

**Upon successful completion of this lesson, you can correctly:**

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

### **Learning the Culture Through Language:**

In our modern western world, time is understood largely in mathematical terms. Through precise instruments, the rotation of the earth around the sun is calculated and forms the basis of dividing up time into various increments, such as seconds, minutes, hours, days, months, and years. In the previous century with the beginning of space travel, the calculations became much more precise into units such as nanoseconds etc. The philosophical understanding of time is closely linked to the mathematical determination of time. Increasingly at the beginning of the twenty-first century issues over the quality of time, how to save time with efficiency analysis etc. have become popular themes to a culture feeling a growing inability to find the time to enjoy life on a day to day basis.

The ancient world had no such instruments to calculate time into short increments. The understanding of time was broadly determined by visual observation of the movement of the sun and the moon across the horizon. The relation between time in the material world and the invisible world of eternity was defined by the Greek philosopher Plato in terms of time as 'the moving image of eternity' in his work *Timaeus*. Consequently, true Being exists only in a timeless eternity and has no temporal aspects. Other philosophers such as Plotinus extended this concept of time and timelessness, with the divine confined exclusively to the timeless order of eternity. In Christian tradition, this Greek way of thinking was 'baptized' by the church fathers into Christian

theology with the result that the concept of salvation is the shift of the individual out of time in this world into the timelessness of the divine order of eternity. In this way of thinking time and space find close association to each other with the need of defining reference points of movement either through time or space. Thus the Christian calendar was born with the birth of Christ as the dividing point.

The ancient Jewish world, and consequently the beginning era of Christianity with Jesus and the apostles, had no such philosophical orientation in their understanding of time. Time in Jewish tradition is a creation of the God who remains deeply connected to and involved in His creation, not removed from it as in Platonic thought. Movement is a part of time, given the simplistic observation of the movement of the sun and moon signaling time change. Eternity then becomes an endless succession of times, as the theologian Oscar Cullmann noted in his work *Christ and Time*. Salvation then becomes deliverance from our sinfulness both now and in the future, not from time and temporality as much of Greek influenced Christian tradition believed. The redemptive accomplishment of Christ stands as the watershed of time determination.

For helpful discussions see Grace Jantzen, "Time and Timelessness," *The Westminster Dictionary of Christian Theology*, edited by Alan Richardson and John Bowden (Philadelphia: The Westminster Press, 1983), 571-574, and C.F.H. Henry, "Time," *Evangelical Dictionary of Theology*, edited by Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 1094-1096.

Louw and Nida in the *Greek-English Lexicon*



(topics 67.1-67.77) divide the Greek terminology related to time in the NT into three categories, while acknowledging overlapping a several points: points of time, duration of time, and units of time. That will provide the basis of our consideration.

Some terms can refer to a *point of time*, that is, an event or occasion. Major among these are ὁ καιρός, ὁ χρόνος, and ἡ ὥρα. These terms can refer to particular events that take place without allusion to other events. For example, note ἐν καιρῷ τοῦ θερισμοῦ (at the time of the harvest) in Matt. 13:30. Some twenty three other words or phrases can allude to similar time designations, each with its own nuance of meaning.

On other occasions, a point of time reference includes an allusion to another event. Note the following prepositions: πρό, πρὶν, πρὶν ἢ with the meaning 'before,' or 'previous.' Many temporal adverbs and adjectives have a similar connotation. Among these are πρῶτος, -η, -ον (first), ἤδη (already), πάλαι (long ago), προσφάτως (recently). Several subordinate conjunctions often introduce dependent clauses marking the same idea and are translated as 'when.' Included among these are πότε, ὅταν, ἐπάν, ἐάν, and καθώς. See Louw-Nida, topics 67.17-67.64, for a full listing.

The third category under point of time carries the idea of duration with specification of either the beginning or ending point in view. Note ἀρχή (beginning) and ἄρχομαι (I begin to). Also τέλος (end, goal) and τελέω (I bring to an end, complete).

The fourth category of point of time reference contains indication of a unit of time, such as daybreak (ἀύγη, ὄρθος), midday (μεσημβρία), midnight (μεσονύκτιον), or late (ὄψέ, ὄψιος, -α, -ον).

The second grouping has to do with *duration of time*. Words in this section can refer to the passing of time without allusion to specific points or unit of time. Note χρόνος and καιρός with this idea: ποιήσαντες δὲ χρόνον... (having spent some time...) in Acts 15:33; εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει... (knowing that he has only a little time...) in Rev. 12:12. Quite a large number of words fall into this pattern; see Louw-Nida, topics 67.78-67.117, for a full listing.

A second category of duration of time references alludes to some point of time reference. Note 'until' (ἕως, ἄχρι, μέχρι), 'delay' (βραδύνω, ὀκνέω, μακροθυμέω), 'still' (ἔτι, ἀκμήν), 'from' (τὸ λοιπὸν - from now on). Other time references can allude to duration with reference to a unit of time: 'during' (ἐν, διά, ἐπί), 'in' (μεσὸν - I am in the middle of, ἐν τῷ

μεταξύ - in the meantime, meanwhile), 'while' (ὡς, ὅτε, ὅταν), 'throughout' (διά).

The third category has to do with specification of *units of time*. Crucial to remember here is the inexact nature of these references. In an era before precise instruments of measuring time, most every reference had to do with the movement of the sun and moon observable in the sky. These references range from broad inclusion to the shortest duration of time, both indefinite and definite units.

First the indefinite specifications:

ἡμέρα could specify a indefinite, but not long period of time, as ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ (when the days of his temple service were over) in Luke 1:23. On the other hand, αἰών could specify a longer period, an 'age' or 'era' as a stage of history. ὥρα could specify a relatively short, but indefinite period of time, as in Jhn 5:35, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ (and you were willing to rejoice for a while in his light). Of course, these are only samples of a longer list found in Louw-Nida, topics 67.142-67.162.

More precise time specifications also are found in the NT. Several terms for seasons of the year surface: summer (θέρος), winter (χειμῶν, παραχειμασία, παραχειμάζω), late autumn (φθινοπωρινός, -ή, -όν). The sum of all the seasons, a year, can be designated by ἔτος or ἐνιαυτός. Multiple years from two to a hundred are contained in various individual terms.

The month (μῆν) was measured by a complete cycle of the phases of the moon. Thus the so-called lunar calendar, which was the basis of Jewish calculation of time in the Bible. Multiple months are contained in individual terms.

The NT reference to a period of seven days, a week, takes its clue from the Jewish sabbath with the word σάββατον, literally meaning 'sabbath.'

The designation of a full day is usually a Hebrew based use of ἡμέρα that specifies a day as from one sunset to the next. With the more Roman orientation, the same term specified from sunrise to sunset of the same day.

Smaller segments of a day are designated by various terms: πρωῖ, πρωῖα (daybreak, early morning), ἐσπέρα (late afternoon to darkness, evening), ὄψια, ὄψέ (after sunset and before darkness, evening), νύξ (night), (ἔννουχα (between sunset and sunup), φυλακή (one of four periods during the night for guard duty), ἀλεκτοροφωνία (the third watch period, called the 'cockcrow'), ὥρα (one of twelve segments between sunrise and sunset).

Finally, segments of time designation can look forward or backward, such as παρασκευή meaning day of preparation before the Sabbath which began at sundown on Friday, or προσάββατον (before the Sabbath) with the same meaning. Yesterday is ἐχθές while πέρυσι is last year. Today is either the noun σήμερον or the adjective ἐπιούσιος, -ον. Tomorrow is αὔριον, while τῇ ἐξῆς, τῇ ἐπαύριον, τῇ ἐπιούσῃ, τῇ ἐχομένῃ, τῇ ἐτέρᾳ mean '(on) the next day.'

### Elements of the Greek Sentence:

#### Different Levels of Direct Object Expression

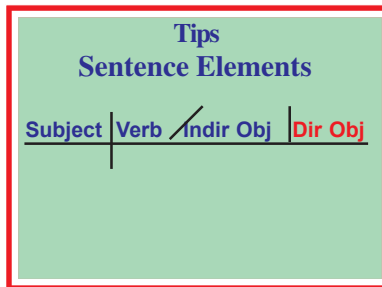
In the previous lesson, the expansion of the core elements of the sentence was explored by the use of different levels of cause and reason. These expansion elements function as adverbial modifiers of the verb, basically, and can be attached to all kinds of verbal expressions.



In this lesson the expansion of the predicate by use of different kinds of direct objects will be treated.



For a verb to be able to take a direct object it must possess a certain nature. It has to refer to action and express an incomplete action that requires an object for a complete thought. This type of verb or verbal is



grammatically called a transitive verb, since by nature a complete thought is achieved only through the subject transferring the verb action to an object. In English, we intuitively feel the need to add something to a sentence expression like 'I hit ....' 'What?' we ask, 'Hit what?' The statement is not complete until the 'what' is added! We are dealing with a direct object of a transitive verb here, and the object can be personal "the man" or impersonal "the ball." But the verb must have an object before it makes sense.

In Greek the *single word object* of such verbs is spelled with the **Accusative** case endings normally, in the Direct Object function of the case. Occasionally, when the object is personal and the verb meaning lends itself dominantly to an action transferring to a person, the object will be set up in the **Dative case**, since this case gravitates toward personal references, rather than impersonal ones. Other types of verbs, additionally, can take their object in either the **Genitive** or the **Ablative** cases. These are mostly a vocabulary exercise, since the concept of direct object is the same regardless of which case is used

to set it up. You will want to pay attention to the listing of verbs in the Vocabulary List. If they take a direct object in a case other than the Accusative case, such will be noted by placing a parenthesis after the verb meaning with the case utilized, i.e., πείθω (52) - I persuade (often Dat.).

The single word object of a transitive verb will most often be a noun, but can also be a pronoun or an adjective used as a noun (**Substantival Use**). In rare occasions the adverb will have an article attached to it and then be used as a noun object.

At a more complex level of thought expression, direct objects can take the form of an *infinitival phrase* or a *dependent clause*. These structures are especially useful when the object involves ideas too detailed for a single word to adequately express and also when a verbal element is a part of the object idea. *Participles* also can be used as objects, but these will be studied much later. The important, basic point to always be kept in mind is that these objects are just that, objects designating the receiver of the action of a transitive verb, just like single word objects. In the Greek New Testament, these can sometimes become quite lengthy, for example Matt. 5:3-7:28 is the direct object of the participle λέγων (saying)!

The *infinitive phrase* can easily serve as the direct object of a transitive verb. The translation of the Greek infinitive phrase normally can be with the English infinitive, as in the example "I want to write a letter." This would come over into Greek as θέλω γράφειν ἐπιστολὴν. The grammatical function of the infinitive γράφειν is as the direct object of the verb θέλω, thus completing the verb action answering the question of 'what.' But, the verbal nature of the infinitive means that it can also take objects -- assuming the verb stem functions as a transitive verb. The the direct object of the infinitive is the accusative of direct object noun ἐπιστολὴν. The complete infinitive phrase includes all words linked directly to the infinitive. This can include a large number of words. Our English sentence can be expanded to "I want to write her a letter now about my love to Christ." This would be expressed in Greek as θέλω γράφειν αὐτῇ ἐπιστολὴν νῦν περὶ τῆς ἀγαπῆς μου πρὸς τὸν Χριστόν. The possibilities for expanding the infinitival phrase are virtually limitless in Greek, much more than in English. The core elements of the infinitive phrase are represented by



γράφειν αὐτῇ ἐπιστολῇ. The words coming next are adverbial modifiers of the infinitive and this is illustrated by the block diagram below.

θέλω γράφειν αὐτῇ ἐπιστολῇ  
 νῦν  
 περὶ τῆς ἀγαπῆς μου  
 πρὸς τὸν Χριστόν.

One translation challenge to be faced is when the Greek infinitive phrase as a verb object is going beyond the range of the English infinitive phrase. This commonly will be the case when an infinitive is the object of a verb having to do with speaking or writing. We can correctly say English "I write to tell you of my love." In Greek, γράφω λέγειν σὸν τῆς ἀγαπῆς μου. Or, "I tell you to give him my love," λέγω σὸν διδόναι αὐτῷ τῆν ἀγαπῆν μου. But it doesn't work in English to say, "I say him to proclaim the Lord," but quite naturally in Greek as λέγω κηρύσσειν αὐτὸν τὸν κύριον. In such instances with these Greek sentences, you have one of two options: (1) experiment with verb synonyms of "say" such as "tell" to see if you can find an English verb that will work with the English infinitive. (2) Shift the Greek infinitive phrase into an English dependent clause; here it would become "I say that he should proclaim the Lord." Either of the options should be tried in the search to find a natural way to express the idea in English. The tricky part in approach (2) is to find the correct English verb expression. In the beginning, your intuition can guide you reasonably well. In parsing the Greek infinitive, you would identify the functions as follows: Pres (Desc) - Act - Infin (S: Obj) - λέγω - to tell. This identifies the role not only of the infinitive itself, but also of the infinitive phrase.

Another important observation with this Greek sentence. When the 'subject' of the Greek infinitive is different than the subject of the verb it's linked to, the Greeks used the Accusative of Reference case function for the infinitive subject; thus αὐτὸν is the infinitive 'subject' and becomes the basis of "he" in the English translation with option (2). This phenomenon is extremely common in Greek and should be learned as quickly as possible.

Not only infinitive phrases can serve as direct objects of verbs, but **dependent clauses** as well. In Greek the most commonly used subordinate conjunction to introduce this is ὅτι. This subordinate conjunction can be used to introduce a reason for

the verb action -- as studied in the previous lesson - and would be translated as "because." But, especially after verbs having to do with speaking or writing ὅτι introduces a direct object dependent clause. The English sentence "Luke writes **that the apostle Paul is preaching the gospel**" would become ὁ Λοῦκας γράφει **ὅτι ὁ ἀπόστολος Παῦλος κηρύσσει τὸ εὐαγγέλιον**. The direct object of the verb γράφει is the ὅτι-clause. The context will determine which function the ὅτι conjunction is fulfilling. An especially important clue is whether the verb it's linked to is transitive or intransitive -- that is, whether the verb can take a direct object or not. With ὅτι you would also want to observe whether this verb has to do with speaking or writing. If so, the chances are great that ὅτι is introducing a direct object clause.

With the dependent clauses in a substantival role -- acting like a noun -- the diagramming is to place the dependent clause on a line below that of the main clause verb, but in the same position as it would have been on the base line. Note:

(1) ὁ Λοῦκας γράφει  
 ὅτι ὁ ἀπόστολος Παῦλος  
 /-----|  
 κηρύσσει τὸ εὐαγγέλιον.

## Elements of Greek Grammar:

### Verbs:


In previous lessons we explored the action of the verb taking place in present [Present Tense] and past time [Imperfect Tense]. Both these tenses fundamentally suggest linear action occurring. Verb action can also take place in future time, and it can also be conceived as linear action. In addition this future action can be conceived not as a process taking place in the future, but as a single event or moment. This view of action as event is called punctiliar action. In the Greek language, three types of action were understood: linear (incomplete), punctiliar (complete), and perfective (completed with effects). The Future tense of the Greek can view future time action either as punctiliar (most common) or as linear. In this grammar, either of these conceptions will be labeled the **Predictive** function of the future tense. Usually, no easy way exists in English to distinguish between these two views of future time action. Sometimes temporal adverbs will suggest the difference naturally. Compare the following. "Tomorrow Paul will set forth the message of the gospel to the people." αὔριον ὁ Παῦλος ἐκθήσει τῆν ἀγγελίαν τοῦ

εὐαγγελίου τῷ λάφῳ. But note the different implication about the nature of the verb action in the statement ἀεὶ ὁ Παῦλος ἐκθήσει τὴν ἀγγελίαν τοῦ εὐαγγελίου τῷ λάφῳ τοῦ κόσμου. "Paul will always set forth [be setting forth] the message of the gospel to the people of the world." The first example pictures the action in terms of an event occurrence happening "tomorrow," while the second example envisions an ongoing action by Paul as long as he lives. As these examples illustrate, the adverbial qualifiers frequently become helpful clues to identify the nature of the action as either punctiliar or linear.

This can be charted as follows:

Tense:	Past Time:	Present Time:	Future Time:
Future			
(Punctiliar Action)			• (Predictive)
(Linear Action)			----- (Predictive)

*Future - Active - Indicative Forms of ω-conjugation verbs:*

Person:	Singular	Plural	Infinitive:
1	ἀκούσω (I will hear)	ἀκούσομεν (we will hear)	ἀκούσειν 
2	ἀκούσεῖς (you will hear)	ἀκούσετε (you will hear)	
3	ἀκούσει (he, she, it will hear)	ἀκούσουσι (they will hear)	

*Future - Active - Indicative Forms of the μι-conjugation verb δίδωμι:*

Person:	Singular	Plural	Infinitive:
1	δώσω (I will give)	δώσομεν (we will give)	δώσειν
2	δώσεῖς (you will give)	δώσετε (you will give)	
3	δώσει (he, she, it will give)	δώσουσι (they will give)	


*Future - Active - Indicative Forms of the μι-conjugation verb τίθημι:*


Person:	Singular	Plural	Infinitive:
1	θήσω (I will place)	θήσομεν (we will place)	θήσειν
2	θήσεῖς (you will place)	θήσετε (you will place)	
3	θήσει (he, she, it will place)	θήσουσι (they will place)	

*Future - Indicative Forms of εἰμί:*

Person:	Singular	Plural	Infinitive:
1	ἔσομαι (I will be)	ἔσόμεθα (we will be)	ἔσεσθαι
2	ἔσῃ (you will be)	ἔσεσθε (you will be)	
3	ἔσται (he, she, it will be)	ἔσονται (they will be)	

**Notes:**

Observe that the same set of endings is used with both conjugations of verbs. All Active voice endings are taken from the Primary Active voice endings and have the sigma inserted between the ending and the verb stem. This introduces a phenomena that will be gradually studied in subsequent lessons. As long as the final letter of the verb stem is a vowel, the future tense ending is added very simply as illustrated above.  As with the μι-conjugation verbs above, ending in either omicron (ο) or epsilon (ε), the future ending with sigma causes the short form to lengthen into the long form. Thus ο becomes ω, and ε becomes η. The short alpha α will also become η with the future tense ending. This pattern is true for the ω-conjugation verbs ending in ο, ε, α.

 With the μι-conjugation verbs, the reduplicated stem suggesting linear action is not found. Instead, the root stem minus the reduplication δι-, τι- is used suggesting punctiliar action because the future tense is inherently a punctiliar action oriented tense.

The future tense infinitive doesn't exist in English, thus in most functions the Greek future tense infinitive will have to be translated by the English dependent clause using a future tense verb form.

With the future tense forms of the εἰμί verb the root verb stem indicating future time shifts to the ἐσ-. Attached to this stem are the primary endings of the middle and passive voices, which we will learn later. The difference from them is found only in the third person singular ending -ται rather than the normal -εται. All of the future tense εἰμί verbs are accented according to regular patterns of verb accenting.

### Pronouns:

First Person Personal Pronoun, ἐγώ


	Singular:	Plural:
Nom	ἐγώ (I)	ἡμεῖς (we)
Gen/Abl	ἐμοῦ, μου (of me, my)	ἡμῶν (of us, our)
Dat/Ins/Loc	ἐμοί, μοι (to, with, in me)	ἡμῖν (to, with, in us)
Acc	ἐμέ, με (me)	ἡμᾶς (us)



Second Person Personal Pronoun, σὺ

	Singular:	Plural:
Nom	σὺ (you)	ὕμεῖς (you)
Gen/Abl	σοῦ, σου (of you, your)	ὕμῶν (of you, your)
Dat/Ins/Loc	σοί, σοι (to, with, in you)	ὕμῖν (to, with, in you)
Acc	σέ, σε (you)	ὕμᾶς (you)

### Notes:

 The first and second person pronouns do not distinguish between masculine and feminine gender, and contain no neuter gender form in as much as they are exclusively personal references. Consequently, the gender column will not appear in the parsing model for these two sets of pronouns.

The endings of both sets of pronouns represent a mixture of first/second declension and third declension endings. The Genitive/Ablative endings are typical 1/2 declension endings, the others third declension. The net effect of this is that you are going to have to memorize these endings by themselves! These forms occur literally hundreds of times in the Greek New Testament; this intensive, repeated exposure to them will ultimately help with the memorizational process.

One advantage of learning these two sets together is their similarity to one another. In the singular sets of forms, observe that ἐμ- signals the first person, while the σ- the second person. The nominative case singular forms do their own thing. But the other singular forms use identical endings between the first and second persons. The matter becomes even simpler with the plural forms. Only one letter differentiates between the first and the second persons. The ἡ- signals the first person, while the ὑ- the second person.

Also, notice the two sets of spellings in the singular forms for both pronouns. The first set with the accent marks represents the more emphatic spellings of the pronouns outside the nominative case. The second set is the unemphatic forms and do not have accent marks ordinarily because they are enclitics. See Appendix A7, *Guidelines for Accenting*, for specific instructions on the proper accenting of these types of words.

Ancient Koine Greek possessed the ability to express subtle tones of emphasis as well as meanings that the English language has never possessed. This was a part of the amazing precision of thought expression that typified the language. Without a natural ability of our mother tongue to express these sorts of things, these differing levels of emphasis are lost in the process of translation. In printed English some of this can be hinted at through the use of bold and italicized type font styles. For example, the Greek expression ὁ βιβλος μου could be translated "my book." But the alternative ὁ βιβλος ἐμοῦ would be closer to "my book." Later, other forms will be studied which will create the idea "**my** book." While there is no cognitive difference in these Greek expressions, a significant conative difference in meaning exists!

## Adjectives:

No new sets of endings will be considered; instead, the third category of use of adjectives. Thus far we have considered the two types of adjective modifiers: the attributive and the predicate modifiers. Remember an important distinguishing point between them: the attributive modifier has the Greek definite article connected to it in some way, while the predicate modifier does not. Thus the attributive modifier "the good man" becomes ὁ ἀγαθὸς ἄνθρωπος, while the predicate "the man is good" is ἀγαθὸς ὁ ἄνθρωπος.

At times the Greek adjective ceases to qualify the idea of a noun and, instead, assumes the role of a noun itself. In the first/second declension the adjective ordinarily is connected to the Greek definite article in this role, but doesn't modify another word. Thus the first example above can be modified as ὁ ἀγαθὸς to function as a noun. The English translation may have to supply a word for this to make correct sense, such as "the good man" etc. Look to the sentence context for clues about what word should be supplied. This usage is called the **Substantival Adjective**.

## ✂ 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:
ἀκούσει	Fut (Pred)	Active	Ind	3	Sing	ἀκούω	she will listen

## Tense forms and functions studied so far:

Present (Descriptive), (Iterative)  
Imperfect (Descriptive), (Iterative), (Inceptive), (Durative)  
Future (Predictive)

## Verbs (2):

Form:	Tense:	Voice:	Mood:	Person:	Number:	Lexical Form:	Translation:
ἔσονται	Fut (Pred)	-----	Ind	3	Plural	εἶμι	they will be

## Tense forms and functions studied so far:

Present (Descriptive),  
Imperfect (Descriptive), (Durative)  
Future (Predictive)

## Infinitives:

Form:	Tense:	Voice:	Part of Speech	Lexical Form:	Translation:
(General: Specific Functions)					
διδάσκειν	Pres(Desc)	Act	Infin (V: Cause)	διδάσκω	because he teaches

## Tenses studied thus far:

Present (Descriptive)  
Future (Predictive)

## General and specific functions studied thus far:

Verbal: Cause (V: Cause)  
Substantival: Object (S: Object)  
Substantival: Subject (S: Subj)

### Nouns:

Form:	Decl:	Case:	Gender:	Number:	Lexical Form:	Translation:
λόγον	2nd	Acc (Dir Obj)	Masc	Sing	λόγος, ό	the word

### Declensions studied thus far:

1st and 2nd

Proper Name

(The names of individuals should be listed as Proper Name, rather than 1st or 2nd declension nouns.)

### Case forms and functions studied so far:

Nominative (Subject), (Predicate)  
Genitive (Descriptive), (Possessive)  
Ablative (Separation), (Source), (Cause)  
Dative (Indirect Object)  
Instrumental (Means), (Cause)  
Locative (Time), (Place), (Sphere)  
Accusative (Direct Object), (Cause)

### Pronouns:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
έμοι	Pers Pron	Dat (Indir Obj)	-----	Sing	έγώ	to me

### Types of pronouns studied so far:

Personal Pronouns

First Person: έγώ

Second Person: σύ

Third Person: αυτός, -ή, -ό

### Case forms and functions studied so far:

Nominative (Subject), (Predicate)  
Genitive (Descriptive), (Possessive)  
Ablative (Separation), (Source), (Cause)  
Dative (Indirect Object)  
Instrumental (Means), (Cause)  
Locative (Time), (Place), (Sphere)  
Accusative (Direct Object), (Cause)

### Adjectives:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
ό άγαθος	Adj (Subst)	Nom (Subj)	Masc	Sing	άγαθός, -ή, -ό	the good man

### Constructions studied thus far:

Attributive (modifier with article)

Predicate (modifier without article)

Substantival (noun function with article)

### Case forms and functions studied so far:

Nominative (Subject), (Predicate)  
Genitive (Descriptive), (Possessive)  
Ablative (Separation), (Source), (Cause)  
Dative (Indirect Object)  
Instrumental (Means), (Cause)  
Locative (Time), (Place), (Sphere)  
Accusative (Direct Object), (Cause)



**Note:**

When the adjective assumes the role of a noun, it additionally takes on a case function, which needs to be identified in the parsing of the substantival adjective. See above example.

❖ **Conjugating Verbs/Verbals:** ❖



*Future - Active - Indicative Forms of ω-conjugation verbs:*

Person:	Singular	Plural	Infinitive:
1	ἀκούσω	ἀκούσομεν	ἀκούσειν
2	ἀκούσεῖς	ἀκούσετε	
3	ἀκούσει	ἀκούσουσι	

*Future - Active - Indicative Forms of the μι-conjugation verb δίδωμι:*

Person:	Singular	Plural	Infinitive:
1	δώσω	δώσομεν	δώσειν
2	δώσεις	δώσετε	
3	δώσει	δώσουσι	

*Future - Active - Indicative Forms of the μι-conjugation verb τίθημι:*

Person:	Singular	Plural	Infinitive:
1	θήσω	θήσομεν	θήσειν
2	θήσεις	θήσετε	
3	θήσει	θήσουσι	

*Future - Indicative Forms of εἰμί:*

Person:	Singular	Plural	Infinitive:
1	ἔσομαι	ἔσομεθα	ἔσεσθαι
2	ἔσῃ	ἔσεσθε	
3	ἔσται	ἔσονται	

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



**Pronouns studied thus far:**

First Person Personal Pronoun, ἐγώ

	Singular:	Plural:
Nom	ἐγώ	ἡμεῖς
Gen/Abl	ἐμοῦ, μου	ἡμῶν
Dat/Ins/Loc	ἐμοί, μοι	ἡμῖν
Acc	ἐμέ, με	ἡμᾶς



Second Person Personal Pronoun, σύ

	Singular:	Plural:
Nom	σύ	ὕμεῖς
Gen/Abl	σοῦ, σου	ὕμῶν
Dat/Ins/Loc	σοί, σοι	ὕμῖν
Acc	σέ, σε	ὕμᾶς

Third Person Personal Pronouns:

Case:	Masculine	Feminine	Neuter
<i>Singular:</i>			
Nominative	αὐτός	αὐτή	αὐτό
Dative	αὐτῷ	αὐτῇ	αὐτῷ
Accusative	αὐτόν	αὐτήν	αὐτό

*Plural:*

Nominative	αὐτοί	αὐταί	αὐτά
Dative	αὐτοῖς	αὐταῖς	αὐτοῖς
Accusative	αὐτούς	αὐτάς	αὐτά

**Adjectives studied thus far:**

Case:	Masculine	Feminine	Feminine	Neuter
<i>Singular:</i>		<i>basic</i>	<i>ε,ι,ρ</i>	
Nom	ἀγαθός	ἀγαθή	ἀγία	ἀγαθόν
Gen/Abla	ἀγαθοῦ	ἀγαθῆς	ἀγίας	ἀγαθοῦ
Dat/Ins/Loc	ἀγαθῷ	ἀγαθῇ	ἀγία	ἀγαθῷ
Acc	ἀγαθόν	ἀγαθήν	ἀγίαν	ἀγαθόν
<i>Plural:</i>				
Nom	ἀγαθοί	ἀγαθαι	ἀγίαι	ἀγαθά
Gen/Abl	ἀγαθῶν	ἀγαθῶν	ἀγιῶν	ἀγαθῶν
Dat/Ins/Loc	ἀγαθοῖς	ἀγαθαῖς	ἀγίαις	ἀγαθοῖς
Acc	ἀγαθούς	ἀγαθάς	ἀγίας	ἀγαθά

**Dual Termination 1-2 Declension Adjectives**

Case:	Masuline and Feminine	Neuter
<i>Singular:</i>		
Nom	πιστός	πιστόν
Gen/Abla	πιστοῦ	πιστοῦ
Dat/Ins/Loc	πιστῷ	πιστῷ
Acc	πιστόν	πιστόν
<i>Plural:</i>		
Nom	πιστοί	πιστά
Gen/Abla	πιστῶν	πιστῶν
Dat/Ins/Loc	πιστοῖς	πιστοῖς
Acc	πιστούς	πιστά

**✂ Classification of Dependent Clauses: ✂**



From the Greek sentence given earlier comes the illustration of how to complete this assignment. ὁ Λουκάς γράφει ὅτι ὁ ἀπόστολος Παῦλος κηρύσσει τὸ εὐαγγέλιον.

<b>Clause:</b>	<b>Form:</b>	<b>Functions:</b>	
ὅτι ὁ ἀπόστολος Παῦλος κηρύσσει τὸ εὐαγγέλιον.		<b>General:</b>	<b>Specific:</b>
	Conj	Subst	Object

Forms of dependent clauses studied to this point:

Conjunctive

Types of functions of dependent clauses studied to this point:

- Substantival    Object
- Subject
- Adverbial        Cause
- Temporal

For a complete listing of the forms and functions of dependent clauses, see Appendix A6, *Guidelines for Classifying Sentences and Subordinate Clauses*.

## Vocabulary for Time and Age:



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:

- γηράσκω (2) - I grow, become old  
διανυκτερεύω (1) - I spend the night (doing something)  
**θέλω** (209) - I wish, want to (oft. w. infinitive obj)  
**μέλλω** (109) - I will, am going to [w. fut. infin], intend to, have in mind to [w. pres. infin]; am about to [w. aor. infin]; delay  
ὀρθρίζω (1) - I get up early in the morning  
παρατείνω (1) - I extend, prolong [to extend a period of time]  
**πιστεύω** (243) - I believe, believe in (w. Dat.)  
προκόπτω (6) - I am far gone; advance, go forward  
συστέλλω (2) - I draw near, draw to a close [to extend in time, w. focus upon the end point]  
χρονίζω (5) - I spend a long time in, stay a long time

### Nouns:

- ἀλεκτοροφωνία, ἡ (1) - the cockcrow [the Roman third watch of the night]  
**γενεά, ἡ** (43) - age, epoch, generation; family, descent, clan, contemporary  
ἐνιαυτός, ὁ (14) - age, era, time [period of indefinite length longer than a month]  
ἑσπέρα, ἡ (3) - evening [period from late afternoon to darkness]  
ἡλικία, ἡ (8) - lifetime, span of time [period of time when a person is alive]; prime of life, mature [period when one is mature and one's prime]  
**ἡμέρα, ἡ** (389) - day [in Heb. from sunset to next sunset; in Roman time, time between sunrise and sunset]  
ἡμίωρον, τό (1) - half an hour  
**ζωή, ἡ** (135) - life  
καινότης, -ητος, ἡ (2) - newness  
**καιρός, ἡ** (86) - time, age, era [indefinite period of time]  
κλίνω (2) - I extend, prolong, be far spent; incline, bend, bow

- κόσμος, ὁ** (186) - world; adornment, adorning  
**κύριος, ὁ** (719) - sir, lord, Lord  
νεομηνία, ἡ (1) - new moon, first of the month  
νεανίας, ὁ (3) - youth, young man [ordinarily appx. between 24 and 40 years of age]  
νεανίσκος, ὁ (11) - youth, young man [ordinarily appx. between 24 and 40 years of age]  
ὄρθρος, ὁ (4) - early morning, dawn [daylight before sunrise]  
ὄψια, ἡ (14) - evening [period from sunset to darkness]  
πρωΐα, ἡ (2) - early morning, dawn [daylight before sunrise]  
στιγμή, ἡ (1) - moment, flash, instant [extremely short unit of time]  
**φυλακή, ἡ** (47) - watch, guard duty [one of the 4 periods of nighttime, used for guard duty by Romans]; guarding [action of]; prison [place of guarding]; guard [person]  
**χρόνος, ὁ** (54) - time, period of time  
**ὥρα, ἡ** (106) - hour [the 12th part of the day between sunrise and sunset]

### Pronouns:

- ἐγώ** (1802) - I [pl. form - ἡμεῖς (864) - we]  
**σύ** (1066) - you [pl. form - ὑμεῖς (1847) - you]

### Adjectives:

- ἄϊδιος, -ον (1) - eternal [pertaining to an unlimited duration to time]  
**αἰώνιος, -ον** (71) - eternal [pertaining to an unlimited duration to time]  
ἀρχαῖος, -α, -ον (11) - ancient, for a long time, old  
ἄτομος, -ον (4) - moment, flash, instant [extremely short unit of time]  
ἔννυχος, -ον (1) - night-time [period from sunset to sunrise]  
ἐπιούσιος, -ον (2) - daily, for today, on each day; necessary for each day  
ἐφήμερος, -ον (2) - daily, on each day  
καθημερινός, -ή, -όν (1) - daily, on each day

**καινός, -ή, -όν** (42) - new, unused, unknown [pertaining to having been in existence for only a short time]

**νέος, -α, -ον** (24) - new, recent, fresh, young [pertaining to having been in existence for only a short time]

**πρωϊνός, -ή, -όν** (2) - of the early morning

**ὀρθρινός, -ή, -όν** (1) - early in the morning [pertaining to being early in the morning]

#### Adverbs:

**ἀεί** (7) - always, constantly, continually

**ἀκμήν** (1) - still, yet

**ἄνωθεν** (13) - for a long time, from the beginning; from above; again, anew

**αὔριον** (14) - tomorrow

**ἐννυχα** (1) - at night, in the night [period from sunset to sunrise]

**ἔτι** (93) - still, yet [extension of time up to & beyond an expected point]

**καινῶς** (1) - newly

**τὸ λοιπόν, τοῦ λοιποῦ** (13) - from now on, in the future, henceforth, beyond that, finally

**οὐδέπω** (4) - not yet, still not [negation of extending time up to & beyond an expected point]

**οὐπω** (26) - not yet, still not [negation of extending time up to & beyond an expected point]

**πάντοτε** (41) -always, at all times, on every occasion [w. ref. to a series of occasions]

**παιδιόθεν** (1) - since childhood

**πρωῖ** (12) - early morning, dawn [daylight before sunrise]

**σήμερον** (41) - today, this very day

**ταχέως** (15) - quickly, hurriedly, swift, speedily [pertaining to a short extent of time]

**ταχύ** (8) - quickly, hurriedly, swift, speedily [pertaining to a short extent of time]

**ἔδῃ** (61) - here, to this place, at / in this place

#### Prepositions:

**ἐκ** (ἐξ before vowels) (916) - (w. Abl. of Source) out of; (w. Abl. of Separation) from; (w. Abl. of Means) - by, from; (w. Abl. of Cause) because of; (w. Partitive Abl) of

**περί** (334) - (w. Gen. of Reference) about, concerning, of; (w. Gen. of Advantage) for; (w. Abl. of Purpose) for; (w. Acc. of Measure, Reference) about, regarding

**πλήν** (31) - (w. Abl. of Separation) except [see above use as coordinate conjunction]

#### Connectors:

##### Coordinate conjunctions:

**πλήν** (31) - nevertheless, however, but, only [used at beginning of sentences]

##### Subordinate conjunctions:

**ὅτε** (123) - when, while

**ὅτι** (1297) - because [based on an evident fact]; that

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

(From Grade Calculation on last page)

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



### ✂ Written Exercise 5: ✂

🔗 Translate the following Greek text into correct English (53 answers): 

τῇ ὀψίᾳ τῷ σαββάτῳ ὁ Παῦλος ἀπέγγελλε τῷ λαῷ τῷ τῇ συναγωγῇ ὅτι ἡ καινὴ ἡμέρα ὧδε ἐστὶν διὰ τὸν κύριον. ἐξετίθει ὅτι ὁ Ἰησοῦς ὁ Μεσσίας ἐστίν, καὶ ὅτι αὐτὸς δώσει τὴν ζωὴν τὴν αἰώνιον, ὅτε ὑμεῖς πιστεύετε τῷ αὐτῷ. τότε οἱ ἀκροαταὶ ἀντέβαλλον τοὺς λόγους τοῦ ἀποστόλου. ἔλεγον, παιδιόθεν ἠκούομεν ἀπὸ τῶν προφητῶν ὅτι ὁ θεὸς ἀποστέλλει τὸν Χριστὸν αὐτοῦ, καὶ νῦν λεγεῖς ἡμῖν ὅτι ὁ Ἰησοῦς ὁ Χριστὸς ἐστίν.

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

τῇ ὀψίᾳ (7 answers) - 1 - Loc (\_\_\_\_\_) - F - S - ὀψία, ἡ - \_\_\_\_\_

τῷ σαββάτῳ (7 answers) - 2 - \_\_\_\_\_ (Time) - N - S - σάββατον, τό - \_\_\_\_\_

ὁ Παῦλος (7 answers) - Proper Name - Nom (\_\_\_\_\_) - M - S - Παῦλος, ὁ - \_\_\_\_\_

ἀπέγγελλε (8 answers) - Imperf (Desc) - Act - Ind - \_\_\_\_ - S - ἀπαγγέλλω - \_\_\_\_\_

τῷ λαῷ (7 answers) - 2 - Dat (Indir Obj) - M - S - λαός, ὁ - \_\_\_\_\_

τῷ τῇ συναγωγῇ (7 answers) - 1 - Loc (Place) - F - S - \_\_\_\_\_, \_\_\_\_\_ - \_\_\_\_\_

ὅτι (4 answers) - Subordinate conjunction introducing \_\_\_\_\_ substantival  
\_\_\_\_\_ dependent clause - \_\_\_\_\_

ἡ καινὴ (9 answers) - Adj (\_\_\_\_\_) - Nom - F - S - καινός, -ή, -όν - \_\_\_\_\_

ἡμέρα (7 answers) - 1 - Nom (Subj) - F - S - ἡμέρα, ἡ - the day

ὧδε (1 answer) - Adverb of place - \_\_\_\_\_

ἐστίν (7 answers) - Pres (Desc) - Ind - 3 - S - εἰμί - \_\_\_\_\_

διὰ τὸν κύριον (7 answers) - 2 - Acc (\_\_\_\_\_) - M - S - κύριος, ὁ - \_\_\_\_\_

ἐξετίθει (8 answers) - \_\_\_\_\_ (Incep) - Act - Ind - 3 - S - ἐκτίθημι - \_\_\_\_\_

ὅτι (4 answers) - Subordinate conjunction introducing conjunctory substantival object dependent clause  
- \_\_\_\_\_



ὁ Ἰησοῦς (7 answers) - Proper Name - Nom (Subj) - M - S - Ἰησοῦς, ὁ - \_\_\_\_\_

ὁ Μεσσίας (7 answers) - 2 - Nom (\_\_\_\_\_) - M - S - Μεσσίας, ὁ - \_\_\_\_\_

ἐστίν (7 answers) - Pres (\_\_\_\_\_) - Ind - 3 - \_\_\_\_\_ - εἰμί - \_\_\_\_\_

καὶ (1 answer) - Coordinate conjunction linking two dependent clauses together - \_\_\_\_\_

ὅτι (4 answers) - Subordinate conjunction introducing \_\_\_\_\_ dependent clause - \_\_\_\_\_

αὐτός (10 answers) - \_\_\_\_\_ - Nom (\_\_\_\_\_) - M - S - αὐτός, -ή, -ό - \_\_\_\_\_

δώσει (8 answers) - Fut (Pred) - Act - Ind - 3 - S - δίδωμι - \_\_\_\_\_

τὴν ζωὴν (7 answers) - 1 - Acc (\_\_\_\_\_) - F - S - ζωή, ἡ - \_\_\_\_\_

τὴν αἰώνιον (8 answers) - Adj (\_\_\_\_\_) - Acc - F - S - αἰώνιος, -ον - \_\_\_\_\_

ὅτε (4 answers) - Subordinate conjunction introducing a conjunctory adverbial temporal dependent clause - \_\_\_\_\_

ὑμεῖς (7 answers) - Pers Pron - Nom (\_\_\_\_\_) - P - σύ - \_\_\_\_\_

πιστεύετε (8 answers) - Pres (\_\_\_\_\_) - Act - Ind - 2 - P - πιστεύω - \_\_\_\_\_

τῷ αὐτῷ (10 answers) - Pers Pron - Loc (\_\_\_\_\_) - M - S - αὐτός, -ή, -ό - in \_\_\_\_\_

τότε (1 answer) - Adverb of sequence - \_\_\_\_\_

οἱ ἀκροαταὶ (7 answers) - 1 - Nom (\_\_\_\_\_) - M - P - ἀκροατής, ὁ - \_\_\_\_\_

ἀντέβαλλον (8 answers) - Imperf (\_\_\_\_\_) - Act - Ind - 3 - P - ἀντιβάλλω - they began \_\_\_\_\_

τοὺς λόγους (7 answers) - 2 - Acc (Dir Obj) - M - P - λόγος, ὁ - \_\_\_\_\_

τοῦ ἀποστόλου (7 answers) - 2 - Gen (\_\_\_\_\_) - M - S - ἀπόστολος, ὁ - \_\_\_\_\_

ἔλεγον (answers) - Imperf (Desc) - Act - Ind - 3 - P - λέγω - \_\_\_\_\_

παιδιόθεν (1 answer) - Adverb of time - \_\_\_\_\_

ἠκούομεν (7 answers) - Imperf (\_\_\_\_\_) - Act - Ind - 1 - P - ἀκούω - we \_\_\_\_\_

ἀπὸ τῶν προφητῶν (7 answers) - 1 - Abl (\_\_\_\_\_) - M - P - προφήτης, ὁ - \_\_\_\_\_

ὅτι (4 answers) - Subordinate conjunction introducing conjunctory substantival object dependent clause - \_\_\_\_\_

ὁ θεός (7 answers) - 2 - Nom (Subj) - M - S - θεός, ὁ - \_\_\_\_\_

ἀποστέλλει (8 answers) - Pres (Desc) - Act - Ind - 3 - S - ἀποστέλλω - \_\_\_\_\_

τὸν Χριστὸν (7 answers) - 2 - Acc (\_\_\_\_\_) - M - S - Χριστός, ὁ - \_\_\_\_\_

αὐτοῦ (10 answers) - Pers Pron - Gen (Poss) - M - S - αὐτός, -ή, -ό - \_\_\_\_\_

καὶ (1 answer) - Coordinate conjunction linking two independent clauses together - \_\_\_\_\_

νῦν (1 answer) - Adverb of time - \_\_\_\_\_

λεγείς (8 answers) - Pres (\_\_\_\_\_) - Act - Ind - 2 - S - λέγω - \_\_\_\_\_

ἡμῖν (7 answers) - Pers Pron - Dat (\_\_\_\_\_) - P - ἐγώ - \_\_\_\_\_

ὅτι (4 answers) - Subordinate conjunction introducing conjunctory substantival object dependent clause - \_\_\_\_\_

ὁ Ἰησοῦς (7 answers) - Proper Name - \_\_\_\_\_ (\_\_\_\_\_) - M - S - Ἰησοῦς, ὁ - \_\_\_\_\_

ὁ Χριστός (7 answers) - 2 - Nom (\_\_\_\_\_) - M - S - Χριστός, ὁ - \_\_\_\_\_

ἐστίν (7 answers) - Pres (\_\_\_\_\_) - Ind - 3 - S - εἰμί - \_\_\_\_\_

**❖ Conjugate the following verbs according to the appropriate model (18 answers):**



**Present - Indicative Forms of εἰμί (6 answers):**

Person: Singular \_\_\_\_\_ Plural \_\_\_\_\_

1

2

3

**Imperfect - Active - Indicative Forms of ἐκτίθημι (6 answers):**

Person: Singular \_\_\_\_\_ Plural \_\_\_\_\_

1

2

3

Future - Active - Indicative Forms of δίδωμι (6 answers):

Person: Singular Plural

1

2

3

**⚡ Decline the following nouns and noun derivatives according to the appropriate model:**



The singular and plural forms of ὄψια, ἦ (8 answers):

Singular:

Plural:

Nom

Gen/Abla

Dat/Ins/Loc

Acc

First Person Personal Pronoun ἐγώ (8 answers):

Case: Singular Plural

Nom

Gen/Abla

Dat/Ins/Loc

Acc

**⚡ Block diagram the above text according to the guidelines (25 answers):**



(1) ὁ \_\_\_\_\_ τῶ σαββάτῳ  
ἀπέγγελλε \_\_\_\_\_ τῶ \_\_\_\_\_  
ὅτι \_\_\_\_\_ ἡμέρα \_\_\_\_\_ ἐστὶν  
διὰ \_\_\_\_\_.

(2) ἐξετίθει \_\_\_\_\_ ὁ Ἰησοῦς ὁ Μεσσίας ἐστίν,  
καὶ  
ὅτι αὐτὸς \_\_\_\_\_ τὴν ζωὴν \_\_\_\_\_,  
ὅτε \_\_\_\_\_ πιστεύετε \_\_\_\_\_.

(3) οἱ \_\_\_\_\_ τότε  
ἀντέβαλλον τοὺς \_\_\_\_\_ τοῦ \_\_\_\_\_.

(4) ἔλεγον,

(A) ἠκούομεν  
\_\_\_\_\_ τῶν προφητῶν ὅτι \_\_\_\_\_ ἀποστέλλει \_\_\_\_\_ αὐτοῦ,  
\_\_\_\_\_

(B) λεγεις ἡμῖν  
\_\_\_\_\_ ὅτι ὁ Ἰησοῦς \_\_\_\_\_ ἐστιν.

With the block diagram note the two levels of numbering of the core statements. This comes about because of the use of direct discourse in statements (A) and (B). In the ancient world indicators of direct speech such as quotations marks didn't exist. Frequently the subordinate conjunction ὅτι would be used to introduce direct speech. This is the so-called recitative ὅτι, where the conjunction is the equivalent of "... " and is not translated. In the United Bible Societies Greek text the editors have inserted an aid to help identify this use of the conjunction. The first word after the ὅτι is capitalized to signal the beginning of direct discourse.

Another situation of direct speech is simply where nothing is used to introduce it, as in the above Greek text. In the UBS text tradition, the first word of direct speech is again capitalized as a signal. Punctuation marks such as commas, semicolons, or colons will surface in this situation.

Direct discourse grammatically constitutes a dependent clause, no matter how lengthy it may be. Remember several sentences can be included, such as the lengthy speech of the Sermon on the Mount in Matt. 5:3-7:27. Inside the multi-sentence direct discourse, each sentence then functions in the normal

\*\*\*\*\*GRADE CALCULATION\*\*\*\*\*

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

(Please record grade at top of page 1)