

A - Lesson 13 - Ω

"People Designations"

Upon successful completion of this lesson, you can correctly:

1. *Conjugate* specified Greek verbs and/or verbals.
2. *Decline* specified Greek nouns or noun derivatives.
3. *Parse* specified words contained in Greek sentences.
4. *Classify* specified dependent clauses.
5. *Translate* specified Greek sentences into English sentences.
6. *Diagram* specified Greek sentences.
7. *Read* aloud specified Greek words and sentences.

Understanding the Culture through the Language:

In the reference in John 1:11 is found the designation of the Jewish people by the substantival adjective οἱ ἴδιοι. In the preceding verse is a designation of a larger group ὁ κόσμος. The strategy of verses 9-13 is simply to draw designations of increasingly smaller units of people designations beginning with the largest, ὁ κόσμος (the world), shrinking down to οἱ ἴδιοι (the Jewish people with whom Jesus has ethnic connection), to the smallest group ὅσοι ἔλαβον αὐτόν ('as many as received him'). The first two groups are defined negatively as either not knowing or accepting Jesus as the true light, while the third group constitutes the genuine group on the basis of a positive response to Him.

The Greek language had numerous ways of specifying groups of people. Beyond a basic designation, groups would be defined on the basis of religious, political, ethnic-cultural, and philosophical association with overlapping among these categories. For a very helpful presentation of this see Louw-Nida, linguistic domain 11.1-97.

(1) The **broadest referent** (ὁ κόσμος) includes words such as ὄχλος, πλῆθος, λαός as a nondescript reference to crowd, multitude, or people. In the John 1:10, the inhabited world of people is designated by ὁ κόσμος. Also, ἡ οἰκουμένη and ἡ γῆ could be used

in the same sense. The large, inclusive designation of humanity in general was designated by ἄνθρωπος and ἀνὴρ, although the former more naturally lends itself to this inclusive designation. In the New Testament under the influence of Aramaic, the Semitic idiom υἱοὶ τῶν ἀνθρώπων, 'sons of men,' shows up as a reference to humankind in general.

(2) The **smaller group designation** (οἱ ἴδιοι) of the Jewish people in John 1:9-13 οἱ ἴδιοι is but one of many ways of referring to the Jewish people. More common is the complex of words derived from ἡ Ἰουδαία, -ας, Judea: ἡ Ἰουδαία, -ης (Jewess), ἰουδαῖζω (I live as a Jew), Ἰουδαϊκός, -ή, -όν (Jewish), Ἰουδαϊκῶς (Jewish[ly], in a Jewish manner), Ἰουδαῖος, -α, -ον (Jewish, Jew), ὁ Ἰουδαϊσμός (Judaism). Also found are Semitic phrases such as υἱοὶ τῆς βασιλείας (sons of the Kingdom), υἱοὶ τοῦ φωτός (sons of the Light), υἱοὶ τῆς ἡμέρας (sons of the day), τέκνα φωτός (children of light), and αἱ δώδεκα φυλαί (the twelve tribes). Some of these terms, traditionally applied to the Jewish people, are reapplied to Christians (Jew and Gentile) on the basis of their commitment to Jesus as the Jewish Messiah.

Members of small groups (τὸ μέρος, -ους) among the Jewish people could be the Pharisees (ὁ Φαρισαῖος), Sadducees (ὁ Σαδδουκαῖος), the Herodians (οἱ Ἡρῳδιανοί, who were followers of Herod the Great), the Zealots (ὁ ζηλωτής, ὁ Κανανοῖος, who



were Jewish nationalists), the Hellenists (Ἑλληνικός, -ή, -όν, a Greek speaking Jew as opposed to a native Jew, ὁ Ἑβραῖος, ὁ Ἑβραῖς, -ῖδος), the Sanhedrin (ἡ γερουσία, τὸ πρεσβυτέριον). The religious parties are designated as one of ἡ αἵρεσις (sects, groups) in Judaism. One who had converted to Judaism was known as ὁ προσήλυτος (the proselyte).

Non-Jewish groups mentioned in the NT include the Epicureans (Ἐπικούρειος, -η, -ον), the Stoics (Στοϊκός, -ή, -όν), et al.

Two ways of viewing all of humanity that surface in the NT include the ancient Greek and the ancient Jewish perspectives. To the Greeks, there were the educated Greeks (ὁ Ἕλλην) and the remainder of humanity as barbarians (ὁ βάρβαρος, βάρβαρος, -ον). To the Jews, there were religiously devout Jews (ὁ λαὸς τοῦ θεοῦ, οἱ Ἰουδαῖκοί, οἱ ἐκ περιτομῆς) and the rest as Gentiles, pagans, the uncircumcised (τὰ ἔθνη, ἐθνικός, -ή, -όν, ἐθνικῶς, ἡ ἀκροβυστία).

In this way of viewing humanity, belonging to the right group became imperative. One needed to be ὁ ἔσω (insider, member), rather than ὁ ἔξω (the outsider). To be ὁ ἀλλόφυλος (the alien), ὁ ξένος (stranger), ἀλλότριος, -α, -ον (foreigner) was to be excluded from much of society.

(3) The Christian group designation in John 1:12-13 provides an important group description. In contrast to the two previous groups' negative response these are defined as ὅσοι ἔλαβον αὐτόν. This is further defined by τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ (those believing in his name). Both of these referents emphasize the human responsibility aspect. The divine perspective in the group designation is seen in τέκνα θεοῦ (the children of God, here applied to Christians in rejection of the Jewish claim to exclusively be God's children) and οἱ...ἐκ θεοῦ ἐγεννήθησαν (those who have been born of God and thus have God as their Father).

Elsewhere other terms are used to designate Christians: ὁ Χριστιανός (Christian), ὁ πιστός (believer), ἀδελφός / ἀδελφή (spiritual brother, sister), οἱ ἄγιοι (the saints), ἡ ἐκκλησία (the congregation), τὸ σῶμα τοῦ Χριστοῦ (the body of Christ), and Luke's ἡ ὁδός (the Way). Many of the LXX terms, formerly applied to the Jewish people as the covenant people, increasingly become applied to the Christian community as the new covenant people of God, as with τέκνα θεοῦ in John 1.

Elements of Greek Grammar:

Verbs:

o-contract:

Some simple patterns emerge:

- (1) o+ε/ο (short vowel) =ου,
- (2) o+η/ω (long vowel)=ω,
- (3) o+diphthong with iota (ει, οι, η) =οι,
- (4) o before a consonant lengthens to ω.



Notice how this pattern works with the verb σκηνώω (σκηνώω):

Primary Active Indicative endings:

Sing:	Present:	Future:
1 -ω	σκηνώω (ο+ω)	σκηνώσω
2 -εις	σκηνοῖς (ο+ει)	σκηνώσεις
3 -ει	σκηνοῖ (ο+ει)	σκηνώσει
Plural:		
1 -ομεν	σκηνοῦμεν(ο+ο)	σκηνώσομεν
2 -ετε	σκηνοῦτε(ο+ε)	σκηνώσετε
3 -ουσι(ν)	σκηνοῦσι(ο+ου)	σκηνώσουσι

Note how the rules for the omega contract verbs are applied to these primary active voice endings. The () illustrate the pattern of contraction that produces the spelling. You should concentrate on learning the patterns of contraction, and then, how to apply them to these endings.

Tips
Tenses with Endings:

Primary Active Voice Endings:
Present
Future

Secondary Active Voice Endings:
Imperfect
Aorist
Perfect
Pluperfect

Secondary Active Indicative endings:

Sing:	Imperf:	1 Aorist:	1 Perfect:
1 -ον	ἐσκήνουν (ο+ο)	ἐσκήνωσα	σεσκήνωκα
2 -ες	ἐσκήνους (ο+ε)	ἐσκήνωσας	σεσκήνωκας
3 -ε	ἐσκήνου (ο+ε)	ἐσκήνωσε	σεσκήνωκε(ν)
Plural:			
1 -ομεν	ἐσκηνοῦμεν(ο+ο)	ἐσκηνώσαμεν	σεσκηνώκαμεν
2 -ετε	ἐσκηνοῦτε(ο+ε)	ἐσκηνώσατε	σεσκηνώκατε
3 -ον	ἐσκήνουν (ο+ο)	ἐσκήνωσαν	σεσκηνώκασι(ν)

The Active Voice Infinitives:

Present: σκηνοῦν
1 Aorist: σκηνώσαι
Perfect: σεσκηνωκέναι
Future: σκηνώσειν

Again, note the patterns of contraction with the secondary endings. They follow the same set of rules (above) as the primary endings.

Primary Middle Indicative endings:

Sing:	Present:	Future:	1 Perfect:
1 -ομαι	σκηνοῦμαι (ο+ο)	σκηνώσομαι	σεσκήνωμαι
2 -η	σκηνοῖ (ο+η)	σκηνώσῃ	σεσκήνωσαι
3 -εται	σκηνοῦται (ο+ε)	σκηνώσεται	σεσκήνωται
Plural:			
1 -όμεθα	σκηνούμεθα (ο+ο)	σκηνώσομεθα	σεσκηνώμεθα
2 -εσθε	σκηνοῦσθε (ο+ε)	σκηνώσεσθε	σεσκήνωσθε
3 -ονται	σκηνοῦνται (ο+ο)	σκηνώσονται	σεσκήνωνται

Secondary Middle Indicative endings:

Sing:	Imperfect:	1 Aorist:	Pluperfect:
1 -όμην	ἔσκηνούμην (ο+ο)	ἔσκηνωσάμην	ἔσεσκηνώμην
2 -ου	ἔσκηνοῦ (ο+ου)	ἔσκηνώσω	ἔσεσκήνωσο
3 -ετο	ἔσκηνοῦτο (ο+ε)	ἔσκηνώσατο	ἔσεσκήνωτο
Plural:			
1 -όμεθα	ἔσκηνούμεθα (ο+ο)	ἔσκηνωσάμεθα	ἔσεσκηνώμεθα
2 -εσθε	ἔσκηνοῦσθε (ο+ε)	ἔσκηνώσασθε	ἔσεσκήνωσθε
3 -οντο	ἔσκηνοῦντο (ο+ο)	ἔσκηνώσαντο	ἔσεσκήνωντο

Infinitives:

Present:	σκηνοῦσθαι
Future:	σκηνώσεσθαι
1 Perfect:	σεσκήνωσθαι
1 Aorist:	σκηνώσασθαι

Notes:

♦ (1) The tenses where contraction takes place thus far involves the present and imperfect tenses. The other tenses involve the lengthening of the omicron to omega 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., ἔσκηνοῦντο (ἔσκηνό+οντο), then the accent mark becomes the circumflex and is placed over the contracted syllable (ἔσκηνοῦντο). If before contraction the acute accent mark would have been on the thematic connector vowel of the ending, e.g., σκηνούμεθα (σκηνο+όμεθα), then the accent remains an acute and is accented in the regular manner (σκηνούμεθα).

Tips

Tenses with Endings:

Primary Middle Voice Endings:

Present
Future
Perfect
(Note the shift in the middle)

Secondary Middle Voice Endings:

Imperfect
Aorist
Pluperfect

Passive Voice in the ω-Conjugation:

Primary Passive Indicative endings:

Sing:	Present:	Future:
1 -ομαι	σκηνοῦμαι (ο+ο)	σκηνωθήσομαι
2 -η	σκηνοῖ (ο+η)	σκηνωθήσῃ
3 -εται	σκηνοῦται (ο+ε)	σκηνωθήσεται
Plural:		
1 -όμεθα	σκηνούμεθα (ο+ο)	σκηνωθήσομεθα
2 -εσθε	σκηνοῦσθε (ο+ε)	σκηνωθήσεσθε
3 -ονται	σκηνοῦνται (ο+ο)	σκηνωθήσονται

Sing: 1 Perfect:

1 -ομαι	σεσκήνωμαι
2 -η	σεσκήνωσαι
3 -εται	σεσκήνωται
Plural:	
1 -όμεθα	σεσκηνώμεθα
2 -εσθε	σεσκήνωσθε
3 -ονται	σεσκήνωνται

Infinitives:

Present:	σκηνοῦσθαι
Future:	σκηνώθησεσθαι
1 Perfect:	σεσκήνωσθαι

Secondary Passive Indicative endings:

Sing:	Imperfect:	1 Aorist:
1 -όμην	ἔσκηνούμην (ο+ο)	ἔσκηνώθην
2 -ου	ἔσκηνοῦ (ο+ου)	ἔσκηνώθης
3 -ετο	ἔσκηνοῦτο (ο+ε)	ἔσκηνώθη
Plural:		
1 -όμεθα	ἔσκηνούμεθα (ο+ο)	ἔσκηνώθημεν
2 -εσθε	ἔσκηνοῦσθε (ο+ε)	ἔσκηνώθητε
3 -οντο	ἔσκηνοῦντο (ο+ο)	ἔσκηνώθησαν

Infinitives:

1 Aorist:	σκηνώθηναι
2 Aorist:	γραφῆναι

Sing:

	2 Aorist:	Pluperfect:
1 -όμην	ἔγραφην	ἔσεσκηνώμην
2 -ου	ἔγραφης	ἔσεσκήνωσο
3 -ετο	ἔγραφη	ἔσεσκήνωτο
Plural:		
1 -όμεθα	ἔγράφημεν	ἔσεσκηνώμεθα
2 -εσθε	ἔγράφητε	ἔσεσκήνωσθε
3 -οντο	ἔγράφησαν	ἔσεσκήνωντο

Notes:

♦ (1) From the above chart notice that the passive voice forms of the Greek verb are identical in

spelling to the middle voice spellings. The three exceptions are the Future, 1 Aorist and 2 Aorist passive forms.

◆(2) The formation of the **Future passive** is simple: take the sixth principle part stem of the verb, add **θη**, then the future middle endings taken from the primary middle voice endings. The sixth principle part stem is the spelling from which the passive voice forms of all Aorist and Future passive voice forms are taken.

◆(3) The formation of the **1 Aorist passive** is somewhat similar: take the sixth principle part spelling of the stem (with augmentation), add **θη** to the secondary active voice endings. Actually, you are adding **θε**, but the epsilon contracts with the thematic vowel connector of the *active voice endings* to result in the eta: **θε** + **ον** = **θην**. In order to clearly distinguish the third person plural from the first person singular of the secondary active voice forms, the pattern of the 1 Aorist active voice is used, resulting in the spelling **-θησαν**.

◆(4) The formation of the **2 Aorist passive** is close to the 1 Aorist. Two things to remember: (a) Use the 2 Aorist modified stem of the sixth principle part verb, and (b) use the 1 Aorist passive endings but minus the theta.

Passive Voice in the μι-Conjugation:

Primary Passive Indicative endings:

Present:

Sing:	δίδωμι	τίθημι	ἵστημι
1	-μαι δίδομαι	τίθεμαι	ἵσταμαι
2	-σαι δίδοσαι	τίθειςαι	ἵστασαι
3	-ται δίδοται	τίθεται	ἵσταται
Plural:			
1	-μεθα διδόμεθα	τιθέμεθα	ἵστάμεθα
2	-σθε δίδοσθε	τίθεσθε	ἵστασθε
3	-νται δίδονται	τίθενται	ἵστανται
Infinitives:			
	-σθαι δίδοσθαι	τίθεσθαι	ἵστασθαι

Future:

Sing:	δίδωμι	τίθημι	ἵστημι
1	-μαι δοθήσομαι	τεθήσομαι	σταθήσομαι
2	-σαι δοθήσῃ	τεθήσῃ	σταθήσῃ
3	-ται δοθήσεται	τεθήσεται	σταθήσεται
Plural:			
1	-μεθα δοθησόμεθα	τεθησόμεθα	σταθησόμεθα
2	-σθε δοθήσεσθε	τεθήσεσθε	σταθήσεσθε
3	-νται δοθήσονται	τεθήσονται	σταθήσονται
Infinitives:			
	-σθαι δοθήσεσθαι	τεθήσεσθαι	σταθήσεσθαι

Notes:

◆(1) The primary passive voice endings are the same as those for the ω-conjugation, with the omission of the thematic vowel connector from the endings for the present tense. The second singular -σαι ending represents the uncontracted form, while the ω-conjugation -ηι has undergone contraction with the sigma dropping out.

◆(2) The Future passive endings are identical to the ω-conjugation endings with the **θη** standing between the stem and the ending. This punctiliar action, root stem uses the short stem vowel, rather than the long form, before the ending beginning with a consonant. This is the opposite pattern to the ω-conjugation contract verbs.

Secondary Passive Indicative endings:

Imperfect:

Sing:	δίδωμι	τίθημι	ἵστημι
1	-μην ἐδιδόμην	ἐπιθέμην	ἱστάμην
2	-σο ἐδίδοσο	ἐτίθεσο	ἱστασο
3	-το ἐδίδοτο	ἐτίθετο	ἱστατο
Plural:			
1	-μεθα ἐδιδόμεθα	ἐπιθέμεθα	ἱστάμεθα
2	-σθε ἐδίδοσθε	ἐτίθεσθε	ἱστασθε
3	-ντο ἐδιδόμην	ἐπιθέμην	ἱστάμην

1 Aorist:

Sing:	δίδωμι	τίθημι	ἵστημι
1	-μην ἐδόθην	ἐτέθην	ἐστάθην
2	-σο ἐδόθης	ἐτέθης	ἐστάθης
3	-το ἐδόθη	ἐτέθη	ἐστάθη
Plural:			
1	-μεθα ἐδόθημεν	ἐτέθημεν	ἐστάθημεν
2	-σθε ἐδόθητε	ἐτέθητε	ἐστάθητε
3	-ντο ἐδόθην	ἐτέθην	ἐστάθην
Infinitives:			
	-θῆναι δοθῆναι	τεθῆναι	σταθῆναι

Notes:

◆ The root stems, **δο**, **τε**, **στα**, are used with the endings but without any thematic vowel connector.

◆ No lengthening of the stem vowel occurs before the theta (θ) of the ending.

◆ When **η** is added to the 1 Aorist stem, the *primary active voice* endings are added rather than the secondary middle voice endings.

◆ But in the Future Passive, the *secondary middle voice* endings are added. This helped distinguish between the 1 Aorist and Future passives.

Subjunctive Mood Verb Endings:

ω-Conjugation:

Passive Voice endings (that are different from the Middle Voice endings):

Ind:	Subj:	ἀκούω	λείπω	
Sing:		1 Aorist:	2 Aorist:	
1	-θην	-θῶ	ἀκουθῶ	λιπῶ
2	-θης	-θῆς	ἀκουθῆς	λιπῆς
3	-θῃ	-θῆ	ἀκουθῆ	λιπῆ
Plural:				
1	-θημεν	-θῶμεν	ἀκουθῶμεν	λιπῶμεν
2	-θητε	-θῆτε	ἀκουθῆτε	λιπῆτε
3	-θησαν	-θῶσι (ν)	ἀκουθῶσι (ν)	λιπῶσι (ν)

μι-Conjugation:

Primary Passive Subjunctive endings (that are different from the Middle endings):

	δίδομι	τίθημι	ἵστημι	
1 Aorist Passive Subjunctive:				
Sing:	Ending:			
1	-θῶ	δοθῶ	τεθῶ	σταθῶ
2	-θῆς	δοθῆς	τεθῆς	σθῆ
3	-θῆ	δοθῆ	τεθῆ	σθῆται
Plural:				
1	-θῶμεν	δοθῶμεν	τεθῶμεν	στώμεθα
2	-θῆτε	δοθῆτε	τεθῆτε	σθῆσθε
3	-θῶσι	δοθῶσι	τεθῶσι	στώνται

The functions of the passive voice.

At the heart of the idea of the passive voice is the defining of the subject of the verb as the receiver of the verbal action, rather than the producer of it as with the active voice. Thus, the direct object of an active voice verb becomes the subject of the passive voice verb. For example, τὸ φῶς φωτίζει πάντα ἄνθρωπον in the active voice expression ("the light illumines every person"). To cast this in the passive voice, it becomes πᾶς ἄνθρωπος φωτίζεται ἐν τῷ φωτί ("every person is being illuminated by the light"). One important implication: only those verbs taking a direct object in the active voice can be set up in the passive voice. This excludes intransitive verbs from the passive voice forms.

In the shift from the active voice to the passive voice the producer of the verb action shifts from being the verb subject to becoming the agent of the verb action. Note the role of φῶς in the two sentences above. This pattern is the same in both English and Greek up to this point. Here the Greek and English part company with the Greek language becoming



much more precise in how it expresses the agency concept.

Greek distinguishes agency from two separate perspectives:

(1) Is the agent an "it" (impersonal) or a "person" (personal)?

(2) Is the agent directly producing the verb action (direct), or indirectly responsible for the verb action (indirect)?

A combination of cases and prepositions are used in Koine Greek to make this distinction. This can be charted as follows:

Direct:	 Personal:		Impersonal:
	ὕπό + Abla (Agency)		(ἐν) + Inst (Means)
Indirect:	διὰ + Abla (Agency)		διὰ + Abla (Means)

Notes:

◆ (1) Note that the distinction between personal and impersonal agency in the parsing of the nouns etc. is reflected in the terms "Agency" for personal and "Means" for impersonal. This distinction, although not explicitly expressed in any English grammar structure, was none-the-less important in ancient Greek. Often in the New Testament this distinction plays an important role in the interpretative process.

◆ (2) The above chart generates five options for the () after Passive in the parsing model for verbs. These are Pass (**DPA**) for direct personal agency; Pass (**DIM**) for direct impersonal means; Pass (**IPA**) for indirect personal agency; Pass (**IIM**) for indirect impersonal means; and Pass (**NAE**) when no agency or means is explicitly stated in the Greek sentence. The lack of an explicitly stated agency with passive voice verbs can be theologically important. For example, the gospel of Matthew explicitly avoids direct use of names of God and will use the passive voice verb form with no agency directly expressed in order to achieve this, while in the parallel passages in Mark and Luke God is the stated subject of the active voice form of the verb. This is a reflection of the Jewishness of the first gospel as it uses this device to adhere to the traditional Jewish hesitancy to pronounce the name of God, just like Matthew's Kingdom of Heaven rather than Mark's and Luke's Kingdom of God. The identification of the precise agency expression is to be determined by which one of the above listed prepositional phrases is attached

to the passive voice verb as an adverbial modifier.

◆ (3) In rare, isolated instances the Instrumental case is used in biblical Koine Greek for personal agency expression [=Ins (Agency) in parsing model]. This, in spite of the normal pattern of the ablative case being the normal case for personal agency expression and the instrumental case for impersonal means expression.

Some of this evidently occurs in the New Testament because the writers were using Greek as a second language and did not maintain the normal patterns of Greek expression, since their mother tongue Aramaic did not make these kinds of distinctions.

Additionally, the neuter gender noun will show up in the direct personal agency expression on occasion. This normally amounts to personification of a concept. For example from the above example *πᾶς ἄνθρωπος φωτίζεται ἐν τῷ φωτί*, the neuter gender *ἐν τῷ φωτί* is here expressed as impersonal direct means of the illuminating verb action. If it were set up as *ὑπὸ τοῦ φωτός* then the agency is stated as direct personal. But how is an inanimate object such as light a personal reference? Only if "light" is personified as a figurative allusion to Christ as the means of the illuminating action of the verb. Such will be found in the New Testament. References to the Holy Spirit (*πνεῦμα* is a neuter gender word) sometimes show up this way reflecting the writer's personal view of the divine Spirit.

Nouns:

Mute consonant stem nouns. A major category of third declension nouns are those whose stem ends in one of the mute consonants. A quick reminder of the mute consonants:

	Smooth (flat)	Middle (sharp)	Rough (aspirate)
Gutturals (throat closed at the palate)	κ	γ	χ
Labials (mouth closed with lips)	π	β	φ
Dentals (teeth and tongue)	τ	δ	θ



The term 'mute' has to do with the way the sound of the consonant is formed by various ways of closing the oral passage. The closing of the throat at the soft palate is central to the gutturals, with the lips for the labials and a combination of the teeth with the tongue to form the sounds of the dentals.

The nouns with a mute consonant stem can be illustrated as follows:

	κ-stem	δ-stem	γ-stem
Singular	ἦ	ἦ	ἦ
Nom	σάρξ	ἐλπίς	μάστιξ
Gen/Ala	σαρκός	ἐλπίδος	μάστιγος
Dat/Ins/Loc	σαρκί	ἐλπίδι	μάστιγι
Acc	σάρκα	ἐλπίδα	μάστιγα
Plural			
Nom	σάρκες	ἐλπίδες	μάστιγες
Gen/Ala	σαρκῶν	ἐλπίδων	μαστίγων
Dat/Ins/Loc	σαρξί (ν)	ἐλπίσι (ν)	μάστιξι (ν)
Acc	σάρκας	ἐλπίδας	μάστιγας

	τ-stem	χ-stem	π-stem
Singular	ἦ	ἦ	ὀ
Nom	χάρις	θρίξ	Αἰθίωψ
Gen/Ala	χάριτος	τριχός	Αἰθίοπος
Dat/Ins/Loc	χάριτι	τριχί	Αἰθίοπι
Acc	χάριν	τρίχα	Αἰθίοπα
Plural			
Nom	χάριτος	τρίχες	Αἰθίοπες
Gen/Ala	χαρίτων	τριχῶν	Αἰθιόπων
Dat/Ins/Loc	χάρισι (ν)	τριξί (ν)	Αἰθίοπι (ν)
Acc	χάριτας	τρίχας	Αἰθίοπας

Notes:

◆ (1) Most mute consonant nouns are either masculine or feminine gender.

◆ (2) Monosyllabic (single syllable) nouns like *σάρξ* accent on the ultima except for the accusative singular along with the plural nominative and accusative forms. The genitive plural takes the circumflex accent. The *-ξι* of the dative plural for guttural mutes is the result of a contraction of the stem mute consonant and the sigma of the ending ($\kappa/\gamma+\sigma=\xi$). For the labial mutes the contraction results in ψ as $\pi+\sigma=\psi$ in *Αἰθίοψιν* (to the Ethiopians).

◆ (3) The dative plural ending of the dental mute *ἐλπίσι(ν)* is the result of the interaction between the dental mute consonant and the sigma which results in the dropping of the dental mute consonant.

◆ (4) For the mute stem noun to take the nu in the accusative singular rather than the alpha as in *χάριν*, **three conditions must come together at the same time:** (a) The mute stem must be a dental mute consonant; (b) a close vowel, either *ι* or *υ*, must precede the dental mute consonant; (c) the accent in the nominative singular must not be on the ultima

syllable. As logic would suggest, this pattern is not the prevailing pattern for the accusative singular spelling with nu rather than alpha.

Liquid Consonant stem nouns. This subcategory of third declension nouns divides into two further subcategories, the basic liquid stem pattern and the so-called syncopated or ερ-liquid stem. The label "liquid" stem is derived from the use of one of the liquid consonants (λ, μ, ν, ρ) as the final letter of the root stem. These nouns will be either masculine or feminine gender.

	Basic:		
Singular	ὁ	ὁ	ὁ
Nom	αἰών	ἡγεμών	Ἕλλη
Gen/Ala	αἰώνος	ἡγεμόνος	Ἕλληνος
Dat/Ins/Loc	αἰώνι	ἡγεμόνι	Ἕλληνι
Acc	αἰώνα	ἡγεμόνα	Ἕλληνα
Plural			
Nom	αἰῶνες	ἡγεμόνες	Ἕλληνες
Gen/Ala	αἰῶνων	ἡγεμόνων	Ἕλλήνων
Dat/Ins/Loc	αἰῶσι (ν)	ἡγεμόσι (ν)	Ἕλλησι (ν)
Acc	αἰῶνας	ἡγεμόνας	Ἕλληνας

	ερ Stem	Irregular Variations:	
Singular	ἦ	ὁ	ἦ
Nom	μήτηρ	άνηρ	χείρ
Gen/Ala	μητρός	άνδρός	χειρός
Dat/Ins/Loc	μητρὶ	άνδρὶ	χειρὶ
Acc	μητέρα	άνδρα	χείρα
Plural			
Nom	μητέρες	άνδρες	χειρες
Gen/Ala	μητέρων	άνδρων	χειρων
Dat/Ins/Loc	μητράσι (ν)	άνδρασί (ν)	χέρσι (ν)
Acc	μητέρας	άνδρας	χειρας

Notes:

◆(1) With the o-sound vowel before the liquid stem consonant, this vowel beginning with the genitive singular can be either the short ο or the long ω. Observe the difference between ἡγεμόνος and αἰώνος. Knowing when each is used is mostly a matter of vocabulary drill.

◆(2) With the dative plural, the liquid consonant drops out before the sigma to create the above spellings in the basic liquid stem patterns.

◆(3) With the regular ερ stem, e.g., μήτηρ above, the epsilon vowel in the stem does not surface until the accusative singular form (it is actually hidden in

the nominative long form eta); elsewhere only the consonant rho is found. The name syncopated is derived from the shifting accent location. Outside of the nominative singular observe that wherever the full ερ appears, the accent falls on the epsilon vowel. Also, wherever only rho is found the accent falls on the ultima. The dative plural has not entered into the usual contraction because the alpha before the sigma remains and thus receives the accent.

◆(4) Variations from the normal ερ stem are relatively common. The last two examples in the above chart illustrate two of the most common variations. Each of these forms must be identified by their general adherence to the patterns of the syncopated liquid stem nouns, in spite of the individualized variations from the typical pattern.

Adjectives:

Adjectives following a third declension pattern normally have only two sets of endings: the masculine and feminine combined into one set and the neuter gender as the second set. *In those instances where a set of feminine endings different from the masculine appears the different feminine set of endings will always follow the first declension pattern of feminine adjectival endings.* We begin with this pattern simply because in the John one text we are coming across one of the major forms of this type of so-called **mixed declension adjective**: πᾶς, πᾶσα, πᾶν. Note the paradigm of this adjective below:

	Masculine (3rd dec)	Feminine (1st dec short alpha)	Neuter (3rd dec)
Singular:			
Nom	πᾶς	πᾶσα	πᾶν
Gen/Abl	παντός	πάσης	παντός
Dat/Ins/Loc	παντί	πόσῃ	παντί
Acc	πάντα	πάσαν	πᾶν
Plural:			
Nom	πάντες	πᾶσαι	πάντα
Gen/Abl	πάντων	πασῶν	πάντων
Dat/Ins/Loc	πᾶσι (ν)	πόσαις	πᾶσι (ν)
Acc	πάντας	πάσας	πάντα

Notes:

◆(1) The irregular accenting of the masculine and neuter gender forms follows the monosyllabic pattern of accenting third declension nouns, while the feminine forms follow the regular first declension short alpha pattern.

◆ (2) The stem alpha is short except where it compensates for lost letters, e.g., the dative plural with the circumflex accent over the alpha.

◆ (3) The pattern of usage can connote slight variations of meaning. Typically the predicate construction, as in *πᾶς ὁ ἄνθρωπος*, means 'all' or 'entire' in the sense here of "the entire person," that is, every aspect of the individual. The attributive construction (*ὁ πᾶς ἄνθρωπος*) will typically have a very similar meaning, with both constructions denoting the entirety of the noun reference the adjective is modifying. In some instances, the predicate construction can move the idea more in the direction of "any person" from the illustration. On the other hand, the completely anarthrous construction (*πᾶς ἄνθρωπος*), impacted in the New Testament from Hebraic influence, takes on the sense of "every person." Usually the singular comes through into English as "every" and the plural as "all" but this is not rigidly so.

✂ 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:
σκηνώθησεται	Fut (Pred)	Pass (DPA)	Ind	3	Sing	σκηνώω	it will be put up

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 (Causative)
 Middle (Intensive), (Reflexive), (Reciprocal), (Causative)
 Deponent
 Passive (DPA), (DIM), (IPA), (IIM), (NAE)

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:	Lex Form:	Translation:
γραφήναι	2 Aor (Const)	Pass (NAE)	(General: Specific)	Infin (S: Object)	γράφω	to be written

Tense forms studied thus far:

Present (Descriptive) - λύειν, ἀγαπεῖν, εἶναι, λύεσθαι, ἀγαπεῖσθαι, διδόναι, δίδοσθαι,
 Future (Predictive) - λύσειν, ἀγαπήσειν, ἔσεσθαι, λύσεσθαι, σκηνώθησεσθαι,
 ἀγαπήσεσθαι, δώσειν, δώσεσθαι, δοθήσεσθαι

- 1 Aorist (Constative) - λύσαι, ἀγάπησαι, λύσασθαι, ἀγαπήσασθαι, σκηνωθῆναι, δοῦναι, δοθῆναι
 2 Aorist (Constative) - λιπεῖν, λιπέσθαι, γραφῆναι, δόσθαι
 Perf (Consummative), (Intensive) - λελυκέναι, δεδωκέναι, τεθεικέναι, ἐστηκέναι, λελύσθαι, δεδόςθαι, τεθεισθαι, ἐστάσθαι.

Voice forms and functions studied thus far:

- Active: (Causative)
- Middle (Intensive), (Reflexive), (Reciprocal), (Causative)
- Deponent
- Passive (DPA), (DIM), (IPA), (IIM), (NAE)

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:
φῶς	3rd	Acc (Dir Obj)	Neut	Sing	φῶς, φωτός, τό	the light

Declensions studied thus far:

- 1st and 2nd
- 3rd Neuter, Mute, Liquid
- 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), (Agency)
- Dative (Indirect Object), (Reference), (Direct Object), (Possession), (Advantage), (Disadvantage)
- Instrumental (Means), (Cause), (Measure), (Manner), (Association), (Agency)
- 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, τοῦτο
Remote *Demonstrative*: ἐκεῖνος, -η, -ο
Correlative *Demonstrative*: τοιοῦτος, τοιαύτη, τοιοῦτο(ν)
Relative Pronouns
Direct *Relative*: ὅς, ἣ, ὅ
Quantitative *Relative*: ὅσος, ὅση, ὅσον
Qualitative *Relative*: ὅποῖος, -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), (Independent)
Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Circumstances), (Direct Object), (Association), (Advantage), (Subjective), (Objective)
Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object), (Agency)
Dative (Indirect Object), (Reference), (Direct Object), (Possession), (Advantage), (Disadvantage)
Instrumental (Means), (Cause), (Measure), (Manner), (Association), (Agency)
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:
πάντα	Adj (Attrib)	Acc	Masc	Sing	πᾶς, πᾶσα, πᾶν	every

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), (Agency)

Dative (Indirect Object), (Reference), (Direct Object), (Possession), (Advantage), (Disadvantage)
 Instrumental (Means), (Cause), (Measure), (Manner), (Association), (Agency)
 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*.

Clause:	Form:	Functions: General:	Specific:
ὁ φωτίζει πάντα ἄνθρωπον (Jn 1:9)	Relative	Adjectival	

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: ❖



Active Voice:

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

Person:	Singular	Plural	Infinitive:
1	σκηνῶ	σκηνοῦμεν	σκηνοῖν
2	σκηνοῖς	σκηνοῦτε	
3	σκηνοῖ	σκηνοῦσι	

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

Person:	Singular	Plural
1	ἐσκήνουσιν	ἐσκηνοῦμεν
2	ἐσκήνουσιν	ἐσκηνοῦτε
3	ἐσκήνουσιν	ἐσκήνουσιν

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

Person:	Singular	Plural	Infinitive:
1	σκηνώσω	σκηνώσομεν	σκηνώσειν
2	σκηνώσεις	σκηνώσετε	
3	σκηνώσει	σκηνώσουσι	

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

Person:	Singular	Plural	Infinitive:
1	ἔσκηνωσα	ἔσκηνώσαμεν	σκηνώσαι
2	ἔσκηνώσας	ἔσκηνώσατε	
3	ἔσκηνωσε	ἔσκηνώσαν	

Perfect - Active - Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	σεσκήνωκα	σεσκηνώκαμεν	σεσκηνώκέναι
2	σεσκήνωκας	σεσκηνώκατε	
3	σεσκήνωκε(ν)	σεσκηνώκασι(ν)	

Middle Voice:

Present - Middle - Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	σκηνοῦμαι	σκηνούμεθα	σκηνοῦσθαι
2	σκηνοῖ	σκηνοῖσθε	
3	σκηνοῦται	σκηνοῦνται	

Imperfect - Middle - Indicative Forms of o-contract verbs:

Person:	Singular	Plural
1	σκηνούμην	σκηνούμεθα
2	σκηνοῖ	σκηνοῖσθε
3	σκηνοῖτο	σκηνοῦντο

Future - Middle - Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	σκηνώσομαι	σκηνώσομεθα	σκηνώσεσθαι
2	σκηνώσῃ	σκηνώσεσθε	
3	σκηνώσεται	σκηνώσονται	

1 Aorist - Middle - Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	ἔσκηνώσάμην	ἔσκηνώσαμεθα	σκηνώσασθαι
2	ἔσκηνώσῃ	ἔσκηνώσασθε	
3	ἔσκηνώσατο	ἔσκηνώσαντο	

1 Perfect - Middle - Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	σεσκηνώμην	σεσκηνώμεθα	σεσκηνώσθαι
2	σεσκήνωσαι	σεσκήνωσθε	
3	σεσκήνωται	σεσκήνωνται	

Passive Voice:

Present - Passive - Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	σκηνοῦμαι	σκηνούμεθα	σκηνοῦσθαι
2	σκηνοῖ	σκηνοῖσθε	
3	σκηνοῦται	σκηνοῦνται	

Imperfect - Passive - Indicative Forms of o-contract verbs:

Person:	Singular	Plural
1	σκηνούμην	σκηνούμεθα
2	σκηνοῦ	σκηνοῦσθε
3	σκηνοῦτο	σκηνοῦντο

Future - Passive - Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	σκηνωθήσομαι	σκηνωθήσόμεθα	σκηνωθήσεσθαι
2	σκηνωθήσῃ	σκηνωθήσεσθε	
3	σκηνωθήσεται	σκηνωθήσονται	

1 Aorist - Passive - Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	ἔσκηνώθην	ἔσκηνώθημεν	σκηνωθῆναι
2	ἔσκηνώθῃς	ἔσκηνώθητε	
3	ἔσκηνώθη	ἔσκηνώθησαν	

1 Perfect - Passive- Indicative Forms of o-contract verbs:

Person:	Singular	Plural	Infinitive:
1	σεσκηνώμην	σεσκηνώμεθα	σεσκηνώσθαι
2	σεσκήνωσαι	σεσκήνωσθε	
3	σεσκήνωται	σεσκήνωνται	

Passive Voice in the μι-Conjugation:

Primary Passive Indicative endings:

		Present:			Future:		
Sing:	Ending:	δίδωμι	τίθημι	ἵστημι	δίδωμι	τίθημι	ἵστημι
1	-μαι	δίδομαι	τίθεμαι	ἵσταμαι	δοθήσομαι	τεθήσομαι	σταθήσομαι
2	-σαι	δίδοσαι	τίθειςαι	ἵστασαι	δοθήσῃ	τεθήσῃ	σταθήσῃ
3	-ται	δίδοται	τίθεται	ἵσταται	δοθήσεται	τεθήσεται	σταθήσεται
Plural:							
1	-μεθα	διδόμεθα	τιθέμεθα	ἱστάμεθα	δοθησόμεθα	τεθησόμεθα	σταθησόμεθα
2	-σθε	δίδοσθε	τίθεσθε	ἵστασθε	δοθήσεσθε	τεθήσεσθε	σταθήσεσθε
3	-νται	δίδονται	τίθενται	ἵστανται	δοθήσονται	τεθήσονται	σταθήσονται
Infinitives:							
	-σθαι	δίδοσθαι	τίθεσθαι	ἵστασθαι	δοθήσεσθαι	τεθήσεσθαι	σταθήσεσθαι

Secondary Passive Indicative endings:

		Imperfect:			1 Aorist:		
Sing:	Ending:	δίδωμι	τίθημι	ἵστημι	δίδωμι	τίθημι	ἵστημι
1	-μην	ἐδιδόμην	ἐτιθέμην	ἱστάμην	ἐδόθην	ἐτέθην	ἐστάθην
2	-σο	ἐδίδοσο	ἐτίθεσο	ἵστασο	ἐδόθης	ἐτέθης	ἐστάθης
3	-το	ἐδίδοτο	ἐτίθετο	ἵστατο	ἐδόθη	ἐτέθη	ἐστάθη
Plural:							
1	-μεθα	ἐδιδόμεθα	ἐτιθέμεθα	ἱστάμεθα	ἐδόθημεν	ἐτέθημεν	ἐστάθημεν
2	-σθε	ἐδίδοσθε	ἐτίθεσθε	ἵστασθε	ἐδόθητε	ἐτέθητε	ἐστάθητε
3	-ντο	ἐδιδόμην	ἐτιθέμην	ἱστάμην	ἐδόθην	ἐτέθην	ἐστάθην
Infinitives:							
	-θῆναι	-----	-----	-----	δοθῆναι	τεθῆναι	σταθῆναι

Subjunctive Mood Verb Endings:

ω-Conjugation:

Passive Voice endings (that are different from the Middle Voice endings):

Sing:	Ind. Ending:	Subj. Ending:	1 Aorist:	2 Aorist:
1	-θην	-θῶ	ἀκούθῶ	λείπῶ
2	-θης	-θῆς	ἀκούθῆς	λείπῆς
3	-θῆ	-θῆ	ἀκούθῆ	λείπῆ
Plural:				
1	-θημεν	-θῶμεν	ἀκούθῶμεν	λείπῶμεν
2	-θητε	-θῆτε	ἀκούθῆτε	λείπῆτε
3	-θησαν	-θῶσι (v)	ἀκούθῶσι (v)	λείπῶσι (v)

μι-Conjugation:

Primary Passive Subjunctive endings (that are different from the Middle endings):

Sing: Ending:	δίδομι	τίθημι	ἵστημι	
1	-θῶ	δοθῶ	τεθῶ	σταθῶ
2	-θῆς	δοθῆς	τεθῆς	στηῆ
3	-θῆ	δοθῆ	τεθῆ	στηται
Plural:				
1	-θῶμεν	δοθῶμεν	τεθῶμεν	στώμεθα
2	-θῆτε	δοθῆτε	τεθῆτε	στήσθε
3	-θῶσι	δοθῶσι	τεθῶσι	στώνται

⌘ Declining Nouns and Noun Derivatives: ⌘



Nouns:

	Masc 2nd D	Fem 1st D	Fem 1st D ε,ι,ρ	Fem 1st D σ,λλ,ζ,ξ	Neut 2nd D	Neut 3rd D -ατ	Neut 3rd D -ες	Fem 3rd D mute	Masc 3rd D liquid
<i>Singular:</i>									
Nom	λόγος	φωνή	παροιμία	γλῶσσα	βιβλίον	ὄνομα	γένος	σάρξ	αἰών
Gen/Abl	λόγου	φωνῆς	παροιμίας	γλώσσης	βιβλίου	ὀνόματος	γένους	σαρκός	αἰῶνος
Dat/Ins/Loc	λόγῳ	φωνῇ	παροιμίᾳ	γλώσσει	βιβλίῳ	ὀνόματι	γένει	σαρκί	αἰῶνι
Acc	λόγον	φωνήν	παροιμίαν	γλῶσσαν	βιβλίον	ὄνομα	γένος	σάρκα	αἰῶνα
<i>Plural:</i>									
Nom	λόγοι	φωναί	παροιμίαι	γλῶσσαι	βιβλία	ὀνόματα	γένη	σάρκες	αἰῶνες
Gen/Abl	λόγων	φωνῶν	παροιμιῶν	γλωσσῶν	βιβλίων	ὀνομάτων	γενῶν	σαρκῶν	αἰῶνων
Dat/Ins/Loc	λόγοις	φωναῖς	παροιμίαις	γλώσσαις	βιβλίοις	ὀνόμασι(v)	γένεσι(v)	σαρξί(v)	αἰῶσι(v)
Acc	λόγους	φωναῖς	παροιμίας	γλώσσας	βιβλία	ὀνόματα	γένη	σάρκας	αἰῶνας

Adjectives:

Case:	1/2 Declension				3 Declension		
	Masc	Fem	Fem	Neut	Masc	Fem	Neut
<i>Singular:</i>			<i>(ε, ι, ρ long alpha)</i>				<i>(1st endings)</i>
Nom	ἀγαθός	ἀγαθή	ἀγία	ἀγαθόν	πᾶς	πᾶσα	πᾶν
Gen/Abl	ἀγαθοῦ	ἀγαθῆς	ἀγίας	ἀγαθοῦ	παντός	πάσης	παντός
Dat/Ins/Loc	ἀγαθῷ	ἀγαθῇ	ἀγία	ἀγαθῷ	παντί	πάσῃ	παντί
Acc	ἀγαθόν	ἀγαθήν	ἀγίαν	ἀγαθόν	πάντα	πᾶσαν	πᾶν
<i>Plural:</i>							
Nom	ἀγαθοί	ἀγαθαί	ἅγιοι	ἀγαθά	πάντες	πᾶσαι	πάντα
Gen/Abl	ἀγαθῶν	ἀγαθῶν	ἁγίων	ἀγαθῶν	πάντων	πασῶν	πάντων
Dat/Ins/Loc	ἀγαθοῖς	ἀγαθαῖς	ἁγίαις	ἀγαθοῖς	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Acc	ἀγαθούς	ἀγαθάς	ἁγίας	ἀγαθά	πάντας	πάσας	πάντα

Vocabulary for 'People Groups':



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:

- δικαιώω** (39): [to cause someone to be in a proper or right relation w. someone else] I put right with, cause to be in a right relationship with; [to demonstrate that something is morally right] I show to be right, prove to be right; [the act of clearing someone of transgression] I acquit, set free, remove guilt; [to cause to be released from the control of some state or situation involving moral issues] I release, set free; [to conform to righteous, just commands] I obey righteous commands.
- ἡγέομαι** (28): [to hold a view or have an opinion with regard to something] I hold a view, have an opinion, consider, regard; [to so influence others as to cause them to follow a recommended course of action] I guide, direct, lead; [to rule over, w. the implication of providing direction and leadership] I rule over, order, govern.
- ζηλώω (11): [to be deeply committed to something, w. the implication of accompanying desire] I am earnest, set my hear on, am completely intent upon; [to have a deep concern for or devotion to someone or something] I am devoted to, have a deep concern for; [to set one's hear on something that belongs to someone else] I covet; [to experience strong envy and resentment against someone] I am jealous, am envious.
- ζηλεύω (1): [to be deeply committed to something, w. the implication of accompanying desire] I am earnest, set my hear on, am completely intent upon
- θανατόω (11): [to deprive a person of life, w. the implication of this being the result of condemnation by legal or quasi-legal procedures] I kill, execute, put to death; [a fig. extension of mng.; to cease completely from activity, w. implication of extreme measures taken to guarantee such cessation] I stop completely, cease completely.
- κοινώω (14): [to cause something to become unclean, profane, or ritually unacceptable] I make unclean, defile, profane; [to call or to regard something as common or defiled] I call something common, regard something as defiled.
- ὁμοιόω (15): [to be like or similar to something else] I am like, resemble, am similar (w. Instrumental of Association noun); [to consider something to be like something else] I compare (w. Instrumental of Association noun).
- πληρόω** (87): [to cause something to become full] I fill; [to make something total or complete] I make complete, complete the number of; [to finish an activity after having done everything involved] I finish, complete; [to provide for by supplying a complete amount] I provide for completely, supply fully; [to relate fully the content of a message] I proclaim, tell fully, proclaim completely; [to give the true or complete meaning to something] I give the true meaning to, provide the real significance of; [to cause to happen, w. the implication of fulfilling some purpose] I cause to happen, make happen, fulfill.
- σταυρόω** (46): [to execute by nailing to a cross] I crucify.
- ταπεινώω (14): [to cause something to become low in height] I make low; [to cause something to become level] I level off, make level; [to cause someone to be in a low status] I make humble, bring down low; [to cause someone to be or to become humble] I make humble, humble; [to cause someone to become disgraced and humiliated, w. the implication of embarrassment and shame] I humiliate, put to shame.
- τελειόω** (23): [to make perfect in the moral sense] I make perfect, perfect; [to cause to be truly and completely genuine] I make genuine, make true, make completely real; [to bring an activity to a successful finish] I complete, finish, end, accomplish; [to be completely successful in accomplishing some goal or attaining some state] I am completely successful, succeed fully; [to admit into or initiate into faith (possibly based on technical usage in the mystery religions)] I admit into, initiate;

[to cause to happen for some end result] I make happen, fulfill, bring to fruition, accomplish; [to attain a state as a goal] I attain, become.

ὑψόω (20): [to cause something to become high] I raise up, lift up; [to cause someone to have high status] I give high position to, exalt.

φανερῶω (49): [to cause to become visible] I make appear, make visible, cause to be seen; [to cause something to be fully known by revealing clearly and in some detail] I make known, make plain, reveal, bring to the light, disclose.

Nouns:

αἰών, -ῶνος, ὁ (122): [a unit of time as a particular stage or period of history] age, era; [(always occurring in the plural) the universe, perhaps w. some associated meaning of 'eon' or 'age' in the sense of the transitory nature of the universe] universe; [the system of practices and standards associated with secular society (that is, w/o reference to any demands or requirements of God)] world system, world's standards, world.

ἄμπελος, ὁ(9): grapevine.

ἀμπελουργός, ὁ (1): [one who takes care of a vineyard] a vinedresser, vineyard worker.

ἀμπελών, -ῶνος, ὁ (23): [a number of grapevines growing in a garden or field] vineyard.

άνήρ, άνδρός, ὁ (216): [an adult male person of marriageable age] man; [a human being (normally an adult)] (singular) person, human being, individual, (plural) people, persons, mankind.

άστήρ, άστερος, ὁ (24): [a star or a planet] star, planet.

εἰκών, -όνοϋ, ἡ (23): [an object (not necessarily three-dimensional) which has been formed to resemble a person, god, animal, etc.] likeness, image; [that which has the same form as something else] same form, likeness; [that which represents something else in terms of basic form and features] representation, pattern.

Έλλην, -ηνοϋ, ἡ (25): [a person who participates in Greek culture and in so doing would speak the Greek language, but not necessarily a person of Greek ethnic background] civilized, Greek; [a person who is a Gentile in view of being a Greek] Gentile, non-Jew, Greek.

ηγεμών, -όνοϋ, ὁ (20): [one who rules, w. the implication of preeminent position] ruler; [(the Greek equivalent of the Roman term praefectus) a person who ruled over a minor Roman province] prefect, governor.

θάνατοϋ, ὁ (120): [the process of dying] death; [a wide-

spread contagious disease, often associated with divine retribution] plague, pestilence

θυγάτηρ, θυγατήρ, ἡ (28): [immediate female offspring] daughter; [a woman for whom there is some affectionate concern] daughter, lady, woman; [a non-immediate female descendant (possibly involving a gap of several generations)] female descendant; [a female inhabitant of a place] woman of.

Καῖσαρ, Καίσαροϋ, ὁ (29): [the Greek transcription for a Latin word used as a name and title for a Roman emperor] Caesar; [a title for the Roman Emperor] the Emperor.

μάρτυϋ, μαρτυρόϋ, ὁ (23): [a person who witnesses] witness, one who testifies; [a person who has been deprived of life as the result of bearing witness to his beliefs] martyr.

μήτηρ, μητρόϋ, ἡ (83): [one's biological or adoptive female parent] mother; [an archetype anticipating a later reality and suggesting a derivative relationship] mother, spiritual mother.

πατήρ, πατρόϋ, ὁ (414): [one's biological or adoptive male parent] father; [(always in plural) biological or legal parents] parents; [a person several preceding generations removed from the reference person] ancestor, forefather; [(titles for God, literally 'father') one who combines aspects of supernatural authority and care for his people] Father; [a title for a person of high rank] father, the honorable, excellency; [a member of a well-defined socio-religious entity and representing an older age group than the so-called reference person] father, elder; [an archetype anticipating a later reality and suggesting a derivative relationship] archetype, father, spiritual father; [one who is responsible for having guided another into faith or into a particular pattern of behavior] spiritual father, leader in the faith.

πῦρ, πυρόϋ, τό (73): fire; [a pile or heap of burning material] fire, bonfire.

Σίμων, -ωνοϋ, ὁ (75): [(1) Simon Peter, one of the twelve apostles; (2) Simon the Zealot, one of the twelve apostles; (3) a brother of Jesus; (4) Simon of Cyrene, who carried the cross of Jesus; (5) the father of Judas Iscariot; (6) a tanner in Joppa; (7) a magician of Samaria; (8) a leper; (9) a Pharisee] Simon

σταυρόϋ, ὁ (27): [a pole stuck into the ground in an upright position with a crosspiece attached to its upper part so that it was shaped like a †.] cross.

σωτήρ, σωτήροϋ, ὁ (24): [one who rescues or saves] deliverer, rescuer, savior; [one who saves] Savior.

σωτηρία, ἡ (46): [to rescue from danger and to restore

to a former state of safety and well being] deliverance; [the state of having been saved] salvation; [the process of being saved] salvation.

χείρ, χειρός, ἡ (178): [a hand or any relevant portion of the hand, including, i.e., the fingers] hand, finger; [fig. extension of mng 'hand': a human as an agent in some activity] person, agent; [fig. extension of mng. 'hand': power as an expression of the activity of a person or supernatural being] power; [fig. extension of mng. 'hand': a state of control exercised by a person] to be in the control of, to be in the power of.

Adjectives:

αἰώνος, -ον (71): [pertaining to an unlimited duration of time] eternal.

ἅπας, ἅπασα, ἅπαν (34): [the totality of any object, mass, collective, or extension] all, every, each, whole.

πᾶς, πᾶσα, πᾶν (1244): [the totality of any object, mass, collective, or extension] all, every, each, whole; [any one of a totality] any, anyone, anything; [a degree of totality or completeness] complete, completely totally, totality; [w. the definite article w. noun: pertaining to being entire or whole, w. focus on the totality] entire, whole, total; [a totality of kinds or sorts] every kind of, all sorts of.

τέλειος, -α, -ον (19): [pertaining to being perfect in the sense of not lacking any moral quality] perfect; [pertaining to being truly and completely genuine] genuine, true; [pertaining to having no physical defect whatsoever] perfect; [pertaining to that which is fully accomplished or finished] complete, finished; [pertaining to being mature in one's behavior] mature, grown-up; [pertaining to an adult human being] grown person, adult; [one who is initiated into a religious community of faith (a meaning which reflects the occurrence as a technical term for persons initiated into the mystery religions)] initiated.

φανερός, -ή, -όν (18): [pertaining to being widely and well known] well known, widely known; [pertaining to being clearly and easily able to be known] clearly known, easily known, evident, plain, clear; [pertaining to that which appears clear or evident] clear, evident.

NAME: _____ Date: _____ Grade: _____

(From Grade Calculation on last page)

Course: _____



Written Exercise 13:

Translate John 1:9-11 into correct English (31 answers):



Parse the following words according to the appropriate model (115 answers):



^{1.9}

ἦν (7 answers): Imperf (____) - Ind - 3 - ____ - ____ - ____

τὸ φῶς (7 answers): ____ - Nom (____) - (____) - ____ - ____, ____, ____ - ____

τὸ ἀληθινόν (10 answers): Adj (____) - Nom - N - ____ - ____, ____, ____ - ____

ὃ (12 answers): ____ - Nom (____) - N - ____ - ____, ____, ____ - introducing a ____ dependent clause: ____

φωτίζει (8 answers): Pres (____) - Act - Ind - 3 - ____ - ____ - ____

πάντα (9 answers): Adj (____) - Acc - M - ____ - ____, ____, ____ - ____

ἄνθρωπον (7 answers): ____ - Acc (____) - M - ____ - ____, ____ - ____

ἐρχόμενον (12 answers): Pres (Desc) - Dep - Ptc (Adj: Attrib/ Adv: Temp) - Nom - N - S - ἔρχομαι - as it comes

εἰς τὸν κόσμον (7 answers): ____ - Acc (____) - M - ____ - ____, ____ - ____

Note: A critical grammatical and, growing out of it, a theological issue of major proportions exists with the perceived role of this participle phrase ἐρχόμενον εἰς τὸν κόσμον. Within the theoretical limits of Greek grammar the ending attached to the participle -ομενον could be either masculine or neuter gender. The phrase specifies the physical birth moment for the nominal reference it is to be linked to. The relative clause verb φωτίζει, especially in the anti-gnostic stance of the fourth gospel, defines the action of illumination as a salvation moment. The resulting meaning then, with the relative clause obviously attached to φῶς [via the common neuter gender, singular number agreement of the noun and the relative pronoun] asserts that the light has the power to bring to salvation every person it comes in contact with. No problem so far. The challenge

surfaces with the participial phrase. If the participle is taken as accusative, masculine, singular -- as it technically can be -- it is then attached to ἄνθρωπον. This link sets up a whopper of a theological dilemma. The resulting expression declares that every person is brought into salvation by the illuminating light at the moment of physical birth -- a seemingly wonderful proof text for advocating universalism. Some English translations, particularly those bent towards a more literal verbal approach to translating, e.g., the King James Version, wind up supporting this theological affirmation of universalism in their translation: KJV, "That was the true Light, which lighteth every man that cometh into the world." The enormous problem with this grammatical linkage is that it creates a theological position that is repeatedly denied throughout the remainder of the gospel document, not to mention the larger context of the New Testament.

The other grammatical possibility relieves the theological problem, as well as the literary contextual tension of the first linkage. The participle ending is taken as nominative, *neuter*, singular, thus linking the birth reference to the Light. Thus via the incarnation of the Word as the salvationally illuminating Light the possibility now exists for every person to come in contact with this powerful Light. This emphasis on the incarnational humanness of Jesus as the divine Logos is consistent contextually with the larger text of the prologue, 1:1-18. Additionally, this understanding sets up the typical Johannine double-entendre to be played out literarily in numerous pericopes where the human Jesus brings saving light to those coming in contact with him, and sets the stage for the pericope in chapters fourteen and sixteen for the Spirit of the resurrected Christ to continue to bring saving light into the lives of those coming into faith relationship with Christ.

1.10

ἐν τῷ κόσμῳ (7 answers): _____ - Loc (_____) - M - _____ - _____, _____ - _____

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

καὶ (1 answer): Coordinate conjunction introducing an independent clause - and

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

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

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

καὶ (1 answer): Coordinate conjunction introducing an independent clause - and

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

αὐτὸν (10 answers): _____ - Acc (_____) - M - _____ - _____, _____ - _____ - _____

οὐκ ἔγνω (8 answers): 2 Aor (_____/Ingress) - _____ - Ind - 3 - _____ - _____ - _____
/recognize

1.11

εἰς τὰ ἴδια (10 answers): Adj (Subst) - Acc (_____) - N - P - _____, _____, _____ - _____
(people)

ἦλθεν (8 answers): 2 Aor (_____) - _____ - Ind - 3 - _____ - ἔρχομαι - _____

καὶ (1 answer): Coordinate conjunction introducing an independent clause - and

οἱ ἴδιοι (10 answers): Adj (Subst) - Nom (____) - N - P - _____, - _____, - _____ - _____ (people)

αὐτὸν (10 answers): _____ - Acc (____) - M - _____ - _____, - _____, - _____ - _____

οὐ παρέλαβον (8 answers): 2 Aor (____) - Act - Ind - 3 - _____ - _____ - _____

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

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

Person: Singular Plural

1

2

3

Present - Passive - Indicative Forms of δίδωμι (6 answers):

Person: Singular Plural

1

2

3

⚔ Decline the following nouns and noun derivatives according to the appropriate model (24 answers): 

The singular and plural forms of σάρξ, σαρκός, ἡ (6 answers):

Singular: Plural:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

Adjective πᾶς, πᾶσα, πᾶν (18 answers):

Case: Masculine Feminine Neuter

Singular:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

3. Which of the statements in John 1:9-11 serves as a topic sentence for the pericope of 1:9-13?
4. Identify the repetitive word serving as a conceptual connecting link among statements 16 through 18:
5. Identify the repetitive word serving as a conceptual connecting link in statements 19 through 20:
6. Statements 16-18 hang together as a unitary expression, along with statements 19 and 20 as an additional unitary expression. The core conceptualization in these two sets is an action by the light, then a response to that action. In the columns below list each statement in the appropriate category:

	Action:	Response:	Who responds?
--	----------------	------------------	----------------------

Set one (16-18):

Set two (19-20):

- | | | | |
|-------|----|---|---------------|
| _____ | 7. | The response of each group in the sets above was _____. | |
| | | a) negative | b) neutral |
| | | | c) positive |
| _____ | 8. | The scope of the respondents in the two sets (16-18 and 19-20) is set up in an ___ frame of reference. | |
| | | a) expanding | b) shrinking |
| | | | c) unchanging |
| _____ | 9. | The conceptual relationship of statements 15-20 is best explained as | |
| | | a) Each of the statements stands alone introducing new, independent ideas with each new statement. | |
| | | b) Statement 15 lays a theological foundation defining the character and action of the light, which serves as a basis for explaining how each of the two successive groups of people (sets 16-18 and 19-20) respond to specific actions of the light toward them. | |

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

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

Total Pts. Missed _____.	Grade	_____.

(Please record grade at top of page 1)