

Learning Greek Passage by Passage

**A Modified Text-Based Approach
for Koine Greek**

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With thanksgiving to God and gratitude to

William G. MacDonald
who taught me Greek, Gordon College 1970-1972

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Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν (Philippians 1:3)

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PREFACE

There is clearly no demand for a new Introductory Greek book, unless it is one which differs essentially from those which are already in use. The score or more of methods which have appeared in this country are constructed according to the same idea. Though many of them are scholarly and progressive, all are merely companions to the grammar, and not guides to the language.

So wrote William Harper and William Waters in 1888.¹

Virtually every year at least one new book introducing basic ancient Greek is published. Greek teachers obviously love the language and want to share it with others! I have used many different methods over the years. While they each have strengths and weaknesses and some are easier to use than others, all of them work fine. So why add yet another introduction to basic Greek?

Learning Greek Passage by Passage is a hybrid between the common methods currently available and an inductive method.² In a purely inductive method the student learns everything by observation of details in a text. Currently the main inductive approach for Koine Greek (KG) is from Mango Languages as an app or through their website (mangolanguages.com). Among print resources the main inductive method has been out of print for some time.³ The only inductive method in print that I am aware of is a workbook that assumes a teacher will provide much of the explanation and guidance needed.⁴ While an inductive approach can be highly effective, it is very difficult to fit within a two semester or three trimester course since a large amount of Greek text needs to be covered.⁵

Unlike a purely inductive approach, *Learning Greek Passage by Passage* begins with several lessons that provide students with an overview of the language, including major features of morphology and sentence structure. Students learn how to write and pronounce Greek as well as a few core patterns of endings. This large-scale map of the language helps students make sense of the details they meet as they go through the target passages.⁶ These seven passages cover the essentials of basic Greek.

After the initial lessons there is a constant focus on the Greek text. Students are guided through the target passages by means of both explanations and questions. The questions help students be actively engaged in the exploration of the text, thereby learning what to pay attention to in order to read Greek. In a sense this method functions like a park ranger leading a group down a trail, pointing out

¹ William R. Harper and William E. Waters. *An Inductive Greek Method* (New York: Ivison, Blakeman, and Co., 1888), v. See also the later simplified version, William R. Harper and Clarence F. Castle, *Inductive Greek Primer* (New York: American Book Company, 1898). These books are available online, for example at <https://archive.org/>. They assume a student already knows Latin.

² A combined approach for Classical Greek is followed in *Reading Greek: Text and Vocabulary*, 2nd ed.; and *Reading Greek: Grammar and Exercises*, 2nd ed. (Cambridge: Cambridge University Press, 2007) by the Joint Association of Classical Teachers in Britain. It uses adapted passages at first then actual ancient texts.

³ William Sanford LaSor, with Peter Hintzoglou and Eric N. Jacobsen, *Handbook of New Testament Greek: An Inductive Approach Based on the Greek Text of Acts*, 2 vols. (Grand Rapids: Eerdmans, 1973).

⁴ James Arthur Walther, *New Testament Greek Workbook: An Inductive Study of the Complete Text of the Gospel of John* (Chicago: University of Chicago Press, 1980), vi.

⁵ LaSor notes that one of the hardest parts of using an inductive method is to stick to the schedule and keep pushing on. *Handbook*, ix.

⁶ William Harris advocated an approach along these general lines in “The Old Idiosyncrat’s Method for Starting Homer” (in “Homeric Prolegomena”) and “The Intelligent Person’s Guide to Greek.” See <http://community.middlebury.edu/~harris/SubIndex/classics.gr.html>. In “Guide to Greek” he provides an overview analogous to the introductory lessons in this method, though his material seems rather obscure!

Preface

features to notice and explaining their significance. In this case the students are also being prepared to go down further trails in the future on their own with understanding, appreciation, and enjoyment.

The method is not organized by grammar topics, but rather is text-based. Students study forms and syntax as they are needed for reading actual texts, thus learning Greek passage by passage. For each new feature in a passage the student is referred to a section in *A Grammar of New Testament Greek* for the relevant morphological and syntactical details.⁷ While the focus is on learning to read Greek with an understanding of the underlying grammar, optional sections offer glimpses of further details explored in exegesis, such as case usage and verbal *Aktionsart* beyond the basics learned here.

Such a focus on genuine passages helps students remain engaged. There is no delay in gratification—they are reading almost from the outset some of the very documents they want to be able to read in Greek. With every sentence students are discovering for themselves the value of learning Greek as they understand and explore passages that have value in themselves. Perhaps the greatest challenge is to keep moving and not yield to the temptation to spend too much time exploring the passages!

This method includes frequent reminders to read the Greek passages both aloud and silently once the details have been sorted out. The ability to pronounce the words comfortably contributes significantly to both the learning and the enjoyment of the language. Furthermore, as students repeatedly go through the passages they learn to pick up signals as they come in their original order, rather than treating the text as a code to be converted into English.⁸ Thus, such rereading provides a review of the elements of Greek they are learning, establishes a basis for developing fluency in reading, and gives students the opportunity to increasingly enjoy and benefit from the target passages.

With the help of the material introduced in this method and its approach to passages such fluency will slowly increase as students go on to read multiple texts in the future. *A Grammar of New Testament Greek* is both a beginning and intermediate grammar and so it will be of help for such further reading. Thus, through this course a student becomes familiar from the beginning with an approach and a resource that will be of service indefinitely.

Learning Greek Passage by Passage is meant to be useful not only in formal courses but also informal classes in churches or elsewhere, as well as individual study. Answer keys are provided for the questions in the lessons as well as the optional supplemental exercises that offer further practice.

The edition of the New Testament used is that of the *SBL Greek New Testament*. Any edition works fine for learning to read Greek, but since the Nestle-Aland and United Bible Society editions are most commonly used in courses I have included notes where they differ from the *SBLGNT*.⁹ Of the 15 differences seven occur in the target passages and the rest in the optional exercises.

I am grateful to all the students who have studied Greek with me over the years, especially those in recent years who have used various drafts of this method. I am particularly thankful to Tara Jerigan for feedback after she stepped in at late notice to teach the second semester of basic Greek in 2023 when illness prevented me from doing so. Adding a course to her class load, especially an unusual method midstream in a course, was an act of great generosity.

⁷ Rodney A. Whitacre, *A Grammar of New Testament Greek* (Grand Rapids: Eerdmans, 2021).

⁸ See *UEBG*, 111-113; *GN TG*, appendix 7.

⁹ See “NA²⁸/UBS⁵” in the subject index for pages where references occur. Inconsequential differences in punctuation and capitalization are not noted.

Preface

As I complete the final revisions while under hospice care I am especially thankful for my son Chad's willingness to handle final editorial matters as well as the book's publication. My gratitude for the extraordinary love and support of my wife, Margaret, son, Seth, Chad and his wife, Jessica, and their children Leah, Miriam, Samuel, and Ruth is beyond words.

For resources see whitacregreek.com.

ἴνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται
2 Thessalonians 3:1

ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως
Colossians 3:16

Ἐλληνιστὶ γινώσκεις;
Acts 21:37

ABBREVIATIONS

The abbreviations used in parsing are also gathered together in §2.34.

1D	first declension
2D	second declension
3D	third declension
act.	active
Abbott-Smith	Abbott-Smith, G. <i>A Manual Greek Lexicon of the New Testament</i> . 3rd ed. Edinburgh: T&T Clark, 1937.
acc.	accusative
Ad.	Adventures in Greek
adv.	adverb
Advances	Campbell, Constantine R. <i>Advances in the Study of Greek: New Insights for Reading the New Testament</i> . Grand Rapids: Zondervan, 2015.
aor.	aorist
app.	appendix
app. 4	Appendix 4, “Paradigms for Reference” in <i>GNTG</i>
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000.
BDF	Blass, Friedrich, Albert Debrunner, and Robert W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961.
Bon.	Bonus Coverage
CG	Classical Greek, in particular Attic Greek of the fourth and fifth centuries BC.
CGCG	Boas, Evert van Emde, Albert Rijksbaron, Luuk Huitink, and Mathieu de Bakker. <i>The Cambridge Grammar of Classical Greek</i> . Cambridge: Cambridge University Press, 2019.
CGEL	Danker, Frederick William, with Kathryn Krug. <i>The Concise Greek-English Lexicon of the New Testament</i> . Chicago: University of Chicago Press, 2009.
ch(s).	chapter(s)
conj.	conjunction
CSB	Christian Standard Bible (2017)
dat.	dative
dir. obj(s).	direct object(s)
DiscGram	Runge, Steven E. <i>Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis</i> . Peabody, MA: Hendrickson, 2010.
esp.	especially
ESV	English Standard Version (2011)
fem.	feminine
fr.	from
Funk	Funk, Robert W. <i>A Beginning-Intermediate Grammar of Hellenistic Greek</i> . 3rd ed. Salem, OR: Polebridge, 2013.
fut.	future
gen.	genitive
gend.	gender
GNTG	Whitacre, Rodney A. <i>A Grammar of New Testament Greek</i> . Grand Rapids: Eerdmans, 2021.
Heb.	Hebrew

Abbreviations

imperf.	imperfect
impv.	imperative
ind.	indicative
indecl.	indeclinable
inf.	infinitive
intran.	intransitive
KG	Koine Greek
L.	Lesson
lex.	lexical form
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford: Clarendon, 1996.
LXX	Septuagint, cited from Alfred Rahlfs and Robert Hanhart, <i>Septuaginta, editio altera</i> (Stuttgart: Deutsche Bibelgesellschaft, 2006).
mid.	middle
masc.	masculine
Montanari	Montanari, Franco. <i>The Brill Dictionary of Ancient Greek</i> . Edited by Madeleine Goh and Chad Schroeder. Leiden: Brill, 2015.
mp	middle/passive
mp1	first middle/passive
mp2	second middle/passive
n.	note
NA ²⁸	Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce Metzger, eds. <i>Novum Testamentum Graece</i> . 28th ed. Stuttgart: Deutsche Bibelgesellschaft, 2012.
neg.	negative
NET	The NET Bible
NETS	Pietersma, Albert, and Benjamin G. Wright. <i>A New English Translation of the Septuagint</i> . Oxford: Oxford University Press, 2007.
neut.	neuter
NIV	New International Version (2011)
NLT	New Living Translation (2007)
nom.	nominative
num.	number
opt.	optative
pass.	passive
p.	page(s)
pf.	perfect
pl.	plural
plpf.	pluperfect
prep.	preposition
pres.	present
ptc.	participle
rel.	relative
RNJB	Revised New Jerusalem Bible (2019)
s.v.	<i>sub verbo</i> , “under the word”
sg.	singular
subj.	subject
subjn.	subjunctive
Smyth	Smyth, Herbert Weir. <i>Greek Grammar</i> . Revised by Gordon M. Messing. Cambridge: Harvard University Press, 1956. http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0007 .
tran.	transitive

Abbreviations

UEBG	Whitacre, Rodney A. <i>Using and Enjoying Biblical Greek: Reading the New Testament with Fluency and Devotion</i> . Grand Rapids: Baker Academic, 2015.
UBS ⁵	Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce Metzger, eds. <i>The Greek New Testament</i> . 5th ed. Stuttgart: Deutsche Bibelgesellschaft; United Bible Societies, 2014.
voc.	vocative
w.	with
WH	Westcott, B. F., and F. J. A. Hort. <i>The New Testament in the Original Greek</i> . London: Macmillan, 1904.

OVERVIEW OF ANCIENT GREEK

COURSE INTRODUCTION

This course is designed to enable you to learn enough Greek to begin to read, study, and reflect on passages in ancient Greek.¹⁰ It introduces you to the essential elements of Greek with a minimum of rote memory. The focus will be on reading passages from the New Testament. You will be learning the essentials of Greek as you work your way towards fluency one passage at a time.

In these initial lessons you will see how Greek works in general and also learn the alphabet and four of the most important sets of forms. These opening lessons may be challenging if you are rusty on grammar and haven't done much memorizing lately. But the effort is worth it. Even an imperfect grasp of this opening material will be valuable because you will use this initial material in every sentence you read in Greek. What may be strange, difficult, and imperfectly learned at first will quickly become familiar with repeated use.

You will then build on this foundation through work in actual passages, learning the various details of the language as you encounter them in reading. Thus the focus is on the text itself, with the grammar in the background to help you learn to make sense of the words in the text. For explanations of the grammar we will use *A Grammar of New Testament Greek (GNTG)*. When you see a reference like §2.7 or app. 4.28 it refers to a section in *GNTG*.

This course is heaviest at the outset. The opening lessons and the first few passages will obviously have the most new material to learn and then the amount decreases as we go on. There is plenty to learn later, but the load becomes lighter for the most part. Some sentences will have a number of new items, while other sentences will have nothing new to learn except a few words. So don't despair as you work your way through the beginning lessons and first passages!

Note well: Many of the sections in *GNTG* include both beginning and intermediate material. You should try to understand as much of each section as you can, but focus especially on the specific information you need for the passage you are working on at the moment. The essential items to learn well for each lesson and verse are listed throughout the course.

WHAT YOU NEED TO LEARN IN ORDER TO READ GREEK

Three sets of data and information are needed in order to read, study, and reflect on passages in ancient Greek.

a. Vocabulary

Learning the meaning of Greek words is obviously an essential part of learning Greek. We will learn the words in our target passages, as well as those additional words that occur 50 times or more in the New Testament, for a total of 399 words.

¹⁰ Our focus will be on KG, the form of Greek at the time of the New Testament and several centuries before and after. Much of what you will learn is helpful for other forms of ancient Greek as well. AGG §355-356 contains a list of the differences between CG and KG. Michael Boler provides an enjoyable way to fill in CG elements of grammar not studied in this method while reading a variety of short texts in his *Introduction to Classical & New Testament Greek: A Unified Approach*. Washington, D.C.: Catholic Education Press, 2020.

Overview

b. Morphology

In Greek a word often changes its form in order to signal how it is functioning in a sentence.¹¹ Such change in form is called **inflection**, and the study of the inflections of words is called morphology (<μορφή, *morphē*, *form*). Many parts of speech, including nouns, pronouns, adjectives, and verbs change their form by the addition of prefixes and suffixes as well as other changes.¹²

Learning to recognize these forms is one of the hardest parts of basic Greek for most people. Fortunately, the forms follow patterns, so the amount of rote memory can be kept to a minimum if you see how the patterns are related to each other. A set of forms is called a **paradigm**. Behind the multitude of forms that words usually take in Greek there are only twelve **core patterns**, some of which are themselves paradigms. So learning these twelve core patterns makes learning the paradigms much easier, though it still requires a good bit of effort. Learning patterns and paradigms is merely a generally efficient means towards the goal of being able to see a word and know what its form signifies, whether or not you can remember its paradigm!

c. Syntax

Along with the ability to identify a form you also need to understand the significance of that form for how a word is contributing to the meaning of a sentence. For example, a noun usually takes a particular form to signal that it is the subject of a sentence, but this same form can also be used in other ways. So you will be introduced to the major ways words signal meaning.

You also need to become familiar with how words form clusters in phrases, clauses, and sentences. Our goal is the ability to read Greek, picking up the signals in a sentence in the order they come to us. By “read” I mean understanding the meaning conveyed in a text, not translating the Greek into English, though you will do that as well. At the outset each sentence will seem like a puzzle to solve, but as your knowledge of vocabulary and grammar grows and your experience of Greek sentence structure increases you will slowly but surely recognize more and have to puzzle less—though there will always be some sentences with puzzling bits!

¹¹ English also uses inflectional changes at times. For example, “they” signals a subject and “them” an object. So the sentence “Them studied Greek” is not good English. We use the suffix “-ed” to signal past time, “love” changed to “loved.” Similarly, changing “eat” to “ate” signals past time. Such changes are occasional in English and frequent in Greek.

¹² If you are rusty on such grammatical terms see appendix 6 in *GNTG*. For further help consult an English dictionary, grammar resource such as <http://grammar.about.com/>, or one of the following books. Matthew S. DeMoss, *Pocket Dictionary for the Study of New Testament Greek* (Downers Grove, IL: InterVarsity Press, 2001); Kyle Greenwood, *Dictionary of English Grammar for Students of Biblical Languages* (Grand Rapids: Zondervan Academic, 2020); Samuel Lamerson, *English Grammar to Ace New Testament Greek* (Grand Rapids: Zondervan Academic, 2004); Gary A. Long, *Grammatical Concepts 101 for Biblical Greek* (Grand Rapids: Baker Academic, 2006).

LESSON 1 ≡ INTRODUCTION TO WRITING AND PRONOUNCING GREEK

Welcome to ancient Greek! You’re at the outset of a great adventure which you can continue for the rest of your life. You will be able to be comforted, challenged, encouraged, and edified by amazing texts written in ancient Greek. The New Testament is obviously the primary focus for most people using this method, but you will also be able to read the Old Testament in Greek as well as a variety of other texts, both Christian and non-Christian. For a few examples of ways a knowledge of Greek can be valuable see the short video “Why Learn Greek?” at <https://whitacregreek.com/learning-greek-student-resources/>. This website contains videos for each of these first five lessons as well as other resources for this course.

Study Guide

Use the following steps to guide you through the material in this first lesson.

1. Read the Course Introduction (p. 8-9 above), if you haven’t done so already.
2. Next, read through *GN TG* §§1.1-8.
 - Don’t try to master all the details of dividing a word into syllables (§1.7). Just learn that syllables are centered on vowels and diphthongs, and get the general idea of how divisions are made.
3. The material §§1.9-12 can be left for later when we encounter examples of these items in our target passages, and §1.13 is for those who plan to use one of the forms of pronunciation described there.
4. After reading carefully all of §§1.1-8 focus on learning to recognize, write, and pronounce the Greek letters, including the diphthongs.
 - Focus on learning to write the lower case letters for now. You can learn the upper case letters as you meet them in reading. There are several videos on the web to help you learn to write the letters. Aim to make letters accurately enough that they can be recognized by someone who knows Greek.
 - At <https://whitacregreek.com/learning-greek-student-resources/> there is a song to help learn the alphabet in order.
5. Once you have carefully worked through §§1.1-8 with the help of the videos, use the following exercises to help you practice pronouncing and writing the letters. As you complete each exercise check your responses with the video for each exercise and then go back over them again. The more you practice, the more quickly and proficiently you will learn to write and pronounce Greek.

Material to Learn Well

Eventually you will learn all of the material in the sections covered in these opening lessons, but the first time through you should focus on learning:

1. The pronunciation of the Greek letters, including the diphthongs (§§1.2-3).
2. The writing of the lower case letters (§1.2).
3. The order of the letters in the Greek alphabet (§1.2).

Remember that there is a video and an mp3 clip available to help you memorize the alphabet.

Lesson 1

Exercises

1. Write out the alphabet a number of times while singing the alphabet song.
2. Pronounce the following English words written in Greek letters. These are taken from the charts in §§1.2-3. Not all the words are included since some English sounds are not represented in Greek. Furthermore, the Greek sounds for some of the letters are not quite the same as the English pronunciation, as you'll hear in the video.

φάθερ	δει, δη	πιπλ	νειμ	λαιτ	κος	αύς
ρειν	γοδ	δισσαιπλ	φαιρ	γρης	σελφ	σον
σληφ	θατ	τεμπλ	σειφ	σωλ	γιφ θανξ	
λαιφ	λορδ	ναιτ	πεισενς	αύρ	αι γειφ θαγξ	

3. Try pronouncing these English sentences written in Greek letters then watch the video.

εὐ ἀρ θε βιδι ὄφ κραιστ.
βλεσεδ ἀρ θε πορ ἵν σπιριτ φορ θερς ις θε κιγγδομ ὄφ ἐφεν.
εὐ ἀφ βεν σηφδ βαι γρεις θρου φειθ.
φορ μι τυ λιφ ις κραιστ ἀνδ τυ δαι ις γην.
λετς γω του θε ζου.
δυ εὐ τειχ ναψ?

4. The following passages contain examples of all the letters and almost all of the diphthongs. Again, a video and mp3 are available.

Matthew 6:9-13

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτω τὸ ὄνομά σου, 10 ἔλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ως ἐν οὐρανῷ καὶ ἐπὶ γῆς· 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον· 12 καὶ ἅφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ως καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· 13 καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

John 12:25-26

25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 26 ἐὰν ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ ἔκει καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

LESSON 2 #: INTRODUCTION TO GREEK VERBS, PART 1

Lessons 2-5 provide an overview of ancient Greek. This map of the main features of the language will enable you to see how the various parts fit together as you learn them. We'll begin with Greek clauses as the basic unit in Greek sentences and then focus in on how verbs work, followed by nouns and adjectives.

Key Topics in this Lesson

1. The core elements of a Greek clause.
2. The main functions of the various moods a verb can take for expressing different kinds of thoughts.
3. The main functions of infinitives and participles.
4. The endings which signal voice, person, and number.
5. The core pattern for learning the personal endings of the primary tense-forms and its application to the present indicative tense-form.

Study Guide

1. Read through §§2.1-10.
 - In §§2.1-3 the key elements within clauses are introduced. This material will be crucial when we start reading Greek. For now note any of the terms or concepts that are unclear to you so you can bring them up for discussion in class or work further on them when you start reading.
 - Sections §§2.4-7 focus on three of the main features in many verbs: voice, person, and number. This material is the most important part to understand at this point.
 - The final sections for this lesson, §§2.8-10, are general descriptions to introduce the various moods found in Greek verbs, as well as Greek infinitives and participles. You do not need to master all of this material at this point, but do try to understand as much of it as you can since it is an important part of this initial introduction to how Greek works.
2. Section §2.5d refers to two sets of core patterns for learning the personal endings of finite verbs. These core patterns are like collections of Lego™ pieces which are used to build the paradigms for each tense-form.
3. As noted in §2.5d the endings on λύω in §§2.5c, 7b, are part of the core pattern for primary tense-forms. Read §4.1 on the core pattern for the primary tense-forms. Compare the endings in this core pattern with the endings on the paradigms of λύω in §§2.5c, 7b, noting which of the pieces in the core pattern are used in the present tense-form in §§2.5c, 7b.
4. As you learn this pattern of core endings that signal voice, person, and number the following explanations may help with some of the puzzling bits.
 - One puzzling item is the “–” in the active 1-sg. and 3-sg. This dash means there is no ending at these points. This is a blank ending known as a **zero form**. So what you will see on the end of a verb at these points is not a personal ending but a linking vowel. Note the example of λύει in §2.5c.
 - In the mp-2-sg. the σαι is very often changed to η, so you need to learn both options.
 - One other point to notice is the possible confusion between endings that share letters, such as ται and νται. When the ν is present before ται it is part of the 3-pl. ending. Similarly, σι(ν) is an act.-3-sg., while ονσι(ν) and ασι(ν) are act.-3-pl. endings.

Lesson 2

- The **v in parentheses** on some endings means it is not always present. This optional v is often referred to as a **moveable v**. It only occurs after ε or ι (§4.3e).¹³ It is similar to adding an “n” to the indefinite article “a” before vowels in English: “a mouse,” but, “an aardvark.”

If you don’t understand all of these details, don’t worry. The following exercises will help you begin to sort out them out. The main thing at this point is simply to work on memorizing these endings and learn how they join with linking vowels in the present tense-form. Study §§4.2-3, 7-8 to see how the present indicative paradigms are formed. Any mysteries that remain will be clarified as you use this material constantly while reading.

- Throughout the course you will have Greek words to learn along with their English translations.¹⁴ You will notice that some of the verbs have additional forms listed in brackets. These are important alternate stems that you should learn as you learn the verb; you will need them to sort out changes in these verbs as we go along.

Vocabulary

ἀκούω [ἀκηκο-], *hear*, w. acc. or gen. [acoustic]

βλέπω, *see, look at*

γράφω, *write* [calligraphy, note καλός, ἡ, ὁν, *good, beautiful*]¹⁵

διδάσκω, *teach* [didactic]

καὶ, *and; also; even, in fact*

λύω, *loose, release*

οὐ (οὐκ, οὐχ), *no, not*

πιστεύω, *believe, trust*, w. dat. or acc.

- Assume a verb uses an accusative for its direct object unless otherwise noted. Here you see that ἀκούω may use either an accusative or a genitive and πιστεύω either a dative or an accusative, though in this case the dative is far more common.
- καὶ can be used in a pair, with καὶ ... καὶ meaning *both ... and*.
- The negative particle οὐ changes to οὐκ or οὐχ when followed by a word beginning with a vowel. It is usually used with indicative verbs. Later you’ll learn the word for *no, not* used with non-indicative verbs.

Material to Learn Well

The main things to focus on learning well are the vocabulary words, the core pattern for the personal endings in the primary tense-forms (§4.1), and the present indicative active and middle/passive paradigms (§§4.2-3, 7-8). Be able to identify the voice, person, and number signaled by each ending. A video and an mp3 clip provide help in memorizing the core pattern.

¹³ In addition to σι(v), ουσι(v), and ασι(v) a moveable v also occurs in the act.-3-sg. when the linking vowel is ε. So when you begin to learn paradigms you will often see ε(v) as the act.-3-sg.

¹⁴ Some scholars refer to these translation equivalents as “glosses,” but since English dictionaries do not always include that sense for the word gloss I will use “meaning” or “translation.” Some people refer to these meanings as definitions, but a definition explains the meaning of a word, not just give a translation.

¹⁵ When a memory aid word is derived from Greek its other part(s) will usually be given, as here with “calli” from καλή. As you see, a κ usually becomes c in English. You don’t have to learn these additional words, though you could do so with the help of the same memory aid word. In this case you will soon learn καλός, *good, noble* for vocabulary. This word is used for a very wide sense, with further glosses such as *beautiful, fair, charming* that fit with calligraphy. Many of the words you are learning have a number of other meanings.

Lesson 2

Summary of Key Items in Lesson 2

Part 1

Begin to become familiar with the following major features of sentences and clauses.

Sentences and Clauses

Sentences are composed of one or more clauses. A clause is a cluster of words around a verb. There are three types of verbs that serve as the core of a clause.

Action Verbs denote action and may require a third element, a direct object which receives the action of the verb. Sometimes there is also an indirect object that receives the direct object. Action verbs that expect a direct object are called transitive verbs. Those verbs whose action does not transfer to an object are called intransitive verbs.

Stative Verbs refer to being in a state. Sometimes the same verb can be used for either an action or a state.

Equative Verbs, such as “to be” and “to become,” make an assertion about the subject rather than refer to an action or a state. They usually identify or give a characteristic of the subject. Instead of a direct object, these verbs often take a noun, adjective, or other item, such as a prepositional phrase, called a subject complement.

Greek clauses use the same core elements as English clauses.

Subject – Verb – Direct Object – Indirect Object

Subject – Equative Verb – Subject Complement

Part 2

Memorize the core pattern for primary personal endings so you are able to identify each by voice, person, and number.

Endings. The primary personal endings for the indicative mood.

<i>act. sg.</i>	<i>mp sg.</i>
1. ο, μι, –	μαι
2. η	σαι (= η)
3. -(v), σι(v)	ται

<i>act. pl.</i>	<i>mp pl.</i>
1. μεν	μεθα
2. τε	σθε
3. ουσι(v), ασι(v)	νται

Observe how some of the personal endings from the core pattern show up in the follow paradigms for verbs in the present indicative. The simple formulas may help highlight the ending and its linking vowel.

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ω Verb Paradigms. Present tense-form, active and middle/passive, indicative.

Active			Middle/Passive		
Sg. 1	λύω	<i>I loose.</i>	Sg. 1	λύομαι	<i>I am being loosed.</i>
2	λύεις	<i>You (sg) loose.</i>	2	λύῃ	<i>You (sg) are being loosed.</i>
3	λύει	<i>He/She/It looses.</i>	3	λύεται	<i>He/She/It is being loosed.</i>
Pl. 1	λύομεν	<i>We loose.</i>	Pl. 1	λύόμεθα	<i>We are being loosed.</i>
2	λύετε	<i>You (pl) loose.</i>	2	λύεσθε	<i>You (pl) are being loosed.</i>
3	λύουσιν	<i>They loose.</i>	3	λύονται	<i>They are being loosed.</i>

Components. The components of the present indicative tense-forms of ω verbs.

stem + vowel + ending			
λύω	λυ	ω	The linking vowel and ending are combined.
λύεις	λυ	ει	ς
λύει	λυ	ει	—
λύομεν	λυ	ο	μεν
λύετε	λυ	ε	τε
λύουσιν	λυ	ουσιν	την
λύομαι	λυ	ο	μαι
λύῃ	λυ	η	η
λύεται	λυ	ε	ται
λύόμεθα	λυ	ο	μεθα
λύεσθε	λυ	ε	σθε
λύονται	λυ	ονται	νται

Simple Formulas

Active		Middle/Passive	
-1-ω	-1-ομεν	-1-ομαι	-1-ομεθα
-1-εις	-1-ετε	-1-η	-1-εσθε
-1-ει	-1-ουσιν(v)	-1-εται	-1-ονται

We'll save the μι verb paradigms for later.

Suggestions for Memorization

The main keys to memorization are attention and repetition. **Alternating memory work** with studying the grammar and working on exercises and translations helps the brain stay fresh, like alternating physical exercises to prevent overworking a particular set of muscles. You should use **spaced repetition** for review. In other words, review a few hours after learning new material. Then review it again the next day, and then three days later, and so on. Include regular review time for any earlier material with which you are not yet sufficiently familiar.

Memorizing Vocabulary

Many tips for memorizing vocabulary have been developed over the years. See which of the following work for you.

- It is best to work on memorization in short sessions, perhaps five to ten minutes at a time, several times during the day.
- Flash cards can be very helpful. You can use an app like Quizlet (quizlet.com) or write out cards, with the Greek word on one side and its translation on the other. You can buy blank cards or make your own, for example by cutting 3 x 5 or 4 x 6 cards in halves or quarters. Other people

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prefer to use lists. Carry your cards or lists with you so you can work on the words throughout the day in addition to set times for study.

- ~ Organize your cards in three sets, one for new words, one for words you still have trouble remembering, and one for words you are very familiar with. Work more frequently on the first two sets than the third, and move cards between sets as you learn (and forget!) the words.
- ~ Work with a group of seven words at a time, going forward and backwards through the list and then shuffling the words and repeating the process.
- Involving as many of the senses as possible opens more avenues into the brain. So pronouncing the words aloud is extremely helpful and physical activity while memorizing, such as walking, can aid the process for some people.
- Connecting a Greek word to an English word is obviously helpful and such helps will be included in brackets when possible. Some of these English words will actually be related to the Greek word while others just make an association for memorization purposes.
- Many people find it helpful to associate the sound of the Greek word with something in English and then make a connection to the English translation of the Greek word. For example, βλέπω (*see, look at*) looks and sounds a bit like “blip.” So as you say the word βλέπω you could picture a person looking at a radar screen and seeing a blip on the screen. The sound of “blip” reminds you of βλέπω, and the action of looking at and seeing reminds you of the meaning. If you make it a large fiery blip and the person freaking out with bulging eyes because the blip is a large meteor, that would be even better – adding action and color and making it ridiculous or exciting encourages the brain to pay more attention.
- Since much of your vocabulary will be from the passages you are reading, you will practice the words every time you reread the passage.
- As you learn the translations for the words strive when possible to picture the meaning of the word. This practice will help you more quickly learn to read Greek and not just turn it into English. C. S. Lewis describes this goal well.

Those in whom the Greek word lives only while they are hunting for it in the lexicon, and who then substitute the English word for it, are not reading the Greek at all; they are only solving a puzzle. The very formula, “*Naus* [ναῦς] means a ship,” is wrong. *Naus* and *ship* both mean a thing, they do not mean one another. Behind *Naus*, as behind *navis* or *naca*,¹⁶ we want to have a picture of a dark, slender mass with sail or oars, climbing the ridges, with no officious English word intruding.¹⁷

BDAG and CGEL are unique among Greek-English lexicons in that they offer not only translations but actual definitions.¹⁸ Definitions are a great step forward to actually understanding the meaning of words beyond just learning a translation, though learning translations is important as well.

- As your vocabulary increases you will notice that words often have the same stem, just as “merciful” and “mercy” do in English. If you watch for such connections like those in §§2.35-38 you can increase your store of vocabulary. You will also find new words that are composed of words you already know. Thus if you know ἐκ, *out* and βάλλω, *throw, put*, then when you meet ἐκβάλλω you can guess it means *throw/put out*. It is always good to try to figure out words in this way, though at times it won’t work, as you discover from the lexicon.

¹⁶ Latin terms for a ship and a small boat.

¹⁷ C. S. Lewis, *Surprised by Joy: The Shape of My Early Life* (New York: Harcourt, Brace and World, 1955), 141.

¹⁸ More will be said about these lexicons when we start reading passages.

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- The optional helps in brackets and footnotes in the vocabulary lists include (1) English words derived from Greek, (2) English words associated with the meaning of the Greek though not derived from Greek,¹⁹ or (3) an etymology (§2.35).

Memorizing Patterns and Paradigms

As noted in the Overview, memorizing patterns and paradigms is not an end in itself, but rather a generally efficient path toward the ability to recognize a word's form and thus its contribution to the sentence.

- When memorizing a pattern or paradigm write it out repeatedly, pronouncing it as you do so. After writing it a few times try to write it out from memory and then mark your mistakes with a different color pen to make them stand out. Then do it again. Eventually it will stick!
- Videos are provided on the book's website <https://whitacregreek.com/learning-greek-student-resources/> to help with memorizing these first core patterns. It is **crucial** that at the outset you pay careful attention to the letters as you say or sing such memory devices. The sounds have to connect with these letters.
- You might also find it helpful to use cards, writing an ending on one side of a card and its function on the other side, similar to vocabulary cards. This approach has the advantage of focusing directly on the ending, which is what you will see on the word.

In this first core pattern the active singular endings are probably the hardest. In the song the zero form is called a blank. So the first line is “oh, me, blank” which represents ω, μι, –. Where there is a blank ending you'll see the linking vowel on the end of the word. In the 1-sg. the linking vowel is an **α** and in the 3-sg. an **ε**, though in the present tense-form this ε lengthens to an **ει**, as you've seen (§2.5c). So you could pronounce these linking vowels instead of saying “blank.” That is, you could say “omia” and “sensin, eh?,” pronouncing the final sound like a Canadian eh.

act.-1-sg. = ω, μι, α = omia
act.-2/3-sg. = ξ / ε(v), σι(v), ει = sensin, ei?

Whichever way you find most helpful, be sure to pay careful attention to the letters as you say these sounds until you have the letters and their sounds firmly in mind.

Exercises

1. Parsing. Using the core pattern in §4.1 and the explanations given above try to identify (1) the endings on the following verbs, (2) their voice, person, and number, and (3) an English pronoun we would use in translation (see §§2.5, 7). For voice use the abbreviations act. and mp. For person simply use 1, 2, 3. For number use sg. and pl. Cover the answers at the bottom of the page so you don't see them before you have tried to identify the endings.

Sample	ending	voice	person	number	pronoun
διδασκόμεθα	μεθα	mp	1	pl.	we

παρακληθήσονται, χαίρετε,

#####

Parsing

παρακληθήσονται, νται mp-3-pl. they
χαίρετε, τε act.-2-pl. you

¹⁹ For example, for πενθέω, *mourn*, the word “penitential” is in quotes because it is not derived from Greek. In this case the word is from Latin.

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πιστεύσεις, ἄγω, ἀσπάζεσθε, πορεύῃ, ἔρχεται, τιθέασιν, θεραπεύομεν, ἔχομαι, γέγονεν, δίδωμι, λέγει, ἄρχουσι, πεποίηκα, τίθησιν

2. Translation. Translate the following forms of your vocabulary words. For words with more than one meaning use whichever you want, though the answer key will only use one. For the active you may use either the simple or the progressive, for example, “I see” or “I am seeing.” For middle/passive forms just translate as a passive, using the progressive, “I am being seen.” For further examples see the sample translations in §§2.5c, 7b; 4.3, 8.

Sample: βλέπετε Answer: You (pl.) see *or* You (pl.) are seeing *or* You (pl.) look at *or*
 You (pl.) are looking at.
βλέπεσθε You (pl.) are being seen *or* You (pl.) are being looked at.

ἀκούω, βλέπομεν, γράφουσιν, πιστευόμεθα, διδάσκομαι, γράφεται, βλέπετε, ἄκονται, πιστεύεις,
διδάσκῃ

πιστεύσεις,	ς	act.-2-sg.	you
ἄγω	ω	act.-1-sg.	I
ἀσπάζεσθε	σθε	mp-2-pl.	you
πορεύῃ	ῃ	mp-2-sg.	you
ἔρχεται	ται	mp-3-sg.	he/she/it
τιθέασιν	ασιν	act.-3-pl.	they
θεραπεύομεν	μεν	act.-1-pl.	we
ἔχομαι	μαι	mp-1-sg.	I
γέγονεν	-(v)	act.-3-sg.	he/she/it
δίδωμι	μι	act.-1-sg.	I
λέγει	-(v)	act.-3-sg.	he/she/it
ἄρχουσι	ουσι(v)	mp-3-pl.	they
πεποίηκα	-	act.-1-sg.	I
τίθησιν	σιν	act.-3-sg.	he/she/it

Translation

ἀκούω	I am hearing
βλέπομεν	We are seeing.
γράφουσιν	They are writing.
πιστευόμεθα	We are being believed.
διδάσκομαι	I am being taught.
γράφεται	He/She/It is being written.
βλέπετε	You (pl.) are seeing.
ἀκούνται	He/She/It is hearing.
πιστεύεις	You (sg.) are believing.
διδάσκῃ	You (sg.) are being taught.

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3. Word Formation. Add the personal ending which corresponds to the translation. There won't be many exercises like this, but it may help you learn to recognize these crucial endings.

You (pl.) are writing.	γράφε_____
We are seeing.	βλέπο_____
We are being seen.	βλεπο_____
They are teaching.	διδάσκ_____
They are being taught.	διδάσκο_____
He writes.	γράφει_____
She is believing.	πιστεύει_____
I hear.	ἀκού_____
It sees.	βλέπει_____
You (sg.) are being heard.	ἀκού_____
He is being heard.	ἀκούε_____
I am being taught.	διδάσκο_____

#####

Word Formation

You (pl.) are writing.	γράφετε
We are seeing.	βλέπομεν
We are being seen.	βλεπόμεθα
They are teaching.	διδάσκουσιν
They are being taught.	διδάσκονται
He writes.	γράφει [-]
She is believing.	πιστεύει [-]
I hear.	ἀκούω
It sees.	βλέπει [-]
You (sg.) are being heard.	ἀκούῃ
He is being heard.	ἀκούεται
I am being taught.	διδάσκομαι

LESSON 3 #: INTRODUCTION TO GREEK VERBS, PART 2

Key Topics in this Lesson

1. A brief introduction to Greek tense-forms.
2. A description of the various signals in a verb and how they come together in verb forms.
3. How to parse verbs, that is, identify the significance of the inflectional elements.
4. The core pattern for learning the personal endings of the secondary tense-forms and its application to the imperfect indicative tense-form.

Study Guide

1. Read through §§2.11-21.
 - These sections introduce the six main tense-forms of the Greek verb.
 - Section §2.11 gives you a glimpse of how the Greek verb works, which is quite different from English.
 - Section §2.12 provides a simple translation of each of the six tense-forms in the indicative.
 - Sections §§2.13-19 describe briefly the major signals found in Greek verbs, with an example in §2.20 of one verb showing all the tense-signs in the indicative.
 - Section §2.21 moves on from the indicative to list major signals for other moods, as well as for infinitives, and participles.
2. Look over the core pattern for the secondary tense-forms in §4.38. Compare the endings in this core pattern with the endings in the core pattern for primary personal endings (§4.1), noting which endings show up in both core patterns.
3. Many of the puzzling bits are the same as in the primary endings.
 - The use of zero forms in act.-1-sg. and act.-3-sg. again means these forms will end with linking vowels. Thankfully, it will again be **α** in the 1-sg. and **ε** or **ει** in 3-sg.
 - Again the mp-2-sg. will have alternate forms. The most frequently used is **ον**. The **ω** can be confused with the far more common primary act.-1-sg. As you learn further sets of endings you will need to watch for such overlapping forms.
 - Note that when **το** has a **v** before it, it will be the 3-pl. ending **vτο**, not the 3-sg. **το**.
 - The **v** in the act.-1-sg. and act.-3-pl. has an **o** before it. Recall that the moveable **v** is only used after an **ε** or **ι** (§4.3e). So if you see **ον** it is act.-1-sg./3-pl., but if you see **εν** expect it to be act.-3-sg. with the optional **v**.²⁰
 - Since **ον** signals both 1-sg. and 3-pl. you will have to determine which it is in a passage from clues in the context.
4. Once again, if you don't understand all of these details, don't worry. The following exercises will help you begin to sort things out. The main thing at this point is to work on memorizing these endings and learn how they work in the imperfect tense-form. Study §§4.39-41 to see how the imperfect indicative paradigms work, including the two forms that augments can take (§2.16). Any mysteries that remain will be clarified as you use this material constantly while reading.

Vocabulary

ἄγω [ἀγαγ-], *lead, bring [agent]*

ἀλλά, *but, yet, rather*

ἀπολύω, *release [ἀπό, from, off + λύω, loose, release]*

²⁰ While a moveable **v** only occurs after an **ε** or **ι**, that does not mean every time you see a **v** after one of these vowels it is a moveable **v**. For example, **εν** is a very common active infinitive ending, as you see in §2.21e.

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βαπτίζω, *immerse, baptize [baptize]*

εὐαγγελίζω, *announce good news [evangelize; εὖ, well + ἀγγέλλω, announce]*

λέγω [έρ-, εἰπ-], *say, speak [compare λόγος, word, account]²¹*

πέμπω [πομφ-], *send [pomp]²²*

Material to Learn Well

The three things to focus on learning well are the vocabulary words, the core pattern for the personal endings in the secondary tense-forms (§4.38), the two forms of augment (§2.16), and the imperfect indicative active and middle/passive paradigms (§§4.39-41). The present and imperfect tense-forms use the 1st principal part (§§2.19e; 4.2, 39).

A video and an mp3 clip provide help in memorizing the core pattern. Remember that it is crucial that you pay attention to the letters as you use such memory devices. The sounds have to connect with these letters.

The active singular endings are not as hard as in the primary endings, but if you want to use the linking vowels instead of the zero forms you could try “nasen, ei?”

act.-1/2/3-sg. = ν, α / ο / ε(ν), ει = nasen, ei?

Summary of Key Items in Lesson 3

Part 1

Memorize the secondary personal endings so you are able to recognize their voice, person, and number.

Endings. The secondary personal endings for the indicative mood.

act. sg. mp sg.

- | | |
|---------|--------------|
| 1. ν, – | μην |
| 2. ο | σο (= ου, ω) |
| 3. -(ν) | το |

act. pl. mp pl.

- | | |
|-----------|------|
| 1. μεν | μεθα |
| 2. τε | σθε |
| 3. ν, σαν | ντο |

Augments

Verbs in the indicative mood in the secondary tense-forms the imperfect, aorist, and pluperfect have an augment added onto the front.

- Words beginning with a consonant usually add an ε on the front.
- Words beginning with an α or an ε lengthen to η.
- Words beginning with an ο lengthen to ω.

²¹ λέγω is related to “lexicon” by way of λέξις, *word, phrase, expression*.

²² “Pomp” is related to the idea of sending with an escort and ceremony. ή πομπή is a *sending; solemn procession*.

Lesson 3

Paradigms. The paradigms for the imperfect, active and middle/passive, indicative.

Observe how the secondary personal endings show up in the paradigms of the imperfect indicative. The simple formulas may help you see the ending and its linking vowel.

Active		Middle-Passive		
Sg. 1	ἔλνον	I was loosing.	Sg. 1	ἔλνόμην
2	ἔλνες	You (sg) were loosing.	2	ἔλνόνυ
3	ἔλνε	He/She/It was loosing.	3	ἔλνόετο
Pl. 1	ἔλνόμεν	We were loosing.	Pl. 1	ἔλνόμεθα
2	ἔλνέτε	You (pl) were loosing.	2	ἔλνεσθε
3	ἔλνον	They were loosing.	3	ἔλνόντο

Components

Active

	augment	+	stem	+ vowel	+	ending
ἔλνον	ἐ		λν	ο		ν
ἔλνες	ἐ		λν	ε		ς
ἔλνε(ν)	ἐ		λν	ε		-(ν)
ἔλνόμεν	ἐ		λν	ο		μεν
ἔλνέτε	ἐ		λν	ε		τε
ἔλνον	ἐ		λν	ο		ν

Middle/Passive

	augment	+	stem	+ vowel	+	ending
ἔλνόμην	ἐ		λν	ο		μην
ἔλνόνυ	ἐ		λν			ον
ἔλνόετο	ἐ		λν	ε		το
ἔλνόμεθα	ἐ		λν	ο		μεθα
ἔλνεσθε	ἐ		λν	ε		σθε
ἔλνόντο	ἐ		λν	ο		ντο

Simple Formulas

Active	Middle/Passive
ε-1-ον	ε-1-ομην
ε-1-ες	ε-1-ετε
ε-1-ε(ν)	ε-1-ον
	ε-1-ετο
	ε-1-οντο

Part 2

Become familiar with the following details.

Middle-Only Verbs

Some verbs do not have an active form. Such verbs will be listed in a lexicon with an ομην ending and will usually be translated as an active, but occasionally as a passive.

Parsing Verbs

To parse a verb you identify its tense-form, mood, voice, person, number, and lexical form. To determine the lexical form find the verb stem by taking off any augment from the front and linking

Lesson 3

vowel and personal ending from the end. Then add to this stem the ω ending to get the lexical form, unless the verb is middle-only, in which case it lexical form will end in οματ.

Exercises

1. Parsing. Using these explanations and the core pattern in §4.38 try to identify (1) the endings on the following verbs, (2) their voice, person, and number, and (3) an English pronoun we would use in translation (see §§4.40-41). For voice use the abbreviations act. and mp. For person simply use 1, 2, 3. For number use sg. and pl.

Sample	ending	voice	person	number	pronoun
έδιδαξάμεθα	μεθα	mp	1	pl.	we

έμείνασθε, ἐλυσάμην, εἶπεν, εἴπον, ἐλέλυσο, ἐφοβοῦντο, ἐκβεβλήκει, ἐδόξασεν, ἐκαθίζετε,
ἐπαίδευσας, ἐπέμπετο, ἔχαιρεν, ἐληλύθεισαν, ἥγαγον, ἐποιήσαμεν, ἐσφράγισθα

2. Translation. Translate the following forms of your vocabulary words. In the first section all the words are imperfect indicatives, so use the past progressive, “I was seeing,” except for forms of εἰμί. For εἰμί use the simple past and translate them in the active, even though some of the endings are middle/passive. Thus, ήμην is, “I was.”

Translate the middle/passive forms apart from εἰμί as passives, “I was being seen.”

The second section contains a mixture of present and imperfect forms. Since both the present and the imperfect are formed from the first principal part their stems will be the same.

Sample: ἐβλέπετε Answer: You (pl.) were seeing or You (pl.) were looking at.

#####

Parsing

έμείνασθε	σθε	mp-2-pl.	you
ἐλυσάμην	μην	mp-1-sg.	I
εἶπεν	-(v)	act.-3-sg.	he/she/it
εἴπον	v	act.-1-sg./3-pl.	I/they
ἐλέλυσο	σο	mp-2-sg.	you
ἐφοβοῦντο	vto	mp-3-pl.	they
ἐκβεβλήκει	-(v)	act.-3-sg.	he/she/it
ἐδόξασεν	-(v)	act.-3-sg.	he/she/it
ἐκαθίζετε	τε	act.-2-pl.	you
ἐπαίδευσας	ς	act.-2-sg.	you
ἐπέμπετο	το	mp-3-sg.	he/she/it
ἔχαιρεν	-(v)	act.-3-sg.	he/she/it
ἐληλύθεισαν	σαν	act.-3-pl.	they
ἥγαγον	v	act.-1-sg./3-pl.	I/they
ἐποιήσαμεν	μεν	act.-1-pl.	we
ἐσφράγισθα	μεθα	mp-1-pl.	we

Lesson 3

Imperfect Indicatives

ἐβαπτίζομεν, ἔλεγεν, ἐδιδάσκετο, ἦν, ἔγραφον, ἤκουες, ἐπεμπόμεθα, ἤκούεσθε, ἦσαν, ἤγετε,
ἐπιστευόμην, ἐδιδάσκου, ἦμην

Present and Imperfect Indicatives

ἀπολύουσιν, ἐδιδάσκεσθε, ἐβάπτιζον, πέμπεις, ἦμεν, εὐαγγελίζομεν, ἤγου, λέγετε, ἔλέγετε, ἐβλεπεν,
πιστεύει, ἦμεθα

3. Word Formation. Add the personal ending which corresponds to the translation.

You (pl.) were sending.	ἐπέμπε_____
I was bringing.	ἤγο_____
We were believing.	ἐπιστεύο_____
He was speaking.	ἔλεγε_____

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Translation – Imperfect Indicatives

ἐβαπτίζομεν	We were baptizing.
ἔλεγεν	He/She/It was speaking.
ἐδιδάσκετο	He/She/It was being taught.
ἦν	He/She/It was.
ἔγραφον	I was/They were writing.
ἤκουες	You (sg.) were hearing.
ἐπεμπόμεθα	We were being sent.
ἤκούεσθε	You (pl.) were being heard.
ἦσαν	They were.
ἤγετε	You (pl.) were leading.
ἐπιστευόμην	I was being believed.
ἐδιδάσκου	You (sg.) were being taught.
ἦμην	I was.

Translation – Present and Imperfect Indicatives

ἀπολύουσιν	They are releasing.
ἐδιδάσκεσθε	You (pl.) were being taught.
ἐβάπτιζον	I was/They were baptizing.
πέμπεις	You (sg.) are sending.
ἦμεν	We were.
εὐαγγελίζομεν	We are bringing good news.
ἤγου	You (sg.) were being led.
λέγετε	You (pl.) are speaking.
ἔλέγετε	You (pl.) were speaking.
ἐβλεπεν	He/She/It was seeing.
πιστεύει	He/She/It is believing.
ἦμεθα	We were.

Word Formation

You (pl.) were sending.	ἐπέμπτε
I was bringing.	ἤγον
We were believing.	ἐπιστεύομεν
He was speaking.	ἔλεγε [-], may add moveable v, ᔁλεγεν

Lesson 3

We were being believed. ἐπιστευό_____
She was being baptized. ἐβαπτίζε_____
They were writing. ἔγραφο_____
You (sg.) were hearing. ἤκουε_____

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Word Formation

We were being believed. ἐπιστευόμεθα
She was being baptized. ἐβαπτίζετο
They were writing. ἔγραφον
You (sg.) were hearing. ἤκουες

LESSON 4 #: INTRODUCTION TO GREEK NOUNS AND ADJECTIVES, PART 1

Key Topics in this Lesson

1. An introduction to the function of Greek nouns and adjectives.
2. How to parse nouns and adjectives.
3. The core pattern for learning the first and second declension endings.

Study Guide

1. Read through §§2.22-38.
 - Sections §§2.22-23 introduce the role of inflection in nouns.
 - In §§2.24-27 the basic facts about gender, case, and number are briefly introduced.
 - Sections §§2.28-29 give an overview of key nominal paradigms.
 - Sections §§2.30-31 explain the role of agreement when an adjective modifies a noun or when one noun modifies another noun through apposition.
 - Sections §§2.32-34 provide details for parsing nominals and verbals. The abbreviations listed in §2.34 will be used for all parsing, though when space is limited you may use shorter abbreviations as long as they are clear and unambiguous.
 - Sections §§2.35-38 introduce the topic of word formation. Just read over these sections to get the general idea.
2. Look over the core pattern for the endings for the first and second declensions in §§3.1-2 and the sample paradigms in §§3.3-4. Unlike the core verbal patterns you've been learning, this core pattern in §3.1 is also the actual paradigm of the definite article. Notice how the endings in brackets help you learn the endings that are used on nouns and adjectives where they differ from the article.
3. As with the verbal core patterns, if you don't understand all of the details in this core pattern, don't worry. The following exercises will help you begin to sort out some items. The main thing at this point is to work on memorizing these endings, including the endings in brackets. Any mysteries that remain will be clarified as you use this material constantly while reading.

Vocabulary

- ἄγγελος, ου, ὁ, *messenger, angel [angel]*
διδάσκαλος, ου, ὁ, *teacher [note διδάσκω]*
ἐκκλησία, ας, ἡ, *assembly, church [ecclesiastical; ἐκ, out of, from + καλέω [κλη], call]*
εὐαγγέλιον, ου, τό, *good news, the gospel [compare εὐαγγελίζω]*
θεός, οῦ, ὁ, *God, a god [theology]*
κακός, ἡ, ὄν, *bad, evil [cacophony, note φωνή, a sound]*
καλός, ἡ, ὄν, *good, noble [calligraphy, note γράφω]*
ὁ, ἡ, τό, *the*

Material to Learn Well

In addition to the vocabulary words, focus on learning well the basic uses of the five cases (§2.27) and the core pattern for 1D and 2D endings (§3.1). A video and an mp3 clip provide help in memorizing the core pattern. As with the verbal patterns, it is crucial that you pay attention to the letters as you say or sing these paradigms so you don't associate the sounds with the wrong letters.

Lesson 4

Summary of Key Items in Lesson 4

Part 1

Learn the following basic components of nouns and adjectives in Greek.

Noun and Adjective Components

Nouns and adjectives have gender, case, and number.

Number. Singular or plural.

Gender. Masculine, feminine, or neuter. This grammatical gender sometimes corresponds to natural gender, but not always.

Case. Case refers to the main information we need for how a noun or adjective is functioning in a clause. Each case can be used in a number of ways. The most basic uses are the following.

Nominative	–	the subject the subject complement with equative verbs (“to be,” “to become”)
Accusative	–	the direct object
Dative	–	the indirect object
Vocative	–	identifies the person or group being spoken to
Genitive	–	a description of a noun or other element in a clause

Some verbs can use a genitive or dative like a direct object. For example, ἀκούω can use either a genitive or an accusative, πιστεύω often uses a dative, though at times it uses an accusative.

Agreement

When an article or adjective modifies a noun it has to share the same gender, case, and number as that noun. This is called being in agreement.

Part 2

1D and 2D Endings. The first and second declensions follow the endings on the definite article, along with five further endings listed in brackets. Memorize this core pattern so you can identify each ending by gender, case, and number, including the forms represented by the endings in brackets.

	<i>masc. sg.</i>	<i>fem. sg.</i>	<i>neut. sg.</i>
nom.	ó [oç]	ή [α]	τό [ov]
gen.	τοῦ	τῆς	τοῦ
dat.	τῷ	τῇ	τῷ
acc.	τόν	τήν	τό [ov]
voc.	[ε]		

	<i>masc. pl.</i>	<i>fem. pl.</i>	<i>neut. pl.</i>
nom.	οἱ	αι	τά
gen.	τῶν	τῶν	τῶν
dat.	τοῖς	ταῖς	τοῖς
acc.	τούς	τάς	τά

Lesson 4

Paradigms. All of the following paradigms use the endings in the core pattern. Notice that by learning the core pattern above you have also learned all of these paradigms, that is, you are able to recognize these forms by gender, number, and case.

Second Declension Nouns

	<i>masc. sg.</i>	<i>neut. sg.</i>
nom.	θεός <i>God</i>	ἔργον <i>work</i>
gen.	θεοῦ <i>of God</i>	ἔργου <i>of work</i>
dat.	θεῷ <i>to/for God</i>	ἔργῳ <i>to/for work</i>
acc.	θεόν <i>God</i>	ἔργον <i>work</i>
voc.	θεέ <i>God</i>	

	<i>masc. pl.</i>	<i>neut. pl.</i>
nom.	θεοί <i>gods</i>	ἔργα <i>works</i>
gen.	θεῶν <i>of gods</i>	ἔργων <i>of works</i>
dat.	θεοῖς <i>to/for gods</i>	ἔργοις <i>to/for works</i>
acc.	θεούς <i>gods</i>	ἔργα <i>works</i>

First Declension Nouns

	<i>fem. sg.</i>	<i>fem. sg.</i>	<i>fem. sg.</i>
		(ε, ι, ρ)	
nom.	φωνή	ήμέρα	δόξα
gen.	φωνῆς	ήμέρας	δόξης
dat.	φωνῇ	ήμέρᾳ	δόξῃ
acc.	φωνήν	ήμέραν	δόξαν

	<i>fem. pl.</i>	<i>fem. pl.</i>	<i>fem. pl.</i>
nom.	φωναί	ήμέραι	δόξαι
gen.	φωνῶν	ήμερῶν	δοξῶν
dat.	φωναῖς	ήμέραις	δόξαις
acc.	φωνάς	ήμέρας	δόξας

First and Second Declension Adjectives (2-1-2)

Using η throughout the feminine singular forms.

	<i>masc. sg.</i>	<i>fem. sg.</i>	<i>neut. sg.</i>
nom.	ἀγαθός	ἀγαθή	ἀγαθόν
gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν

	<i>masc. pl.</i>	<i>fem. pl.</i>	<i>neut. pl.</i>
nom.	ἀγαθοί	ἀγαθαί	ἀγαθά
gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
acc.	ἀγαθούς	ἀγαθάς	ἀγαθά

Lesson 4

Using α throughout the feminine singular forms for adjectives with stems ending in ε , ι , or ρ .

	<i>masc. sg.</i>	<i>fem. sg.</i>	<i>neut. sg.</i>
<i>nom.</i>	$\ddot{\alpha}\xi\iota\sigma$	$\dot{\alpha}\xi\iota\alpha$	$\ddot{\alpha}\xi\iota\sigma\sigma$
<i>gen.</i>	$\dot{\alpha}\xi\iota\sigma\sigma$	$\dot{\alpha}\xi\iota\alpha\sigma$	$\dot{\alpha}\xi\iota\sigma\sigma$
<i>dat.</i>	$\dot{\alpha}\xi\iota\omega$	$\dot{\alpha}\xi\iota\dot{\alpha}$	$\dot{\alpha}\xi\iota\omega$
<i>acc.</i>	$\ddot{\alpha}\xi\iota\sigma\sigma$	$\dot{\alpha}\xi\iota\alpha\sigma\sigma$	$\ddot{\alpha}\xi\iota\sigma\sigma$

	<i>masc. pl.</i>	<i>fem. pl.</i>	<i>neut. pl.</i>
<i>nom.</i>	$\ddot{\alpha}\xi\iota\sigma\tau$	$\dot{\alpha}\xi\iota\alpha\tau$	$\ddot{\alpha}\xi\iota\sigma\sigma\tau$
<i>gen.</i>	$\dot{\alpha}\xi\iota\sigma\sigma\tau$	$\dot{\alpha}\xi\iota\alpha\sigma\tau$	$\dot{\alpha}\xi\iota\sigma\sigma\tau$
<i>dat.</i>	$\dot{\alpha}\xi\iota\sigma\tau$	$\dot{\alpha}\xi\iota\alpha\sigma\tau$	$\dot{\alpha}\xi\iota\sigma\sigma\tau$
<i>acc.</i>	$\ddot{\alpha}\xi\iota\sigma\sigma\tau$	$\dot{\alpha}\xi\iota\alpha\sigma\sigma\tau$	$\ddot{\alpha}\xi\iota\sigma\sigma\tau$

Exercises

1. Parsing

Familiar Words. Using the core pattern in §3.1 with its explanations try to identify for the following nouns and adjectives from your vocabulary list (1) the ending, (2) the gender, case, and number, and (3) the lexical form.²³ Use the abbreviations in §2.34. List all valid possibilities for the particular word.²⁴ Review §2.32 on parsing nominals, if necessary.

Sample	ending	gender	case	number	lexical form
διδάσκαλοι	οι	masc.	nom.	pl.	διδάσκαλος
τοῖς, ἐκκλησίαις, τοῦ, καλαί, οἱ, διδάσκαλον, εὐαγγέλιον, θεέ, καλῶν, διδασκάλους, καλῆ, ἐκκλησίας, κακῷ, τά, κακόν, ἐκκλησίαν					

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Parsing – Familiar Words

τοῖς	οις	masc./neut.-dat.-pl.	ό
ἐκκλησίαις	αις	fem.-dat.-pl.	ἐκκλησία
τοῦ	ου	masc./neut.-gen.-sg.	ό
καλαί	αι	fem.-nom.-pl.	καλός
οἱ	οι	masc.-nom.-pl.	ό
διδάσκαλον	ον	masc.-acc.-sg.	διδάσκαλος
εὐαγγέλιον	ον	neut.-nom./acc.-sg.	εὐαγγέλιον
θεέ	ε	masc.-voc.-sg.	θεός
καλῶν	ων	masc./fem./neut.-gen.-pl.	καλός
διδασκάλους	ους	masc.-acc.-pl.	διδάσκαλος
καλῆ	ῃ	fem.-dat.-sg.	καλός
ἐκκλησίας	ας	fem.-gen.-sg. or fem.-acc.-pl.	ἐκκλησία
κακῷ	ῳ	masc./neut.-dat.-sg.	κακός
τά	α	neut.-nom./acc.-pl.	ό
κακόν	ον	masc.-acc.-sg. or neut.-nom./acc.-sg.	κακός
ἐκκλησίαν	αν	fem.-acc.-sg.	ἐκκλησία

²³ A lexical form is also referred to as the **lemma**. Some scholars also refer to a word more precisely as a **lexeme**, that is, the basic word and its range of meanings apart from its inflected forms.

²⁴ Thus if ον is on a masculine noun there is only one parsing, but on a neuter noun there are two, and on an adjective there are three options. So also if α is on a feminine noun, neuter noun, or an adjective.

Lesson 4

Unfamiliar Words. The following list contains nouns and adjectives you have not learned. Treat them all as adjectives and list all the possible parsings for the endings on these words (§2.32b). Thus, although ἄγγελον (*messenger, angel*) is a noun, you have not learned this word yet so parse it as both masc.-acc.-sg. and neut.-nom./acc.-sg., since this same 2D ending, ον, shows up in all three of these places in the core pattern you are learning. List the ending, gender, case, and number.

δικαιοσύνης, πτωχῶν, δόξαν, βασιλείας, αὐτῷ, καθαρά, τυφλῇ, παραβολάι, μισθοῦ, καρδίᾳ, κύριε, πονηρούς, ἀγαπηταῖς, δοῦλοις, εἰρήνῃ, ὄχλος, δῶρον, ἄνθρωποι

2. Translation. Translate the following sentences as literally as possible consistent with good English usage. Review §2.27, if necessary, for how the cases function. For now translate genitives with either *of* or a possessive (of God, God's) and datives with *to* or *for*.

1. ὁ διδάσκαλος διδάσκει τὰς ἐκκλησίας.
2. ἐβάπτιζον τὸν διδάσκαλον τοῦ εὐαγγελίου.
3. ἄγομεν τὴν ἐκκλησίαν τῷ καλῷ διδασκαλῷ.
4. τοὺς διδασκάλους ἐπέμπετε ταῖς καλαὶς ἐκκλησίαις.
5. οὐκ ἀκούει τὸ εὐαγγέλιον τοῦ θεοῦ ὁ κακὸς διδάσκαλος.

The following sentences include words you have not yet learned, so you'll need to use a lexicon.

6. οἱ ἀπόστολοι ἐβάπτιζον τοὺς δούλους τοῦ κυρίου.

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Parsing – Unfamiliar Words

δικαιοσύνης	ης	fem.-gen.-sg.
πτωχῶν	ων	masc./fem./neut.-gen.-pl.
δόξαν	αν	fem.-acc.-sg.
βασιλείας	ας	fem.-gen.-sg. or acc.-pl.
αὐτῷ	ῳ	masc./neut.-dat.-sg.
καθαρά	α	fem.-nom.-sg. or neut.-nom./acc.-pl.
τυφλῇ	ῃ	fem.-dat.-sg.
παραβολάι	αι	fem.-nom.-pl.
μισθοῦ	ου	masc./neut.-gen.-sg.
καρδίᾳ	ᾳ	fem.-dat.-sg.
κύριε	ε	masc.-voc.-sg.
πονηρούς	ους	masc.-acc.-pl.
ἀγαπηταῖς	αις	fem.-dat.-pl.
δοῦλοις	οις	masc./neut.-dat.-pl.
εἰρήνῃ	ην	fem.-acc.-sg.
ὄχλος	ος	masc.-nom.-sg.
δῶρον	ον	masc.-acc.-sg. or neut.-nom./acc.-sg.
ἄνθρωποι	οι	masc.-nom.-pl.

Translation

1. *The teacher teaches the churches.*
2. *I was baptizing the teacher of the gospel. or They were baptizing the teacher of the gospel.*
3. *We are leading the church to the good teacher.*
4. *You were sending the teachers to the good churches.*
5. *The evil teacher is not hearing the gospel of God.*
6. *The apostles were baptizing the Lord's slaves.*

Lesson 4

7. οἱ ἄνθρωποι εὑρίσκουσιν τὴν ἀλήθειαν ἐν τῇ ἀγαθῇ γραφῇ.
 - ἐν is a preposition. Prepositions do not have endings, so ἐν is the form listed in a lexicon. A preposition joins with words following it, called the object of the preposition, to form a prepositional phrase. The object of ἐν is always in the dative, so here the dative will not be translated with *to/for, in/at/on, with/by*.
8. ὁ νιὸς τοῦ θεοῦ ἐκήρυξεν τὸν λόγον τοῦ θεοῦ ἐν τῷ ἱερῷ.

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7. *The men/people are finding the truth in the good writing.*
8. *The Son of God was preaching the word of God in the temple.*

LESSON 5 #: INTRODUCTION TO GREEK NOUNS AND ADJECTIVES, PART 2

Key Topics in this Lesson

1. The core pattern for learning the third declension nominals.
2. Review of the core elements in a clause.

Study Guide

1. Reread §§2.2-3, 27 on the basic features of a clause. Now is the time to clarify anything that remains puzzling in this material.
2. Look over the core pattern of the endings for the third declension in §§3.15-17. Like the core pattern for 1D and 2D, this core pattern is based on the actual paradigm of a word. In this case, however, just focus on the set of endings on the right side of the core pattern in §3.16.
3. The 3D is complex. The better you know these core endings the easier it will be to sort out the 3D paradigms as we meet 3D words in our passages. Some of the 3D endings are the same as the 1D and 2D, but sometimes with different meanings! For this assignment just focus on the 3D use of these endings. Later you will need to compare the three declensions to learn the ambiguities, which thankfully are not many. If you are curious, look over §3.18.
4. As usual some features of the core pattern may be puzzling.
 - For now just learn where the zero forms appear. Later we will work on what the end of a word looks like when it uses a blank ending.
 - Assume a **ς** ending in the 3D is masc./fem.-nom.-sg. unless it has an **ο**, **α**, or **ε** before it and thus it is one of the other endings you are learning, **ος**, **ες**, or **ας**.
 - Similarly, assume in the 3D that a **v** is the masc./fem.-acc.-sg. unless it is **ων** or **σι(v)**.
5. As with the other core patterns, if you don't understand all of the details don't worry. The following exercises will help sort out some items. The main thing at this point is to work on memorizing these endings thoroughly. Any mysteries that remain will be clarified as you use this material constantly while reading.

Vocabulary

The following words are all 3D. In the 3D the stem is often modified in the nom.-sg., so pay attention to the gen.-sg. forms in the vocabulary in order to identify the stem. Indeed, at times you may find it helpful to include the gen.-sg. when you memorize 3D words.

Thus the stem of θέλημα is θεληματ- as you see by removing the gen.-sg. ending **ος** from the gen.-sg. form θελήματος. So the dat.-sg. of θέλημα takes the form θελήματι (θεληματ + **i**). Similarly, the stem of φῶς is φωτ- and the stem of τις is τιν-, as you see in the core pattern. We will learn the peculiarities of these paradigms later in the course, but you will be able to recognize many of the endings just from the core pattern.

θέλημα, ματος, τό, *will, desire* [Monothelitism;²⁵ note μόνος, η, ον, *only, alone*]

ὄνομα, ματος, τό, *name* [pseudonym, note ψεύδω, *lie*]

τις, τι, *someone, something*

τίς, τι, *who?, what?, which?, why?*

φῶς, φωτός, τό, *light* [photograph, note γράφω]

²⁵ The view that Christ has two natures but only one will.

Lesson 5

- τις, τι and τίς, τί have exactly the same forms, but the interrogative τίς, τί has an acute accent on the ι in its stem in all of its forms, for example in the singular, τίς, τίος, τίνι, τίνα.

Material to Learn Well

You should be sure you are familiar with the core elements in a clause (§§2.2-3) and their relation to the basic uses of the five cases (§2.27). The main new thing to focus on learning well, in addition to the vocabulary, is the core pattern for 3D endings (§3.16). Once again a video and an mp3 clip provide help in memorizing the core pattern.

Summary of Key Items in Lesson 5

Memorize the core pattern for the third declension so you are able to identify each ending by gender, case, and number. Memorize just the endings on the right side of the pattern if that is easier.

The Core Pattern for the Third Declension

Indefinite Pronoun		Endings	
	<i>masc./fem. sg.</i>	<i>masc./fem. sg.</i>	<i>neut. sg.</i>
<i>nom.</i>	τις [–]	τι [–]	ς, –
<i>gen.</i>	τίνος	τίνος	ος
<i>dat.</i>	τίνι	τίνι	ι
<i>acc.</i>	τίνα [ν]	τι [–]	α, ν

	<i>masc./fem. pl.</i>	<i>neut. pl.</i>	<i>masc./fem. pl.</i>	<i>neut. pl.</i>
<i>nom.</i>	τίνες	τίνα	ες	α
<i>gen.</i>	τίνων	τίνων	ων	ων
<i>dat.</i>	τίσι(ν)	τίσι(ν)	σι(ν)	σι(ν)
<i>acc.</i>	τίνας [ες]	τίνα	ας, ες	α

This set of basic endings is used in six sub-patterns of the 3D, each with its own adaption of these basic endings. By learning this one pattern you will only need to learn how each sub-pattern tweaks it instead of memorizing six paradigms for the 3D.

Our vocabulary words for this lesson represent two of the ways the nom.-sg. endings can show up in the 3D.

1. Θέλημα, θελήματος, τό¹ ὄνομα, ὄνοματος, τό²

These words both have a zero form in the nom.-sg. Both happen to be neuter, though a zero form can show up in the nom.-sg. in any gender. Notice how their stems actually end in a τ, as you can see in their genitive forms. **A τ drops out when there is a zero form, because τ cannot end a word.** For now just see how this fact about τ makes sense out of the nom.-sg. ending on these two neuter words.

2. φῶς, φωτός, τό³

This word is an oddball. It is a neuter word, but it uses a ο in the nom.-sg. This exception will not cause a problem if you memorize the word with its article: τὸ φῶς. Notice from the genitive form that the stem is φωτ-. The nom.-sg. is thus an example of the fact that ο causes a τ on the end of a stem to drop.

Lesson 5

Exercises

1. Parsing

Endings. Using the core pattern in §3.16, especially the set of endings on the right, try to identify for the following unfamiliar nouns and adjectives, (1) the ending and (2) the gender, case, and number. Give all possible parsings for the ending, even though some of these words are nouns and thus not all the options are actually valid for them.

Sample	ending	gender	case	number
αἴματος	ος	masc./fem./neut.	gen.	sg.

ἀρχιτέκτονι, χιτώνων, πίνακος, δαιμόνες, βήματα, φρενάς, λιβί, γέροντα, σωμάτων, δράκουσιν, κυριότητες, λέοντος, πατέρα, Σολομῶνι, ἀτμίδας

Parsings. For the following words that you are learning in this course give only the actual options for the parsing. For example, an *α* ending on a feminine noun can only be nom.-sg., while on a neuter noun it can only be nom./acc.-pl. For these words give the ending, gender, case, and number, as well as the lexical form. You can just list the nominative, but the answer key will list the full lexical entry.

θελήμασιν, τινων, ὄνομα, τινες, φωτά

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Parsing Just Endings

ἀρχιτέκτονι	ι	masc./fem./neut.-dat.-sg.
χιτώνων	ων	masc./fem./neut.-gen.-pl.
πίνακος	ος	masc./fem./neut.-gen.-sg.
δαιμόνες	ες	masc./fem.-nom./acc.-pl.
βήματα	α	masc.-acc.-sg. or neut.-nom./acc.-pl.
φρενάς	ας	masc./fem.-acc.-pl.
λιβί	ι	masc./fem./neut.-dat.-sg.
γέροντα	α	masc.-acc.-sg. or neut.-nom./acc.-pl.
σωμάτων	ων	masc./fem./neut.-gen.-pl.
δράκουσιν	σιν	masc./fem./neut.-dat.-pl.
κυριότητες	ες	masc./fem.-nom./acc.-pl.
λέοντος	ος	masc./fem./neut.-gen.-sg.
πατέρα	α	masc.-acc.-sg. or neut.-nom./acc.-pl.
Σολομῶνι	ι	masc./fem./neut.-dat.-sg.
ἀτμίδας	ας	masc./fem.-acc.-pl.

Parsings

θελήμασιν	σιν	neut.-dat.-pl. < θέλημα, ματος, τό
τινων	ων	masc./gen./neut.-gen.-pl. < τις, τι
ὄνομα	—	neut.-nom./acc.-sg. < ὄνομα, ματος, τό
τινες	ες	masc./fem./neut.-nom.-pl. < τις, τι
φωτά	α	neut.-nom./acc.-pl. < φῶς, φωτός, τό

Lesson 5

2. Translation. Translate the following sentences as literally as possible consistent with good English usage. For now translate genitives with *of* or a possessive (of God, God's) and datives with *to* or *for*.

1. ἐδιδάσκομεν τὸ εὐαγγέλιον τοῦ φωτὸς ταῖς ἐκκλησίαις.
2. ἔλεγον τὸ ὄνομα τοῦ θεοῦ καὶ ἥγον τὴν ἐκκλησίαν τοῖς καλοῖς διδασκάλοις.
3. τίς πιστεύει τῷ φῶτι τοῦ εὐαγγελίου καὶ τῷ ἀγγέλῳ τοῦ θεοῦ;

3. Syntax

1. Clause elements. For each blank after a word match the letter for the term that identifies that element in its sentence.

- | | | |
|------------------|--------------------|-----------------------|
| A. Action verb | B. Equative verb | C. Subject |
| D. Direct object | E. Indirect object | F. Subject complement |

- a. The disciples [__] saw [__] Jesus [__].
- b. They [__] were [__] amazed [__].
- c. Jesus [__] told [__] parables [__] to the disciples [__].
- d. He [__] taught [__] the disciples [__] many things [__].

2. Case uses. Write the abbreviation for the Greek case which corresponds to the function of these words and prepositional phrases.

nom. – nominative **gen.** – genitive **dat.** – dative **acc.** – accusative

- a. Jesus [__] proclaimed the message [__] to the world [__].
- b. The response [__] of the world [__] was mixed [__].
- c. The hearts [__] of some [__] became warm [__].
- d. Some [__] rejected Jesus [__] and the message [__] of the kingdom [__].

#####

Translation

1. *We were teaching the gospel of light to the churches.*
2. *I was speaking God's name and was leading/bringing the church to the good teachers. or They were speaking God's name and were leading/bringing the church to the good teachers.*
3. *Who is believing the light of the gospel and the messenger/angel of God?*

Syntax – Clause elements

- a. The disciples (C) / saw (A) / Jesus (D).
- b. They (C) / were (B) / amazed (F).
- c. Jesus (C) / told (A) / parables (D) / to the disciples (E).
- d. He (C) / taught (A) / the disciples (E) / many things (D).
 - Sentences c. and d. provide an example of how English word order can sometimes signal function.

Syntax – Case uses

- a. Jesus (nom.) / proclaimed / the message (acc.) / to the world (dat.).
- b. The response (nom.) / of the world (gen.) / was / mixed (nom.).
- c. The hearts (nom.) / of some (gen.) / became / warm (nom.).
- d. Some (nom.) / rejected / Jesus (acc.) / and / the message (acc.) / of the kingdom (gen.).

Introduction to Reading the Passages

Start each sentence by pronouncing it and noting anything you are able to identify. This brief initial attempt to identify items engages your brain in ways that help you understand and retain the information as you go on to analyze the text.

Then work through the sentence with the help of the notes, questions, and *GNTG*. The questions and explanations walk you through the material slowly with a fair amount of detail, and there are lists at the end of each verse that spell out which details to learn. If you prefer a “just the facts” approach you could begin by looking over these lists, and then use the questions and discussion as needed. Most people, however, will benefit from a methodical walk through the verses and careful attention to the discussion. As the course proceeds you will probably find you can skim over some of the questions and discussion that cover material already learned. On the other hand, these questions and notes will probably be handy when you come across a detail that you haven’t quite nailed down yet.

Do not try to skim the material like you might a novel, but rather work through the details carefully like you would in a math or science book. Don’t look at a whole page or your eyes will glaze over (at least mine do); just focus on the next small section and go through the questions and discussion bit by bit. Answer each question before looking at the discussion that follows, since it will often include the answer. Even a brief genuine effort to sort out an issue helps you focus on it and thus learn it.

Once you’ve worked through a sentence reread it, including out loud. As you do so review the meanings of the words, the grammar, and the key points to learn. Try to pick up the sense word by word in the Greek order by noticing the part of speech, parsing, and meaning of each word, as well as how the words work together in small clusters and larger constructions. Learning this approach to a sentence will prepare you for more extensive reading in the future; it is a key part of working towards fluency one passage at a time. Further suggestions are available in appendix 7 in *GNTG*.²⁶

GNTG provides paradigms and explanations of the material you are learning. Some sections contain more detail than you need for basic Greek. Pick up as much of the discussion in *GNTG* as you can, but primarily use *GNTG* to help you understand the basic points given in the lesson. Use the lists at the end of each verse to clarify what to learn for now at the outset of your adventures in Greek.

Optional Bonus Coverage sections offer extra interesting details as an encouragement to you as you persevere. Other optional sections called Adventures in Exegesis include material that goes beyond basic Greek, giving you a glimpse of some of the further levels of interpretation and possible insights from the Greek.

Three of the standard lexicons are cited, BDAG, CGEL, and Abbott-Smith.²⁷

- BDAG is the main lexicon for New Testament Greek. Frederick Danker edited this edition and made it superior to other lexicons by providing definitions for words, not just translations.²⁸

²⁶ See also *UEBG*, 111-113.

²⁷ For bibliographic details on these resources see the list of abbreviations. For further comments see *UEBG*, ch. 2. Note also *Advances*, ch. 3 for comments on some of the lexicons currently available as well as discussion of several issues involved in understanding words.

²⁸ Danker drew upon Johannes E. Louw, and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2 vols., 2nd ed. (New York: United Bible Societies, 1989). John A. L. Lee says that Louw and Nida was, “the first New Testament lexicon in five hundred years to apply the definition method in a thoroughgoing way.” *A History of New Testament Lexicography*, Studies in Biblical Greek 8 (New York: Peter Lang, 2003), 155.

Introduction to Reading the Passages

- Danker's concise lexicon, *CGEL*, also includes definitions, and adds help with difficult forms.
- Abbott-Smith is a wonderful older resource that contains helpful information not found in these other lexicons (§2.38). It is available in print, as well as in the Accordance and Logos software programs, and free online. The \$1.99 version available in Kindle is fine for the basic data, but has some imperfections.

For future work in the New Testament I think you will find *CGEL* and Abbott-Smith complement each other well and provide a great deal of useful information, some of it not found in BDAG.²⁹ Indeed, at times Danker has changed the assessment of words in *CGEL* from what is in BDAG. Nevertheless, for scholarly work you should use BDAG which is the recognized standard Greek-English lexicon for the New Testament.³⁰

²⁹ An older lexicon by Joseph H. Thayer, *Greek-English Lexicon of the New Testament*, 4th ed. (Edinburgh: T. and T. Clark, 1896; repr. Peabody, MA: Hendrickson, 1995), is available free online on many sites since it is in the public domain. It contains a great deal of helpful information, but it should not be used for academic study. It was published just as many ancient Greek papyri were being discovered in Egypt. Thus it was published too early to take advantage of the great contributions these papyri have made to the understanding of ancient Greek, not least in the meaning of words. Basically, Thayer's lexicon was out of date almost the day it was published!

³⁰ BDAG also includes words found in early Christian writings outside the New Testament, including the Apostolic Fathers. For a very detailed guide to BDAG see Rodney Decker's, "An Introduction to the Bauer/Danker *Greek-English Lexicon of the New Testament*" at <https://ntresources.com/blog/documents/UsingBDAG.pdf>.

SEVEN TARGET PASSAGES

Passage 1 – Matthew 5:3-12

Introduction to the Passage

All of Jesus's deeds and proclamation focus on three key themes: who he is, the revelation of God his Father, and the in-breaking of the Kingdom of God. In the Sermon on the Mount (Matt 5–7), the first major block of teaching in Matthew's Gospel, Jesus describes the patterns of relationships in the Kingdom of God. Here we see what life looks like when people are aligned with the King and are reflecting his life and character in the world, especially through their pattern of relations with God and each other. Jesus begins with the Beatitudes, describing certain characteristics of a citizen of this Kingdom. These characteristics reflect the inner dispositions of a person centered on God. These dispositions work on several levels, so the citizens have them to some degree from the beginning of their discipleship, but then grow into them throughout their lives. Indeed, Jesus is the ideal embodiment of these characteristics, and his follower grows in them as he or she grows in Christ.

New Topics in Matthew 5:3

Morphology

- 1D and 2D forms (§§3.3, 6-8, 10-11).
- αὐτός, αὐτή, αὐτό (§3.48).
- The present and imperfect indicative of εἰμί (§§4.6, 44).

Syntax

- Enclitics (§1.9).
- The predicate position (§5.5).
- The article as noun signal (substantizer) (§5.15).
- Subject complements other than a nominative (§5.27b).
- Clusters consisting of a noun and genitive modifier (§§2.27b; 5.253).
- The genitive of possession (§5.35).
- Three general uses of the dative: personal interest, location, instrument (§§2.27c; 5.58).
- The dative of place/sphere (§5.64).
- The general characteristics of subordinate clauses (§5.209).
- ὅτι for a causal clause (§5.233).

Material to learn later

- The subjectival and objectival genitive (§5.38).
- The attributive genitive (§5.44).
- The dative of reference (respect) (§5.68).

³ Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.

Remember to begin by reading through the Greek sentence, trying to recognize as much as you can. Our first sentence has 12 words and you have already learned the forms of 10 of them! After looking

over the sentence as described on page 36 use the following notes and questions to work through it bit by bit.

Μακάριοι οἱ πτωχοί³¹ – These words are in agreement in gender, case, number (§2.30), suggesting they form a cluster. Begin your analysis by parsing, which for nominals means identifying their gender, case, number, and lexical form (§2.34). Often students simply get the English translation of the words and then try to make a sentence out of them, like the refrigerator magnet game. **Don't try to translate without parsing.**

Sections in *GNTG* are often provided to help if you get stuck with a parsing. For these three words see §§3.1-2. You should make a genuine effort to answer the questions before looking at the answers at the bottom of the page. Don't, however, spend a lot of time before looking at the answer. So now parse μακάριοι, οἱ, and πτωχοί, and then look at answer ^a below.

Once you have the answer briefly note it carefully; don't just get it and quickly move on. The answer may be enough review by itself or it may indicate a topic you need to study further.

Remember not to read further before answering the question.

Both μακάριοι and πτωχοί are adjectives. Note that adjectives are listed in the answer key as they are in a lexicon, with the nom.-sg. ending for each gender: μακάριος, α, ον, *blessed*; πτωχός, ή, ον, *poor*. These adjectives belong to two paradigms that are very closely related as you saw in lesson 4. Study §§3.10-11 and notice that the core pattern has prepared you for these paradigms and their differences.

Recall that the nominative often functions as a subject (§2.27a, and now see §5.26c) and also as a subject complement (§2.27a, read §5.27).

Adjectives may function as nouns, with or without an article with them. But when there is an article, as here, the adjective is frequently functioning as a noun. Indeed, an article can cause virtually any word to be a substantive, that is, to function as a noun. Read §5.15.

So we have the structure: adjective + [article + substantive]. Read §5.5 for the significance of this pattern of words. What is the name of the position we have here?^b

Here the predicate position is adjective + [article + substantive], but note that the order for this same position can be: [article + substantive] + adjective. So the key signal of a predicate position is the presence of an article with a substantive and not with the adjective, that is, either A-TS or TS-A.

How would you translate our first three words?^c

τῷ πνεύματι – Parse τῷ (§3.1).^d

- #####
a μακάριοι – masc.-nom.-pl. < μακάριος, α, ον, *blessed*.
οἱ – masc.-nom.-pl. < ὁ, ή, τό, *the*.
πτωχοί – masc.-nom.-pl. < πτωχός, ή, ον, *poor*.
b Predicate position.
c “Blessed are the poor.” Note: In the translations I will not give all the possible ways you might translate, and sometimes I’ll translate in more than one way at different times. Most of the time I will give literal translations to help you see what is going on in the Greek.
d Masc./neut.-dat.-sg. < ὁ, ή, τό, *the*.

³¹ In the passage πτωχοί has a grave accent, but I’ve cited it with an acute accent. The grave accent is only used when a word with an acute on the final syllable is followed by another word in Greek (§1.6). So when a word is cited for discussion a grave should be changed to an acute if no Greek word follows it in the citation.

Matthew 5:3

What is the case and number of *πνεύματι* (§3.16 and note especially §3.17).^e

Look at §3.24 for the paradigm of words like *πνεύματι*. Note how the core pattern endings you have learned for the 3D neuter appear in this paradigm. Don't worry about the detailed explanation in §3.24 at this point; just note that most of the endings are familiar, as you've already seen with *θέλημα* and *ὄνομα*.

When you see *μα* or *ματ* before a 3D ending expect it to be a 3D noun and to have a lexical form ending in *μα*. Thus in a lexicon you find *πνεῦμα*, *ματος*, *τό*, *spirit*, *wind*, *breath*. Notice how the genitive ending in the lexical entry helps you know which pattern the word follows. How does this lexical entry help you know the gender of *πνεύματι*?^f

In §3.24 you see that all *ματ* words are neuter. Thus, while the article *τῷ* can be either masculine or neuter here it is neuter in agreement with the noun *πνεύματι*. Together they form a small cluster.

τῷ πνεύματι comes right after *οἱ πτωχοί* and modifies it, that is, it tells us more about *οἱ πτωχοί*. You have learned that the dative is used for an indirect object (§2.27a, read §5.59), but the dative has a number of other uses as well. Read §5.64 for an option for how the dative case may be functioning here. How might you translate *τῷ πνεύματι* if it is used in this alternative way?^g

In §2.27c you learned that a dative often signals a relation that corresponds to the English prepositions *to/for*, *in/at/on*, and *with/by* (so also §5.58). You should memorize this list of English prepositions and use them as a simple code for dative case uses as you are beginning to read Greek.

As you go on after basic Greek to exegeting and reflecting on passages you can go into the details of the various cases, as here with the dative of place/sphere. Illustrations of such analysis will be provided occasionally in Adventures in Exegesis. You do not need to read these sections, let alone learn the material in them, but you may find them interesting.

Adventures in Exegesis

Another less common use of the dative could apply here. The dative of reference (respect) indicates that with reference to which something is true (§5.68). These people are poor with reference to the spirit.

Along with Adventures in Exegesis I'll also include occasional sections called Bonus Coverage that provide examples of how a knowledge of Greek helps you understand the text. These sections are also optional, but perhaps may provide encouragement as you persevere. In this first example two senses of *πνεῦμα* and two uses of the dative are considered.

Bonus Coverage

Pausing to reflect on grammatical distinctions and the possible meanings of words can often offer insight into the meaning of a text. But be careful. It is easy to read too much into a word or construction. In exegesis any ideas you come up with should fit the context, and those that arise from more general reflection should at least be congruent with biblical teaching in general as exegetically interpreted. Otherwise the Bible can become like a Rorschach inkblot and our interpretation merely reflect our own ideas.

Here perhaps *πνεῦμα* refers to the core of a person's being and the dative is a locative indicating place or sphere; the one who is blessed has a form of poverty at their core. This is certainly the biblical picture of humanity, since we were created to be utterly dependent upon God for all aspects of our life throughout our

e Dat.-sg.

f In a lexical entry the article indicates a noun's gender, so here *τό* shows it's neuter (§3.1).

g "In spirit" represents a dative of place/sphere.

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lives. Such poverty is blessed in part because it is the condition necessary for being filled with God's life.

On the other hand, perhaps *πνεῦμα* refers to an inner disposition, and *πνεύματι* is a dative of reference, as just mentioned in Adventures in Exegesis. The poverty is with reference to spirit, that is, the blessed one has spiritual poverty as opposed to economic or social poverty. This idea also fits with biblical teaching in general, since material or social poverty is not in itself a blessing.³²

In this case, both of our options are congruent with scripture and thus valuable for reflection. Exegesis strives to find the one particular meaning the author is presumably seeking to convey, while recognizing that at times an author may intend to express more than one idea. Such rich expression is characteristic of poetry and may be present in prose and narrative material as well. According to the ancient Christian way of reading Scripture the biblical text is always working on more than one level, though the literal level studied by exegesis has always been the fundamental sense even in the early church.³³

After τῷ *πνεύματι* our sentence has a comma and then the conjunction ὅτι. These signals indicate a new clause is starting, and thus our first five words are a complete clause.³⁴ Translate, μακάριοι οἱ πτωχοὶ τῷ *πνεύματι*.^h

Congratulations, you've read your first clause in an ancient Greek text!

ὅτι – This conjunction introduces a subordinate clause. Such clauses usually begin with a conjunction and provide information about another clause. Read §5.209.

Here we see ὅτι used to introduce a causal clause, *because*, or perhaps an inferential clause, that is, a conclusion, *for*. ὅτι is also used to introduce direct and indirect discourse, which we will study later. Indirect discourse is often introduced by *that* and in English quotation marks represent direct discourse. Accordingly, for vocabulary you should learn: ὅτι, *that, because, for, “_”*.

αὐτῶν – Parse αὐτῶν (§3.1).ⁱ

αὐτῶν is telling us more about *πτωχοί* in our first clause. We will examine it more closely below once we have seen more of the sentence. Often as you read a sentence you need to hold possible meanings or uses in suspension until they are clarified later in the clause or sentence.

Study the paradigm of αὐτός, αὐτή, αὐτό in §3.48. Note the odd bit: the neut.-nom./acc.-sg. ending is ο rather than ov, just as we have seen in the definite article, τό. If you memorize αὐτός, αὐτή, αὐτό and not just αὐτός you will not be tripped up by this neuter form. Also be sure to pronounce the accent on the right syllable; this will come in handy later.

Here αὐτός is used as a third person pronoun. Read over §5.7 to see the three uses of αὐτός. At this point just get a general sense of this word's uses and how they relate to the translations you are learning: *self; same; he/she/it*. We'll work more on this word in the next verse.

ἐστιν – Locate this form in the paradigm at §4.6. Recall that when parsing most verbals you list the tense-form, mood, voice, person, number, and lexical form (§2.34). What is the parsing of ἐστιν?^j

- #####
h “Blessed are the poor in spirit,” or as a dative of reference, “Blessed are the spiritually poor.”
i Masc./fem./neut.-gen.-pl. < αὐτός, αὐτή, αὐτό, *self; same; he/she/it*.
j Pres.-ind.-act.-3-sg. < εἰμί, *be*.

³² There are, however, many warnings against the dangers of wealth, and many references to those who are poor, weak, broken, “weary and burdened” (οἱ κοπιῶντες καὶ πεφορτισμένοι, Matt 11:28) as more open to God.

³³ See UEBG, ch. 6 for further discussion of these approaches to Scripture.

³⁴ Commas do not always signal the end of a clause (§1.8), but they clearly do so when followed by a conjunction since a conjunction usually signals the beginning of a new clause.

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In our passage ἔστιν does not have an accent because this word is an enclitic. Read §1.9.

What is the basic translation of this form?^k

We will fine-tune the translation as we read the rest of this clause. Notice that this paradigm of εἰπί is one of the twelve core patterns to learn.

ἡ βασιλεία – Parse βασιλεία (§§3.1, 6-8).^l

τῶν οὐρανῶν – Notice that the ending on this article and noun could be any gender. The actual gender of the noun determines the gender of the article also, as you saw with τῷ πνεύματι. Parse τῶν οὐρανῶν (§§3.1-2).^m

The article ἡ and the word it modifies, βασιλεία, form a little word cluster, as do τῶν and οὐρανῶν. In addition, ἡ βασιλεία and its genitive modifier τῶν οὐρανῶν together form a cluster. Genitives frequently modify nouns to form clusters. Recall §2.27b and read §5.253. You should pay special attention to clusters within clauses since the words in clusters work together to convey the meaning.

Bonus Coverage

The word βασιλεία is a verbal noun that refers primarily to the activity of reigning or ruling (*reign, rule, kingship*) and then by extension to the realm ruled over (*kingdom, realm*), whether the realm is a territory or a people.

The word οὐρανός is most likely a way of referring to God, and thus our expression is equivalent to the more common expression ἡ βασιλεία τοῦ θεοῦ, “the kingdom of God.”

οὐρανῶν is plural, but in English we translate it as singular in this expression. This use of the plural in Matthew follows the LXX (the Greek Old Testament) which in turn is following the Hebrew, since the word for “heaven” in Hebrew, *shamayim*, is always plural. This idiom reflects the view in the ancient world, including in biblical texts, that there are multiple heavens or spheres of heaven, as for example when Paul speaks of being taken away to the third heaven (2 Cor 12:2).

You’ve learned that the genitive is used for description (§2.27b), and that use works fine here if we are simply reading the passage. See §5.34.

Adventures in Exegesis

While simply translating τῶν οὐρανῶν with “of” is fine for reading since it gives the general sense, when you study the text exegetically you try to see what it means more precisely. Here the attributive use of the genitive is an option (§5.44). An attributive genitive functions like an adjective to provide a description, so we could translate this expression, “heavenly kingdom.”³⁵

Alternatively, the fact that the primary meaning of βασιλεία is the act of reigning means that it is a verbal noun. When a genitive modifies a verbal noun the genitive may represent either the subject of the verbal idea or its object. See §5.38. So ἡ βασιλεία τῶν οὐρανῶν could refer to “heaven” as that which is doing the ruling (subjectival genitive) or as that over which rule is being exercised (objectival genitive). If heaven is understood as a way of referring to God, as mentioned in the Bonus Coverage just above, then the subjective idea fits best. “The kingdom of heaven” = “the reign that God is exercising,” not “the reign being exercised over God” (objectival genitive)! The subjectival and objectival uses of the genitive take a

#####

k “He/She/It is.”

l Fem.-nom.-sg. < βασιλεία, ας, ἡ, *reign, kingdom*.

m Masc.-gen.-pl. < ὁ, ἡ, τό, *the*. οὐρανός, οῦ, ὁ, *heaven, sky*.

³⁵ The -ly ending is often a signal in English for an adverb, but “heavenly” is indeed an adjective.

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bit of study to grasp, but it's worth the effort. When exegeting or reflecting on a passage it is always worthwhile to include attention to any genitive modifying a verbal noun.

Our verb ἔστιν is a equative verb, so we expect a nominative for both its subject and its subject complement (§§2.2d-3). Here we have a nominative for the subject, ή βασιλεία (§§2.27a; 5.26c), so how do you translate ἔστιν ή βασιλεία?ⁿ

In this case we do not have a nominative for the complement, but rather the genitive, αὐτῶν. Read §5.27b. This word is usually translated “theirs,” suggesting possession. This may indeed be a genitive of possession, but possession in a broad sense. Read §5.35. The kingdom belongs to them not in the sense that they own it, but they are the ones who align with it and experience it. Blessed are those who are under the rule which God is exercising.

Pulling all your study together, how would you translate the whole sentence, Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἔστιν ή βασιλεία τῶν οὐρανῶν?^o

Congratulations on reading your first sentence in Greek! You've taken your first step on this wonderful journey. You may well have already been familiar with this verse in English, which always makes reading and translating much easier! But notice how attention to the details in the Greek open up possible insights, as we've seen in the Bonus Coverage and Adventures in Exegesis sections. You can find further insights by studying the other key words, μακάριος, πτωχός, and οὐρανός. Reading what a lexicon says about a word is itself a mini word study, and there are many wonderful resources for more in-depth study.³⁶

Once you have sorted out a sentence the final very important step is to read through it several times out loud. As you form the words and hear them you become more comfortable with the language and can begin to pick up the signals as they come to you in the Greek order. As you read and reread sentences both silently and aloud you will be reviewing the words and the structures you are to learn. Such a practice not only helps you learn Greek but is also spiritually valuable.³⁷

Exercises

Appendix 1 contains optional exercises for each verse that provide practice in parsing and translating. You should do at least some of these exercises as time permits. Such work helps you move from understanding the concepts and data to knowing them and being able to use them.

Map

Maps provide a visual display of the relation between the words, including their functions in a sentence. They are an optional resource you may find helpful. Section §5.267 provides an overview of mapping, though you will probably pick up the basics as you see the maps of our sentences.

#####
n “The kingdom is.”

o “Blessed are the spiritually poor, because God reigning is their experience.” or, less awkwardly, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

³⁶ BDAG, CGEL, and Abbott-Smith are especially rich resources among the lexicons, and Thayer often adds helpful information, despite its limitation mentioned earlier (p. 37 n. 29). For more extensive discussion see, for example, the dictionaries edited by Kittel, Silva, Spicq, and Verbrugge listed in the bibliography.

³⁷ For a description of how such recitation is a crucial form of meditation referred to in both Scripture and the ancient church see UEBG, ch. 6. Repetition to the point of memorization is especially valuable (UEBG, 119-20).

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Level 1

3 μακάριοι [] οἱ πτωχοὶ τῷ πνεύματι,
ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.

A level 1 map shows the relationship between the clauses in a sentence. In this verse we have a main clause followed by a subordinate clause beginning with *ὅτι*. Usually the first word in a subordinate clause will be indented under the verb of the main clause. Here, however, the verb “to be” is signaled by the predicate position instead of the presence of a word. So square brackets make a space representing the verb thereby giving a place for the second clause to connect. In the *ὅτι* clause we have an example of a clause with the equative verb *ἔστιν* included.

A level 2 map modifies a level 1 map by separating out prepositional phrases and placing them under the words they modify. There are no prepositional phrases in our verse so we move on to a level 3 map in which all the words that are not part of the core of a clause that forms the main line are placed under the words they modify. Core elements that may be present include the subject, verb, direct object, indirect object, and subject complement (§§2.3; 5.267). On this line are also placed conjunctions and negative particles such as *οὐ*.

Level 3

3 μακάριοι [] οἱ πτωχοὶ^{τῷ πνεύματι,}
ὅτι αὐτῶν ἔστιν ἡ βασιλεία
τῶν οὐρανῶν.

Notice that the subordinate clause is still in the same place as in level 1, but *τῷ πνεύματι* is now under *οἱ πτωχοὶ* and *τῶν οὐρανῶν* is under *ἡ βασιλεία*, that is, they are under the words they modify. In this way a map shows the clusters in a sentence as part of its representation of the flow of thought.

Summary of Focus Points to Learn

At the end of each sentence a list will highlight the words, forms, and syntax you should learn. As you study each verse you will be reading sections in *GNTG*, some of which contain more than you need to learn for basic Greek. Simply use those sections to help you learn the focal points and explanations listed at the end of each verse.

Vocabulary

Be sure to learn the alternate stems listed in square brackets for some verbs, as here for *εἰμί* [*ἐ-*]. Recall that Lesson 2 contains suggestions for how to memorize (p. 15-17).

αὐτός, αὐτή, αὐτό, *self; same; he/she/it* [autonomous, note νόμος, *law*³⁸]
βασιλεία, αἷς, ἡ, *reign, kingdom* [basilica, by way of βασιλικός, ἡ, ὁν, *royal*]
εἰμί [*ἐ-*], *be*
μακάριος, α, ον, *blessed*
ὅτι, *that, because, for, “—”*
οὐρανός, οῦ, ὁ, *heaven, sky* [Uranus]
πνεῦμα, ματος, τό, *spirit, wind, breath* [pneumonia]
πτωχός, ἡ, ὁν, *poor*
ὑπό, w. gen. *by*, w. acc. *under* [hypodermic, note δέρμα, *skin*]

³⁸ An automobile is mobile by itself, without needing a horse—a horseless carriage.

Morphology

The morphology summaries at the end of each verse list paradigms and other details to learn so you are able to recognize and parse them.

- The gender, case, and number of the 1D and 2D forms (§§3.3, 6-8, 10-11).
- The forms of αὐτός, αὐτή, αὐτό (§3.48).
- The forms of the present and imperfect indicative tense-forms of εἰμί (§§4.6, 44).

Syntax

The syntax summaries list points to understand and remember.

- Enclitics share accenting with the word before them and so may not have an accent mark. Such sharing also means that at times the word before the enclitic will have two accents (§1.9).
- The predicate position makes a statement, usually with the verb “to be” understood, “blessed the poor” = “blessed (are) the poor,” or “the poor (are) blessed” (§5.5).
- The most common sign of the predicate position is an article in agreement with a noun or other substantive combined with an adjective also in agreement that does not have an article:

adjective + [article + substantive] (A-TS)
[article + substantive] + adjective (TS-A).

Thus the key to the predicate position is a TS without a TA (§5.5).

- The article can substantize virtually any part of speech (§5.15). In Matthew 5:3 it signals that the adjective πτωχός, ἡ, óv functions as a noun, “the poor.”
- The subject complement is usually a nominative but may take other forms (§§2.3b; 5.27b).
- The genitive frequently modifies a noun or other substantive thereby forming a cluster (§§2.27b; 5.253).
- A genitive may signal possession (§5.35).
- The three basic ideas of the dative are personal interest, location, and instrument. Accordingly, its most common translations are *to/for*, *in/at/on*, and *with/by* (§§2.27c; 5.58).
- The dative of place/sphere (§5.64) is one of the specific uses representing the basic idea of location.
- A subordinate clause is usually initiated by a subordinating conjunction, indicating that the clause is dependent on and gives information related to some other clause (§5.209).
- The conjunction ὅτι often introduces a causal clause (§5.233).

Topics Listed in Relation to the Sentence

The key points are next listed in connection with the verse as another way of viewing the material. This approach keeps you close to the text in keeping with the focus of this more inductive method. Occasionally material learned earlier is listed in brackets for review.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,

[1D/2D paradigms (§§3.1, 3, 7, 10-11).]

Predicate position: adjective – article + substantive (A-TS). Usually a form of “to be” is signaled by this construction and needs to be added in English (§5.5).

Article as substantizer. The article can be added to almost any part of speech to signal that it functions as a noun or adjective (§5.15).

Matthew 5:3

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,

[Three main uses of the dative (§§2.27c; 5.58):

- Personal interest (*to, for*)
 - Location (*in, at, on*)
 - Instrument (*by, with*).]

Dative of place/sphere, a particular form of location (§5.64).

[Example of a 3D form (§§3.16-17).]

ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

Subordinate clause. Such clauses usually begin with a conjunction and give information related to another clause in the sentence (§5.209).

ὅτι for a causal clause (§5.233), here giving the cause/reason that they are blessed.

Paradigm of αὐτός, αὐτή, αὐτό (§3.48).

Non-nominative subject complement. Usually a subject complement will be in the nominative (also called a predicate nominative), but not always (§§2.3b; 5.27b).

Genitive of possession (§5.35).

Paradigms of εἰμί in the present and imperfect indicative (§§4.6, 44).

Enclitics share their accent with the word before them, which means they usually lack an accent and at times the word before them may have two accents (§1.9). This does not affect their meaning.

A substantive plus a genitive forming a cluster (§§2.27b; 5.253).

For more information about the study, please contact Dr. John Smith at (555) 123-4567 or via email at john.smith@researchinstitute.org.

New Topics in Matthew 5:4

Morphology

- The active participle sign οντ (§§2.21f; 4.101).
- The masc.-nom.-pl. participle ending ες (§3.16).
- The present and imperfect use the 1st principal part (§§2.19e; 4.2, 39).
- The two forms of the middle/passive in the future and aorist (§5.94).
- The future indicative second middle/passive (§§4.22a, 23).
- The future middle/passive uses the sixth principal part (§2.19e).
- The vowel contraction ε + ο = ον.

Syntax

- The uses of αντός, αντή, αντό (§5.7).
- The passive sense of the future second middle/passive (θησ) (§5.94).
- The use of a participle when it has an article in agreement with it for a noun or adjective (§§5.181-85).
- The general function of prepositions (§5.254a-b).
- The use of prepositions in compound verbs (§§2.37a; 4.5; 5.254d).
- Sentence connectors and the meaning of “postpositive” (§§5.246a-b).

⁴ μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

μακάριοι οἱ πενθοῦντες – We have another example of the predicate position (§5.5) and a substantizing article (§5.15). Now, however, the article οἱ is substantizing a new kind of word, the participle πενθοῦντες. There is a lot going on in participles, and we'll piece them together bit by bit as we meet them. So take a deep breath and let's meet our first participle.

Participles are verbal adjectives formed by putting adjectival endings onto verbs. So they combine verbal and nominal elements. Looking first at the nominal side, the ending on πενθοῦντες is ες, a 3D ending you already know. What are the two possibilities for the gender, case, and number of this ending according to the core pattern (§3.16)?^a

While this ending is listed in two places in the core pattern, the form for the accusative plural only shows up in participles in an altered form, as we'll see in the next verse. Furthermore, while this ending serves for both masculine and feminine, in participles it is always masculine. **So when you see ες on a participle expect it to be masc.-nom.-pl.** What, then, is the actual gender, case, and number of πενθοῦντες?^b

We now have the adjectival information for this participle. **Notice that the article is a great help in recognizing the parsing of forms that may be challenging.**

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a Masc./fem.-nom.-pl. or masc./fem.-acc.-pl.

b Masc.-nom.-pl.

Matthew 5:4

The verbal side of participles is seen in their tense-form and voice. Review the signs of the participle in §2.21f and add the fuller description in §4.101. Which sign is present in *πενθοῦντες*?^c

A vt with an o in front of it usually signals the active voice. So when you see ovτ followed by a 3D adjective ending expect the word to be an active participle.

But here we have ou instead of o because this word is from the verb *πενθέω*, *mourn*. Notice the stem is *πενθε-*. When the linking vowel o is added to this verb it comes in contact with the ε on the end of the stem and these two vowels contract to form ou:

ε + o = ou. So: *πενθε* + ovτ = *πενθουντ*-.

For now just see how vowel contraction works and learn that ε + o = ou so you can make sense of this form. We'll study further details of contraction later.

Our final bit of information to gather about this participle is its tense-form, which in this case is a present. Recall that the lexical form of most verbs is given in the present tense-form (§2.14). Since this participle has the same stem as *πενθέω*—*πενθε*—this is a present participle. The sign ovτ also points us towards the present, though this sign is also used for some aorists that always use a distinctive stem. So ovτ points us to the present or aorist, and the principal part nails it down as a present.

Accordingly, the full parsing is:

πενθοῦντες – pres.-ptc.-act.-masc.-nom.-pl. < *πενθέω*, *mourn*.

Notice how the signals for parsing work in a participle:

- the principal part signals tense-form
- the participle sign signals participle and voice, and sometimes tense-form
- the ending signals gender, case, and number

Now let's sort out how this participle is functioning in this clause. Because the article οι agrees with the participle they form a small cluster. When a participle has an article with it the participle will function as either a noun or an adjective. Look over §§5.181-183, focusing on this basic point.

In this case there is no other noun in agreement with this participle that it could modify like an adjective, so it steps up and serves as the noun. Such participles are often translated with a relative clause. See the examples in §§5.184-85. Thus we could translate οι *πενθοῦντες* as “those who are mourning” or “the ones who mourn.” English also has a noun we could use, “the mourners,” but that translation may suggest a specific context such as a funeral!

How then would you translate our first clause, μακάριοι οι *πενθοῦντες*?^d

Bonus Coverage

Mourning occurs when there is some sort of loss or need. What are the citizens of the Kingdom mourning over? The teachers of the ancient church took it as a mourning over one's sins. Recent scholars often take it in a different sense. BDAG, for example, says, “the *πενθοῦντες* Mt 5:4

#####

c vt.

d “Blessed are those who mourn,” “Blessed are those who are mourning.”

Matthew 5:4

mourn not for their own sins, but because of the power of the wicked, who oppress the righteous.”³⁹

The context does not clearly point to one interpretation to the exclusion of the other. Both of these themes play a role in Scripture, so both are worth reflecting on. On the level of exegesis we try to determine which of these views is present in our passage, while open to the fact that both may be included, which may well be the case here.⁴⁰

ὅτι – This conjunction functions the same way as in verse 3, so review that discussion if necessary.

αὐτοί – Next we have another word we met in verse 3, a form of αὐτός, αὐτή, αὐτό. What is the gender, case, and number of this form (§3.48)?^e

We’ll come back to how αὐτοί is functioning after we study the next word.

παρακληθήσονται – The ending on this verb is νται, so what is its voice, person, and number?^f

You might have noticed οὐτ in this word and thought it was a participle like we just saw in πενθοῦντες. One of the difficulties in Greek is figuring out where to divide a word to get the correct signals! Whenever you see ντ with αι after it the form will never a participle but always an mp-3-pl., as in the core pattern for personal endings. After we learn more participle forms this distinction will be easier to remember.

The tense-form sign in the middle of παρακληθήσονται is θησ. What tense-form and voice does this sign indicate (§2.18)?^g

Thus, both the ending νται and the tense-form sign θησ are middle/passive. In the future and aorist there are two forms of middle/passive, one with a θη and one without it. We will distinguish these in parsing, labeling the forms with a θη as mp2, that is, second middle/passive, and the others as mp1, first middle/passive. In the future tense-form the mp2 forms are used almost exclusively in a passive sense. Study §§4.22a, 23; 5.94.

The lexical form is παρακαλέω. This is a compound verb composed of the preposition παρά and the verb καλέω. Read the introduction to prepositions in §5.254a-b and then the discussion of compound verbs in §§2.37a; 4.5; 5.254d. Among the verbs you have already learned ἀπολύω is a compound, as noted in the vocabulary helps in lesson 3.

Notice that the future second middle/passive uses the 6th principal part. The 6th part is listed in the aorist second middle/passive form which includes an augment on the front, but you are able to see the stem used by the future passive. Review §2.19 on principal parts. We’ll be learning the principal parts for tense-forms as we come to them. Recall that the present and the imperfect tense-forms that you learned in lessons 2 and 3 are built on the first principal part.

#####
e Masc.-nom.-pl.
f Mp-3-pl.
g Fut.-mp.

³⁹ BDAG, s.v. “πενθέω,” 1, 795.

⁴⁰ Grant Osborne, for example, notes these two interpretations and thinks, “it is best to see this as a both-and.” Matthew, ZECNT (Grand Rapids: Zondervan, 2010), 166.

Matthew 5:4

In this case the 6th principal part is a little different from the 1st principal part in that the καλ in παρακαλέω has become κλη in παρακληθήσονται. In the vocabulary list below you will see [κλη] included for you to learn so you can recognize forms like the one we have here. The complete parsing is:

παρακληθήσονται – fut.-ind.-mp2-3-pl. < παρακαλέω, *comfort, exhort, encourage.*

For examples of basic translations of the future indicative review §2.12b and see §5.90c.

Translate παρακληθήσονται.^h

Now let's return to the use of αὐτοί. Read §5.7 for the three uses of αὐτός, αὐτή, αὐτό. Which of these three does αὐτοί represent here and how might you translate αὐτοὶ παρακληθήσονται to bring out this nuance (§5.7b)?ⁱ

Bonus Coverage

The intensive use of αὐτός highlights the startling point Jesus is making. It is this sort of person who is blessed—not those whom most people would expect. Perhaps there is even a note of contrast; this is the sort of person instead of others like the Pharisees and legal scholars. We'll meet this same use of the intensive in the next several verses.

A passive use of the middle means the subject is being acted on by someone or something (§2.6a, c). Here the one who is doing the action is not mentioned. Since Jesus is talking about God's Kingdom the context points to God as the one who will comfort these people. When God is assumed to be the agent some scholars refer to this as a "theological passive."

We could bring out these two points by rendering it, "Blessed are those who are mourning, for they are the very people God will comfort."

Now put it all together and translate this sentence, μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.^j

Map

4 μακάριοι [] οἱ πενθοῦντες
ὅτι αὐτοὶ παρακληθήσονται.

In this case the two clauses are simple and nothing needs to be moved. We could place αὐτοί under παρακληθήσονται, but if we know that the nominative of αὐτός, αὐτή, αὐτό is regularly an intensive (§5.7b), then its function is clear enough without moving it.

Vocabulary

When a vocabulary list has two sections the first contains words found in the verse and the second lists words that are among those used 50 times or more in the New Testament and that are not included in the target passages. Occasionally, however, key words that occur later in our passages will be moved forward, as in the case of δέ here.

παρακαλέω [κλη-], *comfort, exhort, encourage* [παρά + καλέω]

#####

h "They will be comforted."

i Intensive. "They themselves will be comforted."

j "Blessed are those who mourn, for they will be comforted."

πενθέω, mourn [compare “penitential”]

ἄνθρωπος, οὐ, ὁ, man, person [anthropology, note λόγος, word, account]

δέ, and, but, now (as transition marker)

καλέω [κλη-], *call* [call]

κύριος, οὐ, ὁ, lord, the Lord

παρά, w. gen. from (beside), w. dat. beside, with, w. acc. beside, along, beyond [parallel, note ἄλλος, other, another]

φωνή, ῥῆσις, ῥῆ, a sound, voice [phonics]

- δέ is a postpositive, that is, it never stands first in its clause (§5.246a-b). It does, however, come first in a translation. It links clauses with one another as well as sentences, indicating some sort of shift in scene or topic. καί links elements within clauses, but also may link larger sections with one another. See further §5.247 n. 271, p. 350.

Morphology

- οὐτ + a 3D adjective ending signals an active participle, either present or second aorist (§§2.21f; 4.101).
- The 3D ending ες (§3.16) occurs frequently on participles for the masc.-nom.-pl.
- The future and aorist have two forms of middle/passive, one with a θη and one without it (§5.94). We will distinguish these in parsing, labeling the forms with a θη as mp2 and the others as mp1.
- The forms of the future indicative second middle/passive (§§4.22a, 23).
- The future second middle/passive uses the 6th principal part and has the tense-form sign θησ (§§2.18-19; 4.22a, 23).
- ε + ο = ου.

Syntax

- The three uses of αὐτός, αὐτή, αὐτό (§5.7):
 - (1) with an article = identity (*same*), τὴν αὐτὴν φωνήν, “the same sound”
 - (2) in the nominative or in agreement = intensive (-self), τὴν φωνὴν αὐτήν, “the sound itself”
 - (3) third person pronoun (*he/she/it*), βλέπουσιν αὐτήν, “They see her.”
- The future indicative second middle/passive (θησ) virtually always has a passive sense (§5.94).
- When a participle has an article it functions as a noun or an adjective, and is often translated with a relative clause in English (§§5.181-85).
- Prepositions refer to a relation such as spatial (for example, *in, on, over*), temporal (for example, *before, after*), or various less concrete relations (for example, *because of, by means of*) (§§5.254a-b).
- A compound verb has a preposition added to its verb base. The meaning of the compound verb may or may not be clear from the normal meanings of the verb and preposition alone (§§2.37a; 4.5; 5.254d).
- Conjunctions like καί and ἀλλά may join sentences as well as a variety of parts of speech, while other words like δέ primarily connect clauses and sentences (§§5.246a-b).
- Some sentence connectors such as δέ are postpositive, meaning they do not come first in their clause, although they are translated first in English (§§5.246a-b).

Topics Listed in Relation to the Sentence

μακάριοι οἱ πενθοῦντες,

[The predicate position: adjective – article + substantive (A-TS).]

[Here an article substantivizes a participle.]

οὐτ + 3D endings signals an active participle in the present or aorist, depending on the stem of the verb (§§2.21f; 4.101). We will look at the aorist later.

The 3D ending εց is always nom.-pl., never acc.-pl., the other option in the core pattern (§3.16). In the acc.-pl. εց will always be modified.

The vowel contraction: ε + ο = ου.

A participle with an article will function as a noun or adjective (§§5.181-85). It is often translated with a relative clause.

[The present and imperfect use the first principal part (§2.19e).]

ὅτι αὐτοὶ παρακληθήσονται.

αὐτός in the nominative = intensive (-self). Learn the three uses of αὐτός (§5.7).

- Identity: with article = *same*
- Intensive: in the nominative or in agreement with a substantive = *-self*
- Third person pronoun: elsewhere = , *he/she/it* or in the plural, *they, them*

The future has two forms for the middle/passive (§5.94). One has a σ (mp1) and the other has a θησ (mp2), as we have here. This future mp2 is built on the 6th principal part, which we will study later since it is also used for the aorist mp2.

Paradigm for the future mp2 (§§2.18-19; 4.22a, 23).

The future mp2 almost always has a passive sense (§5.94).

A compound verb has a preposition added to the verb base, here παρά + καλέω. The compound meaning may or may not be clear from the normal meaning of the verb and preposition alone (§§2.37a; 4.5; 5.254d).

As in English, prepositions refer to a relation such as spatial (*in, on, over*), temporal (*before, after*), or various less concrete relations (*because of, by means of*), (§§5.254a-b).

Final Step

Remember that the final step is to walk back through the verse and review the details you have learned. Then recite the verse aloud several times. Given human nature it is easy to skip taking a few minutes of recitation and review, but this final step is very important for learning this material and becoming comfortable with the language.



New Topics in Matthew 5:5

Morphology

- The future indicative active and first middle/passive (§§4.14, 16, 18).
- The lengthening of a verb stem ending in α , ϵ , or \circ when a tense-form sign is added (§4.17).
- The future of $\varepsilon\imath\mu\iota$ (§4.21).
- The vowel contraction $\epsilon + \epsilon = \varepsilon\iota$.
- The contracted form of 3D ending $\varepsilon\varsigma$: $\epsilon + \varepsilon\varsigma = \varepsilon\iota\varsigma$.

Syntax

- There is no new syntax to learn.

⁵ μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

μακάριοι οἱ πραεῖς – We begin with another predicate position, and again we have an adjective serving as a noun as we saw in verse 3. $\pi\rho\alpha\acute{\nu}\varsigma$, $\pi\rho\alpha\acute{\epsilon}\alpha$, $\pi\rho\alpha\acute{\nu}$, *meek, gentle*. The two dots over the upsilons is called a diaeresis (dee-EYE-re-sis). Read §1.12.

This adjective uses 3D endings for the masculine and neuter, and 1D endings for the feminine, so it is known as a 3-1-3 paradigm. It includes some vowel contraction like we saw in the participle in the previous verse. In $\pi\rho\alpha\acute{\epsilon}\varsigma$ the stem is $\pi\rho\alpha\acute{\epsilon}$ - and the adjectival ending is $\varepsilon\varsigma$. So the contraction is $\epsilon + \epsilon = \varepsilon\iota$ gives us $\pi\rho\alpha\acute{\epsilon}\varsigma$. In this paradigm, unlike participle paradigms, both options for $\varepsilon\varsigma$ in the core pattern (§3.16) appear. What, then, are the two possible parsings of this form?^a

The paradigm for such adjectives is discussed in §3.38. It is one of the more complex paradigms since not only do vowels contract but also stem endings shift between the forms. Yikes! You do not need to learn the details at this point. Just note that the masculine and neuter forms use the familiar 3D endings, as you see in the parentheses in §3.38, and learn that the $\varepsilon\varsigma$ ending can show up as $\varepsilon\iota\varsigma$ due to contraction. We'll come back to this paradigm later in the course.

Here this form is nominative, not accusative. Why?^b

Again we see that when the article is present it helps sort out the parsing. Since $\pi\rho\alpha\acute{\epsilon}\varsigma$ has an article with it forming a little cluster, what is the correct parsing?^c

How would you translate our first clause, **μακάριοι οἱ πραεῖς?**^d

Bonus Coverage

$\pi\rho\alpha\acute{\nu}\varsigma$, $\pi\rho\alpha\acute{\epsilon}\alpha$, $\pi\rho\alpha\acute{\nu}$ is a challenging word not only in its form but also in its meaning. The translation “meek” or “gentle” may suggest weakness, but that is not a part of the meaning of this word. Moses was called the meekest of men.

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a Masc./fem.-nom.-pl. and masc./fem.-acc.-pl. < $\pi\rho\alpha\acute{\nu}\varsigma$, $\pi\rho\alpha\acute{\epsilon}\alpha$, $\pi\rho\alpha\acute{\nu}$, *meek, gentle*.

b Because it is in the predicate position with the nominative **μακάριοι**.

c Masc.-nom.-pl.

d “Blessed are the meek.”

Matthew 5:5

ο ἄνθρωπος Μωυσῆς πραῦς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς γῆς
The man Moses was very meek, beyond all the men who are on the earth. (Num 12:3)

And Jesus refers to himself as meek and lowly of heart.

πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ
I am meek and lowly in heart (Matt 11:29)

In some passages in CG this word is used of animals that have been tamed.⁴¹ This is a helpful picture because all the strength of the animal is still there, but now it is well-ordered. This is the quality of Jesus's own life (John 5:19, 30; 6:38; 8:28; 12:49), and it is at the heart of life in the Kingdom, living life in alignment under the King.

ὅτι αὐτοί – Review the discussion in the previous verses if necessary.

κληρονομήσουσιν – The ending on this verb is ουσιν, so what is its voice, person, and number (§4.1)?^e

The next thing to notice about this verb is the tense-form sign σ right before the ending. This sign in conjunction with a primary ending like ουσιν signals which tense-form (§§2.18, 20)?^f

Study §§4.14, 16, 18 for the basic signals of the future active and first middle/passive. In §§4.16, 18 focus on the forms that λύω takes; we'll come back to the forms for πέμπω later. Notice that the future is just like the present but with a σ tense-form sign.

Look over §4.21, noting that the future of εἰμί is formed the same way as other futures, but has a slightly reduced stem from the present, as you have memorized in the alternate stem [ɛ-], thus: ɛ + σ + linking vowel + personal ending, using mp endings. The present of εἰμί also has a the stem εσ in the 1-pl. and 2-pl., but are distinguished by the active endings μεν and τε.

The lexical entry for our verb is κληρονομέω, *inherit*. Notice the stem ends in a vowel, like πενθέω in verse 4. When a tense-form sign is added to a verb whose stem ends in ε that ε is lengthened to η. κληρονομε + σ → κληρονομησ-.

Other verbs have stems which end in the vowels α or ο and they also lengthen: α and ε → η, and ο → ω. Verbs that end in one of these three vowels—α, ε, ο—are known as contract verbs. See §4.17.

Translate κληρονομήσουσιν (§2.12b).^g

Translate αὐτοί κληρονομήσουσιν.^h

τὴν γῆν – Parse γῆν (§§3.1-2).ⁱ

Here we have the most common use of this case. Review §2.27a and read §5.75.

#####

e Act.-3-pl.

f Future.

g “They will inherit.”

h “They themselves will inherit.”

i Fem.-acc.-sg. < γῆ, γῆς, ἡ, *earth*.

⁴¹ The large CG lexicons LSJ and Montanari provide examples.

Matthew 5:5

How would you translate our second clause, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν?^j

Now translate the whole sentence, μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν?^k

Read the verse aloud several times.

Map

A map of this sentence is very simple since all the items belong to the core of their clause (§2.3).

5 μακάριοι [] οἱ πραεῖς,
ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

Vocabulary

γῆ, ἡς, ἡ, *earth* [geology, note λόγος, *word, account*]

κληρονομέω, *inherit, acquire* [κλῆρος, *portion, inheritance* + νέμω, *distribute, assign, manage*]

πραές, πραεῖα, πραῦ, *meek, gentle*

αἰτέω, *ask*

ἀκολουθέω, *follow*, w. dat. [acolyte]⁴²

ἐξουσία, ας, ἡ, *authority, power*

ἐπαγγελία, ας, ἡ, *promise*

ὅτε, *when*

Morphology

- The forms of the future indicative active and first middle/passive (§§4.14, 16, 18).
- The future active and first middle/passive use the tense-form sign σ (§§2.18; 4.14).
- The future active and first middle/passive use the second principal part (§§2.19e; 4.14).
- The lengthening of stems of contract verbs when a tense-form sign is added (§4.17):
 - ~ **α** and **ε** lengthen to **η**
 - ~ **ο** lengthens to **ω**.
- The forms of εἰμί in the future (§4.21).
- The vowel contraction ε + ε = ει.
- εις may signal a contraction of the 3D ending ες and an ε stem. Expect the uncontracted form ες to always be nominative plural, and the contracted form εις to be either nominative or accusative plural. Much less frequently these endings will be vocatives, since vocatives share the same ending as nominatives in the plural.

#####
j “Because/for they themselves will inherit the earth.”

k “Blessed are the meek for they will inherit the earth.”

⁴² ἀκολουθέω is formed from ἀ copulative added to κέλευθος, *road, path*. Thus the picture behind the word is “going on the same road.” *CGEL*, 13; Smyth §885.4. For ἀ copulative see §2.37b.

Topics Listed in Relation to the Sentence

μακάριοι οἱ πραεῖς,

[Predicate position, adjective – article + substantive (A-TS).]

The vowel contraction: ε + ε = ει. Here πραε + ει → πραεῖς.

The 3D ending ει when it is contracted into εις may be either nominative plural or accusative plural, as in the core paradigm. But the uncontracted form, εις, is always a nominative plural.

ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

[Subordinate clause with ὅτι, here for a causal clause.]

[αὐτός in the nominative = intensive, -self, “they themselves.”

The future active and first middle/passive is formed from the second principal part.

The tense-form sign for the future active and first middle/passive is a σ. (§§2.18; 4.14).

Paradigms for the active and first middle/passive of the future (§§4.14, 16, 18). Notice that these paradigms are exactly the same as the paradigms for the present with the addition of the σ tense-form sign.

Paradigm for the future of εἰμί (§4.21). Notice that the endings are all middle/passive forms.

Some verbs have stems that end in a vowel, either α, ε, or ο. This vowel stem lengthens when a tense-form sign is added (§4.17).

α	→ η
ε	→ η
ο	→ ω

Here κληρονομε + σ + ουσιν → κληρονομήσουσιν.

Notice that the way these vowels lengthen is the same as the way they are augmented at the beginning of a word (§2.16b). Nice!



New Topics in Matthew 5:6

Morphology

- The vowel contraction $\alpha + \circ = \omega$.

Syntax

- An article used with two or more words in agreement form a cluster (§2.30).

Material to learn later

- Granville Sharp's Rule (§5.11).

⁶ μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

μακάριοι οἱ πεινῶντες – Here is another predicate position, now with a participle serving as the noun. Notice the same ending and sign for the participle that we saw in verse 4. What is the gender, case, and number of πεινῶντες.^a

The new feature is the ω before the participle sign ($\sigma\tau$) instead of an \circ or $\circ\circ$. The lexical form is πεινάω, so again we have a stem with a vowel on its end, πεινα-. This α contracts with the \circ linking vowel on the participle sign $\sigma\circ\tau$ to form ω . πεινα- + $\sigma\circ\tau$ = πεινωντ-. So we have another form of contraction: $\alpha + \circ = \omega$. The full parsing is

πεινῶντες – pres.-ptc.-act.-masc.-nom.-pl. < πεινάω, *be hungry, hunger.*

As in verse 4, this participle has an article in agreement with it and it functions as a noun.

Translate μακάριοι οἱ πεινῶντες.^b

καὶ διψῶντες – καὶ most often serves as a coordinating conjunction, *and*, joining two items that are grammatically the same like two nouns, two verbs, two prepositional phrases, and so forth. When καὶ joins nominals they are all in agreement. See §2.30.

As you see, διψῶντες looks suspiciously like yet another participle, which indeed it is. So καὶ is joining these two participles. διψῶντες has the same signals as πεινῶντες, including $\omega\circ\tau$ instead of $\sigma\circ\tau$ in the participle sign. What, then, is the gender, case, and number of διψῶντες?^c

From what you learned about $\omega\circ\tau$ in πεινῶντες you may suspect διψῶντες is another verb with a stem ending in an α , and you would be correct. The full parsing is

διψῶντες – pres.-ptc.-act.-masc.-nom.-pl. < διψάω, *be thirsty, thirst.*

The one article goes with both of these participles so they join together as a cluster to form a compound subject. Recalling the options for translating οἱ πενθοῦντες in verse 4 translate οἱ πεινῶντες καὶ διψῶντες?^d

#####

a Masc.-nom.-pl.

b “Blessed are those who hunger,” “Blessed are those who are hungry.”

c Masc.-nom.-pl.

d “Those who hunger and thirst,” “Those who are hungry and thirsty.”

Matthew 5:6

τὴν δικαιοσύνην – This article and noun have the same ending that we saw on τὴν γῆν in verse 5, and the same function. Parse δικαιοσύνην.^e

How is this case functioning (§§2.27a; 5.75)?^f

τὴν δικαιοσύνην is the direct object of both participles since they are bound together by the one article; righteousness is the object for which they are both hungering and thirsting.

Adventures in Exegesis

It is not uncommon for an article to join two substantives in this way. When the substantives are in the plural they do not necessarily refer to the same person or thing, though context may indicate that they do, as we see here. In the singular, on the other hand, it is clearer that they do have a close connection, providing one or both of them is not impersonal or a proper name. This construction is known as Granville Sharp's Rule and it plays an important role in exegesis and reflection. You do not need to learn the details at this point, but if you are interested see §5.11.

Now translate our whole first clause in this sentence, μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην.^g

Bonus Coverage

δικαιοσύνη refers to doing what is just or right according to recognized standards. In the Bible it is God's own character that sets the standard, expressed in his commands and his example.

In most of the New Testament it refers to doing what is right in God's eyes. Matthew uses the word seven times, five of which are in the Sermon on the Mount. Here δικαιοσύνη refers to a way of life in keeping with God's character and his will. As we will see, it is a pattern of behavior that can provoke persecution (Matt 5:10).

Paul, on the other hand, uses δικαιοσύνη at times for the right standing before God that God himself offers us as a gift based on the person and work of Christ. We'll look further at this sense later in Romans.

In the New Testament God's character and his will as the pattern of that which is right is understood in the light of the revelation in Christ. After the death and resurrection of Christ and the coming of the Spirit we continue to seek first the Kingdom of God and his δικαιοσύνη (Matt 6:33), but now as those who are already reunited to the Father through the Son and in the power of the Spirit.

As you study the meaning of Greek words be sure to notice how a word is used by a particular author or even in a particular document or passage. The different nuances which words sometimes have in different authors or passages are an important part of the beauty of the New Testament revelation that comes into focus as you read the Greek and pay attention to the details.

ὅτι αὐτοί – Review these words in the previous verses if necessary.

χορτασθήσονται – This verb has the same form as παρακληθήσονται in verse 4. Review that discussion if necessary then give the voice, person, and number of χορτασθήσονται.^h

#####
e Fem.-acc.-sg. < δικαιοσύνη, ης, ἡ, *righteousness, justice*.

f Direct object.

g "Blessed are those who hunger and thirst for righteousness." Note that we must use the preposition "for" since English idiom does not use a simple direct object with these verbs.

h Mp2-3-pl.

Matthew 5:6

The lexical entry is χορτάζω, *be satisfied, be filled*. Notice how the ζ in the lexical form has changed to a σ when the tense-form sign θησ is added. This change is typical of verbs whose stems end in ζ, as we will study later. What is the full parsing of χορτασθήσονται?ⁱ

How would you translate our second clause, ὅτι αὐτοὶ χορτασθήσονται?^j

Now translate the whole sentence, μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται?^k

Read the verse aloud several times.

Map

6 μακάριοι [] οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην,
ὅτι αὐτοὶ χορτασθήσονται.

Since the cluster οἱ πεινῶντες καὶ διψῶντες forms the subject of the clause the two participles are kept on the same line. Their direct object, τὴν δικαιοσύνην, stays on the line with them. We could structure the map to indicate that both verbs share this one object, but because these two participles form a cluster with a single article this simpler layout seems sufficient. So the subject is a six word cluster!

Vocabulary

δικαιοσύνη, ης, ἡ, *righteousness, justice*

διψάω, *thirst* [dipsomania]

πεινάω, *(have) hunger*

χορτάζω, *be satisfied, be filled*

λόγος, ου, ὁ, *word, account* [compare λέγω]

μετά (μετ', μεθ'), w. gen. *with*, w. acc. *after* [metaphor, note φέρω, *carry* and μεταφέρω, *transfer*]

προσκυνέω, *reverence, worship*, w. dat. or acc.

Morphology

- Add to your mental list of contractions α + ο = ω.

Syntax

- An article can be used with two or more nominals in agreement joined by καὶ to form a cluster (§2.30).

#####

i Fut.-ind.-mp2-3-pl. < χορτάζω, *be satisfied, be filled*.

j “Because/for they themselves will be satisfied.”

k “Blessed are those who are hungry and thirsty for righteousness for they will be satisfied.”

Topics Listed in Relation to the Sentence

μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην,

[The predicate position (A-TS).]

One article can be used in connection with several words which are in agreement and joined by καὶ to form a cluster. Here both of these participles are in agreement with the article and with each other and are bound into a unit by the article. Here they both function as substantives.

The vowel contraction: α + ο = ω.

- πειν**α** + οντ + ες → πειν**ῶ**ντες
- διψ**α** + οντ + ες → διψ**ῶ**ντες

The accusative τὴν δικαιοσύνην is the direct object of both participles, since they are bound together by the article.

ὅτι αὐτοὶ χορτασθήσονται.

[The subordinating conjunction ὅτι.]

[The intensive use of αὐτός, -self.]

[A future mp2 verb, with the tense-form sign θησ.]



New Topics in Matthew 5:7

Morphology

- Two-termination adjectives (§3.16).
- 3D adjectives with stems ending in v (§3.40).

Syntax

- There is no new syntax to learn.

⁷ μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

μακάριοι οἱ ἐλεήμονες – Yet again we have an adjective serving as a noun, substantized by an article that is in agreement with it. Both the article and the ες ending indicate what gender, case, and number for ἐλεήμονες?^a

ἐλεήμονες is from ἐλεήμων, ov, *merciful, compassionate*. Notice that the nom.-sg. ending is ov, not os as you expect. This is a 3D adjective with a stem ending in v. So ἐλεήμων may look like a genitive plural, but this word is using the nom.-sg. zero form option in the 3D core pattern (§3.16).

Note also there are only two endings listed in this lexical entry. The adjectives we have seen up to now have had three sets of endings, one for each of the genders, for example μακάριος, α, ov in verse 3. But this adjective only has two sets of endings, which makes it like the indefinite pronoun τις, τι, our model word for 3D forms (§3.16). Adjectives that use two sets of endings are called two-termination adjectives. Such two-termination 3D paradigms can be labeled a 3-3 paradigm.

Look over the paradigm in §3.40 and notice the 3D endings. If you know the 3D endings then most of these forms are recognizable. However, while the two nominative singulars use a regular 3D zero form ending, they are both easy to confuse with 2D endings. If you memorize ἐλεήμων, ov, not just ἐλεήμων, you have a chance of recognizing these forms when they show up.

Since there are no separate feminine forms in this pattern, the ες ending is used for both the masculine and feminine. Which gender is ἐλεήμονες in this context and how do you know?^b

How would you translate the first clause, μακάριοι οἱ ἐλεήμονες?^c

Bonus Coverage

The writers of lexicons study all the texts in which a word appears, searching for clues in the context for the meaning of the word. You can do this same kind of study by using a concordance or digital resource that lists all the places a word shows up. When you do such a study of the word ἐλεήμων, ov you find there is only one other use in the New Testament. In Hebrews 2:17 Jesus is referred to as a “merciful and faithful high priest” (ἐλεήμων καὶ πιστὸς ἀρχιερεύς). If we take the context of the Bible as a whole as providing a network of mutually interpretive images, allusions and echoes, we see Jesus as the example of this

#####

a Masc./fem.-nom.-pl.

b Masculine since οἱ goes with it and οἱ can only be masculine.

c “Blessed are the merciful.”

Matthew 5:7

characteristic that he calls blessed.⁴³ But even more striking, of the 32 uses of this word in the LXX, 28 of them are references to God, and only four refer to a merciful human being, all four in Proverbs.

Most of the OT references flow from one of the key defining revelations of God. When he passed before Moses he declared,

κύριος ὁ θεὸς οἰκτίρμων καὶ ἐλεήμον^v μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός
The Lord God, compassionate and merciful, patient and full of mercy and true. (Exod 34:6)

This passage is foundational to the Old Testament picture of God and is echoed frequently, for example in Nehemiah 9:17, 31; Psalm 86:15; 103:8; Jonah 4:2; and Joel 2:13. Jesus picks up this central motif, thereby illustrating how the citizens of God's Kingdom share in the life of God and his ways.

ὅτι αὐτοί – Review if necessary.

ἐλεηθήσονται – This verb has exactly the same features as παρακληθήσονται in verse 4.

What stem ending do you expect to find on the lexical form?^d

Parse ἐλεηθήσονται.^e

How do you translate ὅτι αὐτοὶ ἐλεηθήσονται?^f

Now translate the whole sentence, μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.^g

Read the verse aloud several times.

Map

7 μακάριοι [] οἱ ἐλεήμονες
ὅτι αὐτοὶ ἐλεηθήσονται.

Vocabulary

ἐλεέω, *have compassion, show mercy*
ἐλεήμων, ον, *merciful, compassionate*⁴⁴

#####
d α or ε, since these are the vowels that lengthen to an η when a tense-form sign is added, as we saw in verse 5.

e Fut.-ind.-mp2-3-pl. < ἐλεέω, *have compassion, show mercy*.

f “Because/for they themselves will be shown mercy.”

g “Blessed are the merciful because they will be shown mercy.”

⁴³ Modern exegetes usually focus only on the specific context of a passage, though often expanding the context to include the document and sometimes other documents by the same author, if there are any. The ancient church recognized the importance of these forms of context, but also worked with the Bible as a whole. This more wholistic approach is somewhat similar to the modern approaches of Biblical Theology and the Theological Interpretation of Scripture. For more on these two movements see the brief discussion and the literature cited in UEBG, ch. 6.

⁴⁴ Notice the word πολυέλεος, *full of mercy* in the passage cited from Exodus. It is composed of two words, πολύς (*much, many, great*) and ἔλεος (*mercy*), and thus yet another member of this word family.

θεωρέω, *look at, see* [theater]

λίθος, ον, ὁ, *stone* [megalith, note μέγας, μεγάλη, μέγα, *great, large*]

όφθαλμός, οῦ, ὁ, *eye* [ophthalmologist]

πάλιν, *back, again* [palindrome, note δραμ-, a root of τρέχω, *run*]

Morphology

- Two-termination adjectives have two sets of endings instead of three. The masculine and feminine share the same endings, as, for example, in τις, τι (§3.16).
- The 3D adjectives with stems ending in ν (§3.40).

Topics Listed in Relation to the Sentence

μακάριοι οἱ ἐλεήμονες,

[The predicate position (A-TS).]

[The article substantizing an adjective.]

ἐλεήμονες is from an adjective that has a 3D paradigm. Study the paradigm in §3.40, noticing that the 3D endings are what you would expect from the core pattern. There are no new endings.

The new element in this paradigm is the form of the vocative singulars, which in 3D nominals usually are simply the bare stem of the word (§3.40c). These vocatives are rare and you can ignore them at this point.

As you see in the vocabulary list, this word only has two nominative endings instead of the usual three endings for adjectives, ἐλεήμων, ον. Some adjectives only have one form for both the masculine and feminine, as you've already seen in τις, τι.

ὅτι αὐτοὶ ἐλεηθήσονται.

[The subordinating conjunction ὅτι.]

[The intensive use of αὐτός, *-self*.]

[A future mp2 verb with its tense-form sign θησ.]

[A stem ending in the vowel ε which lengthens to η when a tense-form sign is added.]

- ἐλεε + θησονται → ἐλεηθήσονται.



New Topics in Matthew 5:8

Morphology

- The square of stops pattern $\pi, \beta, \phi + \sigma = \psi$ (§§3.19; 4.15).
- Middle-only verbs (§§2.6f, 5.92a).

Syntax

- Middle-only verb translation (§§2.6f, 7c; 5.92a).

⁸ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεόν ὄψονται.

μακάριοι οἱ καθαροί – We have yet another substantized adjective. Parse καθαροί.^a

Translate, μακάριοι οἱ καθαροί.^b

τῇ καρδίᾳ – Parse καρδίᾳ.^c

This dative cluster is used like τῷ πνεύματι in verse 3. Translate, μακάριοι οἱ καθαροὶ τῇ καρδίᾳ.^d

ὅτι αὐτοί – Review if necessary.

τὸν θεόν – Parse θεόν.^e

We've seen this common case usage several times. Which use is it (§§2.27a; 5.75)?^f

ὄψονται – Our final word in the clause is its verb. The ending is νται, so what is its voice, person, and number based just on this ending?^g

The ο in front of the ending νται is the linking vowel, which leaves ὄψ- as the stem. This verb uses different roots for its principal parts. The lexical entry is ὄράω, *see*. ὄράω is the verb's 1st principal part and its 2nd principal part is ὄψομαι. Recall that the 2nd principal part is used for the future active and first middle/passive (§2.19e).

Notice that this 2nd principal part has a middle/passive ending. Some verbs do not use an active form in all of their principal parts (§2.19d). Review §2.6f and then read §§2.7c; 5.92a. Since mp1 verbs are usually functioning as a middle and not a passive ὄψομαι is translated *I will see*.

You have learned that σ is the tense-form sign of the future (§§2.18; 4.14), so you might wonder where the σ is in this verb. It is hidden in the ψ. Notice how the sound of this letter is like a combination of π and σ. The root is really ὄπ, but when the σ of the future tense-form sign is added it changes to what it sounds like, namely ψ.

#####

a Masc.-nom.-pl. < καθαρός, á, óv, *clean, pure*.

b “Blessed are the pure.”

c Fem.-dat.-sg. < καρδία, αç, ἡ, *heart*.

d “Blessed are the pure in heart.”

e Masc.-acc.-sg. < θεός, οῦ, ó, *God, a god*.

f Direct object.

g Mp-3-pl.

Matthew 5:8

So not only can vowels contract, consonants can combine! This is part of a pattern called the square of stops. Fortunately, much of it makes sense if you think of the sounds of the letters, like $\pi + \sigma = \psi$. Read over §3.19 and then see how the square of stops works in the future in §4.15 and illustrated in the paradigms of $\pi\acute{e}μπω$ in §4.16 and §4.18. What, then, is the parsing of ὄψονται?^h

Translate, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.ⁱ

Translate the whole sentence, μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.^j

Read the verse aloud several times.

Map

8 μακάριοι [] οἱ καθαροὶ^{τῇ καρδίᾳ}
ότι αὐτοὶ τὸν θεὸν ὄψονται.

In this level 3 map τῇ καρδίᾳ is moved under the word it modifies. In the second clause τὸν θεόν is the direct object of the verb so it remains on the main line of the clause (§2.3).

Vocabulary

καθαρός, ἀ, ὁν, *clean, pure* [cathartic]
καρδία, ας, ἡ, *heart* [cardiology, note λόγος]
όραω [$\bar{\alpha}\pi-$, $\bar{\iota}\delta-$], *see* [panorama, note πᾶν, *all*]

ἀλήθεια, ας, ἡ, *truth*⁴⁵
ἀπόστολος, ου, ὁ, *messenger, apostle* [apostle]
ἀσπάζομαι, *greet*
γραφή, ἥς, ἡ, *a writing, Scripture* [note γράφω]

Morphology

- The combination $\pi, \beta, \phi + \sigma = \psi$ (§§3.19; 4.15). You'll learn the other sections of the square of stops later.
- Study the paradigms of $\pi\acute{e}μπω$ in §§4.16, 18.
- Some verbs do not have an active form in one or more of their tense-forms, as indicated by the use of middle/passive forms in the principal parts (§§2.6f; 5.92a).

Syntax

- The middle/passive form of verbs that are middle-only usually have a sense related to the middle voice which means they will be translated as an active since English does not have a middle voice (§§2.6f, 7c; 5.92a).

#####
h Fut.-ind.-mp1-3-pl. < ὄραω.

i “Because/for they themselves will see God.”

j “Blessed are the pure in heart because they will see God.”

⁴⁵ ἀλήθεια is from λήθω/λανθάνω, *escape one's notice, be hidden* with an α privative on the front (§2.37b). So the idea is “not hidden,” that is, “unconcealed, manifest; hence *actual, real, genuine*.” Abbott-Smith, 20 on the related adjective ἀληθής, ἔς. See also *CGEL*, 15-16, on ἀλήθεια.

Topics Listed in Relation to the Sentence

μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,

[Predicate position (A-TS).]

[An article substantizing an adjective.]

[A dative for place/sphere (*in*), though there are other options as well.]

ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

[ὅτι is a subordinating conjunction introducing a causal clause.]

[*αὐτός* in the nominative is intensive, *-self*. It is also intensive if it is in agreement with another word. For example, *καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν ἔσται*, “And God himself will be with them.” (Rev 21:3)]

[Accusative for direct object (§2.27a).]

Some verbs do not use an active form, but prefer the middle in one or more of their principal parts (§§2.6f; 5.92a). So in the vocabulary list the lexical form *ἀσπάζομαι*, *greet*, has the ending *μαι* which signals this is a middle-only verb, at least in the present and imperfect which are built from the first principal part, the form listed in a lexicon.

The verb *όράω* is active in the present, but has *ὄψομαι* as its second principal part, the part used for the future active and first middle/passive. Accordingly, it is middle-only in the future. Here *ὄψονται* is fut.-ind.-mp1-3-pl.

The stem of *ὄψομαι* is *ὸπ-*, one of the alternate stems listed for *όράω* in the vocabulary list. When the *σ* tense-form sign is added to a stem ending in *π*, *β*, or *φ* it changes to *ψ*, matching the sound of the combination of letters. So here, *ὸπ + σ = ὄψ*, and thus *ὸπ + σ + ο + νται → ὄψονται*.

Learn that *π*, *β*, or *φ + σ = ψ*, and study the paradigms of *πέμπω* in §§4.16, 18 to learn to recognize the future indicative of verbs with stems ending in one of these consonants.

Such middle-only forms will usually be translated with an active. Here, “they will see” (§§2.6f, 7c; 5.92a).



New Topics in Matthew 5:9

Morphology

- Two-termination adjectives of the 2D (§3.14).

Syntax

- The genitive of relationship (§5.39).
- The double accusative of person and thing (§5.76).
- The double accusative of object and complement (§5.77).

Material to learn later

- The nominative as a complement with a passive verb (§5.30).

⁹ μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ νιοὶ θεοῦ κληθήσονται.

μακάριοι οἱ εἰρηνοποιοί – Again our noun in this predicate position is a substantized adjective. Parse εἰρηνοποιοί.^a

As the lexical entry indicates, εἰρηνοποιός, óv is an adjective with only two sets of endings, like ἐλεήμων, ov in verse 7 (§3.40), but now all the forms are 2D. So this two-termination pattern is labeled a 2-2 paradigm. Study §3.14, rejoicing that there are no new endings.

Since this is a two-termination adjective this ending could also be feminine, but the article οἱ indicates it is masculine in our passage. What is the case and use of εἰρηνοποιοί?^b

Translate μακάριοι οἱ εἰρηνοποιοί.^c

ὅτι αὐτοί – Review if necessary.

νιοί – Parse this word.^d

The use of this case is a little different from what we have seen up to this point. We'll come back to it once we have studied the verb in this clause.

θεοῦ – Parse this word.^e

Read §5.39 for the usage of this genitive with the head term νιοί, a word that refers to a relationship. Several of the specific case uses simply correspond to the meaning of the words used.

a Masc.-nom.-pl. < εἰρηνοποιός, óv, *peace-making*.

b Nominative, subject.

c “Blessed are the peacemakers.”

d Masc.-nom.-pl. < νιός, oῦ, ó, *son*.

e Masc.-gen.-sg. < θεός, oῦ, ó, *God, a god*.

κληθήσονται – Parse this word.^f

Translate κληθήσονται.^g

Notice we have two nominatives with this verb. The first one, αὐτοί, intensifies the subject, as we've seen before, "they themselves." The second nominative, νιοί, indicates what they will be called, so it is like an object.

To sort out this puzzling nominative let's begin with the fact that a number of verbs can take two accusatives in the active. These are usually very easy to read and translate since English has this same feature. Read §§5.76-77.

When καλέω is in the active it uses a double accusative of object and complement, but when it is used as a passive both of these accusatives are changed to nominatives. Read §5.30 for this basic point. This construction is not common so you don't need to sort out all the details at this point. Fortunately, it is easy to translate as long as you don't try to make both nominatives the subject.

Translate ὅτι αὐτοὶ νιοὶ θεοῦ κληθήσονται.^h

Now translate the whole sentence, μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ νιοὶ θεοῦ κληθήσονται.ⁱ

Read the verse aloud several times.

Map

9 μακάριοι [] οἱ εἰρηνοποιοί,
 ὅτι αὐτοὶ νιοὶ θεοῦ κληθήσονται.

When we map verbs with double accusatives the verb and the accusatives stay on the main line, and the same applies when such verbs are put in the passive and have two nominatives.

Vocabulary

εἰρηνοποιός, ὃν, *peace-making* [note εἰρήνη, *peace* + ποιέω, *do; make*]
νιός, οῦ, ὁ, *son*

ἀποκρίνω, *answer, respond*,⁴⁶ only in mid. in NT

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f Fut.-ind.-mp2-3-pl. < καλέω, *call*.

g "They will be called."

h "Because/for they themselves will be called sons of God."

i "Blessed are those who make peace because they will be called sons of God."

⁴⁶ Compare ἀπό, *from, off* + κρίνω, *separate, select; judge*. In CG ἀποκρίνω is used for *separate, distinguish*; mid. *answer*. While only this middle use appears in the New Testament, the CG meanings help make sense of the formation of the verb from ἀπό + κρίνω.

δεξιός, ἄ, óv, *right (side)* [ambidextrous, note ἀμφί, *on both sides*]<sup>47
 καρπός, οῦ, ó, *fruit* [Polycarp, “much fruit,” note πολύς, πολλή, πολύ, *much, many*]
 οἰκία, ας, ḥ, *house, home* [economy, note νέμω, *distribute, assign, manage*]
 τέκνον, ου, τό, *child* [compare “tike”]</sup>

Morphology

- The 2D two-termination adjectives (§3.14).

Syntax

- The genitive can be used for a family relationship or some other sort of relationship (§5.39).
- The double accusative of person and thing occurs with verbs that can have two objects, both in the accusative (§5.76). “Jesus teaches them many things.”
- The double accusative of object and complement occurs with verbs referring to activities such as naming or making. Such verbs can have an accusative object that in turn has a complement indicating what the object is or becomes (§5.77). “Jesus makes his disciples fishers of people” = “Jesus makes his disciples be/become fishers of people.”

Topics Listed in Relation to the Sentence

μακάριοι οἱ εἰρηνοποιοί,

[Predicate position, adjective – article + substantive (ATS).]

[An article substantizing an adjective.]

The lexical entry for this word is εἰρηνοποιός, óv which signals that it is a two termination adjective and has a 2-2 paradigm. It has the same endings as the other 2D paradigms (§3.14). As with other two termination adjectives the masculine forms serve for the feminine as well.

ὅτι αὐτοὶ νιοὶ θεοῦ κληθήσονται.

[A subordinating conjunction introducing a causal clause.]

[αὐτός in the nominative is intensive, *-self*.]

Some verbs can take two accusatives, with one of the accusatives as the direct object and the other its complement, describing the object. English has this same feature, so this should not cause problems for reading. “You will call his name Jesus.” καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. (Luke 1:31). In Greek both *name* and *Jesus* are in the accusative. “Name” is the object and “Jesus” identifies the name he is to be called. This is called the double accusative of object and complement (§5.77).

⁴⁷ In the ancient world the right side was viewed as clever and skillful, in contrast to the left. So one who is ambidextrous is skillful with both hands—double righthanded! One of the words for the left side is εὐώνυμος, ov which is from εὖ (*well*) and ὄνομα (*name*), “having an auspicious name”: a euphemistic term for the ‘left’ position because bad omens came from the left” (CGEL, 157). Similarly, in Latin *sinister* means, “on the left” and is often used for that which is awkward, unlucky, inauspicious, and so forth. Then English focused on the nefarious sense of “sinister.” Those of us who are left-handed find such views questionable, to say the least!

Certain verbs such as *καλέω* can take a double accusative of object and complement in the active, but when put in the passive the two accusatives become two nominatives, as in our verse. Thus the nominative *vioi* is not the subject, but more like a complement, though without an equative verb (§5.30). You don't need to learn this construction in detail since it only occurs occasionally with specific verbs. But if you find a passive verb with a strange nominative you should check a lexicon to see if the verb takes this construction.

There is also another form of double accusative in which both of the accusatives are objects of the verb. “That one will teach you all things.” ἐκεῖνος ὑμᾶς διδάξει πάντα (John 14:26). Here both *you* and *all things* are objects. This construction is called a double accusative of person and thing (§5.76). As this example illustrates, English has this same grammatical construction.

The genitive of relationship is used for either a family relationship or some other sort of relationship (§5.39). The meaning of the words will signal this use, as *vío* does here.



New Topics in Matthew 5:10

Morphology

- Reduplication (§§2.17; 4.26a-c).
 - The perfect middle/passive participle (§§2.21f; 4.31, 101, 132).

Syntax

- Verbal aspect and *Aktionsart* (§§2.11-12; 5.87-88, 89f, 114).
 - The progressive *Aktionsart* of the present and imperfect tense-forms (§§5.98, 119).

Material to learn later

- The emphases and roles of verbs of the perfect tense-form (§§5.114–16).

¹⁰ μακάριοι οι δεδιωγμένοι ἔνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

μακάριοι οἱ δεδιωγμένοι – Take a moment to see what you recognize in these words.

Did you spot the predicate position: adjective + [article + substantive] (A-TS)? Did you recognize that the article and the endings on μακάριοι and δεδιωγμένοι signal masc.-nom.-pl.?

A new feature to note is the presence of $\mu\epsilon\nu$ near the end of $\delta\epsilon\delta\iota\omega\mu\acute{e}v\acute{o}t$. When $\mu\epsilon\nu$ is followed by an adjectival ending from the 2-1-2 pattern (§3.10) it signals a middle/passive participle (§§2.21f; 4.101). Look over the paradigm in §4.132 to see how this works.

The lexical entry is διώκω, *pursue, persecute*. So δεδιωγμένοι has doubled the first letter from διώκ- to δεδιώγ-. Recall that this doubling is called reduplication and it is a sign of the perfect tense-form (§2.17). Read §4.26a-c for more about reduplication.

Normally μεν will have the linking vowel ο before it, but **the linking vowel is not used in the perfect middle/passive.** When reduplication takes the form of a lengthened vowel (§4.26c) it is not always clear that reduplication is present so **this lack of a linking vowel is sometimes the clearest sign of the perfect middle/passive** (§4.31).

The lack of a linking vowel means that a consonant on the end of a stem will often come in contact with the consonant on the ending. Here δεδιωκ + μενοι causes the κ to change to a γ.

$$\kappa + \mu \rightarrow \gamma\mu \quad \delta\epsilon\delta\iota\omega\kappa + \mu\epsilon\nu\iota \rightarrow \delta\epsilon\delta\iota\omega\gamma + \mu\epsilon\nu\iota \rightarrow \delta\epsilon\delta\iota\omega\gamma\mu\epsilon\nu\iota$$

You should look over the list of such changes in §4.32 to get a general idea of what they look like. Since our focus is on learning to read Greek you do not need to try to learn these changes. Fortunately many of them are minor, which means the forms will be clear enough for parsing without memorizing all the details. You do, however, need to know that such changes take place so you know what is going on when you find something unusual on a stem ending when a consonant has been changed.

Perfect middle/passive forms are built on the fifth principal part (§2.19e), here δεδίωγματι.

The article οι substantizes this participle, as we've seen in earlier verses. Review the general guidelines for translating the perfect tense-form in §2.12b and look over the further examples in §5.90e, then translate οι δεδίωγμένοι?^a

In our reading we have met several of the tense-forms so now is a good time to step back and explore the Greek verb further.

Verbal Aspect and *Aktionsart*

Review the introduction to the three aspects found in Greek verbs (§2.11) and then read §5.87 for further explanation and examples of verbal aspect. The main point to understand is that aspect concerns the viewpoint of the author, whether he/she is viewing the action from within the event as it is in progress, or from above it viewing it as a whole, or at some point after it has taken place.⁴⁸

While the fundamental feature of a verb's tense-form is its aspect, verbs can also suggest the nature of the event itself, referred to as its *Aktionsart*. Read §5.88 to get an initial overview of the main points, noting especially the signs of *Aktionsart* and the examples of the kinds of action. The brief summaries of *Aktionsarten* in appendix 5 of *GNTG* (p. 435-38) may also be helpful for seeing the main points of this material.

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a “The ones who have been persecuted,” “the ones persecuted,” “they who are persecuted,” “the persecuted.”

⁴⁸ To illustrate these viewpoints several current Greek grammarians adapt the analogy of a parade which was originally used in a grammatical study of Russian. Wallace, for example, likens the durative aspect to the spectators in the stands watching the parade as it goes by, while the aoristic viewpoint is that of a news commentator viewing the whole parade from a blimp, and then the resultative is the viewpoint of the clean-up crew coming along after the parade. Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1997), 500.

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Among all the *Aktionsarten* note especially the progressive *Aktionsart* for action that is on-going or continuous (§§5.98, 119). This is the one *Aktionsart* that you should learn at this point since it is the one that is most common for the present and imperfect tense-forms. Notice how it corresponds directly with the durative aspect of these tense-forms and is reflected in the present progressive and past progressive translations we have been using.

The other tense-form you have studied up to this point is the future. Since the future is neutral in aspect it does not reflect the author's viewpoint but is more directly focused on time (§§2.11d; 5.87d). In terms of *Aktionsart* it can refer to progressive action, like the present and imperfect tense-forms, but much more frequently it reflects the most common *Aktionsart* of the aorist tense-form which, as we will soon study, describes the action as a whole, corresponding closely with the aoristic aspect (§2.11b).

Now we add the perfect tense-form with its resultative aspect (§§2.11c; 5.87c). Since the resultative aspect reflects a viewpoint within a present situation that has come about through prior events it is like a combination of the durative and aoristic aspects. See §5.114. So here the perfect participle δεδιωγμένοι refers to people who "have been persecuted." Once again the aspect corresponds to our English translation. Their current situation is characterized by their having experienced persecution. This does not mean the persecution is necessarily over, but the situation is being viewed at a point where the action is sufficiently complete for the point that Jesus is making (§5.87c).

The perfect tense-form does not have different *Aktionsarten*, but rather may represent certain other nuances. Since at this point we are focusing on aspects and *Aktionsarten* we'll come back to these other nuances later in the course. In the meantime several of the optional Adventures in Exegesis sections will feature these nuances of the perfect tense-form. So you have the opportunity to see how the perfect tense-form is working now if you wish. It's not very hard.

Adventures in Exegesis

The perfect tense-form is somewhat complex since its sense combines a past action and a present state. As just noted, unlike other tense-forms, in the perfect the aspect, meaning of the verb, and the context do not suggest different *Aktionsarten*, kinds of action. Rather they may suggest that the **emphasis** is more on either the past action or on the present state. Often, however, there is no particular emphasis on one or the other. In addition to these two possible emphases there are two possible **roles** the verb may play in the context. It may simply provide a bit of background information, or it may refer to something that has ongoing relevance in the context (§§5.114-17).

Looking, then, at δεδιωγμένοι in our verse there does not seem to be any emphasis on the past experience of persecution. Rather, the focus seems to be on how their current experience of having been persecuted is relevant in the present context as Jesus is addressing them, declaring that they are blessed. So the emphasis seems to be on the present state, and the verb has the role of describing an effect that is relevant to what is being said and not just an incidental background fact.

One final point to note for now regarding Greek verbal aspect and *Aktionsart*. Occasionally the aspect of a verb has little or no significance. For example, the verb εἰμί is a stative verb (§2.2c) that only occurs in the present, imperfect, and future. Given that the future aspect is neutral and both the present and the imperfect have a durative aspect, it seems that to the Greek mind the durative is appropriate for this verb, perhaps with an *Aktionsart* for an on-going state or condition.⁴⁹ But this nuance should not be emphasized since this verb has no aorist form that an author could have chosen for a different nuance. Sometimes a particular verbal form is simply how something is said. Read §5.89f.

⁴⁹ "On-going state or condition" represents the *Aktionsart* of the present and imperfect tense-forms labelled customary §§5.100, 122.

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Whew! As you can see, these are large complex topics! A general sense of verbal aspect and the major *Aktionsart* for each tense-form is valuable when reading, but detailed analysis of the aspect and *Aktionsart* of verbs can be left for exegetical study and reflection in the future. Occasionally I'll highlight verbal aspect and *Aktionsart* in the optional Adventures in Exegesis sections. But for now you should just learn the basic facts spelled out in the summary at the end of this verse.

ἔνεκεν δικαιοσύνης – ἔνεκεν is a preposition, so it is easy to locate in a lexicon since prepositions do not change forms like nominals and verbals, though this particular preposition also appears as ἔνεκα. It is never put on the beginning of a verb to form a compound verb, unlike we saw in verse 4 with παρά on παρακαλέω. Prepositions that are not used as prefixes in compound verbs are referred to as “improper” prepositions (§5.254e).⁵⁰

Parse δικαιοσύνης.^b

This noun is in the genitive because *évek* uses words in the genitive for its object.

Translate ἐνεκεν δικαιοσύνης.^c

This prepositional phrase is modifying the subject of the clause, οἱ δεδιωγμένοι, so how would you translate, μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαιοσύνης?^d

ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν – Review verse 3 if necessary.

Translate the whole sentence, μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.^e

Read the verse aloud several times.

Map

In a level 2 map only the clauses and prepositional phrases are moved (§5.267).

10 μακάριοι [] οἱ δεδιωγμένοι
ἔνεκεν δικαιοσύνης
ὅτι αὐτῶν ἐστίν ἡ βασιλεία τῶν οὐρανῶν.

A level 3 map modifies the level 2 map by moving the genitive, $\tauὸν οὐρανῶν$, under its head term.

A decorative horizontal border consisting of a repeating pattern of small, diagonal hatching.

b Fem.-gen.-sg. < δικαιοσύνη, ης, ἡ, *righteousness, justice*.

c “Because of righteousness.”

d “Blessed are those who have been persecuted on account of righteousness.”

- e “Blessed are those who have been persecuted on account of righteousness, for theirs is the kingdom of heaven.”

⁵⁰ This term can be misleading since being pre-positioned on a verb is not an essential characteristic of a preposition and there is no functional difference between the two groups of prepositions. For more on the nature of prepositions see Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012), 25-32, and see below, p. 253 n. 169.

10 μακάριοι [] οἱ δεδιωγμένοι
 ἔνεκεν δικαιοσύνης
 ὅτι αὐτῶν ἐστιν ἡ βασιλεία
 τῶν οὐρανῶν.

Vocabulary

διώκω, *pursue, persecute*

ἔνεκα/ἔνεκεν, w. gen. *because of, on account of*

ἐγείρω [ἐγερ-], *raise up, wake*

ἔργον, οὐ, τό, *work, deed, action* [energy]

ζητέω, *seek*

κεφαλή, ἥς, ἡ, *head* [macrocephalic]

νεκρός, ἄ, ὁν, *dead, noun corpse, dead person* [necromancy]

Note: There is a minor vowel difference in some of the stems for ἐγείρω, as you see in the alternate stem [ἐγερ-]. Usually such minor changes will not be listed as alternate stems to learn since you can often find the word in a lexicon if you are generally aware that such changes can take place. Many such minor changes follow patterns that you can study later in §§4.68-75.

Morphology

- Reduplication usually either doubles an initial consonant with an ε between the two consonants or lengthens the initial vowel when the verb begins with a vowel (§§2.17; 4.26a-c).
- Reduplication and the lack of a linking vowel are signs of the perfect middle/passive (§4.31).
- μεν followed by a 2-1-2 adjectival ending is a sign of a middle/passive participle (§§2.21f; 4.101, 132).
- Perfect middle/passives are built from the fifth principal part (§§2.19e; 4.31).

Syntax

- The meaning of the term **aspect**: the author's viewpoint (§§2.11; 5.87).
- The meaning of the term **Aktionsart**: the kind of action, what the author is saying about the actual nature of the action, event, or situation (§5.88).
- The labels and meanings of the three aspects (§§2.11; 5.87):
 - Durative**: viewing the action from within, as in progress
 - Aoristic**: viewing the action from outside, as a whole
 - Resultative**: viewing a completed action from within the situation that has come about as a result of the past action.
- The three components that signal *Aktionsart* (§5.88):
 - The verb's **aspect**
 - The verb's **meaning**
 - Clues in the **context**.
- The aspect that corresponds to each tense-form learned thus far (§§2.12; 5.87e):
 - Present – durative**
 - Imperfect – durative**
 - Future – neutral**
 - Perfect – resultative**.
- Progressive** is the most common *Aktionsart* of the present and imperfect tense-forms, describing action as on-going (§§5.98, 119).
- Aspect and *Aktionsart* occur in all forms of a tense-form, not just the indicative (§5.87g).
- The aspect and *Aktionsarten* of some verbs have little if any exegetical significance (§5.89f).

Topics Listed in Relation to the Sentence

μακάριοι οἱ δεδιωγμένοι ἐνεκεν δικαιοσύνης,

Reduplication usually takes the form of a doubled initial consonant with ε between the two consonants or a lengthened initial vowel (§§2.17; 4.26a-c).

The perfect middle/passive is built on the 5th principal part, with reduplication and the lack of a linking vowel as its main characteristics (§4.31).

The sign of a middle/passive participle is μεν followed by a 1D or 2D ending (§§2.21f; 4.101, 132).

A Greek tense-form primarily signals **aspect**, that is, the viewpoint of the author (§§2.11; 5.87).

There are three aspects:

- Durative (Imperfective) – action viewed from within, as in process.
- Aoristic (Perfective) – action viewed from without, as a whole.
- Resultative (Stative) – the present situation viewed as resulting from a prior action.

The present and imperfect have durative aspect, the future has no aspect, and the perfect is resultative (§2.12; 5.87e).

Aktionsart refers to what the author is saying about the actual nature of the action, event, or situation (§5.88). It is signaled by:

- the aspect of the tense-form + the meaning of the verb + the context.

Progressive is the most common *Aktionsart* of the present and imperfect tense-forms, describing action as on-going (§§5.98, 119).

Aspect and *Aktionsart* occur in all forms of a tense-form, not just the indicative (§5.87g).

The aspect and *Aktionsarten* of some verbs have little if any exegetical significance (§5.89f).

ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.

See verse 3.



New Topics in Matthew 5:11

Morphology

- The square of stops (§3.19).
- πᾶς, πᾶσα, πᾶν (§3.37).
- The first and second person pronouns (§3.47).
- The general characteristics of the forms of the first and second aorist (§4.45).
- Aorist active and first middle/passive forms are built from the third principal part (§2.19e).
- The present and aorist subjunctive (§§4.77-79).
- The present middle/passive participle (§4.111).

Syntax

- The uses of πᾶς, πᾶσα, πᾶν (§5.8).
- The basic sense of the subjunctive (§2.9c).
- The translation of the aorist subjunctive (§5.136).
- The basic idea of the circumstantial participle (§§2.10b; 5.181e, 182, 189-90).
- The temporal nuance of a circumstantial participle (§5.191).
- The indefinite temporal clause (§§5.231a-b).

¹¹ μακάριοί ἔστε ὅταν ὄνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἔνεκεν ἐμοῦ.

μακάριοί ἔστε – You’re very familiar with the first word of this verse, but now we don’t have the predicate position. Rather we have a verb that you already learned in verse 3. Parse ἔστε (§4.6).^a

So Jesus shifts to the second person plural, applying his statements directly to his hearers.

Translate μακάριοί ἔστε.^b

ὅταν – This is a conjunction introducing a subordinate clause signifying an indefinite temporal clause, *when* or *whenever*. Read §§5.231a-b, focusing on the sections which discuss this word.

ὄνειδίσωσιν – Next we have the verb of this indefinite temporal clause. The ending on this verb is related to the ending οὐσιν in the core pattern you’ve learned (§4.1), but the οὐ has been lengthened to an ο.

What mood does this lengthened vowel signify according to §2.21b?^c

Learn well that **this long linking vowel comes after the tense-form sign**, if there is one, since this vowel links the tense-form sign to the ending. Don’t confuse this lengthening with the lengthening of the stems of contract verbs whose vowels lengthen before a tense-form sign as you have seen in the future and we’ll meet later in other tense-forms (§4.17).

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a Pres.-ind.-act.-2-pl. < εἰμί, *be*.

b “You are blessed.”

c Subjunctive.

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Notice that the subjunctive is the mood frequently used with ὅταν (§5.231). Review §2.9c to see how this use fits with the general sense of the subjunctive.

So we now know the mood, voice, person, and number of this word, but what about its tense-form? When we have a sign of the subjunctive (either η or ω as the linking vowel) and there is a σ before it, then the word will most often be an aorist.

There are four general patterns that forms of the aorist can take (§4.45). Here we have an example of an aorist using a σ tense-form sign, often called a first aorist, weak aorist, or sigmatic aorist. Locate the form that corresponds to ὄνειδίσωσιν in the paradigm of the first aorist subjunctive in §4.78.

The lexical entry is ὄνειδίζω, *insult, revile*. What, then, is the parsing of ὄνειδίσωσιν?^d

Earlier we saw a ζ change to a σ when a tense-form sign was added (χορτάζω → χορτασθήσονται, v. 6). Now we see ζ drop out when the σ is added: ὄνειδίζ + σ → ὄνειδισ-. This effect is another feature of the square of stops. You have learned that a labial combines with σ to produce ψ, and now we see that when a σ joins a ζ the ζ drops out. This happens with several letters called dentals, τ, δ, θ, ζ.

Look over the various paradigms of the subjunctive in §§4.77-79, noticing the characteristic long linking vowel. You've not yet learned the second aorist nor the aorist second middle/passive, but you can see that they use the same subjunctive endings as the other tense-forms. As you learn to recognize these endings note especially the presence of η not only in the mp-2-sg., where you have seen it before, but now also in the act.-3-sg. in the subjunctive. Accordingly, assume η is mp-2-sg. unless the form is subjunctive, in which case it could be act.-3-sg.

As you already know, aorists have the aoristic aspect. Review §§2.11b; 5.87b, and note that §5.124 also covers this basic point. How is Jesus viewing this action?^e

In the indicative the aorist usually refers to past time (§§2.11-12), but here we have a subjunctive, a mood that does not signal time. Review §5.87g and read §5.136.

How might you translate ὄνειδίσωσιν?^f

Now translate ὅταν ὄνειδίσωσιν.^g

It is useful even for reading purposes to understand the distinction between action verbs and stative verbs, and between telic and atelic verbs. Review §2.2b-c and read §5.89c. Do you think ὄνειδίζω is an action verb or a stative verb? A telic verb or an atelic verb?^h

ὑμᾶς – We now meet a pronoun for the second person. Read §3.46 and locate this form in the paradigm in §3.47. As you see, this is another of the twelve core patterns to learn thoroughly. What is its case, number, and translation?ⁱ

#####
d Aor.-subjn.-act.-3-pl. < ὄνειδίζω, *insult, revile*.

e From the outside, as a whole.

f “They insult.” The aorist in non-indicative forms is quite often translated with a present (§5.125a), which fits here.

g “When/Whenever they insult.”

h ὄνειδίζω, *insult, revile*, is an action verb which is atelic, that is, it refers to an activity that does not include a built-in conclusion or point of completion (§5.89c2).

i Acc.-pl. “You.”

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καὶ διώξωσιν – Here is the coordinating conjunction καὶ once again, this time connecting the two subjunctive verbs ὄνειδίσωσιν and διώξωσιν.

Notice that διώξωσιν also has the ending ωσιν, so we have another act.-3-pl. subjunctive. But what tense-form is it? In verse 8 we saw a hidden σ in ὄψονται because the ψ has been formed by π and σ combining. The same thing is going on with the ξ in διώξωσιν. Our lexical entry is διώκω, *persecute, pursue*, a word you just learned in the previous verse. Just like π + σ = ψ, so also κ + σ = ξ. Again the change makes sense given the sounds of these letters.

We have now seen examples of the three patterns in the square of stops. Review §3.19. As you see, this is another of the twelve core patterns to learn. Pronouncing these equations aloud makes them easier to learn; make them into chants!

Since there is a σ hidden in the ξ before ωσιν what is the parsing of διώξωσιν?^j

Based on this parsing, and the discussion of ὄνειδίσωσιν, how would you translate διώξωσιν?^k

καὶ εἴπωσιν – You probably spot immediately the same ending on this verb as on the previous two. So we have a string of three verbs in this ὅταν clause, each of which is an act.-3-pl. subjunctive.

εἴπωσιν is our first example of a second aorist. Locate the form that corresponds to εἴπωσιν in the second aorist column in §4.78. It's convenient that the present, the first aorist, and the second aorist all use the same endings in the subjunctive. These are the endings you already learned in the core pattern for personal endings, and here they have long linking vowels throughout.

Notice that the first aorist and the second aorist use different stems. The key sign of the first aorist subjunctive is the σ before the long linking vowel. **The key sign of the second aorist in all its forms is its distinctive stem** (§4.45). Perhaps that is why the second aorist is referred to as the strong aorist in some resources.

Since the second aorist is recognized by its distinct stem, you will need to learn second aorist stems as you meet them. All aorists use the 3rd principal part for the active and first middle/passive, as you saw in §2.19e. Principal parts are in the indicative, which for our verb is εἶπον. You've not learned the second aorist indicative yet, but you can see that this indicative form uses the act.-1-sg. ending ν, which you learned in the core pattern for secondary personal endings (§4.38), and it has ο for the linking vowel, just like in the imperfect tense-form.

There is more going on in this particular verb than for most verbs. Many Greek resources view this form as coming from the 3rd principal part of λέγω, *say, speak*. In the vocabulary list you find λέγω [ἐρ-, εἰπ-], *say, speak*. The εἰπ in brackets represents this second aorist stem, while ἐρ represents yet a different stem used by this word in other tense-forms.

This particular verb, however, is even more complex. There are actually two different verbs involved here, not just different stems of one verb. Thus some lexicons, including BDAG and CGEL, list λέγω and εἶπον separately as distinct verbs. Not all resources, however, take these as distinct verbs. So you should also learn to associate λέγω and εἶπον together so you won't be confused when you use resources that take εἶπον as the aorist of λέγω.

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j Aor.-subjn.-act.-3-pl. < διώκω, *persecute, pursue*.

k “They persecute.” The object “you” is implied, as often happens in Greek. In this case the two verbs are essentially sharing the one object, ὑμᾶς.

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How, then, do you parse εἴπωσιν?^l

πᾶν – This is a form of πᾶς, πᾶσα, πᾶν, *each, every, any, all, (the) whole*. Locate this form in the paradigm at §3.37, another of the twelve core patterns to learn well. What are its two possible parsings?^m

We'll look more at the meaning of this word below.

πονηρόν – What are the three possible parsings of this adjective (§3.11)?ⁿ

Since πᾶν is modifying πονηρόν and πᾶν is neuter that means πονηρόν is not masc.-acc.-sg. But if the cluster πᾶν πονηρόν is neuter is it a nominative subject or an accusative direct object? The context has to help us sort out questions like this. In this case it is not the subject because the verb is 3-pl. and πᾶν πονηρόν is singular. But even if πᾶν πονηρόν were in the plural the sense of the words would still point to it as the object; “they speak evil” makes more sense than as a subject, “evil speaks,” at least in this context.

πᾶς, πᾶσα, πᾶν is a fascinating word. It refers to a group of people or objects, but may do so either by viewing them as a collection of individual units, *each, every, any, all*, or by viewing them as a mass, *(the) whole, all*.⁵¹ At times such nuances are signaled by the presence or absence of the article and whether the form of πᾶς, πᾶσα, πᾶν is singular or plural. Read §5.8 to help you begin to understand the various translations for this word you are learning. Which signals do we have here?^o

Which perspective is conveyed, the individual members of a group or the group as a whole?^p

Translate πᾶν πονηρόν.^q

καθ' ὑμῶν – καθ' is a form of the preposition κατά. When κατά is followed by a word beginning with a vowel it drops its final α, as signaled by the apostrophe. If the vowel on the following word has a smooth breathing the form will be κατ', for example, κατ' ἐπαγγελίαν. But here the following vowel has a rough breathing, ὑμῶν, so the τ changes to θ to match the “h” sound of the rough breathing on ὑμῶν. Thus, once again we see a change based on how letters sound. We will look more closely at such changes later.

κατά can take either a genitive or an accusative for its object, and, as with many prepositions, it has a number of different possible meanings with each of these cases. Here we see κατά with the genitive, which often will mean *down* or *against* and the context here points to the option, *against*.

-
- 1 Aor.-subjn.-act.-3-pl. < λέγω/εἴπον, *say, speak*. You should cite εἴπον unless your instructor prefers λέγω. I'm citing both to help you learn this association of the two forms.
m Neut.-nom./acc.-sg. < πᾶς, πᾶσα, πᾶν, *each, every, any, all, (the) whole*.
n Masc.-acc.-sg. or neut.-nom./acc.-sg. < πονηρός, ἄ, ὁ, *bad, evil*.
o Anarthrous (no article) and singular.
p Individual members.
q “Any evil,” “every evil.” Most English translations have “every kind of evil,” though “any kind of evil” might fit the indefinite clause better.

⁵¹ Notice that in English “all” may have either of these senses.

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What is the case and number of ὑμῶν (§3.47)?^r

Translate καθ' ὑμῶν.^s

ψευδόμενοι

Bonus Coverage

Some editions of the New Testament, such as NA²⁸, UBS⁵, and WH, place this word in square brackets to indicate that the editors are unclear whether or not this word was part of the sentence in its earliest form. We don't have the original copies of any of the New Testament documents, nor of virtually any other ancient document from this period. Instead, we have copies of copies, each differing to some degree from every other copy. We have far more manuscript evidence for the New Testament than any other ancient Greek document—close to 6000 manuscripts compared, for example, to only two or three manuscripts for some CG texts. This means the original text can be reconstructed to a high degree of certainty even though some differences are hard to sort out.

Textual criticism is the science and art of studying the variations in an attempt determine the earliest reading. A textual issue is evaluated in the light of both external and internal evidence. The external evidence consists of the actual manuscripts involved, looking at how early they are, where they are located geographically, the general quality of their readings, and so forth. The internal evidence looks at how each reading fits within the context and how the possible readings relate to each other. For example, at times it seems clear how one reading developed from another.

In UBS⁵ a letter next to each textual question indicates the level of certainty of the scholars who worked on that edition. This particular example has a “C”, which means there is enough uncertainty about the reading given in the text that another reading may well be correct. In this case the question is simply whether this word is included or not.⁵²

Exploration of this complex field of study is a part of learning to do exegesis. But even apart from such study you might consider pausing occasionally over variant readings. Some Christians in the past had those other readings in their Bibles; what difference might that have made? These readings often provide small windows into church history. Indeed, such reflection at times may lead you to new insight into the accepted text through an alternate reading pointing up features you might not have otherwise noticed.

What signals do you see in ψευδόμενοι and what do they indicate about its parsing?^t

You have all you need to parse this word except its tense-form. Review the tense-form signs listed in §2.18. Which, if any, are present here?^u

None of the signs are present, so we most likely have a present or a second aorist, the two main tense-forms that lack tense-form signs. You have just learned that the major feature distinguishing the present from the second aorist is the stem, so we need to determine the principal part of this form. To do so we locate the word in a lexicon to see its lexical form, recalling that the lexical form is almost always the 1st principal part. In the lexicon we find ψεύδω, *lie*, so you see that both this lexical form

- #####
- r Gen.-pl.
 - s “Against you.”
 - t οἱ is a 2D adjective ending signaling masc.-nom.-pl.
μεν followed by an adjectival ending signals a middle/passive participle.
 - u None of the tense-form signs are present.

⁵² The other ratings used in the UBS edition are “A,” meaning the reading in the text is correct, but there are some differences that are worth citing for grammatical, historical, or some other reason, “B,” the reading in the text is almost certain, and “D” the editors had great difficulty in deciding among the readings.

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and the participle have the stem ψεύδ-. So this participle is in the present, since a second aorist will always have a stem that differs from the 1st principal part. When parsing a participle list the tense-form, mood+ (participle), voice, gender, case, number, and lexical form (§2.34). Parse ψευδόμενοι.^v

This word always uses the middle/passive in the New Testament, as a lexicon will let you know. Some New Testament lexicons list the lexical form as a middle/passive when the word is only used in the middle in the New Testament, even if the verb is used elsewhere in the active.

Look over the paradigm for the present middle/passive participles in §4.111 so you'll be able to recognize them. The endings are the 2-1-2 pattern you have already learned so the endings are not new, but they are now on a verb stem with a linking vowel and μεν added.

Next we need to consider how this participle is functioning. Thus far the participles we have met have had articles with them and have served as nouns.⁵³ Here, however, we have a new use, referred to as the circumstantial or adverbial use. It is very common but also a little more complex than those we've seen. So for our first encounter we will only look at the features relevant to this particular example.

A circumstantial participle functions adverbially to modify the main verb, telling us more about the circumstances of the action or state that is expressed by the main verb. Review §2.10b and read §§5.181e, 189a, g.

So here ψευδόμενοι is modifying the main verb εἴπωσιν, telling us more about the speaking referred to in the main verb εἴπωσιν. It is in the nominative to match the subject of the main verb because the same persons who are doing the action of the main verb are also doing the action of this participle. “Whenever they speak against you, lying.” The ones doing the speaking are also the ones doing the lying.

Often a simple “ing” form works fine as a translation, though sometimes a more precise nuance may be suggested by the context. There are eight different types of information that such a participle may convey, depending on the context and the meaning of the verb. Often more than one option can work. Indeed, many times the author probably does not have a particular nuance in mind—there are clear ways to signal the various nuances if the author wanted to convey that idea in particular. Look over §5.190 to get an initial idea of these eight possible nuances.

Note that the example in §2.10b from Matthew 2:3 illustrates a circumstantial participle used for time. In other words, the participle tells us what else the subject was doing while that subject was doing the action of the main verb. Review §5.189h and read §5.182 and note how all participles include a general temporal element, with a present participle referring to action at the same time as that of the main verb and the aorist to action before the action of the main verb. Here the participle may have a more focused temporal sense beyond this general temporal sense. In which case the idea would be that these people are speaking against you and while doing so they are lying or speaking falsely. If the participle were in the aorist it would suggest that the lying took place first and then the speaking, “after lying they spoke.”

This temporal nuance works, but another of the eight possible nuances may be better. As you just saw from your quick survey of §5.190 some participles give the manner of the action of the main verb,

#####
v Pres.-ptc.-mp-masc.-nom.-pl. <ψεύδω, lie.

⁵³ You have also learned that a participle with an article may serve as an adjective.

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similar to an adverb. So here the text would say they spoke against you in a lying manner, in other words, falsely, which makes good sense. At times we will look at such nuances in the Adventures in Greek sections, but you do not need to learn the eight possible nuances of a circumstantial participle for basic Greek. At this point just learn the temporal distinction between the present and aorist. See the discussion and examples in §5.191.

ἔνεκεν ἐμοῦ – Locate ἐμοῦ in the paradigm at §3.47. What is its case and number?^w

You see there are two forms listed, an enclitic form μου and the accented form ἐμοῦ. The accented form of personal pronouns often carry a bit of emphasis, except in a prepositional phrase, as here. Read §5.264a2. Also, an author's **idiolect**, that is, their personal style, may tend to use more emphatic forms. It is not always clear whether this style blunts the force of the form or simply means the author's style is very forceful!⁵⁴

Translate ᔓνεκεν ἐμοῦ.^x

Translate the whole sentence. μακάριοί ἔστε ὅταν ὄνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι] ᔓνεκεν ἐμοῦ.^y

Read the verse aloud several times.

Map

11 μακάριοί ἔστε
 ὅταν ὄνειδίσωσιν ὑμᾶς
 καὶ διώξωσιν
 καὶ εἴπωσιν πᾶν πονηρὸν
 καθ' ὑμῶν
 [ψευδόμενοι]
 ἔνεκεν ἐμοῦ.

The main clause is “you are blessed,” which is then modified by the indefinite temporal clause, “when” or “whenever.” This subordinate clause has three verbs. We could leave them on a single line as the main line of that clause, but that would get cluttered, so I’ve used tab stops to line them flush with one another.⁵⁵ Lining items flush signals that they are in apposition (§2.31) or otherwise coordinated with each other.

The first and third verbs have direct objects, which are left on the same line as their verbs. The third verb also has three modifiers: two prepositional phrases and a participle. Notice that these modifiers are not lined up flush since they are not coordinate with one another. Each of them modifies the verb independently of the other modifiers. The back indenting allows each of them to have a line of sight to the verb, as it were, to signal their independent modification.

#####
w Gen.-sg.
x “Because of me,” “on account of me.”
y “Blessed are you when they insult and persecute you and say every evil thing against you, lying, on account of me.”

⁵⁴ For an introduction to the topic of idiolect (> ἴδιος, α, ον, *one's own* + λεκτός, ή, ον, *spoken*), see *Advances*, ch. 6.

⁵⁵ In maps I recommend using tabs set at 0.25 inches.

This is a level 2 map, with the prepositional phrases separated out, as well as the participle. A level 3 map would be the same except πᾶν would be placed under πονηρόν.

Vocabulary

εἶπον, an aor. form associated with λέγω, *say, speak*

κατά, w. gen. *down, against*, w. acc. *through(out); according to, in keeping with*

ὄνειδίζω, *insult, revile*

ὅταν, *when(ever)* [ὅτε + ἂν]

πᾶς, πᾶσα, πᾶν, *each, every, any, all, (the) whole* [pantheist, note θεός]

πονηρός, ἀ, ὁν, *bad, evil*

ψεύδω, *lie, only in mid. in New Testament [pseudonym, note “onym” which reflects ὄνομα, name]*

ἄν, a particle signaling something is contingent, generalized, or indefinite

- ἄν occurs independently and also in combinations, as you see in ὅταν: ὅτε, *when* + ἄν = *whenever*.

Morphology

- The three patterns of changes in the square of stops (§3.19).
- The forms of πᾶς, πᾶσα, πᾶν (§3.37).
- The forms of the first and second person pronouns (§3.47).
- The first aorist is characterized by the tense-form sign σ with linking vowels α/ε, and the second aorist by a stem change (§4.45).
- Aorist active and first middle/passive forms are built from the third principal part (§2.19e).
- The forms of the subjunctive in the present and aorist, noting the characteristic long linking vowels, η and ω **after** the tense-sign (§§4.77-79).
- The forms of the present middle/passive participle (§4.111).

Syntax

- πᾶς, πᾶσα, πᾶν often uses the predicate position even when it functions attributively like an adjective (§5.8).
- There is no difference in meaning between first and second aorists.
- The subjunctive's usual general sense is that something is contingent, possible, or probable, and thus has a note of uncertainty (§2.9c).
- The aorist subjunctive does not refer to past time and so it is often translated with a present (§5.136).
- A circumstantial participle is most often in the nominative and modifies the main verb adverbially (§§2.10b; 5.181e, 189a, g). It fills in the circumstances by telling us something that the subject of the main verb also did.
- The circumstantial participle can usually be translated with “ing” in English.
- Participles usually have a temporal sense relative to the action of the main verb, with a present referring to action at the same time as that of the main verb and an aorist to action that took place prior to that of the main verb (§5.182).
- There are eight possible nuances of a circumstantial participle (§5.190). For now just learn the temporal nuance, which corresponds closely to the temporal sense of participles in general (§§5.182, 191).
- An indefinite temporal clause signals that an event or the time of an event is uncertain or unknown (§§5.231a-b).

Topics Listed in Relation to the Sentence

**μακάριοί ἔστε
ὅταν ὄνειδίσωσιν ὑμᾶς**

This indefinite clause has a subjunctive, matching the subjunctive's usual sense that something is contingent, possible, or probable (§2.9c). This indefinite temporal clause signals that an event or the time of an event is uncertain or unknown (§5.231a-b).

The sign of a subjunctive is a lengthened linking vowel (η , ω , §2.21b), which, as usual, comes after a tense-form sign and before the personal ending. Learn to recognize the forms in the present, 1st aorist, and 2nd aorist subjunctive paradigms (§§4.77-79).

Here we have a 1st aorist. Such aorists are characterized by the tense-form sign σ with an α/ϵ linking vowel, though here the α is lengthened to ω for the subjunctive. The aorist active and first middle/passive are built from the 3rd principal part (§2.19e).

The ζ on $\text{ὄνειδί}\zeta\omega$ drops when the σ of the aorist tense-form sign is added (§3.19).

In the indicative an aorist usually refers to past time, as we'll see in the next verse. But outside the indicative, as here in the subjunctive, the aorist does not refer to time and is often translated with a present in English (§5.136).

Learn the forms of the 1st and 2nd person pronouns (§3.47).

καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν

The κ on $\deltaιώκω$ combines with σ to produce ξ (§3.19). Learn the Square of Stops (§3.19).

A 2nd aorist is characterized by a stem change and does not have a σ unlike the 1st aorist. There is no difference in meaning between a 1st and 2nd aorist (§4.45).

$\piᾶς$, $\piᾶσα$, $\piᾶν$ often uses the predicate position even when it functions attributively like an adjective (§5.8). Learn to recognize its forms (§3.37).

ψευδόμενοι ἔνεκεν ἐμοῦ.

A circumstantial participle is usually in the nominative and modifies the main verb adverbially (§§2.10b; 5.181e, 189). It fills in the circumstances by telling us something that the subject of the main verb also did. A present participle usually refers to action at the same time as that of the main verb while an aorist participle refers to action prior to that of the main verb (§5.182). Participles can usually be translated with “-ing,” though at times the context can suggest one of eight possible nuances, including, as here, temporal and manner (§§5.182, 191). Learn to recognize the forms of the present participle in the middle/passive (§4.111).



New Topics in Matthew 5:12

Morphology

- The distinctive signs of masculine 1D nouns (§3.9).
- ως as a common ending on an adverb (§3.45a).
- The first aorist indicative active and first middle/passive (§§4.45-47, 50-51).
- The 2-pl. imperative endings (§4.83).
- The vowel contraction α + ε = α.
- The five principal parts for the verbs learned up to this point.

Syntax

- The attributive position (§§5.4).
- A prepositional phrase used as a noun or adjective (§§5.4b, 15, 16, 254c).
- Translation of the aorist indicative (§§2.12b; 5.90d, 125).
- The global *Aktionsart* as the most common *Aktionsart* of the aorist (§5.125).
- Possible uses of the imperative (§5.154).
- Two general types of commands (§5.155).
- Possible distinctions between present and aorist imperatives (§§5.154-55).

Material to learn later

- Two *Aktionsarten* of the present tense-form: iterative (§5.99) and customary (§5.100).

¹² χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὗτος γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

χαίρετε – What is the voice, person, and number of this verb?^a

Its lexical entry is, χαίρω, *rejoice*. What, then, is the tense-form of χαίρετε?^b

All we have left to determine is the mood, and this is where it gets interesting. From your knowledge of the present indicative active and middle/passive (§§4.2-3, 7-8) you see this form matches the active indicative paradigm in the 2-pl. But take a look at the paradigm for imperative endings in §4.83. You see there are no forms for a first person imperative, but unlike English, Greek does have a third person imperative. We'll look at third person imperatives later. For now, the main thing to notice is that the second person plural endings for the imperative are the same as those for the indicative.

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a Act.-2-pl.

b Since χαίρετε has the same stem as the lexical form and there are no tense-form signs (§2.18), we expect this form to be a present tense-form.

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How, then, can you tell which one you have in a given verb? If the verb is in the aorist then you can tell whether a 2-pl. is indicative or imperative because only the indicative has an augment and thus the imperative will lack an augment. (Reread that last sentence—it's important!) But when you come across a 2-pl. form in the present tense-form only the context will tell you whether it is an indicative or an imperative. In this context it seems clear that Jesus is telling his hearers to rejoice, not stating that they are rejoicing. What then is the correct parsing of $\chi\alpha\iota\rho\epsilon\tau\epsilon$ in this clause?^{c56}

καὶ ἀγαλλιᾶσθε – Once again we see καὶ joining two verbs. What is the voice, person, and number of this verb based on its ending?^d

The lexical entry is ἀγαλλιάω, *be glad*, so we have another verb with a stem ending in a vowel. Here the contraction is between α on the stem and the linking vowel ε. When this combination contracts it produces an α, in other words, α + ε = α. Often the contracted α has a circumflex accent.

$\begin{array}{ccccccc} \dot{\alpha}\gamma\alpha\lambda\lambda\iota\alpha & + & \varepsilon & + & \sigma\theta\epsilon \\ \text{stem} & & \text{linking vowel} & & \text{ending} & \rightarrow & \dot{\alpha}\gamma\alpha\lambda\lambda\iota(\alpha+\varepsilon)+\sigma\theta\epsilon \end{array} \rightarrow \dot{\alpha}\gamma\alpha\lambda\lambda\iota\tilde{\alpha}\sigma\theta\epsilon$

While this verb can use active forms it is usually middle in the New Testament, so we will translate this middle/passive as an active (§2.7c). While this form could be indicative, here it continues Jesus's exhortation so it is an imperative. Parse ἀγαλλιᾶσθε.^e

Translate $\chi\alpha\iota\rho\epsilon\tau\epsilon$ καὶ ἀγαλλιᾶσθε.^f

Which aspect do $\chi\alpha\iota\rho\epsilon\tau\epsilon$ and $\dot{\alpha}\gamma\alpha\lambda\lambda\iota\tilde{\alpha}\sigma\theta\epsilon$ have (§5.87a)?^g

Study §§5.154-55 for the nuance of the present imperative compared to the aorist imperative. Which type of command is expressed by $\chi\alpha\iota\rho\epsilon\tau\epsilon$ and $\dot{\alpha}\gamma\alpha\lambda\lambda\iota\tilde{\alpha}\sigma\theta\epsilon$?^h

Thus, the durative aspect means this rejoicing is viewed from within, as in process, and these present imperatives express a general command.

Adventures in Exegesis

If we want to explore these commands a bit more we can analyze their *Aktionsarten*. The three most common *Aktionsarten* of the present tense-form are (1) progressive, for action that is on-going, (2) iterative, for action that occurs repeatedly, and (3) customary, for action that occurs regularly or for an on-going state. For examples see §§5.98-100.

As you know, *Aktionsart* is signaled by a combination of the aspect, the meaning of the verb, and context (§5.88a). Applying the first two clues, we see that (1) these present tense-form verbs have durative aspect and (2) they refer to actions that can be either momentary or durative. Looking then at (3) the context notice that this rejoicing is in response to the persecution mentioned earlier in verse 11. The indefinite temporal clause in verse 11 tells us that the persecution happens more than once, but not

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c Pres.-impv.-act.-2-pl. < $\chi\alpha\iota\rho\omega$, *rejoice*.

d Mp-2-pl.

e Pres.-impv.-mp-2-pl. < $\dot{\alpha}\gamma\alpha\lambda\lambda\iota\alpha\omega$, *be glad*.

f “Rejoice and be glad.”

g Durative.

h A general command.

⁵⁶ Recall that you should give all possible parsings for a form out of context, but when parsing a form in context only give the parsing appropriate for the context (§2.32b).

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continuously nor on a regular basis. So a progressive *Aktionsart* does not fit, since that refers to continuous unbroken activity. Customary does not work since that refers to action that occurs on a regular basis or to an on-going state. Iterative refers to an action that occurs repeatedly but intermittently, and this matches the idea of ὅταν, *whenever*, in verse 11. So these verbs are an example of the iterative *Aktionsart*.

ὅτι – This conjunction again introduces a subordinate clause that gives the reason or cause of something.

ὁ μισθός – Parse μισθός.ⁱ

What function do you expect this word to have in its clause based on its case (§§2.27a; 5.26)?^j

ὑμῶν – Case, number, and translation (§3.47)?^k

Here this personal pronoun is modifying ὁ μισθός.

πολύς – The ending on this adjective is ζ, a 3D ending. Accordingly, what is its gender, case, and number (§3.16)?^l

For the paradigm of this word see §3.41. Locate πολύς in the paradigm, but don't try to sort out the details of this paradigm at this point. Lexical entry: πολύς, πολλή, πολό, *much, many, great*.

Notice the pattern formed by ὁ μισθὸς ὑμῶν πολύς. Once again we have [article + substantive] + adjective (TS-A), this time with the substantive/noun modified by a genitive. What construction does this pattern signal?^m

How then would you translate, ὁ μισθός ὑμῶν πολύς?ⁿ

ἐν τοῖς οὐρανοῖς – ἐν is a preposition usually signaling either location, *in, at, on*, or means/instrument, *by*. Parse τοῖς οὐρανοῖς.^o

The object of ἐν is always in the dative. Notice how the two main uses of this preposition correspond to two of the main ideas conveyed by a dative (§2.27c). Translate ἐν τοῖς οὐρανοῖς.^p

#####

i Masc.-nom.-sg. < μισθός, οὗ, ὁ, *pay, wages, reward*.

j Subject. The other main use of the nominative is for a subject complement, but this occurs when there is an equative verb. There are other uses for the nominative, but these are the ones that show up far more than any others, so start with them when you are sorting out the use of a nominative.

k Gen.-pl. “Your.”

l Masc./fem.-nom.-sg. While ζ can be masculine or feminine, we'll soon see from the lexical entry that this word is in fact masculine.

m Predicate position (§5.5).

n “Your reward is great.”

o Masc.-dat.-pl. < οὐρανός, οὗ, ὁ, *heaven, sky*.

p “In the heavens.”

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Translate ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.^q

οὕτως – This is an adverb. Adverbs are one of the few parts of speech in Greek that do not change their forms. οὕτως, *in this way, like this, so*. The ως ending often signals that a word is an adverb (§3.45a), though we will meet the ως ending in a couple of other places as well. The Greek word for “this” is οὗτος. So by putting the adverbial ending on “this” it becomes “thus,” or “in this way.”

Sometimes οὕτως means *in this way*, referring either to what has been said earlier or to what is about to be said. At other times it signals intensity, *so, so much*. We have to wait to see more of the context to know how it functions here.

γάρ – This common word is a sentence connector that often signals an explanation or cause, *for, because*. Like δέ, it is postpositive, that is, it does not occur first in its clause, unlike most conjunctions. In English, however, they are still translated first in their clause. Read §§5.246a-b. Notice the raised dot before οὗτος tips us off that we have a new clause (§1.8).

ἔδιωξαν – The verb of this third clause is our friend διώκω. Notice that ἔδιωξαν has the hidden σ in keeping with the square of stops. This σ in conjunction with the α signals that this is a form of the first aorist, as you saw in passing in §2.18. So here σ is the aorist tense-form sign, α the linking vowel, and ν the ending. The ε on the front of ἔδιωξαν is an augment (§2.16). So we have,

augment + stem + tense-form sign + linking vowel + ending
ε διώκ σ α ν

The κ and the σ combine to form ξ: ἔδιω(κ+σ)αν → ἔδιωξαν.

The aorist is one of the secondary tenses along with the imperfect that you have already learned. Review the components of the secondary tense-forms (§§4.35-38) and then study the paradigms of the first aorist active and first middle/passive indicative in §§4.45-47, 50-51. In particular, compare the endings in these sections with the secondary endings you have learned (§4.38). Notice the first aorist uses the zero form option for the act.-1-sg. and the ν option for the act.-3-pl. The alternate act.-3-pl. ending that you learned, σαν, will be used later for a different tense-form. Since, however, the first aorist act.-3-pl. ending ν combined with the σ and α looks like σαν you probably won’t get confused. The mp-2-sg. uses the ω option.

How, then, do you parse ἔδιωξαν?^r

The aorist has aoristic aspect, viewing the action as a whole, and the aorist *indicative* is translated most often as a simple past tense in English, though sometimes with an English perfect “have/has.” Review §2.12b and read §§5.90d, 125. Outside the indicative the aorist is often translated with a present as you’ve seen.

How would you translate ἔδιωξαν?^s

- #####
q “Because your reward is great in the heavens,” “Because your reward in the heavens is great,” “Because great is your reward in the heavens.” The position of the prepositional phrase ἐν τοῖς οὐρανοῖς points to it modifying πολύς since it comes right after it, but Greek word order is flexible enough that it could modify μισθός. English translations have it modifying μισθός since “reward in heaven” makes clearer sense, though either way the idea seems basically the same.
- r Aor.-ind.-act.-3-pl. < διώκω, *pursue, persecute*.
- s “They persecuted.”

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The most common *Aktionsart* of the aorist is global, representing the action as a whole no matter how complex the event may be (§5.125). Thus this *Aktionsart* corresponds closely to the significance of the aoristic aspect. It fits here since there were a series of prophets who experienced such persecution, and all of that activity is being viewed as a whole.

Principal Parts

You have now met paradigms for quite a few of the tense-forms, including the present, imperfect, future, first aorist, second aorist, perfect middle/passive, and the future second middle/passive. So at this point we step back and learn more about principal parts.

Begin by recalling from §2.19e that

- | | | |
|---------------------------------------------------------------|------|---------------------------|
| • the present and imperfect | use | the first principal part |
| • the future active and first middle/passive | use | the second principal part |
| • the first and second aorist active and first middle/passive | use | the third principal part |
| • the perfect middle/passive | uses | the fifth principal part |
| • the future second middle/passive | uses | the sixth principal part |

Since the sixth part is also used for the aorist passive that part is listed with an augment and usually ends in θην, which is the tense-form sign θη with the secondary personal ending v. Thus, you are able to recognize πιστεύθησομαι as a future second middle/passive from its principal part ἐπιστεύθην once you take off the augment and personal ending, and replace θη with θησ.

The following list contains all the verbs you have learned through the current verse, with their five principal parts for the tense-forms you have learned. We'll fill in 4th principal part when you learn the perfect active tense-form. There are some gaps in the list because not all verbs use all six principal parts.

Some principal parts are in brackets because they have features you will meet later. You'll see that it is often possible to recognize the lexical form for these bracketed principal parts, even though you have not yet studied their paradigms and distinctive signs. Thus, even though the signals of the 6th principal part are unclear in ἐγράφην because there is no θ, nevertheless you can see it is related to γράφω.

Don't panic. **You do not need to memorize all of these principal parts.** Even though many of these parts have minor changes to the stems, notice that **most of them are not hard to identify if you know a verb's lexical form, its alternate stems (if there are any), and the tense-form signs.** So instead of trying to memorize all these forms, work through this list word by word and note which verbs you expect to be able to identify from their lexical form (1st principal part) and any alternate stems you have learned for them, along with the tense-form signs.

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀγαλλιάω	ἀγαλλιάσομαι	ἡγαλλίασα			ἡγαλλιάσθην
ἄγω	ἄξω	[ῆγαγον]	ἥγμαι		ἥχθην
αἰτέω	αἰτήσω	ἥτησα	ἥτημαι		ἥτήθην
ἀκολουθέω	ἀκολουθήσω	ἥκολούθησα			
ἀκούω	ἀκούσω	ἥκουσα	ἥκουσμαι		ἥκουσθην
ἀποκρίνω	[ἀποκρινῶ]	[ἀπέκρινα]	ἀποκέκριμαι		ἀπεκρίθην
ἀπολύω	ἀπολύσω	ἀπέλυσα	ἀπολέλυμαι		ἀπελύθην

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ἀσπάζομαι	ἀσπάσομαι	ἡσπασάμην	ἥσπασμαι	
βαπτίζω	βαπτίσω	ἐβάπτισα	βεβάπτισμαι	ἐβαπτίσθην
βλέπω	βλέψω	ἐβλεψα	βέβλεμμαι	ἐβλέφθην
γράφω	γράψω	ἔγραψα	γεγράμμαι	[ἔγραφην]
διδάσκω	διδάξω	ἔδιδαξα	δεδίδαγμαι	ἐδιδάχθην
διψάω	διψήσω	ἔδιψησα		
διώκω	διώξω	ἔδιωξα	δεδίωγμαι	ἐδιώχθην
ἐγείρω	[ἐγερθ]	[ῆγειρα]	ἔγήγερμαι	ἐγέρθην
εἰμί	ἔσομαι			
ἔλεέω	ἔλεήσω	ἡλέησα	ἡλέημαι	ἡλεήθην
εὐαγγελίζω	[εὐαγγελιῶ]	εὐηγγέλισα	εὐηγγέλισμαι	εὐηγγέλισθην
ζητεω	ζητήσω	ἔζητησα	ἔζητημαι	ἔζητήθην
θεωρέω	θεωρήσω	ἔθεωρησα	τεθεώρημαι	ἔθεωρήθην
καλέω	καλέσω	ἔκάλεσα	κέκλημαι	ἐκλήθην
κληρονομέω	κληρονομήσω	ἔκληρονόμησα		ἐκληρονομήθην
λέγω	[έρω]	[εἶπον]	εἴρημαι	ἐρρέθην
λύω	λύσω	ἔλυσα	λέλυμαι	ἐλύθην
όνειδίζω	όνειδίσω	ώνειδισα	ώνειδισμαι	ώνειδισθην
όράω	ὄψομαι	[εἶδον]		ὤφθην
παρακαλέω	παρακαλέσω	παρεκάλεσα	παρακέκλημαι	παρεκλήθην
πεινάω	πεινήσω	ἔπεινησα		
πέμπω	πέμψω	ἔπεμψα	πέπεμμαι	ἐπέμφθην
πενθέω	πενθήσω	ἔπενθησα		ἐπενθήθην
πιστεύω	πιστεύσω	ἔπιστευσα	πεπίστευμαι	ἐπιστεύθην
προσκυνέω	προσκυνήσω	προσεκύνησα		
χαίρω	χαρήσω	ἔχαίρησα	κεχάρημαι	[ἔχάρην]
χορτάζω	χορτάσω	ἔχόρτασα	κεχόρτασμαι	ἐχορτάσθην
ψεύδω	ψεύσω	ἔψευσα	ἔψευσμαι	ἐψεύσθην

Principal parts for new verbs will now be included with the vocabulary lists. Some parts are irregular and will need to be memorized, but most will be regular or have only minor changes. **The goal is to be able to recognize a verb and its tense-form when you see one of its forms in a passage.** So for each of these principal parts ask yourself if you will have a good chance of being able to recognize the verb and its tense-form from the lexical form and alternate stems you are memorizing, along with any tense-form signs present. Since the present and the aorist are the most common tense-forms and you learn the present for vocabulary, **pay special attention to the aorist.**

τοὺς προφήτας – Parse τούς.^t

This article is masculine, but προφήτας looks like a 1D feminine. This is indeed a 1D ending, and usually such words are feminine, but there are exceptions; of course—this is Greek! Some 1D nouns are actually masculine and will therefore use a masculine form of the article, and a masculine adjective when they have one.

The lexicon helps you spot such words: προφήτης, οὐ, ὁ, *prophet*. Notice that ὁ tells you this word is masculine. The nom.-sg. form προφήτης looks like it has a genitive ending on it. Study §3.9. Since this word shows up a lot you will get used to seeing it with masculine modifiers. Also, as you memorize vocabulary you should memorize προφήτης, οὐ, ὁ, *prophet*, not just προφήτης, *prophet*. In this way you will plug into your brain the two distinctive forms in this pattern.

#####
t Masc.-acc.-pl. < ὁ, ἡ, τό, *the*

Parse προφήτας.^u

τοὺς πρὸ ὑμῶν – Here we have the same form of article as with προφήτας. The word πρό is a preposition, *before*, and it takes a genitive. ὑμῶν is the same genitive personal pronoun used earlier in this verse. Review §5.15 and read §5.254c on this use of the article to substantize a prepositional phrase, then read §5.16 on prepositional phrases used as adjectives.

The five words **τοὺς προφήτας τοὺς πρὸ ὑμῶν** go together to form a cluster in the attributive position. Study §§5.3-4. You see that the double articles make this an example of the 2nd attributive position, like the second example listed in §5.4b, that is, TS-TA.

When a prepositional phrase is used as a noun or as an adjectival modifier we often need to translate with a relative clause in English, “who is/are,” “which is/are.” Here instead of the very wooden translation, “the prophets the ones before you” we could translate more smoothly, “the prophets who were before you.”

Translate our final clause, οὗτως γάρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.^v

Returning to οὗτως, does it refer forward, backward, or does it intensify?^w

Translate the whole sentence, χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς οὗτως γάρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.^x

Map

12 χαίρετε καὶ ἀγαλλιᾶσθε,

ὅτι	ὁ	μισθὸς	...	¹	[]	πολὺς		
				¹ ὑμῶν				
				< or	ἐν τοῖς οὐρανοῖς·			
				... ¹ γάρ ἐδίωξαν τοὺς προφήτας				
				¹ οὗτως		τοὺς πρὸ ὑμῶν.		

Our map tells us we have a main clause and two subordinate clauses initiated by ὅτι and γάρ. The ὅτι clause tells Jesus's hearers why they should rejoice and be glad. The γάρ clause adds an explanation of why their reward is great, associating the followers of Jesus with the Old Testament prophets. The prophets received the word of God, as Jesus's followers are also doing as they listen to him. The prophets bore witness to God's message and experienced persecution as is now true of Jesus's followers.

Notice I have used “< or” to indicate there are two possible words that could be modified by ἐν τοῖς οὐρανοῖς. If it goes with μισθός, then μισθός has two modifiers. The first one, ὑμῶν, has to be moved out of place so its original location is marked by an ellipsis.

-
-
-
- u Masc.-acc.-pl. < προφήτης, ου, ὁ, *prophet*.
 - v “For so they persecuted the prophets who were before you.”
 - w It refers to what was previously stated, the persecution that the disciples experience. A number of English translations bring this out, for example, “for in the same way they persecuted the prophets who were before you” (NIV).
 - x “Rejoice and be glad, because your reward in the heavens is great, for so they persecuted the prophets who were before you.”

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When something is moved like this it is put on the next line. So adding superscript numbers is not necessary in this case, since you could assume ὑμῶν came from the previous line. But including numbers often helps clarify what is going on. If more than one thing has been moved then numbers are necessary to clarify the original location of each item. By using ellipses we are able to move things around to show the flow of a sentence, while also being able to see the original order.

ἐν τοῖς οὐρανοῖς does not need an ellipsis, since it follows πολύς in the original sentence. Words that follow in order can usually be moved down without any further marking.

You see the same use of an ellipsis to mark the location of οὕτως. But τοὺς πρὸ ὑμῶν requires no ellipsis or other marking since it follows in order after προφήτας in the original sentence.

Vocabulary

ἀγαλλιάω, *be glad*

γάρ, *for, because*

ἐν, w. dat. *in, at, on; by (means of)*

μισθός, οῦ, ὁ, *wages, reward*

οὕτως, *in this way, so*

πολύς, πολλή, πολύ, *much, many, great* [polygamy, note γάμος, *wedding*]

πρό, w. gen. *before* [prologue, note λόγος]

προφήτης, ου, ὁ, *prophet* [πρό + φημί, *say*]

χαίρω, *rejoice* [compare the exclamation, “hurray/harrah!”]

Morphology

- The endings on masculine 1D nouns are regular 1D except for the nom.-sg. and gen.-sg., which are clear from their lexical entry, for example, προφήτης, ου, ὁ (§3.9).
- A common ending on adverbs is ως (§3.45a), though we will also find this ending in a couple of other places as well.
- The signs of the first aorist indicative active and first middle/passive include an augment and the tense-form sign σ with α/ε linking vowels (§§4.45-47, 50-51).
- The aorist has an augment in the indicative but lacks an augment elsewhere, including in the imperative.
- The 2-pl. forms of the indicative and imperative are identical in both active and middle/passive, τε, σθε (§§4.1, 83).
- The contraction α + ε = α. Such contractions often have a circumflex accent, ā.
- Often principal parts of a verb can be recognized from its lexical form (first principal part) and any alternate stems listed, along with the tense-form signs. Some principal parts are more irregular and will need to be memorized.
- Look over the list of five of the principal parts for the verbs learned up to this point, noting the ones that cannot be recognized just on the basis of the lexical form learned in vocabulary, any alternate stems learned, and tense-form signs.

Syntax

- An adjective in the attributive position modifies a noun or other substantive. The two most common patterns for this position are:

- ~ [article + adjective] + substantive, TA-S, ἡ καλὴ γῆ, *the good earth*
~ [article + substantive] + [article + adjective], TS-TA, ἡ γῆ ἡ καλή, *the good earth*.

Thus the key to the attributive position is an article with the adjective, TA, whether or not there is one with the substantive (§5.4).

- A prepositional phrase may function as a noun or adjective, either with or without an article (§§5.4b, 15, 16, 254c).

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- The aorist indicative is most often translated as a simple past tense (§2.12b), but may also be translated with the English perfect “have/has” (§§2.12b; 5.90d, 125).
- The most common *Aktionsart* in the aorist is global, describing the action as a single whole (§5.125).
- The imperative is used to express a command, request, permission, or suggestion. The focus may be either general or more specific to a particular situation. The present tense-form is more often used for the general focus and the aorist for the specific, though in KG these tense-forms do not always function in these ways (§§5.154-55).
- The present imperative may at times refer to the continuation of an activity already begun, while the aorist may refer to the beginning of an action (§5.155). These nuances are not hardwired in these tense-forms, but rather are determined by the meaning of the verb and context.

Topics Listed in Relation to the Sentence

χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·

The 2-pl endings are the same in the indicative and the imperative ($\tau\varepsilon$, $\sigma\theta\varepsilon$, §§4.1, 83). In the present these forms are identical, as here, but in the aorist the indicative has an augment. Also the 1 aorist has a σ and the 2 aorist a distinctive stem.

The imperative is often used for a command, though at times it signifies a request, permission, or a suggestion (§§2.9b 5.154). It may have either a general application or refer to something more specific to a particular situation. The present tense-form is more often used for a general focus and the aorist for the specific, though in KG this distinction is not always the case (§5.155).

The present imperative may at times refer to the continuation of an activity already begun, while the aorist may refer to the beginning of an action (§5.155). These nuances are not hardwired in these tense-forms, but rather are determined by the meaning of the verb and context.

Learn the contraction $\alpha + \varepsilon = \alpha$. Here $\dot{\alpha}\gamma\alpha\lambda\lambda\iota\alpha + \varepsilon + \sigma\theta\varepsilon \rightarrow \dot{\alpha}\gamma\alpha\lambda\lambda\iota\tilde{a}\sigma\theta\varepsilon$. Often such contractions will have a circumflex accent.

οὗτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

A common ending on adverbs is $\omega\varepsilon$ (§3.45a).

[Some conjunctions and sentence connectors are postpositive, that is, they do not come first in their clause (§5.246a-b). Compare $\delta\acute{e}$ (Matt 5:4).]

Learn to recognize 1st aorist indicative forms in the active and first middle/passive paradigms (§§4.45-47, 50-51).

The aorist indicative is most often translated with a simple past tense, though also with “have/has” at times (§§2.12b, 125).

The most common *Aktionsart* for the aorist is “global,” simply stating that something happened, viewing all the parts together as a single event (§5.125).

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οὗτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

Learn to recognize 1D masculine nouns (§3.9).

A prepositional phrase can function as noun or adjective, usually with an article (§§5.15, 254c).

The two main forms of the attributive position are TAS, (art.-adj.-subst., very common in English), and, as here, TSTA, (art.-subst.) + (art.-adj.) (§§5.4b, 16).

{Review the list of five principal parts of verbs learned thus far.}

Congratulations! You've read your first passage in Greek! We have just read Jesus's description of a citizen of the Kingdom. This passage will repay much rereading, as well as study and reflection.

Once you have sorted out a sentence or passage and know how to read it, the final very important step is to read it through repeatedly, including aloud. Such a practice not only helps you learn Greek, it is also spiritually valuable.⁵⁷ As mentioned in the introduction to reading the passages, try to work through each sentence word by word, picking up the sense in the original order by noticing each word's part of speech, parsing, and meaning, as well as how the words work together in small clusters and larger constructions.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.⁴ μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.⁵ μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.⁶ μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.⁷ μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.⁸ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.⁹ μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ νιοὶ θεοῦ κληθήσονται.¹⁰ μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαιοσύνης, ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.¹¹ μακάριοι ἔστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἔνεκεν ἐμοῦ.¹² χαίρετε καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς: οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

You have covered a great deal of material in just ten verses! As you reread the passage go back through the notes in this book and the grammar sections in *GNTG* to let the details sink in a bit more. Each form and every detail of syntax we've covered is connected to features in these verses. So rehearsing the text also gives you an anchor for these details which will help you learn them and be able to recognize them when you meet them again in future texts.

⁵⁷ For a description of how such recitation is a vital form of meditation in Scripture and the ancient church see *UEBG*, chapter 6.

Passage 2 – John 3:31-36

Introduction to the Passage

As John tells the story of Jesus he highlights the divine glory of the Son who has come from the Father (John 1:14). The climatic revelation of the glory comes in the Son's death and resurrection. At the outset of the Gospel this glory is revealed in a series of stages as we move through the first chapters until it is shining brightly by the fifth chapter. The glory is first revealed in a domestic setting in Galilee (John 2:1-12) and then in Jerusalem (John 2:13-25). In chapter three Jesus's discussion with Nicodemus transitions into a monologue about the one who has come from above who must be lifted up, and the necessity both of the new birth and of having faith in Christ in order to have eternal life. This teaching is followed by what is probably the Gospel writer's comments and reflections (John 3:16-21). Then, after John the Baptist endorses Jesus (John 3:22-30), we have our passage, which is probably another comment by John the Gospel writer. Our verses summarize what has been revealed in chapter three, weaving together many of the themes just mentioned, in preparation for the next stage, which reveals the glory of God yet more brightly.⁵⁸

New Topics in John 3:31a

Morphology

- The present indicative active and middle/passive forms of ε contract verbs (§§4.12-13).
- ων as the ending on a masc.-nom.-sg. participle.

Syntax

- The bracketing force of the article (§5.9).
- A prepositional phrase as a subject complement (§5.27b).
- The four basic clause core types (§§5.207).
- The general features of coordinate clauses (§§5.209-10).

^{31a} Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὃν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ.

‘Ο ἄνωθεν ἐρχόμενος – There are several things to look at here. Begin by parsing ὁ.^a

The next word, ἄνωθεν, is an adverb. Adverbs usually do not change their form, so this is the form you will find in a lexicon. What does it mean?^b

While most adverbs end in ως, not all do so as you see here (§3.45). This word is a combination of ἄνω, an adverb of both place, *above*, *over*, *up*, and time, *back*, with the suffix θεν added which signals motion away from somewhere. Hence the meaning, *from above*, *from the beginning*, *again*.

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a Masc.-nom.-sg. < ὁ, ἡ, τό, *the* (§3.1).

b “From above,” “from the beginning,” “again.”

⁵⁸ For a more detailed description of this way of viewing the flow of John's Gospel see Rodney A. Whitacre, *John*, IVPNTC (Downers Grove, IL: InterVarsity Press), 1999.

John 3:31a

ἐρχόμενος is from ἐρχομαι, *come, go*. What is its parsing?^c

What are the two possible functions of a participle when it has an article with it (§5.183)?^d

Which is it here?^e

Word clusters are often formed by putting one or more modifiers between an article and the word the article agrees with. Study §5.9. Thus ἄνωθεν modifies ὁ ἐρχόμενος.

How might you translate ὁ ἄνωθεν ἐρχόμενος (§5.185)?^f

Given the case of ὁ ἐρχόμενος and its function as a noun, what role would you expect it most likely to play in the clause (§§2.27a; 5.26)?^g

ἐπάνω πάντων – ἐπάνω, *above, over*, functions as either an adverb or, as here, a preposition. It is formed from the preposition ἐπί, *over*, and ἀνω, which we just met in ἄνωθεν. In addition to location ἀνω can have the extended sense of preeminence. So the one who is ἄνωθεν is also ἐπάνω. When ἐπάνω is used as a preposition its object is in the genitive, as you probably recognize from πάντων (§3.37). Translate ἐπάνω πάντων.^h

Bonus Coverage

Note that πάντων can be masculine or neuter. So this prepositional phrase could be saying the one from above is preeminent over everyone, or preeminent over everything. Since everything has been created through this one (John 1:3), John sees him as having universal preeminence, which, of course, includes all people.

ἐστίν – Parse this word (§4.6).ⁱ

What construction does this verb signal (§2.27a)?^j

Read §§5.206-07. Which of the four basic clause core types does this clause represent?^k

Ο ἄνωθεν ἐρχόμενος is our nominative subject, and the prepositional phrase ἐπάνω πάντων is our subject complement (§5.27b). How would you translate Ο ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν?^l

Notice that this is a complete clause so the sentence could end at this point. The raised dot that follows ἐστίν signals that while this clause is finished the sentence continues.

#####

c Pres.-ptc.-mp-masc.-nom.-sg. < ἐρχομαι, *come, go*. Note the μαι ending on the lexical form, indicating this is a middle-only verb, at least in the present tense-form.

d Noun or adjective.

e Noun since there is no noun present for this participle to modify as an adjective.

f “The one coming from above,” “He who comes from above.”

g The subject of the clause.

h “Above all.”

i Pres.-ind.-act.-3-sg. < ειμι, *be*.

j This is an equative verb, which will have a nominative subject and usually a subject complement in the nominative. Here, however, the complement is a prepositional phrase (§5.27b).

k Type 2.

l “The one coming from above is above all.”

ὁ ὄν – We start our second clause with a nominative definite article (§3.1) and what looks like a gen.-pl. ending all by itself! In fact, this is a participle: ὄν – pres.-ptc.-act.-masc.-nom.-sg. < εἰμί, *be*. The ending on ὄν is the zero form (blank ending) in the nom.-sg. of a 3D core pattern (§3.16). We'll wait until we have seen a few more participles before exploring the mysteries of this form. For now, note that it has an article in agreement with it so once again we have a participle that can be functioning as an adjective or a noun, as with ὁ ἐρχόμενος. Since there is no noun around for it to modify through being in agreement, it functions as a noun. How might you translate ὁ ὄν (§5.185)?^m

ἐκ τῆς γῆς – Parse γῆς.ⁿ

ἐκ is a preposition that always has an object in the genitive. As with many prepositions, it is used in a variety of ways, including for source or origin, (*out*) *of*, *from*. Here it is serving as a complement to ὁ ὄν. So how would you translate ὁ ὄν ἐκ τῆς γῆς?^o

This cluster is the subject of our second clause.

ἐκ τῆς γῆς – The repetition of this prepositional phrase means it is modifying something that follows. Once we've seen this whole sentence we'll see that this word order has a nice rhetorical effect.

ἐστιν – With this equative verb we can now see that ὁ ὄν ἐκ τῆς γῆς is our nominative subject and the second ἐκ τῆς γῆς is a subject complement (§5.27). Translate ὁ ὄν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν.^p

While the first ἐκ phrase has the common sense of source or origin, the second is an example of a much less common use of ἐκ with a form of εἰμί for the sense, “belong to.”⁵⁹ So we have something like, “he who is of the earth belongs to the earth” (ESV, RNJB, similarly NIV).

καὶ – As we saw in Matthew 5:6, καὶ most often serves as a coordinating conjunction, *and*, joining two items that are grammatically the same. When you come across καὶ in the middle of a clause you have to wait to see what two things it may be joining, since it can join two of anything, two verbs, adverbs, nouns, adjectives, prepositional phrases or any other sort of word or structure.⁶⁰

ἐκ τῆς γῆς – The same prepositional phrase again! Is καὶ joining two prepositional phrases? We have to read further before we can tell.

λαλεῖ – Our final word in this sentence is a verb. What is the parsing of its ending, that is, the person, number, and voice (§4.3)?^q

Notice that this is an example of the zero form ending from the core pattern (§4.1).

λαλεῖ has a circumflex accent, unlike the pattern word in §4.3. This does not change its meaning, but it is important to understand. The lexical form is λαλέω, *speak*. Notice the stem ends in a vowel,

-
- #####
m “The one who is,” “He who is.”
n Fem.-gen.-sg. < γῆ, γῆς, ἡ, *earth*.
o “The one who is of/from the earth.”
p “The one who is of/from the earth is of/from the earth.”
q Act.-3-sg.

⁵⁹ BDAG, s.v. “ἐκ,” 4.a.δ, 297.

⁶⁰ In a later passage we will see καὶ functioning in other ways than as a coordinating conjunction, reflecting the other glosses you've learned, *also; even; indeed*.

John 3:31a

λαλε-. Here is another contract verb, like those we have met several times. You have learned that ε + ε = ει. Now we see ε + ει = εῖ, with a circumflex accent.

Study §§4.12-13, focusing on the paradigms for ποιέω (*GNTG*, 95). Note especially the places where contraction changes the linking vowels so you will be able to recognize the forms of ε contract verbs in the present indicative active and middle/passive. Basically, here ε is ει and ο is ου.

stem	linking vowel	ending	
λαλε	+ ει	+ -	→ λαλ(ε+ει)+-
			→ λαλεῖ

It is now clear that the καὶ is linking two coordinate clauses. Review §5.209 and study §5.210 for the general features of coordinate clauses in comparison to subordinate clauses.

Translate, ὁ ὄν ἐκ τῆς γῆς ἐκ τῆς γῆς ἔστιν καὶ ἐκ τῆς γῆς λαλεῖ.^r

Translate the whole sentence. Ο ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἔστιν· ὁ ὄν ἐκ τῆς γῆς ἐκ τῆς γῆς ἔστιν καὶ ἐκ τῆς γῆς λαλεῖ.^s

The final step is to pronounce the sentence several times.

Map

Level 1 – clauses are lined up.

31 Ο ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἔστιν.

ο ὄν ἐκ τῆς γῆς ἐκ τῆς γῆς ἔστιν
καὶ ἐκ τῆς γῆς λαλεῖ.

In this sentence the clauses are all coordinate so indentation is not needed. I usually insert a blank line after a raised dot and two blank lines after a period or question mark to help clarify the larger clusters in a sentence and a paragraph.

Level 2 – prepositional phrases are arranged.

31 Ο ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἔστιν.

ο ὄν ἐκ τῆς γῆς ἐκ τῆς γῆς ἔστιν
καὶ ... λαλεῖ:
ἐκ τῆς γῆς

In the first clause the prepositional phrase ἐπάνω πάντων is a subject complement so it remains on the main line. The same is true for both uses of ἐκ τῆς γῆς in the second line since ὄν and ἔστιν are both forms of the equative verb εἰμί with subject complements. But in the third line λαλεῖ is not an equative verb and ἐκ τῆς γῆς modifies it, so here the prepositional phrase is placed under the verb. Recall that an ellipsis indicates the original location of an item from which it was moved in order to be placed under the word it modifies.

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r “The one who is of the earth belongs to the earth and speaks from the earth.”

s “The one coming from above is above all; the one who is from the earth belongs to the earth and speaks from the earth.”

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Level 3 – all modifiers are arranged.

31 Ὁ ... ἐρχόμενος ἐπάνω πάντων ἔστιν.
ἀνωθεν

οἱ ὧν ἐκ τῆς γῆς ἐκ τῆς γῆς ἔστιν
καὶ ... λαλεῖ·
ἐκ τῆς γῆς

The only modifier to move for a level 3 map is the adverb in the first line. Everything else in these clauses is part of the main line or a prepositional phrase that has already been moved.

Vocabulary

ἀνωθεν, *from above, from the beginning, again* [ἄνω, *above, back* + the suffix θεν for motion away from]

ἐκ (ἐξ), w. gen. *from, out of* [exit]

ἐπάνω, w. gen. *above, over* [ἐπί, *over* + ἄνω, *above, over, up*]

ἔρχομαι [ἔλευ-, ἔλθ-], *come, go*

λαλέω, *speak* [glossolalia, note γλῶσσα, *tongue, language*]

ἔξέρχομαι [ἔλευ-, ἔλθ-], *come out, go out* [ἐκ + ᔁρχομαι]

ποιέω, *do, make* [poem, poet, by way of ποίημα, *a work, a creation*]

Principal Parts

You should look over the principal parts of the new words you are learning, noting any that may be hard to recognize from the lexical form, along with any alternate stem listed and the tense-form signs. Always pay primary attention to the present and the aorist since they occur the most and frequently other tense-forms are similar to them. When that is not the case an alternate stem will provide help for a distinctive future or perfect form.

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἔξέρχομαι	ἔξελεύσομαι	[ἔξῆλθον]			
ἔρχομαι	ἔλεύσομαι	[ῆλθον]			
λαλέω	λαλήσω	ἔλάλησα		λελάλημαι	ἔλαλήθην
ποιέω	ποιήσω	ἔποιήσα		πεποίημαι	ἔποιήθην

- The future forms ᔁλεύσομαι and ᔁξέλεύσομαι are recognizable if you learn the alternate stem ᔁλευ-.
- The aorists ḥλθον and ᔁξῆλθον are second aorists which you will study later. For now note how these forms are related to the alternate stem ᔁλθ-. Augmenting ᔁλθ- you get the aorist indicative form of the stem, ḥλθ-.

Thus you can use the alternate stems listed in the vocabulary for ᔁρχομαι and ᔁξέρχομαι, or you can memorize their principal parts. Either way, keep in mind that the goal is to be able to recognize the verb and its tense-form when you see it in a passage.

Morphology

- The forms of ε contract verbs in the present indicative active and middle/passive, noting that the personal endings are the ones you have already learned, but the linking vowel ε now shows up as ει, and the o shows up as ου due to contraction (§§4.12-13).
- ων can signal not only a gen.-pl. in nominals, but also a masc.-nom.-sg. participle.

Syntax

- The article can bracket the material that comes between itself and the word with which it is in agreement thereby forming a cluster (§5.9).
- εἰμί takes a subject complement in any of its forms, not just in the indicative.
- A prepositional phrase can serve as a subject complement (§5.27b).
- In §§2.2-3, 27 you learned that the possible core elements of a clause are subject, verb, direct object, indirect object and subject complement. These core elements are found in four basic clause types (§5.207).
 - Type 1 Subject – intransitive verb.
 - Type 2 Subject – equative verb – subject complement, often a predicate noun or adjective.
 - Type 3 Subject – transitive verb – direct object.
 - Type 4 Subject – transitive verb – direct object – indirect object.
- Independent clauses (§5.208a) can be connected together to form a set of coordinate clauses composing a larger sentence, known as a compound sentence (§5.209b). Coordinate clauses usually signal either addition, using a conjunction like *and*, or contrast, often using a conjunction such as *but* or *or* (§5.210).

Topics Listed in Relation to the Sentence

Ο ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν

In §§2.2-3, 27 you learned that the possible core elements of a clause are subject, verb, direct object, indirect object and subject complement. These core elements are found in four basic clause types (§5.207). Our clause is type 2.

- Type 1 Subject – intransitive verb.
- Type 2 Subject – equative verb – subject complement, often a predicate noun or adjective.
- Type 3 Subject – transitive verb – direct object.
- Type 4 Subject – transitive verb – direct object – indirect object.

These elements are not always in the order listed. Our clause is subject – complement – verb.

The article often forms a cluster by bracketing material between itself and the word it is in agreement with (§5.9), as here with ἄνωθεν between ο ... ἐρχόμενος.

Since a participle is a verb it can take modifiers such as a direct object, indirect object, prepositional phrase, and, as here, an adverb, ἄνωθεν.

ο ὁν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν

While ον commonly signals a genitive plural, it also frequently shows up on a verb signaling a masculine nominative singular participle. Here the pres.-ptc.-act.-masc.-nom.-sg. of εἰμί looks like it is nothing but this ending with an accent and breathing mark added!

You know that εἰμί takes a subject complement (§2.27a), and note that this is true in any of its forms, including, as here, a participle. While the subject complement is usually in the nominative, here it is supplied by a prepositional phrase (§5.27b).

This second ἐκ τῆς γῆς is again a complement, now going with the following indicative form of εἰμί, ἐστίν.

καὶ ἐκ τῆς γῆς λαλεῖ.

Independent clauses (§5.208a) can be connected together to form a set of coordinate clauses composing a larger sentence, known as a compound sentence (§5.209b). Coordinate clauses usually signal either addition, using a conjunction like *and*, or contrast, often using a conjunction such as *but* or *or* (§5.210).

Learn to recognize the forms of ε contact verbs in the present indicative active and middle/passive (§§4.12-13, just the paradigms of *ποιέω*). The endings are the ones you've learned in the core pattern, but contraction causes the linking vowel ε to become ει, and ο becomes ου.

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New Topics in John 3:31b-32

Morphology

- The relative pronoun ὅς, ᾧ, ὁ (§3.51).
 - The perfect indicative active (§§4.27-28, 30)
 - The 4th principal parts for the verbs that have been learned.
 - The core pattern for identifying tense-forms (§4.76).
 - The demonstrative pronouns οὗτος and ἐκεῖνος (app. 4.20).
 - The number εἷς, μία, ἕν, *one* (app. 4.24).

Syntax

- Apposition (§2.31).
 - The uses of the demonstrative pronouns (§5.6).
 - The basic features of relative clauses (§§5.212–14).
 - The relative clause as a noun or pronoun (§5.217).

^{31b} ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν· ³² ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος – Our second sentence begins with ὁ ἐρχόμενος and a modifier nested between the article and participle forming a cluster. Parse ὁ ἐρχόμενος.^a

Parse οὐρανοῦ.^b

Translate ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος (§5.185).^c

####

a Pres.-ptc.-mp-masc.-nom.-sg. < ἔργοναι, come, go.

b Masc.-gen.-sg. < oὐρανός, οὐ, ὁ, *heaven, sky* (§3.1).

c “The one coming from heaven.” “He who comes from heaven.”

John 3:31b-32

ἐπάνω πάντων ἐστίν – These words are the final part of the clause, as you can see from the raised dot after them. NA²⁸ and UBS⁵ enclose them in square brackets to indicate that there is significant uncertainty that these words were originally included, as we saw with ψευδόμενοι in Matthew 5:11. If these words are not present then ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος would function as the subject of the verb μαρτυρεῖ in the next verse.

We've already met **ἐπάνω πάντων ἐστίν** in the previous sentence, so review that discussion if necessary and then translate ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος **ἐπάνω πάντων ἐστίν.**^d

32 ὁ – The second clause in this sentence looks like it begins with the definite article like all the other clauses so far in this passage. But if you look more closely you will see this word has an accent on it, which the article does not have (§3.1). This is actually a form of the relative pronoun ὃς, ᾧ, ὁ, *who, which, what, that*. Look over the paradigm of this word in §3.51. Notice that this paradigm is almost the same as the endings on the definite article, but with breathing marks and accents added.

What are the two possible parsings of ὁ?^e

We'll look further at how this relative pronoun is functioning and sort out its case once we see more of the sentence.

ἔώρακεν – Relative clauses, being clauses, have their own verbs, and in this case it has two of them. The full parsing and meaning of our first verb is, **ἔώρακεν** – pf.-ind.-act.-3-sg. < ὄράω, *see*.

Review the tense-form signs of the perfect indicative active in §§2.17-18. In **ἔώρακεν** you can see the κ tense-form sign with an ε linking vowel, but what about the reduplication that is supposed to be on perfects? According to §2.17b reduplication on verbs that begin with a vowel is usually like an augment. But **ἔώρακεν** is weird because it has both an ε on the front and also lengthens ὄρ to ὄρ for reduplication. Double reduplication!

You have learned two additional roots for this verb, (όπ- and ιδ-, Matt 5:8). I did not give **ἔώρα-** as a further root since it is a modification of the 1st principal part ὄρ. But this modification is unusual enough that you may want to add **ἔώρα-** to οπ- and ιδ- as a further alternate stem or simply learn **ἔώρακα** as the 4th principal part of ὄράω.

Now let's look at the ending. The perfect is one of the primary tense-forms. Recall from the core pattern for the primary tense-form personal endings that there are two possible endings for the act.-3-sg. (§4.1). What are they?^f Which ending is used here?^g

So in **ἔώρακεν** we have

reduplicated stem + tense-form sign + linking vowel + zero form ending + moveable v
ἔώρα κ ε — v.

Study §§4.26-28, 30 so you are able to recognize the forms of the perfect indicative active.

Review §2.12b and study §5.90e on translating the perfect indicative and then translate **ἔώρακεν.**^h

#####
d “The who comes from heaven is above all.”

e Neut.-nom./acc.-sg.

f -(v) and σι(v).

g The zero form, -(v).

h “He/She/It has seen.” Here the context indicates it is masculine, “he has seen.”

καὶ ἤκουσεν – Our coordinating conjunction καὶ is joining two verbs. The second verb, ἤκουσεν, is an aorist. Parse ἤκουσεν (§§4.36, 45-47; Matt 5:12).ⁱ

Here ἀκούω does not have an object, but you know that it can take either an accusative or a genitive for its object/complement. Read §5.36 for genitive complements. BDAG and Abbott-Smith let you know which cases are used by a verb, but unfortunately *CGEL* usually does not do so.⁶¹

As you continue to learn how to recognize the various tense-forms you may find the core pattern for tense-form signs in §4.76 helpful. Look over this pattern to see the forms you have already learned. As you meet new forms you will be filling in your knowledge of this core pattern.

Translate the whole relative clause, ὃ ἐώρακεν καὶ ἤκουσεν.^j

Bonus Coverage

The significance of the shift from perfect (ἐώρακεν) to aorist (ἤκουσεν) is not clear. According to some scholars, the perfect can sometimes function like an aorist.⁶² But the aorist form of ὄπαο is very common, used 15 times in John itself, so it seems there is more going on here than just a stylistic variation. Recent commentaries that suggest a distinction appear to be building on B. F. Westcott's comment that the contrast is, “between that which belonged to the existence (ἐώρακεν) and that which belonged to the mission (ἤκουσεν) of the Son.”⁶³ That is, the vision refers to his pre-incarnate experience of the Father which is unique to him, for no one has seen God (John 1:18). The hearing refers to his experience now on earth in his incarnate form, which is something others have experienced as well (John 1:33; 6:45). Contrast the reference to seeing in John 8:38, “I am telling you what I have seen in the Father’s presence” (NIV), with the reference to hearing in John 8:40, “As it is, you are looking for a way to kill me, a man [ἄνθρωπον] who has told you the truth that I heard from God” (NIV, also John 8:26; 15:15).

τοῦτο – Locate this form in the paradigm of the immediate demonstrative pronoun at app. 4.20.⁶⁴ What two parsing are possible?^k

The lexical entry is, οὗτος, αὕτη, τοῦτο, *this, these*. As you are learning to recognize the forms of this demonstrative pronoun, note especially the fem.-nom.-sg. αὕτη since it looks like it is from αὐτός, αὐτή, αὐτό. If you pronounce the two forms αὕτη and αὐτή the difference in breathing mark and accent will help distinguish them. The other bit to watch is the neut.-nom./acc.-sg. which ends in o

-
- i Aor.-ind.-act.-3-sg. < ἀκούω, *hear*.
j “Which he has seen and heard.”
k Neut.-nom./acc.-sg.

⁶¹ Sometimes lexicons indicate the case with abbreviations and sometimes with forms of the indefinite pronoun, τις, τι. For example, ἀκούω can be followed by both an accusative and genitive together for the idea “hear something from someone.” Abbott-Smith (17) indicates this by, “c. acc. rei, of thing heard, gen. pers., from whom heard.” Here “c.” means “with” and “rei” means “thing.” In BDAG (37) this same usage appears as “τί τινος *hear someth. fr. someone.*”

⁶² Wallace, *Grammar*, 578-79. This use is not accepted by all, for example, David L. Mathewson and Elodie Ballantine Emig, *Intermediate Greek Grammar: Syntax for Students of the New Testament* (Grand Rapids: Baker Academic, 2016), 135-36. BDF §343 notes the use of the perfect for the aorist, but questions whether that usage occurs here.

⁶³ Brooke Foss Westcott, *The Gospel According to St. John: The Greek Text with Introduction and Notes*, A. Westcott, ed., 2 vols. (London: John Murray, 1908) 1:132-33. Westcott's commentaries on the Greek text of John, the Johannine Epistles, and Hebrews have numerous insights based on details in the Greek, though at times he misses changes in KG from CG. These books are available on the web, for example, at archive.org.

⁶⁴ App. 4 refers to *GNTG*, appendix 4, Paradigms for Reference.

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instead of οὐ, like the definite article. If you memorize all three nominative forms, οὗτος, αὕτη, τοῦτο, as you did for αὐτός, αὐτή, αὐτό and pronounce them as you do so, you will have no problem.

The vocabulary list contains the other demonstrative pronoun found in app. 4.20, ἐκεῖνος, η, ο. Notice that its endings follow this same pattern. Read §5.6 on the uses of these demonstrative pronouns.

When we look at the next word it will become clear that τοῦτο is an accusative direct object.

μαρτυρεῖ – Parse μαρτυρεῖ (§4.12).¹

Translate τοῦτο μαρτυρεῖ.^m

At this point we need to study the relative clause. A relative clause begins with a relative pronoun, like ὃ in our sentence. That relative pronoun often connects with another word earlier in the sentence, called its antecedent, by agreeing with it in gender and number. Most often the relative clause serves to modify this antecedent like an adjective would. There are other details to sort out later, but for now focus on these main points as you read §§5.212-14 to get a general idea of how relative clauses work.⁶⁵

Looking at our verse we see ὃ is neut.-sg. in agreement with τοῦτο. But in this case the relative clause is not modifying τοῦτο like an adjective, but more like a noun. So read §5.217a for the usual way relative clauses serve as nouns and then we'll consider the special use in our verse.

The special use in our verse is also found in English, so let's begin with a simple translation. To translate the relative clause as a noun we use "that which," as you saw in §5.217a. So we have, "that which he has seen and heard, this he bears witness to." As you see, the content of the relative clause is referred to again in τοῦτο. Thus the relative clause and τοῦτο are like two nouns in apposition to one another referring to the same thing (§2.31), though neither of them are actual nouns! To see how this works we could translate, "he bears witness to this, namely, that which he has seen and heard."

Forms of οὗτος often function this way, "resuming someth[ing] previously mentioned, w[ith] special emphasis."⁶⁶ By moving the description forward like this an author increases the reader's attention on it.⁶⁷ Then resuming it in a single word like τοῦτο creates a rhetorically powerful effect.

καί – As usual we have to wait to see what καί is connecting, if anything.

τὴν μαρτυρίαν αὐτοῦ – Parse μαρτυρίαν.ⁿ

What function do you expect this case to have in its clause (§§2.27a; 5.75)?^o

#####

1 Pres.-ind.-act.-3-sg. < μαρτυρέω, *bear witness to, testify about*.

m "He testifies about this."

n Fem.-acc.-sg. < μαρτυρία, ας, ή, *witness, testimony* (§3.8).

o Direct object.

⁶⁵ As with other particularly complex material the list at the end of the verse summarizing the points to learn may help you sort out these details.

⁶⁶ BDAG, s.v. "οὗτος," 1.a.ε, 740.

⁶⁷ Moving things earlier in a clause or sentence is sometimes called "left-dislocation." See *DiscGram*, ch. 14.

Parse αὐτοῦ.^p

Here αὐτοῦ serves as a third person pronoun (§5.7a), and from the context it is masculine not neuter.

Translate, τὴν μαρτυρίαν αὐτοῦ.^q

οὐδείς – The lexical entry for this word is, οὐδείς, οὐδεμία, οὐδέν, *no one, nothing*. This word is formed by combining οὐ, one of the main words in Greek for, *no, not*, and εἰς, μία, ἕν, the number *one*. This word has a 3-1-3 paradigm, with the masculine and neuter using 3D endings and the feminine using 1D. Look over app. 4.24 for the paradigms of εῖς, μία, ἕν and οὐδείς, οὐδεμία, οὐδέν. Notice the regular endings from the core patterns for 1D and 3D endings. The trickiest part is the potential confusion of εῖς and ἕν with the prepositions εἰς and ἐν. The presence of accents and rough breathings on εῖς and ἕν are key differences, so pronouncing εῖς, μία, ἕν as you learn it will help a lot.

Since οὐδείς is masc.-nom.-sg. what function(s) do you expect this case to have?^r

λαμβάνει – Parse λαμβάνει (§§4.2-3).^s

Translate λαμβάνει.^t

Now add the subject and direct object and translate, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.^u

Finally, translate the whole sentence. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν].³² ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.^v

Read the sentence aloud several times.

Map

Level 3

31 ὁ … ἐρχόμενος ἐπάνω πάντων ἐστίν.
 ἐκ τοῦ οὐρανοῦ

32 … τοῦτο μαρτυρεῖ,
 ὁ ἐώρακεν καὶ ἤκουσεν
 καὶ τὴν μαρτυρίαν … οὐδεὶς λαμβάνει.
 αὐτοῦ

In the first clause only the prepositional phrase ἐκ τοῦ οὐρανοῦ is moved from the main line. The other prepositional phrase, ἐπάνω πάντων, is left on the main line since it is a subject complement and thus part of the core of the clause.

#####

p Masc./neut.-gen.-sg. < αὐτός, αὐτή, αὐτό, *self; same; he/she/it* (§3.48).

q “His testimony.”

r Subject or subject complement.

s Pres.-ind.-act.-3-sg. < λαμβάνω, *take, receive*.

t “He/She/It receives.”

u “And no one receives his testimony.”

v “The one who comes from heaven is above all; what he has seen and heard, this he testifies to, and no one receives his testimony.”

John 3:31b-32

In the second part of the sentence the relative clause is resumed by τοῦτο. Since these two items are functionally equivalent they are lined up flush, as if in apposition. In the last part only the genitive modifier αὐτοῦ is moved from the main line.

Vocabulary

λαμβάνω [λαβ-, λημφ-], *take, receive* [syllable, note συλ, a form of σύν]⁶⁸

μαρτυρέω, *bear witness (to), testify (about)*, w. dat. or acc. [martyr]

μαρτυρία, ας, ἡ, *witness, testimony* [compare μαρτυρέω]

ὅς, ᾿η, ὅ, *who, which, what, that*

οὐδείς, οὐδεμία, οὐδέν, *no one, nothing* [οὐ + εῖς, μία, ἕν, *one*]

οὗτος, αὕτη, τοῦτο, *this, these*

βάλλω [βαλ-, βλ-], *throw, put* [ballistics]⁶⁹

εἷς, μία, ἕν, *one* [henotheism]

ἐκεῖνος, η, ο, *that, those*

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
βάλλω	[βαλῶ]	[ἔβαλον]	βέβληκα	βέλημαι	έβλήθην
λαμβάνω	λήμψομαι	[ἔλαβον]	εἵληφα	εἵλημαι	έλήμφθην
μαρτυρέω	μαρτυρήσω	ἐμαρτύρησα	μεμαρτύρηκα	μεμαρτύρημαι	έμαρτυρήθην

- Contract verbs are almost always regular, as you see here with μαρτυρέω.
- The stems for βάλλω are recognizable if you know the alternate stems. It is common for verbs with stems ending in a double λ in the 1st principal part to have a single λ elsewhere (§4.70b).
- The parts for λαμβάνω are recognizable, apart from the 4th part, εἵληφα, with its unusual reduplication and lack of a κ tense-form sign. So pay special attention to that form.
- For the paradigms of οὗτος, αὕτη, τοῦτο and ἐκεῖνος, η, ο see app 4.20 and for their use see §5.6.

Now that you are learning the perfect active paradigm you should look over the fourth principal parts of the verbs you have learned thus far, listed below. You'll see that some verbs lack a κ tense-form sign, which at times makes recognition of the tense-form more difficult, but their perfect stems are often clear enough once you know the κ is sometimes missing. Notice how the extra stems you have learned help you recognize the forms that are different from the first principal part, that is, the lexical form you memorize for vocabulary.

To view the 4th part in the flow of each verb's principal parts see complete list of principal parts in appendix 3. A blank space indicates that that verb does not use the fourth principal part.

1st part	4th part
ἀγαλλιάω	
ἄγω	ῆχα
αἰτέω	ῆτηκα
ἀκολουθέω	ῆκολούθηκα
ἀκούω	άκήκοα
ἀποκρίνω	
ἀπολύω	ἀπολέλυκα
ἀσπάζομαι	
βάλλω	βέβληκα

⁶⁸ A syllable is a group of letters taken (λαβ-) together (σύν), forming a single sound.

⁶⁹ βάλλω was originally used in connection with “a weapon or missile” (Abbott-Smith, 74).

βαπτίζω	βεβάπτικα
βλέπω	βέβλεφα
γράφω	γέγραφα
διδάσκω	δεδίδαχα
διψάω	δεδίψηκα
διώκω	δεδίωχα
ἐγείρω	ἐγήγερκα
εἰμί	
ἐλεέω	ἱλέηκα
ἐξέρχομαι	ἐξελήλυθα
ἔρχομαι	ἔλήλυθα
εὐαγγελίζω	
ζητεω	ἐζήτηκα
θεωρέω	τεθεώρηκα
καλέω	κέκληκα
κληρονομέω	κεκληρονόμηκα
λαλέω	λελάληκα
λαμβάνω	εῖληφα
λέγω	εῖρηκα
λύω	λέλυκα
μαρτυρέω	μεμαρτύρηκα
ὁνειδίζω	ώνειδικα
όράω	ἐώρακα
παρακαλέω	παρακέκληκα
πεινάω	πεπείνηκα
πέμπω	πέπομφα
πενθέω	πεπένθηκα
πιστεύω	πεπίστευκα
ποιέω	πεποίηκα
προσκυνέω	
χαίρω	κεχάρηκα
χορτάζω	
ψεύδω	ἔψευκα

- Three forms, ἀκήκοα (< ἀκούω), ἐγήγερκα (< ἐγείρω), and ἔλήλυθα (< ᔁρχομαι), look odd because their unusual reduplication,⁷⁰ and two of them also lack the κ tense-form sign. You may need to memorize these parts in order to recognize them.
- The forms εῖληφα (< λαμβάνω), εῖρηκα (< λέγω), ἐώρακα (< ὄράω), and ῥχα (< ἄγω) all show a relation to their stems, but look odd enough you may need to memorize them.⁷¹

Morphology

- The relative pronoun ὃς, ᾏ, ὅ (§3.51).
- The perfect indicative active (§§4.27-28, 30).
- The 4th principal parts for verbs learned up to this point, noting the ones that cannot be recognized just on the basis of the lexical form, any alternate stems listed, and tense-form signs.

⁷⁰ The initial vowel and consonant are together reduplicated and then the second vowel is lengthened. Further details about such “Attic reduplication” are beyond basic Greek, but if you’re interested see William D. Mounce, *The Morphology of Biblical Greek* (Grand Rapids: Zondervan, 1994) §32.6; Funk §344; Smyth §446; or CGCG §11.48.

⁷¹ ἄγω is used in the perfect in the New Testament only in compound verbs.

John 3:31b-32

- As you continue to learn the Greek verbs you are filling in the core pattern for identifying tense-forms in §4.76. This overall map may help you keep the signals organized.
- οὗτος, αὕτη, τοῦτο and ἐκεῖνος, η, ο (app. 4.20). Notice that these two words and the relative pronoun have the same set of endings.
- εἷς, μία, ἐν (app. 4.24).

Syntax

- Nouns in the same number and case may be in apposition, one explaining the other (§2.31). Clauses may also be in apposition to one another.
- When οὗτος and ἐκεῖνος modify a noun they use the predicate position (§5.6).
- A relative clause begins with a relative pronoun, which in English include *who*, *whom*, *which*, *that* and *whose* (§2.13). In Greek the relative pronoun takes its gender and number from the word it is describing, known as the antecedent (§5.214b), and gets its case from how it is functioning within the relative clause (§5.214c). See §§5.212-14.
- A relative clause frequently functions like an adjective, but also at times like a noun or pronoun. In English we usually use expressions such as, “the one who,” and “that which” (§5.217).

Topics Listed in Relation to the Sentence

ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν].

[The bracketing force of the article (§5.9).]

ὁ ἔώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ,

Relative clauses most often function like adjectives, providing information about nouns. In English the main relative pronouns are “who,” “whom,” “which,” “that,” and “whose.” (§5.213). Learn the forms of the Greek relative pronoun ὅς, ἣ, ὅ (§3.51).

Like an adjective, the relative pronoun usually is in agreement in gender and number with the word it is describing, known as the antecedent. Here ὁ is a neuter singular in agreement with τοῦτο (§5.214b).

Unlike an adjective, the relative pronoun usually gets its case from how it is functioning within the relative clause (§5.214c). The form ὁ could be nominative or accusative, and here it makes more sense as the direct object of the verbs ἔώρακεν καὶ ἤκουσεν, rather than their subject.

Again like an adjective, a relative clause may function as a noun or pronoun (§5.217) when there is no antecedent to modify. When used as a noun it is often translated with an expression such as “the one who,” “that which,” “those who.”

Nouns in the same number and case may be in apposition to one another, one explaining the other (§2.31). Clauses may also be in apposition. Here the relative clause functions like a noun in apposition to τοῦτο, explaining what “this” is.

ὅτι ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ,

Learn to recognize forms of the perfect indicative active (§§4.27-28, 30). Look over the list of 4th principal parts given in the lesson for this verse to see which you think you will be able to recognize and which will take more attention.

In §4.76 there is a general map of the components found in the various tense-forms. It summarizes the key signals you have learned and may help as you learn further tense-forms.

[Some verbs, like ἀκούω, can take a genitive complement (§5.36).]

Learn the forms of the demonstrative pronouns οὗτος, αὕτη, τοῦτο and ἐκεῖνος, η, ο (app 4.20).

When a demonstrative pronoun modifies a noun it is in the predicate position (§5.6).

καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

Learn to recognize the forms of εἰς, μία, ἐν (app 4.24).

New Topics in John 3:33

Morphology

- There are no new forms to learn.

Syntax

- General features of direct and indirect discourse (§§5.220-22, 226).
 - *οτι* as a signal of direct and indirect discourse (§5.221c).
 - The position of genitive modifiers (§§5.253, 262).

Material to learn later

- The gnomic *Aktionsart* of the aorist (§5.129).

³³ ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν.

ὁ λαβών – This cluster is the same combination of article plus participle that we saw in verse 31, so review the discussion of ὁ ὄν in that verse if necessary.

The full parsing is $\lambda\alpha\beta\omega$ – aor.-ptc.-act.-masc.-nom.-sg. < $\lambda\alpha\mu\beta\alpha\omega$, *take, receive*. Since this is an aorist active its stem is the 3rd principal part, which in this case differs from the 1st principal part, $\lambda\alpha\beta-$ instead of $\lambda\alpha\mu\beta\alpha-$. The first aorist uses the tense-sign σ with α/ϵ linking vowels, but the second aorist does not do so, as we saw with $\varepsilon\pi\omega\sigma\iota\nu$ (Matt 5:11). The second aorist always has a stem that differs from the present stem.

John 3:33

Recall that a participle with an article will function as either a substantive or an adjective (§§5.183-185). Here there is no noun in agreement with it for it to modify like an adjective, so it will be a substantive, “the one who ...”

Which aspect does the aorist use (§§5.87b, 124)?^a

While the aorist indicative usually signals past time, outside the indicative the aorist does not have temporal significance, only aspect (§2.11). It is often translated with a present or perfect in English. Review §5.87g and see §5.90d.

But in the case of participles you have learned that there is a temporal element and that it is relative to the main verb (§§5.182, 191). How, then, would you translate ὁ λαβών?^b

αὐτοῦ τὴν μαρτυρίαν – Parse αὐτοῦ.^c

This form has two options for its gender. Which do you expect it to have here?^d

What is the case of τὴν μαρτυρίαν and what is the common use of this case?^e

Does that use work here?^f

Read §§253, 262. What is the significance of the genitive αὐτοῦ coming before the word it modifies?^g

Here this nuance is too subtle to be expressed in a translation, but you can notice it in the Greek.

Translate αὐτοῦ τὴν μαρτυρίαν.^h

Now translate ὁ λαβών αὐτοῦ τὴν μαρτυρίαν.ⁱ

This whole cluster is the subject of the clause.

- #####
a Aoristic, viewing the action as a whole.
b Since an aorist participle usually represents action prior to that of the main verb we can start with, “the one who received,” or “the one who has received.” We’ll explore these options further in the following Adventures in Exegesis.
c Masc./neut.-gen.-sg. < αὐτός, αὐτή, αὐτό, *self; same; he/she/it* (§3.48).
d Masculine since it is referring to the one coming from heaven, which is in the masculine, ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος.
e Accusative, direct object.
f Yes, as the object of the participle λαβών.
g There is a slight emphasis on it. It is his testimony that people do not receive.
h “His testimony.”
i “The one who received his testimony.”

John 3:33

ἐσφράγισεν – What signs do you see in **ἐσφράγισεν** to indicate its parsing (§§2.18; 4.36, 45-47, the discussion of ἤκουσεν in verse 32)?

Its lexical entry is σφραγίζω, *set a seal*. Why has the ζ disappeared (§3.19)?^k

So this verb is composed of

augment + stem + tense-form sign + linking vowel ending + moveable v
 ἐ + σφραγις + σ + ε + - + ν

$\dot{\epsilon} + \sigma\varphi\alpha\gamma\zeta + \sigma\epsilon + -(v) \rightarrow \dot{\epsilon}\sigma\varphi\alpha\gamma(\xi)\sigma\epsilon v \rightarrow \dot{\epsilon}\sigma\varphi\alpha\gamma\sigma\epsilon v$

Parse ἐσφράγισεν.¹

Translate ἐσφράγισεν.^m

Bonus Coverage

In verse 32 we hear that no one received Jesus's testimony, but then in verse 33 we hear of someone who does. The absolute statement in verse 32 is modified by verse 33.⁷² The fact that there are absolute statements made in one place in the Bible which are modified by statements elsewhere means we need to interpret all statements not only in their immediate context, but also within the context of the whole Bible.

Adventures in Exegesis

Here the aorist indicative ἐσφράγισεν may refer to a past event and the aorist participle ὁ λαβόν signify action prior to this main verb, “the one who has received has set his seal,” or “the one who received set his seal.” Who is this one who received? In the passage just before ours we have the testimony of John the Baptist. So perhaps our verse refers to him and these aorists are referring to his past action, with a global *Aktionsart*, that is, viewing the event as a single whole (§5.125). This interpretation is most clearly expressed using a simple past tense, “The one [John] who received his testimony set his seal....”

However, a global use of the aorist can also refer to action that continues up to the present (§5.125b), “the one who has received his testimony has set his seal.” In this case perhaps the reference is not to John the Baptist alone, but more generally.

Indeed, there is another possible *Aktionsart* of the aorist that would make this point more clearly. The gnostic *Aktionsart* is used for a general truth, like a proverb (§5.129). English uses a present for this sense, so we could translate, “The one who receives his testimony sets his seal...,” stating that generally speaking anyone who receives also sets his or her seal.

Thus the *Aktionsart* of these two verbs could be either global or gnomic, reflecting two different interpretations of the text. Many translations have the gnomic, including the ESV, NIV, NRJB, and NLT.

ὅτι – We've seen this conjunction several times introducing a causal clause. Now we meet one of its other common functions, to introduce a clause that serves as a direct object. Usually it has this function after a verb referring to communication, thought, feeling, or similar actions and states. The **ὅτι** clause gives the content of what is said, thought, and so forth, either as direct discourse or indirect discourse.

j The augment and the σ tense-form sign with the ε linking vowel are signs for a first aorist.
 k When the tense-form sign σ is added to a stem which ends in a ζ , the ζ drops out (§3.19).
 l Aor.-ind.-act.-3-sg. <*σφραγίζω*, *set a seal*.
 m “He set a seal” or, “he has set a seal” (§5.125b). These two options are discussed in §5.124 and further explored in the optional Adventures in Exegesis section that follows.

⁷² This same feature occurs several times in John. See, for example, John 1:11-12.

John 3:33

Direct: They said, "We will study Greek."
Indirect: They said that they would study Greek.

When used in this way ὅτι is translated with quotation marks for direct discourse and *that* for indirect discourse or other content. For example, “We felt that we should study Greek.” Read §§5.220-22 for the general features of direct and indirect discourse and how ὅτι serves as a signal. Then look over §5.226 to get the general idea of how Greek uses the same tense-form in an indirect statement as was used in the original statement, while in English there is a shift in tenses. Do not worry about the other signals and details involved in direct and indirect discourse at this point.

In our passage the main verb, ἐσφράγισεν, is not referring to speech, thought, and so forth, but rather to the act of setting a seal. But here this physical act is used metaphorically for the idea of attesting or affirming the truth of something. So our ὅτι clause gives the content of what is being affirmed and accordingly it will be translated *that*.

ὁ Θεός – Now we learn the content of the affirmation. Parse Θεός.ⁿ

ἀληθής – The ending on this word is ς , from the 3D. According to that pattern (§3.16), what is the gender, case, and number of **ἀληθής**?⁹

The lexical entry is ἀληθής, ἐξ, *true*. Notice that this adjective only has two sets of endings, as we saw with εἰρηνοποιοί in Matthew 5:9. We will study the paradigm of ἀληθής, ἐξ later.

ἐστιν – Since this is an equative verb we expect two nominatives, one for its subject and the other for its subject complement. We do have two nominatives, but which is the subject and which is the complement? Read §5.26c. You do not need to learn these details but pick them up as you meet them.

Now translate ὅτι ὁ θεὸς ἀληθής ἐστιν.^p

Translate the whole sentence, taking the ὅτι clause as direct discourse, οὐ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι οὐ θεός ἀλληθής ἔστιν.⁹

Now translate it taking the *ὅτι* clause as indirect discourse, ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθῆς ἔστιν.^r

Read the sentence aloud several times.

Map

####

n Masc.-nom.-sg. < θεός, οὐ, ὁ, *God, a god.*

o Masc./fem.-nom.-sg. As usual, the context will sort out which gender is used here.

"That God is true." Because ἀληθής is the subject complement of οὐ θεός we know it is functioning as a masculine.

q “The one who receives his testimony has set his seal, ‘God is true’.”

"The one who receives his testimony has set his seal that God is true."

John 3:33

The core of this clause is the subject ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν and the main verb is ἐσφράγισεν. The ὅτι clause serves like a direct object of ἐσφράγισεν so we could leave it on the main line. But since it is itself a clause the map is clearer if we place it on a separate line.

Vocabulary

ἀληθής, ἐξ, *true* [compare ἀλήθεια]

σφραγίζω, *set a seal*

διό, *therefore*

οἶκος, οὐ, ὁ, *house, household* [compare οἰκία]⁷³

οὔτε, *and not, neither, nor* [οὐ + τέ]

τέ, *and*

ψυχή, ης, ἡ, *soul, life, person* [psychology, note λόγος]

- τέ is enclitic, sharing its article with the word before it (§1.9a). It is, “used to connect an idea closely to another in a manner that is tighter than with καί.”⁷⁴ It is also used in combinations, especially τέ … τέ, *not only … but*, and τέ … καί, *both … and*. τέ and καί are frequently together between the words they connect, for example, οἱ ἀπόστολοι τέ καὶ οἱ προφῆται, *both the apostles and the prophets*.

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
σφραγίζω	σφραγίσω	ἐσφράγισα	ἐσφράγικα	ἐσφράγισμαί	ἐσφραγίσθην

- Note that reduplication in the 4th and 5th parts takes the form of an ε (§4.26d). Fortunately, the other perfect tense-form signs are clear, the κ in the active and the lack of linking vowel in the middle/passive.

Syntax

- Direct discourse provides a quote of the exact words of a statement, represented in English by quotation marks, while indirect discourse reports the content of a statement. Since Greek does not have quotation marks it is sometimes unclear whether a statement is direct or indirect discourse (§§5.220-22).
- In Greek an indirect statement uses the same tense-form as was used in the original statement, but in English there is a shift in tenses (§5.226).
- A genitive modifier may come after or before the word it modifies, which is usually nearby. When the genitive precedes its head term the genitive includes a bit of emphasis (§§5.253, 262).

⁷³ “οἶκος, which in Attic law denoted the whole *estate*, οἰκία, the *dwelling* only.... The foregoing distinction is not, however, consistently maintained in late Greek.” Abbott-Smith, 312. Late Greek refers to post-Classical Greek, including Koine.

⁷⁴ CGEL, 348.

Topics Listed in Relation to the Sentence

ο λαβὼν αὐτοῦ τὴν μαρτυρίαν

This is a 2nd aorist participle, recognized by its distinct stem in the 3rd principal part, λαβ-, compared to λαμβαν-ω in the 1st principal part, which is the lexical form.

[Here the ending ον signals an active participle in the masc.-nom.-sg.]

When a genitive modifier comes before its head term it usually has some degree of emphasis (§§5.253, 262).

ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν.

[The aorist in the indicative usually refers to past time (§§2.12b; 5.90d, 125).]

Here ὅτι could be introducing indirect discourse, reporting what is on the seal, *that God is true*. Or it could be direct discourse, quoting the actual motto on the seal, “*God is true*.” Since Greek does not have quotation marks it is often unclear whether a statement is direct or indirect discourse. Sometimes a shift in person and number and/or a shift in tense-form provides a signal (§§5.220-22).

In Greek an indirect statement uses the same tense-form as was used in the original statement, but in English there is often a shift in tenses (§5.226).

ἀληθής is a masc./fem.-nom.-sg. from the 3D adjective ἀληθής, ἐς (§3.39). We will study its paradigm later.

Since equative verbs use a nominative for both their subject and complement it is sometimes unclear which nominative is the subject. Usually the word that is a pronoun, or articular, or a proper noun will be the subject. When both words are a proper noun or both have an article or both lack an article, then the word that comes first in the clause is usually the subject (§5.26c). Other cases must be sorted out from the context.



New Topics in John 3:34

Morphology

- 3D pattern 2: stems ending in ματ (§3.24).
- The present indicative of μι verbs (§§4.4, 9).
- The liquid future (§4.20) and liquid aorist (§4.53).
- Augments on compound verbs (§4.37).

Syntax

- A neuter plural subject with a singular verb (§5.26a).

³⁴ ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

ὃν γὰρ ἀπέστειλεν ὁ θεός – Parse ὃν.^a

We'll return later to the function of this relative pronoun.

The postpositive γάρ has its common function as a signal of an explanation or cause.

ἀπέστειλεν – aor.-ind.-act.-3-sg. < ἀποστέλλω, *send*. There are several new features to meet in this verb. A couple of the signs of the aorist seem to be missing here, in particular the augment and tense-form sign σ (§4.46, 50). Notice, however that the ο in the lexical form (ἀποστέλλω) has been replaced in the aorist form with an ε (ἀπέστειλεν). This ε is the augment for the aorist indicative in this compound verb, ἀπο + στέλλω. Compound verbs are augmented on their stem, not on the preposition (§4.37). As for the missing tense-form sign σ, it drops out when a stem ends in λ, μ, ν, or ρ. Such forms are called liquid aorists.⁷⁵ Study §4.53.

Translate ἀπέστειλεν ὁ θεός.^b

Since the future also uses σ for a tense-form sign liquid verbs also leave out the σ in the future. The liquid future (§4.20) has endings that look exactly like ε contract verbs (§§4.12-13), so their forms are already familiar to you. Thus, when you see one of these endings you need to look at the stem ending. If it is a λ, μ, ν, or ρ then the verb may be a liquid future instead of a present tense-form of an ε contract verb. A lexicon will sort this out for you. For example, ἀποστελεῖ and λαλεῖ (v. 31) in form could be either present or liquid future. Knowing that ἀποστελεῖ is from ἀποστέλλω and λαλεῖ is from λαλέω makes it clear that the first is a liquid future and the second is from an ε contract verb and thus a present tense-form whose future would be λαλήσω.

Among the verbs you have already learned the following have liquid futures and aorists. They have been in brackets up to this point.

#####
a Masc.-acc.-sg. < ὅς, ᾧ, ὅ, *who, which, what, that* (§3.51).

b “God sent.”

⁷⁵ Rob Plummer in the Daily Dose of Greek videos changes the order of the letters and uses the word “mineral water” as a mnemonic device for liquid verbs. μ, ν, ρ, λ = mineral.

ἀποκρίνω	ἀποκρινῶ	ἀπέκρινα
βάλλω	βαλῶ	[έβαλον]
ἐγείρω	ἐγερῶ	ῆγειρα

Not all verbs that have stems ending in λ, μ, ν, or ρ take a liquid future and aorist, as you've seen in the case of χαίρω (χαρήσω, ἔχαίρησα). Furthermore, some verbs follow a liquid paradigm in some tense-forms but not others, as you see here with βάλλω, which has a liquid future but uses a second aorist form. Second aorists do not use a σ and thus are not liquids. If you were learning to write and speak Greek you would have to keep all of this straight, but for reading purposes you only need to recognize the signals as they occur on verbs in a passage.

We now have all the elements of our relative clause. The relative pronoun does not have an antecedent since there is no word in the main clause that agrees with it in gender and number. So it will function as a noun. If necessary review §5.217.

The subject and verb of the relative clause are ἀπέστειλεν ὁ θεός, “God sent.” ὁ is in the accusative because it serves as the direct object of this verb within the relative clause, “whom God sent.” Since this clause is functioning as a noun we would say in English, “the one whom God sent.” After we see the rest of the main clause we will know how this relative clause is functioning.

τὰ ρήματα τοῦ θεοῦ λαλεῖ – Parse τά.^c

We have met nouns like ρήματα already, so now study their paradigm in §3.24. The fact that τ cannot end a word should simplify learning this paradigm from your knowledge of the core pattern (§3.16).

As you know, nouns following this paradigm are neuters and thus our word can be either nominative or accusative. We have to see the rest of the clause before we will know which makes the most sense here. Lexical entry: ρήμα, ματος, τό, *word, saying; a matter, thing*.

τὰ ρήματα is modified by τοῦ θεοῦ (§5.262).

Parse θεοῦ.^d

Translate the cluster τὰ ρήματα τοῦ θεοῦ.^e

Since you've already learned λαλεῖ in verse 31 we can now put together the pieces of this clause.

- We have a relative clause that is not modifying anything in the clause so it functions as a noun.
- τὰ ρήματα τοῦ θεοῦ is neuter so it can be nominative or accusative.
- Since the verb is in the singular you would expect that the plural τὰ ρήματα could not be the subject, but this being Greek, in fact, **often neuter plural subjects take singular verbs** (§5.26a)!

We have to sort out whether τὰ ρήματα is the subject or object by the context. If the relative clause is the subject we would have, “The one whom God sent speaks the words of God.” This makes better sense than if we take it as a direct object, “The words of God speak the one whom God sent.”

#####
c Neut.-nom./acc.-pl. < ὁ, ἡ, τό, *the* (§3.1).

d Masc.-gen.-sg. < θεός, οῦ, ὁ, *God, a god* (§3.3).

e “The words of God.”

Adventures in Exegesis

Yet another option would take the relative clause as functioning as an accusative of reference/respect (§5.81). This use of the accusative is like the dative of reference/respect (§5.68) that was mentioned in an Adventures in Exegesis section in Matthew 5:3 (p. 41). So we could have, “The words of God speak with reference to/regarding/about the one whom God sent.”

We need to sort out such options from clues in the context. The context leading up to this sentence focuses on the one sent from heaven. So it is likely that this focus continues here and thus we should take the relative clause as the subject: “The one whom God sent speaks the words of God.” The final part of this sentence continues this focus, which confirms this interpretation.

οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα – You know that οὐ is the negative, *no, not* which is usually used with indicative verbs. γὰρ now occurs a second time in this sentence, adding further explanation.

The object of ἐκ is from μέτρου, οὐ, τό, *a measure*. “From a measure” can be translated “by measure,” an idiom meaning “in moderation,” or “sparingly.” It modifies the verb δίδωσιν.

The full parsing of δίδωσιν is pres.-ind.-act.-3-sg. < δίδωμι, *give*. The σιν ending for the act.-3-sg. usually occurs with verbs that use μι for the act.-1-sg., as you see is the case here with δίδωμι. Study §§4.4, 9 and compare the endings in the paradigms of δίδωμι with the core pattern from §4.1. Recall that μι verbs in the active take the second ending listed when more than one ending is given. Thus:

- 1-sg: ω, **μι**, –
- 3-sg: –(v), **σιν**
- 3-pl: ουσι(v), **ασι(v)**.

In the middle/passive only the 2-sg. has two options. μι verbs use σαι while ω verbs usually use η.

We met πνεῦμα in Matthew 5:3, and now you can see that it follows the same pattern as τὰ ρήματα which you have just studied. Parse πνεῦμα.^f

Since this form can be either nominative or accusative, which uses of these cases do you expect, at least initially (§2.27a)?^g

Which do you think it is in this clause?^h

Translate οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.ⁱ

Now translate the whole sentence, οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.^j

Read the sentence aloud several times.

#####

f Neut.-nom./acc.-sg. < πνεῦμα, ματος, τό, *spirit, wind, breath*.

g Nominative subject or accusative direct object.

h Accusative direct object. The focus is on the one from heaven and so he is likely to be the understood subject of δίδωσιν, the one giving the Spirit.

i “For he does not give the Spirit by measure.”

j “For the one whom God sent speaks the words of God, for he does not give the Spirit sparingly.”

Map

34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρῆματα ... λαλεῖ,
 τοῦ θεοῦ
 οὐ γὰρ ... δίδωσιν τὸ πνεῦμα.
 ἐκ μέτρου

Since the relative clause serves as the subject of the first clause it remains on the main line of that clause. Each clause has only one element to move from the main line, placing these modifiers under the words they modify. Since *γάρ* in the second clause signals that the clause tells us more about the first clause I've subordinated the second clause, placing it under the main verb of the first clause. Notice that I've moved *λαλεῖ* a bit to the right so *θεοῦ* does not come between *λαλεῖ* and *οὐ*.

We are only mapping sentences, but whole paragraphs, even documents can be mapped to show the larger discourse structures. Such discourse analysis is an important part of exegesis, but we are only glancing at it at times in this introduction to basic Greek.⁷⁶

Vocabulary

ἀποστέλλω, *send* [compare ἀπόστολος]

δίδωμι [δο-, δω-], *give* [dose]

μέτρον, ου, τό, *a measure* [meter]

ρῆμα, ματος, τό, *word, saying; a matter, thing* [rhetoric]

παραδίδωμι [δο-, δω-], *pass on, hand over, betray* [παρά + δίδωμι]

στόμα, ματος, τό, *mouth* [stomach]

σῶμα, ματος, τό, *body* [psychosomatic, note ψυχή]

τόπος, ου, ό, *place* [topography, note γράφω]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀποστέλλω	ἀποστελῶ	ἀπέστειλα	ἀπέσταλκα	ἀπέσταλμαι	ἀπεστάλην
δίδωμι	δώσω	ἔδωκα	δέδωκα	δέδομαι	ἐδόθην
παραδίδωμι	παραδώσω	παρέδωκα	παραδέδωκα	παραδέδομαι	παρεδόθην

- Many liquid verbs have slight vowel changes in their stems, as you see in *ἀποστέλλω*. Notice also that the double *λ* in the 1st principal part has a single *λ* elsewhere, as we saw with *βάλλω*. The lack of a *θ* in the 6th part is probably the trickiest form to recognize for *ἀποστέλλω*.
- When you see a form with *δο* or *δω* in its stem expect the form to come from *δίδωμι*. Indeed, in some forms you'll meet later it looks like the stem is only *δ*! The only tricky form is *ἔδωκα*, since *κ* is usually a sign of the perfect active. So pay attention to the distinction between the 3rd and 4th parts of this verb, including its compound, *παραδίδωμι*. There are only a few *μι* verbs that have *κ* in the aorist, but they occur frequently.

Morphology

- The forms of 3D nouns, pattern 2: stems ending in *ματ* (§3.24). The core endings make sense in this paradigm once you learn that *τ* cannot end a word.
- The forms of the present indicative of *μι* verbs (§§4.4, 9). In the core pattern for primary personal endings in the active the *μι* verbs use the second ending listed when more than one ending is given: 1-sg: *ω*, **μι**, *-;* 3-sg: *-(v)*, **σιν**; and 3-pl: *ουσι(v)*, **ασι(v)**. In the middle/passive they use **σαι**.

⁷⁶ For a good introductory overview of discourse analysis see chapters 6-7 in *Advances*, and with more detail see *DiscGram* and *AGG*, ch. 4.

- Verbs with stems ending in λ , μ , ν , or ρ are called liquids. They do not use a σ tense-form sign in the future and aorist and often have slight changes in their stems. Liquid futures and aorists have the same meaning as other futures and aorists.
- The liquid future (§4.20) has endings that look exactly like ε contract verbs (§§4.12-13). So when you see one of these endings note if the stem ending is λ , μ , ν , or ρ . If it is then the verb may be a liquid future. A lexicon will let you know whether it is an ε contract or not.
- The forms of the liquid aorist (§4.53). The endings look exactly like the regular first aorist endings, but without the σ .
- Compound verbs are augmented on the stem, not on the preposition (§4.37).

Syntax

- Neuter plural subjects can take singular verbs (§5.26a).

Topics Listed in Relation to the Sentence

ον γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ,

[There is no antecedent for this relative clause so it functions as a noun (§5.217a). It is best taken as the subject of the verb $\lambda\alpha\lambda\varepsilon\tilde{\iota}$.]

Verbs with stems ending in λ , μ , ν , or ρ are called liquids. They do not use a σ tense-form sign in the future and aorist and they often have slight changes in their stems. Liquid futures and aorists have the same meaning as other futures and aorists.

The liquid future (§4.20) has endings that look exactly like ε contract verbs (§§4.12-13). So when you see one of these endings note if the stem ending is λ , μ , ν , or ρ . If it ends in one of these letters then the verb may be a liquid future instead of an ε contract in the present. A lexicon will let you know whether it is an ε contract or not.

In the liquid aorist the endings look exactly like the regular first aorist endings, but without the σ (§4.53).

Become familiar with the forms of the liquid futures and aorists. While their forms are distinctive, they have the same meanings as other futures and aorists.

Compound verbs are augmented on the stem, not on the preposition (§4.37).

The noun $\rhoήματα$ follows 3D pattern 2 for stems that end in $\mu\alpha\tau$ (§3.24). Learn to recognize the forms in this paradigm.

When a neuter plural is the subject it often takes a singular verb (§5.26a). So this word could be the subject, but here it makes more sense as an accusative, the direct object of $\lambda\alpha\lambda\varepsilon\tilde{\iota}$.

οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

This verb introduces the forms of the present indicative active of $\mu\iota$ verbs (§§4.4, 9). Learn to recognize their forms, noting the use of the endings you have already learned in the core pattern for primary tense-form personal endings. The $\mu\iota$ verbs use the second ending listed in the core pattern for actives when more than one ending is given:

- 1-sg: ω , **μι**, –
 - 3-sg: –(v), **σιν**
 - 3-pl: ουσι(v), **ασι(v)**.

In the middle/passive *μι* verbs use **σαι** not *ῃ* in the 2-sg.

New Topics in John 3:35

Morphology

- 3D pattern 3: stems ending in ρ or v (§3.25).
 - The present indicative active and middle/passive of α contract verbs (§§4.12-13).

Syntax

- There is no new syntax to learn.

³⁵ ὁ πατὴρ ἀγαπᾶ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

ὁ πατὴρ ἀγαπᾷ τὸν νιόν – You recognize ὁ (§3.1), but you haven't seen a noun like **πατήρ** before. What are the two possible endings in the 3D for the masc.-nom.-sg. (§3.16)?^a

Here we have the zero form option. Study §3.25 to see how the core endings work on this form of 3D noun, pattern 3. The full parsing is *πατέρ* – masc.-nom.-sg. < *πατήρ*, *πατρός*, ó, *father*.

ἀγαπᾶ is from ἀγαπάω, *love*, which is another one of the α contract verbs like ἀγαλλιάσθε in Matt 5:12. Try parsing ἀγαπᾶ.^b

The α stem ending on $\dot{\alpha}\gamma\alpha\tau\alpha$ - contracts with the linking vowel, as in all contract verbs in the present and imperfect tense-forms. Now our linking vowel is not just ε but εi . So the α contracts with ε to produce $\tilde{\alpha}$, as we saw in $\dot{\alpha}\gamma\alpha\lambda\lambda\tilde{\iota}\sigma\theta\epsilon$, and the i is subscripted, that is, it becomes an i subscript (§1.5).

stem + vowel + ending
 ḡayat α ει - → ḡayat α (ε=ə)i → ḡayat $\tilde{\alpha}$

a ζ , and $-$.

b Pres.-ind.-act.-3-sg. < ὥνταπάω, love.

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You've learned the forms for the present of ε contract verbs, now study §§4.12-13 to see how α contract verbs work. They use the same endings as the core pattern (§4.1), but contraction causes some changes. Note especially the places the contraction may make the form difficult to recognize and parse. In particular notice the places where the contraction α + ο produces ω, creating forms that are the same as in the subjunctive (§§4.78-79).

Parse νιόν.^c

καὶ πάντα δέδωκεν – καί serves once again as a coordinating conjunction. What are the three possible parsings of πάντα (§3.37)?^d

We have to see more of the clause before we can determine which parsing is correct here.

Parse δέδωκεν.^e

Translate δέδωκεν.^f

ἐν τῇ χειρὶ αὐτοῦ – Give the gender, case, and number of χειρί based on its ending.^g

While the ι ending in the 3D is used for all three genders, the article lets you know this noun is feminine, which the lexical entry confirms, χείρ, χειρός, ἡ, *hand*. This stem has ει instead of η which is a bit unusual, but it is a 3D noun with a stem ending in ρ so it follows the same pattern as πάτηρ (§3.25).

	sg	pl
Nom.	χείρ	χεῖρες
Gen.	χειρός	χειρῶν
Dat.	χειρί	χερσίν
Acc.	χεῖρα	χεῖρας
Voc.	χείρ	

Translate ἐν τῇ χειρὶ αὐτοῦ.^h

This prepositional phrase modifies the verb δέδωκεν. In English we would not say “has given in his hand” but “has given into his hand.” Or we could translate δέδωκεν with the verb “place” and translate “has placed everything in...” (NIV).

Now that we have sorted out the clause it becomes clear that πάντα makes more sense as the object than as the subject. In that case it is accusative, but is it masc.-acc.-sg. or neut.-acc.-pl.? Either would work, and translations go both ways. The NIV goes with the singular “everything” while the CSB

c Masc.-acc.-sg. < νιός, οῦ, ὁ, *son* (§3.3).

d Masc.-acc.-sg. or neut.-nom./acc.-pl. < πᾶς, πᾶσα, πᾶν.

e The reduplication and κε tense-form sign and linking vowel point to the perfect. There are no signs for a particular mood so expect it to be indicative. The stem is δω which you learned in verse 34 is a stem of δίδωμι. So the full parsing is: pf.-ind.-act.-3-sg. < δίδωμι, *give*.

f “He/She/It has given.” In the context it is masculine.

g Masc./fem./neut.-dat.-sg. (§3.16).

h “In his hand.”

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goes with the plural “all things.” Either way the general point is the same (§5.8). So how would you translate the complete second clause, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.ⁱ

Finally, translate the whole sentence ὁ πατὴρ ἀγαπᾷ τὸν νιὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.^j

Read the sentence several times.

Map

35 ὁ πατὴρ ἀγαπᾷ τὸν νιὸν
καὶ πάντα δέδωκεν
ἐν τῇ χειρὶ¹
αὐτοῦ.

The first part is very simple since it matches the normal English pattern of subject – verb – direct object. The second line has a direct object followed by the verb, which is modified by the prepositional phrase, and the object of the preposition is modified by a genitive.

Vocabulary

ἀγαπάω, *love*

πατήρ, πατρός, ὁ, *father* [patriarchy, note ἀρχή]

χείρ, χειρός, ἡ, *hand* [chiropractor, note πράκτωρ, *doer, one who accomplishes*]

ἀνοίγω [ἀνεῳγ-], *open*

ἀρχή, ἥς, ἡ, *beginning; ruler* [archaic; monarchy, note μόνος, *alone, only*]

μητήρ, μητρός, ἡ, *mother* [matriarchy, note ἀρχή]

σημεῖον, ου, τό, *sign* [semantics]

- χείρ has the unusual stem ει, but its forms follow the 3D pattern for stems that end in ρ (§3.25).

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀγαπάω	ἀγαπήσω	ἥγαπτσα	ἥγαπτκα	ἥγάπτμαι	ἥγαπήθην
ἀνοίγω	ἀνοίξω	ἥνοιξα	ἀνέῳγα	ἀνέῳγμαι	ἀνεῳχθην

- The third principal part of ἀνοίγω also shows up as ἀνέῳξα and ἠνέῳξα, but ἠνοιξα is more common in the New Testament so just focus on that for now. Interestingly, both options occur in one passage in John 9, ἠνέῳξεν in verse 17 and ἠνοιξεν in verse 21.
- The 4th principal part of ἀνοίγω lacks a κ tense-sign. If you know its alternate stem ἀνεῳγ- you should be able at least to recognize it as a form of ἀνοίγω so you can look it up in a principal parts list or lexicon.

Morphology

- Learn to recognize forms of 3D nouns, pattern 3 (§3.25).
- Learn to recognize forms of α contract verbs in the present active and middle/passive (§§4.12-13).

#####

i “And has given everything/all things into his hand.”

j “The Father loves the Son and has given everything into his hand.”

Topics Listed in Relation to the Sentence

ὅ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

The noun *πατήρ* follows 3D pattern 3 for stems ending in ρ or ν (§3.25). Learn to recognize these forms.

The verb ἀγαπᾷ is from ἀγαπάω, an α contract verb. Learn to recognize the forms of the present indicative active and middle/passive of α contract verbs (§§4.12-13).

Like *πατήρ*, the noun *χειρί* (<*χείρ*) also follows the paradigm of 3D pattern 3 since its stem ends in *ρ* (§3.25). Its stem is unusual since these words usually end in *ηρ* or *ωρ*, but the endings are all clear.

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New Topics in John 3:36

Morphology

- Elision (§1.10).
 - Two-termination adjectives and agreement (§3.14).
 - Vowel contraction (§§3.28; 4.11).

Syntax

- The dative for the complement of some verbs (§5.72).

³⁶ ὁ πιστεύων εἰς τὸν οὐίον ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ οὐίῳ οὐκ ὄψεται ζωῆν, ἀλλ’ ἡ ὄργη τοῦ Θεοῦ μένει ἐπ’ αὐτόν.

ὁ πιστεύων – Once again we see an article with a nominative participle (§§5.183-85).⁷⁷ Parsing: πιστεύων – pres.-ptc.-act.-masc.-nom.-sg. < πιστεύω, believe, trust. Translate ὁ πιστεύον.^a

εἰς τὸν υἱόν – The preposition *εἰς*, *into, in, to, for* always takes an accusative and commonly has the idea of entrance or motion towards a goal. John frequently uses *πιστεύω* + *εἰς* to refer to believing in Jesus—not just believing things about him, but orienting one’s life towards him, entrusting one’s life to him. In English “the one who believes into the Son” does not work, so we use “in.” Translate, ὁ *πιστεύων εἰς τὸν υἱόν*.^b

#####

a “The one who believes,” “he who believes.” Since this participle serves as a noun we could use the English noun, “the believer.”

b “The one believing in the Son.”

⁷⁷ If you are unclear on this construction review the discussion of ὁ ἐργόμενος in verse 31, ὁ λάβων in verse 33, and/or οἱ πενθοῦντες in Matthew 5:4.

This cluster is our subject.

ἔχει ζωὴν αἰώνιον Parse ἔχει^c and ζωὴν.^d

αἰώνιον does not look like it has the same gender as ζωὴν, but recall that some adjectives are two termination, with one set of forms doing duty for both masculine and feminine and the other for neuter. Review §3.14 and locate the possible parsings of αἰώνιον. Since this adjective is modifying ζωὴν it must agree with it and that nails down the correct parsing. Parse αἰώνιον.^e

Translate the first clause, ὁ πιστεύων εἰς τὸν νίδην ἔχει ζωὴν αἰώνιον.^f

ὁ δὲ ἀπειθῶν τῷ νίδῃ – Let's start the study of this cluster with δέ, *and, but, now* (as transition marker). Recall that this is a postpositive coordinating conjunction that can signal addition, contrast, or transition, among other things (§5.247 n. 271, p. 350; Matt 5:4, p. 51). Since it is postpositive it is breaking into the cluster ὁ ἀπειθῶν, which is yet another nominative article and participle cluster. Lexical entry: ἀπειθέω, *disobey*.

Notice the ε stem ending on the lexical form ἀπειθέω. In this case the ε contracts with the ω of the participle ending ον to produce ών. You've learned several forms of contraction and the time has come to become familiar with the basic forms which remain. The goal is not so much to memorize this list as it is to recognize these contractions in the various paradigms to help make connection with the core patterns and thus parse particular forms. Read §4.11 and locate the form of contraction used in ἀπειθῶν in the chart.

Parse νιδῆς.^g

ἀπειθέω can take a dative for its complement, instead of an accusative for a direct object. Read §5.72.

Translate ὁ ἀπειθῶν τῷ νιδῷ.^h

This cluster is our subject.

οὐκ ὄψεται ζωὴν – Recall that οὐ, *no, not*, becomes οὐκ when the word that follows begins with a vowel with a smooth breathing mark. Similarly, when the following word begins with a vowel with a rough breathing οὐ adds χ → οὐχ. Parse ὄψεται (Matt 5:8).ⁱ

We sorted out ζωὴν in the previous clause so translate, οὐκ ὄψεται ζωὴν.^j

Now add the subject of this verb and translate, ὁ δὲ ἀπειθῶν τῷ νιδῷ οὐκ ὄψεται ζωὴν.^k

#####

c Pres.-ind.-act.-3-sg. < ἔχω, *have, hold* (§4.3).

d Fem.-acc.-sg. < ζωή, ής, ḥ, *life* (§3.7).

e Fem.-acc.-sg. < αἰώνιος, ον, *eternal*.

f “The one believing in the Son has eternal life.”

g Masc.-dat.-sg. < νιός, οῦ, ὁ, *son* (§3.3).

h “The one disobeying the Son,” “he who disobeys the Son.”

i Fut.-ind.-mp1-3-sg. < ὄράω, *see*.

j “He/She/It will not see life.”

k “But the one who disobeys the Son will not see life.”

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Note that the flow of thought from the previous clause to this one indicates δέ signals contrast, “but.”

ἀλλ’ ή ὄργη τοῦ θεοῦ – ἀλλ’ is the sentence/clause connector ἀλλά, *but, yet, rather*, with the final vowel dropped because the next word begins with a vowel (read §1.10). This is a coordinating connector that usually signals some form of contrast.⁷⁸

Parse ὄργη.¹

Translate ἀλλ’ ή ὄργη τοῦ θεοῦ.^m

This is our subject.

μένει ἐπ’ αὐτόν. Parse μένει.ⁿ

ἐπ’ is the preposition ἐπί with the final vowel dropped (elided) because the next word begins with a vowel. ἐπί has a large range of meanings, though most of them are more or less similar to *on, over*. It takes objects in the genitive, dative, or accusative. Which case does its object use here?^o

Translate μένει ἐπ’ αὐτόν.^p

Now add the subject of this clause and translate, ἀλλ’ ή ὄργη τοῦ θεοῦ μένει ἐπ’ αὐτόν.^q

Adventures in Exegesis

In this verse we have many verbs in the present tense-form, most of which are progressive in *Aktionsart* for action that is ongoing (§5.98). In John’s Gospel faith is not something one accepts at a certain point and that is all there is to it. It is very striking that the noun *faith* (*πίστις, εως, ή*, a 3D form you’ll learn later) is never used in John’s Gospel, only the verb *πιστεύω*. Faith is not a “thing” one can have, but a dynamic response of openness towards God, acceptance of what he offers, and trust in the one whom he sent. We see the disciples putting their faith in Jesus in the face of each new revelation, beginning in Cana (John 2:11) on through to the greatest test of their faith at the cross (John 16:30-31).

This dynamic continuation is reflected in the present tense-forms in our passage with their durative aspect. Thus, this on-going openness, acceptance, and trust on the part of the one believing (ο πιστεύων) enables the on-going possession (ἔχει) of eternal life. Since ᔁχω here has a stative idea (§2.2c), the picture is of an on-going state (customary *Aktionsart*, §5.100, Matt 5:12, Ad., p. 86-87). The alternative is disobedience and the on-going experience of the anger of God remaining (μένει) upon one, that is, God’s disposition against all that is contrary to him and thus contrary to life itself. μένω is also stative, so the picture is again of an on-going state (customary *Aktionsart*). This is the state we all live in until we pass into eternal life through believing in the Son, in whom is life. So as long as one continues in disobedience (ο ἀπειθῶν) that person will not see life, since that very response is the opposite of God’s form of life. It’s good news that one can move from being ο ἀπειθῶν to being ο πιστεύων.

#####

1 Fem.-nom.-sg. < ὄργη, ῥιζή, ή, *anger, indignation, wrath* (§3.7).

m “But rather the anger of God.”

n Pres.-ind.-act.-3-sg. < μένω, *stay, remain* (§4.3).

o αὐτόν is accusative.

p “He/She/It remains on him.”

q “But rather the anger of God remains on him.”

John 3:36

⁷⁸ ἀλλά is from the neut.-pl. of ἄλλος, η, ο, *other, another*, “used adverbially, with changed accent; hence prop.[erly] otherwise, on the other hand.” Abbott-Smith, 21.

John 3:36

Finally, translate the whole sentence, ὁ πιστεύων εἰς τὸν νιὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ νιῷ οὐκ ὄψεται ζωῆν, ἀλλ’ ἡ ὄργη τοῦ θεοῦ μένει ἐπ’ αὐτόν.^r

Read the verse aloud several times.

Map

Level 3

36 ὁ πιστεύων ...¹ ἔχει ζωὴν ...²
¹εἰς τὸν νίδον ²αἰώνιον

ό δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν,

¹τοῦ θεοῦ ²ἐπ' αὐτόν.

In the first clause notice the two modifiers are moved and their original location indicated by ellipses. In this case they are numbered to clarify the connections.

Our second clause is simply subject – verb (negated) – object, but the subject is a participle that has its own complement.

In the third clause the two modifiers are moved, and the verb *μένει* has also been moved to the right to make things less cluttered. Since *ἐπ'* αὐτόν follows *μένει* in the original word order the ellipsis is not necessary, but helps clarify the original position of *ἐπ'* αὐτόν.

Since the second and third clauses are separated by a comma a blank line does not need to be inserted. However, doing so helps distinguish the two clauses and avoids the impression that the items in clause three are modifying items in clause two. The guidelines for mapping should be adjusted to the particular needs of a given sentence or paragraph.

Vocabulary

αἰώνιος, ov, *eternal* [eon]

ἀπειθέω, *disobey*, w. dat.

εἰς, w. acc. *into, in, to, for*

ἐπί, w. gen. *on, over, when*, w. dat. *on, over, because (of)*, w. acc. *over, to, against*

ἔχω [σχ-], *have, hold*

ζωή, ης, ἡ, *life* [zoo]

μένω, *stay, remain* [remain]

ὀργή, ῥιζ, ῥι, *anger, indignation, wrath*

-

ἐκβάλλω [βαλ-, βλ-], *throw out, send out* [ἐκ + βάλλω, *out of, from*]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀπειθέω		ἡπειθησα			
ἐκβάλλω	ἐκβαλῶ	[ἔξέβαλον]	ἐκβέβληκα	ἐκβέβλημαι	ἔξεβλήθην
ἔχω	ἔξω	ἔσχον	ἔσχηκα		
μένω	μενῶ	ἔμεινα	μεμένηκα		

####

r “The one who believes in the Son has eternal life, but the one who disobeys the Son will not see life, but rather the anger of God remains upon him/her.”

- The forms of ἐκβάλλω follow those of βάλλω that you have already learned.
- Note the rough breathing on the 2nd principal part of ἔχω, and its second aorist 3rd principal part.

Morphology

- Words ending in a vowel may drop the vowel when followed by a word beginning with a vowel. An apostrophe marks the elided (dropped) vowel (§1.10).
- The single form for both masculine and feminine in a two-termination adjective can obscure agreement when modifying a feminine noun since the form will look like a masculine (§3.14).
- Fill in the forms of vowel contraction you have not already learned (§§3.28; 4.11).

Syntax

- The dative serves as the complement with some verbs (§5.72).

Topics Listed in Relation to the Sentence

ὁ πιστεύων εἰς τὸν οὐρανὸν ἔχει ζωὴν αἰώνιον·

[The adjective αἰώνιος, ov is two termination (§3.14). Here we see an example of the potential confusion when it modifies a feminine noun.]

ὁ δὲ ἀπειθῶν τῷ οὐρανῷ οὐκ ὄψεται ζωῆν,

This participle is from the contract verb ἀπειθέω. You have learned several forms of contraction so now you should fill in the remaining forms listed in §4.11 (also §3.28).

[Recall that some verbs use a dative for their complement instead of an accusative direct object, including πιστεύω and ἀκολουθέω in addition to ἀπειθέω (§5.72). Other verbs, like προσκυνέω, may use either a dative or an accusative, while yet others, like ἀκούω, may use either a genitive or an accusative.]

ἀλλ' ἡ ὄργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

An apostrophe marks an elided (dropped) vowel (§1.10), here ἀλλ' from ἀλλά.

Here is another example of elision, ἐπ' from ἐπί.

Finally, read the whole passage aloud a few times.

³¹ Οἱ ἄνωθεν ἐρχόμενοι ἐπάνω πάντων ἐστίν. οἱ ὧν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ· οἱ ἐκ τοῦ οὐρανοῦ ἐρχόμενοι ἐπάνω πάντων ἐστίν· οἱ ἑώρακεν καὶ ἥκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³³ οἱ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι οἱ θεός ἀληθής ἐστιν. ³⁴ ὃν γὰρ ἀπέστειλεν οἱ θεός τὰ ρήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. ³⁵ οἱ πατὴρ ἀγαπᾷ τὸν οὐρανὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ³⁶ οἱ πιστεύων εἰς τὸν οὐρανὸν ἔχει ζωὴν αἰώνιον· οἱ δὲ ἀπειθῶν τῷ οὐρανῷ οὐκ ὄψεται ζωῆν, ἀλλ' ἡ ὄργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.



Passage 3 – 1 John 4:7-12

Introduction to the Passage

In 1 John the author is helping his readers understand and respond to a form of false teaching in their midst. The false teachers have a wrong view of Christ and a wrong view of the life of discipleship, but their views sound very close to the truth John has taught. They affirm Jesus is the Son of God, but they add that his divinity left him just as he died. So the basic Christological point in 1 John is the *essential* identity of Jesus as the Messiah, the Son of God, *especially* in his death (1 John 5:6). This point is fundamental to all of John’s thought. For God is love (1 John 4:8, 16) and love involves the laying down of one’s life (1 John 3:16). So if Jesus did not die as Messiah, the Son of God, then God has not been revealed. Despite what sounds like high views of God and Jesus, these false teachers actually do not serve God, but rather idols (1 John 5:21).

Their error in discipleship is their claim to sinlessness, to which John is alluding in 1 John 1:8, 10. Again, this could be confusing to John’s readers, since John himself speaks of sinlessness (1 John 3:6, 9). But the false view claims a sinlessness apart from God, Christ, and the atoning death. According to the false teachers, not only did Messiah, the Son of God, not die, there was no need for him to do so. John describes these folks as very individualistic, elitist, and lacking in love. In contrast, the sinlessness which John promotes includes a love of the brothers and sisters, that is, remaining in the community, which is itself the realm of life and light and love. Being part of this community, however, does not mean they have no moral failings (1 John 1:8, 10), even though they are to strive not to have (1 John 2:1; 3:3). So true sinlessness requires abiding with Christ in the fellowship of the Christian community, walking as Christ walked (1 John 2:6), and the on-going confession of sin so we may be forgiven and cleansed from all unrighteousness (1 John 1:7, 9).

These two themes of Christology and discipleship are interwoven throughout 1 John. For example, the passage just before ours, 1 John 4:1-6, is about Christology, and then our passage follows with a section on discipleship as a life of love that is grounded in God himself, who is love.⁷⁹

New Topics in 1 John 4:7

Morphology

- The perfect indicative middle/passive (§§4.33-34).

Syntax

- The hortatory subjunctive (§5.140).

⁷ Αγαπητοί, ἀγαπῶμεν ἄλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἔστιν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

Αγαπητοί – You expect this word to be a nominative, but what other case can this ending represent according to the discussion in §3.1d?^a

#####
a Vocative.

⁷⁹ The key motifs in John’s thought can be organized around his great statements that God is light (1 John 1:5) and God is love (1 John 4:8, 16). See Rod Whitacre, “John and Theology.” *Trinity Journal for Theology and Ministry*, 4 no. 1 (Spring 2010): 12–22. <https://whitacregreek.com/theology-and-john/>.

1 John 4:7

Occasionally the vocative will have its own form in the singular, as you know from learning the vocative ending ε for the 2D masc.-sg. But in the plural there are virtually no distinct vocative endings, as you can see in the nominal paradigms. The comma after ἀγαπητοί is a good sign that it is not a nominative, since a nominative is usually a part of the core of a clause and therefore not separated off with a comma.

Parse ἀγαπητοί.^b

There are no nouns in agreement with this adjective so it steps up and is the noun, as we have seen before. Note that it does so here even though it does not have an article with it. How might you translate this word, given its meaning, case, and the fact that it functions as a noun?^c

What is the voice, person, and number of ἀγαπῶμεν.^d

Which two moods might ἀγαπῶμεν represent?^e

From your knowledge of the α contract paradigms (§4.12) and the signs of the active subjunctive (§§2.21b; 4.77-78) you know this form can be either an indicative or a subjunctive.

Which sign of the subjunctive is found in this verb?^f

We need to sort out whether ἀγαπῶμεν is an indicative or a subjunctive by clues in the context. If it is indicative John would be saying “we are loving.” If it is a subjunctive we look for signals such as certain conjunctions that take the subjunctive, like ὅταν, but here there are no such clues. The key is its first person ending. When there are no signs for other uses of the subjunctive, a first person form indicates the hortatory use of a subjunctive. (Part of the fun of studying Greek is learning grammatical terms you can use to amaze your friends.) Study §5.140.

Since 1 John is full of encouragement and exhortations to love one another this is probably a hortatory subjunctive, encouraging or exhorting them to love, rather than an indicative saying that they are doing so.

Translate ἀγαπῶμεν.^g

ἀλλήλους – Give the gender, case, and number of ἀλλήλους based on the ending (§3.1).^h

The lexical entry is ἀλλήλων, *one another, each other*. This word is listed in the genitive instead of nominative because it never occurs in the nominative due to its meaning. “One another” will not be the subject of a sentence. Its lexical form is plural because it is a reciprocal pronoun, that is, it refers to two or more people who are involved in the same action or event. Does the most common function of this case work here (§§2.27a; 5.75)?ⁱ

#####

b Masc.-voc.-pl. < ἀγαπητός, ή, óv, *beloved, dear*.

c “Beloved,” “beloved ones,” “dear ones.” Several English translations go with “dear friends.”

d Act.-1-pl. < ἀγαπάω, *love*.

e Indicative or subjunctive.

f Lengthened linking vowel, ω.

g “Let us love.”

h Masc.-acc.-pl.

i Yes, it is the most common way, a direct object of ἀγαπῶμεν.

1 John 4:7

Translate ἀγαπητοί, ἀγαπῶμεν ἀλλήλους.^j

ὅτι – The comma after ἀλλήλους and the conjunction ὅτι signal the start of a new clause. Once we see what this new clause contains we can figure out the particular use of ὅτι here.

Parse ἀγάπη.^k

Which use do you expect for this case?^l

ἐκ τοῦ θεοῦ – Translate this prepositional phrase.^m

ἔστιν – You have learned that this equative verb normally uses a nominative for both its subject and its complement. Here our only nominative, ή ἀγάπη, is the subject, but we don't have another nominative for our subject complement. Instead we have a prepositional phrase (§5.27b, John 3:31a, p. 9) giving us a characteristic of love, namely, that it is sourced in God.

We now have enough of our clause to figure out the use of ὅτι. Try each of the possible meanings you learned for ὅτι then translate using the option you think fits best, ὅτι ή ἀγάπη ἐκ τοῦ θεοῦ ᔾστιν.ⁿ

καί – As you know, καί most often joins two items that are grammatically the same. Here it could be adding more detail to our ὅτι clause or it could be starting a new clause. We can't tell what it is doing until we see what follows.

Parse πᾶς.^o

ὁ ἀγαπῶν – You've learned that the most common use of an ον ending is for the gen.-pl., and the second most common use is for the masc.-nom.-sg. of some participles. The presence of the article ὁ and the fact that ἀγαπῶν is from ἀγαπάω indicates we have a participle. What does the ὁ tell us about how it will function here (§5.183)?^p

ἀγαπῶν – pres.-ptc.-act.-masc.-nom.-sg. < ἀγαπάω, *love*. Here this articular participle serves as a noun since there is no noun around for it to modify as an adjective. We have a verbal noun in English, “lover,” but that might not have the right connotations here! Since πᾶς has the same gender, case, and number as both the article and the participle, all three words form a cluster. Recall that πᾶς, πᾶσα, πᾶν takes the predicate position even though it functions as an attributive (§5.8).

Translate πᾶς ὁ ἀγαπῶν.^q

ἐκ τοῦ θεοῦ – Translate this prepositional phrase.^r

- #####
j “Beloved, let us love one another.”
k Fem.-nom.-sg. < ἀγαπή, ης, ή, *love* (§3.7).
l Nominative subject or subject complement.
m “(Out) of/from God.”
n The use of ὅτι for cause or reason makes good sense, “because love is of God.” ὅτι does not signal direct or indirect discourse since the verb of the main clause, ἀγαπῶμεν, does not expect a content clause.
o Masc.-nom.-sg. < πᾶς, πᾶσα, πᾶν, *each, every, any, all, (the) whole* (§3.37).
p Noun or adjective.
q “Everyone who loves,” “All who love.”
r “(Out) of/from God.”

1 John 4:7

We have to wait to see how this prepositional phrase is functioning in this new clause.

γεγέννηται – We have not yet met the exact paradigm for this verb, but go ahead and try parsing as much of it as you can on the basis of the various signals you have learned.^s

The lexical entry is *γεννάω*, *beget* (of a father), *bear* (of a mother). The reduplication should have pointed you to a perfect tense-form, and you can recognize the voice, person, and number signaled by *ται* from the core pattern you've learned (§4.1). Having learned the paradigms for α contract verbs in the present you now see one in the perfect. You've met the perfect middle/passive participle, so now study §§4.33-34 to become familiar with the signs of the perfect middle/passive indicative.

So our word is composed of these elements:

reduplication + stem + ending
γε γεννα ται and the α stem lengthens to η → γεγέννηται.

In this passage our form functions as a passive. How then do you translate *γεγέννηται* (§2.12b)?^t

Try translating *πᾶς ὁ ἀγαπῶν γεγέννηται*.^u

Now we can go back to *ἐκ τοῦ θεοῦ*. Prepositional phrases frequently modify verbs, but may also modify nouns and other substantives (§5.254c). So if *ἐκ τοῦ θεοῦ* is modifying *πᾶς ὁ ἀγαπῶν* how would you translate *πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ?*^v

If it modifies *γεγέννηται* how would you translate *ἐκ τοῦ θεοῦ γεγέννηται* (use English word order)?^w

In this case the context of the whole letter suggests that the prepositional phrase goes with the verb since it is used this way eight other times, including several that are unambiguous.⁸⁰

καὶ γινώσκει – Since *καί* is followed by a verb it is probably joining *γεγέννηται* and *γινώσκει*.

Parse *γινώσκει*.^x

Translate *καὶ γινώσκει*.^y

- #####
s Pf.-ind.-mp-3-sg. <*γεννάω*, *beget, bear*.
t “He/She/It has been begotten/born.”
u “Everyone who loves has been begotten/born.” Since biblical language for God is masculine “begotten” is appropriate, but this word is not common in modern English. “Born” is used in English for both the male and female roles in reproduction, and thus many translations use “born” here. Given the centrality and prominence of God as Father in John’s writings the NET Bible has the best solution: “everyone who loves has been fathered by God.”
v “Everyone who loves from God.”
w “Has been begotten/born of/from God.”
x Pres.-ind.-act.-3-sg. <*γινώσκω*, *know*.
y “And he/she/it knows.”

⁸⁰ For example, 1 John 3:9, *Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται*. “Everyone who has been fathered by God does not practice sin, because God’s seed resides in him, and thus he is not able to sin, because he has been fathered by God” (NET).

1 John 4:7

Parse θεόν.

Translate, καὶ γινώσκει τὸν θεόν.^{aa}

Try translating our final part of the second clause, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.^{bb}

Adventures in Exegesis

Let's pause and look more carefully at these two verbs. We know the perfect tense-form γεγέννηται has a resultative aspect (§5.87c). In an earlier Adventures in Exegesis (p. 72) we saw that in addition to its resultative aspect a perfect can have an emphasis on either the present state or the past action that brought about the present state (§5.115). Since in this context the present tense-form of both ἀγαπῶν and γνόσκει points to a focus on the present situation this participle probably does so as well. Its emphasis therefore is “intensive,” that is, focused on the present state. We also saw that the role of a perfect is to provide either a background detail or a detail that is relevant to the unfolding events (§5.116). Here γεγέννηται provides relevant information, since the context speaks of what flows from this birth.

Looking next at the present tense-form verb *γινώσκει* with its durative aspect (§5.87a) you might think its *Aktionsart* is progressive, for ongoing activity (§5.98). But this verb has a stative idea (§§2.2c; 5.89c1), that is, knowing is not an action but a state one is in. So the *Aktionsart* customary is better (§5.100, Matt 5:12, Ad., p. 86-87), that is, such knowing is their ongoing state.

Thus both verbs have a stative idea, γεγέννηται through its tense-form and γινώσκει through its meaning. The perfect γεγέννηται includes their entrance into the state and the present γινώσκει reflects that it is continuing.

Now translate the whole verse, Ἀγαπητοί, ἀγαπῶμεν ἄλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἔστιν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.^{cc}

Remember to read this sentence several times aloud.

Map

The first line has a verb with a built-in subject, and direct object, but also a vocative. You can place a vocative under the subject of a clause, lined up flush with it. Here the subject is not given as a separate word so the vocative would be lined up flush with the verb. But this arrangement can be cluttered, so simply leaving a vocative on the main line, or placing it on its own line (see below on v. 11) seem clearer, with the comma pointing to it as a vocative.

The second line has the conjunction, subject, verb, and subject complement. Usually prepositional phrases are placed under the word they modify, but here it stays on the main line since it is the subject complement with the equative verb ἐστίν.

####

z Masc.-acc.-sg. < θεός, οὐ, ὁ, *God, a god* (§3.1).

aa “And he/she/it knows God.”

bb “And everyone who loves has been begotten of God and knows God.”

cc “Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.”

1 John 4:7

The third line, beginning with καί, gives us the second part of the ὅτι clause. The καί can be flush with ὅτι or, as here, flush with the first word after ὅτι, making the conjunction stand out. The rest of the line has the subject, two verbs, and a direct object. I've moved πᾶς and ἐκ τοῦ θεοῦ under the words they modify, marked their original location with an ellipsis, and numbered them for clarity. The two verbs could be given their own lines and lined up flush with each other, if that seems clearer to you:

καὶ ...¹ ὁ ἀγαπῶν ...² γεγέννηται
 1πᾶς 2ἐκ το θεοῦ
 καὶ γινώσκει τὸν θεόν.

Vocabulary

ἀγάπη, ης, ἡ, *love* [compare ἀγαπάω]
ἀγαπητός, ἡ, ὁν, *beloved, dear* [compare ἀγαπάω]
ἄλλήλων, *one another, each other* [compare ἄλλος, *other, another*]
γεννάω, (of a man) *beget*, (of a woman) *bear* [genetic]
γινώσκω [*γνο-*, *γνω-*], *know, understand* [Gnosticism]

ἔσθιο [φαγ-], *eat* [sarcophagus, compare σάρξ, *flesh*]
Ιωάννης, ου, ό, *John*
νόμος, ου, ό, *law, principle* [Deuteronomy, note δεύτερος, α, ov, *second*]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
γεννάω	γεννήσω	ἐγέννησα	γεγέννηκα	γεγέννημαι	ἐγεννήθην
γινώσκω	γνώσομαι	[ἔγνω]ν	ἔγνωκα	ἔγνωσμαι	ἔγνώσθην
έσθιω	φάγομαι	[ἔφαγον]			

- We'll study the aorist form of γίνωσκω in the next verse. Reduplication in the 4th part of γινώσκω takes the form of an augment (§2.17b).
 - The forms of γεννάω are all regular, as is usually the case with contract verbs.

Morphology

- The forms of the perfect indicative middle/passive (§§4.33-34).

Syntax

- The sign for a hortatory subjunctive is a subjunctive in the first person with no signs in the context for some other particular use of the subjunctive. It expresses exhortation or encouragement, “let us ...,” “we must ...” (§5.140).

Topics Listed in Relation to the Sentence

Ἄγαπητοί, ἀγαπῶμεν ἄλληλους, ὅτι η ἀγάπη ἐκ τοῦ θεοῦ ἐστιν,

[In the plural the same form is usually used for both the nominative and the vocative (§3.1d). Context indicates this is a vocative. Also, vocatives are often set off by commas.]

[This is an example of an adjective used as a noun even though it is anarthrous.]

[Here we have an example of an α contract verb that could be either indicative or subjunctive. Context determines which it is.]

This is an example of the hortatory subjunctive which expresses an exhortation or encouragement, “let us...,” “we must...” (§5.140). When a subjunctive is in the first person it is probably hortatory unless there are signals for another use, such as words like *ötav* that take a subjunctive.

καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

The construction $\pi\alpha\zeta$ with an articular participle is very common. In the singular it has the sense, “everyone who...,” in the plural, “all who....”

Learn to recognize the forms of the perfect indicative middle/passive tense-form (§§4.33-34).

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John 4:8

New Topics in 1 John 4:8

Morphology

- Root aorists (§4.49).

Syntax

- The gnomic *Aktionsart* (§§5.103, 112, 129).

⁸ ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

ο μὴ ἀγαπῶν – ο ἀγαπῶν now has μή added. This is the word for *no, not* when the verb is not in the indicative, as here with this participle.

Translate ὁ μὴ ἀγαπῶν.^a

a “The one who does not love.”

1 John 4:8

οὐκ ἔγνω τὸν θεόν – Now our next verb is negated with οὐ since it is an indicative.

You have met the stem of ἔγνω, but the form is a bit unusual. Study §4.49.

So we have the parsing, ἔγνω – aor.-ind.-act.-3-sg. < γινώσκω, *know*.

Often the aorist indicative is used for the simple past tense (§2.12b), but not always, depending on the usage and context. Here the aorist expresses a general statement of a timeless truth, for which English uses a present. This gnomic *Aktionsart* was mentioned in one of the optional Adventures in Exegesis (p. 111), and now we have a clear example so you should learn it. Study §5.129 and then try translating ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν taking ἔγνω as having a gnomic *Aktionsart*.^b

This sense fits here because our subject, ὁ μὴ ἀγαπῶν, is not referring to a particular person or group, but rather it is generalized, referring to a certain sort of person.

ὅτι ὁ θεὸς ἀγάπη ἐστίν – You know all of these words and forms so translate this clause.^c

Translate the whole sentence. ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.^d

Remember to read this sentence several times.

Map

8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν,
 ὅτι ὁ θεὸς ἀγάπη ἐστίν.

Both clauses have only core elements so nothing needs to be moved. Since the **ὅτι** clause is subordinate to the main clause it is placed under it, anchored to the verb.

Vocabulary

μή, *no, not*

ἀναβαίνω [βα-, βη-], *come up, go up* [ἀνά, *up* + βαίνω, *come, go*]

ἢ, *or, than*

καταβαίνω [βα-, βη-], *come down, go down* [κατά, *down* + βαίνω, *come, go*]

λαός, οὐ, ὁ, *people* [*laity*]

προσέρχομαι [έλευ-, έλθ-], *come to/towards, go to/towards* [πρός, *to, towards* + ἔρχομαι]

χρόνος, οὐ, ὁ, *time* [*chronology, note λόγος*]

- μή is usually used with non-indicative verbs.
- ἢ can be used in a pair: ἢ ... ἢ, *either ... or*.

#####

a “The one who does not love.”

b “The one who does not love does not know God.”

c “Because God is love.” The main clause does not have a verb that expects content, so **ὅτι** signals cause or reason.

d “The one who does not love does not know God, because God is love.”

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀναβαίνω	ἀναβήσομαι	ἀνέβην	ἀναβέβηκα		
καταβαίνω	καταβήσω	κατέβην	καταβέβηκα		
προσέρχομαι	προσελεύσομαι	[προσῆλθον]	προσελήλυθα		

- The second aorist form *προσῆλθον* is in brackets since you have not yet learned its paradigm. But you see that its stem is the same alternate form found in other parts using *έρχομαι*, namely, *έλθω*. Since the principal part is in the aorist indicative it has an augment, so this stem shows up as *ηλθ*.
- The forms of *ἀναβαίνω* and *καταβαίνω* follow the patterns you have learned, making use of alternate stems. We will meet the alternate stem *βα* in non-indicative forms. Note that these verbs have root aorist forms like *γινώσκω*, as you saw in §4.49.

Morphology

- The paradigms for the root aorists (§4.49).

Syntax

- The gnomic *Aktionsart* is used to express a general truth like a proverb or a statement of what generally happens (§5.129). It is translated with a present in English. The present (§5.103) and future (§5.112) are also used in this way.

Topics Listed in Relation to the Sentence

ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἔστιν.

Learn to recognize the forms of the three root aorists listed in §4.49.

The gnomic *Aktionsart* is used to express a general truth like a proverb or a statement of what generally happens (§5.129). It is translated with a present in English. The present tense-form (§5.103) and future tense-form (§5.112) are also used in this way.

**New Topics in 1 John 4:9***Morphology*

- The present indicative active and middle/passive of o contract verbs (§§4.12-13).
- The aorist indicative and subjunctive of contract verbs (§4.48, 52; app. 4.51).
- The aorist second middle/passive indicative (§§4.59-60).

Syntax

- The voice of the aorist second middle/passive (§§2.6-7; 5.94)
- ἵνα for purpose and result (§§5.137-38).
- ὅτι in apposition to οὗτος, αὕτη, τοῦτο (§5.228).

1 John 4:9

⁹ ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν νιὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.

Parse τούτῳ.^a

Translate ἐν τούτῳ.^b

This prepositional phrase modifies the verb that follows.

ἐφανερώθη – Compare this form with the signs in §2.18 and the patterns in §2.20. Which signs do you see and which tense-form do they signal?^c

You've already been learning the 6th principal parts of verbs in relation to the future second middle/passive, even though the form is listed in its aorist second middle/passive form. Now you come to the aorist second middle/passive itself. One of the strange things about the aorist second middle/passive is that it uses active endings! Fortunately, these endings are the ones you've already learned for the secondary active tense-forms. Study §§4.59-60 then parse ἐφανερώθη.^d

The aorist second middle/passive is often used as a passive, but not infrequently as a middle. Review §§2.6-7 and read §5.94. This aorist would be translated something like “was revealed” or “was made observable.”

Since this is our first o contract verb you should look over §§4.12-13 to see how o contract verbs work in the present indicative. Note especially the places the contraction may make the form difficult to recognize and parse. Probably the main thing to pay attention to is the form οι in the act.-2-sg. and mp-2-sg.

ἡ ἀγάπη τοῦ θεοῦ – You have already seen these words and forms so translate this subject cluster.^e

Adventures in Exegesis

Here we have a genitive modifying ἡ ἀγάπη, a verbal noun. In an earlier Adventures in Exegesis section (p. 42-43) you saw that such a genitive may refer to the subject of the action implied in the verbal noun or its object (§5.38). So “the love of God” could refer to love which God has—he's the subject doing the loving. Or “the love of God” could refer to love that someone has for God. As you see, English has this same ambiguity. Here this genitive is clearly subjectival since the whole sentence is about the love God has and its manifestation in his sending his Son.

ἐν ἡμῖν – Now we have another prepositional phrase modifying the same verb. What is the case and number of ἡμῖν (§3.47)?^f

This pronoun is in the dative because ἐν always takes the dative. Here ἐν has a local sense, *in*, not instrumental, *by*.

#####
a Masc./neut.-dat.-sg. < οὗτος, αὕτη, τοῦτο, *this, these* (app. 4.20).

b “In/by this.”

c The ε augment on the front together with a θη tense-form sign point to an aorist second middle/passive.

d Aor.-ind.-mp2-3-sg. < φανερόω, *reveal, make observable*.

e “The love of God.”

f Dat.-pl.

1 John 4:9

Translate this first clause, ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν.^g

Bonus Coverage

While ἐν with ἡμῖν is local, not instrumental, its specific reference is not clear. John could be saying the love is within us, or that it is among us as a community. Both of these are important themes in this letter and they are related to each other. So perhaps we should see a general reference here that includes both ideas, though it is difficult to express both ideas in a translation.

ὅτι – Now we have an example of **ὅτι** used for a content clause, *that*, providing the content of **τούτῳ** in the first clause. Read §5.228. Notice how this use has similarities to the use of the relative clause in John 3:32 (p. 108).

τὸν νιὸν αὐτοῦ τὸν μονογενῆ – You can recognize **τὸν νιὸν** as an accusative direct object (§5.75) and that **αὐτοῦ**, a third person pronoun (§3.48), is a genitive modifier (§5.253). You also see the repeated definite article that points to the second attributive position (§5.4b). But it looks like **μονογενῆ** is not in agreement with **τὸν**.

In fact **μονογενῆ** is indeed a masc.-acc.-sg. form, but it is a 3D adjective that follows one of the most complicated paradigms we need to learn. Its paradigm uses the regular 3D endings you have learned, but they undergo changes due to contraction. The stem on **μονογενῆ** is **μονογενε-**. When the common 3D masc./fem.-acc.-sg. ending **α** is added, the **ε** stem ending contracts with the **α** to produce the **η**, as you have learned (§4.11).

μονογενε + **α** = **μονογενῆ** < **μονογενῆς**, *éç, only, unique.*

We'll wait until later to sort out the other details in this paradigm. Notice how once again the article helps identify a tricky form—once you figure out that this article and noun do in fact go together!

This five word cluster is our direct object. Translate, **τὸν νιὸν αὐτοῦ τὸν μονογενῆ**.^h

Bonus Coverage

μονογενῆς, *éç* is an important word for John. Of the nine times it is used in the New Testament, five are in John (John 1:14, 18; 3:16, 18). He emphasizes that Jesus is God's only son, and thus unique. Indeed, in John believers are always referred to as "children" (**τέκνον**, **οὐ**, **τό**), never "sons" or "daughters."

The King James translation of John 1:14 has, "and we beheld his glory, the glory as of the only begotten of the Father." As it happens, however, "only begotten" is not how this word is used. Its actual usage is reflected in its etymology. It is not from **μόνος** and **γεννητός**, *begotten*, which in turn is from **γέννω**, *beget, bear*. Rather, **μονογενῆς** is formed from **μόνος**, *only*, and **γένος**, **οὐς**, **τό**, *kind*. Thus *only, unique* fits with the idea of the only one of its kind.

Furthermore, while the verb **γέννω** is used frequently of God's fathering of believers, it is not used of his fathering of Jesus except possibly in one very ambiguous reference (1 John 5:18). Nevertheless, the centrality of the Father/Son language in John's writings for God and Jesus seems to suggest some relation between them analogous to begetting, but in a form that far transcends our understanding. "John does not lift the veil of mystery that lies over the eternal begetting, for he aims to awaken faith rather than give systematic knowledge. Yet eternal begetting is an implication of *monogenēs* in its distinctive application to Jesus."⁸¹

#####

g "By this the love of God was made observable among us."

h "His only/unique Son."

⁸¹ F. Büchsel in Gerhard Kittel and Gerhard Friedrich, eds, *Theological Dictionary of the New Testament, Abridged in One Volume*, Geoffrey W. Bromiley, tran. (Grand Rapids: Eerdmans, 1985), 607.

1 John 4:9

ἀπέσταλκεν – In John 3:34 we met the aorist form of this compound verb, ἀπέστειλεν. Review that discussion along with §§4.26-28 if necessary then parse ἀπέσταλκεν.ⁱ

ὁ Θεός – Now add this subject to the direct object we have already looked at and translate, τὸν νιὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεός.^j

εἰς τὸν κόσμον – Parse κόσμον.^k

This prepositional phrase is also part of the ὅτι clause, modifying the verb. You've learned that εἰς takes an accusative, so translate εἰς τὸν κόσμον.^l

Now translate the whole clause, ὅτι τὸν νιὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεός εἰς τὸν κόσμον.^m

Adventures in Exegesis

As we saw in an earlier Adventures in Exegesis (p. 72), when you pause over a perfect tense-form begin with whether it seems to be intensive or extensive, that is, whether it is more focused on the present state or the event that produced the state, keeping in mind it may not have a particular emphasis (§5.115). Here it seems extensive, focusing on the sending that took place in the past.

Then consider whether the role of the perfect is to provide mere background information or to provide information about an effect that is relevant for the ongoing discussion or action (§5.116). Here the information is a relevant effect since the next clause speaks of the purpose of the sending.

ἴνα ζήσωμεν δι’ αὐτοῦ – The conjunction **ἴνα** introduces a new clause. Often a **ἴνα** clause provides the purpose (*so that*) or the result (*with the result that*) of the action of the main clause. Review §5.136 and study §§5.137-38. We have to see what both the main clause and the **ἴνα** clause say before we can figure out whether this clause signals purpose or result.

ἴνα most often takes a subjunctive, though occasionally the future indicative. Which mood is **ζήσωμεν** and how do you know?ⁿ

Since this is a subjunctive, what does the tense-form sign σ in conjunction with this linking vowel signify in terms of tense-form?^o

So **ζήσωμεν** is an aorist subjunctive, with a σ as the tense-form sign of the aorist as usual. It is from **ζάω**, *live*, and the η before the σ looks like a contract vowel has been lengthened before a tense-form sign, as you have already seen in the future and the perfect (§§4.17, 30). This is our first example of this lengthening in an aorist contract verb so look over §§4.48, 52 for the aorist indicative and then look over the paradigms in app. 4.51 for the subjunctives of contract verbs. Notice that these paradigms for both the indicative and the subjunctive simply apply features you have already learned.

-
- i Pf.-ind.-act.-3-sg. < ἀποστέλλω, *send*.
 - j “God has sent his unique Son.”
 - k Masc.-acc.-sg. < κόσμος, οὐ, ὁ, *world* (§3.1).
 - l “Into the world.”
 - m “That God has sent his unique Son into the world.”
 - n Subjunctive, seen by the lengthened linking vowel, ω.
 - o It is the sign of an aorist subjunctive (§4.77d).

1 John 4:9

Lexicons often list this verb as ζάω, but BDAG and *CGEL* note it is really ζῶ. There is a complex development behind this word that need not concern us, but since lexicons vary I will cite it as ζῶ/ζάω. What, then, is the full parsing of ζήσωμεν.⁹

δι' is the preposition διά with the final vowel dropped because the following word begins with a vowel (§1.10). With a genitive object διά often refers to movement through space or time, *through*, *throughout*, or to an agent or instrument, *through*, *by*. Since the genitive object αὐτοῦ refers to a person we have a reference here to the agent through which the action of the verb is accomplished.

Translate our final clause, *ἴνα ζήσωμεν δι' αὐτοῦ*.⁹

Now put the whole sentence together and translate, ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν νιὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.^r

Now that you see the content of both the main clause and the *īva* clause, do you think this *īva* clause signals purpose or result?

Remember to read this sentence several times.

Map

I've placed ἐν τούτῳ below the other two modifiers in the first clause so the ὅτι clause can be lined up flush with it. Lining up items flush signals either a coordinate construction or, as here, apposition.

Vocabulary

διά, w. gen. *through, throughout*, w. acc. *because of* [diameter, note μέτρον]

ζάω/ζῶ, *live* [compare ζωή]

iva, that, in order that, with the result that

κόσμος, ου, ὁ, *world* [cosmos]

μονογενής, ἐς, *only, unique* [μόνος, *only* + γένος, *kind*]

φανερόω, *reveal, make observable* [diaphanous, note διά]

1

γλῶσσα, ης, ḥ, *tongue, language* [glossolalia, note λαλέω]
κρίνω, *judge, condemn* [critic, by way of κριτής, *judge*]

#include <sys/types.h>
#include <sys/conf.h>

p Aor.-subjn.-act.-1-pl. < ζῶ/ζάω, *live*. You may cite it as either ζῶ or ζάω.

q "So that/with the result that we might live through him."

“By this the love of God was made observable among us, (namely) that God has sent his unique Son into the world, that we might live through him.”

s The context is talking about God's love so purpose fits better. Purpose includes the idea of God's intention in sending his Son, not just what happened to happen as a result of his sending him.

1 John 4:9

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ζάω	ζήσω	ἔζησα	ἔζηκα		
κρίνω	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
φανερόω	φανερώσω	ἔφανέρωσα	πεφανέρωκα	πεφανέρωμαι	ἐφανερώθην

- Notice in κρίνω that the liquid stem ν drops in parts 4-6 (§4.70a).

Morphology

- The present indicative of o contract verbs have a distinctive form οι in the act.-2-sg. and mp-2-sg. (§§4.12-13)
- The forms of the aorist indicative and subjunctive of contract verbs (§4.48, 52; app. 4.51). The vowel on the stem ending lengthens **before** the tense-form sign σ. Do not confuse this with the lengthened linking vowel **after** the tense-form sign that signals a subjunctive.
- The forms of the aorist second middle/passive indicative (§§4.59-60). Note the augment in the indicative and also the tense-form sign θη (§2.18).

Syntax

- The aorist second middle/passive often functions with a passive sense, but not infrequently with a middle sense, in which case it is translated as an active (§§2.6-7; 5.94).
- A ἵνα clause may express the purpose or result of the action of the main clause (§§5.137-38).
- A ὅτι clause may be in apposition to a form of οὗτος, αὕτη, τοῦτο, explaining its content (§5.228).

Topics Listed in Relation to the Sentence

1 John 4:9

ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν,

The aorist mp2 often functions with a passive sense, but not infrequently with a middle sense, in which case it is translated as an active (§§2.6-7; 5.94). Learn to recognize the forms of the aorist mp2 indicative (§§4.59-60).

φανερόω is an o contract verb. Learn the present indicative forms of such verbs, noting the distinctive οι in the act.-2-sg. and mp-2-sg. forms (§§4.12-13).

ὅτι τὸν νιὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον,

Here ὅτι is in apposition to a form of οὗτος, αὕτη, τοῦτο, explaining its content (§5.228).

ἵνα ζήσωμεν δι' αὐτοῦ.

The conjunction ἵνα frequently introduces a purpose or result clause (§§5.137-38). Most often ἵνα is used with a subjunctive, though it may also be used with a future indicative.

Learn to recognize the forms of the aorist indicative and subjunctive of contract verbs (§§4.48, 52; app. 4.51).

New Topics in 1 John 4:10

Morphology

- ἔφη: impf./aor.-ind.-act.-3-sg. < φημί, *he/she/it said.*

Syntax

- Personal pronouns in the nominative as possibly emphatic (§§5.7b, 84a, 264a4).

¹⁰ ἐν τούτῳ ἔστιν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήκαμεν τὸν θεόν, ἀλλ’ ὅτι αὐτὸς ἡγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἵλασμὸν περὶ τῶν ἀμαρτιῶν ἡμῶν.

ἐν τούτῳ ἔστιν ἡ ἀγάπη – You have seen all of these words and constructions so translate this part of the sentence.^a

οὐχ ὅτι ἡμεῖς ἡγαπήκαμεν τὸν θεόν – Once again we have a ὅτι clause in apposition to a form of οὐτος, αὕτη, τοῦτο (§5.228), now introduced by the negative particle οὐ.

What is the case, number, and translation of ἡμεῖς (§3.47)?^b

The fact that a subject does not have to be stated because it is built into the verb means that when a nominative personal pronoun is used it is unnecessary and therefore often carries a bit of emphasis. See §§5.84a, 264a4. John, however, uses the nominative of personal pronouns quite frequently as part of his idiolect. Some scholars think this frequency means the force is blunted, but it seems instead that John simply has an emphatic style. In any case, at least in this verse there is emphasis, as we will see.

Parse ἡγαπήκαμεν (§4.30).^c

Translate ἡμεῖς ἡγαπήκαμεν τὸν θεόν.^d

ἀλλ’ ὅτι αὐτὸς ἡγάπησεν ἡμᾶς – The conjunction ἀλλά often signals a contrast and here it does so in an οὐ ... ἀλλά construction, “not this ... but that.”

Which use of αὐτός do we have here (§§5.7b, 264a4)?^e

Parse ἡγάπησεν (§4.48).^f

Translate, αὐτὸς ἡγάπησεν ἡμᾶς.^g

-
- a “In this is love.”
- b Nom.-pl., “we.”
- c Pf.-ind.-act.-1-pl. < ἀγαπάω, *love.*
- d “We (ourselves) have loved God.” I have “ourselves” in parentheses to indicate there is some emphasis in the Greek. But to include this reflexive pronoun may at times convey more emphasis than the Greek expresses. I am not recommending using parentheses like this in regular translation; they simply highlight the issue as you are learning it.
- e The intensive use, here, “himself.”
- f Aor.-ind.-act.-3-sg. < ἀγαπάω, *love.*
- g “He (himself) loved us.”

1 John 4:10

Notice how the οὐ … ἀλλά construction signals strong contrast which works along with ἡμεῖς and αὐτός to emphasize the two subjects, our love (ἡμεῖς ἡγαπήκαμεν) versus God's love (αὐτὸς ἡγάπησεν). Thus, here it is clear that there is some emphasis conveyed by these pronouns.

καὶ ἀπέστειλεν τὸν νιὸν αὐτοῦ – Next we see the coordinating conjunction καὶ followed by a verb, so again we have two verbs with the same subject. For ἀπέστειλεν see John 3:34. Translate, ἀπέστειλεν τὸν νιὸν αὐτοῦ.^h

Parse ἰλασμόν.ⁱ

Since this is a masculine noun, ἰλασμόν must be masc.-acc.-sg., but we already have a direct object, τὸν νιόν, so there are two accusatives with this verb. For this construction review §5.77, if necessary, and then translate ἀπέστειλεν τὸν νιὸν αὐτοῦ ἰλασμόν.^j

Bonus Coverage

In John's Gospel the cross is presented primarily as the ultimate revelation of the glory of God and the love of God. Very little is said in the Gospel about the atoning work of the cross. But in 1 John the atonement is emphasized, probably because false teachers were denying it. The only other occurrence of the noun ἰλασμός in the New Testament is in 1 John 2:2. Other words in this family, however, are used in the New Testament, including ἰλάσκομαι, *propitiate, expiate, have mercy* (Luke 18:13; Heb 2:17) and ἰλαστήριον, οὐ, τό, *place/means of expiation/propitiation/atonement* (Rom 3:25; Heb 9:5).

Propitiation refers to appeasement, removing the anger that an offense has caused and restoring a relationship that has been disrupted. Expiation refers to the removal of sin. In the ancient world sacrifices were offered to angry deities to propitiate them so they would leave people alone. Because of such notions many people today think this word family does not refer to propitiation in the Bible. While divine anger in the Bible is quite distinct from how it is viewed elsewhere, humankind does have need of both propitiation and expiation. The amazing revelation is that God has taken the initiative to expiate our sin and propitiate himself, which is radically different from other views of propitiation. The translation *atoning sacrifice* can represent this unique biblical view that combines *expiation* and *propitiation*.

περὶ τῶν ἄμαρτιῶν ἡμῶν – The preposition περὶ with the genitive is often translated *about or concerning* referring to spatial nearness or, as here, that with regard to which something is stated. If you need help recognizing ἡμῶν review §3.47.

Parse ἄμαρτιῶν.^k

Translate περὶ τῶν ἄμαρτιῶν ἡμῶν.^l

Translate the whole sentence, ἐν τούτῳ ἔστιν ἡ ἡγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἡγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν νιὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἄμαρτιῶν ἡμῶν.^m

h “He sent his Son.”

i Masc.-acc.-sg. < ἰλασμός, οῦ, ὁ, *propitiation, expiation, atoning sacrifice* (§3.3).

j “He sent his Son an atoning sacrifice,” “He sent his Son as an atoning sacrifice,” “He sent his Son to be an atoning sacrifice,”

k Fem.-gen.-pl. < ἄμαρτία, ας, ἡ, *sin* (§3.8).

l “Concerning our sins,” “with regard to our sins.” Most English translations convey this idea with the more ambiguous “for our sins.” Merriam-Webster’s 11th *Collegiate Dictionary* lists ten definitions for “for.”

m “In this is love, not that we have loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.”

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Remember to read this sentence several times aloud.

Map

10 ἐν τούτῳ ἔστιν ἡ ἀγάπη
οὐχ ὅτι ἡμεῖς ἡγαπήκαμεν τὸν θεόν
ἀλλά ὅτι αὐτὸς ἡγάπησεν ἡμᾶς
καὶ ἀπέστειλεν τὸν υἱὸν ...¹ ἵλασμὸν ...²
¹αὐτοῦ ²περὶ τῶν ἀμαρτιῶν ἡμῶν.

Since ἐν τούτῳ is the subject complement with the equative verb ἔστιν it remains on the main line. The τούτῳ points forward to two ὅτι clauses introduced by an οὐ ... ἀλλά construction that signals contrast. Since these two clauses are in apposition to τούτῳ they are lined up flush with it. Here τούτῳ is positioned using a tab stop so the other items will be flush with it.

Since the second ὅτι clause has two verbs they can be left together on the main line with the subject, as we saw earlier in verse 7. But the clauses here are more complex so it seems clearer to line up the two verbs flush with each other. ἀπέστειλεν has two accusatives (υἱὸν and ἵλασμόν) that function together in a double accusative of object and complement, so they both remain on the main line.

Vocabulary

ἀμαρτία, ας, ἡ, sin⁸²

ἵλασμός, οῦ, ὁ, propitiation, expiation, atoning sacrifice

περί, w. gen. about, concerning, w. acc. about, around [perimeter, note μέτρον]

ἀδελφός, οῦ, ὁ, brother [Philadelphia, “city of brotherly love,” note φιλέω, have affection for, love]⁸³
ἀποκτείνω, kill
πίνω [πι, πο], drink [compare the stem πο w. “potable”]
σύν, w. dat. with, together [syntax, note τάξις, order]⁸⁴
φημί [φα-], say [prophet, πρό + φημί]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut
MP2					
ἀποκτείνω	ἀποκτενῶ	ἀπέκτεινα	ἀπέκτονα		ἀπεκτάνθην
πίνω	πίομαι	[ἔπιον]	πέπωκα	πέπομαι	ἐπόθην
φημί	φήσω	ἔφην			

- The vowel changes in ἀποκτείνω are what you expect in a liquid verb, but πίνω drops the v in several of its forms, as we have seen also in the case of κρίνω. The alternate root πο also shows up with a long vowel, πω. The aorist of πίνω occurs frequently outside the indicative and thus lacks the augment, so you will see the stem as simply πι.

⁸² In CG the verb ἀμαρτάνω means miss (the mark), fail, go wrong, err which is then applied to “wrongdoing against humans or deity, and so always in NT.” *CGEL*, 19.

⁸³ ἀδελφός comes from ἡ δελφύς, womb. The α added to the front is an α copulative, which signals union or likeness (§2.37b). So the etymology gives, “sharing the same womb.” *CGEL*, 6; so also Abbott-Smith, 8; Robert Beekes with Lucien van Beek, *Etymological Dictionary of Greek*, 2 vols., Leiden Indo-European Etymological Dictionary Series 10 (Leiden: Brill, 2010) 1:20.

⁸⁴ In compounds σύν often changes its form. See §5.255b, n. 285.

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- The present of φημί acts like a normal μι verb (§4.4), and the future is nice and regular. The aorist, ἔφην, however, is a bit odd. It only appears in the act.-3-sg., ἔφη, *he/she/it said*, but this same form is both second aorist and imperfect! ἔφη occurs often, so learn that it is from φημί and know how to translate it. Do not try to analyze the nuances of its tense-form.

Morphology

- ἔφη: impf./aor.-ind.-act.-3-sg. < φημί, *he/she/it said.*

Syntax

- A nominative personal pronoun often adds some degree of emphasis on the subject (§§5.7b, 84a, 264a4).

Topics Listed in Relation to the Sentence

ἐν τούτῳ ἐστὶν η ἀγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήκαμεν τὸν θεόν,

Personal pronouns in the nominative often add some degree of emphasis on the subject (§§5.7b, 84a, 5.264a4).

ἀλλ' ὅτι αὐτὸς ἡγάπησεν ἡμᾶς

[This intensive αὐτός (§5.7b), matches the emphatic pronoun ἡμεῖς just before.]

καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ Ἰλασμὸν περὶ τῶν ἀμαρτιῶν ἡμῶν.

[Note that ἀπέστειλεν here has a double accusative of object and complement (§5.77).]

{Learn the form ἦφη, *he/she/it said*. This is the aor.-ind.-act.3-sg. < φημί, say.}

¹ See, e.g., *United States v. Ladd*, 10 F.3d 1250, 1254 (11th Cir. 1993) (“[A]n attorney who has been retained by a client to represent him in a criminal proceeding may not also represent another person in the same proceeding.”).

New Topics in 1 John 4:11

Morphology

- The core pattern for infinitive endings (§4.93) and their paradigms (§§4.94–99).

Syntax

- The complementary infinitive (§5.166).
 - Overview of the types of conditions (§§5.237-45).
 - Type 1 condition: indefinite (§5.238).
 - The adjunctive, ascensive, and explicative uses of *kai* (§5.264b).

¹¹ Αγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

1 John 4:11

Αγαπητοί – Note the comma. What case is this word?^a

εἰ οὗτως ὁ Θεὸς ἡγάπησεν ἡμᾶς – εἰ, if, is one of the signs for a conditional clause. There are several ways to express an “if … then” construction in Greek. Read §5.237 and then skim §§238-45 to get an overview of the types of conditional sentences and their signals.

Since you have learned the rest of the words in this clause go ahead and translate it.^b

καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν – Now we get the apodosis. There are several new features to sort out before discussing the conditional.

Since this clause is the second half of a conditional sentence the καί here does not work as a coordinating conjunction. When καί is not connecting material that is grammatically similar it can be used to highlight a key point, even, or, as here, to note an added point, also. Additionally it can signal an explanation. Study §5.264b3.

What nuance does ἡμεῖς add to the clause (§5.264a4)?^c

Parse ὀφείλομεν.^d

With ἀγαπᾶν we meet our first infinitive. This form is from ἀγαπάω. Read §§4.92-93 for the four basic endings to learn, and then go through §§4.94-99 to see how these endings show up in the various tense-forms and voices. Note especially the material on α contract verbs in §4.93c.

For the function of this infinitive read §5.166.

Thus ὀφείλομεν ἀγαπᾶν forms a unit and ἀλλήλους supplies a direct object for the infinitive.

Translate, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.^e

Now let's sort out the conditional. Use the summary of signs in §5.243 or 244 to identify the signs for the protasis and the apodosis present in our verse.^f

So which type of conditional do we have here and what is its nuance?^g

#####

- a Vocative, as in verse 7.
- b “If God thus loved us.”
- c Some degree of emphasis.
- d Pres.-ind.-act.-1-pl. < ὀφείλω, owe, ought, be obligated to (§4.3).
- e “We also (ourselves) ought to love one another.”
- f Protasis: εἰ + (secondary) indicative.
Apodosis: a finite verb.
- g The aorist in the protasis could point to a type 1 or type 2, but the apodosis is not type 2, since the verb is not in a secondary tense (imperfect, aorist, or pluperfect) and there is no ἔν. So this is a type 1 conditional, which simply says the apodosis is what follows if the protasis is true. This form of conditional is indefinite in that it does not indicate whether or not the author views the protasis as true or not. Here, of course, John does view the protasis as fulfilled.

1 John 4:11

Translate the whole sentence, Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.^h

Remember to read this sentence several times.

Map

11 Ἀγαπητοί,
Γ εἰ ... ὁ θεὸς ἡγάπησεν ἡμᾶς,
οὕτως
... ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.
καὶ

Usually vocatives are lined up flush with the subject, but with a conditional sentence it seems less cluttered to give the vocative its own line. The protasis is considered to be grammatically dependent on the apodosis so it is anchored to the main verb of the apodosis. The symbol Γ is not necessary here, but helps clarify that this line is modifying what comes below it.⁸⁵

Since καὶ is not functioning as a coordinating conjunction it is placed under the verb as an adverbial modifier. A complementary infinitive is left on the same line as the verb it complements since together they form the verbal idea.

Vocabulary

εἰ, if

ὀφείλω, owe, ought, be obligated to

δοκέω, think, seem [Docetism]⁸⁶

θέλω, will, want, desire [compare θέλημα]

ἱμάτιον, συ, τό, garment, cloak

κηρύσσω [κηρυγ-], proclaim, preach [kerygma]

ὅπου, where

φοβέω, fear, be in awe, only in mid. in NT [phobia, compare φόβος, fear]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
δοκέω	δόξω	ἔδοξα	δεδόκηκα	δέδογμαι	ἐδοκήθην
θέλω	θελήσω	ἔθέλησα	τεθέληκα	τεθέλημαι	ἐθελήθην
κηρύσσω	κηρύξω	ἔκηρυξα	κεκήρυχα	κεκήρυγμαι	ἐκηρύχθην
ἀφείλω	ἀφειλήσω	ἀφέιλησα			
φοβέω	φοβήσω	ἐφόβησα	πεφόβηκα	πεφόβημαι	ἐφοβήθην

- In earlier Greek θέλω was ἐθέλω, which accounts for the aorist form ἤθέλησα that is found frequently in the NT. Similarly, the imperfect of θέλω is ἤθελον.

#####
h “Beloved, if God loved us in this way, we also ought to love one another.”

⁸⁵ This symbol is available in fonts such as Times New Roman.

⁸⁶ The view that Christ only seemed to be human.

1 John 4:11

- Verbs like κηρύσσω with a stem ending in σσ in the 1st principal part actually have a velar stem (κ, γ, or χ) and thus follow the square of stops in their other parts (§4.69b).
- The future and aorist of ὀφείλω add an η, but the stem is still recognizable.

Morphology

- The core pattern for infinitive endings (§4.93), noting how they appear on infinitives (§§4.94-99).

Syntax

- The infinitive completes the meaning of some verbs such as ὀφείλω, *ought* and θέλω, *want, desire* (§5.166). This complementary use of the infinitive is also common in English.
- A conditional sentence can be expressed in several ways in Greek, some of which suggest the author's view regarding the condition (§5.237).
- A type 1 “indefinite” conditional sentence simply makes a statement without suggesting whether the author thinks the condition is fulfilled or not. The author’s view can often be determined from the context. While author’s view is not indicated, the condition is often assumed to be true, sometimes only for the sake of argument. A type 1 condition is signaled by εἰ and an indicative verb in the protasis (if clause) and any finite verb in the apodosis (then clause). See §§5.238, 243-44.
- In addition to signaling coordination, *and*, καὶ may also be adjunctive, signaling additional information, *also*, ascensive, noting a climactic point, *even, indeed*, or explicative, offering an explanation, *namely, that is* (§5.264b).

Topics Listed in Relation to the Sentence

Ἀγαπητοί, εἰ οὗτος ὁ Θεὸς ἡγάπησεν ἡμᾶς,

Survey the types of conditionals (§§5.237-45) and learn the signals and significance of Type 1. **Type 1 conditional (indefinite)**. IF: εἰ + indicative || THEN: any finite verb. The author’s view is not indicated, though the condition is often assumed to be true, sometimes only for the sake of argument (§5.238).

καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

In addition to signaling correlation (*and*), καὶ can be adjunctive (additional information, *also*), ascensive (climactic point, *even, indeed*), or explicative (explanation, *namely, that is*) (§5.264b).

Learn the core pattern for infinitives (§4.93) and how these endings appear in the paradigms (§§4.94-99).

A complementary infinitive completes the idea of certain verbs such as ὀφείλω, *owe, ought, be obligated to* and θέλω, *will, want, desire* (§5.166).



New Topics in 1 John 4:12

Morphology

- There are no new forms to learn.

Syntax

- A general understanding of periphrastic participles (§§5.187-88).
- The perfect periphrastic participle (§5.188).
- The signs and significance of type 3 (future-more-likely) and type 5 (general) conditions (§§5.240, 242).

¹² Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἔστιν.

Θεὸν οὐδεὶς πώποτε τεθέαται – Our first new word is *πώποτε*, an adverb translated, *ever, at any time*.

The lexical form of *τεθέαται* is *θεάομαι*, *look at, see*. Parse *τεθέαται* (§4.26b, 34).^a

This verb is one of the contract verbs that does not lengthen the vowel on its stem (§4.48c). This irregularity does not cause any difficulties in parsing.

Translate, *θεὸν οὐδεὶς πώποτε τεθέαται*.^b

Adventures in Exegesis

The nuances of the perfect tense-form were introduced in an earlier Adventures in Exegesis (p. 72). Here the perfect tense-form seems equally balanced between the intensive and the extensive emphases (§5.115), since it is referring to the experience of all humanity, past and present.

ἐὰν ἀγαπῶμεν ἀλλήλους – Now we have an example of a conditional construction using the other word for “if,” *ἐάν*.

What are the signs in this protasis (§§5.243-44)?^c

Recall that *ἀγαπῶμεν* can be indicative or subjunctive (v. 7). Since *ἐάν* takes the subjunctive, that is what we have here.

Translate *ἐὰν ἀγαπῶμεν ἀλλήλους*.^d

καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἔστιν – *καὶ* here coordinates these two clauses that together form the apodosis of the conditional construction.

a Pf.-ind.-mp-3-sg. <*θεάομαι*, *look at, see*.

b “No one has ever seen God.”

c *ἐάν* with the subjunctive.

d “If we love one another.”

1 John 4:12

ο θεὸς ἐν ἡμῖν μένει – Translate this clause.^e

The only new word in this clause is τετελειωμένη. Parse τετελειωμένη (for help see Matt 5:10).^f

In the construction τετελειωμένη ἔστιν, we see ἔστιν serving as an auxiliary verb, joined to a participle to form a periphrastic construction. Read §§5.187-88 for an overview of this type of construction. Which combination do we have here and what tense-form does it represent?^g

This combination of a present form of εἰμί with a perfect participle is the second item in the chart in §5.188. Here ἔστιν comes after the participle, but this difference does not change the meaning of the construction.

present form of εἰμί	+	perfect participle	=	a perfect tense-form.
ἐστί		τετελειωμένη		he/she/it has been made complete/ is completed/perfected

Here the sense is passive since the context indicates that this love has been brought to perfection, that is, to completion or maturity. Similarly, in 1 John 2:5 John uses the perfect indicative τετελείωται to say that the love of God has been perfected in the one who keeps God's word. John is not referring to a static perfection, but rather to a mature state in which one has become capable of loving.

It is not clear whether ἐν ἡμῖν modifies the subject ή ἀγάπη αὐτοῦ or the verb τετελειωμένη ἔστιν. Prepositional phrases modify verbs more often than substantives and here translations and commentaries strongly favor that option as more in line with the thought of this passage.

Now let's sort out the type of conditional we have here. What are the two options when ἐάν is used in the protasis (§5.243-44)?^h

What sign do we have in the apodosis that determines the type of conditional we have?ⁱ

What is the nuance of this type of conditional?^j

Translate the whole sentence, ἐὰν ἀγαπῶμεν ἄλλήλους, ο θεὸς ἐν ἡμῖν μένει καὶ ή ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἔστιν.^k

- #####
e “God remains in us,” or “God remains among us.”
- f Pf.-ptc.-mp-fem.-nom.-sg. < τελειώ, *finish, bring to completion/maturity*. Notice the reduplication on the front and that this contract verb has lengthened its stem ending from o to ο when the middle/passive participle sign μεν is added (§4.34a).
- g A present tense-form of εἰμί with a perfect participle represents a perfect tense-form.
- h Type 3 (future-more-likely), or type 5 (general).
- i The verb in the apodosis is a perfect. Since type 5 requires a present tense-form we have a type 3.
- j If we love one another, and it is possible or even probable that we do so, then God remains in/among us. A type 3 can also be used for something that is hypothetically possible but wouldn't really happen. This sense is rare, and in any case here the context is talking about real possibilities, not speculating about hypothetical ones.
- k “If we love one another, God remains in/among us and his love has been made complete in/among us.”

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Adventures in Exegesis

Let's dig a little deeper into this amazing statement that our love for one another is the condition for God's love being completed/perfected in us and/or among us. Looking at the subject of this last clause, ή ἀγάπη αὐτοῦ, you see we have a genitive modifying a head term which is a verbal noun. As we have seen in an earlier Adventure in Exegesis (p. 42-43), in analyzing such genitives it is best to start with the subjective or objective uses (§5.38). If the genitive is subjective the reference is to God's own love that he has for someone. If it is objective then it is someone's love for God; God is the object of the verbal action.

In this case another possibility is an attributive genitive that functions like an adjective (§5.44, Matt 5:3). The attributive genitive might be hard to see here, but since $\alphaὐτοῦ$ refers to God then the attributive genitive would have the idea, “divine love,” that is, God’s kind of love.

Which of these three uses of the genitive do we have here? Actually, all three options reflect John's thought in this letter. As Stephen Smalley says, "when we love others, God's love for us [subjective genitive] is completely realized in the community (*ἐν ἡμῖν*, "in us"), fulfilling in us a divine quality of love [attributive genitive] which enables us to love God (and other people) properly [objective genitive]."⁸⁷

Remember to read this sentence several times.

Map

12 θεὸν οὐδεὶς ... τεθέαται·
πώποτε

As we saw in verse 11 the protasis is dependent on the apodosis and so it is indented and anchored to the main verb of the apodosis. Notice the use of the symbol “|< or” to signal a second option for what *ἐν ἡμῖν* is modifying.

Vocabulary

éáv, if, when

θεάομαι, *look at, see* [compare θεωρέω]

πώποτε, ever, at any time [compare ὅτε]

τελειόω, *finish, bring to completion/maturity* [teleology, note λόγος]

āipω [ἀπ-], *raise, take away*

ἄλλος, η, ο, *other, another* [compare “alien;” ἀλλήλων]

ἀπόλλυμι [$\lambda\varepsilon-$], *destroy, mid. perish*

ἀρχω, *rule*, mid. *begin* [compare ἀρχή]⁸⁸

ἐντολή, ἥς, ḥ, *command*

συνάγω, *gather together* [ἄγω + σύν]

χαρά, *ᾶς*, *ἡ*, *joy* [compare **χαίρω**]

⁸⁷ Stephen S. Smalley, *1, 2, 3 John*, WBC 51 (Waco, TX: Word Books, 1984), 248. I have added the identification of the genitives in brackets.

⁸⁸ ἄρχω means *be the first* and is most often used of time and of place in a community.

1 John 4:12

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
αἴρω	ἀρῶ	ἥρα	ἥρκα	ἥρμαι	ἥρθην
ἀπόλλυμι	ἀπολέσω	ἀπώλεσα	ἀπολώλεκα	ἅπωλέσθην	
ἄρχω	ἄρξω	ἥρξα	(ἥρχα)	ἥργμαι	ἥρχθην
θάσιμαι	θεάσιμαι	ἐθεασάμην		τεθέαμαι	ἐθεάθην
συνάγω	συνάξω	[συνήγαγον]	συνῆχα	συνῆγμαι	συνήχθην
τελειώω	τελειώσω	ἔτελείωσα	τετελείωκα	τετελείωμαι	ἔτελειώθην

- ἀπόλλυμι also has a liquid future form, ἀπολῶ, which is used for about half the occurrences in the NT.
- The 4th principal part of ἄρχω lacks a κ tense-sign. The perfect tense-form of ἄρχω is not in the New Testament so do not spend time learning this principal part.

Syntax

- A participle can be used with a form of εἰμί to form a periphrastic tense-form (§§5.187-88).
- The periphrastic combination: present of εἰμί + perfect participle = perfect tense-form (§5.188).
- A type 3 “future-more-likely” conditional sentence suggests that the author views the fulfillment of the conditional as possible or even probable, though on rare occasions only as a hypothetical possibility. A type 3 condition is signaled by ἐάν and a subjunctive in the if clause (protasis) and any finite verb in the then clause (apodosis). This finite verb is usually a future indicative, an imperative, or, rarely, a subjunctive. See §§5.240, 243-44.
- A type 5 “general” conditional sentence states what the author believes always happens given the condition in the protasis. A type 5 condition is signaled by ἐάν and a subjunctive in the protasis (if clause) and a present indicative in the apodosis (then clause). See §§5.242, 243-44.

Topics Listed in Relation to the Sentence

Θεὸν οὐδεὶς πώποτε τεθέαται

ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει

Type 3 conditional (future-more-likely). IF: ἐάν + subjunctive || THEN: any finite verb. The author views the fulfillment as possible or even probable (or, rarely, merely hypothetical).

Type 5 conditional (general). IF: ἐάν + subjunctive || THEN: a present indicative. The author believes the fulfillment always happens, given the condition in the “if” clause (§§5.240, 242).

καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἔστιν.

A form of εἰμί may be used with a participle to express a tense-form, as is common in English (§§5.187-88).

Learn that a present form of εἰμί + a perfect participle signals a periphrastic for a perfect tense-form (§5.188).

As usual, conclude by reading the whole passage aloud a few times.

1 John 4:12

⁷ Ἀγαπητοί, ἀγαπῶμεν ἄλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστιν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. ⁸ ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. ⁹ ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. ¹⁰ ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήκαμεν τὸν θεόν, ἀλλ᾽ ὅτι αὐτὸς ἡγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἵλασμὸν περὶ τῶν ἀμαρτιῶν ἡμῶν. ¹¹ ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἄλλήλους ἀγαπᾶν. ¹² Θεὸν οὐδεὶς πώποτε τεθέαται ἐὰν ἀγαπῶμεν ἄλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν.

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Passage 4 – Mark 10:13-16

Introduction to the Passage

Our passage about Jesus blessing the children follows a section on marriage and divorce (Mark 10:1-12), and in turn is followed by two passages on wealth (Mark 10:17-31). Thus, sandwiched between the challenge of discipleship for those who are married and those with wealth comes a positive image of the characteristics of the one who is able to come under the reign of God. Indeed, a childlike spirit is necessary in order to respond faithfully to the challenges of marriage and wealth, and, indeed, all other situations and conditions in life as well.

In using a child as a model Jesus, “does not mean innocent, gentle, or pure. Children were not viewed this way in the ancient world. It means small, insignificant, needy, and without social status—those who come in complete dependence on God.”⁸⁹ This sense of dependence is Jesus’s own disposition (Matt 11:29) and it is at the heart of discipleship, as we saw in the Beatitudes. Those with wealth can have such a disposition, though it is difficult (Mark 10:23-27).

To a greater degree than the other Gospels, Mark’s Gospel shows us the obtuseness of the disciples and Jesus’s emotional reactions, and both of these themes are illustrated in our passage. We also have an example of Mark’s style, his idiolect, which is more vigorous than the other Gospels.⁹⁰

New Topics in Mark 10:13

Morphology

- There are no new forms to learn.

Syntax

- There is no new syntax to learn.

Material to learn later

- The conative *Aktionsart* of the imperfect tense-form (§5.123).

¹³ Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἀψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

Καὶ προσέφερον αὐτῷ παιδία – καί loosely connects our passage to what proceeds it.

Parse προσέφερον (§§4.39-40)^a

While the ending can be 1-sg. or 3-pl., in this context it is 3-pl.

προσφέρω is a compound verb. The preposition on the front, πρός, is used with three cases. With the genitive it can mean, *from the side of*, with the dative, *at, beside*, and with the accusative, *to, towards*.

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a Impf.-ind.-act.-1-sg. or 3-pl. < προσφέρω, *bring/carry (to)*.

⁸⁹ Mark L. Strauss, *Mark*, ZECNT (Grand Rapids: Zondervan, 2014), 433.

⁹⁰ Idiolect was introduced in connection with Matt 5:11 (p. 82).

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φέρω means *carry, bear, bring*. Since προσφέρω means *bring/carry (to)* its components are clearly seen in its actual meaning, which is not the case with all compounds.

Recall that the imperfect tense-form has a durative aspect (§§2.11a; 5.87a, see also §5.118) and it is often translated with a past progressive (§2.12).

Translate προσέφερον.^b

Adventures in Exegesis

You've learned that the English past progressive corresponds to the imperfect's most common *Aktionsart*, progressive, for ongoing action in the past (§5.119). That *Aktionsart* makes sense here, but perhaps instead we have an example of the conative *Aktionsart*. This form of *Aktionsart* refers to action that is attempted or desired, but not actually completed (§5.123). It works here since these people were being hindered by the disciples from actually bringing the children. So we could translate, "And they were trying to bring." However, few if any translations adopt this approach.

Parse αὐτῷ (§3.48).^c

This word is the indirect object. Review §§2.27a; 5.59 if necessary.

Parse παιδία.^d

παιδία looks like it could be fem.-nom.-sg. from a 1D noun. But remember that the α also shows up in the 2D and 3D. The lexical entry tells us this is a neuter 2D noun, παιδίον, οὐ, τό, *child*. Since it's neuter the same form serves for both the nominative and the accusative. Here the context indicates it is a direct object, so it is accusative.

Translate, καὶ προσέφερον αὐτῷ παιδία.^e

ἴνα αὐτῶν ἄψηται – Our only new word is ἄψηται. See how much of the parsing you can figure out.^f

You probably saw that ται indicates it is mp-3-sg. The η is the lengthen linking vowel which signals a subjunctive.⁹¹ The presence of ίνα also points us towards the subjunctive.

When you see ψ before a linking vowel you can suspect a hidden σ that has combined with a labial (§3.19). So σ plus a long linking vowel give us the signs for an aorist subjunctive in a first middle/passive form (§4.79).

- #####
 b “They were bringing.”
- c Masc.-dat.-sg. < αὐτός, αὐτή, αὐτό, *self; same; he/she/it*. This form could also be neuter, but here it is masculine, referring to Jesus.
- d Neut.-nom./acc.-pl. < παιδίον, *child*.
- e “And they were bringing children to him,” “and they were bringing him children.” Notice how English can use either a prepositional phrase or word order to convey an indirect object.
- f Aor.-subjn.-mp1-3-sg. < ἄπτω, *kindle* (a fire), mid. *touch, hold*, w. gen.

⁹¹ You might be tempted to think this η is the lengthening for a contract verb (§4.48). But remember, the stem of a contract lengthens when a tense-sign is added. So if a lengthened vowel—η or ω—comes **after** the tense-form sign and right **before** the personal ending expect it to be the long linking vowel of the subjunctive, not a stem ending on a contract verb.

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But what is the lexical form? If a σ has combined with a labial we expect the stem to be ἄπ-, ἄβ-, or ἄφ-, but we don't find any of these in the lexicon. *CGEL* (66) and Abbott-Smith (502) offer help, but it may not be enough.

The lexical form turns out to be ἄπτω. When σ is added to ἄπτ- to form the aorist subjunctive, the σ causes the τ to drop out, which you've learned is a normal feature of dentals in the square of stops. This leaves ἄπ-. So then the π and σ combine to produce ψ. Thus two rules of the square of stops are found in this one word, first the rule for dentals and then for labials.

The meaning of ἄπτω is also interesting. In the active it means *kindle* (a fire). But in the middle/passive it usually has a middle sense meaning *touch, hold*, and it takes a complement in the genitive, not a direct object in the accusative (§5.36).

Translate, ἵνα αὐτῶν ἄψηται.^g

οἱ δὲ μαθηταὶ

Parse μαθηταί.^h

You can see from the οἱ that μαθηταί is probably a 1D masculine (§3.9), which is confirmed by the lexicon: μαθητής, οὖ, ὁ, *student, disciple*.

ἐπετίμησαν αὐτοῖς

Parse ἐπετίμησαν (§4.48).ⁱ

Did you notice that this is a compound verb? The preposition ἐπί on the front has dropped its ι, and the augment is added to the stem (§4.37). This verb takes a dative for its complement (§5.72).

Translate οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.^j

Translate the whole sentence. Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.^k

Remember to read this sentence several times.

Map

13 Καὶ προσέφερον αὐτῷ παιδία
 ἵνα αὐτῶν ἄψηται.

οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

#####
g “That he might touch them.” ἵνα here indicates the purpose of their bringing children to Jesus (§5.137).

h Masc.-nom.-pl. < μαθητής, οὖ, ὁ, *student, disciple* (§3.9).

i Aor.-ind.-act.-3-pl. < ἐπιτιμάω, *rebuke, warn, strictly charge*.

j “But the disciples rebuked them.”

k “And they were bringing children to him that he might touch them, but the disciples rebuked them.”

Vocabulary

ἄπτω, *kindle* (a fire), mid. *touch, hold*, w. gen.
ἐπιτιμάω, *rebuke, warn, strictly charge*, w. dat.
μαθητής, οῦ, ὁ, *student, disciple*
παιδίον, ου, τό, *child [pediatrics]*⁹²
πρός, w. dat. *at, beside, w. acc. to, towards*⁹³
προσφέρω [*οι-, ἐνεγκ-*], *bring, present*
φέρω [*οι- ἐνεγκ-*], *carry, bring, bear*

ῳδε, here

Principal Parts

Primary Parts	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
Pres/Impf A/MP					
ἄπτω	ἄψω	ῆψα		(ῆμμαι)	ῆφθην
ἐπιτιμάω	ἐπιτιμήσω	ἐπετίμησα	ἐπιτετίμηκα	ἐπιτετίμημαι	ἐπετιμήθην
προσφέρω	προσοίσω	προσήνεγκα	προσενήνοχα	προσενήνεγμαι	προσηνέχθην
φέρω	οἴσω	ῆνεγκα	ἐνήνοχα		ήνέχθην

- The forms for ἀπτω follow regular changes, but as usual focus on the first and third principal parts. In this case the other parts are not used in the New Testament, you can wait to sort them out when you come across them in the LXX or elsewhere.
 - The forms of φέρω are challenging. Most of the uses in the New Testament are in the present, imperfect, and aorist. Since the present and the imperfect both use the first principal part stem, you only need to focus on the aorist. So again, the first and third principal parts are the most important ones to learn and sometimes the only one's you'll need.

Topics Listed in Relation to the Sentence

There are no new topics.

New Topics in Mark 10:14

Morphology

- The second aorist indicative (§§4.55-58).
 - Participles (§§4.100-06).
 - Ἰησοῦς (app. 4.12).

Syntax

- The accusative for the subject of an infinitive (§5.79).
 - The present imperative and aorist subjunctive for prohibition (§§5.144, 160a).
 - The infinitive for a direct object, esp. a content clause (§5.169).
 - Asyndeton (§5.248).
 - The omission of items from a phrase or clause (§5.256).

⁹² CGEL (263) notes *παιδίον* is used for an, “age range from a new-born to time of youth.” Mark, for example, earlier used *παιδίον* of a twelve year old girl (Mark 5:39, 42).

⁹³ πρός is also used with the gen. with a variety of meanings, though it only occurs once in the New Testament, in the interests of (Acts 27:34).

¹⁴ ιδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησεν καὶ εἶπεν αὐτοῖς· Ἀφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

ιδὼν δέ – You've learned that *ον* can be the masc.-nom.-sg. ending on a participle (John 3:31), and that, indeed, is what we have here. This is a form of ὄράω, as you might expect since you have learned *iō-* as an alternate stem for ὄράω. This stem is used for the 3rd principal part and so it signals the aorist. The parsing of *ιδὼν* is thus: aor.-ptc.-act.-masc.-nom.-sg. < ὄράω.

At this point you've seen a few participles and it is time to study their paradigms and explore some further uses. The explanations of the participle paradigms can look overwhelming, but if you go through the material slowly and carefully you'll see that **you already know many of the elements that are present in the form of a participle**. Here are a few points to orient you before looking at the detailed explanations.

- First, recall that participles are verbal adjectives. They have verbal stems and tense-form signs but also adjectival endings. These endings are connected to the verbal base by one of the three participle signs you have seen several times, *vt*, *ot*, and *μεν* (§§2.21f; 4.101).
- Some participle paradigms have adjective endings that follow a 2-1-2 pattern and others that follow 3-1-3.
- The difficult forms show up in three places, the nom.-sg. endings, the dat.-pl. endings, and the feminine forms. These difficult bits, along with the key elements in the formation of participles, are all gathered together in one simple core pattern called the Participle Box.

Study §§4.100-106 and then skim the paradigms of participles of *ω* verbs in the present (§§4.107, 111), aorist (§§4.115, 118, 120, 126, 128), and perfect (§§4.129, 132), and look over the forms of *εἰμί* (§4.108). As you look over these paradigms note:

- how the three signs of the participle (*vt*, *ot*, *μεν*) show up,
- how the normal adjectival endings that you already know are used on participles, and
- how the Participle Box gathers in a concise package all the elements you need for parsing participles.

Assuming you know the adjective endings, if you learn the Participle Box thoroughly and understand how it applies to parsing participles you should have no trouble in parsing most participles.

Next, regarding usage, you have learned that participles can function as nouns and adjectives, as well as adverbially in the circumstantial participle. Review §5.181 for an overview of these and other possible uses. The participle has super powers!

Our participle, *ιδὼν*, is used as a circumstantial, the most common use of the participles. We met this use back in Matthew 5:11, so review §§5.182, 189-91.

Thus we can translate *ιδὼν δέ*, “And/but/now seeing.” Since a circumstantial participle tells us more about what happens in connection with the main verb, we'll need to look at the main verb before examining this participle further.

ὁ Ἰησοῦς ἡγανάκτησεν – The name “Jesus” has an unusual paradigm (app. 4.12):

Nom.	Ἰησοῦς
Gen.	Ἰησοῦ
Dat.	Ἰησοῦ
Acc.	Ἰησοῦν
Voc.	Ἰησοῦ

The *ς* and *v* endings in the nominative and accusative fit with the 3D pattern, but the genitive looks 2D, and the dative and vocative copy the genitive, which is quite unusual.

Parse ἡγανάκτησεν (§4.48).^a

Did you notice the augment on the front and the *ε* stem ending lengthened to *η* before the aorist tense-form sign *σ*? The *v* on the end is a moveable *v* (§4.3e).

Translate, ὁ Ἰησοῦς ἡγανάκτησεν.^b

Now that we have our main clause we can say more about the participle. Recall from §5.182 that an aorist participle like *ἰδών* normally tells us what happened before the action of the main verb. So putting the participle and the main clause together we could translate, “But after seeing this, Jesus was annoyed,” “But when he saw this, Jesus was annoyed,” “But having seen this, Jesus was annoyed.” As usual, however, the simplest translation works fine, “But seeing this, Jesus was annoyed.”

Among the eight possible nuances you’ve seen in §5.190, *ἰδών* works well as a temporal use (§5.191), like the participle in Matthew 5:11.

Notice that we need to add the word “this” as a direct object for the participle. It is very common in Greek to leave out elements, especially if they are clear from the context. Read §5.256.

καὶ εἶπεν αὐτοῖς – In Matthew 5:11 you saw the form *εἴπωσιν*, a second aorist subjunctive. Now we have a second aorist indicative, using the same stem for the 3rd principal part, *εἰπ-*. So study §§4.55-58 and learn these new paradigms, noting that there are actually no new endings and that the key sign of the second aorist is its distinctive stem, as you already know.

Parse *εἶπεν*.^c

Translate, καὶ εἶπεν αὐτοῖς.^d

ἄφετε τὰ παιδία ἔρχεσθαι πρός με – What is the voice, person, and number of *ἄφετε*?^e

This word is from *ἀφίημι*, *send away, forgive, allow, forsake*. It is a compound from the preposition *ἀπό*, *from*, and the verb *ἴημι*, *release, let go, send*. *ἴημι* is a common verb in ancient Greek, but it is not used in the New Testament apart from several compound verbs that are based on *ἴημι*.⁹⁴

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a Aor.-ind.-act.-3-sg. < *ἀγανακτέω*, *be annoyed/irritated*.

b “Jesus was annoyed.”

c Aor.-ind.-act.-3-sg. < *λέγω/εἴπον*, *say, speak*.

d “And he said to them.”

e Act.-2-pl.

⁹⁴ *ἀνίημι*, *send up, let go*, *καθίημι*, *send/let down*, *παρίημι*, *let alone, neglect, relax, loosen*, and *συνίημι*, *bring/set together, understand*.

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The form ἄφετε illustrates the fact that there is very little left of the stem in some forms! When parsing a verb if you take everything off the front and back and only have an ε or η left, or even have nothing left, as here, then suspect it is a compound of the verb ἵημι.

This particular form is an aorist imperative. We've seen 2-pl. imperatives like this before (§4.84a, Matt 5:12). So our parsing is aor.-impv.-act.-2-pl. < ἀφίημι.

Parse παιδία^f and ἔρχεσθαι^g (§4.95).

We now learn a new use of the infinitive. Study §§5.168a, 169a.

So ἔρχεσθαι serves as the direct object of ἄφετε, providing its content, in other words, it lets us know what they are to be allowed. Since it is the children who are to be allowed to come, τὰ παιδία is the subject of the infinitive. This neuter could be nominative or accusative and here it is accusative since an infinitive takes an accusative for its subject. Read §5.79. Because English has this same use of the infinitive the translation simply follows the Greek, so translate, ἄφετε τὰ παιδία ἔρχεσθαι πρός με.^h

μὴ κωλύετε αὐτά – When you see μή you know to expect a non-indicative mood. κωλύετε looks like a simple pres.-ind.-act.-2-pl. (§4.3), but what other mood could this form signal?ⁱ

Remember the same 2-pl. endings show up in both indicative and imperative (§4.84a, Matt 5:12). So here we have pres.-impv.-act.-2-pl. < κωλύω, *hinder, prevent*, since the presence of μή points you to a non-indicative mood.

When we have a present imperative with a negative it forms a prohibition. Study §§5.144, 160a. Note the different nuances possible between a prohibition expressed with a present imperative and with an aorist subjunctive. Does this imperative have its possible nuance in this context?^j

How would you translate μὴ κωλύετε αὐτά to express this nuance?^k

Adventures in Exegesis

In an Adventures in Exegesis in verse 13 (p. 155) we met the conative use of the imperfect. Present tense-forms may also have this nuance, though not as frequently as the imperfect (§5.106). So here we could translate μὴ κωλύετε αὐτά, “stop trying to prevent them.”

Clauses in Greek most often are connected by conjunctions, but this clause does not have a conjunction, a construction known as asyndeton. When there is no explicit connection the effect is often rhetorically powerful. Read §5.248.

- #####
f Neut.-acc.-pl. < παιδίον, *child* (§3.3). The form could be nominative, but not in this context, as we'll soon see.
g Pres.-inf.-mp < ἔρχομαι, *come, go*. Middle-only verbs usually do not use the passive sense of the middle.
h “Allow the children to come to me.”
i Imperative.
j Yes, because the disciples are hindering/preventing the children, and so Jesus is telling them not to continue to do so.
k “Stop preventing them.”

Bonus Coverage

We see here an example of Mark's vigorous style. Both Matthew and Luke have κοί before μὴ κωλύετε (Matt 19:14; Luke 18:16). Alfred Plummer comments that Matthew and Luke, "weaken the sharp decisive commands by inserting a connecting καὶ between them."⁹⁵ Plummer notes other examples of Mark's punchy style in Mark 1:27; 2:7; 6:38, including "short, unconnected rebukes" in Mark 4:39, 40; 8:17, 18; and 9:19.

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ – Our final clause in this sentence has the same structure you saw in your very first sentence in Greek in Matthew 5:3. But here our genitive subject complement is not from αὐτός, αὐτή, αὐτό as in Matthew, but from τοιοῦτος, τοιαύτη, τοιοῦτο(v),⁹⁶ such, such as *this/these*. You see that this word is simply οὗτος, αὕτη, τοῦτο (app. 4.20) with τοι on the front.⁹⁷ If this genitive represents possession it is in a very general sense, as in Matthew 5:3.

How might you translate, τῶν γὰρ τοιούτων ἔστιν ή βασιλεία τοῦ θεοῦ?¹

Translate the whole sentence. ιδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησεν καὶ εἶπεν αὐτοῖς· ἀφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστίν ή βασιλεία τοῦ θεοῦ.^m

Remember to read this sentence several times.

Map

14 Γ ἵδων δὲ
ο Ἰησοῦς ἡγανάκτησεν

καὶ εἶπεν αὐτοῖς·
Ἄφετε τὰ παιδία ἔρχεσθαι
πρός με,
μὴ κωλύετε αὐτά,
τῶν γὰρ τοιούτων ἐστὶν ή βασιλεία
τοῦ Θεοῦ.

Since circumstantial participles function like subordinate clauses telling us more about the main clause, they are indented under the main verb of the clause they modify. When the participle comes before the main verb it may be indented above the main verb, as I have done here. This approach seems best since it leaves the *đe* in the first line. But if you want to move the participle under the verb that is fine, but then its original location should be marked by an ellipsis.

Vocabulary

ἀγανακτέω, *be annoyed/irritated*

ἀπό, w. gen. *from* [apocrypha, note κρύπτω, *hide*]

1 “For of such is the kingdom of God,” “For the kingdom of God belongs to such ones.”
m “But seeing this Jesus was annoyed and said to them, ‘Allow the children to come to me, stop trying to prevent them, for of such is the kingdom of God.’”

⁹⁵ Alfred Plummer, *The Gospel According to St. Mark*, Cambridge Greek Testament for Schools and Colleges, 2nd series (Cambridge: University Press, 1914), 236.

⁹⁶ The neuter singular shows up both in the form *τοιοῦτο* and also with the more common 2D ending *τοιοῦτον*.

⁹⁷ More precisely, it is a combination of *τοῖος*, *α*, *ov.*, *such*, *of such a kind* and *οὐδός*, *αὕτη*, *τοῦτο* (Montanari, 2127). *CGEL* (354), on the other hand, says it is a, “heightened form of *τοῖος*, ‘such.’”

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ἀφίημι [ῆ-, ἐ-], *send away, forgive, allow, forsake* [ἀπό + ἵημι, *send*]

Ἰησοῦς, οὐ, ὁ, *Jesus*

κωλύω, *hinder, prevent*

τοιοῦτος, τοιαύτη, τοιοῦτο(v), *such, such as this/these*

ἀπέρχομαι [έλθ-], *go away* [ἀπό + ἔρχομαι]

δοῦλος, ου, ὁ, *slave*

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀγανακτέω	ἀγανακτήσω	ἡγανάκτησα	ἡγανάκτηκα	ἡγανάκτημαι	ἡγανακτήθην
ἀπέρχομαι	ἀπελεύσομαι	ἀπῆλθον	ἀπελήλυθα		
ἀφίημι	ἀφήσω	[ἀφῆκα]	ἀφεῖκα	ἀφεῖμαι	ἀφέθην
κωλύω	κωλύσω	ἐκώλυσα	κεκώλυκα	κεκώλυμαι	ἐκωλύθην

- The forms of ἀφίημι are challenging. You see that the tense-form signs show up, but with very little stem to build on, as noted above. Several of the forms of ἀφίημι will need to be sorted out the first several times you meet them. For now the main thing to notice is the use of κ for both the aorist and perfect, as we have seen with another μι verb, δίδωμι. We'll study the pattern of these κ aorists later, though they use regular personal endings so the κ is the only odd bit.

Now that you are learning the second aorist paradigm note the following list of the 3rd principal parts of the verbs you have learned thus far that have second aorists. Most of these are related to alternate stems you have learned, so they should not give you trouble—or perhaps now is the time to master them if you haven't done so yet. Familiarity with the second aorist form of a verb is crucial since it is distinct from the other forms and its stem is the only way to distinguish a second aorist from an imperfect.

ἄγω	ἥγαγον
ἀπέρχομαι	ἀπῆλθον
βάλλω	ἔβαλον
ἐκβάλλω	ἔξέβαλον
ἐξέρχομαι	ἔξῆλθον
ἔρχομαι	ῆλθον
ἔσθιω	ἔφαγον
λαμβάνω	ἔλαβον
λέγω	ἔπον
όράω	εἴδον
πίνω	ἔπιον
προσέρχομαι	προσῆλθον
συνάγω	συνήγαγον

Morphology

- The forms of the second aorist indicative are identical to those of the imperfect except for a different stem (§§4.55-58). The distinctive second aorist stems are included as alternate stems in the vocabulary lists.
- Learning the Participle Box provides a set of keys for parsing participles (§4.102), thereby organizing and simplifying the various components in participles (§§4.100-01, 103-06). Begin to become familiar with the paradigms of the present (§§4.107, 111), aorist (§§4.115, 118, 120, 126, 128), and perfect (§§4.129, 132) participles as well as the forms of εἰμί (§4.108).
- The paradigm of Ἰησοῦς is irregular, using the common 3D endings ος and ον for the nom.-sg. and acc.-sg., and the 2D genitive ending ου in the gen.-sg., dat.-sg., and voc.-sg. (app. 4.12).

Syntax

- When the subject of an infinitive is expressed it is in the accusative (§5.79).
- μή with the present imperative signals a prohibition, which can have the idea of stopping an activity already in progress (§5.160a).
- μή with the aorist subjunctive signals a prohibition, which can have the idea of not starting an activity (§5.144).
- The infinitive can function as a direct object, often as a content clause supplying what is said, thought, felt, etc. (§5.169).
- Asyndeton refers to a sentence or clause lacking a connector (§5.248). Most sentences and clauses begin with a connector so its absence produces a striking, punchy effect.
- Items are often omitted and have to be supplied from the context (§5.256).

Topics Listed in Relation to the Sentence

ιδών δὲ ὁ Ἰησοῦς ἡγανάκτησεν καὶ εἶπεν αὐτοῖς·

ιδών is a 2nd aorist participle. The 2nd aorist always has a stem that differs from the first principal part that you learn for vocabulary. It is included in brackets in the vocabulary list.

Learning the Participle Box provides a set of keys for parsing participles (§4.102), thereby organizing and simplifying the various components in participles (§§4.100-01, 103-06).

[An aorist circumstantial participle refers to something that happened before the action of the main verb (§5.191).]

ιδών does not have an object explicitly stated, so we should supply something like “this.” In Greek it is common to omit items that can be supplied from the context (§5.256).

The paradigm of Ἰησοῦς is irregular. The nom.-sg. ending ος and the acc-sg ending ον are the common 3D endings, but then ου is used everywhere else (app. 4.12).

The forms of the imperfect and 2nd aorist indicatives are identical except for their stems (§§4.39-41, 55-58).

ἄφετε τὰ παιδία ἔρχεσθαι πρός με,

Aorist imperatives may refer to the beginning of an action, as the context suggests here.

When the subject of an infinitive is expressed it is in the accusative (§5.79). Here τὰ παιδία is the subject of ἔρχεσθαι; the children are the ones who are to do the coming.

This infinitive is a direct object of ἄφετε (§5.168a), here giving the content of what they are to allow (5.169a).

μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

Asyndeton refers to the lack of a sentence connector. This produces a punchy effect (§5.248).

μή with a present imperative often has the sense of stop doing something (§5.160a), as here.
μή with an aorist subjunctive can have the idea of not starting an activity (§5.144).



New Topics in Mark 10:15

Morphology

- There are no new forms to learn.

Syntax

- οὐ μή with the subjunctive for strong negation (§5.139).
- Indefinite relative clauses (§5.219).
- Redundant preposition after a compound verb (§5.254d).

¹⁵ ἀμὴν λέγω ὑμῖν, δος ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ως παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

ἀμὴν λέγω ὑμῖν – ἀμήν, *amen*, is an indeclinable word taken over from the Hebrew.⁹⁸

Translate, ἀμὴν λέγω ὑμῖν.^a

δος ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ – Jesus's statement begins with a masc.-nom.-sg. relative pronoun, as you recognize (§3.51). The next word ἂν, as you have learned, is a signal that something is contingent, generalized, or indefinite. Here ἂν turns this relative clause into an indefinite relative clause. Instead of “who” we have “whoever.” Study §5.219.

Since either an indicative or a subjunctive can be used in such a clause, which do we have here?^b

Did you remember that μή is used with non-indicative moods? Also, the lengthened linking vowel before the personal ending in δέξηται points to the subjunctive.

So δέξηται is subjn.-mp-3-sg., but what about its tense-form? The ξ has a hidden σ, as you may have guessed from your knowledge of the square of stops (§3.19). When there is a σ before a linking vowel expect the form to be future or aorist. The future does not have a subjunctive so expect a form like this to be an aorist. Since ξ is a combination of σ plus κ, γ, or χ we go to the lexicon looking for a verb with a stem of δεκ-, δεγ-, or δεχ-. We find δέχομαι, *receive, welcome*. Putting all this information together we have: δέξηται – aor.-subjn.-mp1-3-sg. < δέχομαι.

Since the aorist does not usually have time significance outside the indicative it is often translated in English with a present. So we have, “Whoever does not receive.” Recall that the aorist retains its aoristic aspect in all its forms, viewing the action as a whole (§§2.11b; 5.87b).

What is the case of τὴν βασιλείαν?^c

#####

a “Amen, I say to you.”

b Subjunctive.

c Accusative.

⁹⁸ In the LXX it is translated γένοιτο, an aorist optative from γίνομαι, meaning, “let/may it be.” The optative expresses wish or request (§2.9d). We'll study this important verb γίνομαι a little later.

Mark 10:15

What function do you expect it to have?^d

Translate, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ.^e

ὅς παιδίον – ὅς has many functions, including the introduction of a comparative clause, *as*, a temporal clause, *as, when*, a purpose clause, *in order that*, or a result clause, *so that*. Here it initiates a comparative clause with the verb omitted, “as a child [receives],” a feature that we’ve seen is common in Greek (§5.256).

Since παιδίον can be an accusative, some think it is the object of the omitted verb, “as [they receive] a child.” The context, however, is about those who are like a child, not those who receive children.⁹⁹ Translate, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον.^f

οὐ μὴ εἰσέλθῃ εἰς αὐτήν – Two negatives together may look strange! In Greek two negatives don’t make a positive as in English, but rather they make something very negative. When οὐ and μὴ are together like this a subjunctive usually follows, though occasionally a future indicative. Study §5.139.

Since we are expecting a subjunctive, the ending on εἰσέλθῃ points to an act.-3-sg. or mp-2-sg. subjunctive, with its long linking vowel (§§4.77-78). This is a compound verb with the preposition εἰς on the front. The θ might make you think we have an aorist second middle/passive, but in this case it is part of the stem, ἔλθ-. Where have you seen this stem?^g

Parse εἰσέλθῃ.^h

So this word is from εἰσέρχομαι, *come in(to), go in(to)*. As you see, its meaning simply combines the meaning of the two words that form it. The verb is middle-only in the present but not in the aorist.

Try translating, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.ⁱ

When we put the whole sentence together we see that it begins with Jesus introducing what he is about to say (“Amen I say to you”). In his statement there is a long indefinite relative clause that functions as the subject, (“Whoever does not receive the kingdom of God as a child”), then we get the main verb (“most certainly will not enter”) modified by a prepositional phrase (“into it”).

Notice that the preposition on the front of the compound verb, εἰσέλθῃ, is repeated in the prepositional phrase that follows. Such repetition is common and does not change the meaning (§5.254d).

Remember to read this sentence several times.

- #####
d Direct object.
e “Whoever does not receive the kingdom of God.”
f “Whoever does not receive the kingdom of God as a child.”
g It is one of the alternate stems you learned for ἔρχομαι (John 3:31). It is the stem of the 3rd principal part, so this verb is an aorist.
h Aor.-subjn.-act.-3-sg. < εἰσέρχομαι, *come in(to), go in(to)* (§4.78). The context points to the act.-3-sg. rather than the mp-2-sg.
i “He/She most certainly will not enter it.”

⁹⁹ Strauss, *Mark*, 433.

Mark 10:15

Map

Vocabulary

ἀμήν, *amen*

δέχομαι, receive, welcome

εἰσέρχομαι [ἐλευ-, ἐλθ-], *come in(to), go in(to)* [εἰς + ῥχομαι]

ως, as, when, in order that, so that

έπτα, indecl. *seven* [heptagon]

κράζω, cry out

πρῶτος, η, ov, *first* [protohistory]

σάββατον, οὐ, τό, *sabbath*

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
δέχομαι	δέξομαι	έδεξάμην			έδέχθην
εἰσέρχομαι	εἰσελεύσομαι	εἰσήλθον	εἰσελήλυθα		
κράζω	κράξω	ἔκραξα	κέκραγα		

Syntax

- οὐ μή signals a strong negative clause, almost always with the subjunctive (§5.139).
 - An indefinite relative clause does not refer to a definite person or thing but to a general class, “whoever,” not “who.” Such clauses often have ἄν and use a subjunctive, though at times an indicative is used instead (§5.219).
 - A preposition on the front of the compound verb is often repeated in a prepositional phrase that follows. Such repetition does not change the meaning (§5.254d).

Topics Listed in Relation to the Sentence

ἀμὴν λέγω ὑμῖν, ὅς ἀν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὁς παιδίον,

öç introduces a relative clause and åv makes it indefinite, so we have an indefinite relative clause, “whoever” (§5.219).

Often an indefinite clause will have a subjunctive, as here. But in KG the indicative is also found at times.

οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

οὐ μή is another signal of a subjunctive, like ὅταν, εἴπειν and ιύειν. These two negatives together make a strongly negative statement (§5.139).

[Notice the second aorist stem $\varepsilon\lambda\theta$ from $\check{\epsilon}\rho\chi\omega\mu\alpha i$, here in the compound $\varepsilon\acute{\iota}\sigma\acute{\epsilon}\rho\chi\omega\mu\alpha i$.]

After a compound verb the preposition is often repeated, without adding emphasis or changing the meaning (§5.254d).

New Topics in Mark 10:16

Morphology

- The imperfect indicative of ε contract verbs (§4.42).

Syntax

- The article for a possessive pronoun (§5.18).
- The circumstantial participle for means or instrument (§5.195).

¹⁶ καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά.

καὶ ἐναγκαλισάμενος αὐτά – What is signified by the σα, μεν, and ος in ἐναγκαλισάμενος?^a

Parse ἐναγκαλισάμενος^b and αὐτά.^c

Why is αὐτά in the neuter?^d

Is it nominative or accusative here?^e

Since ἐναγκαλισάμενος is in the nominative and it does not have an article or other signs for particular uses such as a form of εἰμί for a periphrastic participle, we can expect it most likely to be circumstantial. What would be a basic translation of καὶ ἐναγκαλισάμενος αὐτά?^f

κατευλόγει – κατευλογέω, *bless*. This is a rare word. It is a compound verb from κατά and the common verb εὐλογέω, *bless*. The meaning of εὐλογέω and κατευλογέω is basically the same, but perhaps κατά adds intensity or it may be distributive, that is, with the idea that Jesus blesses the children one by one.¹⁰⁰

Since this is an ε contract verb you would expect it to have a circumflex accent on the last syllable, κατευλογεῖ (§4.12b). But the accent on κατευλόγει signals that it is an imperfect.¹⁰¹ Study §4.42 and look over the paradigms in app. 4.38, noting the effects of contraction. Get a general idea of the effects of contraction on these forms and focus for now on learning to recognize the ε contract forms.

#####

a σα – aorist tense-form sign and linking vowel.

μεν – a middle/passive participle when followed by an adjectival ending.

ος – masc.-nom.-sg. ending.

b Aor.-ptc.-mp1-masc.-nom.-sg. < ἐναγκαλίζομαι, *take in one's arms, hug*.

c Neut.-nom./acc.-pl. < αὐτός, αὐτή, αὐτό, *self; same; he/she/it* (§3.48).

d This pronoun, “them” refers to the children, which in Greek is neuter, παιδίον, ον, τό, *child*.

e Accusative, the direct object of ἐναγκαλισάμενος.

f “And hugging them.”

¹⁰⁰ In compound verbs κατά sometimes adds emphasis, thus *bless fervently* (Abbott-Smith, 241). *CGEL*, on the other hand, says, “prob. the prefix is to be understood distributively” (196), that is, the blessing is given one by one.

¹⁰¹ Normally the imperfect has an augment (§4.39), but εὐλογέω varies, sometimes it has an augment in the imperfect (ηὐλόγουν) and sometimes it does not (εὐλόγουν); the same may be true for κατευλογέω. This is an unusual verb! Don't try to remember all these details. Just recognize that some verbs have odd augmentation which a lexicon or list of principal parts can help you sort out when you come across a puzzling form.

Mark 10:16

Parse κατευλόγει.^g

The imperfect tense-form with its durative aspect and progressive *Aktionsart* helps us picture Jesus blessing the children one after another. The participle adds a further detail to the scene. If we take it as a temporal circumstantial participle (§5.191), then the aorist would point to Jesus first having hugged them and then blessed them. But the picture is not yet complete.

τιθείς τὰς χεῖρας ἐπ' αὐτά – *τιθείς* looks like a verb with an act.-2-sg. *ς* ending. But in this case this is a 3D *ς* signaling the masc.-nom.-sg. on a participle: pres.-ptc.-act.-masc.-nom.-sg. < *τίθημι, put, place*. We will study this participle pattern later.

$\tau\theta\eta\mu$ is a very common verb with a number of meanings that extend the basic sense of *put*, *place*. Note that its stem in the present and imperfect is $\tau\theta-$, but its basic root is $\theta\varepsilon-$ (§4.74) which can show up as $\theta\eta-$, $\theta\varepsilon-$, $\tau\varepsilon-$, and sometimes appears as if it is just $\theta-$!

τιθείς is a circumstantial participle, further filling in the picture of the main activity of Jesus blessing the children.

Since you have learned the rest of the words go ahead and give a basic translation of, τιθεὶς τὰς χεῖρας ἐπ' αὐτά.^h

As you see, “placing the hands” sounds funny. The definite article in Greek can function as a possessive pronoun when the context warrants it. This use often occurs with parts of the body, as we have here. So we can translate, “placing his hands upon them.” Read §5.18.

We could take this circumstantial participle as temporal, as we did ἐναγκαλισάμενος. If so, this present participle suggests this placing of his hands was going on while he was blessing them.

Another option would be a circumstantial participle referring to means. Read §5.195. There are a number of passages in the OT in which parents bless their children, with Jacob's blessing Joseph's sons as a major example (Gen 48). Jacob embraced and placed his hands on the children when he blessed them (Gen 48:10, 14).

So the grammar paints a moving scene. We have the basic action in the main verb, and the two circumstantial participles tell us the other actions Jesus does in conjunction with his blessing. We see Jesus having taken the children in his arms and hugged them and now he is in the process of blessing the children. As he does so he is placing his hands upon them one by one, perhaps as the means of conveying his blessing.

Translate the whole sentence, καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

Remember to read this sentence several times.

####

g Impf.-ind.-act.-3-sg. < κατευλογέω, bless.

h “Placing the hands upon them.”

i “And hugging them he was blessing them, placing his hands upon them.” In English we have to supply an object, “them,” for the main verb. Another example of omission (§5.256).

Map

16 Γ καὶ ἐναγκαλισάμενος αὐτὰ
κατευλόγει
τιθεὶς τὰς χεῖρας
ἐπ’ αὐτά.

Vocabulary

ἐναγκαλίζομαι, *take in one's arms, hug* [ἐν + ἀγκάλη, *a bent arm*]¹⁰²

κατευλογέω, *bless* [κατά + εὐλογέω]

τίθημι [θε-, θη-, θει-, τε-], *put, place* [synthesis, note σύν]

δύο, *two* [dyad]

ἕκαστος, η, ον, *each, every*

εὐλογέω, *bless* [εὐ, *well* + λέγω]

πληρόω, *fill, fulfill, complete* [plenary]

σοφία, ας, ἡ, *wisdom* [philosophy, “love of wisdom,” note φιλέω, *love*]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἐναγκαλίζομαι		ἐνηγκαλισάμην		ἐνηγκάλισμαι	
εὐλογέω	εὐλογήσω	εὐλόγησα	εὐλόγηκα	εὐλόγημαι	εὐλογήθην
κατευλογέω	κατευλογήσω	κατηυλόγησα	κατηυλόγηκα	κατηυλόγημαι	κατηυλογήθην
πληρόω	πληρώσω	ἐπλήρωσα	πεπλήρωκα	πεπλήρωμαι	ἐπληρώθην
τίθημι	θήσω	ἔθηκα	τέθεικα	τέθειμαι	ἐτέθην

- Notice that εὐλογέω appears to lack augments and reduplication in parts 3-6, but they do appear in the compound κατευλογέω, with εὐ- changing to ηὐ-. Fortunately the stem and other signals are very clear. Don't worry about κατευλογέω since it only appears in the Greek Bible here and twice in Tobit. εὐλογέω, on the other hand, occurs 41 times in the New Testament and 117 times in the LXX.
- The 3rd and 4th parts of τίθημι both have a κ, as we saw with δίδωμι.

Morphology

- The forms for the imperfect indicative ε contract verbs (§4.42).

Syntax

- The article can be used like a possessive pronoun (§5.18).
- A circumstantial participle may include the idea of means or instrument (§5.195).

¹⁰² ἡ ἀγκάλη is related to the word ὁ ἀγκών, *bend; elbow*. You might expect ἀγκάλη to mean “ankle,” but the word for ankle is τὸ σφυρόν.

Mark 10:16

Topics Listed in Relation to the Sentence

καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

[An aorist circumstantial participle, telling us about something that happened before the action of the main verb (§5.182).]

Learn to recognize the forms for the imperfect indicative of ε contract verbs (§4.42).

τιθείς is another circumstantial participle. Here the nuance “means/instrument” could make sense (§5.195).

“Placing the hands” sounds funny. Often the article functions like a possessive pronoun, esp. with body parts, “his hands” (§5.18).

Now conclude by reading the whole passage aloud a few times.

¹³ Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπειμήσαν αὐτοῖς.¹⁴ ιδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησεν καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.¹⁵ ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.¹⁶ καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.



Passage 5 – Matthew 6:9-13

Introduction to the Passage

The Sermon on the Mount describes a citizen of the Kingdom of God and the pattern of life within that Kingdom, as we noted in our reading of the Beatitudes. Now we come to the Lord’s Prayer, which is placed right in the center of the Sermon on the Mount and expresses the central focus of the Sermon. Jesus is expressing a very specific vision and agenda regarding God and his Kingdom. This prayer is closely connected to Jesus’s ministry in his Jewish setting in the first century. Some Jewish teachers gave their disciples a form of prayer whose content would characterize the teacher’s distinctive teaching, as seems to have been the case, for example, with John the Baptist (Luke 11:1). The Lord’s Prayer is such a prayer, though much of the content would sound familiar to first century Jewish ears. For the Lord’s Prayer echoes themes present in other Jewish prayers in the first century, including the hallowing of the Name, the coming of the Kingdom, forgiveness, deliverance, and nourishment.¹⁰³ Thus, the prayer Jesus taught his disciples picks up major concerns in Israel in the first century. Jesus is not bringing a radically new idea. Rather, he is bringing to fulfillment and realization, in radically surprising ways, the Kingdom for which they were waiting and praying.

New Topics in Matthew 6:9

Morphology

- Imperatives (§§4.83-89).

Syntax

- The nominative used for a vocative (§5.28).
- The significance and translation of third person imperatives (§5.157).
- The imperative used for requests (§5.159).

⁹ Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτω τὸ ὄνομά σου,

Οὕτως οὖν προσεύχεσθε ὑμεῖς – Our first cluster is an introduction to the Lord’s Prayer. οὖν is a postpositive conjunction often signaling an inference, that is, a conclusion, *therefore, so*. Sometimes in narratives it signals a transition or response, *so, then*.

Parse προσεύχεσθε.^a

Recall that the 2-pl. in the present has the same form for both the indicative and the imperative (§4.84a). Here the imperative fits the context since Jesus is telling his disciples what to do, not telling

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a Pres.-ind./impv.-mp-2-pl. < προσεύχομαι, *pray*. Note that this verb is middle-only so it will be translated as an active (§2.7c).

¹⁰³ W. D. Davies and Dale C. Allison, Jr., *Matthew*, 3 vols., ICC (Edinburgh: T&T Clark, 1988, 1991, 1997) 1:595-97.

Matthew 6:9

them what they are doing. Which of the two main types of commands do you think we have here (§5.155)?^b

What nuance might ὑμεῖς add (§5.264a4)?^c

Translate Ούτως οὖν προσεύχεσθε ὑμεῖς.^d

Πάτερ ἡμῶν – You've learned the forms for πατήρ (§3.25), and now we meet its distinct form for the vocative singular (§3.25d). Translate πάτερ ἡμῶν.^e

ὁ ἐν τοῖς οὐρανοῖς – How is this article functioning (§5.15, Matt 5:12)?^f

Here the prepositional phrase is in apposition (§2.31) to a vocative, but there is no vocative form for the article so the nominative is used. The nominative often serves for a vocative not only in articles but also in nouns (read §5.28).

Translate this vocative cluster, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.^g

ἄγιασθήτω – Locate this ending in the core pattern in §4.83. You have seen a couple of imperatives and now it is time to see the whole system. So study §§4.83-89 to get a general overview of the forms, noticing any changes in stems and how the endings appear on the various forms. Pay special attention to the present and aorist forms, which are by far the most common.

You have already learned that the 2-pl. endings τε and σθε are used for both indicatives and imperatives, and now you see the same is true for the mp-2-sg. endings σαι and σο (=ου).

The active 2-sg. endings are obviously the challenging part of this paradigm. At this point learn that ε can signal an act.-2-sg. imperative, and then pick up the other act.-2-sg. endings as you meet them in reading. Note the possible confusion with the linking vowel ε on the end of some act.-3-sg. forms that use the zero form ending, especially the second aorist (§4.57). The imperative does not have an augment and does not use a moveable ν so the forms are distinct even though the endings look the same:

λαμβάνω [λαβ]

ἔλαβε(v) – aor.-ind.-act.-3-sg.

λάβε – aor.-impv.-act.-2-sg

ἔρχομαι [έλθ]

ῆλθε(v) – aor.-ind.-act.-3-sg

έλθέ – aor.-impv.-act.-2-sg

- #####
b Jesus is telling them what to do in general, not a specific command in a particular situation. The durative aspect and the progressive *Aktionsart* of the present tense-form (§§5.87a, 98) suggest this is an on-going activity. Note that Luke introduces the Lord's Prayer with an indefinite temporal clause, "whenever you pray, say" (ὅταν προσεύχησθε λέγετε, Luke 11:2), thereby emphasizing that this is an on-going activity.
- c The nominative forms of personal pronouns may add a bit of emphasis on the subject. Here the idea would be "you, as my disciples," perhaps in contrast to others (see Luke 11:1).
- d "Therefore pray like this," "So you are to pray like this."
- e "Our Father." The unusual shift of accent in the vocative is perhaps influenced by an earlier practice of shifting the accent on the vocative of proper names. James H. Moulton and Wilbert F. Howard, *A Grammar of New Testament Greek*, vol. 2, *Accidence and Word Formation with an Appendix on Semitisms in the New Testament* (Edinburgh: T&T Clark, 1929), 59.
- f The article here substantizes a prepositional phrase which then functions as an adjective.
- g "Our Father in the heavens." For the plural "heavens" recall the discussion in Matthew 5:3.

Matthew 6:9

An easy way to learn the endings other than the act.-2-sg. is by pronouncing them in two groups, one after the other:

τω, τε, τωσαν
σθω, σθε, σθωσαν.

Don't confuse the middle/passive imperative endings σθω, σθε, σθωσαν with the infinitive ending σθαι.

Parse ἀγιασθήτω (§4.87).^h

In the Beatitudes you saw several examples of the tense-sign θησ signaling a future second middle/passive and now you see θη signaling an aorist second middle/passive (§2.18). **While the future with θησ is almost always passive, the aorist second middle/passive with θη is used for both the middle and passive senses.** Review §5.94. Here it is clearly passive. Many resources assume the aorist second middle/passive is always passive and label it as aorist passive. They then treat the places where it is not passive as exceptions. See §5.92a n. 108.

English does not have a third person imperative. Read §5.157. What are two common ways to express a third person imperative in English?ⁱ

Which use of the imperative mood do we have here (§5.154)?^j

Which possible nuance might the aorist tense-form have here (§5.159)?^k

τὸ ὄνομά σου

Parse ὄνομα (§3.24).^l

Since this form can be either nominative or accusative, which is it here?^m

Translate the first petition, ἀγιασθήτω τὸ ὄνομά σου.ⁿ

Bonus Coverage

The Lord's Prayer echoes themes in other early Jewish prayers, especially the Kaddish, which was probably used already by the first century. The earliest form of the Kaddish used in the synagogue was probably as follows:

h Aor.-impv.-mp2-3-sg. < ἀγιάζω, *set apart, hallow.*

i "Let" and "must." Another option is "should."

j Since this is a prayer the imperative expresses a request, not a command.

k There is no particular significance. This is the most common tense-form to use in prayer.

l Neut.-nom./acc.-sg. < ὄνομα, *name.*

m Nominative since it is the subject.

n "Your name be hallowed," "your name is to be hallowed," or, "your name be held holy" (RNJB).

Notice that "let your name be hallowed" is not addressed to God in the 2-sg., though the English translation may sound like it.

Matthew 6:9

Exalted and hallowed be his great name
in the world which he created according to his will.
May he let his kingdom rule
in your lifetime and in your days
and in the lifetime of the whole house of Israel, speedily and soon.
Praised be his great name from eternity to eternity.
And to this say: Amen.¹⁰⁴

Jesus's prayer clearly echoes several themes of this prayer that was in common use. His disciples are to pray in this way because now, in Jesus, God is answering Israel's prayer represented in the Kaddish.

Both the Kaddish and the Lord's Prayer start with the hallowing of God's Name, for this is at the heart of the revelation to Israel that is now coming to fulfillment in Jesus.

In the Bible and other ancient cultures a person's name represents the person himself or herself, often including something about their unique character or nature. Indeed, a name is a means of contact with a person in a way that is foreign to a modern worldview. For in ancient cultures, including the Bible, a person's name was not just a label, but had a reality and existence in itself. BDAG says,¹⁰⁵

The belief in the efficacy of the name is extremely old; its origin goes back to the most ancient times and the most primitive forms of intellectual and religious life. It has exhibited an extraordinary vitality. The period of our literature also sees—within as well as without the new community of believers—in the name something real, a piece of the very nature of the personality whom it designates, expressing the person's qualities and powers.... The Judeo-Christians revere and use the name of God and, of course, the name of Jesus.

So hallowing the name of God is related to recognizing his presence as well as his supreme worth. "Hallowing" means to make or treat someone or something as "holy," that is, as set apart and of special worth. Hallowing God's Name means treating his Name, which includes his Presence and his character, with the greatest honor and respect. This is done by our attitude toward God and the people and things which represent him. It is also done by our speaking and acting in accordance with his own character, that is, who he has revealed himself to be and what he has revealed himself to be like. It is taking him as our center and ground, our fixed point and highest good, our contact with ultimate reality and our guide for how we live our lives.

Translate the whole sentence. Οὕτως οὖν προσεύχεσθε ὑμεῖς. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτω τὸ ὄνομα σου.⁹

Remember to read this sentence several times.

Map

9 ... οὖν προσεύχεσθε ὑμεῖς.

Οὕτως

Πάτερ ...¹ ...² ἀγιασθήτω τὸ ὄνομα ...³

¹ἡμῶν

³σου.

²ο ἐν τοῖς οὐρανοῖς

#####
o "So pray like this, 'Our Father in heaven, your name be hallowed.'"

¹⁰⁴ Davies and Allison, *Matthew*, 1:595.

¹⁰⁵ BDAG, s.v. "ὄνομα," 1.d, 712.

Vocabulary

ἀγιάζω, *consecrate, set apart, hallow* [hagiography, note γράφω]
 οὖν, *therefore, so, then*
 προσεύχομαι, *pray*

έμος, ἡ, óν, *my, mine* [equivalent of the gen. pron. ἐμοῦ, μου]
 ἐρωτάω, *ask (for)*
 θάλασσα, ης, ἡ, *sea, lake*
 πλοῖον, ου, τό, *boat*
 πῦρ, πυρός, τό, *fire* [pyrotechnics, note τέχνη, *art, skill*]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀγιάζω	ἀγιάσω	ἡγίασα	ἡγίακα	ἡγίασμαι	ἡγιάσθην
ἐρωτάω	ἐρωτήσω	ἡρώτησα	ἡρώτηκα	ἡρώτημαι	ἡρωτήθην
προσεύχομαι	προσεύξομαι	προσηνέξάμην		προσηνύγμαι	

Morphology

- The core pattern for the endings of the imperatives (§4.83) and how they show up in the paradigms (§§4.84-89). For the act.-2-sg. just learn ε for now.

Syntax

- The nominative can be used for personal address like a vocative even for words that have a distinct vocative form (§5.28).
- When using a third person imperative an author is telling one person what another person must or should do. Often the third-person imperative is translated using the word “let,” but sometimes “must,” “is to/are to,” or “should” conveys the idea better (§5.157).
- When addressing God or someone considered to be superior in some way the imperative expresses a request. The aorist is the tense-form most often used in prayers (§5.159).

Topics Listed in Relation to the Sentence

Οὗτος οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·

[Commands are often either for a specific situation or in a more general sense (§5.155). Here Jesus is not talking about praying on some specific occasion, so the general idea is in view. The present can include the idea of continuing the activity on an ongoing basis, which also makes sense here.]

[This article is substantizing the prepositional phrase, as we've seen before (§5.15, Matt 5:12). Here it functions as a noun in apposition to the vocative πάτερ. Words in apposition have to agree in case and number (§2.31). So even though ὁ is a nominative form, here it functions as a vocative to agree with πάτερ (§5.28).]

ἀγιασθήτω τὸ ὄνομά σου·

Learn the core pattern for imperative endings (§4.83) and how they show up in the paradigms (§§4.84-89). Pay special attention to the present and aorist forms, which are by far the most common. Among the options for the act.-2-sg. just focus for now on the ending *ε*.

Recall that the aorist mp2 uses active endings (§4.59). So ἀγιασθήτω has the active τῷ ending for a 3-sg, but it is on an aorist mp2, so here it is not parsed as active.

When using a third person imperative an author is telling one person what someone or something else must or should do. Often the third-person imperative is translated using the word “let,” but sometimes “must,” “is to/are to,” or “should” conveys the idea better (§5.157).

When addressing God or someone considered to be superior in some way the imperative expresses a request. The aorist is the tense-form most often used in prayers (§5.159).

New Topics in Matthew 6:10

There are no new topics to learn.

¹⁰ ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ώς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

ἐλθέτω ἡ βασιλεία σου

Parse ἐλθέτω (§§4.83, 87).^a

Translate ἐλθέτω ἡ βασιλεία σου.^b

γενηθήτω τὸ θέλημά σου – You can sort out the parsing of this verb once you know that γεν- is the stem of the second aorist for γίνομαι, *become, happen, be*.

Parse γενηθήτω (§§4.83, 87).^c

γίνομαι is an equative verb like *εἰμί*. It is very common and is used in a variety of ways that require different English translations. Skim §5.95a-c on *εἰμί* and *γίνομαι* to get an overview of these two verbs.

Why does θέλημά have two accents (§1.9a)?^d

#include <sys/types.h>
#include <sys/conf.h>

a Aor.-impv.-act.-3-sg. < ἔρχομαι, *come, go.*

b “Your kingdom come,” “Your kingdom must come,” “let your kingdom come,” “it is imperative that your kingdom come.”

c Aor.-impv.-mp2-3-sg. < γίνομαι, *become, happen, be.*

d The following word, *σου*, is an enclitic which shares its accent with the word before it. Notice that the second accent is removed when citing a word out of context.

Parse θέλημα.^e

Translate, γενηθήτω τὸ θέλημά σου.^f

ώς ἐν οὐρανῷ καὶ ἐπὶ γῆς – As you know, ὡς functions as both an adverb and a conjunction in a variety of ways (Mark 10:15). Most often it is used, as here, for comparison, *as*. καὶ has the adjunctive sense *also* (§5.264b1). This clause is very condensed with omitted elements to be assumed from the context. We'll look at the details in the map, but first translate, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.^g

Remember to read this sentence several times.

Map

10 ἐλθέτω ἡ βασιλεία
σου·

γενηθήτω τὸ θέλημά
σου,
ώς ἐν οὐρανῷ
καὶ ἐπὶ γῆς·

This map is fine for most purposes. But note that the clause beginning with ὡς does not have its own verb. Instead it assumes the repetition of the verb from the first clause. This is common in both Greek and English, which is why this simple map makes sense to us.

We can modify the map to represent this grammar:

10 γενηθήτω τὸ θέλημά
σου,
ώς [γίνεται]
ἐν οὐρανῷ
... ἐπὶ γῆς·
καὶ

The ὡς implies a repetition of the verb from the main clause, γίνομαι, now in the indicative 3-sg. and with ἐν οὐρανῷ modifying it. We can use brackets when we need to add or repeat words.

ἐπὶ γῆς modifies the original verb, as does καὶ, functioning as an adjunctive adverb. So we could translate it woodenly, moving the ὡς clause to the end: “Your will be done also upon earth as it is done in heaven.”

-
- e Neut.-nom.-sg. < θέλημα, *will, desire* (§3.24). This form could also be accusative, but here this word is the subject and so it is nominative.
f “Your will be done,” “let your will be done.”
g Very woodenly: “Your will be done as in heaven also upon earth.”

Vocabulary

γίνομαι [$\gamma\epsilon\nu-$, $\gamma\omega\eta-$] *become, happen, be*

Ἄβραάμ, ὁ, indecl. *Abraham*

Γαλιλαία, ας, ἡ, *Galilee*

Ἐκεῖ, *there*

ἔσχατος, η, ov, *last* [eschatology, note λόγος]

ἢδη, now, already

$\pi\tilde{\omega}\varsigma$, how?

τότε, *then* [compare ὅτε]

Principal Parts

Pres/Impf A/MP γίνομαι	Fut A/MP1 γενήσομαι	Aor A/MP1 έγενόμην	Pf A γέγονα	Pf MP γεγένημαι	Aor/Fut MP2 έγενήθην
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Morphology and Syntax

There are no new forms or syntax to learn in this sentence.

Topics Listed in Relation to the Sentence

έλθετω ἢ βασιλεία σου· γενηθήτω τὸ θελημά σου, ως ἐν οὐρανῷ καὶ ἐπὶ γῆς·

[Note the act-3-sg imperative ending and the alternate stem ελθ from ἐρχουται.]

[Note the act-3-sg imperative ending and the alternate stem γεν from γίνομαι.]

New Topics in Matthew 6:11

Morphology

- δός (§4.88).

Syntax

- There is no new syntax to learn.

¹¹ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

Parse ἀρτοῦ^a

#include <sys/types.h>
#include <sys/conf.h>

a Masc.-acc.-sg. < ἄρτος, οὐ, ὁ, *bread, a loaf of bread* (§3.3).

Parse ἐπιούσιον.^b

What construction is signaled by the sequence [article + noun] + [article + adjective] (TSTA) (§5.4b)?^c

This cluster is our direct object.

Bonus Coverage

The word ἐπιούσιος does not appear anywhere in Greek literature before its use in the Lord’s Prayer in Matthew and Luke. Jesus must have used some unusual expression in Aramaic if it required making a new word to get at what he was saying.

The one thing the word doesn’t mean is “daily” in any simple sense, since there are perfectly good Greek expressions for “daily,” including the words εφήμερος and καθημερινός. Since we have no other examples of ἐπιούσιος earlier than our text we have to look at its etymology to help us understand its meaning. There is debate over which words were used to compose ἐπιούσιος. Among the options given in BDAG the following are the three main possible interpretations.¹⁰⁶

The first is that Jesus is referring to bread “for today.” So the idea might be a daily ration of food, perhaps echoing the manna in the wilderness. The focus on the day’s need is clearly part of the prayer, as is evident from σήμερον (*today*) later in this sentence.¹⁰⁷ Furthermore, this motif is developed later in the chapter (Matt 6:25-34). So ἐπιούσιος might simply reinforce this idea.

The other two options focus more directly on the larger context of Jesus’s teaching, namely, the eschatological in-breaking of the Kingdom of God. Accordingly, some think Jesus is referring to bread “for the following day.” This use could be another reference to a daily ration or it could be more eschatological, referring to the coming day of God’s visitation for which Jesus’s disciples are awaiting.

The third option understands Jesus to be referring to bread “that is necessary for existence.” I think this interpretation is best, in part because it is how many of the early Greek speaking Christian scholars and teachers understood it, at least as early as Origen in the third century.¹⁰⁸ Early teachers in the Latin tradition also took this view, including Jerome (d. AD 420), who rendered it, *panem supersubstantialis*. A modern Greek translation of the New Testament has, “the bread that is indispensable for our life.”

So we are to pray for the bread that we need for existence. In the context of the Lord’s Prayer this means we are praying for the nourishment we need for life in the Kingdom. This would include our need for physical nourishment, since that is necessary for Kingdom life in this world, but it would also include spiritual nourishment. As a number of the church fathers point out, this is bread that is not like common bread for it feeds the body and the soul.¹⁰⁹ In this way, this petition aligns with the focus on the Kingdom found in the rest of the Lord’s Prayer, and, indeed, in the entire Sermon on the Mount.

δός ήμιν – You’ve learned the stems δο- and δω- for δίδωμι, and here δός is indeed a form of δίδωμι. Parse δός (§4.88).^d

σήμερον – adv. *today*.

#####
b Masc.-acc.-sg. < ἐπιούσιος, ov, *for the (coming) day, necessary for existence*. As a two-termination adjective (§3.14) this form could be feminine, but here it is modifying the masculine noun ἄρτος so it is masculine.

c The second attributive position.

d Aor.-impv.-act.-2-sg. < δίδωμι, *give*.

¹⁰⁶ BDAG, 376. See BDAG for the etymological details and the fact that we have no instances of this word before the Lord’s Prayer in the Matthew and Luke.

¹⁰⁷ Luke’s version strengthens the point even more by using the present imperative δίδου and adding τὸ καθ’ ήμέραν, *day by day* or *each day* (Luke 11:3). See the discussion of this verse in §5.159.

¹⁰⁸ Origen, *On Prayer* 27.7-12. This document is available on several websites. Search: origen on prayer.

¹⁰⁹ See, for example, Cyril of Jerusalem (d. AD 386), *Mystagogical Catechesis* 5.15.

Matthew 6:11

Translate, τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον.^e

Remember to read this sentence several times.

Map

11 τὸν ἄρτον ...¹ ...² δόξη μῖν ...³
¹ήμῶν ³σήμερον
²τὸν ἐπιούσιον

Vocabulary

ἄρτος, οὐ, ὁ, (*a loaf of*) bread

ἐπιούσιος, ov, *for the (coming) day, necessary for existence*

σήμερον, *today*

δαιμόνιον, οὐ, τό, *demon*

δώδεκα, indecl. *twelve* [dodecahedron]

ἡμέρα, ας, ἡ, *day* [ephemeral, note ἐπί, *on, over*, here for temporal duration, “over the course of, for”]

περιπατέω, *walk* [peripatetic; π ερί + πατέω, *tread, walk*]

πρεσβύτερος, α, ον, *elder* [Presbyterian]

Principal Parts

Pres/Impf A/MP περιπατέω
Fut A/MP1 περιπατήσω
Aor A/MP1 περιεπάτησα
Pf A περιπεπάτηκα
Pf MP περιπεπάτημαι
Aor/Fut MP2

Morphology

- δός is aor.-impv.-act.-2-sg. < δίδωμι (§4.88).

Topics Listed in Relation to the Sentence

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

The stem δο points to a form of δίδωμι, specifically, in the aorist. I've suggested that you learn the act.-2-sg. imperative endings as you meet them, so learn that ζ can have that parsing. It may be easiest to learn this word as an example of an act.-2-sg. imperative (§4.88).

e “Give to us today our bread for the day,” or “Give us today our bread that is necessary for existence.”

New Topics in Matthew 6:12

Morphology

- The κ aorist (§4.54).
- ἄφες (§4.88).

Syntax

- The dative of advantage and disadvantage (§5.60).
- The particle μέν (§5.246d).

¹² καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ως καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν – καί signals the addition of another petition.

The second word is a form of the verb ἀφίημι, which you have learned (Mark 10:14).

Parse ἄφες (§4.88)^a and ὀφειλήματα.^b

Bonus Coverage

The use of “debt” to refer to sin was common in Judaism. Most English translations retain this imagery and have “debts” for ὀφειλήματα. A few translations, however, use “sins,” to clarify what “debts” refers to here. This move is found already in Luke’s version of the prayer, presumably to clarify the sense for his Gentile readers. Luke has “sins” in the first part of the petition and then the imagery of debts in the second part:

καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν. (Luke 11:4)
And forgive us our sins, for we ourselves also forgive everyone who is indebted to us.

Why, then, do Christians frequently use neither debts nor sins, but say “forgive us our trespasses”? This translation became common through its use in liturgical texts such as the Book of Common Prayer, which shaped the way many English-speaking people prayed. The use of “trespasses” is another way to clarify the meaning of “debts.” It draws upon the explanation Jesus gives right after the Lord’s Prayer in Matthew.

For if you forgive people their trespasses [τὰ παραπτώματα αὐτῶν], your heavenly Father will also forgive you. But if you do not forgive people, neither will your Father forgive your trespasses [τὰ παραπτώματα ὑμῶν] (Matt 6:14-15).

Thus, the Gospels use both “sins” and “trespasses” for the metaphor “debts.” All three of these words are used for this topic many times in Scripture. For a brief but generally very helpful survey of this theme in the Bible see Origen, *On Prayer*, chapter 28.

You recognize ἡμῖν as the dative plural of the first person pronoun (§3:47), so you expect this to be an indirect object. But here the dative (“us”) does not receive the direct object (“the debts”)! Read §5.60 for this use of the dative.

#####
a Aor.-impv.-act.-2-sg. < ἀφίημι, send away, forgive, allow, forsake.

b Neut.-acc.-pl. < ὀφειλήμα, ματος, τό, debt (§3.24). Since this is a neuter noun this form is also used for the nominative. Here it is the direct object, since the subject is “you,” as given in the personal ending on ἄφες.

Matthew 6:12

Translate, καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν.^c

ώς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν – Both ώς and καὶ function here as they did in verse 10.

What nuance might ἡμεῖς add (§5.264a4)?^d

You can recognize that ἀφήκαμεν is from ἀφίημι. You have learned that δίδωμι and τίθημι use κ in their aorist forms, and now you see that the same is true for ἀφίημι. Read §4.54, then parse ἀφήκαμεν.^e

Parse ὀφειλέταις.^f

You see from the lexical entry that ὀφειλέταις follows the 1D masculine paradigm you learned (§3.9). So the ending on ὀφειλέταις looks feminine but it is actually masculine, and thus τοῖς and ὀφειλέταις are in agreement with it. This is another dative of advantage, like ἡμῖν in the previous clause.

Notice that the previous clause included a direct object, τὰ ὀφειλήματα, but our current clause does not. Once again we see an element omitted that needs to be supplied when reading and translating (§5.256).

Translate ώς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.^g

Remember to pronounce this sentence several times.

Map

12 καὶ ἄφες ...¹ τὰ ὀφειλήματα ...²
 ¹ἡμῖν ²ἡμῶν
 ώς ...³ ἡμεῖς ἀφήκαμεν ...⁴
 ³καὶ
 ⁴τοῖς ὀφειλέταις
 ἡμῶν

Datives of advantage are not part of the core of a clause so they are placed under the words they modify in a level 3 map. The καὶ in the first clause functions as a coordinating conjunction and so it is left on the main line, but in the second clause the καὶ emphasizes ἡμεῖς and so it is placed under that pronoun.

Vocabulary

όφειλέτης, ου, ὁ, *debtor* [compare ὀφεῖλω]
όφειλημα, ματος, τό, *debt* [compare ὀφεῖλω]

εἴτε, *if, whether*

#####
c “And forgive our debts for us.”

d The nominative personal pronoun can add some degree of emphasis.

e Aor.-ind.-act.-1-pl. < ἀφίημι, *send away, forgive, allow, forsake*.

f Masc.-dat.-pl. < ὀφειλέτης, ου, ὁ, *debtor* (§3.9).

g “As we (ourselves) have forgiven [the debts] for our debtors.”

θρόνος, ου, ὁ, *throne* [throne]

καθώς, *as, just as*

μέν, *on the one hand, indeed*, often left untranslated

πορεύω, *go, travel*, only in mid. in NT

τηρέω, *keep, guard*

- See §5.246d for the use of μέν.

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
πορεύω	πορεύσω	ἐπόρευσα		πεπόρευμαι	ἐπορεύθην
τηρέω	τηρήσω	ἐτήρησα	τετήρηκα	τετήρημαι	ἐτηρήθην

Morphology

- Three verbs use the κ aorist paradigm (§4.54):

τίθημι	—	ἔθηκα
δίδωμι	—	ἔδωκα
ἀφίημι	—	ἀφῆκα.
- ἄφες is aor.-impv.-act.-2-sg. < ἀφίημι (§4.88).

Syntax

- A dative of advantage indicates the one for whose benefit or advantage something is done. The dative can also be used for disadvantage (§5.60).
- The particle μέν signals something is being distinguished or contrasted from other elements in the context. It is often used with a following δέ (§5.246d).

Topics Listed in Relation to the Sentence

καὶ ἄφες ἡμῖν τὰ ὄφειλήματα ἡμῶν,

Learn this aor.-impv.-act.-2-sg. which uses the ζ ending like δός (§4.88).

A dative of advantage indicates the one for whose benefit or advantage something is done. The dative can also be used for disadvantage (§5.60).

ώς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὄφειλέταις ἡμῶν·

There are three verbs in the NT that use a κ for an aorist tense sign, ἀφίημι (ἀφῆκα), δίδωμι (ἔδωκα), and τίθημι (ἔθηκα) (§4.54). You should learn this fact about these verbs so you don't mistake these forms for a perfect. You could add these forms to the alternate forms for each word in the vocabulary list.

[Notice this example of a 1D noun that is masculine (§3.9).]

{The particle μέν, (*on the one hand, indeed*, often left untranslated) signals something is being distinguished or contrasted from other elements in the context. It is often used with a following δέ (§5.246d).}



New Topics in Matthew 6:13

Morphology

- The mp-2-sg. imperative ending σαι (§§4.83, 87).

Syntax

- An anarthrous object of a preposition may be definite (§5.20d).

¹³ καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν – καί adds another petition. εἰσενέγκης is a compound verb and its stem is ἐνεγκ-, which provides the 3rd principal part. Parse εἰσενέγκης (§§4.77-78).^a

Since μή is usually used with non-indicative verbs we expect one of those here. The long linking vowel on εἰσενέγκης points us to the subjunctive. You learned the alternate root ἐνεγκ- for φέρω (Mark 10:13). There you also learned the compound verb προσφέρω and now you see εἰσφέρω. Again the components show up clearly in the meaning, *lead (in/int)*, *bring (in/int)*.

Parse πειρασμόν.^b

Translate, καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.^c

Bonus Coverage

Notice that πειρασμός can refer to a test, trial, or temptation. A temptation attempts to entice a person to sin, while a trial or test does not necessarily include any effort to tempt. Interpreting πειρασμός here as temptation seems to contradict James's clear teaching that God does not tempt anyone (Jms 1:13).

Similarly, interpreting it as test or trial must be put in the context of many passages in Scripture which show God testing his people. Indeed, the only ones said to be tested by God in the Bible are his own people. The temptation of Jesus provides an illustration of how the two ideas can work together. The Spirit led him into the wilderness πειρασθῆναι ὑπὸ τοῦ διαβόλου, *to be tempted by the devil* (Matt 4:1). Satan was tempting and God was testing.

This petition is usually interpreted as a request that God not put us in a situation we can't handle.¹¹⁰ This interpretation matches the promise Paul gives that, “God is faithful, who will not allow you to be tempted [πειρασθῆναι – aor.-inf.-mp2 < πειράζω, *test, tempt*] beyond what you are able, but with the temptation [τῷ πειρασμῷ] will also make a way of escape, that you may be able to endure it.” (1 Cor 10:13)

a Aor.-subjn.-act.-2-sg. < εἰσφέρω, *lead (in), bring (in)*.

b Masc.-acc.-sg. < πειρασμός, οῦ, ὁ, *test, trial, temptation* (§3.3).

c “And do not lead us into temptation.” Since a prohibition using the aorist subjunctive can have the sense, “do not begin,” (§5.144b) we could translate, “And do not begin to lead us into temptation.” The context, however, does not seem to suggest such a focus.

¹¹⁰ Many scholars think this petition reflects Jesus's use of a Semitic causative verb, here with a permissive sense, “don't let/allow us fall when tempted.” See Davies and Allison, *Matthew*, 1:613; Osborne, *Matthew*, 230.

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

Parse ῥῦσαι^d (§§4.83, 87) and πονηροῦ.^e

The adjective πονηροῦ can be either masculine or neuter. Some interpret this as a reference to evil in general,¹¹¹ but the grammar suggests that something more definite is in view. Read §5.20d.

Bonus Coverage

If the construction points to something more definite than evil in a general sense, what might Jesus have in mind? Most likely it is a reference to the Evil One, Satan, whom Jesus refers to often in his teaching. This is how many church fathers and modern scholars have taken it, as well as the NIV and modern Greek translations.¹¹²

In addition, perhaps we also have an allusion to Israel's tempting God in the wilderness, described in Exodus 17.¹¹³ Note especially Exodus 17:7, "And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, 'Is the LORD among us or not?' (ESV). The LXX of this verse renders Massah as πειρασμός, and uses the associated verb πειράζω in the last part of the verse. "And he named the name of that place 'Trial [πειρασμός] and Contention' because of the contention of the sons of Israel and because of their trying [πειράζειν – pres.-inf.-act.] the Lord, saying, 'Is the Lord among us or not?'" (Exod 17:7)¹¹⁴ This event is referred to many times in the OT as one of the great sins of Israel (for example, Num 14; Deut 6-8; Pss 78, 95, 106), as well as in Hebrews 3:7-19.

On this reading, “the evil” would refer to subjecting of God to the test, as Israel did at Massah. So a prayer that God “deliver us from the evil” would refer to protection from our putting God to the test. We are asking God to protect us from losing faith in his faithfulness, as seen in the Israelites’ question *εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ*, “Is the Lord among us or not?”¹¹⁵ Faith in God’s love and care and faithfulness is at the heart of living out the pattern of life described in the Sermon on the Mount and modeled in Jesus.

Recall that putting God to the test was one of Satan's temptations of Jesus (Matt 4:7). This theme comes to a climax in the Gospels at the Passion. Jesus warns his apostles to watch and pray that they not enter into *πειρασμός* (Matt 26:41; Luke 22:40, 46). His suffering and death will be the great trial, testing his faith and their faith in the faithfulness of God. Jesus was able to deal with that *πειρασμός* and affirm the core disposition of faithfulness to God, "not my will, but yours be done" (Matt 26:39; Luke 22:42). The disciples' faith faltered, but after the resurrection it was taken to a new level.

d Aor.-impv.-mp1-2-sg. < ρύομαι, *deliver, rescue*.
e Masc /neut -gen -sg < πτυνός ἡ οὐ, *bad, evil* (§3.11).

¹¹¹ Some early Christians took it as referring to evil in general, as seen in an amulet dated to the sixth century. This bit of papyrus was worn around the neck and contains prayers for protection, including the Lord's Prayer which has the reading ἀπὸ τῆς πονηρίας (πονηρία, ας, ί, *evil*). George Milligan, *Selections from the Greek Papyri, Edited with Translations and Notes* (Cambridge: University Press, 1912), 132-34. None of the early manuscripts of Matthew cited in NA²⁸ and UBS⁵ contain this reading. The papyri contain many fascinating features that a knowledge of Greek now enables you to explore.

¹¹² Murray Harris also points out that in the New Testament ἀπό is used with ῥύομαι for deliverance from personal enemies twice and for nonpersonal enemies once, while ἐκ is used with ῥύομαι for nonpersonal enemies seven times and never for personal enemies. So the choice of ἀπό may further suggest a personal enemy is in view. Harris, *Prepositions*, 41.

¹¹³ For this connection see Jeffrey Gibson, *The Disciples' Prayer: The Prayer Jesus Taught in Its Historical Setting* (Minneapolis: Fortress, 2015), 148-160.

¹¹⁴ *The Lexham English Septuagint*, Ken M. Penner, gen. ed. (Bellingham, WA: Lexham Press, 2019), 84.

¹¹⁵ Here εἰ is a function word signaling a direct question and is not translated. See the example from Luke 22:49 in §5.223 (p. 334); BDAG, s.v. “εἰ,” 5, 278; *CGEL*, s.v. “εἰ,” 2.a, 109; Abbott-Smith, s.v. “εἰ,” II, 2, 130.

Matthew 6:13

Putting the two parts of the petition together we might unpack this interpretation as, “Lead us not to a place of testing like Massah and Meribah, but deliver us from that great evil of putting you to the test, losing faith in your faithfulness.”¹¹⁶

Translate ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.^f

A Concluding Doxology

It was customary in Jewish prayer to conclude with a doxology. Many manuscripts have one here, most often in the following form.

ὅτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

• δύναμις, εως, ἡ, *power*. δόξα, ης, ἡ, *glory, honor*.

for yours is the kingdom and the power and the glory forever, amen.

A doxology is not included in modern editions of the Greek New Testament because it is lacking in a number of significant manuscripts both here and at the end of the Lord’s Prayer in Luke 11:4, as well as in the Lord’s Prayer as given in several early church fathers.¹¹⁷ If a doxology was originally part of the prayer there is no reason why it would be dropped. So both the external evidence of the actual manuscript occurrences and the internal evidence of the content of the various readings point to it not being original.

Bonus Coverage

In Jewish prayer a concluding doxology was sometimes a set part of the prayer and at other times it was supposed to be added by the one praying. Since a doxology was not originally a part of the Lord’s Prayer it seems Jesus may have expected his followers to add an appropriate doxology themselves, in keeping with this Jewish custom. The common doxology that we continue to use today appears to have been influenced by 1 Chronicles 29:11-13. As this doxology became widespread scribes who were familiar with it from the liturgy would have included it in the biblical text. A similar influence of the church’s prayer life is seen in Luke’s version of the Lord’s Prayer (Luke 11:2-4) where there are many textual variants that conform the Lukan version to the more familiar Matthean form that was used in the liturgy.¹¹⁸

Remember to read this sentence several times.

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f “But deliver us from the evil (one),” “but deliver us from the (essential/fundamental/ultimate/main) evil.”

¹¹⁶ Gibson thinks “the evil” refers to rejecting, “the principle of nonretaliation and especially the constraint to love the enemy.” *Disciples’ Prayer*, 159. This interpretation, however, seems too limited. These particular themes of Kingdom life rely on the more fundamental disposition of having faith in the faithfulness of God. Being centered in God is the pre-requisite for all of the attitudes, actions, and patterns of relationship that are described in the Sermon on the Mount.

¹¹⁷ The most important data is presented in UBS⁵ and more concisely in NA²⁸.

¹¹⁸ For these points and further brief but helpful comments see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 13-14; Davies and Allison, *Matthew* 1:615 n. 54.

Map

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς
εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς
ἀπὸ τοῦ πονηροῦ.

Vocabulary

εἰσφέρω [οἱ-, ἐνεγκ-], *lead/bring (in/int)* [εἰς + φέρω]
πειρασμός, οῦ, ὁ, *test, trial, temptation*
ῥύομαι, *deliver, rescue*

ἕτερος, α, ον, *other, another, different* [heterosexual]
ἴδιος, α, ον, *one's own* [idiolect, note λέγω and λεκτός, ἡ, ον, *spoken*] ¹¹⁹
μηδέ, *and/but not, not even* [μή + δέ]
οὐδέ, *and/but not, not even* [οὐ + δέ]
παραβολή, ᾧς, ἡ, *parable* [compare παραβάλλω, *put beside, compare*]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
εἰσφέρω ῥύομαι	εἰσοίσω ῥύσομαι	εἰσήνεγκα έρρυσάμην	εἰσενήνοχα	εἰσενήνεγμαι	εἰσηνέχθην έρρυσθην

Morphology

- The mp-2-sg. imperative ending σαι (§§4.83, 87).

Syntax

- The object of a preposition may be definite even when there is no article present (§5.20d).

Topics Listed in Relation to the Sentence

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

[An example of prohibition using μή and an aorist subjunctive, which can have the sense, “don’t begin” (§5.144).]

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

This is an example of the impv.-mp-2-sg. ending σαι, which you should now learn (§§4.83, 87).

The object of a preposition may be definite even when there is no definite article with it (§5.20d). So when the article is present something definite is probably in view.

¹¹⁹ In KG ίδιος, α, ον is sometimes the equivalent of a possessive pronoun. But in CG it had a stronger meaning, which still occurs in KG. For example, Jesus says that a prophet does not have honor ἐν τῇ ιδίᾳ πατρίδι, *in his own home area* (John 4:44). Interestingly, our word “idiot,” is also related to ίδιος by way of ιδιώτης, *a private citizen, a layman*. Obviously the meaning has changed a bit!

Matthew 6:13

Now conclude by reading the whole passage aloud a few times. This is obviously one passage worth rereading to the point of memorization.

⁹Οὐτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτω τὸ ὄνομά σου,¹⁰ ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.¹¹ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον.¹² καὶ ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.¹³ καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

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Passage 6 – Romans 5:1-11

Introduction to the Passage

Our passage introduces a transition in Paul's grand argument in his Letter to the Romans. He has described the human state of sin and death (1:18—3:20) and has stated briefly that Christ's death is God's solution to that condition (3:21-26). Then in 3:27—4:25 Paul has explained the role that faith plays in benefiting from God's salvation. Now in chapter 5 he begins his description of the experience believers have of this salvation in Christ (5:1-11). Paul describes this salvation not only as justification through the blood of Christ (3:21-26), but also, as we will see, as reconciliation through Christ's death and salvation through his life (5:10). Accordingly, after our passage Paul moves to an explanation of this salvation by Christ's life, unpacking the representative functions of Adam and Christ (5:12-21) and how it all works out in the life of the individual (chs. 6-8), in salvation history (chs. 9-11), and in the life of the believing community (chs. 12-16).

For this passage we'll take the sentences a verse at a time.

New Topics in Romans 5:1

Morphology

- 3D pattern 5b: stems ending in *v/e* (§3.27-29, 31).
 - Lexical forms for words following 3D pattern 5 (§3.33).

Syntax

- There is no new syntax to learn.

¹ Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Δικαιωθέντες οὖν ἐκ πίστεως

Parse δικαιωθέντες (§§4.102, 120).^a

Notice how the aoristic aspect of this aorist participle views the material covered in Romans 3–4 as a whole, and *οὐ* signals that Paul is drawing a conclusion. What is the temporal nuance of an aorist participle?^b

ἐκ πίστεως – You recognize ἐκ and may even remember that its object is in the genitive. While πίστεως certainly doesn't look like a genitive, it is in fact a 3D genitive with an ending that shows up often. So we now come to another 3D pattern, pattern 5b. There are some crazy things going on in this important pattern, so study §§3.27-29, 31 carefully then parse πίστεως.^c

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a Aor.-ptc.-mp2-masc.-nom.-pl. < δικαιόω, *justify, set right.*

b It refers to action prior to that of the main verb (§§5.182b, 191).

c Fem.-gen.-sg. < πίστις, εως, ἡ, *faithfulness, faith, trust.*

Romans 5:1

Since 3D pattern 5 paradigms involve both stems shifts and contraction it can be difficult to sort out their lexical forms. Read §3.33 for ways to recognize the lexical form of a 3D pattern 5 noun or adjective. You will meet the other nom.-sg. endings later, but begin to learn how to find their lexical forms. As we meet these further forms you may find the charts in §3.35 and app. 4.26 helpful.

Translate δικαιωθέντες οὖν ἐκ πίστεως.^d

Adventures in Exegesis

When you study or reflect on a circumstantial participle its helpful to see if any of the eight possible nuances seem appropriate in the context. If you want to give it a try, look over the example in §5.199 and then work through the options for δικαιωθέντες before reading further.

The options that make most sense here are temporal, “after being justified,” and causal, “because having been justified.” Attention to the context is crucial so you don’t come up with strange new interpretations!

Bonus Coverage

Having looked at δικαιοσύνη in Matthew (Matt 5:6, Bon., p. 58) let’s consider its use here in Paul. Righteousness, δικαιοσύνη, in general refers to “a state that is in accord with standards for acceptable or anticipated behavior.”¹²⁰ In the Bible that standard is God’s will, and Paul has argued in Romans 1:18—3:20 that no one is right based on that standard. In the rest of his letter Paul explains how God, through Christ, has dealt with human sin. The verb δικαιώ in the New Testament has two main meanings: (1) justify—“verify to be in the right”—and (2) set right—“put into a condition or state of uprightness.”¹²¹ Thus it can be used in both a legal and a relational sense. Both of these senses of δικαιώ appear in Romans as Paul speaks of God acting to bring people into a right relationship with himself and declaring them to be such. Along with this acquittal and right relationship Paul also speaks of δικαιοσύνη as the right behavior that is in accord with God, which the work of Christ and the Spirit make possible. In Christ people can have a right standing before God, be in right relationship with God, and grow in a pattern of life that is right in God’s eyes, indeed, a sharing in his own life.

εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Now we come to the main clause. Be sure you can parse the words in this section, including εἰρήνην,^e ἔχομεν,^f κυρίου,^g and Χριστοῦ^h as well as any of the other words you are not sure of.

Bonus Coverage

Many manuscripts have ἔχομεν instead of ἔχομεν. Take a minute to figure out how this difference changes the verb’s parsing, function, and translation before reading on.

The difference in the linking vowel signals that ἔχομεν is in the subjunctive and ἔχομεν is in the indicative. The indicative would simply be stating a fact, “we have.” Because the subjunctive is in the first person and there are no other signals for how it is functioning, it is hortatory, “let us have.”

#####

d “Therefore, having been justified by faith.”

e Fem.-acc.-sg. < εἰρήνη, ης, ἡ, *peace*.

f Pres.-ind.-act.-1-pl. < ἔχω, *have, hold*.

g Masc.-gen.-sg. < κύριος, ου, ὁ, *lord, the Lord*.

h Masc.-gen.-sg. < Χριστός, οῦ, ὁ, *Anointed One, Christ*.

¹²⁰ CGEL, 97.

¹²¹ CGEL, 97.

Romans 5:1

The best manuscripts (the “external” evidence) as well as the church fathers have the subjunctive ἔχωμεν, and that is the form given in WH and THGNT. A couple of manuscripts have the indicative ἔχομεν, which NA²⁸/UBS⁵ and most modern translations use instead of the subjunctive. This choice of ἔχομεν is based on the “internal” evidence, that is, how well the readings are thought to fit in the context. UBS⁵ rates this variant “A,” meaning they are certain they have it correct. But there are, in fact, good internal arguments for both readings, making this a difficult reading to sort out despite that “A” label.¹²²

While textual criticism attempts to determine which is the original reading, or at least which goes back to the earliest tradition available, we’ve seen that it is also interesting to reflect on how alternate readings would change the meaning of a text. Often there are valuable lessons from considering the readings.

Both ἔχομεν and ἔχωμεν are present tense-forms with the durative aspect. Paul is viewing this action from within, as something ongoing, in process (§5.97) with a progressive *Aktionsart* (§5.98).

πρός – Here πρός is used as a “marker of association, or relationship *with*.¹²³

The other bit to sort out is the long string of genitives in the prepositional phrase διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. The first genitive cluster, τοῦ κυρίου, is the object of the preposition, and it is then modified by the personal pronoun ἡμῶν, a genitive of relationship (§5.39). Then Ἰησοῦ Χριστοῦ is in apposition to τοῦ κυρίου (§2.31).

Translate εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.ⁱ

Remember to read this sentence several times.

Map

We will wait to map the whole sentence. If you want to use the map for help as you analyze this verse see the end of verse 2.

Vocabulary

δικαιόω, *justify, set right* [compare δικαιοσύνη]

εἰρήνη, ης, ἡ, *peace* [irenic]

πίστις, εως, ἡ, *faithfulness, faith, trust* [compare πιστεύω]

Χριστός, ου, ὁ, *Anointed One, Christ*

δοξάζω, *glorify, praise, honor* [doxology]

δύναμις, εως, ἡ, *power* [dynamic]

πιστός, ἡ, ὁν, *reliable, faithful*

τυφλός, ἡ, ὁν, *blind*

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
δικαιόω	δικαιώσω	ἔδικαίωσα	δεδικαίωκα	δεδικαίωμαι	ἐδικαίωθην
δοξάζω	δοξάσω	ἔδόξασα	δεδόξακα	δεδόξασμαι	ἐδοξάσθην

i “We have peace with God through our Lord, Jesus Christ.” or “Let us have peace with God through our Lord, Jesus Christ.”

¹²² In defense of the indicative see, for example, Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 295 n. 17. In defense of the subjunctive see Richard N. Longenecker, *The Epistle to the Romans*, NIGTC (Grand Rapids: Eerdmans, 2016), 554-555.

¹²³ CGEL, s.v. “πρός,” 1.d, 301. Bold and italics original.

Morphology

- 3D pattern 5b nominals use the core pattern of 3D endings, but involve stem change and contraction (§§3.27-29, 31). Two changes in form look like new endings, the gen.-sg. $\varepsilon\omega\varsigma$, which shows up frequently, and the nom./acc.-pl. $\varepsilon\iota\varsigma$, which looks like a verb ending. Understanding how the forms in this paradigm are formed may make it easier to recognize them, but if not then you can memorize the paradigm. Either way, as always the goal is to be able to parse these forms when you meet them and eventually simply recognize the significance and meaning of a form.
 - The lexical form of 3D pattern 5 nominals take the regular nom.-sg. ending ς but they can be tricky to sort out. If you memorize $\sigma\varsigma$, $\nu\varsigma$, $\iota\varsigma$ $\varepsilon\nu\varsigma$, $\eta\varsigma$ you will be able to recognize them in a lexicon (§3.33). Some of these endings are found on nouns and adjectives you've not met yet.

Topics Listed in Relation to the Sentence

Δικαιωθέντες οὖν ἐκ πίστεως

This aorist mp2 participle uses the signals θεις, θεισα, θεν, θεντ in the Participle Box (§4.102). As a circumstantial participle it could simply have the usual temporal nuance, “after being justified,” but here could include a causal sense, “because we have been justified” (§5.192).

Words following pattern 5 in the 3D contain both vowel contraction and stem shifts (§§3.27-29). Note especially the gen.-sg. $\varepsilon\omega\varsigma$ (< $\omega\varsigma$) and the nom./acc.-pl. $\varepsilon\iota\varsigma$ (< $\varepsilon\varsigma$), which also looks like a verb ending.

πίστεως < *πίστις* follows pattern 5b which has stems in *ι/ε* (§3.31).

The lexical form of 3D pattern 5 nominals take the regular nom.-sg. ending ς , but they can be tricky to sort out. If you memorize $\alpha\varsigma$, $\upsilon\varsigma$, $\iota\varsigma$ $\epsilon\nu\varsigma$, $\eta\varsigma$ you will be able to recognize them in a lexicon (§3.33).

New Topics in Romans 5:2

Morphology

- 3D pattern 1: stems ending in a stop (§3.19-22).
 - The basic features of principal parts patterns (§§4.67-75; appendix 3).

Syntax

- The dative of means/instrument/agent (§5.67).
 - The two emphases and roles of the perfect tense-form (§§5.115-16).

² δι' οὖν καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾧ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ·

δι' οὐ καὶ τὴν προσαγωγὴν ἐσχήκαμεν – Notice the elision in διά (§1.10).

What is the antecedent of οὐ (§§5.213-14)?^a

Since καὶ is not joining two grammatically matched elements how might it be functioning (§5.264b)?^b

Parse προσαγωγήν.^c

Overview of Principal Parts

You've been learning principal parts and alternate stems, and you've seen that many of the changes in principal parts fall into patterns. Now let's look at some of these patterns in a little more detail. Begin by reviewing §2.19 and reading §4.67. Then skim over §§4.68-75 to see some of the major patterns.

As mentioned in §4.67c, you don't need to learn the details of such patterns, though you may find it helpful. If you have even a general idea of some of the main patterns you'll get used to them as you notice examples as you read. In any case, the main thing continues to be noting any of the principal parts that are not clear and focusing on learning to recognize them so you can tell which verb and principal part you are dealing with and thus which tense-form.

Alternatively, you are, of course, free to memorize principal parts, and indeed will probably need to do so for at least a few verbs (§4.75b), along with individual principal parts of other verbs (§4.67e).

Parse ἐσχήκαμεν.^d

Translate δι' οὐ καὶ τὴν προσαγωγὴν ἐσχήκαμεν.^e

You met the nuances of the perfect tense-form in Adventures in Exegesis sections beginning in Matthew 5:10 (p. 72). Now let's go over these nuances so you can learn them if you haven't picked them up already from these optional sections.

Instead of having *Aktionsarten* the perfect may have one of two emphases and play one of two roles in its context. These emphases and roles are in keeping with the perfect's resultative aspect which reflects a current situation brought about by a past action (§§2.11c; 5.114).

In particular, the **emphasis** may be more on the past action, known as an extensive emphasis, or more on the present state, known as an intensive emphasis. Often, however, there is no particular emphasis on one or the other. See §5.115.

The possible **roles** that a perfect tense-form may play in the context are either to provide a bit of background information, or to refer to something that has ongoing relevance in the context. See §5.116.

In our passage ἐσχήκαμεν can be taken as intensive, focusing on our current possession of this access (§5.115a). Not infrequently a perfect with an intensive emphasis will be translated with a present tense in English.¹²⁴ This current access is an effect that is relevant to the current discussion (§5.116b).

-
- a τοῦ κυρίου. Notice the agreement with οὐ in gender and number.
 - b Here the adjunctive makes best sense, *also*, adding something along with the peace just mentioned.
 - c Fem.-acc.-sg. < προσαγωγή, ἥς, ἥ, *access*.
 - d Pf.-ind.-act.-1-pl. < ἔχω, *have, hold*.
 - e “Through whom we also have access.”

¹²⁴ The English periphrastic perfect captures this sense well, but it is falling out of use apart from some set expressions like, “Christ is risen.” or “Christ our Passover is sacrificed for us.” These expressions are not a form of the present tense indicating what is going on now, but rather a form of the perfect tense for events that have happened in the past and whose effects still remain.

Romans 5:2

τῇ πίστει – NA²⁸ and UBS⁵ have these words in brackets indicating that the evidence is finely balanced between including and omitting these words.¹²⁵

Parse πίστει (§3.31).^f

You've learned that the basic ways to translate a dative include *to/for, in/at/on, with/by* (§2.27c). For the use of the dative here read §5.67.

Translate τῇ πίστει.^g

Thus the dative can be used for an instrument with which something is done, or a personal agent, or, as here, a less concrete means. While these are three forms of the same general relationship you will find them listed as three separate uses in some grammars.

εἰς τὴν χάριν ταύτην – The noun χάριν follows 3D pattern 1, a new pattern for you to learn. You can recognize ν as a 3D ending. As with all 3D words the key to the pattern is the stem ending, which here is a τ: χαριτ-. This letter is a dental, one of the square of stops you have learned, and as you expect, it has dropped out. Study §§3.20-23 and then parse χάριν.^h

Translate εἰς τὴν χάριν ταύτην.ⁱ

Bonus Coverage

You've learned that χάρις means *grace, favor, thanks*. Both *CGEL* and Abbott-Smith offer help in seeing the connections between these uses and deepening your understanding of these glosses.

CGEL has three sections, including, “1. ‘a disposition marked by inclination to generosity’ ... *favor*.... 2. ‘a benefit conferred freely as expression of good will’ *favor, grace*.... 3. ‘response to display of generosity’ ... *thanks*.¹²⁶

Abbott-Smith also has three main sections, but also some subsections. “1. objectively, that which causes favourable regard, *gracefulness, grace, loveliness* of form.... 2. Subjectively, (a) on the part of the giver, *grace, graciousness, kindness*.... (b) on the part of the receiver, a sense of favour received, *thanks*.... 3. Objectively, of the effect of grace, (a) a state of *grace*.... (b) a proof or gift of *grace*.¹²⁷

These two summaries offer a glimpse of how helpful these lexicons can be, especially when used together. Working through the fuller discussions behind these summaries would provide a mini-word study that would increase your understanding of this key term and the passages where it occurs.

ἐν ᾧ ἐστήκαμεν – What is the antecedent of ᾧ?^j

ἐστήκαμεν looks very similar to ἐσχήκαμεν, and in fact it only differs in the lexical form since it is a different verb. *CGEL* (150) provides help in parsing it in a list with six other forms of this verb, and Abbott-Smith lists the related form ἐστήκαστον in appendix B (505). Parse ἐστήκαμεν.^k

- #####
f Fem.-dat.-sg. < πίστις, εως, ἦ, *faithfulness, faith, trust*.
g “By faith.”
h Fem.-acc.-sg. < χάρις, ιτος, ἦ, *grace, favor, thanks*.
i “Into this favor,” “into this grace.”
j τὴν χάριν (§5.213).
k Pf.-ind.-act.-1-pl. < ἵστημι, *stand, cause to stand*.

¹²⁵ And a few manuscripts have ἐν τῇ πίστει. For details see either UBS⁵ or NA²⁸.

¹²⁶ *CGEL*, s.v. “χάρις,” 381.

¹²⁷ Abbott-Smith, s.v. “χάρις,” 479.

Romans 5:2

The perfect tense-form of ἴστημι is always intensive, meaning that it has a focus on the present state of standing, without reference to coming into that state (§5.115a). Thus, it is usually translated with a present tense verb in English. Translate ἐν ᾧ ἔστήκαμεν.¹

καὶ καυχώμεθα – What are the two possible parsings for καυχώμεθα.^m

What are two translations reflecting these two parsings?ⁿ

Note the durative aspect of καυχώμεθα, viewing that action from within as something in process (§5.97). Often boasting is viewed negatively in the New Testament, but here it is boasting in God, bragging about the believers' future inheritance. The next verse will develop this motif, bragging like an athlete or a soldier in the face of discipline and its outcome. A number of English translations use "rejoice," but this does not seem to catch the texture of this verb.

ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ. – Again we have elision, this time in ἐπί (§1.10). Parse ἐλπίδι^o (§§3.20-22) and δόξης.^p

Translate ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ.^q

Adventures in Exegesis

Once again let's stop to think about the use of a genitive, noticing first whether the head term is a verbal noun. There is indeed a related verb, "to hope." Therefore, as we've seen in earlier Adventures in Exegesis sections beginning on pages 42-43, the two uses of the genitive that we should examine first are the subjectival and objectival (§5.38). Here the glory is not the subject doing the hoping but the object of the believers' hope.

Next, δόξη itself is the head term for τοῦ θεοῦ. While δόξη is a verbal noun of the verb "to glorify," here the subjectival/objectival options may not work well. Instead, we can take τοῦ θεοῦ as an attributive genitive (§5.44), "divine glory," or perhaps better as a genitive of possession, "God's glory," "glory of God." Recall that possession is a broad category (§5.35).

Now put our whole first sentence together and translate, Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾧ ἔστήκαμεν καὶ καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ.^r

Remember to read this sentence several times.

#####

1 "In which we stand."

m Pres.-ind./subjn.-mp-1-pl. < καυχάματι, boast.

n "We boast." "We must/should boast," "let us boast."

o Fem.-dat.-sg. < ἐλπίς, ίδος, ἦ, hope.

p Fem.-gen.-sg. < δόξα, ης, ἦ, glory (§3.7).

q "In the hope of God's glory." ἐπί here means "upon" in the sense of "concerning," "about." *CGEL*, s.v. "ἐπί," 1.b, 140; Abbott-Smith, s.v. "ἐπί," II. b, 166.

r "Therefore, having been justified by faith we have peace/let us have peace with God through our Lord Jesus Christ, through whom we also have access by faith into this favor in which we stand and boast in the hope of the glory of God."

Romans 5:2

Map

Passages in the letters are often a bit more grammatically detailed than in the gospels. So we will use level 3 maps for our readings from Romans.

1 Δικαιωθέντες οὖν
 έκ πίστεως
 εἰρήνην ἔχομεν
 πρὸς τὸν θεὸν
 διὰ τοῦ κυρίου
 ήμῶν
 Ἰησοῦ Χριστοῦ
 δι’ οὐ … τὴν προσαγωγὴν ἐσχήκαμεν
 καὶ
 [τῇ πίστει]
 εἰς τὴν χάριν
 ταύτην
 |
 έν ή̄ έστήκαμεν
 καὶ καυχώμεθα
 ἐπ’ ἐλπίδι
 τῇ δόξῃ
 τοῦ θεοῦ.

Because the circumstantial participle comes first it can be placed over the main verb, though if preferred it can be moved under *ἔχοντες* and its original location indicated with ellipsis points.

Ίησοῦς Χριστοῦ is lined up flush with *τοῦ κυρίου* since it is in apposition, as we saw earlier with clauses in apposition (1 John 4:9-10).

The διά prepositional phrase in verse 2 is describing the antecedent of οὗ, Ἰησοῦν Χριστοῦ, and so it is placed under it.

Since the dative τῇ πίστει is not an indirect object it is not on the main line, but placed under the verb it modifies.

In ἐν τῷ we have another prepositional phrase with a relative pronoun so it is placed under the antecedent that is being further described, χάριν. Note the use of — to prevent the text from going off the side of the page. This symbol is composed of three characters, Γ — —. To expand it simply copy and paste the middle line.

Recall that the symbol “| or” marks a possible alternative. Here the options include:

- καὶ καυχόμεθα may be coordinate with ἔστηκαμεν to make a compound relative clause: “in which we stand and boast....”
 - Or καὶ καυχόμεθα may form a new main clause that is coordinate with ἔχομεν: “we have peace ... and we boast”
 - If both verbs are hortatory subjunctives then we would have: “Let us have hope ... and let us boast”

Vocabulary

δόξα, ης, ḥ, *glory, honor* [compare δοξάζω]

έλπις, ἰδος, ἡ, *hope*

ἵστημι [στα-, στη-], *stand, cause to stand* [static]

καυγάουαι, boast

προσαγωγή, ης, ḥ, access [πρός + ἄγω]

χρεωσις, ι., η, access [i.pos + a.sis]
χάρις, ιtoc, η, grace, favor, thanks [eucharist]

αιών, αἰώνος, ὁ, *an age, a (indefinitely long) period of time* [compare αἰώνιος]
 ἀνήρ, ἀνδρός, ὁ, *man, husband* [android]¹²⁸
 ἀνίστημι [στα-, στη-], tran. *raise*, intran. *rise* [ἀνά, *up* + ἵστημι]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀνίστημι	ἀναστήσω	ἀνέστησα ἀνέστην	ἀνέστηκα	ἀνέσταμαι	ἀνεστάθην
ἵστημι	στήσω	ἔστησα ἔστην	ἔστηκα	ἔσταμαι	ἔσταθην
καυχάομαι	καυχήσομαι	ἐκαυχησάμην		κεκαύχημαι	ἐκαυχήθην

- Both ἴστημι and its compound ἀνίστημι have a transitive sense in some tense-forms (*stand*), but intransitive in others (*cause [something] to stand*) (§2.2b). Most often the first aorist active is transitive and the root aorist active is intransitive, as you saw in §4.49a. The lexicon will help when it is not clear from the context whether the verb is transitive or intransitive.
- The fact that there are rough breathing marks on the 4th and 5th parts of ἴστημι but not on the 3rd and 6th is not likely to throw you off when reading. As always, focus on what you need to know to be able to recognize the verb and its parts.

Morphology

- Words that follow 3D pattern 1 have stems that end in one of the letters in the square of stops (§§3.19-22). If you know the square of stops there is little here that is difficult. The weirdest looking forms are in the nom.-sg., and they are the forms you learn for vocabulary.
- Many of the principal parts follow particular patterns. The most common patterns are surveyed in §§4.67-75. You do not need to learn these principal parts patterns in detail, but looking through this material will give you a general idea of what such patterns look like. The main thing you should focus on continues to be the alternate stems given in the vocabulary lists, noting how they show up in the list of principal parts for the verb. See appendix 3 for a list of principal parts of verbs used in this book, and appendix 8 in *GNTG* for a more general list.

Syntax

- The use of the dative for the idea *with/by* that you have learned (§2.27c) is referred to as a dative of means/instrument/agent (§5.67).
- A perfect tense-form may suggest that the emphasis is more on either the past action (extensive) or on the present state (intensive), though often there is no particular emphasis on one or the other (§5.115).
- In addition to these possible emphases the perfect may play one of two roles in the context, either providing a bit of background information, or referring to something that has ongoing relevance in the context (§5.116).

¹²⁸ The difference between the stem, ἀνδρ-, and the nom.-sg. is great enough that it is best to memorize the nom.-sg. and gen.-sg. forms. But perhaps the familiar word “android” is enough to remind you of the δ stem ending. See app. 4.12 for the paradigm.

Topics Listed in Relation to the Sentence

δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει]

The alternate stem $\sigma\chi$ that you learned for $\xi\chi\omega$ helps you identify this verb, with κ pointing to the perfect tense-form. Major patterns among the principal parts are listed in §§4.67-75 and there are lists of principal parts in appendix 3 and in *GNTG*, appendix 8.

A perfect tense-form may suggest an emphasis on either the past action (extensive) or on the present state (intensive), though often there is no particular emphasis (§5.115).

The perfect may play one of two roles in the context, either providing a bit of background information, or referring to something that has ongoing relevance in the context (§5.116).

The use of the dative for the idea *with/by* (§2.27c) is labeled a dative of means/instrument/agent (§5.67).

εἰς τὴν χάριν ταύτην ἐν ᾧ ἐστήκαμεν καὶ κανχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

3D pattern 1 nouns end in one of the letters in the Square of Stops (§§3.19-22). This particular word occurs in the acc.-sg. with both the α and the v options (§3.21c).

New Topics in Romans 5:3

Morphology

- The alternate form of the perfect lacking a κ (§§4.27a, 29b).

Syntax

- The anaphoric use of the article (§5.12b).
 - The accusative of manner (adverbial accusative) (§5.80).

³ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται,

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θολίψεσιν – This sentence begins with a string of conjunctions and adverbs that you already know except for μόνον. Parse μόνον.^a

CGEL and Abbott-Smith mention that this adjective can also function in the neuter as an adverb. In fact, this is a common use of the accusative, especially in the neuter. Read §5.80.

a Masc.-acc.-sg. or neut.-nom./acc.-sg. < μόνος, η, ov, *only, alone* (§3.10).

Romans 5:3

Since καὶ is not coordinating two grammatically similar items it will be ascensive, adjunctive, or explicative (§5.264b). Here it is adjunctive because of the contrast that is set up: “And not only [this], but also....” For the inclusion of the word “this” review §5.256.

Parse θλίψεσιν.^b

This plural refers to occasions of this experience, similar to the use of the plural with abstract nouns (§2.25b). Review §5.18 and then translate ἐν ταῖς θλίψεσιν.^c

Now translate the whole clause: οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν.^d

εἰδότες – You know the 3D ending ες (§3.16) and the participle sign οτ (§§2.21f; 4.100). With just this information you can expect this form to be pf.-ptc.-act.-masc.-nom.-pl. – that’s everything but the lexical form and meaning! But now things get complicated.

NT grammars take this participle as coming from οἶδα [εἰδ-], *know*, which is listed as a separate verb in New Testament lexicons. But it is actually the perfect tense-form from the CG verb εἶδω, *see*, a verb not listed in New Testament lexicons. Look at the paradigm in §4.29b and notice that this perfect indicative uses regular primary personal endings. So the endings are not difficult, and even though the reduplication is unclear and there is no κ tense-form sign you won’t have trouble with these indicative forms. There are, in fact, several verbs that lack the κ sign (§§4.27a, 29b).

Although οἶδα is a perfect it always functions as a present, so you could think of it as an intensive use of the perfect without any of the extensive sense included (§5.115).¹²⁹

To make life interesting, another verb listed in New Testament lexicons looks similar, εἶδον [ἰδ-], *see*. This is actually the second aorist of εἶδω even though, like οἶδα, it is listed in New Testament lexicons as a separate verb. Thus the principal parts of this verb are εἶδω, εἰδήσω, εἶδον οἶδα.¹³⁰

Both οἶδα and εἶδον are used frequently and are easily confused, but if you learn the alternate stems carefully you have a fighting chance of recognizing these forms.

οἶδα [εἰδ-], *know* οἰδ- in the indicative = a form of οἶδα, *know*
 οἰδ- in the nonindicative = a form of οἶδα, *know*

εἶδον [ἰδ-], *see* εἰδ- in the indicative = the aorist indicative εἶδον, *see*
 ιδ- in the nonindicative = a nonindicative form of εἶδον, *see*¹³¹

#####

b Fem.-dat.-pl. < θλίψις, εως, ἥ, *distress, tribulation* (§3.31).

c “In our distresses.”

d “And not only this, but we also boast in our experiences of distress.”

¹²⁹ For future reference, its pluperfect form, ἤδειν, functions as a simple past of οἶδα. The pluperfect occurs rarely in the New Testament and we do not meet it in this course. You have seen in passing that the basic translation of the pluperfect indicative uses the helping verb “had” (§§2.12b; 5.90f). When you meet pluperfects in the future you can find their forms in §§4.62-66 and the main nuances are covered in §§5.132-35.

¹³⁰ It does not have a fifth or sixth principal part. See the list in the vocabulary section below.

¹³¹ Note the following fun example of an indicative and non-indicative form of εἶδον in the same sentence: ὅν εἴδειν οὐδὲις ἀνθρώπων οὐδὲ ἴδειν δύναται (1 Tim 6:16), *whom no one among men/humans has seen nor is able to see. δύναται – pres.-ind.-mp-3-sg. < δύναμαι, be able.*

Romans 5:3

Perhaps the only problem form is the use of εἰδ- in the nonindicative forms of οἶδα, since you are learning οἶδα and εἶδον for vocabulary and ιδ- makes sense as an nonaugmented form of εἰδ-. For further explanation see §4.75c.

Getting back to our participle εἰδότες, if we take a minute to consider which of the eight possible nuances of the circumstantial participle it might represent using the list in §5.199, it seems that causal is the clearest choice, “we boast because we know” (§5.192). Notice how this nuance is present in the English participle as well.

ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται

Parse ὑπομονήν^e and κατεργάζεται.^f

Coming after εἰδότες what sort of subordinate clause does ὅτι introduce (§5.221c)?^g

The article with θλῖψις introduces a new use of the article. Read §5.12b.

So the anaphoric article here has a sense somewhat like, “this distress that I’m talking about.”

Translate ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται.^h

Remember to read this sentence several times.

Map

See the end of verse 4.

Vocabulary

εἶδον [ἰδ-], *see*, an aor. form associated w. ὄράω

θλῖψις, εως, ἡ, *distress, tribulation*

κατεργάζομαι, *do, produce, accomplish* [compare ἔργον]¹³²

μόνος, η, ον, *only, alone* [monotheist]

οἶδα [εἰδ-], *know*, a pf. used as a pres.

ὑπομονή, ἥς, ἡ, *endurance, steadfastness* [ύπό + μένω]

γυνή, γυναικός, ἡ, *woman, wife* [gynecology]¹³³

ποῦς, ποδός, ὁ, *foot* [tripod, note τρεῖς, τρία, *three*]

σάρξ, σαρκός, ἡ, *flesh* [sarcophagus, note φαγ, the root of ἐσθίω, *eat*]

#####

e Fem.-acc.-sg. < ὑπομονή, ἥς, ἡ, *endurance, steadfastness*.

f Pres.-ind.-mp-3-sg. < κατεργάζομαι, *do, produce, accomplish*.

g Content.

h “That distress produces endurance.”

¹³² κατά intensifies ἐργάζομαι, *do, produce, accomplish*, so κατεργάζομαι is used more for accomplishment than just doing something, though both verbs are used both ways.

¹³³ See app. 4.12 for the paradigm of γυνή. Only the nom.-sg. and voc.-sg. (γύναι) are irregular; the rest of the paradigm follows 3D pattern 1 (§§3.20-21).

Principal Parts

Neither εἶδον nor οἶδα have principal parts since they are both principal parts of the verb εἶδω, as discussed above. I've given the parts of εἶδω so you can see these forms in their proper place. But since εἶδον is often listed as the aorist of ὄράω I list it that way as well.

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
εἶδω	εἰδήσω	εἶδον	οἶδα		
κατεργάζομαι όράω	κατεργάσομαι δψομαι	κατειργασάμην εἶδον		κατείργασμαι	κατειργάσθην ώφθην

You have met the following verbs whose 4th principal part lacks a κ. For now focus just on the three that occur a number of times in the NT: ἀκούω, ἔρχομαι, and λαμβάνω.

ἄγω	ἥχα
ἀκούω	ἀκήκοα
ἀνοίγω	ἀνέῳγα
ἀπέρχομαι	ἀπελήλυθα
ἀποκτείνω	ἀπέκτονα
ἄρχω	ἥρχα
βλέπω	βέβλεφα
γράφω	γέγραφα
διδάσκω	δεδίδαχα
διώκω	δεδίωχα
εἶδω	οἶδα
εἰσφέρω	εἰσενήνοχα
ἔξερχομαι	ἔξελήλυθα
ἔρχομαι	ἔλήλυθα
κηρύσσω	κεκήρυχα
λαμβάνω	εῖληφα
πέμπω	πέπομφα
προσέρχομαι	προσελήλυθα
προσφέρω	προσενήνοχα
συνάγω	συνῆχα
φέρω	ἐνήνοχα

Morphology

- An alternate form of the perfect lacks a κ tense-form sign (§§4.27a, 29b). The three most common instances in the New Testament are ἀκούω – ἀκήκοα, ᔁρχομαι – ᔁλήλυθα, and λαμβάνω – εῖληφα.

Syntax

- When a word is used more than once in a passage as part of the development of a topic or theme, the first instance often lacks an article and any later use includes the article. This anaphoric use of the article helps make connections within a passage (§5.12b).
- The accusative is often used as an adverb, referred to as an accusative of manner or adverbial accusative (§5.80).

Topics Listed in Relation to the Sentence

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,

An adjective in the accusative may function as an adverb, which is labeled an accusative of manner or adverbial accusative (§5.80). This usage occurs often in the neuter.

[Note this example of 3D pattern 5b (§3.31).]

εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται,

This perfect active participle is from the unusual verb οἴδα (§4.75c). It illustrates the fact that sometimes the κ is left out of the perfect (§§4.27a, 29b). Once you know that the κ may be missing, then οτ followed by a 3D ending points to a perfect active participle, as noted in the Participle Box, κως, κυια, κος, κοτ (§4.102). The 3D ending ες signals the masc.-nom.-pl.

Here ή is an example of the anaphoric use of the article. When an article is with a term already used earlier in the context it often serves as a link, helping make connections within a passage (§5.12b).

For more information about the study, please contact Dr. John Smith at (555) 123-4567 or via email at john.smith@researchinstitute.org.

New Topics in Romans 5:4

There are no new topics to learn.

⁴ ή δὲ ύπομονὴ δοκιμήν, ή δὲ δοκιμὴ ἐλπίδα.

ἢ δὲ ὑπομονὴ δοκιμήν

Parse δοκιμήν.^a

Although these words are in the predicate position (§5.5), the meaning of the words and the sense of the discussion indicate that the verb “to be” is not implied here. So we have a complete clause but the verb must be supplied from the context, a common example of the omission of items (§5.256).

Translate ή δὲ ύπομονὴ δοκιμήν.^b

ἡ δὲ δοκιμὴ ἐλπίδα – Another example of the same construction. Translate η δε δοκιμη ελпида.^c

#include <sys/types.h>
#include <sys/conf.h>

a Fem.-acc.-sg. < δοκιμή, ἡς, ḥ, *testing, character.*

b "And endurance produces character."

c "And character produces hope."

Romans 5:4

Now translate this whole sentence. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται, ή δὲ ὑπομονὴ δοκιμήν, ή δὲ δοκιμὴ ἐλπίδα.^d

Remember to read this sentence several times.

Map

3 οὐ μόνον δέ,
ἀλλὰ καὶ καυχώμεθα
 ἐν ταῖς θλίψεσιν,
εἰδότες
 ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται,
4 ἡ δὲ ὑπομονὴ δοκιμήν,
 ἡ δὲ δοκιμὴ ἐλπίδα.

The circumstantial participle εἰδότες is placed under the verb of the clause it modifies. The compound ὅτι clause contains a series of coordinate clauses, signaled by δέ twice in verse 4.

Vocabulary

δοκιμή, ης, ḥ, *testing, character*

Δανίδ, ὁ, indecl. *David*

¹³⁴ ἵδε/ἵδού, look! [compare εἰδού] ¹³⁴

Ιεροσόλυμα, τά or ἡ, *Jerusalem*

Ἱερουσαλήμ, ἡ, indecl. *Jerusalem*

ὅπως, how, that, in order that, w. subjn.

- The indeclinable form for *Jerusalem*, ἡ Ἱερουσαλήμ, is the predominate form used in the LXX, Paul, Hebrews, and Revelation, while the declinable form, Ἱεροσόλυμα, is commonly used in Matthew, Mark, and John. Note that Ἱεροσόλυμα occurs as both a feminine singular and a neuter plural. It occurs in the plural a number of times, as do the names of several other cities, but it is not translated as a plural.¹³⁵

####

d “And not only this, but we also boast in our experiences of distress, knowing that distress produces endurance and endurance produces character and character produces hope.”

¹³⁴ ἴδε is the aor.-impv.-act.-2-sg. < εἰδον that became a set form with the accent shifted from ἴδε. Similarly, ἴδού is the aor.-impv.-mp-2-sg. < εἰδον that became a set form with the accent shifted from ἴδού. There is no difference in meaning between them, with ἴδε occurring 34 times in the New Testament and ἴδού 200 times. If interested see further §5.185 n. 213.

¹³⁵ The details regarding Ἱερόσύλημα and Ἱερουσαλήμ are far beyond basic Greek, but if interested see BDAG, 470; BDF §56; Moulton and Howard, *Grammar*, 147–48. Howard provides a list of the occurrences in the New Testament and says, “Usage in New Testament varies largely, and without very obvious motive.” (148)

Topics Listed in Relation to the Sentence

ἢ δὲ ύπομονὴ δοκιμήν, ἢ δὲ δοκιμὴ ἐλπίδα.

[Note the two examples of the predicate position (§5.5).]

New Topics in Romans 5:5

There are no new topics to learn.

⁵ ή δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἀγίου τοῦ δοθέντος ἡμῖν.

ἢ δὲ ἐλπὶς οὐ καταισχύνει

Parse καταισχύνει.^a

Translate ή δὲ ἐλπὶς οὐ καταισχύνει.^b

ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν

Adventures in Exegesis

We have noted the subjectival/objectival genitive several times in Adventures in Exegesis, beginning in Matthew 5:3 (p. 42-43). Now in ἡ ἀγάπη τοῦ θεοῦ we again have a verbal noun modified by a genitive, and thus possibly a subjectival or objectival genitive (§5.38). Is this a reference to God's love for us (subjectival) or our love for God (objectival)? In this case it is probably both (§5.38a).

^c Parse ἐκκέχυται (§4.33); see *CGEL* (117) or Abbott-Smith (503) for help.

CGEL (120) and Abbott-Smith (143) note that in addition to the form ἐκχέω there develops in the Hellenistic period another form, ἐκχύν(v)ω. The *v* in the stem of our verb shows that we have an example of this Hellenistic form. For basic Greek just learn the more common form, ἐκχέω.

These are compound verbs with *ék* on the front and a stem that begins with χ . When a stem beginning with χ is reduplicated it takes the unaspirated form *kε* (§4.26b). Notice also the lack of a linking vowel, one of the main signs of a perfect middle/passive.

preposition	reduplication	stem	no linking vowel	personal ending
ék	ké	χv		tai

a Pres.-ind.-act.-3-sg. < καταισχύνω, *put to shame*.

b “And hope does not put to shame.” This is sometimes translated “does not disappoint” (RNJB), “will not lead to disappointment” (NLT). But *CGEL* (190) comments on this verse: “unfulfilled expectation would expose one to shame in Mediterranean society, especially if the ‘hope’ was advertised: a cultural datum not ordinarily connoted in our ‘disappoint.’”

c Pf.-ind.-mp-3-sg. < ἐκχέω/ἐκχύνω, *pour out*.

Romans 5:5

This perfect tense-form verb could be either intensive or extensive (§5.115), or perhaps both may be in view. The role of this perfect is to refer to “relevant effects” (§5.116).

Translate ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν.^d

διὰ πνεύματος ἀγίου τοῦ δοθέντος ἡμῖν – Use the context to determine the precise parsing of the adjective ἀγίου.^e

δοθέντος may look strange, but in fact you have learned all the elements in it so you able to parse it.^f

What is the main clue for how δοθέντος is functioning in this clause?^g

The conjunction ὅτι signals that this boasting is not about our accomplishments through the discipline we experience, but ultimately the bragging is about God, his love, and the believers’ experience of that love through the Holy Spirit which enables such endurance.

Translate ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἀγίου τοῦ δοθέντος ἡμῖν.^h

Remember to read this sentence several times.

Map

5 ἡ δὲ ἐλπὶς οὐ καταισχύνει,
 ὅτι ἡ ἀγάπη ... ἐκκέχυται
 τοῦ θεοῦ
 ἐν ταῖς καρδίαις
 ἡμῶν
 διὰ πνεύματος
 ἀγίου
 τοῦ δοθέντος ἡμῖν.

Vocabulary

ἄγιος, α, ον, *holy* [compare ἀγιάζω]
ἐκχέω [χυ-], *pour out* [ἐκ + χέω, *pour*]
καταισχύνω, *put to shame*

ἐνώπιον, w. gen. *in the presence of, before* [ἐν + ὥψ, ὥπός, ἡ, *eye, face*]
ἱερόν, οῦ, τό, *temple* [hierarchy, by way of ἀρχή + ἱερεύς, *priest*]

Ἰσραὴλ, ὁ, indecl. *Israel*

λοιπός, ἡ, ὁν, *remaining, noun the rest, adv. from now on, finally*
μέσος, η, ον, *middle, in the midst* [Mesopotamia, note ποταμός, *river*]

#####
d “Because the love of God has been poured out in our hearts.”

e Neut.-gen.-sg. < ἄγιος, α, ον, *holy*. Neuter rather than masculine because it modifies πνεύματος which is neuter.

f Aor.-ptc.-mp2-neut.-gen.-sg. < δίδωμι, *give*. This is another neuter because it modifies πνεύματος.

g The article in agreement with it indicates it is functioning as a noun or adjective (§5.183). Here there is a noun in agreement as well so δοθέντος modifies πνεύματος as an adjective.

h “And hope does not put to shame, because the love of God has been poured out in our hearts through the Holy Spirit given to us.”

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
έκχεω	έκχεω	έξέχεα	έκκεχυκα	έκκεχνμαι	έξεχύθην
καταισχύνω	καταισχυνῶ	κατήσχυνα		κατήσχυμμαι	κατησχύνθην

- The ω with a circumflex on the 2nd principal part of ἐκχέω signals that it has forms like a liquid future.¹³⁶ This verb also lacks a σ on its 3rd part stem, but the endings are regular otherwise. For example, the most common aorist indicative form is ἐξέχεεν, an act.-3-sg. As with most verbs, focus on the present and the aorist since they are used the most often.

Topics Listed in Relation to the Sentence

ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν

[In this perfect indicative note the example of χ being reduplicated as κ (§4.26b) and the lack of a linking vowel, one of the key signs of a perfect middle/passive.

διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

[Note this aorist mp2 participle using the signals θεις, θεισα, θεν, θεντ in the Participle Box (§4.102), and the alternate stem δο for δίδωμι.]

New Topics in Romans 5:6

Morphology

- Feminine 2D nouns (§3.5).
 - 3D pattern 4: stems ending in $\nu\tau$ (§3.26).
 - 3D adjectives: stems ending in $\varepsilon\zeta/\varepsilon$ (§3.39).

Syntax

- The genitive absolute (§§5.37, 200).
 - Forms of emphasis in clauses and sentences (§§5.260-61).

Material to learn later

- The punctiliar *Aktionsart* of the aorist tense-form (§5.126).

⁶ Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

Ἐτι γὰρ Χριστός – ἔτι is an adverb, *yet, still*. Χριστός is the subject, but the verb is not given until the end of the sentence. Placing the subject forward and the verb at the end are both ways of adding emphasis. Read §§5.260-61.

¹³⁶ This future follows an earlier form known as the Attic future. If interested in further details see Mounce, *Morphology* §43.7; Funk §3760; Smyth §§538–539; or CGCG §15.4–14.

Romans 5:6

ὄντων ἡμῶν ἀσθενῶν ἔτι – Paul adds another *ἔτι* as a strong form of emphasis that is hard to convey in a translation.¹³⁷

Our first word, *ὄντων*, looks like a genitive plural ending on a participle. It is indeed a participle in the genitive plural. For the form review §§4.107-08; app. 4.70, and then parse *ὄντων*.^a

If you compare the paradigms in §§4.107-08; app. 4.70 with the 3D pattern 4 paradigm in §3.26 you will see that they are exactly the same. The participles of a few verbs became established as nouns. For example, you know that *ἄρχω* means *rule*. There is also a noun, *ἄρχων*, *οὐτος*, *ὁ*, *ruler*, derived from the present active participle of *ἄρχω*. This 3D noun pattern won't give you problems in parsing but it is good to be aware of it since the word you are looking for in a lexicon may be listed as a noun instead of a verb.

In order to understand how *ὄντων* is working we need to first parse *ἀσθενῶν*. It is a genitive plural, as you expect. But its paradigm is a new 3D pattern to learn. You've learned that 3D pattern 5 nouns have stem shifts, and now we have an adjective that shifts its stem ending. In this case the shift is between *ες* in the masc./fem./neut.-nom.-sg. and *ε* elsewhere.

The fact that some of its stems end in *ε* means there will be plenty of vowel contraction. Fortunately, they are all forms of contraction you have already learned. Study §3.39, watching for how the familiar 3D endings are present behind the contracted forms. Then parse *ἀσθενῶν*.^b

With this paradigm you have now seen almost all the ways 3D endings can be modified. The charts in §3.35 and app. 4.26 list the variant forms, which may be of help in sorting them out as you continue working on them so you can recognize them.

So we have a genitive participle and a genitive pronoun, a combination which usually signals a particular form of circumstantial participle called a genitive absolute. A genitive absolute functions like a circumstantial participle, but unlike a circumstantial participle (§5.189e), the genitive absolute participle has a different subject from that of the main verb. This subject will be a genitive noun or pronoun (§5.37). Study §5.200, watching for these main points.

So in *ὄντων ἡμῶν ἀσθενῶν* the subject is *ἡμῶν* which will be translated as a nominative, “we.” The other genitive, *ἀσθενῶν*, serves as the subject complement. As you know, normally an equative verb like *εἰμί* will have both its subject and its complement in the nominative (§§2.27a; 5.26c, 27). But here the genitive absolute construction calls for a genitive subject, so the complement will also be in the genitive. Think of the equative verb like an equal sign: nom. = nom. and in this case gen. = gen. So we have, “We being weak.” We will fine-tune this translation after seeing the rest of the sentence.

κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν

Parse *καιρόν*.^c

- #####
 - a Pres.-ptc.-act.-masc./neut.-gen.-pl. < *εἰμί*, *be*. Here it is masculine since the subject is personal, as we'll see shortly.
 - b Masc./fem./neut.-gen.-pl. < *ἀσθενής*, *ές*, *weak, sick*. Again, in context it is a masculine form.
 - c Masc.-acc.-sg. < *καιρός*, *οῦ*, *ὁ*, (*a period of*) *time, a season*.

¹³⁷ The scribes also found this repetition odd, as seen in several variants among the manuscripts.

Romans 5:6

καιρός means (*a period of*) time, a season, “freq. with implication of being esp. fit for someth. and without emphasis on precise chronology.”¹³⁸ Accordingly, most English translations here have “the right time” or something similar. Recall that in a prepositional phrase a noun can be definite even if it does not have an article with it (§5.20d), and here the use of the article is appropriate to the context.

ὑπέρ is a preposition that is used with the genitive, over, for, and with the accusative, over, beyond. The translation “for” represents several senses, including *on behalf of*, *for the sake of*, *instead of*, and *because of*.

Parse ἀσεβῶν.^d

This word is another example of the 3D pattern you have just studied (§3.39). Since this is one of the more difficult patterns in Greek it’s good to have another example.

Our final word in the sentence is the verb ἀπέθανεν. Parsing help is provided in *CGEL* (41), Abbott-Smith (501), and §4.57.^e

Adventures in Exegesis

It used to be thought that the main use of the aorist was for punctiliar action that takes place at a single point in time. While this is not the main sense of the aorist, it is one possible *Aktionsart* of the aorist. Here ἀπέθανεν probably does not have the more common global *Aktionsart*, referring to an event as a whole (§5.125), but rather the punctiliar *Aktionsart* due to the meaning of ἀπέθανεν and the fact that the reference is to Christ’s death in particular (§5.126).

Translate κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.^f

What is the temporal significance of this participle in the present tense-form (§5.182b)?^g

Translate the whole sentence. Translate ἔτι only once even though both of them modify the genitive absolute. Start your translation with the genitive absolute and move Χριστός to be with the main verb.

Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.^h

Remember to read this sentence several times.

#####
d Masc.-gen.-pl. < ἀσεβής, ἐς, *ungodly, irreverent* (§3.39). The form could be feminine, but the context is masculine since it is speaking of people in general.

e Aor.-ind.-act.-3-sg. < ἀποθνήσκω, *die*.

f “He died at the right time for the ungodly.”

g A present participle will usually describe action or a condition taking place at the same time as the action/state of the main verb.

h “For while we were still sinners, at the right time Christ died for the ungodly.”

¹³⁸ BDAG, s.v. “καιρός,” 1, 497.

Map

6 ...¹ γὰρ Χριστὸς ...² ...³ ...⁴ ...⁵ ἀπέθανεν.
 2 ὅντων ἡμῶν ἀσθενῶν
 1 ἔτι
 3 ἔτι
 4 κατὰ καιρὸν
 5 ὑπὲρ ἀσεβῶν

The order of the elements in this sentence is rhetorically powerful, but requires moving many items to show the flow. The genitive absolute is placed under the main verb like other circumstantial participles even though it has its own subject. Accordingly, the genitive subject of the genitive participle is placed on the main line of the genitive absolute. The placement of *ἔτι* twice under the participle gives a striking visual expression of Paul's emphasis.

Vocabulary

ἀποθνήσκω [θαν-], *die* [ἀπό + θνήσκω, *die*, compare θάνατος]¹³⁹

ἀσεβῆς, ἔξ, *ungodly, irreverent*¹⁴⁰

ἀσθενῆς, ἔξ, *weak, sick*¹⁴¹

ἔτι, *yet, still*

καιρός, οῦ, ὁ, *a (period of) time, a season*¹⁴²

ὑπέρ, w. gen. *over, for*, w. acc. *over, beyond* [hyperactive]

 ódós, oū, ἥ, *way, road* [odometer, note μέτρον]. Notice that this is a 2D noun that is feminine (§3.5). σπείρω [σπαρ-], *sow* [diaspora, note διά]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἀποθνήσκω	ἀποθανοῦμαι	ἀπέθανον	ἀποτέθνηκα		
σπείρω	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρμαι	ἔσπάρην

- Notice that ἀποθνήσκω has a liquid future that is middle-only.
- As a liquid verb you expect σπείρω to lack a σ in the 2nd and 3rd parts, but notice that it also drops the θ in the 6th part, ἔσπαρην. It can be difficult to recognize an aorist passive without its distinctive θ.

Morphology

- Some 2D nouns like ódós are feminine (§3.5). So even though their endings look masculine they are feminine nouns and thus will take feminine articles and adjectives. Learning such words with their article will help you remember this feature, ἥ ódós.
- The 3D pattern 4 is exactly the same as the present active participle (§§3.26; 4.107). So sometimes when parsing a participle you will be looking for a verb in the lexicon and find the word listed as a noun.

¹³⁹ There is no difference in meaning between θνήσκω and ἀποθνήσκω. Notice the puzzling iota subscript. Some verbs form their first principal part by adding σκ or ισκ to the verb base (§4.71), and in this case the iota was subscripted. This iota subscript only shows up in first principal part and thus only in the present and imperfect tense-forms. You only need to learn this if you want to write Greek.

¹⁴⁰ One lacking σέβας, *awe, reverence, worship*, an example of the α privative (§2.37b).

¹⁴¹ One lacking σθένος, *strength*, another example of the α privative (§2.37b).

¹⁴² καιρός can be used of a “fixed and definite period” of time, but also for an “opportune or seasonable time,” (Abbott-Smith, 226), a sense related to its meaning in CG, *proportion, due measure*. χρόνος, on the other hand, has reference to “time in the sense of duration.” Abbott-Smith, 226. Compare CGEL, 184, 385.

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- 3D adjectives with an εσ/ε stem shift and vowel contraction use the regular 3D endings, but some of the resulting forms look quite different (§3.39). The charts in §3.35 and app. 4.26 may help you zero in on the unusual forms that need to be sorted out so you can recognize them when reading.

Syntax

- A genitive absolute is a form of circumstantial participle composed of a genitive participle and a genitive noun or pronoun functioning as the subject of the participle. A regular circumstantial participle is in the nominative and gives further information about the subject of the main verb, which is also in the nominative. A genitive absolute tells us what someone or something else is doing (§5.200), with the subject of the genitive participle also in the genitive (§5.37).
- Moving items earlier or later than usual in a clause or sentence signals emphasis (§§5.260-61).

Topics Listed in Relation to the Sentence

Ἐτι γὰρ Χριστὸς

The adverb ἔτι modifies the genitive absolute ὅντων ἡμῶν ἀσθενῶν ἔτι. Moving the adverb forward like this and then repeating it at the end of the genitive absolute is highly emphatic.

Χριστός is the subject of the verb ἀπέθανεν. Moving it forward like this is another example of strong emphasis (§§5.260-61).

ὅντων ἡμῶν ἀσθενῶν ἔτι

This gen.-pl. present participle of εἰμί (§§4.107-08, app. 4.70) is followed by a pronoun in the genitive. When you see a genitive participle and a genitive noun or pronoun it is usually the sign of the genitive absolute (§§5.37, 200).

The genitive absolute functions like a circumstantial participle. But instead of giving more information about what the subject of the main verb is doing, it tells what someone or something else is doing. The genitive noun or pronoun is the subject of the genitive participle, here ἡμῶν, “we being,” “while we were.”

The participle can take a direct object and other modifiers just like any verb. Because this participle is a form of εἰμί, it will take a complement. In the indicative εἰμί has a nominative subject and nominative complement. But here the subject is in the genitive so the complement is in the genitive also, ἀσθενῶν.

The paradigm of 3D adjectives with stems ending in εσ/ε occurs frequently but its stem shifts and vowel contractions also make it one of the trickiest (§3.39). The contractions are regular, but they cause significant changes in some of the forms. The charts in §3.35 and app. 4.27 may help you zero in on the unusual parts that need to be sorted out. Here, however, the gen.-pl. is no problem.

κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

[Note the presence of the alternate stem θαν for this 2nd aorist from the compound verb ἀποθνήσκω.]

{όδος, οὐ, ἥ, *way, road* has endings like a 2D masculine noun, but it is used as a feminine (§3.5). You should memorize such words with their article to remember this feature, ἡ ὁδός.}

{The 3D pattern 4 is exactly the same as the present active participle (§§3.26; 4.107). So sometimes when parsing a participle you will be looking for a verb in the lexicon and find the word listed as a noun.}

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New Topics in Romans 5:7

Morphology

- There are no new forms to learn.

Syntax

- The generic article (§5.13).

Material to learn later

- The futuristic present (§5.105).

⁷ μόλις γάρ οὐπέρ δικαίου τις ἀποθανεῖται· οὐπέρ γάρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾶ ἀποθανεῖν·

μόλις γὰρ οὐπέρ δικαίου τις ἀποθανεῖται – The first word looks like a 3D nom.-sg., but when you check the lexicon it turns out to be an adverb. What does it mean?^a

Parse δικαίου.^b

You can recognize that ἀποθανεῖται is from ἀποθνήσκω. Parse ἀποθανεῖται (§4.20).^c

Translate μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται.^d

Ὕπερ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾶ ἀποθανεῖν

Here *yáo* is used to signal a point of transition, *now, well then, you see.*¹⁴³

a *With difficulty, scarcely.*

b Masc.-gen.-sg. < δίκαιος, α, ov, *just, right*. The form could be neuter, but that does not fit the context.

c Fut.-ind.-mp1-3-sg. < ἀποθνήσκω, *die*. Recall from the list of principal parts in the previous verse that this verb is middle-only in the future first middle/passive, and does not occur in the future second middle/passive ($\theta\eta\sigma$) which is built on the 6th principal part.

d “For scarcely will someone die for a righteous person.”

¹⁴³ CGEL, s.v. “γάρ,” 1, 76; BDAG, s.v. “γάρ,” 2, 189.

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Parse ἀγαθοῦ.^e

The article with ἀγαθοῦ signals a particular class or sort of person. Read §5.13.

Using a lexicon, what part of speech is τάχα and what does it mean?^f

Note that καὶ is not joining two items of the same grammatical kind so it will not be translated *and*. Which of the other three options works best here (§5.264b)?^g

Parse τολμᾶ (§4.12)^h and ἀποθανεῖν (§§4.93, 97).ⁱ

Review §5.166 for the function of ἀποθανεῖν here.

Adventures in Exegesis

Occasionally the present tense-form is used like a future, “will dare” (§5.105). Here τολμᾶ may have this function to match ἀποθανεῖται in the previous clause, but τολμᾶ could also be gnomic (§5.103). So τις καὶ τολμᾶ ἀποθανεῖν could be translated either, “Someone will even dare to die,” or “Someone even dares to die.” Recall that English uses the present tense for gnomic sayings.

Translate μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται. ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾶ ἀποθανεῖν.^j

Remember to read this verse several times.

Map

See the end of verse 8.

Vocabulary

ἀγαθός, ἡ, ὁν, *good*

δίκαιος, α, ον, *just, right* [compare δικαιοσύνη]

μόλις, *with difficulty, scarcely*

τάχα, *perhaps, possibly*

τολμάω, *dare*

μέλλω, *be about to, w. inf.*

νύξ, νυκτός, ἡ, *night [equinox]*¹⁴⁴

Φαρισαῖος, ου, ὁ, *Pharisee*

-
- e Masc.-gen.-sg. < ἀγαθός, ἡ, ὁν, *good*. The form could also be neuter, but that does not fit this context.
- f Adverb, *perhaps, possibly*.
- g Ascensive, *even, indeed*.
- h Pres.-ind.-act.-3-sg. < τολμάω, *dare*.
- i Aor.-inf.-act. < ἀποθνήσκω, *die*.
- j “For scarcely will someone die for a righteous person; now for a good person perhaps someone even dares to die.”

¹⁴⁴ The vernal and autumnal equinox are the two times of the year when daylight and darkness are approximately equal, so we have “equal night!”

Principal Parts

Pres/Impf A/MP MP2	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut
μέλλω τολμάω	μελλήσω τολμήσω	έμέλλησα έτολμησα		τετόλμηκα τετόλμημαι	έτολμήθην

Syntax

- The generic use of the article indicates that a word is referring to the group or class to which something or someone belongs (§5.13).

Topics Listed in Relation to the Sentence

μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·

[Notice this example of a liquid aorist (§4.53).]

ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾶ ἀποθανεῖν·

This is an example of the generic use of the article indicating the group or class to which something or someone belongs (§5.13).

[Note the ascensive use of *kai* (§5.264b).]

[Note this example of a complementary infinitive, providing the content of the main verb (§5.166).]

New Topics in Romans 5:8

Morphology

- Reflexive pronouns (§3.53).

Syntax

- Anarthrous words may be definite (§5.20).

⁸ συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός

Parse συνίστησιν (§4.4).^a

a Pres.-ind.-act.-3-sg. < συνίστημι, *commend*, *confirm*.

Romans 5:8

έσυτοῦ looks like a form of αὐτός, ἡ, óv, but with é on the front. And it is. It's nice when a form makes sense! Study §3.53 for the forms, and see §5.84b for examples of usage. Here we have an example of this word used as a possessive (§5.84b3).

Translate συνίστησιν δὲ τὴν έσυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός.^b

While the prepositional phrase εἰς ἡμᾶς can modify either συνίστησιν, “commends to us,” or ἀγάπην, “love towards us” the context points to the second option since it has been emphasizing how amazing God’s love is. The word order also favors that option, though the first is possible.

ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν – ὅτι here means “that” in the sense of giving an explanation, more smoothly, “in that.”¹⁴⁵

Parse ἀμαρτωλῶν.^c

Earlier you learned that the object of a preposition can be definite even without an article (§5.20d). Now we see an adjective that functions as a noun even though it does not have an article. It is used generically to refer to a class of people (§5.20c). Read §5.20 for an overview of other occasions when a word without an article can be definite.

What construction does ἀμαρτωλῶν ὄντων ἡμῶν signal?^d

Translate ἔτι ἀμαρτωλῶν ὄντων ἡμῶν.^e

Parse ἀπέθανεν(§4.57).^f

Translate ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.^g

Remember to read this sentence several times.

#####

b “And God commends his love for us.”

c Masc.-gen.-pl. < ἀμαρτωλός, óv, *sinful*.

d Genitive absolute (§5.200).

e “While we were yet sinners.” This present participle is translated in the past since the main verb sets the time frame to which non-indicative verbs usually adjust.

f Aor.-ind.-act.-3-sg. < ἀποθνήσκω, *die*.

g “In that while we were yet sinners Christ died for us.”

¹⁴⁵ BDAG, s.v. “ὅτι,” 2.b, 732, says that here “ὅτι = ἐν τούτῳ ὅτι, *in that*.”

Map

7 ...¹ γὰρ ...² τις ἀποθανεῖται·
 ¹μόλις
 ²ὑπὲρ δικαίου
 ...³ γὰρ ...⁴ ...⁵ τις ...⁶ τολμᾷ ἀποθανεῖν·
 ³ὑπὲρ ⁴τοῦ ἀγαθοῦ
 ⁵τάχα
 ⁶καὶ

8 συνίστησιν δὲ τὴν ...⁷ ἀγάπην ...⁸ ὁ θεός,
 ⁷έαυτοῦ
 | < or - - - ⁸εἰς ἡμᾶς
 ὅτι ...⁹ ...¹⁰ Χριστὸς ...¹¹ ἀπέθανεν.
 ¹¹ὑπὲρ ἡμῶν
 ¹⁰ἀμαρτωλῶν ὅντων ἡμῶν
 ⁹ἔτι

Since ἀποθανεῖν is a complementary infinitive it is left on the same line as the main verb because it completes its meaning.

Vocabulary

ἀμαρτωλός, ὁν, *sinful*, noun *sinner* [compare ἀμαρτία]
 έαυτοῦ, έαυτῆς, έαυτοῦ, *-self*
 έμαυτοῦ, ης, *myself*
 σεαυτοῦ, *yourself* (sg.)
 συνίστημι [στα-, στη-], *commend, confirm* [σύν + ἴστημι]

 ὄχλος, ου, ὁ, *crowd* [ochlocracy, note κρατέω, *be strong, rule*]
 πίπτω [πεσ-], *fall* [symptom, note συμπίπτω, *fall in with, happen*]
 ὑπάρχω, *be, exist*, as substantival ptc. *property, possessions*

- For the uses of ὑπάρχω see §5.95d.

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
πίπτω	πεσοῦμαι	ἔπεσον	πέπτωκα		
συνίστημι	συστήσω	συνέστησα	συνέστηκα	συνέσταμαι	συνεστάθην
ὑπάρχω	ὑπάρξω	ὑπῆρξα		ὑπῆργμαι	ὑπήρχθην

- In the 2nd part of συνίστημι when σύν is added to στη- the σ on στη causes the ν on σύν to drop. In the other parts the ε of the augment/reduplication allows the ν to remain.

Morphology

- The reflexive pronouns are built off of forms of αὐτός, αὐτή, αὐτό (§3.53).

Syntax

- Certain words may be definite even if there is no article, including monadic nouns, proper names, abstract nouns, generic nouns, objects of prepositions, and ordinal numbers (§5.20). For now just be aware of this general feature and learn the details as you meet examples.

Topics Listed in Relation to the Sentence

συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός,

ἐαυτοῦ is a form of the reflexive pronoun. The forms of the reflexive are built off of *αὐτός*, *αὐτή*, *αὐτό*, so they are not difficult (§3.53). Here we have an example of a reflexive used as a simple possessive, “his own” (§5.84b3).

ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

[We have another genitive absolute, ἔτι ἀμαρτωλῶν ὄντων ἡμῶν, as in verse 6.]

The adjective ἄμαρτωλός, óv, *sinful*, is here used as a noun, even though there is no article with it. Certain words may be definite even if there is no article, including monadic nouns, proper names, abstract nouns, generic nouns, objects of prepositions, and ordinal numbers (§5.20). For now just be aware of this general feature and learn the details as you meet examples. Here this adjective functions as a generic noun for a certain type of person (§5.20c).

New Topics in Romans 5:9

Morphology

- 3D adjectives: stems ending in ν/ε (§3.38).
 - $\piολύς$, $\piολλή$, $\piολύ$ (§3.41).

Syntax

- The dative of degree/measure (§5.73).

⁹ πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὁργῆς.

πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ – Our first word is a 2-1-2 adjective that uses 3D endings for four of its forms. You met this word back in Matthew 5:12 and now it is time to look more carefully at its paradigm. Study §3.41 and then parse πολλῷ.^a

What part of speech is μᾶλλον and what does it mean?^b

πολλῷ μᾶλλον forms a common expression. Read §5.73.

#include <sys/types.h>
#include <sys/conf.h>

a Neut.-dat.-sg. < πολύς, πολλή, πολύ, *much, many, great*. This form could be masculine, but in this construction with μάλλον the neuter is used.

b Adverb, (*much*) more.

Parse δικαιωθέντες (§4.120).^c

What part of speech is νῦν and how is it translated?^d

Parse αἴματι (§3.24).^e

What is the function of δικαιωθέντες (§5.189)?^f

Translate πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ.^g

The presence of νῦν indicates the action is viewed as coming up to the present, not simply in the past, “after now being justified.” In such cases the English perfect is smoother, “having now been justified” (§5.125b).

σωθησόμεθα δι’ αὐτοῦ ἀπὸ τῆς ὁργῆς

Parse σωθησόμεθα (§4.22)^h and ὁργῆς (§3.7).ⁱ

Translate, σωθησόμεθα δι’ αὐτοῦ ἀπὸ τῆς ὁργῆς.^j

Remember to read this sentence several times.

Map

9	Γ … ¹ οὗν … ² δικαιωθέντες
	νῦν
	ἐν τῷ αἵματι
	αὐτοῦ
	σωθησόμεθα
	² μᾶλλον
	¹ πολλῷ
	δι’ αὐτοῦ
	ἀπὸ τῆς ὁργῆς.

Since the participle comes first in the sentence it can be placed before the main verb, as here, or it can be moved under the main verb if that seems preferable.

-
- a Neut.-dat.-sg. < πολύς, πολλή, πολύ, *much, many, great*. This form could be masculine, but in this construction with μᾶλλον the neuter is used.
- b Adverb, (*much*) *more*.
- c Aor.-ptc.-mp2-masc.-nom.-pl. < δικαιόω, *justify, set right*.
- d Adverb, *now*.
- e Neut.-dat.-sg. < αἷμα, ματος, τό, *blood*.
- f Circumstantial participle.
- g “Then how much more, having now been justified by his blood.”
- h Fut.-ind.-mp2-1-pl. < σώζω, *save*. Here the ζ does not change to σ (§4.22c), but simply drops.
- i Fem.-gen.-sg. < ὁργή, ḥς, ḥ, *anger, indignation, wrath*.
- j “Will we be saved through him from the anger.” Recall that the article can function like a possessive (§5.18), so English translations have “his wrath” or “the wrath of God.”

Vocabulary

αἷμα, ματος, τό, *blood* [hemoglobin]

$\mu\tilde{\alpha}\lambda\lambda\circ v$, (*much*) more

v̄v̄v, now

¹⁴⁶ σώζω, *save* [soteriology]

εὐθύς, εὐθεῖα, εὐθύ, *straight*

μέγας, μεγάλη, μέγα, *great, large* [megalith, note λίθος]

Σίμων, ος, ὁ, *Simon*

ὤρα, ἥ, *hour* [hour]

Principal Parts

Pres/Impf A/MP σρώσω Fut A/MP1 σώσω Aor A/MP1 ἔσωσα Pf A σέσωκα Pf MP σέσωσμαι Aor/Fut MP2 ἔσώθην

Morphology

- The paradigm of *εὐθύς*, *εὐθεῖα*, *εὐθύ* is a 3-1-3 pattern with stem shift and vowel contraction in the masculine and neuter forms. These changes are similar to the ones you have been studying in 3D noun paradigms, so now study §3.38 to see how they show up in this adjective. This is also the pattern of *προάύς*, *πραεῖα*, *πρού*, a word you learned back in Matthew 5:5.
 - The paradigm of *πολύς*, *πολλή*, *πολό* follows a regular 2-1-2 pattern except for *πολύς* and *πολό* which you have in the vocabulary entry you memorize, and *πολύν*, the masc.-acc.-sg. with the normal 3D ending v (§3.41).

Syntax

- The dative can be used for degree/measure, for example in the common expression πολλῷ μᾶλλον, “by much more,” or more smoothly in English, “how much more” (§5.73).

Topics Listed in Relation to the Sentence

πολλωρ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὁργῆς.

The paradigm of *πολύς*, *πολλή*, *πολύ*, *much, many, great* is 2-1-2 except for four forms which use 3D endings (§3.41). If you memorize the nom.-sg. forms for vocabulary, you have all the odd endings except the masc.-acc.-sg., which uses the common 3D ending v.

Here πολλῷ is a dative of degree or measure, “by much” (§5.73). It is used with a comparative adjective like μᾶλλον, more. So it has the idea, “by much more” or “how much more.”

{The paradigm of εὐθύς, εὐθεῖα, εὐθύ is a 3-1-3 adjective pattern with stems ending in *v/e* and vowel contraction in the masculine and neuter forms (§3.38).}

¹⁴⁶ You might be wondering about the iota subscript in σῷζω. Earlier the present was σωῖζω and the iota was later subscripted. This iota subscript appears mostly in the present and imperfect tense-forms, but occasionally shows up elsewhere in this verb. You only need to learn this detail if you want to write Greek.

New Topics in Romans 5:10

Morphology

- Aorist second middle/passive forms lacking a θ (§4.61).

Syntax

- There is no new syntax to learn.

10 εἰ γὰρ ἔχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ νίοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

εἰ γὰρ ἔχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ νίοῦ αὐτοῦ – You see from εἰ that this is the protasis of a conditional sentence. We will wait to sort out the type of conditional once we have seen the whole verse.

For parsing κατηλλάγημεν *CGEL* offers help but also study §4.61. κατηλλάγημεν follows the principal parts pattern discussed in §4.69b.

Parse ἔχθροί,^a ὄντες,^b κατηλλάγημεν,^c and θανάτου.^d

Note that verbs that lack a θ in the 6th principal part are still second middle/passive forms.

How is ὄντες functioning (§5.189)?^e

As you've learned, circumstantial participles tell us more about the activity or state of the subject of the main verb, which here is "we." So "we" is the subject of this participle. Since ὄντες is an equative verb the other nominative, ἔχθροί, is a subject complement. We saw this same idea in verse 6, but the subject and subject complement were in the genitive because they were part of a genitive absolute.

Translate εἰ γὰρ ἔχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ νίοῦ αὐτοῦ.^f

πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ – Parse καταλλαγέντες (§4.61; app. 4.84).^g

Translate πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ^h

#####

a Masc.-nom.-pl. < ἔχθρός, ἀ, óν, *hostile*.

b Pres.-ptc.-act.-masc.-nom.-pl. < εἰμί, *be*.

c Aor.-ind.-mp2-1-pl. < καταλλάσσω, *reconcile*.

d Masc.-gen.-sg. < θάνατος, ου, ó, *death*.

e Circumstantial participle.

f "For if while we were enemies we were reconciled to God through the death of his Son." Notice this is another present participle translated in the past due to the time frame set by the main verb.

g Aor.-ptc.-mp2-masc.-nom.-pl. < καταλλάσσω, *reconcile*.

h "How much more having been reconciled will we be saved by his life."

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We have met two clauses in this sentence that form the protasis and apodosis of a conditional. Which signals are present, which type of condition do they form, and what is its nuance (§§5.243-44)?ⁱ

Remember to read this verse several times.

Map

See the end of verse 11.

Vocabulary

ἐχθρός, ἄ, ὁν, *hostile*, noun *enemy*

θάνατος, ου, ὁ, *death* [euthanasia, compare ἀποθνήσκω]

καταλλάσσω, *reconcile* [κατά + ἀλλάσσω, *change, alter*, compare ἄλλος, η, ο]¹⁴⁷

ἔξω, w. gen. *outside*, adv. *outside* [compare ἐκ]

εὑρίσκω [εύρ-], *find* [Eureka! εὕρηκα – pf.-ind.-act.-1-sg. < εὑρίσκω]

Ἰουδαῖος, α, ον, *Jewish, Judean*, noun *Jew, Judea*

ὅλος, η, ον, *whole*, adv. *entirely* [whole]

πείθω [ποιθ-], *persuade*, mid. *obey*, pf. and plpf., *trust* [compare ἀπειθέω, with an α privative (§2.37b)]

- ὅλος takes the predicate position (§5.6).
- The pf. of πείθω is translated as a present.

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
εὑρίσκω	εὑρήσω	εὗρον	εὕρηκα	εὕρημαι	εὑρέθην
καταλλάσσω	καταλλάξω	κατίλλαξα		κατήλλαγμαι	κατηλλάγην
πείθω	πείσω	ἐπεισα	πέποιθα	πέπεισμαι	ἐπείσθην

The following verbs you have already learned lack a θ in their 6th principal part.

ἀποστέλλω	ἀπεστάλην
γράφω	ἐγράφην
σπείρω	ἐσπάρην
χαίρω	ἐχάρην

Morphology

- Some verbs in the aorist second middle/passive lack a θ in the tense-form sign (§4.61).

#####

i **Signals and type:** Protasis: εἰ + finite verb. Apodosis: future indicative verb. The protasis has an aorist, a secondary finite verb, so it could be either type 1 or 2. The apodosis, however, has a future, not a secondary verb, which clarifies that this is a type 1 conditional.

Nuance: Type 1 says what will happen if the protasis is fulfilled. It does not signal whether or not the author thinks the condition is fulfilled (§5.238b). Here Paul clearly thinks that it is fulfilled.

¹⁴⁷ As you know, κατά can mean “against.” So καταλλάσσω has the idea of changing “enmity to friendship”—changing “againstness,” as it were. Abbott-Smith, 236; similarly *CGEL*, 191.

Topics Listed in Relation to the Sentence

εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ νίοῦ αὐτοῦ,

[Notice the example of a type 1, indefinite, conditional clause (§5.238).]

The participle of *eímu* has been used in a genitive absolute several times in this passage and now we see it in the nominative as a circumstantial participle, telling us something more about the subject of the main verb, “we being,” “while we were.”

Aorists in the mp2 usually have the tense-form sign $\theta\eta$, but sometimes they lack the θ (§4.61).

πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

This is another example of an aorist mp2 lacking a θ , now in a participle.

New Topics in Romans 5:11

Morphology

- There are no new forms to learn.

Syntax

- The participle used for a finite verb (§5.204).

Material to learn later

- Five uses of the article for identification (§5.12).

¹¹ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἔλαβομεν.

οὐ μόνον δέ, ἀλλὰ καὶ καυγώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Parse κανγώμενοι.^a

This participle would normally be understood to be circumstantial modifying σωθησόμεθα, but οὐ μόνον δέ, ἀλλὰ καὶ signals the beginning of a new clause. So it appears that this is an example of the rare use of a participle for a finite verb. Read §5.204. The sense seems to be, “And not only [will we be saved], but also we are boasting....” that is, already now we are boasting. Again we see Paul

a Pres.-ptc.-mp-masc.-nom.-pl. < καυχάομαι, boast.

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bragging. Now it is not boasting that comes from a well-grounded hope (5:2), even in the midst of suffering that produces character (5:3-4), but a boast in God himself and what he has done in bringing about reconciliation in Christ.

Translate οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.^b

δι’ οὐν νῦν τὴν καταλλαγὴν ἐλάβομεν

Parse καταλλαγήν.^c

Parse ἐλάβομεν (§§4.55-57).^d

Here a simple past translation of ἐλάβομεν does not work because of the adverb νῦν. This adverb indicates the action continues up to the present, so we should translate “we have received.” As you’ve learned, this use of the aorist is not rare (§5.125b).

Adventures in Exegesis

The definite article can be used in several ways to provide identification. Along with the anaphoric use that you have seen the other uses are labeled monadic, well-known, *par excellence*, and deictic (§5.12). If we stop to consider which use we may have in τὴν καταλλαγὴν the monadic could work, assuming Paul views this as the only reconciliation there is. Anaphoric doesn’t work since he has not used this noun earlier in the context. “Well-known” seems unlikely since he is in the process of trying to make it known. “*Par Excellence*” would fit if Paul thought there were other reconciliations and that this one he is speaking about is the very best. The “deictic” use may work best here. In this case the article would be like Paul gesturing to the reconciliation he has just referred to, “this reconciliation.”

Translate δι’ οὐν τὴν καταλλαγὴν ἐλάβομεν.^e

Remember to read this sentence several times.

#####

a Pres.-ptc.-mp-masc.-nom.-pl. < καυχάομαι, *boast*.

b “And not only this, but also we are boasting in God through our Lord Jesus Christ.”

c Fem.-acc.-sg. < καταλλαγή, ἥς, ἥ, *reconciliation*.

d Aor.-ind.-act.-1-pl. < λαμβάνω, *take, receive*.

e “Through whom we now have received this reconciliation.”

Map

10 εἰ γὰρ …¹ κατηλλάγημεν τῷ θεῷ
 διὰ τοῦ θανάτου
 τοῦ νίοῦ
 αὐτοῦ,
 …² …³ σωθησόμεθα
 ἐν τῇ ζωῇ
 αὐτοῦ.
²πολλῷ μᾶλλον
³καταλλαγέντες

11 οὐ μόνον δέ,
 ἀλλὰ καὶ καυχώμενοι
 ἐν τῷ θεῷ
 διὰ τοῦ κυρίου
 ἡμῶν
 Ἰησοῦ Χριστοῦ
 δι’ οὐ …⁴ τὴν καταλλαγὴν ἐλάβομεν.
⁴νῦν

This map takes καυχώμενοι as functioning like a finite verb.

Vocabulary

καταλλαγή, ἥς, ḥ, *reconciliation* [compare καταλλάσσω]

ἐπερωτάω, *ask for, question* [ἐπί + ἐρωτάω]

ἔως, w. gen. *as far as, conj. until*

καγώ, *and I, but I* [καί + ἐγώ by crasis (§1.11)]

ὅστις, ἥτις, ὅτι, *whoever, whichever, whatever* [ὅς + τις]¹⁴⁸

Πέτρος, ου, ὁ, *Peter*

συναγωγή, ἥς, ḥ, *an assembly, synagogue* [σύν + ἀγώ]

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
ἐπερωτάω	ἐπερωτήσω	ἐπηρώτησα	ἐπηρώτηκα	ἐπηρώτημαι	ἐπηρωτήθην

Syntax

- On rare occasions a participle may function as a finite verb (§5.204).

Topics Listed in Relation to the Sentence

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

This is a rare use of a participle as a finite verb (§5.204).

δι’ οὐ νῦν τὴν καταλλαγὴν ἐλάβομεν.

¹⁴⁸ For the paradigm of ὅστις, ἥτις, ὅτι see §3.52 and for its use review §5.219c.

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Now conclude by reading the whole passage aloud a few times.

¹ Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ² δι’ οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾧ ἐστήκαμεν. καὶ καυχώμεθα ἐπ’ ἑλπίδι τῆς δόξης τοῦ θεοῦ· ³ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται, ⁴ ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἑλπίδα. ⁵ ἡ δὲ ἑλπὶς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἀγίου τοῦ δοθέντος ἡμῖν.

⁶ Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. ⁷ μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾶ ἀποθανεῖν. ⁸ συνίστησιν δὲ τὴν ἐαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. ⁹ πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι’ αὐτοῦ ἀπὸ τῆς ὁργῆς. ¹⁰ εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. ¹¹ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι’ οὗ νῦν τὴν καταλλαγὴν ἑλάβομεν.

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Passage 7 – Luke 5:12-16

Introduction to the Passage

Our story is set early in Jesus's ministry. Jesus has begun his ministry of teaching, preaching, healing, and exorcism in Galilee and Judea (Luke 4:14-44). Then Luke tells us of Jesus's commissioning of Peter, followed by Peter, together with his companions, leaving everything to follow Jesus (Luke 5:1-11).

That brings us to our story about one who has a serious skin disease. His condition is often referred to as leprosy, but the Hebrew and Greek terms cover many forms of skin disease, as well as conditions affecting cloth and houses (Lev 13:47-59; 14:33-57). So we can't be sure of the exact condition, but a person with such a disease had to separate from the community until the condition was cleared up, as certified by a priest (Lev 13—14). So while Peter had said that Jesus should depart from him due to his condition (Luke 5:8), in our story we hear of one who has indeed had to separate from the community because of his condition (Lev 13:45-46). Accordingly, when Jesus cleansed him he sent the man to a priest so he could be restored to the community. Thus this story reveals Jesus as one who is able to cleanse, and furthermore that the salvation he brings includes restoration to community.

Our passage is followed by an account of Jesus healing a paralytic, and declaring to the man that his sins have been forgiven (Luke 5:17-26). So we see a sequence in these stories. The calling of Peter reveals Jesus as one who calls sinners, our story reveals Jesus as the one who restores the unclean to community, and then the story of the paralytic reveals Jesus as one who forgives sinners. In this way these stories proclaim the gospel that is centered on Jesus and the inbreaking of the Kingdom. This revelation of the good news of Jesus bringing forgiveness, cleansing, and restoration then continues in the next story, the calling Levi, the tax collector (Luke 5:27-32).

New Topics in Luke 5:12

Morphology

- Non-μι verbs without a linking vowel (§4.10).

Syntax

- The genitive of content (§5.45).
- The construction καὶ ἐγένετο/ἐγένετο δέ (§5.95c).
- Preparatory *There/It* (§5.96).
- The impersonal δεῖ with an infinitive (§5.167b).
- The infinitive in a prepositional phrase (§§5.174-80).
- The attendant circumstance use of the participle (§5.201).
- The pleonastic use of the participle (§5.202).

¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἴδου ἀνὴρ πλήρης λέπρας· καὶ ἴδον τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.

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Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ιδοὺ ἀνὴρ πλήρης λέπρας·

Scanning this verse you probably found it more puzzling than usual. Start by parsing any words you are unsure of. Note in particular ἐγένετο^a (§4.58), εἶναι^b (§4.94), μιᾷ^c (app. 4.24), πόλεων^d (§3.31), πλήρης^e (§3.39), and λέπρας^f (§3.8).

There are three parts to this construction (1) Καὶ ἐγένετο, (2) ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, (3) καὶ ιδοὺ ἀνὴρ πλήρης λέπρας. Several features here do not follow English usage, making this material some of the most grammatically challenging in basic Greek. So take a deep breath and let's walk through the material slowly, bit by bit.

Καὶ ἐγένετο

Translate καὶ ἐγένετο^g

καὶ ιδοὺ ἀνὴρ πλήρης λέπρας

Now we skip to this third section. Here we have a predicate position, with ἀνήρ as the subject and πλήρης as the subject complement, “a man was full.” Adding the other words we get, “and behold a man was full of a skin disease.” Usually there will be an article to signal predicate position, but not always (§5.5b). More smoothly we can use a preparatory “there,” “behold there was a man full of a skin disease.” On the preparatory use of “there” see §5.96.

πλήρης λέπρας – With a word like πλήρης, *full*, a genitive is added to indicate the content. English idiom usually uses “of” in such constructions, but here with the genitive λέπρας it would be something like, “covered with a skin disease.” Read §5.45.¹⁴⁹

ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων

Going back to the middle part of our passage we find an important use of the infinitive that is tricky for English speakers. Study carefully §§5.174-75 followed by §5.79 and then skim over §§5.176-80.

What is the function of αὐτόν in ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων?^h

#####

a Aor.-ind.-mp1-3-sg. < γίνομαι, *become, happen, be*.

b Pres.-inf.-act. < εἰμί, *be*.

c Fem.-dat.-sg. < εἷς, μιά, ἕν, *one*.

d Fem.-gen.-pl. < πόλις, εως, ἡ, *city, town*.

e Masc.-nom.sg. < πλήρης, ες, *full*.

f Fem.-gen.-sg. < λέπρα, ας, ἡ, *a (serious) skin disease*. This form is also acc.-pl., but here the context points to the gen.-sg. as we will soon see.

g “And it became/happened/was.”

h The subject of the infinitive.

¹⁴⁹ Usually English uses “of” in such constructions so most of the time this use of the genitive causes no problems when reading. In exegesis using labels like “genitive of content” is a convenient summary term for your notes on a passage and in discussing with others your analysis of how a word or construction is functioning. Such labels are particularly helpful when the use is not clear, or when several uses are possible. In addition to the labels provided in *GNTG* see *UEBG* appendix 2 for an extensive list of labels for various constructions.

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What kind of clause does *ἐν τῷ + infinitive* introduce?ⁱ

How, then, do you translate *ἐν τῷ εἶναι αὐτόν?*^j

εἶναι – This equative verb often takes a subject complement, but here *ἐν μιᾷ τῶν πόλεων* is not describing the subject but rather the setting. It is a prepositional phrase modifying *εἶναι*, telling us where the “was” took place. Translate *ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων.*^k

We could translate very woodenly—to the point of petrification!—“in the being with reference to him in one of the towns.” Using English idiom we would say, “while he was in one of the towns.” So, to review, the accusative *αὐτόν* is translated “he” since it is the subject. The infinitive *εἶναι* is translated with “was,” a finite verb in the past tense, to fit the time frame of the context. *ἐν* here signals “while” (§5.175).

Now we need to see how the three sections of this passage are working together, which is another tricky bit to sort out. Study §5.95c and notice that there are three sections in such constructions. These sections show up in our passage as follows:

- | | |
|------------------------------------------------|------------------------------------------------------------|
| (1) <i>Καὶ ἐγένετο</i> | – the main verb, saying that something happened |
| (2) <i>ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων</i> | – sets the scene |
| (3) <i>καὶ οἶδού ἀνὴρ πλήρης λέπρας</i> | – the subject of <i>ἐγένετο</i> , telling us what happened |

In this case the second section uses a prepositional phrase with an infinitive, as in the example from Luke 24:51 in §5.95c (p. 246). This fancy prepositional phrase modifies *ἐγένετο*. In English this prepositional phrase is expressed as a clause, with the infinitive changed to a finite verb. The fact that we have to make such changes in English is a major reason this sort of construction is difficult. In such cases it helps to focus on what the Greek means and then how we say that in English, without trying to use an English infinitive for the Greek infinitive.

Notice in the third section the redundant use of *καί*, which is an example of following the Hebrew idiom very literally (§5.95c n. 142). We don’t need to translate this *καί*.

To put the whole construction together let’s begin with an overly literal translation, moving the second part, the setting, to the end:

“And behold a man was full of a skin disease [subject] happened [verb] while he was in one of the towns [setting].”

Now here’s an acceptable literal translation, putting the setting back to the second place,

“And it happened that while he was in one of the towns there was a man full of a skin disease.”

Perhaps the best way to begin to become comfortable with this difficult construction is use this acceptable literal translation as a model. Eventually these odd prepositional phrases become fun and interesting, believe it or not, and the *καὶ ἐγένετο* construction is not a problem.

#####
i Temporal.

j “While he is.” The infinitive reflects the time frame of the context so here it will be, “while he was.”

k “While he was in one of the towns.”

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Modern translations often leave out the καὶ ἐγένετο, for example the ESV and NIV, but not all of them, such as the RNJB.

“While he was in one of the cities, there came a man full of leprosy.” (ESV)

“While Jesus was in one of the towns, a man came along who was covered with leprosy.” (NIV)

“Now it happened that Jesus was in one of the towns when, suddenly,¹⁵⁰ a man appeared, covered with leprosy.” (RNJB)

καὶ ιδὼν τὸν Ἰησοῦν πεσών ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων.¹⁵¹

Parse any words you are unsure of, noting especially **ιδών**¹ (§4.126), **Ιησοῦν**^m (app. 4.12), **πεσών**ⁿ (§4.126), **πρόσωπον**^o (§3.3), **ἐδεήθη**^p (§4.60), and **λέγων**^q (§4.107). *CGEL* (107) and Abbott-Smith (503) offer help with **ἐδεήθη**.

ἐδεήθη – This word is a form of δέω, but it is only used in the middle in the New Testament, so New Testament lexicons list it as δέομαι. The tense-form sign θη indicates we have an aorist second middle/passive. But the η before the tense-form sign makes it look like the lexical form should be an ε contract δέομαι, with the second ε lengthened due to the added tense-form sign. In fact this verb once did have two epsilon, but one has dropped out leaving this odd looking form in the 6th principal part.¹⁵²

You’ve learned that the aorist second middle/passive may function as either a middle or a passive (§5.94). Which do you think **ἐδεήθη** represents here?^r

This is one of those cases where a second middle/passive does not function as a passive, as you can see if you try to translate it that way. One of the uses of the middle is for speech that benefits the subject and in which the subject is emotionally involved (§5.93h), as is the case here. As usual, we translate the middle with an active in English, “he requested,” or, as in several English translations, “he begged.” Here this verb is followed by the genitive complement αὐτοῦ (§5.36), so we have, “he begged him.”

ιδών, πεσών, λέγων – Along with the main verb we have three participles, all in the masc.-nom.-sg. The first participle, **ιδών**, has a direct object with it, and the second participle has a prepositional phrase modifying it, **ἐπὶ πρόσωπον**. You’ve learned that the object of a preposition can be definite

- #####
 1 Aor.-ptc.-act.-masc.-nom.-sg. < ὄράω/εἶδον, *see*.
 m Masc.-acc.-sg. < Ἰησοῦς, οὗ, ὁ, *Jesus*.
 n Aor.-ptc.-act.-masc.-nom.-sg. < πίπτω, *fall*.
 o Neut.-acc.-sg. < πρόσωπον, ου, τό, *face*. The form could be nominative, but the context points to accusative.
 p Aor.-ind.-mp2-3-sg. < δέω, *lack*, mid. *ask*.
 q Pres.-ptc.-act.-masc.-nom.-sg. < λέγω, *say*, *speak*.
 r Middle.

¹⁵⁰ “Suddenly,” is a nice way to express the force of **ιδού**, a word which these other translations leave out.

¹⁵¹ NA²⁸ and UBS⁵ have **ιδὼν δέ**, a difference that does not affect a simple reading of the passage but may have implications for discourse analysis (§5.247d n. 271).

¹⁵² Mounce, *Morphology*, 282 n. 10.

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even if it lacks an article (§5.20d). So instead of “upon face” it could be “upon the face,” though we would say, “upon his face.”

Which of the uses of the participle that you have learned do you think these participles represent?^s

Taking these participles as circumstantial, how do you translate *ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων?*^t

The first participle, *ἰδὼν*, is indeed a circumstantial participle, providing information about the action of the main verb. In this case it refers to what the man did before the action of the main verb, “after seeing Jesus,” or “when he saw Jesus.” The other two participles, however, introduce new functions of the participle.

πεσὼν could also be a circumstantial participle like *ἰδὼν*, adding information regarding the context of the main action, “after seeing and falling on his face.” But the falling on his face probably goes more closely with the main verb, that is, not just as something in the circumstance but as part of the main action, “he fell on his face and begged him.” Such a use of the participle is referred to as an attendant circumstance. Read §5.201.

In this case, the participle is like a second finite verb. Attendant circumstance participles are often translated as finite verbs **in the same mood as the main verb**, though when the main verb is in the indicative, as here, the common “-ing” translation often will work. When, however, an attendant circumstance participle is used with a main verb in the imperative, the participle also functions as an imperative and will be translated that way in English. As noted in §5.201c, it is a matter of interpretation whether a participle is circumstantial or attendant circumstance. There is nothing about the form of the participle that indicates this function; it is signaled by the context as we have just seen in this analysis.

The third participle, *λέγων*, is an example of yet another use of the participle called a pleonastic participle. Read §5.202. Here *λέγων* is used to introduce speech, serving like quotation marks in English. Modern translations tend to leave it out.¹⁵³

So in the light of this analysis we can translate, “And seeing Jesus, he fell on his face and begged him,”

Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.

Parse the words you are not familiar with, noting especially *κύριε^u* (§3.3), *θέλῃς^v* (§4.78), *δύνασαι^w* (§4.10), *καθαρίσαι^x* (§4.97). Note that *δύνασαι* represents a new paradigm so be sure to study §4.10. In *δύνασαι* and *καθαρίσαι* we see two uses of the ending *σαι* in one clause.

#####
s They all appear to be circumstantial.

t “And seeing Jesus, falling on his face, he asked him, saying....”

u Masc.-voc.-sg. < *κύριος*, *οὐ, ὁ, lord, the Lord*.

v Pres.-subjn.-act.-2-sg. < *θέλω*, *will, want, desire*.

w Pres.-ind.-mp-2-sg. < *δύναμαι*, *be able*.

x Aor.-inf.-act. < *καθαρίζω*, *cleanse*.

¹⁵³ The pleonastic use of the participle is rare in CG. It is found in KG fairly frequently, especially in the New Testament and LXX, perhaps because of a similar idiom in Hebrew and Aramaic. See further *AGG* §239.

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ἐάν – Which two types of conditional sentence may be introduced by **ἐάν** in the protasis (§§5.243-44)?^y

καθαρίσαι – What use of the infinitive is represented by **καθαρίσαι** (§5.166)?^z

δύναμαι – Note that **δύναμαι** is another verb like **θέλω** that often takes an infinitive complement.

Since the elements in this conditional sentence may signal either a type 3 (future-more-likely) or a type 5 (general) condition, which do you think it is? why?^{aa}

You might think this verse refers to a timeless truth about Jesus: if he is willing he can make clean. But this conditional statement is made with reference to a specific situation, so it is not a general condition like a proverbial saying. Describe the nuance of this type of conditional as it applies here.^{bb}

Translate **κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.**^{cc}

Remember to read this sentence several times.

Map

12 Καὶ ἐγένετο … καὶ οἶδον ἀνὴρ πλήρης λέπρας·
 ἐν τῷ εἴναι αὐτὸν
 ἐν μιᾷ τῶν πόλεων

Γ καὶ οἶδόν τὸν Ἰησοῦν,
πεσών
 ἐπὶ πρόσωπον
ἐδεήθη αὐτοῦ
λέγων·
 Γ Κύριε, ἐὰν θέλῃς
δύνασαι με καθαρίσαι.

Since **ἐν μιᾷ τῶν πόλεων** is not a subject complement it is placed under the verb.

In conditionals the protasis is grammatically subordinate to the apodosis, so **κύριε, ἐὰν θέλῃς** is indented in relation to **δύνασαι με καθαρίσαι**. See the map in 1 John 4:11 for another example.

πεσών is attendant circumstance so it is lined up flush with the main verb since it is functioning like another finite verb. The circumstantial participle **οἶδόν** modifies both **πεσών** and **ἐδεήθη**, which could be represented more clearly, if so desired, as follows.

#####
y Type 3 (future-more-likely), type 5 (general).

z Complementary.

aa This is type 3 since it is referring to a specific situation rather than a general truth.

bb The man thinks it is possible or even probable that Jesus will want to cleanse him.

cc “Lord, if you want you are able to cleanse me.”

... ¹ πεσὼν	Γ
έπι πρόσωπον	Γ
έδεήθη αὐτοῦ	Γ
λέγων·	
Γ Κύριε, ἐὰν θέλης	
δύνασαι με καθαρίσαι.	

¹καὶ ἴδων τὸν Ἰησοῦν,

Vocabulary

δύναμαι, *be able* [dynamic, compare δύναμις, *power*]

καθαρίζω, *cleanse* [cathartic]

λέπρα, ας, ἡ, *a (serious) skin disease* [leprosy]¹⁵⁴

πλήρης, ες, *full* [plenary]

δεῖ – impersonal verb w. an inf. subj., *it is necessary, one must/ought*

Μαρία, ας, ἡ, *Mary*

μηδείς, μηδεμία, μηδέν, *no one, nothing* [μή + εῖς, μία, ἔν, *one*]¹⁵⁵

πόλις, εως, ἡ, *city, town* [politics]

- δεῖ is pres.-ind.-act.-3-sg. < δέω, *need, lack*. This verb is middle-only in the New Testament so it is listed in New Testament lexicons under δέομαι, meaning *ask*. Since the impersonal δεῖ uses an infinitive it is similar to the prepositional phrases you have studied in this lesson. See §5.167b. BDAG says regarding the impersonal δεῖ, “Strict classification of usage is not possible because of the multifunctional adaptability of this verb, esp. in colloquial discourse” (214).¹⁵⁶

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
δύναμαι	δυνήσομαι	έδυνησάμην		δεδύνημαι	έδυνήθην
καθαρίζω	καθριῶ	έκαθάρισα	κεκαθάρικα	κεκαθάρισμαι	έκαθαρίσθην

Morphology

- μι verbs are regularly athematic, that is, they lack a linking vowel. A few non-μι verbs also lack a linking vowel (§4.10). Fortunately the personal endings are clear if you know the core pattern.

Syntax

- The genitive is used with words referring to filling for the content with which something is filled (§5.45).
- καὶ ἐγένετο/ἐγένετο δέ is often followed by a construction that sets the scene, which is then followed by the subject of ἐγένετο (§5.95c). καὶ ἐγένετο/ἐγένετο δέ can be translated, “and it came to pass,” but modern translations use more idiomatic renderings.
- Preparatory *There/It* (§5.96). English sometimes prefers to use “There” or “It” to introduce clauses that contain a form of the verb “to be.”

¹⁵⁴ BDAG (592) and CGEL (214) note that this word does not always refer to leprosy, that is, Hansen’s Disease, as mentioned in the introduction to this passage.

¹⁵⁵ Recall that the paradigms for εῖς, μία, ἔν and μηδείς, μηδεμία, μηδέν are in app. 4.24.

¹⁵⁶ Another verb, δέω, *bind*, is also common in the NT! Fortunately, its parts do not contain an extra ε and accordingly its principal parts are similar to other ε contract verbs. These words are covered in the lexicons under δεῖ, δέω, and δέομαι.

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- The impersonal verb δεῖ, *it is necessary*, is used with an infinitive, the subject of which is in the accusative (§5.167b). For example, δεῖ κηρύσσειν με, “It is necessary for me to preach” or “I must preach.”
- When an articular infinitive is used in a prepositional phrase its subject is in the accusative and it is translated in English as a clause with a finite verb. The preposition indicates the kind of clause, such as temporal, causal, and so forth (§§5.174-80).
- The attendant circumstance use of the participle is parallel to the main verb and shares its mood. Usually the participle and the main verb are connected by adding “and” (§5.201).
- The pleonastic use of the participle introduces what follows in the text, usually introducing a statement (§5.202). Current translations often omit such participles.

Topics Listed in Relation to the Sentence

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων

καὶ ἐγένετο/ἐγένετο δέ is often followed by a construction that sets the scene, which is then followed by the subject of ἐγένετο (§5.95c). καὶ ἐγένετο/ἐγένετο δέ can be translated, “and it came to pass,” but modern translations use more idiomatic renderings.

When an articular infinitive is used in a prepositional phrase its subject is in the accusative and it is translated in English as a clause with a finite verb. The preposition indicates the kind of clause, such as temporal, causal, and so forth (§§5.174-80). Here, “while he was.”

καὶ οἶδον ἀνὴρ πλήρης λέπρας·

This line is the subject of ἐγένετο, “and it happened/came to pass.” It is what happened.

Here we have a predicate position even though there is no article (§5.5b), “a man was full.” English sometimes prefers to use a preparatory “there” or “it” to introduce such clauses that contain a form of the verb “to be.” (§5.96), “there was a man full.

The genitive is used with words referring to filling for the content with which something is filled (§5.45).

ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων·

The attendant circumstance use of the participle is parallel to the main verb and shares its mood. Usually the participle and the main verb are connected by adding “and” (§5.201).

The pleonastic use of the participle introduces what follows in the text, which is usually a statement (§5.202). Current translations often omit such participles.

κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.

μι verbs are regularly athematic, that is, they lack a linking vowel. A few non-μι verbs also lack a linking vowel (§4.10). Fortunately the personal endings are clear if you know the core pattern.

{The impersonal verb δεῖ, *it is necessary*, is used with an infinitive, the subject of which is in the accusative (§5.167b). For example, δεῖ κηρύσσειν με, “It is necessary for me to preach” or “I must preach.”}

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New Topics in Luke 5:13

Morphology

- The imperative 2-sg. endings θι and θητι (§§4.83, 87).

Syntax

- This is no new syntax to learn.

¹³ καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπών· Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.¹⁵⁷

καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων·

Parse ἐκτείνας^a (§§4.53, 115), χεῖρα^b (§3.25; John 3:35), ἤψατο^c (§4.51; Mark 10:13), and λέγων^d (§4.107).

ἐκτείνας – This verb is a compound of ἐκ and τείνω, *stretch*, which is not used in the New Testament. This particular form is entirely regular, but it can be difficult to recognize since this is a liquid verb and thus the σ of the first aorist has dropped, and it begins with an ε that you might think is an augment. Which use of the participle do you think it represents?^e

Notice that *τὴν* is an example of the possessive use of the article, which is especially common for body parts (§5.18).

Translate, καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων.^f

#include <sys/types.h>
#include <sys/conf.h>

- a Aor.-ptc.-act.-masc.-nom.-sg. < ἔκτείνω, *stretch out*.
 - b Fem.-acc.-sg. < χείρ, χειρός, ή, *hand*.
 - c Aor.-ind.-mp1-3-sg. < ἄπτω, *kindle* (a fire), mid. *touch, hold*, w. gen.
 - d Pres.-ptc.-act.-masc.-nom.-sg. < λέγω, *say, speak*.
 - e It could be circumstantial, but attendant circumstance works well since the action expressed by the participle can be viewed as the first part of the action.
 - f If attendant circumstance: “And he stretched out his hand and touched him, saying.”
If circumstantial: “And stretching out his hand he touched him, saying.”

¹⁵⁷ NA²⁸ and UBS⁵ have λέγων instead of εἰπών.

θέλω, καθαρίσθητι·

Parse θέλω^g (§4.3) and καθαρίσθητι^h (§§4.83, 87).

καθαρίσθητι – Since you are learning the 2-sg. imperative endings as you meet them you should now learn the ending θι in the core pattern. Here in the aorist second middle/passive θι is deaspirated to τι (§4.87 n. 46), so learn the ending θητι as well. It may seem strange that θι is an active ending, but here it is on an aorist second middle/passive. Recall that the aorist second middle/passive uses active endings throughout its forms (§4.59).

Translate, θέλω, καθαρίσθητι.ⁱ

καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ.

Parse λέπραι^j (§3.8), and ἀπῆλθεν^k (§4.57). εὐθέως is formed from εὐθύς, εὐθεῖα, εὐθύ, *straight*. It looks like it is a 3D gen.-sg., but here ως is the adverbial ending and this form, εὐθέως, is listed separately in lexicons. On the formation of such adverbs from adjectives see §3.45a.

Translate, καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ.^l

Notice this example of a compound verb followed by the same preposition that is on the verb. Recall that such repetition is common and does not signify emphasis or any other nuance (§5.254d).

Remember to read this sentence several times.

Map

13 Γ καὶ ἐκτείνας τὴν χεῖρα

 ἵψατο αὐτοῦ

 λέγων·

 θέλω,

 καθαρίσθητι·

καὶ εὐθέως ἡ λέπρα ἀπῆλθεν

 ἀπ’ αὐτοῦ.

Vocabulary

ἐκτείνω, *stretch out* [extend]

εὐθέως, *immediately* [adv. from εὐθύς, εία, ό, *straight*, compare the older word “straightway”].

κάθημαι, *sit (down)*, *be seated* [cathedral, where the bishop’s seat is located, καθέδρα, *seat*]

ὅσος, η, ον, *as much as, all who/that*

Παῦλος, ου, ό, *Paul*

#####

g Pres.-ind.-act.-1-sg. < θέλω, *will, want, desire*.

h Aor.-impv.-mp2-2-sg. < καθαρίζω, *cleanse*.

i “I will/want, be cleansed.”

j Fem.-nom.-sg. < λέπρα, ας, ή, *a (serious) skin disease*.

k Aor.-ind.-act.-3-sg. < ἀπέρχομαι, *go away*.

l “And immediately the skin disease left him/went away from him.”

Luke 5:13 | Luke 5:14

ὕδωρ, ὕδατος, τό, *water [hydrate]*¹⁵⁸
ώστε, *so that, so then, w. inf. or ind.*

Principal Parts

Pres/Impf A/MP έκτείνω κάθημαι	Fut A/MP1 έκτενῶ καθήσομαι	Aor A/MP1 έξέτεινα	Pf A έκτέτακα	Pf MP έκτέταμαι	Aor/Fut MP2 έξετάθην
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- *ἔκτείνω* is a liquid verb so the σ tense-form sign drops in the 2nd and 3rd principal parts.

Morphology

- The act.-2-sg. imperative ending $\theta\iota$ (§4.83) and $\theta\eta\tau\iota$ in the aorist second middle/passive (§4.87).

Topics Listed in Relation to the Sentence

καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων·

[Note this aorist participle following the Participle Box formula, $\sigma\alpha\zeta$, $\sigma\alpha\sigma\alpha$, $\sigma\alpha\nu$, $\sigma\alpha\nu\tau$, but without the σ since $\dot{\epsilon}\kappa\tau\epsilon\iota\omega$ is a liquid verb (§4.53).]

[An example of the article for a possessive (§5.18).]

[A pleonastic participle (§5.202).]

θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

Learn the act.-2-sg. imperative ending θι (§4.83) which shows up in μι verbs and most frequently in the deaspirated form τι when added to θη in the aorist mp2: θητι (§4.87).

New Topics in Luke 5:14

Morphology

- 3D pattern 5c: stems ending in εν/ε (§3.32).
 - The act.-2-sg. imperative ending σον (§§4.83, 87).

Syntax

- There is no new syntax to learn.

¹⁴ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ Ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

¹⁵⁸ ὕδωρ follows pattern 1 of the 3D (§§3.20–21), but it is neuter and has an irregular nom./acc.-sg. form. Since this is the form you memorize it will not be a problem. See the full paradigm in app. 4.12.

καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν,

Parse **παρήγγειλεν**^a (§4.53), **μηδενί**^b (app. 4.24), and **εἰπεῖν**^c (§4.97). *CGEL* (272) and Abbott-Smith (509) offer help identifying **παρήγγειλεν**.

αὐτός – The nominative of **αὐτός**, ἦ, ón usually has a bit of emphasis (§5.7b), but here it seems very slight and unable to be translated.

παραγγέλλω takes a dative complement (§5.72), so **αὐτῷ** does not use one of our standard words for datives, *to/for, in/at/on, with/by*.

εἰπεῖν – This infinitive tells us what Jesus instructed the man to do. This is an example of the infinitive used for indirect discourse, that is, the content of what is said (§5.169).

μηδενί – This dative is the indirect object of the infinitive, so we could translate, “to speak to no one,” or “to tell no one.” Notice how English idiom uses the dative code word “to” with one verb, but not the other.

Translate καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν.^d

ἀλλ’ ἀπελθόν δεῖξον σεαυτὸν τῷ ιερεῖ

Parse **ἀπελθόν**^e (§4.126), **δεῖξον**^f (§4.87), **σεαυτόν**^g (§3.53), **ιερεῖ**^h (§3.32). *CGEL* offers help with **δεῖξον**. **ιερεῖ** follows 3D pattern 5c which is new, but very similar to other 3D pattern 5 forms you’ve studied, so see if you can sort out the parsing with what you already know and then study §3.32.

ἀπελθών – How is this participle functioning?ⁱ

You might have taken this as a circumstantial participle, but it is better seen as another example of attendant circumstance. Accordingly, it is translated as a finite verb in the same mood as the main verb, with “and” added to connect them (§5.201).

δεῖξον – In **δεῖξον** you have another act.-2-sg. imperative ending to learn, **σον** (§4.87). The stem of **δείκνυμι** is **δεικ-**. It follows a pattern of principal parts that add -νυμι to the first principal part (§4.72). Thus the 3rd principal part is **ἔδειξα**, with the **σ** tense-form sign combined with the **κ** on the stem **δεικ** in accordance with the square of stops. **δεῖξον** has the distinctive aorist act.-2-sg. imperative ending **σον** and no augment since only the indicative has an augment.

δεικ + σον → δει(κ + σ)ον → δεῖξον.

#####

a Aor.-ind.-act.-3-sg. < **παραγγέλλω**, *instruct, order*.

b Masc./neut.-dat.-sg. < **μηδείς**, **μηδεμία**, **μηδέν**, *no one, nothing*. Here the context indicates this is masculine.

c Aor.-inf.-act. < **λέγω/εἴπον**, *say, speak*.

d “And he instructed him to tell no one.”

e Aor.-ptc.-act.-masc.-nom.-sg. < **ἀπέρχομαι**, *go away*.

f Aor.-impv.-act.-2-sg. < **δείκνυμι**, *point out, show*.

g Masc.-acc.-sg. < **σεαυτοῦ**. While this ending is usually also a neuter, this pronoun is only used in the masculine.

h Masc.-dat.-sg. < **ιερεύς**, **έως**, **ὁ**, *priest*.

i Attendant circumstance.

Luke 5:14

This shift to the 2-sg. signals we now have direct discourse.

ἱερεῖ - As noted above, this noun follows 3D pattern 5c (§3.32), which is similar to pattern 5b. Notice in particular the same two distinctive endings as in pattern 5b:

εως – gen.sg.
εις – nom./voc./acc.-pl.

Translate ἀλλ᾽ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ.^j

καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

Parse **προσένεγκε**^k (§4.87), **καθαρισμοῦ**^l (§3.3), **προσέταξεν**^m (§4.47), **Μωϋσῆς**,ⁿ **μαρτύριον**^o (§3.3). *CGEL* (303) provides help identifying **προσέταξεν**. ὁ **Μωϋσῆς** has an irregular 3D paradigm:

Nom.	Μωϋσῆς
Gen.	Μωϋσέως
Dat.	Μωϋσεῖ
Acc.	Μωϋσῆν

προσένεγκε – Here the context implies that what is brought is an offering, which is a common use of this verb. So in translating you can supply the object, “bring/make an offering.”

προσέταξεν – This is a compound verb from **πρός** and **τάσσω** (*arrange*), which has the stem **ταγ-**. It follows a pattern of principal parts that add **-σσω** to the 1st principal part (§4.69b). The 3rd principal part is **προσέταξα**, following the square of stops for a stem ending in **γ** (§4.69b2).

εἰς μαρτύριον αὐτοῖς – This prepositional phrase modifies **προσένεγκε**, indicating the purpose of the offering.

Translate **καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.**^p

Remember to read this sentence several times.

-
- j “But go away and show yourself to the priest.” Taking the participle as attendant circumstance and thus sharing the imperative mood of the main verb.
- k Aor.-impv.-act.-2-sg. < **προσφέρω**, *bring/carry (to)*.
- l Masc.-gen.-sg. < **καθαρισμός**, οῦ, ὁ, *cleansing*.
- m Aor.-ind.-act.-3-sg. < **προστάσσω**, *appoint, order*.
- n Masc.-nom.-sg. < **Μωϋσῆς**, έως, ὁ, *Moses*.
- o Neut.-acc.-sg. < **μαρτύριον**, ου, τό, *witness, testimony*. Context points to accusative rather than nominative here.
- p “And make an offering just as Moses ordered, for a witness to them.”

Map

14 καὶ αὐτὸς παρήγγειλεν αὐτῷ
 μηδενὶ εἰπεῖν,
 ἀλλὰ ...δεῖξον σεαυτὸν τῷ ιερεῖ
 ἀπελθών
 καὶ προσένεγκε
 περὶ τοῦ καθαρισμοῦ σου
 καθὼς προσέταξεν Μωϋσῆς,
 εἰς μαρτύριον αὐτοῖς.

Grammatically the content infinitive εἰπεῖν is an object of the verb παρήγγειλεν (§5.169a). But because it is supplying the content like a ὅτι clause it is mapped under the main verb.

The attendant circumstance participle ἀπελθών is lined up flush with the verb it is parallel to.

Vocabulary

δείκνυμι [δεικ-], *point out, show [indicate]*¹⁵⁹
 ιερεύς, ἔως, ὁ, *priest [hierarchy, note ἄρχω]*
 καθαρισμός, οῦ, ὁ, *cleansing [catharsis]*
 μαρτύριον, ου, τό, *witness, testimony [compare μαρτυρία, μαρτυρέω]*
 Μωϋσῆς, ἔως, ὁ, *Moses*
 παραγγέλλω, *instruct, order*
 προστάσσω [ταγ-], *appoint, order*

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
δείκνυμι	δείξω	ἔδειξα	δέδειχα	δέδειγμαι	ἐδείχθην
παραγγέλλω	παραγγελῶ	παρήγγειλα	παρήγγελκα	παρήγγελμαι	παρηγέλθην
προστάσσω	προστάξω	προσέταξα	προστέταχα	προστέταγμαι	προσετάχθην

Morphology

- 3D pattern 5c nominals have stems ending in ευ/ε and vowel contraction. Their forms are very similar to the 3D pattern 5b (ι/ε stem shift), including the two distinctive endings to pay special attention to: εως for gen.-sg. and εις for nom./voc./acc.-pl. (§3.32).
- The aor.-impv.-act.-2-sg. uses the ending σον (§§4.83, 87).

Topics Listed in Relation to the Sentence

καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν,

[An example of the infinitive for indirect discourse, that is, the content of the instruction (§5.169).]

¹⁵⁹ This verb also occurs in the form δεικνύω. See BDAG, 214; CGEL, 85; Abbott-Smith, 99.

ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ιερεῖ

[An example of a participle for attendant circumstance. Recall that such participles take the same mood as the main verb and an “and” is added to connect the participle and the main verb. Here the main verb is an imperative so we have, “Go and show” (§5.201).]

Learn the aor.-impv.-act.-2-sg. ending σον (§§4.83, 87).

A 3D pattern 5c nominal, with a stem ending in $\epsilon\omega/\varepsilon$ and vowel contraction. This paradigm is very similar to the 3D pattern 5b (ν/ε stem shift) paradigm, including the two distinctive endings to pay special attention to: **$\epsilon\omega\varsigma$** for gen.-sg. and **$\epsilon\iota\varsigma$** for nom./voc./acc.-pl. (§3.32).

καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

καθώς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

[In the aorist *προστάσσω* uses the alternate stem *ταχ-* so the σ tense-form sign becomes ξ.]

New Topics in Luke 5:15

Morphology

- 3D pattern 5a: stems ending in σ/ε (§3.30).

Syntax

- The infinitive used for purpose (§5.164).

¹⁵ διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὅχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

Parse διήρχετο^a (§4.41), συνήρχοντο^b (§4.41), πολλοί^c (§3.41), ἀκούειν^d (§4.95), θεραπεύεσθαι^e (§4.95), and ἀσθενεῖῶν^f (§3.8).

- a Impf.-ind.-mp-3-sg. < διέρχομαι, *go (through)*.
 - b Impf.-ind.-mp-3-pl. < συνέρχομαι, *gather*.
 - c Masc.-nom.-pl. < ὥχλος, ου, ὁ, *crowd*.
 - d Pres.-inf.-act. < ἀκούω, *hear*.
 - e Pres.-inf.-mp < θεραπεύω, *serve, heal*.
 - f Fem.-gen.-pl. < ἀσθένεια, ας, ἡ, *sickness, disease*.

Luke 5:15

διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ

BDAG provides help with the distinct use of the adverb μᾶλλον in this verse. “Abs. μ. [absolute μᾶλλον, that is, μᾶλλον by itself, not part of a construction] can mean *to a greater degree (than before), even more, now more than ever.*”¹⁶⁰

Translate διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ.^g

καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·

The two infinitives express the purpose of συνήρχοντο. Study §5.164.

Translate καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.^h

Adventures in Exegesis

Verses 15 and 16 describe events that happened on a number of occasions during this period of Jesus’s ministry. So συνήρχοντο probably expresses the iterative *Aktionsart* of the imperfect tense-form for something that occurs repeatedly (§5.120, Matt 5:12, Ad., p. 86-87), “and large crowds would gather” (RNJB).

Remember to read these clauses several times.

Map

15 διήρχετο δὲ ... ὁ λόγος
μᾶλλον
περὶ αὐτοῦ,
καὶ συνήρχοντο ὄχλοι
πολλοὶ⁻⁻⁻⁻⁻
ἀκούειν
καὶ θεραπεύεσθαι
ἀπὸ τῶν ἀσθενειῶν
αὐτῶν.

I’ve provided a level 3 map to indicate the role of μᾶλλον as an adverb modifying διήρχετο. The other level 3 details are the adjective πολλοί and the genitive αὐτῶν placed under the nouns they modify.

Vocabulary

ἀσθένεια, ας, ἡ, *sickness, disease* [compare ἀσθενής, ἐς]

διέρχομαι [ἐλευ-, ἐλθ-], *go (through)*

θεραπεύω, *serve, heal* [therapeutic]

συνέρχομαι [ἐλευ-, ἐλθ-], *gather*

βασιλεύς, ἔως, ὁ, *king* [compare βασιλεία]

γραμματεύς, ἔως, ὁ, *legal scholar* [grammar, compare γράφω]

ἔθνος, ους, τό, *people, nation*, pl. *Gentiles* [ethnology, note λόγος]

#####
g “And the word concerning him was going through (the region) more than ever.”

h “And great crowds were gathering to hear (him) and to be healed from their diseases.”

¹⁶⁰ BDAG, s.v. “μᾶλλον,” 1, 613.

Luke 5:15

ὅρος, ους, τό, *mountain, hill*
ὑπάγω [ἀγαγ-], *depart*¹⁶¹

- Notice that ἔθνος and ὅπος look like familiar 2D forms, but these are neuters and their genitive ending ους is not 2D. These words follow 3D pattern 5a. Study §3.30. If you memorize them with the article—τὸ ἔθνος and not just ἔθνος—you will have an easier time remembering which nouns follow this pattern. Over 60 words in the New Testament do so.

Principal Parts

Pres/Imp A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
διέρχομαι	διελεύσομαι	διῆγθον	διελήλυθα		
συνέρχομαι	συνελεύσομαι	συνῆγθον	συνλήλυθα		
θεραπεύω	θεραπεύσω	ἐθεράπευσα	τεθεράπευκα	τεθεράπευμαι	ἐθεραπεύθην
ὑπάγω	ὑπάξω	ὑπήγαγον		ὑπῆγμαι	ὑπῆχθην

Morphology

- 3D pattern 5a nominals are neuters with stems ending in *oç* or *ɛ* and vowel contraction (§3.30). The nom.-sg. ***oç***, gen.-sg. ***ovç***, and nom./acc.-pl. ***η*** all look like 1D or 2D endings! The conspectus of neuter 3D endings in §3.35 may help you remember these endings.

Syntax

- The infinitive may be used to express purpose (§5.164).

Topics Listed in Relation to the Sentence

διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ,

καὶ συνήρχοντο ὄχλοι πολλοί ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·

The infinitive may be used to express purpose (§5.164).

{3D pattern 5a nominals like *ἔθνος*, *οὐς*, *τό* are neuters with stems ending in *ος/ε* and vowel contraction (§3.30). The nom.-sg. **ος**, gen.-sg. **οὐς**, and nom./acc.-pl. **η** all look like 1D or 2D endings! The conspectus of neuter 3D endings in §3.35 may help you remember these endings.}

¹⁶¹ In earlier Greek such as Homer ύπάγω meant *lead/bring under*, as you might expect from ύπο + ἄγω. While this early use helps explain the compound it is rare in KG, and in biblical Greek only occurs in Exodus 14:21, as noted by Abbott-Smith, 456.

New Topics in Luke 5:16

Morphology

- There are no new forms to learn.

Syntax

- The imperfect periphrastic participle (§5.188).

¹⁶ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

Parse ἦν^a (§4.44), ὑποχωρῶν^b (§4.107), ἐρήμοις^c (§3.5), and προσευχόμενος^d (§4.111).

αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

αὐτός – As in verse 14 we have a use of αὐτός that may carry some degree of emphasis (§5.7b). Here perhaps there is a slight emphasis on Jesus withdrawing, in contrast to the people coming to him.

ἦν ὑποχωρῶν ... προσευχόμενος – Review, if necessary, §§5.187-88 on the periphrastic use of the participle that you met in 1 John 4:12b. From the list in §5.188 which tense-form is represented here?^e

Adventures in Exegesis

As in the previous verse we probably have another example of the iterative *Aktionsart* of the imperfect tense-form for something that occurs repeatedly (§5.120, Matt 5:12, Ad., p. 86-87). Translations capture this idea in various ways, including, “would withdraw ... and pray” (ESV, RNJB), “frequently withdrew ... and prayed” (NET), and “often withdrew ... and prayed” (NIV).

ἐρήμοις – This word is a two-termination adjective that often serves, as here, as a noun. As a noun it is feminine due to the implied feminine noun ἡ χώρα, *region*. ἡ ἔρημος χώρα, *the deserted region*. See Abbott-Smith, 179. Notice that the article tips you off that this is a feminine 2D noun (§3.5).

ἐν – After verbs of motion ἐν is sometimes used in KG like εἰς, *into*.¹⁶²

Translate αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.^f

Remember to read this clause several times.

#####

a Impf.-ind.-act.-3-sg. < εἰμί, *be*.

b Pres.-ptc.-act.-masc.-nom.-sg. < ὑποχωρέω, *withdraw*.

c Fem.-dat.-pl. < ἔρημος, *ov*, *unpopulated, desolate*, noun *a desolate place*.

d Pres.-ptc.-mp-masc.-nom.-sg. < προσεύχομαι, *pray*.

e Imperfect tense-form.

f “But he was withdrawing into desolate regions and was praying.”

¹⁶² BAGD, s.v. “ἐν,” 3, 327.

Map

16 αὐτὸς δὲ ἦν ὑποχωρῶν … καὶ προσευχόμενος.
ἐν ταῖς ἐρήμοις

Vocabulary

ἔρημος, ον, *unpopulated, desolate*, noun *a desolate place [hermit]*¹⁶³
ὑποχωρέω, *withdraw*

οῦ, *where*

Πιλᾶτος, ου, ὁ, *Pilate*

πλείων, πλεῖον, *more, larger* [compare “plenty”]

τρεῖς, τρία, *three* [tripod, note ποῦς, ποδός, ὁ, *foot*]

τρίτος, η, ον, *third* [Trinity]

- The adverb οῦ is listed separately in lexicons as a particular use of the gen.-sg. of the relative pronoun ὃς, ἦ, ὅ. Context will have to clarify which function οῦ has in a text.

Principal Parts

Pres/Impf A/MP	Fut A/MP1	Aor A/MP1	Pf A	Pf MP	Aor/Fut MP2
προσεύχομαι	προσεύξομαι	προσηγάμην		προσηγματι	
ὑποχωρέω	ὑποχωρήσω	ὑπεχώρησα	ὑποκεχώρηκα		

Syntax

- The imperfect periphrastic participle is formed from the imperfect of εἰμί + a present participle (§5.188).

Topics Listed in Relation to the Sentence

αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

The imperfect periphrastic participle is formed from the imperfect of εἰμί + a present participle (§5.188). Here ἦν goes with both ὑποχωρῶν and προσευχόμενος.

Now conclude by reading the whole passage aloud a few times.

¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἴδον ἀνὴρ πλήρης λέπρας· καὶ ἴδων τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.¹³ καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών· Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ.¹⁴ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθών δεῖξον σεαυτὸν τῷ ἵερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.¹⁵ διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὅχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.¹⁶ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

* * * * *

¹⁶³ Most English translations use either *desert* or *wilderness*. These translations are smoother in English though each may include misleading connotations for readers.

Suggestions for Continuing Your Adventures in Greek

Now that you have completed the seven core passages where do you go from here? **To keep and deepen your Greek, the most important thing is to continue reading Greek.** Here are some general suggestions and a list of resources for your consideration.¹⁶⁴

A Minimum

If you don't have a lot of time to read don't despair. People who study language learning say that it only takes three minutes a day to keep a language warm. You should spend the first two and a half minutes reading as much of a text as you can, no matter how much or how little you can get through, and then spend half a minute reviewing what you've done. Doing this exercise day after day is far more valuable than one longer session once a week. If you are able to add another minute or two, you would greatly increase the value of this study by briefly reviewing the material you read the previous day before going on to the new material for the day. If you make use of some of the excellent resources listed below you will sometimes be able to get through most or even all of a verse in a session.

One convenient way to keep up this minimum is through Rob Plummer's "Daily Dose of Greek" videos. He sends out a two-to-three minute video each weekday in which he walks through a verse of the New Testament.¹⁶⁵ He pronounces and translates the verse, while explaining some of the main features of the Greek, mostly on a basic level. After watching a video I recommend you quickly review what was covered.

Three minutes a day will keep your Greek warm so you don't lose it entirely, but it will not deepen your ability to read Greek. So hopefully you will be able to do more than this minimum. If you do, there is great benefit from both reading quickly and reading slowly, sipping and guzzling, as it were.

Reading Quickly

For success in reading quickly it is very important not to be perfectionistic. Many people quit reading because they get bogged down trying to figure out every detail, and the time commitment becomes a burden. So I suggest you spend a couple of minutes with a Greek text you have chosen, aided by lexical, parsing, and syntactical helps such as the resources listed below. Work sentence by sentence. Spend a short time trying to understand the basic features of the sentence and then consult one of the more literal English translations to help you further sort things out. Good translations for this exercise in the New Testament include the New American Standard Bible, the English Standard Version, the Revised New Jerusalem Bible, the Christian Standard Bible, the older Revised Standard Version, and the NET Bible, which includes excellent notes on the original languages.¹⁶⁶ Be sure to read the Greek aloud, and reread sentences and paragraphs at least once or twice as you complete them. This review pays great dividends.

Reading Slowly

Along with reading quickly to get the basics you will benefit from reading slowly, trying to understand more of the details and perhaps examining some of the words or constructions more carefully. Studying a word or two with the help of Abbott-Smith and *CGEL* is particularly enjoyable and valuable. Perhaps note the verbal aspect and *Aktionsart* of a couple of verbs with the help of *GNTG*. Some of the resources listed below, especially the Greek commentaries, provide significant help in sorting out details in the Greek.

¹⁶⁴ See *UEBG*, ch. 1 and throughout for further discussion and suggestions.

¹⁶⁵ To sign up for the free daily videos go to <https://dailydoseofgreek.com/>.

¹⁶⁶ See <https://netbible.com> or <https://net.bible.org/#!bible/Matthew+1:1>.

Suggestions for Continuing Your Adventures in Greek

An Optimal Minimum Program

I encourage you to arrange your schedule so you can read Greek at least ten minutes a day several days a week, and then once or twice a week have a bit longer time of reading. Be sure to choose a length of time that you can maintain fairly regularly.

There are many ways to organize such reading so you should experiment to see which is best for you. For example, you could use one text for all of your reading, or you could spend some sessions reading one text rapidly and then work more slowly through a different text at other times. Whatever approach you take you might want to begin with the readers listed below. They offer help that is especially valuable as you are starting out so you don't bog down.

This optimal minimum will help you slowly increase your understanding of the language. You can become fluent in each passage, and then as your reading becomes more extensive you will repeatedly encounter the same words, forms and constructions. In this way you will increasingly recognize and understand these details without analyzing them. This process is aided greatly by taking the time to reread each sentence after you have sorted out the details.

Resources

Websites provide parsing help such as Biblehub for the New Testament and Perseus for ancient texts in general.¹⁶⁷ Two powerful software programs, Accordance and Logos, provide extensive help.¹⁶⁸ Many excellent print resources also give valuable help, some of which are available in digital format as well. My favorite for rapid reading the New Testament is Maximilian Zerwick and Mary Grosvenor, *An Analysis of the Greek New Testament*, affectionately known by some as Max and Mary. It provides vocabulary, parsing, and basic syntax. After basic Greek you could be on a desert island with just this resource and a Greek New Testament and be able to read it all the way through.

Bibliographic details for these resources are given in the bibliography.

Greek Readers

The following are several of the readers available for post-classical Greek. Each provides the text to be read. They vary in how much help they give, as will be noted.

New Testament

Barbara Aland, et al., *The UBS Greek New Testament: A Reader's Edition*, 5th ed.
The text of the New Testament with vocabulary and parsing help for verbs.

Richard J. Goodrich and Albert L. Lukaszewski, eds., *A Reader's Greek New Testament*, 3rd ed.

The text of the New Testament with just vocabulary help. It is based on the Greek text used in the NIV, with footnotes indicating where that text differs from UBS⁵/NA²⁸.

Dirk Jongkind et al., eds., *The Greek New Testament: Reader's Edition*.

The text of the New Testament with vocabulary and parsing help for nominals and verbals. The Greek text is *The Greek New Testament, Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2017).

Septuagint

Karen H. Jobes, senior ed., *Discovering the Septuagint: A Guided Reader*.
Selections with vocabulary, parsing, and extensive help with syntax.

¹⁶⁷ See <https://biblehub.com/> and <http://www.perseus.tufts.edu/hopper/>.

¹⁶⁸ For descriptions of these programs see their websites at <https://accordancebible.com/> and <https://www.logos.com/>.

Suggestions for Continuing Your Adventures in Greek

Gregory R. Lanier and William A. Ross, eds., *Septuaginta: A Reader's Edition*.

The complete text of the LXX with vocabulary and parsing help for verbs.

Patristic

Alan S. Bundy, *A Greek Reader's Apostolic Fathers*.

The complete text of the Apostolic Fathers with vocabulary, part of speech, parsing of verbs, and gender of nouns.

Rodney A. Whitacre, *A Patristic Greek Reader*.

Vocabulary, parsing, and basic syntax. Includes selections from the first to the eleventh centuries.

Mixture

Jacob N. Cerone and Matthew C. Fisher, *Daily Scriptures: 365 Readings in Hebrew, Greek, and Latin*.

Vocabulary and parsing. These brief readings are organized thematically. For each day a verse in Hebrew and its translation in the LXX is given, followed by a thematically linked verse in the New Testament and its translation in the Vulgate.

Rodney J. Decker, *Koine Greek Reader: Selections from the New Testament, Septuagint, and Early Christian Writers*.

Extensive study material and helps that are a continuation from his basic method.

B. H. McLean, *Hellenistic and Biblical Greek: A Graduated Reader*.

Vocabulary, parsing, and syntactical help. This book contains the most extensive selection of passages among the readers listed, including many non-biblical sources, both Jewish and non-Jewish. The characteristics of the various styles of Greek are described very helpfully.

William D. Mounce, *A Graded Reader of Biblical Greek*.

Study material and helps that are a continuation from his basic Greek method. The passages are from the New Testament along with one reading from the LXX and one from the *Didache*.

Richard A. Wright, *A Reader in Biblical Greek*.

Vocabulary, parsing of difficult forms, and extensive help with syntax and idioms. Selections from the New Testament, LXX, and Apostolic Fathers. The readings focus on significant topics discussed in the early church. Some of the texts are interlinked, so as you read you can explore how different authors deal with several important issues.

Greek Commentaries

While all major commentaries provide discussion of the Greek there are three series that focus primarily on the details in the Greek. These are excellent resources, though individual volumes in each series vary somewhat, as is true in most commentary series.

Baylor Handbook on the Greek New Testament (Baylor University Press)

Big Greek Idea Series: An Exegetical Guide for Preaching and Teaching (Kregel Academic).

The Exegetical Guide to the Greek New Testament (B&H Academic)

APPENDIX 1 – EXERCISES

Parsing Exercises: If more than one parsing is possible give all the options. Do not list the vocative unless the form is only vocative and not also nominative. For the lexical form just list the main word, though the answer key contains a more complete entry. Review §2.34 on parsing, if necessary.

Translation Exercises: Translate as literally as possible consistent with good English usage.

Matthew 5:3

1. Parsing

Nominals – Provide the gender, case, number, and lexical form.

<i>Examples</i>	<i>Answers</i>
ἐκκλησίων	fem.-gen.-pl. < ἐκκλησία
καλόν	masc.-acc.-sg. or neut.-nom./acc.-sg. < καλός

ἐκκλησία, εὐαγγέλιον, μακαρίων, βασιλείας, αὐτό, πτωχήν, τοῦ

Verbals – Provide the tense-form, mood+, voice, person, number, and lexical form

<i>Example</i>	<i>Answer</i>
εἰμί	pres.-ind.-act.-1-sg. < εἰμί

ἐστίν, ἐβαπτίζοντο, ἐστέ, ἄγη, εῖ, ἥγεν, ἐσμέν

2. Translation

Section A uses only words you have already learned. Sections B and C have selections from the Greek Bible which include words you have not yet learned.

In section B the new words are listed for you. Some of the words have forms you have not learned yet, but notes enable you to sort them out. In section C you must use a lexicon for the new words, but none of them will have unfamiliar forms. You are not expected to learn the new words in sections B and C at this time, though feel free to do so!

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Parsing – Nominals

ἐκκλησίᾳ	fem.-dat.-sg. < ἐκκλησία, ας, ἡ
εὐαγγέλιον	neut.-nom./acc.-sg. < εὐαγγέλιον, ου, τό
μακαρίων	masc./fem./neut.-gen.-pl. < μακάριος, α, ον
βασιλείας	fem.-gen.-sg. or fem.-acc.-pl. < βασιλεία, ας, ἡ (§3.8)
αὐτό	neut.-nom./acc.-sg. < αὐτός, ἡ, ό
πτωχήν	fem.-acc.-sg. < πτωχός, ἡ, όν
τοῦ	masc./neut.-gen.-sg. < ό, ἡ, τό

Parsing – Verbals

ἐστίν	pres.-ind.-act.-3-sg. < εἰμί
ἐβαπτίζοντο	impf.-ind.-mp-3-pl. < βαπτίζω
ἐστέ	pres.-ind.-act.-2-pl. < εἰμί
ἄγη	pres.-ind.-mp-2-sg. < ἄγω
εῖ	pres.-ind.-act.-2-sg. < εἰμί
ἥγεν	impf.-ind.-act.-3-sg. < ἄγω
ἐσμέν	pres.-ind.-act.-1-pl. < εἰμί

Only Familiar Words

1. ὁ θεός ἐστιν καλός.
2. καλὸς ὁ θεός.
3. ὁ ἄγγελος τοῦ θεοῦ βλέπεται.
4. καλοὶ οἱ οὐρανοί καὶ καλή ἐστιν ἡ βασιλεία τοῦ οὐρανοῦ.
5. ὁ διδάσκαλος ἀγει τὸ εὐαγγέλιον ταῖς πτωχαῖς ὅτι τὸ πνεῦμα ἔλεγεν αὐτῷ.
6. οἱ κακοὶ οὐ πιστεύουσιν τῷ εὐαγγελίῳ τοῦ θεοῦ ὅτι οὐκ εἰσιν μακάριοι καὶ οὐ βλέπουσιν τὸ φῶς τῆς βασιλείας.

New Words Listed

7. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός.
8. ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς.

ἀγάπη, ης, ἡ, *love*

γάρ, *for, because* – a connector that never stands first in its clause, though it comes first in an English translation.

ἐγώ, *I* – first person pronoun, nom.-sg.

ἡμᾶς, *us* – first person pronoun, acc.-pl.

ποιμήν, ἔνος, ὁ, *shepherd*

συνέχω, *hold together, hold fast, constrain*

Χριστός, οῦ, ὁ, *Christ*

New Words Not Listed

9. Λέγει αὐτῷ ... Πέτρος· Κύριε, ποῦ ὑπάγεις;

Matthew 5:4

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

καλαί,

#####

Translation

1. *God is good.*
2. *God is good.*
3. *The angel of God is being seen.*
4. *The heavens are good and the kingdom of heaven is good.*
5. *The teacher brings the gospel to the poor women because the Spirit was speaking to him.*
6. *The evil ones/men/people are not believing in the gospel of God because they are not blessed and do not see the light of the kingdom.*
7. *I am the noble shepherd.* (John 10:11)
8. *For the love of Christ constrains us.* (2 Cor 5:14)
 - Here τοῦ Χριστοῦ can be a subjectival or objectival genitive (§5.38), that is, the reference may be Christ's love for us or our love for Christ or both. See the discussion in an Adventures in Exegesis on pages 42-43.
9. *Peter says to him, "Lord, where are you going?"* (John 13:36)
 - Πέτρος, nom. < Πέτρος. κύριε, voc. < κύριος. ποῦ < ποῦ. ὑπάγεις, pres.-ind. < ὑπάγω.

Parsing – Nominals

καλαί fem.-nom.-pl. < καλός, ἡ, ὁν

Exercises – Matthew 5:4 | Matthew 5:5

4. μακάριοι οἱ δὲ διδάσκοντες τὸ εὐαγγέλιον.
5. πιστεύουσιν τῇ αὐτῇ βασιλείᾳ καὶ βαπτισθήσονται.
 - Notice the stem change in βαπτισθήσονται (ζ changes to σ) which does not prevent you from recognizing that this verb is from βαπτίζω.
6. ἡ φωνὴ τοῦ πνεύματος τοῦ θεοῦ ἔλεγεν τοῖς ἀνθρώποις, ἀλλὰ καὶ αἱ φωναὶ τῶν κακῶν πνευμάτων ἔλεγον αὐτοῖς.

New Words Listed

7. εὐφρανθήσεται κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ.
8. σὺ δὲ ὁ αὐτὸς εἰ.

ἐπί, w. dat. *on, over, because (of)*

ἔργον, οὐ, τό, *work, deed, action*

εὐφραίνω, *make glad/happy*, pass. *be glad/happy*. Notice the slight change in the stem. It is common for stems ending in αιν in the present to change to αν in other tense-forms.

κύριος, οὐ, ὁ, *lord, the Lord*

σύ, *you*, nom.-2-sg. personal pronoun.

New Words Not Listed

9. ἐφύλασσον τὰ μαρτύρια αὐτοῦ.

Matthew 5:5

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

ἐπαγγελίας, μακαρίαν, τινων, θέλημα, φῶτα, θεός, τινος

- #####
 4. And/but the ones who are teaching the gospel are blessed.
 5. They believe (in) the same kingdom and they will be baptized.
 6. The voice of the Spirit of God was speaking to the men/people, but the voices of the evil spirits were also speaking to them.
 - Here we see an example of καὶ for *also*, instead of, “but and the voices....” We’ll study more carefully the uses of καὶ later.
 7. The Lord will be happy because of his works. (Ps 103:31; Heb. Ps 104:31). Numbering in the LXX sometimes differs from the Hebrew, especially in the Psalms.
 8. But you are the same. (Ps 101:28; Heb. Ps 102:27)
 9. They were keeping his testimonies. (Ps 98:7; Heb. Ps 99:7)
 - ἐφύλασσον, impf.-ind. < φυλάσσω. μαρτύρια, acc. < μαρτύριον. Since τὰ μαρτύρια could be either nominative or accusative it could be the subject, but that does not make much sense and does not fit the context.

Parsing – Nominals

ἐπαγγελίας	fem.-gen.-sg. or fem.-acc.-pl. < ἐπαγγελία, ας, ἡ
μακαρίαν	fem.-acc.-sg. < μακάριος, α, ον
τινων	masc./fem./neut.-gen.-pl. < τις, τι
θέλημα	neut.-nom./acc.-sg. < θέλημα, ματος, τό
φῶτα	neut.-nom./acc.-pl. < φῶς, φωτός, τό
θεός	masc.-nom.-sg. < θεός, ον, ὁ
τινος	masc./fem./neut.-gen.-sg. < τις, τι

Exercises – Matthew 5:5

Verbals – Tense-form, Mood+, Voice, Person, Number, Lexical Form

ἀπολύσετε, ἀπολύσεσθε, ἀπολυθήσεσθε, αἰτήσει, ἀκολουθήσουσιν, πιστευθήσεται, πενθήσω

2. Translation

Only Familiar Words

1. ἀκούσει ἡ γῆ τὸ εὐαγγέλιον τοῦ κυρίου.
2. κληρονομήσετε τὴν ἐπαγγελίαν καὶ ἐσόμεθα μακάριοι.
3. τὸ πνεῦμα καλέσει καὶ οἱ πτωχοὶ ἀκολουθήσουσιν.
4. ἀκολουθήσει ἡ ἐκκλησία τῷ μακαρίῳ θελήματι τοῦ καλοῦ πνεύματος τοῦ θεοῦ.
5. οἱ πραεῖς διδάσκαλοι ἔγραφον τὰς ἐπαγγελίας τῆς βασιλείας τοῦ οὐρανοῦ.
6. οἱ πτωχαὶ πενθήσουσιν· τίς δὲ παρακλήσει τὰς πτωχάς;

New Words Listed

7. καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

μονή, ᾱς, ἡ, *dwelling(place), room, abode*

παρ' = παρά with the final vowel dropped because the next word in the sentence begins with a vowel.

ποιέω, *do, make*

#####

Parsing – Verbs

ἀπολύσετε	fut.-ind.-act.-2-pl. < ἀπολύω
ἀπολύσεσθε	fut.-ind.-mp1-2-pl. < ἀπολύω
ἀπολυθήσεσθε	fut.-ind.-mp2-2-pl. < ἀπολύω
αἰτήσει	fut.-ind.-act.-3-sg. < αιτέω
ἀκολουθήσουσιν	fut.-ind.-act.-3-pl. < ἀκολουθέω. Epsilon contract verbs with θ in their stem have forms that are easily confused with future second middle/passives (tense sign θησ), since the ε lengthens to η when a tense sign is added. ἀκολουθε + σ (future active) = ἀκολούθησ-
πιστευθήσεται	fut.-ind.-mp2-3-sg. < πιστεύω.
πενθήσω	fut.-ind.-act.-1-sg. < πενθέω. Another epsilon contract verb with θ in its stem.

Translation

1. *The earth will hear the gospel of the Lord.*
2. *You will inherit the promise and we will be blessed.*
3. *The Spirit will call and the poor people will follow.*
 - Notice that the ε does not lengthen on καλέω, unlike most ε contract verbs. Also note that θ in ἀκολουθήσουσιν is part of the stem, so the tense-form sign is σ not θήσ. Thus this is a future active, not a future second middle/passive.
4. *The church will follow the blessed will of the good Spirit of God.*
5. *The meek teachers were writing the promises of the kingdom of heaven.*
6. *The poor women will mourn, and/but who will comfort the poor women?*
7. *And we will make a dwelling place with him/her.* (John 14:23). Notice the use of the middle voice, emphasizing the personal involvement of the Father and the Son—a moving expression of interest and concern that cannot be represented in a translation.

Exercises – Matthew 5:5 | Matthew 5:6

8. κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

κύριος, οὐ, ὁ, *lord, the Lord*

λατρεύω, *serve*, w. dat.

μόνος, η, ον, *only, alone*. Notice that the accent distinguishes the feminine form of this adjective from the noun in sentence 7.

προσκυνέω, *reverence, worship*, w. dat. or acc.

σου, *of you, your* – gen.-2-sg. personal pronoun

New Words Not Listed

9. οὐ μοιχεύσεις. οὐ φονεύσεις. ... οὐ ψευδομαρτυρήσεις.

Matthew 5:6

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

δικαιοσύνη, τινες, λόγοι, ἔξουσίας, τινας, κακῶν, θελήματα,

Verbals – Tense-form, Mood+, Voice, Person, Number, Lexical Form

λέγουσιν, προσκυνησόμεθα, ἔχορτάζεν, ἔστιν, πιστευθήσεται, ἥγον, πενθήσομεν

#####

8. *You will worship the Lord your God and you will serve him only.* (Luke 4:8, compare Deut 6:13)

9. *You shall not commit adultery. You shall not murder. ... You shall not give false witness.* (Deut 5:17-20)

- μοιχεύσεις, fut.-ind. < μοιχεύω. φονεύσεις, fut.-ind. < φονεύω. ψευδομαρτυρήσεις, fut.-ind. < ψευδομαρτυρέω.

Parsing – Nominals

δικαιοσύνη	fem.-dat.-sg. < δικαιοσύνη, ης, ἡ
τινες	masc./fem.-nom.-pl. < τις, τι
λόγοι	masc.-nom.-pl. < λόγος, ον, ὁ
ἔξουσίας	fem.-gen.-sg. or fem.-acc.-pl. < ἔξουσία, ας, ἡ
τινας	masc./fem.-acc.-pl. < τις, τι
κακῶν	masc./fem./neut.-gen.-pl. < κακός, ή, ὅν
θελήματα	neut.-nom./acc.-pl. < θέλημα, ματος, τό

Parsing – Verbals

λέγουσιν	pres.-ind.-act.-3-pl. < λέγω
προσκυνησόμεθα	fut.-ind.-mp1-1-pl. < προσκυνέω
ἔχορταζεν	impf.-ind.-act.-3-sg. < χορτάζω
ἔστιν	pres.-ind.-act.-3-sg. < εἰμί
πιστευθήσεται	fut.-ind.-mp2-3-sg. < πιστεύω
ἥγον	impf.-ind.-act.-1-sg./3-pl. < ἄγω
πενθήσομεν	fut.-ind.-act.-1-pl. < πενθέω

2. Translation

Only Familiar Words

1. προσκυνήσομεν τὸν κύριον καὶ ἀκολουθήσομεν αὐτῷ.
2. χορτασθήσετε ὅτε πεινᾶτε τὴν βασιλείαν.
3. οἱ ὄφθαλμοὶ τῶν ἀνθρώπων βλέπουσιν τὴν τοῦ θεοῦ δικαιοσύνην.
4. ἔλεγον οἱ διδάσκαλοι τοὺς λόγους τῆς βασιλείας καὶ ἀνθρωποὶ ἥκουν καὶ ἐπίστευον τῷ εὐαγγελίῳ.
5. ὁ οὐρανὸς πενθήσει μετὰ τῆς γῆς ὅτε ὁ λόγος τοῦ θεοῦ οὐ πιστευθήσεται.
6. οἱ πτωχοί εἰσιν μακάριοι ὅτι πέμπει ὁ θεὸς αὐτοῖς τὸ ὄνομα αὐτοῦ καὶ ἀκούουσιν αὐτό.

New Words Listed

7. καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος.
8. Καὶ Ἰησοῦς προέκοπτεν σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

θαυμάζω, *be amazed*

NA²⁸ and UBS⁵ include the words ἐν τῇ before σοφίᾳ. ἐν, w. dat. *in, at, on; by (means of)*. They put ἐν τῇ in brackets to indicate significant doubt whether they should be included. Use them in your translation.¹⁶⁹

ἐπί, w. dat. *on, over, because (of)*

ἡλικίᾳ, ας, ἡ, *stature, maturity*

Ἰησοῦς, οὐ, ὁ, *Jesus*

προκόπτω, *advance*

σοφίᾳ, ας, ἡ, *wisdom*

χάρις, ιτος, ἡ, *grace, favor, thanks*

New Words Not Listed

9. ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.

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Translation

1. *We will worship the Lord and we will follow him.*
2. *You will be satisfied when you hunger for the kingdom.*
3. *The eyes of the men/people see the righteousness of God.*
4. *The teachers were speaking the words of the kingdom and men/people were hearing and were believing the good news.*
5. *Heaven will mourn with the earth when the word of God will not be believed.*
6. *The poor are blessed because God sends his name to them and they are hearing it.*
7. *And they were amazed at/because of the words of grace. (Luke 4:22)*
8. *And Jesus was advancing in wisdom and maturity and grace with God and men/people. (Luke 2:52)*
 - Unlike English, Greek often uses the article with abstract nouns like wisdom, maturity, and grace (§5.14). So you don't need to try to include τῇ in your translation.
9. *They were saying, "He has an unclean spirit." (Mark 3:30)*
 - ἀκάθαρτον, acc. < ἀκάθαρτος. ἔχει, pres.-ind. < ἔχω.

¹⁶⁹ Since the dative by itself can mean “in” (§2.27c), ἐν simply clarifies this sense. Such clarification of case usage was a major function of prepositions in an earlier stage of the language. “From the point of view of historical development, prepositions did not ‘govern’ the case of a noun but rather helped to define more precisely the distinctions indicated by the case forms or were added to recapture original meanings; the accusative basically denoted direction (‘Wither?’); the genitive, separation (‘Whence?’); and the dative, location (‘Where?’). That is, cases found in prepositions a convenient means of sharpening their significance.” Harris, *Prepositions*, 28.

Exercises – Matthew 5:7

Matthew 5:7

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

όφθαλμούς, δικαιοσύνην, καλοίς, θελημάτων, λίθον, φωνάς, πνεύματος

Verbals – Tense-form, Mood+, Voice, Person, Number, Lexical Form

έλέγετε, πιστευθήσονται, πέμπεις, έσμεν, κληρονομήσουσιν, προσκυνήσεσθε, ἐλεήσῃ

2. Translation

Only Familiar Words

1. τὸ ἐλεήμον εὐαγγέλιον τοῦ θεοῦ πεμφθήσεται ὑπὸ τοῦ κυρίου.
2. οἱ ἄνθρωποι οἱ κακοὶ οὐκ ἡκουον τὴν φωνὴν τοῦ οὐρανοῦ.
3. ὁ κύριος ἐλεήσει καὶ παρακληθήσομεθα.
4. μακαρία ἡ βασιλεία τῶν οὐρανῶν καὶ οἱ ἄνθρωποι εἰσιν μακάριοι ὅτε βλέπουσιν τὸ φῶς τοῦ θεοῦ.
5. οἱ κακοί ἐλεηθήσονται ὅτι ἐπίστευον τῷ εὐαγγελίῳ καὶ ἐβαπτίζοντο ὑπὸ τοῦ διδασκάλου.
6. ἀκούσουσιν τὸ ὄνομα τοῦ θεοῦ καὶ οὐ πενθήσουσιν πάλιν.

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Parsing – Nominals

όφθαλμούς	masc.-acc.-pl. < ὄφθαλμός, οῦ, ὁ
δικαιοσύνην	fem.-acc.-sg. < δικαιοσύνη, ης, ἡ
καλοίς	masc./neut.-dat.-pl. < καλός, ἥ, ὅν
θελημάτων	neut.-gen.-pl. < θέλημα, ματος, τό
λίθον	masc.-acc.-sg. < λίθος, ου, ὁ
φωνάς	fem.-acc.-pl. < φωνή, ἡς, ἡ
πνεύματος	neut.-gen.-sg. < πνεῦμα, ματος, τό

Parsing – Verbals

έλέγετε	impf.-ind.-act.-2-pl. < λέγω
πιστευθήσονται	fut.-ind.-mp2-3-pl. < πιστεύω
πέμπεις	pres.-ind.-act.-2-sg. < πέμπω
έσμεν	pres.-ind.-act.-1-pl. < εἰμί
κληρονομήσουσιν	fut.-ind.-act.-3-pl. < κληρονομέω
προσκυνήσεσθε	fut.-ind.-mp1-2-pl. < προσκυνέω
ἐλεήσῃ	fut.-ind.-mp1-2-sg. < ἐλεέω

Translation

1. *The merciful gospel of God will be sent by the Lord.*
2. *The evil men/people were not hearing the voice of heaven.*
3. *The Lord will have mercy and we will be comforted.*
4. *Blessed is the kingdom of the heavens and the men/people are blessed when they see the light of God.*
5. *The evil ones will be shown mercy because they were believing in the gospel and were being baptized by the teacher.*
6. *They will hear the name of God and they will not mourn again.*

Exercises – Matthew 5:7 | Matthew 5:8

New Words Listed

7. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ.
8. προσκυνήσω πρὸς ναὸν ἄγιόν σου καὶ ἔξομολογήσομαι τῷ ὀνόματί σου.

ἄγιος, α, ον, *holy*

διδαχή, ἡς, ḥ, *teaching*

ἐν, w. dat. *in, at, on; by (means of)*

ἔξομολογέω, *agree, mid. acknowledge; give thanks/praise (to)*, w. dat.

ναός, οῦ, ὁ, *temple*

παραβολή, ἡς, ḥ, *parable*

πολλά - neut.-acc.-pl. < πολύς, πολλή, πολύ, *much, many, great*

πρὸς, w. acc. *to, towards*

σου, *of you, your* – gen.-2-sg. personal pronoun.

New Words Not Listed

9. καὶ γὰρ ἐγὼ ἀνθρωπός εἰμι ὑπὸ ἔξουσίαν.

Matthew 5:8

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

καρδίας, πνεύματι, ἀπόστολοι, γραφάς, τινος, καθαρῶν, ὄνόματα

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7. *And he was teaching them many things in parables and he was saying to them in his teaching...*

(Mark 4:2)

• ἐδίδασκεν is followed by two accusatives, αὐτούς and πολλά, one indicating who Jesus taught and the other what he taught. Since English has this same feature we have no trouble translating it. We will look at this use of double accusatives in more detail in a later verse.

8. *I will worship towards your holy temple and I will give praise to your name.* (Ps 137:2; Heb. Ps 138:2)

9. *For I am also a man under authority.* (Matt 8:9)

• καί, here is not the connector *and*, but rather signals addition, *also*. γάρ < γάρ. γάρ never comes first in its clause, but it is translated first in English. ἐγώ, nom. < ἐγώ.

Parsing – Nominals

καρδίας fem.-gen.-sg. or fem.-acc.-pl. < καρδία, ας, ḥ

πνεύματι neut.-dat.-sg. < πνεῦμα, ματος, τό

ἀπόστολοι masc.-nom.-pl. < ἀπόστολος, ου, ὁ

γραφάς fem.-acc.-pl. < γραφή, ἡς, ḥ

τινος masc./fem./neut.-gen.-sg. < τις, τι

καθαρῶν masc./fem./neut.-gen.-pl. < καθαρός, ἀ, ὁν

ὄνόματα neut.-nom./acc.-pl. < ὄνομα, ματος, τό

Exercises – Matthew 5:8

Verbals – Tense-form, Mood+, Voice, Person, Number, Lexical Form

χορτάζει, πέμψοπεν, ἀσπάζεται, βλέψεσθε, εἰ, γράψετε, αἰτήσουσιν

2. Translation

Only Familiar Words

1. οἱ ἀπόστολοι ἀσπάζονται τοὺς διδασκάλους τῆς ἐκκλησίας.
2. οἱ ὄφθαλμοὶ τῶν καθαρῶν βλέψουσιν τὴν ἀλήθειαν.
3. οἱ διδάσκαλοι γράγουσιν τοὺς λόγους καὶ διδόζουσιν τὸ εὐαγγέλιον.
4. ἀσπάζονται οἱ ἀπόστολοι τοὺς πτωχοὺς διδασκάλους μετὰ λόγων τῆς ἀληθείας.
5. ὁ θεὸς μέμψει τὸ καλὸν πνεῦμα αὐτοῦ ταῖς μακαρίαις καὶ τὴν βασιλείαν τοῦ οὐρανοῦ ὅψονται.
6. ἔγραφον οἱ ἀπόστολοι τὰς γραφὰς ταῖς ἐκκλησίαις καὶ οἱ καλοὶ ἐπιστεύονται τῇ ἀληθείᾳ τοῦ θεοῦ.

New Words Listed

7. τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται.
8. στόμα ἔχουσιν καὶ οὐ λαλήσουσιν, ὄφθαλμοὺς ἔχουσιν καὶ οὐκ ὅψονται.

ἐπαισχύνομαι, *be ashamed (of)*

ἔχω, *have, hold*

λαλέω, *speak*

στόμα, ματος, τό, *mouth*

τοῦτον – *this one, this thing* – masc.-acc.-sg. < οὗτος, αὕτη, τοῦτο, *this*.

υἱός, οὐ, ὁ, *son*

#####

Parsing – Verbals

χορτάζει	pres.-ind.-act.-3-sg. < χορτάζω
πέμψομεν	fut.-ind.-act.-1-pl. < πέμπω
ἀσπάζεται	pres.-ind.-mp-3-sg. < ἀσπάζομαι
βλέψεσθε	fut.-ind.-mp1-2-pl. < βλέπω
εἰ	pres.-ind.-act.-2-sg. < εἰμί
γράψετε	fut.-ind.-act.-2-pl. < γράφω
αἰτήσουσιν	fut.-ind.-act.-3-pl. < αἰτέω

Translation

1. *The apostles greet the teachers of the church.*
2. *The eyes of the pure (ones) will see the truth.*
3. *The teachers will write the words and will teach the gospel.*
4. *The apostles are greeting the poor teachers with words of truth.*
5. *God will send his good Spirit to the blessed women and they will see the kingdom of heaven.*
6. *The apostles were writing the Scriptures to/for the churches and the good men/ones/people were believing the truth of God.*
7. *The Son of Man will be ashamed of this one.* (Luke 9:26)
8. *They have a mouth and they will not speak, they have eyes and they will not see.* (Ps 113:13; Heb. Ps 115:5)

New Words – Not Listed

9. θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.

Matthew 5:9

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

δεξιοῦ, οἰκίας, εἰρηνοποιού, ὄνόματος, καρπός, γῆ, θελήματα

Verbals – Tense-form, Mood+, Voice, Person, Number, Lexical Form

ἐλέγετε, βλεψόμεθα, ἐστέ, διδάσκονται, προσκυνήσεται, λύει, ἔχόρταζεν

Translation

Only Familiar Words

1. ὁ ἀπόστολος ἐδίδασκεν τὴν ἐκκλησίαν τὸν λόγον τοῦ θεοῦ.
2. ὁ υἱὸς τοῦ διδασκάλου οὐ πέμψει λίθους, ἀλλὰ καρπούς.
3. τὰ τέκνα τοῦ θεοῦ ἦσαν καθαροὶ καὶ εἰρηνοποιοί.

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9. *For we are fellow workers of God, you are God's field, God's building.* (1 Cor 3:9)

- συνεργοί, nom. < συνεργός, γεώργιον, nom. < γεώργιον. οἰκοδομή, nom. < οἰκοδομή. By placing these genitives in front of the words they modify Paul emphasizes them, especially the first one which is moved to the beginning of the whole sentence.
- The only way you know θεοῦ γεώργιον is a subject complement of ἐστε instead of ἐσμεν is by its sense.

Parsing – Nominals

δεξιοῦ	masc./neut.-gen.-sg. < δεξιός, ἀ, ὃν
οἰκίας	fem.-dat.-pl. < οἰκία, ας, ἡ
εἰρηνοποιοί	masc./fem.-nom.-pl. < εἰρηνοποιός, ὄν
ὄνόματος	neut.-gen.-sg. < ὄνομα, ματος, τό
καρπός	masc.-nom.-sg. < καρπός, οὖ, ὁ
γῆ	fem.-dat.-sg. < γῆ, ἥς, ἡ
θελήματα	neut.-nom./acc.-pl. < θέλημα, ματος, τό

Parsing – Verbals

ἐλέγετε	impf.-ind.-act.-2-pl. < λέγω
βλεψόμεθα	fut.-ind.-mp1-1-pl. < βλέπω
ἐστέ	pres.-ind.-act.-2-pl. < εἰμί
διδάσκονται	pres.-ind.-mp3-pl. < διδάσκω
προσκυνήσεται	fut.-ind.-mp1-3-sg. < προσκυνέω
λύει	pres.-ind.-act.-3-sg. < λύω
ἔχόρταζεν	impf.-ind.-act.-3-sg. < χορτάζω

Translation

1. *The apostle was teaching the church the word of God.*
2. *The son of the teacher will not send stones, but fruit/pieces of fruit.*
3. *The children of God were pure and peace-making.*

Exercises – Matthew 5:9

4. οὐδὲς τοῦ θεοῦ πέμψει τοὺς ἀποστόλους αὐτοῦ καὶ πιστεύσουσιν τῷ εὐαγγελίῳ οἱ πτωχοί.
5. οὐδὲν ποιὸς καρδίᾳ ἀκούει τὸν λόγον τῆς ἀληθείας, ἀλλὰ οὐ κακιὰ καρδίᾳ οὐκ ἀκούσει τὴν φωνὴν τοῦ θεοῦ.
6. οἱ διδάσκαλοι ἐδίδασκον τὸ καθαρὸν λόγον καὶ αἱ καλαὶ ἐκκλησίαι ἔλεγον ὅτι ὁ θεός ἐστιν μακάριος.

New Words Listed

7. τὸ μὲν πνεῦμα πρόθυμον οὐ δὲ σάρξ ἀσθενής.
8. ὅτι παρὰ σοὶ πηγὴ ζωῆς, ἐν τῷ φωτί σου ὄψόμεθα φῶς.

ἀσθενής, ἔς, *weak*. This is a two-termination adjective with 3D endings. So ἀσθενής uses the ζ ending for the nom.-sg. and it can be either masculine or feminine.

ἐν, w. dat. *in, at, on; by (means of)*

ζωή, ης, ἡ, *life*

μέν, *on the one hand, indeed* – a postpositive signaling a contrast; often left untranslated.

πηγή, ης, ἡ, *spring (of water)*

πρόθυμος, ον, *eager, willing*

σάρξ, σαρκός, ἡ, *flesh*

σοί, *to/for you* – dat.-2-sg. personal pronoun.

σου, *of you, your* – gen.-2-sg. personal pronoun.

New Words Not Listed

9. λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται.

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4. *The Son of God will send his apostles and the poor will believe the gospel.*
5. *The peace-making heart hears the word of truth, but the evil heart will not hear the voice of God.*
6. *The teachers were teaching the pure word and the good churches were saying that God is blessed.*
 - The end of the second clause could be taken as direct discourse: *the good churches were saying, “God is blessed.”*
7. *The spirit is eager, but the flesh is weak.* (Matt 26:41)
 - We have two examples of the predicate position. πρόθυμον is a neut.-nom.-sg. that serves as the subject complement to τὸ πνεῦμα. While ἀσθενής can be either masculine or feminine, here it is feminine, serving as the subject complement to οὐ σάρξ.
 - μέν and δέ often work together to convey a contrast (§5.246d). The simple use of “but” often is best, though we could be more elaborate: “On the one hand the spirit is eager, but on the other hand the flesh is weak.” We will study μέν ... δέ constructions later.
8. *Because with you is the spring of life, in your light we will see light.* (Ps 35:10; Heb. Ps 36:9)
 - The first clause has an example of a predicate position with a subject complement other than a nominative (§5.27b).
 - Here σοί is not translated with *to/for, in/at/on, with/by* (§2.27c) since it is the object of the preposition παρά that takes a dative for the meaning it has here.
9. *Lepers are being cleansed and deaf people are hearing, and dead people are being raised and poor people are being preached the good news.* (Matt 11:5)
 - λεπροί, nom. < λεπρός. καθαρίζονται, pres.-ind. < καθαρίζω. κωφοί, nom. < κωφός. νεκροί, nom. < νεκρός. ἐγείρονται, pres.-ind. < ἐγείρω.
 - These four adjectives are used as nouns. English has a noun for the first one, “lepers,” but for the other three we would more smoothly say the deaf, the dead, the poor. We will study this use of nouns and adjectives later (§§5.20c, 22), as well as consider further the meaning of λεπρός, which is the ancient world had a much wider meaning than our “leprosy.”

Exercises – Matthew 5:10

Matthew 5:10

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

ἀνθρώποις, καθαρῶν, εἰρηνοποιῷ, κεφαλάς, νεκράς, δεξιόν, εὐαγγέλιον

Verbals – Tense-form, Mood+, Voice, Person, Number, Lexical Form

χορτάζεσθε, ἀκούσεις, ἐδιωκόμεθα, ἥκουες, αἴτήσομεν, αἴτουμεν, λέγουσιν

Participles – Tense-Form, Gender, Case, Number, Lexical Form.

The following exercise contains partial parsing of the two forms of participles you have seen. As in verse 4, the present active participles are only in the masculine and/or neuter, with their 3D endings. The perfect middle/passive participles are included in all three genders. All words are from your vocabulary lists, though reduplication and stem changes make some of them look different. You don't have to understand these changes at this point, but notice that they do not prevent you from recognizing which words they are related to once you know that such changes can take place.

λύοντι, πεπιστευμένῳ, θεωροῦντος, ἥκουσμένων, κεκλημένους, λέγοντες, βεβλεμμένην

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Parsing – Nominals

ἀνθρώποις	masc.-dat.-pl. < ἄνθρωπος, ου, ό
καθαρῶν	masc./fem./neut.-gen.-pl. < καθαρός, ἡ, όν
εἰρηνοποιῷ	masc./fem./neut.-dat.-sg. < εἰρηνοποιός, όν
κεφαλάς	fem.-acc.-pl. < κεφαλή, ἡς, ἡ
νεκράς	fem.-gen.-sg. or fem.-acc.-pl. < νεκρός, ἡ, όν
δεξιόν	masc.-acc.-sg. or neut.-nom./acc.-sg. < δεξιός, ἡ, όν
εὐαγγέλιον	neut.-nom./acc.-sg. < εὐαγγέλιον, ου, τό

Parsing – Verbals

χορτάζεσθε	pres.-ind.-mp-2-pl. < χορτάζω
ἀκούσεις	fut.-ind.-act.-2-sg. < ἀκούω
ἐδιωκόμεθα	impf.-ind.-mp-1-pl. < διώκω
ἥκουες	impf.-ind.-act.-2-sg. < ἀκούω
αἴτήσομεν	fut.-ind.-act.-1-pl. < αἴτέω
αἴτουμεν	pres.-ind.-act.-1-pl. < αἴτέω
λέγουσιν	pres.-ind.-act.-3-pl. < λέγω

Parsing – Participles

λύοντι	pres.-masc./neut.-dat.-sg. < λύω
πεπιστευμένῳ	pf.-masc./neut.-dat.-sg. < πιστεύω
θεωροῦντος	pres.-masc./neut.-gen.-sg. < θεωρέω
ἥκουσμένων	pf.-masc./fem./neut.-gen.-pl. < ἀκούω
κεκλημένους	pf.-masc.-acc.-pl. < καλέω
λέγοντες	pres.-masc.-nom.-pl. < λέγω
βεβλεμμένην	pf.-fem.-acc.-sg. < βλέπω

Exercises – Matthew 5:10

2. Translation

Only Familiar Words

1. αἱ νεκραὶ θεωρήσουσιν τὸ τοῦ θεοῦ φῶς ὅτε ἐγείρουσιν.
2. οἱ μακάριοι ζητήσουσιν τὴν βασιλείαν καὶ κληρονομήσουσιν τὴν δικαιοσύνην αὐτῆς.
3. ὁ βεβαπτισμένος κληρονομήσει τὴν βασιλείαν ἐνεκα τῆς καλῆς καρδίας αὐτοῦ.
4. οἱ κακοὶ ἐδίωκον τὰς πτωχάς ὅτε ἐπίστευον τῷ εὐαγγελίῳ ὅτι οἱ ανθρώποι οὐκ ἔβλεπον τὴν βασιλείαν.
5. ὁ νιὸς ἐγείρει τοὺς νεκροὺς καὶ ἄγει αὐτοὺς τῷ θεῷ.
6. ὁ θεὸς γράψει τοὺς λόγους αὐτοῦ καὶ πέμψει αὐτοὺς τῇ ἐκκλησίᾳ.

New Words – Listed

7. λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστιν καθαρὸς ὅλος.

εἰ μὴ, *if not, except*

ἔχω, *have, hold*

Ἰησοῦς, οὖ, ὁ, *Jesus*

λούω, *bathe, wash*

νίψασθαι – aor.-inf.-mp1 < νίπτω, *wash*

ὅλος, η, ον, *whole, adv. entirely*

πόδας < ποὺς, πόδος, ὁ, *foot*

χρεία, ας, ἡ, *need*

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Translation

1. *The dead women will see the light of God when they rise.*
2. *The blessed ones will seek the kingdom and will inherit its righteousness.*
3. *The one having been baptized will inherit the kingdom on account of his/their good heart.*
4. *The evil men/ones/people were persecuting the poor women when they were believing the gospel because the men were not seeing the kingdom.*
5. *The Son raises the dead (ones) and leads them to God.*
6. *God will write his words and will send them to the church.*
7. *Jesus says to him, “The one who has been washed does not have need except to wash the feet, but he/she is entirely clean. (John 13:10)*
 - In narratives Greek often uses a present tense for words of speech or motion even in past settings (§5.104). Usually these are translated in English with a past tense, “Jesus said to him.”
 - Did you remember that a participle with an article functions as a noun or adjective (§5.183)? Since λελουμένος can function as either middle or passive it could also be translated, “the one who has washed (him/herself).” Indeed, the middle is often used with verbs of washing (§5.93b).
 - The middle/passive νίψασθαι is another word for washing and can be translated, “to wash him/herself.” Adding reflexive pronouns to these words for washing is not necessary here since the context points to the washing of oneself.

Exercises – Matthew 5:10 | Matthew 5:11

8. ὅτι κραταίωμά μου καὶ καταφυγή μου εῖ σὺ καὶ ἔνεκεν τοῦ ὄνόματός σου ὁδηγήσεις με καὶ διαθρέψεις με.

διαθρέφω, *support, maintain, sustain*
καταφυγή, ἥς, ḥ, *refuge, retreat*
κραταίωμα, ματος, τό, *strength*
με, *me* – acc.-1-sg. personal pronoun.
μου, *of me, my* – gen.-1-sg. personal pronoun.
ὁδηγέω, *lead, guide*
σου, *of you, your* – gen.-2-sg. personal pronoun.
σύ, *you*, nom.-2-sg. personal pronoun.

New Words – Not Listed

9. οὐ φοβηθήσομαι κακά ὅτι σὺ μετ’ ἐμοῦ εἶ.

Matthew 5:11

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

παντός, ὀφθαλμῷ, πᾶσαν, πνεύματα, πᾶσιν, τισιν, πᾶν

Verbals – Tense-form, Mood+, Voice, Person, Number, Lexical Form

όνειδίζομεν, ὀνειδίσομεν, ἔψευδες, πιστεύετε, πιστεύητε, πιστεύσητε, βλέψης, βλέψεις

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8. *For you are my strength and my refuge, and because of your name you will lead me and sustain me.* (Ps 30:4; Heb. Ps 31:3)

9. *I will not be afraid of evil things, because you are with me.* (Ps 22:4; Heb. Ps 23:4)

Parsing – Nominals

παντός	masc./neut.-gen.-sg. < πᾶς, πᾶσα, πᾶν
όφθαλμῷ	masc.-dat.-sg. < ὀφθαλμός, οῦ, ὁ
πᾶσαν	fem.-acc.-sg. < πᾶς, πᾶσα, πᾶν
πνεύματα	neut.-nom./acc.-pl. < πνεῦμα, ματος, τό
πᾶσιν	masc./neut.-dat.-pl. < πᾶς, πᾶσα, πᾶν
τισιν	masc./fem./neut.-dat.-pl. < τις, τι
πᾶν	neut.-nom./acc.-sg. < πᾶς, πᾶσα, πᾶν

Parsing – Verbals

όνειδίζομεν	pres.-ind.-act.-1-pl. < ὀνειδίζω
όνειδίσομεν	fut.-ind.-act.-1-pl. < ὀνειδίζω
ἔψευδες	impf.-ind.-act.-2-sg. < ψεύδω
πιστεύετε	pres.-ind.-act.-2-pl. < πιστεύω
πιστεύητε	pres.-subjn.-act.-2-pl. < πιστεύω
πιστεύσητε	aor.-subjn.-act.-2-pl. < πιστεύω
βλέψῃς	aor.-subjn.-act.-2-sg. < βλέπω
βλέψεις	fut.-ind.-act.-2-sg. < βλέπω

Exercises – Matthew 5:11

2. Translation

Only Familiar Words

1. πᾶν τὸ τέκνον τοῦ θεοῦ ἐλεηθήσεται.
2. ὁ κύριος ἔπειμπεν τὸ πνεῦμα ἡμῖν κατὰ τὴν ἐπαγγελίαν αὐτοῦ.
3. ὁ θεὸς διδάξει ἡμᾶς ὅταν ζητήσωμεν αὐτόν.
4. τὸ πνεῦμα τοῦ θεοῦ παρακαλήσει τὰς καρδίας ἡμῶν ὅταν ἀκούωμεν τοῦ λόγου αὐτοῦ κατὰ τὴν ἀλήθειαν.
5. οἱ ἀπόστολοι εἶπον τὸ εὐαγγέλιον ὑμῖν καὶ ἡκούετε πάντας τοὺς λόγους αὐτῶν.
6. διώξουσιν οἱ πονηροὶ διδασκαλοὶ τὰς καλὰς ἐκκλησίας ὑπὸ τῶν λόγων αὐτῶν, ἀλλ’ ὁ θεὸς πέμψει τὴν ἀληθείαν αὐτοῦ καὶ ἄξει καὶ παρακαλήσει αὐτὰς ἔνεκεν τοῦ ὀνόματος αὐτοῦ.

New Words Listed

7. ὁ Πέτρος εἶπεν αὐτῷ. Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.
8. Ὄταν δὲ ἔλθῃ ὁ νιός τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

δόξα, ης, ἡ, *glory*

εἰ, *if*

ἔλθῃ – aor.-subjn.-act.-3-sg. or mp-2-sg. < ἔρχομαι, *come, go*. Recall that an aorist subjunctive is often translated with an English present (§5.136).

ἐν, w. dat. *in, at, on; by (means of)*

ἐπί, w. gen. *on, over, when*

θρόνος, ου, ὁ, *throne*

καθίζω, intran. *sit, tran. seat, cause to sit*

οὐδέποτε, *never*

Πέτρος, ου, ὁ, *Peter*

σκανδαλίζω, *cause to stumble, give offense, shock, pass. take offense, be shocked*

τότε, *then*

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Translation

1. *Every child of God will be shown mercy.*
2. *The Lord was sending the Spirit to us in keeping with his promise.*
3. *God will teach us when(ever) we seek him.*
4. *The Spirit of God will comfort our hearts when(ever) we hear his word in keeping with the truth.*
5. *The apostles spoke the gospel to you and you were hearing all their words.*
6. *The evil teachers will persecute the good churches by their words, but God will send his truth and will lead and will comfort them on account of his name.*
 - Since διδάσκαλος is masculine and ἐκκλησία is feminine it is clear that αὐτῶν refers to the teachers' words and that αὐτὰς refers to the churches.
7. *Peter said to him, "If all will be offended by you, I will never be offended.* (Matt 26:33)
8. *But when the Son of Man comes in his glory and all the angels with him, then he will sit upon his throne of glory.* (Matt 25:31)
 - We could translate, "But when the Son of Man come...", but this English subjunctive is falling out of use. We could translate, "upon the throne of his glory," since words in prepositional phrases can be definite even when they do not have an article, as we'll study later (§5.20d). In an Adventures in Exegesis we saw that the genitive can act like an adjective (p. 42) and so we could translate, "upon his glorious throne" (§5.44).

Exercises – Matthew 5:11 |Matthew 5:12

New Words Not Listed

9. καὶ εἶπέν μοι, Δοῦλός μου εἶ σύ, Ισραὴλ, καὶ ἐν σοὶ δοξασθήσομαι.

Matthew 5:12

1. Parsing

Nominals – Gender, Case, Number, Lexical Form.

προφήτης, καρδίᾳ, μακαρίαις, νιέ, εἰρηνοποιοῦ, προφήταις, μισθούς

Verbals – Tense-form, Mood+, Voice, Person, Number, Lexical Form

χαίρουσιν, ἐλύσαμεν, λέγετε, ἐπίστευσε, ἀπέλυσαν, ὅψεται, κληρονομηθήσῃ

2. Translation

Only Familiar Words

1. ἡ γὰρ ἐκκλησίᾳ ἐπίστευσεν τῷ προφήτῃ καὶ ἡκολουθήσεν τῷ λόγῳ αὐτοῦ.
2. ὁ προφήτης λέγει ὅτι ἀκούετε τὴν δικαιοσύνην τὴν ἐν ταῖς γραφαῖς.
3. ἡγαλλίασαν τὰ τέκνα ἐν τῇ ἀλήθειᾳ τῇ ἐν τῷ θεῷ.

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9. *And he said to me, “You are my servant, Israel, and in you I will be glorified.* (Isa 49:3)

- The Rahlfs/Hanhart edition of the LXX capitalizes the beginning of a direct quote.

Parsing – Nominals

προφήτης	masc.-nom.-sg. < προφήτης, ου, ὁ
καρδίᾳ	fem.-dat.-sg. < καρδία, ας, ᾤ
μακαρίαις	fem.-dat.-pl. < μακάριος, α, ον
νιέ	masc.-voc.-sg. < νιός, οῦ, ὁ
εἰρηνοποιοῦ	masc./fem.-gen.-sg. < εἰρηνοποιός, ον
προφήταις	masc.-dat.-pl. < προφήτης, ου, ὁ
μισθούς	masc.-acc.-pl. < μισθός, οῦ, ὁ

Parsing – Verbals

χαίρουσιν	pres.-ind.-act.-3-pl. < χαίρω
ἐλύσαμεν	aor.-ind.-act.-1-pl. < λύω
λέγετε	pres.-ind./impv.-2-pl. < λέγω
ἐπίστευσε	aor.-ind.-act.-3-sg. < πιστεύω
ἀπέλυσαν	aor.-ind.-act.-3-pl. < ἀπολύω
ὅψεται	fut.-ind.-mp1-3-sg. < ὄράω
κληρονομηθήσῃ	fut.-ind.-mp2-2-sg. < κληρονομέω

Translation

1. *For the church believed the prophet and followed his word.*
 - Note that a contract stem lengthens in the aorist (ἡκολουθήσεν) like it does in the future (§4.17).
2. *The prophet is saying that you are hearing the righteousness that is in the writings. or The prophet is saying, “You are hearing the righteousness that is in the writings.” or The prophet is saying, “Hear the righteousness that is in the writings.”*
3. *The children were glad in the truth which is in God.*
 - Unlike most α contact verbs, ἡγαλλιάω does not lengthen α to ω when a tense-form sign is added.

Exercises – Matthew 5:12

4. πάντες οἱ εἰρηνοποιοὶ λέγουσιν τοῖς μακαρίοις προφήταις ἐν ταῖς ἑκκλησίαις.
5. ὁνειδίσει δὲ ὁ πονηρὸς τοῦς νιόὺς τοῦ θεού, ἀλλὰ πολλοὶ αὐτῶν οὐ πιστεύσουσιν αὐτόν.
6. ἔλεγον γὰρ οἱ αὐτοὶ διδάσκαλοι ὅτι ἐξητήσετε τὴν ἀλήθειαν καὶ ἔχορτάσετε.

New Words Listed

7. ἀγαλλιασόμεθα ἐν τῷ σωτηρίῳ σου καὶ ἐν ὄνόματι θεοῦ ἡμῶν μεγαλυνθησόμεθα.
8. ἐνωτίζεσθε καὶ ἀκούετε τῆς φωνῆς μου προσέχετε καὶ ἀκούετε τοὺς λόγους μου.

ἐνωτίζομαι, *give ear to, listen to*
μεγαλύνω, *magnify, celebrate, glorify*
προσέχω, *pay attention to*
σωτήριος, ον, *saving, rescuing*

New Words Not Listed

9. τότε λέγει τοῖς μαθηταῖς αὐτοῦ. Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὄλιγοι.

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4. *All the peacemakers are speaking to the blessed prophets in the churches.*
5. *And/But the evil one will revile the sons of God, but many of them will not believe him.*
6. *For the same teachers were saying that you sought the truth and were satisfied.*
7. *We will rejoice in your rescue and in the name of our God we will be magnified.* (Ps 19:6; Heb. Ps 20:5)
 - Mary's song "The Magnificat" begins, Μεγαλύνει ἡ ψυχή μου τὸν κύριον (Luke 1:46). ἡ ψυχή, *soul, life, person.*
8. *Give ear and listen to my voice, pay attention and listen to my words.* (Isa 28:23)
 - Four present imperatives used for general commands, that is, things to keep on doing.
 - ἐνωτίζομαι, a middle-only verb, is composed of the preposition ἐν and οὖς, ὡτός, τό, *ear.* So, put this in your ear!
 - You have learned that ἀκούω can use either an accusative or a genitive for its complement, and here we see it used both ways in one sentence. At times the accusative is used for the thing heard and the genitive for the one from whom it is heard (LSJ, 54), which seems to be the case here. Some think this distinction accounts for a difference in Paul's accounts of his experience on the road to Damascus. In Acts 9:7 Paul says those travelling with him saw no one, but heard τῆς φωνῆς. In Acts 22:9 Paul says they saw the light, but did not hear τὴν φωνήν. So, putting the accounts together, perhaps they heard a sound but not its message. Or, since ἀκούω with the accusative can have the sense of "understand" (BDAG, s.v. "ἀκούω," 7, 38), perhaps they heard the words, but didn't understand them, just as they saw the light, but did not perceive the person.
9. *Then he says to his disciples, "The harvest is great, but the workers are few."* (Matt 9:37)
 - As you saw in the exercises for Matthew 5:10, in narratives the present of λέγω is often used to introduce discourse. In such cases λέγει is better translated "said" (§5.104).
 - Notice that μαθητᾶς and ἐργάται are masculines, from the same paradigm as προφήτης.
 - In the quote we have two examples of the predicate position with the verb "to be" left out.
 - As you saw in the supplemental exercises for Matthew 5:9 (p. 258), μέν and δέ often form a pair signaling distinction or contrast.

Exercises – John 3:31a

John 3:31a

1. Parsing

The parsing exercises will now combine nominals and verbals except when there is a special focus on a particular kind of word. The information to supply when parsing each type of word is listed in §2.34. The following list includes the options for both nominals and verbals in the order they appear in the answer key.

Tense-Form Mood+ Voice Person Gender Case Number Lexical Form

New Material. The following forms focus on the new paradigms learned in this sentence.

κληρονομοῦσιν, καλεῖτε, ἐλεεῖται, διώκων, καλοῦνται

All Material. The following forms come from any of the paradigms learned thus far.

διώξει, παρακαλῇ, δεδιωγμένας, ὄνειδίζεται, χορτάζομεν, οὐρανοῦ, καθαρόν

Pronouns. Identify the following first and second person pronouns by case, number, and person.

ἐμέ, ύμᾶς

2. Translation

Only Familiar Words

1. ὁ ποιῶν τὸ τοῦ θεοῦ θέλημα βλέψει τὸν μισθὸν τῆς δικαιοσύνης καὶ χορτασθήσεται.
2. ὁ κύριος ἔπειψεν ἐκ τοῦ οὐρανοῦ τὸ πνεῦμα.
3. αἱ πτωχαὶ ἔρχονται καὶ λαλοῦσιν τῷ διδασκάλῳ ἐν τῇ οἰκίᾳ.

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Parsing – New Material

κληρονομοῦσιν	pres.-ind.-act.-3-pl. < κληρονομέω
καλεῖτε	pres.-ind.-act.-2-pl. < καλέω
ἐλεεῖται	pres.-ind.-mp-3-sg. < ἐλεέω
διώκων	pres.-ptc.-act.-masc.-nom.-sg. < διώκω
καλοῦνται	pres.-ind.-mp-3-pl. < καλέω

Parsing – All Material

διώξει	fut.-ind.-act.-3-sg. < διώκω
παρακαλῇ	pres.-ind./subjn.-mp-2-sg. or pres.-subjn.-act.-3-sg. < παρακαλέω
δεδιωγμένας	pf.-ptc.-mp-fem.-acc.-pl. < διώκω
ὄνειδίζεται	pres.-ind.-mp-3-sg. < ὄνειδίζω
χορτάζομεν	pres.-ind.-act.-1-pl. < χορτάζω
οὐρανοῦ	masc.-gen.-sg. < οὐρανός, οὗ, ὁ
καθαρόν	masc.-acc.-sg. or neut.-nom./acc.-sg. < καθαρός, ἀ, ὁν

Parsing – Pronouns

ἐμέ	acc.-sg.-1st person
ύμᾶς	acc.-pl.-2nd person

Translation

1. *The one doing the will of God will see the reward of righteousness and will be satisfied.*
2. *The Lord will send the Spirit from heaven.*
3. *The poor women are coming and speaking to the teacher in the house.*

Exercises – John 3:31a | John 3:31b-32

4. τὴν δικαιοσύνην τῆς βασιλείας οἱ τοῦ θεοῦ προφηταὶ διώκουσιν.
5. ἡ μακάρια ἐλεεῖ τοὺς πτωχούς καὶ κληρονομήσουσιν τὴν γῆν.

Some New Words. Use your lexicon for help with the following sentence.

6. ὁ οἶκός μου οὗκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.
 - Note the nominative with a passive verb (§5.30), that we saw in Matthew 5:9.

John 3:31b-32

1. Parsing

New Material

τοῦτον, ὁ, μεμαρτυρήκατε, αὕται, ἄ

All Material

τῆς, ἥς, πνεύματι, λαλήσει, ψεύδουσιν, οὐρανούς, λαμβάνων

Pronouns

Give case, number, person: ὑμᾶς, ἡμῖν

Translation

Only Familiar Words

1. ὁ λαλῶν τοὺς λόγους οὓς ἤκουσεν μαρτυρεῖ τῷ κυρίῳ.
2. οὗτοι οἱ ἄγγελοι ἐλάμβανον τὴν μαρτυρίαν ἡ ἥρχετο αὐτοῖς ἐκ τοῦ οὐρανοῦ.
3. πεπιστεύκαμεν δὲ τούτους τοὺς λόγους οὓς ὁ καλὸς κύριος δεδίδαχεν ἡμῖν.
4. ἀκούουσιν τὴν μαρτυρίαν ἡ ἔρχεται ἐκ τοῦ θεοῦ.

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4. *The prophets of God pursue the righteousness of the kingdom.*
5. *The blessed woman has mercy on the poor (ones/people) and they will inherit the earth.*
6. *My house will be called a house of prayer, but you are making it a cave of thieves.* (Matt 21:13)

Parsing – New Material

τοῦτον	masc./neut.-gen.-sg. < οὗτος, αὕτη, τοῦτο
ὁ	masc./neut.-dat.-sg. < ὅς, ἥ, ὅ
μεμαρτυρήκατε	pf.-ind.-act.-2-pl. < μαρτυρέω
αὕται	fem.-nom.-pl. < οὗτος, αὕτη, τοῦτο
ἄ	neut.-nom./acc.-pl. < ὅς, ἥ, ὅ

Parsing – All Material

τῆς	fem.-gen.-sg. < ὁ, ἡ, τό
ἥς	fem.-gen.-sg. < ὅς, ἥ, ὅ
πνεύματι	neut.-dat.-sg. < πνεῦμα, ματος, τό
λαλήσει	fut.-ind.-act.-3-sg. < λαλέω
ψεύδουσιν	pres.-ind.-act.-3-pl. < ψεύδω
οὐρανούς	masc.-acc.-pl. < οὐρανός, οῦ, ὁ
λαμβάνων	pres.-ptc.-act.-masc.-nom.-sg. < λαμβάνω

Parsing – Pronouns

ὑμᾶς	acc.-pl.-2nd person
ἡμῖν	dat.-pl.-1st person

Translation

1. *The one speaking the words which he heard is bearing witness to the Lord.*
2. *These angels/messengers were receiving the testimony which was coming to them from heaven.*
3. *And/but we have believed these words which the good Lord has taught to us.*
4. *They are hearing the witness which comes from God.*

Exercises – John 3:31b-32 | John 3:33

5. λελαλήκαμεν τὴν ἀλήθειαν καὶ ούδεις ἀκούει ἡμᾶς ὅτι ἐν τῇ ἀληθείᾳ οὐ χαίρουσιν αἱ καρδίαι αὐτῶν.

Some New Words

6. ὁ ἔωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν.

John 3:33

1. Parsing

All Material γῆν, ἥ, ἐχόρτασαν, ἐπείνησε, τοῦτων, ἀκούων, ἡκούσαμεν, λαμβάνεσθε, μαρτυρήσει, καρδίαις, ὄνειδίσουσιν, αὐτό

2. Syntax

Identify the aspect for each of these tense-forms: present, imperfect, future, aorist, perfect.

Aspects: aoristic, durative, none, resultative

3. Translation

Only Familiar Words

1. ὁ ἀγγελὸς λέγει ὅτι χαίρετε καὶ λαμβάνετε τὴν μαρτυρίαν.

#####

5. *We have spoken the truth and no one hears us because their hearts do not rejoice in the truth.*

6. *That which we have seen and heard, we are announcing also to you.* (1 John 1:3)

Parsing

γῆν	fem.-acc.-sg. < γῆ, ἥς, ἥ
ἥ	fem.-dat.-sg. < ὅς, ἥ, ὁ
ἐχόρτασαν	aor.-ind.-act.-3-pl. < χορτάζω
ἐπείνησε	aor.-ind.-act.-3-sg. < πεινάω
τοῦτων	masc./fem./neut.-gen.-pl. < οὗτος, αὕτη, τοῦτο
ἀκούων	pres.-ptc.-act.-masc.-nom.-sg. < ἀκούω
ἡκούσαμεν	aor.-ind.-act.-1-pl. < ἀκούω
λαμβάνεσθε	pres.-ind.-mp-2-pl. < λαμβάνω
μαρτυρήσει	fut.-ind.-act.-3-sg. < μαρτυρέω
καρδίαις	fem.-dat.-pl. < καρδία, ας, ἥ
ὄνειδίσουσιν	fut.-ind.-act.-3-pl. < ὄνειδίζω
αὐτό	neut.-nom./acc.-sg. < αὐτός, αὐτή, αὐτό

Syntax

Present	durative
Imperfect	durative
Future	none
Aorist	aoristic
Perfect	resultative

Translation

1. *The angel/messenger says that you are rejoicing and receiving the testimony. or
The angel/messenger says, “You are rejoicing and receiving the testimony.” or
The angel/messenger says, “Rejoice and receive the testimony!”*

Exercises – John 3:33 | John 3:34

2. ὁ διδάσκαλος ἡγαλλίασεν ὅτι οὐκ ἐπιστεύσαμεν τῷ πονηρῷ προφήτῃ.
3. παρακαλούμεθα ἐν καρδίᾳ καὶ ψυχῇ ὅτι ἐσφράγισεν ὁ θεὸς ἡμᾶς.
4. ὁ ἀληθῆς προφήτης οὗτος ἀγαλλιάσεται ἐν τῷ θεῷ ὅτι οἱ ἐν καρδίᾳ κάθαροι ὄψονται τὴν βασιλείαν τοῦ θεοῦ.
5. ἐσφράγισεν ὁ θεὸς τοὺς ἐν πνεύματι πτωχοὺς καὶ ἐμαρτύρησαν αὐτῷ ἔνεκεν δικαιοσύνης.

Some New Words

6. καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἴσχύος σου.

John 3:34

1. Parsing New Material All Material

πνεύματι, ἀπέστειλας, δίδομεν, ἀπέστειλαν, δίδωσιν, ρήματα, διδόασιν
καλεῖτε, ἡλεήσαμεν, παντός, πάσαις, ὦ, σφραγίζει, χορτάσει

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2. *The teacher was glad that/because we did not believe the evil prophet.*
3. *We are being comforted in heart and soul because God sealed us.*
4. *This true prophet will be glad in God because the pure in heart will see the kingdom of God.*
 - Recall that ἀγαλλιάω is usually middle. Notice that the α stem ending does not lengthen to η when a tense-form is added, unlike most α contracts. If you want to write or speak Greek you need to remember this, but for reading it should cause no trouble in recognizing the form.
5. *God sealed the poor in spirit and they bore witness to him on account of righteousness.*
6. *And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.* (Mark 12:30)
 - As in English, the future may be used with an imperatival sense in Greek (§5.111).

Parsing – New Material

πνεύματι	neut.-dat.-sg. < πνεῦμα, ματος, τό
ἀπέστειλας	aor.-ind.-act.-2-sg. < ἀποστέλλω
δίδομεν	pres.-ind.-act.-1-pl. < δίδωμι
ἀπέστειλαν	aor.-ind.-act.-3-pl. < ἀποστέλλω
δίδωσιν	pres.-ind.-act.-3-sg. < δίδωμι
ρήματα	neut.-nom./acc.-pl. < ρῆμα, ματος, τό
διδόασιν	pres.-ind.-act.-3-pl. < δίδωμι

Parsing – All Material

καλεῖτε	pres.-ind./impv.-act.-2-pl. < καλέω
ἡλεήσαμεν	aor.-ind.-act.-1-pl. < ἐλεέω
παντός	masc./neut.-gen.-sg. < πᾶς, πᾶσα, πᾶν
πάσαις	fem.-dat.-pl. < πᾶς, πᾶσα, πᾶν
ὦ	masc./neut.-dat.-sg. < ὅς, ᾧ, ὅ
σφραγίζει	pres.-ind.-act.-3-sg. < σφραγίζω
χορτάσει	fut.-ind.-act.-3-sg. < χορτάζω

2. Syntax

Identify the viewpoint that corresponds the aspects: aoristic, durative, none, resultative.

Viewpoint in the present related to a past event

Viewpoint from within an event as it unfolds

Viewpoint from outside an event, viewing it as a whole

3. Translation

Only Familiar Words

1. ὁ ἀπόστολος ἀπέστειλεν μισθὸν τῇ οἰκίᾳ τοῦ προφήτου.
2. ὁ θεὸς δίδωσιν τὸν καρπὸν τοῦ πνεύματος τοῖς τέκνοις τούτοις.
3. οἱ ἄγγελοι διδόσαιν τὸν λόγον τῇ κεφαλῇ τῆς ἐκκλησίας.
4. τὰ πνεύματα τῶν νιών τοῦ Θεοῦ μαρτυρεῖ τῇ βασιλείᾳ ἦν οἱ πτωχοὶ κληρονομήσουσιν.
5. ὃς ἔστιν ἐκ τοῦ Θεοῦ ἀκούει τὰ ῥήματα ἂ λέγει ὁ προφήτης κατὰ τὴν μαρτυρίαν τοῦ νιοῦ καὶ τοῦ πνεύματος.

Translation – Some New Words

6. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ᾽ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.
 - ἀλλά usually drops its final vowel when followed by a word beginning with a vowel (§1.10).

John 3:35

1. Parsing

New Material ἀγαπῶμεν, ἀγαπᾶ, διψῶσιν, ὄρᾶς, πεινῶνται, πατέρες, χερσίν

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Syntax

Viewpoint in the present related to a past event – resultative

Viewpoint from within an event as it unfolds – durative

Viewpoint from outside an event, viewing it as a whole – aoristic

Translation

1. *The apostle sent a reward to the house of the prophet.*
2. *God gives the fruit of the Spirit to these children.*
3. *The angels/messengers are giving the word/account to the head of the church.*
4. *The spirits of the sons of God are bearing witness to the kingdom which the poor will inherit.*
5. *The one who is of God hears the words which the prophet speaks in keeping with the witness of the Son and the Spirit.*
6. *So Jesus said to them, “Amen amen I say to you, Moses has not given you the bread from heaven, but my Father gives you the true bread from heaven.” (John 6:32)*

Parsing – New Material

ἀγαπῶμεν	pres.-ind./subjn.-act.-1-pl. < ἀγαπάω
ἀγαπᾶ	pres.-ind./subjn.-act.-3-sg. < ἀγαπάω. On ᾶ as subjunctive see §4.11b; app. 4.51.
διψῶσιν	pres.-ind./subjn.-act.-3-pl. < διψάω
ὄρᾶς	pres.-ind./subjn.-act.-2-sg. < ὄράω. On ᾶ as subjunctive see §4.11b; app. 4.51.
πεινῶνται	pres.-ind./subjn.-mp-3-pl. < πεινάω
πατέρες	masc.-nom.-pl. < πατήρ, πατρός, ὁ
χερσίν	fem.-dat.-pl. < χείρ, χειρός, ἡ

Exercises – John 3:35 | John 3:36

All Material ἀπεστείλατε, ρήματος, πατρί, δίδως, ἦν, πάντες, εἰσίν, αὐτό, νιέ, διωγθήσεται

2. Translation

Only Familiar Words

1. τὰ τέκνα ἀγαπᾶ τοὺς πατέρας καὶ τὰς μητέρας αὐτῶν.
2. ὁ θεὸς ἡγάπησεν τὴν γῆν ἐξ οὐδενός.
3. ἐν ἀρχῇ ὁ θεὸς ἐποίησεν τὴν γῆν ἐν τῷ ρήματι τοῦ στόματος αὐτοῦ.
4. ὁ νιὸς χαίρει ὅτι τὸ πνεῦμα δίδωσιν τὴν ζωὴν καὶ μαρτυρεῖ τὸν πατέρα.
5. οὐ λαμβάνει ὁ πονηρὸς προφῆτης τὴν δικαιοσύνην τὴν μακαρίαν ἣν ἔρχεται ὅταν ἀγαπῶμεν τὸν θεὸν τὸν εἰρηνοποιὸν ἐκ τῶν καρδίων ἡμῶν.

Some New Words

6. ἐγὼ ἐλήλυθα ἐν τῷ ὄνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὄνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.

John 3:36

1. Parsing

All Material ἀγαπᾶ, ἐπίστευσεν, πατρί, ὄργῆς, ἀπέστειλε, πνεύμασιν,

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Parsing – All Material

ἀπεστείλατε	aor.-ind.-act.-2-pl. < ἀποστέλλω
ρήματος	neut.-gen.-sg. < ρῆμα, ματος, τό
πατρί	masc.-dat.-sg. < πατήρ, πατρός, ὁ
δίδως	pres.-ind.-act.-2-sg. < δίδωμι
ἦν	fem.-acc.-sg. < ὅς, ἦ, ὅ
πάντες	masc.-nom.-pl. < πᾶς, πᾶσα, πᾶν
εἰσίν	pres.-ind.-act.-3-pl. < εἰμί
αὐτό	neut.-nom./acc.-sg. < αὐτός, αὐτή, αὐτό
νιέ	masc.-voc.-sg. < νιός, οῦ, ὁ
διωγθήσεται	fut.-ind.-mp2-3-sg. < διώκω

Translation

1. *The children love their fathers and mothers.*
 - Remember that neuter plural subjects usually take singular verbs (§5.26a).
2. *God loved the earth which he made from nothing.*
3. *In the beginning God made the earth by the word of his mouth.*
4. *The Son rejoices because the Spirit gives life and bears witness to the Father.*
5. *The evil prophet does not receive the blessed righteousness that comes whenever we love the peace-making God from our hearts.*
6. *I have come in the name of my Father, and you are not receiving me. If another comes in his own name, you will receive that one.* (John 5:43)

Parsing

ἀγαπᾶ	pres.-ind./subjn.-act.-3-sg. < ἀγαπάω
ἐπίστευσεν	aor.-ind.-act.-3-sg. < πιστεύω
πατρί	masc.-dat.-sg. < πατήρ, πατρός, ὁ
ὄργῆς	fem.-gen.-sg. < ὄργή, ἥς, ἥ
ἀπέστειλε	aor.-ind.-act.-3-sg. < ἀποστέλλω. Or with the moveable v, ἀπέστειλεν.
πνεύμασιν	neut.-dat.-pl. < πνεῦμα, ματος, τό

Exercises – John 3:36 | 1 John 4:7

θεωρηθήσομαι, θεωρήσομαι, θεωροῦμαι, αἰώνιον, ἡμῖν, πεπίστευκε, δίδομεν, ὅ, πᾶσαν, ἔστιν, ἀληθής, μοι

2. Translation

Only Familiar Words

1. ἡ χεὶρ τοῦ θεοῦ ἐμεινεν ἐπὶ τὰς ἑκκλησίας ὅταν λαμβάνωσιν τὴν μαρτυρίαν τοῦ προφήτου.
2. ἡ ἀληθής ζωὴ ἔρχεται ἡμῖν ὅταν ζητῶμεν τὴν βασιλείαν τοῦ θεοῦ.
3. ὁ θεὸς εἶπεν τῷ προφήτῃ· ὁ ἀγγελός μου μενεῖ μετὰ τῆς ψυχῆς ἡ προσκυνεῖ τῷ ὄνόματί μου.
4. οὐκ ἐπίστευσαν οἱ πονηροὶ προφήται τῇ τοῦ πατρὸς μαρτυρίᾳ ἦν ἐλάλησεν ὅτι οὐ ἐμειναν ἐν τῷ πνεύματι τοῦ θεοῦ.
5. ὁ πατὴρ ἀπέστειλεν τὴν ζωὴν ὅτι οἱ μακάριοι ἐπίστευσαν εἰς αὐτοῦ υἱὸν καὶ ἤγάπησαν τοῦτον.

Some New Words

6. ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἔστιν ὁ ἀγαθός.
 - ὁ δέ – The article with δέ can serve as a pronoun, *And/But/Now he*. See §5.17.

1 John 4:7

1. Parsing

All Material πεπείνηκε, γινώσκησθε,

θεωρηθήσομαι	fut.-ind.-mp2-1-sg. < θεωρέω
θεωρήσομαι	fut.-ind.-mp1-1-sg. < θεωρέω
θεωροῦμαι	pres.-ind.-mp-1-sg. < θεωρέω
αἰώνιον	masc./fem.-acc.-sg. or neut.-nom./acc.-sg. < αἰώνιος, ον
ἡμῖν	dat.-pl.-1st person pronoun
πεπίστευκε	pf.-ind.-act.-3-sg. < πιστεύω
δίδομεν	pres.-ind.-act.-1-pl. < δίδωμι
ὅ	neut.-nom./acc.-sg. < ὅς, ᾧ, ὅ
πᾶσαν	fem.-acc.-sg. < πᾶς, πᾶσα, πᾶν
ἔστιν	pres.-ind.-act.-3-sg. < εἰμί
ἀληθής	masc./fem.-nom.-sg. < ἀληθής, ἔς
μοι	dat.-sg.-1st person pronoun

Translation

1. *The hand of God remained on the churches whenever they received the testimony of the prophet.*
2. *The true life comes to us whenever we seek the kingdom of God.*
3. *God said to the prophet, “My angel will remain with the person who reverences my name.”*
4. *The evil prophets did not believe the witness of the Father which he spoke because they did not remain in the Spirit of God.*
5. *The Father sent life because the blessed ones believed in his Son and they loved this one.*
 - Demonstrative pronouns often serve as simple personal pronouns, so τοῦτον can be translated “him” (§5.84e).
6. *And he said to him, “Why are you asking me about the good? One is good. (Matt 19:17)*
 - English does not use an article with abstract nouns like “good,” but Greek can do so, often to highlight the particular quality (§5.14).

Parsing

πεπείνηκε pf.-ind.-act.-3-sg. < πεινάω
γινώσκησθε pres.-subjn.-mp-2-pl. < γινώσκω

Exercises – 1 John 4:7 | 1 John 4:8

γεγέννηται, πεπίστευσαι, γνώσονται, πεπενθήκατε, ἐγέννησαν, πιστεύσωμεν, ἐγνωκε, ἡγάπησεν,
ἐγνώσμεθα, γεννήσομεν

2. Translation

Only Familiar Words

1. τὰ τέκνα τοῦ θεοῦ γεγέννηται ύπὸ τοῦ πνεύματος τοῦ κυρίου.
2. ὁ ἄγγελος τοῦ κυρίου ἔλεγεν ταῖς ἐκκλησίαις τοῦ θεοῦ, Λαμβάνετε τὸ εὐαγγέλιον τῆς ἀγάπης.
3. πιστεύωμεν τὸν λόγον ὅταν ὁ ἀπόστολος μαρτυρῇ τῇ ἀληθείᾳ τῆς βασιλείας.
4. ἀκολουθῶμεν τῷ θεῷ ὅτι ἡγάπησεν ἡμᾶς καὶ ἀπέστειλε τὸν μακάριον νιόν.
5. γέγραπται ύπὸ τῶν προφήτων ὅτι ὁ κύριος πεποίηκεν τὴν γῆν καὶ ἀπέσταλκεν τὸ φῶς ἡμῖν.

Some New Words

6. καὶ εἶπεν ὁ θεός Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὄμοίωσιν.
 - εἶπεν – aor.-ind.-act.-3-sg. < λέγω/εἶπον. You have learned the word εἶπον and now you see the act.-3-sg. form. It has a zero form ending and a moveable ν, as you expect in a secondary tense-form. Recall that the 2 aorist functions like the 1 aorist.
 - εἰκόνα – If you have trouble with this word review 3D Pattern 3 (§3.25).
 - ὄμοίωσιν – fem.-acc.-sg. < ὄμοίωσις. This word follows a 3D pattern we have not yet studied. The ν ending is one of the accusative singular endings in the 3D core pattern (§3.16).

1 John 4:8

1. Parsing

All Material ἔγνων, γινώσκει,

γεγέννηται	pf.-ind.-mp-3-sg. < γεννάω
πεπίστευσαι	pf.-ind.-mp-2-sg. < πιστεύω
γνώσονται	fut.-ind.-mp1-3-pl. < γινώσκω
πεπενθήκατε	pf.-ind.-act.-2-pl. < πενθέω
ἐγέννησαν	aor.-ind.-act.-3-pl. < γεννάω
πιστεύσωμεν	aor.-subjn.-act.-1-pl. < πιστεύω
ἐγνωκε	pf.-ind.-act.-3-sg. < γινώσκω
ἡγάπησεν	aor.-ind.-act.-3-sg. < ἀγαπάω
ἐγνώσμεθα	pf.-ind.-mp-1-pl. < γινώσκω
γεννήσομεν	fut.-ind.-act.-1-pl. < γεννάω

Translation

1. *The children of God have been begotten by the Spirit of the Lord.*
2. *The angel of the Lord was saying to the churches of God, “Receive the gospel of love.” or
The angel of the Lord was saying to the churches of God, “You are receiving the gospel of love.”*
3. *Let us believe the word whenever the apostle bears witness to the truth of the kingdom.*
4. *Let us follow God because he loved us and sent the blessed Son.*
5. *It has been written by the prophets that the Lord has made the earth and has sent the light to us.
It has been written by the prophets, “The Lord has made the earth and has sent the light to us.”*
6. *And God said, “Let us make man/humankind according to our image and according to likeness.”*
(Gen 1:26)

Parsing

ἔγνων aor.-ind.-act.-1-sg. < γίνωσκω
γινώσκει pres.-ind.-act.-3-sg. < γίνωσκω

Exercises – 1 John 4:8 | 1 John 4:9

έλαλησας, πιστεύσῃ, ἔγνω, πνεύματι, οὗτοι, ὥρᾳ, πατέρες, ᾧ

2. Translation

Only Familiar Words

1. μὴ μένωμεν ἐν τῇ οἰκίᾳ τοῦ πονηροῦ προφήτου.
2. ὁ Ἰωάννης ἔγνω ὅτι ὁ χρόνος τῆς δικαιοσύνης ἔρχεται.
3. ὁ ἄγγελος τοῦ κυρίου κατέβη ἐκ τοῦ οὐράνου καὶ παρεκάλεσεν τὸν λαόν.
4. οὐκ ἔγνωμεν τὸν θεὸν ὅταν μὴ πιστεύσωμεν τῷ θεῷ· ὁ δὲ θεὸς ὁ ἔλεήμων ἔρχεται καὶ μαρτυρεῖ αὐτὸῦ τῇ ἀγάπῃ.
5. ἔγνων δὲ τὴν ἀλήθεια τοῦ τῆς βασιλείας εὐαγγελίου, ὅτι ἐδιδαξάμην ὑπὸ τῆς γραφῆς τοῦ ἀγαπητοῦ ἀποστόλου.

Some New Words

6. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας.

1 John 4:9

1. Parsing

- All Material** ἐδιψήσαμεν, ἐδόθην, μονογενοῦς, μονογενεῖς, ἐπιστεύθη, ἀληθῆ, φανεροῦμεν,
μαρτυρίᾳ,

έλαλησας	aor.-ind.-act.-2-sg. < λαλέω
πιστεύσῃ	aor.-subjn.-act.-3-sg. or aor.-subjn.-mp1-2-sg. or fut.-ind.-mp1-2-sg. < πιστεύω
ἔγνω	aor.-ind.-act.-3-sg. < γίνωσκω
πνεύματι	masc.-dat.-sg. < πνεῦμα, ματος, τό
οὗτοι	masc.-nom.-pl. < οὗτος, αὕτη, τοῦτο
ὥρᾳ	pres.-ind./subjn.-act.-3-sg. < ὥράω
πατέρες	masc.-nom.-pl. < πατήρ, πατρός, ὁ
ᾧ	neut.-nom./acc.-pl. < ὅς, ἦ, ὅ

Translation

1. *Let us not remain in the house of the evil prophet.*
2. *John knew that the time of righteousness is coming.*
3. *The angel of the Lord came down from heaven and comforted/exhorted/encouraged the people.*
4. *We did not know God when(ever) we did not believe God, but the merciful God comes and bears witness to his love.*
5. *And I knew the truth of the gospel of the kingdom because I was taught by the writing of the beloved apostle.*
6. *Righteous Father, the world has not known you but I have known you and these have known that you sent me.* (John 17:25)

Parsing

ἐδιψήσαμεν	aor.-ind.-act.-1-pl. < διψάω
ἐδόθην	aor.-ind.-mp2-1-sg. < δίδωμι
μονογενοῦς	masc./fem./neut.-gen.-sg. < μονογενής, ἐς
μονογενεῖς	masc./fem.-nom./acc.-pl. < μονογενής, ἐς
ἐπιστεύθη	aor.-ind.-mp2-3-sg. < πιστεύω
ἀληθῆ	masc./fem.-acc.-sg. or neut.-nom./acc.-pl. < ἀληθής, ἐς
φανεροῦμεν	pres.-ind.-act.-1-pl. < φανερώω
μαρτυρίᾳ	fem.-dat.-sg. < μαρτυρία, ας, ἡ

φανεροῖ, νιόι

2. Translation

Only Familiar Words

1. ὁ κόσμος ἡγαπήθη ὑπὸ τοῦ κυρίου ὅτι ἀγάπη ὁ θεός ἐστιν.
2. ὁ λαός ἐκρίνετο ὅτι οὐκ ἐλάμβανεν τὴν τοῦ θεοῦ μαρτυρίαν.
3. ὁ νιὸς κατέβη ἐκ τοῦ οὐρανοῦ καὶ ἀνέβη πάλιν ἵνα γινώσκωσιν τὸν πατέρα αὐτοῦ.
4. ἡλεήθη ὁ κόσμος ἀλλ’ οὐκ ἔγνω τὸν θεόν ὅτι οὐκ ἐπίστευσεν τῇ μαρτυρίᾳ τῶν προφητῶν.
5. ἡ ἔξουσία τοῦ πνεύματος ἐλήλυθεν ἐπ’ ἐμοῦ ἵνα μαρτυρῶ τῷ πατρὶ καὶ τῷ νιῷ.

Some New Words

6. ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ νιὸς τοῦ θεοῦ.
 - NA²⁸ and UBS⁵ have πιστεύ[σ]ητε, with the [σ] indicates that some manuscripts have the σ and others lack it. UBS⁵ gives this issue a C rating indicating that either reading may well be correct.

1 John 4:10

1. Parsing

All Material ἐδιωξάμην, ἡγαπήθη, χειρί, δώσει, πιστεύσητε, ἀληθοῦς

#####
 φανεροῖ pres.-ind.-act.-3-sg. or pres.-ind.-mp-2-sg. < φανερόω
 νιόι masc.-nom.-pl. < νιός, οῦ, ὁ

Translation

1. *The world was loved by the Lord because God is love.*
2. *The people was being judged because it did not receive the testimony of God.*
3. *The son came down from heaven and went up again so that they might know his Father.*
4. *The world was shown mercy but it did not know God because it did not believe the testimony of the prophets.*
5. *The authority of the Spirit has come upon me that I may bear witness to the Father and the Son.*
6. *But these things have been written that you may believe that Jesus is the Christ, the Son of God.*
 (John 20:31)
 - Another example of the neuter plural using a singular verb (§5.26a).
 - If the σ in πιστεύ[σ]ητε is absent this word would be a present tense-form and thus refer to Christians continuing to believe (§5.97-98). If σ is present then the word is an aorist tense-form and could refer to non-Christians coming to faith (§5.127).¹⁷⁰

Parsing

ἐδιωξάμην	aor.-ind.-mp1-1-sg. < διώκω
ἡγαπήθη	aor.-ind.-mp2-3-sg. < ἀγαπάω
χειρί	fem.-dat.-sg. < χείρ, χειρός, ἡ
δώσει	fut.-ind.-act.-3-sg. < δίδωμι
πιστεύσητε	aor.-subjn.-act.-2-pl. < πιστεύω
ἀληθοῦς	masc./fem./neut.-gen.-sg. < ἀληθής, ἐς

¹⁷⁰ See the commentaries on John for a discussion of this matter, for example, Whitacre, *John*, 28-34, 487-88.

2. Translation

Only Familiar Words

1. μὴ κρίνετε ἀλλήλους ἵνα ὁ κύριος οὐ κρινεῖ ὑμᾶς.
2. ἐσθίωμεν καὶ πίνωμεν μετ' ἀλλήλων ἐν τῷ οἴκῳ τοῦ θεοῦ.
3. τὸ φῶς τοῦ οὐρανοῦ ἐφανερώθη ἐν τῇ γῇ ἵνα κληρονομήσωμεν τὴν ζωὴν τὴν αἰώνιον.
4. ἐφανέρωσεν ὁ οὐρανός τὸν πατέρα ἵνα ὁ κόσμος λαμβάνῃ τὴν ἀγάπην τοῦ θεοῦ καὶ μὴ ἀπειθήσῃ τῆς ζωῆς τὰ ρήματα.
5. οὐδεὶς μενέτω ἐν ἀμαρτίᾳ: ἐρχέσθω πρὸς τὸν κύριον καὶ λαμβανέτω καρδίαν καθαράν.

Some New Words

6. καὶ αὐτὸς ἴλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.
 - μόνον is in the accusative and used as an adverb. This is a common use of accusative adjectives, especially in the neuter (§5.80).

1 John 4:11

1. Parsing

All Material γινώσκειν, ἀποστέλλεσθαι, ὄνειδισαι, ἔδωκεν, ἀγαπῶσιν, εἶναι, πεινᾶσθαι

2. Translation

Only Familiar Words

1. ὁφείλομεν ἐρχεσθαι εἰς τὸ φῶς καὶ μένειν ἐν αὐτῷ.
2. ὁ Ἰωάννης θέλει κηρύσσειν τὸ εὐαγγέλιον ἵνα γινώσκωμεν αὐτὸν τὸν θεόν.
3. εἰ οὐκ ἀκολούθουμεν τῷ κυρίῳ οὐ προσελευσόμεθα πρὸς τὴν βασιλείαν.

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Translation

1. *Do not judge one another so that the Lord will not judge you.*
2. *Let us eat and drink with one another in the house of God.*
3. *The light of heaven was revealed on (the) earth so that we might inherit (the) eternal life.*
4. *The Son revealed the Father so that the world might receive the love of God and might not disobey the words of life.*
5. *Let no one remain in sin. Let him/her come to the Lord and receive a pure heart.*
6. *And he himself is an atoning sacrifice for our sins, and not for ours only but also for [the sins] of the whole world. (1 John 2:2)*
 - Notice the postpositive δέ is placed four words from the beginning, instead of the more common one or two words back.

Parsing

γινώσκειν	pres.-inf.-act. < γινώσκω
ἀποστέλλεσθαι	pres.-inf.-mp < ἀποστέλλω
ὄνειδισαι	aor.-inf.-act. < ὄνειδίζω
ἔδωκεν	aor.-ind.-act.-3-sg. < δίδωμι
ἀγαπῶσιν	aor.-ind./subjn.-act.-3-pl. < ἀγαπάω
εἶναι	pres.-inf.-act. < εἰμί
πεινᾶσθαι	pres.-inf.-mp < πεινάω

Translation

1. *We ought to come to/into the light and remain in it.*
2. *John wants to preach the gospel so that we might know God himself.*
3. *If we do not follow the Lord we will not come to the kingdom.*

Exercises – 1 John 4:11 | 1 John 4:12

4. εἰ ὁ θεὸς ἀποστελεῖ τοὺς προφήτας εἰς τὸν κοσμὸν μαρτυρήσουσιν τῷ νίῳ.
5. εἰ ὁ θεὸς ἀπέστειλεν τὸν Ἰησοῦν ἡμῖν ὁφείλομεν πιστεύειν καὶ ἀκολουθῆσαι αὐτῷ.

Some New Words

6. οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.
 - ἐζήτουν – impf.-ind.-act.-3-pl. < ζητέω. We will study the imperfect of contract verbs later (§4.42). For now notice that this ending, οὐ, is simply the regular ending οὐ that has contracted with the stem ending ε according to the pattern you already know, ε + ο = οὐ.
 - ἀποκτεῖναι – §4.97a

1 John 4:12

1. Parsing

All Material πιστεύεσθαι, ἐκληρονόμησαν, φῶτα, γεννῆσαι, ἄξειν, γινώσκων, μένωμεν, ϕ

2. Translation

Only Familiar Words

1. ὁ νόμος ἥγαγεν τὴν ἐντολὴν τοῦ θεοῦ, ἀλλὰ πᾶς ὁ λαὸς ἤθειθησεν αὐτῇ.
2. ἐὰν μένης ἐν τῷ κυρίῳ γνώσῃ τὴν ἀληθείαν διὰ τοῦ πνεύματος αὐτοῦ.
3. ὁ προφήτης ἣν γράφων ταῖς ἐκκλησίαις ἵνα ποιήσωσιν τὸ θέλημα τοῦ κυρίου.
4. ἐθεάσαντο τὸν προφητὴν καὶ ἐλάλησαν ὅτι ὀψόμεθα τὸν τοῦ θεοῦ υἱὸν καὶ τελειωθησόμεθα ἐν τῇ βασιλείᾳ τῆς ἀγάπης τοῦ πατρός.

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Translation

4. *If God will send the prophets into the world they will testify to the Son.*
 - ἀποστελεῖ is a liquid future (§4.20).
5. *If God sent Jesus to us we ought to believe and follow him.*
 - ἀπέστειλεν is a liquid aorist (§4.53). Note that the θ in ἀκολούθησαι is part of the verb stem, not part of the tense-form sign θη. So the ending is σαι.
6. *For he did not want to walk in Judea, because the Jews were seeking to kill him.* (John 7:1)

Parsing

πιστεύεσθαι	pres.-inf.-mp < πιστεύω
ἐκληρονόμησαν	aor.-ind.-act.-3-pl. < κληρονομέω
φῶτα	neut.-nom./acc.-pl. < φῶς, φωτός, τό
γεννῆσαι	aor.-inf.-act. < γεννάω
ἄξειν	fut.-inf.-act. < ἄγω
γινώσκων	pres.-ptc.-act.-masc.-nom.-sg. < γινώσκω
μένωμεν	pres.-subjn.-act.-1-pl. < μένω
ϕ	masc./neut.-dat.-sg. < ὅς, ἦ, ὅ

Translation

1. *The law brought the command of God, but all the people/the whole people disobeyed it.*
2. *If you remain in the Lord you will know the truth through his Spirit.*
3. *The prophet was writing to the churches so that they might do the will of the Lord.*
4. *They saw the prophet and said, “We will see the Son of God and we will be perfected in the kingdom of the Father’s love.”*

Exercises – 1 John 4:12 | Mark 10:13

Some New Words

5. έάν τι αιτήσητέ με ἐν τῷ ὄνόματί μου ἐγώ ποιήσω.

Mark 10:13

1. Parsing

All Material ἐγινώσκετε, ἐπιστεύοντο, οἴσουσιν, ἔμενον, ἔλεγες, ἤνεγκεν, ἔχορτάζου

2. Translation

Only Familiar Words

1. οἱ μαθηταὶ προσέφερον καρποὺς πρὸς τὸν προφήτην ἐν τῷ οἰκῷ.
2. έάν τις ποιῇ τὸ θέλημα τοῦ θεοῦ ἐστιν μακάριος.
3. ὁ νιὸς τοῦ θεοῦ ἀπόλλυσιν τὴν βασιλείαν τοῦ ἀμαρτίας καὶ θανάτου.
4. ἀπέστελλον οἱ προφήται τοὺς μαθητὰς αὐτῶν πρὸς τοὺς τοῦ κοσμοῦ τούτου νίούς· οὐ δὲ ἐλάμβανον αὐτοὺς ὅτι οὐκ ἡγάπησαν τὸν θεόν τὸν αἰώνιον.

Some New Words

5. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ.
6. καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπῆλαιον ληστῶν.
 - ἔθνεσιν < ἔθνος, ους, τό, a 3D pattern we have not learned yet (§3.30). Notice how the article helps you parse it, and the ending σιν is what you've learned in the core pattern for the dat.-pl. The odd bit is that this word is neuter, which we will sort out later.

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5. *If you ask me anything in my name I will do it.* (John 14:14)

- We need to supply the object “it.” See §5.256.

Parsing

ἐγινώσκετε	impf.-ind.-act.-2-pl. < γινώσκω
ἐπιστεύοντο	impf.-ind.-mp-3-pl. < πιστεύω
οἴσουσιν	fut.-ind.-mp1-3-pl. < φέρω
ἔμενον	impf.-ind.-act.-1-sg. or 3-pl. < μένω
ἔλεγες	impf.-ind.-act.-2-sg. < λέγω
ἤνεγκεν	aor.-ind.-act.-3-sg. < φέρω
ἔχορτάζου	impf.-ind.-mp-2-sg. < χορτάζω

Translation

1. *The disciples were bringing fruit to the prophet in the house.*
2. *If someone does the will of God he/she is blessed.* Or use the older English subjunctive, *do*.
3. *The Son of God destroys the kingdom of sin and death.*
4. *The prophets were sending their disciples to the sons of this world, but they were not receiving them because they did not love the eternal God.*
5. *And Jesus, coming into the house of Peter, saw his mother-in-law.* (Matt 8:14)
6. *And he was teaching and saying to them, ‘Has it not been written, ‘My house will be called a house of prayer for all nations?’ But you have made it a cave of robbers.’* (Mark 11:17)
 - We met the double nominative with a passive form of καλέω in Matthew 5:9 (§5.30) and in the exercises for John 3:31a.
 - Notice the double accusative of object and complement with a form of ποιέω (§5.77).

Exercises – Mark 10:14

Mark 10:14

1. Parsing

All Material πιστεύοντες, λαμβανόντος, λαβόντος, πεπιστευκότα, χορτάσαντι, ἔλαβον, εἶπεν,
ῆλθετε, ἔλθειν, ἔσχοντο, εἶδες, Ἰησοῦ, εἶδετε, ἀφήκαμεν, λαμβάνουσιν

2. Translation

Only Familiar Words

1. οἱ βλέψαντες τὸ σημεῖον ἥλθον πρὸς τὸν Ἰησοῦν καὶ ὅσαν πιστεύσαντες αὐτῷ.
2. γινώσκοντες τὴν χαρὰν τοῦ κυρίου οἱ δοῦλοι αὐτοῦ μένουσιν ἐν τῷ θελήματι αὐτοῦ.
3. ὁ κύριος ἤψατο τὴν γλῶσσαν τοῦ προφήτου καὶ ἤρξατο λαλεῖν.
4. ἔλθων εἰς τὸν κόσμον Ἰησοῦς εἶπεν Τὰ ρήματα τῆς τοῦ πατρὸς ἀγάπης· ἔλεγεν δὲ τοῖς παιδίοις ἐὰν πιστεύητε εἰς τὸν θεὸν σφραγίσει ὑμᾶς ἐν τῷ πνεύματι.

Some New Words

5. καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου· Διδάσκαλε, ἦνεγκα τὸν νιόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον·
6. μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾧ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ.
7. Μὴ κρίνετε, ἵνα μὴ κριθῆτε.
 - κριθῆτε – The θη causes the v to drop from the stem.

#####

Parsing

πιστεύοντες	pres.-ptc.-act.-masc.-nom.-pl. < πιστεύω
λαμβανόντος	pres.-ptc.-act.-masc./neut.-gen.-sg. < λαμβάνω
λαβόντος	aor.-ptc.-act.-masc./neut.-gen.-sg. < λαμβάνω
πεπιστευκότα	pf.-ptc.-act.-masc./acc.-sg. or neut.-nom./acc.-pl. < πιστεύω
χορτάσαντι	aor.-ptc.-act.-masc./neut.-dat.-sg. < χορτάζω
ἔλαβον	aor.-ind.-act.-1-sg. or 3-pl. < λαμβάνω
εἶπεν	aor.-ind.-act.-3-sg. < λέγω (listed under εἶπον in CGEL)
ῆλθετε	aor.-ind.-act.-2-pl. < ἔρχομαι
ἔλθειν	aor.-inf.-act. < ἔρχομαι
ἔσχοντο	aor.-ind.-mp1-3-pl. < ἔχω
εἶδες	aor.-ind.-act.-2-sg. < ὄράω (listed under εἶδον in CGEL)
Ἰησοῦ	masc.-gen./dat./voc.-sg. < Ἰησοῦς, οὐ, ὁ
εἶδετε	aor.-ind.-act.-2-pl. < ὄράω (listed under εἶδον in CGEL)
ἀφήκαμεν	aor.-ind.-act.-1-pl. < ἀφίημι (§4.54)
λαμβάνουσιν	pres.-ind.-act.-3-pl. or pres.-ptc.-act.-masc./neut.-dat.-pl. < λαμβάνω

Translation

1. Those seeing the sign came to Jesus and were believing in him.
2. Knowing the joy of the Lord, his slaves remain in his will.
3. The Lord touched the tongue of the prophet and he began to speak.
4. Coming into the world, Jesus spoke the words of the love of the Father. And he was saying to the children, “If you believe in God he will seal you in/by the Spirit.”
5. And one off from the crowd answered him, “Teacher, I brought my son to you, having a mute spirit.” (Mark 9:17)
6. Do not be amazed at this, for an hour is coming in which all who are in the tombs will hear his voice. (John 5:28)
7. Do not judge so that you not be judged. (Matt 7:1)

Exercises – Mark 10:15

Mark 10:15

1. Parsing

All Material

ἥλθεν, εἶπον, δέχεσθε, κωλύεις, βλέποντες, βλέψοντες, βλέψαντες, εἰσῆλθον,
ἄπτεσθε, ἔλθειν, ἐδεξάμεθα, ἔλθων, ἄπτεσθαι

2. Translation

Only Familiar Words

1. ὁ προφήτης ἔκρασεν λέγων Πᾶς ὁ δεχόμενος τὸν κύριον λήψεται χαράν.
2. ὁ διδάσκαλος εἶπεν πέμπτεν τὸν θεὸν τὸν νίὸν φέρειν τὰς ἀμαρτίας τοῦ κόσμου.
3. εἰσέλθων εἰς τὸν κόσμον ὁ Ἰησοῦς εἶπεν, Μὴ ὄνειδίσατε τὸ πνεῦμα τὸ καλόν.
4. εἰσελθὼν ὁ μαθητης ἔδωσεν μισθὸν πρὸς τὸν προφήτην καὶ εἶπεν αὐτῷ ὅτι ἐὰν ἀκούῃς τὸ ρήμα τοῦ θεοῦ καὶ μαρτυρήσῃ περὶ αὐτὸν πιστεύσω.

Some New Words

5. καὶ ὅ τι ὃν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ νίῳ.
6. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
 - A compound subject can use a singular verb (§5.26b).

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Parsing

ἥλθεν	aor.-ind.-act.-3-sg. < ἔρχομαι
εἶπον	aor.-ind.-act.-1-sg. or 3-pl. < λέγω
δέχεσθε	pres.-ind.-mp-2-pl. < δέχομαι
κωλύεις	pres.-ind.-act.-2-sg. < κωλύω
βλέποντες	pres.-ptc.-act.-masc.-nom.-pl. < βλέπω
βλέψοντες	fut.-ptc.-act.-masc.-nom.-pl. < βλέπω
βλέψαντες	aor.-ptc.-act.-masc.-nom.-pl. < βλέπω
εἰσῆλθον	aor.-ind.-act.-1-sg. or 3-pl. < εἰσέρχομαι
ἄπτεσθε	pres.-ind.-mp-2-pl. < ἄπτω
ἔλθειν	aor.-inf.-act. < ἔρχομαι
ἐδεξάμεθα	aor.-ind.-mp1-1-pl. < δέχομαι
ἔλθων	aor.-ptc.-act.-masc.-nom.-sg. < ἔρχομαι
ἄπτεσθαι	pres.-inf.-mp < ἄπτω

Translation

1. *The prophet cried out saying, “Everyone who receives the Lord will receive joy.”*
2. *The teacher said that God sends the Son to bear the sins of the world.*
 - For the use of an infinitive for indirect discourse like a ὅτι clause see §5.169.
3. *Entering into the world Jesus said, “Do not insult the good Spirit.”*
4. *Having entered, the disciple gave a reward to the prophet and said to him, “If you hear the word of God and bear witness concerning it I will believe.”*
5. *And whatever (which thing ever) you ask in my name this I will do, that the Father may be glorified in the Son. (John 14:13)*
6. *Heaven and earth will pass away, but my words most certainly will not pass away. (Matt 24:35)*

Exercises – Mark 10:16

Mark 10:16

1. Parsing

All Material ἐπένθει, ἐπροσκυνεῖτε, ἐκληρονομεῖτο, ἔλεγον, ἐκάλουν, ἐζητοῦντο, ἐλαλούμεθα,
 ἐθεωροῦμεν, ἔψευδεν, ἀγαπησαμένῃ, ἐποιοῦ, ἡγανάκτει, παρεκάλουν

2. Translation

Only Familiar Words

1. οἱ μαθηταὶ ἐλάλουν τοῖς δούλοις λέγοντες, ἐὰν πιστεύσητε βλέψετε τὸ φῶς τοῦ θεοῦ.
2. ὁ θεὸς εἶπεν πρὸς τὸν πατέρα καὶ τὴν ματέρα ἡμῶν, Μὴ φάγητε ἀπὸ τοῦ καρποῦ.
3. ὁ θεὸς ἤψατο τὸ στόματα τοῦ προφήτου τῇ χειρὶ καὶ εὐλόγησεν αὐτῷ.
4. ὅτε ἐποίει ὁ θεὸς ὁ ἀγαθὸς τοὺς οὐρανοὺς καὶ τὴν γῆν οἱ ἀγγελοὶ ἔχαιρον ὅτι ἐθεωροῦν καὶ τὴν σοφίαν καὶ τὴν ἀγάπην τοῦ θεοῦ ὃς ἐποίησεν τὰ πάντα.

Some New Words

5. ἄλλοι ἔλεγον ὅτι Οὐτός ἐστιν, ἄλλοι ἔλεγον· Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.
6. ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἰδε πῶς ἐφίλει αὐτόν.

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Parsing

ἐπένθει	imperf.-ind.-act.-3-sg. < πενθέω
ἐπροσκυνεῖτε	imperf.-ind.-act.-2-pl. < προσκυνέω
ἐκληρονομεῖτο	imperf.-ind.-mp-3-sg. < κληρονομέω
ἔλεγον	imperf.-ind.-act.-1-sg. or 3-pl. < λέγω
ἐκάλουν	imperf.-ind.-act.-1-sg. or 3-pl. < καλέω
ἐζητοῦντο	imperf.-ind.-mp-3-pl. < ζητέω
ἐλαλούμεθα	imperf.-ind.-mp-1-pl. < λαλέω
ἐθεωροῦμεν	imperf.-ind.-act.-1-pl. < θεωρέω
ἔψευδεν	imperf.-ind.-act.-3-sg. < ψεύδω
ἀγαπησαμένῃ	aor.-ptc.-mp1-fem.-dat.-sg. < ἀγαπάω
ἐποιοῦ	imperf.-ind.-mp-2-sg. < ποιέω
ἡγανάκτει	imperf.-ind.-act.-3-sg. < ἡγανακτέω
παρεκάλουν	imperf.-ind.-act.-1-sg. or 3-pl. < παρακαλέω

Translation

1. *The disciples were speaking to the slaves saying, “If you believe you will see the light of God.”*
2. *God said to our father and mother, “Do not eat from the fruit.”*
3. *God touched the mouth of the prophet with his hand and he blessed him.*
4. *When the good God was making the heavens and the earth the angels were rejoicing because they were seeing both the wisdom and the love of God who made everything.*
 - τὰ πάντα is a way of referring to all things viewed as a totality, in other words, the universe.
5. *Others were saying, “It is he,” others were saying, “No, but he is like him.” That one kept saying, “I am he.” (John 9:9)*
 - These imperfects probably have an iterative *Aktionsart* for repeated action (§5.120; Matt 5:12, Ad., p. 86-87). ἔλεγεν as an iterative is one of several humorous elements in this story.
6. *So the Jews were saying, “Behold how he loved him.” (John 11:36)*
 - The first imperfect, ἔλεγον, may be iterative, but is probably simply the common use in narrative (§5.135). The second imperfect, ἐφίλει, is best taken as the customary *Aktionsart* used for action that occurs regularly, or an ongoing state (§5.122; Matt 5:12, Ad., p. 86-87).

Exercises – Matthew 6:9

Matthew 6:9

1. Parsing

All Material πίστευε, λαμβανέτω, λαβέτε, λάλησον, λάλου, πιστεύθητι, διδότωσαν, κωλύσοντα

2. Translation

Only Familiar Words

1. ὁ οὖν καλὸς μαθητὴς ἐρωτᾷ τὸν κύριον λέγων, Πέμπε τὴν σοφίαν σου ὑμῖν.
2. ὁ θεὸς εἶπεν τῷ ἀποστόλῳ, Λέγε τῷ λαῷ τῷ ἐμῷ καὶ δίδασκε τὴν ἐμὴν ἀλήθειαν.
3. ἡ πρώτη ἐντολή ἔστιν Ἀγαπίσεις κύριον τὸν θεόν σου ἐν πάσῃ τῇ καρδίᾳ σου.
4. ὁ Ἰησοῦς εἶπεν Ἐρχου πρός με καὶ δώσει σοι ὁ πατήρ μου τὴν τοῦ οὐρανοῦ βασιλείαν.

Some New Words

5. καὶ ἐβόήσεν λέγων. Ἰησοῦς νιὲ Δανίδ, ἐλέησόν με.
6. ὄργίζεσθε καὶ μὴ ἀμαρτάνετε. ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῷ ὑμῶν.
 - Before παροργισμῷ NA²⁸ and UBS⁵ include [τῷ].
7. Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἐαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.
8. οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου σταύρου αὐτόν.
 - The article followed by δέ often serves as a pronoun (§5.17), ὁ δέ, “and/but/now he,” ἡ δέ, “and/but/now she,” οἱ δέ, “and/but/now they.”

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Parsing

πίστευε	pres.-impv.-act.-2-sg. < πιστεύω
λαμβανέτω	pres.-impv.-act.-3-sg. < λαμβάνω
λαβέτε	aor.-impv.-act.-2-pl. < λαμβάνω
λάλησον	aor.-impv.-act.-2-sg. < λαλέω
λάλου	pres.-impv.-mp-2-sg. < λαλέω
πιστεύθητι	aor.-impv.-mp2-2-sg. < πιστεύω
διδότωσαν	pres.-impv.-act.-3-pl. < δίδωμι
κωλύσοντα	fut.-ptc.-act.-masc.-acc.-sg. or neut.-nom./acc.-pl. < κωλύω

Translation

1. *So the good disciple asks the Lord saying, “Send your wisdom to us.”*
2. *God said to the apostle, “Speak to my people and teach my truth.”*
3. *The first command is, “You shall love the Lord your God with all your heart.”*
4. *Jesus said, “Come to me and my Father will give you the kingdom of heaven.*
5. *And he cried out saying, “Jesus, Son of David, have mercy on me.” (Luke 18:38)*
 - Compare the Jesus Prayer of the Orthodox Church: κύριε, Ἰησοῦς Χριστέ, ἐλέησόν με, and the common prayer, κύριε ἐλέησον.
6. *Be angry and do not sin. Let not the sun set on your anger. (Eph 4:26)*
7. *If anyone wants to come after me, he/she must deny themselves and take up their cross and follow me. (Matt 16:24)*
8. *But they kept shouting, saying, “Crucify, crucify him.” (Luke 23:21)*
 - The iterative *Aktionsart* for repeated action fits the imperfect ἐπεφώνουν (§5.120, Matt 5:12, Ad., p. 86-87, and the supplemental exercises for Mark 10:16).

Exercises – Matthew 6:10

Matthew 6:10

1. Parsing

All Material χορτάζει, δοθέντας, δοθείσας, σφράγιζε, ἡγάπησαν, ἀγαπῆσαι, ἐγίνετο, ἐγένετο, δέδωκα, τοῦτῳ, τίθησιν, εὐλογεῖσθε, ἐπιστεύθην, πᾶσιν

2. Translation

Only Familiar Words

1. πῶς Ἀβραάμ ἐγένετο ὁ πατὴρ τῶν πιστευόντων πάντων;
2. διδάσκοντες τοὺς μαθητὰς οἱ προφήται διδόασιν τὰ ρίματα τοῦ θεοῦ αὐτοῖς.
3. ὁ Ἰησοῦς ἔκραξεν Ἐλθέτωσαν πάντες οἱ ἄνθρωποι πρός με λάβειν τὴν ζωὴν τοῦ θεοῦ.
4. οἱ μάθηται ἔλαβον τὰ παιδία τῷ Ἰησοῦ ἵνα ἅπτηται αὐτὰ ταῖς χερσὶν αὐτοῦ καὶ σφραγισθῶσιν.

Some New Words

5. καὶ εἶπεν ὁ θεός Γενηθήτω φῶς. καὶ ἐγένετο φῶς.
6. ἥλθον ἀκοῦσαι αὐτοῦ καὶ ιαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο.

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Parsing

χορτάζει	pres.-ind.-act.-3-sg. < χορτάζω
δοθέντας	aor.-ptc.-mp2-masc.-acc.-pl. < δίδωμι
δοθείσας	aor.-ptc.-mp2-fem.-acc.-pl. < δίδωμι
σφράγιζε	pres.-impv.-act.-2-sg. < σφραγίζω
ἡγάπησαν	aor.-ind.-act.-3-pl. < ἀγαπάω
ἀγαπῆσαι	aor.-inf.-act. < ἀγαπάω
ἐγίνετο	impf.-ind.-mp-3-sg. < γίνομαι
ἐγένετο	aor.-ind.-mp1-3-sg. < γίνομαι
δέδωκα	pf.-ind.-act.-1-sg. < δίδωμι
τοῦτῳ	masc./neut.-dat.-sg. < οὗτος, αὕτη, τοῦτο
τίθησιν	pres.-ind.-act.-3-sg. < τίθημι
εὐλογεῖσθε	pres.-ind.-mp-2-pl. < εὐλογέω
ἐπιστεύθην	aor.-ind.-mp2-1-sg. < πιστεύω
πᾶσιν	masc./neut.-dat.-pl. < πᾶς, πᾶσα, πᾶν

Translation

1. *How did Abraham become the father of all the believers?*
2. *Teaching the disciples, the prophets are giving the words of God to them.*
3. *Jesus cried out, “Let all people come to me to receive the life of God.”*
4. *The disciples took the children to Jesus so that he might touch them with his hands and they be sealed.*
5. *And God said, “Let there be light.” And there was light. (Gen 1:3)*
 - For adding “there” see §5.96.
6. *They came to hear him and to be healed from their diseases. And those being troubled by unclean spirits were being healed. (Luke 6:18)*

Exercises – Matthew 6:11

Matthew 6:11

1. Parsing

All Material ἐρχόμεθα, ἡλθόμεθα, γεννᾷ, ἔψευδον, ἐλεοῦμεν, ἐγένοντο, Ἰησοῦ, ἔγνω, ἀγιασθῆ, μονογενές, δός, φέρετε

2. Translation

Only Familiar Words

1. οἱ δώδεκα ἀπόστολοι περιεπάτουν παρὰ τὴν θάλασσαν σὺν τῷ Ἰησοῦ.
2. προσευξάμενος ὁ προφήτης ἐξέβαλεν τὸ δαιμόνιον ἐκ τῆς πτωχῆς.
3. φερέσθωσαν τὰ τέκνα τοῖς πρεσβύτεροις εὐλόγεισθαι.
4. πᾶς οὖν ὁ ἐρχόμενος τῷ πατρὶ ὄψεται τὴν ζῆν ἥν δίδωσιν πᾶσιν τοῖς πιστεύουσιν τῷ υἱῷ καὶ μένουσιν ἐν τῷ πνεύματι.

Some New Words

5. λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.
6. καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἤγαπησεν ἡμᾶς.

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Parsing

ἐρχόμεθα	pres.-ind.-mp-1-pl. < ἐρχομαι
ἡλθόμεθα	aor.-ind.-mp1-1-pl. < ἐρχομαι
γεννᾷ	pres.-ind./subjn.-act.-3-sg. < γεννάω
ἔψευδον	impf.-ind.-act.-1-sg. or 3-pl. < ψεύδω
ἐλεοῦμεν	pres.-ind.-act.-1-pl. < ἐλεέω
ἐγένοντο	aor.-ind.-mp1-3-pl. < γίνομαι
Ἰησοῦ	masc.-gen./dat./voc.-sg. < Ἰησοῦς, οὗ, ὁ
ἔγνω	aor.-ind.-act.-3-sg. < γινώσκω
ἀγιασθῆ	aor.-ind.-mp2-3-sg. < ἀγιάζω
μονογενές	neut.-nom./acc.-sg. < μονογενῆς
δός	aor.-impv.-act.-2-sg. < δίδωμι
φέρετε	pres.-ind./impv.-act.-2-pl. < φέρω

Translation

1. *The twelve apostles were walking beside the lake with Jesus.*
2. *After praying the prophet cast out the demon from the poor woman.*
3. *Let the children be brought to the elders to be blessed.*
4. *Therefore everyone who comes to the Father will see the life which he gives to all who are believing the Son and remaining in the Spirit.*
 - Recall that the pres.-ind.-act.-1-pl. and the pres.-ptc.-act.-masc./neut.-dat.-pl. look the same, both ending in ουστιν (§4.105a).
5. *The women says to him, “Lord, give me this water so I may not thirst nor come here to draw [water].” (John 4:15)*
 - The present is often used to introduce discourse in the past, so more smoothly we translate it as a past, “the woman said” (§5.104).
6. *And walk in love, just as also Christ loved us. (Eph 5:2)*

Exercises – Matthew 6:12

Matthew 6:12

1. Parsing

All Material ἔθηκαν, ἔχειν, ἔδοτο, ἄφες, ἀφῆκεν, ἐδώκατε, πιστεύοντος, ἐγένετο, ἀπέστειλαν

2. Translation

Only Familiar Words

1. ὁ μαθητὴς ἐδωκεν μισθὸν τοῖς δούλοις τοῦ θεοῦ.
2. προσεύχονται μὲν οἱ προφήται οἱ δὲ ἀπόστολοι κηρύσσουσιν.
3. ὁ ἔλεῆμων κύριος εἶπεν, Δὸς ἄρτον τοῖς πτωχοῖς.
4. λαμβάνοντες τὸ ῥῆμα, αἱ κληρονομοῦσαι τὴν βασιλείαν ἐδωκαν μισθὸν τοῖς προφήταις τοῦ θεοῦ οἱ ἔλεγον αὐτοῖς.

Some New Words

5. καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ νιοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δὲ ἐὰν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἀγίου, οὐκ ἀφεθήσεται αὐτῷ οὕτε ἐν τούτῳ τῷ αἰῶνι οὕτε ἐν τῷ μέλλοντι.
6. καὶ ηὐλόγησεν αὐτοὺς ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς.

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Parsing

ἔθηκαν	aor.-ind.-act.-3-pl. < τίθημι
ἔχειν	pres.-inf.-act. < ἔχω
ἔδοτο	aor.-ind.-mp1-3-sg. < δίδωμι
ἄφες	aor.-impv.-act.-2-sg. < ἀφίημι
ἀφῆκεν	aor.-ind.-act.-3-sg. < ἀφίημι
ἐδώκατε	aor.-ind.-act.-2-pl. < δίδωμι
πιστεύοντος	pres.-ptc.-act.-masc./neut.-gen.-sg. < πιστεύω
ἐγένετο	aor.-ind.-mp1-3-sg. < γίνομαι
ἀπέστειλαν	aor.-ind.-act.-3-pl. < ἀποστέλλω

Translation

1. *The disciple gave a reward to the slaves of God.*
2. *On the one hand the prophets are praying and on the other hand the apostles are preaching.*
3. *The compassionate Lord said, “Give bread to the poor.”*
4. *Receiving the word, the women who are inheriting the kingdom gave a reward to the prophets of God who were speaking to them.*
 - For help parsing κληρονομοῦσαι see §§4.104, 107.
5. *And whoever says a word against the Son of Man, it will be forgiven him/her. But whoever speaks against the Holy Spirit, it will not be forgiven him/her neither in this age nor in the one that is coming. (Matt 12:32)*
6. *And God blessed them, saying, “Increase and multiply and fill the earth and master it.”*
(Gen 1:28)

Exercises – Matthew 6:13

Matthew 6:13

1. Parsing

All Material ήνεγκεν, πορεύεται, οἴσομεν, δωσόμεθα, ἀπολυομένοις, διδαξάντων, μεμενηκότι, ήγάπησεν, ἀφῆκεν, ἀφεῖκεν, ἀπειθοῦμεν, ἐτέθη, ἥλθον

2. Translation

Only Familiar Words

1. ὁ θεὸς παρεκάλεσεν ἑκάστῳ τῷ μαθητῇ. Ἀφες τοὺς ὄνειδίζοντάς σε.
2. ἔθηκεν οὖν τὰς χεῖρας ὁ προφήτης ἐπὶ τὴν κεφαλὴν τοῦ ὀφειλέτου ἀφιέναι αὐτόν.
3. ὁ θεὸς ῥύσεται τὸν κόσμον αὐτοῦ ἀπὸ τοῦ πονηροῦ καὶ τῶν κακῶν ἀγγέλων.
4. ἐρχόμεθα καὶ θεώμεθα τὴν ζωὴν τὴν αἰώνιον ἣν δέδωκεν ὁ πατὴρ τοῖς ἀγαπῶσιν τὸν υἱὸν τοῦ θεοῦ· τὴν γῆν γὰρ κληρονομήσομεν ἐὰν μένωμεν ἐν τῷ θελήματι τοῦ θεοῦ.

Some New Words

5. Μή νομίσητε ὅτι ἥλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἥλθον καταλῦσαι ἀλλὰ πληρῶσαι.
 - The lexical form of νομίσητε has a dental, which has dropped due to the σ.
 - This verse contains several examples of the infinitive used to express purpose (§5.164). We have not come across this use yet, but it is common in English so it should give you no trouble.
6. καὶ βοηθήσει αὐτοῖς κύριος καὶ ῥύσεται αὐτοὺς καὶ ἐξελεῖται αὐτοὺς ἐξ ἀμαρτωλῶν καὶ σώσει αὐτούς ὅτι ἥλπισαν ἐπ’ αὐτόν.
 - ἐξελεῖται < ἐξαιτέω.

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Parsing

ήνεγκεν	aor.-ind.-act.-3-sg. < φέρω
πορεύεται	pres.-ind.-mp-3-sg. < πορεύομαι
οἴσομεν	fut.-ind.-act.-1-pl. < φέρω
δωσόμεθα	fut.-ind.-mp1-1-pl. < δίδωμι
ἀπολυομένοις	pres.-ptc.-mp-masc./neut.-dat.-pl. < ἀπολύω
διδαξάντων	aor.-ptc.-act.-masc./neut.-gen.-pl. < διδάσκω
μεμενηκότι	pf.-ptc.-act.-masc./neut.-dat.-sg. < μένω
ήγαπησεν	aor.-ind.-act.-3-sg. < ἀγαπάω
ἀφῆκεν	aor.-ind.-act.-3-sg. < ἀφίημι
ἀφεῖκεν	pf.-ind.-act.-3-sg. < ἀφίημι
ἀπειθοῦμεν	pres.-ind.-act.-1-pl. < ἀπειθέω
ἐτέθη	aor.-ind.-mp2-3-sg. < τίθημι
ἥλθον	aor.-ind.-act.-1-sg. or 3-pl. < ἐρχομαι

Translation

1. *God exhorted/encouraged each disciple, “Forgive those insulting you.”*
2. *So the prophet placed his hands upon the head of the debtor to forgive him.*
3. *God will rescue his world from the evil one and the evil angels.*
4. *Let's come and see the eternal life that the Father has given to those who love the Son of God. For we will inherit the earth if we remain in the will of God.*
5. *Do not think that I came to destroy the law or the prophets. I did not come to destroy but to fulfill. (Matt 5:17)*
6. *And the Lord will help them and will rescue them and will deliver them from sinners and will save them because they hoped in him. (Ps 36:40; Heb., Ps 37:40)*

Exercises – Matthew 6:13 | Romans 5:1

7. ἐθαύμαζον ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν.

Romans 5:1

1. Parsing

All Material λαληθείς, ἐλθομένῳ, μεμαρτυρηκύαις, τιθέασιν, λαβομένῃ, λαβοῦσαν, θήσει,
διώκουσιν, φανερωθέντων, τίθησιν

2. Translation

Only Familiar Words

1. ὁ Χριστὸς ἤλθεν λέγων Οἱ ἔχων πίστιν λήμψονται εἰρήνην.
2. καὶ ψυχὰς τὴν βασιλείαν ὁ Ἰησοῦς ἤνοιξεν τοὺς ὄφθαλμοὺς τῶν δύο τυφλῶν.
3. ὁ Ἰησοῦς ἐξέβαλλεν δαιμόνια ἐκ τῶν τέκνων ἐν τῇ δυνάμει τοῦ θεοῦ.
4. τὸν Ἰησοῦν τὰ τέκνα ἔλαβον καὶ ἐπίστευον εἰς αὐτὸν ἵνα ἀγγαλιήσωσιν.

Some New Words

5. καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;
 - ἀποθάνῃ – CGEL (45) offers help with this verb, as does Abbott-Smith (501).

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7. *They were amazed and recognized them that they were/had been with Jesus.* (Acts 4:13)

- Note the example of *té* as postpositive.
- This *ὅτι* clause introduces indirect discourse. In such clauses English shifts tenses, so the simple past in Greek, *ἦσαν*, *were* would be translated *had been*. See §5.226.

Parsing

λαληθείς	aor.-ptc.-mp2-masc.-nom.-sg. < λαλέω
ἐλθομένῳ	aor.-ptc.-mp1-masc./neut.-dat.-sg. < ἔρχομαι
μεμαρτυρηκύαις	pf.-ptc.-act.-fem.-dat.-pl. < μαρτυρέω
τιθέασιν	pres.-ind.-act.-3-pl. < τίθημι
λαβομένῃ	aor.-ptc.-mp1-fem.-acc.-sg. < λαμβάνω
λαβοῦσαν	aor.-ptc.-act.-fem.-acc.-sg. < λαμβάνω
θήσει	fut.-ind.-act.-3-sg. < τίθημι
διώκουσιν	pres.-ptc.-act.-masc./neut.-dat.-pl. or pres.-ind.-act.-3-pl. < διώκω
φανερωθέντων	aor.-ptc.-mp2-masc./neut.-gen.-pl. < φανερόω
τίθησιν	pres.-ind.-act.-3-sg. < τίθημι

Translation

1. *Christ came saying, “Those having faith will receive peace.”*
 - Remember that λαμβάνω is middle-only in the future tense-form.
2. *Having preached the kingdom, Jesus opened the eyes of two blindmen.*
3. *Jesus was casting out demons from the children by the power of God.*
4. *The children received Jesus and were believing in him with the result that they were glad.*
 - Since a neuter plural subject often takes a singular verb this sentence would more commonly be written, *τὸν Ἰησοῦν τὰ τέκνα ἔλαβεν καὶ ἐπίστευεν εἰς αὐτὸν ἵνα ἀγγαλιήσῃ*. Notice that the plural form makes it unclear whether the last verb refers to the children’s response or both their response and Jesus’s response together. A singular verb would have this same ambiguity and could also refer to only the response of Jesus.
5. *And everyone who lives and believes in me will certainly not die forever. Do you believe this?*
(John 11:26)

Exercises – Romans 5:1 | Romans 5:2

6. Καὶ … λαβὼν ἄρτον εὐλογήσας ἐκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· Λάβετε, τοῦτο ἔστιν τὸ σῶμά μου.
7. ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἀγίῳ.
 - ‘Ἐν ᾧ’ at the beginning of this section refers to Christ.

Romans 5:2

1. Parsing

This exercise focuses on 3D forms, using words you have not learned. So you will need a lexicon.

λαίλαπι, λάρυγγος, ἀπλότητες, περσίδα, ἐρίδων, φύλακας, σαρδόνυχος, μώλωψιν, κῆρυξ, σφραγῖδα

2. Translation

Only Familiar Words

1. οἱ πεπιστευκότες εἰς τὸ ὄνομα τοῦ Ἰησοῦ ἰστᾶσιν ἐπὶ τὰς ἐπαγγελίας τοῦ θεοῦ.
2. ἀνασταθήσεται τὰ σώματα τῶν ὄγίων ὅταν ὁ κύριος Ἰησοῦς ἔρχηται ἐν δυνάμει.
3. αἱ πισταὶ μητέρες ἡκουσαν τὸν λόγον τῆς χάριτος καὶ ἐκαυχήσαντο ἐν τῇ ἐλπίδι τῆς δόξης.
4. προσῆλθεν ὁ κύριος τῷ οἴκῳ τοῦ θεοῦ καὶ πᾶσα ἡ γῆ ἐπληρώθη τῇ δόξᾳ τοῦ θεοῦ τοῦ δεχομένου τῇ χαρᾷ τοὺς πιστεύοντας τῷ εὐαγγελίῳ τῷ περὶ τῆς ἀγάπης αὐτοῦ.

- #####
 6. *And taking bread, having blessed [it] he broke [it] and gave [it] to them and said, “Take [it], this is my body.”* (Mark 14:22)
 - Recall that omission of items from clauses is common (§5.256).
 7. *In whom also you, hearing the word of truth, the gospel of your salvation, in whom/which also, believing, you were sealed with the Holy Spirit of promise.* (Eph 1:13)
 - Notice that the antecedent of the second ἐν ᾧ could be either Christ or the gospel.

Parsing

λαίλαπι	fem.-dat.-sg. < λαῖλαψ, απος, ἡ
λάρυγγος	masc.-gen.-sg. < λάρυγξ, υγγος, ὁ
ἀπλότητες	fem.-nom.-pl. < ἀπλότης, ητος, ἡ
περσίδα	fem.-acc.-sg. < περσίς, ιδος, ἡ
ἐρίδων	fem.-gen.-pl. < ἐρις, ιδος, ἡ
φύλακας	masc.-acc.-pl. < φύλαξ, ακος, ὁ
σαρδόνυχος	masc.-gen.-sg. < σαρδόνυξ, υχος, ὁ
μώλωψιν	masc.-dat.-pl. < μώλωψ, ωπος, ὁ
κῆρυξ	masc.-nom.-sg. < κῆρυξ, υκος, ὁ
σφραγῖδα	fem.-acc.-sg. < σφραγίς, ιδος, ἡ

Translation

1. *Those having believed in the name of Jesus are standing upon the promises of God.*
2. *The bodies of the saints will be raised when(ever) the Lord Jesus comes/come in power.*
3. *The faithful mothers heard the word of grace and they boasted in the hope of glory.*
4. *The Lord came to the house of God and all the earth was filled with the glory of the God who receives with joy those believing the gospel which concerns/concerning his love.*

Exercises – Romans 5:2 | Romans 5:3

Some New Words

5. Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἔξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.
 - πυλῶσιν is a 3D noun (§3.25), as is πόλιν (§3.31).
6. ταῦτα λελάληκα ύμιν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

Romans 5:3

1. Parsing

All Material βέβλεφας, κεκηρύχαμεν, ἐλήλυθεν, εἴρηκα, ἐνηνόχασιν, ἀπεκτόνατε, βεβλήκαμεν, γέγραφα, δεδώκατε, δεδίωχε

2. Translation

Only Familiar Words

1. οἱ ἄνδρες εἶδον τὰς γυναικὰς ἐν τῇ ἐκκλησίᾳ προσευχομένας.
2. τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ αὐτὸ οὐκ ἤγάπησαν οἱ ἄνθρωποι.
3. διελθόντες διὰ τῆς θλίψεως οἱ μαθηταὶ βεβλέφασιν τὴν δόξαν τοῦ Θεοῦ καὶ εἰλήφασιν ζωήν.
4. οἴδαμεν ὅτι εἰς τὸν Ἰησοῦν αἱ γυναικες ἐπίστευον ὅτι εἶδομεν αὐτὰς ὅτε ἐμαρτύρουν τοῖς ἀνδράσιν καὶ ἐποίουν σημεῖα.

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5. *Blessed are those who wash their robes, that their authority may be to the tree of life and by the gates they may enter into the city.* (Rev 22:14)
 - Note the less common use of a future indicative with *ἵνα* (§5.232).
6. *These things I have spoken to you so that in me you may have peace. In the world you have tribulation, but cheer up, I have conquered the world.* (John 16:33)
 - For θλῖψιν see §3.31.

Parsing

βέβλεφας	pf.-ind.-act.-2-sg. < βλέπω
κεκηρύχαμεν	pf.-ind.-act.-1-pl. < κηρύσσω
ἐλήλυθεν	pf.-ind.-act.-3-sg. < ἔρχομαι
εἴρηκα	pf.-ind.-act.-1-sg. < λέγω/εἴπον
ἐνηνόχασιν	pf.-ind.-act.-3-pl. < φέρω
ἀπεκτόνατε	pf.-ind.-act.-2-pl. < ἀποκτείνω
βεβλήκαμεν	pf.-ind.-act.-1-pl. < βάλλω
γέγραφα	pf.-ind.-act.-1-sg. < γράφω
δεδώκατε	pf.-ind.-act.-2-pl. < δίδωμι
δεδίωχε	pf.-ind.-act.-3-sg. < διώκω

Translation

1. *The men saw the women in the church praying.*
2. *The light has come into the world and men/people did not love it.*
3. *Having gone through the tribulation the disciples have seen the glory of God and they have received life.*
4. *We know that the women were believing in Jesus because we saw them when they were bearing witness to the men and doing signs.*
 - τοῖς ἀνδράσιν could also be translated *the husbands*, or *their husbands*. Similarly, αἱ γυναικες could be *the wives*.

Some New Words

5. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται.
 6. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἐκεῖνος εἶπεν· Βασιλεὺς εἰμι τῶν Ἰουδαίων. ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα.
- NA²⁸ and UBS⁵ have the order εἰμι τῶν Ἰουδαίων.

Romans 5:4

1. Parsing

The parsing exercises will now occasionally include words you have not learned for which you will need a lexicon.

οἶδεν, ἄνθρακος, ἐδοξάζεται, ἐκώλυσαν, ἐσκάτων, εὐλόγεῖτε, προσεληλύθαμεν, ἡμέρας, νεότητι,
βλέψεις

2. Translation

Only Familiar Words

1. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ὁ πατὴρ δώσεν εἰρήνην καὶ χαρὰν καὶ ζωὴν αἰώνιον.
2. οἱ ἀκολουθοῦντες τῷ Ἰησοῦ ἔξουσιν καὶ πειρασμοὺς καὶ θλίψεις ἀλλὰ ρύσεται αὐτούς.
3. ὁ διδάσκαλος εἶπεν ἐκείνοις τοῖς μαθηταῖς· Προσκυνήσατε τὸν μόνον θεὸν ἵνα εὐλογηθῆτε.
4. ιστάντες παρὰ τὴν θάλασσαν καὶ οἱ ἄνδρες καὶ αἱ γυναῖκες ἔβλεψαν τὴν δόξαν τοῦ θεοῦ ἐν τῷ τοῦ Ἰησοῦ προσώπῳ ὅτε ἐδίδασκεν τὰς τῆς βασιλείας παραβολὰς αὐτοῖς.

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5. *But Jesus, hearing, responded to him, “Do not fear, only believe, and she will be saved.”* (Luke 8:50)
 - σωθήσεται < σώζω.
6. *So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews,’ but that that man said, ‘I am the King of the Jews.’” Pilate answered, “What I have written, I have written.”* (John 19:21-22)
 - When a subject complement comes before an equative verb like εἰμί it usually lacks an article even if it is definite. So here βασιλεὺς εἰμι most likely means “I am the King,” not, “I am a king.” This is known as Colwell’s Rule (§5.24).

Parsing

οἶδεν	pf.-ind.-act.-3-sg. < οἶδα
ἄνθρακος	masc.-gen.-sg. < ἄνθραξ, ακος, ὁ
ἐδοξάζεται	impf.-ind.-mp-3-sg. < δοξάζω
ἐκώλυσαν	aor.-ind.-act.-3-pl. < κωλύω
ἐσκάτων	masc./fem./neut.-gen.-pl. < ἐσχατος, η, ον
εὐλογεῖτε	pres.-ind./impv.-act.-2-pl. < εὐλογέω
προσεληλύθαμεν	pf.-ind.-act.-1-pl. < προσέρχομαι
ἡμέρας	fem.-gen.-sg. or acc.-pl. < ἡμέρα, ας, ἡ
νεότητι	fem.-dat.-sg. < νεότης, ητος, ἡ
βλέψεις	fut.-ind.-act.-2-sg. < βλέπω

Translation

1. *In the coming age the Father will give peace and joy and eternal life.*
2. *Those who follow Jesus will have both trials and distresses but he will rescue them.*
3. *The teacher said to those disciples, “Worship the only God so that you may be blessed.”*
4. *Standing by the sea, both men and women saw the glory of God in the face of Jesus when he taught them parables of the kingdom.*

Some New Words

5. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἄμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἴδειν τὴν βασιλείαν τοῦ θεοῦ.
6. καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

Romans 5:5

1. Parsing

καταισχυνόμενοι, γυναικές, ἀνίστησιν, ἐτηρησάμεθα, πορεύου, δέξονται, σοφίᾳ, δέδωκεν, δός,
ἀναβαίνειν, πεπιστεύκασιν, ἔδωκεν

2. Translation

Only Familiar Words

1. οἱ ἄγγελοι ἔκραξαν ἐν τῷ ιερῷ τῷ ἐν οὐρανῷ· Ἀγιος, ἄγιος, ἄγιος.
2. ὁ Ἰησοῦς ἥλθεν εἰς Ἱερουσαλήμ προσκύνησαι μετὰ τοῦ πατρὸς καὶ τῆς μητρὸς αὐτοῦ.
3. ἐὰν περιπατῶμεν ἐν τῷ πνεύματι ποιήσομεν τὸ θέλημα τοῦ θεοῦ καὶ οὐ καταισχυνθησόμεθα.
4. ὁ προφήτης ἔδωκεν τοῖς μακαρίοις γραμματεῦσιν τοὺς λόγους τῶν τοῦ κυρίου ἔργων ἵνα
γράψαντες αὐτὸὺς θῶσιν ἐν τῷ ιερῷ τῷ ἐν Ιερουσαλήμοις.
 - At times the name of a city is in the plural. Here we have an example of the declinable form for *Jerusalem*, illustrating the neuter plural indicated by the lexical form **τά** or ἡ *Ierosolyma*.

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5. Jesus answered and said to him, “Amen, amen I say to you, unless someone be born/is born from above, he/she is not able to see the kingdom of God. (John 3:3)
6. And some of those with us departed to the tomb and they found it in this way, just as, in fact, the women said, but him they did not see. (Luke 24:24)
 - On the construction τῶν σὺν ἡμῖν see the example from Gal 2:12 in §5.15.

Parsing

καταισχυνόμενοι	pres.-ptc.-mp-masc.-nom.-pl. < κατεισχύνω
γυναικές	fem.-nom.-pl. < γυνή, γυναικός, ἡ
ἀνίστησιν	pres.-ind.-act.-3-sg. < ἀνίστημι
ἐτηρησάμεθα	aor.-ind.-mp1-1-pl. < τηρέω
πορεύου	pres.-impv.-mp-2-sg. < πορεύω
δέξονται	fut.-ind.-mp1-3-pl. < δέχομαι
σοφίᾳ	fem.-dat.-sg. < σοφία, ας, ἡ
δέδωκεν	pf.-ind.-act.-3-sg. < δίδωμι
δός	aor.-impv.-act.-2-sg. < δίδωμι
ἀναβαίνειν	pres.-inf.-act. < ἀναβαίνω
πεπιστεύκασιν	pf.-ind.-act.-3-pl. < πιστεύω
ἔδωκεν	aor.-ind.-act.-3-sg. < δίδωμι

Translation

1. The angels cried out in the temple in heaven, “Holy, holy, holy.”
2. Jesus came into Jerusalem to worship with his father and mother.
3. If we walk in/by the Spirit we will do the will of God and will not be ashamed.
4. The prophet gave to the blessed scribes the words of the deeds of the Lord so that, having written them, they might put (them) in the temple in Jerusalem.

Some New Words

5. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἀντίον γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
 - After μαθητῶν NA²⁸ and UBS⁵ add [αὐτοῦ].
6. εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δός ἡμῖν τὸν ἄρτον τοῦτον.
Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.

Romans 5:6

1. Parsing

καιρούς, οἴδαμεν, ὁδοῖς, κατεργάζεσθαι, ἀληθοῦς, κράζων, ἐσπείραμεν, ἀσθενεῖς, λοιπόν, εἶδον, εὐγενεῖ, ἔχετε, ἀληθές, ἀγιαζέτω, θεοφιλῆ

2. Translation

Only Familiar Words

1. καὶ ἀπολύσας τοὺς ἀνθρώπους ἀνέβη ὁ Ἰησοῦς εἰς τὸ ὅρος προσεύξασθαι μόνον.
2. τῶν ἀνθρώπων ἀπελθόντων οἱ μαθηταὶ ἤρωτησαν αὐτῷ περὶ τὰς παραβολὰς ἃς ἐδίδαξεν.

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5. *So, Jesus did many and other signs before his disciples that are not written in this book.* (John 20:30)
 - γεγραμμένα provides a nice example of two ways to translate the perfect tense-form at times, *are not written or have not been written*.
 - The μέν is connected to the δέ in the next clause that you read in the supplemental exercises for 1 John 4:9. Verse 31 begins, *ταῦτα δέ γέγραπται ἵνα πιστεύ[σ]ητε.*
6. *So they said to him, “Lord, always give us this bread.” Jesus said to them, “I am the bread of life. The one coming to me will certainly not hunger, and the one believing in me will certainly not thirst ever.”* (John 6:34-35)
 - Notice that the first οὐ μή uses a subjunctive as you expect, but the second uses a future.

Parsing

καιρούς	masc.-acc.-pl. < καιρός, οὗ, ὁ
οἴδαμεν	pf.-ind.-act.-1-pl. < οἶδα
ὁδοῖς	fem.-dat.-pl. < ὁδός, οὗ, ἡ
κατεργάζεσθαι	pres.-inf.-mp < κατεργάζω
ἀληθοῦς	masc./fem./neut.-gen.-sg. < ἀληθής, ἐς
κράζων	pres.-ptc.-act.-masc.-nom.-sg. < κράζω
ἐσπείραμεν	aor.-ind.-act.-1-pl. < σπείρω
ἀσθενεῖς	masc./fem.-nom./acc.-pl. < ἀσθενής, ἐς
λοιπόν	masc.-acc.-sg. or neut.-nom./acc.-sg. < λοιπός, ἡ, οὐν
εἶδον	aor.-ind.-act.-1-sg. or 3-pl. < ὄράω/εἶδον
εὐγενεῖ	masc./fem./neut.-dat.-sg. < εὐγενής, ἐς
ἔχετε	pres.-ind./impv.-act.-2-pl. < ἔχω
ἀληθές	neut.-nom./acc.-sg. < ἀληθής, ἐς
ἀγιαζέτω	pres.-impv.-act.-3-sg. < ἀγιάζω
θεοφιλῆ	masc./fem.-acc.-sg. or neut.-nom./acc.-pl. < θεοφιλής, ἐς

Translation

1. *And after releasing the people Jesus went up onto the mountain to pray alone.*
2. *The men/people having gone away, the disciples asked him about the parables which he taught.*

Exercises – Romans 5:6 | Romans 5:7

3. τὰ ἀσθενῆ τοῦ κόσμου ἐκάλεσεν ὁ θεός ἵνα δώσῃ τὴν βασιλείαν τοῦ θεοῦ αὐτοῖς.
4. μαρτυρήσαντος τοῦ προφήτου τῇ ἀληθείᾳ οἱ ἀσεβεῖς ἄνθρωποι ἀπέκτειναν αὐτὸν· ἀπέθανεν ἀλλ' ἀναστήσει ὁ θεός αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

Some New Words

5. καὶ εἶπεν αὐτοῖς· Τοῦτο ἔστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.
6. Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ ἡκολούθησεν αὐτῷ ὅχλος πολύς.

Romans 5:7

1. Parsing

μένεται, μενεῖται, γινώσκοντος, εἶναι, ἀληθῆ, ἀναβαίνητε, σπειροῦμεν, ἐκχοῦμεν, ἐδεξάμην, κρινεῖ

2. Translation

Only Familiar Words

1. ἐμελλήσαμεν περιπατεῖν ἐν τῇ ὁδῷ τοῦ πονηροῦ ὅτε ὁ ἐλεήμων κύριος ἐκάλεσεν ὑμᾶς.
2. λαβόντων τῶν πτωχῶν τὸ ὥημα τῆς ζωῆς οἱ Φαρισαῖοι οὐκ εὐχαρίστησαν οὐδὲ ἐπίστευσαν.
3. προσεύχονται περὶ τῶν μαθητῶν ἵνα δοξασθῇ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ ἐν αὐτοῖς.
4. ἐλθόντες εἰς πᾶσαν τὴν τοῦ Ἰσραὴλ γῆν κηρύσσειν τῆς εἰρήνης τὸ εὐαγγέλιον, οἱ ἀπόστολοι ἐθέλησαν ἀπέρχεσθαι εἰς τὸ ἐσχατον τῆς γῆς μαρτυρεῖν περὶ τῆς ἀγάπης τοῦ θεοῦ ὑπὲρ πάντων ἀνδρῶν, γυναικῶν, καὶ τέκνων.

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3. *God called the weak things of the world so that he might give the kingdom of God to them.*
4. *The prophet having borne witness to the truth, the ungodly men/people killed him; he died but God will raise him up on the last day.*
5. *And he said to them, “This is my blood of the covenant which is being poured out for many.”*
(Mark 14:24)
 - ἐκχυννόμενον is from ἐκχύννω, an alternate form of ἐκχέω which you have learned. It also occurs as ἐκχύνω (CGEL, 120; Abbott-Smith, 143).
6. *And as they were going out from Jericho a great crowd followed him.* (Matt 20:29)

Parsing

μένεται	pres.-ind.-mp-3-sg. < μένω
μενεῖται	fut.-ind.-mp1-3-sg. < μένω
γινώσκοντος	pres.-ptc.-act.-masc./neut.-gen.-sg. < γίνώσκω
εἶναι	pres.-inf.-act. < εἰμί
ἀληθῆ	masc./fem.-acc.-sg. or neut.-nom./acc.-pl. < ἀληθής, ἔς
ἀναβαίνητε	pres.-subjn.-act.-2-pl. < ἀναβαίνω
σπειροῦμεν	fut.-ind.-act.-1-pl. < σπειρώ
ἐκχοῦμεν	pres.-ind.-act.-1-pl. < ἐκχέω
ἐδεξάμην	aor.-ind.-mp1-1-sg. < δέχομαι
κρινεῖ	fut.-ind.-act.-3-sg. < κρίνω

Translation

1. *We were about to walk in the way of the evil one when the merciful Lord called us.*
2. *The poor having received the word of life the Pharisees did not give thanks nor believe.*
3. *They prayed concerning the disciples that the name of the Lord Jesus might be glorified in them.*
4. *Having gone into all the land of Israel to proclaim the gospel of peace, the apostles wanted to depart to the end of the earth to bear witness concerning the love of God for all men, women, and children.*

Exercises – Romans 5:7 | Romans 5:8

Some New Words

5. ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἔγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.
 6. καὶ ἐσθιόντων αὐτῶν εἶπεν· Ἄμην λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.

Romans 5:8

1. Parsing

πίπτωμεν, ἀμαρτωλοί, ἐσαυτούς, οὐδέν, ἀσθενεῖς, σεαυτήν, ἡκολούθησας, ἐρεῖτε, ἐπιστεύθη, ἐμαυοῦ

2. Translation

Only Familiar Words

1. οἱ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ιδίαν ζητεῖ· οὐδὲ ζητῶν τὴν δόξαν τοῦ θεοῦ ἀληθής ἐστιν.
 2. καὶ ἡνεώχθησαν τῶν μαθητῶν οἱ ὄφθαλμοί καὶ ἐπετίμησεν ὁ Ἰησοῦς αὐτοῖς· Μή τις γινωσκέτω τοῦτον.
 3. καὶ πάντες οἱ ἄγγελοι καὶ οἱ πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ.
 4. ἀκούσας τὸν προφῆτην ὅτε ἐκήρυξσεν περὶ τῆς ὁδοῦ τοῦ κυρίου, ὁ ὄχλος ἔλαβεν τὸν λόγον αὐτοῦ· ἔπεσεν δὲ τὸ πνεῦμα τὸ ἄγιον ἐπὶ πάντων τῶν πιστευόντων εἰς τὸν θεόν.

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5. *If you keep my commandments, you will remain in my love, just as I have kept the commandments of my Father and I remain in his love.* (John 15:10)
 6. *And after they had eaten he said, “Amen, I tell you that one of you will betray me.* (Matt 26:21)
 - The aorist participle refers to activity before the main verb. Since the main verb, *εἰπεν*, is in the past, we shift tenses in English to convey the prior activity of the participle, not *ate*, but *had eaten*.

Parsing

πίπτωμεν	pres.-subjn.-act.-1-pl. < πίπτω
άμαρτωλοί	masc./fem.-nom.-pl. < ἀμαρτωλός, ὁν
έσυντούς	masc.-acc.-pl. < ἔσυντοῦ, ἔσυντης, ἔσυντοῦ
οὐδέν	neut.-nom./acc.-sg. < οὐδεῖς, οὐδεμία, οὐδέν
ἀσθενεῖς	masc./fem.-nom./acc.-pl. < ἀσθενής, ἐς
σεαυτήν	fem.-acc.-sg. < σεαυτοῦ
ήκολούθησας	aor.-ind.-act.-2-sg. < ἀκολουθέω
έρειτε	fut.-ind.-act.-2-pl. < λέγω
ἐπιστεύθη	aor.-ind.-mp2-3-sg. < πιστεύω
ἐμαυτοῦ	masc.-gen.-sg. < ἐμαυτοῦ, ἡς

Translation

1. *The one speaking from him/herself seeks their own glory, but the one seeking the glory of God is true.*
 2. *And the eyes of the disciples were opened and Jesus strictly charged them, “Do not let anyone know this.”*
 3. *And all the angels and elders fell before the throne upon their faces and they worshipped God.*
 4. *Having heard the prophet when he was preaching concerning/about the way of the Lord, the crowd received his word, and the Holy Spirit fell upon all those believing in God.*

Some New Words

5. Καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ· Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου.
6. Ὑμεῖς δὲ οὐκ ἔστε ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

Romans 5:9

1. Parsing

αἵματα, πολλαῖς, ἐσώζετο, ὑπάρχειν, πολύν, ἔαυτῇ, ἐκηρύξατε, πολύ, εὐθύ, εἶπεν

2. Translation

Only Familiar Words

1. ὁ πατὴρ ἔσωσεν ἡμᾶς διὰ τοῦ αἵματος τοῦ μονογενοῦς υἱοῦ ὅτι ὁ θεὸς ἀγάπη ἔστιν.
2. ἔνεκα τοῦ ὀνόματός σου, κύριε, ἄφες τὴν ἀμαρτίαν μου· πολλὴ γάρ ἔστιν.
3. κύριε ὁ θεός μου, σώσεις με ἐκ πάντων τῶν διωκόντων με καὶ ρύσῃ με;
4. εἰ οἱ ἀσεβεῖς οὐ βλέπουσιν τὸ τοῦ θεοῦ φῶς οὐ λήμψονται τὴν αἰώνιον ζωὴν καὶ οὐ σωθήσονται.

Some New Words

5. Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἔαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.
- Instead of ἐλθεῖν NA²⁸ and UBS⁵ have ἀκολουθεῖν.

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5. Just as it has been written in Isaiah the prophet, “Behold I send my messenger before your face, who will prepare your way.” (Mark 1:2)
6. But you are not in the flesh but in the spirit, if indeed the Spirit of God dwells in you. And if someone does not have the Spirit of Christ, this person is not his. (Rom 8:9)

Parsing

αἵματα	neut.-nom./acc.-pl. < αἷμα, ματος, τό
πολλαῖς	fem.-dat.-pl. < πολύς, πολλή, πολύ
ἐσώζετο	impf.-ind.-mp-3-sg. < σώζω
ὑπάρχειν	pres.-inf.-act. < ὑπάρχω
πολύν	masc.-acc.-sg. < πολύς, πολλή, πολύ
ἔαυτῇ	fem.-dat.-sg. < ἔαυτοῦ, ἔαυτῆς, ἔαυτοῦ
ἐκηρύξατε	aor.-ind.-act.-2-pl. < κηρύσσω
πολύ	neut.-nom./acc.-sg. < πολύς, πολλή, πολύ
εὐθύ	neut.-nom./acc.-sg. < εὐθύς, εὐθεία, εὐθύ
εἶπεν	aor.-ind.-act.-3-sg. < λέγω/εἴπον

Translation

1. The Father saved us through the blood of the unique Son because God is love.
2. On account of your name, Lord, forgive my sin, for it is great.
3. Lord my God, will you save me from all those persecuting me and will you rescue me?
4. If the ungodly do not see the light of God they will not receive eternal life and they will not be saved.
5. And calling for the crowd with his disciples he said to them, “If anyone wants to follow behind me, he/she must deny himself and take up their cross and follow me.” (Mark 8:34)

Exercises – Romans 5:9 | Romans 5:10

6. πολλοί τε τῶν πεπιστευκότων ἥρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.

Romans 5:10

1. Parsing

κέκραγεν, ἐγράφη, εὑρισκέτω, ἐσπάρησαν, τυφλά, ἔπεισεν, θέλεσθαι, ἐχάρην, οὐδεμίαν,
ἀποστάλεντες

2. Translation

Only Familiar Words

1. ὁ θεὸς ὁ μέγας εὐλογηθήσεται ἐν τῷ οὐρανῷ καὶ τῇ γῇ διὰ τὸ πολὺ αὐτοῦ ὄνομα.
2. οἱ ἀκολουθοῦντες τῷ Ἰησοῦ οὐ πέποιθαν ἐν τῇ σαρκὶ αὐτῶν ὅλλ’ ἐν τῷ πνεύματι τοῦ θεοῦ.
3. ἡ γραφὴ τοῦ Ἰωάννου λέγει περὶ τοῦ κυρίου Ἰησοῦ· Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἴματι αὐτοῦ.
4. ὁ δοῦλος τοῦ θεοῦ ἥλθον ἔξω τῆς ἐκκλησίας ζητεῖν καὶ εὗρειν τοὺς μὴ γινώσκοντας τὴν ἀγάπην τοῦ κυρίου ἵνα ὁ Ἰησοῦς σώζῃ αὐτούς καὶ καταλλάσσωνται τῷ πατρὶ αὐτοῦ.

Some New Words

5. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

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6. And many of those who had believed were coming, confessing and reporting their deeds. (Acts 19:18)
 - Since the main verb ἥρχοντο is in the past English shifts the perfect *have believed* to *had believed*.
 - For help with parsing πράξεις see §3.31.

Parsing

κέκραγεν	pf.-ind.-act.-3-sg. < κράζω
ἐγράφη	aor.-ind.-mp2-3-sg. < γράφω
εὑρισκέτω	pres.-impv.-act.-3-sg. < εὑρίσκω
ἐσπάρησαν	aor.-ind.-mp2-3-pl. < σπείρω
τυφλά	neut.-nom./acc.-pl. < τυφλός, ἡ, ὁν
ἔπεισεν	aor.-ind.-act.-3-sg. < πείθω
θέλεσθαι	pres.-inf.-mp < θέλω
ἐχάρην	aor.-ind.-mp2-1-sg. < χαίρω
οὐδεμίαν	fem.-acc.-sg. < οὐδείς, οὐδεμία, οὐδέν
ἀποστάλεντες	aor.-ptc.-mp2-masc.-nom.-pl. < ἀποστέλλω

Translation

1. *The great God will be blessed in heaven and earth because of his great name.*
2. *Those following Jesus do not trust in their flesh but in the Spirit of God.*
3. *The writing of John says concerning the Lord Jesus, “To the one who loves us and who loosed us from our sins by his blood.”*
 - The quote is from Revelation 1:5.
4. *The servant of God went outside the church to seek and find those not knowing the love of the Lord that Jesus may save them and they be reconciled to his Father.*
5. *But the chief priests and the elders persuaded the crowds that they ask for Barabbas, but Jesus they might destroy.* (Matt 27:20)
 - ἀπολέσωσιν < ἀπόλλυμι.

Exercises – Romans 5:10 | Romans 5:11

6. Οὐδεὶς γὰρ ἡμῶν ἔσαντῷ ζῆι, καὶ οὐδεὶς ἔσαντῷ ἀποθνήσκει· ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.

Romans 5:11

1. Parsing

All Material ἐγένετο, δυνάμεως, μονογενοῦς, ποδῶν, κατέβη, μεγάλης, ἐκβαλῶ, σάρξιν, ποιήσωνται, γινώσκετε

2. Translation

Only Familiar Words

- ὅστις ἀκούει τὸν λόγον τοῦ Ἰησοῦ καὶ ποιεῖ αὐτὸν εὐρήσει τὴν ὁδὸν τῆς ζωῆς.
- εἴπεν ὁ κύριος Ἰησοῦς· Ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν.
- ἀ γὰρ ἐγράφη ὑπὸ τῶν πρώτων μαθητῶν τοῦ Ἰησοῦ, ἡμῖν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς χάριτος τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

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6. *For none of us lives for himself and none of us dies for himself. For if we live, we live for the Lord, so also if we die, we die for the Lord. So then not only if we live but also if we die, we are the Lord's.* (Rom 14:7-8)
- The *τε ... τε* construction occurs twice in these verses. It has the sense, “not only ... but also,” or “as ... so.”¹⁷¹

Parsing

ἐγένετο	aor.-ind.-mp1-3-sg. < γίνομαι
δυνάμεως	fem.-gen.-sg. < δύναμις, εως, ἡ
μονογενοῦς	masc./fem./neut.-gen.-sg. < μονογενῆς, ἐς
ποδῶν	masc.-gen.-pl. < ποὺς, ποδός, ὁ
κατέβη	aor.-ind.-act.-3-sg. < καταβαίνω
μεγάλης	fem.-gen.-sg. < μέγας, μεγάλη, μέγα
ἐκβαλῶ	fut.-ind.-act.-1-sg. < ἐκβάλλω
σάρξιν	fem.-dat.-pl. < σάρξ, σακός, ἡ
ποιήσωνται	aor.-subjn.-mp1-3-pl. < ποιέω
γινώσκετε	pres.-ind./impv.-act.-2-pl. < γινώσκω

Translation

- Whoever hears the word of Jesus and does it will find the path of life.*
- The Lord Jesus said, “The one who finds his soul will destroy it, and the one destroying his soul for my sake will find it.”*
 - The quote is from Matthew 10:39.
- For the things which were written by the first disciples of Jesus were written for us, that through the endurance and through the grace of the writings we might have hope.*
 - An adaption of Romans 15:4.

¹⁷¹ CGEL, s.v. “τέ,” b, 348; BDAG, s.v. “τέ,” 2.b, 993; Abbott-Smith, s.v. “τέ,” 2, 441.

Exercises – Romans 5:11 | Luke 5:12

4. καὶ πᾶς ὁ λάος ἤχθη πρὸ τοῦ θρόνου καὶ αἱ γραφαὶ ἡνεώχθησαν καὶ ὁ λόγος τῆς ἀληθείας ἐρρέθη περὶ παντός.

Some New Words

5. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.
6. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ νιὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἢ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν.
• NA²⁸ and UBS⁵ include [καὶ] after τότε and [τὰ] after θεός.

Luke 5:12

1. Parsing

All Material φησίν, γυναικά, δυνήσεται, δύνανται, λέπρας, ἀποθνήσκων, δύνασθαι, ἐκαθαρίσατο, γενηθήτω, ἔφη

2. Translation

Only Familiar Words

1. ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ως μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
2. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς ὅτι Καὶ τοῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ.

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4. *And the whole people were brought before the throne and the writings were opened and the word of truth was spoken concerning each one.*
• Quite a workout on aorist passives and the alternate stems! ἤχθη < ἄγω. ἡνεώχθησαν < ἀνοίγω. ἐρρέθη < λέγω/εἴπον.
• For the two uses of πᾶς see §5.8.
5. *The one who eats my flesh and drinks my blood has eternal life, and I will raise him/her on the last day.* (John 6:54)
6. *And when(ever) all things are subjected to him, then also the Son himself will be subjected to the one subjecting all things to him, that God may be all in all.* (1 Cor 15:28)
• The second middle/passive of ὑποτάσσω lacks the θ. Here we see this alternate second middle/passive in both an aorist subjunctive, ὑποταγῇ, and a future indicative, ὑποταγήσεται.

Parsing

φησίν	pres.-ind.-act.-3-sg. < φημί
γυναικά	fem.-acc.-sg. < γυνή, γυναικός, ἡ
δυνήσεται	fut.-ind.-mp1-3-sg. < δύναμαι
δύνανται	pres.-ind.-mp-3-pl. < δύναμαι
λέπρας	fem.-gen.-sg. or fem.-acc.-pl. < λέπρα, ας, ἡ
ἀποθνήσκων	pres.-ptc.-act.-masc.-nom.-sg. < ἀποθνήσκω
δύνασθαι	pres.-inf.-mp < δύναμαι
ἐκαθαρίσατο	aor.-ind.-mp1-3-sg. < καθαρίζω
γενηθήτω	aor.-impv.-mp2-3-sg. < γίνομαι
ἔφη	aor.-ind.-act.-3-sg. < φημί. Out of the 66 occurrences of φημί in the New Testament, 43 are this form ᔁφη. It can also be parsed as impf.-ind.-act.-3-sg. Either way it means <i>he/she said</i> .

Translation

1. *We saw his glory, glory as the unique one from the Father, full of grace and truth.* (John 1:14)
2. *And Jesus said to them, “I must preach the good news of the kingdom of God to/in other towns also.”* (Luke 4:43, slightly modified)

Exercises – Luke 5:12 | Luke 5:13

3. ὁ Ἰωάννης ὁ βαπτίζων εἶπεν τοῖς Ἰουδαίοις ἐκείνοις τοῖς ἐρχομένοις πρὸς αὐτόν· μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.
4. ἐν δὲ τῷ κηρύσσειν τὸν ἀπόστολον οἱ ὥχλοι ἐλαβάνομεν ἢ ἐλέγεν καὶ ἐβαπτίσθησαν ὑπὸ τῶν προφητῶν.

Some New Words

5. καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες· Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;
 - γραμματεῖς is a 3D noun (§3.32).
6. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεγχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ.

Luke 5:13

1. Parsing

All Material ὄσοι, πορεύθητι, κάθηται, πέπεισμαι, κωλύσομεν, καθημένω, ὕδατα, δυνάμεως, ἐκτείνας, ἐκάθητο

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 3. *John the baptizing one said to those Jews who were coming to him, “Do not begin to say among yourselves, ‘We have Abraham as father.’ For I’m telling you that God is able from these stones to raise children for Abraham.”* (Matt 3:9, adapted)
 - Note this way of translating the double accusative in πατέρα ἔχομεν τὸν Ἀβραάμ. See §5.77.
4. *While the apostle was preaching the crowds were receiving the things he was saying and they were baptized by the prophets.*
5. *And the disciples asked him, saying, “So why are the scribes saying that Elijah must come first?”* (Matt 17:10)
6. *And it came to pass that the poor man died and he was carried up by angels to Abraham’s side.* (Luke 16:22)

Parsing

ὄσοι	masc.-nom.-pl. < ὄσος, η, ον
πορεύθητι	aor.-impv.-mp2-2-sg. < πορεύω
κάθηται	pres.-ind.-mp-3-sg. < κάθημαι
πέπεισμαι	pf.-ind.-mp-1-sg. < πείθω
κωλύσομεν	fut.-ind.-act.-1-pl. < κωλύω
καθημένω	pres.-ptc.-mp-masc./neut.-dat.-sg. < κάθημαι
ὕδατα	neut.-nom./acc.-pl. < ὕδωρ, ὕδατος, τό
δυνάμεως	fem.-gen.-sg. < δύναμις, εως, ἡ
ἐκτείνας	aor.-ptc.-act.-masc.-nom.-sg. < ἐκτείνω. §§4.53, 115.
ἐκάθητο	impf.-ind.-mp-3-sg. < κάθημαι

2. Translation

Only Familiar Words

1. ὁ Ἰησοῦς εἶπεν τῇ γυναικὶ Ὄσ δ' ἀν πίῃ ἐκ τοῦ ὄντος οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα.
2. πάλιν εἶπεν ὁ Ἰησοῦς· Ἀλλὰ κὰν τῷ ὅρει τούτῳ εἴπητε· Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.
3. • κὰν – καὶ ἡάν, even if. An example of crasis, §1.11.
4. Καὶ ἔλεγεν ὁ Ἰησοῦς αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ νιὸς τοῦ ἄνθρωπου καὶ τοῦ σαββάτου.
5. 4. τὰ τοῦ θεοῦ τέκνα ἐλεύσεται διὰ πυρὸς καὶ ὄντος ἵνα ἀκολουθήσῃ τῷ κυρίῳ καὶ μείνῃ μετ' αὐτοῦ.

Some New Words

5. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν.
 - ῥῖψαν – aor.-ptc.-act.-neut.-nom.-sg. < ρίπτω. Note in §4.102: σας – σασα – **σαν**.
 - βλάψαν – aor.-ptc.-act.-neut.-nom.-sg. < βλάπτω.
6. καὶ ἴδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, αὐτὸς δὲ ἐκάθευδεν.

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Translation

1. Jesus said to the woman, “Whoever drinks from the water which I will give to him/her will most certainly not thirst forever.” (John 4:14, apart from the introduction)
 - The relative pronoun οὗ is in the genitive instead of the accusative as you would expect since it is the object of the verb δώσω. In other words, the relative pronoun has been attracted into the case of the antecedent, the genitive ὄντος. Such attraction is not rare. See §5.215.
2. Again Jesus said, “But even if you say to this mountain, ‘Be raised and be thrown into the lake,’ it will happen.” (Matt 21:21, apart from the introduction)
3. And Jesus was saying to them, “The sabbath came about because of man and not man because of the sabbath, so then the Son of Man is lord even/also of the sabbath.” (Mark 2:27-28, slightly adapted)
 - διά with the accusative here probably has the more specific causal sense “for the sake of.”
4. The children of God will go through fire and water that they may follow the Lord and remain with him.
 - Recall that neuter plurals usually take singular verbs (§5.26a).
5. Jesus rebuked it [a demon] saying, “Be muzzled and come out from him! And after throwing him [the child] in the middle (of them), the demon came out from him, having harmed him in no way. (Luke 4:35)
 - The neuter accusative μηδέν is functioning like an adverb (§5.80, see Rom 5:3), which can be rendered, “without harming him in any way” (BDAG, s.v., “μειδείς,” 2.b.β, 647; Abbott-Smith, 291).
6. And behold a great storm happened (came about/arose) on the lake so that the boat was being covered by the waves, but he was sleeping. (Matt 8:24)

Exercises – Luke 5:14

Luke 5:14

1. Parsing

All Material ποίησον, λύθεις, γραμματέα, ἐδειξάμεθα, πιπτόντων, ιεροῦ, ιερεῖς, προστεταγμένους, βασιλεῖ, δεῖξον

2. Translation

Only Familiar Words

1. ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς;
 - You have learned the second aorist εἶπον, but here it has a first aorist α! Mixing first aorist elements with second aorist stems happens with several verbs. See §4.57a.
2. Καὶ αὕτη ἔστιν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ιερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτὸν· Σὺ τίς εἶ;
 - NA²⁸ and UBS⁵ include πρὸς αὐτὸν after ἀπέστειλαν.
3. καὶ πορευομένου τοῦ Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὥχλου μεγάλου, τυφλὸς ἐκάθητο παρὰ τὴν ὁδόν καὶ ἔκραζεν λέγων· Ἐλέησόν με.
4. προστάξαντος τοῦ ιερέως τὸν Παυλὸν ἐξέλθειν ἀπὸ τοῦ ιεροῦ, ὁ ἀπόστολος ἀπεκρίθη λέγων Μὴ ὀνείδισον τὸ εὐαγγέλιον τοῦ θεοῦ καὶ τοῦ νίου αὐτοῦ τοῦ κυρίου Ἰησοῦ Χριστοῦ.

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Parsing

ποίησον	aor.-impv.-act.-2-sg. < ποιέω
λύθεις	aor.-ptc.-mp2-masc.-nom.-sg. < λύω
γραμματέα	masc.-acc.-sg. < γραμματεύς, εως, ὁ
ἐδειξάμεθα	aor.-ind.-mp1-1-pl. < δείκνυμι
πιπτόντων	pres.-ptc.-act.-masc./neut.-gen.-pl. < πίπτω
ιεροῦ	neut.-gen.-sg. < ιερόν, οῦ, τό
ιερεῖς	masc.-nom./acc.-pl. < ιερεύς, εως, ὁ
προστεταγμένους	pf.-ptc.-mp-masc.-acc.-pl. < προστάσσω
βασιλεῖ	masc.-dat.-sg. < βασιλεύς, εως, ὁ
δεῖξον	aor.-impv.-act.-2-sg. < δείκνυμι

Translation

1. So the Jews answered and said to him, “What sign do you show us because you are doing these things?” (John 2:18, apart from the introduction)
 - ὅτι here introduces a less common form of explanation similar to what we saw in Romans 5:8. BDAG explains that it is equivalent of, “εἰς ἐκεῖνο ὅτι *with regard to the fact that, in consideration of the fact that*.” BDAG, s.v. “ὅτι,” 2.b, 732. Note CGEL, s.v. “ὅτι,” 4, 257, offers the translation, “inasmuch as.”
2. And this is the testimony of John when the Jews sent priests to him from Jerusalem that they might ask him, “Who are you?” (John 1:19)
 - UBS⁵ and NA²⁸ have [πρὸς αὐτὸν] in square brackets to indicate textual uncertainty.
3. And while Jesus, his disciples, and a great crowd were traveling, a blindman was sitting beside the road and cried out saying, “Have mercy on me.”
 - Notice that the participle is singular even though there are multiple subjects. See §5.26b.
4. The priest having ordered Paul to go out from the temple, the apostle responded, saying, “Do not insult the gospel of God and of his Son the Lord Jesus Christ.”

Some New Words

5. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ ἀλιεῖς.
6. καὶ λέγων· Κύριε, ἐλέησόν μου τὸν νιόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

Luke 5:15

1. Parsing

All Material ἔθνος, διήλθετε, περιπατήσῃ, νυκτός, ὥρη, ἐρώτωμεν, φοβεῖσθε, ὥρους, μένει, βασιλεῖ

2. Translation

Only Familiar Words

1. οἱ ἱερεῖς μετὰ τῶν γραμματέων ἔλεγον· Ἄλλους ἔσωσεν, ἐαυτὸν οὐ δύναται σῶσαι.
2. τις πατὴρ εἶπεν τῷ Ἰησοῦ· Προσήνεγκα τὸν νιόν μου τοῖς μαθηταῖς σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι.
3. ἐν τῷ εὐαγγέλιον τῷ κατὰ τὸν Ἰωάννην τις γυνὴ λέγει τῷ Ἰησοῦ· Οἱ πατέρες ἡμῶν ἐν τῷ ὥρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.
4. τὰ ἔθνη τῆς γῆς συνηλθον ἐπὶ τὸ ὥρος τοῦ κυρίου ἵνα ἀκούσωσιν τὸν λόγον τῆς χάριτος καὶ λάβωσιν τὴν δύναμιν γένεσθαι τεκνία τοῦ θεοῦ.

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5. And walking beside the lake of Galilee he saw two brothers, Simon who is called Peter and Andrew his brother, throwing nets into the lake, for they were fishermen. (Matt 4:18)
6. And saying, “Lord, have mercy on my son, for he has seizures and suffers terribly; for often he falls into the fire and often into the water.” (Matt 17:15)

Parsing

ἔθνος	neut.-nom./acc.-sg. < ἔθνος, ους, τό
διήλθετε	aor.-ind.-act.-2-pl. < διέρχομαι
περιπατήσῃ	aor.-subjn.-act.-3-sg. or aor.-subjn.-mp1-2-sg. or fut.-ind.-mp1-2-sg. < περιπατέω
νυκτός	fem.-gen.-sg. < νύξ, νυκτός, ἡ
ὥρη	neut.-nom./acc.-pl. < ὥρος, ους, τό
ἐρώτωμεν	pres.-ind./subjn.-act.-1-pl. < ἐρωτάω
φοβεῖσθε	pres.-ind./impv.-mp2-pl. < φοβέω
ὥρους	neut.-gen.-sg. < ὥρος, ους, τό
μένει	pres.-ind.-act.-3-sg. < μένω
βασιλεῖ	masc.-dat.-sg. < βασιλεύς, εως, ὁ

Translation

1. The priests with the scribes were saying, “He saved others, he is not able to save himself.” (Mark 15:31, apart from the introduction)
2. A certain father said to Jesus, “I brought my son to your disciples and they were not able to heal him.” (Matt 17:16 in part)
3. In the gospel according to John a certain woman says/said to Jesus, “Our fathers worshipped on this mountain, and you (people) say that in Jerusalem is the place where it is necessary to worship.” (John 4:20, apart from the introduction)
4. The nations of the earth gathered on the mountain of the Lord that they might hear the word of grace and receive the power to become children of God.

Exercises – Luke 5:15 | Luke 5:16

Some New Words

5. Τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἴσχύος αὐτοῦ.
6. ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἔξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ νίοῦ τῆς ἀγάπης αὐτοῦ.

Luke 5:16

1. Parsing

All Material ἔρημον, σώσεις, ἴδετε, τηρήσαντες, ἐρήμους, ἔδωκεν, κωλυθέντας, ἀσεβοῦς, τίθησιν, τιθέασιν

2. Translation

Only Familiar Words

1. ὁ θεὸς ἐποίησεν ἐπαγγελίαν τῷ Αβραὰμ λέγων· Καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε.
2. ὁ Ἰησοῦς ἥλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὅρος ἐκάθητο ἐκεῖ.
3. ἔκρινεν ὁ Ἰησοῦς τοὺς μὴ δεχομένους αὐτὸν λέγων Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

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5. Finally, be empowered in the Lord and in the strength of his might. (Eph 6:10)
6. He who rescued us from the dominion of darkness and transferred (us) into the kingdom of the Son of his love. (Col 1:13)

- This verse is a relative clause that is part of a long sentence. In its original context it would begin simply, “who....” Many English translations start a new sentence here to break up the long Greek sentence, beginning simply, “He rescued....”

Parsing

ἔρημον	masc./fem./neut.-acc.-sg. or neut.-nom./acc.-sg. < ἔρημος, ον
σώσεις	fut.-ind.-act.-2-sg. < σώζω
ἴδετε	aor.-impv.-act.-2-pl. < ὄράω/εἶδον
τηρήσαντες	aor.-ptc.-act.-masc.-nom.-pl. < τηρέω
ἐρήμους	masc./fem.-acc.-pl. < ἔρημος, ον
ἔδωκεν	aor.-ind.-act.-3-sg. < δίδωμι
κωλυθέντας	aor.-ptc.-mp2-masc.-acc.-pl. < κωλύω
ἀσεβοῦς	masc./fem.-gen.-sg. < ἀσεβής, ἐς
τίθησιν	pres.-ind.-act.-3-sg. < τίθημι
τιθέασιν	pres.-ind.-act.-3-pl. < τίθημι

Translation

1. God made a promise to Abraham saying, “I will make you into a great nation and I will bless you.” (Gen 12:2, apart from the introduction)
2. Jesus went beside the lake of Galilee, and going up onto the mountain he sat down there. (Matt 15:29)
3. Jesus judged those not receiving him saying, “Because of this I say to you that the kingdom of God will be taken away from you and will be given to a nation producing its fruit.” (Matt 21:43, apart from the introduction)
 - Notice that ἔκρινεν can be parsed as either an imperfect or a liquid aorist.
 - English does not use “do” or “make” when referring to fruit.

Exercises – Luke 5:16

4. ὁ Ἰησοῦς ὑπεχώρησεν εἰς τὴν ἔρημον ἵνα προσεύχητο πρὸς τὸν πατέρα περὶ τὸν ἐρχόμενον τῆς βασιλείας τοῦ θεοῦ ὅτε ὁ κόσμος οὐτος ἀπολύσεται ἀπὸ πάσης τῆς ἀμαρτίας καὶ παντὸς τοῦ θανάτου.

Some New Words

5. οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· οὗτος ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.
6. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, καὶ εἶπεν αὐτοῖς ὅτι οὗτος γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἀμαρτιῶν εἰς πάντα τὰ ἔθνη.
• The *τοῦ* in front of *συνιέναι* does not affect the translation, so ignore it as you work on this sentence.

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4. *Jesus withdrew into the desolate place that he might pray to the Father concerning the coming of the kingdom of God when this world will be released from all sin and all death.*
5. *Your fathers ate manna in the desolate place and died. This is the bread that comes down from heaven, that one might eat from it and not die.* (John 6:49-50)
6. *Then he opened their mind to understand the scriptures. And he said to them, “Thus it has been written that the Christ suffer and rise from the dead on the third day, and that a repentance for the forgiveness of sins be preached in his name to all the nations.”* (Luke 24:45-47)
• For help parsing *νοῦν* see app. 4.12.
• *συνιέναι* < *συνίημι*. On the parsing see the discussion of *ἀφίημι* in Mark 10:14 and the help in *CGEL*, 341; Abbott-Smith, 511.
• The verb *γέγραπται* expects a reference to content (what has been written), which here is expressed with infinitives (§5.169), a construction you met in Mark 10:14. Recall that infinitives use an accusative for their subject (§5.79). Here *τὸν χριστόν* is the subject of *παθεῖν* and *ἀναστῆναι*, while *μετάνοιαν* along with all its modifiers is the subject of *κηρυχθῆναι*.
• *τοῦ συνιέναι* illustrates the fact that at times infinitives take a genitive article without affecting the meaning. See §5.163.

APPENDIX 2 – VOCABULARY

This list includes the 399 words learned in this course, which represent the words used 50 times or more in the New Testament as well as additional words occurring in the seven target passages. The lesson or verse in which the word is introduced is also indicated.

- Αβραάμ, ὁ, indecl. *Abraham* – Matt 6:10
ἀγαθός, ἡ, ὁν, *good* – Rom 5:7
ἀγαλλιάω, *be glad* – Matt 5:12
ἀγανακτέω, *be annoyed/irritated* – Mark 10:14
ἀγαπάω, *love* – John 3:35
ἀγάπη, ης, ἡ, *love* – 1 John 4:7
ἀγαπητός, ἡ, ὁν, *beloved, dear* – 1 John 4:7
ἄγγελος, ου, ὁ, *messenger, angel* – L. 4
ἀγιάζω, *consecrate, set apart, hallow* – Matt 6:9
ἅγιος, α, ον, *holy* – Rom 5:5
ἄγω [ἀγαγ-], *lead, bring* – L. 3
ἀδελφός, οῦ, ὁ, *brother* – 1 John 4:10
αἷμα, ματος, τό, *blood* – Rom 5:9
αἴρω [ἀρ-], *raise, take away* – 1 John 4:12
αἰτέω, *ask* – Matt 5:5
αιών, αιῶνος, ὁ, *an age, a (indefinitely long) period of time* – Rom 5:2
αιώνιος, ον, *eternal* – John 3:36
ἀκολουθέω, *follow*, w. dat. – Matt 5:5
ἀκούω [ἀκηκο-], *hear*, w. gen. or acc. – L. 2
ἀλήθεια, ας, ἡ, *truth* – Matt 5:8
ἀληθής, ἔς, *true* – John 3:33
ἀλλά, *but, yet, rather* – L. 3
ἀλλήλων, *one another, each other* – 1 John 4:7
ἄλλος, η, ο, *other, another* – 1 John 4:12b
ἀμαρτία, ας, ἡ, *sin* – 1 John 4:10
ἀμαρτωλός, ὁν, *sinful, noun sinner* – Rom 5:8
ἀμήν, *amen* – Mark 10:15
ἄν, a signal that something is contingent, generalized, or indefinite – Matt 5:11
ἀναβαίνω [βα-·, βη-], *come up, go up* – 1 John 4:8
ἀνήρ, ἀνδρός, ὁ, *man, husband* – Rom 5:2
ἀνθρωπος, ου, ὁ, *man, person* – Matt 5:4
ἀνίστημι [στα-·, στη-], tran. *raise*, intran. *rise* – Rom 5:2
ἀνοίγω [ἀνεῳγ-], *open* – John 3:35
ἄνωθεν, *from above, from the beginning, again* – John 3:31a
ἀπειθέω, *disobey*. w. dat. – John 3:36
ἀπέρχομαι [έλθ-], *go away* – Mark 10:14
ἀπό, w. gen. *from* – Mark 10:14
ἀποθνήσκω [θαν-], *die* – Rom 5:6
ἀποκρίνω, *answer, respond* – Matt 5:9
ἀποκτείνω, *kill* – 1 John 4:10
ἀπόλλυμι [λε-], *destroy, mid. perish* – 1 John 4:12b
ἀπολύω, *release* – L. 3
ἀποστέλλω, *send* – John 3:34
ἀπόστολος, ου, ὁ, *messenger, apostle* – Matt 5:8
ἄπτω, *kindle (a fire)*, mid. *touch, hold*, w. gen. – Mark 10:13

Vocabulary

ἄρτος, ου, ὁ, (*a loaf of*) *bread* – Matt 6:11
ἀρχή, ἡς, ἡ, *beginning; ruler* – John 3:35
ἄρχω, *rule*, mid. *begin* – 1 John 4:12
ἀσεβής, ἔς, *ungodly, irreverent* – Rom 5:6
ἀσθένεια, ας, ἡ, *sickness, disease* – Luke 5:15
ἀσθενής, ἔς, *weak, sick* – Rom 5:6
ἀσπάζομαι, *greet* – Matt 5:8
αὐτός, αὐτή, αὐτό, *self; same; he/she/it* – Matt 5:3
ἀφίημι [ἵ-, ἐ-], *send away, forgive, allow, forsake* – Mark 10:14

βάλλω [βαλ-, βλ-], *throw, put* – John 3:31b-32
βαπτίζω, *immerse, baptize* – L. 3
βασιλεία, ας, ἡ, *reign, kingdom* – Matt 5:3
βασιλεύς, εως ὁ, *king* – Luke 5:15
βλέπω, *see, look at* – L. 2

Γαλιλαία, ας, ἡ, *Galilee* – Matt 6:10
γάρ, *for, because* – Matt 5:12
γῆ, ἡς, ἡ, *earth* – Matt 5:5
γεννάω, (of a man) *beget, (of a woman) bear* – 1 John 4:7
γίνομαι [γεν-, γον-] *become, happen, be* – Matt 6:10
γινώσκω [γνο-, γνω-], *know, understand* – 1 John 4:7
γλῶσσα, ης, ἡ, *tongue, language* – 1 John 4:9
γραμματεύς, εως, ὁ, *legal scholar* – Luke 5:15
γραφή, ἡς, ἡ, *a writing, Scripture* – Matt 5:8
γράφω, *write* – L. 2
γυνή, γυναικός, ἡ, *woman, wife* – Rom 5:3

δαιμόνιον, ου, τό, *demon* – Matt 6:11
Δανιδ, ὁ, indecl. *David* – Rom 5:4
δέ, *and, but, now* (as transition marker) – Matt 5:4
δεῖ – impersonal verb w. an inf. subj. *it is necessary, one must/ought* – Luke 5:12
δείκνυμι, [δεικ-], *point out, show* – Luke 5:14
δεξιός, α, ὅν, *right (side)* – Matt 5:9
δέχομαι, *receive, welcome* – Mark 10:15
διά, w. gen. *through, throughout*, w. acc. *because of* – 1 John 4:9
διδάσκαλος, ου, ὁ, *teacher* – L. 4
διδάσκω, *teach* – L. 2
δίδωμι [δω-, δο-], *give* – John 3:34
διέρχομαι [ἐλευ-, ἐλθ-], *go (through)* – Luke 5:15
δίκαιος, α, ον, *just, right* – Rom 5:7
δικαιοσύνη, ης, ἡ, *righteousness, justice* – Matt 5:6
δικαιόω, *justify, set right* – Rom 5:1
διό, *therefore* – John 3:33
διψάω, *thirst* – Matt 5:6
διώκω, *pursue, persecute* – Matt 5:10
δοκέω, *think, seem* – 1 John 4:11
δοκιμή, ἡς, ἡ, *testing, character* – Rom 5:4
δόξα, ης, ἡ, *glory, honor* – Rom 5:2
δοξάζω, *glorify, praise, honor* – Rom 5:1
δοῦλος, ου, ὁ, *slave* – Mark 10:14
δύναμαι, *be able* – Luke 5:12

Vocabulary

δύναμις, εως, ἡ, *power* – Rom 5:1

δύο, *two* – Mark 10:16

δώδεκα, indecl. *twelve* – Matt 6:11

ἐάν, *if, when* – 1 John 4:12b

ἐαυτοῦ, ἐαυτῆς, ἐαυτοῦ, *-self* – Rom 5:8

ἐγείρω, *raise up, wake* – Matt 5:10

ἔθνος, οὐς, τό, *people, nation, pl. Gentiles* – Luke 5:15

εἰ, *if* – 1 John 4:11

εἶδον [ἰδ-], *see, an aor. form associated w. ὄράω* – Rom 5:3

εἰμί [έσ-], *be* – Matt 5:3

εἴπον, *an aor. form associated w. λέγω, say, speak* – Matt 5:11

εἰρήνη, ης, ἡ, *peace* – Rom 5:1

εἰρηνοποιός, ὁν, *peace-making* – Matt 5:9

εἰς, w. acc. *into, in, to, for* – John 3:36

εἷς, μία, ἕν, *one* – John 3:31b-32

εἰσέρχομαι, *come in(to), go in(to)* – Mark 10:15

εἰσφέρω [οἱ-, ἐνεγκ-], *lead/bring (in/into)* – Matt 6:13

εἴτε, *if, whether* – Matt 6:12

ἐκ (ἐξ), w. gen. *out of, from* – John 3:31a

ἐκαστος, η, ον, *each, every* – Mark 10:16

ἐκβάλλω [βαλ-, βλ-], *throw out, send out* – John 3:36

ἐκεῖ, *there* – Matt 6:10

ἐκεῖνος, η, ο, *that, those* – John 3:31b-32

ἐκκλησία, ας, ἡ, *assembly, church* – L. 4

ἐκτείνω, *stretch out* – Luke 5:13

ἐκχέω [χυ-], *pour out* – Rom 5:5

ἐλεέω, *have compassion, show mercy* – Matt 5:7

ἐλεήμων, ον, *merciful, compassionate* – Matt 5:7

ἐλπίς, ίδος, ἡ, *hope* – Rom 5:2

ἐμαυτοῦ, ης, *myself* – Rom 5:8

ἐμός, η, ον, *my, mine* – Matt 6:9

ἐν, w. dat. *in, at, on; by (means of)* – Matt 5:12

ἐναγκαλίζομαι, *take in one's arms, hug* – Mark 10:16

ἐνεκα/ἐνεκεν, w. gen. *because of, on account of* – Matt 5:10

ἐντολή, ης, ἡ, *command* – 1 John 4:12b

ἐνώπιον, w. gen. *in the presence of, before* – Rom 5:5

ἐξέρχομαι [ἐλευ-, ἐλθ-], *come out, go out* – John 3:31a

ἐξουσία, ας, ἡ, *authority, power* – Matt 5:5

ἐξώ, w. gen. *outside, adv. outside* – Rom 5:10

ἐπαγγελία, ας, ἡ, *promise* – Matt 5:5

ἐπάνω, w. gen. *above, over* – John 3:31a

ἐπερωτάω, *ask for, question* – Rom 5:11

ἐπί, w. gen. *on, over, when, w. dat. on, over, because (of), w. acc. over, to, against* – John 3:36

ἐπιούσιος, ον, *for the (coming) day, necessary for existence* – Matt 6:11

ἐπιτιμάω, *rebuke, warn, strictly charge* – Mark 10:13

ἐπτά, indecl. *seven* – Mark 10:15

ἔργον, ον, τό, *work, deed, action* – Matt 5:10

ἔρημος, ον, *unpopulated, desolate, noun a desolate place* – Luke 5:16

ἔρχομαι [ἐλευ-, ἐλθ-], *come, go* – John 3:31a

ἔρωτάω, *ask (for)* – Matt 6:9

ἐσθίω [φαγ-], *eat* – 1 John 4:7

Vocabulary

ἔσχατος, η, ov, *last* – Matt 6:10
ἕτερος, α, ov, *other, another, different* – Matt 6:13
ἔτι, *yet, still* – Rom 5:6
εὐαγγελίζω, *announce good news* – L. 3
εὐαγγέλιον, ου, τό, *good news, the gospel* – L. 4
εὐθέως, *immediately* – Luke 5:13
εὐθύς, εὐθεῖα, εὐθύ, *straight* – Rom 5:9
εὐλογέω, *bless* – Mark 10:16
εύρισκω [εύρ-], *find* – Rom 5:10
ἐχθρός, ἀ, ὁν, *hostile, noun enemy* – Rom 5:10
ἔχω [σχ-], *have, hold* – John 3:36
ἔως, w. gen. *as far as, conj. until* – Rom 5:11

ζάω/ζῶ, *live* – 1 John 4:9
ζητέω, *seek* – Matt 5:10
ζωή, ης, ἡ, *life* – John 3:36

ἢ, *or, than* – 1 John 4:8
ἡδη, *now, already* – Matt 6:10
ἡμέρα, ας, ἡ, *day* – Matt 6:11

θάλασσα, ης, ἡ, *sea, lake* – Matt 6:9
θάνατος, ου, ὁ, *death* – Rom 5:10
θεάομαι, *look at, see* – 1 John 4:12
θέλημα, ματος, τό, *will, desire* – L. 5
θέλω, *will, want, desire* – 1 John 4:11
θεός, οῦ, ὁ, *God, a god* – L. 4
θεραπεύω, *serve, heal* – Luke 5:15
θεωρέω, *look at, see* – Matt 5:7
θλίψις, εως, ἡ, *distress, tribulation* – Rom 5:3
θρόνος, ου, ὁ, *throne* – Matt 6:12

ἴδιος, α, ov, *one's own* – Matt 6:13
ἴδε/ἴδού, *look!* – Rom 5:4
ἱερεύς, έως, ὁ, *priest* – Luke 5:14
ἱερόν, οῦ, τό, *temple* – Rom 5:5
Ἱεροσόλυμα, τά or ἡ, *Jerusalem* – Rom 5:4
Ἱερουσαλήμ, ἡ, indecl. *Jerusalem* – Rom 5:4
Ἰησοῦς, οῦ, ὁ, *Jesus* – Mark 10:14
ἱλασμός, οῦ, ὁ, *propitiation, expiation, atoning sacrifice* – 1 John 4:10
ἱμάτιον, ου, τό, *garment, cloak* – 1 John 4:11
ἴνα, *that, in order that, with the result that* – 1 John 4:9
Ἰσραὴλ, ὁ, indecl. *Israel* – Rom 5:5
ἴστημι [στα-, στη-], *stand, cause to stand* – Rom 5:2
Ἰουδαῖος, α, ov, *Jewish, Judean, noun Jew, Judea* – Rom 5:10
Ἴωάννης, ου, ὁ, *John* – 1 John 4:7

κἀγώ, *and I, but I* – Rom 5:11
καθαρίζω, *cleanse* – Luke 5:12
καθαρισμός, οῦ, ὁ, *cleansing* – Luke 5:14
καθαρός, ἀ, ὁν, *clean, pure* – Matt 5:8
κάθημαι, *sit (down), be seated* – Luke 5:13

Vocabulary

καθώς, *as, just as* – Matt 6:12
καί, *and; also; even, in fact* – L. 2
καιρός, οὖ, ὁ, *a (period of) time, a season* – Rom 5:6
κακός, ἡ, ὅν, *bad, evil* – L. 4
καλέω [κλη-], *call* – Matt 5:4
καλός, ἡ, ὅν, *good, noble* – L. 4
καρδία, ας, ἡ, *heart* – Matt 5:8
καρπός, οὖ, ὁ, *fruit* – Matt 5:9
κατά, w. gen. *down, against*, w. acc. *through(out); according to, in keeping with* – Matt 5:11
καταβαίνω [βα-, βη-], *come down, go down* – 1 John 4:8
καταισχύνω, *put to shame* – Rom 5:5
καταλλαγή, ἥς, ἡ, *reconciliation* – Rom 5:11
καταλλάσσω, *reconcile* – Rom 5:10
κατεργάζομαι, *do, produce, accomplish* – Rom 5:3
κατευλογέω, *bless* – Mark 10:16
καυχάομαι, *boast* – Rom 5:2
κεφαλή, ἥς, ἡ, *head* – Matt 5:10
κηρύσσω [κηρυγ-], *proclaim, preach* – 1 John 4:11
κληρονομέω, *inherit, acquire* – Matt 5:5
κόσμος, ου, ὁ, *world* – 1 John 4:9
κράζω, *cry out* – Mark 10:15
κρίνω, *Judge, condemn* – 1 John 4:9
κύριος, ου, ὁ, *lord, the Lord* – Matt 5:4
κωλύω, *hinder, prevent* – Mark 10:14

λαλέω, *speak* – John 3:31a
λαμβάνω [λαβ-, λημφ-], *take, receive* – John 3:31b-32
λαός, οῦ, ὁ, *people* – 1 John 4:8
λέγω [έρ-, εἰπ-], *say, speak* – L. 3
λέπρα, ας, ἡ, *a (serious) skin disease* – Luke 5:12
λίθος, ου, ὁ, *stone* – Matt 5:7
λόγος, ου, ὁ, *word, account* – Matt 5:6
λοιπός, ἡ, ὅν, *remaining, noun the rest, adv. from now on, finally* – Rom 5:5
λύω, *loose, release* – L. 2

μαθητής, οῦ, ὁ, *student, disciple* – Mark 10:13
μακάριος, α, ον, *blessed* – Matt 5:3
μᾶλλον, *(much) more* – Rom 5:9
Μαρία, ας, ἡ, *Mary* – Luke 5:12
μαρτυρέω, *bear witness (to), testify (about)*, w. dat. or acc. – John 3:31b-32
μαρτυρία, ας, ἡ, *witness, testimony* – John 3:31b-32
μαρτύριον, ου, τό, *witness, testimony* – Luke 5:14
μέγας, μεγάλη, μέγα, *great, large* – Rom 5:9
μέλλω, *be about to, w. inf.* – Rom 5:7
μέν, *on the one hand, indeed, often left untranslated* – Matt 6:12
μένω, *stay, remain* – John 3:36
μέσος, η, ον, *middle, in the midst* – Rom 5:5
μετά (μετ', μεθ'), w. gen. *with*, w. acc. *after* – Matt 5:6
μέτρον, ου, τό, *a measure* – John 3:34
μή, *no, not* – 1 John 4:8
μηδέ, *and/but not, not even* – Matt 6:13
μηδείς, μηδεμία, μηδέν, *no one, nothing* – Luke 5:12

Vocabulary

μητήρ, μητρός, ἡ, *mother* – John 3:35
μισθός, οὖ, ὁ, *wages, reward* – Matt 5:12
μόλις, *with difficulty, scarcely* – Rom 5:7
μονογενῆς, ἐς, *only, unique* – 1 John 4:9
μόνος, η, ον, *only, alone* – Rom 5:3
Μωϋσῆς, ἐως, ὁ, *Moses* – Luke 5:14

νεκρός, ἀ, ὅν, *dead, noun corpse, dead person* – Matt 5:10
νόμος, ου, ὁ, *law, principle* – 1 John 4:7
νῦν, *now* – Rom 5:9
νύξ, νυκτός, ἡ, *night* – Rom 5:7

ό, ἡ, τό, *the* – L. 4
όδος, οῦ, ἡ, *way, road* – Rom 5:6
οἶδα [εἰδ-], *know, pf. used as a pres.* – Rom 5:3
οἰκία, ας, ἡ, *house, home* – Matt 5:9
οἶκος, ου, ὁ, *house, household* – John 3:33
ὅλος, η, ον, *whole, adv. entirely* – Rom 5:10
όνειδίζω, *insult, revile* – Matt 5:11
ὄνομα, ματος, τό, *name* – L. 5
ὅπου, *where* – 1 John 4:11
ὅπως, *how, that, in order that* – Rom 5:4
όράω [όπ-, ιδ-], *see* – Matt 5:8
όργή, ἥς, ἡ, *anger, indignation, wrath* – John 3:36
όρος, ους, τό, *mountain, hill* – Luke 5:15
ὅς, ἡ, ὁ, *who, which, what, that* – John 3:31b-32
ὅσος, η, ον, *as much as, all who/that* – Luke 5:13
ὅστις, ἥτις, ὅτι, *whoever, whichever, whatever* – Rom 5:11
ὅταν, *when(ever)* – Matt 5:11
ὅτε, *when* – Matt 5:5
ὅτι, *that, because, for, “ ”* – Matt 5:3
οὐ (οὐκ, οὐχ), *no, not* – L. 2
οῦ, *where* – Luke 5:16
οὐδέ, *and/but not, nor, not even* – Matt 6:13
οὐδείς, οὐδεμία, οὐδέν, *no one, nothing* – John 3:31b-32
οὖν, *therefore, so, then* – Matt 6:9
οὐρανός, οῦ, ὁ, *heaven, sky* – Matt 5:3
οὔτε, *and not, neither, nor* – John 3:33
οὗτος, αὕτη, τοῦτο, *this, these* – John 3:31b-32
οὕτως, *in this way, so* – Matt 5:12
όφειλέτης, ου, ὁ, *debtor* – Matt 6:12
όφειλημα, ματος, τό, *debt* – Matt 6:12
όφείλω, *owe, ought, be obligated to* – 1 John 4:11
όφθαλμός, οῦ, ὁ, *eye* – Matt 5:7
όχλος, ου, ὁ, *crowd* – Rom 5:8

παιδίον, ου, τό, *child* – Mark 10:13
πάλιν, *back, again* – Matt 5:7
παρά, w. gen. *from (beside)*, w. dat. *beside, with*, w. acc. *beside, along; beyond* – Matt 5:4
παραγγέλλω, *instruct, order* – Luke 5:14
παραβολή, ἥς, ἡ, *parable* – Matt 6:13
παραδίδωμι [δω-, δο-], *pass on, hand over, betray* – John 3:34

Vocabulary

παρακαλέω [κλητ-], *comfort, exhort, encourage* – Matt 5:4
πᾶς, πάσα, πᾶν, *each, every, any, all, (the) whole* – Matt 5:11
πατήρ, πατρός, ὁ, *father* – John 3:35
Παῦλος, οὐ, ὁ, *Paul* – Luke 5:13
πείθω [ποιθ-], *persuade*, mid. *obey*, pf. and plpf. *trust* – Rom 5:10
πεινάω, *(have) hunger* – Matt 5:6
πειρασμός, οῦ, ὁ, *test, trial, temptation* – Matt 6:13
πέμπω [πομφ-], *send* – L. 3
πενθέω, *mourn* – Matt 5:4
περί, w. gen. *about, concerning*, w. acc. *about, around* – 1 John 4:10
περιπατέω, *walk* – Matt 6:11
Πέτρος, οὐ, ὁ, *Peter* – Rom 5:11
Πιλᾶτος, οὐ, ὁ, *Pilate* – Luke 5:16
πίνω [πι, πο], *drink* – 1 John 4:10
πίπτω [πεσ-], *fall* – Rom 5:8
πιστεύω, *believe, trust*, w. dat. or acc. – L. 2
πίστις, εως, ἡ, *faithfulness, faith, trust* – Rom 5:1
πιστός, ἡ, ὅν, *reliable, faithful* – Rom 5:1
πλείων, πλεῖον, *more, larger* – Luke 5:16
πλήρης, ες, *full* – Luke 5:12
πληρώω, *fill, fulfill, complete* – Mark 10:16
πλοῖον, οὐ, τό, *boat* – Matt 6:9
πνεῦμα, ατος, τό, *spirit, wind, breath* – Matt 5:3
ποιέω, *do, make* – John 3:31a
πόλις, εως, ἡ, *city, town* – Luke 5:12
πολὺς, πολλή, πολύ, *much, many, great* – Matt 5:12
πονηρός, ἀ, ὄν, *bad, evil* – Matt 5:11
πορεύω, *go, travel*, only in mid. in New Testament – Matt 6:12
ποὺς, ποδός, ὁ, *foot* – Rom 5:3
πραΐζ, πραεῖα, πραΐ, *meek, gentle* – Matt 5:5
πρεσβύτερος, α, ον, *elder* – Matt 6:11
πρό, w. gen. *before* – Matt 5:12
πρός, w. dat. *at, beside*, w. acc. *to, towards* – Mark 10:13
προσαγωγή, ἡς, ἡ, *access* – Rom 5:2
προσέρχομαι [ἐλευ-, ἐλθ-], *come to/towards, go to/towards* – 1 John 4:8
προσεύχομαι, *pray* – Matt 6:9
προσκυνέω, *reverence, worship*, w. dat. or acc. – Matt 5:6
προστάσσω [ταγ-], *appoint, order* – Luke 5:14
προσφέρω [οι-, ἐνεγκ-], *bring, present* – Mark 10:13
πρόσωπον, ου, τό, *face* – Rom 5:4
προφήτης, ου, ὁ, *prophet* – Matt 5.12
πρῶτος, η, ον, *first* – Mark 10:15
πτωχός, ἡ, ὅν, *poor* – Matt 5:3
πῦρ, πυρός, τό, *fire* – Matt 6:9
πώποτε, *ever, at any time* – 1 John 4:12
πῶς, *how?* – Matt 6:10

ῥῆμα, ματος, τό, *word, saying; a matter, thing* – John 3:34
ῥύομαι, *deliver, rescue* – Matt 6:13

σάββατον, ου, τό, *sabbath* – Mark 10:15
σάρξ, σαρκός, ἡ, *flesh* – Rom 5:3

Vocabulary

- σεαυτοῦ, ἐγώς, *yourself* (sg.) – Rom 5:8
σημεῖον, οὐ, τό, *sign* – John 3:35
σήμερον, *today* – Matt 6:11
Σίμων, οἰς, ὁ, *Simon* – Rom 5:9
σοφία, αἱ, ἡ, *wisdom* – Mark 10:16
σπείρω [σπαρ-], *sow* – Rom 5:6
στόμα, ματος, τό, *mouth* – John 3:34
σύν, w. dat. *with, together* – 1 John 4:10
συνάγω, *gather together* – 1 John 4:12b
συναγωγή, ἐγώς, ἡ, *an assembly, synagogue* – Rom 5:11
συνέρχομαι [έλευ-, ἔλθ-], *gather* – Luke 5:15
συνίστημι [στα-, στη-], *commend, confirm* – Rom 5:8
σφραγίζω, *set a seal* – John 3:33
σώζω, *save* – Rom 5:9
σῶμα, ματος, τό, *body* – John 3:34
- τάχα, *perhaps, possibly* – Rom 5:7
τέ, *and* – John 3:33
τέκνον, οὐ, τό, *child* – Matt 5:9
τελειόω, *finish, bring to completion/maturity* – 1 John 4:12b
τηρέω, *keep, guard* – Matt 6:12
τίθημι [θε-, θη-, θει-, τε-], *put, place* – Mark 10:16
τις, τι, *someone, something* – L. 5
τίς, τί, *who?, what?, which?, why?* – L. 5
τοιοῦτος, τοιαύτη, τοιοῦτο(v), *such, such as this/these* – Mark 10:14
τολμάω, *dare* – Rom 5:7
τόπος, οὐ, ὁ, *place* – John 3:34
τότε, *then* – Matt 6:10
τρεῖς, τρία, *three* – Luke 5:16
τρίτος, η, ον, *third* – Luke 5:16
τυφλός, ἡ, ὁν, *blind* – Rom 5:1
- ὕδωρ, ὕδατος, τό, *water* – Luke 5:13
νιός, οὖ, ὁ, *son* – Matt 5:9
ὑπάγω [ἀγαγ-], *depart* – Luke 5:15
ὑπάρχω, *be, exist, substantival ptc. property, possessions* – Rom 5:8
ὑπέρ, w. gen. *over, for, w. acc. over, beyond* – Rom 5:6
ὑπό, w. gen. *by, w. acc. under* – Matt 5:3
ὑπομονή, ἐγώς, ἡ, *endurance, steadfastness* – Rom 5:3
ὑποχωρέω, *withdraw* – Luke 5:16
- φανερόω, *reveal, make observable* – 1 John 4:9
Φαρισαῖος, οὐ, ὁ, *Pharisee* – Rom 5:7
φέρω [οἰ-, ἐνεγκ-], *carry, bring, bear* – Mark 10:13
φημί, *say* – 1 John 4:10
φοβέω, *fear, be in awe, only in mid. in NT* – 1 John 4:11
φωνή, ἐγώς, ἡ, *a sound, voice* – Matt 5:4
φῶς, φωτός, τό, *light* – L. 5
- χαίρω, *rejoice* – Matt 5:12
χαρά, ἐξ, ἡ, *joy* – 1 John 4:12b
χάρις, ιτος, ἡ, *grace, favor, thanks* – Rom 5:2

Vocabulary

χείρ, χειρός, ἡ, *hand* – John 3:35

χορτάζω, *be satisfied, be filled* – Matt 5:6

Χριστός, οὐ, ὁ, *Anointed One, Christ* – Rom 5:1

χρόνος, οὐ, ὁ, *time* – 1 John 4:8

ψεύδω, *lie*, only in mid. in New Testament – Matt 5:11

ψυχή, ης, ἡ, *soul, life, person* – John 3:33

ὧδε, *here* – Mark 10:13

ὥρα, ας, ἡ, *hour* – Rom 5:9

ώς, *as, when, in order that, so that* – Mark 10:15

ὥστε, *so that, so then, w. inf. or ind.* – Luke 5:13

APPENDIX 3 – PRINCIPAL PARTS

This list contains all the verbs met in the seven passages, as well as those used 50 times or more in the New Testament which do not occur in those passages. A list of principal parts for verbs occurring 25 times or more in the New Testament is provided in *GNTG*, appendix 8.

In addition to principal parts used in the New Testament, those used in ancient Greek in general are included for reference when you read outside the New Testament. The forms listed are from Montanari and BDAG. Some of these verbs have yet further alternatives not listed here.¹⁷²

Present	Future	Aorist (A/M)	Perfect (A)	Perfect (M/P)	Aorist (P)
ἀγαλλιάω	ἀγαλλιάσομαι	ἡγαλλίασα			ἡγαλλιάσθην
ἀγανακτέω	ἀγανακτήσω	ἡγανάκτησα	ἡγανάκτηκα	ἡγανάκτημαι	ἡγανακτήθην
ἀγαπάω	ἀγαπήσω	ἡγάπησα	ἡγάπηκα	ἡγάπημαι	ἡγαπήθην
ἀγίάζω	ἀγίάσω	ἡγίασα	ἡγίακα	ἡγίασμαι	ἡγιάσθην
ἄγω	ἄξω	ἡγαγον	ἡχα	ἡγμαι	ἡχθην
αἰνέω	αἰνέσω	ἡνεσα	ἡνεκα	ἡνημαι	
αἴρω	ἀρῶ	ἡρα	ἡρκα	ἡρμαι	ἡρθην
αἰτέω	αἰτήσω	ἡτησα	ἡτηκα	ἡτημαι	ἡτήθην
ἀκολουθέω	ἀκολουθήσω	ἡκολουθησα	ἡκολούθηκα		
ἀκούω	ἀκούσω	ἡκουσα	ἀκήκα	ἡκουσμαι	ἡκούσθην
ἀναβαίνω	ἀναβήσομαι	ἀνέβησα ἀνέβην	ἀναβέβηκα		
ἀναφέρω	ἀνοίσω	ἀνίνεγκα ἀνίνεγκον	ἀνενήνοχα	ἀνενήνεγμαι	ἀνηνέχθην
ἀνίστημι	ἀναστήσω	ἀνέστησα ἀνέστην	ἀνέστηκα	ἀνέσταμαι	ἀνεστάθην
ἀνοίγω	ἀνοίξω	ἀνέφεζα ἢνοιξα	ἀνέῳγα	ἀνέῳγμαι	ἀνεώχθην ἢνεώχθην
ἀπειθέω		ἡπειθησα			
ἀπέρχομαι	ἀπελεύσομαι	ἀπῆλθον	ἀπελήλυθα		
ἀποδέχομαι	ἀποδέξομαι	ἀπεδεξάμην		ἀποδέδεγμαι	ἀπεδέχθην
ἀποθνήσκω	ἀποθανοῦμαι	ἀπέθανον	ἀποτέθνηκα		
ἀποκρίνω	ἀποκρινῶ	ἀπέκρινα		ἀποκέκριμαι	ἀπεκρίθην
ἀποκτείνω	ἀποκτενῶ	ἀπέκτεινα	ἀπέκτονα		ἀπεκτάνθην
ἀπόλλυμι	ἀπολέσω	ἀπώλεσα	ἀπολώλεκα ἀπόλωλα		ἀπωλέσθην
ἀπολύω	ἀπολύσω	ἀπέλυσα	ἀπολέλυκα	ἀπολέλυμαι	ἀπελύθην
ἀποπνίγω	ἀποπνίξω	ἀπέπνιξα			ἀπεπνίγην
ἀπορρέω	ἀπορρεύσω	ἀπέρρευσα	ἀπερρόηκα		ἀπερρόην
ἀποστέλλω	ἀποστελῶ	ἀπέστειλα	ἀπέσταλκα	ἀπέσταλμαι	ἀπεστάλην
ἄπτω	ἄψω	ἥψα		ἥμμαι	ἥφθην
ἄρχω	ἄρξω	ἥρξα	ἥρχα	ἥργμαι	ἥρχθην
ἀσκέω	ἀσκήσω	ἥσκησα	ἥσκηκα	ἥσκημαι	ἥσκηθην
ἀσπάζομαι	ἀσπάσομαι	ἥσπασάμην		ἥσπασμαι	
ἀφίημι	ἀφήσω	ἀφῆκα	ἀφεῖκα	ἀφεῖμαι	ἀφέθην
βάλλω	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην
βαπτίζω	βαπτίσω	ἔβαπτισα	βεβάπτικα	βεβάπτισμαι	ἐβαπτίσθην
βαστάζω	βαστάσω	ἔβαστασα	βεβάστακα	βεβάσταγμαι	ἐβαστάχθην
βλέπω	βλέψω	ἔβλεψα	βέβλειφα	βέβλειμαι	ἐβλέφθην
γεννάω	γεννήσω	ἔγέννησα	γεγέννηκα	γεγέννημαι	ἐγενήθην
γίνομαι	γενήσομαι	ἔγενόμην	γέγονα	γεγένημαι	ἐγενήθην

¹⁷² See further the lists in Smyth, 684-722 and CGCG §22.9.

Principal Parts

γνώσκω	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἔγνώσθην
γράφω	γράψω	ἔγραψα	γέγραφα	γεγράμμαι	ἔγραφην
δεῖ ^a Impf., ἔδει	δεήσει				
δείκνυμι [δεικ-]	δείξω	ἔδειξα	δέδειχα	δέδειγμαι	ἔδείχθην
δέχομαι	δέξομαι	ἔδεξάμην			ἔδέχθην
διακονέω	διακονίσω	διηκόνησα	δεδιακόνηκα	δεδιακόνημαι	ἔδιακονήθην
διαμερίζω	διαμεριῶ	διεμέρισα	διαμεμέρικα	διαμεμέρισμαι	διεμερίσθην
διδάσκω	διδάξω	ἔδιδαξα	δεδίδαχα	δεδίδαγμαι	ἔδιδάχθην
δίδωμι	δώσω	ἔδωκα	δέδωκα	δέδομαι	ἔδόθην
διέρχομαι [έλευ-, ἔλθ.]	διελεύσομαι	διηλθον	διελήλυθα		
δικαιόω	δικαιώσω	ἔδικαίώσα	δεδικαίώκα	δεδικαίωμαι	ἔδικαιώθην
διοδεύω	διοδεύσω	διώδευσα	διώδευκα		διωδεύθην
διψάω	διψήσω	ἔδιψησα	δεδίψηκα		
διώκω	διώξω	ἔδιωξα	δεδίωχα	δεδίωγμαι	ἔδιώχθην
δοκέω	δόξω δοξήσω	ἔδοξα ἔδοξησα	δεδόκηκα	δέδογμαι δεδόκημαι	ἔδοκήθην
δοξάζω	δοξάσω	ἔδοξασα	δεδόξακα	δεδόξασμαι	ἔδοξάσθην
δύναμαι	δυνήσομαι	ἔδυνησάμην		δεδύνημαι	ἔδυνήθην
ἐγείρω	ἐγερῶ	ἥγειρα	ἐγήγερκα	ἐγήγερμαι	ἥγερθην
ἐγκαταλείπω	ἐγκαταλείψω	ἔγκαταλειψα ἔγκαταλειπον	ἐγκαταλέοιπα	ἐγκαταλέλειμμαι	ἐγκατελείφθην
εἶδον see εἶδω					
εἶδω ^b	εἰδήσω	εἶδον	οἶδα		
εἰμί ^c Impf., ἥμην	ἔσομαι				
εἴπον see λέγω					
εἴρω see λέγω					
εἰσέρχομαι	εἰσελεύσομαι	εἰσῆλθον	εἰσελήλυθα		
εἰσφέρω	εἰσοίσω	εἰσήνεγκα εἰσήνεγκον	εἰσενήνοχα	εἰσενήνεγμαι	εἰσηνέχθην
ἐκβάλλω	ἐκβαλῶ	ἔξεβαλον	ἐκβέβληκα	ἐκβέβλημαι	ἔξεβλήθην
ἐκρίπτω	ἐκρίψω	ἔξερριψα		ἐξέρριψμαι	ἔξερρίφθην
ἐκτείνω	ἐκτενῶ	ἔξετεινα	ἐκτέτακα	ἐκτέταμαι	ἔξετάθην
ἐκχέω	ἐκχεῶ	ἔξέχεα	ἐκκέχυκα	ἐκκέχυμαι	ἔξεχύθην
ἔλεέω	ἔλεήσω	ἡλέησα	ἡλέηκα	ἡλέημαι	ἥλεήθην
ἐναγκαλίζομαι		ἔνηγκαλισάμην		ἐνηγκάλισμαι	
ἐξέρχομαι	ἐξελεύσομαι	ἔξηλθον ἔξηλθα	ἐξελήλυθα		
ἐπερωτάω	ἐπερωτήσω	ἐπιρώτησα	ἐπιρώτηκα	ἐπιρώτημαι	ἐπιρωτήθην
ἐπιπορεύομαι		ἐπεπορευσάμην			
ἐπιτιμάω	ἐπιτιμήσω	ἐπετίμησα	ἐπιτετίμηκα	ἐπιτετίμημαι	ἐπετιμήθην
ἔρχομαι	ἔλεύσομαι	ἡλθον	ἐλήλυθα		
ἔρωτάω	ἔρωτήσω	ἡρώτησα	ἡρώτηκα	ἡρώτημαι	ἥρωτήθην
ἔσθιω	φάγομαι	ἔφαγον			
εὐναγγελίζω	εὐναγγελιῶ	εὐνηγγέλισα		εὐνηγγέλισμαι	εὐνηγγελίσθην
εὐλογέω	εὐλογήσω	ηὐλόγησα	ηὐλόγηκα	ηὐλόγημαι	ηὐλογήθην
		εὐλόγησα	εὐλόγηκα	εὐλόγημαι	εὐλογήθην
εύρίσκω	εύρήσω	εῦρον	εῦρηκα	(εῦρημαι)	εύρεθην
ἔχω	ἔξω	ἔσχον	εἵσχηκα	εἵσχημαι	ἔσχέθην
ζάω/ζῶ	ζήσω	ἔζησα	εἵζηκα		
ζητέω	ζητήσω	ἔζητησα	εἵζητηκα	εἵζητημαι	ἔζητήθην
θεάομαι	θεάσομαι	ἔθεασάμην		τεθέαμαι	ἔθεάθην
θέλω earlier form θέλω	θελήσω θέθελήσω	ἔθέλησα ἡθέλησα	τεθέληκα ἡθέληκα	τεθέλημαι	ἔθελήθην
θεραπεύω	θεραπεύσω	ἔθεράπευσα	τεθεράπευκα	τεθεράπευμαι	ἔθεραπεύθην
θεωρέω	θεωρήσω	ἔθεωρησα	τεθεώρηκα	τεθεώρημαι	ἔθεωρήθην

Principal Parts

ἴστημι	στήσω	ἔστησα ἔστην	ἔστηκα	ἔσταμαι	ἔστάθην
καθαρίζω	καθαριῶ	ἐκαθάρισα	κεκαθάρικα	κεκαθάρισμαι	ἐκαθαρίσθην
κάθημαι	καθήσομαι				
καθίζω	καθίσω καθιῶ	ἐκάθισα	κεκάθικα		ἐκαθέσθην
καλέω	καλέσω καλῶ	ἐκάλεσα ἐκάλησα	κέκληκα	κέκλημαι	ἐκλήθην
καταβαίνω	καταβήσω	κατέβην	καταβέβηκα		
καταισχύνω	καταισχυνῶ	κατήσχυνα		κατήσχυμμαι	κατησχύνθην
καταλλάσσω	καταλλάξω	κατήλλαξα		κατήλλαγμαι	κατηλλάχθην κατηλλάγην
καταπατέω	καταπατήσω	κατεπάτησα	καταπεπάτηκα	καταπεπάτημαι	κατεπατήθην
καταπίπτω	καταπεσοῦμαι	κατέπεσον	καταπέπτωκα		
κατεργάζομαι	κατεργάσομαι	κατειργασάμην κατηργασάμην		κατείργασμαι	κατειργάσθην κατηργάσθην
κατεσθίω	καταφάγομαι also κατέδω	κατέφαγον	κατεδήδοκα	κατεδήδεσμαι	κατηδέσθην
κατευλογέω	κατευλογήσω	κατηυλόγησα	κατηυλόγηκα	κατηυλόγημαι	κατηυλογήθην
κατευοδώ	κατευοδώσω	κατευόδωσα	κατευόδωκα	κατευόδωμαι	κατευοδώθην
καυχόμαι	καυχήσομαι	ἐκαυχησάμην		κεκαύγημαι	ἐκαυχήθην
κηρύσσω	κηρύξω	ἐκήρυξα	κεκήρυχα	κεκήρυγμαι	ἐκηρύχθην
κλάω	κλάσω	ἐκλασα	κέκλακα	κέκλασμαι	ἐκλάσθην
κληρονομέω	κληρονομήσω	ἐκληρονόμησα	κεκληρονόμηκα		ἐκληρονομήθην
κράζω	κράξω κεκράξομαι	ἐκραξα ἐκέκραξα ἐκραγον	κέκραγα		
κρίνω	κρινῶ	ἐκρινα	κέκρικα	κέκριμαι	ἐκρίθην
κωλύω	κωλύσω	ἐκώλυσα	κεκώλυκα	κεκώλυμαι	ἐκωλύθην
λαλέω	λαλήσω	ἐλάλησα	λελάληκα	λελάλημαι	ἐλαλήθην
λαμβάνω	λήμψομαι	ἐλαβον	εἰληφα	εἰλημμαι	ἐλήμφην
λέγω	ἐρῶ ^c	εἰπον ^d	εἰρηκα ^c	εἰρημαι ^c	ἐρρέθην ^c
μαρτυρέω	μαρτυρήσω	ἐμαρτύρησα	μεμαρτύρηκα	μεμαρτύρημαι	ἐμαρτυρήθην
μελετάω	μελετήσω	ἐμελέτησα	μεμελέτηκα	μεμελέτημαι	ἐμελετήθην
μέλλω	μελλήσω	ἐμέλλησα ἡμέλλησα			
μένω	μενῶ	ἐμεινα	μεμένηκα		
μεταλαμβάνω	μεταλήμψομαι	μετελάβον	μετεῖληφα	μετειλημμαι	μετελήμφην
ξηραίνω	ξηρανῶ	ἐξηρανα		ἐξήρασμαι ἐξήραμμαι	ἐξηράνθην
οἶδα see εἶδω	εἰδήσω	ἥδειν ^e			
ὸνειδίζω	ὸνειδιῶ ὸνειδίσω	ὼνειδισα	ὼνειδικα	ὼνειδισμαι	ὼνειδίσθην
όράω	ὄψομαι	εἰδον ^f	ἐώρακα έόρακα		ώφην
όφείλω	όφειλήσω	ώφείλησα ώφειλα			
παραγγέλω	παραγγελῶ	παρήγγειλα	παρήγγελκα	παρηγγελμαι	παρηγγέλθην
παραδίδωμι	παραδώσω	παρέδωκα	παραδέδωκα	παραδέδομαι	παρεδόθην
παρακαλέω	παρακαλέσω παρακαλῶ	παρεκάλεσα	παρακέληκα	παρακέλημαι	παρεκλήθην
πειθαρχέω	πειθαρχήσω	ἐπειθάρχησα	πεπειθάρχηκα		
πειθω	πείσω	ἐπεισα	πέποιθα	πέπεισμαι	ἐπεισθην
πεινάω	πεινήσω	ἐπείνησα	πεπείνηκα		
πέμπω	πέμψω	ἐπεμψα	πέποιμφα	πέπειμμαι	ἐπέμφην
πενθέω	πενθήσω	ἐπένθησα	πεπένθηκα		ἐπενθήθην
περιπατέω	περιπατήσω	περιεπάτησα ἐπεριπάτησα	περιπεπάτηκα	περιπεπάτημαι	
πίνω	πίομαι	ἐπιον	πέπωκα	πέπομαι	ἐπόθην

Principal Parts

πιπράσκω			πέπρακα	πέπραμαι	έπράθην
πίπτω	πεσοῦμαι	ἔπεσον	πέπτωκα		
πιστεύω	πιστεύσω	ἐπίστευσα	πεπίστευκα	πεπίστευμαι	έπιστεύθην
πληρόω	πληρώσω	ἐπλήρωσα	πεπλήρωκα	πεπλήρωμαι	έπληρώθην
ποιέω	ποιήσω	ἐποίησα	πεποίηκα	πεποίημαι	έποιηθην
πορεύω	πορεύσω	ἐπόρευσα		πεπόρευμαι	έπορεύθην
προσέρχομαι	προσελεύσομαι	προσῆλθον	προσελήλυθα		
προσεύχομαι	προσεύξομαι	προσηγάμην		προσηγμαι	
προσκαρτερέω	προσκαρτερήσω	προσκεκαρτέρησα	προσκεκαρτέρηκα	προσκεκαρτέρημαι	προσκεκαρτερήθην
προσκυνέω	προσκυνήσω	προσεκύνησα			
προστίθημι	προσθήσω	προσέθηκα	προστέθεικα	προστέθειμαι	προστέθην
προσφέρω	προσοίσω	προσήνεγκα	προσενήνοχα	προσενήνεγμαι	προσηνέχθην
προτάσσω	προτάξω	προέταξα	προτέταχα	προτέταγμαι	προετάχθην
ρύνομαι	ρύνομαι	ἐρρυσάμην ἐρυσάμην	ἐρρύσθην ἐρύσθην		
σπείρω	σπερῶ	ἔσπειρα ἔσπάρην	ἔσπαρκα	ἔσπαρμαι	έσπάρην
συμπάσχω	συμπείσομαι	συνέπαθον	συμπέπονθα		
συμφύνω	συμφύσω	συνέφυσα	συμπέφυκα		συνεφύην
συνάγω	συνάξω	συνήγαγον συνῆξα	συνήχα	συνήγμαι	συνήχθην
σύνειμι ^a					
συνέρχομαι [ἐλευ-, ἐλθ-]	συνέλεύσομαι	συνῆλθον	συνελήλυθα		
συνίστημι	συστήσω	συνέστησα συνέστην	συνέστηκα συνέστακα	συνέσταμαι	συνεστάθην
σφραγίζω	σφραγίσω	ἐσφράγισα	ἐσφράγικα	ἐσφράγισμαι	ἐσφραγίσθην
σφύζω	σώσω	ἔσωσα	σέσωκα	σέσωσμαι	έσωθην
τελειώω	τελειώσω	ἐτελείωσα	τετελείωκα	τετελείωμαι	έτελειώθην
τηρέω	τηρήσω	ἐτήρησα	τετήρηκα	τετήρημαι	έτηρήθην
τίθημι	θήσω	ἔθηκα	τέθεικα	τέθειμαι	έτέθην
τολμάω	τολμήσω	ἐτόλμησα	τετόλμηκα	τετόλμημαι	έτολμήθην
τρέχω	δραμοῦμαι	ἔδραμον	δεδράμηκα	δεδράμημαι	
ύμνέω	ύμνήσω	ύμνησα	ύμνηκα	ύμνημαι	ύμνήθην
ύπάγω	ύπάξω	ύπήγαγον		ύπήγμαι	ύπήχθην
ύπάρχω	ύπάρξω	ύπηρξα		ύπηργμαι	ύπήρχθην
ύπομένω	ύπομενω	ύπέμεινα	ύπομεμένηκα		
ύποχωρέω	ύποχωρήσω	ύπεχώρησα	ύποκεχώρηκα		
φανερόω	φανερώσω	ἐφανέρωσα	πεφανέρωκα	πεφανέρωμαι	έφανερώθην
φέρω	οἴσω	ήνεγκα	ἐνήνοχα		ήνέχθην
φημί	φήσω	ἔφησα ἔφην			
φοβέω	φοβήσω	ἐφόβησα	πεφόβηκα	πεφόβημαι	έφοβήθην
φυτεύω	φυτεύσω	ἔφυτευσα	πεφύτευκα	πεφύτευμαι	έφυτεύθην
φύω	φύσω	ἔφυσα	πέφυκα		έφυην
φωνέω	φωνήσω	ἐφωνησα	πεφώνηκα	πεφώνημαι	έφωνήθην
χαίρω	χαρήσω	ἐχαίρησα	κεχάρηκα	κεχάρημαι	έχάρην
χορτάζω	χορτάσω	ἐχόρτασα		κεχόρτασμαι	έχορτάσθην
ψεύδω	ψεύσω	ἔψευσα	ἔψευκα	ἔψευσμαι	έψευσθην

^a δεῖ is the pres.-ind.-act.-3-sg. < δέω, *lack*. It is listed separately in lexicons because it has a distinct usage as an impersonal verb. δέω is listed in New Testament lexicons as δέομαι since the active is not used in the New Testament. Its principal parts are listed here under δέω and most contain an extra ε in their stem. There is also a different word δέω, *bind*, whose parts do not contain an extra ε and accordingly its principal parts are similar to other ε contract verbs.

Principal Parts

^b εἰδω, from the root ιδ (compare Latin *video*), means *see* in most tense-forms, but in the perfect it means *know*. (For the letter ι see §4.75a.) Some New Testament lexicons list εἶδον under ὄραω since it functions like the aorist of ὄραω, but BDAG and CGEL list εἶδον as a separate word, as does Abbott-Smith with a reference to ὄραω. See note f below. New Testament lexicons list οἶδα as a separate word, since this perfect form functions as a present, and εἶδω is not listed since it is not used in the New Testament. See Montanari, 597-98, BDAG, 279, 693. See further §4.75c.

^c ἐρῶ and the other three forms marked c are included under λέγω for convenience since they function as these tense-forms for the same meaning as λέγω and are listed under λέγω in some lexicons. They are actually forms of εἴρω and are listed as such in CGEL and Montanari. BDAG includes them under εἴπον.

^d εῖπον is included as the aorist of λέγω for convenience, since it has that function and is listed this way in some lexicons. It is listed in BDAG, CGEL, and Montanari as a separate verb with only this form. Abbott-Smith lists εῖπον and says it is a second aorist of the obsolete verb ἔπω that is used as an aorist of λέγω.

^e ἤδειν is a second pluperfect but serves as an aorist, in keeping with οἶδα, a second perfect form that serves as a present. See note b above.

^f εἶδον is included as the aorist of ὄραω for convenience, since it has that function and is listed this way in some lexicons. See note b above.

^g σύνειμι, *come together*, is from σύν and εἰμι, *go, come*. It does not have any further principal parts. Its imperfect form is συνήεν. Another verb also spelled σύνειμι, *be with*, is from σύν and εἰμί. It has the imperfect form 3-sg. συνῆν and a 2nd principal part συνέσομαι.

APPENDIX 4 – THE TWELVE CORE PATTERNS

These patterns are also available on a single page affectionately known as the Sneeze Sheet at <https://whitacregreek.com/general-greek-resources/>.

1. The Definite Article – Core Pattern for the First and Second Declensions

Definite Article			Endings			
	Masc. sg.	Fem. sg.	Neut. sg.	Masc. sg.	Fem. sg.	Neut. sg.
Nom.	ó [ος]	ή [α]	τό [ον]	ος	η /α	ον
Gen.	τοῦ	τῆς	τοῦ	ον	ης /ας	ον
Dat.	τῷ	τῇ	τῷ	ῳ	ῃ /ᾳ	ῳ
Acc.	τόν	τήν	τό [ον]	ον	ην /αν	ον
Voc.	[ε]			ε		
	Masc. pl.	Fem. pl.	Neut. sg.	Masc. pl.	Fem. pl.	Neut. pl.
Nom.	οι	αι	τά	οι	αι	α
Gen.	τῶν	τῶν	τῶν	ων	ων	ων
Dat.	τοῖς	ταῖς	τοῖς	οις	αις	οις
Acc.	τούς	τάς	τά	ους	ας	α

2. The Indefinite Pronoun – Core Pattern for the Third Declension

Indefinite Pronoun		Endings	
Masc./fem. sg.	Neut. sg.	Masc./fem. sg.	Neut. sg.
Nom.	τις [-]	τι [-]	ζ, -
Gen.	τινος	τινος	ος
Dat.	τινι	τινι	ι
Acc.	τινα [ν]	τι [-]	α, ν
Masc./fem. pl.	Neut. pl.	Masc./fem. pl.	Neut. pl.
Nom.	τινες	τινα	ες
Gen.	τινων	τινων	ων
Dat.	τισι(ν)	τισι(ν)	σι(ν)
Acc.	τινας [ες]	τινα	ας, ες

The Twelve Core Patterns

3. Tense-form Components

Principle Part	Tense-Form	Augment or Reduplication	STEM	Tense-Form Sign	Linking Vowel	Endings
1 st	Pres. a/mp Impf. a/mp	ε	λυ λυ		ο/ε ο/ε	Prim. Second.
2 nd	Fut. a/mp1 Liq. Fut. a/mp1		λυ λυνρ	σ (ε)	ο/ε ο/ε	Prim. Prim.
3 rd	1 Aor. a/mp1 Liq. Aor. a/mp1 κ Aor. a/mp1 2 Aor. a/mp1	ε ε ε ε	λυ λυνρ κ ?	σ (ε)	α/ε α/ε α/ε ο/ε	Second. Second. Second. Second.
4 th	1 Pf. act. 2 Pf. act. Plpf. act. 2 Plpf. act	λε λε (ε)λε (ε)λε	λυ λυ λυ λυ	κ κ	α/ε α/ε ει ει	Prim. Prim. Second. Second.
5 th	Pf. mp Fut. Pf. mp Plpf. mp	λε λε (ε)λε	λυ λυ λυ	σ		Prim. Prim. Second.
6 th	Aor. mp2 2 Aor. mp2 Fut. mp2 2 Fut. mp2	ε ε	λυ λυ λυ λυ	θη η θησ ησ	ο/ε ο/ε	Second. Second. Prim. Prim.

- Linking vowels: ο before μ and ν; ε elsewhere (though in the present and future indicative the ε linking vowel is ει in the singular).
- Zero endings: -α = 1 singular; -ε = 3 singular indicative or 2 singular imperative.
- Moveable ν only occurs after ε and ι. So ον is always an ending.

4. Primary and Secondary Personal Endings

Primary Personal Endings (Present, Future, Perfect)		Secondary Personal Endings (Imperfect, Aorist, Pluperfect)	
Act.	MP	Act.	MP
1-sg. ω, μι, –	μαι	1-sg. ν, –	μην
2-sg. ξ	σαι (= η)	2-sg. ξ	σο (= ον, ω)
3-sg. –(ν), σι(ν)	ται	3-sg. –(ν)	το
1-pl. μεν	μεθα	1-pl. μεν	μεθα
2-pl. τε	σθε	2-pl. τε	σθε
3-pl. ουσι(ν), ασι(ν)	νται	3-pl. ν, σαν	ντο

The Twelve Core Patterns

5. Non-Indicative Forms

Key Signs

Subjunctive: η or ω linking vowel
Optative: ι before the ending
Participle: vt, ot, μεν
Imperative: endings
Infinitive: endings

Imperative Endings

	Act.	MP
2-sg.	–, ε, ζ, θι, σον	2-sg. σο (= ον), σαι
3-sg.	τω	3-sg. σθω
2-pl.	τε	2-pl. σθε
3-pl.	τωσαν	3-pl. σθωσαν

Infinitive Endings

εν [ειν], ι [σαι], ναι, σθαι

6. The Participle Box

Participle Box

	Masc. sg.	Fem. sg.	Neut. sg.	Sign	Sign
Pres./2 Aor. Act.	ων	ουσα	ον	οντ	MP: ομεν
1 Aor. Act.	σας	σασα	σαν	σαντ	MP1: σαμεν
Aor. MP2	θεις	θεισα	θεν	θεντ	
Pf. Act.	κως	κυια	κος	κοτ	MP: μεν

The Twelve Core Patterns

7. πᾶς, πᾶσα, πᾶν – Core Pattern for Participles with ντ Stems

πᾶς, πᾶσα, πᾶν			
	Masc. sg.	Fem. sg.	Neut. sg.
Nom.	πᾶς	πᾶσα	πᾶν
Gen.	παντός	πάσης	παντός
Dat.	παντί	πάσῃ	παντί
Acc.	πάντα	πᾶσαν	πᾶν
	Masc. pl.	Fem. pl.	Neut. pl.
Nom.	πάντες	πᾶσαι	πάντα
Gen.	πάντων	πασῶν	πάντων
Dat.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Acc.	πάντας	πᾶσας	πάντα

8. Forms of εἰμί

Present Indicative of εἰμί			
1-sg.	εἰμί	1-pl.	ἐσμέν
2-sg.	εἶ	2-pl.	ἐστέ
3-sg.	ἐστίν	3-pl.	εἰσί(ν)

Future Indicative of εἰμί			
1-sg.	ἔσομαι	1-pl.	ἔσόμεθα
2-sg.	ἔσῃ	2-pl.	ἔσεσθε
3-sg.	ἔσται	3-pl.	ἔσονται

Imperfect Indicative of εἰμί			
1-sg.	ῆμην	1-pl.	ῆμεν, ἦμεθα
2-sg.	ῆς, ἦσθα	2-pl.	ῆτε
3-sg.	ῆν	3-pl.	ῆσαν

Present Subjunctive of εἰμί			
1-sg.	ὦ	1-pl.	ὦμεν
2-sg.	ἢς	2-pl.	ἢτε
3-sg.	ἢν	3-pl.	ὦσι

The Twelve Core Patterns

Present Imperative of εἰμί

2-sg.	ἴσθι	2-pl.	ἴστε
3-sg.	ἴστω	3-pl.	ἴστωσαν

Infinitive of εἰμί

present	εἶναι
future	ἔσεσθαι

9. Augments

Augments

α → η
ε → η
ο → ω

10. Vowel Contraction

Vowel Contraction

α + ε = α	α < α + ε
ε + ε = ει	ει < ε + ε
ε + α = η	η < ε + α
ο + ει = οι	οι < ο + ει
ε + ο, ο + ε, ο + ο = ου	ου < ε + ο, ο + ε, or ο + ο
ο + α, ο + η, or any vowel + ω = ω	ω < ο + α, ο + η, or any vowel + ω

11. The Square of Stops

Square of Stops

labials	π, β, φ	+	ς	=	ψ
velars	κ, γ, χ	+	ς	=	ξ
dentals	τ, δ, θ, ζ	+	ς	=	ς

The Twelve Core Patterns

12. First and Second Person Pronouns

Personal Pronouns			
First Person		Second Person	
	sg.	sg.	
Nom.	ἐγώ	<i>I</i>	σύ
Gen.	ἐμοῦ, μου	<i>my</i>	σοῦ, σου
Dat.	ἐμοῖ, μοι	<i>(to) me</i>	σοῖ, σοι
Acc.	ἐμέ, με	<i>me</i>	σέ, σε
pl.		pl.	
Nom.	ἡμεῖς	<i>we</i>	ὑμεῖς
Gen.	ἡμῶν	<i>our</i>	ὑμῶν
Dat.	ἡμῖν	<i>(to) us</i>	ὑμῖν
Acc.	ἡμᾶς	<i>us</i>	ὑμᾶς

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