

## A - Lesson 7 - Ω

"Religious Leadership Roles"

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.

### Understanding the Culture through the Language:



**Leadership Roles.** *Early Christianity developed leadership roles from its roots in the Jewish synagogue. As the Acts of the Apostles illustrates in 6:1-7, the church expanded its models of leadership in response to needs in the community of faith. Initially the leadership consisted of the ἀπόστολοι who led the newly emerging religious movement from Jerusalem. Their ministry was summarized as διακονία and their leadership role was an ἀποστολή (apostleship). They engaged in many different activities, but focused mostly on **preaching** described as εὐαγγελίζω the εὐαγγέλιον (gospel) as an εὐαγγελιστής (evangelist) or a καταγγελεύς, -έως, ὁ (herald) who κηρύσσω the κήρυγμα, -ατος, τό (gospel, proclamation) as a κήρυξ, -υκος, ὁ (herald, preacher), and on **teaching** described as διδάσκω as a διδάσκαλος, and what they taught was called either διδαχή or διδασκαλία. These actions could also be called μαρτυρέω (**giving witness**), the content of their testimony was either a μαρτυρία or a μαρτύριον (witness, testimony), while the individual so speaking was a μάρτυς, -ος, ὁ (witness).*


In Acts 6:1-7, the leadership roles expanded to include the benevolent **ministry** of collecting alms (food stuffs and money) and distributing them to the poor, especially the widows. The verb defining this action, modeled after that in the Jewish synagogue, was διακονέω τραπέζαις (serving at tables), while the action itself was called a διακονία. Although the

personal word διάκονος, ὁ / ἡ (deacon / deaconess) is not used in the text, most consider this episode to have laid the foundation for the deacon ministry that emerged several years later. By the mid-forties of the first century, the apostolic leadership began expanding its ministry beyond Jerusalem to outlying regions (cf. Acts 8:1ff.) and the local house church groups of Christians in Jerusalem expanded their local leadership as the πρεσβύτεροι (elders, leaders) with James emerging as the leader (cf. Acts 15:4-29). These local leaders could also be called a ἐπίσκοπος (overseer, leader, those seeing after others) and ποιμήν, -ένος (shepherd, pastor [from the French word *pastor* meaning shepherd]). Their actions were characterized as ἐπισκοπέω (seeing after, taking care of) from the model of the shepherd tending to his sheep.

By the second half of the first century the role of διάκονος, ὁ / ἡ (deacon / deaconess) had solidified as a permanent leadership role in the church as Phil. 1:1 illustrates. The pastoral letters contain detailed descriptions of leadership requirements for both the **pastor** (1 Tim. 3:1-7, ἐπίσκοπος; 5:17-25, πρεσβύτερος; Titus 1:5-9, ἐπίσκοπος = πρεσβύτερος) and the **deacon** (1 Tim. 3:8-13). Subsequent Christian interpretative history has usually defined the deacon as the beginning level of the ordained clergy, but, with the pietistic movement in the 1600s with its emphasis upon the laity in the early modern era, the deacon has been understood as a lay person by many Protestant groups impacted by pietism.

These small pockets of Christian communities, called an ἐκκλησία, met in private homes for the most part for the first two hundred years of the Christian movement (see Rom. 16:5 for the example of Prisca and Aquilla who hosted a congregation in their home in Rome). Earlier they had done the same thing in Ephesus according to 1 Cor. 16:19. According to Col. 4:15, a woman named Nympha hosted and was also the pastoral leader of a house church in either Colossae or Laodicea.

### Elements of the Greek Sentence:


 **How do you ask a question in Greek?** The answer to that question depends on the nature of the question. Different kinds of questions existed in Koine Greek, just as they do in English. Three basic ways of classifying questions, i.e., interrogative sentences, can be made: (1) the relation of the question to reality, (2) direct or indirect, and (3) the kind of response requested.

Regarding the **first type**, the question may be (a) **real**, (b) **deliberative**, or (c) **rhetorical**.

**Asking a real question.** A real question poses an issue with the expectation of someone responding to it: q: Are you now reading this? a: Yes; q: How much of this have you understood? a: not much. A deliberative question raises an issue in the mind of the speaker/writer without someone else necessarily being expected to answer it: q: Should I be spending time studying Greek? a: I think I should, but am not sure. A rhetorical question is a non-real question used as a literary device to more forcefully make a point in persuasion, debating etc. Paul's "Should we continue sinning that grace may abound? Absolutely not!" in Romans is a classic illustration. The rhetorical question gets the reader/listener mentally involved in the presentation of an issue.

**Asking a deliberative question.** A deliberative question poses an issue to the listener/reader in terms of a choice. The choice may lie in the mind of the speaker (**Should I be studying Greek right now or not?**) or it may be pressed onto the listener (**Should you be studying Greek right now or not?**). In English such deliberations can take a variety of forms and can imply a wide range of deliberation, i.e., uncertainty as to the correct choice.

In Koine Greek deliberations could be constructed in several ways. In the New Testament ei-

ther the future tense or the subjunctive mood verbs are mostly used. In **direct questions** -- either positive or negative -- deliberation can pose genuine questions or they can serve as rhetorical questions merely to accent an issue to the listener/hearer. The future tense is (parsing: Fut (**Delib**) - xxx - Ind (**Interrog**) - xx - xx -) is used in direct questions with but one exception in the entire New Testament in Phil. 1:22. Deliberation expressed in the subjunctive mood can use either the present tense (Jn. 6:28, τί ποιῶμεν; [parsing: Pres (Desc) - Act - Subj (**Delib**) - 1 - P - ποιέω - what should we do?]) or the aorist tense (Lu. 3:10, τί οὖν ποιήσωμεν; [parsing: 1 Aor (Const) - Act - Subj (**Delib**) - 1 - P - ποιέω - what then should we do?]). The significance of tense is that of distinguishing between action perceived as process (present) or as punctiliar (aorist). Note the difference of these from the indicative mood in a regular direct question: Jn. 11:47, τί ποιούμεν; [parsing: Pres (Desc) - Act - Ind (**Interrog**) - 1 - P - ποιέω - what shall we do?]). Although more uncertainty was normally implied in the subjunctive mood verb over the future indicative verb in classic Greek, no meaningful difference seems to be evident in the New Testament use, as reflected in Mk. 6:37 where both forms are used together. Also, in the New Testament deliberative direct questions mostly make use of the first person verb form, although the second and third person forms do occur. The Optative mood also has a deliberative function but does not occur in direct questions in the New Testament. 

In **indirect questions**, deliberation is typically introduced by an interrogative pronoun and uses the deliberative subjunctive mood verb as Luke 12:5 illustrates: ὑποδείξω ὑμῖν **τίνα φοβηθήτε** (I will show you **whom you should fear**). The deliberative optative mood is also found in indirect questions as Luke 6:11 διελάλουν πρὸς ἀλλήλους **τί ἂν ποιήσαιεν τῷ Ἰησοῦ** (They were discussing with one another **what they might do to Jesus**).

**Asking a rhetorical question.** Rhetorical questions are not real questions, that is, they are not asking the listener to supply an answer verbally to the speaker. Paul, who makes extensive use of rhetorical questions especially in Romans, typically supplies the answer to his own questions. As a device of rhetoric such questions serve to awaken attention and express various shades of emotion. Additionally, they serve often to introduce a new topic of discussion. Notice Paul's use of rhetorical questions in Rom. 4:10: **πῶς οὖν ἐλογίζεσθι; ἐν περιτομῇ ὄντι ἢ**

ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ (How then was it [Abraham's justification] calculated? When he was circumcised or uncircumcised? Not while circumcised but uncircumcised.).

**Direct or indirect questions** have to do with direct or indirect speech. That is, whether quotation marks or a English conjunction like 'whether,' 'how' etc. is used. Direct: The teacher asked, "Should you study Greek tonight?" Indirect: The teacher asked whether or not we were going to study Greek tonight.

The **third category of questions** depends on the type of response requested. These can be (1) a yes or no answer, or (2) information provided by the answer. This lesson will give attention to the yes/no kinds of questions. Subsequent lessons will address the other types of questions.

*First the yes/no type of question.* In English, we pretty much ask such questions straightforwardly. "Are you now reading this?" "Yes." Or, "No." In Greek this straightforward question is often raised: "νῦν ἀναγινώσκεις τοῦτο;" And can be answered: "ναί." Or, "οὐ." [Note: the negative answer οὐ is accented, while the negative adverb οὐ 'not' before verbs etc. is an enclitic.] But, the Greek frequently colors the way such questions are asked, indicating whether a positive or negative answer is anticipated. English translation is difficult but we can usually get at the idea by certain patterns of translation. The use of the negative οὐ colors the raising of the question by anticipating a positive answer: νῦν οὐκ ἀναγινώσκεις τοῦτο; becomes "You are reading this now, aren't you." Or the anticipated positive answer can be intensified to νῦν οὐχὶ ἀναγινώσκεις τοῦτο; "Certainly you're reading this now, aren't you!" The use of οὐχὶ as an answer to a question is also more emphatic: "Certainly not!" An even more emphatically 'no' answer can be made with either οὐδαμῶς or μηδαμῶς: "No indeed, by no means, or most certainly not".

On the other hand, a anticipated negative response to a yes/no question can be signaled by the use of the alternative negative adverb for 'no' μή. Thus our question νῦν μή ἀναγινώσκεις τοῦτο; becomes "You aren't reading this now, are you?" Yet the question can be intensified further by the double negative οὐ μή. Thus the question οὐ μή ἀναγινώσῃ τοῦτο; comes through into English along the lines of "Without a doubt you won't read this, will you?" Note that the use of the double negative οὐ μή shows up in the New Testament with the Future Indicative -- also the

Aorist Subjunctive -- but not with the Present Indicative.

#### Quick summation of yes/no questions:

Open-ended question:

ἀναγινώσκεις τοῦτο;

"Are you reading this?"

Anticipated positive response:

οὐκ ἀναγινώσκεις τοῦτο;

"You are reading this, aren't you?"

Stronger anticipated positive response:

οὐχὶ ἀναγινώσκεις τοῦτο;

"You are certainly reading this, aren't you?"

Anticipated negative response:

μὴ ἀναγινώσκεις τοῦτο;

"You aren't reading this, are you?"

Strongest anticipated negative response in future:

οὐ μὴ ἀναγινώσῃ τοῦτο;

"Without doubt you won't read this, will you?"

How to give a yes/no answer:

"Yes" -- ναί.

"No" -- οὐ.

"Certainly not!" -- οὐχὶ.

"Most certainly not!" -- οὐδαμῶς. Or, μηδαμῶς.

#### How can you make a comparison in Greek?

The central idea of a comparison is to set one item next to another with the implication of a quantitative or qualitative connection between the two. The nature of the comparison is that the second item is

- (1) **less than** / inferior to the first in some manner, (<)
- (2) **equal to** it, or (=)
- (3) **more than** / superior to it. (>)

The **subordinate clauses** normally denote the middle level, while **single words** and **prepositional phrases** include all three. **Equal** comparisons are the easiest. **Less than** (1,<) or **more than** (3,>) comparisons will generally involve the use of the comparative/superlative degrees of the Greek adjectives and adverbs. *Additionally, certain verbs and adverbs merely express the idea of comparison without specifying the level of comparison being made.*

At the dependent clause level, **equal comparisons** (2, =) are made through the use of the adverbial comparative clause. Numerous subordinate conjunctions can be used to set up such comparisons; they are ὡς, καθώς (καθό, καθόσπερ, καθάπερ, ὡσεί, ὡσπερ, ὡσπερεί), the two most important ones be-





ing ὡς, καθὼς. The difference between these two comparisons is slight but can be important. For example, "You are reading this, as I said" would be more naturally expressed ἀναγινώσκεις τοῦτο, ὡς εἶπον. But "You are reading this, just as I told you earlier" would come through as ἀναγινώσκεις τοῦτο, καθὼς ἤδη εἶπον σέ. Then again "Are you reading this, precisely as I told you?" would more naturally be ἀναγινώσκεις τοῦτο, καθάπερ εἶπον σέ. See the vocabulary listing for Subordinate Conjunctions for a more detailed explanation of the nature of these conjunctions introducing a comparative clause.

Comparisons also occur at the **phrase** or **single word** level of expression. Two cases in the Greek lend themselves to comparisons of **lesser (1)** or **greater (3)** degrees: the **Ablative** and the **Accusative** cases. In the Ablative case the noun can be used by itself without a Greek preposition, but will normally be attached to a comparative degree adjective or adverb. For example, "You are reading better than me" would be ἀναγινώσκεις κάλλιον μου with μου as the **Ablative of Comparison**, implying *quality*. But ἀναγινώσκεις μᾶλλον ἢ μου would be "You are reading more than me" with the implication of greater *quantity*. Often the comparative particle ἢ is used with μᾶλλον to set up the comparison with Ablative case nouns. The key to the English translation is to pick up on the comparative degree adjective or adverb and then to use the English word "than" with the Ablative case noun. Comparisons without the use of the comparative degree adjective or adverb can be set up through the use of the **Accusative of Comparison** case with the prepositions παρά, πρὸς, ὑπέρ. πρὸς will normally sets up a simple comparison in the sense of "with, in comparison with" while παρά and ὑπέρ indicate a degree beyond that of a compared scale of extent meaning "more than, to a greater degree than, beyond." Thus the English sentence above "You are reading more than me" could also be expressed in Greek as ἀναγινώσκεις ὑπέρ με. Or, as ἀναγινώσκεις παρά με.

Setting up **equal (2)** comparisons with single words can be achieved with certain verbs. For instance, "I am very much like you" would be παρομοιάζω σοῖ with σοῖ in the **Instrumental of Association** case. Other verbs to be studied later are more common in the New Testament. Also frequent in the New Testament is the comparative adjective ὅμοιος, -α, -ον (45x) and οἶος, -α, -ον (15x), along with the comparative adverb ὁμοίως (30x). See Vocabulary List for details of the meaning of each. The two adjectives with be followed by an Instrumental

of Association noun etc. "I am like you" becomes εἰμί ὅμοιος σοῖ.

## Elements of Greek Grammar:

Verbs:

Perfect Tense

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

Primary Active Indicative endings:

Sing:	Ending:	Present:	Future:
1	-ω	ἀκούω	ἀκούσω
2	-εις	ἀκούεις	ἀκούσεις
3	-ει	ἀκούει	ἀκούσει
Plural:			
1	-ομεν	ἀκούομεν	ἀκούσομεν
2	-ετε	ἀκούετε	ἀκούσετε
3	-ουσι(ν)	ἀκούουσι	ἀκούσουσι



Secondary Active Indicative endings:

Ending:Impf:	1 Aorist:	2 Aorist:	1 Perf:	2 Per:
Sing:				
1-ον	ἤκουον	ἤκουσα	εἶπον	λέλυκα ἀκήκοα
2-εις	ἤκουες	ἤκουσας	εἶπες	λέλυκας ἀκήκοας
3-ε	ἤκουε	ἤκουσε	εἶπε	λέλυκε(ν) ἀκήκοε(ν)
Plural:				
1-ομεν	ἤκούομεν	ἤκούσαμεν	εἶπομεν	λέλυκαμεν ἀκηκόαμεν
2-ετε	ἤκούετε	ἤκούσατε	εἶπετε	λέλυκατε ἀκηκόατε
3-ον	ἤκουον	ἤκουσαν	εἶπον	λέλυκασι ἀκηκόασι(ν) (λέλυκαν)

Notes:

One of the distinguishing traits of the Perfect tense is the reduplication of the beginning consonant of the verb stem. Ordinarily, this follows the pattern of λέλυκα above where the beginning consonant lambda λ is reduplicated and the vowel epsilon ε is placed in between. However, if the verb stem begins with a vowel, the pattern of reduplication will follow the pattern of lengthening that vowel in a manner similar to the augmentation of the Imperfect and Aorist tenses.

The reduplication of the verb stem was the way to signal the perfective action of the verb. Whereas the Imperfect and Present tenses inherently characterize the verb action as linear and the Aorist and Future tenses define it as punctiliar, the Perfect and Pluperfect tenses portray the verb action as perfective. Nothing quite like this exists in the English language, so the Greek Perfect tense poses more challenge in translation. The English Present Perfect -- "I have heard" -- is closer in meaning to the Culmi-

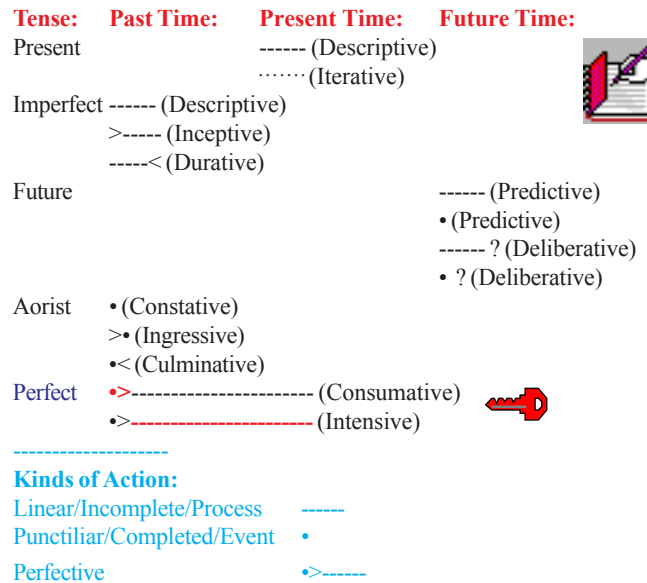
native Aorist tense, even though it is frequently used to translate some Greek Perfect tense forms. The core thought of the Greek Perfect tense contains two essential aspects: (1) the completion of a verb action and (2) a resulting state of being as the outgrowth of the completed verb action. The completion of the verb action lies in past time, but the resulting state of being has extended itself at least into present time -- and further depending on the nature of the verb meaning, but not the Perfect tense form. Thus the Greek Perfect tense bridges both past and present time frames.

These two aspects create **the two basic functions of the Perfect tense** [parsing model (--)]: the Consummative Perfect emphasizing the completion of the action in past time, and the Intensive Perfect emphasizing the resulting state of being in present time. Both aspects of perfective action are always present in every Greek Perfect tense form. The analysis of tense function between Consummative and Intensive is a matter of determining in a given context where the emphasis is dominantly falling -- on the completion of the action or the resulting state of being. When a Consummative Perfect tense is assumed, then the English Perfect tense is about as close to the idea of the Greek Perfect tense verb as possible. In the paradigm above λέλυκα as a Consummative Perfect would be translated "I have loosed." But, as an Intensive Perfect "I am loose." Note the past time translation with the Consummative, but the present time translation of the Intensive. The tricky part of the Intensive translation into English is to preserve the idea of the resulting *state of being*, which normally means an English form of the "to be" verb. Remember the Greek Perfect tense verb action is completed; thus, the English translation can't keep it going on into present time! Only the resulting state of being continues into present time. The endings of the Perfect Tense verb go one of two ways, depending on the nature of the verb stem -- just like with the Aorist tense. Regular vowel stem verbs simply add the secondary active voice endings which have used a κα instead of ο/ε or σα. The short vowel stem verbs with α, ε, ο simply lengthen to the long sounds η, ω. When the stem ends in one of the dental mute consonants τ, δ, θ, that consonant is dropped before the -κα etc. is added. Thus the verb σώζω becomes σέσωκα since the root stem is actually σωδ-.

The Perfect Active Infinitive is λελυκέναι with

the same range of possible functions as the other tenses.

These can be charted out as follows in comparison to forms studied thus far:



**The μι-conjugation secondary active indicative patterns:**

Imperfect:

Sing:	δίδωμι	τίθημι	ἵστημι
1 -ν	ἐδίδουν	ἐτίθην	ἴστην
2 -ς	ἐδίδους	ἐτίθεις	ἴσθης
3 -	ἐδίδου	ἐτίθει	ἴσθῃ
Plural:			
1 -μεν	ἐδίδομεν	ἐτίθεμεν	ἴσταμεν
2 -τε	ἐδίδοτε	ἐτίθετε	ἴστατε
3 -σαν, -ν	ἐδίδοσαν	ἐτίθεσαν	ἴστασαν

Aorist Tense:

Sing:	δίδωμι	τίθημι	ἵστημι
1 -κα	ἔδωκα	ἔθηκα	ἔστην
2 -κας	ἔδωκας	ἔθηκας	ἔσθης
3 -κε	ἔδωκε	ἔθηκε	ἔσθῃ
Plural:			
1 -καμεν	ἔδώκαμεν	ἔθήκαμεν	ἔστημεν
2 -κατε	ἔδώκατε	ἔθήκατε	ἔσθητε
3 -καν	ἔδωκαν	ἔθηκαν	ἔστησαν

Perfect Tense:

Sing:	δίδωμι	τίθημι	ἵστημι
1 -κα	δέδωκα	τέθεικα	ἔστηκα
2 -κας	δέδωκας	τέθεικας	ἔσθηκας
3 -κε	δέδωκε	τέθεικε	ἔσθηκε
Plural:			
1 -καμεν	δεδώκαμεν	τεθείκαμεν	ἑστήκαμεν
2 -κατε	δεδώκατε	τεθείκατε	ἑστήκατε
3 -καν, κασι	δέδωκαν	τέθεικαν	ἑστήκασι

Notes:

The Perfect tense of the μι-conjugation verbs uses the Perfect Tense stem reduplication in a manner similar to the ω-conjugation forms above. The one difference is with ἵστημι which is built from the στα-stem and only uses the ἐ in a fashion similar to the Present tense reduplication pattern using ι. Also to be noted is that ἵστημι in the Perfect tense only occurs with the Intensive meaning of "I stand, am standing" rather than the action "I have stood up."

The consistent use of the κα secondary endings makes these verbs easier to remember.

The Perfect Tense active voice infinitives are δεδωκέναι, τεθεικέναι, ἐστηκέναι. These are the same forms as in the ω-conjugation above.

### Future Tense:

The Predictive function of the Future tense was introduced initially. In Interrogative sentences, the Future tense can frequently be used as a way to express **deliberation**. The simple question "Am I studying?" using the Present tense turns into deliberation by shifting the verb into the Future tense "Shall I study?" This **Deliberative Future** tense function will surface whenever the main clause verb is in an interrogative sentence and in the Future tense.

In the Parsing Model of all Indicative Mood verbs, whenever the verb -- whatever the tense may be -- is the main clause verb of an Interrogative sentence, then a parenthesis after the Indicative Mood designation is to be added reflecting awareness of the interrogative nature of the sentence: -- Ind (Interrog) --.

## Subjunctive Mood.

### Subjunctive Mood Verb Endings:

#### ω-Conjugation:

#### Primary Active Subjunctive endings:

Endings:	ἀκούω	εἰμί	ἀκούω	λείπω
Sing:Ind.: Subj.:	Pres:	Pres:	1 Aorist:	2 Aorist:
1 -ω	-ω	ᾶ	ἀκούσω	λίπω
2 -εις	-ης	ῆς	ἀκούσης	λίπης
3 -ει	-η	ῆ	ἀκούση	λίπη
Plural:				
1 -ομεν	-ομεν	ᾶμεν	ἀκούσωμεν	λίπωμεν
2 -ετε	-ητε	ῆτε	ἀκούσητε	λίπητε
3 -ουσι(ν)	-ουσι(ν)	ᾶσι(ν)	ἀκούσωσι(ν)	λίπωσι(ν)

Notes:

- The subjunctive endings represent the lengthening of the thematic connector vowels in the indicative voice primary endings.
- The 1 Aorist endings use the primary end-

ings also but add the sigma in front of the endings. The sigma contraction with a consonant stem verb occurs in the same way as with the indicative mood endings beginning with sigma.

- The only difference between the Present tense and the 2 Aorist tense spellings is the use of the 2 Aorist stem of the verb.
- No augment is used with either Aorist tense form.

## μι-Conjugation

### Primary Active Subjunctive endings:

Ending:	δίδωμι	τίθημι	ἵστημι	δίδωμι	τίθημι	ἵστημι
Sing:	Pres Act Subj:			2 Aor Act Subj:		
1 -ω	διδῶ	τιθῶ	ιστῶ	δῶ	θῶ	στῶ
2 -ης	διδῶς	τιθῆς	ιστῆς	δῶς	θῆς	στῆς
3 -η	διδῶ	τιθῆ	ιστῆ	δῶ	θῆ	στῆ
Plural:						
1 -ομεν	διδῶμεν	τιθῶμεν	ιστῶμεν	δῶμεν	θῶμεν	στῶμεν
2 -ητε	διδῶτε	τιθῆτε	ιστῆτε	δῶτε	θῆτε	στῆτε
3 -ουσι(ν)	διδῶσι(ν)	τιθῶσι(ν)	ιστῶσι(ν)	δῶσι(ν)	θῶσι(ν)	στῶσι(ν)

Notes:

- The stem vowels contract with the thematic connector vowels of the endings according to the following patterns: δο (δίδωμι), θε (τίθημι), στα (ἵστημι). Remember: (1) the o-sound vowel predominates in contraction from either the verb stem or the ending; (2) the stem vowels epsilon and alpha combine with eta of the endings to become eta.
- The circumflex accent is the result of accenting before contraction with the accent on the verb stem vowel, resulting in the circumflex after contraction.

The subjunctive mood in English is much more restricted in meaning than its Greek counterpart. In English the verb construction involves, typically, the use of *may* or *might* with the verb in order to express the possibility of the verb action taking place. For example, the future indicative *I will study my Greek tonight* expresses a commitment to study and assumes that it will be done. The idea becomes less sure with the shift to the present subjunctive *I may study my Greek tonight*, and can be even less sure with *I might study my Greek tonight*. The helping verbs *may* and *might* can be eliminated in some English expressions and the mood of the verb remain subjunctive rather than indicative, e.g., *If I study*

my Greek tonight...

With Koine Greek, the subjunctive mood covers a much wider range of meaning. To determine those meanings -- and how to translate each correctly -- a determination must first be made concerning the clause in which the subjunctive mood verb occurs. The patterns of meaning are significantly different for main clause usage than for dependent clause use.

*With main clauses:* These functions are a part of the parsing of the mood form: - Act -Subj (Hort) - 1 - P - .

**Hortatory (Volitive).** This use is limited to the first person plural form of the subjunctive mood verb of either the present or aorist tense verb. This creates an exhortation that is translated by the English expression "Let us...." Note 1 John 3:18, Τεκνία, μὴ ἀγαπᾶμεν λόγῳ μηδὲ τῇ γλῶσση ἀλλὰ (ἀγαπᾶμεν) ἐν ἔργῳ καὶ ἀληθείᾳ (Children, *let us not love* by word or tongue, but (*let us love*) by deed and by truth.). The Hortatory subjunctive creates an imperative sentence.

**Prohibitive.** This use is limited to the second person of the aorist subjunctive mood verb. It prohibits the occurrence of an action, even the initiation of it. Its "twin brother" is the prohibitive imperative with the present tense demanding the cessation of an action already underway. As with all verb forms outside the indicative mood of the regular verb the appropriate negative to use here is μή. Note the example in the Model Prayer in Matt. 5:13 μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν (Do not lead us into temptation). Or the aorist passive voice in the angel's reassurance to Joseph in Matt. 1:20 μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου (Do not be afraid to take Mary as your wife). Both of these aorist tense verbs could be parsed as ingressive aorists.

**Deliberative.** For details comparing the deliberative subjunctive to the deliberative future indicative verbs see the earlier discussion in this lesson under **Asking a Deliberative Question**. The deliberative subjunctive question can be set up either positively or negatively. Note both forms together in Mark 12:14 where the Pharisees and Herodians pose the issue of paying taxes to Caesar using the 2 Aorist subjunctive of δίδωμι: δῶμεν ἢ μή δῶμεν; (Should we give or shouldn't we?). In interrogative sentences the

double negative οὐ μή can be used to intensify the issue being contemplated. Note Jesus' declaration to Peter in the garden at the point of his arrest (John 18:11): Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίω αὐτό; (Put the sword into the scabbard; the cup that the Father has given me, *should I not indeed drink it?*).

**Emphatic Negation.** This construction uses the double negative οὐ μή normally in a declarative sentence, rather than in the interrogative sentence with the deliberative question (above). Altogether both the aorist subjunctive mood (86x) and the future indicative mood (14x) verbs are used with the double negative, mostly in the gospels and Revelation. The point of the construction is to emphatically deny the possibility of a future occurrence of the verb action. An interesting illustration occurs in Jesus' solemn prediction of the destruction of the temple in Mark 13:2 using the 2 Aorist subjunctive verbs, οὐ μὴ ἀφεθῆ ~ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ (**Absolutely not** one stone *will be left* on top of the other that *will not be torn down*). The nature of declaration is to declare that no way is possible for the temple destruction not to occur.

*With dependent clauses:*

**Potential.** Although the Greek subjunctive mood has a variety of uses in main clauses, it tends to come together in dependent clauses under the general idea of *possibility*. Thus purpose (=final) clauses, result (=sub-final; consecutive) clauses, indefinite relative clauses with subjunctive verb ("whoever may..."), et al express subtle points of possibility, but the core idea remains potential occurrence. Thus all dependent clause use of the subjunctive mood verb will be classified as potential subjunctive mood use.

**Prepositions:**

This lesson will bring onto the table for consideration almost all of the so-called proper prepositions. See Appendix 8: *Grammar Reference Index* for a complete listing.

Two types of prepositions existed in Koine Greek. The so-called **Proper Prepositions** and the **Adverbial Prepositions**, sometimes referred to as Improper Prepositions. These terms are not very clear, but since they are widely used we will stick with them.

**Tips**  
**Subjunctive Mood Usage:**

**In main clauses:**  
Hortatory - Let us...  
Prohibitive - Don't try to...  
Deliberative - Should I...  
Emphatic Negation- absolutely not...

**In dependent clauses:**  
Potential - I may...



Some important things to remember: All prepositions originally started out as single word adverbs qualifying verbal actions. In the process of time, however, they began serving as connectors of another word back to the verb action, thus creating a phrase unit. Gradually, the prepositions divided into two groups: those that kept their original function as a single word adverb but added the second role as a prepositional connector. These are the so-called Improper Prepositions. The other group lost their ability to stand as single word adverbs and began functioning only as prepositional connectors. These are the so-called Proper Prepositions. This is the basis for the two groupings of prepositions. The proper prepositions are far more common in biblical Koine Greek, and thus receive more attention.

Also, remember that the inherently adverbial nature of both groups of prepositions makes them primarily function to create a prepositional phrase in an adverbial modifying role. No matter where the Greek prepositional phrase is situated in the sentence it should be linked to the verb of clause where it's found -- unless signals are given for an adjectival role.

Two of the most common signals of an adjectival role for the prepositional phrase are (1) that the prepositional phrase will be dropped in between the article and the noun it goes with. The pattern created is ARTICLE Prepositional Phrase NOUN, such as ἡ ἀπὸ τοῦ Χριστοῦ ἀγάπη ("The love from Christ"). (2) The other very common pattern is to place the prepositional phrase after the noun that it is connected to and to insert an additional article in the same case gender number connecting it back to the noun as a modifier: ἡ ἀγάπη ἡ ἀπὸ τοῦ Χριστοῦ. In such uses the second article carries no meaning and thus would not be translated; its only function is to identify what the prepositional phrase is connected to. Occasionally this second article will be omitted; then you must decide from the general flow of thought in the sentence whether it goes best with the noun or with the verb in the clause.

Three cases are primarily used for the expression of emotions that define the manner of the action of the verb: the Genitive, Instrumental and Accusative cases. With the Genitive of Attendant Circumstance case function, the Greek preposition μετά is used in expressions such as μετὰ χαρᾶς ("with joy"), μετὰ φόβου ("with fear") etc. Much more common, however, is the use of the Instrumental of Manner either with or without the preposition ἐν: "in anger" would be ἐν θυμῷ, or just simply θυμῷ. Also common is the Accusative of Manner case function either without a preposition (τὸν ὁμοίον τρόπον τούτοις, "in the same manner as these" in Jude 7) or with the preposition εἰς (εἰς κενόν, "in vain," εἰς εἰρήνην "in peace").

### ✂ 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:
λέλυκα	Perf (Cons)	Active	Ind	1	Sing	λύω	I have loosed

#### Tense forms and functions studied so far:



Present (Descriptive), (Iterative)  
 Imperfect (Descriptive), (Iterative), (Inceptive), (Durative)  
 Future (Predictive), (Deliberative)  
 1 Aorist (Constative), (Culminative), (Ingressive)  
 2 Aorist (Constative), (Culminative), (Ingressive)  
 Perfect (Consummative), (Intensive)

#### Mood forms and functions studied so far:

Indicative  
 Indicative (Interrogative)  
 Subjunctive (Hortatory), (Prohibitive), (Deliberative), (Emphatic Negation), (Potential)



### Infinitives:

Form:	Tense:	Voice:	Part of Speech:(General: Specific)	Functions:	Lexical Form:	Translation:
ἑστηκέναι	Perf (Inten)	Act	Infin (S:Obj)	ἵστημι		to stand

### Tense forms studied thus far:

Present (Descriptive) - λύειν, εἶναι

Future (Predictive) - λύσειν, ἔσσεσθαι

1 Aorist (Constative) - λῦσαι

2 Aorist (Constative) - λιπεῖν

Perf (Consummative), (Intensive) - λελυκέναι, δεδωκέναι, τεθεικέναι, ἑστηκέναι

### 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

Geographical Name

### Case forms and functions studied so far:

Nominative (Subject), (Predicate)

Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), Attendant Circumstance), (Direct Object)

Ablative (Separation), (Source), (Cause), (Comparison)

Dative (Indirect Object)

Instrumental (Means), (Cause), (Measure)

Locative (Time), (Place), (Sphere)

Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference)

**Proper Names** of people in the New Testament come in two varieties: (1) the native Greek names that follow a regular declension pattern of endings. Remember Proper Names normally will show up only in the singular number in as much as they identify one human being. (2) The other type of Proper Name is in the nature of a loanword, that is, a word borrowed from another language and usually transliterated into Greek using the equivalent Greek letters of the alphabet. Frequently these words are fixed form words and do not have endings attached to them. This is especially true with many names of people taken from Hebrew or Aramaic, e.g., ὁ Δαυίδ (David, 59x), ὁ Δανιήλ (Daniel, 1x), ὁ Ἀβραάμ (Abraham, 73x), ὁ Ἀδάμ (Adam, 9x), ὁ Ἰακώβ (Jacob, 27x), but note ὁ Ἰακώβος (James, 42x). With the loanwords having no endings, the article places a significant role in identifying the case.

A second category of capitalized words is the **Geographical Names**. These words identify names of towns, cities, political provinces etc. Like the Proper Names they come in the two varieties: (1) the native or Hellenized Greek words with declension endings (e.g., ἡ Γαλιλαῖα, Galilee, 61x) and (2) the loanwords

with no endings or else irregular spellings (e.g., τὰ /ἡ Ἱεροσόλυμα, ἡ Ἱερουσαλήμ, Jerusalem, 62x, 77x). Very rarely will these words pose difficulty recognizing, since we typically use a Latinized spelling of them in English. In parsing these should be identified as Geographical Names.

Both Proper Names and Geographical Names will most always have the Greek article attached to them. Since the article was by nature a particularizer and the name was very specific, the article was natural to use with these names, in contrast to our English patterns.

#### Pronouns:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
τοιαύτω	Dem Pron	Dat (Indir Obj)	Masc	Sing	τοιαῦτος, τοιαύτη, τοιοῦτον	to such a one

#### Types of pronouns studied so far:

##### Personal Pronouns

First Person: ἐγώ

Second Person: σύ

Third Person: αὐτός, -ή, -ό

##### Demonstrative Pronouns

Near Demonstrative: οὗτος, αὕτη, τοῦτο

Remote Demonstrative: ἐκεῖνος, -η, -ο

Correlative Demonstrative: τοιοῦτος, τοιαύτη, τοιοῦτο(ν)

#### Case forms and functions studied so far:

Nominative (Subject), (Predicate)

Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), Attendant Circumstance), (Direct Object)

Ablative (Separation), (Source), (Cause), (Comparison)

Dative (Indirect Object)

Instrumental (Means), (Cause), (Measure)

Locative (Time), (Place), (Sphere)

Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference)

The **Correlative Demonstrative Pronoun** will frequently be used in a attributive modifying construction with the comparative tone: ἐκ τῶν τοιούτων ἀνθρώπων, "from such men." Or by itself, ὁ τοιοῦτος, "such a person," τὰ τοιαῦτα, "such things as these."

#### 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:

Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), Attendant Circumstance), (Direct Object)

Ablative (Separation), (Source), (Cause), (Comparison)

Dative (Indirect Object)

Instrumental (Means), (Cause), (Measure)

Locative (Time), (Place), (Sphere)

Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference)

## ✂ 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:
καθὼς σὺ τὴν ἀλήθειαν γινώσκεις	Conj	Adv	Comparative

Forms of dependent clauses studied to this point:

Conjunctive

Types of functions of dependent clauses studied to this point:

Substantival	Object Subject
Adverbial	Cause Temporal Comparative

## ❖ Conjugating Verbs/Verbals: ❖



*1 Perfect - Active - Indicative Forms of ω-conjugation verbs (λύω):*

Person:	Singular	Plural	Infinitive
1	λέλυκα	λελύκαμεν	λελυκέναι
2	λέλυκας	λελύκατε	
3	λέλυκε(ν)	λελύκασι(ν), λέλυκαν	

*2 Perf - Active - Indicative Forms of ω-conjugation verbs (ἀκούω):*

Person:	Singular	Plural	Infinitive
1	ἀκήκοα	ἀκηκόαμεν	ἀκηκοέναι
2	ἀκήκοας	ἀκηκόατε	
3	ἀκήκοε(ν)	ἀκηκόασι(ν)	

*Perfect - Active - Indicative Forms of the μι-conjugation verb δίδωμι:*

Person:	Singular	Plural	Infinitive
1	δέδωκα	δεδώκαμεν	δεδωκέναι
2	δέδωκας	δεδώκατε	
3	δέδωκε(ν)	δέδωκαν	

*Perf - Active - Indicative Forms of the μι-conjugation verb τίθημι:*

Person:	Singular	Plural	Infinitive
1	τέθεικα	τεθείκαμεν	τεθεικέναι
2	τέθεικας	τεθείκατε	
3	τέθεικε(ν)	τέθεικαν	

*Perfect - Active - Indicative Forms of the μι-conjugation verb ἵστημι:*

Person:	Singular	Plural	Infinitive
1	ἔστηκα	ἐστήκαμεν	ἐστηκέναι
2	ἔστηκας	ἐστήκατε	
3	ἔστηκε(ν)	ἔστηκαν	

## Subjunctive Mood Verb Endings:

### ω-Conjugation:

#### Primary Active Subjunctive endings:

Sing:	Ind. Ending:	Subj. Ending:	ἀκούω Present:	εἰμί Present:	ἀκούω 1 Aorist:	λείπω 2 Aorist:
1	-ω	-ω	ἀκούω	ἦ	ἀκούσω	λίπω
2	-εις	-ης	ἀκούης	ἦς	ἀκούσῃς	λίπῃς
3	-ει	-ῃ	ἀκούῃ	ῆ	ἀκούσῃ	λίπῃ
Plural:						
1	-ομεν	-ομεν	ἀκούομεν	ῶμεν	ἀκούσωμεν	λίπομεν
2	-ετε	-ητε	ἀκούητε	ῆτε	ἀκούσητε	λίπητε
3	-ουσι (v)	-ωσι (v)	ἀκούωσι (v)	ῶσι (v)	ἀκούσωσι (v)	λίπωσι (v)

### μι-Conjugation

#### Primary Active Subjunctive endings:

Sing: Ending:	δίδωμι Present Active Subjunctive:	τίθημι Present Active Subjunctive:	ἵστημι Present Active Subjunctive:	δίδωμι 2 Aorist Active Subjunctive:	τίθημι 2 Aorist Active Subjunctive:	ἵστημι 2 Aorist Active Subjunctive:	
1	-ω	διδῶ	τιθῶ	ἵστῶ	δῶ	θῶ	στῶ
2	-ης	διδῶς	τιθῆς	ἵστῆς	δῶς	θῆς	στῆς
3	-ῃ	διδῶ	τιθῆ	ἵστῆ	δῶ	θῆ	στῆ
Plural:							
1	-ομεν	διδῶμεν	τιθῶμεν	ἵστῶμεν	δῶμεν	θῶμεν	στῶμεν
2	-ητε	διδῶτε	τιθῆτε	ἵστῆτε	δῶτε	θῆτε	στῆτε
3	-ωσι(v)	διδῶσι(v)	τιθῶσι(v)	ἵστῶσι(v)	δῶσι(v)	θῶσι(v)	στῶσι(v)

## ✂ Declining Nouns and Noun Derivatives: ✂



### Pronouns:

#### Correlative Demonstrative Pronoun:

	Article:			Near Demonstrative:			Correlative Demonstrative:		
	M	F	N	Masc:	Fem:	Neuter:	Masc:	Fem:	Neuter:
Singular:									
Nom	ὁ	ἡ	τό	οὗτος	αὕτη	τοῦτο	τοιοῦτος	τοιαύτη	τοιοῦτο,
Gen/Abla	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	τοιούτου	τοιαύτης	τοιούτου
Dat/Ins/Loc	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	τοιούτῳ	τοιαύτῃ	τοιούτῳ
Acc	τόν	τήν	τό	τούτον	ταύτην	τούτο	τοιούτον	τοιαύτην	τοιοῦτο,
Plural:									
Nom	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	τοιούτοι	τοιαῦται	τοιούτα
Gen/Abla	τῶν	τῶν	τῶν	τούτων	ταύτων	τούτων	τοιούτων	τοιαύτων	τοιούτων
Dat/Ins/Loc	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	τοιούτοις	τοιαύταις	τοιούτοις
Acc	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	τοιούτους	τοιαύτας	τοιούτα

#### Notes:

The Correlative Demonstrative are declined exactly as the Near Demonstratives οὗτος, αὕτη, τοῦτο, with the addition of the prefix τοι-, and with the appropriate removal of the breathing marks in the Nominative forms.

The neuter nominative and accusative singular forms sometimes appear with the consonant nu (-ον) and sometimes without it (-ο).

For both the Near Demonstratives and the Correlative Demonstratives, whether the stem will be ου or



$\alpha v$  can be predicted by whether the ending uses the o-sound spelling or the a-sound spelling. The stem is consistent with the ending.

The both Demonstrative pronouns will be used (1) as pure pronouns by themselves -- the Correlative will tend to use the article like a substantival adjective -- or (2) as a modifier. While the Near Demonstrative will modify only in the predicate adjective construction, the Correlative Demonstrative will modify in the attributive adjective construction.

## Vocabulary for Attitudes and Emotions:



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:

- ἀλαλάζω (2) - I weep loudly, wail (to cry or weep intensely & w. wailing)  
ἀρέσκω (17) - I please (to cause s.o. to be pleased w. s.o. or something)  
ἀρπάζω (14) - I rob, plunder, carry off, seize, steal  
ἀναστενάζω (1) - I groan deeply, sigh deeply  
δακρύω (1) - I weep, cry (w. implication of shedding tears)  
δειγματίζω (2) - I disgrace, put to shame (to cause s.o. to suffer public disgrace or shame)  
δοξάζω (61) - I praise, honor, glorify  
εὐφραίνω (14) - I make glad, cheer up, cause to be happy  
θεατριζώ (3) - I shame publicly (to cause s.o. to be publicly exhibited as an object of shame or disgrace)  
καταισχύνω (13) - I humiliate, disgrace, put to shame (to cause s.o. to be much ashamed)  
κλείω τὰ σπλάγχνα ἀπό τινος (1) - [idiom, lit. to close the bowels] I do not have, show compassion for, to  
μακαρίζω (2) - I regard s.o. as happy, blessed  
**κλαίω** (40) - I weep, wail (w. emphasis upon the noise accompanying the weeping)  
κραυγάζω (9) - I make a sound; cry out for help, cry loudly  
ὀλολύζω (1) - I cry aloud (to make a loud cry as an expression of either joy or sorrow)  
παραδειγματίζω (1) - I disgrace, put to shame (to cause s.o. to suffer public disgrace or shame)  
πλατύνω τὴν καρδίαν (2) - [idiom, lit. to broaden the heart] I show affection for, open my heart to  
πλεονάζω (9) - (intrans) I am, become more, am present in abundance, grow, increase, have more  
than is necessary; (trans) I increase, bring forth in abundance, (causitive active) cause s.o. to become rich (in something-Loc)  
σοφίζω (2) - I make wise, teach, instruct; mis-

- lead; (w. middle voice) I concoct subtly or slyly, devise craftily  
στενάζω (6) - I groan, sigh (as the result of deep concern or stress)  
συγχαίρω (7) - I rejoice with, enjoy with (ins of Associatin)  
συστενάζω ( ) - I groan together, sigh with  
φιλοπρωτεύω (1) - I love to have, be in first place, desire to order others (loving to be first in rank or position)  
**χαίρω** (74) - I rejoice, am glad (to enjoy a state of happiness & well-being)

### Nouns:

- ἀγάπη, ἡ** (116) - love  
αἰσχύνη, ἡ (6) - shame, modesty; disgrace, ignominy; shameful deed (a painful feeling due to the consciousness of having done or experienced something disgraceful)  
ἀρεσκεία, ἡ (1) - favor (that which causes s.o. to be pleased w. something)  
ἀρπαγή, ἡ (3) - violent greed (a state of strong desire to gain things, & if necessary, by violent means); plunder, booty (that which is taken by force or plundered); plundering, theft, robbery (action of forcefully taking something away from another, often w. implication of sudden attack)  
ἀρπαγμός, ὁ (1) - plunder, forceful seizure (either to take something by force, or to forceably hold on to it)  
ἀσχημοσύνη, ἡ (2) - shameful deed, shame (a state or action which is or should be regarded as causing shame)  
αὐτάρκεια, ἡ (2) - self-content, contentment, contentment w. what one has (state of being content w. one's circumstances or lot in life)  
**Δαβίδ, ὁ** (59) - David  
δάκρυον, τό (10) - tear  
**δόξα, ἡ** (166) - glory, brightness, splendor, radiance; magnificence; fame, renown, honor, praise; pride (the reason or basis for legitimate

pride)

**ἐκκλησία, ἡ** (114) - ασεμβψ'α ρεγυλαρλψ συμ-  
μονεδ πολιτιχαλ βοδιψ' χονγρεγατιον οφ Ισραελ  
χιηρρη, χονγρεγατιον

ἐντροπή, ἡ (2) - embarrassment, shame (state  
of embarrassment resulting from what one has  
done or failed to do)

**ἐπιθυμία, ἡ** (38) - desire, passion, lust (a strong  
desire for something, either good or bad)

ἐπιθυμητής, ὁ (1) - one who desires (either good  
or bad)

ἐπιποθία, ἡ (1) - longing, deep desire (longing  
for something w. implication of recognizing a  
lack)

εὐδοκία, ἡ (9) - desire, what is wished for (that  
which is desired on the basis of its appearing  
to be beneficial); good will, favor, good plea-  
sure (that which pleases someone)

εὐφροσύνη, ἡ (2) - joyfulness

εὐχαριστία, ἡ (15) - thankfulness, thanksgiving

ἡδονή, ἡ (5) - desire, passion, desire for plea-  
sure (desire for physical pleasure, often  
sexual); pleasure (that which someone is fond  
of doing, in that it produces enjoyment)

ζῆλος, ὁ (16) - zeal, deep concern (a deep con-  
cern for or devotion to s.o. or something)

θέατρον, τό (7) - spectacle (an unusual object or  
event which is observed); theater (place for  
public assemblies)

θεωρία, ἡ (1) - spectacle (an unusual object or  
event which is observed)

θυμός, ὁ (18) - intense desire, burning passion  
(an intense, passionate desire of an over-  
whelming & possibly destructive character);  
anger, rage, wrath (a state of intense anger,  
w. implication of passionate outbursts)

**καρδία, ἡ** (157) - heart

κλαυθμός, ὁ (9) - crying, weeping

κραυγή, ἡ (6) - crying, weeping

μακαρισμός, ὁ (3) - happiness (state of happi-  
ness, implying favorable circumstances)

πλεονέκτης, ὁ (4) - covetous or greedy person

πλεονεξία, ἡ (10) - greed, greediness, avarice,  
covetousness (a strong desire to acquire more  
& more possessions or to possess more  
things than other people have, all irrespective  
of need)

**σοφία, ἡ** (51) - wisdom

σπλάγχνον, τό (11) - (lit.) inward parts, entrails;  
(fig. plural) seat of emotions (= heart), (emo-  
tion itself) compassion, affection

στεναγμός, ὁ (2) - groan, sigh

**σωτηρία, ἡ** (46) - salvation, deliverance, pres-  
ervation

**υἱός, ὁ** (379) - son

Φιλαδέλφεια, ἡ (2) - Philadelphia (city in Roman  
province of Lydia)

φιλαδελφία, ἡ (6) - brotherly love

φιλανθρωπία, ἡ (2) - love for people, mankind

φιλαργυρία, ἡ (1) - love of wealth, money (state  
of loving money or wealth)

φιλία, ἡ (1) - love, affection, friendship

φιλοξενία, ἡ (2) - hospitality (showing kindness  
to strangers)

φιλοσοφία, ἡ (1) - philosophy, love for wisdom

φιλόσοφος, ὁ (1) - philosopher

**χαρά, ἡ** (59) - joy, gladness (both the emotion &  
the cause for it)

#### Pronouns:

**τοιούτος, τοιαύτη, τοιοῦτον/τοιούτο** (57) - of  
such a kind, such as this

#### Adjectives:

**ἀγαπητός, -ή, -όν** (61) - beloved, dear (pass.,  
object of love)

αἰσχρός, -ά, -όν (4) - disgraceful, shameful (per-  
taining to behaving in a disgraceful or shame-  
ful manner)

**ἄπιστος, -ον** (23) - unbelievable, incredible; faith-  
less, unbelieving

ἀνεπαίσχυντος, -ον (1) - unashamed, not feeling  
disgrace (pertaining to having no reason or need  
for being ashamed or feeling disgrace)

ἄρεστός, -ή, -όν (4) - pleasing (that which pleases  
s.o.)

ἄστοργος, -ον (2) - without normal human affec-  
tion, without love for others

ἀφιλάγαθος, -ον (1) - not loving what is good (per-  
taining to not loving what is good)

ἀφιλάργυρος, -ον (2) - not loving wealth, one who  
does not love money

ἀχάριστος, -ον (2) - unthankful, ungrateful

δεκτός, -ή, -όν (5) - pleasing, acceptable (per-  
taining to that which is pleasing in view of its  
being acceptable)

ἐπιπόθητος, -ον (1) - desired, long for

εὐάρεστος, -ον (9) - pleasing to

εὐσπλαγχος, -ον (2) - compassionate

εὐχάριστος, -ον (1) - thankful

ίλαρός, -ά, -όν (1) - happy, cheerful

**μακάριος, -α, -ον** (50) - blessed, happy

οἶος, -α, -ον (15) - like, similar to (w. Ins of Association noun)  
**ὅμοιος, -α, -ον** (45) - like, similar to (w. Ins of Association noun)  
 παραπλήσιος, -α, -ον (1) - very similar, closely resembling, almost the same as  
 παρόμοιος, -ον (2) - resembling closely, much alike, very similar  
**πιστός, -ή, -όν** (67) - (pass.) trustworthy, faithful, dependable; (act) trusting, believing  
 πολύσπλαγχνος, -ον (1) - very compassionate, with much affection  
**πονηρός, -ή, -όν** (78) - evil, wicked (pertaining to being morally corrupt & evil); worthless, bad (pertaining to possessing a serious fault & consequently being worthless); guilty (pertaining to guilt resulting from an evil deed); (subst.) the Evil One  
**σοφός, -ή, -όν** (20) - wise, learned; skillful in the interpretation of discourse  
 φιλάγαθος, -ον (1) - liking, loving what is good (pertaining to liking or loving what is good)  
 φιλάδελφος, -ον (1) - loving one's brother/sister  
 φίλανδρος, -ον (1) - loving one's husband  
 φιλάνθρωπος, -ον (1) - loving mankind, people  
 φιλάργυρος, -ον (2) - loving wealth, lover of riches (pertaining to the love of wealth or money)  
 φίλαντος, -ον (1) - loving oneself, selfish  
 φιλήδονος, -ον (1) - given over to pleasure, lover of pleasure, loving pleasure  
 φιλόθεος, -ον (1) - loving God  
 φιλόξενος, -ον (3) - hospitable  
**φίλος, -η, -ον** (29) - loving, devoted (act), beloved, dear (pass.), (subst. - friend)  
 φιλόστοργος, -ον (1) - very loving, very affectionate (pertaining to love or affection for those closely related to one, particularly members of one's own family or in-group)  
 φιλότεκνος, -ον (1) - loving children

#### Adverbs:

ἀσμένως (1) - gladly, happily  
 αἰσχροκερδῶς (1) - shamefully greedy, greedily (pertaining to being shamefully greedy for material gain or profit)  
 εὐαρέστως (1) - pleasingly  
**ἤδη** (61) - already (a point of time preceding another point of time & implying completion)  
**μᾶλλον** (81) - more (comparative adv denoting a degree which surpasses in some manner a point on an explicit or implicit scale of extent); rather (a

marker of contrast indicating an alternative)  
 μηδαμῶς (2) - by no means, most certainly not, no indeed (marker of strongly emphatic negation)  
**ναί** (33) - yes (an affirmative response to questions or statements or an emphatic affirmation of a statement)  
**ὁμοίως** (30) - likewise, similarly (pertaining to being, at least in some respects, similar)  
 ὅμως (3) - similarly, likewise (pertaining to being, at least in some respects, similar)  
**οὐαί** (47) - alas, woe to (w. Dat of Reference)  
 οὐδαμῶς (1) - by no means, most certainly not, no indeed (marker of strongly emphatic negation)  
**οὐχί** (54) - [a strengthened form of οὐ] certainly, for sure (a marker of a somewhat more emphatically anticipated affirmative response to a question); no, by no means (a more emphatic negative answer to a question)  
 φιλανθρώπως (1) - benevolently, kindly  
 ὡσαύτως (17) - in like manner, similarly, in the same way (marker of similarity which approximates identity)  
**ὥσει** (21) - (w. comparative clauses) as; (comparative particle) as, like (relatively weak marker of a relationship between events or states); (adv of degree denoting approximation of extent either above or below) about, approximately

#### Connectors:

##### Coordinate conjunctions:

**ἢ** (344) - (coordinate disjunctive conjunction) or; (comparative particle) than

##### Subordinate conjunctions:

**καθώς** (182) - (w. comparative clauses) as, just as (marker of similarity in events & states, w. the possible implication of something being in accordance w. something else); (w. comparative clauses) to the degree that, just as (in accordance w. a degree as specified by the context); (w. temporal clauses) when, as (marker of a point of time simultaneous to or overlapping another point of time); (w. causal clauses) inasmuch as, because (often w. implication of some implied comparison); (intro. indirect question) how (indicates manner of occurrence)  
**καθά** (1) - (w. comparative clauses) as, just as (marker of similarity in events & states, w. the possible implication of something being in accordance w. something else)  
**καθό** (4) - (w. comparative clauses) as, just as (marker of similarity in events & states, w. the possible implication of something being in accordance



w. something else); (w. comparative clauses) to the degree that, just as (in accordance w. a degree as specified by the context)

**καθόπερ** (13) - (w. comparative clauses), precisely as, just as (emphatic markers of comparison between events & states)

**καθώςπερ** (1) - (w. comparative clauses), precisely as, just as (emphatic markers of comparison between events & states)

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

**ὡσεὶ** (21) - (w. comparative clauses) as; (comparative particle) as, like (relatively weak marker of a relationship between events or states); (adv of degree denoting approximation of extent either above or below) about, approximately

**ὡσπερ**(36) - (w. comparative clauses) as, just as (somewhat more emphatic marker of similarity between events & states)

**ὡσπερεὶ**(1) - (w. comparative clauses) as, just as (somewhat more emphatic marker of similarity between events & states)

#### Prepositions:

**ἀνά** (13) - (w. Acc of Measure) up

**εἰς** (346) - (w. Acc of Measure, Manner, Reference) in, into; (w. Acc of Purpose) for; (w. Acc of Result) resulting in; (w. Acc of Cause) because of

**παρά** (194) - (w. Abl of Source) from; (w. Abl of Agency) by; (w. Loc of Place & Sphere) by the side of, along side of; (w. Ins of Association) with; (w. Acc of Measure) beside; (w. Acc of Comparison) more than; (w. Acc of Relationship) contrary to

**συν** (128) - (w. Ins of Association, Measure) together with, with

**ὑπέρ** (149) - (w. Gen of Reference) about; (w. Gen of Advantage) for, in behalf of, instead of; (w. Acc of Comparison) more than

NAME: \_\_\_\_\_ Date: \_\_\_\_\_ Grade: \_\_\_\_\_

(From Grade Calculation on last page)

Course: \_\_\_\_\_



### Written Exercise 7:

 Translate the following Greek text into correct English (82 answers): 

Ὡς τῷ σαββάτῳ ὁ Ἰησοῦς τὸν λαὸν ἐδίδασκεν τῇ συναγωγῇ τῇ ἐν τῇ Γαλιλαίᾳ, ἄνθρωπος θυμῷ εἶπεν αὐτῷ, Τὴν ἀλήθειαν τοῦ θεοῦ σὺ μὴ δέδωκας ἡμῖν; σὺ ὁ Μεσσίας οὐκ εἶ ὄντως· ἀλλὰ τοῦ πονηροῦ σὺ εἶ. ἡμεῖς οὐκ εἰσακούσομεν τῶν λόγων σου, ὅτι αὐτοὶ κακοὶ εἰσίν.

πρὸ ἐκείνου τοῦ ἀνθρώπου ὁ κύριος προέθηκεν τὰ λόγια ταῦτα· Μακάριός ἐστιν ὁ πιστὸς ὅτι ἡ βασιλεία τοῦ Θεοῦ ἐστὶν αὐτοῦ. ἀλλ' οὐαὶ τῷ ἀπίστῳ ὅτι αὐτὸς ἐν τῇ βασιλείᾳ οὐκ ἔσται. ἐγὼ οὐκ ὅμοιος εἰμὶ τοῖς ψευδοδιδασκάλοις· οὗτοι ψεύστοί εἰσιν καθὼς ὁ πονηρὸς οὐ λέγει τὴν ἀλήθειαν. τότε τῷ ἀνθρώπῳ εἶπε· Ἐν τῷ υἱῷ τοῦ ἀνθρώπου σὺ πιστευεῖς;

 Parse the following words according to the appropriate model (93 answers): 

Ὡς (4 answers): Subordinate conjunction introducing \_\_\_\_\_ dependent clause - \_\_\_\_\_

τῷ σαββάτῳ (7 answers): 2 - Loc (Time) - N - S - σάββατον, τό - \_\_\_\_\_

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

τὸν λαὸν (7 answers): 2 - Acc (Dir Obj) - M - S - λαός, ὁ - \_\_\_\_\_

ἐδίδασκεν (8 answers): Imperf (Desc) - Act - Ind - 3 - S - διδάσκω - \_\_\_\_\_

τῇ συναγωγῇ (7 answers): 1 - Loc (Place) - F - S - συναγωγή, ἡ - \_\_\_\_\_

τῇ ἐν τῇ Γαλιλαίᾳ (7 answers): \_\_\_\_\_ - Loc (Place) - F - S - Γαλιλαία, ἡ - \_\_\_\_\_

ἄνθρωπος (7 answers): 2 - Nom (Subj) - M - S - ἄνθρωπος, ὁ - \_\_\_\_\_

θυμῷ (7 answers): 2 - Ins (\_\_\_\_\_ ) - M - S - θυμός, ὁ - \_\_\_\_\_

εἶπεν (8 answers): 2 Aor (Const) - Act - Ind - 3 - S - λέγω - \_\_\_\_\_

αὐτῷ (10 answers): Pers Pron - Dat (Indir Obj) - M - S - αὐτός, -ή, -ό - \_\_\_\_\_

τὴν ἀλήθειαν (7 answers): 1 - Acc (Dir Obj) - F - S - ἀλήθεια, ἡ - \_\_\_\_\_

τοῦ θεοῦ (7 answers): 2 - Gen (Poss)/ Abl (Source) - M - S - θεός, ὁ - \_\_\_\_\_

σὺ (7 answers): Pers Pron - Nom (Subj) - S - σύ - \_\_\_\_\_

μὴ δέδωκας (8 answers): Perf (\_\_\_\_\_) - Act - Ind (Interrog) - 2 - S - δίδωμι - \_\_\_\_\_

ἡμῖν (7 answers): Pers Pron - Dat (Indir Obj) - P - ἐγώ - \_\_\_\_\_

σὺ (7 answers): Pers Pron - Nom (Subj) - S - σύ - \_\_\_\_\_

ὁ Μεσσίας (7 answers): 1 - Nom (Pred) - M - S - Μεσσίας, ὁ - \_\_\_\_\_

οὐκ εἶ (7 answers): Pres (Desc) - Ind - 2 - S - εἰμί - \_\_\_\_\_

ὄντως: Adverb of degree - really, actually, indeed

ἀλλὰ: Adversative coordinate conjunction introducing a contrastive independent clause - but

τοῦ πονηροῦ (10 answers): Adj (Subst) - Gen (Poss)/ Abl (Source) - M - S - πονηρός, -ή, -όν - \_\_\_\_\_  
\_\_\_\_\_

σὺ (7 answers): Pers Pron - Nom (Subj) - S - σύ - \_\_\_\_\_

εἶ (7 answers): Pres (Desc) - Ind - 2 - S - εἰμί - \_\_\_\_\_

ἡμεῖς (7 answers): Pers Pron - Nom (Subj) - P - ἡμεῖς - \_\_\_\_\_

οὐκ εἰσακούσομεν (8 answers): Fut (\_\_\_\_\_) - Act - Ind - 1 - P - εἰσακούω - \_\_\_\_\_

τῶν λόγων (answers): 2 - Gen (Dir Obj) - M - P - λόγος, ὁ - \_\_\_\_\_

σου (7 answers): Pers Pron - Gen (Poss) - S - σύ - \_\_\_\_\_

ὅτι (4 answers): Subordinate conjunction introducing \_\_\_\_\_ dependent  
clause - \_\_\_\_\_

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

κακοί (9 answers): Adj (Pred) - Nom - M - P - κακός, -ή, -όν - \_\_\_\_\_

εἰσὶν (7 answers): Pres (Desc) - Ind - 3 - P - εἰμί - \_\_\_\_\_

πρὸ... τοῦ ἀνθρώπου (7 answers): 2 - Abl (Sep) - M - S - ἄνθρωπος, ὁ - \_\_\_\_\_

ἐκεῖνου (9 answers): \_\_\_\_\_ Pron - Abl - M - S - ἐκεῖνος, -η, -ο - \_\_\_\_\_ (man)

ὁ κύριος (7 answers): 2 - Nom (Subj) - M - S - κύριος, ὁ - \_\_\_\_\_

προέθηκεν (8 answers): 1 Aor (Const) - Act - Ind - 3 - S - προτίθημι - \_\_\_\_\_

τὰ λόγια (7 answers): 2 - Acc (Dir Obj) - N - P - λόγιον, τό - \_\_\_\_\_

ταῦτα (9 answers): \_\_\_\_\_ Pron - Acc - N - P - οὗτος, αὕτη, τοῦτο - \_\_\_\_\_

Μακάριός (9 answers): Adj (Pred) - Nom - M - S - μακάριος, -η, -ον - \_\_\_\_\_

ἐστίν (7 answers): Pres (Desc) - Ind - 3 - S - εἰμί - \_\_\_\_\_

ὁ πιστός (10 answers): Adj (Subst) - Nom (Subj) - M - S - πιστός, -ή, -όν - \_\_\_\_\_

ὅτι (4 answers): Subordinate conjunction introducing \_\_\_\_\_ dependent clause - \_\_\_\_\_

ἡ βασιλεία (7 answers): 1 - Nom (Subj) - F - S - βασιλεία, ἡ - \_\_\_\_\_

τοῦ Θεοῦ (7 answers): 2 - Gen (Poss) - M - S - θεός, ὁ - \_\_\_\_\_

ἐστίν (answers): Pres (Desc) - Ind - 3 - S - εἰμί - \_\_\_\_\_

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

ἀλλ' : adversative coordinate conjunction introducing independent clause - but

οὐαὶ (1 answer): Interjection used adverbially - \_\_\_\_\_

τῷ ἀπίστῳ (9 answers): Adj (Subst) - Dat (Ref) - M - S - ἄπιστος, -ον - to the unbeliever

ὅτι (4 answers): subordinate conjunction introducing \_\_\_\_\_ dependent clause - \_\_\_\_\_

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

ἐν τῇ βασιλείᾳ (7 answers): 1 - Loc (Sphere) - F - S - βασιλεία, ἡ - \_\_\_\_\_

οὐκ ἔσται (7 answers): \_\_\_\_\_ (Pred) - Ind - 3 - S - εἰμί - \_\_\_\_\_

ἐγὼ (7 answers): Pers Pron - Nom (Subj) - S - ἐγώ - \_\_\_\_\_

οὐκ...εἰμι (7 answers): Pres (Desc) - Ind - 1 - S - εἰμί - \_\_\_\_\_

ὅμοιος (9 answers): Adj (Pred) - Nom - M - S - ὅμοιος, -α, -ον - \_\_\_\_\_

τοῖς ψευδοδιδασκάλοις (7 answers): 2 - Ins (Assoc) - M - P - ψευδοδιδάσκαλος, ὁ - (like)

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



ψεύστοί (7 answers): 2 - Nom (Pred) - M - P - ψεύστης, ὁ - \_\_\_\_\_

εἰσὶν (7 answers): Pres (Desc) - Ind - 3 - P - εἰμί - \_\_\_\_\_

καθὼς (4 answers): subordinate conjunction introducing \_\_\_\_\_ dependent clause - \_\_\_\_\_

ὁ πονηρὸς (10 answers): Adj (Subst) - Nom (Subj) - M - S - πονηρός, -ή, -όν - \_\_\_\_\_

οὐ λέγει (8 answers): Pres (Desc) - Act - Ind - 3 - S - λέγω - \_\_\_\_\_

τὴν ἀλήθειαν (7 answers): 1 - Acc (Dir Obj) - F - S - ἀλήθεια, ἡ - \_\_\_\_\_

τότε (1 answer): Adverb of sequence - \_\_\_\_\_

τῷ ἀνθρώπῳ (7 answers): 2 - Dat (Indir Obj) - M - S - ἄνθρωπος, ὁ - \_\_\_\_\_

εἶπε (8 answers): \_\_\_\_\_ (Const) - Act - Ind - 3 - S - λέγω - \_\_\_\_\_

Ἐν τῷ υἱῷ (7 answers): 2 - Loc (Sphere) - M - S - υἱός, ὁ - \_\_\_\_\_

τοῦ ἀνθρώπου (7 answers): 2 - Gen (Desc) - M - S - ἄνθρωπος, ὁ - \_\_\_\_\_

σὺ (7 answers): Pers Pron - Nom (Subj) - S - σύ - \_\_\_\_\_

πιστευεῖς (9 answers): Pres (Desc) - Act - Ind (\_\_\_\_\_) - 2 - S - πιστεύω - \_\_\_\_\_

❖ **Conjugate the following verbs according to the appropriate model (7 answers):**



Perfect - Active - Indicative Forms of δίδωμι (7 answers):

Person: Singular

Plural

Infinitive

1

2

3



(Γ) τότε  
τῷ ἀνθρώπῳ εἶπε·

(9) Ἐν τῷ υἱῷ τοῦ ἀνθρώπου σὺ πιστεύεις;

\*\*\*\*\*GRADE CALCULATION\*\*\*\*\*

Number of Errors \_\_\_\_\_.  
Missed accents and breathing marks  
= 1/4 error per **word**  
Times 0.50  
\_\_\_\_\_

Total Pts. Missed \_\_\_\_\_.

Total Pts. 100.00

Minus Pts.  
Missed \_\_\_\_\_.  
\_\_\_\_\_

Grade \_\_\_\_\_.

(Please record grade at top of page 1)