A - Lesson 14 - Ω

"Birthing"

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 John 1:13 a reference to the *birthing event* is found with the verb γεννάω. Here the physical event is the basis of the figurative meaning to reference to spiritual birth. The question then arises regarding the variety of ways the New Testament deals with the issue of birth and its associative concept, sexual relations. The Greek of the New Testament employed a pattern of terms designating these moments of human existence both literally and euphemistically. Both the male and the female dimensions of the relationship are treated.

⚦ The verb in John 1:13 γεννάω stresses the male side of the experience in the sense of causing the conception of a child as the father. The male perspective is expressed alternatively by idioms such as ἀνίστημι σπέρμα (lit. 'to raise up seed' in passages such as Mt. 22:24) and an alternative expression in the synoptic parallels to Mt. 22:24 of Mk. 12:19 and Lk. 20:28 with the same meaning: ἐξανίστημι σπέρμα. More direct is the expression in Heb. 7:5 ἐξέρχομαι ἐκ τῆς ὀσφύος (lit., "I come out of the loins, genitals"), usually translated as "to be born of, begotten by."

⚦ The female aspect of the *birthing moment* receives heavy treatment in the Greek of the New Testament. The expressions treat both the conception moment to the period of pregnancy to the moment of giving birth. The moment of conception is variously expressed by συλλαμβάνω ('to become pregnant,' 'to conceive' as in Luke 1:24 where Elizabeth became pregnant with John), and by καταβολὴ σπέρματος (lit., 'the sowing of the seed' in Heb. 11:11 which also may be interpreted from the male perspective as the ability to get a woman pregnant. See the TEV for this translation perspective.) The prepositional phrases ἐν γαστρί (in the belly) or ἐν τῇ κοιλίᾳ (in the womb) may be added to the verb συλλαμβάνω with the same essential meaning of becoming pregnant.

Of course, this conceptual moment involves the *sexual act*. This is variously described in the New Testament, mostly euphemistically. The verb γινώσκω can carry this meaning in the archaic English sense of "knowing a woman" as in Luke 1:34. Also the verb συνέρχομαι with the literal meaning of 'coming together' can euphemistically refer to the moment of sexual intercourse between male and female as in Mt. 1:18. The noun κοίτη, ἡ which literally means 'bed' can figuratively refer to sexual relations on the marriage bed as in Heb. 13:4. The idiom σκεῦος κτάομαι with the literal meaning of possessing a vessel can euphemistically refer to sexual relations as one possible meaning of 1 Thess. 4:4. Sexual use or function is expressed by the noun κρῆσις, -εως, ἡ as in Rom. 1:26-27. The female before entering into sexual relations can be referred to as a παρθενία, a virgin.

The *state of pregnancy* can be expressed by the idiom ἡ κοιλία βαστάζει, literally 'the womb carries,'

with the figurative meaning of being pregnant with or carrying in the womb as in Luke 11:27. In James 1:15 ἀποκυέω stresses the end of the state of pregnancy in the moment of birth terminating pregnancy in a figurative use where sin is the fetus being carried and results in the birthing of death in the individual's life.

The *moment of birth* is variously referred to in the Greek New Testament. The verb γεννάω with a female subject can mean to give birth to from the mother's perspective as in Luke 1:13. But other verbs and nouns also define this moment the same way; these include τίκτω as in Mt. 1:23, τεκνογονέω as in 1 Tim. 5:14, τεκνογονία, ἡ, 'birth,' as in 1 Tim. 2:15, γέννεσις, -εως, ἡ ('birth') as in Mt. 1:18 or γενετή, ἡ ('birth') as in John 9:1. Pains felt by the mother in giving birth are expressed by either the verb ὠδίνω ("I suffer birth pains") as in Rev. 12:2 or by the noun ὠδίν, -ῖνος, ἡ ("birth pains") as in 1 Thess. 5:3. The date of this event, the birthday, is γενέσια, -ων, τό as in Mt. 14:6, which was often laviously celebrated.

In general, the inability of the woman to conceive and thus give birth is expressed by the noun στεῖρα, ἡ ("barren") as in Lu. 1:7. This inability as the result of having passed through menopause is expressed by νέκρωσις, -εως, ἡ (literally, 'death' but figuratively "barrenness") as in Rom. 4:19. A premature or untimely birth is ἔκτρωμα, -τος, τό as in 1 Cor. 15:8.

The *child coming into being* at birth can be designated by the noun γέννημα, -τος, τό ("offspring," "brood," "child") as in Mt. 3:7, and by the adjectives γεννητός, -ή, -όν (one born, one who has been born) as in Mt. 11:11and ἀρτιγέννατος, -ον ('newly born,' 'recently born') as in 1 Pet. 2:2. In ancient Jewish society the child born first possessed special privileges above all over children in the family, namely twice as much in inheritance as any other son; these were referred to as πρωτοτόκια, -ων, τό ("birth right") as in Heb. 12:16. The child was referred to as the πρωτότοκος, -ον, the first born as in Luke 2:7.

Elements of the Greek Sentence:

Apposition. Modification at the highest level is called apposition, a renaming or redefining of the word it is connected to. Appositive modifiers can occur with nouns (single words), infinitival and participial phrases, and dependent clauses (both rela-

tive and conjunctive). Appositive modifiers are found in both the subject and predicate fields of the sentence. Overwhelmingly the appositive modifier will follow the word it modifies, although in isolated instances it can precede what it modifies. For example, ὁ κόσμος τῆς ἀδικίας, ἡ γλῶσσα...(the world of iniquity, the tongue...) in James 3:6. Note the following patterns beginning with single words, then phrases, and finally dependent clauses.

Words. The noun is frequently used in this way, as in Gal. 5:2 with ἐγὼ Παῦλος... (I Paul...). Mostly, both words are in the same case, and that can be any of the eight cases in Greek. This creates a ( ) for every case function; thus the above appositional use of Παῦλος would be parsed as - Nom (App) -. A particular pattern of apposition is found with the Genitive of Apposition. Note περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ in John 2:2: "concerning the temple, that is, his body." An appositional genitive noun can be attached to a noun in another case as well as with ἡ οἰκία τοῦ σκήνους in 2 Cor. 5:1: "the house, that is, the tent." The exegetical effect of apposition depends upon the thought flow and the nature of the apposition in a given instance. It may become a descriptive title as with Ἀβραὰμ ὁ πατριάρχης ("Abraham, the patriarch) in Heb. 7:4. More often the appositional element merely adds a defining reference providing greater clarity (sometimes referred to as epexegetic), as with ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία ("the feast of the Jews, that is, the Festival of Booths) in John 7:2. In a few instances the appositional element is introduced by τοῦτ᾽ ἔστιν (that is) in a quasi clause expression as in 1 Peter 3:20, ὀλίγοι, τοῦτ᾽ ἔστιν ὀκτὼ ψυχαί ("a few, that is, eight lives").

Phrases. The Greek infinitive can occasionally function in a specialized pattern of apposition as the antecedent of a pronoun. Notice in James 1:27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῃ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου ("Pure and undefiled religion before God the Father is this: to see after orphans and widows in their affliction, to keep oneself unspotted from the world."). In the parsing model, this would be listed as -Infin (S:Mod) -.

Participial phrases can occasionally be also used as appositives. Note this in 📖Mk. 12:38-40, Βλέπετε

Tips
Apposition

Noun = App Element

Apposition can be:
Words
Phrases
Clauses

ἀπὸ τῶν γραμματέων...οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι ("Beware of the scribes...those devouring widows' houses and in pretense praying long prayers."). The two participles οἱ κατεσθίοντες...καὶ...προσευχόμενοι are nominative case forms in apposition to the ablative case τῶν γραμματέων (scribes).

Clauses. In a pattern similar to the infinitive above, dependent clauses can be used as appositional antecedents to pronouns, particular demonstrative pronouns. Notice the indirect discourse assertion in the ὅτι clause in 📖1 John 5:11 that functions as the antecedent of the demonstrative pronoun: αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν ("This is the witness: that God has given us life eternal."). Indirect commands, likewise, can be set up as appositives as in 📖1 John 5:3, αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν ("for this is the love of God that we should keep his commands."). An identical situation of the antecedent as apposition using a relative clause is found in our text for this lesson in John 1:13.

Thus apposition helps the reader better comprehend the limits of words and concepts. This "renaming" can be done at different grammatical levels ranging from single words to lengthy dependent clauses.

Who Questions. Earlier in lessons 8 and 11 we explored the range of ancient Greek interrogative sentences raising a variety of questions: where, why, when and what. Now we extend that exploration to include the questions using the third declension interrogative pronoun τίς, τί, which can mean either who or what depending on the context. The masculine/feminine form τίς etc. normally means 'who' and can be used to introduce a *direct question*. Note John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἶ; ("They then said to him, Who are you?"). In the same verse is the neuter form of this pronoun, tiv, illustrating the what-question, τί λέγεις περὶ σεαυτοῦ; ("What do you say about yourself?"). These direct questions can be converted into indirect questions without having to shift any of the wording. For example, εἶπαν οὖν αὐτῷ, Τίς εἶ; could easily become an *indirect question* by restructuring the main clause introducing the dependent clause: γινώσκω τίς εἶ ("I know who you are."). The indirect question introduced by τίς, τί is classified as a relative clause. Most of the time, the indirect question will function as substantival object of the verb in the main clause introducing it. The case and case function parsing of all the above forms of τίς, τί is - Nom

(Pred) -. See under pronouns below for the spellings of the various forms of the pronoun.

Elements of Greek Grammar:
Verbs: ◄━━□

Liquid Stem Verbs of the ω-Conjugation. In the Greek language the stem of certain verbs end in one of the Liquid Consonants λ, μ, ν, ρ. Interestingly, within the limits of a 20 word plus vocabulary the following frequency pattern exists: λ-stem 10x, μ-stem 0x, ν-stem 16x, ρ-stem 6x. See the Vocabulary List for these. When verb endings beginning with a vowel or dipthong are added, nothing unusual takes place. However, for those endings beginning with a consonant, either σ or θ, a contraction process takes place.

🖎One very important trait of the liquid stem verbs is that *the future and aorist tenses will be formed from a different stem than is used in the present and imperfect tenses*. Thus for these two tenses you will encounter a 2 Future and a 2 Aorist stem. For example, βάλλω (I throw) becomes in the Future tense βαλῶ and in the 2 Aorist tense ἔβαλον. Additionally, the perfect tense form of the liquid verbs is built from the future tense stem with modifications. Thus βάλλω becomes in the 2 Perfect tense βέβληκα. One general tendency, but not universal, is that stems with a double consonant such as βάλλω will typically drop one of the consonants with these endings beginning with a consonant, as βαλῶ in the Future, ἔβαλον in the 2 Aorist and βέβληκα in the 2 Perfect. The better lexicons such as Gingrich and Danker will provide a chart of these stem modifications under the alphabetical listing of the verb. Admittedly, the liquid stem verb is the most complex and irregular pattern of verb spellings in the Greek language.

🖎**With the *sigma endings*, *the sigma of the ending drops out when added to liquid stem verbs.***
🖎*With the **future tense** verbs, epsilon* is added to the stem to compensate for dropping the sigma. Thus the future tense liquid verb becomes an epsilon contract stem verb and accordingly follows the rules of contraction governing these verbs.

Remember the simple patterns with the epsilon contract verbs:
(1) ε+ε=ει,
(2) ε+ο=ου,
(3) ε+long vowel or dipthong=long vowel or dipthong, that is, the epsilon drops out.

Notice in the chart below how this pattern works with the verb κρίνω (κρινῶ from κρινέ + ω).

🖎With the **first aorist tense** verbs, alpha is added from the 1 Aorist σα but the sigma is dropped. Additionally, the vowel before the liquid consonant of the stem is lengthened according to the pattern:

α becomes η
  (but a short α before ρ becomes a long α);
ε becomes ει;
short ι becomes long ι;
short υ becomes long υ.

Notice how this pattern works with the verb μένω (ἔμεινα from ἔμεν + σα). Included below, also, is a charting of the 2 Aorist spelling of the liquid verb in order to illustrate the typical pattern of formation of these verbs.

Primary Active Indicative endings:

Sing:		Present:	Future:
1	-ω	κρίνω	κρινῶ (ε+ω)
2	-εις	κρίνεις	κρινεῖς(ε+ει)
3	-ει	κρίνει	κρινεῖ(ε+ει)
Plural:			
1	-ομεν	κρίνομεν	κρινοῦμεν(ε+ο)
2	-ετε	κρίνετε	κρινεῖτε(ε+ε)
3	-ουσι(ν)	κρίνουσι	κρινοῦσι(ε+ου)

Secondary Active Indicative endings:

Sing:		Imperfect:	1 Aorist:	2 Aorist:
1	-ον	ἐμένουν	ἔμεινα	ἔβαλον
2	-ες	ἐμένες	ἔμεινας	ἔβαλες
3	-ε	ἐμένε	ἔμεινε	ἔβαλε
Plural:				
1	-ομεν	ἐμένομεν	ἐμείναμεν	ἐβάλομεν
2	-ετε	ἐμένετε	ἐμείνατε	ἐβάλετε
3	-ον	ἐμένουν	ἔμειναν	ἔβαλον

The Active Voice Infinitives:
    Present: κρίνειν
    Future: κρινεῖν
    1 Aorist: μεῖναι
    2 Aorist: βαλεῖν

Primary Middle Indicative endings:

Sing:		Present:	Future:
1	-ομαι	κρίνομαι	κρινοῦμαι(ε+ο)
2	-η	κρίνη	κρινῇ (ε+η)
3	-εται	κρίνεται	κρινεῖται (ε+ε)

Plural:			
1	-όμεθα	κρινόμεθα	κρινούμεθα (ε+ο)
2	-εσθε	κρίνεσθε	κρινεῖσθε (ε+ε)
3	-ονται	κρίνονται	κρινοῦνται (ε+ο)

Secondary Middle Indicative endings:

Sing:		Imperfect:	1 Aorist:	2 Aorist:
1	-όμην	ἐμενόμην	ἐμεινάμην	ἐβαλόμην
2	-ου	ἐμένου	ἐμείνω	ἐβάλου
3	-ετο	ἐμένετο	ἐμείνατο	ἐβάλετο
Plural:				
1	-όμεθα	ἐμενόμεθα	ἐμεινάμεθα	ἐβαλόμεθα
2	-εσθε	ἐμένεσθε	ἐμείνασθε	ἐβάλεσθε
3	-οντο	ἐμένοντο	ἐμείναντο	ἐβάλοντο

The Middle Voice Infinitives:
    Present: κρίνεσθαι
    Future: κρινεῖσθαι
    1 Aorist: μείνασθαι
    2 Aorist: βαλέσθαι

🖎With the *theta endings, a variety of patterns emerge when added to liquid stem verbs.*

The patterns, although somewhat irregular, generally adhere to the following when the passive voice θη of either the Future or 1 Aorist tenses is added to a liquid stem verb:

ν drops out before the θ;
λ and ρ are retained before θ;
μ has η inserted before θ.

The liquid μ-stem pattern is given even though no verbs of this type are found in the New Testament.

Notice how this contraction pattern works itself out in the conjugations below.

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

Sing:	Future: κρίνω	ἀγγέλλω
1	κριθήσομαι	ἀγγελθήσομαι
2	κριθήση	ἀγγελθήση
3	κριθήσεται	ἀγγελθήσεται
Plural:		
1	κριθησόμεθα	ἀγγελθησόμεθα
2	κριθήσεσθε	ἀγγελθήσεσθε
3	κριθήσονται	ἀγγελθήσονται
Infinitives:		
	κριθήσεσθαι	ἀγγελθήσεσθαι

	1 Aorist:		2 Aorist:
Sing:	κρίνω	ἀγγέλλω	βάλλω
1	ἐκρίθην	ἠγγέλθην	ἐβάλην
2	ἐκρίθης	ἠγγέλθης	ἐβάλης
3	ἐκρίθη	ἠγγέλθη	ἐβάλη
Plural:			
1	ἐκρίθημεν	ἠγγέλθημεν	ἐβάλημεν
2	ἐκρίθητε	ἠγγέλθητε	ἐβάλητε
3	ἐκρίθησαν	ἠγγέλθηνσαν	ἐβάληνσαν
Infinitives:			
	κριθῆναι	ἀγγελθῆναι	βαλῆναι

Nouns:

Vowel Stem Third Declension. Among the species of third declension nouns are three types whose stem ends in a vowel, either ι, υ, or ευ. These patterns adhere reasonably close to the typical third declension endings as will be illustrated below along with the deviations.

	Endings		ι-stem	ευ-stem
Sing.	M/F	N	ἡ	ὁ
Nom	-ς	--	πόλις	βασιλεύς
Gen/Abl	-ος	-ος	πόλεως	βασιλέως
Dat/Ins/Loc	-ι	-ι	πόλει	βασιλεῖ
Acc	-α / ν	--	πόλιν	βασιλέα
Plural				
Nom	-ες	-α	πόλεις	βασιλεῖς
Gen/Abla	-ων	-ων	πόλεων	βασιλέων
Dat/Ins/Loc	-σι(ν)	-σι(ν)	πόλεσι(ν)	βασιλεῦσι(ν)
Acc	-ες	-α	πόλεις	βασιλεῖς

	Endings		υ-stem
Sing.	M/F	N	ὁ
Nom	-ς	--	ἰχθύς
Gen/Abl	-ος	-ος	ἰχθύος
Dat/Ins/Loc	-ι	-ι	ἰχθύι
Acc	-α / ν	--	ἰχθύν
Plural			
Nom	-ες	-α	ἰχθύες
Gen/Abla	-ων	-ων	ἰχθύων
Dat/Ins/Loc	-σι(ν)	-σι(ν)	ἰχθύσι(ν)
Acc	-ες	-α	ἰχθύες

Notes:

• The ι of the first set is replaced by ε in all the spellings except the nom and acc singular. Thus πόλις becomes πόλεως etc. The diphthong ει in the dative singular and the nominative singular is the result of the normal contraction of ε + ε that we have seen with the contract verbs. In the accusative plural it results from the contraction

of ε + ας. The accenting is normal for nouns except for the genitive singular and plural where the acute accent falls on the antepenult rather than the penult with a long ultima in violation of the normal pattern. All ι-stem nouns are feminine gender.

• The ευ-stem nouns are all masculine gender and follow a regular accenting pattern. As with the ι-stem nouns, the diphthong ει in the dative singular and the nominative singular is the result of the normal contraction of ε + ε. In the accusative plural it results from the contraction of ε + ας. The υ of the diphthong ευ drops out before an ending with a vowel as in βασιλέως.

• The υ-stem nouns are mostly masculine gender, although a few are feminine and one is neuter. The dative singular υι ending does not form a diphthong as might be expected; instead, it should be pronounced as two separate syllables.

Predicate Accusative case function. In John 1:12 the noun τέκνα is a neuter plural accusative case form of τέκνον. The accusative case function here is one use of the Predicate Accusative as in the parsing model -Acc (Pred) -. The linking verb nature of the 2 Aorist infinitive γενέσθαι from γίνομαι would ordinarily take a predicate nominative in the regular verb spelling. But, here the infinitive sets up a specialized situation where the implicit subject of the infinitive is different than the subject of the main clause verb ἔδωκεν and thus the implicit infinitival subject is in the usual accusative case (Accusative of Reference subject of the infinitive). The linking verb nature of the infinitive requires that what is linked back to the subject match the case of the subject. Since the implicit subject is in the accusative case, then the predicate element will also be in the accusative case. Thus the Predicate Accusative function of τέκνα here.

Pronouns:

Interrogative Pronouns τίς, τί **(who, what).**

Sing.	Masc/Fem	Neuter
Nom	τίς	τί
Gen/Abla	τίνος	τίνος
Dat/Ins/Loc	τίνι	τίνι
Acc	τίνα	τί
Plural		
Nom	τίνες	τίνα
Gen/Abla	τίνων	τίνων
Dat/Ins/Loc	τίσι (ν)	τίσι (ν)
Acc	τίνας	τίνα

Notes:

• These forms are accented in the regular pattern of substantives, with the exception that the accute accent on the ultima is never changed to the grave accent.

• These forms introduce direct questions. When the direct question is a quote (the pronoun is capitalized in the UBS text format), the quote functions as a specialized conjunctive dependent clause most in the substantival object function.

• These forms introduce indirect questions. In such uses the pronoun introduces a relative dependent clause, most in the substantival object function.

Indefinite Pronouns τις, τι **(any, anyone, certain).**

Sing.	Masc/Fem	Neuter
Nom	τις	τι
Gen/Abla	τινος	τινος
Dat/Ins/Loc	τινι	τινι
Acc	τινα	τι
Plural		
Nom	τινες	τινα
Gen/Abla	τινων	τινων
Dat/Ins/Loc	τισι (ν)	τισι (ν)
Acc	τινας	τινα

Notes:

• These forms are spelled exactly like the interrogrative pronoun above. The distinguishing difference is that the indefinite pronoun is an enclitic form (no accents inherently). In those rare situations when as an enclitic it would take an accent mark the mark (acute or grave) will always be on the ultima.

• The meaning of the indefinite pronoun when used as a pure pronoun (substantival function) is along the lines of "anyone," "anybody," or "anything" in the singular. The plural usually means "some."

• When the indefinite pronoun is used as a predicate modifier of a substantive (e.g., τις ἄνθρωπος) the meaning is mostly "certain" as the phrase τις ἄνθρωπος would be translated as "a certain man." The predicate construction shifts back and forth from the pronoun either in front of the word it modifies or behind it. The meaning is the same in the English translation.

• When the indefinite pronoun is used as a predicate modifier of an adjective, it takes on the meaning of "very." Note Acts 8:9, λέγων εἶναί τινα ἑαυτὸν μέγαν, which is translated as [Simon Magnus] "was declaring himself to be a very great man."

Adjectives:

Mixed Declension Irregular Adjectives πολύς, πολλή, πολύ **(much, many).**

Sing.	Masc	Fem	Neuter
Nom	πολύς	πολλή	πολύ
Gen/Abla	πολλοῦ	πολλῆς	πολλοῦ
Dat/Ins/Loc	πολλῷ	πολλῇ	πολλῷ
Acc	πολύν	πολλήν	πολύ
Plural			
Nom	πολλοί	πολλαί	πολλά
Gen/Abla	πολλῶν	πολλῶν	πολλῶν
Dat/Ins/Loc	πολλοῖς	πολλαῖς	πολλοῖς
Acc	πολλούς	πολλάς	πολλά

Notes:

• These forms reflect a combination of 1/2 declension adjectival endings and 3rd declension endings. The 3rd declension patterns surface only in the singular forms of the nominative and accusative masculine and neuter. Elsewhere the endings follow the 1/2 declension patterns for all three genders.

• The longer, true stem πολλ shows up only where 1/2 declension endings are used in all three genders. The abbreviated stem πολ shows up only where the 3rd declension masculine / neuter (only in the singular) forms are used. This is an important learning tip for remembering how to spell these forms. Only the third declension forms need to be the focus of memorization, since the other forms follow a regular 1/2 declension pattern.

• The ultima accenting of accute/circumflex/circumflex/accute pattern is normal to the usual guidelines for both the singular and plural forms.

Mixed Declension Irregular
μεγάς, μεγάλη, μεγά (great, large, big).

Sing.	Masc	Fem	Neuter
Nom	μέγας	μεγάλη	μέγα
Gen/Abla	μεγάλου	μεγάλης	μεγάλου
Dat/Ins/Loc	μεγάλῳ	μεγάλη	μεγάλῳ
Acc	μέγαν	μεγάλην	μέγα
Plural			
Nom	μεγάλοι	μεγάλαι	μεγάλα
Gen/Abla	μεγάλων	μεγάλων	μεγάλων
Dat/Ins/Loc	μεγάλοις	μεγάλαις	μεγάλοις
Acc	μεγάλους	μεγάλας	μεγάλα

Notes:

• Like πολύς, πολλή, πολύ above, these forms reflect a combination of 1/2 declension adjectival endings and 3rd declension endings. The 3rd declension patterns surface only in the singular forms of the nominative and accusative masculine and neuter. Elsewhere the endings follow the 1/2 declension patterns for all three genders.

• The longer, true stem μεγαλ shows up only where 1/2 declension endings are used in all three genders. The abbreviated stem μεγα shows up only where the 3rd declension masculine / neuter (only in the singular) forms are used. This is an important learning tip for remembering how to spell these forms. Only the third declension forms need to be the focus of memorization, since the other forms follow a regular 1/2 declension pattern.

• One tip about accenting: (1) where the 3rd declension endings are used the acute falls over the stem vowel epsilon (μέγας); (2) where the 1/2 declension endings are used the acute falls over the stem vowel alpha (μεγάλου).

Comparative / Superlative degree forms of adjectives.

In English, as well as in Greek, three degrees of adjective forms exist: positive, comparative, superlative. English follows one of three patterns:

Positive degree:	Comparative degree:	Superlative degree:

Mixed Stem:

good	better	best

Regular (following the German pattern):

strong	stronger	strongest

Compound (following the French pattern):

beautiful	more beautiful	most beautiful

In Greek, the regular ways of setting up these three patterns is based upon the two sets of adjecti-

val endings: 1/2 declension and 3rd declension for the three genders.

Positive Degree:

	Masc	Fem	Neut
1/2 Declension:			
N	μικρός	μικρά	μικρόν
G/A	μικροῦ	μικρᾶς	μικρου
D/I/L	μικρῷ	μικρα	μικρῷ
A	μικρόν	μικράν	μικρόν
Plural			
N	μικροί	μικραί	μικρά
G/A	μικρῶν	μικρῶν	μικρῶν
D/I/L	μικροῖς	μικραῖς	μικροῖς
A	μικρούς	μικράς	μικρά

Comparative Degree:

	Masc	Fem	Neut
1/2 Declension:			
N	μικρότερος	-τέρα	-τερον
G/A	μικροτέρου	-τέρας	-τέρου
D/I/L	μικροτέρῳ	-τέρα	-τέρῳ
A	μικρότερον	-τέραν	-τερον
Plural			
N	μικρότεροι	-τεραι	-τερα
G/A	μικροτέρων	-τέρων	-τέρων
D/I/L	μικροτέροις	-τέραις	-τέροις
A	μικροτέρους	-τέρας	-τερα

Superlative Degree:

	Masc	Fem	Neut
1/2 Declension:			
N	μικρότατος	-τάτη	-τατον
G/A	μικροτάτου	-τάτης	-τάτου
D/I/L	μικροτάτῳ	-τάτη	-τάτῳ
A	μικρότατον	-τάτην	-τατον
Plural			
N	μικρότατοι	-ταται	-τατα
G/A	μικροτάτων	-τάτων	-τάτων
D/I/L	μικροτάτοις	-τάταις	-τάτοις
A	μικροτάτους	-τάτας	-τατα

Positive Degree:

	Masc	Fem	Neut
3rd Declension:			
N	μέγ**ας**	μεγάλ**η**	μέγ**α**
G/A	μεγάλ**ου**	μεγάλ**ης**	μεγάλ**ου**
D/I/L	μικρ**ῷ**	μεγάλ**η**	μεγάλ**ω**
A	μικρ**όν**	μεγάλ**ην**	μεγάλ**α**
Plural			
N	μικρ**οί**	μεγάλ**αι**	μεγάλ**α**
G/A	μικρ**ῶν**	μεγάλ**ων**	μεγάλ**ων**
D/I/L	μικρ**οῖς**	μεγάλ**αις**	μεγάλ**οις**
A	μικρ**ούς**	μεγάλ**ας**	μεγάλ**α**

Comparative Degree:

	Masc/Fem	N
3rd Declension:		
N	μείζων	μεῖζον
G/A	μείζ**ονος**	μείζ**ονος**
D/I/L	μείζ**ονι**	μείζ**ονι**
A	μείζ**ονα**	μεῖζον
Plural		
N	μείζ**ονες**	μείζ**ονα**
G/A	μειζ**όνων**	μειζ**όνων**
D/I/L	μείζ**οσι**	μείζ**οσι**
A	μείζ**ονας**	μείζ**ονα**

Notes:

• The 1/2 declension comparative endings are -τερος, -τερα, -τερον. These endings are formed from the comparative stem τερ plus the regular 1/2 declension adjectival endings. The accenting is regular and follows the typical rules for adjectives.

• The alternative comparative endings typically with the 3rd declension are -ων, -ον, as μείζων, -ον.

• The superlative forms -τατος, -τατη, -τατον occur infrequently in the New Testament and are added to the root stem of nouns in all three declensions.

• The New Testament reflects an ancient pattern different than modern American English with the superlative expression. In English the comparative degree form is appropriate when two elements are being compared. If more than two elements are compared, the superlative degree form is the correct one. In ancient Greek the pattern did not distinguish so clearly between the number of elements being compared. Consequently, the Greek comparative degree is commonly used for comparison of more than two elements. Thus μείζων often means "greatest" rather than "greater." This becomes a translation issue that must be detected from the context. Even though the

Greek comparative form of the adjective is used, when more than two elements are being compared, the English superlative degree must be used in the translation in order to make the translation conform correctly to the rules of the English language.

• Often with both the superlative degree Greek forms and the comparative degree being used as superlative degree expressions, the sense of comparison recedes into the background and the sense becomes what is called the "elative" meaning. This takes on the sense of "very" or "exceedingly." For example note ὁ μικρότερος ἐν τῇ βασιλείᾳ meaning "the very least (one) in the Kingdom."

• The neuter accusative singular and plural forms of the comparative and superlative forms is sometimes used as an adverb. For example, from ἰσχυρός (strong) comes ἰσχυρότερον (more strongly) and ἰσχυρότατα (most strongly).

• Sometimes the stem shifts to another root when moving through the three forms. Note some of the more commonly used forms in the New Testament:

Positive:	Comparative:	Superlative:
μέγας	μείζων, -ον	μέγιστος, -η, -ον
πολύς	πλείων, -ον	πλεῖστος, -η, -ον
ἀγαθός	ἐλάσσων, -ον	ἐλάχιστος, -η, -ον

• Comparisons are often set up by the use of the comparative degree adjective followed by the Ablative of Comparison noun or pronoun. For example, οὗτος ἰσχυρότερός ἐστιν ἐκείνου becomes "this one is stronger than that one."

• Additionally, comparisons may involve the comparative degree adjective plus the comparative particle ἤ with both elements of the comparison in the same case. For example, οὗτος ἰσχυρότερός ἐστιν ἢ ἐκεῖνος is translated the same as the above example: "This one is stronger than that one." No apparent difference of meaning exists between the two patterns.

✂ 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	σκηνόω	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 (Causitive)
 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: (General: Specific)	Functions:	Lex Form:	Translation:
γραφῆναι	2 Aor (Const)	Pass (NAE)	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) - λῦσαι, ἀγάπησαι, λύσασθαι, ἀγαπήσασθαι, σκηνωθῆναι, δοῦναι, δοθῆναι
 2 Aorist (Constative) - λιπεῖν, λιπέσθαι, γραφῆναι, δόσθαι
 Perf (Consummative), (Intensive) - λελυκέναι, δεδωκέναι, τεθεικέναι, ἑστηκέναι, λελύσθαι, δεδόσθαι, τεθεῖσθαι, ἑστάσθαι.

Voice forms and functions studied thus far:
 Active: (Causitive)
 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:
πόλει	3rd	Loc (Place)	Fem	Sing	πόλις, -εως, ἡ	in the city

Declensions studied thus far:
    1st and 2nd
    3rd Neuter, Mute, Liquid, Vowel
    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), (Possession), (Predicate), (Purpose), (Result)

Pronouns:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
τινος	Indef Pron	Gen (Poss)	Masc	Sing	τις, τι	one's

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
        τίς, τί
    Indefinite Pronouns: τις, τι
    Demonstrative Pronouns
        Near Demonstrative: οὗτος, αὕτη, τοῦτό
        Remote Demonstrative: ἐκεῖνος, -η, -ο
        Correlative Demonstrative: τοιοῦτος, τοιαύτη, τοιοῦτο(ν)
    Relative Pronouns

Direct Relative: ὅς, ἥ, ὅ
Quantitative Relative: ὅσος, ὅση, ὅσον
Qualitative Relative: ὁποῖος, -ία, -ον
Reflexive Pronouns
First Person Singular: ἐμαυτοῦ, -ῆς
Second Person Singular: σεαυτοῦ, -ῆς
Third Person Singular: ἑαυτοῦ, -ῆς, -οῦ
Plural: ἑαυτῶν, ἑαυτῶν, ἑαυτῶν
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), (Possession), (Predicate), (Purpose), (Result)

Adjectives:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
μείζων	Adj (Pred)	Nom	Masc	Sing	μείζων, -ον	greater

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), (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), (Possession), (Predicate), (Purpose), (Result)
Degree of Adjectives studied so far:
Positive, Comparative, Superlative

✂ 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:
οἵ ...ἐγεννήθησαν (Jn 1:13)	Relative	Substantival	Apposition

Forms of dependent clauses studied to this point:

Conjunctive

Relative

Types of functions of dependent clauses studied to this point:

	Substantival	Object Subject

	Adjectival	Cause
	Adverbial	Temporal
		Comparative
		Local
		Conditional
		Concessive

❖ Conjugating Verbs/Verbals: ❖

Present - Active - Indicative Forms of ω-conjugation liquid verbs (κρίνω):

Person:	Singular	Plural	Infinitive:
1	κρίνω	κρίνομεν	κρίνειν
2	κρίνεις	κρίνετε	
3	κρίνει	κρίνουσι(ν)	

Future - Active - Indicative Forms of ω-conjugation liquid verbs (κρίνω):

Person:	Singular	Plural	Infinitive:
1	κρινῶ	κρινοῦμεν	κρινεῖν
2	κρινεῖς	κρινεῖτε	
3	κρινεῖ	κρινοῦσι(ν)	

Imperfect - Active - Indicative Forms of ω-conjugation liquid verbs (μένω):

Person:	Singular	Plural
1	ἐμένουν	ἐμένομεν
2	ἐμένεις	ἐμένετε
3	ἐμένει	ἐμένουν

1 Aorist - Active - Indicative Forms of ω-conjugation liquid verbs (μένω):

Person:	Singular	Plural	Infinitive:
1	ἔμεινα	ἐμείναμεν	μεῖναι
2	ἔμεινας	ἐμείνατε	
3	ἔμεινε	ἔμειναν	

2 Aorist - Active - Indicative Forms of ω-conjugation liquid verbs (βάλλω):

Person:	Singular	Plural	Infinitive:
1	ἔβαλον	ἐβάλομεν	βαλεῖν
2	ἔβαλες	ἐβάλετε	
3	ἔβαλε	ἔβαλον	

⌘ Declining Nouns and Noun Derivatives: ⌘

Vowel Stem Third Declension Nouns:

	3rd Dec Endings		ι-stem	ευ-stem	υ-stem
Sing.	M/F	N	ἡ	ὁ	ὁ
Nom	-ς	--	πόλις	βασιλεύς	ἰχθύς
Gen/Abl	-ος	-ος	πόλεως	βασιλέως	ἰχθύος
Dat/Ins/Loc	-ι	-ι	πόλει	βασιλεῖ	ἰχθύι
Acc	-α or ν	--	πόλιν	βασιλέα	ἰχθύν
Plural					
Nom	-ες	-α	πόλεις	βασιλεῖς	ἰχθύες
Gen/Abla	-ων	-ων	πόλεων	βασιλέων	ἰχθύων
Dat/Ins/Loc	-σι (ν)	-σι (ν)	πόλεσι (ν)	βασιλεῦσι (ν)	ἰχθύσι (ν)
Acc	-ες	-α	πόλεις	βασιλεῖς	ἰχθύες

Pronouns:

Interrogative Pronouns τίς, τί (who, what).

Sing.	Masc/Fem	Neuter
Nom	τίς	τί
Gen/Abla	τίνος	τίνος
Dat/Ins/Loc	τίνι	τίνι
Acc	τίνα	τί
Plural		
Nom	τίνες	τίνα
Gen/Abla	τίνων	τίνων
Dat/Ins/Loc	τίσι (ν)	τίσι (ν)
Acc	τίνας	τίνα

Indefinite Pronouns τις, τι (any, anyone, certain).

Sing.	Masc/Fem	Neuter
Nom	τις	τι
Gen/Abla	τινος	τινος
Dat/Ins/Loc	τινι	τινι
Acc	τινα	τι
Plural		
Nom	τινες	τινα
Gen/Abla	τινων	τινων
Dat/Ins/Loc	τισι (ν)	τισι (ν)
Acc	τινας	τινα

Adjectives:

Mixed Declension Irregular Adjectives πολύς, πολλή, πολύ **(much, many).**

Sing.	Masc	Fem	Neuter
Nom	πολύς	πολλή	πολύ
Gen/Abla	πολλοῦ	πολλῆς	πολλοῦ
Dat/Ins/Loc	πολλῷ	πολλῇ	πολλῷ
Acc	πολύν	πολλήν	πολύ
Plural			
Nom	πολλοί	πολλαί	πολλά
Gen/Abla	πολλῶν	πολλῶν	πολλῶν
Dat/Ins/Loc	πολλοῖς	πολλαῖς	πολλοῖς
Acc	πολλούς	πολλάς	πολλά

📖 Vocabulary for 'Birthing': 📖

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:

αἴρω (101): [to life up and carry (away] I carry away, carry off, remove, take (away); [to destroy, w. the implication of removal and doing away with] I destroy, do away with; [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; [to withdraw money from a bank] I withdraw.

ἁμαρτάνω (43):[to act contrary to the will and law of God] I sin, engage in wrongdoing

ἀναβαίνω (81): [to move up] I come up, go up, ascend; [to move up onto an object, w. specialization of mng. in reference to boats] I go aboard, embark; [to grow, as of plants, from the time of sprouting to mature size] I sprout and grow; [to grow taller (restricted in the NT to the growth of plants)] I grow up.

ἀπαγγέλλω (45): [to announce or inform, w. possible focus upon the source of information] I tell, inform; [to announce what must be done] I order, command.

ἀποκρίνομαι (232): [to respond to a question asking for information] I answer, reply; [to introduce or continue a somewhat formal discourse (occurring regularly w. λέγω)] I speak, declare, say.

ἀποκτείνω (74): [to cause someone's death, normally by violent means, with or without intent and with or without legal justification] I kill; [fig. extension of lit. mng) to cause a state to cease, w. the implication of strong emphasis and forceful action] I do away with, eliminate.

ἀποστέλλω (131): [to cause someone to depart for a particular purpose] I send; [to send a message, presumably by someone] I send a message, send word.

αὐξάνω (23): [to increase in the extent of or in the instances of an activity or state] I increase, grow, spread, extend; [to cause something to increase] I cause to increase, increase; [to grow, to increase in size, whether of animate beings or of plants] I grow; [to increase in status] I become more important, enjoy greater respect or honor.

βάλλω (122): I throw; [to cause or to let fall down] I let fall, drop; [to move down suddenly and quickly] I sweep down, rush down; [to cause a liquid to pour] I pour; [to put or place some object or mass in a location, w. the possible implication of force in some contexts] I put, cause to be put; [to cause a state or condition, w. focus upon the suddenness or force of the action] I cause, bring about; [to cause a state to cease by force and w. the implication of elimination] I remove, drive out, do away with; [to deposit money with a banker, w. the intent of earning interest] I deposit, put in a bank.

βούλομαι (37): [to desire to have or experience something, w. the implication of some reasoned planning or will to accomplish the goal] I desire, want, will; [to think, w. the purpose of planning or deciding on a course of action] I purpose, plan, intend.

ἐγείρω (144): [to cause to stand up, w. a possible implication of some previous incapacity] I get up, cause to stand up; [to get up, normally from a lying or reclining position but possibly from a seated position (in some contexts w. the implication of some degree of previous incapacity)] I get up, stand up; [to cause someone to awaken] I cause to wake up, awaken someone, wake up someone; [to cause to come into existence] I cause to exist, provide, raise up; [to cause someone to live again after having once died] I raise to life, make alive again; [to change to a previous good state] I restore, cause again to be; [(a fig. extension of lit mng.) to restore a person to health and vigor (somewhat equivalent to the English idiom 'to ge him on his feet again')] I restore to health, heal.

ἐκβάλλω (81): [to throw out of an area or object] I throw out, jettison (from a boat); [to cause to go out or leave, often, but not always, involving force] I send away, drive out, expel; [to send out or away from, presumably for some purpose] I send, send out, send forth; [to lead or bring out of a structure or area] I lead out, bring forth; [to cause a demon to no longer possess or control a person] I cast out, make go out, exorcise; [to cause a significant change of state by decisive action] I cause to be, make become.

θέλω (209): [to purpose, generally based upon a preference and desire] I purpose; [to have a particular view or opinion about something] I am of an opinion, think something is so; [to desire to have or experience something] I desire, want, wish; [to take pleasure in something in view of its being desirable] I like, enjoy.

καθιστάνω (21): [to lead or to bring down] I bring down, lead down.

καταβαίνω (82): [to move down, irrespective of the gradient] I move down, come down, go down, descend.

κρίνω (115): [to come to a conclusion in the process of thinking and thus to be in a position to make a decision] I come to a conclusion, decide, make up my mind; [to judge something to be better than something else, and hence, to prefer] I prefer, judge as superior, regard as more valuable; [to make a judgment based upon the correctness or value of something] I evaluate, judge; [to hold a view or have an opinion with regard to something] I hold a view, have an opinion, consider, regard; [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] I decide a legal question, act as a judge; arrive at a verdict, try a case; [to judge a person to be guilty and liable to punishment] I judge as guilty, condemn; [to rule over people] I rule, govern.

λαμβάνω (260): [to take hold of something or someone, with or without force] I take hold of, grasp, grab; [to acquire possession of something] I take, acquire, obtain; [to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver] I receive, accept; [to collect what is due (normally in terms of taxes and interest), w. the possible implication of extortion (as in Lk 3.13)] I receive (interest), collect (taxes); [to make a choice of one or more possible alternatives] I choose, select, prefer; [to come to believe something and to act in accordance with such a belief] I accept, receive, come to believe; [(fig. extension of mng. "to take hold') to take advantage of someone by trickery or deception] I exploit by deception, take advantage of by trickery; [to experience some event or state, often w. the implication of something negatively valued] I undergo, experience; [to cause to experience, normally implying something grievous] I make (to) experience; [to put on an article of clothing] I put on; [a marker of an agent relation with numerable events, w. the implication of having assumed some initiative] I do, make.

μέλλω (109): [to occur at a point of time in the future which is subsequent to another event and closely related to it] I am about to, will, am going to [w. fut. infin];am about to [w. aor. infin]; [to be inevitable, w. respect to future developments] I must be, have to; intend to, have in mind to [w. pres. infin]; [to extend time unduly, w. the implication of lack of decision] I wait, delay.

μένω (118): [to remain in the same place over a period of time] I remain, stay; [to remain in a place and/or state, w. expectancy concerning a future event] I await, wait for; [to continue to exist] I remain, continue, continue to exist, am still in existence; [to continue in an activity or state] I continue, remain in, keep on.

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

παραγγέλλω (32): [to announce what must be done] I order, command.

παραλαμβάνω (50): [to take or bring someone along with] I take along, bring along; [to take or lead off to oneself] I lead aside, take aside; [to acquire information from someone, implying the type of information passed on by tradition] I learn from someone, learn about a tradition, learn by tradition; [to accept the presence of a person with friendliness] I welcome, receive, accept; [to receive an appointment for a particular ministry] I receive an appointment, receive a task, am assigned a ministry; [to receive traditional instruction [I receive instruction from, am taught by.

περιβάλλω (23): [to put on clothes, implying the clothing being completely around] I clothe; [to put on clothing to adorn the outward form of something] I clothe, adorn.

πίνω (πίννω) (73): [to consume liquids, particularly water and wine] I drink; [(fig. extension of lit. mng.) the action of a material which soaks up a liquid] I absorb, soak up.

προσφέρω (47): [to carry or bring something into the presence of someone, usually implying a transfer of something to that person] I carry to, bring (to); [to bring or lead into the presence of someone] I lead

before, bring into the presence of, bring to; [to present something to someone, often involving actual physical transport of the object in question] I bring to, present to.

σπείρω (52): [to scatter seed over tilled ground] I sow.

φαίνω (31):[to shine or to produce light, as in the case of heavenly bodies, lightning, candles, torches, etc.] I shine, give light, bring light; Middle [to become visible to someone] I appear, become visible; [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; [to make known only the superficial and not the real character of somthing] I appear to be (something), give an impression of.

φέρω (66): [to bear or carry something from one place to another] I carry, bear, take along; [to cause to move to a place, w. a possible implication of assistance or firm control] I take, carry, bring; [to cause an object to move by means of a force] I drive along, carry along; [to so influence others as to cause them to follow a recommended course of action] I guide, direct, lead; [to be oriented in the direction of a movement] I lead to, lead into; [to cause something adverse to happen to someone, usually in connection with accusations or condemnations] I bring against, cause to happen to, bring about; [to put or place an object by moving it to a particular point] I put, place; [to experience an event or state which may be burdensome or difficulty] I experience, bear up under, undergo; [to cause to continue by sustaining or maintaining a state] I sustain, maintain; [to present evidence that something has actually happened] I show something happened, demonstrate something was real; [to accept, but with the implication of the truth being difficult to comprehend or to respond to properly] I accept, receive; [to put up with annoyance or difficulty] I put up with, endure; [to produce fruit or seed (of plants)] I bear fruit, produce fruit, produce seed.

χαίρω (74): [to enjoy a state of happiness and well-being] I rejoice, am glad; [to employ a formalized expression of greeting, implying a wish for happiness on the part of the person greeted] I greet, say 'hello'

Nouns:

ἀνάστασις, -εως, ἡ (42): [to come back to life after having once died] resurrection; [a process of change from a lower to a higher state] rising up; [a

change for the better] rising up.

ἀρχιερεύς, -έως, ὁ (122): [a principal priest, in view of belonging to one of the highpriestly families] chief priest; [the principal member among the chief priests] high priest, most important priest.

βασιλεύς, -έως, ὁ (115): [one who has absolute authority within a particular area and is able to convey this power and authority to a successor (though in NT times, certain kings ruled only with the approval of Roman authorities and had no power to pass on their prerogatives)] king.

γνῶσις, -εως, ἡ (29): [to possess information about] acquaintance; [the content of what is known] knowledge, what is known; [esoteric knowledge (primarily philosophical and religious), w. the implication of its being heretical and contrary to the gospel] esoteric knowledge; [to come to an understanding as the result of ability to experience and learn] comprehension, learning, understanding.

γονεύς, -έως, ὁ (20): [biological or legal parents] parents.

γραμματεύς, -έως, ὁ (64): [a recognized expert in Jewish law (including both canonical and traditional laws and regulations)] one who is learned in the Law, expert in the Law; [a person who has acquired a high level of education in a certain body of literature or discipline] scholar, teacher; [a city official with responsibility for the records of a town or city and apparently certain responsibilities for maintaining law and order] town clerk, town secretary.

δύναμις, -εως, ἡ (119): [the ability to perform a particular activity or to undergo some experience] ability, capability; [the potentiality to exert force in performing some function] power; [a deed manifesting great power, w. the implication of some supernatural force] mighty deed, miracle; [one who has the power to rule] ruler; [a supernatural power having some particular role in controlling the destiny and activities of human beings] power, authority; [the meaning or significance of a word or statement] meaning, what is intended.

ἐπίγνωσις, -εως, ἡ (20): [to possess more or less definite information about, possibly with a degree of thoroughness or competence] knowledge about; [the content of what is definitely known] what is known, definite knowledge, full knowledge, knowledge.

θλῖψις, -εως, ἡ (45): [trouble involving direct suffering] trouble and suffering, suffering, persecution.

ἱερόν, τό (71): [a temple or sanctuary and the surrounding consecrated area; with the exception of Acts 19:27, the reference in the NT is to the temple in Jerusalem, including the entire Temple precinct with

its buildings, courts, and storerooms] temple.

ἱερεύς, -έως, ὁ (31): [one who performs religious rites and duties on behalf of others] priest.

ἰχθύς, -ος, ὁ (20): fish.

κρίσις, -εως, ἡ (47): [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] standing trial, rendering a verdict, judgment; [the authority or right to judge guilt or innocence] the right to judge, the authority to judge; [a court of justice for determining guilt or innocence] court, court of justice; [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; [the administration of justice] justice, fairness; [the content of the process of judging] judgment, decision, evaluation; [the basis for rendering a judgment] basis of judging, basis for judgment; [punishment, w. the implication of having been judged guilty] punishment.

ναός, ὁ (45): [a building in which a deity is worshiped (in the case of the Temple in Jerusalem, a place where God was also regarded as dwelling] temple, sanctuary; [a small replica or model of a temple or shrine] replica temple, model of a shrine.

νοῦς, νοός, ὁ (24): [the psychological faculty of understanding, reasoning, thinking, and deciding] mind; [a particular manner or way of thinking] way of thinking, disposition, manner of thought, attitude.

παράκλησις, -εως, ἡ (29): [to cause someone to be encouraged or consoled, either by verbal or nonverbal means] encouragement; [to ask for something earnestly and with propriety] earnest request, appeal.

πίστις, -εως, ἡ (243): [that which is completely believable] what can be fully believed, that which is worthy of belief, evidence, proof; [to believe to the extent of complete trust and reliance] faith, trust; [the state of being someone in whom complete confidence can be placed] trustworthiness, dependability, faithfulness; [to believe in the good news about Jesus Christ and to become a follower] Christian faith; [the content of what Christians believe] the faith, beliefs, doctrine; [a promise or pledge of faithfulness and loyalty] promise, pledge to be faithful.

πόλις, -εως, ἡ (164): [a population center, in contrast with a rural area or countryside and without specific reference to size] city, town; [a population center of relatively greater importance (in contrast with κώμη 'village' and κωμόπολις 'town'), due to its size, economic significance, or political control over a surrounding area (it is possible that fortification of walls and gates also entered into the system of classification incontrast with other terms for population centers)] city; [the inhabitants of a city] city, inhabitants of a city.

συνείδησις, -εως, ἡ (30): [to be aware of information about something] knowing, being conscious of, aware of; [the psychological faculty which can distinguish between right and wrong] moral sensitivity, conscience.

Pronouns:

τίς, τί (555): [an interrogative reference to someone or something] who? what?

τις, τι (526):[a reference to someone or something indefinite, spoken or written about] someone, something, anyone, anything; [(occurring only in a predicate position) a reference to someone or something of prominence or distinction] someone important, something important.

Adjectives:

μέγας, μεγάλη, μέγα (243): [a large quantity, involving extent] much, big, great, extensive; [the upper range of a scale of extent, w. the possible implication of importance in relevant contexts] great, intense; [a large size, relative to the norm for the class of objects in question] large, big, great; [pertaining to being great in terms of status] great, important; [pertaining to being surprising in view of being important] surprising, strange.

πολύς, πολλή, πολύ (418): [a relatively large quantity of objects or events] many, a great deal of , a great number of; [a relatively large quantity] much, great, extensive; [the upper range of a scale of extent, but probably somewhat less than for μέγας, μεγάλως, and μέγεθος)] great, greatly, much a great deal.

Adverbs:

τί (24): [an interrogative reference to reason] why?

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Course:_____

✍ Written Exercise 14: ✍

👁Translate John 1:12-13 into correct English (**31 answers**):

✂Parse the following words according to the appropriate model (**71 answers**):

1.12

ὅσοι (13 answers): _____ Pron - Nom (_____) - M - P - ὅσος, -η, -ον - introducing a relative substantival appositional dependent clause - _____

δὲ: Postpositive coordinate conjunction introducing independent clause place in contrast to the preceding independent clause - but

ἔλαβον (8 answers): 2 Aor (_____) - _____ - Ind - 3 - P - _____ - _____

αὐτόν (10 answers): _____ Pron - Acc (_____) - M - S - αὐτός, -ή, -ό - _____

ἔδωκεν (8 answers): 1 Aor (_____) - _____ - Ind - 3 - S - δίδωμι- _____

αὐτοῖς (10 answers): _____ Pron - Dat (_____) - M - P - αὐτός, -ή, -ό - _____

ἐξουσίαν (7 answers): 1 - Acc (_____) - F - S - ἐξουσία, ἡ - _____

τέκνα (7 answers): 2 - Acc (_____) - N - P - τέκνον, τό - _____

θεοῦ (7 answers): 2 - Gen (_____) - M - S - _____, ___ - _____

γενέσθαι (8 answers): 2 Aor (_____) - Dep - Infin (S: Mod) - _____ - _____

τοῖς πιστεύουσιν (12 answers): Pres (Desc) - Act - Ptc (Adj: Subst) - Dat (Appos) - M - P - πιστεύω - to those believing

εἰς τὸ ὄνομα (8 answers): 3 - Acc (_____) - N - S - _____, -_____, ___- _____

αὐτοῦ (10 answers): _____ Pron - Gen (_____) - M - S - _____, -_____, -_____ -_____
1.13

οἵ (13 answers): Rel Pron - Nom (_____) - M - P -_____, _____, _____ - introducing _____ _____ apposi-
tional dependent clause - _____

οὐκ: negative adverb introducing a series of negative statements playing off the implicit verb ἐγεννήθησαν
that shows up at the end of the sentence in the positive expression. Note the series of negatives:
οὐκ...οὐδὲ...οὐδὲ...οὐδὲ...ἀλλ᾽ (not...neither...neither.neither...but).

ἐξ αἱμάτων (8 answers): 3 - Abl (_____) - N - P -_____, -_____, ___- _____

οὐδὲ: coordinate negative conjunction - neither

ἐκ θελήματος (8 answers): 3 - Abl (_____) - N - S - _____, -_____, ___ - _____

σαρκὸς (8 answers): 3 - Gen (_____) - F - S - _____, _____, ____- _____

οὐδὲ: coordinate negative conjunction - neither

ἐκ θελήματος (8 answers): 3 - Abl (_____) - N - S - _____, _____, ____- _____

ἀνδρὸς (8 answers): 3 - Gen (_____) - M - S - _____, _____, ____- _____

ἀλλ᾽ : coordinate conjunction introducing independent clause place in strong contrast to the preceding
statements - but

ἐκ θεοῦ (8 answers): 2 - Abl (_____) - M - S - _____, ___- _____

ἐγεννήθησαν (9 answers): 1 Aor (_____) - _____ (_____) - Ind - 3 - P - _____ - _____

❖**Conjugate the following verbs according to the appropriate model (12 answers):**
2 Aorist - Active - Indicative Forms of λαμβάνω (6 answers):
Person: Singular   Plural

1

2

3

1 Aorist - Active - Indicative Forms of δίδωμι (6 answers):
Person: Singular   Plural

1

2

3

⌘Decline the following nouns and noun derivatives according to the appropriate model (22 answers):

The singular and plural forms of αἷμα, -ατος, τό (6 answers):

                    Singular: Plural:

Nom

Gen/Abl

Dat/Ins/Loc

Acc

Interrogative Pronouns τίς, τί (16 answers).

Sing.   Masc/Fem   Neuter

Nom

Gen/Abla

Dat/Ins/Loc

Acc
Plural
Nom

Gen/Abla

Dat/Ins/Loc

Acc

〰Block diagram the above text according to the guidelines (14 answers):

     [12]   δὲ
               ὅσοι ἔλαβον αὐτόν,
  21   *ἔδωκεν αὐτοῖς ἐξουσίαν*
                      τέκνα θεοῦ γενέσθαι,
             τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
     [13]   οἳ οὐκ ἐξ αἱμάτων
               οὐδὲ ἐκ θελήματος σαρκὸς
               οὐδὲ ἐκ θελήματος ἀνδρὸς
               ἀλλ᾽ ἐκ θεοῦ ἐγεννήθησαν.

Answer the following questions from the block diagram above:

1. Identify the three antecedents of the personal pronoun αὐτοῖς:

    (1)

    (2)

(3)

2. Identify the two antecedents above defining human response to the coming of the Light:

(1)

(2)

3. Identify the purely divine aspect in the above antecedents:

4. Identify the tense forms used in the relative clause and participle phrase.
(1) ὅσοι ἔλαβον αὐτόν and (2) τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ

1)   2)

5. What is the interpretative significance of this shift in tense?

6. In the relative clause in verse thirteen, list the three negative assertions and then the positive assertion:

(1) -

(2) -

(3) -

(4) +

7. The expression ἐκ θεοῦ ἐγεννήθησαν in verse thirteen means (circle correct answer).

a) The Christian has been 'fathered' by God.
b) The birthing moment is pictured as a Mother giving birth to the Christian.
c) The Christian birth is an ongoing process to be developed by faithful service to Christ.

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