

WORKBOOK FOR
A BEGINNING-INTERMEDIATE
GRAMMAR OF
HELLENISTIC GREEK

LANE C. McGAUGHY

IV

Exercises
Reading Assignments
Translation Notes

SOURCES FOR BIBLICAL STUDY 6

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for
A Beginning - Intermediate Grammar
Of Hellenistic Greek

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PREFACE

This workbook is designed for use with Robert W. Funk's three-volume Grammar entitled *A Beginning-Intermediate Grammar of Hellenistic Greek* (Missoula, MT: Society of Biblical Literature, 1973). The exercises and reading assignments are focused on the main points of each lesson in the *Grammar* and contain references to the sections where they are discussed. In addition, beginning with Lesson 33 notes are included for the selected passages from the New Testament which serve as the main base for the *Grammar* (see xxi-xxii in each volume for the list of passages). In preparing the exercises, the attempt has been made to reflect the pedagogic and linguistic principles which inform the *Grammar* (cf. Vol. I: xxiii-xxx).

One of the pinnacles for any student is to be invited subsequently to collaborate with his teacher in a scholarly project of the import of Professor Funk's *Grammar*: in my judgment it is not only a textbook but also a fresh analysis of New Testament Greek on the basis of modern linguistics which will serve the scholar as well as the beginner in the foreseeable future. I would also like to express my gratitude to Mss. Cyndy Braun and Joann Burnich for so skillfully manipulating the several typewriter elements required in the production of this volume. The University of Montana Research Advisory Council graciously provided a grant which enabled me to devote a concentrated period of time to the project.

Lane C. McGaughy

Missoula, Montana

July 29, 1976

Lesson 1: The Alphabet

A. Practice writing each small Greek letter across the page
(see §051.2 for writing hints):

α

β

γ

δ

ε

ζ

η

θ

ι

κ

λ

μ

ν

ξ

ο

π

ρ

σ

ς (final σ)

τ

υ

φ
 χ
 ψ
 ω

B. Memorize the names of the Greek letters (*alpha, beta, gamma,* etc.; see §050, column 4).

C. The following Greek nouns are selected from John 8:12-59. Fill in the blanks under the three columns:

	Copy the Greek Word	Write in Greek Capitals	Transliterate into English (§052.1)
ζωη	_____	_____	_____
ωρα	_____	_____	_____
αμαρτια	_____	_____	_____
αληθεια	_____	_____	_____
ημερα	_____	_____	_____
δοξα	_____	_____	_____
μαθητης	_____	_____	_____
προφητης	_____	_____	_____
κοσμος	_____	_____	_____
νομος	_____	_____	_____
ανθρωπος	_____	_____	_____
υιος	_____	_____	_____
λογος	_____	_____	_____
δουλος	_____	_____	_____
θεος	_____	_____	_____
θανατος	_____	_____	_____

D. Copy the following Greek text (Jn 8:12) on the lines provided:

Παλιν ουν αυτοις ελαλησεν ο Ιησους λεγων,

Εγω ειμι το φως του κοσμου.

ο ακολουθων εμοι ου μη περιπατηση

εν τη σκοτια,

αλλ' εξει το φως της ζωης.

Lesson 2: Sounds, Breathing, Syllables

A. Pronounce the following words from Jn 8:12-20:

ἀ-λη-θης	εί-μι
ἀ-πε-κρι-θη	πεμ-ψας
εί-πεν	πα-τηρ
μαρ-τυ-ρω	ὕ-με-τε-ρω
έρ-χο-μαι	ε-λε-γον
ὕπ-α-γω (§060.4)	οί-δα-τε
κρι-νε-τε	ῥη-μα-τα
μο-νος	δι-δα-σκων

B. Copy the following words from Jn 8:12-30 and divide them into syllables with hyphens (§060):

έλαλησεν	_____	ζητησετε	_____
άκολουθων	_____	άποθανεισθε	_____
περιπατηση	_____	άποκτενει	_____
σκοτια	_____	άμαρτιαις	_____
Φαρισαιοι	_____	ὕψωσητε	_____
άληθινη	_____	γνωσεσθε	_____
άνθρωπων	_____	έδιδαξεν	_____
γαζοφυλακιω	_____	άφηκεν	_____

C. The following is a dictation exercise. Cover the pairs of Greek words and write them in the blanks as they are read to you (note: no η is contained in these pairs; see §0630.1):

1. αίννας (Lk 1:33) _____
αίννος (Jn 9:32) _____

2. λογον (Jn 8:43) _____
λογων (Jn 7:40) _____
3. οιδεν (Jn 7:15) _____
ειδεν (Jn 9:1) _____
4. νουν (Rom 1:28) _____
νυν (Jn 8:40) _____
5. αυτων (Jn 7:50) _____
αυτον (Jn 8:55) _____
6. υμεις (Jn 8:21) _____
υμας (Jn 8:32) _____
7. εκων (1 Cor 9:17) _____
εχων (Jn 3:29) _____
8. τελει (Mt 17:24) _____
θειλει (Jn 3:8) _____
9. πρασσετε (Phil 4:9) _____
πραξετε (Acts 15:29) _____
10. σφζει (1 Pet 3:21) _____
σωσει (Ja 5:20) _____
11. καιρω (Mt 11:25) _____
χαιρω (Jn 11:15) _____
12. πεποιθεν (Mt 27:43) _____
πεπονθεν (Heb 2:18) _____

- D. Read aloud the Greek text of Jn 8:12-20. (Note the signs for breathing; see §059.1.)

Lesson 3: Sight and Sound: Subsidiary Points

A. List six examples of *enclitics* in Jn 8:12-20 (§074):

_____	_____
_____	_____
_____	_____

B. κᾶγώ (Jn 8:26) is an example of _____ (§071).

C. List four examples of *elision* in Jn 8:12-30 (§070):

_____	_____
_____	_____

D. The accent on ἐλάλησεν (Jn 8:12) is called the _____ (§072). The name of the accented syllable in ἐλάλησεν is the _____ (§072.2).

E. In a diphthong, the accent is placed over the *first/second* vowel (circle one--§072).

F. List one example of each of the following from Jn 8:12-20 (§§072-0720.6):

1. A word with an acute on the penult: _____
2. A word with an acute on the antepenult: _____
3. A word with a circumflex on the ultima: _____

4. A word with a circumflex on the penult: _____

5. A word with a grave on the ultima: _____

G. Copy one interrogative sentence from Jn 8:12-20 (§076):

H. Read aloud the phrases and sentences in §077. Stress the accented syllables (§072.1).

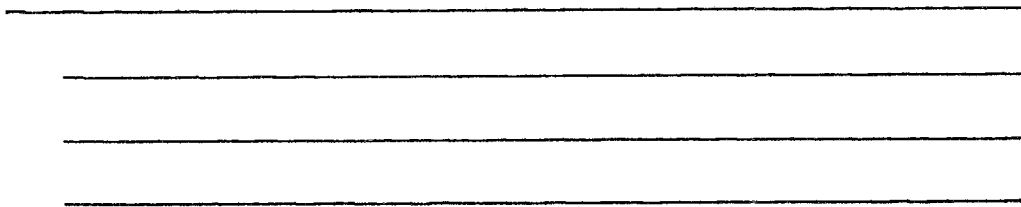
I. Re-read Jn 8:16-20, connecting the words into phrases and reading them as units.

J. The following passage may be used as a dictation exercise or read aloud in unison by the whole class.

Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ,
 ἀληθῶς μαθηταί μου ἐστε,
 καὶ γνώσεσθε τὴν ἀλήθειαν,
 καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

Jn 8:31b-32

"If you continue in my word,
 you are truly my disciples,
 and you will know the truth,
 and the truth will make you free."



Lesson 4: Vowel and Consonant Change

- A. Whenever κ , γ , or χ occurs before σ in a Greek word, the two consonants are changed to ξ (§083.1). Fill in the following blanks on the basis of this rule and check your answers in the references listed in parentheses:

Word Base + Ending

1. ἄγ + σει = _____ (I Thess 4:14)
2. σᾶρκ + ς = _____ (Jn 1:14)
3. ἔχ + σει = _____ (Jn 8:12)
4. νύκτ + ς = _____ (Jn 13:30-Cf. §083.3)
5. γυναικ + σίν = _____ (Acts 1:14)
6. ἄρχ + σονται = _____ (Lk 23:30)

- B. Whenever π , β , or ϕ occurs before σ , the two consonants are changed to ψ (§083.1). Fill in the blanks as in A:

Word Base + Ending

1. βλέπ + σετε = _____ (Mt 13:14)
2. γράφ + σαι = _____ (Mk 10:4)
3. πέμπ + σας = _____ (Jn 8:16)
4. διατρέιβ + σας = _____ (Acts 25:6)
5. λαΐλαπ + ς = _____ (Mk 4:37)
6. στρέφ + σον = _____ (Mt 5:39)

- C. Whenever τ , δ , or θ occurs before σ , the dental disappears (§083.3). Fill in the following blanks as in A:

ἀλήθεια ἀληθής, -ές ἀληθινός, -ή, -όν ἀληθῶς

_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

E. Read Volume III, Appendix I (§§900-933).

The Nominal System: Introduction

A. Read §§100-115 and answer the following questions:

1. The *inflection* of nouns is called _____;
that of verbs is called _____ (§100).

2. What three factors are involved in the inflection of
Greek nouns (§§0103-1051)?

3. What are the *oblique* cases (§1053)? _____

4. In English the grammatical function of words is more or
less dependent on position in the sentence. What
determines the grammatical function of words in a Greek
sentence (§106)? _____

5. List the four distinct case-forms in Greek (§1052):

6. What are the eight Indo-European cases which are
reflected in these four case-forms (§§1052, 110-114)?

- B. Four different endings are used to form Greek nominative (and vocative) plural nouns: -αι, -οι, -ες, -α (§1041). Copy one example each of words with these four endings from 1 Jn 2:12-13. (Ignore ἀφένονται, διὰ and ὄνομα in 2:12.)

- C. Read aloud 1 Jn 2:12-14 as a litany. If read in class, one half should read the sentences beginning with γράφω/ἔγραψα and the other half the responses beginning with ὅτι:

Γράφω ὑμῖν, τεκνία,

ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

γράφω ὑμῖν, πατέρες,

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

γράφω ὑμῖν, νεανίσκοι,

ὅτι νενικηήκατε τὸν πονηρόν.

ἔγραψα ὑμῖν, παιδία,

ὅτι ἐγνώκατε τὸν πατέρα.

ἔγραψα ὑμῖν, πατέρες,

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

ἔγραψα ὑμῖν, νεανίσκοι,

ὅτι ἰσχυροί ἐστε

καὶ νενικηήκατε τὸν πονηρόν.

Lesson 5: The Article

- A. *Memorize* the declension of the definite article (§121).
- B. What are the differences between the case endings of the first and second declensions (§122) and the article?

- C. What are the differences between the relative pronoun (§123) and the article?

- D. Identify (gender, number, case and part of speech) the following articles and relative pronouns from 1 Jn 2:7-11 (give all possible options, e.g. τὸ [2:8]: neuter singular nominative or accusative article):

Articles and

Relative Pronouns *Gender* *Number* *Case* *Part of Speech*

Ex.		<u>Fem.</u>	<u>Sing.</u>	<u>Acc.</u>	<u>Rel. Pron.</u>
2:7	ἡν				
	ἡ				
	ἡ				
	ὁ				
	ὁν				
2:8	ὁ				
	ἡ				
	τὸ				

<i>Articles and Relative Pronouns</i>	<i>Gender</i>	<i>Number</i>	<i>Case</i>	<i>Part of Speech</i>
2:8 τὸ				
2:9 ὁ				
τῷ				
τὸν				
τῆ				
2:10 ὁ				
τὸν				
τῷ				
2:11 ὁ				
τὸν				
τῆ				
τῆ				
ἡ				
τοὺς				

- E. List and identify (gender, number, case) all the articles and relative pronouns which appear in Jn 8:12-59 (see §124 for notes):

<i>Articles and Relative Pronouns</i>	<i>Gender</i>	<i>Number</i>	<i>Case</i>
Ex. 8:12 ὁ	Masc.	Sing.	Nom.

Lesson 6: The Article as Structure Signal

A. Identify on the basis of the article (§§1251-129.4), giving options where relevant, the following word groups in 1 Jn 1:5-2:6 (prepositions are enclosed in brackets):

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
1:5 ἡ ἀγγελία	_____	_____	_____
ὁ θεὸς	_____	_____	_____
1:6 [έν] τῷ σιότει	_____	_____	_____
τὴν ἀλήθειαν	_____	_____	_____
1:7 [έν] τῷ φωτὶ	_____	_____	_____
[έν] τῷ φωτί	_____	_____	_____
τὸ αἷμα Ἰησοῦ	_____	_____	_____
τοῦ υἱοῦ αὐτοῦ	_____	_____	_____
1:8 ἡ ἀλήθεια	_____	_____	_____
1:9 τὰς ἀμαρτίας ἡμῶν	_____	_____	_____
τὰς ἀμαρτίας	_____	_____	_____
1:10 ὁ λόγος αὐτοῦ	_____	_____	_____
2:1 [πρὸς] τὸν πατέρα	_____	_____	_____
2:2 [περὶ] τῶν ἀμαρτιῶν ἡμῶν	_____	_____	_____
[περὶ] τῶν ἡμετέρων	_____	_____	_____
[περὶ] ὅλου τοῦ κόσμου	_____	_____	_____
2:3 τὰς ἐντολὰς αὐτοῦ	_____	_____	_____
2:4 ὁ λέγων	_____	_____	_____
τὰς ἐντολὰς αὐτοῦ	_____	_____	_____
ἡ ἀλήθεια	_____	_____	_____

C. There are three possible sequences for a word group comprised of article, noun or other head term, and adjective qualifier (§127). What are these three sequences?

1. _____ + _____ + _____
2. _____ + _____ + _____ + _____
3. _____ + _____ + _____

D. What are the four possible sequences for a word group comprised of article, noun or other head term, and a genitive phrase (article and head term in the genitive case -- §§129.1-129.5)?

1. _____ + _____ + _____ + _____
2. _____ + _____ + _____ + _____
3. _____ + _____ + _____ + _____ + _____
4. _____ + _____ + _____ + _____

Plur.

Nom. _____
 Gen. _____
 Dat. _____
 Acc. _____

C. Fill in the blanks with the appropriate form of the nouns given in the nominative singular in parentheses (see §1341 for a catalogue of these nouns):

... ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ _____,
 (σιοτία)

ἀλλ' ἔξει τὸ φῶς τῆς _____ καὶ ἐν τῇ
 (ζωή)

_____ ὑμῶν ἀποθανεῖσθε ἀποθανεῖσθε ἐν ταῖς
 (ἁμαρτία)

_____ ὑμῶν Τὴν _____ ὅτι καὶ λαλῶ
 (ἁμαρτία) (ἀρχή)

ὑμῖν ; ... καὶ γνῶσεσθε τὴν _____, καὶ ἡ
 (ἀλήθεια)

_____ ἐλευθερώσει ὑμᾶς πᾶς ὁ ποιῶν τὴν
 (ἀλήθεια)

_____ δοῦλός ἐστιν τῆς _____ . ὁ δὲ
 (ἁμαρτία) (ἁμαρτία)

δοῦλος οὐ μένει ἐν τῇ _____ εἰς τὸν αἰῶνα διὰ
 (οἰκία)

τί τὴν _____ τὴν ἐμὴν οὐ γινώσκετε ; ... καὶ τὰς
 (λαλιά)

_____ τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν ἐγὼ δὲ
 (ἐπιθυμία)

οὐ ζητῶ τὴν _____ μου Ἀβραὰμ ἀπέθανεν καὶ οἱ
 (δόξα)

- E. Read aloud the catalogue of first declension nouns in §1341.
Notice the English meanings.

Lesson 8: Nouns/The Second Declension

- A. Which two cases are identical in all three patterns of the second declension (§1360.3)? _____ + _____
- B. Two cases of second declension neuters (II.3) are identical (§1360.5). They are the _____ + _____.
- C. Nouns of the second declension have stems which end in the vowel _____.
- D. Decline the following second declension nouns with the appropriate form of the article (§136):

	Sing.		
Nom.	ὁ λόγος	ἡ βίβλος	τὸ δῶρον
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
	Plur.		
Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

- E. Fill in the blanks with the appropriate form of the nouns given in the nominative singular in parentheses (see §1390 for a catalogue of these nouns):

Lesson 9: Prepositions as Structure Signals

- A. Memorize the cases which are used with εἰς, ἐν, ἀπό, ἐκ and σύν (§141.1).
- B. Identify (by filling in the blanks) the following words and word groups in Jn 4:43-54, noting the prepositions, articles and nominal endings:

		<i>Gender</i>	<i>Number</i>	<i>Case</i>
4:43	[Μετὰ δὲ] τὰς δύο ἡμέρας	_____	_____	_____
	εἰς τὴν Γαλιλαίαν	_____	_____	_____
4:44	προφήτης (§132.3)	_____	_____	_____
	ἐν τῇ ἰδίᾳ πατρίδι	_____	_____	_____
	τιμὴν (§132.1)	_____	_____	_____
4:45	οἱ Γαλιλαῖοι	_____	_____	_____
	ἐν Ἱεροσολύμοις	-----	-----	_____
	ἐν τῇ ἑορτῇ	_____	_____	_____
	εἰς τὴν ἑορτήν	_____	_____	_____
4:46	εἰς τὴν Κανὰ	_____	_____	_____
	τῆς Γαλιλαίας	_____	_____	_____
	τὸ ὕδωρ	_____	_____	_____
	ὁ υἱὸς	_____	_____	_____
	ἐν Καφαρναούμ	-----	-----	_____
4:47	ἐκ τῆς Ἰουδαίας	_____	_____	_____
	εἰς τὴν Γαλιλαίαν	_____	_____	_____
	[αὐτοῦ] τὸν υἱόν	_____	_____	_____

		<i>Gender</i>	<i>Number</i>	<i>Case</i>
4:48	ὁ Ἰησοῦς	_____	_____	_____
4:49	ὁ βασιλικός	_____	_____	_____
	τὸ παιδίον [μου]	_____	_____	_____
4:50	ὁ υἱός [σου]	_____	_____	_____
	ὁ ἄνθρωπος	_____	_____	_____
	τῷ λόγῳ	_____	_____	_____
4:51	οἱ δοῦλοι	_____	_____	_____
	ὁ παῖς [αὐτοῦ]	_____	_____	_____
4:52	τὴν ὥραν	_____	_____	_____
	ἐν ἧ	_____	_____	_____
	ὁ πυρετός	_____	_____	_____
4:53	ὁ πατήρ	_____	_____	_____
	ἐν ἐκείνῃ τῇ ὥρᾳ	_____	_____	_____
	ἡ οἰκία [αὐτοῦ] ὅλη	_____	_____	_____
4:54	ἐκ τῆς Ἰουδαίας	_____	_____	_____
	εἰς τὴν Γαλιλαίαν	_____	_____	_____

C. Find ten word groups in the dative case initiated by the preposition ἐν in Jn 8:12-59 (copy the entire word group; see §1460):

- | | |
|----------|-----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | 10. _____ |

Lesson 10: Nouns/The Third Declension

A. Memorize the declension of τίς, τί (§151).

B. Identify, giving all possible options, the following forms of τίς, τί and τίς, τί in Jn 8:12-59 and indicate, by placing a check mark in the appropriate column, whether the form is an interrogative pronoun (§151) or an indefinite pronoun (§153):

		<i>Gender</i>	<i>Number</i>	<i>Case</i>	<i>Inter. Pronoun</i>	<i>Indef. Pronoun</i>
8:25	τίς	_____	_____	_____	_____	_____
	τι	_____	_____	_____	_____	_____
8:43	τί	_____	_____	_____	_____	_____
8:46	τίς	_____	_____	_____	_____	_____
	τί	_____	_____	_____	_____	_____
8:51	τίς	_____	_____	_____	_____	_____
8:52	τίς	_____	_____	_____	_____	_____
8:53	τίνα	_____	_____	_____	_____	_____

C. Find and identify all the forms of τίς, τί and τίς, τί in Acts 10:1-11:18:

		<i>Gender</i>	<i>Number</i>	<i>Case</i>
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____
4.	_____	_____	_____	_____

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
5. _____	_____	_____	_____
6. _____	_____	_____	_____
7. _____	_____	_____	_____
8. _____	_____	_____	_____
9. _____	_____	_____	_____
10. _____	_____	_____	_____
11. _____	_____	_____	_____
12. _____	_____	_____	_____
13. _____	_____	_____	_____

- D. Note the ν added to the dative plural of $\tau\acute{\iota}\varsigma$ in the following interrogative sentence:

$\tau\acute{\iota}\varsigma\iota\nu$ δὲ προσώχθισεν τεσσαράκοντα ἔτη; Heb 3:17

What is this ν called (§1510.5)? _____

When is it usually added to a word? _____

- E. What are the three major differences between the endings of $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$ and the endings of third declension nouns (§154)?

1. _____

2. _____

3. _____

- F. Read aloud the Lord's Prayer individually or in unison:

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,

ἀγιασθήτω τὸ ὄνομά σου,

έλθέτω ἡ βασιλεία σου,

γενηθήτω τὸ θέλημά σου,

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν
σήμερον·

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,

ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Mt 6:9b-13

Lesson 11: Nouns/The Third Declension: Classes 1 and 2

A. Masculine and feminine nouns ending in a stop (labials, palatals and dentals) are declined like τῆς, but with two exceptions (§164):

1. _____
2. _____

B. Class 2 nouns of the third declension are subdivided into two groups depending on whether the nom. sing. ends in _____ or _____ (§165). Moreover, nearly all class 2 nouns show vowel gradation between _____ in the nom. sing. and _____ elsewhere (§165).

C. Decline the following third declension nouns, classes 1 and 2, with the appropriate form of the article:

1. Class 1: Nouns in a labial, palatal or dental (§§161-163)

	Sing.		
Nom.	<u>ὁ σκόλοψ</u>	<u>ὁ κῆρυξ</u>	<u>ἡ πατρίς</u>
Gen.	<u>τοῦ σκόλοπος</u>	<u>τοῦ κήρυκος</u>	<u>τῆς πατρίδος</u>
Dat.	_____	_____	_____
Acc.	_____	_____	_____
	Plur.		
Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

2. Class 2: Masculine nouns with stems in -ντ- (§§166-67)

Sing.

Nom.	<u>ὁ λέων</u>	<u>ὁ ὄδους</u>
Gen.	<u>τοῦ λέοντος</u>	<u>τοῦ ὀδόντος</u>
Dat.	_____	_____
Acc.	_____	_____

Plur.

Nom.	_____	_____
Gen.	_____	_____
Dat.	_____	_____
Acc.	_____	_____

D. Identify the following forms of σάρξ, χάρις, ἀρχων and ὄδους:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
τὴν σάρκα (Jn 8:15)	_____	_____	_____
τῆς σαρκὸς (1 Jn 2:16)	_____	_____	_____
ἐκ τῆς σαρκὸς (Jn 3:6)	_____	_____	_____
σάρξ (Jn 3:6)	_____	_____	_____
χάριτος (Jn 1:14)	_____	_____	_____
χάριν (Jn 1:16)	_____	_____	_____
ἀντὶ χάριτος (Jn 1:16)	_____	_____	_____
ἡ χάρις (Jn 1:17)	_____	_____	_____
χάρις (Gal 1:3)	_____	_____	_____
ἐν χάριτι (Gal 1:6)	_____	_____	_____
διὰ τῆς χάριτος (Gal 1:15)	_____	_____	_____

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
ἄρχων (Mt 9:18)	_____	_____	_____
τοῦ ἀρχοντος (Mt 9:23)	_____	_____	_____
Ἐν τῷ ἀρχοντι (Mt 9:34)	_____	_____	_____
οἱ ἀρχοντες (Mt 20:25)	_____	_____	_____
ὀδόντα (Mt 5:38)	_____	_____	_____
ἀντὶ ὀδόντος (Mt 5:38)	_____	_____	_____
τῶν ὀδόντων (Mt 8:12)	_____	_____	_____
τοὺς ὀδόντας (Mk 9:18)	_____	_____	_____
οἱ ὀδόντες (Rev 9:8)	_____	_____	_____

E. Find and identify the twenty-one forms of γυνή (§1621.1) in 1 Cor 7:1-40:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____
4. _____	_____	_____	_____
5. _____	_____	_____	_____
6. _____	_____	_____	_____
7. _____	_____	_____	_____
8. _____	_____	_____	_____
9. _____	_____	_____	_____
10. _____	_____	_____	_____
11. _____	_____	_____	_____
12. _____	_____	_____	_____

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
13. _____	_____	_____	_____
14. _____	_____	_____	_____
15. _____	_____	_____	_____
16. _____	_____	_____	_____
17. _____	_____	_____	_____
18. _____	_____	_____	_____
19. _____	_____	_____	_____
20. _____	_____	_____	_____
21. _____	_____	_____	_____

F. Read aloud the catalogue of third declension nouns, classes 1 and 2, in §1680 and notice their English meanings.

Lesson 12: Nouns/The Third Declension: Class 3 & Nominal Word Clusters

A. Review τὸ (§151), the model for neuter nouns of the third declension, and fix in mind the ways of determining the nom. (= acc.) sing. (the lexical form) of neuter nouns with stems in -τ- (§§170, 173).

B. Decline the following class 3 nouns of the third declension with the appropriate form of the article:

1. Class 3.a: Neuter nouns in -μα (§171)

Sing.

Nom.	<u>τὸ πνεῦμα</u>	<u>τὸ σῶμα</u>
Gen.	_____	_____
Dat.	_____	_____
Acc.	_____	_____

Plur.

Nom.	_____	_____
Gen.	_____	_____
Dat.	_____	_____
Acc.	_____	_____

2. Class 3.b: Other neuter nouns belonging to this class (§172)

Sing.

Nom.	<u>τὸ μέλι</u>	<u>τὸ ὕδωρ</u>	<u>τὸ φῶς</u>
Gen.	<u>τοῦ μέλιτος</u>	<u>τοῦ ὕδατος</u>	<u>τοῦ φωτός</u>
Dat.	_____	_____	_____
Acc.	_____	_____	_____

Plur.

Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

- C. Identify the following class 3 nouns of the third declension, indicating all the possible options:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
τὸ φῶς (Jn 8:12)	_____	_____	_____
ταῦτα τὰ ῥήματα (Jn 8:20)	_____	_____	_____
σπέρμα (Jn 8:37)	_____	_____	_____
ἐν τῷ φωτὶ (1 Jn 1:7)	_____	_____	_____
τὸ αἷμα (1 Jn 1:7)	_____	_____	_____
διὰ τὸ ὄνομα (1 Jn 2:12)	_____	_____	_____
τὸ θέλημα (1 Jn 2:17)	_____	_____	_____
ἐν ὕδατι (Jn 1:26)	_____	_____	_____
τοῦ ὑποδήματος (Jn 1:27)	_____	_____	_____
τὸ πνεῦμα (Jn 1:32)	_____	_____	_____
ἐν πνεύματι ἀγίῳ (Jn 1:33)	_____	_____	_____

- D. Fill in the blanks with the appropriate forms of the third declension nouns, classes 1, 2 and 3, which are given in the nominative singular form in parentheses:

Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος

_____ αὐτῷ, _____ τῶν
 (nom. sing. of ὄνομα) (nom. sing. of ἄρχων)

Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτὸν _____
 (gen. sing. of νύξ)

ἀπεκρίθη Ἰησοῦς, Ἄμην ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ
 ἐξ _____ καὶ _____, οὐ
 (gen. sing. of ὕδωρ) (gen. sing. of πνεῦμα)

δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. τὸ
 γεγεννημένον ἐκ τῆς _____ ἐστίν,
 (σὰρξ) (nom. sing. of σὰρξ)

καὶ τὸ γεγεννημένον ἐκ τοῦ _____
 (πνεῦμα) (nom. sing. of
 πνεῦμα)
 ἐστίν.

Jn 3:1-2a, 5-6

E. A common word cluster consists of one noun (in any case) qualified by another in the genitive case (§174). The word order in these clusters may vary, however, and three common structures are given in §1750.2. Find one example for each of the following possibilities with word order a) art. + noun (in any case) + gen. art. + gen. noun in 1 Cor 1:10-31:

1. nom. art. + nom. noun + gen. art. + gen. noun:

2. gen. art. + gen. noun + gen. art. + gen. noun:

3. dat. art. + dat. noun + gen. art. + gen. noun:

4. acc. art. + acc. noun + gen. art. + gen. noun:

F. Read aloud the following catalogue of third declension nouns, class 3.a, occurring *ten* times or more in the New Testament and notice their English meanings:

III.3.a Neuters in -μα, -ματος:

αἷμα, -ατος, τὸ *blood* [cf. *anemia*]

βάπτισμα, -ατος, τὸ *baptism*

βῆμα, -ατος, τὸ *judicial bench*

βρῶμα, -ατος, τὸ *food* [cf. *bromide*]

γράμμα, -ατος, τὸ *letter (of the alphabet), document* [cf. *grammar*]

δικαίωμα, -ατος, τὸ *righteous deed*

θέλημα, -ατος, τὸ *will*

καύχημα, -ατος, τὸ *boast*

κρίμα, -ατος, τὸ *judgment* [cf. *critic, crisis*]

ὄνομα, -ατος, τὸ *name* [cf. *onomatopoeia*]

ὄραμα, -ατος, τὸ *vision* [cf. *panorama*]

πάθημα, -ατος, τὸ *suffering* [cf. *pathological, sympathy*]

παράπτωμα, -ατος, τὸ *transgression, sin*

πλήρωμα, -ατος, τὸ *fullness*

πνεῦμα, -ατος, τὸ *spirit, wind* [cf. *pneumatic*]

πρᾶγμα, -ατος, τὸ *deed, thing* [cf. *pragmatic*]

ῥῆμα, -ατος, τὸ *word* [cf. *rhetoric*]

σπέρμα, -ατος, τὸ *seed* [cf. *sperm*]

στόμα, -ατος, τὸ *mouth* [cf. *stomach*]

σῶμα, -ατος, τὸ *body*

ὑπόδημα, -ατος, τὸ *sandal*

χάρισμα, -ατος, τὸ *gift* [cf. *charismatic*]

G. Pronounce the class 3.b nouns in §172.1-4 and notice their English meanings.

A. What are the four distinctive features of third declension nouns of classes 4 and 5 (§190):

1. _____
2. _____
3. _____
4. _____

B. Decline the following class 4 and class 5 nouns with the appropriate form of the article:

1. Class 4: Masculine and feminine nouns ending in a liquid (§§181-85)

Sing.

Nom.	<u>ὁ στατήρ</u>	<u>ὁ ῥήτωρ</u>	<u>ἡ γαστήρ</u>
Gen.	<u>τοῦ στατήρος</u>	<u>τοῦ ῥήτορος</u>	<u>τῆς γαστρὸς</u>
Dat.	_____	_____	_____
Acc.	_____	_____	_____

Plur.

Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

2. Class 5: Masculine and feminine nouns ending in ν (§§186-89)

Sing.

Nom.	<u>ὁ ἀγών</u>	<u>ὁ λιμήν</u>	<u>ὁ ἀρήν</u>
------	---------------	----------------	---------------

Gen.	<u>τοῦ ἀγῶνος</u>	<u>τοῦ λιμένου</u>	<u>τοῦ ἀρνός</u>
Dat.	_____	_____	_____
Acc.	_____	_____	_____
		Plur.	
Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

C. Identify the following class 4 and class 5 nouns from Jn 8:12-59:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
ὁ πατήρ σου (8:19)	_____	_____	_____
τὸν πατέρα μου (8:19)	_____	_____	_____
εἰς τὸν αἰῶνα (8:35)	_____	_____	_____
παρὰ τῷ πατρὶ (8:38)	_____	_____	_____
παρὰ τοῦ πατρὸς (8:38)	_____	_____	_____
ὁ πατήρ (8:39)	_____	_____	_____
τοῦ πατρὸς ὑμῶν (8:41)	_____	_____	_____
ἓνα πατέρα (8:41)	_____	_____	_____
ἐκ τοῦ πατρὸς (8:44)	_____	_____	_____
ὁ πατήρ αὐτοῦ (8:44)	_____	_____	_____
τὸν πατέρα μου (8:49)	_____	_____	_____
εἰς τὸν αἰῶνα (8:51)	_____	_____	_____
τοῦ πατρὸς ἡμῶν (8:53)	_____	_____	_____
ὁ πατήρ μου (8:54)	_____	_____	_____

D. Identify the following examples of χεῖρ (§1821.2):

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
ἐν τῇ χειρὶ αὐτοῦ (Jn 3:35)	_____	_____	_____
τὴν χεῖρα (Jn 7:30)	_____	_____	_____
τὰς χεῖρας (Jn 7:44)	_____	_____	_____
ἐκ τῆς χειρὸς μου (Jn 10:28)	_____	_____	_____
τὰς χεῖρας (Jn 11:44)	_____	_____	_____
ἐν ταῖς χερσὶν αὐτοῦ (Jn 20:25)	_____	_____	_____
μου τὴν χεῖρα (Jn 20:25)	_____	_____	_____
τὰς χεῖράς μου (Jn 20:27)	_____	_____	_____
τὴν χεῖρά σου (Jn 20:27)	_____	_____	_____

E. Find and identify the sixteen forms of ἀνὴρ (§185) in 1 Cor 7:1-40 (ἄνερ in 7:16 is vocative sing.):

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____
4. _____	_____	_____	_____
5. _____	_____	_____	_____
6. _____	_____	_____	_____
7. _____	_____	_____	_____
8. _____	_____	_____	_____
9. _____	_____	_____	_____
10. _____	_____	_____	_____
11. _____	_____	_____	_____

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
12. _____	_____	_____	_____
13. _____	_____	_____	_____
14. _____	_____	_____	_____
15. _____	_____	_____	_____
16. _____	_____	_____	_____

F. Read aloud the following catalogue of third declension nouns, classes 4 and 5, occurring *ten* times or more in the New Testament (see Appendix II for a complete catalogue) and notice their English meanings:

III.4. Masculine and feminine nouns ending in a liquid (λ, ρ).

a. Stems showing no vowel gradation:

μάρτυς, μάρτυρος, ὁ *witness* [cf. *martyr*]

πῦρ, πυρός, τό *fire* [cf. *pyre*]

σωτήρ, σωτήρος, ὁ *savior* [cf. *soteriology*]

χείρ, χειρός, ἡ *hand* [cf. *chiropractor*]

b. Stems showing variation between strong and middle grades:

ἀλέκτωρ, ἀλέκτορος, ὁ *cock*

ἀστήρ, ἀστέρος, ὁ *star* [cf. *astronomy*]

παντοκράτωρ, παντοκράτορος, ὁ *the Almighty*

c. Stems showing three grades:

άνήρ, άνδρός, ὁ *man, husband* [cf. *polyandry*]

θυγάτηρ, θυγατρός, ἡ *daughter*

μητήρ, μητρός, ἡ *mother*

πατήρ, πατρός, ὁ *father*

III.5. Masculine and feminine nouns ending in -ν- (nasal).

a. Stems showing no vowel gradation:

αιών, αιῶνος, ὁ *age* [cf. *aeon*]

ἀμπελών, ἀμπελῶνος, ὁ *vineyard*

μῆν, μηνός, ὁ *month*

πυλών, πυλῶνος, ὁ *gateway* [cf. *pylon*]

χιτών, χιτῶνος, ὁ *tunic* [cf. *chiton*]

- b. Stems showing variation between strong and middle grades:

εἰκών, εἰκόνομος, ὁ *image, form* [cf. *icon*]

ἡγεμών, ἡγεμόνομος, ὁ *leader* [cf. *hegemony*]

ποιμήν, ποιμένος, ὁ *shepherd*

- c. Stems showing variation between strong and weak grades: no examples.

Lesson 14: Nouns/The Third Declension: Classes 6 and 7

- A. Review the distinctive features of class 6 (§196) and class 7 (§203) nouns.
- B. Decline the following class 6 nouns (§196) with the appropriate form of the article:

	Sing.		
Nom.	<u>τὸ ἔτος</u>	<u>τὸ μέρος</u>	<u>τὸ τέλος</u>
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
	Plur.		
Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

- C. Decline the following class 7 nouns (§§198-202) with the appropriate form of the article:

	Sing.		
Nom.	<u>ἡ κρίσις (7.b)</u>	<u>ὁ βασιλεύς (7.c)</u>	<u>ὁ νοῦς (7.d)</u>
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

Plur.

Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

D. The nouns ἔθνος (class 6.a), πίστις (class 7.b) and βασιλεύς (class 7.c) occur frequently in the New Testament.

1. Identify the following forms of ἔθνος, indicating all the possible options:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
τὸ ἔθνος (Jn 11:48)	_____	_____	_____
ὑπὲρ τοῦ ἔθνους (Jn 11:51)	_____	_____	_____
τῶν ἐθνῶν (Acts 15:3)	_____	_____	_____
τὰ ἔθνη (Acts 15:7)	_____	_____	_____
ἐν τοῖς ἔθνεσιν (Acts 15:12)	_____	_____	_____
ἐξ ἐθνῶν (Acts 15:14)	_____	_____	_____
πάντα τὰ ἔθνη (Acts 15:17)	_____	_____	_____
ἀπὸ τῶν ἐθνῶν (Acts 15:19)	_____	_____	_____
πᾶν ἔθνος (Acts 17:26)	_____	_____	_____

2. Identify the following forms of πίστις which occur in Romans:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
τὴν πίστιν (3:3)	_____	_____	_____
διὰ πίστεως (3:22)	_____	_____	_____
πίστει (3:28)	_____	_____	_____

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
ἐν πίστει (3:30)	_____	_____	_____
διὰ τῆς πίστει (3:31)	_____	_____	_____
ἡ πίστις (4:5)	_____	_____	_____
τῇ πίστει (4:19)	_____	_____	_____
τῆς πίστει (10:8)	_____	_____	_____
ἡ πίστις (10:17)	_____	_____	_____
πίστιν (14:22)	_____	_____	_____

3. Identify the following examples of βασιλεύς appearing in Acts:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
οἱ βασιλεῖς (4:26)	_____	_____	_____
βασιλέως (7:10)	_____	_____	_____
βασιλεὺς ἕτερος (7:18)	_____	_____	_____
βασιλέων (9:15)	_____	_____	_____
ὁ βασιλεὺς (12:1)	_____	_____	_____
τοῦ βασιλέως (12:20)	_____	_____	_____
εἰς βασιλέα (13:22)	_____	_____	_____
βασιλέα ἕτερον (17:7)	_____	_____	_____
ὁ βασιλεὺς (25:13)	_____	_____	_____
τῷ βασιλεῖ (25:14)	_____	_____	_____
βασιλεὺ Ἀγρίππα (25:26)	_____	_____	<u>voc.</u>

- E. Find and identify the following class 6 and class 7 nouns which are given in the nominative singular (lexical form) in parentheses:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
Jn 8:16 (ἡ κρίσις)	_____	_____	_____
Jn 8:44 (τὸ ψεῦδος)	_____	_____	_____
Jn 8:57 (τὸ ἔτος)	_____	_____	_____
1 Jn 1:6 (τὸ σκότος)	_____	_____	_____
Jn 1:19 (ὁ ἱερεὺς)	_____	_____	_____
Jn 1:22 (ἡ ἀπόκρισις)	_____	_____	_____
Jn 1:44 (ἡ πόλις)	_____	_____	_____
Jn 1:49 (ὁ βασιλεὺς)	_____	_____	_____

F. Pronounce the following class 6 and class 7 nouns which occur *ten* times or more in the New Testament (cf. Appendix II) and notice their English meanings:

III.6. Nouns with stems in -σ- (-εσ-, -οσ-, -ασ-).

a. Neuters with stems in -οσ-, -εσ-:

γένος, -ους, τὸ *race, class* [cf. *genealogy*]

ἔθνος, -ους, τὸ *nation, people* [cf. *ethnic*]

ἔθος, -ους, τὸ *custom, habit* [cf. *ethos, ethics*]

ἔλεος, -ους, τὸ *mercy, pity*

ἔτος, -ους, τὸ *year*

κράτος, -ους, τὸ *power, rule* [cf. *democratic*]

μέλος, -ους, τὸ *member, part*

μέρος, -ους, τὸ *part, portion*

ὄρος, -ους, τὸ *mountain*

[N. ὄρος, -ου, ὁ *boundary, limit*]

πλῆθος, -ους, τὸ *multitude, crowd* [cf. *plethora*]

σκεῦος, -ους, τὸ *thing, vessel*

σκότος, -ους, τό *darkness*

τέλος, -ους, τό *end, goal* [cf. *teleology, telephone*]

ψεῦδος, -ους, τό *lie* [cf. *pseudonym*]

b. Masculines with stems in -εσ-: no examples.

c. Stems in -ασ-, -οσ-: no examples.

III.7. Masculine and feminine nouns with stems in consonantal ι and υ (also $\epsilon\upsilon$, $\alpha\upsilon$, $\omicron\upsilon$).

a. Stems in -υ:

ἰσχύς, -ύος, ἡ *strength*

ἰχθύς, -ύος, ὁ *fish*

[N. The fish was used as an early Christian symbol because it was an acrostic for

Ἰησοῦς Jesus

Χριστός Christ

θεοῦ of God

υἱός Son (and)

σωτήρ Savior.]

b. Stems in ι/ε:

ἄλυσις, -εως, ἡ *chain*

ἀνάστασις, -εως, ἡ *resurrection*

ἀποκάλυψις, -εως, ἡ *revelation* [cf. *apocalypse*]

ἀπολύτρωσις, -εως, ἡ *redemption*

ἄφεσις, -εως, ἡ *forgiveness, release*

βρῶσις, -εως, ἡ *eating*

γνώσις, -εως, ἡ *knowledge* [cf. *agnostic, Gnosticism*]

δέησις, -εως, ἡ *entreaty, prayer*
 δύναμις, -εως, ἡ *power [cf. dynamite]*
 ἐπίγνωσις, -εως, ἡ *knowledge*
 θλίψις, -εως, ἡ *oppression*
 καύχησις, -εως, ἡ *boasting*
 κλήσις, -εως, ἡ *calling, invitation*
 κρίσις, -εως, ἡ *judgment [cf. crisis, critical]*
 κτίσις, -εως, ἡ *creation, creature*
 ὄφις, -εως, ἡ *serpent*
 παράδοσις, -εως, ἡ *betrayal, tradition*
 παράκλησις, -εως, ἡ *encouragement, consolation*
 [cf. *Paraclete*]
 πίστις, -εως, ἡ *faith, trust*
 πόλις, -εως, ἡ *city, city-state*
 πρόθεσις, -εως, ἡ *presentation, purpose*
 [cf. *thesis*]
 συνείδησις, -εως, ἡ *conscience*
 φύσις, -εως, ἡ *nature [cf. physical]*

c. Stems in ευ/ε:

ἀρχιερεύς, -έως, ὁ *high priest*
 βασιλεύς, -έως, ὁ *king*
 γονεῖς, -έων, οἱ *parents*
 γραμματεὺς, -έως, ὁ *scribe [cf. grammar]*
 ἱερεὺς, -έως, ὁ *priest [cf. hierarchy]*

d. Stems in ου/ο (-αυ, -οι):

νοῦς, νοός, ὁ *mind [cf. noetic]*

Lesson 13: Nouns/Vocative, Partial Declension, The Noun in Context
and Review of the First, Second and Third Declensions
(Lessons 5-14)

A. The article ὁ, ἡ, τό (§121) and the interrogative pronoun τίς, τί (§151) have served as the model for first, second and third declension nouns. The recognition of the forms of ὁ, ἡ, τό and τίς, τί should now be automatic (§208.2). Following is the Parable of the Rich Fool which appears in Lk 12:13-21.

¹³Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ, Διδάσκαλε, εἶπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ¹⁴ὁ δὲ εἶπεν αὐτῷ, "Ἀνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ¹⁵εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. ¹⁶Εἶπεν δὲ παραβολὴν πρὸς αὐτούς λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. ¹⁷καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; ¹⁸καὶ εἶπεν, Τοῦτο ποιήσω. καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου, ¹⁹καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά. ἀναπαύου, φάγε, πίε, εὐφραίνου. ²⁰εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. ἅ δὲ ἠτοίμασας, τί νι ἔσται; ²¹οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

1. Find and identify all the forms of ὁ, ἡ, τό, τίς, τί and τίς, τί (§153) occurring in the above parable:

4. Identify the following forms:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
Διδάσκαλε (12:13)	_____	_____	_____
*Ανθρωπε (12:14)	_____	_____	_____
Ψυχή (12:19--cf. §205.2)	_____	_____	_____
*Αφρων (12:20--cf. §205.3(d))	_____	_____	_____

- B. Following is a summary of the major classes of the three declensions (cf. §208.4). Note again the points at which the nominal endings differ from the models ὁ, ἡ, τό and τίς, τί:

First Declension--model: feminine article ἡ

Sing.	Model	I.1. Fem. in -α or -η:	I.2. α/η shift	I.3. Masc. in -α or -η	Nominal Endings
Nom.	ἡ	ἡμέρα φωνή	δόξα	(ὁ) μεσσία <u>ς</u>	-α/η/ας
Gen.	τῆς	ἡμέρας φωνῆς	δόξης	(τοῦ) μεσσί <u>ου</u>	-ας/ης/ου
Dat.	τῇ	ἡμέρᾳ φωνῇ	δόξῃ	(τῷ) μεσσί <u>α</u>	-α/η
Acc.	τὴν	ἡμέραν φωνήν	δόξαν	(τὸν) μεσσί <u>αν</u>	-αν/ην
Plur.					
Nom.	αἱ	ἡμέραι φωναί	δόξαι	(οἱ) μεσσί <u>αι</u>	-αι
Gen.	τῶν	ἡμερῶν φωνῶν	δοξῶν	(τῶν) μεσσιῶ <u>ν</u>	-ων
Dat.	ταῖς	ἡμέραις φωναῖς	δόξαις	(ταῖς) μεσσί <u>αις</u>	-αις
Acc.	τάς	ἡμέρας φωνάς	δόξας	(τοὺς) μεσσί <u>ας</u>	-ας

Second Declension--model: masculine and neuter articles ὁ, τὸ

Sing.	Model	II.1. Masc.		II.2. Fem.		II.3. Neut.		Nominal Endings
		in -ος	Model	in -ος	Model	in -ον	Model	
Nom.	ὁ	θεός	(ὁ) ὁδός	τὸ	ἔργον	-ος/ον		
Gen.	τοῦ	θεοῦ	(τῆς) ὁδοῦ	τοῦ	ἔργου	-ου		
Dat.	τῷ	θεῷ	(τῆ) ὁδῷ	τῷ	ἔργῳ	-ῳ		
Acc.	τὸν	θεόν	(τὴν) ὁδόν	τὸ	ἔργον	-ον		
Plur.								
Nom.	οἱ	θεοί	(αἱ) ὁδοί	τὰ	ἔργα	-οι/α		
Gen.	τῶν	θεῶν	(τῶν) ὁδῶν	τῶν	ἔργων	-ων		
Dat.	τοῖς	θεοῖς	(ταῖς) ὁδοῖς	τοῖς	ἔργοις	-οις		
Acc.	τούς	θεούς	(τάς) ὁδούς	τὰ	ἔργα	-ους/α		

Third Declension--model: interrogative pronoun τίς, τί (cf. §156)

Sing.	Masc./Fem. Model	III.1. stops		III.2. -ντ		III.4. liquids		III.5. -ν		Nominal Endings
		(ἦ) σάξ	(ὁ) ἄρχος	(ὁ) ἄρχων	(τοῦ) ἄρχοντος	(ὁ) πατήρ	(τοῦ) πατρός	(ὁ) εἰκόων	(τῆς) εἰκόωνος	
Nom.	τίς	(ἦ) σάξ	(ὁ) ἄρχος	(ὁ) ἄρχων	(τοῦ) ἄρχοντος	(ὁ) πατήρ	(τοῦ) πατρός	(ὁ) εἰκόων	(τῆς) εἰκόωνος	-ς/#
Gen.	τίνος	(τῆς) σαρκί	(τῆς) σαρκός	(τῷ) ἄρχοντι	(τοῦ) ἄρχοντος	(τῷ) πατρί	(τοῦ) πατρός	(τῆ) εἰκόωνι	(τῆς) εἰκόωνος	-ος
Dat.	τίνι	(τῆν) σάρκα	(τῆν) σαρκί	(τὸν) ἄρχοντι	(τοῦ) ἄρχοντος	(τὸν) πατέρα	(τὸν) πατέρα	(τὴν) εἰκόωνι	(τὴν) εἰκόωνος	-ι
Acc.	τίνα	(τὴν) σάρκα	(τὴν) σαρκί	(τὸν) ἄρχοντα	(τοῦ) ἄρχοντος	(τὸν) πατέρα	(τὸν) πατέρα	(τὴν) εἰκόωνα	(τὴν) εἰκόωνος	-α/ν

Plur.

Nom.	τίνες	(αἱ) σάρκες	(οἱ) ἄρχοντες	(οἱ) πατέρες	(αἱ) εἰκόνες	-ες
Gen.	τῶνων	(τῶν) σαρκῶν	(τῶν) ἀρχόντων	(τῶν) πατέρων	(τῶν) εἰκόνων	-ων
Dat.	τίσι(ν)	(ταῖς) σαρκί(ν)	(τοῖς) ἀρχουσι(ν)	(τοῖς) πατέρεσι(ν)	(ταῖς) εἰκόσι(ν)	-σι(ν)
Acc.	τίνας	(τὰς) σάρκας	(τοὺς) ἀρχοντας	(τοὺς) πατέρας	(τὰς) εἰκόνας	-ας

	Neut. Model	III.3. -τ	III.6. -σ	Nominal Endings	Plus III.7. -ι and -υ	Nominal Endings
Sing.						
Nom.	τί	(τὸ) ὄνομα	(τὸ) ἔθνος	#	(ἡ) πόλις	-ς
Gen.	τίνος	(τοῦ) ὀνόματος	(τοῦ) ἔθνους	-ος	(τῆς) πόλεως	-ος/ως
Dat.	τίνι	(τῷ) ὀνόματι	(τῷ) ἔθνει	-ι	(τῇ) πόλει	-ι
Acc.	τί	(τὸ) ὄνομα	(τὸ) ἔθνος	#	(τὴν) πόλιν	-α/ν
Plur.						
Nom.	τίνα	(τὰ) ὀνόματα	(τὰ) ἔθνη	-α	(αἱ) πόλεις	-ες
Gen.	τῶνων	(τῶν) ὀνομάτων	(τῶν) ἔθνῶν	-ων	(τῶν) πόλεων	-ων
Dat.	τίσι(ν)	(τοῖς) ὀνόμασι(ν)	(τοῖς) ἔθνεσι(ν)	-σι(ν)	(ταῖς) πόλεσι(ν)	-σι(ν)
Acc.	τίνα	(τὰ) ὀνόματα	(τὰ) ἔθνη	-α	(τὰς) πόλεις	-ας/ες

- C. Identify the following examples of partially declined and indeclinable nouns (§§206-207) in Jn 1:19-51 on the basis of articles and other grammatical signals:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
ἐξ Ἱεροσολύμων (1:19)	----	----	-----
τὸν Ἰησοῦν (1:29)	-----	-----	-----
τῷ Ἰσραὴλ (1:31)	-----	-----	-----
τῷ Ἰησοῦ (1:36)	-----	-----	-----
ὁ Ἰησοῦς (1:38)	-----	-----	-----
τὸν Ναθαναὴλ (1:45)	-----	-----	-----
τοῦ Ἰωσήφ (1:45)	-----	-----	-----
ἀπὸ Ναζαρέτ (1:45)	----	----	-----
τοῦ Ἰσραὴλ (1:49)	-----	-----	-----

- D. Supply the appropriate form of πατήρ (III.4.c, §184) for the following blanks on the basis of the grammatical signals provided by the context (§§209-214):

1. οὔτε ἐμὲ / οἴδατε / οὔτε τὸν _____ μου (Jn 8:19)
2. παρὰ τῷ _____ (Jn 8:38)
3. τὰ ἔργα τοῦ _____ ὑμῶν (Jn 8:41)
4. ἐκ τοῦ _____ // τοῦ διαβόλου (Jn 8:44)
5. τὸν _____ καὶ τὸν υἱόν (1 Jn 2:22)
6. ὑμεῖς / ἐν τῷ υἱῷ καὶ ἐν τῷ _____ / μενεῖτε (1 Jn 2:24)
7. οὐ ἡμεῖς οἴδαμεν / τὸν _____ καὶ τὴν μητέρα; (Jn 6:42)
8. οὐχ ὅτι ἐκ τοῦ Μωϋσέως / ἐστὶν / ἀλλ' ἐκ τῶν _____ (Jn 7:22)

9. ἄνδρες // ἀδελφοὶ // καὶ _____, ἀκούσατε
(Acts 7:2--cf. §205.2)
10. ἀπὸ θεοῦ, // _____ ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ (Rom 1:7)

Lesson 16: Adjectives/Groups I - II

A. Decline the following adjectives of groups I and II on the basis of the models provided in the text (§§221, 224 and 225):

1. Group I: Adjectives of the Second Declension (§221)

Sing.	Masc.-Fem.	Neut.
Nom.	<u>ἀδικος</u>	<u>ἀδικον</u>
Gen.	_____	_____
Dat.	_____	_____
Acc.	_____	_____
Plur.		
Nom.	_____	_____
Gen.	_____	_____
Dat.	_____	_____
Acc.	_____	_____

2. Group II.1: Non-Contracted Adjectives of the Second-First Declensions (§224)

Sing.	Masc.	Fem.	Neut.
Nom.	<u>ἄγιος</u>	<u>ἁγία</u>	<u>ἄγιον</u>
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Plur.			
Nom.	_____	_____	_____
Gen.	_____	_____	_____

Dat. _____
 Acc. _____

3. Group II.2: Contracted Adjectives of the Second-First Declensions (§225)

Sing.	Masc.	Fem.	Neut.
Nom.	<u>ἀργυροῦς</u>	<u>ἀργυρᾶ</u>	<u>ἀργυροῦν</u>
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Plur.			
Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

B. An adjective must agree (i.e., have the same gender, number and case) with the noun it modifies (§220). Supply the appropriate form for each of the following adjectives which are given in their dictionary forms in parentheses (see §§127-128 for the variation of sequences for a word group containing an adjective):

1. (αἰώνιος, -ον) ζωὴν _____ (Jn 3:15)
2. (ἴδιος, -α, -ον) ἐν τῇ _____ πατρίδι (Jn 4:44)
3. (ὄλος, -η, -ον) ἡ οἰκία αὐτοῦ _____ (Jn 4:53)
4. (δεύτερος, -α, -ον) τοῦτο... _____ σημεῖον
(Jn 4:54)
5. (ἴδιος, -α, -ον) ἐν τῷ ὀνόματι τῷ _____
(Jn 5:43)

<i>Adjective</i>	<i>Gender</i>	<i>Number</i>	<i>Case</i>	<i>Adjective</i>	<i>Gender</i>	<i>Number</i>	<i>Case</i>

- D. Pronounce the catalogue of adjectives of groups I and II in §2251 and notice their English meanings.

Lesson 17: Adjectives/Groups III-V

- A. *Memorize* the declension of $\pi\acute{\alpha}\varsigma$, $\pi\acute{\alpha}\sigma\alpha$, $\pi\acute{\alpha}\nu$ (§231).
- B. Find and identify the forms of $\pi\acute{\alpha}\varsigma$, $\pi\acute{\alpha}\sigma\alpha$, $\pi\acute{\alpha}\nu$ (§231) which appear in 1 Jn 1:5-2:17 and Acts 10:1-11:18:

	<i>Form</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>		<i>Form</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>
1 Jn 1:7					10:35				
1:9					10:36				
2:16					10:38				
Acts 10:2					10:39				
10:2					10:41				
10:12					10:43				
10:14					10:43				
10:33					10:44				
10:33					11:14				

- C. Find and identify the forms of $\acute{\alpha}\lambda\eta\theta\acute{\eta}\varsigma$, $-\acute{\epsilon}\varsigma$ (§234) in Jn 8:12-59 and 1 Jn 1:5-2:17:

	<i>Form</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>		<i>Form</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>
Jn 8:13					Jn 8:26				
8:14					1 Jn 2:8				
8:17									

- D. Identify the following forms of $\acute{\alpha}\sigma\theta\epsilon\nu\acute{\eta}\varsigma$, $-\acute{\epsilon}\varsigma$ (group IV.1) which occur in 1 Cor, indicating all the possible options:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
τὸ ἀσθενές (1:25) [cf. §222]	_____	_____	_____
τὰ ἀσθενῆ (1:27)	_____	_____	_____
ἀσθενεῖς (4:10)	_____	_____	_____
ἀσθενῆς (8:7)	_____	_____	_____
τοῖς ἀσθενέσιν (8:9)	_____	_____	_____
ἀσθενοῦς (8:10)	_____	_____	_____
τοῖς ἀσθενέσιν (9:22)	_____	_____	_____
ἀσθενῆς (9:22)	_____	_____	_____
τοὺς ἀσθενεῖς (9:22)	_____	_____	_____
(πολλοὶ) ἀσθενεῖς (11:30)	_____	_____	_____

- E. Find and identify the forms of μέζων, -ον (group IV.2) and πολύς, πολλή, πολύ (§236) in Jn 8:12-59 and Jn 1:19-51:

<i>Form</i>	<i>Genḁ.</i>	<i>Num.</i>	<i>Case</i>	<i>Form</i>	<i>Genḁ.</i>	<i>Num.</i>	<i>Case</i>
Jn 8:26				8:53			
8:30				1:50*			

*Cf. §2351.1

- F. Decline the following nominal word groups, keeping in mind that each item (article + adjective + noun) must be declined according to its own declension pattern:

Sing.

Nom.	<u>ἡ ἀληθῆς μαρτυρία</u>	<u>ὁ ἄφρων ἄνθρωπος</u>
Gen.	_____	_____
Dat.	_____	_____
Acc.	_____	_____

Plur.

Nom. _____

Gen. _____

Dat. _____

Acc. _____

G. Following is a catalogue of adjectives of groups III-V that occur *ten* times or more in the New Testament. Pronounce each word and notice its English meaning (cf. Appendix II for a complete catalogue):

III. Adjectives of the Third and First Declensions.

1. Stems in -αντ:

ἅπας, ἅπασα, ἅπαν *all, whole*

πᾶς, πᾶσα, πᾶν *each, every, all* [cf. *Pan-American, pantheism*]

2. Stems in υ/ε: no examples

IV. Adjectives of the Third Declension

1. Stems in -εσ:

ἀληθής, -ές *true*

ἀσθενής, -ές *weak*

πλήρης, -εσ *full*

ὑγιής, -ές *whole, healthy* [cf. *hygiene*]

2. Stems in -ον:

ἄφρων, -ον *foolish, ignorant*

κρείττων (or κρείσσω), -ον *better* [comp. of ἀγαθός]

πλείων, -ον *larger, more* [comp. of πολύς]

χείρων, -ον *worse* [comp. of κακός]

V. Adjectives of Mixed Patterns:

μέγας, μεγάλη, μέγα *great* [cf. *megaphone*]

πολύς, πολλή, πολύ *much, many* [cf. *polytheism*]

Lesson 18: Adjectives/Comparison, Participles

- A. Decline the comparative adjective ἰσχυρότερος, *stronger* (§§242-243):

Sing.	Masc.	Fem.	Neut.
Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Plur.			
Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____

- B. Identify the following comparative and superlative adjectives (§§242-245):

	Gender	Number	Case
ἀσθενέστερα (1 Cor 12:22)	_____	_____	_____
ἀσθενεστέρῳ (1 Pet 3:7)	_____	_____	_____
μακαριωτέρα (1 Cor 7:40)	_____	_____	_____
ἰσχυρότεροι (1 Cor 10:22)	_____	_____	_____
κράτιστε [Θεόφιλε] (Lk 1:3)	_____	_____	_____
τῷ κρατίστῳ ἡγεμόνι (Acts 23:26)	_____	_____	_____
τὸν ἐλάσσῳ (Jn 2:10) (cf. §2351.1)	_____	_____	_____
Ὁ μείζων (Rom 9:12)	_____	_____	_____
τῷ ἐλάσσονι (Rom 9:12)	_____	_____	_____

- C. Ignoring the tense and voice (§246), identify the gender, number and case of the following participles from Jn 1:19-51 on the basis of the endings (§§247-250) and other clues:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
τοῖς πέμψασιν (1:22)	_____	_____	_____
βοῶντος (1:23) (§2471.40)	_____	_____	_____
ἀπεσταλμένοι (1:24)	_____	_____	_____
ὁ...ἐρχόμενος (1:27)	_____	_____	_____
βαπτίζων (1:28)	_____	_____	_____
ἐρχόμενον (1:29)	_____	_____	_____
ὁ αἴρων (1:29)	_____	_____	_____
λέγων (1:32)	_____	_____	_____
καταβαῖνον (1:32)	_____	_____	_____
ὁ πέμψας (1:33)	_____	_____	_____
καταβαῖνον καὶ μένον (1:33)	_____	_____	_____
ὁ βαπτίζων (1:33)	_____	_____	_____
ἐμβλέψας (1:36)	_____	_____	_____
περιπατοῦντι (1:36)	_____	_____	_____
αὐτοῦ λαλοῦντος (1:37)	_____	_____	_____
στραφεῖς (1:38) (§2470.3)	_____	_____	_____
θεασάμενος (1:38) (§250)	_____	_____	_____
ἀκολουθοῦντας (1:38)	_____	_____	_____
μεθερμηνευόμενον (1:38)	_____	_____	_____
τῶν ἀκουσάντων (1:40)	_____	_____	_____
ἀκολουθησάντων (1:40)	_____	_____	_____
ἀνεφγότα (1:51)	_____	_____	_____

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
ἀναβαίνοντας (1:51)	_____	_____	_____
καταβαίνοντας (1:51)	_____	_____	_____

D. *Review.* Identify the following nominal word groups from Jn 5:31-47:

	<i>Gender</i>	<i>Number</i>	<i>Case</i>
ἡ μαρτυρία (5:31)	_____	_____	_____
ὁ μαρτυρῶν (5:32)	_____	_____	_____
τῆ ἀληθείᾳ (5:33)	_____	_____	_____
ὁ λύχνος (5:35)	_____	_____	_____
ὁ καιόμενος (καὶ) φαίνων (5:35)	_____	_____	_____
ἐν τῷ φωτὶ (5:35)	_____	_____	_____
τοῦ Ἰωάννου (5:36)	_____	_____	_____
αὐτὰ τὰ ἔργα (5:36)	_____	_____	_____
τὸν λόγον (5:38)	_____	_____	_____
μένοντα (5:38)	_____	_____	_____
τὰς γραφάς (5:39)	_____	_____	_____
ζωὴν αἰώνιον (5:39)	_____	_____	_____
τοῦ πατρός μου (5:43)	_____	_____	_____
ἐν τῷ ὀνόματι τῷ ἰδίῳ (5:43)	_____	_____	_____
λαμβάνοντες (5:44)	_____	_____	_____
πρὸς τὸν πατέρα (5:45)	_____	_____	_____
ὁ κατηγορῶν (5:45)	_____	_____	_____
τοῖς ἑμοῖς ῥήμασιν (5:47)	_____	_____	_____

Lesson 19: Pronouns and Pronominal Adjectives

- A. *Memorize* the declension of the personal pronouns (§256).
- B. Identify (number and case, gender only where relevant) the following pronouns and pronominal adjectives, excluding articles, selected from Jn 8:12-59 (check the context for clues):

<i>Pronouns</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>	<i>Pronominal Adjectives</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>
Ἐγώ (8:12)				αὐτοῖς (8:12)*			
ἐμοὶ (8:12)				αὐτῶ (8:13)*			
Σὺ (8:13)				αὐτοῖς (8:14)*			
σεαυτοῦ (8:13)				οὐδένα (8:15)			
σου (8:13)				ἐμῆ (8:16)			
ἐγὼ (8:14)				ὑμετέρῳ (8:17)			
ἐμαυτοῦ (8:14)				δύο (8:17)			
μου (8:14)				αὐτῶ (8:19)*			
ὑμεῖς (8:14)				Ταῦτα (8:20)			
ὑμεῖς (8:15)				οὐδεὶς (8:20)			
ἐγὼ (8:15)				αὐτόν (8:20)*			
με (8:16)				αὐτοῦ (8:20)*			
ἐγὼ (8:18)				αὐτοῖς (8:21)*			
ἐμαυτοῦ (8:18)				τούτου (8:23)			
ἐμοῦ (8:18)				αὐτῶ (8:25)*			
με (8:18)				τίς (8:25)			
σου (8:19)				αὐτοῖς (8:25)*			

<i>Pronouns</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>	<i>Pronominal Adjectives</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>
ἐμε̃ (8:19)				ὅ τι (8:25)			
μου (8:19)				πολλὰ (8:26)			
ὑμῶν (8:21)				ἅ (8:26)			
ὑμεῖς (8:21)				ταῦτα (8:26)			
ἐαυτόν (8:22)				οὐδέέν (8:28)			
ὑμῖν (8:24)				αὐτῶ (8:29)*			
ὑμῶν (8:24)				πολλοὶ (8:30)			
ἐγώ (8:24)				αὐτόν (8:30)*			
Σὺ (8:25)				ἐμῶ (8:31)			
ὑμῖν (8:25)				οὐδενὶ (8:33)			
ἐμοῦ (8:29)				πᾶς (8:34)			
ὑμᾶς (8:32)				ἐμὸς (8:37)			
ἡμῶν (8:39)				ἅ (8:38)			
ἡμεῖς (8:41)				αὐτοῖς (8:39)*			
ὑμῶν (8:42)				ὄς (8:40)			
ἐμέ (8:42)				ἦν (8:40)			
ἐμαυτοῦ (8:42)				τοῦτο (8:40)			
ὑμεῖς (8:44)				ἓνα (8:41)			
μοι (8:45)				ἐκεῖνος (8:42)			
ἡμεῖς (8:48)				τί (8:43)			
σεαυτόν (8:53)				ἐμὴν (8:43)			
ἐμαυτόν (8:54)				ἐμόν (8:43)			
ὑμῖν (8:55)				ἰδίω (8:44)			
				τις (8:51)			

<i>Pronominal Adjectives</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>
ὅστις (8:53)			
τίνα (8:53)			
ὄν (8:54)			

*used as a personal pronoun
(§260)

- C. Find and identify the forms of αὐτός, αὐτή, αὐτό, *he, she, it* (§261) occurring in 1 Jn 1:5-2:17 (Note: αὐτη (with rough breathing) in 1:5 is from οὗτος, αὕτη, τοῦτο.):

<i>Form</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>	<i>Form</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>
1.				14.			
2.				15.			
3.				16.			
4.				17.			
5.				18.			
6.				19.			
7.				20.			
8.				21.			
9.				22.			
10.				23.			
11.				24.			
12.				25.			
13.							

- D. Find and identify the occurrences of the demonstrative pronouns οὗτος, αὕτη, τοῦτο, *this*, and ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that*, in Jn 1:19-51:

<i>Form</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>		<i>Form</i>	<i>Gend.</i>	<i>Num.</i>	<i>Case</i>
1.					6.			
2.					7.			
3.					8.			
4.					9.			
5.					10.			

A. Read §§300.1-3120 and answer the following questions:

1. What five factors are involved in the conjugation of Greek verbs (§0304)?

2. What is a "principal part" of the verb system (§301.2)?

3. Which two voices are frequently identical in Greek (§§3031.1, 306.1)? _____

4. What three kinds of action or aspects are expressed by the Greek verb (§309)?

5. Does the tense of a verb indicate *time* or *aspect* in the non-indicative moods (§3100.2)? _____

6. If the *aorist* and *imperfect* tenses both indicate action occurring in the past, what is the difference between them (§312.3)? _____

- B. Study the chart of the Greek verb in §303 and answer the following questions:
1. What tenses are derived from the first principal part of the verb (§3030.1)? _____
 2. Which two tenses have distinct passive forms (§3031.2)?

 3. Which two tenses occur only in the indicative mood (§3031.6)?

 4. What tenses comprise the fifth tense system (§§302.2, 3031.5-6)? _____

Lesson 20: Verbs/Personal Endings

- A. *Memorize* the primary and secondary personal endings given in §§318-319.
- B. On the basis of the personal endings, identify the *person*, *number* and *voice* of the following verb forms found in Jn 8:12-59 (ignore *v*-movable which is given in parentheses; otherwise give the options where relevant):

<i>Verb Form</i>	<i>Person</i>	<i>Number</i>	<i>Voice</i>
exs: ἐλάλησε (v) (8:12)	third	sing.	active (no ending after thematic vowel ε)
εἰμι (8:12)	first	sing.	active
8:13 μαρτυρεῖς			
ἔστι (v) (cf. §3180.3)			
8:14 ἦλθον			
ὑπάγω			
οἴδατε			
ἔρχομαι			
8:15 κρίνετε			
κρίνω			
8:17 γέγραπται			
8:19 ἔλεγον			
ἴδτε			
8:21 εἶπε (v)			
ζητήσετε			
ἀποθανεῖσθε			

	<i>Verb Form</i>	<i>Person</i>	<i>Number</i>	<i>Voice</i>
8:23	έστε			
8:24	εἶπον			
	πιστεύσητε			
8:25	λαλῶ			
8:26	ἔχω			
8:27	ἔγνωσαν			
8:31	μείνητε			
8:33	έσμεν			
	λέγεις			
8:34	λέγω			
8:38	ἠκούσατε			
8:41	ποιεῖτε			
	γεγεννημέθα			
	έχομεν			
8:43	δύνασθε			
8:44	θέλετε			
8:45	λέγω			
8:48	λέγομεν			
	ἔχεις			
8:56	ἠγαλλιάσατο			
	εἶδε(ν)			
8:57	ἑώρακας			

- C. Indicate whether the tense of the following verb forms from Jn 8:12-59 is *primary* or *secondary* on the basis of the personal endings alone:

<i>Verb Form</i>	<i>Prim. or Sec.</i>	<i>Verb Form</i>	<i>Prim. or Sec.</i>
8:12 εἰμι		8:30 ἐπίστευσαν	
8:14 ἦλθον		8:34 λέγω	
ὑπάγω		8:42 ἐξῆλθον	
ἔρχομαι		8:49 τιμῶ	
8:15 κρίνω		8:52 εἶπον	
8:17 γέγραπται		γεύσεται	
8:19 ἔλεγον		8:55 ἔσομαι	
8:26 ἔχω		8:56 ἠγαλλιᾶσατο	

- D. Identify the following verbs from Jn 1:19-51:

<i>Verb Form</i>	<i>Person</i>	<i>Number</i>	<i>Voice</i>
1:19 ἐστὶ (ν)	_____	_____	_____
ἀπέστειλαν	_____	_____	_____
1:20 ὠμολόγησε (ν)	_____	_____	_____
ἠρνήσατο	_____	_____	_____
εἰμὶ	_____	_____	_____
1:21 ἠρώτησαν	_____	_____	_____
1:22 δῶμεν	_____	_____	_____
λέγεις	_____	_____	_____
1:26 βαπτίζω	_____	_____	_____
οἴδατε	_____	_____	_____
1:27 λύσω	_____	_____	_____

	<i>Verb Form</i>	<i>Person</i>	<i>Number</i>	<i>Voice</i>
1:28	ἐγένετο	_____	_____	_____
1:30	ἔρχεται	_____	_____	_____
1:32	τεθέαμαι	_____	_____	_____
	ἔμεινε(ν)	_____	_____	_____
1:38	ζητεῖτε	_____	_____	_____
	λέγεται	_____	_____	_____
	μένεις	_____	_____	_____
1:42	κληθήση	_____	_____	_____
1:45	εὐρήκαμεν	_____	_____	_____
1:46	δύναται	_____	_____	_____
1:51	ὄψεσθε	_____	_____	_____

E. Place a diagonal mark before the personal endings of the following verbs from Jn 8:12-59. Underline the thematic or variable vowel (§322) wherever it occurs:

ex. 8:15 κρίνει/τε

8:16 εἰμί

8:43 γινώσκετε

8:21 ζητήσετε

8:48 λέγομεν

8:22 ἔλεγον

8:54 λεγέτε

8:31 ἐστε

8:59 βάλωσι(ν)

8:41 ἔχομεν

ἐξῆλθε(ν)

Lesson 21: Verbs/Identifying the Verb: Person and Number

A. Review the primary and secondary personal endings. Can you now recognize them without consulting §§318-319?

B. Find and list all the first plural active verbs in 1 Jn 1:5-2:6:

- | | |
|-----------|-----------|
| 1. _____ | 12. _____ |
| 2. _____ | 13. _____ |
| 3. _____ | 14. _____ |
| 4. _____ | 15. _____ |
| 5. _____ | 16. _____ |
| 6. _____ | 17. _____ |
| 7. _____ | 18. _____ |
| 8. _____ | 19. _____ |
| 9. _____ | 20. _____ |
| 10. _____ | 21. _____ |
| 11. _____ | |

C. Find and list all the second plural active verbs in 1 Jn 2:7-17:

- | | |
|----------|----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | |

- D. Find and list all the first singular primary active verbs in Jn 8:12-30 [masculine and neuter singular dative nominals which also end in -ω, e.g. αὐτῷ (8:13), can be distinguished from the first singular active personal ending -ω by means of the iota subscript (§058.2); οὕτω in 8:20 and κάτω and ἄνω in 8:23 are adverbs; and ἐγώ, of course, is the first singular nominative personal pronoun (on κἀγώ, 8:26, see §071)]:

- | | |
|-----------|-----------|
| 1. _____ | 11. _____ |
| 2. _____ | 12. _____ |
| 3. _____ | 13. _____ |
| 4. _____ | 14. _____ |
| 5. _____ | 15. _____ |
| 6. _____ | 16. _____ |
| 7. _____ | 17. _____ |
| 8. _____ | 18. _____ |
| 9. _____ | 19. _____ |
| 10. _____ | 20. _____ |
| | 21. _____ |

- E. Identify the following verb forms (underlined twice) on the basis of the personal endings and other signals provided by the context (§§328-330; subjects are underlined once):

- | | <i>Person</i> | <i>Number</i> | <i>Voice</i> |
|---|---------------|---------------|--------------|
| 1. <u>οὗτος</u> <u>ἦλθε</u> (ν) πρὸς αὐτὸν νυκτὸς | _____ | _____ | _____ |
| (Jn 3:2) | | | |
| 2. ἀ σὺ <u>ποιεῖς</u> (Jn 3:2) | _____ | _____ | _____ |

3. λέγει προς αυτόν ὁ Νικόδημος _____
 (Jn 3:4)
4. ἐδέξαντο αυτόν οἱ Γαλιλαῖοι _____
 (Jn 4:45)
5. αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν _____
 (Jn 4:45)
6. καὶ ἐπίστευσε(ν) αὐτός (Jn 4:53) _____
7. εἰάν ἐγώ μαρτυρῶ περὶ ἑμαυτοῦ _____
 (Jn 5:31)
8. ὁμεῖς ἀπεστάλατε πρὸς Ἰωάννην _____
 (Jn 5:33)
9. ἐγώ δε ἔχω τὴν μαρτυρίαν (Jn 5:36) _____
10. πῶς δύνασθε ὁμεῖς πιστεῦσαι _____
 (Jn 5:44)
11. οὐ καλῶς λέγομεν ἡμεῖς (Jn 8:48) _____
12. πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμί _____
 (Jn 8:58)

Lesson 22: Verbs/Augment, Reduplication, Tense Suffixes

A. The following imperfect and aorist forms, taken from Jn 8:12-59, have been divested of augments. Supply them in accordance with the rules given in §§336-339 (where the unaugmented form begins with a vowel, i.e. where temporal augment occurs, the unaugmented vowel is given in parentheses):

- | | |
|-------------------------|--------------------------|
| 1. ___ λάλησεν (8:12) | 6. Ἐπ___κρίθησαν (8:39) |
| 2. (ε) ___ λθον (8:14) | 7. (α) ___ γαπᾶτε (8:42) |
| 3. ___ λεγον (8:19) | 8. ἀπ___στειλεν (8:42) |
| 4. ___ πίασεν (8:20) | 9. (α) ___ ραν (8:59) |
| 5. (α) ___ κουσα (8:26) | 10. ___ κρύβη (8:59) |

B. The following perfect forms are taken from Jn 8:12-59, 1 Jn 1:5-2:17 and Jn 3:1-21. Fill the blanks with the correct forms of reduplication, which have been deleted, in accordance with the rules given in §§342-344 (where the underlying unreduplicated base begins with a vowel, the vowel is given in parentheses):

1. ___ ___ δουλεύκαμεν (Jn 8:33)
2. ___ ___ λάληκα (Jn 8:40)
3. ___ ___ γεννήμεθα (Jn 8:41)
4. (α) ___ μαρτήκαμεν (1 Jn 1:10)
5. ___ ___ τελείωται (1 Jn 2:5)
6. ___ ___ νικήκατε (1 Jn 2:13)
7. (ο) ___ ___ ράκαμεν (Jn 3:11; see §3430.4)

8. ἀνα _____ βηκεν (Jn 3:13)
9. _____ κριται (Jn 3:18)
10. _____ πίστευκεν (Jn 3:18)

C. What kind of reduplication do the following perfect forms show? Explain how each is derived from the verb stem (§344):

1. ἀκηκόαμεν (1 Jn 1:5) _____
2. ἐλήλυθα (Jn 8:42) _____
- _____

D. On the basis of augment, reduplication and tense suffix (or lack of one), indicate the *principal part* represented by the following verb forms, taken from Jn 8:12-59 (§§346.1-350; cf. the schematic summary of the Greek verb in §303):

<i>Form</i>	<i>Principal Part</i>
ex. ἐπίστευσαν (8:30)	<u>third principal part (=aorist active/middle)</u>
1. γέγραπται (8:17)	_____
2. ἀπεκρίθη (8:19)	_____
3. ἐπίασεν (8:20)	_____
4. ἐληλύθει (8:20)	_____
5. ζητήσετε (8:21)	_____
6. ἤκουσα (8:26)	_____
7. ἔγνωσαν (8:27)	_____
8. ποιῶ (8:28)	_____
9. ἐδίδαξαν (8:28) (Ξ=κσ)	_____

10. μένει (8:35) _____
11. έώρακα (8:38) _____
12. γεγεννήμεθα (8:41) _____
13. ήγαλλιάσατο (8:56) _____
14. έκρύβη (8:59) _____

E. The present bases of two verbs having 'second' or 'strong' aorists (§349.1) are λείπω, *leave, lack*, and γίνομαι, *be, become, happen*. On the basis of the difference in the stem vowels, indicate which form in each of the following pairs is *imperfect* (derived from the present stem) and which is *aorist*:

<i>Form</i>	<i>Tense</i>
1. έγένετο	_____
έγίνετο	_____
2. έλιπεν	_____
έλειπεν	_____
3. έλιπον	_____
έλειπον	_____
4. έγινόμην	_____
έγενόμην	_____

Lesson 23: Verbs/Tense Stems

A. What modifications are required to form the six tense stems from the verb base (§3550)?

1. _____
2. _____
3. _____

B. Review the 'regular' pattern of forming the six principal parts (tense stem plus first person singular endings) in §§346.1-347.3.

C. Construct the remaining principal parts for the following verbs on analogy with the patterns provided in §§357-359:

<i>Class</i>	<i>Principal Parts</i>					
	I Present	II Future	III Aorist	IV Perf. Act.	V Perf. Mid./Pass.	VI Aor. Pass.
I.1a.	_____	_____	ἔθυσα	_____	_____	_____
I.2a.	_____	τιμῆσω	_____	_____	_____	_____
III.1a.	βαπτίζω	_____	_____	_____	_____	_____
I.1a.	_____	_____	_____	_____	λέλυμαι	_____
I.1b.	γελάω	_____	_____	_____	_____	_____
I.2c.	_____	_____	ἤξιωσα	_____	_____	_____
III.1a.	_____	_____	_____	_____	_____	ἐπιάσθην
I.2b.	_____	_____	_____	πεποίηκα	_____	_____

(Note: not all six principal parts occur for these verbs in the literature covered in Bauer's lexicon; cf. Appendix III for the actual occurrences.)

D. Indicate the class to which the following verbs belong on the basis of the first and third principal parts (§§357-359):

I. <i>Present</i>	III. <i>Aorist</i>	<i>Class</i>
1. ἀδικέω <i>do wrong</i>	ἠδίκησα	_____
2. κελεύω <i>command</i>	ἐκέλευσα	_____
3. νομίζω <i>think, suppose</i>	ἐνόμισα	_____
4. ζητέω <i>seek</i>	ἐζήτησα	_____
5. δηλώω <i>show, explain</i>	ἐδήλωσα	_____
6. σφίζω <i>save</i>	ἔσωσα	_____
7. νικάω <i>conquer</i>	ἐνίκησα	_____
8. ἀγαλλιάω <i>rejoice</i>	ἠγαλλίασα	_____
9. ὑβρίζω <i>insult</i>	ὑβρισα	_____
10. βασιλεύω <i>rule</i>	ἐβασίλευσα	_____

Lesson 24: Verbs/Indicative Mood, Primary Tenses

A. Primary personal endings are used with three indicative tenses: _____, _____, _____ (§317).

List the primary personal endings (§318):

<i>ω-verbs:</i>			<i>μι-verbs (cf. §3660):</i>		
	<i>Act.</i>	<i>Mid.-Pass.</i>		<i>Act.</i>	<i>Mid.-Pass.</i>
Sing. 1.	_____	_____	1.	_____	_____
2.	_____	_____	2.	_____	_____
3.	_____	_____	3.	_____	_____
Plur. 1.	_____	_____	1.	_____	_____
2.	_____	_____	2.	_____	_____
3.	_____	_____	3.	_____	_____

B. What is a "theme vowel" (§§322 and 3661)? _____

 _____.

What two vowels are employed as theme vowels in the indicative mood? _____.

Circle the theme vowels in the following verbs from Jn 8:12-59:

- | | |
|-------------------|-------------------------------|
| 1. εἶπον (8:13) | 6. θέλετε (8:44) |
| 2. ἔρχομαι (8:14) | 7. λέγομεν (8:48) |
| 3. κρῖνετε (8:15) | 8. ἔχω (8:49; cf. §3180.1) |
| 4. ἔλεγεν (8:27) | 9. λέγετε (8:54) |
| 5. ἔχομεν (8:41) | 10. ἔχεις (8:57; cf. §3670.2) |

C. Conjugate the following verbs in the *present* tense on the basis of the models provided in the grammar:

1. *ω-verb uncontracted* (§367):

	<i>Act.</i>		<i>Mid.-Pass.</i>
Sing. 1.	κελεύω <i>command</i>	1.	_____
	2.	2.	_____
	3.	3.	_____
Plur. 1.	_____	1.	_____
	2.	2.	_____
	3.	3.	_____

2. *ω-verbs contracted* (§368; cf. §369.1 for the rules of contraction):

	<i>Act.</i>		<i>Mid.-Pass.</i>
Sing. 1.	τιμῶ (τιμᾶω) <i>honor</i>	1.	_____
	2.	2.	_____
	3.	3.	_____
Plur. 1.	_____	1.	_____
	2.	2.	_____
	3.	3.	_____
Sing. 1.	λαλῶ (λαλέω) <i>speak</i>	1.	_____
	2.	2.	_____
	3.	3.	_____
Plur. 1.	_____	1.	_____
	2.	2.	_____
	3.	3.	_____

	<i>Act.</i>		<i>Mid.-Pass.</i>
Sing. 1.	φανερῶ (φανερῶω) <i>show</i>	1.	_____
	2.	2.	_____
	3.	3.	_____
Plur. 1.	_____	1.	_____
	2.	2.	_____
	3.	3.	_____

D. Identify (person, number, voice) the following present indicative verbs from Jn 5:31-47:

	<i>Person</i>	<i>Number</i>	<i>Voice</i>
1. μαρτυρεῖ (5:32)	_____	_____	_____
2. λέγω (5:34)	_____	_____	_____
3. ἔχετε (5:38)	_____	_____	_____
4. δοκεῖτε (5:39)	_____	_____	_____
5. λαμβάνω (5:41)	_____	_____	_____
6. δύνασθε (5:44; cf. §3702.1)	_____	_____	_____
7. ζητεῖτε (5:44)	_____	_____	_____

E. Review the conjugation of μι-verbs in §3700. Identify the following present indicative forms of τίθημι, *put, place*, and δίδωμι, *give*:

	<i>Person</i>	<i>Number</i>	<i>Voice</i>
1. καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον (Mt 5:15)	_____	_____	_____
2. ἢ ὑποκάτω κλίνης τίθησιν (Lk 8:16)	_____	_____	_____

	<i>Person</i>	<i>Number</i>	<i>Voice</i>
3. ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου (Jn 10:17)	_____	_____	_____
4. καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον (Jn 10:28)	_____	_____	_____
5. καὶ δίδωσιν αὐτοῖς (Jn 21:13)	_____	_____	_____
6. ἕκαστῳ δὲ δίδεται ἡ φανέρωσις (1 Cor 12:7)	_____	_____	_____
7. τῷ θηρίῳ διδόσιν (Rev 17:13)	_____	_____	_____

F. Memorize the present (§371) and future (§378) tenses of the linking verb εἰμί, *I am*. Find and identify all the present and future occurrences of εἰμί in Jn 8:12-59:

<i>Pers.</i>	<i>Num.</i>	<i>Tense</i>	<i>Pers.</i>	<i>Num.</i>	<i>Tense</i>
1.	_____	_____	13.	_____	_____
2.	_____	_____	14.	_____	_____
3.	_____	_____	15.	_____	_____
4.	_____	_____	16.	_____	_____
5.	_____	_____	17.	_____	_____
6.	_____	_____	18.	_____	_____
7.	_____	_____	19.	_____	_____
8.	_____	_____	20.	_____	_____
9.	_____	_____	21.	_____	_____
10.	_____	_____	22.	_____	_____
11.	_____	_____	23.	_____	_____
12.	_____	_____	24.	_____	_____

	<i>Pers.</i>	<i>Num.</i>	<i>Tense</i>
25.			
26.			
27.			
28.			
29.			
30.			

	<i>Pers.</i>	<i>Num.</i>	<i>Tense</i>
31.			
32.			
33.			
34.			
35.			
36.			

G. Conjugate the following verbs in the *future* tense (§§372-375):

1. ἀκούω, *hear*

	<i>Act.</i>	<i>Mid.</i>
Sing. 1.	_____	1. _____
2.	_____	2. _____
3.	_____	3. _____
Plur. 1.	_____	1. _____
2.	_____	2. _____
3.	_____	3. _____

2. ἄγω, *lead*

	<i>Act.</i>	<i>Mid.</i>
Sing. 1.	_____	1. _____
2.	_____	2. _____
3.	_____	3. _____
Plur. 1.	_____	1. _____
2.	_____	2. _____
3.	_____	3. _____

- H. Two verbs with contract futures (§§376-380) that occur frequently in the New Testament are μένω, *remain*, and βάλλω, *throw, put*. Identify the following present and future forms of these two verbs:

	<i>Person</i>	<i>Number</i>	<i>Tense</i>
1. μένεις (Jn 1:38)	_____	_____	_____
2. μένει (Jn 1:39)	_____	_____	_____
3. μενεῖτε (Jn 15:10)	_____	_____	_____
4. μένετε (Acts 16:15)	_____	_____	_____
5. μενεῖ (1 Cor 3:14)	_____	_____	_____
6. βάλλουσιν (Mt 9:17)	_____	_____	_____
7. βαλοῦσιν (Mt 13:42)	_____	_____	_____
8. βάλλει (Mk 2:22)	_____	_____	_____
9. βαλεῖ (Lk 12:58)	_____	_____	_____
10. βάλλω (Rev 2:24)	_____	_____	_____

- I. Supply the appropriate active forms of κρίνω, *judge, decide*, in the following sentences (person and number are indicated by the subjects, which are underlined once; tense is indicated in brackets at the end):

1. οὐδὲ γὰρ ὁ πατήρ _____ οὐδένα [pres.] (Jn 5:22)
2. ὁμεῖς κατὰ τὴν σάρκα _____ [pres.] (Jn 8:15)
3. ἐκεῖνος _____ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ [fut.] (Jn 12:48)
4. καὶ τὸ ἔθνος. . . _____ ἐγώ [fut.] (Acts 7:7)
5. σὺ δὲ τί _____ τὸν ἀδελφόν σου; [pres.] (Rom 14:10)

Lesson 25: Verbs/Indicative Mood, Primary Tenses (*continued*)

A. Conjugate the perfect active, perfect middle-passive and future passive of the following verbs:

Perfect Active Perf. Mid.-Pass. Future Passive

1. δουλεύω, *I serve* (I.1a)

Sg. 1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
Pl. 1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____

2. λείπω, *I leave, lack* (I.3a)

Sg. 1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
Pl. 1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____

B. Identify the following verbs selected from Jn 8:12-59:

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
1. ἔξει (12)	_____	_____	_____	_____
2. μαρτυρεῖς (13)	_____	_____	_____	_____
3. οἴδατε (14)	_____	_____	_____	_____

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
4. κρίνετε (15)	_____	_____	_____	_____
5. γέγραπται (17)	_____	_____	_____	_____
6. ζητήσετε (21)	_____	_____	_____	_____
7. λαλώ (25)	_____	_____	_____	_____
8. γνώσεσθε (32)	_____	_____	_____	_____
9. ἔσμεν (33)	_____	_____	_____	_____
10. δεδουλεύκαμεν (33)	_____	_____	_____	_____
11. λέγεις (33)	_____	_____	_____	_____
12. μένει (35)	_____	_____	_____	_____
13. ἔσεσθε (36)	_____	_____	_____	_____
14. οἶδα (37)	_____	_____	_____	_____
15. ἐώρακα (38)	_____	_____	_____	_____
16. ποιεῖτε (38)	_____	_____	_____	_____
17. λελάληκα (40)	_____	_____	_____	_____
18. γεγεννημέθα (41)	_____	_____	_____	_____
19. λέγομεν (48)	_____	_____	_____	_____
20. ἔσομαι (55)	_____	_____	_____	_____

- C. Identify the following future and perfect forms of ἀκούω, *I hear* (I.1a) and λαμβάνω, *I take, receive* (IV.2). Check Volume III for the principle parts of these verbs.

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
1. ἀκουσθήσεται* (Lk 12:3)	_____	_____	_____	_____
2. ἀκημόατε (Jn 5:37)	_____	_____	_____	_____
3. λήψεται (Mt 10:41)	_____	_____	_____	_____
4. ἐῤληφεν (1 Cor 10:13)	_____	_____	_____	_____

*Cf. §3922 and §422 for the σ before σ. *Cf. §3922 and §422 for the -- before --.

Lesson 26: Verbs/Indicative Mood, Secondary Tenses

A. Review the section on augmenting secondary tenses (§§0335-3400). Supply the first person singular imperfect form for the following verbs:

- | | |
|------------------|--------------------|
| 1. παιδεύω _____ | 6. αἰτέω _____ |
| 2. ἀκούω _____ | (cf. §3370.2) |
| 3. ἔχω _____ | 7. ὁράω _____ |
| (cf. §3371) | (cf. §3372.2) |
| 4. τιμάω _____ | 8. κρύπτω _____ |
| 5. ἴστημι _____ | 9. γίνομαι _____ |
| | 10. βασιλεύω _____ |

B. Conjugate the following verbs in the *imperfect* tense (§§401-403):

Act.

Mid.-Pass.

1. δουλεύω, *I serve* (I.1a)

- | | |
|--------------|-------|
| Sg. 1. _____ | _____ |
| 2. _____ | _____ |
| 3. _____ | _____ |
| Pl. 1. _____ | _____ |
| 2. _____ | _____ |
| 3. _____ | _____ |

2. φιλέω, *I love* (I.2b)

- | | |
|--------------|-------|
| Sg. 1. _____ | _____ |
| 2. _____ | _____ |
| 3. _____ | _____ |

P1. 1.	_____	_____
2.	_____	_____
3.	_____	_____

C. Conjugate the following verbs in the *aorist* tense (§§407-408):

Act.

Mid.

1. δουλεύω

Sg. 1.	_____	_____
2.	_____	_____
3.	_____	_____
P1. 1.	_____	_____
2.	_____	_____
3.	_____	_____

2. φιλέω

Sg. 1.	_____	_____
2.	_____	_____
3.	_____	_____
P1. 1.	_____	_____
2.	_____	_____
3.	_____	_____

3. λαμβάνω, *I take, receive* (IV.2--2. aor: ἔλαβον)

Sg. 1.	_____	_____
2.	_____	_____
3.	_____	_____

- Pl. 1. _____
 2. _____
 3. _____

D. Identify the following *aorist* forms from Jn 1:19-51 and indicate the type of aorist form-set (2.aor. §407; regular 1.aor, §408; 1.aor. with stem ending in a stop, §409; 'liquid' 1.aor., §410; 'root' aor., §411; κ -aor., §412):

	<i>Pers.</i>	<i>Num.</i>	<i>Type of Aor.</i>	<i>Voice</i>
1. απέστειλαν (19)	_____	_____	_____	_____
2. ὠμολόγησεν (20)	_____	_____	_____	_____
3. ἠρνήσατο (20)	_____	_____	_____	_____
4. ἠρώτησαν (21)	_____	_____	_____	_____
5. εἶπαν (22; cf. §4122)	_____	_____	_____	_____
6. εἶπεν (23)	_____	_____	_____	_____
7. ἐγένετο (28)	_____	_____	_____	_____
8. εἶπον (30)	_____	_____	_____	_____
9. ἦλθον (31)	_____	_____	_____	_____
10. ἐμαρτύρησεν (32)	_____	_____	_____	_____
11. ἔμεινεν (32)	_____	_____	_____	_____
12. ἤκουσαν (37)	_____	_____	_____	_____
13. εἶδαν (39)	_____	_____	_____	_____
14. ἔμειναν (39)	_____	_____	_____	_____
15. ἤγαγεν (42)	_____	_____	_____	_____
16. ἠθέλησεν (43)	_____	_____	_____	_____
17. ἔργαψεν (45)	_____	_____	_____	_____
18. εἶδεν (47)	_____	_____	_____	_____

- E. Identify the following present (§3700), imperfect (§4040) and aorist (§§411-412) forms of the -μι verbs ἵστημι, *stand*, *put* (I.7b); δείκνυμι, *show* (IV.4); δίδωμι, *give* (I.7b); and τίθημι, *put, place, make* (I.7b):

	<i>Pers.</i>	<i>Num.</i>	<i>Tense</i>	<i>Voice</i>
1. ἔστησαν (Mt 26:15)	_____	_____	_____	_____
2. ἐδίδου (Mk 3:6)	_____	_____	_____	_____
3. ἔδειξεν (Lk 4:5)	_____	_____	_____	_____
4. ἔδωκας (Lk 7:44)	_____	_____	_____	_____
5. ἔστη (Lk 24:36)	_____	_____	_____	_____
6. τίθησιν (Jn 2:10)	_____	_____	_____	_____
7. δεικνύεις (Jn 2:18)	_____	_____	_____	_____
8. δίδωσιν (Jn 3:34)	_____	_____	_____	_____
9. ἔθηκα (Jn 15:16)	_____	_____	_____	_____
10. ἐδίδοσαν (Jn 19:3)	_____	_____	_____	_____
11. ἔθετο (Acts 1:7)	_____	_____	_____	_____
12. ἔθου (Acts 5:4)	_____	_____	_____	_____

Lesson 27: Verbs/Indicative Mood, Secondary Tenses (*continued*)

A. Conjugate λέγω, *say* (VI.), in the *pluperfect* (§§415-418) and *aurist passive* (§§419-424) tenses:

	<i>Plupf. Act.</i>	<i>Plupf. Mid.-Pass.</i>	<i>Aor. Pass.</i>
Sg. 1.	εἰρήκειν	εἰρήμην	ἑρρέθην
2.	_____	_____	_____
3.	_____	_____	_____
Pl. 1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____

B. Supply the missing forms for the following verbs in the same person and number as the form given (cf. §4070, §422, and §4241):

	<i>Pres. Act.</i>	<i>Aor. Act.</i>	<i>Aor. Mid.</i>	<i>Aor. Pass.</i>
1.	ἀκούεις (I.1a)	_____	_____	_____
2.	_____	_____	ἐπαυσάμεθα (I.1a)	_____
3.	_____	_____	_____	ἔτελέσθητε (I.5d)
4.	_____	ἔγραψα (I.3)	_____	_____
5.	_____	_____	ἐπιστεύσαντο (I.1a)	_____
6.	_____	ἔσπειρας (III.4)	_____	_____
7.	βάλλουσι (ν) (III.3)	_____	_____	_____
8.	_____	_____	_____	ἤξιώθην (I.2c)

C. The paradigm given in the *Grammar* for the first or weak aorist (§406) is πιστεύω: active, ἐπίστευσα (§408); middle, ἐπιστευσάμην (§408); and passive, ἐπιστεύθην (§421). Indicate the *voice* of the following first person singular aorist verbs and describe how they differ from the comparable form of πιστεύω (verb class and lexical form are given in parentheses):

ex.: ἐθέμην (I.7b, τίθημι): middle voice; a root aorist (§4120), i.e., personal ending is added directly to the tense base (no-σα-).

- | | <i>Voice</i> |
|------------------------------|--------------|
| 1. ἠγγέλην (III.3, ἀγγέλλω) | _____ |
| <i>Difference:</i> _____ | |
| 2. ἐλιπόμην (I.3a, λείπω) | _____ |
| <i>Difference:</i> _____ | |
| 3. ἔδωκα (I.7b, δίδωμι) | _____ |
| <i>Difference:</i> _____ | |
| 4. ἐθλίβην (I.3a, θλίβω) | _____ |
| <i>Difference:</i> _____ | |
| 5. ἔμεινα (I.4, μένω) | _____ |
| <i>Difference:</i> _____ | |
| 6. ἔτυχον (IV.2, τυγχάνω) | _____ |
| <i>Difference:</i> _____ | |
| 7. ἐπλήσθην (I.7b, πίμπλημι) | _____ |
| <i>Difference:</i> _____ | |
| 8. ἐπέμφθην (I.3a, πέμπω) | _____ |
| <i>Difference:</i> _____ | |
| 9. ἔστην (I.7b, ἵστημι) | _____ |

Difference: _____

10. ἐδιωξάμην (I.3b, διώκω) _____

Difference: _____

11. ἔφυγον (I.3b, φεύγω) _____

Difference: _____

12. ἐκλείσθην (I.1a, κλείω) _____

Difference: _____

D. Identify the following *orist* and *imperfect* verbs from Acts 10:1-30:

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
1. εἶδεν (3)	_____	_____	_____	_____
2. ἀνέβησαν (4)	_____	_____	_____	_____
3. ἀπῆλθεν (7)	_____	_____	_____	_____
4. ἀπέστειλεν (8)	_____	_____	_____	_____
5. ἀνέβη (9)	_____	_____	_____	_____
6. ἐγένετο (10)	_____	_____	_____	_____
7. ὑπῆρχεν (12)	_____	_____	_____	_____
8. ἔφαγον (14)	_____	_____	_____	_____
9. ἀνελήμφθη (16)	_____	_____	_____	_____
10. διηπόρει (17)	_____	_____	_____	_____
11. ἐπέστησαν (17)	_____	_____	_____	_____
12. ἐπυνθάνοντο (18)	_____	_____	_____	_____
13. ἐχρημάτισθη (22)	_____	_____	_____	_____
14. προσεκύνησεν (25)	_____	_____	_____	_____
15. ἤγειρεν (26)	_____	_____	_____	_____
16. ἔδειξεν (28)	_____	_____	_____	_____

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
17. μετεπέμψασθε (29)	_____	_____	_____	_____
18. ἔφη (30)	_____	_____	_____	_____
19. ἦμην (30)	_____	_____	_____	_____
20. ἔστη (30)	_____	_____	_____	_____
21. εἰσηκούσθη (31)	_____	_____	_____	_____
22. ἐμνήσθησαν (31)	_____	_____	_____	_____
23. ἔπεμψα (33)	_____	_____	_____	_____
24. ἐποίησας (33)	_____	_____	_____	_____

E. Locate two examples of a pluperfect active (§418) in Jn 8: 12-20:

	<i>Form</i>	<i>Verse</i>	<i>Person</i>	<i>Number</i>
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____

Lesson 28: Verbs/Identifying the Verb

- A. Identify (person, number, tense) in class or with a classmate the verbs from Jn 8:12-20 listed in §432. Check your answers against the analysis of these verbs in §§432.1-57.
- B. Locate and identify the verbs in Jn 8:21-30. Again, your answers may be compared with the analysis in §§433.1-18.
- C. Greek verbs consist of prefixes, tense stems and suffixes (§§431.1-52; cf. §§355-3550.3). The particular combination of these components in each verb indicates its person, number, tense, voice and mood (§0304ff). Divide the following indicative verbs from Jn 8:31-38 into their components, as illustrated below:

	<i>aug. or redup.</i>	<i>tense base</i>	<i>tense sign</i>	<i>theme vowel</i>	<i>pers. ending</i>
ex.: ἐπίστευσαν (8:30)	ἐ	πίστευ	σ	α	ν
1. ἔλεγεν (31)					
2. ἐστε (31)					
3. γνώσεσθε (32)					
4. ἐλευθερώσει (32)					
5. ἀπεκρίθησαν (33)					
6. ἐσμεν (33)					
7. δεδουλεύκαμεν (33)					
8. λέγεις (33)					
9. γενήσεσθε (33)					
10. ἀπεκρίθη (34)					
11. λέγω (34)					

	<i>aug. or redup.</i>	<i>tense base</i>	<i>tense sign</i>	<i>theme vowel</i>	<i>pers. ending</i>
12. ἐστίν (34)					
13. μένει (35)					
14. ἔσεσθε (36)					
15. ζητεῖτε (37)					
16. χωρεῖ (37)					
17. ἐώρακα (38)					
18. λαλῶ (38)					
19. ἠκούσατε (38)					
20. ποιεῖτε (38)					

D. *Review.* Identify the following *nouns* (gender, number, case) and *verbs* (person, number, tense) from Jn 8:39-47:

	<i>Gender/ Person</i>	<i>Number</i>	<i>Case/ Tense</i>
1. εἶπαν (39)	_____	_____	_____
2. τὰ ἔργα (39)	_____	_____	_____
3. ἐποιεῖτε (39)	_____	_____	_____
4. τὴν ἀλήθειαν (40)	_____	_____	_____
5. λελάληκα (40)	_____	_____	_____
6. ἐποίησεν (40)	_____	_____	_____
7. γεγεννημέθα (41)	_____	_____	_____
8. ἓνα πατέρα (41)	_____	_____	_____
9. ἔχομεν (41)	_____	_____	_____
10. ἠγαπᾶτε (42)	_____	_____	_____
11. ἐν τοῦ θεοῦ (42)	_____	_____	_____

	<i>Gender/ Person</i>	<i>Number</i>	<i>Case/ Tense</i>
12. ἐλήλυθα (42)	_____	_____	_____
13. ἀπέστειλεν (42)	_____	_____	_____
14. τὸν λόγον τὸν ἐμὸν (43)	_____	_____	_____
15. τὰς ἐπιθυμίας (44)	_____	_____	_____
16. ἐν τῇ ἀληθείᾳ (44)	_____	_____	_____
17. ἔστηκεν (44)	_____	_____	_____
18. τὸ ψεῦδος (44)	_____	_____	_____
19. τὰ ῥήματα (47)	_____	_____	_____
20. ἀκούετε (47)	_____	_____	_____

E. *Review.* The following selections from the Ten Commandments are taken from the Septuagint, the Greek version of the Hebrew Scriptures (Exod 20:1, 2, 4, 11a, 12). Fill in the blanks, taking into account the signals provided by the context and the notes following the passage:

¹καὶ ἐλάλη _____ (1) κύριος πάντας τοὺς λόγ _____ (2)
τούτους λέγων ² _____ (3) εἰμι κύριος _____ (4) θεός σου,
ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλεί _____ (5)....
⁴οὐ ποιή _____ (6) σεαυτῷ εἰδωλον οὐδὲ _____ (7) ὁμοίωμα,
ὅσα ἐν τῷ οὐραν _____ (8) ἄνω καὶ ὅσα ἐν _____ (9) γῆ κάτω καὶ
ὅσα ἐν _____ (10) ὕδασιν ὑποκάτω τῆς γ _____ (11).... ¹¹ἐν
γὰρ ἕξ ἡμέραις ἐποίησεν κύριος τὸν οὐραν _____ (12) καὶ τὴν
γῆν καὶ _____ (13) θάλασσαν καὶ _____ (14) τὰ ἐν αὐτοῖς
καὶ _____ (15) τῇ ἡμέρᾳ _____ (16) ἑβδομῆ.... ¹²τίμα
τὸν πατ _____ (17) σου καὶ τὴν μητέρα, ἵνα εὖ σοι γένηται,

καὶ ἓνα μακροχρόνιος γένη ἐπὶ τῆς γῆς τῆς ἀγαθ_____ (18),
 _____ (19) κύριος ὁ θεός σου δίδω_____ (20) σοι.

Notes:

- (1) 3. sing. aor. act. of λαλέω
- (2) ὁ λόγος
- (3) 1. sing. personal pronoun
- (4) masc. sing. nom. article
- (5) ἡ δουλεία
- (6) 2. sing. fut. act. of ποιέω
- (7) neut. sing. gen. of πᾶς
- (8) ὁ οὐρανός
- (9) fem. sing. dat. article
- (10) neut. plur. dat. article
- (11) ἡ γῆ
- (12) ὁ οὐρανός
- (13) fem. sing. acc. article
- (14) neut. plur. acc. of πᾶς
- (15) 3. sing. aor. act. of καταπαύω
- (16) article, second attributive position (§127.2)
- (17) ὁ πατήρ
- (18) ἀγαθός, -ή, -όν
- (19) rel. pron. (antecedent: τῆς γῆς)
- (20) 3. sing. pres. act. of δίδωμι

Lesson 29: Verbs/Subjunctive, Optative

A. Conjugate πιστεύω, *believe*, in the *subjunctive* mood (§§442-443):

1. Present Subjunctive:

	<i>Act.</i>	<i>Mid.-Pass.</i>
Sg. 1.	_____	_____
2.	_____	_____
3.	_____	_____
Pl. 1.	_____	_____
2.	_____	_____
3.	_____	_____

2. Aorist Subjunctive:

	<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
Sg. 1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
Pl. 1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____

B. What is the only difference between the form-sets of the present indicative and the present subjunctive (§443)?
 _____; between the form-sets of the future indicative and the aorist subjunctive (§§4430.4)?
 _____. Which set of personal endings is used with all subjunctive tenses (§442.4)?
 _____.

C. Identify the following pairs of *active indicative* and *subjunctive* verbs:

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Mood</i>
1. εἶπον (Jn 3:12)	_____	_____	_____	_____
εἶπω (Jn 3:12)	_____	_____	_____	_____
2. ἔχη (Jn 3:15)	_____	_____	_____	_____
ἔχει (Jn 4:44)	_____	_____	_____	_____
3. ἐλευθερώση (Jn 8:36)	_____	_____	_____	_____
ἐλευθερώσει (Jn 8:32)	_____	_____	_____	_____
4. βαλοῦσιν (Rev 4:10-- cf. §377.2)	_____	_____	_____	_____
βάλωσιν (Jn 8:59)	_____	_____	_____	_____

D. Identify the following *subjunctive* forms from Jn 8:12-59:

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
1. περιπατήση (12)	_____	_____	_____	_____
2. μαρτυρῶ (14)	_____	_____	_____	_____
3. πιστεύσητε (24)	_____	_____	_____	_____
4. μείνητε (31)	_____	_____	_____	_____
5. ἐλευθερώση (36)	_____	_____	_____	_____
6. λαλή (44)	_____	_____	_____	_____

E. Locate and identify all the *subjunctive* forms in 1 Jn 1:5-2:6:

	<i>Subj. Form</i>	<i>Verse</i>	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
1.						

	<i>Subj. Form</i>	<i>Verse</i>	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
2.	_____	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____	_____
5.	_____	_____	_____	_____	_____	_____
6.	_____	_____	_____	_____	_____	_____
7.	_____	_____	_____	_____	_____	_____
8.	_____	_____	_____	_____	_____	_____
9.	_____	_____	_____	_____	_____	_____
10.	_____	_____	_____	_____	_____	_____
11.	_____	_____	_____	_____	_____	_____
12.	_____	_____	_____	_____	_____	_____

F. Locate and identify the *optative* forms (§§445-449) in the following passages:

	<i>Opt. Form</i>	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
1. Lk 20:16	_____	_____	_____	_____	_____
2. Acts 17:18	_____	_____	_____	_____	_____
3. Acts 20:16	_____	_____	_____	_____	_____
4. 1 Pet 1:2	_____	_____	_____	_____	_____
5. 1 Pet 3:14	_____	_____	_____	_____	_____

Lesson 30: Verbs/Imperative, Infinitive, Participle

A. Review the imperative mood (§§0455-4630) and identify the following *imperative* forms from Jn 1:19-51:

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
1. Εὐθύνατε (23)	_____	_____	_____	_____
2. Ἔρχεσθε (39)	_____	_____	_____	_____
3. Ἀκολουθεῖ (43)	_____	_____	_____	_____
4. Ἔρχου (46)	_____	_____	_____	_____

B. Find and identify all the *imperative* forms in Mk 1:40-45:

	<i>Person</i>	<i>Number</i>	<i>Tense</i>	<i>Voice</i>
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____
5. _____	_____	_____	_____	_____

C. Supply all the forms of the *infinitive* mood for the verb δουλεύω, *to serve* (cf. §§464-4661):

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
<i>Present</i>	_____	_____	_____
<i>Future</i>	_____	_____	_____
<i>Aorist</i>	_____	_____	_____
<i>Perfect</i>	_____	_____	_____

D. Identify the following *infinitives* from Jn 8:12-59:

	<i>Tense</i>	<i>Voice</i>
1. ἐλθεῖν (21)	_____	_____
2. λαλεῖν (26)	_____	_____
3. ἀποκτεῖναι (37)	_____	_____
4. ἀκούειν (43)	_____	_____
5. ποιεῖν (44)	_____	_____
6. γενέσθαι (58)	_____	_____

E. Identify the following *imperatives* and *infinitives* from Mk 1:21-28:

	<i>Pers.</i>	<i>Num.</i>	<i>Tense</i>	<i>Voice</i>	<i>Mood</i>
1. ἀπολέσαι (24)	_____	_____	_____	_____	_____
2. φημώθητι (25)	_____	_____	_____	_____	_____
3. ἔξελθε (25)	_____	_____	_____	_____	_____
4. συζητεῖν (27)	_____	_____	_____	_____	_____

F. Review both the tense stems (§§0467-469.4) and the nominal endings (§§246-250) of participles. Decline the *present participle* of βασιλεύω, *to rule*:

		<i>Present Active</i>		
Sing.	Masc.	Fem.	Neut.	
Nom.	_____	_____	_____	
Gen.	_____	_____	_____	
Dat.	_____	_____	_____	
Acc.	_____	_____	_____	
Plur.				
Nom.	_____	_____	_____	

H. Identify the following *participles* from Jn 1:19-51:

	<i>Gen.</i>	<i>Num.</i>	<i>Case</i>	<i>Tense</i>	<i>Voice</i>
1. τοῖς πέμψασιν (22)	_____	_____	_____	_____	_____
2. βοῶντος (23)	_____	_____	_____	_____	_____
3. ἀπεσταλμένοι (24)	_____	_____	_____	_____	_____
4. ὁ...ἐρχόμενος (27)	_____	_____	_____	_____	_____
5. βαπτίζων (28)	_____	_____	_____	_____	_____
6. ἐρχόμενον (29)	_____	_____	_____	_____	_____
7. ὁ αἵρων (29)	_____	_____	_____	_____	_____
8. λέγων (32)	_____	_____	_____	_____	_____
9. καταβαῖνον (32)	_____	_____	_____	_____	_____
10. ὁ πέμψας (33)	_____	_____	_____	_____	_____
11. μένον (33)	_____	_____	_____	_____	_____
12. ἐμβλέψας (36)	_____	_____	_____	_____	_____
13. περιπατοῦντι (36)	_____	_____	_____	_____	_____
14. λαλοῦντος (37)	_____	_____	_____	_____	_____
15. στραφεῖς (38)	_____	_____	_____	_____	_____
16. θεασάμενος (38)	_____	_____	_____	_____	_____
17. ἀκολουθοῦντας (38)	_____	_____	_____	_____	_____
18. μεθερμηνευόμενον (38)	_____	_____	_____	_____	_____
19. τῶν ἀκουσάντων (40)	_____	_____	_____	_____	_____
20. ἀκολουθησάντων (40)	_____	_____	_____	_____	_____
21. ὄντα (48)	_____	_____	_____	_____	_____
22. ἀνεφγότα (51)	_____	_____	_____	_____	_____
23. ἀναβαίνοντας (51)	_____	_____	_____	_____	_____

Lesson 31: Verbs/Tense Base Formation

- A. There are three basic patterns for constructing the tense stems of the six principal parts, depending on the final letter of the verb stem: pattern *A* for verb stems ending in a vowel; pattern *B* for verb stems ending in a stop consonant; and pattern *C* for verb stems ending in a liquid or nasal consonant (§§477-4782.2). Construct the remaining principal parts for the following verbs, utilizing the three patterns and sub-patterns as summarized in §478:

	I	II	III	IV	V	VI
A ₁ : δουλεύω	_____	_____	_____	_____	_____	_____
A ₂ : λαλέω	_____	_____	_____	_____	_____	_____
B ₁ : γράφω	_____	_____	_____	_____	_____	_____
B ₂ : διώκω	_____	_____	_____	_____	_____	_____
B ₃ : σπεύδω	_____	_____	_____	_____	_____	_____
C ₁ : σύρω	_____	_____	_____	_____	_____	_____
C ₂ : μένω	_____	_____	_____	_____	_____	_____

- B. Identify the following verbs from Jn 3:1-21 and supply the first person singular present active (dictionary) form for each one:

	<i>Pers.</i>	<i>Num.</i>	<i>Tense</i>	<i>Voice</i>	<i>Dictionary Form</i>
1. ποιεῖς (2)	_____	_____	_____	_____	_____
2. λέγει (4)	_____	_____	_____	_____	_____
3. ἐστίν (6)	_____	_____	_____	_____	_____
4. λαλοῦμεν (11)	_____	_____	_____	_____	_____
5. λαμβάνετε (11)	_____	_____	_____	_____	_____

6. πιστεύετε (12) _____
7. ἀναβέβηκεν (13): _____
IV.5
8. ἠγάπησεν (16) _____
9. κρίνεται (18) _____
10. πεπίστευκεν (18) _____

C. On the basis of Appendix III: Verbal System (Volume III), construct all the missing principal parts for the following verbs on p. 133 in the *same person and number* as the form given:

<i>Class</i>	<i>I. Pres.</i>	<i>II. Fut.</i>	<i>III. Aor.</i>	<i>IV. Perf. Active</i>	<i>V. Perf. Mid./Pass.</i>	<i>VI. Aor. Passive</i>
I.1a					πεπιστεύμεθα	
I.2a	έρωϊάτε					
I.3a		βλέψει				
I.2b			έφιλήσαμεν			
III.1a	κρίζουσι (ν)					
I.1a			ένήστευσας			
V.						έγνώσθη
I.2c				πεφανέρωκα		
VI.			είπατε			
II.	κλέπτεις					
III.2		πράξω				
IV.2						έλήμφθησαν

Lesson 32: Sentence Structure: Sentence Types I-IV

A. Diagram the following sentence types I-IV from Jn 8:12-59 by placing a slash (/) between the boundaries of discrete words and word groups and indicate the morphology of each word or word group by writing the appropriate number over the main word of the group, according to the following parsing code (§§512.1-515):

- 1 = word or word group in the structure of subject;
- 2 = main (finite) verb;
- 3 = word or word group in the predicate with the main word in the nominative case;
- 4 = word or word group in the predicate with the main word in the accusative case;
- 5 = word or word group in the predicate with the main word in the dative case.

See the examples in §§513-515.

Sentence Type I: 1/2

- 1. καὶ ἐὰν) κρίνω [δὲ] ἐγώ Jn 8:16
- 2. ὅτι οὕτω) ἐληλύθει ἡ ὥρα αὐτοῦ Jn 8:20
- 3. Ἀβραὰμ ἀπέθανεν Jn 8:52
- 4. Ἰησοῦς [δὲ] ἐκρύβη Jn 8:59

Sentence Type II: 1/2/3

- 5. ὅτι) δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστιν Jn 8:17
- 6. ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ Jn 8:18

7. ὅτι) Ἐλεύθεροι γενήσεσθε Jn 8:33

8. Εἰ) ὁ θεὸς πατὴρ ὑμῶν ἦν Jn 8:42

Sentence Type III: 1/2/4

9. ἀλλ') ἔξει τὸ φῶς τῆς ζωῆς Jn 8:12

10. ἐγὼ (οὐ) κρίνω οὐδένα Jn 8:15

11. Ὅταν) ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου Jn 8:28

12. καὶ) ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς Jn 8:32

Sentence Type IV: 1/2/4/5

13. εἶπον [οὖν] αὐτῷ οἱ φαρισαῖοι, ^(quotation = 4) Σὺ. . .

ἀληθής Jn 8:13

14. ὃς τὴν ἀλήθειαν ὑμῶν λελάληκα Jn 8:40

15. εἶπαν [οὖν] αὐτῷ, Ἡμεῖς. . .θεόν Jn 8:41

B. Diagram the following sentences from Jn 8:12-59 as in A and indicate the sentence type in the blank at the left (S-I, S-II, S-III, S-IV):

___ 1. ἀληθής ἐστίν ἡ μαρτυρία μου Jn 8:14

___ 2. Οὐτε) ἐμὲ οἴδατε (οὐτε) τὸν πατέρα μου Jn 8:19

___ 3. καὶ) οὐδεὶς ἐπίασεν αὐτόν Jn 8:20

4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

Lesson 33: Sentence Structure: Sentence Types V-VI

A. Both S-V and S-VI have the same general pattern: 1/2/4/4 (§520). Review the criteria for distinguishing the two sentence types:

1. Both accusatives refer to the *same* person or thing in an S-V (§521.1), to *different* persons or things in an S-VI (§523.1).
2. The infinitive of a linking verb, εἶναι or γενέσθαι, may be inserted between the two accusatives of an S-V without changing the meaning of the sentence, but not so between the accusatives of an S-VI (§521.1).
3. In S-VP the first accusative becomes the subject and the other is changed to the *nominative* case (§521.2); in S-VIP either accusative may become the subject and the other is retained in the *accusative* case (§523.2).
4. One of the accusatives may be deleted from an S-VI without changing the meaning of the verb; not so from an S-V (§523.1).
5. S-V will occur with verbs like ποιέω, καλέω, ἐπικαλέω, λέγω, ἔχω, ὀνομάζω and τίθημι (§522); S-VI with verbs like διδάσκω, ἐρωτάω, αἰτέω, ὑπομιμνήσκω and ἀναμιμνήσκω (§524).

B. Diagram the following sentences (use the parsing code given in Lesson 32) and indicate whether they are S-V or S-VI on the basis of the criteria given in A, especially rule 5:

___ 1. καὶ) ἐδίδασκεν αὐτοῦς ... πολλά Mk 4:2

___ 2. ὑμεῖς [δὲ] πεποιήκατε αὐτὸν σπήλαιον

ληστῶν

Mk 11:17

___ 3. Τί [δὲ] με καλεῖτε, Κύριε... Lk 6:46

___ 4. ὅπου) ἐποίησεν τὸ ὕδωρ οἶνον Jn 4:46

___ 5. μηδὲ) παριστάνετε τὰ μέλη ὑμῶν ὄπλα

ἀδικίας... Rom 6:13

C. Diagram the following sentences and indicate whether they are S-VP or S-VIP on the basis of rule 3 in A, above:

___ 1. ὅτι) αὐτοῖς υἱοῖς θεοῦ κληθήσονται Mt 5:9

___ 2. ὅτι) ὁ οἶκός μου οἶκος προσευχῆς

κληθήσεται. . . Mk 11:17

D. Diagram the following interrogative and imperative sentences (§§526-527) and indicate sentence types in the blank at the left:

___ 1. σεαυτὸν δεῖξον τῷ ἱερεῖ Mk 1:44

___ 2. καὶ) ταῦτα οὐ γινώσκεις; Jn 3:10

___ 3. Πορεύου Jn 4:50

___ 4. οὐχὶ) ἐμώρανεν ὁ θεὸς τὴν σοφίαν

τοῦ κόσμου; 1 Cor 1:20

E. The following passage from 1 Jn 1:5-6 is broken down into simple sentences. Diagram each sentence, indicate sentence type and provide an English translation on the blank lines

(note: in diagramming ignore prepositional phrases, adverbs, and particles):

_____ ⁵καὶ) ἔστιν αὕτη ἡ ἀγγελία

_____ ἦν ἀκηκόαμεν ἀπ' αὐτοῦ

_____ ἦν. . . (καὶ) ἀναγγέλλομεν ὑμῖν,

_____ (ὅτι) ὁ θεὸς φῶς ἔστιν

_____ (καὶ) σκοτία ^(p-phrase = 3) ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

_____ ⁶· Ἐὰν) εἴπωμεν ^(quotation = 4) ὅτι. . . αὐτοῦ

_____ (ὅτι) κοινωνίαν ἔχομεν μετ' αὐτοῦ

_____ (καὶ) ἐν τῷ σκοτει περιπατῶμεν,

_____ ψευδόμεθα

_____ (καὶ) οὐ ποιοῦμεν τὴν ἀλήθειαν·

F. Divide 1 Jn 1:8 into simple sentences as in exercise E and indicate sentence type for each one:

1. _____
2. _____
3. _____
4. _____

G. Study 1 Jn 2:7-11 and be prepared to translate it in class. In preparing a passage for translation, one should diagram the Greek sentences and understand their syntax first; then, look up unfamiliar words in a Greek dictionary and make a list of the possible meanings to have at hand for class recitation. Notes will be provided for this and subsequent passages which will comment on unfamiliar constructions and refer to the paragraphs in the *Grammar* where they are explained.

Notes on 1 Jn 2:7-11

- 2:7 Ἀγαπητοί: vocative case (§205).
- 2:8 παράγεται: compound verb, παρ-άγω.
- 2:9 ὁ λέγων ἐν τῷ φωτὶ εἶναι: the participle, λέγων, is used as a substantive and contains both the subject, along with μισῶν, of ἐστὶν and the verb of its own embedded sentence. One transformation of the embedded sentence would be: αὐτὸς ὃς λέγει ...ἐστὶν. The infinitive εἶναι contains a second embedded sentence which can be transformed into the finite form: ὅτι) ἐστὶν ἐν τῷ φωτί. *He who says that he is in the light....*
- 2:10 τὸν ἀδελφὸν αὐτοῦ: direct object of the verb, ἀγαπᾷ, which is embedded in the participle, ἀγαπῶν.
- 2:11 ἐν τῇ σκοτίᾳ: the predicate complement of an S-II. Note that adverbials of place frequently occur as predicates of S-II. (Cf. the English sentence *John is here.*)

Lesson 34: The "Subject"

A. What are the formal signals of the grammatical subject in Greek (§533)?

1. _____

2. _____

B. Diagram the following sentences from Jn 8:31-38 and identify the formal signals of the subjects by listing the head term in the nominative case and showing the agreement with the personal ending of the verb:

ex.: ² "Ελεγεν [οὖν] / ¹ ὁ Ἰησοῦς / (=5) πρὸς τοὺς...
Ἰουδαίους. . . 8:31
nom.: Ἰησοῦς ↔ #(ν) = 3. sg.

1. Ἐὰν) ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, 8:31

2. καὶ) ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς 8:32

3. πῶς σὺ λέγεις. . . 8:33

4. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. . . 8:34

5. ὅτι) πᾶς ὁ ποιῶν ... δοῦλός ἐστιν 8:34

6. ὁ υἱὸς μένει εἰς τὸν αἰῶνα 8:35

7. ὅτι) ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν 8:37

8. ἀ ἐγὼ ἐώρακα 8:38

9. καὶ) ὑμεῖς [οὔν] ... ποιεῖτε 8:38

C. Following are S-II sentences which have two words or word groups with head terms in the nominative case. Decide which is the subject in each sentence on the basis of agreement between the person and number of the subject and the ending of the verb (§533.1). Indicate your decision by diagramming each sentence (1 = subject; 2 = verb; 3 = predicate nominative):

1. Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς Mt 5:13

2. καὶ) πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν...ἦσαν Mk 4:1
(cf. §538)

3. Ἐγὼ οὐκ εἰμὶ ὁ Χριστός Jn 1:20

4. Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ Jn 1:49

5. ἡμεῖς [γὰρ] ναδς θεοῦ ἐσμεν 2 Cor 6:16

D. Prepare Jn 1:19-28 for class translation.

Notes

- 1:19 ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; ἐρωτάω is a verb which can occur in an S-VI with two accusative objects (§524). In this sentence the included direct question, Σὺ τίς εἶ; is functioning as the second object.
- 1:21 Τί οὖν σύ; the linking verb, εἶ, has been omitted. The linking verb is frequently omitted from Greek type II sentences; such sentences are called "nominal sentences" (cf. §608).
- 1:22 εἶπαν: on the spelling, see §4122.
δῶμεν: from δίδωμι (class I.7b).
- 1:24 ἀπεσταλμένοι: from ἀπο-στέλλω.
- 1:26 ἔστηκεν: from ἵστημι (class I.7b).
ὅν ... οἴδατε: a relative clause which is serving as the subject of the finite verb, ἔστηκεν. In English, an antecedent, *he*, must be supplied (cf. §643.2).
- 1:27 ὁ ὀπίσω μου ἐρχόμενος: the prepositional phrase, ὀπίσω μου, is functioning as a modifier in first attributive position (§699.4). ὁ...ἐρχόμενος is in apposition to the subject of ἔστηκεν. One might also take ὁ...ἐρχόμενος as the subject of ἔστηκεν and "antecedent" of ὅν.
- 1:28 ἦν...βαπτίζων: periphrasis for the imperfect tense (cf. §568).

- | | |
|---|------|
| 1. καὶ) τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε | 3:11 |
| 2. καὶ καθὼς) Μωϋσῆς ὕψωσεν τὸν ὄφιν... | 3:14 |
| 3. ἵνα) πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον | 3:15 |
| 4. οὕτως) [γὰρ] ἠγάπησεν ὁ θεὸς τὸν κόσμον | 3:16 |
| 5. ὥστε) τὸν υἱὸν τὸν μονογενῆ ἔδωκεν | 3:16 |
| 6. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται | 3:18 |
| 7. αὕτη [δὲ] ἐστὶν ἡ κρίσις | 3:19 |
| 8. πᾶς [γὰρ] ὁ φαῦλα πράσων μισεῖ τὸ φῶς | 3:20 |
| 9. ἵνα) μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ | 3:20 |

C. In the following sentences from Jn 3:1-21, place a full slash (/) between the boundaries of independent words and word groups and a half slash (/) between the sub-clusters of word groups (cf. §550):

- ex.: οὐ δύναται / ἰδεῖν / τὴν βασιλείαν / τοῦ θεοῦ 3:3
- | | |
|---|------|
| 1. καὶ) τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά
ἐστὶν | 3:6 |
| 2. καὶ) τὴν φωνὴν αὐτοῦ ἀκούεις | 3:8 |
| 3. οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου | 3:14 |
| 4. ἵνα) πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται | 3:16 |
| 5. ὅτι) μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς
υἱοῦ τοῦ θεοῦ | 3:18 |
| 6. ἵνα) φανερωθῆ αὐτοῦ τὰ ἔργα | 3:21 |

D. Prepare Jn 3:1-5 and 16-21 for class translation.

Notes

- 3:1 ἄνθρωπος...//Νικόδημος...//ἄρχων...: an expanded subject, ln+//ln+//ln+, of ᾧν (§547).
- 3:2 οὗτος: refers to the person just mentioned: *he, i.e., the latter* (§726.2).
- νοκτῶς: the genitive of time within which something takes place: *at night* (§890.3).
- ἐλήλυθας: from ἔρχομαι (class VI).
- διδάσκαλος: in apposition to the subject, *you*, which is signalled by the personal ending of the verb, ἐλήλυθας.
- δύναται...ποιεῖν: a verb chain: *is able to do* (cf. §571.1).
- 3:4 γέρων ὧν: an embedded S-II which modifies ἄνθρωπος; ὧν is the present participle of εἶμι.
- μῆ: the use of μῆ in an interrogative sentence signals that a negative answer is expected: *He is not able ..., is he?* (§617.7).
- 3:16 ὥστε...: the indicative, ἔδωκεν (§4120), with ὥστε expresses the actual result of the action in the preceding clause (§880.1).
- ἵνα...: the subjunctives, ἀπόληται (from ἀπόλλυμι) and ἔχη, following ἵνα express the purpose of the action of the preceding clause (cf. §§655f., 0878).
- 3:18 ὅτι μῆ: the negative with the indicative in ὅτι clauses is usually οὐ [cf. B1-D §428(5)].
- 3:19 μᾶλλον...ἢ: ἢ is used with the comparative μᾶλλον in place of the genitive of comparison [§626.3; cf. §890.2; B1-D §185(2)]: *rather than*.
- ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα: a neuter plural subject with a singular verb (§536); αὐτῶν is a genitive modifier of the subject τὰ ἔργα.
- 3:20 φαῦλα: object of the verb embedded in the participle ὁ πράσσω.

3:21 ἐστὶν εἰργασμένα: periphrasis for the perfect tense
(present of εἰμί plus perfect participle of
ἐργάζομαι; cf. §568); the subject signalled in
the ending of ἐστὶν refers to τὰ ἔργα (see §536).

Lesson 36: The Predicate/Adverbials

A. Diagram the following sentences from Jn 4:43-54 using the parsing code in §5550:

1. Μετὰ [δὲ] τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν
εἰς τὴν Γαλιλαίαν 4:43
2. ὅτι) προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει 4:44
3. ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ 4:45
4. καὶ αὐτοὶ [γὰρ] ἦλθον εἰς τὴν ἑορτήν 4:45
5. ἦλθεν [οὖν] πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας 4:46
6. ὅπου ἐποίησεν τὸ ὕδωρ οἶνον 4:46
7. οὗτος ... ἀπῆλθεν πρὸς αὐτὸν 4:47
8. ὅτι) Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν
Γαλιλαίαν 4:47
9. ἤδη [δὲ] αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ
ὑπήντησαν αὐτῷ 4:51
10. ὅτι) Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός 4:52
11. Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς
ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν 4:54

B. Following is a list of selected *adverbials* from the above sentences. Indicate the part of speech of these adverbials (adverb, prepositional phrase, noun cluster, participle; §§557-561) and their function (locative, temporal, or manner depending on whether they answer the questions *where?* *when?* or *how?* §557):

	<i>part of speech</i>	<i>function</i>
ex.: Μετὰ...τὰς δύο ἡμέρας (43)	<u>prep. phrase</u>	<u>temporal</u>
1. ἐκεῖθεν (43)	_____	_____
2. ἐν τῇ ἰδίᾳ πατρίδι (44b)	_____	_____
3. ἐν Ἱεροσολύμοις (45a)	_____	_____
4. ἐν τῇ ἑορτῇ (45a)	_____	_____
5. πάλιν (46a)	_____	_____
6. ὅπου (46a)	_____	_____
7. εἰς τὴν Γαλιλαίαν (47a)	_____	_____
8. πρὸς αὐτὸν (47a)	_____	_____
9. ἤδη (51)	_____	_____
10. αὐτοῦ καταβαίνοντος (51)	_____	_____
11. ὥραν ἐβδόμην (52b)	_____	_____
12. ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν (54)	_____	_____

C. Prepare Jn 4:46-54 for class translation.

Notes

4:46 ὅπου ἐποίησεν το ὕδωρ οἶνον: an S-V with ποιέω (§521.1).

4:47 ἵνα: introduces an object clause after ἡρώτα (§659).

ἤμελλεν...ἀποθνήσκειν: the imperfect of μέλλω with an infinitive to express imminence in past time (§569).

- 4:48 ἴδτε: from ὀράω (class VI).
- οὐ μὴ: the first negative strengthens the second, rather than canceling it as in English (§614.2): *certainly not*.
- 4:49 κατάβηθι: a root aorist imperative from κατα-βαίνω (cf. §461).
- πρὶν ἀποθανεῖν τὸ παιδίον μου: a temporal clause introduced by πρὶν with an infinitive (from ἀποθνήσκω) and an accusative "subject" (§836.4): *before my child dies*.
- 4:51 αὐτοῦ καταβαίνοντος: a genitive absolute in which the participle and its "subject" are both put in the genitive case even though the referent of the participle occurs as a dative, αὐτῷ, in the main clause [§847; cf. B1-D §423(1)]: *as he was returning*.
- αὐτῷ: a dative object of ὑπ-αντάω (cf. §593).
- 4:52 ἐπύθετο: from πυθάνομαι (class IV.2).
- ἔσχεν: from ἔχω (class I.3b), with the comparative adverb κομψότερον, evidently functioning as an intransitive verb in this clause: *he got better*.
- 4:53 ἔγνω: from γινώσκω (class V).
- ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ: a sentence fragment with no subject or verb!
- καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη: the verb stands before a compound subject, but is tied only to the first one, αὐτὸς, in person and number (§537).
- 4:54 Τοῦτο: the demonstrative pronominal adjective is separated from δεύτερον σημεῖον by the adverb πάλιν.
- ἔλθων ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν: a word cluster headed by a participle which is functioning as an adverbial clause (§846): *after coming from Judea to Galilee*.

Lesson 37: The Predicate/Verb Chains

A. Study lesson 37 and answer the following questions about verb chains:

1. What is a catenative verb (§565)? _____

2. In the following verb chain of three verbs, place a *c* in the verbal slot(s) which must be occupied by catenative verbs and a *v* in the slot(s) which can be occupied by any verb (§§566.1-2):

(verb 1) _____ + (verb 2) _____ + (verb 3) _____

3. In the same three verbal slots, place a *2* (§5660.1) in those which must be occupied by a finite verb and a *g/i* (§§5660.2-3) in those which must be occupied by a participle or infinitive (§566.3):

(verb 1) _____ + (verb 2) _____ + (verb 3) _____

4. What is *periphrasis* (§568)? _____

Why is periphrasis not as common in Greek as in English (§567)? _____

5. What are the three features of Group I verb chains (§573.1-3)?

(1) _____

(2) _____

(3) _____

6. In what two ways do Group II verb chains differ from Group I verb chains (§§574.2 and 576)?

(1) _____

(2) _____

B. Indicate, on the basis of the catenative verbs (§§571, 571.1, 571.2, 575), whether the following verb chains belong to Groups Ia, Ib or II:

_____ 1. ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν (Jn 8:43b)

_____ 2. ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι (Mt 14:23)

_____ 3. οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν (Eph 1:16)

_____ 4. ἦν γὰρ διδάσκων αὐτοῖς (Mt 7:29)

_____ 5. Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντληῆσαι ὕδωρ (Jn 4:7)

C. Verb chains may occur in any of the six sentence types discussed in lessons 32-33 and take whatever complements the finite form of the participle or infinitive would take (§566.4). Diagram the five sentences in *B* according to the parsing code in §§5550-5550.4 and indicate the sentence types (S-I to VI) in the following blanks:

1. _____

4. _____

2. _____

5. _____

3. _____

D. Find and copy the five verb chains in Jn 5:31-47, placing a *2c* over the catenative verbs, a *g* over the participles and an *i* over the infinitives:

1. _____
2. _____
3. _____
4. _____
5. _____

E. Read Jn 5:31-47 and be prepared to translate it in class.

Notes

- 5:33 τῇ ἀληθείᾳ: a dative object of μεμαρτύρηκεν in an S-III? See §§591-593.
- 5:35 ὁ καιόμενος καὶ φαίνων: participles functioning as adjectives in second attributive position (§§127.2 and 770).
- 5:36 μείζω τοῦ Ἰωάννου: genitive of comparison (§890.2): *greater than John's*; on the form of μείζω, see §§2351.1 and 245. Since the comparative adjective μείζω is in predicate position to τὴν μαρτυρίαν (cf. §§128 and 507), this clause equals ἡ μαρτυρία [ἣν ἔχω] μείζων ἐστίν [see B1-D, §270(1)].
- ἵνα τελειώσω: T-ἵνα (see §580.3) for the infinitive of purpose, τελειῶσαι [a Group IV verb chain, §583.5; cf. B1-D, §390(4)].
- αὐτὰ τὰ ἔργα ... μαρτυρεῖ: see §536.
- 5:37 ὁ πέμψας με πατήρ: an attributive participle, with its own object, με, modifying ὁ πατήρ: *the father who sent me*.
- ἐκεῖνος: in apposition to ὁ πατήρ.
- 5:38 ὃν: [he] whom; the antecedent is omitted.
- τούτῳ: dative object of πιστεύετε (see §591) which refers to ὃν.

- 5:39 εἰσιν αἱ μαρτυροῦσαι: the presence of the article with the participle indicates it is the predicate noun of an S-II, rather than periphrasis for the present tense of μαρτυρῶ [§568; cf. B1-D, §273(3)].
- 5:40 οὐ θέλετε ἐλθεῖν ... ἵνα ...: a combination of two types of verb chains, Ia (θέλετε ἐλθεῖν; see §581) and II (T-ἵνα for an intransitive verb of motion, ἔρχομαι, followed by an infinitive of purpose; see §576).
- 5:42 ἔγνωκα: from γινώσκω (class V).
- 5:43 ἐλήλυθα: from ἔρχομαι (class VI); on Attic reduplication, see §344.
- ἔλθη: 3. sg. aor. act. subj. of ἔρχομαι; 2. aor. stem: ἐλθ- (§487.3).
- ἐκεῖνον: *that* [one]; refers to ἄλλος.
- λήμψεσθε: future of λαμβάνω (class IV.2).
- 5:44 ζητεῖτε: a finite verb instead of the participle, ζητοῦντες, which would normally occur in coordination with λαμβάνοντες καὶ ... [cf. B1-D, §468(3); Moule, p. 180, attributes the change to Semitic influence].
- 5:45 μὴ δοκεῖτε: imperative, *do not think* (see §615.1 on the use of μὴ with the non-indicative moods); B1-D, §336(3), suggests that the present imperative has a durative force: *stop thinking*.
- 5:46 εἰ ... ἂν: *if ... , then ...*
- Μωϋσεῖ: cf. §§206.3 and 591.
- ἐκεῖνος: *that* [one], refers to Μωϋσεῖ (cf. §0725).

Lesson 38: The Predicate/Verb Chains (*continued*)

A. Four criteria are employed in lesson 38 to distinguish verb chains of Groups III-VI:

- (1) What type of verb is the catenative?
- (2) What is the "subject" of the infinitive or participle?
(I.e., does it differ from the subject of the catenative verb?)
- (3) Can the verb chain undergo a passive transformation?
If so, what constituent in the active sentence becomes the subject of the passive transformation?
- (4) Are there any substitute constructions for the verb chain? After studying lesson 38, summarize these four criteria for each of the following groups of verb chains:

Group III: transitive catenative + infinitive of purpose:

1. (§§580.4, 582.1) _____
2. (§582.2) _____
3. (§582.3) _____
4. (§582.4) _____

Group IV: S-IV transitive catenative + "infinitive of purpose" with dative "subject":

1. (§583.4, 6) _____
2. (§583.4) _____
3. (§583.4) _____
4. (§583.5) _____

Group V: transitive catenative + supplementary participle:

1. (§584.1) _____
2. (§584.1, 5) _____

3. (§584.2) _____

4. (§584.3) _____

Group VI: transitive catenative + infinitive or participle
in indirect discourse:

1. (§585.1) _____

2. (§585.1, 50) _____

3. (§585.3) _____

4. (§585.4) _____

See §585.5 for a comparison of Groups III-VI.

- B. Infinitives of purpose must be divided into two groups (II and III) depending on whether the "subject" of the infinitive is the same as that of the catenative verb (Group II) or different (Group III) and on whether the catenative is intransitive (Group II) or transitive (Group III; cf. §580.1). On the basis of these two criteria, indicate whether the following verb chains belong to Group II or III and provide an English translation for each sentence:

	<i>Subj. of Inf.</i>	<i>Group</i>
ex.: καὶ ἦλθομεν προσκυνῆσαι αὐτῷ (Mt 2:2) <i>and we came to worship him</i>	<u>same</u>	<u>II</u>
1. οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι (Mt 5:17)	_____	_____
<hr/>		
2. καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους (Lk 15:15)	_____	_____
<hr/>		

3. ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι
(Jn 1:33)

4. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ
πάρεσμεν ἀκοῦσαι πάντα τὰ προσ-
τεταγμένα σοι ὑπὸ τοῦ κυρίου
(Acts 10:33)

5. τούτους πέμψω *ἀπενεγκεῖν τὴν χάριν ὑμῶν
εἰς Ἱερουσαλήμ (1 Cor 16:3)

*from ἀποφέρω (class VI; cf. §487.10)

C. One example of a catenative verb that may initiate verb chains of more than one type is θέλω (§581).

1. What are the major differences between Group Ib and Group III verb chains with θέλω (§581)?

(1) _____

(2) _____

2. On the basis of the above criteria, indicate whether the following verb chains with θέλω belong to Group Ib or III and translate the sentences into English.

_____ (1) Τῆ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν
(Jn 1:43)

_____ (2) Ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ (Jn 5:35)

_____ (3) καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν
(Jn 8:44)

_____ (4) Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι ... (Jn 21:22)

_____ (5) τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεθεῖν
(Acts 16:3)

D. The "subject" of the infinitive in Group IV verb chains is the indirect object (dative case) of the catenative, not the direct object (accusative case), as in Group III (§§583ff.). Copy and translate the sentences with Group IV verb chains in the following passages:

1. (Jn 6:31) _____

trans.: _____

2. (Jn 6:52) _____

trans.: _____

3. (Acts 4:29) _____

trans.: _____

4. (2 Tim 1:18) _____

trans.: _____

E. Translate the following Group V verb chains with βλέπω, *see*, and a supplementary participle into English (cf. §§584-584.6):

1. βλέπεις τὸν ὄχλον συνθλίβοντά σε (Mk 5:31)

2. Τῆ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν
(Jn 1:29)

3. ὁ Πέτρος βλέπει τὸν μαθητὴν ... ἀκολουθοῦντα (Jn 21:20)

F. What are the two main forms in which indirect discourse is stated in Greek (§585.2, 4)?

1. _____

2. _____

G. Translate the following examples of indirect discourse into English (§§585.1-7):

1. Ἑμεῖς δὲ τίνα με λέγετε εἶναι; (Mt 16:15)

2. λέγετε ἐν βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια (Lk 11:18)

3. Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυὶδ υἱόν; (Lk 20:41)

4. καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ (Jn 4:20)

5. ὁ λέγων ἐν αὐτῷ μένειν (1 Jn 2:6; cf. §585.50)

H. Read the accounts of the baptism of Jesus in Mk 1:9-11, Mt 3:13-17 and Lk 3:21-22 and be prepared to translate them in class.

Notes

Mk 1:9-11

- 1:9 Καὶ ἐγένετο or Ἐγένετο δὲ (Lk 3:21): *It came to pass that, it happened.* This is a Semitic expression which is usually unnecessary for the syntax of the Greek sentence. Luke is especially fond of this construction as a temporal transitional formula. (Cf. Burton, §357.)
- 1:10 εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ... καταβαῖνον: a Group V verb chain with the "subjects" of the participle in the accusative case (§584.5).
- σχιζομένους: from σχίζω; note the English derivatives *schism, schizophrenia*.
- 1:11 εὐδόκησα: Greek tends to express punctiliar action with the aorist tense, whereas the present is used in English (cf. Moule, p. 11).

Mt 3:13-17

- 3:13 παραγίνεται ὁ Ἰησοῦς ... τοῦ βαπτισθῆναι: a Group II verb chain with the genitive article, which also denotes purpose (cf. Bl-D, §400).
- 3:14 διεκώλυεν: (*John*) *tried to prevent (him)*; a conative imperfect, used to describe an action which is attempted, but not completed (cf. Burton, §23; Bl-D, §326).
- 3:15 Ἄφεε: 2. sg. aor. imperative from ἀφίημι: *Permit (it)*.
- πρέπον ἐστίν: neut. sg. nom. pres. ptc. from πρέπω; used in an impersonal construction with ἐστίν: *it is fitting, proper*.
- 3:16 ἀνέβη: from ἀναβαίνω (class IV.5).
- ἠνεώχθησαν: from ἀνοίγω/ἀνοίγνυμι (class I.3b).
- 3:17 εἶδεν [τὸ] πνεῦμα ... καταβαῖνον ... καὶ ἐρχόμενον: a Group V verb chain (cf. Mk 1:10).

Lk 3:21-22

- 3:21 ἐν with the dative of the articular infinitive: time during which something is happening: *when, after* [cf. Bl-D, §404(2)].

τῷ βαπτισθῆναι ἅπαντα τὸν λαόν: infinitive with accusative "subject."

Ἰησοῦ βαπτισθέντος καὶ προσευχομένου: a genitive absolute; the "subject" of the two participles is different from the subject of the main verb, so the entire clause is put in the genitive case.

ἀνεφθῆναι τὸν οὐρανόν: infinitive with accusative "subject."

3:22 καταβῆναι τὸν πνεῦμα: infinitive with accusative "subject."

εἶδει: from εἶδος, -ους, τό (3. declension, class 6; cf. §196): *form*. Note the English derivatives *idol*, *idea* and the related Greek words εἶδον, *saw*; τὸ εἶδωλον, *image, idol*; τὸ εἶδωλεῖον, *an idol's temple*; ἡ εἶδέα, *appearance*.

φωνῆν ... γενέσθαι: infinitive with accusative "subject."

Lesson 39: The Predicate/Variations on Sentence Type III

A. Although the direct object of the verb is commonly signalled by the accusative case in Greek, it is occasionally signalled by other cases or constructions (§§590ff.). In these instances a superscript 4 may be added to the morphological description of the word or word group to indicate its syntactical function as direct object (§592.3). Diagram the following type III sentences and indicate the direct object with a superscript 4 where it is not in the accusative case:

1. οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ (Jn 4:51)
2. τούτῳ ὑμεῖς οὐ πιστεύετε (Jn 5:38)
3. ὅτι) ἐγὼ κατηγορήσω ὑμῶν (Jn 5:45)
4. ὅτι) ἐγὼ ἀπέσταλκα αὐτούς (Acts 10:20)
5. καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήπτης ὁ θεός (Acts 10:34)
6. διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς (Acts 11:2)
7. καὶ) ἐδόξασαν τὸν θεὸν (Acts 11:18)
8. ὅτι) ἕκαστος ὑμῶν λέγει, Ἐγὼ ... Χριστοῦ (1 Cor 1:12)
9. τῶν πτωχῶν [ἵνα] μνημονεύωμεν (Gal 2:10)
10. καὶ) ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν (Gal 2:16)

- B. Πιστεύω governs a variety of constructions in the predicates of type III sentences (§§590-592.1). Look up the following verses in your Greek New Testament, each of which contains an S-III with πιστεύω, and place a check mark (✓) in the column which describes the form of the object in that sentence:

	$1/2/4$ (§591.1)	$1/2/5^4$ (§§591.2, 5)	$1/2/p4x^4$ (§§591.3, 6)	$1/2/p5x^4$ (§591.4)	$1/2/s^4$ (§591.7)
1. Mt 9:28	_____	_____	_____	_____	_____
2. Mk 1:15	_____	_____	_____	_____	_____
3. Jn 2:11	_____	_____	_____	_____	_____
4. Jn 2:22	_____	_____	_____	_____	_____
5. Jn 2:23	_____	_____	_____	_____	_____
6. Jn 3:15	_____	_____	_____	_____	_____
7. Jn 3:18	_____	_____	_____	_____	_____
8. Jn 4:21	_____	_____	_____	_____	_____
9. Jn 4:39	_____	_____	_____	_____	_____
10. Jn 4:50	_____	_____	_____	_____	_____
11. Jn 8:24	_____	_____	_____	_____	_____
12. Jn 9:35	_____	_____	_____	_____	_____
13. Jn 11:27	_____	_____	_____	_____	_____
14. Jn 11:42	_____	_____	_____	_____	_____
15. Jn 11:48	_____	_____	_____	_____	_____
16. Jn 12:36	_____	_____	_____	_____	_____
17. Jn 12:38	_____	_____	_____	_____	_____
18. Jn 13:19	_____	_____	_____	_____	_____
19. Jn 16:30	_____	_____	_____	_____	_____
20. Jn 20:31	_____	_____	_____	_____	_____

21. Acts 4:4	_____	_____	_____	_____	_____
22. Acts 8:37	_____	_____	_____	_____	_____
23. Acts 9:42	_____	_____	_____	_____	_____
24. Acts 16:31	_____	_____	_____	_____	_____
25. Rom 4:3	_____	_____	_____	_____	_____

- C. Prepare selection #8: Mk 1:16-20//Mt 4:18-22 (Huck §11, "The Call of the First Disciples") for class translation.

Notes

Mk 1:16-20

- 1:16 εἶδεν Σίμωνα καὶ Ἀνδρέαν. . . ἀμφιβάλλοντας: a Group V verb chain (§584).
- 1:17 καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων: an S-V with the infinitive of the embedded S-II included (cf. Mt 4:19 where the infinitive is omitted; §521.1).
- 1:18 ἀφέντες: participle from ἀφ-ίημι (class I.7b).
αὐτοῖς: a dative object with ἀκολουθεῖω (§593.1).
- 1:19 προβάς: participle from προ-βαίνω (class IV.5).
ὀλίγον: an adverbial accusative: *a little (further)*.
- εἶδεν Ἰάκωβον...καὶ Ἰωάννην...καταρτίζοντας: another supplementary participle in a Group V verb chain (§584). Note that καὶ αὐτοῖς (=Ἰάκωβον...καὶ Ἰωάννην) is redundant [the two words are omitted in Mt 4:21; B1-D §442(9)].
- Ἰάκωβον τὸν τοῦ Ζεβεδαίου: *James, the (son) of Zebedee* (cf. Moule, pp. 37-38).

Mt 4:18-22

- 4:18 βάλλοντας ἀμφίβληστρον: compare the single supplementary participle, ἀμφιβάλλοντας, in Mk 1:16.

4:20 οἱ δὲ: the definite article is used as a pronoun with δέ to mark a change of subjects in narratives (§712): *they*.

4:22 the parallelism of word order and wording between 4:20 and 4:22 is striking. Indeed, 4:21-22 seems to be a doublet of 4:18-20.

D. *The Synoptic Problem.* Matthew, Mark and Luke are called the Synoptic Gospels because they contain many similar, even identical, passages. New Testament scholars of the past century have proposed a number of hypotheses which attempt to account for the literary interrelationships among these three Gospels. One way to gain a picture of the complexity of this problem is to compare the wording of passages which occur in two or three of the Synoptics. Place Mk 1:16-20 beside Mt 4:18-22 and underline with a solid line those words which are identical and with a broken line those words which are similar (merely a difference of case, tense, word order, etc.).

ex.: καὶ λέγει αὐτοῖς... (Mt 4:19) // καὶ εἶπεν αὐτοῖς (Mk 1:17)

Lesson 40: The Predicate/Variations on Sentence Type IV

A. Diagram the following type IV sentences and indicate the direct object with a superscript 4 where it is not in the accusative case and the indirect object with a superscript 5 where it is not in the dative case (§§600-602):

1. Καὶ) ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν

Φαρισαίων καὶ τῶν Ἑρῳδιανῶν Mk 12:13

2. ...λέγουσιν αὐτῷ, Διδάσκαλε...δῶμεν; Mk 12:14

3. φέρετέ μοι δηνάριον... Mk 12:15

4. οἱ [δὲ] εἶπαν αὐτῷ, Καίσαρος Mk 12:16

5. καὶ) εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε

...δείπνου Lk 14:23-24

6. λέγω [γὰρ] ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν

ἐκείνων τῶν κεκλημένων γεύσεται μου

τοῦ δείπνου Lk 14:24

7. Εἶπεν [δὲ] καὶ πρὸς τινὰς...τὴν παραβολὴν

ταύτην Lk 18:9

8. λέγει πρὸς αὐτόν ὁ Νικόδημος, Πῶς...γεννηθῆναι; Jn 3:4

not show favoritism to anyone); note that the impersonal verb μέλει is to be distinguished from μέλλω, *be about to*.

δοῦναι: infinitive from δίδωμι (class I.7b; cf. §4660.3).

κῆνσος, -ου, ὄ: a Latin word which is transliterated into Greek: *tax* [Luke has replaced the Latin term with φόρος; Bl-D §5(1)].

12:15 εἰδῶς: a participle from οἶδα (class VI; cf. §487.5) with its own object, αὐτῶν τὴν ὑπόκρισιν, in an embedded S-III.

ἴδω: a subjunctive form from ὁράω (class VI).

12:16 οἱ δὲ ἤνεγκαν: the verb is from φέρω (class VI); this is an S-IV.0/0 with the direct object (δηνάριον) and indirect object (αὐτῷ) easily supplied from the preceding sentence: *they brought (a denarius to him)*.

Τίνος / ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; a nominal sentence (the copula is deleted) with a compound subject and possessive genitive as predicate complement.

Καίσαρος: in the context of the narrative, this fragmented S-II contains only a genitive modifier of the predicate complement: (*the image is the image*) of Caesar (cf. §501).

12:17 Τὰ Καίσαρος: *the (things) of Caesar*.

ἀπόδοτε: imperative form from ἀπο-δίδωμι.

ἔξεθαύμαζον: from ἐκ-θαυμάζω (ἐκ becomes ἐξ before vowels).

Mt 22:15-22

22:15 ὅπως: a purpose clause with ὅπως and the subjunctive rather than ἵνα (§878.1).

22:18 γνοῦς: aorist participle from γινώσκω (class V).

22:19 ἐπιδείξατε: aorist imperative from ἐπι-δείκνυμι (class IV.4).

προσήνεγκαν: from προσ-φέρω (class VI).

22:22 ἀφέντες: participle from ἀφ-ίημι (class I.7b).

Lk 20:20-26

20:20 ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοῦς δικαίους εἶναι: a verb chain followed by an S-V: ἐγκαθέτους is both the object of the catenative, ἀπέστειλαν, and "subject" of the supplementary participle, ὑποκρινομένους; moreover, ὑποκρινομένους, a verb of believing [Bl-D §397(2)], embeds the main verb of an S-V with two accusatives, the second of which, δικαίους, is the predicate complement of the first, ἑαυτούς [§521.1; the infinitive, εἶναι, is omitted in D and lat, Bl-D §157(2); cf. §406(1)]: *they sent spies who pretended that they were righteous.*

ἵνα ἐπιλάβωνται αὐτοῦ λόγου: a purpose clause with ἵνα and the subjunctive of ἐπι-λαμβάνομαι (class IV.2), which takes a genitive object (§596).

ὥστε παραδοῦναι: ὥστε with the infinitive of intended result, bordering closely on a purpose clause [Bl-D §391(3); Moule, pp. 143-144]; παραδοῦναι is from παρα-δίδωμι (class I.7b; cf. §4660.3).

20:22 ἔξεστιν ἡμᾶς...δοῦναι: an infinitive with accusative "subject" following the impersonal verb, ἔξεστιν [cf. Bl-D §409(3)].

20:24 Δείξατε: from δείκνυμι (class IV.4).

20:26 καὶ οὐκ ἔσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος: a Group I.b verb chain (§571.1) in an S-III with a genitive object of ἐπι-λαμβάνομαι (§596).

In comparing the three accounts of this incident, note especially the wordings of Mk 12:15a//Mt 22:18a//Lk 20:23.

Lesson 41: Function Words/Negatives

A. Review Lesson 41 and answer the following questions:

1. The form of the negative οὐ before a word beginning with a consonant is _____, before a word beginning with a vowel with smooth breathing is _____, and before a word beginning with a vowel with rough breathing is _____ (§614.1).
2. Does the double negative, οὐ μή, make a positive statement as in English? _____ (§614.2).
3. Which mood(s) are negated with οὐ? _____; with μή? _____ (§615.1).
4. When used as conjunctions, οὐδέ and μηδέ normally join what parallel units? _____ (§617.4).
5. When used as interrogative particles, οὐ/οὐχί anticipates what kind of answer? _____; μή/μήτι anticipates what kind of answer? _____ (§617.7).

B. Diagram the following sentences from Jn 8:12-59 and indicate sentence type in the blanks at the left. Note the new parsing symbols in §612:

- | | | |
|-------|--|------|
| _____ | 1. ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής | 8:13 |
| _____ | 2. ἐγὼ οὐ κρίνω οὐδένα | 8:15 |
| _____ | 3. ...ὁμεῖς οὐ δύνασθε ἐλθεῖν | 8:21 |
| _____ | 4. ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου | 8:23 |
| _____ | 5. ἐὰν) [γὰρ] μὴ πιστεύσητε ὅτι ἐγὼ εἰμι | 8:24 |
| _____ | 6. οὐκ ἀφῆκέν με μόνον | 8:29 |

- ___ 7. ὅτι) οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν 8:43
- ___ 8. οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα 8:52
- ___ 9. καὶ) οὐκ ἐγνώκατε αὐτόν 8:55
- ___ 10. Πεντήκοντα ἔτη οὕτω ἔχεις 8:57

C. Translate the following questions into English, indicating the nuance of the negative interrogatives in your translation (§617.7):

1. Οὐ γέγραπται ὅτι ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται
πᾶσιν τοῖς ἔθνεσιν; Mk 11:17
-

2. μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον
εἰσελθεῖν καὶ γεννηθῆναι; Jn 3:4
-

D. Prepare selection #10, "Plucking Corn on the Sabbath" (Huck §69), for class translation: Mk 2:23-28//Mt 12:1-8//Lk 6:1-5.

Notes

Mk 2:23-28

2:23 αὐτὸν... παραπορεύεσθαι: an infinitive with an accusative "subject."

ἤρξαντο ποιεῖν: Group Ia verb chain (§570).

τίλλοντες: a circumstantial participle in an S-III (§845).

2:25 ἀνέγνωτε: from ἀνα-γινώσκω (class V).

καὶ ἐπέινασεν αὐτοὺς καὶ οἱ μετ' αὐτοῦ: the verb agrees only with αὐτοὺς since it precedes the compound subject (§537).

2:26 ἐπὶ ἁβιαθάρ ἀρχιερέως: ἐπὶ with the genitive (ἁβιαθάρ is indeclinable; §207) means *in the time of*.

εἰ μὴ τοὺς ἱερεῖς: the accusative "subject" of the infinitive φαγεῖν which is not repeated from the previous clause; the negative μὴ, which occurs with non-indicative moods (§615.1), also indicates that the deleted verb is φαγεῖν.

2:28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου: an S-II with the predicate nominative, κύριος...τοῦ σαββάτου, divided by the copula and the subject; καὶ is used here as an adverb (§623).

Mt 12:1-8

12:4 ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις: the neuter nominative participle, ἔξον (from ἔξεστιν) in a Group Ia verb chain with the copula ἦν (§568); this impersonal verb chain is followed by an infinitive (φαγεῖν) with a compound dative "subject" [αὐτῷ...οὐδὲ τοῖς μετ' αὐτοῦ; cf. Bl-D §409(3)]; although the infinitive clause usually functions as the "subject" of the impersonal verb, in this case it is in apposition to the relative pronoun ὃ (antecedent: the previous clause) which is the subject of ἔξον ἦν [cf. Mk 2:26b and Lk 6:4c where the relative pronoun οὗς (antecedent: τοὺς ἄρτους) is functioning as the object of the infinitive, φαγεῖν].

12:6 τοῦ ἱεροῦ μεῖζον: the neuter nominative comparative adjective μεῖζον (from μέγας) with the genitive of comparison (§890.2): *something greater than the temple (is here)*.

12:7 ἐγνώκειτε: a rare pluperfect form (from γινώσκω; cf. §418).

Lk 6:1-5

6:1 διαπορεύεσθαι αὐτὸν: an infinitive with an accusative "subject."

Lesson 42: Function Words/Conjunctions

A. The particle *καί* may be used both as a conjunction meaning *and* (§621) and as an adverb meaning *also, too, likewise, even* (§623). When used as a conjunction, *καί* connects two elements of the same grammatical order (§621). On the basis of this criterion, indicate whether *καί* is a conjunction (= C) or an adverb (= A) in the following sentences and, where a conjunction, underline the two connected elements:

- | | | |
|-------|---|------------|
| _____ | 1. Φιμώθητι <u>καὶ</u> ἔξελθε ἐξ αὐτοῦ | Mk 1:25 |
| _____ | 2. ἐπέειπεν αὐτὸς <u>καὶ</u> οἱ μετ' αὐτοῦ | Mk 2:25 |
| _____ | 3. ἔδωκεν <u>καὶ</u> τοῖς σὺν αὐτῷ οὖσιν | Mk 2:26 |
| _____ | 4. ἀπεκρίθη Ἰησοῦς <u>καὶ</u> εἶπεν αὐτῷ | Jn 3:3 |
| _____ | 5. Ἐὰν μὴ σημεῖα <u>καὶ</u> τέρατα ἴδητε | Jn 4:48 |
| _____ | 6. ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος <u>καὶ</u> φαίνων | Jn 5:35 |
| _____ | 7. ὃν <u>καὶ</u> ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου | Acts 10:39 |
| _____ | 8. ὅτι οὗτός ἐστιν ὁ...κριτῆς ζώντων <u>καὶ</u>
νεκρῶν | Acts 10:42 |
| _____ | 9. ὅτι <u>καὶ</u> τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ
θεοῦ | Acts 11:1 |
| _____ | 10. ἤκουσα δὲ <u>καὶ</u> φωνῆς | Acts 11:7 |

B. Diagram the following sentences, including adverbials, negatives and conjunctions. See Appendix IV, Volume III, for the complete parsing code.

- | | | |
|----|--|---------|
| 1. | καὶ οὐκ ἤθελον ἐλθεῖν | Mt 22:3 |
| 2. | ...οἱ δοῦλοι ἐκεῖνοι...συνήγαγον πάντας] οὐς | |

- εἶρον, πονηρούς τε καὶ ἀγαθοὺς Mt 22:10
3. Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας Lk 18:9
4. μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ
ὄνομα Παύλου ἐβαπτίσθητε; 1 Cor 1:13
5. οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν
ἀλλὰ εὐαγγελίζεσθαι 1 Cor 1:17
- C. Prepare Mk 1:21-28//Mt 7:28-29//Lk 4:31-37 (Huck §12) for
class translation (Selection #11, "The Demoniac").

Notes

Mk 1:21-28

- 1:23 ἐν πνεύματι ἀκαθάρτῳ: the associative dative (§892.6): *with an unclean spirit* [cf. Bl-D §§198(2), 203, 219(4), 272].
- 1:24 τί ἡμῖν καὶ σοί: the predicate of an S-II without the copula and subject; the pronominal adjective τί heads a complex cluster with two attributive datives (cf. §§695.5, 703): *What (is there) between us and you?* This is a standard phrase which also occurs in Mt 8:29; 27:19 (Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐνεὶνφ); Mk 5:7 (τί ἐμοὶ καὶ σοί); Lk 4:34; 8:28 (//Mk 5:7); and Jn 2:4 (τί ἐμοὶ καὶ σοί). There is also a corresponding Hebrew expression which means, *Why are you meddling with us?* (for references, see Bauer, s.v. ἐγὼ end).
- οἶδα σε τίς εἶ: a mixture of constructions: the indirect discourse after οἶδα begins with the accusative plus infinitive construction (cf. Group VI verb chains), but shifts to an indirect question with the nominative and indicative mood (agnate to a ὅτι-clause; cf. §§585.4, 648; Moule, p. 154).

ὁ ἅγιος τοῦ θεοῦ: an articular adjective used as

a substantive (§715.1): *the holy (one) of God.*

1:26 φωνῆ μεγάλῃ: an associative dative (§892.6):
with a loud voice.

1:27 ὥστε συζητεῖν: a result clause with ὥστε and the
infinitive (§880.2; since the "subject" of the
infinitive is the same as the subject of the
main verb, it is not repeated in the accusative
case).

ἐπιτάσσει...ὁπακούουσιν: both these verbs take
dative objects (§593).

Lk 4:31-37

4:32 ἐν ἐξουσίᾳ: another associative dative [§892.6;
cf. B1-D §198(2)]: *with authority.*

4:35 ῥίψαν: aorist participle from ῥίπτω (class II).

μηδὲν βλάψαν αὐτόν: a circumstantial participle
(from βλάπτω, class II) with two accusatives
in an embedded S-VI (§523): *injuring him
nothing.*

4:36 Τίς ὁ λόγος οὗτος: the copula must be supplied
for this S-II: *What (is) this word?*

ὅτι: causal ὅτι (§651).

καὶ ἐξέρχονται: καὶ is used with consecutive
force (§0880): *so that, with the result that
(they come out).*

Lesson 43: Function Words/Sentence Connectors

A. Find at least one example of the following conjunctions and sentence connectors in Mt 22:1-10:

1. consecutive οὐν (§634.1): _____
2. καὶ as a conjunction (§621): _____
3. καὶ as a sentence connector (§630.1): _____
4. correlative τε καί (§635.2): _____
5. δέ plus an article to signal a change of speakers (§635.1):

6. correlative μέν...δέ... (§635.2): _____
7. transitional δέ (§632): _____

B. Diagram the following verses from 1 Cor 1:10-31, marking sentence connectors with a *D* (see Appendix IV, Volume III for the complete code):

1. λέγω δὲ τοῦτο,

ὅτι ἕκαστος ὑμῶν λέγει,

Ἐγὼ μὲν εἰμι Παύλου,

Ἐγὼ δὲ Ἀπολλῶ,

Ἐγὼ δὲ Κηθᾶ,

Ἐγὼ δεῖ Χριστοῦ.

1 Cor 1:12

2. Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν

ἀπολλυμένοις μωρία ἐστίν,

τοῖς δὲ σφζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 1 Cor 1:18

3. ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,

Ἰουδαίοις μὲν σκάνδαλον

ἔθνεσιν δὲ μωρίαν,

αὐτοῖς δὲ τοῖς κλητοῖς,

Ἰουδαίοις τε καὶ Ἑλλησιν,

Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. 1 Cor 1:
23-24

- C. Prepare selection #12, "The Healing of a Leper," for class translation. This healing miracle occurs in all three Synoptic Gospels: Mk 1:40-45//Mt 8:1-4//Lk 5:12-16 (Huck §45).

Notes

Mk 1:40-45

1:40 ὅτι: one way to introduce indirect discourse is with ὅτι plus the optative or indicative; in the NT, especially in Mark, ὅτι is also frequently used to introduce direct discourse in which case it functions like quotation marks and is called ὅτι *recitativum* [§§647-650; Bl-D §470(1)]: *saying to him, "If...."*

δύνασαί με καθαρίσαι: a Group Ib verb chain (§571).

1:41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα: two embedded sentences headed by participles in the nominative case; the shift in speakers from the leper to Jesus is not formally indicated, but must be inferred from the context.

αὐτοῦ ἤψατο: ἄπτομαι takes a genitive object (§596.1); αὐτοῦ can thus be taken as either the object of ἤψατο or as a genitive modifier of τὴν χεῖρα (cf. the word order in Mt 8:3).

1:43 ἐμβριμησάμενος αὐτῷ: from ἐμβριμάομαι (class I.2a) with a dative object (§593).

1:44 Ὅρα μηδενὶ μηδὲν εἴπης: the present imperative of ὀράω followed by the aorist subjunctive of λέγω and the negative pronominal adjectives beginning with μή to express prohibition (§810); if ὄρα is taken as an attention-getting particle (§821), the sentence is an S-IV [cf. B1-D §364(3)].

μηδενὶ...ἀλλά: the negative pronominal adjectives are also functioning as adversative conjunctions (§617).

δειξόν: aorist imperative from δείκνυμι (class IV.4).

προσένεγκε: aorist imperative from προσ-φέρω (class VI).

περὶ τοῦ καθαρισμοῦ σου: περὶ plus the genitive usually means *concerning*; here it is close to ὑπέρ: *for, on account of, because of* [B1-D §229(1)].

ὃ προσέταξεν Μωϋσῆς: from προσ-τάσσω (class III.2); the relative clause is the object of προσ-ένεγκε; it has no expressed antecedent (§643.2; cf. Mt 8:4).

εἰς μαρτύριον αὐτοῖς: a prepositional phrase with εἰς to express purpose (Smythe §1686); an agnate construction for εἰς with the infinitive of purpose (cf. §883.2).

1:45 ὁ δὲ: the leper (§635.1).

ἤρξατο κηρύσσειν...καὶ διαφημίζειν: a Group Ia verb chain with two infinitives (§570).

τὸν λόγον: a reference to the healing miracle: *the matter*.

ὥστε μηκέτι αὐτὸν δύνασθαι...εἰσελθεῖν: a Group Ib verb chain (§571) in which the catenative,

δύναμαι, is also an infinitive because the whole clause follows ὥστε to express the actual result of the preceding action (§880.2); the infinitive δύνασθαι requires the negative μή (§615.1) and an accusative "subject," αὐτόν: *so that he was no longer able to enter....*

μηκέτι...ἄλλ': a negative adverb functioning as an adversative conjunction with ἄλλά (§617).

ἄλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν: an S-II with two adverbials functioning as predicate complements.

Mt 8:1-4

8:1 Καταβάντος δὲ αὐτοῦ: a genitive absolute construction (§847), even though the subject of the participle (from κατα-βαίνω; class IV.5) is referred to in the main clause [αὐτῷ; §8470.2; B1-D §423(1)].

ἠκολούθησαν αὐτῷ: ἀκολουθέω with a dative object (§593.1).

8:2 προσελθών: from προσ-έρχομαι (class VI).

προσεκύνει αὐτῷ: προσ-κυνέω with a dative object (§593).

Lk 5:12-16

5:12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτόν: the formulaic καὶ ἐγένετο (*and it came to pass*) to indicate a transition in the narrative, followed by the dative of time (ἐν plus the dative; §893.2) and the infinitive with an accusative "subject": *as he was....*

ἄνθρωπος πλήρης λέπρας: a nominative absolute [§886.4; as a Semitic construction which places the substantive in the nominative in front of its clause, see B1-D §466(2)] if καὶ ἐγένετο is taken as formulaic or, possibly, the grammatical subject of ἐγένετο: *And, behold, a man full of leprosy came as he was....*

πεσῶν: aorist participle from πίπτω.

ἐπὶ πρόσωπον: the article is omitted from this prepositional phrase (it is obviously definite, referring to his face!).

έδεήθη: from δέομαι, a deponent verb with an active meaning, followed by a genitive object, αὐτοῦ.

5:14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν: indirect discourse (Group VI verb chain), but with a dative "subject" of the infinitive rather than an accusative since παρ-αγγέλλω requires a dative object.

δειξὸν...καὶ προσένεγκε: a reversion to direct discourse [cf. Bl-D §470(2)].

5:15 συνήρχοντο...ἀκούειν καὶ θεραπεύεσθαι: a Group II verb chain: an intransitive verb of motion with two infinitives of purpose (§575).

5:16 ἦν ὑποχωρῶν...καὶ προσευχόμενος: a compound Group Ia verb chain (§568).

Lesson 44: Function Words/Subordinators

A. Diagram the *relative clauses* which are underlined in the following sentences and circle the *antecedents* of the relative pronouns (reminder: relative pronouns agree with their antecedents in gender and number, but their cases are usually governed by their grammatical function in their relative clauses; cf. §§642-643, 667). In diagramming, relative pronouns must be labeled both as subordinators (capital letter *B*; §612) and as constituent elements in their clauses; e.g., ἦν in Jn 8:40 would be coded as follows: B4d
ἦν .

1. ...ἀληθῆς ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ

ἐμοῦ

Jn 5:32

2. αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ

Jn 5:36

3. ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς

ἠλπίκατε

Jn 5:45

4. κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς

τὸν κόσμον

Jn 8:26

5. μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ,

ὅστις ἀπέθανεν;

Jn 8:53

B. Indicate in the blanks whether the following subordinate clauses from Jn 1:19-51 are functioning as *modifiers* (with

antecedents; §643.1), *nominals* (without antecedents; §643.2) or *adverbials* (§643.3):

- _____ 1. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε
ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας... Jn 1:19
- _____ 2. μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε Jn 1:26
- _____ 3. Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου
γέγονεν Jn 1:30
- _____ 4. Ὅν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται
εὐρήκαμεν Jn 1:45
- _____ 5. Πρὸ τοῦ σε Φίλιππον φωνῆσαι...εἶδόν σε Jn 1:48

- C. Prepare #13, Mt 5:1-12//Lk 6:12, 20-23, "The Introduction to the Sermon on the Mount" and "The Beatitudes" (Huck §§18-19) for class translation.

Notes

Mt 5:1-12

- 5:1 καὶ καθίσαντος αὐτοῦ: a genitive absolute construction [§847; cf. Bl-D §423(1)].
- 5:2 ἀνοίξας: from ἀν-οίγω (class I.3b).
- 5:3-10 Μακάριοι, etc.: the beatitudes are in the form of type II sentences without copulas (nominal sentences), followed by causal ὅτι (*because*) introducing adverbial clauses (§651). Bl-D §462(2) discusses the lack of connectors (called *asyndeton*) between the Beatitudes.
- 5:9 ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται: an S-VP (§521.2).
- 5:12 τοῖς προφήταις τοῖς πρὸ ὑμῶν: a prepositional phrase modifying προφήταις in second attributive position (§§549.4; 684.2).

Lk 6:12, 20-23

6:12 *Ἐγένετο δὲ...ἔξελθεῖν αὐτὸν...προσεύξασθαι: a Group II verb chain (an intransitive verb of motion with an infinitive of purpose; §574) in which the catenative is also an infinitive with an accusative "subject" following the transitional formula ἐγένετο δέ.

ἦν διανυκτερεύων: Ia verb chain (§568).

6:20 ἐπάρας: liquid first aorist participle from ἐπαίρω (class III.4).

6:23 χάριτε: second aorist passive imperative of χαίρω (class III.4; cf. §463).

κατὰ τὰ αὐτὰ γὰρ: *in the same way* (lit.: *for according to the same things*).

Lesson 45: Function Words/Subordinators ὅτι and ἵνα

A. Both ὅτι and ἵνα may introduce (1) substantive, (2) adjectival and (3) adverbial clauses (§§645-662). Indicate in the blanks the functions which are being served by the following subordinate clauses from Jn 3:1-21 and explain your answer:

1. ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας... 3:2

2. ...λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν... 3:11

3. οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς
ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον 3:14-15

4. ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς
τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ 3:18

5. ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα
φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν
εἰργασμένα 3:21

B. Review the discussions of direct and indirect discourse in §§585.2, 647-650. (1) Direct discourse: either with or without ὅτι *recitativum* (§649) and both the original tense and person of the direct speech. (2) Indirect discourse: either with the infinitive and accusative "subject" (if different from the subject of the catenative) in a Group VI verb chain or with ὅτι and the indicative; in either case,

the tense of the direct speech is retained (unlike English), although the person may be changed to correspond to the shift in speakers (like English). Translate the following examples of direct and indirect discourse into English, modifying the tense where required and using quotation marks for direct discourse:

1. ἀπεκρίθησαν πρὸς αὐτὸν, Σπέρμα Ἀβραάμ ἐσμεν... Jn 8:33

2. πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; Jn 8:33

3. Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ... 1 Jn 1:6

4. ὁ λέγων ὅτι Ἔγνωκα αὐτόν... 1 Jn 2:4

5. ὁ λέγων ἐν αὐτῷ μένειν... (cf. §585.50) 1 Jn 2:6

- C. Prepare #14, the two accounts of "The Lord's Prayer" (Huck §30), Mt 6:9-15//Lk 11:2-4 for class translation.

Notes

Mt 6:9-15

6:9 προσεύχεσθε ὑμεῖς: the imperative with the personal pronoun [Bl-D §277(1)].

ὁ ἐν τοῖς οὐρανοῖς: a prepositional phrase modifying Πάτερ in third attributive position (for a parallel construction with an adjective instead of a prepositional phrase, see verse 14; §684; cf. §551).

ἁγιασθήτω: a third singular aorist passive imperative which can be translated with *let* in English: *Let your name be hallowed.*

- 6:10 ὡς...καὶ...: a correlative use of ὡς with καί:
as...so... (§865.5).
- 6:12 ὡς: functioning as a subordinator introducing a
comparative clause (§865).
- 6:13 μὴ εἰσενέγκης: the subjunctive of prohibition
with μὴ from εἰσ-φέρω (class VI; cf. §813).
ῥῦσαι: from ῥύομαι (cf. §4600.3). All the impera-
tives in the Lord's Prayer are in the aorist
tense; for a discussion of aspect with respect
to the aorist imperative, see §§808-813; cf.
Moule, pp. 135-137.
- 6:15 οὐδέ: usually a correlative conjunction when
paired with another negative (here: following
μὴ; cf. §617.4), but may have a non-conjunctive
meaning in this verse: *not even* [cf. B1-D
§445(2)].
- Lk 11:2-4*
- 11:2 Ὅταν προσεύχησθε: an indefinite temporal clause
introduced by ὅταν, followed by the subjunctive
(§870).
- 11:4 αὐτοῖς: the pronominal adjective αὐτός used as an
intensifier (§721): *(we) ourselves*.
ἀφίομεν παντὶ ὀφείλοντι ἡμῖν: an S-IV with ἀφίημι
with a deleted direct object (§605); the indirect
object παντὶ is followed by a supplementary
participle (§584.5) from ὀφείλω which also has
a deleted object in an embedded S-IV.

Lesson 46: Function Words/Relative Clauses

- A. Locate the relative clauses which are functioning as *adjectives* (§668) in the following verses from Acts 10:1--11:18. Copy the antecedent of the relative pronoun and explain its case in each instance (§667.2; watch out for assimilation! §670):

verse	rel. pron.	antecedent	reason for case of rel. pron.
ex.: 10:5	ὃς	Σίμωνα	subject of its clause
1. 10:36	ὃν	_____	_____
2. 10:37	ὃ	_____	_____
3. 10:38	ὃς	_____	_____
4. 10:39	ὃν	_____	_____
5. 10:41	οἵτινες	_____	_____
6. 10:47	οἵτινες	_____	_____
7. 11:11	ἧ	_____	_____
8. 11:14	ὃς	_____	_____
9. 11:14	οἷς	_____	_____

- B. Supply the relative pronouns for the following relative clauses (the antecedents are underlined and the functions of the missing relative pronouns are indicated in parentheses):

- ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ] _____ εἶπεν αὐτῷ ὁ Ἰησοῦς (direct object)
- ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν] ἐν _____ κομψότερον ἔσχευ (object of the preposition)
- καὶ...οἱ δοῦλοι ἐκεῖνοι...συνήγαγον πάντας] _____ εὔρον (direct object)

4. ἀλλ' ἐντολὴν παλαιάν] _____ εἴχετε ἀπ' ἀρχῆς (direct object)

5. Ἴδοὺ ἐγὼ καὶ τὰ παιδία] _____ μοι ἔδωκεν ὁ θεός (direct object)

C. Answer the following questions over 1 Jn 2:5 (ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται):

1. What is the function of ἂν in the relative clause (§6740)?

2. Is the relative clause functioning as an adjective, substantive or adverb? _____

3. What is the antecedent of ὅς? _____

4. What would be an agnate construction for the relative clause in this sentence (§674)? _____

D. The relative pronouns in the following sentences have no explicit antecedent but introduce clauses which are functioning as constituent elements of the main sentences (*substantive* clauses; §673). Diagram the following *main* sentences and indicate the functions of the relative clauses (=s):

s⁴

2-1

ex.: ὅτι) ὁ οἶδαμεν / λαλοῦμεν

Jn 3:11

1. Ὅς ἔχει ὄρα ἀκούειν ἀκουέτω

Mk 4:9

2. καὶ ὃ ἐώρακαμεν μαρτυροῦμεν

Jn 3:11

3. καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς

ποιεῖτε

Jn 8:38

4. Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κολύου Acts 11:9

- E. Prepare selection #15, "On Love of One's Enemies" (Huck §27) from the Sermon on the Mount, which occurs in Mt 5:43-48// Lk 6:27-28, 32-36, for class translation.

Notes

Mt 5:43-48

- 5:43 ὅτι....: an object clause after Ἠκούσατε (§648).
ἐρρέθη: aorist passive from λέγω (class VI; cf. §478.2).
Ἄγαπήσεις...μισήσεις: the OT uses the future indicative instead of the imperative to express a categorical injunction (§801.2; B1-D §362).
- 5:45 ὅπως γένησθε υἱοὶ: a purpose clause with ὅπως and the subjunctive (§878.1); υἱοὶ heads the predicate nominative in an S-II with the copula γίνομαι.
τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς: a prepositional phrase modifying πατρός in second attributive position (§699.3).
ἀνατέλλει...βρέχει: causative verbs with God as the subject: *cause to rise...cause to rain* ([B1-D §309(1); cf. §129]).
- 5:46 οὐχὶ....: a negative interrogative anticipating a positive answer (§617.7).
καὶ: an example of ascensive καί (§623.2): *even*.
- 5:47 τί περισσὸν ποιεῖτε; an S-III with the adjective περισσόν modified by the interrogative pronominal adjective τί: *what remarkable (thing) are you doing?*
- 5:48 Ἔσεσθε: another example of the future indicative for a categorical injunction in OT style.
ὥς....: a comparative clause introduced by ὥς (§865).

Lk 6:27-28, 32-36

- 6:27 τοῖς ἀκούουσιν: an attributive participle modifying ὑμῶν; better translated as a relative clause (cf. §773): *to you who hear.*
- 6:32 ποῖα ὑμῶν χάρις ἐστίν; the interrogative pronominal adjective ποῖα modifies the subject χάρις (a split word group); the predicate complement after ἐστίν is ὑμῶν, a dative of possession (§891.4): *what thanks is yours?*
- 6:34 καὶ ἂν δανείσητε παρ' ὧν ἐλπίζετε λαβεῖν: an S-IV.0/pn⁵; the relative clause following the preposition παρὰ is functioning as the indirect object of δανείζω (§673); the antecedent must be supplied in English: *and if you lend [money] (to him) from whom you hope to receive.*
- 6:35 ὅτι: serving as a weak causal subordinator (§651.2): *for.*

Lesson 47: Nominal Word Clusters/Simple

A. Match the following grammatical terms discussed in §§683ff. with the examples in the right column by placing the letter of the examples in the blanks at the left:

- | | |
|--|--|
| ___ 1. simple word cluster with art. and noun | a. τὴν ἡμέραν ἐκείνην
(Jn 1:39) |
| ___ 2. simple word cluster with adjective in first attributive position | b. τὸν ἀδελφὸν τὸν ἰδιον
(Jn 1:41) |
| ___ 3. simple word cluster with adjective in second attributive position | c. ἐν ὕδατι (Jn 1:26) |
| ___ 4. simple word cluster with adjective in predicate position | d. ἡ μαρτυρία τοῦ Ἰωάννου
(Jn 1:19) |
| ___ 5. complex word cluster | e. τῷ λόγῳ (Jn 4:50) |
| ___ 6. anarthrous noun | f. τὸν ἐμὸν λόγον (Jn 8:51) |

B. Label the following simple nominal word clusters, using the code in §§6840 and 5550, and place the case of the cluster over the head term (cf. §687):

ex.: $\begin{matrix} t & ln & t & a \\ \tau\delta & \text{πνεῦμα} & \tau\delta & \text{ἀκάθαρτον} \end{matrix}$ ($ln^+=t+n+t+a$) Mk 1:26

1. φωνῆ μεγάλης Mk 1:26

2. τοῖς πνεύμασι τοῖς ἀκαθάρτοις Mk 1:27

3. ἐπ' ἐρήμοις τόποις Mk 1:45

4. ἀπὸ πάσης ἁμαρτίας 1 Jn 1:7

5. τὸ φῶς τὸ ἀληθινὸν 1 Jn 2:8

- C. State whether the following attributive prepositional phrases are in first, second or third attributive position (§684.2) or in predicate position (§684.3):

- | | <i>position</i> |
|---|-----------------|
| 1. τοῦ πατρὸς ὑμῶν τοῦ <u>ἐν οὐρανοῖς</u> (Mt 5:45) | _____ |
| 2. οἱ Ἰουδαῖοι <u>ἐξ Ἱεροσολύμων</u> (Jn 1:19) | _____ |
| 3. Ἰησοῦν...τὸν <u>ἀπὸ Ναζαρέτ</u> (Jn 1:45) | _____ |
| 4. τὴν δόξαν τὴν <u>παρὰ τοῦ μόνου θεοῦ</u> (Jn 4:44) | _____ |

- D. Prepare selection #16, Mt 7:12//Lk 6:31 (Huck §39, "The Golden Rule") for class translation.

Notes

Mt 7:12

Πάντα...αὐτοῖς: a complex sentence containing a main clause preceded by two subordinate clauses:

1. Πάντα [οὖν].../οὕτως/καὶ/ὑμεῖς/ποιεῖτε/αὐτοῖς

S-IV.4d+/5d

2. Πάντα οὖν] ὅσα ἐὰν/θέλητε/ἵνα...ἄνθρωποι

S-III.s⁴

3. ὅσα ἐὰν/.../ἵνα/ποιῶσιν/ὑμῖν/οἱ ἄνθρωποι

S-IV.4d+/5b

The unusual word order of the two subordinate clauses is due to the double function of ὅσα ἐὰν (cf. §6740) as the subordinator of the first one and the direct object of the second. On the object clause introduced by ἵνα, cf. §659.

A. Indicate whether the following nominal word clusters from Jn 3:1-21 are *simple* (§685.1) or *complex* (§695.1) by checking the appropriate column:

	<i>Simple</i>	<i>Complex</i>
1. ἄρχων τῶν Ἰουδαίων (3:1)	_____	_____
2. ταῦτα τὰ σημεῖα (3:2)	_____	_____
3. τὴν βασιλείαν τοῦ θεοῦ (3:3)	_____	_____
4. εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ (3:4)	_____	_____
5. τὴν φωνὴν αὐτοῦ (3:8)	_____	_____
6. ζωὴν αἰώνιον (3:15)	_____	_____
7. τὸν υἶδον τὸν μονογενῆ (3:16)	_____	_____
8. αὐτοῦ τὰ ἔργα (3:21)	_____	_____

B. Divide the following *complex* nominal word clusters into sub-clusters by means of a slash and underline the head terms of the main sub-clusters twice and the head terms of the other sub-clusters once:

ex.: εἰς τὴν <u>Κανὰ</u> / τῆς <u>Γαλιλαίας</u>	Jn 4:46
1. τὸ παιδίον μου	Jn 4:49
2. περὶ ὥραν ἐνάτην τῆς ἡμέρας	Acts 10:3
3. ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων	Acts 10:22
4. ῥήματα παρὰ σοῦ	Acts 10:22
5. τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης	Acts 10:23
6. διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν	1 Cor 1:10
7. ὁ σταυρὸς τοῦ Χριστοῦ	1 Cor 1:17

C. Diagram the following *complex* nominal word clusters and write out your description under each cluster (\rightarrow = modifies) as follows:

ex.: $\begin{matrix} t & n & t & n \\ \tau\acute{o} & \phi\acute{\omega}\varsigma & / & \tau\eta\varsigma & \zeta\omega\eta\varsigma \end{matrix}$ Jn 8:12
 description: $t-n^4 \leftarrow t-n^6$

1. ἐν τῇ βασιλείᾳ τοῦ θεοῦ Jk 14:15

2. τὸν δοῦλον αὐτοῦ Jk 14:17

3. μου τοῦ δείπνου Jk 14:24

4. αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος Jn 1:27

5. τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου Jn 5:36

6. δύο ἀνθρώπων ἡ μαρτυρία Jn 8:17

7. τὰ ἔργα τοῦ πατρὸς ὑμῶν Jn 8:41

D. Prepare selection #17, Mt 7:21-23//Lk 6:46; 13:26-27 (Huck §42, "Warning against Self-Deception") for class translation.

Notes

Mt 7:21-23

- 7:21 Οὐ πᾶς ὁ λέγων...: an articular participle with πᾶς which is agnate to πᾶς with a relative clause (§777); οὐ negates πᾶς (§616): *Not everyone who says...*
- εἰσελεύσεται: future of εἰσ-έρχομαι (class VI).
- τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς: a complex nominal word cluster with four sub-clusters (§699.6); the entire cluster is functioning as the object of the participle ποιῶν (§776).
- 7:22 ἐροῦσιν: future of λέγω (class VI; cf. §487.2).
- οὐ...; an interrogative sentence which anticipates a positive answer (§617.7).
- τῷ σῷ ὀνόματι: the instrumental dative (§892.2): *by/in your name.*
- 7:23 ὅτι: introducing direct discourse (§647).
- ἀποχωρεῖτε...οἱ ἐργαζόμενοι...: an attributive participle modifying the subject (*you*) of the imperative [Bl-D §412(5)]; again, the participle is better translated as a relative clause: *depart...you who are doing....*

Lk 6:46, 13:26-27

- 6:46 Τί δέ με καλεῖτε, Κύριε κύριε: an S-V with καλέω (§521.2) in which the vocatives Κύριε κύριε are functioning as the predicate complement (=the second accusative) of με.
- ὃ λέγω: the relative clause is serving as the object of ποιεῖτε (§673.2).
- 13:26 ἄρξεσθε λέγειν: a Group Ia verb chain (§570) with the future of ἄρχομαι.
- Ἐφάγομεν: second aorist of ἐσθίω (class VI; cf. §487.4).
- ἐπίομεν: second aorist of πίνω (class VI; cf. §487.8).

13:27 Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ: a juxtaposition of two complements, ὑμᾶς and πόθεν ἐστέ (=s⁴) following οἶδα.

ἀπόστητε: second aorist imperative from ἀφ-ίστημι (class I.7b).

Lesson 49: Nominal Word Clusters/Determiners

- A. Six functions of the Greek article are discussed in §§710-716: (1) modifier (§711), (2) pronoun with μέν or δέ (§712), (3) grammatical signal (§713), (4) case signal (§714), (5) "substantivizer" (§715), and (6) signal of modification structure (§716). Study the following word clusters from Mk 4:1-9 and indicate which of these six functions the underlined articles are performing; support your answers by referring to the discussion in §§710-716:

Function(s) of Arts.

- | | |
|--------------------------------|-------|
| 1. πᾶς ὁ ὄχλος (4:1) | _____ |
| 2. ἐν τῇ διδαχῇ αὐτοῦ (4:2) | _____ |
| 3. ὁ σπείρων (4:3) | _____ |
| 4. ἐν τῷ σπείρειν (4:4) | _____ |
| 5. ἐπὶ τὸ πετρῶδες (4:5) | _____ |
| 6. αἱ ἄκνανθαι (4:7) | _____ |
| 7. εἰς τὴν γῆν τὴν καλήν (4:8) | _____ |

- B. In the confrontation between Jesus and "some of the Pharisees and Herodians" in Mk 12:13-17 the speaker changes five times. In four instances the article with δέ functions as a pronoun (=he/they) to mark the change (§712). Locate these four examples, translate the phrases, and indicate the antecedent for each one:

	<i>Art. + δέ</i>	<i>Verse</i>	<i>Meaning</i>	<i>Antecedent</i>
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____
4.	_____	_____	_____	_____

- C. The determiner αὐτός has three major functions (§§719-722). These functions can be distinguished by the structure of the element in which αὐτός appears. Place the letters of the structure in front of the functions with which they correspond:

<i>Functions of αὐτός</i>	<i>Structures</i>
_____ 1. pron. adj. of identity (§720)	a. alone (without art. and/or noun)
_____ 2. intensifying pron. adj. (§721)	b. in attributive pos. in cluster
_____ 3. personal pronoun (§722)	c. in predicate pos. in cluster

- D. Indicate the function of αὐτός (identity, intensifier, pronoun; see §261 for its declension) in the following verses and provide a translation:

Function

- _____ 1. καὶ εὐθὺς ἐκάλεισεν αὐτούς (Mk 1:20)

- _____ 2. κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις...
(Lk 6:23)

- _____ 3. καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὀφείλοντι ἡμῖν
(Lk 11:4)

- _____ 4. αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν... (Jn 4:44)

- _____ 5. καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν (Jn 4:45)

- _____ 6. ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ...
(1 Cor 1:10)

- E. The frequency and range of αὐτός as a *personal pronoun* of the third person is illustrated in Mk 1:40-45. Find all the occurrences of αὐτός in this pericope and indicate the syntactical functions of each (subject, object of preposition, etc.; cf. §722):

	<i>Occurrence</i>	<i>Verse</i>	<i>Syntactical Function</i>
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____
10.	_____	_____	_____
11.	_____	_____	_____
12.	_____	_____	_____

- F. Selection #18, "The Parable of the Sower" (Huck §90), occurs in all three Synoptic Gospels: Mk 4:1-9//Mt 13:1-9//Lk 8:4-8. Prepare *Mk 4:1-9* for class translation and compare the other two versions with it.

Notes

- 4:1 ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ:
 the infinitive καθῆσθαι (=the main verb) with ὥστε to express actual result (§880.2); αὐτόν is the accusative "subject" of the infinitive and antecedent of the circumstantial participle ἐμβάντα

(from ἐμ-βαίνω): *so that he, getting into a boat, sat [in it] on the sea (cf. §8460).*

πᾶς ὁ ὄχλος...ῆσαν: a collective noun with a plural verb (§538); note the verb is singular with ὄχλος πλεῖστος above!

4:2 καὶ ἐδίδασκεν αὐτοῦς...πολλά: an S-VI (§§520, 523.1).

4:3 ἐξηλάθεν...σπεῖραι: an infinitive of purpose in a Group II verb chain (§§574-576).

4:4 ἐν τῷ σπεῖρειν: the dative of time with ἐν (§893.2) and the infinitive used for contemporaneous time (§836.1; cf. B1-D §404): *as he sowed.*

ὁ μὲν...καὶ ἄλλο (5)...καὶ ἄλλο (7)...καὶ ἄλλα (8): the relative pronoun ὁ is used as a demonstrative with contrastive μὲν (§635.3) in place of the article (§712); it is correlated with the determiner ἄλλος in the series which follows (§760); although there is no antecedent for these pronouns, they are all neuter and related to the verb σπεῖρω which suggests that the implicit antecedent is τὸ σπέρμα: *some [seed]...and other [seed]...*

ἔπεσεν: from πίπτω (class I.7a).

4:5 διὰ τὸ μὴ ἔχειν βάθος γῆς: the construction with διὰ τό and the infinitive is frequent (Burton §407) in adverbial clauses of cause (§836.2; Burton, §408, says this construction is agnate to causal ὅτι and the indicative): *because it [=the seed] lacked depth of earth.* (If one regards τό as a pronoun referring to "the seed," it is the accusative "subject" of ἔχειν.)

4:6 ἐξηράνθη: from ξηραίνω (class III.4).

4:7 συνέπνιξαν: from συμ-πνίγω (class I.3b).

4:8 ἄλλα ἔπεσεν...καὶ ἐδίδου: a neuter plural subject tied to singular verbs (§536).

ἀναβαίνοντα καὶ αὐξανόμενα: two interpretations are possible: either these two participles are neuter plural nominative circumstantial participles whose antecedent is ἄλλα (§846) or, if the variant reading αὐξανόμενον is preferred, they are masculine singular accusative supplementary participles following the catenative ἐδίδου, with καρπὸν as accusative "subject" (cf. §584).

ἐν τριάκοντα: ἐν is the neuter form of the numeral *one*, εἷς, μία, ἓν: *one* [portion of the seed yielded] *thirty-fold* [cf. B1-D §207(2), 248(3); the textual tradition is confused as to what follows ἔφθρεν, however].

- 4:9 Ὅς ἔχει ὧτα ἀκούειν: an infinitive of purpose in a Group III verb chain (§580) with accusative "subject" ὧτα (from τὸ ὄς: third declension, class 3.b; §172.4) embedded in a relative clause; the relative pronoun ὅς has no explicit antecedent and so the relative clause is functioning as the object of the imperative ἀκούέτω (§673).

A. As a pronoun, ἐκεῖνος (*he=that one, the former*) may be used to point to someone (or something) absent or more remote (§727), especially in combination with another pronoun, such as οὗτος (*this one, the latter*; §728), which points to the person (or thing) present or nearer at hand. Translate the following sentences and note the pronoun which is contrasted with ἐκεῖνος:

1. Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ.
ἐκεῖνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται
(Mk 4:11; §727.2)
-
-

2. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι....
ὁ Φαρισαῖος....ὁ δὲ τελώνης....] λέγω ὑμῖν, κατέβη
οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ'
ἐκεῖνον (from Lk 18:10-14; §728)
-
-

- a. What is the antecedent of οὗτος? _____
b. What is the antecedent of ἐκεῖνον? _____

3. εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί,
περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
εἰ δὲ τοῖς ἐκεῖνου γράμμασιν οὐ πιστεύετε,
πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε; (Jn 5:46-47; §727.2)
-
-

-
-
4. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν...ἔλεγον,
 οὐχ οὗτός ἐστὶν ὁ καθήμενος καὶ προσαιτῶν;
 ἄλλοι ἔλεγον ὅτι οὗτός ἐστὶν
 ἄλλοι ἔλεγον, οὐχί, ἀλλὰ ὁμοῖος αὐτῷ ἐστὶν.
ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. (Jn 9:8-9)
-
-
-
-
-

Note: for the first οὗτος, see §726.1; for the second οὗτος and ἐκεῖνος, see §728 end.

5. πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται,]
ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν,
ἡμεῖς δὲ ἀφθαρτον. (1 Cor 9:25; §727.2; cf. §635.2)
-
-
-

6. Ἐὰν ὁ κύριος θέλη]
 καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο (Ja 4:15)
-
-

Note: a generalized use of οὗτος and ἐκεῖνος (§728)
 with the disjunctive conjunction ἢ (§626); on
 καὶ...καὶ... linking compound verbs, see §622.

- B. Determine, on the basis of modification structure (*οὗτος* and *ἐκεῖνος* always occur in predicate position when used as adjectives), whether the demonstratives in the following type II sentences are functioning as *pronouns* (=subjects) or as *adjectives* in nominal word clusters (review §§729-730) and diagram accordingly:

Function

adj.	ex.: τίς / ὁ λόγος <u>οὗτος</u> ...;	Lk 4:36
	3d ^Q 1n ⁺ <i>What (is) this word...?</i>	
_____	1. <u>οὗτος</u> ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός	Mt 3:17
_____	2. ὅτι) οὐκ εἰμὶ...ὡς <u>οὗτος</u> ὁ τελώνης	Lk 18:11
_____	3. <u>αὕτη</u> δέ ἐστὶν ἡ κρίσις	Jn 3:19
_____	4. καὶ) <u>ἐκεῖναί</u> εἰσὶν αἱ μαρτυροῦσαι περὶ ἐμοῦ	Jn 5:39
_____	5. ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου <u>τούτου</u>	Jn 8:23
_____	6. <u>οὗτος</u> ἐστὶν πάντων κύριος	Acts 10:36
_____	7. καὶ) ἐστὶν <u>αὕτη</u> ἡ ἀγγελία	1 Jn 1:5

- C. Prepare *Lk 14:15-24* from selection #19 for class translation. Compare it with the parallel version in *Mt 22:1-10* (Huck §170, "The Parable of the Great Supper").

Notes

14:15 ταῦτα: the object of the circumstantial participle
 ἀκούσας: (*After hearing*) these things.

- μακάριος ὅστις...: an indefinite relative clause (§671) which is functioning as the subject (§673.1) in a nominal sentence; μακάριος is the predicate adjective.
- 14:16 ὁ δὲ: marks a shift in speakers to Jesus (§712.1).
- 14:17 ἀπέστειλεν τὸν δοῦλον...εἰπεῖν: a Group III verb chain (§580).
- τῆ ὥρᾳ τοῦ δεῖπνου: a dative of time (§893.2): *at the hour of the supper.*
- τοῖς κεκλημένοις: attributive participle from καλέω (class I.5d).
- ὅτι ἤδη ἔτοιμά ἐστιν: causal ὅτι (§651) introducing an S-II: *because it is now ready.*
- 14:18 ἦρξαντο...παρατεῖσθαι: a Group Ia verb chain (§570).
- ἀπὸ μιᾶς: a crystallized expression with the feminine genitive of the numeral *one*; the gender suggests that the deleted substantive is something like ἡ γνώμη: *from one [mind]; i.e., unanimously [cf. Bl-D §241(6)].*
- ἔχω ἀνάγκην...ἰδεῖν αὐτόν: an example of a verb chain with a "complex" catenative (*I have a need =I need*); see §835 for a discussion of this construction.
- ἔρωτῶ σε, ἔχε με παρητημένον: an S-V embedded within an S-VI! The participle παρητημένον (from παρ-αιτέομαι) is the predicate accusative of με following ἔχω in an S-V [*regard me as excused*; §§521-522; cf. Bl-D §157(3)]; the S-V, in turn, is functioning as one of the objects (=s¹) following ἐρωτῶ in an S-VI (§§523-524).
- 14:19 Ζεύγη βοῶν...πέντε: a complex nominal word cluster divided by the verb ἠγόρασα (cf. §§696.2, 697.3).
- προεῦομαι δοκιμάσαι: a Group II verb chain (§574).
- 14:20 ἔγνημα: from γαμέω (class I.2b).
- διὰ τοῦτο: *for this reason* (§734).
- 14:22 γέγονεν ὃ ἐπέταξας: the relative clause is functioning as the subject of γέγονεν (§673.1).

- 14:23 ἀνάγκασον εἰσελθεῖν: a Group III verb chain with a transitive catenative from ἀναγκάζω (class III.1a); the "subject" of the infinitive, therefore (§582.2), differs from the subject of the catenative and must be supplied from the context: *compel (them) to come in.*
- γεμισθῆ: subjunctive from γεμίζω (class III.1a) following ἵνα in a purpose clause (§656).
- 14:24 μου τοῦ δείπνου: genitive object of γεύσεται (§596.2).

Lesson 51: Nominal Word Clusters/Determiners (continued)

A. Locate the form of πᾶς in the following verses and place a check mark in the column which indicates its function in that verse:

Occurrence	In Pred. Pos. in Simple Cluster (§741)	In Attrib. Pos. in Simple Cluster (§742)	Alone (=Pron.) (§746)	In Complex Cluster (§748)
1. Mt 1:17	_____	_____	_____	_____
2. Mt 5:15	_____	_____	_____	_____
3. Mt 8:34	_____	_____	_____	_____
4. Jn 1:3	_____	_____	_____	_____
5. Jn 3:26	_____	_____	_____	_____
6. Acts 5:17	_____	_____	_____	_____
7. Acts 21:21	_____	_____	_____	_____
8. 1 Cor 15:7	_____	_____	_____	_____
9. Eph 5:13	_____	_____	_____	_____
10. 1 Jn 2:20	_____	_____	_____	_____

B. Diagram and translate the following sentences with πᾶς:

1. καὶ πᾶς ὁ ὄχλος ἦρχετο πρὸς αὐτόν Mk 1:13

2. καὶ πάντες ἐθαύμαζον Mk 5:20

3. οὐκ ἂν ἐσώθη πᾶσα σὰρξ Mk 13:20

4. πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς Jn 3:20

5. ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου

ἐγνώρισα ὑμῖν

Jn 15:15

- C. Prepare selection #20, "The Parable of the Pharisee and the Publican," for class translation. This parable occurs only in *Lk 18:9-14*.

Notes

- 18:9 τοῦς πεποιθότας: an articular participle from πείθω (class I.3c) which is agnate to a relative clause [§§771-773; cf. B1-D §412(4)].
- τὴν παραβολὴν ταύτην: the direct object of εἶπεν in an S-IV; πρὸς with the accusative is a common agnate construction for the indirect object after verbs of *saying* (§602); ταύτην points to what immediately follows (§726.4).
- 18:10 προσεύξασθαι: an infinitive of purpose in a Group II verb chain (§575.2).
- ὁ εἷς...ὁ ἕτερος...: ἕτερος is correlated with the numeral *one* (§760): *the one...the other....*
- 18:11 σταθεῖς: aorist passive participle from ἵστημι (class I.7b).
- ταῦτα: οὗτος used as a pronoun with reference to what comes next (§726.4): *the following things*.
- οὗτος: the demonstrative points to someone present (§726.1), probably in a contemptuous sense [B1-D §290(6)].
- 18:12 δὶς τοῦ σαββάτου: the genitive of time within which something occurs with the numeral adverb δὶς [§890.3; cf. B1-D §186(2)]: *twice a week*.
- πάντα ὅσα κτῶμαι: πᾶς followed by a relative clause (§747.2).

- 18:13 ἐστῶς: second perfect participle of ἵστημι.
- οὐκ...οὐδέ: a double negative for emphasis (cf. §614.2 and Bauer, s.v. οὐδέ, 3): *not even*.
- ἤθελεν...ἐπαῖραι: θέλω with a complementary infinitive in a Group Ib verb chain, although ἐπαῖραι governs an object, τοὺς ὀφθαλμοὺς (cf. §581).
- ἰλάσθητι: first aorist passive imperative of ἰλάσσομαι [on the deaspirated ending, see §4630; cf. B1-D §101, s.v. ἰλάσσεσθαι and §314 on the meaning of the passive]: (*allow yourself to*) *be merciful*.
- τῷ ἁμαρτωλῷ: in apposition to μοι.
- 18:14 οὗτος...παρ' ἐκεῖνον: *the latter* (=the tax-collector) *...(rather) than the former* (=the Pharisee; cf. §728); παρὰ with the accusative is used here in a comparative sense [see Bauer, s.v. παρὰ, III.3; cf. B1-D §185(3)].
- ὅτι πᾶς ὁ ὑψῶν: causal ὅτι (§651) followed by πᾶς with an articular participle (§747.1).

Lesson 52: Nominal Word Clusters/Determiners (*continued*)

A. Underline and diagram the nominal word clusters containing the determiners ἕκαστος, ἄλλος, ἕτερος and τις in the following sentences and translate:

ex.: καὶ ἐκάθισεν $\overset{p}{\underline{\epsilon\phi'}} \overset{4d}{\underline{\epsilon\upsilon\alpha}} \overset{4d}{\underline{\epsilon\kappa\alpha\sigma\tau\omicron\nu}} \overset{d^6}{\underline{\alpha\upsilon\tau\omega\nu}}$ (§751.5) Acts 2:3
And it settled upon each one of them.

1. ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο (§756) Mt 25:17

2. καὶ ἔλεγον...ἄλλοι δὲ ἔλεγον...ἄλλοι δὲ ἔλεγον (§§759, 760 end) Mk 6:14-15

3. καὶ ὁ ἕτερος ἦλθεν (§757) Lk 19:20

4. καὶ ἦν τις βασιλικὸς... (§765) Jn 4:46

5. καὶ πάλιν ἑτέρα γραφὴ λέγει (§755) Jn 19:37

6. τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοῖκῶν φιλοσόφων συνέβαλλον αὐτῷ (§765) Acts 17:18

7. ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ Acts 21:34
(§§758.1 and 756, 766.3)

8. λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ Eph 4:25
(§751.3)

9. ...εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἑκάστῳ ἀποκρίνεσθαι Col 4:6
(§751.5)

10. καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολῆ λευκὴ (§751.2) Rev 6:11

B. Prepare *Mk 4:35-41* for class translation. This nature miracle also occurs in *Mt 8:18, 23-27//Lk 8:22-25* (selection #21, "Stilling the Storm"; cf. Huck §105).

Notes

4:35 ὀψίας γενομένης: a circumstantial participle in a genitive absolute construction (§847): *when evening had come.*

Διέλθωμεν: hortatory subjunctive used for the imperative in the first person (§819): *"Let us go over...."*

4:36 ἀφέντες τὸν ὄχλον: a circumstantial participle in a temporal clause (§846.1): *After leaving the crowd.*

ἄλλα πλοῖα ἦν: a neuter plural subject and a singular verb (§536).

4:37 ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον: an infinitive with an accusative "subject" in a consecutive clause (§880.2).

4:38 καθεύδων: an adverbial participle indicating attendant circumstances (§846.8).

- 4:39 διεγερθεὶς: again, an adverbial participle functioning as a temporal clause (§846.1): *After he was awakened....*
- ἐπετίμησεν τῷ ἀνέμῳ: a dative object in an S-III (§593).
- 4:41 ὅτι: causal ὅτι (§651), with a consecutive nuance [cf. B1-D §456(2)].
- καὶ...καὶ...: the first καὶ is probably ascensive (§623.2) rather than correlative (§622): *even... and...* [cf. B1-D §444(3)].
- ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει: a compound subject tied to a singular verb, even though the verb follows both subjects (contrary to the usual rule of agreement given in §537).

Lesson 53: Nominal Word Clusters/The Participle

- A. Locate all *attributive participles* which are functioning as *substantives* (§775), including their complements (§776), in the two accounts of "The Beatitudes" in Mt 5:1-12 and Lk 6:20-23:

<i>g-cluster</i> (§775)	<i>verse</i>
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

- B. Diagram the following sentences from Jn 3:1-21, indicating the syntactical function of the *g-clusters* (§778), and state the sentence types in the blanks at the left:

_____ 1.	τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν	3:6
_____ 2.	ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον	3:15
_____ 3.	ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται	3:16
_____ 4.	ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται	3:18
_____ 5.	ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς	3:21

- C. Since each *g-cluster* is agnate to a relative clause (§773), the attributive participle contains an embedded subject and verb which may take the same complements as the corresponding finite verb (§776). Diagram the following *g-clusters* (placing

διενέγκη: from δια-φέρω (class VI); subjunctive following ἵνα (cf. §655).

11:17 κληθήσεται: fut. pass. of καλέω in an S-VP (§521.2). Note that the accusative object of the active form has become the subject of the passive sentence (ὁ οἶκος μου) and the predicate accusative has been changed to a nominative (οἶκος προσευχῆς), indicating that the two accusatives in an S-V represent an embedded S-II.

πᾶσιν τοῖς ἔθνεσιν: πᾶς in first predicate position (§741.1).

αὐτὸν/σπήλαιον: two accusative objects in an S-V with ποιέω (cf. §521.1). Mark uses the perfect tense to indicate the continuing effect in the present of a past act (§794).

11:18 πῶς αὐτὸν ἀπολέσωσιν: an included question as the object of ἐζήτησεν in an S-III (§601.1). The subjunctive is used with questions of deliberation (Smythe §2639): *and they were deliberating how they might destroy him*. Verbs of *striving* and *planning* like ζητέω, however, are frequently followed by a final/purpose clause with ὅπως and the subjunctive (§878.1; cf. Burton, §§205-207). If πῶς is taken as a substitute for ὅπως in a purpose clause, the meaning would be: *and they were plotting so that they might destroy him*.

ἀπολέσωσιν: from ἀπόλλυμι.

11:19 καὶ ὅταν ὁψὲ ἐγένετο: ὅταν plus the imperfect indicative, ἐγένετο, indicates repeated action in past time (§870; cf. B1-D, §§367, 382(4)).

ἐξεπορεύοντο: The variant, ἐξεπορεύετο, is also strongly attested.

Lk 19:45-48

19:46 ἔσται: future of εἶμι (§378). Note the use of ἔσται instead of κληθήσεται (Mk 11:17): the cases of the subject and predicate are the same, but the sentence type is II, instead of VP.

19:47 ἦν διδάσκων: periphrasis for the imperfect (§§568, 792.5).

τὸ καθ' ἡμέραν: *every day*; this temporal adverbial enforces the iterative sense of the periphrastic form.

οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς...καὶ οἱ πρῶτοι τοῦ λαοῦ: three subjects, separated by the predicate.

ἐζήτουν αὐτὸν ἀπολέσαι: an infinitive of purpose with a direct object, αὐτόν, in an S-III. This construction is agnate to ἵνα or ὅπως plus the subjunctive (cf. §§574-576, 656, 833, 0878-878.1). Bl-D §392(1) calls this a complementary infinitive and distinguishes it from the infinitive of purpose (cf. Burton, §387). The distinction depends on whether one translates ἐζήτουν as an intransitive verb, *striving*, or a transitive verb, *seeking*.

19:48 τὸ: the article is used to substantivize the following indirect question, τί ποιήσωσιν, which signals that the indirect question is the object (s⁴) of εὑρισκον in an S-III (§715, esp. 715.4; cf. Turner, 182).

ποιήσωσιν: indirect discourse retains the same mood and tense as the speaker's actual words in Greek; therefore, this subjunctive is the mood of the direct speech (cf. Turner, 116f.)

ἐξεκρέματο: from ἐκ-κρεμάννυμι (class IV.4).

αὐτοῦ: genitive object of the person with ἀκούω (§595.2).

ἀκούων: two explanations are possible: (1) a circumstantial participle in a temporal clause (§846.1): (*for all the people were very attentive*) while listening to him; (2) a supplementary participle with ἐξεκρέματο (§572): (*for all the people*) were attentively listening to him. The second explanation is supported by the variant reading in uncial D which contains a supplementary infinitive, ἀκούειν: (*for all the people*) were very attentive to hear him [Bl-D §392(1a), s.v. Κρέμασθαι].

Lesson 54: The Verb/Tense-Aspect

A. Study the following sentences and discuss the possible nuances of *aspect* suggested by the tenses of the verb (§§782-788):

1. οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ Mt 7:17

2. ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας
ἐγείρομαι Mt 27:63

3. Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ Mk 4:35
(cf. Lk 8:22: καὶ εἶπεν πρὸς αὐτούς)

4. ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς Acts 21:7

5. ὅτι δι' ὑμᾶς ἐπτώχευσεν 2 Cor 8:9

B. Prepare *Acts 10:1-16* (from selection #23) for class translation.

Notes

10:1-2 Ἄνθρωπος δὲ τις...Κορνήλιος, ἑκατοντάρχης...εὐσεβῆς καὶ φοβούμενος...ποιῶν...δεόμενος: a series of nouns, adjectives and participles modifying ἄνθρωπος (cf. Jn 3:1); the g-cluster headed by ποιῶν contains an embedded S-IV (§776.4).

διὰ παντός: *continually* (Bauer, s.v. δία, A,II,1a).

10:3 εἰσελθόντα...καὶ εἰπόντα: supplementary participles in a Group V verb chain following εἶδεν (§584).

10:4 ὁ δὲ: the definite article used to mark a change in speakers (§712).

- ἀτενίσας...γενόμενος: circumstantial participles (§846) as the heads of temporal clauses referring to Cornelius.
- 10:5 ὃς ἐπικαλεῖται Πέτρος: an S-VP (§521).
- 10:6 ᾧ: the dative of possession (§891.4): *who (has a house)*.
- 10:9 Τῇ δὲ ἐπαύριον: the dative of time (§893.2) with an adverbial accusative (§894.7): *And on the morrow*.
- ὁδοιπορούντων ἐκεῖνων...ἐγγιζόντων: two circumstantial participles in the genitive absolute construction (§847) functioning as temporal clauses (§846.1): *as they traveled (and) approached (the city)*.
- προσεύξασθαι: an infinitive of purpose following ἀνέβη in a Group II verb chain (§§574-575).
- 10:10 παρασκευαζόντων δὲ αὐτῶν: another genitive absolute construction (the subject αὐτῶν, *they*, is not identified).
- 10:11 θεωρεῖ: note the shift of tenses to the historical present (§783) to make the narrative more vivid.
- ἀνεφγμένον καὶ παραβαῖνον...καθιέμενον: supplementary participles following θεωρεῖ (§584); the subject of the first participle is τὸν οὐρανόν, of the second and third σκευῶς τι, both in the accusative case as objects of θεωρεῖ (§584.5).
- 10:14 πᾶν κοινὸν καὶ ἀκάθαρτον: πᾶν as a modifier in a nominal word cluster with two adjectives (§688.2): *any common and unclean (thing)*.
- 10:15 καὶ φωνῆ: the verb is omitted: *and a voice (spoke)*.
- Ἄ ὁ θεὸς ἐκαθάρισεν: a relative clause functioning as the object (§673) of the imperative κοίνου (cf. §810.2): *Stop considering (as) unclean what God has cleansed (on the translation of ἐκαθάρισεν, cf. §790.1)*.
- 10:16 ἀνελήμφθη: from ἀνα-λαμβάνω (class IV.2).

Lesson 55: The Verb/Tense-Aspect (*continued*)

A. What are the five nuances of the imperfect tense listed in §§790-792?

1. _____
2. _____
3. _____
4. _____
5. _____

B. In the first blank indicate which of these five nuances is being expressed by the imperfect tenses below and then translate the sentences, expressing the nuance in English:

1. καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν
συναγωγὴν ἐδίδασκεν Mk 1:21

_____ : _____

2. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων... Mk 1:22

_____ : _____

3. καὶ ἐκωλύομεν αὐτόν Mk 9:38

_____ : _____

4. τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ
ὄρος... Lk 21:37

_____ : _____

5. Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος Acts 10:17

_____ : _____

C. Since the Greek *perfect* combines (1) a punctiliar action in the past (2) with the continuing effect(s) of that action in

the present (§794), it is sometimes best translated as either an English past or present if one nuance or the other is emphasized (§§796, 799). Conversely, since there is no definite time reference to the punctiliar action of the *aorist*, it may occasionally best be translated as an English present perfect if no interval between the action and the present is indicated by the Greek aorist (§796). Indicate the nuances of the following Greek aorist and perfect verbs by translating the sentences below with comparable English tenses:

1. Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισεν οἱ γραμματεῖς
καὶ οἱ Φαρισαῖοι Mt 23:2

2. Καὶ διεφηνίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους
μέχρι τῆς σήμερον ἡμέρας Mt 28:15

3. οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ Lk 4:34

4. ὃν ἑώρακας καὶ ἤκουσας Acts 22:15

D. Prepare Peter's Sermon in *Acts 10:34-48* for class translation.

Notes

10:36 τὸν λόγον: either a sentence fragment with the subject and verb omitted or a compound object of οἶδατε in vs. 37 [possibly an example of hendiadys in which vs. 36 is dependent on vs. 37; cf. Bl-D §442(16)].

οὗτος: the demonstrative οὗτος is used throughout as an anaphoric pronoun referring to the subject of the sermon, Jesus (§726.2): τοῦτον (vs. 40), οὗτος (vs. 42), τούτῳ (vs. 43); the series is interrupted with the noun Ἰησοῦν only in vs. 38.

- 10:37 τὸ γινόμενον ῥῆμα: a participle in first attributive position (§774.1) which embeds an S-I with an adverbial p-cluster, καθ' ὅλης τῆς Ἰουδαίας [cf. Bl-D §§225, 447(5a)].
- ἀρξάμενος: since the antecedent of this participle is τὸ ῥῆμα, it should be in the accusative case [Bl-D §137(3)].
- 10:38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ: a p-cluster modifying Ἰησοῦν in third attributive position (§699.5); ἐκ is the usual preposition with the place of origin [Bl-D §209(3)].
- πνεύματι ἁγίῳ καὶ δυνάμει: not indirect objects but instrumental datives (§0892) functioning adverbially in an S-III: *with the Holy Spirit and power.*
- διῆλθεν εὐεργετῶν καὶ ἰώμενος: a Group II verb chain, but with two participles of purpose rather than infinitives [cf. Bl-D §339(2c)]; the catenative διῆλθεν is a constative aorist (§788.1; Bl-D §332(1)) which summarizes a series of actions in the past: *(who) constantly went about;* ἰώμενος is from ἰάομαι (class I.1b).
- 10:39 ἡμεῖς μάρτυρες: an S-II with the copula deleted: *we (are) witnesses.*
- ἐν τε: after a preposition τέ stands in front of the elements it is connecting; this is an exception to its normal postpositive placement [§§624-625; Bl-D §444(5)].
- ὧν: as the object of ἐποίησεν, the case of the relative pronoun should be accusative but it is assimilated to the case of its antecedent πάντων (§670); πᾶς is frequently followed by a relative clause (§747.2) and, in this case, is the head of a complex subcluster which modifies μάρτυρες (cf. §§696-698).
- ἀνεῖλαν: from ἀν-αιρέω (class VI).
- 10:40 καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι: an S-V with a predicate adjective ἐμφανῆ following the object complement αὐτόν (§521): *(God) made him to become visible.* The infinitive is optional in type V sentences (§521.1; cf. Mt 4:19 and Mk 1:17).

- 10:41 οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσιν...ἡμῶν: a complex dative subcluster modifying ἐμφανῆ in vs. 40 (§703); this construction is agnate to an S-IV with the corresponding verb of ἐμφανῆς, viz., ἐμφανίζω, in which these datives would be indirect objects (§703.2): [*God revealed him*] *not to all the people but to us, the witnesses....*
- ἀναστῆναι αὐτὸν: an infinitive with an accusative "subject."
- 10:42 ὁ ὠρισμένος...κριτῆς: the participle is in first attributive position (§774.1).
- 10:43 μαρτυροῦσιν: if the OT prophets are intended, here we have a durative present used to indicate the continuing effects of a past act (§782).
- λαβεῖν...πάντα τὸν πιστεύοντα: an infinitive with an accusative "subject"; the aorist tense is used with either a gnomic or futuristic nuance (§7880; B1-D §333): *everyone who believes in him (will) receive(s).*
- 10:44 Ἔτι λαλοῦντος τοῦ Πέτρου: a genitive absolute construction (§847): *While Peter was still speaking.*
- 10:45 ἐκκέχυται: perfect passive of ἐκχέω (class I.5); since the perfect follows an aorist, ἐξέστησαν, (from ἐξ-ίστημι), it is equivalent to the pluperfect (B1-D §345), although the English past perfect fails to convey the continuing effects of the Greek verb (§§794, 800): *the faithful... were amazed because the gift...had been poured out.*
- 10:46 ἤκουον γὰρ αὐτῶν λαλούντων...καὶ μεγαλυνόντων: supplementary participles in a Group V verb chain (§584); the "subject" of the participles, αὐτῶν, is in the genitive case since ἀκούω takes a genitive object of the person (§595.2): *for they heard them speaking...and praising.*
- 10:47 Μῆτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τοῦτους: a Group Ib verb chain (§571) followed by an articular infinitive of purpose (§833.1) with accusative "subject"; the negative interrogative μήτι expects a negative answer (§617.7): *No one is able to refuse water in order that they ...might be baptized, is he?*

Lesson 56: The Verb/Subjunctive, Imperative and Optative

A. The following *imperatives* and *subjunctives* are taken from the passages which have been assigned for translation in previous lessons. Identify the tense and mood of each verb and comment on the nuance suggested by its form (check the entire verse; §§808-816):

	<i>Tense</i>	<i>Mood</i>	<i>Nuance</i>
1. ἁγιασθήτω (Mt 6:9)	_____	_____	_____
2. μὴ εἰσενέγκῃς (Mt 6:13)	_____	_____	_____
3. ἐπιδείξατε (Mt 22:19)	_____	_____	_____
4. καθαρίσθητι (Mk 1:41)	_____	_____	_____
5. μηδὲν εἴπῃς (Mk 1:44)	_____	_____	_____
6. ἀκουέτω (Mk 4:9)	_____	_____	_____
7. Διέλθωμεν (Mk 4:35)	_____	_____	_____
8. Σιώπα (Mk 4:39)	_____	_____	_____
9. φερέτε (Mk 12:15)	_____	_____	_____
10. ἀπόδοτε (Mk 12:17)	_____	_____	_____
11. χάριτε (Lk 6:23)	_____	_____	_____
12. ἐλθέτω (Lk 11:2)	_____	_____	_____
13. Ἔρχεσθε (Lk 14:17)	_____	_____	_____
14. ἀνάγκασον (Lk 14:23)	_____	_____	_____
15. ἰλάσθητι (Lk 18:13)	_____	_____	_____
16. κατάβηθι (Jn 4:49)	_____	_____	_____
17. πέμψον (Acts 10:5)	_____	_____	_____
18. θύσον (Acts 10:13)	_____	_____	_____
19. φάγε (Acts 10:13)	_____	_____	_____
20. μὴ κοίνου (Acts 10:15)	_____	_____	_____

B. Explain the following underlined constructions on the basis of the discussion in §§817-822:

1. θέλεις οὖν...συλλέξωμεν αὐτά Mt 13:28

2. οὐχ οὕτως ἔσται ἐν ὑμῖν Mt 20:26

3. Εὐξαίμην ἂν τῷ θεῷ Acts 26:29

C. Prepare 1 Cor 1:18-31 (from selection #24) for class translation.

Notes

1:18 τοῖς μὲν ἀπολλυμένοις / τοῖς δὲ σφζομένοις ἡμῖν: datives of respect (§892.5) modifying the predicate nominatives μωρία and δύναμις θεοῦ [§703.1; cf. B1-D §190(1)].

1:20 ποῦ σοφός; a series of interrogative type II sentences with the copula deleted: *where (is) the wise (man)?*

1:21 εὐδόκησεν...σῶσαι: a Group II verb chain (§574).

1:22 αἰτοῦσιν / ζητοῦσιν: generalized uses of the present tense (§782.3).

1:23 ἑσταυρωμένον: a supplementary participle following κηρύσσομεν (cf. §584.5).

Ἰουδαίοις μὲν σκάνδαλον ἔθνεσιν δὲ μωρίαν: μὲν and δέ (§635.2) in postpositive position correlating two accusatives which are modified by datives of respect (§703.1): *on the one hand, an offense to Jews, on the other, foolishness to Gentiles.*

1:24 τε καὶ: *both (Jews) and (Greeks)* (§625.2).

1:24-25 an example of Paul's use of *Chiasmus* [the literary pattern *ab/ba*; cf. B1-D §477(2)]:

Χριστὸν] θεοῦ δύναμιν (καὶ) θεοῦ σοφίαν

$$\begin{array}{ccc}
 & a & b \\
 & \swarrow & \searrow \\
 & & \\
 & \swarrow & \searrow \\
 b & & a
 \end{array}$$

(ὅτι) τὸ μωρὸν τοῦ θεοῦ... (καὶ) τὸ ἀσθενὲς τοῦ θεοῦ

1:25-29 The second half of the chiastic pattern in vs. 25 is arranged in another literary pattern, parallelism, which is intensified by the identity of the underlined words (for a discussion, see B1-D §§489-490):

ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν,
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

The use of parallelism, now with three elements, is continued in vss. 26-29:

βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί,
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα,
οὐ πολλοὶ δυνατοί,
οὐ πολλοὶ εὐγενεῖς.

ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς
ἵνα κατασχῶν τούτους σοφοὺς,
καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς
ἵνα κατασχῶν τὰ ἰσχυρά,
καὶ τὰ ἀγενῆ τοῦ κόσμου... ἐξελέξατο ὁ θεός...
ἵνα τὰ ὄντα καταργήσῃ

ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

- 1:25 σοφώτερον τῶν ἀνθρώπων: a comparative adjective with a genitive of comparison (§890.2): *wiser than men*.
- 1:27 ἐξελέξατο: from ἐκ-λέγομαι (class VI).
- 1:28 τὰ ὄντα: participle from εἶμι (for its declension, see §2470.2).
- 1:29 ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ: a purpose clause with ὅπως and the subjunctive (§878.1): *so that no flesh might boast*.
- 1:30 τε καὶ...καὶ: τε as a conjunction with more than one καί (§625.3).
- 1:31 ἵνα καθὼς γέγραπται: an elliptical expression in which the subjunctive verb following ἵνα is omitted (B1-D §481): *in order that [it may happen] as it is written*.

καυχᾶσθαι: the present tense of the imperative suggests a general injunction (§809).

Lesson 57: The Verb/Infinitive

- A. As a verb, the infinitive may take the same complements as the corresponding finite form (§832.4). Diagram the following underlined nominal word clusters headed by an infinitive (placing 2-1 in parentheses over the infinitive) and indicate sentence type if the infinitive were transformed (=T) into a finite verb:

_____ 1. οὕτως ὕψωθῆναι δεῖ τὸν υἶδν τοῦ ἀνθρώπου Jn 3:14

_____ 2. Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παρα-
πορεύεσθαι διὰ τῶν σπορίμων Mk 2:23

_____ 3. Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ
ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν
πολλοῖς Rev 10:1

- B. Translate the following sentences containing *temporal* clauses, remembering that the time signaled by the preposition and the articular infinitive is to be expressed in relation to the tense of the finite verb (§836.1):

1. Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν Lk 3:21

_____ 2. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων Lk 5:12

_____ 3. οἵτινες συνεφάγομεν καὶ συνετίομεν αὐτῷ μετὰ τὸ
ἀναστῆναι αὐτὸν ἐκ νεκρῶν Acts 10:41

-
-
4. ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ πνεῦμα
τὸ ἅγιον ἐπ' αὐτοὺς... Acts 11:15
-
-

C. Translate and explain the following infinitival constructions (§§833, 835-836):

1. καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς Mt 13:5

trans: _____

comment: _____

2. οὐχὶ...πρῶτον βουλευσεται εἰ δυνατός ἐστιν...

ὑπαντιῆσαι Lk 14:31

trans: _____

comment: _____

3. Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν

σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ Rom 6:12

trans: _____

comment: _____

D. Prepare selection #25, Rom 6:1-14, for class translation.

Notes

6:1 ἐροῦμεν: from λέγω (class VI).

ἐπιμένωμεν: a deliberative subjunctive (§820): *Shall we continue...?*

6:2 μὴ γένοιτο: a common expression with the optative (§822.1): *May it not be!*

οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ:
the relative clause is functioning adverbially and is agnate to the if-clause of a conditional sentence (§674): *If we have died to sin, how shall we still live in it?* [ἀπεθάνομεν is the aorist from ἀποθνήσκω (class V); on its translation as a present perfect, see §796(40)]

6:3 ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν: this relative clause is also functioning adverbially and could be translated as a conditional clause (§674).

6:4 συνετάφημεν: from συν-θάπτω (class II; cf. §928.2).

αὐτῷ: dat of association or accompaniment (§892.1):
with him.

εἰς τὸν θάνατον: an attributive p-cluster in predicate position modifying τοῦ βαπτίσματος (§699.1; cf. B1-D §272).

περιπατήσωμεν: probably an ingressive aorist subjunctive governed by ἵνα in a purpose clause (§655), rather than the hortatory subjunctive with ἵνα (§§815.2; 815.5): *so that...we might (begin to) walk* [cf. B1-D §337(1)]; the original train of thought (συνετάφημεν...ἵνα...περιπατήσωμεν) is interrupted, however, by the comparative clause introduced by ὡςπερ which shifts the sense of περιπατήσωμεν to the imperative mood: *as...let us also walk.*

6:5 τῆς ἀναστάσεως ἐσόμεθα: the predicate complement must be supplied from the preceding clause: σύμφυτοι... τῷ ὁμοιώματι.

6:6 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ: a genitive of the articular infinitive which probably expresses intended result (§834), although it could also be understood as a purpose clause (§833.1; cf. B1-D §400(8)): *so that we might serve sin no longer.*

6:9 εἰδότες: from οἶδα (class VI).

ἀποθνήσκει: possibly a futuristic use of the present tense (§784): *(Christ)...will never die.*

θάνατος αὐτοῦ οὐκέτι κυριεύει: a causal sentence with a genitive object (§596.4): *(because) death no longer governs him.*

6:10 ὃ γὰρ ἀπέθανεν: the relative clause is functioning as

the object of the second occurrence of ἀπέθανεν (§673); its antecedent is the noun implied in the verb (the "accusative of content"; §894.2): *For he died [the death] which he died...* (cf. B1-D §154).

- 6:11 ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι νεκροῦς: an S-V (§521) with a present imperative for a general injunction (§809); the presence of the personal pronoun intensifies the injunction: *(You must) consider yourselves (to be) dead....*

τῇ ἁμαρτίᾳ: a dative of respect modifying νεκροῦς (§703.1); on postpositive μέν...δέ..., see §635.2.

- 6:12 Μὴ οὖν βασιλευέτω: a present imperative used in a negative injunction to stop doing something (§810.2).

εἰς τὸ ὑπακούειν: the accusative of the articular infinitive following εἰς in a purpose clause (§833.2).

- 6:13 μηδὲ παριστάνετε: another present imperative (from παρ-ιστάνω) used in a negative injunction to stop doing something (§810.2); it is in an S-V with an object, τὰ μέλη ὑμῶν, and a predicate accusative, ὄπλα ἀδικίας: *nor yield your [bodily] members as [=to be] weapons of unrighteousness...any longer.*

ἀλλὰ παραστήσατε: a shift to the ingressive aorist imperative (§813.2) in another S-V with a compound predicate.

Lesson 58: Adverbial Clauses/The Circumstantial Participle

A. Eight functions of the circumstantial participle are discussed in §§845-846: (1) time, (2) cause, (3) means, (4) manner, (5) purpose, (6) condition, (7) concession, and (8) attendant circumstance. Indicate in the blanks which of these eight functions are being served by the following circumstantial participles and translate (review the discussion of tense in §849):

ex.: time Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος Mt 5:1
*When he saw the crowds, he went up on
the mountain.*

_____ 1. καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν
αὐτοὺς Mt 5:2

_____ 2. καὶ ἀφένες τὸν πατέρα αὐτῶν Ζεβεδαῖον...
ἀπήλθον ὀπίσω αὐτοῦ Mk 1:20

_____ 3. καὶ εὐθύς τοῖς σάββασιν εἰσελθὼν εἰς
τὴν συναγωγὴν ἐδίδασκεν Mk 1:21

_____ 4. καὶ ἦσθιον τοὺς στάχους ψάχοντες ταῖς
χερσίν Lk 6:1

_____ 5. καὶ ἐπηρώτησαν αὐτὸν λέγοντες,
Διδάσκαλε... (cf. §848) Lk 20:21

- _____ 6. καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ
εἰσέγησαν Lk 20:26
-
- _____ 7. Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζο-
φυλακίῳ διδασκῶν ἐν τῷ ἱερῷ Jn 8:20
-
- _____ 8. καὶ συνομιλῶν αὐτῷ εἰσῆλθεν Acts 10:27
-

B. As a modifier, a circumstantial participle agrees in gender, number and case with its antecedent (§8460) in the sentence unless it has its own subject in a genitive absolute construction (§847). Underline the antecedents or subjects of the participles in the following sentences and translate (note §8470):

1. Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ
ὄχλοι πολλοί Mt 8:1
-
2. γνοῦς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν... Mt 22:18
-
3. Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν Mk 1:40
-
4. καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδοῦ ποιεῖν τίλλοντες
τοὺς στάχυας Mk 2:23
-

5. Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας
γενομένης

Mk 4:35

C. Prepare *Gal 1:11-24* (from selection #26) for class translation.

Notes

- 1:11 ὅτι: introducing an object clause in apposition to τὸ εὐαγγέλιον (§§648, 652).
- 1:12 οὔτε ἐδιδάχθην: the first of two elliptical sentences; the deleted elements can be supplied from the previous correlative sentence: *nor was I taught [it], but [I received it] through a revelation of Jesus Christ.*
- 1:13 ὅτι: the beginning of another object clause, this time in apposition to τὴν ἐμὴν ἀναστροφήν.
ἐδίωκον...ἐπόρθουν: two imperfect verbs; the first denotes habitual action (§792.2) in the past and the second conative (§792.3): *I used to persecute ...I tried to destroy* (see §790 for a discussion of the verbs in 1:13-14).
- 1:14 προέκιοπον: a progressive imperfect (§792.1): *I was advancing.*
περισσότερος: a comparative adverb used for a superlative [B1-D §60(3)]: *far more.*
ὑπαρχών: a circumstantial participle indicating an attendant circumstance (§846.8); the entire clause is an embedded S-II with a predicate noun, ζηλωτῆς.
- 1:15 ὁ ἀφορίσας...αὐτοῦ: an extended nominal word cluster headed by a participle and serving as the subject of the verb chain εὐδόκησεν...ἀποκαλύψαι (vs. 16).
- 1:16 ἵνα εὐαγγελίζωμαι: ἵνα plus the subjunctive in a purpose clause (§656): *in order that I might preach.*
προσανεθέμην: from προσ-ανα-τίθημι (class I.7b) with a compound dative object, σαρκὶ καὶ αἵματι.

- 1:17 πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους: a p-cluster, πρὸ ἐμοῦ, in first attributive position (§699.4).
- 1:18 ἐπέμεινα: a complexive aorist (§788.1).
- 1:20 ἃ δὲ γράφω ὑμῖν: an elliptical sentence with only an object clause (§673): *For what I am writing to you, [I am writing,] indeed, before God; therefore, I am not lying.*
- 1:22 ἦμην δὲ ἀγνοούμενος: a periphrastic imperfect (present participle with the imperfect of εἶμι) with a durative nuance (§792.5).
- ἀκούοντες ἦσαν: another periphrastic imperfect, this time with an iterative nuance (for a translation of the verbs in vss. 23-24, see §791); note that the participle is masculine plural, while its antecedent, ταῖς ἐκκλησίαις, is feminine [B1-D §134(2)].
- ἐπόρθει: a conative imperfect (§791.2).
- 1:24 ἐδόξαζον: an ingressive imperfect (§791.3).

Lesson 59: Adverbial Clauses/Conditional Sentences

- A. After reviewing §§856-859, summarize what may occur in the two clauses of conditional sentences in the following chart:

	<i>Protasis</i>	<i>Apodosis</i>
<i>First Class:</i>	_____	_____
<i>Second Class:</i>	_____	_____
<i>Third Class:</i>	_____	_____
<i>Fourth Class:</i>	_____	_____

- B. The two clauses of a conditional sentence may be arranged in either order; i.e., with either the protasis or the apodosis occurring first in the sentence. In the following conditional sentences from Jn 3:1-21, underline the protases once and the apodoses twice (in deciding which clause is the protasis and which the apodosis, look for subordinating conjunctions like εἰ and note the tense and mood of the verbs):

1. οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν...,
 ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ 3:2
2. ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν
 τὴν βασιλείαν τοῦ θεοῦ 3:3
3. εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε 3:12

- C. Underline the verb in each of the clauses of the following conditional sentences and indicate tense and mood in the blanks. Then, state the class of the condition, based on the chart in A (cf. §861), and provide a translation:

	<i>Tense</i>	<i>Mood</i>	<i>Class</i>
ex.: Ἐὰν ὑμεῖς <u>μείνητε</u> ἐν τῷ λόγῳ τῷ ἐμῷ <u>aor</u> <u>subj</u> <u>third</u> ἀληθῶς μαθηταὶ μου <u>ἐστε</u> (Jn 8:31) <u>pres</u> <u>indic</u>			

*If you continue in my teaching, (then)
 you are truly my disciples.*

	<i>Tense</i>	<i>Mood</i>	<i>Class</i>
1. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος (Mt 5:14)	_____	_____	_____
_____	_____	_____	_____
2. Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν... (Lk 7:39)	_____	_____	_____
_____	_____	_____	_____
3. Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε (Jn 4:48)	_____	_____	_____
_____	_____	_____	_____
4. εἰ ἐμὲ ἤδείτε, καὶ τὸν πατέρα μου ἄν ἤδείτε (Jn 8:19)	_____	_____	_____
_____	_____	_____	_____
5. μακάριοί ἐστε ἐὰν ποιῆτε αὐτά (Jn 13:17)	_____	_____	_____
_____	_____	_____	_____
6. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι... (Jn 15:18)	_____	_____	_____
_____	_____	_____	_____
7. Εἰ μὴ ἦν οὗτος καιὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν (Jn 18:30)	_____	_____	_____
_____	_____	_____	_____

-
-
8. εἰ τι ἔχοιεν πρὸς ἐμέ (Acts 24:19) _____
 (apodosis is from another class)
-

D. Prepare selection #27, *Col 3:1-10*, for class translation.

Notes

- 3:1 Εἰ οὖν συνηγέρθητε...ζητεῦτε: a first class condition (εἰ plus the aorist passive indicative), with an imperative in the apodosis (§856.4).
 τὰ ἄνω: a substantivized adverb (§715.2; Turner, p. 14): *the (things) above*.
 ἐστίν...καθήμενος: periphrasis for the present tense (§§568, 785).
- 3:4 ὅταν...φανερωθῆ...φανερωθήσεσθε: the equivalent of a third class condition with ὅταν plus the subjunctive in an indefinite temporal clause (§§860.4; 870.2); the future tense in the apodosis makes the condition a future more vivid (§858.4).
 ἡ ζωὴ ὑμῶν: probably in apposition to ὁ Χριστός: *Christ, [who is] your life,...*
- 3:5 τὴν πλεονεξίαν: the only articular noun in this list of vices; the other abstract nouns are anarthrous, but the succeeding relative clause (ἣτις...) makes its antecedent, πλεονεξίαν, definite [B1-D §258(1)].
- 3:7 ἐζῆτε: ζῆω is an alternate verb base for ζάω (class I.2a); the imperfect here indicates customary action in the past (§792.2): *(when) you used to live (in them)*.
- 3:8 νυνὶ δὲ ἀπόθεσθε: aorist middle imperative from ἀπο-τίθημι (class I.7b) with an ingressive nuance (§813.2): *From now on put away...*
 καὶ...τὰ πάντα: articular πᾶς (§745.1) used to introduce another catalogue of vices (following the list in vs. 5): *also...all the following:...*

- 3:9 μὴ ψεύδεσθε: the present imperative in a negative injunction to stop doing something (§810.2): *Stop lying (to one another)...*
- ἀπεκδυσάμενοι: a circumstantial participle from ἀπ-εκ-δύομαι heading a causal clause (§846.2): *since you have put off...*
- 3:10 τὸν νέον τὸν ἀνακαινούμενον: an attributive participle in second attributive position (§774.2), best translated as a relative clause (§773): *the new [man] who is being renewed...*

Lesson 60: Adverbial Clauses/Comparative and Temporal Clauses

A. Underline the subordinator and the verb in the following *temporal* clauses (§§866, 868-872) and indicate in the blanks whether the clauses are definite or indefinite on the basis of the mood of the verb (§868.2). Translate the sentences on the lines under each one:

*def. or
indef.*

1. καὶ ἵσθι [§459] ἐκεῖ ἕως ἄν εἶπω σοι (Mt 2:13) _____

2. ...τί ἐποίησεν Δαυίδ, ὅτε χρεῖαν ἔσχεν (Mk 2:25) _____

3. ὡς οὖν ἔγνω ὁ Ἰησοῦς...ἀφῆκεν τὴν Ἰουδαίαν
(Jn 4:1) _____

4. ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα (Jn 4:25) _____

5. ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν
οἱ Γαλιλαῖοι (Jn 4:45) _____

6. μὴ...τι κρίνετε, ἕως ἄν ἔλθῃ ὁ κύριος (1 Cor 4:5) _____

7. τὰ δὲ λοιπὰ ὡς ἄν ἔλθω διατάξομαι (1 Cor 11:34) _____

B. Translate the following *comparative* clauses (§§865, 867):

1. οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου,
ὡς καὶ σὲ ἠλέησα; Mt 10:33

2. ἦν γὰρ διδάσκων αὐτοῦς ὡς ἐξουσίαν ἔχων Mk 1:22

3. ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ Jn 8:28

C. Prepare selection #28, *Heb 2:10-18*, for class translation.

Notes

2:10 Ἐπρεπεῖν γὰρ αὐτῷ...τελειῶσαι: the word cluster headed by the infinitive τελειῶσαι is serving as the subject of the impersonal verb ἔπρεπεῖν (§832); the "subject" of the infinitive is in the dative case in this instance (§832.3): *It was fitting for him [=God] to finish/make perfect...*

δι' ὃν τὰ πάντα καὶ δι' οὓς τὰ πάντα: two embedded nominal sentences in which the relative pronouns refer to αὐτῷ; διὰ with the accusative is causal (§836.2) and with the genitive it indicates origin [B1-D §223(2)]: *because of whom [are] all things and from whom [are] all things.*

ἀγαγόντα: a circumstantial participle, probably expressing purpose (§846.5) with an ingressive nuance: *in order to begin leading (many sons to glory).*

2:11 οὐκ ἐπαισχύνεται ἀδελφοῦς αὐτοῦς καλεῖν: an S-V with a verb chain.

2:13 ἔσομαι πεποιθῶς: a rare future perfect formed periphrastically with the future of εἰμί and the perfect participle of πείθω.

*Ἴδοῦ ἐγὼ καὶ τὰ παιδία: a compound subject with no predicate.

2:14 μετέσχεν τῶν αὐτῶν: a genitive object of the thing following μετ-έχω; with the article, αὐτῶν in is serving as a pronominal adjective of identity (§720): *he shared the same (things).*

τοῦτ' ἔστιν: an explanatory phrase with οὗτος: *i.e.*

2:15 φόβῳ θανάτου: a dative of means (§892.3): *by fear of death.*

- διὰ παντὸς τοῦ ζῆν: an articular infinitive with a modifier in first predicate position following the preposition in a temporal phrase (§836.1; Bl-D §§398, 403): *through all their lives*.
- ἔνοχοι...δουλείας: a divided word cluster.
- 2:16 ἀγγέλων...στέρωματος: genitive objects.
- 2:17 κατὰ πάντα: a common expression meaning *in all respects* (Bauer, s.v. κατὰ II.6).
- τὰ πρὸς τὸν θεόν: an accusative of respect (Bl-D §160): *with respect to the (things) which concern God*.
- εἰς τὸ ἰλάσκεσθαι: the accusative of the articular infinitive following εἰς in a purpose clause (§833.2).
- 2:18 ἐν ᾧ: ἐν with the instrumental dative introducing a causal clause [Bl-D §219(2)]: *because*.
- πειρασθεὶς: Burton §443 interprets this as a circumstantial participle of means (§846.3); in light of the main clause, it might also be considered a supplementary participle.

Lesson 61: Adverbial Clauses/Local, Causal, Final, Consecutive Clauses

A. Like relative (§§671, 6740) and temporal (§868.2) clauses, *local* clauses may be either *definite* or *indefinite* (§875.2). Indicate the mood(s) which occur in each type:

1. definite local clauses: _____

2. indefinite local clauses: _____

B. Translate the following *local* (§§875-876) and *causal* (§877) clauses:

1. Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ Mt 8:19

2. ἀπεστέγασαν τὴν στέγην ὅπου ἦν Mk 2:4

3. καὶ ὅπου ἂν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ... Mk 14:14

4. ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν Jn 8:21

5. ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος
ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν Jn 8:37

6. Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευῆ ἦν, ... ἠρώτησαν
τὸν Πιλαῶτον... Jn 19:31

7. πορεύου σὺν αὐτοῖς... ὅτι ἐγὼ ἀπέσταλκα αὐτούς Acts 10:20

C. Translate the following sentences and indicate in the blanks whether the adverbial clauses are *final* or *consecutive* on the basis of the discussion in §§878-881:

- _____ 1. Μὴ κρίνετε, ἵνα μὴ κριθῆτε Mt 7:1

- _____ 2. καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν
κωφὸν λαλεῖν καὶ βλέπειν Mt 12:22

- _____ 3. ἀπέστειλαν πρὸς αὐτόν οἱ Ἰουδαῖοι
...ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν
αὐτόν Jn 1:19

- _____ 4. ἦσαν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν Jn 8:59

- _____ 5. νῦν οὖν πάντες ἡμεῖς...πάρεσμεν
ἀκοῦσαι Acts 10:33

- _____ 6. ἐγένετο δὲ παροξυσμὸς ὥστε ἀπο- Acts 15:39
χωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων

- _____ 7. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν
δῶρά τε καὶ θυσίας καθίσταται Heb 8:3

D. Prepare selection #29, 1 Pet 1:13-21, for class translation.

Notes

- 1:13 Διὸ ἀναζωσάμενοι: a circumstantial participle heading a temporal clause (§846.1) from ἀνα-ζώννυμι (class IV.4): *Therefore, when you have girded.*
- ἐλπίσατε: an aorist imperative, probably with an ingressive nuance [§813.2; B1-D §337(2)]: *set your hope.*
- 1:14f. ὡς τέκνα ὑπακοῆς...καὶ αὐτοὶ ἅγιοι...γενήθητε: the word cluster introduced by ὡς is in apposition to the subject (cf. §865.3) of the imperative in an S-II with intensifying αὐτός (§721.3): *As children of obedience, (you) yourselves also become holy.*
- ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις: a complex nominal word cluster with an adverb (B1-D §62) and a p-cluster in first attributive position (§699.4).
- 1:17 Καὶ εἰ...ἐπικαλεῖσθε...ἀναστράφητε: a first class condition with a complexive aorist imperative [§813; B1-D §337(2)] in the apodosis (§856).
- 1:18f. οὐ φθαρτοῖς...ἀλλὰ τιμίῳ αἵματι: antithetical structure (§617.1) with instrumental datives (§892.2).
- ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου: the head term of this nominal word cluster, ἀναστροφῆς, is modified by two adjectives and a genitive; the second adjective, although attributive, is placed after the noun in order to avoid the awkwardness of three modifiers in first attributive position [B1-D §269(5)].
- 1:19 ὡς ἄμνοῦ: this genitive word cluster is in apposition to Χριστοῦ, which modifies αἵματι.
- 1:20 ἐπ' ἐσχάτου τῶν χρόνων: an anarthrous adjective, ἐσχάτου, used as a substantive [B1-D §264(5)].
- 1:21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν: the infinitive with a compound accusative subject in a consecutive clause introduced by ὥστε (§880), *so that your faith and hope might be in God* (one might also take this as a final clause because of the overlap between intended result and purpose; cf. Moule, p. 143).

Lesson 62: The Cases

A. Review §§885-894 and comment on the syntactical functions of the underlined *cases* in the following sentences:

1. θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ Mt 6:20

trans: _____

comment: _____

2. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; Mt 10:29

trans: _____

comment: _____

3. καὶ φωνῆσαν φωνῆ μεγάλη Mk 1:26

trans: _____

comment: _____

4. καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει Lk 3:22

trans: _____

comment: _____

5. οὐδεὶς...γεύσεται μου τοῦ δείπνου Lk 14:24

trans: _____

comment: _____

6. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος Jn 3:2

trans: _____

comment: _____

7. ὅπου ἐποίησεν τὸ ὕδωρ οἶνον Jn 4:46

trans: _____

comment: _____

8. Κύριε, κατέβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου Jn 4:49
trans: _____
comment: _____
9. οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ Jn 4:51
trans: _____
comment: _____
10. Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός Jn 4:52
trans: _____
comment: _____
11. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ Ἰωάννου Jn 5:36
trans: _____
comment: _____
12. τὴν ἀρχὴν ὅ τι [§2710.1] καὶ λαλῶ ὑμῖν; Jn 8:25
trans: _____
comment: _____
13. ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει Acts 10:38
trans: _____
comment: _____
14. ἠὺδόκησαν...κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς
πτωχοὺς τῶν ἁγίων Rom 15:26
trans: _____
comment: _____
15. Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις 1 Cor 1:18
μωρία ἐστίν
trans: _____
comment: _____

B. Prepare selection #30, *Rev 10:1-11*, for class translation.

Notes

- 10:1 εἶδον...ἄγγελον...καταβαίνοντα: a Group V verb chain (§584).
 περιβεβλημένον: a circumstantial participle from περι-βάλλω (class III.3) indicating an attendant circumstance (§846.8).
 καὶ ἡ ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ: the first of three nominal sentences with a p-cluster serving as the subjective complement: *and a rainbow (was) on his head.*
 καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος: the next two nominal sentences have abbreviated comparative clauses occurring in the predicate position (§856.33): *and his face (was) like the sun.*
- 10:2 καὶ ἔχων: a circumstantial participle correlated with περιβεβλημένον and indicating another attendant circumstance (§846.8); notice the shift to the nominative case, whereas the antecedent, ἄγγελον, is accusative.
 ἠνεφγμένον: an attributive participle modifying βιβλαρίδιον [§774.1(11)] from ἀν-οίγω (class I.3b).
- 10:3 φωνῆ μεγάλης: an associative dative (§892.6): *with a loud voice.*
 ἐλάλησαν...τὰς ἑαυτῶν φωνάς: a cognate accusative which expresses the nominal idea of the verb (§894.2).
- 10:4 Σφράγισον ἃ ἐλάλησαν αἱ ἐπτὰ βρονταί: an aorist imperative followed by a relative clause which is occupying the object position in an S-III (§673.2).
 καὶ μὴ αὐτὰ γράψης: an aorist subjunctive with μὴ in a categorical prohibition (§810.1).
- 10:5 ἦρεν: from αἶρω (class III.4).
- 10:6 ὤμοσεν: from ὀμνύω followed by an instrumental dative introduced by ἐν (§892; cf. Bl-D §149; Moule, pp. 60, 183): *he swore by...*
 ὅτι χρόνος οὐκέτι ἔσται...: the ὅτι-clause is serving as the object of ὤμοσεν in indirect discourse (§648).

- 10:7 ὅταν μέλλῃ σαλπίζειν: an indefinite temporal clause with ὅταν and the subjunctive (§870.2) which is the equivalent of the protasis of a third class condition (§860.4).
 ἐτελέσθη: from τελέω (class I.5d).
- 10:8 ἡ φωνῆ: there is no finite verb following this subject, but two participles, λαλοῦσαν...καὶ λέγουσαν, which refer to ἦν in a Group V verb chain.
- 10:9 ἀπῆλθα: a second aorist with a 'weak' ending (§4122).
 λέγων αὐτῷ δοῦναι μοι τὸ βιβλαρίδιον: indirect discourse with the infinitive δοῦναι following λέγω (a Group VI verb chain; §585); αὐτῷ is the indirect object of λέγων and the included sentence is functioning as the direct object in an S-IV (§601.2); the included sentence is also an S-IV in which the infinitive embeds an imperative from the direct speech (§815.3); if transformed into direct discourse, the sentence would read: *saying to him, "Give me the little book."*
 λέγει: the historical present (§783).
- 10:11 Δεῖ σε...προφητεῦσαι: the word cluster headed by the infinitive is serving as the subject of the impersonal verb δεῖ (§832).

