A - Lesson 4 - Ω
"Cause, Preaching and Teaching"

Upon successful completion of this lesson, you can correctly:
1. *Conjugate* specified Greek verbs and/or verbals.
2. *Decline* specified Greek nouns or noun derivatives.
3. *Parse* specified words contained in Greek sentences.
4. *Translate* specified Greek sentences into English sentences.
5. *Diagram* specified Greek sentences.
6. *Read* aloud specified Greek words and sentences.

Learning the Culture Through Language:

In the Greco-Roman culture speeches played an important role in the court room, the civil assembly and the important civil and religious celebrations. Thus for the educated, the development of rhetorical skills for giving persuasive speeches was very significant.

Christian speeches dominately focused on the spread of the gospel in the Mediterranean world. The speeches that surface in the New Testament, primarily in the book of Acts, include not only the missionary speech but also the defense speech where a Christian leader is called upon to defend himself and his Christian actions.

Two kinds of speaking activities surface in early Christianity: preaching and teaching. In the Vocabulary section of this lesson, words related to these actions are listed.

In the New Testament pattern, especially in the Synoptic Gospels where preaching and teaching are often used together, usually teaching is done in the synagogue and preaching takes place in the open areas of a field or market place. The message may be very similar or the same.

Some 33 words or phrases in the New Testament are often translated by the single English word 'preach' (For details, see Kittel, *Theological Dictionary*, 3:703.) Each Greek expression has a distinctive shade of meaning regarding the action of preaching that is lost in translation with the single English word 'preach.'

Key words related to public proclamation of the Gospel include κηρύσσω (I preach) and προκηρύσσω (I preach beforehand). The preacher is the κῆρυξ and the message can be described as either κήρυγμα or λόγος. The emphasis of these words is upon the announcement of the event of Christ. The Greco-Roman background of a herald plays an important role here. A loud voice was important, and the herald spoke another's message, not his own. The act of Christian κηρύσσειν is not the delivery of a carefully crafted speech logically presenting a gospel message. Instead, it is the proclamation that Jesus Christ has come as God's anointed Savior. As Paul indicates in 1 Cor. 2:1-5, the goal of κηρύσσειν is not understanding, but faith.

The second group of words related to public proclamation of the gospel builds off the Greek stem αγγελ and includes the verbs ἀγγέλλω, ἀναγγέλλω, ἀπαγγέλλω, διαγγέλλω, ἐξαγγέλλω, and καταγγέλλω. The nouns include ἀγγελία (message) and ἄγγελος (messenger). Although each word can carry distinctive shades of meaning, the general idea is that of delivering a message, especially a religious message. Sometimes the distinction from the κηρυχ set of words above is slight. But, the αγγελ group of words tend to emphasize the content of the message more. The compound verb forms often stress the announcing of an authoritative religious message to an audience, as well as a higher level of solemnity to the action of preaching.

Another set of words from the αγγελ stem deserves separate mention: εὐαγγελίζω, εὐαγγελιστής, and εὐαγγέλιον. Here the content is characterized as a good news, rather than just news. The Greek background usage of these words for news of mili-

tary victory plays some role in the NT usage. The victory of Christ over sin and death occasioned the good news of NT proclamation. One side note: the noun εὐαγγέλιον never refers in the New Testament to a written document such as the Gospel of Matthew. Instead, it always indicates the oral proclamation of the good news about Jesus Christ. In the later writings of the New Testament, e.g., the pastoral letters of Paul and the Johannine letters, the term gives greater emphasis to a more detailed development of the Christian gospel as a system of belief.

The style and method of delivery of this message are not real clear in the New Testament. Indications suggest the Jewish rabbi was the dominate model, picked up by Jesus and then imitated by the apostles. Paul, in 1 Corinthians 2 - 3, expressly denies the use of sophist style rhetoric with its emphasis on carefully crafted eloquence and ornamented language. Most modern Westerners would probably find the preaching style of Jesus and the apostles very boring and tedious, since it has little in common with popular, modern styles of preaching.

The teaching actions of early Christianity took their primary clue from the Jewish synagogue. These words are mostly built off the δα(σ) stem. See the Vocabulary List for complete listing. Central to the Jewish background was that the act of διδάσκειν wasn't perceived primarily as communicating knowledge or insights gained by the teacher through a variety of sources, especially through education. This was more the Greek idea. Instead, teaching was the communicating of the will of God, for the rabbii, as summed up in the divine Torah. For Jesus, (διδάσκω is mostly found in the gospels) the communicating of the will of God in the form of the Kingdom of God was central. Out of his unique relationship with the Father (see Johannine uses especially in Jhn 8:20, 28; 9:34; 14:26, 18:20; 1 Jhn 2:27; Rev. 2:14, 20) comes Jesus' inspiration and understanding, which he then passes on through teaching.

Jesus then stands as the Jewish rabbi who is called teacher (See Jhn 1:38 where ῥαββί is equated with διδάσκαλος; also Jhn 20:16). His pulling of the twelve disciples, μαθηταί, around him in ancient Jewish fashion underscores the Jewish concern for teaching which included much more than communicating knowledge. The mind was only one aspect of this education. The whole person was the goal, and this involved moral and religious instruction as central components. The two verbs, παιδεύω and σωφρονίζω, emphasize this aspect strongly.

The two nouns, διδασκαλία and διδαχή, mostly relate to the action of teaching, and only in Heb. 6:2 and 13:9 to a well thought out system of belief. Interestingly, in the New Testament the singular form of διδασκαλία is used when the will of God stands behind the teaching, while the plural form alludes to perceived false teaching. In Paul's usage of the word (15 of 21 uses) it mostly sums up the apostle's understanding of the will of God through Jesus Christ as revealed in the Hebrew scriptures. Since Paul passes this insight on as one commissioned by God, i.e., as an ἀπόστολος, it is seen as ὑγιαίνουσα διδασκαλία (healthy teaching), especially in the pastoral letters. The second word, διδαχή, characteristically alludes to the sum total of the διδάσκειν activity, either by Jesus, Paul or other apostles, rather than to a well developed system of belief.

Elements of the Greek Sentence: Different Levels of Cause & Reason

In addition to the core statements (independent clauses) being added one to another with καί or being set in contrast to one another with either δέ or ἀλλά, they can be linked by the subsequent statement providing a reason or an explanation justifying the point made in the previous statement. The connectors expressing this relationship are called *Causal Coordinate Conjunctions*. The most commonly used one is γάρ. This connector is postpositive, just like δέ, meaning that it cannot stand at the beginning of the independent clause. It will always be the second or subsequent word in the statement. This conjunction, like all the others studied thus far, can be used to begin a sentence, or to begin a new core statement inside a sentence. When used to begin a sentence, it sets up a loose connection between the two sentences and defines the relationship of the second sentence to the first sentence. With the causal conjunctions the second sentence, or the second independent clause inside a sentence, provides a rationalé for the first.

In English, the conjunction most often used to introduce causal independent clauses is the coordinate conjunction "for." Note the example, "Jesus is preaching the Gospel, for He is God's Servant." *In Greek* this would be expressed as ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον, αὐτὸς γὰρ ἐστιν ὁ δοῦλος τοῦ Θεοῦ. In this sentence structure the two core statements express equally important ideas with the second one providing a reason for the first. In both

English and Greek the second statement could be expressed as a new sentence as follows. Jesus is preaching the Gospel. For He is God's Servant. ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον. αὐτὸς γὰρ ἐστὶν ὁ δοῦλος τοῦ Θεου. Very little difference in meaning exists between these two ways of punctuating the statements. Including both in one sentence ties them together somewhat more closely. The Block Diagraming of either of the Greek sentences would be:

(1)   ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον
          γὰρ
(2)   αὐτὸς ἐστὶν ὁ δοῦλος τοῦ Θεου.

Another level of causality can be expressed at the **_subordinate clause_** level. By nature subordinate clauses, often called in English grammar dependent clauses or secondary statements, express a complete thought that qualifies a primary idea in some way. Whenever a sentence contains one primary statement and one or more secondary statements (dependent clauses), this sentence is by form labeled a complex sentence. This means a uneven group of thought expressions are contained in the sentence, with one being basic and the others qualifying it in some manner or another. With this lesson we will begin a year long exploration of how these different levels of thought can be set up both in Greek and then translated over into English correctly.

Causality at the secondary statement level is usually expressed in English by the subordinate conjunctions "because" or "since." In Greek a wide variety of Greek subordinate conjunctions can be used for this, but the most commonly used one is ὅτι. The Connectors section of the Vocabulary list in this lesson contains the full listing of the possibilities using a subordinate conjunction in Greek. To illustrate the principle of secondary statement causality, let's take the above sentence and set it up as a complex sentence. Jesus is preaching the Gospel of the Kingdom because He is God's Servant. Or as it would be in Greek: ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον, ὅτι αὐτός ἐστὶν ὁ δοῦλος τοῦ Θεου. The difference in the thought structure becomes clear with the Block Diagram of the sentence.

> **Tips**
> **Summary of Causal Connections**
> **Independent Clauses:**
>
> ```
> ------|-verb----- (main)
> | Coordinate Conjunction
> ------|-verb----- (cause)
> ```
>
> **Dependent Clauses/Phrases**
>
> ```
> ------|-verb---- (main)
>       |
>       -------- (cause)
> ```
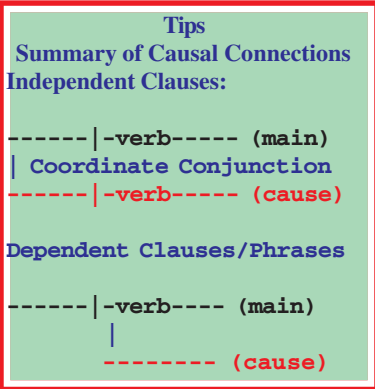
(1)   ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον
          ὅτι αὐτὸς ἐστὶν ὁ δοῦλος
                            τοῦ Θεοῦ.

Here you can see the primary point of the sentence: Jesus is preaching the Gospel of the Kingdom. In a secondary role supporting this assertion is the causal statement: because he is God's servant. Note: in both levels of expression whether with γάρ or with ὅτι both causal statements are complete thoughts using a subject and verb.

If the casual statement is less involved and reducible to a phrase, then it can be expressed through a prepositional phrase. A phrase, grammatically, is a complete thought that doesn't ordinarily contain a verbal element, although in Greek participles and infinitives will be considered phrases. Both verbals can be used to express causality, and the participle will be introduced in subsequent lessons. For now, we will consider the infinitive and the preposition expressing causality.

As an **_infinitival phrase expressing causality_** the above Greek sentence could be constructed as ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον δι᾿ εἶναι αὐτὸν τὸν δοῦλον τοῦ Θεου. In this construction the Greek present tense infinitive εἶναι is used with the Greek preposition διά in order to express causality. [Notice that when followed by a word beginning with a vowel, the α of the preposition drops off and is replaced by the apostrophe᾿ indicating a missing letter. This means the two words are pronounced together as a single word.] The English translation of this Greek sentence remains: Jesus is preaching the Gospel of the Kingdom because he is God's servant. The reason for this is because the English infinitive can't be used to express causality, so we use what can, the English dependent clause. Also, note the shift in the case endings of the two words αὐτὸν, δοῦλον. In Greek the "subject" of the Greek infinitive, here αὐτὸν, is placed in the Accusative case rather than the Nominative case as with regular verbs. This helps distinguish between infinitives and verbs even further. Note the block diagram of this:

(1)   ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον
          δι᾿ εἶναι αὐτὸν τὸν δοῦλον
                            τοῦ Θεου.

An even simpler expression of causality is at the

prepositional phrase level using this same Greek preposition διά. When an Accusative case noun is used with it, the resulting prepositional phrase expresses causality. Notice how the above idea would be set up in Greek: διὰ τὴν λειτουργίαν αὐτοῦ πρὸς τὸν θεόν ["because of his service to God"]. A couple of grammar things are important to observe: The Greek word λειτουργία must be used rather than δουλεία, which is related to δοῦλος [servant], because δουλεία suggests the idea of "slavery" with negative tone, rather than "servanthood" with a positive tone. A second preposition πρός with the Accusative case has to be used to denote "to whom" the service is rendered. Another preposition sometimes used to express causality is ἀντί when used with the Ablative case and would also be translated by the English prepositional phrase "because of." This use can imply an implication of purpose. Also, the preposition ἐπί when used with the Instrumental case can express the idea of cause or reason as the basis for a subsequent event or state. While these are the most commonly used prepositions to express cause, a wide variety of other prepositions can be utilized this way. For a detailed discussion, see Louw & Nida, *Greek-English Lexicon*, 89.15-38. Note the block diagram of this:

(1) ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον
                    διὰ τὴν λειτουργίαν αὐτοῦ
                          πρὸς τὸν θεόν

The ***Instrumental case noun by itself*** can be used to express the idea of cause, without a Greek preposition. The Greek sentence above would thus become ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον τῇ λειτουργίᾳ αὐτοῦ πρὸς τὸν θεόν, and would be translated, "Jesus preaches the Gospel because of his ministry to God." Because English can't use a single noun like this, the English preposition "because of" must be used with the noun. Note the block diagram of this:
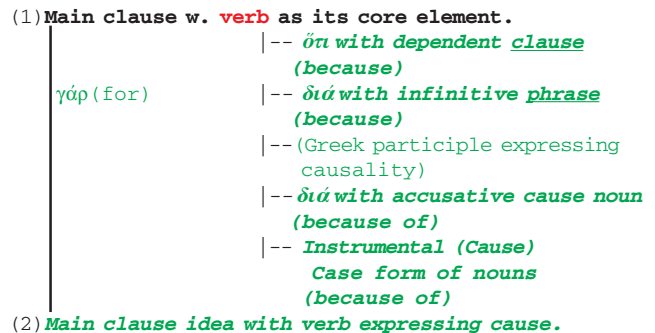
(1) ὁ Ἰησοῦς εὐαγγελίζει τὸ εὐαγγέλιον
                    τῇ λειτουργίᾳ αὐτοῦ
                          πρὸς τὸν θεόν

Certain ***nouns, adverbs, and adjectives*** suggest the idea of cause or lack of it. These are listed in the vocabulary study for this lesson and are more a vocabulary task.

In review, remember that the reason for something happening can be expressed at four levels of construction: (1) **independent clause** with γάρ ("for"); (2) **dependent clause** mostly with ὅτι ("because"); (3) **infinitive and prepositional phrases** with διά ("because of"); (4) **single words in the Instrumental of Cause case**. Conceptually, these can be schematized as:

```
(1) Main clause w. verb as its core element.
                        |-- ὅτι with dependent clause
                        |    (because)
     γάρ(for)           |-- διά with infinitive phrase
                        |    (because)
                        |--(Greek participle expressing
                        |    causality)
                        |-- διά with accusative cause noun
                        |    (because of)
                        |-- Instrumental (Cause)
                        |    Case form of nouns
                        |    (because of)
(2) Main clause idea with verb expressing cause.
```

Elements of Greek Grammar:

Verbs:

With the Imperfect tense forms studied in the previous lesson, we learned that the basic function of linear action in past time is called the Descriptive Imperfect. With this lesson, a broader range of use of the Imperfect tense will be studied. The *Descriptive Imperfect* describes past time action as continuous, but the Imperfect tense was sometimes used to refer to the repetition of short-term action as ongoing in past time. This is called the *Iterative Imperfect* tense. Its counterpart in present time is called the Iterative Present tense. The repetitive action of both can be symbolized as (- - - - - - - -), in contrast to the Descriptive as (------------).

How can you determine when this function of either the Present or the Imperfect tenses is being used? The context of the verb is the main clue. Sometimes the nature of the verb meaning will suggest that such action is by definition short-term repetitive action, but the English translation verb is not always a reliable guide to the nature of the action of the Greek verb. Much more helpful will be adverbs that denote repetitive action. See the Vocabulary List for Adverbs for a complete listing. Additionally, other time indicators such as prepositional phrases etc. that suggest repetition of occurrence are clear signals of this function of either the Imperfect or the Present tenses.

Note the following: ὁ Ἰησοῦς ἐδίδασκε πολλάκις ἐν ταῖς συναγωγαῖς τοῦ λαοῦ, which is translated, "Jesus was teaching often in the synagogues of the people." By changing the adverbial qualifier the mean-

ing of the sentence shifts ὁ Ἰησοῦς ἐδίδασκε διὰ παντὸς ἐν ταῖς συναγωγαῖς τοῦ λαου to "Jesus was regularly teaching in the synagogues of the people." Yet, the Imperfect tense verb in both instances is the Iterative function. Or other adverbial qualifiers can suggest the same repetitive action of the verb; note ὁ Ἰησοῦς ἐδίδασκε κατὰ πᾶν σάββατον ἐν ταῖς συναγωγαῖς τοῦ λαου, which translates to "Jesus was teaching every Sabbath in the synagogues of the people."

A third function for just the Imperfect tense is called the *Inceptive*. An alternative label in older grammars and commentaries is the Inchoative, but both mean the same thing. In this use the emphasis falls on the beginning of an ongoing action. In a modification of our example Greek sentence above the context would suggest that ὁ Ἰησοῦς ἐδίδασκε τὸν λαὸν ἐν τῆς συναγωγῇ should be translated as "Jesus began teaching the people in the synagogue."

A fourth function of the Imperfect tense is the *Durative*, sometimes also labeled the Progressive. The emphasis here is upon the duration of the linear action in past time. Again, contextual signals suggesting duration of time will help identify this function. Note a modification of our Greek sentence: ἀπ᾿ ἀρχῆς ὁ Ἰησοῦς ἐδίδασκεν ἐν ταῖς συναγωγαῖς τοῦ λαοῦ would be translated as "from the beginning Jesus has been teaching in the synagogues of the people." Note that the English present perfect tense is the preferred way to translate this function. If this Durative Imperfect verb is used in a clause denoting antecedent action to another action, then the English past perfect tense would be used, rendering the Greek sentence ἀπ᾿ ἀρχῆς ὁ Ἰησοῦς ἐδίδασκεν ἐν ταῖς συναγωγαῖς τοῦ λαοῦ, οὐκέτι δέ... as "from the beginning Jesus had been teaching in the synagogues of the people, but no longer...."

These can be charted as:

Tense:	Past Time:	Present Time:	Future Time:
Present		--------- (Descriptive)	
Imperfect	. . . . . (Iterative)		
	--------- (Descriptive)		
	*-------- (Inceptive)		
	--------- (Durative)		

A different kind of verb from either conjugation system studied thus far represents a mixture of the two and is the verb εἰμί meaning "I am." It is the Greek version of the English "to be." The Present and Imperfect tense forms will be the new verb endings to work on beginning with this lesson. Note the spellings in the conjugation charts below:

Present Indicative Forms of the εἰμί verb:

Person:	Singular	Plural	Infinitive:
1	εἰμί (I am)	ἐσμέν (we are)	εἶναι (to be)
2	εἶ (you are)	ἐστέ (you are)	
3	ἐστί(ν) (he, she, it is)	εἰσί(ν) (they are)	

Imperfect Indicative Forms of the εἰμί verb:

Person:	Singular	Plural
1	ἤμην (I was)	ἦμεν (we were)
2	ἦς (you were)	ἦτε (you were)
3	ἦν (he, she, it was)	ἦσαν (they were)

Notes:

With both tense forms, the overwhelmingly used function will be the Descriptive. Always begin with this classification of function for the εἰμί verb and move away from it only if some compelling reason in the context around the verb forces you to.

The εἰμί verb represents static existence in either past, present, or [yet to be studied] future time. No action is connected to the meaning of the verb, only static existence. Because of this meaning, this verb has some traits about it not commonly found in other verbs. For one thing, it is an intransitive verb. This grammar label means that it cannot take a direct object, since by direct object is meant the transfer of the action in the verb from the subject to the object. Instead, it can serve to link up a qualifier to the subject of the verb, as a Predicate Nominative. These qualifiers will come primarily in the form of either a noun in the Predicate Nominative case function or an adjective in the predicate use, also in the Nominative case. Note the Greek examples below:

ὁ Ἰησοῦς ἦν διδάσκαλος.
"Jesus was a teacher."

The noun διδάσκαλος is the Predicate Nominative, while Ἰησοῦς is the Subject Nominative. One very important observation: which ever Nominative case noun has the article, it is the subject no matter what position it occupies in the sentence. The noun

without the article is always the Predicate Nominative irregardless of its location in the sentence. Only when both nouns have articles can both function either way, as suggested by the context: ὁ Ἰησοῦς ἦν ὁ διδάσκαλος -- "Jesus was the teacher;" "The teacher was Jesus."

ὁ Ἰησοῦς ἐστὶν ἀγαθός.
   "Jesus is good."

The adjective ἀγαθός is in the predicate position. This means the adjective doesn't have an article attached to it. For this reason the verb is not required and the sentence with the same English translation could be stated ὁ Ἰησοῦς ἀγαθός or ἀγαθός ὁ Ἰησοῦς. See the parsing models for the correct way to parse this use of the adjective.

One other matter: these types of sentences will not follow a natural English language sequence most of the time. More often than not the pattern will be ὁ Ἰησοῦς ἀγαθός ἐστίν with the Predicate Nominative form coming before the verb, rather than after it.

Nouns and Pronouns:

No new endings are included in this lesson. The Greek preposition ἀπό can be used with the Ablative case forms to express the idea of Source ("from") or Separation ("away from"). The separation idea is most natural when the preposition is linked to verbs describing movement; the Source idea with ἀπό is more natural with verbs describing a static existence such as εἰμί. Continued review of the endings of the first/second declensions should be the main study goal here.

Adjectives:

No new endings are to be studied, but the new function of Predicate, discussed above, should be examined carefully. This gives us two functions of adjectives as modifiers of other words: the attributive and the predicate. The distinction of function between them is the presence (w. the attributive) or the absence (w. the predicate) of the Greek definite article. These two modifying roles can be set up in a wide range of constructions in the Greek language, but have to be translated with only a couple of English patterns.

The attributive construction pattern has the article attached to the adjective in some manner. The expression "the good man" can be set up in Greek as one of the following:

ὁ ἀγαθὸς ἄνθρωπος
ὁ ἄνθρωπος ὁ ἀγαθός
ὁ ἀγαθός ὁ ἄνθρωπος

The predicate construction, however, does not have the article attached to it. The expression "The man is good" can be set up as one of the following:

ἀγαθὸς ὁ ἄνθρωπος
ὁ ἄνθρωπος ἀγαθός
ὁ ἄνθρωπος ἀγαθός ἐστί.
ὁ ἄνθρωπος ἐστίν ἀγαθός.
ἀγαθός ὁ ἄνθρωπός ἐστί.

When neither the noun or the adjective has an article, the adjective can be either predicate or attributive depending on the context: ἀγαθὸς ἄνθρωπος could be "a good man" or "a man is good."

✂ Parsing Models: ✂

Using the following sentences, note the parsing of <u>underlined</u> words:

ὁ Ἰησοῦς ἐστιν ἀγαθὸς διδάσκαλος διὰ <u>διδάσκειν</u> αὐτὸν τὴν ἀλήθειαν τοῦ θεοῦ. τῇ αὐτοῦ λειτουργίᾳ πρὸς θεόν, αὐτὸς οὐκ <u>ὠνόμαζε</u> τοὺς <u>παλαιοὺς</u> μύθους τῶν ἀνθρῶπων, ὅτι <u>αὐτοί</u> οὐκ ἀπὸ τοῦ <u>θεοῦ</u> <u>εἰσί.</u>

"Jesus is a good teacher because he teaches the truth of God. In his service to God he did not mention the obsolete myths of men, because they are not from God."

Verbs (1):

Form:	Tense:	Voice:	Mood:	Person:	Number:	Lexical Form:	Translation:
ὠνόμαζε	Impf (Desc)	Active	Ind	3	Sing	ὀνομάζω	he was (not)

Tense forms and functions studied so far:
  Present (Descriptive), (Iterative)
  Imperfect (Descriptive), (Iterative), (Inceptive), (Durative)

Verbs (2):

Form:	Tense:	Voice:	Mood:	Person:	Number:	Lexical Form:	Translation:
εἰσί	Pres (Desc)	---------	Ind	3	Plural	εἰμί	they are (not)

Tense forms and functions studied so far:
  Present (Descriptive),
  Imperfect (Descriptive), (Durative)

Infinitives:

Form:	Tense:	Voice:	Part of Speech (General: Specific Functions)	Lexical Form:	Translation:
διδάσκειν	Pres (Desc)	Act	Infin (V: Cause)	διδάσκω	because he teaches

Tenses studied thus far:
  Present(Desc)
General and specific functions studied thus far:
  Verbal: Cause (V: Cause)

Nouns:

Form:	Decl:	Case:	Gender:	Number:	Lexical Form:	Translation:
θεοῦ	2nd	Abla (Source)	Masc	Sing	θεός, ὁ	from God

Proper Name
(The names of individuals should be listed as Proper Name, rather than 1st or 2nd declension nouns.)

Case forms and functions studied so far:
  Nominative (Subject)
  Genitive (Descriptive), (Possessive)
  Ablative (Separation), (Source), (Cause)
  Dative (Indirect Object)
  Instrumental (Means), (Cause)
  Locative (Time), (Place), (Sphere)
  Accusative (Direct Object), (Cause)

Pronouns:

Form:	Pt Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
αὐτοί	Pers Pron	Nom (Subj)	Masc	Plural	αὐτός, -ή, -ό	they

Case forms and functions studied so far:
- Nominative (Subject)
- Genitive (Descriptive), (Possessive)
- Ablative (Separation), (Source), (Cause)
- Dative (Indirect Object)
- Instrumental (Means), (Cause)
- Locative (Time), (Place), (Sphere)
- Accusative (Direct Object), (Cause)

Adjectives:

Form:	Pt Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
παλαιοὺς	Adj (Attrib)	Acc	Masc	Plural	παλαιός, -ή, -όν	obsolete

Constructions studied thus far:
- Attributive, Predicate

Case forms and functions studied so far:
- Nominative (Subject)
- Genitive (Descriptive), (Possessive)
- Ablative (Separation), (Source), (Cause)
- Dative (Indirect Object)
- Instrumental (Means), (Cause)
- Locative (Time), (Place), (Sphere)
- Accusative (Direct Object), (Cause)

Note that the (case function) does not need to be included with adjectives when they are used attributively. For a full listing of all the parsing possibilities, check Appendix A2, *Guidelines to Parsing*.

Classifying Dependent Clauses:

A continuing part of the language analysis process is to closely examine not only individual words, as with the parsing actions, but to also examine larger units of thought expression. Dependent clauses -- secondary thought expressions -- behave very much like individual words, especially nouns, adjectives and adverbs. In fact, many of the things these words can do grammatically in a sentence, the dependent clause does as well. For that reason, we will begin to analyze those functions in order to better understand what is happening in a Greek sentence.

Dependent clauses come in two basic forms or types: conjunctional and relative. We begin with the conjunctional and will add the relative to our list later. By conjunctional is meant that the dependent clause is introduced by a subordinate conjunction. Thus the importance of identifying whether a connector is coordinate, subordinate etc.

The classification process will include three steps.

1. Identification of the form of the dependent clause: conjunctional or relative.
2. Identification of the general function of the dependent clause: substantival, adjectival, or adverbial.
3. Identification of the specific function of the dependent clause. These will gradually be added to the list.

From the above Greek sentence, reproduced below, notice how the process of classification of the dependent clause is to be done. For the complete list see Appendix A6, *Guidelines for Classifying Sentences and Subordinate Clauses.*

ὁ Ἰησοῦς ἐστὶν ἀγαθὸς διδάσκαλος διὰ διδάσκειν αὐτὸν τὴν ἀλήθειαν τοῦ θεοῦ. τῇ αὐτοῦ λειτουργίᾳ πρὸς θεόν, αὐτὸς οὐκ ὠνόμαζε τοὺς παλαιοὺς μύθους τῶν ἀνθρῶπων, ὅτι αὐτοί οὐκ ἀπὸ τοῦ θεοῦ εἰσί.

Form:	Functions:	
	General:	Specific:
Conjunctional	Adverbial	Causal

❖ **Conjugating Verbs/Verbals:** ❖

 Below are found the patterns of conjugating verbs that have been added to the list of responsibility for the lessons up to this point. The verb endings should be mastered in order to be able to quickly recognize the spelling and thus the meaning of every verb encountered in the Greek texts.

Present Indicative Forms of the εἰμί verb:

Person:	Singular	Plural	Infinitive:
1	εἰμί	ἐσμέν	εἶναι
2	εἶ	ἐστέ	
3	ἐστί(ν)	εἰσί(ν)	

Imperfect Indicative Forms of the εἰμί verb:

Person:	Singular	Plural
1	ἤμην	ἦμεν
2	ἦς	ἦτε
3	ἦν	ἦσαν

Verb endings studied thus far for the active voice, indicative mood:

	ω-**Conjugation**		μι-**Conjugation:**	
	Primary:	*Secondary:*	*Primary:*	*Secondary:*
Singular:				
1	-ω	-ον	-μι	-ν
2	-εις	-ες	-ς	-ς
3	-ει	-ε	-σι	-(ε)*
Plural:				
1	-ομεν	-ομεν	-μεν	-μεν
2	-ετε	-ετε	-τε	-τε
3	-ουσι(ν)	-ον	-ασι	-σαν

*It contracts with stem vowel and 'disappears.' Note above patterns: with o-stem, it becomes -ου; with ε-stem, it becomes -ει.

 For continual review, drill on these endings of the two systems of verbs studied thus far. Compare these with the εἰμί verb forms above to notice similarities and differences. You should be able to observe that the εἰμί verb form represents a mixture of both the ω- and the μι-conjugations.

📖 Vocabulary for Preaching and Teaching: 📖

For learning the vocabulary, you should master only the words occurring twenty times or more in the list below in **bold face**. The other words are provided for help in translating the exercises, and for general understanding of how words are related in the Greek language. But they should not be a part of the vocabulary drill work; they will not appear on quizzes and exams. Only the required vocabulary words will be used in the testing process.

For looking up unfamiliar Greek words while completing the Written Exercise, you can check the lexicon provided in the Supplementary Helps. It contains all the words listed in the Vocabulary for each lesson.

General Verbs:
εἰμί (2461) - I am

ἐκμυκτηρίζω (2) - I turn up the nose at, ridicule, sneer at, show contempt for

μυκτηρίζω (1) - I turn up the nose at, ridicule, sneer at, show contempt for

Verbs from the δίδωμι form:
ἀναδίδωμι (1) - I deliver, hand over

ἀποδίδωμι (48) - I give away, give up, give out; give back, reward, recompense

διαδίδωμι (4) - I distribute

ἐκδίδωμι (4) - I let out for hire, lease [w. middle voice only]

ἐπιδίδωμι (9) - I give over, deliver; give up, surrender

μεταδίδωμι (5) - I impart, share

μεταπαραδίδωμι (1) - I give place to, succeed, follow

παραδίδωμι (119) - I give over, entrust, deliver, turn over, commend; pass down, on (a tradition)

προδίδωμι (1) - I give in advance; betray, hand over

Verbs dealing with preaching and teaching:
ἀγγέλλω (1) - I announce [to provide otherwise unknown information]

ἀναγγέλλω (14) - I tell, inform. report, proclaim, teach [w. possible implication of considerable detail]

ἀνατρέφω παρὰ τοὺς πόδας (1) - [idiom, lit., I am trained at the feet of...] I am taught by (w. Gen)

ἀπαγγέλλω (45) - I report, announce, proclaim [w. possible focus on source of information]

ἀποστέλλω (132) - I send, commission (to deliver a message)

διαγγέλλω (3) - I proclaim, tell (extensively & publicly)

διδάσκω (97) - I teach, instruct

ἐξαγγέλλω (2) - I proclaim, report [w. focus upon the extent to which the proclamation extends]

εὐαγγελίζω (54) - I preach, proclaim (the good news)

καταγγέλλω (18) - I proclaim (solemnly) [w. focus upon the extent to which the proclamation extends]

κηρύσσω (61) - I preach (publicly announce religious truths while urging acceptance and compliance)

παιδεύω (13) - I teach, instruct, train [w. intent of forming proper habits of behavior]; punish, discipline

πρεσβεύω (2) - I serve as an ambassador, represent (someone as envoy)

προκηρύσσω (1) - I preach beforehand

προφητεύω (28) - I prophecy, preach

σωφρονίζω (1) - I encourage, advise, urge, instruct (to behave in a wise & becoming manner)

Nouns dealing with ministry:
ἀγγελία, ἡ (2) - message, command

ἄγγελος, ὁ (176) - messenger (either human or supernatural)

ἀντίχριστος, ὁ (4) - antichrist (one opposed to Christ in sense of usurping the role of Messiah)

ἀποστολή, ἡ (4) - apostleship

ἀπόστολος, ὁ (80) - apostle

διακονία, ἡ (34) - ministry, service

διάκονος, ὁ, ἡ (29) - deacon, deaconess, servant, minister, waiter

διδασκαλία, ἡ (21) - teaching, instruction

διδαχή, ἡ (30) - teaching, instruction [both action & content]

ἐπισκοπή, ἡ (4) - office, ministry (as church leader)

ἐπίσκοπος, ὁ (5) - overseer, church leader

εὐαγγέλιον, τό (76) - gospel, good news

εὐαγγελιστής, ὁ (3) - evangelist

καθηγητής, ὁ (2) - teacher, instructor (one who provides instruction & guidance)

καλοδιδάσκαλος, ὁ (1) - a good teacher (i.e., one who teaches what is good and morally right)

μαρτυρία, ἡ (37) - testimony, witness, testifying

μαρτύριον, τό (19) - testimony, proof, evidence

νομοδιδάσκαλος, ὁ (3) - teacher of the Law, expert in the Law

νουθεσία, ἡ (3) - training, instruction (intended to correct behavior)

παιδεία, ἡ (6) - teaching, training [w. intent of forming proper habits of behavior]

παιδευτής, ὁ (2) - teacher, instructor [of moral instruction]

παιδαγωγός, ὁ (3) - attendant, custodian (slave, who supervised the education of young Roman boys)

παραλαμβάνω (50) - I receive instruction, learn; take with, along

πρεσβεία, ἡ (2) - embassy; ambassador

πρεσβυτέριον, τό (3) - council of elders (either of Jewish Sanhedrin, or of Christian leaders)

πρεσβύτης, ὁ (3) - old, aged man; ambassador

προφητεία, ἡ (19) - prophesy, divinely inspired utterance

προφήτης, ὁ (144) - prophet (one who proclaims inspired utterances from God)

συμπρεσβύτερος, ὁ (1) - fellow elder

σωφρονισμός, ὁ (1) - teaching (of morality, good judgment, moderation), advice, improvement; moderation, self-discipline

ψευδαπόστολος, ὁ (1) - false apostle

ψευδοδιδάσκαλος, ὁ (1) - false teacher

ψευδομαρτυρία, ἡ (2) - false witness, false testimony

ψευδοπροφήτης, ὁ (11) - false prophet

ψευδόχριστος, ὁ (2) - false Christ, false Messiah

Nouns referring to people and actions:

ἀγάπη, ἡ (116) - love

αἰτία, ἡ (20) - reason, cause; charge, accusation

αἴτιον, τό (4) - reason, cause; guilt, complaint

αἴτιος, ὁ (1) - reason, cause, source

ἀρχή, ἡ (55) - beginning, first cause; ruler, authority, rule [in sense of sphere of influence]

λειτουργία, ἡ (6) - service, ministry

σάββατον, τό (68) - sabbath, week

συναγωγή, ἡ (56) - synagogue, assembly place, meeting, assembly

Adjectives:

ἄλογος, -ον (3) - without basis, unreasonable, absurd [pertaining to not providing a reason or cause, in view of something being contrary to reason]

αὐτόματος, -η, -ον (2) - without any cause, without something to cause it, by itself

διδακτικός, -ή, -όν (2) - able to teach, skilled in teaching

διδακτός, -ή, -όν (3) - taught, instructed

εὐπάρεδρος, -ον (1) - devoted to (w. Dat)

θεοδίδακτος, -ον (1) - taught by God, instructed by God

πρεσβύτερος, -α, -ον (66) - older (above 50 in age); [subst.] elder (leader in Jewish synagogue or council, or Christian congregation)

πυκνός, -ή, -όν (1) - frequent, numerous

Adverbs:

δωρεάν (9) - for no cause, without reason, for no reason; gratis, as a gift, without payment

διὰ παντός (10) - (an idiom, lit. 'through all') regularly, periodically [a number of related points of time, occurring at regular intervals]

ἐκεῖ (105) - there (in that place)

ἐκεῖθεν (37) - from there (movement away from)

εἰκῆ (6) - without cause, in vain, to no purpose

οὐκέτι (47) - no longer, no more

πολλά (14) - often, many times

πολλάκις (18) - many times, often, frequently

πολυμερῶς (1) - in many ways

πυκνά (2) - often, frequently

σωφρόνως (1) - soberly, moderately, showing self-control

Connectors:

Coordinate conjunctions:

γάρ (1042) - [postpositive] for

Subordinate conjunctions:

διότι (23) - because [w. focus on instrumentality]

καθότι (6) - because [based on an evident fact]

ἐπεί (26) - because [oft. w. implication of a relevant temporal element]

ἐπειδή (10) - because [oft. w. implication of a relevant temporal element]

ἐπειδήπερ (5) - because [oft. w. implication of a relevant temporal element]

ὅθεν (15) - because [w. focus upon the source]

ὅτι (1297) - because [based on an evident fact];

that

Prepositions:

ἀντί (22) - (w. Abla of Cause) because of; (w. Abla
    of Exchange) instead of

ἀπό (646) - (w. Abla of Source) from; (w. Abla of
    Separation) away from, from

διά (668) - (w. Acc of Cause) because of; (w.
    Gen of Time, Place) through [indicating move-
    ment through time or space]; (w. Abla of
    Agency, Means) through [indicating indirect
    agency or means].

ἐπί (891) - (w. Ins of Cause) on basis of, because
    of; (w. Gen of Time, Place, Measure) - during, on,
    at; (w. Dat of Advantage) for; (w. Dat of Disadvan-
    tage) against; (w. Loc of Time, Place) on, at, in;
    (w. Acc of Measure) for

πρός (699) - (w. Acc of Measure, Reference) to, to-
    ward; (w. Acc of Purpose) for; (w. Acc. of Compari-
    son) than; (w. Loc of Place) at, on

Diagram of Prepositions
Studied Thus far

●   with static verbs not indicating motion

→   with verbs indicating movement

ἐπὶ with Gen (Place)

εἰς with Acc (Measure)

ἐν with Loc (Place)

ἐκ with Abl (Source)

πρός with Acc (Measure)

ἀπό with Abl (Source)

διά with Gen (Time, Place)
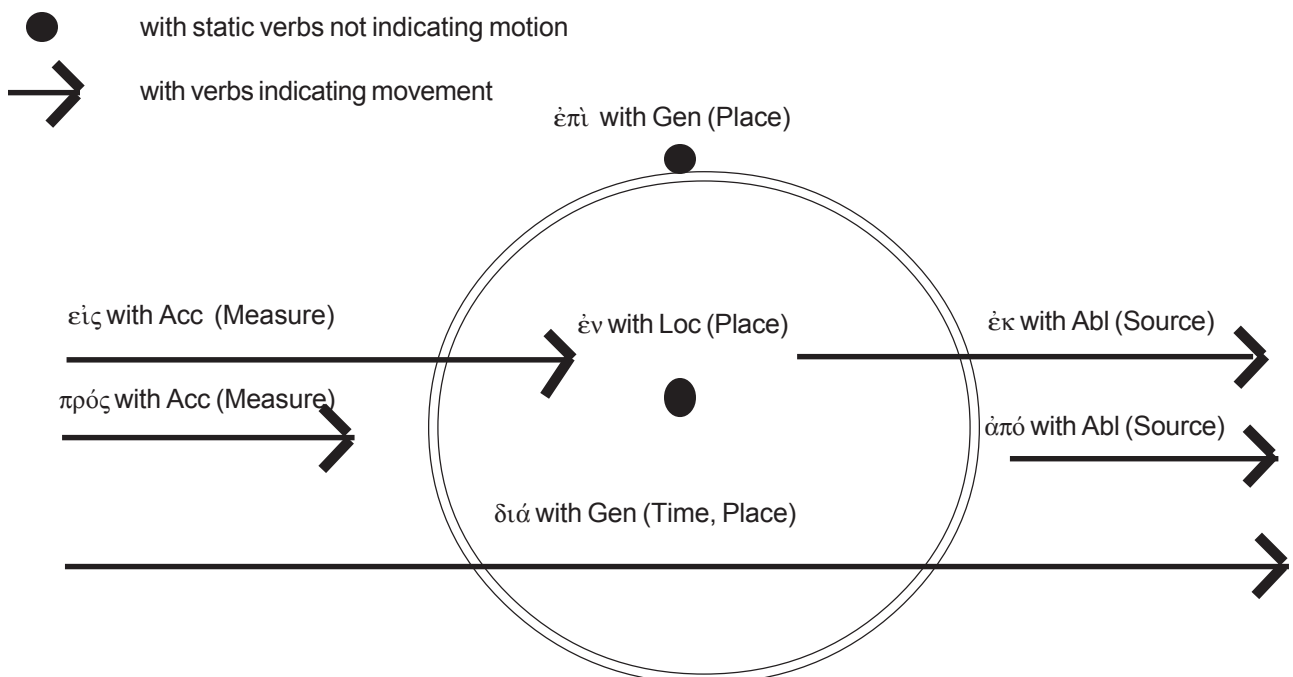
NAME:_____**Date:**_____ **Grade:**_____._____

Course:_____

✍ Written Exercise 4: ✍

Translate the following Greek text into correct English (58 answers):

τῷ σαββάτῳ ὁ Χριστὸς ἐδίδασκε τῷ λαῷ τὸ εὐαγγέλιον τοῦ θεοῦ τῇ συναγωγῇ. καὶ οἱ μαθηταὶ αὐτοῦ ἦσαν ἐκεῖ καὶ ἀκοῇ ἤκουον αὐτὸν ὅτι ὁ Ἰησοῦς διδακτιὸς ἦν καὶ οἱ λόγοι θεοδίδακτοι ἦσαν καὶ ἀπ᾽ ἀρχῆς οἱ μαθηταὶ ἀνέτρεφον παρὰ τοὺς πόδας τοῦ Ἰησοῦ. αὐτὸς μετεδίδου αὐτοῖς τὴν ἀγγελίαν τῆς ἀγάπης καὶ εἰρήνης ἀπὸ τῶν προφητῶν. τὴν διδαχὴν αὐτοὶ παρελάμβανον καὶ εἰσήκουον δι᾽ αὐτοὺς εὐπαρέδρους τῷ θεῷ εἶναι. ἀλλὰ τὸ πρεσβυτέριον σύνηχον τὰ ὦτα καὶ ἠκμυκτήριζον αὐτόν.

✂ Parse the following words according to the appropriate model (81 answers):

τῷ σαββάτῳ (7 answers): 2 - Loc (_____) - N - S - σάββατον, τό - _____

ὁ Χριστὸς (7 answers): Proper Name - Nom (_____) - M - S - Χριστός, ὁ - _____

ἐδίδασκε (8 answers): Impf (_____) - Act - Ind - 3 - S - διδάσκω - _____

τῷ λαῷ (7 answers): 2 - Dat (_____) - M - S - λαός, ὁ - _____

τὸ εὐαγγέλιον (7 answers): 2 - _____ (Dir Obj) - N - S - εὐαγγέλιον, τό - _____

τοῦ θεοῦ (7 answers): 2 - Gen (Poss) - M - S - θεός, ὁ - _____

τῇ συναγωγῇ (7 answers): 1 - Loc (_____) - F - S - συναγωγή, ἡ - _____

καὶ: Coordinate conjunction introducing an independent clause - _____

οἱ μαθηταὶ (7 answers): 1 - Nom (_____) - M - P - μαθητής, ὁ - _____

αὐτοῦ (10 answers): Pers Pron - Gen (_____) - M - S - αὐτός, -ή, -ό - _____

ἦσαν (7 answers): Impf (_____) - Ind - 3 - P - εἰμί - _____

ἐκεῖ: Adverb of place - _____

καὶ: Coordinate conjunction introducing an independent clause - _____

ἀκοῇ ἤκουον (8 answers): Impf (_____) - Act - Ind - 3 - P - ἀκούω -
  _____

αὐτὸν (10 answers): Pers Pron - _____ (_____) - M - S - αὐτός, -ή, -ό - _____

ὅτι (3 answers): Subordinate conjunction introducing a conjunctional _____ _____ clause -
  _____

ὁ Ἰησοῦς (7 answers): _____ _____ - Nom (Subj) - M - S - Ἰησοῦς, ὁ - _____

διδακτιός (9 answers): Adj (Pred) - Nom - M - S - διδακτιός, -ή, -όν - _____

ἦν (7 answers): Impf (Desc) - Ind - 3 - S - εἰμί - _____

καὶ: coordinate conjunction introducing independent clause - _____

οἱ λόγοι (7 answers): 2 - Nom (Subj) - M - P - λόγος, ὁ - _____

θεοδίδακτοι (8 answers): Adj (_____) - Nom - M - P - θεοδίδακτος, -ον - _____

ἦσαν (7 answers): Impf (Desc) - Ind - 3 - P - εἰμί - _____

καὶ: coordinate conjunction introducing independent clause - _____

ἀπ᾽ ἀρχῆς (7 answers): 1 - Abl (Sep) - F - S - _____, ___ - _____

οἱ μαθηταὶ (7 answers): 1 - Nom (Subj) - M - P - μαθητής, ὁ - _____

ἀνέτρεφον παρὰ τοὺς πόδας (8 answers): _____ (Dur) - Act - Ind - 3 - P - ἀνατρέφω -
  _____ _____

τοῦ Ἰησοῦ (7 answers): Proper Name - Gen (Poss) - M - S - Ἰησοῦς, ὁ - of _____

αὐτὸς (10 answers): Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - _____

μετεδίδου (8 answers): Impf (Desc) - Act - Ind - 3 - _____ - μεταδίδωμι - _____

αὐτοῖς (10 answers): Pers Pron - Dat(Indir Obj) - M - P - αὐτός, -ή, -ό - _____

τὴν ἀγγελίαν (7 answers): 1 - Acc (Dir Obj) - F - S - ἀγγελία, ἡ - _____

τῆς ἀγάπης (7 answers): 1 - Gen (Desc) - F - S - ἀγάπη, ἡ - of _____

καὶ: coordinate conjunction linking two nouns - _____

εἰρήνης (7 answers): 1 - Gen (Desc) - F - S - εἰρήνη, ἡ - of _____

ἀπὸ τῶν προφητῶν (7 answers): 1 - _____ (Source) - M - P - προφήτης, ὁ - from _____

τὴν διδαχὴν (7 answers): 1 - Acc (Dir Obj) - F - S -_____, ____ - this _____

αὐτοὶ (10 answers): Pers Pron - Nom (Subj) - M - P - αὐτός, -ή, -ό - they

παρελάμβανον (8 answers): Impf (Desc) - Act - Ind - 3 - P - παραλαμβάνω -
   _____

καὶ: coordinate conjunction introducing independent clause - _____

εἰσήκουον (8 answers): _____ (_____) - Act - Ind - 3 - P -_____ -
   _____

δι᾽ ... εἶναι (7 answers): Pres (Desc) - Infin (____: _____) - εἰμί - because _____

αὐτοὺς (10 answers): Pers Pron - _____ (Ref) - M - _____ - αὐτός, -ή, -ό - they

εὐπαρέδρους (8 answers): Adj (_____) - Acc - M - P - εὐπάρεδρος, -ον - _____

τῷ θεῷ (7 answers): 2 - Dat (Ref) - M - S - θεός, ὁ -_____

ἀλλὰ: coordinate conjunction introducing independent clause in strong contrastive relationship -
_____

τὸ πρεσβυτέριον (7 answers): 2 - Nom (Subj) - N - S - πρεσβυτέριον, τό - _____

σύνηχον τὰ ὦτα (8 answers): Impf (_____) - Act - Ind - 3 - P - συνέχω -
_____

καὶ: coordinate conjunction introducing independent clause - _____

ἠκμυκτήριζον (8 answers): _____ (Incep) - Act - Ind - 3 - P - ἐκμυκτηρίζω - _____

αὐτόν (answers): Pers Pron - Acc (Dir Obj) - M - P - αὐτός, -ή, -ό - _____

❖**Conjugate the following verbs according to the appropriate model (12 answers):**
Imperfect - Indicative Forms of εἰμί (6 answers):
Person: Singular   Plural

1

2

3

Imperfect - Active - Indicative Forms of μεταδίδωμι (6 answers):
Person: Singular   Plural
1

2

3

⌘**Decline the following nouns and noun derivatives according to the appropriate model:**
The singular and plural forms of εὐαγγέλιον, τό (8 answers):
            Singular: *Plural:*
Nom

Gen/Abla

Dat/Ins/Loc

Acc

Adjective θεοδίδακτος, -ον (16 answers):
Case: Masculine   Neuter
Singular:
Nom

Gen/Abla

Dat/Ins/Loc

Acc

Plural:
Nom

Gen/Abla

Dat/Ins/Loc

Acc

〰**Block diagram the above text according to the guidelines (25 answers):**

                _____
(1)   ὁ Χριστὸς ἐδίδασκε τῷ λαῷ _____ _____
                _____

        καὶ
(2)   οἱ μαθηταὶ _____ ἦσαν
                            _____
        καὶ
(3)   -- -------- ἀκοῇ ἤκουον _____
                        ὅτι ὁ Ἰησοῦς _____ _____
                        καὶ

οἱ λόγοι _____ _____
     καὶ

        _____
οἱ μαθηταὶ ἀνέτρεφον ____ _____ _____

(4)   αὐτὸς μετεδίδου _____ _____
                      τῆς ἀγάπης καὶ εἰρήνης

     ____ _____

(5)   τὴν διδαχὴν _____ _____
       καὶ
(6)   --- ------- εἰσήκουον
               δι᾽ αὐτοὺς εὐπαρέδρους τῷ θεῷ εἶναι.

       _____
(7)   τὸ πρεσβυτέριον _____ _____
       καὶ
(8)   ἠκμυκτήριζον _____.

********************GRADE CALCULATION********************

Number of Errors   _____.____   Total Pts.   100.00
Missed accents and breathing marks
   = 1/4 error per **word**   Minus Pts.
Times   0.50   Missed   _____.____
            _____   _____

Total Pts. Missed _____.____   Grade   _____.____
(Please record grade at top of page 1)