



A - Lesson 8 - Ω

"Places and Locations"

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:

Very foundational to learning a language and the related culture is learning how to identify places and have a basic sense of geography. This lesson will focus on learning places and locations in the ancient Greco-Roman world, with special attention on

Palestine.

The world of Jesus and the apostles was during the era of the Roman Empire -- a good starting point for our study. The capital city of the empire was ἡ Ῥώμη (Rome). Things and people related to the empire in some way were Ῥωμαῖος, -η, -ον (Roman). People who possessed citizenship were designated



by the substantival use of this adjective, Ῥωμαῖοι (Romans). A Latinized spelling that Luke makes use of on rare occasions is Ῥωμαϊκός, -ή, -όν (Roman). The language of the Romans was Ῥωμαῖστί (that is, to write or speak in Latin). Now where was the city located? In the province that was called ἡ Ἰταλία (Italy). People or things geographically associated with Italy were Ἰταλικός, -ή, -όν (Italian).

Traveling east from the Italian peninsula across ὁ Ἄδριας (the Adriatic Sea), one encounters ancient Greece, ἡ Ἑλλάς, -άδος, which by this time was divided into two primary Roman provinces, ἡ Ἀχαΐα (Achaia) and ἡ Μακεδονία (Macedonia). In Achaia the principal cities to emerge in the pages of the New Testament are ἡ Κόρινθος (Corinth) and ἡ Ἀθῆναι (Athens). To the north in Macedonia were the cities of ἡ Θεσσαλονίκη (Thessalonica) and ὁ Φίλιπποι (Philippi).

Continuing east across the Aegean Sea (not mentioned by name in the NT), we encounter the Roman province of ἡ Μυσία (Mysia) in the north-western sector of modern Turkey. The first city is ἡ Τρωάς (Troas), where Paul's Macedonian vision took place. Going south we cross over into the Roman province of ἡ Ἀσία (Asia, called in English 'Asia Minor' to distinguish from the English term 'Asia.') that covered most of the western part of the modern country of Turkey. The principal city here to surface in the New Testament is ἡ Ἐφεσος (Ephesus).

Continuing again to the east to the central part of the modern country of Turkey we cross mountains

into the Roman province of ἡ Γαλατία (Galatia) where Paul and Barnabas established congregations on the first missionary journey in a number of small towns. Adjacent to Galatia on the southeast is the province of ἡ Κιλικία (Cilicia) whose principal city was ἡ Ταρσός (Tarsus) where Paul grew up. Coming down the eastern coast of the Mediterranean Sea we enter the Roman province of ἡ Συρία (Syria)

whose two principal cities were ἡ Ἀντιόχεια (Antioch) and ἡ Δαμασκός (Damascus), where so much early Christian history took place.

South of Syria lies ancient Palestine and included three Roman provinces on the western side of the ὁ Ἰορδάνης (Jordan River): ἡ Γαλιλαία (Galilee), ἡ Σαμάρεια (Samaria), and ἡ Ἰουδαία (Judea). The principal city of Galilee was ἡ Καφαρναούμ (Capernaum), and of Judea, Jerusalem, which is spelled a variety of ways in the New Testament: ἡ Ἱερουσόλυμα, τὰ Ἱερουσόλυμα, and ἡ Ἱερουσαλήμ.

On the eastern side of the Jordan River was ἡ Δεκάπολις (the Decapolis, literally 'the ten cities') that stretched from the Sea of Galilee in the north to the northern point of the Dead Sea in the south. Only Perea separated Samaria and the Decapolis along the Jordan River in the southern sector.

For a complete listing of all the geographical names in the New Testament see Louw - Nida, topics 93.389 - 93.615. This list is very helpful in identifying the various places mentioned in the Greek New Testament.



Elements of the Greek Sentence:



How do you infer something in Greek? Often in conversation we respond to another person's comments by picking up on a perceived implication of what was said. "You are leaving for school?" "Yes, very quickly." "Then I don't have time to get dressed!" The inference, implicit in the "Yes, very quickly" statement, is made explicit by the following statement introduced by the inferential coordinate conjunction 'then.'

The Greek New Testament is saturated with similar kinds of statements, especially in the writings of the apostle Paul. These will mostly occur in separate sentences introduced by either οὖν or, less commonly, ἄρα.

An alternative spelling of ἄρα as ἄρα functions as an interrogative particle of inference with direct questions and would be the sense of 'then' if the above statement were recast as "Do I then have time to get dressed?" The implication of impatience present in ἄρα could be brought out by the English "then indeed."

In English either 'then' or 'therefore' commonly function to introduce inferential statements; either can translate the Greek inferential conjunctions. The nature of the inference with both ἄρα and οὖν can vary from a simple nondescript implication to implying something as a result or consequence. A possibility implicit in the preceding statement can be introduced by ἄρα, as well as an implied result of the preceding action.



How do you ask for information in Greek? These types of questions in Greek are typically introduced by interrogative adverbs or pronouns. A direct question asking 'where' can be introduced by ποῦ (where?), one implying motion away from by πόθεν (from where?). Thus ποῦ εἶ; is "where are you?" and πόθεν εἶ; is "where are you from?" In indirect questions the range of usable relative adverbs is somewhat greater. "I know where you are" could be expressed in Greek as γινώσκω ὅπου εἶ or as γινώσκω οὗ εἶ.

The indirect question "I know where you're from" could be expressed as γινώσκω ὅθεν εἶ. The enclitic form πού takes on a different meaning and in the indirect statement γινώσκω πού εἶ would mean "I know you are somewhere."

These indirect questions/statements consti-

tute relative substantival object clauses.

The relative adverbial local clause has some affinities with the above indirect question structure, but functions as an adverbial modifier either qualifying the verb or often as an adverbial modifier of a noun. The above sentences would be altered to illustrate this pattern as "I know the house where you are" and translated into Greek using one of the above three adverbs γινώσκω τὸν οἶκον οὗ (ὅθεν, ὅπου) εἶ.

Answers to the 'where' direct question can be a wide variety of adverbs of place. "Where are you?" ποῦ εἶ; Could be answered: εἰμὶ ὧδε (ἐνθάδε) "I am here", εἰμὶ ἐκεῖ (ἐκεῖσε more elegantly) "I am there". Also, "I am ..." "outside" ἔξω, "inside" ἔσω, "in the middle" μέσον, "above" ἄνω, "under" ὑποκάτω, "below" κάτω, "close by" ἐγγύς, "far away" μακράν, "behind" ὀπίσω, "ahead" ἔμπροσθεν, "everywhere" πανταχοῦ, "elsewhere" ἀλλαχοῦ, etc.

The direct question asking "why" is normally introduced by the relative interrogative adverb τί. "Why are you here?" would be τί ὧδε εἶ; The indirect question form "I know why you are here" could also use the same Greek adverb: γινώσκω τί ὧδε εἶ. This indirect question is a relative substantival object dependent clause. Other interrogative adverbs with the same meaning of 'why' are πόθεν, ἰνατί, λεμα (the latter is an Aramaic expression used by Jesus on the cross with the question "Why have you forsaken me?").

Sometimes in dialogical narrative texts where questions and answers are being exchanged between two individuals the answer to the 'why' question can be direct discourse using only a causal ὅτι-clause: Τί ὧδε εἶ; Ὅτι ἐγὼ ἀγαπῶ τὸν θεόν. "Why are you here?" "Because I love God." The core element of the main clause question becomes the assumed main clause in the answer: ὧδε εἰμὶ ὅτι ἐγὼ ἀγαπῶ τὸν θεόν "I am here because I love God."

Another possible answer to the 'why' question is the adverbial purpose clause -- "in order that" -- which we will examine later because it involves the use of the subjunctive mood form of the verb.

The direct question asking "how" carries two basic senses in Greek, as well as several additional secondary meanings. (1) How in the sense of what manner is raised by πόθεν. For example, "how are you speaking to me?" would be πόθεν λέγεις πρὸς με; This question could be answered by any number of adverbs of manner such as "loudly," "carefully," "angrily," etc. (2) Another basic sense of "how"

in Greek raises the issue of by what means and πῶς is used to raise this kind of how-question. Thus, πῶς λέγεις πρός με; would be concerned with the means of speaking and could then be answered by statements like "with my voice," "through my letter," "by my gestures" etc.

Both these Greek relative adverbs can also be used in indirect questions while retaining their distinctive sense of 'how'. Thus γινώσκω πόθεν λέγεις πρός με "I know how you are speaking to me" carries the manner implication, while γινώσκω πῶς λέγεις πρός με carries the means implication. Additional interrogative adverbs and pronouns will be gradually studied that expand the sense of 'how' into the fuller range of meanings.

The "when" question in both direct and indirect questions is introduced by the Greek interrogative adverb πότε. "When are you going to speak to him?" becomes πότε μέλλεις πρὸς αὐτὸν λέγειν; The answer to this type of question can involve any sort of temporal expression from a single adverb like "tomorrow" to an involved statement.

⚠️ A caution: just as with most of these interrogative adverbs, an alternative enclitic spelling exists with a different meaning, usually in the category of indefinite reference. Thus, while πότε is the interrogative adverb for both direct and indirect "when" questions, the enclitic ποτέ means an indefinite time reference of "sometime, at some time, formerly."

The 'who' and 'what' questions will be covered later because they involve the use of interrogative pronouns following a third declension pattern of endings.

Quick summation of questions studied thus far:

Open-ended question:

ἀναγινώσκεις τοῦτο;
"Are you reading this?"



Anticipated positive response:

οὐκ ἀναγινώσκεις τοῦτο;
"You are reading this, aren't you?"

Stronger anticipated positive response:

οὐχὶ ἀναγινώσκεις τοῦτο;
"You are certainly reading this, aren't you?"

Anticipated negative response:

μὴ ἀναγινώσκεις τοῦτο;
"You aren't reading this, are you?"

Strongest anticipated negative response in future:

οὐ μὴ ἀναγινώσῃ τοῦτο;
"Without doubt you won't read this, will you?"

Where question:

ποῦ εἶ;
"Where are you?"

πόθεν εἶ;
"Where are you from?"

Why question:

τί ὧδε εἶ;
"Why are you here?"

How question (manner):

πόθεν λέγεις πρός με;
"How [in what manner] are you speaking to me?"

How question (means):

πῶς λέγεις πρός με;
"How [by what means] are you speaking to me?"

When question:

πότε μέλλεις πρὸς αὐτὸν λέγειν;
"When are you going to speak to him?"

Using Greek Relative Clauses. Various Greek relative pronouns will be used to not only express a pronoun idea of who or what but also to introduce a second category of dependent clause: the relative clause. Remember the other type of dependent clause studied thus far is that introduced by a subordinate conjunction, with the subcategory of Direct Discourse.

The **Definite Relative Pronoun** -- see the section on Declining Nouns and Noun Derivatives for the forms -- is the most common form used to set up the Greek relative dependent clause. English has a comparable structure introduced by the English relative pronouns 'who,' 'which' etc. Thus, both languages have the same form of dependent clause.

But, in the area of function, the two languages differ. The English relative dependent clause is used almost exclusively as an adjective modifier, as in the example "The man **who knows God** serves Him." In Greek, ὁ ἄνθρωπος ὃς γινώσκει τὸν θεὸν δουλεύει αὐτῷ. The classification of this clause would be **Relative Adjectival**. The clue for identifying this function



is by determining the antecedent of the Greek relative pronoun. As is true with pronouns generally the antecedent of a pronoun will match up in gender and number, but not necessarily in case since the noun and the pronoun may be doing different things in the sentence. Thus ὅς matches ἄνθρωπος with both being masculine singular. In rare instances called 'direct attraction' the relative pronoun matches its antecedent in case as well, even if this means it violates the case it should have because of its role inside the relative clause.

The Greek relative clause moves beyond the capability of its English counterpart with the **Substantival** functions. The above English sentence could just as easily be expressed in Greek by dropping ὁ ἄνθρωπος leaving just ὅς γινώσκει τὸν θεὸν δουλεύει αὐτῷ. In order to translate this into English, a word has to be placed before "who" so as to set up the English relative clause. Thus, two English words such as "he who" will be required for the one Greek word ὅς and that automatically means you have identified the general function of the Greek relative clause as substantival. Then you must identify the specific function, in the example above it is the Subject of the verb δουλεύει and the clause would be classified as **Relative Substantival Subject**.

Tips
Relative Clause Uses:

1. **Substantival:**
Subject, Object etc.
2. **Adjectival Modifier**
3. **Adverbial Modifier**
Any of the adverbial functions

In the **Adverbial** functions the Greek relative clause has completely left its English counterpart behind in the dust in the range of functions. A couple of observations: (1) the adverbial functions of the Greek relative clause ordinarily involve the use of the relative pronoun in a prepositional phrase introducing the relative clause. For a complete listing of these possibilities you should consult Appendix 6: *Guidelines for Classifying Sentences and Subordinate Clauses* under the Adverbial dependent clause section. (2) Also, because the English relative pronoun is incapable of being used this way, the only translation option is to use the appropriate English subordinate conjunction. Thus the Greek construction ἐν ᾧ can introduce an **adverbial temporal relative clause** and would usually be translated by the English subordinate conjunction "while," although in this particular case it could be expressed as "during which time."

In using the above chart, once you identify the relative pronoun in the prepositional phrase check to make sure that a literal translation doesn't fit the context. If so, then you're looking at an adjectival use

of the relative assuming there is a matching noun serving as the antecedent to the pronoun. If not, then an adverbial function is most likely. Check the chart for the construction to determine the specific adverbial function. Once this is determined, then use the appropriate English subordinate conjunction to translate the Greek clause.

Elements of Greek Grammar:

Verbs:

Pluperfect Tense

The pluperfect tense, sometimes called the past perfect tense, is built off the same stem as the perfect tense, the fourth and fifth principle part forms of the Greek verb. The Pluperfect (or Past Perfect, as it is sometimes called) expresses the perfective action like the Perfect tense does. The difference between the two is that both the completed action and the resulting state of being are located in past time, rather than bridging past and present times as does the Perfect tense. The English Pluperfect translates the Consumative Pluperfect, thus ἐλελύκειν is "I had loosed." The Intensive Pluperfect translation of this would be "I was loose."

Note the chart below comparing the spellings of the ω-conjugation:

Secondary Active Indicative endings:

Sing:	Imperfect:	1 Aorist:	2 Aorist:
1 -ον	ἤκουον	ἤκουσα	εἶπον
2 -ες	ἤκουες	ἤκουσας	εἶπες
3 -ε	ἤκουε	ἤκουσε	εἶπε
Plural:			
1 -ομεν	ἠκούομεν	ἠκούσαμεν	εἶπομεν
2 -ετε	ἠκούετε	ἠκούσατε	εἶπετε
3 -ον	ἤκουον	ἤκουσαν	εἶπον
Sing:	1 Perfect:	2 Perfect:	Pluperfect
1 -ον	λέλυκα	ἀκήκοα	(ἐ)λελύκειν
2 -ες	λέλυκας	ἀκήκοας	(ἐ)λελύκεις
3 -ε	λέλυκε(ν)	ἀκήκοε(ν)	(ἐ)λελύκει
Plural:			
1 -ομεν	λελύκαμεν	ἀκηκόαμεν	(ἐ)λελύκειμεν
2 -ετε	λελύκατε	ἀκηκόατε	(ἐ)λελύκειτε
3 -ον	λελύκασι	ἀκηκόασι(ν)	(ἐ)λελύκεισαν

Notes:

The Pluperfect is not found extensively in the New Testament. The signal of the Pluperfect distinguishing it from the Perfect tense especially is the

use of the thematic connector -ει instead of -α along with the κ. Both tenses use the secondary active voice endings with the appropriate modification.

Because of the confinement to past time the augment is usually added to the reduplicated stem, but not always. This is the reason for placing the augment in parenthesis in the above chart.

The μι-conjugation secondary active indicative patterns:

		Perfect Tense:		
Sing:		δίδωμι	τίθημι	ἵστημι
1	-ν	δέδωκα	τέθεικα	ἔστηκα
2	-ς	δέδωκας	τέθεικας	ἔστηκας
3	-	δέδωκε	τέθεικε	ἔστηκε
Plural:				
1	-μεν	δέδωκαμεν	τέθεικαμεν	ἔστηκαμεν
2	-τε	δέδωκατε	τέθεικατε	ἔστηκατε
3	-σαν, -ν	δέδωκαν	τέθεικαν	ἔστηκασι
		Pluperfect:		
Sing:		δίδωμι	τίθημι	ἵστημι
1	-ν	ἔδεδώκειν	ἔτέθεικειν	ἔστήκειν
2	-ς	ἔδεδώκεις	ἔτέθεικεις	ἔστήκεις
3	-	ἔδεδώκει	ἔτέθεικει	ἔστήκει
Plural:				
1	-μεν	ἔδεδώκειμεν	ἔτέθεικειμεν	ἔστήκειμεν
2	-τε	ἔδεδώκειτε	ἔτέθεικειτε	ἔστήκειτε
3	-σαν, -ν	ἔδεδώκεισαν	ἔτέθεικεισαν	ἔστήκεισαν

Notes:

The Pluperfect forms use the same patterns in the μι-conjugation as in the ω-conjugation: augmentation of the reduplicated stem for the past time indication, and the -ει thematic connector resulting in the endings -κειν, -κεις, -κει, -κειμεν, -κειτε, -κεισαν.

In both conjugations of verbs the Pluperfect tense has the same two basic functions as the Perfect tense: the Consumative and Intensive. The dominant emphasis upon completion of the verb action is the Consumative, while the dominant emphasis upon the resulting state of being is the Intensive.

The Pluperfect tense functions can be charted out as follows in comparison to tenses studied thus far:



Tense:	Past Time:	Present Time:	Future Time:
Present		----- (Descriptive) (Iterative)	
Imperfect	----- (Descriptive) >----- (Inceptive) -----< (Durative)		
Future			----- (Predictive) • (Predictive) ----- ? (Deliberative) • ? (Deliberative)
Aorist	• (Constatve) >• (Ingressive) •< (Culminative)		
Perfect		•>----- (Consumative) •>----- (Intensive)	
Pluperfect		•>----- (Consumative) •>----- (Intensive)	
Kinds of Action:			
Linear/Incomplete/Process -----			
Punctiliar/Completed/Event •			
Perfective >-----			

Optative Mood.

ω-Conjugation:

Primary Active Optative endings:

Sing:Ind.:	Opt.:	ἀκούω Present:	εἰμί Present:	ἀκούω 1 Aorist:
1	-ω	-ομι	εἶην	ἀκούομαι
2	-εις	-οις	εἶης	ἀκούοσαις
3	-ει	-οι	εἶη	ἀκούοσαι
Plural:				
1	-ομεν	-ομεν	εἶμεν	ἀκούομαιμεν
2	-ετε	-οιτε	εἶτε	ἀκούοσαιτε
3	-ουσι (ν)	-οιεν	εἶεν	ἀκούοσαιεν (ἀκούοσαιεν)

Notes:

- The active voice endings build their spellings from the primary active voice endings.
- No augment will be used with the Aorist verbs.
- The clear indicator of the Present tense Optative mood is the οι thematic connector diphthong.
- The 1 Aorist substitutes the σαι for the Present tense οι diphthong in the endings.
- Alternative spellings exist for the 1 Aorist third person singular and plural forms the do not use the σαι pattern.
- The 1 Aorist sigma will contract with consonant stem verbs in the same way that indicative mood verbs do.

Although the Optative mood does occur with the μι-conjugation verbs, no instances of this exists in the New Testament. Thus the spellings are not provided here.

This mood form of Greek verbs was in the process of fading into disuse during the time of the Greek New Testament. The mood form never was widely used except among some of the more intellectual philosophers. In meaning it was close to the subjunctive mood, but came to be used especially for expressing wishes. The Optative mood tends to take a step further beyond the Subjunctive away from the Indicative mood assumption of reality as it carries the thought more into the realm of remote possibility.

With main clauses:

Voluntative. Dominantly this function indicates the Optative mood verb is expressing a wish or a prayer request. The implicit tone here is that of respect in expressing the wish or request. The English translation pattern typically will involve the use of the auxiliary verb "may." Note the example in 1 Thess. 5:23, ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς (May the God of peace sanctify you.).

Potential (Futuristic). This use reflects an imagined possibility that would happen if the condition were fulfilled. The particle ἄν is used and thus becomes a sign of this function. Note the example of the Ethiopian eunuch's response to Phillip's question if he understood what he was reading in the scripture (Acts 8:31): Πῶς ἂν δυναίμην εἰ μὴ τις ὁδηγήσει με; (How could I unless someone guide me?).

Deliberative. This use sets up a deliberation in an interrogative sentence. In the Greek New Testament, however, the deliberative function surfaces only in indirect questions that technically are dependent clauses. Note the earlier example from Luke 6:11, διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ (They were discussing with one another *what they might do to Jesus*).

With dependent clauses:

Conditional. Apart from the above deliberative use in indirect questions the Optative mood shows up in dependent clauses in the New Testament only in the fourth class condition protasis. See above *Fourth Class Condition Protasis* for details. Again, note the example in 1 Pet. 3:14, εἰ καὶ πάσχοιτε

διὰ δικαιοσύνην, μακάριοι (even if you should suffer because of righteousness, blessed [will you be]).

Infinitives:

With this lesson the study of the uses of infinitives is completed. These functions are studied now in close connection to the dependent purpose clause discussed above. See the section **Adverbial Purpose Dependent Clauses** for a comparison of the varieties of purpose expressions.



Verbal Purpose. The purpose infinitive can be constructed in several ways in biblical Greek:

(1) just the infinitive by itself (ἤλθομεν *δοξάσαι αὐτόν*, we came *to praise him*);

(2) the infinitive with the genitive case neuter singular article (ἤλθομεν *τοῦ δοξάσαι αὐτόν*, we came *to praise him*);

(3) the infinitive with the preposition εἰς and the accusative neuter singular article (ἤλθομεν *εἰς τὸ δοξάσαι αὐτόν*, we came *to praise him*);

(4) the infinitive with the preposition πρὸς and the accusative neuter singular article (ἤλθομεν *πρὸς τὸ δοξάσαι αὐτόν*, we came *to praise him*);

(5) rarely with the dependent conjunctions ὥστε or ὡς being used to introduce the infinitive.

Because purpose is a primary use of the English infinitive, it can typically be used to translate the Greek purpose infinitive by either "to" or "in order to." Occasionally the Greek infinitival phrase contains too many words for the English infinitive construction to handle. In such instances, the English purpose dependent clause becomes necessary for translating the Greek. From the above Greek examples, this English translation would be "We came *(in order) that we might praise him*." The correct pattern for parsing is -Infin (V: Pur) -.

Verbal Result. The clearest expression of result using the Greek infinitive is

Tips
Optative Mood Uses:
In main clauses:
Voluntative
Potential
Deliberative
In dependent clauses:
Conditional

(1) ὥστε with the infinitive (ἀπέθανεν ὥστε σωθῆναι ἡμᾶς, "He died *so that we might be saved*").

Alternatively, (2) the infinitive can occur alone (ἀπέθανεν σωθῆναι ἡμᾶς, "He died *so that we might be saved*") or

(3) with the genitive case neuter singular article (ἀπέθανεν τοῦ σωθῆναι ἡμᾶς, "He died *so that we might be saved*").

In rare instances, (4) the preposition εἰς with the accusative case neuter singular article is used (ἀπέθανεν εἰς τὸ σωθῆναι ἡμᾶς, "He died *so that we might be saved*").

For a discussion of the idea of result, especially with its semantic association with the idea of purpose, see the below section **Adverbial Result Dependent Clauses**. Because the English infinitive does not convey the idea of result, the translation pattern requires the English dependent clause, as is illustrated in the examples in the previous paragraph. The parsing model is -Infin (V:Result) -.

Absolute. The independent use of the infinitive, where it has no grammatical connection to a sentence, is in the Salutatio section of the Praescriptio of ancient letters. Notice this use of χαίρειν ("Greetings") in several letters in the New Testament: Acts 15:13, 23:26; Jas. 1:1. This comes from the oral use of the word as a greeting in everyday life as 2 John 10-11 makes clear where it should be translated "Hello." The parsing of this infinitival use is - Infin (Abs) -.

Nouns:

Place references can be found in several cases.

Simple location of a particular place is most naturally the **Locative of Place**. This can be set up with just the Locative case spelling of the word, or with the prepositions ἐν (in), ἐπί (on, at), παρά (with, beside), πρὸς (at, on), ἐγγύς (near to).

The **Genitive of Place** designation carries with it a qualitative tone emphasizing this is a different kind of place distinguished in some way from other places. Place references with the Genitive can occur without a preposition or with three proper prepositions διά, ἐπί, κατά and a host of adverbial prepositions, including ἀντικρυς, ἀντιπέρα, ἄχρι, ἐγγύς,

ἔναντι, ἐναντίου, ἐντός, ἐνώπιον, ἐπάνω, ἔσω, ἔως, κατέναντι, κατενώπιον, κυκλόθεν, κύκλω, μέσον, μέχρι, παραπλήσιον, πλησίον.

The **Ablative of Source** and **Separation** can naturally be place references to designate motion away from a place.

The **Accusative of Measure** can include place designations and does not seem to differ conceptually very much from the Locative of Place. The Accusative case form without a preposition can express this idea, but it is frequently found with certain prepositions: ἀνά, εἰς, ἐπί, κατά, μετά, παρά, περί, πρὸς, ὑπό.

Independent Nominative Case. The nominative case noun or pronoun can be used in a variety of constructions which do not link the noun to the sentence itself. Alternative names for this function include the nominative absolute or the hanging nominative. In the superscriptio of ancient letters that identified the sender(s) of the letter, the initial identification of the sender -- usually a personal name -- would be listed in the nominative case. The superscriptio in no way contained a sentence expression; instead, it was a formula like structure used simply to identify to the readers whom the letter was coming from. This is one aspect of the use of the independent nominative case, and the one emphasized in this lesson because it is found in ὁ πρεσβύτερος (The Elder) in the superscriptio of 2 John.

Accusative of Purpose Case. The accusative case noun or pronoun case express the purpose of the verb action. For this to happen, the Greek writer simply used either the prepositions εἰς or πρὸς with the noun. For a discussion of the full range of purpose expressions see the below section **Adverbial Purpose Dependent Clauses**. Note John 1:7 as an example: οὗτος ἦλθεν εἰς μαρτυρίαν (This one came *for a witness*).

Accusative of Result Case. The same preposition εἰς could in rare instances be also used to express the concept of result or effect of the regular verb action, rather than defining its goal or objective. Note an illustration of this in Rom. 5:18 ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς (Just as through the transgression of one man sin came into all men *resulting in condemnation*, so also through the righteous act of

one man *resulting in life-giving acquittal* came grace extending to all men.). For a full discussion of the limits of the semantic domain of result see the below section **Adverbial Result Dependent Clauses**.

Dependent Clauses:

Adverbial Purpose Dependent Clauses.

The purpose of a verb action can be defined in a variety of ways ranging from an accusative case noun with the prepositions εἰς or πρὸς in a prepositional phrase as the simplest construction. The adverbial telic participle phrase also expresses purpose, but much more common is the verbal purpose infinitive. The dependent clause expressing purpose uses the subordinate conjunctions ἵνα, ὅπως, ἵνα μή, ὅπως μή, μή to state the purpose of a verb action. Of these conjunctions, the most frequently used is ἵνα and this is its most basic use. These different levels of grammatical construction of purpose simply allow the Greek writer flexibility in expression to tailor the expression of purpose according to its complexity. The prepositional phrase is the simplest construction, while the dependent clause allows for the most complex expression. Illustrations of these are: (1) prepositional phrase -- ἦλθεν εἰς τὴν φιλίαν ("he came for love"); (2) infinitival phrase -- ἦλθεν εἰς τὸ φιλεῖν σον ("he came to love you"); (3) participial phrase -- ἦλθεν φιλήσων σον ("he came for the purpose of loving you"); (4) dependent clause -- ἦλθεν ἵνα φιλήσῃ σον ("he came so that he might love you").

☛ With the dependent clause of purpose an important note is with the negative purpose expression making use of the negative μή either alone or with either ἵνα or ὅπως. In English the most common way of expressing negative purpose is with the subordinate conjunction "lest" although it can be expressed by the regular purpose expression and a negative with the verb. For example, "he left the room, lest he say the wrong thing" could also be expressed as "he left the room so that he wouldn't say the wrong thing."

With the purpose dependent clause, one finds the subjunctive mood form of the regular verb used overwhelmingly in the New Testament. The future indicative verb was often used in classical Greek as well as the Optative mood verb form, but the Greek New Testament has confined itself to the subjunctive mood verb primarily of the Aorist tense, although the Present tense can be used.

The **idea of purpose** can encompass a range

of ideas. (1) Mostly it includes the expressions of the intention motivating an action, and thus answering the question of "why?" behind a verb action. (2) Also, purpose can imply the goal or target (τὸ τέλος) of a verb action, that is, what is to be accomplished by the verb action. Commentaries and more advanced older grammars will employ the term "final clause" as the defining label of this idea. (3) The semantic domain of purpose can quickly lap over into result (older label: consecutive) expressions.

☛ One clue to look for is *whether the thought flow of the construction expresses something as lying in front of the verb action as a target to be achieved -- thus purpose -- or whether the expression is defining something as the outcome of the verb action in terms of consequence or result -- thus result.*

See the discussion of infinitives and participles below under Elements of Greek Grammar for these parts of speech being used to express purpose as well.

Adverbial Result Dependent Clauses.

The idea of result differs from that of purpose in the sense of the result expression defining the consequence or outcome of a verb action, rather than the aim or goal of the verb action. *Result can be expressed in a variety of Greek constructions varying in their complexity.*

(1) The simplest construction is the prepositional phrase employing εἰς and an accusative case noun/pronoun.

(2) The infinitive phrase (infinitive alone, or the infinitive with τοῦ, with εἰς τό, with ὥστε) commonly expresses result.

(3) The adverbial circumstantial use of the participle comes very close to the idea of result.

(4) The adverbial result dependent clause uses the subordinate conjunctions ὥστε, ἵνα, ὡς, ὅτι to introduce the idea of result. Note Gal. 5:17. ταῦτα ἀλλήλοις ἀντίκειται, *ἵνα μή* ἂ ἐὰν θέλητε *ταῦτα ποιῆτε* ("These things oppose one another *so that you can't do these things* that you might desire").

An English translation pattern for testing out the difference between purpose and result is to translate the conjunction introducing the dependent clause

by "in order that..." (purpose) and by "so that..." or "and as a result..." (result). Which ever pattern seems most natural to the context of the scripture text is most likely the true function of the dependent clause.

The semantic boundary between purpose and result sometimes becomes very obscure in the Greek New Testament. This grayish territory between the two categories is often labeled "sub-final" and usually is described as "intended result." They tend to surface when attached to verbs expressing "striving, beseeching, commanding, fearing" (A.T. Robertson, *Historical Grammar*, 991ff.), and are very common in the Johannine writings in the New Testament. For the purposes of this grammar such clauses would be listed under the purpose category.

See the discussion of infinitives and participles below under Elements of Greek Grammar for these parts of speech being used to express result as well.

✂ 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:
ἐλέλυκει	Plup (Cons)	Active	Ind	3	Sing	λέγω	I had loosed

Tense forms and functions studied so far:

- Present (Descriptive), (Iterative)
- Imperfect (Descriptive), (Iterative), (Inceptive), (Durative)
- Future (Predictive), (Deliberative)
- 1 Aorist (Constative), (Culminative), (Ingressive)
- 2 Aorist (Constative), (Culminative), (Ingressive)
- Perfect (Consummative), (Intensive)
- Pluperfect (Consummative), (Intensive)

Mood forms and functions studied so far:

- Indicative
- Indicative (Interrogative)
- Subjunctive (Hortatory), (Prohibitive), (Deliberative), (Emphatic Negation), (Potential)
- Optative (Voluntative), (Potential), (Deliberative)

Infinitives:

Form:	Tense:	Voice:	Part of Speech:	Functions: (General: Specific)	Lexical Form:	Translation:
ἑστηκέναι	Perf(Inten)	Act	Infin	(S:Obj)	ἵστημι	to stand

Tense forms studied thus far:

- Present (Descriptive) - λύειν, εἶναι
- Future (Predictive) - λύσειν, ἔσσεσθαι
- 1 Aorist (Constative) - λῦσαι
- 2 Aorist (Constative) - λιπεῖν
- Perf (Consummative), (Intensive) - λελυκέναι, δεδωκέναι, τεθεικέναι, ἑστηκέναι

Voice forms studied thus far:

Active:

General and specific functions studied thus far:

Verbal: Cause (V: Cause)

Substantival: Object (S: Object)
 Substantival: Subject (S: Subj)
 Verbal: Time (V: Time)
 Verbal: Purpose (V: Purpose)
 Verbal: Result (V: Result)

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
 Geographical Name

Case forms and functions studied so far:

Nominative (Subject), (Predicate), (Independent)
 Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Circumstances), (Direct Object)
 Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
 Dative (Indirect Object), (Reference), (Direct Object)
 Instrumental (Means), (Cause), (Measure), (Manner)
 Locative (Time), (Place), (Sphere)
 Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Comparison), (Purpose), (Result)

Pronouns:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
οἱ	Rel Pron	Nom (Subj)	Masc	Pl	ὅς, ἡ, ὅ	who

Types of pronouns studied so far:

Personal Pronouns

First Person: ἐγώ
 Second Person: σύ
 Third Person: αὐτός, -ή, -ό

Demonstrative Pronouns

Near Demonstrative: οὗτος, αὕτη, τοῦτό
 Remote Demonstrative: ἐκεῖνος, -η, -ο
 Correlative Demonstrative: τοιοῦτος, τοιαύτη, τοιοῦτο(ν)

Relative Pronouns

Direct Relative: ὅς, ἡ, ὅ
 Quantitative Relative: ὅσος, ὅση, ὅσον

Case forms and functions studied so far:

Nominative (Subject), (Predicate), (Independent)
 Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Circumstances), (Direct Object)
 Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
 Dative (Indirect Object), (Reference)
 Instrumental (Means), (Cause), (Measure), (Manner)
 Locative (Time), (Place), (Sphere)

Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Comparison), (Purpose), (Result)

Adjectives:

Form:	Part Speech:	Case:	Gender:	Number:	Lexical Form:	Translation:
ἀγαθὸν	Adj (Attrib)	Acc	Masc	Sing	ἀγαθός, -ή, -ό	good

Constructions studied thus far:

- Attributive (modifier with article)
- Predicate (modifier without article)
- Substantival (noun function with article)

Case forms and functions studied so far:

- Genitive (Descriptive), (Possessive), (Time), (Place), (Measure), (Attendant Circumstances), (Direct Object)
- Ablative (Separation), (Source), (Cause), (Comparison), (Direct Object)
- Dative (Indirect Object), (Reference)
- Instrumental (Means), (Cause), (Measure), (Manner)
- Locative (Time), (Place), (Sphere)
- Accusative (Direct Object), (Cause), (Measure), (Manner), (Reference), (Comparison)

✂ 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:
ὅς γινώσκει τὸν θεόν	Rel	Adj -----

Forms of dependent clauses studied to this point:

- Conjunctive
- Relative

Types of functions of dependent clauses studied to this point:

Substantival	Object Subject
Adjectival	-----
Adverbial	Cause Temporal Comparative Local Purpose Result

❖ Conjugating Verbs/Verbals: ❖



Pluperfect - Active - Indicative Forms of ω-conjugation verbs (λύω):

Person:	Singular	Plural	Infinitive
1	ἔλελύκειν	ἔλελύκειμεν	-----
2	ἔλελύκεις	ἔλελύκειτε	
3	ἔλελύκει	ἔλελύκεισαν	

Pluperfect - Active - Indicative Forms of the μι-conjugation verb δίδωμι:

Person:	Singular	Plural	Infinitive
1	ἔδεδῶκεν	ἔδεδῶκειμεν	-----
2	ἔδεδῶκεις	ἔδεδῶκειτε	
3	ἔδεδῶκει	ἔδεδῶκεισαν	

Pluperfect - Active - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural	Infinitive
1	ἔτεθείκεν	ἔτεθείκειμεν	-----
2	ἔτεθείκεις	ἔτεθείκειτε	
3	ἔτεθείκει	ἔτεθείκεισαν	

Pluperfect - Active - Indicative Forms of the μι-conjugation verb τίθημι:

Person:	Singular	Plural	Infinitive
1	ἑστήκειν	ἑστήκειμεν	-----
2	ἑστήκεις	ἑστήκειτε	
3	ἑστήκει	ἑστήκεισαν	

Optative Mood Verb Endings:

ω-Conjugation:

Primary Active Optative endings:

Sing:	Ind. Ending:	Opt. Ending:	ἀκούω Present:	εἰμί Present:	ἀκούω 1 Aorist:
1	-ω	-οιμι	ἀκούοιμι	εἶην	ἀκούσαιμι
2	-εις	-οις	ἀκούοις	εἶης	ἀκούσαις
3	-ει	-οι	ἀκούοι	εἶη	ἀκούσαι
Plural:					(ἀκούσειε)
1	-ομεν	-οιμεν	ἀκούοιμεν	εἶμεν	ἀκούσαιμεν
2	-ετε	-οιτε	ἀκούοιτε	εἶτε	ἀκούσαιτε
3	-ουσι (v)	-οιεν	ἀκούοιεν	εἶεν	ἀκούσαιεν

⌘ Declining Nouns and Noun Derivatives: ⌘



Pronouns:

Relative Pronouns:

	<i>Article:</i>			<i>Definite Relative:</i>			<i>Quantitative Correlative Relative:</i>		
	<i>M</i>	<i>F</i>	<i>N</i>	<i>Masculine:</i>	<i>Feminine:</i>	<i>Neuter:</i>	<i>Masculine:</i>	<i>Feminine:</i>	<i>Neuter:</i>
<i>Singular:</i>									
Nom	ὁ	ἡ	τό	ὅς	ἣ	ὅ	ὅσος	ὅση	ὅσον
Gen/Abla	τοῦ	τῆς	τοῦ	οὔ	ἧς	οὔ	ὅσου	ὅσης	ὅσου
Dat/Ins/Loc	τῷ	τῇ	τῷ	ᾧ	ἧ	ᾧ	ὅσῳ	ὄση	ὄσῳ
Acc	τόν	τήν	τό	ὄν	ἣν	ὄ	ὄσον	ὄσην	ὄσον
<i>Plural:</i>									
Nom	οἱ	αἱ	τά	οἱ	αἱ	ἅ	ὄσοι	ὄσαι	ὄσα
Gen/Abla	τῶν	τῶν	τῶν	ᾧν	ᾧν	ᾧν	ὄσων	ὄσων	ὄσων
Dat/Ins/Loc	τοῖς	ταῖς	τοῖς	οἷς	αἷς	οἷς	ὄσοις	ὄσαις	ὄσοις
Acc	τούς	τάς	τά	οὓς	ᾧς	ᾧ	ὄσους	ὄσας	ὄσα

Notes:

ὄσος designates extent in space, time, degree and thus can specify "how much, how many, how far, how long" etc.

Vocabulary for Places and Locations:



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:

- ἀμαρτάνω** (43) - I sin
- γινώσκω** (222) - I know
- ἐσθίω** (158) - I eat
- εὐρίσκω** (176) - I find, discover
- λαμβάνω** (260) - I take, receive
- μένω** (118) - I remain, abide
- οἶδα** (318) - I know [Perf tense forms w. Pres tense mng.]

Nouns:

- ἀμαρτία, ἡ** (173) - sin, failure
- γῆ, ἡ** (250) - earth, land, dirt, ground
- ἔργον, τό** (169) - deed, action
- Ἰουδαία, ἡ** (44) - Judaea
- κόσμος, ὁ** (186) - world, covering
- οὐρανός, ὁ** (274) - sky, heaven, Heaven
- ὄχλος, ὁ** (175) - crowd
- πρόσωπον, τό** (76) - face, countenance
- πρόσωπον πρὸς πρόσωπον (1) - [idiom, lit. face to face] face to face (w. implication of direct, personal interaction)
- κατὰ πρόσωπον (7) - [idiom, lit. according to face] face to face (position of one person facing another, w. or w/o implication of opposition)
- ὀφθαλμοδουλία, ἡ (2) - eye service (service performed only to attract attention)
- ὀφθαλμός, ὁ** (100) - eye
- κατ' ὀφθαλμούς (1) - [idiom, lit. 'according to eyes'] in front of, before, in the presence of
- σκοπός, ὁ (1) - goal (that toward which movement or activity is directed)
- στόμα πρὸς στόμα (1) - [idiom, lit. 'mouth to mouth'] face to face, person to person (position of persons facing one another & engaged in discussion)
- τόπος, ὁ** (94) - place, location, region, position

Pronouns:

- ὅς, ἢ, ὅν** (1365) - who, which
- ὅσος, ὅση, ὅσον** (110) - as great, as many, as much, as far, as long

Adjectives:

- ἅγιος, -ία, -ον** (233) - holy; (subst.) saint
- ἀμαρτωλός, -όν** (47) - sinful (subst.) sinner
- ἐσώτερος, -α, -ον (2) - inner, far within
- Ἰουδαῖος, -αία, -αῖον** (195) - Jewish; (subst.) Jew
- μέσος, -η, -ον** (58) - middle, in the middle / midst of (w. Gen of Place, Time, Reference); (neut.s. subst.) the middle

Adverbs:

- ἄλλαχοῦ (1) - (adv of place) elsewhere
- ἄνω (9) - (adv of place) up, above, upward(s)
- ἄνωθεν (13) - (adv of place) from above; (adv of time) from the beginning, for a long time; (adv of degree) again, anew
- ἄσσον (1) - (comp adv of place) nearer, very close by
- ἐγγύς (31) - (adv of place) near, close by; (w. Gen of Place) near to, close to; (w. Loc of Place) near to, close to
- ἐκεῖθεν** (37) - (adv of place) from there
- ἐκεῖνης (1) - (adv of place) there
- ἐκεῖσε (2) - (adv of place) there, at that place
- ἐκτός (14) - (adv of place) outside; (w. Abl of Separation) outside, except
- ἔμπροσθεν** (48) - (adv of place) ahead, in front, forward; (w. Abl of Separation) in front of, before, in the presence of; (w. Abl of Rank) ahead of, higher rank than
- ἐναντίον (8) - (adv of place w. art) on the other hand; (w. Gen of Place) before, in the presence of, in the judgment of
- ἐνθάδε (8) - (adv of place) here
- ἐνθεν (2) - (adv of place) from here
- ἐντεῦθεν (10) - (adv of place) from here, this (extension from a source)
- ἔξω (63) - (adv of place) outside; (w. Abl of Separation) outside, outside of, out of
- ἔξωθεν (13) - (adv of place) from the outside, outside; (w. Abl of Separation) outside; (w. Abl of Source) from outside

ἐπάνω (19) - (adv of place) above, over; (w. Gen of Place) over, above
 ἐπέκεινα (1) - (adv of place) farther on, beyond; (w. Abl of Separation) beyond
 ἔσω (9) - (adv of place) inside, within; (w. Gen of Place) inside, within, in, into
 ἔσωθεν (12) - (adv of place) from inside, from within, inside, within
 κατέναντι (8) - (adv of place) opposite; (w. Gen of Place) opposite, in the sight of
 κάτω (9) - (adv of place) below, down, downward(s)
 κυκλόθεν (3) - (adv of place) all around, from all sides; (w. Gen of Place) around
 κύκλω (8) - (adv of place) around, all around, in a circle; (w. Gen of Place) around
 μακράν (1) - (adv of place) far, at a distance, some distance away, far away
 μακρόθεν (10) - (adv of place) far, at a distance, some distance away, far away
 μέσον (2) - (adv of place) in the middle; (w. Gen of Place) in the midst of
 μεταξύ (9) - (adv of place & time) between, afterward, thereupon; (w. Abl of Separation) between, in the middle of
 ὅθεν (15) - [Rel adv of place, w. rel local clause] from where, from which, from there
 ὀπίσθεν (7) - (adv of place) from behind, behind; (w. Abl of Separation) behind, after
 ὀπίσω (35) - (adv of place) back, behind; (w. Abl of Separation) behind, after
 ὅπου (84) - [Rel adv of place, used to intro definite & indefinite local clauses] where, wherever, in which (can refer to place or circumstance); (w. rel adv causal clauses marking circumstances as cause) whereas, since
 οὗ (54) - [Rel adv of place, used to intro definite & indefinite local clauses] where, wherever, to which (can refer to place or circumstance)
 ὀψέ (3) - (adv of time) late, late in the day; (w. Gen of Time) after; (w. Abl of Separation) after
 πανταχῇ (1) - (adv of place) everywhere
 πανταχοῦ (7) - (adv of place) everywhere
 πάντοθεν (3) - (adv of place) everywhere, from all over
 παρεκτός (3) - (adv of place) besides, outside; (w. Abl of Separation) apart from, except for
 πέραν (23) - (adv of place) on the other side; (w. Abl of Separation) across, on the other side of
 πλησίον (17) - (adv of place) near, close by, (subst) neighbor; (w. Gen of Place) near, close to

πόθεν (29) - (interrog adv of place in dir & indir questions) from where? from which?; how? in what manner?; why?
 πόρρω (4) - (adv of place) far away, at a distance, a long way off
 πόρρωθεν (2) - (adv of place) far away, at a distance, a long way off
 πορρώτερον (1) - (comp adv of place) farther, further
 πότε (29) - (interrog adv of time) when?
 ποτέ (19) - (adv of indefinite time) sometime, at some time, formerly
 ποῦ (48) - (interrog adv of place in dir & indir questions) where? at what place?
 πού (4) - (adv of indefinite place) somewhere
 πῶς (103) - (interrog adv of means) how?
 πῶς (15) - (adv of indefinite means) somehow, perhaps, in some way
 τί (24) - (interrog adv of reason, purpose) why?
 ὑποκάτω (11) - (adv of place) under, below; (w. Abl of Separation) under, below, down at
 χωρίς (41) - (adv of place) separately, apart, by itself; (w. Abl of Separation) apart from, without, separated from

Connectors:

Coordinate conjunctions:

ἄρα (49) - [postpositive inferential coordinate conj] then, therefore, so
 οὖν (501) - [postpositive inferential coordinate conj] then, therefore

Subordinate conjunctions:

ἵνα (663) - [w. subjunctive mood verbs] (markers of purpose for events and states [sometimes occurring in highly elliptical contexts]) in order that, for the purpose of, so that; (a marker of result, though in some cases implying an underlying or indirect purpose) so as a result, that so that; (a marker of the content of discourse, particularly if and when purpose is implied [indirect command]) that; (markers of identificational and explanatory clauses [epexegetical]) namely
 ὅπως (53) - [markers of an event indicating how something took place] how, in what manner; (markers of purpose for events and states [sometimes occurring in highly elliptical contexts]) in order that, for the purpose of, so that; (a reference to an indefinite means) how, somehow

Prepositions:

ἄνευ (3) - (w. Abl of Separation) without

ἀντικρυς (1) - (w. Gen of Place) opposite
ἀντιπέρα (1) - (w. Gen of Place) opposite
ἀπέναντι (5) - (w. Abl of Separation) opposite, over
against; (w. Abl of Opposition) contrary to, against
ἄτερ (2) - (w. Abl of Separation) apart from, with-
out
ἐγγύς (31) - (adv) near, close by; (w. Gen of Place)
near to, close to; (w. Loc of Place) near to, close
to
ἐκτός (14) - (adv) outside; (w. Abl of Separation)
outside, except
ἔμπροσθεν (48) - (adv) ahead, in front, forward;
(w. Abl of Separation) in front of, before, in the
presence of; (w. Abl of Rank) ahead of, higher
rank than
ἐναντι (2) - (w. Gen of Place) opposite, before, in
the eyes of, in the judgment of
ἐναντίον (8) - (adv. w. art) on the other hand; (w.
Gen of Place) before, in the presence of, in the
judgment of
ἐντός (2) - (w. Abl of Separation) inside, within,
within the limits of
ἐπέκεινα (1) - (adv) farther on, beyond; (w. Abl of
Separation) beyond
ἐνώπιον (94) - (w. Gen of Place) before, in the
sight of, in the presence of, in the opinion of
ἐξω (63) - (adv) outside; (w. Abl of Separation) out-
side, outside of, out of
ἐξωθεν (13) - (adv) from the outside, outside; (w.
Abl of Separation) outside; (w. Abl of Source)
from outside
ἐπάνω (19) - (adv) above, over; (w. Gen of Place)
over, above
ἔσω (9) - (adv) inside, within; (w. Gen of Place) in-
side, within, in, into
κατέναντι (8) - (adv) opposite; (w. Gen of Place)
opposite, in the sight of
κατενώπιον (3) - (w. Gen of Place) before, in the
presence of
κυκλόθεν (3) - (adv) all around, from all sides; (w.
Gen of Place) around
κύκλω (8) - (adv) around, all around, in a circle;
(w. Gen of Place) around
μέσον (2) - (adv) in the middle; (w. Gen of Place) in
the midst of
μεταξύ (9) - (adv of place & time) between, after-
ward, thereupon; (w. Abl of Separation) between,
in the middle of
ὀπισθεν (7) - (adv) from behind, behind; (w. Abl
of Separation) behind, after

ὀπίσω (35) - (adv) back, behind; (w. Abl of Separa-
tion) behind, after
ὄψέ (3) - (adv) late, late in the day; (w. Gen of Time)
after; (w. Abl of Separation) after
παραπλήσιον (1) - (w. Gen of Place) coming near
to
παρεκτός (3) - (adv) besides, outside; (w. Abl of
Separation) apart from, except for
πέραν (23) - (adv) on the other side; (w. Abl of
Separation) across, on the other side of
πλησίον (17) - (adv) near, close by, (subst) neigh-
bor; (w. Gen of Place) near, close to
ὑπεράνω (3) - (w. Abl of Separation) (high) above
ὑπερέκεινα (1) - (w. Abl of Separation) beyond
ὑπό (220) - (w. Abl of Means or Agency) by; (w.
Acc of Measure) under
ὑποκάτω (11) - (adv) under, below; (w. Abl of Separa-
tion) under, below, down at
χωρίς (41) - (adv) separately, apart, by itself; (w.
Abl of Separation) apart from, without, separa-
ted from

NAME: _____ Date: _____ Grade: _____

(From Grade Calculation on last page)

Course: _____



✎ Written Exercise 8: ✎

📖 Translate the following Greek text into correct English (76 answers):



τῇ Ἰουνίᾳ ὁ Ἀνδρόνικος εἶπε· Ποῦ ὁ Παῦλος νῦν ἀπαγγέλλει τὸ εὐαγγέλιον τοῦ Χριστοῦ; ἐν τῇ Κορίνθῳ; ἢ ἐν τῇ Ἐφέσῳ; ἡ Ἰουνία τότε εἶπε· Ἐγὼ οὐκ οἶδα ὅπου αὐτός ἐστιν. ἡμεῖς οὐ προσφάτως ἠκούσαμεν ἀπ' αὐτοῦ. νομίζω ὅτι αὐτός ἐν τῇ Κορίνθῳ ἐστίν, ἐπεὶ ποτὲ ὁ ἀδελφὸς ἡμῶν ἐν τῇ Ἐφέσῳ ἦν. αὐτὸς δ' ἄνθρωπός ἐστιν ὃς οὐ ἐν τόπῳ χρονίζει. καὶ ὁ Ἀνδρόνικος προσέθηκεν· Ἀπὸ τῆς Ἐφέσου ὁ Παῦλος ἔγραψεν ἐν ἐπιστολῇ τῇ πρὸς τοὺς Κορινθίους ἐν ἧ ὁ ἀπόστολος εἶπεν αὐτοῖς ὅτι πιστὸς ὁ θεὸς καὶ αὐτὸς δέδωκεν αὐτοῖς τὴν χαρὰν τῆς σωτηρίας αὐτοῦ.

✂ Parse the following words according to the appropriate model (67 answers):



τῇ Ἰουνίᾳ (7 answers): Proper Name - Dat (_____) - Ἰουνία, ἡ - _____

ὁ Ἀνδρόνικος (7 answers): Proper Name - Nom (Subj) - Ἀνδρόνικος, ὁ - _____

εἶπε (8 answers): 2 Aor (Const) - Act - Ind - 3 - S - λέγω - _____

Ποῦ (1 answer): Relative interrogative adverb of place - _____

ὁ Παῦλος (7 answers): Proper Name - Nom (Subj) - M - S - Παῦλος, ὁ - _____

νῦν (1 answer): Adverb of time - _____

ἀπαγγέλλει (7 answers): Pres (Desc) - Act - Ind (_____) - 3 - S - ἀπαγγέλλω - _____

τὸ εὐαγγέλιον (7 answers): 2 - Acc (Dir Obj) - N - S - εὐαγγέλιον, τό - _____

τοῦ Χριστοῦ (7 answers): 2 - Gen (Poss)/_____(Source) - M - S - Χριστός, ὁ - ____/____

ἐν τῇ Κορίνθῳ (7 answers): Geographical Name - Loc (_____) - F - S - Κόρινθος, ἡ - _____

ἢ (1 answer): Coordinate disjunctive conjunction - _____

ἐν τῇ Ἐφέσῳ (7 answers): Geographical Name - Loc (Place) - F - S - Ἐφεσος, ἡ - _____

ἡ Ἰουνία (7 answers): Proper Name - Nom (Subj) - ἡ Ἰουνία, ἡ - _____

εἶτα (1 answer): Adverb of sequence - _____

εἶπε (7 answers): 2 Aor (Const) - Act - Ind - 3 - S - λέγω - _____

Ἐγὼ (7 answers): Pers Pron - Nom (Subj) - S - ἐγώ - I

οὐκ οἶδα (8 answers): Perf (Pres) - Act - Ind - 1 - S - οἶδα - _____

ὅπου (4 answers): Interrogative relative adverb introducing _____ (indirect question) dependent clause - where

αὐτός (10 answers): Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - _____

ἐστίν (7 answers): Pres (Desc) - Ind - 3 - S - εἰμί - he is

ἡμεῖς (7 answers): Pers Pron - Nom (Subj) - P - ἐγώ - _____

προσφάτως (1 answer): Adverb of time - lately, recently

οὐ...ἠκούσαμεν (8 answers): 1 Aor (Culm) - Act - Ind - 1 - P - ἀκούω - _____

ἀπ' αὐτοῦ. (10 answers): Pers Pron - Abl (Sep) - M - S - αὐτός, -ή, -ό - from him

νομίζω (8 answers): Pres (Desc) - Act - Ind - 1 - S - νομίζω - _____

ὅτι (4 answers): Subordinate conjunction introducing conjunctory substantival object dependent clause - _____

αὐτός (10 answers): Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - _____

ἐν τῇ Κορίνθῳ (7 answers): Geog Name - Loc (Place) - F - S - Κόρινθος, ἡ -in Corinth

ἐστίν (7 answers): Pres (Desc) - Ind - 3 - S - εἰμί - _____

ἐπεὶ (4 answers): Subordinate conjunction introducing conjunctory adverbial _____ dependent clause - since, because

ποτέ (1 answer): adverb of time - at sometime, formerly

ὁ ἀδελφός (7 answers): 2 - Nom (Subj) - M - S - ἀδελφός, ὁ - _____

ἡμῶν (7 answers): Pers Pron - Gen (Poss) - P - ἐγώ - our

ἐν τῇ Ἐφέσῳ (answers): Geog Name - Loc (_____) - F - S - Ἐφεσος, ἡ - _____

ἦν (7 answers): Imperf (Desc) - Ind - 3 - S - εἰμί - he was

αὐτός (10 answers): Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - _____

δ (1 answer): Adversative postpositive conjunction - but

ἄνθρωπος (answers): 2 - Nom (Pred) - M - S - ἄνθρωπος, ὁ - _____

ἐν τόπῳ (7 answers): 2 - Loc (_____) - M - S - τόπος, ὁ - in a place, location

οὐ...χρονίζει (7 answers): Pres (Desc) - Act - Ind - 3 - S - _____ - _____

καὶ (1 answer): Coordinate conjunction introducing independent clause - and

ὁ Ἀνδρόνικος (7 answers): Proper Name - Nom (_____) - M - S - Ἀνδρόνικος, ὁ - Andronicus

προσέθηκεν (8 answers): 1 Aor (Const) - Act - Ind - 3 - S - προστίθημι - _____

Ἐκ τῆς Ἐφέσου (7 answers): Geog Name - Abl (Sep) - F - S - Ἐφεσος, ἡ - from Ephesus

ὁ Παῦλος (7 answers): Proper Name - Nom (_____) - M - S - Παῦλος, ὁ - Paul

ἔγραψεν (8 answers): 1 Aor (Const) - Act - Ind - 3 - S - γράφω - _____

ἐν ἐπιστολῇ (7 answers): 1 - Loc (Place) - F - S - ἐπιστολή, ἡ - _____

τῇ πρὸς τοὺς Κορινθίους (7 answers): Pers Name - Acc (Measure) - M - P - Κορίνθιος, ὁ - _____

ἐν ᾗ (12 answers): Rel Pron - Loc (_____) - F - S - ὅς, ἣ, ὅ - introducing _____ dependent clause - in which

ὁ ἀπόστολος (7 answers): 2 - Nom (Subj) - M - S - ἀπόστολος, ὁ - _____

εἶπεν (8 answers): 2 Aor (Const) - Act - Ind - 3 - S - _____ - he said, told

αὐτοῖς (10 answers): Pers Pron - Dat (Indir Obj) - M - S - αὐτός, -ή, -ό - (to) them

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

πιστὸς (9 answers): Adj (_____) - Nom - M - S - πιστός, -ή, -όν - faithful, trustworthy

ὁ θεὸς (7 answers): 2 - Nom (Subj) - M - S - θεός, ὁ - God

καὶ (1 answer): coordinate conjunction introducing an independent clause - and

αὐτός (10 answers): Pers Pron - Nom (Subj) - M - S - αὐτός, -ή, -ό - he

δέδωκεν (8 answers): Perf (_____) - Act - Ind - 3 - S - δίδωμι - _____

αὐτοῖς (10 answers): _____ - Dat (Indir Obj) - M - P - αὐτός, -ή, -ό - to them

τὴν χαρὰν (7 answers): 1 - Acc (Dir Obj) - F - S - χαρά, ἡ - _____

τῆς σωτηρίας (7 answers): 1 - Gen (Desc)/Abla (Sep) - F - S - σωτηρία, ἡ - of/from his salvation

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

ὅς (12 answers): Rel Pron - Nom (Subj) - M - S - ὅς, ἡ, ὅ - introducing _____ dependent clause - who

❖ **Conjugate the following verbs according to the appropriate model (21 answers):** 

Present - Active - Indicative Forms of ἀπαγγέλλω (7 answers):

Person: Singular Plural Infinitive

1

2

3

2 Aorist - Active - Indicative Forms of λέγω (7 answers):

Person: Singular Plural Infinitive

1

2

3

Perfect - Active - Indicative Forms of δίδωμι (7 answers):

Person: Singular Plural Infinitive

1

2

3

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

The singular and plural forms of εὐαγγέλιον, τὸ (8 answers):

Singular:

Plural:

Nom

Gen/Abla

Dat/Ins/Loc

Acc

The singular and plural forms of *χαρά*, ἡ (8 answers):

Singular:

Plural:

Nom

Gen/Abla

Dat/Ins/Loc

Acc

 Block diagram the above text according to the guidelines (20 answers):



(A) τῆ Ἰουνία ὁ Ἀνδρόνικος _____.

(1) Ποῦ ὁ Παῦλος νῦν ἀπαγγέλλει τὸ εὐαγγέλιον _____;

(2) _____ τῆ Κορίνθω;

(3) ἢ
_____ ἐν τῇ _____;

(B) ἡ Ἰουνία τότε εἶπε·

(4) Ἐγὼ οὐκ _____ ὅπου αὐτὸς _____.

(5) ἡμεῖς οὐ _____ ἠκούσαμεν _____.

(6) νομίζω _____ ἐν τῇ Κορίνθω
ὅτι αὐτὸς... ἐστίν, _____ ποτὲ ὁ ἀδελφὸς ἡμῶν ἐν τῇ Ἐφέσῳ ἦν.

(7) δ'
αὐτὸς ἄνθρωπός _____
_____ οὐ ἐν τόπῳ _____.

(F) καὶ ὁ Ἀνδρόνικος _____.

(8) ὁ Παῦλος _____ Ἀπὸ τῆς Ἐφέσου
ἐν ἐπιστολῇ
τῇ _____ τοὺς Κορινθίους
ἐν _____ ὁ ἀπόστολος εἶπεν αὐτοῖς
/-----|
ὅτι _____ ὁ θεὸς
καὶ
αὐτὸς _____ αὐτοῖς τὴν χαρὰν τῆς σωτηρίας αὐτοῦ.

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

Number of Errors _____
Missed accents and breathing marks
= 1/4 error per **word**
Times 0.50

Total Pts. Missed _____

Total Pts. 100.00

Minus Pts.
Missed _____

Grade _____

(Please record grade at top of page 1)