Α - Lesson 9 - Ω
"Associations and Relationships"

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:

Association and Relationships. In the ancient world the need to 'belong' was an overwhelming pressure. One's identity and sense of self worth was determined by the associations enjoyed with other people, both formal and informal. In the Jewish world 'belonging' meant being an active participant in the covenant relationship with God, that is, a legitimate part of the Jewish "people of God."

In the Greco-Roman world, on the other hand, it was fundamentally defined by being a citizen, especially of Rome. To be a πολίτης (citizen) meant to enjoy a very special status in the Roman Empire.In virtually every realm of life, one's citizenship provided entitlements not granted to everyone else. In business, owning property etc. was much easier. In domestic affairs, things like getting legally married, having legitimate children, making wills etc. became possible and easier. But especially when the Roman courts became involved, having Roman citizenship made tremedous differences on the outcome of litigation. The Roman state, πολιτεία, held enormous power over its people. By the time of the empire, one could hold dual citizenship, as did the apostle Paul with both Roman and Tarsian citizenship (cf. Acts 16:37-38, 21:39, 22:25).

On the other hand, being a religious Jew and a Roman citizen at the same time could pose some real tensions. Military participation, a major means of obtaining Roman citizenship, involved sabbath breaking, the ruler cult, and the *auguria*, among other things. Ancient records, especially those of Josephus, suggest that the Jewish people were exempted from some of the requirements. For example, they were allowed to pray in the temple to God FOR the emperor, rather than to offer sacrifices and prayers TO him.

Many were Roman citizens by being born to parents who were citizens. This was Paul's situation, as suggested by Acts 22:28 (also 22:3). At the beginning of the Christian era, legislation required that newborns be registered with a nearby magistrate within thirty days in order to have legal proof of citizenship. A certified copy of the *testatio*, a private copy of the *professio* entered into the official records, could be carried into other regions for proving one's citizenship. Roman law required three names to be registered: personal name (*praenomen*), relative or family name (*nomen*, or *nomen gentilicium*), and the name most commonly used by the individual (*cognomen*). Παῦλος (Paul) was the apostle's *cognomen*, and Σαῦλος (Saul), his unofficial Jewish name (*signum* or *supernomen*). Having been born in Tarsus, his official Roman name most likely would have been one of three possibilities: Cn. Pompeius Paulus, C. Julius Paulus, or M. Antonius Paulus, depending on who was in power at the time of his birth: Pompey, Julius Caesar, Mark Antony or Augustus. Both at Philippi (Acts 16) and before

Festus at Caesarea (Acts 25 - 26), Paul invoked some of the privileges of his Roman citizenship.

Not only did citizenship play an important role, but also the term ὁμιλία (association) defined one's status and possibility for connections and friendships. Close associations were referred to as κοινωία and especially important was φιλία (friendship). To be officially known as a φιλός to someone of high rank opened up all kinds of opportunities and privileges.

A whole host of Greek terms using the φιλ-stem surface in the New Testament, along with many others using the κοινω-root, simply because of the high significance attached to associations both in society and in the early Christian communities, which themselves became an important ὁμιλία.

Relationships then were 'entered into', 'refused', 'maintained', 'abandoned' etc. The Vocabulary Listing provides a full range of verbs, adjectives, and nouns defining various aspects of relationships and associations.

✏*Grammatically, associations with others could be expressed by the use of certain functions of the Genitive, Instrumental, and Accusative cases.*

Most naturally associations will be expressed by the use of the Associational function of the Instrumental case. This can be set up by placing the associative word in the Instrumental case, or combined with certain prepositions denoting accompaniment, ἐν, παρά, and especially σύν which suggests close association. Thus, close friends accompanying one another can naturally be expressed as σὺ ἔρχῃ εἰς τὴν Γαλιλείαν σὺν τοῖς φιλοῖς σοῦ ("You are going into Galilee with your friends.").

A very similar expression occurs often in the New Testament with the use of the preposition μετά and the Genitive of Association. Thus the same essential idea of the above sentence could be expressed as σὺ ἔρχῃ εἰς τὴν Γαλιλείαν μετὰ τῶν φιλῶν σοῦ. Some grammarians are convinced that the Genitive case construction expresses a less intimate friendship than σύν with the Instrumental case, but such a distinction is difficult to establish from the extent literature.

A somewhat different conceptualization of relationship is found in the Accusative of Relationship case function. Both positive and negative relationships can be defined by the use of specific prepositions with this case function. The positive relationships can be defined by διά (for the sake of), εἰς (for), ἐπί (for, upon), πρός (towards, with), while hostile relationships can be also defined by εἰς (against), ἐπί (against), πρός (against). The context determines whether the relationship is perceived positively or negatively.

Thus in summary, associations are set up by:

Instrumental of Association plus σύν, ἐν, παρά

Genitive of Association plus μετά

Accusative of Relationship plus διά, εἰς, ἐπί, πρός

For a detailed study of citizenship see B.M. Rapske, "Citizenship, Roman," *Dictionary of New Testament Background*, edited by Craig A. Evans and Stanley E. Porter (Downers Grove, IL: InterVarsity Press, 2000), 215-218. Also very helpful in the same volume, pp. 380-388, is the article on "Friendship" by C.S. Keener. Additionally see the topics in section 34 'Association' in Louw-Nida for a complete listing of the Greek terms. Several dozen terms relate to this ancient social aspect.

Elements of the Greek Sentence:

Setting up disjunctive expressions. Often when we make a statement or ask a question the issue revolves around more than one idea and requires a choice of two or more alternatives. For example, "Tomorrow I will go to class, or, I will sleep in." Parents make frequent use of this pattern: "Either you make up your bed, or else you're grounded for a week!" Life forces choices upon us many times every day. Linguistically, the way to verbalize this is through disjunctive expression. English makes use of the particle "or" to introduce the subsequent alternative. Frequently, however, we link up both alternatives more closely through the correlative construction "either......or." From a negative perspective it becomes "neither.....nor." Contrastive tones can be highlighted by the addition of adverbs such as "else" creating the pattern "either.....or else."

Koine Greek made use of several patterns to express similar ideas. By definition, a disjunctive connects two elements but disconnects their meaning. That is, the meaning of the second element excludes the meaning of the first; thus an alternative to the first is established. The most common Greek disjunctive is ἤ with the meaning "or", "nor". ✏Remember: ἤ also means "than" in comparisons.

It can connect clauses (e.g., Rom. 1:21; Gal. 3:15 et als.), but it most often comes at the beginning of an interrogative sentence to show an alternative to the preceding question or statement (e.g., Matt. 26:53; Rom. 6:3; 7:1 et als.). Notice the use in Rom. 3:29: ἢ ᾿Ιουδαίων ὁ θεὸς μόνον; ("Or, is God the God of the Jews only?").

Frequently ἤ is in the correlative construction ἤ.........ἤ, tying two alternatives closely together and thus comes to mean: "either.........or." Note this use in Matt. 6:24, ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. ("For either he will hate the one and love the other, or he will hold firmly to the one and despise the other.") Numerous other constructions also existed in Koine Greek to express differing types of correlative patterns such as "neither.........nor," "whether.........or." These will be studied later.

How do you raise a possibility in Greek? Quite common to our everyday discussions in English is the raising of "what if..." situations. The likelihood of realizing the scenario depends in English upon the nature of the possibility and can range from a situation sure to happen to one that's virtually impossible to take place. There's always an aspect of subjectivity because the speaker may feel a scenario being set forth is sure to happen, but the hearer may interpret the situation as very unlikely to occur. For example, "If you understand what I'm describing now, this Greek construction will be perfectly clear to you." In my thinking the situation could almost be rephrased, "Since you understanding what I'm describing..." But in your mind the scenario may be more accurately "In the remotely possible instance that I understand what you're describing..." Thus the conditional clause "If you understand what I'm describing" is subject to differing interpretations about the likelihood of realization. The use of the English subordinate conjunction "if" leaves the nature of the issue open to various interpretations.

Koine Greek made use of a well-defined pattern of conditional statements employing a dependent clause, as well as the adverbial participle to specify different degrees of likelihood of realizing a scenario in the mind of the speaker/writer. The dependent clause construction was the clearest expression of various levels of possibility of realization and four types of these clauses were used. All four of them are classified as conjunctive adverbial conditional dependent clauses since they function as adverbial

modifiers of the main clause verb. In this lesson the first class conditional sentence will be examined.

Every conditional sentence consists of two basic elements: the conjunctive adverbial conditional dependent clause called the *protasis* (the 'if' clause) and the main clause (the 'then' clause) called the *apodosis*. The protasis sets up the possible situation that must be realized before the situation defined in the main clause, the apodosis, can take place. Thus the occurrence of the main clause is conditioned upon the occurrence of the dependent clause. This type of thought structure is especially useful in persuasion and debate. It also is an effective communication device when the main clause is cast as a rhetorical question. The apostle Paul made extensive use of the conditional sentence in presenting his views to readers in his letters.

The core patterns of the four levels of conditional sentence can be summarized as follows:

Type:
    Protasis:
        Apodosis:
            Characterization:

1st class
    εἰ + indicative mood verb
        any tense or mood
            assumption of reality

2nd class
    εἰ + indicative mood verb
        ἄν + indicative mood
            contrary to face

3rd class
    ἐάν + subjunctive mood verb
        any tense or mood
            some possibility of occurrence

4th class
    εἰ + optative mood verb
        ἄν + optative mood
            little possibility of occurrence

First Class Conditional Protasis. This dependent clause sets up a "condition" that generally is assumed to be true. Little "if-ishness" exists in the protasis. For example, note Gal. 5:25, εἰ ζῶμεν πνεύματι, πνεύματι καὶ ωτοιχῶμεν (Since we have life by the Spirit, let us also keep in step with the Spirit.). In polemical texts, this construction can take on accusatory or sarcastic tones, such as the devil's statement to Jesus in the temptation in Luke 4:1 εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος (Since you're God's Son, tell this stone to become a loaf of bread.). The First Class Conditional Sentence

is composed of the dependent clause, the protasis, introduced by the Greek subordinate conjunction εἰ meaning "if" or "since." This structure uses the indicative mood verb in the protasis, although the indicative mood function is the Potential Indicative -- another parenthesis in the parsing model! The main clause, the apodosis, can be set up in any number of patterns creating a declarative sentence, an imperatival sentence or an interrogative sentence.

The First Class Conditional Sentence assumes a high degree of likelihood of the realization of the protasis. To return to our earlier illustration "*If you understand what I'm saying*, this Greek construction will be perfectly clear to you." My assumption that you indeed are comprehending well this discussion would come across in the Greek as εἰ καταλαμβάνεις τι λέγω.... In fact, the expectancy level can be heightened a bit through the use of the Intensive middle voice verb καταλαμβάνῃ. Now you may not agree with this assumption, but in Greek my confidence in your understanding has been clearly expressed by the use of the first class conditional sentence structure.

Second Class Conditional Protasis. In this protasis, the opposite of what actually exists is stated. This means the apodosis also expresses the opposite of what is assumed to be true. Note Martha's statement to Jesus about her brother in John 11:21 εἰ ἦς ὧδε οὐκ ἄν ἀπέθανεν ὁ ἀδελφὸς μου (If you had been here, my brother would not have died). The real situation was that Jesus wasn't present earlier and thus Lazarus had died. This device allows for dramatic declaration as Paul utilizes in Gal. 1:10 εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἄν ἤμην (If I were still pleasing people, I would not be Christ's servant). Paul's point: I'm not concerned to please people, thus I'm a servant of Christ.

Third Class Conditional Protasis. This protasis steps away from the certainty of the first class protasis to some uncertainty of occurrence. This allows the writer to set up general conditions that potentially include all possibilities of occurrence that meet the requirements of the condition. Note Jesus' declaration in John 8:51 ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν εἰῶνα (If one keeps my word, death he absolutely will never see.).

Fourth Class Conditional Protasis. This protasis takes an additional step away from the certainty of the first class protasis into considerable uncertainty of occurrence. In the New Testament no complete fourth class conditional sentence is found. Only the protasis occurs with the apodosis being implied. Note Peter's use of this in 1 Pet. 3:14, εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι (even if you should suffer because of righteousness, blessed [will you be]).

Alternative Ways of expressing conditionality. The **adverbial conditional participle** provided a way for the Greek writer to set up a conditional (protasis) without signaling the precise nature of the condition intended. Since the English participle cannot express this idea, the translation is limited to an English conjunctive dependent clause using the subordinate conjunction "if." Note Paul's use of it in Gal. 6:9 θερίσομεν μὴ ἐκλυόμενοι (we will reap a harvest if we don't grow weary and quit). Context must provide clues as to whether the conditional participle assumes little or much uncertainty.

One side note to the subordinate conjunction εἰ: It can also introduce substantival object, deliberative clauses in indirect statements that raise high levels of uncertainty. For example, ἐγώ οὐκ οἶδα *εἰ καταλαμβάνεις τι λέγω* would be translated "I don't know *if you are understanding what I'm saying*." Whereas the εἰ-clause as the protasis of a conditional sentence is an adverbial modifier, here it functions as the direct object of the main clause verb οἶδα, and thus is classified as a conjunctive substantival object clause. The level of expectancy of fulfillment are quite different between the two uses.

Elements of Greek Grammar:

Middle Voice Verbs:

In western languages the concept of Voice in a verb identifies the relationship of the subject to the action specified in the verb. Two variations of voice exist in English: (1) Active Voice where the subject produces the verb action: "You study." And (2) Passive Voice where the subject receives the verb action: "Greek is being studied."

Both these concepts existed in Koine Greek, along with a third option, the Middle Voice. In this variation the subject becomes more involved in the verb action in certain ways. (1) The first pattern to

be studied is the Intensive Middle Voice. This middle voice function is the most commonly used of the middle voice functions. Conceptually it places more emphasis upon the subject as the producer of the verb action, than would ordinarily be suggested by the Active Voice.

Translating this into English poses some problems. Occasionally the increased emphasis is sufficient to warrant the use of the English reflexive pronoun, as in the example "I myself hear you" (ἀκούομαί σε). Yet, most of the time the emphasis is not sufficient to justify the English reflexive pronoun, especially when a wooden expression such as the above results. In reality, the Intensive Middle Voice in Greek comes very close to placing the English subject in italics or bold face in written form. Thus the above Greek sentence could just as easily be translated "**I** hear you." In the section below on Pronouns you will find an alternative way to achieve this same emphasis upon the subject by the use of the Greek Intensive Pronoun. In the first Christian century era of Koine Greek the pronoun was becoming more commonly used for this emphasis.

The middle voice verb endings served not only to express this voice function, but often served the additional function of deponent verbs. The Passive Voice -- yet to be studied -- could serve this same role as well. The influence of Latin upon the Greek language, once the two ancient groups of people began trading etc. with one another, brought about an explosion of deponent verbs in ancient Greek. *By definition, a Deponent Verb is a Greek verb with a middle or passive voice ending but with an active voice meaning.* That is, the Greek verb has ceased to use the active voice endings in a given principle part form. True deponent verbs have no middle or passive voice meanings, although they use these endings.

A couple of important things to remember regarding deponent verbs: First, always translate them with an English active voice verb expression. Second, they can be easily recognized in the Lexicon because the Lexical Form of the verb will be the Present-*Middle*-Indicative-First-Singular ending (-ομαι), rather than the Present-*Active*-Indicative-First-Singular ending (-ω). Third, Greek verbs can shift in and out of being deponent verbs when moving across the six principle part forms. That is, a verb may be active voice in the first principle part (present & imperfect tenses), but become deponent in the sec-

ond principle part (future tense) etc. For example, λαμβάνω is a regular active voice verb in the 1st pp Present and Imperfect tenses, but becomes a deponent verb in the 2nd pp Future tense, λήμψομαι, but is a regular active voice verb in the 3rd pp 2 Aorist ἔλαβον and in the 4th pp Perfect (active & middle) εἴληφα. Fortunately, most Greek verbs are very consistent so that you will not encounter this shifting back and forth to active voice that often. Fourth, a verb that is deponent in a given principle part spelling will consistently be deponent in that pp form; it won't shift back and forth to active voice inside a principle part pattern.

The spellings of the middle voice endings are as follows for both the primary and secondary endings.

ω-Conjugation:
Primary Middle Indicative endings:

Sing:	Ending:	**Present:**	**Future:**
1	-ομαι	ἀκούομαι	ἀκούσομαι
2	-ῃ	ἀκούῃ	ἀκούσῃ
3	-εται	ἀκούεται	ἀκούσεται
Plural:			
1	-όμεθα	ἀκουόμεθα	ἀκουσόμεθα
2	-εσθε	ἀκούεσθε	ἀκούσεσθε
3	-ονται	ἀκούονται	ἀκούσονται

Sing:	Ending:	**1 Perfect:**	**2 Perfect:**
1	-ομαι	λέλυμαι	ἀκήκομαι
2	-ῃ	λέλυσαι	ἀκήκοσαι
3	-εται	λέλυται	ἀκήκοται
Plural:			
1	-όμεθα	λελύμεθα	ἀκηκόμεθα
2	-εσθε	λέλυσθε	ἀκήκοσθε
3	-ονται	λέλυνται	ἀκήκονται

Infinitives:

Present:	ἀκούεσθαι
Future:	ἀκούσεσθαι
1 Perfect:	λελύσθαι
2 Perfect:	ἀκηκόσθαι

Notes:

•The functional 'sign' of the primary middle voice endings is the diphthong -αι that surfaces in the first person singular, third person singular and plural, along with the infinitive. The lengthened diphthong -ῃ shows up in the second singular ending, except for the Perfect tense forms.

•The third person singular -εται and plural -ονται endings have similarities in the ται part of each ending. The typical epsilon thematic connector -ε for -εται is used with the singular and the normal omicron -ο to form the plural -ονται.

•The first and second person plural forms are the same in both the primary and secondary endings. The first person plural -όμεθα contains three syllables with a short ultima, thus the accent accent automatically falls on the thematic connector vowel.

•In the same fashion as the active voice the Future Middle voice simply places a sigma before the primary endings. Also just as in the active voice, the forms of the Perfect Middle voice drop the thematic connecting vowel of the endings.

•The Perfect Middle Infinitive violates the normal recessive principle of verb accenting by placing the acute accent on the penult rather than the antepenult with the short ultima. This accenting pattern is rather typical for many forms of the Perfect tense.

•You will want to review the Primary Active voice endings as a part of this learning activity in order to have a better basis of comparison among the various verb endings. See the charts in Appendix 3: *Conjugation Tables of Verbs and Verbals* for helpful tabular listing of the forms.

Secondary Middle Indicative endings:

Sing:	Ending:	**Imperfect:**	**1 Aorist:**
1	-όμην	ἠκουόμην	ἠκουσάμην
2	-ου	ἠκούου	ἠκούσω
3	-ετο	ἠκούετο	ἠκούσατο
Plural:			
1	-όμεθα	ἠκουόμεθα	ἠκουσάμεθα
2	-εσθε	ἠκούεσθε	ἠκούσασθε
3	-οντο	ἠκούοντο	ἤκουσαντο

Sing:	Ending:	2 Aorist:	Pluperfect:
1	-όμην	εἰπόμην	ἐλελύμην
2	-ου	εἴπου	ἐλέλυσο
3	-ετο	εἴπετο	ἐλέλυτο
Plural:			
1	-όμεθα	εἰπόμεθα	ἐλελύμεθα
2	-εσθε	εἴπεσθε	ἐλέλυσθε
3	-οντο	εἴποντο	ἐλέλυντο

Infinitives:

Imperfect:	None occurs
1 Aorist:	ἀκούσασθαι
2 Aorist:	εἰπέσθαι
Pluperfect:	None occurs

Notes:

•The second person singular shifts to -ου in the Imperfect and 2 Aorist, but to -σω in the Future and to -σο in the Pluperfect.

•The third person singular and plural forms use -ο instead of -αι as in the primary endings. This is the only difference between the two sets of middle voice endings.

•The accenting of the 2 Aorist infinitive is irregular in a manner typical of much of 2 Aorist verb accenting.

μι-Conjugation
Primary Middle Indicative endings:
Present Middle Indicative:

Sing:	Ending:	δίδωμι	τίθημι	ἵστημι
1	-μαι	δίδομαι	τίθεμαι	ἵσταμαι
2	-σαι	δίδοσαι	τίθεσαι	ἵστασαι
3	-ται	δίδοται	τίθεται	ἵσταται
Plural:				
1	-μεθα	διδόμεθα	τιθέμεθα	ἱστάμεθα
2	-σθε	δίδοσθε	τίθεσθε	ἵστασθε
3	-νται	δίδονται	τίθενται	ἵστανται

Future Middle Indicative:

Sing:	Ending:	δίδωμι	τίθημι	ἵστημι
1	-μαι	δώσομαι	θήσομαι	στήσομαι
2	-σαι	δῶσαι	θῆσαι	στῆσαι
3	-ται	δώσεται	θήσεται	στήσεται
Plural:				
1	-μεθα	δωσόμεθα	θησόμεθα	στησόμεθα
2	-σθε	δώσεσθε	θήσεσθε	στήσεσθε
3	-νται	δώσονται	θήσονται	στήσονται

Perfect Middle Indicative:

Sing:	Ending:	δίδωμι	τίθημι	ἵστημι
1	-μαι	δέδομαι	τέθειμαι	ἕσταμαι
2	-σαι	δέδοσαι	τέθεισαι	ἕστασαι
3	-ται	δέδοται	τέθειται	ἕσταται
Plural:				
1	-μεθα	δεδόμεθα	τεθείμεθα	ἑστάμεθα
2	-σθε	δέδοσθε	τέθεισθε	ἕστασθε
3	-νται	δέδονται	τέθεινται	ἕστανται

Notes:

•The second person singular ending uses an uncontracted form, similar to the 1 Aorist active infinitive ending. This rather than the contracted lengthened form -η as in the ω-conjugation.

•The Present Middle endings drop the thematic connector and the verb uses the short form of the

stem vowel.

•The Future Middle endings use the typical sigma with the thematic connector vowel attached to the endings, thus producing the same spellings as the ω-conjugation future middle. The one exception is with the shortened form -σαι instead of the lengthened -ση of the ω-conjugation. The lengthened form of the stem vowel is consistently used.

•The Perfect Middle endings follow basically the patterns of the active voice (ε-stem reduplication, dropping the thematic connector) with the exception of δίδωμι which uses the shortened stem vowel omicron and ἵστημι which uses the long alpha instead of eta.

•The Perfect Middle infinitives are δεδόσθαι, τεθεῖσθαι, ἑστάσθαι. Note the irregular accenting in line with other patterns in the Perfect tense.

Secondary Middle Indicative endings:
Imperfect Tense:

Sing:		δίδωμι	τίθημι	ἵστημι
1	-μην	ἐδιδόμην	ἐτιθέμην	ἱστάμην
2	-σο	ἐδίδοσο	ἐτίθεσο	ἵστασο
3	-το	ἐδίδοτο	ἐτίθετο	ἵστατο
Plural:				
1	-μεθα	ἐδιδόμεθα	ἐτιθέμεθα	ἱστάμεθα
2	-σθε	ἐδίδοσθε	ἐτίθεσθε	ἵστασθε
3	-ντο	ἐδιδοντο	ἐτίθεντο	ἵσταντο

2 Aorist Tense:

Sing:		δίδωμι	τίθημι	ἵστημι
1	-μην	ἐδόμην	ἐθέμην	ἐστάμην
2	-σο	ἔδοσο	ἔθεσο	ἔστασο
3	-το	ἔδοτο	ἔθετο	ἔστατο
Plural:				
1	-μεθα	ἐδόμεθα	ἐθέμεθα	ἔσταμεθα
2	-σθε	ἔδοσθε	ἔθεσθε	ἔστασθε
3	-ντο	ἔδοντο	ἔθεντο	ἔσταντο

Pluperfect Tense:

Sing:		δίδωμι	τίθημι	ἵστημι
1	-μην	ἐδεδόμην	ἐτεθείμην	ἐστάμην
2	-σο	ἐδέδοσο	ἐτέθεισο	ἔστασο
3	-το	ἐδέδοτο	ἐτέθειτο	ἔστατο
Plural:				
1	-μεθα	ἐδεδόμεθα	ἐτεθείμεθα	ἑστάμεθα
2	-σθε	ἐδέδοσθε	ἐτέθεισθε	ἑστάσθε
3	-ντο	ἐδέδοντο	ἐτέθειντο	ἔσταντο

Notes:
•These endings follow the typical μι-conjugation

pattern of dropping the thematic connector vowel of the ending, augmentation of the stem in order to indicate past time occurrence.

•Only ἵστημι uses a lengthened stem vowel, the diphthong ει. The others use the shortened form of the stem vowel.

Subjunctive Mood Middle Voice Verb Endings:
ω-Conjugation:
Primary Middle Subjunctive endings:

	Ind.	Subj.	ἀκούω	ἀκούω
Sing:			Present:	1 Aorist:
1	-ομαι	-ωμαι	ἀκούωμαι	ἀκούσωμαι
2	-ῃ	-ῃ	ἀκούῃ	ἀκούσῃ
3	-εται	-ηται	ἀκούηται	ἀκούσηται
Plural:				
1	-όμεθα	-ώμεθα	ἀκουώμεθα	ἀκουσώμεθα
2	-εσθε	-ησθε	ἀκούησθε	ἀκούσησθε
3	-ονται	-ωνται	ἀκούωνται	ἀκούσωνται

			λείπω
Sing:			2 Aorist:
1	-ομαι	-ωμαι	λίπωμαι
2	-ῃ	-ῃ	λίπῃ
3	-εται	-ηται	λίπηται
Plural:			
1	-όμεθα	-ώμεθα	λιπώμεθα
2	-εσθε	-ησθε	λίπησθε
3	-ονται	-ωνται	λίπωνται

μι-Conjugation:
Primary Middle Subjunctive endings:

		δίδωμι	τίθημι	ἵστημ
Present Middle Subjunctive:				
Sing:				
1	-ωμαι	διδῶμαι	τιθῶμαι	ἱστῶμαι
2	-ῃ	διδῷ	τιθῇ	ἱστῇ
3	-ηται	διδῶται	τιθῆται	ἱστῆται
Plural:				
1	-ωμεθα	διδώμεθα	τιθώμεθα	ἱστώμεθα
2	-ησθε	διδῶσθε	τιθῆσθε	ἱστῆσθε
3	-ωνται	διδῶνται	τιθῶνται	ἱστῶνται

		δίδωμι	τίθημι	ἵστημι

2 Aorist Middle Subjunctive:

Sing:

		δίδωμι	τίθημι	ἵστημι
1	-ωμαι	δῶμαι	θῶμαι	στῶμαι
2	-ῃ	δῷ	θῇ	στῇ
3	-ηται	δῶται	θῆται	στῆται

Plural:

1	-ωμεθα	δώμεθα	θώμεθα	στώμεθα
2	-ησθε	δῶσθε	θῆσθε	στῆσθε
3	-ωνται	δῶνται	θῶνται	στῶνται

Secondary Middle and Passive Optative endings:

	Ind.	Opt.	ἀκούω Present M-P:	ἀκούω 1 Aorist M:
Sing:				
1	-ομην	-οιμην	ἀκουοίμην	ἀκουσαίμην
2	-ου	-οιο	ἀκούοιο	ἀκούσαιο
3	-ετο	-οιτο	ἀκούοιτο	ἀκούσαιτο
Plural:				
1	-όμεθα	-οίμεθα	ἀκουοίμεθα	ἀκουσαίμεθα
2	-εσθε	-οισθε	ἀκούοισθε	ἀκούσαισθε
3	-οντο	-οιντο	ἀκούοιντο	ἀκούσοιντο

	Ind.	Opt.	γίνομαι 2 Aorist Dep:	ἀκούω 1 Aorist P:
Sing:				
1	-ομην	-οιμην	γενοίμην	ἀκουθείην
2	-ου	-οιο	γένοιο	ἀκουθείης
3	-ετο	-οιτο	γένοιτο	ἀκουθείη
Plural:				
1	-όμεθα	-οίμεθα	γενοίμεθα	ἀκουθεῖμεν
2	-εσθε	-οισθε	γένοισθε	ἀκουθεῖτε
3	-οντο	-οιντο	γένοιντο	ἀκουθεῖεν

Notes:

- The middle voice endings build their spellings from the secondary middle voice endings.
- No augment will be used with the aorist verbs.
- The clear indicator of the Present tense optative mood is the οι thematic connector dipthong.
- The 1 Aorist substitutes the σαι for the Present tense οι dipthong in the endings.
- The 1 Aorist passive voice is a combination of θ and the present tense forms of εἰμί.

- The 1 Aorist passive voice theta will contract with consonant stem verbs in the same way that indicative mood verbs do.

Pronouns:

In addition to the intensive function of the middle voice emphasizing the participation of the subject in the verb action, the Greeks utilized a pronoun for this purpose as well, the Intensive Pronoun αὐτός, -ή, -ό. Hopefully these forms look familiar because they are the same spellings as the third person Personal Pronouns "he, she, it."

Certain special constructions govern the use of the Intensive Pronoun.

- *In the nominative case its use is particularly evident with the first and second person verb forms.* For example, αὐτὸς λέγω or more commonly ἐγὼ αὐτὸς λέγω would place extreme emphasis upon the subject along the lines of "**I myself** say..." Identifying the Intensive Pronoun is easy with first and second person verbs simply because the English Personal Pronoun "he" etc. won't work with the verb endings. When the verb ending is the third person form as in αὐτὸς λέγει, then the αὐτὸς can be classified either as Intensive or Personal pronoun. Little difference in actual meaning exists here.

- *The Intensive Pronoun commonly serves as an adjective modifier in either the predicate or the attributive constructions for modifiers.* Here the meaning of the pronoun depends on the pattern of construction.

The Predicate construction puts emphasis upon the word being modified and is translated by the appropriate English reflexive pronoun. Note that αὐτὸν τὸν μαθητήν is translated "the disciple himself."

But in the Attributive construction τὸν αὐτὸν μαθητήν would be translated "the same disciple" since the Intensive Pronoun in the attributive construction sets up a correlative idea linking the noun back to a preceding reference. The modifying constructions with the Intensive Pronoun can occur in any case, but mostly outside the Nominative case.

Both the intensive middle voice and the intensive pronoun provided the Greek writer a way to stress a deeper involvement of the subject in the verb action. Our English language is not structured to do this naturally, so we have to use alternative ways to get at the idea in Greek.

Intensive Pronouns:

Case:	Masculine	Feminine	Neuter
Singular:			
Nom	αὐτός	αὐτή	αὐτό
Gen/Abla	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat/Ins/Loc	αὐτῷ	αὐτῇ	αὐτῷ
Acc	αὐτόν	αὐτήν	αὐτό
Plural:			
Nom	αὐτοί	αὐταί	αὐτά
Gen/Abla	αὐτῶν	αὐτῶν	αὐτῶν
Dative	αὐτοῖς	αὐταῖς	αὐτοῖς
Accusative	αὐτούς	αὐτάς	αὐτά

✂ 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:
λέγεται	Pres (Desc)	Mid(Int)	Ind	3	Sing	λέγω	she herself is speaking

Note: if the English expression is overly wooden, as is true here, then it's better to translate the Intensive Middle the same as the Active voice, "she is speaking."

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)
        Pluperfect (Consummative), (Intensive)

Voice forms and functions studied so far:
                Active
                Middle (Intensive)

Mood forms and functions studied so far:
                Indicative
                Indicative (Interrogative), (Potential)
                Subjunctive (Hortatory), (Prohibitive), (Deliberative), (Emphatic Negation), (Potential)
                Optative (Voluntative), (Potential), (Deliberative)

Infinitives:

Form:	Tense:	Voice:	Part of Speech:	Functions: (General: Specific)	Lexical Form:	Translation:

λύεσθαι   Pres (Desc)   Mid (Int)   Infin (S:Obj)   λύω   to loose

Tense forms studied thus far:
        Present (Descriptive) - λύειν, εἶναι, λύεσθαι
        Future (Predictive) - λύσειν, ἔσεσθαι, λύσεσθαι
        1 Aorist (Constative) - λῦσαι, λύσασθαι
        2 Aorist (Constative) - λιπεῖν, λιπέσθαι
        Perf (Consummative), (Intensive) - λελυκέναι, δεδωκέναι, τεθεικέναι, ἑστηκέναι, λελύσθαι,
         δεδόσθαι, τεθεῖσθαι, ἑστάσθαι.

Voice forms and functions studied thus far:
                Active:
                Middle (Intensive)

General and specific functions studied thus far:
                        Verbal: Cause (V: Cause)
                        Substantival: Object (S: Object)
                        Substantival: Subject (S: Subj)
                        Verbal: Time (V: Time)
                        Verbal: Purpose (V: Purpose)
                        Verbal: Result (V: Result)

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), (Independent)
                Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Cir-
                  cumstances), (Direct Object), (Association)
                Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
                Dative (Indirect Object), (Reference), (Direct Object)
                  Instrumental (Means), (Cause), (Measure), (Manner), (Association)
                Locative (Time), (Place), (Sphere)
                Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Compari-
                son), (Relationship), (Purpose), (Result)

Pronouns:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
αὐτοί	Inten Pron	Nom	Masc	Pl	αὐτός, -ή, -ό	(they) themselves

Types of pronouns studied so far:
      Personal Pronouns
          First Person: ἐγώ
          Second Person: σύ
          Third Person: αὐτός, -ή, -ό

Intensive Pronouns: αὐτός, -ή, -ό
Demonstrative Pronouns
    Near Demonstrative: οὗτος, αὕτη, τοῦτό
    Remote Demonstrative: ἐκεῖνος, -η, -ο
    Correlative Demonstrative: τοιοῦτος, τοιαύτη, τοιοῦτο(ν)
Relative Pronouns
    Direct Relative: ὅς, ἥ, ὅ
    Quantitative Relative: ὅσος, ὅση, ὅσον

Case forms and functions studied so far:
    Nominative (Subject), (Predicate), (Independent)
    Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Circumstances), (Direct Object), (Association)
    Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
    Dative (Indirect Object), (Reference), (Direct Object)
    Instrumental (Means), (Cause), (Measure), (Manner), (Association)
    Locative (Time), (Place), (Sphere)
    Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Comparison), (Relationship), (Purpose), (Result)

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), (Place), (Measure), (Attendant Circumstances), (Direct Object), (Association)
    Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
    Dative (Indirect Object), (Reference), (Direct Object)
    Instrumental (Means), (Cause), (Measure), (Manner), (Association)
    Locative (Time), (Place), (Sphere)
    Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Comparison), (Relationship)

✂ 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:**
ὃς γινώσκει τὸν θέον	Rel	Adj	

Forms of dependent clauses studied to this point:
Conjunctive
Relative

Types of functions of dependent clauses studied to this point:

Substantival	Object	
	Subject	
Adjectival	-----------	
Adverbial	Cause	
	Temporal	
	Comparative	
	Local	
	Purpose	
	Result	
	Conditional	

❖ **Conjugating Verbs/Verbals:** ❖

Primary Indicative Mood Endings:
     ω-conjugation verbs:

Present - Middle - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural	Infinitive
1	ἀκούομαι	ἀκουόμεθα	ἀκούεσθαι
2	ἀκούῃ	ἀκούεσθε	
3	ἀκούεται	ἀκούονται	

Present - Deponent - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural	Infinitive
1	ἔρχομαι	ἐρχόμεθα	ἔρχεσθαι
2	ἔρχῃ	ἔρχεσθε	
3	ἔρχεται	ἔρχονται	

Future - Middle - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural	Infinitive
1	ἀκούσομαι	ἀκουσόμεθα	ἀκούσεσθαι
2	ἀκούσῃ	ἀκούσεσθε	
3	ἀκούσεται	ἀκούσονται	

1 Perfect - Middle - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural	Infinitive
1	λέλυμαι	λελύμεθα	λελύσθαι
2	λέλυσαι	λέλυσθε	
3	λέλυται	λέλυνται	

2 Perfect - Middle - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural	Infinitive
1	ἀκήκομαι	ἀκηκόμεθα	ἀκηκόσθαι
2	ἀκήκοσαι	ἀκηκόεσθε	
3	ἀκήκοται	ἀκήκονται	

μι-conjugation verbs

Present - Middle - Indicative Forms of the μι-conjugation verb δίδωμι:

Person:	Singular	Plural	Infinitive
1	δίδομαι	διδόμεθα	διδόσθαι
2	δίδοσαι	δίδοσθε	
3	δίδοται	δίδονται	

Present - Middle - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural	Infinitive
1	τίθεμαι	τιθέμεθα	τίθεσθαι
2	τίθεσαι	τίθεσθε	
3	τίθεται	τιθενται	

Present - Middle - Indicative Forms of the μι-conjugation verb ἵστημι:

Person:	Singular	Plural	Infinitive
1	ἵσταμαι	ἱστάμεθα	ἵστασθαι
2	ἵστασαι	ἵστασθε	
3	ἵσταται	ἵστανται	

Future - Middle - Indicative Forms of the μι-conjugation verb δίδωμι:

Person:	Singular	Plural	Infinitive
1	δώσομαι	δωσόμεθα	δώσεσθαι
2	δῶσαι	δώσεσθε	
3	δώσεται	δώσονται	

Future - Middle - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural	Infinitive
1	θήσομαι	θησόμεθα	θήσεσθαι
2	θῆσαι	θήσεσθε	
3	θήσεται	θήσονται	

Future - Middle - Indicative Forms of the μι-conjugation verb ἵστημι:

Person:	Singular	Plural	Infinitive
1	στήσομαι	στησόμεθα	στήσεσθαι
2	στῆσαι	στήσεσθε	
3	στήσεται	στήσονται	

Perfect - Middle - Indicative Forms of the μι-conjugation verb δίδωμι:

Person:	Singular	Plural	Infinitive
1	δέδομαι	δεδόμεθα	δεδόσθαι
2	δέδοσαι	δέδοσθε	
3	δέδοται	δέδονται	

Perfect - Middle - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural	Infinitive
1	τέθειμαι	τεθείμεθα	τεθεῖσθαι
2	τέθεισαι	τέθεισθε	
3	τέθειται	τέθεινται	

Perfect - Middle - Indicative Forms of the μι-conjugation verb ἵστημι:

Person:	Singular	Plural	Infinitive
1	ἕσταμαι	ἐστάμεθα	ἑστάσθαι
2	ἕστασαι	ἕστασθε	
3	ἕσταται	ἕστανται	

Secondary Indicative Mood Endings:
ω-conjugation verbs:

Imperfect - Middle - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural
1	ἠκουόμην	ἠκουόμεθα
2	ἠκούου	ἠκούεσθε
3	ἠκούετο	ἠκούοντο

Imperfect - Deponent - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural
1	ἠρχόμην	ἠρχόμεθα
2	ἤρχου	ἤρχεσθε
3	ἤρχετο	ἤρχοντο

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

Person:	Singular	Plural	Infinitive
1	ἠκουσάμην	ἠκουσάμεθα	ἀκούσασθαι
2	ἠκούσω	ἠκούσασθε	
3	ἠκούσατο	ἠκούσαντο	

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

Person:	Singular	Plural	Infinitive
1	εἰπόμην	εἰπόμεθα	εἰπέσθαι
2	εἴπου	εἴπεσθε	
3	εἴπετο	εἴποντο	

Pluperfect - Middle - Indicative Forms of ω-conjugation verbs:

Person:	Singular	Plural
1	ἐλελύμην	ἐλελύμεθα
2	ἐλελύσο	ἐλέλυσθε
3	ἐλέλυτο	ἐλέλυντο

μι-conjugation verbs

Imperfect - Middle - Indicative Forms of the μι-conjugation verb δίδωμι:

Person:	Singular	Plural
1	ἐδιδόμην	ἐδιδόμεθα
2	ἐδίδοσο	ἐδίδοσθε
3	ἐδίδοτο	ἐδίδοντο

Imperfect - Middle - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural
1	ἐτιθέμην	ἐτιθέμεθα
2	ἐτίθεσο	ἐτίθεσθε
3	ἐτίθετο	ἐτίθεντο

Imperfect - Middle - Indicative Forms of the μι-conjugation verb ἵστημι:

Person:	Singular	Plural
1	ἱστάμην	ἱστάμεθα
2	ἵστασο	ἵστασθε
3	ἵστατο	ἵσταντο

2 Aorist - Middle - Indicative Forms of the μι-conjugation verb δίδωμι:

Person:	Singular	Plural	Infinitive
1	ἐδόμην	ἐδόμεθα	δόσθαι
2	ἔδοσο	ἔδοσθε	
3	ἔδοτο	ἔδοντο	

2 Aorist - Middle - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural	Infinitive
1	ἐθέμην	ἐθέμεθα	θέσθαι
2	ἔθεσο	ἔθεσθε	
3	ἔθετο	ἔθεντο	

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

Person:	Singular	Plural	Infinitive
1	ἐστάμην	ἐστάμεθα	στάσθαι
2	ἔστασο	ἔστασθε	
3	ἔστατο	ἔσταντο	

Pluperfect - Middle - Indicative Forms of the μι-conjugation verb δίδωμι:

Person:	Singular	Plural
1	ἐδεδόμην	ἐδεδόμεθα
2	ἐδέδοσο	ἐδέδοσθε
3	ἐδέδοτο	ἐδέδοντο

Pluperfect - Middle - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural
1	ἐτεθείμην	ἐτεθείμεθα
2	ἐτέθεισο	ἐτέθεισθε
3	ἐτέθειτο	ἐτέθειντο

Pluperfect - Middle - Indicative Forms of the μι-conjugation verb ἵστημι:

Person:	Singular	Plural
1	ἐστάμην	ἐστάμεθα
2	ἔστασο	ἔστασθε
3	ἔστατο	ἔσταντο

Subjunctive Mood Middle Voice Verb Endings:

ω-Conjugation:
Primary Middle Subjunctive endings:

			ἀκούω	ἀκούω	λείπω
Sing:	Ind. Ending:	Subj. Ending:	Present:	1 Aorist:	2 Aorist:
1	-ομαι	-ωμαι	ἀκούωμαι	ἀκούσωμαι	λίπωμαι
2	-ῃ	-ῃ	ἀκούῃ	ἀκούσῃ	λίπῃ
3	-εται	-ηται	ἀκούηται	ἀκούσηται	λίπηται
Plural:					
1	-όμεθα	-ώμεθα	ἀκουώμεθα	ἀκουσώμεθα	λιπώμεθα
2	-εσθε	-ησθε	ἀκούησθε	ἀκούσησθε	λίπησθε
3	-ονται	-ωνται	ἀκούωνται	ἀκούσωνται	λίπωνται

μι-Conjugation:
Primary Middle Subjunctive endings:

		δίδωμι	τίθημι	ἵστημι	δίδωμι	τίθημι	ἵστημι
		Present Middle Subjunctive:			2 Aorist Middle Subjunctive:		
Sing:	Ending:						
1	-ωμαι	διδῶμαι	τιθῶμαι	ἱστῶμαι	δῶμαι	θῶμαι	στῶμαι
2	-ῃ	διδῷ	τιθῇ	ἱστῇ	δῷ	θῇ	στῇ
3	-ηται	διδῶται	τιθῆται	ἱστῆται	δῶται	θῆται	στῆται
Plural:							
1	-ωμεθα	διδώμεθα	τιθώμεθα	ἱστώμεθα	δώμεθα	θώμεθα	στώμεθα
2	-ησθε	διδῶσθε	τιθῆσθε	ἱστῆσθε	δῶσθε	θῆσθε	στῆσθε
3	-ωνται	διδῶνται	τιθῶνται	ἱστῶνται	δῶνται	θῶνται	στῶνται

Secondary Middle and Passive Optative endings:

			ἀκούω	ἀκούω	γίνομαι	ἀκούω
Sing:	Ind. Ending:	Opt. Ending:	Present M-P:	1 Aorist M:	2 Aorist Dep:	1 Aorist P:
1	-ομην	-οιμην	ἀκουοίμην	ἀκουσαίμην	γενοίμην	ἀκουθείην
2	-ου	-οιο	ἀκούοιο	ἀκούσαιο	γένοιο	ἀκουθείης
3	-ετο	-οιτο	ἀκούοιτο	ἀκούσαιτο	γένοιτο	ἀκουθείη
Plural:						
1	-όμεθα	-οίμεθα	ἀκουοίμεθα	ἀκουσαίμεθα	γενοίμεθα	ἀκουθεῖμεν
2	-εσθε	-οισθε	ἀκούοισθε	ἀκούσαισθε	γένοισθε	ἀκουθεῖτε
3	-οντο	-οιντο	ἀκούοιντο	ἀκούσοιντο	γένοιντο	ἀκουθεῖεν

⌘ Declining Nouns and Noun Derivatives: ⌘

Pronouns:

Intensive Pronouns:

Case:	Masculine	Feminine	Neuter
Singular:			
N	αὐτός	αὐτή	αὐτό
G/A	αὐτοῦ	αὐτῆς	αὐτοῦ
D/I/L	αὐτῷ	αὐτῇ	αὐτῷ
A	αὐτόν	αὐτήν	αὐτο
Plural:			
N	αὐτοί	αὐταί	αὐτά
G/A	αὐτῶν	αὐτῶν	αὐτῶν
D/I/L	αὐτοῖς	αὐταῖς	αὐτοῖς
A	αὐτούς	αὐτάς	αὐτά

📖 Vocabulary for Associations and Relationships: 📖

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:

ἀντέχομαι (4) - I adhere to [to join w. & to maintain loyalty to]; I hold fast to, cling to [to hold fast to a particular belief w. implication of acting accordingly]; I help [to assist in supplying what may be needed]

ἀπέρχομαι (118) - I depart, go away

ἀποκρίνομαι (232) - I answer (Dat)

ἀρνέομαι (33) - I deny [to deny any relationship of association w. s.o.]; I deny [to say that one does not know about or is in any way related to a person or event]; I refuse to agree to [to refuse to agree or consent to something]; I disregard, pay no attention to [to refuse to give thought to or express concern for]; I reject, refuse to follow/obey [to refuse to follow s.o. as a leader]; I am untrue, false (to myself) [to behave in a way which is untrue to one's real self, in a sense of denying certain valid aspects of one's personality]

ἄρχω (86) - (Act) I rule (Gen); (Mid) I begin to (w. Infin Obj)

ἀφορίζω (10) - I exclude, separate, get rid of [to exclude or remove s.o. from an association]; I appoint, set apart for [to set aside a person for a particular task or function]; I separate, set one apart from another [to separate into two or more parts or groups, often by some intervening space]

βούλομαι (37) - I wish, desire; intend to (w. Infin Obj)

γίνομαι (670) - I become

δέχομαι (56) - I receive, welcome

διαμένω (5) - I remain with, continue [to remain in an association for a period of time]

δεξιάς δίδωμι (1) - [idiom, lit. 'to give right hands'] I make an agreement, covenant [to acknowledge an agreement establishing some relation, normally involving the actual practice of shaking hands]

διέρχομαι (43) - I come, go, pass through

εἰσέρχομαι (194) - I come, go into, enter

εἰσπορεύομαι (18) - I go into, in

ἐκκλείω (2) - I exclude, separate, get rid of [to exclude or remove s.o. from an association]; eliminate, don't allow [to cause something to be excluded or not allowed]

ἐκπτύω (10) - I reject, have disdain for [lit., 'to spit out']

ἐξέρχομαι (218) - I come, go out

ἐργάζομαι (41) - I work, labor [to engage in an activity involving considerable expenditure of effort]; I do business, trade [to be engaged in some kind of business, generally buying & selling]; I do, make, perform [markers of an agent relation w. numerable events, w. the probable implication of comprehensiveness]; I bring about [to cause to be, to make to be, to bring about]

ἔρχομαι (636) - I come, go

εἰμὶ εἰς τὸν κόλπον (3) - [idiom, lit. 'I am in the bosom of'] I am closely involved with (Gen), am close beside (Gen)

θαυμάζω (43) - I wonder, am amazed, marvel [to wonder or marvel at some event or object; whether the reaction is favorable or unfavorable depends on the context]

θαυμάζω πρόσωπον (1) - [idiom, lit. 'to amaze the face'] I flatter [to praise s.o., normally in an exaggerated or false manner & w. insincere purpose]

καταλείπω (24) - I leave, no longer relate to [to cause a particular relationship to cease]; I go away from [to leave or depart, w. emphasis upon the finality of the action]; I leave behind, abandon [to cause or permit something to remain in a place & to go away]; I cause to remain [to cause to continue to exist, normally referring to a small part of a larger whole]; I neglect, am no longer concerned about [to give up or neglect one' concern for something]; I leave without helping [to leave s.o. w/o help, possibly in the sense of 'to cease helping']

κολλάομαι (12) - I join, become a part of [to begin an association w. s.o. whether temporary or permanent]; I cling to [to cling or stick to something]

μετατίθεμαι ἀπό (1) - [idiom, lit. 'to change from'] I turn away from, abandon my loyalty to [to abandon an association]

μετέχω (8) - I belong to [to be included in the membership of a group]; I share in [to share in the possession of something]; I eat (food), drink [normally occurring together w. a term specifying the particular food in question, but also occurring absolutely in contexts related to food]

τραπέζης μετέχω (2) - [idiom, lit. 'to share in a table'] I belong to (a religious group), eat at the table of

παραπίπτω (1) - I fall away, forsake, turn away [to abandon a former relationship or association]

παρεισδύω (1) - I slip into a group unnoticed, join unnoticed [to join surreptitiously w. evil intent]

παρεισέρχομαι (2) - I slip into a group unnoticed, join unnoticed [to join surreptitiously w. evil intent]

περιτέμνω (17) - I circumcise [to cut off the foreskin of the male genital organ as a religious rite involving consecration & ethnic identification]

πορεύομαι (154) - I go

προσέρχομαι (86) - I approach, come/go to

προσεύχομαι (86) - I pray

στρέφω (21) - I turn [to cause something to turn]; I change, turn into, remove from [to cause something to turn into or to become something else]; I bring back carry back to, take back to [to carry something back to a point where it had been formerly]; I pay back [to return a payment]; I reject, turn away from [to reject an existing relation of association]

συγχράομαι (1) - I associate with (Ins), am involved with (Ins) [to associate w. one another, normally involving spacial proximity and/or joint activity,, & usually implying some kind of reciprocal relation or involvement]

συναγωνίζομαι (1) - I join fervently/vigorously in [to join w. s.o. else in some severe effort]

συναναμίγνυμι (3) - I associate with (Ins), am involved with (Ins) [to associate w. one another, normally involving spacial proximity and/or joint activity,, & usually implying some kind of reciprocal relation or involvement]

συναπάγομαι (3) - I associate with (Ins), am involved with (Ins) in the sense of sharing in an activity [to associate w. one another, normally involving spacial proximity and/or joint activity,, & usually implying some kind of reciprocal relation or involvement]

συνέρχομαι (30) - I come/go with

χωρίζω (13) - I separate, isolate [to separate objects by introducing considerable space or isolation]; I divorce [to dissolve the marriage bond by sending the wife away]; I depart, leave [to separate from, as the result of motion away from]; I separate considerably, remove at a distance [to cause to be at a distance]

ψεύδομαι (12) - I lie, deceive

Nouns:

ἀκροβυστία, ἡ (20) - uncircumcised [a state of being uncircumsided by not having the foreskin of the penis cut off]; uncircumcised, Gentiles, the Gentile world [a collective for those who are uncircumcised]

ἀποβολή, ἡ (2) - rejection, elimination [the removal of s.o. from a particular association]

γνώστης, ὁ (1) - expert, one well acquainted with (Gen)

ἐκκλησία, ἡ (114) - assemby [a regularly summoned political body]; congregation of Israel; church, congregation

ἐριθεία, ἡ (7) - hostility, being against [a feeling of hostility or opposition]; selfish ambition, rivalry, resentfulness [a feeling of resentfulness based upon jealousy & implying rivalry]

ἑταῖρος, ὁ (3) - companion, friend [a person who is associated w. s.o. else, though not necessarily involving personal affection]

κοινωνία, ἡ (19) - close association, fellowship [an association involving close mutual relations & involvement]

κοινωνός, ὁ (10) - partner, associate, one who joins in with [one who participates w. another in some enterprise or matter of joint concern]

κόλπος, ὁ (6) - bosom, chest, chest; fold of a garment (formed as it falls from the chest over the girdle)

μετοχή, ἡ (1) - partnership, sharing [a relationship involving shared purposes & activity]

μέτοχος, ὁ (6) - partner, companion [one who shares w. s.o. else as an associate in an enterprise or undertaking]

ὁμιλία, ἡ (1) - association, company; speech, sermon

ὀρφανός, ὁ/ἡ (2) - orphan, friendless person, helpless [fig., one who is w/o associates who may be of sustaining help]

περιτομή, ἡ (36) - circumcision

οἱ ἐκ περιτομῆς (6) - those of the circumcision [a set phrase referring to those who insisted on circumcising Gentiles if they were to be regarded as true believers in Jesus Christ]

προσευχή, ἡ (37) - prayer; place of prayer

Σαδδουκαῖος, ὁ (14) - Sadducee [always in plural in NT]

συγκοινωνός, ὁ (4) - fellow participant, partner, associate, one who joins in with [one who participates w. another in some enterprise or matter of joint concern]

συνεργός, ὁ (13) - fellow worker

σύντροφος, ὁ (1) - close friend, intimate friend, friend since childhood [a close friend on the basis of having been brought up together]

συστρατιώτης, ὁ (2) - fellow soldier

Φαρισαῖος, ὁ (99) - Pharisee

Pronouns:

αὐτός, -ή, -ό (5601) - [Intensive Pronoun] himself, itself, myself; same; [Personal Pronoun] he, she, it, they

Adjectives:

ἄλλος, -η, -ον (155) - different [pertaining to that which is different in kind or class from all other entities]; other, another [pertaining to that which is other than some item implied or identified in a context]

ἀναγκαῖος, -α, -ον (8) - close, intimate [pertaining to a close interpersonal relation]

γνωστός, -ή, -όν (15) - well acquainted with (Ins) [pertaining to being a friend or acquaintance of s.o. & thus enjoying certain privilege as a result of such a relation]; known, capable of being known, intelligible; extraordinary

δεξιός, -ά, -όν (54) - right [as opposed to 'left']

δίκαιος, -αία, -ον (79) - righteous, just [pertaining to being in accordance w. what God requires]; right, righteous [pertaining to being in a right relationship w. s.o.]; proper, right [pertaining to being proper or right in the sense of being fully justified]

ἕτερος, -α, -ον (99) - different, other than (in a different form) [pertaining to that which is different in kind or class from all other entities]; another, other [pertaining to that which is other than some other item implied or identified in a context]

ἐχθρός, -ά, -όν (32) - hostile, hating, [subst.] enemy

παρείσακτος, -ον (1) - falsely pretending, joined falsely [pertaining to joining w. s.o. under false pretenses & motivations]

Adverbs:

ἑτέρως (1) - (adv of manner) differently

Connectors:

Coordinate conjunctions:

Subordinate conjunctions:

ἐάν (351) - [a marker of condition, with the implication of reduced probability (in the protasis of 3rd class conditional sentence with subjunctive mood verb)] if; [a point of time which is somewhat conditional and simultaneous with another point of time] when, when and if; [marker of the possibility of any number of occurrences of some event] -ever (wherever, whatever, whoever, however)

εἰ (507) - [subordinate conjunction] if, since [intro adv cond clause]; whether, if [intro subst object deliberative clause]

Prepositions:

NAME:_____Date:_____ Grade:_____._____

(From Grade Calculation on last page)

Course:_____

☙ Written Exercise 9: ✍

☞**Translate the following Greek text into correct English (93 answers):**

ἡ ἐπιστολὴ ἡ ἀπὸ τοῦ Παύλου ἦλθεν πρὸς τὸν ᾿Ανδρόνικον ὃς ἐν τῇ ῾Ρώμῃ ἦν. ἐν αὐτῇ ὁ ἀπότολος ἤρξατο διανοίγειν τὰς αὐτοῦ κακίας μετὰ τῶν᾿Ιουδαίων ἀντιδίκων οἳ ἠργάζοντο ταῖς ἐκκλήσαις τῆς Γαλατίας. τῷ ᾿Ανδρονίκῳ ὁ Παῦλος ἔγραψεν ὅτι αὐτὸς εἶπε πρὸς αὐτοὺς τοὺς Γαλάτας· Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ θεοῦ εἰς ἕτερον εὐαγγέλιον ὃ οὐκ ἄλλον εστί.

ὡς ὁ ᾿Ανδρόνικος τὴν ἐπιστολὴν ἀνέγνω, ἡ ᾿Ιουνία εἶπεν· Οὗτοι οἱ ψευδοδιδάσκαλοι ταράσσονται τὰς Γαλιλικὰς ἐκκλησίας; Ναὶ, ὑπέλαβεν ὁ ᾿Ανδρόνικος, Καὶ αὐτοὶ βούλονται μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. Οὐκ αὐτοὶ πρότερον οἱ Φαρισαῖοι ἦσαν; εἶπεν ἡ ᾿Ιουνία. Ναὶ, καὶ ἔτι αὐτοὶ οὐ θελούσιν συναπάγεσθαι τοῖς ἀνθρώποις οἳ ἀκροβυστία εἰσί. οὗτοι δὲ οἱ κακοὶ ἐργατοὶ οὐ μετέχουσι τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

✄**Parse the following words according to the appropriate model (62 answers):**

ἡ ἐπιστολὴ (7 answers): 1 - Nom (Subj) - F - S - ἐπιστολή, ἡ - _____

ἡ ἀπὸ τοῦ Παύλου (7 answers): Proper Name - Abla (Source) - M - S - _____- from Paul

ἦλθεν (8 answers): 2 Aor (_____) - Act - Ind - 3 - S - ἔρχομαι - it came

πρὸς τὸν ᾿Ανδρόνικον (7 answers): Proper Name - Acc (Ref/Measure) - M - S - ᾿Ανδρόνικος, ὁ -_____

ὃς (13 answers): Rel Pron - Nom (Subj) - M - S - ὅς, ἥ, ὅ - introducing _____ _____ dependent
    clause - _____

ἐν τῇ ῾Ρώμῃ (7 answers): Geog Name - Loc (Place) - F - S -_____- in Rome

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

ἐν αὐτῇ (10 answers): Pers Pron - Loc (_____) - F - S - αὐτός, -ή, -ό - in it

ὁ ἀπότολος (7 answers): 2 - Nom (Subj) - M - S - ἀπόστολος, ὁ - the apostle

L9-21

ἤρξατο (8 answers): 1 Aor (Const) - Mid (_____) - Ind - 3 - S - ἄρχομαι - he began

διανοίγειν (8 answers): _____ (_____) - _____- Infin (____: _____) -_____-
_____

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

τὰς...κακίας (7 answers): 1 - Acc (_____) - F - P - κακία, ἡ - his troubles, difficulties

μετὰ τῶν...ἀντιδίκων (7 answers): 2 - Gen (_____) - M - P - ἀντίδικος, ὁ - with his (Jewish) opponents

τῶν Ἰουδαίων (10 answers): Proper Adj (Attrib) - Gen - M - P - Ἰουδαῖος, -α, -ον - (with his) _____

οἳ (10 answers): Rel Pron - Nom (_____) - M - P - ὅς, ἥ, ὅ - introducting Relative Adjectival dependent
clause - who

ἠργάζοντο (8 answers): Imperf (Desc) -_____- Ind - 3 - P - ἐργάζομαι - they were working

ταῖς ἐκκλήσαις (7 answers): 1 - Loc (Place) - F - P - ἐκκλησία, ἡ - in/among the churches

τῆς Γαλατίας (7 answers): Geog Name - Gen (Place) - F - S - Γαλατία, ἡ - of Galatia

τῷ Ἀνδρονίκῳ (7 answers): Proper Name - Dat (Indir Obj) - M - S - Ἀνδρόνικος, ὁ - to Andronicus

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

ἔγραψεν (8 answers): 1 Aor (Const) - Act - Ind - 3 - S - γράφω - he wrote

ὅτι (4 answers): Subordinate conjunction introducing Conjunctory _____ _____ dependent clause -
_____

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

εἶπε (answers): 2 Aor (Culm) - Act - Ind - 3 - S - λέγω - he had said

πρὸς...τοὺς Γαλάτας (7 answers): Proper Name - Acc (Ref/Measure) - M - P - Γαλάτης, ὁ - to the Galatians
(themselves)

αὐτοὺς (10 answers): _____ Pron - Acc - M - P - αὐτός, -ή, -ό - themselves

Θαυμάζω (8 answers): Pres (Desc) - Act - Ind - 1 - S - θαυμάζω - I marvel, am amazed

ὅτι (4 answers): Subordinate conjunction introducing Conjunctory Substantival Object depdenent clause -
that

οὕτως ταχέως: Adverb of time/manner - so quickly

μετατίθεσθε (9 answers): Pres (Desc) - Mid (_____) - Ind - 2 - P -_____- you (yourselves) are
turning away from

ἀπὸ τοῦ θεοῦ (7 answers): 2 - Abla (Sep) - M - S - θεός, ὁ - away from God

εἰς...εὐαγγέλιον (7 answers): 2 - Acc (Measure) - N - S - εὐαγγέλιον, τό - into another gospel

ἕτερον (9 answers): Adj (_____) - Acc - N - S - ἕτερος, -α, -ον - another, different

ὃ (13 answers): Rel Pron - Nom (Subj) - N - S - ὅς, ἥ, ὅ - introducing Relative Adjectival dependent clause - which

ἄλλον (9 answers): Adj (Pred) - Nom - N - S - ἄλλος, -η, -ον - another
οὐκ ἐστί (7 answers): Pres (Desc) - Ind - 3 - S - εἰμί - it is not

ὡς (4 answers): Subordinate conjunction introducing Conjunctory _____ Temporal dependent clause
    - _____

ὁ Ἀνδρόνικος (7 answers): Proper Name - Nom (Subj) - M - S - Ἀνδρόνικος, ὁ - Andronicus

τὴν ἐπιστολὴν (7 answers): 1 - Acc (_____) - F - S - ἐπιστολή, ἡ - the letter

ἀνέγνω (8 answers): 2 Aor (_____) - Act - Ind - 3 - S - ἀναγινώσκω - he had read

ἡ Ἰουνία (7 answers): Proper Name - Nom (Subj) - F - S - Ἰουνία, ἡ - Junia

εἶπεν (8 answers): 2 Aor (Const) - Act - Ind - 3 - S - λέγω - she said

Οὗτοι (9 answers): _____ Pron - Nom - M - P - οὗτος, αὕτη, τοῦτο - _____

οἱ ψευδοδιδάσκαλοι (7 answers): 2 - Nom (Subj) - M - P - _____ - (these) false teachers

ταράσσονται (10 answers): Pres (Desc) - Mid (_____) - Ind (Interrog) - 3 - P - ταράσσω - are they stirring up

τὰς Γαλιλικὰς (9 answers): Proper Adj (_____) - Acc - F - P - Γαλιλικός, -ή, -όν - the Galatian

ἐκκλησίας (7 answers): 1 - Acc (_____) - F - P - ἐκκλησία, ἡ - the (Galatian) churches

Ναὶ: particle of affirmation - yes

ὑπέλαβεν (8 answers): 2 Aor (Const) - Act - Ind - 3 - S - ὑπολαμβάνω - _____

ὁ Ἀνδρόνικος (7 answers): Proper Name - Nom (Subj) - M - S - Ἀνδρόνικος, ὁ - Andronicus

Καὶ (1 answer): Coordinate conjunction linking two independent clauses in the direct discourse - _____

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

βούλονται (8 answers): Pres (Desc) - Dep - Ind - 3 - P - _____ - _____

μεταστρέψαι (8 answers): 1 Aor (Const) - Act - Infin (S: _____) - μεταστρέφω - to change, alter

τὸ εὐαγγέλιον (answers): 2 - Acc (_____) - N - S - εὐαγγέλιον, τό - the gospel

τοῦ Χριστοῦ (7 answers): 2 - Gen (Ref/Poss) - M - S - Χριστός, ὁ - about/of Christ

Οὐκ: negative adverb introducing interrogative sentence, expecting positive response - not

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

πρότερον (1 answer): Adverb of time - formerly, earlier

οἱ Φαρισαῖοι (7 answers): Proper Name - Nom (_____) - M - P - Φαρισαῖος, ὁ - Pharisees

ἦσαν (8 answers): Imperf (Desc) - Ind (_____) - 3 - P - εἰμί - Are they not
εἶπεν (8 answers): 2 Aor (_____) - Act - Ind - 3 - S - λέγω - _____

ἡ Ἰουνία (answers): Proper Name - Nom (Subj) - F - S - Ἰουνία, ἡ - Junia

Ναὶ: particle of affirmation - yes

καὶ (1 answer): coordinate conjunction linking two independent clauses in direct discourse - and

ἔτι (1 answer): Adverb of time - still, yet

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

οὐ θελούσιν (8 answers): Pres (Desc) - Act - Ind- 3 - P - θέλω - _____

συναπάγεσθαι (9 answers): Pres (Desc) - Mid (_____) - Infin (S: Obj) - συναπάγω - _____

τοῖς ἀνθρώποις (7 answers): 2 - Ins (_____) - M - P - ἄνθρωπος, ὁ - with the men

οἳ (13 answers): Rel Pron - Nom (Subj) - M - P - ὅς, ἥ, ὅ - introducing _____ Adjectival dependent clause - _____

ἀκροβυστία (answers): 1 - Nom (_____) - F - S - ἀκροβυστία, ἡ - uncircumcised

εἰσί (7 answers): Pres (Desc) - Ind - 3 - P - εἰμί - they are

οὗτοι (9 answers): _____ Pron - Nom - M - P - οὗτος, αὕτη, τοῦτο - _____

δὲ (1 answer): postpositive coordinate introducing independent clause adding a slightly contrastive idea to previous independent clause - and, but

οἱ κακοὶ (9 answers): Adj (Attrib) - Nom - M - P - κακός, -ή, -όν - (these) evil

ἐργατοὶ (7 answers): 1 - Nom (Subj) - M - P - ἐργατής, ὁ - workers

οὐ μετέχουσι (8 answers): Pres (Desc) - Act - Ind - 3 - P - μετέχω - they do not share, have a part in

τῷ εὐαγγελίῳ (7 answers): 2 - Loc (Sphere) - N - S - εὐαγγέλιον, τό - in the gospel

τοῦ Χριστοῦ (answers): 2 - Gen (Ref/Poss) - M - S - Χριστός, ὁ - about/of Christ

❖**Conjugate the following verbs according to the appropriate model (14 answers):**

Present - Middle - Indicative Forms of ἄρχω (7 answers):

Person:	Singular	Plural	Infinitive
1			
2			
3			

Present - Middle - Indicative Forms of μετατίθημι (7 answers):

Person:	Singular	Plural	Infinitive
1			
2			
3			

⌘**Decline the following nouns and noun derivatives according to the appropriate model (18 answers):**

Intensive Pronoun αὐτός, -ή, -ό (18 answers):

Case:	Masculine	Feminine	Neuter
Singular:			
Nom			
Gen/Abla			
Dat/Ins/Loc			
Acc			
Plural:			
Nom			
Gen/Abla			
Dative			
Accusative			

Block diagram the above text according to the guidelines (8 answers):

(A)   ἡ ἐπιστολὴ . . . ἦλθεν
           ἡ ἀπὸ τοῦ Παύλου   πρὸς τὸν Ἀνδρόνικον
                            ὅς ἐν τῇ Ῥώμῃ ἦν.

               ἐν αὐτῇ
(B)   ὁ ἀπότολος ἤρξατο διανοίγειν τὰς αὐτοῦ κακίας
                       μετὰ τῶν Ἰουδαίων ἀντιδίκων
                     /------------------|
                     οἳ ἠργάζοντο ταῖς ἐκκλήσαις
                          /----|
                       ἐν τῇ Γαλατίᾳ

.
(Γ)   τῷ Ἀνδρονίκῳ ὁ Παῦλος ἔγραψεν
                     ὅτι αὐτὸς εἶπε πρὸς τοὺς Γαλάτας· \
             /-----------------------------------\
(1)   θαυμάζω
                   ὅτι οὕτως ταχέως μετατίθεσθε
                       ἀπὸ τοῦ θεοῦ
               /----|
                εἰς ἕτερον εὐαγγέλιον.

             ὡς ὁ Ἀνδρόνικος τὴν ἐπιστολὴν ἀνεγνω,
(Δ)   ἡ Ἰουνία εἶπεν·
(2)   Οὗτοι οἱ ψευδοδιδάσκαλοι ταράσσονται τὰς Γαλιλικὰς ἐκκλησίας;

(3)   Ναὶ,
(Ε)   ὑπέλαβεν ὁ Ἀνδρόνικος,   Καὶ
(4)   αὐτοὶ βούλονται μεταστρέψαι τὸ εὐαγγέλιον
                      τοῦ Χριστοῦ.

(5)   Οὐκ αὐτοὶ πρότερον οἱ Φαρισαῖοι ἦσαν;
(Ζ)   εἶπεν ἡ Ἰουνία.

(Η)   (ὑπέλαβεν ὁ Ἀνδρόνικος)
(6)   Ναὶ,
             καὶ
                 ἔτι
(7)   αὐτοὶ οὐ θελούσιν συναπάγεσθαι τοῖς ἀνθρώποις
                /---------|
                οἳ οὐ ἀκροβυστία εἰσί.

               δὲ
(8)   οὗτοι οἱ κακοὶ ἐργατοὶ οὐ μετέχουσι
               /--|
               ἐῷ εὐαγγελίῳ τοῦ Χριστοῦ.

Questions to answer:

1. Describe the literary nature of each of and connection between the two paragraphs of the narrative (4 answer value):

2. Describe in detail the nature of the issue in the letter that prompts the discussion betwen Andronicus and Junia (4 answer value):

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

(Please record grade on page 1)