

A - Lesson 10 - Ω

"Possessing, Possibility and Obligation"

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:

At the beginning of the Christian era, the sense of belonging and possessing particularly related to the family structures, and the homes where families lived. Modern terms like family, nuclear family etc. reflect our contemporary western views of family. The use of such terms in translating ancient Greek, Latin, and Hebrew texts present serious obstacles, since the concept of 'family' differed so greatly among these ancient cultures even among themselves, Hebrew, Greek and Roman.

One common element was the domination of the male head of the household. This became the Gospel's first challenge in transforming the family. With the Jews, the male head of the house had its roots in the patriarchal history of the Old Testament and the prevalence of polygamy in the ancient Semitic cultures. With the Romans, the ancient tradition of *patria potestas*, the absolute power of life and death by the male over all members of the household as long as he lived, played a significant role in the Roman family. Add to that the dominate pattern of arranged marriages between a male in his thirties and the female in her beginning teen years in all three ancient cultures. The result: a very different understanding of family!

These perspectives impacted every fabric of social and private life, as well as the construction of homes. The ancient home of more affluent people had sections where the females and slaves stayed,

ἡ γυναίκετις usually in the rear of the house, and cooking etc. mostly took place there. This was more true for the Greeks in the eastern Mediterranean, than appears to be for the Romans in the western regions. The front section of the house, τὸ ἄνδρον, were where males dominated. Their sleeping quarters, dining rooms, and rooms for entertaining, as well as rooms for conducting business, were here.

The basic terms for family and home in Greek, οἰκία and οἶκος, include references either to the family or to the place where the family lived.

References to a house include both οἰκία and οἶκος, as well as ἔπαυλις. Houses varied enormously in size in the first century world. Some of the smaller homes uncovered by archaeologists in the Mediterranean world were as small as 300 square feet for peasants, while others range to several thousand square feet for the very wealthy. The size and ornateness of the home generally was in proportion to the wealth of the family. Multi-story homes and apartment houses with multi-family units existed but were generally limited by Roman law to no more than 70 feet in height, mostly because of fire hazards and construction defects. Specific references to larger homes included ἡ ἀυλή (literally, 'courtyard'), a home large enough for a wide interior courtyard; τὸ βασιλείον was the 'palace' of a king or ruler, as in Luke 7:25; and τὸ πραιτώριον, the official residence of a governor, such as Herod's in Acts 23:35.

Temporary dwellings were referred to by differ-

ent terms: τὸ σκῆνωμα (a temporary dwelling distinguished from the more permanent dwelling, ὁ οἶκος); ἡ σκηνή, a tent. The person who made such temporary facilities was ὁ σκηνοποιός (the tentmaker), as in Acts 18:3.

The male head of the household was ὁ ἀνὴρ, who as head of the house was ὁ οἰκοδεσπότης or ὁ κύριος. He related to his wife (ἡ γυνή) as ὁ ἀνὴρ (husband), to his children (τὰ τέκνα, either ὁ υἱός [son] or ἡ θυγάτηρ [daughter]) as ὁ πατήρ (father), and to his slaves (οἱ δούλοι) as ὁ κύριος (master).

In the more affluent households, slaves (δούλος, ὁ; παῖς, παιδός, ὁ / ἡ; δουλὴ, ἡ, παιδίσκη, ἡ) were always present, since slavery (δουλεία, ἡ) was widespread in that world, and sometimes hired servants as well. When several slaves were present an organizational structure was developed depending on the needs of the situation. One highly educated slave was usually placed in charge of the day to day administration (οἰκονομία, ἡ) of the household and he supervised (οἰκονομέω) all the activities and reported directly to the master of the house (οἰκοδεσπότης, ὁ). He was literally the 'law of the house' (οἰκονόμος, ὁ).

Some of the slaves (οἰκετεία, ἡ) had various responsibilities inside the house (οἰκουργός, -όν), and were known as household servants (οἰκέτης, ὁ). Those charged with the responsibility of preparing (παρασκευάζω) and serving the food (διακονία, διακονέω) were οἱ / αἱ διάκονοι, and were supervised by ὁ ἀρχιτρίκλιος. Others took care of the sleeping quarters (στρώννυμι), were guards at the entrance to the house (θυρωρός, ὁ, ἡ), the doctor (ὁ ἰατρός), the lawyer (ὁ ῥήτωρ, defense attorney, or ὁ νομικός (lawyer for civil matters), and supervised the education of the young boys of the master, as ὁ παιδαγωγός.

With this culture as different as possible from modern western culture, the translation of the above terms into meaningful English expressions poses real challenges. In their original historical setting, these Greek terms carried a certain set of implications, which generally have absolutely no relevance to a modern setting.

An indispensable source of information about the ancient family with its implications for early Christianity is Carolyn Osiek and David Balch, *Families in the New Testament World: Households and House Churches*, in The Family, Religion, and Culture series (Louisville: Westminster John Knox Press, 1997). Also see topics 7.2-7.9; 46.1-46.19; 87.76-86, in Louw-Nida for complete listings of terms. And the ancient Haustafeln at [\[cranfordville.com/Haustafn.html\]\(http://cranfordville.com/Haustafn.html\).](http://</p></div><div data-bbox=)

Elements of the Greek Sentence:

When are you supposed to use a semicolon?

When two ideas are linked together very closely but the connection between them is left undefined.

In **English** compound sentences, writing styles create the need to suggest thought relationships between independent clauses, but the nature of the connection is left undefined; it is usually implicit from the thought flow established by the sentence, as is illustrated in the use of the semicolon in this sentence. The implied connector between the two ideas can be either a coordinate conjunction -- like 'and' -- or a correlative adverb -- e.g., 'thus.' In English, the use of the semicolon for an explicitly stated coordinate conjunction is less common today than a hundred years ago.

On the other hand, asyndeton is a growing pattern with certain English subordinate conjunctions, especially 'that.' Often, particularly in oral communication, this subordinate conjunction is omitted since the speaker assumes (that) the listener understands the flow of thought without it being inserted. Supposedly the omission of certain conjunctions creates a more lively writing/speaking style that engages the reader/listener by mentally having to supply the missing element. It can be, however, carried to such an extreme that the missing gaps focus too much attention on themselves and detract from the more important elements of the statement.

Koine Greek had less tendency to make use of asyndeton. Thus, the Greek New Testament contains a sparing use of the Greek semicolon, written as the raised dot (·), connecting equal clauses. More literary circles of Koine Greek considered asyndeton repugnant Greek style and criticized its use.

When it does occur, the implicit conjunction can usually be determined without difficulty. Note the example from John 14:6. Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ ("I am the Way and the Truth and the Life; no one comes to the Father except through me."). The second clause quite clearly is joined to the first by an implicit καὶ or οὐδ.

A much less common use of asyndeton, fortunately, is for a subordinate conjunction such as ὅτι to be dropped. The Hebrew/Aramaic background of

most of the New Testament writers, along with other factors, contributed to a tendency on occasion to not set up a clearly defined connection between the dependent clause statement and the main clause it is linked to.

One particularly clear illustration of this is found in Mark 1:9, *καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου* ("It happened in those days [that] Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.") The Greek sentence has omitted ὅτι which introduces the remainder of the sentence and creates a conjunctive substantival subject clause of the main clause verb ἐγένετο.

With exegetical objectives in mind for using the Greek New Testament, we need to be able to identify the implicit connection in those instances of asyndeton. On occasion, this implicit connection impacts the theological understanding derived from the NT texts.

Setting up concessive conditions. In the previous lesson we began a study of the **conditional sentence** where a scenario is set up as the prerequisite condition to the occurrence of the main clause verb action: "If you study Greek, you can understand the New Testament much better." The protasis, the if-clause, modifies the apodosis, the main clause, as an adverbial modifier. The first class conditional sentence using εἰ and the indicative mood verb studied first makes the assumption of the occurrence of the protasis.

The **concessive sentence** has affinities with the conditional sentence: (1) Both types of sentences contain a **protasis** and an **apodosis**. (2) The same subordinate conjunctions, εἰ and ἐάν, are used, together with both the indicative and subjunctive moods of the verb. However, an important difference exists both conceptually and in patterns of construction. In the conditional sentence, the realization of the apodosis depends upon the realization of the protasis; note the above example. With the concessive sentence, the realization of the apodosis occurs *in spite of* the occurrence of the protasis: "Although you don't master Greek, you will still understand the New Testament much better."

In Koine Greek three types of concessive sentences are found: (1) **logical concession**, introduced by εἰ καὶ with the indicative mood verb, assuming the protasis to be a fact; (2) **doubtful concession**, introduced by ἐάν καὶ with the subjunctive mood verb, proposing the protasis as a possibility; (3) **emphatic**

concession, introduced either by καὶ ἐάν with the subjunctive mood verb, or by καὶ εἰ with the indicative mood verb, assuming that the protasis has no likelihood of realization.

Like the conditional protasis, the concessive protasis can imply different levels of possibility of fulfillment. In the illustration above, the **logical concessive protasis** would imply that you are not going to master Greek in any conceivable circumstance. The **doubtful concessive protasis** would suggest that you probably won't master Greek but might possibly. The **emphatic concessive protasis**, interestingly enough with the negative framing of the protasis, would imply that there's no way you're not going to master Greek; that is, it assumes that you will master Greek! Now you will have to decide which type of protasis best characterizes your study of Greek!

☞ One side note: as with the conditional sentence, the **Greek participle** -- to be studied later -- can set up a conditional protasis without clearly implying a specific level of conditionality. So also the Greek participle can set up a concessive protasis without a specific level of anticipation for realizing the protasis.


The identification of category (1), (2), or (3) of the protasis for the concessive sentence is rather easy. *The position of καὶ in relation to the subordinate conjunctions εἰ and ἐάν is a crucial clue. The logical concession (1) has καὶ following εἰ. The doubtful concession (2) has it following ἐάν, while in the emphatic concession (3) it precedes either εἰ or ἐάν.*

📖 Some NT examples of these types of concessive sentences help illustrate the significance of the constructions.

In 2 Cor. 7:8 Paul says, *εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι* ("Although I grieved you by my letter, I do not regret it."). In this **Logical Concessive** (1) protasis Paul made the assumption of his letter grieving the Corinthians.

In Gal. 6:1 we find *ἐάν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, καταρτίζετε τὸν τοιοῦτον* ("Even though a person may be overtaken in a fault, restore such a one."). Here Paul set up the theoretical possibility of someone being trapped by sinful activity. In the context of Gal. 6:1-3, the statement affirms the need of the more spiritual believers helping such an individual, and Paul, by the **Doubtful Concessive** (2) protasis, doesn't imply any direct accusation toward anyone in the Galatian churches.

In John 8:16 Jesus made the declaration καὶ ἐὰν κρίνω ἐγώ, ἢ κρίσις ἢ ἐμὴ ἀληθινὴ ἐστίν ("Even if I should judge, my judgment is true."). In this **Emphatic Concessive** (3) protasis, the likelihood of Jesus rendering a judgment is set forth as remote. But in the unlikelihood that he ever would, his judgment would in that instance be unquestionably true and accurate. The rest of the verb supplies the reason for this through a ὅτι-clause affirming his unity with the Heavenly Father.

 Concessive sentences are very much like conditional sentences. In fact, one grammarian labeled them as conditional clauses with καί. At the heart of these sentences is a level of tension between the idea in the protasis and that in the apodosis. The patterns below range from very little tension in the Logical Concession to very great tension in the Emphatic Concession. The three categories of concessive sentences can be summarized as follows:

Type:

Protasis:

Apodosis:

Characterization:

Logical Concession:

εἰ καί + indicative mood verb
any tense or mood

protasis assumed true:
"if indeed" "if also" "although"

Doubtful Concession:

ἐὰν καί + subjunctive mood verb
any tense or mood

protasis assumed possible:
"if even" "even though"

Emphatic Concession:

καὶ ἐὰν + subjunctive mood verb
any tense or mood

protasis assumed improbable:
"even if"

καὶ εἰ + indicative mood verb
any tense or mood

protasis assumed improbable:
"even if"

Notice how this compares to the conditional sentences discussed in Lesson Nine.

Logical Concession. The protasis is assumed to be true or to have occurred, but presents no great difficulty to the idea in the apodosis. In 2 Cor. 7:8

Paul says, εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι ("Although I grieved you by my letter, I do not regret it."). In this Logical Concessive protasis Paul made the assumption of his letter grieving the Corinthians.

Doubtful Concession. In Gal. 6:1 we find ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι, καταρτίζετε τὸν τοιοῦτον ("Even though a person may be overtaken in a fault, restore such a one."). Here Paul set up the theoretical possibility of someone being trapped by sinful activity. In the context of Gal. 6:1-3, the statement affirms the need of the more spiritual believers helping such an individual, and Paul, by the Doubtful Concession protasis, doesn't imply any direct accusation toward anyone in the Galatian churches.

Emphatic Concession. In John 8:16 Jesus made the declaration καὶ ἐὰν κρίνω ἐγώ, ἢ κρίσις ἢ ἐμὴ ἀληθινὴ ἐστίν ("Even if I should judge, my judgment is true."). In this Emphatic Concessive protasis, the likelihood of Jesus rendering a judgment is set forth as remote. But in the unlikelihood that he ever would, his judgment would in that instance be unquestionably true and accurate. The rest of the verb supplies the reason for this through a ὅτι-clause affirming his unity with the Heavenly Father.

Alternative Ways of expressing concession. As with conditional sentences, the participle used in the **adverbial concessive** function can express concession without implying the precise tone of concession inherent in the above dependent clauses. This is a common use in the Greek New Testament. *The nature of the construction is a tension between the participle action and the regular verb action.* The participial action presents a barrier to be overcome before the regular verb action can take place. Note the example in Matt. 7:11, εἰ οὖν ὑμεῖς **πονηροὶ ὄντες** οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουῦσιν αὐτόν (If then you, **although evil**, know to give good gifts to your children, how much more will your Father in Heaven give good gifts to those asking him.). The point of the first class conditional protasis with the concessive participle embedded in it is that, in spite of the fact of being evil, humans know to do good things for their children. Since doing good is true with sinful humans, how much more does God, who is not evil, know to do good to his children.

From these examples you hopefully can ob-

serve that translating these different types of concessive sentences into English offers some challenges, but also that they clearly express some important shades of meaning. In the development of exegetical skills with the Greek New Testament, we must gain the ability to pick up on these subtle shades of meaning "if we are to master Greek." And the joy of "mastering Greek" is the immense satisfaction of realizing a richness of meaning in the text of the New Testament not imagined present. The more I work with the Greek NT the more excited I become about just how much spiritual treasure it contains.

Elements of Greek Grammar:

Verbs:

Impersonal Verbs. *Some verbs in Koine Greek, believe it or not, are relatively fixed in form and are not subject to the mass of verb endings! The most frequent of these is δεῖ (101x).* It shows up in only five forms in the New Testament: **the present tense δεῖ (77x), the imperfect tense ἔδει (16x), the present subjunctive δέη (2x), the present infinitive δεῖν (3x) and participle δέον/δέοντα (3x).**

The concept of the verb is to connote obligation (one ought to, should) or necessity (it is necessary to, one must). In either meaning, the verb will have the infinitive as its subject. 📖 Thus in John 4:20 the Samaritan woman said to Jesus, ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ ("you say that in Jerusalem is the place **where it is necessary to worship**"). Here the present active infinitive (S:Subj) προσκυνεῖν is the subject of δεῖ in the literalistic sense of "to worship is necessary."

The English translation patterns can vary from "it is necessary to worship" to "one must worship" to "we are supposed to worship." The context will suggest the origin of the obligation, whether derived externally or internally. Or, whether the verb idea suggests obligation or inevitability.

The infinitive can have its own subject in the **Accusative of Reference** case in the normal pattern for Greek infinitives. 📖 In John 4:4 this pattern occurs: ἔδει αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας ("It was necessary for him to pass through Samaria.") with αὐτὸν as the Accusative of Reference subject of the present-deponent infinitive (S:Subj) διέρχεσθαι. Verbs like δεῖ will not be subject to the parsing model.

Another similar type verb with one NT occurrence in 📖 **Jas. 3:10** is **χρηῖ**: οὐ χρηῖ...ταῦτα οὕτως γίνεσθαι

("These things should not happen."). Here the sense of necessity relates to that which is/isn't proper. Note that the infinitive γίνεσθαι is the subject of the verb.

A third verb of this category is ἔξεστι(ν) (32x), which can denote either possibility ("it is possible to...") or obligation ("it is necessary to..."). Three of the 32 uses are the present participle form ἐξόν (being necessary/possible to...). 📖 Note the example in Matt. 22:17 where the Herodians thought they had trapped Jesus with the question ἔξεστιν δοῦναι κῆσον Καίσαρι ἢ οὐ; ("Is it obligatory to give tribute to Caesar or not?"). 📖 The first category of meaning is found in Paul's famous axioms of Christian freedom and responsibility in 1 Cor. 6:12 and 10:23: πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει / οἰκοδομεῖ ("all things are possible for me but all things are not profitable / do not edify").

A fourth verb in this group is ἐνδέχεται in the single use in Luke 13:33, οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ ("It is not possible for a prophet to die outside Jerusalem."). Here the sense is denial of possibility with the meaning that it would be unthinkable to execute a prophet outside the holy city.

🗨️ An important note: **obligation can be expressed in a variety of ways in Koine Greek.**

Several nouns either denote obligation -- *χρεία* (need), *ὀφειλή* (duty), *ὀφείλημα* (obligation), *ἀνάγκη* (obligation, compulsion) et als. -- or a person under obligation -- *ὀφειλέτης* (debtor).

Also a number of verbs, adverbs, and adjectives can refer to something being necessary. See the Vocabulary List in this lesson for an exhaustive listing.

Also, **possibility can be expressed in several different ways.** The range of these expressions is also found in the Vocabulary List. The use of the impersonal verbs to express these ideas mostly sets forth the obligation/possibility as a general axiom or principle universally understood, whereas the regular verb/noun constructions can state the universal truth or a very localized situation limited to a point in time or specific individual.

More Middle Voice Functions. As noted in the previous lesson, the middle voice in Greek involves the verb subject more detailedly than does the active voice. The **Intensive Middle**, from the previous lesson, intensifies the subject involvement in the verb action.

Also, the middle voice can involve the verb sub-

ject in the action both as producer of the action -- the verb subject -- and as recipient of the verb action -- as direct or indirect object. This concept can be expressed easily in English by the use of the appropriate English reflexive pronoun. For example, ἀκούομαι as a **Reflexive Middle Voice** use is translated as "I am hearing myself." On occasion, when a stated direct object is present, the sense of the middle voice is that of an indirect object, or more the idea of the **Dative of Advantage**. Thus, ἀκούομαι τοῦτο would be "I hear this for myself."

This, however, was not the only option available to the Greek writer for expressing this idea. He could also set up the idea with the active voice verb and the appropriate **Reflexive Pronoun** -- see the below listing. Thus, "I am hearing myself" could just as easily be expressed in Greek as ἀκούω ἑμαυτόν, and "I hear this for myself" as ἀκούω τοῦτο ἑμαυτῷ.

In the plural number the reflexive middle denotes interaction among a group of two or more. Thus ἀκούομεθα as a reflexive middle would mean "we hear ourselves." Very close to this idea is the **Reciprocal Middle Voice** function. In this use the above expression would mean "we hear one another." By definition this middle voice function will only occur with the plural number verb. An alternative way of expressing this is with the active voice verb and the Reciprocal Pronoun, discussed below.

Infinitives:

Certain nouns and adjectives lend themselves to an infinitive modifier. The theme subject of this lesson involves quite a large number of these types of words. Fortunately, *most all the English translation words for these Greek words can be set up the same way*; thus the translation difficulty is greatly diminished. In the parsing model, this use is identified as **Substantival: Modifier (S: Mod)**. 📖 Notice John's statement to Jesus at his baptism (Matt. 3:14): ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι ("I have need to be baptized by you."). The infinitive phrase ὑπὸ σοῦ βαπτισθῆναι modifies the direct object noun χρείαν.

The modifying infinitive can also be attached to certain adjectives as in the example 📖 from Mk. 1:7, οὐκ εἰμι ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ ("I am not worthy to untie the strap of his sandals."). Here the modifying infinitive phrase λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ modifies the predicate adjective ἰκανός. The parsing model for this is the same as the above situation.

📖 The list of nouns in this category gravitates

toward those expressing time, fitness, power, authority, need etc. The infinitive modifier simply completes the sense of the noun as a complement.

Some of these nouns are ὥρα (hour), καιρός (time), ἐξουσία (power, authority), ἐντολή (command, commandment). Infinitive modifiers of nouns may be just the infinitive or use the neuter genitive singular article τοῦ. Less common is the use of the preposition εἰς τό.

Some of the adjectives include δύνατος (able to), ἄξιος (worthy to), ἐλεύθερος (free to). Most of the infinitives modifying these adjectives with be just the infinitive by itself or with the article τοῦ, mostly ἔτοιμος (ready to). A few adjectives of this type use εἰς τό with the infinitive: ταχὺς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι (quick to hear, slow to speak) in Jas. 1:19.

When the modifier of these types of nouns and adjectives is a word, rather than an infinitival phrase, it will be the **Genitive of Reference** case function. The translation will follow the natural pattern of English expression with a variety of English prepositions. For example the above example from Matt. 3:14 could be rewritten as ἐγὼ χρείαν ἔχω τοῦ βαπτίσματος with the meaning "I have need for/of baptism." Likewise, the Mk. 1:7 statement could be re-expressed as οὐκ εἰμι ἰκανὸς τῆς παρηγορίας σοῦ ("I am not worthy of your help.").

Nouns:

In ancient Greek the ideas of **advantage/disadvantage** could be expressed in a variety of ways. Very common was the **Genitive of Advantage** case function, denoting the person or thing on whose behalf something is done. The English preposition 'for' usually handles this idea adequately. The Greek construction can occur with just the Genitive case noun alone, or with the prepositions περί, πρός, ὑπέρ. 📖 Note the example in Col. 4:3 where Paul encourages his readers to pray for him and his assistants ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου... ("in order that God may open up to us a door for the Word...")

Somewhat similar to this use of the Genitive case is the **Dative of Advantage** case function. In actuality, this is a very specialized type of indirect object, identifiable by the English preposition 'for' as opposed to the English preposition 'to' for a regular indirect object. The dative case of the Greek noun alone can be used this way, as well as the prepositions ἐν and ἐπί -- all translated by the English 'for.' 📖 A very simple illustration is this is 2 Cor. 2:1 where Paul

says, ἔκρινα γὰρ ἐμαυτῷ τοῦτο... (Now I was deciding this **for myself**...")

The opposite of advantage is **disadvantage** and the dative case can be used this way either with just the dative case noun or with the same two prepositions ἐν and ἐπί. The English preposition 'against' is to be used to express this idea. 📖 Note the use of this in Mark 6:19 -- ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο... (Now Herodias had a grudge **against him** and wanted to kill him but could not...) The context will determine whether the verb action is being done to benefit or to oppose the dative case noun reference.

The accusative case also can express either the idea of advantage or disadvantage with the so-called **Accusative of Relationship** case function. Only prepositions can be used with this accusative case function; these include διὰ (for the sake of, benefit of), εἰς (for/against), ἐπί (upon/against), παρά (contrary to), πρὸς (with/against). Again, the context will provide the clue whether the verb action is positive or negative in regard to the accusative case noun reference. 📖 Note the following illustration of advantage in Mark 2:27 -- Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον (The sabbath was made **for man's benefit**, and not man **for the sabbath's benefit**). Disadvantage can be seen in Luke 12:10, καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου... (and who ever will speak a word **against the Son of Man**...)

Double Accusatives. Another grammar usage needing to be considered in this lesson concerns certain verbs which by their nature lend themselves to **taking two direct objects that are inner connected to one another**. This involves the so-called **Accusative of Primary Object** (actually the primary direct object) and the **Accusative of Secondary Object** (often referred to as the **Predicate Object**). Numerous English verbs use this pattern, especially the verb 'to make.' For example, "God made you a Christian" involves the Primary Object "you" and the Predicate Object "Christian."

Koine Greek made extensive use of this double accusative construction. In the Written Exercise, notice ἐπὶ πολὺ οὗτοι οἱ ἄνθρωποι ἐσπούδαζον θεῖναι ἑαυτοὺς δεσπότας ("for a long time these men had been trying to make themselves masters..."). The predicate object stands in an appositional relationship, defining the direct object. Occasionally the English will require the insertion of the infinitive "to

be" in between these two objects for them to work correctly. 📖 Note Jesus' criticism of the temple authorities regarding their abuse of the temple in Luke 19:46 -- ὑμεῖς δὲ αὐτὸν ἐποιήσατε **σπήλαιον** ληστῶν (but you have made **it a den** for thieves).

Another variation of the Accusative of **Predicate Object** case function found in the homework assignment is with the use of the infinitive: εἶναι ἑαυτοὺς δούλους ("themselves to be servants"). Linking verbs in their finite form take a Predicate Nominative, but with infinitive subjects being in the accusative case, the linking verb required its 'predicate nominative' to match the case of the subject, here the accusative. Thus the predicate reference will shift over to the accusative case in order to match the case of its 'subject.' In the above example, ἑαυτοὺς is the **Accusative of Reference** infinitive subject and δούλους is the **Accusative of Predicate Object** qualifier of the subject linked by the infinitive εἶναι.

Pronouns:

By definition the Reflexive Pronoun passes verb action back to the verb subject. It stands as an alternative form to the Reflexive Middle Voice and is found almost exclusively with the active voice form of the Greek verb.

Reflexive Pronouns:

First Person Singular (myself):

Masculine: Feminine: Neuter:

Singular:			
Nom	_____	_____	_____
Gen/Abla	ἐμαυτοῦ	ἐμαυτῆς	_____
Dat/Ins/Loc	ἐμαυτῷ	ἐμαυτῇ	_____
Acc	ἐμαυτόν	ἐμαυτήν	_____

Second Person Singular (yourself):

Singular:			
Nom	_____	_____	_____
Gen/Abla	σεαυτοῦ	σεαυτῆς	_____
Dat/Ins/Loc	σεαυτῷ	σεαυτῇ	_____
Acc	σεαυτόν	σεαυτήν	_____

Third Person Singular (himself, herself, itself):

Singular:			
Nom	_____	_____	_____
Gen/Abla	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ
Dat/Ins/Loc	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ
Acc	ἐαυτόν	ἐαυτήν	ἐαυτό

Common Plural Forms
(ourselves, yourselves, themselves):

Nom	_____	_____	_____
Gen/Abla	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
Dat/Ins/Loc	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
Acc	ἐαυτούς	ἐαυτάς	ἐαυτά

Notes:

◆ No Nominative case forms exist. The Intensive Pronoun fulfills this function.

◆ No Neuter Gender forms exist for the first and second persons, consistent with other pronouns having a first and second person form.

◆ The same root stem **αυτ** is the basis for the construction of all the Reflexive Pronouns -- the same root stem for the Intensive and the third person Personal Pronouns. The identification of person in the singular forms follows a somewhat similar pattern to the Person Pronouns: εμ- prefix for the first person, σε- prefix for the second person. The third person adds the prefix ἐ- with the rough breathing mark, the same as for the plural forms. *One practical way of remembering these forms is that they are the intensive pronouns with a prefix.*

◆ The ultima accenting pattern follows the typical circumflex-circumflex-acute noun pattern.

◆ The plural forms are the same for all three persons. Context, primarily the person of the verb the pronoun is connected to, determines whether the translation will be 'ourselves,' 'yourselves,' or 'themselves.'

◆ The endings uniformly follow the Greek article, minus the tau.

Reciprocal Pronouns:

Derived from ἄλλος, the Reciprocal Pronoun stresses interaction between two or more individuals in a mutual relationship. It is an alternative form to the Reciprocal Middle Voice function.

Plural:	Masc/Fem
Nom	-----
Gen/Abla	ἀλλήλων
Dat/Ins/Loc	ἀλλήλοις
Acc	ἀλλήλους

Notes:

◆ No forms exist in the singular because the pronoun refers to interaction of two or more individuals.

◆ The forms only exist outside the nominative case.

◆ The personal nature of the pronoun means no distinction is made between masculine and feminine genders.

☞ One important side note. The line of demarcation among the personal, reflexive and reciprocal pronouns in first century Koine Greek was not always clearly maintained in the so-called oblique cases -- those outside the Nominative. Because of common roots etymologically, and sometimes confusion over boundaries of meaning, they will on occasion be used with the significance of one of the other pronouns. Context becomes the translation clue to the appropriate pronoun to use in English.

Possessive Adjectives/Pronouns

In English a distinction exists between the possessive when used as a pronoun or as an adjective. In the first person, the English possessive adjectives are 'my' and 'our' while the possessive pronouns are 'mine' and 'ours.' The second person adjective, whether singular or plural, is 'your' but the pronoun is 'yours.' Note the following example: "My book is not like yours." 'My' is the adjective and 'yours' is the pronoun. In the English third person, the distinction is somewhat blurred: 'his' and 'its' can be either adjective or pronoun, while 'her' is the adjective and 'hers' is the pronoun. The same distinction exists for the plural between the adjective 'their' and the pronoun 'theirs.'

In Greek no such distinction existed between the possessive adjective and the pronoun; the same form is used for both. Context determines the appropriate form to use in English translation.

☞ Note an important distinction of the meaning of the root stem in person, gender and number from the gender and number of the ending. This sometimes becomes confusing to the English reader of Greek because our language doesn't work this way. The prior study of some other modern Western languages should help clarify this distinction because they all work the same way Greek does.

First Person Singular (my, mine):

Singular:	Masculine	Feminine	Neuter
Nom	ἐμός	ἐμή	ἐμόν
Gen/Abl	ἐμοῦ	ἐμῆς	ἐμοῦ
Dat/Ins/Loc	ἐμῶ	ἐμῇ	ἐμῶ
Acc	ἐμόν	ἐμήν	ἐμόν

Plural:

Nom	ἐμοί	ἐμαί	ἐμά
Gen/Abl	ἐμῶν	ἐμῶν	ἐμῶν
Dat/Ins/Loc	ἐμοῖς	ἐμαῖς	ἐμοῖς
Acc	ἐμούς	ἐμάς	ἐμά

Notes:

◆ The typical first person indicator *εμ-* signals the meaning of 'my' or 'mine' regardless of whether the ending attached is singular or plural. The spelling of the ending is determined by the case, gender, and number of the word the adjective/pronoun is attached to.

◆ The endings are those of the article minus the tau, with the adjective neuter *-ον* modification.

First Person Plural (our, ours):

Singular:	Masculine	Feminine	Neuter
Nom	ἡμέτερος	ἡμέτερα	ἡμέτερον
Gen/Abl	ἡμέτερου	ἡμέτερας	ἡμέτερου
Dat/Ins/Loc	ἡμέτερω	ἡμέτερα	ἡμέτερω
Acc	ἡμέτερον	ἡμέτεραν	ἡμέτερον
Plural:			
Nom	ἡμέτεροι	ἡμέτεραι	ἡμέτερα
Gen/Abl	ἡμέτερων	ἡμέτερων	ἡμέτερων
Dat/Ins/Loc	ἡμέτεροις	ἡμέτεραις	ἡμέτεροις
Acc	ἡμέτερους	ἡμέτερας	ἡμέτερα

Notes:

◆ The first person plural bears similarity to the first person plural personal pronoun *ἡμεῖς*. The distinguishing trait is the comparative stem *-τερ-* providing stress and contrast, along with the addition of the regular 1/2 declension adjectival endings.

◆ The stem always means 'our / ours' regardless of the ending attached which varies according the case, gender, number of the word the pronoun is attached to.

Second Person Singular (your, yours):

Singular:	Masculine	Feminine	Neuter
Nom	σός	σή	σόν
Gen/Abl	σοῦ	σῆς	σοῦ
Dat/Ins/Loc	σῶ	σῆ	σῶ
Acc	σόν	σήν	σόν
Plural:			
Nom	σοί	σαί	σά
Gen/Abl	σῶν	σῶν	σῶν
Dat/Ins/Loc	σοῖς	σαῖς	σοῖς
Acc	σούς	σάς	σά

Notes:

◆ The typical second person singular sigma prefix identifies this pronoun/adjective.

◆ The normal 1/2 declension adjectival endings are added.

Second Person Plural (your, yours):

Singular:	Masculine	Feminine	Neuter
Nom	ὕμετερος	ὕμετερα	ὕμετερον
Gen/Abl	ὕμετερου	ὕμετερας	ὕμετερου
Dat/Ins/Loc	ὕμετέρω	ὕμετερα	ὕμετέρω
Acc	ὕμετερον	ὕμετεραν	ὕμετερον
Plural:			
Nom	ὕμετεροι	ὕμετεραι	ὕμετερα
Gen/Abl	ὕμετέρων	ὕμετέρων	ὕμετέρων
Dat/Ins/Loc	ὕμετέροις	ὕμετεραις	ὕμετέροις
Acc	ὕμετέρους	ὕμετερας	ὕμετερα

Notes:

◆ The second person plural bears similarity to the first person plural personal pronoun *ὕμεῖς*. The distinguishing trait is the comparative stem *-τερ-* providing stress and contrast, along with the addition of the regular 1/2 declension adjectival endings.

◆ One letter difference exists between the second person plural and the first person plural, paralleling the plural forms of the personal pronoun. The *ὕ-* indicates the 'your' of the second person, while *ἡ-* signals the first person plural 'our.'

Third Person Singular (his, her, hers, its, their, theirs):

Singular:	Masculine	Feminine	Neuter
Nom	ἴδιος	ἴδια	ἴδιον
Gen/Abl	ιδίου	ιδίας	ιδίου
Dat/Ins/Loc	ιδίω	ιδία	ιδίω
Acc	ἴδιον	ἴδιαν	ἴδιον
Plural:			
Nom	ἴδιοι	ἴδιαι	ἴδια
Gen/Abl	ιδίων	ιδίων	ιδίων
Dat/Ins/Loc	ιδίοις	ιδίαις	ιδίοις
Acc	ιδίους	ιδίας	ἴδια

Notes:

◆ The so-called third person possessive *ἴδιος, -ία, -ον* functions differently from the first and second person forms. Whether the stem means 'his,' 'her,' 'hers,' 'its,' 'their,' or 'theirs' is determined by the context and the implicit antecedent of the pronoun.

◆ Again, remember that the meaning of the stem

is not determined by the ending attached to the stem. The endings are governed by the case, gender, and number of the word the pronoun is linked to.

Various ways of expressing possession.



Numerous ways existed in ancient Greek for expressing the idea of possession. This lesson surveys the range of possibilities.

◆ The Use of the Genitive of Possession case function.

Most common to the Koine Greek of the New Testament is the use of the personal pronoun in the genitive case to express possession, such as in τὰ βιβλία σου ("your books"). Nouns also can show up in this capacity: τὰ τοῦ ἀνθρώπου βιβλία ("the man's books"). More emphatic possession involved the use of the reflexive pronoun in this case function: τὰ βιβλία σεαυτοῦ ("your very own books").

◆ The definite Article as an expression of possession.

The "pointing out" nature of the Greek article went beyond the normal range of its English counterpart, and thus could frequently take on the effect of a pronoun. Depending on the context, the pronominal role of the Greek article frequently shades off into the possessive idea. Thus, in the right context, τὰ βιβλία could mean "your books" also.

◆ The Possessive Pronouns/Adjectives

The simple expression of possession using the attributive adjective role would be τὰ σὰ βιβλία ("your books"). Slightly more emphasis on possession comes by switching the attributive position to τὰ βιβλία τὰ σά. Still more emphasis on possession comes through using the predicate construction: σὰ τὰ βιβλία or τὰ βιβλία σά ("your books"). The pure pronoun role would be set up in the predicate position with a linking verb: τὰ βιβλία σά ἐστίν ("The books are yours"). The same idea can be achieved with the use of the possessive genitive case: τὰ βιβλία ἐστίν σοῦ.

◆ The Use of the Dative of Possession case function

The personal interest nature of the Dative case lent itself to an expression of ownership in ancient Greek. Thus the dative case word in this role specifies the person to whom the item(s) belong. Thus τὰ σοῦ βιβλία would mean "your books" in the sense of 'belonging to you.' This case function is found in New Testament Koine Greek but is not very frequent.

◆ The Use of the Accusative of Possession case function

This case function is limited to the use of the preposition κατά with the Accusative case noun or personal pronoun, and is not common to the New Testament usage. It would be set up as τὰ κατὰ σὸν βιβλία ("your books", lit., "the with reference to you books").

Of course, the idea of possessing can also be expressed through a variety of forms, including verbs and nouns.

Most basic is the verb ἔχω ("I have, own, possess") in the technical sense of having control over the use of what is specified by the direct object of the verb. Other verbs such as γίνομαι, ἐπιβάλλω, μετέχω can express varying shades of possession/ownership. See the Vocabulary List of range of possibilities.

Several nouns refer to the individuals possessing control over things and/or persons; these include κτήτωρ (owner), κύριος (lord, master), δεσπότης (master, owner, lord) et als. Additionally, other nouns simply designate the abstract idea of ownership: κτήμα (property, possession), τὰ παρόντα (possessions, what one has), βίος (possessions, property, livelihood), σκεῦος (things, goods, belongings), οὐσία (property, wealth). Given the tendency toward exercising control and power in the ancient world, the New Testament writers urged great caution in this area for those who would follow Jesus.

Prepositions:

In classical Greek a number of words were *post-positive* in position. That is, the word never occurs first in the clause. *In the Koine Greek of the New Testament the following never begin a sentence:* ἄν, γάρ, γε, δέ, μέν, μέντοι, οὖν, τε. They will always be the second or subsequent word, ranging all the way to sixth place as with μέν in James 3:17.

A small number of Greek prepositions follow a similar postpositive pattern by coming after the noun connected to them, rather than in front of it. The most common such preposition in the New Testament is χάριν ("because of", "for the sake of"), with only one instance (1 Jn. 3:12) where it isn't postpositive. In Gal. 3:19 Paul answered his own question of 'Why then the Law?' with the response τῶν παραβάσεων χάριν προσετέθη ("Because of transgressions, it [the Law] was added."). This preposition takes the **Ablative of Cause** case function for τῶν παραβάσεων.

✂ 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:
ἀκούη	Pres (Desc)	Mid(Ref)	Ind	2	Sing	ἀκούω	you hear yourself

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), (Reflexive), (Reciprocal)
Deponent

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:
ἀκούεσθαι	Pres (Desc)	Mid(Refl)	Infin	(S: Subj)	ἀκούω	to hear yourselves

Tense forms studied thus far:

Present (Descriptive) - λύειν, εἶναι, λύεσθαι
Future (Predictive) - λύσειν, ἔσσεσθαι, λύσεσθαι
1 Aorist (Constative) - λῦσαι, λύσασθαι
2 Aorist (Constative) - λιπεῖν, λιπέσθαι
Perf (Consummative), (Intensive) - λελυκέναι, δεδωκέναι, τεθεικέναι, ἐστηκέναι, λελύσθαι, δεδόσθαι, τεθεισθαι, ἐστάσθαι.

Voice forms and functions studied thus far:

Active:
Middle (Intensive), (Reflexive), (Reciprocal)
Deponent

General and specific functions studied thus far:

Verbal: Cause (V: Cause)
Substantival: Object (S: Object)

Substantival: Subject (S: Subj)
 Substantival: Modifier (S: Mod)
 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, ό	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 Circumstances), (Direct Object), (Association), (Advantage)
 Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
 Dative (Indirect Object), (Reference), (Direct Object), (Possession), (Advantage), (Disadvantage)
 Instrumental (Means), (Cause), (Measure), (Manner), (Association)
 Locative (Time), (Place), (Sphere)
 Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Comparison), (Relationship), (Purpose), (Result), (Possession)

Pronouns:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
σοῦ	Poss Pron	Gen	-----	Sing	σός, -ή, -όν	your

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, τοῦτο
 Remote Demonstrative: ἐκεῖνος, -η, -ο
 Correlative Demonstrative: τοιοῦτος, τοιαύτη, τοιοῦτο(ν)

Relative Pronouns

Direct Relative: ὅς, ἣ, ὃ
 Quantitative Relative: ὅσος, ὅση, ὅσον

Reflexive Pronouns

First Person Singular: ἐμαυτοῦ, -ῆς
 Second Person Singular: σεαυτοῦ, -ῆς
 Third Person Singular: ἐαυτοῦ, -ῆς, -οῦ
 Plural: ἐαυτῶν, ἐαυτῶν, ἐαυτῶν

Reciprocal Pronouns: ἀλλήλων, ἀλλήλοις, ἀλλήλους

Possessive Pronouns/Adjectives

First Person Singular: ἐμός, -ή, -όν
 First Person Plural: ἡμέτερος, -α, -ον
 Second Person Singular: σός, -ή, -όν
 Second Person Plural: ὑμέτερος, -α, -ον
 Third Person: ἴδιος, -ία, -ον

Case forms and functions studied so far:

Nominative (Subject), (Predicate)
 Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Circumstances), (Direct Object), (Association), (Advantage)
 Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
 Dative (Indirect Object), (Reference), (Direct Object), (Advantage), (Disadvantage)
 Instrumental (Means), (Cause), (Measure), (Manner), (Association), (Possession)
 Locative (Time), (Place), (Sphere)
 Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Comparison), (Relationship), (Possession)

Adjectives:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
ἀγαθόν	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), (Advantage)
 Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
 Dative (Indirect Object), (Reference), (Direct Object), (Possession), (Advantage), (Disadvantage)
 Instrumental (Means), (Cause), (Measure), (Manner), (Association)
 Locative (Time), (Place), (Sphere)
 Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Comparison), (Relationship), (Possession)

✂ 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:
εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι	Conjunctive	Adverbial Concessive

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 Conditional Concessive

⌘ Declining Nouns and Noun Derivatives: ⌘



Reflexive Pronouns:

First Person:

	Masculine:	Feminine:	Neuter:
Singular (myself):			
Nom	-----	-----	-----
Gen/Abla	ἐμαυτοῦ	ἐμαυτῆς	-----
Dat/Ins/Loc	ἐμαυτῷ	ἐμαυτῇ	-----
Acc	ἐμαυτόν	ἐμαυτήν	-----
Plural Forms (ourselves):			
Nom	-----	-----	-----
Gen/Abla	ἐαυτῶν	ἐαυτῶν	-----
Dat/Ins/Loc	ἐαυτοῖς	ἐαυταῖς	-----
Acc	ἐαυτούς	ἐαυτάς	-----

Second Person:

Singular (yourself):			
Nom	-----	-----	-----
Gen/Abla	σεαυτοῦ	σεαυτῆς	-----
Dat/Ins/Loc	σεαυτῷ	σεαυτῇ	-----
Acc	σεαυτόν	σεαυτήν	-----
Plural (yourselves):			
Nom	-----	-----	-----
Gen/Abla	ἐαυτῶν	ἐαυτῶν	-----
Dat/Ins/Loc	ἐαυτοῖς	ἐαυταῖς	-----
Acc	ἐαυτούς	ἐαυτάς	-----

Third Person:

Singular (himself, herself, itself):			
Nom	-----	-----	-----
Gen/Abla	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ
Dat/Ins/Loc	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ
Acc	ἐαυτόν	ἐαυτήν	ἐαυτό
Plural (themselves):			
Nom	-----	-----	-----
Gen/Abla	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
Dat/Ins/Loc	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
Acc	ἐαυτούς	ἐαυτάς	ἐαυτά

Reciprocal Pronouns:

Plural:	Masc/Fem
Nom	-----
Gen/Abla	ἀλλήλων
Dat/Ins/Loc	ἀλλήλοις
Acc	ἀλλήλους

Possessive Pronouns/Adjectives:

First Person Singular (my, mine):

Singular:	Masculine	Feminine	Neuter
Nom	ἐμός	ἐμή	ἐμόν
Gen/Abl	ἐμοῦ	ἐμῆς	ἐμοῦ
Dat/Ins/Loc	ἐμῷ	ἐμῇ	ἐμῷ
Acc	ἐμόν	ἐμήν	ἐμόν
Plural:			
Nom	ἐμοί	ἐμοί	ἐμά
Gen/Abl	ἐμῶν	ἐμῶν	ἐμῶν
Dat/Ins/Loc	ἐμοῖς	ἐμοῖς	ἐμοῖς
Acc	ἐμούς	ἐμάς	ἐμά

First Person Plural (our, ours):

Singular:	Masculine	Feminine	Neuter
Nom	ἡμέτερος	ἡμέτερα	ἡμέτερον
Gen/Abl	ἡμέτερου	ἡμέτερας	ἡμέτερου
Dat/Ins/Loc	ἡμέτερω	ἡμέτερα	ἡμέτερω
Acc	ἡμέτερον	ἡμέτεραν	ἡμέτερον
Plural:			
Nom	ἡμέτεροι	ἡμέτεραι	ἡμέτερα
Gen/Abl	ἡμέτερων	ἡμέτερων	ἡμέτερων
Dat/Ins/Loc	ἡμέτεροις	ἡμέτεραις	ἡμέτεροις
Acc	ἡμέτερους	ἡμέτερας	ἡμέτερα

Second Person Singular (your, yours):

Singular:	Masculine	Feminine	Neuter
Nom	σός	σή	σόν
Gen/Abl	σοῦ	σῆς	σοῦ
Dat/Ins/Loc	σῷ	σῇ	σῷ
Acc	σόν	σὴν	σόν
Plural:			
Nom	σοί	σαί	σά
Gen/Abl	σῶν	σῶν	σῶν
Dat/Ins/Loc	σοῖς	σαῖς	σοῖς
Acc	σοὺς	σάς	σά

Second Person Plural (your, yours):

Singular:	Masculine	Feminine	Neuter
Nom	ὕμετερος	ὕμετερα	ὕμετερον
Gen/Abl	ὕμετερου	ὕμετερας	ὕμετερου
Dat/Ins/Loc	ὕμετέρω	ὕμετερα	ὕμετέρω
Acc	ὕμετερον	ὕμετεραν	ὕμετερον

Plural:			
Nom	ὕμετροι	ὕμετραι	ὕμετρα
Gen/Abl	ὕμετρων	ὕμετρων	ὕμετρων
Dat/Ins/Loc	ὕμετέροις	ὕμετέραις	ὕμετέροις
Acc	ὕμετέρους	ὕμετέρας	ὕμετερα

Third Person Singular (his, her, hers, its, their, theirs):

Singular:	Masculine	Feminine	Neuter
Nom	ἴδιος	ἴδια	ἴδιον
Gen/Abl	ἰδίου	ἰδίας	ἰδίου
Dat/Ins/Loc	ἰδίῳ	ἰδίᾳ	ἰδίῳ
Acc	ἴδιον	ἰδίαν	ἴδιον
Plural:			
Nom	ἴδιοι	ἴδιαι	ἴδια
Gen/Abl	ἰδίων	ἰδίων	ἰδίων
Dat/Ins/Loc	ἰδίοις	ἰδίοις	ἰδίοις
Acc	ἰδίους	ἰδίας	ἴδια

Vocabulary for Possessing, Possibility and Obligation:



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:

ἀναγκάζω (9) - I compel, force [to compel s.o. to act in a particular manner]

ἀνοίγω θύραν (3) - [idiom, lit. 'to open a door'] I make it possible [to make possible some opportunity]

ἀπόκειμαι (4) - I must, am necessary to (w. inf.) [to be necessary in view of something being inevitable]; I store, put away in a place [to put something away for safekeeping]; I exist, exist for, am set [to exist, w. the implication of having been established & thus having continuity & purpose]

γίνομαι (670) - I am formed, come to exist [to be formed, to come to exist]; I am [to possess certain characteristics w. the implication of their having been acquired]; I become [to come to acquire or experience a state]; I happen, occur, come to be [to happen w. the implication that what happens is different from a previous state]; I come, move, go [to make a change of location in space]; I belong to, have [to belong to s.o.]; I behave, conduct [to exist & to conduct oneself w. the particular manner specified by the context]; I am [to be in a place w. the possible implication of having come to be in such a place]; I come to be, appear [to come to be in a place]; there was, it happened that [a marker of new information either concerning participants in an episode or concerning the episode itself occurring normally in formulas]

δεῖ (101) - one ought to, should (w. inf.) [to be something which should be done as the result of compulsion, whether internal (as a matter of duty) or external (law, custom, & circumstance); it is necessary, one must (w. inf.) [to be that which must necessarily take place, often w. the implication of inevitability].

ἐνδέχεται (1) - it is possible (w. inf.) [to be possible, in the sense of being fully in accord w. human experience]

δοῦλος, ὁ (124) - slave, servant [one who is a slave in the sense of becoming the property of an owner].

ἔξεστι(v) (32) - it is possible to (w. inf.) [to mark an event as being possible in a highly generic sense]; one must, ought to (w. inf.) [to be obligatory]

ἐπιβάλλω (18) - I throw on [to throw something on]; I

put on, place on [to place something on something]; I splash into [to strike upon & into w. special reference to the action of waves]; I belong to [to belong to or to come to belong to w. the possible implication of by right or by inheritance]; I reflect on, think about seriously, think deeply about [to give careful consideration to various implications of an issue]; I begin [to begin an activity w. special emphasis upon the inception or possibly the suddenness w. which the event takes place]

ἔχω (711) - I have, possess [to have or possess objects or property in the technical sense of having control over the use of such objects]; I hold on to [to hold on to an object]; I hold a view, consider [to hold a view or have an opinion w. regard to something]; I wear [to wear clothes]; I am able to, have the capacity to (w. inf.) [to possess the capacity to do something]; I experience, have [to experience an event or state which may be burdensome or difficult]

ἐσχάτως ἔχω (1) - [idiom, lit. 'to be at an extreme'] I am very sick, am about to die

κακῶς ἔχω (3) - [idiom, lit. 'to have badly'] I am sick, ill, bad off

καλῶς ἔχω (1) - [idiom, lit., 'to have well'] I am well, healthy

θεάομαι (22) - I observe, am a spectator of, look at [to observe something w. continuity & attention often w. the implication that what is observed is something unusual]; I visit, go to see [to go to see a person on the basis of friendship & w. helpful intent]

κατέχω (18) - I prevent, hinder, restrain, keep from [to prevent s.o. from doing something by restraining or hindering]; I continue to believe, to follow [to continue to believe w. implication of acting in accordance w. such belief]; I possess, have, own [to have or possess objects or property in the sense of having control over the use of such objects]; I control, restrain [to exercise continuous control over s.o. or something]; I occupy, come to be in a place [to come to occupy a particular place]

κυριεύω (7) - I rule over, govern, reign over (w. Gen) [to rule or reign over w. the implication in some

contexts of 'lording over']

ὀφείλω (35) - I ought to, am under obligation to (w. inf.) [to be obligatory in view of some moral or legal requirement]; I must, have to (w. inf.) [to be necessary or indispensable, w. the implication of a contingency]; I owe, am in debt [to be under obligation to make a payment as the result of having previously received something of value]; I sin against, offend [to commit a sin against s.o. & thus to incur moral debt]

περισσεύω (39) - I abound [to be or exist in abundance w. the implication of being considerably more than what would be expected]; I provide in abundance, provide a great deal of, cause to be abundant [to cause something to exist in an abundance]; I have (much) more than enough, have an overabundance [to have such an abundance as to be more than sufficient]; I cause to be intense, to grow, to be more [to cause an increase in the degree of some experience or state]

πλεονάζω (9) - I increase considerably, multiply [to increase considerably the extent of an activity or state w. the implication of the result being an abundance]; I have more than enough, have too much [to have more than enough to meet one's needs]; I cause to be more, to grow [to cause an increase in the degree of some experience or state]; I abound, have in abundance [to exist or be in abundance]

σπουδάζω (11) - I hasten to, hurry to, do quickly [to do something hurriedly w. the implication of associated energy]; I work hard, do my best, endeavor [to do something w. intense effort & motivation]; I am eager [to be eager to do something w. the implication of readiness to expend energy & effort]

συμμερίζομαι (1) - I share in, have a part of together with others [to share in something by having an appropriate part]

τρέχω (20) - I run [to run w. emphasis upon relative speed in contrast w. walking]; I try, attempt to [to try to do something]; I behave, progress [to make progress in one's behavior or conduct]

ὑπάρχω (60) - I am [to be in a state normally w. the implication of a particular set of circumstances]; I am (identical with) [to be identical with]; I exist, belong to [to exist particularly in relation to ownership]; I belong to, have [to belong to someone]

χρή (1) - it should be, it is right to, proper to (w. inf.) [that which should be or happen, w. the implication of propriety]

χρηρίζω (5) - I need, lack, am without [to lack something which is necessary & particularly needed]

Nouns:

ἀνάγκη, ἡ (18) - complete obligation, necessary obligation [an obligation of a compelling nature]; inevitability, what is bound to be, to have to be [to be necessary in view of something being inevitable]; trouble, distress, troubled times [a general state of distress & trouble]

βίος, ὁ (10) - daily life, existence [focus upon everyday activities]; possessions, property, livelihood [the resources which one has as a means of living]

δεσπότης, ὁ (10) - ruler, master, lord, Lord [one who holds complete power or authority over another]; owner, master, lord [one who owns and/or controls the activities of slaves, servants, or subjects w. the implication of absolute, and in some instances, arbitrary jurisdiction]

θεραπεία, ἡ (3) - household servants [the group of servants working in a particular household]; healing [causing someone sick to recover health].

κορέννυμι (2) - I am content, satisfied [to be happy or content w. what one has w. the implication of its being abundant]; I have enough, am satisfied [to have enough often w. the implication of even more than enough]

κυρία, ἡ (2) - lady, dear lady [a title of respect used in addressing or speaking of a woman]

κύριος, ὁ (719) - Lord, Ruler, One who commands [a title for God & for Christ; one who exercises supernatural authority over mankind]; owner, master, lord [one who owns & controls property including especially servants & slaves w. important supplementary semantic components of high status & respect]; ruler, master, lord [one who rules or exercises authority over others]; sir, mister [a title of respect used in addressing or speaking of a man]

οἰκεῖος, ὁ (2) - relative [one who belongs to a particular household or extended family].

οἰκιακός, ὁ (1) - relative [one who belongs to a particular household or extended family].

οἰκετεία, ἡ (1) - household servants [the group of servants working in a particular household].

οἰκέτης, ὁ (4) - household servant, personal servant [servant in a household].

οἰκέω (9) - I dwell, live in [to live or dwell in a place]; I am in, reside in [to remain in a place defined psychologically or spiritually].

οἰκημα, -τος, τό (1) - room, quarters [a room or quarters where one may stay, normally a part of a house].

οἰκητήριον, τό (2) - dwelling place, home [a place

in which one may dwell].

οἰκία, ἡ (94) - house [a building or place where one dwells]; family [consistig of those related by blood and marriage, as wel as slaves and servants, living in the same house or homstead]; property, possessions [figurative meaning referring to possessions associated with a house and a household].

οἶκος, ὁ (114) - house, temple [a building consisting of one or more rooms and normally serving as a dwelling place]; family [consistig of those related by blood and marriage, as wel as slaves and servants, living in the same house or homstead]; lineage [persons of successive generations who are related by birth]; property, possessions [figurative meaning referring to possessions associated with a house and a household].

οἰκοδεσποτέω (1) - I direct a household, manage a home [to command and give leadership to a household].

οἰκοδεσπότης, ὁ (12) - master of the household [one who owns & manages a household, including family, servants, & slaves]

οἰκονομέω (40) - I manage a household, run a household, am in charge of a household [to manage and provide for a household].

οἰκονομία, ἡ (9) - task, comission, responsibility [a task involving management and organization]; plan, purpose, arrangement [a plan which involves a set of arrangements, in the NT reffering to God's plan for binging salvation to mankind within the course of history]; management, administration [managing and providing for a household].

οἰκονόμος, ὁ (10) - steward, manager of a household [one who is in charge of running a household]; administrator, manager [one who has the authority and responsibility for something].

οἰκουργός, -όν (1) - homemaker [one who works in the home, one who takes care of the home].

οὐσία, ἡ (2) - property, wealth [that which exists as property & wealth]

ὀφειλή, ἡ (3) - duty, what one should do [that which ought to be done as a matter of duty or social obligation]; debt, amount owed [that which is owed]

ὀφειλήτης, ὁ (7) - debtor [a person who is in debt]; one who is obligated [fig. mng., one who is obligated to do something]

περισσεία, ἡ (4) - abundance, a great deal of [that which exists in an abundance]; very great, abundance [a degree which is considerably in excess of some point on an implied or explicit scale of extent]

σπουδή, ἡ (12) - eagerness, devotion [readiness to expend energy & effort to do something]; hard work,

one's best [something done w. intense effort & motivation]; hurry, hurried action, quick action [something done quickly w. implication of associated energy]

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]; sharer, partner, one who shares in [one who shares jointly w. s.o. else in a possession or relationship w. emphasis upon that which is in common]

συμμέτοχος, ὁ (2) - sharer, partner [one who shares in a possession or a relationship]

χρεία, ἡ (49) - need, what should be [that which should be or happen, w. the implication of need or lack to be made up]; need, lack, what is needed [that which is lacking & particularly needed]

Pronouns:

ἄλλήλων (100) - [reciprocal pronoun] one another

ἑαυτοῦ, -ῆς, -οῦ (321) - [3rd pers reflexive pronoun] himself, herself, itself

ἑμαυτοῦ, -ῆς (37) - [1st pers reflexive pronoun] myself

ἐμός, -ῆ, -όν (76) - [1st pers possessive pronoun/adjective] my, mine

ἴδιος, -ία, -ον (114) -[3rd pers possessive pronoun/adjective] his, her, hers, its, their, theirs

ἡμέτερος, -α, -ον (8) - [1st pers possessive pronoun/adjective] our, ours

σεαυτοῦ, -ῆς (43) - [2nd person reflexive pronoun] yourself

σός, -ῆ, -όν (27) - [2nd person possessive pronoun/adjective] your, yours

ὤμέτερος, -α, -ον (11) - [2nd person possessive pronoun/adjective] your, yours

Adjectives:

ἀδύνατος, -ον (10) - impossible [pertaining to being impossible, presumably because of a lack of power to alter or control circumstances]; incapable, not being able to [pertaining to not being able to do or experience something]

ἀναγκαῖος, -α, -ον (8) - necessary, indispensable [pertaining to being necessary & indispensable to the occurrence of some event]; close, intimate [pertaining to a close interpersonal relation]

ἀνένδεκτος, -ον (1) - impossible [pertaining to not being possible, in the sense of not being in accord w. human experience]

δυνατός, -ῆ, -όν (32) - possible [pertaining to being possible, w. the implication of power or ability to

alter or control circumstances]; **able to** (w. inf.) [pertaining to having the ability to perform some function]; **competent, particularly capable, expert** [pertaining to having special competence in performing some function]

κοινός, -ή, -όν (14) - **shared, mutual, common** [pertaining to sharing w. s.o. else in a possession or a relationship implying mutual interest]; **defiled, ritually unclean** [pertaining to being ritually unacceptable either as the result of defilement or because of the very nature of the object itself]; **of little value, relatively worthless** [pertaining to being of little value in view of being ordinary & common]; **in common** [pertaining to being in common between two or more persons]

κράτιστος, -η, -ον (4) - **excellency, most excellent, your honor** [pertaining to having noble status w. the implication of power & authority, often employed as a title]

περιούσιος, -ον (1) - **one's private possession, one's special possession** [pertaining to being a special or distinctive possession of s.o.]; **peculiar, special** [pertaining to that which is peculiar or special about some entity]

περισσός, -ή, -όν (6) - **unnecessary, not required** [pertaining to being unnecessary in view of being superfluous]; **superfluous, more than enough** [pertaining to a quantity so abundant as to be considerably more than what one would expect or anticipate]; **exceptional, outstanding, remarkable, unusual** [pertaining to that which is exceptional in the sense of being more than what is expected]; **special advantage, of greater benefit** [pertaining to causing a decided or distinct advantage]

περισσότερος, -α, -ον (17) - **very great, excessive, greater** [a comparative degree which is considerably in excess of some point on an implied or explicit scale of extent]

σπουδαῖος, -α, -ον (3) - **eager, earnest** [pertaining to being earnest & diligent in undertaking an activity]

Adverbs:

ἀναγκαστῶς (1) - **out of obligation, ought to** [pertaining to being obligatory on the basis of being imposed]

ἐκπερισσῶς (1) - (adv of degree) **extremely, emphatically** [a degree which is considerably in excess of some point on an implied or explicit scale of extent]

ὄφελον (4) - (adv of manner) **would that** [that which ought to be if one only had one's wish]

περισσῶς (4) - (adv of degree) **extremely, emphatically** [a degree which is considerably in excess of some point on an implied or explicit scale of extent]

περισσοτέρως (12) - (comparative adv of degree) **more**

extremely, much greater, more excessively [a degree which is considerably in excess of some point on an implied or explicit scale of extent]

σπουδαίως (4) - **intensely** [pertaining to intense effort in accomplishing some goal]; **earnestly, eagerly** [pertaining to being earnest & diligent in undertaking an activity]

Connectors:

Coordinate conjunctions:

Subordinate conjunctions:

Prepositions:

χάριν (9) - **because of, by reason of** [w. Abl of Cause; a marker of a reason, often w. the implication of an underlying purpose]

NAME: _____ Date: _____ Grade: _____

(From Grade Calculation on last page)

Course: _____



 **Written Exercise 10:** 



 **Translate the following Greek text into correct English (92 answers):**

ὁ Παῦλος ἔγραψεν τῷ Ἀνδρονίκῳ ὅτι αὐτὸς πολλάκις ἐσπούδαζε πρὸς τὴν Ῥωμὴν ἐλθεῖν· ὁ ἀπόστολος ἠθέλησα θέασθαι αὐτοὺς καὶ μεταδοῦναι μετ' αὐτῶν τὴν ἰδίαν χαρὰν τοῦ ἔργου τοῦ ἐν τῇ Γαλατίᾳ. μέχρι τοῦ νῦν ἔδει τὸν Παῦλον ἐν τῇ Γαλατίᾳ μένειν διὰ τοὺς ψευδοδιδασκάλους οἱ ἔτρεχον κυριεύειν τῶν Γαλατῶν καὶ μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ἐπὶ πολὺ οὗτοι οἱ ἄνθρωποι ἐσπούδαζον θεῖναι ἑαυτοὺς δεσπότας ἐν τὰς Γαλατικὰς ἐκκλησίας. εἰ καὶ αὐτοὶ εἶπον εἶναι ἑαυτοὺς δούλους τοῦ Χριστοῦ, οὐκ ἦσαν ἐν ἀληθείᾳ συγκοινωνοὶ ἐν τῷ εὐαγγελίῳ.

τὴν ἀλήθειαν δὲ τοῦ εὐαγγελίου ἀπήγγελλεν σπουδαίως ὁ Παῦλος ἐνώπιον τοῦ λαοῦ καὶ εἶπεν, Ὁ Ἰησοῦς ὁ κύριός ἐστι καὶ αὐτὸς ἔδωκεν ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. αὕτη ἡ ἀγγελία οὐκ ἔστιν κατὰ ἄνθρωπον, ἀλλ' ἔρχεται ἀπὸ τοῦ θεοῦ αὐτοῦ.

 **Parse the following words according to the appropriate model (56 answers):**



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

ἔγραψεν (8 answers): 1 Aor (_____) - Act - Ind - 3 - S - γράφω - _____

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

ὅτι (4 answers): subordinate conjunction introducing a conjunctive substantival _____ dependent clause - _____

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

πολλάκις (1 answer): Adverb of time - often, many times

ἐσπούδαζε (8 answers): _____ (Iterative) - Act - Ind - 3 - S - σπουδάζω - he had tried, endeavored

πρὸς τὴν Ῥωμὴν (7 answers): _____ - Acc (Place/Measure) - F - S - Ῥωμή, ἡ - to Rome

ἐλθεῖν (8 answers): 2 Aor (Const) - Act - Infin (S: _____) - ἔρχομαι - to come

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

ἠθέλησα (8 answers): 1 Aor (Const) - Act - Ind - 3 - S - θέλω - _____

θέασθαι (8 answers): Pres (Desc) - _____ - Infin (S: Obj) - θεάομαι - to see, visit

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

καὶ (1 answer): coordinate conjunction connecting two infinitive phrases as equal elements - and

μεταδοῦναι (8 answers): 2 Aor (_____) - Act - _____ (S: Obj) - _____ - to share

μετ' αὐτῶν (10 answers): Pers Pron - Gen (_____) - M - P - αὐτός, -ή, -ό - with them

τὴν ἰδίαν (10 answers): Poss Adj (Attrib) - Acc - F - S - ἴδιος, -ία, -ον - _____

χαρὰν (7 answers): 1 - Acc (Dir Obj) - F - S - χαρά, ἡ - his joy

τοῦ ἔργου (8 answers): 2 - Gen (Desc/Ref) - N - S - ἔργον, τό - about/over his work

τοῦ ἐν τῇ Γαλατίᾳ (7 answers): Geographical Name - Loc (Place) - F - S - Γαλατία, ἡ - _____

μέχρι τοῦ νῦν (1 answer): Adverb of time - until now

ἔδει: Impers Verb with Durative Imperfect - δεῖ - it had been necessary

τὸν Παῦλον (7 answers): Proper Name - Acc (_____) - M - S - Παῦλος, ὁ - Paul

ἐν τῇ Γαλατίᾳ (7 answers): Geographical Name - Loc (Place) - F - S - Γαλατία, ἡ - in Galatia

τὸ...μένειν (8 answers): Pres (Desc) - Act - Infin (____: _____) - μένω - to remain

διὰ τοὺς ψευδοδιδασκάλους (7 answers): 2 - Acc (_____) - M - P - ψευδοδιδάσκαλος, ὁ - because of the false teachers

οἱ (13 answers): Rel Pron - Nom (Subj) - M - P - ὅς, ἡ, ὅ - introducing Relative Adjectival dependent clause - who

ἔτρεχον (8 answers): _____(Desc/Dur) - Act - Ind - 3 - P - τρέχω - they were/had been trying

κυριεύειν (8 answers): Pres (Desc) - Act - Infin (S: _____) - κυριεύω - to rule over, lord it over

τῶν Γαλατῶν (7 answers): Geographical Name - Gen (_____) - M - P - Γαλάτης, ὁ - over the Galatians

καὶ (1 answer): coordinate conjunction linking two infinitival phrases - and

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

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

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

ἐπὶ πολὺ: Adverbial temporal idiom - for some time

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

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

ἐσπούδαζον (8 answers): Imperf (_____) - Act - Ind - 3 - P - σπουδάζω - they had been endeavoring

θεῖναι (8 answers): 2 Aor (Const) - Act - Infin (S: Obj) - _____ - to place, make

ἑαυτοὺς (10 answers): _____ Pron - Acc (Dir Obj) - M - P - ἑαυτοῦ, -ῆς, -οῦ - themselves

δεσπότας (7 answers): 1 - Acc (_____) - M - P - δεσπότης, ὁ - masters, rulers

τὰς Γαλατικὰς (9 answers): Geog Adj (_____) - Loc - M - P - Γαλατικός, -ή, -όν - among the Galatian (churches)

ἐν...ἐκκλησίαις (7 answers): 1 - Loc (_____) - F - P - ἐκκλησία, ἡ - among the Galatian churches

εἰ καὶ (4 answers): subordinate conjunction introducing conjunctive adverbial (logical) _____ dependent clause - _____

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

εἶπον (8 answers): 2 Aor (_____) - Act - Ind - 3 - P - λέγω - they say, claim to

εἶναι (7 answers): Pres (Desc) - Infin (S: Obj) - εἶμι - to be, that they are

ἑαυτοὺς (10 answers): Reflex Pron - Acc (_____) - M - P - ἑαυτοῦ, -ῆς, -οῦ - they

δούλους (7 answers): 2 - Acc (_____) - M - P - δοῦλος, ὁ - servants

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

οὐκ ἦσαν (7 answers): Imperf (Desc) - Ind - 3 - P - εἶμι - they were not

ἐν ἀληθείᾳ (7 answers): 1 - Ins (Manner) - F - S - ἀλήθεια, ἡ - in truth, actually, genuinely

συγκοινωνοὶ (7 answers): 2 - Nom (_____) - M - P - συγκοινωνός, ὁ - partners, participants

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

τὴν ἀλήθειαν (7 answers): 1 - Acc (_____) - F - S - ἀλήθεια, ἡ - the truth

δὲ: postpositive coordinate introducing a somewhat contrastive independent clause - now, but, and

τοῦ εὐαγγελίου (7 answers): 2 - Gen (Desc)/Abla (Source) - N - S - εὐαγγέλιον, τό - of/from the gospel

ἀπήγγελλεν (8 answers): _____(Desc/Incep) - Act - Ind - 3 - S - ἀπαγγέλλω - he was/began to proclaim

σπουδαίως (1 answer): adverb of degree - _____

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

ἐνώπιον τοῦ λαοῦ (7 answers): 2 - Gen (_____) - M - S - λαός, ὁ - _____

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

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

Ὁ Ἰησοῦς (7 answers): Proper Name - Nom (Subj) - M - S - Ἰησοῦς, ὁ - Jesus

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

ἐστὶ (7 answers): Pres (Desc) - Ind - 3 - S - εἰμί - he is

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

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

ἔδωκεν (8 answers): 1 Aor (Const) - Act - Ind - 3 - S - _____ - he gave

ἑαυτὸν (10 answers): Reflex Pron - Acc (_____) - M - S - ἑαυτοῦ, -ῆς, -οῦ - himself

ὑπὲρ τῶν ἁμαρτιῶν (7 answers): 1 - Gen (_____) - F - P - ἁμαρτία, ἡ - for our sins

ἡμῶν (7 answers): Pers Pron - Gen (Poss) - P - ἐγώ - our

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

ἡ ἀγγελία (7 answers): 1 - Nom (Subj) - F - S - ἀγγελία, ἡ - this message

οὐκ ἔστιν (7 answers): Pres (Desc) - Ind - 3 - S - εἰμί - it is not

κατὰ ἄνθρωπον (7 answers): 2 - Acc (Ref) - M - S - ἄνθρωπος, ὁ - according to man, of human origin

ἀλλ' (1 answer): coordinate conjunction introducing strongly contrastive independent clause - but

ἔρχεται (8 answers): Pres (Desc) - Dep - Ind - 3 - S - ἔρχομαι - it comes

ἀπὸ τοῦ θεοῦ (7 answers): 2 - Abl (Source) - M - S - θεός, ὁ - from God

αὐτοῦ (10 answers): _____ Pron - Abl - M - S - αὐτός, -ή, -ό - himself

⌘ Decline the following nouns and noun derivatives according to the appropriate model (42 answers):

The singular and plural forms of ἴδιος, -ία, -όν (24 answers):

Singular:	Masculine	Feminine	Neuter
Nom			

Gen/Abl

Dat/Ins/Loc

Acc

Plural:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

Third Person Reflexive Pronoun ἐαυτοῦ, -ῆς, -οῦ (18 answers):

Singular (himself, herself, itself):

Nom	-----	-----	-----
-----	-------	-------	-------

Gen/Abl

Dat/Ins/Loc

Acc

Plural (themselves):

Nom	-----	-----	-----
-----	-------	-------	-------

Gen/Abl

Dat/Ins/Loc

Acc

Block diagram the above text according to the guidelines (10 answers):



- (A) *ὁ Παῦλος ἔγραψεν τῷ Ἀνδρονίκῳ* πολλάκις πρὸς τὴν Ῥωμὴν
 ὅτι αὐτὸς... ἐσπούδαζε... ἐλθεῖν.
- (B) *ὁ ἀπόστολος ἠθέλησα θεάσθαι αὐτοὺς*
 καὶ *μεταδοῦναι... τὴν ἰδίαν χαρὰν*
 μετ' αὐτῶν τοῦ ἔργου
τοῦ ἐν τῇ Γαλατίᾳ.
- (Γ) *ἔδει τὸ τὸν Παῦλον... μένειν*
 μέχρι τοῦ νῦν ἐν τῇ Γαλατίᾳ
 διὰ τοὺς ψευδοδιδασκάλους
 οἱ ἔτρεχον κυριεύειν τῶν Γαλατῶν
 καὶ
 μεταστρέψαι τὸ εὐαγγέλιον
 τοῦ Χριστοῦ.
- (Δ) *οὔτοι οἱ ἄνθρωποι ἐσπούδαζον θεῖναι ἑαυτοὺς*
δεσπότας
ἐν τὰς Γαλατικὰς ἐκκλησίας.
 εἰ καὶ αὐτοὶ εἶπον
εἶναι ἑαυτοὺς δούλους τοῦ Χριστοῦ,
- (Ε) *οὐκ ἦσαν . . . συγκοινωνοὶ*
 ἐν ἀληθείᾳ ἐν τῷ εὐαγγελίῳ.
- (Ζ) *τὴν ἀλήθειαν τοῦ εὐαγγελίου ἀπήγγελλεν... ὁ Παῦλος*
σπουδαίως
ἐνώπιον τοῦ λαοῦ
- (Ι) *εἶπεν,*
 (1) *Ὁ Ἰησοῦς ὁ κύριός ἐστι*
 καὶ
 (2) *αὐτὸς ἔδωκεν ἑαυτὸν*
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν.
- (3) *αὕτη ἡ ἀγγελία οὐκ ἔστιν*
κατὰ ἄνθρωπον,
 ἀλλ'
- (4) *----- ἔρχεται*
ἀπὸ τοῦ θεοῦ αὐτοῦ.

Questions to answer from the Block Diagram:

- _____ 1. The connector between statements (A) and (B) is an instance of asyndeton.
 a) True b) False

- _____ 2. The ὅτι-clause in statement (A) is the _____ of the verb ἔγραψεν.
 a) Indirect Object b) Direct Object c) adverbial modifier
- _____ 3. The protasis in statement (E) is
 a) a doubtful concessive dependent clause.
 b) first class conditional dependent clause.
 c) logical concessive dependent clause.
4. Explain the implied assumption in the protasis of statement (E), as well as its connection to the apodosis.
- _____ 5. Which of the adverbial modifiers in statement (Z) expresses location?
 a) σπουδαίως b) ἐνώπιον τοῦ λαοῦ
- _____ 6. The coordinate conjunction δὲ between statements (E) and (Z)
 a) links the two statements as continuous with no relationship between them.
 b) sets up statement (Z) as contrastive to statement (E).
 c) introduces statement (Z) as the basis for statement (E).
7. Explain the inner relationships among statements (1) - (4), especially noting the connectors καὶ and ἀλλ' (4 answer value).

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

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

Total Pts. Missed _____.	Grade	_____.

(Please record grade at top of page 1)