A - **Lesson 15** - Ω
"Childhood"

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:

Childhood Terms. A wide variety of terms could be used in ancient Greek to refer to the product of human birth. The *infant at birth* was a βρέφος, -ους, τό, but the term could refer to the fetus, that is, the child before birth, and thus the translation possibilities are "fetus," "infant," "baby," "child." βρέφος can also refer to the period of infancy while nursing from its mother. The idiom καρπὸς τῆς κοιλίας (literally, 'the fruit of the womb') is used to refer to a child or a baby in 📖 Luke 1:42. On the other hand, the male oriented idiom καρπὸς τῆς ὀσφύος (lit. 'fruit of the genitals') merely refers to descendants or offspring as in 📖 Acts 2:32.

A *child born of illicit relationship* is designated by the adjective νόθος, -η, -ον with the meaning 'illegitimate,' or 'bastard.' To be without parents as a child, i.e., an orphan, was designated by ὀρφανός, ὁ/ἡ. A woman who could not bear children was ἄτεκνος, -ον, 'childless.' The first child to be born was designated as πρωτότοκος, -ον 'first born' who enjoyed special privileges as such. These were referred to as πρωτοτόκια, τά, the 'birthright.' The nursing of the infant at its mother's breasts (μαστοί) is designated by the verb θηλάζω, 'I nurse,' which can express either the vantage point of the infant nursing or the mother nursing the baby. The mother who is nursing an infant is a τροφός, ἡ, although the term can also designate another woman nursing a child not her own and so means 'nursemaid.'

The adjective νήπιος, -η, -ον ordinarily designates a small child above the age of an infant but probably not more than three or four years of age. The verb form νηπιάζω designates either being such a small child or acting like one.

The person of the age *from infancy to puberty* (appx. 1 - 12 yrs) can be designed by a variety of terms. Included among these are παιδίον, τό; παιδάριον, τό; παῖς, παιδός, ὁ/ἡ. The translation of these words into English necessitates a careful examination of the context to determine which word is correct: child, boy, or girl. American culture tends to not refer to a youngster over about nine or ten years of age as a child except when a negative tone is attached to the word. The masculine article with παῖς usually means 'boy' while the feminine article means 'girl.' Also extensively used was τέκνον, τό for a child of this age either generically as 'child' or as a term of endearment 'my child.' Less frequent but also with tones of affection implicit is τεκνίον, τό, 'my child.' The gender specific designations with parental relation in view are υἱός, ὁ for 'son' and θυγάτηρ, -τρός, ἡ for 'daughter.'

The *female gender* specific reference to a girl about the age of puberty is κοράσιον, τό. Of special

Tips
This is the second segment of the series on birth to death.
Lesson 14-birth
Lesson 15-childhood
Lesson 16-youth/adult

interest is the transliterated Aramaic word in emphatic form ταλιθα for 'little girl' in 📖 Mk. 5:41 where κοράσιον is then used to translate the Aramaic word into Greek. A young girl in slavery was referred to as a παιδίσκη, ἡ. The offspring of one's children is designated as ἔκγονον, τό, 'grandchild.'

The *actions of parents in taking care of children* are referred to by several verbs τρέφω, ἐκτρέφω, ἀνατρέφω, τεκνοτροφέω in the sense of rearing or raising a child. In ancient Roman aristocratic society the slave who was entrusted with the responsibility of conducting the son of the aristocrat to and from school, but not as a teacher, and also supervised the boy's general behavior, was called the παιδογωγός, ὁ. This is difficult to translate into American English since we don't have a comparable tradition in our culture. It is, usually, rendered as 'guardian.' Interestingly, in ancient Greek theater, this person was typically portrayed with a switch in his hand walking behind the youngster ready to strike (παίω) him at the slightest misbehavior. Training was viewed in different areas. "παιδεύω and παιδεία focus upon the forming of proper habits of behavior, while νουθετέω and νουθεσία focus upon instruction in correct behavior. ἐντρέφω appears to focus more on continuous instruction and training in the area of skill and practical knowledge" (Louw-Nida, 2:414).

Although numerous *children's games* existed in the ancient world, and among the Jewish people in particular, the New Testament contains only one allusion to such activity in 📖 Mt. 11:17 (// Luke 7:32) which mimicked adult actions: Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε ("We played the flute for you and you would not dance, we sang a funeral dirge and you would not mourn.").

Elements of Greek Grammar:

Verbs: 🗝

The second and third categories of consonant stem verbs are those of the palatal and labial mute stems. A quick reminder of the mute consonants:

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

Palatal (Guttural) Mute Stem Verbs.

As is true with the liquid stem verbs, nothing different happens to these verbs when verb endings beginning with a vowel are added. Only when the ending begins with either sigma or theta do changes take place. The nature of these changes depends upon the particular type of stem consonant and whether a sigma or a theta begins the ending.

The pattern of these changes are as follows:

✒**With the *sigma endings*, *a palatal (guttural) mute consonant combines with the sigma to become* ξ.**

Notice how this works with the examples below. Unlike the liquid stem verbs, no difference exists between the sigma of the Future tense and that of the 1 Aorist tense. In the twenty plus frequency vocabulary listing some 34 palatal mute stem verbs occur in the Greek New Testament. The examples listed below are chosen because they occur in the Greek NT in the forms they illustrate.

First, note the patterns with kappa:
Primary Active Indicative endings:

		διώκω Present:	διώκω Future:
Sing:			
1	-ω	διώκω	διώξω
2	-εις	διώκεις	διώξεις
3	-ει	διώκει	διώξει
Plural:			
1	-ομεν	διώκομεν	διώξομεν
2	-ετε	διώκετε	διώξετε
3	-ουσι(ν)	διώκουσι	διώξουσι

Secondary Active Indicative endings:

		διώκω Imperfect:	διώκω 1 Aorist:
Sing			
1	-ον	ἐδίωκον	ἐδίωξα
2	-ες	ἔδιωκες	ἐδίωξας
3	-ε	ἔδιωκε	ἐδίωξε
Plural:			
1	-ομεν	ἐδιώκομεν	ἐδιώξαμεν
2	-ετε	ἐδιώκετε	ἐδιώξατε
3	-ον	ἐδίωκον	ἐδίωξαν

Infinitives:

Present	διώκειν
Future	διώξειν
1 Aorist	διῶξαι

Primary Middle Indicative endings:

Sing:		διώκω Present:	διώκω Future:
1	-ομαι	διώκομαι	διώξομαι
2	-ῃ	διώκῃ	διώξῃ
3	-εται	διώκεται	διώξεται
Plural:			
1	-όμεθα	διωκόμεθα	διωξόμεθα
2	-εσθε	διώκεσθε	διώξεσθε
3	-ονται	διώκονται	διώξονται

Secondary Middle Indicative engings:

Sing:		Imperfect:	1 Aorist:
1	-όμην	ἐδιωκόμην	ἐδιωξάμην
2	-ου	ἐδιώκου	ἐδιώξω
3	-ετο	ἐδιώκετο	ἐδιώξατο
Plural:			
1	-όμεθα	ἐδιωκόμεθα	ἐδιωξάμεθα
2	-εσθε	ἐδιώκεσθε	ἐδιώξασθε
3	-οντο	ἐδιώκοντο	ἐδιώξαντο

Infinitives:

Present	διώκεσθαι	
Future	διώξεσθαι	
1 Aorist	διώξασθαι	

Second, note the patterns with gamma:

Primary Active Indicative endings:

Sing:		ἀνοίγω Present:	ἀνοίγω Future:
1	-ω	ἀνοίγω	ἀνοίξω
2	-εις	ἀνοίγεις	ἀνοίξεις
3	-ει	ἀνοίγει	ἀνοίξει
Plural:			
1	-ομεν	ἀνοίγομεν	ἀνοίξομεν
2	-ετε	ἀνοίγετε	ἀνοίξετε
3	-ουσι(ν)	ἀνοίγουσι	ἀνοίξουσι

Secondary Active Indicative endings:

Sing:		λέγω Imperfect:	ἀνοίγω 1 Aorist:
1	-ον	ἔλεγον	ἀνέῳξα
2	-εις	ἀνοίγεις	ἀνοίξεις
3	-ε	ἔλεγε	ἀνέῳξε
Plural:			
1	-ομεν	ἐλέγομεν	ἀνεῴξαμεν
2	-ετε	ἐλέγετε	ἀνεῴξατε
3	-ον	ἔλεγον	ἀνέῳξαν

Infinitives:

Present	ἀνοίγειν	
Future	ἀνοίξειν	
1 Aorist	ἀνοῖξαι	

Primary Middle Indicative endings:

Sing:		ἀνοίγω Present:	ἀνοίγω Future:
1	-ομαι	ἀνοίγομαι	ἀνοίξομαι
2	-ῃ	ἀνοίγῃ	ἀνοίξῃ
3	-εται	ἀνοίγεται	ἀνοίξεται
Plural:			
1	-όμεθα	ἀνοιγόμεθα	ἀνοιξόμεθα
2	-εσθε	ἀνοίγεσθε	ἀνοίξεσθε
3	-ονται	ἀνοίγονται	ἀνοίξονται

Secondary Middle Indicative endings:

Sing:		λέγω Imperfect:	ἀνοίγω 1 Aorist:
1	-όμην	ἐλεγόμην	ἀνεῳξάμην
2	-ου	ἐλέγου	ἀνεῴξω
3	-ετο	ἐλέγετο	ἀνεῴξατο
Plural:			
1	-όμεθα	ἐλεγόμεθα	ἀνεῳξάμεθα
2	-εσθε	ἐλέγεσθε	ἀνεῴξασθε
3	-οντο	ἐλέγοντο	ἀνεῴξαντο

Infinitives:

Present	ἀνοίγεσθαι	
Future	ἀνοίξεσθαι	
1 Aorist	ἀνοίξασθαι	

Note:

The use of ἀνοίγω to illustrate the middle mute consonant verb stem highlights another phenomenon often encountered with consonant stem verbs, especially compound verbs: alternative spellings frequently exist originating out of the different dialects of the Greek language. With the tense verb endings not involving either a consonant or augmentation as a prefix, nothing appears to be unusual. But with the 1 Aorist active voice form three different spellings are found in the Greek New Testament: ἀνέῳξα, ἠνέῳξα, and ἤνοιξα. Similarly the 1 Aorist passive spellings vary as ἀνεῴχθην, ἠνεῴχθην, and ἠνοίχθην.

Sometimes the alternative spellings surface in the different Greek manuscripts of the New Testament as a reflection of different dialectical influences. As frustrating to the beginning Greek student as this could be, it is, nonetheless, a reality that must be adjusted to. Fortunately, this verb still follows the principles of contraction for the palatal mute stem in spite of the alternative spellings; often this is the case. Identification of these variations is made easier by explanations of them found in the better Greek lexicons, such as the Gingrich-Danker lexicon.

Thirdly, note the patterns with chi:
Primary Active Indicative endings:

		ἄρχω Present:	ἄρχω Future:
Sing:			
1	-ω	ἄρχω	ἄρξω
2	-εις	ἄρχεις	ἄρξεις
3	-ει	ἄρχει	ἄρξει
Plural:			
1	-ομεν	ἄρχομεν	ἄρξομεν
2	-ετε	ἄρχετε	ἄρξετε
3	-ουσι(ν)	ἄρχουσι	ἄρξουσι

Secondary Active Indicative endings:

		ἄρχω Imperfect:	ἄρχω 1 Aorist:
Sing:			
1	-ον	ἦρχον	ἦρξα
2	-ες	ἦρχες	ἦρξας
3	-ε	ἦρχε	ἦρξε
Plural:			
1	-ομεν	ἦρχομεν	ἦρξαμεν
2	-ετε	ἦρχετε	ἦρξατε
3	-ον	ἦρχον	ἦρξαν

Infinitives:

Present	ἄρχειν
Future	ἄρξειν
1 Aorist	ἄρξαι

Primary Middle Indicative endings:

		ἄρχω Present:	ἄρχω Future:
Sing:			
1	-ομαι	ἄρχομαι	ἄρξομαι
2	-ῃ	ἄρχῃ	ἄρξῃ
3	-εται	ἄρχεται	ἄρξεται
Plural:			
1	-όμεθα	ἀρχόμεθα	ἀρξόμεθα
2	-εσθε	ἄρχεσθε	ἄρξεσθε
3	-ονται	ἄρχονται	ἄρξονται

Secondary Middle Indicative endings:

		ἄρχω Imperfect:	ἄρχω 1 Aorist:
Sing:			
1	-όμην	ἠρχόμην	ἠρξάμην
2	-ου	ἦρχου	ἦρξω
3	-ετο	ἦρχετο	ἦρξατο
Plural:			
1	-όμεθα	ἠρχόμεθα	ἠρξάμεθα
2	-εσθε	ἦρχεσθε	ἦρξασθε
3	-οντο	ἦρχοντο	ἦρξαντο

Infinitives:

Present	ἄρχεσθαι
Future	ἄρξεσθαι
1 Aorist	ἄρξασθαι

With the *theta endings*, *the smooth and middle palatal mute consonants become the rough palatal mute consonant before theta, i.e., κ and γ become χ. No changes occur with the rough mute consonant before theta.*

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

	διώκω	ἀνοίγω	ἄρχω
Sing:			
1	διωχθήσομαι	ἀνοιχθήσομαι	ἀρχθήσομαι
2	διωχθήσῃ	ἀνοιχθήσῃ	ἀρχθήσῃ
3	διωχθήσεται	ἀνοιχθήσεται	ἀρχθήσεται
Plural:			
1	διωχθησόμεθα	ἀνοιχθησόμεθα	ἀρχθησόμεθα
2	διωχθήσεσθε	ἀνοιχθήσεσθε	ἀρχθήσεσθε
3	διωχθήσονται	ἀνοιχθήσονται	ἀρχθήσονται
Infinitives:			
	διωχθήσεσθαι	ἀνοιχθήσεσθαι	ἀρχθήσεσθαι

1 Aorist:

Sing:			
1	ἐδιώχθην	ἀνεῴχθην	ἤρχθην
2	ἐδιώχθης	ἀνεῴχθης	ἤρχθης
3	ἐδιώχθη	ἀνεῴχθη	ἤρχθη
Plural:			
1	ἐδιώχθημεν	ἀνεῴχθημεν	ἤρχθημεν
2	ἐδιώχθητε	ἀνεῴχθητε	ἤρχθητε
3	ἐδιώχθησαν	ἀνεῴχθησαν	ἤρχθησαν
Infinitives:			
	διωχθῆναι	ἀνεῳχθῆναι	ἀρχθῆναι

2 Aorist:

	ἀνοίγω
Sing:	
1	ἠνοίγην
2	ἠνοίγης
3	ἠνοίγη
Plural:	
1	ἠνοίγημεν
2	ἠνοίγητε
3	ἠνοίγησαν
Infinitives:	
	ἀνοίγῆναι

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                    Tips
Future Passive:   θη + Prim Middle Endings
1 Aorist Passive: θη + Sec   Active Endings
2 Aorist Passive:  η + Sec   Active Endings
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Labial Mute Stem Verbs.

The labial mute consonant stem verbs follow a pattern similar to the palatal mute stem verbs: the first and second consonants combine with sigma to become a sibilant consonant or they combine with theta to become the third mute consonant. Within the twenty plus frequency vocabulary responsibility, ten labial mute stem verbs occur: π- 6x, β- 0x, φ-4x.

✎**With the *sigma endings*, *a labial mute consonant combines with the sigma to become ψ.***

First, note the patterns with pi:
Primary Active Indicative endings:
Secondary Active Indicative endings:

Sing:		βλέπω Present:	βλέπω Future:
1	-ω	βλέπω	βλέψω
2	-εις	βλέπεις	βλέψεις
3	-ει	βλέπει	βλέψει
Plural:			
1	-ομεν	βλέπομεν	βλέψομεν
2	-ετε	βλέπετε	βλέψετε
3	-ουσι(ν)	βλέπουσι	βλέψουσι

Secondary Active Indicative endings:

Sing:		βλέπω Imperfect:	βλέπω 1 Aorist:
1	-ον	ἔβλεπον	ἔβλεψα
2	-ες	ἔβλεπες	ἔβλεψας
3	-ε	ἔβλεπε	ἔβλεψε
Plural:			
1	-ομεν	ἐβλέπομεν	ἐβλέψαμεν
2	-ετε	ἐβλέπετε	ἐβλέψατε
3	-ον	ἔβλεπον	ἔβλεψαν

Infinitives:
Present	βλέπειν
Future	βλέψειν
1 Aorist	βλέψαι

Primary Middle Indicative endings:

Sing:		βλέπω Present:	βλέπω Future:
1	-ομαι	βλέπομαι	βλέψομαι
2	-ῃ	βλέπῃ	βλέψῃ
3	-εται	βλέπεται	βλέψεται
Plural:			
1	-όμεθα	βλεπόμεθα	βλεψόμεθα
2	-εσθε	βλέπεσθε	βλέψεσθε
3	-ονται	βλέπονται	βλέψονται

Secondary Middle Indicative endings:

Sing:		βλέπω Imperfect:	βλέπω 1 Aorist:
1	-όμην	ἐβλεπόμην	ἐβλεψάμην
2	-ου	ἐβλέπου	ἐβλέψω
3	-ετο	ἐβλέπετο	ἐβλέψατο
Plural:			
1	-όμεθα	ἐβλεπόμεθα	ἐβλεψάμεθα
2	-εσθε	ἐβλέπεσθε	ἐβλέψασθε
3	-οντο	ἐβλέποντο	ἐβλέψαντο

Infinitives:
Present	βλέπεσθαι
Future	βλέψεσθαι
1 Aorist	βλέψασθαι

Second, note the patterns with beta:
Primary Active Indicative endings:

Sing:		θλίβω Present:	θλίβω Future:
1	-ω	θλίβω	θλίψω
2	-εις	θλίβεις	θλίψεις
3	-ει	θλίβει	θλίψει
Plural:			
1	-ομεν	θλίβομεν	θλίψομεν
2	-ετε	θλίβετε	θλίψετε
3	-ουσι(ν)	θλίβουσι	θλίψουσι

Secondary Active Indicative endings:

Sing:		θλίβω Imperfect:	θλίβω 1 Aorist:
1	-ον	ἔθλιβον	ἔθλιψα
2	-ες	ἔθλιβες	ἔθλιψας
3	-ε	ἔθλιβε	ἔθλιψε
Plural:			
1	-ομεν	ἐθλίβομεν	ἐθλίψαμεν
2	-ετε	ἐθλίβετε	ἐθλίψατε
3	-ον	ἔθλιβον	ἔθλιψαν

Infinitives:
Present	θλίβειν
Future	θλίψειν
1 Aorist	θλίψαι

Primary Middle Indicative endings:

		θλίβω Present:	θλίβω Future:
Sing:			
1	-ομαι	θλίβομαι	θλίψομαι
2	-ῃ	θλίβῃ	θλίψῃ
3	-εται	θλίβεται	θλίψεται
Plural:			
1	-όμεθα	θλιβόμεθα	θλιψόμεθα
2	-εσθε	θλίβεσθε	θλίψεσθε
3	-ονται	θλίβονται	θλίψονται

Primary Middle Indicative endings:

	Ending:	στρέφω Present:	στρέφω Future:
Sing:			
1	-ομαι	στρέφομαι	στρέψομαι
2	-ῃ	στρέφῃ	στρέψῃ
3	-εται	στρέφεται	στρέψεται
Plural:			
1	-όμεθα	στρεφόμεθα	στρεψόμεθα
2	-εσθε	στρέφεσθε	στρέψεσθε
3	-ονται	στρέφονται	στρέψονται

Secondary Middle Indicative endings:

		θλίβω Imperfect:	θλίβω 1 Aorist:
Sing:			
1	-όμην	ἐθλιβόμην	ἐθλιψάμην
2	-ου	ἐθλίβου	ἐθλίψω
3	-ετο	ἐθλίβετο	ἐθλίψατο
Plural:			
1	-όμεθα	ἐθλιβόμεθα	ἐθλιψάμεθα
2	-εσθε	ἐθλίβεσθε	ἐθλίψασθε
3	-οντο	ἐθλίβοντο	ἐθλίψαντο

Infinitives:

Present	θλίβεσθαι
Future	θλίψεσθαι
1 Aorist	θλίψασθαι

Secondary Middle Indicative endings:

		στρέφω Imperfect:	στρέφω 1 Aorist:
Sing:			
1	-όμην	ἐστρεφόμην	ἐστρεψάμην
2	-ου	ἐστρέφου	ἐστρέψω
3	-ετο	ἐστρέφετο	ἐστρέψατο
Plural:			
1	-όμεθα	ἐστρεφόμεθα	ἐστρεψάμεθα
2	-εσθε	ἐστρέφεσθε	ἐστρέψασθε
3	-οντο	ἐστρέφοντο	ἐστρέψαντο

Infinitives:

Present	στρέφεσθαι
Future	στρέψεσθαι
1 Aoritst	στρέψασθαι

Thirdly, note the patterns with phi:
Primary Active Indicative endings:

	Ending:	στρέφω Present:	στρέφω Future:
Sing:			
1	-ω	στρέφω	στρέψω
2	-εις	στρέφεις	στρέψεις
3	-ει	στρέφει	στρέψει
Plural:			
1	-ομεν	στρέφομεν	στρέψομεν
2	-ετε	στρέφετε	στρέψετε
3	-ουσι(ν)	στρέφουσι	στρέψουσι

Secondary Active Indicative endings:

		στρέφω Imperfect:	στρέφω 1 Aorist:
Sing:			
1	-ον	ἔστρεφον	ἔστρεψα
2	-ες	ἔστρεφες	ἔστρεψας
3	-ε	ἔστρεφε	ἔστρεψε
Plural:			
1	-ομεν	ἔστρεφομεν	ἔστρεψαμεν
2	-ετε	ἔστρεφετε	ἔστρεψατε
3	-ον	ἔστρεφον	ἔστρεψαν

Infinitives:

Present	στρέφειν
Future	στρέψειν
1 Aorist	στρέψαι

✎**With the *theta endings*, *the smooth and middle labial mute consonants become the rough labial mute consonant before theta, i.e., π and β become φ. Phi causes the theta to drop, thus creating 2 Aorist passive voice endings and 2 Future passive voice endings.***

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

	1 Future: βλέπω	θλίβω	2 Future: στρέφω
Sing:			
1	βλεφθήσομαι	θλιφθήσομαι	στρεφήσομαι
2	βλεφθήσῃ	θλιφθήσῃ	στρεφήσῃ
3	βλεφθήσεται	θλιφθήσεται	στρεφήσεται
Plural:			
1	βλεφθησόμεθα	θλιφθησόμεθα	στρεφησόμεθα
2	βλεφθήσεσθε	θλιφθήσεσθε	στρεφήσεσθε
3	βλεφθήσονται	θλιφθήσονται	στρεφήσονται
Infinitives:			
	βλεφθήσεσθαι	θλιφθήσεσθαι	στρεφήσεσθαι

> **Tips**
> As has been true previously, the ONLY forms that should be memorized are those in the boxes. Know these endings, then the modifications for each tense etc.

1 Aorist:		2 Aorist:
Sing:βλέπω	θλίβω	στρέφω
1 ἐβλέφθην	ἐθλίφθην	ἐστρέφην
2 ἐβλέφθης	ἐθλίφθης	ἐστρέφης
3 ἐβλέφθη	ἐθλίφθη	ἐστρέφη
Plural:		
1 ἐβλέφθημεν	ἐθλίφθημεν	ἐστρέφημεν
2 ἐβλέφθητε	ἐθλίφθητε	ἐστρέφητε
3 ἐβλέφθησαν	ἐθλίφθησαν	ἐστρέφησαν
Infinitives:		
βλεφθῆναι	θλιφθῆναι	στρεφθῆναι

Participles:

Participles in the English language come in two tenses: present tense (-ing words) and past tense (-ed words). The present tense English participle (and the phrase it can create) can be used in a variety of ways: (1) as an adverbial modifier (*While go-ing to town*, he found some hitchhikers along side the road.); (2) as an adjectival modifier (The man *going to town* found some hitchhikers along side the road.); (3) as a gerundive (*Loving* is the best way to go.). The past participle in English has two forms: (1) the weak form using the ending -ed (*loved*) and (2) the strong form using an alternative verb stem (*went*). Mostly, this participle is used as an adjective modifier: The person *loved* by God is surely blessed. Usually, the participle alone can be placed in front of the word it modifies (the **beloved** pastor), but must come after when elements are added to the participle.

Significance of tense. The *Greek participles*, as we have come to expect, have a much wider range of function and tense usage.

The tense forms most commonly used are the present and the aorist tenses, followed by the perfect tense, then the future tense. This pattern occurs because tense with the participle has nothing to do with time of occurrence, except for the future participle; instead, the kind of action is specified by the tense form: linear action by the present tense, punctiliar action by the aorist, and perfective action by the perfect tense. This lesson concentrates on the present participle; the others will follow in subsequent lessons.

The time of the participle action comes into the picture via the kind of action being defined. The incomplete, linear action of the present tense participle links the participle to the time frame of the regular verb in the sentence. Note the examples:

Present time:

ὁ ἄνθρωπος ὁ *ἀγαπῶν* τὸν θεὸν ἀκολουθεῖ τῷ Χριστῷ.

The man *loving* God follows Christ.

Here the main clause verb ἀκολουθεῖ is present time, so the present tense participle ἀγαπῶν specifies action taking place at the same time. However, if the tense of the main clause verb were shifted to past time, then the time of the participle action, while remaining present tense to specify linear action, would also shift to the past time, as in:

Past time:

ὁ ἄνθρωπος ὁ *ἀγαπῶν* τὸν θεὸν ἠκολουθεῖ τῷ Χριστῷ.

The man *who was loving* God was following Christ.

Since the English participle does not easily express this, the translator must switch over to an English relative clause to translate the Greek participle phrase. This allows the switch in the tense of the dependent clause verb to match the time frame established by the main clause verb. The kind of action defined in the tense of the main clause verb doesn't affect the kind of action defined by the tense of the Greek participle. Notice the pattern below with an

Aorist tense main clause verb:

ὁ ἄνθρωπος ὁ *ἀγαπῶν* τὸν θεὸν ἠκολούθησεν τῳ˜ Χριστῷ.

The man *who was loving* God followed Christ.

Future tense main clause verb:

ὁ ἄνθρωπος ὁ *ἀγαπῶν* τὸν θεὸν ἀκολουθήσει τῳ˜ Χριστῷ.

The man *who will love* God will follow Christ.

Thus, the time frame of the present participle is simultaneous to that of the regular verb the participle is linked to. This time frame connection is true for every type of use of the present tense participle.

Uses of the Greek Participle. In contrast to the English participle which is primarily an adjective modifier, the Greek participle has a wide range of functions. These, however, fall into two basic categories:

(1) adjectival and
(2) adverbial.

This lesson will cover the adjectival functions, and the subsequent lessons will cover the adverbial

range of specific functions. For a full listing see **Parsing Participles** in Appendix 2.

With the adjectival general function, you need to go back to the pattern of constructions studied with the Greek adjective in Lessons 2 and 6, since the participle uses those same patterns in the same ways as the adjective. A quick review with application to participles:

Substantival Use: *The articular non-modifying use of the adjective.*

The adjective with the article becomes a noun, rather than modifies, as in ὁ ἀγαθὸς ἀγαπεῖ τὸν θεόν translates as "**the good man** loves God."

In the same way, the participle can assume the substantival role, as in ὁ πιστεύων εἰς τὸν Χριστὸν ἀγαπεῖ τὸν θεόν. This Greek participal phrase can be translated either by the English participle (**The one believing in Christ** loves God) or the English relative clause (**The one who believes in Christ** loves God). Notice the impact on translation when the time frame of the main clause verb shifts to past time: ὁ πιστεύων εἰς τὸν Χριστὸν ἠγάπησεν τὸν θεόν (**The one who was believing in Christ** loved God).

of the article with the adjective being used to modify a noun or pronoun. The position of the attributive adjective in relation to the noun can vary, but involves the use of the article: ὁ ἀγαθὸς ἄνθρωπος, ὁ ἀγαθὸς ὁ ἄνθρωπος, ὁ ἄνθρωπὸς ὁ ἀγαθός, all translated as "the good man."

Likewise, the attributive use of the Greek participle involves the use of the articular participle modifying a noun or pronoun: ὁ ἄνθρωπὸς **ὁ πιστεύων εἰς τὸν Χριστὸν** ἀγαπεῖ τὸν θεόν which can be translated by either the English participle (The man **believing in Christ** loves God) or the English relative clause (The man **who believes in Christ** loves God).

Sometimes the participle phrase will be dropped in between the noun and its article as in ὁ **πιστεύων εἰς τὸν Χριστὸν** ἄνθρωπὸς ἀγαπεῖ τὸν θεόν. Although literally the sentence reads "the believing in Christ man loves God," English grammar dictates that this sentence must be translated the same as the previous example: The man **believing in Christ** loves God.

The parsing of the attributive participle is identical to the substantival example in the Tips with the following changes: - Ptc (Adj: Attrib) - Nom - . Iden-

The parsing reflects both the verbal (tense and voice) and the noun (case, gender, number) aspects of the Greek participle. The verbal aspects will be parsed the same way as a regular verb, with the same range of function. The limitation of this is with the tense function. Since the present tense participle is defining only the kind of action, linear, the tense function is confined to the Descriptive use of the present tense. With the Aorist participle the basic tense function will be the Constative.

The noun aspects of the participle will be identical to a regular noun. With the substantival participle, the case function will need to be identified, since the participle has assumed the role of a noun.

Attributive Modifier: *The articular modifying use of the adjective.*

The Greek attributive adjective involves the use

tify the attributive adjective function of the participle. No case function , i.e., ( ), is necessary with either the attributive adjective or with the Greek participle being used as an attributive modifier.

Predicate Modifier: *The anarthrous modifying use of the adjective.*

The predicate adjective is the use of the adjective without the article in a modifying role. The common patterns of construction are ἀγαθὸς ὁ ἄνθρωπος or ὁ ἄνθρωπὸς ἀγαθός. Both are translated as "the man is good." Implicit is the verb form of εἰμί as is sometimes found in ὁ ἄνθρωπός ἐστιν ἀγαθός.

The most frequent use of the predicate participle is similar to the last example where the participle replaces the predicate adjective, as in ὁ ἄνθρωπός

ἐστὶν **πιστεύων εἰς τὸν Χριστὸν** which would be translated as "the man is **believing in Christ**."

This pattern creates the so-called periphrastic construction, that allows for a stronger emphasis upon the linear action nature of both the verb and the participle. There are several species of periphrasis in the Greek New Testament all involving a tense form of the verb εἰμί and a predicate participle:

Type:	εἰμί Tense:	Ptc Tense:
Present Periphrastic:	Present	**Present**
Imperfect Periphrastic:	Imperfect	**Present**
Future Periphrastic:	Future	**Present**
Perfect Periphrastic:	Present	*Perfect*
Pluperfect Periphrastic:	Imperfect	*Perfect*
Future Perfect Periphrastic:	Future	*Perfect*

The first three forms, making use of the present tense Greek participle, stress the continuous action implicit in the linear action of the Greek present tense. The last three forms, making use of the perfect tense Greek participle, stress the Intensive tense function of the respective tenses. This emphasizes the existing state of being growing out of the occurrence of the verb action.

These patterns can be illustrated as follows:

	εἰμί	Ptc:	
ὁ ἄνθρωπός	-------	---------	*εἰς τὸν Χριστὸν*

Present Periphrastic:
	ἐστὶν	*πιστεύων*	
The man	*is*	*believing*	*in Christ.*

Imperfect Periphrastic:
	ἦν	*πιστεύων*	
The man	*was*	*believing*	*in Christ.*

Future Periphrastic:
	ἔσται	*πιστεύων*	
The man	*will be*	*believing*	*in Christ.*

Perfect Periphrastic:
	ἐστὶν	*πεπιστεύκως*	
The man	*is* *(in the state of ongoing)* *faith*		*in Christ.*

Pluperfect Periphrastic:
	ἦν	*πεπιστεύκως*	
The man	*has been* *(in the state of ongoing)* *faith*		*in Christ.*

Future Perfect Periphrastic:
	ἔσται	*πεπιστεύκως*	
The man	*will be* *(in the state of ongoing)* *faith*		*in Christ.*

The other use of the predicate participle in Greek is with the anarthrous participle outside the nominative case when it is attached to a noun or pronoun. An illustration of this is ἐγὼ γινώκσω τὸν ἄνθρωπον **πιστεύοντα εἰς τὸν Χριστόν**. This can be translated either as "I know the man **believing in Christ**" or as "I know the man **who believes in Christ**." Although not much difference would be noticeable in an English translation were the Greek construction the attributive ἐγὼ γινώκσω τὸν ἄνθρωπον **τὸν πιστεύοντα εἰς τὸν Χριστόν**, the predicate construction places higher emphasis upon the participle than the attributive construction.

Another issue to be addressed with the anarthrous Greek participle is whether the pattern reflects a predicate adjective use or an adverbial use since all adverbial participles are anarthrous. Most adverbial participles will be found in the nominative case, reflecting a common 'subject' to the verb they modify. But not all show up in the nominative case. Since the Greek adverb can more easily modify nouns than its English counterpart, other cases can be used as well. For example, the above example ἐγὼ γινώκσω τὸν ἄνθρωπον **πιστεύοντα εἰς τὸν Χριστόν** could be taken as an adverbial temporal use of the participle, resulting in the English translation "I know the man **when he believes in Christ**." The sentence context will provide the clue as to whether the participle should be taken as a predicate adjective use or as an adverbial temporal use. The adverbial functions will come in subsequent lessons.

The parsing of the predicate participle is identical to the above attributive example with the following change: - Ptc (Adj: Pred) - Nom - . Identify the predicate adjective function of the participle. No case function , i.e., ( ), is necessary with either the predicate adjective or with the Greek participle being used as an predicate modifier.

Summary: When trying to determine the function of the participle, first look for an article connected to it. If one exists, then the options are either substantival or attributive adjective. The choice between these two is made on the basis of whether a noun or pronoun in the same case-gender-number is present. If so, then the participle is the attributive use; if not, then the substantival. If no article is present with the participle, then the participle is either adverbial (most of the time) or predicate adjective. Since most of the predicate adjective uses are in the periphrastic constructions, look to see whether a form of the εἰμί verb is present. If

so, then clearly you are looking at the predicate adjective use. If the anarthrous participle is outside the nominative case, check for a noun or pronoun in the same case-gender-number. If so, then you *may* be looking at the predicate adjective use, depending upon contextual signals.

Spellings of the Present Tense Greek Participle. The Greek active voice participle follows the basic patterns of the third declension nouns, while the middle and passive voices use alternative patterns following the 1-2 declension adjective endings. Critical to learning the participle endings is identifying the component elements used to put them together.

Learning these third declension oriented endings begins with the present participle of the εἰμί verb. These forms, then, become the basis for all active voice endings for all tenses. Thus, learning these forms well can't be overstressed!

Present Tense of εἰμί:

	Masc:	Fem:	Neut:
Sing:			
N	ὤν	οὖσα	ὄν
G/A	ὄντος	οὔσης	ὄντος
D/I/L	ὄντι	οὔσῃ	ὄντι
A	ὄντα	οὖσαν	ὄν
Plural:			
N	ὄντες	οὖσαι	ὄντα
G/A	ὄντων	οὐσῶν	ὄντων
D/I/L	οὖσι(ν)	οὔσαις	οὖσι(ν)
A	ὄντας	οὔσας	ὄντα

Present Tense Active Voice of λέγω:

	Masc:	Fem:	Neut:
Sing:			
Nom	λέγων	λέγουσα	λέγον
Gen/Abl	λέγοντος	λεγούσης	λέγοντος
Dat/Ins/Loc	λέγοντι	λεγούσῃ	λέγοντι
Acc	λέγοντα	λέγουσαν	λέγον
Plural:			
Nom	λέγοντες	λέγουσαι	λέγοντα
Gen/Abl	λεγόντων	λεγουσῶν	λεγόντων
Dat/Ins/Loc	λέγουσι(ν)	λεγούσαις	λέγουσι(ν)
Acc	λέγοντας	λεγούσας	λέγοντα

Notes:

•Notice how the εἰμί participle becomes the endings for the present tense active voice. Simply remove the breathing marks and rearrange, when necessary, the accent marks.

•The accenting of participles follows the recessive principle of verbs. That is, move the accent as far away from the ultima as the rules permit.
•The feminine endings follow the first declension singular short alpha sets of endings with the α-η-η-α cycle of vowels in the endings.
•All the alphas in all genders are short, except for the feminine accusative plural.
•The feminine genitive plural ending has the circumflex over the ultima in the same pattern as first declension nouns.
•The feminine endings use the feminine first declension pattern, while the masculine and neuter genders use the third declension patterns. This is consistent to the adjectives etc. where a different feminine set of endings is used to distinguish them from the masculine.

Present Tense Middle and Passive Voices of λέγω:

	Masc:	Fem:	Neut:
Sing:			
N	λεγόμενος	λεγομένη	λεγόμενον
G/A	λεγομένου	λεγομένης	λεγομένου
D/I/L	λεγομένῳ	λεγομένῃ	λεγομένῳ
A	λεγόμενον	λεγομένην	λεγόμενον
Plural:			
N	λεγόμενοι	λεγόμεναι	λεγόμενα
G/A	λεγομένων	λεγομένων	λεγομένων
D/I/L	λεγομένοις	λεγομέναις	λεγομένοις
A	λεγομένους	λεγομένας	λεγόμενα

Notes:

•The component elements of these forms are the *verb stem + ο + μεν + 1/2 declension adjectival endings*.
•The accenting of these forms is recessive like the other forms: move the acute accent mark as far away from the ultima as the rules permit.
•The genitive feminine plural is regular, rather than having the circumflex on the ultima.
•The same forms can be either middle voice or passive voice, depending on the context.
•The functions of the middle and the passive voices, the ( ) in the parsing of voice, are the same as the regular verbs.

> **Tips**
> **Know the present ptc. of εἰμί and you can form every Greek ptc. in the active and passive voices from this one set of spellings.**

Indefinite Relative Pronouns (whoever, whatever):

This pronoun is the other pure relative pronoun that has survived into Koine Greek from the classical era of the Attic dialect. Its formation is from the definite relative ὅς, ἥ, ὅ combined with the indefinite pronoun τις, τι. It denotes a sense of indefiniteness in reference taking on the sense roughly of the English indefinite relatives "whoever" and "whatever."

	Masc:	Fem:	Neut:
Sing:			
N	ὅστις	ἥτις	ὅτι
G/A	οὗτινος	ἧστινος	οὗτινος
D/I/L	ᾧτινι	ᾗτινι	ᾧτινι
A	ὅντινα	ἥντινα	ὅτι
Plural:			
N	οἵτινες	αἵτινες	ἅτινα
G/A	ὧντινων	ὧντινων	ὧντινων
D/I/L	οἵστισι	αἵστισι	οἵστισι
A	οὕστινας	ἅστινας	ἅτινα

Notes:

•Although all the spellings are given for completeness of listing, the nominative singular and plural forms dominate the New Testament usage, with a few neuter accusative forms in the singular and plural.

•The spellings merely combine the various spellings of the definite relative and the indefinite pronouns with the accent marks on the beginning vowels or diphthongs.

•The rough breathing mark is present on all forms.

•The meaning of the pronoun can range from the generalized "whoever," "whatever" to a qualitative tone "such a person who" to a virtual synonym to ὅς as "who" or "what."

•The verb used with the pronoun is mostly in the indicative mood, but the subjunctive mood verb can be used to heighten the sense of indefiniteness.

•☜The particle of indefiniteness ἄν can be used, along with the subjunctive mood verb, to further heighten the sense of indefiniteness of the pronoun. Unfortunately, the English has great difficulty in expressing these shades of indefiniteness, and thus the meaning of the Greek pronoun tends to be lost in the translation process.

Adjectives

The pure third declension adjective possess two sets of endings with the first set covering both the masculine and the feminine genders. The ες stem represents this pure third declension pattern of endings, while the υ stem is a mixed pattern with a different, distinctive set of first declension feminine endings.

The ες Stem:

	Masc/Fem:	Neut:
Sing:		
N	πλήρης	πλήρες
G/A	πλήρους	πλήρους
D/I/L	πλήρει	πλήρει
A	πλήρη	πλήρες
Plural:		
N	πλήρεις	πλήρη
G/A	πλήρων	πλήρων
D/I/L	πλήρεσι(ν)	πλήρεσι(ν)
A	πλήρεις	πλήρη

Notes:

•The true stem surfaces in the neuter nominative and accusative singular forms. Elsewhere, the stem vowel is lengthened to create the various forms.

•The second and third inflectional forms are the same in all genders for both the singular and the plural.

•These forms have affininty with the ες third declension nouns like γένος, -ους, τό.

The υ Stem:

	Masc:	Fem:	Neut:
Sing:			
N	ταχύς	ταχεῖα	ταχύ
G/A	ταχέως	ταχείας	ταχέως
D/I/L	ταχεῖ	ταχείᾳ	ταχεῖ
A	ταχύν	ταχεῖαν	ταχυ
Plural:			
N	ταχεῖς	ταχεῖαι	ταχέα
G/A	ταχέων	ταχειῶν	ταχέων
D/I/L	ταχέσι (ν)	ταχείαις	ταχέσι (ν)
A	ταχεῖς	ταχείας	ταχέα

Notes:

•The υ vowel of the stem changes to ε before a vowel, along with the dative plural masculine and feminine forms.

•The feminine stem changes the υ into the diphthong ει and thus creates the long alpha pattern of singular endings of the first declension.
•These forms in the masculine and neuter have some affininty with the υ third declension nouns like ἰχθύς, -ος, ὁ.

✂ **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:
διωχθήσεται	Fut (Pred)	Pass (DPA)	Ind	3	Sing	διώκω	he will be persecuted

Tense forms and functions studied so far:
Present (Descriptive), (Iterative), (Historical)
Imperfect (Descriptive), (Iterative), (Inceptive), (Durative)
Future (Predictive), (Deliberative)
1 Aorist (Constative), (Culminative), (Ingressive)
2 Aorist (Constative), (Culminative), (Ingressive)
Perfect (Consummative), (Intensive)
Pluperfect (Consummative), (Intensive)

Voice forms and functions studied so far:
Active (Causative)
Middle (Intensive), (Reflexive), (Reciprocal), (Causative)
Deponent
Passive (DPA), (DIM), (IPA), (IIM), (NAE)

Mood forms and functions studied so far:
Indicative
Indicative (Interrogative), (Potential)
Subjunctive (Hortatory), (Prohibitive), (Deliberative), (Emphatic Negation), (Potential)
Optative (Voluntative), (Potential), (Deliberative)

Infinitives:

Form:	Tense:	Voice:	Part of Speech:	Functions: (General: Specific)	Lexical Form:	Translation:
διωχθῆναι	1 Aor (Const)	Pass (NAE)	Infin	(S: Object)	διώκω	to be persecuted

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: (Causative)

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)

Participles:

Form:	Tense	Voice	Part of Speech (Function)	Case	Gen	Number	Lexical Form	Translation
ὁ πιστεύων	Pres (Desc)	Act	Ptc (Adj:Subst)	Nom (Subj)	M	S	πιστεύω	the one who believes

Tenses studied thus far:
Present (Descriptive)
Voices studied thus far:
Active: (Causative)
Middle (Intensive), (Reflexive), (Reciprocal), (Causative)
Deponent
Passive (DPA), (DIM), (IPA), (IIM), (NAE)
General and specific functions studied thus far:
Adjectival: Attributive, Substantival, Predicate

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 Cir-
cumstances), (Direct Object), (Association), (Advantage), (Subjective), (Ob-
jective)
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), (Compari-
son), (Relationship), (Possession), (Predicate), (Purpose), (Result)

Pronouns:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
ὅστις	Rel Pron	Nom (Subj)	Masc	Sing	ὅστις, ἥτις, ὅτι	whoever

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
            Indefinite Relative: ὅστις, ἥτις, ὅτι
        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:
πλήρης	Adj (Pred)	Nom	Masc	Sing	πλήρης, -ες	full

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:

General	Specific
Substantival	Object
	Subject
Adjectival	-----------
Adverbial	Cause
	Temporal
	Comparative
	Local
	Conditional
	Concessive

❖ Conjugating Verbs/Verbals: ❖

Present - Active - Indicative Forms of ω-conjugation palatal verbs (διώκω):

Person:	Singular	Plural	Infinitive:
1	διώκω	διώκομεν	διώκειν
2	διώκεις	διώκετε	
3	διώκει	διώκουσι(ν)	

Future - Active - Indicative Forms of ω-conjugation palatal verbs (διώκω):

Person:	Singular	Plural	Infinitive:
1	διώξω	διώξομεν	διώξειν
2	διώξεις	διώξετε	
3	διώξει	διώξουσι(ν)	

Imperfect - Active - Indicative Forms of ω-conjugation palatal verbs (διώκω):

Person:	Singular	Plural
1	ἐδίωκον	ἐδιώκομεν
2	ἐδίωκες	ἐδιώκετε
3	ἐδίωκε (ν)	ἐδίωκον

1 Aorist - Active - Indicative Forms of ω-conjugation palatal verbs (διώκω):

Person:	Singular	Plural	Infinitive:
1	ἐδίωξα	ἐδιώξαμεν	διῶξαι
2	ἐδίωξας	ἐδιώξατε	
3	ἐδίωξε	ἐδίωξαν	

Present Tense Participle of εἰμί:

	Masc:	Fem:	Neut:	Masc: Plural:	Fem:	Neut:
Sing:						
Nom	ὤν	οὖσα	ὄν	ὄντες	οὖσαι	ὄντα
Gen/Abl	ὄντος	οὔσης	ὄντος	ὄντων	οὐσῶν	ὄντων
Dat/Ins/Loc	ὄντι	οὔση	ὄντι	οὖσι (ν)	οὔσαις	οὖσι (ν)
Acc	ὄντα	οὖσαν	ὄν	ὄντας	οὔσας	ὄντα

Present Tense Active Voice Participle of λέγω:

	Masc:	Fem:	Neut:	Masc: Plural:	Fem:	Neut:
Sing:						
Nom	λέγων	λέγουσα	λέγον	λέγοντες	λέγουσαι	λέγοντα
Gen/Abl	λέγοντος	λεγούσης	λέγοντος	λεγόντων	λεγουσῶν	λεγόντων
Dat/Ins/Loc	λέγοντι	λεγούση	λέγοντι	λέγουσι (ν)	λεγούσαις	λέγουσι (ν)
Acc	λέγοντα	λέγουσαν	λέγον	λέγοντας	λεγούσας	λέγοντα

Present Tense Middle and Passive Voice Participle of λέγω:

	Masc:	Fem:	Neut:	Masc: Plural:	Fem:	Neut:
Sing:						
Nom	λεγόμενος	λεγομένη	λεγόμενον	λεγόμενοι	λεγόμεναι	λεγόμενα
Gen/Abl	λεγομένου	λεγομένης	λεγομένου	λεγομένων	λεγομένων	λεγομένων
Dat/Ins/Loc	λεγομένῳ	λεγομένη	λεγομένῳ	λεγομένοις	λεγομέναις	λεγομένοις
Acc	λεγόμενον	λεγομένην	λεγόμενον	λεγομένους	λεγομένας	λεγόμενα

⌘ **Declining Nouns and Noun Derivatives:** ⌘

Indefinite Relative Pronouns (whoever, whatever):

	Masc:	Fem:	Neut:	Masc: Plural:	Fem:	Neut:
Sing:						
Nom	ὅστις	ἥτις	ὅτι	οἵτινες	αἵτινες	ἅτινα
Gen/Abl	οὗτινος	ἧστινος	οὗτινος	ὧντινων	ὧντινων	ὧντινων

| Dat/Ins/Loc | ᾧτινι | ᾗτινι | ᾧτινι | οἵστισι | αἵστισι | οἵστισι |
| Acc | ὅντινα | ἥντινα | ὅτι | οὕστινας | ἅστινας | ἅτινα |

The ες Stem 3rd Declension Adjectives:

	Masc/Fem:	Neut:	Masc/Fem:	Neut:
Sing:			Plural:	
Nom	πλήρης	πλῆρες	πλήρεις	πλήρη
Gen/Abl	πλήρους	πλήρους	πλήρων	πλήρων
Dat/Ins/Loc	πλήρει	πλήρει	πλήρεσι (ν)	πλήρεσι (ν)
Acc	πλήρη	πλῆρες	πλήρεις	πλήρη

The υ Stem 3rd Declension Adjectives:

	Masc:	Fem:	Neut:	Masc:	Fem:	Neut:
Sing:				Plural:		
Nom	ταχύς	ταχεῖα	ταχύ	ταχεῖς	ταχεῖαι	ταχέα
Gen/Abl	ταχέως	ταχείας	ταχέως	ταχέων	ταχειῶν	ταχέων
Dat/Ins/Loc	ταχεῖ	ταχείᾳ	ταχεῖ	ταχέσι (ν)	ταχείαις	ταχέσι (ν)
Acc	ταχύν	ταχεῖαν	ταχύ	ταχεῖς	ταχείας	ταχέα

📖 Vocabulary for 'Childhood': 📖

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:

ἄγω (67): [to direct or guide the movement of an object, w/o special regard to point of departure or goal] I lead, bring; [to carry or bring, especially animate beings] I carry, bring; [to move away from a reference point] I go away, leave; [to so influence others as to cause them to follow a recommended course of action] I guide, direct, lead; [to be actively performing some function] I carry on, function, am operative; [to occur at a particular or expected time] I take place, am, occur; [to experience a duration of time] I spend time.

ἀναβλέπω (25): [to direct one's vision upward] I look up; [to become able to see, whether for the first time or again] I gain sight, am able to see, see again.

ἀναγινώσκω (32): [to read something written, normally done aloud and thus involving verbalization] I read.

ἀνάγω (23): [to bring or lead up] I bring up, lead up; [to bring an offering to] I offer to, present to.

ἀνατρέφω (3): [to raise a child to maturity by providing for physical and psychological needs] I raise, rear, bring up.

ἀνοίγω (77): [to cause something to be open] I open, make open.

ἀπέρχομαι (118): [motion away from a reference point w. emphasis upon the departure, but w/o implications as to any resulting state of separation or rupture] I go away, depart, leave; [to go out of existence] I cease to exist, pass away.

ἀποθνήσκω (111): [the process of dying] I die; [to be in imminent danger of dying] I face death, am likely to die; [(a fig. extension of mng. 'to die') to be unable to respond or react to any impulse or desire] I am dead to, did not respond to, have no part in.

ἀποκαλύπτω (26): [to cause something to be fully known] I reveal, disclose, make fully known.

ἅπτομαι (35): [to hold on to an object] I hold on to, retain in the hand, seize; [to touch, w. the implication of relatively firm contact] I touch; [to cause some relatively light physical, moral, and/or spiri-

tual harm to] I harm.

ἄρχω (86): [act. voice: to rule or govern, w. the implication of preeminent position and status] I rule, govern; [dep. voice: to initiate an action, process, or state of being] I begin, commence; [dep. voice: a point of time at the beginning of a duration] I begin.

βλέπω (133): [to see, frequently in the sense of becoming aware of or taking notice of something] I see, become aware of, notice, glance at; [to have the faculty of sight] I am able to see; [to be ready to learn about future dangers or needs, w. the implication of preparedness to respond appropriately] I am aware of, watch out for, pay attention to; [to process information by giving consideration to various aspects] I think about, consider; [to come to understand as the result of perception] I understand, perceive, see, recognize; [to take responsibility for causing something to happen] I see to it that something happens, arrange for something to happen; [to be oriented in a particular direction] I face.

γινώσκω (222): [to possess information about] I know, know about, have knowledge of, am acquainted with; [to acquire information by whatever means, but often w. the implication of personal involvement or experience] I learn, find out; [to learn to know a person through direct personal experience, implying a continuity of relationship] I know, become acquainted with, am familiar with; [to come to an understanding as the result of ability to experience and learn] I come to understand, perceive, comprehend; [to indicate that one does know] I acknowledge; [to have sexual intercourse with] I know.

γράφω (190): I write.

δέχομαι (56): [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 accept the presence of a person w. friendliness] I welcome, receive, accept, have as a guest; [to readily receive informa-

tion and to regard it as true] I receive readily, accept, believe; [to take hold of something or someone, with or without force] I take hold of, grasp, grab.

διδάσκω (97): [to provide instruction in a formal or informal setting] I teach.

διέρχομαι (43): [to complete movement in a particular direction] I move on to, go on to; [to travel around an area, w. the implication of both extensive and thorough movement throughout an area] I travel around through, journey all through; [to move from one side to another of some geographical object (for example, body of water, chasm, valley, etc.)] I cross over, go over; [to move through a three-dimensional space] I go through, penetrate through.

διώκω (45): [to follow with haste, and presumably with intensity of effort, in order to catch up with, for friendly or hostile purpose] I run after, chase after, pursue; [to move quickly and energetically toward some objective] I hasten, run, press forward, press on; [to systematically organize a program to oppress and harass people] I persecute, harass; [to do something with intense effort and with definite purpose or goal] I do with effort, strive toward.

εἰσέρχομαι (194): [to move into a space, either two-dimensional or three-dimensional] I move into, come into, go into, enter; [to happen, w. the focus upon the initial aspect] I happen, come into; [to begin, w. focus upon the initial stages of an activity] I begin, commence; [to begin to experience an event or state] I begin to experience, come into an experience, attain.

ἐκλέγομαι (22): [to make a choice of one or more possible alternatives] I choose, select, prefer; [to make a special choice based upon significant preference, often implying a strongly favorable attitude toward what is chosen] I choose.

ἐκτρέφω (2): [to provide food for, w. the implication of a considerable period of time and the food being adequate nourishment] I provide food for, give food to someone to eat; [to raise a child to maturity by providing for physical and psychological needs] I raise, rear, bring up.

ἐξέρχομαι (218): [to move out of an enclosed or well-defined two or three-dimensional area] I go out of, depart out of, leave from within; [to go out of existence] I cease to exist, pass away, cease.

ἐπιγινώσκω (44): [to possess more or less definite information about, possibly with a degree of thoroughness or competence] I know about, know definitely about; [to come to an understanding as the result of ability to experience and learn] I come to understand, perceive, comprehend; [to acquire information, probably in a somewhat more exact or detailed form and perhaps with focus upon what is learned] I learn about, find out about; [to identify newly acquired information with what had been previously learned or known] I recognize; [to indicate that one does know] I acknowledge.

ἐπιστρέφω (36): [to return to a point or area where one has been before, w. probable emphasis on turning about] I return to, go back to; [to change one's belief, w. focus upon that to which one turns] I turn to, come to believe, come to accept; [to cause a person to change belief, w. focus upon that to which one turns] I cause to change belief, cause to turn to; [to change one's manner of life in a particular direction. w. the implication of turning back to God] I change my ways, turn to God, repent; [mid.= to turn around to or toward] I turn around, turn toward

ἔρχομαι (636): [to move from one place to another, either coming or going] I come, go; [to move toward or up to the reference point of the viewpoint character or event] I come; [to come into a particular state or condition, implying a process] I become; [to happen, w. the implication of the event being directed to someone or something] I happen to.

εὑρίσκω (176): [to learn the location of something, either by intentional searching or by unexpected discovery] I learn the whereabouts of something, find, discover, come upon, happen to find; [to learn something previously not known, frequently involving an element of surprise] I learn, find out, discover; [to attain a state, w. the supplementary implication of discovery] I attain to, discover; [to begin to experience an event or state] I begin to experience, come into an experience, attain.

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

θηλάζω (5): [the activity of a baby feeding at the breast] I nurse (of a baby), suck, feed on; [to cause a baby to feed at the breast] I nurse a baby.

ἥκω (26): [to move toward and to arrive at a point] I come to, reach, arrive; [to be in a place, as the result of having arrived] I am here, am there; [to have come

or to be present, w. respect to some temporal reference point] I happen, have happened.

καταλείπω (24): [to leave or depart, w. emphasis on the finality of the action] I leave, leave from, go away from; [to cause or permit something to remain in a place and to go away (with or without implying purpose)] I leave, leave behind, abandon; [to cause to continue to exist, normally referring to a small part of a larger whole] I cause to remain, leave to exist, leave; [to give up or neglect one's concern for something] I no longer am concerned about, neglect, give up concern for; [to cause a particular relationship to cease] I leave, no longer relate to; [to leave someone w/o help] I leave off helping, leave without help, do not help.

λέγω (2262): [to speak or talk, w. apparent focus upon the content of what is said] I say, talk, tell, speak; [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 mark the correspondence in the meaning of foreign expressions] I mean; [to say something in order to explain more fully the implications or intent of what has been said] I mean, imply.

μιμνήσκομαι (23): [to recall information from memory, but w/o necessarily the implication that persons have actually forgotten] I remember, recall, thank about again; [to recall or be aware of information, and as a result to respond in an appropriate manner (for example, punishing, helping, honoring. etc., depending upon the context)] I recall, remember.

νηπιάζω (1): [to be or become like a child] I am a child, am childlike.

παρέρχομαι (30): [to move past a reference point] I pass by, go by; [to come to be present at a particular place] I come, arrive, am present; [to act contrary to established custom or law, w. the implication of intent] I disobey, break the law, transgress; [to go out of existence] I cease to exist, pass away, cease; [to mark the passage of time, w. focus upon completion] I pass, have passed.

πάσχω (42): [to suffer pain] I suffer, am in pain; [to undergo an experience, usually difficult, and normally with the implication of physical or psychological suffering] I experience, suffer.

πέμπω (79): [to cause someone to depart for a particular purpose] I send; [to cause someone to carry something to some destination] I send something, send by someone; [to send a message, presumably by someone] I send a message, send word; [to cause someone to experience an event or state from outside the area of normal influences] I cause to experience, send upon.

προάγω (20): [to go prior to someone else's going] I go prior to, go away beforehand; [to move in front of or ahead of, w. the implication that both parties are moving in the same direction] I go in front of, precede; [to lead or bring forward or forth] I bring forward, lead forth; [to happen or occur previous to some point of time] I happen previously, occur formerly, happen before; [to go beyond established bounds of teaching or instruction, w. the implication of failure to obey properly] I go beyond bounds, fail to obey.

προσέρχομαι (86): [to move toward a reference point, w. a possible implication in certain contexts of a reciprocal relationship between the person approaching and the one who is approached] I move toward, approach, come near to; [to take the initiative in association with someone] I undertake to join with, seek association with; [to come to a position of holding the same opinion as someone else] I come to an opinion with, agree with.

προσεύχομαι (86): [to speak to or to make requests of God] I pray, speak to God, ask God for.

προσέχω (24): [to be in a continuous state of readiness to learn of any future danger, need, or error, and to respond appropriately] I pay attention to, keep on the lookout for, am alert for, am on my guard; [to pay close attention to something, w. the possible implication of agreement] I pay close attention to, consider carefully; [to hold firmly to a particular belief] I hold firmly to, continue to believe; [to continue with close attention and devotion] I continue to give myself to, continue to apply myself to.

στρέφω (21): [to cause something to turn] I turn; [to cause something to turn into or to become something else] I change, turn into; [to carry something back to a point where it had been formerly] I bring back, carry back to, take back to; [to return a payment] I pay back, return a payment; [to reject an existing relation of association] I reject, turn away from.

συνάγω (59): [to cause to come together, whether of animate or inanimate objects] I gather together, call together; [to collect and put in a safe place] I store, keep in a place; [to convert property or goods into money] I convert into money, turn into money; [mid: the movement of two or more objects to the same location] I gather together, come together, go together, meet, assemble.

συνέρχομαι (30): [the movement of two or more ob-

jects to the same location] I gather together, come together, go together, meet, assemble; [to come/ go together with one or more other persons] I come with, go with, accompany; [(fig. extension of mng. 'to come together') to have sexual intercourse with] I come together with.

τεκνοτροφέω (1): [to raise a child to maturity by providing for physical and psychological needs] I raise, rear, bring up.

τρέφω (20): [to provide food for, w. the implication of a considerable period of time and the food being adequate nourishment] I provide food for, give food to someone to eat; [to take care of, w. special reference to supplying necessary nourishment] I take care of; [to raise a child to maturity by providing for physical and psychological needs] I raise, rear, bring up.

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

ὑπάγω (79): [to continue to move along] I move along, go along; [to move away from a reference point, perhaps more definitively than in the cause of πορεύομαι and ἄγω] I go, go away from, depart, leave; [to depart from life, as a euphemistic expression for death] I leave this life, die; [to undergo a significant change] I undergo, go to.

ὑποστρέφω (36): [to move back to a point from which one has previously departed] I return, go back to, come back to; [to turn back to a previous belief] I turn back again to, change to a former belief, turn back from; [to be again in a former state] I return to again, again am in.

φεύγω (29): [to move quickly from a point or area in order to avoid presumed danger or difficulty] I run away, flee; [to become safe from danger by avoiding or escaping] I escape, avoid; [to cease rapidly to exist] I cease quickly, disappear rapidly; [to avoid doing something, w. the evident purpose of attempting to avoid danger] I avoid; [to disappear quickly from sight] I disappear, become invisible.

Nouns:

βρέφος, -ους, τό (8): [a very small child, even one still unborn] baby, infant, fetus; [the period of time when one is very young] childhood (probably implying a time when a child is still nursing), infancy.

δόξα, ἡ (166): [the quality of splendid, remarkable appearance] glory, splendor; [the state of brightness or shining] brightness, shining, radiance; [the manifestation of power characterized by glory] glorious power, amazing might; [to speak of something as being unusually fine and deserving honor] praise; [honor as an element in the assignment of status to a person] honor, respect, status; [the state of being great and wonderful] greatness, glory; [a benevolent supernatural power deserving respect and honor] glorious power, wonderful being; [a place which is glorious and as such, a reference to heaven] glory, heaven; [the reason or basis for legitimate pride] glory.

κοράσιον, τό (8): [a girl about the age of puberty] girl.

νόθος, -η, -ον (1): [pertaining to someone who is born out of wedlock and is thus without legal status or rights] illegitimate, bastard.

ὀρφανός, ὁ/η (2): [an offspring whose parents either are no longer alive or no longer function as parents (as the result of having abandoned their offspring)] orphan; [(a figurative extension of the mng. 'orphan') one who is w/o associates who may be of sustaining help] friendless person, helpless.

παιδίον, τό (52): [(diminutive of παῖς, 'child,' but in the NT it has seemingly lost at least most of this diminutive force, but may have retained some implications of affectionate concern or interest) a child, normally below the age of puberty] child; [one's immediate offspring] child, offspring; [a person of any age for whom there is special relationship of endearment and association] my child

παιδάριον, τό (1): [(diminutive of παῖς, 'child,' but in the NT it has seemingly lost at least most of this diminutive force, but may have retained some implications of affectionate concern or interest) a child, normally below the age of puberty] child

παῖς, παιδός, ὁ/ή (24): [a young person, normally below the age of puberty and without distinction as to sex; the masculine or the feminine article may be used with the noun. Thus the translation can be sex specific such as boy or girl when merited by the context] child, boy, girl; [one's immediate offspring, but w/o specific reference to sex or age] child, offspring; [a slave, possibly serving as a personal servant and thus with the implication of kindly regard] slave.

πρωτοτόκια, τά (1): [rights associated with being the firstborn] birthright, rights of being the firstborn.

τεκνίον, τό (8): [a person of any age for whom there is special relationship of endearment and association] my child.

τέκνον, τό (99): [one's immediate offspring, but w/o specific reference to sex or age] child, offspring; [successive following generations of those who are biologically related to a reference person] posterity, descendants, offspring; [(only in the plural) fig. extension of mng. 'child', inhabitants of a particular place] persons of, people of; [a person of any age for whom there is special relationship of endearment and association] my child; [a person who looks to another as being, so to speak, a father in the faith and thus becomes a disciple of that person] disciple; [a kind or class of persons, w. the implication of possessing certain derived characteristics] child of

Pronouns:

ὅστις, ἥτις, ὅτι (148): [a reference to an indefinite entity, event, or state] whoever, whichever, whatever.

Adjectives:

ἄτεκνος, -ον (2): [pertaining to being w/o offspring] childless.

μονογενής, -ές (9): [pertaining to what is unique in the sense of being the only one of the same kind or class] unique, only.

Course:_____

✍ **Written Exercise 15:** ✍

🦀Translate John 1:14 into correct English (**21 answers**):

✂Parse the following words according to the appropriate model (**88 answers**):

1.14

Καὶ: Coordinate conjunction, here introducing a new paragraph of thought expression - and

ὁ λόγος (7 answers): 2 - Nom (_____) - M - S - _____, __- _____

σὰρξ (8 answers): _____ - Nom (_____) - F - S - _____, _____, ___ - _____

ἐγένετο (8 answers): ___ Aor (_____) - Dep - Ind - _____ - _____ - _____ - _____

καὶ: Coordinate conjunction introducing a new independent clause - and

ἐσκήνωσεν (8 answers): ___ Aor (_____/Const) - Act - Ind - _____ - _____ - _____ - _____
/dwelt

ἐν ἡμῖν (7 answers): _____ _____ - Loc (_____) - _____ - _____ - _____

καὶ: Coordinate conjunction introducing a new independent clause - and

ἐθεασάμεθα (8 answers): ___ Aor (_____) - _____ - Ind - 1 - _____ - _____ - _____

τὴν δόξαν (7 answers): _____ - Acc (_____) - _____ - _____ - _____, __- _____

αὐτοῦ (10 answers): _____ _____ - Gen (_____) - _____ - _____ - _____, -___, -___- _____

δόξαν (7 answers): _____ - Acc (_____) - _____ - _____ - _____, ___ - _____

ὡς: comparative particle - as

μονογενοῦς (9 answers): Adj (_____) - Gen (_____) - _____ - _____ - _____, -_____ - _____

παρὰ πατρός (8 answers): _____ - Abla (_____) - _____ - _____ - _____, _____, ___- _____

πλήρης (9 answers): Adj (_____) - _____ (Independent) - _____ - _____ - _____, -____ - _____

χάριτος (8 answers): _____ - Gen (_____) - _____ - _____ - _____, _____, ___- _____

καὶ: Coordinate conjunction linking the two nouns - and

ἀληθείας (7 answers): _____ - Gen (_____) - _____ - _____ - _____, ____ - _____

❖**Conjugate the following verbs according to the appropriate model (36 answers):**

Future - Active - Indicative Forms of διώκω (6 answers):
Person: Singular   Plural

1

2

3

2 Aorist - Passive - Indicative Forms of ἀνοίγω (6 answers):
Person: Singular   Plural

1

2

3

Present Participle of εἰμί (24 answers):

	Masc:	Fem:	Neut:	Masc:	Fem:	Neut:
Sing:				Plural:		
Nom						
Gen/Abl						
Dat/Ins/Loc						
Acc						

⌘Decline the following nouns and noun derivatives according to the appropriate model (16 answers):

The singular and plural forms of the adjective πλήρης, -ες (16 answers):

	Masc/Fem:	Neut:	Masc/Fem:	Neut:
Sing:			Plural:	
Nom				
Gen/Abl				
Dat/Ins/Loc				
Acc				

〰Block diagram the above text according to the guidelines (39 answers):

```
   14        Καὶ
22       ὁ λόγος σὰρξ ἐγένετο
             καὶ
23       – ––––– ἐσκήνωσεν
                   ἐν ἡμῖν,
             καὶ
24       ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
                       δόξαν
                           ὡς μονογενοῦς
                               παρὰ πατρός,
                       πλήρης χάριτος καὶ ἀληθείας.
```

Answer the following questions from the block diagram above.

For an explanation of the procedure here go to Cranfordville (http://cranfordville/classes/gkgrma05.pdf), GWU classes, Greek 102, Resources, the PDF file *Steps to a Literary Structural Analysis of the Greek Text* (pages 3-4 especially). This text is also Appendix 5 of this grammar.

1. *Complete the following literary analysis of the above text (24 answers):*

Connectors:	Sentence Function:	Verb Aspects: Tense:	Voice:	Mood:	Person:	Number:	Subject:
_____							
22	_____	_____	_____	_____	_____	_____	_____
_____							
23	_____	_____	_____	_____	_____	_____	_____

_____

24 _____ _____ _____ _____ _____ _____ _____

Summarize the results of your analysis of the literary aspects of the text:

Statements 22 and 23 are closely connected by the common subject λόγος. The two verbal actions assert, first, the incarnation of the λόγος with the expression σὰρξ ἐγένετο, and then the special religious nature of the incarnation is declared by ἐσκήνωσεν ἐν ἡμῖν, with figurative language alluding to the setting up of the Tabernacle by the children of Israel during the Exodus. Jesus, the eternal Word, became flesh but in so doing established the divine presence in the midst of his people.

While statements 22 and 23 describe the divine action, statement 24 defines the human response to this divine action. Thus the verb subject shifts to the first person plural, "we," which is extremely important here in this first use of a verb in the first person plural form in the gospel text. Now in verse 14 with the "we" reference both in the verb and in the pronoun ἐν ἡμῖν the gospel writer is injecting himself and his readers into the unfolding text directly. The positive response of acceptance of Jesus as the saving light in verses twelve and thirteen who became God's children is now identified with the gospel writer and his readers by the "we."

The nature response to the divine manifestation is described by ἐθεασάμεθα. The 1 Aorist tense of the verb refers this intensive visual activity of 'seeing' to the simple past tense, which identifies the gospel writer and his readers as those who have already 'seen' the divine presence. This 'seeing' action is completed with the direct object τὴν δόξαν αὐτοῦ. The use of this noun further builds upon the Tabernacle image in that the LXX typically used δόξα to refer to the divine radiance of God himself that was visibly manifested at the dedication of the Tabernacle. Note passages like Leviticus 9:23-24 "And Moses and Aaron went into the tent of meeting. When they came out and blessed the people, *the glory of the Lord* (ἡ δόξα κυρίου) appeared to all the people. Then fire came out from before the Lord and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces." Thus those who receive Jesus as the Light indeed become the children of God (1:12-13) because Jesus is the incarnated Logos who additionally is the very radiant manifestation of God himself whose presence is now visible to his new covenant people in the person of Jesus.

2. Identify the literary parallel of 1:14 in the Prologue as it is defined in the page http://cranfordville.com/Jn1_1-18.htm at Cranfordville.

3. Explain how 1:14 introduces the second section of the step parallelism (1:14-18) and how this section represents a movement of the concept a step forward. Pay close attention to notes 6 and 7 of http://cranfordville.com/Jn1_1-18.htm at Cranfordville (4 answer value).

4. Identify the two qualifying elements to the divine glory in 1:14:

   (1)

   (2)

5. From checking commentaries, explain the meaning of the phrase μονογενοῦς παρὰ πατρός (4 answer value).

6. From checking commentaries, explain the meaning of the phrase πλήρης χάριτος καὶ ἀληθείας (4 answer value).

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

Number of Errors   _____._____   Total Pts.   100.00
Missed accents and breathing marks
   = 1/4 error per **word**   Minus Pts.
Times   0.50   Missed   _____._____
                  _____   _____

Total Pts. Missed _____._____   Grade   _____._____