

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:**

Each individual is unique, so goes a western cultural perspective, especially an American view. In the ancient world not as much concern for this existed as in modern western culture. The person's body (τὸ σῶμα, -ατος), however unique and different from others, played an important role in identifying the person in relationship to others.

Most biblical scholars are convinced this played itself out in two very distinct ways: (1) the Jewish and the (2) Greco-Roman perspectives.

From the Jewish perspective the physical body became the point of definition establishing bridges to others. We see, hear, touch, feel, smell etc. others through our body. Through the body, contact is established with other people. Thus the body serves as a means of connecting to others. On the other hand, the Greek view emphasized the body as the means of defining the individual as separate and distinct from others. I gain a distinct identity through my physical body. It is what sets me apart from you, so that you can recognize and know who I am.

Modern western culture owes much to this Greek viewpoint. American individualism is rooted in this ancient Greek starting point, while the Jewish perspective reflected the ancient middle eastern collective perspective. That is, I have identity as a person only through connection with others, not an independent identity in isolation from the community. This Jewish view is the perspective out of which the

Bible is written, not the Greek view. A great deal of western Christian interpretative tradition overlooks this foundational starting point, while newly emerging Christian traditions in Africa and the Orient have a much greater understanding of this because of the greater affinity of their cultures to the biblical view.

In this lesson we will explore Greek terms for the body, both exterior and interior references. Not every possible term shows up in the vocabulary of the New Testament; in fact, only a small portion of the possible terms are used by the biblical authors. Also, many times, the derivative meaning of the reference in a figurative application is more common and important, than the literal reference to the physical body part.

The terms **inclusive of the physical body** as a whole are τὸ σῶμα, -ατος (body) and ἡ σὰρξ, σαρκός (flesh). τὸ σῶμα could refer to a body, living or dead, but ἡ σὰρξ was limited to a living body. The adjective σωματικός, -ή, -όν (physical) and the adverb σωματικῶς (physically, bodily) refer to actions of the body.

The uniqueness here is that these terms based on the σωμ-stem have no direct antecedent in the earlier Hebrew. The Hebrew term rcB more closely relates to ἡ σὰρξ than to τὸ σῶμα, but the LXX translated it with τὸ σῶμα about one of seven times. Otherwise, ἡ σὰρξ will be used.


The figurative meaning of σῶμα is especially developed in Paul as τὸ σῶμα τοῦ Χριστοῦ (the body of

Christ, a metaphor for Christianity.

ἡ σὰρξ relates to the English idea of 'flesh' in its basic meaning. In the prevalent Greek dualistic view of the ancient world, ἡ σὰρξ especially related to a negative view of the body as corruptible and limited to this material, visible world. It possessed no possibility for eternal existence. This negative aspect, partially adopted in intertestamental scribal Judaism from which Paul came theologically, lies in the background of his extension of the term to designate the sinful nature of human kind that is to be crucified in conversion, e.g., Rom. 7:5, 8:8, Gal. 5:24.

A few other terms inclusive of the entire human body also surface in the New Testament. A very unJewish, overtly Hellenistic phrase ὁ ἔξω ἄνθρωπος (the outer person) is used on rare occasions by Paul, in contrast to its antonym, ὁ ἔσω ἄνθρωπος (the inner person), e.g., 2 Cor. 4:16. When the temporal limitations of physical life are stressed, the figurative extension of τὸ σκῆνος or τὸ σκῆνωμα (tent) can be used in place of σῶμα, e.g., 2 Cor. 5:1, 2 Pet. 1:14. Another term τὸ σκεῦος (thing) can be used as a figurative designation of the body, e.g., 1 Thess. 4:4 (note, σκεῦος here has sometimes been interpreted to mean 'wife').

A dead body, a corpse, is designated by either τὸ πτώμα or τὸ κῶλον in the New Testament.

 **Various external body parts** (ὁ μέλος) mentioned in the New Testament include ἡ κεφαλή (head), τὸ κρανίον (skull), ἡ θρίξ, τρίχος (hair), ἡ κόμη (human hair), τὸ μέτωπον (forehead), τὸ πρόσωπον (face), τὸ στόμα (mouth), ὁ ὀδούς (tooth), ἡ γλῶσσα (tongue), ἡ σιαγών (cheek), τὸ οὖς or τὸ ὠτίον or τὸ ὠτάριον (ear), ὁ τράχηλος (neck), ἡ λάρυγξ (throat), ὁ ὦμος (shoulder), ἡ ἀγκάλη (arm), ἡ χεὶρ (hand), ὁ δάκτυλος (finger), τὸ στῆθος (chest, i.e., trunk of the body down to abdomen), ὁ μαστός (breast, i.e., mammary glands of the female), ὁ κόλπος (lap, bosom, i.e., the region of the body from the breast to the legs especially when in a seated position), ὁ νῶτος (back), ἡ κλευρά (side, of the body), ἡ ὀσφῦς (waist), τὸ σκέλος (leg), τὸ γόνυ (knee), ὁ μηρός (thigh), τὸ σφυδρόν (ankle), ὁ πούς or ἡ βᾶσις (foot), ἡ πτέρνα (heel), ὁ χρώς (skin).

The internal body parts include ἡ καρδία (heart), τὰ σπλάγχνα (intestines), ἡ ἀφή (ligament), τὸ ὀστοῦν or τὸ ὀστέον (bone), ὁ μυελός (marrow, in the bone), τὸ αἷμα (blood), τὸ στόμαχος (stomach), ἡ κοιλία or ἡ γαστήρ (belly, including entire digestive apparatus), ἡ μήτρα or ἡ κοιλία (womb).

The psychological interior part of human ex-

istence, ὁ ἔσω ἄνθρωπος (the inner person), is designated by a number of terms. Both Jewish and Greek perspectives understood a dualistic nature to human existence, that is, a person possessed two fundamental aspects of being. It is at the point of the underlying presuppositions about these two basic aspects of being that these two viewpoints differed from one another radically.

For the Jew, the creation narratives in Genesis 1-2 are the starting point, in which God first created the physical body and then breathed into them His life-giving breath. Thus individuals have a body and a spirit. For the Greek, however, the corrupted flesh is temporary the prison house of a chunk of the eternal Soul implanted into the body at birth as his ψυχή. Thus, life in this material world reflects the struggle between the body and the soul, which are locked in contradiction to one another.

These two different perspectives are what gave early Christians challenges when proclaiming the concept of resurrection. To the Jew, the reuniting the these two essential elements of human beings in a perfect, perpetual existence after their separation by death represented the ultimate goal of wholeness in God's plan lost in the fall of Adam and Eve. But to the Greek, the reuniting of the physical body with the perfect soul in resurrection represented a disaster of monumental proportions. Note Paul's horrible experience with this at Athens on the second missionary journey in Acts 17:16-34.

The psychological terminology for the interior part of human existence included the figurative meaning of ἡ καρδία (heart) as "the causative source of a person's psychological life in its various aspects, but with special emphasis upon thoughts" [Louw-Nida, 1:321]; ἡ ψυχή as the essence of life in terms of thinking, willing, and feeling, thus 'mind,' 'thought,' 'feelings'; πνεῦμα as "the non-material, psychological faculty which is potentially sensitive and responsive to God," thus spirit [Louw-Nida, 1:323]. One great caution: these terms were understood loosely and often were interchangeable. To define these terms with modern scientific psychological meanings is a gross mistake!

The lower internal body organs, the intestines (τὰ σπλάγχνα), the kidneys (ὁ νεφρός), the belly (ἡ κοιλία), carried figurative meanings as the source of feelings and emotions. The very un-Jewish Greek term ἡ συνείδησις designated conscience, and ὁ νοός, τὸ νόημα, or ἡ διάνοια designated "the psychological faculty of understanding, reasoning, think-


ing, and deciding," that is the 'mind' [Louw-Nida, 1:324-325].


A great transition for modern western interpreters of the New Testament is to bridge the gap back into the world of the first century in order to hear the Greek New Testament describe human existence on its own terms, and not in terms of modern scientific based understandings. Only then can we begin to really grasp what the NT text is attempting to say.

For a complete listing of terms, see topics 8.1-77 (physiological parts), 23.1-205 (physiological processes), 26.1-16 (psychological facilities) in Louw-Nida. For important background understandings, see 'σῶμα' (7:1024-1096), 'σάρξ' (7:98-151), 'ψυχή' (9:608-666) et al. in Kittel's *Theological Dictionary of the New Testament*.

Elements of the Greek Sentence:

Asking 'what' questions. Of the various kinds of questions that can be raised *one of the most basic kinds asks for information*. In Koine Greek the **Interrogative Pronoun** is basically used to raise this type of question. Two of the most frequently used interrogative pronouns for this type of question are τίς, τί and ποῖος, -α, ον. The first one τίς, τί will be studied later, since the forms use a third declension pattern of endings.

The latter forms ποῖος, -α, -ον use the typical 1/2 declension endings. For the paradigm see under *Pro-nouns* in this lesson. The pronoun is mostly used as an adjective modifier (most of the 33 uses in the NT), or rarely by itself as a pure pronoun. Very common as an attributive modifier in NT direct questions is the expression ἐν ποίῳ ἐχουσία ("by what authority...") used some eight times in the triple tradition Mt. 21:23-27 // Mk. 11:27-33 // Lu. 20:1-8, where Jesus' authority is being questioned on Tuesday of the Passion Week. ☞ One important note here: this pronoun carries with it a qualitative tone and the above expression could be translated more precisely as "by what kind of authority...". One use in the predicate construction is  Jas. 4:14, ποία ἡ ζωὴ ὑμῶν ("What is your life?", or more precisely, "What is the essence of your life?").

In an indirect question note the use in  John 12:33, τοῦτο ἔλεγεν σημαίνων *ποίῳ θανάτῳ* ἤμελλεν ἀποθνήσκειν ("This he was saying as he was signaling *the kind of death by which* he was going to die." With the indirect question this pronoun picks up on its relative nature and additionally introduces

a relative dependent clause. In the Jn. 12:33 example, the indirect question serves as the direct object of the participle σημαίνων.

Elements of Greek Grammar:

Verbs:

Contract Verbs. Quite a number of Greek verbs in the ω-conjugation system possess *a root stem that ends with one of the vowels α, ε, or ο*. In the μι-conjugation all the verbs studied thus are contract verbs; the root stems are δίδωμι= δο; τίθημι= θε; ἵστημι= στα. ☞ *Note, however: exact adherence to the principles of contraction doesn't occur with the μι-conjugation verbs.*

These ω-conjugation system verbs are commonly referred to as contract verbs, that is, a contraction process of this stem vowel with the beginning thematic connector vowel or diphthong of the ending. These patterns of contraction must be learned in order to recognize the contracted form that will always appear in the Greek New Testament. This lesson begins with the alpha contract verb stem; subsequent lessons will introduce the other two forms.

☞ With the alpha contract verbs, a couple of patterns prevail that help recall the patterns of contraction:




(1) *The a-sound will prevail over the e-sound*
(α + ε/η = α);

(2) *the o-sound will prevail over the a-sound*
(α + ο/ω = ω);

(3) *contraction occurs with the first vowel of a diphthong only*
(α + εη/ηη = α; α + οη = ω; α + ου = ω);

(4) *the alpha lengthens into eta before endings beginning with a consonant.* Notice how this pattern works with the verb ἀγαπάω (ἀγαπῶ):

Primary Active Indicative endings:

Sing:	Ending:	Present:	Future:
1	-ω	ἀγαπῶ (α+ω)	ἀγαπήσω 
2	-εις	ἀγαπήεις (α+ει)	ἀγαπήσεις
3	-ει	ἀγαπήει (α+ει)	ἀγαπήσει
Plural:			
1	-ομεν	ἀγαπῶμεν (α+ο)	ἀγαπήσομεν
2	-ετε	ἀγαπάτε (α+ε)	ἀγαπήσετε
3	-ουσι(ν)	ἀγαπῶσι (α+ου)	ἀγαπήσουσι

Secondary Middle Indicative endings:

Sing:	Ending:	Imperfect:	1 Aorist:
1	-όμεν	ἠγαπῶμεν (α+ο)	ἠγαπήσομεν
2	-ου	ἠγαπῶ (α+ου)	ἠγαπήσω
3	-ετο	ἠγαπᾶτο (α+ε)	ἠγαπήσατο
Plural:			
1	-όμεθα	ἠγαπόμεθα (α+ο)	ἠγαπήσομεθα
2	-εσθε	ἠγαπᾶσθε (α+ε)	ἠγαπήσασθε
3	-οντο	ἠγαπῶντο (α+ο)	ἠγαπήσαντο

Secondary Active Indicative endings:

Sing:	End:	Imperfect:	1 Aorist:	1 Perfect:
1	-ον	ἠγάπων (α+ο)	ἠγάπησα	ἠγάπηκα
2	-εις	ἠγάπεις (α+ε)	ἠγάπησας	ἠγάπηκας
3	-ε	ἠγάπα (α+ε)	ἠγάπησε	ἠγάπηκε(ν)
Plural:				
1	-ομεν	ἠγαπῶμεν (α+ο)	ἠγαπήσαμεν	ἠγαπήκαμεν
2	-ετε	ἠγαπάτε (α+ε)	ἠγαπήσατε	ἠγαπήκατε
3	-ον	ἠγάπων (α+ο)	ἠγάπησαν	ἠγαπήκασι(ν)

Sing:	Ending:	Pluperfect:
1	-όμεν	ἠγαπήμεν
2	-ου	ἠγάπησο
3	-ετο	ἠγάπητο
Plural:		
1	-όμεθα	ἠγαπήμεθα
2	-εσθε	ἠγάπησθε
3	-οντο	ἠγάπηντο

The Active Voice Infinitives:

Present:	ἀγαπᾶν
(Note w. infinitives only: α + ειν = ᾶν, dropping the iota subscript)	
1 Aorist:	ἀγαπήσαι
Perfect:	ἠγαπήκεναι
Future:	ἀγαπήσειν

Infinitives:
1 Aorist: ἀγαπήσασθαι

Notes:

Tips
It's very important to start with the foundational primary and secondary endings (the boxes)! Memorize these first, then learn the necessary adaptations for each verb spelling. Much easier this way!

(1) The tenses where contraction takes place thus far involve the present and imperfect tenses. The other tenses involve the lengthening of the alpha to eta before a consonant.

(2) Accenting contract verbs follows the regular principles

of verb accenting with one important exception. If the acute accent would have been on the contract stem vowel before contraction, e.g., ἠγαπᾶντο (ἠγαπά+οντο), then the accent mark becomes the circumflex and is placed over the contracted syllable (ἠγαπῶντο). If before contraction the acute accent would have been on the thematic connector vowel of the ending, e.g., ἀγαπόμεθα (ἀγαπα+όμεθα), then the accent remains an acute and is accented in the regular manner (ἀγαπώμεθα).

Primary Middle Indicative endings:

Sing:End:	Present:	Future:
1	-ομαι	ἀγαπῶμαι (α+ο)
2	-ῆ	ἀγαπήῃ (α+ῆ)
3	-εται	ἀγαπήσεται
Plural:		
1	-όμεθα	ἀγαπήσομεθα
2	-εσθε	ἀγαπήσεσθε
3	-ονται	ἀγαπήσονται

Sing:End:	1 Perfect:
1	-ομαι
2	-ῆ
3	-εται
Plural:	
1	-όμεθα
2	-εσθε
3	-ονται


Infinitives:	
Present:	ἀγαπήσθαι
Future:	ἀγαπήσεσθαι
1 Perfect:	ἠγαπήσθαι



Middle voice: Thus far the concepts set forth by the use of the middle voice forms suggest the verb subject is acting upon himself (**Reflexive Middle**), the subject is emphasized as the producer of the verb action (**Intensive Middle**), or a plural subject is interacting with one another (**Reciprocal Middle**).

On other occasions the subject permits or causes the verb action to take place upon itself indi-


rectly by means of someone or something else. This use is referred to as either the **Permissive** or the **Causative** use of the middle voice. Depending upon the context, a variety of English translations are possible: (1) "Permit yourself to be..."; (2) "Have yourself". Context determines the most appropriate translation pattern.

Notice the pattern in  1 Cor. 11:6, εἰ οὐ κατακαλύπεται (Reflexive Middle) γυνή, καὶ κειράσζω (Causative Middle), *If a woman will not veil herself, let her have her hair cut short!* The point of the 2 Aorist imperative admonition is that the unveiled woman should submit herself to the judgment of having her head shaved like the ancient prostitute who would often suffer judgment as a court penalty. Paul is obviously using hyperbole here to make a point to the Corinthian Christian women whose unveiled heads in public made them appear to be prostitutes in the name of Christianity. This especially in light of the frequent association of sacred prostitution with various religions. The high moral standards of Christianity made it necessary to go to great lengths to avoid association with this practice.


Historical Present. On occasion ancient Greek would use the present tense verb form to express a past tense concept. The Greek New Testament writers sometimes made use of this tense function, mostly in the gospels, as a way to emphasize the verb idea. As would be the case in contemporary English use, a deliberate misuse of verb tense automatically calls extra attention to the verb form. The device is typically used in the gospel texts to draw special attention to the words of Jesus in contrast to the voices of other speakers in a narrative text. *Because English can't legitimately follow this pattern, such uses of the present tense Greek verb must be translated by the English past tense.* The historical present tense is easy to detect since the verbs both before and after this verb will express a past time frame of reference, and thus a present tense verb in their midst is out of place.

Nouns:

Vocative Case. This case has but one function: direct address. The basic forms include the use of epsilon for the singular and the same ending as the nominative in the plural number, although occasionally the singular form uses the same ending as the nominative singular. The personal nature of direct address limits the range of words used in this case. One tip: in the UBS editions of the Greek New


Testament signal the presence of the vocative case form by the use of commas surrounding it. Note  John 6:68, *Κύριε, πρὸς τίνα ἀπελευσόμεθα; (Lord, to whom shall we go?)*

Genitive Case. Often Greek words convey a clear sense of action. Frequently these words are derived from verb stems and retain the action orientation contained in the verb form. For example, ἀγάπη, derived from ἀγαπάω, contains a strong sense of action. When such nouns have a Genitive case noun modifier attached to them, a special connection is set up between the action noun and the Genitive case noun. Thus ἡ ἀγάπη τοῦ θεοῦ can express the idea that God is producing the love (**Subjective Genitive**) like θεός functioning as the subject of the verb ἀγαπεῖ. The English translation of the Subjective Genitive can take the form of "love by God" or a more neutral "love of God."

The reverse concept is also possible; the genitive noun becomes the 'object' of the action noun (**Objective Genitive**). A possible way to communicate this idea in English is "the love for God." The key is to express the genitive case noun as somehow receiving the action in the noun.  One important note: English words used to translate many Greek words frequently do not suggest an inherent action. For example, the English word 'light' can easily be viewed passively, while its Greek equivalent φῶς contains action. Sometimes the Greek lexicon can be helpful in making the determination of action inherent in the Greek word. Don't forget to seek clues from the context of the phrase; these can be tested out by trying several English expressions reflecting different genitive case functions. Usually, the one with the most natural sense of thought flow will be the most likely function. Additionally, checking different modern English translations can indicate how contemporary English translators view the nature of the connection.

Note some helpful examples of both the subjective and objective Genitive forms:

Subjective Genitive:

 Rom. 8:35, τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;
(Who shall separate us from the love **that Christ has shown to us?**)

 Luke 18:42b, ἡ πίστις σου σέσωκέν σε.
(The faith **that you demonstrated** has saved you.)

Objective Genitive:

📖 Mark 11:22b, "Ἐχετε πίστιν θεοῦ.
(Have faith in God.)

📖 Matt. 12:31b, ἡ δὲ τοῦ πνεύματος βλασφημία ἀφεθήσεται.
(But blasphemy against the Spirit will not be forgiven.)

Pronouns:

The **qualitative relative pronoun** ὁποῖος, ὁποία, ὁποῖον expresses the sense of "what sort of" and is used in the New Testament to introduce indirect questions. It is closely related to the **interrogative pronoun** ποῖος, -α, -ον ("What sort of?").

Note the typical use in 📖1 Cor. 3:13, καὶ ἐκάστου τὸ ἔργον *ὁποῖόν ἐστίν* τὸ πῦρ αὐτὸ δοκιμάσει "And each one's work, *what sort it is*, the fire will test it."

Also interesting is 📖Gal. 2:6, *ὁποῖοί ποτε ἦσαν* οὐδέν μοι διαφέρει "*What kind of people they were then* makes no difference to me." The interrogative pronoun ποῖος, -α, -ον would naturally be used to raise the direct question. For example, ἐκάστου τὸ ἔργον *ὁποῖόν ἐστίν* would become τὸ ποῖον ἔργον ἐκάστων ἐστίν; "What kind of work is each one?" The interrogative pronoun does show up in indirect questions as well, as ὁ θεὸς γινώσκει *τὸ ποῖον ἔργον ἐκάστων ἐστίν* "God knows *what kind of work each one is*."

The declining of both pronouns follows the usual 1/2 declension pronoun patterns:

ὁποῖος, ὁποία, ὁποῖον

Sing:	Masculine: Feminine:		Neuter:
Masc:	Fem:	Neut:	
Nom	ὁποῖος	ὁποία	ὁποῖον
Gen/Abl	ὁποίου	ὁποίας	ὁποίου
Dat/Ins/Loc	ὁποίῳ	ὁποία	ὁποίῳ
Acc	ὁποῖον	ὁποίαν	ὁποῖον
<i>Plural:</i>			
Nom	ὁποῖοι	ὁποῖαι	ὁποῖα
Gen/Abl	ὁποίων	ὁποίων	ὁποίων
Dat/Ins/Loc	ὁποίοις	ὁποίαις	ὁποίοις
Acc	ὁποίους	ὁποίας	ὁποῖα

ποῖος, -α, -ον

Sing:	Masculine: Feminine:		Neuter:
Masc:	Fem:	Neut:	
Nom	ποῖος	ποία	ποῖον
Gen/Abl	ποίου	ποίας	ποίου
Dat/Ins/Loc	ποίῳ	ποία	ποίῳ
Acc	ποῖον	ποίαν	ποῖον
<i>Plural:</i>			
Nom	ποῖοι	ποῖαι	ποῖα
Gen/Abl	ποίων	ποίων	ποίων
Dat/Ins/Loc	ποίοις	ποίαις	ποίοις
Acc	ποίους	ποίας	ποῖα

✂ 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:
ἀγαπεῖ	Pres (Hist)	Active	Ind	3	Sing	ἀγαπάω	she loves

Tense forms and functions studied so far:

Present (Descriptive), (Iterative), (Historical)
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), (Causative)
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)	Lex Frm:	Translation:
ἀγαπεῖν	Pres (Desc)	Act	Infin	(S: Obj)	ἀγαπάω	to love

Tense forms studied thus far:

Present (Descriptive) - λύειν, ἀγαπεῖν, εἶναι, λύεσθαι, ἀγαπεῖσθαι, διδόναι, δίδοσθαι
Future (Predictive) - λύσειν, ἀγαπήσειν, ἔσσεσθαι, λύσεσθαι, ἀγαπήσεσθαι, δώσειν, δώσεσθαι
1 Aorist (Constative) - λύσαι, ἀγάπησαι, λύσασθαι, ἀγαπήσασθαι, δοῦναι
2 Aorist (Constative) - λιπεῖν, λιπέσθαι, δόσθαι
Perf (Consummative), (Intensive) - λελυκέναι, δεδωκέναι, τεθεικέναι, ἑστηκέναι, λελύσθαι, δεδόσθαι, τεθεισθαι, ἑστάσθαι.

Voice forms and functions studied thus far:

Active:
Middle (Intensive), (Reflexive), (Reciprocal), (Causative)
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:
θεοῦ	2nd	Gen (Subj)	Masc	Sing	θεός, ὁ	by God

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 Circumstances), (Direct Object), (Association), (Advantage), (Subjective), (Objective)
- 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:
αὐτῷ	Pers Pron	Dat (Indir Obj)	Masc	Sing	αὐτός, -ή, -ό	to him

Types of pronouns studied so far:

Personal Pronouns

- First Person: ἐγώ
- Second Person: σύ
- Third Person: αὐτός, -ή, -ό

Intensive Pronouns: αὐτός, -ή, -ό

Interrogative Pronouns: ποῖος, -ία, -ον

Demonstrative Pronouns

- Near *Demonstrative:* οὗτος, αὕτη, τοῦτό
- Remote *Demonstrative:* ἐκεῖνος, -η, -ο
- Correlative *Demonstrative:* τοιοῦτος, τοιαύτη, τοιοῦτο(ν)

Relative Pronouns

- Direct *Relative:* ὃς, ἣ, ὅ
- Quantitative *Relative:* ὅσος, ὅση, ὅσον
- Qualitative *Relative:* ὁποῖος, -ία, -ον

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), (Subjective), (Objective)

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), (Purpose), (Result), (Possession)

Adjectives:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
ἀγαπητὸν	Adj (Attrib)	Acc	Masc	Sing	ἀγαπητός, -ή, -όν	beloved

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), (Subjective), (Objective)

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)

✂ 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*.

ὁ θεὸς γινώσκει τὸ ποῖον ἔργον ἐκάστον ἐστίν
"God knows *what kind of work each one is*."

Clause:	Form:	Functions:	
		General:	Specific:
τὸ ποῖον ἔργον ἐκάστον ἐστίν	Rel	Subst	Obj

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

❖ Conjugating Verbs/Verbals: ❖



Present - Active - Indicative Forms of α-contract verbs:

Person:	Singular	Plural	Infinitive:
1	ἀγαπῶ	ἀγαπῶμεν	ἀγαπᾶν
2	ἀγαπᾷς	ἀγαπᾶτε	
3	ἀγαπᾷ	ἀγαπῶσι(ν)	

Imperfect - Active - Indicative Forms of α-contract verbs:

Person:	Singular	Plural	Infinitive:
1	ἠγάπων	ἠγαπῶμεν	
2	ἠγάπας	ἠγαπᾶτε	
3	ἠγάπα	ἠγάπων	

Future - Active - Indicative Forms of α-contract verbs:

Person:	Singular	Plural	Infinitive:
1	ἀγαπήσω	ἀγαπήσομεν	ἀγαπήσειν
2	ἀγαπήσεις	ἀγαπήσετε	
3	ἀγαπήσει	ἀγαπήσουσι(ν)	

1 Aorist - Active - Indicative Forms of α-contract verbs:

Person:	Singular	Plural	Infinitive:
1	ἠγάπησα	ἠγαπήσαμεν	ἀγαπήσαι
2	ἠγάπησας	ἠγαπήσατε	
3	ἠγάπησε	ἠγάπησαν	

1 Perfect - Active - Indicative Forms of *α-contract verbs*:

Person:	Singular	Plural
1	ἠγάπηκα	ἠγαπήκαμεν
2	ἠγάπακας	ἠγαπήκατε
3	ἠγάπηκε(ν)	ἠγάπηκασι(ν)

Infinitive:
ἀγαπηκέναι

Present - Middle - Indicative Forms of *α-contract verbs*:

Person:	Singular	Plural
1	ἀγαπῶμαι	ἀγαπώμεθα
2	ἀγαπᾷ	ἀγαπᾶσθε
3	ἀγαπᾶται	ἀγαπῶνται

Infinitive:
ἀγαπῆσθαι

Imperfect - Middle - Indicative Forms of *α-contract verbs*:

Person:	Singular	Plural
1	ἠγαπῶμην	ἠγαπώμεθα
2	ἠγαπῶ	ἠγαπᾶσθε
3	ἠγαπᾶτο	ἠγαπῶντο

Future - Middle - Indicative Forms of *α-contract verbs*:

Person:	Singular	Plural
1	ἀγαπήσομαι	ἀγαπήσόμεθα
2	ἀγαπήσῃ	ἀγαπήσεσθε
3	ἀγαπήσεται	ἀγαπήσονται

Infinitive:
ἀγαπήσεσθαι

1 Aorist - Middle - Indicative Forms of *α-contract verbs*:

Person:	Singular	Plural
1	ἠγαπησάμην	ἠγαπησάμεθα
2	ἠγαπήσω	ἠγαπήσασθε
3	ἠγαπήσατο	ἠγαπήσαντο

Infinitive:
ἀγαπήσασθαι

1 Perfect - Middle - Indicative Forms of *α-contract verbs*:

Person:	Singular	Plural
1	ἠγαπήμην	ἠγαπήμεθα
2	ἠγάπασαι	ἠγάπησθε
3	ἠγάπηται	ἠγάπηγται

Infinitive:
ἠγαπήσθαι

⌘ Declining Nouns and Noun Derivatives: ⌘



Pronouns:

Qualitative Relative Pronoun:

Case:	Masculine	Feminine	Neuter
<i>Singular:</i>			
Nom	ὅποιος	ὅποια	ὅποιον
Gen/Abl	ὀποίου	ὀποίας	ὀποίου
Dat/Ins/Loc	ὀποίῳ	ὀποία	ὀποίῳ
Acc	ὀποῖον	ὀποίαν	ὀποῖον
<i>Plural:</i>			
Nom	ὀποῖοι	ὀποῖαι	ὀποῖα
Gen/Abl	ὀποίων	ὀποίων	ὀποίων
Dat/Ins/Loc	ὀποίοις	ὀποίαις	ὀποίοις
Acc	ὀποίους	ὀποίας	ὀποῖα

Interrogative Pronoun:

Case:	Masculine	Feminine	Neuter
<i>Singular:</i>			
Nom	ποῖος	ποία	ποῖον
Gen/Abl	ποίου	ποίας	ποίου
Dat/Ins/Loc	ποίῳ	ποίᾳ	ποίῳ
Acc	ποῖον	ποίαν	ποῖον
<i>Plural:</i>			
Nom	ποῖοι	ποῖαι	ποῖα
Gen/Abl	ποίων	ποίων	ποίων
Dat/Ins/Loc	ποίοις	ποίαις	ποίοις
Acc	ποίους	ποίας	ποῖα

Vocabulary for 'Informational Questions':



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:

- ἀγαλλιάω** (11) - [to experience a state of great joy and gladness, often involving verbal expression and appropriate body movement] I am extremely joyful, am overjoyed, rejoice greatly.
- ἀγαπάω** (143) - [to have love for someone or something, based on sincere appreciation and high regard] I love, regard with affection, loving concern; [to demonstrate or show one's love] I demonstrate my love, show my love; [to like or love something on the basis of a high regard for its value or importance] I love to, like to, take pleasure in.
- ἀλοάω** (3) - [to separate grain from the husks of plants, either by beating or by being tread on by farm animals] I thresh, tread out.
- ἀμάω** (1) - [to cut down grass or grain in a field] I mow.
- ἀναβοάω** (1) - [to cry or shout with unusually loud volume] I shout, cry out, scream
- ἀναγεννάω** (32) - [to cause to be changed as a form of spiritual birth] to cause to be born again, to be given new birth
- ἀναζάω** (2) - [to come back to life after having once died] I live again, come back to life, am resurrected; [fig., to begin to function, with a possible implication of the suddenness of the action] I begin to function, spring to life, suddenly am active
- ἀναπηδάω** (1) - [to leap or spring up, presumably from a seated position] I leap up, jump up
- ἀνασπάω** (2) - [to pull or draw something in an upward direction] I pull up, draw up
- ἀπαντάω** (2) - [to come near to and to meet, either in a friendly or hostile sense] I meet
- ἀπατάω** (3) - [to cause someone to have misleading or erroneous views concerning the truth] I mislead, deceive.
- ἀποπλανάω** (2) - [to cause someone to definitely go astray in one's beliefs or views] I deceive, mislead, cause to have completely wrong views
- ἀριστάω** (3) - [to eat a meal, w/o reference to any particular time of the day or to the type of food involved] I eat a meal, have a meal; [to eat the earlier meal of the day] I have breakfast
- ἀτιμάω** (1) - [to treat someone in a shameful and dishonorable manner] I treat shamefully, mistreat; [to cause someone to have low status involving dishonor and disrespect] I cause to be dishonored, cause to suffer dishonor
- ἀφοράω** (2) - [to keep thinking about, w/o having one's attention distracted] I think about, fix my attention on
- βοάω** (12) - [to cry or shout with unusually loud volume] I shout, cry out, scream
- γελάω** (2) - [to laugh] I laugh
- γεννάω** (97) - [the male role in causing the conception and birth of a child] I am the father of, procreate, beget; [to give birth to a child] I bear, give birth to; fig., to cause to experience a radical change, with the implication of involvement of the total personality] I cause to be born, am born of; [to cause to happen, with the implication of the result of existing circumstances] I cause, produce, give rise to
- δαπανάω** (5) - [to pay out money (or other assets) as a means of obtaining benefits or in payment for benefits] I spend, pay out, pay expenses; [to spend completely, with the implication of uselessly, and therefore, to waste] I spend completely, waste; [fig., to exert great effort in doing something] I do anything, exert great effort
- δειλιάω** (1) - [to be fearful and cowardly] I am a coward, lack courage
- διαπεράω** (6) - [to move from one side to another of some geographical object] I cross over, go over
- διασπάω** (2) - [to pull or tear an object apart] I pull apart, tear apart.
- διερωτάω** (1) - [to acquire information by questioning] I learn about, find out by inquiry
- διψάω** (16) - [the state resulting from not having drunk anything for a period of time] I am thirsty, thirst
- έάω** (11) - [to allow someone to do something] I allow, let, permit.
- έγκουχάομαι** (1) - [to express an unusually high degree of confidence in someone or something being ex-

- ceptionally noteworthy] I boast
- εἰσπιδάω (1) - [to run or rush quickly into] I run into, rush into
- ἐκδαπανάω (1) - [to do anything and everything to the limit of one's capacity] I give myself completely for, do anything and everything
- ἐκκολυμβάω (1) - [to swim out of or away from a structure or area] I swim away, from
- ἐκπηδάω (1) - [to run or rush quickly out of] I run out, rush out
- ἐλεάω (4) - [to show kindness or concern for someone in serious need; sometimes spelled ἐλεέω] I show mercy, am merciful toward, have mercy on
- ἐμβριμάομαι (5) - [to state something with firmness and certainty] I sternly insist; [to exhibit irritation or even anger in expressing a harsh reproof] I denounce harshly, scold; [to have an intense, strong feeling of concern, often with the implication of indignation] I feel strongly, am indignant
- ἐμφυσάω (1) - [to breathe upon something] I breathe on
- ἐντρυφάω (1) - [to live a life of luxury, usually associated with inappropriate feasting and drinking] I carouse, revel
- ἐξαπατάω (6) - [to cause someone to have misleading or erroneous views concerning the truth] I mislead, deceive.
- ἐξεραυνάω (1) - [to exert considerable effort and care in learning something] I make a careful search, seek diligently to learn, make an examination
- ἐπακροάομαι (1) - [to listen to, with the probable implication of one's own interest] I listen to
- ἐπερωτάω (56) - [to ask for information] I ask, ask a question; [to ask for, usually with the implication of an underlying question] I ask for, request; [to attempt in a legal or semilegal procedure to know the truth about a matter, normally by interrogation] I question, interrogate, try to learn
- ἐπιτιμάω (29) - [to express strong disapproval of someone] I rebuke, denounce; [to command, with the implication of a threat] I command
- ἐρωτάω (63) - [to ask for information] I ask, ask a question; [to ask for, usually with the implication of an underlying question] I ask for, request.
- ἐφοράω (2) - [to take special notice of something, with the implication of concerning oneself] I take notice of, consider, pay attention to, concern myself with.
- ζάω (140) - [to be alive, to live] I am alive, live; [to come back to life after having once died] I come back to life, live again, am resurrected; [to conduct oneself, with the particular manner specified by the context] I conduct myself, behave, live
- ἠττάομαι (2) - [to experience defeat and subjection] I am defeated, am conquered, controlled by
- θυμιάω (1) - [to burn aromatic substances as an offering to God] I offer incense, burn incense
- καθοράω (1) - [to acquire definite information, and with focus upon the process of perception] I learn about, perceive clearly
- καταγελάω (3) - [to make fun of or ridicule by laughing at, but evidently also involving verbal communication] I ridicule, laugh at, make fun of
- καταναρκάω (3) - [to be a financial burden to someone by requiring too much support] I burden, am a financial burden to
- καταντάω (13) - [to move toward and to arrive at a point] I come to, reach, arrive; [to attain or arrive at a particular state] I come to be, attain, achieve; [to happen to, with the implication of something definitive and final] I come upon
- καυχάομαι (37) - [to express an unusually high degree of confidence in someone or something being exceptionally noteworthy] I boast
- κλάω (14) - [to break an object into two or more parts, in NT only with bread ἄρτον] I break, break bread
- κοιμάω (18) - [the state of being asleep] I sleep, am asleep; [fig., to sleep, as a euphemistic expression for the state of being dead] I am dead, died
- κολλάω (12) - [to begin an association with someone, whether temporary or permanent] I join, join myself to, become a part of; [to stick or cling to something] I cling to, stick to
- κολυμβάω (1) - [movement through water by the use of limbs] I swim
- κονιάω (2) - [to apply whitewash to a surface] I whitewash
- λακάω (1) - [to burst open, probably from internal pressure] I burst open
- λικμάω (2) - [to crush by a destructive amount of vertical pressure] I crush
- μασάομαι (1) - [to bite with the teeth] I bite
- μελετάω (2) - [to keep on giving serious consideration to something] I ponder, keep thinking about, fix my mind on, let my mind dwell on; [to think seriously about a particular course of action] I plan to act, plot; [to continue to perform certain activities with care and concern] I practice, continue to do, cultivate
- μεριμνάω (19) - [to have an anxious concern, based on apprehension about possible danger or misfortune]

- I am worried about, am anxious about
- μοιχάω** (4) - [for a man to have sexual intercourse with a married woman other than his own spouse; from the NT standpoint adultery was normally defined in terms of the married status of the woman involved in any such act. In other words, sexual intercourse of a married man with an unmarried woman would usually be regarded as *πορνεία* 'fornication' but sexual intercourse of either an unmarried or a married man with someone else's wife was regarded as adultery, both on the part of the man as well as the woman.] I commit adultery
- μοιχεύω** (15) - [see above *μοιχάω*] I commit adultery
- μωμάομαι** (2) - [to find fault with someone by implying blame] I criticize, censure, find fault with
- νικάω** (28) - [to win a victory over] I am victorious over, am a victor, conquer
- ξυράω** (3) - [to shave the head or beard] I shave
- ὀδυνάω** (4) - [to be in severe or great pain] I suffer greatly, am in great pain; [to experience great distress or anxiety] I am very much distressed, am terribly worried
- ὀράω** (449) - [to see] I see; [to take special notice of something, with the implication of concerning oneself] I take notice of, consider, pay attention to, concern myself with; [to come to understand as the result of perception] I understand, perceive, see, recognize; [to go to see a person on the basis of friendship and with helpful intent] I visit, go to see; [to experience an event or state, normally in negative expressions indicating what one will not experience] I experience, undergo; [to acquire information, with focus upon the event of perception] I learn about, find out about; [to take responsibility for causing something to happen] I see to it, arrange for something to happen
- ὀρμάω** (5) - [a fast movement from one place to another] I rush, run
- πεινάω** (23) - [to be in a state of hunger, w/o any implications of particular contributing circumstances] I am hungry, have hunger; [fig. extension of lit. mng., to have a strong desire to attain some goal, with the implication of an existing lack] I desire strongly
- πετάομαι/πέτομαι** (4) - [movement of an object through the air by means of wings] I fly
- πλανάω** (39) - [to cause to wander off the path; fig. to cause someone to hold a wrong view and thus be mistaken] I mislead, deceive, cause to be mistaken
- προαιτιάομαι** (1) - [to bring charges previously on the basis of presumed blame and guilt] I accuse previously
- προμελετάω** (1) - [to plan ahead of time, with considerable thought and attention] I plan ahead of time, plan in advance
- προμεριμνάω** (1) - [to be worried or anxious beforehand or in advance] I worry beforehand
- προοράω** (4) - [to have seen something or someone beforehand or prior to an even in question] I see beforehand; [to know about something prior to some temporal reference point, i.e., to know about an even before it happens] I know beforehand, know already, have foreknowledge
- προσδοκάω** (16) - [to await with apprehension concerning impending danger or trouble] I wait with apprehension, wait with anxiety; [to expect something to happen, whether good or bad] I expect, anticipate.
- προσεάω** (1) - [to allow to go beyond what is expected] I allow to go farther
- προσκολλάω** (2) - [to begin an association with someone, whether temporary or permanent] I join, join myself to, become a part of
- σιγάω** (10) - [to keep quiet, with the implication of preserving something which is secret] I keep quiet about, say nothing about
- σιωπάω** (10) - [to refrain from speaking or talking] I keep quiet, am silent; [to lose or not have the ability to speak] I am not able to speak; [fig. extension of lit. 'to keep silent', the process of becoming calm after a storm] I become calm, become still
- σκιρτάω** (3) - [to leap or jump, as a possible expression of joy and happiness] I jump for joy, leap for joy; [fig. mng., to be extremely happy, possibly implying in some contexts actually leaping or dancing for joy] I am extremely joyful, dance for joy
- σπάομαι** (2) - [to pull or drag, requiring force because of the inertia of the object being dragged] I pull, drag, draw
- σπαταλάω** (2) - [to indulge oneself excessively in satisfying one's own appetites and desires] I live indulgently
- στριηνιάω** (2) - [to live sensually by gratifying the senses with sexual immorality] I live sensually, live intemperately.
- συλάω** (1) - [to take by force that which belongs to someone else] I rob
- συναντάω** (6) - [to happen, with the implication of that which one meets up with] I come upon, happen to

συνοράω (2) - [to acquire information, with focus upon the event of perception] I learn about, find out about; [to come to understand clearly on the basis of perceived information] I understand clearly, realize fully, am fully aware of
 τελευτάω (13) - [fig. extensions of mng 'to end', to come to the end of one's life, as euphemistic expression for death] I die.
 τιμάω (21) - [to attribute high status to someone by honoring] I honor, respect; [to determine an amount to be used in paying for something] I set a price on, determine the cost; [to provide aid or financial assistance, with the implication that this is an appropriate means of showing respect] I give assistance to, provide for the needs of as a sign of respect, support and honor
 τολμάω (16) - [to be so bold as to challenge or defy possible danger or opposition] I dare
 τρυγάω (3) - [to pick or gather ripe fruit (especially used of grapes)] I pick, gather
 τρυφάω (1) - [to live a life of luxury, usually associated with intemperate feasting and drinking] I carouse, revel
 ύπαντάω (10) - [to come near to and to meet, either in a friendly or hostile sense] I meet; [to oppose in battle] I meet in battle, face in battle
 ύπερνικάω (1) - [to be completely and overwhelmingly victorious] I am completely victorious, have complete victory over
 ύπεροράω (1) - [to intentionally not regard or be concerned about certain objects or events] I overlook, purposely pay no attention to, disregard
 φρεναπατάω (1) - [to cause someone to have misleading or erroneous views concerning the truth] I mislead, deceive.
 χαλάω (7) - [to cause something to move down gradually] I let down, lower
 χολάω (1) - [to have a strong feeling of displeasure and antagonism as the result of some real or supposed wrong] I am very angry, am full of anger
 χράομαι (11) - [to conduct oneself in a particular manner with regard to some person] I treat, behave toward; [to behave or to conduct oneself with respect to certain means] I deal with, have dealings with; [to engage in the activity of making use of something] I use, make use of; [to make use of instruments] I use, employ (with)
 ψηλαφάω (4) - [to touch by feeling and handling, implying movement over a surface] I touch, feel, handle, feel around for; [fig. extension, to make an effort,

despite difficulties, to come to know something, when the chances of success in such an enterprise are not particularly great] I feel around for, grope for, try to find.

Nouns:

άπάτης, ή (7) - [to cause someone to have misleading or erroneous views concerning the truth] deception.
 άτιμία, ή (7) - [state of dishonor or disrespect as a negative of τιμή] dishonor, disrespect
 δαπάνη, ή (1) - [the amount spent or to be spent in procuring some object or benefit] cost, expense
 δειλία, ή (1) - [a state of fear because of a lack of courage or moral strength] cowardice, timidity
 έπιτιμία, ή (1) - [to punish, with the implication of causing people to suffer what they deserve] punishment
 μέριμνα, ή (6) - [a feeling of apprehension or distress in view of possible danger or misfortune] anxiety, worry, anxious concern
 μοιχεία, ή (3) - [for a man to have sexual intercourse with a married woman other than his own spouse; from the NT standpoint adultery was normally defined in terms of the married status of the woman involved in any such act. In other words, sexual intercourse of a married man with an unmarried woman would usually be regarded as πορνεία 'fornication' but sexual intercourse of either an unmarried or a married man with someone else's wife was regarded as adultery, both on the part of the man as well as the woman.] adultery
 μοιχός, ό (3) [a person who commits adultery, specifically referring to males, but also including females in generic contexts] adulterer, adulteress
 νική, ή (1) - [to win a victory over] victory
 όδύνη, ή (2) - [a fig. extension of the literal meaning of physical pain] great distress, intense anxiety
 πετεινόν, τό (14) - [any kind of bird, wild or domestic] bird
 πλάνη, ή (10) - [to cause to wander off the path; fig. to cause someone to hold a wrong view and thus be mistaken] deception; [the content of that which misleads or deceives] misleading belief, deceptive belief, error, mistaken view
 πλανήτης, ό (1) - [one who or that which wanders about or around] wanderer
 προσδοκία, ή (2) - [to expect something to happen, whether good or bad] expectation
 σιγή, ή (2) - [the absence of noise] silence
 τελευτή, ή (1) - [fig. extensions of mng 'end', to come to the end of one's life, as euphemistic expression for death] death

τιμή, ἡ (41) - [honor as an element in the assignment of status to a person] honor, respect, status; [the worth or merit of some object, event, or state] worth, value; [the amount of money or property regarded as representing the value or price of something] amount, price, cost; [compensation given for special service, with the implication that this is a way by which honor or respect may be shown] compensation, pay, honorarium

τρυφή, ἡ (2) - [to live a life of luxury, usually associated with intemperate feasting and drinking] revelling

φρεναπάτης, ὁ (1) - [one who mislead people concerning the truth] deceiver

Pronouns:

ὅποιος, ὅποια, ὅποῖον (5) - [interrogative references to class or kind] what sort of, what kind of

ποῖος, ποῖα, ποῖον (33) - [a reference to one among several objects, events, or states] which, which one, which sort of; [interrogative references to class or kind] what sort of, what kind of

Adjectives:

ἄτιμος, -ον (4) - [pertaining to being of low status on the basis of not having honor or respect] lacking in honor, dishonored

δειλός, -ή, -όν (3) - [pertaining to being cowardly] cowardly, coward

πλάνος, -ον (5) - [pertaining to causing someone to be mistaken] deceitful, causing someone to be mistaken, that which deceives.

τίμιος, -α, -ον (13) - [pertaining to being of considerable value or worth] valuable, precious

Adverbs:

λαμπρῶς (1) - [pertaining to living in ostentatious luxury] luxuriously, with ostentation, showing off

NAME: _____ Date: _____ Grade: _____

(From Grade Calculation on last page)

Course: _____



 **Written Exercise 11:** 

 Translate the John 1:1-5 into correct English (**50 answers**):



 Parse the following words according to the appropriate model (**110 answers**):



1·1

Ἐν ἀρχῇ (7 answers): _____ - Loc (_____) - F - S - ἀρχή, ἡ - _____

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

ὁ λόγος (7 answers): _____ - Nom (_____) - _____ - _____ - λόγος, ὁ - _____

καὶ: coordinate conjunction joining two independent clauses - and

ὁ λόγος (7 answers): _____ - Nom (_____) - M - _____ - λόγος, ὁ - _____

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

πρὸς τὸν θεόν (7 answers): _____ - Acc (_____) - M - _____ - θεός, ὁ - _____

καὶ: coordinate conjunction joining two independent clauses - and

θεός (7 answers): _____ - Nom (_____) - _____ - _____ - θεός, ὁ - _____

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

ὁ λόγος (7 answers): _____ - Nom (_____) - _____ - _____ - λόγος, ὁ - _____

Note: the above and below independent clauses illustrate an important principle in Greek grammar. (a) When two

nouns are linked by a copulative verb such as εἰμί, the noun with the article is *always* the subject nominative, and the noun without the article is *always* the predicate nominative, irregardless of the sequence of the listing of the nouns. See above clauses in John. (b) If **both nouns** have an article connected to them, or if neither noun has an article, then either noun can be subject or predicate nominative. The flow of meaning in the context of the paragraph is the identifying clue to which function is appropriate for each noun. (c) If a **noun and a pronoun** are linked by the copulative verb, then the pronoun is *always* the subject nominative and the noun -- with or without the article -- is the predicate nominative. See below clauses in John.

1·2

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

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

ἐν ἀρχῇ (7 answers): 1 - Loc (_____) - F - S - ἀρχή, ἡ - _____

πρὸς τὸν θεόν (7 answers): 2 - Acc (_____) - M - S - θεός, ὁ - _____

1·3

πάντα (10 answers): Adj (Subst) - Nom (_____) - N - P - πᾶς, πᾶσα, πᾶν - all things

δι' αὐτοῦ (10 answers): _____ Pron - _____ (_____) - M - S - _____, - _____, - _____ - _____

ἐγένετο (8 answers): 2 Aor (Const) - Dep - Ind - 3 - S - γίνομαι - _____

καὶ: coordinate conjunction joining two independent clauses - and

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

ἐγένετο (8 answers): 2 Aor (_____) - Dep - Ind - 3 - S - _____ - _____

οὐδὲ: Negative adverb use here with emphasis - not even

ἓν (10 answers): Adj (Subst) - Nom (_____) - N - S - εἷς, μία, ἓν - one thing

ὃ (13 answers): Rel Pron - Nom (_____) - N - S - _____, _____, _____ -introducing _____ dependent clause - _____

γέγονεν (8 answers): Perf (_____) - _____ - Ind - 3 - S - _____ - _____

Note: Examine carefully in the UBS 4th Greek New Testament the superscripted ^c and ^d surrounding the relative clause. These refer to the critical apparatus at the bottom of the page. Check under **3**, which refers to verse three and identifies the issue under consideration. What is indicated is that several Greek texts and translations place a comma, or no punctuation mark at ^c and a period at ^d. This understanding means that the relative clause becomes an adjective modifier of the adjective ἓν. The way the UBS 4th GNT text is punctuated, the relative clause becomes the subject of the following verb ἦν in verse four. The conclusion about correct punctuation affects not only the understanding of the function(s) of the relative clause, but that, in turn, determines the understanding of the role of ζωὴ in the sentence. The anarthrous use of ζωὴ favors the punctuation of the UBS 4th GNT, making ζωὴ a qualitative idea being linked to the relative clause idea as the verb subject. Also impacted is the connection of the prepositional phrase ἐν αὐτῷ. In the adjective modifier role of

the relative clause, the prepositional phrase then modifies the verb ἦν, and becomes the assertion that ζωή exists in the Logos. On the other hand, in the substantival subject role of the relative clause, the prepositional phrase is then linked to the verb γέγονεν, and is a part of the relative clause. The resultant meaning indicates all things existing in the Logos are ζωή, thus limiting the scope of the relative clause to include all things in the Logos.

The interpretative implication of this classification is significant to the determination of the meaning of the relative clause. In the older adjective modifier role it becomes a reference to all that is a part of the divine creation, the most inclusive definition possible of the reference. In the newer substantival subject role of the relative clause is more limited in its reference.

This provides the initial opportunity to become acquainted with the crucial importance of precise understanding of how a sentence in the Greek text is constructed.

1·4

ἐν αὐτῷ (10 answers): _____ Pron - Loc (_____) - M - S - αὐτός, -ή, -ό - _____

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

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

καὶ: coordinate conjunction joining two independent clauses - and

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

Note: the particularizing effect of the Greek definite article. Often the level of reference goes beyond what can be conveyed by the English article 'the' and thus the translator needs to reach out to find the appropriate vehicle in English to achieve the level of specificity connoted by the Greek article. Most always this will involve the use of an English pronoun, either a demonstrative or possessive pronoun in the majority of instances. Always look to the context for clues, after your intuition suggests that the English 'the' isn't getting the job done.

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

τὸ φῶς (8 answers): 3 - Nom (_____) - N - S - φῶς, φωτός, τό - the light

τῶν ἀνθρώπων (7 answers): 2 - Gen (_____) - M - P - ἄνθρωπος, ὁ - _____

1·5

καὶ: coordinate conjunction joining two independent clauses - and

τὸ φῶς (8 answers): 3 - Nom (_____) - N - S - φῶς, φωτός, τό - the light

ἐν τῇ σκοτίᾳ (7 answers): _____ - Loc (_____) - F - S - σκοτία, ἡ - _____

φαίνει (8 answers): Pres (_____) - Act - Ind - 3 - S - _____ - _____

καὶ: coordinate conjunction joining two independent clauses - and

ἡ σκοτία (7 answers): _____ - Nom (_____) - _____ - S - σκοτία, ἡ - _____

αὐτὸ (10 answers): Pers Pron - Acc (_____) - N - S - αὐτός, -ή, -ό - _____

οὐ κατέλαβεν (8 answers): 2 Aor (____) - Act - ____ - 3 - S - _____ - _____

❖ Conjugate the following verbs according to the appropriate model (12 answers): 

Present - Active - Indicative Forms of ὀράω (6 answers):

Person: Singular Plural

1

2

3

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

Person: Singular Plural

1

2

3

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

Interrogative Pronoun ποῖος -ή, -ό (18 answers):

Case: Masculine Feminine Neuter

Singular:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

Plural:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

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



1¹ Ἐν ἀρχῇ
 1 ἦν ὁ λόγος,
 καὶ
 2 ὁ λόγος ἦν
 πρὸς τὸν θεόν,
 καὶ
 3 θεὸς ἦν ὁ λόγος.
 4² οὗτος ἦν
 ἐν ἀρχῇ
 πρὸς τὸν θεόν.

 3 δι' αὐτοῦ
 5 πάντα... ἐγένετο,
 καὶ
 χωρὶς αὐτοῦ
 6 ἐγένετο οὐδὲ ἓν.
 ὃ γέγονεν
 4 ἐν αὐτῷ
 7 ζῶη ἦν
 καὶ
 8 ἡ ζῶη ἦν τὸ φῶς τῶν ἀνθρώπων.
 5 καὶ
 ἐν τῇ σκοτίᾳ
 9 τὸ φῶς... φαίνει,
 καὶ
 10 ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

From the above diagram answer the following questions about John 1:1-18 in light of the literary analysis found at Cranfordville, Prologue of the Gospel of John (http://cranfordville.com/Jn1_1-18.htm in English and http://cranfordville.com/Jn1_1-18Gk.htm in Greek):

1. Name the literary genre of John 1:1-18: _____
2. What strophe does 1:1-5 relate to in the prologue: _____
3. What is the key Greek word linking the two major sections (1:1-13, 14-18) together: _____
4. What is the key Greek word linking the first three strophes (A,B,C) together establishing the boundaries for the first major section of 1:1-13: _____
5. What two motifs in 1:1-5 are linked together to advance the thought: ζῶη and _____
6. In the first three statements of the diagram which word is most prominent: _____
7. In statement 4, which element relates back to statement 1: _____
8. In statement 4, which element relates back to statement 2: _____
9. Identify the unifying emphasis of statements 5 and 6: _____

10. The motifs of life and light in statements 7-10 are salvational themes: True _____; False _____

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

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

Total Pts. 100.00

Minus Pts.
Missed _____

Total Pts. Missed _____.

Grade _____.

(Please record grade on page 1)