

## A - Lesson 12 - Ω

"Places and Naming"

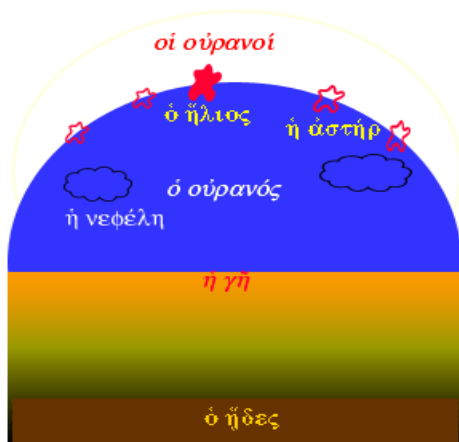
Upon successful completion of this lesson, you can correctly:

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:

To us, a reference to the world immediately prompts a mental image of a globe containing the continents of our planet. If more detail is needed, then the boundaries of countries and perhaps the provinces or states inside the countries. Along with this will most likely be included the oceans, along with some of the major seas and rivers.

The same term (ὁ κόσμος) to those living brought no such image to mind whatsoever. If pressed, the Jew or the Roman at the beginning of the Christian era would have insisted that the world is flat, has four corners and if one goes out there beyond the horizon far enough he will drop off the earth. Their view of the world, the Weltanschauung as the Germans call it, was pre-scientific and thus drastically different from ours in most aspects.



The universe was composed of Heaven (οἱ οὐρανοί), above the sky (ὁ οὐρανός), as the dwelling place of God. Stars (ἡ ἀστήρ), sun (ὁ ἥλιος), moon (ἡ σελήνη) etc. were peep holes into the dwelling place of God, thus the reason for their brightness in that they were reflecting the glory (ἡ δόξα τοῦ θεοῦ) of God.

The material universe could be designated by a number of terms, each with a slightly different slant.

ὁ κόσμος specified the cosmos as "an ordered structure" created by God (Louw-Nida, 1), as Acts 17:24 indicates, ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ... ("The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands..." NRSV).

ἡ γῆ, as the above verse indicates, often designated the earth as opposed to the sky or heavens, which is ὁ οὐρανός. Note Mark 13:31a where both words are used together, ὁ οὐρανός καὶ ἡ γῆ παρελεύσονται... (Heaven and earth will pass away...). Combined they specify the totality of God's creation. References to the material world can also include ὁ αἰών, -ῶνος (underscoring the transitory nature of material life) and ἡ κτίσις, -εως (creation).

The space above the earth can include, in addition to ὁ οὐρανός with the meaning of sky, ὁ ἀήρ, -έρος (air). Sometimes this term designates the air above the earth with the implication of it being the

habitation and base of operations for supernatural evil powers, e.g., Eph. 2.2. τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος (the ruler of the powers in the air). In the sky one could see clouds (ἡ νεφέλη), fog (ἡ ὁμίχλη), smoke (ὁ καπνός), steam (ἡ ἀτμίς, -ίδος), a rainbow (ἡ ἴρις, -ιδος).

On the surface of the flat earth with four corners exist mountains (τὸ ὄρος, -ους), hills (ὁ βουνός), valleys (ἡ φάραγξ), seas (ἡ θάλασσα), lakes (ἡ λίμνη), rivers (ὁ ποταμός), springs (ἡ πηγή) etc.

The region under the earth's surface (καταχθόνιος, -ον) contained dark, dreaded places like Hades (ὁ ᾅδης) as the realm of the dead with the Hebrew concept of Sheol, and the place of eternal punishment where the Devil lives with terms like the abyss (ἡ ἄβυσσος), Gehenna (ἡ γέεννα = Hell), the lake of fire (ἡ λίμνη τοῦ πυρός) etc.

Of course, a modern scientific based view of the material universe is significantly different. This necessitates caution in translating these terms from Greek into English in order to avoid misunderstanding, especially at the level of the implications of many of these terms.

For a complete listing of terms see Louw-Nida topics 1.1 through 1.78.


### Elements of the Greek Sentence:



**Naming.** In ancient biblical times giving a person a name was a significant event. This action could be described in Greek by the use of several verbs: χρηματίζω, προσαγορεύω, ὀνομάζω, all of which can carry the meaning "I name, give a name to." Additionally, these verbs can signify giving a title to the verb object. For example, Acts 11:26, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς Χριστιανούς "it was at Antioch that the disciples were first called Christians." Or, Mk. 3:14, οὓς καὶ ἀποστόλους ὠνόμασαν, "whom he called apostles." Reference to the person's name is normally alluded to by the word ὄνομα, as in Mt. 10:2, τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα, "these are the names of the twelve apostles...."

The Greek language utilized καλέω, λέγω, ἐπιλέγω when speaking of a person or object by means of a proper name. For example, Lk. 2:4, εἰς πόλιν Δαβὶδ ἧτις καλεῖται Βηθλέεμ, "to a town of David, which is called Bethlehem." Slightly differently, καλέω, λέγω, φωνέω, ἐπικαλέω could define an attribution when speaking of a person. For example, Jas. 2:23, φίλος θεοῦ ἐκλήθη, "he was called the

friend of God." Or, Jn 13:13, ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος, "you call me Teacher." Things and persons could be falsely 'called' and this was expressed by the adjective ψευδώνυμος, -ον "falsely called, falsely named." An individual could name, call himself a name etc. as was specified by ἐπονομάζομαι. Note Rom. 2:17, εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ "if you call yourself a Jew."

For a complete listing of proper names in the Greek New Testament, see topics 93.1 through 93.388 in Louw-Nida. 

### Elements of Greek Grammar:

#### Verbs:

##### ε-contract:

Some simple patterns emerge:

- (1) ε+ε=ει,
- (2) ε+ο=ου,
- (3) ε+long vowel or diphthong=long vowel or diphthong, that is, the epsilon drops out,
- (4) ε before a consonant lengthens to η.



Notice how this pattern works with the verb φιλέω (φιλῶ):

#### Primary Active Indicative endings:

Sing:	Present:	Future:
1	-ω φιλῶ (ε+ω)	φιλήσω
2	-εις φιλεῖς (ε+ει)	φιλήσεις
3	-ει φιλεῖ (ε+ει)	φιλήσει
Plural:		
1	-ομεν φιλοῦμεν (ε+ο)	φιλήσομεν
2	-ετε φιλεῖτε (ε+ε)	φιλήσετε
3	-ουσι(v) φιλοῦσι(ε+ου)	φιλήσουσι



#### Secondary Active Indicative endings:

Sing:	Imperfect:	1 Aorist:	1 Perfect:
1	-ον ἐφίλουν (ε+ο)	ἐφίλησα	πεφίληκα
2	-ες ἐφίλεις (ε+ε)	ἐφίλησας	πεφίληκας
3	-ε ἐφίλει (ε+ε)	ἐφίλησε	πεφίληκε(v)
Plural:			
1	-ομεν ἐφιλοῦμεν (ε+ο)	ἐφίλησαμεν	πεφίληκαμεν
2	-ετε ἐφιλεῖτε (ε+ε)	ἐφίλησατε	πεφίληκατε
3	-ον ἐφίλουν (ε+ο)	ἐφίλησαν	πεφίληκασι(v)

#### The Active Voice Infinitives:

Present:	φιλεῖν
1 Aorist:	φιλήσαι
Perfect:	πεφίληκέναι
Future:	φιλήσειν

### Primary Middle Indicative endings:

Sing:	Present:	Future:	1 Perfect:	
1	-ομαι	φιλοῦμαι (ε+ο)	φιλήσομαι	πεφίλημαι
2	-η	φιλήῃ (ε+η)	φιλήσῃ	πεφίλησαι
3	-εται	φιλείται (ε+ε)	φιλήσεται	πεφίληται
Plural:				
1	-όμεθα	φιλούμεθα (ε+ο)	φιλησόμεθα	πεφιλήμεθα
2	-εσθε	φιλείσθε (ε+ε)	φιλήσεσθε	πεφίλησθε
3	-οντα	φιλοῦνται (ε+ο)	φιλήσονται	πεφίληνται

### Infinitives:

Present:	φιλεῖσθαι
Future:	φιλήσεσθαι
1 Perfect:	πεφιλῆσθαι

### Secondary Middle Indicative endings:

Sing:	Imperfect:	1 Aorist:	Pluperfect:	
1	-ομην	ἐφιλούμην (ε+ο)	ἐφιλησάμην	ἐπεφιλήμεν
2	-ου	ἐφιλοῦ (ε+ου)	ἐφιλήσω	ἐπεφίλησο
3	-ετο	ἐφιλείτο (ε+ε)	ἐφιλήσατο	ἐπεφίλητο
Plural:				
1	-όμεθα	ἐφιλούμεθα (ε+ο)	ἐφιλησάμεθα	ἐπεφιλήμεθα
2	-εσθε	ἐφιλείσθε (ε+ε)	ἐφιλήσασθε	ἐπεφίλησθε
3	-οντο	ἐφιλοῦντο (ε+ο)	ἐφιλήσαντο	ἐπεφίληντο

### Infinitives:

1 Aorist:	φιλήσασθαι
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### Notes:

◆ (1) The tenses where contraction takes place thus far involves the present and imperfect tenses. The other tenses involve the lengthening of the epsilon 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., ἐφιλοῦντο (ἐφιλέ+οντο), then the accent mark becomes the circumflex and is placed over the contracted syllable (ἐφίλουντο). If before contraction the acute accent mark would have been on the thematic connector vowel of the ending, e.g., φιλούμεθα (φιλε+όμεθα), then the accent remains an acute and is accented in the regular manner (φιλούμεθα).

### Causative Active Voice:

In the previous lesson we noted the causative use of the middle voice. This lesson extends that use to the active voice. Although the nominative case noun is functioning as the subject of such a verb, the subject does not actually produce the verb action; instead, it causes the verb action to take place, only indirectly responsible for the occurrence of the action.

Two situations fall into this function of the active voice:

(1) Certain verbs naturally have this capability of meaning expression. Very often the English equivalent of these verbs can only be used intransitively, i.e., without a direct object. Yet, the Greek verb is used transitively with a direct object, and thus the English verb can't work with this usage. For example, in the last lesson's assignment from John 1:4 the verb φαίνει is found. Here it is used intransitively, thus this historical present tense form can be easily translated, "the light shined." But, φαίνω can take a direct object. In such instances, the English "shine" won't work correctly. Thus the Greek expression ὁ θεὸς φαίνει τὸν ἥλιον has to be translated "God causes the sun to shine" rather than "God shines the sun." This English pattern of translation, when required, is a dead giveaway of the causative active voice function. Frequently, in the vocabulary listing of this grammar, this causative meaning of specific Greek verbs will be reflected in the English translation options provided.

(2) The other situation of the causative active voice occurs when the social setting of the text makes it clear that the verb subject did not personally carry out the verb action. For example, in John 19:1 the Greek text reads ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωνσεν. Roman social custom as well as the surrounding context clearly suggests that Pilate did not personally seize Jesus and flog him. Rather, Pilate *had* Jesus *taken* (into custody) and *flogged*. This aspect of the verb meaning needs to be brought out in the English translation of such Greek passages.

For the parsing responsibility of such verbs, a ( ) after Active should be added for this use as - Act (Causative) -. This is the only option to the basic Simple Active voice use in which no ( ) is needed in the parsing model.

See Middle Voice under the Parsing section for a complete listing of functions studied up to this point.

### Nouns:

Thus far we have taken a look at nouns of the first and second declensions where a rather uniform system of case endings exists. In this lesson we will start working our way through the third declension sets of endings. In reality, this group of Greek nouns is not well defined as the first/second declensions, and the label third declension is more of a miscella-

neous (if it won't fit elsewhere) grouping. Etymologically, it represents the grouping of forms from several dialects that took a different direction than those in the first/second declension. However, some generally consistent patterns do emerge, as charted below. You should familiarize yourself with these patterns:

	<i>Singular:</i>		<i>Plural:</i>	
	<i>M/F</i>	<i>N</i>	<i>M/F</i>	<i>Neuter</i>
<i>N</i>	ς (or none)	–	ες	α (short)
<i>G/A</i>	ος	ος	ων	ων
<i>D/I/L</i>	ι (short)	ι (short)	αι (short)	αι (short)
<i>A</i>	ν or α	–	ας	α (short)



#### Notes:

- All alphas and iotas in these endings are short.
- The masculine and feminine genders use the same set of endings.
- The neuter gender endings differ from the masculine and feminine forms only in the nominative and accusative.
- The genitive/ablative plural ending *ων* is the same across all three genders, as well as for the first / second declension pattern.
- The nominative and accusative neuter endings are identical in both the singular and plural, just like in second declension neuter nouns.
- The vocative singular either has no ending or else matches the nominative singular; the vocative plural always is the same as the nominative plural.
- The true stem of the noun cannot be determined from the nominative singular form.** Normally it becomes apparent by the genitive singular. This is the reason why the listing of the lexical form in the parsing of third declension nouns must *always* include at least an abbreviated form of the genitive case, e.g., ὄνομα, -ατος, τό. Both case endings should be a part of your oral drill for learning the vocabulary. The true stem provides the clue regarding the direction the remaining forms will take, since several subcategories of third declension nouns exist with each following a distinctive variation of endings based on the above forms.

Each subcategory will be progressively studied in subsequent lessons in the sequence found in the study of the Greek text keyed into each lesson. With this lesson, one (ὄνομα) of the two categories of

neuter third declension nouns occur in John 1:6-8 and thus will be studied here:

#### The -ατ stem third declension neuter pattern:

	<i>Singular:</i> <i>Neuter</i>	<i>Plural:</i> <i>Neuter</i>
<i>Nom</i>	ὄνομα	ὀνόματα
<i>Gen/Abla</i>	ὀνόματος	ὀνομάτων
<i>Dat/Ins/Loc</i>	ὀνόματι	ὀνόμασι(ν)
<i>Acc</i>	ὄνομα	ὀνόματα

#### Notes:

- The tau consonant in the dative plural drops out before the sigma, creating the contracted form above.

#### The -εσ stem third declension neuter pattern:

	<i>Singular:</i> <i>Neuter</i>	<i>Plural:</i> <i>Neuter</i>
<i>Nom</i>	γένος	γένη
<i>Gen/Abla</i>	γένους	γενῶν
<i>Dat/Ins/Loc</i>	γένει	γένεσι(ν)
<i>Acc</i>	γένος	γένη

#### Notes:

- The actual stem is γένεσ. The endings above have largely come about because of the dropping of the final sigma of the stem and the resulting contraction between the epsilon of the stem and the vowels of the endings. The uncontracted forms are: -εσ (Nom & Acc, Sing) becomes -ος, -εσος (Gen/Abla, Sing) becomes -ους, -εσι (Dat/Ins/Loc, Sing) becomes -ει, -εσα (Nom & Acc, Pl) becomes -η, -εσων (Gen/Abla, Pl) becomes -ων, and -εσαι (Dat/Ins/Loc, Pl) becomes -εσι.

- In both types of neuter third declension nouns above, the vocative forms in the singular and plural exactly match the nominative case forms.

The third declension φωῶς, φωτός, τό, with its ori-

gin in the Ionic dialect of Greek, adheres basically to the -ατ pattern with the following spellings used in the New Testament: φω̄ς (Nom/Acc, Sing; 48x), φωτός (Gen/Abl, Sing; 14x), φωτί (Dat/Loc/Inst, Sing; 9x), φωτά (Nom/Acc, Pl; 1x), and φωτῶν (Gen/Abl, Pl; 1x).

## ✂ 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 (Causative)  
 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 Form:	Translation:
ἀγαπεῖν	Pres (Desc)	Act	Infin	(S: Obj)	ἀγαπάω	to love

### Tense forms studied thus far:

Present (Descriptive) - λύειν, ἀγαπεῖν, εἶναι, λύεσθαι, ἀγαπεῖσθαι, δίδοναι, δίδοσθαι  
 Future (Predictive) - λύσειν, ἀγαπήσειν, ἔσεσθαι, λύσεσθαι, ἀγαπήσεσθαι, δώσειν, δώσεσθαι  
 1 Aorist (Constative) - λῦσαι, ἀγάπησαι, λύσασθαι, ἀγαπήσασθαι, δοῦναι  
 2 Aorist (Constative) - λιπεῖν, λιπέσθαι, 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

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:
ὄνοματι	3rd	Ins (Means)	Neut	Sing	ὄνομα, -ατος, τό	by the name

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, 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:* 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 ε-contract verbs:*

Person:	Singular	Plural	Infinitive:
1	φιλῶ	φιλοῦμεν	φιλεῖν
2	φιλεῖς	φιλεῖτε	
3	φιλεῖ	φιλοῦσι (ν)	

*Imperfect - Active - Indicative Forms of ε-contract verbs:*

Person:	Singular	Plural
1	ἐφίλουν	ἐφιλοῦμεν
2	ἐφίλεις	ἐφιλεῖτε
3	ἐφίλει	ἐφίλουν

*Future - Active - Indicative Forms of ε-contract verbs:*

Person:	Singular	Plural	Infinitive:
1	φιλήσω	φιλήσομεν	φιλήσειν
2	φιλήσεις	φιλήσετε	
3	φιλήσει	φιλήσουσι(ν)	

*1 Aorist - Active - Indicative Forms of ε-contract verbs:*

Person:	Singular	Plural	Infinitive:
1	ἐφίλησα	ἐφιλήσαμεν	φιλήσαι
2	ἐφίλησας	ἐφιλήσατε	
3	ἐφίλησε	ἐφίλησαν	



1 Perfect - Active - Indicative Forms of ε-contract verbs:

Person:	Singular	Plural	Infinitive:
1	πεφίληκα	πεφιλήκαμεν	πεφίληκέναι
2	πεφίληκας	πεφιλήκατε	
3	πεφίληκε(ν)	πεφιλήκασι(ν)	

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

Person:	Singular	Plural	Infinitive:
1	φιλοῦμαι	φιλούμεθα	φιλεῖσθαι
2	φιλήῃ	φιλεῖσθε	
3	φιλεῖται	φιλοῦνται	

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

Person:	Singular	Plural
1	ἐφιλούμην	ἐφιλούμεθα
2	ἐφιλοῦ	ἐφιλεῖσθε
3	ἐφιλεῖτο	ἐφιλοῦντο

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

Person:	Singular	Plural	Infinitive:
1	φιλήσομαι	φιλησόμεθα	φιλήσεσθαι
2	φιλήσῃ	φιλήσεσθε	
3	φιλήσεται	φιλήσονται	

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

Person:	Singular	Plural	Infinitive:
1	ἐφιλησάμην	ἐφιλησάμεθα	φιλήσασθαι
2	ἐφιλήσω	ἐφιλήσασθε	
3	ἐφιλήσατο	ἐφιλήσαντο	

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

Person:	Singular	Plural	Infinitive:
1	πεφίλημαι	πεφιλήμεθα	πεφιλήσθαι
2	πεφίλησαι	πεφίλησθε	
3	πεφίληται	πεφίληνται	

⌘ Declining Nouns and Noun Derivatives: ⌘



Third declension neuter nouns:

The singular and plural forms of the ατ-stem ὄνομα, -ατος, το:

	Singular:	Plural:
Nom	ὄνομα	ὀνόματα
Gen/Abla	ὀνόματος	ὀνομάτων
Dat/Ins/Loc	ὀνόματι	ὀνόμασι(ν)
Acc	ὄνομα	ὀνόματα

The singular and plural forms of the ες-stem γένος, ους, τό:

	Singular:	Plural:
Nom	γένος	γένη
Gen/Abla	γένους	γενῶν
Dat/Ins/Loc	γένει	γένεσι(ν)
Acc	γένος	γένη

## Vocabulary for 'Places and Naming':



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:

**ἀγνοέω** (22) - [to not have information about] I do not know, am unaware of, am ignorant of; [to refuse to think about or pay attention to] I pay no attention to, ignore; [to not understand, w. the implication of a lack of capacity or ability] I do not understand, fail to understand

**ἀδικέω** (28) - [to hurt or to harm, w. the implication of doing something which is wrong and undeserved]; I harm, hurt; [to do that which is unjust or unrighteous] I act unjustly, do what is wrong; [to mistreat by acting unjustly toward someone] I mistreat, act unjustly toward.

**ἀθετέω** (16) - [a figurative extension of meaning 'to set aside' not in NT; to believe that something or someone cannot be trusted or relied on and hence to reject] I set aside, reject, do not rely on; [to refuse to recognize the validity of something] I reject, regard as invalid.

**αἰτέω** (70) - [to ask for with urgency, even to the point of demanding] I ask for, demand, plead for.

**ἀκολουθέω** (90) - [to come/go behind or after someone else] I follow, come behind, go behind; [to follow or accompany someone who takes the lead in determining direction and route of movement] I accompany as a follower, follow, go along with; [to be a follower or a disciple of someone, in the sense of adhering to the teachings or instructions of a leader and in promoting the cause of such a leader] I follow, am a disciple of.

**ἀναιρέω** (24) - [to get rid of someone by execution, often w. legal or quasi-legal procedures] I kill, execute; [to remove or withdraw the validation of something] I abolish, invalidate, do away with.

**ἀναχωρέω** (14) - [to move away from a location, implying a considerable distance] I withdraw, retire, go off, go away; [to move back to a point or area from which one has previously departed, but w. more explicit emphasis upon the return] I move back, return

**ἀπαρνέομαι** (11) - [to say that one does not know about or is in any way related to a person or event] I deny;

[to refuse to give thought to or express concern for] I disregard, pay no attention to, say No to; [to deny strongly, w. the implication of rejection] I deny reject.

**ἀπολογέομαι** (10) - [to speak on behalf of oneself or of others against accusations presumed to be false] I defend myself.

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

**ἀσθενέω** (33) - [to be in a state of incapacity or weakness] I am weak, am unable to, am limited in; [to be sick and, as a result, in a state of weakness and incapacity] I am sick, am ill, am disabled.

**βλασφημέω** (34) - [to speak against someone in such a way as to harm or injure his or her reputation (occurring in relation to persons as well as to divine beings)] I revile, defame, blaspheme.

**γαμέω** (28) - [to enter into a marriage relation, applicable either to a man or to a woman] I marry.

**γαμίζω** (7) - [to enter into a marriage relation, applicable either to a man or to a woman] I marry; [to cause a person to become married] I give in marriage.

**γρηγορέω** (22) - [to remain awake because of the need to continue alert] I stay awake, am watchful; [a figurative extension of 'to stay awake'; to be in continuous readiness and alertness to learn] I am alert, am watchful, am vigilant; [a figurative extension of the meaning 'to stay awake'; to remain fully alive and alert] I remain alive, am alive.

**δέομαι** (22) - [to ask for with urgency, w. the implication of presumed need] I plead, beg

**δέω** (43) - [to tie objects together] I tie, tie together, tie

up; [to confine someone in prison] I imprison, put in jail; [to compel someone to act in a particular manner] I compel, force; [to cause someone to be under the authority of someone or something else] I restrict, place under (the jurisdiction of); [to exercise authority over something on the basis that it is not legitimate] I prohibit, do not allow, do not permit; [to cause physical incapacity for someone] I cause physical hardship, cause illness.

**διακονέω** (37) - [to render assistance or help by performing certain duties, often of a humble or menial nature] I serve; [to take care of, by rendering humble service to] I take care of; [to serve food and drink to those who are eating] I serve, wait upon; [to serve God in some special way, such as a deacon] I am a deacon, minister to.

**δοκέω** (63) - [to regard something as presumably true, but without particular certainty] I suppose, presume, assume imagine, believe, think; [to be disposed to some desire or intent] I am disposed to, want to; [to make a choice on the basis of something being better or superior] I choose, decide to prefer, choose as superior.

**ἐκχέω** (16) - [to flow out of a container] I flow out, pour out; [to cause to pour out] I pour out; [to give oneself over completely to some activity or state] I give myself over to, plunge into, commit myself totally to; [a fig. extension of meaning 'to flow out'; to be involved in experiencing something in an abundant manner] I fully experience, become fully involved; [a fig extension of mng 'to pour out'; to cause someone to experience something in an abundant or full manner] I cause to fully experience; [a fig. extension of mng 'to pour out oneself'; to give oneself completely to some type of behavior] I give myself to, devote myself to; [to scatter a substance or mass] I scatter; [a fig. extension of mng 'to pour out'; to cause to exist in an abundance] I cause to exist in abundance, bestow generously.

**ἐλεέω / ἐλεάω** (29) - [to show kindness or concern for someone in serious need] I show mercy, am merciful toward, have mercy on.

**ἐνεργέω** (21) - [to be engaged in some activity or function, w. possible focus upon the energy or force involved] I function, work, be at work, practice; [to cause or make possible a particular function] I cause to function, grant the ability to do; [to cause a state to be] I cause to be, make to be, result in, bring upon, bring about.

**ἐξομολογέω** (10) - [to express openly one's allegiance

to a proposition or person] I profess, confess; [to acknowledge a fact publicly, often in reference to a previous bad behavior] I admit, confess; [to indicate agreement with a proposition or offer] I agree to; [to acknowledge one's thankfulness, restricted in NT usage to contexts in which God is the one being thanked] I thank, give thanks to; [to express praise or honor, w. a possible implication of acknowledging the nature of someone or something (occurring in the NT only in quotations from the LXX)] I praise.

**ἐξουθενέω** (11) - [to despise someone or something on the basis that it is worthless or of no value] I despise.

**ἐπιζητέω** (13) - [to try to learn the location of something by searching for it (presumably somewhat more emphatic or goal-directed than in the case of ζητέω)] I seek, search try to find out by looking for; [to desire to have or experience something, w. the probable implication of making an attempt to realize one's desire] I desire, want to.

**ἐπιθυμέω** (16) - [to greatly desire to do or have something] I long for, desire very much; [to strongly desire to have what belongs to someone else and/or to engage in an activity which is morally wrong] I covet, lust.

**ἐπικαλέω** (30) - [to use an attribution is speaking of a person] I call, name; [to call upon someone to do something, normally implying an appeal for aid] I call upon, appeal to, ask for help; [to claim one's legal right to have a case reviewed by a higher tribunal] I appeal my case, appeal to a higher court.

**ἐπιτελέω** (10) - [to bring an activity to a successful finish] I complete, finish, end, accomplish; [to cause to happen, w. the purpose of some end result] I accomplish, bring about; [to set up or erect a construction, often used in connection with tents] I set up, erect, put up.

**εὐδοκέω** (21) - [to be pleased with something or someone, w. the implication of resulting pleasure] I am pleased with, take pleasure in; [to take pleasure in something in that it fulfills one's desires] I enjoy; [to think of something as being good, better, or preferable] I choose as better, prefer, seem good to.

**εὐλογέω** (42) - [to speak of something in favorable terms] I praise, speak well of; [to ask God to bestow divine favor on, w. the implication that the verbal act itself constitutes a significant benefit] I bless; [to provide benefits, often with the implication of certain supernatural factors involved] I act kindly toward, bless.

**εὐχαριστέω** (38) - [to express gratitude for benefits or blessings] I thank; [to be thankful on the basis of some received benefit] I am thankful, am grateful.

**ζητέω** (117) - [to try to learn the location of something, often by movement from place to place in the process of searching] I try to learn where something is, look for, try to find; [to attempt to learn something by careful investigation or searching] I try to learn, search, try to find out, seek information; [to desire to have or experience something, w. the probable implication of making an attempt to realize one's desire] I desire, want to; [to ask for something which is being especially sought] I ask earnestly for, demand; [to seek to do something, but w/o success] I seek to do, try; [to try to obtain something from someone] I try to obtain, attempt to get, seek; [to attempt to attain some state or condition] I attempt, find, try to be.

**ζωοποιέω** (11) - [to cause to live] I give life to, make live.

**θεωρέω** (58) - [to observe something with continuity and attention, often w. the implication that what is observed is something unusual] I observe, am a spectator of, look at; [to come to understand as the result of perception] I understand, perceive, see, recognize; [a fig. extension of mng. 'to observe'; to experience an event or state, normally in negative expressions indicating what one will not experience] I experience, undergo.

**καλέω** (148) - [to speak of a person or object by means of a proper name] I call, name; [to use an attribution in speaking of a person] I call, name; [to communicate directly or indirectly to someone who is presumably at a distance, in order to tell such a person to come] I call, summon; [to urgently invite someone to accept responsibilities for a particular task, implying a new relationship to the one who does the calling] I call, call to a task; [to ask a person to accept offered hospitality] I invite.

**κατανοέω** (14) - [to give very careful consideration to some matter] I think about very carefully, consider closely; [to give proper and decisive thought about something] I consider carefully, am concerned about; [to come to a clear and definite understanding of something] I understand completely, perceive clearly; [to discover something through direct observation, w. implication of also thinking about it] I notice, discover.

**καταργέω** (27) - [to cause the release from an association with a person or an institution on the basis that

the earlier obligation or restriction is no longer relevant or in force] I am freed, am released; [to cause to cease to exist] I cause to come to an end, cause to become nothing, put an end to; [to cease to happen] I no longer take place, cease; [to cause to cease to happen] I put a stop to; [to render ineffective the power or force of something] I invalidate, abolish, cause not to function.

**κατηγορέω** (23) - [to bring serious charges or accusations against someone, w. the possible connotation of a legal or court context] I accuse, bring charges.

**κατοικέω** (44) - [to live or dwell in a place in an established or settled manner] I live, dwell, reside.

**κληρονομέω** (18) - [to receive something of considerable value which has not been earned] I receive, am given, gain possession of; [to receive a possession or benefit as a gift from someone who has died, generally a parent] I inherit, receive from a deceased parent.

**κρατέω** (47) - [to hold on to an object] I hold on to, retain in the hand, seize; [to exercise power or force over someone or something] I have power over, control; [to take a person into custody for alleged illegal activity] I seize, arrest; [to cause a state to continue, on the basis of some authority or power] I hold, keep, cause to continue; [to be able to complete or finish, presumably despite difficulties] I accomplish, do successfully, carry out.

**λαλέω** (296) - [to speak or talk, w. the possible implication of more informal usage (though this cannot be clearly and consistently shown from NT sources)] I speak, say, talk, tell.

**λυπέω** (26) - [to be sad as the result of what has happened or what one has done] I am sad, am distressed; [to cause someone to be sad, sorrowful, or distressed] I make sad, sadden.

**μακροθυμέω** (10) - [to demonstrate patience despite difficulties] I am patient, remain patient, wait patiently; [to extend a period of time on the basis of a particular mental attitude] I am slow to, delay in.

**μαρτυρέω** (76) - [to provide information about a person or an event concerning which the speaker has direct knowledge] I witness; [to speak well of a person on the basis of personal experience] I speak well of, approve of.

**μαρτύρομαι** (5) - [to make a serious declaration on the basis of presumed personal knowledge] I declare, assert, testify; [to be emphatic in stating an opinion or desire] I insist.

**μετανοέω** (34) - [to change one's way of life as the re-

sult of a complete change of thought and attitude with regard to sin and righteousness] I repent, change my ways

**μισέω** (40) - [to dislike strongly, w. the implication of aversion and hostility] I hate, detest.

**νοέω** (14) - [to comprehend something on the basis of careful thought and consideration] I perceive, gain insight into, understand, comprehend; [to think over a matter with care] I think about carefully, consider well; [to be able to form some idea about] I am able to form an idea, imagine.

**οικοδομέω** (40) - [to make or erect any kind of construction] I build, construct; [to increase the potential of someone or something, w. focus upon the process involved] I strengthen, make more able, build up.

**ὁμολογέω** (26) - [to express openly one's allegiance to a proposition or person] I profess, confess; [to acknowledge a fact publicly, often in reference to a previous bad behavior] I admit, confess

**παραιτέομαι** (12) - [to ask for with urgency, even to the point of demanding] I ask for, demand, plead for; [to not pay attention to] I refuse to pay attention to, avoid, pay no attention to; [to refuse to accept one into a particular association] I refuse to accept, reject; [purposively to avoid association with someone] I shun, avoid, keep away from, have nothing to do with; [to refuse to listen to and hence to disobey] I refuse to listen, refuse to obey.

**παρακαλέω** (109) - [to ask for something earnestly and with propriety] I ask for (earnestly), request, plead for, appeal to; [to ask a person to accept offered hospitality] I invite; [to call to come to where the speaker is] I call together to; [to cause someone to be encouraged or consoled, either by verbal or nonverbal means] I encourage, console.

**πενθέω** (10) - [to experience sadness or grief as the result of depressing circumstances of the condition of persons] I am sad, grieve for, weep for.

**περιπατέω** (95) - [to walk along or around] I walk, go; [to live or behave in a customary manner, w. possible focus upon continuity of action] I live, behave, go about doing.

**πλουτέω** (12) - [to have considerably more than what would be regarded as the norm in a society] I am rich, am wealthy, am well-to-do; [to prosper to the point of being rich] I become rich, become wealth, prosper; [fig. extension of mng. 'to become rich'; to give generously of one's wealth] I am generous, give of my wealth; [to have a large amount of something which has value] I am rich in, have a

great deal of.

**ποιέω** (568) - [a marker of an agent relation with a numerable event] I do, perform, practice, make; [to do or perform (highly generic for almost any type of activity)] I do, act, carry out, accomplish, perform; [to cause a state to be] I cause to be, make to be, make, result in, bring upon, bring about; [to engage in an activity involving considerable expenditure of effort] I work, labor; [to produce something new, w. the implication of using materials already in existence (in contrast w. κτίζω 'to create')] I make, fashion; [to behave or act in a particular way with respect to someone] I behave toward, deal with, do to, act; [to cause someone to assume a particular type of function] I assign to a task, cause people to assume responsibilities for a task; [to gain by means of one's activity or investment] I earn, gain, make a profit.

**προσκαλέομαι** (29) - [to call to, w. a possible implication of a reciprocal relation] I call, call to; [to urgently invite someone to accept responsibilities for a particular task, implying a new relationship to the one who does the calling] I call, call to a task.

**προσκαρτερέω** (10) - [to continue to do something with intense effort, w. the possible implication of despite difficulty] I devote myself to, keep on, persist in; [to associate closely and continuously with] I stay close to, associate closely with; [to serve in a close personal relationship] I serve personally.

**προσκυνέω** (60) - [to express by attitude and possibly by position one's allegiance to and regard for deity] I prostrate myself in worship, bow down and worship, worship; [to prostrate oneself before someone as an act of reverence, fear, or supplication] I prostrate myself before.

**πωλέω** (22) - [to dispose of property or provide services in exchange for money or other valuable considerations] I sell.

**συζητέω** (10) - [to speak on behalf of oneself or of others against accusations presumed to be false] I defend myself; [to converse with someone, including a clear implication as to reciprocal response] I talk with, speak with, converse.

**τελέω** (28) - [to bring an activity to a successful finish] I complete, finish, end, accomplish; [to occur or happen at the end of a duration] I end, come to an end; [to cause to happen for some end result] I make happen, fulfill, bring to fruition, accomplish; [to obey as a means of fulfilling the purpose of a rule or standard] I obey, keep; [to pay tax or tribute (used absolutely or with a noun complement

mng. 'tax' or 'tribute']) I pay taxes, pay customs duty.

**τηρέω** (70) - [to cause a state to continue] I cause to continue, retain, keep; [to continue to hold in custody] I guard, keep watch; [to continue to obey orders or commandments] I obey, keep commandments.

**ύστερέω** (16) - [to be lacking in what is essential or needed] I lack, am in need of; am in want; [to be lacking in any special benefit or advantage] I lack benefits, lack an advantage; [to be in a state of low status] I am inferior, lack honor; [to fail in some measure to attain some state or condition] I fail to attain, do not attain, am behind in.

**φιλέω** (25) - [to have love or affection for someone or something based on association] I love, have affection for; [to particularly like or enjoy doing something] I like to, love to; [to kiss, either as an expression of greeting or as a sign of special affection and appreciation] I kiss.

**φοβέω** (94) - [to be in a state of fearing] I fear, am afraid; [to have such awe or respect for a person as to involve a measure of fear] I fear, show great reverence for, show great respect for; [to have a profound reverence and respect for deity, w. the implication of awe bordering on fear] I reverence, worship.

**φρονέω** (26) - [to employ one's faculty for thoughtful planning, w. emphasis upon the underlying disposition or attitude] I have an attitude, think in a particular manner; [to keep on giving serious consideration to something] I ponder, let my mind dwell on, keep thinking about, fix my attention on; [to hold a view or have an opinion with regard to something] I hold a view, have an opinion, consider, regard; [to acknowledge the high status of a person or event] I honor, show honor to, respect.

**φωνέω** (43) - [to communicate directly or indirectly to someone who is presumably at a distance, in order to tell such a person to come] I call, summon; [to speak with considerable volume or loudness] I cry out, shout, call out, speak loudly; [to use an attribution in speaking of a person] I call, name; [to ask a person to accept offered hospitality] I invite; [to produce a sound, esp. of animals] I make a sound (bark, moo, crow etc.)

**χωρέω** (13) - [to move on from one place to another] I move on, advance; [to be a quantity of space] I have room for, am space for, contain; [to be able to accept a message and respond accordingly] I am able to accept, receive; [a fig. extension of

mng. 'to have room for'; to be friendly disposed toward someone] I open my heart to, am friendly to.

**ώφελέω** (15) - [to provide assistance, w. emphasis upon the resulting benefit] I help; [to be successful in accomplishing some goal, w. the implication that such might be useful] I accomplish, do.

#### Nouns:

**γένος, -ους, τό** (21) - [non-immediate descendant (possibly involving a gap of several generations), either male or female] descendant, offspring; a relatively large group of persons regarded as being biologically related] race, ethnic group, nation; [a category or class based upon an implied derivation and/or lineage] kind, type.

**ἔθνος, -ους, τό** (162) - [the largest unit into which the people of the world are divided on the basis of their constituting a socio-political community] nation, people; τὰ ἔθνα (pl. only) [those who do not belong to the Jewish or Christian faith] heathen, pagans.

**ἔλεος, -ους, τό** (27) - [to show kindness or concern for someone in serious need] mercy.

**ἔτος, -ους, τό** (49) - [a unit of time involving a complete cycle of seasons] year.

**ἥλιος, ὁ** (32) - sun

**θάλασσα, ἡ** (91) - sea [a generic collective term for all bodies of water]; sea, lake [a particular body of water, normally rather large].

**θέλημα, -ατος, τό** (62) - [that which is desired or wished for] wish, desire; [that which is purposed, intended, or willed] will, intent, purpose.

**κρίμα, -ατος, τό** (28) - [to decide a question of legal right or wrong, and thus determine the innocence or guilt of the accused and assign appropriate punishment or retribution] making a legal decision; [the authority or right to judge guilt or innocence] the right to judge, the authority to judge; [the legal decision rendered by a judge, whether for or against the accused] verdict, sentence, judgment; [to judge a person to be guilty and liable to punishment] condemnation; [legal action taken in a court of law against someone] lawsuit, case, legal action; [the content of the process of judging] judgment, decision, evaluation.

**μαρτυρία, ἡ** (37) - [to provide information about a person or an event concerning which the speaker has direct knowledge] witness; [the content of what is witnessed or said] witness, testimony; [that which is said about a person on the basis of an evaluation

of the person's conduct] reputation.

**μαρτύριον, τό (19)** - [to provide information about a person or an event concerning which the speaker has direct knowledge] witness; [the content of what is witnessed or said] witness, testimony.

**μέλος, -ους, τό (34)** - [a part of the body] body part, member; [a part as a member of a unit] member (based on the figure of the relationship of parts to the body)

**μέρος, -ους, τό (42)** - [a part in contrast with a whole] part, aspect, feature; [an area at the side of an object (always plural)] side; [region or regions of the earth, normally in relation to some ethnic group or geographical center, but not necessarily constituting a unit of governmental administration] region, territory, land; [a group of people having specific membership and forming a part of a larger constituency] party, group; [a particular kind of business activity or occupation] business, occupation, endeavor; [a degree which is only part of some totality] partially, to some degree, part, partly.

**μετάνοια, ἡ (22)** - [to change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness] repentance.

**νεφέλη, ἡ (25)** - cloud

**ὄνομα, -ατος, τό (231)** - [the proper name of a person or object] name; [a person, w. the possible implication of existence or relevance as individuals] person, people; [that which is said about a person on the basis of an evaluation of the person's conduct] reputation; [category or kind, based upon an implied designation for a class of entities] category of, being of the type that.

**ὄρος, -ους, τό (63)** - [a relatively high elevation of land, in contrast with βουνός 'hill'] mountain.

**παράπτωμα, -ατος, τό (20)** - [what a person has done in transgressing the will and law of God by some false step or failure] transgression, sin.

**πένθος, -ους, τό (5)** - [to experience sadness or grief as the result of depressing circumstances of the condition of persons] sorrow, grief.

**πληθος, -ους, τό (31)** - [a large number of countable objects or events, w. the probable implication of some type of grouping] large number of, a multitude of; [a casual nonmembership group of people, fairly large in size and assembled for whatever purpose] crowd, multitude.

**πνεῦμα, -ατος, τό (379)** - [a title for the third person of the Trinity, literally 'spirit'] Spirit; [a supernatural nonmaterial being] spirit; [an evil supernatural being or spirit] demon, evil spirit; [an apparition]

ghost; [the non-material, psychological faculty which is potentially sensitive and responsive to God] spirit, spiritual, spiritual nature, inner being; [an attitude or disposition reflecting the way in which a person thinks about or deals with some matter] disposition, attitude, way of thinking; [air in relatively rapid movement, but w/o specification as to the force of the movement] wind, blowing; [a breath of air coming from the lungs] breath.

**ῥῆμα, -ατος, τό (68)** - [a minimal unit of discourse, often a single word] word, saying; [that which has been stated or said, w. primary focus upon the content of the communication] word, saying, message, statement, question; [a happening to which one may refer] matter, thing, event.

**σκεῦος, -ους, τό (23)** - [any kind of instrument, tool, weapon, equipment, container, or property] object, thing; [a highly generic term for any kind of jar, bowl, basket, or vase] vessel, container; [only in the plural, objects which are possessed] goods, belongings, household furnishings; [fig. extension of mng 'object, instrument, thing'; a person in relation to a particular function or role] person; [a fig. extension of mng 'object, thing, instrument' or 'vessel'; the human body] body; [a fig. extension of mng 'vessel'; a woman married to a man, w. focus upon the sexual relation] wife.

**σκότος, -ους, τό (31)** - [a condition resulting from the partial or complete absence of light] darkness; [a fig. extension of mng 'darkness'; the realm of sin and evil] evil world, realm of evil, darkness.

**σπέρμα, -ατος, τό (43)** - [the kernel part of fruit] seed; [a fig. extension of mng of 'seed'; posterity, w. emphasis upon the ancestor's role in founding the lineage] posterity, descendants, offspring; [a derivative and imparted nature] nature, something of the nature of.

**στόμα, -ατος, τό (21)** - mouth; [fig. extension of mng 'mouth'; to communicate orally] speech, to speak; [fig. extension of mng 'mouth'; the faculty or capacity for speech] speech, ability to speak; [that which has been spoken or uttered] what is said, talk, utterance; [a fig. extension of mng 'mouth'; the sharp edge of a weapon] sharp edge, cutting edge.

**σῶμα, -ατος, τό (142)** - [the physical body of persons, animals, or plants, either dead or alive] body; [a fig. extension of mng 'body'; a person as a physical being, including natural desires] self, physical being; [a fig. extension of mng of 'body'; believers in Christ who are joined together as a group, w. the implication of each having a distinctive function within

the group] congregation, Christian group, church; [a slave as property to be sold, w. the probable implication of commerce] slave; [an entity which corresponds to an archetype or foreshadowing] reality, corresponding reality.

**τέλος, -ους, τό (40)** - [a point of time marking the end of a duration] end; [the result of an event or process, w. special focus upon the final state or condition] outcome, result, end; [the purpose of an event or state, viewed in terms of its results] purpose, intent, goal; [a degree of completeness, w. the possible implication of purpose or result] completely, totally, entirely, wholly; [payments customarily due a governmental authority] duty, tax, revenue.



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

(From Grade Calculation on last page)

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



Written Exercise 12: ✍

📖 Translate John 1:6-8 into correct English (30 answers):



✂ Parse the following words according to the appropriate model (133 answers):



1.6

Ἐγένετο (8 answers): \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

ἄνθρωπος (7 answers): \_\_\_\_\_ - \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_ - \_\_\_\_\_

**Note:** A stylistic pattern is introduced here with the verb, subject sequence using Ἐγένετο. It signals the beginning of a new 'paragraph' unit of thought, a pericope. The paragraph in the UBS 4th ed. of 1:6-13 is broken into two subdivisions with the capitalized Ἄν at the beginning of verse nine (vv. 6-8 & 9-13). Sensitive exegetical concerns pays close attention to such discourse markers in order to more accurately interpret the text.

ἀπεσταλμένος (12 answers): Perf (Inten) - Pass (NAE/DirAg) - Ptc (Adj: Attrib) - Nom - M - S - ἀποστέλλω - sent

παρὰ θεοῦ (7 answers): \_\_\_\_\_ - Abl (\_\_\_\_\_/Agency) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_ - \_\_\_\_\_ / by \_\_\_\_\_

ὄνομα (8 answers): \_\_\_\_\_ - Nom (Independent) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

αὐτοῦ (10 answers): \_\_\_\_\_ - \_\_\_\_\_ (\_\_\_\_\_/Poss) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ / \_\_\_\_\_

Ἰωάννης (7 answers): \_\_\_\_\_ - Nom (Apposition) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

1.7

οὗτος (10 answers): \_\_\_\_\_ - \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

ἦλθεν (8 answers): \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

εἰς μαρτυρίαν (7 answers): \_\_\_\_\_ - \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_ -  
\_\_\_\_\_

ἵνα (4 answers): Subordinate conjunction introducing conjunctive adverbial purpose dependent clause -  
in order that

μαρτυρήσῃ (9 answers): 1 Aor (Const) - Act - Subjunctive (Potential) - 3 - S - μαρτυρέω - he might  
witness, bear witness

περὶ τοῦ φωτός (8 answers): \_\_\_\_\_ - \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
- \_\_\_\_\_

ἵνα (4 answers): Subordinate conjunction introducing conjunctive adverbial purpose dependent clause -  
in order that

πάντες (10 answers): Adj (Subst) - Nom (Subj) - M - P - πᾶς, πᾶσα, πᾶν - all

πιστεύσωσιν (9 answers): 1 Aor (Const) - Act - Subjunctive (Potential) - 3 - P - πιστεύω - they might  
believe

δι' αὐτοῦ (10 answers): \_\_\_\_\_ - \_\_\_\_\_ (Indir Ag) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ -  
\_\_\_\_\_

1.8

οὐκ ἦν (7 answers): \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

ἐκεῖνος (10 answers): \_\_\_\_\_ - \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ -  
\_\_\_\_\_

τὸ φῶς (answers): \_\_\_\_\_ - \_\_\_\_\_ (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ -  
\_\_\_\_\_

**Note:** The determination of subject and predicate nominatives when used with linking verbs such as εἰμί or γίνομαι follows some well defined patterns. *If both nominative case forms are nouns*, the noun with the article is always the subject and the noun without the article always the predicate nominative; sequence of position makes no difference. *If both nouns contain articles*, then either noun can be subject or predicate nominative in function. *If one of the nominative forms is a pronoun and the other is a noun*, the pronoun is the subject and the noun (with or without the article) is the predicate nominative.

ἀλλ' (1 answers): Coordinate conjunction introducing an independent clause set in contrast to the  
preceding independent clause - but

ἵνα (4 answers): Subordinate conjunction introducing conjunctive adverbial purpose dependent clause -  
in order that

**Note:** Here are two conjunctions placed one after the other; the first one, ἀλλ', a coordinate conjunction  
introducing an independent clause and the second one, ἵνα, introducing a dependent clause. The wording





6. Identify the antecedent of the demonstrative pronoun ἐκεῖνος in statement 13:
7. What is the goal of the witnessing activity emphasize in the passage?

Where is it identified in the text?

\*\*\*\*\*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 at top of page 1)