A - Lesson 16 - Ω
"Youth and Adulthood"

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:

Ancient Jewish culture had a variety of ways of referring to individuals past puberty in age. Usually two categories of references surface: (1) those referring to individuals from puberty to adulthood (defined in Jewish tradition as the thirtieth birthday) and (2) those defining adulthood to death (past 30 years of age). The dominance of these terms is in regard to the male, since the female was defined somewhat differently, in as much as she typically was married soon after reaching puberty.

Ancient Roman culture followed very similar patterns as the Jewish attitudes, although they were driven by signficantly different motivations and cultural perspectives. The Roman tradition of *patria potestis*, the absolute power of the father over the entire household, resulted in the male head of the house being the key factor in determining the arrival of his children at the various stages of life. The Jewish tradition, on the other hand, was based on a more collective oriented society and thus was guided by community and commonly held religious convictions.

Youth (puberty to adulthood as defined above, typically appx. 13 - 30 years of age) included a number of terms. That period of time was called νεότης, -ητος, ἡ (youth) and νεωτερικός, -ή, -όν (youthful, ado-

> **Tips**
> This is the third segment of the series on birth to death:
>
> Lesson 14-birth
> Lesson 15-childhood
> Lesson 16-youth/adult

lescent). The young man beyond puberty and before marriage (after 30 yrs) was a νεανίσκος, ὁ (young man) or a νεανίας, ὁ (young man).

⚲ Adulthood for the male (past 30 yrs of age) was ἡλικία, ἡ in the sense of mature or τέλειος, -α, -ον meaning adult or grown up. Important to remember is that in the ancient world, as well as much of the modern world outside western culture, adulthood meant marriageability first and foremost. When a young person qualitied by cultural proprities to be married off by his/her parents, he/she was an adult. The adult male of marriageable age was the ἀνήρ, ἀνδρός, ὁ (man) or the ἄνθρωπος, ὁ (man). The male at a relatively advanced age could be referred to as γέρων, -οντος, ὁ. In advanced years the male was a πρεσβύτης, ὁ (old man) or a πρεσβύτερος, -α, -ον (older, elder, subst.: old man). Of course, the Greek philosopher Artistotle declared that one became a πρεσβύτης at fifty years of age. A modern view with a much longer expected life span must not be presupposed into these ancient terms. The difference of these two terms evidently lies in the sense of status or respect ascribed as opposed to just old age in γέρων.

⚲ Adulthood for the female began with marriageability shortly after reaching puberty. At that point the female would be considered a γυνή, -αικός, ἡ (woman) or γυναικεῖος, -α, -ον (female, woman).

This view of the woman, along with that of the male, had profound implications for understanding the home, its organization and functioning. At the marriage of a couple, the bride would typically be in her early teen years, while her husband was ordinarily in his early thirties. The dynamics of husband-wife relations would inevitably be driven by this age difference, along with many other aspects of the home.

The pejorative term γυναικάριον, τό characterized the female as foolish or frivolous. In advanced age she was a πρεσβῦτις, -ιδος, ἡ (an old woman) or γραώδης, -ες (old woman like).

The process of aging was expressed by the idiom προβαίνω ἐν ἡμέραις, literally, "I advance in days" meaning "I grow old."

Some basic sensitivity to these cultural differences is critical for correct understanding and application of the New Testament by the modern interpreter. Failure to note these different perspectives can easily result in a grossly distorted understanding of the NT text through a naive assumption that our modern western views about youth and adulthood are the same as those in the ancient world. Nothing could be further from the truth!

Elements of the Greek Sentence:

Issuing Commands. In both English and Greek certain occasions necessitate telling others to do something. The nature of the statement can vary in intensity and direction. Actions can be commanded to take place, e.g., a mother says to her son, "James, wash the dishes!"

In English such a direct positive command is reduced in intensity somewhat by using a period rather than an exclamation mark: "James, wash the dishes." It can be reduced to the level of a request by inserting certain adverbs: "James, please wash the dishes." All of these represent differing levels of intensity of a direct positive command.

Negative commands follow a similar pattern, only with the statement prohibiting the specified action. For example, the mother says to her son, "James, don't run through the house!" The intensity can be reduced to the level of a request as in "James, please don't run through the house." The prohibition can not only forbid an action from taking place, it can also demand that an action already under way be stopped: "James, stop running through the house!"

In Greek the above patterns exist with additional tones of meaning. Two primary tenses are used with the imperative mood verb: the present and the aorist. The perfect tense shows up in extremely isolated instances. The significance of tense in these uses is not to define time, but rather to define the kind of action being commanded, the Aktionsart. The linear nature of the present tense specifies an ongoing action, while the aorist tense specifies punctiliar action. The punctiliar action usually adds intensity to the command being issued. Note: the aorist tense does not use augmentation, since it is a past time indicator, and the imperative mood shifts the time frame to possibility of occurrence, that is, future time..

The moral concerns of early Christianity generate a greater use of the imperative mood verb form than is typically found in other ancient literature. This concern for standards of behavior was inherited from Christianity's Jewish roots, which placed it in strong contrast to the religious orientation of the surrounding world. An illustration of this can be seen in the unusually high frequency of imperative verbs used in the Letter of James in the New Testament, reflecting the moral concerns of Ben Sirach.

In the surrounding Greco-Roman world the use of the imperative verb had a certain social implication. The class conscious society of ancient Rome meant that only those in supposedly superior stations of life could issue direct positive or negative commands, and these to individuals in an inferior status. Thus the κύριος could properly use the imperative mood verb to a δοῦλος.

The slave, on the other hand, could only make a request, to his master. In earlier Greek the optative mood -- to be studied next -- was used mainly this way. For the slave to tell his master to do something meant risking his life. With the fading use of the optative mood, the imperative mood verbs came to be used for this, especially the third person forms. This ancient class consciousness presented also the opportunity for sarcasm when someone from a lower status expressed a direct command to someone in a superior status.

Thus, the translator of the biblical text will need to carefully examine the context of the passage to determine what is going on at the level of intensity of the command, whether it is a command or a request.

For the spellings and specific uses see the imperative verb discussion below.

Elements of Greek Grammar:

Verbs:

This lesson completes the study of the changes occurring when endings beginning with either sigma or theta are added to consonant stem nouns. The third set of mute consonants are studied with the sibilant consonants because of similar patterns of contraction.

A quick review 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

The sibilant consonants are σ, ζ, ξ, ψ. The last three of these are often referred to as 'double consonants' since they are composed out of a combination of mute consonants and sigma and have an 's' sound in pronunciation.

Note the following:

Guttural/Palatal Mute Consonants plus sigma create xi:
$$\kappa, \gamma, \chi + \sigma = \xi$$

Labial Mute Consonants plus sigma create psi:
$$\pi, \beta, \phi + \sigma = \psi$$

Dental Mute Consonants plus sigma create zeta:
$$\tau, \delta, \theta + \sigma = \sigma$$

Dental mute stem.

As is true with the other consonant stem verbs, nothing different happens 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 dental mute consonant drops out before the sigma.*

Notice how this works with the examples below.

First, note the patterns with tau:

Primary Active Indicative endings:

		ἅπτω Present:	ἅπτω Future:
Sing:			
1	- ω	ἅπτω	ἅψω
2	- ας	ἅπτας	ἅψας
3	- ε	ἅπτα	ἅψα
Plural:			
1	- ομεν	ἅπτομεν	ἅψομεν
2	- ετε	ἅπτετε	ἅψετε
3	- ουσι(ν)	ἅπτουσι	ἅψουσι

Secondary Active Indicative endings:

		Imperfect	1 Aorist
Sing:			
1	- ον	ἥπτον	ἥψα
2	- ς	ἥπτας	ἥψας
3	- ε	ἥπτε	ἥψε
Plural:			
1	- ομεν	ἥπτομεν	ἥψομεν
2	- ετε	ἥπτετε	ἥψετε
3	- ον	ἥπτον	ἥψον

Infinitives:

Present	ἅπταν	
Future	ἅψαν	
1 Aorist	ἅψα	

Primary Middle Indicative endings:

		ἅπω Present:	ἅπω Future:
Sing:			
1	- ομαι	ἅψομαι	ἅψομαι
2	-η	ἅπη	ἅπη
3	- εται	ἅψεται	ἅψεται
Plural:			
1	- όμεθα	ἀψόμεθα	ἀψόμεθα
2	- εσθε	ἅψεσθε	ἅψεσθε
3	- ονται	ἅψονται	ἅψονται

Secondary Middle Indicative endings:

		ἅπω Imperfect:	ἅπω 1 Aorist:
Sing:			
1	- όμην	ἠπτόμην	ἠψάμην
2	- ω	ἥπτω	ἥψω
3	- εται	ἅψεται	ἅψεται
Plural:			
1	- όμεθα	ἠπτόμεθα	ἠψάμεθα
2	- εσθε	ἥπτεσθε	ἥψεσθε
3	- οντο	ἥπτοντο	ἥψοντο

Infinitives:

Present	ἅπτεσθαι
Future	ἅψεσθαι
1 Aorist	ἅψασθαι

Notes:

•Typically, if the tau consonant is preceded by pie (= π), the tau will be lost in the future with contraction then taking place between the pie and the sigma. Thus, ἅπτω becomes ἅψω in the future tense and ἦψα. The functional axiom of expecting something irregular when two consonants are back-to-back in a verb stem holds true again. It is important to note that the 1st aorist spellings can go one of three directions: -ψα, -ξα, or -σα. The lexicon must be consulted in order to know with certainty which pattern is followed.

•The Greek New Testament only contains dental stem verbs with π, not just τ. Over ten such verbs exist in the NT. Thus the example above simply helps to illustrate the irregularity of this category of dental mute stem verbs.

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

Sing:		καθεύδω Present:	καθεύδω Future:
1	- ω	καθεύδω	καθεύσω
2	- ας	καθεύδας	καθεύσας
3	- ε	καθεύδα	καθεύσα
Plural:			
1	- ομεν	καθεύδομεν	καθεύσομεν
2	- ετε	καθεύδετε	καθεύσετε
3	- ουσι(ν)	καθεύδουσι	καθεύσουσι

Secondary Active Indicative endings:

Sing:		καθεύδω Imperfect:	καθεύδω 1 Aorist:
1	- ον	ἐκάθευδον	ἐκάθευσα
2	- ς	ἐκαθεύδας	ἐκάθευσας
3	- ε	ἐκαθεύδε	ἐκάθευσε
Plural:			
1	- ομεν	ἐκαθεύδομεν	ἐκαθεύσομεν
2	- ετε	ἐκαθεύδετε	ἐκαθεύσετε
3	- ον	ἐκάθευδον	ἐκάθευσαν

Infinitives:

Present	καθεύδαν
Future	καθεύσαν
1 Aorist	κάθευσαι

Primary Middle Indicative endings:

Sing:		καθεύδω Present:	καθεύδω Future:
1	- ομαι	καθεύδομαι	καθεύσομαι
2	-η	καθεύδη	καθεύση
3	- εται	καθεύδεται	καθεύσεται
Plural:			
1	- όμεθα	καθευδόμεθα	καθευσόμεθα
2	- εσθε	καθεύδεσθε	καθεύσεσθε
3	- ονται	καθεύδονται	καθεύσονται

Secondary Middle Indicative endings:

Sing:		καθεύδω Imperfect:	καθεύδω 1 Aorist:
1	- όμην	ἐκαθευδόμην	ἐκαθευσάμην
2	- ω	ἐκαθεύδου	ἐκαθεύσω
3	- ετο	ἐκαθεύδετο	ἐκαθεύσατο
Plural:			
1	- όμεθα	ἐκαθευδόμεθα	ἐκαθευσάμεθα
2	- εσθε	ἐκαθεύδεσθε	ἐκαθεύσασθε
3	- οντο	ἐκαθεύδοντο	ἐκαθεύσαντο

Infinitives:

Present	καθεύδεσθαι
Future	καθεύσεσθαι
1 Aorist	καθεύσασθαι

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

Sing:		πείθω Present:	πείθω Future
1	- ω	πείθω	πείσω
2	- ας	πείθας	πείσας
3	- ε	πείθα	πείσα
Plural:			
1	- ομεν	πείθομεν	πείσομεν
2	- ετε	πείθετε	πείσετε
3	- ουσι(ν)	πείθουσι	πείσουσι

Secondary Active Indicative endings:

Sing:		πείθω Imperfect:	πείθω 1 Aorist:
1	- ον	ἔπειθον	ἔπεισα
2	- ς	ἐπείθες	ἔπεισας
3	- ε	ἐπείθε	ἔπεισε
Plural:			
1	- ομεν	ἐπείθομεν	ἐπείσομεν
2	- ετε	ἐπείθετε	ἐπείσετε
3	- ον	ἔπειθον	ἔπεισαν

Infinitives:

Present	πείθαν
Future	πείσαν
1 Aorist	πεῖσαι

Primary Middle Indicative endings:

		πείθω Present:	πείθω Future:
Sing:			
1	- ομαι	πείθομαι	πείσομαι
2	-η	πείθη	πείση
3	- εται	πείθεται	πείσεται
Plural:			
1	- όμεθα	πειθόμεθα	πεισόμεθα
2	- εσθε	πείθεσθε	πείσεσθε
3	- ονται	πείθονται	πείσονται

Secondary Middle Indicative endings:

		πείθω Imperfect:	πείθω 1 Aorist:
Sing:			
1	- όμην	ἐπειθόμην	ἐπεισάμην
2	- ω	ἐπείθου	ἐπείσω
3	- ετο	ἐπείθετο	ἐπείσατο
Plural:			
1	- όμεθα	ἐπειθόμεθα	ἐπεισάμεθα
2	- εσθε	ἐπείθεσθε	ἐπείσασθε
3	- οντο	ἐπείθοντο	ἐπείσαντο

Infinitives:

Present	πείθεσθαι
Future	πείσεσθαι
1 Aorist	πείσασθαι

✎ **With the *theta endings*, *the dental mute consonants become sigma before theta,* *i.e.,* τ, δ, θ become σ**

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

	ἅπτω	καθεύδω	πείθω
Future			
Sing:			
1	ἁπσθήσομαι	καθευσθήσομαι	πεισθήσομαι
2	ἁπσθήση	καθευσθήση	πεισθήση
3	ἁπσθήσεται	καθευσθήσεται	πεισθήσεται
Plural:			
1	ἁπσθησόμεθα	καθευσθησόμεθα	πεισθησόμεθα
2	ἁπσθήσεσθε	καθευσθήσεσθε	πεισθήσεσθε
3	ἁπσθήσονται	καθευσθήσονται	πεισθήσονται

Infinitives:
Future

ἁπσθήσεσθαι	καθευσθήσεσθαι	πεισθήσεσθαι

Tips
Once more: only MEMORIZE the endings in the blocks. Learn the contraction patterns. Then you know how to spell all of these endings! DO NOT memorize the endings in the contracted forms.

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1 Aorist

	ἅπτω	καθεύδω	πείθω
Sing:			
1	ἥπσθην	ἐκαθεύσθην	ἐπείσθην
2	ἥπσθης	ἐκαθεύσθης	ἐπείσθης
3	ἥπσθη	ἐκαθεύσθη	ἐπείσθη
Plural:			
1	ἥπσθημεν	ἐκαθεύσθημεν	ἐπείσθημεν
2	ἥπσθητε	ἐκαθεύσθητε	ἐπείσθητε
3	ἥπσθησαν	ἐκαθεύσθησαν	ἐπείσθησαν

Infinitives:
1 Aorist

ἁπσθῆναι	καθεύσθῆναι	πεισθῆναι

Sibilant stem.

As is true with the other consonant stem verbs, nothing different happens to these verbs (stems ending in σ, ζ, ξ, or ψ) 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. Important to note: examples of the sigma and zeta stems are given; no verbs with xi or psi stems occur in the New Testament.

The pattern of these changes are as follows:

With the *sigma endings*, *a sibilant consonant drops out before the sigma.*

Notice how this works with the examples below.

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

		πλάσσω Present:	πλάσσω Future:
Sing:			
1	- ω	πλάσσω	πλάσω
2	- ας	πλάσσας	πλάσας
3	- ε	πλάσσε	πλάσε
Plural:			
1	- ομεν	πλάσσομεν	πλάσομεν
2	- ετε	πλάσσετε	πλάσετε
3	- ουσι(ν)	πλάσσουσι	πλάσουσι

Infinitives:

Present	πλάσσαν
Future	πλάσαν
1 Aorist	πλάσαι

Primary Middle Indicative endings:

Sing:	Ending:	πλάσσω Present:	πλάσσω Future:
1	- ομαι	πλάσσομαι	πλάσομαι
2	-η	πλάσση	πλάση
3	- εται	πλάσσεται	πλάσεται
Plural:			
1	- όμεθα	πλασσόμεθα	πλασόμεθα
2	- εσθε	πλάσσεσθε	πλάσεσθε
3	- ονται	πλάσσονται	πλάσονται

Secondary Middle Indicative endings:

Sing:		πλάσσω Imperfect:	πλάσσω 1 Aorist:
1	- όμην	ἐπλασσόμην	ἐπλασάμην
2	- ω	ἐπλάσσου	ἐπλάσω
3	- εο	ἐπλάσσετο	ἐπλάσατο
Plural:			
1	- όμεθα	ἐπλασσόμεθα	ἐπλασάμεθα
2	- εσθε	ἐπλάσσεσθε	ἐπλάσασθε
3	- οντο	ἐπλάσσοντο	ἐπλάσαντο

Infinitives:

Present	πλάσσεσθαι
	πλάσεσθαι
	πλάσασθαι

Notes:

•The double sigma stem verbs can reflect either a pure sibilant stem, e.g., πλάσσω (= I form), or, more often, they reflect the original stem of -γω, and the contractions will follow the palatal mute consonant pattern. For example, φυλάσσω becomes φυλάξω in the future. The lexicon must be consulted in order to know with certainty which pattern is followed.

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

Sing:		βαπτίζω Present:	βαπτίζω Future:
1	- ω	βαπτίζω	βαπτίσω
2	- ας	βαπτίζεις	βαπτίσεις
3	- ε	βαπτίζει	βαπτίσει
Plural:			
1	- ομεν	βαπτίζομεν	βαπτίσομεν
2	- εε	βαπτίζετε	βαπτίσετε
3	- ουσι(ν)	βαπτίζουσι	βαπτίσουσι

Secondary Active Indicative endings:

Sing		βαπτίζω Imperfect:	βαπτίζω 1 Aorist:
1	- ον	ἐβάπτιζον	ἐβάπτισα
2	- ες	ἐβάπτιζες	ἐβάπτισας
3	- ε	ἐβάπτιζε	ἐβάπτισε
Plural:			
1	- ομεν	ἐβαπτίζομεν	ἐβαπτίσαμεν
2	- ετε	ἐβαπτίζετε	ἐβαπτίσατε
3	- ον	ἐβάπτιζον	ἐβάπτισαν

Infinitives:

Present	βαπτίζειν
Future	βαπτίσειν
1 Aorist	βάπτισαι

Primary Middle Indicative endings:

Sing:		βαπτίζω Present:	βαπτίζω Future:
1	- ομαι	βαπτίζομαι	βαπτίσομαι
2	-η	βαπτίζη	βαπτίση
3	- εται	βαπτίζεται	βαπτίσεται
Plural:			
1	- όμεθα	βαπτιζόμεθα	βαπτισόμεθα
2	- εσθε	βαπτίζεσθε	βαπτίσεσθε
3	- ονται	βαπτίζονται	βαπτίσονται

Secondary Middle Indicative endings:

Sing:		βαπτίζω Imperfect:	βαπτίζω 1 Aorist:
1	- όμην	ἐβαπτιζόμην	ἐβαπτισάμην
2	- ω	ἐβαπτίζου	ἐβαπτίσω
3	- εο	ἐβαπτίζετο	ἐβαπτίσατο
Plural:			
1	- όμεθα	ἐβαπτιζόμεθα	ἐβαπτισάμεθα
2	- εσθε	ἐβαπτίζεσθε	ἐβαπτίσασθε
3	- οντο	ἐβαπτίζοντο	ἐβαπτίσαντο

Infinitives:

Present	βαπτίζεσθαι
Future	βαπτίσεσθαι
1 Aorist	βαπτίσασθαι

✒**With the *theta endings*, *the sibilant conso-nants become sigma before theta,* i.e., σ, ζ, become σ**

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

	πλάσσω	βαπτίζω
Future:		
Sing:		
1	πλασθήσομαι	βαπτισθήσομαι
2	πλασθήσῃ	βαπτισθήσῃ
3	πλασθήσεται	βαπτισθήσεται
Plural:		
1	πλασθησόμεθα	βαπτισθησόμεθα
2	πλασθήσεσθε	βαπτισθήσεσθε
3	πλασθήσονται	βαπτισθήσονται

	πλάσσω	βαπτίζω
1 Aorist:		
Sing:		
1	ἐπλάσθην	ἐβαπτίσθην
2	ἐπλάσθης	ἐβαπτίσθης
3	ἐπλάσθη	ἐβαπτίσθη
Plural:		
1	ἐπλάσθημεν	ἐβαπτίσθημεν
2	ἐπλάσθητε	ἐβαπτίσθητε
3	ἐπλάσθησαν	ἐβαπτίσθησαν

Imperative Mood Forms and Uses.
Spellings:
Active Imperative endings:

		λύω	λύω	λείπω
Sing		**Present:**	**1 Aorist:**	**2 Aorist:**
2	-ε	λῦε	λῦσον	λίπε
3	-έτω	λυέτω	λυσάτω	λιπέτω
Plural:				
2	-ετε	λύετε	λύσετε	λίπετε
3	-έτωσαν	λυέτωσαν	λυσάτωσαν	λιπέτωσαν

		εἰμί	λύω
Sing:		**Present:**	**Perfect:**
2	-ε	ἴσθι	λέλυκε
3	-έτω	ἔστω	λελυκέτω
Plural:			
2	-ετε	ἔσετε	λελύκετε
3	-έτωσαν	ἔστωσαν	λελυκέτωσαν

Middle (and Passive) Imperative endings:

luvw   luvw

		Present:	**1 Aorist:**
Sing:			
2	-ω	λύου	λῦσαι
3	-άσθω	λυέσθω	λυσάσθω
Plural:			
2	-εσθε	λύεσθε	λύσασθε
3	-άσθωσαν	λυέσθωσαν	λύσασθωσαν

Middle (and Passive) Imperative endings:

		λείπω	λύω
Sing		**2 Aorist:**	**Perfect:**
2	-ω	λιποῦ	λέλυσο
3	-άσθω	λιπέσθω	λελύσθω
Plural:			
2	-εσθε	λίπεσθε	λέλυσθε
3	-άσθωσαν	λιπέσθωσαν	λελύσθωσαν

Passive Imperative endings where different from Middle endings:

	λύω	ἀποστέλλω
Sing:	**1 Aorist:**	**2 Aorist:**
2	λύθητι	ἀποστάλητι
3	λυθήτω	ἀποσταλήτω
Plural:		
2	λύθητε	ἀποστάλητε
3	λυθήτωσαν	ἀποσταλήτωσαν

Notes:
- Since commands can't be issued to one's self, no first person forms exist in the imperative mood.
- Note the repetitiveness of certain patterns: -τω in the third person, -τε in the second person plural, -τωσαν in the third person plural.
- Note the repetitiveness of certain patterns for middle and passive voice forms: -σθω in the third person, -σθε in the second person plural, -σθωσαν in the third person plural.
- The forms of εἰμί are foundational to the spellings of the other forms.
- The alpha in the third person plural active (-έτωσαν), middle and passive forms (-έσθωσαν) is a short alpha. Thus the accent falls over the epsilon connector vowel.
- The distinctive passive voice endings repre-

sent a combination of θε and the active voice endings.

Uses. The range of functions for giving commands in the imperative mood (remember: the imperative mood is not the only way to issue commands in Greek) moves from the direct positive (Command/Cohortative) and negative (Prohibitive) to a request (Entreaty) to permission (Permissive). Note the identifying clues for each of these four functions:

Command. This is the direct positive command. Either the present tense can be used (commanding a process action to occur) or the Aorist tense (commanding a momentary action to occur). Remember that the Aorist tense normally signifies a higher intensity to the command. For example, κήρυσσε τὸ εὐαγγέλιον would convey the idea "be preaching the gospel" or "keep on preaching the gospel" as an ongoing activity. However, κήρυχον τὸ εὐαγγέλιον ἐν τῇ Κορίνθῳ would have the sense of "preach the gospel in Corinth" in the sense of going to the city and make a presentation of the gospel.

☞The second person singular or plural forms will be mostly used for this function.

Sometimes grammarians use the label Cohortative for this function. In either case, we're talking about the ( ) in the parsing model after the designation of Imp for the mood category.

Prohibitive. This use is the direct negative command, prohibiting the continuation of an action.

☞*Only the Present tense verb can be used with this function.* In the next lesson we will study the prohibitive subjunctive with the Aorist tense verb for the other type of direct negative command.

☞Also, the negative μή is the only possible form to be used; the negative οὐ is limited to indicative mood verbs.

The significance of the present prohibitive imperative is to demand cessation of an action already in process, and thus is usually translated "Stop doing....." An exception to this is found in purely didactic materials such as the aphorisms of Jesus that are intended as timeless principles rather than addressing a historical setting. In these instances, the prohibitive is intended to prevent an action from being an integral part of one's behavior.

Entreaty. Here the command is reduced down in intensity to a request. Socially this applied to the

so-called 'inferiors' making requests of supposed 'superiors.' In religious settings, this involved prayer petitions: one asks God to do something, never tells Him what to do!

☞Although the entreaty idea may involve the use of the second person verb form, it most naturally involved the third person verb. For example, one of the six petitions of the Model Prayer reads ἐλθάτω ἡ βασιλεία σου ("May your Kingdom come.").

Permissive. The third person form of the imperative verb is also used to grant permission. Three persons are involved in this scenario: the speaker, the hearer, the person granted permission to act as defined by the verb. For example, λυέτω τὸν ἄνθρωπον has the sense of "(you) Let the man loose." This threefold pattern is an important clue to this function. The English auxiliary verb "Let..." will be a typical translation pattern.

Each of these four functions represents distinctive ways of issuing commands. Alternative expressions with the subjunctive mood, infinitives and participles also exist. See Appendix 2, Parsing Guidelines for the imperatival functions of the subjunctive mood (Hortatory, and Prohibitive functions), infinitives and participles. The use of infinitives and participles to express command is very limited in the New Testament.

Participles:

Aorist Tense. In the preceding lesson the present tense participle was covered. The key to identifying the importance of the present tense participle is to recognize the contemporaneous time nature of the action of the participle to that of the regular verb, whatever time frame the verb establishes. With the aorist participle, tense specifies previous action of the participle to that of the regular verb. The punctiliar nature of the aorist tense underscores completed action, thus setting up this time frame. For that reason, virtually all aorist participles use the simple constative idea of the tense. ☟Also, remember that no augmentation of the aorist participle exists, since augmentation itself is a past time indicator. Note the examples below illustrating the modal and temporal uses of the adverbial function of the participle:

Present Tense Adverbial Modal Participle:

ἀγαλλιῶν μεγάλως ὁ ἄνθρωπος ἔρχεται εἰς τὸν οἶκον.
(While) Rejoicing greatly the man goes home.

2 Aorist Tense Adverbial Temporal Participle:
*ἀπελθὼν ἐκ τῆς πόλεως* ὁ ἄνθρωπος ἔρχεται εἰς τὸν οἶκον.
(After) Having left the city the man goes home.

The first example with the present tense participle defines the action of rejoicing as taking place during the trip home. But the second example with the aorist tense participle defines the action of leaving the city as occurring first and then followed by the trip home.

The spellings of the first and second aorist participle are follows:

1 Aorist Tense Active Voice of λύω:

	Masc:	**Fem:**	**Neut:**
Sing:			
N	λύ*σας*	λύ*σασα*	λῦ*σαν*
G/A	λύ*σαντος*	λυ*σάσης*	λύ*σαντος*
D/I/L	λύ*σαντι*	λυ*σάσῃ*	λύ*σαντι*
A	λύ*σαντα*	λύ*σασαν*	λῦ*σαν*
Plural:			
N	λύ*σαντες*	λύ*σασαι*	λύ*σαντα*
G/A	λυ*σάντων*	λυ*σασῶν*	λυ*σάντων*
D/I/L	λύ*σασι* (ν)	λυ*σάσαις*	λύ*σασι* (ν)
A	λύ*σαντας*	λυ*σάσας*	λύ*σαντα*
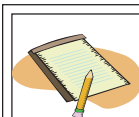
> **Substitue the vowel o in the Present Active Participle ending with sa to create the 1 Aorist Active Participle.**

Notes:

•Notice how the εἰμί participle becomes the endings for the 1 Aorist tense active voice. Simply remove the breathing marks and rearrange, when necessary, the accent marks, then substitute the thematic connector vowel omicron with the standard 1 aorist sigma alpha. Only in the nominative masculine singular is any additional modification necessary where the nu changes to a final sigma.

•The accenting of these 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.

•The presence of the sigma on the ending will create the standard contractions with consonant stem verbs.

2 Aorist Tense Active Voice of ἔρχομαι:

	Masc:	**Fem:**	**Neut:**
Sing:			
N	ἐλθ*ών*	ἐλθ*οῦσα*	ἐλθ*όν*
G/A	ἐλθ*όντος*	ἐλθ*ούσης*	ἐλθ*όντος*
D/I/L	ἐλθ*όντι*	ἐλθ*ούσῃ*	ἐλθ*όντι*
A	ἐλθ*όντα*	ἐλθ*οῦσαν*	ἐλθ*όν*
Plural:			
N	ἐλθ*όντες*	ἐλθ*οῦσαι*	ἐλθ*όντα*
G/A	ἐλθ*όντων*	ἐλθ*ουσῶν*	ἐλθ*όντων*
D/I/L	ἐλθ*οῦσι* (ν)	ἐλθ*ούσαις*	ἐλθ*οῦσι* (ν)
A	ἐλθ*όντας*	ἐλθ*ούσας*	ἐλθ*όντα*

Notes:

•Notice how the εἰμί participle becomes the endings for the 2 Aorist tense active voice. Simply remove the breathing marks and rearrange, when necessary, the accent marks.

•The accenting of these participles follows an irregular principle. The accent begins on the ultima in the nominative masculine singular and thereafter follows a noun principle of accenting.

•The difference between the Present participle and the 2 Aorist participle is in the stem of the verb used, rather than the endings.

•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 neu-

ter 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.

1 Aorist Tense Middle Voice of λύω:

	Masc:	Fem:	Neut:
Sing:			
N	λυσάμενος	λυσαμένη	λυσάμενον
G/A	λυσαμένου	λυσαμένης	λυσαμένου
D/I/L	λυσαμένῳ	λυσαμένῃ	λυσαμένῳ
A	λυσάμενον	λυσαμένην	λυσάμενον
Plural:			
N	λυσάμενοι	λυσάμεναι	λυσάμενα
G/A	λυσαμένων	λυσαμένων	λυσαμένων
D/I/L	λυσαμένοις	λυσαμέναις	λυσαμένοις
A	λυσαμένους	λυσαμένας	λυσάμενα

Notes:

•The component elements of these forms are the *verb stem + σα + 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 functions of the middle voice, the ( ) in the parsing of voice, are the same as the regular verbs.

•The presence of the sigma on the ending will create the standard contractions with consonant stem verbs.

1 Aorist Tense Passive Voice of λύω:

	Masc:	Fem:	Neut:
Sing:			
N	λυθείς	λυθεῖσα	λυθέν
G/A	λυθέντος	λυθείσης	λυθέντος
D/I/L	λυθέντι	λυθείσῃ	λυθέντι
A	λυθέντα	λυθεῖσαν	λυθέν
Plural:			
N	λυθέντες	λυθεῖσαι	λυθέντα
G/A	λυθέντων	λυθεισῶν	λυθέντων
D/I/L	λυθεῖσι (ν)	λυθείσαις	λυθεῖσι (ν)
A	λυθέντας	λυθείσας	λυθέντα

Notes:

•Notice how the εἰμί participle becomes the endings for the 1 Aorist tense passive voice. Simply remove the breathing marks and rearrange, when necessary, the accent marks, then substitute the thematic connector vowel omicron with the standard 1 Aorist theta epsilon. Only in the nominative masculine singular is any additional modification necessary where the nu changes to a final sigma.

•The accenting of these participles follows an irregular principle. The accent begins on the ultima in the nominative masculine singular and thereafter follows a noun principle of accenting.

•The functions of the passive voice, the ( ) in the parsing of voice, are the same as the regular verbs.

•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.

•The presence of the theta on the ending will create the standard contractions with consonant stem verbs.

2 Aorist Tense Passive Voice of ἀποστέλλω:

	Masc:	Fem:	Neut:
Sing:			
N	ἀποσταλείς	ἀποσταλεῖσα	ἀποσταλέν
G/A	ἀποσταλέντος	ἀποσταλείσης	ἀποσταλέντος
D/I/L	ἀποσταλέντι	ἀποσταλείσῃ	ἀποσταλέντι
A	ἀποσταλέντα	ἀποσταλεῖσαν	ἀποσταλέν
Plural:			
N	ἀποσταλέντες	ἀποσταλεῖσαι	ἀποσταλέντα
G/A	ἀποσταλέντων	ἀποσταλεισῶν	ἀποσταλέντων
D/I/L	ἀποσταλεῖσι(ν)	ἀποσταλείσαις	ἀποσταλεῖσι(ν)
A	ἀποσταλέντας	ἀποσταλείσας	ἀποσταλέντα

Notes:

•Notice how the εἰμί participle becomes the endings for the 2 Aorist tense passive voice. Simply remove the breathing marks and rearrange, when necessary, the accent marks, then substitute the thematic connector vowel omicron with epsilon. Only in the nominative masculine

singular is any additional modification necessary where the nu changes to a final sigma. The absence of the theta is the only difference in the endings of the 2 Aorist from the 1 Aorist endings.

•The functions of the passive voice, the ( ) in the parsing of voice, are the same as the regular verbs.

•The accenting of these participles follows an irregular principle. The accent begins on the ultima in the nominative masculine singular and thereafter follows a noun principle of accenting.

•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.

•The 2 Aorist stem of the verb will be used.

Adverbial Use. The most common basic function of the anarthrous participle is as an adverbial modifier. The most common specific function of the adverbial participle is the temporal. This should be where you begin with the effort to determine specific function of the adverbial participle. Move to another specific function only when contextual clues strongly suggest something more than a simple time connection exists between the verb and the participle.

Also, note that the vast majority of adverbial participles will occur in the nominative case and will agree in gender and number with the stated subject of the regular verb.

Temporal. The temporal specific function merely specifies a time relationship between the participle and the regular verb: contemporaneous time with the present tense participle; antecedent time with the aorist participle. Translating the temporal participle means usually the English present participle (-ing) for the Greek present tense participle; the English perfect tense participle (having -ed) for the Greek aorist participle. In some instances, the English dependent clause will be required. The English

subordinate conjunctions denoting contemporaneous time include when, while, as. Those that can express antecedent time are when (+ past or pluperfect tense verb), after.

Modal. This label identifies the role of the participle as defining the regular verb action with an expression of manner, most often that of various emotions. Accompanying circumstances defined by the participle can fall into this category as well. One note: the modal participle is overwhelmingly the present tense participle. It will always be the nominative case ending of the participle.

Once more note the examples given earlier of these two kinds of adverbial participle usage:

Present Tense Adverbial Modal Participle:

ἀγαλλιῶν μεγάλως ὁ ἄνθρωπος ἔρχεται εἰς τὸν οἶκον.
(While) Rejoicing greatly, the man goes home.
As he rejoices greatly, the man goes home.

ἀγαλλιῶν μεγάλως ὁ ἄνθρωπος ἦλθεν εἰς τὸν οἶκον.
(While) Rejoicing greatly, the man went home.
As he was rejoicing greatly, the man went home.

ἀγαλλιῶν μεγάλως ὁ ἄνθρωπος ἐλεύσεται εἰς τὸν οἶκον.
(While) Rejoicing greatly, the man will go home.
As he rejoices greatly, the man will go home.

2 Aorist Tense Adverbial Temporal Participle:

ἀπελθὼν ἐκ τῆς πόλεως ὁ ἄνθρωπος ἔρχεται εἰς τὸν οἶκον.
(After) Having left the city, the man goes home.
After he left the city, the man goes home.

ἀπελθὼν ἐκ τῆς πόλεως ὁ ἄνθρωπος ἦλθεν εἰς τὸν οἶκον.
(After) Having left the city, the man went home.
After he had left the city, the man went home.

ἀπελθὼν ἐκ τῆς πόλεως ὁ ἄνθρωπος ἐλεύσεται εἰς τὸν οἶκον.
After leaving the city, the man will go home.
After he has left the city, the man will go home.

These examples illustrate some of the basic patterns of English translation of the Greek adverbial

temporal and modal participles where the regular verb sets up either a present, past, or future time frame. Either the English participle phrase or dependent clause can be used. Other translation patterns are also possible. The key consideration to remember: contemporaneous action with the Present tense Greek participle and antecedent action with the Greek Aorist tense participle.

Imperatival. This use of the participle to issue a direct command, either positive or negative, is very unusual, and not common in Koine Greek. Nothing comparable to it exists in the English language. A.T. Robertson (*Historical Grammar*, pp. 944-946) correctly observes that this usage is one of the instances where the Greek participle is used without direct dependence on a regular verb. In fact, it somewhat assumes the role of a regular verb.

The Greek New Testament instances of this independent use of the participle are largely confined to Romans 12:9-21 and 1 Peter 2:13-3:7. Paul utilizes a series of imperative verbs as the core expression of commands in the Romans passage. Secondary commands growing out of the core commands are set up underneath each imperative mood regular verb by a set of imperatival participles and/or infinitives. Thus a clearly defined literary structure is established in the Greek text, but is impossible to preserve in English translation. Peter does a similar thing in the Haustafeln passage by using the imperative mood regular verb to express the foundational command (2:13), then imperatival participles (at 2:18, 3:1, 3:7) define the subsets of commands growing out of the core command.

Because English has no such use of the participle, this Greek participle has to be translated by a regular English verb in the imperative mood. For example, as in 1 Pet. 2:18a οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις (Slaves, live in full submissive respect of your masters.).

Nouns:

Ablative of Rank. In John 1:15 is one of the rare uses of the ablative case to express separation in the sense of rank, order or precedence. The prepositional phrase ἔμπροσθέν μου refects the concept that Jesus was of a higher order or rank than John. The phrase in this meaning can be translated along the lines of "more important than me." The summary statement of John's preaching contains an interesting play on terms making comparisons with a mixture of time and rank. Note how it works:

Ὁ *ὀπίσω* μου ἐρχόμενος | *ἔμπροσθέν* μου γέγονεν, | ὅτι *πρῶτός* μου ἦν.
Jesus born *after* John | Jesus *of higher rank* than John | Jesus existed *before* John

The first and third uses of μου are uses of the ablative of separation with a temporal connotation, while the second use is the ablative of rank. Jesus, although born after John, was of a higher rank than John, because he existed prior to John as preexistent deity. This high lighted the humility of John the Baptizer in light of the cultural tradition of the older individual always commanded higher regard than the younger person. John's declaration is that cultural tradition didn't work in his relation to Jesus simply because Jesus had existed before physical birth as the eternal Logos.

Pronouns:

Negative Pronouns. The Greek negative pronoun (= no one, no body, nothing) takes two forms, drawing from the two Greek negatives οὐ and μή. The pronouns follow the patterns of the negatives. The first, οὐ, is used *only* with indicative mood regular verbs. All other instances of the verb, infinitives and participles require the use of μή. The masculine and neuter forms follow a third declension noun set of endings, while the feminine follows a first declension pattern. The structure of the forms is that of the negative and the numeral one with delta inserted in between. Only singular forms occur with these pronouns. Note their spellings below:

Sing:	Masc:	Fem:	Neut:
Nom	οὐδείς	οὐδεμία	οὐδέν
Gen/Abl	οὐδενός	οὐδεμιᾶς	οὐδενός
Dat/Ins/Loc	οὐδενί	οὐδεμιᾷ	οὐδενί
Acc	οὐδένα	οὐδεμίαν	οὐδέν

Sing:	Masc:	Fem:	Neut:
Nom	μηδείς	μηδεμία	μηδέν
Gen/Abl	μηδενός	μηδεμιᾶς	μηδενός
Dat/Ins/Loc	μηδενί	μηδεμιᾷ	μηδενί
Acc	μηδένα	μηδεμίαν	μηδέν

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)

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)
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)

Participles:

Form:	Tense	Voice (Function)	Part of Speech (Function)	Case (Function)	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
      Adverbial: Temporal, Modal, Imperatival

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)
      Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Circumstances), (Direct Object), (Association), (Advantage), (Subjective), (Objective)
      Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object), (Agency), (Rank), (Exchange)
      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)

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
Negative Pronouns: οὐδείς, οὐδεμία, οὐδέν, μηδείς, μηδεμία, μηδέν
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)
        Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Circumstances), (Direct Object), (Association), (Advantage), (Subjective), (Objective)
        Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object), (Agency), (Rank), (Exchange)
        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)

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)

✂ 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:

　　　　　　　　　Conjunctory
　　　　　　　　　Relative

Types of functions of dependent clauses studied to this point:

	Substantival	Object
		Subject
		Predicate
		Appositive
	Adjectival	-----------
	Adverbial	Cause
		Temporal
		Comparative
		Local
		Conditional
		Concessive

❖ Conjugating Verbs/Verbals: ❖

Present - Active - Indicative Forms of ω-conjugation dental verbs (πείθω):

Person:	Singular	Plural	Infinitive:
1	πείθω	πείθομεν	πείθειν
2	πείθεις	πείθετε	
3	πείθει	πείθουσι(ν)	

Future - Active - Indicative Forms of ω-conjugation dental verbs (πείθω):

Person:	Singular	Plural	Infinitive:
1	πείσω	πείσομεν	πείσειν
2	πείσεις	πείσετε	
3	πείσει	πείσουσι(ν)	

Imperfect - Active - Indicative Forms of ω-conjugation dental verbs (πείθω):

Person:	Singular	Plural
1	ἔπειθον	ἐπείθομεν
2	ἔπειθες	ἐπείθετε
3	ἔπειθε (ν)	ἔπειθον

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

Person:	Singular	Plural	Infinitive:
1	ἔπεισα	ἐπείσαμεν	πεῖσαι
2	ἔπεισας	ἐπείσατε	
3	ἔπεισε	ἔπεισαν	

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	οὔσῃ	ὄντι	οὖσι (ν)	οὔσαις	οὖσι (ν)
Acc	ὄντα	οὖσαν	ὄν	ὄντας	οὔσας	ὄντα

1 Aorist Tense Active Voice Participle of λύω:

	Masc:	Fem:	Neut:	Masc: Plural:	Fem:	Neut:
Sing:						
Nom	λύσας	λύσασα	λῦσαν	λύσαντες	λύσασαι	λύσαντα
Gen/Abl	λύσαντος	λυσάσης	λύσαντος	λυσάντων	λυσασῶν	λυσάντων
Dat/Ins/Loc	λύσαντι	λυσάσῃ	λύσαντι	λύσασι (ν)	λυσάσαις	λύσασι (ν)
Acc	λύσαντα	λύσασαν	λῦσαν	λύσαντας	λυσάσας	λύσαντα

2 Aorist Tense Active Voice Participle of ἔρχομαι:

	Masc:	Fem:	Neut:	Masc: Plural:	Fem:	Neut:
Sing:						
Nom	ἐλθών	ἐλθοῦσα	ἐλθόν	ἐλθόντες	ἐλθοῦσαι	ἐλθόντα
Gen/Abl	ἐλθόντος	ἐλθούσης	ἐλθόντος	ἐλθόντων	ἐλθουσῶν	ἐλθόντων
Dat/Ins/Loc	ἐλθόντι	ἐλθούσῃ	ἐλθόντι	ἐλθοῦσι (ν)	ἐλθούσαις	ἐλθοῦσι (ν)
Acc	ἐλθόντα	ἐλθοῦσαν	ἐλθόν	ἐλθόντας	ἐλθούσας	ἐλθόντα

Perfect Tense Active Voice Participle of λύω:

	Masc:	Fem:	Neut:	Masc: Plural:	Fem:	Neut:
Sing:						
Nom	λελυκώς	λελυκυῖα	λελυκός	λελυκότες	λελυκυῖαι	λελυκότα
Gen/Abl	λελυκότος	λελυκυίας	λελυκότος	λελυκότων	λελυκυιῶν	λελυκότων
Dat/Ins/Loc	λελυκότι	λελυκυίᾳ	λελυκότι	λελυκόσι (ν)	λελυκυίαις	λελυκόσι (ν)
Acc	λελυκότα	λελυκυῖαν	λελυκός	λελυκότας	λελυκυίας	λελυκότα

Present Tense Middle Voice Participle of λύω:

	Masc:	Fem:	Neut:	Masc: Plural:	Fem:	Neut:
Sing:						
Nom	λυόμενος	λυομένη	λυόμενον	λυόμενοι	λυόμεναι	λυόμενα
Gen/Abl	λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
Dat/Ins/Loc	λυομένῳ	λυομένῃ	λυομένῳ	λυομένοις	λυομέναις	λυομένοις
Acc	λυόμενον	λυομένην	λυόμενον	λυομένους	λυομένας	λυόμενα

1 Aorist Tense Middle Voice Participle of λύω:

	Masc:	Fem:	Neut:	Masc:	Fem:	Neut:
Sing:				Plural:		
Nom	λυσάμενος	λυσαμένη	λυσάμενον	λυσάμενοι	λυσάμεναι	λυσάμενα
Gen/Abl	λυσαμένου	λυσαμένης	λυσαμένου	λυσαμένων	λυσαμένων	λυσαμένων
Dat/Ins/Loc	λυσαμένῳ	λυσαμένη	λυσαμένῳ	λυσαμένοις	λυσαμέναις	λυσαμένοις
Acc	λυσάμενον	λυσαμένην	λυσάμενον	λυσαμένους	λυσαμένας	λυσάμενα

2 Aorist Tense Middle Voice Participle of λείπω:

	Masc:	Fem:	Neut:	Masc:	Fem:	Neut:
Sing:				Plural:		
Nom	λιπόμενος	λιπομένη	λιπόμενον	λιπόμενοι	λιπόμεναι	λιπόμενα
Gen/Abl	λιπομένου	λιπομένης	λιπομένου	λιπομένων	λιπομένων	λιπομένων
Dat/Ins/Loc	λιπομένῳ	λιπομένη	λιπομένῳ	λιπομένοις	λιπομέναις	λιπομένοις
Acc	λιπόμενον	λιπομένην	λιπόμενον	λιπομένους	λιπομένας	λιπόμενα

Perfect Tense Middle Voice Participle of λύω:

	Masc:	Fem:	Neut:	Masc:	Fem:	Neut:
Sing:				Plural:		
Nom	λελυμένος	λελυμένη	λελυμένον	λελυμένοι	λελυμέναι	λελυμένα
Gen/Abl	λελυμένου	λελυμένης	λελυμένου	λελυμένων	λελυμένων	λελυμένων
Dat/Ins/Loc	λελυμένῳ	λελυμένη	λελυμένῳ	λελυμένοις	λελυμέναις	λελυμένοις
Acc	λελυμένον	λελυμένην	λελυμένον	λελυμένους	λελυμένας	λελυμένα

1 Aorist Tense Passive Voice Participle of λύω:

	Masc:	Fem:	Neut:	Masc:	Fem:	Neut:
Sing:				Plural:		
Nom	λυθείς	λυθεῖσα	λυθέν	λυθέντες	λυθεῖσαι	λυθέντα
Gen/Abl	λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισῶν	λυθέντων
Dat/Ins/Loc	λυθέντι	λυθείση	λυθέντι	λυθεῖσι (ν)	λυθείσαις	λυθεῖσι (ν)
Acc	λυθέντα	λυθεῖσαν	λυθέν	λυθέντας	λυθείσας	λυθέντα

Perfect Tense Passive Voice Participle of λύω:

	Masc:	Fem:	Neut:	Masc:	Fem:	Neut:
Sing:				Plural:		
Nom	λελυμένος	λελυμένη	λελυμένον	λελυμένοι	λελυμέναι	λελυμένα
Gen/Abl	λελυμένου	λελυμένης	λελυμένου	λελυμένων	λελυμένων	λελυμένων
Dat/Ins/Loc	λελυμένῳ	λελυμένη	λελυμένῳ	λελυμένοις	λελυμέναις	λελυμένοις
Acc	λελυμένον	λελυμένην	λελυμένον	λελυμένους	λελυμένας	λελυμένα

⌘ Declining Nouns and Noun Derivatives: ⌘

Negative Pronouns (no one, nothing):

	Singular only:			Singular only:		
	Masc:	Fem:	Neut:	Masc:	Fem:	Neut:
Nom	οὐδείς	οὐδεμία	οὐδέν	μηδείς	μηδεμία	μηδέν
Gen/Abl	οὐδενός	οὐδεμιᾶς	οὐδενός	μηδενός	μηδεμιᾶς	μηδενος
Dat/Ins/Loc	οὐδενί	οὐδεμιᾷ	οὐδενί	μηδενί	μηδεμιᾷ	μηδενί
Acc	οὐδένα	οὐδεμίαν	οὐδέν	μηδένα	μηδεμίαν	μηδέν

📖 Vocabulary for 'Youth and Adulthood': 📖

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:

ἁγιάζω (28): [to dedicate to the service of and to loyalty to deity] I consecrate, dedicate to God; [to cause someone to have the quality of holiness] I make holy; [to feel reverence for or to honor as holy] I hallow, regard as holy, honor as holy.

ἀγοράζω (30): [to acquire possessions or services in exchange for money] I buy, purchase; [to cause the release or freedom of someone by a means which proves costly to the individual causing the release] I redeem, set free.

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

ἅπτω (39): [to cause the process of burning to begin] I ignite, kindle, set ablaze, start a fire, light a lamp; [mid.: to hold on to an object] I hold on to, retain in the hand, seize; [mid.: to touch, w. the implication of relatively firm contact] I touch; [mid.: to cause some relatively light physical, moral, and/or spiritual harm to] I harm.

ἀσπάζομαι (59): [to employ certain set phrases as a part of the process of greeting, whether communicated directly or indirectly] I greet, send greetings; [to be happy about something, on the basis that it would prove particularly welcome (thus implying a type of future orientation)] I am happy about, anticipate with pleasure; [to welcome something or someone, with focus upon the initial greeting] I welcome, accept gladly.

βαπτίζω (77): [to wash (in some contexts, possibly by dipping into water), w. a view to making objects ritually acceptable] I wash, purify; [to employ water in a religious ceremony designed to symbolize purification and initiation on the basis of repentance] I baptize; [fig.: to cause someone to have a highly significant religious experience involving special manifestations of God's power and presence] I baptize; [mid.: to be overwhelmed by some difficult experience or ordeal] I suffer, undergo.

βαστάζω (27): [to bear or carry a relatively heavy or burdensome object] I carry, bear; [to carry away from a place, w. the probable implication of something that is relatively heavy] I remove, carry away, take away; [to continue to bear up under unusually trying circumstances and difficulties] I endure, bear up under; [to provide continuous and possibly prolonged assistance and help by supplying the needs of someone] I provide for, support; [to undergo a grievous, difficult experience] I undergo, suffer; [to accept, but with the implication of the truth being difficult to comprehend or to respond to properly] I accept, receive.

γνωρίζω (25): [to possess information about] I know, know about, have knowledge of, am acquainted with; [to cause information to be known by someone] I make known.

δοκιμάζω (22): [to try to learn the genuineness of something by examination and testing, often through actual use] I test, examine, try to determine the genuineness of;

δοξάζω (61): - [to speak of something as being unusually fine and deserving honor] I praise, honor, glorify; [to attribute high status to someone by honoring] I honor, respect; [to cause someone to have glorious greatness] I glorify .

ἐγγίζω (42): [to move nearer to a reference point] I draw near, come near, approach; [the occurrence of a point of time close to a subsequent point of time] I approach, come near, approximate.

ἐλπίζω (31): [to look forward with confidence to that which is good and beneficial] I hope, hope for; [to expect, w. the implication of some benefit] I expect, hope.

ἐξηγέομαι (6): [to provide detailed information in a systematic manner] I inform, relate, tell fully; [to make something fully known by careful explanation or by clear revelation] I make fully and clearly known.

ἐργάζομαι (41): [to engage in an activity involving considerable expenditure of effort] I work, labor; [to be involved in business, w. focus upon the work which is involved] I do business, trade; [markers of an agent relation with numerable events, w. the probable implication of comprehensiveness] I do, make, perform; [to cause a state to be] I cause to be, make to be, make, bring about.

ἑτοιμάζω (40): [to cause to be ready] I make ready, prepare (oft. w. infin. obj.).

εὐαγγελίζω (54): [to communicate good news concerning something (in the NT a particular reference to the gospel message about Jesus)] I tell the good news, announce the gospel.

θαυμάζω (43): [to wonder or marvel at some event or object] I wonder, am amazed, marvel.

θερίζω (21): [to cut ripe grain and to gather bundles of such grain together] I reap, harvest.

καθαρίζω (31): [to cause something to become clean] I make clean, cleanse, clean; [to cleanse from ritual contamination or impurity] I cleanse, purify; [to heal a person of a disease which has caused ceremonial uncleanness] I heal and make ritually pure, heal and make ritually acceptable.

καθεύδω (22): [the state of being asleep] I sleep, am asleep; [(fig. extension of literal mng. 'to sleep') to sleep, as a euphemistic expression for the state of being dead] I am dead, have died.

καθίζω (46): [to be in a seated position or to take such a position] I sit, sit down, am seated; [to cause someone to sit or to be in a seated position] I cause to sit down, seat; [to remain for some time in a place, often with the implication of a settled situation] I remain, stay, reside, inhabit, am, settle; [to assign to someone a position of authority over others] I put in charge of, appoint, designate.

κατεργάζομαι (22): [to do something with success and/ or thoroughness] I accomplish, perform successfully, do thoroughly; [markers of an agent relation w. numerable events, w. the probable implication of comprehensiveness] I do, make, perform; [to cause a state to be] I cause to be, make to be, make, result in, bring upon, bring about; [to cause to be thoroughly prepared] I prepare, make ready.

κηρύσσω (61): [to announce in a formal or official manner by means of a herald or one who functions as a herald] I announce, proclaim; [to announce extensively and publicly] I proclaim, tell; [to publicly announce religious truths and principles while urging acceptance and compliance] I preach.

κράζω (56): [to shout or cry out, w. the possible implication of the unpleasant nature of the sound] I shout, scream.

λογίζομαι (41): [to think about something in a detailed and logical manner] I think about, reason about, ponder; [to keep a mental record of events for the sake of some future action] I keep a record, remember, bear in mind; [to hold a view or have an opinion w. regard to something] I hold a view, have an opinion, consider, regard; [to keep records of commercial accounts, involving both debits and credits] I put into one's account, charge one's account, regard as an account.

οἶδα (318): [to possess information about] I know, know about, have knowledge of, am acquainted with; [to have the knowledge as to how to perform a particular activity or to accomplish some goal] I know how to; [to comprehend the meaning of something, w. focus upon the resulting knowledge] I understand, comprehend; [to be able to recall from memory] I remember, recall, recollect; [to acknowledge the high status of a person or event] I honor, show honor to, respect.

πείθω (52): [to convince someone to believe something and to act on the basis of what is recommended] I persuade, convince; [w. perfect tense only, to believe in something or someone to the extent of placing reliance or trust in or on] I rely on, trust in, depend on, have (complete) confidence in; [mid.: to submit to authority or reason by obeying] I obey; [mid.: to be a disciple or follower of someone, in the sense of having put one's confidence in a leader] I am a follower of, am a disciple of; [to come to believe the certainty of something on the basis of being convinced] I am certain, am sure, am convinced.

πειράζω (38): [to try to learn the nature or character of someone or something by submitting such to thorough and extensive testing] I test, examine, put to the test; [to obtain information to be used against a person by trying to cause someone to make a mistake] I try to trap, attempt to catch in a mistake; [to endeavor or attempt to cause someone to sin] I tempt, trap, lead into temptation; [to attempt to do something, w. the implicaiton of not succeeding] I try, attempt.

πίπτω (90): [to fall from one level to another] I fall; [to fall from a standing or upright position down to the ground or surface] I fall, fall down; [to prostrate oneself before someone, implying supplication] I prostrate oneself before, fall down before; [to suffer or experience destruction] I experience destruction, am destroyed; [to fall down, as a euphemistic expression for a violent death] I die; [to cease, w. the possible implication of failure] I stop, cease, fail; [to happen suddenly to, w. the connotation of something bad and adverse] I happen to, fall upon; [to change for the warse, w. emphasis upon extent and suddenness] I fall from, worsen; [to cease to exist in a particular post or position] I cease, come to an end, fall; [to become inadequate for some function] I become inadequate, fail; [to experience somewhat suddenly that which is difficult or bad] I come to experience, experience, encounter, am beset by.

πλάσσω (2): [to fashion or form an object] I form, fashion, make, mold; [to give particular form to something] I form, mold.

πράσσω (39): [to carry out some activity (w. possible focus upon the procedures involved)] I do, carry out, perform; [to collect what is due (normally in terms of taxes and interest), w. possible implication of extortion] I receive (interest), collect (taxes); [to experience events and to also engage in them] I experience, fare.

σκανδαλίζω (29): [to cause someone to no longer believe] I cause to give up believing, make someone no longer believe; [mid.: to give up believing what is right and let oneself believe what is false] I cease believing, give up believing; [to cause to sin, w. the probable implication of providing some special circumstances which contribut to such behavior] I cause to sin; [mid.: to fall into sin, w. the implication of certain contributing circumstances] I sin, fall into sin; [to cause someone to experience anger and/or shock because of what has been said or done] I cause someone to be offended, offend; [mid.: to be offended because of some action] I am offended, take offense.

σῴζω (107): [to rescue from danger and to restore to a former state of safety and well being] I deliver, rescue, make safe; [to cause someone to experience divine salvation] I save; [to cause someone to become well again after having been sick] I heal, cure, make well.

ὑποτάσσω (38): [to bring something under the firm control of someone] I subject to, bring under control; [mid.: to submit to the orders or directives of someone] I obey, submit to.

φυλάσσω (31): [to hold someone in close custody] I guard closely; [to continue to obey orders or commandments] I obey, keep commandments.

χαρίζομαι (23):[to give or grant graciously and generously, w. the implication of good will on the part of the giver] I give, grant, bestow generously; [to forgive, on the basis of one's gracious attitude toward an individual] I forgive; [to release a person from the obligation of repaying what is owed] I cancel a debt, forgive a debt; [to hand someone over into the control of another person, without some reasonable cause] I hand over to, put into the control of someone.

Nouns:

γέρων, -οντος, ὁ (1): [an adult male, w. emphasis upon relatively advanced age] grown man, old man.

γυναικάριον, τό (1): [an adult woman of foolish and/or frivolous character] foolish woman, frivolous woman.

γυνή, -αικός, ἡ (215): [an adult female person of marriageable age] woman; [a woman who is married to a man] wife.

κόλπος, ὁ (6): [the region of the body extending from the breast to the legs, especially when a person is in a seated position] bosom, lap; [the fold of a garment forming a type of pocket or container] fold; [a part of the sea which is partially enclosed by land] bay, gulf.

Μωϋσῆς, -έως, ὁ (80): [the leader of the Israelites out of Egypt and the lawgiver] Moses; [the Law given through Moses, as formulated in the first five books of the OT] the Law, the Law of Moses, the Law given through Moses, Moses.

νεανίας, ὁ (3): [a young man beyond the age of puberty, but normally before marriage] young man

νεανίσκος, ὁ (11): [a young man beyond the age of puberty, but normally before marriage] young man

νεότης, -ητος, ἡ (4): [a period of time when one is young] youth, being young.

πρεσβύτης, ὁ (3): [an adult male advanced in years] old man.

πλήρωμα, -τος, τό (17): [a quantity which fills a space] that which fills, contents; [a total quantity, w. emphasis upon completeness] full number, full measure, fullness, completeness, totality; [the totality of a period of time, w. the implication of proper completion] end, completion.

πρεσβῦτις, -ιδος, ἡ (1): [an adult female advanced in years] old woman.

Pronouns:

μηδείς, μηδεμία, μηδέν (89): [a negative reference to an entity, event, or state] no one, none, nothing.

οὐδείς, οὐδεμία, οὐδέν (227): [a negative reference to an entity, event, or state] no one, none, nothing.

Adjectives:

γραώδης, -ες (1): [characteristic of old women] like old women say, like old women do.

γυναικεῖος, -α, -ον (1): [pertaining to being a woman] female, woman, of women.

νεωτερικός, -ή, -όν (1): [pertaining to the period of time when one is an adolescent] belonging to youth, youthful, youth.

πρεσβύτερος, -α, -ον (66): [an adult male advanced in years] old man, older; [a person of responsibility and authority in matters of socio-religious concerns, both in Jewish and Christian societies] elder; [pertaining to the older to two objects] older; [pertaining to a per-

son who has lived in ancient times, that is to say, at a point long before the point of time of the discourse itself] of ancient times.

πρῶτος, -η, -ον (34): [first in a series involving time, space, or set] first; [pertaining to a point of time earlier in a sequence] before, former; [pertaining to being of high rank, w. the implication of special prominence and status] great, prominent, important, foremost; [pertaining to being superior in value to all other items of the same class] best; [pertaining to exceeding everything else in importance] most important.

Adverbs:

πώποτε (6): [an indefinite point of time or occasion] ever, at any time, at some time.

☙ Written Exercise 16: ✍

☞Translate John 1:15-18 into correct English (**56 answers**):

✂Parse the following words according to the appropriate model (**72 answers**):

1.15

Ἰωάννης (7 answers): _____ _____ - Nom (_____) - M - S - Ἰωάννης, ὁ - xxxxx

μαρτυρεῖ (8 answers): Pres (_____) - Act - Ind - 3 - S - μαρτυρέω - xxxxx

περὶ αὐτοῦ (10 answers):_____ Pron - Gen (_____) - M - S - αὐτός, -ή, -ό - xxxxx

καὶ: Coordinate conjunction joining the two verbs creating two independent clauses - and

κέκραγεν (8 answers): Perf (_____) - Act - Ind - 3 - S - κράζω - xxxxx

λέγων (11 answers): Pres (_____) - Act - Ptc (_____:_____) - Nom - M - S - λέγω - xxxxx

Οὗτος (10 answers): _____ Pron - Nom (_____) - M - S - οὗτος, αὕτη, τοῦτο - xxxxx

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

ὅ ν (13 answers): Rel Pron - Acc (_____) - M - S - _____, _____,_____ introducing a dependent _____
_____ _____ clause - xxxxx

Note: With this example we are introduced to a relative clause assuming the role of a noun (substantival general function) that is, via the linking verb ἦ ν, functioning as a predicate nominative nouns do. The relative pronoun itself is the direct object of its own verb εἶπον and is also introducing the dependent clause in the predicate function. This poses some English translation challenges in order to preserve both roles for the relative pronoun. The usual pattern is along the lines of "he about whom...".

εἶπον (8 answers): 2 Aor (_____) - Act - Ind - 1 - S - λέγω - xxxxx

Ὁ...ἐρχόμενος (12 answers): Pres (_____) - Dep - Ptc (_____: _____) - Nom (_____) - M - S - ἔρχομαι - xxxxx

ὀπίσω μου (7 answers): Pers Pron - Abl (_____) - S - ἐ γώ - xxxxx

ἔμπροσθέν μου (7 answers): Pers Pron - Abl (_____) - S - ἐ γώ - higher rank than me

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

ὅτι (4 answers): subordinate conjunction introducing _____ _____ _____ dependent clause - xxxxx

πρῶτός (9 answers): Adj (_____) - Nom - M - S - πρῶτος, -η, -ον - first (in time)

μου (7 answers): Pers Pron - Abl (_____) - S - ἐ γώ - xxxxx

ἦ ν (7 answers): Imperf (_____) - Ind - 3 - S - εἰ μί -xxxxx

1.16

ὅτι: subordinate conjunction here evidently used in place of the coordinate conjunction γάρ to introduce the following sentence as a causal expression giving support to the statement in the preceding sentence - for

ἐκ τοῦ πληρώματος (8 answers): 3 - Abl (_____) - N - S - πλήρωμα, -τος, τό - xxxxx

αὐτοῦ (10 answers): Pers Pron - Gen (_____) - M - S - αὐ τός, -ή, -ό -xxxxx

ἡμεῖς (7 answers): _____ Pron - Nom (_____) - P - ἐ γώ - xxxxx

πάντες (9 answers): Adj (_____) - Nom - M - P - πᾶς, πᾶσα, πᾶν -xxxxx

ἐλάβομεν (8 answers): 2 Aor (_____) - Act - Ind - 1 - P - λαμβάνω - xxxxx

καὶ: coordinate conjunction, here used adverbially in ascensive function - even

χάριν (8 answers): 3 - Acc (_____) - F - S - χάρις, -ιτος, ἡ - xxxxx

ἀντὶ χάριτος (8 answers): 3 - Abl (_____) - F - S - χάρις, -ιτος, ἡ - xxxxx

Note: The Greek preposition ἀντί can be used with the ablative case to express the ideas of exchange ('in place of'), substitution ('instead of,' 'in behalf of'), and succession ('upon,' 'after,' 'on top of the other'). In this Johannine text

the idea of succession is present, painting the word picture of one wave of divine grace following after the other, overwhelming the believer with a flood of divine favor.

1.17

ὅτι: subordinate conjunction here evidently used in place of the coordinate conjunction γάρ to introduce the following independent clause as a causal expression giving support to the statement in the preceding independent clause in verse 16 - for

ὁ νόμος (7 answers): 2 - Nom (_____) - M - S - νόμος, ὁ -xxxxx

διὰ Μωϋσέως (8 answers): _____ Name - Abl (_____) - M - S - Μωϋσῆς, -έως, ὁ -xxxxx

ἐδόθη (9 answers): 1 Aor (_____) - Pass (_____) - Ind - 3 - S - δίδωμι - xxxxx

ἡ χάρις (8 answers): 3 - Nom (_____) - F - S - χάρις, -ιτος, ἡ - xxxxx

καὶ: coordinate conjunction linking the two nouns - and

ἡ ἀλήθεια (7 answers): 1 - Nom (_____) - F - S - ἀλήθεια, ἡ - xxxxx

διὰ Ἰησοῦ (7 answers): _____ Name - Abl (_____) - M - S - Ἰησοῦς, ὁ -xxxxx

Χριστοῦ (7 answers): 2 - Gen (_____) - M - S - Χριστός, ὁ - xxxxx

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

Note: The rules of concordance in Greek grammar differ from those in English grammar. That is, a compound subject requires a plural verb form in English. Greek, on the other hand, enjoyed more flexibility. Even if a compound subject had numerous components, these subjects could be viewed uniformly as together forming a singular entity, and thus a singular verb ending used with them. Such is the case here. Grace and truth are two distinct realities of religious experience, but here are viewed in such close connection to one another that they become a singular experience for the believer. This underscores the NT perspective that truth is not the Aristotelian abstraction of a unitary idea. Rather, it is an integral aspect of the divine essence experience together with divine grace providing confidence that we have indeed been privileged to participate in the very essence of God himself. Our relationship with the Heavenly Father then grows out of the confidence flowing from that experience of divine grace and truth.

1.18

θεὸν (7 answers): 2 - Acc (_____) - M - S - θεός, ὁ - xxxxx

οὐδεὶς (10 answers):_____ Pron - Subj (_____) - M - S -_____, _____, _____ - xxxxx

ἑώρακεν (8 answers): Perf (_____) - Act - Ind - 3 - S - ὁράω - xxxxx

πώποτε: adverb of time, denying the occurrence of a point of visual action - xxxxx

μονογενὴς (8 answers): Adj (_____) - Nom - M - S - μονογενής, -ές - xxxxx

θεὸς (7 answers): 2 - Nom (_____) - M - S - θεός, ὁ - xxxxx

Note: The expression, the only-begotten God, appeared very strange to early copyists of the New Testament. Consequently alternative readings began to appear very early on. To see the variations of expressions surfacing

in the various manuscripts of the Greek text, examine footnote 5 in your Greek New Testament referring you to the textual apparatus at the bottom of the page. The alternative readings of this verse range from ὁ μονογενὴς θεός (the only-begotten God) to ὁ μονογενὴς υἱός (the only-begotten Son) to μονογενὴς υἱός (only-begotten Son) to ὁ μονογενὴς (the only-begotten). The arrangement of the UBS critical apparatus helps quickly identify the more important variations of readings in the ancient manuscripts of the New Testament.

ὁ ὤν (10 answers): Pres (_____) - Ptc (_____ : _____) - Nom - M - S - εἰμί - xxxxx

εἰς τὸν κόλπον (7 answers): 2 - Acc (_____) - M - S - _____ - xxxxx

τοῦ πατρὸς (8 answers): 3 - Gen (_____) - M - S - πατήρ, πατρός, ὁ - xxxxx

ἐκεῖνος (10 answers): _____ Pron - Nom (_____) - M - S - ἐκεῖνος, -η, -ο -xxxxx

ἐξηγήσατο (8 answers): 1 Aor (_____) - Dep - Ind - 3 - S -_____ - xxxxx

〰️**Block diagram the above text according to the guidelines (72 answers):**

25 [15]   Ἰωάννης   _____
                      περὶ _____
              καὶ
26   ------- κέκραγεν
                        _____ ,

A   Οὗτος ____
              ὃν εἶπον,
                                        _____ ____
                    Ὁ ὀπίσω μου ἐρχόμενος...γέγονεν,
                                        ____ πρῶτός μου ___ .

        [16]   ὅτι
                        ἐκ τοῦ πληρώματος αὐτοῦ
B   ἡμεῖς ____ ἐλάβομεν
              καὶ
Γ   ----- ------ ------- _____
                    ἀντὶ χάριτος·

        [17]   ὅτι
                    ___ Μωϋσέως
Δ   ὁ νόμος...ἐδόθη,

                                    διὰ Ἰησους _____
E   ἡ _____ καὶ ἡ _____...ἐγένετο.

Z[1] [18]   θεὸν _____ ἑώρακεν πώποτε·

        μονογενὴς _____
                    ὁ ὢν εἰς τὸν _____ τοῦ πατρὸς

H   *ἐκεῖνος*   _____

Answer the following questions from the block diagram above.

1. In the above block diagram fill in the missing words in the appropriate position according to the guidelines for diagramming the text as found in Appendix 5 of this grammar (These are also found at Cranfordville, http://Cranfordville.cjb.net, under resources for Greek 102. The 18 words from the Greek text of John 1:15-18 need to be filled in above.

____   2. The quote from John's preaching in statements A through Γ are structured in multiple time frames. Which text statement refers to what John preached earlier?

  a) Οὗτος ἦν ὃν εἶπον,

  b) Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

  c) ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· [1.17] ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

3. *Complete the following literary analysis of the above text (51 answers):*

	Connectors:	Sentence Function:	Verb Aspects: Tense:	Voice:	Mood:	Person:	Number:	Subject:
A		____	____	_----_	____	____	____	_____
	____							
B		____	____	____	____	____	____	_____
	____							
Γ		____	____	____	____	____	____	_____
	____							
Δ		____	____	____	____	____	____	_____

E		____	____	____	____	____	____	_____
								_____

Z		____	____	____	____	____	____	_____

H   ____   ____   ____   ____   ____   ____   _____

4.   Identify the literary parallel of 1:15 in the Prologue as it is defined in the page http://cranfordville.com/Jn1_1-18.htm at Cranfordville.

5.   Identify the literary parallel of 1:16-18 in the Prologue as it is defined in the page http://cranfordville.com/Jn1_1-18.htm at Cranfordville.

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

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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           _____.____
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