A - Lesson 6 - Ω
"Real/Unreal, True/False, Genuine/Phony"

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. Classify specified dependent clauses.
5. *Translate* specified Greek sentences into English sentences.
6. *Diagram* specified Greek sentences.
7. *Read* aloud specified Greek words and sentences.

Learning the Culture Through Language:

The concepts of truth and falsehood seem at first glance to be simple ideas, until one begins trying to define the ideas in more precise details. Then the philosophical implications of both concepts rapidly dominate the discussion. The American Heritage Dictionary gives the following definitions: "1. Conformity to fact or actuality. 2. A statement proven to be or accepted as true. 3. Sincerity; integrity. 4. Fidelity to an original or a standard. 5. Reality; actuality. 6. Truth. *Christian Science*. God." Careful analysis of these definitions will uncover their western cultural orientation with modern era philosophical foundations. Most of the rest of our world operates off other definitions, or else, severely modified forms of a few of these.

To be sure, the ancient world of the New Testament had different definitions, not only from these modern American views, but among themselves, depending on the particular culture. Some points of common meaning do take place at the surface level meanings, but most always the underlying presuppositions upon which those meanings rest is profoundly different.

With the Greek philosophers the idea of 'truth' typically was based upon the dualistic perception of reality, the worlds of the invisible and of the visible. Parmenides defined ἀλήθεια against this backdrop more than others. Truth belongs to the timeless world of the invisible; falsehood (ψεῦδος) and deception are a part of the visible material world. Misleading appearance was important here. For Plato, falsehood conceals τὰ ὄντα (reality; lit. 'the things that are'). Truth stands in contrast to appearance and belongs to the eternal order of things in the ancient Greek understanding of a timeless eternity. Protagoras, the Sophist philosopher, rejected this way of thinking generally and advocated the understanding that truth lies within the individual with his axiom, "man is the measure of all things." The result was an expreme ancient form of relativism, somewhat akin to modern western versions. Aristotle probably came the closest to modern western philosophical thinking with his view that ἀλήθεια relates to a non-contradictory proposition in which ψεῦδος represents a declaration with contradictory assertions. ἀλήθεια correspondes to the 'facts of the matter' while ψεῦδος doesn't.

The Jewish understanding has entirely different starting points. The Hebrew word for truth 'ᵉmeÚ (אמת) with its literal meaning 'firmness' connoted the idea of someone or something being solid, and thus faithful or reliable. The religious use of the term was based upon this idea of firmness and thus had the faithfulness of God as its foundation. All truth has its origin in God, but God isn't a static deity living in a remote timeless eternity. Rather, He is a living, dynamical being, deeply involved in his creation. Thus this functional nature of ἀλήθεια is picked up in the New Testament with statements like that of Jesus in John 14:6 Ἐγώ εἰμι ...ἡ ἀλήθεια (I am...the truth). Jesus is the firmness of God and radiates the reli-

ability of the Heavenly Father in all that he says and does. This truth has living qualities since it is vested in the being of God. To try to reduce this truth to a logical syllogism of non-contradiction as Aristotle did is a huge mistake that crept into Christianity with Aquinas in the early middle ages. Modern western Christianity has struggled ever since to free itself from this philosophical straitjacket. Jewish and apostolic Christian understanding knew nothing of this Aristotlean view of truth. God was completely the foundation and the manifestation of truth, and that was all that was needed.

Thus the Greek words that surface in the NT for truth etc. and falsehood etc. are built primarily off the Hebrew background transmitted through the LXX. These terms, which show up mostly in Paul and the general letters, on the truth side include ἀλήθεια (truth), ἀληθεύω (I speak the truth), ἀληθινός, -ή, -όν (true, genuine, sincere), and ἀληθής, -ές (true, genuine, trustworthy).

On the opposite side, falsehood etc. include the following terms in the NT: ψεῦδος (lie, falsehood), ψεύδομαι (I lie), ψευδής, -ές (false, lie), ψεῦσμα (lie, falsehood), ψεύστης (liar), ἀψευδής, -ές (from from deceit), and ἄψευστος, -ον (free from lies). The ideas of deception and false appearance play an important role in the foundational concepts here. Very helpful is the statement in Kittel, 9:595, by Prof. Hans Conzelmann, "Lying cannot be viewed merely as the opposite of truth. Basic to the general and philosophical use of the word group is the twofold sense, namely, objective and subjective appearance, untruth as non-being and error as a false judgment of reality."

For futher study see Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, s.v. 'αλήθεια κτλ.,' 'ψεῦδος κτλ.' ; Collin Brown, *ed., The New International Dictionary of New Testament Theology*, s.v. 'Truth.'

Elements of the Greek Sentence: Dependent Clause Expansions

Thus far in our study of the Greek sentence we have taken a look at the simple declarative sentence containing one independent clause; the compound sentence containing two or more independent clauses linked together by a simple connector like καί as well as those set in contrast to each other by the adversative coordinate conjunctions δέ, ἀλλά, πλήν; the complex sentence containing an independent clause and a dependent clause that is linked to the independent clause verb as direct object (with ὅτι) or as adverbial cause, giving a reason for the main clause verb action (with ὅτι, ἐπεί, διότι etc.).

With this lesson we continue to expand that understanding with two new functions of dependent conjunctive clauses: substantival subject and adverbial temporal.

When the dependent clause assumes the role of the subject of another verb, the majority of times the subordinate conjunction used will be ὅτι with the meaning of "that" in English. Notice the following English sentence: "That Paul was an apostle is true," which in Greek would be ὅτι ὁ Παῦλος ἀπόστολος ἦν ἐστιν ἀληθινόν. The dependent clause ὅτι ὁ Παῦλος ἀπόστολος ἦν functions as the subject of the main clause verb ἐστιν. Also, note in this sentence that when a predicate adjective -- here ἀληθινόν -- is linked back to a clause or a phrase it will always be spelled using the neuter singular ending.

This same idea could also be expressed in Greek using an infinitival phrase as a substantive in the subject role, as τὸν Παῦλον ἀπόστολον εἶναι ἐστὶν ἀληθινόν. Again note that the infinitive 'subject' of εἶναι is different from the subject of ἐστὶν. Thus, the infinitive subject Paul is the Accusative of Reference Παῦλον. Also, the Predicate Nominative ἀπόστολος in the dependent clause has now shifted to the Predicate Accusative ἀπόστολον in order for the case ending to match the infinitive subject in the accusative case. Because the Present tense with the infinitive merely denotes linear action irregardless of the time frame, it is used to express the past time state of being indicated in the dependent clause Imperfect tense verb ἦν. The same English translation is correct for either the Greek dependent clause or infinitive phrase. In fact, most of the time with the subject use of the infinitive phrase, the English dependent that-clause will be the most appropriate way to translate, especially if there's a different subject for the infinitive from the main clause verb.

Another major use of the Greek dependent clause
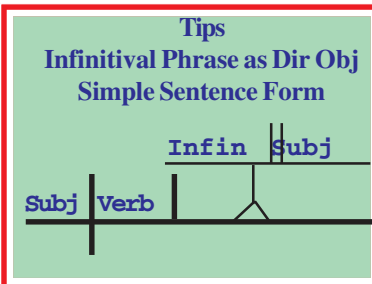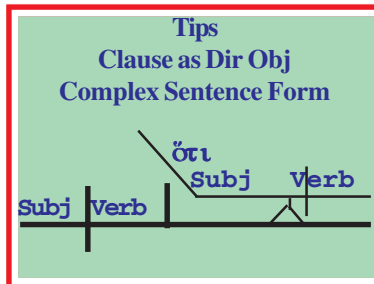
is with time expressions. For the complete listing of constructions see Appendix 6: *Guidelines for Classifying Sentences and Subordinate Clauses*. The subordinate conjunctions used to introduce adverbial temporal dependent clauses are ὅτε, ὅταν, ὡς, ἐπειδή, ἐπάν; ἕως, ἄρχι, μέχι, πρίν. The temporal qualification of the main clause verb action by a temporal dependent clause will set up a particular sequence of occurrence between the time frames of the main clause verb and the dependent clause verb. Basically this relationship will indicate that the dependent clause verb action is happening (1) before the action of the main clause verb [*before.....*], (2) at the same time [*as, while....*], or (3) subsequent [after....] to the action of the main clause verb. This is the case irregardless of whether the main clause verb action is past, present, or future time. In the beginning study of this phenomena of the Greek language we will not get into the full details of patterns of construction. But just enough to begin thinking about such connections. The English translation of the subordinate conjunction will suggest the proper time relationship between the two clauses. Note the following:

Prior dependent clause occurrence to the main clause verb action is usually expressed in English by the use of the English subordinate conjunction 'after.' The subordinate conjunctions commonly used with this meaning include ἐπειδή, ὡς (with Aorist verb). Simultaneous occurrence of the dependent clause with the main clause action is normally introduced by ὅτε and ὅταν, but can be introduced by ἕως, μέχρι, ὡς. The subordinate conjunctions denoting time subsequent to that in the main clause verb include ἕως, ἄχρι, μέχρι, πρίν.

The Greek infinitive phrase also is used heavily for time expressions -- something its English counterpart absolutely cannot do. Thus, the English dependent conjunctive clause will always be the vehicle for translating the Greek temporal infinitive phrase. Also important is that the temporal infinitive is always introduced by a preposition, indicating that the infinitive is being used in the same role as a noun would be with the preposition. Notice the patterns:

Antecedent Time w. prepositions πρίν or πρό :
πρὶν ἐλθεῖν αὐτοὺς ἠσθίετε μεθ᾽ ἡμῶν: πρίν with infinitive
πρὶν ἢ ἐλθεῖν αὐτοὺς ἠσθίετε μεθ᾽ ἡμῶν: πρίν ἤ

with infinitive
πρὸ ἐλθεῖν αὐτοὺς ἠσθίετε μεθ᾽ ἡμῶν: πρό with infinitive
These would all be translated: "Before they came you were eating with us."

Contemporaneous Time w. the preposition ἐν:
ἐν τῷ ἔρχεσθαι αὐτὸν τὸ τέκνον ἀπέθανε: ἐν τῷ with infinitive.
43 of the 55 NT uses with present tense infinitive, while 12 uses are with Aorist infinitive.
Translation of this Greek sentence: "While he was coming the child died."

Subsequent Time w. the preposition μετά:
μετὰ τὸ θεραπεῦσαι τὸ τέκνον ὁ Ἰησοῦς ἀπῆλθε: μετά τό with infinitive.
Ordinarily the Aorist infinitive is used, but Heb. 10:15 uses Perfect tense infinitive.
English translation: "After he healed the child, Jesus departed."

Tips
Time Expressions as
Adverbial Modifiers

Subj	Verb	Dir Obj
		Time Expressions
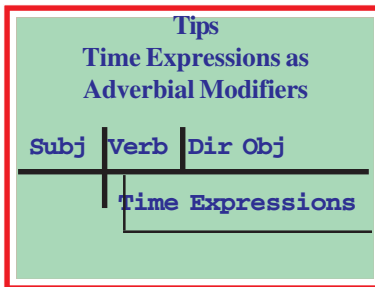
Prepositional phrases additionally are used for time expressions. Sometimes the noun in the appropriate case is used without the preposition to express the same idea. The most basic way to express a simple time reference is with the Locative of Time case function, either with or without the prepositions ἐν or ἐπί. This indicates a particular point of time that then qualifies the verb action it's connected to. Note the following examples: τῇ ἑορτῇ τοῦ πάσχα "at the Feast of the Passover", Luke 2:41; ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ "I will raise him at the last day," John 6:44; ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, "At this (point) his disciples came," John 4:27.

Time references in the Accusative of Measure tend to emphasize the duration or extension of time. The Accusative case noun by itself can be used this way as in εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη "They saw my works for forty years," Heb. 3:9-10. Several prepositions can be used with the Accusative of Measure to express time; most commonly are ἐπί as in τοῦτο ἐποίει ἐπὶ πολλὰς ἡμέρας "She was doing this for many days," Acts 16:18. And μετά as in μετὰ ταῦτα ἐξῆλθεν "After these things he went out," Luke 5:27.

Time references in the Genitive of Time case use emphasize a certain quality attached to the time ref-

erence. That is, as Brooks and Winbery state (*Syntax of New Testament Greek*, p. 9), the Genitive case "usually indicates kind of time, time within which, or one time as opposed to another time." This can be without a preposition such as νηστεύω δὶς τοῦ σαββάτου "I fast twice <u>during the week</u>," Luke 18:12. Very often the preposition ἐπί will be used with the Genitive of Time, ἐγένετο <u>ἐπὶ Κλαυδίου</u> "It came to pass <u>during the (reign) of Claudius</u>," Acts 11:28.

This surveys some of the most basic ways time references can be set up in the Greek language. It, by no means, is an exhaustive treatment. But hopefully the concept of using time references as adverbial modifiers to qualify the action of the verb can be understood better with this survey.

Elements of Greek Grammar:

Verbs:

With previous lessons we learned about verb action taking place in past time and perceived as an ongoing process kind of action. This is the core concept of the Imperfect tense verb. Yet, as thoughtful contemplation would suggest, action in the past doesn't always take place as a process (-----). It also occurs as simple event (•). This, in Greek, is the basic idea of punctiliar action and the Aorist tense in the Indicative mood was used to express this. The difference can be seen with the verb λέγω. The linear action of the Imperfect becomes ἔλεγον, "I was speaking." But the punctiliar action is expressed by εἶπον, "I spoke."

Just as with the Imperfect tense, the core idea of punctiliar action (labeled the Constative Aorist) can be modified to create resulting shades of meaning. The two most prevalent modifications involve stressing the beginning of the punctiliar action (labeled the Ingressive Aorist) and the completion of the punctiliar (labeled the Culminative Aorist). The Ingressive Aorist of εἶπον would be translated "I began to speak." This is very similar in meaning to the Inceptive Imperfect ἔλεγον, which would be translated "I began speaking." The English translation unavoidably obscures the difference in meaning between these two Greek verb forms. The Culminative Aorist of εἶπον would be translated "I have spoken," using the English Present Perfect tense since it carries the same basic meaning of stressing the completion of verb action in past time.

This can be charted as follows:

Tense:	Past Time:	Present Time:	Future Time:
Aorist	•(Constative)		
Aorist	>•(Ingressive)		
Aorist	•<(Culminative)		
Imperfect	------ (Descriptive)		
Imperfect	>----- (Inceptive)		
Imperfect	-----< (Durative)		
Present		------ (Descriptive)	
Future			•(Predictive)
Future			------ (Predictive)

The modification of the Greek verb to create the Aorist tense takes two patterns in the ω-conjugation system. The so-called weak Aorist, or 1 Aorist, simply attaches (1) the augmentation as a prefix to the root stem of the verb in the same way as does the Imperfect tense, using either syllabic or temporal augments -- the epsilon added to beginning consonant stem or combined with beginning vowel stem. (2) The spelling of the endings for the Active voice Indicative mood draw upon the same secondary active voice endings used by the Imperfect tense. But an important modification is made. *The beginning vowel of the endings is replaced by the sign of the 1 Aorist, the σα-.* This creates the conjugation table listed below. Because the sigma is used to begin the endings like in the Future tense, a pattern of contraction will take place between the sigma and the final letter of the verb stem when that letter is a consonant. This is something we will begin working on for both the Future and 1 Aorist tenses in subsequent lessons. When the final letter of the verb is a vowel, apart from ε, ο, α, nothing happens. The endings are merely attached to the verb as with λύω becomes ἔλυσα. The three stem vowels ε, ο, α will merely lengthen before the sigma of either the Future or 1 Aorist tenses: ἀγαπάω (I love) becomes ἠγάπησα (I loved) or ἀγαπήσω (I will love).

The other pattern is the so-called Strong Aorist or 2 Aorist. Augmentation as a sign of past time takes place in the same manner as the Imperfect or 1 Aorist. *The endings attached to the 2 Aorist stem are identical to the Imperfect endings.* What's the difference, then? It's in the spelling of the stem. The 'Strong' of the Aorist comes from the use of a different, or else modified, spelling of the verb stem, whereas the 1 Aorist is too 'Weak' to change stem spellings. Thus λέγω (I speak) becomes the Imperfect ἔλεγε (I was speaking) or the 2 Aorist εἶπον (I spoke). For λέγω the 2 Aorist uses the alternative root stem επ- rather than the first principal part stem λεγ-. Before you throw up your hands in despair over this, remember English does the same thing! "I love"

becomes "I loved", but "I have" becomes "I had". Or, "I teach" becomes "I taught". Many, many English verbs are strong verbs, meaning that the spelling of the stem changes from tense to tense -- just like in Greek!

In the μι-conjugation system of verbs things become easier to comprehend. Only the 1 Aorist exists in the Active Voice Indicative Mood in the New Testament with δίδωμι and τίθημι but the 2 Aorist shows up in ἵστημι. The root stems δο-, θε-, στα- are augmented by the syllabic augment and the secondary Active voice endings are attached to the root stems, lengthening the ο, ε, α vowels and using either the pure secondary active voice endings as with στα-or substituting κα- for the beginning vowel just like σα-in the ω-conjugation. See δο-and θε-below.

Note the chart below comparing the spellings of first the ω-conjugation:

Primary Active Indicative endings: | | | | **Secondary Active Indicative endings:** | | |
|---|---|---|---|---|---|---|---|
| Sing: | Ending: | Present: | Future: | Ending: | Imperfect: | 1 Aorist: | 2 Aorist: |
| 1 | -ω | ἀκούω | ἀκούσω | -ον | ἤκουον | ἤκουσα | εἶπον |
| 2 | -εις | ἀκούεις | ἀκούσεις | -ες | ἤκουες | ἤκουσας | εἶπες |
| 3 | -ει | ἀκούει | ἀκούσεις | -ε | ἤκουε | ἤκουσε | εἶπε |
| Plural: | | | | | | | |
| 1 | -ομεν | ἀκούομεν | ἀκούσομεν | -ομεν | ἠκούομεν | ἠκούσαμεν | εἴπομεν |
| 2 | -ετε | ἀκούετε | ἀκούσετε | -ετε | ἠκούετε | ἠκούσατε | εἴπετε |
| 3 | -ουσι(ν) | ἀκούουσι | ἀκούσουσι | -ον | ἤκουον | ἤκουσαν | εἶπον |

The μι-conjugation primary active indicative patterns:

Present Active Indicative endings: | | | | **Future Active Indicative endings:** | | |
|---|---|---|---|---|---|---|---|
| Sing: | Ending: | δίδωμι | τίθημι | ἵστημι | δίδωμι | τίθημι | ἵστημι |
| 1 | -μι | δίδωμι | τίθημι | ἵστημι | δώσω | θήσω | στήσω |
| 2 | -ς | δίδως | τίθης | ἵστης | δώσεις | θήσεις | στήσεις |
| 3 | -σι | δίδωσι | τίθησι | ἵστησι | δώσει | θήσει | στήσει |
| Plural: | | | | | | | |
| 1 | -μεν | δίδομεν | τίθεμεν | ἵσταμεν | δώσομεν | θήσομεν | στήσομεν |
| 2 | -τε | δίδοτε | τίθετε | ἵστατε | δώσετε | θήσετε | στήσετε |
| 3 | -ασι | διδοῦσι | τιθεῖσι | ἱστᾶσι | δώσουσι(ν) | θήσουσι(ν) | στήσουσι(ν) |

Note:

The third person plural forms of the present tense involve a contraction between the stem vowels ο, ε, α and the α of the ending.

The μι-conjugation secondary active indicative patterns:

Imperfect Active Indicative endings: | | | | **Aorist Active Indicative endings:** | | |
|---|---|---|---|---|---|---|---|
| Sing: | Ending: | δίδωμι | τίθημι | ἵστημι | δίδωμι (1A) | τίθημι (1A) | ἵστημι (2A) |
| 1 | -ν | ἐδίδουν | ἐτίθην | ἵστην | ἔδωκα | ἔθηκα | ἔστην |
| 2 | -ς | ἐδίδους | ἐτίθεις | ἵστης | ἔδωκας | ἔθηκας | ἔστης |
| 3 | - | ἐδίδου | ἐτίθει | ἵστη | ἔδωκε | ἔθηκε | ἔστη |
| Plural: | | | | | | | |
| 1 | -μεν | ἐδίδομεν | ἐτίθεμεν | ἵσταμεν | ἐδώκαμεν | ἐθήκαμεν | ἔστημεν |
| 2 | -τε | ἐδίδοτε | ἐτίθετε | ἵστατε | ἐδώκατε | ἐθήκατε | ἔστητε |
| 3 | -σαν, -ν | ἐδίδοσαν, -ον ἐτίθεσαν | | ἵστασαν | ἔδωκαν [ἔδοσαν] | ἔθηκαν | ἔστησαν |

Notes:

δίδωμι and τίθημι are 1 Aorist and use the sign for the 1 Aorist, the κα-. A 2 Aorist set of δίδωμι singular forms exist ἔδων, -ως, -ω, but are not found in the New Testament.

ἵστημι , however, is 2 Aorist. A 1 Aorist set of spellings for ἵστημι exists, but does not occur in the New

Testament: ἔστησα, ἔστησας, ἔστησε, ἐστήσαμεν, ἐστήσατε, ἔστησαν.

Infinitive:

The Aorist infinitive only specifies the punctiliar kind of action (•) and does not indicate a time frame. Thus the Aorist infinitive does not have an augment. The time of the infinitive action is dependent upon the time frame established by the regular verb the infinitive is attached to. Because of this use to specify basic punctiliar action the Aorist infinitive will virtually always be the Constative function of the Aorist tense.

The forms of the Aorist Active voice infinitive are:

ω-conjugation:

1 Aorist: λῦσαι   2 Aorist: εἰπεῖν   Present: λύειν

Note the irregular accenting of the 2 Aorist to help distinguish from the Present infinitives.

μι-conjugation:

δίδωμι	2 Aorist: δοῦναι	Present: διδόναι
τίθημι	2 Aorist: θεῖναι	Present: τιθέναι
ἵστημι	2 Aorist: στῆναι	Present: ἱστάναι

Pronouns:

Thus far the Personal Pronoun in the first, second, and third persons has been studied. In this lesson the two most common Demonstrative Pronouns will be examined. The Demonstrative Pronouns is the "pointer" pronoun that calls increased attention to the reference, e.g., 'that man,' 'this woman.' The Greek article can occasionally fulfill this role in a level of specificity between the English article 'the' and the English demonstrative pronouns 'this, that.' In Greek the Demonstrative Pronouns become a more emphatic "pointer."

With the Demonstrative Pronouns we are introduced to another phenomenon. The Personal Pronouns function exclusively as pronouns. That is, they only take the place of nouns in a noun role. Many Greek pronouns not only have a substantival role, but an adjectival one as well. This is true of the Demonstrative Pronouns. In fact, the English forms mostly function as attributive modifiers, e.g., 'that man.' One caution here! Because of the more emphatic role of the Greek Demonstratives, they will only be used as modifiers in the more emphatic modifying position, that is, the predicate construction. Thus the English expression 'that man' would *never* show up in Greek in the attributive construction ἐκεῖνος ἄνθρωπος; instead, it will *always* be expressed as ἐκεῖνος ὁ ἄνθρωπος, or another pattern of the predicate construction.

One other translation caution: The substantival use of the Greek Demonstrative Pronoun will often require you to "add some words" in English because of the tendency of the English Demonstratives to function as attributive modifiers. Thus the Greek ἐκεῖνος, when the masculine gender form refers to a person, will have to be translated as "that man," etc. To leave off "man" while translating ἐκεῖνος would be incorrect because the English Demonstrative "that" normally is a neuter gender reference.

Notice from the paradigms below that both Greek Demonstratives use a modified Greek article set of endings, and have the exact same set of endings as the third person Personal Pronoun αὐτός, -ή, -ό. Thus, the new aspect to be learned here is the meaning of the root stems.

	Article: M	F	N	Near Demonstrative: Masculine:	Feminine:	Neuter:	Remote Demonstrative: Masculine:	Feminine:	Neuter:
Singular:									
Nom	ὁ	ἡ	τό	οὗτος	αὕτη	τοῦτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen/Abla	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου
Dat/Ins/Loc	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc	τόν	τήν	τό	τοῦτον	ταύτην	τοῦτο	ἐκεῖνον	ἐκείνην	ἐκεῖνο

Plural:

Nom	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen/Abla	τῶν	τῶν	τῶν	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων
Dat/Ins/Loc	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	ἐκείνους	ἐκείνας	ἐκεῖνα

Notes:

The same forms of the article that do not begin with the letter τ also do not begin with the τ among the Near Demonstratives οὗτος, αὕτη, τοῦτο.

Among the Near Demonstratives οὗτος, αὕτη, τοῦτο whether the stem will be ου or αυ can be predicted by whether the ending uses the o-sound ending or the a-sound ending. The stem is consistent with the ending.

Only the masculine singular forms of the two pronouns modify the article endings; the others consistently use the article endings minus the τ.

As is true with most Greek pronouns using the 1st-2nd declension patterns, the neuter singular nominative and accusative endings contain only the letter -o, rather than -ον as occurs with nouns and adjectives.

✂ **Parsing Models:** ✂

For a complete listing of all the possible functions of each of the items below, you should check Appendix A2, *Guides to Parsing.* Each lesson will highlight the functions etc. covered up through this point in the study of the Greek language in order to help you review and keep fresh in your mind what you should know.

Verbs:

Form:	Tense:	Voice:	Mood:	Person:	Number:	Lexical Form:	Translation:
λέγει	Pres (Desc)	Active	Ind	3	Sing	λέγω	she speaks

Tense forms and functions studied so far:
- Present (Descriptive), (Iterative)
- Imperfect (Descriptive), (Iterative), (Inceptive), (Durative)
- Future (Predictive)
- *1 Aorist (Constative), (Culminative), (Ingressive)*
- *2 Aorist (Constative), (Culminative), (Ingressive)*

Verbs (2):

Form:	Tense:	Voice:	Mood:	Person:	Number:	Lexical Form:	Translation:
ἔσονται	Fut (Pred)	---------	Ind	3	Plural	εἰμί	they will be

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

Infinitives:

Form:	Tense:	Voice:	Part of Speech:	Functions: (General: Specific)	Lexical Form:	Translation:
λέγειν	Pres (Desc)	Active	V (S:Subj)		λέγω	to speak

Tense forms studied thus far:
- Present (Descriptive) - λύειν, εἶναι

Future (Predictive) - *λύσειν, ἔσεσθαι*
1 Aorist (Constative) - λῦσαι
2 Aorist (Constative) - λιπεῖν
Voice forms studied thus far:
Active:
General and specific functions studied thus far:
Verbal: Cause (V: Cause)
Substantival: Object (S: Object)
Substantival: Subject (S: Subj)
Verbal: Time (V: Time)

Nouns:

Form:	Decl:	Case:	Gender:	Number:	Lexical Form:	Translation:
λόγον	2nd	Acc (Dir Obj)	Masc	Sing	λόγος, ὁ	the word

Declensions studied thus far:
1st and 2nd
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), (Predicate)
Genitive (Descriptive), (Possessive), (Time)
Ablative (Separation), (Source), (Cause)
Dative (Indirect Object)
Instrumental (Means), (Cause)
Locative (Time), (Place), (Sphere)
Accusative (Direct Object), (Cause), (Predicate), (Measure)

Pronouns:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Forms:	Translation:
ταῦτα	Dem Pron	Acc (Dir Obj)	Neut	Plural	οὗτος, αὕτη, τοῦτο	these things

Types of pronouns studied so far:
Personal Pronouns
First Person: ἐγώ
Second Person: σύ
Third Person: αὐτός, -ή, -ό
Demonstrative Pronouns
Near οὗτος, αὕτη, τοῦτο
Remote ἐκεῖνος, -η, -ο
Case forms and functions studied so far:
Nominative (Subject), (Predicate)
Genitive (Descriptive), (Possessive), (Time)
Ablative (Separation), (Source), (Cause)
Dative (Indirect Object)
Instrumental (Means), (Cause)
Locative (Time), (Place), (Sphere)
Accusative (Direct Object), (Cause), (Predicate), (Measure)

Adjectives:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
ἀγαθὸν	Adj (Attrib)	Acc	Masc	Sing	ἀγαθός, -ή, -ό	good

Constructions studied thus far:
        Attributive (modifier with article)
        Predicate (modifier without article)
        Substantival (noun function with article)
Case forms and functions studied so far:
        Nominative (Subject), (Predicate)
        Genitive (Descriptive), (Possessive), (Time)
        Ablative (Separation), (Source), (Cause)
        Dative (Indirect Object)
        Instrumental (Means), (Cause)
        Locative (Time), (Place), (Sphere)
        Accusative (Direct Object), (Cause), (Predicate), (Measure)

✂ Classification of Dependent Clauses: ✂

    For a complete listing of the forms and functions of dependent clauses, see Appendix A6, *Guidelines for Classifying Sentences and Subordinate Clauses.*

Clause:		Form:	Functions: General:	Specific:
γινώσκω ὅτε σὺ εὐαγγελίζεις τὸ εὐαγγέλιον τῷ λαῷ.		Conjunctive	Adverbial	Temporal

Forms of dependent clauses studied to this point:
                         Conjunctive

Types of functions of dependent clauses studied to this point:

	General:	Specific:
	Substantival	Object
		Subject
	Adverbial	Cause
		Temporal

❖ Conjugating Verbs/Verbals: ❖

1 Aorist - Active - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural	Infinitive
1	ἤκουσα	ἠκούσαμεν	ἀκοῦναι
2	ἤκουσες	ἠκούσατε	
3	ἤκουσε	ἤκουσαν	

2 Aorist - Active - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural	Infinitive
1	εἶπον	εἴπομεν	εἰπεῖν
2	εἶπες	εἴπετε	
3	εἶπε	εἶπον	

1 Aorist - Active - Indicative Forms of the μι-conjugation verb δίδωμι:

Person:	Singular	Plural	Infinitive (2 Aorist)
1	ἔδωκα	ἐδώκαμεν	δοῦναι
2	ἔδωκας	ἐδώκατε	
3	ἔδωκε	ἔδωκαν, ἔδοσαν	

1 Aorist - Active - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural	Infinitive (2 Aorist)
1	ἔθηκα	ἐθήκαμεν	θεῖναι
2	ἔθηκας	ἐθήκατε	
3	ἔθηκε	ἔθηκαν	

2 Aorist - Active - Indicative Forms of the μι-conjugation verb ἵστημι:

Person:	Singular	Plural	Infinitive (2 Aorist)
1	ἔστην	ἔστημεν	στῆναι
2	ἔστης	ἔστητε	
3	ἔστη	ἔστησαν	

⌘ Declining Nouns and Noun Derivatives: ⌘

Pronouns:

Near Demonstrative Pronoun:

Case:	Masculine	Feminine	Neuter
Singular:			
Nom	οὗτος	αὕτη	τοῦτο
Gen/Abla	τούτου	ταύτης	τούτου
Dat/Ins/Loc	τούτῳ	ταύτῃ	τούτῳ
Acc	τοῦτον	ταύτην	τοῦτο
Plural:			
Nom	οὗτοι	αὗται	ταῦτα
Gen/Abla	τούτων	τούτων	τούτων
Dat/Ins/Loc	τούτοις	ταύταις	τούτοις
Acc	τούτους	ταύτας	ταῦτα

Remote Demonstrative Pronoun:

Case:	Masculine	Feminine	Neuter
Singular:			
Nom	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen/Abla	ἐκείνου	ἐκείνης	ἐκείνου
Dat/Ins/Loc	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc	ἐκεῖνον	ἐκείνην	ἐκεῖνο
Plural:			
Nom	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen/Abla	ἐκείνων	ἐκείνων	ἐκείνων
Dat/Ins/Loc	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc	ἐκείνους	ἐκείνας	ἐκεῖνα

📖 🔑 Vocabulary for Real/Unreal, True/False, Genuine/Phony: 📖

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.

Verbs derived from ἵστημι:

ἵστημι, ἱστάνω (154) - I stand (intrans.); put, place, set (trans.)

ἀνθίστημι (14) - I oppose, resist, withstand, stand one's ground

ἀνίστημι (108) - I raise, erect, raise up (trans.); rise, stand up, get up (intrans.)

ἀντικαθίστημι (1) - I oppose, resist, place against

ἀποκαθιστάνω, ἀποκαθίστημι (26) - I restore, re-establish, bring back, give back

ἀφίστημι (14) - I mislead, cause to revolt (trans.); go away, withdraw, keep away, depart (intrans.)

διΐστημι (3) - I go away (intrans.), pass (of time); sail (trans.)

ἐνίστημι (7) - I am present, have come, am imminent (w. middle voice)

ἐξανίστημι (3) - I raise up, awaken (trans.); stand up (intrans.)

ἐξίστημι (17) - I change, displace, confuse, amaze, astound (trans.); become separated, lose my mind (intrans. & w. middle voice)

ἐπανίστημι (2) - I set up, rise up in rebellion

ἐφίστημι (21) - I stand by, near, approach, appear; am present , am in charge, lead (w. Perfect tense)

καθιστάνω, καθίστημι (21) - I bring, conduct, take; appoint, put in charge of, appoint, ordain; make, cause

μεθίστημι (5) - I remove (from one place to another); bring to a different point of view, cause s.o. to change position (mental action), mislead, turn away

παρακαθίστημι (1) - I place, station beside

παριστάνω, παρίστημι (41) - I place beside, put at someone's disposal, present represent, prove, demonstrate (trans); approach, come to s.o., aid, help

προΐστημι (8) - I am the head of, rule (w. Gen. obj); am concerned about, care for, give aid to

συνεφίστημι (1) - I rise up together, join in an attack

συνίστημι, συνιστάνω (16) - I bring together, unite, present, introduce, recommend, demonstrate (trans.); stand with, by, continue, endure, exist (intrans. w. middle voice)

ὑφίστημι (1) - [w. middle voice] I resist, face, endure   (w. acc.)

Verbs:

ἀληθεύω (2) - I speak the truth (to communicate what is true)

δοκιμάζω (22) - I test, prove, establish the genuineness of

ἐλέγχω (17) - I bring to the light, expose, set forth; convict, convince; correct, reprove

ἔχω (711) - I have, possess

κακῶς ἔχω (7) - [idiom] I am sick

πλάσσω (2) - I mold, form

σκοτίζω (5) - I am/become darkened, make dark

τὸ στόμα ἀνοίγω πρός (1) - [idiom, lit. 'I open my mouth to'] I speak the complete truth to, conceal nothing from

ὑγιαίνω (12) - I am in good health, sound (of physical health, & fig. to be correct in one's views)

φέρω (66) - I bring, carry, bear (up), produce; bring, utter, make (a word, speech etc.)

φωτίζω (5) - I enlighten, illuminate (trans.); shine (intrans.)

Nouns:

ἀκρίβεια, ἡ (1) - strictness, strict conformance to, accurateness (strict conformity to a norm or standard, invlolving both detail and completeness)

ἀλήθεια, ἡ (109) - truth (the content of that which is true & thus in accordance w. what actually happened)

δοκιμή, ἡ (7) - evidence, proof of genuineness (that which causes something to be known as true or genuine)

δοκίμιον, τό (2) - genuineness, genuine (on the basis of having been tested); testing, means of testing

ἔγγυος, ὁ (1) - guarantee, guarantor (one who guarantees the reality of something)

ἔλεγχος, ὁ (1) - evidence, proof (based on argument or discussion)

κακία, ἡ (11) - badness, faultiness, wickedness, evil (of morals); trouble, misfortune

νομοθεσία, ἡ (1) - legislation, law (collectively)

νομοθέτης, ὁ (1) - law giver

σκοτία, ἡ (16) - darkness, gloom (both physically and mentally)

φωτισμός, ὁ (2) - illumination, enlightenment; bringing to the light, revealing

ψεύστης, ὁ (10) - liar (one who utters falsehoods & lies)

Pronouns:

ἐκεῖνος, -η, -ο (265) - that

οὗτος, αὕτη, τοῦτο (1391) - this

Adjectives:

ἀληθινός, -ή, -όν (28) - true, real (pertaining to being real & not imaginary); true (pertaining to bing in accordance w. historical fact); genuine, sincere, true (pertaining to being what something should be)

ἀνυπόκριτος, -ον (4) - unhypocritical, genuine, sincere (pertaining to being genuine & sincere, & hence lacking in pretense or show)

ἀργός, -ή, -όν (8) - worthless, useless (in the sense of accomplishing nothing); careless, thoughtless (pertaining to not giving careful consideration to something); indifferent (pertaining to showing indifference as to whether something is as it should be)

γνήσιος, -α, -ον (4) - genuine, real (pertaining to possessing purported good character or quality)

δόκιμος, -ον (7) - approved, genuine (on the basis of testing); respected, esteemed

κακός, -ή, -όν (50) - bad, inferior, incorrect, wrong (pertaining to being incorrect or inaccurate); evil, harmful, pernicious (of wrong moral behavior)

καλός, -ή, -όν (101) - beautiful, good, useful, praiseworthy, advantageous

κενός, -ή, -όν (18) - empty, untrue (in sense of lacking in truth); without consequence, result, effect

λογικός, -ή, -όν (2) - rational, genuine, true (in the sense of being true to the real & essential nature of something)

νομικός, -ή, -όν (9) - pertaining to the law; learned in the law (subst., lawyer, legal expert)

σκοτεινός, -ή, -όν (3) - dark (pertaining to being in a state of darkness)

πλαστός, -ή, -όν (1) - false, made-up, invented (being false in view of being made-up or fabricated)

φωτεινός, -ή, -όν (5) - shining, bright, radiant; illuminated, full of light

Adverbs:

ἀμήν (130) - truly, indeed (strong affirmation of what is declared)

ἀκριβῶς (9) - accurately, strictly (pertaining to strict conformity to a norm or standard, invloving both detail & completeness)

γνησίως (1) - genuinely

κακῶς (16) - badly, wrongly, incorrectly (pertaining to being incorrect or inaccurate w. implication of also being reprehensible)

καλῶς (37) - appropriately, well, beautifully, commendably, correctly (pertaining to what is correct morally & accurate w. implication of being commendable)

νομίμως (2) - lawfully, correctly, according to the rules (being correct according to rules & regulations)

ὅλως (4) - actually, really (pertaining to reality, w. the implication of being generally known); generally speaking

ὄντως (10) - really, certainly, truly (pertaining to actual existence)

ὀρθῶς (4) - rightly, correctly (confirming closely to an accepted norm or standard)

οὕτως, οὕτω (208) - thus, so, in this manner (referring either to what precedes or to what follows); so (adverb of degree, i.e., 'so much')

πάλιν (141) -again, once more, anew; on the other hand, furthermore, in turn

σωματικῶς (1) - in reality, really (pertaining to being real in sense of material in contrast w. being symbolic)

Connectors:

Coordinate conjunctions:

τε (215) - [enclitic, postpositive] and

τὲ......τέ, τὲ......καί - as......so, not only......but also

Subordinate conjunctions:

ἄχρι (49) - (w. temporal clauses) until; (adv. prep. w. Gen. of Time, Place, Measure) until, as far as

ἐπειδή (10) - (w. temporal clauses) when, after;

(w. causal clauses) because, since

ἐπάν (3) - (w. temporal clauses) when, as soon as

ἕως (146) - (w. temporal clauses) until, till, as long as, while; (adv. prep. w. Gen of Time, Place, Measure) until, up to

μέχρι, μέχρις (before vowels) (17) - (w. temporal clauses) until; (adv. prep. w. Gen of Time, Place, Measure) until, even to

ὅτε (103) - (w. temporal clauses) when, while, as long as

ὅταν (123) - (w. temporal clauses) whenever, when

πρίν (13) - (w. temporal clauses) before; (adv. prep. w. Gen of Time, Place, Measure, Acc of Measure) before

ὡς (504) - (w. temporal clauses) as, when, after; (w. comparative clauses) as; (comparative particle) as, like

Prepositions:

ἄχρι (49) - (w. temporal clauses) until; (adv. prep. w. Gen. of Time, Place, Measure) until, as far as

ἐν (2757) - (w. Loc of Place, Time, Sphere) in, at; (w. Ins of Means) by, with; (w. Ins of Cause) because of; (w. Ins of Manner, Measure, Association) with; (w. Ins of Agency) with, by

ἕως (146) - (w. temporal clauses) until, till, as long as, while; (adv. prep. w. Gen of Time, Place, Measure) until, up to

μετά, μεθ᾽ (473) - (before vowels w. rough breathing mark), μετ᾽ (before vowels w. smooth breathing mark) (473) - (w. Gen of Association & Gen of Attendant Circumstances) with; (w. Acc of Measure) after

μέχρι, μέχρις (before vowels) (17) - (w. temporal clauses) until; (adv. prep. w. Gen of Time,

NAME:_____**Date:**_____ **Grade:**_____._____

Course:_____

🕮 Written Exercise 6: ✍

🔖**Translate the following Greek text into correct English (51 answers):**

τοῖς νεανίαις ὁ Παῦλος εἶπεν ἐκ τῶν προφητῶν τοὺς λόγους περὶ τοῦ Χριστοῦ. αὕτη ἡ ἀγγελία νέα ἦν πρὸς αὐτούς, καὶ οὕτως οὗτοι οἱ ἄνθρωποι ἀντέβαλλον αὐτήν. αὔριον ὁ δοῦλος οὗτος τοῦ κυρίου πάλιν προέθηκε αὐτοῖς τὸ εὐαγγέλιον. καὶ ἐπήκουσαν τοῦ ἀποστόλου ἐπίστευσαν δ᾿ αὐτοὶ ἐν τῷ κυρίῳ, ὁ ἀπόστολος γὰρ γνησίως ἠλήθευε ἀπὸ τοῦ θεοῦ, οὗτος τὲ ἀληθινὸς ἄγγελος ἦν καὶ ἡ διδαχὴ αὐτοῦ οὐκ κενὴ ἦν.

✂**Parse the following words according to the appropriate model (64 answers):**

τοῖς νεανίαις (7 answers): 1 - Dat (_____) - M - P - νεανίας, ὁ - _____

ὁ Παῦλος (7 answers): Proper Name - Nom (Subj) - M - S - Παῦλος, ὁ - _____

εἶπεν (8 answers): 2 Aor (_____) - Act - Ind - 3 - S - λέγω - _____

ἐκ τῶν προφητῶν (8 answers): 1 - Abla (_____) - M - P - προφήτης, ὁ - _____

τοὺς λόγους (7 answers): 2 - Acc (Dir Obj) - M - P - λόγος, ὁ - _____

περὶ τοῦ Χριστοῦ (7 answers): 2 - _____(Ref) - M - S - Χριστὸς, ὁ - _____

αὕτη (10 answers): _____ Pron - Nom - F - S - οὗτος, αὕτη, τοῦτο - _____

ἀγγελία (7 answers): 1 - Nom (_____) - F - S - ἀγγελία, ἡ - _____

νέα (answers): Adj (_____) - Nom - F - S - νέος, -α, -ον -_____

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

πρὸς αὐτούς (10 answers): Pers Pron - Acc (Ref) - M - P - αὐτός, -ή, -όν - _____

καὶ (1 answer): Coordinate conjunction connecting two independent clauses - _____

οὕτως (1 answer): Adverb of manner - thus, so

οὗτοι (10 answers): Dem Pron - Nom - M - P - οὗτος, αὕτη, τοῦτο - _____

οἱ ἄνθρωποι (7 answers): 2 - Nom (_____) - M - P - ἄνθρωπος, ὁ - _____

ἀντέβαλλον (8 answers): _____(Incep) - Act - Ind - 3 - P - ἀντιβάλλω - _____

αὐτήν (10 answers): _____ Pron - Acc (Dir Obj) - F - S - αὐτός, -ή, -ό -_____

αὔριον (1 answer): temporal adverb - on the next day

ὁ δοῦλος (7 answers): 2 - Nom (_____) - M - S - δοῦλος, ὁ - this _____

οὗτος (10 answers): _____ Pron - Nom - M - S - οὗτος, αὕτη, τοῦτο - _____

τοῦ κυρίου (7 answers): 2 - Gen (Poss) - M - S - κύριος, ὁ - _____

πάλιν (1 answer): adverb of sequence - again

προέθηκε (8 answers): 1 Aor (Const) - Act - Ind - 3 - S - προτίθημι - _____ them

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

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

καὶ (1 answer): coordinate conjunction connecting two independent clauses - and

ἐπήκουσαν (8 answers): _____(Const) - Act - Ind - 3 - P - ἐπακούω - _____

τοῦ ἀποστόλου (7 answers): 2 - _____(Dir Obj) - M - S - ἀπόστολος, ὁ - _____

ἐπίστευσαν (8 answers): 1 Aor (Const) - Act - Ind - 3 - P -_____- they believed

δ᾽ (1 answer): postpositive coordinate connecting two independent clauses - and

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

ἐν τῷ κυρίῳ (7 answers): 2 - _____(Sphere) - M - S - κύριος, ὁ - _____

ὁ ἀπόστολος (7 answers): 2 - Nom (Subj) - M - S - ἀπόστολος, ὁ - _____

γὰρ (2 answers): postpositive coordinate conjunction introducing causal independent clause - _____

γηνσίως (1 answer): adverb of manner - sincerely, genuinely

ἠλήθευε (8 answers): Imperf (Desc) - Act - Ind - 3 - S - ἀληθεύω - _____

ἀπὸ τοῦ θεοῦ (7 answers): 2 - Abl (Sep/Source) - M - S - θεός, ὁ - _____

οὗτος (10 answers): Dem Pron - Nom (Subj) - M - S - οὗτος, αὕτη, τοῦτο - _____

τὲ (1answer): postpositive coordinate conjunction connecting two independent clauses - _____

ἀληθινὸς (9 answers): Adj (Attrib) - Nom - M - S - ἀληθινός, -ή, -όν - _____

ἄγγελος (7 answers): 2 - Nom (_____) - M - S - ἄγγελος, ὁ - _____

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

καὶ (1 answer): coordinate conjunction connecting two independent clauses - and

ἡ διδαχὴ (7 answers): _____- Nom (_____) - F - S -_____,_____ - _____

αὐτοῦ (answers): _____ _____ - Gen (Poss) - M - S - αὐτός, -ή, -ό - _____

οὐκ (1 answer): negative adverb - not

κενὴ (answers): Adj (_____) - Nom - F - S - κενός, -ή, -όν - _____

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

❖**Conjugate the following verbs according to the appropriate model (24 answers):**
1 Aorist - Active - Indicative Forms of ἐπακούω (6 answers):
Person: Singular   Plural

1

2

3

2 Aorist - Active - Indicative Forms of λέγω (6 answers):
Person: Singular   Plural

1

2

3

Imperf - Indicative Forms of εἰμί (6 answers):
Person: Singular   Plural

1

2

3

1 Aorist - Active - Indicative Forms of προτίθημι (6 answers):

Person: Singular   Plural

1

2

3

⌘Decline the following nouns and noun derivatives according to the appropriate model:

Demonstrative Pronoun οὗτος, αὕτη, τοῦτο (18 answers):

Case: Masculine   Feminine   Neuter

Singular:

Nom

Gen/Abla

Dat/Ins/Loc

Acc

Plural:

Nom

Gen/Abla

Dat/Ins/Loc

Acc

Demonstrative Pronoun ἐκεῖνος, -η, -ο (18 answers):

Case: Masculine   Feminine   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)   τοῖς _____ ὁ Παῦλος εἶπεν... τοὺς _____ περὶ _____ .
                                                 ἐκ _____

(2)   αὕτη ἡ _____νέα _____
                                  _____ αὐτούς,
        καὶ
                            _____

(3)   ____ οἱ ἄνθρωποι _____ αὐτήν.

                                       αὔριον
                                        _____

(4)   ὁ δοῦλος ____ τοῦ _____...προέθηκε _____ τὸ εὐαγγέλιον.

                καὶ
(5)   ἐπήκουσαν τοῦ _____
                δ ΄
(6)   ἐπίστευσαν αὐτοὶ ____τῷ κυρίῳ,
                γὰρ
                          _____
(7)   ὁ _____...ἠλήθευε
                     ἀπὸ _____ ,
                ____
(8)   οὗτος _____ ἄγγελος ἦν
              καὶ
(9)   ἡ διδαχὴ _____ οὐκ _____ _____ .