>	στελῶ	ἔστειλα
ι > ῑ	κρίνω <u>I judge</u>	κρινῶ	ἔκρινα
ῡ > ῡ	σύρω, <u>I drag</u>	συρῶ	ἔσυρα

After the lengthening, the conjugation is the same as the 1st aorist, minus the σ.

	<u>Singular</u>		<u>Plural</u>
1. ἔστειλα	<u>I sent</u>	ἔστείλαμεν	<u>We sent</u>
2. ἔστειλας	<u>You sent</u>	ἔστείλατε	<u>You "all" sent</u>
3. ἔστειλε	<u>he/she/it sent</u>	ἔστειλαν	<u>They sent</u>

167. The μι-Aorist (a variation of the 2nd aorist). In some verbs the 2nd aorist endings are added directly to the aorist stem without a connecting vowel. Since the absence of the connecting vowel is a sign of the μι-verbs, this aorist is at times called the μι-aorist.

Aorist of γινώσκω (from γιγινώσκω; stem γνω)

	<u>Singular</u>		<u>Plural</u>
1. ἔγνω	<u>I knew</u>	ἔνωμεν	<u>We knew</u>
2. ἔγνως	<u>You knew</u>	ἔγνωτε	<u>You "all" knew</u>
3. ἔγνω	<u>He/she/it knew</u>	ἔγνωσαν	<u>They knew</u>

Infinitive γνῶναι to know

Other verbs like ἔγνω are

<u>present</u>	<u>future</u>	<u>aorist</u>
-βαινω,	-θήσομαι,	-ἔβην (go)
ἴστημι,	στήσω,	ἔστην (<u>stand</u>) (Also 1 st aorist) ἔστησα (transitive, <u>place</u>)

Write out in full the aorist of -βαινω.

168. The κ-Aorist. Three verbs in Greek have aorists formed by the sign κα instead of σα. The origin of this κ is uncertain. They are:

δίδωμι, δώσω, ἔδωκα (give) (2nd Aor. Inf. δοῦναι)
 τίθημι, θήσω, ἔθηκα (place, put)
 -ῖημι (in N. T. compounds only) e.g., ἀφίημι, I send away, allow, permit, leave.
 ἀφίημι, ἀφήσω, ἀφήκα (forgive) [ῖημι, to send - in Classical Greek.]

169. Aorist of ἄγω. The aorist of the frequently occurring verb ἄγω (I lead) is a reduplicated form current in Attic: ἤγαγον, -ες -ε.

170. Special Uses of the Aorist. Besides the regular uses of the aorist (Sec. 146.), the aorist is used often in the following ways:

Gnomic Aorist (from γνωμή, a proverb). This expresses proverbial or general statements (timeless). The English idiom requires the translation to be in the present.

ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα, My beloved son in whom I am well pleased.
 Matt. 3:17; cf. I Pet. 1:25, Rom. 8:30, Matt. 11:19.

The Epistolary Aorist. This aorist takes the reader's point of view, in which, e.g., the writing (ἔγραψα) or sending (ἔπεμψα) is viewed as past at the time of writing, though it is in fact going on.

ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἀγγελόν μου μαρτυρῆσαι ὑμῖν
I Jesus send my angel to testify to you. Rev. 22:16, cf. I Cor. 4:17, II Cor. 9:3, Eph. 6:22.
 For (ἔγραψα) cf. Rom. 15:15, I Pet. 5:12, Gal. 6:11, I John 2:21, etc.

171. Infinitive in Indirect Discourse. A direct quotation may be expressed in indirect statement by changing the verb to an infinitive and putting the subject of the verb in the accusative case¹. If the subject with the infinitive is the same as the subject of the main verb, it is usually omitted.

Direct: τίς ἐστι; Who is he?

Indirect: τίνα με ὁ ὄχλος λέγει εἶναι; Who does the crowd say I am?

ἐνόμιζεν συνιέναι² τοὺς ἀδελφοὺς ὅτι θεὸς δίδωσιν σωτηρίαν αὐτοῖς

He was thinking that the brethren understood that God was giving salvation to them.

172. Vocabulary

ἀποκτείνω	<u>I kill</u>	θανατόω	<u>I kill, slay</u>
αἴρω (ἀρῶ, ἦρα)	<u>I take up, raise</u>	μέσος, η, ον	<u>midst, middle</u>
ἀναβαίνω (ἀναβήσομαι, ἀνέβην)	<u>I go up</u>	μένω (μενῶ, ἔμεινα)	<u>I remain</u>
ἀπάγω (-ἄξω, -ἤγαγον)	<u>I lead away</u>	νομίζω	<u>I think, suppose</u>
ἀποστέλλω (ἀποστελῶ, ἀπέστειλα)	<u>I send out</u>	πάσχω (ἔπαθον 2 nd aor.)	<u>I suffer</u>
γινώσκω (γνώσομαι, ἔγνω)	<u>I know</u>	πείθω	<u>I persuade</u>
ἕξεισιν	<u>it is lawful</u>	πρεσβύτερος	<u>older</u>
(impersonal see Section 127)		ὁ πρεσβύτερος	<u>the elder</u>

¹This construction may also take ὅτι followed by a finite verb (Section 152) or a participle (Section 298). ²(Pres. active inf. of συνιήμι, I understand)

173. Exercises.I. Text A.

οἱ πρεσβύτεροι ἔλαβον συμβούλιον (counsel) κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι αὐτόν. ἦσαν αὐτόν καὶ ἀπήγαγον καὶ παρέδωκαν αὐτόν Πιλάτῳ κρίναι. Ἰούδας εἶδε καὶ παρέδωκε τὰ ἀργύρια¹ οἱ δὲ ἔλαβον τὰ ἀργύρια καὶ εἶπαν τί² πρὸς ἡμᾶς; ἔλαβον συμβούλιον καὶ ἀγόρασαν ἀγρόν (field). ὁ Πιλάτος ἔγνω ὅτι διὰ φθόνον (envy) παρέδωκαν αὐτόν. ἡ γυνὴ (wife) αὐτοῦ ἀπέστειλεν πρὸς αὐτόν καὶ εἶπε πολλὰ³ αὐτὴν παθεῖν⁴ διὰ αὐτόν. οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους αἰτήσασθαι τὸν Βαραββᾶν. ὁ Πιλάτος εἶπε τί οὖν ποιήσω Ἰησοῦν; τί κακὸν ἐποίησεν; οἱ ἔκραζον σταυρώσαι αὐτόν. τότε παρέδωκεν τὸν Ἰησοῦν καὶ ἀπέκτειναν αὐτόν.

¹the silver ²What? ³many ⁴things (2nd aor. of πάσχω)

II. Text B.

1. καὶ ἀπήγαγον αὐτόν πρὸς Ἄνναν πρῶτον.
2. οὐκ ἀφήκε αὐτοὺς εἰσελθεῖν σὺν αὐτῷ.
3. ἔγραψεν δὲ καὶ τίτλον (title) καὶ ἔθηκε ἐπὶ τοῦ σταυροῦ.
4. ἔδωκα αὐτῇ χρόνον μετανοῆσα καὶ οὐ θέλει μετανοῆσαι.
5. ἔστησεν παιδίον ἐν μέσῳ αὐτῶν.
6. ἀνέβη εἰς τὸν τόπον προσεύξασθαι.
7. ἔγνωσαν γὰρ πρὸς (against) αὐτοὺς τὴν παραβολὴν αὐτόν εἰπεῖν.
8. ἦλθον οὖν καὶ ἦσαν αὐτόν καὶ ἀπήγαγον καὶ παρέδωκαν τῷ Πιλάτῳ.
9. οὐ γὰρ ἀπέστειλεν με ὁ χριστὸς βαπτίζειν.
10. εἶπε αὐτοῖς ἔξεστι ψυχὴν σῶσαι; ἢ ἀποκτεῖναι;
11. ἐκεῖ ἔμεινα οὐ πολλὰς ἡμέρας.

III. Translate. (Use aorists)

1. They gave themselves first to the Lord.
2. Jesus went up into Jerusalem (for Jerusalem see Page 13, Text A.)
3. We remained in the village.
4. God sent the son to give his soul and to judge the world.
5. The world knew him not.
6. The elders persuaded them that it was (is) lawful to kill him.
7. The one took away the sins of the world.
8. Mary thought that they had taken away her Lord.

Lesson 23

Perfect Indicative Active

ὁ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν
The one loving the other has fulfilled the law. Rom. 13:8

174. The Perfect Tense. The fourth principal part of the Greek verb is the perfect active. From this stem the perfect and pluperfect active forms are made. The first four principal parts of λύω are: λύω, λύσω, ἔλυσα, λέλυκα.

The perfect, like the aorist, has both a first and second formation. The second perfect, however, does not have a different conjugation from the first. The difference is that the 1st perfect has a κ as a stem sign which is lacking in the 2nd perfect. The 1st perfect is more numerous.

175. The First or κ-Perfect. The characteristics of the 1st perfect are:

(1) A reduplication. Most verbs beginning with consonants take an extra syllable as a prefix, which consist of that consonant plus the vowel ε called reduplication; e.g., λύω (I loose); λέλυκα (I have loosed). An aspirated stop (φ, χ, θ) becomes voiceless; e.g., περίληκα (I have loved).

When the verb begins with a double consonant (ξ, ζ, ψ), or ρ (which is doubled), two consonants except a stop and a liquid (e.g., στέλλω ἔσταλκα I have sent), or a vowel or diphthong, the verb is merely augmented like the imperfect and aorist indicatives.

(2) The tense suffix κα (Cf. σα of the 1st aorist). The third plural ending is primary, but the singular endings are like the 1st aorist.

176. Perfect Indicative Active of λύω.

<u>Singular</u>	<u>Plural</u>
1. λέλυκα	λελύκαμεν
2. λέλυκας	λελύκατε
3. λέλυκε	λελύκασι (καν) ¹

Infinitive λελυκέναι

Like λέλυκα are formed most vowel and diphthong stems; e.g., πεπίστευκα (I have believed), etc.

177. Perfect of Short Vowel Stems. Contract verbs (-εω, -αω, -οω) lengthen the short vowel before the tense sign in forming the perfect, just as they do in the formation of the future and aorist. The first four principal parts of ποιέω (I do) are ποιῶ, ποιήσω, ἐποίησα, πεποίηκα. The endings of the conjugation are the same as for λύω.

¹Forty times in the New Testament

Give the perfect active of ζητέω (I seek); γεννάω (I beget); and πληρόω (I fulfill).

178. Perfect of Liquid Stems. The κ is not dropped after the liquid as the σ is in the liquid aorist (Sec. 166). The κα is added directly to the reduplicated verb stem. The perfect of these verbs often converts a short vowel of the stem to an α, and there is often a metathesis (change of vowel and liquid): e.g., στέλλω (I send) ἔσταλκα, (I have sent); καλέω: καλ- or κλη-. The liquid at times is dropped: κρίνω (I judge), κέκρικα.

179. Mute Stems. Some mute stems undergo euphonic changes.

Linguals (dentals) τ, δ, ζ, θ, drop the dental before κ. (Cf. 1st Aorist); e.g., σώζω (I save) σέσωκα (I have saved).

Aspirates of all classes appear as 2nd perfects. (Next lesson)

180. Perfect of μι – Verbs. The conjugation of μι – verbs is regular after the stem is obtained. The perfect form of τίθημι is τέθεικα; of δίδωμι is δέδωκα; and of ἵστημι is ἔστηκα.

181. The Meaning of the Perfect. The perfect tense denotes the present results of a past action.

- (a) It denotes an act completed or done in past time which is still true. ἔπαυσα (I ceased), aorist, does not guarantee that the speaker has not begun again, but πέπαυκα (I have ceased) means I stopped and I am now stopped. This is the cumulative use of the perfect.
- (b) The perfect also often emphasizes the lasting effects of the action with little reference to the completion. This is called the intensive use of the perfect. It is usually translated by the perfect tense.

ἔστηκα, I stand, have placed myself.
τέθνηκα, I am dead, have passed away.

182. Vocabulary.

ἐλπίζω,	I <u>hope</u>	κηρύσσω,	I <u>preach</u>
θεωρέω,	I <u>see</u> , <u>behold</u>	μέχρι,	<u>unto</u> , <u>until</u>
κοινόω,	I <u>defile</u> , <u>make unclean</u>	τελειόω,	I <u>complete</u> , <u>finish</u> ,
κρούω,	<u>knock</u>	φανερόω,	I <u>make manifest</u> , <u>disclose</u>
κύκλω,	<u>in a circle</u> (dat. of κύκλος fixed as an adverb, <u>around</u>)		

183. Exercises.I. Text A.

ὁ θεὸς δέδωκε ἐξουσίαν τῷ υἱῷ. ὁ θεὸς ἀπέσταλκε τὸν υἱὸν εἰς τὸν κόσμον. ὁ υἱὸς δεδόξακεν αὐτὸν καὶ τετέλειωκε τὸ ἔργον αὐτοῦ. ὁ υἱὸς πεφανέρωκε τὸν λόγον τοῖς μαθηταῖς. ὁ θεὸς δέδωκε τοὺς μαθητὰς αὐτῷ. ὁ υἱὸς λέγει ὅτι σοὶ ἦσαν καμοὶ (καὶ ἐμοί - Crasis) αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν. νῦν ἔγνωσαν ὅτι ὅσα (how many things) δέδωκας μοὶ παρὰ (from) σοῦ εἰσιν. οἱ μαθηταὶ ἔλαβον τὸν λόγον τοῦ θεοῦ καὶ πεπίστευκαν ὅτι ὁ θεὸς ἀπέσταλκε τὸν υἱόν. πεπλήρωκε τὴν χαρὰν αὐτοῦ ἐν ἑαυτοῖς. ὁ Ἰησοῦς θέλει τοὺς μαθητὰς εἶναι μετ' αὐτοῦ καὶ θεωρεῖν τὴν δόξαν αὐτοῦ. λέγει ὅτι ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ αὐτοὶ ἔγνωσαν ὅτι σύ με ἀπέστειλας.

II. Text B.

1. πιστεύει, πιστεύεται, ἐπίστευον, ἐπιστευόμεν, πιστεύσει, πιστεύσεται, ἐπίστευσε, ἐπιστεύσατο, πεπίστευκε.
2. λαλεῖν, λαλεῖσθαι, λαλήσειν, λαλήσαι, λαλήσασθαι, λαληκέναι.
3. Ἕλληνας (Greeks, accusative plural) εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον.
4. ἀπέσταλκέ με κηρῦξαι τὸ εὐαγγέλιον.
5. ἠλπίκατε εἰς Μωϋσῆς.
6. ἦδε κέκρικα αὐτόν.
7. ὥστε με ἀπὸ Ἱερουσαλὴμ κύκλω μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ.
8. γινώσκετε τί (what) πεποίηκα ὑμῖν;
9. ἴδου (behold) ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω.
10. ἦραν τὸν κύριον καὶ οὐκ οἶδαμεν (from οἶδα, I know) ποῦ ἔθηκαν αὐτόν.

III. Translate.

1. We have believed in (εἰς) God and have kept His word.
2. The Lord has sent the disciples and they have glorified the son.
3. You have fulfilled his joy in yourselves and have manifested his works.
4. We brought him in and have defiled the holy place.
5. I have given my life so that the apostles may preach the word.

Corrected 3/02/06, 4/10/2015.

Lesson 24

Perfect Indicative Active (Continued)

οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος
We know that thou art a teacher come from God. John 3:2.

184. Irregular κ - Perfects. A few verbs having the κ as the sign of the perfect have perfect stems which differ from the present stems. These must (like the English principal parts) be learned from the principal parts given in the lexicon. The most frequent are:

γινώσκω	<u>I know</u>	ἔγνωκα	<u>I have known</u>
ὁράω	<u>I see</u>	έώρακα	<u>I have seen</u>

185. The 2nd Perfect. The earliest formation of the perfect was without the κ sign. Some verbs of this type still remain. They differ from 1st perfects only in not having the κ. They usually exhibit a mute stem in a rough (aspirated) form: π, β, > φ; κ, γ, > χ; t, d, > θ. Either strong or weak verbs may take the second perfect form.

Learn the principal parts of the verb ἔρχομαι (I come) (ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα) and the conjugation of the perfect ἐλήλυθα.

	<u>Singular</u>		<u>Plural</u>
1. ἐλήλυθα	<u>I have come</u>	ἐληλύθαμεν	<u>We have come</u>
2. ἐλήλυθας	<u>I have come</u>	ἐληλύθατε	<u>You have come</u>
3. ἐλήλυθε	<u>He has come</u>	ἐληλύθασι	<u>They have come</u>

Infinitive ἐληλυθέναι to have come

186. The Meaning of the 2nd Perfect. There is no difference in meaning between a 1st and 2nd perfect. Both represent the present result of a past action. They are simply two ways of forming the same tense.

187. Conjugation of οἶδα. Learn the conjugation of the intensive perfect (Section 181) of οἶδα (I have seen, I know). This is a virtual present in meaning.

(Stem ιδ-)

	<u>Singular</u>		<u>Plural</u>
1. οἶδα	<u>I know (have seen)</u>	οἶδαμεν	(Classical: ἴδμεν) <u>We know</u>
2. οἶδας	<u>You know</u>	οἶδατε	<u>You know</u>
3. οἶδε	<u>He knows</u>	οἶδασι	<u>They know</u>

188. Vocabulary.

ἀκήκοα (Pf. of ἀκούω)	<u>I have heard</u>	οἶδα (-ιδ)	<u>I have seen, know</u>
ἀνέωγα (Pf. of ἀνοίγω)	<u>I have opened</u>	πέπονθα (Pf. of πάσχω)	<u>I have suffered</u>
γέγονα (Pf. of γίνομαι)	<u>I have become</u>	πέποιθα (Pf. of πείθω)	<u>I am persuaded</u>
γέγραφα (Pf. of γράφω)	<u>I have written</u>	Intensive: “am confident.”	
εἴληφα (Pf. of λαμβάνω)	<u>I have taken</u>	τέτυχα (Pf. of τυγχάνω)	<u>I happen, succeed</u>
ἐλήλυθα (Pf. of ἔρχομαι)	<u>I have come</u>	ἔγνωκα (Pf. of γινώσκω)	<u>I have known</u>
έώρακα (Pf. of ὁράω)	<u>I have seen</u>	κέκραγα (Pf. of κράζω)	<u>cry out</u>

189. Exercises.I. Text A.

ὕμεῖς ἀπεστάλκατε πρὸς Ἰωάννην καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν εἴληφα. ὁ πατήρ¹ δέδωκέ μοι τὰ ἔργα τελειῶσαι αὐτά, αὐτὰ τὰ ἔργα ἃ (which) ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε. ὁ πατήρ ἔπεμψέ με καὶ ἐκεῖνος μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος² αὐτοῦ έώρακατε. δόξαν παρὰ ἀνθρώπων οὐ εἴληφα ἀλλ’ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς· ἐγὼ ἐλήλυθα καὶ οὐ λαμβάνετε με. ἄλλον λήμψεσθε. εἴληψατε δόξαν παρὰ ἀλλήλων καὶ οὐ ζητεῖτε δόξαν παρὰ τοῦ μόνου θεοῦ.

¹father ²image

II. Text B.

- καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν.
- καὶ ἐμὲ οἶδατε καὶ οἶδατε ποθὲν εἶμι.
- οὐκ ἐλήλυθα καλέσαι¹ δικαίους ἀλλὰ ἁμαρτωλούς
- ἦλθε καὶ εἴληφε τὸ βιβλίον.
- κἀγὼ² έώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
- δοκεῖτε ὅτι οὔτοι ἐγένοντο ἁμαρτωλοὶ ὅτι ταῦτα πεπόνθασιν;
- Ἰησοῦς λέγει αὐτῷ ὅτι έώρακας με πεπίστευκας.
- Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν.
- μεταβεβήκαμεν ἐκ τοῦ θανάου εἰς τὴν ζωὴν ὅτι ἀκηκόαμεν τὸν λόγον.
- πεποίθαμεν δὲ ἐν κυρίῳ ἐφ’³ ὑμᾶς.

¹The verb is one of a few contracts which does not lengthen its stem vowel.

²Crisis for καὶ ἐγώ.

³ἐφ’, The preposition ἐπί has dropped its final vowel and aspirated its next letter before a rough breathing.

III. Translate.

1. We have become sons of God.
2. The son has come to do the commands of the Lord.
3. They themselves have seen his signs.
4. You have taken the cross in behalf of one another.
5. I am (perfect) persuaded in the Lord that the Christ has come.
6. We have neither cried out or fled because we have suffered for his sake.

Corrected 11/2/06, 4/10/2015.

Lesson 25

The Pluperfect Tense

οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ His hour had not come. John 7:30

190. The Pluperfect. The pluperfect tense is made from the perfect stem (fourth principal part). If the perfect has the κ sign the pluperfect will have it, but second perfects will have a second pluperfects. The connecting vowel is ει and the endings are the secondary endings. In addition to the reduplication the pluperfect in Classical Greek had an augment, but this is usually dropped in the New Testament. The formation is thus illustrated by (ε)-λε -λυ -κ -ει -ν (I had loosed).

191. Pluperfect Indicative Active of λύω.

	<u>Singular</u>		<u>Plural</u>
1. (ε)λελύκειν ¹	<u>I had loosed</u>	(ε)λελύκειμεν ¹	<u>We had loosed</u>
2. (ε)λελύκεις ¹	<u>You had loosed</u>	(ε)λελύκειτε	<u>You had loosed</u>
3. (ε)λελύκει	<u>He had loosed</u>	(ε)λελύκεισαν	<u>They had loosed</u>

192. The 2nd Pluperfect. The pluperfects build from 2nd perfect stems, like these perfects, lack the κ. Otherwise the conjugation is the same as the 1st pluperfects. There is no difference of meaning between the 1st and 2nd pluperfect.

The complete conjugation of the 2nd pluperfect of ἐληλυθύθειν (I had come) (present stem ἔρχομαι) would be:

	<u>Singular</u>		<u>Plural</u>
1. ἐληλύθειν	<u>I had gone (come)</u>	ἐληλύθειμεν	<u>We had gone (come)</u>
2. ἐληλύθεις	<u>You had gone (come)</u>	ἐληλύθειτε	<u>You had gone (come)</u>
3. ἐληλύθει	<u>He had gone (come)</u>	ἐληλύθεισαν	<u>They had gone (come)</u>

193. The Meaning of the Pluperfect. The pluperfect tense expresses a state or condition following a completed action in the past, the completion being affirmed up to a point in the past. Thus ἀπεληλύθεισαν in John 4:8 affirms that at the time Jesus spoke to the woman the disciples had gone away (to buy food). The pluperfect relates to the perfect as the imperfect does to the present; it is a past perfect.

This tense by nature of its meaning is not as common as the perfect. It is used most often in the New Testament in the Gospel of John.

In indirect discourse where the original tense is kept in Greek, the pluperfect of the English will be represented by the perfect in the Greek.

¹There are no New Testament examples of these persons and numbers.

194. The Intensive Pluperfect. It will be remembered that many perfects accent the durative idea in such a way as to become practically present in meaning. These include such perfects as οἶδα (I know); πέποιθα (I am confident); τέθνηκα (I am dead); ἔστηκα (I stand). The pluperfects of such verbs (as would be expected) are imperfects in meaning.

Learn the 2nd pluperfect of οἶδα.

<u>Singular</u>		<u>Plural</u>	
1. ἦδεν	<u>I knew (was knowing)</u>	ἦδαιμεν	<u>We knew (were knowing)</u>
2. ἦδεις	<u>You knew</u>	ἦδειτε	<u>You knew</u>
3. ἦδει	<u>He knew</u>	ἦδαισαν	<u>They knew</u>

Compare. εἰώθεν (Mark 10:1); εἰστήκεισαν (John 19:25); εγνώκειτε (Matt. 12:7)

195. Vocabulary.

ἀναχωρέω,	<u>I depart, withdraw</u>	ναί,	<u>yea, yes, indeed, certainly</u>
ἐπιγινώσκω,	<u>I know clearly (fully), recognize</u>	ὄψια, ας, ἡ,	<u>evening</u>
εἶρηκα,	<u>I have spoken</u>	συντίθημι,	<u>I place together (mid., agree)</u>
(perfect of ἐρώ,	<u>I shall speak, λέγω used in pres.)</u>	πέραν,	<u>over, beyond, on the other side</u>
ἦδη,	(adverb) <u>already</u>	σκοτία, ας, ἡ,	<u>darkness</u>
ἦδεν,	Plperf. of οἶδα <u>I knew</u>	ὥς,	<u>when as (as temporal particle); as,</u>
ὄπτασία, ας, ἡ,	<u>vision</u>		<u>like as (adverb of comparison); so that</u>
πιάζω,	<u>I seize</u>		(as consecutive particle, with infinitive)
παραπλεύω,	<u>I sail by</u>		

196. Exercises

I. Text A.

ἀνεχώρησεν πάλιν αὐτὸς μόνος. ὥς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ θάλασσαν. καὶ ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἦδη ἐγγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς.

καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται (is asleep, perfect middle) ...εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ.... πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μαρθὰ καὶ Μαρία....Μαρθὰ λέγει αὐτῷ ναί, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ....οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμη....ὁ Ἰησοῦς εἶπε Ποῦ θεεῖκατε αὐτόν; Ἰησοῦς ἦδει ὅτι ὁ θεὸς παντοῦτε αὐτοῦ ἀκούει ἀλλὰ διὰ τὸν ὄχλον εἶπεν ὥστε αὐτοὺς πιστεῦσαι ὅτι θεὸς ἀπέσταλκε αὐτόν. (Adapted from John 11)

II. Text B.

1. κάγω οὐκ ᾔδειν αὐτόν.
2. οἱ μαθηταὶ ἀπεληλύθεισαν τροφᾶς ἀγορᾶσαι.
3. εἰρήκεισαν οἱ Ἰουδαῖοι αὐτούς ἐκβαλεῖν αὐτόν ἐκ συναγωγῆς.
4. οἱ Φαρισαῖοι ἐντολὰς δεδώκεισαν πιᾶσαι αὐτόν.
5. κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον.
6. ἐπέγνωσαν ὅτι ὄπτασίαν ἐώρακεν ἐν τῷ ναῷ.
7. σκοτία γὰρ ᾔδε ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτόν ὁ Ἰησοῦς.

III. Translate.

1. His hour had not yet come.
2. When darkness had come, he knew that they had departed beyond the sea.
3. The elders had given commandment to seize him.
4. They had agreed to walk in darkness.
5. We recognized that they had seen a vision at night.
6. And Judas also knew the place because he had spoken about it.
7. The signs had been done (use form of γίνομαι) to a man before the crowd.

Corrected 3/2/06, 4/10/2015.

Lesson 26

The Perfect Indicative Middle and Passive

τὸν καλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα
I have fought the good fight, I have finished the course, I have kept the faith. II Tim. 4:16

197. The Perfect Middle-Passive. The fifth principal part of the Greek verb is the perfect middle, from which both the perfect middle and passive are built. The perfect here means the same as in the active voice. The main characteristic of the perfect middle and passive formation is that the primary middle and passive endings (same as the present) are added directly to the reduplicated verb stem without a connecting vowel. The pluperfect middle and passive are made in the same way, with the secondary (same as imperfect) endings.

198. Perfect Indicative Middle of λύω¹. (or Passive)

	<u>Singular</u>		<u>Plural</u>
1. λέλυμαι	<u>I have loosed for myself</u> or <u>I have been loosed</u>	λελύμεθα	<u>We have loosed for ourselves</u> or <u>We have been loosed</u>
2. λέλυσαι	<u>You have loosed for yourself</u> or <u>You have been loosed</u>	λέλυσθε	<u>You have loosed for yourselves</u> or <u>You all have been loosed</u>
3. λέλυται	<u>He has loosed for himself</u> or <u>He has been loosed</u>	λέλυνται	<u>They have loosed for themselves</u> or <u>They have been loosed</u>

Perfect Middle and Passive Infinitive λελύσθαι

199. Perfect Middle of Short Vowel Stems. Verbs in οω, εω, and αω lengthen the vowel (just as in the future, aorist, and perfect) before the personal endings.

πεποίημαι, I have made for myself.
πεφανέρωμαι, I have made manifest for myself.

200. Perfect Middle of μι-Verbs. The perfect middle of three important μι-verbs are as follows:

δέδομαι, I have given for myself.
ἔσταμαι, I have stood for myself.
τέθειμαι, I have put for myself.

201. Euphonic Changes of Mute Stems. Perfect stems that end in a mute suffer euphonic changes in the perfect and pluperfect middle and passive before the consonants of the personal endings.

¹The Pluperfect Middle or Passive is made with the Perfect stem using the Secondary middle and passive. Cf. Section 190 and 104.

These forms are somewhat involved, and the student is not expected to learn the inflections. He should, however, note the changes concerned. Fortunately, the forms are rather easily recognized.

Before the letter μ

A labial (κ, β, φ) > μ.

A palatal (κ, γ, χ) > γ.

A dental (τ, δ, θ) > σ.

Before a dental another dental becomes a σ.

A mute before a mute becomes coordinate; that is, a voiceless, voiced, or aspirate of any of the three classes standing at the beginning of the personal endings causes the stem to become the corresponding type of stop of the same class.

	<u>Voiceless</u>	<u>Voiced</u>	<u>Aspirated</u>				
Labial	π	β	φ	βτ	πτ	πθ	φθ
				φτ	κτ	βθ	φθ
Palatal	κ	γ	χ	γτ	κτ	κθ	χθ
				χτ	κτ	γτ	χθ
Dental	τ	δ	θ				

(Not all of these occur in the New Testament.)

202. Vocabulary.

δοκιμάζω, I try, test, approve
 εγγήγερμαι, Perf. Mid.-Pass of ἐγείρω
 καθώς, (adv.) according as, even as, as
 κοιμάω, I sleep
 μεταβαίνω, I pass, pass over
 νεκρός, ἄ, ὄν, dead
 οἱ νεκροί, the dead

κρύπτω, I hide.
 ὅμοιος, α, ον, like (similar)
 οὔτε ...οὔτε, neither ...nor
 χωρίζω, I separate.
 πέπεισμαι, perf. middle of πείθω

203. Exercises.

I. Text A.

οἱ νεκροὶ κεκοίμηται ἐν χριστῷ. ὁ χριστὸς ἐγγήγερται ἐκ νεκρῶν· ἀλλ' οὐπω οἱ νεκροὶ ἐγγήγερνται. πεπεισμεθα δὲ ὅτι μέλλονται ἐγείρεσθαι ἐν τῇ ἐσχάτῃ. ἡ γὰρ ἐξουσία παραδέδοται αὐτοῖς γενέσθαι υἱοὶ τοῦ θεοῦ, καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ. ἐκεῖνοι μεμαρτύρηται ὑπὸ τῆς ἀληθείας. ἔπαθον καὶ πέπαννται ἁμαρτίας. ὁ χριστὸς πεφανέρωται ἄραι ἁμαρτίαν καὶ οἱ ἅγιοι αὐτοῦ δεδικαίωνται καὶ μεταβεβήκασιν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἠγάπηνται ὑπὸ τοῦ κυρίου. ὅτε ἐλήλυθε ὅμοιοι ἔσονται αὐτῷ ὅτι ὄψονται αὐτὸν καθὼς ἐστίν.

II. Text B.

1. ἔμοι γὰρ παραδέδοται ἡ ἐξουσία.
2. πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ δύναται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ.
3. ἤδη κέκριται ὅτι οὐ πεπίστευκε εἰς υἱὸν τοῦ θεοῦ.
4. γέγραπται ὅτι οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος.
5. Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται.
6. Δημητρίῳ μεμαρτύρηται ὑπὸ αὐτῆς τῆς ἀληθείας.
7. ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ χριστῷ ἐν τῷ θεῷ.
8. ὁ διάβολος εἶπε ὅτι αὕτη ἡ ἐξουσία καὶ αὕτη ἡ δόξα παραδέδονται ἔμοι καὶ δώσω αὐτάς σοι.

III. Translate.

1. The dead are asleep in the Lord and have not yet been raised.
2. I am persuaded that I shall in no wise sleep on that day.
3. Ye are already judged because you have not yet believed in the Christ.
4. These things have been delivered to me, and I shall give them to the saints.
5. It is written, The Lord knows his own sheep.

Lesson 27

The Aorist Passive

κατεπόθη ὁ θάνατος εἰς νίκος Death is swallowed up in victory. I Cor. 15:55

204. The Aorist Passive. The sixth and last of the principal parts of the Greek verb is the aorist passive. The aorist passive (The future passive is also built from it.) is the only stem which developed a passive form different from the middle. The form ἐλύθην is translated I was loosed.

Like the perfect and aorist active-middle, the aorist passive has two forms: a first and second form.

The sign of the 1st aorist is θε/η (sometimes long and sometimes short); the sign of the 2nd aorist passive is ε/η. The endings are the secondary active, and they are added directly to the tense sign without the connecting vowels. The infinitive has -ναι.

205. 1st Passive of λύω.

<u>Singular</u>	<u>Plural</u>
1. ἐλύθην <u>I was loosed</u>	ἐλύθημεν <u>We were loosed</u>
2. ἐλύθης <u>You were loosed</u>	ἐλύθητε <u>You were loosed</u>
3. ἐλύθη <u>He was loosed</u>	ἐλύθησαν <u>They were loosed</u>

Infinitive λυθῆναι, to be loosed

206. 2nd Passive of of Aorists. Some verbs take an aorist passive minus the θ of the tense sign. These are called the 2nd passives. The tense sign is η added directly to the stem. The conjugation is the same as the 1st passive, except for the θ.

Note Carefully: The 1st or 2nd passives have no connection with the 1st or 2nd aorist active stems. Whether a verb takes 1st or 2nd passive does not depend on whether the verb has a 1st or 2nd Aorist active. γράφω (I write) takes a 1st aorist active but (ἔγραψα) a 2nd passive. The 2nd aorist passive of γράφω is.

<u>Singular</u>	<u>Plural</u>
1. ἐγράφη <u>I was written</u>	ἐγράφημεν <u>We were written</u>
2. ἐγράφης <u>You were written</u>	ἐγράφητε <u>You were written</u>
3. ἐγράφη <u>He was written</u>	ἐγράφησαν <u>They were written</u>

Infinitive γραφῆναι to be written

207. Verbs with 2nd Passives. Other verbs which take a 2nd passive include:

στρέφω <u>I turn</u>	ἐστράφην <u>I turned</u> (Passive Aorist. – has active meaning)
ἀγγέλλω <u>I announce</u>	ἠγγέλην <u>I was announced</u>
ἀλλάσσω <u>I change</u>	ἠλλάγην <u>I was changed</u> κατηλλάγημεν <u>We were reconciled</u>

208. Passive of Deponent Verbs. Some deponent verbs have no middle form and take the aorist passive form with active meaning.

πορεύομαι, <u>I go</u>	έπορεύθην, <u>I went</u>
βούλομαι, <u>I intend, am willing</u>	έβουλήθην

Other deponent verbs have both middle and passive forms.

άποκρίνομαι, <u>I answer</u>	
άπεκρινάμην, (liquid aorist middle)	
άπεκρίθην, <u>I answered</u>	

209. Euphonic Changes. Some vowel stems remain unchanged, but variations occur in others. It will be a help to the student to know that generally the 1st aorist, future, and perfect have the same modification of the verb stem. Thus to know one of these helps to remember the other.

Common variations are:

σ added. In many stems a σ is added after the stem, as άκούω, ήκούσθην, (future άκουσθήσομαι). Perfect middle ήκουσμαι. Cf. also έρύσθην < ρύομαι (I deliver). έτελέσθην (Perfect τετέλεσμαι) < τελέω.

Methathesis of vowel and liquid. In a short stem a vowel and liquid are often transposed:
βαλ- (throw) βλα- < βέβλημαι, έβλήθην.
καλ- (<καλέω, I call) cf. κέκλημαι, έκλήθην.

Liquid stem vowels changed to α. This phenomenon also frequently occurs in perfects.
άποστέλλω > άπέσταλκα, άπέσταλμαι, άπεσάλην.

Other verbs change ι to ο: πίνω (I drink) > πέπωκα, κατεπόθην.

Short vowel stems. The verbs with stems in εω, οω, αω lengthen the short vowel before the tense sign. They all take the 1st passive form.

λαλέω	έλαλήθη	<u>It was spoken</u>
άγαπάω	ήγαπήθην	<u>I was loved</u>
φανερόω	έφανερώθησαν	<u>They were made manifest.</u>

Exceptions like τελέω and a few other verbs; e.g., έτελέσθημεν, We were finished

Mute stems. Verbs in mute stems suffer euphonic changes like those explained in Section 201 in the section on perfect middles.

άγω,	<u>I lead;</u>	ήχθην,	<u>I was led;</u>	άχθημαι, <u>to be lead.</u>
δείκνυμι,	<u>I show;</u>	έδείχθην,	<u>I was shown.</u>	
λείπω,	<u>I leave;</u>	έλείφθην,	<u>I was left.</u>	

Note Carefully: All these changes are given for study and observation. Most stems of the same type react in the same way. However the best way to see the form of an aorist passive – both to learn whether it takes a 1st or 2nd aorist or how the stem is formed – is to learn the principal part and then inflect the verb from that.

Contract verbs lengthen the stem vowels as usual in all tenses except the present system before the tense sign: ποιέω, έποιήθην.

210. Vocabulary.

ἀνελήμην,	<u>I was received up.</u>	ἐτάφην,	<u>I was buried.</u> (Aor. Passive of θάπτω)
γάμος, ου, ό,	<u>a marriage (feast).</u>	ἔραπαξ,	<u>once, once for all, at one time.</u>
εἶτα (ἔπειτα),	<u>then, next</u>	καταγγέλλω	<u>announce</u> (See ἀγγέλλω),
ἐκηρύχθην,	<u>1st Aor, Pass.</u>	κηρύσσω	<u>I proclaim, herald, preach</u>
ἐπάνω,	<u>above, more than.</u>	μέγας,	<u>great</u>
εὐσεβεία, ας, ή,	<u>piety, godliness</u>	ὤφθην,	<u>I was seen.</u> Aor. Passive of ὁράω.
ἔσχατον,	<u>last, last of all.</u>	στρέφω,	<u>I turn;</u> Aor. Passive stem ἐστράφην Active in meaning

211. Exercises.I. Text A.

μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

ὁ¹ ἐφανερώθη ἐν σαρκί (flesh)

ἐδικαιώθη ἐν πνεύματι (Spirit)

ὤφθη ἀγγέλοις

ἐκηρύχθη ἐν ἔθνεσιν (among the nations)

ἐπιστεύθη ἐν κόσμῳ

ἀνελήμφθη ἐν δόξῃ

παρέδωκα ὑμῖν ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι ὤφθη Κηφᾶ εἶτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐράπαξ· ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις· ἔσχατον δὲ ὤφθη κάμοι².

¹Relative pronoun: “he who.” Note: Majority text has θεός (God). ²κάμοι = καὶ ἐμοί

II. Text B.

1. ἄγομεν, ἀγόμεθα; ἦγον, ἠγόμεν, ἠγάγομεν, ἠγαγόμεθα, ἤχθημεν.

2. ἐπορεύθησαν, ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

3. καὶ ἀπεκρίθη· ναί.

4. ταῦτα δεῖ τελεσθῆναι ἐν μοί.

5. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

6. προσεύχοντο ἡμᾶς ῥυσθῆναι ἀπὸ πονηρῶν ἀνθρώπων.

7. δι’ ἡμᾶς γὰρ ἐγράφη.

8. ἐστράφησαν ἐν ταῖς καρδίαις εἰς Ἄιυπτιον.

9. ἐν τῇ Βέροια κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ.

10. ὁ χριστὸς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ.

III. Translate.

1. Jesus was lead into the wilderness to be tempted.
2. Then they were seen by the twelve apostles.
3. It is necessary that the law be fulfilled by the Christ.
4. We were entrusted with (use πιστεύω) the Gospel by God.
5. They did not answer him but went away (use ἔρχομαι).
6. He was taken and led into the house.

Corrected 3/02/06, 3/7/2015.

Lesson 28

The Future Passive

οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
That one shall be called great in the kingdom of heaven. Matt. 5:19

212. The Future Passive. The future passive is a late formation in Greek made from the aorist passive stem; e.g., λυθήσομαι (I shall be loosed). The future sign and the connecting vowel (σ ο/ε) are used with the primary middle-passive endings. The future passive tells what will be done by someone in the future.

213. First Future Passive. First aorist passive stems (those with the θ) take a 1st future passive conjugation.

<u>Singular</u>	<u>Plural</u>
1. λυθήσομαι <u>I shall be loosed</u>	λυθησόμεθα <u>We shall be loosed</u>
2. λυθήσῃ <u>You shall be loosed</u>	λυθήσεσθε <u>You shall be loosed</u>
3. λυθήσεται <u>He shall be loosed</u>	λυθήσονται <u>They shall be loosed</u>

214. Second Future Passive. Stems which take the Second aorist passive conjugation also take the Second future passive conjugation. The only difference is in the 1st and 2nd future passive is the absence of the θ in the 2nd future passive. The two are the same in meaning. The 2nd future passive conjugation of the verb θάπτω (I bury) (2nd Aorist Active ἔταφον; 2nd Aorist Passive ἐτάφην, I was buried) would be as follows:

<u>Singular</u>	<u>Plural</u>
1. ταφήσομαι <u>I shall be buried</u>	ταφησόμεθα <u>We shall be buried</u>
2. τρήσῃ <u>You shall be buried</u>	τηρήσεσθε <u>You shall be buried</u>
3. ταφήσεται <u>He shall be buried</u>	ταφήσονται <u>They shall be buried</u>

215. The Impersonal Verb καὶ ἐγένετο. In imitation of a Hebrew idiom, the impersonal verb καὶ ἐγένετο (or ἐγένετο δέ) is used to signify and it came to pass. The usual construction following καὶ ἐγένετο is a clause consisting of an infinitive and an accusative of reference, or a clause with a finite verb introduced by a redundant καί. In some cases the meaningless καί is dropped.

καὶ ἐγένετο (δὲ) + Infinitive - ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν.
And it came to pass that the poor man died.

καὶ ἐγένετο (δὲ) καὶ + Finite verb - καὶ ἐγένετο ἐν μιᾷ ἡμερῶν καὶ αὐτὸς ἐδίδασκε.
And it came to pass on one of the days that he himself was teaching.

καὶ ἐγένετο + Finite verb - καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ.
And it came to pass after three days they found him in the temple.

216. Vocabulary.

δοκέω,	<u>I think, seem</u>	κόπτω,	<u>I beat, Mid. bewail</u>
δοκεῖ,	Impersonal. <u>It seems, It seems good.</u>	παρθένος, ου, ή,	<u>virgin</u>
ἐφάνην,	<u>I was seen, I appear</u>	πολοβόω,	<u>I cut off, shorten</u>
	2 nd Aorist Passive from φαίνω	πολυλογία, ας, ή,	<u>much speaking</u>
ἐγερθήσομαι,	<u>I shall be raised</u>	σκανδαλίζω,	<u>I cause to stumble</u>
	Future Passive of ἐγείρω	σκοτίζω,	<u>I am darkened</u>
εἰσακούω,	<u>I listen, listen to, hear</u>	συνάγω,	<u>I gather together</u>
ἐκλεκτός, ή, όν	<u>choice, approved</u>	ψευδοπροφήτης, ου, ό,	<u>false prophet</u>
εὐθέως,	<u>immediately speedily</u>	φυλακή, ής, ή,	<u>a watch, a guard, prison</u>
ἤκω, ἤξω,	<u>I have come, am present</u>	ὑπομονή, ής, ή,	<u>endurance, patience</u>
ἥλιος, ου, ό	<u>sun</u>	πότε,	<u>interrog. adv. When?</u>

217. Exercises.I. Text A.

πολλοὶ γὰρ ἐλεύσονται καὶ ἐροῦσι ἐγὼ εἰμι ὁ χριστός. καὶ τότε σκανδαλισθήσονται πολλοί. πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσι πολλούς. οὗτος σωθήσεται ὅς (who) ἔχει ὑπομονὴν εἰς τὸ τέλος (the end). καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον καὶ ἥξει τὸ τέλος (the end). διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι, εὐθέως δὲ μετὰ τὰς ἡμέρας ἐκεῖνας ὁ ἥλιος σκοτισθήσεται καὶ οἱ οὐρανοὶ σαλευθήσονται καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ. καὶ αἱ φυλαὶ τῆς γῆς ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου καὶ τότε κόψονται.

II. Text B.

1. ἐγείρω, ἐγερῶ, ἐγεροῦμαι, ἐγερθήσομαι.
2. λαλεῖ, λαλήσει, λαλήσεται, λαληθήσεται.
3. ἐγένετο δὲ καὶ αὐτὸς ἐνέβη εἰς πόλιν καὶ οἱ μαθηταὶ αὐτοῦ.
4. τότε ἀποκριθήσονται πότε σε εἶδομεν ἐν φυλακῇ;
5. δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί (what) λαλήσετε.
6. οἱ ὑποκριταὶ δοκοῦσι ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
7. καὶ ἐγένετο ἐπὶ αὐριον συναχθῆναι τοὺς πρεσβυτέρους ἐν Ἱερουσαλὴμ.
8. ἡ βασιλεία τῶν οὐρανῶν ὁμοιωθήσεται δέκα παρθένοις.

III. Translate.

1. You (singular) shall give, you shall give for yourself, it shall be given you.
2. Then the hypocrites will answer him (dative), yea, Lord, thy word will be done.
3. We shall be invited to the feast.
4. They themselves shall pity the poor.
5. The kingdoms of this world shall be shaken once for all.
6. And it came to pass that they went through the villages.

Lesson 29

The Principal Parts

218. The Greek Verb normally has six principal parts. Each of these presents a tense stem, and these stems are used to construct all tenses in all the moods and voices. There are three of the principal parts which have second or alternate (weak) forms. Thus some verbs may have more than the six forms (e.g., a first and second aorist). Many verbs do not have the full component of six, some forms having dropped out of use. Other verbs take their principal parts from altogether different roots like the English am, was, been.

219. Chart of principal parts. The following chart shows the complete tense system in the customary order and gives what forms are made from each tense stem:

<u>System</u>	<u>Tense made from</u>
1. Present, λύω	Present and imperfect in all moods and voices
2. Future, λύσω	Future in active and middle voices
3. Aorist, ἔλυσα (1 st Aorist) (Here the second or μι-aor. of verbs taking them)	Aorist active and middle voices
4. Perfect, λέλυκα (1 st Perfect) (Second perfect of verb which takes that form)	Perfect and pluperfect active
5. Perfect middle, λέλυμαι	Perfect and pluperfect middle and passive future perfect
6. Aorist passive, ἐλύθην (1 st pass.) (2 nd Pass. of vbs. taking that form)	Aorist and future passive

It will be seen that the principal parts are cited in the first personal singular of each of the forms in which the verb occurs. To know a verb one must know its principal parts. Compare these systems with the three parts of the English verb or four parts of the Latin amo, amare, amavi, amatus) or the French Je vais, alle, allai, allant) from which in these languages also all verb forms are built.

220. Regular patterns. Some types of verbs treat all verbs of the same type as models (compare λύω, above).

1. Regular vowel and diphthong stems: πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπίστεύθην.
2. Short vowel stems
(εω): ποιῶ, ποιήσω, ἐποίησα, πεποίησα, πεποίημαι, εποίηθην.
(αω): ἀγαπῶ, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπηθην.
(οω): πληρῶ, πληρώσω, ἐπλήρωσα, πεπλήρωκα, πεπλήρωμαι, ἐπληρώθην.
3. Liquids: ἀγγέλλω, ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελοι, ἠγγέλην.
4. μι - verbs: τίθημι, θήσω, ἔθηκα (οι - σα), τέθεικα, τέθειμαι, ἐτέθην.
5. Palatal stems: κηρύσσω, κηρύξω, ἐκήρυξα, (κεκήρυχα), (κεκήρυμαι), ἐκηρύχθην.
6. Lingual stems: σώζω, σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην.
7. Labial stems: γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφαν.

221. Vocabulary: PRINCIPAL PARTS OF VERBS WHICH ARE IRREGULAR

<u>Present</u>		<u>Future</u>	<u>Aorist</u>	<u>Perfect</u>	<u>Perfect Middle</u>	<u>Aorist Passive</u>
1		2	3	4	5	6
ἄγω,	<u>lead</u>	ἄξω	ἤγαγον		ἤγμαι	ἤχθην
αἰρέω,	<u>choose</u>	αἰρήσομαι	εἶλον	ἤρηκα	ἤρημαι	ἤρίθην
αἴρω,	<u>raise</u>	ἄρῶ	ἤρα	ἤρκα	ἤρμαι	ἤρθην
ἀκούω,	<u>hear</u>	ἀκούσομαι	ἤκουσα	ἀκήκοα		ἤκούσθην
		ἀκούσω				
ἀποθνήσκω,	<u>die</u>	-θάνομαι	-έθανον	-τέθνηκα		
ἀποκτείνω,	<u>kill</u>	ἀποκτενῶ	ἀπέκτεινα			ἀπέκτανθην
βαίνω,	<u>go</u>	βήσομαι	ἔβην	βέβηκα		
βάλλω,	<u>throw</u>	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	έβλήθην
βούλομαι,	<u>wish</u>					έβουλήθην
γίνομαι,	<u>become</u>	γενήσομαι	έγενόμην	γέγονα	γεγένημαι	έγενήθην
γινώσκω,	<u>know</u>	γνώσομαι	έγνω	έγνωκα	έγνωμαι	έγνώσθην
δέω,	<u>tie, must</u>	δήσω	έδησα	δέδεκα	δέδεμαι	έδέθην
δύναμαι,	<u>can</u>	δυνήσομαι	έδύναμην			ήδυνήθην
ειμί,	<u>am</u>	έσομαι	ήν			
έρχομαι,	<u>go</u>	έλεύσομαι	ήλθον	έήλθθα		
έσθίω,	<u>eat</u>	φάγομαι	έφαγον			
εύρίσκω,	<u>find</u>	εύρήσω	εύρον	εύρηκα		εύρέθην
έχω,	<u>have</u>	έξω (σχήσω)	έσχον	έσκηκα		
καλέω,	<u>call</u>	καλέσω	έκάλεσα	κέκληκα		έκλήθην
κρίνω,	<u>judge</u>	κρινῶ	έκρινα	κέκρικα	κέκριμαι	έκρίθην
λαμβάνω,	<u>take</u>	λήψομαι	έλαβον	έλληφα	έλλημαι	έλήμφθην
λέγω,	<u>say</u>	έρῶ	είπον	είρηκα		ελέχθην
λείπω,	<u>leave</u>	λείψω	έλιπον		λέλειμαι	έλείφθην
μανθάνω,	<u>learn</u>		έμαθον	μεμάθηκα		
μιμνήσκω,	<u>remember</u>	-μνήσω	-έμνησα	μέμνημαι	μέμνημαι	έμνήσθην
ώραω,	<u>see</u>	όψομαι	είδον	έώρακα		ώφθην
πάσχω,	<u>suffer</u>		έπαθον	πέπονθα		
πείθω,	<u>persuade</u>	πεισῶ	έπεισα	πέποιθα	πέπειμαι	έπείσθην
πίπτω,	<u>fall</u>	πεσοῦμαι	έπεσον	πέπτωκα		
τίκτω,	<u>give birth</u>	τέξομαι	έτεκον			έτέχθην
τρέχω,	<u>run</u>		έδραμον			
ψαίνω,	<u>appear</u>	φαινοῦμαι	έφανα			έφάνην
φέρω,	<u>bear</u>	δίσω	ήνεγκα	ένήνοχα		ήνέχθην
φεύγω.	<u>flee</u>	φεύξομαι	έφυγον	πέφευγα		
χαίρω,	<u>rejoice</u>	χαρήσομαι				έχάρην

222. Exercises.I. Questions:

1. What are the six forms in the principal parts of most verbs in Greek?
2. Which of these three forms or “systems” are formed in more than one way?
3. What tense (with mode and voice) are made from each one of the principal parts?
4. What are the principal parts of a verb in each one of the “types” of Greek verbs?
5. Learning the new principal parts of the irregular verbs in the above list and the meaning of each in the present.

II. Text A.

εἶπαν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται. ἀπρεκρίθη Ἰησοῦς· ὁ πητήρ¹ μου δοξάζει με· οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ἠγαλλισάσατο² ἰδεῖν τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πενήκοντα³ ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ ἐώρακας; εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν⁴ Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. ἦσαν οὖν λίθους βαλεῖν ἐπ’ αὐτόν· Ἰησοῦς ἐξῆλθεν ἐκ τοῦ ἱεροῦ. (After John 8:52 – 59)

¹father ²ἀγαλλιάω, rejoiced ³πεντήκοντα ἔτη, fifty years ⁴πρὶν (ἦ) + infinitive, before

III. Text B.

1. ἔσομαι, ἐλεύσομαι, κρινεῖς, λείψετε, ὀψόμεθα, πεσοῦνται, οἶσω, θήσει
2. ὠφθην, ἤχθην, ἐφάνης, εὐρέθητε, ἐγράφημεν, ἠδυνήθησαν.
3. μένω, μενεῖ, ἔμεινε, μέμενηκα, βέβληται, ἠγγείλαμεν, ἀγγελῶ.
4. ἀκηκόαμεν ὅτι ὁ χριστός ἐλήλυθε καὶ ἐδράμομεν ἰδεῖν αὐτόν.
5. Ἀβραὰμ ἀνήνεγκε¹ τὸν υἱὸν αὐτοῦ καὶ ἐπληρώθη ἡ γραφή Ἐπίστευσε δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη² αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.

¹ἀναφέρω offer ²λογίζομαι, reckon

IV. Translate

1. We shall go because we have seen and heard the Lord.
2. The disciples have come and have announced the word to us.
3. Abraham saw the day of the Lord and when he had seen, rejoiced (Use aorist passive.).
4. The Jews answered, “We have known him and we have kept his word.
5. The Christ was seen by the apostles when he had arisen
6. The prophets remained many days and the people were led into the truth.

Corrected 3/02/06, 3/8/2015.

Lesson 30

The Third Declension

πάσα θυσία ἀλλὶ ἀλισθήσεται. Every sacrifice shall be seasoned with salt. Mark 9:49

223. The Third Declension. All stems except those in α/η and ο are included in the third declension. This is sometimes called the consonant declension because the majority of stems included are consonants. However there are also stems in vowels (semivowels) ι and υ. This is the most varied of the three declensions. Included are (1) Liquid stems, (2) Mutes: palatal, lingual, and labial, (3) Sibilants (σ), (4) Vowels (ι & υ) (5) Stems in οντ, which include the participle, (6) Stems in εϋ, and (7) Stems in -ματ. These different stems will each be the subject of a lesson and they will be interspersed with other material.

224. Gender of the Third Declension. The third declension includes nouns of all genders. Masculine and feminine nouns generally have the same endings. Some stems are all of one gender (e.g., all ι -stems are feminine; all ματ -stems are neuter), but in general the gender must be learned from the article in the lexicon or vocabulary.

225. Endings of the Third Declension. The endings of the masculine and feminine nouns are perfectly exhibited by the Greek word ἅλς, ὅς, ὄ, salt:

	<u>Singular</u>			<u>Plural</u>		
Nom.	ὁ	ἅλ-ς	<u>the salt</u>	οἱ	ἅλ-ες	<u>the salts</u>
Gen.	τοῦ	ἅλ-ός	<u>of the salt</u>	τῶν	ἅλ-ῶν	<u>of the salts</u>
Abl.	τοῦ	ἅλ-ός	<u>from the salt</u>	τῶν	ἅλ-ῶν	<u>from the salts</u>
Dat.	τῷ	ἅλ-ί	<u>to the salt</u>	τοῖς	ἅλ-σί	<u>to the salts</u>
Ins.	τῷ	ἅλ-ί	<u>with the salt</u>	τοῖς	ἅλ-σί	<u>with the salts</u>
Loc.	τῷ	ἅλ-ί	<u>in the salt</u>	τοῖς	ἅλ-σί	<u>in the salts</u>
Acc.	τὸν	ἅλ-α	<u>the salt</u>	τοὺς	ἅλ-ας	<u>the salts</u>
Voc.		ἅλ-ς	<u>O salt!</u>		ἅλ-ες	<u>O salt!</u>

Note Carefully: With these compare the endings of the first and second declension.

The endings shown above are the basic endings. They should be learned thoroughly. Variations may then be learned as they appear. The chief variations are:

- Neuters and stems in ν, ρ (liquids) -οντ have no ς in the nominative singular. αἰών, age (Gen. αἰῶνος.)
- Neuters have α in both nominative and accusative plural instead of ες and ὀνόματα, names (stem: ὀνόματ-ος).
- Vowel stems have ν in the accusative singular instead of α. πόλιν, accusative singular of πόλις, city.
- Mute stems undergo their usual euphonic changes in combination with σ. This affects especially the nominative singular and dative-instrumental-plurals.

Note Carefully: Because of these variations, the stem of a third declension noun must be learned by dropping the -ος of the genitive singular. Thus the genitive case is always given in the lexicon.

226. Third Stem Endings.

<u>Singular</u>		<u>Plural</u>		
<u>Masc. and Fem.</u>	<u>Neut.</u>	<u>Masc. and Fem.</u>	<u>Neut.</u>	
Nom.	-ς or none	Nothing	-ες	-α
Gen.	-ος	-ος	-ων	-ων
Abl.	-ος	-ος	-ων	-ων
Dat.	-ι	-ι	-σι	-σι
Ins.	-ι	-ι	-σι	-σι
Loc.	-ι	-ι	-σι	-σι
Acc.	-α or -ν	Nothing	-ας	-α
Voc.	Like Nom. or stem. Some have no Voc.	Nothing	-ες	-α

227. Accent of Third Declension. The third declension nouns have one peculiar rule: If a noun of the third declension has only syllable in the nominative case, the genitive-ablative and dative-instrumental-locative cases are accented on the ultima. The accent is acute except ὦν (long ultima).

πύρ, fire πυρός, of fire
 νύξ, night νυκτός, of night

228. The Infinitive with the Article. Since there is no gerund, the infinitive in Greek is very versatile. Besides its use to express result (with ὥστε, See Sec. 37), its simple use to express purpose, and its use in indirect discourse, it is often used as a substantive with the article. As a substantive it is indeclinable, its case being indicated by the article. Notice the following uses.

a. As subject, object, etc.

περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος. (Heb. 9:5)

To speak concerning it part by part is not possible.

τὸ λαλεῖν γλώσσαις μὴ κωλύετε

Do not forbid to speak in tongues.

b. As any noun in an oblique case.

οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν Τίτον

I had no relief for my spirit in not finding (causal dative?) Titus.

ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα

The season of beginning judgment.

c. With the genitive article to express purpose.

εἰσῆλθεν τοῦ μένειν σὺν αὐτοῖς

He entered in order to remain with them.

This last construction is very common in the N. T. It is called the Genitive Articular Infinitive.

229. Vocabulary.

ἀγαλλιάω, ᾧ, ασω, <u>I rejoice</u> ,	γενεά, ἄς, ἡ,	<u>generation</u>
<u>leap for joy</u> (mostly middle)	ἐνδύω,	<u>I clothe; middle clothe myself</u>
ἀληθινός, ἡ, ὄν,	<u>true, real</u>	<u>be endowed</u>
ἀλίζω,	<u>I salt</u>	<u>year</u>
ἄλς, ὄς, ὄ,	<u>salt</u>	<u>I turn back, return</u>
ἀφανίζω,	<u>I put out of sight, consume</u>	<u>treasure</u>
θυσία, ας, ἡ,	<u>sacrifice</u>	<u>strength, might, power, ability</u>
ἰχθύς, ὕος, ὄ,	<u>fish</u>	<u>moth</u>
μήν, μηνός, ὄ,	<u>month</u>	<u>crooked</u>
ὄπλον, ου, τό,	<u>instrument; plural, armor</u>	<u>I meet</u> (with Dative)
ὄσφύς, ὕος, ἡ,	<u>loin</u>	<u>hog, sow</u>
περιζώννυμι,	<u>I gird (myself)</u>	<u>light</u>

230. Note on Vocabulary. The nouns with *v*-stems take the *v* instead of *α* for the accusative singular ending. Note that in nouns like *σῆς, σητός* (moth) the *ς* ending has caused the *τ* (a dental) to drop in the nominative case.

231. Exercises.I. Text A.

Ἰωάννης ἦλθεν εἰς μαρτυρίαν, μαρτυρεῖν περὶ τοῦ φωτός. οὐκ ἦν ἐκεῖνος τὸ φῶς. Ἰησοῦς ἦν τὸ φῶς τὸ ἀληθινόν. ἠθέλησεν ἀγαλλιασθῆναι ἐν τῷ φωτὶ αὐτοῦ. ἡμεῖς υἱοὶ φωτός ἐσμεν καὶ υἱοὶ ἡμέρας. δεῖ ἐνδύεσθαι τὰ ὄπλα τοῦ φωτός, ὅτι φαίνομεν ὡς φῶτα ἐν μέσῳ γενεᾶς σκολιᾶς.

τοῦτο γὰρ ὑμῖν συμφέρει¹ οἵτινες (who) οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενηύξασθε² ἀπὸ πέρυσι (“a year ago”). νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε (You complete, Imperative), ὅπως καθάπερ (sc.* “there was”) ἡ ἐπιθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι (sc. “might be”) ἐκ τοῦ ἔχειν.

εὐδοκήσαμεν³ καταλειφθῆναι καὶ ἐπέμψαμεν Τιμόθεον τοῦ στηρίξει ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως (faith), διὰ τοῦτο ἔπεμψα τοῦ γνῶναι τὴν πίστιν (faith) ὑμῶν.

¹συμφέρω, I profit. ²begin beforehand ³εὐδοκέω, It seemed good to me

*sc. means “understand,” i.e., supply the word.

II. Text B.

1. ἐνδυνάμεθα τοῦ ἀγαπᾶν τὸν θεὸν ἡμῶν ἕξ ὅλας τῆς ἰσχύος ἡμῶν.
2. σήτες ἀφανίζουσι τοὺς θησαυροὺς τῶν ἀνθρώπων.
3. περιζώννυνται ἐν τῇ ἰσχύι τῶν ὀσφύων.
4. Λευὶ ἔτε γὰρ (sc. ἦν) ἐν ὀσφύι Ἀβραάμ ὅτε συνήνησεν αὐτῷ ὁ Μελχισεδέκ.
5. οἱ ὕες ἐπέστρεψαν εἰς τὸν βόρβορον (mire).
6. παιδίον ἔχει ὧδε πέντε ἄρτους καὶ δύο ἰχθύας.
7. δεῖ τὴν θυσίαν ἀλισθῆναι ἀλί.
8. ὁ ἰσχυρὸς περιζώννυται περὶ τὴν ὀσφύν ἐν ἰσχύι καὶ ἀλήθεια.
9. ἠτοίμασαν εἰς τὴν ὥραν καὶ τὴν ἡμέραν καὶ τὸν μῆνα κα τὸν ἐνιαυτόν.
10. τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

III. Translate.

1. The disciples are lights in the midst of an evil world.
2. I shall salt the sacrifice with the good salt.
3. We walk in the light as he is in the light.
4. We must clothe our loins with the strength of truth.
5. A little lad brought bread and two fish in order to eat (use τοῦ) them.

Corrected 3/02/06, 4/19/2015.

Lesson 31

Liquid Nouns of the Third Declension

ἐγώ εἰμι ὁ ποιμὴν ὁ καλός I am the good shepherd. John 10:11

232. Liquid Stems of the Third Declension. The endings of masculine and feminine nouns of the third declension are illustrated in the declension of liquid stems (e.g., σωτήρ, ος, ὁ, Savior), except they do not have the ζ in the nominative case. Short vowels before the ending lengthen in the nominative, as in ποιμήν, ποιμένος, ὁ, shepherd.

	<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
Nom.	σωτήρ	σωτήρες	ποιμήν	ποιμένες
Gen.	σωτήρος	σωτήρων	ποιμένος	ποιμένων
Abl.	σωτήρος	σωτήρων	ποιμένος	ποιμένων
Dat.	σωτήρι	σωτήρσι	ποιμένι	ποιμέσι ¹
Ins.	σωτήρι	σωτήρσι	ποιμένι	ποιμέσι
Loc.	σωτήρι	σωτήρσι	ποιμένι	ποιμέσι
Acc.	σωτήρα	σωτήρας	ποιμένα	ποιμένας
Voc.	σωτήρ	σωτήρες	ποιμήν	ποιμένες

Like ποιμήν are declined αἰών, αἰῶνος², age (of time), world; ἡγεμών, ἡγεμόνος, governor, and other liquids. χεῖρ, χειρός, ἡ, hand, is the same, except the dative, instrumental, and locative plural have χερσί.

233. Adjectives with Liquid Stems. Adjectives in -ων (stem -οντ) (e.g., σώφρων, ον, sober) are inflected like the liquid nouns. They are of two terminations, masculine and feminine being like. The neuter differs, as usual, only in the nominative and accusative singular and plural. Accent is recessive.

234. Declension of ἄφρων, ον, foolish

	<u>Singular</u>		<u>Plural</u>	
	<u>Masculine-Feminine</u>	<u>Neuter</u>	<u>Masculine-Feminine</u>	<u>Neuter</u>
Nom.	ἄφρων	ἄφρον	ἄφρονες	ἄφρονα
Gen.	ἄφρονος	ἄφρονος	ἄφρόνων	ἄφρόνων
Abl.	ἄφρονος	ἄφρονος	ἄφρόνων	ἄφρόνων
Dat.	ἄφρονι	ἄφρονι	ἄφρονοσι (ν)	ἄφροσι (ν)
Inst.	ἄφρονι	ἄφρονι	ἄφρονοσι (ν)	ἄφροσι (ν)
Loc.	ἄφρονι	ἄφρονι	ἄφρονοσι (ν)	ἄφροσι (ν)
Acc.	ἄφρονα	ἄφρον	ἄφρονας	ἄφρονα
Voc.	ἄφρον	ἄφρον	ἄφρονες	ἄφρονα

¹Note the dropping of ν before σι ending; this is regular.

²Note that αἰών already has the long vowel in the stem.

235. The Articular Infinitive with Prepositions. This use of the infinitive is especially frequent to express temporal, causal, and telic (purpose) ideas. The article is never omitted here. The subject of the action is in the accusative case. Study the following examples. These are dependent adverbial clauses.

<u>Temporal:</u>	πρό	(Time <u>before</u>)	πρό τοῦ τὸν σωτήρα ἐλθεῖν <u>before the Savior came</u> (or <u>comes</u>)
	ἐν	(Time <u>while</u>)	ἐν τῷ τὸν σωτήρα ἐλθεῖν <u>while the Savior came</u> (or <u>comes</u>)
	μετά	(Time <u>after</u>)	μετὰ τὸ τὸν σωτήρα ἐλθεῖν <u>after the Savior came</u> (or <u>comes</u>)
<u>Causal:</u>	διὰ	(<u>because</u>)	διὰ τὸ ἐλθεῖν τὸν σωτήρα <u>because the Savior came</u>
<u>Purpose:</u>	εἰς or πρός	(<u>in order for</u>)	εἰς τὸ τὸν σωτήρα ἐλθεῖν <u>in order for the Savior to come</u>

236. Vocabulary.

αἰών, αἰῶνος, ὁ,	<u>age</u>	οὐδαμῶς,	<u>in no wise</u>
ἀκριβόω,	<u>I inquire closely</u>	οὕτω (ς)	<u>thus</u>
ἀμπελών, ὠνος, ὁ,	<u>vineyard</u>	περαγίνομαι,	<u>I appear</u>
ἀνατολή, ἥς, ἡ,	<u>East</u>	πατάσσω, (-ξω),	<u>I smite</u>
ἄπτω (ψω),	<u>kindle, (middle, touch)</u> (with Gen. object)	πῦρ, πυρός, τό,	<u>fire</u>
ἀστήρ, -έρος, ὁ	<u>star</u>	ποιμήν, -ένος, ὁ	<u>shepherd</u>
ἄφρων, ὄν, (adj.)	<u>foolish</u>	προάγω,	<u>I go before</u>
εἰκών, -όνος, ὁ,	<u>image</u>	σωτήρ, ἥρος, ὁ,	<u>Savior</u>
ἐφίστημι,	<u>I stand upon, around</u>	σώφρων, ὄν,	<u>sober-minded</u>
ἡγεμών, ὄνος, ὁ,	<u>ruler</u>	χείρ, χειρός, ἡ,	<u>hand</u> (Dat. plural, χειροί)
καρπός, οὔ, ὁ,	<u>fruit</u>	χιτών, -ῶνος, ὁ,	<u>vest, garment</u>
μάγος, οὔ, ὁ	<u>seer, magician, wizard</u>		
ξύλον, οὔ, τό,	<u>wood, tree</u>		

237. Exercises.I. Text A.

ὅτε ὁ Ἰησοῦς ἐγεννήθη ἐν Βηθλεὲμ τῆς Ἰουδαίας μάγοι παρεγένοντο Ἱεροσόλυμα. ἠρώτων ποῦ τὸν χριστὸν τεχθῆναι. λέγουσι, εἶδομεν αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ. οἱ δὲ εἶπον, ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτως γέγραπται διὰ τοῦ προφήτου, καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα οὐδαμῶς ἐλαχίστη (least) εἶ ἐν τοῖς ἡγεμόσιν, Ἰούδα. Ἡρῴδης ἠκρίβωσε, τὸν χρόνον τοῦ ἀστέρος. ὁ ἀστήρ προήγεν αὐτούς. ὅτε εἶδον τὸν ἀστέρα ἐχάρησαν.

ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ. ἄγγελος κυρίου ἐπέστη τοῖς ποιμέσι. ὁ ἄγγελος εὐαγγελίζεται περὶ τοῦ σωτήρος. οἱ ποιμένες ἦλθον ἰδεῖν τὸ παιδίον τοῦτο. Μαριὰμ καὶ Ἰωσήφ ἐθαύμασαν περὶ τοὺς λόγους τῶν ποιμένων...

ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, ὡς ὅτι ἐνέστηκεν (has occurred). ἡ ἡμέρα τοῦ κυρίου. (sc. “It will not be”) ἐὰν μὴ ἔλθῃ¹ ἢ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ² ὁ ἄνθρωπος ἀμαρτίας ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὡς θεὸν καθίσει. καὶ τὸ³ κατέγον οἴδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

¹Subjunctive: “except should come”

²Subjunctive: “should be revealed”

³τὸ κατέγον “the one who hinders” (Acc. case)

II. Text B.

1. τὰ πρόβατα διελύθη διὰ τὸ τὸν κύριον πατάξαι τὸν ποιμένα.
2. αὐτὸς δὲ σωθήσεται οὕτως δὲ ὡς πυρός.
3. μόνῳ θεῷ σωτήρι ἡμῶν (sc. “let there be”) δόξα εἰς τοὺς αἰῶνας.
4. τὸ ξύλον ζωῆς κατὰ μῆνα ἕκαστον (each) ἀποδίδωσι τὸν καρπὸν αὐτοῦ εἰς τοὺς αἰῶνας τῶν αἰώνων.
5. πρὸ τὸν ἡγεμόνα τοῦ δοῦναι τὴν ἐπιστολὴν τῷ ποιμένι τὸ ἄφρονι.
6. ἤψατο τοῦ χειρὸς αὐτῆς εἰς τὸ σῶσαι αὐτήν.
7. ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ τὸν χιτῶνα ἐν ταῖς χερσί.
- 8 τί (what) ποιήσει ὁ κυριος τοῦ ἀμπελώνος;
9. ἐσμὲν ἄφρονες ἐν τῷ προσκυνεῖν τῷ θηρίῳ ἢ τῇ εἰκόνι.
10. οἱ ἀστέρες πεποῦνται ἀπὸ τοῦ οὐρανοῦ ἐν τῷ τὸν κύριον ἐλθεῖν
11. δεῖ οὖν τὸν ἐπίσκοπον (overseer) σώφρονα εἶναι.

III. Translate.

1. We exhort you to work with your hand in order that you may have to give.
2. The shepherds guarded the sheep of the rulers while they slept.
3. He has the stars in His right hand because He is the savior.
4. The foolish have worshipped the image of stone.
5. Jesus is truly the Savior of the world.
6. He will call in order that the earth and stars may be shaken.
7. I shall not be foolish but shall speak truth.

Corrected 3/3/06, 3/11/2015, 1224/2018.

Lesson 32

The Relative Pronoun

οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν.
This is he concerning whom I said, "After me comes a man who has been before me." John 1:30

238. The Relative Pronoun. A relative pronoun is a pronoun which relates or connects a subordinate clause (adjectival) with an antecedent in a main clause. The antecedent is the substantive which "goes before"; that is, with which the pronoun is connected in thought. In the sentence The man whom you sent is here, "The man is here" is the main clause; "whom you sent" is the relative (subordinate clause); "whom" is the relative pronoun; and "man" is the antecedent.

The English relatives are who, which, what, and that. The Greek relatives are ὃς, who (the most common); ὅστις, who, ὅσος, as much (many) as, how much (many); οἷος, such as, what sort.

239. Declension of ὃς. The simple relative pronoun, ὃς, ἥ, ὅ, presents a declension similar to ἀγαθός.

ὃς, ἥ, ὅ,¹ who, which, what

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	ὃς, <u>who</u>	ἥ, <u>who</u>	ὅ, <u>which, what</u>	οἷ, <u>who</u>	αἷ, <u>who</u>	ἅ, <u>which</u>
Gen.	οὗ, <u>of whom</u>	ἥς, <u>of whom</u>	οὗ, <u>of which</u>	ἧν, <u>of whom</u>	ἧν, <u>of whom</u>	ἧν, <u>of whom</u>
Abl.	οὖ, etc.	ἥς, etc.	οὖ, etc.	ἧν, etc.	ἧν, etc.	ἧν, etc.
Dat.	ᾧ	ἧ	ᾧ	οἷς	αἷς	οἷς
Ins.	ᾧ	ἧ	ᾧ	οἷς	αἷς	οἷς
Loc.	ᾧ	ἧ	ᾧ	οἷς	αἷς	οἷς
Acc.	ὄν	ἥν	ὅ	οὓς	αἷς	ἅ

240. Declension of ὃς. The Relative Clause As Adjectival. The relative clause is usually adjectival, describing or identifying the antecedent.

μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως.
Blessed is that servant whom his Lord shall find doing this. Matt. 25.10

However, without an antecedent the relative may often be the subject of the sentence.
ὃς ἔχει ὦτα ἀκούειν, ἀκουέτω, Who has ears, let him hear.

¹Notice the similarity to the article, except for the accent.

241. Rule of Syntax: Agreement of Relative with Its Antecedent. The relative agrees with its antecedent in gender and number (e.g., οἱ ἄνθρωποι οἷς, the men to whom; αἱ γυναῖκες αἷς, the women whom.) The case of the relative is determined by its grammatical use in the sentence.

γινώσκω τὸν ἄνθρωπον ὃν θέλεις.
I know the man whom (direct object) you want.

γινώσκω τὸν ἄνθρωπον ὃς θέλει σε.
I know the man who (subject) wants you.

A clause may form an antecedent (neuter) to the relative; e.g., Acts 11:29f; Col. 1:29; 2:22.

242. The Attraction of the relative to the Case of Antecedent. Greek exhibits one peculiarity in its use of the relative: The relative may be attracted in form away from its grammatical case and assume the case of the antecedent. The attraction is usually away from the accusative and to another oblique case (not the nominative).

σημείους οἳ ἐποίησε, by signs which he did . . .
 ἐκ τοῦ ὕδατος (Abl.) οὗ ἐγὼ δώσω αὐτῷ of the water which I shall give to him.

Both of these relatives are direct objects grammatically in their own clause but are attracted to the case of the antecedents.

a. Reverse Attraction. This attraction may be reversed, with the antecedent being put in the case of the relative, Mark 6:16, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἠγέρθη,
This John whom I beheaded is raised up.

Logically John should be in the nominative case. See Acts 21:16; I Cor. 10:16

b. Attraction to Predicate. The relative often takes the gender of the noun in its predicate.
 τῷ σπέρματι (neuter) σου, ὃς ἐστὶν χριστός. to thy seed which, is Christ Gal. 3:16

243. Omission of the Antecedent. Greek often omits the antecedent which is plain from the context.

πῶς δὲ πιστεύουσιν οὗ οὐκ ἤκουσαν;
But how shall they believe (one) whom they did not hear?
 ἕως οὗ, until (the time, χρόνου) which = until when

244. Relative Clauses are often virtual equivalent of purpose clauses.

ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου ὃς κατασκευάσει τὴν ὁδόν.
I shall send my messenger who shall prepare my way = in order that he may prepare.

245. Other Relatives. οἷος α, ον (qualitative) of what sort (somewhat rare in the New Testament - 12 cases) and ὅσος, η, ον (quantitative), how many, as many as, are among other relatives to be met in the Greek. They are declined like adjectives of the first and second declension.

ὅσοι ἤψαντο διεσώθησαν, whoever (as many as) touched were healed.

ἔσται θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου, There shall be great affliction, which (of the sort as) has not happened since the beginning of the world.

246. Vocabulary.

διατίθημι,	<u>I arrange,</u>	κλάω,	<u>I break</u>
<u>make (a covenant)</u> διεθέμην, 2 nd Aor. Mid.)		κοινωνία, ας, ἡ,	<u>communion, fellowship</u>
διαθήκη, ης, ἡ,	<u>covenant</u>	λοιπός, ἡ, όν,	<u>remaining, rest</u>
ἔάω,	<u>permit, allow, suffer</u>	Σατανᾶν, ό	<u>Satan</u>
εὐλογία, ας, ἡ,	<u>blessing</u>	σημαίνω, -ανῶ, ἐσήμανα, I signify	
ἔπεσον, Aor. of πίπτω, <u>fall</u>		ὑπέρ, (with acc.) <u>over</u> , (with Gen.) <u>for</u>	
όσος, α, ον,	<u>or what kind, such as</u> (rel. pron.)	φρόνιμος, ον,	<u>wise, intelligent</u>
ός, ἡ, ό,	<u>who, what</u> (relative pronoun)	νεύω,	<u>nod</u>
όσος, η, ον,	<u>how much, how many</u>		
	(relative pronoun), <u>as many as</u>		
πλήν,	<u>except</u>		
ποτήριον, ου, τό,	<u>cup</u>		

247. Exercises.I. Text. A.

πιστός δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς πειριπασθῆναι ὑπὲρ ὃ δύνασθε ...
ὡς φρονίμοις λέγω, κρίνατε (judge) ὑμεῖς ὃ φημι, τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν,
οὐχὶ κοινωνία τοῦ αἵματος (blood) τοῦ χριστοῦ ἐστίν; τὸν ἄρτον ὃν κλῶμεν, οὐχ κοινωνία
τοῦ σώματος (body) τοῦ χριστοῦ ἐστίν;

ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θουατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην,
οἳ οὐκ ἔγνωσαν τὰ βαθέα (deep things) τοῦ Σατανᾶ, ὡς λέγουσιν. οὐ βάλλω ἐφ' ὑμᾶς
ἄλλο βάρος (burden) πλὴν κρατεῖν ὃ ἔχετε.

II. Text. B.

1. δείξω σοι ὃ δεῖ γενέσθαι μετὰ ταῦτα.
2. οὐ δύναται ἀγαπᾶν τὸν θεὸν ὃν οὐκ ἐώρακεν.
3. εἴμι ὃ εἰμι.
4. ὅσα ἀκούει λαλήσει ὑμῖν.
5. ὑμεῖς ἐστὲ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς (for ἦν) διέθετο ὁ θεός.
6. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς καὶ ἐπίστευσαν
τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.
7. οἱ ποιμένες ἐνδύονται ἰσχύϊ ἧ ὁ κύριος δίδωσιν αὐτοῖς.
8. ἐσήμανεν Ἰωάννη ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν
Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.
9. ὁ ἡγεμὼν ἔνευσεν αὐτῷ λέγειν καὶ ὁ Παῦλος ἀπεκρίθη.
10. οἱ ἀφρόνες ἔπεσον ἐν τῷ τοῖς ἡγεμόνας τοὺς σώφρονας κρίνειν τοὺς φρονίμους.

III. Translate.

1. We bless the cup which is given in behalf of us.
2. As many things as John saw he signified to the church.
3. He touched the vest (Genitive) which (attract to relative) the foolish man had (use dative of possession).
4. Thus shall the Lord smite the trees with fire and the fruit, as many as it has, will fall.
5. The Lord gave the house which he built to the foolish shepherds.

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Lesson 33

Mute Stems of The Third Declension

οὗτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας.
He is himself the head of the body, the church. Col. 1:18

248. Declension of Mute Stems. The mute stems fall into three classes: Palatals, Labials, and Linguals. These stems have the same endings as other consonant endings except that they show a few peculiarities. These peculiarities are due to the following facts:

1. A word in Greek can end only in the consonants ν, ρ, and ζ (or ξ, ψ). Consequently where any other consonant would occur, it is affected.

2. The mutes suffer euphonic changes (Cf. Sec. 151) in combination with the ζ endings of the masculine-feminine singular nominative and the dative, instrumental, locative plural ending -σι.

Palatals (κ γ χ) + σ > ξ

Labials (π β φ) + σ > ψ

Dentals (τ δ θ ζ) + σ > σ

249. Declension of Palatal Stems.

κ - Stem: κήρυξ, ὁ, herald, preacher

	<u>Singular</u>	<u>Plural</u>
Nom.	κήρυξ	κήρυκες
Gen.	κήρυκος	κηρύκων
Abl.	κήρυκος	κηρύκων
Dat.	κήρυκι	κήρυξι
Inst.	κήρυκι	κήρυξι
Loc.	κήρυκι	κήρυξι
Acc.	κήρυκα	κήρυκας
Voc.	κήρυξ	κήρυκες

γ - Stem: σάλπιγξ, ἡ, trumpet

	<u>Singular</u>	<u>Plural</u>
Nom.	σάλπιγξ	σάλπιγγες
Gen.	σάλπιγγος	σαλπίγγων
Abl.	σάλπιγγος	σαλπίγγων
Dat.	σάλπιγγι	σάλπιγγξι
Inst.	σάλπιγγι	σάλπιγγξι
Loc.	σάλπιγγι	σάλπιγγξι
Acc.	σάλπιγγα	σάλπιγγας
Voc.	σάλπιγξ	σάλπιγγες

Like these do σάριξ.

250. Declension of Labial Stems. Only a few labials occur in the New Testament. The nominative ending ψ is formed by combination of the ending σ with the β or π of the stem; e.g., λίψ, λιβός the southwest wind (Dative plural λιψί)

251. Declension of Lingual Stems.

πούς (stem ποδ-), ὁ, <u>foot</u>		φῶς (stem φωτ-), τὸ, <u>light</u>		
	<u>Singular</u>	<u>Plural</u>		
Nom.	πούς	πόδες	φῶς	φῶτα
Gen.	ποδός	ποδῶν	φωτός	φωτῶν
Abl.	ποδός	ποδῶν	φωτός	φωτῶν
Dat.	ποδί	ποσί	φωτί	φοσί
Ins.	ποδί	ποσί	φωτί	φοσί
Loc.	ποδί	ποσί	φωτί	φοσί
Acc.	πόδα	πόδας	φῶς	φῶτα
Voc.	πούς	πόδες	φῶς	φῶτα

252. Declension Stems in ματ. Another very frequent consonant stem is the neuter stem in -ματ. Since these stems are neuter, they have no nominative singular endings. As the consonants ν, ρ, σ are the only possible final consonants, the τ is dropped, leaving -μα the nominative singular ending. As usual, the stem is found by dropping the -ος genitive singular ending. Remember that in neuters the nominative and accusative endings are always alike. The nominative-accusative plural ending is α. All nouns with stems in -ματ are neuter.

253. Declension of πνεῦμα (stem πνευματ-), τὸ, spirit (with the article)

	<u>Singular</u>	<u>Plural</u>
Nom.	τὸ πνεῦμα	τὰ πνεύματα
Gen.	τοῦ πνεύματος	τῶν πνευμάτων
Abl.	τοῦ πνεύματος	τῶν πνευμάτων
Dat.	τῷ πνεύματι	τοῖς πνεύμασι
Ins.	τῷ πνεύματι	τοῖς πνεύμασι
Loc.	τῷ πνεύματι	τοῖς πνεύμασι
Acc.	τὸ πνεῦμα	τὰ πνεύματα
Voc.	πνεῦμα	πνεύματα

254. Vocabulary.

ἀήρ, ἄερος, ἦ,	<u>air</u>	ὀφειλέτης, ου, ὁ,	<u>debtor</u>
αἷμα, αἵματος, τό,	<u>blood</u>	οὔς, ὠτός, ὁ,	<u>ear</u>
ἀντίτυπος, ον,	<u>like, in form (antitype)</u>	πλοῦτος, ου, ὁ,	<u>riches</u>
βάπτισμα, ατος, τό,	<u>baptism</u>	πνεῦμα, ματος, τό	<u>spirit</u>
γυνή, γυναικός, ἡ,	<u>woman, wife</u>	πούς, ποδός, ὁ,	<u>foot</u>
διάνοια, ας, ἡ,	<u>the mind, intellect</u>	σάρξ, σαρκός, ἡ,	<u>flesh</u>
ἐλπίς, ἐλπίδος, ἡ,	<u>hope</u>	στόμα, ατος, τό,	<u>mouth</u>
ἐνδείκνυμι,	<u>show forth, exhibit</u>	συνζωοποιέω, ἰ make alive together (w. someone)	
θέλημα, ατος, τό,	<u>will</u>	σῶμα, ατος, τό,	<u>body</u>
θρίξ, τριχός (dat. plu. θριξί), ἡ,	<u>hair</u>	ὔδωρ, ὕδατος, τό,	<u>water</u>
κῆρυξ, κήρυκος, ὁ,	<u>herald, preacher</u>	χάρις, ιτος, ἡ, (acc. χάριν or χάριτα)	<u>favor, grace</u>
νύξ, νυκτός, ὁ, ἡ,	<u>night</u>	χάρισμα, ατος, τό,	<u>gift</u>
παῖς, παιδός, ὁ, ἡ,	<u>boy, servant</u>	χρηστότης, ητος, ἡ,	<u>goodness</u>
παράπτωμα, ατος, τό,	<u>trespass</u>		
πλήρωμα, ατος, τό,	<u>fullness</u>		

Idiom: εἰς in imitation of a Hebrew use is sometimes used to introduce a Predicative Nominative.
Cf. "I shall be to you (for) a Father" 2 Cor. 6:18, etc.

255. Exercises.I. Text A.

οὗτος ἦλθεν δι' ὕδατος καὶ αἵματος· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν αἵματι. καὶ τὸ πνεῦμα μαρτυρεῖ ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. τρεῖς (three) εἰσιν οἱ μαρτυροῦντες¹ ἐν τῇ γῆ, τὸ πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν (one) εἰσιν.

ὕμεις ἐστε νεκροὶ τοῖς παραπτώμασι καὶ ἁμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆ ἐξουσίας τοῦ ἀέρος... ἐποιεῖτε τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν... ὁ δὲ θεὸς συνεζωοποίησε ἡμᾶς τῷ Χριστῷ (χάριτι σέσωκεν ἡμᾶς)... εἰς τὸ ἐνδείξει ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις² τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

¹Article + Participle, “the one testifying” ²coming

II. Text B.

1. γυνή, ἡ γυνή, αἱ γυναῖκες, αἱ ἅγιοι γυναῖκες, αὐταὶ αἱ γυναῖκες, αὐταὶ αἱ γυναῖκες, αἱ αὐταὶ γυναῖκες, ἅγιοι αἱ γυναῖκες.
2. ἡ θορὶξ τῆς γυναῖκος δόξα αὐτῆ ἐστιν.
3. ὁ κῆρυξ κηρύσσει ἐλπίδα τῷ παιδί νυκτός.
4. ὁ οὐς οὐ δύναται εἰπεῖν τῷ ποδί, οὐκ εἶ τοῦ σώματος· οὔτε ὁ ὄδους (tooth) τῷ στόματι.
5. χαρίσματα τοῦ πνεύματός εἰσιν ἡ χρηστότης, ἡ χάρις, καὶ τὸ φῶς.
6. αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας, τοῦ πληρώματος τοῦ θεοῦ.
7. ὀφειλέται ἐσμεν οὐ τῷ σαρκὶ τοῦ ζῆν (Infinitive of ζάω) κατὰ σαρκά, ἀλλὰ τῷ πνεύματι τοῦ ζῆν κατὰ μνεύμα.
8. ἐγεννήθησαν οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός.
9. Ἰωάννης ὁ βαπτιστὴς ἐβάπτισεν βάπτισμα μετανοίας.
10. ὀκτὼ ψυχὰι διεσώθησαν δι' ὕδατος ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα.

III. Translate.

1. They had hair as the hair of women.
2. Hope is preached by the heralds to the children (παῖς) of light.
3. We shall be saved by goodness and grace, by the body and blood of Jesus according to his will.
4. The light shines in the night to guide the feet into the way of grace.
5. The church is Christ's body, the fullness of God.

Lesson 34

Third Declension Stems in -οντ- The Active Participle

τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἡμαρτιῶν ἡμῶν ...
 αὐτῷ ἡ δόξα καὶ τό κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.
 To the one loving us and loosing us from our sins...
 to him (be) glory and power forever and ever. Rev. 1:5-6

256. Stems in -οντ. Stems in -οντ are very important only because of the many nouns which have the stem, but also because this form is the basic stem of the active participle.

Stems on -οντ (along with ν and ρ) have no σ nominative singular endings. The stem ending in a τ (dental) drop off, leaving the ον (which is lengthened in the masculine to ων) as the ending. The combination of οντ with the dative plural ending produces ουσι (οντ + σι > ονσι > ουσι compensatory lengthening).

257. Declension of ἄρχων, οντος, ὁ, rule, prince

Stem ἀρχοντ-

	<u>Singular</u>	<u>Plural</u>
Nom.	ἄρχων	ἄρχοντες
Gen.	ἄρχοντος	ἀρχόντων
Abl.	ἄρχοντος	ἀρχόντων
Dat.	ἄρχοντι	ἄρχουσι
Ins.	ἄρχοντι	ἄρχουσι
Loc.	ἄρχοντι	ἄρχουσι
Acc.	ἄρχοντα	ἄρχοντας
Voc.	ἄρχων	ἄρχοντες

Like ἄρχων, decline λέων, λέοντος, ὁ, lion

258. The Participle. Participles are adjective forms made from verb stems, like our English “running water,” “the laughing girl.” Such forms “partake” of the nature of both adjectives and verbs. They are declined and modify nouns (as adjectives do) but they also have the properties of their verb roots, such as tense and voice. They are much more used in Greek than in English.

259. Declension of the Present Active Participle. The present active participle has the stem -οντ- added to the present stem and is declined like the οντ-stem above. The feminine participle has the stem ουσα and is declined like first declension nouns in α not preceded by ε, ι, ρ (e.g., γλώσσα, ἡ).

The present participle stem suffix and ending are identical with the present active participle of εἰμί, I am.

Thus the participle of εἰμί may well be learned first.

260. The Present Active Participle of εἶμι.

	<u>Singular</u>				<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>		<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	ὄν	οὔσα	ὄν	<u>being</u>	όντες	ούσαι	όντα
Gen.	όντος	ούσης	όντος	<u>of being</u>	όντων	ουσών	όντων
Abl.	όντος	ούσης	όντος		όντων	ουσών	όντων
Dat.	όντι	ούση	όντι		ούσι	ούσαις	ούσι
Ins.	όντι	ούση	όντι		ούσι	ούσαις	ούσι
Loc.	όντι	ούση	όντι		ούσι	ούσαις	ούσι
Acc.	όντα	ούσαν	όν		όντας	ούσας	όντα
Voc.	ὄν	οὔσα	ὄν		όντες	ούσαι	όντα

261. Present Active Participle of λύω. The present active participle is inflected exactly like ὄν, οὔσα, ὄν, with the proper stem added:

	<u>Singular</u>				<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>		<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	λύων	λύουσα	λύον	<u>loosing</u>	λύοντες	λύουσαι	λύοντα
Gen.	λύοντος	λυούσης	λύοντος		λύόντων	λυουσών	λύόντων
Abl.	λύοντος	λυούσης	λύοντος		λύόντων	λυουσών	λύόντων
Dat.	λύοντι	λυούση	λύοντι		λύουσι (ν)	λυούσαις	λύουσι (ν)
Ins.	λύοντι	λυούση	λύοντι		λύουσι (ν)	λυούσαις	λύουσι (ν)
Loc.	λύοντι	λυούση	λύοντι		λύουσι (ν)	λυούσαις	λύουσι (ν)
Acc.	λύοντα	λύουσαν	λύον		λύοντας	λυούσας	λύοντα
Voc.	λύων	λύουσα	λύον		λύοντες	λύουσαι	λύοντα

The present active participles of any verb is made in the same way: by taking the present indicative ending off and affixing the verb stem to the participle stem and endings: e.g., the present participle of λέγω is λέγων, -ουσα, -ον, saying.

A thorough mastery of these forms is imperative. The student should practice until he can identify or form the participle of any verb in his vocabulary.

262. The Other Active Participles. Once the present participle is learned, the other tenses are easily formed or recognized, since each tense is formed by adding the tense sign between the verb stem and the participle ending. Remember no participle has an augment.

a. The future active participle of regular verbs is formed by inserting σ (future tense sign) before the participle stem.

λύσων	λύσουσα	λύσον,	<u>loosing</u>
λύσοντος	λυσούσης	λύσοντος,	<u>of loosing</u>
		etc.,	(regular)

b. The first aorist active participle is formed by adding the σα (first aorist tense sign) in the same way. The nominative singular undergoes some modification.

λύσας	λύσασα	λύσαν,	<u>loosing</u>
λύσαντος	λυσάσης	λύσαντος	
		etc.,	(regular)

Liquids (cf. μείνας) drop the σ after the liquid (See Section. 166).

- c. The second aorist participle uses the same participle endings as the present, adding them to the second aorist stem.

Present: ἐσθίων, ἐσθίουσα ἔσθιον, eating (linear action)
Aorist: (stem -φαγ) φάγων, φάγουσα, φάγον, eating (point action)
 φάγοντος, φαγούσης, φάγοντος,

- d. The perfect active participle is identified by the reduplicated verb stem and the κ sign of the first perfect. Here the stem is -κοτ- rather than κοντ.

λύω

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	λελυκώς	λελυκυῖα	λελυκός	λελυκότες	λελλυκυῖαι	λελυκότα
Gen.	λελυκότος	λελυκυίας	λελυκότος	λελυκότων	λελυκυιῶν	λελυκότων
Abl.	λελυκότος	λελυκυίας	λελυκότος	λελυκότων	λελυκυιῶν	λελυκότων
Dat.	λελυκότι(ν)	λελυκίᾳ	λελυκότι	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)
Ins.	λελυκότι(ν)	λελυκίᾳ	λελυκότι	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)
Loc.	λελυκότι(ν)	λελυκίᾳ	λελυκότι	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)
Acc.	λελυκότα	λελυκυῖαν	λελυκός	λελυκότας	λελυκυῖας	λελυκότα

The accent is not recessive, but fixed.

263. The Use of the Participle: The Adjectival and Substantival Uses.

- a. The Adjectival (attributive or predicative) use.

The first use of the participle to be learned is that of the simple attributive or adjective use, here the participle is an epithet.

ὁ ἄνθρωπος ὁ εἶπων, The man speaking

εἰ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται

If any other thing is contrary to the sound (healthy) teaching.

(ὑγιαίνουσα is present active participle, dat., fem., sg., of ὑγιαίνω, I am healthy)

- b. The Substantival use. (the articular participle)

Very often in Greek the participle takes the place of a substantive and stands without being construed with any word, as subject, direct object, indirect object, or any other use to which a noun may be put. This phrase is usually translated like a relative clause, He who, the one who.

This construction is so important that it should be given special attention. Study the following examples.

τῷ ἔχοντι δοθήσεται, It shall be given to the one who has.

οὐκ ἔστιν ὁ ἐκλητῶν τὸν θεόν, There is no one who seeks God.

ὁ κλέπτων, the one who steals, the thief (Eph. 4:28)

ἐπικαλεῖσθε τὸν κρίνοντα κατὰ τὸ ἐκάστου ἔργον,

You call upon the one judging according to the work of each one (I Peter 1:17)

ἦσαν Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων

There were certain Greeks out of those coming up, John 12:20

264. The Negative with Participles. The negative with participles is μή.

τοῦ μὴ ἔχοντος of the one who does not have

265. Vocabulary.

ἀναστατόω,	<u>I unsettle, cause a riot</u>	λέων, λέοντος, ὁ, <u>lion</u>
διάκονος, ου, ὁ, ἡ,	<u>servant, deacon</u>	πεῖν see πίνω
εἰδωλον, ου, τό,	<u>idol a false god</u>	πίνω,
ἐπαγγέλλω,	<u>I promise</u>	<u>I drink</u> (Inf. πείν, 2 nd Aor.)
κοσμέω,	<u>I set in order, adorn</u>	πότε,
κοπιάω,	<u>I toil, am tired</u>	συνίστημι,
ζάω,	<u>I live</u>	φοβέω,
ὄνομα, ματος, τό,	<u>name</u>	ὢν, οὔσα, ὄν,
ὀδούς, ὀδόντος, ὁ,	<u>tooth</u>	ἄρα,
		<u>then</u>

266. Exercises.I. Text A.

ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας (trip) ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ (water). ὁ Ἰησοῦς ᾗτησεν ὕδωρ. ἡ δὲ εἶπεν Πῶς σὺ Ἰουδαῖος ὢν παρ' (from) ἐμοῦ πεῖν αἰτεῖς οὔσης γυναικὸς Σαμαρίτιδος; ὁ Ἰησοῦς ἐπήγγειλε τῇ γυναικὶ ὕδωρ ζῶν (contract for ζάον). ἡ δὲ λέγει αὐτῷ πόθεν οὖν ἔχεις τὸ ὕδωρ; ἡ γυνὴ λέγει αὐτῷ οἶδα ὅτι Μεσσίας ἔρχεται. λέγει αὐτῇ ὁ Ἰησοῦς, ἐγὼ εἰμι ὁ λαλῶν σοι. μετὰ ταῦτα πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι εἶπεν μοι ἃ ἐποίησα. ὅτι οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι ἑωρακότες ἃ ἐποίησε ἐν Ἱεροσολύμοις.

II. Text B.

1. ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.
2. εἰσήλθομεν εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ τοῦ ὄντος ἐκ τῶν ἑπτα (seven).
3. συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν οὔσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς.
4. ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ.
5. οὕτω γὰρ ποτὲ καὶ αἱ γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν θεὸν ἐκόσμουν ἑαυτάς.
6. οὐ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡγερῶν ἀναστατώσας;
7. πιστὸς ὁ καλῶν ὑμᾶς ὃς καὶ ποιήσει.
7. πνεῦμα ὁ θεὸς καὶ τοὺς προκυνούοντας ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.
9. ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται.
10. εἶπαν ὅτι ἐν τῷ ἄρχοντι τῶν διαμονίων ἐκβάλλει τὰ διαμόνια.
11. οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.

III. Translate. (Use articular participles for “who” clauses)

1. God gives the Holy Spirit to the one asking.
2. The one who lives gives living water to the one seeking (who seeks) it.
3. The wise men saw the appearing star.
4. We were in the house of Philip, who was (using “being” cf. Text B, 2) an evangelist.
5. The women who feared the name of the living God adorned themselves in this way.

Corrected 3/3/06, 3/7/2015.

Lesson 35

Sibilent Stems (-ες) of the Third Declension

θεὸν οὐδεὶς ἑώρακεν πώποτε·
μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς,
ἐκεῖνος ἐξηγήσαντο.
No one has ever seen God;
the only begotten God, the one being in the bosom of the Father,
He declared (him). John 1:18

267. Sibilent Stems. Sibilent stem nouns, with original stems in ες are all neuter. The ες has been changed to ος in the nominative and accusative singular. The intervocalic σ is dropped with resulting contraction. The double σ resulting in the dative plural is simplified to a single σ. The adjective of this stem retains the ες. These stems are common in the New Testament. And because of the similarity (-ος, η, etc.) of their endings with some other forms, they are sometimes difficult for beginning students.

268. Declension of ἔθνος. (The forms in parentheses show what the uncontracted form was.)

ἔθνος, οὐς stem (-εθνες-), τὸ, nation

	<u>Singular</u>		<u>Plural</u>
Nom.	ἔθνος		ἔθνη (ἔθνεσα)
Gen.	ἔθνους (ἔθνεσος)		ἔθνῶν (ἔθνεσῶν)
Abl.	ἔθνους (ἔθνεσος)		ἔθνῶν (ἔθνεσῶν)
Dat.	ἔθνει (ἔθνεσι)		ἔθνεσι(ν) (ἔθνεσσι)
Inst.	ἔθνει (ἔθνεσι)		ἔθνεσι(ν) (ἔθνεσσι)
Loc.	ἔθνει (ἔθνεσι)		ἔθνεσι(ν) (ἔθνεσσι)
Acc.	ἔθνος		ἔθνη (ἔθνεσα)
Voc.	ἔθνος		ἔθνη

Neuter nouns in ος are regularly declined like ἔθνος.

269. Sibilent Adjectives of the Third Declension. Some sixty-five (65) adjectives in the New Testament have sibilant stems. They differ basically from the nouns (like ἔθνος) only in a few particulars, notably in retaining ης (long vowel) (masculine and feminine) and ες (neuter) in the nominative. The accusative plural εις is attracted to the nominative. There are only two terminations like ἄδικος, ον of the first and second declension adjectives.

270. Declension of ἀληθής, ές, true.

<u>Singular</u>		<u>Plural</u>	
<u>Masc. & Fem.</u>	<u>Neut.</u>	<u>Masc. & Fem.</u>	<u>Neut.</u>
Nom. ἀληθής	ἀληθές	ἀληθεῖς (εσες)	ἀληθῆ (εσα)
Gen. ἀληθοῦς (εσος)	ἀληθοῦς	ἀληθῶν (εσων)	ἀληθῶν (εσων)
Abl. ἀληθοῦς (εσος)	ἀληθοῦς	ἀληθῶν (εσων)	ἀληθῶν (εσων)
Dat. ἀληθεῖ (εσι)	ἀληθεῖ	ἀληθέσι	ἀληθέσι
Ins. ἀληθεῖ (εσι)	ἀληθεῖ	ἀληθέσι	ἀληθέσι
Loc. ἀληθεῖ (εσι)	ἀληθεῖ	ἀληθέσι	ἀληθέσι
Acc. ἀληθῆ (εσα)	ἀληθές	ἀληθεῖς	ἀληθῆ (εσα)
Voc. ἀληθές	ἀληθές	ἀληθεῖς	ἀληθῆ

271. Vocabulary.

αἰνέω,	<u>I praise</u>	πλήθος, ουσ, τό,	<u>multitude</u>
ἀληθής, ές,	adj., <u>true</u>	πλήρης, ες, adj.,	<u>full</u>
ἀσθενής, ες,	<u>weak</u>	σκότος, ουσ, τό,	<u>darkness</u>
ἔθνος, ουσ, τό,	<u>nation</u>	τέλος, ουσ, τό,	<u>end</u>
ἔλεος, ουσ, τό,	<u>pity mercy</u>	ὑγιής, ές,	<u>sound, healthy</u>
ἐξομολογέω,	<u>I confess</u>	ὑπομένω,	<u>I continue, endure</u>
(mid. acknowledge, praise) with dative		χίλιοι, αι, α,	<u>a thousand (adj.)</u>
ἔτος, ουσ, τό,	<u>year</u>	χρίσμα, ματος, τό,	<u>an anointing, an unction</u>
μέλος, ουσ, τό,	<u>member</u>	ψάλλω, ψαλῶ,	<u>sing</u>
μέρος, ουσ, τό,	<u>part;</u>	ψεῦδος, ουσ, το,	<u>lie</u>
ἐκ μέρους,	<u>in part, partially</u>		

272. Exercises.I. Text A.

ὁ Ἰησοῦς ἠγόρασε τῷ θεῷ ἐν τῷ αἵματι αὐτοῦ ἐκ πάσης (every) φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους καὶ ἐποίησε αὐτοῦς τῷ θεῷ βασιλείαν καὶ βασιλεύσουσιν μετ' αὐτοῦ χίλια ἔτη.

τὸ σῶμα οὐκ ἔστιν ἐν (one) μέλος ἀλλὰ πολλά. ὁ θεὸς ἔθετο τὰ μέλη ἐν ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησε. νῦν δὲ πολλά μὲν μέλη, ἐν δὲ σῶμα. ὑμεῖς δὲ ἔστε σῶμα χριστοῦ καὶ μέλη ἐκ μέρους.

ἀπεχόμεθα οὖν τῶν ἔργων τοῦ σκοτόυς· οὐκ γάρ ἐσμεν τοῦ νυκτός οὐδὲ σκοτόυς. οὗτος λόγος ἀληθής καὶ οὐκ ἔστιν ψεῦδος. τὸ ψεῦδός ἐστιν ἐκ τοῦ διαβόλου.

II. Text B.

1. ὁ πέμψας με ἀληθὴς ἐστίν.
2. ὁ Ἰησοῦς μέλλει ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους.
3. λέγει τῷ ἀσθένει θέλεις ὑγιῆς γενέσθαι; εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος.
4. τὸ αὐτοῦ χρίσμα διδάσκει ἡμᾶς, καὶ ἀληθὴς ἐστίν, καὶ οὐκ ἔστι ψεῦδος.
5. ὁ ἄνθρωπος ἦν πλήρης ἐλέους καὶ πνεύματος ἁγίου καὶ χάριτος.
6. διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ.
7. ἤρξαντο τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεόν.
8. ὁ ὑπόμεινας¹ εἰς τέλος οὗτος σωθήσεται.
9. ὅτι ὁ θεὸς (sc. [supply] ἐστίν) ὁ εἶπων, Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις.
10. ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής.

¹A liquid aorist (Sec. 166) the participle drops the σ from the -σας, the sing., masc., nom. ending.

III. Translate.

1. The ones rejoicing in Christ are full of mercy and grace.
2. God is the one calling us out of darkness and weakness into the true light.
3. God is the one calling us by the grace of Jesus, the one who saved him.
4. The multitudes rejoicing began to praise the ones continuing in the name.
5. There are many members of the body of Christ, who (the one) died (dying) for (ὑπὲρ) the weak

Lesson 36

The Middle and Passive Participle

καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν,
 ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης
 Having made himself a cleansing for sins,
 he sat down on the right hand of the majesty. Heb 1:3

273. The Middle and Passive Participles. The middle and passive participles (except the aorist passive) have stems in – μεν – and ending in ος, η, ον, like the adjectives of the first and second declension. the – μενος, η, ον, is added to the stem of the desired tense. The middle and passive participles are alike (except in the aorist where the middle form is middle only, since the aorist passive developed its own form). The accent is recessive.

274. The Present Middle Participle of λύω. Loosing.

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	λυόμενος	λυομένη	λυόμενον	λυόμενοι	λυόμεναι	λυόμενα
Gen.	λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
Abl.	λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
Dat.	λυομένῳ	λυομένῃ	λυομένῳ	λυομένοις	λυομέναις	λυομένοις
Ins.	λυομένῳ	λυομένῃ	λυομένῳ	λυομένοις	λυομέναις	λυομένοις
Loc.	λυομένῳ	λυομένῃ	λυομένῳ	λυομένοις	λυομέναις	λυομένοις
Acc.	λυόμενον	λυομένην	λυόμενον	λυομένους	λυόμενας	λυόμενα
Voc.	λυόμενος	λυομένη	λυόμενον	λυόμενοι	λυόμεναι	λυόμενα

275. Present Passive Participle. The present passive participle is the same as the above. λυόμενος, η, ον, passive means “being loosed.”

276. Future Middle Participle. λυσόμενος, η, ον with the ending added to the future stem λυσ – is declined exactly like the present middle. It is little used in New Testament Greek. In classical Greek the future participle was a favorite way of expressing purpose; e.g., ἄγω λυσόμενος. I go to loose.

277. Future First Aorist Middle Participle. The first aorist middle participle is formed by adding the aorist sign – σα – between the stem and ending: λυσάμενος, η, ον, loosing for oneself. It is middle only.

278. The Second Aorist Middle Participle. The same endings are added directly to the second aorist stem without the augment.

ἔγραφον, I ate, φαγόμενος, eating for oneself

279. Perfect Middle Participle. the perfect middle participle is formed by adding μενος, η, ον directly to the perfect middle stem (5th principal part). The absence of the connecting vowel is a characteristic of this tense. The accent is not recessive.

λελυμένος, η, ον, having loosed for oneself. (It was done and is still done)

280. Participles of Deponent Verbs. It should be remembered that deponent verbs are middle or passive in form but active in meaning. Thus the middle-passive participles of these verbs are active in meaning.

οἱ ἐρχόμενον, the ones coming
 ἐδέξατο τὸν ἐρχόμενον, He received the one coming.

281. Use of the Participle: The Participle as Predicate Adjective. When the participle does not have the article and is not an attribute, it often has a predicate sense.

ὁ θεὸς ἦ ἐν χριστῷ κόσμον καταλλάσσει ἑαυτῷ
God was in Christ reconciling the world to himself. Cf. Gal. 4:24; Rev. 1:18

282. Further Use of the Participle: The Circumstantial Participle. When the participle does not have the article and is constructed in agreement with the subject of the verb, it is an adjunct to the verb and expresses various verbal ideas, such as cause, condition, mode, concession, and time. Since this construction is so important, full illustration is given. (These are adverbial uses.)

Condition: πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας;
How shall we escape neglecting (i.e., if we neglect) so great salvation? Heb 2:33

Purpose: ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ.
He had come to Jerusalem worshipping (i.e., in order to worship).

Concession: καίπερ ὢν υἱός, even though being a son, Heb. 5: 8-9

Mode: μαθητεύσατε τὰ ἔθνη βαπτίζοντες...διδάσκοντες
Make disciples baptizing and teaching (i.e., by baptizing and teaching). Matt. 28:19ff

Time: παρεκάλεσα σε ποροῦόμενος εἰς Μακεδονίαν
Going (as I was on my way) into Macedonia, I exhorted you, I Tim 1:3
 (Contemporary time with the main verb)

ἴδων...ἠρώτα, Seeing he asked

(Action prior to main action of main verb)

“He saw and asked” is perhaps the best way to translate the above.

The time may also be future. Cf. The Purpose illustration.

Note Carefully: The student should remember that the participle does not express time in itself. It gets its time from the context and it only in relation to the main verb. The aorist participle does not necessarily mean past time. It may actually be simultaneous, and some grammarians believe future. Cf. Acts 12:25. Definitely the present participle may be either past, present, or future from the standpoint of the main verb.

283. Objective Genitive. A noun in the genitive case after a noun implying an action may designate the object of the action rather than the subject.

διδαχὴ βαπτισμῶν, Teachings of (about) baptisms
 ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦ, Good deed of (i.e., done to) an impotent man

284. Vocabulary.

ἀκροβυστία, ας, ή,	<u>uncircumcision</u>	λογίζομαι,	<u>I reckon</u>
ἁμαρτάνω,	<u>I sin</u>	ὄρος, ουσ, τό,	<u>mountain</u>
ἀναγγέλλω,	<u>I report, announce</u>	προσδοκάω,	<u>I wait for</u>
δουλόω,	<u>I enslave</u>	περιτομή, ής, ή,	<u>circumcise</u>
ἐλεύθερος, α, ον,	<u>free</u>	προσκαλέω,	<u>I summon</u>
καυχάομαι,	<u>I boast</u>	συνάγω,	<u>I bring together</u>
κοινός, ή, όν,	<u>common, unclean</u>	ὑπάγω,	<u>I depart, go away</u>

285. Exercises.I. Text A.

ὁ δὲ Ἰωάννης ἀκούσας τὰ ἔργα τοῦ χριστοῦ καὶ προσκαλεσάμενος δύο τῶν μαθητῶν ἔπεμψεν πρὸς τὸν κύριον λέγων σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες (men) εἶπον Ἰωάννης ὁ βαπτιστῆς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων σὺ εἶ ὁ ἐρχόμενος;

καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν, καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν· κάκειθεν¹ ἀπέπλευσαν² εἰς Ἀντιόχειαν. παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἠνοιξε ἔθνησι θύραν...

¹(Crisis for καὶ ἐκεῖθεν, and from there) ²(ἀποπλέω, I sail away)

II. Text B.

- 1 ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ καὶ οὐ φαγεῖν εὐκαιροῦν (< εὐκαιρέω, I have leisure).
2. ἐγένετο δὲ (See. Sec. 214) ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι.
3. ἐλεύθερος ὢν ἑμαυτὸν ἐδούλωσα.
4. τῷ λογιζομένῳ τι (something) κοινὸν εἶναι, ἐκείνῳ κοινόν.
5. οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, εἰς χριστὸν ἁμαρτάνετε.
6. ἡμεῖς ἐσμεν ἢ περιτομῆ οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ.
7. ἰδόντες δὲ οἱ βόσκοντες (βόσκω, I feed) τὸ γεγονός (cf. γίνομαι & Sec. 262d) ἔφυγον.
8. ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου (made with hands).

III. Translate.

1. And it came to pass in that day that those serving God went out into the mountains to pray.
2. Though being free, we serve those who do not sin against Christ.
3. Going away the disciples ate upon the mountain.
4. The nations were called the uncircumcised by those called the circumcision.
5. When the disciples sent by John arrived, they asked saying, "Are you the one coming?"

Lesson 37

The Genitive Absolute. Supplementary Participle

οὖν Χριστοῦ παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε
Therefore since Christ has suffered in the flesh, arm yourselves with the same mind. I Peter 4:1

286. The Genitive Absolute. One of the most common variations of the circumstantial participle is the genitive absolute. In this construction a temporal, causal, or conditional subordinate clause (or any other adverbial idea) is added loosely to the main clause. (The word “absolute” is from Latin ab solve, I Loose.) The subject is put in the genitive case, and the verbal idea is expressed by a genitive participle depending on it.

καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ.
When I was with you daily in the temple, you did not lift your hands against me.
Lk. 22:53

ὄντος is a present active participle, genitive, masculine singular and agrees with the genitive of the personal pronoun μου.

The real test of a genitive absolute is that the subject of the absolute construction is different from the subject of the main clause. Notice the difference between the two constructions:

ὄντες ἐν τῷ ἱερῷ οὐκ ἐξέτειναν τὰς χεῖρας,
While they were in the temple, they did not stretch out the hands.

ὄντος αὐτοῦ ἐν τῷ ἱερῷ οὐκ ἐξέτειναν τὰς χεῖρας.
While they were in temple, they did not stretch out the hands.

In the first sentence ὄντες, the nominative plural participle agrees with the subject of the main clause, but in the second (the genitive absolute) the subject of the participle is singular and different from the subject of the main clause.

287. The Absolute Construction in Other Languages. Since the genitive absolute gives the beginning student so much trouble, every care should be made to understand it at the outset. Absolute constructions are common in language. Latin students will remember the ablative absolute. This construction is familiar also in English.

English absolute constructions are put in the nominative case, as The man being in the street, the body was crushed by the truck. The first part of the sentences is subordinate and causal in meaning. The subject here must be different from the subject of the main clause, otherwise the result is a dangling participle; e.g., Going down the street, the building fell on the man. (What is going down the street?)

288. Supplementary Participle. The participle, like the infinitive, may supplement the meaning of the verb. Cf. the following:

παύομεν λέγειν, We cease to speak.
παύομεν λέγοντες, We cease to speak.

This is a common construction in Greek. Compare such phrases as “keep speaking” or “begin writing” in English.

289. Declension of πᾶς, All. The masculine and neuter of πᾶς are declined in the third declension, the feminine in the first. The accents of the dative, instrumental, and locative plural are irregular.

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	πᾶς	πάσα	πάν	πάντες	πάσαι	πάντα
Gen.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
Abl.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
Dat.	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Inst.	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Loc.	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Acc.	πάντα	πάσαν	πάν	πάντας	πάσας	πάντα

290. Uses of πᾶς.

a. When modifying a noun in the predicate position πᾶς means “all.”

πάσα ἡ ἀγέλη all the herd
 πᾶς ὁ ὄχλος all the crowd
 πάντα τὰ ὄρη all the mountains

b. When modifying a noun in the attributive position, it signifies the total number of amount, the whole.

ὁ πᾶς νόμος, the whole law

c. When used with a noun without any article, it is distributive.

πᾶς οἶκος, every house

d. πᾶς may also be used as a pronoun.

πάντες ἡμαρτον, All have sinned.

e. πᾶς with the articular participle means “everyone who.”

πᾶς ὁ λέγων, Everyone who speaks

291. Vocabulary.

ἀνέχω,	Mid.,	<u>I bear with</u> (gen. of person or thing)	ιάομαι,	<u>I heal</u>
ἄπιστος, ον,		<u>without faith, faithless</u>	ἰδού,	<u>behold!</u>
ἄρχων, οντος. ὁ,		<u>ruler</u>	κατέρχομαι,	<u>I go down</u>
βοάω,		<u>I cry out</u>	κελεύω,	<u>I command bid</u>
δέομαι,		<u>I pray, beseech</u>	κωφός, ή, όν,	<u>deaf, dumb</u>
διώκω,		<u>I pursue, persecute</u>	μονογενής, ές,	<u>only, only begotten</u>
ἐκπλήσσομαι,		<u>I am amazed, astonished</u>	πᾶς, πάσα, πάν,	<u>all, the whole, every</u>
ἐνεργέω,		<u>I work in someone, work, accomplish</u>	προεύομαι,	<u>I go, come</u>
ἐντέλλομαι,		<u>I command</u> (with dat.)	ὦ,	interjection, <u>O!</u>
ἐπιτιμάω,		<u>I rebuke</u> (with dat.)	τε,	conjunction, <u>and.</u>

292. Exercises.I. Text A.

ἐγένετο δὲ τῇ ἕξῃς (sixth) ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος. καὶ ἰδοὺ ἀνὴρ (a man) ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων. διδάσκαλε, δέομαί σου ἐπιβλέψαι¹ ἐπὶ τὸν υἱόν μου ὅτι μονογενῆς μοί ἐστιν. καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν. καὶ ἐδεήθη τῶν μαθητῶν σου ἐκβαλεῖν αὐτὸ καὶ οὐκ ἠδυνήθησαν. ὁ δὲ Ἰησοῦς εἶπεν ὦ γενεὰ ἄπιστος καὶ διαεστραμμένη (perverse), ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; καὶ ἐνέτειλε αὐτὸν προσαγαγεῖν² τὸν υἱὸν αὐτοῦ. ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ διαμόνιον. ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἴασατο τὸν παῖδα. καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.

¹(ἐπιβλέπω, I look upon)

²(προσάγω, I bring to)

³(ρήγνυμι, I break, rend)

⁴(μεγαλειότης, ητος, ή, greatness)

II. Text B.

1. ἁμαρτία οὐκ ἐλλογεῖται¹ μὴ ὄντος νόμου.
2. ἐγένετο δὲ τοῦ διαμονίου ἐξελθόντος ἐλάλησεν.
3. ἰδὼν τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος.
4. ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων προσελθὼν προσεκύνη αὐτῷ.
5. πᾶσάν τε ἡμέραν ἐν τῷ ἱέρῳ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντε καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.
6. γενομένης ἡπέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον.
7. ὁ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
8. πάντων τε καταπεσόντων² ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με, Σαοὺλ Σαοὺλ τί με διώκεις;
9. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῆναι³ καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει.
10. ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν⁴ ἐγὼ δὲ ἀπέθανον.

¹ἐλλογέω, charge reckon

²καταπίπτω, I fall down

³πιπράσκω, I sell, Aorist Passive Infinitive

⁴ἀναζάω, I make alive

III. Translate. (Use Genitive Absolute where possible.)

1. Coming to Jesus, the ruler worshipped him.
2. And it came to pass when the disciples had come down from the mountains he healed the only son of a man.
3. While they were speaking all these things, Jesus went into the mountain.
4. Since the men did have (anything) to pay, the Lord commanded the wives and children to be sold.
5. Since all men had died in sin. Christ died in behalf of them.

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Lesson 38

The Aorist Passive Participle Synocopated Stems of the Third Declension

πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.
Every one who hears and learns from the father comes to me. John 6:45

293. The Aorist Passive Participle. The aorist is the only tense which developed as passive participle different from the middle. The aorist passive participle is made from the aorist passive stem (6th Principal Part) with the tense sign $\theta\epsilon$ plus the participle stem $-\nu\tau$ ($\theta\epsilon\nu\tau$ -). The declension is similar to other participles except in the nominative.

294. First Aorist Passive Participle of λύω.

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	λυθείς	λυθεία	λυθέν	λυθέντες	λυθείσαι	λυθέντα
Gen.	λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισών	λυθέντων
Abl.	λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισών	λυθέντων
Dat.	λυθέντι	λυθείσῃ	λυθίντι	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)
Ins.	λυθέντι	λυθείσῃ	λυθίντι	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)
Loc.	λυθέντι	λυθείσῃ	λυθίντι	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)
Acc.	λυθέντα	λυθείσαν	λυθέν	λυθέντας	λυθείσας	λυθέντα
Voc.	λυθείς	λυθείσα	λυθέν	λυθέντες	λυθείσαι	λυθέντα

295. The Aorist Second Passive Participle. (See Section 204) The second aorist passive participle differs from the first passive only in the absence of the θ in the tense sign. Hence the aorist passive participle of γράφω is γραφείς, γραφείσα, γραφέν.

296. The Meaning of the Aorist Passive Participle. The aorist passive participles are used in all the constructions of the participles which have already been learned, such as articular, circumstantial, and supplementary participles.

297. Passive of Deponents. Deponents naturally are active in meaning.

ἀποκρίνομαι, I answer ὁ ἀποκριθείς The one answering
ἀποκριθείς ὁ Ἰησοῦς εἶπε Jesus answering said.

298. The Participle in Indirect Discourse. Verbs of saying or perception (hearing, seeing, knowing) may be followed by indirect discourse by a participle construction. The verb of the direct statement is put in the accusative case of the participle, and the subject is also put in the accusative (ccusative of General Reference). The tense of the direct statement is preserved.

Direct Discourse: σιτία ἐστὶν εἰς Αἴγυπτον. There is grain in Egypt

Indirect Discourse: Ἰακώβ ἤκουσε ὅταν σιτία εἰς Αἴγυπτον.

Jacob heard that there was grain in Egypt.

ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περπατοῦντα.

I hear that my children are walking in the truth.

(The direct statement would be “My children are walking in the truth.”)

Such verbs can also be followed by ὅτι + a finite verb (Section 152) or an infinitive (Section 171).

299. Syncopated Stems of the Third Declension. Syncopated nouns are so called because the stem varies between an ε in the nominative and accusative cases and a lack of it in the other cases. The three most common are ἀνὴρ, ἀνδρῶς, ὁ man; πατήρ, πατρός, father; and μάτηρ, ματρός, ἡ, mother.

Singular

Nom.	πατήρ	μήτηρ	ἀνὴρ
Gen.	πατρός	μητρός	ἀνδρός
Abl.	πατρός	μητρός	ανδρῶς
Dat.	πατρί	μητρί	ἀνδρί
Ins.	πατρί	μητρί	ἀνδρί
Loc.	πατρί	μητρί	ἀνδρί
Acc.	πατέρα	μητέρα	ἀνδρά
Voc.	πάτερ	μητερ	ἄνερ

Plural

Nom.	πατέρες	πητέρες	ἄνδρες
Gen.	πατέρων	μητέρων	ἀνδρῶν
Abl.	πατέρων	μητέρων	ἀνδρῶν
Dat.	πατράσι	μητράσι	ἀνδράσι
Ins.	πατράσι	μητράσι	ἀνδράσι
Loc.	πατράσι	μητράσι	ἀνδράσι
Acc.	πατέρας	μητέρας	ἄνδρας
Voc.	πατέρε	μητέρες	ἄνδρες

300. Vocabulary.

ἀνὴρ, ἀνδρῶς, ὁ, ἄξιος, ια, ιον, γόνυ, γόνατος ¹ , τό κάμπτω, ἐχθρός, ἄ, ὄν, ὁ ἐχθρός, θεῖς, θυγάτηρ, θυγατρός, ἡ, voc., θυγάτερ	<u>man, husband</u> <u>worthy</u> <u>knee</u> <u>I kneel</u> <u>hate, odious</u> <u>enemy</u> aor. part. of τίθημι <u>daughter</u>	κατοικέω, μητήρ, ματρός, ἡ, πατήρ, πατρός, ὁ πορνεία, ας, ἡ, τελευτάω,	<u>I dwell, inhabit</u> <u>mother</u> (Latin, <u>mater</u> , Alma Mater) <u>father</u> (Latin <u>pater</u>) <u>fornication</u> <u>I end, finish; die</u>
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¹After τίθημι, to bow the knee.

301. Exercises.Text A.

οὐκ ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι¹ ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην² κατὰ τῆς πενθεράς³ αὐτῆς. καὶ οἱ ἐχθροὶ τοῦ ἀνθρώπου⁴ οἱ οἰκιακοὶ⁴ αὐτοῦ. ὁ φιλῶν πατέρα ἢ ματέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μοῦ ἕξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μοῦ ἄξιος.

¹διχάζω, I separate

²νύμφη, ἡς, ἡ, daughter-in-law

³πενθερά, ἄς, ἡ, mother-in-law

⁴οἰκιακός, οὐ, ὁ, one of a family

⁵Supply “shall be.”

II. Text B.

1. ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
2. ἀπεκρίθη ἡ γυνὴ καὶ εἶπε, οὐκ ἔχω ἄνδρα.
3. τοῦ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο· καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ.
4. κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες.
5. τῆς θυγατρὸς τελευτούσης ἡ μήτηρ ἐνήστευσε.
6. ἀκούεται ἐν ὑμῖν πορνεία ὥστε γυναῖκα τινα(a certain one) τοῦ πατρὸς ἔχειν.
7. θεῖς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο.
8. ἄνδρες ἀδελφοὶ καὶ πατέρες ὁ θεὸς τῆς δόξας ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν (“Haran” indeclinable.)
9. πορευθέντες ἦλθον εἰς κώμην Σαμαριτῶν ὥστε ὀτιμάσαι αὐτῷ.

III. Translate.

1. We hear that all men are walking in sin. (Use participle).
2. But he answered and said to the father, your daughter did not die.
3. When the kingdom comes, the mother shall be against the daughter and the son against the father.
4. When they came into the villages of the Samaritans, the woman prepared for him.
5. Who does not know that Jerusalem is the city of the Jews? (Use participle).

Lesson 39

The Subjunctive Mood

πᾶσα γραφή θεόπνευστος...ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος.

Every scripture is inspired by God ... in order that the man of God may be complete. II Tim. 3:17

302. The Subjunctive Mood. All verbs conjugations given so far have been in the indicative mood. It will be remembered (Section 3) that mood has to do with the manner of affirmation; i.e., whether the statement is made as a fact or in some other way. The indicative states the action as a fact (including negative declarations and statements).

Greek had three other moods besides the indicative: the subjunctive, imperative, and optative.

The Greek constructions which use the subjunctive verb usually state a thing as conditional, possible (but not accomplished) or something merely entertained as a thought. It may be a statement viewed emotionally, as desired, doubted, or wished.

In English the subjunctive of verbs are usually introduced by modal auxiliaries, “should,” “would,” “were,” etc., as If I were to do it, I would be punished.

303. The Tenses of the Subjunctive. The subjunctive in Greek is usually found in either the present (indicating linear action) or the aorist (indicating point action.) The perfect is very rare.

304. The Present Subjunctive of λύω.

<u>Active</u>		<u>Passive</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. λύω	λύομεν	λύομαι	λυόμεθα
2. λύης	λύητε	λύη	λύησθε
3. λύῃ	λύωσι	λύηται	λύωνται

Notes: The present subjunctive is made off the present stem (1st principal part). The endings are the same as the indicative mood (primary active and middle endings). The identifying feature is the long connecting vowel which is the sign of the subjunctive. The first singular active is not distinguishable from the indicative form except by context.

305. Translation of the Subjunctive. The natural question is how do you translate the subjunctive? The answer is that there is no translation apart from the constructions which demand its use. For example, ἵνα with the subjunctive expresses purpose: ἵνα λύης, in order that you may loose. but λύης by itself has no translation. The subjunctive must be learned with its constructions, each of which will have its own translation.

306. The Present Subjunctive of εἰμί.

<u>Singular</u>	<u>Plural</u>
1. ᾶ	ᾶμεν
2. ᾶς	ᾶτε
3. ᾷ	ᾶσι

Note Carefully: The endings of the present subjunctive of other verbs are the same as the present subjunctive of εἰμί.

307. The Subjunctive in Independent and Subordinate Clauses. The word “subjunctive” means “joined under,” indicating that the mood is ordinarily used in subordinate rather than independent clauses. These clauses are usually introduced by subordinate conjunctions such as ἐάν if, ἕως, μέχρι until, ἵνα in order to, μή lest, ὅς ἂν (ἐάν) whoever, ὅταν whenever, all dependent and either contingent or indefinite ideas.

In both English and Greek the verb in the main clause in a few instances is in the subjunctive mood (e.g., “Be mine to love”) in commands, wishes, and prohibitions.

In Greek the subjunctive is used in four independent constructions: (1) Hortatory expressions, (2) emphatic future negation with οὐ μή, (3) Prohibitions, and (4) deliberative questions. All other uses are in subordinate clauses.

First we shall deal with the subordinate uses.

308. The Subjunctive in Clauses of Purpose. The conjunctions ἵνα and ὅπως are used with the subjunctive (present or aorist) in a telic (purpose) sense, translated in order that.

ταῦτα λέγω ἵνα ἐγὼ σώζω ὑμᾶς.

I say this in order that I might save you.

ἐξάγουσιν αὐτὸν ἵνα σταυρῶσιν αὐτόν.

They lead him out in order that they might crucify him.

ὁ κύριος ἀπέσταλκέν με ὅπως ἀναβλέψῃς.

The Lord has sent me in order that you may recover sight.

309. The Subjunctive in Clauses of Fearing. Clauses of fearing, caution, anxiety, introduced by the conjunction μή (lest) or ἵνα μή (in order that not), usually take the subjunctive mood, also μήποτε, lest, at some time, lest happily.

ὁ διάβολος αἶρει τὸν λόγον ἵνα μή πιστεύοντες ζῶσιν.

The devil takes away the word lest believing they might live.

μήποτε ἦ θόρυβος τοῦ λαοῦ

lest there shall be a tumult of the people

βλέπετε μή τις ὑμᾶς πλάνη

Take heed lest someone deceive you.

310. Negative with Subjunctive. The negative with the subjunctive mood is μή.

ἵνα μη ἦ. . . , in order that he may not be. . .

311. Vocabulary.

ἀγνοέω, I not know, am ignorant

ἀκάθαρτος, ον, unclean

ἐπιπίπτω, I fall upon, come upon

θλίβω, I press, oppress.

ἵνα, (with subjunctive) in order that

κοιμάω, I fall asleep, pass., I am asleep; fig. dies

κερδάνω, I gain

μάστιξ, ιγος, ἡ a whip, scourge

μεταξύ, adv. between. fig. affliction.

μή, conj. lest (with subjunctive)

ὅπως, (with subjunctive), in order that

προσκαρτερέω, I continue in or with

(with dative) wait on

στηρίζω (ἵξω) I fix, place firmly

φανερὸς, ἄ, ὄν, manifest

ψευδομαρτυρία, ας, ἡ, false testimony

ὑποτάσσω, ξω... ὑπετάγην,

Second Aor. Pass., I place under, subject

312. Exercise.Text A.

πλήθος πολλὸν (great) ἀκούντες ὅσα ἐποιεῖ ἦλθον πρὸς αὐτόν. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πολιοῦρον (boat) προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψτωνται ὅσοι εἶχον μάλιστα (afflictions) ...καὶ τὰ πνεύματα τὰ ἀκάθαρτα ὅταν αὐτόν ἐθεώρουν, προσέπιπτον (προσπίπτω, I fall before) αὐτῷ καὶ ἔκραζον λέγοντες ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ πολλὰ ἐπέτιμα αὐτοῖς ἵνα μὴ αὐτόν φανερόν ποιῶσιν. καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἠθέληεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν, καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν.

(Adapted from Mark 3: 8b – 13)

II. Text B.

1. καταβέβηκα οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
2. αὐτὸς ὁ υἱὸς ὑποταγῆσεται τῷ ὑποτάξαντι αὐτῷ (himself) τὰ πάντα, ἵνα ἦ ὁ θεὸς πάντα ἐν πᾶσιν.
3. φοβοῦμαι μὴ ἐλθόντες εὐρίσκωμεν ὑμᾶς κοιμῶντας.
4. μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα (gulf) μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι (διαβαίνω, I cross over) ἐνθεν (from here) πρὸς ὑμᾶς μὴ δύνωνται.
5. ὃ ἐώρακαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν.
6. οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔητε ἐν ἑαυτοῖς φρόνιμοι.
7. τοῖς ὑπὸ νόμον ἐγενόμην ὡς ὑπὸ νόμον, μὴ ὦν αὐτὸς ὑπὸ νόμον ἵνα τοὺς ὑπὸ νόμον κερδάνω.
8. ἐζήτησαν ψευδομαρτυρίαν ὅπως αὐτόν θανατώσιν.

III. Translate.

1. The men fear lest the enemy coming should find the women sleeping.
2. The servants are waiting on the lord in order that the unclean may not press upon him.
3. The father falls upon the sons with a whip in order that they may be wise.
4. The daughter subjects herself to the father in order that she may dwell in peace.
5. When the ruler sleeps (in death) (Gen. Absolute), behold the only son commands all the people.

Corrected 6/9/06, 3/6/2015.

Lesson 40

The First Aorist Subjunctive. Vowel Stems of the Third Declension

ἡ πλατεία τῆς πόλεως χρυσίον καθαρόν.
The street of the city is pure gold. Rev. 21.21

313. The Aorist Subjunctive. Verbs which take a first aorist indicative also take a first aorist subjunctive made from the same stem (3rd Principal Part). The characteristic sign here is σ, since the α of the aorist sign (σα) contracts with the subjunctive ending. Notice the endings are the same as the present subjunctive. There is no augment.

314. The Aorist Subjunctive of λύω.

<u>Active</u>		<u>Middle</u>		<u>Passive</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. λύσω	λύσωμιν	1. λύσωμαι	λυσώμεθα	1. λυθῶ	λυθῶμεν
2. λύσης	λύσητε	2. λύση	λύσησθε	2. λυθῆς	λυθῆτε
3. λύση	λύσωσι	3. λύσηται	λύσονται	3. λυθῆ	λυθῶσι

Note Carefully: The 2nd Aorist Subjunctive uses the same endings on the 2nd Aorist stem.

315. Use of the Aorist Subjunctive. The aorist subjunctive signifies point action as opposed to the present, which is linear. The aorist here is not temporal and does not have the augment. Most constructions with the aorist subjunctive are future (since the context of the constructions which use the subjunctive usually place the action in the future). The aorist may be used in the constructions already learned (with ἵνα or ὅπως for purpose and μή or ἵνα μή, lest). Further dependent uses follow.

316. Temporal Clauses (Indefinite Future) Introduced by Conjunctions. Temporal clauses introduced by ὅταν, when, whenever; ἕως (ἄν) until; μέχρι (ἄν), until, etc., usually take the subjunctive.

ὅταν οὖν ποιῆς ἐλεημοσύνην, whenever you do alms
 ὅταν ἀκούσωσιν, whenever they hear.
 ἕως ἄν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, until heaven and earth pass away

317. Indefinite Relative Clauses. The relatives ὅς, ἧ, ὅ (who), ὅσος, η, ον (how many) are combined with the indefinite particles ἄν or ἐάν (-ever) to express indefinite futurity and usually take the subjunctive verb.

ἐλεήσω ὃν ἄν ἐλεῶ I shall pity whomever I shall pity. Rom. 9:15
 ὅσοι ἄν μὴ δέχωνται ὑμᾶς How many soever do not receive you . . . Luke 9:5

Note Carefully: Other important subordinate uses of the subjunctive will be introduced later; e.g., Third class conditional sentences.

318. Vowel (ι and υ) Stems of the Third Declension. Vowel stems of the third declension are mostly feminine nouns, many of which are abstract (e.g., πίστις, faith). There was a different grade of vowel in various cases resulting in a stem variation (e.g., πολι-, πολε-). The accusative singular ending is ν rather than the usual α. Notice the lengthening of ος to ως in the genitive singular.

319. Declension of πόλις (Stem πολι-), ή, city.

	<u>Singular</u>	<u>Plural</u>
Nom.	πόλις	πόλεις
Gen.	πόλεως ¹	πόλεων
Abl.	πόλεως	πόλεων
Dat.	πόλει	πόλεσι
Ins.	πόλει	πόλεσι
Loc.	πόλει	πόλεσι
Acc.	πόλιν	πόλεις
Voc.	πόλι	πόλεις

Like this are declined most nouns in -σις, -ξις, and -ψις.

320. Declension of πήχυς (Stem πηχυ-), ή, cubit.

	<u>Singular</u>	<u>Plural</u>
Nom.	πήχυς	πήχεις
Gen.	πήχεως	πηχῶν
Abl.	πήχεως	πηχῶν
Dat.	πήχει	πήχεσι
Isn.	πήχει	πήχεσι
Loc.	πήχει	πήχεσι
Acc.	πήχυν	πήχεις
Voc.	πήχυ	πήχεις

Some of these -υς stems (Section 229) have the regular -ος genitive endings.

¹Note the accent. The accent became fixed on the antepenult before the genitive became long.

321. Vocabulary.

ἄν or ἔαν,	a particle expressing indefiniteness, uncertainty, etc., <u>ever</u>	λύπη, ης, ή,	<u>sorrow</u>
ἀνάστασις, εως, ή,	<u>resurrection</u>	μέγροι, (ἄν),	conj. <u>until</u> (with subjunctive)
γεύω,	<u>I taste of</u> (w. gen.) Mid. only in NT.	μνημονεύω,	<u>I remember</u> (w. gen. or acc.)
δύναμις, εως, ή,	<u>power</u>	ὅς, ἄν (ἔάν),	<u>whoever</u> , etc., (indefinite pron.)
ἔνεκεν (or ἔνεκα),	prepositional adv.	ὅταν (ὅτε ἄν),	relative adv. <u>whenever</u> ,
	(with Gen.) <u>because of</u>		<u>when</u> (w. subj)
ἐπαισχύνομαι,	<u>I am ashamed</u> , (w. Acc.)	πήχυς, εως, ή,	<u>cubit</u>
ἔως,	a temporal conjunction, <u>until</u>	πίστις, εως, ή,	<u>faith</u>
	(usually with subjunctive)	πόλις, εως, ή,	<u>city</u>
θλίψις, εως, ή,	<u>affliction</u>	προσδέχομαι,	<u>I wait for</u>
καθίζω,	<u>I set down</u> , <u>seat</u> . (Intrans.) <u>I sit</u> , <u>tarry</u>	τίκτω, (τέξομαι, ἔτεκον, ἐτέχθη)	<u>I bear</u> ,
κρίσις, εως, ή,	<u>judgment</u>		<u>am in travail</u>
μαρτυρία, ας, ή,	<u>witness</u>	τιμάω,	<u>I honor</u>
		ὠφελέω, ὦ, ήσω,	<u>I profit</u>

322. ExercisesI. Text A.

ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει (ἀπόλλυμι, loose, future) αὐτήν. ὅς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι (ζημιώω, pass. I am deprived of, loose) τὴν ψυχὴν αὐτοῦ; ὅς γὰρ ἐὰν ἐπαισχυθῆ με καὶ ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν ὅταν ἔρχηται ἐν τῇ δοξῇ ... εἰσὶν τινες ("certain ones") ὧδε τῶν ἐστηκότων οἵτινες ("who") οὐ μὴ (in no wise) γεύσονται θανάτου ἕως ἂν ἴδωσιν (2nd Aor. Subj. of εἶδον) τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. (Modeled after Mark 8:35 – 9:1)

II. Text B.

1. πιστός, τῆς ἀναστάσεως, ἐν δυνάμει, ἐν πίστει, ἐν τῇ δυνάμει, τῆς ἀναστάσεως.
2. πόλις, κρίσις, θλίψις, κρίσεις καὶ θλίψεις, τῶν πόλεων, ἐν τῇ πόλει, ἐν ταῖς πόλεσι ...
3. ἀφήκατε τὰ βαρύτερα (the weightier matters) τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν.
4. ἡ γύνῃ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς. ὅταν δὲ γεννήσῃ τὸ παιδίον οὐκέτι μνημονεύει τῆς θλίψεως.
5. ὑμεῖς δὲ λέγετε ὅς ἂν λέγῃ τῷ πατρὶ ἢ τῇ μητρὶ (supply ἐστί) δῶρον ὁ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, οὐ μὴ τιμήσει αὐτούς.
6. ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν πότε ἀναλύσῃ (ἀναλύω, I return) ἐν τῶν γάμων, ἵνα (αὐτοῦ) ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. (Luke 12:36)
7. οἱ μάρτυρες ἐκάθισαν ἐν τῇ πόλει ἕως οὗ (οὗ The antecedent of the relative is understood χρόνος, time = when.) ἐνδύσονται ἐξ ὕψους (ὑψος, οὐς, τό, high) δύνανται.
8. καὶ μεγάλη (μεγάλη, great) δυνάμει ἀπεδίδουν τὸ μαρτυρίαν οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ.

III. Translate.

1. Whoever shall speak evil of his father shall receive judgment and affliction in the resurrection.
2. The witnesses were given power to become sons of God by faith.
3. They were remaining in the city until the gift of the spirit came.
4. Whenever the hour comes, the powers of heaven shall be shaken
5. We are like witnesses waiting for the coming of their Lord in order that we may open for him.

Lesson 41

Second Aorist Subjunctive: Independent Subjunctive

προσερχόμεθα οὖν μετὰ παρρασίας τῷ θρόνῳ τῆς χάριτος ἵνα λάβωμεν ἔλεος.
 Let us draw near therefore with boldness to the throne of grace,
 in order that we may receive mercy. Heb. 4:16

323. Second Aorist Subjunctive. Verbs that take a second aorist indicative use that second aorist stem (minus the augment) to form the subjunctive. Thus the second aorist of λείπω, I leave, (Indicative ἔλιπον) is λίπω; of ἐσθίω, I eat, (Indicative ἔφαγον) is φάγω.

324. Second Aorist Subjunctive of ἔρχομαι (Indicative ἦλθον, stem ἐλθ-), I come.

<u>Active</u>		<u>Middle</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. ἔλθω	ἔλθωεν	ἔλθωμαι	ἐλθώμεθα
2. ἔλθης	ἔλθητε	ἔλθη	ἔλθησθε
3. ἔλθη	ἔλθωσι (v)	ἔλθηται	ἔλθωνται

The aorist passive subjunctive must be formed from the 6th Principal Part. Write out the Second Aorist Subjunctive of ὄραω; εὐρίσκω, γίνομαι. Remember that the stem must be found first (See chart of Principal Parts of Irregular Verbs on p. 94).

There is no difference in meaning of the first and second aorist.

325. Independent Uses of the Subjunctive. As previously learned, the subjunctive usually is found in subordinate clauses. There are, however, four uses in main clauses: The Deliberative Subjunctive, the Emphatic Future Negative, Hortatory, and in Prohibitions.

326. The Deliberative Subjunctive. The subjunctive is used in questions in main clauses to express doubt or deliberation.

τί ποιῶμεν;	<u>What are we to do?</u>
τί εἶπω ὑμῖν;	<u>What shall I say to you?</u> I Corinthians 11:22
τί φάγωμεν ἢ πίωμεν;	<u>What shall we eat or what shall we drink?</u> Matthew 6:31
ἐρχώμεθα;	<u>Shall we go?</u>

Contrast this with the question asked for information, which uses the indicative mood.

τί ποιούμεν; What are we going to do? John 11:47

327. The Emphatic Future Negation. The aorist subjunctive is used with the double negative οὐ μή as a main verb to express a strong denial.

οὐ μή ἀποθάνῃ, He shall in no wise die. John 11:26
 οὐ μή ἐκβάλω ἔξω, I shall as assuredly not cast (him) out. John 6:37

The Emphatic Future Negative is used 100 times in the New Testament. It may also take a future indicative (See Section 136).

328. The Hortatory Subjunctive. The first person plural subjunctive (and no other) is used in exhortations. The translation is let us. The subjunctive endings -όμεν, -όμεθα, -θώμεν standing alone as the main verb in a clause are the sign of this construction. The exhortation may be either positive or negative.

μη μένωμεν ἐν ἁμαρτίᾳ, Let us not remain in sin.
ἀγώμεθα ὑπὸ τοῦ κυρίου, Let us be led by the Lord.

329. Prohibitions. μη and the aorist subjunctive are used to prohibit the beginning of an action. This construction appears 84 times in the New Testament.

εἰς ὁδὸν ἐθνῶν μη ἀπέλθητε, Do not go away into the road of the Gentiles. Matthew 10:5
μη πιστεύσητε, Do not begin to believe (them). Matthew 24:26

330. Vocabulary.

ἀγιάζω,	<u>I sanctify</u>	κήνοος, ου, ὁ,	<u>pool tax</u>
ἀμήν,	<u>verily, truly (Amen)</u>	μεριμνάω,	<u>I am anxious, take thought</u>
ἀναφέρω,	<u>I bring up, offer</u>	μήποτε,	<u>lest, perhaps</u>
ἄνω,	Aorist subj. of ἀνίμι	λίθος, ου, ὁ,	<u>stone</u>
ἀφελθῆ,	Aor. pass. of ἀφίημι	οὐ μή,	<u>in no wise,</u> emphatic future negation
γρηγοράς,	<u>I am awake, I watch</u>	παρέρχομαι,	<u>I pass away.</u>
δῶμεν,	Aor. subj. δίδωμι	πύλη, ης, ἡ,	<u>gate, porch</u>
ἐγ(κ)καταλείπω,	<u>I forsake</u>	τελέω,	<u>I complete, end</u> (telic = purpose)
ἔξω,	<u>outside without</u> (with Gen.)		
ἐκεῖ,	adv., <u>there</u>		

331. Exercises.

I. Text A.

οὕτως εἶρηκεν οὐ μη σε ἄνω οὐδ' οὐ μη σε ἐγκαταλίπω.

Ἰησοῦς ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. τοίνυν (wherefore) ἐξερχόμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμόν (reproach) αὐτοῦ φέροντες . . . δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως¹ διὰ παντός² τῷ θεῷ.

μη νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφήτας. οὐκ ἦλθον καταλύσαι ἀλλὰ πληρῶσαι. ἀμήν γὰρ λέγω ὑμῖν ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα (iota, jot) ἐν (one) ἢ μία (one) κεραία (tittle) οὐ μη παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. ὅς ἐάν οὖν λύσῃ μίαν (one) τῶν ἐντολῶν τούτων τῶν ἐλαχίστων (least) καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους ἐλάχιστος (least) κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

μη οὖν μεριμνήσητε λέγοντες τί φάγωμεν; ἢ τί πίωμεν; ἢ τί περιβαλώμεθα;

¹ αἴνεσις, εὐχ, ἢ, praise ² διὰ παντός, always

II. Text B.

1. ὁ Ἰησοῦς εἶπεν ἄγωμεν ἵνα καὶ ἐκεῖ κηρύξω.
2. ὅταν ἀκούσητε πολέμους μὴ φοβηθῆτε, οὐ μὴ γὰρ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα πληρωθῇ.
3. ἤμελλον γράφειν καὶ φωνὴ εἶπε μὴ αὐτὰ γράφης.
4. ἔξεστιν δοῦναι (from δίδωμι) κήσων Καίσαρι ἢ οὐ; δώμεν ἢ μὴ δώμεν;
5. ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγόρωμεν καὶ νήφωμεν (< νήφω, I am sober).
6. αἱ φρόνιμοι παρθένοι λέγουσι, οὐ δυνάμεθα διδόναι ὑμῖν μήποτε οὐ μὴ ἀρκέσῃ (< ἀρκέω, I am enough) ἡμῖν καὶ ὑμῖν.
7. ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.
8. λαλῶ ἵνα γνῶ (from γινώσκω) ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα. ἄγωμεν ἐντεῦθεν.
9. ὅταν παραδώσιν ὑμᾶς, μὴ μεριμνάσητε πῶς ἢ τί λαλήσητε. δοθήσεται γὰρ ἡμῖν ἐν ἐκείνῃ τῇ ὅρα τί λαλήσητε.
10. ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ φεύγετε (flee, Imperative.) εἰς τὴν ἑτέραν. ἀμὴν γὰρ ὑμῖν λέγω οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

III. Translate

1. Do not take thought saying what shall we do or where shall we go?
2. Let us go into the other cities in order that they also may receive the Gospel
3. The virgins will in no wise give to the others lest it not suffice for them.
4. Whoever destroys the law shall in no wise enter the kingdom of heaven.
5. Let us give to the Lord in order that he may receive us whenever all things are fulfilled.

Corrected 3/13/06, 4/6/2015.

Lesson 42

Conditional Sentences: Logical and Unreal

εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;
If God is for us, who is against us? Romans 8:31

332. Conditional Sentences. Conditional sentences are sentences involving a supposition (“if”) and a conclusion (“then”) depending on that supposition. The if-clause is called the “protasis,” and the conclusion is the “apodosis.” The conditional clause is one of the most important in Greek syntax. Conditional sentences are divided into four types, according to the meaning of the protasis. They are:

- (1) The logical condition (in which the protasis is assumed to be **true**) often referred to as a Condition of the First Class.
- (2) The unreal condition (in which the protasis is assumed to be **false**), often called Condition of the Second Class.
- (3) The anticipatory condition, or Third-Class Condition (in which the protasis is **undecided, but has prospect of determination**).
- (4) The ideal condition (in which the protasis is **undecided and the result is not vividly anticipated**), Condition of the Fourth Class. (mode of remoteness)

333. The Logical Condition (First Class). The logical condition states what is true on the basis of an assumed fact. Assuming the protasis, then, to be a fact, it states what follows from that fact. It is important to note that the indicative has its regular force but as usual only deals with the statement of fact (manner of affirmation). (Stated as fact, whether true or not).

Construction: The particle εἰ (if) is used in the protasis with any tense of the indicative mode. The apodosis may have any mood or tense demanded by the statement. The negative of the protasis is μή. Notice these illustrations.

Past logical: εἰ ἐποίει (ἐποίησε) ταῦτα, εἶχε (ἔσχε) καλῶς.
If he was doing (did) this, it was well with him.

Present logical: εἰ ποιεῖ ταῦτα, ἔχει καλῶς.
If he is doing this it is well with him.

Future logical: εἰ ποιήσει ταῦτα, σχήσει καλῶς.
If he will do this, it will be well with him.

Notice Carefully: The apodosis could have the imperative, οὐ μή + the subjunctive, as well as other constructions.

334. The Unreal Condition (Second Class). The unreal condition states what is not true on the basis of a supposition that is decided as unreal or contrary to fact. The protasis states a supposition shown by the context to be false, and the apodosis then states the deduction which is then likewise false. Again the unreality has only to do with the statement (manner of affirmation), not the actuality of the fact. The indicative is thus the expected mood, and by logical limitation the unreal condition can only be stated in the past and present (never future.)

Construction: The protasis uses εἰ with a secondary tense (only imperfect, aorist, pluperfect) of the indicative mood. The apodosis also uses a secondary tense of the indicative, usually with the indefinite particle ἄν. Here the imperfect tense in the protasis states a present (time) condition, while the aorist (point action) and the pluperfect (linear) state a past unreal condition.

Illustrations:

Present unreal: εἰ ἐποίει ταῦτα, εἶχε ἄν καλῶς.
If he were doing this (which he isn't), it would be well with him.

Past unreal: εἰ ἐποίησε (πεποιήκει) ταῦτα, ἔσχε ἄν καλῶς.
If he had done this (which he didn't), it would have been well with him.

335. Third Declension Nouns in - ευ. The nouns with nominatives in - ευς (the υ represents an obsolete letter F – digamma, (the “w” sound) are declined much like the vowel stems (e.g., πόλις, Section 319). The υ is retained when final or before a consonant but dropped between vowels. The accusative singular ending is the regular α ending.

336. Declension of ἱερεύς, ἕως, ὄ, priest. (Stem ἱερευ)

	<u>Singular</u>	<u>Plural</u>
Nom.	ἱερεύς	ἱερεῖς
Gen.	ἱερέως	ἱερέων
Abl.	ἱερέως	ἱερέων
Dat.	ἱερεῖ	ἱερεῦσι
Ins.	ἱερεῖ	ἱερεῦσι
Loc.	ἱερεῖ	ἱερεῦσι
Acc.	ἱερέα	ἱερεῖς
Voc.	ἱερεῦ	ἱερεῖς

337. Vocabulary.

ἄν	(conditional particle), untranslated, with past tense in apodosis a sign of unreal conditions	ἦδεν, ἱερεύς, ἕως, ὄ, μή,	See οἶδα, priest not
ἄρνέομαι,	<u>I deny</u>	ὀπίσω, prep.,	<u>after</u> (with Abl.)
ἀρχιερεύς, ἕως, ὄ,	<u>chief priest</u>	ὀφείλω,	<u>I ought</u>
γραμματεὺς, ἕως, ο,	<u>scribe</u>	ὀφθαλμός, οὔ, ὄ,	<u>eye</u>
εἰ,	“if” (conditional particle) also in indirect discourse “whether”	ποῖος, α, ον,	<u>of what kind, sort</u>
ἐπιθυμία, ας, ἡ,	<u>lust, desire</u>	πρόθεσις, εως, ἡ,	<u>setting forth</u>
ζωοποιέω,	<u>I make alive</u>	προσφέρω,	<u>I offer</u>
		συνέρχομαι,	<u>I gather together</u>
			<u>with</u>

338. Exercise.I. Text A.

εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. --- εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει. --- εἰ ἀρνήσομεθα αὐτόν, κάκεινος ἀρνήσεται ἡμᾶς. --- εἰ μὴ οὗτος κακὸν ἐποίει, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. --- εἰ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. εἰ νόμον τελεῖτε βασιλικόν, καλῶς ποιεῖτε. --- εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν (I give rest to), οὐκ ἂν περὶ ἀλλῆς ἐλάλει μετὰ ταῦτα ἡμέρας. --- εἴ τις θέλει ὀπίσω μου ἐλθεῖν, δεῖ αὐτόν ἀρνησασθαι ἑαυτόν καὶ ἀκολουθεῖν μοι .

II. Text B.

1. εἰ γὰρ γραμματεῖς καὶ ἀρχιερεῖς ἔγνωσαν, οὐκ ἂν ἐσταύρωσαν τὸν κύριον.
2. εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή;
3. εἰ οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα.
4. τὴν ἀμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ἦδειν εἰ μὴ ὁ νόμος ἔλεγε οὐκ ἐπιθυμήσεις.
5. εἰ ἀγαπᾶτε τοὺς ἀγαπῶν τὰς ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
6. καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.
7. τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων παραγινομένων σὺν τοῖς γραμματεῦσι ὁ Ἰούδας κατεφίλησεν (καταφιλέω, I kiss) αὐτόν.
8. εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ (in the time of) Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς.

III. Translate.

1. If the chief priests believe the law, they would believe the Lord also, for the Law testifies of him.
2. If the scribes and Pharisees had believed Moses, they would not have crucified the Lord.
3. If the disciples had denied the Christ, he would have denied them.
4. If the eyes say, we are not of (ἐκ) the body, are they not of the body?
5. If the priest had been of the world, they would have loved their own.

Lesson 43

Conditional Sentences: Anticipatory. Indefinite and Interrogative Pronouns

ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν, καὶ κοιήσομεν τοῦτο ἢ ἐκεῖνο
If the Lord shall will, we will both live and do this and that. James 4:15

339. The Anticipatory Condition (Third Class). The anticipatory is the condition undetermined but with prospect of fulfillment. It states what is likely to happen based on a condition yet to be determined or known to be true. It is often called the “future more vivid” condition (Goodwin), because it is most often, but not necessarily future time.

Construction. The third class conditional sentences have the particle ἐάν (if) (a few times ἄν; classical also ἦν) with the subjunctive (present or aorist, according to the kind of action). The apodosis has most any construction capable of expressing present or future action (future indicative, imperative, οὐ μή with the aorist subjunctive).

ἐὰν ποιήσῃ ταῦτα, ἔξει κἀλως,
If he does (will do) this, it will be well with him.

ἐὰν ποιῇ ταῦτα, ἔξει καλως,
If he does (will be doing) this, it will be well with him.

340. “Present General Condition.” When this condition has been the present indicative in the apodosis (especially when the indefinite pronoun τις, anyone, is used), the protasis signifies a “general” or universal condition and the apodosis tells what usually or “always” happens.

ἐὰν τις ποιῇ ταῦτα, ἔχει καλῶς
If anyone (ever) does this, it (always) is well with him.

Here, however the present tense is not always general, but may be specific or particular.

341. Fourth Class Condition. The ideal condition, a less vivid type of undetermined condition, will be given later after the optative mood is studied.

342. The Interrogative Pronoun, τίς, τί. The interrogative pronoun is declined in the third declension, with the masculine and feminine alike. The neuter, as usual, lacks the ζ in the nominative. The accent is acute on the penult and this accent is never changed. This is the mark of distinction between the interrogative and indefinite use.

343. Declension of τίς, τι. who, what

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc. & Fem.</u>		<u>Neut.</u>	<u>Masc. & Fem.</u>	<u>Neut.</u>	
Nom.	τίς	<u>who</u>	τί	<u>what</u>	τίνες	τίνα
Gen.,	τίνος	<u>whose</u>	τίνος		τίνων	τίνων
Abl.,	τίνος	<u>from whom</u>	τίνος		τίνων	τίνων
D., I., L.	τίνι	<u>in, to, with</u>	τίνι		τίσι	τίσι
Acc.	τίνα	<u>whom?</u>	τί		τίνας	τίνα

344. Use of τίς, τί. The interrogative τίς, or τί is used

- (1) as a pronoun: ὑμεῖς τίνες ἐστε; Who are you?
 (2) as a pronominal adjective: τί σημεῖον δεικνύεις ὑμῖν; What sign do you show us?
 (3) as an adverb (neuter) = why: τί δειλοί ἐστε οὕτως; Why are you fearful thus?

Notice also the combinations διὰ τί, εἰς τί, and ἵνα τί, all of which also mean why.

345. Interrogative in Indirect Discourse. When the interrogative is in reported speech, the same interrogative is used along with the same mood and tense that were used in the direct question.

Direct question: τί ὑμῖν δοκεῖ; What seems to you (what do you think)?
 Indirect question: ἠρώτησε τί αὐτοῖς δοκεῖ. He asked what they thought.

Other important interrogative words are ποῦ, where; ποθέν, whence; πῶς how.

346. εἰ in Indirect Questions. In indirect questions εἰ means “whether.”
 οὐκ οἶδα εἰ τινα ἄλλον ἐβάπτισα
I do not know whether I baptized any other. I Corinthians 1:16

347. The Indefinite Pronoun, τίς, τι. τίς, τι also function as the indefinite pronoun, anyone, someone, one. As such, the words are enclitic, usually losing their accent where possible. Otherwise the accent is on the ultima; e.g., follows without any intervening mark of punctuation.
 ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ If your brother has something against you.
 εἰ τίς χήρα τέκνα ἔχει If any widow has children
 τινές ἐδίδασκον τοὺς ἀδελφούς Certain ones were teaching the brethren.

348. οὐ and μή in Interrogative Questions. The particles οὐ and μή when used to introduce questions indicate the type of answer expected. οὐ expects a “yes”; μή expects a “no”
 μή πάντες ἀπόστολοι; All are not apostles, are they?
 οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος; Am I not free? Am I not an apostle?

349. Vocabulary.

ἀδελφή, ἡς, ἡ,	<u>sister</u>	μετέχω,	<u>I partake</u>
ἀσθενέω,	<u>I am weak</u>	οὐδέποτε, adv.,	<u>never</u>
βλασφημέω,	<u>I blaspheme</u>	ὄφις, εως, ὁ,	<u>serpent</u>
γυμνός, ἡ, ὄν,	<u>naked, having only</u>	πλησίον, adv. <u>near</u> , ὁ πλησίον,	<u>neighbor</u>
	<u>an undergarment</u>	ὑπηρέτης, ου, ὁ,	<u>servant</u>
ἔξωθεν, adv.,	<u>outside</u>		(originally an under-rower)
ἐπιδίδωμι,	<u>I give to someone</u>	ὑψόω,	<u>I elevate, exalt</u>
εὐχαριστέω,	<u>I give thanks</u>	χορτάζω,	<u>I feed satisfy</u>

350. ExercisesI. Text A.

τί τὸ ὄφελος (profit) ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σώσαι αὐτόν; ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου (“Daily) τροφῆς, εἶπη δὲ τις ἐξ ὑμῶν αὐτοὺς ὑπάγειν ἐν εἰρήνῃ, θερμαίνεσθαι (θερμαίνω, I warm myself) καὶ χορτάζεσθαι, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια (ἐπιτήδειος, needful, fit) τοῦ σώματος, τι τὸ ὄφελος; οὗτος καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστίν καθ’ (by) ἑαυτήν.

ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι διὰ τί οὐκ ἠγάγετε αὐτόν; ἀπρεκρίθησαν οἱ Φαρισαῖοι. μὴ καὶ ὑμεῖς πεπλάνησθε; μὴ τις τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν; (John 7: 45-48—adapted.)

II. Text B.

1. οὐκ ὁ ποιήσας τὸ ἔξωθεν (the outside) καὶ τὸ ἔσωθεν (inside) ἐποίησε;
2. σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;
3. Σίμων, ἔχω σοί τί εἰπεῖν.
4. ἐὰν τις θεοσεβῆς (Godfearer) ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.
5. ἐὰν τις ὑμῖν εἶπη τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρειάν ἔχει.
6. καὶ σύ, Καφαρναούμ, μὴ ἕως (up to) οὐρανοῦ ὑψωθήσῃ; ἕως ἄδου καταβήσῃ.
7. τίνα ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει; εἰ καὶ ἴχθυον μὴ ἀντὶ ἴχθυος ὄφιν ἐπιδώσει; ἢ καὶ ἐὰν αἰτήσῃ ὄον (egg), μὴ ἐπιδώσει αὐτῷ σκορπιον (scorpion);
8. τί με περιάζετε, ὑποκριταί;
9. εἰ ἐγὼ χάριτι μετέχω, τί βλασφημούμαι ὑπὲρ οὗ ἐγὼ ἐχαριστῶ;
10. ἀσθενεῖ τις ἐν ὑμῖν;

III. Translate.

1. What were we going to do (Section 325) if the servants ask for something?
2. Are you not the one who exalts himself?
3. If anyone asks for something, a good father gives it to him.
4. You would not blaspheme the name of God, would you?
5. If any brother or sister has faith but not works, can faith save him?

Corrected 8/24/05, 3/14/06, 3/11/2015.

Lesson 44

Imperative Mood

ὀργίζεσθε καὶ μὴ ἁμαρτάνετε
Be ye angry and sin not. Ephesians 4:26

351. The Imperative Mood¹ The imperative is the mood of command, request, entreaty, and one type of prohibitions. In English we say (you) go, don't (you) go. We often use the imperative for prayers and requests, as well as commands.

The Greek imperative utilizes the present tense (linear action) and the aorist (point action) in all voices. The tenses are formed by the addition of the endings of the proper tense stem (minus the augment in the case of the aorist).

The most singular thing (to an English student) about the Greek imperative is that the conjugation has a third person.

ἐλθέτω, Let him go. ἐλθέτωσαν, Let them go.

352. Endings of the Imperative Mood. The imperative mood has its own set of endings. They must be learned. The variable vowel ε/ο is the sign of the present tense; σα - is the sign of the 1st aorist.

Active

<u>Singular</u>	<u>Plural</u>
2. ε- (no ending; old ending θι- or ζ are sometimes found)	ε-τε
3. ε-τω	ε-των/σαν (σαν is nearly always used in Koiné)

Middle and Passive

2. ε-σο ου	ε-σθε
3. ε-σθω	ε-σθωσαν

353. Present Imperative of λύω.

Active

2. λυε (you) loose	λύετε (you) loose
3. λυέτω <u>let him loose</u>	λυέτωσαν <u>let them loose</u>

Middle and Passive

2. λύου <u>You loose for yourself</u> (be loosed)	λύεσθε
3. λυέσθω <u>Let him loose for himself</u> (be loosed)	λυέστωσαν

Practice the imperative of ἄγω, I lead; διδάσκω, I teach

¹The student should review what has been studied about mood. (Section, 3, 302).

Note Carefully: Contracts react like indicative τηρεέτω, τηρείτω, let him keep.

The Imperative of the verb εἰμί is as follows.

<u>Singular</u>	<u>Plural</u>
2. ἴσθε	ἔστε
3. ἔστω	ἔστωσαν

354. First Aorist Active Imperative of λύω.

Active

<u>Singular</u>	<u>Plural</u>
2. λῦσον ¹ (you) <u>loose</u>	λύσατε <u>You loose</u>
3. λυσάτω <u>let him loose</u>	λυσάτωσαν <u>let them loose</u>

Middle

<u>Singular</u>	<u>Plural</u>
2. λῦσαι <u>loosing for yourself</u>	λύσασθε <u>loose for yourself</u>
3. λυσάσθω <u>let him loose for himself</u>	λυσάσθωσαν <u>let them loose for themselves</u>

Passive²

<u>Singular</u>	<u>Plural</u>
2. λύθητι ³ (you) <u>be loosed</u>	λύθητε <u>you be loosed</u>
3. λυθήτω <u>let him be loosed</u>	λυθήτωσαν <u>let them be loosed</u>

Contracts lengthen before tense singular λάλησον, speak for yourself

355. Second Aorist Active Imperative. Second aorist verbs use the same endings as present but add them to the second aorist stem. (less augment).

βάλλω, I throw ἔβαλον I threw βαλέτω let him throw

<u>Active</u>		<u>Middle</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
2. βάλε	βάλετε	βάλου	βάλεσθε
3. βαλέτω	βαλέτωσαν	βαλέσθω	βαλέσθωσαν

Note Carefully. The passive imperative is, of course, made off the aorist passive stem (6th principal part) and not off the second aorist stem.

356. Meaning of Imperative. The basic idea of the imperative is that of command.

μετανοήσατε καὶ ἕκαστος ὑμῶν βαπτισθήτω
(Ye) Repent and each of you be baptized. Acts 2:38

Request, entreaties (prayers) are often made in this mood.

πάτερ δόξασόν σου τὸν υἱόν.
Father glorify thy son.

¹The 2nd singular endings are irregular.

²Notice the characteristic sign of the First Aorist Passive -θη.

³for θητι but two aspirates cannot stand in successive syllables (Grassmann's law).

Prohibitions (negative commands) are of two kinds:

μή with the aorist subjunctive means “don’t begin.”
μή νομίσητε ὅτι ἦλθον βαλεῖν εἰρήναν ἐπὶ τὴν γῆν. Mark 10:34.
Don’t begin to think that I have come to cast peace upon the earth.

μή with the present imperative means “quit.”
μή φοβείσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα. Quit fearing the ones able to kill the body

The Imperative expresses many shades of meaning according to the context.

Direct Command: ἀνάβατε ὧδε, come up here

Hortatory: ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι. Let the righteous do righteous still.

Entreaty: εἴ τι δύνη, βοήθησον ἡμῖν. If you are able (to do) something,

Permission: καθεύδετε καὶ ἀναπαύεσθε. Sleep and take your rest.

Condition: τοῦτο ποιεῖ καὶ ζήση. This do and thou shalt live.

357. Vocabulary:

εἰσφέρω,	<u>I bring in.</u>	προφητεία, ας, ἡ,	<u>prophecy</u>
κατέχω,	<u>I hold fast</u>	ῥήμα, ματος, τό,	<u>a thing spoken, word, matter</u>
ὁμοίως,	(adv.) <u>likewise</u>	ῥύομαι, (σομαι, ... ἐρρύσθην).	<u>I draw, snatch from</u>
οὖν,	<u>therefore</u>	ῥύσαι, (Aor. Imp.)	
ὀφειλέτης, ου, ὁ,	<u>debtor</u>	σήμερον,	(adv.) <u>today, at this time</u>
πειρασμός, οὔ, ὁ,	<u>temptation</u>	χρηστός, ἡ, ὄν,	<u>useful, good, kind</u>
πῶς;	<u>how?</u>		

358. Exercises

I. Text A.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
ἀγιασθήτω τὸ ὄνομά σου·
ἐλθέτω ἡ βασιλεία σου·
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον¹ δός² ἡμῖν σήμερον:
καὶ ἄφεσ³ ἡμῖν τὰ ὀφειλήματα⁴ ἡμῶν,
ὡς καὶ ἡμεῖς ἀφήκαμεν³ τοῖς ὀφειλέταις⁴ ἡμῶν·
καὶ μὴ εἰσενέγκης⁵ ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ πονηροῦ.

Matthew 6:6-13

¹“Daily” ²Aor. Imp. of δίδωμι. Notice stem δο and ζ ending.

³ἀφίημι, I send away, forgive ⁴ὀφειλήμα, ατος, τό, what is due, a debt;
fig., a failure, a fault, sin. ⁵εἰσφέρω, I bring into

ἐν παντὶ εὐχαριστεῖτε·
 τοῦτο γὰρ θέλημα θεοῦ ἐν χριστῷ εἰς ὑμᾶς.
 τὸ πνεῦμα μὴ σβέννυτε¹
 προφητείας μὴ ἐξουθενεῖτε
 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε.
 ἀπὸ παντὸς εἵδους² πονηροῦ ἀπέχεσθε.

I Thessalonians 5: 18 – 22.

¹σβέννυμι, I quench, put out.

²εἶδος, οὐς, τὸ, form, appearance

II. Text B.

1. πορεύου καὶ σὺ ποιεὶ ὁμοίως.
2. κύριε, δίδασξον ἡμᾶς προσεύχεσθαι.
3. ἀνάστηθι¹ καὶ εἴσελθε τὴν πόλιν.
4. πορεύεσθε καὶ λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.
5. μὴ κρίνετε, ἵνα μὴ κριθῆτε.
6. μὴ ἀπέλθῃτε εἰς ὁδὸν ἐθνῶν.
7. γίνεσθε δὲ εἰς ἀλλήλους χρηστοί.
8. βλέπετε οὖν πῶς περιπατεῖτε.
9. φεύγετε τὴν πορνείαν· φεύγετε ἀπὸ τῆς εἰδωλολατρίας (idolatry).
10. εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν. μὴ πλανᾶσθε.

¹Aorist. Imperative. (old ending) of ἀνίστημι

III. Translate

1. Go and teach all these words to the people.
2. Let the disciples not go into the way of the nations.
3. If the Christ had not risen up, the gospel would not have been preached. Let no one be deceived.
4. Let the one doing fornication flee to the Lord. All ye flee idolatry.

Corrected 8/24/05, 3/14/06, 4/4/2015.

Lesson 45

Numerals

εἷς κύριος, μία πίστις, ἓν βάπτισμα.
One Lord, one faith, one baptism. Eph. 4:4

359. Numeral. Cardinal numbers are those used in simple counting, answering how many; e.g., one, two, three. Ordinal numbers are the numbers indicating rank or order; e.g., first, second, third. The adverbial numbers answer the question how many times; e.g., once, twice, thrice.

360. Cardinal Numbers. Several cardinal numbers have already been learned in the course of our lessons. A complete list is given in the vocabulary. The cardinals from two hundred and above are declined like other adjectives (-οι, -αι, -α). The declension of one to four must be learned. Cardinals from five to one hundred ninety-nine are indeclinable (except 101-104), having the same spelling in all cases.

361. Declension of First Four Cardinals.

	εἷς, <u>one</u>				δύο, <u>two</u>		
	<u>Masc. & Fem.</u> <u>Neuter</u>				<u>Masc.</u> <u>Fem.</u> <u>Neuter</u>		
Nom.	εἷς	μία	ἓν		δύο		
Gen.	ἑνός	μιᾶς	ἑνός		δύο		
Abl.	ἑνός	μιᾶς	ἑνός		δύο		
Dat.	ἐνί	μιᾷ	ἐνί		δυσί (ν)		
Inst.	ἐνί	μιᾷ	ἐνί		δυσί (ν)		
Loc.	ἐνί	μιᾷ	ἐνί		δυσί (ν)		
Acc.	ἓνα	μίαν	ἓν		δύο		
	τρεις, <u>three</u>				τέσσαρες, <u>four</u>		
	<u>Masc. & Fem.</u> <u>Neuter</u>				<u>Masc. & Fem.</u> <u>Neuter</u>		
Nom.	τρεις	τρία			τέσσαρες	τέσσαρα	
Gen.	τριῶν	τριῶν			τεσσάρων	τεσσάρων	
Abl.	τριῶν	τριῶν			τεσσάρων	τεσσάρων	
Dat.	τρισί (ν)	τρισί (ν)			τεσσάρσι	τεσσάρσι	
Inst.	τρισί (ν)	τρισί (ν)			τεσσάρσι	τεσσάρσι	
Loc.	τρισί (ν)	τρισί (ν)			τεσσάρσι	τεσσάρσι	
Acc.	τρεις	τρία			τέσσαρας	τέσσαρα	

362. οὐδείς, οὐδεμία, οὐδέν. From the numeral εἷς, μία ἓν (and declined like it) is built the pronoun οὐδείς, οὐδεμία, οὐδέν, the masculine and feminine no one, nobody, neuter nothing, and also μηδείς, μηδεμία, μηδέν, Ibid. Their use corresponds to that of οὐ and μή.

οὐδείς δύνται ἰδεῖν τὸν θεόν, No one can see God.
 μεδεις τὸ ἑαυτοῦ ζητείτω, Let no one seek his own.

363. The Ordinals. Ordinals are adjectives that agree with the substantive which they modify.

ὁ δεύτερος ἄγγελος ἐσάλπισεν, The second angel sounded. Rev. 8.8

364. The Numerical Adverbs. Numeral adverbs are indeclinable, as are adverbs in general.

ἅπαξ καὶ δις μοὶ ἐπέμψατε, You sent to me once and twice. Phil. 4:16.
 τοῦτο δὲ ἐγένετο ἐπὶ τρις, And this happened (up to) three times. Acts 11:10

365. Vocabulary.

<u>Sign</u>	<u>Cardinal</u>	<u>Ordinal</u>	<u>Adverb</u>
1. α'	εἷς, μία, ἓν <u>one</u>	πρῶτος <u>first</u>	ἅπαξ <u>once</u>
2. β'	δύο <u>two</u>	δεύτερος <u>second</u>	δις <u>twice</u>
3. γ'	τρεις, τρία <u>three</u>	τρίτος <u>third</u>	τρις <u>thrice</u>
4. δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5. ε'	πέντε	πέμπτος	πεντάκις
6. ς'	ἕξ	ἕκτος	ἑξάκις
7. ζ'	ἑπτὰ	ἑβδομος	ἑπτάκις
8. η'	ὀκτώ	ὀγδοος	ὀκτάκις
9. θ'	ἐννέα	ἕνατος	ἐνάκις
10. ι'	δέκα	δέκατος	δεκάκις
11. ιά	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12. ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13. ιγ'	τρεις καὶ δέκα	τρίτος καὶ δέκατος	τρεις καὶ δεκάκις
20. κ'	εἴκοσι (ν)	εἰκοστός	εἰκοσάκις
21. κα'	εἷς καὶ εἴκοσι (ν)	πρῶτος καὶ εἰκοστός	εἰκοσάκις ἅπαξ
30. λ'	τριακόνα	τριακοτός	τριακοντάκις
40. μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50. ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60. ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70. ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80. π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90. ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100. ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200. σ'	διακόσιοι, -αι, -α	δικαοσιοστός	διακοσιάκις
300. τ'	τριακόσιοι, αι, -α	τριακοσιοστός	τριακοσιάκις
1000. ,α	χίλιοι, -αι, -α	χιλιοστός	χιλιάκις
2000. ,β	δισχίλιοι	δισχιλιοστός	δισχιλιάκις
10000. ,ι	μύριοι, -ακ, -α	μυριοστός	

366. ExercisesI. Text A.

εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ. ὁ ἔχων τὸν ἀριθμὸν δύναται ἀγοράσαι ἢ πωλῆσαι. ἀριθμὸς τοῦ θηρίου ἀριθμὸς ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ... καὶ εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιλάλιας ἦλθεν. εἶδον γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. ὧδε ὁ νοῦς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαί, ὅρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσὶν· οἱ πέντε ἔπεσαν καὶ ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθε. καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μείναι. καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ ἑπτὰ ἐστι, καὶ εἷς ἀπώλειαν ὑπάγει...καὶ ἔπεσαν οἱ περσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ.

II. Text B.

1. ἅπαξ καὶ δις εἰς τὴν χρίαν μοι ἐπέμψατε.
2. οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν.
3. εἷσιν ἡμῖν ἄπτοι πέντε καὶ ἰχθύες δύο.
4. ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι καὶ τρεῖς χιλιάδες.
5. οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη.
6. ἐδίδου καρδόν, ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.
7. οὐδεὶς δύναται δυσι κυρίοις δουλεύειν.
8. ἐβδούλοντο ἀπολύσαι αὐτὸν διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν αὐτῷ.
9. μία ἡμέρα παρὰ κυρίως κίλια ἔτη καὶ χίλια ἔτη ὡς μία ἡμέρα.
10. ὄρα μηδενὶ εὔπης.
11. οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

III. Translate

1. I baptized no one.
2. Five times he was beaten; once they stoned him; three times he was shipwrecked.
3. Take heed that you do tell nothing to anyone.
4. There is one body, but many members.
5. A certain man had one hundred sheep.

Lesson 46

Comparison of Adjectives

τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ
The trying of your faith is more precious than gold. I Peter 1:7

367. Review of Adjectives. It is well to review the forms of adjectives learned so far. There are several variations.

1. Adjectives of three terminations in First and Second Declensions with long feminines.

ἀγαθός, ἀγαθή, ἀγαθόν (good)

2. Adjectives of three terminations in First and Second Declensions with short feminines (Stem vowel follows ε, ι, ρ)

πονηρός, πονηρά, πονηρόν (evil)

3. Adjectives of two terminations (Second Declension)
Compounds and polysyllables with masculine and feminine alike

ἄδικος, ἄδικον, (unjust)

4. Adjectives of two terminations (Third Declension) with stems in -εσ
Sibilants (Section 267): ἀληθής, ἀληθές (true)

5. Adjectives of two terminations (Third Declension) with stems in ν, ρ, λ, μ
Liquids (p. 100): ἄφρων, ὄν (Gen. ἄφρονος) (foolish)

368. Comparison of Adjectives. The sentence David was wise, but Solomon was wiser than he by far would be expressed in Greek: Δαυεὶδ ἦν σοφός, ἄλλα Σολομῶν σοφώτερος αὐτοῦ πολλῶ.

The adjective σοφός, wise, in this sentence is the positive degree; σοφώτερος, wiser is the comparative degree. (There is also a superlative, wisest). That with which Solomon is compared (αὐτοῦ, than he) is the standard of the comparison, and πολλῶ (by far) is the degree of difference. The giving of the different degrees of an adjective is the comparison of adjectives.

Comparison may be regular (As English tall, taller, tallest; beautiful, more beautiful, most beautiful) or irregular (good, better, best)

369. Regular Comparison. The comparative and superlative degrees of adjectives are regularly formed by adding the suffixes -τερος and -τατος to the stem vowel (the ζ is dropped). If the penult has a short vowel, the stem vowel is lengthened to ω.

αὐτός ἐστιν ἰσχυρότερος μου, He himself is mightier than I.
σοφώτερος αὐτοῦ, wiser than he

The accent is recessive in the comparative and superlative degrees.

Note Carefully: Sibilant stems (ης, ες) add the same suffixes.

ἀληθής, ἀληθέστερος, ἀληθέστατος.

Stems in ων, ον (after the analogy of ἀληθής) have ες added to the stems.

370. The Standard of Comparison. That with which something is compared is expressed several ways.

1. By the Ablative of Comparison.

περισσότερον προφήτου, more than a prophet. Matt. 11:9

2. By the use of the particle ἢ (than), with the standard of comparison put in the same case as the thing compared.

ἀνεκτότερον ἔσται γῆ Σοδόμων ἢ τῇ πόλει ἐκείῃ

It shall be more tolerable for the land of Sodom than for that city.

3. By the use of the prepositions παρά (here = more than, beyond) and ὑπέρ (more, more than).

ἁμαρτολοὶ παρά πάντας τοὺς Γαλιλαίους ἐγένοντο;

Were they sinners above all the Galileans? Luke 13:2

τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον,

sharper than any two-edged sword. Hebrews 4:12

371. Dative of Degree of Difference. With expressions of comparison the dative case is used to express the degree of difference.

πολλῶ πλείους (irregular for πολὺς, much), many more. John 4:41. Cf. Phil. 1:24

372. Vocabulary.

αἵρεσις, εως, ἡ,	<u>a choosing; a sect</u>	μωρός, ἄ, ὄν	<u>foolish</u>
ἀκριβής, ες,	<u>strict</u>	τὸ μωρόν ,	<u>foolishness</u>
δυνατός, ἡ, ὄν,	<u>able, mighty</u>	ὅστις, ἡτίς, ὃ τι,	<u>who</u> (originally from ὅς and τις)
ἐκλέγομαι,	<u>I choose</u>	περισσός, ἡ ὄν,	<u>abundant, great</u>
καινός, ἡ ὄν,	<u>new</u> (in quality)	σκάνδαλον, ου, το,	<u>offense</u>
καταισχύνω,	<u>I make (put) ashamed</u>	σοφία, ας, ἡ,	<u>wisdom</u>
κλῆσις, εως, ἡ	<u>calling</u>	σοφός, ἡ, ὄν.	<u>wise</u>
κλητός, ὄν,	<u>called, selected</u>	τε,	<u>and, both</u>
νέος, α, ον,	<u>new, young</u>		

373. Exercises.I. Text A.

ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρώμενον, Ἰουδαίους μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (foolishness), αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίους τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν, ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερος τῶν ἀνθρώπων. Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς (noble, well-bred) ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα κατασχύνη τοὺς σοφοὺς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα κατασχύνη τὰ ἰσχυρά. (I Cor. 1: 23 - 27)

II. Text B.

1. οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.
2. ἔζησα φαρισαῖος κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας (θρησκεία, ας, ἡ, religion)
3. τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων.
4. οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοῦντι ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίους οἵτινες οὐ χρειὰν ἔχουσιν μετανοίας.
5. ὁμοίως νεώτεροι ὑποτάγητε περσβυτέροις.
6. τὸ ἀγαπᾶν αὐτὸν ... περισσότερο ἐστὶν πάντων τῶν ὀλοκαυτωμάτων. (ὀλοκαύτωμα, burnt offering)
7. Ἀθηναῖοι εἰς οὐδὲν ἕτερον ἠύκαιρουν (εὐκαιρέω, I have leisure) ἢ λέγειν τι ἢ ἀκούειν τι καινότερουν.
8. μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν;

III. Translate.

1. The weakness of the Lord is stronger than the foolishness of the mighty.
2. Are not the righteous wiser than the sons of darkness?
3. The younger shall in no wise rule the elder.
4. To obey is better than sacrifice.
5. Heaven rejoices more over (ἐπί) the one repenting than over the ones not needing to repent.

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Lesson 47

Irregular Comparison of Adjectives

οὐδὲ ἀπόστολος μείζων τοῦ πέμψατος αὐτόν.
An apostle is not greater than the one who sends him. John 13:16

374. Comparison of Irregular Adjectives. Adjectives which have changes of stem in their comparison (like English, good, better, best) are given below. The list includes the most commonly occurring.

	<u>Positive</u>		<u>Comparative</u>		<u>Superlative</u>
1.	ἀγαθός	<u>good</u>	κρείσων βελτίων		κράτιστος
2.	κακός	<u>bad</u>	χείρων ἥσων		
3.	καλός	<u>beautiful, good</u>	καλλίων		
4.	μέγας	<u>great</u>	μείζων		μέγιστος
5.	μικρός	<u>small</u>	μικρότερος ἐλάσσων		ἐλάχιστος
6.	πολύς	<u>much</u>	πλείων πλέων		πλείστος
7.	ταχύς	<u>swift</u>	ταχίων		τάχιστος

375. Declension of πολύς, much, many. (Irregular)

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neut.</u>
Nom.	πολύς	πολλή	πολύ	πολοί	πολλαί	πολλά
Gen.	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
Abl.	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
Dat.	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
Inst.	πολλῶ	πολλῇ	πολλῶ	πολλοῦς	πολλαῖς	πολλοῖς
Loc.	πολλῶ	πολλῇ	πολλῶ	πολλοῦς	πολλαῖς	πολλοῖς
Acc.	πολύν	πολλήν	πολύ	πολλοὺς	πολλάς	πολλά

376. Declension of μεγάς, great, big (Irregular).

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neuter</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neuter</u>
Nom.	μέγας	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλα
Gen.	μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
Abl.	μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
Dat.	μεγάλω	μεγάλη	μεγάλω	μεγάλοις	μεγάλαις	μεγάλοις
Inst.	μεγάλω	μεγάλη	μεγάλω	μεγάλοις	μεγάλαις	μεγάλοις
Loc.	μεγάλω	μεγάλη	μεγάλω	μεγάλοις	μεγάλαις	μεγάλοις
Acc.	μεγάν	μεγάλην	μέγα	μεγάλους	μεγάλαις	μεγάλα

377. Adjectives in υς, εια, υ. Adjectives of the type of εὐθύς, εὐθεία, εὐθύ, straight, are declined as follows:

	<u>Singular</u>			<u>Plural</u>		
	<u>Masc.</u>	<u>Fem.</u>	<u>Neuter</u>	<u>Masc.</u>	<u>Fem.</u>	<u>Neuter</u>
Nom.	εὐθύς	εὐθεία	εὐθύ	εὐθεῖς	εὐθείαι	εὐθέα
Gen.	εὐθέος	εὐθείας	εὐθέος	εὐθέων	εὐθειῶν	εὐθέα
Abl.	εὐθέος	εὐθείας	εὐθέος	εὐθέων	εὐθειῶν	εὐθέα
Dat.	εὐθεῖ	εὐθεία	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι
Inst.	εὐθεῖ	εὐθεία	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι
Loc.	εὐθεῖ	εὐθεία	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι
Acc.	εὐθύν	εὐθείαν	εὐθύ	εὐθεῖς	εὐθείαις	εὐθέα

So βραχύς, short; ταχύς, swift

378. Declension of comparative Forms. μείζων, βελτίων, and other comparatives like them are declined like liquids or adjectives in ων – ον (Sect. 232, 234).

	<u>Singular</u>		<u>Plural</u>	
	<u>Masc./Fem.</u>	<u>Neuter</u>	<u>Masc./Fem.</u>	<u>Neuter</u>
Nom.	μείζων	μείζον	μείζονες	μείζονα
Gen.	μείζονος	μείζονος	μειζόνων	μειζόνων
Abl.	μείζονος	μείζονος	μειζόνων	μειζόνων
Dat.	μείζονι	μείζονι	μείζοσι	μείζοσι
Inst.	μείζονι	μείζονι	μείζοσι	μείζοσι
Loc.	μείζονι	μείζονι	μείζοσι	μείζοσι
Acc.	μείζονα	μείζον	μείζονας	μείζονα

379. The use of the Superlative. The superlative adjectives, whether the -τατος form or the irregular type, are in the Koiné rarely true superlatives, but usually have an illative or intensive sense of very, exceedingly; e.g.,

μέγιστα ... ἐπαγγέλματα, exceeding great promises II Peter 1:4.
κρατίστω Φήλικι to the Most Excellent Felix Acts 23:26

The regular superlative idea is generally expressed by the comparative; that is, the comparative form is used; but when the context shows that more than two are involved, then the construction is proved to be superlative.

τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ;
Who is greatest in the kingdom of heaven? Matthew 18:2

380. Vocabulary. (In addition to the irregular adjectives in Sec. 369)

ἀξιόω,	<u>I count worthy</u>	μεταστρέφω,	<u>I turn</u>
γεννητός,	<u>begotten, born,</u>	ὅθεν,	<u>whence, wherefore</u>
verbal adjective of γεννάω		ὁμολογία, ας, ή,	<u>profession, confession</u>
ἐπαινέω,	<u>I praise</u>	πληγή, ής, ή,	<u>stroke, plague</u>
ἐπουράνιος,	<u>heavenly</u>	περισσός, ή, όν,	<u>great</u>
κατανοέω,	<u>I consider</u>	πρώτος,	<u>first</u>
κατασκευάζω,	<u>I build, prepare</u>	τάφος, ου, ό,	<u>grave, tomb</u>
κλήσις, εως, ή,	<u>calling</u>	τιμή, ής, ή,	<u>honor</u>

381. Exercises.I. Text A.

τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου ... ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην ἰδεῖν; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου ... ἀμὴν λέγω ὑμῖν, οὐκ ἐγγίγεται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. (from Mt. 11: 7, 9, 11)

ὅθεν ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανοῦ μέτοχοι (μέτοχος, partaker), κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς Μωϋσῆς ἐν ὄλῳ τῷ οἰκῷ αὐτοῦ. πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται κατ' ὅσον (by so much) πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. (Heb. 3:1-3)

II. Text B.

1. ἐκέλευσε τὸν τάφον αὐτοῦ φυλάσσειν ἕως τῆς τρίτης ἡμέρας, μήποτε ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.
2. οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἦσσον συνέρχεσθε.
3. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.
4. ὁ ἥλιος μεταστρεφθήσεται εἰς σκότος πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην.
5. ὅς ἂν σκανδαλίση ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων καλόν ἐστίν αὐτῷ μᾶλλον βέβληται εἰς τὴν θάλασσαν.
6. ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
7. ὁ πιστός ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστίν.
8. ἔστω δὲ πᾶς ἄνθρωπος ταχύς τὸ ἀκοῦσαι.
9. τάδε λέγει ὁ ἔχων τὸ ῥομφαίαν τὸ δίστομον τὸ ὄξειαν.

III. Translate.

1. The one having more glory than all is Christ.
2. Out of his mouth comes a great sharp sword.
3. John is not greater than the one who is least in the kingdom.
4. The reward is not always to the great or to the swift.
5. The last reward will be better than the first.

Corrected 8/08/05, 3/14/06, 3/11/2015.

Lesson 48

The Optative Mood

ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς ἀγάπην τοῦ θεοῦ.
May the Lord direct your hearts into the love of God. 2 Thess. 3:5

382. The Optative Mood. The optative mood affirms the action of the verb as possible. It is very much like the subjunctive, which is usually described as the mood of probability. The optative gets its name from its use in expressing wishes. (Latin opto, I wish). Its other uses are in potential statements used in Ideal Conditions. There are only 67 optatives in the New Testament. Thirty-seven (37) of these are wishes.

383. The Conjugation of the Optative. The optative uses the following endings. (They are largely the endings of the μι verbs.)

<u>Active</u>		<u>Middle-Passive</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. -μι	-μεν	-μην	-μεθα
2. -ς	-τε	-ο	-σθε
3. -	-εν	-το	-ντο

The sign of the optative is -ι. To this the connecting vowel ο is added in the present and Second Aorist Optative (-οι) and σα in the First Aorist (σαι).

The New Testament uses only uses the present (linear) and aorist (point action) tenses.

384. The Optative of λύω, Wish: May I loose.

<u>Present</u>			
<u>Active</u>		<u>Middle-Passive</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. λύοιμι	λύοιμεν	λυοίμην	λυοίμεθα
2. λύοις	λύοιτε	λύοιο	λύοισθε
3. λύοι	λύοιεν	λύοιτο	λύοιντο

<u>Aorist</u>			
<u>First Aorist Active</u>		<u>Second Aorist Active</u> ¹ (Deponent)	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
1. λύσαιμι	λύσαιμεν	γεγοίμην	γενοίμεθα
2. λύσαις	λύσαιτε	γένοιο	γένοισθε
3. λύσαι ²	λύσαιεν	γένοιτο	γένοιντο

Note Carefully: The Aorist Passive has the suffix -θεινη, -θειης, -θειη.

¹The Active uses the present endings. ²The final αι in the optative is long.

385. The Optative of εἰμί, Wish: May I bePresentSingular

1. εἶην
2. εἶης
3. εἶη

Plural

- εἶημεν
εἶητε
εἶησαν

386. The Optative of Wishes. Wishes about the future are expressed by the optative. μὴ γένοιτο. May it not be so (God forbid, KJV)

Note Carefully. Wishes about the past are expressed by ὄφελον with the aorist; wishes about the present by ὄφελον with the imperfect.

ὄφελον ἀπέθανον, Would that I had died. (aorist)

ὄφελον ἀπέθηνσκον, Would that I were dying. (imperfect)

387. The Potential Optative. One of the most common usages of the optative is with ἄν to express what might or would happen (under some unexpressed condition).

ἔλθοιμι ἄν, I would go

The potential statement implies a condition; e.g., if I had a chance.

ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἄν θέλοι καλεῖσθαι αὐτόν. (Lk. 1:62, Byz)
They made signs to the father what he would like to call him (i.e., if he could speak.).

388. The Ideal (Fourth Class) Conditional Sentence. (Review Lesson 42 and 43) The ideal condition is the condition undetermined with remote possibility of fulfillment. It tells what would take place, should a certain condition ever take place. It uses εἰ (if) with the optative in the protasis and the optative with ἄν in the apodosis.

εἰ ποιῶ (ποιήσαι) ταῦτα, ἔχοι ἄν καλῶς
If he should do this, it would be well with him.

The apodosis of this condition is the same as the potential optative. There are no complete examples of this condition in the New Testament. There are only some mixed conditions, some protases alone, and the potential optative by itself.

389. The Optative in Indirect Discourse. After a past indicative verb, a subjunctive or present verb may become optative. A few obvious examples of this type of construction occur.

καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.
Searching the scriptures daily if these things were so. Acts 17:11
Representing probably εἰ ἔχει ταῦτα οὕτως (or possibly ἐὰν ἔχη). See also Acts 17:27.

390. The Potential Indicative. With the potential optative may be compared a like use of the indicative in potential statements. The imperfect tense is used.

ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι
I wish to be present with you now (i.e., if it would do any good.)

391. Vocabulary.

ἀναγινώσκω,	<u>I read</u>	κατηγορέω,	<u>I accuse, speak against</u>
ἀγιάζω,	<u>I sanctify</u>	κόκκος, ου, ὁ	<u>grain seed</u>
ἀμέμπτως	<u>unblameably</u>	μηκέτι,	<u>no longer, no more</u>
ἄρα,	Conj. <u>therefore, since</u>	μηδεῖς,	<u>no one, (see Section 356)</u>
ἄρα	Adv. <u>interrogative, expects “no”</u>	ὄλοτελής, ἔς,	<u>whole</u>
ἐπίγνωσις, εως, ἢ,	<u>knowledge</u>	συσ(ν)βάλλω,	<u>I put together, meet</u> (with Instrumental Case)
ὀλόκληρος, ον,	<u>sound, perfect</u>	σπείρω,	<u>I sow</u>
ὄφελον,	<u>O that! Would that!</u>	φιλόσοφος, ου, ὁ,	<u>philosopher</u>
παρουσία, ας, ἢ,	<u>coming, presence</u>	ψηλαφῶ,	<u>I feel after</u>
πληθύνω,	<u>I increase, multiply</u>	τυγχάνω (2 nd Aor. ἔτυχον),	<u>I happen, chance</u>
πυνθάνω,	Mid., <u>I ask, learn by inquiry</u>		

392. ExercisesI. Text A.

αὐτὸς δὲ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὄλοτελεῖς καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ φυγὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη. πιστὸς ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσει.

τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ καὶ τινες ἔλεγον τί ἂν θέλοι ὁ σπερμολόγος (babbler) οὗτος λέγειν; ... τὸν κόσμον...ἐποίησέ τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων...ζητεῖν τὸν θεὸν εἰ ἄρα γε ψηλαφήσειεν αὐτὸν καὶ εὔροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα.

II. Text B.

1. χάρις ἡμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ.
2. ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.
3. ὄφελον γε ἐβασιλεύσατε ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν (reign with)
4. διελάλουν (διαλαλέω, I discuss) πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.
5. ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου.
6. οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν.
7. ἐπυνθάνετο τίς ἂν εἴη.
8. ἄρα γε γινώσκεις ἢ ἀναγινώσκεις; ὁ δὲ εἶπεν πῶς γὰρ δυναίμην ἂν, ἐὰν μὴ τις ὀδηγήσει (ὀδηγέω, I guide) με.
9. τινὲς δὲ ἀπὸ Ἀσίας Ἰουδαῖοι, οὓς εἶδει ἐπὶ σου (before you) παρεῖναι καὶ κατηγορεῖν εἰ τί ἔχοιμεν πρὸς ἐμέ.
10. μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.

III. Translate:

1. If you should eat of this fruit, you would die.
2. May God multiply peace and grace to you through Christ.
3. We were inquiring what they would want to do.
4. Would that we were reigning with one another.
5. May it not be to us to boast in works of righteousness, but only in the Cross.

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Lesson 49

The Periphrastic Tenses

ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων.
And they were continuing steadfastly in the teaching of the apostles. Acts 2:42

393. The Periphrastic Tenses. Six tenses in Greek may be formed in a longer way (“to speak in a round about way.” cf. circumlocution from the Latin) than the ordinary construction by the use of the participle and a form of the verb εἰμί. These are called periphrastic formations. Compare the English simple past, I ran, and the periphrastic, I am running. The voice depends on the voice of the participle used.

The following are these tenses with their formations:

a. With the present participle:

The Periphrastic Present: The present of εἰμί with the present participle.
εἶμι ποιῶν, I am doing (means the same as ποιῶ)

The Periphrastic Future The future of εἰμί and the present participle.
ἔσομαι ποιῶν, I shall do (equals ποιήσω)

The Periphrastic Imperfect: The imperfect of εἰμί and the present participle.
ἦν ποιῶν, I was doing (equals ἐποίουν)

b. With the perfect participle:

The Periphrastic Perfect: The perfect participle and the present of εἰμί .
εἶμι πεποιήκως, I had done (equals πεποίηκα)

The Periphrastic Pluperfect: The perfect participle and the imperfect of εἰμί.
ἦμην πεποιήκως, I had done (equals πεποιήκειν)

The Periphrastic Future Perfect: The perfect participle and the future of εἰμί.
ἔσομαι πεποιήκως, I shall have done (only way formed)

394. The Use of the Periphrastic Tenses. There is in general no difference between the periphrastic tenses and the tenses formed in the usual way. Many grammarians suggest that the periphrastic constructions are more emphatic than the regular formations. Especially is this true of the tenses which express linear action; e.g., Galatians 1:22, ἦμην δὲ ἀγνοούμενος was unknown (Continued to be unknown)

395. Vocabulary.

ἄλυσις, εως, ἡ,	a <u>chain</u>	μεταξύ,	Adverb of time or place, <u>between</u>
γωνία, ας, ἡ,	<u>corner</u>	μισέω,	<u>I hate</u> (misanthrope)
ἐνώπιον,	<u>before</u>	πράσσω, ξω, πέπραχα, πέπραγμα,	<u>I do</u>
κλίνη, ης, ἡ,	<u>bed, pallet</u>	συνθάνομαι,	<u>I learn, learn by inquiry</u>
λανθάνω,	<u>I escape notice of</u>		
	<u>I do something secretly</u>		

396. Exercises.I. Text A.

δώσω σοι τὰς κλειδάς¹ τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός. Mt. 16:19.

αὐτὸς δὲ ἦν ὑποχωρῶν² ἐν ταῖς ἐρήμοις καὶ προσευχόμενος. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοσδιδάσκαλοι³ οἱ ἦσαν ἐλληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος⁴ καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείνα αὐτὸν ἐνώπιον αὐτοῦ. Luke 5:16-18

¹κλείς, κλειδός, ἡ, key ²ὑποχωρέω, retire ³lawyers ⁴παραλύω, I loose from, passive I am paralyzed

II. Text B.

1. λανθάνειν γὰρ αὐτὸν τι τούτων οὐ πείθομαι οὐδένι οὐ γὰρ ἔστιν ἐν γωνία πεπραγμένον τοῦτο.
2. ἦν διδάσκων ἐν ταῖς συναγωγαῖς.
3. ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, ἦν δὲ ὑποστρέφων καὶ καθήμενος ἐπὶ ἄρματος (ἄρμα, -ατος, τό, chariot) αὐτοῦ καὶ ἀνεγίνωσεν τὸν προφήτην Ἰησοῖαν.
4. τῇ νυκτὶ ἐκείνῃ ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσειν δυοῖ, φυλακὲς τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. Acts 12:6b
5. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
6. ἐπυνθάνετο τίς εἶη καὶ τί ἐστιν πεποιηκώς.
7. γίνου γρηγορῶν καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν.
8. καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσαο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν. Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι. (Luke 11:1)

III. Translate; (Use periphrastics where possible):

1. Jesus was going about through the land and he was teaching and healing in their synagogues.
2. The Lord said that the disciples would be hated by all because of his name.
3. Paul did not believe that these things had been done in corners.
4. A man who had been paralyzed was brought to Jesus on a bed.
5. What the apostles loosed upon earth will be loosed in heaven.

Lesson 50

Adverbs and Their Comparisons

λοιπόν, ἀδελφοί, χαίρετε Finally, brethren, farewell, II Cor. 13:11

397. Origin of Adverbs. Adverbs occur in Greek in many forms. Originally many were cases forms of substantives, adjectives, and pronouns, even participles. The forms crystallized and became fixed as adverbs and became indeclinable; e.g.,

Genitive-Ablative: ὄντως, really, from Genitive of participle ὄντος, being;
καθεξῆς, in an orderly way, from κατά, according to, and ἕξης, a course; ποῦ, where;
αὐτοῦ, there.

Dative-Instrumental: κοινῇ, in common, publicly; παραχρῆμα, immediately (literally: at the business).

Locative: οἴκοι, at home

Accusative: πρῶτον, at first; δωρέαν, freely, πολὺ, much.

398. Adverbs in -ως. The adverbial ending most frequent is -ως. It may be compared to the English -ly. This -ως was usually formed from the ablative plural of the objective after the ν was dropped; e.g., ὁμοίως, like οἰμοίως, likewise. Some adverbs and adjectives occur in more than one form: from εὐθύς, straight, we have both εὐθύς and εὐθέως, immediately.

399. Adverbial Suffixes. Some suffixes were employed regularly to form adverbs with fixed meaning. A study of these will aid in vocabulary building.

-θι -θα (at the place), ἔνθα, ἐνταῦθα.
-θε (ν) (from, thence) ἐκεῖ, there ἐκεῖθεν, from there; οὐρανόθεν, from heaven.
-δε (to where), ὧδε, to this place
-κις (times), πολλάκις, oftentimes; ποσάκις, how often.
-στι, τι (fashion), ἑλληνιστί, in Greek.

400. Comparison of Adverbs. Adverbs like adjectives are compared in the positive, comparative, and superlative degrees; e.g., easily, more easily, most easily.

The neuter accusative singular of the comparative adjective of the same root is usually the form of the comparative adverb, and the neuter accusative plural of the comparative adjective is the superlative.

<u>Positive</u>	<u>Comparative</u>	<u>Superlative</u>
(μάλα) <u>very</u>	μᾶλλον, <u>more, rather</u>	μάλιστα, <u>especially</u>
ἄνω, <u>up, high</u>	ἀνώτερον, <u>higher</u>	-----
πόρρω, <u>for, far off</u>	πορρώτερον, <u>further</u>	-----
-----	ὑστερον, <u>latter</u>	(ὑστατον)
ἀκριβῶς, <u>accurately</u>	ἀκριβέστερον, <u>more accurately</u>	-----
ταχέως, <u>quickly</u>	τάχιον, <u>more quickly</u>	τάχιστα, <u>very most quickly</u>

But notice περισσῶς, exceedingly; περισσότερος, more abundantly.

401. Vocabulary.

ἀγαθός, ἢ, ὄν,	<u>good</u> , (See Section 374)	καλῶς,	<u>well, good</u>
ἄγνός, ἢ, ὄν,	<u>pure, holy</u>	κεῖμαι,	<u>lie</u>
ἄνωθεν,	<u>from above, again</u>	μνημεῖον, ου, τό,	<u>tomb</u>
γαμίζω,	<u>I give in marriage</u>	περισσότερως,	<u>more abundantly,</u>
δεῦτε,	<u>“come”</u>	See περίσσοσ	
ἐνθάδε,	<u>here</u>	ταχύ,	<u>quickly</u>

402. ExercisesI. Text A.

ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν, μὴ φοβείσθε ὑμεῖς. οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο. καὶ ταχύ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε¹. ἰδοὺ εἶπον ὑμῖν. καὶ ἀπελθοῦσαι ταχύ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον² ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
(After Matthew 28: 5 – 8)

¹(<ὁράω). ²(<τρέχω)

II. Text B.

1. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.
2. ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι.
3. λέγει αὐτῇ Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθὲ ἐνθάδε.
4. διὰ τοῦτο δεῖ περισσότερως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρῶμεν¹.
5. σπουδαιότερως² οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε καὶ γὰρ³ ἀλυπότερος⁴ ὦ.
6. ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κείσσον ποιήσει.
7. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀνήγῃ ἐστίν.
8. ἐρεῖ σοι· φίλε, προσανάβηθι⁵ ἀνώτερον⁶.
9. τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. Phil. 3:1
[What a fitting final sentence to translate from the late Dr. J. W. Roberts!]

¹(παραρραέω, I drift from). ²(σπουδαίως, earnest) ³(Crisis for καὶ ἐγώ) ⁴(ἀλυπος, without sorrow)
⁵(προσαναβαίνω, I go up to) ⁶(ἀνώτερος, upper, higher.)

III. Translate.

1. First, go quickly and thank the ones doing well to you.
2. Let us announce to those here that he lay there.
3. The ones being given in marriage are better than the ones not being given.
4. John went up higher and saw what the angel showed him there.
5. Finally, to speak thus is better for me, for worse for you.

Final Note from the Editor: Donald L. Potter

Corrected 8/08/05, 3/14/06, 3/10/2015.

By the grace of God, I finished typing all 50 Lessons in Roberts' *Grammar* on 6/20/05. On 3/14/06, I finished a careful editing of the entire book. Many thanks to Brother Wayne Price, a former student of Dr. Roberts at Abilene Christian College (now University), who has used this edition with his Greek students in Oklahoma City, OK during the 2005 – 2006 school year. He and his students have been most helpful in correcting Dr. Robert's *Grammar*.

May God bless every student who undertakes to learn to read his or her Greek New Testament with Dr. J. W Roberts' *A Grammar of the Greek New Testament for Beginners*.

I finished completely reformatting and correcting the entire book on November 15, 2014. I changed the font from a combination of Palatino Linotype and Times New Romans to the Summer Institute of Linguistics (SIL) Galatia font. The margins were increased to meet the CreateSpace paperback requirements. Each lesson was typed and filed separately and then combined into a single document by putting the pdf files together. I decided to leave the formatting dates at the end of each lesson. My arrangements with CreateSpace allow me to make changes at any time The dates at the end of each lesson reflect the date of the latest improvements.

On January 26, 2014, I finished my final review of the entire document in preparation for publication with CreateSpace. Many thanks to my friends in Christ, who have prayed fervently to the God of heaven to help me throughout the years of work. I finished another careful revision on March 11, 2015.

I am putting finishing touches on a Spanish translation that Mrs. Perla Sarmiento did for me in 2007. I hope to publish it in paperback next year. I am using the preliminary Spanish translation with my students of NT Greek in *El Instituto Latinoamericano de Estudios Biblicos* in Toluca, Mexico.

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Donald Wayne Price of Oklahoma City, Oklahoma sent me the “Grammatical Index” on 8/27/05.

I switched to Galatia SIL font since I do not have the Greek font (sGreek) that Brother Price used.

The format is the same as the 1958 original, except that I had to update the page numbers to correspond with the 2014 paperback edition. The page numbers were all corrected on 12/22/2014, 9:00 p.m.

VOCABULARY
(English – Greek)

A

abide, μένω
 able, be able, δύναμαι
 about (to do something) μέλλω + Inf.
 about (concerning), περί + Ablative
 about (direction), περί + Accusative
 Abraham, Ἀβραάμ, ὁ
 abstain, ἀπέχω (middle)
 according to, κατά
 adorn, κοσμέω
 affliction, θλίψις, εως, ἡ
 afraid, be afraid, φοβέω
 after, μετά, with Accusative
 again, πάλιν
 against, εἰς
 agree, συντίθημι
 all, πᾶς, πᾶσα, πᾶν
 already, ἤδη
 also, καί
 always, ἀεί
 am, εἰμί
 am about, μέλλω, with Infinitive
 and, καί, τέ, δέ
 angel, ἄγγελος, ου, ὁ
 announce, ἀπαγγέλλω
 another, ἄλλος, η, ο
 answer, ἀποκρίνομαι
 anyone, someone, τίς
 appear, φαίνω
 as many as, ὅσος, η, ον
 ask, ἐρωτάω; ask for, αἰτέω
 asleep, sleep, κοιμάζω
 apostle, ἀπόστολος, ου, ὁ
 arrive, ἤκω, παραγίνομαι
 as, ὡς
 authority, ἐξουσία, ας, ἡ

B

Baptist, βαπτιστής, ου, ὁ
 baptize, βαπτίζω
 be glad, χαίρω
 bear, φέρω
 beat, κόπτω
 because, ὅτι
 become, γίνομαι
 before, πρό + Ablative; in clauses,
 πρὸ τοῦ + Infinitive

beget, γεννάω
 begin, ἄρχομαι
 behold, ἰδού
 believe, πιστεύω
 beseech, παρακαλέω
 betray, παραδίδωμι
 better (adv.) βέλτιον, cf. ἀγαθός
 better, see good
 beyond, πέραν
 blaspheme, βλασφημέω
 bless, εὐλογέω
 blessing, εὐλογία, ας, ἡ
 blood, αἷμα, ματος, τό
 boast, καυχάομαι
 boat, πλοῖον
 body, σῶμα, ματος, τό
 book, βιβλος, ου, ἡ; βιβλίον, ου, τό
 bread, ἄρτος, ου, ὁ
 bring, ἄγω
 bring in, εἰσφέρω
 brother, ἀδελφός, ου, ὁ
 build, οἰκοδομέω
 but, δέ, ἀλλά
 by (agency), ὑπό + Ablative
 by (place), παρά with Loc., Acc., or Abl.

C

call, καλέω
 cease, παύω
 certain (one), τίς, τι
 chief priest, ἀρχιερεύς εως, ὁ
 child, boy, servant, παῖς, παδός
 child, τέκνον, ου, τό
 choose, ἐκλέγω
 Christ, Χριστός, ου, ὁ
 church, ἐκκλησία, ας, ἡ
 circumcision, περιτομή, ης, ἡ
 city, πόλις, εως, ἡ
 clothe, ἐνδύω
 clothe (oneself), περιβάλλω (middle)
 come, go, ἔρχομαι, πορεύομαι
 come (go) out, ἐξέρχομαι
 come down, καταβαίνω
 come to pass, happen, γίνομαι
 coming, παρουσία, ας, ἡ; ἐπιφάνεια, ας, ἡ
 command, ἐντέλλομαι
 commandment, ἐντολή, ης, ἡ
 commend, συνίστημι

commit adultery, μοιχεύω
 corner, γωνία, ας, ή
 cross, σταυρός, ου, ό
 crowd, όχλος, ου, ό
 crucify, σταυρόω
 cry out, κράζω
 cup, ποτήριον, ου, τό

D

darkness, σκοτία, ας, ή; σκότος, ους, τό
 daughter, θυγάτηρ, θυγατρός, ή
 day, ήμέρα, ας, ή
 dead, νεκρός, ά, όν
 defile, κοινώω
 deliver, παραδίδωμι, ρύομαι
 deny, άρνέομαι
 depart, άναχωρέω
 deserted, έρημος, ον, ό, ό έρημος, desert
 desire, έπιθυμέω
 destroy, καταλύω
 die, άποθνήσκω
 Diotrophese, Διοτρέφης, ους, ό
 disciple, μαθητής, ου, ό
 disease, νόσος, ου, ή
 do, ποιέω
 do not, prohibition, see Sections 327, 349
 draw, άντλέω (water from a well)
 dwell, κατοικέω

E

earth, γή, γής, ή
 eat, έσθίω
 elder, πρεσβύτερος, ου, ό
 enemy, έχθρός, ου, ό
 enter, εισέρχομαι
 eternal, αιώνιος, ον
 evangelist, ευαγγελιστής, ου, ό
 evil (adj.), πονηρός, ά, όν
 evil (noun), πονηρία, ας, ή
 exhalt, ύψώω
 exhort, παρακαλέω
 eye, όφθαλμός, ου, ό

F

face, πρόσωπον, ου, τό
 faith, πίστις, εως, ή
 fall, πίπτω
 fast, νηστεύω

father, πάτηρ, πατρός, ό
 fear, φοβέω
 feast, έορτή, ής, ή
 fill, πληρόω
 finally, τό λοιπόν
 find, εύρίσκω
 fire, πύρ, πυρός, τό
 first (adv.), πρώτον
 first (adj.), πρώτος, η, ον
 fish, ίχθύς, ύος, ό
 five times, πεντάκις
 flee, φεύγω
 follow, ακολουθέω (with Dative)
 foolish, άφρων, ον
 foolishness, μωρός, ά, όν; τό μωρόν, fool
 foot, πούς, ποδός, ό
 for the sake of, ύπέρ
 forgive, άφίημι
 fornication, commit, πορνεύω
 forty (indeclinable) τεσσαράκοντα
 free, έλύθερος, α, ον
 friend, φίλος, ου, ό
 from, από (with Ablative)
 fruit, καρπός, ου, ό
 fulfill, πληρόω
 full, πλήρης, ες
 fullness, πλήρωμα, ματος, τό

G

garment, ίμάτιον, ου, τό
 gift, δώρον, ου, τό; δωρεά, άς, ή
 give, δίδωμι
 give in marriage, γαμίζω
 glorify, δοξάζω
 glory, δοξα, ης, ή
 go about, περιάγω
 go away, άπέρχομαι
 go down, καταβαίνω
 go up to, αναβαίνω, προσαναβαίνω
 God, θεός, ου, ό
 good, αγαθός, ή, όν; βελτίων or κρείττων better
 goodness, χρηστότης, τητος, ή
 gospel, ευαγγέλιον, ου, τό
 grace, χάρις, χάριτος, ή
 great, μέγας, μεγάλη, μέγα
 guard, φυλάσσω
 guide, ήγέομαι

H

hair, θρίξ, τριχός
 hand, χεῖρ, -ός, ἡ
 hate, μισέω
 have, ἔχω
 have mercy on, ἐλεέω
 he, αὐτός (oblique cases)
 head, κεφαλή, ἡς, ἡ
 heal, θεραπεύω, ἰάομαι
 hear, ἀκούω (often with Genitive object)
 heart, καρδιά, ας, ἡ
 heaven, οὐρανός, οὐ, ὁ
 her, αὐτή
 herald, κήρυξ, κήρυκος, ὁ
 here, ἐκεῖ
 high, ἄνω, higher ἀνώτερον (adv.)
 hit, βάλλω
 holy, ὅσιος, ἀγνός
 hope, ἐλπίς, ἐλπίδος, ἡ
 hour, ὥρα, ας, ἡ
 house, οἰκία, ας, ἡ; οἶκος, ου, ὁ
 hundred, ἑκατόν
 hypocrite, ὑποκριτής, οὐ ἡ

I

idolatry, εἰδωλολατρία, ας, ἡ
 if, εἰ, ἐάν
 image, εἰκών, ὄνος, ἡ
 in, ἐν with Locative
 in behalf of, ὑπέρ + Genitive
 in midst of, μεσός, ἐν
 in no wise, emphatic, fut. negative, οὐ μή §327
 in order that (to), ἵνα
 in this way, thus, οὕτως
 inquire, πυνθάνω
 into, εἰς with Accusative
 intrust, πιστεύω
 invite, καλέω
 Isaac, Ἰσαάκ, ὁ

J

Jacob, Ἰακώβ, ὁ
 jealous (I am jealous), ζηλόω
 Jerusalem, Ἱεροσόλυμα, τά; -λημ, ἡ
 Jesus, Ἰησοῦς, οὐ, ὁ, gen. οὐ, dat. οὐ, acc. οὐν
 Jews, Ἰουδαῖος, ὁ
 John, Ἰωάν(ν)ης, ου, ὁ
 joy, χαρά, ας, ἡ
 Judas, Ἰούδας, α, ὁ
 judge (noun), κριτής, οὐ, ὁ

judge (verb), κρίνω
 judgment, κρίσις, εως, ἡ; κρίμα, τος, τό
 justify, δικαίω; δίκαιος, α, ον

K

keep, τηρέω
 keep from, φυλάσσω
 kill, θανατόω
 kingdom, βασιλεία, ας, ἡ
 know, γινώσκω, οἶδα

L

lad, little, τέκνον, ου, τό
 lamb, ἀρνίον, ου, τό
 lame, χωλός, ἡ, ὄν
 lamp, λύνχνος, ου, ὁ
 lampstand, λυχνία, ας, ἡ
 land, γῆ, γῆς, ἡ
 last, ἔσχατος, η, ον
 law, νόμος, ου, ὁ
 lawful, is lawful, ἔξεστιν
 lead, ἄγω
 least, ἐλάχιστος, (See μικρός, little)
 lest, μή + Subjunctive
 let us (Use hortatory subjunctive)
 liar, ψεύστης, ου, ὁ
 lie, κείμαι
 life, ζώνη, ου, ὁ
 light, φῶς, φωτός
 like (adv.), ὡς
 like (verb) θέλω
 little children, παιδίον, ου, τό
 live, ζάω
 loin, ὄσφυς, ὄς, ἡ
 loose, λύω
 lord, κύριος, ου, ὁ
 love (noun), ἀγάπη, ης, ἡ
 love (verb), ἀγαπάω

M

man, ἄνθρωπος, ου, ὁ; ἀνὴρ, ἀνδρός, ὁ
 manifest, δηλόω
 many, πούς, πολλή, πολύ
 marvel, θαυμάζω
 Mary, Μαρία, ας, ἡ
 master, κύριος, ου, ὁ; δεσπότης, ου, ὁ
 member, μέλος, ου, τό
 mercy, ἔλεος, ους, τό
 messenger, ἄγγελος, ου, ὁ
 midst, μέσος; ἐν

mighty, δυνατός, ή, όν
 more, rather, μάλλον
 more, πλείων, (See much)
 Moses, Μωϋσήσ, έως, ό,
 moth, σήσ, σητός, ό
 mother, μητήρ, μητρός, ή
 mountain, όρος, ους, τό
 mouth, στόμα, ματος, τό
 multiply, πληθύνω
 multitude, πλήθος, ους, τό
 myself, (intensive pronoun), αυτός;
 (predicate reflexive, έμαυτοῦ)

N

name, όνομα, ματος, τό
 nation, έθνος, ους, τό
 necessary, be necessary, δεί (impersonal)
 need, χρεία, ας, ή; have need έχω χρείαν
 neither, ουδέ
 night, νύξ, νυκτός, τό
 no one, ουδείς, μηδείς,
 nothing, ουδέν
 not, ου (ούκ, or ουξ), with Indicative;
 μή with most other constructions
 not yet, ουπω
 now, νυν

O

obey, υπακούω
 on, επί, with Locative or Accusative
 on account of, διά
 once for all, άπαξ
 one, εις μία, έν
 one another, άλλήλων
 only, μόνος
 open, άνοίγω
 out of, έκ, έξ
 ourselves, έαυτών
 own, one's own, ίδιος, ια, ον

P

pallet, bed, κλίνη, ης, ή
 parables, παραβολή, ης, ή
 paralyze, be paralyzed, παραλύω
 pass by, παράγω
 Paul, Παύλος, ου, ό
 pay, αποδίδωμι
 peace, ειρήνη, ης, ή
 people, λαός, ου, ό
 persuade, πείθω

Pharisee, Φαρισαίος, ου, ό
 Philip, Φίλιππος, ου, ό
 physician, ιατρός, ου, ό
 pity, έλεέω
 place, τίθημι
 place, τόπος, ου, ό
 poor, πτωχός, ου, ό
 power, έξουσία (authority), ή; δύναμις, εως, ή
 praise, έξομολογέω
 pray, προσεύχομαι
 preach, κηρύσσω
 prepare, έτοιμάζω
 press, θλίβω
 priest, ιερεύς, εως, ό
 proclaim, κηρύσσω
 prophet, προφήτης, ου, ό
 promise, έπαγγελία, ας, ή
 publican, τελώνης, ου, ό

Q

quickly, ταχέως, ταχύ

R

raise, έγείρω
 receive, λαμβάνω
 receive in full, άπέχω (middle)
 recognize, επιγινώσκω
 reign, βασιλεία, ας, ή; βασιλεύω
 rejoice, χαίρω
 remain, μένω
 repent, μετανοέω
 resurrection, άνάστασις, εως, ή
 return, αποδίδωμι
 reward, μισθός, ου, ό
 right, δεξιός, ά, όν
 righteous, δίκαιος, α, ον
 righteousness, δικαιοσύνη, ης, ή
 rise, έγείρω
 rule, βασιλεύω, κυριεύω
 ruler, άρχων, οντος, ό

S

sacrifice (verb) θύω
 sacrifice (noun), θυσία, ας, ή
 saint, άγιος, ου, ό
 salt (verb), άλίζω
 salt (noun), άλς, ος, ό
 salvation, σωτηρία, ας, ή
 Samaritan, Σαμαρίτης, ου, ό

same, αὐτός, ἡ, ὁ (attributive)
 save, σώζω
 savior, σωτήρ, ἦρος, ὁ
 say, λέγω
 scribe, γραμματεὺς, ἑως, ὁ
 sea, θάλασσα, ἡς, ἡ
 see, βλέπω, ὁράω
 seek (for), ζητέω
 seize, κρατέω
 sell, πιπράσκω (Aor. Pass. ἐπράθην)
 send, στέλλω
 send away, ἀποστέλλω
 serve, διακονέω (with Dative)
 shake, σαλεύω
 sharp, ὀξύς, ὀξεῖα, ὀξύ
 sheep, πρόβατον, ου, τό
 shepherd, ποιμήν, ενος, ὁ
 shine, λάμπω
 shipwreck, am shipwrecked, ναυαγέω
 show, δείκνυμι
 sick, weak, ἀσθενής, ἐς
 sign, σημαῖον, ου, τό
 signify, σημαίνω
 sin, ἁμαρτία, ας, ἡ
 sister, ἀδελφή, ἡς, ἡ
 slave, δοῦλος, ου, ὁ
 sleep, κοιμάω
 small, μικρός, ἄ, ὄν
 smite, πατάσσω
 so that (result), ὥστε (with Infinitive)
 soldier, στρατιώτης, ου, ὁ
 some . . . some, οἱ μὲ. . . οἱ δὲ
 something, τι
 son, υἱός, ου, ὁ
 soul, ψυχή, ἡς, ἡ
 speak, λέγω, λαλέω
 spirit, πνεῦμα
 star, ἀστήρ, ἑρος, ὁ
 stone (verb), λιθάζω
 stone (noun), λίθος, ου, ὁ
 strength, ἰσχύς, ὕος, ἡ
 strong, ἰσχυρός, ἄ, ὄν
 subject, ὑποτάσσω
 suffer, πάσχω
 suffice, ἀρκέω
 swift, ταχύς, εἶα, ὕ
 sword, μάχαιρα, ας, ἡ
 synagogue, συναγωγή, ἡς, ἡ

T

take, λαμβάνω
 take away, take up, αἴρω
 take heed, βλέπω
 take thought, μεριμηάω
 taste, γεύομαι
 teach, διδάσκω
 teacher, διδάσκαλος, ου ὁ
 tell, λέγω
 temple, ἱερόν, ου τό; ναός, ου, ὁ (shrine)
 tempt, πειράζω
 testify, μαρτυρέω
 than ἢ (or use Ablative of Comparison)
 that (conj.), ὅτι;
 (demonstrative), ἐκεῖνος, η, ὁ
 the, ὁ, ἡ, τό
 there, αὐτοῦ, ἐκεῖ (adverb of place)
 these (See οὗτος)
 themselves, forms of αὐτός (predicative)
 then, ἐπειδή, ἐπεὶ
 they, oblique cases of αὐτός
 think, νομίζω
 this, οὗτος, αὕτη, τοῦτο
 three times, τρίς
 through, διά with Genitive
 throw, βάλλω
 thus, οὕτως
 tongue, γλῶσσα, ἡς, ἡ
 touch, ἅπτομαι
 toward, πρὸς, εἰς
 tree, δένδρον, ου, τό
 true, ἀληθής, εσ
 truly, ἀλήθεια, ας, ἡ
 twelve, δώδεκα
 two, δύο
 Tyre, Τύρος, ου, ἡ

U

uncircumcised, ἀκροβυστία, ας, ἡ
 unclean, ἀκάθαρτος, ον
 under, ὑπό with Accusative
 unjust, unrighteous, ἀδίκος, ον
 until, ἕως; μέχρι
 unto, πρὸς, εἰς
 us, ((See you))

V

vest, χιτών, ὤνος
 village, κώμη, ης, ἡ
 virgin, παρθένος, ου, ἡ
 vision, ὄπτασία, ας, ἡ
 voice, φωνή, ἡς, ἡ

W

wait for, προσδέχομαι
 wait on, serve, διακονέω
 walk, περιπατέω
 want, like, θέλω
 wash, λούω, νίπτω
 water, ὕδωρ, ατος, τό
 way, ὁδός, οὔ, ἡ
 weakness, ἀσθένεια, ας, ἡ
 well, sound, healthy, ὑγιής, ἐς
 well (noun), παγή, ἡς, ἡ
 well (adverb), εὖ, καλῶς
 what (interrogative), τίς, τί;
 (relative), ὅς, ἢ, ὅ
 when, ὅταν, ὅτε, ὥς
 whenever, ὅταν with Subjunctive
 where, ὅπου, οὖ, ποῦ
 which (relative), ὅς, ἢ, ὅ
 while, ἐν τῷ with Infinitive
 whip, μάστιξ, ιγος, ἡ
 who, ὅς, ἡ, ὁ
 who (relative), ἢ, ὅ
 (interrogative), τίς, τί
 whoever, ὅς, ἄν, (ἐάν)
 wife, γυνή, γυναικός, ἡ
 wild beast, θηρίον, ου, τό
 wilderness, ἔρημος, ου ἡ
 will, θέλημα, ματος, τό
 wisdom, σοφία, ας, ἡ
 wise, σοφός, ἡ, ὄν
 wise man, μάγος, ου, ὁ
 wish, θέλω
 with, μετά with Genitive
 σύν, ἐν with Instrumental
 withdraw, ἀπολύω (middle)
 witness, μάρτυς, γυναικός
 woman, γυνή, γυναικός, ἡ
 word, λόγος, ου, ὁ; ῥήμα, ματος, τό
 work, ἔργον, ου, τό
 work, ποιέω
 world, κόσμος, ου, ὁ
 worship, προσκυνέω with Dative object
 write, γράφω

Y

yea, ναί
 you, σύ, ὑμεῖς (plural)
 young, νέος, καινός

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VOCABULARY

(Greek – English)

(Principal parts of verbs are given in the following sequence: present, future, aorist, perfect, perfect middle, aorist passive.)

Α α

ἀγαθός, ἡ, ὄν, good; (κρείσσων, κράτιστος)
 ἀγαλλιᾶω, ἄσω, leap for joy, rejoice (usually middle)
 ἀγαπῶ, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἀγαπήθην, I love
 ἀγάπη, ης, ἡ, love
 ἀγαπατός, ἡ, ὄν, beloved
 ἄγγελος, ου, ὁ, messenger, angel
 ἀγιάζω, - , ἡγίασα, - , ἡγίσμαι, ἡγιάσθην, I sanctify
 ἅγιός, ἄ, ὄν, holy, noun: saint
 ἄγνός, ἡ, ὄν, pure, holy
 ἀγνοέω, I do not know, am ignorant
 ἀγοράζω, -σω, I buy
 ἄγω, ἄξω, ἤγαγον, - , ἤγμαι, ἤχθην, I lead, go, bring
 ἀδελφή, ης, ἡ, sister
 ἀδελφός, οὔ, ὁ, brother
 ἄδης, ου, ὁ, the unseen, Hades
 ἄδικος, ον, unjust, unrighteous
 ἀήρ, αἶρος, ἡ, air
 αἷμα, ματος, τό, blood
 αἰνέω, I praise
 αἵρεσις, εως, ἡ, choosing; sect
 αἰρέω, αἰρήσομαι εἶλον, - , ἤρημαι, ἤέθην, I take away; middle, I choose
 αἴρω, ἄρῶ, ἤρα, ἤρακα, ἤρμαι, ἤρθην, I take up, take away, bear
 αἰτέω, I ask for, request
 αἰών, αἰῶνος, ὁ, age, world
 αἰώνιος, ον, eternal
 ἀκάθαρτος, ον, unclean
 ἀήκοα, second perfect of ἀκούω, hear
 ἀκοή, ης, ἡ, hearing, report
 ἀκολουθέω, I follow (with dative)
 ἀκούω, ἀκούσω or ἀκούσομαι, ἀκόησα, - , ἠκούσθην, I hear (often with genitive)
 ἀκριβόω, I enquire, learn
 ἀκροβυστία, ας, ἡ, uncircumcised
 ἀλήθεια, ας, ἡ, truth
 ἀληθής, ἑς, true (in fact)
 ἀληθινός, ἡ, ὄν, true (literally made of truth), real, genuine (less common than ἀληθής)
 ἀληθῶς, truly
 ἀλίζω, I salt
 ἀλλά, but (conjunction stronger than δέ)
 ἀλλήλων, ους, one another (a reciprocal word)
 ἄλλος, η, ο, other, another (of more than one), different (Compare with ἕτερος)
 ἀλλότριος, α, ον, strange

ἄλς, ἄλος, ὁ, salt, sea
 ἄλυσις, εως, ἡ, chain
 ἁμαρτάνω, ἁμαρτήσω, ἡμηρτήσα, ἡμαρτον, ἡμάρτηκα, -, -, I sin
 ἁμαρτία, ας, ἡ, sin
 ἁμαρτωλός, ου, ὁ, sinner
 ἁμέμπτως, blameless
 ἁμῆν, verily, amen
 ἁμπελών, ὠνος, ὁ, vineyard
 ἄν, indefinite particle (ever) or an untranslated conditional word
 ἄνα, up, again, to the number of; by (with accusative)
 ἀναβαίνω, I go up, (see βαίνω)
 ἀναγγέλλω -ἀγγέλλω, ἀγγελῶ, -ἡγγεῖλα, -ἡγγέλκα, [ἡγγεῖμαι], ἀγγέλην, I report
 ἀναγινώσκω, I read (publically)
 ἀναστάσις, εως, ἡ, resurrection
 ἀναστατόω, I unsettle, cause a riot
 ἀνατολή, ἡς, ἡ, east
 ἀναφέρω, I offer up, sacrifice
 ἀναχωρέω, I depart
 ἀνέχω [ἀνά, ἔχω] bear with (mid.) with genitive
 ἀνέωγα, (<ἀνοίγω), open
 ἀνήρ, ἀνδρός, ὁ, man, husband
 ἄνθρωπος, ου, ὁ, man
 ἀνίστημι, I cause to rise, rise
 ἀνοίγω, ἀνοίξω, ἀνέωξα or ἡνοιξα or ἡνέωξα, ἀνέωγα, ἀνέωγημαι or ἡνοιγμαι or ἀνεώχθην or ἡνοιχθην or ἡνεώθην, I open
 ἀντιλέγω, I speak against
 ἀντίτυπος, ον, like in form, antitype
 ἀντλέω, I draw (from a well)
 ἄνωθεν, from above, again
 ἀξιόω, α, ον, worthy
 ἄξιος, α, ον, worthy
 ἀπαγγέλλω, I announce, report
 ἀπάγω, I lead astray, (see ἄγω)
 ἀπέθανον, second aorist of ἀποθνήσκω, die
 ἀπέρχομαι, I go away, depart
 ἀπέστειλα, aorist of ἀποστέλλω
 ἀπέχω, I keep off, abstain from, of receipts, I have in full
 ἄπιστος, ον, without faith
 ἀπό, away from, off, (with ablative)
 ἀποδίδωμι, I give back, repay
 ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, I die
 ἀποκρίνομαι, -, ἀπεκρινάμαν, -, -, ἀπεκρίθην, I answer, reply
 ἀποκτείνω, ἀποκτενῶ, -, -, ἀπεκτάθην, I kill
 ἀπόλλυμι, ἀπολώ, ἀπολέσω, ἀπώλεσα, ἀπόλωλα, I destroy, kill
 ἀποστέλλω, ἀποστελῶ, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι ἀπεστάλην, I send out
 ἀπόστολος, ου, ὁ, one sent out, apostle
 ἄπτομαι, kindle; mid., touch (with genitive)
 ἄρα, Conjunction, therefore, then, since
 ἄρα, Adverb, in questions expects “no”
 ἀριθμός, οῦ, ὁ, number

ἀρκέω, suficiente
 ἀρνέομαι, I deny
 ἀρνίον, lamb
 ἄρτος, ου, ό, (bread) loaf
 ἀρχή, ἥς, ἡ beginning
 ἀρχιερεύς. έως, ό, chief priest
 ἄρχω, I rule, reign; middle, begin
 ἄρχον, ἄρχντος, ό, ruler
 ἀσθενέω, I am sick
 ἀσθενής, ές, weak
 ἀστήρ, ἀστερός, ό, star
 αὐτός, ἡ, ό, self, same, he, she, it (personal pronoun in oblique case)
 αὔριον, tomorrow
 ἀφανίζω, I put out of sight, consume
 ἀφήμι ἀφήσω, ἀφήκα, -, ἀφεῖμαι (ἀφέωμαι), ἀφέθην (ἀφείθην) I leave, let, let go, forgive
 ἄφρων, ον, fool
 ἄχρι, until

B β

βαίνω, βήσομαι, ἔβην, βέβηκα, I go (only in compound forms; simple form not in NT, rare in LXX)
 βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην, I throw, hit
 βαπτίζω, βαπτίσω, ἐβαπτισα, -, βεβάπτισμαι, ἐβαπτίσθην, I baptize, dip
 βάπτισμα, ματος, τό, baptism
 βαπτιστής, ου, ό, baptizer, Baptist, (John, the advance man for Jesus)
 βασιλεία, ας, ἡ, reign, kingdom
 βήσομαι, future of βαίνω
 βιβλίον, ου, τό, book, little book
 βίβλος, ου, ἡ, book, roll
 βλασφημέω, rail at, slander, defame
 βλέπω, βλέψω, ἔβλεψα, I see, look at
 βοάω, I cry out
 βούλομαι, I wish, will
 βροντή, ἥς, ἡ, thunder

Γ γ

γαμίζω, I give in marriage
 γάμος, ου, ό, marriage
 γάρ, particle of cause, for
 γέγονα, perfect of γίνομαι
 γενεά, ᾶς, ἡ, generation
 γεννητός, born, begotten
 γενήσομαι, future of γίνομαι
 γεννάω, I beget, give birth to, am born
 γέγραφα, perfect of γράφω
 γεύω, I taste (with middle)
 γῆ, γῆς, ἡ, earth, land
 γίνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην, I become, am
 γινώσκω, γινώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, I know, learn
 γλῶσσα, ης, ἡ, tongue, language

γόνυ, γόνατος, τό, knee
 γραμματεύς, εως, ό, scribe
 γραφή, ης, ή, writing, scripture
 γράφω, γράψω, έγγραφα, γέγραφα, γέγραμμαι, έγράφη, I write
 γρηγορέω, I am awake
 γυμνός, ή, όν, naked
 γυνή, γυναικός, ή, woman, wife

Δ δ

δαιμόνιον, ου, τό, demon, a god
 δέ, but, and (postpositive)
 δει, it is necessary (impersonal)
 δεικνυμι, (δεικνύω), δείξω, έδειξα, - , δέδεγμα, έδείχθη, I show
 δεξιός, ά, όν, right (hand)
 δέομαι, I beseech, pray
 δεσμός, ου, ό, prisoner
 δευτε, Imperative of δευρο, come
 δέχομαι, δέξομαι, έδεξάμην, δέδεγμα, έδέχθη, I receive
 δέω, - , έδησα, δέδεκα, I bind, tie
 δηλόω, I make manifest
 διδάσκαλος, ου, ό, teacher
 διά, with genitive, through; with accusative, because
 διαθήκη, ης, ή, covenant, agreement
 διαλύω, I dissolve, break up, disperse
 διακονέω, I serve, minister (with dative)
 διάκονος, ου, ό, servant, deacon
 διάνοια, ας, ή, mind, intelligence
 διατρίβω, I tarry, continue, stay in place
 διαφέρω, I spread abroad
 διδάσκω, διδάξω, έδίδαξα, - , - , έδιδάχθη, I teach
 διδαχή, ης, ή, teaching, doctrine
 δίδωμι, δώσω, έδωκα, δέδωκα, δέδομαι, έδόθη, I give
 διέρχομαι, I go through
 δίκαιος, α, ος, righteous
 δικαιοσύνη, ης, ή, righteousness
 διώκω, διώξω, έδίωξα, δεδίωκα, δεδίωγμα, έδιώχθη, I pursue, persecute
 δοκέω, - , έδοξα, I seem
 δοκεί, it seems (best)
 δοκιμάζω, δοκιμάσω, έδοκίμασα, - , δεδοκίμασμαι, I try, approve
 δόλος, ου, ό, guile, deceit
 δόξα, ης, ή, glory
 δοξάζω, I glory
 δουλεύω, I am a slave, serve (with dative)
 δούλος, ου, ό, slave, bondservant
 δουλώω, I enslave, make a slave of
 δύναμαι, δυνήσομαι, έδυνάμην or ήδυνάμην, - , - , ήδυνήθη or ήδυνάσθη, I am able, I can
 δύναμις, εως, ή, power
 δυνατός, ή, όν, powerful
 δώδεκα, twelve

δῶμεν, aorist Subjunctive of δίδωμι
 δωρέα, ας, ἡ, gift
 δῶρον, ου, τό, gift

E ε

ἑαυτοῦ, of oneself, (reflexive)
 ἑάω, ᾧ, εἶσα, permit, allow, suffer
 ἔβαλον, 2nd aorist of βάλλω
 ἐγγίζω, I draw near
 ἐγείρω, ἐγερῶ, ἤγειρα, - , ἐγήγερα, ἠγέρθη, I rise up, (passive is at times deponent)
 ἐγεμήθην, aorist passive of γίνομαι
 ἐγενόμην, deponent aorist of γίνομαι
 ἐγκατελείπω, I forsake
 ἔγνωκα, perfect of γινώσκω
 ἐγώ, I
 ἔθνος, ους, τό, nation, plural: gentiles
 εἰ, if, since (conditional particle with indicative)
 εἶδον, 2nd aorist of ὁράω
 εἰδωλον, ου, τό, image of a god, idol
 εἰκών, ονος, ἡ, image, likeness, bust, idol
 εἴληφα, perfect of λαμβάνω
 εἰμί, ἔσομαι, I am
 εἶπον, 2nd aorist of λέγω
 εἴρηκα, perfect of λέγω
 εἰρήνη, ης, ἡ, peace
 εἰς, into, unto, for (with accusative only)
 εἰσακούω, I hear
 εἰσέρχομαι, I enter, go in
 εἰσφέρω, I bring in
 εἶτα, then
 ἐκ (ἐξ) (with ablative) out of; from, of
 ἐκβαίνω, I go out
 ἕκαστος, η, ον, each
 ἐκλάλλω, I cast out
 ἐκεῖ, adverb, there
 ἐκεῖνος, η, ὁ, that, that one
 ἐκκλησία, ας, ἡ, assembly, church
 ἐκλέγομαι, I choose
 ἐκλεκτός, ἡ, ὄν, chosen, elect
 ἐκπλήσσομαι, I am amazed, astonished
 ἔλαβον, 2nd aorist of λαμβάνω
 ἐλεέω, I pity, have mercy
 ἔλεος, ους, τό, pity, mercy
 ἐλεύθερος, α, ον, free
 ἔλευσομαι, Future of ἔρχομαι
 Ἑλλήν, Ἑλληνος, a Greek
 ἐλπίζω, ἐλπῶ, ἤλπισα, ἤλπισκα, I hope

ἔλπις, ἐλπίδος, ἡ, hope
 ἐμαντοῦ, ἡς, οὐ of myself (reflexive)
 ἐμός, ἐμή, ἐμόν, my (possessive adjective)
 ἐν, in (with locative case); with, by (with instrumental case)
 ἐνδείκνυμι, show, demonstrate
 ἐνδύω, endue, clothe; middle, clothe myself
 ἕνεκεν, (or ἕνεκα), because of (with genitive)
 ἐνεργέω, I work in, do, accomplish
 ἐνθάδε, here
 ἐντέλλομαι, I command
 ἐντολή, ἡς, ἡ, commandment
 ἐνώπιον, before (with genitive)
 ἐξέρχομαι, I go out
 ἔξεστι(ν), it is lawful (used only in third person)
 ἐξομολογέω, I confess, middle: praise
 ἐξουθενώ, I set at nought, despise
 ἐξουσία, ας, ἡ, authority, power
 ἔξω, adverb: outside, preposition with ablative: without
 ἔξωθεν, adverb: from outside, outside; preposition with ablative: from outside, outside
 ἑορτή, ἡς, ἡ, feast
 ἐπαγγέλλω, I promise
 ἐπαγγελία, ας, ἡ, promise
 ἐπαινέω, I praise
 ἐπισχύνομαι, I am ashamed of
 ἐπαίνω, above, adverb or preposition with ablative
 ἔπειτα, then
 ἐπί, with gen.: over, upon, at time of; with loc.: at, on basis of; with accusative, to
 ἐπίγνωσις, εως, ἡ, knowledge
 ἐπιδίδωμι, I give to (someone)
 ἐπιθυμέω, I am eager, desire
 ἐπιθυμία, ας, ἡ, desire, passion, lust
 ἐπιπίπτω, I fall upon, come upon
 ἐπιστρέφω, I turn back, return
 ἐπιτιμάω, I rebuke, charge
 ἐπιστολή, ἡς, ἡ, epistle, letter
 ἐπουρανίος, ον, heavenly
 ἔργον, ου, τό, work, deed
 ἔρημος, ου, ἡ, desert
 ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, I go, come
 ἐρῶ, future of λέγω
 ἐρωτάω, I ask (a question)
 ἐσθίω, φάγομαι, ἔφαγον, I eat
 ἔσομαι, future of εἶμι
 ἔσχατος, η, ον, last
 ἔσχον, (σχ-), 2nd aorist of ἔχω
 ἕτερος, α, ον, different, other (compare heterodoxy)
 ἔτι, yet, still
 ἐτοιμάζω, I prepare
 ἔτος, ἔτους, τό, year
 εὐαγγελίζω, I bring good news, preach good tidings

εὐαγγέλιον, ου, τό, Gospel, good news
 εὐθέως, immediately
 εὐλογέω, I bless
 εὐλογία, ας, ἡ, blessing
 εὐρήσω, future of εὐρίσκω
 εὐρίσκω, εὐρήσω, εὐρον, εὐρηκα, - , εὐρέθην, I find
 εὐσέβεια, ας, ἡ, godliness
 εὐχριστέω, I give thanks
 ἔφαγον, 2nd aorist of ἐσθίω
 ἔφαπαξ, once, once for all
 ἐχθές, yesterday
 ἐχθρός, ἄ, ὄν, enemy, hostile ὁ ἐχθρός, enemy
 ἔχω, ἔξω (σχήσω), ἔσχον, ἔσχηκα, - , - , I have, (imperfect εἶχον)
 ἑώρακα, perfect of ὁράω
 ἕως, until

Ζ ζ

ζάω, I live
 ζηλόω, I am jealous
 ζητέω, I seek
 ζωή, ἡς, ἡ, life
 ζωοποιέω, I make alive

Η η

ἦ, or, than
 ἦ, the
 ἦγαγον, 2nd aorist of ἄγω
 ἡγεμῶν, μόνος, ὁ, ruler
 ἦδεν, from οἶδα (pluperfect)
 ἦδη, already
 ἦθελον, imperfect of θέλω
 ἦκω, ἦξω, I have arrived, come
 ἦλθον, 2nd aorist of ἔρχομαι
 ἥλιος, ου, ὁ, sun
 ἡμέρα, ας, ἡ, day
 ἡμέτερος, α, ον, our (possessive adjective)
 ἦνεγκα, 2nd aorist of φέρω
 ἠνέχθην, aorist passive of φέρω
 ἦρα, aorist of αἴρω

Θ θ

θάλασσα, ης, ἡ, sea
 θάνατος, ου, ὁ, death
 θανατόω, I kill
 θαυμάζω, I marvel at, wonder at
 θείς, aorist active participle of τίθημι

θέλημα, θελήματος, τό, will
 θέλω, θελήσω, ἠθέλησα, -, -, -, (imperfect ἤθελον), I will, wish; take pleasure in, desire
 θεός, ου, ό, God, a god
 θεραπεύω, I heal
 θεωρέω, I behold, see, am a spectator
 θηρίον, ου, τό, wild beast
 θησαυρός, ου, ό, treasure
 θλίβω, I press, oppress
 θλίψις, εως, ή, affliction
 θρίξ, τριχός, ή, hair
 θρόνος, ου, ό, throne
 θυγάτηρ, θυγατρός, ή, daughter
 θύρα, ας, ή, door
 θυσία, ας, ή, sacrifice
 θύω, I sacrifice

I ι

ιάομαι, I heal
 ιατρός, ου, ό, physician
 ἴδιος, α, ον, one's own
 ἰδού, interjection behold!, (from 2nd aorist active imperative of όράω)
 ἱερεύς, εώς, ό, priest
 ἱερόν, ου, τό, temple (either the whole building, or specifically outer courts, open worshipers)
 Ἰησοῦς, ου (dative ου, accusative οὔν), ό, Jesus
 ἱμάτιον, ου, τό, garment
 ἵνα, in order that, (with subjunctive)
 ἴστημι, στήσω, ἔστησα (2nd aor. ἔστην), ἔστηκα, (ἔστημαι), ἐστάθην, I stand (trans. or intrans.)
 ἰχυρός, ά, όν, strong, mighty
 ἰσχύς, ύς, ή, strength, might
 ἰχθύς, ύς, ό, fish

K κ

καθέζομαι, I sit
 καθεύδω, I sleep
 κάθημαι, I sit
 καθίζω, I sit down, sit, wait
 καθίστημι, I set in, appoint
 καθώς, even as, according as
 καί, and, also, even; καί . . . καί, both and
 καινός, ή, όν, fresh, new
 καιρός, ου, ό, fitting season, season, opportunity, occasion, time; προς καιρόν, for a time
 κακός, ή, όν, evil
 καλέω, καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην, I call, invite
 καλός, ή, όν, good, beautiful
 καλώς, well, beautiful
 καρδιά, ας, ή, heart
 καρπός, ου, ό, fruit
 κατά, with genitive, against; with ablative, down, from; with accusative, according to
 καταισχύνω, I dishonor, put to shame

καταλύω, I destroy
κατανοέω, I consider
κατασκευάω, I build
κατέρχομαι, I go down
κατεσθίω, I eat up, consume
κατέχω, I hold back, restrain
κατηγορέω, I accuse
κατοικέω, I dwell, inhabit
καυχάομαι, I boast
κείμαι, I have been placed (put, laid), hence, I lie
κέκρικα, (perfect of κρίνω)
κελεύω, I command
κερδαίνω, -ανῶ, ἐκέρδησα, I gain
κεφαλή, ἥς, ἡ, head
κηρύσσω, κηρύξω, ἐκηρύξα, (κεκήρυχα), (κεκήρυγμα), ἐκηρύχθην, I preach, proclaim
κήρυξ, υκος, ὁ, herald, preacher
κλάω, I break
κλέπτῃς, ου, ὁ, thief
κλῆσις, εως, ἡ, calling
κλητλος, ὄν, called, elect
κλίνη, ης, ἡ, bed
κοιμάω, passive: I am asleep, I fall asleep, (sometimes of the sleep of death)
κοινός, ἡ, ὄν, common, unclean
κοινοῶ, I defile, make unclean
κοινωνία, ας, ἡ, fellowship, gift
κοιμάζω, I sleep
κόκκος, ου, ὁ, grain
κολοβόω, I shorten
κόπος, ου, ὁ, labor, toil, trouble
κόπτω, I strike; middle, wail, mourn
κοσμέω, set in order, adorn
κόσμος, ου, ὁ, world
κοπιάω, I toil, am tired
κράζω, I cry out
κρατέω, I seize
κρείσσω, (or κρείπτων) ον, better
κρίνω, I judge
κρίσις, εως, ἡ, judgment
κρούω, I knock
κρύπτω, I hide
κύριος, ου, ὁ, lord, master
κύκλω, adverb: in a circle
κώμη, ἥς, ἡ, village
κωφός, ἡ, ὄν, deaf, dumb

Λ λ

λαλέω, I speak, break the silence
 λαμβάνω, λήμψομαι (λήψωμα in Maj/TR/Byz), ἔλαβον εἴληφα, εἴλημμαι, ἐλήμφθην, I take receive
 λάμπω, I shine
 λανθάνω, I escape notice of
 λαός, οὖ, ὁ, people
 λατρεύω, I serve, worship, (with dative)
 λέγω, ἐρῶ, εἶπον (α), εἶρηκα, εἶρημαι, ἐρρέθην, (or ἔρρηθην), I speak
 λείπω, λείψω, ἔλιπον, (λέλοιπα), λέλειμμαι, ἐλείφθην, I leave
 λιμός, οὖ, ὁ, famine
 λογίζομαι, I reckon, impute
 λόγος, ου, ὁ, word, Logos
 λοιπός, ἡ, ὄν, remaining, (οἱ λοιποί, rest)
 λύπη, ης, ἡ, sorrow, grief
 λυχνία, ας, ἡ, a lamp stand
 λύχνος, ου, ὁ, light, lamp
 λύω, I loose

Μ μ

μάγος, ου, ὁ, seer, wise man
 μαθητής, ου, ὁ, disciple
 μαθητεύω, I teach
 μακάριος, α, ον, blessed
 μᾶλλον, rather
 μανθάνω, I learn
 μαρτυρέω, I witness, testify
 μάστιξ, ιγος, ἡ, whip, scourge
 μάχαιρα, ας, ἡ, sword
 μέγας, μεγάλη, μέγα, great
 μείζων, ον, more
 μέλλω, μελλήσω, I am about to (with infinitive)
 μέλος, ους, τό, member
 μένω, μενῶ, ἔμεινα, μεμένηκα, I remain
 μεριμνάω, I take thought, am anxious
 μέρος, ους, τό, part
 μέσος, η, ον, middle, midst
 μετά, with accusative: after; with genitive: with
 μεταβαίνω, I pass, pass over
 μετανοέω, I change my mind, repent
 μετάνοια, ας, ἡ, a change of mind, repentance
 μεταξύ, meanwhile, between (preposition)
 μεταστρέφω, I turn
 μετέχω, I partake, share
 μέχρι, (ἄν), until, usually with subjunctive
 μή, not, used except with indicative as a conjunction, lest
 μηδείς, no one
 μηκέτι, not yet

μήν, μηνός, ό, month
 μήποτε [=μή ποτε], lest perhaps
 μήτηρ, μητρος, ή, mother
 μικρός, ά, όν, little, small
 μιμνήσκω, I remember (with genitive, usually middle)
 μισέω, I hate (See Section 221 for perfect passive)
 μισθός, ου ό, reward, wage
 μνημείον, ου, τό, tomb
 μνημονεύω, I keep in mind, remember
 μοιχεύω, I commit adultery
 μονογενής, ές, only, only begotten
 μόνος, η, ον, only, alone
 μυστήριον, ου, τό, mystery, secret
 μωρός, ά, όν, foolish, τό μωρόν, foolishness

N ν

ναός, ου, ό, a temple, a shrine, (that part of the temple where the god himself resides)
 ναί, yes
 νεανίας, ου, ό, youth, young man
 νεκρός, ά, όν, dead; οί νεκροί, the dead
 νέος, η, ον, new, young
 νεύω, nod
 νηστεύω, I fast
 νοέω, I think
 νόσος, ου, ή, disease
 νόμιζω, I think, suppose
 νόμος, ου, ό, law
 νοῦς, νοός, ό, mind
 νύξ, νυκτός, ή, night
 νῦν, now

Ξ ξ

ξύλον, ου, τό, wood, tree

O ο

ό, ή, τό, definite article, the
 όδος, ου, ή, way, road
 όθεν, wherefore, whence
 οἶδα, I know, have seen (perfect form of obsolete εἶδω, used as present)
 οἰκία, ας, ή, house (strictly the whole house, see οἶκος)
 οἶκος, ου, ό, house (the material building – strictly a set of rooms, see οἰκία)
 οἶος, α, ον, of such kind, such as (relative and indirect interrogative)
 όλόκληρος, ον, whole, sound, perfect (free from defect)
 όλοτελής, ές, whole
 όλος, η, ον, whole

ὁμοιῶ, I make like, liken
 ὁμοίως, likewise
 ὁμολογία, ας, ἡ, confession
 ὄνομα, ματος, τό, name
 ὀπίσω, behind
 ὄπλον, ου, τό, instrument, plural: arms
 ὅπου, adverb: where
 ὅπως, in order that, with subjunctive
 ὄραω, ὄψομαι, εἶδον, ἐώρακα (or ἐόρακα), - , ὄφθην, I see
 ὄρος, ους, τό, mountain
 ὅς, ἡ, ὅ, who (relative pronoun)
 ὀσμή, ἡς, η, smell, savor
 ὅσος, η, ον, so many as, how many
 ὀσφύς, ὄσος, ἡ, loins, middle
 ὅταν, (ὅτε + ἄν), when (used with subjunctive)
 ὅτε, when
 ὅτι, that, because
 οὐ, (οὐκ, before vowels, before rough breather, οὐχ), not (used with indicative)
 οὐδέποτε, never
 οὐ μή, in no wise (with subjunctive) emphatic future negative
 οὐδαμπῶς, in no wise
 οὐκέτι, adverb: no longer, no more
 οὖν, adverb or conjunction: therefore
 οὐπω, not yet
 οὐρανός, ου, ὁ, heaven (frequently plural)
 οὖς, ὠτός, τό, ear
 οὐδείς, (οὐθείς), οὐδεμία, οὐδέν, no one
 οὔτε . . . οὔτε, neither . . . nor
 οὗτος, αὕτη, τοῦτο, this, (demonstrative adjective)
 οὕτως (οὕτω), adverb, thus, in this way (manner)
 ὄφελον, would that (with indicative)
 ὀφείλω, I owe, ought
 ὀφθαλμός, οφ, ὁ, eye
 ὄφις, εως, ὁ, snake
 ὄψια, ας, ἡ, evening
 ὄχλος, ου, ὁ, crowd
 ὄψάριον, ου, τό, fish (prepared)
 ὄψομαι, future of ὄραω,

Π π

παγή, ἡς, ἡ, well
 παιδίον, ου, τό, child, little child
 παῖς, παιδός, ὁ boy; ἡ girl
 πάλιν, again
 πάντοτε, always
 παρά, beside; with abl.: from beside; with loc.: at the side of; with acc.: to the side of
 παραβολή, ἡς, ἡ, parable
 παραγίνομαι, appear, arrive
 παράγω, I pass by

παραδίδωμι, I give over, betray
 παρακαλέω, I comfort, exhort
 παραλύω, I am paralyzed
 παραπλεύω, I sail by
 παράπτωμα, ματος, τό, trespass
 παρατίθημι, I commend
 πάρειμι, I am present
 παρεμβολή, ἥς, ἡ, camp
 παρέρχομαι, I pass away
 παρθένος, ου, ἡ, virgin
 παρουσία, ας, ἡ, coming, presence
 πᾶς, πᾶσα, πᾶν, all, every, whole
 πάσχω, (πείσομαι) ἔπαθον, πέπονθα, - , - , I suffer
 πατάσσω, I smite
 πατήρ, πατρός, ό, father
 παύω, I stop, middle: cease
 πείθω, I persuade (see Section 221)
 πείν, drink (2nd aorist active infinitive, see πίνω)
 πειράζω, I try, test, tempt
 πειρασμός, ου, ό, temptation
 πέμπω, πέμψω, ἔπεμψα, (πέπομφα), (πεπεμμαι) , ἐπέμφθην, I send
 πεντακισχίλιοι, five thousand
 πέποιθα, perfect of πιέθω
 πέπονθα, perfect of πάσχω
 πέραν, beyond, over, on the other side
 περί, with genitive, about; with accusative, around
 περιάγω, I go about
 περιβάλλω, I throw around; middle, clothe myself
 περιζώννθμι, I gird around; middle, I gird myself
 περιπατέω, I walk
 περισσός, ἡ, όν, abundant, remaining, over, much
 περισσοτέρως, to a greater degree
 περιτομή, ἥς, ἡ, circumcision
 πηγή, ἥς, ἡ, fountain, well
 πῆχυς, εως, ἡ, forearm; hence, cubit, (about a foot and a half)
 πιάζω, I take seize
 πίμπλημι, I fill, make full
 πίνω, πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην, I drink
 πίπτω, - , - , πέπρακα, - , ἐπράθην, I sell
 πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην, I believe
 πίστις εως, ἡ, faith, belief
 πιστός, ἡ, όν, faithful, believing
 πλανάω, I deceive, lead astray
 πλείων, ον, more
 πληγή, ἥς, ἡ, a blow, esp. caused by a lash, stripe, stroke
 πλήθος, ος, τό, multitude
 πληθύνω, I increase, multiply
 πλήν, except; but, nevertheless
 πλήρης, ες, full
 πληρόω, I fulfill, make full

πλήρωμα, ματος, fullness
 πλησίον, near; ὁ πλησίον, neighbor
 πλοῖον, ου, τό, boat
 πλούτος, ου ὁ, riches, wealth
 πυνθάνω, I learn, inquire (middle)
 πνεῦμα, ματος, τό, spirit
 πόθεν, from where? from whence?
 ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποιήμαι ἐποιήθην, I do work, make
 ποιμήν, μένος, ὁ, shepherd, pastor
 ποῖος, α, ον, of what sort
 πόλεμος, ου, ὁ, war
 πόλις, εως, ἡ, city
 πολίτης, ου, ὁ, citizen
 πολλοί (<πολύς), many
 πολύς, πολλή, πολύ, adj., much
 πολυλογία, ας, ἡ, much speaking
 πονηρία, ας, ἡ, evil
 πονηρός, ά, όν, adj., evil
 πορεύομαι, I go
 πορνεία, ας, ἡ, fornication
 πότε, when?
 ποτέ, once (in time), ever, at some time, formerly, at long last, when?
 ποτήριον, ου, τό, cup
 ποῦ, where?
 πούς, ποδός, ὁ, foot
 πράσσω, -ξω, -, πέπραχα, πέπραγμα, I do, perform
 πρεσβύτερος, older, elder
 προάγω, I go before
 πρόβατον, ου, τό, sheep
 πρόθεσις, εως, ἡ, setting forth, shewbread
 πρός, preposition with accusative, to, toward, with
 προσδέχομαι, I wait for
 προσδοκώ, I wait for, expect
 προσέρχομαι, I go to
 προσεύχομαι, I pray
 προσκαλέομαι, I summon
 προσκαρτέρω, I continue in or with, wait on (with dative)
 προσκυνέω, I worship
 προσφέρω, I offer
 προφήτης, ου, ὁ, prophet
 πρώτος, η, ον, first, πρῶτον, adverb, first
 πτωχός, ἡ, όν, poor
 πύλη, ης, ἡ, gate, porch
 πυνθάνομαι, I ask, learn by asking
 πῦρ, πυρός, τό, fire
 πῶς, how?

P ρ

ῥῆμα, ῥήματος, τό, word
 ῥύομαι, ῥύσομαι, (1st aor. imperative) ῥύσαι, ἐρρύσθην, I draw, deliver

Σ ζ, σ

σάββατον, ου, τό, Sabbath
 σαλεύω, I shake
 σαλπίζω, I sound a trumpet
 σάρξ, σαρκός, ἡ, flesh
 σατανᾶν, ὁ, adversary, Satan
 σεαυτοῦ, ἡς, οὔ, of himself (reflexive)
 σεισμός, οὔ, ὁ, earthquake
 σημαίνω, -ανῶ, ἐσήμανα, I signify
 σημεῖον, ου, τό, sign
 σήμερον, adverb today
 σῆς, σητός, ὁ, moth
 σκανδαλίζω, I cause to stumble
 σκάνδαλον, ου, τό, stumbling block
 σκοιλιός, ἄ, ὄν, crooked
 σκοτία, ας, ἡ, darkness
 σκοτίζω, I darken, make dark
 σκότος, ους, τό, darkness
 σός, ἡ, σόν, your, thy, (possessive pronoun)
 σοφία, ας, ἡ, wisdom
 σοφός, ἡ, ὄν, wise
 σπείρω, σπερῶ, I sow
 σταυρόω, σταυρώσω, ἐσταύρωσα, I crucify
 στέλλω, στέλω, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην, I send
 στηρίζω, -ιξω, I fix, place firmly
 στόμα, στόματος, τό, mouth
 στρατιώτης, ου, ὁ, soldier
 στρέφω, -ψω, -, -, -, ἐστράφην, I turn
 σύ, you, (singular 2nd person pronoun)
 σύν, preposition with instrumental case, with
 σταυρός, οὔ, ὁ, cross
 συζωοποιέω, I make alive with
 συνάγω, I bring together
 συναγωγή, ἡς, ἡ, synagogue, meeting
 συναντάω, I meet (with dative)
 συνβάλλω, I ponder, meet, encounter
 συνεσθίω, I eat with
 συνέρχομαι, I gather together with
 συνίστημι, I commend
 συνζωοποιεω, I make alive with (see συζωοποιέω, [σύν + ζωοποιέω])
 συντίθημι, I place together; Middle, agree
 σώζω, σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην, I deliver, heal, save
 σώμα, σώματος, τό, body
 σωτήρ, σωτήρος, ὁ, savior
 σώφρων, ον, sober minded

Τ τ

ταχέως, quickly
 ταχύ, quickly
 τε, and (a weak conjunction, often correlated with τέ or καί)
 τέκνον, ου, τό, end
 τελειόω, I finish, end, die
 τελώνης, ου, ό, tax-gatherer, publican
 τελώνιον, place of toll
 τεσσαράκοντα, forty
 τέσσαρες, τέσσαρα, four
 τέτυχα, 2nd aorist of τύγγανω
 τηρέω, I keep
 τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθη, I place, stand
 τίκτω, τέξομαι, ἔτεκον, ἐτέχθη, I bear child, travail
 τιμάω, I honor
 τιμή, ἥς, ἡ, honor, price
 τό, neuter article, the
 τόπος, ου, place
 τότε, then
 τρέχω, -, ἔδρημον, I run
 τροφή, ἥς, ἡ, food
 τυγχάνω, -, ἔτυχον, I succeed, chance

Υ υ

ὑγιής, ἑς, healthy, sound
 ὕδωρ, ὕδατος, τό, water
 υἱός, ου, ό, son
 ὑμέτερος, α, ου, preposition with accusative, over, above; with genitive, for the sake of
 ὑπάγω, I depart, go
 ὑπάρχω, I begin to be, am, exist
 ὑπέρ, preposition with accusative, over, above; with genitive, for the sake of
 ὑπηρέτης, ου, ό, under rower, servant
 ὑπό, preposition with accusative, under; with ablative, by
 ὑποκριτής, ου, ό, hypocrite
 ὑπομένω, I endure, have patience
 ὑποστρέφω, I return
 ὑποτάσσω, -ξω, 2nd aorist passive, ὑπετάγη, I place under, subject
 ὕς, υός, ό or ἡ, hog, sow
 ὑψόω, I exalt

Φ φ

φαίνω, φανῶ - , ἐφάνην. I appear, shine
 φανερός, ἄ, ὄν, manifest
 φανερόω, I make manifest
 φέρω, οἶσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμα, ἠνέχθην, I bear, carry
 φεύγω, φεύξομαι, ἔφυγον, I flee
 φημί, I say
 φιλέω, I like, love
 φίλος, ου, ὁ, friend
 φοβέομαι, I fear
 φρόνιμος, ον, wise, intelligent, prudent
 φυλάσσω, φυλάξω, I guard, I keep
 φυλή, ἥς, ἡ, tribe
 φυλακῆ, ἥς, ἡ, guard, watch
 φωνή, πῆς, ἡ, voice
 φωνέω, I call, speak
 φῶς, φωτός, τό, light

Χ χ

χαίρω, I rejoice
 χαρά, ἄς, ἡ, joy
 χάρις, ιτος, ἡ, favor, grace
 χάρισμα, -ματος, τό, gift
 χεῖρ, χειρός, ἡ, hand
 χίλιοι, αι, α, thousand
 χιτών, -ῶνος, ὁ, garment, vest
 χορτάζω, I feed, satisfy
 χρεία, ας, ἡ, need
 χρηστός, ἡ, ὄν, useful, kind
 χρηστότης, τητος, ἡ, goodness
 χρίσμα, ματος, τό, anointing
 χριστός, ου, ὁ, anointed, Christ
 χρόνος, ου, ὁ, time
 χωλός, ἡ, lame
 χώρα, ας, ἡ, country, region
 χωρίζω, I separate, divide

Ψ ψ

ψάλλω, ψαλῶ, I sing, make melody
 ψευδοπροφήτης, ου, ὁ, false prophet
 ψεύδος, ους, τό, lie
 ψεύστης, ου, ὁ, liar
 ψηλαφάω, I feel after
 ψυχῆ, ἥς, ἡ, soul, life

Ω ω

ὦ, oh!ὧδε, here

ὢν, οὖσα, ὄν, being (participle of “I am” εἰμί)

ὥρα, ας, ἡ, hourὥς, as, when, (temporal); like as, as; so, thatὥστε, so that (often with infinitive)ὠφελέω, I profit

ὤφθην, I was seen (serves as the aorist passive of ὁράω)

Notes Concerning the Greek to English Vocabulary

By the Editor, Donald L. Potter

I began typing the words beginning typing the “Greek to English Vocabulary” on 11/26/2014. The single column format was chosen because of convenience in formatting and because the longer lines allowed for the inclusion of more lexical and grammatical information than the original double column format. I noticed that my first Greek grammar, *Essentials of NT Greek* (1950) by Ray Summers, which I studied when I took two semesters of Greek through Correspondences from the Moody Bible Institute with Donald Wise, followed the same single column format for the Greek-to-English Vocabulary, but not the English-to-Greek. This comparatively large vocabulary will enable students to sight-read large portions of the Greek New Testament.

I made a lot of use of *The Analytical Lexicon of New Testament Greek, Revised & Updated* (2012) by Maurice A. Robinson and Mark A. House for updating Roberts’ “Greek to English Vocabulary.” This is one of the first books every student of the Greek New Testament should have in his or her library.

The Irregular Verb Chart in Dana and Mantey’s *Manual Grammar of the Greek New Testament* was very helpful. Ward Power’s detailed morphology in *Learn to Read the GNT* came in handy, one of several Greek books I have had the privilege of teaching.

I finished typing the “Greek to English Vocabulary” at 2:00 a. m. on December 2, 2014, with a sigh of relief for a complex task completed and with heartfelt praise to God for His sustaining grace.

Last updated on 12/11/14. This last was a thorough and complete comparison with the original. I would like to thank Dr. Louis Tyler for reviewing the vocabulary making various suggestions that enhance its accuracy and usefulness.

Brief Biography of Dr. J. W. Roberts

Prepared by Donald L. Potter

J. W. Roberts was born in Henderson County, Tennessee, August 28, 1918. He attended Freed-Hardeman College in Tennessee and received the bachelor's degree from Abilene Christian College in 1942, summa cum laude, graduating as valedictorian. He received the M.A. from the University of Wichita, attended Butler University in 1945-46, and received the Ph. D. in Classical Languages from the University of Texas in 1955. At the time of his death Dr. Roberts was Professor of Bible and Greek at Abilene Christian College. He became a member of the faculty at Abilene Christian in 1946 and continued until his death in 1973. Professor Roberts' writings over a thirty-year span add up to an impressive three hundred fifty items. He wrote several popular commentaries for R. W. Sweet that were widely used.

Professor Roberts was also active as a minister. He undertook his first work at Iraan, Texas, from 1938-1940. He then served Riverside, Wichita, Kansas, 1942-45; Brightwood, Indianapolis, Indiana, 1945-46; Taylor, Texas, 1951-53; and Perrin, Texas, 1954-60. He also lectured widely and filled Sunday preaching appointments.

Dr. Roberts served as director of graduate studies in Bible at Abilene Christian. He was on committees pertaining to the library and was honored by "Friends of the Library" in 1971. He was a deacon at the College Church of Christ, an outstanding Scout Master, and a member of the Key City Kiwanis Club. On June 2, 1942, Dr. Roberts was married to Delno Wheeler. Mrs. Roberts has been secretary for twenty-one years to the late Dr. Don H. Morris, president of Abilene Christian. She also serves as editorial assistant of the *Quarterly*. Their children are Jay Roberts and Kathy Roberts Brown.

Further Information from the Editor: Donald L. Potter

I recently read, "From 1958 on, he taught from his own mimeographed textbook, *A Grammar of the Greek New Testament for Beginners*. One of his great dreams (unfilled) was to have his material - which he considered the best "tested" method for teaching Koiné Greek - published." I am delighted to have been blessed by God to be able to help fulfill Dr. Robert's dream.

I purchased Dr. Roberts' *Grammar* at a *Friends of the Library Sale* at ACU on February 22, 1999. I started publishing it lesson by lesson on my website, www.donpotter.net, in 2003, revising it in 2005, and again in 2007 with help from Wayne Price, a former student of Dr. Roberts and long time user of his *Grammar*. Dr. Louis Tyler also helped with corrections and suggestions. I was fortunate to be able to use Mr. David Singleton's personal copy of Roberts' *Grammar* including his classroom annotations with changes and corrections Roberts planned to include in the anticipated new edition that was never realized because of his death in 1973. The book has been thoroughly revised and corrected for the current 2014 paperback edition. I went to the labor of retyping and republishing Dr. Roberts' *Grammar* because I felt that it contained valuable features absent from any other beginning grammar.

I am preparing audio instruction that will be a great help to any student wishing to begin their Greek studies with a grammar that will take them far toward the ability to read New Testament Greek at sight. The audio instruction and other aids will be available on my website. A necessary part of my Greek instruction is the use of Dr. Louis Tyler's recording of Biblical Greek. He has recorded the New Testament and considerable portions of the Septuagint. I believe that adding a strong audio component to the study of the NT Greek will revolutionize instruction in the language.