

**Elementary Grammar**  
**for**  
**The Greek New Testament**

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# Lesson One

## *Matters of General Importance*

### *1.1 The Greek Alphabet*

New Testament Greek has twenty-four letters. The English alphabet roughly corresponds to the Greek. Memorize the letter names and learn to write only the minuscules. Originally the two alphabets were not mixed, which is preferred.

<i>Uncials</i>	<i>Minuscules</i>	<i>Name</i>	<i>Sound</i>
A	α	<i>alpha</i>	a as in <i>father</i> (long), a as in <i>bat</i> (short)
B	β	<i>beta</i>	b as in <i>ball</i>
Γ	γ	<i>gamma</i>	g as in <i>game</i> <sup>1</sup>
Δ	δ	<i>delta</i>	d as in <i>dog</i>
E	ε	<i>epsilon</i>	e as in <i>set</i>
Z	ζ	<i>zeta</i>	dz as in <i>adz</i>
H	η	<i>eta</i>	e as in <i>obey</i>
Θ	θ	<i>theta</i>	th as <i>theater</i>
I	ι	<i>iota</i>	i as in <i>magazine</i> (long), i as in <i>pin</i> (short)
K	κ	<i>kappa</i>	k as in <i>kite</i>
Λ	λ	<i>lambda</i>	l as in <i>last</i>
M	μ	<i>mu</i>	m as in <i>meter</i>
N	ν	<i>nu</i>	n as in <i>now</i>
E	ξ	<i>xi</i>	x as in <i>Max</i>
O	ο	<i>omicron</i>	o as in <i>office</i>
Π	π	<i>pi</i>	p as in <i>pig</i>
P	ρ	<i>rho</i>	r as in <i>run</i>
Σ	σ, ζ <sup>2</sup>	<i>sigma</i>	s as in <i>song</i>
T	τ	<i>tau</i>	t as in <i>top</i>
Υ	υ	<i>upsilon</i>	u as in <i>tube</i>
Φ	φ	<i>phi</i>	ph as in <i>phonics</i>
X	χ	<i>chi</i>	ch as in <i>chemical</i>
Ψ	ψ	<i>psi</i>	ps as in <i>maps</i>
Ω	ω	<i>omega</i>	o as in <i>bone</i>

### *1.2 How to write the Greek alphabet*

Note the relative heights of the letters:

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

Alpha sets the regular letter height. Many letters are of this same height (α ε ι κ ν ο π σ τ υ ω). Some letters extend above or below the normal line. Attempt to write the letters in this fashion. Note the

1 When a double gamma (γγ) occurs, or when γ is used before κ or χ, the pronunciation is *ng*. Example ἄγγελος (angel).

2 ζ is used when sigma is at the end of a word. Otherwise, σ is used.

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following: some letters go only above the line ( $\delta$   $\theta$   $\lambda$ ), while some go only below the line ( $\gamma$   $\eta$   $\mu$   $\rho$   $\varsigma$ ). A few go both above and below the line ( $\beta$   $\zeta$   $\xi$   $\phi$   $\psi$ ).

### 1.3 The Vowels

A vowel is a letter sound which does not restrict the air flow in pronunciation. As we will see, consonants do in some way restrict the flow of air. In Greek, as in English, each syllable of a word must have either a vowel or a diphthong (see 1.4 below).

As in English, Greek vowels are either long or short, which may affect their pronunciation. Two Greek vowels have a different form for a long sound than for a short sound. See the following chart:

<i>Short Vowels</i>	<i>Long Vowels</i>
$\alpha$	$\alpha$
$\epsilon$	$\eta$
$\iota$	$\iota$
$\omicron$	$\omega$
$\upsilon$	$\upsilon$

In addition, vowels can be categorized as either *open* or *close*. *Open* vowels are pronounced with the mouth well open, and *close* vowels are pronounced with the mouth nearly closed.

The open vowels are:  $\alpha$   $\epsilon$   $\omicron$   $\eta$   $\omega$ . There are only two close vowels:  $\iota$   $\upsilon$ . This classification is important in understanding diphthongs.

### 1.4 The Greek Diphthongs

Sometimes two vowels come together to make a single sound. This construction is called a diphthong. Diphthongs always begin with an open vowel and end with a close vowel, with one exception, the final diphthong in the chart  $\upsilon\iota$ , consists of two close vowels. The common diphthongs, then, are in the following chart:

$\alpha\iota$	pronounced like ai in <i>aisle</i>
$\epsilon\iota$	pronounced like ei <i>height</i>
$\omicron\iota$	pronounced like oi in <i>oil</i>
$\alpha\upsilon$	pronounced like au <i>kraut</i>
$\epsilon\upsilon$	pronounced like eu in <i>feud</i>
$\omicron\upsilon$	pronounced like ou in <i>soup</i>
$\upsilon\iota$	pronounced like <i>wee</i>

Sometimes grammars list “improper diphthongs.” However, such are not true diphthongs, since the letters are pronounced close together rather than as a unit. The “improper diphthongs” are  $\eta\upsilon$  and  $\omega\upsilon$ .

Another strange diphthong situation occurs with silent *iota*. At some point the letter *iota*, when following a long vowel, became silent. This occurs in other languages, as the “ee” sound is often weak, and tends to drop or become absorbed in another letter. In the case of Greek, the  $\iota$  became silent, but refused to be dropped. Instead, it was written *beneath* the long vowel with which it was associated. It is called the *iota*-subscript. Hence we have the following forms which are regularly used, often at the end of words, but occasionally within a word:

$\alpha\iota$   
 $\eta\iota$   
 $\omega\iota$

### 1.5 The Consonants

The consonants make up the rest of the Greek alphabet. All consonants restrict the flow of air in some way. However, the “liquid” consonants are pronounced with a smooth, easy flow of breath, and are very close to vowels in some ways. As a result, their sound can be held. The “mute” consonants are pronounced by a

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short closing of the oral passage. Their sound cannot be held at all. The “sibilant” consonants have the “s” sound, and their sound can be held, though the teeth are close together, causing a restriction of air flow.

The *liquid* consonants are λ μ ν ρ (*lambda, mu, nu, rho*). Practice saying their sounds, and you will find that the difference is the orientation of the mouth, tongue and teeth. But all the sounds can be held.

The *mute* consonants are of three types, depending on the way the air flow is restricted. The *palatal*, or *guttural* consonants cause the back part of the throat to restrict air flow. The *labial* consonants cause the lips to restrict air flow. The *dental* consonants cause the teeth to restrict the flow of air.

In addition, the mutes may also be categorized as to the *nature* of the sound they make. Some make very little sound. Such consonants are called *voiceless*. Some consonants make more sound. They are called *voiced*. And some consonants blow a bit of air out. They are called *aspirants*.

When the two ways of categorizing mutes are combined, the result is a structure called “the square of the mutes.”

	<i>The Square of the Mutes</i>		
	<i>Voiceless</i>	<i>Voiced</i>	<i>Aspirants</i>
<i>Palatal:</i>	κ	γ	χ
<i>Labial:</i>	π	β	φ
<i>Dental:</i>	τ	δ	θ

The sibilant consonants are ζ ξ σ ψ (*zeta, xi, sigma, psi*). The observant student will realize that these sounds, with the exception of *sigma* itself, are the various mute consonant categories with the *sigma* added.

When the dental consonant sounds are followed by the *sigma* sound, the result is the sound of the letter ζ. When the palatal consonant sounds are followed by the *sigma* sound, the result is the sound of the letter ξ. Finally, when the labial consonant sounds are followed by the *sigma* sound, the result is the sound of the letter ψ.

As a result of these sibilant letters, when a *sigma* normally follows a consonant of one of the categories, that consonant plus *sigma* will be spelled with the sibilant letter. Hence κσ becomes ξ, as do γσ and χσ. The same holds true with the labial and dental sibilants.

### 1.6 Breathing Marks

No letter for the “h” sound occurs in Greek. However, some words begin with the “h” sound when their first letter is one of the vowels, or the letter *rho* (ρ). To indicate in writing whether a word starting with a vowel or *rho* should have the “h” sound before it, two diacritical marks were invented called breathing marks. *Every word beginning with a vowel, diphthong, or rho must have a breathing mark!*

The *smooth breathing* mark occurs when NO “h” sound occurs before the word. The smooth breathing looks like a comma over the initial vowel or diphthong. The *rough breathing* mark occurs when the “h” sound DOES occur before the word. It looks like a reverse comma. Note the following:

The word for *man*, ἄνθρωπος, has a smooth breathing over the initial vowel. No “h” sound precedes the word.

The word for *word, utterance*, ῥῆμα, since it begins with *rho*, also has a breathing, but in its case, the breathing is rough, so one must pronounce it with a “h” sound preceding the word. ἤδη, meaning *already*, has a smooth breathing, as does αὐτός, meaning *he, or himself*. ἡμέρα, meaning *day*, has a rough breathing.

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Sometimes two different words, spelled identically except for the breathing marks, occur. A common one is the word for *in* or *by* (ἐν) as opposed to the word for the neuter form of the number *one* (ἓν). The difference is that the number *one* has a rough breathing, and is therefore pronounced *hen*.

### 1.7 Accent Marks

Three accent marks exist in Greek. Originally, they reflected three different ways that stress occurred in pronunciation. However, today most Greek students treat them all the same way. There are very complicated rules for the way the accent marks are placed, but unless one is interested in linguistics, it is counter productive to spend time studying them. It is enough to be able to recognize them, and know their names. Note the chart following:

<i>Acute Accent</i>	<i>Grave<sup>1</sup> Accent</i>	<i>Circumflex Accent</i>
´	`	ˆ

Sometimes an accent and a breathing mark will occur over the initial vowel or rho. When that happens, the following will appear:

If the accent is acute or grave, it will follow the breathing mark: “ ˆ ´ ”

If the accent is circumflex, it will occur over the breathing mark: ˆ ˆ

### 1.8 Punctuation Marks

Older Greek Bibles often use the international punctuation forms. More recent ones have adopted the American/British forms. The international punctuation forms are as follows:

The comma and period look as they do in English ( , . ).

The colon stands for the English colon or semi-colons and is a single dot above the line ( · ).

The question mark looks like an English semi-colon ( ; ).

### 1.9 Exercises

Memorize and learn to write the Greek Alphabet.

Memorize the Greek diphthongs and their pronunciations.

1 The letter *a* in the word *grave* is pronounced like the *o* in *got*, not like the long *a* in *make*.

## Lesson Two

### *Writing and Printing the First Greek Vocabulary*

#### 2.1 Vocabulary List

The student must memorize the vocabulary and learn to write each word. Do not fail to include the breathing marks in the written form. It is not required that one write the accent marks, although it is good practice to do so. The nouns in the right hand column are followed by the form ὁ. This is actually the masculine form of the word “the” and is used to indicate the gender of the noun. Pronounce it *ha*. Do not fail to memorize it with the word.

ἄγω	I lead	ἄγγελος, ὁ	messenger
ἀκούω	I hear	ἀδελφός, ὁ	brother
βλέπω	I see	δοῦλος, ὁ	slave
ἔχω	I have	καρπός, ὁ	fruit
λύω	I loose, destroy	λόγος, ὁ	word, saying

#### 2.2 Grammatical Study

Certain grammatical terms and phrases must be used for convenient communication. This section will deal with common terms used to teach a variety of languages.

##### **The Parts of Speech**

- 1 Noun Names a person, place, thing, or idea. The thing may be a physical thing like *house* or *dog*, or it may be a concept or idea. Most words ending in *-ance* or *-ence* in English are nouns: *attendance*, *patience*, etc. Words ending in *-ness* are nouns: *newness*, *wellness*, etc. Words ending in *-tion* are nouns: *action*, *preparation*, etc.
- 2 Pronoun A pronoun takes the place of a noun, usually one already used, to avoid the boring repetition of that noun. The common English personal pronouns are *I*, *you*, *he*, *she*, *it*, *we*, *you*, *us*, *they*, *them*, *him*, *her*, *hers*, *its*.
- 3 Adjective An adjective describes (modifies) a noun or, rarely, a pronoun. Common adjectives are: *good*, *bad*, *beautiful*, *tall*, *short*, etc.
- 4 Verb A verb either states an action, or a state of being. Common action verbs are *run*, *read*, *eat*, etc. Common state of being verbs are *am*, *are*, *be*, *become*, etc.
- 5 Adverb An adverb describes (modifies) a verb, an adjective, or another adverb. If a word answers the questions, *where?*, *why?*, or *how?* it is an adverb. Common adverbs are *very*, *too*, *here*, *well*, etc.
- 6 Preposition A preposition is a word that relates a noun or pronoun, called its object, to some other word in a sentence. Common prepositions are *to*, *in*, *around*, *about*, *of*, *from*, etc.
- 7 Conjunction A conjunction connects two words, phrases, or clauses. Common conjunctions are *and*, *or*, *but*, *that*, *because*, etc.
- 8 Interjection An interjection is a word or phrase grammatically unrelated to the rest of the sentence. Some interjections express emotion, such as *O!*, *Ouch!*, etc. Another form of interjection is when a speaker calls someone by his name, or by any term of direct address. Common expressions of direct address are often set off in English with commas such as “*Hello, Mother.*” *Mother* is an interjection of direct address, and together with “hello” form an interjection phrase.

##### **Basal Parts of the Sentence**

## Lesson Two

The *parts of a sentence* should not be confused with the *parts of speech*. A sentence has different parts, and which parts it has depends on its kind of verb. Here are the five *potential* parts that a sentence can have.

- 1 Subject            The subject is that part of the sentence about which the affirmation of the verb is made. A simple subject consists of one noun or pronoun, or compound nouns or pronouns connected by a conjunction, usually *and*. Complete subjects consist of the simple subject, plus related words such as adjectives, prepositional phrases, etc. All sentences must have a subject either stated or understood.  
**Example:** The large man at the plate barely hit the ball. (Complete subject)  
**Example:** The small ball on the ground was nearly white. (Simple subject)
- 2 Predicate        The predicate is the part of the sentence that makes an affirmation about the subject. Generally it consists of a verb and related words, such as adverbs and prepositional phrases. If there is a direct object or subject complement (see below), it is also considered part of the predicate.  
**Example:** The large man barely hit the ball. The verb *hit* is modified by the adverb *barely*, the word *ball* is the object of the action verb *hit*.  
**Example:** The small ball was nearly white. *Nearly* is an adverb modifying the verb *was*, while *white* is a subject complement referring back to the subject, *ball*.
- 3 Direct Object    The direct object is that part of the sentence upon which an *action* verb acts. It is always a noun or pronoun. One finds the direct object by asking the question “What was?” plus the verb.  
**Example:** The large man barely hit the white ball.  
“What was hit?” Answer: “The white ball was hit.” Therefore, *ball* is the direct object of the verb *hit*. The words *the* and *white* are adjectives that describe the direct object.
- 4 Subject  
Complement        The subject complement is that part of the sentence which a *state-of-being* verb affirms. A subject complement can be either an adjective or a noun plus related words.  
**Example:** The small ball was nearly white. The word *white* describes *ball*, and is a subject complement called a *predicate adjective*.  
**Example:** The large man was an outfielder. *Outfielder* renames *man*, and is a subject complement called a *predicate nominative* (or *predicate noun*.)
- 5 Indirect  
Object              An indirect object is that to or for whom the action of the verb is performed. An indirect object is always a noun.  
**Example:** John baked *mother* a cake.  
For whom did John bake a cake? He baked it for mother. Not all grammarians consider the indirect object a basal part of a sentence.

### 2.3 Basics about the Greek Noun

#### The Vocabulary List – The Noun

In most Greek vocabulary presentations words are listed in a special way. For example, the noun is always presented in the *nominative case* (Form 1), which means that the noun is spelled as though it were used as the subject of the sentence. When a noun becomes a different part of a sentence, it is spelled differently than the nominative case form.

Also, vocabulary lists almost always indicate which gender the noun is. Nouns can be *masculine*, *feminine*, or *neuter*. One cannot tell by looking at the vocabulary form which gender a noun is, so vocabulary lists provide a word *following the noun* to indicate its gender. That word is always the adjective *the*, called an



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*article*. There are three distinct spellings for the article *the*, a masculine, a feminine and a neuter. Here they are as they occur in vocabulary lists:

<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
ὁ	ἡ	τό

In the vocabulary list that started this lesson, all the nouns are nominative case, masculine gender. For example, note the first word in the list of nouns in the right hand column:

ἄγγελος, ὁ messenger

The word ἄγγελος is followed by a comma, which is followed by the adjective “the.” Since the article is ὁ, the noun is masculine.

Do not fall into the trap that some students have. The word ὁ is only following the noun in the vocabulary list to indicate its gender. In the text of the Greek New Testament, it will go *before* the noun thusly, ὁ ἄγγελος, just as in English, and will be translated “the messenger.”

Remember, you *cannot* determine the gender of a noun by its spelling. You can only determine its gender by the adjectives that modify it, such as the article. Some students mistakenly try to determine gender by looking at the ending -ος, the last two letters of the vocabulary form of the noun. However, this ending is used with some nouns of other genders. Looking at the ending of a noun is not a reliable way to determine its gender.

How do we know that the noun ἄγγελος is in the nominative case, the case of the subject? The particular class of nouns from which ἄγγελος comes identifies the nominative case using the ending -ος, as here. In subsequent lessons, we will learn different endings for the nouns of this class to identify other uses within a sentence.

### Inflection

In Greek grammar, *inflection* refers to *changes in spelling* of words. A set of *forms of nouns or adjectives* is called a *declension*. A *conjugation* is a set of *verb forms*. In a vocabulary list, for a specific conjugation the form of the verb is always the same. The next lesson begins to examine the conjugation of verbs. For now, we will examine a verb as to its structure in the list and discuss the nature of inflection.

Remember, inflection means *the way a word changes spelling*. Some languages, like English, have little or no inflection. Some languages are moderately inflected, like Hebrew, for instance. Then there are languages like Greek that are highly inflected. Highly inflected languages change the spelling of words for a variety of reasons, and an elementary Greek student spends much time studying those inflections.

We’ve already seen that nouns have endings, and that adjectives, such as the article, change their spelling for certain reasons. Verbs are also inflected for a variety of reasons.

### Syllables

A verb can be divided into its component syllables. While not vital to our study of Greek, knowing how this works is helpful for understanding how the inflectional system works.

Take the verb ἀκούω (*I hear*), for example. It has three syllables, one for each vowel or diphthong. This is true with nouns and adjectives as well. Observe the verb ἀκούω broken into its syllables:

ἀ κού ω

Each of the three syllables has a name. These names apply to all words in Greek, but only the final three syllables of a word are named. And they are named from back to front! The final syllable is called, appro-

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priately, the *ultima*. It is the feminine form of the Latin word *ultimus*, meaning *last*. In language, it simply means the last syllable of a word.

The next syllable from the end is called the *penult*. It is also from the feminine form of a Latin word, *paenultimus*, meaning “almost last.” Like its adjective form in English, *penultimate*, the noun *penult* means “next to last.”

The third syllable from the end is called the *antepenult*. The Latin *ante* means “before,” so the *antepenult* is the syllable before the *penult*.

The reason that only the last three syllables have names is because in Greek only the last three syllables can receive any kind of accent. Note the following chart which applies these names to ἀκούω and λύω:

<i>Antepenult</i>	<i>Penult</i>	<i>Ultima</i>
ᾶ	κού	ω
	λύ	ω

The same procedure can be used with nouns. Note how the following are divided:

<i>Noun</i>	<i>Antepenult</i>	<i>Penult</i>	<i>Ultima</i>
ἄγγελος (messenger)	ἄγ	γε	λος
ἄδελφός (brother)	ᾶ	δελ	φός
λόγος (word)		λό	γος

It is normal for Greek syllables to place a consonant with the syllable that follows, unless the following syllable starts with another consonant.

### 2.4 Exercises

**Exercise:** Memorize all the vocabulary words and their English translations. For best results, use flash cards, work with another person, and say aloud the words repeatedly, the louder the better. Go outside and yell the words, if possible. It really helps!

**Exercise:** Divide all the vocabulary words in the vocabulary list into their component syllables. As you do so, practice writing and pronouncing aloud each word.

## Lesson Three

### *The Present Tense Indicative Mood Verb*

#### 3.1 Vocabulary List

γινώσκω	I know
γράφω	I write
διδάσκω	I teach
ἐγείρω	I raise up
θέλω	I wish, desire
λαμβάνω	I take, receive
λέγω	I say, speak
πέμπω	I send
φέρω	I bear, bring

#### 3.2 The Greek Verb

##### **Tense**

Tense is the quality of the verb that tells *time* and *kind*<sup>1</sup> of action. In English we think of tense as telling only time, but in Greek the kind of action is more fundamental to the idea of tense than time. For that reason, Greek tenses occur with infinitives and participles, as well as with pure verbs.<sup>2</sup>

Greek has the following tenses: present, aorist, imperfect, future, perfect and pluperfect.

Greek has the following kinds of action: progressive (sometimes called linear); undefined (sometimes called punctiliar), which views the action as a complete, whole act; perfected, which indicates the action as past, but having an on-going result.

Each tense is associated *primarily* with one kind of action. Both present and imperfect are progressive, though they have other contextual uses. The aorist is undefined or completed, and can take on elements of both imperfect or even the perfect tenses.

The black dot sometimes used as an illustration of the aorist can be misleading. It does not mean “a point in time” or “once for all” as some claim. It indicates the ultimate as an undefined whole, the simple use of the verb with reference to no specific kind of action. This is sometimes called *punctiliar*, which is an imprecise term, and seems to imply a point in time. A better term might be *static*, which can also be used of the present *in some contexts*. It means no progress or lack of progress is indicated, though the action can take place over a long period of time. The aorist tense has no boundaries.

The two perfect tenses are special cases when it comes to both time and kind of action. The perfect tense indicates past action with present result. That result may either be progressive (on-going) or undefined (static or whole). The pluperfect tense indicates past action with past result. Again, the result may progressive or undefined. However, as with English past perfect, with the Greek pluperfect, the action and its result is viewed as complete before the time of the speaker’s or writer’s statement.

1 Some recent grammarians use the term *aspect* rather than *kind of action*. Greek tense is more concerned with kind than time. The present tense, for example, may refer to a present, past, or future time event, but the kind is almost always progressive. Usually aorist and imperfect tenses indicate past time, though sometimes the aorist seems to indicate no time at all. Context is all important in these cases.

2 English also has tense and voice with infinitives and participles. For instance, the infinitive phrase *to have been eaten* is a perfect tense passive voice infinitive. “*To have been eaten* by an alligator must not have been much fun!”

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### Voice

Voice is the quality of the verb that shows whether the subject is acting, or being acted upon. *Only action verbs can have voice.* State of being verbs do not show action, and are therefore voiceless.<sup>1</sup>

<b>Voice</b>	<b>Indication</b>
<i>Active</i>	The subject is acting upon a direct object.
<i>Passive</i>	The subject is being acted upon, often by an agent found in a prepositional phrase using <i>by</i> or <i>through</i> as the preposition.

Most Greek grammars refer to something called the “middle voice.” For English students this is difficult, since it redefines the word *voice* in a way that makes little sense. In fact, the term middle voice is a mistake that needs to be corrected. Yet it is still in common use. We will discuss it as we continue through Greek grammar.

### Mood

Mood is the quality of the verb that indicates whether the action or state is *real* or *potential*. In English we express potential action in a variety of ways. Greek has similar methods. Note the following moods:

<b>Mood</b>	<b>Meaning</b>	<b>Examples</b>
Indicative	Indicates the reality of the action or state. <sup>2</sup> This is the most common mood in language. The vocabulary form of Greek verbs are always presented in the indicative mood, with their indicative mood translation into English.	I am eating dinner. Mother is driving the car. Yesterday, I ran into Bob on my bicycle.
Subjunctive	Indicates the action or state is potential. <sup>3</sup> The subjunctive mood is usually translated into English using the helping verbs <i>may</i> , <i>might</i> , <i>could</i> , <i>would</i> , or <i>should</i> . The verb <i>to be</i> often uses <i>were</i> to indicate the subjunctive mood.	<i>We may</i> go to the store unless it rains. The vet <i>might</i> give the cat an antibiotic. It <i>should</i> rain tomorrow, according to the forecast. If I <i>were</i> you, I’d eat before leaving.
Imperative	Indicates the possibility that the action or state might occur. It is the mood of command, and in English usually drops the subject <i>you</i> when giving the command. When <i>you</i> is included, the command is considered emphatic. The action only becomes real if the command is obeyed.	Jerry, close the door! Don’t drop that glass! You, come here!
Optative	Indicates the removal from reality beyond the subjunctive. The act or state is viewed as unlikely. English has no optative mood, so there is	None! We do not study the optative mood in detail until the second year because there are only sixty-seven exam-

- 1 The technical grammatical term for active and passive voice verbs is *transitive*. Verbs that are neither active nor passive are correctly identified as *intransitive*. More on these terms in section 3.3 below.
- 2 This does not mean that the statement is true! It only means that the writer or speaker is indicating that the action or state-of-being is real. The statement may be true, or it may be false. It may even be a lie.
- 3 The *subjunctive*, *imperative*, and *optative* moods are all potential moods. There is no claim that the action or state is real, only that it could be real at some future point. Once one leaves the indicative mood, whether it be with a change of mood, or with an infinitive or participle, the action or state is no longer considered real.

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no consistent way to translate it from Greek.

ples of it in the New Testament. It is used similarly to the subjunctive.

Each of the moods will be studied in turn. The rest of this lesson will deal with the *indicative mood*.

### 3.3 The Present Transitive or Intransitive Indicative of the Verb

Greek grammarians generally use the verb λύω as the basic verb for illustration purposes. This is because it is short and completely regular in all tenses, voices and moods.

Before examining the verb λύω, we must discuss two more elements dealing with the verb, *person* and *number*. English and Greek are identical in the person and number possibilities. In both languages there are three persons and two numbers.<sup>1</sup> In English we indicate person and number using *personal pronouns*. Note the following paradigm of English pronouns in the subjective (nominative) case:

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
	<i>Pronouns</i>	<i>Pronouns</i>
<i>First</i>	I	we
<i>Second</i>	you	you
<i>Third</i>	he, she, it	they

Note that the second person both use *you* in modern English. In Greek person and number are indicated by *personal endings* on the verb stem. *The stem of a word is what is left after the endings have been removed.* These endings stand in place of the pronoun so that no actual pronoun is needed. In the following, for study purposes, the verb stem λύ- occurs, separated by a space from its personal ending. In actual use, of course, no space between the stem and ending occurs.

<i>Person</i>	<i>Greek Form</i>	<i>Singular</i>	<i>Greek Form</i>	<i>Plural</i>
		<i>English Translation</i>		<i>English Translation</i>
<i>1<sup>st</sup></i>	λύ ω	I loose, am loosing	λύ ομεν	we loose, are loosing
<i>2<sup>nd</sup></i>	λύ εις	you loose, are loosing	λύ ετε	you loose, are loosing
<i>3<sup>rd</sup></i>	λύ ει	he, she, it looses, is loosing	λύ ουσι(ν)	they loose, are loosing
<i>Infinitive</i>		λύ ειν		to loose

These personal endings can be added to all verbs whose vocabulary form ends in omega (ω).

Note the third person plural ending ουσι(ν). The last letter in parentheses is called a *movable nu*. It usually occurs when the next word begins with a vowel, but not always. It is truly up to the writer whether he uses it or not. It also occurs with other endings, which we will study as we come to them.<sup>2</sup>

The following chart indicates just the endings. They are called the *primary active endings* in most grammars, though verbs with these endings are sometimes voiceless. *Voice is a function of the verb in a context, not a form that can be read.* Many verbs occur with these endings that are not active because they do not have a direct object in their sentence. They are *intransitive*, and therefore neither active nor passive. Memorize the endings in the columns in which each is printed.

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
	<i>Ending</i>	<i>Ending</i>
	<i>Translation</i>	<i>Translation</i>
<i>1<sup>st</sup></i>	-ω	-ομεν
	I	we

1 At one time, Greek had a dual number, indicating only things that came in pairs, but by the Koiné Attic period, it had dropped out of the language. Hebrew retained the dual, and it is still used in the modern Hebrew vernacular.

2 English has a movable *n*. The indefinite article *a* is written *an* before a word beginning with a vowel. Example: *a* cat, but *an* apple.

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<i>2<sup>nd</sup></i>	-εις	you	-ετε	you
<i>3<sup>rd</sup></i>	-ει	he, she, it	-ουσι(ν)	they
<i>Infinitive</i>	ειν = Infinitive Ending			

These endings occur with *transitive active voice* verbs, and with verbs that are *intransitive complete*, or even state-of-being. But they will never occur with *transitive passive voice* verbs.

### Parsing

“To parse” means to name each element in a form. The order of parsing for verbs is as follows:

Tense, Transitive State, Mood, Person, Number, Vocabulary Form (1<sup>st</sup> person singular)

**Example:** The verb λύω is Present tense, Transitive Active (if it has a direct object), Indicative mood, First person, Singular number, from λύω. If it has no direct object, it is Present tense, Intransitive complete, Indicative mood, First person, Singular number from λύω.

Often students like to use a kind of abbreviated parsing:

**Example:** The verb λύεις is present, transitive active (or intransitive complete) indicative, second person, singular, from λύω; or P, TA, (or Icomp), I, 2, S from λύω.

### 3.4 Exercises

**Exercise:** Memorize the vocabulary form of each vocabulary word. Review the vocabulary from previous lessons.

**Exercise:** Memorize the primary active endings in the chart above.

**Exercise:** In following the charts, **choose** five verbs from the vocabulary lists and fill in the forms with their translation. I have started the first one for you:

	<i>Singular</i>		<i>Plural</i>	
<i>Person</i>	<i>Greek Form</i>	<i>English Translation</i>	<i>Greek Form</i>	<i>English Translation</i>
<i>1<sup>st</sup></i>	γράφω	I write, am writing	γράφομεν	we write, are writing
<i>2<sup>nd</sup></i>				
<i>3<sup>rd</sup></i>				
<i>Infinitive</i>	γράφειν		to write	

	<i>Singular</i>		<i>Plural</i>	
<i>Person</i>	<i>Greek Form</i>	<i>English Translation</i>	<i>Greek Form</i>	<i>English Translation</i>
<i>1<sup>st</sup></i>				
<i>2<sup>nd</sup></i>				
<i>3<sup>rd</sup></i>				
<i>Infinitive</i>				

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	<i>Singular</i>		<i>Plural</i>	
<i>Person</i>	<i>Greek Form</i>	<i>English Translation</i>	<i>Greek Form</i>	<i>English Translation</i>
<i>1<sup>st</sup></i>				
<i>2<sup>nd</sup></i>				
<i>3<sup>rd</sup></i>				
<i>Infinitive</i>				

	<i>Singular</i>		<i>Plural</i>	
<i>Person</i>	<i>Greek Form</i>	<i>English Translation</i>	<i>Greek Form</i>	<i>English Translation</i>
<i>1<sup>st</sup></i>				
<i>2<sup>nd</sup></i>				
<i>3<sup>rd</sup></i>				
<i>Infinitive</i>				

	<i>Singular</i>		<i>Plural</i>	
<i>Person</i>	<i>Greek Form</i>	<i>English Translation</i>	<i>Greek Form</i>	<i>English Translation</i>
<i>1<sup>st</sup></i>				
<i>2<sup>nd</sup></i>				
<i>3<sup>rd</sup></i>				
<i>Infinitive</i>				

	<i>Singular</i>		<i>Plural</i>	
<i>Person</i>	<i>Greek Form</i>	<i>English Translation</i>	<i>Greek Form</i>	<i>English Translation</i>
<i>1<sup>st</sup></i>				
<i>2<sup>nd</sup></i>				
<i>3<sup>rd</sup></i>				
<i>Infinitive</i>				

**Exercise:** Read aloud and translate the following:

1. ἄγω, ἀκούεις, ἄγει, βλέπομεν, ἔχω, ἄγομεν, λύετε, θέλουσι, λαμβάνεις, φέρει, λαμβάνετε, γράφει, γινώσκομεν.
2. ἐγείρω, πέμπεις, φέρουσιν, λαμβάνομεν, ἄγετε, θέλουσι, διδάσκεις, γράφετε, θέλομεν, λέγει, ἐγείρουσιν, ἔχεις.

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**Exercise:** Parse and translate the following. The first one is completed for you. You may use abbreviations if you wish.

<i>Word</i>	<i>Parsing</i>	<i>Translation</i>
γράφετε	present, transitive active (or intransitive complete), indicative, 2 <sup>nd</sup> person, plural, from γράφω. Abbreviation: P, TA (or IC), I, 2, P.	you (pl) write, are writing
λέγει		
ἔχεις		

<i>Word</i>	<i>Parsing</i>	<i>Translation</i>
λαμβάνομεν		
θέλουσιν		
πέμπεις		
ἄγω		
ἀκούεις		
λύετε		



## Lesson Four

### *Masculine and Neuter Nouns of the Second Declension*

#### 4.1 Vocabulary List

There are two neuter nouns in this list. Based on a previous lesson, can you find them?

ἄνθρωπος, ὁ	man, person, human being	κύριος, ὁ	lord, Lord
ἀπόστολος, ὁ	apostle	λίθος, ὁ	stone
ἄρτος, ὁ	bread, loaf	νόμος, ὁ	law
δῶρον, τό	gift	οἶκος, ὁ	house, household
θάνατος, ὁ	death	ὄχλος, ὁ	crowd, multitude
ἱερόν, τό	temple	υἱός, ὁ	son
καί	and (conjunction), also, even <sup>1</sup> (adverbs) See Lesson Two for definitions of the conjunction and the adverb. <sup>2</sup>		

#### 4.2 Declension

A *declension* is a set of inflectional endings for a noun or adjective. Like verbs, nouns have stems. The stem of the noun is found by removing the ending from the vocabulary form in the list above. For example, the noun ἄνθρωπος has an ending, -ος which makes the stem ἄνθρωπ-.

There are three declensions, or *sets of endings*, for nouns in Greek. They are called simply the *first declension*, the *second declension*, and the *third declension*. We study the *second declension* first, because it is the simplest and it contains more nouns than the other two declensions.

Do not think of a declension as being a set of endings for a particular *gender* of noun. The second declension contains both masculine and neuter nouns. The first declension contains both feminine and masculine nouns. The third declension has masculine, feminine and neuter nouns.

The *second declension* is sometimes called the “*omicron stem declension*,” because the most common letter in its ending declensions is the letter *omicron* (ο).

#### 4.3 Case

##### Case in English

##### The Subjective, Objective, and Possessive Cases

The word “case” in language refers to the way a noun is used in a sentence. In English we recognize only three cases. They are the subjective case, the objective case, and the possessive case. Possessive case nouns are usually inflected with an apostrophe followed by -s. However, nouns are not inflected<sup>3</sup> for objective case, while personal pronouns *are* inflected. Therefore the subjective case and the objective case look identical in spelling for any noun in English. The only way to tell which case is to discover how it’s used in a sentence. Hence, the word “man” could be either subjective (used as the subject of the sentence) or objective (used as the object of the verb, or the object of a preposition). Observe the following examples of

- 1 When translated “even” καί is referred to as ascensive. The actual meaning of ascensive is “tending to rise.” I do not know how it got associated with καί.
- 2 Other than the article (the), the word καί is the most common word in the New Testament. It has a variety of uses beyond the ones listed above, but they are relatively rare, and are generally reserved for second year Greek studies.
- 3 Recall that words are inflected when they change spelling. Usually, as with nouns, that is simply a change of the ending; however verbs also have prefixes to change their use, and sometimes a radical change within the stem.

## Lesson Four

English uses nouns as both subjects and objects with no change in spelling. In the following examples, nouns in the *subjective case* are underlined, while nouns in the objective case are over-lined.

**Example:** The man hit the ball. *Man* is in the subjective case, while *ball* is in the objective case.

**Example:** The ball was white. The word *ball* is now the subject, but *it is spelled the same way as when it was an object*.

**Example:** The woman went to the store. *Woman* is in the subjective case, while *store* is in the objective case. In English, all objects of prepositions (in this case, the preposition is the word “to”) are in the objective case.

### The Possessive Case

In English, we do *slightly inflect* the possessive case with nouns. As noted, the most common way to do so is to add an apostrophe plus the letter *s* to a noun.

**Example:** The *woman's* purse fell on the floor. *Woman's* is possessive case, telling whose purse it is.

In English, possessive personal pronouns are more fully inflected, to the point where sometimes they are different words altogether.

<i>Person</i>	<i>Possessive Singular</i>	<i>Possessive Plural</i>
First Person = I <sup>1</sup>	my	our, ours <sup>2</sup>
Second Person = you <sup>1</sup>	your, yours	your, yours
Third Person = he (masculine)	his	their, theirs
Third Person = she (feminine)	her, hers	their, theirs
Third Person = it (neuter)	its	their, theirs

### The Plural in English Noun Cases

One place where English does inflect nouns is with the *plural*. The regular plural inflection simply adds an *-s* or an *-es* to the end of the word. Note the chart below for regularly inflected English plural nouns:

<i>Singular Nouns</i>	<i>Plural Nouns</i>
dog	dogs
tree	trees
hour	hours
house	houses
horse	horses

English also has a large variety of irregular plurals. The word usually undergoes a spelling change, sometimes a very great one. Sometimes, however, there is no spelling change at all. Note the following irregular plurals in English:

<i>Singular Nouns</i>	<i>Plural Nouns</i>
man	men
foot	feet
shelf	shelves
fish	fish
pork	pork

1 First and second person pronouns do not distinguish gender (masculine, feminine, or neuter) by form.

2 Possessive plural pronouns do not distinguish gender by form.

## Lesson Four

### Case in Greek

The Greek case system is *fully* inflected. Greek has several case forms, both singular and plural. Unlike English, which regularly adds *-s* or *-es* to form all plurals, each case in Greek has a set of plural endings.

#### Form 1, the Nominative Case

Form 1 has only one case associated with it. The **nominative** case functions the same way as the subjective case does in English. Any noun used as a subject of a sentence will be in Form 1. In addition, any noun following a state-of-being verb will also be in the Form 1. The nominative case is considered the case of *designation*. Nominative case nouns do not share their forms with any other cases.

**Example:** ὁ ἄνθρωπος γράφει. = *The man writes.*

**Example:** ἐγὼ εἰμι ἄνθρωπος. = *I am a man.*

**Example:** ὁ κύριος βλέπει. = *The Lord sees.*

**Example:** ὁ λόγος ἐγένετο ἄνθρωπος. = *The word became man.*

#### The Oblique Cases (Forms 2, 3, 4, 5)

All cases other than the nominative are designated “Oblique Cases.” They are used in their “pure” uses as stand-alone nouns, but are also used with prepositions with a variety of uses. We have no such oblique cases in English, though English nouns sometimes do function as adverbs, and are oblique in that sense.

At this point case and form become more complicated. As stated, the nominative case does not share its form with other cases. But Form 2 has more than one case function associated with it. The form is often called the Genitive (5 case system) or Genitive/Ablative (8 case system). However, nouns in the second form are used in a variety of ways which do not fit comfortably under either the Genitive or Ablative designation.

#### Form 2, the Genitive/Ablative Cases

The most common cases associated with Form 2 are the **genitive** and the **ablative** cases. Other uses of the form are often considered kinds of either the genitive or ablative cases, though the association is often tenuous.

Often the **genitive** case acts much like the possessive case does in English. Grammarians consider it the case of *description*. The best way, for now, to translate a noun in the genitive case is to place the preposition *of* before it. Note that the article *the* also changes spelling.

**Example:** ὁ οἶκος τοῦ κυρίου... = *The house of the Lord..., or The Lord's house.* Note the *-ou* ending on κύριος.

**Example:** ὁ υἱός τοῦ ἀνθρώπου... = *The son of the man..., or The man's son....*

The **ablative** case has no direct English equivalence. In addition, it shares a set of endings with the genitive case, and only context can tell the difference. The idea of the ablative case is *separation*. The best way, for now, to translate an ablative case noun is to place the preposition *from* before it. Sometimes this case will follow one of the Greek prepositions meaning “from.” Often nouns in the ablative case function as adverbs. Adverbial nouns are quite common in English, such as when we say, “I’m going home.” The noun *home* tells where I am going, and is therefore adverbial.

**Example:** ὁ κύριος λέγει τοῦ οἴκου. = *The Lord speaks from the house.* The words τοῦ οἴκου are in Form 2, but are clearly not genitive. They indicate the place from which the Lord is speaking. The ablative noun is not functioning like a noun usually does. It is actually an adverb, and in English is translated as an adverbial prepositional phrase, *from the house*, telling from *where* the Lord is speaking.

## Lesson Four

### Form 3, the Dative/Locative/Instrumental Cases

Form 3 has three cases most commonly associated with it, the **dative**, the **locative**, and the **instrumental**. Again, nouns in the third form are used in a variety of ways which do not fit comfortably under the dative, locative, or instrumental designation. Like the ablative, these cases very often function as adverbs.

The **dative** case, like the ablative, has no direct English equivalence. The dative noun indicates the *interest* to or for whom the verb action is done, and therefore functions, like the ablative, as an adverb. Sometimes it is like an indirect object in English, but there are several other uses. The best way to translate a dative case noun is to place either the prepositions *to* or *for* before it. Context will determine which preposition is best, though *to* is the most common.

**Example:** ὁ υἱὸς λέγει τῷ ἄνθρωπῳ. = The son is speaking to the man.

**Example:** ὁ ἄνθρωπος λέγει τοῖς κυρίοις. = The man is speaking to the lords.

The **locative** case is the case of *location*. It shares a set of endings with the dative. The best way to translate a noun in the locative case is to place the preposition *in* before it. Sometimes this case follows the Greek preposition ἐν, but it can mean *in* without the preposition. It is also adverbial.

**Example:** ὁ κύριος διδάσκει τῷ ἱερῷ. = The Lord is teaching in the temple.

The **instrumental** case is the case of *means, instrumentality, or agency*. The best way to translate the instrumental case is by placing the prepositions *by*, *with*, or the compound preposition *by means of* before it. It is another adverbial case function for a noun.

**Example:** ὁ ἄγγελος λέγει λόγοις. = *The messenger is speaking with words*.

When the student sees a noun with Dative/Locative/Instrumental set of endings, he must observe the *context* to determine which case occurs. However, this is not as difficult as it may seem. Context will determine the difference. Also, often time prepositions precede such oblique case nouns. We will study prepositions in a subsequent lesson.

### Form 4, the Accusative Case

Form 4 is generally called the *accusative*, but it has various uses that can not be so easily labeled. Its most common use is as the *direct object*. But it is also used following some prepositions in various ways, usually adverbial.

Some grammarians call the **accusative** case the case of *limitation*. As the form of a direct object, it limits the activity of an action verb. As a direct object, the noun is translated like the nominative case, without any preposition before it. In the following example the student will find the plural forms of nouns. This is for demonstration purposes only. We will learn the endings to the nouns in the next section dealing with noun forms.

**Example:** οἱ ἄποστολοι διδάσκουσι τοὺς δούλους = The apostles are teaching the slaves.

#### Note on the Greek Article

In the above examples the various forms of the word *the* are used. Since the article *the* is an adjective, it must agree in form with the noun which it modifies. The writers of the New Testament are one hundred percent consistent in using these forms. All the forms will be presented in detail later. For the time being, simply note them and pass on.

**Example:** οἱ ἄποστολοι διδάσκουσι τὸν δούλον = The apostles are teaching the slave. The subject ἄποστολοι is plural and has a plural article, and the δούλον object is singular with a singular article.

## Lesson Four

### Form 5, the Vocative Case

Form 5, used as a **vocative**, is somewhat strange. The vocative is the case of direct address. It sometimes is identical to the nominative, especially in the plural, but other times it has a distinct form. Some believe it is actually a nominative, but it does have a distinct use, and for convenience, it is best thought of as a separate case. We will observe those distinct forms as they occur.

**Example:** σατανᾶ, ὕπαγε ὀπίσω μου. = *Satan, go behind me!* Note that the actual subject of the imperative sentence is the understood pronoun *you*. The imperative normally leaves out the subject pronoun *you* in both English and Greek. *Satan* (σατανᾶ), since he is being addressed, is in the vocative case, no matter its spelling.

### The Second Declension Masculine Case Forms

The following chart lists all the inflectional forms for the masculine word λόγος with a common translation. It is evident that some words, because of their meaning, do not “fit” certain case functions very well. For instance, certain words will not fit the idea of agency very well, so one might never expect to see that word in the instrumental case.

	<i>Singular</i>		<i>Plural</i>	
	<i>Greek Form</i>	<i>Translation</i>	<i>Greek Form</i>	<i>Translation</i>
Form 1 – Nominative	λόγος	word	λόγοι	words
Form 2 – Genitive/Ablative	λόγου	of, from word	λόγων	of, from words
Form 3 – Dative, Locative, Instrumental	λόγῳ	to, in, by word	λόγοις	to, in, by words
Form 4 – Accusative	λόγον	word	λόγους	words
Form 5 – Vocative	λόγε <sup>1</sup>		λόγοι	

Below is a simplified form of the same table:

	<i>Singular</i>	<i>Plural</i>
Form 1	λόγος	λόγοι
Form 2	λόγου	λόγων
Form 3	λόγῳ	λόγοις
Form 4	λόγον	λόγους

The above simplified chart of λόγος provides a convenient way of writing the forms for practice. These endings will be used for all second declension masculine nouns. Memorize the chart below. Again, it is best to say these forms aloud as many times as you can. Practice writing the Vocabulary words with each ending.

	<i>Singular</i>	<i>Plural</i>
Form 1	ος	οι
Form 2	ου	ων
Form 3	ῳ	οις
Form 4	ον	ους

1 I provided the Vocative forms, even though non-personal nouns such as λόγος do not use them. But other nouns in the second declension are personal, and I will provide the form. Otherwise, I will leave them out of the charts.

## Lesson Four

### The Second Declension Neuter Case forms

The second declension contains *neuter nouns* whose endings are quite similar to the masculine set, but vary in certain particulars. Observe the following forms for the neuter nouns δῶρον and ἱερόν.

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Form 1 – N	δῶρον	δῶρα	ἱερόν	ἱερά
Form 2 – G, A	δώρου	δώρων	ἱεροῦ	ἱερώων
Form 3 – D, L, I	δώρω	δώροις	ἱερωῖ	ἱεροῖς
Form 4 – Acc	δῶρον	δῶρα	ἱερόν	ἱερά

Note that Forms 2 and 3 are identical to the masculine nouns. The differences occur in the Form 1 and Form 4 only. Note also that with the neuter nouns Forms 1 and 4 are identical. Only context can tell whether a noun is the subject of a sentence (the nominative), or the object (the accusative). In this way they are like English, which has only context to determine the function of nouns.

The following chart contains the endings for the second declension neuter nouns. Memorize it!

	<i>Singular</i>	<i>Plural</i>
Form 1	ον	α
Form 2	ου	ων
Form 3	ω	οις
Form 4	ον	α

### 4.4 Word Order

#### Word Order in English

By and large, one determines English *use* of words in a sentence by word order. Most often the subject is first, followed by the verb, followed by either the direct object or subject complement if the sentence has one of them. Other parts of the sentence, such as prepositional phrases, may interrupt these basal parts, but rarely do they occur out of the normal order. The exception in English is the question, which is often begun with a verb or helping verb.

Indeed, *if we change the order, the meaning of the sentence changes*. Note the following examples. The subjects are underlined and the objects are over-lined:

**Example:** The car hit the dog.

**Example:** The dog hit the car.

**Example:** Did the car hit the dog?

**Example:** Did the dog hit the car?

It is evident from the simple sentences above that a *change of order* of the words changes the subject/object relationship, and therefore the meaning of the sentence. *Not so in Greek*.

#### Word Order in Greek

Since Greek has inflectional endings for nouns, the word order can be used for emphasis rather than meaning. In other words, one does not need to rely on word order to determine the subject and object of a sentence. Note the following examples:

## Lesson Four

**Example:** ὁ ἀπόστολος βλέπει τόν υἱόν. }  
**Example:** τόν υἱόν βλέπει ὁ ἀπόστολος. } = The apostle sees the son.

The two examples in Greek mean exactly the same thing. In the first example, the normal word order is followed, but the important thing is that the word ἀπόστολος is in the nominative case and the word υἱόν is in the accusative case.

The second example turns the word order around. But υἱόν is still in the accusative case, and is still the object, while ἀπόστολος is still in the nominative case and is still the subject. **Both sentences must be translated exactly the same way:** *The apostle sees the son*, because in English the subject *must* come first.

In fact, any number of orders of words could be used in Greek, but the meaning would be the same.

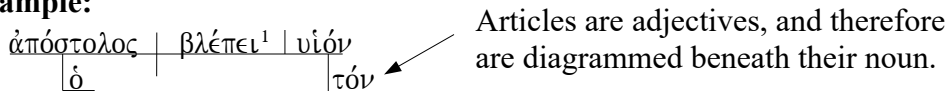
**Example:** τόν υἱόν ὁ ἀπόστολος βλέπει. }  
**Example:** βλέπει τόν υἱόν ὁ ἀπόστολος. } = The apostle sees the son.

Since Greek is flexible, writers and speakers could arrange words in order to emphasize something. If the object occurs first in the sentence, it is because in the mind of the writer, the object is what he particularly wanted to emphasize. Likewise, if the verb occurs first, it is because that verb is receiving emphasis. Also, when you see a word at the end of a sentence that you would expect to see elsewhere, it is receiving secondary emphasis.

### 4.5 Diagramming

Because the word order is variable in Greek, as well as for other purposes, we have developed a method of diagramming to help the student understand the word relationships. By using this method, we can put the Greek words in the normal, or nearly the normal, word order in English for translation purposes.

**Example:**



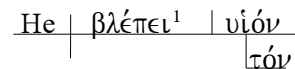
<sup>1</sup> Present, transitive active, indicative, third person, singular, from βλέπω.

Once the sentence has been diagrammed, all verbs must be parsed. A simple way to do so is to use a number to footnote the verb, and write the parsing beneath (or to the side, if room) of the sentence. More on parsing later.

If the subject is *not supplied*, then the student must translate the verb with its *understood* pronoun.

**Example:** βλέπει τόν υἱόν = He (or she, or it) sees the son.

If a woman is doing the seeing, the subject would change to *She*, as *She sees the son*. Likewise with the neuter, the subject becomes *It*.<sup>1</sup> When diagramming such a sentence supply an English subject:



<sup>1</sup> Present, transitive active, indicative, 3<sup>rd</sup> person, singular, from βλέπω.

1 Words that are neuter in English are often masculine or feminine in Greek. If they are neuter in English, no matter the Greek gender, they must be translated as a neuter! Sometimes personal nouns are neuter, and must be translated as masculine, or rarely, as a feminine. A good example is child, τέκνον, when referred to by a Greek pronoun or adjective will be neuter, but in English translation, the pronoun, when referring to a boy child, must be masculine, *he, him*, etc.

## Lesson Four

**Pay particular attention to the endings of the verbs!** If there is no nominative case noun or pronoun stated, the student *must* supply it. The following sentence must be translated “You see the son.”

βλέπεις τόν υἰόν = *You see the son.*

**Example:**

You	βλέπεις <sup>1</sup>	υἰόν	
		τόν	

<sup>1</sup> Present, transitive active, indicative, 2<sup>nd</sup> person, singular, from βλέπω.

### 4.5 The Greek Article

In “Lesson Two” we learned the three Greek articles as they appear in Form 1:

<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
ὁ	ἡ	τό

Articles are *adjectives*, and must also agree with their nouns in three ways, gender, number, and case.

In English only one spelling for *any adjective* exists, including the article *the*. But, since Greek is fully inflected, the spelling of the article changes depending on the noun that it modifies. The masculine article ὁ has four forms for each number, singular and plural. Note the following chart:

	<i>Singular</i>	<i>Plural</i>
Form 1	ὁ = the	οἱ = the
Form 2	τοῦ = of, from the	τῶν = of, from the
Form 3	τῷ = to, in, by the	τοῖς = to, in, by the
Form 4	τόν = the	τούς = the

The neuter form of the article is similar. The only differences are in Forms 1 and 4, singular and plural:

	<i>Singular</i>	<i>Plural</i>
Form 1	τό	τά
Form 2	τοῦ	τῶν
Form 3	τῷ	τοῖς
Form 4	τό	τά

It is NOT necessary to memorize the article chart. Simply observe the article with the noun, and place the correct preposition before the translation “the” as indicated by the *ending of the noun*, NOT the *form of the article*. The reason is that the noun, not the adjective that modifies it, carries the idea of case.

### 4.6 Exercises

**Exercise:** Write the second declension *masculine endings* in the following chart. You may desire to write the case names or letters next to the chart. The nominative singular is supplied:

	<i>Singular</i>	<i>Plural</i>
Form 1	ος	
Form 2		
Form 3		
Form 4		



## Lesson Four

Write the second declension *neuter endings* in the following chart. The nominative singular is supplied:

	<i>Singular</i>	<i>Plural</i>
Form 1	ον	
Form 2		
Form 3		
Form 4		

### 4.7 Exercises

Memorize the words in the vocabulary list.

Learn the second declension masculine endings. Use the following chart for practice:

	<i>Singular</i>	<i>Plural</i>
Form 1		
Form 2		
Form 3		
Form 4		

Learn the second declension neuter endings. Use the following chart for practice:

	<i>Singular</i>	<i>Plural</i>
Form 1		
Form 2		
Form 3		
Form 4		

### Translation and Diagramming

**Exercise:** Translate each Greek sentence word for word. Diagramming is not required; however, if you would like to attempt to diagram, please diagram following sentences: 1, 2, 3, 6, 7, 8. You may do others as well, if you have time. A translation and diagramming key is available for all sentences upon request.

1. ὁ ἀπόστολος λέγει τὸν νόμον.
2. ὁ ἀδελφὸς γράφει τὸν λόγον.
3. ὁ ἄνθρωπος ἀναγινώσκει (is reading) τὸν νόμον.
4. λαμβάνω δῶρα καρποῦ καὶ ἄρτου.
5. οἱ ἄνθρωποι θέλουσι βλέπειν τοὺς δούλους τῷ οἴκῳ.
6. ἔχομεν τὸν καρπὸν.
7. ὁ ἄνθρωπος γινώσκει τὸν νόμον.
8. ὁ δούλος φέρει δῶρον.
9. οἱ ἀπόστολοι φέρουσιν ἄρτους τῷ ἱερῷ.
10. βλέπομεν τοὺς οἴκους τῶν ὄχλων.

## Lesson Four

11. οἱ υἱοὶ τῶν ἀνθρώπων ἄγουσι τοὺς δούλους.
12. γράφομεν λόγους τοῖς ἀδελφοῖς.
13. οἱ ἀδελφοὶ ἀκούουσι τοὺς λόγους τοῦ ἀγγέλου.
14. ὁ ἄγγελος λέγει λόγους θανάτου τοῖς ἀνθρώποις καὶ τοῖς υἱοῖς.
15. οἱ ὄχλοι βλέπουσι τοὺς λίθους τῷ ἱερῷ καὶ τῷ οἴκῳ.
16. οἱ ἄγγελοι γινώσκουσι θάνατον καὶ διδάσκουσιν ἀνθρώπους λόγοις.
17. βλέπω τὸν κύριον τῷ οἴκῳ.

## Lesson Five

### *Nouns of the First Declension*

#### 5.1 Vocabulary List

ἀγάπη, ἡ	love	ἐντολή, ἡ	commandment, precept
ἀλήθεια, ἡ	truth	ἐξουσία, ἡ	authority (never power)
ἁμαρτία, ἡ	sin	ἡμέρα, ἡ	day
βασιλεία, ἡ	kingdom	μαθητής, ὁ	disciple, learner
γλῶσσα, ἡ	tongue	μεσσίας, ὁ	messiah
γραφή, ἡ	writing, Scripture	ὁδός, ἡ	way, road
διδαχή, ἡ	doctrine, the thing taught	παραβολή, ἡ	parable
δόξα, ἡ	glory	προφήτης, ὁ	prophet
εἰρήνη, ἡ	peace	ὥρα, ἡ	hour
ἐκκλησία, ἡ	assembly, church	ζωή, ἡ	life

There are two different genders in this declension, feminine (the majority) and masculine. The masculine occurs because the long form of the ε, the η, shows up in the endings. Remember, a declension is a set of endings, not necessarily of the same gender. Memorize the article with the noun to avoid confusion.

#### 5.2 The Greek Masculine and Neuter Article Review

In the previous lesson we observed this chart of the masculine and neuter articles. *All masculine and neuter articles will follow these forms, no matter what the masculine or neuter ending set is.*

	<i>Masculine</i>		<i>Neuter</i>	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Form 1 – N	ὁ	οἱ	τό	τά
Form 2 – G/A	τοῦ	τῶν	τοῦ	τῶν
Form 3 – D/L/I	τῷ	τοῖς	τῷ	τοῖς
Form 4 – Acc	τόν	τούς	τό	τά

#### 5.3 The Greek Feminine Article

The following chart contains the feminine article, used only with feminine nouns, but translated like the masculine articles. *All feminine articles will follow these forms, no matter what the feminine ending set is.*

	<i>Feminine</i>	
	<i>Singular</i>	<i>Plural</i>
Form 1 – N	ἡ	αἱ
Form 2 – G/A	τῆς	τῶν
Form 3 – D/L/I	τῇ	ταῖς
Form 4 – Acc	τήν	τάς

## Lesson Five

### 5.3 The Feminine Stem

The feminine nouns in the vocabulary list have three different stems. These are not obvious at first glance, so the following chart will identify which nouns end in each stem. Note that the ending has been separated from the stem by a dash *for the purpose of emphasis*. Observe the last letter of each stem. All feminine nouns of the first declension will fit under one of these headings.

<i>Stems ending in ε, ι, ρ</i>	<i>Stems ending in σ, a sibilant, or λλ</i>	<i>Stems ending in any other letter</i>
ἀλήθει-α	γλῶσσ-α	γραφ-ή
ἀμαρτί-α	δόξ-α	διδαχ-ή
βασιλεί-α		εἰρήν-η
ἐκκλησί-α		ἐντολ-ή
ἐξουσί-α		παραβολ-ή
ἡμέρ-α		ζω-ή
ὥρ-α		

Note that these endings are mostly *alpha* (α) in the nominative. A few have *eta* (η). For this reason the first declension is called the *alpha* declension, or sometimes the *alpha/eta* declension.

These *stem endings* are important. This is not as big a burden as it seems. For one thing, all the plural endings are identical, no matter what the stem ending. Secondly, the changes are logical, and not random.

#### 5.4.1 The Inflectional Endings on a Feminine ε, ι, ρ Stem

The following chart shows the endings for ἡ ἀλήθεια (the truth) in both singular and plural forms, with translation.

<i>Form</i>	<i>Singular</i>	<i>Plural</i>
Form 1 – N	ἀλήθεια truth	ἀλήθειαι truths
Form 2 – G/A	ἀληθείας of, from truth	ἀληθειῶν of, from truths
Form 3 – D/L/I	ἀληθείᾳ to, in, by truth	ἀληθείαις to, in, by truths
Form 4 – Acc	ἀλήθειαν truth	ἀληθείας truths

All first declension feminine nouns with the stem ending in ε, ι, or ρ will carry these endings.

Here is the noun ἡ ὥρα (the hour) with exactly the same endings:

<i>Form</i>	<i>Singular</i>	<i>Plural</i>
Form 1 – N	ὥρα hour	ὥραι hours
Form 2 – G/A	ὥρας of, from hour	ὥρῶν of, from hours
Form 3 – D/L/I	ὥρᾳ to, in, by hour	ὥραις to, in by hours
Form 4 – Acc	ὥραν hour	ὥρας hours

## Lesson Five

### 5.4.2 The Inflectional Endings on a Feminine Sigma, Sibilant, Double Lambda Stem (σ, ζ, ξ, ψ, λλ)

The following shows the endings for ἡ δόξα (the glory). All first declension feminine nouns whose stems end in a sigma, a sibilant, or double lambda will follow the same pattern.

<i>Form</i>	<i>Singular</i>		<i>Plural</i>	
Form 1 – N	δόξα	glory	δόξαι	glories
Form 2 – G/A	δόξης	of, from glory	δοξῶν	of, from glories
Form 3 – D/L/I	δόξει	to, in by glory	δόξαις	to, in, by glories
Form 4 – Acc	δόξαν	glory	δόξας	glories

The following chart for ἡ γλῶσσα has exactly the same set of endings:

<i>Form</i>	<i>Singular</i>		<i>Plural</i>	
Form 1 – N	γλῶσσα	tongue	γλῶσσαι	tongues
Form 2 – G/A	γλώσσης	of, from tongue	γλωσσῶν	of, from tongues
Form 3 – D/L/I	γλώσσει	to, in, by tongue	γλώσσαις	to, in, by tongues
Form 4 – Acc	γλῶσσαν	tongue	γλώσσας	tongues

### 5.4.3 The Inflectional Endings on a Feminine “any other letter” Stem.

The following chart shows the endings for ἡ γραφή (the writing, the Scripture).

<i>Form</i>	<i>Singular</i>		<i>Plural</i>	
Form 1 – N	γραφή	writing	γραφαί	writings
Form 2 – G/A	γραφῆς	of, from writing	γραφῶν	of, from writings
Form 3 – D/L/I	γραφῆι	to, in, by writing	γραφαῖς	to, in, by writings
Form 4 – Acc	γραφῆν	writing	γραφάς	writings

The following chart shows the same endings for the noun ἀγάπη.

<i>Form</i>	<i>Singular</i>		<i>Plural</i>	
Form 1 – N	ἀγάπη	love	ἀγάπαι	loves
Form 2 – G/A	ἀγάπης	of, from love	ἀγαπῶν	of, from loves
Form 3 – D/L/I	ἀγάπῃ	to, in, by love	ἀγάπαις	to, in, by loves
Form 4 – Acc	ἀγάπην	love	ἀγάπας	loves

## Lesson Five

### 5.4.4 A Chart that Includes All the Inflectional Endings for Every First Declension Feminine Stem Noun

The following chart lists the endings for each of the stem forms. Memorize this chart.

	<i>Singular Nouns</i>			<i>Plural Nouns</i>
	<i>Stems Ending in ε, ι, ρ</i>	<i>Stems Ending in σ, a sibilant, or λλ</i>	<i>Stems Ending in any other letter</i>	<i>Any Noun of the First Declension</i>
Form 1 – N	α	α	η	αι
Form 2 – G/A	ας	ης	ης	ων
Form 3 – D/L/I	α	η	η	αις
Form 4 – Acc	αν	αν	ην	ας

The first declension masculine plurals are identical to the first declension feminine plurals above. All the plurals for all the stem endings are identical. The vocative carries the same endings as the nominatives.

### 5.5 The Masculine Stem and its Endings

A limited number of masculine nouns reside in the first declension. In the vocabulary list, we presented the following first declension masculine nouns:

μαθητής, ὁ	disciple, learner
μεσσίας, ὁ	Messiah
προφήτης, ὁ	prophet

Both μαθητής and προφήτης follow the same pattern:

<i>Form</i>	<i>Singular</i>	<i>Plural</i>
Form 1 – N	ης	αι
Form 2 – G/A	ου	ων
Form 3 – D/L/I	η	αις
Form 4 – Acc	ην	ας
Form 5 – Voc	α	

#### **Note on μεσσίας**

The noun μεσσίας is peculiar, *since it is not actually a Greek word*. It is a Hebrew word that was spelled with Greek letters. When a noun from a different language is spelled with Greek letters, it is “transliterated” rather than “translated” into Greek. This happens often with proper names such as Jesus, Simon, Jerusalem, Abraham, Isaac, Jude, etc., all of which are Hebrew words. Also, such words were assigned a set of Greek endings, which vary with the noun involved, and must be learned by observation.

However, the noun μεσσίας occurs only two times in the New Testament:

<i>Verse</i>	<i>Case</i>	<i>Spelling</i>
John 1:41	Accusative	μεσίαν or μεσσίαν
John 4:25	Nominative	μεσίας or μεσσίας

## Lesson Five

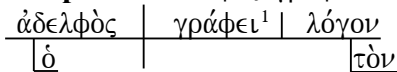
The two spellings (μεσίαν or μεσσίαν) occur because of the different manuscript families from which the New Testament was copied. The majority of changes in manuscripts are *spelling changes* and do not bear on the meaning of the text. Which spelling was the original is impossible to tell; while the older manuscripts have the second spelling, changes may be for dialectical rather than age reasons.

### 5.6 Diagramming the Oblique Cases

As previously stated, the word *oblique* refers to any case other than the nominative. The genitive, ablative, dative, locative, instrumental and accusative are the oblique cases.

When diagramming, first isolate the subject and predicate. Then determine whether there is a direct object.

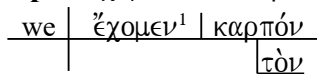
**Example:** ὁ ἀδελφὸς γράφει τὸν λόγον. *The brother writes the word.*



<sup>1</sup>Present, transitive active, indicative, third person, singular, from γράφω.

**Note on the above parsing:** If the subject of the verb is a singular noun or third person pronoun, the verb will be *third person singular* in form. If the subject is plural, the form will become *third person plural*.

**Example:** ἔχομεν τὸν καρπὸν. *We have the fruit.*



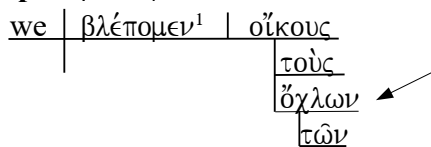
<sup>1</sup>Present, transitive active, indicative, first person, plural, from ἔχω.

When no stated subject is provided, the student must look to the ending of the verb for the subject. The above example has no stated subject, so the subject pronoun has been provided in English.

### Diagramming the Genitive Case

The following sentence shows an example of diagramming a noun in the genitive case:

**Example:** βλέπομεν τοὺς οἴκους τῶν ὄχλων. *We see the houses of the crowds.*



<sup>1</sup>Present, transitive active, indicative, first person, plural, from βλέπω.

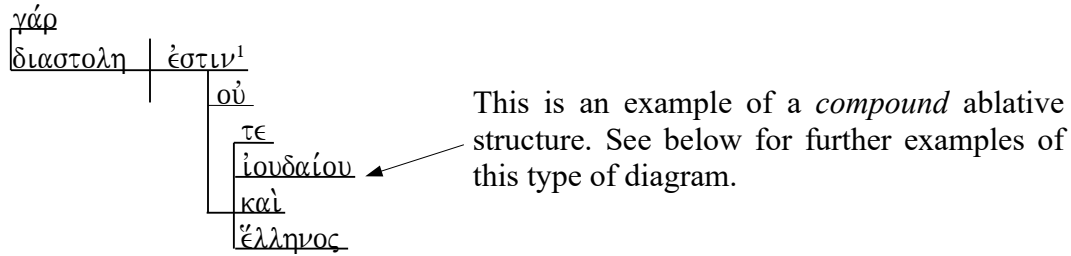
The genitive ὄχλων shows to whom the noun οἴκους belongs. It is a possessive genitive, and therefore *acts as an adjective*. Nouns used as adjectives are common in many languages, including English. For instance, in the sentence, “The apartment manager is on vacation,” the word *apartment* is a noun modifying *manager*, which makes it an adjective. Genitive nouns in Greek generally are adjectives.

### Diagramming the Ablative Case

**Example:** οὐ γὰρ ἐστὶν διαστολή<sup>1</sup> τε Ἰουδαίου καὶ Ἑλλήνου. *There is no distinction between Jew and Greek.* At times the ablative must be translated *between*. The *from* translation only works sometimes.

1 The word *there* in English is a place holder, and has no grammatical function in the sentence. It is a form of expletive. The actual subject of this sentence is διαστολή, *distinction*, of the “Any Other” first declension feminine type of noun.

## Lesson Five

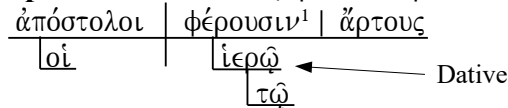


<sup>1</sup> Present, intransitive complete, indicative, third person, singular from εἶμι.

### Diagramming dative and locative cases

Datives, locatives and instrumentals modify verbs. They are *adverbial nouns*, another common noun usage in English. In the sentence, “The soldier went home yesterday,” the noun *home* is an adverbial noun telling *where* the soldier went. The noun *yesterday* is an adverbial noun telling *when* the soldier went.

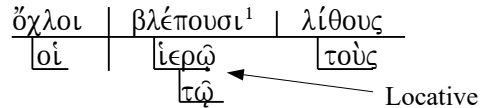
**Example:** οἱ ἀπόστολοι φέρουσιν ἄρτους τῷ ἱερῷ. The apostles bring loaves to the Temple.



<sup>1</sup> Present, transitive active, indicative, third person, plural, from φέρω.

The dative τῷ ἱερῷ tells *where* the apostles bring loaves, *to the temple*. How the third form is translated depends on the meaning of the verb to which it is related. The following sentence uses the same form; however, the meaning is not dative, but locative. Both indicate *where*, but in different ways.

**Example:** οἱ ὄχλοι βλέπουσι τοὺς λίθους τῷ ἱερῷ. The crowds see the stones in the temple



<sup>1</sup> Present, transitive active, indicative, third person, plural, from βλέπω.

The locative τῷ ἱερῷ tells *where* the crowds are seeing the stones.

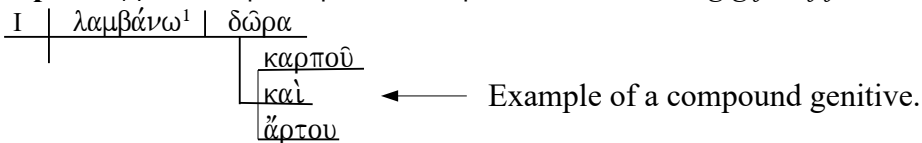
### Diagramming the Instrumental Case

Before discussing the instrumental case, it is best to study passive voice verbs. This will occur in a later chapter, so we must wait until then to discuss the instrumental use of Form 3 in detail. But see the second example below for one use of the instrumental.

### Diagramming Compound Structures

The simple diagramming exercises included in this course will help the student understand the relationship between words. One such relationship is called the *compound structure*. It often uses a *conjunction* to connect two elements of equal grammatical weight. Note the following diagram.

**Example:** λαμβάνω δῶρα καρποῦ καὶ ἄρτου. I am receiving gifts of fruit and bread.



<sup>1</sup> Present, transitive active, indicative, first person, singular, from λαμβάνω.

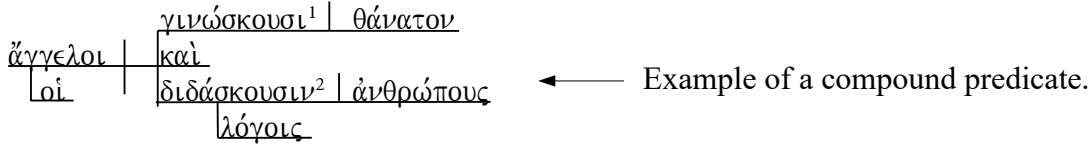


## Lesson Five

This is a typical *genitive* compound structure, which is found many times in the Greek New Testament.

Below is an example of a compound predicate:

**Example:** οἱ ἄγγελοι γινώσκουσι θάνατον καὶ διδάσκουσιν ἀνθρώπους λόγοις. *The messengers know death and teach the men with words.*



<sup>1</sup>Present, transitive active, indicative, third person, plural, from γινώσκω.

<sup>2</sup>Present, transitive active, indicative, third person, plural, from διδάσκω.

### 5.7 Exercises

#### Review Exercises

Write the Second Declension Masculine endings in the following chart. You may look back at *Lesson 4* if necessary, but attempt to write the endings from memory.

<i>Form</i>	<i>Singular</i>	<i>Plural</i>
Form 1		
Form 2		
Form 3		
Form 4		

Write the Second Declension Neuter endings in the following chart. You may look back in *Lesson 4* if necessary.

	<i>Singular</i>	<i>Plural</i>
<i>Form</i>		
Form 1		
Form 2		
Form 3		
Form 4		

## Lesson Five

Fill in the blanks in the following chart.

<i>Singular</i>			<i>Plural</i>		
<i>Form</i>	<i>Noun Stems Ending in ε, ι, ρ</i>	<i>Noun Stems Ending in a σ, a sibilant, or λλ</i>	<i>Noun Stems Ending in any other letter</i>	<i>Any Feminine Noun of the Second Declension</i>	
Form 1	α				
Form 2		ης			
Form 3			η		
Form 4				ας	

### Translation and Diagramming

Do a word for word translation of the following sentences. Diagramming is not required; however, if you would like to attempt to diagram, please diagram the following sentences: 1, 2, 3, 8, 13, 14.

1. ὁ μεσσίας ἔχει τὴν διδασχὴν δόξης καὶ εἰρήνης.
2. ὁ ἀπόστολος λέγει τοὺς λόγους παραβολῆς τῇ γλώσσῃ.
3. ὁ προφήτης διδάσκει παραβολὴν τοῖς ἀνθρώποις.
4. ὁ ἄγγελος βλέπει τὸν προφήτην τῇ ἐκκλησίᾳ.
5. ὁ μαθητὴς τοῦ μεσσίου λέγει λόγους καὶ νόμους τοῖς ὄχλοις.
6. οἱ προφῆται λέγουσι παραβολὰς τῆς βασιλείας τοῖς ὄχλοις.
7. οἱ μαθηταὶ τῶν προφητῶν λύουσιν ἐκκλησίας καὶ ἱερὰ λιθοῖς.
8. ἄγεις τοὺς ἀγγέλους καὶ λέγεις παραβολὴν τῆς ἐκκλησίας.
9. λέγομεν λόγους ἀληθείας ὄχλοις ἀνθρώπων καὶ μαθητῶν.
10. ἀκούετε τὴν παραβολὴν τῆς βασιλείας καὶ γινώσκετε τὴν δόξαν ἀγάπης.
11. ὁ ἄγγελος βλέπει τὸν μεσσίαν καὶ γινώσκει τὴν ἡμέραν εἰρήνης.
12. ὁ προφήτης λαμβάνει ἄρτον καὶ καρπὸν τοῦ υἱοῦ τοῦ μαθητοῦ.
13. οἱ υἱοὶ γινώσκουσι τὴν ἐντολὴν καὶ λέγουσι τὴν ἐντολὴν τῷ οἴκῳ.
14. ὁ ἀπόστολος γράφει παραβολὴν τῆς βασιλείας καὶ τῆς ἐκκλησίας.
15. ὁ μαθητὴς γινώσκει ἀμαρτίαν καὶ λέγει λόγους ἀληθείας.

## Lesson Six

### *Adjectives of the First and Second Declensions*

#### 6.1 Vocabulary List

The following vocabulary contains adjectives with three endings listed, masculine, feminine and neuter. This is normal for listing adjectives, because they must agree with the nouns they modify in gender. Note the listing for ἀγαθός, -ή, -όν. The first ending is -ός, which is still attached to the stem. This is the Form 1 (*nominative*) ending. The other two endings are the *feminine* and *neuter* endings respectively.

When memorizing adjectives, say the three forms aloud. For ἀγαθός, memorize ἀγαθός, ἀγαθή, ἀγαθόν.

<i>Adjectives</i>			
ἀγαθός, -ή, -όν	good	κακός, -ή, -όν	bad
ἀγαπητός, -ή, -όν	beloved	καλός, -ή, -όν	good, beautiful <sup>1</sup>
ἅγιος, -α, -ον	holy	μικρός, -ά, -όν	small, little
ἅγιοι, οἱ	saints, “holy ones.”	μόνος, -η, -ον	only, alone
ἄλλος, -η, -ο	other, another <sup>2</sup>	νεκρός, -ά, -όν	dead
δίκαιος, -α, -ον	righteous	ὅλος, -η, -ον	whole, all (in the sense of “total”)
ἕκαστος, -η, -ον	each (not “every”)	πιστός, -ή, -όν	faithful, believable
ἔσχατος, -η, -ον	last	πονηρός, -ά, -όν	evil
ἕτερος, -α, -ον	another, different <sup>3</sup>	πρῶτος, -η, -ον	first
καινός, -ή, -όν	new		

#### *Prepositions*

διά	through, on account of	εἰς	into, unto
ἐκ, ἐξ	out of, out from	ἐν	in, by
ὑπέρ	in behalf of, over, above, beyond	ὑπό	by, under

#### 6.2 The Definition and Description of the Adjective

An adjective is a noun modifier. It describes the noun by attributing to it a quality or state. In English adjectives almost always precede the noun that they are modifying. In many languages it is more common for the adjective to follow its noun. Greek does both with regularity.

**Example:** The *small* boy.

**Example:** The *other* men.

In addition, an adjective may stand as a noun. This is called a substantive, or substantival adjective.

**Example:** The *good* die young.

Here, the adjective *good* stands for “a good person” or for “good people.”

**Example:** The *alert* are more likely to avoid traffic accidents than the *sleepy*.

1 Something may be both ἀγαθός and καλός at the same time.

2 ἄλλος generally indicates *another of the same kind*.

3 Often ἕτερος indicates *another of a different kind*.

## Lesson Six

Both *alert* and *sleepy* are adjectives that stand for people who exhibit those conditions.

### 6.3 The Declensions of Adjectives

The declension of adjectives uses the same endings as the nouns, therefore, there should be no need to memorize these endings.

#### The Second Declension Masculine Endings

The masculine second declension adjectives have the same endings as the masculine second declension nouns:

<i>Form</i>	<i>Singular</i>	<i>Plural</i>
Form 1	ἀγαθός	ἀγαθοί
Form 2	ἀγαθοῦ	ἀγαθῶν
Form 3	ἀγαθῶ	ἀγαθοῖς
Form 4	ἀγαθόν	ἀγαθούς
Form 5	ἀγαθέ	

#### The Second Declension Neuter Endings

The neuter second declension has the same endings as the neuter noun.

<i>Form</i>	<i>Singular</i>	<i>Plural</i>
Form 1	ἀγαθόν	ἀγαθά
Form 2	ἀγαθοῦ	ἀγαθῶν
Form 3	ἀγαθῶ	ἀγαθοῖς
Form 4	ἀγαθόν	ἀγαθά
Form 5	ἀγαθέ	

#### The First Declension Feminine Endings

The feminine first declension endings depend on the ending of the stem, just as first declension feminine nouns do. They follow the same set of rules:

<i>Form</i>	<i>Stems ending in ε, ι, ρ</i>		<i>Stems Ending in σ, a sibilant, or λλ</i>		<i>Stems ending in any other letter</i>	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Form 1	μικρά	μίραι	πάσα	πάσαι	ἀγαθή	ἀγαθαί
Form 2	μικράς	μικρῶν	πάσης	πασῶν	ἀγαθῆς	ἀγαθῶν
Form 3	μικρῆ	μικραῖς	πάση	πάσαις	ἀγαθῇ	ἀγαθαῖς
Form 4	μικράν	μικράς	πάσαν	πάσας	ἀγαθήν	ἀγαθάς
Form 5	μικρέ		πάσα		ἀγαθέ	

### 6.4 The Agreement of Adjectives

An adjective must agree with its noun in three ways: *gender*, *number*, and *case*. If the noun is *masculine*, *singular*, *neuter*, its adjective must be *masculine*, *singular*, *neuter*. In the example below the noun ἀνθρώπου is masculine, singular, genitive. Therefore the adjectives that precede it (τοῦ and ἀγαθού) must be *masculine*, *singular*, *genitive*.

## Lesson Six

**Example:** τοῦ ἀγαθοῦ ἀνθρώπου = *of the good man*.

If a noun is *feminine, plural, accusative*, the adjective will agree with it in all three ways.

**Example:** τὰς πᾶσα πρῶτας γράφας = *all the first writings*. (Note change in word order between Greek and English)

### 6.5 Special Uses of the Adjective in Greek

When adjectives are used with nouns, they can be in one of two positions. These two positions are only used when an adjective is modifying a noun, not when an adjective stands as a noun (the substantive use).

#### The Attributive Position

Whenever the article *the*, in any form, precedes the adjective, the adjective is in the attributive position. It makes no difference what the word order is. If the adjective has the article, it is in the attributive position. Note the following examples:

**Example:** ὁ ἀγαθὸς λόγος = *the good word*.

**Example:** ὁ λόγος ὁ ἀγαθός = *the good word*.

There is NO difference in translation between the two above examples. Both mean “the good word,” because in both cases the word *the* (ὁ) stands before the adjective (ἀγαθός).

It makes no difference which case the noun is in. The important thing is whether the adjective has the article or not. Note the following examples in the genitive (or ablative) case:

**Example:** τοῦ ἀγαθοῦ λόγου = *of (or from) the good word*.

**Example:** τοῦ λόγου τοῦ ἀγαθοῦ = *of (or from) the good word*.

Sometimes an adjective in the attributive position can be interrupted by another word.

**Example:** τὰ δῶρα τοῦ κυρίου τὰ καλὰ = *the good gifts of the Lord*. Literally, *The gifts of the Lord, the good ones*.

Close observation shows that the articular adjective τὰ καλὰ is accusative neuter plural, and must refer back to the only accusative neuter plural noun in the context, τὰ δῶρα. It cannot refer to τοῦ κυρίου because it is genitive masculine singular.<sup>1</sup>

#### The Predicate Position

The predicate position of the adjective is when the noun *has* the article, but the adjective *does not* and there is no verb written. This is a use that is utterly foreign to English, because it presupposes the third person form of the understood verb *to be*. In other words, the translator must supply either the singular verb *is*, or the plural verb *are* in the sentence.

**Example:** ὁ λόγος ἀγαθός = *the word is good*. Note that both the noun and the adjective are in the Form 1.

**Example:** ἀγαθός ὁ λόγος = *the word is good*. The word with the article is the noun, and without is the adjective.

Once again, it makes no difference what order the words are in, as long as the noun, in this case λόγος, has the article, in this case ὁ, before it, and *the adjective does not*.

The predicate adjective construction can, however, be plural. Observe the following examples:

<sup>1</sup> If this seems confusing, remember that children speaking Greek learned this from infancy.

## Lesson Six

**Example:** οἱ λόγοι ἀγαθοὶ = *The words are good.*

What about two nouns coming together, one with the article and one without? The same rule applies.

**Example:**

ὁ λόγος θεὸς οἱ, θεὸς ὁ λόγος. *The Word is God.*

### The Substantive Adjective

The substantive adjective is the adjective used as a noun. Masculine singulars refer to a man, plurals to men or people. Feminine singulars refer to a woman, plurals to women. Neuter singulars refer to a thing, plurals, to things.

**Example:** ὁ ἀγαθός = *The good man.*

**Example:** οἱ νεκροί = *The dead ones or the dead people.*

**Example:** ἡ μικρά = *The small woman.*

**Example:** αἱ ἀγαθαὶ = *The good women.*

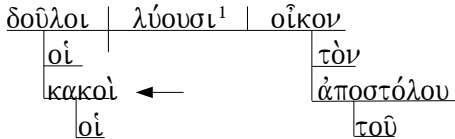
**Example:** τό πονηρόν = *the evil thing.*

**Example:** ὁ πονηρός, = *The evil man, or the evil one.*<sup>1</sup>

### 6.6 Diagramming Adjectives

#### Adjectives in the Attributive Position

**Example:** οἱ δοῦλοι οἱ κακοὶ λύουσι τὸν οἶκον τοῦ ἀποστόλου. = *The bad slaves are destroying the house of the apostle.*

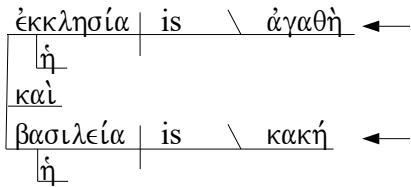


<sup>1</sup>Present, transitive active, indicative, third person, plural, from λύω.

Note that the adjective κακοὶ has an article, as does the noun δοῦλοι. This is a common construction.

#### Adjectives in the Predicate Position

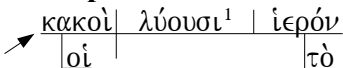
**Example:** ἀγαθὴ ἡ ἐκκλησία καὶ ἡ βασιλεία κακὴ. = *The church is good and the kingdom is bad.*



When the verb is understood it must be supplied in English. The slanted line following the verb indicates that the adjective is in the predicate position and refers back to the subject. This is a compound sentence with two subjects and two predicate adjectives.

#### The Substantive Adjective

**Example:** οἱ κακοὶ λύουσι τὸ ἱερόν. = *The bad men are destroying the temple.*



<sup>1</sup>Present, transitive active, indicative, third person, plural from λύω.

<sup>1</sup> ὁ πονηρός, *the evil one*, is used in Scripture to refer to Satan.

## Lesson Six

### 6.7 Exercises

Memorize each word in the vocabulary list. Make sure you memorize it in all three forms of each adjective: the masculine, the feminine, and the neuter.

#### **Review all the noun and verb endings!<sup>1</sup>**

Be able to distinguish between the following descriptions of the three uses of the adjective:

1. Whenever the article *the*, in any form, precedes the adjective, the adjective is in the attributive position.
2. The predicate position of the adjective is when the noun has the article, but the adjective does not, and there is no verb written.
3. The substantive adjective is the adjective used as a noun.

Translate the following sentences. Diagramming is not required; however, if you would like to attempt to diagram, please diagram the following sentences: 1, 2, 4, 6, 9, 12, 13, 16, 19, 20.

1. ἀγαθὴ ἡ ἐκκλησία καὶ ἡ βασιλεία κακὴ.
2. ἡ κακὴ καρδία τοῦ ἀνθρώπου γινώσκει θάνατον.
3. οἱ ἀπόστολοι βλέπουσι τοὺς μικροὺς καὶ τὰς κακὰς ὁδοὺς.
4. οἱ δοῦλοι οἱ κακοὶ λύουσι τὸν οἶκον τοῦ ἀποστόλου.
5. οἱ κακοὶ λύουσι τὸ ἱερόν.
6. ὁ κύριος τῆς ζωῆς ἐγείρει τοὺς νεκρούς.
7. οἱ λόγοι τῆς ἀληθείας διδάσκουσι τοὺς ἄλλους ἀποστόλους.
8. οἱ δίκαιοι λαμβάνουσι τὰ δῶρα τοῦ κυρίου τὰ καλά.
9. ὁ κακὸς βλέπει τὴν ἔρημον καὶ τοὺς ἐσχάτους οἴκους.
10. πρῶτοι οἱ δοῦλοι· ἔσχατοι οἱ κύριοι.
11. τῇ ἐκκλησίᾳ τῇ μικρᾷ γράφει ὁ κύριος λόγον ἀγαθόν.
12. τοὺς πιστοὺς βλέπει ὁ πιστός.
13. ἔσχατοι οἱ δοῦλοι οἱ κακοί· πρῶτοι οἱ υἱοὶ οἱ ἀγαθοί.
14. ὁ υἱὸς τοῦ ἐσχάτου ἀδελφοῦ βλέπει τὰς καλὰς ἐκκλησίας τοῦ κυρίου.
15. ἄλλην παραβολὴν λέγομεν τῇ κακῇ βασιλείᾳ.
16. πρώτη ἡ ἐκκλησία· ἐσχάτη ἡ ἄλλη βασιλεία.
17. ταῖς πισταῖς λέγει ὁ κύριος παραβολὴν καλὴν καὶ τοῖς πιστοῖς.
18. ὁ ἀγαθὸς γράφει ἀγαθὰ· ὁ κακὸς κακά.
19. ἀγαθὸς ὁ δοῦλος καὶ λέγει καλά.
20. ἡ ἀλήθεια πιστὴ καὶ ἡ ὥρα κακὴ.

#### **Review all the noun and verb endings!<sup>2</sup>**

- 1 There's a funny proverb about oiling raw wood furniture. "When oiling wood follow this formula: Oil the wood once a day for a week, once a week for a month, once a month for a year, and once a year for the rest of your life." Think of reviewing endings in Greek like you are oiling precious furniture! After all, the Word of God is much more precious than some perishable piece of wood.
- 2 Oil the furniture!

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## Lesson Seven

### *The Greek Sentence*

#### 7.1 Vocabulary List

##### *Nouns, Verbs, and Adjectives*

ἄμαρτωλός, -ή, -όν	sinful; noun use = sinner	μέλλω	I am about to, intend
ἀποστέλλω	I send (with a message)	μένω	I remain, dwell, abide
βάλλω	I throw, cast, put	ὁδός, ἡ	road, way
βαπτίζω	I baptize, immerse	οὐρανός, ὁ	heaven
εὕρισκω	I find	πάλιν	again (adverb)
ζωή, ἡ	life	πρεσβύτερος, -α, -ον	older, elder
θεός, ὁ	god, God	συνάγω	I gather together
ιουδαῖος, -α, -ον	Judean (as noun, Jew)	τέκνον, τό	child
κεφαλή, ἡ	head	τεκνία	little children
κόσμος, ὁ	world	τόπος, ὁ	place
κρίνω	I judge	χαίρω	I rejoice
λαός, ὁ	people (never “person”)	χριστός, ὁ	Christ, anointed one.
λίθος, ὁ	stone		

##### *Prepositions*

ἀπό	from	κατά	down, upon, against, along, according to
μετά	with, after	πρός	to, toward, with, at

#### 7.2 The Parts of a Sentence

##### **The Basal<sup>1</sup> Parts**

In Lesson Two we listed the parts of a sentence. These are often called basal parts by grammarians, as it is a convenient way to distinguish them from other parts of a sentence.

##### **Clauses**

A clause is any set of words that contains at least one subject and one predicate. It may also contain one or more of the other basal parts. However, it **must have** at least a subject and a predicate to be considered a clause.

##### **The Main Clause**

Every sentence must have at least one *main clause*, which is sometimes called an *independent clause*. If a sentence has only one main clause, it is called a *simple sentence*. But it can have more than one main

1 The word is *basal*, not basic. Basal is a technical word referring to the major parts of a sentence or clause.

## Lesson Seven

clause, in which case, the sentence is considered a *compound sentence*. Usually compound main clauses are connected to one another by a *coordinate conjunction* such as *and*, *or*, or *but*.

### The Subordinate Clause

A *subordinate clause* is sometimes called a *dependent clause* because it cannot stand alone as a simple sentence, but must have a main, or independent clause, to which it is related. Often a subordinate clause will be connected to the main clause by a *subordinate conjunction*, such as *after*, *when*, *while*, *if*, *that*, etc. Some subordinate clauses contain a *relative pronoun* such as *who*, *whom*, *which*, or *what*, rather than a subordinate conjunction.

### 7.3 Accidence and Syntax

#### Accidence

Traditionally, first year Greek grammars spend most of their time studying accidence. Accidence has to do with the way the words of the language look, that is, their *form*. As we have seen, words in Greek change their spelling according to their function in their clause.

Both nouns and verbs add endings, or *suffixes*, but verbs can add a *prefix* or an *infix*. A prefix is a letter or letters added to the beginning of a word, while an infix is a letter or letters added in the middle of a word.

#### Syntax

Since learning vocabulary and accidence is so important to the understanding of the Greek Bible, most of first year Greek is taken up in that area. But syntax is equally important. When we look at the parts of a sentence, we may start by looking at the suffixes, etc., but we are actually studying syntax when we consider the subject, the predicate, the direct object, phrases, dependent clauses, and so on.

The syntax of a sentence is determined not simply by inflection (prefixes, suffixes etc.) but by the relationship between the words and clauses, which is primarily determined by studying context. In English, the **ONLY** way to discover syntax is by contextual study. But in Greek, the inflectional system helps us quite a bit in syntactical study. However, while helpful, the inflectional changes are not enough because those changes do not determine the syntactical relationships. We must learn to examine the syntax through observation of usage, not simply by observation of prefixes, suffixes, and infixes.

To help the student develop his study of syntax, this first year Greek program provides a system of diagramming (see below under “Diagramming as a Syntactical Device”). By the end of the year, a complete system of diagramming forms will be available. The advanced student should spend as much time as he can practicing diagramming. It will become a primary means of syntax study as he continues in the language. However, it is not *required*<sup>1</sup> to diagram during the first year Greek course, so those students who struggle memorizing vocabulary and endings should concentrate on that, rather than diagramming.

### 7.3 Translation from Greek to English

The student is not required to do a formal translation for this course. But, as noted, a word for word literal translation is required in order to do the translation exercises. The student may smooth out the translation just enough to be able to follow it using English custom of word order.

1 While not required, the instructor encourages each student to spend as much time diagramming as possible. Ultimately, syntactical study is the basis for in-depth analysis of the language, which will be a great help in developing independence in doctrinal development, as well as a basis for careful application of the text.

## Lesson Seven

### 7.4 Syntactical Study as a Step in the Interpretive Process

Some syntactical relationships are quite basic, such as the determining of the simple basal parts of the sentence. But the further development of clausal structures must also be undertaken, so that the student can discern the more complicated and refined structure.

#### Diagramming as a Syntactical Device

As a young man reading such analytical grammarians as John Eadie or Bishop Lightfoot, the author was amazed at the grammatical discussion which they presented. It did not occur to him at the time to associate their approach with something that he had already begun to learn in his junior and senior high school English classes. In those classes, diagramming was required, sometimes with and sometimes without explanation as to its ultimate goal. The author now knows that the “grammar” which he was studying those days long ago was actually syntax.

Later, as a seminary student he began to apply a similar diagramming technique to the Greek text, and came to realize what those scholars like Eadie were doing. They had mentally diagrammed the Greek text and were explaining the reasons they accepted certain relationships and rejected others in *words* rather than by *physical diagram*. Perhaps they did not actually do a physical diagram at all. But they had been trained, either by others or themselves, to think diagrammatically.

That realization was like turning on a flood light, not only to their writings but to a correct syntactical approach to the Greek Scriptures. One simply cannot accurately understand the interpretive meaning of the Greek text without some form of *diagrammatical thinking*. Those who are able to carry that kind of detailed information in their heads are fortunate, though rare.<sup>1</sup> Most of us need a physical method of some kind to perform the task.

The author learned much by reading those old analytical grammarians. The greatest lesson, however, was not about grammar, but about interpretation. No matter how good you are in the Greek grammar, if your preconceptions override the interpretive process, you will not interpret correctly. Many great grammarians “toed the line” of their denomination or their academic coterie when interpreting, even when they knew what the text actually said. It was amazing to see someone like Lightfoot accurately present the grammar of a passage, and then completely miss the point of the passage. Though he did not do it often, when he did misinterpret a statement, it was invariably because he accepted a preconceived doctrinal conclusion or denominational framework into which he needed to fit the meaning of the text. He was an Anglican bishop, and that colored his thinking.

Diagramming is a wonderful tool, *but it is only a tool*. It needs to be used in accordance with a correct systematic method of interpretation. Otherwise it is just so much academic information that tends toward intellectual arrogance.

#### The Diagramming Methodology

We have already learned how to do some diagramming. Now we will begin to systematize the method itself.

All technical fields maintain a specialized vocabulary, the understanding of which is essential to comprehension in that field. Diagramming is no exception. To facilitate discussion of the diagramming technique, it is important for the student to have a working knowledge of the following terms.

<sup>1</sup> I cannot! Through the years I have gotten better at it, but I still produce physical diagrams when I’m studying a Greek sentence. It’s good discipline. σπουδάσον. Be diligent! 2 Timothy 2:15.

## Lesson Seven

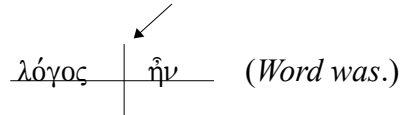
### Basal Line

The basal line is a straight horizontal line upon which the main (basal) parts of the sentence are diagrammed, and to which other parts of the sentence are related. Each clause diagram, independent and dependent, must have a basal line.



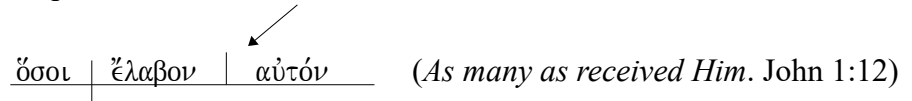
### Predicate Line

The predicate line is a straight vertical line which bisects the basal line. It separates the subject of the sentence from its predicate. The illustration below is from John 1:1.



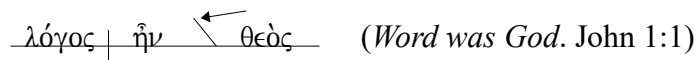
### Object Line

The object line is a vertical line extending above the basal line, touching but not intersecting it. The object line separates the direct object from its predicate.



### Complement Line

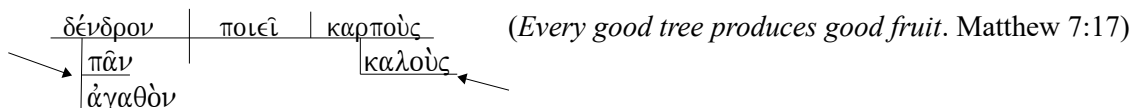
The complement line also extends above the basal line. However, it slants back toward the subject to indicate the complementary nature of the predicate noun or adjective which follows it. This construction occurs only with forms of the Greek state-of-being verbs (primarily εἰμί, γίνομαι, ὑπάρχω).



Observe that θεός is in the nominative case (Form 1). Although it is not the subject, it refers back to the subject, and is connected to it by a “linking” verb.

### Modifying Line

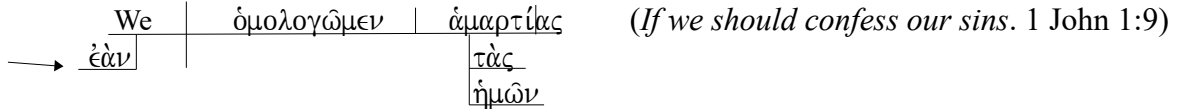
The modifying line extends below the basal line to the right beneath the word which is being modified. This line works with both adjectives and adverbs. If more than one adjective or adverb modifies a word, the modifying line is “stacked.”



### Particle Line

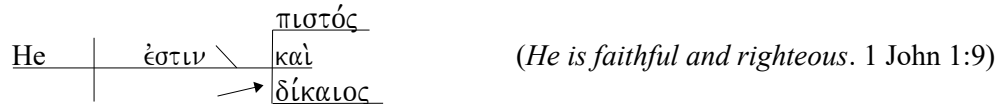
The particle line extends below the basal line *to the left*, under the subject of the sentence. It does NOT indicate a modifier of the subject. Rather, it indicates a word that introduces a clause, generally a subordinate conjunction. In this case, the word *if* (ἐάν) indicates that the clause is subordinate to a main clause (not provided here).

## Lesson Seven

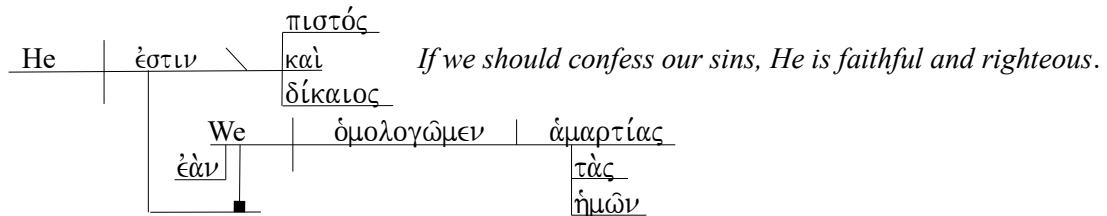


### Tree

A tree is a device that is used to diagram compound constructions. A compound construction combines two or more grammatical elements of equal weight, usually using a conjunction, in this case *and* (καί).



These two examples are both taken from 1 John 1:9. They are not the whole sentence, but the clauses are directly related. That relationship is well exposed by putting the two diagrams together. First we diagram the main clause. Then we diagram the subordinate clause beneath it, *even though it comes first in the sentence*. We bring a modifying line down from the main verb (*if clauses* are adverbial) and place the subordinate *if clause* on a stilt, since it is a clause, and has its own subject and predicate.



This is only an example. The actual sentence of which this is a part is more complicated, and has a compound predicate, that is, to verbs and associated words, to which the subordinate clause relates.

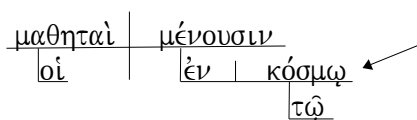
### 7.5 Diagramming Prepositional Phrases

Prepositional phrases consist of two parts; 1) The preposition itself; 2) the object or objects of the preposition. The object(s) of the preposition will always be a noun or a substantive adjective (or in some cases an infinitive). Also, the object of the preposition will regularly have an adjective or adjectives modifying it.

The entire prepositional phrase *acts as one word*, grammatically speaking. The phrase itself is often an adverb, and is diagrammed beneath the verb with which it is associated. An object line is placed between each preposition and its object.

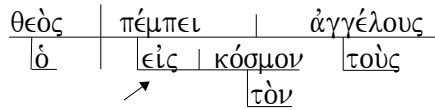
Note the following examples:

οἱ μαθηταὶ μένουσιν ἐν τῷ κόσμῳ = *The disciples remain in the world*. The prepositional phrase *in the world* tells where the disciples remain. Therefore, it is an adverb modifying the verb *remain*.



## Lesson Seven

ὁ θεὸς πέμπει τοὺς ἀγγέλους εἰς τὸν κόσμον = *God is sending the messengers into the world*. The prepositional phrase *into the world* (εἰς τὸν κόσμον) is telling *where* God is sending the messengers. Therefore the phrase is an adverb modifying the verb *is sending*.



However, prepositional phrases can also modify nouns, and are then adjectival. Adjectival phrases seem to be somewhat more rare in the New Testament, but, even so, they are used quite a bit.

**Note on parsing:** In the above examples there are several verbs that do not have direct objects. For example, in the sentence οἱ μαθηταὶ μένουσιν ἐν τῷ κόσμῳ, the verb μένουσιν is an action verb without a direct object, and therefore cannot be parsed as a *transitive active*. It must be parsed as follows: Present, *intransitive complete*, indicative, 3<sup>rd</sup>, singular, from μένω.

The verb ἐστίν cannot be parsed as a *transitive active*, as well. In this case it is to be parsed as an *intransitive copulative*. All state of being verbs are either *intransitive copulative*, if they have a subject complement (Form 1), or *intransitive complete* if they have no complement.

### 7.6 Exercises

#### Translation and Diagramming

Translate each of the following sentences. Diagram 1, 2, 3, 5, 7, 19

1. οἱ μαθηταὶ τῶν προφητῶν μένουσιν ἐν τῷ κόσμῳ.
2. οἱ κακοὶ βάλλουσιν λίθους εἰς τὸν οἶκον τῶν μαθητῶν.
3. ὁ θεὸς πέμπει τοὺς ἀγγέλους εἰς τὸν κόσμον.
4. ὁ προφήτης πέμπει τοὺς μαθητὰς τοῦ κυρίου ἐκ τῶν οἴκων εἰς τὴν ἐκκλησίαν.
5. ὁ θεὸς ἐγείρει τοὺς νεκροὺς ἐκ θανάτου.
6. λαμβάνετε τὰ καλὰ δῶρα ἀπὸ τῶν τέκνων.
7. ἄγομεν τὰ τέκνα ἐκ τῶν οἴκων.
8. μετὰ τοὺς ἀγγέλους πέμπει ὁ θεὸς τὸν υἱόν.
9. μετὰ τῶν ἀγγέλων ἄγει ὁ κύριος τοὺς δικαίους εἰς τὸν οὐρανόν.
10. διὰ τῶν ὁδῶν τῆς ἐρήμου φέρουσιν οἱ δούλοι τὰ δῶρα εἰς ἄλλον τόπον.
12. διὰ τὴν δόξαν τοῦ θεοῦ ἐγείρει ὁ κύριος τοὺς νεκρούς.
13. φέρουσιν τοὺς νεκροὺς εἰς τὴν ἔρημον.
14. οἱ μαθηταὶ διδάσκουσι τὰ ἀγαθὰ τέκνα ἐν τῇ ἐκκλησίᾳ.
15. ὁ κύριος λέγει παραβολὴν τοῖς μαθηταῖς ἐν τῷ ἱερῷ.
16. διὰ τὴν ἀλήθειαν βλέπουσιν οἱ προφῆται τὸν θάνατον.
17. ἀπὸ τῆς ἐρήμου ἄγουσιν οἱ μαθηταὶ τοὺς ἀγαθοὺς δούλους καὶ τοὺς υἱοὺς τῶν προφητῶν πρὸς τοὺς μικροὺς οἴκους τῶν μαθητῶν.
18. διὰ τὴν βασιλείαν τοῦ θεοῦ φέρομεν τὰ κακά.
19. διὰ τὰς ψυχὰς τῶν ἀδελφῶν βλέπει κακά.
20. καλὸς ὁ οὐρανός· κακὸς ὁ κόσμος.

## Lesson Eight

### *Prepositions*

#### *8.1 Vocabulary List*

We have already seen that prepositions can have their objects in more than one form. This is important, because some prepositions change meaning depending on the form of their objects.

#### *Seven Prepositions Used With Only One Form*

<i>Preposition</i>	<i>Form</i>	<i>Translation(s)</i>
ἀνά	accusative (Form 4)	up, among, between
ἀντί	genitive (Form 2)	opposite, instead of, against
ἀπό	ablative (Form 2)	from, away from
εἰς	accusative (Form 4)	into, unto, to, in, for
ἐκ, ἐξ	ablative (Form 2)	out of, out from
πρό	ablative (Form 2)	before
σύν	locative (Form 3)	with, together with

#### *Seven Prepositions Used With Two Forms*

διά	ablative (Form 2)	through
	accusative (Form 4)	because of, on account of
ἐν	locative (Form 3)	in, at, on
	instrumental (Form 3)	by, by means of
κατά	genitive (Form 2)	down, upon, against
	accusative (Form 4)	according to, along
μετά	genitive (Form 2)	with
	accusative (Form 4)	after
περί	genitive (Form 2)	about, concerning
	accusative (Form 4)	around, about
ὑπέρ	genitive (Form 2)	in behalf of, for the sake of
	accusative (Form 4)	over, above, beyond
ὑπό	ablative (Form 2)	by (agency)
	accusative (Form 4)	under

#### *Three Prepositions Used With Three Forms*

ἐπί	genitive (Form 2)	on, upon, over (contact or position implied)
	locative (Form 3)	on, in, above (position implied)
	accusative (Form 4)	over, across (motion implied)

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παρά	ablative (Form 2)	from (motion implied)
	locative (Form 3)	with, beside (position implied)
	accusative (Form 4)	beside, beyond, along
πρός	genitive (Form 2)	for, for the sake of
	locative (Form 3)	at, on, near (position implied)
	accusative (Form 4)	to, toward (motion implied), with, at

### 8.2 The Spacial Force of Some Prepositions

Besides the actual spacial meanings, however, are the non-spacial meanings. Outside the gospels, the great majority of the uses of prepositions in the New Testament will not be of the spacial type. Even in the Gospels the logical relationships of the Greek prepositions present themselves in great number.

### 8.3 The Function of Prepositional Phrases

#### Kinds of Prepositional Phrases

A *phrase* is a group of words that act like *one word*. The phrase is considered a *single part of speech*. The most common phrases in Greek are prepositional phrases, which are normally used as one of two parts of speech, either an adverb, or an adjective. In English, adjective prepositional phrases are common, while in *Koiné* Greek, they are more rare. However, both adjective and adverbial prepositional phrases do occur in the New Testament. As with all adjectives, adjective prepositional phrases modify nouns. Adverbial prepositional phrases modify verbs. Context is the final determining factor as to which function the phrase fulfills.

#### Purpose of the Greek Preposition

Greek prepositions help refine the case function of a noun. For instance, an ablative noun is often translated with “from” as though it were a prepositional phrase. Since the basic meaning of the ablative is “separation,” it is possible to be separated from something in a way that cannot be expressed by the word “from.” The word *πρό* followed by a noun in the ablative means “before,” a word that also relates to separation. The object of *πρό* is always in the ablative case (Form 2), as in the following example.

**Example:** οἱ προφῆται ἦσαν πρὸ τοῦ χριστοῦ = *The prophets were before Christ.*

Without the preposition, the Form 2 τοῦ χριστοῦ could mean either “of Christ,” as a genitive, or “from Christ,” as an ablative. The preposition *πρό* narrows the meaning of τοῦ χριστοῦ to the ablative meaning “before Christ.”

#### Insufficiency of the Greek Preposition

Many other examples could be given, but it is evident that the simple use of the case system itself without prepositions is not sufficient to express all the meanings needed in a language. Prepositions, then, help the case functions by refining them beyond their simple meaning. Sometimes a form can occur where we might expect a different form (*ὑπο* followed by a noun in Form 2, indicating agency,<sup>1</sup> for example.) Since each of the Greek cases carries its own force, the prepositions indicate an extension of that force. For general information purposes, note the following chart:

1 Agency is normally indicated by the instrumental case (Form 3).



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<i>Case</i>	<i>Force</i>	<i>Prepositions</i>
Nominative	The “naming” case	→ None
Genitive	The “description” case	→ ἀντί, κατά, μετά, περί, ὑπέρ, ἐπί, πρὸς
Ablative	The “separation” case	→ ἀπό, ἐκ, πρὸ, διά, ὑπό, παρά,
Dative	The “interest” case	→ None
Locative	The “location” case	→ σύν, ἐν, ἐπί, παρά, πρὸς
Instrumental	The “means” case	→ ἐν
Accusative	The “limitation” case	→ ἀνα, διά, εἰς, κατά, μετά, περί, ὑπέρ, ὑπό, ἐπί, παρά, πρὸς

The vocabulary list for this lesson identifies 17 prepositions. There are other “irregular prepositions”<sup>1</sup> which must be identified as they occur. For most uses, the prepositions listed in this lesson are all there are, making Greek very weak in its number of prepositions. Compare this lack of prepositions in Greek with English, which is very rich in prepositions. The following provides the 52 most common *single word* English prepositions:

about	besides	inside	since
above	between	into	through
across	beyond	like	throughout
after	but	near	till
against	by	of	to
along	concerning	off	toward
around	down	into	underneath
at	during	out	until
before	except	outside	up
behind	excepting	over	upon
below	for	past	with
beneath	from	regarding	within
beside	in	round	without

In addition to the above list, English has several multiple word prepositions. Below are the 24 most common multiple word English prepositions:

according to	by way of	in spite of
along with	due to	instead of
apart from	except for	on account of
as for	in addition to	out of
as regards	in case of	up to
as to	in front of	with reference to

1 An irregular preposition is actually an adverb used as a preposition.

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by means of    in place of    with respect to  
by reason of    in regard to    with the exception of

There are 76 prepositions in these two lists! Clearly Greek is deficient in prepositions, while English is rich. The Greek prepositions must do multiple work, and as we study we will begin to see how that works out in practice.

### The Translation of Prepositions

The vocabulary list provides sufficient translations for each preposition for first year studies. In intermediate Greek (second year), one studies the prepositional system in detail, at which time the student will examine several other translations of the Greek prepositions. However, this does remind us that translation is *not* the ultimate goal of studying Greek. Sometimes prepositions will be translated without the use of English prepositions. This is because English cannot accurately translate all the prepositional uses, so we must get as close as we can, while realizing that some grammatical elements cannot be translated accurately, but must be explained by the teacher.

#### 8.4 The Dropping of Final Letters in Prepositions

Sometimes we drop a letter in English, especially in contractions. The words “do not” are contracted to “don’t.” The apostrophe indicates that we dropped the letter “o” from “not.” The dropping of a letter is called *elision*.

Greek also elides letters, often in prepositions. If the preposition ends in a short vowel, *and* the next word begins with a vowel, the common practice was to drop the final vowel of the preposition.

In addition, if the following word has a rough breathing, it can affect the final consonant of the preposition according to the square of the mutes (Lesson One, page 3). Note the following changes:

<i>Basic Preposition</i>	<i>Before Smooth Breathing</i>	<i>Before Rough Breathing</i>
ἀντί	ἀντί	ἀνθ’
ἀπό	ἀπ’	ἀφ’
διά	δι’	δι’
κατά	κατ’	καθ’
μετά	μετ’	μεθ’
ὑπό	ὑπ’	ὑφ’
παρά	παρ’	παρ’
ἐπί	ἐπ’	ἐφ’

#### 8.5 Prepositions Added to the Beginning of Verbs

Sometimes Greek adds prepositions to the beginning of verbs to extend or intensify their meaning. The use is called the “perfective preposition” because the preposition somehow changes, or perfects, the meaning or intensity of the verb itself.

Note the following:

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<i>Basic Verb Form</i>	<i>Meaning</i>	<i>Perfective Verb Form</i>	<i>Meaning</i>
λαμβάνω	I take, lay hold of, receive	παραλαμβάνω	I take, receive from another
βάλλω	I cast, throw	παραβάλλω	I throw beside, as fodder to horses; I lay beside; I compare, I cross over
		ἐκβάλλω	I cast out, throw out
βλέπω	I see	ἀναβλέπω	I look up, I recover sight
γινώσκω	I know, come to know	ἀναγινώσκω	I read (know again)
λέγω	I say	ἀντιλέγω	I contradict, oppose

Also, if a verb is used before a prepositional phrase, often that preposition will be attached to the beginning of the verb without either extending or intensifying its meaning. Ray Summers uses the following example:

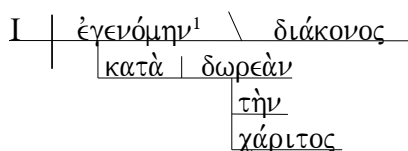
**Example:** ἐκφέρω δῶρα ἐκ τοῦ οἴκου = *I bring gifts out of the house.*

### 8.6 Diagramming Prepositional Phrases

As noted in section 8.3, prepositional phrases act as a single part of speech, usually as an adverb, but sometimes as an adjective.

When diagramming a prepositional phrase as an adverb, place the phrase on a modifying line beneath the verb which it modifies, with an object line between the preposition and its object.

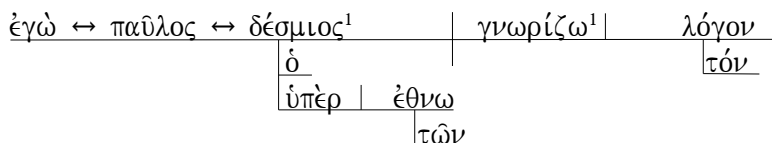
**Example:** ἐγενόμην διάκονος κατὰ τὴν δωρεὰν χάριτος = *I became a servant according to the gift of grace.*



<sup>1</sup> Aorist, Intransitive Copulative, Indicative, First Person, Singular, from γίνομαι.

When diagramming a prepositional phrase as an adjective, place it on a modifying line beneath the substantive which it modifies.

**Example:** ἐγὼ παῦλος ὁ δέσμιος ὑπὲρ τῶν ἐθνῶν γνωρίζω ὑμῖν τὸν λόγον. = *I, Paul, the prisoner in behalf of the Gentiles make known the word.*



<sup>1</sup> Present, Active, Indicative, First Person, Singular, from γνωρίζω.

1 Both παῦλος and δέσμιος stand in apposition, signified by the double arrow. Apposition is the adding of a substantive to a previous substantive, either a noun or pronoun, to more specifically identify the previous substantive. In this case, παῦλος more specifically identifies ἐγὼ, and δέσμιος more specifically identifies παῦλος.

## Lesson Eight

### 8.7 Exercises

#### Translation and Diagramming

Translate each of the following sentences. Diagram 2, 5, 8, 9, 10, 13.

1. οἱ ἀποστόλοι διδάσκουσιν ἐν τῇ ἐκκλησίᾳ.
2. ὁ ἄνθρωπος βάλλει τὸν λίθον ἐπὶ τῆς ὁδοῦ.
3. φέρουσιν ἄρτον ἐκ τοῦ οἴκου καὶ πρὸς τοὺς ἀνθρώπους.
4. οἱ υἱοὶ τοῦ προφήτου λέγουσι λόγους κατὰ τὴν ἀλήθειαν.
5. λέγουσιν τῷ προφήτῃ περὶ τῶν ἀδελφῶν.
6. διὰ τῶν γραφῶν τοῦ μωσέως (of Moses) γινώσκομεν τὸν νόμον.
7. ὁ ἀδελφὸς πέμπει τοὺς μαθητὰς ἐκ τῶν οἴκων καὶ εἰς τὴν ἐκκλησίαν.
8. ὁ μεσσίας λέγει παραβολὴν ἐν λόγοις ἀληθείας.
9. ὁ κύριος λέγει παραβολὴν τοῖς μαθηταῖς ἐν τῷ ἱερῷ.
10. ὁ κύριος ἐγείρει τοὺς νεκροὺς ἐκ θανάτου.
11. ἄγει ὁ Χριστὸς τοὺς μαθητὰς εἰς ἄλλον τόπον καὶ ἀκούουσι τοὺς λόγους ἀληθείας.
12. ἐγείρει ὁ χριστὸς τοὺς νεκροὺς διὰ τὴν ἀγάπην τοῦ θεοῦ.
13. ἀπο τῆς ἐρήμου ἄγει ἀνθρώπους εἰς τὴν ἀλήθειαν.
14. ὁ ἄγγελος ἀπ' οὐρανοῦ ἀποστέλλει τοὺς μαθητὰς εἰς τὸν κόσμον ποιηρῶν ἀνθρώπων.
15. ἐκ τοῦ κόσμου εἰς τὴν βασιλείαν οἱ πιστοὶ ἀδελφοὶ καὶ αἱ πισταὶ ἀδελφαὶ (sisters) ἄγουσι τὰ τέκνα.
16. λαμβάνομεν ἄρτον ἀπὸ τοῦ κυρίου εἰς τὸν οἶκον.
17. νόμου παραβολὴν γράφει ἀπόστολος ἐκκλησίᾳ.
18. γράφει ἐκκλησίᾳ υἱὸς ἀποστόλου.
19. ὁ ποιηρὸς ἄνθρωπος γράφει κακοὺς νόμους καὶ ἐντολὰς ταῖς πισταῖς
20. ὁ ἀδελφὸς δίκαιος βλέπει τὸν ἄνθρωπον ἕτερος καὶ ὁ δοῦλος πιστὸς βλέπει τὸν ἀγαπητὸν μαθητὴν.

## Lesson Nine

### *Personal Pronouns*

#### *9.1 Vocabulary List*

αἶρω	I take up, take away
ἀμήν	truly, amen
ἀναβαίνω	I ascend, go up
αὐτός, -ή, -ό	he, she, it
δέ	but, and, now (coordinate conjunction)
δοξάζω	I glorify (not praise)
ἐγώ; ἡμεῖς	I, we
εἰμί	I am
ἐσθίω	I eat
ἴδιος, -α, -ον	one's own
καί γώ	and I, I also (contraction of καί + ἐγώ)
καταβαίνω	I descend, go down
μέν	adds emphasis; untranslatable unless associated with δέ (see next)
μέν...δέ	on the one hand...on the other hand
οὐ, οὐκ, οὐχ	no, not
παῦλος, ὁ	Paul
πέτρος, ὁ	Peter
σύ; ὑμεῖς	you; you (plural)
τέκνον, τό	child

#### *9.2 Parts of Speech*

It is time to review the parts of speech studied thus far. We have dealt with nouns, verbs, coordinate conjunctions and adjectives.

Nouns	Name a person, place, or thing
Verbs	Affirm an action or state of being
Coordinate Conjunctions	Connect two things of equal grammatical weight
Adjectives	Modify or describe nouns

#### **The Co-Relative Conjunction**

In this lesson we add pronouns and another coordinate conjunction, δέ, as well as a new kind of conjunction called the co-relative conjunction.

## Lesson Nine

Co-relative conjunctions are *compound conjunctions*. They consist of two or more words separated by other words. They function as an intensive coordinate conjunction.

**Example:** *Both* John *and* his mother were away from home when I arrived.

“Both...and” is a co-relative conjunction connecting two things of equal grammatical weight. In this case the conjunction is connecting compound subjects. However, it could connect objects, entire predicates, or even compound sentences.

**Example:** The child *not only* fell off his bicycle, *but* he *also* injured his hand on the pavement.

The co-relative conjunction is “not only...but also” and it connects two clauses of a compound sentence. It is peculiar, because the “but also” part can itself be interrupted by another word in English “*but* he *also*,” as in the above example. μέν...δέ is a co-relative conjunction. In Greek the μέν...δέ construction functions like “not only...but also.” It is generally translated “on the one hand...on the other hand.” Or sometimes it’s not translated at all, except for the δέ which is simply translated “but.” We will study other co-relative conjunctions later.

### The Postpositive Conjunction

Greek has a strange idiom called the *postpositive* function. This means that certain words cannot stand first in their clause. One of these words is δέ, which can be translated either *and* or *but*. A translator can occasionally also translate δέ *now*, or even *now then*. Such translations indicate a continuation rather than a mere connection. It must stand second (usually) or third in its clause rather than first.

**Example:** οἱ δὲ ὄχλοι βλέπουσι τὸν κυριὸν = *And the multitudes see the Lord*.

### 9.3 The Function of Pronouns

A pronoun takes the place of a noun. It does so to avoid the monotony of repeating nouns.

**Example:** The lion hunted for food, but the lion found nothing to eat.

In this example the noun *lion* is repeated. The sentence sounds strange to our ears, because we automatically recognize that the second “the lion” should be replaced by “he.”

**Example:** The lion hunted for food, but *he* found nothing to eat.

Just think what language would be like without pronouns! It would get very boring, indeed, if a person had to use nothing but nouns to express ideas.

### The Antecedent of a Pronoun

A pronoun generally has an antecedent, that is, a word to which it refers. Usually the antecedent<sup>1</sup> comes before the pronoun, though there are rare times when it follows.

A pronoun must agree with its antecedent in gender and number, but, unlike adjectives, *not in case*, which is taken from the clause in which the pronoun occurs. In the example about the lion, the pronoun “he” agrees with lion, since the noun “lion” is masculine and singular. However, if the noun were lioness, the pronoun must change to “she” to agree in gender. If the noun “lion” were the plural “lions” the pronoun would change to “they” to agree in number.

Because this is true, all pronouns in Greek have three gender forms and two numbers, just like adjectives. In addition, all four forms, both singular and plural, occur with most pronouns.

1 The word antecedent means “something which goes before,” from the Latin *ante* (before) + *cedere* (to go).

## Lesson Nine

### 9.4 The Declension of Pronouns

In this lesson we will study the *personal pronouns*. As in English, there are three personal pronouns, first, second and third person. Also, there are eight forms for each pronoun.

#### The First Person Personal Pronoun

The *first person* personal pronouns for English are as follows: *I, me, my, we, us, and our*. These six pronouns are all considered first person, but are different *cases*. Greek has eight first person pronouns rather than six. Below is the declension of the first person pronoun ἐγώ, ἡμεῖς (I, we).

<i>First Person Pronoun</i>				
<i>Form</i>	<i>Singular</i>		<i>Plural</i>	
1	ἐγώ	I	ἡμεῖς	we
2	ἐμοῦ or μου <sup>1</sup>	of me (my); from me	ἡμῶν	of us (our); from us
3	ἐμοί or μοι	to, in, by me	ἡμῖν	to, in by, us
4	ἐμέ or με	me	ἡμᾶς	us

The first person genitive/ablative personal pronoun is almost always in the genitive. Furthermore, it is almost always a possessive genitive. As such it can be translated *my* in the singular, and *our* in the plural.

#### The Second Person Personal Pronoun

The English second person pronoun has only two forms, *you* and *your*. However, Greek has eight forms. See the chart below:

<i>Second Person Pronoun</i>				
<i>Form</i>	<i>Singular</i>		<i>Plural</i>	
1	σύ	you	ὑμεῖς	you
2	σοῦ	of you (your); from you	ὑμῶν	of you (your); from you
3	σοί	to you; in you; by you	ὑμῖν	to you; in you; by you
4	σέ	you	ὑμᾶς	you

#### The Third Person Personal Pronoun

Like English the third person pronoun has masculine, feminine and neuter forms. The endings for the third person pronouns follow the same endings for the nouns. Note the three charts below:

<i>Third Person Pronoun Masculine</i>				
<i>Form</i>	<i>Singular</i>		<i>Plural</i>	
1	αὐτός	he	αὐτοί	they
2	αὐτοῦ	of him (his); from him	αὐτῶν	of them (their); from them
3	αὐτῷ	to, in, by him	αὐτοῖς	to, in, by them
4	αὐτόν	him	αὐτούς	them

1 The forms ἐμοῦ, ἐμοί and ἐμέ are considered emphatic. They are generally the forms that follow prepositions, so one could see ἀπ' ἐμοῦ rather than ἀπὸ μου.

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### *Third Person Pronoun Feminine*

Form	<i>Singular</i>		<i>Plural</i>	
1	αὐτή	she	αὐταί	they
2	αὐτῆς	of her (her); from her	αὐτῶν	of them (their); from them
3	αὐτῇ	to, in, by her	αὐταῖς	to, in, by them
4	αὐτήν	her	αὐτάς	them

### *Third Person Pronoun Neuter*

Form	<i>Singular</i>		<i>Plural</i>	
1	αὐτό	it	αὐτά	they
2	αὐτοῦ	of it (its); from it	αὐτῶν	of them (their); from them
3	αὐτῷ	to, in, by, it	αὐτοῖς	to, in, by them
4	αὐτό	it	αὐτά	them

### 9.5 *The Use of the Nominative Pronoun*

#### **The Use of the First and Second Person Nominative Pronoun with a Verb**

Do you remember this chart of λύω?

	<i>Singular</i>		<i>Plural</i>	
<i>Person</i>	<i>Greek</i>	<i>English</i>	<i>Greek</i>	<i>English</i>
1 <sup>st</sup>	λύω	I loose	λύομεν	we loose
2 <sup>nd</sup>	λύεις	you loose	λύετε	you loose
3 <sup>rd</sup>	λύει	he, she, it looses	λύουσι(ν)	they loose

The verb carries the nominative *personal* pronoun *in its personal endings*. The endings, by themselves, mean *I, you, he, she, it, they*. NO PERSONAL PRONOUN IN THE NOMINATIVE IS NEEDED.

Therefore, ἐγώ λύω does not simply mean “I loose.” The nominative personal pronoun ἐγώ is added *for emphasis*. Sometimes the emphasis is to indicate “I and no other.” Other times, it simply emphasizes the subject of the sentence as doing the work of the verb. Only context can tell.

A convenient way to translate the nominative pronoun when it occurs with a verb is to use the emphatic pronouns myself, yourself, himself, herself, etc. In other words, ἐγώ λύω could be translated “I myself loose.” This emphasizes the subject “I” much like the use of the pronoun does in Greek.

#### **The Use of the First and Second Person Nominative Pronoun Without a Verb**

On occasion a writer will use the pronoun without a verb. In this case, the verb must be supplied by the translator from the context.



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### The Strange Case of the Third Person Pronoun αὐτός, αὐτή, αὐτό

αὐτός, αὐτή, αὐτό (he, she, it) rarely occurs as the subject of a sentence. There are three peculiar uses of this pronoun:

1. When the 3<sup>rd</sup> person pronoun has an article (the attributive position) it is translated *the same*.

**Example:** ὁ αὐτός ἄνθρωπος = *the same man*

**Example:** ὁ ἄνθρωπος ὁ αὐτός = *the same man*

2. When the third person pronoun has no article, but the noun does (the predicate position), the pronoun is translated *himself, herself, or itself*, depending on the English gender.

**Example:** αὐτὸς ὁ ἄνθρωπος or ὁ ἄνθρωπος αὐτὸς = *the man himself*.

**Example:** αὐτὴ ἡ ἐκκλησία or ἡ ἐκκλησία αὐτὴ = *the assembly itself*.

3. When αὐτός or αὐτοί stand before a verb in any person, it intensifies the subject, and can be translated *myself or ourselves* (first person), *yourself or yourselves* (second person) or *himself, herself, or itself* (third person singular) or *themselves* (third person plural).<sup>1</sup>

**Example:** αὐτὸς λύω or αὐτὸς ἐγὼ λύω = *I myself loose*.

**Example:** αὐτὸς σὺ λύεις = *you yourself loose*.

**Example:** αὐτοὶ λύομεν = *we ourselves loose*.

### The Greek Possessive Pronoun

The Greek language does have possessive pronouns; however, they are rarely used. Instead, the genitive form of the personal pronoun functions as a possessive.

**Example:** ὁ οἶκός μου = *my house*, lit. *the house of me*.

**Example:** ὁ οἶκός σου = *your house*, lit. *the house of you*.

**Example:** ὁ οἶκός ἡμῶν = *our house*, lit. *the house of us*.

**Example:** ὁ οἶκός αὐτοῦ = *his house*, lit. *the house of him*.

**Example:** ὁ οἶκός αὐτῆς = *her house*, lit. *the house of her*.

### 9.6 The Verb “To Be”

In many languages the verb *to be* is irregular. That is, it follows no definite form or has no regular endings. Note the English *present tense* verb *to be*, followed by the Greek on the next page, which the student must memorize:

Person	Singular	Plural
1 <sup>st</sup>	I <i>am</i>	we <i>are</i>
2 <sup>nd</sup>	you <i>are</i>	you <i>are</i>
3 <sup>rd</sup>	he, she, it <i>is</i>	they <i>are</i>

1 There is no such English word as *theirselves*.

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<i>Person</i>		<i>Singular</i>		<i>Plural</i>
1 <sup>st</sup>	εἰμί	I am	ἐσμέν	we are
2 <sup>nd</sup>	εἶ	you are	ἐστέ	you are
3 <sup>rd</sup>	ἐστί(ν)	he, she, it is	εἰσί(ν)	they are

### The State-of-Being Verbs

The verb εἰμί is one of three regular state-of-being verbs in Greek. Later we will cover the other two.

What is a state-of-being verb? Any verb that affirms a state of existence (or being) concerning its subject is a state-of-being verb. They are contrasted with action verbs, which affirm acts rather than states.

**Example:** *I am a father.* The verb “am” affirms a state of existence concerning the subject “I.”

**Example:** *Mother is important.* Again, the verb “is” indicates a state of existence of the subject, “Mother.”

Several observations need to be made concerning state-of-being verbs.

1. *State of being verbs have no voice.* Since all verbs in Greek *look like* they have a voice, sometimes lexicons and lexical helps will parse a state-of-being verb as having the voice that is reflected in its form. This is unfortunate, since it ties voice to the form of the verb rather than to its function.

### Note the following review of voice:

**Definition of voice:** Voice is the characteristic of the transitive verb that indicates whether the subject of the verb is acting, or being acted upon. When the subject is acting, the verb is in the transitive active voice. When the subject is being acted upon, the verb is in the transitive passive voice.

**Example:** *The man is building the house.* The verb “is building” is transitive active because the subject “man” is doing the action.

**Example:** *The house is being built by the man.* The verb “is being built” is transitive passive because the subject “house” is not doing the building, but is being built.

Greek grammars commonly refer to the “middle voice.” This is because the form for the passive is often not passive. The term “middle” is misleading, as this form can be transitive active, transitive passive, intransitive copulative, or intransitive complete. When this form has a direct object, it is transitive active because direct objects indicate the voice of the verb is active. We will study these so-called “middle voice” verbs in detail as we continue.

**Since state-of-being verbs do not state an action, they cannot have voice. They are intransitive.**

**Parsing the state-of-being verb:** The verb εἰμί is parsed as a Present, Intransitive (either copulative or complete), Indicative, 1<sup>st</sup> person singular, from εἰμί. *No voice is stated*, because no voice exists, even though the ending -μι is considered an active voice ending by traditionalists. So, instead of voice, one states its intransitive nature, followed by whether it is copulative or complete (with or without a complement).

2. *State-of-being verbs cannot take a direct object.* If the state-of-being verb is followed by a noun or adjective, that noun or adjective must be in the nominative case, not in the accusative or one of the other oblique cases. The noun or adjective is called a complement, because it renames (noun) or describes (adjective) the subject of the sentence.

Diagramming is particularly helpful in this case.

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**Example:** ὁ θεὸς ἄγει τὰ τέκνα = *God leads the children*. The noun τέκνα is in the accusative case, since the verb ἄγει is a transitive active action verb.

θεός	ἄγει <sup>1</sup>	τέκνα
ὁ		τὰ

<sup>1</sup>Present, transitive active, indicative, 3<sup>rd</sup> person, singular, ἄγω.

**Example:** ὁ θεός ἐστιν ἀγάπη. = *God is love*. The noun ἀγάπη is in the nominative case since the verb ἐστιν is an *intransitive copulative* state-of-being verb, and the noun ἀγάπη refers back to θεός. Note the backward slanting line in the diagram.

θεός	ἐστιν <sup>1</sup>	ἀγάπη
ὁ		

<sup>1</sup>Present, intransitive copulative, indicative, 3<sup>rd</sup> person, singular, εἶμι.

3. The verb εἶμι in its various forms is not always supplied in the clause. This is quite common in the New Testament. We've already seen that the verb "is" must be supplied when the adjective is in the *predicate position*. The same is true of the predicate noun, such as ἀγάπη above. The Greek clause ὁ θεός ἐστιν ἀγάπη could be rendered without the verb. When the state-of-being verb is not written, the construction is called a *noun clause*.

**Example:** ὁ θεός ἀγάπη. = *God is love*. The verb "is" must be supplied in the translation as well as in the diagram.

θεός	is	ἀγάπη
ὁ		

### 9.7 Particles

Particles are simply short words. Summers' *Revised Grammar* (pg. 42) makes the incorrect statement, "These words do not properly fit any other category such as noun, verb, or adjective." In fact, most particles do function as a conjunction, an adjective or an adverb. Of the three examples that Summers lists (δε, οὐ, οὐκ, ουχ, and ἀμήν), only one is regularly an "expletive," that is, not grammatically related to the sentence.

The particle δέ (*but, and*) is almost always a *coordinate conjunction*, though in the construction μέν...δε it is called a *co-relative conjunction*. In either case, it is a recognizable part of speech, a conjunction. Even when δέ is left untranslated, it still functions as a transitional *conjunction*, though Summers implies otherwise.

Likewise, the particles οὐ, οὐκ, ουχ (*no, not*) are adverbs, pure and simple, and always modify a verb. This negative adverb generally occurs *before* the verb which it modifies.

The particle ἀμήν is an expletive much of the time, *but not always*. When it ends a phrase, such as a benediction or prayer, it is an expletive, and therefore has no function in the sentence. But when Jesus used it in His statements, ἀμήν λέγω ὑμῖν (*Truly, I say to you...*) the word ἀμήν is an adverb since it describes the verb λέγω.

**Example:** ἀμήν λέγω ὑμῖν = *Truly, I speak to you*.

I	λέγω <sup>1</sup>	ὑμῖν
		ἀμήν

<sup>1</sup>Present, intransitive complete, indicative, 1<sup>st</sup> person, singular, λέγω.

There are untranslatable particles used for emphasis, though they are generally adverbs. We will study these at a later time.

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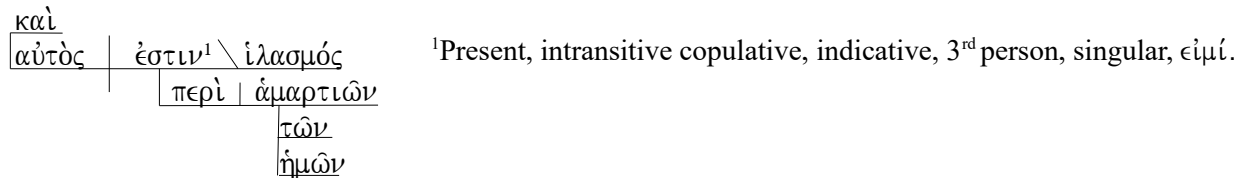
### 9.8 Introductory Conjunctions

Like English, the words *καί* (*and*) or *δέ* (*but, and*) can be used as a loose transitional conjunction between sentences. Sometimes it is difficult to discern when one of these words is actually connecting two clauses, or acting as a transition between sentences. The apostle John particularly used *καί* as a transition between sentences.

The sentence in 1 John 2:2 states: *καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν*. = *And He (Himself) is the propitiation concerning our sins*. The conjunction *καί* introduces the sentence and is transitional.

Introductory conjunctions are placed on a line above and connected to the subject of the sentence.

**Example:** *καὶ αὐτὸς ἐστιν<sup>1</sup> ἰλασμός περὶ τῶν ἁμαρτιῶν ἡμῶν* = *And He Himself is the propitiation for our sins*.



The *καί* sits on an introductory conjunction line. Its function is transitional, to show a close relationship between its sentence and the sentence preceding. Occasionally, *δέ* can also be used in this manner, though it is less frequent.

### 9.9 Proclitics and Enclitics

One of the most irrelevant elements in *Koiné* Greek Grammar is the discussion of proclitics and enclitics. When the Greek scholars developed the accenting style hundreds of years after the writing of the New Testament, they decided to attempt to indicate when words were pronounced closer together than normal. Hence, some words were normally pronounced closely with the words that followed, such as the article, the negative, and certain prepositions, which grammarians called proclitics. Some words were normally pronounced closely with the words that preceded them, such as certain personal pronouns, the conjunction *δέ* and most forms of the present tense of *εἰμί*, called enclitics.

Today most students do not even look at the accenting patterns unless something or someone brings their attention to it.

Undoubtedly these associations were important while the language was still being spoken. But *Koiné* Greek is no longer a living language. It has been dead for some fifteen hundred years or more. Yet Greek grammarians still get hot and bothered by the rules of accenting, including proclitics and enclitics.

Since we no longer attempt to speak the language, except for academic purposes, it is enough to know that sometimes words are accented with either the word that follows them or the word that precedes them. Remember, in the original biblical text, accents were NOT written. They are a much later addition.

### 9.10 Exercises

#### Translation and Diagramming

Translate each of the following sentences. Diagram 2, 3, 6, 10, 15, 20.

1. διδάσκω τοὺς ἀδελφοὺς μου καὶ λέγω αὐτοῖς παραβολήν.
2. δι' ἐμὲ βλέπεις σὺ τὸν θάνατον, σοὶ δὲ ἐγὼ λέγω λόγους κακοῦς.
3. δι' ἡμᾶς μένει ὁ κύριος ἐν τῷ κόσμῳ.

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4. ἀγαθός ἐστιν ὁ κύριος καὶ ἀγαθοί ἐστε ὑμεῖς.
5. μεθ' ἡμῶν βλέπεις αὐτόν.
6. ἄγει με ὁ κύριος πρὸς τοὺς μαθητὰς αὐτοῦ.
7. διὰ σοῦ ἄγει ὁ θεὸς τοὺς πιστοὺς εἰς τὴν βασιλείαν αὐτοῦ καὶ δι' αὐτῶν τοὺς ἄλλους.
8. ἐγὼ εἰμι δοῦλος, σὺ δὲ ἀπόστολος.
9. μεθ' ὑμῶν ἐσμεν ἐν τοῖς οἴκοις ὑμῶν.
10. μαθηταί ἐστε τοῦ κυρίου καὶ ἀδελφοὶ τῶν ἀποστόλων αὐτοῦ.
11. δοῦλοι ἐσμέν, δούλους δὲ διδάσκομεν.
12. γινώσκουμεν τὴν ὁδόν, καὶ δι' αὐτῆς ἄγομέν σε εἰς τὸν οἶκον ἡμῶν.
13. ἡ ἐκκλησία πιστὴ ἐστίν, ἡμεῖς δὲ βλέπομεν αὐτήν.
14. μετὰ τὰς ἡμέρας τὰς κακὰς βλέπομεν τὴν βασιλείαν τοῦ κυρίου ἡμῶν.
15. βλέπομέν σε καὶ λέγομέν σοι παραβολήν.
16. ὁ ἀπόστολος πιστός ἐστιν, οἱ δὲ δοῦλοι αὐτοῦ κακοί.
17. ἀφ' ὑμῶν λαμβάνει ὁ ἀδελφός μου δῶρα καλὰ, καὶ πέμπει αὐτὰ πρὸς με διὰ τῶν δούλων αὐτοῦ.
18. οἱ μαθηταί σου γινώσκουσι τὴν βασιλείαν καὶ ἄγουσι τοὺς ἀδελφοὺς αὐτῶν εἰς αὐτήν.
19. μετὰ τῶν ἀδελφῶν ἡμῶν βλέπομεν τοὺς μαθητὰς τοῦ κυρίου ἡμῶν.

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### *Demonstrative Pronouns*

#### *10.1 Vocabulary List*

ἁμαρτάνω	I sin
ἀνοίγω	I open
γάρ	for (conjunction - postpositive)
διδάσκαλος, ὁ	teacher
ἐκεῖνος, -η, -ο	that, those (far demonstrative pronoun)
ἐπαγγελία, ἡ	promise
ἔργον, τό	work
ἔρημος, ὁ	wilderness, deserted place, desert
εὐαγγέλιον, τό	gospel, good news
ἱμάτιον, τό	garment, clothing
κηρύσσω	I proclaim
ὅσος, -η, -ον	as much as, as great as, as many as
ὅτι	that, because
οὗτος, αὕτη, τοῦτο	this, these (near demonstrative pronoun)
παιδίον, τό	child
πιστεύω	I believe, have faith
τόπος, ὁ	place
χαρά, ἡ	joy

#### *10.2 The Demonstrative Pronouns*

##### **What is a Demonstrative Pronoun?**

A demonstrative pronoun is a pronoun that *points out something or someone*. Like all pronouns, the demonstratives have masculine, feminine and neuter forms. Also, like Greek personal pronouns, the demonstratives have four forms for the cases and two numbers, so that they can agree with the nouns to which they are pointing.

As shown above, one translates the near demonstrative, οὗτος, αὕτη, τοῦτο, “this” in the singular and “these” in the plural. If the demonstrative stands alone (substantive use), it may be translated “this man,” “this woman,” or “this thing.” But the majority of the time “this” is the best translation.

Demonstrative pronouns are strange, because they have both antecedents and head nouns.<sup>1</sup> When they do have antecedents, they function as “pronouns.” When they stand directly before a noun in an attributive function, they function as adjectives rather than pronouns. Demonstratives usually refer backward to an antecedent, and forward to a “head noun.”

1 Sometimes a head noun is called a *postcedent*.

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**Example:** οὗτός ἐστιν ὁ υἱός μου = *This is my Son* (Matthew 3:17). Οὗτός (this, this man, or this one) points back to its antecedent ὁ ἰησοῦς (Jesus) in verse 16. This is the *substantive* use of the demonstrative.

**Example:** αὕτη ἦν πλήρης ἀγαθῶν ἔργων = *This woman was full of good works* (Acts 9:36). The demonstrative pronoun αὕτη points back to its antecedent ταβηθά (Tabatha) in the previous clause. This is also an example of the *substantive* use of the demonstrative.

**Example:** οὔτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν = *These men agitate our city* (Acts 16:20). The plural pronoun οὔτοι (these) points forward to its head noun οἱ ἄνθρωποι (men), as well as to its antecedent in vs. 19, παῦλον καὶ τὸν σιλᾶν, Paul and Silas. This is an example of the *attributive* use of the demonstrative. Notice that the noun ἄνθρωποι has the article οἱ. Usually nouns preceded by demonstratives have the article. Οὔτοι is an adjective and a pronoun in this case, sometimes called a *pronominal adjective*.

**Example:** καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον = *and this is not out of you, (this) is the gift of God*. (Ephesians 2:8). The demonstrative pronoun τοῦτο (this) both points back to τῆς πίστεως (the faith) in the previous clause, and forward to τὸ δῶρον in the following clause. Note that τοῦτο is neuter, because it is connected to the neuter τὸ δῶρον with the understood intransitive copulative (state-of-being) verb “is.”

**Example:** ἀπώλεσεν τοὺς φονεῖς ἐκείνους = *he destroyed those murderers* (Matthew 22:7). Even though ἐκείνους (those) follows τοὺς φονεῖς (murderers), it has the attributive function, and points “forward” to the noun. This demonstrative is an attributive adjective, with its antecedent back in vs. 3, those who refused to come to the wedding feast.

### 10.3 The Forms of the Near Demonstrative οὗτος, αὕτη, τοῦτο

The endings for the demonstrative pronouns follow those of the nouns already learned. The actual forms of the near demonstrative vary because the word itself is irregular. The nominative (Form 1) feminine looks like the feminine personal pronoun αὐτή. However, whereas the *feminine personal pronoun* has a smooth breathing, the *feminine demonstrative* pronoun has a rough breathing.

The neuter singular nominative (Form 1) and accusative (Form 4) have an -ο rather than an -ον for an ending. This occurs frequently with neuter pronouns and adjectives. Learn the following chart.

#### The Near Demonstrative οὗτος, αὕτη, τοῦτο

<i>Singular</i>				
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	
Form 1	οὗτος	αὕτη	τοῦτο	this
Form 2	τούτου	ταύτης	τούτου	of, from this
Form 3	τούτῳ	ταύτῃ	τούτῳ	to, in, by this
Form 4	τούτον	ταύτην	τοῦτο	this
<i>Plural</i>				
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	
Form 1	οὗτοι	αὗται	ταῦτα	these
Form 2	τούτων	τούτων	τούτων	of, from these
Form 3	τούτοις	ταύταις	τούτοις	to, in, by these
Form 4	τούτους	ταύτας	ταῦτα	these



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### 10.4 The Forms of the Far Demonstrative ἐκεῖνος, -η, -ο

The far demonstrative is more regular than the near demonstrative. The stem stays the same, and the regular noun endings are added to it. The neuter singular nominative and accusative end with -ο rather than -ον.

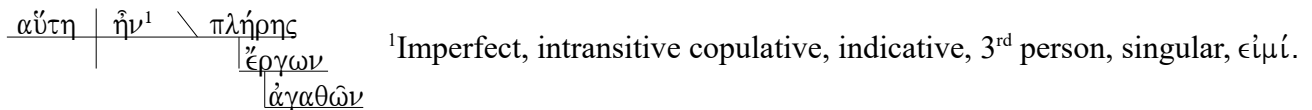
The wise student will master the following chart:

<b>The Far Demonstrative ἐκεῖνος, -η, -ο</b>			
<i>Singular</i>			
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο    that
Form 2	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου    of, from that
Form 3	ἐκεῖνω	ἐκεῖνῃ	ἐκεῖνω    to, in, by that
Form 4	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο    that
<i>Plural</i>			
Form 1	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα    those
Form 2	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων    of, from those
Form 3	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις    to, in, by those
Form 4	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα    those

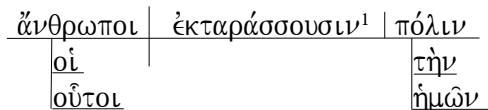
### 10.5 Diagramming the Demonstrative Pronoun

The demonstrative pronoun is diagrammed as either an adjective or a pronoun, depending on its use. Remember that adjectives can stand for nouns, as in the following example.

**Example:** αὕτη ἦν πλήρης ἀγαθῶν ἔργων = *This woman was full of good works* (Acts 9:36).



**Example:** οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν = *These men agitate our city* (Acts 16:20).



<sup>1</sup>Present, transitive active, indicative, 3<sup>rd</sup> person, plural, ἐκταράσσω. This verb means to trouble or agitate.

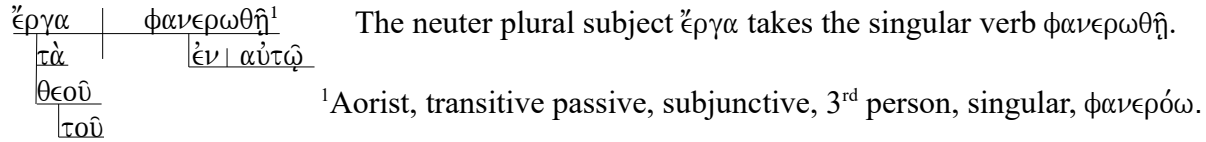
### 10.6 The Strange Case of the Neuter Plural Subject

A subject that is neuter plural regularly has its verb in the third person singular, but must be translated as a plural. Blass and Debrunner say that this is because “neuter plurals were originally in part feminine

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singular collectives.”<sup>1</sup> Dana and Mantey state, “This is doubtless because a neuter plural usually refers to inanimate objects, which are viewed in mass rather than as distinct individuals.”<sup>2</sup>

**Example:** φανερωθῆ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ = *The works of God may be manifested in him* (John 9:3).



### 10.7 Exercises

#### Translation and Diagramming

Translate each of the following sentences. Diagram numbers 2, 4, 6, 7, 8, 10.

1. οὗτος ὁ ἄνθρωπος γινώσκει ἐκείνον τὸν ἄνθρωπον.
2. ὁ ἁμαρτωλὸς ἔχει ἁμαρτίαν ἐν τῇ καρδίᾳ καὶ οὐ γινώσκει χαρὰν.
3. ἀκούομεν ταύτην τὴν παραβολὴν περὶ τῆς ἐκκλησίας.
4. εἰς τὴν αὐτὴν ἐκκλησίαν ἄγομεν τούτους τοὺς ἁμαρτωλοὺς καὶ ἐκεῖνα τὰ τέκνα.
5. αὕτη ἀκούει τὴν ἐπαγγελίαν τοῦ κυρίου αὐτῆς καὶ λέγει τὸ εὐαγγέλιον τῷ λαῷ.
6. οὗτος ἐστὶν ἄνθρωπος τοῦ κόσμου, ἐκεῖνος δὲ ἐστὶν ἄνθρωπος τῆς βασιλείας τοῦ χριστοῦ.
7. ὁ κύριος αὐτὸς λέγει λόγους χαρᾶς καὶ ἐγὼ αὐτὸς λαμβάνω τούτους εἰς τὴν καρδίαν μου.
8. οἱ δὲ ἀδελφοὶ εἰσι πρῶτοι, οἱ δὲ δοῦλοι εἰσιν ἔσχατοι.
9. ἐκεῖνοι οἱ ἄγγελοι εἰσιν μαθηταὶ τοῦ αὐτοῦ διδασκάλου καὶ κηρύσσουσι ταύτας τὰς παραβολὰς περὶ ἁμαρτίας καὶ ἁμαρτωλῶν.
10. οὗτος διδάσκει τοὺς ἀγαθοὺς καὶ αὐτὸς διδάσκεται (is being taught) ὑπὸ τοῦ κυρίου.
11. χριστὸς ἐστὶν κύριος τοῦ κόσμου καὶ φέρει ἀγάπην καὶ εἰρήνην καὶ χαρὰν πρὸς αὐτόν.
12. ἡ μὲν ἐκκλησία πιστὴ ἐστὶν ἡμεῖς δὲ βλέπομεν αὐτήν.
13. χριστὸς ἀπέθανεν (died) ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς (1 Corinthians 15:3).
14. τεκνία μου, ταύτας γράφω ὑμῖν.
15. ὁ μὲν χριστὸς λέγει τὴν ἀλήθειαν τοῖς Ἰουδαίοις, ὁ δὲ ἄνθρωπος λέγει τοὺς τούτους λόγους τοῦς ποιηροῦς ἐκ τοῦ ποιηροῦ.
16. ἐκεῖνη λέγει λόγους τοῦ ποιηροῦ, αὕτη δὲ λέγει παραβολὴν ἐν λόγοις ἀληθείας.

1 F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, pg. 73.

2 H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*, pg. 165.

## Lesson Eleven

### *Present -ομαι Indicative Verb*

#### 11.1 Vocabulary List

ἀποκρίνομαι	I answer (takes the Form 3 for its direct object)
ἄρχω	I rule
ἄρχομαι	I begin
βάλλω	I throw, cast
γίνομαι	I become, come to be (takes a complement like εἰμί)
δέχομαι	I receive
ἔρημος, ἡ	deserted place (desert), wilderness
ἔρχομαι	I come, go
ἀπέρχομαι	I go away, depart
διέρχομαι	I go through
εἰσέρχομαι	I go into, enter
ἐξέρχομαι	I go out of
προσέρχομαι	I go to, come to
συνέρχομαι	I come with, come together
καρδία, ἡ	heart
κηρύσσω	I proclaim
οὐρανός, ὁ	heaven
πορεύομαι	I go
σώζω	I save
φωνή, ἡ	voice, sound, noise

#### 11.2 Vocabulary Form

Three common vocabulary forms for verbs exist in Koine, Attic Greek. The vocabulary form of the verb is the form used when looking up the word in a dictionary or lexicon. The Greek form is the first person singular of the present indicative of the verb.

We studied the first vocabulary form beginning in Lessons Two and Three. These are verbs whose vocabulary forms that end in -ω, exemplified by the verb λύω, *I loose*.

In Lesson Nine the -μι vocabulary form occurs, exemplified by the verb εἰμί. The -μι conjugation has several verbs, which will occur in subsequent lessons.

The third common vocabulary form is the -ομαι form, introduced in this lesson. Technically, it is a sub-set of the -ω form, but in practice it is actually a separate form. This form is regularly referred to as a passive voice form, which is misleading. It is true that the form can indicate a passive use of an action verb. However, many verbs take the -ομαι form that cannot be passive, and several occur in this lesson. For instance,

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the verb γίνομαι cannot be passive because it's a state-of-being verb. Also ἔρχομαι and its related verbs cannot be passive because they cannot be active. These verbs are, by nature, intransitive. Only transitive verbs, that is, verbs that can take a direct object, can also be passive. Some verbs that are by nature intransitive regularly take -ομαι as their vocabulary form.

Another function of the -ομαι form is to change the meaning of a stem. Note again that the vocabulary forms of two verbs occur, ἄρχω and ἄρχομαι. These verbs share a stem, ἄρχ-, meaning *be first*. But by using different vocabulary forms, the Greek expresses two different emphases of being first: ἄρχω, first in position, *I rule*, ἄρχομαι first in time, *I begin*.

Unfortunately, Greek grammarians have muddled the teaching of the -ομαι form. As noted above, verbs with -ομαι endings can be passive, and so grammarians often call this set of endings the passive form.<sup>1</sup> However, as noted this is incorrect. The -ομαι verbs can take an object, and so can be active voice.

Furthermore, verbs who have *only* -ομαι forms, such as several in the vocabulary list for this lesson, are thought to have “lost” their -ω forms, and are often called *deponent verbs*,<sup>2</sup> which are then identified as “verbs in the passive form, but with active meanings.” This is also incorrect.<sup>3</sup>

A third problem is the use of the phrase *middle voice*. Summers defines the middle voice to mean that “the subject is acting so as to participate some way in the results of the action.” The problem with this approach is two-fold: 1) sometimes verbs with the -ω set of endings also do something similar because they can be intransitive complete and also emphasize the subject as acting, and, 2) the reason for calling the -ομαι form middle voice is actually a function of the context in which verbs can emphasize the subject in some way. In other words, contextual considerations have been confused with a set of endings, which are said to indicate that the subject somehow participates in the results of the action. Indeed, Summer's definition of the middle voice could also be applied to the passive voice, in which the subject also participates in the results of the action.

This grammar approaches the use of the -ομαι endings in a much simpler way, emphasizing contextual and lexical uses over the application of something called the middle voice. Nevertheless, the student must be familiar with the phrase, since it occurs regularly in the traditional approach to Greek grammar lexical studies. Some use the term *middle* to indicate that the verb has the -ομαι ending. Other times its use seems to indicate that a verb has changed from an -ω set of endings to an -ομαι set of endings.

### 11.3 Voice in Verbs

People use voice in verbs instinctively from childhood. Nevertheless, it is a difficult idea to explain. As stated, voice refers to whether the action of a verb is received by a direct object, or by its subject. Only action verbs can have voice. Only two voices exist, active and passive. Both are transitive, and should be referred to as *transitive active*, and *transitive passive*.

1 Ray Summers in “Lesson 8” of *Essentials of New Testament Greek* refers to these as “primary passive endings,” which characterizes the basic function of the ending set as being passive. This is the normal traditional approach. However, a great number of verbs that end in -ομαι are not passive at all, and some simply can never be passive, because they are by nature intransitive. We must conclude that to call these “passive endings” is simply inaccurate. They are not, and have never been, exclusively passive endings.

2 Deponent is from the Latin *deponere*, to lay aside, as though these verbs have “laid aside” their active form. Even *Merriam Webster's Collegiate Dictionary*, under the word *deponent*, expresses this fallacy.

3 An example of one who still uses the term *deponent* is Daniel Wallace in his terribly flawed *Greek Grammar, Beyond the Basics*. While there is much useful material in the book, Wallace's philosophical approach to grammar is so wrong-headed as to make his entire approach suspect. For a better approach to intermediate grammar, see James A. Brooks & Carlton L. Winbery, *Syntax of New Testament Greek*. However, even this fine work struggles with the distinction between transitive and intransitive, stating that passive verbs are intransitive. Actually, they are transitive passive.

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The *transitive active* voice (Again, do not confusion *active* with *action*!) indicates that a direct object is receiving the action of an *action* verb. If an action verb does not have a direct object, it *cannot* be active voice, even though it takes the same form as an active voice verb. If an action verb has no direct object, but the subject is acting, the verb is *intransitive complete*.

**If the subject is acting, and the sentence has a direct object, the verb is *transitive active*.**

**Example:** *The baseball player threw the ball.* The verb is *transitive active* because the subject (player) performed the action (threw), and the object (ball) received the action of being thrown.

**Remember, if a subject acts, but the action verb has no direct object, the verb is *intransitive complete*.**

**Example:** *The half-back ran to the end-zone.* The subject performed the action (*ran*), but there being no direct object, the action verb is *intransitive complete*. The verb is a *voiceless* action verb. Often *intransitive complete* action verbs are followed by prepositional phrases, but it is not required that they do so. *Intransitive complete* action verbs emphasize the subject as *acting*. (*Intransitive complete* state-of-being verbs emphasize the subject as *being*.)

**If the subject receives the action of an action verb, the voice of the verb is *transitive passive*.**

**Example:** *The ball was thrown to the catcher.* The verb *was thrown* is *transitive passive* because the subject (*ball*) is receiving the action of being thrown, rather than doing the throwing. The actor is unknown.

**Example:** *The ball was thrown to the catcher by the pitcher.* Again the verb is *transitive passive*, but here the actor is known because it is stated in the prepositional phrase “*by the pitcher*.”

### 11.4 The Forms of the Present Transitive Passive

The forms for the present *transitive passive* of λύω is in the following chart:

Present Transitive Passive Indicative of λύω		
Person	Singular	Plural
1 <sup>st</sup>	λύομαι I am loosed <sup>1</sup>	λύόμεθα we are loosed
2 <sup>nd</sup>	λύῃ you are loosed	λύεσθε you are loosed
3 <sup>rd</sup>	λύεται he, she, it is loosed	λύονται they are loosed
	Infinitive	λύεσθαι to be loosed

As noted above, these endings are not limited to *transitive passive* verbs. They also occur on 1) *transitive active*, 2) *intransitive complete*, and 3) *intransitive copulative* (state-of-being) verbs. Only context can determine which is true.

Generally speaking, if the vocabulary form of a verb has an -ω ending like λύω, it is likely that the change to the -ομαι set of endings indicates that the verb has changed from *transitive active* to *transitive passive*. However, please note that this is not universally true.

For instance, an -ω verb can change to an -ομαι verb to 1) change the meaning of the root, or 2) to indicate an intransitive function that is not passive, such as emphasizing the subject as acting or even as a possible reflexive use (where the reflexive pronoun must be supplied). Ultimately, context is the determining factor.

Memorize the following endings:

The following set of endings when used with action verbs are often *transitive passive*. If you try a passive translation, and it doesn't work, look for a direct object. If it has one, it is *transitive active*. If there is none,

1 These verbs can also be translated “being loosed,” as in “I am being loosed,” “you are being loosed,” etc.

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it's possible that the verb is *intransitive complete*, or *reflexive*, in which case when it is translated it is to be followed by a reflexive pronoun such as *himself, herself, itself, ourselves, yourselves, or themselves*.

If the verb is a state-of-being verb, it can be either *intransitive copulative*, which is followed by a noun or adjective referring back to the subject, or it can be *intransitive complete*.

### *Present -ομαι Endings with ο/ε Thematic Vowel*

Person	Singular	Plural
1 <sup>st</sup>	-ομαι	-ομεθα
2 <sup>nd</sup>	-η	-εσθε
3 <sup>rd</sup>	-εται	-ονται
Infinitive	-εσθαι	

### *11.5 How the Passive Voice Works*

Since the passive voice indicates that the subject is not acting, one may not know who is performing the verbal action. When the actor is expressed in the sentence, one finds it in a prepositional phrase. Such phrases are said to indicate the agent of the action. When it comes to agency, four possibilities exist.

#### **1. No Agent Expressed**

The passive voice action verb may have no expressed agent. This is common in the New Testament. The student should always look to find an expressed agent, but not speculate as to agency if no agent is expressed. Assume that the author left out the agent for a reason. However, the agent may be implied by the context, especially if somewhere in the context the action is being performed by an individual and is so stated.

#### **2. The Direct Agent**

The *direct agent* of a passive voice verb indicates who performs the action of the verb. The preposition ὑπό followed by an object in the ablative case (Form 2) indicates direct agency.

**Example:** ἐγείρονται ὑπὸ τοῦ κυρίου. = *They are being raised by the Lord.*

#### **3. The Intermediate Agent**

The intermediate agent is the individual *through whom* the direct agent acts. Again, the agent is doing the action of the verb, but the implication is that there is another individual acting behind the intermediate agent. Verbs other than passives can take an intermediate agent.

The preposition δία with its object being in the ablative<sup>1</sup> case indicates intermediate agency. It is best translated *through*, rather than *by*, though in some instances the English cannot use “through,” so “by” is the only alternative.

**Example:** ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου = *in order that might be fulfilled<sup>2</sup> the utterance by the Lord through the prophet* (Matthew 1:22). The direct agent is ὑπὸ τοῦ κυρίου, while the intermediate agent is διὰ τοῦ προφήτου.

#### **4. The Impersonal Agent**

This is an unfortunate designation. Sometimes the “impersonal agent” is a person, such as the Holy Spirit

1 Here *ablative* (Form 2) is correct. There is an implication of separation by an intermediate agent.

2 The translation of the clause is according to the original word order. In practice, one would “smooth” the translation by placing the subject before the verb, “in order that *the utterance* might be fulfilled by the Lord through the prophet.”

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or even Satan. Impersonal agency uses the preposition ἐν with its object in the instrumental (Form 3).

**Example:** ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια = *By the prince of the demons, he casts out the demons* (Matthew 9:34). Here the preposition ἐν is instrumental (*by* or *with*) rather than locative (*in*).

**Example:** ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν = *by one spirit we all into one body were baptized* (1 Corinthians 12:13).

### 11.6 Verbs Whose Objects are not in Form 4

Some transitive active verbs occur with their direct objects in some form other than Form 4. Some verbs have objects in more than one form, such as ἀκούω, which objects can be either Form 2 or Form 4. ἄρχω may have an object in Form 2, but may also have an infinitive as an object. When ἄρχω has its object in Form 2 it means “I rule.” But when ἄρχω is in the -ομαι vocabulary form, it means “I begin,” and its object may be an infinitive, which makes it *transitive active* in both cases.

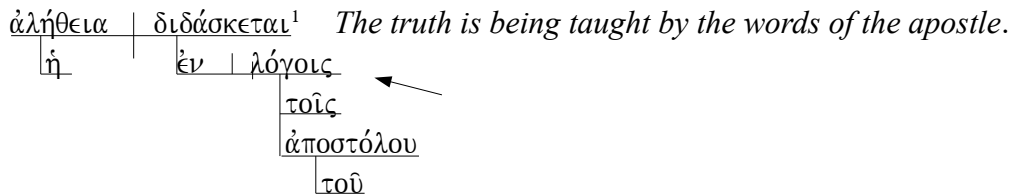
Both the verbs πιστεύω and ἀποκρίνομαι regularly take their objects in the Form 3. The object of πιστεύω is often a personal locative, as we say in English “I believe in him.” Thus, this verb is often intransitive, and is followed by a prepositional phrase, often εἰς with the accusative (Form 4).

Technically, all these forms act as limiting the verb action, which is generally ascribed only to Form 4. Even though there are linguistic reasons for the occurrence of such objects in either Form 2 or Form 3, they are still functioning, no matter the form, as accusative case nouns, and therefore limit the action of the verb.

### 11.7 Diagramming the Passive Voice Verb

The agent of a passive voice verb is diagrammed beneath the verb itself.

**Example:** ἡ ἀλήθεια διδάσκεται ἐν τοῖς λόγοις τοῦ ἀποστόλου.



<sup>1</sup>Present, transitive passive, indicative, third person, singular, from διδάσκω.

### 11.8 Exercises

#### Translation and Diagramming

Translate each of the following sentences. Diagram numbers 1, 6, 9, 10, 11, 12, 14, 17, 20.

1. οἱ οἴκοι λύνονται ὑπὸ τῶν πονηρῶν ἀνθρώπων.
2. ἡ ἀλήθεια διδάσκεται ἐν τοῖς λόγοις τοῦ ἀποστόλου.
3. οἱ ἄνθρωποι λαμβάνονται ἄρτον καὶ καρπὸν.
4. οἱ μαθηταὶ διδάσκονται τὸν λόγον τῆς ἀληθείας.
5. ὁ πιστὸς ἀδελφὸς σώζεται ὑπὸ τοῦ μαθητοῦ τοῦ μεσίου.
6. ὁ μεσσίας συνάγεται τοὺς ὄχλους εἰς τὴν βασιλείαν.
7. οἱ πιστοὶ ἀδελφοὶ ἀναβαίνουνσι πρὸς τὸ ἱερὸν σὺν τοῖς υἱοῖς τῶν προφητῶν.
8. ὁ υἱὸς τοῦ θεοῦ κηρύσσει ἀγάπην καὶ ἀλήθειαν.
9. ὁ ἄγγελος ἀποστέλλεται ὑπὸ τοῦ θεοῦ ἐκ τοῦ οἴκου καὶ εἰς τὴν εἴς ἡμῶν.

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10. ζωή ἀπὸ τοῦ υἱοῦ μένει ἐν τοῖς δικαίοις ἀνθρώποις.
11. αἶρουσι λίθους καὶ βάλλουσι τοὺς ἀποστόλους ἐκ τοῦ ἱεροῦ εἰς τὴν ὁδόν.
12. φωνὴ ἀκούεται ἐν τῇ ἐρήμῳ καὶ ὁδὸς βλέπεται εἰς οὐρανόν.
13. ὁ ἀγαθὸς προφήτης βαπτίζει τὰ τέκνα.
14. ἡ φωνὴ τοῦ προφήτου ἀκούεται καὶ ποιηροὶ ἄνθρωποι ἀναβαίνουν ἐκ τῆς κακῆς ὁδοῦ εἰς τὴν ὁδὸν ἀγάπης καὶ εἰρήνης.
15. οἱ ὄχλοι ἐσθίουσιν ἄρτον καὶ ὁ χριστὸς δοξάζεται.
16. ἄνθρωποι τοῦ κόσμου δοξάζονται· δίκαιοι ἄνθρωποι δοξάζουσι τὸν θεόν.
17. ὁ θεὸς γινώσκει τὰς καρδίας τῶν ἀνθρώπων καὶ πέμπει παραβολὴν ζωῆς.
18. ἀγαθοὶ ἄνθρωποι διδάσκονται τοὺς νόμους καὶ τὰς ἐντολὰς τοῦ θεοῦ.
19. οἱ ἄγγελοι ἀποστέλλονται πρὸς τοὺς υἱοὺς ἀνθρώπων ἐν ταῖς ἐκκλησίαις.
20. ὁ θεὸς ἀποστέλλει τὸν μεσσίαν εἰς τὸν κόσμον καὶ ὁ μεσσίας πέμπει δῶρα τῆς ἀγάπης τοῖς μαθηταῖς.
21. ἀναγινώσκομεν (we read) τὴν γραφὴν καὶ γινώσκουμεν τὴν ὁδὸν ἀγάπης.
22. οἱ ὄχλοι ἀκούουσι τὰ ἀγαθὰ τῆς βασιλείας τοῦ θεοῦ καὶ σώζονται ἐκ τοῦ κόσμου.
23. αἱ γραφαὶ ἀναγινώσκονται (are being read), ἄνθρωποι σώζονται, καὶ οἱ νεκροὶ ἐγείρονται.



## Lesson Twelve

### *The Imperfect Tense with the -ω Verb*

#### 12.1 Vocabulary List

ἀλλά	but (conjunction)
ἀποκτείνω	I kill
γαλιλαία, ἡ	Galilee
γῆ, ἡ	earth, land
ἔτι	yet, still (adverb)
ἐτοιμάζω	I prepare
θεραπεύω	I heal
ἰησοῦς, ὁ	Jesus, Joshua (partially declinable) <sup>1</sup>
ἰσραήλ, ὁ	Israel (indeclinable)
ἰωάννης, ὁ	John (partially declinable)
κράζω	I cry out
νῦν	now (adverb)
οὐκέτι	no longer (adverb)
σκοτία, ἡ	darkness
τότε	then (adverb)
ὑπάρχω	I exist
ὡς	as, like, (adverb); as (subordinate conjunction)

#### 12.2 Review of Verb Endings

Three sets of present tense endings exist, the -μι set, the -ω set, and the -ομαι set. They are called primary because they are attached to the present tense. Below are the -ω and -ομαι sets of endings.

	<i>Primary -ω Endings</i>		<i>Primary -ομαι Endings</i>	
	<i>with ο/ε Thematic Vowel</i>		<i>with ο/ε Thematic Vowel</i>	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	-ω	-ομεν	-ομαι	-ομεθα
2 <sup>nd</sup>	-εις	-ετε	-η	-εσθε
3 <sup>rd</sup>	-ει	-ουσι(ν)	-εται	-ονται
Infinitive		-ειν		-εσθαι

1 This noun, and two that follow, are proper nouns, and therefore capitalized in English. Many Greek New Testaments use the uncial alphabet as capitals. However, those two alphabets should never be mixed.

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The *o/ε* thematic vowel is a buffer vowel between the stem and the ending. If the *personal* ending is a long vowel ( $\omega$  and  $\eta$ ) the thematic vowel combines with it, and is not visible. The thematic vowel is sometimes called a *variable vowel*, not because it changes from *omicron* to *epsilon*, but because in other tenses it changes to another vowel altogether, or drops out altogether. We will see this in subsequent lessons. For instance, in the aorist tense, the variable vowel is an alpha ( $\alpha$ ).

### 12.3 The Regular Forms of the Imperfect Tense

#### The Imperfect Active Endings

Greek has two past tenses, the *imperfect* and the *aorist*. They correspond roughly to the past progressive (imperfect) and simple past (aorist). The endings for the imperfect tense are in the chart below. They are generally called the Secondary *Active* Endings with *o/ε* Thematic Vowel, though like all so-called “active” endings they may be attached to intransitive complete verbs. This grammar calls them simply  $-\omega$  verbs, which can take  $-\omicron\mu\alpha\iota$  endings for certain reasons (to turn an  $-\omega$  verb to a passive or reflexive).

#### Secondary $-\omega$ Indicative

Endings with *o/ε*  
Thematic Vowel

Singular      Plural

$-\omicron\nu$              $-\omicron\mu\epsilon\nu$

$-\epsilon\varsigma$              $-\epsilon\tau\epsilon$

$-\epsilon(\nu)$            $-\omicron\nu$

Note: This set of endings with different thematic vowels are used with other tenses besides the imperfect.

Note that the third person singular form,  $-\epsilon(\nu)$ , has *no* actual ending. Only the thematic vowel exists, though it sometimes has the movable *nu* ( $\nu$ ) for pronunciation purposes.

Another peculiarity of this set is that the first person singular and the third person plural share the same ending. Only context can determine the distinction. The Greeks knew this, so the common use in the language was to use the endings so as to avoid ambiguity, sometimes by supplying a subject pronoun. These endings are considered secondary because they go with past, or secondary tenses.

Remember, these endings are considered active in form by most grammarians, but are not always attached to a *transitive active* verb. Rather, the verb may be *intransitive complete*, a verb with no direct object, in which case the verb technically has no voice. *These endings are never passive.*

#### The Augment

The imperfect tense changes the spelling of the stem by adding the letter *epsilon* ( $\epsilon$ ) before it. This is called an *augment*. All past time<sup>1</sup> verbs in Greek begin with an augment; it is the *augment* that indicates that the time is past, not the ending.

All verbs studied thus far have been in the indicative mood. As we shall see, once we leave the indicative mood, time ceases to be a factor with verb tense, and only the kind of action or state is involved. In the case of a non-indicative mood verb in what would otherwise be a past time, such as the aorist, the augment drops off, while the regular secondary endings remain. This is because the augment tells past time, not the endings, and outside the indicative mood, including the infinitive, there is no time expressed by the verb.

1 Note that we did not say “past tense,” but “past time.” Time only occurs in the indicative mood. Verbs in the aorist tense, which carries the past time only in the indicative mood, do not carry it in the subjunctive or imperative moods. Therefore, aorist tense verbs in those moods will NOT have an augment, because in those moods time is relative, and the event only potential. Only the augment indicates past time, and it only occurs in the indicative mood.

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The following chart of the imperfect indicative verb includes no infinitive ending. Tense with infinitives indicate only the kind of action, not the time. All infinitives, irrespective of tense, indicate a potential act, which if it occurs at all, is after the time of the initial expression. The present infinitive indicates kind of action, linear, which is identical to the imperfect. Hence, the imperfect has no infinitive form.

*Imperfect Indicative Transitive Active/Intransitive Complete of λύω*

<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	ἔλυον	I was loosing	ἐλύομεν	we were loosing
2 <sup>nd</sup>	ἔλυες	you were loosing	ἐλύετε	you were loosing
3 <sup>rd</sup>	ἔλυε(ν)	he, she, it was loosing	ἔλυον	they were loosing

### Variations with the Augment

If the first letter of a Greek verb stem is a vowel, the augment *contracts* with it according to established rules. The chart below indicates the most common contractions:

- ε added before an initial α combines to become η
- ε added before an initial ο combines to become ω
- ε added before an initial εϋ combines to become η
- ε added before an initial οϋ combines to become ω

**Example:** ἀκούομεν (*we hear, are hearing*) becomes ἠκούομεν (*we were hearing*).

While these are by far the most common contractions, others are possible, and must be learned when they occur. An analytical Greek lexicon is useful in these cases.

### The Augment with Prefixed Prepositions

Augments are attached to the stem, not to the prefixed preposition. The order with verbs which have a prefixed preposition is: preposition + augment + stem + thematic vowel + ending.

**Example:** The imperfect of ἀναβαίνω (I go up) is ἀνέβαινον (I was going up). The last vowel of the prefixed preposition ἀνα *drops off*, and the ε augment is added to the stem. This regularly occurs when the prefix preposition ends in a vowel. ἀνέβαινον is broken down thusly:

<i>Prefixed Preposition</i>	<i>Augment</i>	<i>Stem</i>	<i>Thematic Vowel</i>	<i>Ending</i>
αν(α)	ε	βαιν	ο	ν

### 12.4 The Irregular Forms for the Imperfect of the State-of-Being Verb εἶμι.

Previously we studied the forms for the present tense of the verb εἶμι as seen in the following chart:

<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	εἶμι	I am	ἐσμέν	we are
2 <sup>nd</sup>	εἶ	you are	ἐστέ	you are
3 <sup>rd</sup>	ἐστί(ν)	he, she, it is	εἰσί(ν)	they are
Infinitive	εἶναι		to be	

The following chart presents the imperfect forms for the verb εἶμι.

## Lesson Twelve

<i>Person</i>		<i>Singular</i>		<i>Plural</i>
1 <sup>st</sup>	ἤμην	I was	ἤμεν	we were
2 <sup>nd</sup>	ἦς	you were	ἦτε	you were
3 <sup>rd</sup>	ἦν	he, she, it was	ἦσαν	they were

These forms for both tenses *must be memorized*. Again, no infinitive for the imperfect tense exists. The present infinitive does the job for both tenses, since both are linear tenses.

### 12.5 The Function of the Imperfect Tense

The student will recall that *in the indicative mood* the verb indicates both *time* and *kind* of action. The present tense is a linear or continuous tense, because the kind of action or state is on-going. The same is true of the imperfect. In the indicative mood, it is past time, linear action. Indeed, the Greek imperfect tense in some ways corresponds to the English *past progressive*. Hence we translated the verb ἔλυον *I was loosing, you were loosing*, etc. However, there are subtle differences that must be observed. Dana and Mantey list three regular uses of the imperfect tense.<sup>1</sup>

#### The Progressive Imperfect

Like the present, the simple use of the imperfect is linear action. This is sometimes called the “descriptive” imperfect because it describes the action as going on over a period of time.

**Example:** ...καὶ πολλοὶ πλούσιοι ἔβαλλον πολλὰ = *...and many rich people were casting many coins*. (Mark 12:41) The word *coins* is implied by the previous part of the sentence.

#### The Customary Imperfect

This Greek usage corresponds to the strange English idiom “used to,” as when we say, “We used to go to the beach, but now we go to the desert.” Greek has no direct way to indicate past customary action other than the imperfect tense, and there are a number of examples of this in the New Testament. Context determines when the customary imperfect is being used.

**Example:** κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον = *And during the feast, he used to set free for them one prisoner*. (Mark 15:6) In this example, the imperfect tense verb ἀπέλυεν is derived from ἀπολύω, *I release, set free*.

#### The Iterative Imperfect

When an action repeats at various intervals in the past, the author uses the imperfect tense. Some translate this using the vernacular English “kept on.”

**Example:** καὶ ἔλεγον, χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων = *And they kept on saying, “Hail, king of the Jews!”* (John 19:3).

1 Dana & Mantey, pages 187-189. Starting on pg. 189 and continuing to the top of page 191, Dana and Mantey explain three “Special Uses of the Imperfect,” namely, the Tential Imperfect, the Voluntative Imperfect, and the Inceptive Imperfect. I highly recommend that you study that section as well.

## Lesson Twelve

### 12.6 The Strange Case of the Imperfect Form of the Verb ἔχω

All regular transitive/intransitive *omega* verbs form their imperfect tense using the charts presented in this lesson with one exception. The verb ἔχω looks strange because of how the augment affects its stem. The irregular imperfect of the verb ἔχω is in the following chart:

		<i>Imperfect -ω Indicative of ἔχω</i>			
<i>Person</i>		<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	εἶχον	I was having	εἴχομεν	we were having	
2 <sup>nd</sup>	εἶχες	you were having	εἴχετε	you were having	
3 <sup>rd</sup>	εἶχε(ν)	he, she, it was having	εἶχον	they were having	

### 12.7 Exercises

#### Writing the Imperfect Forms

Write the imperfect conjugation of the following verbs, making sure to write the breathing marks (accents aren't necessary, but don't forget the augments):

ἀποκτείνω	ἐτοιμάζω	θεραπεύω	κράζω	βάλλω	πιστεύω	χαίρω
ἀναβαίνω	καταβαίνω	ἀποστέλλω	βαπτίζω	κρίνω	συνάγω	λέγω
γινώσκω	γράφω	διδάσκω	ἐγείρω	θέλω	λαμβάνω	
πέμπω	φέρω	ἄγω	ἀκούω	βλέπω	ἐσθίω	

#### Translation and Diagramming

Translate each of the following sentences. Diagram all ten.

1. ἐν τῷ κόσμῳ ἦς, καὶ ὁ κόσμος οὐκ ἐγίνωσκεν σε.
2. οἱ ἄγγελοι οἱ πονηροὶ ἀπέκτεινον τὰ τέκνα σὺν τοῖς ἀδελφοῖς αὐτῶν.
3. ὁ ἀπόστολος ἀπέστειλεν ἀγγέλους πρὸς ὑμᾶς.
4. νῦν μὲν διδασκόμεθα ὑπὸ τοῦ κυρίου, τότε δὲ ἐδιδάσκομεν τὴν ἐκκλησίαν.
5. πονηροὶ ἦσαν, ἀγαθοὶ δὲ ἔστε.
6. διὰ μὲν τὴν ἀγάπην τοῦ θεοῦ ἀποθνήσκομεν (we are dying) ἐν τῇ βασιλείᾳ τοῦ ἀνθρώπου, δεχόμεθα δὲ τὴν ζωὴν ἐν τῇ βασιλείᾳ τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ.
7. ἠτοιμάζον οἱ πονηροὶ υἱοὶ τὰς καρδίας αὐτῶν ὅτι ἤκουον τῶν λογῶν τοῦ θεοῦ καὶ ἐπίστευον αὐτοῖς.
8. ἐν ἐκείναις ταῖς ἡμέραις ὁ ἰησοῦς χριστὸς ἐθεράπευε τὸν λαόν, καὶ ἔσωζεν αὐτοὺς ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
9. ἀμὴν (truly)<sup>1</sup> γὰρ λέγω ὑμῖν, οὗτοι εἰσέρχονται εἰς τὴν βασιλείαν τοῦ θεοῦ, οἱ δὲ ἐκεῖνοι οὐκ εἰσέρχονται.
10. τότε ἠκούετε τῆς φωνῆς τοῦ θεοῦ, νῦν δὲ οὐκέτι ἀκούετε αὐτῆς.

1 ἀμὴν is an adverb, to be diagrammed beneath the verb to which it is related.

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## Lesson Thirteen

### *The Imperfect Tense with the -ομαι Verb*

#### 13.1 Vocabulary List

ἀποθνήσκω	I die
βιβλίον, τό	book, scroll
δαμόνιον, τό	demon
δύναμαι	I can, I am able
ἐκβάλλω	I cast out, throw out, drive out
ἐκπορεύομαι	I go out, come out
εὐθύς	immediately (adverb)
ἢ	or (coordinate conjunction)
θάλασσα, ἡ	sea
θρόνος, ὁ	throne
καθαρίζω	I clean, cleanse, purify
οὐδέ	and not, nor, not even (coordinate conjunction)
οὐδέ...οὐδέ	neither...nor (correlative conjunction)
οὖν	therefore (conjunction), then, now (adverb) <sup>1</sup>
οὔπω	not yet (adverb)
οὔτε	not, no (adverb) nor (coordinate conjunction)
πλοῖον, τό	boat
τέ	and (coordinate conjunction, weaker than καί)
τέ...τέ and τέ...καί	both...and (correlative conjunction)

It is time to review all vocabulary from Lesson One through Lesson Twelve. *Oil the furniture!*

#### 13.2 Transitive and Intransitive Review

Each verb or verbal within a clause is either *transitive* or *intransitive*, one of the four following types:

<i>Type of Verb</i>	<i>Characteristic</i>
Transitive Active	These verbs are <i>action</i> verbs. The subject acts, which makes them active voice. In use they must have a direct object which receives the action of the verb.
Transitive Passive	These verbs are <i>action</i> verbs. The subject does not act, but receives the action of

<sup>1</sup> οὖν is used 523 times in the majority text. The inferential use “therefore” is used about two hundred times in the New Testament. The temporal use “then,” or “now” is used about one hundred seventy times, mainly in John’s writings. The study of other uses of οὖν must wait for second year Greek.

## Lesson Thirteen

the verb. Hence, such verbs have no direct object.<sup>2</sup>

**Intransitive Copulative** These verbs are always *state-of-being* verbs. They connect the subject with a subject complement following the verb. They must have a subject complement.

**Intransitive Complete** These may be either *action* or *state-of-being* verbs. They take *neither* a direct object *nor* a complement. In many cases the subject of complete verbs is being emphasized in some way.

### 13.3 The Primary and Secondary -ω and -ομαι Indicative Mood Verbs Review

The following chart shows all the endings studied thus far. It is imperative that the student master these endings, along with their meanings.

<i>Primary -ω Endings with ο/ε Thematic Vowel</i>			<i>Primary -ομαι Endings with ο/ε Thematic Vowel</i>		
<i>Person</i>	<i>Singular</i>	<i>Plural</i>	<i>Person</i>	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	-ω	-ομεν	1 <sup>st</sup>	-ομαι	-ομεθα
2 <sup>nd</sup>	-εις	-ετε	2 <sup>nd</sup>	-η	-εσθε
3 <sup>rd</sup>	-ει	-ουσι(ν)	3 <sup>rd</sup>	-εται	-ονται
Infinitive	-ειν		Infinitive	-εσθαι	

#### *Secondary -ω Endings with ο/ε Thematic Vowel*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	-ον	-ομεν
2 <sup>nd</sup>	-εις	-ετε
3 <sup>rd</sup>	-ει(ν)	-ον

### 11.4 The Secondary -ομαι Verbs

To the above set of endings we add the following *secondary -ομαι* endings with ο/ε thematic vowel:

#### *Secondary -ομαι Endings with ο/ε Thematic Vowel*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	-ομην	-ομεθα
2 <sup>nd</sup>	-ου	-εσθε
3 <sup>rd</sup>	-ετο	-οντο

<sup>2</sup> There are a few instances of the passive taking a “retained object.” While rare, it does occur in the New Testament, but only when the sense of the verb allows it. For example, 2 Thessalonians 2:15 contains the relative clause, ἃς ἐδιδάχθητε, “which you were taught.” The subject is the plural *you*, the passive voice verb is *were taught*, having the retained object *which*, a relative pronoun. *Teach*, in its various forms, is one of those rare verbs that can appear in the passive with a retained object, and is used that way in both English and Greek. An English example would be, “The boys were taught tennis by the gym teacher.”



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This completes the ending sets for the omega (-ω) conjugation of Greek verbs. All subsequent endings in the *omega* conjugation will be variations of these four sets. Verbs with -ομαι endings in the present also have -ομαι endings in the imperfect, and will take the above set of endings.

**Example:** πορεύομαι = *I go*, present. ἐπορευόμην = *I was going*, imperfect.

The following charts present the verb λύω with the imperfect -ομην indicative forms. The student is encouraged to review section 12.5 which deals with the function of the imperfect tense.

Remember, verbs with the -ομαι/ομην ending are sometimes *transitive passive*, or reflexive. So ἐλυόμην can be translated either *I was being loosed*, *you were being loosed*, etc., or *I was loosing myself*, *you were loosing yourself*, etc.

### *Imperfect -ομαι Form of the Indicative of λύω*

Person	Singular	Plural
1 <sup>st</sup>	ἐλυόμην	ἐλυόμεθα
2 <sup>nd</sup>	ἐλύου	ἐλύεσθε
3 <sup>rd</sup>	ἐλύετο	ἐλύοντο

### 13.4 Review of the Imperfect of ἔχω.

#### *Imperfect -ω Indicative of ἔχω*

Person	Singular	Plural
1 <sup>st</sup>	εἶχον I was having	εἶχομεν we were having
2 <sup>nd</sup>	εἶχες you were having	εἶχετε you were having
3 <sup>rd</sup>	εἶχε(ν) he, she, it was having	εἶχον they were having

### 13.5 The Use and Diagramming of Conjunctions

Conjunctions connect two grammatical elements. When two elements of equal force are connected, the conjunction is called a *coordinate conjunction*. Such constructions are compound.

A sentence can have compound subjects, compound predicates (verbs), compound direct objects, compound subject complements, compound prepositional phrases, and even compound subordinate clauses. So far we've learned the following coordinate conjunctions:

καί = and

ἀλλά = but

δέ = and, but

οὐδέ = and not, nor, not even

τέ = and

οὖν = therefore

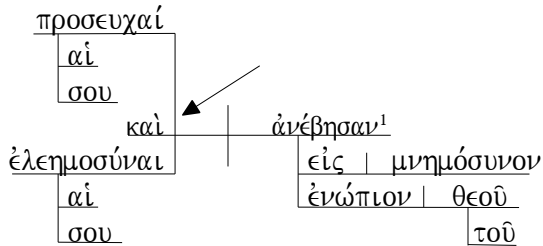
ἢ = or

οὔτε = nor

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We will study the function and diagramming of *subordinate* conjunctions, beginning with ὅτι in section 13.6 below.

**Example:** αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ θεοῦ = *Your prayers and your alms went up for a memorial in the presence of God* (Acts 10:4). Here we find a simple compound subject. Note the diagram.



<sup>1</sup>Aorist, intransitive complete, indicative, third person, plural from ἀναβαίνω, *I go up*.

A special kind of coordinate conjunction is the *correlative conjunction*. A correlative conjunction consists of *two words* separated by other words. We have studied the following correlative conjunctions:

καί...καί = both...and

οὐδὲ...οὐδὲ = neither...nor

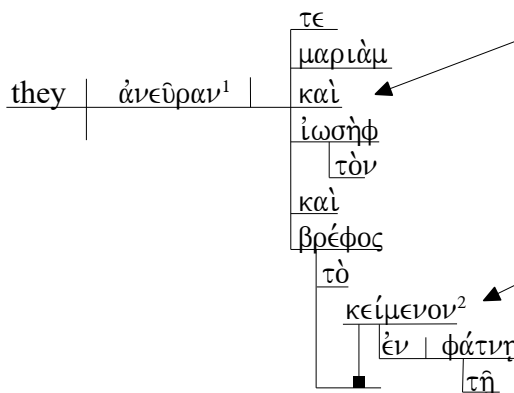
μέν...δέ = on the one hand...on the other hand

τέ...τέ = both...and

τέ...καί = both...and

Sometimes, depending on context, μέν...δέ are difficult to translate. When the above translation does not fit, try leaving μέν untranslated, and translate δέ *and* or *but*.<sup>1</sup>

**Example:** ἀνεῦραν τε μαριὰμ καὶ τὸν ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ = *They found both Mary and Joseph, and the baby lying in the manger* (Luke 2:16). Here we find a compound direct object, with τέ and καί, meaning *both...and*.



Notice that the participle is diagrammed on a stilt. The same is true of infinitives. We will study participles beginning in Lesson Twenty.

<sup>1</sup>Aorist, transitive active, third person, plural from ἀνευρίσκω.

<sup>2</sup>Present, intransitive complete, participle, nominative, singular, accusative from κείμεαι.

1 These are the common translations, but correlative pronouns have a variety of uses that can only be learned by checking a good Greek lexicon for each.

## Lesson Thirteen

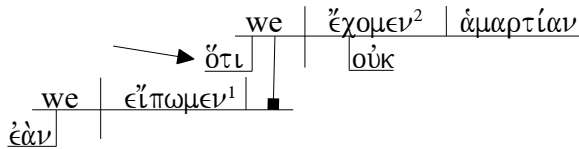
### 13.6 Diagramming the ὅτι clause

When two clauses of *unequal grammatical weight*, that is, a main clause and a subordinate clause, are connected, the conjunction is called a *subordinate conjunction*.

The subordinate conjunction ὅτι is special, as it regularly connects two different kinds of subordinate clauses to the main clause, the *subordinate noun clause*, and the *subordinate adverb clause*.

When ὅτι is translated *that* it is connecting a *subordinate noun clause* to the main clause. A noun clause can function in any way that a noun can function, as a *subject*, an *object*, in *apposition*, or as a *complement*.

**Example:** εἰπόμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν... = *If we should say that we have no sin...* (1 John 1:8). This partial sentence presents the ὅτι clause as the *direct object* of the verb. Notice that it is diagrammed on a stilt on the basal line after the object line on.

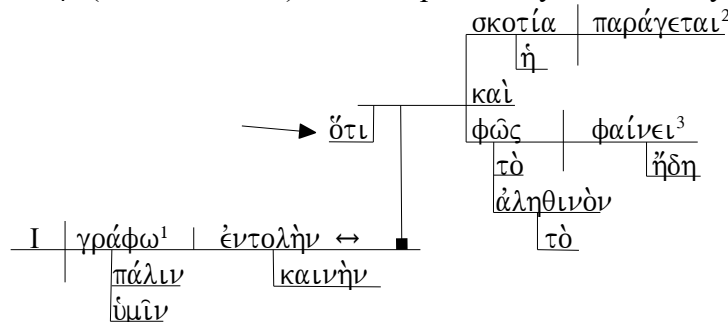


<sup>1</sup>Aorist, transitive active, subjunctive, first person, plural from λέγω.

<sup>2</sup>Present, transitive active, indicative, first person, plural from ἔχω.

**Example:** πάλιν ἐντολὴν καινὴν γράφω ὑμῖν...ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει = *Again a new commandment I write to you...that the darkness is passing away and the true light already shines* (1 John 2:8).

This partial sentence contains a *compound ὅτι noun clause* standing in *apposition* to the noun ἐντολὴν. Nouns standing in apposition re-name and more specifically identify their referent noun. Here, the noun ἐντολὴν (*commandment*) is more specifically identified by the ὅτι clause, indicated by the double arrow.



<sup>1</sup>Present, transitive active, indicative, first person, singular, from γράφω.

<sup>2</sup>Present, intransitive complete, third person, singular, from παράγω. Note the -ομαι ending.

<sup>3</sup>Present, intransitive complete, indicative, third person, singular, from φαίνω.

When ὅτι is translated “because” it is connecting an adverb clause to the main clause. ὅτι adverbial clauses give the reason for the action of the main verb.

**Example:** γράφω ὑμῖν νεανίσκοι ὅτι νενικήκατε τὸν πονηρὸν = *I am writing to you, young men, because you have overcome the evil one* (1 John 2:13).

Here, since the ὅτι clause answers the question, “Why am I writing?” it is adverbial.

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<sup>1</sup>Present, intransitive complete, first person, singular, from γράφω.

<sup>2</sup>Perfect, transitive active, indicative, second person, plural from νικάω.

### 13.7 Exercises

Remember that neuter plural subjects (Form 1 nominatives) take singular verbs. Also, the conjunction καί (*and, both...and*) can also be an adverb translated either *also* or *even*.

**Translate the following sentences. Diagram 2, 5, 6, 7, 8, 12, 14, 15, 18, 19.**

1. ἤρχομην πρὸς τὸν κύριον, ἦγον δὲ καὶ τοὺς ἄλλους.
2. ἤκούοντο καὶ ἤκουον· ἀκούονται καὶ ἀκούουσιν.
3. ταῦτα τὰ δαιμόνια ἐξήρχετο διὰ τὸν λόγον αὐτοῦ.
4. ἐξήρχεσθε ἐκ τῶν οἴκων ὑμῶν.
5. ἐν τῷ πλοίῳ ἐπορευόμην πρὸς τὸν κύριον διὰ τῆς θαλάσσης.
6. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον αὐτοῦ οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
7. ὑπὲρ τῆς ἐκκλησίας αὐτοῦ ἀπέθνησκεν ὁ κύριος.
8. οὐδὲ αὐτὸς ποιηρὸς οὐδὲ τὰ ἔργα ποιηρὰ.
9. συνήρχοντο οἱ μαθηταὶ πρὸς τοῦτον.
10. ἐγράφοντο οὗτοι οἱ λόγοι ἐν τῷ βιβλίῳ.
11. ἐδιδασκόμην ὑπ' αὐτοῦ ἐκ τῶν βιβλίων τῶν προφητῶν.
12. ἐν ἐκείναις ταῖς ἡμέραις καὶ ἐδιδασκόμεθα ὑπ' αὐτοῦ καὶ ἐδιδάσκομεν τοὺς ἄλλους, ἀλλὰ νῦν οὐδε διδασκόμεθα οὐδὲ διδάσκομεν.
13. ἀπήρχοντο οἱ ἁμαρτωλοὶ πρὸς τὴν θάλασσαν.
14. ἐξεπορεύετο πρὸς αὐτὸν ἡ ἐκκλησία, ἀλλὰ νῦν οὐκέτι εκπορεύεται.
15. οὕτω βλέπομεν τὸν κύριον ἐν τῇ δόξῃ αὐτοῦ, ἀλλὰ ἐδιδασκόμεθα ὑπ' αὐτοῦ καὶ ἐν ταῖς ἡμέραις ταῖς κακαῖς.
16. ἐλέγετο ἐν τῷ ἱερῷ καλὸς λόγος περὶ τούτου τοῦ ἀποστόλου.
17. περὶ αὐτὸν ἐβλέπετο ἡ δόξα αὐτοῦ.
18. τὰ ἔργα τοῦ ποιηροῦ ποιηρὰ ἐστίν.
19. ἐφέρετο τὰ δῶρα καὶ πρὸς τοὺς ποιηρούς.
20. ἐδέχου τὰ βιβλία ἀπὸ τῶν προφητῶν.

## Lesson Fourteen

### *The Future Indicative Verb*

#### 14.1 Vocabulary List

ἄξω	I shall lead (future <sup>1</sup> of ἄγω)
ἀκούσομαι	I shall hear (future of ἀκούω)
ἀποστελῶ	I shall send (irregular future <sup>2</sup> of ἀποστέλλω)
βλέψω	I shall see (future of βλέπω)
ἀναβλέπω	I look up, receive sight
ἀναβλέψω	I shall look up (future of ἀναβλέπω)
γενήσομαι	I shall become (irregular future <sup>3</sup> of γίνομαι)
γνώσομαι	I shall know (irregular future of γινώσκω)
διδάξω	I shall teach (future of διδάσκω)
διώκω	I pursue, persecute
διώξω	I shall pursue, persecute (future of διώκω)
δοξάσω	I shall glorify (future of δοξάζω)
ἔξω	I shall have (future of ἔχω)
ἔσομαι	I shall be (irregular future of εἰμί)
ἐλεύσομαι	I shall come, go (irregular future of ἔρχομαι)
καταβήσομαι	I shall go down (irregular future of καταβαίνω)
κηρύξω	I shall proclaim (future of κηρύσσω)
λήμψομαι	I shall take, receive (irregular future of λαμβάνω)
μεινῶ	I shall remain, abide (future of μένω)
παραλήμψομαι	I shall take, take along, receive (irregular future of παραλαμβάνω)
πείθω	I persuade
πείσω	I shall persuade (future of πείθω)
προσεύχομαι	I pray
προσεύξομαι	I shall pray (future of προσεύχομαι)
σώσω	I shall save (irregular future of σώζω)
τυφλός, -ή, -όν	blind (ὁ τυφλός = blind man)

- 1 The regular future adds a sigma (σ) to the end of the stem. Here the sigma combines with the gamma (γ) for form ξ. But the sound of the sigma remains. See the discussion of the *Square of the Mutes* below.
- 2 Because the sound of the sigma (σ) drops out, many grammarians consider this an irregular future.
- 3 A true irregular future stem is spelled differently than a regular future stem. It may or may not contain the sigma sound at the end of the stem.

## Lesson Fourteen

### 14.2 The Future Tense

#### The Regular Future

The regular future  $-\omega$  and  $-\omicron\mu\alpha\iota$  indicative is built on the present tense stem. The future takes the same endings as the present tense, that is, it takes primary endings with  $o/\epsilon$  thematic vowel. It is, therefore, considered a primary tense, and as such *has no augment*. The regular future differs from the present by adding a sigma to the present stem. This is called a *sigma tense suffix*. Hence, the future  $-\omega$  and  $-\omicron\mu\alpha\iota$  verbs will have the present stem + the sigma tense suffix + the thematic vowel + the ending. This is true of all omega verbs whose stems end with a vowel.

Unlike the present, however, the *future* of verbs having their vocabulary form in  $-\omicron\mu\alpha\iota$  do not follow the same pattern. We will study the future  $-\omicron\mu\alpha\iota$  verbs in a subsequent lesson. The following chart shows all the regular future forms for λύω, both  $-\omega$  and  $-\omicron\mu\alpha\iota$  forms. If the vocabulary form of a verb is  $-\omega$ , the future  $-\omicron\mu\alpha\iota$  form will be reflexive, copulative, or complete. They cannot be passive.

#### Future $-\omega$ Indicative of λύω

Person	Singular		Plural	
1 <sup>st</sup>	λύσω	I shall loose <sup>1</sup>	λύσομεν	we shall loose
2 <sup>nd</sup>	λύσεις	you shall loose	λύσετε	you shall loose
3 <sup>rd</sup>	λύσει	he, she, it shall loose	λύσουσι(ν)	they shall loose

#### Future $-\omicron\mu\alpha\iota$ Indicative of λύω

Person	Singular		Plural	
1 <sup>st</sup>	λύσομαι	I shall loose myself <sup>2</sup>	λυσομεθα	we shall loose ourselves
2 <sup>nd</sup>	λύση	you shall loose yourself	λύσεσθε	you shall loose yourselves
3 <sup>rd</sup>	λύσεται	he, she, it shall loose himself, herself, itself	λύσονται	they shall loose themselves

#### The Irregular Future

When the stem of a future tense verb ends in a letter other than a vowel, the form becomes irregular. For instance, if the stem ends in a liquid consonant ( $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ) it causes changes when the  $\sigma$  is added. Such verbs usually drop the  $\sigma$  and put a *circumflex accent*<sup>3</sup> over the  $\omega$ . Sometimes the stem will actually change spelling. For that reason irregular futures must be memorized as such. Note the irregular future of the verb ἀποστέλλω in the vocabulary list. Since its stem ends in a liquid consonant ( $\lambda$ ), it changes to ἀποστέλω in the future. Not only has the  $\sigma$  tense suffix dropped, one  $\lambda$  has also dropped.

Review the square of the mutes below, which comes into play here. Here a column is added to indicate the sibilant letter for each type of mute. When a verb stem ends in a mute, the  $\sigma$  *combines* with the mute to form a sibilant. For instance, ἄγω, instead of becoming ἄγσω, becomes ἄξω, in the future, because the mute  $\gamma$  combines with the  $\sigma$  to become  $\xi$ .

#### The Square of the Mutes with Sibilant

- 1 These future verbs can be transitive active, or intransitive complete, but they cannot be transitive passive.
- 2 Note that we have included the reflexive translation for these  $-\omicron\mu\alpha\iota$  verbs. In this case, the future  $-\omicron\mu\alpha\iota$  forms *cannot* be passive, but they *can be* reflexive, transitive active, or intransitive complete.
- 3 The inclusion of the circumflex accent was undoubtedly the editor's way of saying that the future of such verbs, while losing the *sigma*, had a somewhat different tonal inflection than the present tense form of the verb.

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	<i>Voiceless</i>	<i>Voiced</i>	<i>Aspirants</i>	<i>Sibilant Letter</i>
<i>Palatal:</i>	κ	γ	χ	ξ
<i>Labial:</i>	π	β	φ	ψ
<i>Dental:</i>	τ	δ	θ	ζ

Some verbs have a different stem in the future than the present. This happens with both -ω and -ομαι verbs. For instance, the verb stem for γινώσκω changes from γινω- to γνω-, with the result that the future of γινώσκω is γνώσομαι, an -ομαι future that still has the σ attached to the stem. The verb λαμβάνω becomes the totally different λήψομαι in the future. The fact is, irregular futures must be memorized as though they were separate vocabulary words. (After all, that's the way baby Greeks did it!)

### 14.3 Review the Present and Imperfect Tenses of εἶμι.

Again we note the irregularity of the verb εἶμι. The following chart will review the present and imperfect forms of εἶμι.

#### *The Present Indicative of εἶμι*

<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	εἶμι	I am	ἐσμέν	we are
2 <sup>nd</sup>	εἶ	you are	ἐστέ	you are
3 <sup>rd</sup>	ἐστί(ν)	he, she, it is	εἰσί(ν)	they are
<i>Infinitive</i>	εἶναι		to be	

#### *The Imperfect Indicative of εἶμι*

<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	ἦμην	I was	ἦμεν	we were
2 <sup>nd</sup>	ἦς	you were	ἦτε	you were
3 <sup>rd</sup>	ἦν	he, she, it was	ἦσαν	they were

### 14.4 The Future Indicative of εἶμι.

As with the present and the imperfect, the future of εἶμι, follows no regular pattern, and must be memorized.

#### *The Future Indicative of εἶμι*

<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	ἔσομαι	I shall be	ἐσόμεθα	we shall be
2 <sup>nd</sup>	ἔσῃ	you shall be	ἔσεσθε	you shall be
3 <sup>rd</sup>	ἔσται	he, she, it shall be	ἔσονται	they shall be

### 14.5 How the Future Tense Works

“The future is primarily an indicative tense, and hence the element of time is very pronounced. It does, however, signify to a large degree the character of the verbal idea, but instead of presenting progress as the leading idea—as do the present and imperfect—the general significance is indefinite (aoristic or punctiliar).”<sup>1</sup>

1 Henry E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*, pg. 191. According to A. T.

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In other words, the future does not present the act as on-going. This does not mean that the future cannot refer to on-going action, but only that progress is not inherent in the tense as it is in the present and imperfect. If there is progress in the future (the progressive future) it is determined either by the context, or by the nature of the verbal idea.

Dana and Mantey list five uses of the future. A thorough discussion must wait for second year Greek. However, the most common functions need to be understood by the first year student.

### The Predictive Future

This is the ordinary significance of the future tense. It looks forward to an event in the future.

**Example:** ἐκεῖνος ὑμᾶς διδάξει πάντα = *That one will teach you all things* (John 14:26)

### The Progressive Future

Although the future is an aoristic tense, sometimes the context, or the nature of the verb itself, requires progressive understanding. This progressive idea is not built into the tense, but it is nevertheless real, and must be understood by the careful student of Scripture when it occurs. Some grammarians suggest using the English idiom “keep on” as a translation for the progressive future (Brooks and Winbery, for instance).

**Example:** καὶ ποιεῖτε καὶ ποιήσετε = *you are both doing, and you will keep on doing* (2 Thessalonians 3:4).

### The Imperative Future

Like English, Greek uses the future with the force of a command. In English, such a use is considered a stronger command than using the simple imperative. Note the force change in the following English sentences.

**Example:** Go to the store and buy some bread. (simple imperative)

**Example:** You will go to the store and will buy some bread. (future as an imperative)

Whether such a change in force is true in Greek is problematic, though some passages seem to indicate that the future as an imperative might be of a stronger force than the simple imperative.

**Example:** καλέσεις τὸ ὄνομα αὐτοῦ ἰησοῦν = *You shall call his name Jesus* (Matthew 1:21). This is not a simple predictive future. The angel is commanding the action.

### 14.6 Exercises

Form the -ω and -ομαι forms in the indicative mood for each of the following verbs. Check the principal parts list in the appendix for help.

ἀποκτείνω	έτοιμάζω	θεραπέυω	κράζω	βάλλω	πιστεύω	έσθίω
ἀναβαίνω	καταβαίνω	ἀποστέλλω	βαπτίζω	κρίνω	συνάγω	χαίρω
γινώσκω	γράφω	διδάσκω	έγείρω	θέλω	λαμβάνω	λέγω
πέμπω	φέρω	ἄγω	ἀκούω	βλέπω		

**Translate the following sentences. Remember that neuter plural subjects take singular verbs. Diagram 1, 3, 8, 9, 10.**

1. εἶ πονηρός, ἀλλ' ἔση ἀγαθός.
2. ἐσόμεθα σὺν αὐτῷ ἐν τῇ ἐκκλησίᾳ αὐτοῦ.

Robertson, the indefinite significance of the tense “is due partly to the nature of the case, since all future events are more or less uncertain.” This is also quoted in Dana and Mantey, taken from Robertson’s *A Short Grammar of the Greek New Testament*.



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3. οἱ μαθηταὶ ἀκούουσι τῆς φωνῆς τοῦ κυρίου αὐτῶν καὶ ἄξουσι τὰ τέκνα πρὸς αὐτόν.
4. κηρύξουσι τὸ εὐαγγέλιον καὶ δέξονται ἁμαρτωλοὺς μετὰ χαρᾶς.
5. τὰ τέκνα βλέπει τὸν ἄγγελον ἐν τῇ ἐκκλησίᾳ.
6. αἱ ἡμέραι αἱ κακαὶ ἐλεύσονται.
7. οὐδὲ ἐγὼ ταῦτα γινώσκωμαι.
8. λήμψεσθε καὶ τὰ δῶρα καὶ τοὺς οἴκους.
9. τότε γινώσκονται ὅτι αὐτός ἐστὶν ὁ κύριος. (See previous lesson on how to diagram ὅτι clauses.)
10. ἁμαρτωλοὶ μὲν ἐστε, γενήσεσθε δὲ υἱοὶ τοῦ θεοῦ.
11. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁ μεσσίας ἐλεύσεται σὺν τοῖς ἀγγέλοις αὐτοῦ.
12. ὁ χριστὸς ἄξει τοὺς μαθητὰς αὐτοῦ εἰς τὴν ὁδὸν τῆς ἀγάπης.



## Lesson Fifteen

### *The First Aorist -ω and -ομαι Indicative Verb*

#### 15.1 Vocabulary List

##### ***The Aorist Forms of Previously Learned Verbs***

ἤκουσα	I heard
ἀπέστειλα	I sent
ἤρξάμην	I began
ἐβάπτισα	I baptized
ἑβλεψα	I saw
ἔγραψα	I wrote
έδεξάμην	I received
έδίδαξα	I taught
έδόξασα	I glorified
ήθέλησα	I desired, willed
έθεράπευσα	I healed
έκήρυξα	I proclaimed
ἔπεισα	I persuaded
ἔπεμψα	I sent
έπίστευσα	I believed, had faith
ἔσωσα	I saved
ήνεγκα	I bore, brought (from φέρω) see the note in 15.5 below on this strange form)

##### ***New Vocabulary With Future and Aorist forms of Verbs***

ἀπολύω	I release (ἀπολύσω, ἀπέλυσα)
ἐπιστρέφω	I turn, return (ἐπιστρεψω, ἐπέστρεψα)
έτοιμάζω	I prepare (έτοιμάσω, ήτοιμάσα)
ἤδη	already (adverb)
θαυμάζω	I wonder, marvel (θαυμάσω, έθαύμασα)
ύποστρέφω	I return ( ύποστρέψω, ύπέστρεψα)

#### 15.2 The First, or Regular Aorist

Greek scholars use the term “first aorist” when they mean the *regular* aorist. The “second aorist” is irregular in form, but there is *no difference in meaning between the two aorists*.

Like the imperfect, in the indicative mood the aorist indicates past time. Also like the imperfect, the first aorist is built on the present stem. In the case of λύω the stem is λυ. Since the aorist is past time in the indicative mood (and only in the indicative mood), it has the epsilon (ε) augment. See Lesson Twelve for a review of the augment.

The next element is called the *sigma (σ) tense suffix*, attached to the end of the stem, followed by the thematic vowel and the endings. Since the aorist is a past tense, it takes secondary endings, like the imperfect. However, it *does not* take the omicron/epsilon (ο/ε) thematic vowel. Rather, it takes an alpha/epsilon (α/ε) thematic vowel. The following chart shows the regular -ω and -ομαι endings with the alpha/epsilon thematic vowel.

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<i>-ω Endings</i>		<i>-ομαι Endings</i>		Do not memorize these two sets ← of endings!
-α	-αμεν	-αμην	-αμεθα	
-ας	-ατε	-ω	-ασθε	
-ε(ν)	-αν	-ατο	-αντο	

The best way to memorize the aorist verb endings is with the sigma tense suffix attached. Note the following chart.

<i>-ω Endings</i>		<i>-ομαι Endings</i>		Do memorize these two sets ← of endings!
-σα	-σαμεν	-σαμην	-σαμεθα	
-σας	-σατε	-σω	-σασθε	
-σε(ν)	-σαν	-σατο	-σαντο	

### 15.3 A Review of the Future Indicative of λύω

Below is a *review* of the future *-ω* and *-ομαι* forms of λύω. Remember, like the first aorist the future is built on the present stem, but it has no augment. It does have a sigma tense suffix, but it has the primary endings with o/ε thematic vowel.

#### *Future -ω Indicative of λύω*

<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	λύσω	I shall loose	λύσομεν	we shall loose
2 <sup>nd</sup>	λύσεις	you shall loose	λύσετε	you shall loose
3 <sup>rd</sup>	λύσει	he, she, it shall loose	λύσουσι(ν)	they shall loose

#### *Future -ομαι Indicative of λύω*

<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	λύσομαι	I shall loose myself <sup>1</sup>	λύσόμεθα	we shall loose ourselves
2 <sup>nd</sup>	λύση	you shall loose yourself	λύσεσθε	you shall loose yourselves
3 <sup>rd</sup>	λύσεται	he, she, it shall loose himself, herself, itself	λύσονται	they shall loose themselves

Below are the charts for the first aorist active indicative and the aorist *-ομαι* indicative of λύω. Note the infinitives have no augment since they are not indicative mood.

### 15.4 The First Aorist Indicative of λύω with augment, sigma tense suffix, and α/ε thematic vowels.

#### *Aorist -ω Indicative of λύω*

<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	ἔλυσα	I loosed	ἐλύσαμεν	we loosed
2 <sup>nd</sup>	ἔλυσας	you loosed	ἐλύσατε	you loosed
3 <sup>rd</sup>	ἔλυσε(ν)	he, she, it loosed	ἔλυσαν	they loosed
	<i>Infinitive</i>	λύσαι		to loose

1 Once again I have included the reflexive translations for these forms. Remember, the *-ομαι* forms in the future indicative can be transitive active, intransitive complete or, on occasion, reflexive. They *cannot* be transitive passive.

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### *Aorist -ομαι<sup>1</sup> Indicative of λύω*

<i>Person</i>	<i>Singular</i>		<i>Plural</i>
1 <sup>st</sup>	ἐλυσάμην	I loosed myself	ἐλυσάμεθα we loosed ourselves
2 <sup>nd</sup>	ἐλύσω	you loosed yourself	ἐλύσασθε you loosed yourselves
3 <sup>rd</sup>	ἐλύσατο	he, she, it loosed himself, etc.	ἐλύσαντο they loosed themselves
	<i>Infinitive</i>	λύσασθαι	to loose oneself

Like the future, the aorist has a different set of endings for the *transitive passive* than the simple addition of the -ομαι ending.

The sigma of the aorist *follows the same changes as the future did*. For instance, when the future tense stem ended in a mute the sigma was absorbed into the mute. Hence κ + σ becomes ξ, β + σ becomes ψ, and so forth. Also, if the stem ends in a sibilant, the sibilant drops off, and only the sigma is left, which is also true with aspirants such as θ. Liquids cause the sigma itself to drop. The same is true of the first aorist. Therefore, the first aorist of διδάσκω is ἐδίδαξα, the first aorist of δοξάζω becomes ἐδόξασα, and the first aorist of ἀποστέλλω becomes ἀπέστειλα.

### *15.5 The Unusual Forms of φέρω*

Some classify the aorist of φέρω (ἤνεγκα) as a second aorist because it incorporates a stem change, rather than simply adding to the stem. However, it is probably a first aorist because it uses the alpha/epsilon thematic vowel, which is different than the thematic vowel of the second aorist (Lesson Sixteen).

### *15.6 How the Aorist Tense Works*

As one might expect, the aorist is the most common tense in the New Testament. The word aorist means “without limits” or “undefined.” The aorist, no matter what its form, is a simple past tense in the indicative mood. However, the imperfect indicates progressive action or state, while the aorist does not. Therefore, translate the aorist as a simple past. See the above chart for the simple translations of λύω.

The aorist represents the action or state of the verb without any assumption of progression, and is, hence, unlimited in its use. Only context can tell the actual kind of action, *if any*. Lacking any contextual consideration, it is best to think of the aorist as simply identifying an act or state.<sup>2</sup>

There are three regular uses of the aorist.

#### **The Constative Aorist**

The aorist views the action or state in its entirety. In other words, it views the act or state as a whole, regardless of the length of time it covers, or whether it was a complete act or state at the time of the

1 Unlike the present, both the *future* and the *aorist -ομαι* forms are different than their passive forms, which take a different set of endings altogether. Traditional grammars incorrectly call these *middle voice*. We will study the future passive and the aorist passive in Lesson Seventeen. The reflexive pronouns are included, to show that this is not a passive. However, it could be an *intransitive complete* or a *transitive active* verb under certain conditions, or, with state-of-being verbs, *intransitive copulative*.

2 Concerning the aorist tense, Dana and Mantey state, “It has no essential temporal significance, its time relations being found only in the indicative, where it is used as past, and hence augmented. Its true function is best seen in the potential moods, and should be carefully considered in interpretation. The aorist signifies nothing as to completeness, but simply presents the action as attained. It states the *fact* of the action or event without regard to its *duration*.” Pg. 193.

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writer or speaker. This is the basic use of the aorist, and unless contextual considerations force the interpreter to seek for other uses, this use should be assumed.

**Example:** ἀπέθανον οὗτοι πάντες = *All these people died...*(Hebrews 11:13).

### The Ingressive Aorist

Sometimes an aorist is used to indicate the beginning of an action or state.<sup>1</sup> It is often to be translated with “became” plus a noun or adjective to indicate the verbal meaning.

**Example:** ἐσίγησεν δὲ πᾶν τὸ πλῆθος = *And all the crowd became silent* (Acts 15:12). The aorist ἐσίγησεν is from σιγάω, meaning “I am silent.”

### The Culminative Aorist

This use of the aorist is directly related to the constative aorist above. It views the entire act, but regards it from the viewpoint of its existing results. In other words, it views the action as having culminated at the time of the speaker or writer. Since English uses the perfect tense to indicate the culminative idea, the aorist may be translated using the English helping verbs “have” or “has.”

**Example:** ἐγὼ γὰρ ἔμαθον...αὐτάρκης εἶναι = *For I have learned...content to be* (Philippians 4:11). The verb ἔμαθον is the second aorist of μαθηθῶ, meaning “I learn.”

### 15.7 The Aorist Infinitive

An infinitive is a verbal noun. As such, it names the act indicated by the verb. However, it has a variety of uses, including substantive (noun) and adverbial functions, which we will learn as it occurs.

Unlike the present Greek infinitive, which implies on-going action or state, the aorist infinitive simply indicates the simple fact of the action or state.

Since tense only tells time in the indicative mood, the infinitive has no augment, since it is outside the indicative mood. Indeed, the infinitive is “amodal,” meaning that it has no mood. Left to itself, the infinitive indicates that the action or state is only potential. It is not viewed as happening at the time of the main indicative mood verb of the sentence in which it occurs, only that it *could* happen *after* the time of the main indicative mood verb. Grammarians sometimes refer to this potential action or state as *futuristic*. The aorist infinitive, therefore, indicates a simple action or state as *potentially occurring after* the time of the main indicative verb of the sentence in which it resides.

Furthermore, since we have only *one* infinitive in English, the aorist infinitive has the same translation in English as the present infinitive. Hence, the reason for the infinitive use *cannot be determined by translation*.

**Example:** ὅσοι δὲ ἔλαβον αὐτόν ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι = *But as many as received Him, He gave to them authority children of God to become* (John 1:12).

John 1:12 is in the context of the Lord’s earthly sojourn. John states, when he wrote years after the ascension of Christ, that as many as received Christ *at the time of His earthly ministry* Christ gave authority “to become” children of God in their future. He does not state that they did indeed become children of God, as he was referring to the act of New Testament regeneration, which John knew full well did not occur until the residential ministry of the Holy Spirit began in Acts 2, a time future of their receiving Him as Messiah during His sojourn on earth.

1 This is often used with verbs that indicate a state or condition. It is similar to the Hebrew stative verbs which are related to adjective forms. Some grammarians call this use inceptive rather than ingressive.

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Individuals today do not “receive Christ to become children of God” in their future. They believe the gospel of His death and resurrection (1 Corinthians 15:1-4) and immediately become children of God. In other words, “receiving Christ” has to do with His *earthly messianic ministry*, not with His current post-ascension function as the savior of mankind. His people, the Israelites, received Christ as Messiah, the king of Israel.

### 15.8 Exercises

**Translate the following sentences. Diagram numbers 2, 5, 6, 7, 8, 9, 11, 14, 15, 19.**

1. οὐδὲ ἠκούσαμεν τὸν κύριον οὐδὲ ἐπιστεύσαμεν εἰς αὐτόν.
2. ἐδέξω σὺ τὸ εὐαγγέλιον, οὗτοι δὲ οὐ δέξονται αὐτό.
3. ἤκουσαν αὐτοῦ καὶ ἐθαύμασαν.
4. ἀπέλυσεν ὁ κύριος τὸν δοῦλον αὐτοῦ, ὁ δὲ δοῦλος οὐκ ἀπέλυσε τὸν ἄλλον.
5. καὶ ἐπίστευσας εἰς αὐτόν καὶ πιστεύσεις.
6. ἐπιστεύσαμεν εἰς τὸν κύριον καὶ σώσει ἡμᾶς.
7. ἤδη ἐπέστρεψαν οὗτοι πρὸς τὸν κύριον, ἐκεῖνοι δὲ ἐπιστρέψουσιν ἐν ταῖς ἡμέραις ταῖς κακαῖς.
8. ἐν ἐκείνῃ τῇ ὥρᾳ ἐξελεύσονται ἐκ τοῦ κόσμου, τότε δὲ ἐδέξαντο ἡμᾶς.
9. τότε ἠκούσαμεν ταύτας τὰς ἐντολάς, ἄλλας δὲ ἀκούσομεν ἐν τῇ ἐκκλησίᾳ.
10. ἐδίδαξάς με ἐν τῷ ἱερῷ.
11. πονηροὶ ἦσαν αὐτοί, πονηροὺς δὲ ἔπεμψαν εἰς τὴν ἐκκλησίαν.
12. ὑπέστρεψας πρὸς τὸν κύριον καὶ ἐδέξατό σε εἰς τὴν ἐκκλησίαν αὐτοῦ.
13. ἐν ἐκείναις ταῖς ἡμέραις ἐπορεύεσθε ἐν ταῖς ὁδοῖς ταῖς κακαῖς.
14. ἐπεστρέψατε πρὸς τὸν κύριον καὶ ἐθεράπευσεν ὑμᾶς.
15. ἐκεῖνοι πονηροί, ἀλλ’ ἡμεῖς ἐπέισαμεν αὐτούς.
16. ἠτοίμασα ὑμῖν τόπον ἐν τῷ οὐρανῷ.
17. ἔσωσα ὑμᾶς ἐγώ, ὑμεῖς δὲ ἐμὲ οὐκ ἐδέξασθε εἰς τοὺς οἴκους ὑμῶν.
18. ἀνέβλεψαν οἱ τυφλοί.
19. ἐδεξάμην σε εἰς τὸν οἶκόν μου, ἀλλ’ οὗτοι οἱ πονηροὶ οὐκ ἐδέξαντο.





## Lesson Sixteen

### *The Second Aorist -ω and -ομαι Indicative Verb*

#### 16.1 Vocabulary List

<i>The Second Aorist Forms of Previously Learned Verbs</i>		<i>New Vocabulary</i>	
ἤγαγον	I led (from ἄγω)	λείπω	I leave (2 <sup>nd</sup> aorist = ἔλιπον, I left)
ἄπέθανον	I died (from ἀποθνήσκω)	ὁράω	I see (2 <sup>nd</sup> aorist = εἶδον <sup>1</sup> , I saw)
ἔβαλον	I threw, cast (from βάλλω)	ὄψομαι	I shall see (defective fut. of ὁράω)
ἐγενόμην	I became (from γίνομαι)	πίπτω	I fall (2 <sup>nd</sup> aorist = ἔπεσον)
ἔγνων	I knew (from γινώσκω)	προσφέρω	I bring to
ἦλθον <sup>2</sup>	I came, went (from ἔρχομαι)		
ἔφαγον	I ate (from ἐσθίω)		
ἔσχον	I had (from ἔχω)		
ἔλαβον	I took, received (from λαμβάνω)		
εἶπον	I said, spoke (from λέγω)		
παρέλαβον	I took, received, took along (from παραλαμβάνω)		
ἔπαθον	I suffered (from πάσχω)		
ἤνεγκα	I bore, brought (from φέρω)		
ἤνεγκον <sup>3</sup>	I bore, brought (from φέρω)		

#### 16.2 The Nature of the Second Aorist

##### **The Relationship Between the First and Second Aorists**

The second aorist is *not* a different tense from the first aorist, but only a different form. The two forms of the aorist perform exactly the same way. Hence, the second aorist can, like the first aorist, be constative, ingressive, or culminative. See Section 15.6.

A few verbs have both first and second aorist forms, and this will be indicated in the principal parts list. Since one cannot determine from the vocabulary form whether a verb is first or second aorist, the student must memorize the aorist form of a verb *as a separate vocabulary form*.

##### **Differences in Formation Between the First and Second Aorist**

The second aorist, in all moods, differs from the first aorist by not adding a sigma (σ) tense suffix. It also does not have an alpha/epsilon (α/ε) thematic vowel. Therefore, unlike the first aorist, the sigma alpha (σα)

- 1 Some (such as Summers) list this as the second aorist of βλέπω. However, this association is not followed by most modern lexicons. Both DBAG and Abbott-Smith list it as the second aorist of ὁράω, I see.
- 2 ἔρχομαι is defective in the present tense, but is active form (ἦλθον) in the aorist tense, though still intransitive complete.
- 3 φέρω has both first and second aorist forms. In Lesson 15 we learned that the aorist form was ἤνεγκα. It appears to be the first aorist because of the α/ε thematic vowel. We classify ἤνεγκον as 2<sup>nd</sup> aorist because it takes the ο/ε thematic vowel.

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signal is missing in the second aorist. Instead, an internal stem change signals the second aorist. Often the change brings the second aorist stem closer to the ancient root of the word. For instance, λαμβάνω has the second aorist ἔλαβον. The *stem* of the present tense is λαμβαν-, while the *stem* of the second aorist is λαβ-, which is undoubtedly the ancient root of the word.<sup>1</sup> Sometimes the ancient root of a word is instructive as to the meaning of words that one might not expect to be related. This is not to say that the ancient root determines the *meaning* of a later Greek word, only that it can illustrate relationships between words that might not otherwise be obvious.<sup>2</sup> *Meaning* is determined by usage in context, not by the history of the word.

### 16.3 The Form of the Second Aorist

The second aorist of the -ω and -ομαι verbs are formed on the *second aorist stem*. As with the first aorist and the future, the second aorist passive form is different than the -ομαι form. Some second aorist stems differ radically from their present stem.

**Example:** ἐλιπόμην is not the passive of λείπω. It can be *transitive active*, *intransitive complete*, or *reflexive*, but never as a transitive passive, *I was left*. We will learn the aorist passives in the next lesson.

Since the second aorist is a *secondary tense*, like the first aorist, it takes an *augment* in the indicative mood. It also has the o/ε thematic vowel, and takes secondary endings. Hence it is similar to the imperfect. However, its stem differs radically from the imperfect. The imperfect has the *present stem*. The second aorist has the *aorist stem*, which will *not* look like the present.

**Example:** The *imperfect* of λείπω is ἔλειπον. The *second aorist* of λείπω is ἔλιπον. Note that the stem changes spelling from λειπ- to λιπ-. The student must be observant. Therefore, the student must memorize the second aorist form for each verb. Some lexicons provide the second aorist stem of verbs.<sup>3</sup>

The second aorist *transitive active/intransitive complete* form of the verb λείπω is as follows:

<i>Second Aorist Active Indicative of λείπω</i>				
<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
<i>1<sup>st</sup></i>	ἔλιπον	I left	ἔλιπομεν	we left
<i>2<sup>nd</sup></i>	ἔλιπες	you left	ἔλίπετε	you left
<i>3<sup>rd</sup></i>	ἔλιπε(ν)	he, she, it left	ἔλιπον	they left
<i>Infinitive</i>	λίπειν	to leave		

Since λύω does not have a second aorist form, the verb the examples will use the verb λείπω. The first person singular -ω second aorist form of ἔλιπον breaks down like this:

<i>Augment</i>	<i>Stem</i>	<i>Thematic vowel</i>	<i>Personal ending</i>
ε	λιπ	ο	ν

The second aorist -ομαι form of the verb λείπω is as follows:

1 See Bruce Metzger, *Lexical Aids for Students of New Testament Greek*, page 61.

2 The relationship between ancient roots and later forms is the science of etymology. The idea that ancient roots determine later meaning is called the *etymological fallacy*.

3 Again, I encourage the student to learn these forms aloud, not silently in your head. The change from λειπ- to λιπ- is a good example for the need of such a practice.

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### Second Aorist -ομαι Indicative of λείπω<sup>1</sup>

Person	Singular		Plural	
1 <sup>st</sup>	ἐλιπόμην	I left myself	ἐλιπόμεθα	we left ourselves
2 <sup>nd</sup>	ἐλίπου	you left yourself	ἐλίπεσθε	you left yourselves
3 <sup>rd</sup>	ἐλίπετο	he, she, it left himself, herself, itself	ἐλίποντο	they left themselves
Infinitive	λιπέσθαι		to leave oneself	

The translation provided is the *reflexive* form, but like the present tense, this aorist tense can be transitive active, transitive complete, or reflexive. It *cannot* be passive like the -ομαι form can in the present tense.

The first person singular of the secondary -ομαι form breaks down as follows:

Augment	Stem	thematic vowel	personal ending
ε	λιπ	ο	μην

#### 16.4 Diagramming Subordinate Clauses Indicated by γάρ

Let us review subordinate clauses. So far we have had only one subordinate conjunction, ὅτι. Whenever the student sees this conjunction, he knows that he is dealing with a subordinate clause, that is, a clause that is not the main clause of the sentence.

If the conjunction ὅτι means *that*, then the subordinate clause is a noun clause. If it means *because*, the clause is adverbial. See *Section 13.6* for examples for diagramming the ὅτι clause.

In this lesson, we find that the introductory conjunction γάρ can be used as a subordinate conjunction. This is a common use for the word γάρ, either used as *introductory to* a sentence, or as a *subordinate conjunction within* a sentence. When it is a *subordinate conjunction*, it is diagrammed the same way as the *adverbial* use of ὅτι.

It is called the *illative* use of γάρ by Dana and Mantey, which means *inferential*. However, it is simpler to think of this use of γάρ as telling the reason or ground for the main statement in the sentence, as it does in exercise 5 below, where the γάρ clause indicates the ground for the statement in the main clause.<sup>2</sup> This is the most common use of γάρ in the New Testament. It also has explanatory and emphatic uses in the New Testament. In fact, γάρ has over 1060 uses in the New Testament.

#### 16.5 Exercises

**Translate the following sentences. Diagram 3, 4, 5, 6, 11, 13, 14, 17, 19.**

- εἶδον οἱ ἄνθρωποι τὸν υἱὸν τοῦ θεοῦ· ἐγένετο γάρ αὐτὸς ἄνθρωπος καὶ ἔμεινεν ἐν τούτῳ τῷ κόσμῳ.
- συνήγαγεν ἡμᾶς αὐτὸς εἰς τὴν ἐκκλησίαν αὐτοῦ.
- ἦλθετε πρὸς τὸν κύριον καὶ παρελάβετε παρ' αὐτοῦ ταῦτα.
- τότε μὲν παρελάβετε τὴν ἐπαγγελίαν παρὰ τοῦ κυρίου, νῦν δὲ καὶ κηρύσσετε αὐτὴν ἐν τῷ κόσμῳ.
- ταύτας τὰς ἐντολὰς ἔλαβον ἀπὸ τοῦ κυρίου, ἡμῖν γὰρ μαθητῆς αὐτοῦ.

1 The reflexive translation is included to indicate that aorist -ομαι form cannot be passive, as it is only in the present and imperfect. The aorist -ομαι form can be either transitive active or intransitive complete, and not reflexive.

2 Remember that γάρ is postpositive, meaning that it cannot occur as the first word in its clause. In exercise 5, γάρ is preceded by the verb of the clause, ἡμῖν.

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6. ὁ μὲν κύριος ἐξῆλθε τότε ἐκ τοῦ κόσμου, οἱ δὲ μαθηταὶ αὐτοῦ ἔτι μένουσιν ἐν αὐτῷ.
7. τότε ὀψόμεθα τὸν κύριον ἐν τῇ δόξῃ αὐτοῦ· ἐπιστεύσαμεν γὰρ εἰς αὐτόν.
8. τότε μὲν εἰσῆλθετε εἰς τὴν ἐκκλησίαν, ἐν ἐκείνῃ δὲ τῇ ἡμέρᾳ εἰσελεύσεσθε εἰς τὸν οὐρανόν.
9. ταῦτα μὲν εἶπον ὑμῖν ἐν τῷ ἱερῷ, ἐκεῖνα δὲ οὕτω λέγω.
10. ἐπιστεύσαμεν εἰς τὸν κύριον, οἱ γὰρ μαθηταὶ ἤγαγον ἡμᾶς πρὸς αὐτόν.
11. νῦν μὲν λέγετε λόγους ἀγαθοῦς, εἶπον δὲ οὗτοι τοὺς αὐτοὺς λόγους καὶ ἐν ταῖς ἡμέραις ἐκείναις.
12. οὐκ ἐκήρυξας τὸ εὐαγγέλιον ἐν τῇ ἐκκλησίᾳ, οὐδὲ γὰρ ἐγένου μαθητῆς.
13. τοὺς μὲν πονηροὺς συνηγάγετε ὑμεῖς εἰς τοὺς οἴκους ὑμῶν, τοὺς δὲ ἀγαθοὺς ἡμεῖς.
4. τὰ μὲν δαιμόνια ἐξεβάλετε, τὰ δὲ τέκνα ἐθεραπεύσατε.
15. ἔπεσον ἐκ τοῦ οὐρανοῦ οἱ ἄγγελοι οἱ πονηροί.
16. προσέφερον αὐτῷ τοὺς τυφλοὺς.
17. οὗτοι μὲν ἐγένοντο μαθηταὶ ἀγαθοί, ἐκεῖνοι δὲ ἔτι ἦσαν πονηροί.
18. ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένοντο μαθηταὶ τοῦ κυρίου.
19. οὐδὲ γὰρ εἰσῆλθες εἰς τοὺς οἴκους αὐτῶν οὐδὲ εἶπες αὐτοῖς παραβολήν.
20. καὶ εἶδομεν τὸν κύριον καὶ ἠκούσαμεν τοὺς λόγους αὐτοῦ.

## Lesson Seventeen

### *The Aorist and Future Transitive Passive Indicative Verb*

#### 17.1 Vocabulary List

##### ***The Aorist Transitive Passive of Previously Learned Verbs***

ἀπεκρίθην	I answered (from ἀποκρίνομαι)	ἐλείφθην	I was left (from λείπω)
ἀπεστάλην	I was sent out (from ἀποστέλλω)	ἐπέμφθην	I was sent (from πέμπω)
ἐβλήθην	I was thrown (from βάλλω)	ἐπορεύθην	I went (from πορεύομαι)
ἐγενήθην	I became (defective from γίνομαι)	ἐσώθην	I was saved (from σωζω)
ἐγνώσθην	I was known (from γινώσκω)	ἠγέρθην	I was raised up (from ἐγείρω)
ἐγράφην	I was written (from γράφω)	ἠκούσθην	I was heard (from ἀκούω)
ἐδίδαχθην	I was taught (from διδάσκω)	ἠνέχθην	I was born, brought (from φέρω)
ἐδοξάσθην	I was glorified (from δοξάζω)	ἤχθην	I was led (from ἄγω)
ἐκηρύχθην	I was proclaimed (from κηρύσσω)	ὤφθην	I was seen (from ὁράω)
ἐκρίθην	I was judged (from κρίνω)	<b><i>New Vocabulary</i></b>	
ἐλήμφθην	I was taken (from λαμβάνω)	πρόσωπον, τό	face

#### 17.2 The Forms of the First and Second Aorist Transitive Passive Indicative

The aorist passive stem must be learned individually for each verb. A few are regular like λύω. (See chart below.) However, many have a recognizable relationship to the present stem. Some, like the aorist of λαμβάνω, are totally irregular and must be memorized.

The endings for the first and second aorist passive indicative are identical to the secondary active endings. That's right! The aorist *passive* takes *active* endings! They also take the *eta* (η) thematic vowel. They are:

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	-ην	-ημεν
2 <sup>nd</sup>	-ης	-ητε
3 <sup>rd</sup>	-η	-ησαν
<i>Infinitive</i>		-ηναι

However, the first aorist also has a θε indicator, which the second aorist does not have. It is also found in the future tense. In the indicative mood, the ε lengthens to an η. Hence, with the tense suffix the first aorist appears as the following:

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	-θην	-θημεν
2 <sup>nd</sup>	-της	-θητε
3 <sup>rd</sup>	-θη	-θησαν
<i>Infinitive</i>		-θηναι

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Since the aorist passive is a secondary tense, it has an augment in the indicative mood. The aorist passive of λύω breaks down as follows:

<i>Augment</i>	<i>Stem</i>	<i>Sign of the Passive Voice</i>	<i>Personal ending</i>
ε	λυ	θη	ν

The following chart contains the first aorist passive of λύω.

### *First Aorist Transitive Passive Indicative of λύω*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
<i>1<sup>st</sup></i>	ἐλύθην I was loosed	ἐλύθημεν we were loosed
<i>2<sup>nd</sup></i>	ἐλύθης you were loosed	ἐλύθητε you were loosed
<i>3<sup>rd</sup></i>	ἐλύθη he, she, it was loosed	ἐλύθησαν they were loosed
<i>Infinitive</i>	λυθῆναι	to be loosed

The *second* aorist passive has no θη indicator. The θ has dropped out, and only the η remains. However, it has the same set of endings as the first aorist, as well as the augment. It is not possible to tell from the *aorist active* whether the *aorist passive* will be first or second aorist; it must be memorized. Note the following charts of second aorist passive verbs.

### *Second Aorist Transitive Passive Indicative of γράφω*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
<i>1<sup>st</sup></i>	ἐγράφην I was written	ἐγράφημεν we were written
<i>2<sup>nd</sup></i>	ἐγράφης you were written	ἐγράφητε you were written
<i>3<sup>rd</sup></i>	ἐγράφη he, she, it was written	ἐγραφησαν they were written
<i>Infinitive</i>	γραφῆναι	to be written

The above verb γράφω is a good example of limitations on the passive voice. Some verbs normally can be passive only *in the third person* or *the infinitive*. The first and second persons make no sense unless some figure of speech is involved. Observe, however, the following second aorist. It makes sense in all persons.

### *Second Aorist Transitive Passive Indicative of ἀποστέλλω*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
<i>1<sup>st</sup></i>	ἀπεστάλην I was sent	ἀπεστάλημεν we were sent
<i>2<sup>nd</sup></i>	ἀπεστάλης you were sent	ἀπεστάλητε you were sent
<i>3<sup>rd</sup></i>	ἀπεστάλη he, she it, was sent	ἀπεστάλησαν they were sent
<i>Infinitive</i>	ἀποσταλῆναι	to be sent

### *17.3 The Future Transitive Passive Indicative*

**Important!** The future passive indicative is built on the aorist passive stem. However, since the future is a primary tense, *it has no augment*, but it does retain the sigma (σ) tense suffix. Also, the endings are not active -ω endings, but the primary -ομαι endings. The future passive looks like the regular future -ομαι form. However, it inserts, before the sigma tense suffix and the ο/ε thematic vowel, the θη sign of the aorist passive. Below is a chart of the combined endings of the future passive.

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	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	-θησομαι	-θησομεθα
2 <sup>nd</sup>	-θηση	-θησεσθε
3 <sup>rd</sup>	-θησεται	-θησονται
	<i>Infinitive</i>	-θησεσθαι

The future transitive passive indicative of λύω breaks down as follows:

<i>Stem</i>	<i>Sign of the Aorist Passive</i>	<i>Sigma Tense Suffix</i>	<i>o/ε thematic vowel</i>	<i>Personal Ending</i>
λυ	θη	σ	ο	μαι

Below is a chart of the future transitive passive of indicative λύω.

	<i>Future Passive Indicative of λύω</i>			
<i>Person</i>	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	λυθήσομαι	I will be loosed	λυθησόμεθα	we will be loosed
2 <sup>nd</sup>	λυθήση	you will be loosed	λυθήσεσθε	you will be loosed
3 <sup>rd</sup>	λυθήσεται	he, she, it, will be loosed	λυθήσονται	they will be loosed
<i>Infinitive</i>	λυθήσεσθαι		to be loosed	

### 17.4 The Aorist Passive of Verbs with Stems Ending in a Consonant

Like other forms, when a verb stem ends in a consonant, strange changes can occur. For instance, before the θ of the aorist passive indicator, a final π or β of the verb stem changes to φ, a final κ or γ changes to a χ, and final τ, δ, or θ changes to σ.

**Examples:** The aorist passive of πέμπω = ἐπέμφθην, of ἄγω = ἤχθην, of πείθω = ἐπέισθην.

### 17.5 Aorist and Future of -ομαι Verbs

Some -ομαι verbs have passive forms, rather than the regular -ομαι forms. Nevertheless, since they are -ομαι verbs, their voice is *not passive*, but *transitive active*, or *intransitive complete*. However, they never have in the pure reflexive function.

**Example:** The aorist of ἀποκρίνομαι, *I answer*, is ἀπεκρίθην, *I answered*. It is not passive, and does not mean “I was answered” even though the form looks passive. This is another example of the fact that form does not determine function.

Some -ομαι verbs have both -ομην and -θην forms with *no difference in meaning*. This is true with the state-of-being verb, γίνομαι, which can never be transitive, either active or passive. It is purely intransitive.

**Example:** The aorist of γίνομαι, *I become*, is either ἐγενόμην or ἐγενήθην. Both are to be translated *I became*. Again, the reason is probably because this verb is intransitive by nature, and the passive form reflects that idea. *Intransitive verbs cannot have a passive function, no matter what they look like.*

### 17.6 Exercises

**Translate the following sentences into English. Diagram the following: 1, 3, 7, 8, 9, 11, 12, 13, 17, 18.**

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1. ὀψόμεθα μὲν τοὺς ἀγγέλους, ὀφθησόμεθα δὲ καὶ ὑπ' αὐτῶν.
2. πρῶτός εἰμι τῶν ἁμαρτωλῶν, ἐσώθην δὲ καὶ ἐγώ.
3. ἐν τῷ μικρῷ οἴκῳ ἀκουθήσεται ἡ φωνὴ τοῦ ἀποστόλου.
4. εἶδον οὗτοι τὸ πρόσωπον τοῦ κυρίου καὶ ἤκουσαν τῆς φωνῆς αὐτοῦ.
5. τὰ τέκνα προσηρέχθησαν τῷ κυρίῳ.
6. ἐτοιμασθῆσεται ἡμῖν τόπος ἐν οὐρανῷ κατὰ τὴν ἐπαγγελίαν τοῦ κυρίου.
7. τὸ εὐαγγέλιον ἐκηρύχθη ἐν ταῖς ἡμέραις ἐκείναις, κηρυχθήσεται δὲ καὶ νῦν.
8. ἐδοξάσθη ὁ θεὸς ὑπὸ τοῦ υἱοῦ, ἐδόξασε δὲ αὐτόν.
9. ἐπορεύθημεν εἰς ἕτερον τόπον· οὐ γὰρ δέξονται ἡμᾶς οὗτοι.
10. οἱ ἁμαρτωλοὶ ἐσώθησαν ἐν ἐκείνῃ τῇ ὥρᾳ καὶ ἐγενήθησαν μαθηταὶ τοῦ κυρίου.
11. ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.
12. εἰσηλθες εἰς τὴν ἐκκλησίαν καὶ ἐβαπτίσθης.
13. πέμπονται μὲν καὶ νῦν οἱ μαθηταί, ἐπέμφθησαν δὲ τότε οἱ ἀπόστολοι καὶ πεμφθήσονται ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ οἱ ἄγγελοι.
14. ἐξεβλήθη τὰ δαιμόνια· ὁ γὰρ κύριος ἐξεβαλεν αὐτά.
15. οὗτοι οἱ τυφλοὶ συνήχθησαν εἰς τὴν ὁδόν.
16. ἐγερθήσονται οἱ νεκροὶ τῷ λόγῳ τοῦ κυρίου.
17. ἐλήμφθησαν οἱ πιστοὶ εἰς τὸν οὐρανόν, ἐξεβλήθησαν δὲ ἐξ αὐτοῦ οἱ ἄγγελοι οἱ πονηροί.
18. ἐδιδάξατε τὰ τέκνα, ἐδιδάχθητε δὲ καὶ αὐτοὶ ὑπὸ τοῦ κυρίου.
19. ταῦτα ἐγράφη ἐν τοῖς βιβλίοις.
20. ἐπιστεύσαμεν εἰς τὸν κύριον καὶ ἐγνώσθημεν ὑπ' αὐτοῦ.



## Lesson Eighteen

### *The Third Declension – Liquid and Mute Stem Nouns*

#### 18.1 Vocabulary List

All third declension nouns will be listed with the nominative (Form 1) and genitive/ablative (Form 2) forms. The nominative is the vocabulary form, but the *stem of the word* is found in Form 2.

<b>Liquids</b>		<b>Mutes</b>	
αἰών, αἰῶνος, ὁ	age <sup>1</sup>	ἄρχων, ἄρχοντος, ὁ	ruler
ἄνθρωπος, ἀνδρός, ὁ	man (male), husband	γυνή, γυναικός, ἡ	woman, wife
θυγάτηρ, θυγατρός, ἡ	daughter	ἐλπίς, ἐλπίδος, ἡ	hope
μήτηρ, μητρός, ἡ	mother	νύξ, νυκτός, ἡ	night
πατήρ, πατρός, ὁ	Father	πούς, ποδός, ὁ	foot
πῦρ, πυρός, τό	fire	σὰρξ, σαρκός, ἡ	flesh
χεῖρ, χειρός, ἡ	hand	φῶς, φωτός, τό	light
		χάρις, χάριτος, ἡ	grace

#### **Other Vocabulary**

ἄγγελία, ἡ	message	μωϋσῆς, μωϋσέως, ὁ	Moses (Hebrew transliteration)
ἀρχή, ἡ	beginning	οἰκία, ἡ	house, household
εἰ μή	except, unless	ὅτε	when, while (conjunction, adverb)
κοινωνία, ἡ	fellowship	οὕτως (οὕτω)	thus, so, in this manner

#### 18.2 Review the Second Declension Endings

	<i>Masculine Nouns</i>		<i>Neuter Nouns</i>	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Form 1	-ος	-οι	-ον	-α
Form 2	-ου	-ων	-ου	-ων
Form 3	-ω	-οις	-ω	-οις
Form 4	-ον	-ους	-ον	-α

<sup>1</sup> εἰς τὸν αἰῶνα is generally translated “forever.” εἰς τοὺς αἰῶνας τῶν αἰώνων is generally translated “forever and ever.”

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### 18.3 Review the First Declension Endings

	Singular			Plural
	Noun Stems Ending in ε, ι, ρ	Noun Stems Ending in σ, a sibilant, or λλ	Noun Stems Ending in any other letter	Any Noun of the Second Declension
Form 1	-α	-α	-η	-αι
Form 2	-ας	-ης	-ης	-ων
Form 3	-αί	-η	-η	-αις
Form 4	-ων	-ων	-ην	-ας

The following chart has the endings for the few masculine nouns of the first declension. Note that the plurals for both feminine and masculine nouns of the first declension are identical:

	Singular	Plural
Form 1	-ης	-αι
Form 2	-ου	-ων
Form 3	-η	-αις
Form 4	-ην	-ας
Form 5	-α	

### 18.4 The Third Declension

#### The Classes of Third Declension Nouns<sup>1</sup>

The third declension has *four distinct classes* of nouns. These are classified in various ways. In this lesson we will study nouns whose stems end in either a *liquid* or a *mute consonant*. In the next lesson we will study *vowel stem* nouns and *neuter* nouns of the third declension.

Unlike the first and second declensions, the third declension does not always show the stem of the word in its vocabulary form. One must know the genitive/ablative form to discover the stem.

**Example:** The liquid stem noun *ἀνὴρ* (ending with the letter ρ) does not include the stem in the nominative singular (vocabulary) form. Rather one must look at the genitive/ablative Form 2 *ἀνδρός*. The actual stem is *ἀνδρ*, with a delta (δ) added, and ending in the liquid consonant ρ.

**Example:** One cannot find the stem of the mute stem noun *ἄρχων* in Form 1. It is found in the Form 2, *ἄρχοντος*. The actual stem is *ἄρχοντ*, ending in the *mute consonant* τ.

As previously stated, the student must memorize both the nominative (Form 1) and genitive/ablative (Form 2) for all third declension nouns, as well as the article for each noun. *These are some of the most important doctrinal nouns in the New Testament.*

1 Some students get overly concerned in this chapter. There is, they think, too much to learn. Few people remember all this information at first, and it is not necessary to do so. Familiarize yourself with these forms, and as much as possible. Why? Remember, all these nouns may have articles or adjectives occurring with them. One can often determine the case function of the noun by looking at the article or adjective in its context. Often, the ending changes are not necessary to remember if such an adjective is found with the noun. In other words, third declension nouns are not as difficult as they may seem at first glance. Use this chapter for reference, when necessary. If necessary, use an analytical lexicon to confirm the case function. So, keep working at memorization as you study the New Testament. Be diligent, and eventually you will remember.

## Lesson Eighteen

### The Forms for the Third Declension

All classes of third declension nouns carry the same set of endings. Some variations do occur, and must be learned individually. Form 1 often carries no ending with masculine and feminine nouns, and when an ending does occur in Form 1 singular it is generally a sigma (ς).

Third declension neuter nouns have no regular ending in Form 1 singular nor the Form 4 singular. The following chart indicates the third declension endings for all masculine, feminine and neuter nouns:

#### *Third Declension Endings*

##### *Masculine and Feminine*

	<i>Singular</i>	<i>Plural</i>	
Form 1	-ς (or none)	-ες	<p>The Form 3 plural ending begins with a sigma (σ) which causes unanticipated changes in the endings of some nouns.</p> <p>When the noun stem ends in π, β, φ, the ending -σι becomes ψι.</p>
Form 2	-ος	-ων	
Form 3	-ι	-σι(ν)	
Form 4	-ν or -α	-ας	

##### *Neuter*

	<i>Singular</i>	<i>Plural</i>	
Form 1	none	-α	<p>When the noun stem ends in κ, γ, χ, the ending -σι becomes ξι.</p> <p>When the noun stem ends in τ, δ, θ, the stem ending consonant drops out, leaving σι.</p> <p>When the noun stem endings in ν or ντ, the ν or ντ drops out, leaving σι.</p>
Form 2	-ος	-ων	
Form 3	-ι	-σι(ν)	
Form 4	none	-α	

#### Paradigm for Liquid Stem Nouns

	<i>Singular</i>	<i>Plural</i>	
Form 1	αἰών	αἰῶνες	<p>Note that the ν after the ω has dropped off before the ending σι was added.</p>
Form 2	αἰῶνος	αἰῶνων	
Form 3	αἰῶνι	αἰῶσι(ν)	
Form 4	αἰῶνα	αἰῶνας	

Some third declension nouns have changes in the actual stem which do not affect the endings, but do affect the look and pronunciation of the word. These are called syncopated stems, and they generally have an *eta* (η) before the liquid stem ending in the vocabulary. In the vocabulary list for this lesson, four nouns are syncopated: ἀνὴρ, θυγάτηρ, μήτηρ, and πατήρ.

#### Paradigm for Syncopated Liquid Stem Nouns

	<i>Singular</i>	<i>Plural</i>	
Form 1	πατήρ	πατέρες	<p>Note that η has dropped off in the Forms 2 and 3 singular forms as well as Form 3 plural.</p>
Form 2	πατρός	πατέρων	
Form 3	πατρί	πατράσι(ν)	
Form 4	πατέρα	πατέρας	<p>Note that the η has been shortened to ε before ρ in Forms 4 and 5 singular, and in Forms 1, 2, and 4 plural.</p>
Form 5	πάτερ	πατέρες	


## Lesson Eighteen

### Paradigm for Mute Stem Nouns

	ἐλπίς, ἐλπίδος, ἡ		χάρις, χάριτος, ἡ	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Form 1	ἐλπίς	ἐλπίδες	χάρις	χάριτες
Form 2	ἐλπίδος	ἐλπίδων	χάριτος	χαρίτων
Form 3	ἐλπίδι	ἐλπίσι(ν)	χάριτι	χάρισι(ν)
Form 4	ἐλπίδα	ἐλπίδας	χάριν	χάριτας

### 18.5 Irregular Third Declension Nouns

Two nouns in today's lesson are considered irregular third declension nouns, πούς and μωϋσῆς. The paradigms for these two nouns are included for reference. Only the forms that actually occur in the New Testament are listed.

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>No Plurals for Proper Names</i>
Form 1	πούς	πόδες	μωϋσῆς	
Form 2	ποδός	ποδῶν	μωϋσέως (μωϋσῆ)	
Form 3	No Form 3s occur in the N.T.		μωϋσεῖ	
Form 4	πόδα	πόδας	μωϋσῆν	

### 18.6 Exercises

Translate the following sentences, and diagram 1, 3, 4, 7, 10, 12, 15 (two sentences), 16, 17, 18.

- διὰ τὴν ἐλπίδα τὴν καλὴν ἤνεγκαν ταῦτα οἱ μαθηταὶ τοῦ κυρίου.
- οὐκέτι κατὰ σάρκα γινώσκουμεν τὸν κύριον.
- βλέπομεν τὸ πρόσωπον τοῦ κυρίου καὶ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ.
- ἐδίδαξαν οἱ μαθηταὶ καὶ τοὺς ἄρχοντας καὶ τοὺς δούλους.
- ἐν ἐκείνῃ τῇ νύκτι εἶδετε τὸν ἄρχοντα τὸν πονηρὸν.
- μετὰ δὲ ἐκείνην τὴν νύκτα ἦλθεν οὗτος εἰς τὴν ἔρημον.
- οἱ ἄνδρες οἱ πονηροὶ οὐκ ἐπίστευσαν εἰς τὸν κύριον.
- μετὰ τῶν θυγατέρων ἤμην ἐν ἐκείνῳ τῷ οἴκῳ.
- ἀγάπη καὶ ἐλπίς μένουσι εἰς τὸν αἰῶνα.
- ὁ υἱὸς καὶ ἡ θυγάτηρ λαμβάνουσι καλὰ δῶρα ἀπὸ τῆς μητρὸς αὐτῶν.
- ὁ κύριος διδάσκει ὅτι ὁ θεὸς ἐστὶν ὁ πατὴρ ἀγαθῶν ἀνθρώπων.
- ἡ γὰρ γυνὴ ἐκ τοῦ ἀνδρός οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός.
- ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα.
- καὶ ὅτε εἶδον αὐτὸν ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός.
- ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
- ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί.
- ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
- ὁ θεὸς ἐστὶν ἀγαθὸς καὶ οἱ υἱοὶ μένουσιν ἐν αὐτῷ εἰς τοὺς αἰῶνας τῶν αἰώνων.

## Lesson Eighteen

19. τῆ χάριτι αὐτοῦ ὁ θεός ἔσωσεν ἁμαρτωλοῦς.
20. ἄρχων ἦλθε πρὸς τὸν χριστὸν καὶ ἐδιδάχθη τὴν ὁδὸν τῆς ζωῆς.



## Lesson Nineteen

### *The Third Declension – Vowel Stem and Neuter Nouns*

#### 19.1 Vocabulary List

#### *Vowel Stem Nouns*

##### *Stems Ending in ι*

ἀνάστασις, ἀναστάσεως, ἡ	resurrection
γνώσις, γνώσεως, ἡ	knowledge
δύναμις, δυνάμεως, ἡ	power
κρίσις, κρίσεως, ἡ	judgment
πίστις, πίστεως, ἡ	faith, belief
πόλις, πόλεως, ἡ	city
στάσις, στάσεως, ἡ	dissension

##### *Stems Ending in ευ*

ἄλιεύς, ἀλιέως, ὁ	fisherman
ἄρχιερέυς, ἀρχιερέως, ὁ	high (chief) priest
βασιλεύς, βασιλέως, ὁ	king
γραμματεύς, γραμματέως, ὁ	scribe
ἱερεύς, ἱερέως, ὁ	priest

##### *Stems Ending in υ*

ἰχθύς, ἰχθύος, ὁ	fish
στάχυς, στάχυος, ὁ	head of grain, wheat <sup>1</sup>

##### *Neuter Noun Stems Ending in ες*

βάθος, βάθους, τό	depth
γένος, γένους, τό	generation, race
ἔθνος, ἔθνους, τό	nation, Gentile
ἔθος, ἔθους, τό	custom
ἔλεος, ἐλέους, τό	mercy
ὄρος, ὄρους, τό	mountain
σκότος, σκότους, τό	darkness
τέλος, τέλους, τό	end

##### *Neuter Noun Stems Ending in ατ*

βάπτισμα, βαπτίσματος, τό	baptism
θέλημα, θελήματος, τό	desire, wish
ὄνομα, ονόματος, τό	name
πνεῦμα, πνεύματος, τό	spirit
ῥῆμα, ῥήματος, τό	word, utterance
στόμα, στόματος, τό	mouth
σῶμα, σώματος, τό	body
ὔδωρ; ὕδατος, τό	water
γράμμα, γράμματος, τό	letter (of the alphabet)
αἷμα, αἵματος, τό	blood

#### *Other Vocabulary*

γεωργός, ὁ	vine dresser, farmer	νίπτω	I wash
διάβολος, ὁ	devil	οἶνος, ὁ	wine

<sup>1</sup> This noun is translated “corn,” or even “ear of corn” in some versions. However, it does not refer to corn as known in the Americas, but rather to any grain that grows with a head on the stalk, such as wheat.

## Lesson Nineteen

### 19.2 The Forms of the Third Declension Vowel Stem Nouns

#### Nouns with Stems Ending in ι

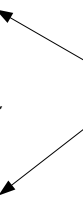
The third declension has several doctrinally important nouns. We provided a large enough set for the serious student to begin translating these words. Nouns whose stems end in ι are all feminine.

Unlike most third declension nouns, those with stems ending in ι will find their stems in the nominative rather than the genitive/ablative. However, it is still necessary to memorize the genitive/ablative form, for it signals a common change, where the ι changes to ε. For example, the stem of γνῶσις is γνῶσι, and as we will see that stem follows in most forms. But the stem for the genitive/ablative γνῶσεως is γνῶσε. In other words, the G/A stem ends in ε rather than ι. This change will occur in the rest of the forms except for the nominative and accusative, as well as the vocative singular. Note the following charts:

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Form 1	πίστις	πίστεις	δύναμις	δυνάμεις
Form 2	πίστεως	πίστεων	δυνάμεως	δυνάμεων
Form 3	πίστει	πίστεσι	δυνάμει	δυνάμεσι
Form 4	πίστιν	πίστεις	δύναμιν	δυνάμεις
Form 5	πίστι	πίστεις	δύναμι	δυνάμεις

#### Nouns with Stems ending in ευ

Nouns with stems ending in ευ are all masculine. Again, the stem is found in the nominative. For instance, the stem for ἱερεύς is ἱερεύ. However, this *upsilon* (υ) ending is weak, and drops off before an ending beginning with a vowel.

	<i>Singular</i>	<i>Plural</i>	
Form 1	ἱερεύς	ἱερεῖς	 <p>The vocative and nominative endings are identical.</p>
Form 2	ἱερέως	ἱερέων	
Form 3	ἱερεῖ	ἱερεῦσι	
Form 4	ἱερέα	ἱερεῖς	
Form 5	ἱερεῦ	ἱερεῖς	

#### Nouns with Stems ending in υ

Nouns with stems ending in υ are mostly masculine. There are a few feminine, and only one neuter in the New Testament, the noun δάκρυ, meaning *a tear*. The stem is again found by dropping the ς from the nominative. The actual stem is found in the vocative singular.

ἰχθύς, ἰχθύος, ὀ

	<i>Singular</i>	<i>Plural</i>
Form 1	ἰχθύς	ἰχθύες
Form 2	ἰχθύος	ἰχθύων
Form 3	ἰχθύι	ἰχθύσι
Form 4	ἰχθύν	ἰχθύας, ἰχθύς
Form 5	ἰχθύ	ἰχθύες



## Lesson Nineteen

### 19.3 The Forms of the Third Declension Neuter Nouns

The neuter nouns of the third declension, not including δάκρυ mentioned above, follow one of two forms, those whose stems end in ες, and those whose stems end in ατ.

#### Nouns with Stems Ending in ες

This class of third declension nouns has a history. Evidently the ancient stems actually ended in ες, but at some point changes took place. For instance, the Form 1 noun γένος was originally γένες. The chart below reflects these changes in all their forms. It is not necessary to memorize this entire chart; it is for information purposes only. However, the student should learn the *New Testament forms* for the word γένος, γένους, τό.

	<i>Singular</i>		<i>Plural</i>	
	<i>Original</i>	<i>N.T. Form</i>	<i>Original</i>	<i>N.T. Form</i>
Form 1	γένες	γένος	γένεσα	γένη
Form 2	γένεσος	γένους	γενέσων	γενῶν
Form 3	γένεσι	γένει	γένεσσι	γένεσι
Form 4	γένες	γένος	γένεσα	γένη

#### Nouns with Stems Ending in ατ

The ατ stem nouns once again find their stems in Form 2 singular. For instance, the stem of θέλημα is θελήματ. According to Bruce Metzger, nouns ending in μα in their nominative form indicate the result of an action. He uses βάπτισμα as an illustration, indicating that it indicates the result of the act of baptizing (βαπτίζω). He contrasts this with the -μος noun βαπτισμός, which he states, “names the act of which βάπτισμα is the result.”<sup>1</sup>

σῶμα, σώματος, τό

	<i>Singular</i>	<i>Plural</i>
Form 1	σῶμα	σώματα
Form 2	σώματος	σωμάτων
Form 3	σώματι	σώμασι(ν)
Form 4	σῶμα	σώματα
Form 5	σῶμα	σώματα

### 19.4 Exercises

**Translate the following sentences, and diagram 3, 6, 7, 8, 10 (2 sentences), 13, 16, 19, 20.**

1. ἐλπίδα οὐκ ἔχουσιν οὐδὲ τὸ πνεῦμα τὸ ἅγιον.
2. ταῦτα ἐστὶν τὰ ῥήματα τοῦ ἁγίου πνεύματος.
3. ἐγράφη τὰ ὀνόματα ὑμῶν ὑπὸ τοῦ θεοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς.
4. αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.
5. καὶ ὁ Ἰησοῦς εἶπεν τοῦτό ἐστιν τὸ σῶμά μου.

1 Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek*, pg. 43. The author highly recommends this work for each student's Greek study tools library.

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6. καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ ἁμαρτίας.
7. ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι.
8. ὄψεσθε ὑμεῖς τὸ πρόσωπον τοῦ κυρίου εἰς τὸν αἰῶνα, ἀλλ' οὐκ ὄψονται αὐτὸ οἱ πονηροί, ὅτι οὐκ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ.
9. οὐκέτι κατὰ σάρκα γινώσκωμεν τὸν ἰησοῦν.
10. ἔρχεται οὖν πρὸς σίμωνα πέτρον. λέγει αὐτῷ ἐκεῖνος, κύριε, σὺ μου νίπτεις τοὺς πόδας;
11. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
12. λέγει ἡ μήτηρ τοῦ ἰησοῦ πρὸς αὐτόν, οἶνον οὐκ ἔχουσιν.
13. ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
14. ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ.
15. καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.
16. ὅσοι δὲ ἔλαβον αὐτόν ἔδωκεν (gave) αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι.
17. τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου.
18. ὁ νόμος διὰ μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ ἰησοῦ χριστοῦ ἐγένετο.
19. οἱ μαθηταὶ τοῦ κυρίου ἐσθίουσι ἄρτον καὶ ἰχθὺν καὶ σάχχας.
20. ὁ μεσσίας ἐκήρυσσε τὸ εὐαγγέλιον τοῖς ἀλιεῦσι, καὶ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἔπεμπον τοὺς δούλους αὐτῶν ἀκούειν αὐτόν.

### Supplementary Sentences for Third Declension Nouns

1. ἐσώθημεν τῇ χάριτι διὰ πίστεως.
2. ἐν τῇ πόλει ὁ βασιλεὺς μένει, οἱ δὲ ἀλιεῖς παρὰ τῇ θαλάσῃ.
3. ὁ θεὸς ἔχει τὴν δύναμιν κρίσεως ἐν τῷ κόσμῳ καὶ ἐν τῷ οὐρανῷ.
4. οἱ ἱερεῖς γινώσκουσι τὸν νόμον, ἀλλ' οὐ γινώσκουσι χάριν καὶ πίστιν.
5. ἐν τῇ ἀναστάσει τοῦ χριστοῦ ἐλάβομεν ζωὴν καὶ εἰρήνην.
6. στάσις ἐν τῇ ἐκκλησίᾳ ἐστὶ κακὴ.
7. ὁ βασιλεὺς ὁ ἀγαθὸς βλέπει τὴν ἡμέραν τοῦ κυρίου.
8. λήμψεσθε δύναμιν ἀπὸ τοῦ θεοῦ καὶ ἔσεσθε οἱ μαθηταὶ αὐτοῦ.
9. γινώσκωμεν καὶ τὸ θέλημα καὶ τὴν ἀγάπην τοῦ θεοῦ.
10. ὁ κύριος εἰσῆλθεν εἰς τὸ ἱερὸν κατὰ τὸ ἔθος αὐτοῦ.
11. ὁ χριστὸς ἐδίδασκε τοὺς ὄχλους ἐν τῷ ὄρει.
12. τὸ σῶμα τοῦ κυρίου ἐδοξάσθη μετὰ τὴν ἀνάστασιν.
13. ἐν τῷ ὀνόματι τοῦ χριστοῦ ἔχομεν ἐλπίδα τῆς ζωῆς.
14. ἤκουσαν τὰ ῥήματα τοῦ στόματος αὐτοῦ καὶ ἔλαβον τὸ ἔλεος αὐτοῦ.
15. τὰ ἔθνη οὐ γινώσκει τὸ βάθος τοῦ ἐλέους τοῦ θεοῦ.
16. ἡμεῖς ἐβαπτίσθημεν ὑπὸ τοῦ χριστοῦ, ὑμεῖς δὲ ἐβαπτίσθητε ὑπ' ἀποστόλου αὐτοῦ.
17. οἱ μαθηταὶ ἐβάπτισον ἐν τῷ ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ πνεύματος.
18. οἱ πονηροὶ μένουσιν ἐν τῷ σκότει τῆς ἁμαρτίας, οἱ δὲ πιστοὶ ἀκούουσι τὰ ῥήματα τοῦ κυρίου καὶ γίνονται ἀγαθοὶ μαθηταί.
19. ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, ἐκεῖνος δὲ βαπτίσει ὑμᾶς ἐν τῷ πνεύματι.
20. ὅταν (while) ἐν τῷ κόσμῳ εἶμι, φῶς εἶμι τοῦ κόσμου.

## Lesson Twenty

### *The Participle: Present and Future*

#### 20.1 Vocabulary List

ἀδικία, ἡ	unrighteousness	ὀφείλω	I owe, ought
δεῖ	it is necessary (from δέω, I must; imperfect = ἔδει, it was necessary; infinitive = δεῖν, to be necessary; participle = δέον, being necessary)	ὀφθαλμός, ὁ	eye
ἐπεὶ	since, when, because (conjunction)	παράκλητος, ὁ	advocate, comforter
ἕως	until, while (conjunction)	πῶς	how, in what way or manner (adverb)
μαρία (μαριάμ), ἡ	Mary (indeclinable)	σκάνδαλον, τό	stumbling block
μή	not (used with non-indicative mood verbs and verbals)	φαίνω	I shine, cause to shine
μηδέ	and not, nor, not even (conjunction or adverb)	ψεύδομαι	I lie, deceive
ὅταν	when, whenever (adverb)	ψεύστης, ὁ	liar, deceiver
		χεῖρ, χειρός, ἡ	hand

#### 20.2 Definition of a Participle

The participle is a *verbal adjective*. Its primary function is as an adjective, but it is built on a verb stem. Therefore, it has elements of both the adjective and the verb, and a variety of functions unique to the Greek language. The participle lends an element of precision to the language that is sometimes unsettling to the English reader. Because of its common use, the participle is worthy of the student's time and effort.

The **verbal** characteristics of the participle are as follows:

- It has tense.* Participles occur in only the present, the future, the aorist, and the perfect tenses.
- It can have voice.* Like verbs, participles can be either transitive or intransitive.
- It has NO mood.* Participles, like infinitives, are amodal.<sup>1</sup> While its amodal character does not affect its voice, it greatly affects the way tense works in participles. In general, the tense does not tell time with participles, but only relates the time of the participle action or state to that of the main indicative mood verb. For more information, see below under “*The Function of the Greek Participle.*”
- It may take a direct object.* This will occur, of course, only if the participle is transitive.
- If it is a participle from a state-of-being verb, it may take a subject complement.* The subject complement of the participle will be in the nominative case (Form 1).
- It may function as an adverb to the main verb of its clause.* In such cases it is often translated with a temporal conjunction, such as *when, while, as, after, or before.*

<sup>1</sup> *Amodal* is made up of the prefixed *alpha*, meaning *no*, and the word *modal*, meaning *mood*.

## Lesson Twenty

- g. *The participle itself may be modified by an adverb.* Since the word “not” is an adverb, it is found with participles. However, the form of the adverb “not” will no longer be οὐ, but will be μή.

The **adjectival** characteristics of the participle are as follows:

- a. *A participle will have case, gender and number.* When functioning as a true adjective, it will take its case, gender, and number from the noun which it modifies, as does any adjective.
- b. *It may be used as a noun (a substantive adjective).* It can be the subject of the sentence, the direct object of the sentence, or the object of a preposition. It can also occur in Forms 1-4, and must be translated with a preposition preceding it.

### 20.3 The Forms of the Present Active Participle

#### *The Present Transitive Active Participle of λύω*

##### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λύων	λύουσα	λύον
Form 2	λύοντος	λυούσης	λύοντος
Form 3	λύοντι	λυούση	λύοντι
Form 4	λύοντα	λύουσαν	λύον

The charts for the participle forms do not contain the translations. These will be discussed in detail in 20.7 *The Function of the Greek Participle.*

##### *Plural*

Form 1	λύοντες	λύουσαι	λύοντα
Form 2	λύόντων	λυουσῶν	λύόντων
Form 3	λύουσι(ν)	λυούσαις	λύουσι(ν)
Form 4	λύοντας	λυούσας	λύοντα

The key to recognizing the present active participles is to be able to identify the signs of that participle. There are two: -οντ- and -ουσ-. Every present active participle will have one of these two elements. They will also be found on the future active participle (see below).

The observant student may recognize the endings of the present active participle. The masculine and neuter endings are the same as the *mute stem third declension nouns*. The feminine endings are the same as the *sigma/sibilant, double lambda forms of the first declension feminine nouns*.

### 20.4 The Forms of the Present Participle of εἰμί

#### *The Present Participle of εἰμί*

##### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	ῶν	οῦσα	ῶν
Form 2	όντος	ούσης	όντος
Form 3	όντι	ούση	όντι
Form 4	όντα	ούσαν	όν

The student may recognize these forms. They are identical to the endings that are attached to the present active participles in the preceding chart. The only differences are the accents. When you memorize those endings, you are also memorizing these participle forms.

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### *The Present Participle of εἶμι*

#### *Plural*

Form 1	όντες	ούσαι	όντα
Form 2	όντων	ούσῶν	όντων
Form 3	ούσι(ν)	ούσαις	ούσι(ν)
Form 4	όντας	ούσας	όντα

### 20.5 The Forms of the Present Passive Participle

#### *The Present Transitive Passive Participle of λύω<sup>1</sup>*

#### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λύομενος	λυομένη	λύομενον
Form 2	λυομένου	λυομένης	λυομένου
Form 3	λυομένῳ	λυομένη	λυομένῳ
Form 4	λυομένον	λυομένην	λύομενον

#### *Plural*

Form 1	λύομενοι	λύομεναι	λύομενα
Form 2	λυομένων	λυομένων	λυομένων
Form 3	λυομένοις	λυομέναις	λυομένοις
Form 4	λυομένους	λυομένας	λύομενα

The sign for the present passive participle is -μεν-. The masculine and neuter participles use the same endings as the second declension masculine and neuter nouns. The feminine participles use the same endings as the first declension “any other rule” endings.

### 20.6 The Forms of the Future Participles

#### *The Future Transitive Active Participle of λύω*

#### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λύσων	λύσουσα	λύσον
Form 2	λύσοντος	λυσούσης	λύσοντος
Form 3	λύσοντι	λυσούση	λύσοντι
Form 4	λύσοντα	λύσουσαν	λύσον

1 These forms correspond to the -ομαι form of verbs. That is to say, not only can they be passive, but they can be reflexive, transitive active, and intransitive complete. This will be particularly true with verbs whose vocabulary form is -ομαι, but can be true with -ω verbs as well.

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### *The Future Active Participle of λύω*

#### *Plural*

Form 1	λύσονται	λύσουσαι	λύσονται
Form 2	λύσόντων	λύσουσῶν	λύσόντων
Form 3	λύσουσι(ν)	λύσούσαις	λύσουσι(ν)
Form 4	λύσοντας	λύσούσας	λύσονται

The forms of the future active participle are identical to the present active participle, except for the addition of *sigma* (σ), the sign of the future in the participle.

### *The Future -ομαι Participle of λύω<sup>1</sup>*

#### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λυσόμενος	λυσομένη	λυσόμενον
Form 2	λυσομένου	λυσομένης	λυσομένου
Form 3	λυσομένῳ	λυσομένη	λυσομένῳ
Form 4	λυσόμενον	λυσομένην	λυσόμενον

#### *Plural*

Form 1	λυσόμενοι	λυσόμεναι	λυσόμενα
Form 2	λυσομένων	λυσομένων	λυσομένων
Form 3	λυσομένοις	λυσομέναις	λυσομένοις
Form 4	λυσομένους	λυσομένας	λυσόμενα

The future -ομαι participle is identical to the present -ομαι participle, except for the addition of *sigma* (σ), the sign of the future, which is inserted directly after the stem.

### *The Future Transitive Passive Participle of λύω*

#### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λυθησόμενος	λυθησομένη	λυθησόμενον
Form 2	λυθησομένου	λυθησομένης	λυθησομένου
Form 3	λυθησομένῳ	λυθησομένη	λυθησομένῳ
Form 4	λυθησόμενον	λυθησομένην	λυθησόμενον

1 These forms are identical to the present passive forms, with the inclusion of the σ tense suffix. However, they are *never passive in the future*, because, like the future passive verb, the future passive participle has a different form. Therefore, these forms apply to verbs that are reflexive (mainly with -ω verbs), transitive active, or intransitive complete, especially those verbs whose vocabulary form ends in -ομαι.

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<i>The Future Transitive Passive Participle of λύω</i>			
<i>Plural</i>			
Form 1	λυθησόμενοι	λυθησόμεναι	λυθησόμενα
Form 2	λυθησομένων	λυθησομένων	λυθησομένων
Form 3	λυθησομένοις	λυθησομέναις	λυθησομένοις
Form 4	λυθησομένους	λυθησομένας	λυθησόμενα

The forms of the future passive participle are identical to the future -ομαι participle, except for the addition of theta/eta (θη), the sign of the passive in both the future and the aorist, directly after the stem.

### 20.7 The Function of the Greek Participle

#### The Time Element

Since, by definition, a participle is a verbal adjective, its primary function is to describe a noun. However, because of the inflected nature of Greek, it can do several things. Because it is a verbal, it has tense and sometimes voice. It can also be intransitive copulative, or intransitive complete. As it happens, only four Greek tenses have participles: the present, the aorist, the future and the perfect.

With participles, the tense of the verb carries no time within itself. Rather, it expresses the time relationship to the main indicative mood verb in the sentence. The four tenses of the participle show that relationship in the following ways:

1. The action or state of the *aorist participle* is prior to the main indicative mood verb.
2. The action or state of the *perfect participle* is before the main indicative mood verb, but that action is viewed as having a result up to the time of the main verb.
3. The action or state of the *present participle* is simultaneous with the action of the main indicative mood verb.
4. The action or state of the *future participle* is after, that is, to the future of, the main indicative mood verb. The future participle is so rare in the New Testament that its study is reserved for second year Greek.

The above statements are generalizations. There are exceptions, which will be examined in future Greek courses. However, for the purpose of this course, the statements are adequate.

#### Translation Function

##### The Adverbial (Temporal) Participle

Participles come in two varieties. When the participle has an article, it is attributive or substantive. However, when the participle is anarthrous, it is usually an adverbial participle, often temporal. The following general principles apply:

1. The *aorist* anarthrous participle can be translated with “when” or “after” as a temporal indicator.

**Example:** ὁ ἀπόστολος εἰπὼν ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον = *After he said these things in the temple, the apostle sees the Lord.* The participle εἰπὼν agrees with the word ἀπόστολος in gender, number, and case. Since it is an aorist participle without an article, it may be translated using the word “after.” It is

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sometimes necessary to rearrange the word order for smoothness in the English translation. However, the translation could have been, “The apostle, having said these things in the temple, sees the Lord.” But the stronger translation in this case is to use the word “after” as the time word.

2. The *perfect* anarthrous participle can be translated with the helper “having” plus the past participle of the English verb. We will leave discussion of this participle for a later lesson.
3. The English present participle is formed with the *-ing* ending of the verb: running, jumping, loosing, etc. The Greek *present* anarthrous participle can be translated with “while” or “as,” plus the English present participle.

**Example:** ὁ ἀπόστολος εἶδε τὸν κύριον λέγων ταῦτα ἐν τῷ ἱερῷ = *The apostle saw the Lord while saying these things in the temple.*

The translation indicates that the “saying” occurs at the same time as the “seeing,” using the indicator “while.” Note that the participle λέγων is in the singular, masculine, nominative (Form 1), indicating that the apostle, ὁ ἀπόστολος, also Form 1, is doing the speaking. Had it been the Lord (κύριον-Form 4) speaking, the participle would have been in the singular masculine *accusative* (Form 4).

**Example:** βλέπομεν τὸν ἀπόστολον λέγοντα ταῦτα ἐν τῷ ἱερῷ = *We see the apostle while he is saying these things in the temple.* We insert “he is” after “while” to indicate that it is the apostle speaking. Otherwise, the English reader may think that “we” are saying these things. This would be a “dangling participle” in English. Dangling participles cannot occur in the Greek because of the inflected nature of the language.

**Example:** προσερχόμεθα τῷ ἀποστόλῳ λέγοντι ταῦτα ἐν τῷ ἱερῷ = *We are coming to the apostle while he is saying these things in the temple.* The participle λέγοντι (Form 3) agrees with the noun to which it is referring, ἀποστόλῳ, also Form 3. In this example, it is masculine dative singular because ἀποστόλῳ is masculine singular dative. We insert “he is” before “saying” for clarity, but the participle could legitimately be translated simply “while saying,” which would be confusing in the English translation.

**Example:** διδασκομένῳ ὑπὸ τοῦ ἀποστόλου, προσέρχονται αὐτῷ οἱ δοῦλοι = *While being taught by the apostle, the slaves are coming to him.* The passive participle διδασκομένῳ (Form 3) agrees with the pronoun αὐτῷ (Form 3). But it is temporal, so we use the time word “while.” Who is being taught? The only possibility is the slaves, since they are the only ones mentioned in the clause.

### The Attributive Participle

Like other adjectives, the participle can stand in the *attributive position*. In other words, it *has* the article, and attributes a quality to the noun which it modifies. Often it follows the noun which it modifies, though this is not universal. The best way to translate the articular attributive participle is by using the English relative pronoun, and turning the participle into an actual verb.

**Example:** ὁ ἀπόστολος ὁ λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον = *The apostle who says (or, who is saying) these things in the temple sees the Lord.*

The articular participle ὁ λέγων (Form 1) is describing the subject, ἀπόστολος (Form 1), the one who is saying these things.

### The Substantive Participle

Like all adjectives, the participle can stand for a noun, rather than describing a noun. As such, it will be part of the clause to which it is related as the subject, the object, or in one of the oblique cases such as the



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genitive, ablative, dative, locative, instrumental or accusative. As a noun (a *substantive*), the participle is best translated “the one who” or “the ones who” when referring to a person or persons, or “that which” when referring to an inanimate object. If the participle is referring to something that is a neuter thing in English, it can be translated “the thing (or things) which.” Remember, it is not the gender of the noun which determines when something must be translated as a neuter, it is the English idiom to which the translation must conform.

**Example:** εἶδον τὸν λέγοντα ταῦτα ἐν τῷ ἱερῷ = *I saw the one who was saying these things in the temple.* The articular participle τὸν λέγοντα (Form 4) is the direct object of the verb εἶδον. It also has a direct object, ταῦτα (Form 4) and is *transitive active*. Because of word order, the prepositional phrase ἐν τῷ ἱερῷ is adverbial to the participle telling where *the saying* occurred. The participle translation is “was saying” though it is present tense. This is because its time is simultaneous with the past tense verb εἶδον.

**Example:** εἶδον τοὺς λέγοντας ταῦτα = *I saw the ones who were saying these things.* The plural articular participle τοὺς λέγοντας is again the object of the verb. And again the translation of the present participle is past time because its action is considered to be occurring at the same time as the past tense verb.

**Example:** ὁ ἀδελφὸς τῆς λεγούσης ταῦτα δοῦλός ἐστιν = *The brother of the woman who is saying these things is a slave.* The gender of the substantive participle τῆς λεγούσης is feminine. It is, therefore, translated with the word “woman,” which is the regular practice with feminine *substantive adjectives*. Here the participle is in the genitive (Form 2), and is translated “of the woman who....”

**Example:** ὁ πιστεύων εἰς τὸν ἐγείροντα τοὺς νεκροὺς σώζεται = *The one who believes in the one who raises the dead is being saved.* The first participle, ὁ πιστεύων (Form 1) is the subject of the transitive passive verb σώζεται. The second participle, τὸν ἐγείροντα (Form 4), is the object of the preposition εἰς.

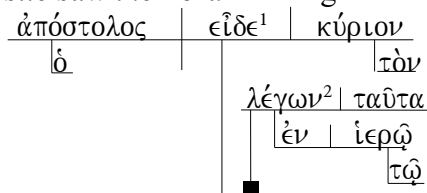
**Example:** τὰ βλεπόμενα οὐ μένει εἰς τὸν αἰῶνα = *The things which are being seen do not remain forever.* Here, the articular participle τὰ βλεπόμενα is the subject of the negated verb μένει.

### 20.8 The Diagramming of the Greek Participle

The participle is diagrammed on stilts because of its verbal aspect. Many grammars refer to the participle and its related words as a “participle clause.” That is because the participle takes the place of a verb, and may have either a subject, an object, or both. In addition it may have adverbial modifiers, such as prepositional phrases or infinitives.

#### The Adverbial Participle

ὁ ἀπόστολος εἶδε τὸν κύριον λέγων ταῦτα ἐν τῷ ἱερῷ = *While saying these things in the temple, the apostle saw the Lord.* It is legitimate to change the order of clauses if it fits the style of English better.



The participle λέγων is diagrammed on a stilt beneath the verb εἶδε because of its temporal aspect. It agrees with the subject ἀπόστολος in gender, number, and case, because it is the subject that is performing the act of “saying.”

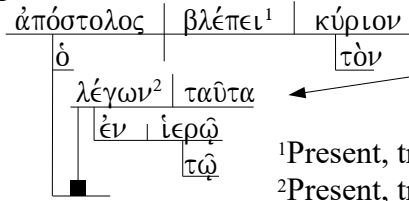
<sup>1</sup>Aorist, transitive active, indicative, third person, singular, from ὁράω.

<sup>2</sup>Present, transitive active, participle, masculine, singular nominative, from λέγω.

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### The Attributive Participle

ὁ ἀπόστολος λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον = *The apostle who says these things in the temple sees the Lord.*



Quite often the attributive participle will be *articular*, but there are cases where it is *anarthrous* as here. As an attributive adjective, it is diagrammed on a stilt beneath the noun which it modifies.

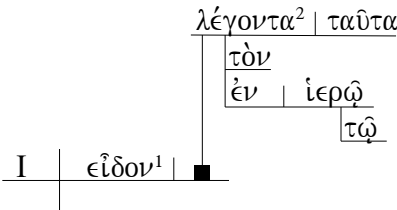
<sup>1</sup>Present, transitive active, indicative, third person, singular, from βλέπω.

<sup>2</sup>Present, transitive active, participle, masculine, singular, nominative, from λέγω.

The order of parsing for participles is as follows: tense, transitivity, participle, gender, number, case.

### The Substantive Participle

εἶδον τὸν λέγοντα ταῦτα ἐν τῷ ἱερῷ = *I saw the one who was saying these things in the temple.*

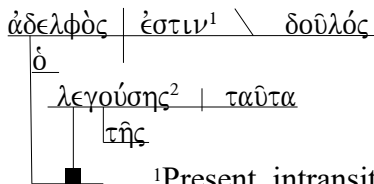


The articular accusative participle is the direct object of the verb. Participles as objects are common in the New Testament.

<sup>1</sup>Aorist, transitive active, indicative, first person, singular, from ὁράω.

<sup>2</sup>Present, transitive active, participle, masculine, singular, accusative, λέγω.

ὁ ἀδελφὸς τῆς λεγοῦσης ταῦτα δοῦλός ἐστιν = *The brother of the woman who is saying these things is a slave.*

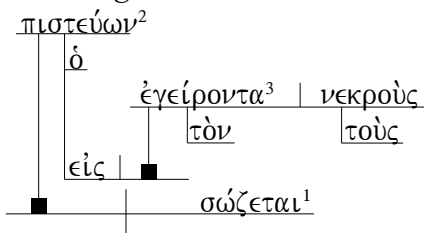


The genitive participle is not attributive, even though it is diagrammed as an adjective. It is, in fact, a genitive of relationship, indicating whose brother is a slave.

<sup>1</sup>Present, intransitive copulative, indicative, third person, singular, from εἰμί.

<sup>2</sup>Present, transitive active, participle, feminine, singular, genitive, from λέγω.

ὁ πιστεύων εἰς τὸν ἐγείροντα τοὺς νεκροὺς σώζεται = *The one who believes on the one who raises the dead is being saved.*



This sentence illustrates the substantive participle as both a subject (πιστεύων) and the object of a preposition (ἐγείροντα), two more common constructions in the New Testament. Multiple participles in a sentence occur often, especially in Paul's writings.

<sup>1</sup>Present, transitive passive, indicative, third person, singular, from σώζω.

<sup>2</sup>Present, intransitive complete, participle, masculine, singular, nominative, from πιστεύω.

<sup>3</sup>Present, transitive active, participle, masculine singular accusative, from ἐγείρω.

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### 20.9 Exercises

**Translate the following sentences, and diagram 3, 4, 5, 8, 11, 15, 17, 18, 19, 20, 22, 24.**

1. ἔτι ὄντα ἐν τῷ ἱερῷ εἶδομεν αὐτόν.
2. ἦλθον πρὸς αὐτὸν βαπτίζοντα τοὺς μαθητάς.
3. τοῦτο ἐστὶν τὸ εὐαγγέλιον τὸ κηρυσσόμενον ἐν τῇ γῆ καὶ σώζον τοὺς ἀνθρώπους.
4. ἐκηρύχθη ὑπ' αὐτῶν τὸ εὐαγγέλιον τοῦ σώζον τοὺς ἁμαρτωλοὺς.
5. διδασκόμενοι ὑπὸ τοῦ μεσσίου ἐπορεύεσθε ἐν τῇ ὁδῷ τῆ ἀναβαινούσης εἰς τὴν ἔρημον.
6. αὕτη ἐστὶν ἡ ἐκκλησία ἡ πιστεύουσα εἰς τὸν κύριον.
7. ἦσαν ἐν τῷ οἴκῳ λυομένων ὑπὸ τοῦ ἄρχοντος.
8. ἦσαν ἐν τῷ οἴκῳ τῷ λυομένῳ ὑπὸ τοῦ ἄρχοντος.
9. τοῦτό ἐστι ὁ λόγος ὁ σώζων ἡμᾶς.
10. εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον, πῶς ἔσται τοῦτο ἐπεὶ ἄνδρα οὐ γινώσκω.
11. ἄγιοί ἐῖσιν οἱ πιστεύοντες εἰς τὸν κύριον καὶ σωζόμενοι ὑπ' αὐτοῦ.
12. ἀκούοντα δὲ τὰ ἔθνη (Gentiles) ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου.
13. οὗτός ἐστιν ὁ ἄρχων ὁ δεχόμενός με εἰς τὸν οἶκον αὐτοῦ.
14. εἶδομεν τοὺς λαμβάνοντας τὰ δῶρα ἀπὸ τῶν τέκνων.
15. ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστιν, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
16. ἐξήλθομεν πρὸς αὐτοὺς ἄγοντες τὰ τέκνα.
17. παράκλητον ἔχομεν πρὸς τὸν πατέρα, ἰησοῦν χριστὸν δίκαιον.
18. οἱ πιστεύοντες εἰς τὸν κύριον σώζονται.
19. ἐξερχομένος ἐκ τῆς ἐκκλησίας λέγει ἡμῖν ταῦτα.
20. ὁ σὲ δεχόμενος δέχεται καὶ τὸν κύριον.
21. διωκόμενοι ὑπὸ τοῦ ἄρχοντος προσευχόμεθα τῷ θεῷ.
22. αἱ ἐκκλησίαι αἱ λυόμεναι ὑπὸ τοῦ ποιηροῦ ἄρχοντος δοξάζονται ὑπὸ τοῦ κυρίου.
23. ἀναγινώσκομεν τὰ γραφόμενα ἐν τῷ βιβλίῳ τῆς ζωῆς.
24. τοῦτό ἐστι τὸ πνεῦμα τὸ σώζον ὑμᾶς καὶ καθαρίζον ὑμᾶς ἀπὸ τῶν ἁμαρτιῶν ὑμῶν.
25. οἱ ὄντες υἱοὶ τοῦ θεοῦ ὀφείλουσι μένειν ἐν τῷ λόγῳ αὐτοῦ.

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## Lesson Twenty-one

### *The Participle: Aorist Transitive Active ω and -ομαι Forms*

#### 21.1 Vocabulary List

ἄβραάμ, ὁ	Abraham	μηκέτι	no longer (adverb)
αἰώνιος, -ον	eternal	κάθημαι	I sit
γραμματεὺς, -τέως, ὁ	scribe	πρόσωπον, τό	face
διώκω	I pursue, persecute	σημεῖον, τό	sign
ἔθνος, ἔθνους, τό	nation, Gentiles (plural)	σίμων, σίμωνος, ὁ	Simon
ἐνώπιον	before (preposition)	στόμα, στόματος, τό	mouth
ἱεροσόλυμα, τό or ἱερουσαλήμ, ἡ	Jerusalem (transliteration)	συναγωγή, ἡ	synagogue
μηδέ...μηδέ	neither...nor (correlative conjunction)	ὔδωρ, ὕδατος, τό	water

#### *Some Common Second Aorist Participles*

εἰπών	having said (from λέγω)	ἐλθών	having come (from ἔρχομαι)
ἐνεγκών	having borne, brought (from φέρω)	ἰδών	having seen (from ὁράω)

#### 21.2 The Structure of the Aorist Participle

Like the aorist indicative verbs, there are both first and second aorist participles. They are built on the first and second aorist stems. However, since the aorist participle is outside the indicative mood, it has no augment.

##### **The First Aorist**

We will again use the participle of λύω to indicate the structure of the active participle. The first aorist active participle of λύω has the present stem (λυ), followed by a *sigma alpha* (σα). The *sigma* (σ) is a tense suffix; the *alpha* (α) is a thematic vowel. These three elements make up the aorist stem for the participle, λύσα-.

The -ομαι aorist participle is *never passive*. It can be transitive active, or intransitive complete, or, in some cases have a reflexive force. Traditionally, this participle is referred to as middle voice. The aorist stem of the -ομαι participle is the same as that of the aorist active (λυσα-).

See section 21.3 below.

##### **The Second Aorist**

We will use λείπω as an example of the second aorist, but each irregular verb must be identified individually. The second aorist participle of λείπω is built on the second aorist stem λιπ-. Note the ε has dropped out. Such stem changes are what makes the second aorist irregular.

The same is true with the second aorist -ομαι participle. It begins with the second aorist stem (λιπ-), to which is added the sign of the -ομαι participle (μεν).

See section 21.4 below.

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### 21.3 The Declension of the First Aorist Participle

Note: The nominative form (Form 1) has the ending added directly to the aorist stem in all genders.

Note: The masculine and neuter participles, with some exceptions, have ντ- before the ending. For these regular participles, it is best to memorize the entire addition to the original stem, which are in bold and underlined in this paradigm.

#### The First Aorist Transitive Active Participle of λύω

λύω

##### Singular

	Masculine	Feminine	Neuter
Form 1	λύ <u>σας</u>	λύ <u>σασα</u>	λύ <u>σαν</u>
Form 2	λύ <u>σαντος</u>	λυ <u>σάσης</u>	λύ <u>σαντος</u>
Form 3	λύ <u>σαντι</u>	λυ <u>σάση</u>	λύ <u>σαντι</u>
Form 4	λύ <u>σαντα</u>	λύ <u>σασαν</u>	λύ <u>σαν</u>

##### Plural

Form 1	λύ <u>σαντες</u>	λύ <u>σασαι</u>	λύ <u>σαντα</u>
Form 2	λυ <u>σάντων</u>	λυ <u>σασών</u>	λυ <u>σάντων</u>
Form 3	λύ <u>σασι(ν)</u>	λυ <u>σάσαις</u>	λύ <u>σασι(ν)</u>
Form 4	λύ <u>σαντας</u>	λυ <u>σάσας</u>	λύ <u>σαντα</u>

#### The First Aorist -ομαι Participle of λύω

##### Singular

Note: All -ομαι participles, both first and second aorist, have -μεν to indicate the -ομαι form. There are no exceptions to this.

Form 1	λυ <u>σάμενος</u>	λυ <u>σαμένη</u>	λυ <u>σάμενον</u>
Form 2	λυ <u>σαμένου</u>	λυ <u>σαμένης</u>	λυ <u>σαμένου</u>
Form 3	λυ <u>σαμένω</u>	λυ <u>σαμένη</u>	λυ <u>σαμένω</u>
Form 4	λυ <u>σάμενον</u>	λυ <u>σαμένην</u>	λυ <u>σάμενον</u>

##### Plural

Form 1	λυ <u>σάμενοι</u>	λυ <u>σάμεναι</u>	λυ <u>σάμενα</u>
Form 2	λυ <u>σαμένων</u>	λυ <u>σαμένων</u>	λυ <u>σαμένων</u>
Form 3	λυ <u>σαμένοις</u>	λυ <u>σαμέναις</u>	λυ <u>σαμένοις</u>
Form 4	λυ <u>σαμένους</u>	λυ <u>σαμένας</u>	λυ <u>σάμενα</u>

These participle forms are traditionally called *active*, though they may also be *intransitive complete*.

The regular verb of the -ω conjugation will always have the participle forms presented here.

The -ομαι participles are generally called either *passive* or *deponent*, but may be *transitive active* or *intransitive complete*, or in some cases *reflexive*.

### 21.4 The Declension of the Second Aorist Participle

#### The Second Aorist Active Participle of λείπω

##### Singular

Masculine      Feminine      Neuter

Note that these forms are identical to the present participle, the difference being in the stem change, which indicates a tense change.

Form 1	λι <u>πών</u>	λι <u>ποῦσα</u>	λι <u>πόν</u>
Form 2	λι <u>πόντος</u>	λι <u>πούσης</u>	λι <u>πόντος</u>
Form 3	λι <u>πόντι</u>	λι <u>πούση</u>	λι <u>πόντι</u>
Form 4	λι <u>πόντα</u>	λι <u>ποῦσαν</u>	λι <u>πόν</u>

As with the first aorist participle, these second aorist participle forms are traditionally called *active*, though they may also be *intransitive complete*.

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### *The Second Aorist Active Participle of λείπω*

#### *Plural*

Form 1	λιπόντες	λιποῦσαι	λιπόντα
Form 2	λιπόντων	λιπουσῶν	λιπόντων
Form 3	λιποῦσι(ν)	λιπούσαις	λιποῦσι(ν)
Form 4	λιπόντας	λιπούσας	λιπόντα

### *The Second Aorist -ομαι Participle of λείπω*

#### *Singular*

Form 1	λιπόμενος	λιπομένη	λιπόμενον
Form 2	λιπομένου	λιπομένης	λιπομένου
Form 3	λιπομένῳ	λιπομένη	λιπομένῳ
Form 4	λιπόμενον	λιπομένην	λιπόμενον

#### *Plural*

Form 1	λιπόμενοι	λιπόμεναι	λιπόμενα
Form 2	λιπομένων	λιπομένων	λιπομένων
Form 3	λιπομένοις	λιπομέναις	λιπομένοις
Form 4	λιπομένους	λιπομένας	λιπόμενα

### 21.5 How the Aorist Participle Works

#### **The Tense of the Participle**

As with the present participle, the aorist participle has two major functions. The *anarthrous* participle is largely adverbial, though a number of examples occur where it has an adjectival force. The *articular* participle is generally an adjective or a substantive (acting as a noun).

The tense of the participle relates to both time and kind of action. The kind of action for the present, aorist, future, and perfect participles is the same as that for regular verbs. It is the time of the action that is relative to the time of the main indicative mood verb of its clause.

Generally speaking, the time of the action or state of the *present* participle is *simultaneous* with the main indicative mood verb of the sentence or clause to which it is related. *There are exceptions to this*, but they are rare.

The time of the action or state of the *aorist* participle is *prior* to that of the main indicative mood verb. The literal translation of the aorist participle is “having loosed.” However, sometimes the literal translation will not be the best translation. And at times, it will be an impossible translation. Hence, in relating the temporal (anarthrous) aorist participle to the main clause, it is often best to translate it using the adverbial conjunction “after.”

**Example:** ἐξελθὼν ἐκ τοῦ οἴκου ταῦτα εἶπεν = *Having gone out of the house, he said these things.* In other words, he went out of the house before he said these things. The aorist participle ἐξελθὼν denotes action prior to the action expressed by εἶπεν. Hence, a more idiomatic translation in English would be,

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“*After he went out of the house, he said these things.*” Even though the literal translation of the participle works in this case, the idiomatic translation is equally accurate. The student should get in the habit of considering aorist participles to mean “after” as a matter of course, even if the literal translation is used. *Exceptions are not uncommon*, and will be studied in subsequent courses.

Note the contrast between the literal and idiomatic translations in the following examples:

**Example:** εἰπὼν ταῦτα, ἀπῆλθεν = *Having said these things, he departed.* Again, the literal translation of the participle is possible, though the preferred idiomatic English translation would be, “*After he said these things, he departed.*”

Suppose, however, the sentence had read, λέγων ταῦτα, ἀπῆλθεν. In this case, the participle action is occurring at the same time as that of the main verb, and should be translated, “*While (or as) he was saying these things, he departed.*”

In Greek, it is perfectly acceptable to have an aorist participle in a clause with a present tense main verb. Note the following example:

**Example:** εἰπὼν ταῦτα, ἀπέρχεται = *Having said these things, he departs.* Clearly such a translation is awkward for the English reader. Another translation is, “*After he said these things, he departs.*” This is also awkward. Neither is standard English. There are times when a literal translation of a participle *cannot occur*, since to do so would violate English rules of grammar. This reminds us that the translation must follow the rules of the target language, not the original language. The best English translation, though it is not good Greek, is “*After he said these things, he departed.*”

**Example:** προσῆλθον αὐτῷ εἰπόντι ταῦτα = *They came to him after he said these things.* The literal translation of the participle is “*They came to him having said these things.*” Such a translation cannot stand because in English the participle “having said” refers to the subject of the sentence in English use. However, the Greek construction makes it clear that it is not the subject “they,” but the pronoun “him” to which the participle is referring, as *both are in the same form*, Form 3, in this case the dative.

In the case of an articular participle, the time of the action or state cannot be as easily included in the translation, but must still be understood.

**Example:** πισταὶ εἰσιν αἱ δεζόμεναι τοὺς ἀποστόλους τοὺς διωκόμενους = *Faithful are the ones who received the apostles who are being persecuted.* The kind of action takes precedence over the time of action with articular participles, though the time element is still present. More about the articular and anarthrous use of the participle is on the next page.

### Voice in Participles

Like verbs, only *transitive participles* have voice. All participles, however, will occur in the form of either the -ω, or -ομαι verbs. Also like verbs, *intransitive participles* have no voice, no matter what the form is.

**Example:** συναγαγόντες οἱ ἀπόστολοι ἐδόξασαν τὸ ὄνομα τοῦ κυριοῦ = *Having gathered together, the apostles glorified the name of the Lord.* This could also be translated, “*The apostles, while gathered together, glorified the name of the Lord.*” The present tense participle συναγαγόντες, while the form allows for *transitive active*, is *intransitive complete* because it has no direct object, and its form does not allow the passive voice. Hence, it has no true voice, which should be reflected in its parsing thus: present, intransitive complete, participle, masculine, plural, nominative, from συνάγω.

The main indicative mood verb may be in the future. Again, the aorist participle is viewed as occurring prior to the action of the main verb.



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**Example:** ἐλθόντες πρὸς τὸν κύριον, ὀψόμεθα αὐτόν = Having come to the lord, we shall see Him. The more idiomatic translation is, “*After we come to the Lord, we shall see Him.*”

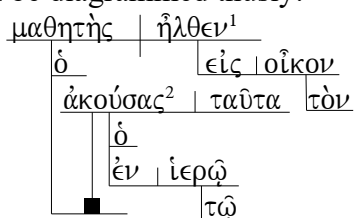
### The Articular and Anarthrous Uses of the Participle

When the participle has an article and is therefore in the *attributive position*, it acts either as a pure adjective, or as a substantive. In such cases, the *article* can be translated either “who,” or “the one who.” If plural, “the ones who” is correct. The participle itself is translated as though it were the main verb of a relative clause. Note these examples:

**Example:** ὁ μαθητὴς ὁ ἀκούσας ταῦτα ἐν τῷ ἱερῷ ἦλθεν εἰς τὸν οἶκον = *The disciple who heard these things in the temple went into the house.* The participle ἀκούσας is used as an adjective to modify the noun μαθητὴς. Literally, it could be translated “*The having-heard-these-things disciple...*” as though the participle phrase actually acted as a single adjective. Contrast this example with the following one:

**Example:** ὁ μαθητὴς ἀκούσας ταῦτα ἐν τῷ ἱερῷ ἦλθεν εἰς τὸν οἶκον = *After he heard (or, after having heard) these things in the temple, the disciple went into the house.* In this example, since the participle ἀκούσας has no article, it will normally be translated temporally rather than attributively.

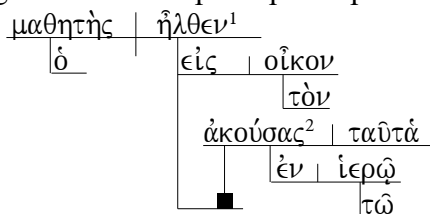
These two examples will be diagrammed differently because of their function. The attributive participle will be diagrammed thusly:



<sup>1</sup>Aorist, intransitive complete, indicative, third person, singular, ἔρχομαι.

<sup>2</sup>Aorist, transitive active, participle, masculine, singular, nominative, ἀκούω.

Since the above participle is attributive, it must be diagrammed beneath the noun that it modifies. Note the diagram of the temporal participle below:



<sup>1</sup>Aorist, intransitive complete, third person, singular, ἔρχομαι.

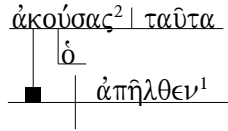
<sup>2</sup>Aorist, transitive active, participle, masculine, singular, nominative, ἀκούω.

In this example, since the above participle is temporal (adverbial), and diagrammed beneath the main verb. The temporal function is probably the most common use of the anarthrous participle, but there are several others. A good intermediate grammar should cover the various uses of the anarthrous participle, as does Burton’s *Moods and Tenses of New Testament Greek*.

As noted, it is common to translate the substantive participle “the one (or ones) who” plus the meaning of the verb. Substantive participles can act as subjects, objects, or objects of prepositions.

**Example:** ὁ ἀκούσας ταῦτα ἀπῆλθεν = *The one who heard these things went away.* Here the articular participle acts as the subject of the verb. Note the diagram on the next page:

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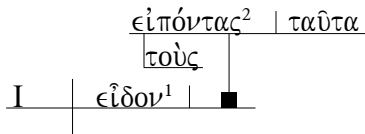
<sup>1</sup>Aorist, intransitive complete, third person, singular, from ἀπέρχομαι.

<sup>2</sup>Aorist, transitive active, participle, masculine, singular nominative, from ἀκούω.

Since the above participle is aorist, the hearing of these things by the subject occurred before the subject departed. The temporal relationship is still there, but it cannot be reflected in the translation of a substantive participle.

The substantive participle can also be used as a direct object.

**Example:** εἶδον τοὺς εἰπόντας ταῦτα = *I saw the ones who said these things.* The act of seeing occurred after the act of saying. If the writer wanted to indicate that the speaker saw the ones saying these things at the time they said them, he would have used a present participle.



<sup>1</sup>Aorist, transitive active, indicative, first person, singular, from ὁράω.

<sup>2</sup>Aorist, transitive active, participle, masculine, singular, nominative, from λέγω.

### 21.6 Exercises

#### Translate the following sentences, and diagram 2, 4, 6, 7, 9, 11, 12, 16, 18

1. λαβόντες ταῦτα παρὰ τῶν πιστεύοντων εἰς τὸν κύριον ἐξήλθομεν εἰς τὴν ἔρημον.
2. πισταὶ εἰσιν αἱ δεξάμεναι τοὺς διωκομένους ὑπὸ τοῦ ἄρχοντος.
3. εἶδομεν αὐτοὺς καὶ μένοντας ἐν τῷ οἴκῳ καὶ ἐξελθόντας ἐξ αὐτοῦ. (Watch this one. It's tricky.)
4. οἱ ἰδόντες τὸν κύριον ἦλθον πρὸς τοὺς ἀγαγόντας τὸν μαθητὴν ἐκ τοῦ ἱεροῦ.
5. ταῦτα εἶπομεν περὶ τοῦ σώσαντος ἡμᾶς.
6. οὗτοί εἰσιν οἱ κηρύξαντες τὸ εὐαγγέλιον, ἀλλ' ἐκεῖνοί εἰσιν οἱ διώξαντες τοὺς πιστεύοντας.
7. προσενεγκόντες τῷ κυρίῳ τὸν διωκόμενον ὑπὸ τοῦ ἄρχοντος τοῦ πονηροῦ, ἀπήλθετε εἰς ἄλλον τόπον.
8. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων.
9. ἐπίστευσας εἰς αὐτὸν εἰπόντα ταῦτα.
10. καὶ τὴν πόλιν τὴν ἁγίαν ἱερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ.
11. ὁ μὴ ἰδὼν τὸν κύριον οὐκ ἐπίστευσεν εἰς αὐτόν.
12. ταῦτα εἶπεν ὁ κύριος ἔτι ὧν ἐν τῇ ὁδῷ τοῖς ἐξελθοῦσιν ἐκ τοῦ οἴκου καὶ πορευομένοις μετ' αὐτοῦ.
13. ἀκούσαντες τὰ λεγόμενα ὑπο τοῦ κυρίου ἐπίστευσαν εἰς αὐτόν.
14. ἦλθεν δὲ εἰς τὸ ὄρος ἰησοῦς καὶ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.
15. εἶδομεν τοὺς γενομένους μαθητὰς τοῦ κυρίου καὶ ἔτι μένοντας ἐν τῇ ἐλπίδι αὐτῶν τῇ πρώτῃ.
16. τὰ τέκνα τὰ λαβόντα ταῦτα ἀπὸ τῶν ἀκουσάντων τοῦ κυρίου εἶδον αὐτὸν ἔτι ὄντα ἐν τῷ οἴκῳ.
17. ἰδοῦσαι αὗται τὸν κηρύξαντα τὸ εὐαγγέλιον ἐκεῖνο, ἦλθον πρὸς αὐτὸν ἐρχόμενοι εἰς τὸν οἶκον.

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18. οἱ ἄγγελοι οἱ πεσόντες ἐκ τοῦ οὐρανοῦ ποιηροὶ ἦσαν.
19. καὶ ἀποκριθεὶς ὁ ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς δαυὶδ ἔστιν;
20. ταῦτα ἀπεκρίθη τοῖς προσενεγκοῦσιν αὐτῷ τὰ τέκνα.



## Lesson Twenty-two

### *The Participle: Aorist Transitive Passive*

#### 22.1 Vocabulary List

ἀπολύω	I release, let go	πτωχός, -ή, -όν	poor
ἀσπάζομαι	I greet	σάββατον, τό	Sabbath
ἐκεῖ	(adverb) there	στρατιώτης, ου, ὁ	soldier (1 <sup>st</sup> declension masc.)
ἐπιθυμία, ἡ	strong desire, lust	σωτηρία, ἡ	salvation
εὐθέως, εὐθύς	(adverb) immediately	φυλακή, ἡ	guard, prison
ἱμάτιον, τό	garment	χρεία, ἡ	need
καιρός, ὁ	season, time	χρόνος, ὁ	time, time period
λοιπός, -ή, -όν	remaining	ᾧδε	here, in or at this place
οἱ λοιποί	the rest, the remaining ones	ᾠρα, ἡ	hour
μακάριος, -α, -ον	blessed, happy	ὥστε	(conjunction) so that
μέσος, -η, -ον	middle, midst	ἄσια	Asia

#### 22.2 The Declension of the Aorist Passive Participle

Both first and second aorist passive participles use exactly the same endings. The first aorist stem consists of the present stem with a theta epsilon (θε) tense suffix except for the feminine forms, the nominative singular, and Form 3 plural where it is θεῖ. For instance, the aorist passive stem with the tense suffix of λύω is λυθεῖ or λυθε. To that one adds the aorist passive endings to the stem to form masculine, feminine or neuter participles. Remember, with participles, there is no augment in the aorist.

#### *Aorist Passive Participle Endings*

##### *Singular*

##### *Masculine    Feminine    Neuter*

Form 1	-ς	-σα	-ν
Form 2	-ντος	-σης	-ντος
Form 3	-ντι	-ση	-ντι
Form 4	-τα	-σαν	-ν

##### *Plural*

Form 1	-τες	-σαι	-τα
Form 2	-των	-ων	-των
Form 3	-σι(ν)	-σαις	-σι(ν)
Form 4	-τας	-σας	-τα

All aorist transitive passive participles will have these endings. Do not bother trying to memorize these. See the paradigm for λύω on the next page.

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While the student should familiarize himself with the above chart, it is better to memorize the following forms for the first aorist of λύω, and the second aorist of ἀποστέλλω.

### *First Aorist Passive Participle of λύω*

#### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λυθείς	λυθείσα	λυθέν
Form 2	λυθέντος	λυθείσης	λυθέντος
Form 3	λυθέντι	λυθείση	λυθέντι
Form 4	λυθέντα	λυθείσαν	λυθέν

It is best to memorize these endings, starting in each case with the θ.

For example:

#### *Singular*

<i>Masc</i>	<i>Fem</i>	<i>Neut</i>
-θείς	-θείσα	-θέν
-θέντος	-θείσης	-θέντος
-θέντι	-θείση	-θέντι
-θέντα	-θείσαν	-θέν

#### *Plural*

Form 1	λυθέντες	λυθείσαι	λυθέντα
Form 2	λυθέντων	λυθεισῶν	λυθέντων
Form 3	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)
Form 4	λυθέντας	λυθείσας	λυθέντα

#### *Plural*

<i>Masc</i>	<i>Fem</i>	<i>Neut</i>
-θέντες	-θείσαι	-θέντα
-θέντων	-θεισῶν	-θέντων
-θείσι(ν)	-θείσαις	-θείσι(ν)
-θέντας	-θείσας	-θέντα

### *Second Aorist Passive Participle of ἀποστέλλω*

#### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	ἀποσταλείς	ἀποσταλείσα	ἀποσταλέν
Form 2	ἀποσταλέντος	ἀποσταλείσης	ἀποσταλέντος
Form 3	ἀποσταλέντι	ἀποσταλείση	ἀποσταλέντι
Form 4	ἀποσταλέντα	ἀποσταλείσαν	ἀποσταλέν

These are identical endings as the first aorist, but lacking the θ.

#### *Plural*

Form 1	ἀποσταλέντες	ἀποσταλείσαι	ἀποσταλέντα
Form 2	ἀποσταλέντων	ἀποσταλεισῶν	ἀποσταλέντων
Form 3	ἀποσταλείσι(ν)	ἀποσταλείσαις	ἀποσταλείσι(ν)
Form 4	ἀποσταλέντας	ἀποσταλείσας	ἀποσταλέντα

### 22.3 How the Aorist Passive Works

#### **The Time of the Aorist Passive Participle**

Like all aorist participles, the aorist passive participle indicates action before the time of the main verb of its clause. However, exception to this principle do occur, especially with aorist main verbs, where the action is sometimes simultaneous.

#### **The Articular and Anarthrous Uses of the Aorist Passive Participle**

It also functions like the articular and anarthrous participles in other tenses and voices. The adverbial indicator “after” can be used when the temporal idea is being emphasized. Like other participles, if it is articular it can be used as an adjective or substantive (a noun).

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### The Translation of the Aorist Passive Participle

Translations of the Greek participle into English are difficult, as English has no direct equivalent. Therefore, the translations only approximate the meaning of the Greek participle, so that the teacher of Scripture must often explain the significance of the original construction while avoiding the technical reasons for it.

The closest literal translation of the aorist passive participle is “having been” plus the meaning of the verb expressed by the English past participle. So the aorist passive participle of λυθείς would literally be translated “having been loosed.” However, a more idiomatic translation of the anarthrous aorist passive participle would be “after he was (or had been) loosed,” while a more idiomatic translation of the articular would be “the one who was (or had been) loosed.” Note the idiomatic translations of the following examples:

**Example:** ἐκβληθέντα τὰ δαιμόνια ὑπὸ τοῦ κυρίου ἀπῆλθεν εἰς τὴν θάλασσαν = *After the demons were cast out by the Lord, they departed into the sea.*

**Example:** ἐγερθέντι ἐκ τῶν νεκρῶν προσήλθον αὐτῷ = *After He was (or had been) raised from the dead, they came to Him.*

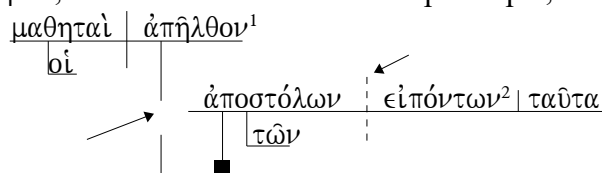
**Example:** οἱ διδαχθέντες ὑπὸ τοῦ ἀποστόλου ἦλθον εἰς τὸν οἶκον = *The ones who were (or had been) taught by the apostle went into the house.*

### 22.4 The Genitive Absolute

#### The Form of the Genitive Absolute

The word “absolute” in language means a construction that is not grammatically related to a sentence, but loosely related to the main clause. Such constructions are common in Greek, the most common being the genitive absolute. It consists of a noun or pronoun, acting like a subject, and a participle, both in Form 2, the “genitive form.” The construction is not, however, genitive in function. It is an independent clause, used when the subject or object of the main clause is not the subject of the Form 2 participle. Any attempt to give a genitive absolute a “literal” translation is doomed to failure and will produce only confusion.

**Example:** εἰπόντων ταῦτα τῶν ἀποστόλων, οἱ μαθηταὶ ἀπῆλθον = *After the apostles said these things, the disciples departed.*<sup>1</sup> Acting like a subject of the participle εἰπόντων is the Form 2 noun ἀποστόλων. The English translation is an adverbial clause modifying the verb. Furthermore, the subject of the main clause, μαθηταὶ, is not related to the Form 2 participle, at all. Note the diagram below.



There are two distinctions in the diagramming of an absolute construction. First is the gap in the line descending from the verb to the absolute clause. Second is the dotted line between the noun and the participle. These elements indicate that the construction is not a normal participle use, but in an absolute construction.

<sup>1</sup>Aorist, intransitive complete, indicative, third person, plural, from ἀπέρχομαι.

<sup>1</sup>Aorist, transitive active, participle, masculine, singular, nominative, from ὁράω.

1 The genitive absolute could be translated as an English nominative absolute, “The apostles, having said these things....” However, it should be translated as a temporal aorist participles with the adverbial conjunction “after,” which emphasizes its temporal nature, which a nominative absolute in English does not do.

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### The Purpose for the Genitive Absolute

As noted, the genitive absolute is a way of showing a temporal relationship when the noun or pronoun associated in the subject position with the participle is different than any noun or pronoun in the main clause. In English, this would be considered a “dangling participle.” The most common way of indicating temporal ideas, including the sense of “after,” is to use the participle. When there is no relationship to the subject, object, or any other noun of the main clause exists, absolute constructions occur. Note the following examples of the genitive absolute:

**Example:** λέγοντος αὐτοῦ ταῦτα, οἱ μαθηταὶ ἀπῆλθον = *While he was saying these things, the disciples departed.* The genitive absolute participle indicates that the action of saying occurs at the same time as the action of departing, but the subject of the main clause is not performing the participle action.

**Example:** τῶν μαθητῶν διδασκέντων ὑπὸ τοῦ κυρίου, ἐξῆλθον εἰς τὴν ἔρημον οἱ δοῦλοι = *After the disciples were (or had been) taught by the Lord, the slaves went out into the desert.* Again the subject of the sentence, δοῦλοι, is not the same as the noun, μαθητῶν, associated with the participle, διδασκέντων. The action of the aorist participle precedes the action of the main verb.

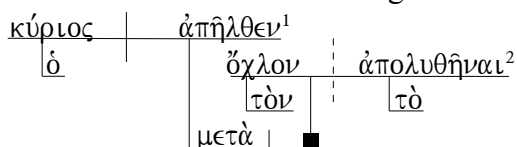
### 22.5 The Accusative of General Reference

The accusative of general reference is the use of the accusative (Form 4) in an abnormal way. Rather than being used as the object of a verb, participle, or preposition, it has a different function. With infinitives it is used as though it were the subject of the verbal idea within the infinitive. Because of this apparent relationship, some, such as Summers, refer to this as a “subject accusative.” This is unfortunate terminology. Technically the infinitive is a noun, and therefore cannot have a subject. Hence, the nominative, which we would expect to see, cannot occur. The accusative of general reference is simply the use of the accusative in place of what would be the subject, if the infinitive could have one. We do essentially the same thing in English when we say something like, “Mother wants me to go to the store.” What mother wants is expressed in the entire infinitive structure, “me to go to the store.” One cannot say, “Mother wants I to go...,” because the entire infinitive structure is the object of the verb *wants*. Infinitives do not take nominatives, even in English.

For the purposes of diagramming, we will place the accusative of general reference before the infinitive as though it were the subject of a regular verb, and place a dotted line between the two, to indicate that the accusative is not a true subject.

Another interesting fact is that since an infinitive is a noun, it can be the object of a preposition, and it can take the article. Often this is the *neuter nominative article* following a preposition such as *δίᾳ*, *προ*, *εἰς*, or *μέτα*, or it can also be the Form 3 article after the preposition *ἐν*. To help the student with translating such structures, we will provide several examples.

**Example:** μετὰ τὸ ἀπολυθῆναι τὸν ὄχλον, ἀπῆλθεν ὁ κύριος = *After the crowd was dismissed, the Lord departed.* The aorist articular infinitive τὸ ἀπολυθῆναι is the object of the preposition μετὰ. It must be translated as a **regular finite verb** (*was dismissed*), since there is no corresponding structure with the infinitive in English. The infinitive is actually naming the event after which the Lord departed. Associated with that event were the ones being dismissed, the crowd. Note the following diagram:



The noun phrase τὸν ὄχλον is acting like the subject of the passive infinitive, as it answers the question, “Who was being dismissed?”



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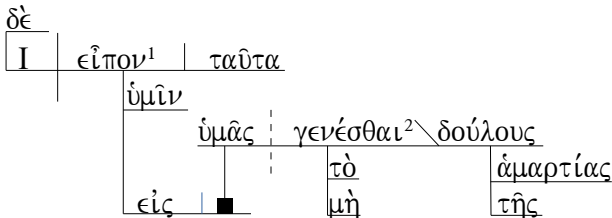
<sup>1</sup>Aorist, intransitive complete, indicative, third person, singular, from ἀπέρχομαι.

<sup>1</sup>Aorist, transitive passive, infinitive, from ἀπολύω.

**Example:** διὰ δὲ τὸ λέγεσθαι τοῦτο ὑπὸ τῶν ὄχλων, ἀπῆλθεν ὁ ἀπόστολος = *But because this was spoken by the multitudes, the apostle departed.*

**Example:** ταῦτα δὲ εἶπον ὑμῖν εἰς τὸ μὴ γενέσθαι ὑμᾶς δούλους τῆς ἁμαρτίας = *I said these things to you so that you would not become slaves of sin.* Here we have the infinitive clause as the object of the preposition εἰς. εἰς τό followed by the infinitive often indicates purpose or conceived result, two ideas that are very closely related. The translation “so that” indicates purpose. The helping verb “would” is used because English demands a non-indicative mood indicator for purpose statements. The helping verbs “may” or “might” could also be used here.

The infinitive is from a state-of-being verb. Nevertheless, the accusative of general reference is used, because infinitives do not take nominatives, even state-of-being infinitives. Since the accusative of general reference is used with reference to the ones who would not become slaves (ὑμᾶς), the word slaves (δούλους) must also be in the accusative, because it refers back to a word in the accusative. Note the following diagram:



<sup>1</sup>Aorist, transitive active, indicative, first person, singular, from λέγω.

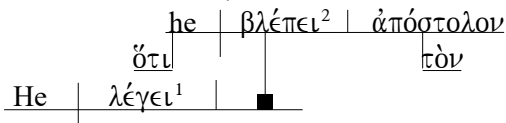
<sup>2</sup>Aorist, intransitive copulative, infinitive, from γίνομαι.

### 22.6 Indirect Discourse

There are two distinct ways to express indirect discourse in Greek.

1. Greek introduces indirect discourse using ὅτι, meaning “that.” English also introduces indirect discourse using “that.” For instance, “Mother said *that* she was going to the store last night.”

**Example:** λέγει ὅτι βλέπει τὸν ἀπόστολον = *He says that he sees the apostle.* The ὅτι clause is the direct object of the verb λέγει.



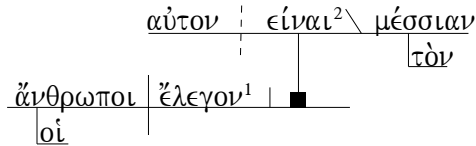
<sup>1</sup>Present, transitive active, indicative, third person, singular, from λέγω.

<sup>2</sup>Present, transitive active, indicative, third person, singular, from βλέπω.

2. The second common way to express indirect discourse is to use the infinitive with the accusative of general reference.

**Example:** ἔλεγον οἱ ἄνθρωποι αὐτὸν εἶναι τὸν μέσσιαν = *The men were saying that He is the messiah.* The infinitive clause is the object of the verb ἔλεγον. Even though the word ὅτι is not used, the English translation “*that*” must be used to indicate indirect discourse.

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<sup>1</sup>Imperfect, transitive active, indicative, third person, plural, from λέγω.

<sup>2</sup>Present, intransitive complete, infinitive, from εἶμι.

### 22.7 Exercises

**Translate the following sentences. Diagram 1, 3, 6, 12, 13, 17, 18, 19**

1. πορευθέντος τοῦ ἄρχοντος πρὸς τὸν κύριον οἱ δοῦλοι εἶπον ταῦτα τοῖς μαθηταῖς.
2. πορευθεὶς πρὸς αὐτοὺς ὁ ἄρχων ἐπίστευσεν εἰς τὸν κύριον.
3. ἅμην ἅμην λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται.
4. ταῦτα εἶπον ὑμῖν ἔτι οὖσιν μετ' ἐμοῦ.
5. πορευομένου μὲν τοῦ κυρίου μετὰ τῶν μαθητῶν αὐτοῦ ἔλεγον οἱ ἀπόστολοι ταῦτα, ἐλθόντος δὲ εἰς τὴν οἰκίαν ἐκεῖνα.
6. περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, ἔχετε οὐ χρεῖαν ὑμῖν γράφεσθαι.
7. ταῦτα μὲν εἶπον αὐτοῖς προσφέρουσι τὰ παιδία τῷ κυρίῳ, ἐκεῖνα δὲ προσενεγκοῦσιν.
8. διωχθέντας ὑπὸ τῶν στρατιωτῶν ἡμᾶς ἐδέξαντο οἱ ὄντες ἐν τῇ οἰκίᾳ.
9. τῶν στρατιωτῶν διωξάντων ἡμᾶς εἰς τὴν οἰκίαν ἐδέξαντο ἡμᾶς οἱ ὄντες ἐκεῖ.
10. αὕτη ἐστὶν ἡ ἐλπίς ἡ κηρυχθεῖσα ἐν τῷ κόσμῳ ὑπὸ τῶν ἰδόντων τὸν κύριον.
11. ἀποκριθεὶς δὲ ὁ πέτρος εἶπεν τῷ ἰησοῦ, κύριε, καλὸν ἐστὶν ἡμᾶς ὡδε εἶναι.
12. αὗται εἰσὶν αἱ διωχθεῖσαι καὶ ἔτι διωκόμεναι ὑπὸ τῶν ἀρχόντων.
13. ἐδέξασθε τοὺς ἐκβληθέντας ἐκ τῆς συναγωγῆς καὶ τὰς δεξαμένας αὐτοὺς εἰς τὰς οἰκίας αὐτῶν.
14. ἀναλημφθέντος αὐτοῦ εἰς οὐρανὸν, εἰσῆλθον οἱ μαθηταὶ εἰς τὴν οἰκίαν αὐτῶν.
15. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς ἀσίας.
16. βληθέντες εἰς φυλακὴν διὰ τὸ εὐαγγέλιον το κηρυχθὲν αὐτοῖς ὑπὸ τοῦ ἀποστόλου, ἐδόξασαν ἐκεῖ τὸν σώσαντα αὐτούς.
17. ἐλθόντος τούτου εἰς τὴν οἰκίαν αὐτοῦ, εὐθέως εἶπομεν τοῖς ἄλλοις τὰ ῥήματα τὰ παραλαμφθέντα ἀπὸ τοῦ κυρίου.
18. τοῖς θεραπευθεῖσιν ὑπ' αὐτοῦ εἴπετε ῥήματα ἐλπίδος καὶ ζωῆς.
19. μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
20. εἰσελθόντος εἰς τὴν οἰκίαν τοῦ ἐγερθέντος ὑπὸ τοῦ κυρίου, οἱ μαθηταὶ ἐθαύμασαν.

## Lesson Twenty-three

### *The Perfect and Pluperfect Tenses*

#### 23.1 Vocabulary List

ἀκήκοα	I have heard (perfect of ἀκούω)	ἔξελήλυθα	I have come, gone out (perfect of ἐξέρχομαι)
βεβάπτισμαι*	I have been baptized (perfect passive of βαπτίζω)	ἔλήλυθα	I have come, gone (perfect of ἔρχομαι)
γέγονα	I have become (perfect of γίνομαι)	λέλυκα	I have loosed, destroyed (perfect of λύω)
ἔγνωκα	I have known (perfect of γινώσκω)	οἶδα	I know (See 23.2 below.)
γέγραφα	I have written (perfect of γράφω)	πεπίστευκα	I have believed (perfect of πιστεύω)
δέδεκα	I have bound (perfect of δέω)	σέσωκα	I have saved (perfect of σώζω)
ἤγγικα	I have come near (perfect of ἐγγίζω)	<b>New Vocabulary</b>	
ἐγήγερμαι*	I have been raised up (perfect passive of ἐγείρω)	εὐαγγελίζω	I evangelize, proclaim the gospel (Used only in the -ομαι form.)
έώρακα	I have seen (perfect of ὁράω)	ἔξεστιν	it is lawful (Impersonal idiomatic use.)

\*No perfect *active* use of these verbs occurs in the New Testament.

#### 23.2 The Strange Case of οἶδα

The verb οἶδα has no form other than the perfect. It is from the obsolete verb εἶδω, which means to perceive, or to see with perception. Many lexicons indicate that οἶδα, while it has an ancient “second perfect” form, is used as a present tense verb, and is to be so translated. Zodiates states that the verb generally means “to know intuitively or instinctively.”<sup>1</sup> Study the following paradigm:

##### Perfect Active Indicative of οἶδα

	<i>Person</i>	<i>Singular</i>	<i>Plural</i>	
1 <sup>st</sup>	οἶδα	I know	οἶδαμεν	we know
2 <sup>nd</sup>	οἶδας	you know	οἶδατε	you know
3 <sup>rd</sup>	οἶδε(ν)	he, she, it knows	οἶδασι(ν)	they know
	<i>Infinitive</i>	εἰδέναι		to know

#### 23.3 How is the Perfect Indicative Tense Formed?

##### What is a reduplication?

A reduplication is the repetition of the first letter of the stem of a word. In *koiné* Greek, the most common reduplications occur with verbs.

**Example:** The verb λύω can be reduplicated by adding a *lambda* (λ) plus a buffer vowel to the beginning of the stem. With the perfect tense, the buffer vowel is *epsilon* (ε). Hence the perfect stem of λύω is λελυ.

1 Spiros Zodiates, *The Complete Word Study Dictionary*, “οἶδα.”

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When the verb begins with a vowel, principles of contraction take place. Usually, the initial vowel is added to itself and is therefore lengthened.

**Example:** The stem of ἐγγίζω becomes ηγγ. However, this is by no means universal, and irregularities do occur which must be memorized individually.

**Example:** One would expect the perfect stem of ἀκούω to be ἤκου. However, an anomaly occurs, and the perfect stem becomes ἄκη. Note the similar change in the perfect form of ἐγείρω. Verb stems that begin with voiced consonants φ, θ, or χ are reduplicated with the related voiceless consonants π, τ, and κ.

**Example:** The stem θνήσκω (I die) reduplicates as τεθνη. Sometimes a stem will begin with two consonants. When this happens, a true reduplication is impossible, so an epsilon is attached to the beginning of the stem, making it look like an augment.

**Example:** The true stem of γινώσκω is γνω. Hence, the perfect stem is εγνω.

**IMPORTANT:** The only accurate way to identify the perfect form of a verb is to memorize it. The perfect is the fourth form in the principal parts list. Check it carefully for the perfect form of each verb.

### The Tense Suffix, the Thematic Vowel, and the Endings of the Perfect Active

Once the perfect active stem is identified, to it are added three elements:

1. The tense suffix *kappa* (κ). A few perfects do not use the kappa tense suffix. They are called second perfects. These must be learned individually from the principal parts list.
2. The thematic vowel *alpha/epsilon* (α/ε).
3. The secondary endings.

### The Paradigm of the Perfect Active of λύω

<i>Person</i>		<i>Singular</i>		<i>Plural</i>
1 <sup>st</sup>	λέλυκα	I have loosed	λελύκαμεν	we have loosed
2 <sup>nd</sup>	λέλυκας	you have loosed	λελύκατε	you have loosed
3 <sup>rd</sup>	λέλυκε(ν)	he, she, it has loosed	λελύκασι or λέλυκαν	they have loosed

For memorization purposes, observe the following chart:

1 <sup>st</sup>	κα	καμεν
2 <sup>nd</sup>	κας	κατε
3 <sup>rd</sup>	κε(ν)	κασι or καν

### The -ομαι Form of the Perfect Tense

The perfect -ομαι has the following elements: 1) a reduplication, 2) NO tense suffix or thematic vowel, and 3) a primary -ομαι set of endings.

The perfect -ομαι form can be reflexive, intransitive complete, intransitive copulative, transitive active, or transitive passive, depending on the nature of the verb. Remember -ω verbs that change to -ομαι verbs are usually reflexive or transitive passive, while -ομαι vocabulary form verbs can be both intransitive and transitive.

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### The Paradigm of the Perfect -ομαι form of λύω

	<i>Singular</i>		<i>Plural</i>
1 <sup>st</sup>	λέλυμαι I have loosed myself, been loosed	λέλυμέθα	we have loosed ourselves, been loosed
2 <sup>nd</sup>	λέλυσαι you have loosed yourself, been loosed	λέλυσθε	you have loosed yourselves, been loosed
3 <sup>rd</sup>	λέλυται he, she, it has loosed himself, herself, itself, been loosed	λέλυνται	they have loosed themselves, been loosed

Since λύω is an -ω verb in its vocabulary form, it is more likely to be either reflexive or transitive passive. Verbs that are -ομαι in their vocabulary form can also be transitive active, intransitive complete or intransitive copulative.

#### 23.4 How is the Perfect Participle Formed?

The reduplication of the perfect tense is NOT an augment. Unlike the augment, the reduplication with the perfect participle *remains* throughout the moods, making it easy to identify perfect participles.

#### The Perfect Active Participle of λύω

The perfect active participle retains the *kappa* (κ) tense suffix. To this are added the participle endings. They are similar to the present participle endings in the masculine and neuter. However, the *nun* (ν) has dropped out. The feminine perfect active participles add the letters *upsilon iota* (υι) after the *kappa*. To that are added the ε,ι,ρ rule endings.

	<i>Singular</i>		
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λελυκώς	λελυκυῖα	λελυκός
Form 2	λελυκότος	λελυκυίας	λελυκότος
Form 3	λελυκότι	λελυκυῖα	λελυκότι
Form 4	λελυκότα	λελυκυῖαν	λελυκός
	<i>Plural</i>		
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λελυκότες	λελυκυῖαι	λελυκότα
Form 2	λελυκότων	λελυκυῖων	λελυκότων
Form 3	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
Form 4	λελυκότας	λελυκυίας	λελυκότα

#### The Perfect -ομαι Participle of λύω

The perfect -ομαι participle has the same sign as the present. Add the three letter -μεν- after the stem. The endings are the same as for the present active participle. The participle can be active, passive, reflexive or complete.

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### *Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λελυμένος	λελυμένη	λελυμένον
Form 2	λελυμένου	λελυμένης	λελυμένου
Form 3	λελυμένω	λελυμένη	λελυμένω
Form 4	λελυμένον	λελυμένην	λελυμένον

### *Plural*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Form 1	λελυμένοι	λελυμέναι	λελυμένα
Form 2	λελυμένων	λελυμένων	λελυμένων
Form 3	λελυμένοις	λελυμέναις	λελυμένοις
Form 4	λελυμένους	λελυμένας	λελυμένα

### **The Perfect Infinitives of λύω**

-ω Form: λελυκέναι = to have loosed

-ομαι Form: λελύσθαι = to have loosed (transitive active or intransitive complete), to have loosed oneself (reflexive), to have been loosed (transitive passive).

### *23.5 The Function of the Perfect Tense*

The English has no exact parallel to the Greek perfect. Sometimes it gets close, but there is always something “lost in translation.” In English, the helping verbs *have* and *has* indicates the perfect, so we use the English helping verbs to translate it; however, one must not confuse the uses of the perfect in the two languages.

As with all Greek verbs, both time and kind of action are indicated. With the perfect there is a combination of these two elements that is unique. The perfect indicative indicates past action as to time. But the kind of action is difficult. It is sometimes listed as “completed” action. This is because part of the “time” element of the tense is to bring the action forward in time to the present from the viewpoint of the original writer, and perhaps beyond. Therefore, it is better to say that the perfect indicates *past action with present or on-going results*. Indeed, the “resultant” nature of the Greek perfect is its primary feature. It is, as to kind of action, both linear (progressive) and completed. The action is viewed as on-going, up until the result is achieved. In other words, it expresses process, but often views the process as having reached a resultant state of completion.

English perfect tense translations do not mean such a thing. The closest we can come is with the English translation of the Greek perfect *passive*. For instance, the verb γέγραπται can be translated “it has been written.” However, it is better in context to translate it emphasizing the resultant fact. Hence, it is normally translated as the present tense “it is written.” The present tense verb “is” more accurately indicates the present state of completion.

Even so, the present tense translation does not do full justice to the Greek perfect passive. The full unusable (and awkward) translation of γέγραπται would be something like, “it was written in the past, and is now in a state of having been written.” Likewise, the perfect passive ἐγήγερται means “He was raised

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in the past and is now in a state of having been raised.” The simple translation is usually given as, “He is risen.”

The perfect passive participle also indicates this fact. The statement in Ephesians 2:8 *χάριτί ἐστε σεσωσμένοι* means “by grace you are in a present state of having been saved in the past.” The usual translation is “by grace you are saved” because the perfect passive participle *σεσωσμένοι* emphasizes the resultant state. It is this statement in Ephesians that indicates that an individual is in a state of salvation.

A distinction between the Greek aorist and the Greek perfect might help. The aorist, having no boundaries as to kind of action in the indicative mood, views the action as taking place in the past, but does not state whether or not the action was on-going, or was a simple one-point-in-time event, or had later results. One simply cannot tell from the aorist, unless something in the context or in the nature of the verb itself indicates other elements of the action beyond its simple occurrence. The perfect, on the other hand, indicates that an action did occur in the past, but the results are continuing up to the point of time of the writer, and perhaps beyond.

### 23.6 The Pluperfect

The pluperfect is *rare* in the New Testament. However, it is used often enough so that a basic understanding of its form and function is required.

#### The Pluperfect Transitive Active and Intransitive Complete of λύω

The pluperfect has both an augment and a reduplication. The augment is used because the result of the pluperfect is viewed as having been completed in time prior to that of the writer or speaker. Hence, it has a truly past time component. It retains the *kappa* tense suffix, to which is added the pluperfect ending.

	<i>Singular</i>		<i>Plural</i>	
1 <sup>st</sup>	ἐλελύκειν	I had loosed	ἐλελύκειμεν	we had loosed
2 <sup>nd</sup>	ἐλελύκεις	you had loosed	ἐλελύκειτε	you had loosed
3 <sup>rd</sup>	ἐλελύκει	he, she, it had loosed	ἐλελύκεισαν	they had loosed

Because of their rarity, the form and function of the pluperfect participle is studied in second year Greek.

#### The Function of the Pluperfect

The pluperfect, like the perfect, emphasizes the result of a past act. However, unlike the perfect, the pluperfect generally views the result as culminating in the past, which culmination would be determined, if possible, by the context. In other words, the pluperfect indicates past action with *past* results, and only the context can determine when those results took place.

### 23.7 Exercises

#### Translate the following sentences. Diagram 3, 4, 6, 8, 9, 10.

1. τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν.
2. ὁ ἰησοῦς ἀπεκτάνθη, δὲ οὐ γέγονε βασιλεὺς τοῦ κόσμου.
3. οἱ ἐξεληλυθότες ἐκ τοῦ σκότους εἰς τὸ φῶς ἔγνωκαν ὅτι ὁ θεός ἐστιν ἀγάπη.
4. καὶ ὄντας ἡμᾶς νεκροὺς ταῖς ἁμαρτίαις συνεζωοποίησεν (he made alive together with) τῷ χριστῷ.
5. ὁ κύριος ἀπέθανεν, ἀλλὰ νῦν ἐγρηγρται.

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6. καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν (thigh) αὐτοῦ ὄνομα γεγραμμένον· βασιλεὺς βασιλέων καὶ κύριος κυρίων.
7. εὐηγγελίσσατο τὸν λαὸν λέγων ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.
8. ὁ (that which) ἐωράκαμεν καὶ ἀκηκόαμεν λέγομεν καὶ ὑμῖν.
9. οἱ μαθηταὶ βεβαπτισμένοι συνήλθον εἰς τὸν οἶκον.
10. διὰ τοῦ προφήτου γέγραπται ὅτι ὁ χριστὸς ἐλεύσεται ἐν ταῖς ἡμέραις ταύταις.
11. ταῦτα εἶπεν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας εἰς αὐτὸν.
12. αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν (loved) οἱ ἄνθρωποι τὸ σκότος.
13. ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, οὐκ ἔξεστιν τοιῆσαι (to do) τοῦτο.
14. πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.
15. ἐγὼ ἐλήλυθον ἐν τῷ ὀνόματι τοῦ πατρὸς μου καὶ ὑμεῖς οὐ δέχεσθέ με.
16. χάριτί ἐστε σεσωσμένοι διὰ πίστεως.
17. οἱ βεβαπτισμένοι μαθηταὶ ἐν πνεύματι εἰσιν ἐν τῇ ἐκκλησίᾳ.
18. τοῦτο γέγονεν, ὅτι οὕτως γέγραπται διὰ τοῦ προφήτου.
19. ἰωάννης μὲν ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.
20. καὶ ὑμεῖς μιμηταὶ (followers) ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ὥστε γενέσθαι ὑμᾶς τύπους (examples) τοῖς πιστεύουσιν.



## Lesson Twenty-four

### *The Subjunctive Mood*

#### 24.1 Vocabulary List

ἀγιάζω	I sanctify, separate	μαρτυρία, ἡ	a testimony, a witness of something
ἄν	(postpositive) untranslatable; shows contingency	μηκέτι	no longer (outside the indicative)
δικαιοσύνη, ἡ	righteousness	ὅπου	(adv.) where
διό	(conj.) therefore, for this reason	οὖς, ὠτός, τό	ear (nom. & acc. plural = ὠτα)
εἰάν	(conj. with subj.) if	πίνω	I drink
εἰ	(conj. with indicative) if, since	ποτήριον, τό	cup
εἴτε	(conj.) if, whether	ὑπάγω	I depart, go away
ἔχω	(adv.; prep. with the gen.) outside	φarisσαῖος, ὁ	Pharisee
ἵνα	(conj. with subj.) in order that; that		

#### 24.2 Discussion of Mood

In grammar, the word *mood* (sometimes called *mode*) refers to the level of the verb's expression of reality. In fact, there are only two moods: that which indicates reality, and that which indicates potentiality. In practice it is somewhat more complicated.

##### **The Mood of Reality**

The *indicative mood* is the only mood of reality. It indicates that the action or state expressed in the verb is viewed as real from the perspective of the speaker or writer. It does not mean that the action or state is true! It only means that the speaker or writer is expressing that the action or state is real rather than potential. Because of this, tenses only indicate time in the indicative mood.

##### **The Moods of Potentiality**

##### **The Subjunctive Mood**

The subjunctive, imperative and optative moods are all potential, and some grammarians understand them to be three levels of the same mood. The *subjunctive mood* indicates that the action or state is viewed as potential: the action or state may or may not come to pass. Tenses indicate only kind of action, as the time is only potential, and the act may or may not occur.

At the time someone expresses an idea in the subjunctive mood, the action or state has not yet happened. If it happens at all, it will happen *after* the statement is made. As such, it is similar to the infinitive. It is a "futuristic" because the action or state may or may not happen in the future.

In English, the subjunctive mood is often expressed by using various helping verbs. Different helping verbs indicate various nuances of the subjunctive. In Greek, since there are no helping verbs, these nuances must be determined from context. Herein is one way in which English is more precise than Greek. Consider the following helping verbs that English uses for the subjunctive: *may*, *might*, *could*, *would*, *should*. Each one indicates a specific nuance of potentiality. Note the following examples:

**Example:** *I may go to the store later.* The use of *may* indicates that there is a possibility that the speaker will go. It is a relative weak contingency, however.

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**Example:** *I might go to the store later.* This is, in some instances, very close to the previous example. However, sometimes in English the helping verb *might* expresses a somewhat stronger contingency than the helping verb *may*.

**Example:** *I could go to the store later.* *Could* is a bit stronger than either *may* or *might*, but the speaker is not still not committed to the future act of going. At this point we must point out a common error into which English speakers often fall: using *can* for *could*. The word *can* means “able” and indicates either positively or negatively whether a person is able to perform. *It is an indicative mood indicator.* If one says, “I can go to the store,” he is saying that he is able to go to the store. If he says, “I could go to the store,” he is simply expressing the potential or possibility, not his ability.

Another way in which this distinction must be kept is with the helping verb *may*. If someone says “May I..?” they are asking permission in the subjunctive mood. If they say, “Can I..?” they are asking if they have the ability in the indicative mood. Never say *can* when asking permission. Always use *may*, or *might* in some more intense situations.

**Example:** *If I weren't so tired, I would go to the store later.* This conditional statement expresses a stronger potential. The speaker is expressing not that he may, might or could go, but that if the condition were right, he *would* go.

**Example:** *I should go to the store later.* The helping verb *should* often expresses responsibility to perform some act or state without making a commitment to perform that act or be in that state. “I should be a better father,” says nothing about whether the speaker is making a commitment to be a better father. *Should* is the strongest subjunctive mood indicator in English.

Another way English expresses the subjunctive mood, with the state-of-being verb *to be*, uses the past tense of the second person of *to be* when referring to oneself in the first person.

**Example:** *If I weren't so tired, I would go to the store later.* It is becoming increasingly common to say, “If I wasn't...” rather than “If I weren't...” However, since the word *if* indicates contingency, its verb must be in the subjunctive mood, which in this case is indicated by *were*, a past tense of *to be*. The form, “If I was...” is becoming so prevalent that the correct “If I were...” sounds incorrect to many. This is a very old error, going back to at least before the American Civil War, but a person who knows his English will cringe when he hears the incorrect form of the subjunctive.

### The Other Potential Moods

Only one other potential mood occurs in English, the *imperative mood*. This is the mood of command. Commands are further removed from reality than subjunctive mood statements. While the subjunctive indicates an objective possibility, the imperative must wait for an act of will on the part of the person whom the speaker commands.

Commands in English must be in the second person, either singular or plural, depending on context. The most common way to express a command in English is to simply state the simplest form of the verb.

**Example:** *Go to the store!* The verb *go* is without its subject, the understood pronoun *you*. If the one making the command wants to soften the command, he will add the word *please*. Nevertheless, the speaker is ordering a person to do something, even with the more polite structure. Sometimes a person wants to emphasize the command. It is common to do this by adding the pronoun *you* back into the sentence. Often other words are added for even more emphasis.

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**Example:** *John, you go to the store right now!* An even stronger imperative would be, “John, you had better go to the store right now!” One can almost hear the added words, “or else” attached to the end of that sentence.

One other potential mood occurs in Greek that does not in English. It is called the *optative mood*. Technically, the optative mood is a furtherance of the subjunctive mood, and was beginning to drop out by the *koiné* period. It is virtually gone in modern Greek. The optative mood has sometimes been called the mood of wishing or desiring because it is a step further from reality than the subjunctive or imperative.

**Example:** *If he would only go to the store.* While this English example is actually in the subjunctive, it comes as close to the optative as possible. By the New Testament era, the optative function was being overtaken by the subjunctive mood, so that in this regard, *koiné* Greek was close to English. Nevertheless, a few uses of the optative occur in the New Testament which the student will study in second year Greek.

### 24.3 The Structure of the Subjunctive Mood

The subjunctive mood occurs primarily in the present and the aorist tenses. (There are a few perfect subjunctives.) The form of the subjunctive is quite regular. It consists of the tense stem, either present or aorist, plus the ending. As it happens, the endings for the subjunctive in both tenses is the present subjunctive of the verb εἶμί. They consist of the endings of the present active indicative with a lengthened thematic vowel. The paradigms contain no translations of the subjunctive since it has a variety of translations using the various forms of the English subjunctive. By using one of the above English helping verbs, the student should be able to approximate quite closely the correct translation for the subjunctive. (In some cases, Greek uses the subjunctive where English uses the indicative. In those cases, the subjunctive must be translated by the English indicative, or else the translation becomes indecipherable.)

#### The Present Subjunctive of εἶμί (possibly copulative or complete, but never active nor passive)

	<i>Singular</i>	<i>Plural</i>	
1 <sup>st</sup>	ᾶ	ᾶμεν	All of these forms can be translated <i>may be</i> , <i>might be</i> , <i>would be</i> , <i>could be</i> , or <i>should be</i> , with the appropriate subject pronoun.
2 <sup>nd</sup>	ᾶς	ᾶτε	
3 <sup>rd</sup>	ᾶ	ᾶσι(ν)	

These subjunctive forms of εἶμί are also the primary active endings of the subjunctive mood with a lengthened thematic vowel. The first person singular of the *present active/complete indicative* and the *present active/complete subjunctive* are the same. One must discover which is meant by a careful examination of the context. This is not very difficult, as there are several subjunctive mood indicators that occur in the New Testament. It is rare for both moods to be equally possible.

#### The Present Subjunctive of λύω (possibly active, complete, or copulative, but never passive)

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	λύω	λύωμεν
2 <sup>nd</sup>	λύης	λύητε
3 <sup>rd</sup>	λύη	λύωσι(ν)

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### The First Aorist Subjunctive of λύω (possibly active, complete, or copulative, but never passive)

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	λύσω	λύσωμεν
2 <sup>nd</sup>	λύσης	λύσητε
3 <sup>rd</sup>	λύση	λύσωσι(ν)

The aorist subjunctive *has no augment* because the temporal function of the subjunctive mood is not past time. Like the present, the time of the aorist is potential, and therefore *futuristic*.

### The Second Aorist Subjunctive of λείπω (possibly active, complete, or copulative, but never passive)

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	λίπω	λίπωμεν
2 <sup>nd</sup>	λίπης	λίπητε
3 <sup>rd</sup>	λίπη	λίπωσι(ν)

Clearly, the student must have memorized the second aorist stems of each verb to distinguish between the present and the second aorist.

### The Present -ομαι Form Subjunctive of λύω (possibly active, passive, complete, or copulative)

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	λύωμαι	λύωμεθα
2 <sup>nd</sup>	λύη	λύησθε
3 <sup>rd</sup>	λύηται	λύωνται

Look familiar? These are the endings of the present -ομαι form indicative with a lengthened thematic vowel.

### The First Aorist -ομαι Form Subjunctive of λύω (possibly active, complete, or copulative, but never passive)

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	λύσωμαι	λύσωμεθα
2 <sup>nd</sup>	λύση	λύσησθε
3 <sup>rd</sup>	λύσηται	λύσωνται

### The Second Aorist -ομαι Form Subjunctive of λείπω (possibly active, complete, or copulative, but never passive)

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	λίπωμαι	λίπωμεθα
2 <sup>nd</sup>	λίπη	λίπησθε
3 <sup>rd</sup>	λίπηται	λίπωνται

Again, these forms are identical to the present -ομαι form of λύω except for the aorist stem.

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### The First Aorist Transitive Passive Subjunctive of λύω

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	λυθῶ	λυθῶμεν
2 <sup>nd</sup>	λυθῆς	λυθῆτε
3 <sup>rd</sup>	λυθῆ	λυθῶσι(ν)

These look like the first aorist active, except that the sigma (σ) of the active has been replaced by the theta (θ) of the passive. Note that the aorist passive subjunctive takes what are normally thought of as active endings. Once again we see that form takes a back-seat to function.

### The Second Aorist Passive Subjunctive of λείπω

	<i>Singular</i>	<i>Plural</i>
1 <sup>st</sup>	λιπῶ	λιπῶμεν
2 <sup>nd</sup>	λιπῆς	λιπῆτε
3 <sup>rd</sup>	λιπῆ	λιπῶσι(ν)

A careful examination of the subjunctive mood endings will reveal that there are *no secondary endings* to be found. The primary endings are used throughout, because the aorist as well as the present have no time directly inherent in the verb form. Even the aorists are futuristic.

#### 24.4 How is the Subjunctive Mood Used?

##### Tense

No time of action is *directly* associated with subjunctive mood verbs. The time of action is *relative* to the main indicative mood verb. It is viewed as a potential future, or a futuristic. Only *kind* of action is still evident, and like the present and aorist tenses in the indicative, the subjunctive present and aorist show progressive or simple kinds of action. Hence the statement ἐὰν λύω (present tense) means “if I should continue loosing,” while ἐὰν λύσω (aorist tense) means “if I should loose” without a view to progress.

##### The Subjunctive in Independent Clauses

The subjunctive mood occurs in a variety of situations that are best determined by context.

##### The Hortatory Subjunctive

The word *hortatory* (from cohortative) carries the idea of encouragement. The hortatory subjunctive is always in the first person plural, and is translated “Let us...”

**Example:** ἀγαπητοί, ἀγαπῶμεν ἀλλήλους = *Loved ones, let us love one another.*

**Example:** εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ = *Let us have peace with God through our Lord Jesus Christ.* This is a famous textual variant of Romans 5:1. At one time those who preferred the Alexandrian text type (the critical text) preferred this reading. However, in recent years the indicative mood verb ἔχομεν (we have), which is found in the majority, or Byzantine text, has become preferred even by those who accept the critical text. Contextually, it certainly makes more sense to accept the majority reading here. In fact, theologically, it is almost impossible to see the hortatory subjunctive reading as being legitimate in Romans 5:1.

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### The Prohibitive Subjunctive

Sometimes the subjunctive mood is used to express a negative command or a negative appeal. The verb will always be in the aorist tense, never the present, and, of course, always second person. This command either appeals to or commands someone not to begin an activity.

**Example:** μὴ σκληρύνητε τὰς καρδίας ὑμῶν = *Do not harden your hearts*. The verb σκληρύνητε is an aorist transitive active subjunctive, second person plural, from σκληρύνω, meaning *I harden*. The negative is μὴ, the non-indicative mood word for *no* or *not*. This is an example of a negative command.

**Example:** καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν = *And do not lead us into temptation*. This is an example of a negative appeal, rather than a command. The verb is the aorist active subjunctive, second person singular, from εἰσφέρω, meaning *I lead into*.

### The Deliberative Subjunctive

The deliberative subjunctive is a way of asking an obvious rhetorical question, that is, a question that does not expect an answer, or a question that has an expected answer in the negative.

**Example:** τί οὖν ἐροῦμεν; = *What should we say, then?* The verb is the aorist subjunctive, first person plural of λέγω, and is asking a rhetorical question that requires no answer. The example is taken from Romans 6:1. Paul asks a similar question in 1 Corinthians 11:22, τί εἶπω ὑμῖν; *What should I say to you*.

**Example:** τί οὖν ποιήσωμεν; = *What should we do?* Here is another textual variant, found in Luke 3:10. If the question were asked in the aorist subjunctive, as it is in the critical text, it would expect no answer. The majority text, however, uses the *future indicative* ποιήσομεν, the much better reading, since the Lord answers their question.

### The Subjunctive of Emphatic Negation

Emphatic negation is used to express that which is impossible, or nearly so. The subjunctive occurs with the double negative οὐ μὴ, making it stronger than the indicative mood with οὐ. It occurs only 96 times in the New Testament.

**Example:** λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε = *But I say, walk by the spirit and the lust of the flesh you will in no way fulfill* (Galatians 5:16). This sentence is unusual because it has both the present imperative, περιπατεῖτε, and the subjunctive of emphatic negation, οὐ μὴ τελέσητε. Paul is expressing in strongest terms that when a person is walking by the spirit, it is not possible to fulfill the works of the flesh.

**Example:** οὐ μὴ ἐκφύγῳσιν = *They shall not escape* (1 Thessalonians 5:3). The verb is an aorist intransitive complete subjunctive third person plural from ἐκφεύγω, meaning “I escape.”

### The Subjunctive in Subordinate Clauses

#### Purpose Clauses

A purpose clause exists to express the aim of the action stated by the main verb. Purpose clauses, called final or pure final clauses by grammarians, can be expressed in a variety of ways in the Greek language. Of the six ways to express purpose in the New Testament, the most common is the subordinate clause introduced by the subordinate conjunction ἵνα (620 occurrences, mostly purpose clauses). The conjunction

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ἵνα is a subjunctive mood indicator.<sup>1</sup> Unfulfilled purpose is well expressed by the subjunctive mood, since such purpose must be only potential from the perspective of the speaker or writer.

**Example:** ἦλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός = *He came in order that he might testify concerning the light.*

**Example:** μὴ κρίνετε ἵνα μὴ κριθῆτε = *Do not judge in order that you might not be judged.*

Another way purpose is expressed with the subjunctive mood is to use the subjunctive with the subordinate conjunction ὅπως (56 occurrences).

**Example:** λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα = *Let your light shine before men in order that your good works might be seen.*

### Conditional Clauses

Conditional sentences have two parts. The first clause, called the *protasis*, is the “if” clause. The second clause, called the *apodosis*, is the “then” clause, although the word “then” does not often occur, even in English. The apodosis is the main clause of the sentences, and the protasis is subordinate to the verb of the main clause.

The Greek New Testament contains three classes of conditional clauses. There is a fourth class, but it is not used in the New Testament, and was evidently dropping out of the language, even at that time.<sup>2</sup> According to A. T. Robertson, “It is an ornament of the cultured class and was little used by the masses save in a few set phrases.”<sup>3</sup>

#### The First Class Condition

*The first class condition affirms the reality of the condition.* The verb of the first class conditional clause views the act or state as real. It is formed by using εἰ with an indicative mood verb in the protasis, and almost any tense or mood in the apodosis.

**Example:** εἰ δὲ πνεύματι ἄγεσθε οὐκ ἐστὲ ὑπὸ νόμον = *But if (since) you are being led by the Spirit, you are not under law.* Sometimes it is best to translate the subordinate conjunction εἰ *since* rather than *if*.

**Example:** καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός = *And if anyone who was not found having been written in the book of life, he was cast into the lake of fire.*

#### The Second Class Condition

The second class condition is a contrary to fact condition. In English this is expressed in the subjunctive mood. For instance, we say things like, “If it had not rained, we would have gone to the beach.” What the speaker is saying is, “If it had not rained (but it did), we would have gone to the beach (but we didn’t). However, in Greek, it is expressed in the indicative mood, which translates into the subjunctive moods in English. A second class condition is formed using εἰ with the secondary tenses (imperfect or aorist) in the indicative mood in the protasis, and secondary tenses in the indicative mood with ἄν. (Usually, but see John 9:33 where ἄν is not used in a clear second class condition. This occurs a number of times in the New Testament.)

1 However, ἵνα can also indicate a noun clause like ὅτι, and should be translated “that” in those cases. For instance, see sentence 20 in the exercises below.

2 Some grammarians argue that a partial formation of the fourth class condition occurs in 1 Peter 3:14. However, this is problematical. See below.

3 Quoted by Dana and Mantey, page 290.

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**Example:** εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον χριστοῦ δοῦλος οὐκ ἂν ἦμην (Galatians 1:10) = *If I were still pleasing men, I would not be a slave of Christ.* Paul is saying, “If I were still pleasing men (but I’m not), I would not be a slave of Christ (but I am).”

**Example:** εἰ ἐκ τοῦ κόσμου ἦτε ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει (John 15:19) = *If you were of the world, the world would love its own.* Note the use of ἂν, an indicator of contingency with indicative mood verbs.

### The Third Class Condition

The third class condition is a probable future condition. This condition is formed by using the subordinate conjunction εἰ (or rarely with εἰπερ) with the subjunctive mood verb in the protasis, and any form required in the apodosis. The third class condition is what we generally think of as a conditional sentence in English. When we say something like, “If it stays sunny, I will go to the store,” we are expressing that which would be a third class condition in Greek. It is a probable future condition, because it almost always carries the idea of a willingness to act if the condition is met.

**Example:** καὶ τοῦτο ποιήσωμεν, εἰπερ ἐπιτρέπη ὁ θεός (Hebrews 6:3) = *And this we will do, if God permits.* In this case, the protasis occurs at the end rather than at the beginning of the sentence. In addition, the word εἰ is part of the longer form εἰπερ, which carries the stronger idea of “if only,” though it is regularly translated simply “if.”

**Example:** εἰ δὲ ἀποθάνῃ ὁ ἀνὴρ, ἡ γυνὴ κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός = *But if the husband should die, the wife has been released from the law of the husband.* The subjunctive mood verb ἀποθάνῃ with εἰ in the protasis indicates a third class condition. The verb of the apodosis is a perfect passive from καταργέω, meaning *to be released*.

### The Fourth Class Condition

The fourth class condition is a possible future condition. Its fulfillment is less certain than the third class probable future condition. It was formed with εἰ in the optative mood in the protasis, and ἂν with the optative mood in the apodosis. No complete form of this condition occurs in the New Testament. However, an elliptical form may be found in 1 Peter 3:14, though this may simply be a rare independent use of the optative mood. Opinions differ.

**Example:** ἀλλ’ εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι = *But even if you suffer on account of righteousness, you will be blessed.* The verb form πάσχοιτε in the protasis is a rare present active optative, second person plural from πάσχω, *I suffer*. However, there is no subject or verb stated in the apodosis, so *you will be* has been supplied. If a verb had been written, the adverbial modifier ἂν would have also occurred.

### Summary

Class	Protasis	Apodosis	Nature
First	εἰ plus the indicative	any mood, any tense	indicates reality
Second	εἰ plus secondary tenses in the indicative	ἂν plus secondary tenses in the indicative	indicates contingency not able to come to pass
Third	εἰ plus the subjunctive	any mood, any tense	indicates probability
Fourth	εἰ plus the optative	optative	indicates possibility



## Lesson Twenty-four

### 24.5 Diagramming Purpose Clauses and Conditional Sentences

Purpose clauses (ἵνα clauses) are adverbial to the verb of their main clause, and must be diagrammed on stilts beneath it. Likewise, the protasis of a conditional sentence (the “if” clause) is subordinate to the apodosis, the main clause. It must be diagrammed on stilts, and since it is adverbial, it must be diagrammed beneath the main verb of the apodosis.

#### Diagramming Purpose Clauses

**Example:** ἦλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός = *He came in order that he might testify concerning the light.*

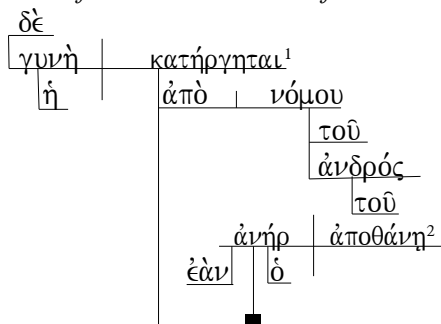


<sup>1</sup>Aorist, intransitive complete, indicative, third person, singular, from ἔρχομαι.

<sup>1</sup>Aorist, intransitive complete, subjunctive, third person, singular, from μαρτυρέω.

#### Diagramming Conditional Clauses

**Example:** ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἡ γυνὴ κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός = *But if the husband should die, the wife has been released from the law of the husband.*



<sup>1</sup>Perfect, transitive passive, indicative, third person, singular, from καταργέω.

<sup>2</sup>Aorist, intransitive complete, subjunctive, third person, singular, from ἀποθνήσκω.

### 24.6 Exercises

#### Translate the following sentences. Diagram 2, 5, 6, 8, 10, 12, 14, 18, 19

- οὕτως καὶ, ἡ πίστις ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστίν.
- εἰ γὰρ ἐπιστεύετε μωϋσεί, ἐπιστεύετε ἂν ἐμοί.
- εἴ τις (anyone) ἔχει ὧτα ἀκούειν, ἀκουέτω (let him hear).
- ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.
- ἐὰν εὐαγγελισώμεθα ὑμᾶς, λήμψεσθε σωτηρίαν καὶ ἐλπίδα.
- ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν (we should walk), ψευδόμεθα.
- ἐὰν μὴ δέξησθε τὴν μαρτυρίαν ἡμῶν, οὐ σωθήσεσθε.
- μηκέτι ἀμαρτάνωμεν, ἵνα γενώμεθα μαθηταὶ πιστοί.

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9. τέλος γὰρ νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.
10. προσέλθωμεν τῷ ἰδόντι τὸν κύριον, ἵνα διδάξῃ ἡμᾶς περὶ αὐτοῦ.
11. οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων.
12. ταῦτα εἰπόντων αὐτῶν ἐν τῷ ἱερῷ, οἱ ἀκούσαντες ἔδεξαντο τὰ λεγόμενα, ἵνα κηρυξωσιν αὐτὰ καὶ τοῖς λοιποῖς.
13. πιστεύσωμεν εἰς τὸν ἀποθανόντα ὑπὲρ ἡμῶν, ἵνα γράψῃ τὰ ὀνόματα ἡμῶν εἰς τὸ βιβλίον τῆς ζωῆς.
14. αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν (he gave) ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.
15. εἰ εἶδετε ταῦτα ἐν ταῖς ἡμέραις ταῖς κακαῖς, ὄψεσθε τὰ αὐτὰ καὶ νῦν καὶ εἰς τὸν αἰῶνα.
16. ὁ λύων τὰς ἐντολάς τοῦ θεοῦ οὐκ ἔχει ἐλπίδα, ἐὰν μὴ ἐπιστρέψῃ πρὸς τὸν κύριον.
17. ἄγωμεν<sup>1</sup> καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
18. εἰ αὕτη ἐστὶν ἡ μαρτυρία τοῦ ἰδόντος τὸν κύριον, πιστεύω αὐτήν.
19. μὴ εἰσέλθῃς εἰς τοὺς οἴκους τῶν ποινηρῶν.
20. καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ ἰησοῦ χριστοῦ.

1 ἄγω can also mean “I go.”

## Lesson Twenty-five

### *The Imperative Mood*

#### 25.1 Vocabulary List

ἀπαγγέλλω	I announce, report, declare (not proclaim)	ὅπως	(adv. & conj.) how, that, in order that
ἄχρι, ἄχρις	(prep. with the genitive) until	οὖς, ὠτός, τό	ear
δαυίδ, ὁ	David (indeclinable)	πόλις, πόλεως, ἡ	city
ἐκεῖ	(adv.) there, in or to that place	πρίν	(adv.) previously, formerly, (sub. conj.) before
εὐαγγελίζω	I proclaim good news, evangelize	σπείρω	I sow
ἤδη	(adv.) now, already	σπέρμα, σπέρματος, τό	seed, descendant
ἰδοῦ	look! behold! (aor. imper. of ὁράω)	ψυχή, -ης, ἡ	breath, soul, person
ἰσραηλίτης, -ου, ὁ	Israelite		

#### 25.2 Discussion of the Imperative Mood

The imperative mood is the mood of command. Note the following facts concerning the imperative mood:

1. The imperative mood appears in the New Testament only in the present and aorist tenses.
2. There is no first person in the imperative mood. The most common is the second person.
3. There is a third person imperative in Greek, something that is totally foreign to English. Translate it using the permissive form in English, “Let him...” in the singular, or “Let them...” in the plural.
4. As with the subjunctive, there is no augment in the aorist imperative. The time of the action is after the act of speaking, and therefore futuristic. The present and aorist tenses indicate the kind of action.
5. The reality of the action of the imperative is further removed from the indicative than is the subjunctive, since the person making the command has no control over whether the person receiving the command will perform it.

#### 25.3 The Structure of the Imperative Mood

The imperative mood is formed by adding the second and third person imperative endings to the present or aorist stem. The only exception to this general principle is the second person singular of εἰμί which has a different stem. See below for the imperative forms of εἰμί.

##### *The Present -ω Form Imperative of λύω*

	<i>Singular</i>	<i>Plural</i>	
2 <sup>nd</sup>	λῦε	λύετε	←
3 <sup>rd</sup>	λύετω	λύετωσαν	←

The second person plurals of the present imperative mood is identical to the regular second person plurals in the indicative mood. Only context can tell whether the word is indicative or imperative.

Note that the third person plural of **all** imperative forms is derived directly from the third person singular of that form.

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### *The Present -ομαι Imperative of λύω*

	<i>Singular</i>	<i>Plural</i>
2 <sup>nd</sup>	λύου	λύεσθε
3 <sup>rd</sup>	λύέσθω	λύέσθωσαν

### *The First Aorist -ω Imperative of λύω*

	<i>Singular</i>	<i>Plural</i>
2 <sup>nd</sup>	λύσον	λύσατε
3 <sup>rd</sup>	λυσάτω	λυσάτωσαν

With the exception of the second person singular, the first aorist imperatives, both -ω and -ομαι forms, have the regular -σα- sign of the first aorist.

### *The First Aorist -ομαι Imperative of λύω*

	<i>Singular</i>	<i>Plural</i>
2 <sup>nd</sup>	λύσαι	λύσασθε
3 <sup>rd</sup>	λυσάσθω	λυσάσθωσαν

### *The First Aorist Passive Imperative of λύω*

	<i>Singular</i>	<i>Plural</i>
2 <sup>nd</sup>	λύθητι	λύθητε
3 <sup>rd</sup>	λυθήτω	λυθήτωσαν

The first aorist passive imperative has the regular -θη- sign of the aorist passive.

### *The Second Aorist -ω Imperative of λείπω*

	<i>Singular</i>	<i>Plural</i>
2 <sup>nd</sup>	λίπε	λίπετε
3 <sup>rd</sup>	λιπέτω	λιπέτωσαν

The second aorist active imperative has exactly the same endings as the present active imperative. The only difference is the stem change in the second aorist.

### *The Second Aorist -ομαι Imperative of λείπω*

	<i>Singular</i>	<i>Plural</i>
2 <sup>nd</sup>	λιποῦ	λίπεσθε
3 <sup>rd</sup>	λιπέσθω	λιπέσθωσαν

The second aorist -ομαι forms of the imperative are exactly the same endings as the present -ομαι imperative.

### *The Second Aorist Passive Imperative of λείπω*

	<i>Singular</i>	<i>Plural</i>
2 <sup>nd</sup>	λίπηθι	λίπητε
3 <sup>rd</sup>	λιπήτω	λιπήτωσαν

While these endings are identical to the First Aorist Passive Imperative, there is no θ tense suffix, and there is a stem change.

### *The Present Imperative of εἰμί*

	<i>Singular</i>	<i>Plural</i>
2 <sup>nd</sup>	ἴσθι	ἔστε
3 <sup>rd</sup>	ἔστω	ἔστωσαν

## Lesson Twenty-five

### 25.4 How the Imperative Mood Works

The imperative mood is the mood of command or entreaty. It is used when one person desires or requires another person to *act* or to *be* something. The imperative mood in Greek performs much like the imperative in English. However, note the following differences:

1. English has only a *second person* imperative, whereas Greek has a *third person* imperative as well. We will examine the function of the third person imperative below.
2. There is no tense associated with the English imperative, but the Greek imperative is used in both the present and aorist forms. Like the subjunctive, the tenses in the imperative show only kind of action. Therefore, as previously stated the aorist form has no augment. The time of the verb action, if it occurs at all, will be after, or in the future of, the actual command itself. It is, then, a futuristic.
3. Generally speaking, the imperative in English has the subject of the verb “you” implied. For instance, one says, “Go to your room.” When being emphatic, one might say, “You go to your room,” but this is not used unless there is a reason for emphasis beyond the normal imperative. In Greek, however, the second person form of the verb is used, and the “you” is found in the ending. Normally, translate second person imperatives as simple English imperatives, leaving out the “you.”

**Example:** μή ἀγαπάτε τὸν κόσμον = *Do not love the world*. Note that the verb has the second person plural ending (τε), but the pronoun “you” is not used in the translation. However, that ending distinguishes between the singular and plural imperative, something that in English can only be determined by the context. Since this is a present tense negative imperative, it prohibits the continuance of an action, “*Do not continue to love the world.*”

**Example:** ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμιεῖόν = *When you pray, enter into the inner room*. The aorist imperative εἴσελθε makes the simple command “enter” without reference to its duration. Were it in the present tense, the idea could be “continue to enter” or “go on entering,” but we would not expect that in this situation.

4. The third person imperative is translated as a hortatory. “Let him...” or “Let them...” plus the verbal meaning will express the closest idea in English.

**Example:** ὁ δίκαιος δικαιοσύνην ποιησάτω = *The righteous one, let him perform righteousness*. The third person aorist imperative verb ποιησάτω from ποιέω (do, make, perform) expresses the simple requirement of the individual expressed in the context, in this case, the righteous one (ὁ δίκαιος).

### 25.5 How the Imperative Mood Functions

The imperative mood is even farther from reality than the optative mood. It does not express either probability or possibility, but only volition, that is, the desire that someone else do or be something. The actual function of the verb itself is completely outside the control of the one expressing the command or entreaty. The major uses of the imperative mood are as follows:

#### The Imperative of Command

This is the basic use of the imperative. It orders another person to act or be.

**Example:** πάντοτε χαίρετε = *Rejoice always!* It is not uncommon in the New Testament for the imperative mood verb to occur within or at the end of the clause rather than at the beginning. However, the normal

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English style is to place the imperative first, and the translator should so do unless something forces the placement of the verb later in its clause.

### The Imperative of Prohibition

This simply is the imperative as a negative command.

**Example:** μή φοβείσθε = *Do not be afraid*. The negative will be μή rather than οὐ. There are two ways to express negative commands in the second person in Koiné Greek, one in the imperative and one in the subjunctive. This example uses imperative. Note that the tense of the verb is *present*. Negative commands in the imperative mood are not given in the second person using the aorist tense. (Third person negative commands are given in both the aorist and the present.) The present negative imperative forbids the continuance of an action. In other words, the present tense linear idea is the reason for using the present imperative and it implies that the action or state is already on-going, but is required to come to a halt. The above example could be translated, “*Stop being afraid!*”

In order to forbid the beginning of an action, *the aorist tense must be used*. But this is done in Greek, not with the imperative, *but with the subjunctive mood*. According to Dana and Mantey, a prohibition expressed in the aorist tense is a warning or exhortation against doing a thing not yet begun. This kind of prohibition will never occur in the second person *imperative*, but in the second person *subjunctive*.

**Example:** μή εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν = *Lead us not into temptation*. The verb is no longer in the imperative, but in the subjunctive, and carries regular subjunctive mood endings. The entreaty is that God not ever lead the one praying into temptation, not that He stop doing so. (The word “temptation” here does not mean a temptation to evil, but a trial or test.)

**Warning!** It is always dangerous to make broad based statements about how tenses and moods operate in any language. There are a few places in the New Testament where the aorist is used to forbid the continuance of an act already begun. Note, for instance, John 3:7, where the Lord Jesus forbids Nicodemus to continue marveling, using the negative subjunctive μή θαυμάσῃς. Nevertheless, the general principle holds true. Consequently, the careful exegete will analyze the function of any negative command to determine its force in its sentence or clause.

### The Imperative of Entreaty

“Often the imperative does not convey the finality of command, but has the force of urgency or request.”<sup>1</sup>

**Example:** πρόσθεε ἡμῖν πίστιν = *Increase our faith*. This imperative, taken from John 17:11, expressed the desire of the apostles to the Lord Jesus Christ. Such *entreaties* are determined from the context.

### The Imperative of Permission

The imperative mood is used to command a desire of the object of the command. That is, the object of the command desires to do something, and the one commanding is giving permission for the object of the command to do as he desires.

**Example:** εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· = *But if the unbeliever departs, let him depart*. Here, the third person imperative is used by Paul in 1 Corinthians 7:15 to give permission to an unbeliever to depart a marriage relationship with a believer.

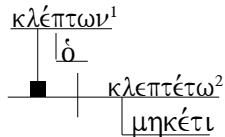
1 Dana and Mantey, pg 176.

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### 25.6 Diagramming the Third Person Imperative

Second person imperatives are diagrammed just like second person indicatives with the subject understood from the verb ending. Third person imperatives are more difficult, as the subject is not readily observable in the ending. Nevertheless, the assumed subject of the third person imperative is “he,” since the imperative is directed to that person. Often, however, third person imperatives have a supplied subject, such as the following example from Ephesians 4:28.

Example: ὁ κλέπτων μηκέτι κλεπτέτω = *Let the one who steals no longer steal.*



<sup>1</sup>Present, intransitive complete, participle, masculine, singular, nominative, from κλέπτω.

<sup>2</sup>Present, intransitive complete, imperative, third person, singular, from κλέπτω.

### 25.7 Exercises

**Translate the following sentences. Diagram 2, 4, 5, 7, 8, 10**

1. ἀγίαζε τὸ ἱερὸν τοῦ θεοῦ.
2. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.
3. ἀκούσατε τὸ ῥῆμα τοῦ θεοῦ καὶ σώθητε.
4. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε;
5. μὴ λέγε ῥήματα ποιηρὰ τοῖς τέκνοις τοῦ θεοῦ, εἶπε δὲ ῥήματα ἀγαθὰ αὐτοῖς.
6. λέγει αὐτῷ, ἄβραάμ ἔχουσιν μωσέα καὶ τοὺς προφήτας. ἀκουσάτωσαν αὐτῶν.
7. εἰς ὁδὸν ἔθνων μὴ ἀπέλθῃτε καὶ εἰς πόλιν σαμαρειτῶν (of Samaritans) μὴ εἰσέλθῃτε.
8. ἀκουέσθωσαν αἱ παραβολαὶ περὶ τῆς βασιλείας ἐν τοῖς οἴκοις.
9. κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
10. εἰ ὁ ἰσραηλῆτης πιστεύει εἰς τὸν κύριον, βαπτισθήτω.
11. πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου. ἐλθέτω ἡ βασιλεία σου.
12. γεινηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.
13. πίνετε τὸ ὕδωρ τῆς ζωῆς καὶ ἐσθίετε τὸν ἄρτον τῆς ζωῆς.
14. ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.
15. καὶ ἀποκριθεὶς ὁ ἰησοῦς λέγει αὐτοῖς ἔχετε πίστιν θεοῦ.
16. ἐξελθόντες εἶπετε πᾶσι (all) τοῖς ἔθνεσι ἐπὶ τῆς γῆς.
17. λαβὼν αὐτὸν ἄγε αὐτὸν πρὸς ἡμᾶς.
18. μὴ εἰσέλθῃς εἰς τὴν πόλιν τὴν οὖσαν ἐν τῷ ὄρει.





## Lesson Twenty-six

### *Contract Verbs*

#### 26.1 Vocabulary List

ἀγαπάω	I love	παρακαλέω	I urge, comfort, encourage
δηλόω	I show	περιπατέω	I walk (around)
εὐλογέω	I bless (speak well of)	πληρόω	I fill, fulfill
εὐχαριστέω	I give thanks	ποιέω	I do, make
ζάω	I live	σταυρόω	I crucify
ζητέω	I seek	τελειόω	I finish, perfect
θεάομαι	I see, notice, view attentively	τηρέω	I keep
καλέω	I call	τιμάω	I honor
λαλέω	I speak	φανερόω	I make manifest, visible (do not translate <i>reveal</i> as is often done)
μαρτυρέω	I testify, bear witness	φιλέω	I love, have affection for
ὁράω	I see, observe, visit	ψηλαφάω	I touch

#### 26.2 What are Contract Verbs?

A contract verb is a verb whose *stem ends in a vowel*. When the thematic vowel and ending are added, the stem vowel contracts with the thematic vowel, thus giving somewhat peculiar forms. Contraction follows a regular pattern which is presented in the chart below.

There are *three kinds of contract verbs*: 1) those whose stems end in *alpha* (α); 2) those whose stems end in *epsilon* (ε); and 3) those whose stems end in *omicron* (ο).

Contraction occurs *only* in the present and imperfect tenses. The reason is simple: in all other tenses, a tense suffix consonant is added (*sigma* [σ] in the aorist and future; *kappa* [κ] in the perfect) which separates the contract vowels and the thematic vowels. In these tenses the contract vowel lengthens to either η or ω.

#### 26.3 The Vocabulary Form of the Contract Verb

The vocabulary form of the contract verb will *never appear* in the actual written text of the New Testament. The contract vowel will combine with the thematic vowel to produce a different first person singular in the present and imperfect tenses. Nevertheless, **YOU MUST MEMORIZE THE VOCABULARY FORM OF CONTRACT VERBS!** It is extremely difficult to go from the biblical text back to the contract form if you do not know which kind of contract verb is in the passage.

**Example:** The vocabulary form ἀγαπάω contracts to ἀγαπῶ (*I love*) in John 14:31.

**Example:** The vocabulary form ζάω becomes ζῶ (*I live*) in Galatians 2:20.

#### 26.4 The Contraction Chart

The following chart shows how the various contract verbs will combine with thematic vowels as they occur in various moods. It is important to remember that when a contract vowel occurs before either a

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sigma or a kappa, the vowel lengthens rather than contracts. Do not confuse this lengthening with the normal contraction.

The left hand column indicates the type of contract verb being considered. The row of letters across the top indicates the thematic vowels in the various forms that occur in the different moods. If you come to a contract verb that you do not recognize, find the form in the box to the right of the contract verb form. By looking left you can determine the contract verb, by looking to the top line you can determine the form which was contracted in its original state.

### Contract Chart

Thematic vowel	→	ε	η	ει	η	ο	ω	ου	οι
ε verbs	→	ει	η	ει	η	ου	ω	ου	οι
α verbs	→	α	α	α	α	ω	ω	ω	ω
ο verbs	→	ου	ω	οι	οι	ου	ω	ου	οι

**Example:** Suppose you come across the form ποιείτε. You have learned the vocabulary form as ποιέω, and therefore realize that it is an *epsilon* contract verb. From where did the ει come? From observing the above chart you know that the form is a contraction of the contract vowel ε with the thematic vowel ε, which makes ει. You recognize that the τε ending is second person plural. Therefore, the translation is *you do, produce, or make*. Below is a chart of all the contracted forms you will find in the New Testament associated with representative verbs.

### Present -ω Indicative Contract Verbs

#### The Alpha Contract Verbs as Represented by τιμάω

	<i>Singular</i>		<i>Plural</i>	
<i>Person</i>	<i>Assumed form</i>	<i>Actual Form</i>	<i>Assumed form</i>	<i>Actual Form</i>
1 <sup>st</sup>	τιμάω	τιμῶ	τιμάομεν	τιμῶμεν
2 <sup>nd</sup>	τιμάεις	τιμᾶς	τιμάετε	τιμᾶτε
3 <sup>rd</sup>	τιμάει	τιμᾶ	τιμάουσι(ν)	τιμῶσι(ν)

#### The Epsilon Contract Verbs as Represented by φιλέω

1 <sup>st</sup>	φιλέω	φιλῶ	φιλέομεν	φιλῶμεν
2 <sup>nd</sup>	φιλέεις	φιλεῖς	φιλέετε	φιλεῖτε
3 <sup>rd</sup>	φιλέει	φιλεῖ	φιλέουσι(ν)	φιλῶσι(ν)

#### The Omicron Contract Verbs as Represented by δηλόω

1 <sup>st</sup>	δηλόω	δηλῶ	δηλόομεν	δηλῶμεν
2 <sup>nd</sup>	δηλόεις	δηλοῖς	δηλόετε	δηλοῦτε
3 <sup>rd</sup>	δηλόει	δηλοῖ	δηλόουσι(ν)	δηλοῦσι(ν)

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### *Imperfect -ω Indicative Contract Verbs*

#### *The Alpha Contract Verbs as Represented by τιμάω*

Person	Singular		Plural	
	Assumed form	Actual Form	Assumed form	Actual Form
1 <sup>st</sup>	ἐτίμαον	ἐτίμων	ἐτιμάομεν	ἐτιμῶμεν
2 <sup>nd</sup>	ἐτίμαες	ἐτίμας	ἐτιμάετε	ἐτιμᾶτε
3 <sup>rd</sup>	ἐτίμαε	ἐτίμα	ἐτίμαον	ἐτίμων

#### *The Epsilon Contract Verbs as Represented by φιλέω*

1 <sup>st</sup>	ἐφίλειον	ἐφίλουν	ἐφιλέομεν	ἐφιλοῦμεν
2 <sup>nd</sup>	ἐφίλειες	ἐφίλεις	ἐφιλέετε	ἐφιλείτε
3 <sup>rd</sup>	ἐφίλει	ἐφίλει	ἐφίλειον	ἐφίλων

#### *The Omicron Contract Verbs as Represented by δηλόω*

1 <sup>st</sup>	ἐδήλοον	ἐδήλουν	ἐδηλόομεν	ἐδηλοῦμεν
2 <sup>nd</sup>	ἐδήλοες	ἐδήλους	ἐδηλόετε	ἐδηλοῦτε
3 <sup>rd</sup>	ἐδήλοε	ἐδήου	ἐδήλοον	ἐδήλων

### 26.5 The Infinitive Form of Contract Verbs

The infinitive forms of some contract verbs are not consistent with the rules of contraction. For instance, one would expect the infinitive form of ἀγαπάω to be ἀγαπᾶν (see the contraction chart). However, -αω contract verbs change to -ᾶν rather than ᾶν for the infinitive. Likewise, the infinitive of verbs that end in -οω has -οῦν for the infinitive rather than -οιν, as one would expect. Hence the infinitive of the verb πληρῶ is not πληροῖν, but πληροῦν.

On the other hand, the infinitives of -εω contract verbs *do follow* the regular rules for contraction. Therefore, the infinitive of the verb ζητέω is, as you would expect, ζητεῖν.

### 26.6 The Strange Case of the Future Tense of the Liquid Verb

Remember that verbs whose stems end in a liquid consonant (λ, μ, ν, ρ) are designated *liquid verbs*. All liquid verbs drop the future tense stem suffix sigma (σ), and add an epsilon (ε). From then on, they act like contract verbs. Therefore, the future of ἀποστέλλω is not ἀποστέλω, but ἀποστελέω. The future of κρίνω is κρινῶ, not κρίνω.

The only difference between the future and present liquid contract verbs is the circumflex accent over the ending.

### 26.7 Exercises

**The following list contains *special vocabulary* for the exercises for this lesson. They are all taken from the Gospel according to Matthew.**

ἀφίημι	I lift up, send away, forgive	παράπτωμα, τος, τό	trespass
δύο	Forms 2, 4. (adj.) two (dative = δυσὶν)	πειρασμός, οὔ, ὁ	trial, temptation
ἠλίας, ου, ὁ	Elijah	ῥύομαι	I rescue (ῥύσαι = imperative)
ἐπιούσιος, ον	(adj.) necessary, doubtful	σαμαρίτης, ου, ὁ	Samaritan
δίδωμι	I give (δός = imperative)	σήμερον	(adv.) today, this day

## Lesson Twenty-six

**Translate the following sentences. Diagram all twelve.**

1. οὕτως οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου·
2. ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·
3. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
4. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
5. ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος.
6. ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει (will forgive) τὰ παραπτώματα ὑμῶν.
7. καὶ εἰ θέλετε δέξασθαι αὐτός ἐστιν ἡλίας ὁ μέλλων ἔρχεσθαι.
8. οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν.
9. μὴ κρίνετε ἵνα μὴ κριθῆτε.
10. οὐ πᾶς (everyone) ὁ λέγων μοι, κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.
11. ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.
12. τούτων δὲ πορευομένων ἤρξατο ὁ ἰησοῦς λέγειν τοῖς ὄχλοις περὶ ἰωάννου, τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι.

## Lesson Twenty-seven

### *Pronouns*

#### 27.1 Vocabulary List

<i>Pronouns</i>		<i>Other Vocabulary</i>	
ἀλλήλων	one another, of one another <sup>1</sup>	ἀληθῶς	(adv.) truly
ἑαυτοῦ, -ῆς, -οῦ	of himself, herself, itself	δύο	(adj.) two
ἑμαυτοῦ, -ῆς	of myself	δώδεκα	(adj.) twelve
ἐμός, -ή, -όν	my, mine	εἷς, μία, ἓν	(adj.) one
μηδεῖς, μηδεμία, μηθέν <sup>2</sup>	no one, nothing	ἑπτὰ	(adj.) seven
ὅς, ἣ, ὅ	who, which, what	ἱλασμός, ὁ	propitiation
ὅστις, ἧτις, ὅ τι <sup>3</sup>	who (whoever, which (which ever), anyone, someone	καθώς	(adv.) just as
οὐδεῖς, οὐδεμία, οὐθέν <sup>4</sup>	no one, nothing	ὁμολογέω	I confess
σός, σή, σόν	your, yours	πλανάω	I lead astray, wander, go astray
τίς, τί	who? what?	τρεις, τρία	(adj.) three
τις, τι	anyone, someone, something	τοιούτος, τοιαύτη, τοιούτον	such, such a one, of such kind <sup>5</sup>

#### 27.2 The Function of Pronouns

Generally, a pronoun takes the place of a noun. The noun which the pronoun replaces is called its antecedent. Usually the antecedent noun has already been mentioned in the context; however, sometimes a pronoun's antecedent is not readily apparent, even with personal pronouns. Some pronouns, such as the indefinite pronouns, have no direct antecedent, because they stand alone as substantives. For a definition of pronouns, it might be better to say that pronouns refer to someone or something, either definite or indefinite. It is up to the reader to find the antecedent, if any, to the pronoun.

Personal pronouns particularly are used to avoid monotony. Other pronouns, such as the alternative pronouns, carry meaning apart from referring to an antecedent, and therefore are not primarily used to

- 1 This pronoun has only three forms in the New Testament: ἀλλήλων, ἀλλήλοις, ἀλλήλους. The first form, ἀλλήλων, is the vocabulary form. ἀλλήλων is derived from ἄλλος, *another*.
- 2 Some critical texts have the variant spelling μηθέν in Acts 27:33.
- 3 Sometimes spelled ὅτι, in which case it must be carefully distinguished from the subordinate conjunction, also spelled ὅτι.
- 4 Some critical texts have the spelling οὐθέν in five passages: Luke 23:14; Acts 15:9; 19:27; 26:26; 1 Corinthians 13:2.
- 5 Some consider these pronouns, others consider them adjectives. They probably better fit the definition of adjectives.

## Lesson Twenty-seven

avoid monotony, but to indicate similarity or distinction, or to ask a question, as with the interrogative pronoun. In other words, pronouns have a variety of functions that go beyond simple avoidance of monotony.

### 27.3 The Classification of Pronouns

There are nine classes of pronouns used in the New Testament.<sup>1</sup> It is necessary to observe each class individually.

#### The Personal Pronoun

We studied the forms of the personal pronouns in Lesson Nine. The student should review those forms at this time.

#### The Intensive Pronoun

We also studied the intensive pronoun in Lesson Nine. It is the pronoun αὐτός, αὐτή, αὐτό (always in the nominative) when it means “same” (in the attributive position) or “self” (in the predicate position). Review the discussion of the intensive pronoun in Lesson Nine at this time.

#### The Demonstrative Pronoun

We studied the demonstrative pronouns in Lesson Ten. Review that lesson at this time.

#### The Relative Pronoun

##### What is a Relative Pronoun?

As its name implies, the relative pronoun *relates* a clause to a substantive (a noun or pronoun). The entire *relative* clause acts as an adjective and refers back to a substantive. The pronoun itself operates *within* its clause as a pronoun. Below is a chart of all the Greek relative pronouns with a simple translation for each. Since English does not employ a plural relative pronoun, all Greek plural relatives are translated as though they were singulars. They are identical to the noun endings already learned. Note, however, the rough breathings and the accent marks.

##### What are the Relative Pronouns?

	<i>Singular</i>			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Translations</i>
Form 1	ὅς	ἥ	ὅ	who, which
Form 2	οὗ	ἧς	οὗ	of, from whom, which
Form 3	ὧ	ἧ	ὧ	to, in, by whom, which
Form 4	ὧν	ἧν	ὧ	whom, which
	<i>Plural</i>			
Form 1	οἱ	αἱ	ἅ	who, which
Form 2	ῶν	ῶν	ῶν	of, from whom, which
Form 3	οἷς	αἰς	οἷς	to, in, by whom, which
Form 4	οἷς	αἷς	ἅ	whom, which

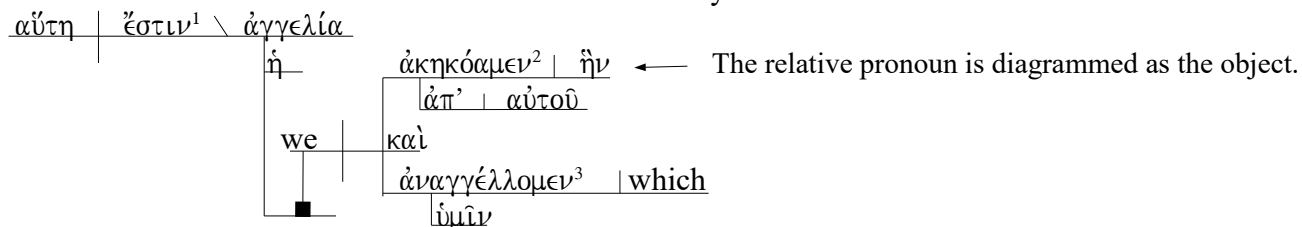
<sup>1</sup> Some grammarians use slightly different terminology, but this grammar uses that which is presented in Dana and Mantey.

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### How is a Relative Clause Diagrammed?

As stated, the relative clause is *adjectival*. As such it is regularly diagrammed beneath nouns. However, as an adjective, it can also stand as a noun (substantive adjective) and therefore be the *subject* or *object* of a verb.

**Example:** ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν = This is the message which we have heard from him and which we announce to you.



<sup>1</sup>Present, intransitive copulative, indicative, third person, singular, from εἰμί.

<sup>2</sup>Perfect, transitive active, indicative, first person, plural, from ἀκούω.

<sup>3</sup>Present, transitive active, indicative, first person, plural, from ἀναγγέλλω.

The feminine singular relative pronoun ἣν agrees in gender and number with its antecedent ἀγγελία. However, it is in the accusative case, since it is the direct object of the verb ἀκηκόαμεν.

### The Possessive Pronoun

The possessive pronoun is used rarely in the New Testament. By the New Testament era, the *koiné* Greek was primarily using the genitive of the personal pronouns to show possession. The first person possessive pronoun ἐμός, -η, -όν, which is only used 78 times in the New Testament, follows the same inflection as all pronouns, as does the second person possessive pronoun σός, σή, σόν, which is used only 25 times. There is no third person possessive pronoun in the New Testament since the genitive of αὐτός, both singular and plural, is used.

### The Reflexive Pronoun

When the action of the verb is referred back to its own subject, the construction is called a *reflexive*. We learned that one way to express the reflexive was with the *-omai* verb form. Another way is to use the reflexive pronoun. The reflexive pronouns presented in this lesson are ἑαυτοῦ, -ῆς, -οῦ, and ἑαυτοῦ, -ῆς.

The reflexive pronoun does not occur in the nominative case, which uses the intensive αὐτός. See Lesson Nine.

The following chart presents the forms of these pronouns. The use of these pronouns broadens the reflexive function beyond what the simple reflexive *-omai* form can do.

#### First Person - myself

	Singular		Plural	
	Masc.	Fem.	Masc.	Fem.
Form 2	ἑαυτοῦ	ἑαυτῆς	ἑαυτῶν	ἑαυτῶν
Form 3	ἑαυτῶ	ἑαυτῆ	ἑαυτοῖς	ἑαυταῖς
Form 4	ἑαυτόν	ἑαυτήν	ἑαυτούς	ἑαυτάς

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### *Second Person – yourself*

	<i>Singular</i>		<i>Plural</i>	
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Form 2	σεαυτοῦ	σεαυτῆς	ἐαυτῶν	ἐαυτῶν
Form 3	σεαυτῶ	σεαυτῇ	ἐαυτοῖς	ἐαυταῖς
Form 4	σεαυτόν	σεαυτήν	ἐαυτούς	ἐαυτάς

### *Third Person – himself, herself, itself*

	<i>Singular</i>			<i>Plural</i>			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
Form 2	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	of, from, etc.
Form 3	ἐαυτῶ	ἐαυτῇ	ἐαυτῶ	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	to, in, by, etc.
Form 4	ἐαυτόν	ἐαυτήν	ἐαυτό	ἐαυτούς	ἐαυτάς	ἐαυτά	

### **The Reciprocal Pronoun**

The reciprocal pronoun is ἀλλήλων, translated “one another.” It indicates an interchange of action between two or more. As indicated in the footnote on the first page of this lesson, this pronoun has only three forms in the New Testament, the genitive/ablative (ἀλλήλων), the dative, locative, instrumental (ἀλλήλοις), and the accusative (ἀλλήλους). As one would expect, each of these forms is plural.

### **The Interrogative Pronoun and Indefinite Pronouns**

The interrogative pronoun is translated *who* or *what*, like the relative. However, as its name indicates, it asks both dependent and independent questions. Other uses of this pronoun will be learned in second year Greek.

The interrogative pronoun shares a form with the indefinite pronoun, however, the interrogative has an accent, whereas the indefinite pronoun does not. The indefinite pronoun is translated *anyone*, *someone*, *anything*, *something*.

### *The Interrogative Pronoun – who?, what?*

	<i>Singular</i>		<i>Plural</i>	
	<i>Masc. &amp; Fem.</i>	<i>Neuter</i>	<i>Masc. &amp; Fem.</i>	<i>Neuter</i>
Form 1	τίς	τί	τίνες	τίνα
Form 2	τίνος	τίνος	τίνων	τίνων
Form 3	τίνι	τίνι	τίσι(ν)	τίσι(ν)
Form 4	τίνα	τί	τίνας	τίνα



## Lesson Twenty-seven

*The Indefinite Pronoun – anyone, someone, anything, something*

	<i>Singular</i>		<i>Plural</i>	
	<i>Masc. &amp; Fem.</i>	<i>Neuter</i>	<i>Masc. &amp; Fem.</i>	<i>Neuter</i>
Form 1	τις	τι	τινες	τινα
Form 2	τινος	τινος	τινων	τινων
Form 3	τινι	τινι	τισι(ν)	τισι(ν)
Form 4	τινα	τι	τινας	τινα

### The Negative Pronouns

The negative pronouns are actually forms of the number *one*, an adjective, with the negative attached. οὐδείς and μηδείς are indistinguishable in meaning, except that the first occurs with indicative mood verbs, while the latter with all other moods and amodals such as infinitives and participles. For the declension of the negative pronouns, see the declension of the number one below.

#### 27.4 Some Numbers

##### Declension of the Number One

The first thing that generally strikes the student is that the number one in its *masculine* and *neuter* nominative forms is spelled like other words we have already learned. However, note that the forms have a *rough breathing*, whereas the prepositions εἰς and ἐν do not.

Remember, numbers are adjectives, and agree with the words they modify in gender, number, and case.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Form 1	εἷς	μία	ἓν
Form 2	ένός	μιᾶς	ένός
Form 3	ένί	μιᾷ	ένί
Form 4	ένα	μίαν	έν

##### Declension of the Number Two

	<i>Masc., Fem., &amp; Neut.</i>
Form 1	δύο
Form 2	δύο
Form 3	δυσί(ν)
Form 4	δύο

## Lesson Twenty-seven

### Declension of the Number Three

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Form 1	τρεις	τρεις	τρια
Form 2	τριων	τριων	τριων
Form 3	τρισι(ν)	τρισι(ν)	τρισι(ν)
Form 4	τρεις	τρεις	τρια

### 27.5 Exercises

#### Translate the following sentences. Diagram all twelve.

1. καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.
2. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.
3. ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα ἰησοῦ χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.
4. ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.
5. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν πιστὸς ἐστὶν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.
6. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
7. τεκνία μου ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε καὶ ἐὰν τις ἀμάρτη παράκλητον ἔχομεν πρὸς τὸν πατέρα ἰησοῦν χριστὸν δίκαιον.
8. καὶ αὐτὸς ἰλασμός ἐστὶν περὶ τῶν ἁμαρτιῶν ἡμῶν οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.
9. καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
10. ὁ λέγων ἔγνωκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης ἐστὶν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.
11. ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν.
12. ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιπάτησεν καὶ αὐτὸς οὕτως περιπατεῖν.

## Lesson Twenty-eight

### *Adjectives and Adverbs*

#### 28.1 Vocabulary List

##### *Irregular Adjectives*

ἀληθής, ἀληθές	true, genuine	μᾶλλον	(adv.) more
μέγας, μεγάλη, μέγα	large, big, great	μισέω	I hate
πᾶς, πᾶσα, πᾶν	all, every	νεανίσκος, ὁ	young man
πολύς, πολλή, πολύ	much, many <sup>1</sup>	νικάω	I conquer, am victorious

##### *Other Vocabulary*

ἀγαπάω	I love	ὅθεν	(adv.) where, from where
ἀλαζονεία, ἡ	pride, arrogance	παλαιός, -ά, -όν	old, previous, former
ἀληθινός, -ή, -όν	true	παράγω	I pass by, pass away
ἄρτι	(adv.) now	πλείων	more
βίος, ὁ	life (primarily physical)	ποῦ	(adv.) where? at what place?
ἰσχυρός, -ά, -όν	strong	τυφλώω	I blind
		φαίνω	I shine, cause to shine

#### 28.2 Irregular Adjectives

Irregular adjectives do not follow the exact pattern of adjectives that we have already learned. Remember that adjectives can be inflected in all case forms, and all three genders. The forms for regular adjectives can be found in Lesson Six. Note the following differences in the irregular adjectives.

##### **The Adjective πᾶς, πᾶσα, πᾶν**

This important adjective is third declension in masculine and neuter. But it is first declension *sigma*, *sibilant*, *double lambda* form in the feminine. It is translated *all*, or *every*.

##### *Singular*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Form 1	πᾶς	πᾶσα	πᾶν
Form 2	παντός	πάσης	παντός
Form 3	παντί	πάσῃ	παντί
Form 4	πάντα	πᾶσαν	πᾶν

##### *Plural*

Form 1	πάντες	πᾶσαι	πάντα
Form 2	πάντων	πασῶν	πάντων
Form 3	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Form 4	πάντας	πάσας	πάντα

<sup>1</sup> The plural πολλοί can mean *large* when associated with the word “crowds.”

## Lesson Twenty-eight

### The Adjective μέγας, μεγάλη, μέγα

		<i>Singular</i>		
		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Form 1	μέγας	μεγάλη	μέγα	
Form 2	μεγάλου	μεγάλης	μεγάλου	
Form 3	μεγάλῳ	μεγάλη	μεγάλῳ	
Form 4	μέγαν	μεγάλην	μέγα	
		<i>Plural</i>		
Form 1	μεγάλοι	μεγάλαι	μεγάλα	
Form 2	μεγάλων	μεγάλων	μεγάλων	
Form 3	μεγάλοις	μεγάλαις	μεγάλοις	
Form 4	μεγάλους	μεγάλας	μεγάλα	

← Note that the masculine and neuter nominative and accusative singulars drop the lambda (λ). The feminine remains regular all the way through.

### The Adjective πολύς, πολλή, πολύ

		<i>Singular</i>		
		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Form 1	πολύς	πολλή	πολύ	
Form 2	πολλοῦ	πολλῆς	πολλοῦ	
Form 3	πολλῷ	πολλῆ	πολλῷ	
Form 4	πολύν	πολλήν	πολύ	
		<i>Plural</i>		
Form 1	πολλοί	πολλαί	πολλά	
Form 2	πολλῶν	πολλῶν	πολλῶν	
Form 3	πολλοῖς	πολλαῖς	πολλοῖς	
Form 4	πολλούς	πολλάς	πολλα	

← Again, the masculine and neuter nominative and accusative singular forms are irregular. They drop one of the lambdas. The feminine remains regular all the way through.

### The Adjective ἀληθής, ἀληθές

		<i>Singular</i>	
		<i>Masc. &amp; Fem.</i>	<i>Neut.</i>
Form 1	ἀληθής		ἀληθές
Form 2	ἀληθοῦς		ἀληθοῦς
Form 3	ἀληθεῖ		ἀληθεῖ
Form 4	ἀληθῆ		ἀληθές
		<i>Plural</i>	
Form 1	ἀληθεῖς		ἀληθῆ
Form 2	ἀληθῶν		ἀληθῶν
Form 3	ἀληθείσι(ν)		ἀληθείσι(ν)
Form 4	ἀληθεῖς		ἀληθῆ

## Lesson Twenty-eight

### 28.3 The Three Degrees of the Adjective

#### Comparison with the English Adjective

Adjectives modify nouns and answer the question, *which?* or *what kind?* Degrees in adjectives are used to compare two or more than two things. As in English, Greek adjectives have three degrees: *positive*, *comparative*, and *superlative*. The vocabulary form is the *positive* degree. The English *regular adjectives* for the comparative adds *-er* and for the superlative *-est*.

#### The English Regular Adjective

**Example:** *tall, taller, tallest* – The regular endings are added to the positive degree to form the other two degrees.

Irregular English adjectives come in two forms. Some change the actual word for comparative and superlative. Other adjectives cannot add endings, and use the word “more” for the comparative degree and the word “most” for the superlative degree.

#### The English Irregular Adjective

**Example:** *good, better, best* – The comparative and superlative forms do not follow the positive form *good* but are different words altogether.

**Example:** *important, more important, most important* – The positive degree does not change, but the words *more* or *most* are added.

#### The Function of the Comparative and Superlative Degrees

The comparative compares two things, the superlative three or more things.

**Example:** *Of the two brothers, Jim is taller.* – Here the comparative degree is used to compare two brothers.

**Example:** *Of the three boxes, the red one is largest.* – Here the superlative degree is used to compare three boxes. It is also used to compare more than three things. *The elephant is the biggest land animal in Africa.*

#### Comparison with the Greek Adjective

##### The Regular Greek Adjective

The regular Greek adjective adds comparative and superlative endings to the positive form in all three genders.

<i>Masculine Comparative</i>	<i>Feminine Comparative</i>	<i>Neuter Comparative</i>
-τερος	-τερα	-τερον
<i>Masculine Superlative</i>	<i>Feminine Superlative</i>	<i>Neuter Superlative</i>
-τατος	-τατη	-τατον

The superlative forms are rare in the New Testament. From time to time, the comparative will be used to compare more than two things, and thus take the place of the superlative.

##### The Irregular Greek Adjective

A few Greek adjectives are similar to English since they actually change the form of the word for the comparative and superlative degree. When learning these words, one must memorize all three forms as well as their English translations.

## Lesson Twenty-eight

	<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
Greek:	μικρός	ἐλάσσω	ἐλάχιστος
English:	little	less	least

### 28.4 Adverbs

Adverbs modify verbs, adjectives, and sometimes other adverbs. They generally answer the questions *when? where? why? how? how much? to what extent?* Some are closely related to adjectives and reflect the same root. For instance the adverb ἀληθῶς (truly) is clearly related to the adjective ἀληθής (true). Likewise, καλῶς (well) is the adverbial form of the adjective καλός (good). Occasionally, an adverb may use the comparative or superlative forms -τερον or -τατον.

Other adverbs are fixed forms and have no direct relationship to an adjective, such as ποῦ (where) or πάλιν (again).

#### The Alpha Privative<sup>1</sup>

Sometimes adverbs are attached to the beginning of other words. One of the most common is the shortened form of the preposition ἄνευ, *without*. The first letter of ἄνευ, *alpha*, is commonly attached to words to negate the word, often a verb or adverb, but sometimes a noun, and acts as the adverb *no* or *not*. Such a use is called an *alpha* privative.

**Example:** The adjective ἀθανασία has the *alpha* privative attached to the root associated with the noun θάνατος, *death*. ἀθανασία means *immortal*, that is, *not capable of dying*.

**Example:** ἄδηλος has *alpha* privative attached to an adjective to negate it. The adjective δηλος means *clear, evident*. ἄδηλος means *unclear, not evident*.

Sometimes the first two letters of ἄνευ (αν) are added to negate a word.

**Examples:** ἀνάξιος, *unworthy*. ἄνυδρος, *without water*.

#### The Common Prefix ευ-

The common prefix ευ- means *good* or *well*.

**Example:** εὐλογέω = *I speak well, I bless*. A related word is εὐλογία, *a blessing, a well speaking*.

**Example:** εὐαγγελίζω = *I proclaim a good message, I evangelize*.

### 28.5 Exercises

#### Translate the following sentences. Diagram all twelve.

1. ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.
2. πάλιν ἐντολὴν καινὴν γράφω ὑμῖν ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.
3. ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.
4. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.
5. ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

1 English also has privatives, such as un-, ir- and even a-. All are negatives such as “no” or “not.”

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6. γράφω ὑμῖν τεκνία ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
7. γράφω ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς γράφω ὑμῖν νεανίσκοι ὅτι νενικήκατε τὸν πονηρόν γράφω ὑμῖν, παιδιά ὅτι ἐγνώκατε τὸν πατέρα.
8. ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.
9. μὴ ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.
10. ἐάν τις ἀγαπᾷ τὸν κόσμον οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ ὅτι πᾶν τὸ ἐν τῷ κόσμῳ ἢ ἐπιθυμία τῆς σαρκὸς καὶ ἢ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἢ ἀλαζονεία τοῦ βίου οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν.
11. καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
12. παιδιά ἐσχάτη ὥρα ἐστίν καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

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## Lesson Twenty-nine

### *The Verb – The -μι Conjugation*

#### 29.1 Vocabulary List

We have already presented the most important -μι verb in the New Testament, εἰμί. Several other verbs occur in the -μι conjugation. To help with these verbs, their principal parts are also listed. Note that the stem of each -μι verb ends in a *long vowel*. Therefore no thematic vowels are used in the present or imperfect.

Note that like ω verbs, the regular -μι form is both *transitive active*, and *intransitive complete*.

The future and the perfect *transitive active* and *intransitive complete* forms are virtually identical with the -ω conjugation. The perfect has an -ομαι form which is sometimes *reflexive*, sometimes *transitive active*, or *transitive passive*. Like the -ω conjugation, the aorist passive of the -μι conjugation carries the -θη tense suffix.

#### *The μι Verbs*

Present TA & IComp	Future TA & IComp	Aorist TA & IComp	Perfect TA & IComp	Perfect – ομαι Form	Aorist Passive
ἀνίστημι=I raise, resurrect	ἀναστήσω	ἀνέστησα (ἀνέστην)			
ἀπόλλυμι=I destroy	ἀπολέσω	ἀπώλεσα	ἀπολώλεκα (ἀπόλωλα)		
ἀφίημι=I forgive, leave, send away	ἀφήσω	ἀφήκα	ἀφείκα	ἀφείμαι	ἀφείθην (ἀφέθην)
δίδωμι=I give	δώσω	ἔδωκα	δέδωκα	δέδομαι	ἔδόθην
ἵστημι=I stand, set	στήσω	ἔστησα (ἔστην)	ἔστηκα	ἔσταμαι	ἔστάθην
παραδίδωμι=I give over, deliver, hand over	παραδώσω	παρέδωκα	παραδέδωκα	παραδέδομαι	παρεδόθην
τίθημι=I put, place, set	θήσω	ἔθηκα	τέθεικα	τέθειμαι	ἔτέθην
φημί=I say		ἔφην <sup>1</sup>			

#### *Other Vocabulary*

αἰτέω	I ask	ἐπαγγέλομαι	I promise
ἀκολουθέω	I follow	φοβέομαι	I fear
ἀντίχριστος, ὁ	antichrist	χρῖσμα, χρίσματος, τό	anointing
ἄρνέομαι	I deny	ψεῦδος, ψεύδους, τό	lie

1 The form ἔφην does not occur in the New Testament. However, the third person aorist form ἔφη does occur. The imperfect of φημί is also listed as ἔφην by some authorities.

## Lesson Twenty-nine

### 29.2 The -μι Conjugation

The μι conjugation is athematic, which means that it has no thematic vowels, unlike the ω conjugation, which is characterized by a change of thematic vowels from tense to tense. The endings of the μι conjugation are attached directly to the stem.

The -μι verbs follow a different conjugation in the present and the imperfect. With a few verbs there are changes also in the *second* aorist. In all other tenses the same patterns are used for the -μι verbs as for the -ω verbs. Except for εἰμί, which is intransitive copulative (Icop), all -μι verbs are either *transitive active* (TA) or *intransitive complete* (Icomp).

#### The -μι Conjugation

##### Present, Indicative

	Singular	Plural
1 <sup>st</sup>	-μι	-μεν
2 <sup>nd</sup>	-ς	-τε
3 <sup>rd</sup>	-τι, -σι	-ασι

When one compares this chart to the -ω endings it is obvious that there is a close relationship:

	Singular		Plural	
	The -μι Verb	The -ω Verb	The -μι Verb	The -ω Verb
1 <sup>st</sup>	-μι	-ω	-μεν	-μεν
2 <sup>nd</sup>	-ς	-ς	-τε	-τε
3 <sup>rd</sup>	-τι, -σι	-ι	-ασι	-σι

Many grammars spend an inordinate amount of time explaining the changes in the stem of -μι verbs, especially with reference to the fact of reduplication. It is true that *some* -μι verbs have a reduplicated stem in the present and imperfect tenses (eg. τίθημι) but one simply ignores this in practice. Memorize the vocabulary forms as presented and the student should have little trouble with the -μι conjugation.

### 29.3 The Conjugation of Representative -μι Verbs

If the student carefully observes the following three representative verbs in the μι conjugation, he will have a good basis for understanding the μι conjugation. However, like all verbs, it is best to observe the μι verbs in the principal parts list to see how changes occur in other tenses.

#### Present Indicative

	Singular		
1 <sup>st</sup>	δίδωμι	ἵστημι	τίθημι
2 <sup>nd</sup>	δίδως	ἵστης	τίθης
3 <sup>rd</sup>	δίδωσι	ἵστησι	τίθησι

Since the stems end in long vowels, there is no need for a thematic vowel.

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### Present Indicative

#### Plural

1 <sup>st</sup>	δίδομεν	ἵσταμεν	τίθεμεν
2 <sup>nd</sup>	δίδοτε	ἵστατε	τίθετε
3 <sup>rd</sup>	διδόασι	ιστᾶσι	τιθέασι

The stem-ending long vowel in the singular changes to the corresponding short vowel in the plural.

### Imperfect Indicative

#### Singular

1 <sup>st</sup>	ἐδίδουν	ἴστην	ἐτίθην
2 <sup>nd</sup>	ἐδίδους	ἴστης	ἐτίθεις
3 <sup>rd</sup>	ἐδίδου	ἴστη	ἐτίθει

#### Plural

1 <sup>st</sup>	ἐδίδομεν	ἵσταμεν	ἐτίθεμεν
2 <sup>nd</sup>	ἐδίδοτε	ἵστατε	ἐτίθετε
3 <sup>rd</sup>	ἐδίδοσαν	ἵστασαν	ἐτίθεσαν

### 29.4 Exercises

#### Translate the following sentences. Diagram all twelve.

- ἐξ ἡμῶν ἐξηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, εἰ γὰρ ἦσαν ἐξ ἡμῶν μεμενῆκεισαν ἂν μεθ ἡμῶν, ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.
- καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἀγίου καὶ οἶδατε πάντα.
- οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἶδατε αὐτήν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.
- τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός.
- οὗτός ἐστιν ὁ ἀντίχριστος ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.
- πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει.
- ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ' ἀρχῆς ἠκούσατε καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
- καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον.
- ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.
- καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς ἀλλ' ὡς τὸ αὐτὸ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος καὶ καθὼς ἐδίδαξεν ὑμᾶς μενεῖτε ἐν αὐτῷ.
- καὶ νῦν τεκνία μένετε ἐν αὐτῷ ἵνα ὅταν φανερωθῇ ἔχῳμεν παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
- ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.



## Lesson Thirty

### *The Article*

#### 30.1 Vocabulary List

ἀγνίζω	I purify	ἔρωτάω	I ask (often of an equal)
ἄγνός, -ή, όν	pure	οὔπω	not yet
αἰσχύνομαι	I am ashamed	παρουσία, ή	coming, presence
ἀνομία, ή	lawlessness	παρρησία, ή	boldness, confidence
γεννάω	I give birth, beget	ποταπός, -ή, -όν	what sort of, what kind of
δοκέω	I think, suppose	προσκυνέω	I worship, prostrate myself
ἐπερωτάω	I ask, interrogate	φανερός, -ά, -όν	manifest, made visible

#### 30.2 The Greek Article – General Considerations

The Greek has neither a *definite* nor an *indefinite* article as does English. (Some Greek grammars fall into this error. Summers has this problem,<sup>1</sup> as does C. F. D. Moule<sup>2</sup>) It is *incorrect* to call the Greek article a *definite* article. The Greek noun is *definite without the article*. Therefore, the Greek noun may be translated with the English definite article, even when it has no article in the original. The *lack* of the Greek article does not indicate a *lack* of definiteness.

The Greek idea of definiteness does not automatically include specific identity. Any form of specific identity is generally indicated by the article.<sup>3</sup> The anarthrous construction indicates that the quality of the noun is being emphasized, rather than its specific identity. This quality may have its expression in a variety of English translations, including the use of the English definite article.

One should avoid the use of the English indefinite article (*a, an*) unless absolutely necessary, that is, when the English demands its use. However, the student should not think that the use of the indefinite article is limited to anarthrous constructions. Indeed, there are a few situations where the Greek article must be translated with the English indefinite article because of English grammar requirements. Granted, these are few, but they do exist. Again, this is a demand of the *English idiom*.

#### 30.3 The Greek Article – Specific Uses

##### 1. The Article Indicating Specific Individuals

It is normal to have the article used to distinguish between two or more possibilities. For this reason one finds the article in such passages as John 1:1 to be of great importance.

**Example:** ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος = *In the beginning was the word, and the word was with (the) God and the word was God.* (John 1:1).

Note that the word “beginning” (ἀρχῇ) is anarthrous, which tells us that the author had no specific beginning in mind, but anything that would qualify as a beginning. However, all three uses of “word” (λόγος) are articular, indicating a specific *word* not to be confused with other uses of λόγος. We learn later in the context that the specific identity of the λόγος is Jesus Christ.

1 Compare Summers’ statement on pg. 151 with Dana and Mantey, page 137.

2 C. F. D. Moule, *An Idiom Book of New Testament Greek*. Cambridge University Press: 1953, pg. 106.

3 Some grammars call this “particular identity.” cf Moule, pg. 106.

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A most interesting change is found with the word God (θεός). The writer uses the articular (τὸν θεόν) to indicate a specific person of the trinity, the Father, whereas to indicate the quality of deity he uses the anarthrous form, καὶ θεὸς ἦν ὁ λόγος. Of note is the use of the article, ὁ λόγος, to indicate the subject of the verb, while the anarthrous noun θεός is the complement. The English order, *the Word was God*, must be observed in translation.

### 2. The Article Indicating Previous Reference

The article commonly indicates a previous use of a word. In this case the specific identity must be found by looking back in the context to find the original reference. If the original reference is anarthrous, the idea of quality still applies to the later word *even in its articular form*. Sometimes errors in interpretation occur when one sees a word having the article in the translation when it does not occur in the original text. Such is often the case with the word “law” in Romans 5-7.

**Example:** ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου (Romans 5:13) = *For until law, sin was in the world, but sin is not imputed when there is no law.*

The word “law” (νόμου) is anarthrous both times, which indicates that no particular law is yet in view. It is something that qualifies as law that the author has in mind. Moreover, when we get to verse 20 of that chapter we read, νόμος δὲ παρεισηλθεν. Now, it is true that law entered when the law of Moses was presented. Nevertheless, it is not the fact of the Mosaic law that is in view, but the quality of the Mosaic law. In other words, it was the kind of law that produced a specific result. That result is found in the words, ἵνα πλεονάσῃ τὸ παράπτωμα, *that the trespass might abound.*

Even though in subsequent uses the word “law” refers in general to the Mosaic code, it is not making specific reference to it, but to the quality of law that it expresses. (This quality is that which we call forensic law). It is not until Romans 7:2 that an articular use of law is used. Here the word occurs twice, the first one anarthrous and the second articular. See if you can figure out why.

**Example:** ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεσται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. = *For the woman who has a husband is bound by law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.*

The second use of law, νόμου, employs an article of previous reference. The first form (νόμῳ) is anarthrous, and is therefore indicating a quality of law. The second form (τοῦ νόμου) is articular, but is still indicating a quality of law, because the article of previous reference is pointing back to a qualitative noun, not a noun of specific identity. In other words, the specific identity of τοῦ νόμου is the previous noun of quality, νόμῳ.

### 3. The Article with Abstract Nouns

Abstract nouns are ordinarily qualitative. But when the author desires to apply that quality of abstractness in a specific or distinct way, he will use the article. A good example is the use of the word ἀλήθεια. Ordinarily it means anything which presents a quality of reality or genuineness. But when articular it speaks of a particular application of that quality. Often it is God’s truth that is being specifically identified.

**Example:** οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει = *who exchanged the truth of God for the lie...*

### 4. The Article with Proper Names

It was common to use the article with names when a person whose identity is clear by the context. Thus in the Gospels one regularly sees ὁ ἰησοῦς, since the context identifies which Jesus is meant. However, the author may use an anarthrous construction if different Jesus is meant (the name was common).

## Lesson Thirty

**Example:** τότε παραγίνεται ὁ ἰησοῦς ἀπὸ τῆς γαλιλαίας = *Then arrived Jesus from Galilee.* (Matthew 3:13)

However, note the following where a different Jesus is mentioned, and is otherwise identified.

**Example:** ἰησοῦς, ὁ λεγόμενος ἰουστὸς = *Jesus, the one being called Justus.* (Colossians 4:11)

Commonly, when an explanatory clause is used, as above, the article is eliminated. See Acts 13:9 and Matthew 10:2 for further examples.

### 5. The Generic Use of the Article

When a noun expresses a general class, it is generally articular.

**Example:** δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι = *It is necessary, then, for the overseer to be blameless.* This is quite similar to the English use of the generalized article.

### 6. The Use of the Article with Various Pronouns

It is common to see pronouns accompanied by the article. We have already discussed the pronoun with demonstratives (Lesson Ten). It is also used with possessive pronouns (Matthew 7:22). It is used with the genitive of the personal pronouns (Matthew 26:25). We have already discussed its use with αὐτός. For a fuller discussion see Dana and Mantey, page 144.

### 7. The Use of the Article with Other Parts of Speech

For a discussion of this topic, see Dana and Mantey, page 145.

### 8. The Use of the Article in the Granville Sharp Rule

Granville Sharp (10 November 1735 – 6 July 1813) formulated six “rules” for the use of the article. His first rule, which came to be known as the Granville Sharp rule is as follows:

When the copulative καί connects two nouns of the same case, if the article ὁ or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e. it denotes a farther description of first-named person.

This is, in fact, a special case of the concept of the governing article. Technically, the Granville Sharp rule covers only nouns in the singular, or participles. However, the governing article can also identify other things, though that identification may not be personal, and *may* or *may not* include an overlap of some kind.

**Example:** προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ = *...looking for the blessed hope and appearance of the glory of the great God and savior of us, Jesus Christ.* (Titus 2:13)

The first articular phrase, τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν, employs a governing article, but not the Granville Sharp rule since no persons are identified. In the structure τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ article identifies Jesus Christ as both *the God and Savior* (the Granville Sharp rule) indicating that both *God* and *Savior* identify the same *person*, Jesus Christ.

### 9. The Use of the Articles with Two Nouns Connected by καί

Consistent with the idea that the article indicates specific identity, it is common to see two nouns, otherwise closely related, distinguished when καί is used between both articular nouns.

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**Example:** καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις ὑμῶν = *And you, being dead in the trespasses and the sins of you ...* (Ephesians 2:2)

Here trespasses and sins, each having an article, are clearly distinguished, though they are often confused by translators.

**Example:** ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν = *...but in everything by prayer and by supplication, with thanksgiving, let your request be made known to God* (Philippians 4:6). Prayer (τῇ προσευχῇ) and supplication (τῇ δεήσει) are clearly distinguished in the above example, because both are articular.

### 10. The Use of the Article as a Pronoun

The article is closely related to the pronoun, and several scholars indicate that the original use of the article was as a pronoun.

#### a. Sometimes the article is used in the sense of “the one who,” or “the ones who.”

**Example:** οἱ τοῦ χριστοῦ = *The ones who are of Christ* (the ones who belong to Christ). (Galatians 5:24)

#### b. When used with μέν and δέ.

When used with μέν...δέ the article becomes an alternative pronoun, translated “some...others.”

**Example:** οἱ μὲν ἐχλεύαζον οἱ δὲ εἶπον, ἀκουσόμεθά σου πάλιν περὶ τούτου = *Some were mocking, but others said, We will hear you again about this.* (Acts 17:32)

#### c. Often the article is used as a possessive.

This use of the article is common throughout the Greek language, and is not limited at all to the New Testament.

**Example:** συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν = *...but we sent with him our brother.* (2 Corinthians 8:18)

Here the article τὸν is used in the sense of “our.” Examples of this use abound in the New Testament.

### 11. The Article Used with Nouns in a Copulative Sentence

When two nouns are connected by a copulative verb such as εἶμί or γίνομαι, the noun with the article is the subject, and the noun without the article is the complement (see statement on John 1:1 above). When both nouns have the article, or when neither noun has the article, the word order determines which is the subject and which the complement.

**Example:** καὶ θεὸς ἦν ὁ λόγος = *...and the word was God.* (John 1:1)

One reason θεὸς is anarthrous is to indicate that it is the complement of the sentence, and the sentence should be translated into English with the subject first. The Greek puts the complement first for emphasis.

**Example:** ἔρημός ἐστιν ὁ τόπος = *... the place is a desert.* (Mark 6:35)

#### 30.4 The Absence of the Article

Sometimes it is necessary for the student when translating to include the English article when it is absent in the Greek text. Since all Greek nouns can be considered definite, it is not incorrect to use the English definite article where the Greek has no article. Sometimes English idiom requires the article where the Greek idiom does not.



## Lesson Thirty

**Example:** ἐν ἀρχῇ ἦν ὁ λόγος = In *the* beginning was the word ... (John 1:1)

Even though ἀρχῇ is anarthrous, *English requires* the article because the word itself carries a definite idea. Remember that specific identity is not the same as definiteness. ἀρχῇ refers to a definite beginning, although that beginning is not specified. The very nature of the word ἀρχῇ requires a definite idea.

**Example:** τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου = *For this we say by the word of the Lord . . .* (1 Thessalonians 4:15)

Both the words λόγῳ and κυρίου are being used in a customary way, and both have an intrinsic definiteness to them. Therefore we translate both with the English definite article. Prepositional phrases often have anarthrous nouns as the object of the preposition. This is because the prepositional phrase is qualitative in itself, since it generally qualifies either a noun or a verb.

**Example:** When Paul says ζῶντες ἐν κόσμῳ in Colossians 2:20, he uses the anarthrous construction with the prepositional phrase. This is because ἐν κόσμῳ is an adverbial phrase describing a quality of living. The statement can be paraphrased as “in-the-world kind of living.”

### 30.5 Exercises

**Translate the following sentences. Diagram all twelve.**

1. ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ ἵνα τέκνα θεοῦ κληθῶμεν.
2. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ὑμᾶς ὅτι οὐκ ἔγνω αὐτόν.
3. ἀγαπητοὶ νῦν τέκνα θεοῦ ἐσμεν καὶ οὐπω ἐφανερῶθη τί ἐσόμεθα οἵδαμεν δὲ ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα ὅτι ὀψόμεθα αὐτὸν καθὼς ἐστίν.
4. καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστίν.
5. πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.
6. καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερῶθη ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.
7. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει.
8. πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.
9. τεκνία μηδεὶς πλανᾷ ὑμᾶς.
10. ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστίν καθὼς ἐκεῖνος δίκαιός ἐστίν.
11. ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστὶν ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει.
12. εἰς τοῦτο ἐφανερῶθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.



# Lesson Thirty-one

## *The Infinitive*

### 31.1 Vocabulary List

ἀνθρωποκτόνος, ὁ	man slayer	πιλάτος, ὁ	Pilate
δεξιός, -ά, -όν	right, at the right side	σοφία, ἡ	wisdom
θαυμάζω	I marvel, wonder, am amazed	σπλαγχνού, τό	inner organs, compassion
θεωρέω	I see, watch	σφάζω	I slay, kill
κλείω	I shut, close	τρίτος, -η, -ον	third
μεταβαίνω	I leave (a place), move	τυφλός, -ή, -όν	blind
οὐχί	(adv.) not, no	χαρῖν	(prep. with the genitive) for the sake of, by reason of

### 31.2 The Nature of the Infinitive<sup>1</sup>

The infinitive is a verbal noun. It is based on the verb stem and has verbal characteristics, such as tense and voice, but has no mood, and is therefore amodal. As a noun, an infinitive names a verbal concept, and is sometimes used adverbially (like some nouns).

As noted, the Greek infinitive is a *single word* based on the tense stem of the verb. However, in English the infinitive is two words, the verb form, preceded by the word “to.” As in Greek, English infinitives may be *transitive active*, *transitive passive*, *intransitive copulative*, or *intransitive complete*., but they are also considered amodal.

**Example:** “To eat” illustrates the normal structure of the *present active* infinitive in English. There is also a *perfect active* infinitive, “to have eaten,” and even a *perfect passive* form. The *present passive* infinitive is “to be eaten,” and the *perfect passive* infinitive is “to have been eaten.”

The infinitive “to be” can be either *intransitive complete* or *copulative*. “To be or not to be” is an example of an *intransitive complete* state-of-being infinitive. “The father wanted the *baby to be a boy*,” includes an *intransitive copulative* infinitive. The subject of “to be” is “baby” and the complement is “boy.”

It has long been taught that one should not “split” an English infinitive. A “split infinitive” inserts a word between the word “to” and the verb form (“to *boldly* go”). This “rule” is actually artificial, foisted on English grammar by some who thought that Latin was the norm,<sup>2</sup> and English should conform to it. Modern English grammarians are beginning to dispute the idea that a “split infinitive” is abnormal, and some now allow its use even in formal writing.

1 The term “infinitive” is unfortunate. The word refers only to one aspect of the nature of the word, that is, the relationship of the word to “mood.” They are “amodal,” meaning “having no mood.” The word *infinitive* does not adequately describe the fact of the use of voice and tense, at all. Greek and English infinitives have tenses and voices, and the use of tense and voice does limit the function of the infinitive. Also, like Greek, English infinitives are can be futuristic, referring to a potential act or state. In other words, it is not infinite in all its functions, as the tenses and voices of the infinitive are found in the so-called finite verbs. While we are stuck with the term “infinitive” the careful student will recognize the inaccuracy of its use.

2 In Latin, as in Greek, infinitives are a single word, and therefore *cannot* be split. It is silly to make this a rule of English grammar, since the two languages are not comparable in the function of the infinitive.

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Another reason “infinitive” is an unfortunate term is that in Greek the infinitive is used as a clause. There are places in Greek where an infinitive operates as a sort of subordinate clause. In English infinitives cannot make an assertion, per se, but in Greek they can and do make an assertion as though they were a “finite” verb. Granted, there is sometimes a special structure for the clausal elements of an infinitive. It often employs an “accusative of general reference” as *though it were the subject* of a “finite” verb, since it does the same job. For the above reasons some Greek grammarians rightly refer to “the infinitive clause.”<sup>1</sup> Not every infinitive acts as a clause, but it is not an uncommon use.

### 31.3 The Structure of the Infinitive

The following chart shows the normal forms for the infinitive with the regular Omega verb. Remember that with contract verbs the rules of contraction apply when adding the infinitive ending, resulting in some unusual forms.

#### Present Infinitive of λύω

<i>Active</i>	-ομαι	<i>Passive</i>
λύειν	λύεσθαι	λύεσθαι

#### Future Infinitive of λύω

<i>Active</i>	-ομαι	<i>Passive</i>
λύσειν	λύσεσθαι	λυθήσεσθαι

#### First Aorist Infinitive of λύω

<i>Active</i>	-ομαι	<i>Passive</i>
λῦσαι	λύσασθαι	λυθῆναι

#### Second Aorist Infinitive of λύω

<i>Active</i>	-ομαι	<i>Passive</i>
λῦσαι	λύσασθαι	λυθῆναι

#### Perfect Infinitive of λύω

<i>Active</i>	-ομαι	<i>Passive</i>
λελυκέναι	λελύσθαι	λελύσθαι

As clearly seen in the above chart, the infinitive has tense and voice. The tense strictly indicates kind of action, since the infinitive is outside the mood system, and carries no time inherent in its function. The

1 Likewise, the use of “participle clause” is common with Greek grammarians, and also for good reason. Unfortunately, some still refer to the participle use as “infinite.” This is clearly inaccurate, because the participle, being a verbal adjective, sometimes makes assertions. It can carry a subject in the nominative, as well as sometimes carrying an object, or a complement. It functions much like a relative clause at times, while maintaining its amodal character.

## Lesson Thirty-one

action or state expressed by the infinitive, if it occurs at all, will be subsequent, or future to, the statement. Hence, the infinitive is said to be a “futuristic.”

The three kinds of action are *progressive* or *linear* (present tense), *simple* or *aoristic* (future and aorist), and *perfected* (perfect).

Like all verbs, the voice of the infinitive relates the actor to the action. However, voiceless infinitives are common, and are considered complete, just like finite verbs.

### 31.4 The Noun Function of the Infinitive

Most authorities believe that the infinitive was formed from the dative form of the primitive verbal noun. Possibly at that time, the verbal noun was completely inflected (it had all four forms). Therefore, its form reinforces its noun function, as it derived from a declension rather than a conjugation.<sup>1</sup>

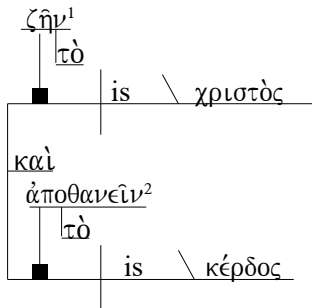
How voice and tense were associated with the infinitive is unknown. In the most ancient Indo-European language, Sanskrit, the infinitive has no voice. According to Dana and Mantey, “It is certain that voice and tense are a secondary development, and that substantive form and function are original.”<sup>2</sup>

By the koiné period, both the noun function was fully developed, and the infinitive’s verbal characteristics were strongly evident. As A. T. Robertson says, “In the full development of the infinitive we see the blending of both substantive and verb.... It is not just a substantive, nor just a verb, but both at the same time. The form itself shows this.”<sup>3</sup>

#### The Infinitive as a Subject Noun

Since the infinitive is a noun, it regularly has an article. This article cannot always be translated, however. When translating an infinitive, the student must use his best judgment.<sup>4</sup> Infinitives occur as the noun subject of a sentence. Likewise, as a noun, the infinitive is regularly used as the object of a noun or a preposition.

**Example:** τὸ ζῆν χριστὸς καὶ τὸ ἀποθανεῖν κέρδος = *To live is Christ, and to die is gain* (Philippians 1:21). Note that both infinitives have the article. They are nominative to show that the infinitive is the subject of the understood verb “is.”



<sup>1</sup>Present, intransitive complete, infinitive, from ζάω.

<sup>2</sup>Present, intransitive complete, infinitive, from ἀποθνήσκω.

1 Koiné Greek grammars usually include the infinitive form with the conjugation of the verb. I followed that practice here, since the infinitive is built on the verb. However, technically, the infinitive is a noun, and is thus declined, not conjugated.

2 Dana and Mantey, pg. 210. Since Sanskrit has no voice for the infinitive, the voice function must have come to be after Greek broke off as a separate language.

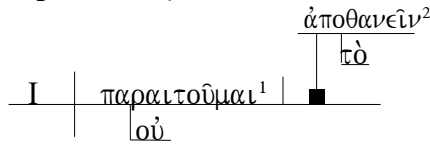
3 A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, pg. 1057.

4 For a full discussion on the translation of the infinitive we must wait for second year Greek.

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### The Infinitive as the Direct Object of a Verb or a Verbal

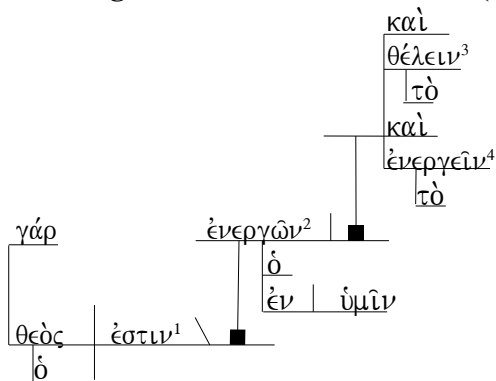
**Example:** οὐ παραιτοῦμαι τὸ ἀποθανεῖν = *I do not refuse to die* (Acts 25:11).



<sup>1</sup>Present, transitive active, indicative, 1<sup>st</sup> person, singular from παραιτέομαι.

<sup>2</sup>Aorist, intransitive complete, infinitive, from ἀποθνήσκω.

**Example:** ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν = *For God is the one working both to will and to work* (Philippians 2:13).



<sup>1</sup> Present, intransitive copulative, indicative, 3<sup>rd</sup> person, singular from εἰμί.

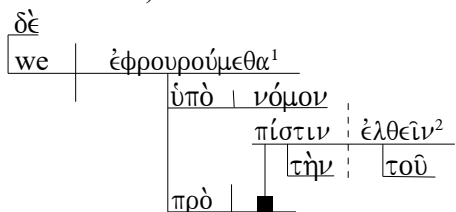
<sup>2</sup> Present, transitive active, participle, masculine, singular, nominative from ἐνεργέω.

<sup>3</sup> Present, intransitive complete, infinitive from θέλω.

<sup>4</sup> Present, intransitive complete, infinitive from ἐνεργέω.

### The Infinitive as the Object of a Preposition

**Example:** πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα = *Before the faith came, we were kept under law* (Galatians 3:23).



<sup>1</sup>Imperfect, transitive passive, indicative, first person, plural from φρουρέω.

<sup>2</sup>Aorist, intransitive complete, infinitive, from ἔρχομαι.

In addition to the above noun functions of the infinitive, an infinitive can act as a modifier of a noun, and therefore function as an adjective, or it can act as a genitive noun modifier in its own right. These uses will be studied in second year Greek.

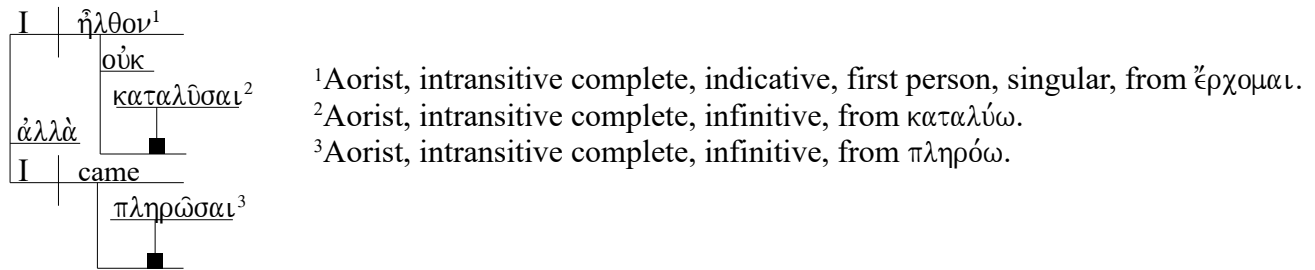
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### 31.6 The Infinitive as an Adverb Modifier

We will provide a few examples of the infinitive as an adverb modifier. A further discussion will occur in second year Greek.

#### The Infinitive of Purpose

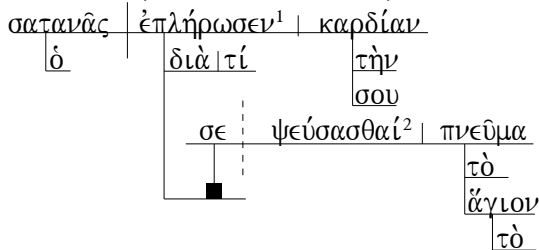
**Example:** οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι = *I did not come (in order) to destroy, but (in order) to fulfill* (Matthew 5:17). Depending on the sentence, I will sometimes use “in order that” and translate the infinitive as a finite verb with a subject to indicate purpose. The infinitive then becomes clausal, and makes an assertion. This sentence could be translated, “I did not come in order that I might destroy, but in order that I might fulfill.” Indeed, there are times in which this is the only way one can translate an infinitive of purpose.



#### The Infinitive of Result

*Result* goes beyond *purpose* in that it indicates what actually could or did occur as a result of the verbal act. Often this is very clear, but other times it is more difficult to discover. When the author conceives of a result in the future, whether it actually happens or not, it comes close to the idea of purpose, and only context can tell the difference.

**Example:** διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον = *Why did Satan fill your heart so that you lied to the Holy Spirit* (Acts 5:3). Here the infinitive clause clearly indicates the result of Satan’s filling (controlling) Ananias’s heart. Sometimes one translate infinitives of result with “so that,” to indicate result, and translate the infinitive as finite verb.



<sup>1</sup>Aorist, transitive active, indicative, third person, singular, from πληρόω.

<sup>2</sup>Aorist, transitive active, infinitive, from ψεύδομαι.

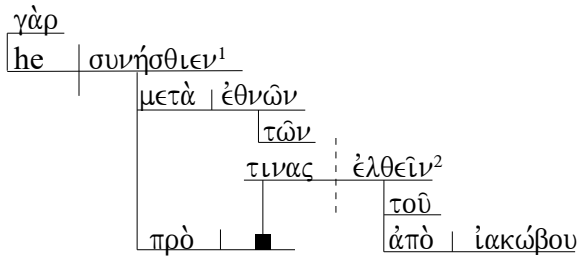
Most adverbial infinitives will be diagrammed like the two above examples, or else like the example below as an object of a preposition.

#### Infinitive of Time

Infinitives can indicate antecedent time (“before”) using πρὸ τοῦ, πρίν, or πρίν ἢ. They can indicate contemporaneous time (“while”) using ἐν τῷ. They can indicate subsequent time (“after”) using μετὰ τό. On occasion the infinitive can indicate future time (“until”) using ἕως τοῦ.

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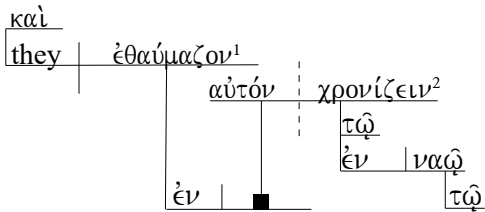
**Example:** πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν = *For before certain men came from James, he was eating with the Gentiles* (Galatians 2:12). One can translate the infinitives as finite verbs in these temporal constructions.



<sup>1</sup>Imperfect, intransitive complete, indicative, third person, singular, from συνεσθίω.

<sup>2</sup>Aorist, intransitive complete, infinitive, from ἔρχομαι.

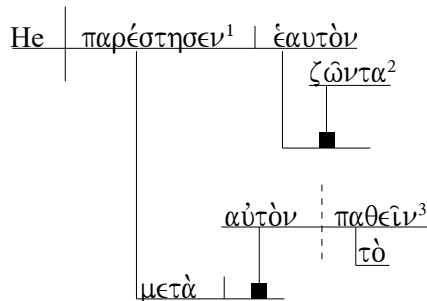
**Example:** καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν = *And they were marveling while he remained a long time in the temple* (Luke 1:21).



<sup>1</sup>Imperfect, intransitive complete, indicative, third person, plural from θαυμάζω.

<sup>2</sup>Present, intransitive complete, infinitive, from χρονίζω.

**Example:** παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν = *He presented Himself living after He suffered* (Acts 1:3). Note that again we must translate the infinitive clause as a temporal clause with the correct subject.



<sup>1</sup>Present, transitive active, indicative, third person, singular, from παρίστημι.

<sup>2</sup>Present, intransitive complete, participle, masculine, singular, accusative, from ζάω.

<sup>3</sup>Aorist, intransitive complete, infinitive, from πάσχω.



## *Appendix*

## Principal Parts of Verbs

Principal parts of verbs are those parts that *may have* irregular changes based on the present stem. If a position is blank, it indicates that that particular part is not found in the New Testament. The imperfect is not included, since it is built on the present stem. Some lexicons list the principal parts of verbs actually used in the New Testament under the vocabulary form (present active indicative first person singular). Alternate forms are listed with parentheses.

Present -ω Form	Future -ω Form	Aorist Active/Complete	Perfect Active/Complete	Perfect -ομαι Form	Aorist Passive/Complete
ἀγαπάω	ἀγαπήσω	ἠγάπησα	ἠγάπηκα	ἠγάπημαι	ἠγαπήθην
ἀγιάζω		ἠγίασα		ἠγίασμαι	ἠγιάσθην
ἀγνίζω		ἠγνισα	ἠγνικα	ἠγνισμαι	ἠγνίσθην
ἄγω	ἄξω	ἠγαγον (ἦξα)	ἦκα	ἦγμαι	ἦχθην
αἶρω	ἄρῶ	ἦρα	ἦρκα	ἄρμαιν	ἦθην
αἰσχύνομαι					ἠσχύνθην
αἰτέω	αἰτήσω	ἤτησα	ἤτηκα	ἤτημαι	ἤτήθην
ἀκολουθέω	ἀκολουθήσω	ἠκολούθησα	ἠκολούθηκα		
ἀκούω	ἀκούσομαι (ἀκούσω)	ἤκουσα	ἠκήκοα	ἤκουσμαι	ἠκούσθην
ἁμαρτάνω	ἁμαρτήσω	ἠμάρτησα (ἦμαρτον)	ἠμάρτηκα	ἠμάρτημαι	ἠμαρτήθην
ἀναβαίνω	ἀναβήσομαι	ἀνέβην	ἀναβέβηκα		
ἀνίστημι	ἀναστήσω	ἀνέστησα (ἀνέστην)			
ἀνοίγω	ἀνοιξω	ἀνέωξα (ἠνέωξα) (ἦνοιξα)	ἀνέωγα	ἀνέωγμαι	ἀνεώχθην (ἠνεώχθην) (ἦνοιχθην)
ἀπαγγέλλω	ἀπαγγελῶ	ἀπήγγειλα			
ἀπέρχομαι	ἀπελεύσομαι	ἀπήλθον	ἀπελήλυθα		
ἀποθνήσκω	ἀποθανοῦμαι	ἀπέθανον			
ἀποκρίνομαι		ἀπεκρινάμην			ἀπεκρίθην
ἀποκτείνω (ἀποκτένω <sup>1</sup> )	ἀποκτεινῶ	ἀπέκτεινα			ἀπεκτάνθην
ἀπόλλυμι	ἀπολέσω	ἀπώλεσα	ἀπολώλεκα (ἀπόλωλα)		
ἀπολύω	ἀπολύσω	ἀπέλυσα		ἀπολέλυμαι	ἀπελύθην
ἀποστέλλω	ἀποστελῶ	ἀπέστειλα	ἀπέσταλκα	ἀπέσταλμαι	ἀπεστάλην

1 Occurs only three times, and then exclusively as the participle.

## Principal Parts of Verbs

Present -ω Form	Future -ω Form	Aorist Active	Perfect Active	Perfect -ομαι Form	Aorist Passive
ἀρνέομαι	ἀρνήσομαι	ἤρνησάμην		ἤρνημαι	
ἄρχω	ἄρξομαι	ἤρξάμην			
ἀσπάζομαι		ἤσπασάμην			
ἀφίημι	ἀφήσω	ἀφήκα	ἀφείκα	ἀφείμαι	ἀφείθην (ἀφέθην)
βάλλω	βαλῶ	ἔβαλον (ἔβαλα)	βέβληκα	βέβλημαι	ἐβλήθην
βαπτίζω	βαπτίσω	ἐβάπτισα		βεβάπτισμαι	ἐβαπτίσθην
βλέπω	βλέψω	ἔβλεψα (εἶδον <sup>2</sup> )			
γεννάω	γεννήσω	ἐγέννησα	γεγέννηκα	γεγέννημαι	ἐγεννήθην
γίνομαι	γενήσομαι	ἐγενόμην	γέγονα	γεγένημαι	ἐγενήθην
γινώσκω	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην
γράφω	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφην
δεῖ					
δέχομαι	δέξομαι	ἔδεξάμην		δέδεγμαι	ἐδέχθην
δέω		ἔδησα	δέδεκα	δέδεμαι	ἐδέθην
δηλόω	δηλώσω	ἐδήλωσα		δεδήλωμαι	ἐδηλώθην
διδάσκω	διδάξω	ἐδίδαξα			ἐδιδάχθην
δίδωμι	δώσω	ἔδωκα	δέδωκα	δέδομαι	ἐδόθην
διέρχομαι	εισελεύσομαι	διήλθον	διελήλυθα		
διώκω	διώξω	ἐδίωξα		δεδίωμαι	ἐδιώχθην
δοκέω	δόξω	ἔδοξα			
δοξάζω	δοξάσω	ἐδόξασα	δεδόξακα	δεδόξασμαι	ἐδοξάσθην
δύναμαι	δυνήσομαι				ἐδυνήθην
ἐγγίζω	ἐγγιῶ	ἤγγισα	ἤγγικα		
ἐγείρω	ἐγερῶ	ἔγειρα		ἐγήγερμαι	ἠγέρθην
εἰμί	ἔσομαι				
εἰσέρχομαι	εἰσελεύσομαι	εἰσῆλθον	εἰσελήλυθα		
ἐκβάλλω	ἐκβαλῶ	ἐξέβαλον	ἐκβέβληκα		ἐξεβλήθην
ἐκπορεύομαι	ἐκπορεύσομαι				
ἐξέρχομαι	ἐξελεύσομαι	ἐξῆλθον	ἐξελήλυθα		
ἐπαγγέλλομαι		ἐπηγγειλάμην			

2 Some list this form as an aorist of βλέπω, however, it more properly belongs to ὁράω, *I see*.

## Principal Parts of Verbs

<b>Present -ω Form</b>	<b>Future -ω Form</b>	<b>Aorist Active</b>	<b>Perfect Active</b>	<b>Perfect -ομαι Form</b>	<b>Aorist Passive</b>
ἐπερωτάω	ἐπερωτήσω	ἐπηρώτησα			ἐπηρωτήθην
ἔρχομαι	ἐλεύσομαι	ἦλθον	ἐλήλυθα		
ἐρωτάω	ἐρωτήσω	ἐρώτησα			
ἐσθίω	φάγομαι	ἔφαγον			
ἐτοιμάζω	ἐτοιμάσω	ἠτοίμασα	ἠτοίμακα	ἠτοίμασμαι	ἠτοιμάσθην
εὐαγγελίζω	εὐαγγελίσω	εὐηγγέλισα		εὐηγγέλισμαι	εὐηγγελίσθην
εὐλογέω	εὐλογήσω	εὐλόγησα	εὐλόγηκα	εὐλόγημαι	εὐλογήθην
ἔχω	ἔξω	ἔσχον	ἔσχηκα		
ζάω	ζήσομαι (ζήσω)	ἔζησα			
ζητέω	ζητήσω	ἐζήτησα			ἐζητήθην
θαυμάζω	θαυμάσομαι	ἐθαύμασα	τεθαύμακα		ἐθαυμάσθην
θεάομαι		ἐθεασάμην		τεθέαμαι	ἐθεάθην
θέλω	θελήσω	ἠθέλησα			
θεραπεύω	θεραπεύσω	ἐθεράπευσα	τεθεράπευκα	τεθεράπευμαι	ἐθεραπεύθην
θεωρέω	θεωρήσω	ἐθεώρησα			
ἵστημι	στήσω	ἔστησα (ἔστην)	ἔστηκα	ἔσταμαι	ἑστάθην
καθαρίζω	καθαριῶ	ἐκαθάρισα		κεκαθάρισμαι	ἐκαθαρίσθην
κάθημαι	καθήσομαι				
καλέω	καλέσω	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην
καταβαίνω	καταβήσομαι	κατέβην	καταβέβηκα		
κηρύσσω	κηρύξω	ἐκήρυξα	κεκήρυχα	εκεήρυγμαί	ἐκηρύχθην
κλείω	κλείσω	ἔκλεισα		κέκλεισμαι	ἐκλείσθην
κράζω	κράξω (κεκράξομαι)	ἔραξα (ἐκέραξα)	κέκραγα		
κρίνω	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
λαλέω	λαλήσω	ἐλάλησα	λελάληκα	λελάλημαι	ἐλαλήθην
λαμβάνω	λήψομαι	ἔλαβον	εἵληφα	εἵλημαι	ἐλήμφθην
λέγω	ἔρω	εἶπον	εἴρηκα	εἴρημαι	ἐρρέθην
λείπω	λείψω	ἔλιπον	λέλοιπα	λέλειμμαι	ἐλείφθην
λύω	λύσω	ἔλυσα	λέλυκα	λέλυμαι	ἐλύθην
μαρτυρέω	μαρτυρήσω	ἐμαρτύρησα	μεμαρτύρηκα	μεμαρτύρημαι	ἐμαρτυρήθην
μέλλω	μελλήσω				

## Principal Parts of Verbs

<b>Present -ω Form</b>	<b>Future -ω Form</b>	<b>Aorist Active</b>	<b>Perfect Active</b>	<b>Perfect -ομαι Form</b>	<b>Aorist Passive</b>
μένω	μενῶ	ἔμεινα	μεμείνηκα		
μεταβαίνω	μεταβήσομαι	μετέβην	μεταβέβηκα		
μισέω	μισήσω	ἐμίσησα	μεμίσηκα	μεμίσημαι	
νικάω	νικήσω	ἐνίκησα	νενίκηκα		
οἶδα	εἰδήσω		οἶδα		
ὁμολογέω	ὁμολογήσω	ὠμολόγησα			
ὄραω	ὄψομαι	εἶδον	ἑώρακα		ὠφθην
ὀφείλω					
παράγω					
παραδίδωμι	παραδώσω	παρέδωκα	παραδέδωκα	παραδέδομαι	παρεδόθην
παρακαλέω		παρεκάλεσα		παρακέκλημαι	παρεκλήθην
παραλαμβάνω	παραλήμψομαι	παρέλαβον			παρελήμφθην
πάσχω	πέισομαι	ἔπαθον	πέποιθα		
πείθω	πείσω	ἔπεισα	πέποιθα	πέπεισμαι	ἐπέισθην
πέμπω	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι	ἐπέμφθην
περιπατέω	περιπατήσω	περιεπάτησα			περιεπατήθην
πίνω	πίομαι	ἔπιον	πέπωκα	πέπομαι	ἐπόθην
πίπτω	πεσοῦμαι	ἔπεσον (ἔπεσα)	πέπτωκα		
πιστεύω	πιστεύσω	ἐπίστευσα	πεπίστευκα	πεπίστευμαι	ἐπιστεύθην
πλανάω	πλανήσω	ἐπλάνησα		πεπλάνημαι	ἐπλανήθην
πληρόω	πληρώσω	ἐπλήρωσα	πεπλήρωκα	πεπλήρωμαι	ἐπληρώθην
ποιέω	ποιήσω	ἐποίησα	πεποίηκα	πεποίημαι	ἐποίηθην
πορεύομαι	πορεύσομαι			πεπόρευμαι	ἐπορεύθην
προσέρχομαι	προσελεύσομαι	προσῆλθον	προσελήλυθα		
προσεύχομαι	προσεύξομαι	προσηυξάμην			
προσκυνέω	προσκυνήσω	προσεκύνησα			
σπείρω	σπερῶ	ἔσπειρα		ἔσπαρμαι	ἔσπαρην
σταυρόω	σταυρώσω	ἑσταύρωσα	ἑσταύρωκα	ἑσταύρωμαι	ἑσταυρώθην
συνάγω	συναῶ	συνήγαγον		συνῆμαι	συνήχθην
συνέρχομαι	συνελεύσομαι	συνῆλθον	συνελήλυθα		
σφάζω	σφάξω	ἔσφαξα		ἔσφαγαμαι	ἔσφάγην

## Principal Parts of Verbs

<b>Present -ω Form</b>	<b>Future -ω Form</b>	<b>Aorist Active</b>	<b>Perfect Active</b>	<b>Perfect -ομαι Form</b>	<b>Aorist Passive</b>
σώζω	σώσω	ἔσωσα	σέσωκα	σέσωμαι (σέσομαι)	ἔσώθην
τελειόω		ἔτελείωσα	τετελείωκα	τετελείωμαι	ἔτελειώθην
τηρέω	τηρήσω	ἔτήρησα	τετήρηκα	τετήρημαι	ἔτηρήθην
τίθημι	θήσω	ἔθηκα	τέθεικα	τέθειμαι	ἔτέθην
τιμάω	τιμήσω	ἔτίμησα	τετίμηκα	τετίμημαι	ἔτιμήθην
τυφλόω		ἐτύφλωσα	τετύφλωκα		
ὑπαγώ	ὑπάξω	ὑήγαγον		ὑπήγμαι	ὑπήχθην
ὑπάρχω	ὑπάρξομαι	ὑπηρξάμην			
φαίνω		ἔφαινα			ἐφάνην
φανερόω	φανερῶσω	ἐφανέρωσα	πεφανέρωκα	πεφανέρωμαι	ἐφανερώθην
φέρω	οἴσω	ἤνεγκον (ἤνεγκα)	ἐνήνοχα	ἐνήνεκμαι	ἤνέχθην
φημί		ἔφη			
φιλέω	φιλήσω	ἐφίλησα	πεφίληκα	τεφίλημαι	ἐφιλήθην
φοβέομαι					ἐφοβήθην
χαίρω	χαρήσομαι				ἐχάρην
ψεύδομαι	ψεύσομαι	ἔψευσάμην			
ψηλαφάω		ἐψηλάφησα			

# *Transitive and Intransitive Verbs in the New Testament*

Garland H. Shinn

## **We Have a Problem**

As a young theology student, the present author learned New Testament Greek from a very good teacher using a traditional beginning grammar. He has continued studying the Greek grammar as both a student and a teacher for over fifty years, and has come to realize a great deficiency exists in the common approach to the teaching of voice in Greek. Something has been virtually ignored in the usual way Greek has been taught, namely the very nature of the verb itself.

As in English, Greek verbs are by nature either action or state-of-being. Unlike English, Greek has only three regular state-of-being verbs (though a few others sometimes indicate state-of-being), whereas English has several such verbs. Action verbs make up the rest of the Greek verb system.

Also unlike English, Greek changes the spelling of verbs to indicate person and number. First year Greek students memorize charts of verbs with different forms, and in different tenses and moods, because of the highly inflected nature of the Greek verb. This is well and good. Such memorization must take place for the student to read and study the language in the text of the New Testament.

However, one aspect of the verbal system is rarely if ever studied concerning the true nature of action and state-of-being verbs, that is, whether such verbs are *transitive* or *intransitive*. Both beginning and advanced Greek grammars virtually ignore the transitive and intransitive nature of the verb, resulting in some serious errors in the analysis of the Greek New Testament. Commonly, the verb conjugations are labeled either active, passive, or middle. But are they? No, they are not, because many verbs in all forms are neither active nor passive. And the words *middle voice* indicates something that is questionable at best.

## **Transitive and Intransitive**

For the discussion of the terms *transitive* and *intransitive*, we will revert to English 101. The following is basic English grammar, taught from the fifth grade forward in American schools. Or, at least it was so taught when the author was a student in such schools. If the reader is aware of the following information, consider this a review.

The word *transitive* refers to whether a verb transfers action from a subject to a direct object, which is called an active voice verb, or transfers action by an agent back upon the subject, which is called a passive voice verb. If an action verb does not transfer action forward to a direct object, or back upon the subject, it is called *intransitive*. Action verbs that do not transfer the action in such a manner are, like state-of-being verbs, voiceless, but this is almost never stated in beginning or advanced Greek grammars. Indeed it is usually ignored altogether, and if the transitive or intransitive nature of the verb is mentioned at all, it is almost an after-thought.<sup>1</sup>

The basic natural classification of verbs, without reference to form, is between the *transitive* and *intransitive* uses. For example, “John painted the house,” has a *transitive active* verb *painted* because it has a direct object. The subject, *John*, performs the action, and the direct object, *house*, receives the action. This can be in any tense, such as the *present* “paints” or “is painting,” the *past* “painted,” or the *future* “will paint,” or the perfect “has painted.” Tense makes no difference as long as the subject

1 In some Greek dictionaries or lexicons one finds verbs listed as either transitive or intransitive, especially when the transitive translation into English differs from the intransitive. But this is not sufficient, for it still does not speak to the basic nature or classification of the verb grammatically.

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performs the action upon an object *that is stated within the sentence*. All such verbs are, as to their nature, transitive active.

A transitive passive verb also transfers the action, but the subject does not perform the action. In the statement, “The house was painted by John,” the subject *house* does nothing, but receives the action of being painted. The one painting, *John*, is the object of the preposition *by*. But even if the agent of the painting were not stated, the verb is still passive if the subject is receiving the action of being painted, as illustrated by the sentence, “The house was painted last year.” In that sentence, we do not know who painted the house because the agent of the painting is not stated. However, in both cases the verb is *transitive passive*.

Now, active and passive verbs are the *only* types of transitive verbs. *But they are not the only types of action verbs*.

Did you note the difference between an *action* verb, and the *active* voice? Greek grammarians sometimes confuse the two terms *action* and *active*. If a verb is an action verb, and has a certain form, it is called *active* by Greek grammarians, whether it actually is or not. Many verbs indicate action, but not all action verbs are active, because sometimes they are intransitive. The following sentence contains an *action* verb that is not *active* voice: “During the winter, the man painted inside his house.” The verb “painted” is the same form as the transitive active use in the previous paragraph, but in this sentence, it is intransitive. There is action, but the sentence does not tell what the man painted. It tells when he painted, “during the winter,” and it tells where he painted, “inside his house,” but *there is no direct object* and the verb is not passive because the subject did the action of painting. Therefore the action verb “painted” is no longer active voice or passive voice. *It is intransitive and therefore voiceless*.

This kind of verb is called “intransitive complete.” The emphasis of the sentence is solely on what the man was doing, not on the thing he was painting. In fact, the thing he was painting is not even stated in the sentence. Maybe he was painting the walls, or maybe he was painting a portrait. We do not know, and only if another sentence tells us, will we find out. Obviously, this is vitally important in understanding the sentence, for many verbs are complete of themselves, and for a very good reason. Specifically, if the thing receiving the action is named, it weakens the statement, because the attention of the reader is moved away from the action, either back to the subject (passive voice) or forward to a direct object (active voice).

### **The State-of-Being Verb**

Another kind of verb is *intransitive*, and is not an action verb at all. As noted, a verb is a word that shows *either* action or state-of-being. State-of-being verbs cannot be transitive, because there is *no action* involved. Only action verbs with direct objects can be transitive active, and only action verbs can be transitive passive. *So all state-of-being verbs are intransitive by definition*.

Now sometimes, they are intransitive complete, and as such are similar in emphasis to action verbs that are intransitive complete. But often they are not complete, but copulative. That is, the verb has a noun, a pronoun, or an adjective following it which either identifies the subject (a noun or pronoun), or describes the subject (an adjective). In other words, it *complements* the subject. Such state-of-being verbs are called “intransitive copulative.” Sometimes, especially when teaching grammar to children, these are called *linking verbs*.



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In the sentence, “His name is Fred,” the subject “name” is linked to the noun “Fred,” by the verb *is* which identifies the subject in a particular way. So the verb *is* is an intransitive copulative verb. The word *Fred* in this use is called a *predicate nominative*, which is one kind of *subject complement*.

Another example, this time with an adjective is, “Fred is small.” Here the subject *Fred* is connected to the adjective *small* by the verb *is*. The verb is again intransitive copulative. The word *small* is called a *predicate adjective*, another kind of *subject complement*.

In Greek, the three verbs which are regularly considered state-of-being verbs are εἰμί, γίνομαι, and ὑπάρχω. All three of the verbs, if parsed according to form, would be considered either active voice or, in the case of γίνομαι, passive voice (or middle, about which more later). But, in fact, none of them have any voice at all. And, while they are the most common state-of-being verbs, they are not the only ones. A few other Greek verbs also function on rare occasions as state-of-being verbs.

Grammar is rarely as cut and dried as grammars want to make it. Such phrases as “rules of grammar,” should be avoided, because there is almost always an exception to each supposed rule. Such rules are not rules at all, but simply accepted uses that can, and do, suffer violation. *Usage determines grammar, not the other way around.*

### **Verbs in the “Passive Form” that are Actually Active**

Many examples can be produced from the New Testament that violate the supposed rules of Greek grammar. Notice the case of βουληθῆ in James 4:4. It is traditionally parsed as an *aorist passive* of βούλομαι, but is an active voice verb with the infinitive direct object εἶναι. The author translates this sentence, “Therefore, whoever decides to be a friend of the world is shown to be an enemy of God.” The word *decides* translates the verb βουληθῆ, a transitive active verb. Its direct object is the verbal noun εἶναι, the infinitive *to be*.

This particular form of βούλομαι occurs only here in the New Testament. But it is actually a *transitive active* and should be so parsed, not as a passive, even though the form with the -θη ending is regularly used with an aorist passive verb. *But not here*, and not in several other cases. Form DOES NOT DETERMINE FUNCTION. Function is an independent state recognized by use, not by form. Most modern English versions of James 4:4 translate this word as an active voice verb with the infinitive *to be* as a direct object. Even the NIV, which is notorious for paraphrasing some forms, translates it as a transitive active verb. Some older translations attempted to make it passive voice, but their attempts are not convincing.

Obviously, the so-called passive endings are nothing of the sort. The most that can be said is that they are used regularly on passive voice verbs. It is the sense of the sentence which determines if a verb is active, passive, copulative, or complete, not the form of the verb. The verb form can, and often does help determine the function, but it is not the ultimate factor in that determination.

There are many other illustrations of the form that is usually called passive, either in the present or the aorist, that are transitive active or intransitive complete. Matthew 15:23 is a good example, ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον, “But He did not answer her a word.” The verb ἀπεκρίθη, “did answer” is universally parsed as an aorist passive because it has the -θη ending, even though it is not passive. It has a direct object, λόγον and must be parsed as an active voice. See Matthew 27:14, where the same verb is intransitive complete, and is certainly not passive.

Of the 82 times ἀπεκρίθη occurs in the Greek New Testament, *it is never passive*. Sometimes it is complete, but sometimes it has a direct object, often a clause. Nevertheless, parsing guides continually,

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and ignorantly, parse it as an aorist passive! Sometimes they beg the question and call it a “deponent middle.” This is just silly. Such a designation tells you nothing about how the author uses the verb in its context.

The importance of noticing whether a verb is actually transitive active or passive versus intransitive cannot be overstated. The form simply will not tell the student what the emphasis of the sentence is. Intransitive complete verbs are ignored at the peril of the exegete.

So, we provide an illustration of the importance of intransitive verbs taken from the first chapter of James: Of the 79 verbs or verbals (infinitives and participles) in James one, 21 that are usually parsed as active or middle are actually intransitive completes. Count them! The verbs are voiceless, and should not be parsed as active or middle (a meaningless term if there ever was one).

### **Identifying the Four Kinds of Verbs**

When studying the New Testament in its original language, the careful student of grammar will always determine the transitive or intransitive nature of the verb in context. Here are the four possibilities that should be considered *each time a verb is analyzed* (the author learned these first in elementary school, and good English teachers discussed them during his high school years.)

1. *Transitive Active Verbs*: Most action verbs can be transitive active, but are only so if they have a direct object.
2. *Transitive Passive Verbs*: Most action verbs can be transitive passive if the subject receives the action of the verb rather than an object. In Greek, the inflectional form of the verb helps determine this, whereas in English, auxiliary verbs indicate the passive function. Often, but not always, an agent of the action will be identified in a prepositional phrase, or by a noun in the instrumental case, often following, but sometimes preceding the Greek verb, depending on emphasis.
3. *Intransitive Complete Verbs*: Any action verb and any state-of-being verb can be intransitive complete. a) If the action verb has no direct object, and if it is not transferring its action back upon the subject, it is intransitive complete, and should be so parsed. b) If the state-of-being verb has no subject complement, that is, either a predicate noun or adjective following the verb, it is an intransitive complete verb.
4. *Intransitive Copulative Verbs*: Any state-of-being verb that has a complement, either a predicate noun, infinitive, or adjective or participle, referring back to the subject is an intransitive copulative verb. The complement can be a substantive (a noun, infinitive, or noun clause) or an adjective (or participle).

Remember, transitiveness or intransitiveness can never be determined by the form of the verb. Such forms may, in many cases, point to a particular use, but form never determines the function. Verb forms are sometimes indicators, but never determiners.

### **The Supposed Middle Voice**

This author is not the first to ask, “Is the middle actually a voice at all?” Indeed, many have expressed the view that the term “middle” is an aberration, and cannot refer to voice. Evidently, some early grammarians thought that the middle falls “between” the active and passive, but this is not the case.

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In fact, the so-called middle voice should probably be considered a non-voice altogether, and the term *middle* abandoned. It is true that verbs exist which have no so-called active “form.” But what that really means is that their vocabulary form, or lexical form, is simply different than other verbs. Some of these verbs, such as γίνομαι, for example, have no active “form” because they are voiceless by nature, that is, intransitive, and cannot be active. The same could be said of the action verbs ἔρχομαι and πορεύομαι, as well as other verbs that have an -ομαι ending as their vocabulary form.

Another term Greek students could easily do without is *deponent*, which actually makes no grammatical sense at all. Some have suggested substituting defective for it, which is not really any better. What actually is, then, the situation? Simply stated, some verbs have a lexical form (that is, they have an -ομαι ending as their vocabulary form) which can be transitive active, transitive passive, intransitive copulative, or intransitive complete, depending on the sense of the verb, and its use in the context. As far as this author can tell, its lexical form really doesn’t make any difference to its function.

But, one may ask, what about the “middle reflexive?” Is that not a true voice? We would answer, “No, it is not.” Such a use can only be determined by context, much like the passive. It is not determined by the form at all. The actual function is probably an apocopated or elliptical reflexive. The form does not determine whether it actually is a reflexive, it only allows for it, just as it allows for that form to be a passive, active, complete or copulative.

But, unlike the passive, there is another way to express the reflexive, and that is with the use of the reflexive pronoun. Since the “middle” form is regularly used with a reflexive pronoun, it is much more likely that the original use was as a *transitive active* with an expressed accusative reflexive pronoun, which, sometime during the process of the language development, began to be considered redundant when the reflexive use was the only logical choice of the -ομαι form. This may have been a literary affectation. Why waste papyrus or parchment when the reflexive pronoun was obviously to be understood?

Again, our recommendation is to drop the terminology “middle” as unnecessary and misleading. What is much more important is whether the form is being used as a transitive or intransitive, or as an elliptical reflexive.

### **The Importance of this Issue**

How important is it to recognize the transitivity or intransitivity of a particular use? Refer to Matthew 15:27 mentioned above. The verb ἐσθίει occurs there as an intransitive verb, even though it is always parsed as an active voice, as though it were transitive active. Here is how various versions more or less accurately translate that sentence:

1. KJV: And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.
2. ASV: But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters’ table.
3. Darby: But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their masters.
4. NASB: But she said, Yes, Lord; but even the dogs feed on the crumbs which fall from their masters’ table.

In fact, of most of the major recent translations (since 1880), only three treat the verb ἐσθίει as an active voice verb, and in so doing, they ignore the prepositional phrase of which the word “crumbs” is a

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part. Unfortunately, the New King James Version, a fairly careful translation, does so, reading, “even the little dogs eat the crumbs.” But they do not; they only eat “from the crumbs.”

The others are the New International Version, a notoriously inaccurate translation, and the Revised Standard Version, a translation the quality of which inconsistently varies from quite good to very poor. The NIV reads “even the dogs eat the crumbs,” and the RSV reads the same.

The Greek sentence in Matthew 15:27 has no direct object, and the verb cannot be considered active voice: ἡ δὲ εἶπεν, ναὶ κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

Again, the preposition phrase ἀπὸ τῶν ψιχίων, “from the crumbs,” follows the verb ἐσθίει, “eats.” The woman does not say, “The small dogs eat the crumbs,” for that would miss the emphasis of what she was saying. She was emphasizing that the Gentile “dogs” could also benefit *from* some of the teachings of Jesus, even though they were not able to eat the main meal, nor even all the crumbs. They could only eat “from the crumbs.”

To make the word “crumbs” the direct object of the verb, which actually is an intransitive complete verb, misses the whole meaning of what the woman was saying, and as a result Christ’s statement to her in verse 28 becomes less accurate. In this case, the intransitive nature of the verb becomes quite important as it does in many situations.

So, to answer the question as to the overall importance of this issue, we must say that it can, in many places, be very important, even speaking to the correct emphasis of the sentence which the original speaker or writer was presenting. We readily agree that, just as not all sentences are equally important doctrinally in a narrative, conversation, or didactic passage, not all occurrences of intransitiveness or transitivity are equally important.

But the point is this: all occurrences of these constructions should be noted, considered, and evaluated as to their meaning and importance. To do less is to possibly miss an important point, or an important emphasis.

To teachers and professors of *Koine* Attic Greek I make this encouragement. Abandon teaching the various verbal conjugations as active, passive, or middle forms. It is better to simply teach the possible functions of each conjugation right from the beginning. Begin using the terminology transitive active, etc., right from the beginning, and continue regularly throughout the course you are teaching.

Rather than using the phrase “Present Active Indicative Endings,” refer to the -ω verb conjugations as such. They are Present Indicative -Ω verb endings. Likewise, verbs that have the -ομαι endings are not Present Middle/Passive Indicative endings. They are simply Present Indicative -ΟΜΑΙ verb endings. Then explain various ways such endings are actually used in the New Testament, illustrating with various passages.

Also abandon parsing according to form, and parse according to function. It will enliven your presentations to your students when done consistently, and you may even find nuances that you have previously missed.

I suggest the following format:

1. If the verb is truly active voice in function, parse it as a *transitive active*, for instance, *present, transitive active, indicative*, or *aorist, transitive active, indicative*, etc.
2. If the verb is truly passive voice in function, parse it as a *transitive passive* as in the above examples.

## *Transitive and Intransitive Verbs in the New Testament*

3. If the verb is complete, abandon the statement of voice, and parse it as an *intransitive complete*, for instance, *present, intransitive complete, indicative*, or *aorist, intransitive complete, indicative*, etc.
4. Likewise, if the verb is copulative, abandon the statement of voice, and parse it as an *intransitive copulative* as in the above examples.

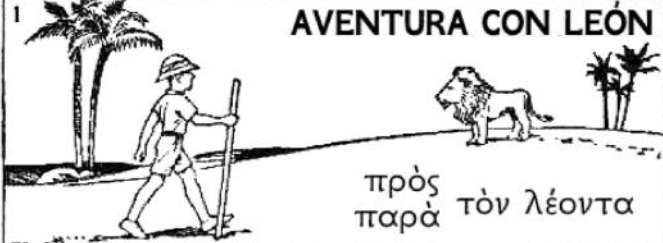
And always include the vocabulary form for each verb parsed, which will point out its pattern of conjugation.

### **Conclusion**

The teaching of New Testament Greek is greatly important. Within that teaching, the understanding of the transitive/intransitive function is basic, and needs to be emphasized. The lack of this emphasis has eliminated a great thesaurus of exegetical gems of much value ready to be realized.

Anyone who regularly studies and translates the New Testament, and anyone who regularly teaches the truths of the New Testament, should be aware of the grammatical importance of the very nature of the Greek verb, including its relationship to voice, or voicelessness. A careful observation of the transitive/intransitive function of the verb in its various contexts will lend a richness to any student's understanding of the message of the New Testament documents.

# ΑΒΕΝΤΥΡΑ ΜΕ ΤΟΝ ΛΕΩΝΑ



πρὸς  
παρὰ τὸν λέοντα



πρὸς  
παρὰ τῷ λέοντι



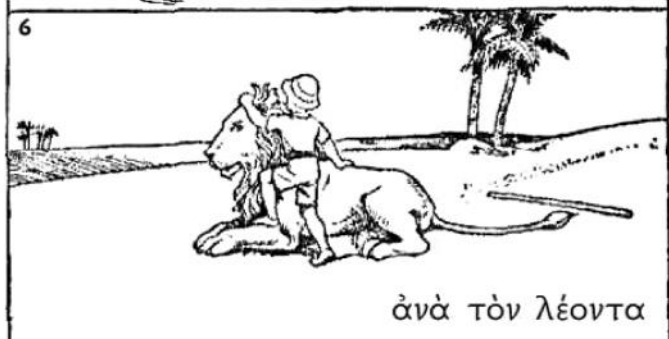
ἐπὶ τὸν λέοντα



περὶ τὸν λέοντα



σὺν τῷ λέοντι  
μετὰ τοῦ λέοντος



ἀνά τὸν λέοντα



ὑπὲρ τοῦ λέοντος



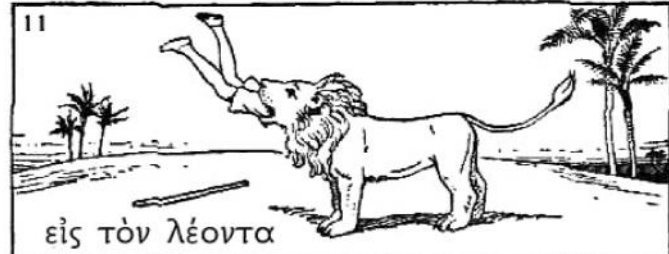
ἐπὶ τοῦ λέοντος



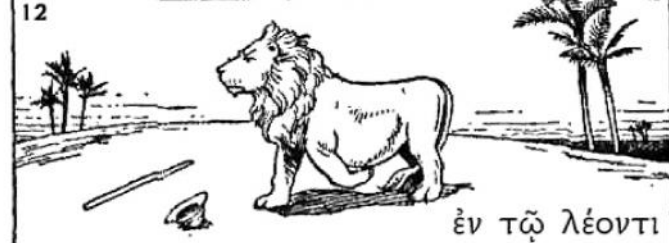
κατὰ τοῦ λέοντος



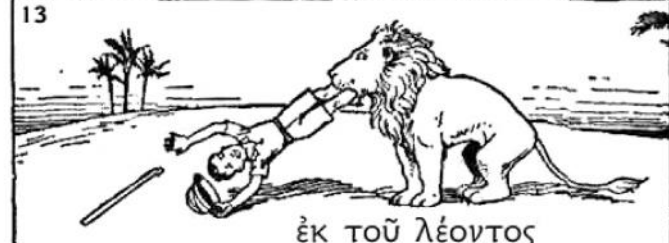
ὑπὸ τῷ λέοντι



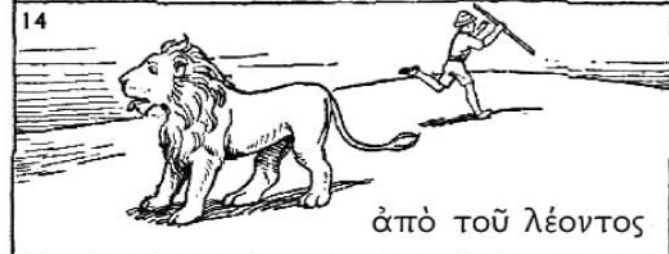
εἰς τὸν λέοντα



ἐν τῷ λέοντι



ἐκ τοῦ λέοντος



ἀπὸ τοῦ λέοντος

