

Answer Key to

W.D. Mounce, *Basics of Biblical Greek: Workbook (3)*

November, 2013. John C. Beckman

Preface

Is using an answer key legitimate?

Yes, but only if your teacher permits. If you use this answer key without your teacher's permission, you may be cheating in class. Taking a Greek class is worse than useless if it starts or continues a pattern of God-dishonoring dishonesty, whereas taking the "risk" of obedience is an opportunity to grow in faith. "Hope in the Lord and do what is right!" (Ps 37:3).

Suggestion for use

If your teacher allows, it may be helpful to use this answer key to check your answer to each workbook problem immediately after you have written a complete answer for it. Doing so will give you immediate feedback on whether or not you answered correctly. Beware, however, that if you look at the answer key before you write a complete answer in your workbook, you may not actually learn the material as well as you may think you have.

When parsing questions ask for (2x) or (3x), we are looking for different lexical forms, moods, persons, or tenses. After chapter 7, words with multiple genders, voices, or cases are not marked as (2x) because they are so common.

Errors?

When you find errors in this answer key, please report them at www.teknia.com using the "contact" page. The most recently corrected version of this document is available at www.teknia.com.

Fonts

This document uses Times, Arial, and TekniaGreek (which is available at www.Teknia.com).

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

(Πρὸς Θεσσαλονικεῖς β' 3:18)

The Alphabet and Punctuation

Grammar

1. What are the seven vowels?

<i>Name</i>	<i>Lower Case</i>	<i>Upper Case</i>
Alpha	α	A
Epsilon	ε	E
Eta	η	H
Iota	ι	I
Omicron	ο	O
Upsilon	υ	Υ
Omega	ω	Ω

2. When do you find the two different forms of sigma?
- The “final sigma” form (ς) is written wherever lower-case sigma is the last letter of a word.
 - The normal lower-case form (σ) is written wherever lower-case sigma is not the last letter of a word.
3. What are the two breathing marks, and when do you find them?
- The **rough breathing mark** (᾿) sounds like the English letter “h.”
 - The **smooth breathing mark** (᾿̄) does not affect pronunciation.
 - If the first letter of a word is a vowel or the letter rho (ρ), the word has a breathing mark.
 - If the first letter of a word is **not** a vowel or the letter rho (ρ), the word does not have a breathing mark.
 - If the first letter of a word is upsilon (υ) or rho (ρ), the breathing mark is always a rough breathing mark. Otherwise, either a rough breathing mark or a smooth breathing mark could be used, depending upon the word.
 - The breathing mark is placed as follows:
 - If the word begins with a diphthong, then the breathing mark goes over the second vowel of the diphthong (e.g., αῖών and Αἰών).
 - Otherwise, the breathing mark goes over the first letter of the word (e.g., ῥαββί, ὑπέρ, ὄς, and ἀμήν).
 - Exception: If the first letter is a capital letter (and not part of a diphthong), the breathing mark goes in front of the capital letter instead of over it, because there is no room over the capital letter to put a breathing mark. (e.g., Ῥωμαῖος, Ἡλίος, and Ἰόπη).

4. How does the iota subscript affect pronunciation?
 - The iota subscript does not affect pronunciation.¹
5. When is the diaeresis used?
 - The diaeresis (¨) is used over the second of two vowels in a row that normally form a diphthong, but should be pronounced separately in this particular word. For example, in English, “Noel” as a man’s name has one syllable and rhymes with “mole” because “oe” forms a diphthong in English. “Noël” as a woman’s name, however, has two syllables and is pronounced as “no eɪ” because the diaeresis over the “e” indicates that “oe” does not form a diphthong in this word.

¹ Advanced information: Some teachers instruct students to pronounce alpha differently depending on whether it is short or long. Since iota only subscripts under long vowels, if alpha has an iota subscript, then you know that it is a long alpha, and should be pronounced accordingly. Where there is no iota subscript, however, you need some other information to know whether the alpha is long or short, and hence how to pronounce it. So the iota subscript does not affect the pronunciation of alpha, but it tells you which pronunciation to use. Because of the difficulty in knowing whether an alpha is long or short, some teachers have students pronounce alpha the same regardless of whether it is long or short.

Punctuation and Syllabification

Syllabification

1. ἄ • μήν
2. γρα • φή
3. ἔ • σχα • τος
4. καρ • δί • α
5. πνεῦ • μα
6. προ • φή • τής
7. σάβ • βα • τον
8. ἄγ • γε • λος
9. ἄν • θρω • πος
10. πε • ρι • πα • τέ • ω

Review #1

Definitions

1. What is a gamma nasal, and how is it pronounced?

- A gamma nasal is the letter gamma (γ) when followed by gamma (γ), kappa (κ), xi (ξ), or chi (χ).
 - In other words, it is the first letter of the consonant clusters γγ, γκ, γξ, or γχ.
- A gamma nasal is pronounced like the English letter “n.”
 - Therefore, the consonant clusters with a gamma nasal are pronounced as follows: γγ as “ng,” γκ as “nk,” γξ as “nks,” and γχ as “nch.”

2. What is a diphthong?

- A diphthong is two vowels in a row that are pronounced together as one sound in one syllable rather than separately as two sounds in two syllables.
- The diphthongs that appear in the New Testament are as follows:¹

<i>Lower Case</i>	<i>Upper Case</i>	<i>Transliteration</i>	<i>Pronunciation</i>
αι	AI	<i>ai</i>	aisle
ει	EI	<i>ei</i>	eight
οι	OI	<i>oi</i>	oil
αυ	AΥ	<i>au</i>	sauerkraut
ου	OΥ	<i>ou</i>	soup
υι	ΥI	<i>ui</i>	suite
ευ	EΥ	<i>eu</i>	feud
ηυ	HΥ	<i>ēu</i>	feud

3. What is an improper diphthong?

- An improper diphthong is an alpha, eta, or omega with an iota subscript.²
- An improper diphthong is transliterated as if the iota subscript were a normal iota.

¹

Advanced information: There is one other Greek diphthong, ωυ, which doesn't occur as a diphthong in the NT (although ωϋ occurs in the NT and the diphthong does appear in the LXX). ωυ is pronounced as a diphthong by combining the two separate sounds into one quick, smooth sound ōh'-oo (Herbert Weir Smyth, *Greek Grammar*, rev. Gordon M. Messing (Harvard, 1984), 13).

²

Advanced information: When written in capital letters, the iota of an improper diphthong is written as a normal capital iota (Smyth, 9). As a result, Ϟ and αι are both written in Greek capital letters as AI, and can only be distinguished by context.

- An improper diphthong is pronounced as if the iota subscript did not exist.³

Lower Case	Transliteration	Pronunciation
α̣	ai	father
η	ēi	obey
ω̣	ōi	tone

4. Describe when an apostrophe is used.
- An apostrophe (´) is used in the process of elision. In elision, certain words that end in a vowel substitute an apostrophe for the final vowel when followed by a word that begins with a vowel. Note that an apostrophe, a smooth breathing mark, and a coronis (used in the process of crasis, described on pages 111 and 338 of the textbook) all look identical.

Exercises

5. Write out the alphabet.
- Lower case: α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ/ς τ υ φ χ ψ ω
 - Upper case: Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω
 - Names: alpha, beta, gamma, delta, epsilon, zeta, eta, theta, iota, kappa, lambda, mu, nu, xi, omicron, pi, rho, sigma, tau, upsilon, phi, chi, psi, omega.
6. How are the two sigmas used in one word?
- Lower-case sigma is written (ς) when it is the last letter of a word, and is written (σ) everywhere else.
 - E.g., ἀπόστολος.
7. Give an example of a smooth breathing mark and a rough breathing mark.
- ἀμήν has a smooth breathing mark.
 - ἀμαρτία has a rough breathing mark.
8. Punctuation Marks. Match the Greek punctuation mark with its function.
- | | |
|---------------------------|-----------------|
| a. ← , | → semi-colon |
| b. ← . | → question mark |
| c. ← (dot above the line) | → comma |
| d. ← ; | → period |
9. Accents. Match the appropriate accent marks with their proper name.
- | | |
|--------|----------------------|
| a. ← ´ | → circumflex |
| b. ← ˘ | → acute |
| c. ← ` | → grave ⁴ |

³

Advanced information: In the combination alpha-iota, if the alpha is short, the iota will not subscript, forming the diphthong αι. And if the alpha is long, the iota will subscript, forming the improper diphthong α̣ι. So if you pronounce short and long alpha differently, pronounce the improper diphthong α̣ι as you pronounce a long alpha.

⁴

The word “grave,” when it refers to the accent, can either be pronounced the same as when it refers to a tomb, or it can be pronounced with the sound of the letter “a” in the word “part.”

10. How does an accent affect a translation?
- For most words, accent does not affect translation in any way.
 - There are a few words that can only be distinguished by their accents. For a list, see page 338 in the textbook.
 - Certain personal pronoun forms may have more emphasis if they are accented than if they are not. This is described on pages 91 and 92 in the textbook.
11. Syllabification. Divide the following words into syllables.
- a. δι • δά • σκων
 - b. δι • α • μαρ • τυ • ρό • με • νος
 - c. ἄν • θρω • πος
 - d. λέ • γον • τες
 - e. βάλ • λω

Exercise 6

Nominative and Accusative; Definite Article

Parsing

- A bullet (•) separates the word's stem from its case ending.
- A dash (–) indicates the absence of a case ending.
- Although we list multiple possible inflected meanings for some words, you need only list one unless your teacher instructs otherwise.

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἄνθρωπο • ν	Accusative	Singular	Masculine	ἄνθρωπος	man, mankind, person, humankind, human being
ῥα • ι	Nominative	Plural	Feminine	ῥα	hours, occasions, moments
τή • ν	Accusative	Singular	Feminine	ὅ	the
βασιλεία • ς	Accusative	Plural	Feminine	βασιλεία	kingdoms
θεο • ί	Nominative	Plural	Masculine	θεός	gods
τό • (2x)	Nominative or Accusative	Singular	Neuter	ὅ	the
λόγο • υς	Accusative	Plural	Masculine	λόγος	words
καιρο • ί	Nominative	Plural	Masculine	καιρός	(appointed) times, seasons
τά • ς	Accusative	Plural	Feminine	ὅ	the
Χριστό • ν	Accusative	Singular	Masculine	Χριστός	Christ, Messiah, Anointed One

Warm-up

- α. The hour comes.
- β. And they love God.
- γ. He saved others.
- δ. Now I see Jesus and the apostles.
- ε. Love is patient.
- ζ. I know that the work is finished.
- η. The Word made the world.

Translation

1. I send the messenger.
2. They will see God.
3. He was teaching them.
4. Pursue love.
5. You search the Scriptures.
6. The time has come and the kingdom has drawn near.
7. Christ finished the words.
8. The Sabbath was made for humankind, and not humankind for the Sabbath.
9. And he sent them to preach the kingdom of God.
10. And now your kingdom will not continue.

Additional

11. But Paul said,¹ “I sent other apostles.”
12. The people believe Christ because they know his love.
13. And Lamech said the words.
14. And the words pleased Pilate.
15. You will keep the Sabbaths.
16. They believe the works of God.
17. God made him Lord and Christ.
18. The light came into the world, and the people loved the darkness more than the light.
19. And they judged the people every hour.
20. And they lifted up their voices.

¹

You can translate with an English comma and quotation mark (, “) any Greek semicolon (’) that introduces a direct quotation.

Exercise 7

Genitive and Dative

Parsing

- A bullet (•) separates the word's stem from its case ending.
- Ignore the “stem” for the article. Just notice that the article uses the normal case endings.
- A dash (–) indicates the absence of a case ending.
- After this chapter, we will not put (2x) by parsings that have multiple genders or cases.

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἀγάπη • ῃ	Dative	Singular	Feminine	ἀγάπη	to a love
κύριο • ις	Dative	Plural	Masculine	κύριος	to lords
ἁμαρτι • ῶν	Genitive	Plural	Feminine	ἁμαρτία	of sins
το • ῦς	Accusative	Plural	Masculine	ὁ	the
ἄνθρώπω • ῃ	Dative	Singular	Masculine	ἄνθρωπος	to a man
υῖο • ῦς	Accusative	Plural	Masculine	υἱός	sons
λόγο • υ	Genitive	Singular	Masculine	λόγος	of a word
τ • ᾶ (2x)	Nominative or Accusative	Plural	Neuter	ὁ	the
αὐτο • ῖς (2x)	Dative	Plural	Masculine or Neuter	αὐτός	to them
βασιλεί • ας (2x)	Genitive	Singular	Feminine	βασιλεία	of a kingdom
	Accusative	Plural			kingdoms

Write Out the Forms of the Article

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>Nom Sing</i>	ὁ	ἡ	τό
<i>Gen Sing</i>	τοῦ	τῆς	τοῦ
<i>Dat Sing</i>	τῷ	τῇ	τῷ
<i>Acc Sing</i>	τόν	τήν	τό

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>Nom Plur</i>	οἱ	αἱ	τά
<i>Gen Plur</i>	τῶν	τῶν	τῶν
<i>Dat Plur</i>	τοῖς	ταῖς	τοῖς
<i>Acc Plur</i>	τούς	τάς	τά

Warm-up

- α. Angel of the Lord
- β. Voice of angels
- γ. The love of Christ
- δ. To the sins of the time
- ε. Voice of a god and not of a human being — or — Voice of God and not of a human being
- ζ. The Lord of Heaven
- η. You will see the glory of the Lord.

Translation

1. Jesus spoke to them.
2. He¹ was speaking the word to them.
3. You do not have the love of God.
4. Should we continue in² sin?
5. The Son of Man will send his angels.
6. For the Kingdom of Heaven has drawn near.
7. The man believed the word.
8. It might be made known now to the rulers and the authorities.
9. The love of God has been poured in our hearts.
10. The beginning of the Gospel of Jesus Christ ^a, [the Son of God].

Additional

11. The Son of Man has authority to forgive sins.
12. For the love of God teaches the authority of the Lord.
13. The rulers of Israel did not believe that [or “because”] Jesus hates sins..³
14. And the word of Jesus has authority, because God was in the beginning of the world.
15. I do the work of the angel, and he has the glory of God.
16. But the sons of the kingdom will be thrown into the darkness.
17. He said to him, “you were born in sin.”
18. I serve God because I believe the gospel of his Son.
19. And you will hear and be merciful regarding the sins of the people of Israel, and you will bring them into the land.
20. She told Jesus that they are angry at the kingdom of men. — or — She said to Jesus, “They are angry at the kingdom of men.”

¹

To know whether ἐλάλει refers to ‘he’, ‘she’, or ‘it’ speaking you need to look at the context. In Mark 2:2 (from whence this came), Jesus is the one speaking, so we wrote “he.”

²

Actually, “to the sin” is not an indirect object. In this sentence, “sin” is actually a dative of reference (Wallace, 144ff), as you’ll learn in second-year Greek! As a result, we wrote “in” rather than the key word “to” in our final translation.

³

Notice how the ambiguity of the word ὅτι creates two very different possible meanings for this sentence!

Exercise 8

Prepositions and εἰμί

Parsing

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἡμέρα • ῃ	Dative	Singular	Feminine	ἡμέρα	to a day
θάλασσα • ν	Accusative	Singular	Feminine	θάλασσα	sea
παραβολα • ῖς	Dative	Plural	Feminine	παραβολή	to parables
ἁμαρτι • ῶν	Genitive	Plural	Feminine	ἁμαρτία	of sins
θανάτω • ῃ	Dative	Singular	Masculine	θάνατος	to death
υῖο • υς	Accusative	Plural	Masculine	υῖός	sons
ἐξουσία • ν	Accusative	Singular	Feminine	ἐξουσία	authority
οὐραν • ῶν	Genitive	Plural	Masculine	οὐρανός	of heavens
οἴκο • υ	Genitive	Singular	Masculine	οἶκος	of a house
ὄγλο • ι	Nominative	Plural	Masculine	ὄγλος	crowds

Warm-up

α. In the Gospel	<i>1st sg</i>	εἰμί	I am
β. Into the house	<i>2nd sg</i>	εἶ	You are
γ. With John	<i>3rd sg</i>	ἐστίν	He/she/it is
δ. And the Lord was with Joseph.	<i>1st pl</i>	ἐσμέν	We are
ε. This is the Son of God.	<i>2nd pl</i>	ἐστέ	You ³ are
ζ. You are gods.	<i>3rd pl</i>	εἰσίν	They are
η. God is love.			

Translation

1. He comes into a house.
2. It came out from him.
3. I do not receive glory from men.
4. Jesus spoke to the crowds in parables.
5. And they were being baptized by him in the Jordan.
6. The Son of Man is lord even of the Sabbath.
7. And it came to pass that in those days Jesus went from Nazareth of Galilee and was baptized by John in the Jordan.

8. God is love, and the one remaining in love remains in God, and God remains in him.¹
9. And he was saying to them, “The Sabbath was made for humankind, and not humankind for the Sabbath.”
10. And Jesus withdrew with his disciples to the lake.

Additional

11. John and Peter are with Jesus in the house of the Lord.
12. But the crowds traveled to Jesus from the Sea of Galilee.
13. And God said to Noah and his sons who were with him...
14. And after many days the King of Egypt died, and the sons of Israel groaned from the works and cried out to God because of the works.
15. And an angel of the Lord called out to him from heaven and said to him,² “Abraham, Abraham.” And he said, “Behold, here I am.”
16. For God did not send the Son into the world in order that he might condemn the world, but in order that the world might be saved through him.
17. He has been transformed from death into life.
18. Believe in God and believe in me.
19. Are you the Christ, the Son of the Blessed?
20. And Moses took the sons of Israel from the Red Sea and led them into the Desert of Sur.

¹

In answer to the question asked in the footnote of the workbook, there are three complete thoughts in this verse. They are separated with commas in the final translation.

²

Translate with an English comma and quotation mark (, “) any Greek semicolon (;) that introduces a direct quotation.

Exercise 9

Adjectives

Parsing

- A bullet (•) separates the word's stem from its case ending. You don't have to do this.
- Since this is an answer key, we listed all possible parsings, even though you were only asked to list one.

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἀγαθ • ῶ ν	Genitive	Plural	Masculine, Feminine, or Neuter	ἀγαθός	of good [men/women/things/ones]
πιστά • ς	Accusative	Plural	Feminine	πιστός	faithful [women]
κακῶ • ι	Dative	Singular	Masculine or Neuter	κακός	to a bad [man/thing/one]
νεκρό • ν	Nominative or Accusative	Singular	Neuter or Masculine	νεκρός	dead [man/thing/one]
ἔσχατο • υς	Accusative	Plural	Masculine	ἔσχατος	last [men/ones]
κόσμο • υ	Genitive	Singular	Masculine	κόσμος	of [the] world
ἐντολα • ις	Dative	Plural	Feminine	ἐντολή	to commandments
ἐμ • ά	Nominative or Accusative	Plural	Neuter	ἐμός	my [things]
πρωτ • η	Dative	Singular	Feminine	πρωτος	to [the] first [woman]
ἀλλήλα • ς	Accusative	Plural	Feminine	ἀλλήλων	each other [referring to feminine nouns]

Warm-up

- α. The faithful slave
- β. On¹ the third day
- γ. The beloved son
- δ. A beloved son²

¹

We've switched the key word from "to" to "on" because "day" in the dative is likely a dative of time.

²

Advanced information: Because neither the noun nor the adjective has the article, it may be possible for the adjective to be predicate rather than attributive, in which case this could be translated "a son is beloved." Although predicate adjectives are usually nominative, some grammarians think that on rare occasions an adjective in an oblique case may be predicate rather than attributive. See Wallace p. 311 and Smyth pp. 275-276 for possible examples.

- ε. My word
- ζ. The sons of the evil one — or — The sons of evil
- η. But God is faithful.

Translation

1. The word... will judge him in the last day.
2. And it was the third hour, and they crucified him.
3. The father raises the dead.
4. The one who sees the son and believes in him has eternal life, and I myself will raise him in the last day.
5. Do not be conquered by evil, but conquer evil with good.
6. The last will be first, and the first will be last.
7. The Lord will rescue me from every evil work and save me into his heavenly kingdom.
8. Remain in my love. If you keep my commandments, you will remain in my love, as I have kept the commandments of my father and remain in his love. This is my commandment, that you love each other as I loved you.
9. For we are his workmanship, created in Christ Jesus for good works which God prepared beforehand, in order that we might walk in them.
10. The good man from the good treasure brings out good things, and the evil man from the evil treasure brings out evil things.

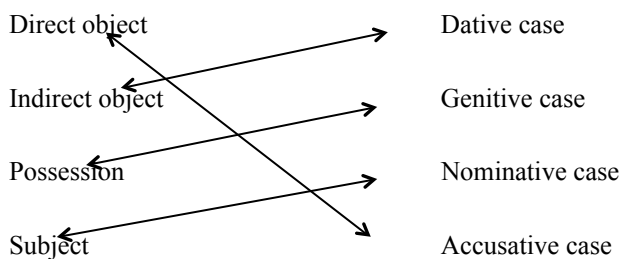
Additional

11. And Jesus said to the slave, "The commandments of God are faithful and good, not evil."
12. In the third day, the evil ones went out from the house of God.
13. My eyes are on the faithful ones.
14. By the last words of David, the number of the sons of Levi were taken from twenty years old and above.
15. For now I know that you fear God, and because of me did not spare your beloved son.
16. We know that it is the last hour.
17. My kingdom is not from this world.
18. If you love me, you will keep my commandments.
19. Behold, I have set before your face today life and death, good and evil.
20. The one who believes in the son has eternal life; but the one who does not believe the son will not see life, but the wrath of God remains on him.

Review #2

Grammar

- How do you identify the stem of a noun or an adjective?
 - The stem of a noun or an adjective is everything from the front of the word through the final letter that is omicron, alpha, or eta.¹ The stem does not include any letters that occur after the final omicron, alpha, or eta. In the plural genitive, however, the final stem vowel (omicron, alpha, or eta) has been swallowed up by the omega in the case ending ων. And in the neuter plural nominative and accusative, the final stem vowel (omicron) has been swallowed up by the case ending α.
- Match the following grammatical functions with their proper Greek case.



- In the following sentences write the words that correspond to the given functions.

a. ἀγαπᾷ ὁ θεὸς τὸν κόσμον, ᾧ ἔδωκε τὸν υἱὸν αὐτοῦ.

Subject: θεός is the subject of ἀγαπᾷ. “He” is the subject of ἔδωκε.

Direct object: κόσμον is the direct object of ἀγαπᾷ. υἱόν is the direct object of ἔδωκε.

Possessive: αὐτοῦ is a possessive pronoun that modifies υἱόν.

b. οἱ προφήται τοῦ Ἰησοῦ ἐλάλησαν τοῖς ἀνθρώποις τὸν λόγον.

Subject: προφήται

Direct object: λόγον

Possessive: Ἰησοῦ

Indirect object: ἀνθρώποις

¹

Note for future reference: This procedure will need to become more sophisticated when we encounter third-declension words in chapter 10.

4. How does the form of the article or any adjective correspond to the noun it modifies?
 - They have the same gender, number, and case, but do not necessarily have the same spelling at the end of the word.
5. What is the difference between the substantival and adjectival function of an adjective?
 - The substantival function of an adjective takes the place of a noun.
 - The adjectival function of an adjective does not take the place of a noun. Instead, the noun is still present, and the adjective modifies the noun.
6. How can you tell if an adjective is in the attributive or predicate position? How do you translate an adjective if you cannot tell its position?
 - For an adjective to be in either the attributive or predicate position, it must match a nearby substantive in gender, number, and case. If it matches, and if it has an article, then it is in the attributive position.² If the adjective does not have an article, but the substantive it matches does, then the adjective is in the predicate position. And if neither the adjective nor the substantive it matches has an article, then it could be either attributive or predicate. In which case, try translating the adjective both ways, and use the translation that makes the most sense in the context.
7. Give examples of the two positions of an attributive adjective.
 - a. ὁ ἀγαθὸς ἄνθρωπος “The good man.”
This is the first attributive position.
 - b. ὁ ἄνθρωπος ὁ ἀγαθός “The good man” (literally, “the man, the good [one]”).
This is the second attributive position.
 - c. ἄνθρωπος ὁ ἀγαθός “The good man” (literally, “a man, the good [one]”).
This is the third attributive position, which is advanced information because it is uncommon. You didn’t need to list this one.
8. What is the rule that governs whether a feminine noun will exhibit the alpha to eta shift in the feminine singular, genitive, and dative?
 - Rule: A feminine noun with a stem ending in alpha will shift to eta in the feminine singular, genitive, and dative unless the letter before the alpha is epsilon, iota, or rho.
 - Comment: This is important, because the case ending sigma is used in the feminine first declension for both the singular genitive and the plural accusative. As a result of this rule, when parsing a form that ends in ας, if the letter preceding the alpha is epsilon, iota, or rho, the form could be either singular genitive or plural accusative. Otherwise, it is unambiguously plural accusative, because the singular genitive form of the word would be ης.
9. How can you tell if an adjective is used substantivally?
 - An adjective is used substantivally if it does not match a substantive in gender, number, and case.
 - Nuance: Matching a substantive in gender, number, and case does not necessarily disqualify an adjective from being substantival, since it is possible that the match is coincidental. Once again, the only sure way to tell is to try the alternatives and see which fits the context. But coincidental matches are rare, particularly if the adjective

²

We are assuming here that the adjective modifies the substantive that it matches in gender, number, and case. The fact that it matches and has the article does not guarantee that it is attributive, because it is possible that the match is coincidental, and the adjective is actually substantival or adverbial rather than modifying the substantive that it matches.

- | | | | |
|-----|-----------|------------|--|
| 6. | κόσμου | κόσμος | Genitive Singular Masculine “of world” |
| 7. | καιρῶν | καιρός | Genitive Plural Masculine “of (appointed) times” |
| 8. | εὐαγγελίῳ | εὐαγγέλιον | Dative Singular Neuter “to a good news” |
| 9. | ἀγαθόν | ἀγαθός | Accusative Singular Masculine “good” |
| 10. | ἀγάπης | ἀγάπη | Genitive Singular Feminine “of love” |

Translation: 1 John 4:1-6

^{4:1} Beloved, do not believe every spirit, but test the spirits to discern³ if they are from God, because many false prophets have gone out into the world. ^{4:2} In this you know the spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is from God, ^{4:3} and every spirit which does not confess Jesus is not from God; and this is the spirit of the Antichrist, about whom you have heard that he is coming, and he is now already in the world.

^{4:4} You are from God, little children, and you have overcome them, because greater is the one who is in you than the one in the world. ^{4:5} These are from the world. For this reason, from the world they speak and the world hears them.

^{4:6} We are from God. The one who knows God hears us. Whoever is not from God does not hear us. By this we know the spirit of the truth and the spirit of deception.

³

δοκιμάζετε is usually glossed as “test,” but here it is translated as “test to discern” to clarify that it does not mean “if the spirits are from God, then test them.”

Third Declension

Write out the master paradigm of all case endings

	<i>1st & 2nd Declensions</i>			<i>3rd Declension</i>	
	<i>masc</i>	<i>fem</i>	<i>neut</i>	<i>masc/fem</i>	<i>neut</i>
<i>Nom Sing</i>	ς	–	ν	ς	–
<i>Gen Sing</i>	υ	ς	υ	ος	ος
<i>Dat Sing</i>	ι	ι	ι	ι	ι
<i>Acc Sing</i>	ν	ν	ν	α / ν	–

<i>Nom Plur</i>	ι	ι	α	ες	α
<i>Gen Plur</i>	ων	ων	ων	ων	ων
<i>Dat Plur</i>	ις	ις	ις	σι(ν)	σι(ν)
<i>Acc Plur</i>	υς	ς	α	ας	α

Parsing

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical</i>	<i>Inflected Meaning</i>
σαρκ • ί	Dative	Singular	Feminine	σάρξ	to a flesh
τίν • ος	Genitive	Singular	Masculine, Feminine, or Neuter	τίς	of whom? of which?
πάσα • ς	Accusative	Plural	Feminine	πάς	all
έν • ός	Genitive	Singular	Masculine or Neuter	είς	of one
σώμα •	Nom or Acc	Singular	Neuter	σώμα	body
όνομάτ • ων	Genitive	Plural	Neuter	όνομα	of names
έν • α	Accusative	Singular	Masculine	είς	one
τιν • ες	Nominative	Plural	Masculine or Feminine	τις	some ones, certain ones
σαρξ • ί	Dative	Plural	Feminine	σάρξ	to flesh
πνεύματ • α	Nom or Acc	Plural	Neuter	πνεύμα	spirits

Warm-up

- α. To my name
- β. The love among all the saints
- γ. into one flesh
- δ. The sins of some people
- ε. In the body of his flesh — or — In the body of its flesh
- ζ. Who are my brothers?
- η. In his flesh — or — In its flesh

Translation

1. Everyone is going to him.
2. Paul and Timothy, slaves of Christ Jesus to all the saints in Christ Jesus who are in Philippi.
3. What good thing must I do in order that I might inherit eternal life?
4. And they spoke the word of the Lord to him, together with everyone in his house.
5. And holy is his name.
6. He was speaking concerning the temple which is his body.
7. No one, when he speaks by the Spirit of God, says, “Jesus is accursed.” And no one is able to say, “Jesus is Lord,” except by the Holy Spirit.
8. Why do you call me good? No one is good except one, namely God.¹
9. Who do the people say that the Son of Man is?
10. To all people I have become all things.

Additional

11. I am cleansed from my sin by the body of Jesus.
12. For the names of the saints are in the presence of God in the eternal heavens.
13. The flesh of your body is consumed.²
14. I send greetings in the name of Jesus Christ, the Son³ of the Father; to those who are united according to flesh and spirit to his every commandment.
15. And Adam gave names to all.

¹ θεός is in apposition to εἷς.

² This sentence is difficult to translate because “flesh” is normally thought of as singular rather than plural in English, and so we need to make the English verb singular to smooth out the translation.

³ This translation takes υἱοῦ as in apposition to Ἰησοῦ Χριστοῦ, and adds the English definite article to smooth out the translation. And it takes πατρός as a genitive modified of υἱοῦ, and adds another English definite article in translation for smoothness.

16. And wisdom is vindicated by⁴ all of her children.
17. Beloved, do not believe every spirit, but test the spirits to see⁵ if they are from God.
18. Everything is before him, and nothing is hidden from his purpose.
19. Paul, an apostle of Christ Jesus through the will of God, and Timothy the brother, to the church of God that is in Corinth, along with all the saints who are in all of Achaia.
20. In love the Lord received us. On account of the love which he had towards us, Jesus Christ our Lord gave his blood in our behalf in the will of God, and his⁶ flesh in behalf of our flesh and his⁶ life in behalf of our lives.

⁴

Although the lexicon in the back of the textbook lists “(away) from” as the only meaning for ἀπό, it has other meanings as well, and the meaning “by,” in the sense of “by means of,” fits this context better than “from.”

⁵

δοκιμάζετε is usually glossed as “test,” but here it is translated as “test to see” to clarify that it does not mean “if the spirits are from God, then test them.”

⁶

Literally, “the flesh” and “the life,” but the context clarifies that the flesh and the life that were given were his, so we substituted “his” for “the” to make the English smoother.

First and Second Person Personal Pronouns

Parsing

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
σοι	Dative	Singular	None	σύ	to you (singular)
ὑμῖν	Dative	Plural	None	σύ	to you (plural)
πίστιν	Accusative	Singular	Feminine	πίστις	faith
σε	Accusative	Singular	None	σύ	you
πατρός	Genitive	Singular	Masculine	πατήρ	of father
ὑμεῖς	Nominative	Plural	None	σύ	you (plural)
ῥοδατα	Nominative or Accusative	Plural	Neuter	ῥοδα	waters
ἡμᾶς	Accusative	Plural	None	ἐγώ	us
πίστεις	Nominative or Accusative	Plural	Feminine	πίστις	faiths
ἐμοῦ (2x)	Genitive	Singular	None	ἐγώ	my
			Masculine or Neuter	ἐμός	my

Warm-up

- α. I brought my son to you.
- β. My Lord and my God.
- γ. Sons of your father
- δ. On the basis of faith in his name.
- ε. To the words of the faith and of the good teaching
- ζ. All the churches greet you.
- η. I do not have a husband.

Translation

1. I baptized you with water, but he will baptize you with the Holy Spirit.
2. I have come in the name of my father.
3. Behold, we have left everything and have followed you.
4. And we rejoice on the basis of the hope of the glory of God.

5. Whoever receives one of these children in my name, receives me, and whoever receives me, does not receive me but the one who sent me.
6. For one is your teacher, and you all are brothers.
7. And after seeing their faith, Jesus says to the paralytic, “Child, your sins are forgiven.”
8. “Behold, your mother and your brothers [and your sisters] seek you outside.” And answering them, he says, “Who is my mother and my brothers? ... Behold my mother and my brothers! [For] whoever does the will of God is my brother and sister and mother.”
9. All things were given to me by my father, and no one knows the Son except the Father, and no one knows the Father except the Son.
10. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

Additional

11. May the love of God and the faith in Jesus be unto you.
12. The will of our God is that we keep his good commandments.
13. And he named the city after the name of his son, Enoch.
14. Do we not have one God, one Christ, one Spirit of grace¹ that was poured out on us, and one calling in Christ?
15. The Lord Jesus Christ will honor them, in whom they hope in flesh, in soul, in spirit, in faith, and in love.²
16. And God said, “What did you do? The sound of your brother’s blood is crying out to me from the earth.”
17. There are two ways of teaching and of authority, the ... way of the light and the way of the darkness; and great is the difference between the two ways.
18. And David said to the entire congregation, “Bless the Lord, your God.” And the entire congregation blessed the Lord, the God of their fathers.
19. This one came as a witness, in order that he might witness concerning the light, so that all might believe through him. He was not ... the light, but he came in order that he might witness concerning the light.
20. And Jesus increased in wisdom, in stature, and in favor before God and people.

English to Greek

21. to me	μοι, ἐμοί	26. to you (plural)	ὑμῖν
22. our	ἡμῶν	27. I	ἐγώ
23. us	ἡμᾶς	28. your	σου, σοῦ, ὑμῶν
24. you	σύ, σε, σέ, ὑμεῖς, ὑμᾶς	29. we	ἡμεῖς
25. my	μου, ἐμοῦ	30. you (plural)	ὑμεῖς, ὑμᾶς

¹ The neuter word “that was poured out” modifies the neuter noun “spirit” not the feminine noun “grace.” English word order makes it not look that way. We’ve removed the article before “grace” to try to make it clearer.

² It is also possible to take the datives as modifying “honor,” so that it reads, “The Lord Jesus Christ, in whom they hope, will honor them in flesh, in soul, in spirit, in faith, and in love.” But the word order makes this less likely.

Exercise 12 – Track 1

αὐτός

Parsing

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
αὐτό	Nominative or Accusative	Singular	Neuter	αὐτός	it, same, itself
σοι	Dative	Singular	None	σύ	to you
αὐταί	Nominative	Plural	Feminine	αὐτός	they, same, themselves
αὐτοῖς	Dative	Plural	Masculine or Neuter	αὐτός	to them, same
αὐτήν	Accusative	Singular	Feminine	αὐτός	her, same
ἡμῖν	Dative	Plural	None	ἐγώ	to us (plural)
αὐτῷ	Dative	Singular	Masculine or Neuter	αὐτός	to him/to it, same
πόδα	Accusative	Singular	Masculine	πούς	foot
αὐτῆς	Genitive	Singular	Feminine	αὐτός	of her, same
ὑμῶν	Genitive	Plural	None	σύ	your

Warm-up

- α. He said to her
- β. In behalf of her
- γ. Their teacher is his disciple.
- δ. For they are your feet.
- ε. The same flesh
- ζ. The eye itself is good.
- η. I believe the same thing.

Translation

1. “Bring him to me!” And they brought him to him.
2. Therefore, Jesus spoke to them again, saying, “I am the light of the world.”
3. And he commanded them to speak to no one.
4. They prayed concerning them, that they might receive the Holy Spirit.
5. Jesus himself was not baptizing, but his disciples were.

6. Believe me, that I am in the Father, and the Father is in me. But if not, then believe on account of the works themselves.
7. But I urge you brothers, in the name of our Lord Jesus Christ, that you all say the same thing.
8. Therefore, having gone, make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to keep everything I have commanded you; and behold, I am with you all the days until the end of the age.
9. And raising up their eyes, they saw no one except Jesus himself alone.
10. My brothers, rejoice in the Lord! To write the same things to you indeed is not troublesome to me.

Additional

11. And a disciple is not above his lord, for this is the first of all.
12. And again Jesus answered, “The believing ones themselves will enter into the same life.”
13. And she gave its fruit also to her husband with her.
14. Therefore, recognizing his works, stay away from him and believe him with regard to nothing, because his works are evil and harmful to the slaves of God.
15. And God blessed Noah and his sons, and said to them, “Be fruitful!”
16. [If God is glorified in him,] God will also glorify him in himself, and will glorify him immediately.
17. But Jesus himself did not entrust himself to them.
18. And there are varieties of gifts, but the same Spirit; and there are varieties of ministries, and the same Lord; and there are varieties of workings, but the same God, the one who works everything in everyone.
19. For their fathers were doing the same things to the prophets.¹
20. God made him both Lord and Christ.

English to Greek

21. him	αὐτόν	26. his	αὐτοῦ
22. its ²	αὐτοῦ	27. to it	αὐτῷ
23. to them	αὐτοῖς or αὐταῖς	28. she	αὐτή
24. their	αὐτῶν	29. they	αὐτοί, αὐταί, or αὐτά
25. her (possessive)	αὐτῆς	30. he	αὐτός

¹ In answer to the question asked in the workbook footnote, the subject is *πατέρες*. The word order emphasizes *τὰ αὐτά* (“the same things”). The point of the larger context is that we should rejoice when persecuted for Jesus’ name. The emphasis on *τὰ αὐτά* underscores this by pointing out our commonality with the prophets if we suffer for Jesus’ name.

² In English, “its” means “belonging to it,” whereas “it’s” is a contraction of “it is.”

Demonstratives

Parsing

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
τούτων	Genitive	Plural	Masculine or Feminine or Neuter	οὗτος	of these
ἐκείνας	Accusative	Plural	Feminine	ἐκεῖνος	those
με	Accusative	Singular		ἐγώ	me
αὐτή	Nominative	Singular	Feminine	αὐτός	she, same, herself
ἐκεῖνο	Nominative or Accusative	Singular	Neuter	ἐκεῖνος	that
ἐνί	Dative	Singular	Masculine or Neuter	εἰς	to one
ταῦτα	Nominative or Accusative	Plural	Neuter	οὗτος	these
αὕτη	Nominative	Singular	Feminine	οὗτος	this
τούτου	Genitive	Singular	Masculine or Neuter	οὗτος	of this
ἡμᾶς	Accusative	Plural		ἐγώ	us

Warm-up

- α. From this world
- β. But in those days
- γ. How is this?
- δ. Our father
- ε. And to them he said
- ζ. This is my son.
- η. In this city

Translation

1. This commandment I received from my father.
2. This is the greatest and first commandment.
3. If you know these things, you are blessed if you do them.

4. And from that city many of the Samaritans¹ believed in him because of the word of the woman.
5. For this reason you do not hear, because you are not from God.
6. This one came... in order that he might bear witness concerning the light, in order that all might believe through him. He was not the light, but he came in order that he might bear witness concerning the light.
7. The woman says to him, “Lord, give me this water.”
8. And everyone who has this hope on the basis of him purifies himself, even as he is pure.
9. By what authority do you do these things? Or who gave this authority to you in order that you might do these things?
10. “Now my soul is troubled, and what can I say? ‘Father, save me from this hour’? But for this reason I came to this hour. Father, glorify your name!” Then a voice came from heaven, saying, “I have both glorified it and I will glorify it again....” And Jesus answered and said, “This voice did not come for my sake, but for yours.”

Additional

11. And these women do not have hope, because righteousness in the name of Jesus Christ has not been given² to them.
12. The twelve disciples, the ones with Jesus, heard those numerous words in the house of God.
13. And Adam said, “This now is bone from my bones and flesh from my flesh; she will be called ‘woman’ because she was taken from her husband.”
14. And Adam called the name of his wife, “Life,” because she was the mother of all of the living.
15. Many women labored by means of the grace of their God.
16. But seek first the Kingdom [of God] and his righteousness, and all these will be added to you.
17. What should we do, because this man is doing many signs?
18. And the names of the twelve apostles are these.
19. In that day you will know that I am in my father, and you are in me, and I am in you.
20. But concerning that day and that hour, no one knows, neither the angels in Heaven nor the Son, but only the Father.

¹

Grammatically, τῶν Σαμαριτῶν could modify any of the substantives in the sentence (πόλεως, πολλοί, αὐτόν, λόγον, and γυναικός). Our clues are word order and what makes sense. Because it is a genitive modifier, Σαμαριτῶν is likely to come after the word that it modifies, so λόγον and γυναικός are unlikely. Modifying αὐτόν doesn’t make much sense, and the next closest one in word order (πολλοί) makes a lot of sense in the sentence, so it is the most likely.

²

The verb was omitted from the second clause in this sentence, so “has been given” was added. Depending on the context, any of a number of verbs could have been added, such as “obtained,” “explained,” “offered,” or “received.”

Relative Pronouns

Parsing¹

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ὅς	Nominative or Accusative	Plural	Neuter	ὅς	that
ᾧ	Dative	Singular	Masculine or Neuter	ὅς	to whom/to which
ἡ	Nominative	Singular	Feminine	ὅ	the
ἐκείνους	Accusative	Plural	Masculine	ἐκεῖνος	those
ἃς	Accusative	Plural	Feminine	ὅς	whom/which/that
οὗτοι	Nominative	Plural	Masculine	οὗτος	these
ἧς	Genitive	Singular	Feminine	ὅς	of whom/of which
ᾧν	Genitive	Plural	Masculine, Feminine, or Neuter	ὅς	of whom/of which
φωτί	Dative	Singular	Neuter	φῶς	to a light
ἣν	Accusative	Singular	Feminine	ὅς	whom/which/that

Warm-up

- α. The signs which he was doing
- β. The promise which he promised to us
- γ. Who will prepare your way
- δ. One of the boats, which was Simon's
- ε. For whoever is not against us, is for us.
- ζ. From the seven spirits which are before his throne
- η. The God of peace, who will be with you

Translation

1. The words that I have spoken to you are spirit and are life.
2. They believed the Scripture and the word which Jesus said.

¹

For several of these words, if you change the breathing mark and accent, you have a different word! Because the earliest extant manuscripts lack breathing marks and accents, so the original manuscripts probably did also. Thankfully, the context usually makes it clear which word is intended even without the breathing marks and accents.

3. And I make known to you, brothers, the Gospel which I preached to you, which also you received, in which also you stand, and through which also you are saved.
4. And by the grace of God, I am what I am.
5. An hour comes in which all the ones in the tombs will hear his voice.
6. For whoever wishes to save his life will lose it, but whoever loses his life because of me and the Gospel will save it.
7. But speaking the truth in love, let us grow into him who is the head, namely, Christ.
8. For just as the Father raises the dead and gives life, in this manner also the Son gives life to whom he wishes.
9. And now you seek to kill me, a man who told you the truth; I have spoken that which I heard from God.
10. And we are witnesses of all that he did both in the region of the Jews and in Jerusalem.

Additional

11. According to the Gospel of John, Jesus did great and many signs in the city of Jerusalem, which the crowds saw.
12. The man and the woman, to whom belongs² this house, are on the way to their boat on the lake.
13. And she gave the food . . . , which she made, into the hands of Jacob her son.
14. The grace of our Lord Jesus Christ be with you and with all . . . the ones who have been called by God and through him, through whom be glory to him, . . . eternal throne from the ages to the ages of the ages. Amen.
15. Farewell, children of love and peace! The Lord of glory and of every grace be with your spirit.
16. Ignatius, the one also called Theophorus, to the one who is blessed in the grace of God the Father, in Christ Jesus our savior, in whom I greet the church.
17. That one said to me, “On whomever you see the spirit descending and remaining on him, he is the one who baptizes in the Holy Spirit.” And I have seen and witnessed that this is the Son of God.
18. The time of promise has drawn near, which God promised to Abraham.
19. God made him both Lord and Christ, this Jesus whom you crucified.
20. And which things I write to you. Behold, before God, that I do not lie.

²

The dative $\hat{\omicron}\iota\varsigma$ is a dative of possession (Wallace, 149-151), which we clarified by translating $\epsilon\sigma\tau\acute{\iota}\nu$ as “belongs.”

Review #3 – Track 1

Grammar

- Explain how the stem was modified in the following inflected forms. Start by writing out the word's stem, add the case ending, show the final form, and explain the changes.
 - σάρξ is formed by σαρκ (stem) + ς (3rd declension Nominative Singular Feminine case ending) → σαρκς → σαρξ (because from the table of stops, kappa + sigma → xi).
 - ὄνομα is formed by ὄνοματ (stem) + – (3rd declension Nominative or Accusative Singular Neuter case ending is blank) → ὄνοματ → ὄνομα (because of noun rule 8: “A tau cannot stand at the end of a word and will drop off.”)
 - χάρισιν is formed by χαριτ (stem) + σιν (3rd declension Dative Plural Feminine case ending is σι(v)) → χαριτσιν → χαρισιν (because from the table of stops, tau + sigma → sigma)
 - πίστεως is formed by πιστι (stem ends in consonantal iota) + ος (3rd declension Genitive Singular Feminine case ending) → πιστιος → πίστεως (because consonantal iota + omicron → εω in this instance)
 - πᾶς is formed by παντ (stem) + ς (3rd declension Nominative Singular Masculine case ending) → παντς → πας (because nu + tau drops out before sigma. See summary point 8 in chapter 10.)

- Write out the seventh and eighth noun rules.

- Noun rule 7 is the Square of Stops with the rightmost column (below) added, plus the fact that nu drops out when followed by sigma.

	<i>Unvoiced</i>	<i>Voiced</i>	<i>Aspirate</i>	+ σ
<i>Labial</i>	π	β	φ	ψ
<i>Velar</i>	κ	γ	χ	ξ
<i>Dental</i>	τ	δ	θ	σ

- Noun rule 8: “A tau cannot stand at the end of a word and will drop off.”

- Describe what happens when you add a sigma to the following stops.

- τ + σ → σ
- β + σ → ψ
- δ + σ → σ
- π + σ → ψ
- γ + σ → ξ
- κ + σ → ξ

4. List the case endings

	<i>1st & 2nd Declensions</i>			<i>3rd Declension</i>	
	<i>masc</i>	<i>fem</i>	<i>neut</i>	<i>masc/fem</i>	<i>neut</i>
<i>Nom Sing</i>	ς	–	ν	ς	–
<i>Gen Sing</i>	υ	ς	υ	ος	ος
<i>Dat Sing</i>	ι	ι	ι	ι	ι
<i>Acc Sing</i>	ν	ν	ν	α / ν	–

<i>Nom Plur</i>	ι	ι	α	ες	α
<i>Gen Plur</i>	ων	ων	ων	ων	ων
<i>Dat Plur</i>	ις	ις	ις	σι(ν)	σι(ν)
<i>Acc Plur</i>	υς	ς	α	ας	α

5. What determines the case, number, and gender of a personal pronoun?

- Case is determined by the function of the personal pronoun in its clause.
- Number and gender are determined by the number and gender of the antecedent of the personal pronoun.
The first and second person personal pronouns (with lexical forms ἐγώ and σύ), however, do not have gender.

6. Write out the paradigm of the English personal pronouns.

	<i>First Person</i>	<i>Second Person</i>		<i>First Person</i>	<i>Second Person</i>
<i>Subjective Singular</i>	I	you	<i>Subjective Plural</i>	we	you
<i>Possessive Singular</i>	my	your	<i>Possessive Plural</i>	our	your
<i>Objective Singular</i>	me	you	<i>Objective Plural</i>	us	you

7. What are the three uses of αὐτός?

- Personal pronoun
 - Usually translated as a third-person pronoun: *he, she, it, his, her, its, to him, to her, to it, him, her, it, they, their, to them, or them.*
- Adjectival intensive
 - Translated as “himself,” “herself,” “itself,” or “themselves.”
 - Usually in the predicate position.
 - Usually in the nominative case.
- Identical adjective
 - Translated as “same,” as in “the same woman.”
 - Usually in the attributive position.

8. How do you distinguish the form of the feminine personal pronoun from the feminine demonstrative?
- By the start of the word: The feminine demonstrative¹ always has either a rough breathing mark (αὕτη and αὐταί) or else begins with tau (ταύτης, ταύτη, ταύτην, τούτων, ταύταις, and ταύτας). The feminine personal pronoun always begins with αὐ, so it never has a rough breathing and never begins with tau.
9. In what adjectival position will you find the demonstratives when they are modifying nouns?
- When a demonstrative modifies a noun, it is in the predicate position (e.g., “this the man” or “the man this”).
10. What are the four basic rules of the vocative?
- In the plural, the vocative is always identical to the nominative plural.
 - In the singular first declension, the vocative is the same as the nominative.
 - In the singular second declension, the vocative ending is usually epsilon. Note that unlike other case endings (except for the Nominative or Accusative Plural Neuter case ending α), the epsilon is not simply appended to the end of the stem. Instead, the epsilon replaces the stem vowel omicron, so we have ἄνθρωπε, not ἀνθρώποε.²
 - In the singular third declension, the vocative is usually the bare stem of the word, sometimes with the stem vowel being changed due to ablaut.
11. What determines the case, number, and gender of a relative pronoun?
- The case of a relative pronoun is set by its function in its relative clause.³
 - The number and gender of a relative pronoun match the number and gender of its antecedent.
12. How do you distinguish the form of the relative pronoun from the article?
- The relative pronoun always has both a rough breathing and an accent (e.g., ὅς). The article always has one or the other (e.g., ὁ or τό), but never both. So if there is both a rough breathing and an accent, it is the relative pronoun. Otherwise, it is the article.

Parsing

1.	πόλεσιν	πόλις	Dative Plural Feminine “to cities”
2.	ὀνόματι	ὄνομα	Dative Singular Neuter “to a name”
3.	ἡμάς	ἐγώ	Accusative Plural “us”
4.	αὕτη	οὗτος	Nominative Singular Feminine “this”
5.	ὄν	ὄς	Accusative Singular Masculine “whom”
6.	πᾶσαν	πᾶς	Accusative Singular Feminine “each”
7.	ἐκκλησίαις	ἐκκλησία	Dative Plural Feminine “to churches”
8.	ἐμοί	ἐγώ	Dative Singular Emphatic “to me,”
	ἐμός		Nominative Plural Masculine “our”

¹

This question refers to the nearby demonstrative (“this”), with lexical form οὗτος. The distant demonstrative (“that”), with lexical form ἐκεῖνος, is unlikely to be confused with the third person feminine personal pronoun.

²

Advanced information for when you reach the contract vowel rules in chapter 17: the epsilon replaces the final stem vowel, it does not contract with it.

³

Except when the relative pronoun is attracted to the case of its antecedent. See section page 120 of the textbook.

9.	τούτους	οὗτος	Accusative Plural Masculine “these”
10.	ἡ	ὁ	Nominative Singular Feminine “the”
11.	οἷς	ὅς	Dative Plural Masculine or Neuter “to whom/to which”
12.	πολλοῖς	πολύς	Dative Plural Masculine or Neuter “to much/to many”
11.	ποδί	πούς	Dative Singular Masculine “to a foot”
13.	ἐκεῖνα	ἐκεῖνος	Nominative or Accusative Plural Neuter “those”
14.	ὕδωρ	ὕδωρ	Nominative or Accusative Singular Neuter “water”

Translation: 1 John 1:5-2:5

^{1:5} And this is the message that we have heard from him and we proclaim to you, that God is light, and no darkness at all is in him. ^{1:6} If we say that we have fellowship with him, and we are walking in the darkness, we lie and do not do the truth; ^{1:7} But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from every sin. ^{1:8} If we say that we do not have sin, we deceive ourselves and the truth is not in us. ^{1:9} If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from every unrighteousness. ^{1:10} If we say that we have not sinned, we make him a liar, and his word is not in us.

^{2:1} My little children, I write these things to you in order that you might not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ the righteous; ^{2:2} And he is the atoning sacrifice for our sins, and not ours only, but also for the entire world. ^{2:3} And in this way we know that we have known him, if we keep his commandments. ^{2:4} The one who says, “I have known him” and is not keeping his commandments is a liar, and the truth is not in him; ^{2:5} But whoever is keeping his word, truly in this one the love of God has been perfected. In this way we know that we are in him.

Present Active Indicative

Parsing

In the leftmost column, we separate the tense stem, connecting vowel, and personal ending of verbs with bullets (•).

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
λέγ • ο • υσιν	3	Plural	Present	Active	Indicative	λέγω	they are saying
ἀκού • ε • ι	3	Singular	Present	Active	Indicative	ἀκούω	he/she/it hears
πιστεύ • ο • μεν	1	Plural	Present	Active	Indicative	πιστεύω	we are believing
λύ • ε • ις	2	Singular	Present	Active	Indicative	λύω	you are loosing
ἀκού • ω •	1	Singular	Present	Active	Indicative	ἀκούω	I am hearing
βλέπ • ο • υσι	3	Plural	Present	Active	Indicative	βλέπω	they are seeing
λύει	3	Singular	Present	Active	Indicative	λύω	he/she/it looses
λέγ • ε • τε	2	Plural	Present	Active	Indicative	λέγω	you (plural) are saying
ᾧν	Genitive	Plural	Masculine or Feminine or Neuter	None	None	ὅς	of whom/of which
πιστεύ • ε • ις	2	Singular	Present	Active	Indicative	πιστεύω	you are believing

Warm-up

- α. I am believing. — or¹ — I believe.
- β. You hear its sound. — or — You hear his voice.
- γ. The Son of Man has authority.
- δ. They are seeing the light of this world.
- ε. Then we are hearing the law with joy.
- ζ. But you are not destroying the law of the Lord.
- η. And the blind man is hearing the sound. — or — And the blind man is hearing the voice.

¹

Verbs in the present tense, indicative mood, can be either continuous aspect (e.g., “I am believing”) or undefined aspect (“I believe”). In this answer key, we usually give the continuous aspect in parsing questions, and use either continuous or undefined aspect in the translation questions.

Translation

1. You are not believing this.
2. The crowd answered, “You have a demon.”
3. I do not have a husband.
4. And why are you looking at the splinter in your brother’s eye?
5. The one who is from God hears the words of God. For this reason you are not hearing, because you are not from God.
6. For you always have the poor with you, but me you will not always have.
7. Are you believing in the Son of Man?
8. For I am saying to you that their angels in the heavens are always seeing the face of my Father in Heaven.
9. But blessed are your eyes, because they are seeing, and your ears, because they are hearing.
10. Therefore they are saying to the blind man again, “What do you say concerning him, because he opened your eyes?” And he said, “he is a prophet.” ... “Is this your son, whom you say was born blind? Therefore, how is it that he now sees?” ... Therefore that man answered, “If he is a sinner, I do not know; One thing I do know, that even though I was blind, now I see.”

Additional

11. This word is faithful; on account of your faith in the Son of God, you have both peace and joy in the Holy Spirit.
12. And when we hear God’s good words, we believe them all, because they contain the promise of eternal life for us.
13. And the Lord said to Moses, “Why are they not believing me in spite of² all the signs which they are seeing among them?”
14. For you have the power of life and death. — or — For you have authority over life and death.
15. And now you are not believing me? Is not the king great in his authority?
16. You are not having the love of God in yourselves.
17. But because I am telling the truth, you are not believing me.
18. But we are believing through the grace of the Lord Jesus that we are saved. — or — But we are believing that we are saved through the grace of the Lord Jesus.
19. But now you are seeing by an angel, indeed through the same spirit.
20. And Jesus cried out and said, “The one who believes in me, is not believing in me but in the one who sent me.”

English to Greek

- | | |
|-------------------------|------------|
| 21. they say | λέγουσι(ν) |
| 22. you (plural) have | ἔχετε |
| 23. we believe | πιστεύομεν |
| 24. he sees | βλέπει |
| 25. you (singular) hear | ἀκούεις |

²

“In spite of” is the nuance of ἐν in this context (BDAG, 329), although it is not listed in your lexicon.

Contract Verbs

Parsing

- In the leftmost column, we put a bullet (•) in front of the personal ending, and another bullet before the contraction of the contract vowel and connecting vowel.

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
λαλ • οῦ • μεν	1	Plural	Present	Active	Indicative	λαλέω	We are speaking
ἀγαπ • ῶ • σι	3	Plural	Present	Active	Indicative	ἀγαπάω	they are loving
τηρ • ῶ •	1	Singular	Present	Active	Indicative	τηρέω	I am keeping
πληρ • οῦ • τε	2	Plural	Present	Active	Indicative	πληρόω	you (plural) are filling
ζητ • οῦ • σιν	3	Plural	Present	Active	Indicative	ζητέω	they are seeking
ἀγαπ • ᾶ •	3	Singular	Present	Active	Indicative	ἀγαπάω	he/she/it is loving
καλ • εῖ • ς	2	Singular	Present	Active	Indicative	καλέω	you are calling
πληρ • ο • ῖ	3	Singular	Present	Active	Indicative	πληρόω	he/she/it is filling
λαλ • εῖ • τε	2	Plural	Present	Active	Indicative	λαλέω	you (plural) are speaking
ποι • ε • ῖ	3	Singular	Present	Active	Indicative	ποιέω	he/she/it is doing

Warm-up

- α. We are keeping his commandments.
- β. I am not doing the works of my father.
- γ. They are seeking you.
- δ. Do you love me?
- ε. He does not keep the Sabbath.
- ζ. Why are you speaking with her?
- η. We love the children of God.

Translation

1. But why are you calling me “Lord, Lord,” and are not doing what I say?
2. The disciples said to him, “Why are you speaking to them in parables?”
3. We know that we have passed from death into life, because we are loving¹ the brothers.
4. The Father loves the Son and has given everything into his hand.
5. They are from the world; on account of this, they are speaking from the world, and the world is listening to them.
6. You are believing that God is one. You are doing well; the demons are also believing and they shudder.
7. The one who does not love me is not keeping my words, and the word which you are hearing is not mine.
8. What are we doing because this man is doing many signs?
9. Therefore, Pilate is saying to him, “You are not speaking to me? Do you not realize that I have authority to free you, and I have authority to crucify you?”
10. Behold, your disciples are doing that which is not lawful to do on the Sabbath.

Additional

11. If therefore we are keeping God’s commandments and laws, we know that we have his great love in our hearts.
12. How is Jesus doing the many signs that you are seeing? On the authority of the Holy Spirit.
13. In those days a king did not exist in Israel; a man was doing what was good in his own eyes.
14. You are hearing me, Jacob, and Israel, whom I am calling; I am the first, and I am into eternity.
15. He is not saying good things about me, but ... bad things.
16. Therefore, if David is calling him Lord, how is he his son?
17. Why is this man speaking in this manner?
18. For all are seeking the things of themselves, not the things of Jesus Christ.
19. The things which I have seen in the presence of my² father I am speaking; you accordingly are doing the things which you heard from your³ father. ... You are doing the works of your father.
20. And Simon and those who were with him sought him intently, and they found him and are saying to him, “Everyone is seeking you.”

¹

In answer to the question asked in the workbook, because ἀγαπῶμεν is present tense, it is either continuous or undefined aspect, but continuous aspect is the default. Continuous aspect fits this context because we find assurance of our salvation when we look at our behavior patterns and see consistent, ongoing patterns of loving our fellow Christians.

²

“My” is not explicit, but it is added from the context to clarify the English.

³

“Your” is not explicit, but it is added from the context to clarify the English.

Present Middle/Passive Indicative

Parsing

In the leftmost column, we separate the tense stem, connecting vowel, and personal ending of verbs with bullets (•).

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
πιστεύ•ε•ται	3	Singular	Present	Middle	Indicative	πιστεύω	he/she/it is being believed for him/her/itself
				Passive			he/she/it is being believed
λύ•ε•σθε	2	Plural	Present	Middle	Indicative	λύω	you are loosing for yourselves
				Passive			you are being loosed
συνάγ•ε•ι	3	Singular	Present	Active	Indicative	συνάγω	he/she/it is gathering
δύνα•ται	3	Singular	Present	Deponent	Indicative	δύναμαι	he/she/it is able
πορευ•ό•μεθα	1	Plural	Present	Deponent	Indicative	πορεύομαι	we are going
ἔρχ•ε•σθε	2	Plural	Present	Deponent	Indicative	ἔρχομαι	you (plural) are going
ἀποκρίνη	2	Singular	Present	Deponent	Indicative	ἀποκρίνομαι	you are answering
νυξίν	Dative	Plural	Feminine	None	None	νυξ	to nights
ἀγαπ•ώ•μεθα	1	Plural	Present	Middle	Indicative	ἀγαπάω	we are loving for ourselves
				Passive			we are being loved
δύνα••νται	3	Plural	Present	Deponent	Indicative	δύναμαι	they are able

Warm-up

- α. It is being heard among you
- β. The places of the bad (person? thing?) are being destroyed.
- γ. He is going into a house — or — He is going into the house.
- δ. They are being believed by the demons.
- ε. Who is able to be saved?

- ζ. I am coming as a thief.
 η. And he is answering nothing to anyone.

Translation

1. Their voices are not being heard.¹
2. Is not his mother called Mary, and his brothers James, Joseph, Simon, and Judas?
3. I am going to the Father.
4. Where I am, you are not able to go.
5. And Pilate again began asking him, saying, “Are you not answering me something?”²
6. And the apostles gathered to Jesus and told him all that they did and all that they taught.
7. They are saying to him, “We are also going with you.”
8. And Jesus answered them, saying, “The hour has come, that the Son of Man might be glorified.”
9. For no one is able to do these signs that you are doing, unless God is with him.
10. And the disciples of John and the Pharisees are going and saying to him, “Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?”

Additional

11. My feet are going to the place on which Jesus is speaking, and my eyes are seeing his signs, and my ears are hearing his parables.
12. In the day and in the night the crowds are gathering around Jesus, for they know that he is going to speak to them some words of hope and of life.
13. And the angels are going into that place and are speaking the words into the ears of the crowd.
14. And the Angel of the Lord said to her, “Hagar, where are you going?”
15. This is the end of the word; everything is heard. Fear God and keep his commandments because this is the whole work of man.
16. And Naomi said, “Turn back... my daughters! ... Why are you going with me? There are not still sons in my womb who will be your husbands, are there?”
17. Jesus is saying to them, “You believe that I am able to do this?” And they are saying to him, “Yes, Lord.”
18. And Nathaniel said to him, “Is anything good able to come from Nazareth?”
19. And Joseph also went up from Galilee, from the city of Nazareth, into Judea, into the city of David which is called Bethlehem.
20. Why is this man speaking thus? He is blaspheming! Who is able to forgive sins except one, namely God?

¹

This is a passive translation. In theory, the verb form could also be middle voice. A middle voice translation is “Their voices are not hearing for themselves,” but that makes no sense, since voices do not hear.

²

Note the switch of the double negative. The οὐκ at the beginning of the question indicates that Pilate expected the answer “Yes, I will answer you something.” If we were giving a fairly free translation, we could express the thought with “You’re not going to refuse to answer me, are you?”

Future Active/Middle Indicative

Parsing

- In the leftmost column, we separate the tense stem, tense formative, connecting vowel, and personal ending of verbs with bullets (•). Where letters combine across bullets, we put the result after the bullet.

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
λύ • σ • ε • ι	3	Singular	Future	Active	Indicative	λύω	he/she/it will loose
ἀκού • σ • ε • ις	2	Singular	Future	Active	Indicative	ἀκούω	you will hear
γεννή • σ • ο • μεν	1	Plural	Future	Active	Indicative	γεννάω	we will beget
ζή • σ • ο • υσι	3	Plural	Future	Active	Indicative	ζάω	they will live
πορεύ • σ • ε • ται	3	Singular	Future	Deponent	Indicative	πορεύομαι	he/she/it will go
βλέ • ψ • ε • ις	2	Singular	Future	Active	Indicative	βλέπω	you will see
ἔ • ξ • ε • τε	2	Plural	Future	Active	Indicative	ἔχω	you (plural) will have
καλέ • σ • ο • μεν	1	Plural	Future	Active	Indicative	καλέω	we will call
ὅλους	Accusative	Plural	Masculine	None	None	ὅλος	whole
συνά • ξ • ο • υσιν	3	Plural	Future	Active	Indicative	συνάγω	they will gather together

Warm-up

- α. All will believe in him.
- β. He will speak concerning himself.
- γ. I will gather my fruit.
- δ. He will have the light of life.
- ε. They will go with me.
- ζ. You will see, and he will not speak.
- η. Anyone will hear... his voice. — or — Anyone will hear its sound.

Translation

1. You will worship the Lord your God.
2. He is the King of Israel; let him come down now from the cross and we will believe in him!
3. Your wife Elizabeth will bear you a son, and you will call his name John.
4. And my God will fulfill all your needs according to his riches in glory in Christ Jesus.

5. Truly, truly I say to you that an hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who hear it will live.
6. And you will be hated by all on account of my name.
7. Truly, truly, I say to you, the one who believes in me will do the works which I am doing, and will do greater than these because I am going to the Father.
8. You are worshipping what you do not know; we are worshipping what we know, because salvation is from the Jews. But an hour is coming and now is, when the true worshippers will worship the Father in spirit and truth.
9. You will seek me, and I am saying to you as I said to the Jews, that where I am going you are not able to go.
10. Listen, Israel! The Lord our God is one, and you will love the Lord your God from your whole heart, your whole soul, your whole mind, and your whole strength.

Additional

1. On what day will your mother and father proceed here from their house beside the lake? On the third day after the Sabbath.
2. We will worship the Lord our king on account of his great love for us and his promises of peace and righteousness.
3. You will bear sons and daughters, and they will not be for you.
4. You will not worship their gods, and you will not do according to their works.
5. And the Lord said to Abraham, "Go out from your land... and from your father's house into whatever land I will show you, and I will make you into a great nation and I will bless you, ... and you will be blessed."
6. Therefore, you will be perfect as your Heavenly Father is perfect.
7. For the righteousness of God is revealed in it from faith into faith, as it is written, "But the righteous one will live from faith."
8. If you love me, you will keep my commandments.
9. If anyone desires to be first, he will be last of all.
10. I have found David, the son of Jesse, a man according to my heart, who will do all of my will.

Verbal Roots, and Other Forms of the Future

Parsing

The “other tense” column gives the inflected form in the other tense (swap future and present).

<i>Inflected</i>	<i>Other tense</i>	<i>Person / Case</i>	<i>#</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἀρεῖς	αῖρεις	2	S	Future	Active	Indicative	αῖρω	You will raise
ᾔψεται	ὄρα	3	S	Future	Deponent	Indicative	ὄρώω	he/she/it will see
ἐκβαλοῦμεν	ἐκβάλλομεν	1	P	Future	Active	Indicative	ἐκβάλλω	we will cast out
ἐγεροῦσιν	ἐγείρουσι(ν)	3	P	Future	Active	Indicative	ἐγείρω	they will raise up
ἀποκτενεῖτε	ἀποκτείνετε	2	P	Future	Active	Indicative	ἀποκτείνω	you will kill
σώσει	σώξει	3	S	Future	Active	Indicative	σώζω	he/she/it will save
ἀποστελεῖ	ἀποστέλλει	3	S	Future	Active	Indicative	ἀποστέλλω	he/she/it will send
βαπτίσεις	βαπτίζεις	2	S	Future	Active	Indicative	βαπτίζω	you will baptize
ποιοῦσι	ποιησοῦσι(ν)	3	P	Present	Active	Indicative	ποιέω	they are doing
κρινεῖτε	κρίνετε	2	P	Future	Active	Indicative	κρίνω	you will judge

Warm-up

- α. That one¹ will judge him in the last day.
- β. For many will come in my name.
- γ. In my name they will cast out demons.
- δ. We will know the truth.
- ε. I will say to my soul.
- ζ. He is remaining on the world, but you will remain into the ages.
- η. How will you understand all the parables?

¹

Because ἐκεῖνος is acting as a demonstrative pronoun, it seems a little smoother to translate it as “that one” rather than simply as “that.”

Translation

1. I baptized you with water, but he will baptize you with the Holy Spirit.
2. The Son of Man will send his angels.
3. You will see him there, just as he said to you.
4. Jesus answered and said to him, "If anyone loves me, he will keep my word, and my father will love him, and we will come to him."
5. And she will bear a son, and you will call his name Jesus, for he will save his people from their sins.
6. Or do you not know that the saints will judge the world? ... Do you not know that we will judge angels?
7. All will believe in him, and the Romans will come and take away our place.
8. But someone will say, "How are the dead raised? And in what sort of body are they coming?"
9. He is saying to him, "From your own mouth I will judge you, wicked slave."
10. On account of this also, the wisdom of God said, "I will send to them prophets and apostles, and they will kill some of them."

Additional

11. Why are the bad killing the good, who are keeping the law of God and are loving everyone?
12. With my mouth I will speak great wisdom, and throughout all of life I will speak concerning righteousness and also the way of truth.
13. And you will call the Sabbaths holy to your God, and you will not take up your foot to work, and you will not speak a word in wrath from your mouth.
14. God is Lord, and he knows, and Israel himself will know.
15. His water is faithful; you will see the king with glory, and your soul will cultivate the fear of the Lord.
16. And I will kill her children in death. And all the congregations will know that I am the one who searches minds and hearts, and I will give to each of you according to your works.
17. Therefore, let us not only call him "Lord," for this will not save us.
18. Blessed are the clean in heart, because they will see God.
19. But someone will say, "You have faith, and I have works." Show me your faith without the works, and I will show you faith from my works. You believe that God is one; you are doing well. The demons also believe, and they are trembling.
20. If you keep my commandments, you will remain in my love, even as I have kept my father's commandments, and I am remaining in his love.

Review #4 – Track 1

Grammar

- Define the following three aspects, clearly differentiating among them.
 - Continuous aspect** describes the action of the verb as an ongoing process. E.g., “The car was slowing down.”
 - Undefined aspect** describes the action of the verb as a simple event, without commenting on whether or not it is a process. Undefined aspect gives the minimum amount of information about the action of a verb. E.g., “The car slowed down.”
 - Punctiliar aspect** describes the action of a verb as occurring at a single point of time. E.g., “The car hit the brick wall.” Punctiliar aspect is the opposite of continuous aspect. Punctiliar aspect is a category of English grammar, not of Greek grammar.
- Write out the twelve forms of λύω, present active and passive.

<i>Present Active</i>					
<i>1st sg</i>	λύω		<i>1st pl</i>	λύομεν	
<i>2nd sg</i>	λύεις		<i>2nd pl</i>	λύετε	
<i>3rd sg</i>	λύει		<i>3rd pl</i>	λύουσι(ν)	

<i>Present Passive</i>					
<i>1st sg</i>	λύομαι		<i>1st pl</i>	λύόμεθα	
<i>2nd sg</i>	λύῃ		<i>2nd pl</i>	λύεσθε	
<i>3rd sg</i>	λύεται		<i>3rd pl</i>	λύονται	

- Write out the Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense formative</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>First singular</i>
Pres act		pres		ο / ε	prim act	λύω
Pres mid/pas		pres		ο / ε	prim mid/pas	λύομαι
Future act		fut act	σ	ο / ε	prim act	λύσω
Liquid future act		fut act	εσ	ο / ε	prim act	μενῶ
Future mid		fut act	σ	ο / ε	prim mid/pas	πορεύσομαι

4. What are “The Big Five” contraction rules?
- ου is formed by εο, οε, and οο.
 - ει is formed by εε.
 - ω is formed by almost any combination of omicron or omega with any other vowel, except for rule “a” above.
 - α is formed from αε.
 - η is formed from εα.
5. What vowels form the following contractions?
- ει ← ε + ε
 - ει ← ε + ει
 - α ← α + ε (or α + α, or α + η)
 - ου ← ο + ο
 - ου ← ο + ε
 - ου ← ε + ο
 - ω ← α + ω (or α + ο, ε + ω, ο + ω, ω + α, ο + α, ω + ε, or ω + ο)
6. How do you form the following English tenses with the verb “eat”?
- Present active continuous – “is eating.”
 - Present passive punctiliar – “is eaten.”
7. Define what a “deponent” verb is and give one example.
- A deponent verb is middle or passive in form, but active in meaning.
 - E.g., ἔρχομαι is middle or passive in form, since it uses the middle/passive personal ending μαι, and its meaning “I come” is active.
8. Write out the “Square of Stops,” and what happens to each class of stop when followed by a sigma.

	<i>Unvoiced</i>	<i>Voiced</i>	<i>Aspirate</i>	+ σ
<i>Labial</i>	π	β	φ	ψ
<i>Velar</i>	κ	γ	χ	ξ
<i>Dental</i>	τ	δ	θ	σ

9. What is the difference between a verbal “root” and “stem”?
- A verb has one root¹ and six tense stems² that are derived from the root.
 - A stem is the form of the root in a particular tense. The connecting vowel, personal endings, and other pieces of a verb are added on to the tense stem rather than on to the root.

¹

There are a few verbs that have multiple roots. See question 10 part (c) below.

²

Some verbs do not occur in certain tenses, and therefore lack the corresponding tense stems.

- Mounce always prefaces the root with an asterisk. E.g., *λυ
10. What are the three basic ways in which tense stems are formed from verbal roots?
- a. Pattern 1: Root not modified.
 - Therefore, the present tense stem = verbal root.
 - E.g., λύω uses the present tense stem λυ, which is the verbal root *λυ.
 - b. Pattern 2: Root modified regularly
 - Therefore, the present tense stem is the verbal root modified according to some pattern
 - E.g., βάλλω uses the present tense stem βαλλ, which is derived from the verbal root *βαλ by adding a second lambda.
 - c. Pattern 3: Different roots
 - These verbs fit under one of the above two patterns, but use different roots to form different tense stems.
 - E.g., ἔρχομαι uses the present tense stem ἔρχ, which is the same as one of the verb's roots *ἔρχ. But the future tense stem of ἔρχομαι is ἐλευθ, which is the same as another of the verb's roots *ἐλευθ.

Parsing

1. ἀκούετε	ἀκούω	Second Person Plural Present Active Indicative "you (plural) are hearing"
2. ἀκούσεις	ἀκούω	Second Person Singular Future Active Indicative "you (singular) will hear"
3. πορεύεται	πορεύομαι	Third Person Singular Present Deponent Indicative "he/she/it is going"
4. οὔστινας	οὔστις	Accusative Plural Masculine "whomever"
5. ζήσουσιν	ζάω	Third Person Plural Future Active Indicative "they will live"
6. τηροῦμαι	τηρέω	First Person Singular Present Middle, or Passive Indicative "I am keeping for myself / I am being kept"
7. γνώσεται	γινώσκω	Third Person Singular Future Deponent Indicative "he/she/it will know"
8. ἔσονται	εἰμί	Third Person Plural Future Middle Deponent Indicative "they will be"
9. ἀγαπῶμεν	ἀγαπάω	First Person Plural Present Active Indicative "we are loving"
10. βλέψεται	βλέπω	Third Person Singular Future Middle Indicative "he/she/it will see"
11. λαλῶ	λαλέω	First Person Singular Present Active Indicative "I am speaking"
12. ὄψη	όράω	Second Person Singular Future Deponent Indicative "you (singular) will see"
13. πληροῖ	πληρόω	Third Person Singular Present Active Indicative "he/she/it is filling", or Second Person Singular Present Middle or Passive Indicative "you are filling for yourself" or "you are being filled"
14. σώσω	σώζω	First Person Singular Future Active Indicative "I will save"

Translation: John 12:27-36

^{12:27} Now my soul has been troubled, and what can I say? 'Father, save me from this hour'? But for this reason I came to this hour. ^{12:28} Father, glorify your name!" Then a voice came from heaven, "I have both glorified it and I will also glorify it again." ^{12:29} Then the crowd that was standing and hearing was saying that it was thunder. And others were

saying that an angel had spoken to him. ^{12:30} Jesus answered and said, “This voice came not for my sake but for yours. ^{12:31} Now judgment is on this world; now the ruler of this world will be cast out. ^{12:32} And if I am lifted up from the world, I will draw all people to myself.” ^{12:33} He was saying this, signifying what sort of death he was about to die.

^{12:34} The crowd then answered him, “We have heard from the law that the Christ remains into eternity; how are you saying that it is necessary for the Son of Man to be lifted up? Who is this Son of Man?” ^{12:35} Then Jesus said to them, “The light is among you for a little while longer. Walk as long as you have the light, in order that darkness will not overtake you. The one walking in the darkness does not know where he is going. ^{12:36} As long as you have the light, believe in the light, in order that you might be sons of the light.”

Imperfect Indicative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἐβάπτιζες	2	Singular	Imperfect	Active	Indicative	βαπτίζω	you were baptizing
ἤκουον	1	Singular	Imperfect	Active	Indicative	ἀκούω	I was hearing
	3	Plural					They were hearing
ἠθέλετε	2	Plural	Imperfect	Active	Indicative	θέλω	you were willing
ἐσώζεσθε	2	Plural	Imperfect	Middle or Passive	Indicative	σώζω	you were being saved
ἐποίει	3	Singular	Imperfect	Active	Indicative	ποιέω	he/she/it was doing
ἐξεβαλλες	12	Singular	Imperfect	Active	Indicative	ἐκβάλλω	You were casting out
ἦσαν	3	Plural	Imperfect	Active	Indicative	εἰμί	they were
ἐπορεύομην	1	Singular	Imperfect	Deponent	Indicative	πορεύομαι	I was going
ἔξουσι	3	Plural	Future	Active	Indicative	ἔχω	they will have
ἐπηρώτων	1	Singular	Imperfect	Active	Indicative	ἐπερωτάω	I was asking
	3	Plural					They were asking

Warm-up

- α. He was baptizing them.
- β. I was casting out many demons. — or¹ — They were casting out many demons.
- γ. They were being baptized by him.
- δ. They were coming to him.
- ε. We were not judging for ourselves. — or² — We were not being judged.
- ζ. For if you were believing Moses, you would believe me.
- η. He was speaking the word to them.

¹ Because of the ambiguity between the first person singular and third person plural forms of the imperfect, this sentence can be translated both ways. We've shown both possibilities here, but usually will only give the one that fits the context.

² Because of the ambiguity between the middle and passive forms of the imperfect, this sentence can be translated both ways. We've shown both possibilities here, but usually will only give the one that fits the context.

Translation

1. But he was speaking concerning the temple of his body.
2. And the whole crowd was coming to him, and he was teaching them.
3. And the Pharisees were hearing all³ of these things.
4. For there were many, and they were following him. — or — For there were many, and I was following him.
5. And Jesus was loving Martha, her sister, and Lazarus.
6. And he was asking him, “What is your name?” And he was⁴ saying to him, “Legion is my name because we are many.”
7. For he knew what was in the man.
8. His disciples were asking him about the parable.
9. And after these things Jesus was walking in Galilee, for he was unwilling to walk in Judea because the Jews were seeking to kill him.
10. Then indeed when they had come together, they were asking him, saying, “Lord, are you restoring the kingdom to Israel at this time?”

Additional

11. When Jesus was teaching in the synagogues of the Jews on every Sabbath, the Pharisees were asking in what authority he was saying⁵ those words.
12. The people who are teaching the word of God, were they being taught not to preach for a long time?
13. But he was not willing, and he said to the wife of his master, “Because of me, my Lord is not concerned about anything in his house, and he has placed everything that he has into my hands.... How then could I do this evil thing?”
14. And the king was asking him secretly to say if there is a word from the Lord, and he said, “There is.”
15. And she was speaking in her heart... and her voice was not being heard.
16. Those around him with the twelve were asking him about the parables.
17. Truly this man was a son of a god / the son of a god / a son of God / the Son of God.⁶
18. He was speaking the word to them in many parables, just as they were able to listen.
19. Beloved, I am not writing a new commandment to you, but an old commandment, which you have had since the beginning.
20. For he was teaching his disciples and saying to them, “The Son of Man will be betrayed into the hands of people, and they will kill him.”

³ πάντα modifies ταῦτα, not Φαρισαῖοι, because it is neuter.

⁴ λέγει is literally “he is saying” (present tense) rather than “he was saying.” The Greek present tense is often used in narrative literature to describe a past event, and should then be translated with an English past tense verb. This use of the Greek present tense is called the “historical present.” The fact that λέγει (a present tense verb) is in a past tense narrative (as shown by the preceding imperfect verb ἐπηρώτα) suggests that λέγει is a historical present, and should thus be translated as “was saying” rather than “is saying.” See Wallace, *Greek Grammar Beyond the Basics*, pp. 526ff.

⁵ The word λαλεῖ is in the Greek present tense, so it is typically translated “he is saying.” In this sentence, however, it is the content of an indirect discourse, so proper English style requires that it be translated with the English past progressive tense (“he was saying”). See the advanced information in chapter 32 (§32.18–32.19) on pages 308–309 for more information on this peculiarity of English grammar.

⁶ Because there are no articles, and because the speaker is a Roman soldier who had just witnessed the earthquake, the darkness, and how Jesus behaved on the cross, one can make a case for several of these grammatical possibilities.

Second Aorist Active/Middle Indicative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἦλθομεν	1	Plural	Aorist	Active	Indicative	ἔρχομαι	we went
ἐγενόμεθα	1	Plural	Aorist	Deponent	Indicative	γίνομαι	we became
ἀπεθάνατε	2	Plural	Aorist	Active	Indicative	ἀποθνήσκω	you died
εἰσῆλθες	2	Singular	Aorist	Active	Indicative	εἰσέρχομαι	you went in
ἔβαλεν	3	Singular	Aorist	Active	Indicative	βάλλω	he/she/it threw
ἔσχον	1	Singular	Aorist	Active	Indicative	ἔχω	I had
	3	Plural					they had
ἔγνων	1	Singular	Aorist	Active	Indicative	γινώσκω	I knew
	3	Plural					they found
εὔρον	1	Singular	Aorist	Active	Indicative	εὕρισκω	I found
	3	Plural					they found
ἀπεθάνομεν	1	Plural	Aorist	Active	Indicative	ἀποθνήσκω	we died
ἐγινόμην	1	Singular	Imperfect	Deponent	Indicative	γίνομαι	I was becoming

Warm-up

- α. He went to Jesus.
- β. The disciples came to him.
- γ. He threw them into the earth.
- δ. Did you receive the Holy Spirit?
- ε. The prophets died.
- ζ. He went into the land of Israel.
- η. For you found grace in the presence of God.

Translation

1. Christ died on behalf of our sins according to the Scriptures.
2. And the disciples went out and came into the city and found things just as he said to them.
3. And a voice came from the heavens, “You are my beloved son.”
4. Teacher, we saw someone who was casting out demons in your name.

5. But Jesus said to him, “Why are you calling me ‘good’? No one is good except one, namely, God.”
6. He went out and departed into a lonely place and was praying there. And they found him and are saying to him, “Everyone is seeking you.”
7. And it often threw him both into fire and into water.
8. I neither know nor understand what you are saying. And he went outside.
9. We who died to sin, how will we still live in it?
10. Jesus answered them and said, “Truly, truly, I am telling you, you are seeking me not because you saw signs, but because you ate the bread and were satisfied.”

Additional

11. In the house in which the disciples received the bread from the hand of Jesus, they spoke with each other and their Lord.
12. The crowd went into the city and gathered together in the synagogue because Paul was teaching the truth concerning both Jesus Christ and also the Lord.
13. And Saul and his three sons died on that day, and his entire house died at the same time.
14. And Noah, his sons, his wife, and his sons’ wives went into the ark with him because of the water.
15. In love the ruler received us; because of the love which he had for us, Jesus Christ, our Lord, gave his blood on our behalf by the will of God, and his flesh on behalf of our flesh, and his life on behalf of our lives.
16. Therefore Jesus... went into Bethany, where Lazarus was, whom Jesus raised from the dead.
17. He was in the world, and the world was made through him, and the world did not know him.
18. After these things, Jesus and his disciples went into the region of Judea, and there he was spending time with them and was baptizing.
19. For you have had five husbands, and the one whom you now have is not your husband.
20. [[Then] the Jews said to him, “Now we know that you have a demon. Abraham died, and the prophets did also. And you are saying, ‘If anyone keeps my word, he will certainly not taste death, even into eternity.’”¹

¹

The Greek is idiomatic, so we need to be somewhat free in our translation. One thing to try to communicate in the translation is that οὐ μή plus the aorist subjunctive is the strongest way to negate something in Greek. What is being denied is the possibility that the person would ever taste death (Wallace, p. 468). This is a preview of what we’ll cover in chapter 31.

First Aorist Active/Middle Indicative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἐπιστεύσαμεν	1	Plural	Aorist	Active	Indicative	πιστεύω	we believed
ἠκούσατε	2	Plural	Aorist	Active	Indicative	ἀκούω	you heard
ἐζήτησε	3	Singular	Aorist	Active	Indicative	ζητέω	he/she/it sought
ἐπλήρωσαν	3	Plural	Aorist	Active	Indicative	πληρόω	they filled
ἐγένετο	3	Singular	Aorist	Mid dep	Indicative	γίνομαι	he/she/it was
ἔσχομεν	1	Plural	Aorist	Active	Indicative	ἔχω	we had
προσηύξατο	3	Singular	Aorist	Mid dep	Indicative	προσεύχομαι	he/she/it prayed
ἐβάπτισας	2	Singular	Aorist	Active	Indicative	βαπτίζω	you baptized
ἦλθαν	3	Plural	Aorist	Active	Indicative	ἔρχομαι	they went
ἤρξάμεθα	1	Plural	Aorist	Middle	Indicative	ἄρχω	we began

Warm-up

- α. Many believed in his name.
- β. He wrote this commandment to you.
- γ. And immediately he called them.
- δ. They preached, ... and they were casting out many demons.
- ε. He raised her.
- ζ. But he answered nothing.
- η. Therefore, he went and took his body.

Translation

1. I believed, therefore I spoke, and we are believing, therefore also we are speaking.
2. I baptized you in water, but he will baptize you in the Holy Spirit.
3. Even as you sent me into the world, I also sent them into the world.
4. Jesus heard that they threw him out, and after finding him, he said to him, “Do you believe in the Son of Man?”
5. She is saying to them, “They took my lord, and I do not know where they laid him.”

6. And he went and began to preach in the Decapolis how much Jesus did for¹ him.
7. He is saying to them, “Come, and you will see.” Then they went and saw where he is staying, and they spent that day with him.
8. These things I wrote to you in order that you might know that you have eternal life, to those who believe in the name of the Son of God.
9. And the apostles gathered themselves to Jesus, and they reported to him all that they did and all that they taught.
10. Many will say to me in that day, “Lord, lord, did we not prophesy in your name, and in your name cast out demons, and in your name do many miracles?” And then I will say to them, “I never knew you.”

Additional

11. The evil ones killed seven men and one woman, but the people of God were remaining in the church because they heard the gospel of life there.
12. For Peter wrote to those in Jerusalem that he is doing great and many miracles in the Holy Spirit. Glory be to God!
13. And he made him one of his friends and glorified him with great glory.
14. And you did not obey the voice of the Lord, by which he sent me to you.
15. And Moses wrote this song in that day, and he taught it to the sons of Israel.
16. And they spoke the word of the Lord to him, along with all those in his house.
17. He saved others, but he is not able to save himself.
18. For they all saw him and were troubled. And immediately he spoke with them.
19. Righteous Father, the world did not know you, but I knew you, and these knew that you sent me.
20. But now you are seeking to kill me, a man who has spoken to you the truth which I heard from God; Abraham did not do this. You are doing the works of your father.” [Then] they said to him, “We were not born from fornication; We have one father, namely God.” Jesus said to them, “If God were your father, you would love me, for I came from God.”

¹

αὐτῷ is in the dative case, but it is not the indirect object, so we don't use the key word “to.” Instead, it is a “dative of advantage” (Wallace, pp. 142-144), so we use the key word “for.”

Aorist and Future Passive Indicative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἐπιστεύθημεν	1	Plural	Aorist	Passive	Indicative	πιστεύω	we were believed
ἐβλήθητε	2	Plural	Aorist	Passive	Indicative	βάλλω	you were thrown
τηρηθήσεται	3	Singular	Future	Passive	Indicative	τηρέω	he/she/it will be kept
κριθήσεσθε	2	Plural	Future	Passive	Indicative	κρίνω	you will be judged
ἠκούσθητε	2	Plural	Aorist	Passive	Indicative	ἀκούω	you were heard
συνήχθη	3	Singular	Aorist	Passive	Indicative	συνάγω	he/she/it was gathered
ἀπεκρίθησαν	3	Plural	Aorist	Deponent	Indicative	ἀποκρίνομαι	they answered
βλέψεις	2	Singular	Future	Active	Indicative	βλέπω	you will see
ἐγράφη	3	Singular	Aorist	Passive	Indicative	γράφω	he/she/it was written
σωθήσεσθε	2	Plural	Future	Passive	Indicative	σώζω	you will be saved

Warm-up

- α. He was raised from the dead.
- β. There it will be told to you about everything.
- γ. This gospel will be preached.
- δ. And she answered and says to him, "Lord."
- ε. In this my father was glorified.
- ζ. My house will be called a house of prayer.
- η. But when the crowd was cast out.

Translation

1. And many were gathered... and he was speaking the word to them.
2. And the one who loves me will be loved by my father, and I will love him.
3. And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.
4. He led him to Jesus.... Jesus said, "You are Simon, the son of John; you will be called 'Cephas'" (which is translated as "Peter").
5. He is not here, for he was raised, just as he said.

6. And each went into his own house, but Jesus went into the Mount of Olives.
7. For she was saying, “If I touch even his garments, I will be healed.”
8. Indeed the Son of Man is going just as it is written concerning him, but woe to that man through whom the Son of Man is betrayed; it would be better for him if that man had not been born.
9. But I will see you again, and your heart will rejoice, and no one is taking your joy from you.
10. And they were seeking to arrest him, but they were afraid of the crowd, for they knew that he spoke the parable against them.

Additional

11. For I and my wife rejoiced because after seven days we will have a house in the mountains around this city.
12. When the servants of God preached the Gospel in the synagogues, some were thrown from the city by the Pharisees, and others were killed.
13. And Israel saw the great hand which the Lord used against the Egyptians. And the people feared the Lord and believed God and Moses his servant.
14. And the nations will fear the name of the Lord, and all the kings of the earth will fear your glory.
15. And Adam said, “This now is bone from my bones and flesh from my flesh; she will be called ‘woman’ because she was taken from her husband.”
16. And they were afraid with a great fear, and were saying to each other, “Who then is this?”
17. But as many as received him, to them he gave authority to become children of God, to those who believe in his name, who were born, not from blood, nor from the will of the flesh, nor from the will of man, but from God.
18. Blessed are the poor in spirit, because theirs is the Kingdom of Heaven.
Blessed are the clean in heart, because they will see God.
Blessed are the peacemakers, because they will be called sons of God.
19. But the sons of the kingdom will be thrown out into the darkness.
20. For the Spirit was not yet given,¹ because Jesus was not yet glorified.

¹

Literally this is “for the Spirit was not yet.” We’ve added “given” because it is clear from the larger context of the book that the Spirit already exists, but that the Spirit was not yet given to the believers.

Perfect Indicative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἠγάπηκα	1	Singular	Perfect	Active	Indicative	ἀγαπάω	I have loved
πεπιστευέμεθα	1	Plural	Perfect	Middle or Passive	Indicative	πιστεύω	we have been believed / we have been entrusted (with something)
γεγέννησαι	2	Singular	Perfect	Middle or Passive	Indicative	γεννάω	you have been born
κέκλησθε	2	Plural	Perfect	Middle or Passive	Indicative	καλέω	you have been called
ἠκολούθηκεν	3	Singular	Perfect	Active	Indicative	ἀκολουθέω	he/she/it has followed
ἔγνωκαν	3	Plural	Perfect	Active	Indicative	γινώσκω	they have come to know
ἀπέθανεν	3	Singular	Aorist	Active	Indicative	ἀποθνήσκω	he/she/it died
ἀκηκόαμεν	1	Plural	Perfect	Active	Indicative	ἀκούω	we have heard
σεσώκατε	2	Plural	Perfect	Active	Indicative	σώζω	you have saved
γέγραφας	2	Singular	Perfect	Active	Indicative	γράφω	you have written

Warm-up

- α. He has believed in the name.
- β. No one has seen God.
- γ. The time has been fulfilled.
- δ. For this purpose I have been born, and for this purpose I have come.
- ε. He has been thrown into the sea.
- ζ. We have these things which we have requested from him.
- η. The teacher of this world has been judged.

Translation

1. I have believed that you are the Christ, the Son of God.
2. Tell them how much the Lord has done for you.
3. He is not able to sin, because he has been born from God.

4. I have seen and I have also testified that this is the Son of God.
5. “Your faith has healed you.” And the woman was healed from that hour.
6. The one who believes in him is not judged, but the one who does not believe has already been judged because he did not believe in the name of the only Son of God.
7. I have become all things to all people.
8. And this is the judgment, that the light has come into the world, and the people loved the darkness instead of the light because their deeds were¹ evil.
9. But I am saying to you that Elijah has indeed² come, and they did to him whatever they were wanting to do, just as it has been written concerning him.
10. But I have known you, that you do not have the love of God in yourselves. I have come in the name of my father, and you are not receiving me.

Additional

11. Because we have believed the truth about Jesus, we will be baptized in the water of the lake by John, the apostle.
12. Therefore the tongues of our mouths have testified about the Lord of the Heavens, that (or “because”) he has saved us from our sins through the blood of his son.
13. And Israel said to Joseph, “From now on, I will (gladly) die, because I have seen your face, because you are still alive.”
14. And Moses said to God, “Behold, I will go to the sons of Israel and say to them, ‘The God of your fathers has sent me to you.’ And they will ask me, ‘What is his name?’ Then what will I say to them?”
15. And the Lord said to Moses, “I will do this thing also which you have requested, because you have found favor before me, and I have known you above all.”
16. The words which I have spoken to you are spirit and are life.
17. And we have believed and have come to know that you are the Holy One of God.
18. Truly, truly I say to you, we are speaking about what we know, and we are testifying about what we have seen, but you are not accepting our testimony.
19. You have sent to John, and he has testified concerning the truth. The testimony that I receive is not from man, but I am saying these things in order that you might be saved.
20. Then Jesus says to him, “Depart, Satan! For it is written, ‘You will worship the Lord, your God.’”

¹

Note that the neuter plural subject τὰ ἔργα takes a singular verb ἦν. This may look strange, but it is very common. Greek often uses a singular verb with a neuter plural subject; when it does so, it indicates that the plural subject is being viewed as a group rather than as multiple individual items. The singular Greek verb must be translated as an English plural verb.

²

“Indeed” is used to translate καὶ. The textbook (page 19) lists “and, even, also, namely” as the meanings of καὶ, but none of those fit this context well. The BDAG lexicon lists one of the uses of καὶ as “emphasizing a fact as surprising or unexpected or noteworthy,” which is how it seems to be used here. In the context (Mark 9), the disciples are confused about the appearance of Elijah, and Jesus explains that John the Baptist is the fulfillment of the prophecy about Elijah’s return. The καὶ seems to mark this as surprising, unexpected, or noteworthy. To try to convey this in English I translated καὶ as “indeed” in this sentence, as it is done in the NASB. The NET Bible translates it as “certainly.” The ESV and the NIV omit the καὶ in translation.

Review #5

Grammar

1. Write out the Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense formative</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>First singular</i>
<i>Imperfect active</i>	ε	pres		ο / ε	sec act	ἔλυον
<i>2nd future passive</i>		aor pas	ησ	ο / ε	prim mid/pas	ἀποσταλήσομαι
<i>1st aorist active</i>	ε	aor act	σα		sec act	ἔλυσα
<i>Liquid aorist active</i>	ε	aor act	α		sec act	ἔμεινα
<i>2nd aorist middle</i>	ε	aor act		ο / ε	sec mid/pas	ἐγεγόνην
<i>1st aorist passive</i>	ε	aor pas	θη		sec act	ἐλύθην
<i>1st perfect active</i>	λε	perf act	κα		prim act	λέλυκα
<i>2nd perfect active</i>	γε	perf act	α		prim act	γέγονα
<i>Perfect middle/passive</i>	λε	perf pas			prim mid/pas	λέλυμαι

2. Write out the twelve forms of λύω, imperfect active and passive

<i>Imperfect Active</i>			
<i>1st sg</i>	ἔλυον		<i>1st pl</i> ἔλύομεν
<i>2nd sg</i>	ἔλυες		<i>2nd pl</i> ἐλύετε
<i>3rd sg</i>	ἔλυε(ν)		<i>3rd pl</i> ἔλυον

<i>Imperfect Passive</i>			
<i>1st sg</i>	ἐλύομην		<i>1st pl</i> ἐλύομεθα
<i>2nd sg</i>	ἐλύου		<i>2nd pl</i> ἐλύεσθε
<i>3rd sg</i>	ἐλύετο		<i>3rd pl</i> ἐλύοντο

3. When are primary and secondary endings used?
 - a. **Primary endings** are used in all finite verbs¹ except for those with absolute past time.² Of the tenses we've learned thus far, they are used in the present, future, and perfect tenses.
 - b. **Secondary endings** are used in all verbs with absolute past time; namely for the indicative mood, in the imperfect and aorist tenses.³
4. What are the three basic rules of augmentation?
 - a. **Verbs beginning with a consonant** augment by prefixing an epsilon with a smooth breathing mark. (E.g., λυ → ἐλυ)
 - b. **Verbs beginning with a vowel** augment by lengthening the vowel. Alpha and epsilon lengthen to eta. (E.g., ἐρχ → ἦρχ). Omicron lengthens to omega. (E.g., ὄμο → ὠμο). Other vowels are unchanged.
 - c. **Verbs beginning with a diphthong** augment by lengthening the first vowel of the diphthong. (E.g., αἶτ → ἦτ). But some diphthongs do not augment at all.
5. What are three clues as to the difference between the present and second aorist (active and middle) forms of the same verb?
 - a. **Augment** – The second aorist has an augment, but the present does not.⁴
 - b. **Tense stem** – The second aorist (active and middle) uses the aorist active tense stem, but the present uses the present tense stem.
 - c. **Personal endings** – The second aorist uses secondary personal endings (in the indicative mood), but the present uses primary personal endings.
6. What is the primary significance of the following tenses (in the indicative mood)?
 - a. The **imperfect tense** describes an event as a continuous action in past time.
 - b. The **aorist tense** describes an event as occurring in the past without specifying whether it was continuous or not, or whether it has any effect on the present or not.
 - c. The **perfect tense** describes a present state that results from a previously completed action.
7. Give three different uses of the middle voice
 - a. **Deponent** – Most of the time (about 75% in the New Testament), the middle voice is deponent, indicating that it is used as a substitute for the active voice. A deponent middle has active meaning, and occurs only in verbs that do not occur in the active voice in that tense. For example, ἔρχομαι is deponent in the present tense, meaning

¹ By saying “finite verbs” we are excluding participles and infinitives.

² Advanced information: Primary endings are also not used in the imperative and optative moods. The imperative mood (chapter 33) has its own personal endings. The optative mood (chapter 35) uses secondary personal endings.

³ Advanced information: Secondary endings are also used in the pluperfect tense (chapter 25 advanced information), which is absolute past time. They are also used in the optative mood (chapter 35 advanced information), in all tenses, even though the optative mood does not have absolute past time in any tense.

⁴ For future reference when you reach chapter 31: This distinction only holds true in the indicative mood.

that it never occurs in the active voice in the present tense, and the meaning of the middle voice is “I come,” which is an active meaning.

- b. **Separate meaning** – Some verbs have a different meaning in the middle voice than in the active. For example, ἄρχω (present active) means “I rule,” whereas ἄρχομαι (present middle) means “I begin.”
- c. **Self interest** – For some verbs in the middle voice, the subject performs the action of the verb in some way that affects the subject. For example, in Matthew 27:5, the middle voice is used to state that Judas hanged himself.

Parsing

1. ἠκολούθουν	ἀκολουθέω	First Person Singular or Third Person Plural Imperfect Active Indicative “I was following / they were following”
2. εἰσῆλθεν	εἰσέρχομαι	Third Person Singular Aorist Active Indicative “he/she/it went in”
3. ἐκήρυξας	κηρύσσω	Second Person Singular Aorist Active Indicative “you preached”
4. ζητηθήσεται	ζητέω	Third Person Singular Future Passive Indicative “he/she/it will be sought”
5. ἔλαβον	λαμβάνω	First Person Singular or Third Person Plural Aorist Active Indicative “I took / they took”
6. πεπιστεύκατε	πιστεύω	Second Person Plural Perfect Active Indicative “you have believed”
7. ἐπιστεύετο	πιστεύω	Third Person Singular Imperfect Middle or Passive Indicative “he/she/it was being believed”
8. ἐγράφη	γράφω	Third Person Singular Aorist Passive Indicative “he/she/it was written”
9. ἐγένου	γίνομαι	Second Person Singular Aorist Deponent Indicative “you were”
10. ἠγάπων	ἀγαπάω	First Person Singular or Third Person Plural Imperfect Active Indicative “I was loving / they were loving”
11. ἤχθησαν	ἄγω	Third Person Plural Aorist Passive Indicative “they were led”
12. ἐμείναμεν	μένω	First Person Plural Aorist Active Indicative “we remained”
13. ἐλήλυθα	ἔρχομαι	First Person Singular Perfect Active Indicative “I have come”

Translation: John 9:18-34

^{9:18} Therefore, the Jews did not believe it, that he was blind and received his sight, until they summoned the parents of the one who had received sight ^{9:19} and asked them, saying, “Is this your son, whom you say was born blind? Therefore, how is it that now he sees?” ^{9:20} Then his parents answered and said, “We know that this is our son and that he was born blind, ^{9:21} but we do not know how he is now seeing or who opened his eyes. Ask him; he is of age; he will speak about himself.” ^{9:22} The parents said these things because they were fearing the Jews, for the Jews had already decided that if anyone would confess Christ, he would be expelled from the synagogue. ^{9:23} For this reason, his parents said, “He is of age; ask him.”

^{9:24} Then for the second time they summoned the man who was blind and said to him, “Give glory to God; we know that this man is a sinner.” ^{9:25} Then he answered them, “I do not know if he is a sinner. I know one thing, that although I was blind, now I am seeing.” ^{9:26} Then they said to him, “What did he do to you? How did he open your eyes?” ^{9:27} He answered them, “I told you already, and you did not listen. Why are you wanting to hear again? You are not also wanting

to become his disciples, are you?”⁵ 9:28 And they hurled insults at him and said, “You are his disciple, but we are disciples of Moses. 9:29 We know that God has spoken through Moses, but we do not know where this man has come from.” 9:30 And the man answered and said to them, “In this is something remarkable, that you do not know where he is from, and yet he opened my eyes. 9:31 We know that God does not hear sinners, but if anyone is a godly person and does his will, God hears that person. 9:32 From the beginning of time it has never been heard of anyone opening the eyes of a person who was born blind. 9:33 If he was not from God, he would not be able to do anything.” 9:34 And they answered and said to him, “You were born entirely in sins, and you are teaching us?” And they threw him outside.

⁵

The form of the question indicates that he expects the answer, “No, we do not want to become his disciples.” Indicating that in English requires changing the idiom somewhat, as is done here.

Present (Continuous) Adverbial Participles

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>#</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἀκούοντων	Genitive	P	Present Masculine or Neuter	Active	Participle	ἀκούω	while hearing
ζητοῦντι	Dative	S	Present Masculine or Neuter	Active	Participle	ζητέω	while seeking
ἀναβαίνον	Nominative or Accusative	S	Present Neuter	Active	Participle	ἀναβαίνω	while going up
πιστευομένην	Accusative	S	Present Feminine	Middle or Passive	Participle	πιστεύω	while being believed
φωνῆς	Genitive	S	Feminine	None	None	φωνή	of a voice
ποιούντας	Accusative	P	Present Masculine	Active	Participle	ποιέω	while doing
καταβαίνοντα	Nominative or Accusative	P	Present Masculine or Neuter	Active	Participle	καταβαίνω	while going down
ἔμαρτύρησαν	3	P	Aorist	Active	Indicative	μαρτυρέω	they testified
οὔσας	Accusative	P	Present Feminine	Active	Participle	εἶμι	while being
προσευχομένους	Accusative	P	Present Masculine	Middle or Passive Deponent	Participle	προσεύχομαι	while praying

Warm-up

- α. While going up into Jerusalem
- β. I saw them while they were departing. — or — They saw them while they were departing.
- γ. They sent to him while calling him.
- δ. The high priests came to him while he was teaching.
- ε. And they were keeping him while they were sitting.
- ζ. Not while seeing, but while believing
- η. While seeing, they are not seeing, and while hearing, they are not hearing.

Translation

1. He said these things in a synagogue while teaching in Capernaum.
2. Jesus went into Galilee, preaching the Gospel of God.
3. Many will come in my name, saying, “I am he.” — or — Many will come in my name, saying, “I am.”
4. For he was going on his way rejoicing.
5. But Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord with many others also.
6. And going up into Jerusalem, Jesus took the twelve.
7. And he went in their synagogues in all of Galilee, preaching and casting out demons. And a leper went to him, calling upon him.
8. And while he was in Jerusalem during the Passover, during the feast, many believed in his name when they were beholding his signs which he was doing.
9. Then the mother of the sons of Zebedee went to him with her sons, bowing down and asking something from him.¹
10. The righteousness of God has been revealed, being witnessed by the law and the prophets.

Additional

11. While evangelizing the people in Jerusalem, the disciples were glorifying Jesus on account of all of his signs and miracles.
12. While sitting with the two in the church, he called upon the husband and the wife to speak to each other in words of love.
13. For God knew that in whatever day you eat from it, your eyes will be opened and you will be as gods, knowing good and evil.
14. And she² said to the men, “I know with certainty³ that your God is handing this land over to you.”
15. For while doing the will of Christ, we will find rest.
16. And one from the crowd answered him, “Teacher, I brought my son to you having a mute spirit.”
17. Are you having eyes yet not seeing, and having ears yet not hearing?
18. Then indeed with many other things, exhorting, he was evangelizing the people.
19. He was going through each city and village, preaching and proclaiming the news about the Kingdom of God, and the twelve were with him.
20. And after entering into the synagogue, he was speaking boldly for three months, arguing and persuading [them] about the Kingdom of God.

¹

The participles are feminine because the one doing the action of the participles is feminine. Therefore the participles themselves do not indicate whether or not the sons of Zebedee were also bowing down and asking, or whether they were standing silently beside their mom.

²

We know that the speaker is female, because the participles are feminine nominative, and the fact that they are nominative indicates that the doer of the participles is the subject of the main verb.

³

Adding “with certainty” is an attempt to translate the idiom “knowing, I know” (γινώσκουσα γινώσκω) into English.

Aorist (Undefined) Adverbial Participles

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>#</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
μαρτυρήσασαν	Accusative	S	Aorist Feminine	Active	Participle	μαρτυρέω	after she testified
μαρτυρήσαντες	Nominative	P	Aorist Masculine	Active	Participle	μαρτυρέω	after they testified
ἐρχομένων	Genitive	P	Present Masculine, Feminine, or Neuter	Deponent	Participle	ἐρχομαι	while going
γραφείσης	Genitive	S	Aorist Feminine	Passive	Participle	γράφω	after being written
λαμβάνουσι (2x)	3	P	Present	Active	Indicative	λαμβάνω	they are taking
	Dative		Present Masc or Neut		Participle		while taking
ποιησάση	Dative	S	Aorist Feminine	Active	Participle	ποιέω	after she did
ἀκουσάμεναι	Nominative	P	Aorist Feminine	Middle	Participle	ἀκούω	after they heard for themselves
εἰσελθόντος	Genitive	S	Aorist Masculine or Neuter	Active	Participle	εἰσερχομαι	after he/it went
πιστευθέντες	Nominative	P	Aorist Masculine	Passive	Participle	πιστεύω	after they were believed
ἐπίστευσας	2	S	Aorist	Active	Indicative	πιστεύω	you believed

Warm-up

- α. He spoke to the angel after it¹ cried out.
- β. After going into the house, they saw the child with Mary.
- γ. One scribe, after coming, said to him, “Teacher.”
- δ. After he began in Galilee

¹

Because the angel and the participle are both dative singular masculine, we know that the angel is the one doing the calling out. If the participle were nominative, the subject of the main verb (the unnamed person speaking to the angel) would be the one doing the calling out.

- ε. I spoke to the man after he² sent you to me.
 ζ. After she went into the house, he spoke³ to her.
 η. After an angel of God came to him and spoke to him⁴

Translation

1. And immediately on the Sabbath, after going into the synagogue, he was teaching.
2. Crying out immediately, the father of the child was saying, “I am believing.”
3. And after he went into the house, they came to him.
4. After greeting the brothers, we remained with them for one day.
5. And after the slaves of the owner came, they said to him, “Lord, didn’t you sow good seed?”
6. And after he heard, Herod was saying, “The one whom I beheaded – John – this one has been raised!”
7. And Simon himself also believed, and after being baptized, he followed after Phillip, looking at the signs and great miracles.
8. And his mother answered and said, “No, but he will be called John.”
9. And after beholding Jesus from afar, he ran and bowed down before him and crying out with a loud voice he said,⁵ “What do you have to do with me, Jesus, son of the Most High God?”
10. And Jesus answered and was saying while teaching in the temple, “How is it that the scribes are saying that the Christ is the son of David? David himself said by the Holy Spirit, ‘The Lord said to my lord, “Sit at my right until I place your enemies under your feet.”’”

Additional

11. After greeting their fathers and mothers, the children went out with the other children.
12. And after Jesus went out from the house and into the temple, he cried out in a loud voice, “Everyone who is believing in me will be saved from the authority of the evil one.”
13. And after the sons of God saw the daughters of men, that they are beautiful, they took for themselves wives from all, whom they chose.
14. Even as also Moses prayed to the Lord and fire came down from heaven and consumed the offerings⁶ of the sacrifice, in the same manner also Solomon prayed and after coming down, the fire consumed the offerings of the sacrifice.

²

Because the participle and the man are both dative singular masculine, we know that the man is the one doing the action of the participle.

³

“He spoke” is literally “he is speaking.” The present tense is often used in Greek narrative literature to describe a past event, and should then be translated with an English past tense verb. This use of the Greek present tense is called the “historical present.” See Wallace, *Greek Grammar Beyond the Basics*, pp. 526ff.

⁴

Advanced information (after reading chapter 29): These participles may be attributive (see chapter 29), in which case we could translate as “an angel of God who came to him and spoke to him.”

⁵

λέγει is literally “he is saying,” but because a present tense meaning does not fit the context of a past-tense narrative, this is a Greek historical present, and is translated with an English past tense. See footnote 3 on page 65 of this answer key.

⁶

Literally, “the (blank) of the sacrifice,” where the blank is plural neuter.

15. And after taking of its fruit, she ate, and she gave also to her husband with her, and they ate.
16. And he was raised, and immediately, after taking up the bed, he went out.
17. And after he heard, King Herod was disturbed, and all Jerusalem with him.
18. And again after going away, he prayed, saying the same word. And again, after going he found them sleeping.
19. He said, "Take; this is my body." And after taking the cup and after giving thanks he gave to them, and they all drank from it.
20. And after he threw everyone out, he is taking⁷ the father of the child and the mother and those with him, and he is going⁷ into where the child was.

⁷

These verbs are present tense, so they are literally "is taking" and "is going." But the present tense sounds very strange in this context in English. The literary genre is narrative about events in the past. In this genre, Greek often describes past events with the present tense as a literary device to make the action more vivid, as if you were watching it happen right now. This form is called "the historical present" and is explained in Wallace, pp. 536-532. So a better English translation is "he took the father... and he went into where the child was."

Adjectival Participles

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>#</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
φερούσης	Genitive	S	Present Feminine	Active	Participle	φέρω	of her who is bearing
ἐνεχθέντι	Dative	S	Aorist Masculine or Neuter	Passive	Participle	φέρω	to him who was carried / to it which was carried
σαρξίν	Dative	P	Feminine	None	None	σαρξ	to flesh
ποίησαν	Nominative or Accusative	S	Aorist Neuter	Active	Participle	ποιέω	it that did
βαλόμεναι	Nominative	P	Aorist Feminine	Middle	Participle	βάλλω	those who threw
προσελθόντων	Genitive	P	Aorist Masculine or Neuter	Active	Participle	προσέρχομαι	of those who came to
ἐποίησαν	3	P	Aorist	Active	Indicative	ποιέω	they did
γράψασιν	Dative	P	Aorist Masculine or Neuter	Active	Participle	γράφω	to those who wrote
κηρύσσουσι (2x)	3	P	Present	Active	Indicative	κηρύσσω	they are preaching
	Dative		Present Masculine or Neuter		Participle		to those who are preaching
βαπτιζομένου	Genitive	S	Present Masculine or Neuter	Middle or Passive	Participle	βαπτίζω	of the one being baptized

Warm-up

- α. The living father
- β. To the father who sent us
- γ. He is receiving the one who sent me.

- δ. To the one who was raised from the dead
- ε. Concerning the word that was spoken.
- ζ. On the next day
- η. God, the one who bore you

Translation

1. He sees Jesus coming toward him and says, “Behold the lamb of God, the one who is taking away the sin of the world.”
2. The people who are sitting in darkness saw a great light.
3. And the one who is seeing me is seeing the one who sent me.
4. The one who believes and is baptized will be saved.¹
5. And walking around beside the Sea of Galilee, he saw two brothers, Simon, the one being called “Peter,” and Andrew his brother, while they were casting a net into the sea.
6. And they are coming, bringing to him a paralytic being carried by four.
7. The one having my commandments and keeping them – that one is the one who is loving me; and the one loving me will be loved by my father, and I will love him.
8. And the ones who beheld him walking around on the sea thought that he was a ghost.
9. The one who is receiving you is receiving me, and the one receiving me is receiving the one who sent me. The one who receives a prophet in the name of a prophet will receive a prophet’s reward, and the one who is receiving a righteous person in the name of a righteous person will receive a righteous person’s reward.
10. And when they believed Philip bringing good news about the Kingdom of God and the name of Jesus Christ, they were being baptized, both men and women.

Additional

11. The seven who went around the earth for many days were killed in a great fire while coming from the heavens to their homes.
12. The ones who ate and also drank with their living lord rejoiced after they beheld the one who was raised from the dead.
13. And Adam called the name of his wife “Life” because she is the mother of all of the living.
14. He said to him, “Are you the man who spoke to the woman? And the angel said, ‘I (am).’”
15. And God spoke to Noah and to his sons with him, saying, “Behold I am establishing my covenant with you and with your descendants after you and with every soul that lives with you, from birds and from domesticated animals, as many as came out from the ark with you.”
16. Therefore, if you, being evil, know to give good gifts to your children, how much more will your father in heaven give good things to those who are asking him?
17. The one coming from above is above all; the one who is from the earth is from the earth and is speaking from the earth.

¹

These are aorist participles, but are presenting a timeless truth, and therefore are best translated into English with the present tense. See Wallace, pages 615-616, particularly footnote 8.

18. And the scribes who came down from Jerusalem were saying that he has Beelzebul and that by the ruler of the demons he is casting out the demons.
19. Jesus said to her, "I am the resurrection and the life; the one who is believing in me, even though he might die, he will live, and everyone who is living and believing in me will certainly not ever die. Are you believing this?" She is saying to him, "Yes, Lord, I have believed that you are the Christ, the Son of God, the one who is coming into the world."
20. The one not honoring the Son is not honoring the Father who sent him. Truly, truly I am saying to you that the one hearing my word and believing the one who sent me has eternal life and into judgment is not going, but instead has crossed over from death into life. Truly, truly I am saying to you that an hour is coming and now is when the dead will hear the voice of the Son of God, and the ones hearing will live.

Perfect Participles and Genitive Absolutes

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>#</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
γεγεννηκότος	Genitive	S	Perfect Masculine or Neuter	Active	Participle	γεννάω	having begotten
ἠγαπημένων	Genitive	P	Perfect Masculine, Feminine, or Neuter	Middle or Passive	Participle	ἀγαπάω	having been loved
πεπληρωμένη	Dative	S	Perfect Feminine	Middle or Passive	Participle	πληρώω	having been filled
πεπίστευκεν	3	S	Perfect	Active	Indicative	πιστεύω	he/she/it has believed
λελυκυία	Dative	S	Perfect Feminine	Active	Participle	λύω	having loosed
βεβαπτισμένοις	Dative	P	Perfect Masculine or Neuter	Middle or Passive	Participle	βαπτίζω	having been baptized
πεποιήκοσι	Dative	P	Perfect Masculine or Neuter	Active	Participle	ποιέω	having done
βεβλημένην	Accusative	S	Perfect Feminine	Middle or Passive	Participle	βάλλω	having been thrown
βεβαπτισμένου	Genitive	S	Perfect Masculine or Neuter	Middle or Passive	Participle	βαπτίζω	having been baptized
ἀπεσταλμέναις	Dative	P	Perfect Feminine	Middle or Passive	Participle	ἀποστέλλω	having been sent

Warm-up

- α. Jesus spoke to the elders after they had loosed the temple.
- β. The ones who have come down from Jerusalem
- γ. To the ones who have believed him
- δ. It is written, "He ate bread from heaven."
- ε. He was saying... to the one who called him
- ζ. After the Sabbath came, he comes into the synagogue.
- η. Knowing neither the Scriptures nor the power of God

Translation

1. And after having believed, the crowd followed him.
2. The one who has seen me has seen the Father.
3. A man came, having been sent from God, whose name was John.
4. That which is born from the flesh is flesh, and that which is born from the Spirit is spirit.
5. And they were amazed at his teaching, for he was teaching them as having authority and not as the scribes.
6. And immediately, while he was still speaking, Judas, one of the twelve comes, and a crowd with him.
7. For John had not yet been thrown into prison.
8. And a sound came from heaven... and it filled the entire house where they were sitting.
9. While he was speaking these things, many believed in him. Therefore Jesus was saying to the Jews who had believed in him, "If you remain in my word, you are truly my disciples."
10. Both the ones going before and also the ones following were crying out, "Hosanna! Blessed be the one who is coming in the name of the Lord! Blessed be the coming kingdom of our father David! Hosanna in the highest!"

Additional

11. And the elders of the Jews, having known Jesus with the disciples, received one of those who had made the promise to betray him.
12. The ones who had believed in Jesus were called "Christians" because they know him as the Christ and also as the Lord.
13. (May) the grace of our Lord Jesus Christ be with you and with all those everywhere who have been called by God and through him.
14. And after all these things thus Joshua read all the words of this law... according to all the things that have been written in the law.
15. After I prayed in the house, a man entered and greeted me, and I greeted him.
16. Our fathers ate the manna in the desert, just as it is written, "He gave them bread from heaven to eat."
17. His disciples did not understand these things at first, but when Jesus had been glorified then they remembered that these things had been written and that they did these things to him.
18. After the word comes, then they will know the prophet whom the Lord sent to them in faith.
19. And they are coming again into Jerusalem, and while he is walking around in the temple the high priests, the scribes, and the elders are coming to him and saying to him, "In what authority are you doing these things?"
20. I will call the not-my-people, "my people," and the not-having-been-loved, "having-been-loved."

Review #6

Grammar

1. What determines the case, number, and gender of a participle?
 - a. **Adjectival:** Just like an ordinary adjective! If a participle is used as an adjective (attributive or predicate), then its case, number, and gender will agree with the word it is modifying. If a participle is used as a substantive, then its case is set by its function in the clause, and its number and gender are set by what it refers to.¹
 - b. **Adverbial:** The case, number, and gender of a participle match the substantive that is doing the action of the participle (for active, middle, and deponent participles) or receiving the action of the participle (for passive participles that are not deponent).
2. What are the clues that a participle is being used in the following ways?
 - a. **Adjectival:** (1) Often, but not always, has the article. (2) Context—an adjectival use makes better sense in the sentence than an adverbial use.
 - b. **Adverbial:** (1) Never has the article. (2) Context—an adverbial use makes better sense in the sentence than an adjectival use.
 - c. **Substantival:** (1) Often, but not always, has the article. (2) Context—if there is no substantive for it to modify, then it cannot be adjectival. And if it has the article, then it cannot be adverbial.
3. What are the seven questions you ask of any participle you meet?
 - a. What is the case, number, and gender of the participle, and why? (i.e., What word is it modifying or standing in the place of? What is doing or receiving the action of the participle?)
 - b. Is the action (or state of being) in the participle directed toward a verb (adverbial) or a noun (adjectival)?
 - c. If it is adverbial, do you use “while” or “after”?
 - d. If it is adjectival, is it attributive or substantival?
 - e. What is the aspect of the participle? Continuous (present), undefined (aorist), or perfect?
 - f. What is the voice of the participle?
 - g. What does the verb mean?

¹

For participles that are used as an adjective (attributive or predicate) you can use the same answer that is given for adverbial participles, since the substantive modifies the word that is doing the action of the participle (or the word that is receiving the action of the participle if the participle is non-deponent passive). For substantival participles, however, this answer does not work, because the substantive doing or receiving the action of the participle is not in the clause.

4. What is a genitive absolute? A genitive absolute construction is a noun or pronoun² and a participle in the genitive that are not grammatically connected³ to the rest of the sentence.
5. How do you form the following periphrastic verbal forms?
 - a. Present: (present tense of εἰμί) + (present participle)
 - b. Future: (future tense of εἰμί) + (present participle)
 - c. Perfect: (present tense of εἰμί) + (perfect participle)
6. Write out the nominative and genitive singular forms of the participle morpheme (with tense formative and case endings) of all three genders for the following tenses.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
<i>a. Present active</i>	ων, οντος	ουσα, ουσης	ον, οντος
<i>b. First aorist active</i>	σας, σαντος	σασα, σασης	σαν, σαντος
<i>c. First aorist passive</i>	θεις, θεντος	θεισα, θεισης	θεν, θεντος
<i>d. Second aorist middle</i>	ομενος, ομενου	ομενη, ομενης	ομενον, ομενου
<i>e. First perfect active</i>	κως, κοτος	κυια, κυιας	κος, κοτος
<i>f. Perfect middle/passive</i>	μενος, μενου	μενη, μενης	μενον, μενου

Parsing

1. θέλοντος θέλω Present Active Participle Genitive Singular Masculine or Neuter “while desiring”
2. γραφείσι γράφω Aorist Passive Participle Dative Plural Masculine or Neuter “after being written”
3. λελαληκότες λαλέω Perfect Active Participle Nominative Plural Masculine “after having spoken”
4. πιστευόμενας πιστεύω Present Middle or Passive Participle Accusative Plural Feminine “while being believed”
5. ὄν εἰμί Present Active Participle Nominative or Accusative Singular Neuter “while being”
6. βάλοντα βάλλω Aorist Active Participle Accusative Singular Masculine / Aorist Active Participle Nominative or Accusative Plural Neuter “after throwing”
7. δεχθέντα δέχομαι Aorist Passive Participle Accusative Singular Masculine / Aorist Passive Participle Nominative or Accusative Plural Neuter “after being received”
8. βεβληκότα βάλλω Perfect Active Participle Accusative Singular Masculine / Perfect Active Participle Nominative or Accusative Plural Neuter “after having thrown”

²

In rare cases, the noun or pronoun may be absent, but the participle is always present.

³

By “not grammatically connected” we mean that the substantive that is doing (active, middle, or deponent participle) or receiving (non-deponent passive participle) the action of the participle is not in the rest of the sentence. Instead, the substantive doing or receiving the action of the participle is the noun or pronoun in the genitive that is part of the genitive absolute construction.

9. λυθείση λύω Aorist Passive Participle Dative Singular Feminine “after being loosed”
 10. βλέψασα βλέπω Aorist Active Participle Nominative Singular Feminine “after looking”

Translation: Mark 1:1-22

^{1:1} The beginning of the Gospel of Jesus Christ [the Son of God]. ^{1:2} Just as it has been written in Isaiah the Prophet, “Behold! I am sending my messenger before your face, who will prepare your way; ^{1:3} a voice of one calling the desert, ‘Prepare the way of the Lord! Make straight his highways!’” ^{1:4} And John appeared, baptizing⁴ in the desert and preaching a baptism of repentance for the forgiveness of sins. ^{1:5} And all the region of Judea and the inhabitants of Jerusalem were going out to him and being baptized by him in the Jordan river, confessing their sins. ^{1:6} And John was clothed with camel’s hair, and a leather belt was around his waist, and he was eating locusts and wild honey. ^{1:7} And he was preaching, saying, “The one greater than me is coming after me, the strap of whose sandals I am not worthy, stooping down, to loosen. ^{1:8} I baptized you by means of water, but he will baptize you in the Holy Spirit.”

^{1:9} And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. ^{1:10} And immediately, while he was coming up from the water, he saw the heavens being split and the Spirit as a dove coming down on him; ^{1:11} and a voice came from the heavens, “You are my beloved son; in you I am pleased.”

^{1:12} And immediately the Spirit is casting him out into the desert ^{1:13} and he was in the desert for forty days, being tested by Satan, and he was with the wild animals, and the angels were serving him.

^{1:14} And after John had been betrayed, Jesus went into Galilee, preaching the Gospel of God ^{1:15} and saying, “The time has been fulfilled and the Kingdom of God has drawn near; repent and believe in the Gospel!

^{1:16} And while he was passing alongside of the Sea of Galilee, he saw Simon and Andrew the brother of Simon while they were casting nets in the sea, for they were fishermen. ^{1:17} And Jesus said to them, “Follow me, and I will make you to be fishers of men. ^{1:18} And immediately after leaving the nets they followed him. ^{1:19} and after going on a little ways, he saw James the son of Zebedee and John his brother, while they were mending the nets in the boat. ^{1:20} And immediately he called them. And after leaving behind their father Zebedee in the boat with the hired hands, they went away behind him.

^{1:21} And they are going into Capernaum. And immediately on the Sabbaths, after going into the synagogue he began to teach. ^{1:22} And they were being amazed at his teaching, for he was teaching them as one having authority and not as the scribes.

⁴

This can also be translated as “And John the Baptist appeared.” If the article [ὁ] is accepted as original, then this latter translation is definitely correct, because adverbial participles cannot have the article.

Subjunctive

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
βαπτίζομεν	1	Pl	Present	Active	Subjunctive	βαπτίζω	“let us be baptizing” or “we may be baptizing”
ἀκούη (3x)	2	Sg	Present	Middle or Passive	Indicative	ἀκούω	you are being heard
	2	Sg	Present	Middle or Passive	Subjunctive		you may be being heard
	3	Sg	Present	Active	Subjunctive		he/she/it may be hearing
ἔλθωμεν	1	Pl	Aorist	Active	Subjunctive	ἔρχομαι	“let us go” or “we may go”
περιπατήσητε	2	Pl	Aorist	Active	Subjunctive	περιπατέω	you may go
διδαχθῶσι	3	Pl	Aorist	Passive	Subjunctive	διδάσκω	they may be taught
κρινῶ	1	Sg	Future	Active	Indicative	κρίνω	I will judge
σώσης	2	Sg	Aorist	Active	Subjunctive	σώζω	you may save
προσέλθωμεν	1	Pl	Aorist	Active	Subjunctive	προσέρχομαι	“let us go” or “we may go”
ἐγείρωσι	3	Pl	Present	Active	Subjunctive	ἐγείρω	they may be raising
ποιηθῆ	3	Sg	Aorist	Passive	Subjunctive	ποιέω	he/she/it may be done

Warm-up

- α. In order that we may love each other
- β. When he would come in the glory of his father.
- γ. I am saying these things in order that you may be saved.
- δ. We are desiring that you would do for us whatever we may ask of you.
- ε. In order that he might send them.
- ζ. Then they took up the stones in order that they may throw them on him.
- η. What shall I ask for myself?

Translation

1. And in this we know that we have come to know him, if we are keeping his commandments.
2. Truly I am saying to you, whoever does not receive the Kingdom of God as a child most certainly will not enter it.
3. She was asking him to cast the demon out from her daughter.
4. And this is eternal life, that they would be knowing you, the only true God, and Jesus Christ, whom you sent.
5. And all whatever as much as you would ask in prayer while believing, you will receive.
6. After this he is saying to the disciples, "Let us go into Judea again."
7. For in this manner God loved the world, that he gave the only son in order that everyone who is believing in him would not perish but would be having eternal life. For God did not send the Son into the world in order that he might judge the world, but in order that the world might be saved through him.
8. And the high priests and the scribes were seeking how they might kill him.
9. "Your fathers ate the manna in the desert and they died; This is the coming-down-from-Heaven bread that anyone from it may eat and not die. I am the living bread that came down from Heaven; if anyone eats from this bread, he will live eternally, and the bread which I will give on behalf of the life of the world is my flesh." Then the Jews were quarreling with each other saying, "How is this man able to give us [his] flesh to eat?" Then Jesus said to them, "Truly, truly I am saying to you, if you do not eat the flesh of the Son of Man and drink his blood, you are not having life in yourselves."
10. If the dead are not raised, let us eat and let us drink, for tomorrow we die.

Additional

11. Let us do much work in this language in order that we may become the ones preaching the word of God in all truth.
12. Whenever I see my children loving each other, my heart rejoices and my soul prays to God.
13. And if they do not believe you and do not hear the voice of the first sign, they will believe you [and hear] the voice of the last sign.
14. And there you will worship other gods, the works of the hands of men, wood and stones, which will not see, and most certainly do not hear, and most certainly do not eat.
15. Let us fear the Lord Jesus Christ, whose blood was given on our behalf.
16. Whoever receives one of these children on the basis of my name is receiving me, and whoever is receiving me is not receiving me but the one who sent me.
17. And truly I am saying to you, wherever the Gospel is preached in the whole world, what this woman did will be told in memory of her.
18. And if we are walking in the light as he is in the light, we are having fellowship with one another and the blood of Jesus his son is purifying us from all sin. If we say that we are not having sin, we are deceiving ourselves and the truth is not in us.
19. Amen I am saying to you that I most certainly will not drink from the product of the grapevine until that day when I drink it new in the Kingdom of God.
20. Jesus answered, "If I glorify myself, my glory is nothing; the one who is glorifying me is my father, of whom you are saying, 'He is our God.' You have not known him, but I know him, and if I would say, 'I do not know him,' I would be a liar like you, but I know him and I am keeping his word.

Infinitive

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
λέγειν			Present	Active	Infinitive	λέγω	to say
φαγεῖν			Aorist	Active	Infinitive	ἐσθίω	to eat
πεπληρωκέναι			Perfect	Active	Infinitive	πληρώω	to fulfill
λαλήσασθαι			Aorist	Middle	Infinitive	λαλέω	to speak for oneself
σώσαι			Aorist	Active	Infinitive	σώζω	to save
δοξάζεσθαι			Present	Middle or Passive	Infinitive	δοξάζω	to be glorified
τεθεωρήσθαι			Perfect	Middle or Passive	Infinitive	θεωρέω	to be seen
ἀγαπᾶν			Present	Active	Infinitive	ἀγαπάω	to love
γραφῆναι			Aorist	Passive	Infinitive	γράφω	to be written
πληρῶσαι			Aorist	Active	Infinitive	πληρώω	to fulfill

Warm-up

- α. He sent them to preach¹ the Kingdom of God.
- β. To enter into the Kingdom of God
- γ. Who is able to be saved?
- δ. It is necessary for the Gospel to be preached.
- ε. In order to kill him — or — In order for him to kill
- ζ. And while he was sowing
- η. But after my being raised — or — But after I was raised

Translation

1. And again he began to teach beside the lake.
2. For whoever desires to save his life will lose it.

¹

Because κηρύσσειν is a present participle, it has continuous aspect. This continuous aspect is difficult to communicate in translation. “To be preaching” might work, but it is very stilted English.

3. And he is saying to them, “Is it lawful on the Sabbaths to do good or to do evil, to save life or to kill?”
4. For the Son of Man came to seek and to save the lost.
5. And he appointed twelve... in order that they might be with him and in order that he might send them to preach and to have authority to cast out the demons.
6. For truly I am saying to you that many prophets and righteous people desired to see what you are seeing and they did not see it, and to hear what you are hearing and they did not hear it.
7. But Jesus was not entrusting himself to them because he knew all people.
8. (in order that...) I might be found in him, not having my own from-the-law righteousness but the through-the-faith-in-Christ righteousness, the from-God righteousness on the basis of faith, that I would know him and the power of his resurrection.
9. But after I am raised, I will go before you into Galilee.
10. Abraham ... believed in order that he would become the father of many nations.

Additional

11. This woman is desiring to have a precious stone on her hand after receiving it from the one who has loved her.
12. For let us go to the lake in order to find here some good days in the sun.
13. And the Lord came down to see the city and the tower which the sons of the people had built.
14. But Abraham said concerning his wife Sarah, “She is my sister,” because he feared to say, “She is my wife,” lest the men of the city kill him on account of her.
15. And the Lord God said, my spirit most certainly will not stay in these people forever because they are flesh, but their days will be 120 years.
16. He answered them, “I told you already and you did not listen; why are you desiring to hear again? You are not also desiring to be his disciples, are you?”²
17. And the high priests and the whole Sanhedrin were seeking testimony against Jesus in order to kill him, and they were not finding any.
18. And Jesus said to them, “Follow behind me, and I will make you to be fishermen of people.”
19. I am desiring mercy and not sacrifice; for I did not come to call righteous people but sinners.
20. And Joseph also came up from Galilee from the city of Nazareth into Judea into the city of David which is called Bethlehem, because he was from the house and lineage of David.

²

Because the final question begins with μή, it expects the answer, “No, we are not desiring to be his disciples.” Adding “are you” at the end of the question is one way to communicate this expectation in English.

Exercise 33

Imperative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἄκουε	2	Singular	Present	Active	Imperative	ἄκούω	hear!
γράφεσθε (2x)	2	Plural	Present	Middle or Passive	Indicative	γράφω	you are written
					Imperative		be written!
θέλησον	2	Singular	Aorist	Active	Imperative	θέλω	desire!
βλεπέτωσαν	3	Plural	Present	Active	Imperative	βλέπω	they must see!
πιστεύεις	2	Singular	Present	Active	Indicative	πιστεύω	you are believing
εἶπετε (2x)	2	Plural	Aorist	Active	Indicative	λέγω	you spoke
					Imperative		speak!
αἰτήσαι (2x)	None	None	Aorist	Active	Infinitive	αἰτέω	to ask
	2	Singular		Middle	Imperative		ask for yourself!
λαλοῦ	2	Singular	Present	Middle or Passive	Imperative	λαλέω	be spoken!
ἐκβλήθητι	2	Singular	Aorist	Passive	Imperative	ἐκβάλλω	be cast out!
γνωσθήτωσαν	3	Plural	Aorist	Passive	Imperative	γινώσκω	they must be known!

Warm-up

- α. You are bringing him to me. — or — Bring him to me!
- β. Follow me!
- γ. Do not be afraid!
- δ. Ask me whatever you desire.
- ε. Go! Your faith has saved you.
- ζ. Rise, let us go!
- η. Go and tell his disciples!

Translation

1. Hear, Israel, the Lord our God is one Lord.
2. And he was saying to them, “Whenever you enter into a house, stay there until whenever you leave.”

3. Do not be afraid, only believe.
4. Therefore, whether you are eating, or drinking, or whatever you are doing, do everything for the glory of God.
5. Depart from him and no longer enter into him.
6. Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.
7. “For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk around’? But in order that you would know that the Son of Man has authority on the earth to forgive sins....” Then he is saying to the paralytic, “After rising, take up your bed and depart into your house.”
8. And Jesus answering said to them, “Have faith in God! Truly I am saying to you that whoever would say to this mountain, ‘be taken up and be thrown into the sea,’ and does not waver in his heart but believes that what he is saying is happening, it will happen for him. For this reason I am saying to you, whatever you are praying and asking for, believe that you received it, it will happen for you.”
9. Jesus is saying to him, “If I desire him to remain until I am coming, what is that to you? You follow me!”
10. For I also am a man under authority, ... and I am saying to this one, “Go!” and he goes, and to another, “Come!” and he comes, and to my slave, “Do this!” and he does it.

Additional

11. The ones walking in the way of righteousness must go out from evil and become slaves of God in fear and hope.
12. But Paul was teaching the people in the churches, “Believe in Jesus Christ and live according to the will of our Lord!”
13. And God said, “Light must be!” and light was.
14. All the ones fearing the Lord must say that (he is) good because his love (is) eternal.
15. Therefore believe the righteous, for the righteous have the straight way. And walk in the straight way.
16. Rejoice in the Lord always! Again I will say, “Rejoice!”
17. Whoever has ears to hear, he must hear!
18. Go! And from now on, no longer sin!
19. Therefore as you received Christ Jesus the Lord, walk in him!
20. Do not let your hearts be troubled; believe in God, and believe also in me. — or — Do not let your hearts be troubled; you are believing in God, believe also in me.

Indicative of δίδωμι

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
δίδωσι	3	Singular	Present	Active	Indicative	δίδωμι	he/she/it is giving
ἔδωκαν	3	Plural	Aorist	Active	Indicative	δίδωμι	they gave
δέδωκεν	3	Singular	Perfect	Active	Indicative	δίδωμι	he/she/it has given
δώσετε	2	Plural	Future	Active	Indicative	δίδωμι	you will give
ἐδίδους	2	Singular	Imperfect	Active	Indicative	δίδωμι	you were giving
διδόασι	3	Plural	Present	Active	Indicative	δίδωμι	they are giving
δέδωκαν	3	Plural	Perfect	Active	Indicative	δίδωμι	they have given
δώσω	1	Singular	Future	Active	Indicative	δίδωμι	I will give
ἐδώκαμεν	1	Plural	Aorist	Active	Indicative	δίδωμι	we gave
δεδώκαμεν	1	Plural	Perfect	Active	Indicative	δίδωμι	we have given

Warm-up

- α. And God is giving a body to him.
- β. The word of wisdom is given through the Spirit.
- γ. We will give them (something) to eat?
- δ. And I gave time to her.
- ε. They will give great signs.
- ζ. My glory, which you have given to me
- η. All authority was given to me.

Translation

1. He answered and said to them, “To know the mysteries of the Kingdom of Heaven has been given to you, but to them it has not been given.”
2. They give their power and authority to the beast.
3. “Our fathers ate the manna in the desert, just as it is written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, “Truly, truly I am saying to you, Moses has not given you bread from heaven, but my father is giving you the true bread from heaven.”

4. And the Devil said to him, “To you I will give all this authority and its glory, because to me it has been given and to whomever I wish I give it.”
5. The law was given through Moses; grace and truth came through Jesus Christ.
6. The rest became terrified and gave glory to the God of heaven.
7. The words which you gave to me I have given to them, and they received them and truly knew that I came forth from you, and they believed that you sent me.
8. Therefore watch how you are hearing; for whoever has (more) will be given to him, and whoever does not have, even what he thinks he has will be taken away from him.
9. Therefore, if you, being evil, know to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to the ones asking him.
10. For this reason I am saying to you that the Kingdom of God will be taken from you and it will be given to a nation doing its fruits.

Additional

11. The ones who were not believing in Jesus destroyed the two towers in the great city in order that they would fall to the ground and many would die.
12. After the apostles went out into the whole world, many crowds gave their hearts to the Lord on account of the word that was proclaimed by them.
13. And after taking of its fruit she ate and also gave to her husband with her, and they ate.
14. And Adam said, “The woman which you gave (to be) with me, she gave to me from the tree and I ate.”
15. The ruler gave a place to the ones who are willing to be turned back to him.
16. And they gave lots to them and the lot fell to Matthias.
17. And I will bless her, and will give you a child through her, and I will bless him, and he will be a nation, and kings of nations will come from him.
18. For to one a word of wisdom is given through the Spirit, and to another a word of knowledge according to the same Spirit.
19. God said to him, “After looking up with your eyes, behold from the place where now you are, to ... the east and the sea; because all the earth which you are seeing, I will give it to you and to your seed eternally.”
20. Let us respect the Lord Jesus Christ, whose blood was given on our behalf.

Nonindicative Forms of δίδωμι

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
διδῶ	3	Singular	Present	Active	Subjunctive	δίδωμι	he/she/it would give
δῶ	3	Singular	Aorist	Active	Subjunctive	δίδωμι	he/she/it would give
δός	2	Singular	Aorist	Active	Imperative	δίδωμι	(you) give!
διδόντες	Nominative	Plural	Masculine Present	Active	Participle	δίδωμι	giving
δῶμεν	1	Plural	Aorist	Active	Subjunctive	δίδωμι	we would give
διδούς	Nominative	Singular	Masculine Present	Active	Participle	δίδωμι	giving
δοῦναι			Aorist	Active	Infinitive	δίδωμι	to give
δοθεῖσα	Nominative	Singular	Feminine Aorist	Passive	Participle	δίδωμι	giving
διδότω	3	Singular	Present	Active	Imperative	δίδωμι	he/she/it must give!
δούς	Nominative	Singular	Masculine Aorist	Active	Participle	δίδωμι	giving

Warm-up

- α. Do not give a place!
- β. Whatever may be given to you in that hour
- γ. Give to them to eat!
- δ. Your Father was pleased to give you the kingdom
- ε. Through the Holy Spirit who was given to us
- ζ. Shall we give or shall we not give?
- η. They glorified God who gave authority

Translation

1. Give, and it will be given to you.
2. Who is the one who gave you this authority?
3. Grace to you and peace from God our father and the Lord Jesus Christ, the one who gave himself on behalf of our sins.

4. Jesus said these things, and after lifting up his eyes into heaven he said, "Father, the hour has come; glorify your son, in order that the Son may glorify you; just as you gave authority over all flesh to him, in order that he would give eternal life to all whom you have given to him."
5. For what can a man give in exchange for his life?
6. And when they bring you and deliver you over, do not worry ahead of time, what you might say, but whatever is given you in that hour, say this, for you are not the one speaking, but the Holy Spirit.
7. Therefore, if you, being evil, know to give good gifts to your children, how much more will your father in the heavens give good things to the ones who are asking him.
8. Give our daily bread.
9. For the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.
10. But thanks be to God, to the one giving to us the victory through our Lord Jesus Christ.

Additional

11. But after giving our own hearts to the Lord, let us teach the children the word of God so that they too might give themselves to the Lord.
12. The shepherd of the church said to the crowd, "Give your voices greatly (i.e., heartily) as you sing with all your soul to Jesus Christ the Lord."
13. Just as you gave to him authority over all flesh, so that all whom you have given to him, he might give to them eternal life.
14. Fear not, little flock, for your father is pleased to give you the kingdom.
15. Jesus said to him, "If you wish to be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."
16. And Adam said, "The woman whom you gave (to be) with me, she gave to me from the tree and I ate."
17. And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."
18. Jesus answered and said to her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."
19. So they said to him, "Who are you? (Tell us) in order that we might give an answer to those who sent us. What do you say about yourself?"
20. He said, "It is more blessed to give than to receive."
21. that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him,
22. God, who saved us and called (us) with a holy calling, not according to our works but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal.

Additional μι Verbs

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
τίθετε	2	Plural	Present	Active	Indicative	τίθημι	you put
ἵστησι	3	Singular	Present	Active	Indicative	ἵστημι	he/she/it is causing to stand
θήσω	1	Singular	Future	Active	Indicative	τίθημι	I will put
ἕστησεν	3	Singular	Aorist	Active	Indicative	ἵστημι	he/she/it stood
δειξον	2	Singular	Aorist	Active	Imperative	δείκνυμι	(you) show!
ἀφήκας	2	Singular	Aorist	Active	Indicative	ἀφίημι	you let go
ἐτέθη	3	Singular	Aorist	Passive	Indicative	τίθημι	he/she/it was put
ἀναστήσομεν	1	Plural	Future	Active	Indicative	ἀνίστημι	we will raise
ἀφίεναι			Aorist	Active	Infinitive	ἀφίημι	to let go
ἑσταμένου	Genitive	Singular	Perfect Masculine or Neuter	Middle or Passive	Participle	ἵστημι	having stood

Warm-up

- α. Behold the place where they placed him.
- β. Why do you stand looking into heaven?
- γ. That kingdom is not able to stand.
- δ. that someone lays down his life for his friends
- ε. into which you stand
- ζ. Therefore how will his kingdom stand?
- η. But he said to him, love the Lord your God.

Translation

1. I will put my spirit on him.
2. Therefore, the Jews answered and said to him, “What sign are you showing to us, because you are doing these things?”
3. Then the Devil took him into the holy city and caused him to stand on the highest point of the temple.

4. I am the good shepherd; the good shepherd lays down his life on behalf of the sheep.
5. And Pilate also wrote an inscription and placed it on the cross; and the thing that had been written was, “Jesus the Nazarene, the King of the Jews.”
6. Tell me where you placed him, and I will take him away.
7. And they stood on their feet, and a great fear fell on the ones who were watching them.
8. Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.
9. For thus the Lord commanded us, “I have placed you as a light of nations for you to be unto salvation to the end of the earth.”
10. They saw the tomb and how his body was placed.
11. They were seeking to bring him and to place [him] before him.
12. Therefore she is running and coming to Simon Peter and to the other disciple whom Jesus was loving, and she was saying to them, “They took away the Lord from the tomb and we do not know where they placed him!”
13. Through whom also we have received access by faith into this grace in which we have stood and we are boasting on the basis of hope of the glory of God.
14. and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who was given to us
15. You did not choose me, but I chose you and I placed you in order that you would go and bear fruit and that your fruit would remain, in order that whatever you would ask the Father in my name he would give to you.
16. But he said to them, “It is not yours to know the times or seasons which the father placed in his own authority.”
17. John answered them saying, “I am baptizing with water; in the midst of you stands one whom you do not know.”
18. Greater love than this no one has, that someone would lay down his life on behalf of his friends.
19. But if Satan also is divided against himself, how will his kingdom stand? Because you are saying that by Beelzebul I am casting out the demons.
20. And while they were saying these things, he stood in the middle of them and is saying to them, “Peace be to you.”

Additional

21. If we are standing on the road of sinners, we did not receive the grace of God but will perish in the eternal fire.
22. Since now we know the Greek language, after opening the new covenant, let us be taught now to preach the words of truth.
23. And God placed them in the firmament of heaven so that they would shine on the earth and rule over the day and over the night and divide between the light and the darkness. And God saw that (it was) good.
24. And I will place enmity between you and the woman, and between your seed and her seed; he will guard (your) head and you will guard his heel.

Review #7

Grammar

1. What is the basic significance of tenses in non-indicative moods? **Aspect. (Not time)**
2. What are the two ways a subjunctive verb is used in independent clauses?
 - a. Hortatory subjunctive. (E.g., “Let us pray.”)
 - b. Deliberative subjunctive. (E.g., “What should we eat?”)
3. What are the two ways a subjunctive verb is used in dependent clauses?
 - a. ἵνα clauses. (E.g., “I am studying in order that I may learn.”)
 - b. Certain types of conditional clauses.
4. What are the two kinds of third class conditional sentences? How can you tell them apart?
 - a. **Present general.** Uses the present indicative in the apodosis.
Context indicates that there is an axiomatic truth in the protasis (the “if” part).
 - b. **Future more probable.** Can use any tense or mood in the apodosis, including the present indicative.
Context indicates that the protasis is a likely occurrence rather than an axiomatic truth.
5. How do you translate the following prepositions when they are used with an articular infinitive?
 - a. διὰ – “Because”
 - b. εἰς – “In order that”
 - c. πρὸς – “In order that”
6. What are the three ways in which you can indicate purpose with an infinitive?
 - a. Articular infinitive preceded by εἰς or πρὸς
 - b. Articular infinitive with the article in the genitive.
 - c. Infinitive without either an article or a preposition.
7. What are the five ways to state a prohibition and other types of negation, and what are the nuances of each?
 - a. οὐ with the indicative, or μή with a non-indicative form (other than those below). This is simple negation.
 - b. μή plus the present imperative. The present tense prohibits continuous actions.
 - c. μή plus the aorist imperative. The aorist tense prohibits undefined actions.
 - d. μή plus the aorist subjunctive. This prohibits an undefined action more strongly than (a) above.
 - e. οὐ μή plus the aorist subjunctive is the strongest negation, and denies that there is any possibility of the event.¹

¹

This construction is relevant to a current theological debate. John 13:38 uses this construction to deny that there is any possibility that a rooster would crow before Peter denied Jesus three times; it thereby portrays Jesus as claiming definite (not probabilistic) foreknowledge about an event that was apparently contingent on future free-will acts.

8. What are the five $\mu\iota$ verb rules?
 - a. $\mu\iota$ verbs reduplicate their initial stem letter to form the present, and separate the reduplicated consonant with an iota. (E.g., *δο → διδο)
 - b. $\mu\iota$ verbs do not ordinarily use a connecting (i.e., “thematic”) vowel in the indicative.
 - c. $\mu\iota$ verbs employ three different personal endings in the present active. (I.e., $\underline{\mu\iota}$, $\underline{\varsigma}$, $\underline{\sigma\iota}$, $\underline{\mu\epsilon\nu}$, $\underline{\tau\epsilon}$, $\underline{\alpha\sigma\iota}$ instead of $\underline{\nu}$, $\underline{\sigma}$, $\underline{\iota}$, $\underline{\mu\epsilon\nu}$, $\underline{\tau\epsilon}$, $\underline{\nu\sigma\iota}$)
 - d. The stem vowel of $\mu\iota$ verbs can lengthen, shorten, or drop out (ablaut).
 - e. Most of the $\mu\iota$ verbs use $\kappa\alpha$ as their tense formative in the aorist.

Parsing

1.	ποιήσθε	ποιέω	Second Person Plural Present Middle or Passive Subjunctive “you would be making for yourself / you would be being made”
2.	πιστεύειν	πιστεύω	Present Active Infinitive “to be believing”
3.	ἔρχηται	ἔρχομαι	Third Person Singular Present Deponent Subjunctive “he/she/it would be coming”
4.	γράψαι	γράφω	Aorist Active Infinitive / Second Person Singular Aorist Middle Imperative “to write / write for yourself!”
5.	κρινέτωσαν	κρίνω	Third Person Plural Present Active Imperative “they must be judging”
6.	ἔλθωμεν	ἔρχομαι	First Person Plural Aorist Active Subjunctive “let us come”
7.	δίδωσι	δίδωμι	Third Person Singular Present Active Indicative “he/she/it is giving”
8.	ἀπεστάλθαι	ἀποστέλλω	Perfect Middle or Passive Infinitive “to have sent for oneself / to have been sent”
9.	δέδωκεν	δίδωμι	Third Person Singular Perfect Active Indicative “he/she/it has given”
10.	παρακάλεσαι	παρακαλέω	Aorist Active Infinitive / Second Person Singular Aorist Middle Imperative “to call / call for yourself!”
11.	τίθεμεν	τίθημι	First Person Plural Present Active Indicative “we are putting”
12.	ἵστᾶσαι	ἵστημι	Present Active Participle Feminine Plural Nominative “ones standing”

Translation: Matthew 13:1-23

^{13:1} In that day after he went out of the house Jesus was sitting beside the sea; ^{13:2} and a great crowd gathered to him so that after getting into a boat to sit down, the whole crowd had stood on the beach.

^{13:3} And he told them many things in parables, saying, “Behold the one sowing went out to sow. ^{13:4} And while he was sowing, some fell beside the road, and the birds came and consumed them. ^{13:5} But other seed fell on the rocky ground where it did not have much soil, and immediately it sprang up because it did not have deep soil; ^{13:6} and after the sun rose it was scorched, and it dried up because it did not have root. ^{13:7} But other seed fell among the thorns, and they choked them. ^{13:8} But other seed fell on the good soil, and it was giving fruit, some one hundred, some sixty, and some thirty. ^{13:9} The one having ears must hear!

^{13:10} And after the disciples came to him, they asked him, “Why are you speaking to them in parables?” ^{13:11} And he answered and said to them, “To you has been given to know the mysteries of the Kingdom of Heaven, but to them it has not been given. ^{13:12} For whoever has, it will be given to him and he will have more than enough. But to whoever is not having, even what he has will be taken away from him. ^{13:13} For this reason I am speaking to them in parables, because

while seeing they are not seeing and while hearing they are not hearing and not understanding, ^{13:14} and the prophesy of Isaiah is fulfilled in them, saying,

Hearing you will hear and certainly not understand,
And seeing you will see and certainly not see.

^{13:15} For the heart of this people became dull,
and their ears heard with difficulty,
and they closed their eyes,
lest they would see with the eyes
and hear with the ears
and understand with the heart and turn back
and I would heal them.

^{13:16} But your eyes are blessed because they are seeing, and your ears because they are hearing. ^{13:17} For truly I am saying to you that many prophets and righteous people desired to see what you are seeing and they did not see, and to hear what you are hearing and they did not hear.

^{13:18} Therefore, hear the parable of the one sowing. ^{13:19} When the ones hearing the word of the Kingdom and are not understanding it, the evil one comes and snatches the thing that was sown in his heart, this is the thing that was sown beside the road. ^{13:20} And regarding the thing that was sown on the rocky soil, this is the one who is hearing the word and immediately receiving it with joy, ^{13:21} but it does not have root in itself but instead is temporary, and when suffering or persecution occurs on account of the word immediately he falls away. ^{13:22} And the one that was sown into the thorns, this is the one hearing the word, and the worry of the age and the deceitfulness of wealth chokes the word and it becomes unfruitful. ^{13:23} But the one that was sown on the good soil is the one hearing the word and understanding it, who indeed also produces a crop, some one hundred, others sixty, and others thirty.

Present Active Indicative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
λέγουσιν	3	Plural	Present	Active	Indicative	λέγω	they are saying
ἔχει	3	Singular	Present	Active	Indicative	ἔχω	he/she/it is having
πιστεύομεν	1	Plural	Present	Active	Indicative	πιστεύω	we are believing
λύεις	2	Singular	Present	Active	Indicative	λύω	you (singular) are loosing
ἀκούω	1	Singular	Present	Active	Indicative	ἀκούω	I am hearing
βλέπουσι	3	Plural	Present	Active	Indicative	βλέπω	they are seeing
ἔργοις	Dative	Plural	Neuter	None	None	ἔργον	to works
λέγετε	2	Plural	Present	Active	Indicative	λέγω	you are saying
λύει	3	Singular	Present	Active	Indicative	λύω	he/she/it is loosing
πιστεύεις	2	Singular	Present	Active	Indicative	πιστεύω	you (singular) are believing

Warm-up

- α. I am believing
- β. You are hearing his voice.
- γ. You believe in God.
- δ. They are seeing the face of my beloved.
- ε. Then we are hearing the law with joy.
- ζ. But you are not destroying the law of the Lord.
- η. He sees Jesus.

Translation

1. You do not have the love of God.
2. Peter is saying to him, “You are the Christ.”
3. Are you believing in the Son of Man?
4. The Son of Man has authority to forgive sins.
5. I am seeing Tobiah my son.

6. Jesus said to them, "... And now you say, 'We see?'"
7. You do not hear because you are not from God.
8. They are saying to the blind again, "What you are saying concerning him."
9. And David said to Saul, "Why are you listening to the words of the crowd?"
10. They have eyes, and are not seeing; they have ears, and are not hearing. — or — Although they have eyes, they are not seeing; although they have ears, they are not hearing.

Additional

11. Because Jesus is in the house, the crowd is hearing the words of God, and the blind are seeing.
12. Are you seeing the joy of the Lord in the hearts of the beloved?
13. And the Lord said to Moses, "Why aren't they believing me, based on all the signs that they are seeing among them?"
14. For you have authority over life and death. — or — For you have authority over life and death.
15. This brothers and his father's house are hearing and coming down to him.
16. But from the fruit of the tree which is in the middle of Paradise, God said, "You will not eat from it."
17. But because I am telling the truth, you are not believing me.
18. But through the grace of the Lord Jesus we are believing that we are saved.
19. Then Pilate says to him, "Don't you hear how many things they are testifying against you?"
20. But Jesus cried out and said, "The one who believes in me is not believing in me but in the one who sent me."

English to Greek

- | | |
|-------------------------|------------|
| 21. they say | λέγουσι(ν) |
| 22. you (plural) have | ἔχετε |
| 23. we believe | πιστεύομεν |
| 24. he sees | βλέπει |
| 25. you (singular) hear | ἀκούεις |

Contract Verbs

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
λαλοῦμεν	1	Plural	Present	Active	Indicative	λαλέω	we are speaking
ἀγαπῶσι	3	Plural	Present	Active	Indicative	ἀγαπάω	they are loving
τηρῶ	1	Singular	Present	Active	Indicative	τηρέω	I am keeping
πληροῦτε	2	Plural	Present	Active	Indicative	πληρόω	you (plural) are filling
ζητοῦσιν	3	Plural	Present	Active	Indicative	ζητέω	they are seeking
ἀγαπᾷ	3	Singular	Present	Active	Indicative	ἀγαπάω	he/she/it is loving
καλεῖς	2	Singular	Present	Active	Indicative	καλέω	you are calling
πληροῖ	3	Singular	Present	Active	Indicative	πληρόω	he/she/it is filling
δαμόνια	Nominative or Accusative	Plural	Neuter	None	None	δαμόνιον	demons
ποιεῖ	3	Singular	Present	Active	Indicative	ποιέω	he/she/it is doing

Warm-up

- α. I am not speaking.
- β. You are not doing sin.
- γ. They are loving them.
- δ. We are keeping his commandments.
- ε. You are seeking Jesus.
- ζ. David is calling him.
- η. For they are saying but are not doing.

Translation

1. The father loves the son.
2. He is not speaking to people but to God.
3. I know him and am keeping his word.
4. For they do not know what they are doing.

5. But why are you calling me, “Lord, lord,” and are not doing what I am saying?
6. They are speaking from the world, and the world is hearing them.
7. We know that we have passed from death into life because we are loving the brothers.
8. Jesus is saying to Simon Peter, “Simon, son of John, do you love me?”
9. Therefore, Pilate is saying to him, “Are you not speaking to me? Do you not know that I have authority?”
10. You believe that God is one; you are doing well. And the demons also believe, and they tremble.

Additional

11. We are keeping the laws and the commandments because we love the Lord and we believe in the Son of God.
12. On the first day of the week I am speaking the word of God to the believers.
13. You hear me, Jacob and Israel, whom I call. I am the first, and I am forever.
14. He is not saying good things about me but ... bad.
15. But the Lord is saying, “Behold, I am making the last things like the first things.”
16. Therefore, if David is calling him “Lord,” how is he his son?
17. The one who does not love me is not keeping my words, and the word that you are hearing is not mine, but the father’s.
18. And Simon and those with him sought him intently, and they found him, and are saying to him, “Everyone is seeking you.”
19. The disciples are saying to him, “Why are you speaking to them in parables?”
20. The slave does not know what his lord is doing.

Present Middle/Passive Indicative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἀκούεται	3	Singular	Present	Middle or Passive	Indicative	ἀκούω	he/she/it is being heard
λύεσθε	2	Plural	Present	Middle or Passive	Indicative	λύω	you (plural) are being loosed
ἔρχομαι	1	Singular	Present	Deponent	Indicative	ἔρχομαι	I am going
ἀποκρίνεται	3	Singular	Present	Deponent	Indicative	ἀποκρίνομαι	he/she/it is answering
πορεύονται	3	Plural	Present	Deponent	Indicative	πορεύομαι	they are going
ἔρχεσθε	2	Plural	Present	Deponent	Indicative	ἔρχομαι	you (plural) are going
ἀποκρίνη	2	Singular	Present	Deponent	Indicative	ἀποκρίνομαι	you (singular) are answering
συνάγει	3	Singular	Present	Active	Indicative	συνάγω	he/she/it is gathering
ἀγαπώμεθα	1	Plural	Present	Middle or Passive	Indicative	ἀγαπάω	we are being loved
δύνανται	3	Plural	Present	Deponent	Indicative	δύναμαι	they are able

Warm-up

- α. A crowd is being gathered to him.
- β. He is going into a house.
- γ. It is called Bethlehem.
- δ. They are saying to him, “We are coming.”
- ε. But Jesus is answering them.
- ζ. They are going to Jesus.
- η. And you are going into the place.

Translation

1. And the apostles are being gathered to Jesus.
2. They are saying to him, “We are able.”
3. Then Jesus is going with them.

4. Where I am, you are not able to go.
5. I am going to prepare a place for you.
6. But now I am coming to you, and am speaking these things in the world.
7. For the Christ is not coming from Galilee, right?¹
8. Jesus is saying to them, “Do you believe that I am able to do this?” And they are saying to him, “Yes.”
9. For I am also a man under authority, and I say to this one, “Go!” and he goes, and to another, “Come!” and he comes, and to my slave, “Do this!” and he does it.
10. And the angel of the Lord said to her, “Hagar... from where are you coming, and where are you going?” And she said, “From the face of Sarah, my mistress.”

Additional

11. We are going into the house, because we know that Jesus is speaking to the crowd there.
12. But Jesus is answering the evil (men? things?) that he is being loved by the believers.
13. And the angels are going into that place and are speaking the words into the ears of the crowd.
14. They are not words because their sounds are not being heard.
15. A generation goes and a generation comes and the earth remains into eternity.
16. For with the heart it is believed unto righteousness, and with the mouth it is confessed unto salvation.
17. And the old man said, “Where are you going and from where are you coming?”
18. Why is this man speaking this way? He is blaspheming! Who is able to forgive sins except one, namely God?
19. The works of Satan are believed, and his evil life is being loosed to the world by Jesus.
20. And Nathaniel said to him, “What good is able to come from Nazareth?”

¹

Because the Greek question begins with μή, it expects the answer, “No, the Christ is not coming from Galilee.” Adding “,” at the end of the question is one way to communicate this expectation in English.

Imperfect Indicative

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἐπίστευες	2	Singular	Imperfect	Active	Indicative	πιστεύω	you (singular) were believing
ἠκούετε	2	Plural	Imperfect	Active	Indicative	ἀκούω	you (plural) were hearing
ἠκολουθοῦμεν	1	Plural	Imperfect	Active	Indicative	ἀκολουθέω	we were following
ἦρχετο	3	Singular	Imperfect	Deponent	Indicative	ἔρχομαι	he/she/it was going
ἐπορεύοντο	3	Plural	Imperfect	Deponent	Indicative	πορεύομαι	they were going
ἐπληροῦ	2	Singular	Imperfect	Middle or Passive	Indicative	πληρόω	you (singular) were being filled
ἐδιδάσκετε	2	Plural	Imperfect	Active	Indicative	διδάσκω	you (plural) were teaching
ἐπορευόμην	1	Singular	Imperfect	Deponent	Indicative	πορεύομαι	I was going
περιεπάτει	3	Singular	Imperfect	Active	Indicative	περιπατέω	he/she/it was walking around
ἐπηρώτων	1	Singular	Imperfect	Active	Indicative	ἐπηρωτάω	I was asking
	3	Plural					they were asking

Warm-up

- α. We were seeking him.
- β. You were making the world.
- γ. I was following him. — or — They were following him.
- δ. The Pharisees were looking towards him.
- ε. And I ... was coming from Mesopotamia.
- ζ. They were going and talking.
- η. The laws of God were being done by Jesus.

Translation

1. He was teaching in their synagogues.
2. He was doing just as he desired.
3. The man was a son of a god / the son of a god / a son of God / the Son of God.¹
4. With many parables he was speaking the word to them just as they were able to listen.
5. And she was speaking in her heart... and her voice was not being heard.
6. Peter was being kept in the prison.
7. And Jesus was loving Martha, her sister, and Lazarus.
8. Those around him, together with the twelve, were asking him about the parables.
9. Jesus is saying to them, "If you were children of Abraham, you would do the works of Abraham."
10. And after these things Jesus was walking around in Galilee because he was not desiring to walk in Judea because the Jews were seeking to kill him.

Additional

11. In the days of Jesus, the evil people were following demons, but the good people were following the Lord.
12. But the angels were listening to the apostle, for he was teaching the Pharisees in the synagogue.
13. And they were saying, "The land is good."
14. The Levites were teaching the law of the Lord.
15. The crowd was coming to him, and he was teaching them.
16. And you were following other gods.
17. When I was a child, I was speaking as a child.
18. He was asking him and saying to him, "Are you the Christ, the Son of the Blessed?"
19. Beloved, I am not writing a new commandment to you but an old commandment that you were having from the beginning.
20. And immediately on the Sabbaths after entering into the synagogue, he began to teach.²

¹ Because there are no articles, and because the speaker is a Roman soldier who had just witnessed the earthquake, the darkness, and how Jesus behaved on the cross, one can make a case for several of these grammatical possibilities.

² By adding the words "began to" we are interpreting the imperfect as an "inceptive imperfect." This is just one example of the kinds of things you can learn from Wallace (pp. 544-545) in second-year Greek class!

Review #3 – Track 2

Grammar

- Define the following three aspects, clearly differentiating among them.
 - Continuous aspect** describes the action of the verb as an ongoing process. E.g., “The car was slowing down.”
 - Undefined aspect** describes the action of the verb as a simple event, without commenting on whether or not it is a process. Undefined aspect gives the minimum amount of information about the action of a verb. E.g., “The car slowed down.”
 - Punctiliar aspect** describes the action of a verb as occurring at a single point of time. E.g., “The car hit the brick wall.” Punctiliar aspect is the opposite of continuous aspect. Punctiliar aspect is a category of English grammar, not of Greek grammar.
- Write out the twelve forms of λύω, present active and passive

<i>Present Active</i>			
<i>1st sg</i>	λύω	<i>1st pl</i>	λύομεν
<i>2nd sg</i>	λύεις	<i>2nd pl</i>	λύετε
<i>3rd sg</i>	λύει	<i>3rd pl</i>	λύουσι(ν)

<i>Present Passive</i>			
<i>1st sg</i>	λύομαι	<i>1st pl</i>	λύομεθα
<i>2nd sg</i>	λύῃ	<i>2nd pl</i>	λύεσθε
<i>3rd sg</i>	λύεται	<i>3rd pl</i>	λύονται

- Write out the Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense formative</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>First singular</i>
<i>Pres act</i>		pres		ο / ε	prim act	λύω
<i>Pres mid/pas</i>		pres		ο / ε	prim mid/pas	λύομαι
<i>Imperf act</i>	ε	pres		ο / ε	sec act	ἔλυον
<i>Imperf mid/pas</i>	ε	pres		ο / ε	sec mid/pas	ἐλύομην

- What are “The Big Five” contraction rules?
 - ου is formed by εο, οε, and οο.
 - ει is formed by εε.

3. ω is formed by almost any combination of omicron or omega with any other vowel, except for rule “a” above.
 4. α is formed from $\alpha\epsilon$.
 5. η is formed from $\epsilon\alpha$.
5. What vowels form the following contractions?
 - a. $\epsilon\iota$ ← $\epsilon + \epsilon$
 - b. $\epsilon\iota$ ← $\epsilon + \epsilon\iota$
 - c. α ← $\alpha + \epsilon$ (or $\alpha + \alpha$, or $\alpha + \eta$)
 - d. $\omicron\upsilon$ ← $\omicron + \omicron$
 - e. $\omicron\upsilon$ ← $\omicron + \epsilon$
 - f. $\omicron\upsilon$ ← $\epsilon + \omicron$
 - g. ω ← $\alpha + \omega$ (or $\alpha + \omicron$, $\epsilon + \omega$, $\omicron + \omega$, $\omega + \alpha$, $\omicron + \alpha$, $\omega + \epsilon$, or $\omega + \omicron$)
 6. How do you form the following English tenses with the verb “eat”?
 - a. Present active continuous – “is eating.”
 - b. Present passive punctiliar – “was eaten.”
 7. Define what a “deponent” verb is and give one example.
 - A deponent verb is middle or passive in form, but active in meaning.
 - E.g., $\epsilon\rho\chi\omicron\mu\alpha\iota$ is middle or passive in form, since it uses the middle/passive personal ending $\mu\alpha\iota$, and its meaning “I come” is active.
 8. When are primary and secondary endings used?
 - a. **Primary endings** are used in all finite verbs¹ except for those with absolute past time.² Of the tenses we’ve learned thus far, they are used in the present, future, and perfect tenses.
 - b. **Secondary endings** are used in all verbs with absolute past time; namely for the indicative mood, in the imperfect and aorist tenses.³
 9. What are the three basic rules of augmentation?
 - a. **Verbs beginning with a consonant** augment by prefixing an epsilon with a smooth breathing mark. (E.g., $\lambda\nu \rightarrow \acute{\epsilon}\lambda\nu$)
 - b. **Verbs beginning with a vowel** augment by lengthening the vowel. Alpha and epsilon lengthen to eta. (E.g., $\acute{\epsilon}\rho\chi \rightarrow \acute{\eta}\rho\chi$).

¹

¹ By saying “finite verbs” we are excluding participles and infinitives.

² Advanced information: Primary endings are also not used in the imperative and optative moods. The imperative mood (chapter 33) has its own personal endings. The optative mood (chapter 35) uses secondary personal endings.

³ Advanced information: Secondary endings are also used in the pluperfect tense (chapter 25 advanced information), which is absolute past time. They are also used in the optative mood (chapter 35 advanced information), in all tenses, even though the optative mood does not have absolute past time in any tense.

Omicron lengthens to omega. (E.g., ὄμο → ὠμο).
Other vowels are unchanged.

- c. **Verbs beginning with a diphthong** augment by lengthening the first vowel of the diphthong.
(E.g., αἶτ → ἡτ).
But some diphthongs do not augment at all.

Parsing

1. ἀκούετε	ἀκούω	Second Person Plural Present Active Indicative “you (plural) are hearing”
2. ἤθελεν	θέλω	Third Person Singular Imperfect Active Indicative “he/she/it was desiring”
3. πορεύεται	πορεύομαι	Third Person Singular Present Deponent Indicative “he/she/it is going”
4. ἀγαθαί	ἀγαθός	Nominative Plural Feminine “love (plural) ”
5. πιστεύει	πιστεύω	Third Person Singular Present Active Indicative “he/she/it is believing”
6. εἶχεν	ἔχω	Third Person Singular Imperfect Active Indicative “he/she/it is having”
7. τηροῦμαι	τηρέω	First Person Singular Present Middle or Passive Indicative “I am keeping for myself / I am being kept”
8. ἐδίδασκεν	διδάσκω	Third Person Singular Imperfect Active Indicative “he/she/it was teaching”
9. ἠρώτουν	ἔρωτάω	First Person Singular or Third Person Plural Imperfect Active Indicative “I was asking / they were asking”
10. ἀγαπῶμεν	ἀγαπάω	First Person Plural Present Active Indicative “we are loving”
11. ἐδύνατο	δύναμαι	Third Person Singular Imperfect Deponent Indicative “he/she/it was able”
12. λαλῶ	λαλέω	First Person Singular Present Active Indicative “I am speaking”
13. περιπατοῦμεν	περιπατέω	First Person Plural Present Active Indicative “we are walking around”
14. πληροῖ	πληρόω	Third Person Singular Present Active Indicative “he/she/it is filling”
15. ἤρχοντο	ἔρχομαι	Third Person Plural Imperfect Deponent Indicative “they were going”

Translation: 1 John 1:5-2:5

^{1:5} And this is the message that we have heard from him and we proclaim to you, that God is light, and no darkness at all is in him. ^{1:6} If we say that we have fellowship with him, and we are walking in the darkness, we lie and do not do the truth; ^{1:7} But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from every sin. ^{1:8} If we say that we do not have sin, we deceive ourselves and the truth is not in us. ^{1:9} If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from every unrighteousness. ^{1:10} If we say that we have not sinned, we make him a liar, and his word is not in us.

^{2:1} My little children, I write these things to you in order that you might not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ the righteous; ^{2:2} And he is the atoning sacrifice for our sins, and not ours only, but also for the entire world. ^{2:3} And in this way we know that we have known him, if we keep his commandments. ^{2:4} The one who says, “I have known him” and is not keeping his commandments is a liar, and the truth is not in him; ^{2:5} But whoever is keeping his word, truly in this one the love of God has been perfected. In this way we know that we are in him.

Third Declension

Write out the master paradigm of all case endings

	<i>1st & 2nd Declensions</i>			<i>3rd Declension</i>	
	<i>masc</i>	<i>fem</i>	<i>neut</i>	<i>masc/fem</i>	<i>neut</i>
<i>Nom Sing</i>	ς	–	ν	ς	–
<i>Gen Sing</i>	υ	ς	υ	ος	ος
<i>Dat Sing</i>	ι	ι	ι	ι	ι
<i>Acc Sing</i>	ν	ν	ν	α / ν	–

<i>Nom Plur</i>	ι	ι	α	ες	α
<i>Gen Plur</i>	ων	ων	ων	ων	ων
<i>Dat Plur</i>	ις	ις	ις	σι(ν)	σι(ν)
<i>Acc Plur</i>	υς	ς	α	ας	α

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
σαρκ • ί	Dative	Singular	Feminine			σάρξ	to a flesh
πάσα • ς	Accusative	Plural	Feminine			πάς	all
σῶμα •	Nominative or Accusative	Singular	Neuter			σῶμα	body
σαρξ • ί	Dative	Plural	Feminine			σάρξ	to flesh
πνεύματ • α	Nominative or Accusative	Plural	Neuter			πνεύμα	spirits
ἓν • α	Accusative	Singular	Masculine			εἷς	one
πᾶσ • ιν	Dative	Plural	Masculine or Neuter			πᾶς	to all
σάρκ • ες	Nominative	Plural	Feminine			σάρξ	flesh (plural)
τίν • ας	Accusative	Plural	Masculine or Feminine			τίς	who?
οὐδέν • α	Accusative	Singular	Masculine	None	None	οὐδεὶς	no one

Warm-up

- α. All are going to him.
- β. Through my name
- γ. The flesh of the Son of Man
- δ. In the name of a prophet
- ε. I am not talking about everyone
- ζ. Some from them
- η. You are answering nothing? What are they saying?

Translation

1. I am doing all things on account of the Gospel.
2. He was speaking concerning the temple of his body.
3. A spirit does not have flesh and bones.
4. That which has been born from the flesh is flesh, and that which has been born from the spirit is spirit.
5. He has reconciled in the body of his flesh through death.
6. Why are you calling me good? No one is good except one, namely God.

7. You are not in the flesh but in the spirit, if the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, that person is not his.
8. Therefore some from the Pharisees were saying, “This person is not from God... because he is not keeping the Sabbath.”
9. Beloved, do not believe every spirit, but test the spirits to discern if they are from God... In this you know the spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit which does not confess that Jesus is from God, is not; and this is the spirit of the Antichrist, about whom you have heard that he is coming, and he is now already in the world.
10. I know who you are—the Holy One of God.

Additional

11. All the believers are walking with the Lord on account of the death of the Son of God.
12. But God knows the names of the saints and is calling his beloved ones into the Kingdom of Christ.
13. For the one who speaks in a tongue is not speaking to people but to God; for no one understands, and by spirit he is speaking mysteries.
14. Now this... is flesh from my flesh
15. I and the Father are one.
16. We know that you know all things.
17. To everyone I have become all things.
18. Jesus is saying to him, “I am the way and the truth and the life; no one comes to the father except through me.”
19. No longer am I calling you slaves, because a slave does not know what his lord is doing.
20. Pilate says to him, “What is truth?”... And he says to them, “I find no guilt in him.”

First and Second Person Personal Pronouns

Parsing

<i>Inflected</i>	<i>Person / Case</i>	<i>Number</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
σοι	Dative	Singular	None			σύ	to you (singular)
ἡμῶν	Genitive	Plural	None			ἐγώ	our
ὕμεις	Nominative	Plural	None			σύ	you (plural)
ἐλπίδα	Accusative	Singular	Feminine			ἐλπίς	hope
σε	Accusative	Singular	None			σύ	you (singular)
χάριτας	Accusative	Plural	Feminine			χάρις	graces
ἡμᾶς	Accusative	Plural	None			ἐγώ	us
πίστεως	Genitive	Singular	Feminine			πίστις	of faith
ὕμιν	Dative	Plural	None			σύ	to you (plural)
πατρός	Genitive	Singular	Masculine			πατήρ	of father

Warm-up

- α. I do not know you.
- β. Are you coming to me?
- γ. Do you have faith?
- δ. In the name of my father.
- ε. For we are walking by faith.
- ζ. You are the light of the world.
- η. Are you answering nothing?

Translation

1. Thomas answered and said to him, “My lord and my God!”
2. Paul, an apostle of Christ Jesus, according to the command of God our savior and Christ Jesus our hope.
3. Paul, Silvanus, and Timothy, to the church of the Thessalonians, in God our Father, and the Lord Jesus Christ.
4. I am saying to you that not even Solomon in all his glory was clothed as one of these.
5. Are you not my work in the Lord?
6. You do not have a reward in the presence of your father in heaven.

7. Therefore, having been justified by faith, we are having peace with God through our Lord Jesus Christ.
8. “You are doing the works of your father.” [Then] they said to him... we have one father, namely God.
9. And I may be found in him, not having my own righteousness, the righteousness from the law, but instead having the righteousness that comes through faith in Christ, the righteousness from God on the basis of faith.
10. “Behold, your mother and your brothers [and your sisters] seek you outside.” And answering them, he says, “Who are my mother and my brothers? ... Behold my mother and my brothers! [For] whoever does the will of God is my brother and sister and mother.”

Additional

11. Because our father and our mother are loving, we are able to find joy in our hearts.
12. In the day, the men go to the workplace, and in the night they come into their houses.
13. Honor your father and your mother.
14. Not everyone who says to me, “Lord, lord,” will enter into the Kingdom of Heaven, but only the one who does the will of my father in Heaven.
15. For one is your teacher, and all of you are brothers.
16. Jesus answered them, “I told you, and you do not believe. The works that I am doing in the name of my father, these testify concerning me. But you do not believe because you are not from my sheep.”
17. I am giving thanks to my God... because I hear of your love and faith, which you have toward the Lord Jesus and to all the saints.
18. Everything was given to me by my father, and no one knows the Son except the Father, and no one knows the Father except the Son.
19. And he was asking him, “What is your name?” And he was saying to him, “Legion is my name because we are many.”
20. For you have had five husbands, and the one whom you now have is not your husband.

English to Greek

- | | |
|---------------------|-------------------------|
| 21. to me | μοι, ἐμοί |
| 22. our | ἡμῶν |
| 23. us | ἡμᾶς |
| 24. you | σύ, σε, σέ, ὑμεῖς, ὑμᾶς |
| 25. my | μου, ἐμοῦ |
| 26. to you (plural) | ὑμῖν |
| 27. I | ἐγώ |
| 28. your | σου, σοῦ, ὑμῶν |
| 29. we | ἡμεῖς |
| 30. you (plural) | ὑμεῖς, ὑμᾶς |

Exercise 12 – Track 2

αὐτός

Parsing

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
αὐτό	Nominative or Accusative	Singular	Neuter	αὐτός	it, same, itself
αὐτοῦ	Genitive	Singular	Masculine or Neuter	αὐτός	of himself, of itself
σοι	Dative	Singular	None	σύ	to you
αὐτήν	Accusative	Singular	Feminine	αὐτός	her, same
ἐμοῦ (2x)	Genitive	Singular	None	ἐγώ	my
			Masculine or Neuter	ἐμός	my
αὐτῷ	Dative	Singular	Masculine or Neuter	αὐτός	to him/to it, same
ἡμῖν	Dative	Plural	None	ἐγώ	to us (plural)
θανάτου	Genitive	Singular	Masculine	θάνατος	of death
αὐτῆς	Genitive	Singular	Feminine	αὐτός	of her, same
ὑμῶν	Genitive	Plural	None	σύ	your

Warm-up

- α. He is Elijah.
- β. And I know her.
- γ. And he asked them.
- δ. The same flesh
- ε. In the hour itself — or — In the same hour
- ζ. Their teacher is his disciple.
- η. David himself said in the Holy Spirit. — or¹ — The same David said in the Holy Spirit.

Translation

1. And immediately they are speaking to him concerning her.
2. And he says to them, “Who are you seeking?” — or — And he says to them, “What are you seeking?”
3. For you are doing it to all the brothers.

¹

Both of these are possible, particularly since there is no article. The fact that αὐτός is in the nominative case makes “himself” more likely, but you will ultimately need to decide between them based on the context.

4. A disciple is not above the teacher, and a slave is not above his lord.
5. Not all flesh is the same flesh.
6. Then they are saying to the blind man again, “What do you say about him, since he opened your eyes?” And he said, “He is a prophet.”
7. The Spirit itself witnesses with our spirit that we are children of God.
8. For their fathers were doing the same thing to the prophets.
9. But Jesus himself was not entrusting himself to them.
10. And many came to him and were saying that John, on the one hand, did no signs, but everything John said concerning this man was true.

Additional

11. The good teacher answered the same disciples that it is necessary for them to do their work.
12. If I don’t see the garment on the king’s body, am I evil?
13. And Abraham went up from Egypt into the desert, he, his wife, all that is his, and Lot with him.
14. They have continued all the days of their life in the same mindset.
15. Did he not say to me, “She is my sister,” and she said to me, “He is my brother”?
16. Jesus Christ is the same yesterday, today, and forever.
17. And I exhort you, brothers, through the name of our Lord Jesus Christ, that you all say the same thing.
18. And there are varieties of gifts, but the same Spirit; and there are varieties of ministries, and the same Lord; and there are varieties of workings, but the same God, the one who works everything in everyone.
19. He has abolished the law of commandments in ordinances, in order that he might make the two in one new man in him, thus making peace.
20. And may our Lord Jesus Christ himself and God our father, the one who loved us and gave us eternal comfort and good hope in grace, may he comfort your hearts and strengthen you in every good work and word.

English to Greek

21. him	αὐτόν	Accusative Singular Masculine
22. its ²	αὐτοῦ	Genitive Singular Neuter
23. to them	αὐτοῖς αὐταῖς	Dative Plural Masculine or Neuter, or Dative Plural Feminine
24. their	αὐτῶν	Genitive Plural Masculine Feminine or Neuter
25. her (possessive)	αὐτῆς	Genitive Singular Feminine
26. his	αὐτοῦ	Genitive Singular Masculine
27. to it	αὐτῷ	Dative Singular Neuter
28. she	αὐτή	Nominative Singular Feminine

²

In English, “its” means “belonging to it,” whereas “it’s” is a contraction of “it is.”

29. they	αὐτοί αὐταί αὐτά	Nominative Plural Masculine, Nominative Plural Feminine, or Nominative Plural Neuter
30. he	αὐτός	Nominative Singular Masculine

Demonstratives

Parsing

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
τούτων	Genitive	Plural	Masculine, Feminine, or Neuter	οὗτος	of these
αὐτή	Nominative	Singular	Feminine	αὐτός	she, same, herself
με	Accusative	Singular	None	ἐγώ	me
ἐκείνας	Accusative	Plural	Feminine	ἐκεῖνος	those
ἐνί	Dative	Singular	Masculine or Neuter	εἷς	to one
ταῦτα	Nominative or Accusative	Plural	Neuter	οὗτος	these
ἐκεῖνο	Nominative or Accusative	Singular	Neuter	ἐκεῖνος	that
αὕτη	Nominative	Singular	Feminine	οὗτος	this
τούτου	Genitive	Singular	Masculine or Neuter	οὗτος	of this
ἡμᾶς	Accusative	Plural	None	ἐγώ	us

Warm-up

- α. I do not know this man.
- β. Don't you know this parable?
- γ. He is seeing the light of this world.
- δ. This is my commandment.
- ε. He was not the light.
- ζ. Men, why are you doing these things?
- η. But in those days

Translation

1. This man was a son of a god / the son of a god / a son of God / the Son of God.¹
2. This is the first and greatest commandment.
3. If you know these things, you are blessed if you do them.
4. And the names of the twelve apostles are these.
5. You are from this world, I am not from this world.
6. For this reason you do not hear, because you are not from God.
7. And Peter said, “Lord, are you saying this parable to us, or to everyone also?”
8. They said, “You are his disciple, but we are disciples of Moses.”
9. This man is not from God, because he does not keep the Sabbath.
10. But concerning that day and that hour, no one knows, neither the angels in heaven nor the Son, but only the father.

Additional

11. If we are loving the Lord, we are keeping these commandments not only on the Sabbaths but also on every day.
12. Those men are seeking their wives in the marketplace of the big city.
13. And Adam said, “This now is bone from my bones and flesh from my flesh. She will be called ‘woman’ because she was taken from her husband.”
14. And Adam called the name of his wife ‘Life’ because she was the mother of all of the living.
15. Many women labored through the grace of their God.
16. My kingdom is not from this world.
17. What are we doing because this man is doing many signs?
18. But now I am coming to you and am speaking these things in the world.
19. The woman is saying to him, “Lord, give this water to me.”
20. “‘Father, save me from this hour?’ But for this reason I came to this hour. Father, glorify your name!” ... And Jesus answered and said, “This voice did not come for my sake, but for yours.”

¹

Because there are no articles, and because the speaker is a Roman soldier who had just witnessed the earthquake, the darkness, and how Jesus behaved on the cross, one can make a case for several of these grammatical possibilities.

Relative Pronouns

Parsing¹

<i>Inflected</i>	<i>Case</i>	<i>Number</i>	<i>Gender</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ὅ	Nominative or Accusative	Plural	Neuter	ὅς	that
ᾧ	Dative	Singular	Masculine or Neuter	ὅς	to whom/to which
οῦ	Genitive	Singular	Masculine or Neuter	ὅς	of whom / of which
ὃ	Nominative or Accusative	Singular	Neuter	ὅς	which
ἃς	Accusative	Plural	Feminine	ὅς	whom/which/that
ἡ	Nominative	Singular	Feminine	ὅ	the
ἧς	Genitive	Singular	Feminine	ὅς	of whom/of which
ᾧν	Genitive	Plural	Masculine, Feminine, or Neuter	ὅς	of whom/of which
ἐκείνους	Accusative	Plural	Masculine	ἐκεῖνος	those
ἣν	Accusative	Singular	Feminine	ὅς	whom/which/that

Warm-up

- α. The words which I am speaking
- β. They are believing ... the word which Jesus said.
- γ. One of the boats, which was Simon's
- δ. In this way, in which I am going
- ε. The spirit of truth, which the world is not able to receive
- ζ. And all who are going on (their) hands
- η. The God of the peace, who is with you

¹

For several of these words, if you change the breathing mark and accent, you have a different word! Remember that the earliest extant manuscripts lack breathing marks and accents, so the original manuscripts probably did also. Thankfully, the context usually makes it clear which word is intended even without the breathing marks and accents.

Translation

1. And why are you calling me “Lord, lord,” and are not doing what I say?
2. Why are they doing on the Sabbath what is not lawful?
3. And they were saying, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How does he now say, “I have come down from heaven?”
4. But there are some of you who are not believing.
5. For whoever is not against us, is for us.
6. But by the grace of God, I am what I am.
7. And Herod said, “And who is this, about whom I am hearing?”
8. And behold, a man was in Jerusalem, whose name was Simeon, and this man was just... and the Holy Spirit was on him.
9. John, to the seven churches in Asia; grace to you and peace... from the seven spirits which are before his throne.
10. Aren’t you believing that I am in the father, and the father is in me? The words which I am saying to you, I am not speaking from myself, but the Father who abides in me is doing his works.

Additional

11. The disciples were teaching everyone in the synagogue that whoever loves the Lord has eternal life.
12. For we have the promise of peace and righteousness which God will fulfill to those who are believing in him.
13. Be saved, children of love and peace. May the Lord of glory and of all grace be with your spirit.
14. And I answered, “Who are you, lord?” And he said to me, “I am Jesus, the Nazarene, whom you are persecuting.”
15. Is this not the one whom they are trying to kill?
16. And he is the head of the body, the church. He is the beginning, the firstborn from the dead.
17. And this is the promise which he promised to us, eternal life.
18. And now you seek to kill me, a man who told you the truth; I have spoken that which I heard from God.
19. And after coming down, Peter said to the men, “Behold, I am the one whom you are seeking.”
20. For just as the Father raises the dead and makes them alive, in this manner also the Son makes alive whom he desires.

Future Active/Middle Indicative

Parsing

In the leftmost column, we separate the tense stem, tense formative, connecting vowel, and personal ending of verbs with bullets (•). Where letters combine across bullets, we put the result after the bullet.

<i>Inflected</i>	<i>Person / Case</i>	<i>#</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
λύ • σ • ε • ι	3	S	Future	Active	Indicative	λύω	he/she/it will loose
ἀκού • σ • ε • ις	2	S	Future	Active	Indicative	ἀκούω	you will hear
γεννή • σ • ο • μεν	1	P	Future	Active	Indicative	γεννάω	we will beget
ζή • σ • ο • υσι1	3	P	Future	Active	Indicative	ζάω	they will live
πορεύ • σ • ε • ται	3	S	Future	Deponent	Indicative	πορεύομαι	he/she/it will go
βλέ • ψ • ε • ις	2	S	Future	Active	Indicative	βλέπω	you will see
ἔ • ξ • ε • τε	2	P	Future	Active	Indicative	ἔχω	you (plural) will have
καλέ • σ • ο • μεν	1	P	Future	Active	Indicative	καλέω	we will call
ὅλους	Acc	P	Masculine	—	—	ὅλος	whole
συνά • ξ • ο • υσιν	3	P	Future	Active	Indicative	συνάγω	they will gather together

Warm-up

- α. All will believe in him.
- β. He will speak concerning himself.
- γ. I will gather my fruit.
- δ. He will have the light of life.
- ε. They will go with me.
- ζ. You will see, and he will not speak.
- η. To Caesar you will go.

Translation

1. You will worship the Lord your God.
2. He is the King of Israel; let him come down now from the cross and we will believe in him!
3. Your wife Elizabeth will bear you a son, and you will call his name John.
4. And my God will fulfill all your needs according to his riches in glory in Christ Jesus.
5. Truly, truly I say to you that an hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who hear it will live.
6. And you will be hated by all on account of my name.
7. Truly, truly, I say to you, the one who believes in me will do the works which I am doing, and will do greater than these because I am going to the Father.
8. You are worshipping what you do not know; we are worshipping what we know, because salvation is from the Jews. But an hour is coming and now is, when the true worshippers will worship the Father in spirit and truth.
9. You will seek me, and I am saying to you as I said to the Jews, that where I am going you are not able to go.
10. Listen, Israel! The Lord our God is one, and you will love the Lord your God from your whole heart, your whole soul, your whole mind, and your whole strength.

Additional

11. The Jews will gather at the Sea of Galilee because Jesus will tell parables.
12. We will go to the Kingdom of Israel, but will we hear the good news of the love of God?
13. You will bear sons and daughters, and they will not be for you.
14. You will not worship their gods, and you will not do according to their works.
15. And the Lord said to Abraham, "Go out from your land... and from your father's house into whatever land I will show you, and I will make you into a great nation and I will bless you, ... and you will be blessed."
16. You will be therefore you perfect as the father your the heaven perfect he is. Therefore, you will be perfect as your Heavenly Father is perfect.
17. For the righteousness of God is revealed in it from faith into faith, as it is written, "But the righteous one will live from faith."
18. If you love me, you will keep my commandments.
19. If anyone desires to be first, he will be last of all.
20. I have found David, the son of Jesse, a man according to my heart, who will do all of my will.

Verbal Roots, and Other Forms of the Future

Parsing

The “other tense” column gives the inflected form in the other tense (swap future and present).

<i>Inflected</i>	<i>Other tense</i>	<i>Person / Case</i>	<i>#</i>	<i>Tense / Gender</i>	<i>Voice</i>	<i>Mood</i>	<i>Lexical Form</i>	<i>Inflected Meaning</i>
ἀρεῖς	ἀΐρεις	2	S	Future	Active	Indicative	ἀΐρω	You will raise
ᾔψεται	ὄρα̃	3	S	Future	Deponent	Indicative	ὄράω	he/she/it will see
ἐκβαλοῦμεν	ἐκβαλλοῦμεν	1	P	Future	Active	Indicative	ἐκβάλλω	we will cast out
ἐγειροῦσιν	ἐγεροῦσι(ν)	3	P	Present	Active	Indicative	ἐγείρω	they are raising up
ἀποκτενεῖτε	ἀποκτείνετε	2	P	Future	Active	Indicative	ἀποκτείνω	you will kill
σώσει	σώξει	3	S	Future	Active	Indicative	σώζω	he/she/it will save
ἀποστελεῖ	ἀποστελλεῖ	3	S	Future	Active	Indicative	ἀποστέλλω	he/she/it will send
βαπτίσεις	βαπτίξεις	2	S	Future	Active	Indicative	βαπτίζω	you will baptize
ποιοῦσι	ποιησοῦσι(ν)	3	P	Present	Active	Indicative	ποιέω	they are doing
κρινεῖτε	κρίνετε	2	P	Future	Active	Indicative	κρίνω	you will judge

Warm-up

- α. That will judge him in the last day.
- β. For many will come in my name.
- γ. In my name they will cast out demons.
- δ. You will know the truth.
- ε. I will say to my soul.
- ζ. He is remaining on the world, but you will remain into the ages.
- η. How will you understand all the parables?

Translation

1. I baptized you with water, but he will baptize you with the Holy Spirit.
2. The Son of Man will send his angels.
3. You will see him there, just as he said to you.
4. And Jesus answered and said to him, “If anyone loves me, he will keep my word, and my father will love him, and we will come to him.”

5. And she will bear a son, and you will call his name Jesus, for he will save his people from their sins.
6. Or do you not know that the saints will judge the world? ... Do you not know that we will judge angels?
7. All will believe in him, and the Romans will come and take away our place.
8. But someone will say, "How are the dead raised? And in what sort of body are they coming?"
9. He is saying to him, "From your own mouth I will judge you, wicked slave."
10. On account of this also, the wisdom of God said, "I will send to them prophets and apostles, and they will kill some of them.

Additional

11. Why are the bad killing the good, who are keeping the law of God and are loving everyone?
12. With my mouth I will speak great wisdom, and throughout all of life I will speak concerning righteousness and the way of truth.
13. And you will call the Sabbaths holy to your God, and you will not take up your foot to work, and you will not speak a word in wrath from your mouth.
14. God is Lord, and he knows, and Israel himself will know.
15. His water is faithful; you will see the king with glory, and your soul will cultivate the fear of the Lord.
16. And I will kill her children in death. And all the congregations will know that I am the one who searches minds and hearts, and I will give to each of you according to your works.
17. Therefore, let us not only call him "Lord," for this will not save us.
18. Blessed are the clean in heart, because they will see God.
19. But someone will say, "You have faith, and I have works." Show me your faith without the works, and I will show you faith from my works. You believe that God is one; you are doing well. The demons also believe, and they are trembling.
20. If you keep my commandments, you will remain in my love, even as I have kept my father's commandments, and I am remaining in his love.

Review #4 – Track 2

Grammar

- Explain how the stem was modified in the following inflected forms. Start by writing out the word's stem, add the case ending, show the final form, and explain the changes.
 - $\sigma\acute{\alpha}\rho\xi$ is formed by $\sigma\alpha\rho\kappa$ (stem) + ς (3rd declension Nominative Singular Feminine case ending) $\rightarrow \sigma\alpha\rho\kappa\varsigma \rightarrow \sigma\alpha\rho\xi$ (because from the table of stops, kappa + sigma \rightarrow xi).
 - $\acute{\omicron}\nu\omicron\mu\alpha$ is formed by $\acute{\omicron}\nu\omicron\mu\alpha\tau$ (stem) + $-\iota$ (3rd declension Nominative or Accusative Singular Neuter case ending is blank) $\rightarrow \acute{\omicron}\nu\omicron\mu\alpha\tau \rightarrow \acute{\omicron}\nu\omicron\mu\alpha$ (because of noun rule 8: "A tau cannot stand at the end of a word and will drop off.")
 - $\chi\acute{\alpha}\rho\iota\sigma\iota\nu$ is formed by $\chi\alpha\rho\iota\tau$ (stem) + $\sigma\iota\nu$ (3rd declension Dative Plural Feminine case ending is $\sigma\iota(\nu)$) $\rightarrow \chi\alpha\rho\iota\tau\sigma\iota\nu \rightarrow \chi\alpha\rho\iota\sigma\iota\nu$ (because from the table of stops, tau + sigma \rightarrow sigma)
 - $\pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma$ is formed by $\pi\iota\sigma\tau\iota$ (stem ends in consonantal iota) + $\omicron\varsigma$ (3rd declension Genitive Singular Feminine case ending) $\rightarrow \pi\iota\sigma\tau\iota\omicron\varsigma \rightarrow \pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma$ (because consonantal iota + omicron \rightarrow $\epsilon\omega$ in this instance)
 - $\pi\acute{\alpha}\nu\varsigma$ is formed by $\pi\alpha\nu\tau$ (stem) + ς (3rd declension Nominative Singular Masculine case ending) $\rightarrow \pi\alpha\nu\tau\varsigma \rightarrow \pi\alpha\nu\varsigma$ (because from the table of stops, tau + sigma \rightarrow sigma) $\rightarrow \pi\alpha\varsigma$ (because of noun rule 8: "nu drops out when followed by sigma.")

- Write out the seventh and eighth noun rules.

- Noun rule 7 is the Square of Stops with the rightmost column (below) added, plus the fact that nu drops out when followed by sigma.

	<i>Unvoiced</i>	<i>Voiced</i>	<i>Aspirate</i>	+ σ
<i>Labial</i>	π	β	ϕ	ψ
<i>Velar</i>	κ	γ	χ	ξ
<i>Dental</i>	τ	δ	θ	σ

- Noun rule 8: "A tau cannot stand at the end of a word and will drop off."

- Describe what happens when you add a sigma to the following stops.

- $\tau + \sigma \rightarrow \sigma$
- $\beta + \sigma \rightarrow \psi$
- $\delta + \sigma \rightarrow \sigma$
- $\pi + \sigma \rightarrow \psi$
- $\gamma + \sigma \rightarrow \xi$
- $\kappa + \sigma \rightarrow \xi$

- List the case endings

	1st & 2nd Declensions			3rd Declension	
	M	F	N	M/F	N
<i>Nominative Singular</i>	ς		ν	ς / –	
<i>Genitive Singular</i>	υ	ς	υ	ος	ος
<i>Dative Singular</i>	ι	ι	ι	ι	ι
<i>Accusative Singular</i>	ν	ν	ν	α / ν	

<i>Nominative Plural</i>	ι	ι	α	ες	α
<i>Genitive Plural</i>	ων	ων	ων	ων	ων
<i>Dative Plural</i>	ις	ις	ις	σι(ν)	σι(ν)
<i>Accusative Plural</i>	υς	ς	α	ας	α

5. What determines the case, number, and gender of a personal pronoun?
- Case is determined by the function of the personal pronoun in its clause.
 - Number and gender are determined by the number and gender of the antecedent of the personal pronoun. The first and second person personal pronouns (lexical forms *ἐγώ* and *σύ*), however, do not have gender.
6. Write out the paradigm of the English personal pronouns.

	<i>First Person</i>	<i>Second Person</i>
<i>Subjective Singular</i>	I	you
<i>Possessive Singular</i>	my	your
<i>Objective Singular</i>	me	you

	<i>First Person</i>	<i>Second Person</i>
<i>Subjective Plural</i>	we	you
<i>Possessive Plural</i>	our	your
<i>Objective Plural</i>	us	you

7. What are the three uses of *αὐτός*?
- Personal pronoun
 - Usually translated as a third-person pronoun: *he, she, it, his, her, its, to him, to her, to it, him, her, it, they, their, to them, or them.*
 - Adjectival intensive
 - Translated as “himself,” “herself,” “itself,” or “themselves.”
 - Usually in the predicate position.
 - Usually in the nominative case.
 - Identical adjective
 - Translated as “same,” as in “the same woman.”
 - Usually in the attributive position.

8. How do you distinguish the form of the feminine personal pronoun from the feminine demonstrative?
- By the start of the word: The feminine demonstrative¹ always has either a rough breathing mark (αὐτή and αὐταί) or else begins with tau (ταύτης, ταύτη, ταύτην, τούτων, ταύταις, and ταύτας). The feminine personal pronoun always begins with αὐ, so it never has a rough breathing and never begins with tau.
9. In what adjectival position will you find the demonstratives when they are modifying nouns?
- When a demonstrative modifies a noun, it is in the predicate position (e.g., “this the man” or “the man this”).
10. What are the four basic rules of the vocative?
- In the plural, the vocative is always identical to the nominative plural.
 - In the singular first declension, the vocative is the same as the nominative.
 - In the singular second declension, the vocative ending is usually epsilon. Note that unlike other case endings (except for the Nominative or Accusative Plural Neuter case ending α), the epsilon is not simply appended to the end of the stem. Instead, the epsilon replaces the stem vowel omicron, so we have ἄνθρωπε, not ἄνθρώποε.
 - In the singular third declension, the vocative is usually the bare stem of the word, sometimes with the stem vowel being changed due to ablaut.
11. What determines the case, number, and gender of a relative pronoun?
- The case of a relative pronoun is set by its function in its relative clause.²
 - The number and gender of a relative pronoun match the number and gender of its antecedent.
12. How do you distinguish the form of the relative pronoun from the article?
- The relative pronoun always has both a rough breathing and an accent (e.g., ὅς). The article always has one or the other (e.g., ὁ and τό), but never both. So if there is both a rough breathing and an accent, it is the relative pronoun. Otherwise, it is the article.
13. Write out the “Square of Stops,” and what happens to each class of stop when followed by a sigma.

	<i>Unvoiced</i>	<i>Voiced</i>	<i>Aspirate</i>	+ σ
<i>Labial</i>	π	β	φ	ψ
<i>Velar</i>	κ	γ	χ	ξ
<i>Dental</i>	τ	δ	θ	σ

14. What is the difference between a verbal “root” and “stem”?
- A verb has one root³ and six tense stems⁴ that are derived from the root.

¹ This question refers to the nearby demonstrative (“this”), with lexical form οὗτος. The distant demonstrative (“that”), with lexical form ἐκεῖνος, is unlikely to be confused with the third person feminine personal pronoun.

² Except when the relative pronoun is attracted to the case of its antecedent. See section 14.14 on page 120 of the textbook.

³ There are a few verbs that have multiple roots. See question 10 part (c) below.

⁴ Some verbs do not occur in certain tenses, and therefore lack the corresponding tense stems.

- A stem is the form of the root in a particular tense. The connecting vowel, personal endings, and other pieces of a verb are added on to the tense stem rather than on to the root.
 - Mounce always prefaces the root with an asterisk. E.g., *λυ
15. What are the three basic ways in which the verbal root is used to form the present tense stem?
- Present tense stem = verbal root.
 - E.g., λύω uses the present tense stem λυ, which is the verbal root *λυ.
 - Present tense stem = verbal root + something added at the end
 - E.g., βάλλω uses the present tense stem βαλλ, which is derived from the verbal root *βαλ + ι → βαλλ
 - Present tense stem = verbal root + changing the stem vowel
 - E.g., ἐγείρω uses the present tense stem ἐγειρ, which is derived from the verbal root *ἐγερ by changing the stem vowel epsilon into ει.
16. Write out the Master Verb Chart

<i>Tense</i>	<i>Aug/Redup</i>	<i>Tense stem</i>	<i>Tense formative</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>First singular</i>
<i>Pres act</i>		pres		ο / ε	prim act	λύω
<i>Imperf mid/pas</i>	ε	pres		ο / ε	sec mid/pas	ἐλύομην
<i>Future act</i>		fut act	σ	ο / ε	prim act	λύσω
<i>Liquid future act</i>		fut act	εσ	ο / ε	prim act	μενῶ
<i>Future mid</i>		fut act	σ	ο / ε	prim mid/pas	πορεύσομαι

Parsing

- πόλεισιν πόλις Dative Plural Feminine “to cities”
- ὀνόματι ὄνομα Dative Singular Neuter “to a name”
- ἀροῦσιν αἶρω Third Person Plural Future Active Indicative “they will take”
- αὕτη οὗτος Nominative Singular Feminine “this”
- ζήση ζάω Second Person Singular Future Middle Indicative “he/she/it will live”⁵
- ἀκούσεις ἀκούω Second Person Singular Future Active Indicative “you will hear”
- οἷς ὅς Dative Plural Masculine or Neuter “to whom/to which”
- σώσω σώζω First Person Singular Future Active Indicative “I will save”
- γνώσεται γνώσκω Third Person Singular Future Deponent Indicative “he/she/it will know”
- πολλοῖς πολὺς Dative Plural Masculine or Neuter “to much/to many”

⁵

We have not marked this future middle form as deponent because the future active form ζήσω occurs. Nevertheless, meaning of the future middle is the same as the future active for ζάω, and we have translated it accordingly.

11. βλέπεται	βλέπω	Third Person Singular Future Middle Indicative “he/she/it will look for him/her/itself”
12. ὄψονται	ὄράω	Third Person Singular Future Deponent Indicative “he/she/it will see”
13. ποδί	πούς	Dative Singular Masculine “to a foot”
14. γνώσονται	γινώσκω	Third Person Plural Future Deponent Indicative “they will know”
15. ὄψη	ὄράω	Second Person Singular Future Deponent Indicative “you will see”

Translation: John 12:27-36

^{12:27} Now my soul has been troubled, and what can I say? ‘Father, save me from this hour’? But for this reason I came to this hour. ^{12:28} Father, glorify your name!” Then a voice came from heaven, “I have both glorified it and I will also glorify it again.” ^{12:29} Then the crowd that was standing and hearing was saying that it was thunder. And others were saying that an angel had spoken to him. ^{12:30} Jesus answered and said, “This voice came not for my sake but for yours. ^{12:31} Now judgment is on this world; now the ruler of this world will be cast out. ^{12:32} And if I am lifted up from the world, I will draw all people to myself.” ^{12:33} He was saying this, signifying what sort of death he was about to die.

^{12:34} The crowd then answered him, “We have heard from the law that the Christ remains into eternity; how are you saying that it is necessary for the Son of Man to be lifted up? Who is this Son of Man?” ^{12:35} Then Jesus said to them, “The light is among you for a little while longer. Walk as long as you have the light, in order that darkness will not overtake you. The one walking in the darkness does not know where he is going. ^{12:36} As long as you have the light, believe in the light, in order that you might be sons of the light.”

τετέλεσται