

Syllabus

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Final Exam

Lesson 1 Alphabet & Pronunciation

1. Alphabet

- There are 24 letters in the Greek Alphabet
- Note that sigma has two forms:
 - ς (final sigma) is used at the end of a word
 - σ is used in all other positions
- an Alphabet song ("Twinkle Twinkle Little Star")

2. Pronunciation & other Marks

- vowels: α ε η ι ο ω υ
- Diphthongs: αι ει οι υι αυ ευ ηυ ου
- Improper diphthongs: α η ω
- Accents: acute, circumflex, grave
- Breathing marks: smooth, rough breathing
- Punctuation marks: period, comma, semicolon, question mark
- Syllabification: similar to English

Examples

Rev 22:13 ἐγὼ τὸ ἄλφα καὶ τὸ ὦ. (I am the Alpha and the Omega.)

John 1:51 ἀμὴν ἀμὴν λέγω ὑμῖν. (Truly truly I say to you.)

Rom 1:7 χάρις ὑμῖν καὶ εἰρήνη. (Grace and peace to you.)

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος. (In the beginning was the Word.)



Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτήρ (ἰχθύς = fish)

Assignments

1. **Vocabulary**. It is recommended that you start building/using flash cards.
2. **Alphabet**. It is important that you also learn the order of the letters.
3. Practice reading aloud with a longer passage until you are comfortable with the alphabet and pronunciation:

1John 1 (You can read 1John 1:5-2:5 along with Dr. Mounce)

[John 1:1-18](#)

or any other one of your favorite passages. (See [Greek NT on the Internet](#))

Lesson 2 Introduction: Nouns

I. Terminology and Concept

- Parts of speech: noun, verb, adjective, preposition ...
Subject and predicate
- A Greek noun has case, number, gender
(Case, and not word order, determines the function of the noun.)
- Inflection
Declension
Stem
Paradigms
Parsing: case, number, gender, lexical form, inflected meaning
- Agreement (between noun and article)

II. Exegetical significance of case, number, gender:

(These examples are given to demonstrate concept. You will NOT be expected to read the Greek here.)

Eph 2:8 **Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως. καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον.**

For you have been saved by grace through faith. And this (is) not out of you, (but) a gift of God.

Issue: What is this gift of God? -- faith? grace? or ...?

Matt 6:13 **ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.**

KJV: but deliver us from evil.

NIV: but deliver us from the evil one.

How would you explain why the KJV and NIV translations differ here?

III. Learn the inflection of **λόγος** (see paradigm)

- inflected form = stem + case ending
- stem = **λογο-** (This word is Second Declension, or **ο**-Declension)
- This word is masculine, so will use the 1,2-declension masculine case endings.
 - * Most 2-declension words are either masculine or neuter.
 - * When you memorize vocabulary, memorize the article with the noun.
- Note that iota subscripts in the dat sg, and **ο** lengthens to **ω**.
- In the gen pl, the stem **ο** is "swallowed" by the **ω** of the ending **ων**.

Examples

(Examples in this section are for practice. You will be responsible for these in exams.)
Translate each sentence, and parse the underlined words.

1John 4:8 ὁ θεὸς ἀγάπη ἐστίν.

Mark 3:11 Σὺ εἶ (you are) ὁ υἱὸς τοῦ θεοῦ.

John 3:16 ἠγάπησεν (he/she/it loved) ὁ θεὸς τὸν κόσμον.

Mark 1:17 εἶπεν (he/she/it said) αὐτοῖς ὁ Ἰησοῦς.

Assignments

Vocabulary. Paradigm of λόγος. Exercise.

Since the article occurs so often, memorize the Article paradigm now. Its full inflection will be explained in Lesson 4.

Lesson 3 Introduction: Verbs

I. Terminology and Concept

1. Principle Parts (pp): 6 formations of tense stems
2. A Greek verb consists of the following components:
 - Tense: Present, Imperfect, Future, Aorist, Perfect, Pluperfect
 - Voice: Active, Middle, Passive
 - Mood: Indicative, Subjunctive, Imperative, Optative
 - Person: First person, Second person, Third person
 - Number: Singular, Plural
 - Lexical:

So parsing: tense, voice, mood, person, number, lexical form, inflected meaning

3. Aspect: what kind of action (This is the genius of the Greek verb)
 - a. Undefined (Punctiliar)
 - b. Continuous (Linear)
 - c. Perfect

II. Illustration of exegetical significance of the Greek verb:

1John 3:9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

Everyone who has been born of God **does not practice sin**, because His seed abides in him, and he **is not able to sin**, because he has been born of God.

1John 2:1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε. καὶ ἐάν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον.

My children, these things I write to you so that you would not sin. And **if anyone would sin**, we have a Paraclete with the Father, Jesus Christ the Righteous.

Issue: Is John self-conflicting in these statements? Can or cannot a Christian sin?

(Optional) Luke 9:23 εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθεῖτω μοι.

If anyone wants to come after me, let him deny himself and let him take up his cross daily and let him follow me.

Issue: There are three imperatives in this verse: “deny” and “take up” are in the aorist tense, but “follow” is in the present. Does this verse teach that we, followers of Christ, should deny ourselves once, take up our cross once, but should follow Him continuously.

John 19:30 Τετέλεσται. “It is finished.”

This one word summary of Jesus' life and death is perhaps the single most important statement in all of Scripture. The word means "to complete," "to bring to perfection." Jesus had fully done the work of God the Father sent him to do... But the tense of the verb, the

"perfect" tense, brings out even more of what Jesus was saying. The perfect describes an action that was fully completed and has present-day consequences. Jesus could have used the aorist, ἔτέλησεν, and simply said, "The work is done." But there is more... Because Jesus fully completed his task, the ongoing effects are that you and I are offered the free gift of salvation so that we can be with him forever. Praise the Lord. Τετέλεσται. -- William D. Mounce, BGG p.218

III. Present Active Indicative (see paradigm of λύω)

- Present Active Indicative: 1pp + ο/ε + primary active personal endings
- 1pp stem = λυ-
- The connecting vowel (CV) is: ο if the next letter is μ or ν, and ε for all others.
- The endings are: -, ς, ι, μεν, τε, νσι.
 - * In the 1st sg, no ending is used, and the CV ο lengthens to ω.
 - * In the 2nd sg, the ending was σι; σ dropped out and was added back on to the end. The CV ε lengthens to ει.
 - * In the 3rd pl, the ν dropped off before σ, and ο lengthens to ου.
- It might be easier to memorize: ω, εις, ει, ομεν, ετε, ουσι(ν) (oasis, omlet oozing)

Examples

John 1:51 ἀμὴν ἀμὴν λέγω ὑμῖν.

Mark 9:24 πιστεύω. (The shortest and greatest sentence!)

John 9:35 σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;

John 5:42 τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε.

Assignments

Vocabulary. PAI paradigm of λύω. Exercise.

Lesson 4 First and Second Declension

I. Forms

1. Second Declension (o-declension) (see [paradigms](#)) (Noun Rule #1)
 - Masculine: Review paradigm of [λόγος](#) (Noun Rules #4, 5)
 - Neuter: Paradigm of [ἔργον](#) (Noun Rules #2, 3, 6)
2. First Declension (α-declension) (see [paradigms](#))
 - Stem in [η](#): Paradigm of [φωνή](#) (Noun Rule 5)
 - Stem in [α](#): Paradigms of [καρδία](#) and [γλῶσσα](#)
note the [α](#) to [η](#) shift, and [καρδίας](#) can be either gen sg or acc pl
 - Masculine: Paradigm of [προφήτης](#)
3. Summary/review: Noun Rules 1-6 + Master Case Ending Chart

II. Functions – the Greek Case

1. The 5-case system vs 8-case system

<u>The 5-case system</u>	<u>The 8-case system</u>	<u>Translation keyword</u>
1. Nominative	1. Nominative	
2. Genitive	2. Genitive	“of”
	3. Ablative	“from”, “than”
3. Dative	4. Dative	“to”, “for”
	5. Locative	“in”, “on”, “at”
	6. Instrumental	“by”, “with”
4. Accusative	7. Accusative	
5. Vocative	8. Vocative	

2. (Optional) Illustration of the different nuances of the Greek case:

Genitive: kind of time

John 3:2 [οὗτος ἦλθεν πρὸς αὐτὸν νυκτός.](#)

This man came to Him at night. (not day)

Dative: a point in time

Lk 12:20 [ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν.](#)

Fool, this night they are demanding your soul.

Accusative: duration of time

Matt 4:2 [νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα.](#)

Fasting for forty days and forty nights,

Examples

Matt 3:2 [ἤγγικεν](#) (he/she/it has drawn near) [γὰρ ἡ βασιλεία τῶν οὐρανῶν.](#)

Eph 5:19 Singing and making melody τῇ καρδίᾳ ὑμῶν (your) τῷ κυρίῳ.

Matt 8:16 ἐξέβαλεν (he/she/it cast out) τὰ πνεύματα λόγῳ.

(We have not learned the third declension, but from the article τὰ, what would you guess the case of πνεύματα to be?)

1John 5:3 For this is ἡ ἀγάπη τοῦ θεοῦ, that we would (continually) keep his commandments, and his commandments are not hard.
Should this be “love of God” (subjective genitive, God = the subject of love) or “love for God” (objective genitive, God = the object of love)?

Ro 1:17a For δικαιοσύνη θεοῦ is being revealed in it (i.e., gospel).

(Optional)

- Possessive genitive: “God's righteousness” (the righteousness that God has)
- Descriptive genitive: “the God kind of righteousness”
- Genitive of source: “the righteousness from God” (the righteousness that God bestows)
- Subjective genitive: “God's making right (his people)”
- Objective genitive: “God's being vindicated as righteous”

In the Hebrew tradition, God's righteousness is the way he acts, and notably the way he acts in maintaining the covenant. Such an idea was quite foreign to Greek thought. Clearly, the character of God is involved in the sense that what he does and provides must be in keeping with his nature. But just as clearly, the expression must go beyond this to include the activity of God. The gospel would not be the good news if it simply disclosed the righteousness of God. --

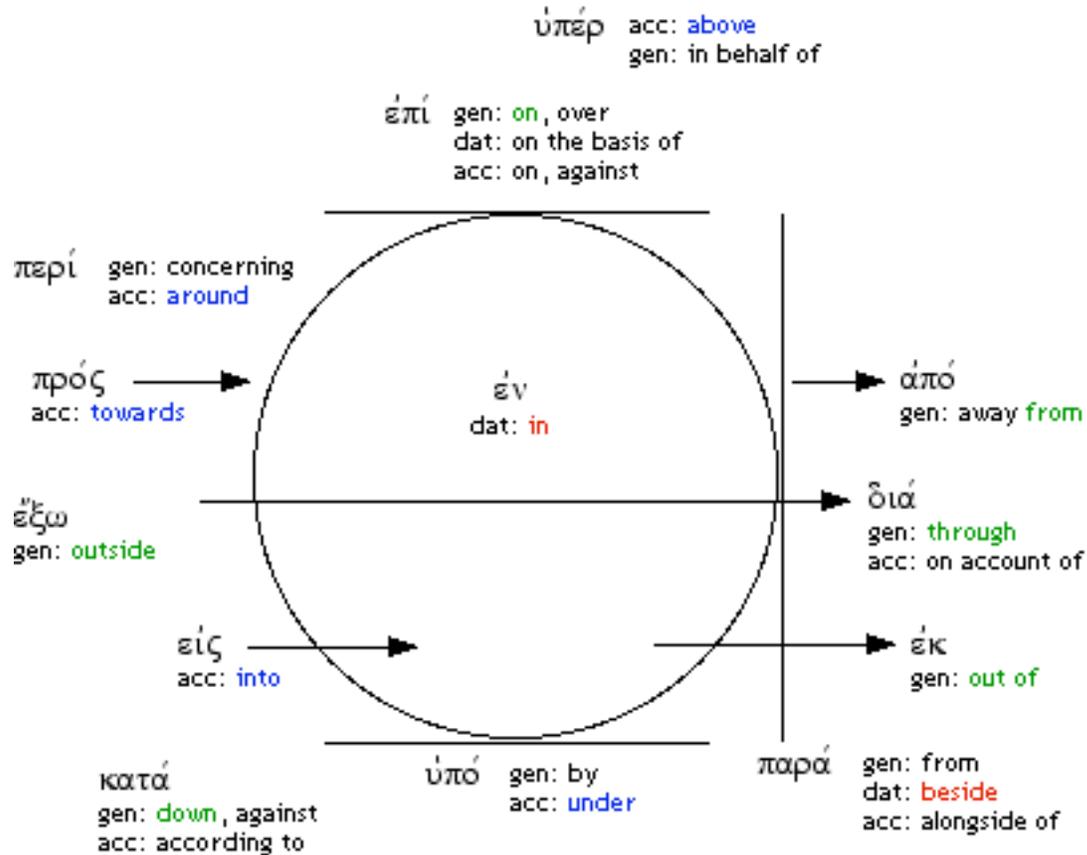
Expositor's Bible Commentary

Assignments

Vocabulary. Paradigms of ἔργον and φωνή. Exercise.

Lesson 5 Prepositions

1. A spatial diagram (2/3 of all major prepositions)



2. Forms – no inflection, but note:

a. elision: when a final vowel comes before another vowel

e.g., **διὰ ἐμοῦ** = **δι' ἐμοῦ** (John 14:6)

b. aspiration: when a stop comes before a rough breathing

e.g., **ἀπὸ ἀρχῆς** = **ἀπ' ἀρχῆς** (Matt 19:8)

ἀπὸ ὑμῶν = **ἀφ' ὑμῶν** (Matt 21:43)

c. when **ἐκ** comes before a vowel

e.g., **οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ** (Rom 2:29)

3. Prepositions and the Greek Case

- The meaning of a preposition depends on the case of its object.

- The case decides the function; the preposition defines it more clearly..

2Cor 6:2 **καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.**

At the acceptable time I heard you, and in the day of salvation I helped you.

4. Uses

a. Compound verbs

e.g., βάλλω = throw, ἐκβάλλω = throw out

3Jn 1:10 καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. (Note the repeating of preposition)

b. Prepositional phrases

- usually adverbial

- diagramming prepositional phrases

(see <http://chioulaoshi.org/BG/Diagrams/diagramming.html>)

Examples

Rev. Chiu's New Year sermon outline:

1. Past: Without Christ (Eph 2:12) χωρὶς Χριστοῦ

2. Present: In Christ (2Cor 5:17) ἐν Χριστῷ

3. Future: With Christ (Phil 3:12) σὺν Χριστῷ

New Testament books:

• Κατὰ Μαθθαῖον, Κατὰ Μᾶρκον, Κατὰ Λουκᾶν, Κατὰ Ἰωάννην

• Πρὸς Ῥωμαίους, Πρὸς Κορινθίους Α΄, ... Πρὸς Ἑβραίους

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Phil 4:4 Χαίρετε (rejoice!) ἐν κυρίῳ πάντοτε (always).

Matt 1:23 Ἐμμανουήλ (עִמָּנוּאֵל) = μεθ' ἡμῶν ὁ θεός.

Rom 8:31 εἰ (if) ὁ θεὸς ὑπὲρ ἡμῶν, τίς (who) καθ' ἡμῶν;

Rom 11:36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα (all).

Assignments

Vocabulary. Exercise.

Lesson 6 Adjectives

I. Forms

- all 3 genders (convention in lexicon: ἀγαθός, -ή, -όν) (for agreement)
- the 2-1-2 and 2-2 paradigms (85% of adjectives in NT are 2-1-2)

II. Uses

1. Three functions: attributive, predicate, substantival
 - attributive: He is a good man. (agreement)
 - predicate: The man is good. (agreement)
 - substantival: The good, the bad and the ugly.
2. Two positions: attributive vs predicate (i.e., articular vs anarthrous)
Usually (but not always):
 - attributive position = attributive/substantival functions
 - predicate position = predicate function
3. The first vs second attributive
The 1st attributive position: article + adjective + noun
e.g., ὁ ἀγαθὸς ἄνθρωπος
The 2nd attributive position: article noun + article adjective
e.g., ὁ ἄνθρωπος ὁ ἀγαθός
4. μου vs ἐμός
τὰς ἐντολάς μου = τὰς ἐμὰς ἐντολάς = τὰς ἐντολάς τὰς ἐμὰς

III. (Optional) Degrees

a. Forms

- regular: add endings
comparative: -τερος, -α, -ον (e.g., πρεσβύτερος elder)
- superlative: -τατος, -η, -ον (or -ιστος, -η, -ον)
- irregular but common: πλείων, μείζων, μάλλον

b. Uses

- 2 constructions of comparison: ablative or conjunction ἢ ("than")
e.g., John 3:19; 21:15
- the superlative form was on its way out,
 - * replaced by comparative or positive: e.g., Matt 22:38; 1Cor 13:13
 - * elative: "very", e.g., Luke 16:10

Examples

Three ways of saying "eternal life" are found in John's writings:

1. ζῶν ἀιώνιον (John 3:16 etc, cf. 1John 5:13)
2. τὴν ἀιώνιον ζωὴν (John 17:3)

3. τὴν ζωὴν τὴν αἰώνιον (1John 1:2, 25)

Translate the sentence; for each underlined word, parse and identify its function.

John 10:11 Ἐγὼ εἰμι ὁ ποιμὴν (shepherd) ὁ καλός.

1Cor 10:13 πιστός δὲ ὁ θεός.

1John 2:18 γινώσκομεν (we know) ὅτι ἐσχάτη ὥρα ἐστίν.

1John 5:13 Ταῦτα ἔγραψα (I wrote) ὑμῖν ἵνα εἰδῆτε (you may know) ὅτι ζωὴν ἔχετε αἰώνιον.

John 5:21 ὁ πατὴρ (father) ἐγείρει (raises) τοὺς νεκρούς.

Rom 7:12 ὁ νόμος ἅγιος καὶ ἡ ἐντολὴ ἅγια καὶ δικαία (righteous) καὶ ἀγαθή.

Mark 10:18 οὐδεὶς (no one) ἀγαθὸς εἰ μὴ εἷς (one) ὁ θεός.

Assignments

Vocabulary. Paradigm of ἀγαθός. Exercise.

There is really no new forms to learn, since you have already learned the inflection of the 1st and 2nd declensions. Instead, concentrate on the uses of the adjectives.

Lesson 7 Pronouns

I. Introduction

- pronoun = a word that replaces a noun (antecedent)
- most frequent:
 - Personal pronouns (I, you, he...) 10,779
 - Demonstrative pronouns (this, that) 1652
 - Relative pronouns (who, which) 1551
- gender & number: agreement with antecedent
- case: determined by function
- e.g., God is good. I love him.
This is my wife, whose name is Mary.

II. Forms

- First & second person pronouns
 - * no gender
 - * emphatic form in singular gen, dat, and acc
- Others are 2-1-2 (or 3-1-3)
 - * no case ending for neut nom/acc sg (just like the article)
 - * fem stem ending = **η** (just like the article)
 - * demonstrative stem vowel: **ου** or **αυ** (interchange)
- Be careful to distinguish
 - * demonstrative vs third person pronoun
 - * relative pronoun vs the article

III. Function/uses

- Emphatic uses: 1) explicit/redundant, 2) emphatic form, 3) word order
- The 3 uses of **αὐτός**:
 - * regular pronoun (“he/she/it”)
 - * intensive (“self”): always anarthrous
 - * identical (“same”): always articular
- Demonstrative pronoun vs demonstrative adjective
- Relative pronouns
 - * case determined by: 1) function, 2) attraction
 - * diagramming a relative clause
(see <http://chioulaoshi.org/BG/Diagrams/diagramming.html>)

Examples/Illustration

1. Emphatic uses

Mark 1:8 ἐγὼ ἐβάπτισα (I baptized) ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει (he/she/it will baptize) ὑμᾶς ἐν πνεύματι ἁγίῳ.

Luke 4:6 σοὶ δώσω (I will give) τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν. (ἅπας: a strengthened form of πᾶς, "all")

2. The 3 uses of αὐτός:

2John 1:6 αὕτη ἡ ἐντολή ἐστίν, ... ἵνα ἐν αὐτῇ περιπατήτε (you walk).
Can you distinguish these similar forms?

Rev 21:3 αὐτός ὁ θεὸς μετ' αὐτῶν ἔσται (he/she/it will be).

John 3:28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε (you testify) ὅτι εἶπον (I said) ὅτι οὐκ εἰμι ἐγὼ ὁ Χριστός.

Mark 14:39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον.
(ἀπελθὼν προσηύξατο = he went away and prayed)

Heb 13:8 Ἰησοῦς Χριστὸς ἐχθὲς (yesterday) καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰῶνας. (εἰς τοὺς αἰῶνας = into the ages = forever)

Luke 10:7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε (remain!).

3. (Optional) Relative pronouns

1Cor 15:10 χάριτι (by grace) δὲ θεοῦ εἰμι ὃ εἰμι.

1Cor 15:1-2 Γνωρίζω (I make known) δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον
ὃ εὐηγγελισάμην (I proclaimed) ὑμῖν,
ὃ καὶ παρελάβετε (you received),
ἐν ᾧ καὶ ἐστήκατε (you have stood),
δι' οὗ καὶ σώζεσθε (you are saved).

John 4:14 ὅς δ' ἂν πίη
ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ, [will never ever thirst],
ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ [will become a spring of water ...]
But whoever would drink
out of the water which I shall give to him will never ever thirst,
but the water which I shall give to him will become a spring of water ...
Note “the water which I shall give to him” occurs twice. Why is the case
different?

Eph 6:17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε
καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ.
And take the helmet of salvation
and the sword of the Spirit, which is the word of God.
So, which one is the word of God -- the sword or the Spirit?

Matt 1:16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας,
ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.
And Jacob fathered Joseph, the husband of Mary,
out of whom Jesus was born, who is called Christ.
So, who is the “whom” referring to? Joseph or Mary?

The genealogy regularly emphasize the male who fathers a child (“... fathered ...” 39 times in vv.1-16a), but in v.16b Matthew emphasizes that Mary is the biological parent “of whom” Jesus was born. Furthermore, the passive “was born” -- the only passive among the 40 occurrences of “to father” in the genealogy -- prepares for Matthew's emphasis upon divine action in the conception and birth of Jesus (vv.18-25). –BBG p.108

Assignments

Vocabulary. Paradigms. The 3 uses of αὐτός. Exercise.

The only paradigm to memorize is the first and second person pronouns. The others are just regular 2-1-2, which you have already learned.

(The interrogative and indefinite pronouns are 3-1-3. Ignore them for now.)

Lesson 8 Third Declension

I. Introduction

- Review definition of the 1-, 2-, 3-declensions (Noun Rule 1)
- Noun Rules: review rules 1-6; new: rules 7 & 8.

II. Case Endings

- 3-dec has its own set of case endings (but many same or similar)
- it is very important that you memorize the gen sg too (to get stem)
e.g., memorize σάρξ, σαρκός, ἥ (thus stem = σαρκ-)
- a walk-through of paradigms: σάρξ

III. Major classes

1. Mute stems

- velar stems: σάρξ
- dental stems: χάρις

2. Liquid stems (-ν and -ντ)

- ν stems: αἰών, τισ, εἶς
- ντ stems: πάς

3. Syncopated stems (-ερ): πατήρ, ἀνήρ

4. Neuter -ματ stems: ὄνομα

5. Neuter -εσ stems: ἔθνος [24]

6. Consonantal ι stems: πίστις

7. Digamma stems (-ευ and -ου)

- ευ stems: βασιλεύς [12]
- ου stems: νοῦς [not in our vocabulary]

IV. Gender

- all nouns of -ματ and -εσ stems are neuter
- all nouns of consonantal ι stems are feminine
- all nouns of -ευ stems are masculine
- for others, you must memorize gender of every noun. (The article is your friend!)

Examples

John 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο (he/she/it became).

John 1:26 ἐγὼ βαπτίζω (I baptize) ἐν ὕδατι.

John 4:17 οὐκ ἔχω ἄνδρα.

John 10:30 ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν.

John 5:43 ἐγὼ ἐλήλυθα (I have come) ἐν τῷ ὀνόματι τοῦ πατρός μου.

Matt 12:27 οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν (they cast out);

Luke 18:2 κριτῆς (a judge) τις ἦν ἐν τινι πόλει.

1Cor 9:22 τοῖς πάσιν γέγονα (I have become) πάντα, ἵνα πάντως (by all means) τινάς σώσω (I might save).

Jas 2:24 ἐξ ἔργων δικαιούται (he/she/it is justified) ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

Memorization (Optional)

2Cor 13:14 (GNT 13:13) Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία (fellowship) τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

Assignments

Vocabulary. Master Case Ending Chart and the 8 Noun Rules. Exercise (8, and the remaining part of Exercise 7).

Go over the paradigms of classes 1-4 and 6 (e.g., σάρξ, χάρις, εἷς, πᾶς, πατήρ, ἀνὴρ, ὄνομα, πίστις). Do not try to memorize them. Instead, see how the master chart and rules are applied. Concentrate on recognition.

For paradigms of classes 5 and 7, ignore them for now. Come back when you learn new vocabulary: e.g., βασιλεύς in lesson 12, ἔθνος in 24.

Lesson 9 The Article

This lesson introduces some important functions of the Greek article.

1. As Personal Pronoun (especially in ὁ δὲ construction)

John 4:32 ὁ δὲ εἶπεν αὐτοῖς. But he said to them.

2. As Function Marker (Recall the role of article in adjectives, Lesson 6)

- a. Marking a phrase as substantive

Matt 5:15 πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. To all who are in the house.

Rom 9:25 καλέσω τὸν οὐ λαόν μου λαόν μου.

Literally, I shall call the not-my-people my people.

- b. Marking a phrase as attributive

Rom 8:39 (... will be able to separate us from)

τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

... the love of God which is in Jesus Christ our Lord.

Rom 8:3 (God, sending his own son in the likeness of the flesh of sin and for sin, condemned) τὴν ἀμαρτίαν ἐν τῇ σαρκί.

Would it be the same if Paul had written τὴν ἀμαρτίαν τὴν ἐν τῇ σαρκί ?

3. Subject or Predicate Nominative (PN)?

Priority: (1) Pronoun, (2) Proper name, (3) Articular noun, (4) Word order (if both articular), (5) Context (if both anarthrous).

John 20:31 Ἰησοῦς ἐστὶν ὁ χριστός.

Matt 3:17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός.

1Cor 15:56 τὸ δὲ κέντρον (sting) τοῦ θανάτου ἡ ἀμαρτία,
ἡ δὲ δύναμις (power) τῆς ἀμαρτίας ὁ νόμος.

1Cor 12:3 οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν
πνεύματι ἁγίῳ. (δύναται εἰπεῖν = is able to say)

John 5:27 ὅτι υἱὸς ἀνθρώπου ἐστίν.

John 1:1c καὶ θεὸς ἦν ὁ λόγος.

a. Jehovah Witness/Arianism: “and the word is a god.” Is it correct?

(Colwell’s Rule: A pre-verbal definite PN is usually anarthrous.)

b. Would it be the same if John had written καὶ ὁ λόγος ἦν ὁ θεὸς ?

c. Would it be the same if John had written καὶ ὁ λόγος ἦν θεὸς ?

4. The Granville Sharp Rule (TSKS construction)

TSKS: the-substantive-καί-substantive

Conditions: both nouns (1) personal, (2) singular, (3) non-proper

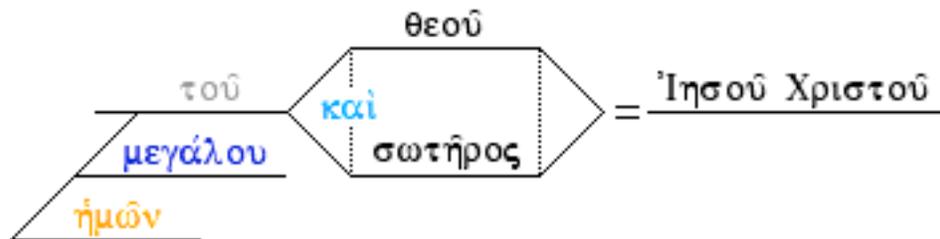
Titus 2:13 (While we wait for the blessed hope and the glorious appearing) of our great God and Savior Jesus Christ.

τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Issue: Are we talking about one or two persons here? i.e.,

“our great God, and Savior Jesus Christ” (two persons)

or “our great God and Savior, Jesus Christ” (one person)



Assignments

Vocabulary. Study and take the midterm.

No Exercise for this lesson. Most of the materials covered here are for the Intermediate level course. You will NOT be expected to master them.

Lesson 10 Present Middle/Passive Indicative

I. Review (Lesson 3)

- Voice: active, passive, middle
- Present Active Indicative: 1pp + ο/ε + primary active personal endings

II. Present Middle/Passive Indicative

- 1pp + ο/ε + primary middle/passive personal endings
- Paradigm of λύω
Note the form of 2nd sg λύῃ: λυ + ε + σαι = λυεσαι = λυεαι = λυῃ = λυῃ
(intervocalic sigma drops off, εα contracts to η, and iota subscripts)
- In the present, middle and passive share the same form
- meaning: I loose for myself, I am loosed, etc.
- parsing: tense, voice, mood, person, number, lexical form, inflected meaning

III. Deponent

- mid/pas in form, but active in meaning (no active form)
- ex. ἔρχομαι (I go/come), δύναμαι (I am able), γίνομαι (I become)
- parsing: say “deponent” instead of “middle/passive”
- some peculiarity of δύναμαι:
this verb does not use the thematic vowel (ο/ε); it uses α throughout:
δύναμαι, δύνασαι or δύνῃ, δύναται, δυνάμεθα, δύνασθε, δύνανται

IV. Functions of the Present tense

(Remember the aspect of the present tense is **linear**)

1. Progressive/Iterative/Customary (“continually”, “repeatedly”, “regularly”)
2. Gnostic/General (to state a general or timeless fact)
3. Historical/Dramatic (frequently used in narrative to portray a past event vividly)

V. (Optional) Functions of the Greek Middle

0. The vast majority of middle forms you will meet are deponent.
1. Direct (Reflexive): e.g., to clothe oneself, to wash oneself
Matt 27:5 ἀπήγατο. He hanged himself.
2. Indirect (Benefactive, Self-interest): for oneself
Jas 4:3 You ask (αἰτεῖτε) and do not receive because you ask (αἰτεῖσθε) wrongly.
(Note the first “ask” is active and the second middle)
3. Causative: e.g., to get oneself washed
1Cor 6:11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε.
But you got yourselves washed, you were sanctified, you were justified.
Note the first verb is in the middle, while the last two passive.
It seems to imply: while sanctification and justification is done by God, the

washing away of sin, though done by God, involves our willing participation.

4. Deliberative: e.g., to deliberate with oneself, to agree with one another
Luke 14:31 He will first take counsel (βουλεύσεται) if he is able...

Examples

Mark 3:20 Καὶ ἔρχεται εἰς οἶκον.

Mark 10:26 τίς δύναται σωθῆναι (to be saved);

Matt 3:14 ἐγὼ χρείαν (need) ἔχω ὑπὸ σοῦ βαπτισθῆναι (to be baptized),
καὶ σὺ ἔρχῃ πρός με;

Mark 4:1 συνάγεται πρὸς αὐτὸν ὄχλος.

Memorization

John 14:6 ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ. οὐδεὶς ἔρχεται
πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

Assignments

Vocabulary. Paradigm. Exercise. Memorize John 14:6.

Lesson 11 Contract Verbs

I. Introduction

- Contract verbs = verbs whose final stem vowel is **α, ε, or ο**
- Contraction occurs between the final stem vowel and **ο/ε**
- Contraction occurs in the present and imperfect only

II. Contraction rules

- Five major rules, 3 minor
- An alternative set of rules for your reference

III. Paradigms: **ἀγαπάω, ποιέω, πληρόω** (see [paradigm](#))

- Note: lexical form (uncontracted) ≠ 1s act form (contracted)
- Note: **ἀγαπᾶ, πληροῖ** can be either 3s act or 2s m/p
- Most frequent **α-, ε-, ο-** contract verbs (50+ in GNT):
 - α-contract:** ἀγαπάω, γεννάω, ἐρωτάω, ἐπερωτάω
 - ε-contract:** ποιέω, ζητέω, λαλέω, τηρέω
 - ο-contract:** πληρόω

Examples

Mark 2:7 **τί οὗτος οὕτως λαλεῖ**;

John 21:15 **ἀγαπᾶς με πλέον τούτων**;

Rom 7:19 **οὐ γὰρ ὃ θέλω** (I want) **ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω** (I practice). ([Diagramming](#) the sentence will help.)

Memorization

Matt 6:33a **ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ**. (This is actually an imperative, but it has the same form as the indicative. Is there any significance of the tense used?)

Composition

Jesus loves me, this I know, for the bible tells me so.

Assignments

Vocabulary. The major contraction rules. Paradigms. Exercise. Memorize Matt 6:33a.

Lesson 12 Future Active/Middle Indicative

I. Forming the Future Active/Middle Indicative

Future Active Indicative: 2pp + σ + ο/ε + primary active endings

Future Middle Indicative: 2pp + σ + ο/ε + primary middle endings

- Tense stem: 2nd principal part (i.e., Future act/mid tense stem)
- Tense formative (TF): σ (or εσ for Liquid Future)
- Paradigm of λύω
- Paradigm of εἰμί (middle form; most future middles are deponent)

II. Special cases

1. Mute stem verbs: Recall the Square of Stops

Ex. βλέψω, συνάξω

2. Contract verbs: the final stem vowel lengthens before TF

(Lengthening: α and ε lengthen to η, and ο to ω)

Ex. ἀγαπήσω, ποιήσω, πληρώσω

3. Liquid verbs:

- The normal way of looking for σ to identify the future won't work.
- TF = εσ (essentially ε). Will look like ε-contract (ε + ο/ε).
- Paradigm of μένω
- How do you tell liquid or ε-contract? Lexical form.

III. Functions

1. Predictive Future: e.g. John 11:48

2. Imperative Future: e.g. Mark 12:30

3. (Optional) Deliberative Future ("Should we?" "How can we?"):

Rom 6:2 οἵτινες ἀπεθάνομεν (died) τῇ ἀμαρτία, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

Examples

John 11:48 πάντες πιστεύουσιν εἰς αὐτόν.

Luke 10:28 τοῦτο ποίει (do!) καὶ ζήση.

Matt 4:10 κύριον τὸν θεὸν σου προσκυνήσεις.

2Cor 6:16 ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου λαός.

Jn 14:16 (I will ask the Father, and He will give you another Comforter, so that He may abide with you forever,
v.17 the Spirit of truth, whom the world cannot accept, because it does not see Him, nor know Him. But you know Him,)

ὅτι παρ' ὑμῶν μένει καὶ ἐν ὑμῶν ἔσται.

What is the significance of the tenses here? Should μένει be μενεῖ?

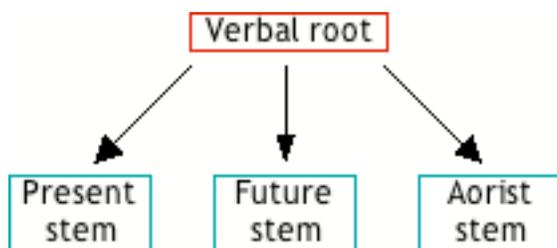
Memorization

Mk 12:30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου
ἐξ ὅλης τῆς καρδίας σου
καὶ ἐξ ὅλης τῆς ψυχῆς σου
καὶ ἐξ ὅλης τῆς διανοίας (mind) σου
καὶ ἐξ ὅλης τῆς ἰσχύος (strength) σου.

Assignments

Vocabulary. Paradigms. Exercise. Memorize Mark 12:30a.

Lesson 13 Verbal Roots



I. Root vs Stem

1. Root = the most basic form of a verb

Stem = the basic form of a verb in a particular tense

2. Different tense stems are formed from the verbal root (not from the present stem).

3. The present stem is the most “irregular” tense stem.

II. Major patterns of tense stems

Pattern 1. Verbal root = Present tense stem (~80% of verbs)

a. Roots ending in *ι/υ* (e.g., λύω, future λύσω)

b. Roots ending in a stop (e.g., βλέπω, future βλέψω) (έχω, future έξω¹)

c. Contract verbs (e.g., ποιέω, future ποιήσω)

d. Liquid verbs (e.g., μένω, future μενῶ)

Pattern 2. The *ιζω/αζω* and *ασσω* verbs (roots ending in a stop)

a. *ιζω/αζω* verbs: roots ending in dental

e.g., βαπτίζω, future βαπτίσω (root βαπτιδ-)

b. *ασσω* verbs: roots ending in velar

e.g., κηρύσσω, future κηρύξω (root κηρυγ-)

Pattern 3. Double consonants: roots in single consonant

e.g., βάλλω, future βαλῶ (root βαλ-)

Pattern 4. Letter(s) added to form the present tense

a. iota (usually “metathesis” also occurs)

e.g., αρ- + ι = αρι = αιρ = αίρω, future ἄρω

b. (ι)σκ

e.g., ευρ- + ισκ = εύρίσκω, future εύρήσω [16]

c. nu

¹ Note for έξω: the root is σεχ-. In the present, the σ is replaced by rough breathing, which deaspirates before χ (σεχ- = έχω = έχω). In the Future, χσ = ξ, so no need to deaspirate: έξω.

e.g., *πίνω*, future *πίομαι* (root *πι-*) [15]

d. tau (roots ending in labial)

e.g., *κλέπτω*, future *κλέψω* (root *κλεπ-*) [not in our vocabulary]

Pattern 5. Different roots altogether (only a few)

Present	Future
<i>ἔρχομαι</i> (<i>ερχ-</i>)	<i>ἐλεύσομαι</i> (<i>ελευθ-</i>)
<i>λέγω</i> (<i>λεγ-</i>)	<i>ἐρῶ</i> (<i>φερ-</i>) (liquid future)
<i>ὀράω</i> (<i>ορα-</i>)	<i>ὄψομαι</i> (<i>οπ-</i>)
<i>ἐσθίω</i> (<i>εσθι-</i>)	<i>φάγομαι</i> (<i>φαγ-</i>) [20]
<i>φέρω</i> (<i>φερ-</i>)	<i>οἴσω</i> (<i>οι-</i>) [20]

Examples

Matt 13:41 *ἀποστελεῖ* ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ.

Mark 16:17 ἐν τῷ ὀνόματί μου δαιμόνια *ἐκβαλοῦσιν*, γλώσσαις *λαλήσουσιν* καινῶς (new).

Acts 1:11 οὗτος ὁ Ἰησοῦς ... οὕτως *ἐλεύσεται*.

Matt 5:8 μακάριοι οἱ καθαροὶ (pure) τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν *ὄψονται*.

Rom 8:31 Τί οὖν *ἐροῦμεν* πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

Assignments

Vocabulary. Exercise.

Memorize the root along with the lexical form for verbs!!

Lesson 14 Imperfect Indicative

I. Forming the Imperfect

Imperfect Active Indicative: augment + 1pp + ο/ε + secondary active endings

Imperfect Mid/Pas Indicative: augment + 1pp + ο/ε + secondary m/p endings

- Using secondary endings (we've now learned all 4 sets of personal endings)
- Paradigm of λύω
- Paradigm of εἰμί (mostly active form, 1s deponent)
- Paradigms of contract verbs
- Note: using 1pp (i.e., present tense stem) (therefore usually not listed in lexicon)
 - ◇ middle and passive share same form (just like the present tense)
 - ◇ same deponency as the present tense

II. Augment

- How to form augment:

1. If verb begins with consonant, augment = ε. Ex. λύω, impf = ἔλυον
2. If verb begins with vowel, augment = vowel lengthening
 - a. α and ε lengthen to η, and ο to ω. Ex. ἀκούω, impf = ἤκουον
 - b. αι and ει lengthen to η, and οι to ω. Ex. αἰτέω, impf = ἤτουν [18]
 - c. αυ and ευ lengthen to ηυ or no change. Ex. εὕρισκω, impf = εὔρισκον [16]

- Compound verb: augment after prepositional prefix, before verb stem

Ex. ἐπερωτάω, impf = ἐπηρώτων.

If the preposition ends in a vowel, it either drops or stays put (never contracts):

Ex. ἀποθνήσκω, impf = ἀπέθνησκον (ἀπό drops final ο) [16]

περιπατέω, impf = περιεπάτουν (περί keeps final ι)

Ex. ἐκβάλλω, impf = ἐξέβαλον (κ changes to ξ before vowel)

III. Functions

(Remember the aspect of the imperfect is linear; standard parsing: "was/were -ing")

1. Progressive/Durative/Iterative/Customary ("kept on", "used to")
2. Ingressive/Inceptive ("began to")
3. (Optinal) Conative ("attempted to", "could almost")

Gal 1:13 ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν.
I repeatedly persecuted God's church and tried to destroy it

Examples

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος.

The author chose the imperfect tense to tell us that the existence of the Word was not a "point" in the beginning of history, but a continuous existence beyond time.

Mark 15:39 οὐκ ἐπίστευον εἰς αὐτόν.

How do you know this is 1s or 3p? Only context can decide.

Luke 5:27-28 εἶπεν αὐτῷ, ἀκολούθει μοι. ... ἠκολούθει αὐτῷ.

(ἀκολούθει = present active imperative 2nd sg of ἀκολουθέω. The context is Jesus' calling Levi, the tax collector.)

John 11:5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

John 5:16 καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. (The lexical form is διώκω, "I persecute")

Memorization

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Assignments

Vocabulary. Paradigms. Exercise. Memorize John 1:1.

Lesson 15 First Aorist Active/Middle Indicative

I. Introduction: First vs Second aorist

- English analogy: work/worked, but teach/taught
- Majority of Greek verbs are first aorist

II. Forming the First Aorist Active/Middle Indicative

First Aorist Active Indicative: augment + 3pp + **σα** + secondary active endings

First Aorist Middle Indicative: augment + 3pp + **σα** + secondary middle endings

- Tense stem: 3rd principal part (i.e., aorist act/mid tense stem)
- Tense formative (TF): **σα** (or **α** for Liquid verbs)
- No connecting vowel
- Notes on the secondary endings:
 - No ending in 1s (thus 1s ≠ 3p, unlike imperfect); 3s = **σε** (thus 1s ≠ 3s)
- Paradigm of **λύω**

III. Special cases (what affects the future also affects the first aorist)

1. Mute stem verbs: e.g. **ἔβλεψα** (I saw)
2. Contract verbs: e.g. **ἠγάπησα** (I loved)
3. Liquid verbs: TF = **α** (rather than **σα**)
 - Paradigm of **μένω**
 - Thus, if 1pp = 3pp, then in 3s active, aorist = imperfect, e.g., **ἐγείρεν**
 - Liquid aorists are usually 1-aorist, exception: **ἔβαλον** (I received) [16]

IV. Functions

(Remember the aorist's aspect is "undefined", closest to Chinese language.)

The aorist tense has often been mishandled by both scholars and preachers. Aorist verbs too frequently are said to denote once-for-all action when the text has no such intention. --Schreiner, Basics of Biblical Greek p.197)

1. Punctiliar/Summary: Rom 6:10 ("died"), Rev 20:4 ("reigned")
2. Ingressive ("began to"): John 1:14 ("dwelled")
3. Futuristic/Proleptic: Rom 8:30 ("glorified")
4. Gnostic: 1Pet 1:24 ("The grass withers and the flower falls off")

Examples

Acts 16:32 **καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου.**

John 4:40 **καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.**

John 3:34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ.

John 3:16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον.

Explain the tense -- Does John mean that God loved people only in the past?

(Optional) Matt 3:17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Explain the tense. (The lexical form is εὐδοκέω, "I take pleasure")

Composition

Gen 1:1 In the beginning God made the heaven and the earth.

Memorization

1John 4:19 ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

Assignments

Vocabulary. Paradigm. Exercise. Memorize 1John 4:19.

Lesson 16 Second Aorist Active/Middle Indicative

I. Review: First vs Second aorist

II. Forming the Second Aorist Active/Middle Indicative

Second Aorist Active Indicative: augment + 3pp + ο/ε + secondary active endings

Second Aorist Middle Indicative: augment + 3pp + ο/ε + secondary middle endings

- Will look like the Imperfect (the only diff: tense stem)

- Paradigm: ἔλαβον

- Notes on some "irregular" second aorists (see Vocab)

III. First and Second Class Conditionals

Examples

Mark 1:34 δαιμόνια πολλὰ ἐξέβαλεν.

Mark 7:17 εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου.

Gal 2:19 ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον.

John 6:26 ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε (you ate) ἐκ τῶν ἄρτων.

(Is there any significance of the tenses used?)

Memorization

John 1:14a Καὶ ὁ λόγος σὰρξ ἐγένετο.

Assignments

Vocabulary. Paradigm. Exercise. Memorize John 1:14a.

Lesson 17 Aorist and Future Passive

1. These two use the same tense stem: 6th pp

(aor pas is the 6th form in lexicon; fut pas not listed as separate form)

2. Forms

First aorist passive indicative: augment + 6pp + **θη** + secondary active endings

Second aorist passive indicative: augment + 6pp + **η** + secondary active endings

First future passive indicative: 6pp + **θησ** + **ο/ε** + primary mid/pas endings

Second future passive indicative: 6pp + **ησ** + **ο/ε** + primary mid/pas endings

Notes:

- TF is actually **θε**, which lengthens to **θη**

(θη points to 6th pp, very recognizable, exception: **θε** contract,

eg: **ἀκολουθέω**, fut: **ἀκολουθήσω**, aor: **ἠκολούθησα**)

- Notice the aorist passives use active endings (very weird)

- The aor pas 3p uses the alternate ending **σαν** (instead of the usual **ν**)

- Paradigms of **λύω**, **γράφω**, **ἀποστέλλω**

3. About **θ** in the TF

- verbs ending in a stop: aspirate (English: p -> ph, c -> ch, t -> th)

πβφ + **θ** = **φθ** **κγχ** + **θ** = **χθ** **τδθ** + **θ** = **σθ**

eg, **συνάγω**, aor pas: **συνήχθην**; **βαπτίζω**, aor pas: **ἐβαπτίσθην**

- Contract verbs: eg, **γεννάω**, aor pas: **ἐγεννήθην**

- Lots of odd things happen before **θ**: (Don't try to memorize these)

◇ Some add **σ** before **θ**: eg, **ἀκούω**, aor pas: **ἠκούσθην**

◇ Some add **ε** before **θ**: eg, **εὐρίσκω**, aor pas: **εὐρέθην**

λέγω, aor pas: **ἐρρέθην** (**φερ-**, **ρ** doubled in addition to adding **ε**)

◇ Some add **η** before **θ**: eg, **θέλω**, aor pas: **ἠθελήθην** (note also **η** augment)

◇ Some lose **ν**: eg, **κρίνω**: **ἐκρίθην**; **ἀποκρίνομαι**: **ἀπεκρίθην**

◇ Some lose **σ**: eg, **σώζω**: **ἐσώθην**; **διδάσκω**: **ἐδιδάχθην**

◇ Some stems ablaut: eg, **βάλλω**: **ἐβλήθην**; **καλέω**: **ἐκλήθην**

λαμβάνω: **ἐλήμφθην**; **πίνω**: **ἐπόθην**; **ἀποκτείνω**: **ἀπεκτάνθην**

Examples

Isa 9:6 (LXX 9:5) **ὅτι παιδίον** (child) **ἐγεννήθη** ἡμῖν.

Luke 2:21 **καὶ ἐκλήθη** τὸ ὄνομα αὐτοῦ Ἰησοῦς.

1Cor 15:5 **καὶ ὅτι ὤφθη Κηφᾶ εἶτα** (then) **τοῖς δώδεκα.**
(This verb in the passive means "appear")

Mt 5:4 **μακάριοι οἱ πενθοῦντες** (mourning), **ὅτι αὐτοὶ παρακληθήσονται.** (The lexical form is **παρακαλέω**, "I comfort")

5:6 **μακάριοι οἱ πεινῶντες** (hungering) **καὶ διψῶντες** (thirsting) **τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.** (The lexical form is **χορτάζω**, "I feed")

5:7 **μακάριοι οἱ ἐλεήμονες** (merciful), **ὅτι αὐτοὶ ἐλεηθήσονται.** (The lexical form is **ἐλέεω**, "I show mercy")

5:9 **μακάριοι οἱ εἰρηνοποιοί** (peacemakers), **ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.**
Max Zerwick calls these "theological passive". Or, "divine passive". "In English the passive voice is often considered a sign of weak style, but in Greek it can be a clear signal that God is at work." --J. Ramsey Michaels, BBG p.207

Memorization

Mark 16:6b **ἠγέρθη, οὐκ ἔστιν ὧδε.**

Assignments

Vocabulary. Paradigm of **λύω**. Exercise. Memorize Mark 16:6b.

Lesson 18 Perfect indicative

I. Forming the Perfect indicative

A. First Perfect:

First Perfect Active: redup + 4pp + **κα** + primary active endings

First Perfect Mid/Pas: redup + 5pp + primary mid/pas endings

- the redup makes perfect very recognizable

- the 4pp will look similar to 3pp, except 3p ending is **νσι**

(ie, 3s ending is -, instead of **ι**, and the TF is **κε** instead of **κα**)

- Paradigm of **λύω**

B. Second Perfect:

- TF is **α** (rather than **κα**)

- there are only a few in NT, so just memorize them

II. Reduplication:

1. Consonantal: **λυ** -> **λελυ**

- the consonant doubled, and then separated by **ε**

- if consonant = aspirated stop, it becomes unvoiced (**φ** -> **π**, **χ** -> **κ**, **θ** -> **τ**)

eg, **φιλέω** -> **πεφίληκα**, **χαρίζομαι** -> **κεχάρισμαι**

2. Vocalic: **ἀγαπάω** -> **ἠγάπηκα** (lengthening, just like augment)

3. Consonant cluster: vocalic reduplication, eg, **γινώσκω** -> **ἔγνωκα**

4. Compound verb: **ἐκβάλλω** -> **ἐκβέβληκα**

III. Some notes on the 5pp:

- No TF, no CV: stem + ending directly

so the final stem consonant is often altered, esp a stop: (Don't try to memorize these)

a. Before **μ** (eg. **-μαι**, **-μεν**, **-μεθα**, **-μην**):

labial (**π β φ**) + **μ** = **μμ** (eg. **γράφω** -> **γέγραμμαι**)

velar (**κ γ χ**) + **μ** = **γμ** (eg. **διώκω** -> **δέδιωγμαι**)

dental (**τ δ θ**) + **μ** = **σμ** (eg. **πείθω** -> **πέπεισμαι**)

b. Before **σ** (eg. **-σαι**, **-σθε**, **-σο**):

labial (**π β φ**) + **σ** = **ψ** (eg. **γράφω** -> **γέγραψαι**, but **γέγραψθε**)

velar (**κ γ χ**) + **σ** = **ξ** (eg. **διώκω** -> **δεδίωξαι**, but **δεδίωχθε**)

dental (**τ δ θ**) + **σ** = **σ** (eg. **πείθω** -> **πέπεισαι**, **πέπεισθε**)

c. Before dental (eg. **-ται**, **-τε**, **-το**):

labial (**π β φ**) + dental = unvoiced labial + dental (eg. **γράφω** -> **γέγραπται**)

velar (**κ γ χ**) + dental = unvoiced velar + dental (eg. **διώκω** -> **δέδιωκται**)

dental (**τ δ θ**) + dental = **σ** + dental (eg. **επείθω** -> **πέπεισται**)

- Contract vowel still lengthens (even w/o TF): eg, **ἀγαπάω** -> **ἠγάπημαι**

IV. (Optional) Pluperfect

- it uses the perfect stems (4pp & 5pp) (thus not listed in lexicon)
- the connecting vowel is **ει**
- it uses the secondary endings, but the augment is optional (often dropped in NT)
- TF is **κ** for first pluperfect, and none for second pluperfect

V. Function: (often exegetically significant)

- Review the perfect aspect: action completed in past, on-going effect in present
eg. "Mom baked a cake" vs "Mom has baked a cake"
- Thus two senses: completion or resultant state (emphasis on one or the other)
- English has no exact equivalent, translation: use English Present and Perfect
eg. "as It is written" (**καθὼς γέγραπται**) -- it was written and it stands written
This translation emphasizes Scripture's abiding significance/application.
- Parsing: use English Perfect
- Special case: Perfect used as present: **οἶδα** (also **ἵστημι** [24])

VI. Questions with **οὐ** and **μή**

In Greek, if a question begins with a **οὐ**, it expects a positive answer.

1Cor 9:1 **οὐκ εἰμι ἀπόστολος**; (I am an apostle, am I not?)

If a question begins with a **μή**, it expects a negative answer.

1Cor 12:29 **μή πάντες ἀπόστολοι**; (All are not apostles, are they?)

Examples

John 19:30 **Τετέλεσται.**

(Lexical form = **τελέω**, "I finish". See Lesson 3 for the discussion on this verse.)

Mark 1:15 **πεπλήρωται ὁ καιρὸς.**

John 1:18 **Θεὸν οὐδεὶς ἑώρακεν.**

John 14:9 **καὶ οὐκ ἔγνωκάς με, Φίλιππε;**

Luke 5:32 **οὐκ ἐλήλυθα καλέσαι (to call) δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν** (repentance).

2Cor 12:9 **καὶ εἰρηκέν μοι, ἀρκεῖ σοι ἡ χάρις μου.**

(What is the significance of the tenses used?)

Memorization

Luke 7:50 εἶπεν δὲ πρὸς τὴν γυναῖκα, ἡ πίστις σου σέσωκέν σε.

Assignments

Vocabulary. Paradigm of λύω. Exercise. Memorize Luke 7:50b.

Lesson 19 The Present Participles

I. Introduction: Participles = verbal adjectives ("-ing")

- verb: tense (pres, aor, perf) + voice (act, mid, pas)
- adjective: case, number, gender
- infinite, ie no subject (no personal endings)
- no time significance in non-indicative system, only aspect
eg, present ptcp: so named because built on present tense stem (1pp)
Should be named "continuous participle"
- negation for non-indicative: μή
- 2 uses: adjectival + adverbial (adverbial always anarthrous)
eg, adj: The hiking man fell. adv: While hiking up the hill, I fell.

II. Form:

- Participle Morphemes
4 basic morphemes: ντ, σα/ισα, μεν, οτ
- Present Participles (Continuous Participles)
Active: 1pp + ο/ε + ντ + case endings (3-1-3)
Mid/Pas: 1pp + ο/ε + μεν + case endings (2-1-2)
- Paradigms of λύω and εἰμί
 - ◇ no case ending used for masc nom sg
Jn 9:25 ἐν οἴδᾳ ὅτι τυφλὸς ὢν ἄρτι βλέπω.
 - ◇ Note λύουσιν is either ind or ptcp (Context must determine)
 - ◇ Do not confuse the fem σα morpheme as aorist
Lk 9:35 φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, οὗτός ἐστιν ὁ υἱός μου.
- Parsing: tense, voice, mood=ptcp, case, num, gender, lexical, meaning

III. Function/Uses:

- 3 aspects: present, aorist, perfect (so no impf ptcp)
- Function: Adjectival or Adverbial?
 - (1) article, (2) context (which word is the ptcp modifying, if any?)
 - If adjectival: attributive, predicate, substantival?
 - If adverbial: temporal, means/manner, causal, concession, condition, purpose/result?
(Summary flowchart: http://faculty.bbc.edu/rdecker/documents/ptcp_cht.pdf)
- Translation
 - ◇ Adjectival: can translate as relative clause with who/which
(for substantival: add also "one" or "he", eg, the one who or he who)
 - ◇ Adverbial: can translate as dependent clause with when, because, though etc.
 - ◇ subject: technically none, but can use pronoun (found via agreement)

Examples/Illustrations

John 4:11 τὸ ὕδωρ τὸ ζῶν.

Parsing: present, active, participle, nominative/accusative, singular, neuter, ζάω, “living”

Function:

Step 1 – Adjectival or Adverbial? Adjectival (because of the article)

Step 2 – Attributive, predicate, or substantival? Attributive

(this is the 2nd attributive position: article noun + article adjective)

i.e., τὸ ζῶν describes τὸ ὕδωρ

Translation: the living water (significance of tense: continuous living)

John 6:50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων.

Parsing: pres, act, ptcp, nom, sg, masc, καταβαίνω, “coming down”

Function: Attributive, ὁ καταβαίνων describes ὁ ἄρτος

Translation: This is the bread which comes down from heaven.

Significance of tense: continuous coming down (not just a one time feeding)

John 6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

Parsing: pres, act, ptcp, nom, sg, masc, διδάσκω, “teaching”

Function: Temporal, διδάσκων modifies εἶπεν by indicating when he said it

Translation: He said these in a synagogue while he was teaching in Capernaum.

Significance of tense: continuous teaching (not just one lecture)

John 9:25 ἐν οἶδα ὅτι τυφλὸς ὢν ἄρτι (now) βλέπω.

Parsing: pres, act, ptcp, nom, sg, masc, εἰμί, “being”

Function: Concession, ὢν modifies βλέπω (he sees in spite of being blind)

Translation: One thing I know that, though I was blind, now I see. (continuously blind)

Matt 21:22 πιστεύοντες λήμψεσθε. (The context is about prayer)

Mark 9:17 ἤνεγκα (I brought) τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον (mute).

Rev 4:8 ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ (almighty), ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

Assignments

Vocabulary. Paradigm of λύω. Exercise.

Lesson 20 Other Participles

I. Form:

A. Aorist Participles (Undefined Participles)

First Aorist Participles

Active: 3pp + σα + ντ/σα + case endings (3-1-3)

Note case ending = ζ for masc nom sg (ντ drops, declined like πᾶς)

Middle: 3pp + σα + μεν + case endings (2-1-2)

Passive: 6pp + θε + ντ/ισα + case endings (3-1-3)

See paradigm of λύω

Second Aorist Participles

Active: 3pp + ο/ε + ντ/σα + case endings (3-1-3)

Middle: 3pp + ο/ε + μεν + case endings (2-1-2)

Passive: 6pp + ε + ντ/ισα + case endings (3-1-3)

See paradigms of λαμβάνω, γίνομαι, γράφω

Note: no augment (exception: εἰπών)

B. Perfect Participles

First Perfect Participles

Active: redup + 4pp + κ + οτ/υια + case endings (3-1-3)

Note case ending = ζ for both masc/neut nom sg

Mid/pas: redup + 5pp + μεν + case endings (2-1-2)

See paradigm of λύω

Second Perfect Participles: only 6 verbs in NT (no TF κ)

C. (Optional) Future Participles: only 12 times in NT

Paradigm of λύω: λύσων, λύσουσα, λύσον (same as present except TF σ)

II. Function: Additional Constructions

A. Genitive Absolute (clue: gen ptcp + subject shift)

- a noun or pronoun in the genitive case
- a genitive anarthrous participle (always)
- the entire construction at the front of a sentence (usually)
- the participle will usually (90%) be temporal

B. Periphrastic Construction: copulative verb (usually εἰμί) + participle

<u>εἰμί</u>	<u>participle</u>	<u>equivalent tense</u>
present	present	present
imperfect	present	imperfect
<u>future</u>	<u>present</u>	<u>future</u>
present	perfect	perfect
imperfect	perfect	pluperfect

Originally a periphrastic construction was used to emphasize the continuous force of the participle (which is why the aorist participle never occurs in this construction).

However, by the time of Koine Greek, this emphasis is often totally lost. In fact, Koine Greek normally uses a periphrastic construction for the third person plural, perfect middle/passive. -- BBG §30.10

Examples

John 20:29 μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

Luke 5:31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς.

Acts 19:2 εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες;

KJV: Have ye received the Holy Ghost since ye believed?

RSV: Did you receive the Holy Spirit when you believed?

When the aor ptcp is used adverbially it is one of the flexible syntactical constructions in Koine Greek. It can be used to indicate almost any type of adverbial clause... Some of the most heated arguments in the interpretation of the NT center around the meaning of an aor ptcp. There is probably no better example of such an argument than the ongoing debate about the correct understanding of the aor ptcp in Acts 19:2.

One of the common uses of the aor ptcp is to indicate an action that occurs before the action of the main verb... Pentecostals have used this [KJV] translation to support their claim that receiving the HS is an event distinct from and subsequent to believing in Christ. But traditional Protestant exegetes... Koine Greek frequently uses the aor ptcp to express action that is part of the action of an aorist finite verb... Believing and receiving the HS are both part of one experience. Most recent translations agree with this understanding and follow the RSV translation. --J. M. Everts, BBG p.251

Matt 7:29 ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

Mark 9:28 Καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἴδιαν ἐπηρώτων αὐτόν. (κατ' ἴδιαν = "privately", an idiom)

Rom 5:8 ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

Assignments

Vocabulary. Paradigms. Exercise.

Lesson 21 Infinitive

I. Introduction: Infinitive = verbal noun (“to –“)

- verb: tense (pres, aor, perf) + voice (act, mid, pas)
(infinite verb, i.e., no personal endings)
- noun: indeclinable, viewed as a singular neuter, case indicated by article, if any

II. Form: Infinitive = tense stem + infinitive morphemes

- Basic Infinitive Morphemes: active: **εν, ι, ναι**, mid/pas: **σθαι**
- Paradigm of **λύω**
 - ◊ no augment (exception: **εἰπεῖν**)
- Present infinitive of **εἰμί = εἶναι** (no aor form)
- Contract verbs: note the present, e.g., **ἀγαπᾶν** (not **ἀγαπᾶν**)
(the connecting vowel is not used, so the morpheme is **εν**, not **ειν**)
- Liquid verbs: in the aorist, **σ** drops before **ν**, e.g., **μειν + σαι = μείναι**
- Parsing: tense, voice, mood=inf, lexical, meaning

III. Function/Construction:

- Functions:
 1. Substantive: Phil 1:21 **Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς.**
 2. Complementary: John 5:40 **καὶ οὐ θέλετε εἰθελν πρὸς με.**
 3. Adverbial: temporal, means, causal, purpose/result
- Constructions with preposition/conjunction (idiomatic):

Temporal	ἐν τῷ + inf = when μετὰ τὸ + inf = after πρὸ τοῦ + inf = before (= πρὶν + inf = πρὶν ἢ + inf)
Causal	διὰ τὸ + inf = because
Purpose/result	εἰς τὸ + inf = in order that, so that πρὸς τὸ + inf = in order that, so that ὥστε + inf = so that, with the result that
Means	ἐν τῷ + inf = by
- In addition for Purpose/Result: **τοῦ + infinitive**, or infinitive by itself
Ex. Phil 3:10 **τοῦ γινῶναι αὐτὸν = to know him = so that I may know him**
- Translation: simple = “to –“, but often need to be translated as a clause
Be aware that often an accusative is functioning as the subject

Examples

John 3:7 **δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν** (“again” or “from above”).

Jas 4:2 οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.
Is there any significance of the tense used?

Luke 9:34 ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην
(cloud).

1Th 4:9 αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί (taught by God) ἔστε εἰς τὸ ἀγαπᾶν
ἀλλήλους.

Phil 1:7 διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς.
Is Paul saying “I have you in my heart” or “you have me in your heart”?

Assignments

Vocabulary. Paradigm. Exercise.

Lesson 22 Subjunctive

I. Introduction

- mood of probability/contingency: "might/would/should" (ind mood: reality)
The subjunctive is the mood about potential reality that was not yet realized, exemplified by a question mark in the mind of the speaker/writer. The imperative is related to the attempt to impose one's will on another, exemplified by an exclamation point in the mind of the speaker/writer. --Bill Warren, Bgreek
- 2 aspects: present (continuous) + aorist (undefined)
(Perfect subjunctive: only 10 times in NT, all forms of $\acute{\omicron}\acute{\iota}\delta\alpha$)

II. Form: The subjunctive mood sign is the lengthened connecting vowel

Present: 1pp + ω/η + primary endings

Aorist: 3/6pp + σ/θ + ω/η + primary endings (2-aor: without σ/θ)

1. Paradigms of $\acute{\lambda}\acute{\upsilon}\omega$ and $\acute{\epsilon}\acute{\iota}\mu\acute{\iota}$

- Do not confuse this lengthened ω/η with contract vowel lengthening ($\acute{\alpha}\gamma\alpha\pi\acute{\eta}\sigma\eta$)
- finite verb, so it has personal endings
 - ◇ All primary endings (non-indicative: no time, no augment, exception: $\acute{\epsilon}\acute{\iota}\pi\omega$)
 - ◇ Aorist passive subjunctive uses active endings
(aorist subjunctive doesn't look like aorist indicative at all, but more like future)

2. Confusing forms:

- pres act 1s: ind = subj (e.g., $\acute{\lambda}\acute{\upsilon}\omega$, since ind already lengthens \omicron to ω)
- pres act 3s subj = pres m/p 2s subj = pres m/p 2s ind
(e.g., $\acute{\lambda}\acute{\upsilon}\eta$, since η can be contraction of $\eta + \iota$ or $\epsilon + \sigma\alpha\iota$ or $\eta + \sigma\alpha\iota$)
- α -contract: present subjunctive = present indicative
(since for ind: $\alpha + \omicron/\epsilon = \omega/\alpha$, subj: $\alpha + \omega/\eta = \omega/\alpha$)
- \omicron -contract: present subjunctive = present indicative probably (pl debatable)
(ind: $\omicron + \omicron/\epsilon/\epsilon\iota = \omicron\upsilon/\omicron\upsilon/\omicron\iota$, subj: $\omicron + \omega/\eta = \omega/\omega$ but assimilated to ind)
- first aor act 1s subj = fut act 1s ind (e.g., $\acute{\lambda}\acute{\upsilon}\sigma\omega$, since both TF σ)
- second aorist will look like the present (e.g., $\acute{\lambda}\acute{\alpha}\beta\omega$, since no TF σ/θ)
- liquid aorist act/mid will look like the present (e.g., $\mu\acute{\epsilon}\acute{\iota}\nu\omega$, since TF σ drops)
(passive still has θ , e.g., $\acute{\epsilon}\acute{\upsilon}\phi\rho\alpha\nu\theta\acute{\omega}$, from $\acute{\epsilon}\acute{\upsilon}\phi\rho\alpha\iota\nu\omega$, "I rejoice")

3. Parsing: tense, voice, mood=subj, person, number, lexical, meaning

III. Functions (and clues):

A. Independent clauses

- Hortatory: "Let us" (no 1st person imperative), e.g., Rom 5:1
- Deliberative: "How can we?" or "should we?" e.g., Matt 6:31
- Prohibitive: $\mu\acute{\eta}$ + aor subj = "Do not" (not "might not") e.g., Matt 6:31
- Emphatic Negation: $\omicron\acute{\upsilon}$ $\mu\acute{\eta}$ + aor subj = "NEVER" e.g., John 10:28

B. Dependent clauses

- ἵνα clause:

◇ Purpose: "so that" (negative purpose: ἵνα μή = ὅπως μή = "lest")

◇ Epexegetical: "that" e.g., John 17:15

- ἄν (or εἰάν) clause: "-ever" (e.g., ὅταν = ὅτε + ἄν = whenever) e.g., Mt 20:26-7

- Third class conditional (εἰάν = εἰ + ἄν) (see "Conditional Sentences")

Examples

Rom 5:1 εἰρήνην ἔχομεν πρὸς τὸν θεόν. (Textus Receptus, NA27/UBS4)
εἰρήνην ἔχωμεν πρὸς τὸν θεόν. (Ⲙ, B, D, etc)

Matt 6:31 μὴ μεριμνήσητε λέγοντες, τί φάγωμεν; ἢ, τί πίωμεν; (lexical form = μεριμνάω, "I am anxious")

John 10:28 κἀγὼ δίδωμι (I give) αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα.

John 8:16 οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. (How can you tell if these are subjunctive or indicative?)

John 17:15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ.

Matt 20:26-27 ὃς ἐάν θέλη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος (servant), καὶ ὃς ἂν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος.

Assignments

Vocabulary. Paradigms. Exercise.

Lesson 23 Imperative

I. Introduction

- mood for command, exhortation, request
- 2 aspects: present (continuous) + aorist (undefined)
(Perfect imperative only once in NT: Mark 4:39)
- 2nd + 3rd person (English has only 2nd person imperative)
translation for 3rd-person: "Let him ..." or "he must/should ..."

II. Form:

- Imperative Morphemes
- Present: 1pp + ο/ε + imperative morphemes
Aorist: 3/6pp + σα/θη + imperative morphemes
(2-aor: 3pp uses CV rather than TF σα, 6pp uses TF η)
- Paradigms of λύω and εἰμί
- 2s seems irregular
- Note for 2p, imperative = indicative (context will decide)
Clue: imperative is usually the first word of a sentence
- Parsing: tense, voice, mood=impr, person, number, lexical, meaning

III. (optional) Optative: the mood of wish

- Whereas the subj is 1 step removed from reality, the opt is 2.
- 2 aspects: present (continuous) + aorist (undefined)
Present: 1pp + ο + ι + secondary endings (CV = always ο)
Aorist: 3/6pp + σα/θε + ι/ιη + secondary endings
- mood formative = ι (note 3rd pl is ιε or ια; ιη for aor pas + μι verbs)
- it uses secondary endings (except 1st sg ending is μι, not ν)
- most frequent in NT: εἶη (pres act 3s of εἰμί), γένοιτο (aor dep 3s of γίνομαι)
Luke 1:38 ἰδοὺ ἡ δούλη κυρίου: γένοιτό μοι κατὰ τὸ ῥῆμά σου.
Luke 8:9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἶη ἡ παραβολή.
- Fourth class conditional (εἶ + optative) (see "Conditional Sentences")

IV. (Recap) Prohibition: 5 ways to say "No!" in Greek

1. Simple negation: οὐ + indicative, μή + non-indicative
2. μή + present imperative = "Do not"
3. μή + aorist subjunctive = "Do not"
4. οὐ μή + aorist subjunctive: "NEVER"
5. μή γένοιτο = "May it never be! God forbid! Absolutely not!" (15x in NT)

Examples

Luke 11:1 κύριε, δίδαξον ἡμᾶς προσεύχεσθαι.

John 14:1 πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε.

(There are several possible translations for this verse.)

John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι.

(Can we tell for sure if this is an indicative or imperative?)

Luke 5:27-28 εἶπεν αὐτῷ, ἀκολούθει μοι. ... ἠκολούθει αὐτῷ.

(The context is Jesus calling Levi, the tax collector. Are the tenses used significant?)

Matt 6:9-10 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου. ἐλθέτω ἡ βασιλεία σου. γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. (lexical form = ἀγιάζω, “I sanctify”)

Assignments

Vocabulary. Paradigms. Exercise.

Lesson 24 μι Verbs

I. Introduction

- Only a few μι-verbs in NT (dying out in Koine), but very common
- Differ from ω-verbs only in the present (and 2-aorist)

II. The 5 Rules of μι verbs

1. μι verbs reduplicate with iota to form the present (exception: δείκνυμι)
e.g., δίδωμι (stem δο-), τίθημι (stem θε-)
For ἵστημι (στα-), after redup to σίστημι, σ is replaced by rough breathing
2. μι verbs do not ordinarily use a connecting vowel (athematic)
(exception: a connecting vowel is used in the impf sg and future)
3. μι verbs use different endings only in the present
thematic: - ς ι μεν τε νσι
athematic: μι ς σι μεν τε ασι
(cf. δίδωσιν = he gives, λύουσιν = they loose)
4. The stem vowel can lengthen, shorten or drop out (ablaut)
e.g., δίδωμι (stem δο-): ο lengthens to ω in the present singular
5. Most μι verbs use κα as TF in the aorist (kappa aorists)
(exception: ἵστημι uses σα; it also has a 2-aor ἕστην)

III. Paradigms of δίδωμι, ἵστημι, τίθημι, δείκνυμι

Notes on ἵστημι

1. It has both 1-aor (transitive) and 2-aor (intransitive). Cf. Mt 18:2 vs. Lk 24:36

Mt 18:2 προσκαλεσάμενος παιδίον ἕστησεν αὐτὸ ἐν μέσῳ αὐτῶν.
Summoning a child, he made him stand in the midst of them.

Lk 24:36 αὐτὸς ἕστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, εἰρήνη ὑμῖν.
HE stood in the midst of them and says to them, Peace to you.

2. The perfect is intransitive, and often has a present tense force.

Jn 1:26 μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἶδατε.
In your midst stands one whom YOU do not know.

Examples

Mt 6:11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον (today).

Lk 11:3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.
(ἐπιούσιον = “daily, sufficient for the next day”)

John 1:17 ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

John 1:12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

John 3:16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ (only) ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

Luke 11:13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα (gifts) ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω (how much) μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτουῦσιν αὐτόν.

Matt 6:33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

Assignments

Vocabulary. The 5 Rules of μι-verbs. Exercise.

Go over the μι-verb paradigms. Do not try to memorize them. Instead, see how the rules are applied. Concentrate on recognition.

Lesson 25 Epilogue

I. How to keep up your Greek

1. Read!

- Read regularly. Be exposed to large sections of text.
- Start with simpler texts, e.g., John's Gospel and epistles.

<u>Semitic/Vulgar</u>	<u>Conversational</u>	<u>Literary Koine</u>
Revelation	most of Paul	Hebrews
Mark	Matthew	Luke-Acts
John, 1-3John		James
2Peter		Pastorals
		1Peter
		Jude

(source: *Greek Grammar Beyond the Basics*, p.30)

- GNT: UBS4 with Dictionary (ISBN: 3438051133), RGNT (ISBN: 0310248884)
- Outside GNT: LXX, Josephus, Church fathers, Other Greek literature...

2. Review!

- Review Vocabulary and Paradigms regularly.
- You'll lose all pleasure if you have to look up every word when you read.

3. Apply!

- Use it in your devotion, bible study preparation, teaching, preaching...

II. Where to get help

1. I don't recognize this form or word!

- Look it up in a lexicon or analytical lexicon
- Use a GNT that has all the words parsed, e.g., GreekBible.com
- Learn to use the Perseus Morphology or Dictionary tools
<http://www.perseus.org/cgi-bin/morphindex>
<http://www.perseus.org/cgi-bin/resolveform>

2. I don't understand this construction!

- Look it up in a grammar/syntax
- Check a commentary that discusses Greek, e.g., Robertson's Word Pictures (RWP)
- Ask! Ex. Join B-Greek, an email discussion group on Biblical Greek

III. References/resources

- <http://chioulaoshi.org/BG/resource.html>
- <http://chioulaoshi.org/BG/bibliography.html>

Appendix: Using the Perseus tools/resources

I. Configuration

Go to “Configure Display”, choose your options, then click “Set configuration”.

- Word Study Link: “Yes”
- Greek display: (default is Latin transliteration)

II. Three ways to enter Greek: (e.g., to enter ἡνέχθη)

If configured Greek display = Latin transliteration:

1. Enter Latin transliteration: e[^]nechthe[^]
(you’ll then be asked to choose between ἡνέχθη or ἡνέχθη)

If configured Greek display ≠ Latin transliteration:

2. Enter Beta code: h)ne/xqh
(or click “Enter Text in Greek” to use the popup keypad)
3. Enter Greek directly: ἡνέχθη
(What you type exactly depends on the Greek font you installed/configured)

III. Tools

1. Morphological tool [<http://www.perseus.org/cgi-bin/morphindex>]

Function: to analyze an inflected form

Example: ἡνέχθη = aor ind pas 3rd sg of φέρω (to bear)

2. Dictionary tool [<http://www.perseus.org/cgi-bin/resolveform>]

Function: to look up a word in a Greek dictionary/lexicon (LSJ)

Example: ἱλαστήριον = propitiatory, offered in propitiation

3. Search/Lookup tool [<http://www.perseus.org/cgi-bin/vor>]

Function: to search all occurrences of a word in literature

Example: outside of NT, ἱλαστήριον occurs only once in Josephus’

4. Vocabulary tool [<http://www.perseus.org/cgi-bin/vocab>]

Function: to generate a customized vocabulary list

Example: to learn all vocabulary in 1,2,3 John in top 50% frequency => 19 words

5. English to Greek [<http://www.perseus.org/cgi-bin/enggreek>]

Function: to search English definitions in LSJ.

IV. Texts/Books

1. GNT, Josephus, Classical literature
2. Grammars: Smyth etc.