

Introducción

Pronunciación y Ortografía

A. El Alfabeto Griego

El Alfabeto Griego está compuesto de veinticuatro letras. Muchas de ellas son como sus contrapartes españolas y latinas, tanto en forma como en sonido. Para aquellas, que podrían no ser fácilmente aprendidas con la práctica, el siguiente material propone abordar el problema de aprender el alfabeto, no obstante que la persona promedio ya sabe de las palabras derivadas del griego. Tan cercanas como es posible, han sido seleccionadas para ilustrar los sonidos, las palabras castellanas derivadas que conservan la misma pronunciación como sus originales griegas.

Hay dos tipos de letras griegas: mayúsculas y minúsculas.

Minúsculas: 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

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

Españolas: a b g d e z ei th i k l m n x o p r s t u f j ps ò

La mayoría de los textos griegos y léxicos usan letras minúsculas, excepto al inicio de los nombres propios. El estudiante debe aprender al inicio, solamente las minúsculas.

B. Información Preliminar

Los siguientes párrafos son para ayudar al estudiante en el aprendizaje de la pronunciación apropiada. Información preliminar tiene que ser dada, las cuales será ampliada con gran detalle después:

Acentos: Hay tres acentos —agudo (´), grave (˘), y circunflejo (ˆ). No hay diferencia entre ellos, Como nuestros acentos en castellano, ellos solamente indican las silaba donde recae la mayor emisión de voz.

Jadeo: Todas las vocales o diptongos que empiezan una palabra griega, deben tener o un jadeo suave (ˊ) o uno áspero (ˋ). El jadeo suave no afecta la pronunciación; el áspero da la palabra un sonido de j al inicio.

División de Silabas:

- Hay tantas silabas en una palabra griega como las que separan vocales o diptongos.
- Una consonante simple entre dos vocales es pronunciada con la siguiente vocal: ἄ-νά.
- Un grupo consonante, que no puede empezar palabra (Consulte el Vocabulario) es dividido: ἔρ-χομαι.
- Las consonantes dobles son divididas: τάσ-σω.
- Consonantes que pueden empezar una palabra son pronunciadas con la siguiente vocal: κύ-κλος.
- Las palabras compuestas son divididas donde se unen: ἐκ-βάλλω

C. Pronunciación de las Letras

Aprenda lo siguiente, practique diligentemente:

α ἄλφα alfa - **a** como en **araña**

ἀπόστολος (apóstol)	σκάνδαλον (escándalo)	δέκα (deca-)
ἄρθρωπος (artrópod)	ἀνάλυσις (análisis)	ἐκκλησία (eclesial)
δόγμα (dogma)	σάββατον (sábado)	ψάλλω (Psallo)

Intente: κατά ἀλλά ἀνά παρά ἀγαπάω ἀγάπη ἄγαμος ἀλαλάζω

β βῆτα beta **b** como en **bola**
(oclusiva bilabial sonora)

βάπτισμα (bautismo)	βάρβαρος (bárbaro)	Βαριησοῦς (bar jesús)
βαπτιστής (Bautista)	βίβλος (Biblia)	φοβία (fobia)
βαπτίζω (bautizo)	βλασφημία (blasfemia)	πρεσβύτερος (presbítero)

Intente: βαρσαββᾶς βασιλεία βοάω βρέφος βρῶμα βελτίων

γ γάμμα gamma - **g** como en **gato**
(oclusiva linguovelar sonora)

συναγωγή	(sinagoga)	γνώσις	(gnosis)
γενεαλογία	(genealogía)	δόγμα	(dogma)
γλῶσσα	(glosario)	ἀγορά	(ágora, “mercado”)
πραγματία	(pragmático)	λόγος	(logos)
γένεσις	(génesis)	μάγος	(magos, “hombre sabio”)

Intente: γῆ γε γάρ γαμέω γυμνάζω Γώγ γυνή γίγνομαι

δ δέλτα delta - **d** como en **dedo**
(oclusiva linguodental sonora)

δέλτα	(delta)	δένδρον	(dendron, “árbol”)
δόγμα	(dogma)	καρδία	(cardio, “corazón” viene de cardiaco)
δέκα	(deca-; decálogo)	ἔξοδος	(éxodo)
δεσπότης	(déspota)	δόξα	(doxología “adorar”)
δέρμα	(dermi; epidermis)	δύναμις	(dinámico)

Practique: διάδημα δέ δεῖ δέρω δέω δή διά δίς δῶρον

ε ἒ ψιλόν epsilon - **e** como en **elefante**

ἐπίσκοπος	(episcopado, “obispo”)	ἔθνος	(etnia, “nación” viene de Etnología)
ἐπιστολή	(epístola)	ἔθος	(ética)
ἕτερος	(“otro” viene de heterodoxo)	θεός	(teo, “Dios”)
ἐγώ	(ego)	πέτρος	(Pedro)
ἐκκλησία	(eclesial)	περί	(peri-, alrededor)

Intente : ἐλέω ἐλπίζω ἐμός ἐμά ἐμόν δέησις ἐθέλω

ζ ζῆτα zeta z como en zapato

(africada linguodental sonora /dz/ llegó a ser fricativa linguoalveolar sonora /z/)

βαπτίζω	(bautizo)	ζεός	(Zeus)
ράντιζω	(<u>rantize</u> “rociar”)	ζώνη	(zona “rodear”)
ζηλωτής	(celotes)	ζεῦγμα	(yugo)

Practique: ζητέω ζάω ζεβεδαιός ζῆλος ζωγράφω Ζοροβάβελ

η ἦτα eta - e como en buey

ἀκμή	(colmo)	ἀμήν	(amen)
ἀθλητής	(atleta)	δηνάριον	(denario)
ζωή	(zoologico)		

Intente: δῆ διαθήκη ἦ ἡγέομαι ἡγεμονία ἡμέρα ἦπερ ἔτη ἦν

θ θῆτα theta - t como en tina (th inglesa “thought”)

(fricativa linguodental sorda)

ἀριθμός	(aritmética, “numero”)	θεός	(teos)
θεάτρον	(teatro)	θρόνος	(trono)
θάνατος	(“muerte” cf. Tanatopsia)	θέσις	(tesis)
ἔθος	(ética)	ἄρθρωπος	(artrópodos)
ἔθνος	(etnia, etnología)	πάθος	(pato de patológico “sentir”)

Intente: θεά θεάομαι θέλημα θέλω θώραξ θυμός θεραπεύω

ι ἰῶτα iota - i como en imán

ἱστορία	(historia)	ἱερέας	(“jerarca” viene de jerarquía)
ἰδιωτής	(idiota)	παράλυσις	(la parálisis)
διδασκός	(didáctico)	ἐπίσκοπος	(episcopal)
ἰδίωμα	(idioma)	βαπτίζω	(bautizo)
ἀντί	(anti-)	πόλις	(“ciudad” viene de policía)

Intente: ἴδιος ἴασις ἴασπις ἴδε ἰδεῖν ἰδού ἰμάτιον

κ κάππα kapa - **k** como en kiosco
(oclusiva linguovelar sorda)

κόσμος	(cosmos)	κλέπτης	("hurtar" cleptomanía)
ἐκκλησία	(eclesial)	καρδία	("corazón" viene de cardiaco)
ἀποκάλυψις	(Apocalipsis)	ἀκμή	(colmo)
καταστροφή	(catástrofe)	σκοπός	("vigilante," ámbito)
κοινή	(común)	κανών	(canon)

Intente: κατά κακώω κήρυγμα καρπός καταβαίνω καταβάλλω

λ λάμβδα lambda - **l** como en libro
(lateral linguodental sonora)

ψάλλω	(salmo)	λέων	(leo, "León")
ἀπόστολος	(apóstol)	ἀνάλυσις	(análisis)
βίβλος	(Biblia)	φιλοσοφία	(filosofía)
δέλτα	(delta)	βλασφημία	(blasfemia)
γλῶσσα	(glosa)	χιλιάς	(chiliasm)

Intente: λαλέω λαμβάνω λέγω λίαν λίθος λογία λογίζομαι

μ μῦ mu - **m** como en **M**aría
(nasal bilabial sonora)

μυστήριον	(misterio)	μικρός	(micro-, "pequeño")
μετάθεσις	(metátesis)	μέτρον	(metro)
μωρός	(tonto)	βάπτισμα	(bautismo)
μάγος	(mago, "hombre sabio")	Μεσοποταμία	(Mesopotámia)
μάρτυς	(mártir, "testigo")	μεταμόρφωσις	(Metamorfosis)

ν νῦ nu - n como en **nunca**
(nasal linguoalveolar sonora)

πέντα	(penta- "cinco")	κοινή	(común)
πνευματικός	(neumático)	γνώσις	(nostico)
νυμφών	(ninfa)	θρόνος	(trono)
νέος	("nuevo" viene de neófito)	σάββατον	(Sábado)
κανών	(canon)	δένδρον	(dendron, "árbol")

Intente: νῦν ναί νεφέλη νομοθεσία νεανίας Ναθαναήλ Ναίν

ξ ξῖ (ksi) - x como en **pirex**
(africada lingualvelar sorda)

ἔξοδος	(éxodo)	σάρξ	("carne" sarcasmo)
δόξα	("alabar" doxología)	ὀξύς	("intenso" oxígeno)
κλίμαξ	("escalera," clímax)	πραῶξις	("acto" viene de practica)

Intente: ἐξηλθον ξένος νύξ ξυρέω

ο ὄ μικρόν omicron - o como en **loma**

ἀπόστολος	(apóstol)	καθολικός	(católico)
ὀκτώ	(octo-, "ocho")	προφήτης	(profeta)
ὀρθός	("rectitud", ortodoxia) (Ortografía)	λόγος	(logos, "palabra")
ὀλοκαυστός	(holocausto)	νόμος	("ley" Deuteronomio)
		σκοπός	(alcance)

Intente: ὅδε ἦδε τόδε ὁδός οἰκοδομέω ὁμολογέω ὄνομα ὄχλος

π πῖ pi - **p** como en **piedra**
(oclusiva bilabial sorda)

πέτρος	(pétreo, “una piedra” Pedro)	πανοπλία	(panoplia, “armadura completa”)
πέτρα	(piedra, “roca)	περιπατέω	(“rodar” periférico)
πρεσβύτερος	(Presbítero)	ἵπποπάταμος	(“caballo de río” hiporótamo)
ἐπίσκοπος	(episcopal)	πῦρ, πυρός	(“fuego,” piro)
παράκλητος	(paracleteo “intercesor”)		

Intente: ἐπί παρά πῶς πρό περί πρόσ προσήλυτος προσαγωγή ποδός

ρ ῥῶ rro - **r** como en **ruina**
(vibrante linguoalveolar sonora)

ῥοδῆ	(“rosa”)	θρόνος	(trono)
παράδεισος	(paraíso)	κριτής	(crítico)
πέτρος	(pétreo)	Ῥώμη	(Roma)

Intente: ῥίζα ῥαντίζω ῥῆμα φέρω σκληρός σπέρμα στρατηγός

σ ς (final) σίγμα - **s** como en **sitio**
(fricativa linguoalveolar sorda)

σοφιστής	(sofista)	σεισμός	(sismógrafo)
ἀποστασία	(apostasía)	Σατανᾶς	(Satanas)
κρίσις	(crisis)	φιλοσοφία	(filosofia)
σκάνδαλον	(escandalo)	στέφανος	(Esteben “corona”)

Intente: σός σκηνή σύν σύν-εμι σῶζω σωτηρία τομός

τ ταῦ tau **t** como en **tomate**
(oclusiva linguodental sorda)

πεντηκοστής	(el Pentecostés)	βαπτίζω	(bautizo)
τόπος	(lugar “topología”)	ἕτερος	(etéreo)
τάλαντον	(talento, una suma de dinero)	δέλτα	(delta)
τεχνίτης	(técnico)	δεσπότης	(déspota)

Intente: τε τάσσω τέκνον τέλος τίθημι τηρέω τις τότε

υ ὕ ψιλόν - **u** como en **uno** (más semejante de **ü** en francés)

πρεσβύτερος	(presbítero)	ύγιής	(higiene)
συναγωγή	(sinagoga)	ὕμνος	(himno)
ὕποκριτής	(hipócrita)	ὕακίνθος	(jacinto)
τύπος	(tipo)		

Intente: σύν νῦν ὑμέτερος ὑδροποτέω πολύς ἡδύς

φ φῖ fi - **f** como en **fonema**
(fricativa labiodental sordo)

φοβία	(fobia)	φωνή	(teléfono)
φιλοσοφία	(filosofía)	φαρμακία	(farmacia)
βλασφημία	(blasfemia)	γράφω	(grafico)

Intente: φάγομαι φέρω φαντασία φημί φιλανθρωπία φίλανδρος

χ χί (ci) - **c** as in **Cristo** o **local**
(fricativa velar sorda)

χριστός	(Cristo)	χέω	(cheo, “vierto”)
χριστιανός	(Cristiano)	χιτών	(túnica, una prenda)
χρόνος	(cronológico)	χιλιάς	(chiliasm “1000”)
χαρακτήρ	(carácter “estampa”)		

Intente: χάρις χήρα χρεία τέχνη τάχα ταχέως τείχος

ψ ψῖ - **ps** como en la palabra inglesa **lips**
(africada bilabial sorda)

ψάλλω	(salmo)	ψυχή	(psique “mente”)
ψεῦδος	(pseudo-, “falso”)	ψαλμός	(salmo)
ψευδό-χριστος	(falso Cristo)		

Intente: ψευδο-διδάσκαλος ψῆφος ψευδο-απόστολος

ω ῶ μέγα omega - o como en hormiga

ὠδή	(oda)
βαπτίζω	(bautizo, esta ω al final es la terminación del verbo en primera persona)
ὠσαννά	(hosana)
γλῶσσα	(glosario)
ἀγωνίζομαι	(agoniza, un concurso)

Intente: ὦδε ὥσπερ ὡς ζωή ὥστε γράφω λέγω

D. Diptongos

αι **ai** **ai** como en **a-i** γυναικεῖος (ginecóloga); αίρεσις (herejía; secta)
Intente: καί καινός αἰνέω

ει **ei** **ei** como en **reino**, πειθός (pathos)
Intente: δεῖ εἰς εἶς εἰμί

οι **oi** **oi** como en **oido**, κοινή (común)
Intente: οἶδα οἰκία οἶκος

αυ **au** **au** como en **aullido** ταυτό ("lo mismo"; tautológica)
Intente: παύω αὐτός αὐτοῦ αὐριον

ευ **eu** **eu** como en **Eulalia** Ζεὺς (Zeus) εὐφωνή (eufonía)
Intente: δεύτερος πλευρά εὖ εὐλογία

ου **ou** **ou** como en **grupo** ἀκούω (acústico)
Intente: οὔτος οὔτως οὔς οὖν

υι **ui** **ui** como en **huir** Intente: υἱός υἰοθεσία

γ antes de κ, γ, χ ο ξ es pronunciada ng. Ejemplo: ἄγγελος, ángel

E. La Puntuación

Los signos de puntuación usadas en griego son diferentes a los del castellano:

- Un punto en la parte superior de la línea (·) es la coma en Griego.
- El signo del español (;) en Griego es el signo de interrogación.

F. Ejercicios

(a) Escriba en letras griegas minúsculas el siguiente texto:

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 mustērīō, 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 pneumatos autou. I Corintios 2:6-10a

(b) Escriba en letras castellanas (translitérate) lo siguiente:

Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ 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· εἰ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦς Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. I Pedro 4:7-11

G. Acentos

Los acentos en las palabras griegas indican donde recae mayor emisión de vos en la comunicación. Casi todas las palabras griegas tienen que ser escritas con acentos.

Es difícil pero muy importante aprender los acentos. Ellos sirven para distinguir algunas palabras y son importantes en el aprendizaje del griego.

Los tres acentos: el agudo (´), el grave (`), y el circunflejo (~). Fueron probablemente diferentes en sonido (quizás designaciones musicales), pero toda distinción en sonidos se ha perdido. Ellos todos simplemente indican la mayor emisión de voz. El acento se estampa sobre la vocal de la sílaba que está acentuada y sobre la segunda vocal en un diptongo acentuado.

ὁ υἱὸς τοῦ θεοῦ ἔχει τὴν ἐξουσίαν.

Hay un número de reglas que determinan que acento se estampa y a una posición dada en una palabra en griego. Esas reglas son un tanto complicadas, y el estudiante se espera que se vuelva proficiente solamente con la práctica.

Lo más importante de esto concierne a la posición, distancia y reglas espaciales para verbos y sustantivos.

1. Nunca puede ponerse un acento en cualquiera que no sea una de las tres últimas sílabas de una palabra griega.
2. Un acento agudo puede ponerse solamente en la antepenúltima sílaba (la 3ra sílabas desde el final), y penúltima (2da sílaba desde el final), o en la última (sílaba final)
Ejemplo: ἄνθρωπος, καρδία, ἀδελθός
Pero ἄσαενεια es excepción a la regla, ἀσθένεια es correcta.
3. Una circunfleja puede ponerse ya sea en la penúltima o en la última, pero no en la antepenúltima:
Ejemplo: ἐξῆλθον, τοῦ
Pero ἐξῆλθομεν es una excepción a la regla
4. Un acento grave puede ponerse solo en la última sílaba.
Ejemplo: τὸ ἔργον
Pero nunca en ἔργον
5. Una sílaba es larga si contiene una vocal larga (η y ω) o un diptongo (ej., αυ, ου), Sin embargo αι y οι son cortas cuando son las letras finales en una palabra
Ejemplo: Ἐν ἄνθρωποι, οι es corta;
Pero en ἀνθρώποις, οι es larga porque sigue σ.
6. Un acento grave o agudo puede ponerse tanto en una sílaba larga o corta.
Ejemplo: ἄνθρωπος, ἀνθρώπω, τὸν αὐτόν
7. Un acento circunflejo puede ponerse solo en una sílaba larga
Ejemplo: τοῦ, τοῦτο

8. Si la penúltima es larga y ascendente, el acento tiene que se circunflejo si la ultima silaba es corta, pero el acento circunflejo no puede ponerse en la penúltima si la ultima es larga.

Ejemplo: τοῦτο > τούτου οὔτος > οὔτου

9. Un acento agudo no se puede poner en la antepenúltima cuando la última es larga.

Ejemplo: ἄνθρωποι > ἀνθρώπων

10. Un acento agudo en la última se cambia por grave cuando otra palabra sigue en la composición sin que intervenga una marca de puntuación.

Ejemplo: τό > τὸ ἔργον

(Algunas palabras que serán aprendidas posteriormente son excepciones a esto: con enclíticas y pronombres interrogativos.)

11. Una silaba final que es larga, puede tener tanto acento circunflejo o agudo.

(La regla general solo fija el límite de los acentos, no nos dice donde los acentos serán dados en la palabra, las siguientes reglas son necesarias para esto)

12. El acento de los revesos es recesivo, eso significa, no es fijo, pero tiende a ponerse tan lejos de la última silaba como las reglas lo permiten.

Ejemplo: λαμβάνω, λαμβάνετε, ἦλθε, ἦλθομεν

Esto significa que el verbo será acentuado en la antepenúltima cuando la última es corta, pero en la penúltima cuando la ultima es larga.

Ejemplo: λαμβάνει > λαμβάνουσι

13. El sustantivos el acento es fijo por pronunciación convencional en el caso nominativo, lo que tiene que ser aprendido para cada sustantivo. Una vez que el acento es aprendido, permanece en la misma silaba en el nominativo, si la regla lo permite.

Ejemplo: ἀδελφός, ἄνθρωπος, καρδιά, δῶρον, ποιμήν, ποιμένος.

Reglas dadas anteriormente fuerzan cambios en el caso del genitivo

Ejemplo: ἀνθρώπου (Regla 9) δώρου (Regla 8)

Ahora en el caso acusativo ἄνθρωπον el acento va de regreso a la misma posición como en el nominativo para la última.

Lo más importante a recordar es que para los **sustantivos** el acento **no es recesivo** como para los verbos.

14. Las 1ra y 2da declinación de sustantivos acentúa la ultima silaba larga (si esta acentuada) con una circunfleja en los casos genitivo, ablativo, dativo, instrumental y locativo.

Ejemplo: Θεός, θεοῦ, θεοῦ, θεῶ, θεῶ, θεῶ, θεόν.

15. En la 1ra y 2da declinación del genitiva y ablativo del plural todos los sustantivos son

circunflejos. Esto es porque la forma $\tilde{\omega}\nu$ es una contracción del original $\acute{\alpha}\omega\nu$.

Ejemplo: ἡ ἐκκλησία τῶν ἐκκλησιῶν

16. Sustantivos monosílabos de la 3ra declinación acentúan los casos genitivo, ablativo, dativo, instrumental y locativo en la última sílaba.

Ejemplo: νύξ, νυκτός σάροξ, σαρκός.

La regla especial para enclíticos será dada después.

H. La Contracción de Vocales

Cuando el sonido de dos vocales viene junto ellos son frecuentemente contraídos en una sílaba, tal contracción es gobernada por cuatro reglas:

1. Dos vocales que juntas podrían hacer un diptongo regular se unen a hacerlo:

ἔθνεσι > ἔθνε-ι > ἔθνει

2. Dos vocales que no hacen un diptongo regular se unen si las vocales son como (dos sonidos de o, dos sonidos de e, o dos sonidos de a, ya sean largas o coartas), ellas forman una vocal común vocal ($\tilde{\alpha}$, η or $\tilde{\omega}$). Sin embargo ε ε da ει, y ο ο da ου

δολόω > δολῶ φιλέη > φιλή ποιεετε > ποιεῖτε

3. Si dos vocales que no pueden formar diptongo son diferentes, una asimila la otra.

(a) Un sonido de o (ο/ω) toma precedencia sobre un sonido de a (α) o un sonido de e (ε/η) y se convierte en ω. Pero οε y εο da ου.

Γεννάω > γεννῶ

(b) Un sonido de a y de e toma precedencia sobre otro acorde con al que viene primero en la palabra y da el correspondiente sonido de vocal larga

γενναητε > γεννᾶτε ἐλάλαε > ἐλάλα

4. Una vocal y un diptongo se unen en la siguiente forma: Si la vocal antes del diptongo es la misma como la que inicial el diptongo, es absorbida y desaparece;

ε es absorbida antes de οι.

En caso de que la vocal es diferente a la primera vocal del diptongo, se combina con la primera vocal de el diptongo como en la regla 3, y la iota es puesta como una subscripta

μνάαι > μναῖ νεννάοι > γεννῶ

LA REGLA DE LOS ACENTOS:

Si una de las sílabas contraídas tiene acento, la contracción toma un acento circunflejo, de otra forma las reglas regulares aplican

Vea los ejemplos formados

I. Acento de Enclíticas.

Enclíticas son palabras pronunciadas comúnmente con las palabras que las preceden, también como proclíticas son las palabras pronunciadas con aquellas que las siguen.

Ejemplo: ἐμοῦ, μου· ὁ ἀδελθός μου.

Tales enclíticas usualmente pierden sus acentos **excepto** en las instancias siguientes:

1. Una enclítica o proclítica seguida por una enclítica retiene su acento

Ejemplo: οὗτοι οἱ ἀδελφοί μου εἰσι. οὐκ εἰμι.

2. Una enclítica de dos sílabas retiene su acento después de una palabra acentuada con un acento agudo en la penúltima sílaba.

Ejemplo: ὁ νόμος ἐστὶν ἀγαθός.

3. Una enclítica de dos sílabas retiene su acento después de una oración o cuando es enfática.

Ejemplo: ἐστὶν es escrita ἔστιν al inicio de la oración, si eso significa el existe o es posible y cuando viene después de ἀλλά, εἰ, καί, μή, οὐκ, ὅτι, τοῦτο, ὡς.

Los sustantivos que preceden una enclítica reciben un acento adicional (agudo), en la última sílaba si es acentuada en la antepenúltima (Ej: ὁ ἄνθρωπος μου) o si tiene un acento circunflejo en la penúltima (Ej: τό πλοῖόν μου.)

J. Nu Movable

Cualquier formal de verbo y sustantivo que finalice en una vocal inserta una ν, llamada una “Nu movable” antes de otra palabra que empiece con una vocal, La letra sirve simplemente para separar las palabras y no tiene significado. Algunas palabras también tenían originalmente una sigma movable que se ha convertido en una parte adjunta al deletreo de la palabra.

Para un acercamiento lingüístico moderno al dominio de la pronunciación del Nuevo Testamento en Griego con mp3 audio filas, vea la *Guía Simplificada de la Pronunciación del Nuevo Testamento en Griego* de Donald L. Potter en: <http://donpotter.net/GreekPronunciation.htm>

Corregido 10/06/05, 4/9/06 Traducida por Perla Sarmiento Adamas (2007) y revisada por Donald L. Potter. (12/29/07) www.donpotter.net

Lección 1

Conjugación de los verbos- ω : Presente Activo del Indicativo

Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη. Pero ahora aguarda fe, esperanza, amor.
I Cor. 13:13

1. El Verbo

El verbo es la palabra en la oración que afirma o anuncia algo; Ejemplo., Pablo predica. El verbo en griego tiene una conjugación completa, pero la mayoría de estas formas están presentes en el sistema verbal castellano. Como en el español, las formas verbales están divididas en verbos definidos (los limitados por persona y número y los cuales definen al predicado) y los verbos en infinitivo o formas verbales (los que no están limitados a persona y número: Ejemplo., el infinitivo, predicar, y el participio, predicando).

2. Verbos Omega

Hay dos tipos de conjugaciones de verbos en griego. El más numeroso es el tipo que termina en ω en la primera persona singular del presente indicativo. Estos son llamados los Verbos Omega.

El otro tipo termina en $\mu\iota$ y son llamados los verbos- $\mu\iota$. Los verbos ω aparecieron tardíamente pero prácticamente desplazaron al otro tipo de verbos.

3. El Verbo $\lambda\acute{\upsilon}\omega$

Un verbo del tipo $\lambda\acute{\upsilon}\omega$ es descrito o “situado” como “presente activo indicativo de la primera persona del singular”. Eso significa que el verbo esta una oración en tiempo presente, de modo indicativo, la voz activa, y se refiere a la primera persona del singular. El estudiante debe entender lo que esto significa antes que continúe.

Estos significan casi lo mismo que en español:

El Tiempo significa “clase de acción” (no tiempo, como comúnmente en español); ya sea que la acción es continua o permanece en un punto. El tiempo presente denota que la acción es continua y se está desarrollando.

Esta clase de acción es llamada “lineal” o “de duración”. Solo el modo indicativo de los verbos en griego refiere tiempo. En el presente indicativo, pues, la idea es “acción continua en tiempo presente”.

El Modo se refiere a la manera de la afirmación. En el modo indicativo la afirmación es dicha como un hecho. “Yo desato” sitúa la cosa como un hecho. Esto del modo es usado en preguntas: ¿Yo desato? Y en los negativos οὐ λύω Yo no desato.” Los otros modos hacen la expresión menos categórica, Si yo desate (subjuntivo). “¡Desate!” (imperativo).

La Voz nos dice como el verbo se relaciona con el sujeto. La voz activa nos dice que el sujeto “Yo” hace la acción. El pasivo podría significar Yo estoy liberando.

La Persona se refiere tanto a si “yo” (primera persona), “tu” (segunda persona), “el” (tercera persona o cosa de la que se habla), quien esta haciendo la desatino.

El Numero describe tanto si el sujeto representa un actor (“yo”, “tu”, “el”) o más de uno (“nosotros”, vosotros”, “ellos”). De aquí, el singular como el plural.

4. La Conjugación

Un verbo esta conjugado cuando todas las declinaciones de sus formas son exhibidas para mostrarse en tiempo, modo, voz, persona y numero. La siguiente sección da la conjugación del verbo λύω en el presente activo del indicativo, con ambos, número y todas las personas.

Presente Activo Indicativo de λύω, Yo “desato”

Singular		Plural	
1. λύω	yo desato	λύομεν	nosotros desatamos, somos desatados, etc.
2. λύεις	tu desatas, etc.	λύετε	ustedes, vosotros desatáis , etc.
3. λύει	él (ella, ello) desata, etc.	λύουσι	ellos desatan etc.

Presente activo indicativo del infinitivo, λύειν, desatar/destruir.

5. La Formación

El verbo λύω presenta una raíz (λυ-) que no cambia a través de la conjugación; una vocal de conexión ο/ε (o antes μ y ν) la que es llamada una vocal temática; y una grupo de terminaciones claramente vistas en μεν y τε de los finales del plural. Estas son llamadas las terminaciones de la persona. ¿En λύ-ετε cuál es la raíz? ¿La vocal de conexión? ¿Las terminaciones de la persona? Esos finales dicen la persona, número y verbo:

-ω	yo	-ομεν	nosotros
-εις	tu, voz	-ετε	vosotros, ustedes
-ει	él, ella, ello	-ουσι	ellos

6. El Acento

Note que el acento de los verbos es recesivo, Si la ultima es larga, el acento cae en la penúltima silaba, de otro modo en la antepenúltima.

7. Traducción

El estudiante hispano parlante, tiene que hacer muchos ajustes en sus pensamientos cuando viene a los verbos en griego. Primero, el verbo en griego cuando no es acompañado por su sustantivo carga su propio sujeto:

λύετε significa tu liberas. Cuando el sujeto del verbo es expresado, la terminación del verbo concuerda con el sujeto: Ἰησοῦς λύει, Jesús libera. Tomando el final adecuado y añadiendo este a la raíz del verbo, cualquier forma puede hacer:

ἄγω yo guió ἄγει él guía
λέγομεν nosotros hablamos χριστός γινώσκει Cristo sabe.

Otra diferencia del español es que el griego solo tiene una forma de presente progresivo “Yo estoy liberando” el presente enfático “Yo si libero” y el presente regular “yo libero” siempre es posible en un contexto dado para la traducción que sea cualquiera de esas tres.

8. El Infinitivo

El presente activo del infinitivo esta formado por añadir la terminación ειν a la raíz del tiempo presente. Su uso indica casi los mismos usos del infinitivo en español.

ἐγὼ θέλω γράφειν Yo deseo escribir

9. Vocabulario

Todos los verbos ω dados en un vocabulario son declinados como λύω. Escritas las conjugaciones de γράφω y λέγω con la traducción.

ἄγω,	yo guió, llevo	γράφω,	yo escribo (grafico; de escribir)
ἀκούω,	yo escucho (acústica)	geo- [γῆ, tierra; -grafia (escritura)]	
βάλλω,	yo tiro (balística) arrojo, empujo	δέ,	pero, y (post positivo, tiene que ser la segunda en cláusula)
βλέπω,	yo veo	ἐγὼ	Yo (ego)
γινώσκω,	yo se, me doy cuanta, aprendo	εὕρισκω,	yo encuentro
ἔχω,	yo tengo, consigo, sostengo	λύω,	yo desato, (análisis, encontrado en partes)
θέλω,	yo deseo, estoy queriendo, agradando en	Ἰησοῦς	Jesús

Ἰησοῦς	Jesús	καί,	(conjunción) y, también, hasta
σώζω,	yo salvo, sano	οὐ,	no (οὐκ antes de vocales y
			diftongos; οὐχ antes de jadeo fuerte)
λαμβάνω,	yo tomo, recibo	λέγω,	yo hablo, digo, cuanto, (-logy)

10. Ejercicios

I. Practique diciendo en voz alta las conjugaciones de los verbos del vocabulario a previo.

II. Texto A

Ἰησοῦς θέλει σώζειν. 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 σώζει. οὐκ ἀκούει καὶ λαμβάνει.

III. Texto.

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

IV. Traduzca

1. Nosotros tomamos. Nosotros tenemos. Jesús recibe. Yo encuentro.
2. Jesús salva. El guía. Ellos guían y hablan.
3. Yo deseo encontrar, pero tú deseas guiar

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Lesson 2

Declinación de los Nombres-η

ὁ θεὸς ἀγάπη. Dios es amor. I John 4:8

11. Nombres

Es la palabra que usamos para llamar todas las cosas, como una persona, cualidad, acción o una idea. Decimos Juan es un hombre. Ambos, Juan y hombre son nombres. Otra forma de llamar los nombres es “sustantivo” que incluye los pronombres, nombres verbales, y cualquier otra parte de la oración que podría ser utilizada como un nombre equivalente.

12. Declinación

Los nombres tienen ciertas cualidades o propiedades. En la oración θεὸς ἀγάπη, Dios es amor, la palabra ἀγάπη “amor” es usada como una nominativo del género femenino, y del singular. Esto significa que es del caso nominativo. Del género femenino, y del número singular, Es necesario saber lo que esto significa antes que cualquier progreso pueda ser hecho.

El Número describe si el sustantivo es singular (representa a uno) o plural (representa mas que uno); Ejemplo: ἡ ἀγάπη el amor, αἱ ἀγάπαι los amores.

El Género es la cualidad de la palabra que requiere que las otras palabras (como pronombres, adjetivos o participios) estén de acuerdo con la clase a la cual pertenece. Hay tres clases: masculino, femenino y neutro. Similar al español moderno.

El género tiene que ser aprendido por observación pero es usualmente indicado por el artículo. Los artículos son: ὁ (masculino), ἡ (femenino), y τό (neutro). Así tenemos ὁ ἄγγελος el ángel; ἡ γῆ la tierra; y τὸ ἔργον el trabajo. Nombres que denotan sexo siguen la misma clasificación como el español, como ὁ ἄνθρωπος, el hombre; ἡ γυνή, la mujer; τὸ τέκνον, lo infantil. Pero aquí las similitudes terminan. En todos los otros aspectos el género gramaticalmente pertenece a todos los nombres, hasta objetos inanimados. Ninguno de estos géneros representa sexo. Así τὸ πνεῦμα, el espíritu es neutro pero esto no significa que el Espíritu Santo es una “cosa” en vez de una persona. Si el articulo es desconocido, el género tiene que ser aprendido del léxico. Después sea aprendido que ciertas finales en el caso del nominativo indican que el nombre es de cierto género. Ejemplo: todos los nombres con η en la primera declinación del nominativo singular son femeninos.

El Caso refiere a las formas de inflexión de le nombre, pronombre, y adjetive (mostrado por el cambio de deletreo de la palabra) lo cual indica su inflexión a las otras palabras en la oración,

como sujeto, objeto, etc., Comparado con Español (que ha retenido parte de las inflexiones originales) Yo, mío, mi. En las declinaciones griegas hay cinco formas de casos. Sin embargo algunas de estas cinco formas son compuestas y representan funciones de más de un caso, Generalmente hablando, los casos nominativo, genitivo y acusativo corresponden a nuestro nominativo, posesivo y caso objetivo respectivamente. Pero la forma del caso genitivo es también una ablativo o separación (“del”) caso. La forma dativa es también una combinación con las funciones instrumental y locativa. El vocativo es el mismo como neutro nominativo de dirección. El cuadro completo de estos casos y sus funciones es mostrado así:

Nominativo:	Caso del sujeto, predicado nominativo
Genitivo:	Especificando caso, el caso de posesión, descripción, etc., el caso “de”
Ablativo:	El caso de separación de origen: “desde,” “de”
Dativo:	El caso de interés personal (ventaja o desventaja), el caso del objeto Indirecto, “a” o “para” quien algo esta hecho
Instrumental:	El caso de significado, expresando significado y asociación “con”
Locativo:	El caso de posición (< locus, “lugar”) “en,” “por”
Acusativo:	El caso de extensión, significa el recibimiento de la acción o pensamiento, de aquí directo objeto del caso
Vocativo:	El caso de dirección, como en castellano nominativo de dirección

Dar todas estas formas para ambos, singular y plural es declinar el nombre.

13. La Raíz

Los sustantivos en griego caen dentro de tres conjuntos de formas llamados las Primera, Segunda Y Tercera declinación. Ellos difieren de acuerdo con la letra con al que sus raíces terminan, la primera es la declinación $-\alpha$, la segunda es la declinación $-o$, y la tercera es la declinación consonante.

14. La Declinación $-\alpha$

La primera declinación incluye todos los sustantivos cuyas raíces finalizan en α . Esta α se convierte en η en ciertas palabras, Todas las raíces en α o η son femeninas; aquellas en $\eta\varsigma$ o $\alpha\varsigma$ son masculinas, No hay neutros en esta declinación. Nombres que tiene un acento agudo en la ultima silaba (ultima) son llamados “oxítonos” (tono sostenido).

15. Declinación de los Nombres-η

Los sustantivos con la raíz en η con declinados como sigue

	Singular		Plural	
Nom.	ἀγάπη	amor	ἀγάπαι	amores
Gen.	ἀγάπης	de amor	ἀγαπῶν ¹	de amores
Abl.	ἀγάπης	desde el amor	ἀγαπῶν	desde los amores
Dat.	ἀγάπῃ	a el amor	ἀγάπαις	a los amores
Inst.	ἀγάπῃ ²	con amor	ἀγάπαις	con amores
Loc.	ἀγάπῃ	en el amor	ἀγάπαις	en los amores
Acc.	ἀγάπην	por amor	ἀγάπας	por amores
Voc.	ἀγάπη	O amor	ἀγάπαι	O amores

16. El Artículo Femenino (ἡ) y el Adjetivo Femenino -η

son declinados del mismo modo:

	Singular			Plural		
Nom.	ἡ ³	πρώτη	ἀγάπη	el primer amor	αἱ ³ πρώται	ἀγάπαι
Gen.	τῆς ⁴	πρώτης	ἀγάπης	de el primer amor	τῶν πρώτων	ἀγαπῶν
Abl.	τῆς	πρώτης	ἀγάπης	desde el primer amor	τῶν πρώτων	ἀγαπῶν
Dat.	τῇ	πρώτῃ	ἀγάπῃ	a el primer amor	ταῖς πρώταις	ἀγάπαις
Ins.	τῇ	πρώτῃ	ἀγάπῃ	con el primer amor	ταῖς πρώταις	ἀγάπαις
Loc.	τῇ	πρώτῃ	ἀγάπῃ	en el primer amor	ταῖς πρώταις	ἀγάπαις
Acc.	τήν	πρώτην	ἀγάπην	por el primer amor	τάς πρώτας	ἀγάπας
Voc.		Πρώτη	ἀγάπη	O primer amor	πρώται	ἀγάπαι

17. El Acento de los Nombres

El acento de los nombres en griego (como en Español) tiene que ser aprendido por la palabra en si misma del diccionario. El acento se conserva en la misma silaba a través de toda la declinación del caso nominativo, si la regla lo permite. Este es el más importante hecho en la acentuación de los nombres.

¹ El genitivo ablativo plural de esta declinación es siempre circunflejo.

² Note que la iota subscrita, tiene que se escrita.

³Note que la ἡ y αἱ no tiene acentos. Ellas son llamadas proclíticas y son pronunciadas con la siguiente palabra.

⁴ Vea la regla 14.

18. Vocabulario

Todos los nombres en el vocabulario en η son declinados como ἀγάπη. Escriba las declinaciones de γῆ y ζωή.

ἀγαθή,	bueno (adjetivo fem.)	ζωή, ἡς, ἡ,	vida
ἀγάπη, ης, ἡ,	amor (cuidar, pendiente de)	ἡ,	la
γῆ, ἡς, ἡ,	tierra, terreno	καλή,	bello (adj.), bueno
γραφή, ἡς, ἡ,	escritura. Las Escrituras	πρώτη,	primera (adj fem.)
διδάσκω,	Yo enseño	συναγωγή, ἡς,	η, sinagoga
δικαιοσύνη, ης, ἡ	rectitud, justicia	σύ,	tu
εἰρήνη, ης, ἡ,	paz	ψυχή, ἡς, ἡ,	alma, vida
ἐν,	en (prep. localiza el caso),	φωνή, ἡς, ἡ,	voz
ἐντολή, ης, ἡ,	mandamiento	παράβολή, ἡς, ἡ,	parábola

19. Reglas de Sintaxis

a. El sujeto de un verbo finito es en el caso nominativo.

ἡ γῆ ἔχει εἰρήναν	La tierra tiene paz.
ἡ ἐντολή ἄγει ζωήν	El mandamiento trae vida.

b. El objeto directo de un verbo transitivo es el caso acusativo

διδάσκει τὰς γραφὰς	El enseña las Escrituras.
γινώσκεις τὴν ἐντολήν	Tu sabes el mandamiento.

c. El sujeto concuerda con el verbo en número y persona

ἐγὼ λαμβάνω	Yo tomo.
αἱ γραφαὶ ἄγουσι ζωήν	Las Escrituras traen vida.

d. No hay artículo indefinido en griego. Un nombre sin artículo puede ser traducido “un,” “una” si la oración lo demanda.

20. Ejercicios

I. Texto A.

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

II. Texto 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. (¹Movable nu, ἔχουσιν.)
5. ζωή, ἡ ζωή, ἡ καλὴ ζωή, αἱ καλαὶ ζωαί, εὐρίσκετε τὴν καλὴν ζωήν.

III. Traduzca.

1. El mandamiento, el buen mandamiento, el mandamiento de vida
2. Ellos tienen rectitud y paz en las almas.
3. Ellos están enseñando parábolas en las sinagogas.
4. Yo tengo amor en el alma, pero tú no conoces la voz de paz.

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La Lección 3

Raíz-α de la Primera Declinación

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
Benedicidos son los puros en corazón: para ellos verán Dios. Mateo 5:8

21. La Raíz Femenina-α

Todas las raíces en α son declinadas en la primera declinación y son femeninas. Hay dos tipos de nombres-α. Si la α es precedida por ε, ι, ο ρ, es larga y es retenida a lo largo de toda de la declinación. Si la α es precedida por cualquier otra letra, la α es corta es cambiada a η en el genitivo, ablativo, instrumental y locativo singular. El plural de todas las primeras declinaciones es similar.

22. La Declinación de el Nombre- α

Cuyos artículos son como a continuación.

ἡμέρα, día (Stem ἡμερα-)

	Singular		Plural		
Nom.	ἡ ¹ ἡμέρα ²	el día	αἱ	ἡμέραι	los días
Gen.	τῆς ἡμέρας ³	del el día	τῶν	ἡμερῶν	de los días
Abl.	τῆς ἡμέρας	desde el día	τῶν	ἡμερῶν	desde los días
Dat.	τῇ ἡμέρα	a el día	ταῖς	ἡμεραῖς	a los días
Ins.	τῇ ἡμέρα	con el día	ταῖς	ἡμεραῖς	con los días
Loc.	τῇ ἡμέρα	en el día	ταῖς	ἡμεραῖς	en los días
Acc.	τὴν ἡμέραν	de día	τὰς	ἡμέρας	de días
Voc.	ἡμέρα	¡Oh día!		ἡμέραι	¡Oh días!

Y como ἡμέρα son declinados καρδία, corazón, y ἀλήθεια, verdad, y todos los otros nombres del mismo tipo.

1El artículo fem. termina en η en el nom. Y es declinado como ἀγάπη en la lección previa.

2El acento, excepto en gen. abl. plural, permanece en la misma sílaba como en el nom.

3El nom. α siendo procedido por ρ se retiene a lo largo de toda la declinación.

γλῶσσα⁴, lengua, lenguaje (Stem γλωσσα-)

	Singular			Plural		
Nom.	ἡ	γλῶσσα	la lengua	αἱ	γλῶσσαι ⁷	las lenguas
Gen.	τῆς ⁵	γλώσσης	de la lengua	τῶν	γλωσσῶν ⁸	de las lenguas
Abl.	τῆς	γλώσσης	desde la lengua	τῶν	γλωσσῶν	desde las lenguas
Dat.	τῇ	γλώσσει	a la lengua	ταῖς	γλώσσαις	a las lenguas
Ins.	τῇ	γλώσσει	con la lengua	ταῖς	γλώσσαις	con las lenguas
Loc.	τῇ	γλώσσει	en la lengua	ταῖς	γλώσσαις	en las lenguas
Acc.	τήν	γλῶσσαν	de lengua	τάς	γλώσσας	de lenguas
Voc.		γλῶσσα ⁶	¡Oh lengua!		γλῶσσαι	¡Oh lenguas!

Como γλῶσσα son declinados δῶξα, gloria θάλασσα, mar, y todos los nombres en α no precedidos por ε, ι, ο ρ.

23. El Artículo Definido

El artículo definido (ὁ, ἡ, τό) hace al nombre apuntar a definir uno en el grupo; Ejemplo,. ἀλήθεια,, verdad (en general), ἡ ἀλήθεια, la verdad (en la Biblia el definido cuerpo de la verdad revelada a través del Espíritu). El artículo definido debe ser usado con exactitud. Debe ser traducido donde ocurre y omitido donde no ocurre.

Algunas excepciones donde debemos omitirlo pero donde en griego se usan el artículo:

1. Con nombres propios, incluyendo el nombre de Dios.
2. Con nombres abstractos, Ejemplo,. ἡ δικαιοσύνη rectitud.
3. Con nombres pertenecientes a una "clase"

El griego frecuentemente omite el artículo entre una proposición y un nombre, Ejemplo,. ἐν ἀρχῇ en el inicio Juan 1:1

El griego no tiene artículo indefinido "un" o "una". El nombre anatharous (sin articulo) debería ser traducido con el articulo indefinido cuando lo requiera el sentido en el español. οἰκία podría ser casa o una casa como el contexto lo demande.

Otros usos del artículo se darán más tarde.

4 Una penúltima larga es acentuada como circunfleja, si la última es corta.

5 Note que la raíz del artículo finaliza en η y no cambia a lo largo de la declinación

6 La α es corta en voc. cuando lo es en el nom..

7 La final αι es corta a propósito del acento.

8 Las 1ra declinación del gen. y abl. plural son siempre circunflejas

24. El Locativo de Tiempo, Cuando

El locativo con o sin ἐν, es usado para expresar tiempo, cuando. La frase debería ser traducida “a” o “en”

ἐν τῇ πονηρᾷ ὥρᾳ a la mala hora
τῇ ἐσχάτῃ ἡμέρᾳ a el ultimo día o en el ultimo día

25. El Acusativo con Infinitivo

El nombre o pronombre con el que el infinitivo es usado (Acusativo de referencia general) tiene que ser en el caso acusativo.

Ἰησοῦς θέλει τὴν ἐκκλησίαν γινώσκειν τὴν ἀλήθειαν
Jesús desea la iglesia conozca la verdad.

ὁ Παῦλος λέγει τὴν ἐκκλησίαν ἔχειν ἐξουσίαν
Pablo dice (que) la iglesia tiene poder.

Esta construcción es usada especialmente para reportar habla (habla indirecta).

26. Vocabulario

ἀλλά,	conjunction pero.	ἡμέρα, ας, ἡ	día
ἀλήθεια, ας, ἡ	verdad	θάλασσα, ης, ἡ	mar
ἄμαρτία, ας, ἡ	pecado	καρδία, ας, ἡ	corazón
βασιλεία, ας, ἡ	regal, reinado, reino	καινή, (fem. adj)	nuevo
γλῶσσα, ης, ἡ	lengua, glosario	οἰκία, ας, ἡ	casa
δόξα, ης, ἡ	gloria (Doxología)	πονηρά,	mala
ἐκκλησία, ας, ἡ	asamblea, iglesia (eclesiástico)	ὥρα, ας, ἡ	hora
ἐξουσία, ας, ἡ	autoridad, poder	μάχαιρα, ας, ἡ	espada
ἐσχάτη,	última (fem.) (Escatología, “ultimas cosas”)	χαρά, ας, ἡ	alegría

27. Ejercicios

I. Texto 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 πονηρᾷ ἡμέρᾳ.

II. Texto 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 πονηρᾷ ἡμέρᾳ.
9. ἡ ἐκκλησία διδάσκει τὴν ἐντολὴν ἀλήθειας ἐν τῇ γῇ καὶ ἐν τῇ θαλάσῃ.
10. Ἰησοῦς οὐ βάλλει εἰρήνην ἐπὶ (sobre) τὴν γῆν ἀλλὰ μάχαιραν.

III. Traduzca.

1. Jesús habla la verdad a los corazones
2. En el último día, Jesús trae Gloria a la iglesia.
3. Jesus says that the truth saves from sin.
4. La iglesia tiene poder de hablar la verdad en la tierra y en el mar.
5. La espada de verdad traje alegría en la última hora
6. Con la lengua, nosotros hablamos le rectitude (justicia) del reino.

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Lección 4 PREPOSICIONES

παρὸ ὑμῶν μένει καὶ ἐν ὑμῶν ἔσται.

El (el Espíritu Santo) quede contigo y esté en ti. Juan 14:17

28. Las Preposiciones.

Las preposiciones son palabras que denotan tiempo, lugar, dirección, propósito, y algunas otras ideas abstractas, las cuales son “colocadas antes” de los sustantivos y lo conectan con un sentido adjetival o adverbial a las otras palabras.

αἱ ἐκκλησίαι αἱ ἐν τῇ Ἀσίᾳ, La iglesia en Asia
λέγει ἐν ταῖς συναγωγαῖς, El habla en las sinagogas

Las preposiciones fueron originalmente adverbios usados para modificar verbos, pero viene a ser llamados como en ayuda a los casos en expresar sus relaciones. La idea original o “raíz” de las preposiciones frecuentemente ayuda a entender su significado sintáctico. La manera apropiada de entender las frase preposicional, “es primero considerar la fuerza del caso del nombre y luego agregar a eso el significado de la raíz de la preposición. La combinación de dos ideas explicara generalmente el significado de la frase” (Nunn, *Sintaxis Corta del Nuevo Testamento Griego*, P. 29)

29. Casos con Preposiciones.

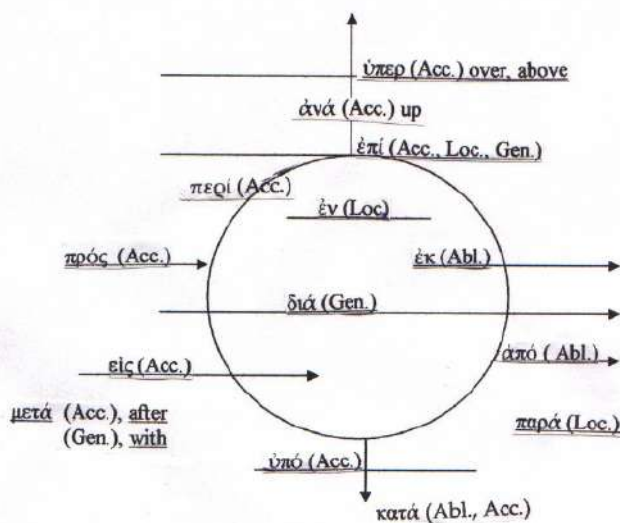
En español el objeto de una preposición esta siempre en el caso objetivo. En griegos prácticamente todos los casos serán encontrados usando preposiciones. Algunas preposiciones son usadas solo en un caso; Ejemplo., εἰς (con acc., a), ἀπό (con abl., de). Otras son usadas con dos casos; Ejemplo., μετά (con gen., con; con acc., después). Y unas pocas son usadas con tres o más casos. El estudiante no tiene que usar los casos indiscriminadamente con alguna proposición. Porque el gen. Es usado con μετά no significa que puede ser usado con πρὸς el que solo toma el acusativo. El estudiante tiene que aprender los casos y significado de cada preposición con su caso (o casos) del vocabulario. Será observado que la preposición podría significar una cosa con un caso y otra cosa con otro caso.

30. Vocabulario

Las siguientes son las preposiciones más frecuentes en el Nuevo Testamento (200- 500 veces cada una), con sus raíces de significado, los casos, y los mas frecuentes significados con el caso.

ἀνά,	A	(con acc. solamente) hasta, al el numero de; cada, por (en sentido de distribución)
ἀπό,	DE	(con abl. solamente), de, hacia
διά	DOS	(con gen.), a través; (con acc.), en cuanta de
εἰς	DENTRO	(con acc. solamente), en , a, por
ἐκ		(ἐξ antes de vocales), FUERA DE (con abl. solamente), fuera de, desde
ἐν	DENTRO	(con loc.) en, por; (frecuentemente usado con en, sentido de cerca)
ἐπί,	SOBRE	(con gen.), sobre, al tiempo de; (con loc.) a, en la base de (con acc.) en, a, contra.
κατά,	ABAJO	(con gen.), contra; (con abl.) desde abajo; (con acc.) por abajo, cada (distributivo), de acuerdo a
μετά,	EN MEDIO DE	(con gen.), con; (con acc.), después
περί,	ALREDEDOR DE	(con gen.), casi, a cerca de; (con acc.), alrededor
πρός	CERCA	(con. acc. solamente), a, hacia, con
ὑπό	BAJO	(con abl.), por (agencia); (con acc.), bajo
παρά	JUNTO	(con abl.) desde el lado de; (con loc.), al lado de; (con acc.), a el lado de.
κώμη, ης, ἡ,	aldea	

31. Diagrama de Posición de Uso de las Preposiciones



32. Los Casos

Ciertos usos de casos con o sin preposición necesitan atención especial.

a) Locativo de Lugar Donde. El caso locativo, usado por si mismo o con las preposiciones ἐν, ἐπί, ο παρὰ, es usado para denotar el lugar donde.

ἐν τῇ ἐκκλησίᾳ, en la asamblea;
ἐν Χριστῷ, en Cristo

b) Acusativo de Lugar a Cual. El acusativo usado por si mismo o con las preposiciones εἰς, πρὸς, οἱ παρὰ, denota la extensión a o hacia un lugar.

καταβαίνουσε εἰς κώμην, Ellos van abajo al pueblo.

c) El Ablativo de Lugar Desde el Cual. El ablativo con preposiciones ἐκ, ἀπό, παρὰ, (raramente por si mismo) significa “de.”

σώζει ἀπὸ ἁμαρτίας, El salva desde el pecado.
ἐκ τῆς γῆς, fuera de la tierra

33. Ejercicios

I. Texto A.

καὶ Ἰησοῦς μετὰ χαρᾶς ἀναβαίνει (ἀνα, arriba βαίνω, yo voy.) πρὸς τὴν θάλασσαν. καὶ οἱ ἀπὸ Γαλιλαίας (“Esos de Galilea”) οἱ ἀπὸ Ἰουδαίας καὶ ἐκ Ἱεροσολύμων καὶ περὶ Τύρον καὶ Σιδῶνα (Nombres Proprios), βαίνουσι πρὸς Ἰησοῦν. Ἰησοῦς σώζει τὰς ἀσθενίας (enfermedad). μετὰ δὲ ἡμέραν βαίνει εἰς κωμὴν καὶ οἱ ἐκ συναγωγῆς εὐρίσκουσιν Ἰησοῦν ἐν τῇ οἰκίᾳ καὶ ἄγουσιν Ἰησοῦν εἰς τὴν συναγωγὴν.

II. Texto B.

1. εἰς τὴν ἀλήθειαν, ἐκ τῶν οἰκιῶν, ἀπὸ τῆς γραφῆς, ἐν μαχαίραις, διὰ τῆς θαλάσσης, ὑπὸ ἐξουσίαν.

2. μετὰ χαρᾶς, μετὰ ἕξ (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. Traduzaca (usando preposiciones).

1. Después de la hora, con gloria, en gloria, con autoridad, sin pecado.

2. Ellos hablan la verdad con alegría en el corazón.

3. Por el mar, bajo la espada, en el día, en las aldeas.

4. Desde Jerusalén, cerca de las aldeas, hacia la tierra.

5. El alma tiene paz y alegría en cuenta de rectitud

¹ Nombres propios en griego con usualmente acompañados con el artículo.

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Lección 5

Verbos Contraídos (εω)

τὰ ἔργα ποιῶ μαρτυρεῖ περὶ ἐμοῦ
Los trabajos que Yo testifico me conciernen. Juan 10:25

34. Presente Activo Indicativo de Los Verbos εω

Cuando la raíz de un verbo termina en vocal corta (la raíz de ποιέω es ποιε-), esta vocal y la vocal de la persona terminan unidas en la formación del sistema de tiempo presente (tiempo presente e imperfecto) a forma de una vocal larga o diptongo, Esta unión es llamada contracción.

(Vea as reglas en p. viii para esas contracciones: ε desaparece por absorción antes de ει; ε + ο > ου; ε + ε > ει; ε + ου > ου.)

Regla de Acentos: Si una de las sílabas contraídas, la sílaba contraída recibe el acento circunflejo; si el acento es recesivo, como en otra forma del verbo.

La conjugación es como sigue:

- | | | | |
|---------------------|-------------------------------|---------------------|------------------------|
| 1. ποιῶ (ποιέω) | yo hago, yo estoy haciendo | ποιοῦμεν (ποιέομεν) | nosotros hacemos, etc. |
| 2. ποιεῖς (ποιέεις) | tu haces, tu estas haciendo | ποιεῖτε (ποιέετε) | vosotros hacéis, etc. |
| 3. ποιεῖ (ποιέει) | el (etc.) hace, esta haciendo | ποιοῦσι (ποιέουσι) | ellos hacen etc. |

Infinitivo ποιεῖν (ποιέειν)

Conjuga de este modo φιλέω, αἰτέω, ζητέω, y λαλέω.

La forma no contraída (εω) esta dada en el vocabulario y el léxico para propósito de identificación, pero la forma contraída son siempre usadas en el uso actual.

35. Vocabulario

αἰτέω,	Yo pregunto por	χρεία, ας, ἡ	necesidad
διακονέω,	Yo sirvo (p.dat.) Diacono	θαυμάζω	Yo me sorprendo, maravillo
ἐλεέω,	Yo me compadezco, tengo misericordia de	περιπατέω,	Yo camino (al rededor) (peripatético)
ζητέω,	Yo busco(por)	λαλέω,	Yo hablo, rompo el silencio
μετανοέω,	Yo recapito, arrepiento	παρακαλέω,	Yo exhorto, conforto (paráclito)
μισέω,	Yo odio	περιπατέω,	Yo camino (al rededor)
μαρτυρέω,	Yo testifico, atestiguar	ποιέω,	Yo hago, (poeta)
νοέω,	Yo pienso, entiendo	τηρέω,	Yo conservo
μή,	no (usado excepto p. indicativa)	ὥστε,	con infinitivo, así que
φιλέω	Yo amo, me gusta (filantropía)		

36. El Dativo después de los Verbos

Muchos verbos en griego toman un objeto en el caso dativo donde el objeto correspondiente en español seria en el caso objetivo.

διακονεῖ τῇ ἐκκλησίᾳ, El sirve la iglesia

Los verbos principales que hacen esto son los verbos servicio, culto y contestación. La idea correspondiente en español seria dando servicio a alguien. Los verbos que toman esta construcción serán indicados en los vocabularios.

37. Infinitivo con ὥστε en Expresión de Resultado.

Con la particular ὥστε (traducción así que) son formados poniendo el verbo en el infinitivo (doble con el modo indicativo). El nombre indicando el sujeto de la acción tiene que ser en el caso acusativo si es diferente del sujeto del verbo principal.

ὥστε μὴ χρείαν ἔχειν ἡμᾶς¹ λαλεῖν τι,
asi que nosotros no tenemos necesidad de hablar alguna cosa
(1 El sujeto con el infinitivo esta en el caso acusativo)

ἴσχυσεν κατ' αὐτῶν ὥστε αὐτοὺς ἐκφυγεῖν,
El prevaleció contra ellos así que ellos huyeron.

38. Ejercicios

I. Texto A.

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

II. Texto B.

1. λαλεῖς, λαλοῦμεν; λαλεῖτε, λαλοῦσι, λαλῶ; 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 Πειλᾶτον θαυμάζειν. (Pilatos, nombre propio. También se escribe Πιλάτος)

III. Traduzca.

1. Nosotros hablamos, ellos odian, vosotros gustáis, el esta exhortando, tu preguntas, Yo conservo, nos maravillamos.
2. Nosotros estamos caminando la paz y testifico por la verdad.
3. Ellos se están arrepintiendo porque (ὅτι) Jesús tiene misericordia sobre el alma.
4. Con el corazón servimos la iglesia (dativo) y buscamos la rectitud.
5. Nos arrepentimos para que la iglesia se compadezca de nosotros (ἡμᾶς).

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Lesson 6

A Declension of $\tilde{\alpha}$ -Steps (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 (γλῶσσα, ης, ἡ);
- (4) Stems in $-ης$ (μαθητής, 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 μαθητής, the disciple, and ὁ νεανίας, the young man

	<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
Nom.	ὁ μαθητής	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 νεανία	τοῖς νεανίαις
Ins.	τῷ μαθητῇ	τοῖς μαθηταῖς	τῷ νεανία	τοῖς νεανίαις
Loc.	τῷ μαθητῇ	τοῖς μαθηταῖς	τῷ νεανία	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; μαθάνω, 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, ό,	<u>disciple</u>
ἄδης, ου, ό,	<u>Hades</u>	νεανίας, ου, ό,	<u>young man, youth</u>
ἀπαγγέλλω,	<u>announce, report</u>	πολίτης, ου, ό,	<u>citizen</u>
βαπτιστής,	<u>Baptist (Baptizer), one who baptizes</u>	προφήτης, ου, ό,	<u>prophet</u>
Ἰωάννης, ου, ό,	<u>John</u>	σοφία, ς, ή,	<u>wisdom</u>
κριτής, οὔ, ό,	<u>judge</u>	στρατιώτης, ου, ό,	<u>soldier</u>
κεφαλή,	<u>head</u>	ψεύστης, ου, ό,	<u>liar</u>
κρατέω,	<u>I seize</u>	τελώνης, ου, ό	<u>tax gatherer, publican</u>

44. Exercises.

I. Text A.

Ἰωάννης¹ ό βαπτιστής ἐστίν⁴ προφήτης. διδάσκει περὶ τῆς βασιλείας. Ἡρώδης¹ ό 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. ό βαπτιστής, Ἰωάννης ό βαπτιστής. αἰτεῖ τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.
2. ή ὥρα, τῆς ὥρας· ή σοφία, τῆς σοφίας· ή δόξα, τῆς δόξης, ό ψεύστης, τοῦ ψεύστου.
3. ό 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. ό κριτής ἀποστέλλει τὸν νεανίαν εἰς ἄδην.
7. ό 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.

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 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.

λύομαι,	<u>I am (being) loosed</u>	λύομεθα,	<u>We are (being) loosed</u>
λύῃ ¹	<u>You are (being) loosed</u>	λύεσθε,	<u>You are (being) loosed</u>
λύεσται,	<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.

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 ζώζονται 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.

30. Vocabulary.

βαπτίω	<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 χαρᾶ ὅτι ἔχουσι ἐξουσίαν ἐκβάλλειν δαιμόνια. πολλοὶ ἀκολουθοῦσι Ἰησοῦ καὶ ἡ ἀλήθεια δοξάζεται.

II. Text B.

1. βαπτίζει, βαπτίζουσι, βαπτίζονται· βαπτίζεσθε 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 ἄδου.
6. σώζεσθε, 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.

Lesson 8

The Middle Voice – Present Indicative Middle

οἱ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται
 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.):

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</u> , etc.	λύονται	<u>They loose for themselves</u>

Infinitive λύεσθαι, to loose for oneself

54. Present Indicative of Contract Verbs (εω).

1. ποιῶμαι ¹ ,	<u>I make for myself</u>	ποιούμεθα,	<u>We make for ourselves</u>
2. ποιῇ	etc.	ποιεῖσθε,	ect.
3. ποιεῖται ¹		ποιοῦνται ¹	

Infinitive: ποιεῖσθαι, 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:

Active		Middle and Passive	
-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 (φυλάσσειται 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 p. 10) 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. αποστέλλω 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, ἐξἀπόστελλω²

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>
απολύω,	<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, ή,	<u>evil</u>
μέλλω,	<u>I am about</u> (to do something), used with the infinitive	νίπτω,	<u>I wash</u>
περιβάλλω	<u>I cast around</u> , Mid. <u>clothe myself</u> . Object in Acc	σωτηρία, ας, ή,	<u>safety, salvation</u>
φυλάσσω	<u>I guard</u> , Mid. <u>keep myself from</u>	ὑποκριτής, οὔ ό,	<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.

Ἰησοῦς καὶ οἱ μαθηταὶ καταβαίνουνσιν 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.

I. Text A.

1. βάλλετε, ἐκβάλλετε, περιβάλλετε, βάλλεσθε, ἐκβάλλειν, περιβάλλεσθε.
2. Ἰησοῦς ἐκλέγεται τοὺς μαθητάς καὶ ἀποστέλλονται.
3. Ἡρωδιάδα 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.

Lesson 9

Second (- o -) Declension – Nouns in –ος

ἔγώ 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: Masculine-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	ἀγαθὸν	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	αἱ	ὁδοί	<u>the ways</u>
Gen.	τῆς	ὁδοῦ	τῶν	ὁδῶν	<u>of the ways</u>
Abl.	τῆς	ὁδοῦ	τῶν	ὁδῶν	<u>from the ways</u>
Dat.	τῇ	ὁδῷ	ταῖς	ὁδοῖς	<u>to the ways</u>
Ins.	τῇ	ὁδῷ	ταῖς	ὁδοῖς	<u>with the ways</u>
Loc.	τῇ	ὁδῷ	ταῖς	ὁδοῖς	<u>in the ways</u>
Acc.	τήν	ὁδόν	τάς	ὁδοὺς	<u>the way</u>
Voc.		ὁδέ		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 conjugations is as follows:

Active

	<u>Singular</u>	<u>Plural</u>
1. ἀγαπῶ (ἀγαπάω)	<u>I love</u>	ἀγαπῶμεν (ἀγαπάομεν) <u>We love</u>
2. ἀγαπᾶς (ἀγαπάεις)	<u>you love</u>	ἀγαπᾶτε (ἀγαπάετε) <u>You “all” love</u>
3. ἀγαπᾷ (ἀγαπάει)	<u>He, she, it loves</u>	ἀγαπῶσι (ἀγαπαουσι) <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, ή,	<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,	<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, the</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 θεός 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 – O; oo 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 -o- Declension. Nouns ending in -ov 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 ¹	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 > οι

The conjugation of πληρώω, I fulfill, follows:

			<u>Active</u>		
<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 (πληροόμεθα)	
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,	<u>lamb</u>	ὁμοιόω,	<u>I liken, make like</u>
βιβλίον, ου, τό,	<u>book</u> (dim. of βίβλος)	ὄχλος, ου, ό,	<u>crowd</u>
ἔργον, ου, τό,	<u>work, deed</u>	παιδίον, ου, τό	<u>infant, child</u>
δικαιόω,	<u>I justify, declare righteous</u>	πλοῖον, ου, τό,	<u>boat</u>
δῶρον, ου, τό,	<u>gift</u>	πληρώω,	<u>I fulfill, make full, multiply</u>
ζηλώω,	<u>I am jealous, I long for, am zealous</u>	πρόβατον, ου, τό,	<u>sheep</u>
θηρίον, ου, τό,	<u>wild beast</u>	τέκνον, ου, τό,	<u>child</u>
ἱερόν, ου, τό,	<u>temple</u> (the whole)	τό,	<u>the</u> (neuter article)
μυστήριον, ου, τό,	<u>secret, mystery</u>	σάββατον, ου, τό,	<u>Sabbath</u> (“rest”)
ἱμάτιον, ου, τό,	<u>garment</u>	σημεῖον, ου, τό	<u>sign</u>
ἐσθίω,	<u>I eat</u>		

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.

Lesson 11

Adjectives of the Vowel Declensions

στενή ἢ πύλη καὶ τεθλιμμένη ἢ ὁδὸς ἢ 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>		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἀγαθοί	ἀγαθαί	ἀγαθά
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Abl.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Dat.	ἀγαθῶ	ἀγαθῆ	ἀγαθῶ	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Ins.	ἀγαθῶ	ἀγαθῆ	ἀγαθῶ	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Loc.	ἀγαθῶ	ἀγαθῆ	ἀγαθῶ	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. The works are evil.

ἰδοὺ ἵππος λευκός. Behold, a white horse. Revelation 6:2

ἕως ποτε, ὁ Δεσπότης ὁ ἅγιος καὶ ἀληθινός; Until when, O holy and true master? Rev. 6:2

ὁ νόμος ἅγιος, The law is holy. Romans 7:12

ὁ λόγος ὁ τοῦ σταυροῦ. The word of the cross

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 θεὸν σου ἐν ὅλη τη 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, older;

ὁ πρεσβύτερος, the elder

πολλοί, many;

οἱ πολλοί, the many, the common people

ἀγαθός, good;

οἱ ἀγαθοί the good men

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. τῆ 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 of the present season
 ἄρχι τοῦ νῦν until now
 τὰ διὰ τοῦ νομοῦ the things through the law
 οἱ ἐν τῇ Ἀσίᾳ the ones in Asia
 ἡ ἐκκλησία ἡ ἐν Ἱεροσόλυμοις the church in Jerusalem

77. Vocabulary.

ἄλλος, η, ο	<u>other</u> , <u>another</u> (of the same kind)	καλός, η, ὄν	<u>beautiful</u> , <u>good</u>
ἀγαθός, ή, ὄν	<u>good</u>	καιρός, οὔ, ὄ	<u>season</u> , <u>opportunity</u> , <u>the fit time</u>
ἀγαπητός, ή, ὄν,	<u>beloved</u>	μικρός, ά, ὄν,	<u>small</u> , <u>little</u>
ἄδικος, ον,	<u>unjust</u> , <u>unrighteous</u>	μόνος, η, ον,	<u>only</u> , <u>alone</u>
δίκαιος, α, ον,	<u>righteous</u>	μισθός, οὔ, ὄ	<u>reward</u> , <u>recompense</u>
δεξιός, ά, ὄν,	<u>right</u>	ὅλος, η, ον,	<u>whole</u> (always in predicate position)
ἐγγύς, α, ον,	<u>near</u>	οὐκέτι,	<u>no longer</u>
ἔσχατος, η, ον,	<u>last</u>	πιστός, ή, ὄν,	<u>faithful</u> , <u>believing</u>
ἴδιος, α, ον,	<u>one's own</u>	πονηρός, ά, ὄν	<u>evil</u>
κόπος, ου, ὄ,	<u>labor</u> , <u>toil</u> , <u>trouble</u>	πρῶτος, η, ον,	<u>first</u> ; as an adverb also in Acc. sing.
κακός, ή, ὄν,	<u>bad</u> , <u>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 Ἐφέσῳ μετανοεῖν καὶ ποιεῖν τὰ πρῶτα ἔργα ὅτι οὐκέτι ἔχει τὴν ἀγάπην τὴν πρώτην.

Καὶ τῷ ἀγγέλῳ τῆς ἐν θυατείροις ἐκκλησίας ὁ υἱὸς τοῦ θεοῦ γράφει τὰ ἔργα τὰ ἔσχατα πλείονα (more) τῶν πρώτων¹.

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 ποναρὰ 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 εὐρίσκει 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

Lesson 12
Regular Verbs in -μι

ἐγὼ 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) υ 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>	ἵσθης <u>You stand</u>
3. τίθησι <u>he, she, it places</u>	δίδωσι <u>he, she, it gives</u>	ἵστησι <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. τίθέασι <u>They place</u>	διδόασι <u>They give</u>	ἵστᾶσι <u>They stand</u>
Infinitive: <u>τιθέναι</u> ¹ <u>to place</u>		
	διδόναι <u>to give</u>	ἱστάναι <u>to stand</u>

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.

Singular

1. ἵσταμαι I am stood
2. ἵστασαι You are stood
3. ἵσταται he, she, it are stood

Plural

1. ἱστάμεθα We are stood
2. ἵτασθε You "all" are stood
3. ἵστανται They are stood

Infinitive ἵστασθαι

¹Accent is not recessive on the infinitive.

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.

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, ή,	<u>a lamp stand</u>
ἀφήμι,	<u>I leave, let go, forgive</u>	λύχνος, ου, ό,	<u>lamp</u>
δείκνυμι,	<u>I show</u>	ὄσμή, ης, ή	<u>odor, smell, savor</u>
διάβολος, ου, ό,	<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, ό,	<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 αὐτὸν (him) τίθησι ἐπὶ ὄρος (mountain) καὶ δείκνυσιν (movable ν) 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. (Note: J. W. Roberts used the movable ν at the end of διακονοῦσι: διακονοῦσιν. Movable ν was written in older Greek when followed by a word beginning with a vowel; but later it was written before consonants and vowels.)

II. Text B.

1. δείκνυμι, δεικνύασι, δείκνυσι, δείκνυμεν, δείκνυς, δείκνυτε.
2. ἀκούειν, ποιεῖν, ἀποδίδοναι, τιθέναι, καθιστάναι, βάλλεσθαι.
3. ὁ προφήτης δίδωσιν ἕτεραν ἐντολήν 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 ἴστησιν ἐκ δεξιῶν (The plural of many words are used collectively.) τοῦ θεοῦ.
8. ἐν τρίτῃ ὁ θεὸς ἐγείρει τὸν υἱὸν ὥστε τὸν υἱὸν διδόναι ζωὴν τοῖς ἁγίοις.
9. ὁ θεὸς καθίστησι τοὺς ἀποστόλους ὁσμὴν εἰς θάνατον καὶ εἰς ζωὴν.
10. οἱ δίκαιοι ἀποδίδονται ὑπὸ τοῦ κυρίου κατὰ τὰ ἔργα.

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.

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 no essential here since the predicate position of the adjective (Section 72) 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. ἐγὼ (I), σύ (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 p. 43

88. Declension of the Personal Pronoun, ἐγώ, I

	<u>Singular</u>		<u>Plural</u>	
Nom.	ἐγώ	<u>I</u>	ἡμεῖς	<u>We</u>
Gen.	ἐμοῦ, μου	<u>of me, my</u>	ἡμῶν	<u>of us, our</u>
Abl.	ἐμοῦ, μου	<u>from me</u>	ἡμῶν	<u>from us</u>
Dat.	ἐμοί, μοι	<u>to me</u>	ἡμῖν	<u>to us</u>
Ins.	ἐμοί, μοι	<u>with me</u>	ἡμῖν	<u>with us</u>
Loc.	ἐμοί, μοι	<u>in me</u>	ἡμῖν	<u>in us</u>
Acc.	ἐμέ, με	<u>me</u>	ἡμᾶς	<u>us</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>	ὅμοις	<u>you</u> “all”
Gen.	σοῦ, σου	<u>of you</u>	ὅμων	<u>of you</u> “all”
Abl.	σοῦ, σου	<u>from you</u>	ὅμων	<u>from you</u> “all”
Dat.	σοί, σοι	<u>to you</u>	ὅμιν	<u>to you</u> “all”
Ins.	σοί, σοι	<u>with you</u>	ὅμιν	<u>with you</u> “all”
Loc.	σοί, σοι	<u>in you</u>	ὅμιν	<u>in you</u> “all”
Acc.	σέ, σε	<u>you</u>	ὅμας	<u>You</u> “all”

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.

91. Declension of αὐτός, ἡ, ὁ, himself, he, etc.

	<u>Singular</u>			<u>Plural</u>		
Nom.	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Abl.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐτοῖς	αὐτοῖς
Ins.	αὐτῷ	αὐτῷ	αὐτῷ	αὐτοῖς	αὐτοῖς	αὐτοῖς
Loc.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐτοῖς	αὐτοῖς
Acc.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

92. Uses of αὐτός. It is important to learn accurately the uses of αὐτός. It is more than the personal pronoun.

An Intensive Pronoun. (self, himself, herself, itself, themselves) It may be used with a verb.

αὐτὸς ἐγὼ δουλεύω, I myself serve. Romans 7:25
 αὐτοὶ γὰρ ὑμεῖς θεοδιδασκτοὶ ἐστε, for you yourselves are taught of God

Note Carefully. Notice that with a verb in the third person the pronoun intensifies the subject. It is not merely the subject.

Or (as an intensive pronoun) αὐτός may be used with a noun. Here it takes the predicate position, the noun usually having the article.

ἐν αὐτῇ τῇ ἡμέρᾳ, on the very day, on the day itself
 αὐτὸς ὁ θεὸς εἰρήνης, the God of Peace himself. I Thessalonians 5:23

An Identical Pronoun. (the same). Here the pronoun αὐτός has the article and is in the attributive position.

οὐκὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;
Do not the publicans do the same thing? Matthew 5:46
 ὁ γὰρ αὐτὸς κύριος παντῶν..
For the same one is Lord of all. Romans 10:12

A Personal Pronoun. Other than in the nominative case it is the third person pronoun.

αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν
For he himself shall save his people from their sins. Matthew 1:21

93. Uses of the Personal Pronouns. Generally personal pronouns are used with verbs only for emphasis or contrast, since the verb has its own subject in its ending. Otherwise personal pronouns are used in all situations where nouns may be used; as Predicate Nominative, in Possession (cf. Matthew 1:21, above) (Notice the noun has the article and the pronoun the predicate position.), as Dative of Indirect Object, Object of Preposition, etc.

94. Vocabulary.

ἀπόστολος, ου, ό,	<u>apostle</u>	πάσχω,	<u>I suffer</u>
ἀνίστημι,	<u>I cause to rise, I arise</u>	πέμπω,	<u>I send</u>
αὐτός, ή, ό,	<u>self, same, he, she, it</u>	πόθεν,	<u>from where, whence</u>
δόλος, ου, ό,	<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, ό,	<u>people</u>	σύν,	<u>with, only with instrumental (accompaniment or association)</u>
μακάριος, α, ον,	<u>happy, blessed</u>	τόπος, ου, ό,	<u>place</u>
μέν,	emphatic particle, οί μέν, <u>some</u>	φωνέω,	<u>I call</u>
μένω,	<u>I remain, abide</u>	ᾧδε,	<u>here, (adverb)</u>
οὐπω,	<u>not yet</u>		
πάρειμι,	<u>I am present, have arrived (conjugate like εἰμί)</u>		

95. Exercises.I. Text A.

ἐν τῇ αὐτῇ ἡμέρᾳ οἱ μαθηταὶ αὐτοῦ βλέπουσι τὸν χριστὸν. ἀκολουθοῦσι αὐτῷ. ὁ δὲ λέγει αὐτοῖς, τί (what) ζητεῖτε; οἱ δὲ λέγουσι αὐτῷ ῥαββὶ (rabbi) ποῦ μένεις; Ανδρέας εὐρίσκει τὸν ἀδελφὸν αὐτοῦ καὶ ἄγει αὐτὸν τῷ Ἰησοῦ. ὁ Ἰησοῦ λέγει, σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου. ὁ Ἰησοῦς εὐρίσκει Φίλιππον. ὁ Φίλιππος καὶ ἀκολουθεῖ αὐτῷ. εὐρίσκει ὁ Φίλιππος τὸν Ναθαναήλ. Ναθαναήλ λέγει αὐτῷ ἐκ Ναζαρετ δύναται (is able) τι (anything) ἀγαθὸν εἶναι; ὁ Ἰησοῦς λέγει, εἶ ἀληθῶς (truly) Ἰσραηλείτης· οὐκ ἔχεις δόλον. Ναθαναήλ λέγει αὐτῷ, πόθεν με γινώσκεις; ῥαββὶ εἶ ὁ υἱὸς τοῦ θεοῦ.

II. Text B.

1. κύριε, καλὸν ἐστὶν ἡμᾶς ᾧδε εἶναι.
2. αὐτὸς ὁ θεὸς ἡμῶν πέμπει τὸν υἱὸν αὐτοῦ σώζειν ἡμᾶς.
3. ἡμεῖς ἐσμεν τὰ τέκνα αὐτοῦ.
4. καὶ οἱ μέν εἰσι σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.
5. οἱ δὲ λέγουσι, ὁ ἄγγελός ἐστὶν 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 οὐπω 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

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. -	-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, <u>I lead</u>		ἤγουν, <u>I was leading</u>
	αἶρω, <u>I take up</u>		ἤρουν, <u>I was taken up</u>
	ἀκούω <u>I hear</u>		ἤκουον, <u>I was hearing</u>
	ἐγείρω, <u>I rise (raise) up</u>		ἤγειρον, <u>I was raising up</u>
	εὕρισκω, <u>I find</u>		εὕρισκον (ηὔρισκον), <u>I was finding</u>
But notice	ἔχω, <u>I have</u>		εἶχον, <u>I was having</u>
	θέλω, <u>I wish</u>		ἤθελον (old stem εθελ-), <u>I was wishing</u>
	μέλλω, <u>I am about</u>		ἤμελλον (old stem εμελλ-), <u>I 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 take (receive)
 κατεσθίω, I eat

παρελάμβανον, I was receiving
 κατήσθιον, I was consuming

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).
 ἵστημι: ἵσταμην, [ἵστασο], ἵστατο, ἵστάμεθα, ἵστασθε, ἵσταντο.
 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>
ἀμαρτωλός, ὄν,	<u>sinful</u> ἄ-, <u>sinner</u>	παράγω, <u>I pass by</u>
ἐκβαίνω,	<u>I go, (come) out</u>	συνεσθίω, <u>I eat with</u>
ἰατρός, οὐ, ὄ,	<u>physician</u>	τελώνιον, ου, 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 ἐξέβαινε πρὸς Ἰησοῦν καὶ ἐδίδασκε τὸν λαόν. Καὶ παρήγε καὶ ἔβλεπε Λευὶν τὸν τοῦ Ἀλφαίου ἐπὶ τὸ τελώνιον· λέγει δὲ αὐτῷ. καὶ ἠκολούθει αὐτῷ. αὐτὸς κατήσθιε 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.

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 τελώναις.
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.

Lesson 15

Imperfect Indicative Middle-Passive

εἴ 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	I was loosing for myself (I was loosing myself, etc.)	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, ἴστημι, τίθημι are as follows:

ἐδιδόμην, ἐδίδοσο, ἐδίδοτο (or ἐδίδετο),	ἐδιδόμεθα, ἐδίδοσθε, ἐδίδοντο.
ἴστάμην, ἴστασο, ἴστατο,	ἴστάμεθα, ἴστασθε, ἴσταντο.
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	I was	ἦμεν (ἦμεθα) We were
2. ἦς (ἦσθα)	You were	ἦτε You "all" were
3. ἦν	He, she, it was	ἦσαν They were

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 οω-Verbs. Sample contractions follows:

<u>Active</u>		
φιλέω, <u>I like</u>	ἀγαπάω, <u>I love</u>	πληρώω, <u>I fill</u>
<u>Singular</u>		
1. ἐφίλουν (ἐφίλειον)	ἠγάπων (ἠγάπων)	ἐπλήρουν (ἐπλήροον)
2. ἐφίλεις (ἐφίλειες)	ἠγάπας (ἠγάπαιες)	ἐπλάρους (ἐπλήροεις)
3. ἐφίλει (ἐφίλειε)	ἠγάπα (ἠγάπαιε)	ἐπλήρου (ἐπλήροει)
<u>Plural</u>		
1. ἐφιλοῦμεν (ἐφιλέομεν)	ἠγαπῶμεν (ἠγαπάομεν)	ἐπληροῦμεν (ἐπληρόομεν)
2. ἐφιλειτε (ἐφιλέετε)	ἠγαπᾶτε (ἠγαπάετε)	ἐπληροῦτε (ἐπληρόετε)
3. ἐφίλουν (ἐφίλειον)	ἠγάπων (ἠγάπαον)	ἐπλήρουν (ἐπλήροον)
<u>Middle-Passive</u>		
<u>Singular</u>		
1. ἐφιλούμην (ἐφιλεόμην)	ἠγαπώμην (ἠγαπαόμην)	ἐπληρούμην (ἐπληροόμην)
2. ἐφιλοῦ (ἐφιλέου)	ἠγαπῶ (ἠγαπάου)	ἐπληροῦ (ἐπλήροου)
3. ἐφιλειτο (ἐφιλέετο)	ἠγαπᾶτο (ἠγαπάετο)	ἐπληροῦτο (ἐπληρόετο)
<u>Plural</u>		
1. ἐφιλούμεθα (ἐφιλεόμεθα)	ἠγαπώμεθα (ἠγαπαόμεθα)	ἐπληρούμεθα (ἐπληροόμεθα)
2. ἐφιλεισθε (ἐφιλέεσθε)	ἠγαπᾶσθε (ἠγαπάεσθε)	ἐπληροῦσθε (ἐπληρόεσθε)
3. ἐφιλοῦντο (ἐφιλέοντο)	ἠγαπῶντο (ἠγαπάοντο)	ἐπληροῦντο (ἐπληρόοντο)

110. The Genitive with Verbs. (Compare § 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.

οἱ 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.

ἔμεινε 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 Βαρνάβα ἐν Ἀντιόχεια τῇ Πισιδίᾳ. ό λαός παρεκάλουν αὐτούς λαλεῖν τὰ αὐτά ἐν τῷ μεταξύ (next) σαββάτῳ. οἱ λόγοι ἐλαλοῦντο ὑπό Παύλου ἀλλά οἱ Ἰουδαῖοι ἀντέλεγον αὐτοῖς. ό ὄχλος ἔχαιρον καί τὸ εὐαγγέλιον ἐδοξάζετο καί διεφέρετο δι' ὅλης τῆς χώρας. οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς. ἐν Ἰκόνιῳ καί τὸ εὐαγγέλιον ἐκηρύσσετο ὥστε τὸν ὄχλον πιστεύειν. κατέβαινον εἰς κώμας Λύστραν καί Δέρβην. πολλοὶ ἐμαθετεύοντο ὑπό τῶν ἀποστόλων. ὑπέστρεφον εἰς τὴν Λύστραν καί εἰς Ἰκόνιον καί εἰς Ἀντιόχειαν καί παρεκάλουν αὐτούς μένειν ἐν τῷ εὐαγγελίῳ. οἱ μαθηταὶ παρετίθεντο τῷ κυρίῳ.

II. Text B.

- ἠκούομεν, ἠκούομεθα· ἐδίδοσαν, ἐδίδοτο· ἐζητεῖτε, ἐζητεῖσθε· γεννᾶς, ἐγεννῶ· ἐζήλου, ἐζηλοῦτο.
- ἐγὼ ἔγραφον, τὸ τέκνον ἔγραφε, ό ἄνθρωπος, ἐγράφετο τὰς ἐπαγγελίας.
αἱ ἐπαγγελίαι ἐγράφοντο ὑπό τοῦ προφήτου.
- βάλλομεν, ἐκβάλλομεν, βαλλόμεθα (middle), ἐβαλλόμεθα ἀπὸ τῆς κώμης, ἐβάλλομεν, ἐξεβάλλομεν, ἐξεβαλλόμεθα.
- ποιεῖ, ποιεῖται, ποιεῖται ὑπό τοῦ ἀνθρώπου· ἐποίει, ἐποιεῖτο, ἐποιεῖτο ὑπό τοῦ ἀδελφοῦ.
- ό Ἰησοῦς ἤγετο εἰς τὴν ἔρημον πειράζεσθαι ὑπό τοῦ διαβόλου. ἐπειράζετο ἡμέρας τεσσαράκοντα.
- ἡ φωνὴ ἠκούετο ἐκ τοῦ θρόνου· ἀλλὰ ἐγὼ οὐκ ἤκουον τῆς φωνῆς.
- οἱ ἀδελφοὶ παρετίθεντο τῷ κυρίῳ καί τῷ λόγῳ αὐτοῦ ὑπό Παύλου.
- ἐγὼ εἰμι· αὐτοὶ ἐστε· ἐγὼ ἤμην; ποῦ ἦσαν;
- 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.

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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>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	οὗτος	αὕτη	τοῦτο	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.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

ἐκεῖνος, that

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

116. ὅδε, ἥδε, τόδε. An old demonstrative ὅδε, ἥδε, 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.

ἐκεῖνη 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 ἑμαυτὸν 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>		
	<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>	
Gen.	ἐμαυτοῦ	ἐμαυτῆς ¹	of myself	ἐαυτῶν	ἐαυτῶν	<u>of ourselves</u>
Abl.	ἐμαυτοῦ	ἐμαυτῆς	from myself	ἐαυτῶν	ἐαυτῶν	<u>from ourselves</u>
Dat.	ἐμαυτῶ	ἐμαυτῇ	to myself	ἐαυτοῖς	ἐαυταῖς	<u>to ourselves</u>
Ins.	ἐμαυτῶ	ἐμαυτῇ	by myself	ἐαυτοῖς	ἐαυταῖς	<u>by ourselves</u>
Loc.	ἐμαυτῶ	ἐμαυτῇ	in myself	ἐαυτοῖς	ἐαυταῖς	<u>in ourselves</u>
Acc.	ἐμαυτόν	ἐμαυτήν	myself	ἐαυτούς	ἐαυτάς	<u>ourselves</u>

Second Person

	<i>Masc.</i>	<i>Fem.</i>	
Gen.	σεαυτοῦ	σεαυτῆς	<u>of yourself</u>
Abl.	σεαυτοῦ	σεαυτῆς	<u>from yourself</u>
Dat.	σεαυτῶ	σεαυτῇ	<u>to yourself</u>
Ins.	σεαυτῶ	σεαυτῇ	<u>by yourself</u>
Loc.	σεαυτῶ	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

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
Gen.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	<u>of himself, herself, itself.</u>
Abl.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	<u>from himself, herself, itself.</u>
Dat.	ἑαυτῶ	ἑαυτῇ	ἑαυτῶ	<u>to himself, herself, itself.</u>
Ins.	ἑαυτῶ	ἑαυτῇ	ἑαυτῶ	<u>by himself, herself, itself.</u>
Loc.	ἑαυτῶ	ἑαυτῇ	ἑαυτῶ	<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 ἀλήθεια ἐστίν, Thy word is truth. John 17:17
 ἡ κοινωνία δὲ ἡ ἡμετέρα 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 εἰμί.

ἔστιν τῶ 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 ἀληθείαν
- (3) Transitive verb with a noun clause introduced by ὅτι (that), πιστεύω ὅτι ὁ θεὸς ἐστίν.
- (4) With the dative, πιστεύω τῶ 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.)
διδασχῆ, ἦς, ἡ,	<u>teaching</u>	οὖν,	<u>therefore</u> (adv.)
ἑαυτοῦ,	<u>of oneself</u> (reflexive pron.) no nom. case	οὗτος, αὐτή, τοῦτο,	<u>this</u> (dem. pron.-adj.)
ἐκεῖνος, η, ο,	<u>that one</u> (demonstrative 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, ἦς, ἡ,	<u>feast</u>	σός, σή, σόν,	<u>your, thine,</u>
ἔτι,	<u>yet, still</u> (adv.)		(poss, adj. 2nd sg.)
ἤ,	<u>or</u> (conj.)	ὑμέτερος,	<u>your</u> (poss. adj. 2nd pl.)
		χρόνος, ου, ό,	<u>time.</u>

I. Text A.

ὁ Ἰησοῦς ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῇ ἑορτῇ. Οἱ Ἰουδαῖοι ἐθαύμαζον περὶ τῆς διδασχῆς αὐτοῦ. ὁ Ἰησοῦς λέγει αὐτοῖς ἡ ἐμή διδασχῆ οὐκ ἔστιν ἐμή. 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 ἡ Δαυεὶδ. οὗτος ἐκ τῆς Γαλιλαίας ἐστιν. ἐκεῖνοι λέγουσι διὰ τί (why) οὐκ ἄγετε αὐτόν;

II. Text B.

1. αὐτή ἡ κώμη· τοῦτο τὸ σημεῖον· οὗτός ἐστιν ὁ ἐμός υἱός.
2. ἡ διδασχῆ ἐκείνη οὐκ ἔστιν ἡμέτερα.
3. ἡ ἀγάπη οὐ ζητεῖ τὰ ἑαυτῆς.
4. σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;
5. οὗτοι 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 σά 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?

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Lesson 17

Deponent (Defective) Verbs

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

129. Exercises.I. Text A.

ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. ἔρχεται οὖν εἰς Συχάρ. ἐκαθέζετο ἐπὶ τῇ πηγῇ. οἱ μαθηταὶ αὐτοῦ ἀπήρχοντο ἀγοράζειν τροφᾶς. 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 ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ· ἀλλ' ὅτι δεῖ προσκυνεῖν ἐν πνεύματι (spirit) καὶ ἀληθεῖα. ἡ γυνὴ λέγει ὅτι Μεσσίας ἔρχεται. ὁ δὲ λέγει ἐγὼ εἰμι. ἡ γυνὴ ἀπέρχεται καὶ λέγει τοῖς ἀνθρώποις ἐξέρχεσθαι. ἤρχοντο πρὸς αὐτὸν καὶ ἐδέχοντο αὐτὸν. καὶ πολλοὶ ἐπίστευον εἰς αὐτόν.

II. Text B.

1. γινωσκόμεθα, γινόμεθα, πιστεύειν, πιστεύεσθαι, δέχεσθαι.
2. ἔρχεσθε, ἐξέρχεσθε, ἐξήρχεσθε, ἀπηρχόμεθα, 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 δύναται δέχεσθαι τροφᾶς 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 δοῦλοι 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 last 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

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/e-)

<u>Singular</u>		<u>Plural</u>	
1. λύσω	<u>I shall loose</u>	λύσομεν	<u>We shall loose</u>
2. λύσεις	<u>you will loose</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>	ἐσόμεθα <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 μὴ with the future indicative is at times used to express future denial. (Here the subjunctive, however, is more common.)

οὐ μὴ 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>
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, ἣς, ἢ	<u>Inhabited earth, civilized world</u>
δουλεύω, <u>I serve</u> (with dative)	ὅτε,	<u>when, a conjunction</u>
ἔτι, Adverb, <u>yet, still</u>	πλανάω,	<u>I deceive, lead astray</u>
ἐρῶ, <u>I shall say</u> (used as future of λέγω)	πόλεμος, ου, ό,	<u>war</u>
εὑρήσω, <u>I shall find</u> (future of εὑρίσκω)	σαλεύω,	<u>I shake</u>
καταλύω, <u>I destroy</u>	σεισμός, ου, ό,	<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, ου, ό, <u>famine</u>	χωλός, ἤ, όν	<u>lame</u>

139. Exercises.I. Text A.

ὁ Ἰησοῦς ἐκάθητο ἐπὶ τοῦ Ὄρους τῶν ἐλαιῶν. 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 τόπους (See Section 30). πολλοὶ μισήσουσιν ἀλλήλους. δεῖ κηρύσσεσθαι τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον.

II. Text B.

1. πιστεύομεν, ἐπιστεύομεν, πιστεύσομεν· πιστευόμεθα, ἐπιστευόμεν, πιστευσόμεθα.
2. καταλύσετε, πλανήσετε, οὐ μοιχεύσετε, ποιήσετε, πληρώσετε τὸν νόμον.
3. οὐκ ἔσονται σοὶ θεοὶ ἕτεροι
4. ἀκούση ἀκοὰς πολέμων, σεισμῶν, καὶ λιμῶν.
5. καὶ λατρεύσουσι τῷ κυρίῳ ἐν ἑτέρῳ 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

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:

<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>	κρινοῦσι <u>They will judge</u>

Infinitive κρινεῖν

<u>Singular</u>		<u>Plural</u>
1. κρινοῦμαι	<u>I shall judge for myself</u>	κρινούμεθα <u>We shall judge for ourselves</u>
2. κρινῆ	<u>You will judge for yourself</u>	κρινεῖσθε <u>You will judge for yourself</u>
3. κρινεῖται	<u>He will judge for himself</u>	κρινοῦνται <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>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>	ἵστημι,	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>
γινώσκο	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>
εὐρίσκω	εὐρήσω,	<u>I shall find</u>	τίθημι	θήσω,	<u>I shall place</u>
ἔχω	ἔξω, (σχήσω)	<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>	ἢ,	Conjunction, <u>or</u>
ὁ ἀλλότριος,	<u>stranger</u>	θύρα, ας, ή,	<u>door</u>
ἀναβαίνω,	<u>I go up</u>	κλέπτης, ου, ό,	<u>thief</u>
δηλόω,	<u>I make manifest</u>	ώς,	<u>as</u>

145. Exercises.

I. Text A.

ὁ Ἰησοῦς ἐστὶν ἡ θύρα τῶν προβάτων. ὁ κλέπτης οὐ ἀναβήσεται διὰ τῆς θύρας. τὰ πρόβατα ἀκούσεται τῆς φωνῆς Ἰησοῦ. οὐκ ἀκούσεται τῆς φωνῆς τοῦ ἀλλοτρίου. ἀκολουθήσει αὐτῶ· ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσι ἀλλὰ φεύζονται ἀπ' αὐτοῦ. ὁ Ἰησοῦς σώσει τὰ πρόβατα καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν (pasture) εὐρήσει. ὁ καλὸς ποιμὴν (shepherd) θήσει τὴν ψυχὴν αὐτοῦ ὑπὲρ τῶν προβάτων. γινώσκονται αὐτὸν· αὐτὸς ἔξει ἄλλα πρόβατα. αὐτὸς ἄξει αὐτοὺς καὶ ἐκεῖνα τῆς φωνῆς αὐτοῦ ἀκούσουσι καὶ γενήσεται¹ μία (one) ποίμνη (flock). διὰ τοῦτο ὁ θεὸς ἀγαπήσει αὐτὸν ὅτι θήσει τὴν ψυχὴν αὐτοῦ καὶ πάλιν λήμψεται. (Compare John 10: 7 – 16) ¹Byz.; UBS Greek text has γενήσονται

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, λημψόμεθα, 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 ἁμαρτία ἀποθανεῖσθε.
7. οἱ ἄνθρωποι ζητήσουσι τὸν θάνατον καὶ οὐ μὴ εὕρῃσουσι 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

(ζ) when with σ

Lesson 20

The Aorist Tense

οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἔζησεν.

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 λῦσαι 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)

ὅς διῆλθεν εὐεργετῶν, who went about doing good. Acts 10:58

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 say 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. ἔλλυσας	<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 λῦσαι

¹Tense sign: σα. Endings: Secondary. v 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 (etc.)</u>	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. σταυρόω (ῶ), <u>I crucify</u>	ἔσταύρωσα, <u>I crucified</u>

Infinitives: προσκυνῆσαι, ἐρωτῆσαι, σταυρῶσαι

Practice: Write out in full, with translation, the aorist of φανερόω (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>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>)	ἤρξάμην ἤρξω ἤρξατο	ἤρξάμεθα ἤρξασθε ἤρξαντο
<u>Lingual mutes</u> τ, δ, θ, (ζ) + σ > σ (βαπτίζω, <u>I baptize</u>)	ἐβάπτισα ἐβάπτισας ἐβάπτισε	ἐβαπτίσαμεν ἐβαπτίσατε ἐβάπτισαν

¹See footnote on the preceding page.

² ἐλεύσασο > ἐλύσαο > ἐλύσω

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 thought that they would receive more. Matthew 20:10

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 297) 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. 57)

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</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>

I. Text A.

σύ εἶ ἄξιος ἀνοῖξαι τὸ βιβλίον ὅτι ἠγόρασας τῷ θεῷ ἐκ πάσης (every) φυλῆς καὶ γλώσσης καὶ ἐποίησας αὐτοὺς τῷ θεῷ βασιλείαν. ὁ κύριος ἤρξατο, ἀνοῖξαι τὸ βιβλίον καὶ ἤκουσα μεγάλης (great) 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 μεγάλῃ 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.

II. Text B.

1. βαπτίζειν, βαπτίζεσθαι, βάπτισαι, βαπτίσασθαι, βαπτίσετε, ἐβαπτίσα
2. ὁ Ἰησοῦς ἤρξατο καὶ ποιῆσαι καὶ διδάξαι.
3. οἱ δὲ ἔκραξαν ὅτι τὸ παιδίον ἀποθνήσκει.
4. δεῖ προσκυνῆσαι θεῷ καὶ ποιῆσαι τὸν λόγον αὐτοῦ.
5. τέκνον, τί (why) ἐποίησας ἡμῖν οὕτως; ἐξητοῦέν σε.
6. ἠρώτησαν αὐτὸν σῶσαι τὸν δοῦλον αὐτοῦ.
7. Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ.
8. καὶ ἠρώτησε τὸν κύριον εἰ θεραπεύσει αὐτό.
9. ἠδε ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.
(The verb in this sentence takes the accusative object of the person against whom the sin is committed.)
10. δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ.
11. οὗτος γὰρ ἐνήστευσε καὶ προσηύξατο.

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 (σὺν) Christ.
10. There they crucified the Lord.

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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 of λαμβάνω.

<u>Singular</u>		<u>Plural</u>	
1. ἐλάβομην	<u>I took for myself</u>	ἐλαβόμεθα	<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; –έσθαι is always accented on the penult on the 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 203).

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.

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

162. Alternate Endings The 1st aorist endings –α, –ας, –ε, –αμεν, –ατε, –αν, are sometimes found on 2nd aorist stems. This is especially true of εἰπ- (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</u> <u>take place</u>	ἐγενόμαν	γεν-	γενέσθαι
ἔρχομαι,	<u>I go</u>	ἦλθον	ελθ-	έλθειν
(Compounds take compounds of the aorist stem in aorist; e.g. ἐξέρχομαι, ἐξῆλθον)				
ἐσθίω,	<u>I eat</u>	ἔφαγον	φαγ-	φαγεῖν
εὕρισκω,	<u>I find</u>	εὔρο	εὕρ	εὕρειν
ἔχω,	<u>I find</u>	ἔσχον	σχ-	εχεῖν
λαμβάνω,	<u>I take</u>	ἔλαβον	λαβ-	λαβεῖν
λέγω,	<u>I took</u>	εἶπον	εἶπ-	εἶπειν
ὁράω,	<u>I see</u>	εἶδον	ιδ-	ιδεῖν
φέρω,	<u>I bear</u>	ἤνεγκα	ἐνεγκ-	ἐνεγκεῖν
<hr/>				
ἄριθμος, ου, ό,	<u>number</u>		δέσμιος, ου, ό,	<u>prisoner</u>
εὐλογέω,	<u>I will bless</u>		κόσμος, ου, ό	<u>world</u> [cosmos]
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 ἐρημός ἐστιν ὁ τόπος. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς οὐ χρεῖαν ἔχουσιν ἀπελθεῖν. παιδάριον (small boy) 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.

164. 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 εὔρεν.
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 δούλοι 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)

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Lesson 22

The Second 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> .	φανῶ	ἔφηνα
ε > ει	στέλλω <u>I stand</u>	στελῶ	ἔστειλα
ἰ > ἱ	κρίνω <u>I judge</u>	κρινῶ	ἔκρινα
ῦ > ῦ	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. ἔγνων <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

Other verbs like ἔγνων are

<u>present</u>	<u>future</u>	<u>aorist</u>
-βαίνω,	-βήσομαι,	-ἔβην (go)
ἵστημι,	στήσω,	ἔστην (stand) (Also 1st aorist) ἔστησα (transitive, <u>place</u>)

Write out in full the aorist of -βαίνω

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. The are:

δίδωμι, δώσω, ἔδωκα (give)

τίθημι, θήσω, ἔθηκα (place, put)

-ίημι (in N. T. compounds only) e.g., ἀφήμι, I send away, allow, permit, leave.

ἀφίημι, ἀφήσω, ἀφήκα (forgive) [ίημι, 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 γνώμη, 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 ἄγγελόν 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 case. [This construction may also take ὅτι followed by a finite verb (Section 152) or a participle (Section 297).] 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 συνιέναι (Pres. active inf. of συνίημι, I understand) τοὺς ἀδελφοὺς ὅτι θεὸς δίδωσιν σωτηρίαν αὐτοῖς

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

172. Vocabulary

ἀποκτείνω I kill

αἶρω (ἀρῶ, ἤρα) I take up, raise

ἀναβαίνω (ἀναβήσομαι, ἀνέβην) I go up

ἀπάγω (-ἄξω, -ἤγαγον) I lead away

ἀποστέλλω (ἀποστελῶ, ἀπέστειλα) I send out

γινώσκω (γνώσομαι, ἔγνω) I know

ἔξεστιν it is lawful (impersonal see Section 127)

θανατόω I kill, slay

μέσος, η, ον midst, middle

μένω (μενῶ, ἔμεινα) I remain

νομίζω I think, suppose

πάσχω (ἔπαθον 2nd aor) I suffer

πειθῶ I persuade

πρεσβύτερος older, ὁ π., the elder

173. Exercises.I. Text A.

οἱ πρεσβύτεροι ἔλαβον συμβούλιον (counsel) κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν. ἦραν αὐτόν καὶ ἀπήγαγον καὶ παρέδωκαν αὐτόν Πιλάτῳ κρῖναι. Ἰουδας εἶδε καὶ παρέδωκε τὰ ἀργύρια (the silver). οἱ δὲ ἔλαβον τὰ ἀργύρια καὶ εἶπαν τί (What) πρὸς ἡμᾶς; ἔλαβον συμβούλιον καὶ ἀγόρασαν ἀγρόν (field). ὁ Πιλάτος ἔγνω ὅτι διὰ φθόνον (envy) παρέδωκαν αὐτόν. ἡ γυνή (wife) αὐτοῦ ἀπέστειλεν πρὸς αὐτόν καὶ εἶπε πολλὰ (many things) αὐτὴν παθεῖν (2nd aor. of πάσχω) διὰ αὐτόν. οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους αἰτήσασθαι τὸν Βαραββᾶν. ὁ Πιλάτος εἶπε τί (What) οὖν ποιήσω Ἰησοῦν; τί κακὸν ἐποίησεν; οἱ ἔκραζον σταυρῶσαι αὐτόν. τότε παρέδωκεν τὸν Ἰησοῦν καὶ ἀπέκτειναν αὐτόν

II. Text B.

1. καὶ ἀπήγαγον αὐτόν πρὸς Ἄνναν πρῶτον.
2. οὐκ ἀφῆκε αὐτοὺς εἰσελθεῖν σὺν αὐτῷ.
3. ἔγραψεν δὲ καὶ τίτλον (title) καὶ ἔθηκε ἐπὶ τοῦ σταυροῦ.
4. ἔδωκα αὐτῇ χρόνον μετανοῆσα καὶ οὐ θέλει μετμενοῆσαι.
5. ἔστησεν παιδίον ἐν μέσῳ αὐτῶν.
6. ἀνέβη εἰς τὸν τόπον προσεύξασθαι.
7. ἔγνωσαν γὰρ πρὸς (against) αὐτοὺς τὴν παραβολὴν αὐτὸν εἰπεῖν.
8. ἦλθον οὖν καὶ ἦραν 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 11, 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.

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Lesson 23

Perfect Indicative Active

ὁ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν

The one loving the other has fulfilled the law. Rom. 13:9

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., πεφίληκα (I have loosed).

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 λελλυκέναι

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.

¹ Forty 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> (adverb)		

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, ἐπιστευσεν, ἐπιστεύσατο, πεπίστευκε.
2. λαλεῖν, λαλεῖσθαι, λαλήσειν, λαλήσαι, λαλάσασθαι, 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 Ἱερουσαλήμ 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.

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 knew</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>
γένεγονα (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 ὀράω)	<u>I have seen</u>	κέκραγα (Pf. of κράζω)	<u>cry out</u>

189. Exercises.I. Text A.

ὕμεις ἀπεστάλκατε πρὸς Ἰωάννην καὶ μεμαρύρηκε τῇ ἀληθείᾳ. ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν εἴληφα. ὁ πατήρ (father) δέδωκέ μοι τὰ ἔργα τελειῶσαι αὐτά, αὐτὰ τὰ ἔργα ἃ (which) ποιοῦ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε. ὁ πατήρ ἔπεμψέ με καὶ ἐκεῖνος μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πρόποτε ἀκηκόατε, οὔτε εἶδος (image) 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 λήμψετε. εἰλήφατε δόξαν παρὰ ἀλλήλων καὶ οὐ ζητεῖτε δόξαν παρὰ τοῦ μόνου θεοῦ.

II. Text B.

1. καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν.
2. καὶ ἐμὲ οἶδατε καὶ οἶδατε ποθὲν εἶμι.
3. οὐκ ἐλήλυθα καλέσαι¹ δικαίους ἀλλὰ ἁμαρτωλοῦς
4. ἦλθε καὶ εἴληφε τὸ βιβλίον.
5. καγὼ² έώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
6. δοκεῖτε ὅτι οὗτοι ἐγένοντο ἁμαρτωλοὶ ὅτι ταῦτα πεπόνθασιν;
7. Ἰησοῦς λέγει αὐτῷ ὅτι έώρακας με πεπίστευκας.
8. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν.
9. μεταβεβήκαμεν ἐκ τοῦ θανάου εἰς τὴν ζωὴν ὅτι ἀκηκόαμεν τὸν λόγον.
10. πεποιθάμεν 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.

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Lesson 25

The Pluperfect Tense

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

189. 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. 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).

190. 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>

191. The 2nd Pluperfect. The pluperfects build from 2nd perfect stems, like these perfects, lack the κ. Otherwise the conjugation of the 2nd pluperfect of ἐληλυύθειν (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>

192. 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.

193. 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.

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

Learn the 2nd pluperfect of οἶδα.

<u>Singular</u>	<u>Plural</u>
1. ἤδειν <u>I knew (was knowing)</u>	ἤδειμεν <u>We knew (were knowing)</u>
2. ἤδεις <u>You knew</u>	ἤδειτε <u>You knew</u>
3. ἤδει <u>He knew</u>	ἤδεισαν <u>They knew</u>

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

194. Vocabulary.

ἀναχωρέω, I depart, withdraw

ἐπιγινώσκω, I know clearly (fully), recognize

εἶρηκα, I have spoken

(perfect of ἐρῶ, I shall speak, λέγω used in pres.)

ἤδη, (adverb) already

ἤδειν, (Plperf. of οἶδα I knew

ὄπτασία, ας, ἡ, vision

πιάζω, I seize

ναί, yea

ὀψία, ας, ἡ, evening

συντίθημι, I place together (mid., agree)

πέραν, over, beyond, on the other side

σκοτία, ας, ἡ, darkness

ὡς, when as (as temporal particle); as,

like as (adverb of comparison); so that

(as consecutive particle, with infinitive)

παραπλεύω, I sail by

195. Exercises

I. Text A.

ἀνεχώρησεν πάλιν αὐτὸς μόνος. ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ θάλασσαν. καὶ ἤρχοντο πέραν τᾶς θαλάσσης εἰς Καφαρναύμ. καὶ σκοτία ἤδη ἐγεγόνει 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 κώμηα....ὁ αὐτοῦ εἶπε Ποῦ θεείκατε αὐτόν; Ἰησοῦς ἤδει ὅτι ὁ θεὸς παντότε αὐτοῦ ἀκούει ἀλλὰ διὰ τὸν ὄχλον εἶπεν ὥστε αὐτοὺς πιστεῦσαι ὅτι θεὸς ἀπέσταλκε αὐτόν.

II. Text B.

1. καὶ γὰρ οὐκ ᾔδειν αὐτὸν
2. οἱ μαθηταὶ ἀπεληλύθεισαν τροφᾶς ἀγορᾶσαι.
3. εἰρήκεισαν οἱ Ἰουδαῖοι αὐτοὺς ἐκβαλεῖν αὐτὸν ἐκ συναγωγῆς.
4. οἱ Φαρισαῖοι ἐντολὰς δεδώκεισαν πιᾶσαι αὐτόν
5. κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον.
6. ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ νυκτὶ.
7. σκοτία γὰρ ᾔδει ἐγγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτὸν 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.

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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

196. 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.

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

	<u>Singular</u>	<u>Plural</u>
1. λέλυμαι	I <u>have loosed for myself</u> or I <u>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 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

198. 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.

199. 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.

200. 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 199 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.)

201. Vocabulary.

δοκιμάζω, I try, test, approve

εγήγερμαι, Perf. Mid.-Pass of ἐγείρω

καθώς, (adv.) according as, even as, as

κοιμάω, I sleep

μεταβαίνω, I pass, pass over

νεκρός, ἄ,ξ 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

202. Exercises.

I. Text A.

οἱ νεκροὶ κεκοίμηνται ἐν χριστῷ. ὁ χριστὸς ἐγήγερται ἐκ νεκρῶν· ἀλλ' οὕτω οἱ νεκροὶ ἐγήγερνται. 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 πέπαιναν ἀμαρτίας. ὁ χριστὸς πεφανέρωται ἄραι ἀμαρτίαν καὶ οἱ ἅγιοι αὐτοῦ δεδικαίωται καὶ μεταβεβήκασιν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἠγαπηνται ὑπὸ τοῦ κυρίου. ὅτε ἐλήλυθε ὅμοιοι ἔσονται αὐτῷ ὅτι ὄψονται αὐτὸν καθὼς ἔστιν.

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' ἄρτω μόνῳ 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 ἐμοὶ 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.

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Lesson 27

The Aorist Passive

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

203. 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.

204. 2nd 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

205. 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 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. ἐγράφην <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

206. 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>

207. 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>	ἐπορεύθην, <u>I went</u>
βούλομαι, <u>I intend, am willing</u>	ἐβουλήθην

Other deponent verbs have both middle and passive forms.

ἀποκρίνομαι, <u>I answer</u>	
ἀπεκρινάμην, (liquid aorist middle)	
ἀπεκρίθην, <u>I answer</u>	

208. 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 those helps to remember the other.

Common variations are:

σ added. In many stems a σ is added after the stem, as ἀκούω, ἤκούσθην, (future. ἀκουσθήσομαι). Perfect middle ἤκουσμαι. Cf. also ἐρύσθην < ῥυομαι (I deliver). ἐτελέσθην (Perfect τετέλεσμαι) < τελέω.

Methathesis of vowel and liquid. In a short stem a vowel and liquid are often transposed:

βαλ- (<u>throw</u>)	βλα- < βέβλημαι, ἐβλήθην.
καλ- (<καλέω, <u>I call</u>)	cf. κέκλημαι, ἐκλήθην.

Liquid stem vowels changed to α. This phenomenon also frequently occurs in perfects. ἀποστέλλω > ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην.

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	ἐλαλήθη	<u>It was spoken</u>
ἀγαπάω	ἠγαπήθην	<u>I was loved</u>
φανερύω	ἐφανερώθησαν	<u>They were made manifest.</u>

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

Mute stems. Verbs in mute stems suffer euphonic changes like those explained in Section 200 in the section on perfect middles.

ἄγω,	<u>I lead;</u>	ἤχθην,	<u>I was led;</u>	ἀχθῆναι, <u>to be lead.</u>
δείκνυμι,	<u>I show;</u>	ἐδείχθην,	<u>I was shown.</u>	
λείπω,	<u>I leave;</u>	ἐλείφθην,	<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, ἐποιήθην.

209. 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>	ἐφάπαξ,	<u>once, once for all, at one time.</u>
εἶτα (ἔπειτα),	<u>then, next</u>	καταγγέλλω (See ἀγγέλλω),	<u>proclaim</u>
ἐκηρύχθην,	1st Aor, Pass. κηρύσσω		<u>pass the word along</u>
ἐπάνω,	<u>above, more than.</u>	μέγα,	<u>great</u>
εὐσεβεία, ας, ή,	<u>piety, godliness</u>	ᾤφθην,	<u>I was seen.</u> Aor. Passive of ὀράω.
ἔσχατον,	<u>last, last of all.</u>	στρέφω,	<u>I turn;</u> Aor. Passive stem ἐστράφην Active in meaning

210. Exercises.

I. Text A.

μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

ὁ¹ ἐφανερώθη ἐν σαρκί (flesh)

ἐδικαιώθη ἐν πνεύματι (Spirit)

ᾤφθη 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 ᾤφθη Κηφᾶ εἶτα τοῖς
δώδεκα· ἔπειτα ᾤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ· ἔπειτα ᾤφθη Ἰακώβῳ, εἶτα τοῖς
ἀποστόλοις· ἔσχατον δὲ ᾤφθη κάμοι.

¹Relative pronoun: “he who.” Note: some manuscripts have θεός (God).

II. Text B.

1. ἄγομεν, ἀγόμεθα; ἦγον, ἠγόμην, 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 ῥυθῆναι ἀπὸ πονηρῶν ἀνθρώπων.
7. δι' ἡμᾶς γὰρ ἐγράφη.
8. ἐστράφησαν ἐν ταῖς καρδίαις εἰς Ἄιωπτιον.
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.

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

211. 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.

212. 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>

213. 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>	τηφήσεσθε	<u>You shall be buried</u>
3. ταφήσεται	<u>He shall be buried</u>	ταφήσονται	<u>They shall be buried</u>

214. 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 αὐτόν ἐν τῷ ἱερῷ.
And it came to pass after three days they found him in the temple.

215. 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>
	2nd Aorist Passive from φαίνω	πολυλογία, ς, 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, η, 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>
ήκω,	<u>I have come, am present</u>	ύπομονή, ής, ή,	<u>endurance, patience</u>
ήλιος, ου, ό	<u>sun</u>	πότε,	interrog. adv. <u>When?</u>

216. Exercises.I. Text A.

πολλοί γάρ ἐλεύσονται καὶ ἐροῦσι ἐγώ 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 ἐκείνας 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 πολῖον 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 Ἱερουσαλήμ.
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.

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Lesson 29

The Principal Parts

217. 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.

218. 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	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.

219. 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, ποίησα, ἐποίησα, πεποίησα, πεποίημαι, ἐποίηθην.
(αω): ἀγαπῶ, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπηθην.
(οω): πληρῶ, πληρώσω, ἐπλήρωσα, πεπλήρωκα, πεπλήρωμαι, ἐπληρώθην.
3. Liquids: ἀγγέλλω, ἀγγελῶ, ἠγγεῖλα, ἠγγελκα, ἠγγεμαι, ἠγγέλην.
4. μι – verbs: τίθημι, θήσω, ἔθηκα (οι – σα), τέθεικα, τέθειμαι, ἐτέθην.
5. Palatal stems: κηρύσσω, κηρύξω, ἐκήρυξα, (κεκήρυχα), (κεκήρυγμαι), ἐκήρυχθην.
6. Lingual stems: σώζω, σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθην.
7. Labial stems: γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράψαν.

220. Vocabulary : PRINCIPAL PARTS OF VERBS WHICH ARE IRREGULAR

<u>Present</u> 1		<u>Future</u> 2	<u>Aorist</u> 3	<u>Perfect</u> 4	<u>Perfect Middle</u> 5	<u>Aorist Passive</u> 6
ἄγω,	<u>lead</u>	ἄξω	ἤγαγον		ἤγμαι	ἤχθην
αἰρέω,	<u>choose</u>	αἰρήσομαι	εἶλον	ἤρηκα	ἤρημαι	ἤρίθην
αἴρω,	<u>raise</u>	ἀρῶ	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	ἐβλήθην
βούλομαι,	<u>wish</u>					ἐβουλήθην
γίνομαι,	<u>become</u>	γενήσομαι	ἐγενόμην	γέγονα	γεγένημαι	ἐγενήθην
γινώσκω,	<u>know</u>	γνώσομαι	ἔγνω	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην
δέω,	<u>tie, must</u>	δήσω	ἔδησα	δέδεκα	δέδεμαι	ἐδέθην
δύναμαι,	<u>can</u>	δυνήσομαι	ἐδυνάμην			ἠδυνήθην
εἰμί,	<u>am</u>	ἔσομαι	ἦν			
ἔρχομαι,	<u>go</u>	ἐλεύσομαι	ἦλθον	ἐλήλυθα		
ἐσθίω,	<u>eat</u>	φάγομαι	ἔφαγον			
εὐρίσκω,	<u>find</u>	εὐρήσω	εὕρον	εὔρηκα		εὐρέθην
ἔχω,	<u>have</u>	ἔξω (σχήσω)	ἔσχον	ἔσκηκα		
καλέω,	<u>call</u>	καλέσω	ἐκάλεσα	κέκληκα		ἐκλήθην
κρίνω,	<u>judge</u>	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
λαμβάνω,	<u>take</u>	λήψομαι	ἔλαβον	εἵληφα	εἵλημμαι	ἐλήμφθην
λέγω,	<u>say</u>	ἐρῶ	εἶπον	εἶρηκα		ελέχθην
λείπω,	<u>leave</u>	λείψω	ἔλιπον		λέλειμαι	ἐλείφθην
μανθάνω,	<u>learn</u>		ἔμαθον	μεμάθηκα		
μιμνήσκω,	<u>remember</u>	-μνήσω	-έμνησα	μέμνημαι	μέμνημαι	ἐμνήσθην
ώραω,	<u>see</u>	ὄψομαι	εἶδον	έώρακα		ώφθην
πάσχω,	<u>suffer</u>		ἔπαθον	πέπονθα		
πείθω,	<u>persuade</u>	πείσω	ἔπεισα	πέποιθα	πέπεισμαι	ἐπέισθην
πίπτω,	<u>fall</u>	πεσοῦμαι	ἔπεσον	πέπτωκα		
τίκτο,	<u>give birth</u>	τέξομαι	ἔτεκον			ἐτέχθην
τρέχω,	<u>run</u>		ἔδραμον			
ψαίνω,	<u>appear</u>	φανοῦμαι	ἔφανα			ἐφάνην
φέρω,	<u>bear</u>	ῥίσω	ἤνεγκα	ἐνήνοχα		ἠνέχθην
φεύγω.	<u>flee</u>	φεύξομαι	ἔφυγον	πέφευγα		
χαίρω,	<u>rejoice</u>	χαρήσομαι				ἐχάρην

221. 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 προφήται. ἀπρεκρίθη Ἰησοῦς· ὁ πατήρ (father) μου δοξάζει με· οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ἠγαλλισάσατο (ἀγαλλιάω, rejoiced) ἰδεῖν τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πενήκοντα (πεντήκοντα ἔτη, fifty years) ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ ἐώρακας; εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, (πρὶν (ἢ) + infinitive, before) πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. ἦραν οὖν λίθους βαλεῖν ἐπ’ αὐτόν· Ἰησοῦς ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

III. Text B.

1. ἔσομαι, ἐλεύσομαι, κρινεῖς, λείψετε, ὀψόμεθα, πεσοῦνται, οἶσω, θήσει
2. ὤφθην, 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 ἀνήνεγκε (ἀναφέρω offer) τὸν υἱὸν αὐτοῦ καὶ ἐπληρώθη ἡ γραφή Ἐπίστευσε δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη (λογίζομαι, reckon) αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.

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.

Lesson 30

The Third Declension

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

222. 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 εν, and (7) Stems in –ματ. These different stems will each be the subject of a lesson and they will be interspersed with other material.

223. 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.

224. Endings of the Third Declension. The endings of the masculine and feminine nouns are perfectly exhibited by the Greek word ἄλς, ος, ὄ, salt:

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

225. 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

226. 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, except ᾠν (long ultima).

πύρ fire πυρός of fire
 νύξ night νυκτός of night

227. The Infinitive with the Articular. 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 ᾧ οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

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 ἀρξασθαι τὸ κρίμα The season of beginning judgment.

c. With the genitive article to express purpose.

εἰσῆλθεν τοῦ μείναι 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.

228. Vocabulary.

ἀγαλλιάω, ᾠ, ασω, <u>I rejoice,</u> <u>leap for joy</u> (mostly middle)	γενεά, ᾱς, ἡ, <u>generation</u>
ἀληθινός, ἡ, ὄν, <u>true real</u>	ἐνδύω, <u>I clothe; middle clothe myself</u> <u>be endued</u>
ἄλιζω, <u>I salt</u>	ἐνιατός, οὔ, ὄ, <u>year</u>
ἄλς, ὄς, ὄ, <u>salt</u>	ἐπιστρέφω, <u>I turn back, return</u>
ἀφανίζω, <u>I put out of sight, consume</u>	θησαυρός, οὔ ὄ, <u>treasure</u>
θυσία, ας, ἡ, <u>sacrifice</u>	ἰσχύς, -ύος, ἡ, <u>strength, might, power, ability</u>
ἰχθύς, ύος, ὄ, <u>fish</u>	σῆς, σητός, ὄ, <u>moth</u>
μήν, μηνός, ὄ, <u>month</u>	σκολιός, ἡ, ὄν, <u>crooked</u>
ὄπλον, ου, τό, <u>instrument; plural, armor</u>	συναντάω, <u>I meet</u> (with Dative)
ὄσφύς, ύός, ἡ, <u>loin</u>	ύς, ύός, ὄ, <u>hog, sow</u>
περιζώννυμι, <u>I gird (myself)</u>	φῶς, φωτός, τό, <u>light</u>

229. Note on Vocabulary. The nouns with υ-stems take the υ 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.

230. 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 ἡμέας. δεῖ ἐνδύεσθαι τὰ ὄπλα τοῦ φωτός, ὅτι φαίνομεν ὡς φῶτα ἐν μέσῳ γενεᾶς σκολιᾶς.

τοῦτο γὰρ ὑμῖν συμφέρει (συμφέρω, I profit.) οἵτινες (who) οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενηρξασθε (begin beforehand) 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 ἐπιτέλεσαι (sc. “might be) ἐκ τοῦ ἔχειν. [Note: sc. means “understand,” i.e., supply the word.]

εὐδοκήσαμεν (εὐδοκέω, It seemed good to me) καταλειφθῆναι καὶ ἐπέμψαμεν Τιμόθεον τοῦ στηρίζαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως (faith), διὰ τοῦτο ἔπεμψα τοῦ γνῶναι τὴν πίστιν (faith) ὑμῶν.

II. Text B.

1. ἐνδύομεθα τοῦ ἀγαπᾶν τὸν θεὸν ἡμῶν ἐξ 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 ἀλισθηῆναι ἀλί.
8. ὁ ἰσχυρὸς περιζώννεται περὶ τὴν ὀσφύν ἐν ἰσχύι καὶ ἀλήθειᾳ.
9. ἠτοίμασαν εἰς τὴν ὥραν καὶ τὴν ἡμέραν καὶ τὸν μῆνα καὶ τὸν ἐνιαυτόν.
10. τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆνα 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.

Lesson 31

Liquid Nouns of the Third Declension

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

231. 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.

232. 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.

233. 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.

234. The Articular Infinitive with Prepositions. This use of the infinite 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>)	πρὸ τοῦ τὸν σωτῆρα ἐλθεῖν <u>before the Savior came</u> (or <u>comes</u>)
	ἐν	(Time <u>while</u>)	ἐν τῷ τὸν σωτῆρα ἐλθεῖν <u>while the Savior came</u> (or <u>comes</u>)
	μετά	(Time <u>after</u>)	μετὰ τὸν σωτῆρα ἐλθεῖν <u>after the Savior came</u> (or <u>comes</u>)
<u>Causal:</u>	διὰ	(<u>because</u>)	διὰ τὸ ἐλθεῖν τὸν σωτῆρα <u>because the Savior came</u>
<u>Purpose:</u>	εἰς or πρὸς	(<u>in order for</u>)	εἰς τὸ τὸν σωτῆρα ἐλθεῖν <u>in order for the Savior to come</u>

235. Vocabulary.

αἰών, αἰῶνος, ὁ,	<u>age</u>	οὐδαμῶς,	<u>in no wise</u>
ἀκριβῶω,	<u>I inquire closely</u>	οὕτω (ς)	<u>thus</u>
ἀμπελών, ῶνος, ὁ,	<u>vineyard</u>	περαγίνομαι,	<u>I appear</u>
ἀνατολή, ῆς, 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, -μένος, ὁ	<u>shepherd</u>
ἄφρων, ὄν, (adj.)	<u>foolish</u>	προάγω,	<u>I go before</u>
εἰκών, -όνος, ὁ,	<u>image</u>	σωτήρ, ῆρος, 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, χειρσί)
καρπός, οὔ, ὁ,	<u>fruit</u>	χιτών, -ῶνος, ὁ,	<u>vest, garment</u>
μάγος, οὔ, ὁ	<u>seer</u>		
ξύλον, οὔ, τό,	<u>wood, tree</u>		

236. Exercises.

I. Text A.

ὅτε ὁ Ἰησοῦς ἐγεννήθη ἐν Βηθλεὲμ τῆς Ἰουδαίας μάγοι παρεγένοντο Ἱεροσόλυμα. ἡρώτων 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. Ἡρῶδης ἠκρίβωσε, ὃν χρόνον τοῦ ἀστέρος. Ὁ ἀστήρ προῆγεν 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 ἤλθον 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 οἶδατε 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 αἰῶνων.
5. πρὸ τὸν ἡγεμόνα τοῦ δοῦναι τὴν ἐπιστολὴν τῷ ποιμένι το 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 ἀμπελῶνος;
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.

Lesson 32

The Relative Pronoun

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

237. 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 ὅς, who (the most common); ὅστις, who, ὅσος, as much (many) as, how much (many); οἷος, such as, what sort.

238. Declension of ὅς. The simple relative pronoun, ὅς, ἡ, ὅ, presents a declension similar to ἀγαθός.

ὅς, ἡ, ὅ,¹ who, which, what

	<u>Singular</u>			<u>Plural</u>		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ὅς, <u>who</u>	ἡ, <u>who</u>	ὅ, <u>which, what</u>	οἱ, <u>who</u>	αἱ, <u>who</u>	ἅ, <u>which</u>
Gen.	οὗ, <u>of whom</u>	ἧς, <u>of whom</u>	οὗ <u>of which</u>	ᾧν, <u>of whom</u>	ᾧν, <u>of whom</u>	ᾧν, <u>of whom</u>
Abl.	οὗ, etc.	ἧς, etc.	οὗ, etc.	ᾧν, etc.	ᾧν, etc.	ᾧν, etc.
Dat.	ᾧ	ἧ	ᾧ	οἷς	αἶς	οἷς
Ins.	ᾧ	ἧ	ᾧ	οἷς	αἶς	οἷς
Loc.	ᾧ	ἧ	ᾧ	οἷς	αἶς	οἷς
Acc.	ὄν	ἦν	ὄ	οὔς	ἄς	ἄ

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

μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ὁ κύριος αὐτοῦ εὕρήσει ποιῶνται 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.
ὅς ἔχει ὠτα ἀκούειν, ἀκουέτω, Who has ears, let him hear.

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

240. 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 αἷ, 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.

241. 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.

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

Logically John should be in the nominative case. See Acts 21:16; I Cor. 10:16

242. Omission of 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

243. 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.

244. Other Relatives. ὅσος 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 ἦψαντο 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.

245. Vocabulary.

διατίθημι, I arrange,

make (a covenant) διεθέμην, 2nd Aor. Mid.)

διαθήκη, ης, ή, covenant

ἐάω, permit, allow, suffer

εὐλογία, ας, ή, blessing

ἔπεσον, Aor. of πίπτω, fall

οἶσος, α, ον, or what kind, such as (relative pronoun)

ὅς, ή, ὅ, who, what (relative pronoun)

ὅσος, η, ον, how much, how many
(relative pronoun), as many as

πλήν, except

ποτήριον, ου, τό, cup

κλάω, I break

κοινωνία, ας, ή, communion, fellowship

λοιπός, ή, όν, remaining, rest

Σατανᾶν, ὁ Satan

σημαίνω, -ανῶ, ἐσήμανα, I signify

ὑπέρ, (with acc.) over, (with Gen.) for

φρόνιμος, ον, wise, intelligent

νεύω, nod

246. Exercises.I. Text. A.

πιστός δὲ ὁ θεός, ὅς οὐκ εἰσὶν ὑμᾶς περιπαθεῖν 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, οὐχὶ 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) πλήν ὃ ἔχετε.

II. Text. B.

1. δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.
2. οὐ δύναται ἀγαπᾶν τὸν θεὸν ὃν οὐκ ἐώρακεν.
3. εἶμι ὃ εἶμι.
4. ὅσα ἀκούει λαλήσει ὑμῖν.
5. ὑμεῖς ἐστὲ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς (for ἧν) διέθετο ὁ θεός.
6. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς καὶ ἐπίστευσαν
τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπε ὁ Ἰησοῦς.
7. οἱ ποιμένες ἐνδύονται ἰσχύϊ ἧ ὁ κύριος δίδωσι αὐτοῖς.

8. ἐσήμανεν Ἰωάννη ὅς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ ἕκαὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.
9. ὁ ἡγεμὼν ἔνευσσε αὐτῷ λέγειν καὶ ὁ Παῦλος ἀπεκρίθη.
10. οἱ ἀφρόνες ἔπεσον ἐν τῷ τοὺς ἡγεμόνας τοὺς σώφρονας κρίνειν τοὺς φρονίμους.

III. Translate.

1. We bless the cut 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

247. 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 ζ) + σ > σ

248. Declension of Palatal Stems.

κ – Stem: κήρυξ, ὁ, herald, preacher

γ – Stem: σάλπιγξ, ἡ, trumpet

Nom.	κήρυξ	κήρυκες	σάλπιγξ	σάλπιγγες
Gen.	κήρυκος	κηρύκων	σάλπιγγος	σαλπίγγων
Abl.	κήρυκος	κηρύκων	σάλπιγγος	σαλπίγγων
Dat.	κήρυκι	κήρυξι	σάλπιγγι	σάλπιγγξι
Inst.	κήρυκι	κήρυξι	σάλπιγγι	σάλπιγγξι
Loc.	κήρυκι	κήρυξι	σάλπιγγι	σάλπιγγξι
Acc.	κήρυκα	κήρυκας	σάλπιγγα	σάλπιγγας
Voc.	κήρυξ	κήρυκες	σάλπιγξ	σάλπιγγες

Like these do σάρξ.

249. 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)

250. Declension of Lingual Stems.

	πούς (stem ποδ-), <u>ó</u> , <u>foot</u>		φῶς (stem φωτ-), τὸ, <u>light</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

251. 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.

252. Declension of πνεῦμα (stem πνευματ-), τὸ, spirit (with the article)

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

253. Vocabulary.

ἀήρ, ἀέρος, ἡ, <u>air</u>	ὀφειλέτης, ου, ὁ, <u>debtor</u>
αἷμα, αἵματος, τό, <u>blood</u>	οὖς, ὠτός, ὁ, <u>ear</u>
ἀντίτυπος, ου, <u>like, in form (antitype)</u>	πλοῦτος, ου, ὁ, <u>riches</u>
βάπτισμα, ματος, 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, μτος, τό, <u>mouth</u>
ἐνδείκνυμι, <u>show forth, exhibit</u>	συνζωοποιέω, <u>I make alive together</u> (w. someone)
θέλημα, ματος, τό, <u>will</u>	σῶμα, ματος, 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, ματος, τό, <u>gift</u>

παῖς, παιδός, ό, ή, boy, servant
 παράπτωμα, ατος, τό, trespass
 πλήρωμα, πληρώματος, τό, fullness

χρηστότης, τητος, ή, goodness

Idiom: εις 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.

254. 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 μαρτυροῦντες (Article Participle, "the one testifying") ἐν τῇ γῆ, τὸ πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν (one) εἰσιν.

ὕμεῖς ἐστε νεκροὶ οἷς παραπτώμασι καὶ ἀμαρτίαις 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 ἐνδειῖξαι ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις (coming) τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

II. Text B.

1. γυνή, ή γυνή, αἱ γυναῖκες, αἱ ἅγαι γυναῖκες, αὗται αἱ γυναῖκες, αὗται αἱ γυναῖκες, αἱ αὗται γυναῖκες, ἅγαι αἱ γυναῖκες.
2. ή θριξ τῆς γυναῖκος δόξα αὐτῆ ἐστιν.
3. ὁ κῆρυξ κηρύσσει ἐλπίδα τῷ παιδί νυκτός.
4. ὁ οὖς οὐ δύναται εἰπεῖν τῷ ποδί, οὐκ εἶ τοῦ σώματος· οὔτε ὁ ὀδοὺς (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 βαπτιστῆς ἐβάπτισεν βάπτισμα μεμετανοίας.
10. ὀκτῶ ψυχὰι διεσώθησαν δι' ὕδατος ὁ 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.

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Lesson 34

Third Declension Stems in -ovt- 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

255. Stems in -ovt-. Stems in -ovt 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 -ovt (along with v and ρ) have no σ nominative singular endings. The stem ending in a τ (dental) drop off, leaving the ov (which is lengthened in the masculine to ων) as the ending. The combination of ovτ with the dative plural ending produces ουσι (ovτ + σι > ovσι > ουσι compensatory lengthening).

256. Declension of ἄρχων, οντος, ό, rule, prince

Stem ἀρχοντ-

	<u>Singular</u>	<u>Plural</u>
Nom.	ἄρχων	ἄρχοντες
Gen.	ἄρχοντος	ἄρχόντων
Abl.	ἄρχοντος	ἄρχόντων
Dat.	ἄρχοντι	ἄρχουσι
Ins.	ἄρχοντι	ἄρχουσι
Loc.	ἄρχοντι	ἄρχουσι
Acc.	ἄρχοντα	ἄρχοντας
Voc.	ἄρχων	ἄρχοντες

Like ἄρχων, decline λέων, λέοντος, ό, lion

257. 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.

258. Declension of the Present Active Participle. The present active participle has the stem -ovt- added to the present stem and is declined like the ovτ-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., γλῶσσα, 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.

259. The Present Active Participle of εἰμί

	<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.	ὢν	οὔσα	ὄν	<u>being</u>	ὄντες	οὔσαι	ὄντα
Gen.	ὄντος	οὔσης	ὄντος	<u>of being</u>	ὄντων	οὔσων	ὄντων
Abl.	ὄντος	οὔσης	ὄντος		ὄντων	οὔσων	ὄντων
Dat.	ὄντι	οὔσῃ	ὄντι		οὔσι	οὔσαις	οὔσι
Ins.	ὄντι	οὔσῃ	ὄντι		οὔσι	οὔσαις	οὔσι
Loc.	ὄντι	οὔσῃ	ὄντι		οὔσι	οὔσαις	οὔσι
Acc.	ὄντα	οὔσαν	ὄν		ὄντας	οὔσας	ὄντα
Voc.	ὢν	οὔσα	ὄν		ὄντες	οὔσαι	ὄντα

260. Present Active Participle of λύω. The present active participle is inflected exactly like ὢν, οὔσα, ὄν, with the proper stem added:

	<u>Singular</u>				<u>Plural</u>		
Nom.	λύων	λύουσα	λύων	<u>loosing</u>	λύοντες	λύουσαι	λύοντα
Gen.	λύοντος	λυούσης	λύοντος		λύόντων	λυουσῶν	λύόντων
Abl.	λύοντος	λυούσης	λύοντος		λύόντων	λυουσῶν	λύόντων
Dat.	λύοντι	λυούσῃ	λύοντι		λύουσι (v)	λυούσαις	λύουσι (v)
Ins.	λύοντι	λυούσῃ	λύοντι		λύουσι (v)	λυούσαις	λύουσι (v)
Loc.	λύοντι	λυούσῃ	λύοντι		λύουσι (v)	λυούσαις	λύουσι (v)
Acc.	λύοντα	λύουσαν	λύων		λύοντας	λυούσας	λύοντα
Voc.	λύων	λύουσα	λύων		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.

Note: Liquids (cf. μείνας) drop the σ after the liquid (See Section. 166).

261. 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, loosing
 λύσοντος λυσούσης λύσοντος, of loosing
 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, loosing
 λύσαντος λυσάσης λύσαντος
 etc., (regular)

- 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>	
Nom.	λελυκώς	λελυκυῖα	λελυκός	λελυκότες	λελλυκυῖαι λελυκότα
Gen.	λελυκότος	λελυκυίας	λελυκότος	λελυκότων	λελυκυῖων λελυκότων
Abl.	λελυκότος	λελυκυίας	λελυκότος	λελυκότων	λελυκυῖων λελυκότων
Dat.	λελυκότι	λελυκίᾳ	λελυκότι	λελυκόσι(ν)	λελυκυίαις λελυκόσι(ν)
Ins.	λελυκότι	λελυκίᾳ	λελυκότι	λελυκόσι(ν)	λελυκυίαις λελυκόσι(ν)
Loc.	λελυκότι	λελυκίᾳ	λελυκότι	λελυκόσι(ν)	λελυκυίαις λελυκόσι(ν)
Acc.	λελυκότα	λελυκυῖαν	λελυκός	λελυκότας	λελυκυῖας λελυκότα

The accent is not recessive, but fixed.

262. 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, where the participle is an epithet.

ὁ ἄνθρωπος ὁ εἶπων, The man speaking

εἰ τί ἕτερον τῆ ὑγιαίνουση διδασκαλίᾳ ἀντίκειται

If any other thing is contrary to the sound (healthy) teaching.

(ὑγιαίνουση is present active participle, dat., fem., sg., of υπγιαίνω, 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 ἐκκλητῶν 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 ἔλληγες τινες ἐκ τῶν ἀναβαινόντων

There were certain Greeks out of those coming up, John 12:20

263. The Negative with Participles. The negative with participles is μή.

τοῦ μὴ ἔχοντος of the one who does not have

264. Vocabulary.

ἀναστατόω, I unsettle, cause a riot
 διδάκονος, ου, ό, ή, servant, deacon
 εἰδωλον, ου, τό, idol a false god
 ἐπαγγέλλω, I promise
 κοσμέω, I set in order, adorn
 κοπιάω, I toil, am tired
 ζάω, I live
 ὄνομα, ματος, τό, name
 ὀδούς, ὀδόντος, ό, tooth

λέων, λέοντος, ό, lion
 πείν see πίνω
 πίνω, I drink (Inf. πείν, 2nd Aor.)
 πότε, then; ποτέ, at some time
 συνίστημε, I commend
 φοβέω, I fear
 ὢν, οὔσα, ὄν, being (participle, εἰμί)
 ἄρα, then

265. Text A.

ό οὔν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας (trip) ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ (water). ὁ Ἰησοῦς ἤτησεν ὕδωρ. ἡ δὲ εἶπεν Πῶς σὺ Ἰουδαῖος ὢν παρ' (from) ἐμοῦ πείν αἰτεῖς οὔσης γυναικὸς Σαμαρίτιδος; ὁ Ἰησοῦς ἐπήγγειλε τῇ γυναικὶ ὕδωρ ζῶν (contract for ζάον). ἡ δὲ λέγει αὐτῷ πόθεν οὔν 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 μαρτυρούσης ὅτι εἶπεν μοι ἃ ἐποίησα. ὅτι σὺν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι ἑωρακότες ἃ ἐποίησε ἐν Ἱεροσολύμοις.

266. Text B.

1. ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.
2. εἰσήλθομεν εἰς τὸν οἶκον Φιλίππου τοῦ ἐυαγγελιστο 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 ἐκόσμου ἐαυτὰς.
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 προκυνουῦντας ἐν πενύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.
9. ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ το κρούοντι ἀνοιγῆσεται.
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.

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

266. 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.

267. Declension of ἔθνος. (The forms in parentheses show what the uncontracted form was.)

ἔθνος, ος 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.

268. Sibilent Adjectives of the Third Declension. some sixty-five (65) adjectives in the New Testament has 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).

269. Declension of ἀληθής, ἑς, true.

	<u>Singular</u>		<u>Plural</u>	
	Masc. & Fem.	Neut.	Masc. & Fem.	Neut.
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

270. Vocabulary.αἰνέω, I praiseἀληθής, ἑς, adj., trueἀσθενής, ες, weakἔθνος, ους, τό, nationἔλεος, ους, τό, pity mercyἐξομολογέω, I confess(mid. acknowledge praise)with dativeἔτος, ους, τό, yearμέλος, ους, τό, memberμέρος, ους, τό, part;ἐκ μέρους, in part, partiallyπλῆθος, ους, τό, multitudeπλήρης, ες, adj., fullσκότος, ους, τό, darknessτέλος, ους, τό, endύγιής, ἑς, sound, healthyὑπομένω, I continue, endureχίλιοι, αι, α, a thousand (adj.)χρῖσμα, ματος, τό, an anointing, an unctionψάλλω, ψαλῶ, singψεῦδος, ους, το, lie271. 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 αὐτοὺς 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 ἐστε σῶμα χριστοῦ καὶ μέλη ἐκ μέρους.

ἀπεχόμεθα οὖν τῶν ἔργων τοῦ σκότους· οὐκ γὰρ ἐσμεν τοῦ νυκτὸς οὐδὲ σκότους. οὗτος λόγος ἀληθής καὶ οὐκ ἔστιν ψεῦδος. τὸ ψεῦδος ἐστιν ἐκ τοῦ διαβόλου.

II. Text B.

1. ὁ πέμψας με ἀληθῆς ἐστίν.
2. ὁ Ἰησοῦς μέλλει ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους.
3. λέγει τῷ ἀσθένει θέλεις ὑγιῆς γενέσθαι; εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος.
4. τὸ αὐτοῦ χρῑσμα διδάσκει ἡμᾶς, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος.
5. ὁ ἄνθρωπος ἦν πλήρης ἐλέους καὶ πνεύματος ἁγίου καὶ χάριτος.
6. διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσιν καὶ το ονόματί 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 λάμπει, 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 ἁμαρτῶν,
 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

272. 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.

273. The Present Middle Participle of λύω. Loosing for oneself

	<u>Singular</u>			<u>Plural</u>		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	λύόμενος	λυομένη	λύομενον	λύομενοι	λύομεναι	λύομενα
Gen.	λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
Abl.	λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
Dat.	λουμένῳ	λυομένη	λυομένῳ	λυλομένοις	λυομέναις	λυομένοις
Ins.	λουμένῳ	λυομένη	λυομένῳ	λυλομένοις	λυομέναις	λυομένοις
Loc.	λουμένῳ	λυομένη	λυομένῳ	λυλομένοις	λυομέναις	λυομένοις
Acc.	λύομενον	λυομένην	λύομενον	λυομένους	λύομενας	λύομενα
Voc.	λύόμενος	λυομένη	λύομενον	λύομενοι	λύομεναι	λύομενα

274. Present Passive Participle. The present passive participle is the same as the above. λυόμενος, η, ον, passive means “being loosed.”

275. 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.

276. 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.

277. 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

278. Perfect Middle Participle. the perfect middle participle is formed by adding μένος, 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)

279. 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.

οί ἐρχόμενον, the ones coming

ἐδέξατο τὸν ἐρχόμενον, He received the one coming.

280. 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 ἧ ἐν χριστῷ κόσμον καταλλάσσων ἑαυατῷ

God was in Christ reconciling the world to himself. Cf. Gal. 4:24; Rev. 1:18

281. 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 πορουόμενος 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.

282. 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.

διδαχή βαπτισμῶν Teachings of (about) baptisms

ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦ Good deed of (i.e., done to) an impotent man

283. Vocabulary.

ἀκροβυστία, ας, ἡ,	<u>uncircumcision</u>	λογίζομαι,	<u>I reckon</u>
ἀμαρτάνω,	<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, ἤς, ἡ,	<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, ἡ, ὄν,	<u>common, unclean</u>	ὑπάγω,	<u>I depart, go away</u>

284. 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 βαπτιστὴς 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· κάκειθεν (Crisis for καὶ ἐκεῖθεν, and from there) ἀπέπλευσαν (ἀποπλέω, I sail away) εἰς Ἀντιόχειαν. παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγελλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξε ἔθνεσι θύραν...

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 ἐμαυτὸν ἐδούλωσα.
4. τῷ λογιζομένῳ τι (something) κοινὸν εἶναι, ἐκείνῳ κοινόν.
5. οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς, εἰς χριστὸν ἀμαρτάνετε.
6. ἡμεῖς ἐσμεν ἡ περιτομὴ οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ.
7. ἰδόντες δὲ οἱ βόσκοντες (βόσκω, I feed) τὸ γεγονὸς (cf. γίνομαι) 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?

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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

285. 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 ἐξετείνετε 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 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.

286. 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?)

287. 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.

288. 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>		
	Masc	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	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	πᾶσαν	πᾶν	πάντας	πάσας	πάντα

289. Uses of πᾶς.

- When modifying a noun in the predicate position πᾶς means “all.”
πᾶσα ἡ ἀγέλη all the herd; πᾶς ὁ ὄχλος all the crowd;
πάντα τὰ ὄρη all the mountains
- When modifying a noun in the attributive position, it signifies the total number of amount, the whole.
πᾶς νόμος, the whole law
- When used with a noun without any article, it is distributive.
πᾶς οἶκος, every house
- πᾶς may also be used as a pronoun.
πάντες ἡμαρτον, All have sinned.
- πᾶς with the articular participle means “everyone who.”
πᾶς ὁ λέγων, Everyone who speaks

290. Vocabulary.

ἀνέχω, Mid., <u>I bear with</u> (gen. of person or thing)	ἰάομαι, <u>I heal</u>
ἄπιστος, ον, <u>without faith, faithless</u>	ἰδοῦ, <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, ἤ, ὄν, <u>deaf, dumb</u>
διώκω, <u>I pursue, persecute</u>	μονογενής, ἕς, <u>only, only begotten</u>
ἐκπλήσσομαι, <u>I am amazed, astonished</u>	πᾶς, πᾶσα, πᾶν, <u>all, the whole, every</u>
ἐνεργέω, <u>I work in someone, work, accomplish</u>	προεῦομαι, <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> .

291. Exercises.I. Text A.

ἐγένετο δὲ τῇ ἕξῃς (sixth) ἡμέρα κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήνητησεν αὐτῷ ὄχλος. καὶ ἰδοὺ ἀνὴρ (a man) ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων. διδάσκαλε, δέομαί σου ἐπιβλέψαι (ἐπιβλέπω, I look upon) ἐπὶ τὸν υἱόν μου ὅτι μονογενὴς 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 προσαγαγεῖν (προσάγω, I bring to) τὸν υἱὸν αὐτοῦ. ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν (ῥήγνυμι, I break, rend) 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 (μεγαλειότης, τητος, ἡ, greatness) τοῦ θεοῦ.

II. Text B.

1. ἀμαρτία 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 ἡμέρας 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 πραθῆναι³ καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει.
10. ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἀμαρτία ἀνέζησεν⁴ ἐγὼ δὲ ἀπέθανον.

¹ ἐλλογέω, charge reckon

² καταπιπτο, I fall down

³ πιπράσκο, I sell, Aorist Passive Infinitive

⁴ ἀναζάω, 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 Syncopated Stems of the Third Declension

πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἐρχεται πρὸς ἐμέ.
Every one who hears and learns from the father comes to me. John 6:45

292. 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.

293. First Aorist Passive Participle of λύω.

	<u>Singular</u>			<u>Plural</u>		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	λυθείς	λυθεῖα	λυθέν	λυθέντες	λυθεῖσαι	λυθέντα
Gen.	λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισῶν	λυθέντων
Abl.	λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λυθέντι	λυθείσῃ	λυθίντι	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
Ins.	λυθέντι	λυθείσῃ	λυθίντι	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
Loc.	λυθέντι	λυθείσῃ	λυθίντι	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
Acc.	λυθέντα	λυθειῖσαν	λυθέν	λυθέντας	λυθείσας	λυθέντα
Voc.	λυθείς	λυθειῖσα	λυθέν	λυθέντες	λυθεῖσαι	λυθέντα

294. The Aorist Second Passive Participle. (See Section 203) 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 γρανείς, γραφεῖσα, γραφέν.

295. 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.

296. Passive of Deponents. Deponents naturally are active in meaning.

ἀποκρίνομαι, I answer ὁ ἀποκριθεὶς The one answering
ἀποκριθεὶς ὁ Ἰησοῦς εἶπε Jesus answering said.

297. 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 (accusative 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).

298. 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 άνήρ, άνδρως, ὁ man; πατήρ, πατρός, οπ, father; and μάτηρ, ματρός, ή, mother.

	<u>Singular</u>		
Nom.	πατήρ	μήτηρ	άνήρ
Gen.	πατρός	μητρός	άνδρός
Abl.	πατρός	μητρός	ανδρός
Dat.	πατρί	μητρί	άνδρι
Ins.	πατρί	μητρί	άνδρι
Loc.	πατρί	μητρί	άνδρι
Acc.	πατέρα	μητέρα	άνδρά
Voc.	πάτερ	μητερ	άνερ
	<u>Plural</u>		
Nom.	πατέρες	πητέρες	άνδρες
Gen.	πατέρων	μητέρων	άνδρων
Abl.	πατέρων	μητέρων	άνδρων
Dat.	πατράσι	μητράσι	άνδράσι
Ins.	πατράσι	μητράσι	άνδράσι
Loc.	πατράσι	μητράσι	άνδράσι
Acc.	πατέρας	μητέρας	άνδρας
Voc.	πατέρες	μητέρες	άνδρες

299. Vocabulary.

άνήρ, άνδρός, ὁ, man, husband (Cf. philandry)

άξιος, ια, ιον, worthy

γόνυ, γόνατος, knee

after τίθημι, κάμπτω, I kneel

έχθρός, ά, όν, hate, odious

ό έχθρός, enemy

θείς, aor. part. of τίθημι

θυγάτηρ, θυγατρός, ή, daughter

voc., θυγάτερ

κατοικέω, I dwell, inhabit

μητήρ, ματρός, ή, mother

(Latin, mater, Alma Mater)

πατήρ, πατρός, ὁ father (Latin pater)

πορνεία, ας, ή, fornication.

τελευτάω, I end, finish; die

300. Text A.

οὐκ ἤλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν ἀλλὰ μάχαιραν. ἤλθον γὰρ διχάσαι¹ ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην² κατὰ τῆς πενθερᾶς³ αὐτῆς. καὶ οἱ ἐχθροὶ τοῦ ἀνθρώπου⁵ 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.

¹ διχάζω, I separate

² νύμφη, ἡς, ἡ, daughter-in-law

³ πενθερά, ᾶς, ἡ, mother-in-law

⁴ οἰκιακός, οὔ, ὁ, one of a family

⁵ Supply “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 Βηθλεέμ, 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 θυγάτρος τελευτούσης ἢ μήτηρ νήστευσε.
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 κατοικήσαι αὐτὸν ἐν Χαρράν (“Haran” indeclinable.)

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 γραφὴ θεόπνευστος...ἵνα ἄριστος 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

301. 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.

302. 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.

303. 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	λύωμεν	λύωμαι	λύωμεθα
2. λύης	λύητε	λύη	λύησθε
3. λύη	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.

304. 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.

305. The Present Subjunctive of εἰμί.

	<u>Singular</u>	<u>Plural</u>	
1.	ᾶ	ᾶμεν	<u>Note Carefully:</u> The <u>endings</u> of the present subjunctive of other verbs are the same as the present subjunctive of εἰμί.
2.	ῆς	ῆτε	
3.	ῆ	ᾶσι	

306. 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 εἰν if, ἕως, μέχρι until, ἵνα, μή, lest, in order to, ὅς ἂν (εἰάν), 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.

307. 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 ἀναβλέψης.

The Lord has sent me in order that you may recover sight.

308. 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 ἡ θόρυβος τοῦ λαοῦ

lest there shall be a tumult of the people

βλέπετε μή τις ὑμᾶς πλάνη

Take heed lest someone deceive you.

309. Negative with Subjunctive. The negative with two the subjunctive mood is μή.

ἵνα μη ῆ. . . , in order that he may not be. . .

310. 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, ἢ 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 (ίξω) I fix, place firmly

φανερός, ά, όν, manifest

ψευδομαρτυρία, ας, ἢ, false testimony

ὑποτάσσω, ξω... ὑπετάγην,

Second Aor. Pass., I place under, subject

311. Text A.

πλήθος πολλῦ (great) ἀκούοντες ὅσα ποιεῖ πρὸς αὐτόν. καὶ εἶπεν τοῖς μαθητῆς αὐτοῦ ἵνα πολιάριον (boat) προσκαρτερῶσι αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν ὥστε αὐτοῦ ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅπτωνται ὅσοι εἶχον μάστιγας (afflictions) ...καὶ τὰ πνεύματα τὰ ἀκάθαρτα ὅταν αὐτόν ἐθεώρουν προσέπιπτον (προσπίπτω, I fall before) αὐτῷ καὶ ἔκραζον λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτόν φανερόν ποιῶσιν. καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὐς ἠθέλεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν, καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρῦσαι. (Adapted from Mark 3: 8b – 13)

312. Text B.

1. καταβέβηκα οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
2. αὐτός ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ (himself) τὰ πάντα, ἵνα ἡ ὁ θεὸς πάντα ἐν παῖσιν.
3. φοβοῦμαι μὴ ἐλθόντες εὐρίσκωμεν ὑμᾶς κοιμῶντας.
4. μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα (gulf) μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι (διαβαίνω, I cross over) ἔνθεν (from here) πρὸς ὑμᾶς μὴ δύνωνται.
5. ὁ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν.
6. οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε ἐν ἑαυτοῖς φρόνιμοι.
7. τοῖς ὑπὸ νόμον ἐγενόμην ὡς ὑπὸ νόμον, μὴ ὡν αὐτὸς ὑπὸ νόμον ἵνα τοὺς ὑπὸ νόμον κερδάνω.
8. ἐζήτουν ψευδομαρτυρίαν ὅπως αὐτόν θανατῶσιν.

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.

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Lesson 40

The First Aorist Subjunctive. Vowel Stems of the Third Declension

ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρόν.
The street of the city is pure gold. Rev. 21.21

312. 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.

313. 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	λύσωμν	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.

314. 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.

315. 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

316. 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 δέχονται 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.

317. 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 υ rather than the usual α. Notice the lengthening of ος to ως in the genitive singular.

318. 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.

319. 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
Ins.	πήχει	πήχεσι
Loc.	πήχει	πήχεσι
Acc.	πήχυν	πήχεις
Voc.	πήχυ	πήχεις

Some of these -υς stems (Section 228) have the regular -ος genitive endings.

¹Note the accent. The accent became fixed on the antepenult before the genitive became long.

320. Vocabulary.

ἄν or ἔαν, a particle expressing indefiniteness, uncertainty, etc., ever

ἀνάστασις, εως, ή, resurrection

γεύω, I taste of (w. gen.) Mid. only in NT.

δύναμις, εως, ή, power

ἔνεκεν (or ἔνεκα), prepositional adv.

(with Gen.) because of

ἐπαισχύνομαι, I am ashamed, (w. Acc.)

ἕως, a temporal conjunction, until

(usually with subjunctive)

λύπη, ης, ή, sorrow

μέχρι, (ἄν), conj. until (with subjunctive)

μνημονεύω, I remember (w. gen. or acc.)

ὅς, ἄν (ἔάν), whoever, etc., (indefinite pron.)

ὅταν (ὅτε ἄν), relative adv. whenever,

when (w. subj)

πήχυς, εως, ή, cubit

πίστις, εως, ή, faith

πόλις, εως, ή, city

προσδέχομαι, I wait for

θλιψις, εως, ή, affliction
καθίζω, I set down, seat. (Intrans.) I sit, tarry
κρίσις, εως, ή, judgment
μαρτυοία, ας, ή, Witness

τίκτω, (τέζομαι, ἔτεκον, ἐτέχθη) I bear,
am in travail
τιμάω, I honor
ώφελέω, ᾧ, ήσω, I profit

320. Exercises

I. 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 κερδοῦσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι (ζημιώω, pass. I am deprived of, loose) τὴν ψυχὴν αὐτοῦ ὅς γὰρ ἐὰν ἐπαισχυνθῆ με καὶ ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται 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, θλιψις, 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 γύνη 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 ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῆς, 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 αὐτῶ. (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) δύναμιν.
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

προσερχώμεθα 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

322. 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.

323. 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	ἔλθοοεν	ἔλθωμαι	ἐλθώμεθα
2. ἔλθης	ἔλθητε	ἔλθη	ἔλθησθε
3. ἔλθη	ἔλθωσι	ἔλθηται	ἔλθονται

The aorist passive subjunctive must be formed from the 6th Principal Part. Write out the Second Aorist Subjunctive of ὀράω; 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.

324. 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.

325. The Deliberative Subjunctive. The subjunctive is used in questions in main clauses to express doubt or deliberation.

τί ποιῶμεν; What are we to do?

τί εἶπω ὑμῖν; What shall I say to you? I Corinthians 11:22

τί φάγωμεν ἢ πίωμεν; What shall we eat or what shall we drink? Matthew 6:31

ἐρχώμεθα; Shall we go?

Contrast this with the question asked for information, which uses the indicative mood.

τί ποιοῦμεν; What are we going to do? John 11:47

326. 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 μὴ ἀποθάνῃ, He shall in no wise die. John 11:26

οὐ μὴ 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 Paragraph 136).

327. The Hortatory Subjunctive. The first person plural subjunctive (and no other) is used in exhortations. The translation is let us. The subjunctive endings –ωμεν, -ώμεθα, -θῶμεν standing alone as the main verb in a clause are the sign of this construction. The exhortation may be either positive or negative.

μὴ μένωμεν ἐν ἁμαρτία, Let us not remain in sin.
ἀγώμεθα ὑπὸ τοῦ κυρίου, Let us be led by the Lord.

328. Prohibitions. μὴ 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 μὴ ἀπέλθητε, Do not go away into the road of the Gentiles. Matthew 10:5
μὴ πιστεύσητε, Do not begin to believe (them). Matthew 24:26

329. Vocabulary.

ἀγιάζω, <u>I sanctify</u>	κήνοος, ου, ὁ, <u>pool tax</u>
ἀμήν, <u>verily, truly</u> (Amen)	μεριμνάω, <u>I am anxious, take thought</u>
ἀναφέρω, <u>I bring up, offer</u>	μήποτε, <u>lest, perhaps</u>
ἀνῶ, Aorist subj. of ἀνίμι	λίθος, ου, ὁ, <u>stone</u>
ἀφεθῆ, Aor. pass. of ἀφίημι	οὐ μή, <u>In no wise</u> , emphatic future negation
γπηγοράς, <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>	

330. Exercises.

I. Text A.

οὗτος εἶρηκεν οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω.

Ἰησοῦς ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλας ἔπαθε. τοίνυν (wherefore) ἐξερχώμεθα πρὸς αὐτόν, ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμόν (reproach) αὐτοῦ φέροντες . . . δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως (αινεσις, εος, ἡ, praise) διὰ παντός (διὰ παντός, always) τῷ θεῷ.

μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προσφῆτας. οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. ἀμήν γὰρ λέγω ὑμῖν ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα (iota, jot) ἓν (one) ἢ μία (one) κεραία (tittle) οὐ μὴ 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.

μὴ ὄν μεριμνήσητε λέγοντες τί φάγωμεν; ἢ τί πίωμεν; ἢ τί περιβαλώμεθα;

II. Text B.

1. ὁ Ἰησοῦς εἶπεν ἄγωμεν ἵνα καὶ ἐκεῖ κηρύξω.
2. ὅταν ἀκούσητε πολέμους μὴ φοβηθῆτε, οὐ μὴ γὰρ παρέλθη ἡ γενεὰ αὕτη ἕως ἂν πάντα πληρωθῆ.
3. ἡμελλον γράφειν καὶ φωνὴ εἶπε μὴ αὐτὰ γράφης.
4. ἔξεστιν δοῦναι (from δίδωμι) κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;
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 ἀρκέση (< ἀρκέω, I am enough) ἡμῖν καὶ ὑμῖν.
7. ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.
8. λαλῶ ἵνα γινῶ (from γινώσκω) ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα. ἄγωμεν ἐντεῦθεν.
9. ὅταν παραδῶσιν ὑμᾶς, μὴ μεριμνάσητε πῶς ἢ τί λαλήσητε. δοθήσεται γὰρ ἡμῖν ἐν ἐκείνῃ τῇ ὥρᾳ 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.

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

331. 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)

332. 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 (ἐποίησ) 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, σήσει 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.

333. 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.

334. Third Declension Nouns in – ευ. The nouns with nominatives in - ευς (the υ represents an obsolete letter Ϝ – diagammas, (the “w” sound) are declined much like the vowel stems (e.g., πόλις, Section 318). The υ is retained when final or before a consonant but dropped between vowels. The accusative singular ending is the regular α ending.

335. 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

336. Vocabulary.

ἄν (conditional particle), untranslated,
with past tense in apodosis a sign of
unreal conditions

ἀρνέομαι, I deny

ἀρχιερεύς, ἕως, ὄ, chief priest

γραμματεὺς, ἕως, ο, scribe

εἰ, “if” (conditional particle) also in
indirect discourse “whether”

ἐπιθυμία, ας, ἡ, lust, desire

ζωοποιέω, I make alive

ἦδειν, See οἶδα,

ἱερεύς, ἕως, ὄ, priest

μή, not

ὀπίσω, prep., after (with Ablative)

ὀφείλω, I ought

ὀφθαλμός, οὔ, ὄ, eye

ποῖος, α, ον, of what kind, sort

πρόθεσις, εως, ἡ, setting forth

προσφέρω, I offer

συνέρχομαι, I gather together with

337. Exercise.I. Text A.

εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος καὶ ὑμεῖς ὀφείετε ἀλλήλων νίπτειν τοὺς πόδας. --- εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει. --- εἰ ἀρνήσομεθα αὐτὸν, κάκεῖνος 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. --- εἰ τις θέλει ὀπίσω μου ἐλθεῖν, δεῖ αὐτὸν ἀρνησασθαι ἑαυτὸν καὶ ἀκολουθεῖν μοι .

II. Text B.

1. εἰ γὰρ γραμματεῖς καὶ ἀρχιερεῖς ἔγνωσαν, οὐκ ἂν ἐσταύρωσαν τὸν κύριον.
2. εἰ ὅλον τὸ σῶμα ὀφθαλμός, μοῦ ἢ ἀκοή;
3. εἰ οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα.
4. τὴν ἀμαρτίαν οὐκ ἔγνω, δι' ἣν μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν εἰ μὴ ὁ νόμος ἔλεγε οὐκ ἐπιθυμήσεις.
5. εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας 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. εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ (in the time of) Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν οὐς 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.

Corrected 3/14/06

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

338. 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 has 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 καλῶς,

If he does (will do) this, it will be well with him.

ἐὰν ποιῇ ταῦτα, ἔξει καλῶς,

If he does (will be doing) this, it will be well with him.

339. “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.

340. Fourth Class Condition. The ideal condition, a less vivid type of undetermined condition, will be given later after the optative mood is studied.

341. 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.

342. 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
Ab.	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

343. 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.

344. 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; ποθεν, whence; πῶς how.

345. εἰ in Indirect Questions. In indirect questions εἰ means “whether.”

οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα

I do not know whether I baptized any other. I Corinthians 1:16

346. The Indefinite Pronoun, τίς, τί. τίς, τί 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 τις χήρα τέκνα ἔχει If any widow has children

τινές ἐδίδασκον τοὺς ἀδελφούς Certain ones were teaching the brethren.

347. 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?

348. Vocabulary.

ἀδελφή, ἧς, ἡ, sister

ἀσθενέω, I am weak

βλασφημέω, I blaspheme

γυμνός, ἡ, ὄν, naked, having only

an undergarment

ἔξωθεν, adv., outside

ἐπιδίδωμι, I give to someone

εὐχαριστέω, I give thanks

μετέχω, I partake

οὐδέποτε, adv., never

ὄφις, εως, ὅ, serpent

πλησιόν, av. near, ὁ πλησιόν, neighbor

ὑπηρέτης, ου, ὅ, servant

(originally an under-rower)

ὑψόω, I elevate, exalt

χορτάζω, I feed satisfy

349. ExercisesI. Text A.

τί τὸ ὄφελος (profit) ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν, ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου (“Daily) τροφῆς, εἴπη δὲ τις ἐξ ὑμῶν αὐτοὺς ὑπάγειν ἐν εἰρήνῃ, θερμαίνεσθαι (θερμαίνω, I warm myself) καὶ χορτάζεσθαι, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια (ἐπιτήδειος, needful, fit) τοῦ σώματος, τι τὸ ὄφελος; οὗτος καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστὶν 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 εἶπεῖν.
4. ἐὰν τις θεοσεβῆς (Godfearer) ἦ καὶ τὸ θέλημα αὐτοῦ ποιῆ, τούτου ἀκούει.
5. ἐὰν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρεῖαν ἔχει.
6. καὶ σὺ, Καφαρναούμ, μὴ ἕως (up to) οὐρανοῦ ὑψωθήσῃ; ἕως ἄδου καταβήσῃ.
7. τίνα ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει; εἰ καὶ ἰχθυὸν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει; ἢ καὶ ἐὰν αἰτήσῃ ὠόν (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 324) 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?

Lesson 44

Imperative Mood

ὀργίζεσθε καὶ μὴ ἁμαρτάνετε
Be ye angry and sin not. Ephesians 4:26

350. The Imperative Mood.¹ 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.

351. 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.

	<u>Active</u>	
<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 Koine)
	<u>Middle and Passive</u>	
2. ε-σο ου		ε-σθε
3. ε-σθω		ε-σθωσαν

352. Present Imperative of λύω.

	<u>Active</u>	
2. λῦε (<u>you</u>) <u>loose</u>		λύετε (<u>you</u>) <u>loose</u>
3. λυέτω <u>let him loose</u>		λυέτωσαν <u>let them loose</u>
	<u>Middle and Passive</u>	
2. λύου <u>You loose for yourself</u> (be loosed)		λύεσθε
3. λυέσθε <u>Let him loose for himself</u> (be loosed)		λυέστωσαν

Practice the imperative of ἄγω, I lead; διδάσκω, I teach

¹ The student should review what has been studied about mood. (Section, 3, 301).

Note Carefully: Contracts react like indicative τηρεέτω, τηρείτω, let him keep.

The Imperative of the verb to be is as follows.

- | | |
|---------|---------|
| 2. ἴσθε | ἔστε |
| 3. ἔστω | ἔστωσαν |

353. First Aorist Active Imperative of λύω.

Active

- | | |
|--|---------------------------------|
| 2. λύσον ¹ (you) <u>loose</u> | λύσατε <u>You loose</u> |
| 3. λυσάτω <u>let him loose</u> | λυσάτωσαν <u>let them loose</u> |

Middle

- | | |
|---|---|
| 2. λύσαι <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

- | | |
|---|-------------------------------------|
| 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

354. Second Aorist Active Imperative. Second aorist verbs use the same endings as present but add them to the second aorist stem. (less augment).

- | | | |
|-----------------------|-----------------------|-----------------------------|
| βάλλω, <u>I throw</u> | ἔβαλον <u>I threw</u> | βαλέτω <u>let him throw</u> |
|-----------------------|-----------------------|-----------------------------|

Active

- | | |
|-----------|-----------|
| 2. βάλε | βάλετε |
| 3. βαλέτω | βαλέτωσαν |

Middle

- | | |
|---------|------------|
| βάλου | βάλεσθε |
| 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.

355. 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.

¹ The 2nd singular endings are irregular.

² Notice the characteristic sign of the First Aorist Passive –θη.

³ for 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 φοβεῖσθε 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: εἰ 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.

356. Vocabulary:

εἰσφέρω, I bring in.

κατέχω, I hold fast

ὁμοίως, (adv) likewise

οὖν, therefore

ὀφειλέτης, ου, ὁ, debtor

πειρασμός, ου, ὁ, temptation

πῶς; how?

προφητεία, ας, ἡ, prophecy

ῥήμα, ματος, τό, a thing spoken, word, matter

ῥύομαι, (σομαι, ... ἐρρύσθην). I draw, snatch from
ρῦσαι, (Aor. Imp.)

σήμερον, (adv) today, at this time

χρηστός, ἡ, ὄν, useful, good, kind

357. Exercises

I. Text A.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·

ἁγιασθήτω 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 ὀφειλέταις ἡμῶν·

καὶ μὴ εἰσενέγκης⁵ ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ πονηροῦ.

Matthew 6:6-13

¹ “Daily” ² Aor. Imp. of δίδωμι. Notice stem δο and ς ending.

³ ἀφίημι, I send away, forgive ⁴ ὀφειλήμα, ματος, τό, what is due, a debt;

fig., a failure, a fault, sin. ⁵ εἰσφέρω, 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 εἶδους² πονηροῦ ἀπέχεσθε.

I Thessalonians 5: 18 – 22.

¹ σβέννυμι, I quench, put out.

² εἶδος, ους, τὸ, form, appearance

II. Text B.

1. πορεύου καὶ σὺ ποίει ὁμοίως.
2. κύριε, δίδασξον ἡμᾶς προσεύχεσθαι.
3. ἀνάστηθι (Aor. Imp. [old ending] of ἀνίστημι) 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.

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

Lesson 45

Numerals

εἷς κύριος, μία πίστις, ἓν βάπτισμα.
One Lord, one faith, one baptism. Eph. 4:4

357. 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.

358. 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.

359. Declension of First Four Cardinals.

	εἷς, <u>one</u>			δύο, <u>two</u>	
Nom.	εἷς	μία	ἓν	δύο	
Gen.	ένός	μιᾶς	ένός	δύο	
Abl.	ένός	μιᾶς	ένός	δύο	
Dat.	ένί	μιᾷ	ένί	δυσί (v)	
Inst.	ένί	μιᾷ	ένί	δυσί (v)	
Loc.	ένί	μιᾷ	ένί	δυσί (v)	
Acc.	ένα	μίαν	ἓν	δύο	

	τρεις, <u>three</u>		τέσσαρες, <u>four</u>	
Nom.	τρεις	τρία	τέσσαρες	τέσσαρα
Gen.	τριῶν	τριῶν	τεσσάρων	τεσσάρων
Abl.	τριῶν	τριῶν	τεσσάρων	τεσσάρων
Dat.	τρισί (v)	τρισί (v)	τεσσάρσι	τεσσάρσι
Ins.	τρισί (v)	τρισί (v)	τεσσάρσι	τεσσάρσι
Loc.	τρισί (v)	τρισί (v)	τεσσάρσι	τεσσάρσι
Acc.	τρεις	τρία	τέσσαρας	τέσσαρα

360. 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,
μηδείς τὸ ἑαυτοῦ ζητεῖτω

361. The Ordinals. Ordinals are adjectives that agree with the substantive which they modify.

ὁ δεύτερος ἄγγελος ἐσάλπισεν, The second angel sounded. Rev. 8.8

362. 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 τρεῖς, And this happened (up to) three times. Acts 11:10

363. Vocabulary.

<u>Sign</u>	<u>Cardinal</u>	<u>Ordinal</u>	<u>Adverb</u>
1. α'	εἷς, μία, ἐν <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>	τρεις <u>thrice</u>
4. δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5. ε'	πέντε	πέμπτος	πεντάκις
6. Ϛ'	ἕξ	ἕκτος	ἑξάκις
7. ϛ'	ἑπτὰ	ἕβδομος	ἑπτάκις
8. η'	ὀκτώ	ὄγδοος	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'	τριακόντα	τριακοτός	τριακοντάκις
40. μ'	τεσσαρκάοντα	τεταρακοστός	τεσσαρθακοντάκις
50. ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60. ξ'	ἑξηκόντα	ἑξηκοστός	ἑξηκοντάκις
61. σ'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80. π'	ἐνενήκονα	ἐνενηκοστός	ἐκατοντάκις
90. Ϙ'	ἐνενήκονα	ἐνενηκοστός	ἐνενηκοντάκις
100. ϙ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200. Ϛ'	διακόσιοι, -αι, -α	δικοσιοστός	διακοσιάκις
300. τ'	τριακόσιοι, αι, -α	τριακοσιοστός	τριακοσιάκις
1000. ,α	χίλιοι, -αι, -α	χιλιοστός	χιλιάκις
2000. ,β	δισχίλιοι	δισχιλιοστός	δισχιλιάκις
10000. ,ρ	μύριοι, -ακ, -α	μυριοστός	

364. Exercises

1. 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 γυναικὰ καθημένην ἐπὶ θηρίον κόκκινον ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. ὣδε ὁ νοῦς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαί, ὄρη 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 μεῖναι. καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ ἑπτὰ ἐστι, καὶ εἰς 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. εἰσὶν 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 δυνατὸς δυσὶ κυρίοις δουλεύειν.
8. ἐβδούλοντο ἀπολῦσαι αὐτὸν διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν
9. μία ἡμέρα παρὰ κυρίως κίλια ἔτη καὶ χίλια ἔτη ὡς μία ἡμέρα.
10. ὄρα μηδενὶ εἴπης.
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.

Corrected 3/01/06

Lesson 46

Comparison of Adjectives

τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου
The trying of your faith is more precious than gold. I Peter 1:7

365. 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 short 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 (p. 116): 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)

366. 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 σοφωτέρος 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)

367. Regular Comparison. The comparative and superlative degrees of adjectives are regularly formed by adding the suffixes –τερος and –τατος to the stem vowel (the σ 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.

ἄληθής, ἀληθέστερος, ἀληθέστατος.

Stems in ων, ον (after the analogy of ἀληθής) have ες added to the stems.

368. 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 τῆ πόλει ἐκεῖν

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 παρὰ πάντα 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

369. Dative of Degree of Difference. With expressions of comparison the dative cause is used to express the degree of difference.

πολλῶ πλείους (irregular for πολύς, much), many more. John 4:41. Cf. Phil. 1:24

370. Vocabulary.

αἵρεσις, εως, ἡ, a choosing; a sect

ἀκριβής, ες, strict

δυνατός, ἡ, ὄν, able, mighty

ἐκλέγομαι, I choose

καινός, ἡ ὄν, new (in quality)

καταισχύνω, I make (put) ashamed

κλησις, εως, ἡ calling

κλητός, ὄν, called, selected

νέος, α, ον, new, young

μωρός, ἄ, ὄν foolish

τὸ μωρόν, foolishness

ὅστις, ὅτι, who (originally from ὅς and τις)

περισσός, ἡ ὄν, abundant, great

σκάνδαλον, ου, το, offense

σοφία, ας, ἡ, wisdom

σοφός, ἡ, ὄν. wise

τε, and, both

371. Exercises.I. Text A.

ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρώμενον, Ἰουδαίους μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (foolishness), αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν, ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερος τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερος τῶν ἀνθρώπων. Βλέπετε γὰρ τῆν κλησιν 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 κατασχύνῃ τοὺς σοφούς. καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα κατασχύνῃ 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 ἐστὶ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρειὰν ἔχουσιν μετανοίας.
5. ὁμοίως νεώτεροι ὑποτάγητε περσβυτέροις.
6. τὸ ἀγαπᾶν αὐτὸν ... περισσοτέρον 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.

Lesson 47

Irregular Comparison of Adjectives

οὐδὲ ἀπόστολος μείζων τοῦ πέμψατος αὐτὸν
An apostle is not greater than the one who sends him. John 13:16

372. 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>	κρείσσων βελτίων	κράτιστος
2.	κακός <u>bad</u>	χείρων ἥσσων	
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

373. 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
Ins.	πολλῶ	πολλῆ	πολλῶ	πολλοῖς	πολλαῖς	πολλοῖς
Loc.	πολλῶ	πολλῆ	πολλῶ	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	πολύν	πολλήν	πολύ	πολλούς	πολλάς	πολλά

374. Declension of μέγας, (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
Ins.	μεγάλω	μεγάλη	μεγάλω	μεγάλοις	μεγάλαις	μεγάλοις
Loc.	μεγάλω	μεγάλη	μεγάλω	μεγάλοις	μεγάλαις	μεγάλοις
Acc.	μεγάν	μεγάλην	μέγα	μεγάλους	πεγάλας	μεγάλα

375. Adjectives in υς, εια, υ. Adjectives of the type of εὐθύς, εὐθειᾶ, 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	εὐθειᾶ	εὐθύ	εὐθεῖς	εὐθειᾶι	εὐθέα
Gen.	εὐθέος	εὐθείας	εὐθέος	εὐθεων	εὐθειῶν	εὐθέα
Abl.	εὐθέος	εὐθείας	εὐθέος	εὐθεων	εὐθειῶν	εὐθέα
Dat.	εὐθεῖ	ευθείᾳ	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι
Ins.	εὐθεῖ	ευθείᾳ	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι
Loc.	εὐθεῖ	ευθείᾳ	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι
Acc.	εὐθύν	ευθειᾶν	εὐθύ	εὐθεῖς	εὐθείας	εὐθέα

So βραχύς, short; ταχύς, swift

376. Declension of comparative Forms. μείζων, βελτίων, and other comparatives like them are declined like liquids or adjectives in ων – ον (Sect. 231, 233).

	<u>Singular</u>		<u>Plural</u>	
	<u>Masc./Fem.</u>	<u>Neuter</u>	<u>Masc./Fem.</u>	<u>Neuter</u>
Nom.	μείζων	μειζον	μείζονες	μείζονα
Gen.	μείζονος	μείζονος	μειζόνων	μειζόνων
Abl.	μείζονος	μείζονος	μειζόνων	μειζόνων
Dat.	μείζονι	μείζονι	μείζοσι	μείζοσι
Ins.	μείζονι	μείζονι	μείζοσι	μείζοσι
Loc.	μείζονι	μείζονι	μείζοσι	μείζοσι
Acc.	μείζονα	μείζον	μείζονας	μείζονα

377. 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.
κρατίστῳ 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 μείζων ἔστιν ἐν τῇ βασιλείᾳ;
Who is greatest in the kingdom of heaven? Matthew 18:2

378. Vocabulary. (In addition to the irregular adjectives in Sec. 367)

ἀξιόω, <u>I count worthy</u>	μεταστρέφω, <u>I turn</u>
γεννητός, <u>begotten, born</u> , verbal adjective of γεννάω	ὅθεν, <u>whence, wherefore</u>
ἐπαινέω, <u>I praise</u>	ὁμολογία, ας, ἡ, <u>profession, confession</u>
ἐπουράνιος, <u>heavenly</u>	πληγή, ἡς, ἡ, <u>stroke, plague</u>
ἐπουράνιος, <u>heavenly</u>	περισσός, ἡ, ὄν, <u>great</u>
κατανοέω, <u>I consider</u>	πρωτος, <u>first</u>
κατασκευάζω, <u>I build, prepare</u>	τάφος, ου, ὁ, <u>grave, tomb</u>
κλῆσις, εως, ἡ, <u>calling</u>	τιμή, ἡς, ἡ, <u>honor</u>

378. Exercises.

I. Text A.

τούτων δὲ πρενομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου ... ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην ἰδεῖν; ναὶ λέγω ὑμῖν καὶ περισσότερον προφήτου ... ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἔστιν.

ὅθεν ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι (μέτοχος, partaker), κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῖν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς Μωϋσῆς ἐν ὄλῳ τῷ οἴκῳ. πλείονος γὰρ οὗτος δόξης παρὰ τιμὴν ἔχει τοῦ οἴνου ὁ κατασκευάσας παρὰ Μωϋσῆς ἡξίωται κατ' ὅσον (by so much) πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.

II. Text B.

1. ἐκέλευσε τὸν τάφον αὐτοῦς φυλάσσειν ἕως τῆς τρίτης ἡμέρας, μήποτε ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.
2. οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.
3. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.
4. ὁ ἥλιος μεταστρήσεται εἰς σκότος πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην.
5. ὅς ἂν σκανδαλίση ἓαν τῶν μικρῶν τούτων τῶν πιστευόντων καλόν ἐστὶν αὐτῷ μᾶλλον βέβληται εἰς τὴν θάλασσαν.
6. ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον 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 ὀξεῖαν.

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

Lesson 48

The Optative Mood

ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς ἀγαπῆν τοῦ θεοῦ.
 May the Lord direct your hearts into the love of God. 2 Thess. 3:5

380. 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.

381. 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 o 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.

382. 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.

¹ The Active uses the present endings. ² The final ai in the optative is long.

383. The Optative of εἶμι, Wish: May I bePresentSingular

1. εἶην
2. εἶης
3. εἶη

Plural

- εἶμεν
- εἶητε
- εἶσαν

384. The Optative of Wishes. Wishes about the future are expressed by the optative. μη 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)

385. 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 τῷ πατρὶ τὸ τί ἄν θέλοι καλεῖσθαι αὐτό.

They made signs to the father what he would like to call it (i.e., if he could speak.)

386. 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 ποιοῖ (ποιήσαι) ταῦτα, ἔχει 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.

387. 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 ἔχει 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.

388. 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).

389. 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, Conjunction <u>therefore, since</u>	μηδεῖς, <u>no one</u> , see Section 355
Adverb interrogative, expects “no”	ὅλοτελής, ἐς, <u>whole</u>
ἐπίγνωσις, εως, ἡ, <u>knowledge</u>	συσ(ν)βάλλω, <u>I put together meet</u>
ὀλόκληρος, ον, <u>sound, perfect</u>	(with Instrumental Case)
ὄφελον, <u>O that! Would that!</u>	σπείρω, <u>I sow</u>
παρουσία, ας, ἡ, <u>coming, presence</u>	φιλόσοφος, ου, ὁ, <u>philosopher</u>
πληθύνω, <u>I increase, multiply</u>	ψηλαφέω, <u>I feel after</u>
πυθάνω, Middle, <u>I ask, learn by inquiry</u>	τυγχάνω (2nd Aor. ἔτυχον), <u>I happen, chance</u>

390. Exercises

I. Text A.

αὐτὸς δὲ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ φυχή καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη. πιστὸς ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσεται.

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 πληθυνθεῖη 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 σπεῖρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν.
7. ἐπυθάνετο τίς ἅ εἶη.

8. ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; ὁ δὲ εἶπεν πῶς γὰρ δυναίμην ἄν, ἐὰν μὴ τις ὀδηγήσει (ὀδηγέω, I guide) με.
9. τινὲς δὲ ἀπὸ Ἀσίας Ἰουδαῖοι, οὓς εἶδει ἐπὶ σου (before you) παρεῖναι καὶ κατηγορεῖν εἰ τι 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

391. 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 πεποίηκειν)

The Periphrastic Future Perfect: The perfect participle and the future of εἰμί.
ἔσομαι πεποιήκως, I shall have done (only way formed)

392. 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, ἤμην δὲ ἀγνοούμενος was unknown (Continued to be unknown)

393. Vocabulary.

άλυσις, εως, ή, a chain
 γωνία, ας, ή, corner
 ενώπιον, before
 κλίνη, ης, ή, bed, pallet
 λανθάνω, I escape notice of
I do something secretly

μεταξύ, Adverb of time or place, between
 μισέω, I hate (misanthrope)
 πράσσω, ξω, πεπραχα, πέπραγμα, I do
 πυνθάνομαι, I learn, learn by inquiry

394. Exercises.I. Text A.

δώσω σοι τὰς κλειδὰς (κλείς, κλειδός, ή, key) τῆς βασιλείας τῶν οὐρανῶν καὶ ὁ ἐὰν δῆσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσης ἐπὶ γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσης 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 ὑποχωρῶν (ὑποχωρέω, retire). ἐν ταῖς ἐρήμοις καὶ προσευχόμενος. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοσδιδάσκαλοι (lawyers) οἱ ἦσαν ἐληλυθότες 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 παραλελυμένος (παραλύω, I loose from, passive I am paralyzed) καὶ ἐζήτησαν αὐτὸν εἰσενεγκεῖν καὶ θείνα αὐτὸν ἐνώπιον αὐτοῦ. Luke 5:16-18

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, -ματος, το, chariot) αὐτοῦ καὶ ἀνεγίνωσεν τὸν προφήτην Ἡσαϊάν.
4. τῇ νυκτὶ ἐκείνη ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν, δεδεμένος ἀλύσειν δυοῖ, φυλακές 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 ἔστιν πεποικώς.

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.

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Lesson 50

Adverbs and Their Comparisons

λοιπόν, ἀδελφοί, χαίρετε Finally, brethren, farewell, II Cor. 13:11

395. 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.

396. 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., ὅμοιος, like οἰμοίως, likewise. Some adverbs and adjectives occur in more than one form: from εὐθύς, straight, we have both εὐθύς and εὐθέως, immediately.

397. 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.

398. 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; περισσότερως, more abundantly.

399. Vocabulary.

ἀγαθός, good, (See Section 372)

ἀγνός, ἡ, ὄν, pure, holy

ἄνωθεν, from above, again

γαμίζω, I give in marriage

δεῦτε, “come”

ἐνθάδε, here

καλῶς, well, good

κεῖμαι, lie

μνημεῖον, ου, τό, tomb

περισσότερως, more abundantly,

See περίσσοσ

ταχύ, quickly

400. Exercises

I. Text A.

ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν, μὴ φοβεῖσθε ὑμεῖς. οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο. καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε (<όράω). ἰδοὺ εἶπον ὑμῖν. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον (<τρέχω) ἀπαγγεῖλαι ταῖς μαθηταῖς αὐτοῦ. (After Matthew 28: 5 – 8)

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 ἐλθὲ ἐνθάδε.
4. διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρῶμεν. (παραεῶ, I drive from).
5. σπουδαιοτέρως (σπουδαῖος, earnest) οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε κἀγώ (Crisis for καὶ ἐγώ) ἀλυπότερος (ἀλυπος, without sorrow) ὦ.
6. ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κεῖσσον ποιήσει.
7. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀνήγῃ ἐστίν.
8. ἐρεῖ σοι· φίλε, προσανάβηθι (προσαναβαίνω, I go up to) ἀνώτερον (ἀνώτερος, upper, higher.)
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!]

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.

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May God bless every student who undertakes to learn to read the Greek New Testament with Dr. Roberts' *A Grammar of the Green New Testament for Beginners*.

I plan to make available printed copies of the text in the near future along with audio CDs of all the Greek.

Donald Potter, www.donpotter.net
Odessa, TX