



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE:CTH216

COURSE TITLE:Greek Syntax

Course Guide

Course Code	CTH216
Course Title	Greek Syntax
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Introduction

CTH216: Greek Syntax is a one-semester 3-credit unit course. The course is available toward the award of first degree in Christian

Theology. The course material can also be useful for students in other levels of Christian Theology. Besides, those who wish to broaden their knowledge on religious ideas, especially the role on biblical languages in the understanding of the New Testament can find this course material beneficial. CTH215 is however the prerequisite for this course. In other words, if you have not offered and passed CTH215 you may not offer this course.

This course is made up of 21 units. It will begin from a brief revision of CTH215 (Greek Grammar). This is to refresh your memory of what has been learnt in CTH215. After this, you will begin the study of the other grammatical issues and the moods that you have not learnt in CTH215. The last module will deal largely with the issues of translation and the syntactical implications of words in translation. You will have to translate from large passages of the scripture and explain why certain words are preferred in translation over others.

The Course Guide tells you briefly what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through the materials. It also emphasizes the need for Tutor – Marked Assignments (TMAs). Detailed information on TMAs is found in a separate file, which will be sent to you later. There are periodic tutorial classes that are linked to this course.

What You Will Learn in this Course

The overall aim of **CTH216** is to help you develop a systematic growth in the use of biblical Greek so that you can get to the level where you can access the original language and do your translation/interpretation without recourse to any existing translation of the New Testament. This will help you in your personal Bible study, sermon preparation and the development of study guide for use in the Church.

Course Aims

- The aim of this course is to help you discover the importance of language in the understanding of the New Testament literature since the New Testament was originally written in the Koine Greek. This will be achieved by:
- Introducing you to the complexities of translation and the issues involved in syntactical relationships.

Course Objectives

To achieve the aims set out above, there are set overall objectives. Besides, each unit has its specific objectives. The unit objectives would be included in the beginning of each unit. You should read them before you start working through the unit. It is advisable that you refer to them during your study of the unit to check on your progress. At the end of every unit, you should also revise the unit objectives. In this way you can be sure that you have done all you are expected to do in the unit.

Listed below are the broader objectives of this course. It is expected that by meeting these objectives, the overall aims of the course must have been achieved. At the end of this course, you should be able to:

Working through this Course

To complete this course, you are required to read the study units, read the recommended books and the other materials provided by the National Open University (NOUN). Each unit contains self-assessment exercises, and at points during the course you are required to submit assignments for assessment purposes. At the end of this course there is a final examination. Below you will find listed all the components of the course and what you have to do.

Course Materials

Major components of the course are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignments file
5. Presentation schedule

You must obtain these materials. You may contact your tutor if you have problems in obtaining the text materials.

Study Units

There are twenty study units in this course. They are listed as follows:

- | | |
|---------|--|
| Unit 1: | Greek Nouns |
| Unit 2: | Present Indicative Verbs |
| Unit 3: | The Imperfect Indicative |
| Unit 4: | Future Active and Future Middle Indicative |

Unit 5:	The Aorist Indicative
Unit 6:	Participles
Unit 7:	The Perfect Indicative
Unit 8:	The Subjunctive Mood: Conditional Sentences
Unit 9:	The Imperative Mood
Unit 10:	Contract Verbs
Unit 11:	Pronouns
Unit 12:	Adjectives
Unit 13:	Verbs of the $\mu\iota$ Conjugation
Unit 14:	The Article
Unit 15:	The Infinitive
Unit 16:	Syntactical Issues in Greek Nouns and Pronouns
Unit 17:	Syntactical Issues in Greek Verbs I
Unit 18:	Syntactical Issues in Greek Verbs II
Unit 19:	Syntactical Issues: Adjectives and Imperfect Tense
Unit 20:	Syntactical Issues: Participles

Each unit contains a number of self-tests. In general, these self-tests question you on the material you have just covered or require you to apply the material in some ways, and thereby, help you to gauge your progress and to reinforce your understanding of the material. Together with your tutor-marked assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

Set Textbooks

These textbooks are recommended for your study in this course:

Adewale, 'Biyi and E. Ojo (2000). *Mastering the Greek New Testament*, Oyo: Multicrown Publishers

Aland, B., K. Aland, J. Karavidopoulos, C. M. Martini and B. M. Metzger (eds.) (1993). *The Greek New Testament*, 4th ed. Germany: United Bible Societies

Aland, B., K. Aland, J. Karavidopoulos, C. M. Martini and B. M. Metzger (eds.) (1993). *Novum Testamentum*, Nestle-Aland 28th ed. Germany: United Bible Societies

Mounce, Williams D. (1993). *Basics of Biblical Greek*, Grand Rapids: Zondervan

Summers, Ray (1950). *Essentials of New Testament Greek*, Nashville: Broadman Press

Books are however very scarce in the area of languages however some websites can give you assistance in seeing what the original manuscripts look like and not a full study. For these sites see the following:

www.bible.org

www.religion-online.org

www.biblestudies.org

Assignment file

In this file you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count toward the final mark you obtain for this course. Further information on assignment will be found in the assignment file itself and later in this Course Guide in the section on assessment.

Presentation Schedule

The “presentation schedule” included in your course materials gives you the important dates for the completion of your tutor marked assignments and attending tutorials. Remember, you are required to submit all your assignment as and when due.

Assessment

There are two aspects to the assessment of this course. First are the tutor-marked assignments; second, there is a written examination. While working on your assignments, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the assignment file. The work you submit to your tutor for assessment will count for 30% of your total course mark. At the end of the course, you will need to sit for a final three-hour examination. This will also count for 70% of your total course mark.

Tutor Marked Assignments (TMAs)

There are fifteen tutor assignments in this course. You need to submit all the assignments. The best three (that is, the three with the highest grades of fifteen assignments) will be counted. The total mark of the best three will be 30% of your total course mark.

Assignments for the units in this course are contained in the Assignment File. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

Final Examination and Grading

The examination will consist of questions you will come across in tutor marked assignments. You are therefore advised to revise the entire course after studying the last unit before you sit for the examination.

Course Marking Scheme

The table below gives a break down of the course mark:

Assessment	Marks
Assignments 1-15	Three assignments, best three marks of the assignments counts for 30% of course marks.
Final examination	The final examination counts for 70% of overall marks.
Total	100% of course marks

Table 1: Course Marking Scheme

Course Overview

This table brings together the units, the number of works you should take to complete.

Unit	Title of Work	Week's Activity	Assessment (end of unit)
	Course Guide		
1	Greek Nouns	1	Assignment 1
2	Present Indicative Verbs	2	Assignment 2
3	The Imperfect Indicative	3	Assignment 4
4	Future Active and Future Middle Indicative	4	Assignment 4
5	The Aorist Indicative	5	Assignment 5
6	Participles	6	Assignment 6
7	The Perfect Indicative	7	Assignment 7
8	The Subjunctive Mood: Conditional Sentences	8	Assignment 8
9	The Imperative Mood	9	Assignment 9
10	Contract Verbs	10	Assignment 10
11	Pronouns	11	Assignment 11
12	Adjectives	12	Assignment 12
13	Verbs of the $\mu\iota$ Conjugation	13	Assignment 13
14	The Article	14	Assignment 14
15	The Infinitive	15	Assignment 15
16	Syntactical Issues in Greek Nouns and Pronouns	16	Assignment 16
17	Syntactical Issues in Greek Verbs I	17	Assignment 17
18	Syntactical Issues in Greek Verbs II	18	Assignment 18
19	Syntactical Issues: Adjectives and Imperfect Tense	19	Assignment 19
20	Syntactical Issues: Participles	20	Assignment 20
21	Revision	21	Revision
22	Revision	16	Revision
23	Revision	17	Revision

Table 2: Course Overview

How to Get the Best from this Course

In distance learning the study units replace the university Lecturer. This is one of the great advantages of the distance learning system. You can read and work through specially designed study materials at your own pace.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Following this is a set of learning objectives. These objectives enable you know what you should be able to do by the time you have completed the unit. The objectives should guide your study. After studying the units must cross check whether you have achieved the objectives. If you adhere strictly to this art of checking whether the objective is achieved or not, you will definitely improve your chances of passing the course.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a “Reading” section. Whenever you need help, don’t hesitate to call and ask your tutor to provide it.

1. Read through this Course Guide thoroughly.
2. Plan your study schedule. You should refer to the ‘course overview’ for more details. Find out the time you are expected to spend on each unit and when and how to turn in your assignments.
3. Stick to your study schedule. Don’t allow anything to get you distracted from your study schedule.
4. Turn to Unit 1 and read the introduction and objectives for the unit.
5. Gather the study material you need. All you need on a unit is given in the ‘Overview’ at the beginning of each unit. The study unit you are working on and one of your set books should be on your desk at the same time.
6. Work through the unit. The content of the unit has been arranged in a sequential order. Instructions would be given on where to read from your set books or other articles. Use the unit to guide your reading.
7. Review the objectives for each study unit to confirm you have achieved them.
8. Don’t proceed to the next unit, until you are sure you have achieved the objectives of the unit you are working on.
9. Don’t wait until your assignment is returned before working on the next unit. Keep to your schedule.

10. When you complete the last unit, you can be preparing for exams. Be sure that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide).

Tutors and Tutorials

There are 8 hours of tutorials provided in support of this course. The dates, times and location of these tutorials, together with the name and phone number of your tutor will be communicated to you. This will be done as you are allocated to a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible. Do not hesitate to contact our tutor by telephone, e-mail or discussion board if you need help. The following might be the circumstances in which you will find help necessary. Contact your tutor if:

- You do not understand any part of the study units or the assigned readings.
- You have difficulty with the self-tests or exercises, and
- You have a question or problem with an assignment, with your tutor's comment on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to interact with your tutor by asking questions which are answered instantly. You can raise any problem encountered in the course of your study. To maximize the benefits of the course tutorials, it is advisable that you prepare a question list before attending them. When you participate in the discussions your intellectually life will be deeply enriched.

Summary

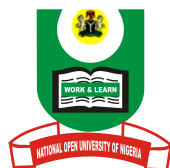
CTH216 will lead you to a working knowledge of the Greek language and the ability to consult the original language of the New Testament thereby enriching your knowledge of the Bible. It will expose you to the

exegetical principles that are involved in the process of translation and interpreting. On successful completion of this course, you will be able to answer questions such as:

1. What are the uses of the imperfect tense in the Greek language?
2. How does mood affect interpretation?
3. What is the relationship between translation and exegesis?
4. What is the relationship between translation, exegesis and theology?
5. What is the best way to render the incipient imperfect?
6. What is the best way to translate the iterative imperfect?
7. What is the best way to translate the present continuous tense in the Greek?
8. What is the difference between the aorist and the imperfect tense?
9. What are the similarities between the aorist and the imperfect tense?
10. Evaluate your understanding of John 1:14b before now and after this course.

The questions you will be able to answer should not be limited to the ones above. Greek Grammar is a course you will find interesting and stimulating.

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MODULE 1

- Unit 1: Greek Nouns
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UNIT 1: GREEK NOUNS

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1.0 INTRODUCTION

You are welcome to the study of CTH216-Greek Syntax. This course is the continuation of CTH215-Greek Grammar; therefore, CTH215 is a pre-requisite to this course. Because of the importance of the understanding of CTH215 to this course, we will use the first module to run through the major topics taught in CTH215 by way of refreshing your memory and setting the tone for this course. Thus, in this unit we will revise all that has been taught about Greek nouns.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Identify all the declensions of Greek nouns
- Differentiate between nouns of the three declensions
- Differentiate between the various declensions of the feminine noun
- State the functions of the various cases
- Decline any given noun

3.0 MAIN CONTENT

3.1 Cases in Greek Noun

Case is the word used to refer to the various functions that nouns perform in the sentence. Though the English has three cases, the Greek language has eight cases:

The Nominative Case

The nominative case is the subject of the sentence. You would remember that in the Greek nominative case two issues are lumped together. The first is that the noun functions as the topic or the subject of the sentence. It is the case of designation.

The second is when a noun completes the thought of the subject. It usually occurs when the noun follows the verb 'to be'. When this usage occurs, two nouns in the sentence would be in the nominative case. In such occurrences, you need to determine which one is the subject and which one is the subject complement. In most cases, the subject carries the definite article while the complement has its definite article withdrawn but it is implied. This has a serious implication for exegesis and interpretation and would be explained later.

The Accusative Case

The accusative case is usually used for the direct object. The direct object receives the action of the verb in the sentence. It marks the limit or the end of an action.

The Dative Case

When the noun functions as the indirect object, it gives an idea of the person or thing **to** whom and or **for** whom something is done. In the Greek language, the noun that functions as the indirect object would be in the dative case. The dative case is the case of interest. You should also remember that there are other cases that are spelt the same way as the dative. These are the locative and the instrumental cases.

The Genitive Case

This is when the noun is used to show that someone or something is the owner of a particular thing. Though in the English language, the

possessive 's' is usually used to designate this usage, in the Greek language the genitive case is used. The genitive case is the case of description. It is used to attribute quality to the word it modifies. You need to remember also that the ablative case, which is the case of separation, is also spelt the same way as the genitive case.

The Vocative Case

There are times when the person being **addressed** is called before the statement meant for them. For example, in the sentence "Sade, where are you?" Sade is the person addressed. In the Greek language, this usage is put in the vocative case.

3.2 Noun Declensions in Greek

There are three forms of declensions in the Greek language. The first declension has an inflected system in which the 'α' sound is predominant; the second declension is predominant with the 'ο' sound and the third declension has a system in which the consonant stem is predominant. Since the largest number of nouns of the Greek is in the second declension and since it is easier to learn than the others; it is usually studied first.

Declension of Masculine Nouns of Second Declension

To decline the masculine nouns of the second declension, the Greek word ἄνθρωπος shall be used:

Cases	Singular Form	Meaning	Plural Form	Meaning
Nominative	ὁ ἄνθρωπος	The man	οἱ ἄνθρωποι	The men
Genitive	τοῦ ἀνθρώπου	Of the man	τῶν ἀνθρώπων	Of the men
Ablative	τοῦ ἀνθρώπου	from the man	τῶν ἀνθρώπων	from the men
Dative	τῷ ἀνθρώπῳ	to the man or for the man	τοῖς ἀνθρώποις	to the men or for the men
Locative	τῷ ἀνθρώπῳ	in the man	τοῖς ἀνθρώποις	in the men
Instrumental	τῷ ἀνθρώπῳ	by the man	τοῖς ἀνθρώποις	by the men
Accusative	τὸν ἄνθρωπον	the man	τούς ἀνθρώπους	the men

Vocative	ἄνθρωπε	man	ἄνθρωποι	men
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Neuter Nouns of the Second Declension

There is a slight difference between the declension of the masculine nouns and the neuter nouns of the second declension. As would be seen in the paradigm above, the difference occurs only in the nominative singular and the nominative and accusative plural. In declining the neuter noun, δῶρον shall be used:

Declension of δῶρον with the definite article

Cases	Singular Form	Meaning	Plural Form	Meaning
Nominative	τὸ δῶρον	the gift	τὰ δῶρα	the gifts
Genitive	τοῦ δώρου	of the gift	τῶν δώρων	of the gifts
Ablative	τοῦ δώρου	from the gift	τῶν δώρων	from the gifts
Dative	τῷ δώρῳ	to/for the gift	τοῖς δώροις	to/for the gifts
Locative	τῷ δώρῳ	in the gift	τοῖς δώροις	in the gifts
Instrumental	τῷ δώρῳ	by the gift	τοῖς δώροις	by the gifts
Accusative	τὸ δῶρον	the gift	τὰ δῶρα	the gifts
Vocative	δῶρον	gift	δῶρα	gifts

Feminine Nouns of the First Declension

1. When the stem ends in σ, λλ, or any of the double consonants, the nominative singular ends in short α, which changes to η in the genitive, ablative, dative, locative and instrumental as in ἡ γλῶσσα below:

Cases	Singular Form	Meaning	Plural Form	Meaning
Nominative	ἡ γλῶσσα	the tongue	αἱ γλῶσσαι	the tongues
Genitive	τῆς γλώσσης	of the tongue	τῶν γλωσσῶν	of the tongues
Ablative	τῆς γλώσσης	from the tongue	τῶν γλωσσῶν	from the tongues
Dative	τῇ γλώσσει	to/for the tongue	ταῖς γλώσσαις	to/for the tongues

Locative	τῆ γλώσση	in the tongue	ταῖς γλώσσαις	in the tongues
Instrumental	τῆ γλώσση	by the tongue	ταῖς γλώσσαις	by the tongues
Accusative	τὴν γλώσσαν	the tongue	τὰς γλώσσας	the tongues
Vocative	ἦ γλώσσα	the tongue	αἶ γλώσσαι	the tongues

2. When the stem ends in any other letter, the nominative singular will end in η, which is retained throughout the singular, as in ἡ γραφή below:

Cases	Singular Form	Meaning	Plural Form	Meaning
Nominative	ἡ γραφή	the writing	αἶ γραφαί	the writings
Genitive	τῆς γραφῆς	of the writing	τῶν γραφῶν	Of the writings
Ablative	τῆς γραφῆς	from the writing	τῶν γραφῶν	From the writings
Dative	τῇ γραφῇ	to/for the writing	ταῖς γραφαῖς	to/for the writings
Locative	τῇ γραφῇ	in the writing	ταῖς γραφαῖς	in the writings
Instrumental	τῇ γραφῇ	by the writing	ταῖς γραφαῖς	by the writings
Accusative	τὴν γραφήν	the writing	τὰς γραφάς	the writings
Vocative	ἦ γραφή	the writing	αἶ γραφαί	the writings

Declension of the Masculine Nouns of the First Declension

As has been said earlier, there are five declension systems in the first declension system. The three that are feminine had been shown above. The last two are masculine and they are as follows:

1. When a masculine noun of the first declension has a stem ending in ε, ι or ρ, the nominative singular will be ας (long α) as in ὁ Μεσσίας below:

Cases	Singular Form	Meaning	Plural Form	Meaning
Nominative	ὁ Μεσσίας	the Messiah	οἶ Μεσσίαι	the Messiahs
Genitive	τοῦ Μεσσίου	of the Messiah	τῶν Μεσσιῶν	of the Messiahs

Ablative	τοῦ Μεσσίου	from the Messiah	τῶν Μεσσιῶν	from the Messiahs
Dative	τῷ Μεσσίᾳ	to/for the Messiah	τοῖς Μεσσίαις	to/for the Messiahs
Locative	τῷ Μεσσίᾳ	in the Messiah	τοῖς Μεσσίαις	in the Messiahs
Instrumental	τῷ Μεσσίᾳ	by the Messiah	τοῖς Μεσσίαις	by the Messiahs
Accusative	τὸν Μεσσίαν	the Messiah	τοὺς Μεσσίαις	the Messiahs
Vocative	ὦ Μεσσίαις	the Messiah	οἱ Μεσσίαι	the Messiahs

2. All other stem endings are followed by ης in the nominative singular, as in ὁ προφήτης below:

Cases	Singular Form	Meaning	Plural Form	Meaning
Nominative	ὁ προφήτης	the prophet	οἱ προφῆται	the prophets
Genitive	τοῦ προφήτου	of the prophet	τῶν προφητῶν	Of the prophets
Ablative	τοῦ προφήτου	from the prophet	τῶν προφητῶν	from the prophets
Dative	τῷ προφῆτι	to/for the prophet	τοῖς προφήταις	to/for the prophets
Locative	τῷ προφῆτι	in the prophet	τοῖς προφήταις	in the prophets
Instrumental	τῷ προφῆτι	by the prophet	τοῖς προφήταις	by the prophets
Accusative	τὸν προφήτην	the prophet	τοὺς προφήταις	the prophets
Vocative	προφήτης	the prophet	προφῆται	the prophets

The Third Declension

In the third declension, there is a basic change in the dative plural form especially when the stem of the noun ends in a consonant. This is because the declension has to end with σι. The following changes have to take place:

π, β or φ added to σι becomes ψι
κ, γ or χ added to σι becomes ξι
τ, δ or θ drops out leaving the σι

ν drops out leaving the σι

ντ drops out leaving the σι but because two consonants are lost the vowel preceding the ντ is lengthened. Through this, ο becomes ου as in ἄρχοντσι which will become ἄρχουσι. Note that all these third plural inflected forms may take the movable ν. Before giving the paradigms it is better to first give the endings for the third declension:

Case	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nom.	ς (or none)	ς (or none)	none	ες	ες	none
Gen.	ος	ος	ος	ων	ων	ων
Dav.	ι (short)	ι (short)	ι (short)	σι (short)	σι (short)	σι (short)
Acc.	ν or α (short)	ν or α (short)	none	ας (short)	ας (short)	α (short)
Voc.	none	none	none	Not Applicable		

The following are paradigms for the declension:

Liquid Stem (using αἰών)

Case	Singular	Plural
Nominative	αἰών	αἰώνες
Genitive (Ablative)	αἰώνος	αἰώνων
Dative (Loc., Inst.)	αἰώνι	αἰώσι
Accusative	αἰώνα	αἰώνας
Vocative	αἰών	αἰώνες

Mute Stem (using χάρις)

Case	Singular	Plural
Nominative	χάρις	χάριτες
Genitive (Ablative)	χάριτος	χαρίτων
Dative (Loc., Inst.)	χαρίτι	χαρίσι
Accusative	χάριν	χαρίτας
Vocative	χάρις	χάριτες

Mute Stem (using ἐλπίς)

Case	Singular	Plural
Nominative	ἐλπίς	ἐλπίδες
Genitive (Ablative)	ἐλπίδος	ἐλπίδων
Dative (Loc., Inst.)	ἐλπίδι	ἐλπίσι
Accusative	ἐλπίδα	ἐλπίδας
Vocative	ἐλπίς	ἐλπίδες

Mute Stem (using νύξ)

Case	Singular	Plural
Nominative	νύξ	νύκτες
Genitive (Ablative)	νυκτός	νυκτῶν
Dative (Loc., Inst.)	νυκτί	νυξί
Accusative	νύκτα	νύκτας
Vocative	νύξ	νύκτες

Syncopated Stem (using πατήρ)

Case	Singular	Plural
Nominative	πατήρ	πατέρες
Genitive (Ablative)	πατρός	πατέρων
Dative (Loc., Inst.)	πατρί	πατράσι
Accusative	πατέρα	πατέρας
Vocative	πάτερ	πατέρες

The ι Stem Nouns

The ι stem nouns of the third declension are all feminine nouns. The following paradigms are representative of this class:

The ι Stem Nouns (using πίστις)

Case	Singular	Plural
Nominative	πίστις	πίστεις
Genitive (Ablative)	πίστεως	πίστεων
Dative (Loc., Inst.)	πίστει	πίστεσι
Accusative	πίστιν	πίστεις
Vocative	πίστι	πίστεις

The ι Stem Nouns (using δύναμις)

Case	Singular	Plural
Nominative	δύναμις	δυνάμεις
Genitive (Ablative)	δυνάμεως	δυνάμεων
Dative (Loc., Inst.)	δυνάμει	δυνάμεσι
Accusative	δύναμιν	δυνάμεις
Vocative	δύναμι	δυνάμεις

The following analysis calls attention to the characteristics of the inflection of these nouns:

Find the stem by striking off the σ in the nominative singular.

- ε replaces the final ι except in the nominative, accusative and vocative singular.
- ε unites with ι ending in dative singular to form a diphthong.
- εις in nominative plural and accusative plural is the result of the contraction of εες and εαες respectively.

The accent of the genitive singular and plural is irregular and stands on the antepenult even with a long ultima.

The ευ Stem Nouns

The eu stem nouns of third declension are all masculine. The following is the paradigm using ἱερεύς:

Case	Singular	Plural
Nominative	ἱερεύς	ἱερεῖς
Genitive (Ablative)	ἱερέως	ἱερέων
Dative (Loc., Inst.)	ἱερεῖ	ἱερεύσι
Accusative	ἱερέα	ἱερεῖς
Vocative	ἱερεῦ	ἱερεῖς

The following features could be noted in the analysis of the inflection of this class:

- Find the stem by striking off the σ of the nominative singular.
- The final υ of the stem is dropped before an ending with α vowel.
- In the dative singular and the nominative and accusative plural the same combinations as are found in the ι stem nouns proper.

The υ Stem Nouns

The υ stem nouns of the third declension are mostly masculine; however there are a few feminine and one neuter (δάκρυ, a tear) noun. The inflection is regular. The stem is found by dropping the σ of the nominative singular.

The υ Stem Nouns (using ἰχθύς)

Case	Singular	Plural
Nominative	ἰχθύς	ἰχθύες
Genitive (Ablative)	ἰχθύος	ἰχθύων
Dative (Loc., Inst.)	ἰχθύι	ἰχθύσι
Accusative	ἰχθύν	ἰχθύας or ἰχθύς
Vocative	ἰχθύ	ἰχθύες

3.2 The ες Stem Nouns

In the above vocabularies, the first column contains the nouns known as the ες stem nouns. They are so called because the stem really ends with ες. In the actual inflection of the nouns so many contractions have taken place that the basic stem cannot be seen anymore. The endings given for the third declension nouns earlier should be reviewed. Note how these endings are used and the changes in form in the following example. The stem here is γένεσ—:

The ες Stem Nouns (using γένεσ)

Case	Singular		Plural	
	Original Form	Form Actually Used	Original Form	Form Actually Used
Nominative	γένεσ	γένος	γένεσα	γένη
Genitive (Ablative)	γένεσος	γένους	γένεσων	γενῶν
Dative (Loc., Inst.)	γένεσι	γένει	γένεσσι	γένεσι
Accusative	γένεσ	γένος	γένεσα	γένη
Vocative	γένεσ	γένος	γένεσα	γένη

3.3 The ατ Stem Nouns

The nouns in the second column of the vocabulary above are all ατ stem nouns. If you strike off the ος of the genitive singular you will arrive at the stem. The endings are added normally. It has to be noted that all ατ stem neuter nouns would be declined as in the paradigm below:

The ατ Stem Nouns (using σῶμα)

Case	Singular	Plural
Nominative	σῶμα	σώματα
Genitive (Ablative)	σώματος	σωμάτων
Dative (Loc., Inst.)	σώματι	σώμασι
Accusative	σῶμα	σώματα
Vocative	σῶμα	σώματα

The Article

Remember that there is no indefinite article in the Greek language and that the absence of the definite article implies the indefinite article. Hence, ἄνθρωπος can mean either ‘a man’ or ‘man’. The Greek article is usually used to point out particular identity and this is called the articular use of a noun. When no definite article is used, it is called the anarthrous use. Below is the full paradigm of Greek articles:

Singular

Cases	Masculine	Feminine	Neuter
Nominative	ὁ	ἡ	το
Genitive	τοῦ	τῆ	τοῦ
Ablative	τοῦ	τῆ	τοῦ
Dative	τῷ	τῆς	τῷ
Locative	τῷ	τῆς	τῷ
Instrumental	τῷ	τῆς	τῷ
Accusative	τόν	τήν	τό

Plural

Cases	Masculine	Feminine	Neuter
Nominative	οἱ	αἱ	τά
Genitive	τῶν	τῶν	τῶν
Ablative	τῶν	τῶν	τῶν
Dative	τοῖς	ταῖς	τοῖς
Locative	τοῖς	ταῖς	τοῖς

Instrumental	τοῖς	ταῖς	τοῖς
Accusative	τούς	τάς	τά

4.0 CONCLUSION

In this unit you have all the three declensions of Greek nouns studied all at once. You have been taught that the Greek language has eight cases in the noun declension. Though some scholars say they are five; it is because some of them have identical spellings and so they were considered functions of the major one. You would have also noticed that there are three forms of declension: the first declension has five variations wherein three are feminine nouns and the remaining two are masculine; the second declension has mainly masculine and neuter nouns while the third declension has all the three genders. This unit concluded with an overview of the articles by gender, number and case.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The Greek language has eight cases in the noun declension. Though some scholars say they are five; it is some of them have identical spellings and so they were considered functions of the major one.
- There are three forms of declension in the Greek language called the first, second and third declensions.
- The first declension has five variations wherein three are feminine nouns and the remaining two are masculine.
- The second declension has mainly masculine and neuter nouns.
- The third declension has all the three genders.

6.0 TUTOR-MARKED ASSIGNMENT

Fish out ten nouns from the passage below and indicate their gender and case.

2 John 1:1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

2 John 1:2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

2 John 1:3 ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ.

2 John 1:4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς.

2 John 1:5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν καινὴν γράφω σοι ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

7.0 REFERENCES/FURTHER READINGS

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UNIT 2: PRESENT INDICATIVE VERBS

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- 3.0 Main Content
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1.0 INTRODUCTION

In the last unit we have spent our time to review all the three noun declensions of the Greek language. I am sure by now that you would have revised all the units on nouns in CTH215 so that you can flow along with us in this course. In this unit we will begin a review of Greek verbs and because of the magnitude of the verbs; we will tackle them by tense and by mood. In this unit, we will examine the present indicative verbs. Remember that in your previous study you have been taught that the present indicative mood is that mood that represents the continuous action in the English language or the simple present tense. You need to be cautious as your interpretation would go a long way to affect what you are going to bring out of the text.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Write the present active indicative of any verb
- Identify the present passive indicative of any verb
- Discuss the usages of the passive voice
- Discuss the usages of the middle voice

3.0 MAIN CONTENT

3.1 The Present Active Indicative Form

As you have been taught, the tense carries two aspects of the verb and these are the time of the action and the kind of the action. As for time, there are three possibilities: the past, the present and the future. Also as for kind, there are two kinds: the linear (this is also called the progressive or continuous action) and the punctiliar (this is action that is seen as a single perspective). The present tense that we are concerned with in this unit indicates a progressive action at the present time and so would be better translated in that sense. For example, the word λύω would be “I am loosing”.

The present active indicative form of λύω is:

λύω	I loose or I am loosing
λύεις	You (s) loose or you (s) are loosing
λύει	he (she, it) loose or he (she, it) is loosing
λύομεν	We loose or we are loosing
λύετε	You (p) loose or you (p) are loosing
λύουσι(ν)	They loose or they are loosing

3.2 The Present Passive Indicative

The passive voice in the Greek is used when the subject is being acted upon by an outside agent. Present active indicative of λύω is “I am loosing” and the present passive would be “I am being loosed”. This means that the present passive pictures continuous action being received by the subject at the present time.

The primary endings of the present passive are: μαι, σαι, ται, μεθα, σθε and νται. These are added to the stem of the word by means of the variable vowel which is either ο or ε. It has to be noted however that in the second person singular, a significant change occurred during the development of the language. The sigma sound got lost and the ε and α sound got contracted to η, and the ι became a subscript. This would be reflected in the paradigm below.

The Present Passive Indicative of λύω is as follows:

λύομαι	I am being loosed	λύομεθα	we are being loosed
λύη	you are being loosed	λύεσθε	you are being loosed
λύεται	he, (she, it) is being loosed	λύονται	they are being loosed

The Usages of the Passive Voice

The following are the major ways in which the present passive can be used:

When Direct Agent is indicated

When the direct agent producing the action on the subject is indicated, the construction is ὑπό with the genitive. For example, διδάσκεται ὑπὸ τοῦ ἀγγέλου means “he is being taught by the messenger”.

When Indirect Agent is indicated

When the agent indicated is the indirect (that is, the agent through which the original agent acts), the construction is διὰ with the genitive. For example, ὁ κόσμος ἐγένετο δι’ αὐτοῦ would mean “the world was made through him”. In this passage, Christ is seen as the intermediate agent of creation while God is the original agent.

When Impersonal Agent is indicated

When the agent is impersonal, the construction is the dative with or without the preposition ἐν. For example, οἱ ἄνθρωποι σώζονται ἐν τῷ λόγῳ τοῦ Μεσσίας which means “the men are being saved by the word of the Messiah”.

When no Agent is expressed

Sometimes, the passive is used without any agent indicated. An example is the simple word ἐγείρεται which means “he is being raised up”.

3.3 The Present Middle Indicative

There is no equivalent of the Greek middle voice in the English language. In the middle voice, the subject is acting in such a way that it participates in the result of the action. The subject, at this point, rather than the action is the focal point or the point of emphasis. The middle voice in the Greek language is used in three different ways: the reflexive middle, the intensive middle and the reciprocal middle.

The Reflexive Middle

This is the nearest to the basic idea of the middle voice. It is the one that pictures the result of the action directly to the agent. For example, ὁ ἄνθρωπος ἐγείρεται which means, “the man is raising himself up”.

The Intensive Middle

The intensive middle stresses the agent producing the action rather than its participation in the action. For example, διδάσκειται τὴν ἀλήθειαν which means “he is teaching the truth”. The emphasis is on “he”. The idea is that he and no other person is doing the teaching. This corresponds to the Piel stem of the Hebrew language which is the dynamic middle voice.

The Reciprocal Middle

In the reciprocal middle a plural subject that is engaged in an interchange of action is pictured. For example, οἱ ἄνθρωποι διδάσκονται which means “the men are teaching one another”.

It has to be stated that the above three usages of the middle voice does not capture the total force of the middle voice but has given the general idea of the construction.

The Form of the Middle Voice

The forms of the middle voice in the present, imperfect and perfect tenses are the same as the passive voice. The difference is one of function. The context of the passage will indicate whether the construction is middle or passive in function. Thus the form of the present middle indicative of λύω is:

Greek Form	Translation	Greek Form	Translation
λύομαι	I loose myself, or I loose for myself	λύομεθα	we loose ourselves or we loose for ourselves
λυῆ	you loose yourself, or you loose for yourself	λύεσθε	you loose yourselves, or you loose for yourselves
λύεται	he, (she, it) looses himself, or he (she, it) looses for himself	λύονται	they loose themselves, or they loose for themselves

4.0 CONCLUSION

In this unit you have gone through the study of the present indicative verbs. You have been taught that in the present tense, two aspects of the verb that are present is the progressive action (kind) at the present time (time). Therefore, in its active voice, the present indicative would be translated using the present continuous tense. In its passive voice, the present continuous action is received by the subject also at the present time. You should note that the passive voice is used when the agent performing the action is indicated or not. Finally, in the middle voice, there are three significant usages: the reflexive, the intensive and the reciprocal.

5.0 SUMMARY

The following are the major units you have learnt in this unit:

- Two aspects that are revealed in any tense are the kind and time of action.
- In the present present, the action is progressive (kind) and the time is present (time).
- In its active voice, the present indicative would be translated using the present continuous tense.
- In its passive voice, the present continuous action is received by the subject also at the present time.
- In the middle voice, there are three significant usages: the reflexive, the intensive and the reciprocal.
- In the reflexive usage, the result of the action goes back directly to the agent.
- The intensive middle stresses the agent producing the action rather than its participation in the action.
- In the reciprocal middle a plural subject is engaged in an interchange of action.

6.0 TUTOR-MARKED ASSIGNMENT

Identify the present indicative verbs in this passage and indicate whether they are active, passive or middle.

3 John 1:1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

3 John 1:2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ.

3 John 1:3 ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

3 John 1:4 μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

3 John 1:5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ζένοῦς,

3 John 1:6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ.

3 John 1:7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν.

3 John 1:8 ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

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UNIT 3: THE IMPERFECT INDICATIVE

CONTENTS

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1.0 INTRODUCTION

In the previous unit you have studied the present indicative verbs that are given the present continuous tense in translation to the English language. You have also seen this tense in the active and the passive voices. In this unit however, we will be examining the imperfect indicative verbs which is used in the Greek language to express the continuous action in the past time. Take note of the changes in the translation and compare this with the present indicative tense on your own.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss the various usages of the imperfect tense
- Identify all the forms of the imperfect
- Write out the imperfect form of any verb

3.0 MAIN CONTENT

3.1 The Use of the Imperfect Tense

The imperfect tense indicates continuous action in the past time. The imperfect active of λύω would be translated “I was loosing”. Though there are several expressions of the imperfect, it is always presented as the continuous action in the past. The emphasis however may differ. There are however three major occurrences:

The Descriptive Imperfect

The descriptive imperfect is used to give a vivid representation of what was going on in past time. It usually draws a picture of the movement of events. A good example is Matthew 3:5-6 which reads thus:

Then Jerusalem was going out (ἐξεπορεύετο) to him, and they were being baptized (ἐβαπτίζοντο) in the Jordan River.

In the above quotation, ἐξεπορεύετο is the imperfect active while ἐβαπτίζοντο is the imperfect middle or passive. The significance of these words can be seen vividly in the context of the passage.

The Repeated or Iterative Imperfect

The repeated or iterative imperfect is used to show actions repeated in the past time. Unlike the descriptive imperfect which will denote one continuous action, the repeated imperfect will present an action that is done repeatedly. A good illustration is found in Acts 1:7 which reads:

They were asking him (λέγοντες), Lord art thou at this time restoring the kingdom to Israel?

The phrase could also be rendered thus: “they kept on asking him”. This implies that the disciples have asked Jesus the same question before frequently.

The Inceptive Imperfect

The inceptive imperfect is also used to picture continuous action in the past. However the emphasis is on the beginning of the action rather than on its progress. This is best illustrated by Matthew 5:2 where the word ἐδίδασκεν, which is best translated “he began teaching them”. This word is used to introduce the Sermon on the Mount also in Luke 5:3 and Mark 5:37.

The Imperfect Active Indicative of λύω

The personal endings in the active secondary tenses are -ν; -ς; νονε; -μεν; -τε, ν. The variable vowel is ο before an ending beginning with μ, or ν and it is ε before any other ending. The third person singular often takes the movable ν. You will also discover that the first person singular and the third person plural are identical and thus should be distinguished by the context.

Since we have been using λύω as our we will still use the word as long as it has a form in what is intended to discuss. The following is the imperfect active indicative of λύω:

ἔλυον	I was loosing	ἐλύομεν	we were loosing
ἔλυες	you were loosing	ἐλύετε	you were loosing
ἔλυε	he, she, it was loosing	ἔλυον	they were loosing

You will notice that in the above paradigm for the imperfect active indicative of λύω for the first time you will be seeing that there is a letter (vowel ε) before each form of the word. This letter is called an augment. In the Greek, this augment is in an indication that the word is a secondary tense. A secondary tense in the Greek is a tense that expresses a past time. This is why all the translations are given in the past tense in the English. This augment is peculiar to verbs that begin with a consonant. It is also called “syllabic augment” because it adds a syllable to the word. However, when the word begins with a vowel, the vowel is lengthened to the corresponding long vowel. This is called a “temporal augment”. In the temporal augment, e becomes h; o becomes wand a will become hand not the long α because it might not be differentiated easily. For example, ἀκούω becomes ἤκουον, ἐγείρω becomes ἤγειρον.

The Imperfect Active Indicative in Compound Verbs

In the case of compound verbs, the augment comes after the preposition and before the vowel stem. If the preposition ends with a vowel, the process of elision will take place. For example, ἐκβάλλω becomes ἐξέβαλλον; ἀποκτείνω becomes ἀπεκτεινον; ἀπάγω becomes ἀπήγον. Note that in all the examples given, the accent is no longer on the preposition for any reason but it may rest on the augment.

The Imperfect Active Indicative of εἰμί

The imperfect active Indicative of εἰμί is:

ἤμην	I was	ἤμεν	we were
ἦς	you were	ἦτε	you were
ἦν	he (she it) was	ἦσαν	they were

3.2 The Imperfect Middle and Passive Indicative of λύω

The imperfect middle and passive voice are identical just as they are in the present tense. The difference is just that of the function they perform. Ensure that you note the differences in the translation of the imperfect middle and the imperfect passive.

The Imperfect Middle Indicative of λύω is as follows:

Person	Singular		Plural	
1st	ἐλύομην	I was loosing myself or for myself	ἐλύομεθα	we were loosing ourselves or for ourselves
2nd	ἐλύου	you were loosing yourself or for yourself	ἐλύεσθε	you were loosing yourselves or for yourselves
3rd	ἐλύετο	he was loosing himself or himself	ἐλύοντο	they were loosing themselves or for themselves

The Imperfect Passive Indicative of λύω is as follows:

Person	Singular		Plural	
1st	ἐλύομην	I was being loosed	ἐλύομεθα	we were being loosed
2nd	ἐλύου	you were being loosed	ἐλύεσθε	you were being loosed
3rd	ἐλύετο	he (she, it) was being loosed	ἐλύοντο	they were being loosed

4.0 CONCLUSION

In this unit you have studied the imperfect tense. You have been told that the imperfect tense is the tense that indicates continuous action in the past time. You have also been taught that there are three functions of the imperfect: the descriptive imperfect that is used to give a vivid description of what was going on in the past; the repeated or iterative imperfect that is used to show repeated actions in the past time and the inceptive imperfect that is used to lay emphasis on the beginning of an action in the past time. You have also studied the various forms of the imperfect: the imperfect active indicative, the imperfect middle and the the imperfect passive indicative.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The imperfect tense is the tense that indicates continuous action in the past time.
- There are three functions of the imperfect: the descriptive, the iterative and the inceptive imperfect.
- The descriptive imperfect that is used to give a vivid description of what was going on in the past.
- The repeated or iterative imperfect that is used to show repeated actions in the past time.
- The inceptive imperfect that is used to lay emphasis on the beginning of an action in the past time.

6.0 TUTOR-MARKED ASSIGNMENT

Identify the imperfect indicative verbs in this passage and indicate whether they are active, passive or middle.

Ephesians 1:1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ,

Ephesians 1:2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Ephesians 1:3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

Ephesians 1:4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

Ephesians 1:5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

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UNIT 4 FUTURE ACTIVE AND FUTURE MIDDLE INDICATIVE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Future Stem
 - 3.2 Stem Changes in Future Stems
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 - 3.4 The Future Indicative of εἶμι
- 4.0 Conclusion
- 5.0 Summary
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1.0 INTRODUCTION

In the previous unit we dealt with the last aspect of the imperfect tense which deals with actions that took place in the past though having a continuous tense. In this unit, we will deal with the future indicative tense that has to do with actions taking place in the future. In this unit, both the future active and the future middle indicative verbs shall be considered.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- identify any given future verb in any sentence
- write the future stem of all the verbs you have been given so far
- write the full persons and number of any given future verb
- discuss the changes in the future stem
- write the future indicative of the verb to be
- discuss the kinds of action in the future tense
- Translate sample sentences in the future tense.

3.0 MAIN CONTENT

3.1 The Future Stem

The future stem is obtained by adding σ to the verb stem. For example, the verb stem of λύω is λύ. When you add σ , it becomes λύσ. Note that this is a primary tense, therefore the primary active endings would be used for the future active and the primary middle tense would be used for the future middle. These endings are added to the stem through the use of the variable vowel (that is, \omicron and ϵ) just like the present tense. Therefore, as you will observe below, the future active of λύω is just like the present active form except for the suffix σ .

The following is the future active form for λύω:

λύσω	I shall loose	λύσομεν	we shall loose
λύσεις	you will loose	λύσετε	you will loose
λύσει	he, she, it will loose	λύσουσι	they will loose

The following is the future middle form for λύω:

λύσομαι	I shall loose myself/for myself	λύσόμεθα	we shall loose ourselves
λύση	you will loose yourself	λύσεσθε	you will loose yourselves
λύσεται	he (she, it) will loose himself	λύσονται	they will loose themselves

Note that you have not been given the future passive. This is because it is built on a different stem entirely. The two are not to be confused because their meanings would be different. It will be studied later.

3.2 Stem Changes in Future Stems

Note also that not all the stems of the future can be determined easily as that of λύω. When the stem of the verb ends in a consonant, there are some changes that are bound to occur when the tense suffix σ is added to the stem. The chart that follows would give you an idea of the kind of changes that would take place generally. However, you have to know that this is by no means universal.

Verbs ending in a liquid consonant (λ, μ, ν, ρ)

In this class of words, the σ that is added to the stem would be dropped and the ω would be accented. This change is however due to some contraction principles that would be learnt later in the course. The following are appropriate example: instead of μένσω you will have μένω; ἀποστέλλσω also becomes ἀποστελλῶ.

Verbs ending in a mute consonant

Note that mute consonants are divided into three classes: palatal, labial and dental.

In the case of palatal consonants (κ , γ , χ): the palatal consonants become ξ before σ ; hence ἄγω becomes ἄξω.

In the case of labial consonants (π , β , ϕ): the labial consonants become ψ before σ ; hence βλέπω becomes βλέψω.

In the case of dental consonants (τ , δ , θ): the dental consonants before σ drops out; hence πείθω becomes πείσω. The same principle applies to sibilant consonants like σ and ζ ; hence σῶζω becomes σῶσω.

Other Future Tenses Stem

You also have to know that there are some future stems that are entirely different from these ones. This difference is due to the fact that the stem of the general verb and the stem of the present stem are not always the same. In λύω they are the same and this explains the similarity between the present and future tense. However, there are other verbs that are not similar. These include: γινώσκω the stem of which is γνω. The future stem thus would be γνωσ; in the case of κηρύσσω the stem is κηρυκ—and so the future tense stem would be κηρυξ—. These differences account for the variety of differences between future stem forms. However, once the first person singular of the future is learned it is easy to know the remainder of the tense forms.

It is also important to know that some verbs are active in the present but in the future tense they become deponent. You should carefully observe this in the process of your vocabulary study. Examples however include λαμβάνω which has its future in the deponent as λήμφομαι; and γινώσκω is also deponent and has γνώσομαι as its future form.

3.3 Time and Kind of Action in the Future Tense

It is obvious that the time of action in the future tense is the future time. The kind of action can either be punctiliar or linear. The context will usually indicate which is intended. Most of the time however, it is punctiliar action because the most natural construction for indicating continuous action is the periphrastic future and this would be learnt later. The following however are the possible usages of the future tense:

The Simple Predictive Future

This is the simple future that predicts what will happen as in ὑμᾶς διδάξει.

The Imperative Future

The imperative (that is a command) may be expressed by the future as in: καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην, that is, “you shall call his name John”.

The Deliberative Future

This is sometimes found when a rhetorical (this is a question to which one really expects no answer) question is being asked: Κύριε, πρὸς τίνα ἀπελευσόμεθα; that is, “Lord, to whom shall we go?”

These three usages are the common ones that you will find in the New Testament. Other usages occur less frequently.

3.4 The Future Indicative of εἶμι

The future indicative of εἶμι is as follow:

ἔσομαι	I shall be	ἔσόμεθα	we shall be
ἔσῃ	you will be	ἔσεσθε	you will be
ἔσται	he (she, it) will be	ἔσονται	they will be

4.0 CONCLUSION

In this unit you have been introduced to the future active and middle indicative tense in the Greek language. You have learnt that the future stem is formed by adding sigma to the verb stem. The addition of sigma to the stem of the verb would make some consonants to react by either changing their form or dropping out entirely. You are also taught that the future tense is used in three major ways in the Greek New Testament.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The future stem is formed by adding *sto* to the verb's stem
- The presence of *s* changes some consonants and some also drop out
- Some future verbs have their stem different from the present active indicative
- The future tense can be used in three ways: simple predictive future, the imperative and the deliberative future.

6.0 TUTOR-MARKED ASSIGNMENT

Identify the future indicative verbs in this passage and indicate whether they are active, passive or middle.

Revelation 1:7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἔξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

Revelation 1:8 Ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Revelation 1:9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.

Revelation 1:10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

Revelation 1:11 λεγούσης· ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

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UNIT 5 THE AORIST INDICATIVE

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1.0 INTRODUCTION

In the previous unit you have studied the future active and middle indicative closely. You must have taken note of the use of the σ in the future tenses and the formation of its various forms. In this unit, you would be examining the aorist tense which is used for the expression of the past action too like the imperfect. Please as you study this unit, note the differences between the imperfect and the aorist tense though they are both used for the past action.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Distinguish between the imperfect and the aorist indicative
- Distinguish between the first and the second aorist
- Identify any verb written in the first aorist
- Identify any verb written in the second aorist
- Distinguish between the formation of the aorist passive in first and second aorist

3.0 MAIN CONTENT

3.1 The Aorist

In Greek as in English language, there are two ways to form the past tense. It is important to note that this does not mean that each verb has two ways of forming the past tense. Though some Greek verbs do have the two ways, it must be noted that such verbs are very rare.

The two ways of forming the past tense in the Greek are called the first and the second aorist. The Greek verbs that add the σ to their stems are called the first aorist and the others that add the endings without the σ are called the second aorist. Despite these differences in formation there is basically no difference between the two in terms of function.

The aorist is a secondary tense because it deals with the actions in the past time. It is therefore augmented just like the imperfect. Remember that in the augment, a stem beginning with a consonant takes the “syllabic augment” and the stem beginning with a vowel takes the “temporal augment”.

As a secondary tense, the aorist takes secondary active endings in the active and secondary middle endings in the middle. The aorist passive is entirely different from the aorist middle in form as well as in function.

3.2 Functions of the Aorist

It has to be stated that the functions of the aorist tense is a matter of tremendous importance. As stated earlier, the time of action is in the past and the kind of action is punctiliar. This is the major difference between the imperfect and the aorist. Remember that the imperfect indicates continuous action in the past (for example: I was loosing) but the aorist indicates a finished action in the past (for example: I loosed). The Greek aorist would correspond more to the simple past tense and the perfect tense of the English language. The use of the aorist tense however has many implications:

Constative Aorist

In this usage, the action is looked upon in its entirety. For example, ἐβάπτιστε τοὺς ἀνθρώπους would be interpreted “he baptized the men”. You will notice that though the action may have covered considerable time, it would be presented as one act.

Ingressive Aorist

In this usage the aorist views the act as having occurred but emphasizes the initiation of the action. For example, δι' ὑμᾶς ἐπτώχευσε would be translated “for your sakes he became poor”. In this usage, the action is one and it is viewed from its inception.

Culminative Aorist

The culminative aorist views the action as having occurred but emphasizes the end of the action or the state of being resulting from the action. For example, τὸν πρῶτον λόγον ἐποίησάμην would be translated “the former treatise I have made”. In this phrase, the act of writing is looked upon as one act but the emphasis is on the finished product. Though in this function the aorist overlaps with the Greek perfect tense, the difference would be expatiated on during the study of the perfect tense. Note that there are other usages but these are sparse in the New Testament Greek.

3.3 The First Aorist Active Indicative of λύω

ἔλυσα	I loosed	ἐλύσαμεν	we loosed
ἔλυσας	you loosed	ἐλύσατε	you loosed
ἔλυσε (ν)	he (she, it) loosed	ἐλύσαντο	they loosed

3.4 The First Aorist Middle Indicative of λύω

ἐλύσαμην	I loosed myself or for myself	ἐλύσαμεθα	we loosed ourselves for ourselves
ἐλύσω	you loosed yourself or for yourself	ἐλύσασθε	you loosed yourselves or for yourselves
εἰλυ/σάτο	he (she, it) loosed himself or for himself	εἰλυ/σάντο	they loosed themselves or for themselves

Please note that it is easier for you to study all the changes in the word formation as part of the vocabulary. It is also important to remind you that because of the addition of s to the stem of the word, there would be changes in the word. In general, these changes would correspond to the ones studied earlier when the future stem was studied (you can go back and revise these changes now) but this is not a safe test. It is better to check a lexicon for the first person singular of the word after which it would be easier for you to list other forms.

3.5 The Second Aorist

The second aorist as said earlier, is the kind of past tense in the Greek language that does not form the past tense by adding σ to the stem but alter the stem radically and then add the secondary personal endings. It has to be noted that there is no way to determine whether a Greek verb will take the first or the second aorist. You may need to check the lexicon to determine this. Once you have determined the form of aorist a verb will take, it would be easy for you to finish up the declension. Note however that there are very few irregular second aorist words, but for the most part they are very regular.

If you see a second aorist verb, to trace it back to the stem, follow the following steps:

First, strike off the secondary personal endings. For example, it will be on in the first person singular. Second, if it is a syllabic augment, remove the augment and if it is a temporal augment, shorten the vowel back to the normal short vowel. For example, to determine the stem of ἔλιπον remove the $\sigma\nu$ and the ϵ which is the augment and what you will have is $\lambda\iota\pi-$.

You must know that the functions of the first and second aorist are exactly the same. The difference is only that of form. Consequently, with words that have the two forms of aorist, they mean the same thing. For example, ἦνεγκα (first aorist) and ἦνεγκον (second aorist) forms of φέρω mean the same thing: “I bore or I brought”. The following verbs should however be noted:

The verb εἶδον is from the verb εἶδα though some grammarians classify it as a second aorist form of βλέπω. The second aorist εἶπον is from the verb φημί though some grammarians classify it as a second aorist form of λέγω. These verbs εἶδον and εἶπον in the New Testament usually has first aorist endings on the second aorist stem. You have to know also that there are some verbs that are deponent in the present tense but are active in the aorist. An example is ἔρχομαι that has its aorist active as ἦλθον and not ἦλθόμην. As it has been said earlier you may need to check up confusing words in the lexicon to determine what their forms in the aorist would be.

3.6 The Second Aorist Active Indicative of λείπω

The second aorist is one of those tenses where λύω could no longer be used as our example. As a result focus would be changed to the above word. The following is then the second aorist active of λείπω:

ἔλιπον	I left	ἔλιπομεν	we left
ἔλιπες	you left	ἔλίπετε	you left
ἔλιπε(ν)	he, she, it left	ἔλιπον	they left

3.7 The Second Aorist Middle Indicative of λείπω

ἐλίπομην	I left for myself	ἐλίπομεθα	we left for ourselves
ἐλίπου	you left for yourself	ἐλίπεσθε	you left for yourselves
ἐλίπετο	he (she, it) left for himself	ἐλίποντο	they left for themselves

3.8 The First Aorist Passive

The first aorist passive has a tense suffix which is the syllable θε but in the indicative it appears as θη. As a secondary tense, the aorist passive is augmented in the normal way and takes the secondary personal endings which are added without the use of a connecting vowel. You have to note here that the secondary active endings are used even though this is the passive voice. This would be reflected in the example that would follow.

When the verb stem ends with a consonant there are various changes before the θη of the aorist passive. Following are the changes that are normally made; however you need to check the lexicon until you have mastered the aorist passive form:

Liquid Consonants

ν drops out before θ. For example, κρίνω becomes ἐκρίθην.
 λ, ρ are retained before θ. For example, ἀγγέλλω becomes ἠγγέλθην.
 μ inserts η before θ. For example, νέμω becomes ἐνεμήθην.

Mute Consonants

Palatals

κ, γ change to χ before θ. For example, ἄγω becomes ἤχθην and διώκω becomes ἐδιώχθην.

χ is retained before θ. For example, διδάσκω becomes ἐδιδάχθην.

Labials

π, β change to φ before θ. For example, λείπω becomes ἐλείφθην and τρίβω becomes ἐτρίφθην.

φ elides the θ and becomes second aorist. This would be discussed fully in the next section.

Dentals

τ, δ, θ change to σ before θ. For example, πείθω becomes ἐπέισθην.

Sibilants

Sibilants change to σ before θ. For example, βαπτίζω becomes ἐβαπτίσθην.

3.9 The Second Aorist Passive

The second aorist passive is like the first aorist passive except for the absence of the θ. Remember that the aorist passive of a verb cannot be determined by the aorist active. Some verbs like γράφω have the first aorist active and the second aorist passive. Others like λείπω have second aorist active and first aorist passive. However as far as function is concerned both first and second aorist passive are the same. They both indicate finished action received by the subject in the past time. The second aorist passive of ἀποστέλλω is set out below:

ἀπεστάλην	I was sent	ἀπεστάλημεν	we were sent
ἀπεστάλης	you were sent	ἀπεστάλητε	you were sent
ἀπεστάλη	he (she, it) was sent	ἀπεστάλησαν	they were sent

3.10 The Future Passive

The future passive indicative is based on the aorist passive stem and this is why the study is delayed until you have understood the aorist passive stem. As a primary tense however, it will not take any augment and it will use primary passive personal endings. In addition to this, it will also take the future tense suffix (σ) and the variable connecting vowel ο or ε. In function, the future passive deals with action received by the subject in the future time. The following is the future passive of λύω:

λυθήσομαι	I shall be loosed	λυθησόμεθα	we shall be loosed
λυθήσῃ	you will be loosed	λυθήσεσθε	you will be loosed
λυθήσεται	he (she, it) will be loosed	λυθήσονται	they will be loosed

You have to note that most deponent verbs vary in the aorist and future passive. Some have passive forms like ἀποκρίνομαι. In the aorist passive it is written as ἀπεκρίθην “I answered”. Some other verbs have both the passive and the middle forms in the aorist. An example of this is γίνομαι. It can appear as ἐγενόμην and as ἐγενήθην. Both are however translated “I became”.

4.0 CONCLUSION

In this unit you have studied the aorist indicative verb. You have been taught that there are two ways of forming the aorist tense in the Greek language and these are known as the first and second aorist. You have also been taught that the aorist tense is a secondary tense and thus would use the augment whether the syllabic or the temporal augment. You have also been taught that unlike the imperfect, the aorist indicates a finished action in the past and would therefore correspond to the English simple past and perfect tense. The aorist has three functions: the constative function in which the past action is looked at in its entirety; the ingressive function which emphasizes the initiation of an action and the culminative action which emphasizes the end or the state of being resulting from the action. You have also looked at the formation of the various voices as well as the future passive because it is similar to the aorist passive in formation.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- There are two ways of forming the aorist tense in the Greek language and these are known as the first and second aorist.

- The aorist tense is a secondary tense and thus would use the augment whether the syllabic or the temporal augment.
- Unlike the imperfect, the aorist indicates a finished action in the past and would therefore correspond to the English simple past and perfect tense.
- The aorist has three functions: the constative function in which the past action is looked at in its entirety; the ingressive function which emphasizes the initiation of an action and the culminative action which emphasizes the end or the state of being resulting from the action.
- The first aorist is formed using the augment and adding the consonant σ while the second aorist does not use the consonant σ.
- The passive voice in the first aorist has a tense suffix θε while the θ is absent from the second aorist.
- The future passive is built on the same stem as the aorist passive.

6.0 TUTOR-MARKED ASSIGNMENT

Identify the aorist indicative verbs in this passage and indicate whether they are first or second aorist and note if they are active or passive.

Revelation 1:1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

Revelation 1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν.

Revelation 1:3 Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

Revelation 1:4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενου καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ

Revelation 1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

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MODULE 2

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Unit 4:	The Imperative Mood
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UNIT 1: PARTICIPLES

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3.5	Aorist Participles
3.6	Kind and Time of Action in Aorist Participles
3.7	Temporal Use of the Participle
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1.0 INTRODUCTION

Welcome to the study of Greek Syntax. In the last module you have been through a review of the major nouns and verbs that were studied in CTH215, the pre-requisite to this course, CTH216. You will begin this module with the study of Participles. Participles are the forms of verbs that are used to form complex tenses. In this study of participles, you will examine how participles are formed in the Greek language, how they are used as well as their characteristics.

2.0 OBJECTIVES

By the end of this first unit you should be able to:

- Explain what participles are
- Discuss the characteristics of participles
- Discuss the functions of participles
- Write the participles in the present, middle and passive forms.

3.0 MAIN CONTENT

3.1 Understanding the Participle

The participle is a verbal adjective. In other words, it carries the qualities of the verb and the adjective. The present active participle is declined like a third declension mute stem noun in the masculine and neuter and like a first declension σ stem noun in the feminine. Below is the present active participle of λύω, which you must study carefully, noting the inflection and the accenting pattern. Following this pattern, you can form the present active participle of any regular verb.

3.2 Present Participles

Present Active Participle of λύω:

Singular

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λύων	λύουσα	λύον
Gen. & Abl.	λύοντος	λύουσης	λύοντος
Dat. Loc. & Inst.	λύοντι	λύουση	λύοντι
Accusative	λύοντα	λύουσαν	λύον
<i>Plural</i>			
Nom. & Voc.	λύοντες	λύουσαι	λύοντα
Gen. & Abl.	λύόντων	λυουσῶν	λύόντων
Dat. Loc. & Inst.	λύουσι ν	λυούσαις	λύουσι ν
Accusative	λύοντας	λυούσας	λύοντα

It has to be noted that though the middle and passive forms of the present participle are identical they are different in functions. As you would notice below, this form is characterized by the use of the suffix $\mu\epsilon\nu$, which is added to the connecting vowel \omicron . the masculine and the neuter forms are declined like the masculine and neuter forms of the second declension and the feminine is declined like any η ending noun of the first declension. You need also to observe the accenting and the declension as shown below:

Present Middle and Passive Participle of λύω:

Singular

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λυόμενος	λυομένη	λυόμενον
Gen. & Abl.	λυομένου	λυομένης	λυομένου
Dat. Loc. & Inst.	λυομένῳ	λυομένη	λυομένῳ
Accusative	λυόμενον	λυομένην	λυόμενον
<i>Plural</i>			
Nom. & Voc.	λυόμενοι	λυόμεναι	λυόμενα
Gen. & Abl.	λυομένων	λυομένων	λυομένων
Dat. Loc. & Inst.	λυομένοις	λυομέναις	λυομένοις
Accusative	λυομένους	λυόμενα	λυόμενα

By adding the ὄμενος, η, ον endings to any regular verb, you will get the present middle and passive forms of the present participle. The deponent verbs (if you don't remember what these are, go back and read the unit on deponent verbs in the CTH215 course material) will also use this system form their present participle.

Present Participle of εἶμι:

Singular

Case	Masculine	Feminine	Neuter
Nom. & Voc.	ῶν	οῦσα	όν
Gen. & Abl.	όντος	ούσης	όντος
Dat. Loc. & Inst.	όντι	ούση	όντι
Accusative	όντα	ούσαν	όν
<i>Plural</i>			
Nom. & Voc.	όντες	ούσαι	όντα
Gen. & Abl.	όντων	ουσῶν	όντων
Dat. Loc. & Inst.	ούσιν	ούσαις	ούσιν
Accusative	όντας	ούσας	όντα

3.3 Characteristics of Participles

As you have been told earlier, the participle combines the characteristics of the verb and the adjective. As a verb, it has tense and voice, it may take an object and it may be used as an adverbial modifier. As an adjective, it has case, gender and number; it may be used substantively and it may also be used as an adjective modifier.

3.4 Functions of Participles

The verbal function of the participle has to be noted in relation with the voice (active, middle and passive) and the tense, which has to do with the kind of action. The present participle indicates continuous action while the aorist participle indicates punctiliar action. In all, only four Greek tenses, namely: present, aorist, future and perfect has participles. You have to note that the time of action in participles is indicated in the relationship of the action of the participle to the action of the main verb. Note the following:

The aorist participle indicates action that is antecedent to the action of the main verb. The present participle indicates action that is contemporaneous with the action of the main verb. The future participle indicates action which is subsequent to the action of the main verb. The perfect participle indicates action which has become a state of being. The following is an example of a present participle:

λέγων ταῦτα ὁ ἄνθρωπος βλέπει τὸν Κύριον which would be translated “while saying these things, the man sees the Lord”. Another example is: διδασκόμενος ὑπο τοῦ Κυρίου ὁ ἄνθρωπος λαμβάνει τὴν ἀλήθειαν which would be translated “while being taught by the Lord, the man receives the truth” or “as the man is being taught by the Lord, he receives the truth”.

The first of these examples, that is, λέγων ταῦτα ὁ ἄνθρωπος βλέπει τὸν Κύριον, illustrates the characteristics of a participle, the ability to carry a direct object. In the construction, ταῦτα is the accusative and this means that it is the direct object of the participle λέγων.

The Participle as an Adverbial Modifier

The following is an example of how the participle can be used as an adverbial modifier. ἐρχόμενοι ἐκήρυσσον τὸ εὐαγγέλιον which would be translated “as they were going they were preaching the gospel”. In this case, the participle modifies the verb and tells when they were preaching. As an adverbial modifier, the participle may tell when, how, why, on what condition, by what means, or under what circumstances an action took place. This function would be studied in greater details during the lesson on subordinate clauses.

The Adjectival Function of a Participle

As an adjective, the participle would have to agree with the noun it is modifying in gender, number and case. As an adjective, the participle can also be used substantively. For example, ὁ λύων would mean “the loosing man” or “the man who looses” or “he who looses”. Care has to be taken when the participle is used in this way that the relative translation is followed so that the full significance of the construction is given. Check out the examples below:

Sentence	Translation
βλέπω τὸν λέγοντα ταῦτα	I see the one who is saying these things.
ἔβλεψα τὸν λέγοντα ταῦτα	I saw the one who was saying these things.
βλέπω τοὺς λέγοντας ταῦτα	I see the men who are saying these things or I saw those who are saying these things
βλέπω τὸν ἀδελφὸν τῆς λεγούσης ταῦτα	I see the brother of the woman who is saying these things.

In its function as an adjective, the participle may also be used as an adjectival modifier. In this construction, the participle is always in the attributive position with the noun and it is usually the longer of the two possible forms. For example, ὁ λέγων ἀπόστολος or ὁ ἀπόστολος ὁ λέγων would mean “the saying apostle” the second which is longer would be used in this case. This is the case in ὁ ἀπόστολος ὁ λέγων ταῦτα which would read “the apostle who is saying these things”.

This thus brings us to a very important issue in the function of participles. When the participle is in the attributive position, that is it carries the article, it has to be given a relative translation as in “the one who”. However, when the participle is in the predicate position, that is, it does not carry the article, it is given a temporal translation as in “while” or “as”. This is seen in the examples below:

ἔβλεψα τὸν ἀπόστολον λέγοντα ταῦτα would be translated “I saw the apostle while he was saying these things”.

ἔβλεψα τὸν ἀπόστολον τὸν λέγοντα ταῦτα would be translated “I saw the apostle who was saying these things”.

3.5 Aorist Participles

The first aorist active participle of λύω is:

Singular

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λύσας	λύσασα	λύσαν
Gen. & Abl.	λύσαντος	λυσάσης	λύσαντος
Dat., Loc. & Inst	λύσαντι	λυσάση	λύσαντι
Accusative	λύσαντα	λύσασαν	λύσαν

Plural

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λύσαντες	λύσασαι	λύσαντα
Gen. & Abl.	λυσάντων	λυσασῶν	λυσάντων
Dat., Loc. & Inst	λύσασι(ν)	λυσάσαις	λύσασι(ν)
Accusative	λύσαντας	λυσάσας	λύσαντα

The first aorist middle participle of λύω is:

Singular

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λυσάμενος	λυσάμενη	λυσάμενον
Gen. & Abl.	λυσάμενου	λυσάμενης	λυσάμενου
Dat., Loc. & Inst	λυσάμενω	λυσάμενη	λυσάμενω
Accusative	λυσάμενον	λυσάμενην	λυσάμενον

Plural

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λυσάμενοι	λυσάμεναι	λυσάμενα
Gen. & Abl.	λυσάμενων	λυσάμενων	λυσάμενων
Dat., Loc. & Inst	λυσάμενοις	λυσάμεναις	λυσάμενοις
Accusative	λυσάμενους	λυσάμενας	λυσάμενα

The second aorist active participle of λείπω is:

Singular

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λιπών	λιπούσα	λιπόν
Gen. & Abl.	λιπόντος	λιπούσης	λιπόντος
Dat., Loc. & Inst	λιπόντι	λιπούση	λιπόντι
Accusative	λιπόντα	λιπούσαν	λιπόν

Plural

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λιπόντες	λιπούσαι	λιπόντα
Gen. & Abl.	λιπόντων	λιπουσῶν	λιπόντων
Dat., Loc. & Inst	λιποῦσι (ν)	λιπούσαις	λιποῦσι (ν)
Accusative	λιπόντας	λιπούσας	λιπόντα

The second aorist middle participle of λείπω is:

Singular

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λιπόμενος	λιπομένη	λιπόμενον
Gen. & Abl.	λιπομένου	λιπομένης	λιπομένου
Dat., Loc. & Inst	λιπομένῳ	λιπομένη	λιπομένῳ
Accusative	λιπόμενον	λιπομένην	λιπόμενον

Plural

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λιπόμενοι	λιπόμεναι	λιπόμενα
Gen. & Abl.	λιπομένων	λιπομένων	λιπομένων
Dat., Loc. & Inst	λιπομένοις	λιπομέναις	λιπομένοις
Accusative	λιπομένους	λιπομένας	λιπόμενα

As you would have noticed, the aorist participle is formed on the aorist stem but it did not carry any augment. The first aorist active participle has the σα– tense suffix added to the stem. After this, the participle is declined in masculine and neuter like a mute stem noun of the third declension and in the feminine like a s stem noun of the first declension.

The first aorist middle consists of the aorist stem plus the middle participle suffix (μεν) plus the second declension endings in masculine and neuter and first declension endings in the feminine. This is to say that the first aorist middle participle is like the present middle participle except for the suffix σα– added to the stem.

The second aorist participle is built on the second aorist stem. It is declined exactly like the present participle except that in the second aorist active participle the accent is irregular. The accent is on the ultima in the nominative masculine singular and thereafter follows the noun rule. You can compare the accent in the above paradigm with the present participles.

3.6 Kind and Time of Action in Aorist Participles

The kind of action in the aorist as had been said earlier is punctiliar, that is, it is a finished action. The time of the action is antecedent to the action of the main verb. In verbs other than the indicative mood, the stress is on the kind of action. This is the reason behind the absence of the augment in participles, infinitives and subjunctives because it indicates the action in past time.

The use of the participle with or without the article is similar to that of the present participles. You can revise it again. In translating the present participles, good English expression should be used. For example, λύσας would be translated “having loosed” or “when he had loosed” or “after he had loosed” while ὁ λύσας would be translated “the one who loosed” or “he who loosed”. Note the following examples, especially the temporal or relative use and the relation of the action of the participle to that of the main verb:

Greek Sentence	English Translation
ὁ ἄνθρωπος εἰπὼν ταῦτα βλέπει τὸν Κύριον.	The man, having said these things, is seeing the Lord.
εἰπὼν ταῦτα ἐξῆλθεν ἐκ τοῦ οἴκου.	Having said these things (After he had said/When he had said), he went out of the house.
ὁ ἄνθρωπος ὁ εἰπὼν ταῦτα ἦλθεν εἰς τὸν οἶκον.	The man who had said these things went into the house.
ὁ εἰπὼν ταῦτα ἦλθεν εἰς τὸν οἶκον.	The man who (He who) had said these things went into the house.

The aorist passive participle of λύω is:

Singular

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λυθείς	λυθείσα	λυθέν
Gen. & Abl.	λυθέντος	λυθείσης	λυθέντος
Dat., Loc. & Inst	λυθέντι	λυθείσῃ	λυθέντι
Accusative	λυθέντα	λυθείσαν	λυθέν

Plural

Case	Masculine	Feminine	Neuter
Nom. & Voc.	λυθέντες	λυθείσαι	λυθέντα
Gen. & Abl.	λυθέντων	λυθείσων	λυθέντων
Dat., Loc. & Inst	λυθείσι	λυθείσαις	λυθείσι
Accusative	λυθέντας	λυθείσας	λυθέντα

As shown above, the aorist passive participle is formed following the example above. In doing this, the augment would be dropped and the corresponding endings would be added. Note however that it is only the first aorist that would have the θ as a tense suffix and not the second aorist.

The aorist passive participle is used like the other participles. The kind of action is punctiliar and the time of action is antecedent to that of the main verb. The voice however indicates that the subject receives the action. The participle may be translated in several ways:

Greek Sentence	English Translation
ὁ λυθείς ἄνθρωπος ἐξῆλθεν ἐκ τοῦ οἴκου.	“The man who was loosed went out of the house” or “The man who had been loosed went out of the house”.
σωθείς δοξάσει τὸν Κύριον.	“Having been saved, he will praise the Lord” or “After he has been saved, he will praise the Lord”.

The use of the word in its context must determine the translation.

3.7 Temporal Use of the Participle (without the article)

Tense	Voice	Participle	Translation
Present	Active	λύων	Loosing; while loosing; as he was loosing
	Middle	λύόμενος	Loosing for himself; while loosing for himself; as he was loosing for himself
Aorist	Passive	λυόμενος	Being loosed; while being loosed; as he was being loosed
	Active	λύσας	Having loosed; after he had loosed; when he had loosed
	Middle	λυσάμενος	Having loosed for himself; after

			he had loosed for himself; when he had loosed for himself
	Passive	λυθείς	Having been loosed; when he was loosed; when he has been loosed; when he had been loosed; after he was loosed; after he has been loosed; after he had been loosed

3.4 Relative Use of the Participle

Tense	Voice	Participle	Translation
Present	Active	ὁ λύων	He who looses; the man who looses; the one who looses
	Middle	ὁ λυόμενος	He who looses for himself; the man who looses for himself; the one who looses for himself
	Passive	ὁ λυόμενος	He who is being loosed; the man who is being loosed; the one who is being loosed
Aorist	Active	ὁ λύσας	He who loosed; the man who loosed; the one who loosed (or has loosed/had loosed)
	Middle	ὁ λυσάμενος	He who loosed

			for himself; the man who loosed for himself; the one who loosed for himself (or has loosed/had loosed)
	Passive	ὁ λυθείς	He who was loosed; the man who was loosed; the one who was loosed (or has loosed/had loosed)

3.5 The Genitive Absolute

The genitive absolute is found frequently in the Greek New Testament. It is a kind of construction which has a very loose connection with the main part of the sentence. It is usually composed by a participle and a noun (or pronoun) connected with it. When the subject of the main verb is different from the noun or pronoun used with the participle, then the noun and pronoun of the participle are put in the genitive case. Examine the two sentences below:

Greek Sentence	English Translation
εἰπόντες ταῦτα οἱ ἀπόστολοι ἀπῆλθον.	Having said these things, the apostles went away.
εἰπόντων ταῦτα τῶν μαθητῶν οἱ ἀπόστολοι ἀπῆλθον.	The disciples having said these things, the apostles went away.

You will note that in the first sentence, the subject of the sentence (apostle) has a direct connection with the participle; hence the subject is in the nominative case. In the second sentence, there is no direct connection between the participle and the subject of the sentence (apostles). That is, the ones doing the saying and the ones doing the going away are different group of people. The participle (having said) and its noun (the disciples) are therefore absolute; hence they are separated from the main part of the sentence and are in the genitive case.

4.0 CONCLUSION

In this unit, you have explored the participles. You have been told that the participles are verbal adjectives, that is, they behave like the verb and the adjective. As verbs, you have been told that participles have tense and voice, they can take the object and may be used as adjectival modifiers. As adjectives, participles have case, gender and number. You have also been shown the various examples of the use of participles in the attributive position (where it has a relative translation) and in the predicative (where it has a temporal translation). You have also been taught the genitive absolute which is a frequent construction in the Greek New Testament and it is made up of a participle and a noun.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- Participles are verbal adjectives, that is, they behave like the verb and the adjective.
- As verbs, you have been told that participles have tense and voice, they can take the object and may be used as adjectival modifiers.
- As adjectives, participles have case, gender and number.
- In the attributive position participles would take a relative translation.
- In the predicative position participles would take a temporal translation.
- The genitive absolute is a frequent construction in the Greek New Testament which is made up of a participle and a noun.

6.0 TUTOR-MARKED ASSIGNMENTS

Identify the participles in this passage and indicate whether they are present or aorist and the position in which they are used.

1 Thessalonians 1:1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.

1 Thessalonians 1:2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνησίαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

1 Thessalonians 1:3 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

1 Thessalonians 1:4 εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν,

1 Thessalonians 1:5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ [ἐν] πληροφορίᾳ πολλῇ , καθὼς οἴδατε οἷοι ἐγενήθημεν [ἐν] ὑμῖν δι' ὑμᾶς.

7.0 REFERENCES/FURTHER READINGS

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UNIT 2: THE PERFECT INDICATIVE

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1.0 INTRODUCTION

In the earlier units, you have studied the present tense, the imperfect tense and the aorist tense. You have been told that the present tense concerns an ongoing action in the present; the imperfect is an ongoing action in the past time and the aorist concerns specific action in the past time which at times may have its result having a present effect. In this unit you would be focusing attention on the last of the Greek tenses, the perfect tense.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify any verb in the perfect tense
- List the characteristics of the perfect tense
- Write the perfect tense in any of the voices
- List the functions of the perfect tense

3.0 MAIN CONTENT

3.1 The Perfect Active Tense

The perfect active indicative of λύω is:

λέλυκα,	I have loosed	λελύκαμεν	we have loosed
λέλυκας,	you have loosed	λελύκατε	you (p) have loosed
λέλυκε(ν),	he has loosed	λελύκασαι/λέλυκαν	they have loosed

3.2 The Perfect Middle Indicative

The perfect middle indicative of λύω is:

λέλυμαι	I have loosed for myself	λελύμεθα	we have loosed for ourselves
λέλυσαι	you have loosed for yourself	λέλυσθε	you have loosed for yourselves
λέλυται	he has loosed for himself	λέλυνται	they have loosed for themselves

The perfect passive indicative of λύω is:

λέλυμαι	I have been loosed	λελύμεθα	we have been loosed
λέλυσαι	you have been loosed	λέλυσθε	you (p) have been loosed
λέλυται	he has been loosed	λέλυνται	they have been loosed

3.3 The Perfect Active Participle

The perfect active participle of λύω is:

Singular

Case	Masculine	Feminine	Neuter
Nom.	λελυκώς	λελυκυῖα	λελυκός
Gen. and Abl.	λελυκότος	λελυκυίας	λελυκότος
Dat. Loc. & Inst.	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός

Plural

Case	Masculine	Feminine	Neuter
Nom.	λελυκότες	λελυκυῖαι	λελυκότα

Gen. and Abl.	λελυκότων	λελυκυῖων	λελυκότων
Dat. Loc. & Inst.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
Acc.	λελυκότας	λελυκυῖας	λελυκότα

3.4 The Perfect Middle and Passive Participle

The perfect middle and passive participle of λύω is:

Singular

Case	Masculine	Feminine	Neuter
Nom.	λελυμένος	λελυμένη	λελυμένον
Gen. and Abl.	λελυμένου	λελυμένης	λελυμένου
Dat. Loc. & Inst.	λελυμένῳ	λελυμένη	λελυμένῳ
Acc.	λελυμένον	λελυμένην	λελυμένον

Plural

Case	Masculine	Feminine	Neuter
Nom.	λελυμένοι	λελυμέναι	λελυμένα
Gen. and Abl.	λελυμένων	λελυμένων	λελυμένων
Dat. Loc. & Inst.	λελυμένοις	λελυμέναις	λελυμένοις
Acc.	λελυμένους	λελυμένας	λελυμένα

3.5 The Perfect Infinitive

The perfect infinitives of λύω are:

Active	λελυκέναι	To have loosed
Middle	λελύσθαι	To have loosed for oneself
Passive	λελύσθαι	To have been loosed

3.6 Reduplication in the Perfect Tense

As you would have noticed in the above paradigms, the most striking characteristic of the perfect tense of the Greek language is the reduplication of the stem. The following are the ways by which the reduplication can take place:

- a. Under normal conditions, the initial consonant is doubled and an epsilon (ε) is inserted between the two. For example, the reduplicated stem for λύω is λελυ-; for γράφω it is γεγραφ- and

for γίνωμαι, it is γεγον-. This is the most frequent form of reduplication.

- b. Verb stems beginning with φ, θ or χ are reduplicated with the smoother consonants π, τ, and κ respectively. For example, θνήσκω becomes τέθνηκα.
- c. As usual, verb stems beginning with a vowel lengthen the vowel to form the reduplication. For example, ἐλπίζω will become ἤλπικα.
- d. Verb stems beginning with two consonants sometimes reduplicate by prefixing an ε like an augment in the aorist. For example, the perfect of γινώσκω is ἔγνωκα.

You have to note that the only safe way to learn the correct perfect form for a verb is to check the word in the lexicon. The perfect active stem is the fourth principal part in the lexicon.

3.7 Characteristics of the Perfect Tense

The major sign of the perfect tense is κ. it has to be noted however that there are some perfect tenses like γέγονα that did not have the κ. These ones are called second perfects. Note however that the use of the κ is the usual sign.

When a verb stem ends in a consonant, some changes would take place. For example, verb stems ending in τ, δ, or θ would drop the consonant before the κ of the perfect. These changes are also best learned by observation in the lexicon.

The perfect tense is a primary tense. However, because of the nature of its functions, it uses the secondary personal endings. The endings are the same as those of the first aorist except in the third personal plural form where – κασι is more frequent than –κων.

Examine the accent system in the paradigms above. You will discover that it is very irregular unlike the other tenses. The irregular accent is one of the most certain ways of identifying the perfect tense of a verb.

Finally, you also need to note that the perfect middle and passive forms employ no connecting vowel. The endings are added directly to the stem as in λέλυμαι, λελύσθαι and λελυμένος.

3.8 Functions of the Perfect Tense

As you have been told earlier, the Greek perfect tense has no corresponding tense in English language. Though you may have to translate with the English past tense, they however do not express the full force of the Greek perfect tense. The perfect tense is the Greek tense of completed action with a resultant state of being. Three ideas are involved in this: an action in progress, its coming to a point of culmination and an existing completed result.

The Greek perfect is better seen in the passive voice than in the active voice. For example, γέγραπται can be translated “it has been written” but it is better translated “it is written”. In fact, “it is written” pictures an act in progress, the point of culmination and an existing completed result. This is the same sense in ἐγήγερται which means “he is risen”.

4.0 CONCLUSION

The perfect tense is easily identified with its reduplicated stem and the inserted ε. For example, the reduplicated stem for λύω is λελυ-; for γράφω it is γεγραφ- and for γίνωμαι, it is γεγον-. This is the most frequent form of reduplication. Verb stems beginning with φ, θ or χ are reduplicated with the smoother consonants π, τ, and κ respectively as in θνήσκω becomes τέθνηκα. Verb stems beginning with a vowel lengthen the vowel to form the reduplication. For example, ἐλπίζω will become ἤλπικα. Verb stems beginning with two consonants sometimes reduplicate by prefixing an ε like an augment in the aorist. For example, the perfect of γινώσκω is ἐγνώκα.

Remember that the Greek perfect tense has no corresponding tense in English language. The perfect tense is the Greek tense of completed action with a resultant state of being. Three ideas are involved in this: an action in progress, its coming to a point of culmination and an existing completed result.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- The perfect tense is easily identified with its reduplicated stem and the inserted ε.
- The use of consonant κ is the major characteristic of the perfect tense.
- The Greek perfect tense has no corresponding tense in English language.

- The perfect tense is the Greek tense of completed action with a resultant state of being. Three ideas are involved in this: an action in progress, its coming to a point of culmination and an existing completed result.

6.0 TUTOR-MARKED ASSIGNMENTS

Translate the following sentences to English

1. τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου ἐστὶν ἀγαθά.
2. ὁ προφήτης εὐηγγελίσατο λέγων ὅτι ἡ βασιλεία τῶν οὐρανῶν ἤγγικεν.
3. ἀκηκόαμεν τὴν ἀλήθειαν καὶ ἐγνώκαμεν ὅτι ἀπὸ τοῦ Θεοῦ ἐστὶν.
4. γεγόνατε τὰ τέκνα τοῦ Θεοῦ.
5. χάριτί ἐστε σεσωσμένοι διὰ πίστεως.
6. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου καὶ ὑμεῖς οὐ δέχεσθέ με.
7. πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ.
8. ταῦτα εἶπεν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας εἰς αὐτόν.
9. ἤδη τὸ πνεῦμα τὸ ἅγιον ἐλήλυθεν εἰς τὸν κόσμον.
10. οἱ βεβαπτισμένοι μαθηταὶ εἰσιν ἐν τῇ ἐκκλησίᾳ.

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**UNIT 3: THE SUBJUNCTIVE MOOD: CONDITIONAL
SENTENCES**

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1.0 INTRODUCTION

In the previous unit you have completed the study of the main verb that you have started since CTH215, namely, the indicative tense. Before you continue this study, you may have to revise all that you have studied under the indicative tense. From this unit; you would be introduced to other verbal forms, beginning with the subjunctive mood.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify the subjunctive tense in all its usages.
- Write the subjunctive form of εἶμι.
- Write the subjunctive form of any other verb.
- List and explain the functions of the subjunctive mood.
- Identify the four classes of conditional sentences.

3.0 MAIN CONTENT

3.1 Vocabulary Study

δικαιοσύνη, ἡ,	righteousness
εὐαγγελίζομαι	I preach the gospel
μαρτυρία, ἡ,	witness, testimony
οἰκία, ἡ,	house
παιδίον, τό,	child

εἶν (when used with the subjunctive) if
εἶ (when used with the indicative) if
ἵνα (when used with the subjunctive) in order that, that

3.2 The Subjunctive Mood

The subjunctive mood is used only in the present and the aorist tense in the New Testament Greek. However, there are few occurrences in the perfect tense. It is the most regular of all moods because it has the tense stem and the forms of the present subjunctive of εἶμι. You need to be informed that you will not be given any English translation of the forms that follows because it is difficult to translate the subjunctive mood outside its context. However in the discussions that follows you will have many translations as its context would be discussed.

3.3 Forms of the Subjunctive Mood

The present subjunctive of εἶμι is:

ᾧ	ᾧμεν
ῆς	ῆτε
ῆ	ᾧσι(ν)

The present active subjunctive of λύω is:

λύω	λύωμεν
λύης	λύητε
λύη	λύωσι(ν)

The first aorist subjunctive of λύω is:

λύσω	λύσωμεν
λύσης	λύσητε
λύση	λύσωσι(ν)

The second aorist subjunctive of λείπω is λίπω:

λίπω	λίπωμεν
λίπης	λίπητε
λίπη	λίπωσι(ν)

The present middle and passive subjunctive of λύω is:

λύωμαι	λυώμεθα
λύη	λύησθε
λύηται	λύωνται

The first aorist middle subjunctive of λύω is:

λύσωμαι	λυσώμεθα
λύση	λύσησθε
λύσηται	λύσωνται

The second aorist middle subjunctive of λείπω is:

λίπωμαι	λίπωμεθα
λίπη	λίπησθε
λίπηται	λίπησθε

The first aorist passive subjunctive of λύω is:

λυθῶ	λυθῶμεν
λυθῆ	λυθῆτε
λυθῆ	λυθῶσι(ν)

Please note that any second aorist passive would be written as above: the second aorist stem plus the endings. The following could be observed from the above forms of the subjunctive:

- A long connecting vowel, either ω or η replacing the short vowels ο/ε of the indicative mood.
- The subjunctive tenses have primary endings and there is no augment in the aorist. This is because the time of action is lost outside the indicative mood. It is the kind of action that is paramount.
- The irregular accent of the aorist passive is the result of the contraction of θε– with the long ω/η connection vowel.

3.4 The Subjunctive Mood of the Greek New Testament

As you have learnt in CTH215-Greek Grammar, mood has been defined as the affirmation of the relation of action to reality. Moods thus can be

divided into two broad classes: the real and the potential. In New Testament Greek, there are four moods: the indicative, the subjunctive, the optative and the imperative. Of all these, it is only the indicative that expresses real action, the other three are used to express potential action. Let us illustrate this through the English language so that you can understand what is meant by the real and the potential action.

Indicative Mood: *The child runs.* This expresses action which is really taking place.

Subjunctive Mood: *If the child runs, he will escape.* This expresses an action that is not really taking place but is objectively possible. This is because the child has the ability to run. The subjunctive mood is the nearest to reality of all the potential moods.

Optative Mood: *Oh, that the child would run!* This expresses an action that is subjectively possible. It is one step further removed from reality than the subjunctive.

Imperative Mood: *Run, child.* This expresses an action that is volitionally possible. This means that the action will result from the exertion of the will of one to produce action on the part of another. It is the furthest removed from the real action of the indicative mood.

The time of action in the subjunctive is relative to that of the main verb. The kind of action finds its expression as linear in the present and punctiliar in the aorist. For example, ἐὰν λύω means “if I continue loosing” and ἐὰν λύσω would mean “if I loose just once”. Note the time relation in the following sentences:

Greek Sentence	English Translation
ἔρχομαι ἵνα εἶπω αὐτῷ	I come that I may speak to him
ἦλθον ἵνα εἶπω αὐτῷ	I came that I might speak to him
ἐλεύσομαι ἵνα εἶπω αὐτῷ	I shall come that I may speak to him

In the above sentences, the aorist subjunctive indicates a single act of speaking. In one, it is in the present time, in the second it is in the past time and in the last one it is in the future time.

3.5 Functions of the Subjunctive Mood

The Hortatory Function

The hortatory subjunctive is the use of the first person plural form of the verb to exhort other people to join in an action that is deemed beneficial to all. For example, ἔλθωμεν εἰς τὸν οἶκον would be translated “let us go into the house”. No other form of person or number is used for this function. It is used only in the first person plural exclusively.

The Prohibitive Function

The prohibitive subjunctive is the use of the second person aorist subjunctive to express a negative entreaty or command. For example, εἰς πειρασμὸν μὴ εἰσενέγκῃς ἡμᾶς which would be translated: “Lead us not into temptation. You need to note that the present subjunctive is never used for this form of prohibition; it has to be the aorist subjunctive. You also need to note that the use of the prohibitive subjunctive is used to forbid the commencement of an action (not the cessation of an action already in progress). In this case, the most literal translation of the sentence used as an example above is “don’t ever start to lead us into temptation”. Note that the prohibition of an action already in progress is done with the use of the present imperative and this would be looked at later under the imperative mood.

The Deliberative Function

The deliberative subjunctive is used to express a question which is either a mere rhetorical device expecting no answer at all or a real question which expects an answer in the imperative. For example, τί εἶπω ὑμῖν; which would be translated “What shall I say to you?” This question may not have an answer at all and if it will have one it would either be “say this” or “say that”.

The Emphatic Negation

The subjunctive is used to express emphatic negation. In doing this, it employs the use of double negatives. As you have been taught earlier, οὐ and μή are the two words that are used as negatives. Thus, in this construction, the two would be used together. When this is used, it is a much stronger negation than the simple use of οὐ with the indicative mood. For example, οὐ μὴ ἐκφύγωσιν would be translated “they shall by no means escape”.

Subjunctive Purpose

The subjunctive of purpose which is also called the final subjunctive is the use of the subordinate clause to express purpose. The main particle used in this kind of construction is ἵνα. For example, ἔρχομαι ἵνα εἶπω αὐτῷ would be translated “I come in order that I may speak to him”.

The Probable Future

The probable future condition is expressed by the subjunctive along with εἰ ἄν. This would be discussed fully under the conditional sentences.

3.6 Conditional Sentences

In the Greek language there are various kinds of conditional statements but only four are outstanding in usage; and these are the ones that would be discussed here. They follow one another according to their degrees of certainty.

- The first class condition affirms the reality of the condition. This is expressed by the use of εἰ with the indicative mood in the protasis (that is, the if clause) and it will take any other mood or tense in the apodosis (that is, the main clause). For example, εἰ μαθηταί ἐσμεν τοῦ Κυρίου σωθησόμεθα would be translated “if we are disciples of the Lord, we shall be saved.” If you analyse this sentence carefully, you will discover that in the protasis (εἰ μαθηταί ἐσμεν) is in the indicative. This sentence is best translated “since we are the disciples of the Lord, we shall be saved”.
- The second class condition is the contrary to fact condition. In the English language, such contrary to fact statements are expressed in the subjunctive but in the Greek language it is expressed by the secondary tenses of the indicative mood. This construction is expressed by the use of εἰ with the indicative in the protasis and ἄν with the indicative in the apodosis. For example, εἰ ἦς ὧδε οὐκ ἄν ἀπέθανεν ὁ ἀδελφός μου would be translated “if you had been here, my brother would not have died”. The fact however is this: “you were not here and hence my brother died”.
- The third class condition is the probable future condition. This condition is expressed by εἰ ἄν with the subjunctive in the protasis and any other form needed in the apodosis. It is used to express that which is not really taking place but will probably take place in the future. For example, τοῦτο ποιήσομεν εἰ ἄν ἐπιτρέπη ὁ Θεός would be translated “this we will do if God permit”. It means that though we are not doing it now, it is probable that we will do it on the condition that God permits us.

- The fourth class condition is the possible future condition. This construction is expressed by the use of εἰ with the optative mood in the protasis and ἄν with the optative mood in the apodosis. For your information, there is no full construction of this kind in the New Testament. In the following example, the words in the parenthesis are supplied so that you would see a complete construction. ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι (ἄν εἴητε) would be translated “but even if you should suffer for righteousness’ sake, you would be happy”. This statement implies that you are not currently suffering for righteousness’ sake but though it is possible, it is not probable that you will. This construction is used to express a condition that is not a reality in the present time but has a remote possibility of becoming a reality.

4.0 CONCLUSION

In this unit, you have studied the subjunctive mood. This mood is one of the moods that are used to express potential action, that is, an action that is not actually taking place but has the possibility of taking place. The subjunctive mood has six different functions. The hortatory subjunctive is used to exhort others to join in an action; the prohibitive subjunctive is used to forbid the beginning of an action; the deliberative subjunctive is used to express a rhetorical question or a question that demands an answer in the affirmative; the emphatic negation; the final subjunctive which is used to express purpose and probable future condition. After this, you have also studied about conditional sentences. You were introduced to four classes of conditional sentences.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- This subjunctive mood is one of the moods that are used to express potential action, that is, an action that is not actually taking place but has the possibility of taking place.
- The hortatory subjunctive is used to exhort others to join in an action.
- The prohibitive subjunctive is used to forbid the beginning of an action.
- The deliberative subjunctive is used to express a rhetorical question or a question that demands an answer in the affirmative.
- The emphatic negation is used to express a very strong negation.

- The final subjunctive is used to express purpose and probable future condition. Conditional sentences are sentences that express conditions that are not real.

6.0 TUTOR-MARKED ASSIGNMENTS

Translate the following sentences to English

1. ἔὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.
2. εἰσῆλθομεν εἰς τὴν ἐκκλησίαν ἵνα ἀκούσωμεν τὸν λόγον τοῦ Θεοῦ τὸν κηρυσσόμενον.
3. εἰ αὕτη ἔστιν ἡ μαρτυρία τοῦ ἰδόντος τὸν Κύριον πιστεύω αὐτήν.
4. ἀκούω τὸν λόγον αὐτοῦ ἵνα γινώσκω τὸ θέλημα αὐτοῦ.
5. εὐαγγελιζόμεθα ἵνα τὰ τέκνα ἀκούσῃ καὶ πιστεύῃ.
6. ἔὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ μένωμεν ἐν ἁμαρτίᾳ, ψευδόμεθα.
7. οἱ μὴ πιστεύοντες τὸ εὐαγγέλιον οὐ μὴ σωθῶσιν ἐν τῇ δυνάμει αὐτοῦ.
8. μένωμεν ἐν ἁμαρτίᾳ ἵνα ἡ δύναμις τῆς χάριτος τοῦ Θεοῦ βλέπηται;
9. εἰ ἐκήρυξας τὸ εὐαγγέλιον, οἱ ἂν ἁμαρτωλοὶ ἐπίστευσαν.
10. ἔὰν εἰσέλθητε εἰς τὴν οἰκίαν τοῦ μαθητοῦ, διδάξει ὑμῖν τοὺς λόγους τῆς ζωῆς.
11. ὁ υἱὸς τοῦ ἀνθρώπου ἦλθεν ἵνα σώσῃ ἀνθρώπους ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
12. μὴ εἰσέλθῃς εἰς τοὺς οἴκους τῶν πονηρῶν.

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UNIT 4: THE IMPERATIVE MOOD

CONTENTS

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1.0 INTRODUCTION

In the previous unit you have studied about the subjunctive mood which is one of the moods that is used to express potential action. You have also read about the functions of subjunctive mood. At the later part of that unit, you also studied the formation of the four kinds of conditional sentences. In this unit, you will also study another of the mood used to express potential action and that is the imperative mood.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Write the imperative form of any verb that you have learnt before now
- Distinguish between the impetrative mood in Greek and English languages
- Identify the functions of the imperative mood

3.0 MAIN CONTENT

3.1 Vocabulary Study

ἀγιάζω	I sanctify	πίνω	I drink
θέλω	I wish	σπείρω	I sow
οὖς, ὠτός, τό,	ear	ἄχρι, (with genitive)	until
πρίν	before		

3.2 The Imperative Mood

The imperative mood in the New Testament occurs only in the present and aorist tenses. You need to know also that the imperative mood is not available in the first person. Though in the English language the imperative mood occurs only in the second person, in the Greek language, it occurs in the second and third persons. As a result of this, in translation, where the imperative occurs in the third person, it is placed within the permissive idea, using the phrase “let him/her/it...” In the following sub-section, the various forms of the mainline imperative mood would be given.

3.3 Forms of the Imperative Mood

The present active imperative of λύω is:

2 nd Person	λύε	loose	λύετε	loose	
3 rd Person	λύέτω	let him loose	λύέτωσαν	let	them
		loose			

The present middle and passive imperative of λύω is:

2 nd Person	λύον	λύεσθε
3 rd Person	λύέσθω	λύέσθωσαν

The first aorist active imperative of λύω is:

2 nd Person	λύσον	λύσατε
3 rd Person	λυσάτω	λυσάτωσαν

The first aorist middle imperative of λύω is:

2 nd Person	λύσαι	λύσασθε
3 rd Person	λυσάσθω	λυσάσθωσαν

The first aorist passive imperative of λύω is:

2 nd Person	λύθητι	λύθητε
3 rd Person	λυθήτω	λυθήτωσαν

The second aorist active imperative of λείπω is:

2 nd Person	λίπε	λίπετε
3 rd Person	λιπέτω	λιπέτωσαν

The second aorist passive imperative of ἀποστέλλω is:

2 nd Person	ἀποστάληθι	ἀποστάλητε
3 rd Person	ἀποσταλήτω	ἀποσταλήτωσαν

The present imperative of εἶμι is:

2 nd Person	ἴσθι	ἔσθε
3 rd Person	ἔστω	ἔστωσαν

3.5 Functions of the Imperative Mood

As you have been told earlier, the imperative mood is one of the moods that are used to express potential action. In its own case, the imperative mood is used to express an action which is to be realized by the exercise of the will of one person upon that of another. For example, λῦε τὸν ἄνθρωπον would be translated “loose the man” and λυέτω τὸν ἄνθρωπον would be translated “let him loose the man”.

You need to know also that the time of action is insignificant in the imperative mood. In this case, the distinction between the present and the aorist tense would lie in the kind of action. The present imperative has to do with an action that is in progress while the aorist would be an action that has not yet come into existence. In this regard, the proper translation of λῦε τὸν ἄνθρωπον would be “continue loosing the man” and λῦσον τὸν ἄνθρωπον would be translated “start loosing the man”. The following are the basic functions of the imperative mood:

Cohortative or Positive Function

The cohortative function is a positive command. To perform this function, the present or the aorist imperative may be used. An example is λῦε τὸν ἄνθρωπον which has been translated “continue loosing the man”.

Prohibitive or Negative Function

This is used to give a negative command. To perform this function, only the present imperative is used along with the negative particle μή. This construction is used purposely to prohibit the continuance of an action that is already in progress. For example, μὴ λῦε αὐτόν which would be translated “stop loosing him” and μὴ λέγετε ταῦτα which would also be translated “stop saying these things”. This is the opposite form of the aorist

subjunctive that is used to prohibit the commencement of an action. This distinction is of tremendous syntactical significance.

Entreaty Function

This is the use of the imperative to express a request rather than a direct command. A good example is found in the prayer of Jesus of John 17:11, when he said: *πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου* which have been translated “Holy Father, keep them in thy name.”

Permissive Function

This is the use of the third person imperative that is not available in the English construction. However, to interpret it, the English auxiliary verb ‘let’ would be introduced to make its meaning clear. For example, *λυέτω τὸν ἄνθρωπον* would be translated “let him continue loosing the man” and *λυσάτω τὸν ἄνθρωπον* which would also be translated “let him loose (or start loosing) the man”.

4.0 CONCLUSION

In this unit, you have studied the imperative mood. You have learnt that there is no first person in the imperative mood and that unlike the English language, which has the imperative only in the second person; the Greek language has the imperative in both the second and third persons. The imperative has four different functions: it can be used as positive command, as negative (prohibitive) command, as an entreaty and also for the permissive use. You have also been taught that in the imperative mood, the time of action is of no significance but the distinction between the present and the aorist is to be found in the kind of action.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- The imperative mood appears only in the present and aorist tenses.
- Unlike the English language, which has the imperative only in the second person; the Greek language has the imperative in both the second and third persons.
- Cohortative command is used to give positive command
- Prohibitive command is used to give negative command and it prohibits the commencement of an action.

- The entreaty is a function that is used to express a request rather than a direct command.
- There is the permissive function that is used in the third person. In translation, the English ‘let’ is supplied to make the tense clear.

6.0 TUTOR-MARKED ASSIGNMENTS

Translate the following sentences to English

1. ἀγίαζε τὸ ἱερόν τοῦ Θεοῦ.
2. ἀκούσατε τὸν λόγον τοῦ Κυρίου καὶ σώθητε.
3. μὴ λέγε πονηρὰ τοῖς τέκνοις καὶ εἶπε ἀγαθὰ αὐτοῖς.
4. ἀκούεσθωσαν αἱ παραβολαὶ περὶ τῆς βασιλείας ἐν τῇ ἐκκλησίᾳ.
5. Κύριε, κατάρβηθι πρὶν ἀποθασεῖν τὸ παιδίον μου.
6. εἰ ὁ ἄνθρωπος πιστεύει εἰς τὸν Κύριον, βαπτισθήτω.
7. πίνετε τὸ ὕδωρ τῆς ζωῆς καὶ ἐσθίετε τὸν ἄρτον τῆς ζωῆς.
8. γίνου πιστὸς ἄχρι θανάτου.
9. ὁ ἔχων ὧτα ἀκουσάτω.
10. μὴ εἰσέλθῃς εἰς τὴν πόλιν τὴν οὖσαν ἐν τῷ ὄρει.
11. ἴδετε τὰς χεῖράς μου.
12. λαβὼν αὐτὸν ἄγε αὐτὸν πρὸς ἡμᾶς

7.0 REFERENCES/FURTHER READINGS

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UNIT 5: CONTRACT VERBS

CONTENTS

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1.0 INTRODUCTION

In the last two units, you have studied about two moods that are different from the indicative that you have learnt mostly in CTH215 and from the beginning of this of this course. In this unit, you will take a break and focus on another form of verbs that is called the contract verbs. Contract verbs are a special class of verbs as you would find out later in this unit and thus have a different ending from others. You need to take note of this class so that when you see them you would not mistake them for another word thus have difficulty in translating or interpreting them.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify contract verbs
- Explain the principles behind the contractions
- Identify the vowels that produced a certain spelling
- Parse any contract verb

3.0 MAIN CONTENT

3.1 Vocabulary Study

Greek Word	Translation	Greek Word	Translation
ἀγαπάω	I love (to put supreme value on)	παρακαλέω	I exhort, I comfort
δηλόω	I show	περιπατέω	I walk about
εὐλογέω	I bless	ποιέω	I do, I make
εὐχαριστέω	I give thanks	σταυρόω	I crucify
ζητέω	I seek	τηρέω	I keep
θεωρέω	I behold	τιμάω	I honour
καλέω	I call	λαλέω	I speak
φιλέω	I love (to have a warm personal affection for)		

3.2 The Contract Verbs

Contract verbs are a special class of ω verbs. These are the verbs ending in -αω, -οω and -εω. In the process of forming the paradigm however, the vowels α, ο, and ε would have to come in contact with the connecting vowel (usually ο and ε) thus bringing together two vowels or a vowel and a diphthong to form a single long vowel or diphthong. This contraction would take place in all forms of the present and imperfect tenses. This does not however take place in the aorist, future, pluperfect and future perfect passive tenses because of the tense sign consonants. These tenses are regular except for the lengthening of the stem vowel (α, ο, and ε) before σ, κ and other sibilants. The only exception to this rule is καλέω whose future form is καλέσω and not καλήσω.

3.3 The Chart for Regular Contractions

The chart below shows the regular contractions of the stem vowels (this is the vertical column) with the connecting vowel which is on the top line.

	ε	η	ει	η	ο	ω	ου	οι
ε	ει	η	ει	η	ου	ω	ου	οι
α	α	α	α	α	ω	ω	ω	ω
ο	ου	ω	οι	οι	ου	ω	ου	οι

3.4 Principles for Contractions

As you study the following principles, ensure that you read along with the chart above so that you would understand the reasons for the contractions:

Vowel Contracting with Vowel

The first thing to learn here is that when two like vowels come together to form a contraction, they would result in the long vowel of their class. For example, $\alpha + \alpha = \alpha$ (long alpha) and $\varepsilon + \eta = \eta$. There are only two exceptions to this rule and these are: $\varepsilon + \varepsilon = \varepsilon\iota$ and $\omicron + \omicron = \omicron\upsilon$.

Secondly, when an \omicron sound vowel (\omicron or ω) comes in contact with the connecting vowels (α , ε , and η), no matter the position (whether in first or second position) it forms an ω . The exceptions to this rule are $\varepsilon + \omicron = \omicron\upsilon$ and $\omicron + \varepsilon = \omicron\upsilon$. Thirdly, when a- and e- (or -h) contracts, the one which comes first overcomes the other and forms its long. For example, $\alpha + \varepsilon = \alpha$ and $\alpha + \eta = \alpha$ and $\varepsilon + \alpha = \eta$.

Vowel Contracting with Diphthong

Firstly, when a vowel comes in contact with a diphthong which begins with the same vowel, that vowel will disappear. For example, $\varepsilon + \varepsilon\iota = \varepsilon\iota$ and $\omicron + \omicron\upsilon = \omicron\upsilon$. Secondly, when a vowel comes in contact with a diphthong which does not begin with a similar vowel, it contracts with the diphthong's first vowel and the diphthong's second vowel disappears, unless it is an ι , which in its case will become a subscript. For example, $\alpha + \varepsilon\iota = \alpha\iota$; $\alpha + \omicron\upsilon = \omega$ and $\varepsilon + \omicron\upsilon = \omicron\upsilon$. The major exceptions to this rule are $\omicron + \varepsilon\iota = \omicron\iota$; $\omicron + \eta = \omicron\iota$ and $\varepsilon + \omicron\iota = \omicron\iota$. There are however two unusual exceptions to this rule. The present active infinitive of verbs ending in $-\alpha\omega$ has $\hat{\alpha}\nu$ (and not $-\hat{\alpha}\nu$) as its regular ending. The other is the present active infinitive of verbs ending in $-\omicron\omega$ which will have $-\hat{\omicron}\nu$ (and not $-\omicron\nu$) as its regular ending.

3.5 Accenting in Contract Verbs

There are four things to note about accenting when it comes to the case of contract verbs:

- a. The accent on the uncontracted form will be recessive just as it will be in any other verb.
- b. If the accent is to fall on one of the vowels suffering contraction, the accent will fall on the vowel that the contraction results in. For example, $\tau\acute{\iota}\mu\acute{\alpha}\omega$ will become $\tau\acute{\iota}\mu\hat{\omega}$ but $\acute{\epsilon}\tau\acute{\iota}\mu\alpha\omicron\nu$ will be $\acute{\epsilon}\tau\acute{\iota}\mu\omega\nu$.

- c. If the accent falls on the first of the two vowels, the resulting contracting form will have a circumflex as its accent. A good example is τιμῶ as seen in the example ‘b’ above.
- d. If the accent falls on the second of the two vowels, the resulting contracting form will have an acute accent. A good example is τιμάμεθα which in its contracted form will become τιμόμεθα.

3.6 Forms of Contract Verbs

In showing the forms of the contracted verbs, you will have both the contracted and the uncontracted forms so that you will understand how the contracted form was got. Please, note that you will never see the uncontracted form in the Greek New Testament. They are just used here for the purpose of clarity and for your understanding.

Present Active Indicative of τιμάω

Uncontracted Form	Contracted Form	Uncontracted Form	Contracted Form
τιμάω	τιμῶ	τιμάομεν	τιμῶμεν
τιμάεις	τιμᾶς	τιμάετε	τιμᾶτε
τιμάει	τιμᾶ	τιμάουσι	τιμῶσι

Present Active Indicative of φιλέω

Uncontracted Form	Contracted Form	Uncontracted Form	Contracted Form
φιλέω	φιλῶ	φιλέομεν	φιλοῦμεν
φιλέεις	φιλεῖς	φιλέετε	φιλεῖτε
φιλέει	φιλεῖ	φιλέουσι	φιλοῦσι

Present Active Indicative of δηλόω

Uncontracted Form	Contracted Form	Uncontracted Form	Contracted Form
δηλόω	δηλῶ	δηλόομεν	δηλοῦμεν
δηλόεις	δηλοῖς	δηλόετε	δηλοῦτε
δηλόει	δηλοῖ	δηλόουσι	δηλοῦσι

3.7 Forms of Liquid Future Active Contract Verbs

Liquid verbs are the verbs that their stems ended in any of the following letters: λ, μ, ν and ρ. In forming their future active indicative verbs, they will drop the σ of the future and add an ε, and then form the regular contraction. Thus, the future active indicative of κρίνω is as follows:

Uncontracted Form	Contracted Form	Uncontracted Form	Contracted Form
κρίνω	κρινῶ	κρινῶμεν	κρινούμεν
κρίσεις	κρινεῖς	κρινῶτε	κρινούτε
κρίσει	κρινεῖ	κρινῶουσι	κρινούσι

4.0 CONCLUSION

In this unit you have learnt about the contract verbs. The contract verbs are the verbs whose stems ended in vowels and because they have to be joined with the endings of the various paradigms, the vowels that come into contact with one another would have to undergo contraction. You have been given the chart that would serve as a guide to the contractions and you have also been given the rules that would govern the accenting of contract verbs. You need to practice these forms with other contract verbs so that you will master them.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- Contract verbs are a special class of ω verbs.
- These are the verbs ending in -αω, -οω and -εω.
- In the process of forming the paradigm however, the verbs α, ο, and ε would have to come in contact with the connecting vowel (usually ο and ε) thus bringing together two vowels or a vowel and a diphthong to form a single long vowel or diphthong.

6.0 TUTOR-MARKED ASSIGNMENTS

Translate the following sentences to English

1. εἰ ἀγαπῶμεν τὸν Κύριον, τηρῶμεν τὰς ἐντολάς αὐτοῦ καὶ ποιῶμεν τὰ λαλούμενα ἡμῖν ὑπ' αὐτοῦ.

2. ἐζήτουν αὐτὸν οἱ πονηροὶ, ἵνα θεωρῶσι τὰ ποιούμενα ὑπ' αὐτοῦ.
3. ὁ μαθητὴς ἐλάλησεν ταῦτα τοῖς περιπατοῦσιν ἐν τῷ ἱερῷ.
4. οὐκ εὐλόγησε ὁ Θεὸς τὸν μὴ περιπατοῦντα κατὰ τὰς ἐντολάς τοῦ υἱοῦ αὐτοῦ.
5. ταῦτα ἐποιεῖτε ἡμῖν ὅτι φιλεῖτε τὸν καλέσαντα ὑμᾶς εἰς τὴν βασιλείαν αὐτοῦ.
6. ἐθεώρουν τὸν Ἰησοῦν σταυροῦμενον ὑπὸ τῶν στρατιωτῶν.
7. εὐχαριστῶμεν τῷ Θεῷ καὶ τιμῶμεν τὸ ὄνομα αὐτοῦ.
8. ὁ Θεὸς ἠγάπησεν τὸν κόσμον καὶ παρακαλεῖ ἄνθρώπους ἀγαπᾶν τὸν υἱὸν αὐτοῦ.
9. ὁ Ἰησοῦς λέγει τῷ μαθητῇ, Σίμον, φολεῖς με;
10. καὶ εἶπεν αὐτῷ, Κύριε, σὺ γινώσκεις ὅτι φιλῶ σε.
11. ἐὰν ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, τὸ αἶμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ τῆς ἁμαρτίας ἡμῶν.
12. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἐστιν ἐν ἡμῖν.

7.0 REFERENCES/FURTHER READINGS

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UNIT 6: PRONOUNS

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1.0 INTRODUCTION

In the last unit, you have studied a special class of verbs known as the contract verbs and also called the $-\epsilon\omega$ verbs. You have been shown how contraction of vowels would result either in another vowel or in a diphthong and the principles that guides such contraction. In this unit however, we are going to study about pronouns again. You will remember that in module two unit four you have studied about the personal pronouns and in unit five of the same module you have studied the demonstrative pronouns respectively. I will advise you to reach for your course material on CTH215 and revise these units on personal and demonstrative pronouns. In this unit however, you will be focusing on the other types of pronouns.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify relative pronouns
- Decline interrogative pronouns
- Explain the use of the indefinite pronoun
- Discuss the use of reciprocal pronouns

- Explain why possessive pronouns are also called possessive adjectives

3.0 MAIN CONTENT

3.1 Vocabulary Study

ἐγώ	I
ἐμοῦ or μου	of me
ἐμοί or μοι	to me
ἐμέ or με –	me
ἡμεῖς	we
ἡμῶν	of us
ἡμῖν	to us
ἡμᾶς	-us

Note: to have a complete vocabulary study you should also study the second person and the third person personal pronouns forms also with the demonstrative pronouns also.

3.2 The Relative Pronoun

The relative pronoun is that pronoun that is used to relate one substantive to another. Because it has to agree with its substantive in gender and number, it exists in the three gender forms and also in the singular and the plural. The following is the declension of the relative pronoun:

Case	Singular			Plural		
	Masculin e	Feminin e	Neute r	Masculin e	Feminin e	Neute r
Nom.	ὅς	ἥ	ὅ	οἱ	αἱ	ἅ
Gen/Abl	οὗ	ἥς	οὗ	ῶν	ῶν	ῶν
Dat/Loc/In s	ᾧ	ἥ	ᾧ	οἷς	αἷς	οἷς
Accusativ e	ὄν	ἥν	ὄ	οὓς	ᾶς	ᾶ

It is however important for you to know that the case of the pronoun is determined by its function in the relative clause. Let us examine the following examples:

a. ὁ ἄνθρωπος ὅς εἶδε τὸν Κύριον ἐστὶν νῦν ἀπόστολος.

b. ὁ ἄνθρωπος ὃν εἶδες ἐξῆλθεν ἐκ τῆς πόλεως.

In sentence a, which would be translated “the man who saw the Lord is now an apostle,” the relative pronoun is ὅς and it is in the nominative case because it functions along with its antecedent. In sentence b, which would be translated “the man whom you saw came out of the city,” the relative pronoun is ὃν and it is in the accusative case because if its function while its substantive is in the nominative case.

You also need to know that sometimes a relative pronoun is so closely related to its antecedent that it is attracted to the case of its antecedent, that is, it takes the case form of its antecedent even though it retains its own case function. An example is ὃ ἄν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ which would be translated “whoever drinks of the water which I shall give him”. In this sentence, the relative pronoun οὗ is grammatically the direct object of δώσω and thus it would be expected to be in the accusative case. However, because it has been attracted to the case form of its antecedent, it took its case in the genitive. You also need to note that the above example is also representative of the use of relative pronoun as a conditional sentence. The relative pronouns ἄν or ἐάν are used with the subjunctive mood to express clauses which in English would be expressed by whoever, whatever, whenever and wherever. It usually gives the third class conditional sentence.

Finally, there are times when the antecedent of a relative pronoun is not given and thus the relative pronoun is used substantively. An example is ὅς οὐκ ἔστιν καθ’ ὑμῶν ὑπὲρ ὑμῶν ἔστιν, which would be translated “he who is not against you is for you.” Note that ὅς is translated ‘he’ because it is the masculine singular nominative of the relative pronoun. If ἥ had been used, it would have been translated ‘she’.

3.3 The Interrogative Pronoun

The interrogative pronouns are the pronouns that are used to introduce direct or indirect questions. These pronouns are also given according to gender, case and number.

Case	Singular			Plural		
	Mas.	Feminine	Neuter	Mas.	Feminine	Neuter
Nom.	τίς	τίς	τί	τίνες	τίνες	τίνα
Gen/Abl	τίνος	τίνος	τίνος	τίνων	τίνων	τίνων
Dat/Loc/Ins	τίνι	τίνι	τίνι	τίσι(ν)	τίσι(ν)	τίσι(ν)

Accusative	τίνα	τίνα	τί	τίνας	τίνας	τίνα
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You should note in the above table that the interrogative pronoun form for both the masculine and feminine are identical. In this case, it means the context would decide which of the genders to use. The following are examples of such questions: τίς εἶ; which would be translated “who are you?” and τί λέγει; which would also be translated “what is he saying?”

3.4 The Indefinite Pronoun

The indefinite pronouns are pronouns that do not refer to a specific person or thing. In their form, they are identical with the interrogative pronouns except that they are enclitics. As enclitics, they would not be accented except the special rules for accenting enclitics apply. In order to avoid misunderstanding, the forms would be repeated below so that you can see the difference between the interrogative and the indefinite pronouns.

Case	Singular			Plural		
	Mas.	Feminine	Neuter	Mas.	Feminine	Neuter
Nom.	τις	τις	τι	τινες	τινες	τινα
Gen/Abl	τινος	τινος	τινος	τινων	τινων	τινων
Dat/Loc/Ins	τινι	τινι	τινι	τισι(ν)	τισι(ν)	τισι(ν)
Accusative	τινα	τινα	τι	τινας	τινας	τινα

These pronouns are usually translated as: someone, somebody, something, a certain one or a certain thing. Examples are: ἐὰν μή τις γεννηθῆ ἄνωθεν which would be translated “except somebody is born from above” and εἰς τὴν ἐκκλησίαν εἰσῆλθε τις “a certain man came into the church”.

3.5 The Indefinite Relative Pronoun

The indefinite relative pronoun is so called because it is a combination of the relative pronoun ὅς and the indefinite pronoun τις. In the New Testament it appears only in the nominative case but appeared both in the singular and the plural. The following are its forms:

Gender	Singular	Plural
Masculine	ὅστις	οἵτινες
Feminine	ἣτις	αἵτινες
Neuter	ὅτι	αἵτινα

By function, it is qualitative in nature and it is usually translated as ‘who’ though its meaning is far more than that. The expression “who is of such nature” is a better translation of the idea. A good example of this usage in the New Testament can be seen in Roman 1:25 which reads: οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει which is translated “who were of such nature that they exchanged the truth of God for a lie”. You are hereby advised that when translating this word, look for the qualitative idea.

3.6 The Reciprocal Pronoun

The reciprocal pronoun is that pronoun that shows mutual relationship. It is a word or phrase representing two or more things that mutually correspond to one another. By function, it represents an interchange of action between the members of a plural subject. The reciprocal pronoun appeared in the New Testament only in three case forms and these are: ἀλλήλων, ἀλλήλοις and ἀλλήλους. Examples from the New Testament are: ἀγαπῶμεν ἀλλήλους which means “let us love one another” and ἐξεκάυθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους which also would be translated “they burned in their lust for one another”.

3.7 The Reflexive Pronouns

The reflexive pronoun is that noun that describes an action taken by the subject in such a way that the action affects the subject. The function is to express the action of the subject upon itself. The forms are as follows:

First Person - Myself

Case	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
Gen./Abl.	ἐμαυτοῦ	ἐμαυτῆς	ἐαυτῶν	ἐαυτῶν
Da/Lo/Ins	ἐμαυτῶ	ἐμαυτῇ	ἐαυτοῖς	ἐαυταῖς
Accusative	ἐμαυτόν	ἐμαυτήν	ἐαυτούς	ἐαυτάς

Second Person - Yourself

Case	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
Gen./Abl.	σεαυτοῦ	σεαυτῆς	ἐαυτῶν	ἐαυτῶν
Da/Lo/Ins	σεαυτῶ	σεαυτῇ	ἐαυτοῖς	ἐαυταῖς
Accusative	σεαυτόν	σεαυτήν	ἐαυτούς	ἐαυτάς

Third Person-Himself, Herself, Itself

Case	Singular			Plural		
	Mas	Fem.	Neuter	Masculine	Feminine	Neuter
Gen./Abl.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
Da/Lo/Ins	ἑαυτῶ	ἑαυτῇ	ἑαυτῶ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
Accusative	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά

If you are a keen observer, the first thing you will notice is the absence of the nominative case in the forms above. This is because the reflexive idea can only be expressed in the oblique cases. The intensive myself, yourself and himself in the nominative has been taken care of by the use of the intensive αὐτός that you have learnt in CTH215. You can please go and revise that to refresh your memory. The second thing you would notice is that the plural forms are identical for the first, second and third persons. This is also because the old first and second persons have been dropped by the Greeks. An example of the use of the reflexive pronoun is: οὐ γὰρ ἑαυτοὺς κηρύσσομεν which would be translated “for we preach not ourselves” and λέγω ταῦτα περὶ ἑμαυτοῦ which would also be translated “I say these things concerning myself.”

3.8 The Possessive Pronouns

These pronouns are called possessive pronouns because they are used to designate ownership. They are also classified as possessive adjectives because they also agree in gender, number and case with the noun they modify. The following are the forms of the possessive pronoun:

First Person-my

Case	Singular			Plural		
	Mas.	Feminine	Neuter	Mas.	Feminine	Neuter
Nominative	ἐμός	—μή	ἐμόν	ἐμοί	ἐμαί	ἐμά
Gen./Abl.	ἐμοῦ	ἐμῆς	ἐμοῦ	ἐμῶν	ἐμῶν	ἐμῶν
Da/Lo/Ins	ἐμῶ	ἐμῇ	ἐμῶ	ἐμοῖς	ἐμαῖς	ἐμοῖς
Accusative	ἐμόν	ἐμήν	ἐμόν	ἐμούς	ἐμάς	ἐμά

Second Person – Yourself

Case	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
Gen./Abl.	σεαυτοῦ	σεαυτῆς	ἑαυτῶν	ἑαυτῶν
Da/Lo/Ins	σεαυτῶ	σεαυτῇ	ἑαυτοῖς	ἑαυταῖς
Accusative	σεαυτόν	σεαυτήν	ἑαυτούς	ἑαυτάς

Third Person-Himself, Herself, Itself

Case	Singular			Plural		
	Mas.	Fem.	Neuter	Mas.	Fem.	Neuter
Ge./Ab	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
D/L/I	ἑαυτῶ	ἑαυτῇ	ἑαυτῶ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
Acc.	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά

The following are examples of the usage of possessive pronouns:

Singular		Plural	
ὁ ἐμός οἶκος	my house	οἱ ἐμοὶ οἶκοι	my houses
ὁ σός οἶκος	your house	οἱ σοὶ οἶκοι	your houses
ὁ ἴδιος οἶκος	his house	οἱ ἴδιοι οἶκοι	his houses
ὁ ἡμέτερος οἶκος	our house	οἱ ἡμέτεροι οἶκοι	our houses
ὁ ὑμέτερος οἶκος	your house	ὁ ὑμέτερος οἶκοι	your houses

3.9 The Negative Pronouns

There are two types of negative pronouns: οὐδεῖς (which is usually used with the indicative mood) and μηδεῖς which is used with any other mood. The negative pronoun is formed through the combination of the numeral one (εἷς, μία and ἕς) and the negative particles hence it is really literally translated “no one”. The negative pronouns are declined thus:

Case	Mas.	Fem.	Neuter	Mas.	Fem.	Neuter
Nom.	οὐδεῖς	οὐδεμία	οὐδέν	μηδεῖς	μηδεμία	μηδέν
G./A.	οὐδενός	οὐδεμιᾶς	οὐδενός	μηδενός	μηδεμιᾶς	μηδενός
D/L/I	οὐδενί	οὐδεμιᾷ	οὐδενί	μηδενί	μηδεμιᾷ	μηδενί
Acc.	οὐδένα	οὐδεμίαν	οὐδέν	μηδένα	μηδεμίαν	μηδέν

Examples of the use of the negative pronouns are: οὐδεῖς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ which means “no one comes to the father if not through me” and μηδεῖς πλανᾷ ὑμᾶς which means “let no one deceive you.”

4.0 CONCLUSION

In this unit you have studied the other types of pronouns apart from the personal and demonstrative pronouns that have been studied in CTH215. You have been taught the forms of the relative pronoun, the interrogative

pronoun, the indefinite pronoun, the indefinite-relative pronoun, the reciprocal pronoun, the reciprocal pronoun, the reflexive pronoun, the possessive pronoun and the negative pronouns.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- The relative pronoun is used to relate one substantive to another and it has to agree with its antecedent in gender and number while its case is determined by its function.
- The interrogative pronouns are used to introduce direct or indirect questions.
- The indefinite pronouns are similar to interrogative pronouns except that they are enclitics.
- The indefinite relative pronoun combines the form of the relative and the indefinite pronoun and it is more qualitative in function.
- The reciprocal pronoun is used to represent an interchange of actions between members of a plural group.
- The reflexive pronoun expresses the action of the subject upon itself.
- The possessive pronouns are also called possessive adjectives because they must agree with the noun in gender, case and number.

6.0 TUTOR-MARKED ASSIGNMENTS

Translate the following passage to English

1 John 1:5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

1 John 1:6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκοτεινῷ περιπατοῦμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

1 John 1:7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

1 John 1:8 ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

1 John 1:9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας.

1 John 1:10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

Note:

In doing this exercise, please, do not use polished English so that you can avoid the temptation of copying from Scripture.

7.0 REFERENCES/FURTHER READINGS

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MODULE 3

- Unit 1: Adjectives
- Unit 2: Verbs of the –μι Conjugation
- Unit 3: The Article
- Unit 4: The Infinitive

UNIT 1: ADJECTIVES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 The Study of Adjectives
 - 3.3 The Functions of Adjectives
 - 3.4 Forms of Adjectives
 - 3.5 Comparison of Adjectives
 - 3.6 Adverbs
- 4.0 Conclusion
- 5.0 Summary
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1.0 INTRODUCTION

In the last module you have continued your study of Greek Syntax by going through the study of moods other than the indicative mood, namely, the subjunctive and the imperative mood. You have also studied the contract verbs and the pronouns other than the personal and the demonstrative pronouns. In this module you would be expected to study the few syntactical matters before going on to the practical aspect of this course. In this unit you would continue your study of the adjectives. You would remember that in CTH215 you have studied the adjectives of the first and second declension. This unit is a continuation of that unit. I will advise that you go back to that course material and revise what you have studied on the adjectives of the first and second declension.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Decline any adjective
- Differentiate between predicative and attributive usage of the adjective
- Draw the comparison of adjectives in Greek
- Discuss the formation of adverbs.

3.0 MAIN CONTENT

3.1 Vocabulary Study

ἀληθής, ἀληθές	true
μέγας, μεγάλη, μέγα	great
πᾶς, πᾶσα, πᾶν	every
πολύς, πολλή, πολύ	much, many

3.2 The Study of Adjectives

Adjectives are words describing nouns, that is, words that describe or qualify a noun or pronoun. In the earlier study of adjectives, you have studied adjectives that follow a regular pattern. In this unit, you would study the declension of an adjective in the first declension but which is feminine (πᾶς) and some others in the third declension.

3.3 The Functions of Adjectives

Adjectives in Greek are used in three ways: attributively, predicatively and substantively.

The Predicative Construction

In the predicative use, the adjective makes an assertion about the noun. The example here is: πᾶσα ἡ πόλις which would be translated “all the city”. Note that in this construction, it is the substantive noun that carries the definite article.

Attributive Use of Adjectives

When adjectives are used attributively, they attribute qualities to the noun modified. An example is ἡ πᾶσα πόλις which would be translated “the whole city”. Note that in this construction, the adjective carries the definite article.

The Substantive Construction

This usage occurs when the adjective is made to function as the noun. In such usages, the adjective would be placed in the nominative case without any other noun. For example, πᾶσα πόλις would mean “every city”.

In the Greek language, there are times when the adjective is placed in a predicate position along with a participle. An example is, πᾶς ὁ πιστεύων which would be translated “everyone who believes”.

3.4 Forms of Adjectives

Below is the declension of πᾶς. This declension however follows the third declension masculine and neuter and first declension in the feminine:

Case	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nom.	πᾶς	πᾶσα	πᾶν	πάντες	πάσαι	πάντα
Gen./Abl.	παντός	πάσης	παντός	πάντων	πάντων	πάντων
Da/Lo/Ins	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Accus	πάντα	πάσαν	πᾶν	πάντας	πάσας	πάντα

Below is the declension of μέγας and πολὺς. These declensions however follow the second declension in masculine and neuter and the first declension in the feminine but have short forms:

The declension of μέγας, μεγάλη, μέγα

Case	Singular			Plural		
	Mas	Fem	Neuter	Mas	Fem	Neuter
Nom.	μέγας	μεγάλη	μέγα	μεγάλοι	μεγάλαι	μεγάλοι
Gen/Ab	μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
Da/Lo/I	μεγάλῳ	μεγάλῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις
Accu	μέγαν	μεγάλην	μέγα	μεγάλους	μεγάλας	μεγάλους

The declension of πολὺς, πολλή, πολύ

Case	Singular			Plural		
	Mas	Fem	Neuter	Mas	Fem	Neuter
Nom.	πολύς	πολλή	πολύ	πολλοί	πολλαί	πολλά
Gen./Abl.	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
Da/Lo/Ins	πολλῷ	πολλῇ	πολλῷ	πολλοῖς	πολλαῖς	πολλοῖς
Accusative	πολύν	πολλήν	πολύ	πολλούς	πολλάς	πολλά

The declension of ἀληθής, ἀληθές

Case	Singular			Plural		
	Mas	Fem	Neuter	Mas	Fem	Neuter
Nom.	ἀληθής	ἀληθής	ἀληθές	ἀληθεῖς	ἀληθεῖς	ἀληθῆ
Gen./Abl.	ἀληθοῦς	ἀληθοῦς	ἀληθοῦς	ἀληθῶν	ἀληθῶν	ἀληθῶν
Da/Lo/Ins	ἀληθεῖ	ἀληθεῖ	ἀληθεῖ	ἀληθέσι(ν)	ἀληθέσι(ν)	ἀληθέσι(ν)
Accusative	ἀληθῆ	ἀληθῆ	ἀληθές	ἀληθεῖς	ἀληθεῖς	ἀληθῆ

Please note that in the above declension, the masculine and the feminine forms are perfectly similar while the neuter agrees with them in most instances. This tells you that you need to be very careful as the context will go a long way to tell you what to use at any particular point in time. You need to note too that the stem for ἀληθής is ἀληθες. Therefore, in most of the forms, the final ς is dropped and the stem vowel becomes ε which would now enter into contraction with the connecting vowel. This resulted in the unusual accenting as well as the seeming irregularity with other adjectives that has been declined above.

3.5 Comparison of Adjectives

In the adjectival degree of comparison, the Greek language also has three degrees as we have in the English language: the positive, the comparative and the superlative. When the adjective follows the regular declension, the following forms would be used: –τερος, –α and –ον in the comparative. Let us use ἰσχυρός as an example: in the comparative we would have, ἰσχυρότερος, ἰσχυρόα and ἰσχυρόν which would mean stronger in the masculine, feminine and neuter respectively. The superlative degree carries the ending –τατος, –η, –ον. Consequently, the superlative degree of ἰσχυρός would be ἰσχυρότατος, ἰσχυρόη and ἰσχυρόν respectively and it would be translated “strongest”. You need to note however that the superlative degree is rare in the New Testament as they are more or less expressed by the comparative forms.

What has been described above is the comparison of adjectives in the regularly declined adjectives. When the adjective is irregular, the stem of the word is usually changed. An example is μικρός (little) which has ἐλάσσω (less) in the comparative and ἐλάχιστος (least) in the superlative. As a result of this irregularity between the positive form and the comparative and the superlative forms, you are hereby advised to learn such as vocabularies on their own right.

3.6 Adverbs

In the Greek language, there is no systematic treatment for the adverbs. Some are formed from the genitive neuter plural adjective. In this case, the ν of the genitive neuter plural adjective would be substituted with ς . For example, the genitive plural of $\kappa\alpha\lambda\acute{o}\varsigma$ is $\kappa\alpha\lambda\acute{\omega}\nu$; thus the adverb would be $\kappa\alpha\lambda\acute{\omega}\varsigma$ and would be translated ‘well’. The formation of the other adverbs is so diverse that they are better learnt as part of the vocabularies as they occur in your study of the Greek New Testament.

4.0 CONCLUSION

In this unit, you have learnt about the declension of the adjectives of the third declension as well as the other two declensions: the first and the second declensions. You have also been taught here that the adjective can also be used in the predicate position with a participle. You were also shown the declension of $\acute{\alpha}\lambda\eta\theta\epsilon\varsigma$ - that because of the dropping of its final sigma would lead to contraction of vowels and thus is unusually accented.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- Adjectives are words describing nouns, that is, words that describe or qualify a noun or pronoun.
- Adjectives can be used predicatively, attributively, substantively and along with a participle in a predicate position.
- Comparative degree of the adjective is formed with the following endings: $-\tau\epsilon\rho\omicron\varsigma$, $-\alpha$ and $-\omicron\nu$.
- Superlative degree of the adjective is formed with the following endings: $-\tau\alpha\tau\omicron\varsigma$, $-\\eta$, $-\omicron\nu$.

6.0 TUTOR-MARKED ASSIGNMENTS

Translate the following passage to English

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

1 John 2:2 καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

1 John 2:3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολάς αὐτοῦ τηρῶμεν.

1 John 2:4 ὁ λέγων ὅτι ἔγνωκα αὐτόν καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.

1 John 2:5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται, ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.

1 John 2:6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν.

Note:

In doing this exercise, please, do not use polished English so that you can avoid the temptation of copying from Scripture.

7.0 REFERENCES/FURTHER READINGS

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UNIT 2: VERBS OF THE –μι CONJUGATION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 Introducing the –μι Verbs
 - 3.3 Characteristics of the –μι Verbs
 - 3.4 –μι Verbs in the Indicative Mood
 - 3.5 –μι Verbs in the Non-Indicative Mood
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

By the end of the last unit you have completed the study of the adjectives. This includes the adjectives of the first, second and third declensions. You have also been taught all the four functions of the adjective as against the three given in CTH215 and you are also shown that some adverbs are formed from the adjectives. In this unit however, you would be exposed to a new types of verbs. Up to this point in your study of the Greek language, you have studied only the same type of verbs because all the verbs you have studied to date are verbs that usually end in ω in the first person singular and also have connecting vowels for the other paradigms. These types of verbs are called thematic conjugation verbs because of the use of thematic vowels (also called connecting vowels). In this unit, you would now study the –μι conjugation verbs, that is, verbs that end in –μι.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify any –μι conjugation verb
- Explain the characteristics of the –μι conjugation verbs
- Identify the stem of any –μι conjugation verb
- Decline any –μι conjugation verb

3.0 MAIN CONTENT

3.1 Vocabulary Study

δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην	I give
ἵστημι, στήσω, ἕστησα (ἕστην), ἕστηκα, ἕσταμαι, ἐστάθην	I stand
τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην	I place, I put

3.2 Introducing the -μι Verbs

As you have been told earlier, the -μι conjugation verbs also called athematic conjugation verbs because they do not use thematic vowels in their formation are different kinds of verbs entirely. In the vocabulary study above you have been given three words that are -μι conjugation verbs. They are also written out in their full forms, that is, it included the present, the future, the first aorist, the perfect and the aorist passive forms.

3.3 Characteristics of the -μι Verbs

The main characteristic of the -μι conjugation verbs is that they have their stem reduplicated in the present tense. Secondly, for the vowel of the reduplication, they use ι and not and not the ε that is used prominently in the case of the perfect tenses.

In all there are four classes of this verb when classified according to their vowel stem. These are the o-class, the a-class, the e-class and the u-class. Despite this variety however, they follow the same pattern and once you get the pattern for one you would be able to get the others.

3.4 -μι Verbs in the Indicative Mood

In the present tense, the stem of the verb reduplicates with ι. The active voice uses the long stem vowel ω in the singular and ο in the plural while the middle and the passive voice use the short stem ο throughout. In the imperfect, the stem reduplication stays and the active voice uses the long stem vowel ου in the singular and ο in the plural while the middle and the passive use the short stem vowel ο throughout. In the aorist tense, the verb usually changes form entirely and the form would also change in the middle voice and in the passive voice. This is shown in the paradigm below:

Per/No	Present	Imperfect	Future	Aorist	Perfect
1 st Sing	δίδωμι	ἔδίδουν	δώσω	ἔδωκα	δέδωκα

2 nd Sing	δίδω ^ς	ἐδίδου ^ς	δώσει ^ς	ἔδωκα ^ς	δέδωκα ^ς
3 rd Sing	δίδωσι (ν)	ἐδίδου	δώσει	ἔδωκε(ν)	
1 st Plu	δίδομεν	ἐδίδομεν	δώσομεν	ἔδωκαμεν	δέδωκαμεν
2 nd Plu	δίδοτε	ἐδίδοτε	δώσετε	ἔδωκατε	δέδωκατε
3 rd Plu	διδόασι (ν)	ἐδίδοσαν	δώσουσι (ν)	ἔδωκαν	δέδωκαν

Study the above paradigm very well so that you can become familiar with the various forms of the –mi conjugation verbs, at least in the indicative mood. Below you would be given the present form of ἴστημι and τίθημι:

Person	Singular		Plural	
1 st	ἴστημι	τίθημι	ἴσταμεν	τίθεμεν
2 nd	ἴστης	τίθης	ἴστατε	τίθετε
3 rd	ἴστησι(ν)	τίθησι(ν)	ἴστασι(ν)	τιθέασι(ν)

Self-Assessment Exercise

Draw up the imperfect, future, aorist and perfect form of ἴστημι and τίθημι.

3.5 –μι Verbs in the Non-Indicative Mood

In the other non-indicative moods, it is easier to identify the verbs of the –μι conjugation because they appear in a more regular way. Firstly, in the non-indicative moods, only two tenses, that is, the present and the aorist, are active. For example, in the present subjunctive mood, the stem reduplication as it occurred in the indicative mood stands and the long stem vowels are used throughout with the regular ω endings. In the aorist tense however, the active and middle voices would follow the second aorist and the passive would follow the first aorist. The active and the middle voices would use the long stem vowel and the passive would use the short stem. In all the conjugations there would be vowel contraction as the vowels ending the stem and beginning the endings would come together. Try to find these explanations in the paradigm below for δίδωμι:

The Subjunctive Mood for δίδωμι:

Person/Number	Present	Second Aorist
1 st Person-Singular	διδῶ	δῶ
2 nd Person-Singular	διδῶ ^ς	δῶ ^ς
3 rd Person-Singular	διδῶ	δῶ
1 st Person-Plural	διδῶμεν	δῶμεν

2 nd Person-Plural	διδῶτε	δῶτε
3 rd Person-Plural	διδῶσι(ν)	δῶσι(ν)

The Imperative Mood for δίδωμι:

Person/Number	Present	Second Aorist
2 nd Person-Singular	δίδου	δόϛ
3 rd Person-Singular	διδότω	δότω
2 nd Person-Plural	δίδοτε	δότε
3 rd Person-Plural	διδότωσαν	δότωσαν

The Infinitive for δίδωμι:

Voices	Present	Second Aorist
Active	διδόναι	δοῦναι
Middle	δίδοσθαι	δόσθαι
Passive	δίδοσθαι	δοθῆναι

4.0 CONCLUSION

In this unit you have been exposed to the -μι conjugation verbs otherwise known as the athematic verbs. You have been told that they are called athematic verbs because they don't use thematic vowels in their conjugation. You have also been taught that they are characterized mostly by the reduplication of their stem. You have also been shown the various conjugations of these verbs in both the indicative and the non-indicative moods.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- -μι conjugation verbs, are verbs that end in -μι and they are also called athematic verbs because they do not make use of thematic vowels in their conjugation.
- The main characteristic of the -μι conjugation verbs is that they have their stem reduplicated in the present tense.
- For the vowel of the reduplication, they use ι and not ε and not the ε that is used prominently in the case of the perfect tenses.
- In all, there are four classes of this verb when classified according to their vowel stem. These are the o-class, the a-class, the e-class and

the u-class. Despite this variety however, they follow the same pattern and once you get the pattern for one you would be able to get the others.

6.0 TUTOR-MARKED ASSIGNMENTS

Translate the following passage to English

1 John 2:7 Ἀγαπητοί, οὐκ ἐντολήν καινὴν γράφω ὑμῖν ἀλλ' ἐντολήν παλαιάν ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολή ἡ παλαιά ἐστίν ὁ λόγος ὃν ἠκούσατε.

1 John 2:8 πάλιν ἐντολήν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

1 John 2:9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

1 John 2:10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·

1 John 2:11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

Note:

In doing this exercise, please, do not use polished English so that you can avoid the temptation of copying from Scripture.

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UNIT 3: THE ARTICLE

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- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 The Article in Greek Language
 - 3.3 Ordinary Use of the Article
 - 3.4 Special Use of the Article
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- 7.0 References/Further Readings

1.0 INTRODUCTION

In CTH215 you have you have been introduced to the articles of the Greek language by gender, case and number. By way of summary to refresh your memory, the Greek language has no indefinite article and the definite articles are ὁ, ἡ and τό in the nominative singular. In that lesson you were given only one major function of the definite article, which is called the articular use. In this unit, you will continue the study if definite articles in the Greek language and go through all the uses of the article both ordinary and special.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify all articles by gender, case and number
- List the ordinary uses of the articles
- List the special uses of the articles

3.0 MAIN CONTENT

3.1 Vocabulary Study

ἀλαζονία, η,	vainglory	ἀφίημι	I forgive
νεανίσκος, ὁ,	a young man	νικάω	I overcome, conquer
βίος, ὁ, life*		ἔγνωκα	(perfect active of γινώσκω)

*Note: Compare βίος with ζωή and ψυχή in the lexicon and note the differences.

3.2 The Article in Greek Language

As you have been told, the basic function of the Greek article is to identify. However, you need to note a differentiation in this function. When the article is used with a substantive, the identity of the substantive is emphasized. For example, ὁ ἄνθρωπος meaning ‘the man’ refers to a particular man, thus giving a specific identity. This difference could be seen more graphically when the article is used with θεός. When ὁ θεός is written it refers to the divine Person and would be translated ‘God’. However, without the article θεός is used for the divine character or essence and would be translated “divine”. This is why terms such as ὀργή Θεοῦ was translated “divine wrath” and δικαιοσύνη Θεοῦ was also translated “divine righteousness” in the epistle to the Romans.

3.3 Ordinary Use of the Article

In this sub-section, we are going to list the ordinary functions of the article citing examples:

1. To point out particular objects as in ὁ ἄνθρωπος (the man) and ἡ βασιλεία (the kingdom).
2. Articles are used in the Greek language along with abstract nouns though this usage is not found in English language. Examples are ἡ ἀλήθεια (truth) and ἡ χάρις (grace).
3. Articles are used in the Greek language with proper nouns. This usage too is not found in English language. Examples are ὁ Πέτρος (Peter) and ὁ Ἰησοῦς (Jesus).
4. Articles are used in the Greek language with classes or groups of things. This usage is also not found in English language. Examples are: αἱ ἀλώπεκες (foxes) and τὰ πετεινά (birds).
5. Articles are used in the Greek language along with pronouns especially in the possessive pronouns. Examples are: ὁ σὸς οἶκος (your house) and ὁ ἴδιος οἶκος (his house).
6. Articles are used in the Greek language along with adverbs. An example is: ἀπὸ τοῦ νῦν, which literally means “from the now,” that is, “from the present moment” in polished English.
7. Articles are also used in the Greek language along with infinitives as in ἐν τῷ σπεῖρειν, which means “in the to sow,” that is, “while he was sowing” in polished English.

8. Finally, in the Greek language, articles are used along with prepositional phrases as in οἱ ἐν τῷ οἴκῳ which would literally read “the in the house ones,” that is, “the men who are in the house.”

3.4 Special Use of the Article

In this sub-unit we would be looking at the special use of the article in the Greek language.

The use of the article with the conjunction καί

In this case, there are two different usages:

1. Firstly, if the two nouns that are joined together by the conjunction have the definite article, it means that they refer to two different people or things. For example, ὁ ἀπόστολος καὶ ὁ μαθητής which means “the apostle and the disciple”. The use of the definite article for the two means that the apostle is a different person from the disciple.
2. Secondly, if the first of the two nouns has the definite article and the second noun does not, it means that the two nouns refer to the same person or thing. For example, ὁ ἀπόστολος καὶ μαθητής which means “the apostle and disciple”. This usage means that the person who is the apostle is also the one who is the disciple.

The use of the article with the conjunction μέν ...δέ

The definite article is also used with the conjunction μέν ...δέ and when this is done, it gives the force of an alternative pronoun. For example, οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις would be translated “Some were with the Jews, but others were with the apostles”. Note that in this translation, it is the use of the definite article that turns the translation μέν ...δε of to ‘some ... others’.

The use of the article with the force of a demonstrative pronoun

The definite article is sometimes used with a demonstrative pronoun so as to carry the force of a demonstrative. For example, οἱ οὖν ἡρώτων αὐτόν which is translated “these, therefore, were asking him.”

The use of the article with the force of a possessive pronoun

As you have been told earlier, the article can be used with the force of a possessive pronoun. For example, συνεπέμψαμεν μετ' αὐτοῦ τὸν ἀδελφόν ὃν which would be “we have sent him with his brother”. Remember that ‘his brother’ literally in Greek is ‘the brother of him’ and this is the force of the article in the possessive pronoun.

The use of the article with the force of a relative pronoun

The article can also be used with the force of a relative pronoun. For example, τοῦτο γὰρ ἐστὶν τὸ αἷμα μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον which would be translated “for this is my blood of the new covenant which is shed for many”. You need to take note of the definite article before περὶ. It functions as the force of a relative pronoun.

The use of the article with nouns joined by forms of εἰμί:

This can also take place in two instances:

1. If one of the two nouns joined by any form of εἰμί has the definite article, it has to be regarded as the subject of the sentences and the anarthrous (that is, the one without the definite article) one as the predicate. An example is: ὁ Θεὸς ἀγάπη ἐστὶν which would be translated “God is love”. Thus in the sentence, ὁ Θεὸς, the noun carrying the definite article has been taken as the subject.
2. If both nouns have the definite article, they are interchangeable as to subject and predicate and you may need the context to determine which would be the subject and which would be the predicate. An example is ἡ δύναμις τῆς ἀμαρτίας ἐστὶν ὁ νόμος could be translated as “the power of sin is the law” as well as “the law is the power of sin”.

4.0 CONCLUSION

In this unit, you have continued the study of the use definite articles in the Greek language. You had a brief review of the functions of the definite article and we began with the study of the ordinary functions of the definite article which include usages with abstract nouns, pronouns, adverbs and infinitives. You then continued with the study of the special use of the definite article which includes the use of the definite article with the conjunction καὶ and also with μὲν...δὲ.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- When the article is used with a substantive, the identity of the substantive is emphasized.
- Articles are used in the Greek language along with abstract nouns.
- Articles are used in the Greek language with proper nouns.
- Articles are used in the Greek language along with pronouns.
- If the two nouns that are joined together by the conjunction have the definite article, it means that they refer to two different people or things.
- If the first of the two nouns has the definite article and the second noun does not, it means that the two nouns refer to the same person or thing.
- The definite article is also used with the conjunction μέν ...δέ and when this is done, it gives the force of an alternative pronoun.
- If one of the two nouns joined by any form of εἰμί has the definite article, it has to be regarded as the subject of the sentences and the anarthrous (that is, the one without the definite article) one as the predicate.
- If both nouns have the definite article, they are interchangeable as to subject and predicate and you may need the context to determine which would be the subject and which would be the predicate.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following passage:

1 John 2:12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

1 John 2:13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

1 John 2:14 ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

1 John 2:15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

1 John 2:16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν.

1 John 2:17 καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὃ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

Note:

In doing this exercise, please, do not use polished English so that you can avoid the temptation of copying from Scripture.

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UNIT 4: THE INFINITIVE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 The Forms of the Infinitive
 - 3.3 The Infinitive as a Verb
 - 3.4 The Infinitive as a Noun
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1.0 INTRODUCTION

In the previous unit, you have completed the study of the articles in the Greek language. You have seen most of the functions of the articles, both ordinary and special functions and the importance of the articles in the syntactical analysis. In this unit, which is going to be the last unit of this module, and also the last of all theoretical studies, you are going to study about the infinitives. Infinitives, as you have known, are verbal nouns, that is, they have both the characteristics of the verbs and also of the noun.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify any infinitive by sight
- List the characteristics of the infinitive as a noun
- List the characteristics of the infinitive as a verb
- Discuss the functions of the infinitive in Greek language

3.0 MAIN CONTENT

3.1 Vocabulary Study

ἀντίχριστος, ὁ	antichrist	ὁμολογέω	I confess
ἄρνέομαι	I deny	φανερόω	I make manifest
ἐπαγγέλλω	I announce	χρῖσμα, -ατος, τό	anointing
ψεῦδος, -ους, τό	lie		

οἶδα, I know (this is the perfect tense of εἶδω, an already obsolete word; when this is used it carries the force of present tense)

3.2 The Forms of the Infinitive

Though you have learnt this in CTH215, you would be given some of the forms again by way of refreshing your memory. Below you would see the forms of the infinitive in the present, the first aorist, the second aorist and the perfect tenses. The word to be used is the usual one, that is, λύω:

Present Tense of λύω:

Tense/Voice	Form of Infinitive	Translation
Present Active	λύειν	to loose
Present Middle	λύεσθαι	to loose for oneself
Present Passive	λύεσθαι	to be loosed

First Aorist Tense of λύω:

Tense/Voice	Form of Infinitive	Translation
First Aorist Active	λύσαι	to loose
First Aorist Middle	λύσασθαι	to loose for oneself
First Aorist Passive	λυθῆναι	to be loosed

Perfect Tense of λύω:

Tense/Voice	Form of Infinitive	Translation
Perfect Active	λελυκέναι	to have loosed
Perfect Middle	λελύσθαι	to have loosed for oneself
Perfect Passive	λελύσθαι	to have been loosed

Second Aorist Tense of λιπῶ:

Tense/Voice	Form of Infinitive	Translation
Second Aorist Active	λιπεῖν	to leave
Second Aorist Middle	λιπέσθαι	to leave for oneself
Second Aorist Passive	λιπέσθαι	to have been left

NB: The second aorist has to use another word because there is no second aorist form for λύω.

3.3 The Infinitive as a Verb

As a verb, the infinitive has voice and tense. As a verb also, the infinitive may also take an object and it may be modified by adverbs. The following are the verbal functions of the infinitive:

To express the purpose of the main verb:

One of the functions of the main is to let the purpose of the main verb be explicit. For example, *μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον* which means “do not conclude that I have come to destroy the law”.

To express the result of the main verb:

Though the expression of result may be easily confused, in the Greek language the two are treated differently. The common way of doing this is to use the clause introduced by *ὥστε*. In this case, *ὥστε* would be followed by an infinitive and not the finite verb which would be natural. An example is: *ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν* which would be translated “he became as a dead man so that many said that he died.” The clause *ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν* is the result clause introduced by *ὥστε*.

To express temporal ideas:

There are three usages under this function:

1. ‘Before’ is expressed by the use of the infinitive and *πρὶν* or *πρὶν ἢ* as in *Κύριε, κατέβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου* which would be translated “Lord, come down before my child dies”. Note however that this same function can be expressed by *πρὸ τοῦ* and the infinitive.
2. ‘While’ is expressed by the use of the infinitive and *ἐν τῷ* as in *ἐθαύμασον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν* which would be translated “they were wondering while he was tarrying in the temple.”
3. ‘After’ is expressed by the use of the infinitive and *μετὰ τό* as in *παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν* which would be translated “he showed himself alive after his suffering.”

To express cause:

In order to express cause, the infinitive would be used with διὰ τό as in οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς which would be translated “you have not because you ask not.”

3.4 The Infinitive as a Noun

As a noun, the infinitive originally has an inflection which has been lost. However, because of its noun quality, the infinitive can be used in any way the noun can be used.

The Infinitive as the Subject of a Finite Verb

As had been said earlier, because the infinitive has the characteristics of a noun, it can be used as a substantive, that is, the subject of a sentence or clause. An example is, οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιρούς which would be translated “To know times and seasons is not yours”. Please not that in this usage at times, the definite article can precede the infinitive as in τὸ ἐσθίειν ἐστὶν ἀγαθόν which would be translated “to eat is good”. Note the definite article in front of ἐσθίειν.

The Infinitive as the Object of a Verb

Also a noun, the infinitive can also serve as the direct object of a verb as in ὁ Ἰησοῦς ἤρξατο ποιεῖν καὶ διδάσκειν which would be translated “Jesus began to do and to teach”. The infinitive can also serve as the indirect object as in ἔχω σοί τι εἰπεῖν which would be translated “I have something to say to you”. In this sentence, ‘something’ is the direct object and ‘to you’ is the indirect object.

The Infinitive as a Modifier

The New Testament abounds with examples of the infinitives that are used as modifiers. An example is ἦλθεν ὁ καιρὸς τῶν νεκρῶν κριθῆναι which would be translated “the time of the dead to be judged has come”. In this instance, the infinitive modifies a noun but it could as well modify an adjective.

4.0 CONCLUSION

In this unit you have studied extensively about the functions of the infinitive. You have seen its characteristics as a noun and as a verb as well as its functions as a noun and as a verb. You have been taught also the various forms of the infinitive in the available tenses and voices.

5.0 SUMMARY

The following are the major points you have been taught in this unit:

- As a verb, the infinitive has voice and tense.
- As a verb, the infinitive is used to express the purpose of the verb, to express the result of the main verb, to express temporal ideas and to express the cause of the infinitive.
- As a noun, the infinitive originally has inflection and so it functions as a substantive, as an object (both direct and indirect) and as a modifier.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following passage:

1 John 2:18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γέγονασιν, ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

1 John 2:19 Ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

1 John 2:20 καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες.

1 John 2:21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἴδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

1 John 2:22 Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

1 John 2:23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

1 John 2:24 ὑμεῖς ὃ ἠκούσατε ἀπ’ ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ’ ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

1 John 2:25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

1 John 2:26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

1 John 2:27 καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ’ αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ’ ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

1 John 2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῆ σχώμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

1 John 2:29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

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MODULE 4

- Unit 1: Syntactical Issues in Greek Nouns and Pronouns
- Unit 2: Syntactical Issues in Greek Verbs I
- Unit 3: Syntactical Issues in Greek Verbs II
- Unit 4: Syntactical Issues: Adjectives and Imperfect Tense
- Unit 5: Syntactical Issues: Participles

UNIT 1: SYNTACTICAL ISSUES IN GREEK NOUNS AND PRONOUNS

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Syntactical Issues in Nominative Case
 - 3.2 Syntactical Issues in Genitive Case
 - 3.3 Syntactical Issues in Pronouns
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
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1.0 INTRODUCTION

I welcome you to Module Four, which is the final module in this course. This module is going to be more practical than the theoretical studies you have faced in the earlier modules. Let me tell you that syntactical issues are better learnt by examining what the other scholars have said about them and then allowing your own mind to grapple with the Greek text if you can get at some. In this module then, you will look at what scholars have said about the syntactical relationships among the nouns, especially when words appear in certain cases. The last part would then be your analysis of a given biblical passage wherein you are expected to examine for syntax. I wish you happy reading and study.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Identify how translations of nouns in cases affect translations
- Explain the controversy surrounding the translation of John 1:1

- Discuss how to distinguish the subject from the subject complement when two nouns occur in the nominative case
- Explain the difference in translation of Luke 2:14 between King James' Version and other modern version

3.0 MAIN CONTENT

3.1 Syntactical Issues in Nominative Case

As you would remember, the nominative case in the Greek language takes care of two noun functions: the subject and the subject complement are both put in the nominative case. When this happens, the Greek sentence would then have two nouns in the nominative case. Now, unlike the English language where the functions of the words are distinguished by the word order, it is easy to determine which out of the two nouns is the subject and which is the subject complement. For example, in English language, the normal order is that the subject is placed in the first position in the sentence. For example, in the sentence, Musa is a boy, it is clear that 'Musa' is the subject and 'boy' is the subject complement. However, in the Greek language, word order is used for emphasis and so it could be very fluid. This would thus raise the problem of identifying which out of the nouns in the nominative case would be the subject and which would be the subject complement. Sometimes this issue could raise serious problems that would not only be syntactical but also theological as in the case of John 1:1 which reads:

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

If you look carefully at the above sentence, you would discover that the last phrase καὶ θεὸς ἦν ὁ λόγος has two nouns in the nominative case, namely θεὸς and λόγος.

Orthodox translation of this phrase that has been acceptable to the Christian Church has been "and the Word was God". This position has been taken because we know that the word is the subject because it carries the definite article. This phrase however would pose two questions:

1. Why was θεὸς thrown forward?
2. What is the reason for the lack of article for θεὸς?

In answering this question, Wallace (1995) has the following to say:

The emphatic position of θεός stresses its essence or quality: “What God was, the Word was” is how one translation brings out this force. Its lack of a definite article keeps us from identifying the person of the Word (Jesus Christ) with the person of “God” (the Father). That is to say, the word order tells us that Jesus Christ has all the divine attributes that the Father has; lack of the article tells us that Jesus Christ is not the Father. John’s wording here is beautifully compact! It is, in fact, one of the most elegantly terse theological statements one could ever find. As Martin Luther said, the lack of an article is against Sabellianism; the word order is against Arianism.

He went further to explain this position by giving three various constructions of the same phrase and the most likely translation:

Greek Phrase	English Translation	Position
καὶ ὁ λόγος ἦν ὁ θεός	and the word was the God	Sabellianism
καὶ ὁ λόγος ἦν θεός	and the word was a god	Arianism
καὶ θεός ἦν ὁ λόγος	and the Word was God	Orthodoxy

3.2 Syntactical Issues in Genitive Case

Like you have also been taught, the genitive case is the case that is used as the possessive case in the Greek language. The implication of the use of the genitive is brought out very well in Luke 2:14. Examine the following translations of the verse:

Version	Translation
King James’ Version	Glory to God in the highest, and on earth peace, good will toward men.
New American Standard Bible	Glory to God in the highest, And on earth peace among men with whom He is pleased.
New International Version	Glory to God in the highest, and on earth peace to men on whom his favor rests.

The difference between the King James’ Version and the other versions as seen above is due to the rendition of the manuscript that the King James’ Version is based upon. Most modern Greek New Testament reads:

δόξα ἐν ὑψίστοις θεῶ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας

However, the Greek manuscript upon which the King James' Version is based used εὐδοκία instead of εὐδοκίας. If you remember your declension system very well, you would note that εὐδοκία is in the nominative while εὐδοκίας is in the genitive. The genitive would then literally be translated "of good will" and not just "good will" or "characterizes by God's good pleasure". This is to say that the peace that the sang about as belonging to the earth as a result of the birth of Jesus Christ cannot be said to be general (as the King James' Version would have implied) but it is limited to those who have obtained favour with God (as the other translations imply). Undoubtedly, the peace belonged only to those who have expressed faith in Jesus Christ.

3.3 Syntactical Issues in Pronouns

To address the importance of the pronouns syntactically, I would be indebted to the beautiful piece written by Michael Wilkins as reported by Mounce (1993).

Matthew regularly displays in his account of the Saviour's earthly life and ministry in order to accentuate truths that are important for devotion and doctrine. This precision is quite evident in the genealogy Matthew used to introduce Jesus Christ at the beginning of his Gospel. Let me cite some of the verses as an example:

¹ The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: ² Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers. ³ Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram. ¹⁶ Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah (Matthew 1:1-3, 16)

If you examine the above passage very well, you would notice that in verse 1-3, Matthew had established a pattern through which he was explaining the genealogy. It was established through patriarchal line which was in line with the Jewish culture. When the listing got to the point of Joseph as the father of Jesus Christ, it was stated clearly in verse 16, that 'Jacob was the father of Joseph the husband of Mary, by whom Jesus was born.'

In English language, the sentence is ambiguous in that the pronoun ‘by whom’ could refer either to Joseph or Mary. This ambiguity is however taken care of by Matthew’s precision. In the Greek text, this is what he wrote:

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.

If you remember what you have been taught ἧς is the relative pronoun of the feminine gender and so it would refer specifically to Mary and not Joseph. Thus, “the feminine gender of ἧς prepares for the virgin birth by shifting attention from Joseph to Mary.” The Greek relative pronoun is a subtle signature of the relationship of one substantive to another. Here, by the use of the feminine form the author intentionally stresses that Mary is the mother of our Lord, and later he will clarify that the conception is miraculous, brought about by the Spirit of God coming upon her.

This clarification on the direct agency of the birth of Christ is made possible by the use of the passive voice, but it is not our focus here. From this example, you would have seen the importance of the relative pronoun especially as it has to do with the use of case and gender in ascertaining specificity.

Another beautiful illustration of the import of the pronouns lies in the use of the pronoun in the nominative. If you would remember, you have been taught that the Greek sentence does not really need a subject because every Greek verb carries its own subject. In other words, through the endings of the verbs, the pronoun to be used as the subject is already indicated. If the writer now uses another pronoun in the nominative, it is done for the sake of emphasis. This usage comes up about seven major times in the gospel of John, where the author quoted Jesus as using the pronoun ἐγώ and the verb ‘to be’ (εἶμι) along with the masculine definite article ὁ. The major passages are quoted below:

Passage	Greek Text	English Translation
John 6:35	εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.	Jesus said to them, " I am the bread of life ; he who comes to Me will not hunger, and he who believes in Me will never thirst.
John 8:12	Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγὼ εἶμι τὸ φῶς	Then Jesus again spoke to them, saying, " I am the

	τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.	Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."
John 10:7	Εἶπεν οὖν πάλιν ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.	So Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep.
John 10:11	Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·	"I am the good shepherd; the good shepherd lays down His life for the sheep.
John 11:25	εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,	Jesus said to her, " I am the resurrection and the life; he who believes in Me will live even if he dies,
John 14:6	λέγει αὐτῷ [ὁ] Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.	Jesus said to him, " I am the way, and the truth, and the life; no one comes to the Father but through Me.
John 15:1	Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.	"I am the true vine, and My Father is the vinedresser.

In all these usages, Jesus is actually emphasizing who he is. It is as if he is saying I myself (imagine when we talk and beat our chest with all assurance), I am the Using John 6:5, as an example, Jesus is saying that no one apart from him is the bread of life.

It is important to know also that Jesus' use of ἐγὼ εἰμι points back to the Old Testament. When Moses asked for the name of God in the burning bush encounter, he was given the name YHWH (translated "I am who I am"). In the Septuagint, the name was translated ἐγὼ εἰμι. Apart from this, in John 8:58, when Jesus said "Before Abraham was I am" which in the Greek actually reads: Ἀβραὰμ γενέσθαι ἐγὼ εἰμί he again used the popular ἐγὼ εἰμί and was ascribing to himself the name that was revealed to Moses. It was his claim to divinity that made the Jews wanting to stone him to death as reported in the following verse.

3.4 Syntactical Issues: Nouns and Pronouns in 2 Timothy 1

In this section, we will examine some syntactical issues in 2 Timothy 1. This is to help you to know how to go about this in the practical sense of it.

However, I am not going to exhaust all the issues because you would have to attempt some yourself.

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ ² Τιμοθέω ἀγαπητῷ τέκνῳ, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν. ³ Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας, ⁴ ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρῦν, ἵνα χαρᾶς πληρωθῶ, ⁵ ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λαίῳ καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. ⁶ Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. ⁷ οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. ⁸ μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμέ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, ⁹ τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, ¹⁰ φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου ¹¹ εἰς ὃ ἐτέθη ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος, ¹² δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα καὶ πέπεισμαι ὅτι δυνατὸς ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. ¹³ Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. ¹⁴ τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἀγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. ¹⁵ Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἐρμογένης. ¹⁶ δῶν ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλακίς με ἀνέψυξεν καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη, ¹⁷ ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὔρεν· ¹⁸ δῶν αὐτῷ ὁ κύριος εὔρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ

The above phrase has four words which are all nouns. The first two: Παῦλος ἀπόστολος are both in nominative case, thus indicating that there is a relationship between them. The two other words Χριστοῦ Ἰησοῦ are both in the genitive case. In translating the first two words, the first word is a name and it means Paul, the second because it does not have an article would be given an indefinite article in translating into English, hence the result would be “Paul, an apostle”. The next two words are also proper nouns, but because they are in the genitive case, it would be translated with ‘of’, hence, you would have ‘of Jesus Christ’. If all the four words are put together, it would be translated “Paul, an apostle of Jesus Christ”.

Τιμοθέῳ ἀγαπητῷ τέκνῳ

The three words above are all nouns and they are all in the dative case thus indicating they have a relationship. Since the first word is a proper noun, the other nouns that are associated with it would be regarded as adjectives modifying the proper noun. Remember that dative case would need the word ‘to’ in its translation. Hence, the phrase would be translated “to Timothy beloved child”. Though most translation would use ‘my beloved child’ there is no indication of the preposition in the Greek text. However, the use of the word beloved by Paul would have implied that the relationship is very affectionate and would demand such a word in translation.

Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν

In the above phrase, the first two words, which have been dealt with earlier has additional three words hence we would examine the relationship of the last three words to the first two you are familiar with. The phrase τοῦ κυρίου ἡμῶν consists of one noun accompanied with the definite article and the third word is a second person personal pronoun in the genitive case (which indicates possessive case). Since all the words are in the genitive case, it indicates that they are all related. Literally, the phrase would read ‘Christ Jesus the Lord of us’ and “Jesus Christ our Lord” in polished English.

4.0 CONCLUSION

In this unit, you have examined the syntactical issues and the implications of such issues to theology and translation especially where nouns and

pronouns are involved. You have learnt how to distinguish between the subject and the subject complement where there are two nouns in the nominative case. You have also examined closely the syntactical implications the issue of two nouns in the nominative case has for the translation of John 1:1 and the theological import attending it. You have also examined the role of the genitive in Luke 2:14 and also of the relative pronoun as used by Matthew in the genealogy of Jesus Christ.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The nominative noun that carries the definite article is taken as the subject. This is what informed the orthodox position in translating John 1:1c as “and the Word was God”.
- The ambiguity of Matthew 1:1 in the English language is non-existent in the Greek because Matthew has used a feminine relative pronoun which states clearly that the antecedent to the pronoun is Mary.
- The use of the personal pronoun in Greek is to emphasize the subject.
- The use of ἐγὼ εἰμί by Jesus is an emphasis and there are seven major I am sayings in the Gospel of John.

6.0 TUTOR-MARKED ASSIGNMENT

In the passage above, identify the nouns and the pronouns and translate them in relationship to the words surrounding them.

7.0 REFERENCES/FURTHER READINGS

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UNIT 2: SYNTACTICAL ISSUES IN GREEK VERBS I

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Syntactical Issues in Tenses
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1.0 INTRODUCTION

In the previous unit you have examined the syntactical issues involved in the use of nouns, especially where cases are involved. You have also seen the implications of the use of personal pronouns as in Jesus' use of the ἐγὼ εἰμὶ. In this unit however, we shall be turning our attention to issues involved in Greek verbs. This would be examined by tense, by voice and by persons. Since the verbs are very crucial to the Greek construction, I urge you to painstakingly study all the issues that would be raised here. If possible, get a copy of the Greek New Testament and use it along in this study.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Appreciate the role of the tenses in translation and interpretation
- Note how tenses can affect the understanding of biblical passages
- Resolve ambiguities in persons of the verb in consideration of its context
- Discuss how change in voices can alter the meaning of a passage

3.0 MAIN CONTENT

3.1 Syntactical Issues in Tenses

One of the widely misused passages of the Bible is Matthew 18:18 which reads:

Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.

In using this passage, most Christians, especially, those of the neo-Pentecostal block, claim that God has given the Christian the ability and the opportunity to bind and loose whatever they want and it shall be as they have decreed. This claim seems to have biblical backing by the way the verse is interpreted in the King James' Version:

Verily I say unto you, whatsoever ye shall bind on earth **shall be bound** in heaven: and whatsoever ye shall loose on earth **shall be loosed** in heaven.

However, a true grammatical and syntactical appreciation of the verse would invalidate such claim. Let us now examine the verse in the Greek New Testament:

Ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

The words translated “shall be bound in heaven” and “shall be loosed in heaven” are ἔσται δεδεμένα and ἔσται λελυμένα respectively. If you remember what you have studied about the perfect tense above, you must immediately identify that the two main verbs that have their stem reduplicated are in the perfect tense and the verb ‘to be’ working as the auxiliary verb here are in the future form. As you have studied about the perfect tense, it is used to express completed action with a resultant state of being. Consequently, the literal translation of these words should be “will have already been bound in heaven” and “will have already been loosed in heaven” respectively. This actually means that what is willed on earth must have been based on what has already been perfected in heaven. Keener, in Mounce (1993) says thus:

This is the language of the law court. Jewish legal issues were normally decided in Jesus' day by elders in the synagogue community (later by rabbis). Many Jewish people believed that the authority of heaven stood behind the earthly judges when they decided cases based on a correct understanding of God's law. (This process came to be called "binding and loosing.") Jesus' contemporaries often envisioned God's justice in terms of a heavenly court; by obeying God's law, the earthly court simply ratified the decrees of the heavenly court.

Do you now see how the correct understanding of the tense can alter even popularly accepted theological beliefs? Another insightful example could be seen in the use of the aorist tense. You have been taught earlier that the aorist indicates a finished action in the past and could be used in three different ways: constatively (in which the action is looked upon in its entirety); ingressively (in which the action is viewed as having occurred but emphasizes the initiation of the action) and culminatively (in which the action is viewed as having occurred but emphasizes the end of the action or the state of being resulting from the action). Usually, in translation, it is the context that should help you decide which of these three usages is used in a particular passage. Let us take an example from the Jesus discourse on the Mount of Olives as the example here:

Truly I say to you, this generation will not pass away until all these things take place (Matthew 24:34)

Over the generations, interpreting this passage has remained not only enigmatic but also controversial. Its burden also stems from the fact that in Matthew 24:29, Jesus has prophesied that part of the signs that would mark the end of the age would include the darkening of the sun and the refusal of the moon to give its light as well as the falling of the stars along with the shaking of the powers of heaven. It is important to note that in the Greek text, the tense of the verb used for the fulfilment of the prophecy is in the aorist as you can see below:

ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν
πάντα ταῦτα γένηται.

Thus, the only option left to make this statement credible and intelligible is to view the aorist as ingressive, thus putting emphasis on the initiation of the action. If this is true, then the verse would literally be rendered: "Truly I say to you, this generation will not pass away until all these things begin to

take place". This usage is also true of Luke 1:20 when the birth of John the Baptist was announced:

"And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time."

The message given concerning John the Baptist admittedly include not only his birth but also his ministry (see Luke 1:15-17). However, according to the passage, Zechariah began to talk when the name he had written on the tablet was pronounced by the people. Looking at this passage in the Greek text would reveal that that section was couched in the aorist tense:

καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς
 ἡμέρας **γένηται** ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις
 μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

The aorist tense used here is also γένηται and thus confirms that it is the ingressive aorist that is at play here too.

3.2 Syntactical Issues in Voices

It is important for you to note that in the English language, the passive voice is considered a very weak construction (Mounce, 1993). This accounts for the fact even the computer would ask you to reconsider reworking sentences that are expressed in the passive voice oftentimes. However, in the Greek language, it is usually a very clear signal that God is at work. This usage of the passive voice in Jewish tradition is due to the Jewish reticence about speaking directly of God. This could even be seen in Jesus' speech too: We shall look at Matthew 5:4, 6, 7 which reads thus:

Passage	Greek Text	English Translation
Matthew 5:4	μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται .	Blessed are those who mourn, for they shall be comforted .
Matthew 5:6	μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται .	Blessed are those who hunger and thirst for righteousness, for they shall be satisfied .
Matthew 5:7	μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται .	Blessed are the merciful, for they shall receive mercy.

The implication of these statements is that God will comfort them; God will satisfy them and God they will receive mercy from God respectively. This

usage called the theological passive is also reflected in Luke 11:9 (Κἀγὼ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησεται, κρούετε καὶ ἀνοιγήσεται ὑμῖν·) which in English reads “So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.” This also implies that it is God that will give what would be received and also open the door that is knocked.

3.3 Syntactical Issues in Persons

A very good illustration of the issue of person in the verb can be taken from the parable of the Good Samaritan (Luke 10:30-37). The verse in contention is the verse that describes the activities of the Samaritan in his bid to help the wounded man. So, for this purpose, I will isolate verses 33 and 34 for examination:

³³ Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, ³⁴ καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.

Most translations have rendered the phrase thus: “and he put him on his own beast, and brought him to an inn”. The problematic word here is the word ἤγαγεν which has been rendered “brought him”. This word is the third person singular of aorist active indicative from ἄγω, which means “I lead” but can also mean “I brought”. Remember also that in the third person, the same word can take “he”, “she” or “it”. Now because of the context, the feminine gender is already ruled out. The question to ask now is this: what is the antecedent of this pronoun? I will now give the English reading of the verses so that you can follow me closely:

³³ But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, ³⁴ and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn and took care of him.

Now, if you follow the story carefully, we have three characters involved here: the wounded man, the Samaritan and the beast (animal). The Samaritan, in his bid to help the wounded man, first applied first aid and then put the wounded man on the beast he was riding. With the introduction of the beast, the pronoun of now has two possible antecedents: the wounded man and the beast. This is one of the verses that have a good degree of

ambiguity in the Greek New Testament. Remember that the word ἄγω has two possible meanings: I lead and I bring. It is also important that this context can accept both meanings. If the third person singular of the verb refers to the wounded man, then the translations of the Scriptures is undoubtedly correct, and ‘brought’ would be the right interpretation. However, if the third person singular of the verb refers to the beast, then lead would have been the right word. Now, listen to the following personal assumptions:

1. Firstly, since the Bible states that the Samaritan placed the wounded man on the beast that he was riding, that is, “his own beast,” it implies that he would have no other beast to mount since we can also assume that the other beasts, if there are any, are carrying the Samaritan’s luggage.
2. Secondly, if the Samaritan has no more beasts to ride as he could not have mounted the same beast that a man described as ‘half-dead’ was, we can also assume that the Samaritan has to lead the beast the wounded man was on to the inn.

I think with this explanation, it becomes clear that the context can allow for both interpretations and thus the context cannot be of help in resolving the ambiguity in this verse.

3.4 Verbal Syntactical Issues in 2 Timothy 2: 1-19

As we have done before in the previous unit, I will use the second chapter of 2 Timothy here to raise some syntactical issues and I would expect you to look for more in the passage.

¹Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, ²καὶ ἃ ἤκουσας παρ’ ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. ³Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. ⁴οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέση. ⁵ἐὰν δὲ καὶ ἀθλή τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. ⁶τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. ⁷νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν. ⁸Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιόν μου, ⁹ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται. ¹⁰διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα

καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. ¹¹ πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· ¹² εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κάκεῖνος ἀρνήσεται ἡμᾶς· ¹³ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται. ¹⁴ Ταῦτα ὑπομίμησθε διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ μὴ λογομαχεῖν, ἐπ’ οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. ¹⁵ σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. ¹⁶ τὰς δὲ βεβήλους κenoφωνίας περιίστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας ¹⁷ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος, ¹⁸ οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν. ¹⁹ ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καὶ ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.

I will want to concentrate on verse 15 which centres on the biblical picture of a good workman of God and how his activities have been described. We would examine the verbs that have been used and the implications of the verbs. In doing this, the following phrases become important: **σπούδασον σεαυτὸν, παραστήσαι τῷ θεῷ** and **ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας**.

σπούδασον σεαυτὸν

You will want to know the reason for the inclusion of *σεαυτὸν* which is a pronoun along with a verb. This is because syntactical analysis has to do with the relationship of words and the verb here is used along with the pronoun. *σπούδασον* is a first aorist active imperative of the second person singular. The primary meaning of *σπούδασον* is “to make haste” and it later developed to “make zealous effort” (Arndt and Gingrich, 1957; Bromiley, 1985). Now, the next thing to determine is how it is used here. You would remember that you have been taught that the imperative can be used cohortatively (to give a positive command); or prohibitively (to give a negative command); or to make an entreaty or permissively. Out of all these uses, the permissive and the prohibitive usages are automatically ruled out because while the third person is what is applicable to the permissive, it is the present imperative that is used for the prohibitive. We are now left with the cohortative and the entreaty usages. By the context, the entreaty is more applicable and because this entreaty is coming from the aorist tense, it means that Paul is instructing every workman of God to begin to make

every zealous effort. Remember that the distinction between the present and the aorist tenses in the imperative lies not in the time of action but the kind of action. In the present, the action is continuous and in the aorist the action has to be ingressive, that is it is addressed to an action that has not yet started. The use of the reflexive pronoun emphasizes the fact that it is an activity that has to be done by oneself; no one could do it on behalf of another. The implication of this would come out later.

παραστήσαι τῷ θεῷ

The verb here is followed a noun and its definite article in the dative case. Let us begin the analysis from the verb. παραστήσαι is an aorist active infinitive. This is a verbal infinitive derived from παρίστημι. If you pronounce this word very well, it will immediately remind you of one of the verbs of the -μι conjugation (ἵστημι) which actually mean “I stand”. However, by its usage here the word actually means “to present,” “to place” and according to (Arndt and Gingrich, 1957) the word could be used in the cultic sense, that is, “the language of sacrifice”. Even in the sacrificial language, the word could still read ‘present’ as the various translations have rendered it. Because of the following noun, which is ‘God’, then the sacrificial usage must be upheld.

Bringing the two phrases above together, we have the message that the workman of God must make every effort to present himself to God as an approved workman. This understanding reveals the very misunderstanding that pervades the church of God today. Let me share my experience among the students of a particular Bible College in this country with you. Their popular cliché is that “God does not call the qualified but He qualifies the called”. While this statement is true in a pre-call stage, it is not true in a post-call stage. This is because truly God may call those not educationally qualified into the ministry but after the call, the onus rests on the called to make himself approved by God.

ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας

This last phrase in the verse completes the thought of the writer. This is made up of one verb, two nouns (one in the accusative case with its definite article and the other in the dative also with its definite article). Let us begin with the verb. The verb ὀρθοτομοῦντα is from ὀρθοτομέω which means “cut a path in a straight direction”. This is actually a verbal participle in the form used here. As an active verbal participle, the participle took an object as shown in the words that follow it. These words, τὸν λόγον τῆς ἀληθείας, would be translated “the word of truth”. So the question is: what does Paul

mean by cutting the word in a straight direction? I like Stott's (1973) position that "to cut it straight' or 'make it a straight path' is to be accurate on the one hand and plain on the other in our exposition". He concluded by saying that "he handles the word with such scrupulous care that he both stays on the path himself, keeping to the highway and avoiding the byways, and makes it easy for others to follow" (Stott, 1973).

4.0 CONCLUSION

In this unit you have studied how the various nuances of the tense can affect the understanding and indeed the translation of any passage. As an example, you have seen how the correct rendering of the perfect tense would invalidate the general understanding of Matthew 18:18. You have also seen how the use of the ingressive aorist can throw light on certain predictions like Matthew 24:31. You have also learnt about the use of the passive voice as the theological passive as well as how the use of persons in the verb can be of help in better understanding. We have also explored verse fifteen of 2 Timothy 2 and tried to do an exegesis of the verse with reference to the verbs that are there.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The claim that we can bind and loose as Christians is limited by the correct rendering of the perfect tense used in the Greek text.
- The verse would be correctly rendered as: Verily I say unto you, whatsoever ye shall bind on earth **will have already been bound** in heaven: and whatsoever ye shall loose on earth **will have already been loosed** in heaven.
- The use of the ingressive aorist would illuminate verses like Matthew 24:34 which would now be properly rendered as: Truly I say to you, this generation will not pass away until all these things began to take place.
- The use of the passive voice allowed the Jews to use the theological passive that gives the Jews the opportunity not to directly mention the name of God.

6.0 TUTOR-MARKED ASSIGNMENT

Look at 2 Timothy 2:3-4 above and identify the verbs of your choice and comment on the use of the verb.

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UNIT 3: SYNTACTICAL ISSUES IN GREEK VERBS II

CONTENT

- 1.0 Introduction
- 2.0 Objectives
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1.0 INTRODUCTION

In the previous unit you have examined the syntactical issues involved in Greek verbs where the tenses, voices and persons. You have seen the necessity of bringing out these nuances in translations and interpretation so as to correctly decipher what the author is trying to say. In this unit, we are going to examine syntactical issues involved in the mood the verb is in. two major moods would be considered here as an example, and these are the present indicative mood and the subjunctive mood.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Determine the correct translation of the present indicative in context
- Determine the correct translation of the subjunctive in context
- Explain the discrepancy between the King James' Version translation of 1 John 3:8-9 and that of New American Standard Bible and New International Version.

3.0 MAIN CONTENT

3.1 Syntactical Issues in Present Indicative Mood

The present indicative as you have been taught the indicative mood is the mood which confirms the reality of the action from the viewpoint of the speaker. When the indicative mood is in the present tense, the kind of

action involved is the present continuous action. When translations are made sometimes, the translators do not take note of these mood and tenses and therefore give translations that do not conform to the mood and the tense. We will examine in this regard the first epistle of John, chapter three verses eight and nine. I will first give you the Greek text and then give you the King James' Version translation before commenting further:

⁸ ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. ⁹ Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γέγνηται.

⁸ **He that committeth sin** is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. ⁹ Whosoever is born of God **doth not commit sin**; for his seed remaineth in him: and he cannot sin, because he is born of God. (King James' Version)

The phrases that are important to the understanding of this passage are ὁ ποιῶν τὴν ἁμαρτίαν and ἁμαρτίαν οὐ ποιεῖ. These are the phrases that the King James' Version have rendered as “he that committeth sin” and “doth not commit sin”. I shall now comment on these phrases.

ὁ ποιῶν τὴν ἁμαρτίαν

Though this phrase is not in the present active indicative, it is important to the understanding of that phrase in the ninth verse because it is its antecedent. This phrase consists of a present active participle and a feminine noun in the accusative case. ὁ ποιῶν is a present active participle from the word ποιέω, a contract verb. You would remember that participles have both the quality of a verb and a noun because participles are verbal adjectives. As a noun, the word is a nominative masculine singular. By usage, it is used here as an adjective. Thus we can identify that it is used substantively, that is, as a noun. This is why it is translated as “He who commits”. However, this translation did not bring out its present continuous quality. To do this, the translation would be, “He who keeps on committing”. Because this participle has been used substantively, to complete the sense of the statement another noun is needed to serve as the direct object because the verbal aspect has not been overlooked. This is the function of τὴν ἁμαρτίαν in this phrase. Thus putting the words together,

the translation would be “He who keeps on committing sin”. This translation does negate the idea of the King James’ Version that read as if even to commit one sin makes one a child of the devil. The translation of the King James Version treated the kind of action as a punctiliar action which is more fitting for the aorist indicative and not the present indicative. After treating the second phrase, we will examine other translations.

ἁμαρτίαν οὐ ποιεῖ

This is the focal phrase and it deserves serious attention. It is the use of this phrase that makes verse nine a parallelism of verse eight. The first word here is ἁμαρτίαν a singular masculine noun in the accusative. The second word is οὐ which is a negative particle. The function of this particle is to serve as a negation of the following main verb. The verb here is ποιεῖ and it is a present active indicative verb in the third person singular. Thus, as a present singular indicative, it would be translated “he is committing”. So, if all the words are put together, it would read “he is not committing sin” or to put it in the continuous sense, it will better read “he does not keep on committing sin”.

Now, let us examine two other translations:

⁸ The one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. ⁹ No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God (New American Standard Bible)

⁸ He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. ⁹ No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God (New International Version)

If you examine the New American Standard Bible translation you would discover that the translation brought out the present continuous tense in all the aspects of the translation both in verses eight and nine. In verse eight, it reads “the one who practices sin” and in verse nine it reads “no one who is born of God practices sin”. In the New International Version, though the phrase in verse eight did not bring out the present continuous action but tends toward the punctiliar; however in verse nine it brings it out by using

“will continue to sin”. Note that it is the King James’ Version translation that most theologians canvassing for sinless perfection hang upon for their argument.

3.2 Syntactical Issues in Subjunctive Mood

For this section on the subjunctive mood, I am indebted to Buist Fanning as quoted by Mounce (1993). Apart from listening to the contents of the speech of a respected leader, we look also for the attitude. It is in this attitude that we can determine the implications of his words concerning the relationship we have with the speaker and the issues that are significant to the speaker and would be emphasized by at least body language. These elements are also discernible as we study the New Testament.

The subjunctive mood is one mood that has been used fascinatingly in the Greek language. In this sub-section we are going to examine the use of the subjunctive mood to express emphasis. One of the most important usages to theology is the double negative. The subjunctive mood can make use of the indicative negative particle οὐ and the subjunctive particle μή along with a subjunctive verb to indicate a strong negation about the future. The subjunctive mood is used characteristically to suggest a future possibility but in the same phrase, the possibility of the occurrence of the is emphatically denied. It has been said that this linguistic combination occurs some eighty-five times in the New Testament. For our example of this usage, we would examine Jesus’ discourse in John 10:27-28. The Greek text would be quoted first followed by the English translation:

²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι, ²⁸ καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.

²⁷ "My sheep hear My voice, and I know them, and they follow Me; ²⁸ and I give eternal life to them, **and they will never perish**; and no one will snatch them out of My hand.

καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα

The above is the phrase used by Jesus. The use of καὶ is that of an ordinary conjunction to connect the thoughts from the previous phrase to this one. This is followed by οὐ μὴ which are the double negatives. As have been said earlier, this is the combination of οὐ which is the present active indicative negative particle and μὴ which is the subjunctive negative particle.

The two double negatives are followed by ἀπόλωνται, a third person plural aorist middle verb in the subjunctive mood. The verb has its root in ἀπόλλυμι which means ‘destroy’ in the active voice and ‘perish’ in the middle voice. Thus, the phrase would be translated “and they would not perish”. The last three words εἰς τὸν αἰῶνα, are actually to be treated like one. This is because Summers (1950) has confirmed that “εἰς τὸν αἰῶνα is an idiom meaning forever”. Literally, the three words can be translated “into the ages”. If all the words are put together, the idea is that “they would never ever perish”. Mounce (1993) also said that the subjunctive combination strongly denies even the possibility that any of Jesus’ sheep would perish: “they will certainly not perish,” “they will by no means perish”. He also concluded that the phrase, εἰς τὸν αἰῶνα, reinforced the idea.

3.3 Subjunctive Mood Issues: 2 Timothy 2:20-26

²⁰ Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὄστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν· ²¹ **ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων,** ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. ²² Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας. ²³ τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας· ²⁴ δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ ἡπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ²⁵ ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, **μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν** εἰς ἐπίγνωσιν ἀληθείας ²⁶ **καὶ ἀνανήψωσιν** ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ’ αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

In the above passage, the subjunctive mood is used only in three verses: 21, 25 and 26 and the phrases where they have been used have been bolded. We will now consider the phrases:

ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων

The occurrence of the subjunctive here is plainly the use of the subjunctive to make a conditional sentence. As you have been taught, when the subjunctive is used in this manner, the protasis, that is the ‘if’ clause would make use of ἐὰν. Thus, the phrase we are dealing is the protasis in the verse. The second word in the phrase, οὖν, which means ‘therefore’ is usually

placed first in the English translation as in the New International Version, though some English translations omit it. We cannot however overlook it as it serves as the linker word with the preceding verses. It is its function as a linker word that suggests its being in the first position in the New International Version translation. The next word is τις. This is the indefinite nominative masculine singular pronoun. Because it is indefinite, and because it is in the nominative, it would be translated ‘anyone’ and it becomes the subject of the sentence. The next word, ἐκκαθήρη, is the main verb that is placed in the subjunctive. It is actually the third person singular of the aorist subjunctive and it is from the root word ἐκκαθάρω and it means cleanse. It is also followed by the noun in the accusative case, thus becoming the direct object of the sentence. This is actually in line with the grammar rules that whenever ἐκκαθάρω is used, it is followed by an object in the accusative case. It is also important to note that the direct object is immediately followed by an indirect object in the genitive. The genitive is occasioned by the coming of ἀπὸ which is usually used along with the genitive to express separation. The preposition is followed by the genitive neuter plural demonstrative pronoun ‘these,’ hence the phrase would read ‘from these things’. If all the words of the phrase are put together what we would have would then read “therefore, if anyone cleanses himself from these things”. Note that the demonstrative pronoun which should have an antecedent, would make us remember that the ‘therefore’ is a linker phrase to an earlier argument. The idea is that if anyone would cleanse himself from the defilement that would have come from false teachers who have denied the fundamental truth of the gospel and then from the wickedness of our hearts and lives (Stott, 1973).

μήποτε δώη αὐτοῖς ὁ θεὸς μετάνοιαν

This second phrase comes from verse twenty-five. The phrase opens with the word μήποτε. This word is a combination of μή, the subjunctive negative particle meaning ‘not’, and ποτε which means ‘at some time’. This word is used predominantly in three ways:

1. It is used with the indicative to reinforce negative time, such as ‘at no time’. This is not the case here since it is followed in this verse by the subjunctive.
2. It could also be used as a prohibitory conjunction. In this case, it could be used after verbs of fearing and warning and so would be translated ‘lest’ or, ‘for fear that’. It could also be used as an expression of anxiety about the future in negative purpose clauses. In this case, it could also be translated ‘lest’.

3. Finally, it could be used as an interrogative particle expressing a measure of doubt or uncertainty. In this case, it would be translated ‘whether’ and ‘perhaps’.

In the phrase above, it is used as an expression of anxiety about the future in negative purpose clauses. This usage is expressed variously by the translations: KJV used peradventure; NAB used ‘it may be that’; NIV used ‘in the hope that’; RSV used perhaps and New American Standard Bible used ‘if perhaps’.

This word is immediately followed by the subjunctive verb δώη. This is the third person singular first aorist active subjunctive. The root for this word is δίδωμι another of the –μι conjugation verb and the meaning ‘give’, ‘grant’ and ‘permit’. The usage here is give but with reference to God, and will connote ‘grant’, ‘bestow’ and ‘impart’. This fact is substantiated by the fact that the phrase has ὁ θεὸς as the noun in the nominative, hence God is its subject and He is the one that is doing the giving, hence grant or bestow will be the most appropriate word here. The indirect object is αὐτοῖς and it is the personal pronoun which is in the dative case. Is also in the masculine gender and it is plural in number. The last word is μετάνοιαν and it is a feminine singular noun in the accusative case which means repentance. This word is the direct object of the phrase. Putting all these together, the phrase would read “perhaps God will grant them repentance”.

καὶ ἀνανήψωσι

This phrase is the last phrase where the subjunctive is used. The phrase began with καὶ which is a coordinating conjunction meaning ‘and’. This also implies that verse twenty-six is a continuation of the thought of verse twenty-five. The next word ἀνανήψωσι, is the main verb of the phrase. This verb is the first aorist subjunctive active and is in the third person plural. The root word is ἀνανήφω. This is a very enigmatic word. Arndt and Gingrich (1957), implies that at the time of Aristotle, the word means ‘become sober’ and it is usually used in the spiritual sense, especially the ethical realm in the post-classical times. It later came to mean ‘come to one’s senses’. Most translations adopt ‘come to one’s senses’ as the meaning. The meaning of the phrase thus would be “and they come to their senses”.

4.0 CONCLUSION

In this unit you have been taught that the present indicative mood has the present continuous tense as its kind of action. You have seen the example

of this usage in 1 John 3:8-9. You have seen that most translations use the punctiliar action thereby changing the thought of the original author. You have also seen that the subjunctive mood is used to express emphasis. In this unit, you have seen how the subjunctive makes use of the double negative to indicate a strong negation about the future. This occurrence comes up about eighty-five times in the New Testament. The example used here is John 10:27-28. After this, the use of the subjunctive was considered in 2 Timothy 2:20-26 where it is used mainly for constructing conditional sentences.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The present indicative mood uses the present continuous tense to indicate its kind of action.
- The use of the punctiliar action to translate 1 John 3:8-9 have led to a change of the thought of the original author.
- The subjunctive mood is used to express emphasis.
- The subjunctive makes use of the double negative to indicate a strong negation about the future.
- This occurrence comes up about eighty-five times in the New Testament.

6.0 TUTOR-MARKED ASSIGNMENT

Study the above passage and locate the verses and analyze them:

¹⁰ Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ . ¹¹ ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· ¹² ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς ποιηρίας ἐν τοῖς ἐπουρανίοις. ¹³ διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ ποιηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι. ¹⁴ στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης ¹⁵ καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης, ¹⁶ ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησεσθε πάντα τὰ βέλη τοῦ ποηροῦ [τὰ] πεπυρωμένα σβέσαι· ¹⁷ καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἔστιν ῥῆμα θεοῦ. ¹⁸ Διὰ πάσης προσευχῆς

καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων

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UNIT 4: SYNTACTICAL ISSUES: ADJECTIVES AND IMPERFECT TENSE

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Syntactical Issues in Adjectives
 - 3.2 Syntactical Issues in Imperfect Indicative
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

1.0 INTRODUCTION

In the previous unit you have examined the syntactical issues involved in especially in the practical usages of the subjunctive mood as well as the present continuous of the indicative. We have explored some passages of the Bible to explain the roles of these moods in interpretation and how the failure to observe them can lead to grievous misinterpretations. In this unit, we still will examine some syntactical issues in the adjectives and also in the imperfect indicative. This new understanding would make us to re-examine our previous understanding of some biblical passages.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Explain the use of the adjective in Greek
- Interpret Matthew 6:13 correctly
- Discuss the use of the imperfect in Luke 15

3.0 MAIN CONTENT

3.1 Syntactical Issues in Adjectives

Wallace (1995) reiterates the importance of the adjective in the Greek language. He has this to say:

Adjectives have a theological importance that is hard to rival. They can modify a noun (attributive use), assert something about the noun (predicative use) or stand in the place of a noun (substantive use). Sometimes it is difficult to tell exactly which role a particular adjective is in. Let us examine the theological role the adjective plays in Matthew 6:13.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

Before making any comment on this verse, let us look at some translations:

And lead us not into temptation, **but deliver us from evil:**
(KJV)

And do not subject us to the final test, **but deliver us from the evil one** (NAB)

And do not lead us into temptation, **but deliver us from evil**
(NASB)

And lead us not into temptation, **But deliver us from evil**
(RSV)

From the translation of the four versions above, you would have observed that the translation of the adjectival phrase dangles between two options: either they use 'evil' or 'the evil one'. If the translators would be true to the Greek text, the presence of the definite adjective before the adjective would definitely suggest a substantive usage. You may wonder that the definite adjective does not have either the nominative or the accusative case. But you would also remember that it cannot be in the nominative case because it is not the subject of the phrase and the use of the preposition ἀπὸ would demand the use of the genitive case instead of the more appropriate accusative case. The substantive use of the adjective would now make 'the evil one' the correct interpretation of the adjective.

Let us now compare the implication of the different translations. This text is not teaching that God will make our lives a garden of rose as some neo-Pentecostal preachers would want us to believe; however, God would deliver us from the devil himself. The truth is that in this world we encounter dangers, disasters and partake in the ugliness of this world. It amazes me when I hear people preach that Christians are not supposed to be sick or neither would anything bad happen to them. Frustratingly, when these happen instead of accepting the fault in our theologies, we blame the

victims instead by making them feel that evil has happened to them because of their sin.

3.2 Syntactical Issues in Imperfect Indicative

You would recall that in our study of the imperfect, you have been told that though the imperfect indicates continuous action in the past time, it is used in three major ways:

1. The descriptive imperfect: in this usage, the imperfect is used to give a vivid representation of what was going on in the past.
2. The Iterative imperfect: in this usage, the imperfect is used to show repeated action in the past.
3. The inceptive imperfect: in this usage, the imperfect is used to emphasize the beginning of a continuous action in the past time.

With this at the back of your mind, let us examine Luke 15:1-3:

¹ Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. ² καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. ³ Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·

These three verses form the context that Luke gave to the discourse of Luke 15. However, the most important phrase to our discussion of the imperfect is the bolded one. The phrase started with ἦσαν which is the imperfect form of εἶμι. This is used alongside a present participle (ἐγγίζοντες). This construction is used to form what is called the ‘periphrastic imperfect’. The periphrastic imperfect is used to depict the general circumstances of Jesus’ ministry rather than one singular occurrence. This is the use of the imperfect to depict a habit, that is, the re-occurrence of an action (Adewale, 1996).

Now, let us examine how some translations have expressed this phrase:

Then drew near unto him all the publicans and sinners for to hear him (KJV)

The tax collectors and sinners **were all drawing near** to listen to him (NAB)

Now all the tax collectors and the sinners **were coming near Him** to listen to Him (NAU)

Now the tax collectors and sinners **were all drawing near to hear him** (RSV)

As you would have noticed, only the King James' Version used the punctiliar action in its translation of the periphrastic imperfect. The other versions tried to picture the on-going past action though it did not bring out the force of the periphrastic imperfect out clearly. The idea here is that the tax-collectors and the sinners kept coming near to Jesus to hear Him.

The second imperfect that is used in the above passage is *διεγόγγυζον* and its is used with reference to the scribes and the Pharisees. *διεγόγγυζον* is a very rare word in Greek language. this is because it is used even among Greek writers only by Heliodorus to mean "to whisper" and it is used only this once in the New Testament. It is a compound verb formed by the combination of the preposition *διὰ* and *γογγύζω* and it means murmuring.

The force of the *διὰ* here suggests that the scribes and the Pharisees were actually grumbling among themselves, that is, it wasn't made open. Adewale, (1996) has this to say on the verb here:

Since the verb is also in the imperfect, it also implies a continuous action. One cannot but note the use of the imperfect in depicting the action of Pharisees and the scribes and that of the tax-collectors and the sinners. This usage may not be accidental but to depict the fact that as the tax-collectors and the sinners were drawing near to Jesus, in that proportion, the Pharisees and the scribes increased their murmuring.

This implies that the use of the imperfect in this verse balances the use of the periphrastic imperfect in verse one, and so habit is also implied here.

4.0 CONCLUSION

In this unit you have seen practically how the usage of adjectives can affect translation. You have learnt that adjectives have a theological importance that is hard to rival. You have also been reminded that they can be used attributively, predicatively or substantively. You have also been told that it is sometimes difficult to pinpoint the exact usage of an adjective. As an example, Matthew 6:13 was examined and we discover that the inability of the translators of the King James' Version to see the substantive role of the adjective led to the translation: "deliever us from evil" instead of "deliever

us from the evil one”. You have also gone further to examine the use of the imperfect indicative. The iterative use of the imperfect to depict a habit (that is, periphrastic imperfect) was seen in the first two verses.

5.0 SUMMARY

The following are the major point you have learnt in this unit:

- Adjectives have a theological importance that is hard to rival.
- Adjectives can be used attributively, predicatively or substantively.
- It is sometimes difficult to pinpoint the exact usage of an adjective.
- The inability of the translators of the King James’ Version to see the substantive role of the adjective led to the translation: “deliever us from evil” instead of “deliever us from the evil one”.
- The imperfect can be used descriptively, iteratively and inceptively.
- The iterative use of the imperfect is sometimes to depict a habit (that is, periphrastic imperfect) as seen in Luke 15:1-2

6.0 TUTOR-MARKED ASSIGNMENT

Identify all the adjectives in this passage, indicating the functions they perform:

1 Corinthians 7:1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·

1 Corinthians 7:2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.

1 Corinthians 7:3 τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

1 Corinthians 7:4 ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ, ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή.

1 Corinthians 7:5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζη ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

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UNIT 5 SYNTACTICAL ISSUES: PARTICIPLES

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Participles and Greek Syntax
 - 3.2 The Nature of the Participle
 - 3.3 Identifying the Use of Adjectives
 - 3.4 Examples of Various Usages of Participles
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

1.0 INTRODUCTION

In the previous unit you have examined the syntactical issues involved in adjectives and you have seen how the misidentification of the function of an adjective can lead to misinterpretation and consequently, a wrong theology. You have also seen the iterative function of the imperfect in depicting a habit. In this unit, we would be focusing in the participle which is also another important part of speech as long as Greek Grammar is concerned.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Indicate the functions of the participle
- Identify the time of action in the participle
- Indicate the kind of action in the participle
- List the verbal qualities of the participle
- List the adjectival qualities of the participle
- Correctly interpret an adjective

3.1 Participles and Greek Syntax

The importance of participles to Greek syntax cannot be overemphasized. Pointing this out, Wallace (1995) says that the “mastery of the syntax of participles is mastery of Greek syntax.” The difficulty in mastering the syntax of participles is due to the following:

1. Usage-the participle can be used as a noun, adjective, adverb, or verb and in any mood, that is it can be the indicative or the imperative or the subjunctive.
2. Word order-the participle is often thrown to the end of the sentence or elsewhere to an equally inconvenient location.
3. Locating the main verb-sometimes it is verses away; sometimes it is only implied; and sometimes it is not even implied!

In short the participle is difficult to master because it is so versatile. But this very versatility makes it capable of a rich variety of nuances, as well as a rich variety of abuses (Wallace, 1995). As a result of the following, the role the context has to play in the interpretation of the syntax cannot be ruled out. This is to say that the structure, that is, the presence or the absence of the article may not be of help in determining the kind of the participle. In order to have a graphic understanding of this situation, we will quickly revise the nature of the participles and expound more on vital areas.

3.2 The Nature of the Participles

If you would recall the earlier lessons on the nature of the participles, we have said that they are verbal adjectives. They are so called because they have the attributes of both the verb and the adjective. The adjectival nature of the participle comes out mostly when it is used either substantively or adjectivally.

As verbs, they have tense and voice and as adjectives they have gender, number and case. It has to be noted that the tenses in the participles are just like what they are in the indicative mood except that the point of reference is the main verb of the sentence and not the speaker. In other words, in the participles, time is relative while they are absolute in the indicative. Let me explain this in details: for the aorist and perfect participle the time is antecedent to the main verb, however, if the main verb is also in the aorist, the time of the participle may be contemporaneous. The present participle has the time of action as contemporaneous with the main verb while the future verb use the subsequent time.

3.3 Identifying the Use of Participles

If a participle is used as an adjective, it can either modify a substantive, that is, used attributively or assert something about the substantive, that is, used predicatively. If the participle carries an article then it modifies a noun but when it carries no article it may be predicative. Thus in interpreting a

participle, you would first determine if it is attributive or predicative. The attributive participle as is usually translated as a relative clause. A very good example here is Matthew 6:4 where the participle reads: ὁ πατήρ σου ὁ βλέπων which means “your father who sees”. When the participle is used substantively, it takes the place of the noun and can function in basically all the place a noun can function.

3.4 Examples of Various Usages of Participles

We will look into the book of Acts 19:2 for the use of the adverbial participle that is there and also look at the problem of interpretation that it has created.

εἶπέν τε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες;
οἱ δὲ πρὸς αὐτόν· ἀλλ’ οὐδ’ εἰ πνεῦμα ἅγιον ἔστιν
ἠκούσαμεν.

The importance of the participle here is that its meaning is the determinant of the meaning of Paul’s question. The participle here is πιστεύσαντες which is an aorist active verbal participle in the nominative masculine plural form. The root word for the participle is πιστεύω which means I believe. Now, let us go into the semantics of its meaning.

As you have been told earlier, the common use of time in the aorist participle is to indicate that the action occurs before the action of the main verb. This is the position of the King James Version and this is why the verse is translated as follows:

He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost (KJV)

This interpretation from the King James’ Version has been the focal point of the neo-Pentecostal movement’s theology that the baptism of the Holy Spirit is a different experience that is distinct from and follows the salvation experience.

It is however a known fact that the aorist participle that is contemporaneous with the action of the main verb, especially, if the aorist verb is a finite verb as is the case here. This is the position of most protestant churches and this is also the understanding of the Revised Standard Version translation:

And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit." (RSV)

In this interpretation, you would see that the believing and the receiving of the Holy Spirit are expected to have occurred at the same time. The position of the Revised Standard Version is followed by the New International Version, the New American Version and the New American Standard Bible. It is worthy of you to take note that this is one of the occurrences of ambiguity in the Greek language that may never be resolved because the context, which should have helped clarify the correct reading can accept both readings. Thus people are left with their theological leaning as the determinant factor for interpretation in this case.

Another passage worth examining is Romans 1: 3-4. The Greek text reads:

³ περὶ τοῦ υἱοῦ αὐτοῦ τοῦ **γενομένου** ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, ⁴ τοῦ **ὀρισθέντος** υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιοσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν

In the above passage, τοῦ γενομένου and τοῦ ὀρισθέντος are attribute participles. This is clear because the two participles carry the definite article. Apart from this, the two participles have the word υἱοῦ at the beginning of verse three as their substantive, that is, the noun they are modifying. Let us now analyse the usage of these participles.

τοῦ γενομένου

As we have indicated above, τοῦ γενομένου, is modifying τοῦ υἱοῦ and this is the reason for its appearance in the genitive case; its substantive is also in the genitive case. τοῦ γενομένου is a verbal participle of the aorist middle genitive. In its adjectival quality it is the masculine singular. The root word is γίνομαι which means become, or be, or happen, or take place. Taking the following words into consideration, it tells us that the Son was a descendant (the correct meaning of γίνομαι here) according to the flesh. It is important for you to note that the word 'flesh' here do not carry any negative connotation (such as the use of flesh to mean sin) but just the physical or human genealogy. However, theologically, it does imply the fulfillment of the Old Testament prophecies that the Messiah would belong to the Davidic line.

τοῦ ὀρισθέντος

As a participle, τοῦ ὁρισθέντος is modifying τοῦ υἱοῦ of verse three as had been said earlier. The root word is ὀρίζω and it means, “decide,” “determine,” “appoint,” and “designate”. This participle is a verbal participle of the aorist passive. In its adjectival quality, it is the genitive masculine singular participle. It is important for you to note here that it is the passive voice, because the Son did not make himself what he is, but by the Spirit, he was designated the Son of God.

There is no doubt that the title “Son of God” as used here is indicative of Jesus’ messianic office. If this is pieced together, the idea now is that the Son of God that is mentioned in verse three of belonging to the house of David according to human descent is also the same one that is appointed or designated the Son of God according to the Spirit. This is confirmed by Schreiner, as quoted in Mounce (1993):

The two stages of salvation history are present here. During his earthly life Jesus was the Messiah and the Son of David, but upon his resurrection he was appointed as the ruling and the reigning Messiah. The title “Son of God” in verse 4, then, refers to the messianic kingship of Jesus, not his deity. Paul is not suggesting that Jesus was adopted as God’s son upon his resurrection. Remember that the phrase introduced with the attributive participle in verse 4 modifies the word Son in verse three. The Son was appointed by God to be “Son of God”. In other words, Jesus was already the Son before he was appointed to be the Son of God! The first usage (v. 3) of the word “Son,” then, refers to Jesus’ pre-existent divinity that he shared with the Father from all eternity. Jesus’ appointment as “Son of God” (v. 4) refers to his installment as the messianic King at his resurrection.

This is the beauty of the usage of the participle!

4.0 CONCLUSION

You have learnt here that the mastery of the syntax of the participles is the very mastery of Greek syntax as the participles are very important in the process of Greek syntax. You have learnt that the difficulty in dealing with the participles is due to their usage: they can be used as nouns, adjectives, adverbs, or verbs and in any mood; their position in the word-order is also enigmatic as they may be thrown to the end of the sentence and finally the difficulty in locating the main verb the participle serves. You have looked

into the adverbial use of the participle in Acts 19:2 when in the aorist, its action is simultaneous with the action of the main verb. You have also examined Romans 1:3-4, where there the two participles in the passage are adjectival participles. These two participles also have the same substantive that they modify.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The mastery of the syntax of the participles is the very mastery of Greek syntax.
- Participles can be used as nouns, adjectives, adverbs, or verbs and in any mood; their position in the word-order is also enigmatic as they may be thrown to the end of the sentence and finally the difficulty in locating the main verb the participle serves.
- You have the adverbial use of the participle in Acts 19:2 when in the aorist, its action is simultaneous with the action of the main verb.
- You have the adjectival use of the participle in Romans 1:3-4

6.0 TUTOR-MARKED ASSIGNMENT

Identify the participles in this passage and indicate how they have been used:

Ephesians 2:1 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις ὑμῶν,

Ephesians 2:2 ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

Ephesians 2:3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·

Ephesians 2:4 ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἠγάπησεν ἡμᾶς,

Ephesians 2:5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ,- χάριτί ἐστε σεσωσμένοι-

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GLOSSARY

α	alpha
Ἀβραάμ	Abraham
ἀγαθός, η, ον	good, useful
ἀγαπάω, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπήθην	I love
ἀγάπη, ἡ,	love
ἀγαπητός, ἡ, όν	beloved
ἀγγελία, ἡ	message
ἄγγελος, ό	messenger, angel
ἀγιάζω, , ἡγίασ, , ἡγίασμαι, ἡγιάσθην	I sanctify
ἅγιος, α, ον	holy, (οἱ ἅγιοι, the saints)
ἄγω, ἄξω, ἠγαγον, , ἠχθην	I lead
ἀδελφός, ό	brother
ἀδικία, ἡ	unrighteousness
αἷμα, αἵματος, τό	blood
αἶρω, ἀρῶ,	I take up (or take away)
αἰών, αἰῶνος, ό	Age
αἰσχύνομαι, (aorist passive: ἠσχύνθην)	I am ashamed
ἀκούω, ἀκούσω, ἤκουσα, ἀκήκοα, , ἠκούσθην	I hear
ἀλαζονία, ἡ	empty talk, vainglory
ἀληθινός, ἡ, όν	genuine, truth
ἀληθής, ες	true, unhidden
ἀληθῶς,	(adverb) truly
ἄλιευς, ἀλιέως, ό	Fisherman
ἄλλά, η, ο	other (of the same kind)
ἁμαρτάνω, ἁμαρτήσω, ἠμάρτησα, ἠμάρτηκα, , ,	I sin
ἁμαρτωλός, ό	sinner
άν	temporal particle not usually translated
ἀνά	Preposition, with accusative: up, again
ἀναβαίνω	I go up
ἀναγγέλλω, ἀναγγελῶ, ἀνήγγελια, -, -, ἀνηγγέλην	I announce
ἀναγινώσκω	I read (see γινώσκω for other

	parts)
ἀνάστασις, ἀναστάσεως, ἡ	Resurrection
ἄνθρωπος, ὁ	man
ἀντί	preposition with genitive, against, instead of
ἀντίχριστος, ὁ	antichrist
ἀπό	preposition with ablative, away from
ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, -, -, -	I die
ἀποκρίνομαι, ἀποκρινοῦμαι, ἀπεκρινάμην, -, -, ἀπεκρίθην	I answer
ἀποκτείνω, ἀποκτενῶ, ἀπέκτεινα, -, -, ἀπεκτάνθην	I kill
ἀποστέλλω, ἀποστελῶ, ἀπόστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπέστάλην	I send (with a message)
ἀπόστολος, ὁ	Apostle
ἀρνεομαι, ἀρνήσομαι, ἠρνησάμην, -, ἠρνημαι, -	I deny
ἄρτι	Adverb, now
ἄρτις, ὁ	bread
ἀρχή, ἡ	beginning
ἀρχιερεύς, ἕως, ὁ	chief-priest
ἄρχω, ἄρξω, ἤρξα, -, -, -	I rule (middle voice: I begin)
ἄρχων, ἄρχοντος, ὁ	ruler
αὐτός, ἡ, ὁ	he, she, it
ἀφήμι, ἀφήσω, ἀφήκα, ἀφείκα, ἀφείμαι, ἀφείθην	I forgive
ἄχρι	preposition with genitive: until
β	beta
βάθος, βάθους, τό	depth
βαίνω, βήσομαι, ἔβην, βέβηκα, -, ἐβήθην (deponent)	I go
βάλλω, βάλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην	I throw, cast
βαπτίζω, βαπτίσω, ἐβάπτισα, -, βεβάπτισμαι, ἐβαπτίσθην	I baptize
Βασιλεία, ἡ	kingdom
βασιλεύς, ἕως, ὁ	king
βασιλικός, ἡ, ὄν	royal, kingly
βιβλίον, τό	book

βίος, ὁ	Life
βλέπω, βλέπω. ἔβλεψα, -, -, -	I see
Υ	gamma
γάμος, ὁ	marriage, marriage feast
γάρ	(conjunction) for
γεννάω, γεννήσω, ἐγέννησα, γεγέννηκα, γεγέννημαι, ἐγεννήθην	I beget
γένος, γένους, τό	race
γίνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι, ἐγενήθην	I become
γινώσκω, γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην	I know
γλῶσσα, ἡ	tongue, language
γνώσις, γνώσεως, ἡ	knowledge
γραμματεὺς, -έως, ὁ	scribe
γραφὴ, ἡ	writing, scripture
γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη	I write
Δ	delta
δαιμόνιον, τό	demon
δέ,	conjunction: but, moreover, and
δέχομαι, δεξομαι, ἐδεξάμην, -, δέδεγμαι, ἐδέχθην	I receive
δηλω, δηλωσω, ἐδήλωσα, -, -, ἐδηλώθην	I show, make manifest
διά	preposition: with genitive: through with ablative: by, through with accusative: because of, on account of
διδάσκαλος, ὁ	teacher
διδάσκω, διδάξω, ἐδίδαξα, -, -, ἐδίδαχθην	I teach
διδασχὴ, ἡ	teaching
δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην	I give
δικαιοσύνη, ἡ	righteousness
διώκω, διώξω, ἐδίωξα, -, δεδίωγμαι, ἐδιώχθην	I persecute
δόξα, ἡ	praise
δοξάζω, δοξάσω, ἐδόξασα, -, δεδόξασμαι, ἐδοξάσθην	I glorify

δούλος, ὁ	slave, servant
δύναμις, δυνάμεως, ἡ	power
δῶρον, τό	gift
ε	epsilon
εἰάν	conditional particle used with subjunctive: if
ἑαυτοῦ, ἡς, οῦ	of himself, of herself, of itself
ἐγγίζω, ἐγγίσω, ἤγγισα, ἤγγικα, -, -	I come near, draw near
ἐγείρω, ἐγερῶ, ἤγειρα, -, ἐγήγερμαι, ἤγέρθη	I raise up
ἐγώ	I
ἔθνος, ἔθνους, τό	nation (plural: gentiles)
ἔθος, ἔθους, τό	custom
εἰ	conditional particle used with indicative: if, since
εἶδον	2 nd aorist of ὁράω: I saw
εἰμί, ἔσομαι	I am
εἶπον	2 nd aorist of λέγω or φημί: I said
εἰρήνη, ἡ	peace
εἰς	preposition: with accusative: into, unto, because of
ἐκ (ἐξ before a vowel)	preposition: with ablative: out of, from
ἐκεῖνος, η, ο	that
ἐκκλησία, ἡ	church
ἔλεος, ἐλέους, το	mercy
ἐλπίς, ἐλπίδος, ἡ	hope
ἑμαυτοῦ, ἡς, οῦ	of myself
ἐμός, ἐμή, ἐμόν	my
ἐν	preposition: with locative: in, on with instrumental: by
ἐντολή, ἡ	commandment
ἐπαγγέλλομαι, -, ἐπαγγειλάμην, -, ἐπήγγελμαι	I announce
ἐπαγγελία, ἡ	promise
ἐπί	preposition: with genitive: upon, on, at by with locative: upon, on, at, over with accusative: upon, on, to, up

	to
ἐπιθυμία, ἡ	lust, desire
ἔργον, τό	work
ἔρημος, ἡ	desert
ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυμα, -, -	I come, I go
ἀπέρχομαι	I go away
διέρχομαι	I go through
εἰσέρχομαι	I go into, I enter
ἐξέρχομαι	I go out
κατέρχομαι	I go down
συνέρχομαι	I come together
ἐσθίω, φάγομαι, ἔφαγον, -, -, -	I eat
ἔσχατος, η, ον	last
ἕτερος, α, ον	other (another of a different kind)
ἔτι	still, yet
ἐτοιμάζω, ἐτοιμάσω, ἠτοίμασα, ἠτοίμακα, ἠτοίμασμαι, ἠτοιμάσθην	I prepare
εὐαγγελίζομαι, -, ευηγγέλισα, -, εὐηγγέλισμαι, εὐηγγελίσθην	I preach the gospel
εὐαγγέλιον, τό	gospel
εὐλογέω, εὐλογήσω, εὐλόγησα, εὐλόγηκα, εὐλογημαι, εὐλογήθην	I bless
εὐχαριστέω, εὐχαριστήσω, εὐχαρίστησα, -, -, εὐχαριστήθην	I give thanks
ἔχω, ἔξω, ἔσχον, ἔσχηκα, -, -, (imperfect: εἶχον)	I have
ἕως	adverb: until
ζ	zeta
ζητέω, ζητήσω, ἐζήτησα, -, -, -	I seek
ζωή, ἡ	life
η	eta
ἤδη	already
ἡμέρα, ἡ	day
ἡμέτερος, α, ον	our
θ	theta
θάλασσα, ἡ	sea
θάνατος, ὁ	death
θαυμάζω, θαυμάσομαι, ἐθαύμασα, -, -, ἐθαυμάσθην	I wonder
θέλημα, θελήματος, τό	will

θέλω, θελήσω, ἠθέλησα, -, -, -, (imperfect: ἤθελον)	I wish
θεός, ὁ	god, God
θεραπεύω, θεραπεύσω, ἔθεράπευσα, -, τεθεράπευμαι, ἐθεραπέυθην	I heal
θεωρέω, θεωρήσω, ἐθεώρησα, -, -, -	I behold
θυγάτηρ, θυγατρός, ἡ	daughter
ι	iota
ἴδιος, α, ον	his own, her own, its own
ἱερεύς, ἱερέως, ὁ	priest
ἱερόν, τό	Temple
Ἰησοῦς, ὁ	Jesus
ἰλασμός, ὁ	propitiation
ἵνα	conjunction usually with the subjunctive: in order that, that
ἵστημι, στήσω, ἕστησα (or ἕστην), ἕστηκα, -, ἐστάθην	I cause to stand, I stand
ἰσχυρός, α, ὄν	strong, sufficient
ἰχθύς, ἰχθύος, ὁ	fish
κ	kappa
καθαρίζω, καθαριῶ, ἐκαθάρισα, -, -, ἐκαθαρίσθην	I cleanse, I purify
καθώς	comparative particle: just as, even as
καί	conjunction: and, also, even
καί..... καί	both....and
καινός, ἡ, ὄν	new
κακός, ἡ, ὄν	bad
καλέω, καλέσω, ἐκάλησα, κέκληκα, κέκλημαι, ἐκλήθην	I call
καλός, ἡ, ὄν	good
καρδία, ἡ	heart
καρπός, ὁ	fruit
κατά	preposition: with ablative: down from with genitive: down upon with accusative: according to, along
καταβαίνω	I go down
κηρύσσω, κηρύξω, ἐκήρυξα, -, -, ἐκηρύχθην	I preach, or I proclaim

κοινωνία, ἡ	fellowship
κόσμος, ὁ	world
κρίμα, κρίματος, τό	judgement
κρίνω, κρίνω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην	I judge
κρίσις, κρίσεως, ἡ	judgement
κύριος, ὁ	lord, Lord
λ	lambda
λαλέω, λαλήσω, ἐλάλησα, λελάληκα, λελά.λημαι, ἐλαλήθην	I speak
λαμβάνω, λήμψομαι, ἔλαβον, εἴληφα, εἴλημαι, ἐλήμφθην	I take or I receive
λαός, ὁ	people
λέγω, ἐρώ, εἶπον, εἶρηκα, εἶρημαι, ἐρρέθην (or ἐρρήθην)	I say
λείπω, λείψω, ἔλιπον, -, λέλειμμαί, ἐλείφθην	I leave
λίθος, ὁ	stone
λόγος, ὁ	word, discourse
λοιπός, ἡ, ὄν	remaining
οἱ λοιποί	the rest
λύω, λύσω, ἔλυσα, ἔλυκα, ἔλυμαι, ἐλύθην	I loose, I destroy
μ	mu
μαθητής, ὁ	disciple
μακάριος, α, ον	blessed
μαρτυρία, ἡ	witness, testimony
μέγας, μεγάλη, μέγα	great
μέν	exclamatory particle: indeed
μέν....δέ	strong adversative: on the one hand...on the other hand
μένω, μενῶ, ἔμεινα, μεμένηκα, -, -	I remain, I abide
Μεσσίας, ὁ	Messiah
μετά	preposition: with genitive: with with accusative: after
μή	negative particles in moods other than indicative: not
μηδέ	negative
μηδέ.... μηδέ	neither....nor
μηδεῖς, μηδεμία, μηδέν	no one

μηκέτι	negative adverb: not yet, no longer
μήτηρ, μητρός, ἡ	mother
μικρός, ἄ, ὄν	little, small
μισέω, μισήσω, ἐμίσησα, μεμίσηκα, -, -	I hate, I detest
μόνος, η, ον	only, alone
ν	nu
νεανίσκος, ὁ	young man
νεκρός, ἄ, ὄν	dead
νικάω, νικήσω, ἐνίκησα, νενίκηκα, -, -	I overcome, I conquer
νόμος, ὁ	law
νύξ, νυκτός, ἡ	night
νῦν	adverb: now
ὁ, ἡ, τό	the
ὁδός, ἡ	way, road
ὅθεν	adverb: whence
οἶδα	(perfect form of obsolete εἶδω, used as present) I know
οἰκία, ἡ	house
οἶκος, ὁ	house
ὅλος, η, ον	whole
ὁμολογέω, ὁμολογήσω, ὡμολόγησα, -, -, -	I profess, or I confess
ὄνομα, ὀνόματος, τό	name
ὄραω, ὄψομαι, εἶδον, ἐώρακα (or ἐώρακα), -, ὥφθην	I see
ὄρος, ὄρους, τό	mountain
ὅς, ἡ, ὅ	who, which
ὅστις, ἡτις, ὅτι	who, which (qualitative in force)
ὅτι	conjunction: because, that
οὐ (οὐκ before vowel; οὐχ before vowel with rough breathing)	negative with indicative mood: not
οὐδέ	negative conjunction: and not, nor
οὐδέ... οὐδέ	neither...nor
οὐδεῖς, οὐδεμία, οὐδέν	no one
οὐκέτι	negative adverb: no longer
οὐπω	negative adverb: not yet
οὐρανός, ὁ	heaven

οὖς, ὠτός, τό	ear
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