Upon successful completion of this lesson, you can correctly:

1. **Conjugate** specified Greek verbs and/or verbalists.
2. **Decline** specified Greek nouns or noun derivatives.
3. **Parse** specified words contained in Greek sentences.
4. **Translate** specified Greek sentences into English sentences.
5. **Diagram** specified Greek sentences.
6. **Read** aloud specified Greek words and sentences.

**Learning the Culture Through Language:**

In the ancient world, before an era of mass communication such as we are accustomed to in the present time, communication between individuals placed dominant emphasis upon speaking and listening. Writing and reading were important, but not as important as speaking and listening. Everything was done interactively between individuals. The passivity of modern times where individuals sit merely as spectators watching a movie or TV without serious interaction was not a part of the world of Jesus and the apostles.

This lesson focuses on learning about how communication took place, especially at the oral level. The development of persuasive speaking skills, called rhetoric, was very important in the ancient world, even among the Jewish people. The Greeks and Romans placed enormous value on rhetoric, i.e., ἴδιον τοῦ λόγου (the art of speech), later called simply ἴδιον θετική (rhetoric) or ἴδιον πειθό (persuasion). A gifted speaker, often called a ἴδιος πειθόρ, was frequently a lawyer, as was Tertullus in Acts 24:1. Although the apostle Paul indicates in 1 Cor. 2:4 that his initial preaching ministry at Corinth was not ἐν πειθοτίος σοφίας λόγοις (with persuasive words of wisdom), he nonetheless gives clear indication of both knowledge of and high level skills in the use of principles of ancient Greco-Roman rhetoric.

One of the more influential Sophists, Gorgias (485-380 B.C.), combined eloquence with virtue and made extensive use of parallelism and antitheses. He coupled this with ornate figures of speech in which pleasant phonetical sound patterns played an important role in generating persuasiveness in speech making. However, Isocrates (436-338 B.C.), another influential Sophist, succeeded in making rhetoric a center piece of education for centuries to come. His emphasis was upon simplicity. Rhetoric was to be built upon three basic principles: invention (the thought), arrangement (ways of joining thoughts together), and style (ways to dress up the speech). Through clever use of these three principles the orator could create highly persuasive speeches.

With Socrates, Plato, and especially Aristotle, Greek rhetoric became the servant of philosophy for the winning of arguments in debate. They condemned the sophist approach as focusing on style without content. Aristotle’s work on rhetoric became very influential beginning in the first Christian century, especially with his listing of three genres for speeches: deliberative (dealing with the future), judicial (dealing with the past), and epideictic (dealing with the honorable in the present).

The transition from Greek to Roman rhetoric was made with a handbook in Latin, *Rhetorica ad Herennium*, in the late first century B.C. To Isocrates’ three foundational elements of rhetoric -- invention, arrangement, style -- was added memory and delivery. Cicero (106-44 B.C.) is one of the most important teachers and practitioners of Roman rhetoric who set the stage for dominating patterns at the beginning of the Christian era. Eloquent delivery became his hallmark. The most detailed written treatment of ancient rhetoric is *Institutio Oratoria* by Marcus Fabius Quintilianus (appx. A.D. 40-96).

Jewish styles of rhetoric had their own distinc-
tive patterns, but evidences of Greco-Roman influence are present. The midrashic practice of Halakah focused on applying some statement of written or oral Torah to a specific everyday life situation, following acceptable patterns of interpretation. Vigorous discussion and debate among scribes over this was considered essential to finding the best application. Thus contradictory views were naturally preserved in the written materials of both the Hebrew Bible, as well as in the later Talmudic writings.

The writings of the New Testament represent streams of both influences, along with some original creativity as well. The Jewish appeal to authoritative sources takes on an appeal to the authoritative words of the Lord as well as to the Old Testament scriptures. Paul's letter to the Galatians stands as an example of the blending of both Greco-Roman and Jewish patterns of persuasion, where the apostle develops his appeal around modifications of classical deliberative rhetoric, and supplements them with arguments, i.e., proofs, at times straight from Jewish patterns, e.g., 4:21-31 with the allegory of Hagar and Sarah.

In speaking and listening, the listening side of the interaction is dominantly expressed by the verb ἀκούω and the noun ἀκοή. See the Vocabulary section for a listing of the various constructions alluding to different ways of 'hearing.' A positive reception of speaking can be set up with a phrase like ἀκοῦω ἀκοή (I listen carefully) or τίθημι εἰς τὰ ὀντα (I listen carefully to). The compound verbs εἰςἀκοῦω or ἐπιἀκοῦω (with both meaning "I listen to, pay attention to") can express similar ideas. A negative reaction to speaking is seen in the phrase συνέχω τὰ ὀντα (I refuse to listen). The capacity or willingness to listen is expressed as ἔχω ὄνς (I can hear), and the forcing of someone to hear as εἰσφέρω εἰς τὰς ἀκοὰς (I make someone hear).. The regainng of hearing is ἀναίσχυσιν αἱ ἀκοαὶ (I can hear again). The listener is the personal noun ἀκροατής.

The importance of listening is seen in James 1:19-27. The impact of hearing, especially divine law, can be characterized either positively or negatively, all depending on whether listening leads to doing. Just listening isn't enough. Listening must produce obedience before listening becomes valid. But listening is the crucial beginning step.


### Elements of the Greek Sentence:

In the previous lesson, the simple sentence structure was studied. The possibility of linking up more than one core expression by the connector καί (‘and’) was illustrated by the Block Diagram. This lesson continues that emphasis by introducing additional connectors of core ideas (grammatically known as 'independent clauses'). The connector [=coordinate conjunction] καί adds additional thought expressions, one after the other, without necessarily identifying any relationship among them.

Often in both English and Greek the second core expression sets up a contrast to the previous one. One common way to set this up in English is through the use of the coordinate conjunction 'but.' In Greek two coordinate conjunctions are primarily used to express this same contrast. One δὲ expresses a mild contrast, while the other ἀλλά expresses strong contrast. Since English doesn't naturally have words to express these different shades of contrast, the one word 'but' is normally used to translate both Greek conjunctions. Note the follow sentence: ὁ διδάσκολος λέγει λογίους λόγους, οἱ δὲ μαθηταὶ οὐκ ἀκούοντι ἀκοὴ ἀυτοῦς. (The teacher is speaking eloquent words, but the disciples are not carefully hearing them.) With the use of δὲ, the contrast in the second statement is mild. But, with the shift to ἀλλά the contrast becomes very strong: ὁ διδάσκολος λέγει λογίους λόγους, ἀλλὰ οἱ μαθηταὶ οὐκ ἀκούοντι ἀκοὴ ἀυτοῦς. The English translation has difficulty bringing this out. In this case the strong contrast can be somewhat expressed by the following: "The teacher is speaking eloquent words; however, the disciples do not carefully hear them."

The Block Diagram of this compound sentence is as follows:

```
<table>
<thead>
<tr>
<th>Simple</th>
<th>Complex</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compound</td>
<td>Compound</td>
</tr>
<tr>
<td></td>
<td>Complex</td>
</tr>
</tbody>
</table>
```

```
ὁ διδάσκολος λέγει λογίους λόγους ἀλλὰ οἱ μαθηταὶ οὐκ ἀκούοντι ἀκοὴ ἀυτοῦς
```

Again notice that this sentence has two core elements, that is, independent clauses. The coordinate conjunction ἀλλὰ establishes a contrastive connection between these two statements.

With this lesson we begin exploring additional
ways to qualify words inside a core statement. When these qualifiers are attached to noun or noun derivatives such as λογίους in the above sentence they are adjectives. When attached to the verb or verbal elements such as οὐκ in this sentence they are adverbs. These forms -- adjectives and adverbs -- are the simplest, single word qualifiers used in either English or Greek. However, in Greek nouns case be easily used in the same kind of qualifying role. This is possible in English, but normally we have to add a preposition to the noun for it to function like this; for example, "belief" "God" can be linked up as "belief in God" so that "in God" is qualifying "belief." Greek can do this same thing by using the qualifying noun in a case form that has the capacity to function as a qualifier. For adjectival qualification, the most often used case is the Genitive case. For adverbial qualification, the cases most often used are the Ablative, Locative and Instrumental cases. You should remember that the range of case usage is such that all four of these cases can be used either adjectivally or adverbially. Eventually, we will cover most all of these during this year of study, but at the beginning, we will concentrate on the most common uses. Observe how the above sentence can be expanded with noun qualifiers. ὁ διδάσκωλος τοῦ Θεοῦ ἔλεγε τῇ χρηστολογίᾳ τοὺς λόγους λόγους τῆς εἰρήνης, ἀλλ' οἱ μαθηταὶ τοῦ Χριστοῦ οὐκ ἦκουν ἀκοὴ αὐτῶς. ("The teacher of God was speaking in attractive speech eloquent words of peace, but the disciples of Christ were not listening carefully to them.")

The Genitive case spellings uses the second inflectional endings of Greek nouns. See the section under Nouns for the spellings. The function we begin with is the Descriptive Genitive case. From the above sentence the use of τῆς εἰρήνης is an example of this function. The descriptive case use merely adds a simple qualifier to another word. Sometimes, this function can be tested by translating the Genitive case Greek noun by an English adjective. In this instance, τῆς εἰρήνης could be translated "peaceful."

Closely related to the Descriptive function is the Possessive Genitive case function. From the above sentence, τοῦ Χριστοῦ is an example of this function. An alternative translation to "of Christ" with this function is "Christ's." Either way is equally accurate. English style may prefer one over the other for smoothness and clarity of expression.

The other case that uses the same set of endings is the Ablative case. Whereas the root idea of the Genitive case is description, in the Ablative case it is the idea of separation from a source. Most of the uses will be in connection with verbs that describe some type of movement. The Ablative cause noun will specify the point of the separating movement. The English preposition "from" frequently can convey adequately this movement away from idea of the Ablative case. For example, οἱ μαθηταὶ ἦκουν τοῦ Χριστοῦ τοὺς λόγους τῆς εἰρήνης. This would be translated into English as "the disciples were hearing from Christ the words of peace." In subsequent lessons the use of Greek prepositions will be introduced once the basic noun endings have been studied carefully. With the Ablative case, most -- but not all -- of its occurrences will be in connection with a Greek preposition in order to be more precise in the expression of thought. This basic case function is labeled Separation and should be expressed in parenthesis after the Ablative case designation in the parsing model. Most, although not all, uses of the Ablative of Separation are going to place the noun in an adverbial role, qualifying the action of the verb.

The Locative case is almost always the adverbial use of the noun. This case specifies "where" in three spheres of expression: time, place, logical. That is, where in time (in the day, at night etc.), where in place (in the room, on the river etc.), where in logical sphere (in love, in life etc.). The nouns used in the Locative case thus answer the question of where the verb action is taking place. The nouns in this case can show up with the Greek preposition, but just as easily without one. In the latter instance, the English translator must supply the appropriate English preposition to precisely express the idea. The most commonly used English prepositions are "in, at, on." You should be aware, however, that time and place references can also be expressed by secondary functions of several of the other cases, each suggesting a slightly difference sense of time and place. Gradually, many of these will be studied during the first year of Greek, with the rest of them coming during the second year of Greek studies.

The Instrumental case has a range of functions; we will begin with the most commonly used one --
Means. It is in some respects the how-to case. How is something done? That is, by what means is it done? This is a fundamental role for the Instrumental case. Often this idea is grammatically labeled Impersonal Means, because the agent making the verb action possible is an object. For example, in the English sentence, "I write with a pen," the impersonal agent is "pen." The agency idea is suggested by the English preposition "with." The other English preposition often used with the same meaning is "by." Both English prepositions are usable for translating the Greek Instrumental case noun; choose the one sounding most natural in each translation situation. An illustration of the Greek use would be Ιησοῦς ἔλεγε παραβολὴ τοῦ λόγους, translated as 'Jesus was speaking by (means of) a parable the words.'

Again, notice that παραβολὴ defines how the speaking activity was carried out. You probably are also thinking, "Couldn't that Greek sentence have been translated 'Jesus was speaking in parables the words'?" The answer is yes. The Locative of Sphere case function is another equally possible identification of this particular Greek construction. Sometimes the distinction between these two case functions is very small. In this instance, the more Hebraistic thought would go with the Locative of Sphere, while the purer Greek thought pattern would be with the Instrumental of Means. This we will observe during the year of study. Much of the Greek New Testament, while written in Greek was done so by writers thinking in their mother tongue of Aramaic.

Summary of Case Functions:

<table>
<thead>
<tr>
<th>Genitive</th>
<th>Descriptive of Possessive 's</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ablative</td>
<td>Separation from, away from</td>
</tr>
<tr>
<td>Locative</td>
<td>Time in, at Place in, at Sphere in, at</td>
</tr>
<tr>
<td>Instrumental</td>
<td>Means with, by</td>
</tr>
</tbody>
</table>

Elements of Greek Grammar:

Verbs:

This lesson will continue the previous lesson's emphasis on the Active Indicative forms of the verb. In the Greek language the Present Tense stressed ongoing action basically in present time. The same idea of ongoing action in past time was expressed through the Imperfect Tense forms of the verb. Thus both tense forms in their root function are symbolized by (-------------).

The uses of the imperfect tense can be illustrated by the following chart:

<table>
<thead>
<tr>
<th>Tense:</th>
<th>Past Time:</th>
<th>Present Time:</th>
<th>Future Time:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>-----------</td>
<td>(Desc)</td>
<td></td>
</tr>
<tr>
<td>Imperfect</td>
<td>-----------</td>
<td>(Desc)</td>
<td></td>
</tr>
</tbody>
</table>

In order to clearly distinguish between present and past time some changes were made to the spellings of the root stem of the verb. These changes take place on both sides of the root stem.

To the front of the verb stem was added the vowel ε (epsilon) when the root stem begins with a consonant letter. This verb prefix is called a syllabic augment, and signals past time occurrence of the verb action. For example, the verb stem λέγ- (speak) becomes a past time action by the addition of the syllabic augment and is written έλεγ- (was speaking).

When the root stem begins with a vowel, the addition of the epsilon augment follows a different pattern. The epsilon will combine with the beginning vowel of the root stem in a pattern of contraction. In the vast majority of such instances, the beginning vowel with be one of the following short vowels: α, ε, ο. The consistent pattern then is the short sound becomes the long sound. Thus, when the epsilon augment is added to either α or ο the resulting letter will be η. For example, the stem άκου (hear) becomes ηκον. The stem ονομαζ (mention) becomes ονομαζζ. This form of augmentation is called a temporal augment.

Also you should note that the augment is added to the root stem of the verb. When a verb already has a prefix added, the augment is inserted between the prefix and the root stem. For example, the augment to καταγράφω would be κατέγραφον. If the prefix ends with a vowel, the augment causes it to drop out.

In addition to adding a prefix to the verb a different set of verb endings were also used to help clearly distinguish past from present time. The Active Indicative endings used are termed the second-
ary active voice endings and are as follows:

*Imperfect Active Indicative Forms of ω-conjugation verbs:*

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἠλέγον (I was speaking)</td>
<td>ἠλέγομεν (we were speaking)</td>
</tr>
<tr>
<td>2</td>
<td>ἠλέγες (you were speaking)</td>
<td>ἠλέγετε (you were speaking)</td>
</tr>
<tr>
<td>3</td>
<td>ἠλέγε (ν) (he was speaking)</td>
<td>ἠλέγον (they were speaking)</td>
</tr>
</tbody>
</table>

**Notes:**

The basic function of linear action in past time is identified by the label Descriptive -- the same label as is used to denote linear action in present time with the present tense. This syntactical function will need to be identified by parenthesis in the parsing model just as it is with the present tense use.

Regarding the accenting of these verbs notice that the recessive principle of verb accenting combined with a short ultima allows the acute accent mark to be placed on the antepenult.

The third person singular ending will sometimes add the letter ν to the ε ending. This is called the movable ν. There is no consistent pattern used in the Greek New Testament. Usually, but not always, the movable ν was used when the following word began with a vowel.

Important to remember is the identical spelling of the first person endings. Contrary to initial appearance, this seldom poses a problem because the surrounding context will indicate clearly how the verb ending should be understood.

Also note the similarity of the first person plural ending -omen to the same ending in the present tense infinitive. The augmentation is the only distinguishing part of the verb spelling to indicate whether the action is present or past time.

Note that no endings are given for the infinitive, since the linear action is covered in the present tense infinitive and the present tense infinitive can be used to refer to past time as well as present time.

*Imperfect - Active - Indicative Forms of the μι-conjugation verb διδωμι:*

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἐδίδοον (I was giving)</td>
<td>ἐδίδομεν (we were giving)</td>
</tr>
<tr>
<td>2</td>
<td>ἐδίδοος (you were giving)</td>
<td>ἐδίδοτε (you were giving)</td>
</tr>
<tr>
<td>3</td>
<td>ἐδίδο (he, was giving)</td>
<td>ἐδίδουσαν (they were giving)</td>
</tr>
</tbody>
</table>

**Notes:**

With the μι-conjugation verbs, notice the Imperfect endings are actually the same as with the ω-conjugation verbs, with the exception of the third plural -σαι ending. Thus the third person plural ending is spelled differently than the first person singular ending. With the singular endings the secondary active indicative endings -ν, -ς, -ε have combined with the stem vowel of διδωμι to become -ον, -ος, -εν. This contraction will likewise take place with the other μι-conjugation verbs as illustrated below with τίθημι which is added to the learning responsibility with this lesson.

*Present - Active - Indicative Forms of the μι-conjugation verb τίθημι:*

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
<th>Infinitive:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>τίθημι (I put, am placing)</td>
<td>τίθημεν (we put, are placing)</td>
<td>τίθηναι (to place)</td>
</tr>
<tr>
<td>2</td>
<td>τίθης (you put, are placing)</td>
<td>τίθετε (you put, are placing)</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>τίθησα (he, she, it puts, is placing)</td>
<td>τίθεται (they put, are placing; τίθε + ας = τίθεται)</td>
<td></td>
</tr>
</tbody>
</table>
Imperfect - Active - Indicative Forms of the μι- conjugation verb τίθημι:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἐτίθημι (I was placing)</td>
<td>ἐτίθεμεν (we were placing)</td>
</tr>
<tr>
<td>2</td>
<td>ἐτίθετις (you were placing)</td>
<td>ἐτίθετε (you were placing)</td>
</tr>
<tr>
<td>3</td>
<td>ἐτίθετι (he, she, it was placing)</td>
<td>ἐτίθεσαν (they put, are placing)</td>
</tr>
</tbody>
</table>

Nouns:
This lesson adds the second and third inflectional forms to the paradigms studied in Lesson Two. The second inflectional form is the spelling basis of both the Genitive and Ablative cases. The Locative and Instrumental cases are based on the same spellings as the Dative case, the third inflectional form. Notice the forms below:

<table>
<thead>
<tr>
<th>Case:</th>
<th>Masculine: (2nd Decl):</th>
<th>Feminine: (1st Decl):</th>
<th>Neuter: (2nd Decl):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular:</td>
<td>Article: Noun:</td>
<td>Article: Noun:</td>
<td>Article: Noun:</td>
</tr>
<tr>
<td>Nominative</td>
<td>ὁ</td>
<td>-ος</td>
<td>ἦ</td>
</tr>
<tr>
<td>Genitive/</td>
<td>τοῦ</td>
<td>-ου</td>
<td>τῆς</td>
</tr>
<tr>
<td>Ablative</td>
<td>τῷ</td>
<td>-ω</td>
<td>τῇ</td>
</tr>
<tr>
<td>Dative/</td>
<td>τοῖς</td>
<td>-οίζ</td>
<td>ταῖς</td>
</tr>
<tr>
<td>Instrumental/</td>
<td>-οις</td>
<td>-οις</td>
<td>-α</td>
</tr>
<tr>
<td>Locative</td>
<td>τῶν</td>
<td>-ον</td>
<td>τῆν</td>
</tr>
</tbody>
</table>

Plural:
| Nom | ὡ | -οι | αι | -αι | τα | -α |
| Gen/Abl | τῶν | -ον | τῶν | -ον | τῶν | -ον |
| Dat/Ins/Loc | τοῖς | -οίς | ταῖς | -αίς | τοῖς | -οίς |
| Acc | τῶν | -ον | τῶν | -ον | τῶν | -ον |

Tips

Using the following sentence from the earlier example, note the parsing of individual words:

ὁ διδάσκων τοῦ θεοῦ ἔλεγεν τῇ χριστολογίᾳ τοὺς λόγιους λόγους τῆς εἰρήνης, ἀλλ' οἱ μαθηταὶ τοῦ Χριστοῦ οὐκ ἦκουσον ἀκοὴν αὐτῶν.

Verbs:

<table>
<thead>
<tr>
<th>Form:</th>
<th>Tense:</th>
<th>Voice:</th>
<th>Mood:</th>
<th>Person</th>
<th>Number</th>
<th>Lexical Form:</th>
<th>Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλεγεν</td>
<td>Impf (Desc)</td>
<td>Active</td>
<td>Ind</td>
<td>3</td>
<td>Sing</td>
<td>λέγω</td>
<td>she was speaking</td>
</tr>
</tbody>
</table>

Tense forms studied so far:
Present (Descriptive)
Imperfect (Descriptive)
**Nouns:**

<table>
<thead>
<tr>
<th>Form</th>
<th>Decl</th>
<th>Case</th>
<th>Gender</th>
<th>Number</th>
<th>Lexical Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>θεοῦ</td>
<td>2nd</td>
<td>Gen (Poss)</td>
<td>Masc</td>
<td>Sing</td>
<td>θεός, ὁ</td>
<td>of God, God’s</td>
</tr>
</tbody>
</table>

Proper Name

(The names of individuals should be listed as Proper Name, rather than 1st or 2nd declension nouns.)

Case forms and functions studied so far:
- Nominative (Subject)
- Genitive (Descriptive), (Possessive)
- Ablative (Separation)
- Dative (Indirect Object)
- Instrumental (Means)
- Locative (Time, Place, Sphere)
- Accusative (Direct Object)

**Pronouns:**

<table>
<thead>
<tr>
<th>Form</th>
<th>Part Speech</th>
<th>Case</th>
<th>Gender</th>
<th>Number</th>
<th>Lexical Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>αὑτοῦς</td>
<td>Pers Pron</td>
<td>Acc (Dir Obj)</td>
<td>Masc</td>
<td>Plural</td>
<td>αὐτός, ᾗ, ὧ</td>
<td>them</td>
</tr>
</tbody>
</table>

Case forms and functions studied so far:
- Nominative (Subject)
- Genitive (Descriptive), (Possessive)
- Ablative (Separation)
- Dative (Indirect Object)
- Instrumental (Means)
- Locative (Time, Place, Sphere)
- Accusative (Direct Object)

**Adjectives:**

<table>
<thead>
<tr>
<th>Form</th>
<th>Part Speech</th>
<th>Case</th>
<th>Gender</th>
<th>Number</th>
<th>Lexical Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>λογιοῦς</td>
<td>Adj (Attrib)</td>
<td>Acc</td>
<td>Masc</td>
<td>Plural</td>
<td>λόγιος, ᾴ, ὖν</td>
<td>eloquent</td>
</tr>
</tbody>
</table>

Case forms and functions studied so far:
- Nominative (Subject)
- Genitive (Descriptive), (Possessive)
- Ablative (Separation)
- Dative (Indirect Object)
- Instrumental (Means)
- Locative (Time, Place, Sphere)
- Accusative (Direct Object)

Note that the (case function) does not need to be included with adjectives when they are used attributively.

For a full listing of all the parsing possibilities, check Appendix A2, Guidelines to Parsing.

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**Conjugating Verbs/Verbals:**

Below are found the patterns of conjugating verbs that have been added to the list of responsibility for the lessons up to this point. The verb endings should be mastered in order to be able to quickly recognize the spelling and thus the meaning of every verb encountered in the Greek texts.
Imperfect Active Indicative Forms of ω-conjugation verbs:

Person: Singular       Plural
1  ἔλεγον                  ἔλεγομεν
2  ἔλεγες                  ἔλεγετε
3  ἔλεγε (ν)               ἔλεγον

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

Person: Singular       Plural
1  ἐδίδουν                  ἐδίδομεν
2  ἐδίδους                  ἐδίδοτε
3  ἐδίδου                   ἐδίδοσαν

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

Person: Singular       Plural
1  τίθημι                   τίθεμεν
2  τίθης                    τίθετε
3  τίθησι                   τίθεσαν (τίθ + ασι = τίθεσι)

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

Person: Singular       Plural
1  ἐτίθην                   ἐτίθεμεν
2  ἐτίθης                   ἐτίθετε
3  ἐτίθει                   ἐτίθεσαν

Verb endings studied thus far for the active voice, indicative mood:

<table>
<thead>
<tr>
<th></th>
<th>ω-Conjugation</th>
<th>μι-Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>Secondary</td>
<td>Primary</td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-ω</td>
<td>-μι</td>
</tr>
<tr>
<td>2</td>
<td>-εζς</td>
<td>-ζς</td>
</tr>
<tr>
<td>3</td>
<td>-ει</td>
<td>-ει</td>
</tr>
</tbody>
</table>

*It contracts with stem vowel and 'disappears.' Note above patterns: with ω-stem, it becomes -ον; with ε-stem, it becomes -ει.

Plural:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-ομεν</td>
<td>-ομεν</td>
<td>-μεν</td>
</tr>
<tr>
<td>2</td>
<td>-τε</td>
<td>-τε</td>
<td>-τε</td>
</tr>
<tr>
<td>3</td>
<td>-ουσιν(ν)</td>
<td>-ον</td>
<td>-ασι</td>
</tr>
</tbody>
</table>

These endings should be studied carefully. Pay close attention to both similarities and differences among the various sets. Remember: the primary sets of endings are used with the present tense, while the secondary sets are used with the imperfect tense. Gradually, as other tense forms are studied, the importance of mastering these endings will become clear, primarily because these two sets of endings form the basis of the spellings of all Greek tenses in the active voice. If you learn these endings well, you can reconstruct every active voice verb form in the Greek language with ease in both verb conjugation systems. This amounts to several hundred verb endings in the complete picture!
### Declining Nouns and Noun Derivatives

<table>
<thead>
<tr>
<th>Case:</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Feminine</th>
<th>Feminine</th>
<th>Neuter</th>
<th>Masculine</th>
<th>Masc:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Dec.</td>
<td>1st Decl.</td>
<td>1st Decl</td>
<td>1st Decl</td>
<td>1st Decl</td>
<td>2nd Decl</td>
<td>1st Decl</td>
<td>1st Dec</td>
</tr>
<tr>
<td>Singular:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom</td>
<td>λόγος</td>
<td>φωνή</td>
<td>παροιμία</td>
<td>γλώσσα</td>
<td>βιβλίον</td>
<td>μαθητής</td>
<td>Μεσσίας</td>
</tr>
<tr>
<td>Gen/Abl</td>
<td>λόγου</td>
<td>φωνῆς</td>
<td>παροιμίας</td>
<td>γλώσσης</td>
<td>βιβλίου</td>
<td>μαθητοῦ</td>
<td>Μεσσίου</td>
</tr>
<tr>
<td>Dat/Ins/Loc</td>
<td>λόγῳ</td>
<td>φωνῇ</td>
<td>παροιμία</td>
<td>γλώσση</td>
<td>βιβλίῳ</td>
<td>μαθητῇ</td>
<td>Μεσσίᾳ</td>
</tr>
<tr>
<td>Acc</td>
<td>λόγον</td>
<td>φωνήν</td>
<td>παροιμίαν</td>
<td>γλώσσαν</td>
<td>βιβλίον</td>
<td>μαθητῇ</td>
<td>Μεσσίαν</td>
</tr>
</tbody>
</table>

| Plural: | | | | | | | |
| Nom | λόγοι | φωναί | παροιμίαι | γλώσσαι | βιβλία | μαθηταί | Μεσσίαι |
| Gen/Abl | λόγον | φωνῶν | παροιμίαν | γλώσσαν | βιβλίον | μαθητῶν | Μεσσίων |
| Dat/Ins/Loc | λόγοις | φωναίς | παροιμίας | γλώσσας | βιβλίοις | μαθηταῖς | Μεσσίαις |
| Acc | λόγους | φωνάς | παροιμίας | γλώσσα | βιβλία | μαθητὰς | Μεσσίας |

**Notes:**

The second inflectional forms in the first declension singular adhere to the basic patterns studied in the previous lesson.

The Gen/Abl plural -ων form is the same spelling throughout both the first and second declensions. One difference is with accenting: first declension Gen/Abl plural nouns always use the circumflex accent over the ultima and becomes -ων. This is an exception to the normal rules of noun accenting, and pertains only to the first declension.

Two new columns appear in this listing: the first declension masculine nouns in columns five and six. Masculine nouns sometimes are spelled using first declension endings rather than the more common second declension. As you can notice, the plural endings of these nouns are the same as for all first declension nouns; no new endings to learn here! The third and fourth spellings of the singular endings are the same as their feminine counterpart. The masculine nouns μαθητή, μαθητήν in the fifth column match the basic feminine forms φωνή, φωνήν in the second column. The differences between the masculine and the feminine first declension nouns are found in the nominative and genitive/ablative singular forms. Basically the feminine Genitive singular -ης becomes the masculine nominative singular ending, while the masculine second declension Genitive singular -ων ending becomes the masculine first declension Genitive ending as well. The masculine ειρων stem noun in the last column does the same thing with the Nominative and Genitive singular endings, except that the long alpha vowel is used just as in its first declension feminine counterpart. No separate masculine short alpha pattern endings exist like the feminine γλώσσα.

### Pronouns

**Third Person Personal Pronouns:**

<table>
<thead>
<tr>
<th>Case:</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom</td>
<td>αὐτός</td>
<td>αὐτή</td>
<td>αὐτό</td>
</tr>
<tr>
<td>Gen/Abl</td>
<td>αὐτοῦ</td>
<td>αὐτῆς</td>
<td>αὐτοῦ</td>
</tr>
<tr>
<td>Dat/Ins/Loc</td>
<td>αὐτῷ</td>
<td>αὐτή</td>
<td>αὐτῷ</td>
</tr>
<tr>
<td>Acc</td>
<td>αὐτόν</td>
<td>αὐτήν</td>
<td>αὐτό</td>
</tr>
<tr>
<td>Plural:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom</td>
<td>αὐτοί</td>
<td>αὐταί</td>
<td>αὐτά</td>
</tr>
<tr>
<td>Gen/Abl</td>
<td>αὐτῶν</td>
<td>αὐταί</td>
<td>αὐτά</td>
</tr>
<tr>
<td>Dat/Ins/Loc</td>
<td>αὐτοῖς</td>
<td>αὐταίς</td>
<td>αὐτάς</td>
</tr>
<tr>
<td>Acc</td>
<td>αὐτῶν</td>
<td>αὐτάς</td>
<td>αὐτά</td>
</tr>
</tbody>
</table>
Notes:
The Gen/Abl plural uses the same -ων endings across all three genders in a manner like the nouns above. The accenting, however, follows the normal rules, instead of the exception as is true of the first declension nouns.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>ἀγαθός</td>
<td>ἀγαθῆ</td>
<td>ἀγαθᾶ</td>
<td>ἀγαθόν</td>
</tr>
<tr>
<td>Gen/Abla</td>
<td>ἀγαθῶν</td>
<td>ἀγαθῆς</td>
<td>ἀγαθᾶς</td>
<td>ἀγαθῶν</td>
</tr>
<tr>
<td>Dat/Ins/Loc</td>
<td>ἀγαθῶν</td>
<td>ἀγαθῆ</td>
<td>ἀγαθᾶ</td>
<td>ἀγαθῶν</td>
</tr>
<tr>
<td>Acc</td>
<td>ἀγαθῶν</td>
<td>ἀγαθήν</td>
<td>ἀγαθῶν</td>
<td>ἀγαθῶν</td>
</tr>
</tbody>
</table>

Notes:
Notice the similarity of all of these endings with the article. They will build off the article endings in a manner parallel to the first and second declension nouns of all three genders.

Just as with the first declension nouns, when the stem ends in ε,ι,ρ the feminine adjectives use the long alpha pattern of endings in the singular. Both feminine plural forms use the same endings; only in the singular do differences exist. Basically use the -η set of singular endings, unless the stem ends in one of the three letters ε,ι,ρ. Then substitute the long alpha for the eta.

The Genitive/Ablative plural feminine endings follow the accenting pattern of the first declension nouns with the -ῶν ultima circumflex accent.
Vocabulary for Hearing, Reading, and Speaking:

For learning the vocabulary, you should master only the words occurring twenty times or more in the list below in **bold face**. The other words are provided for help in translating the exercises, and for general understanding of how words are related in the Greek language. But they should not be a part of the vocabulary drill work; they will not appear on quizzes and exams. Only the required vocabulary words will be used in the testing process.

For looking up unfamiliar Greek words while completing the Written Exercise, you can check the lexicon provided in the Supplementary Helps. It contains all the words listed in the Vocabulary for each lesson.

**Verbs from the τίθημι form:**

- **τίθημι (100)** - I put, place
  - ἀνατίθημι (2) - [lit., I place upon] I declare, communicate, declare [w. middle voice]
  - ὀποτίθημι (9) - [lit., I put off] I take off, lay aside, put away [w. middle voice]
  - ἐκτίθημι (4) - I expose, abandon; explain, set forth
  - ἐπιτίθημι (39) - I lay, put upon
  - κατατίθημι (2) - I lay down (upon), place; [middle voice] grant, do (someone a favor)
  - μετατίθημι (6) - I change (the position of), put in another place, transfer; alter, [middle voice] change one's mind
  - παρατίθημι (19) - I place beside, place before; [middle voice] entrust, give over, commend
  - περιτίθημι (8) - I put, place around, on
  - προστίθημι (18) - I add to, increase; provide, grant
  - προτίθημι (3) - I set before; [middle voice] display publicly, plan, purpose, intend
  - συνεπιτίθημι (1) - [middle voice] I join in with (others)
  - συντίθημι (3) - I put, place with; [middle voice] agree, decide, consent
  - ύπερτίθημι (1) - [middle voice] I set aside, do away with
  - ύποτίθημι (2) - I lay down, risk; [middle voice] suggest, point out (something to someone)

**Verbs dealing with speaking and hearing:**

- **ἀκούω (430)** - I hear
  - ἀκοή ἀκούω (2) - [Hebraism] I listen carefully
  - ἀντιβάλλω (1) - I discuss, argue about
  - διαλογίζομαι (16) - I discuss, converse
  - διδάσκοι (97) - I teach
  - διερμηνεύω (6) - I translate, interpret, explain
  - εἰσαγοκόμω (5) - I listen to, heed, pay attention to (Gen)
  - ἐπακούω (1) - I listen to, heed, pay attention to, obey (Gen)
  - ἐπιλέω (2) - I explain
  - ἀκούω εἰς τὸ οὖς (1) - [idiom, lit. 'to hear into the ear'] I hear in secret
  - διανοίγω (8) - I explain, open up, make evident [something previously hidden]
  - εἰσφέρω εἰς τὰς ἄκοας (1) - [idiom, lit. 'to bring into the ears'] I cause s.o. to hear, make hear
  - ἔρμηνευόμε (3) - I interpret, translate
  - ἔχω οὖς (17) - [idiom, lit. 'to have ear'] I can hear, am able to hear
  - μεθερμηνεύομε (8) - I translate, interpret
  - προακούω (1) - I hear before, previously
  - παρακούω (3) - I over hear [hear w/o speaker's knowledge or consent]
  - σημαίνω (77) - I make clear, indicate clearly, make known, report
  - συνέχο τὰ ὑπά (1) - [idiom, lit. 'hold the ears closed'] I refuse to listen, refuse to pay attention
  - συμβάλλω (6) - I confer [implying a series of proposals]
  - συγκρίνω (3) - I explain, make clear [primarily by mean of comparison]
  - τίθημι εἰς τὰ ὑπά (1) - [idiom, lit. 'to put into the ears'] I listen carefully to
  - φράζω (1) - I explain

**Nouns dealing with hearing, reading and speaking:**

- **ἀκοή, ἡ (24)** - hearing (ability to, act of)
  - ἀκροατής, ὁ (4) - hearer
  - ἀνοίγουσιν αἱ ἄκοαὶ (1) - [idiom, lit. 'ears open'] I regain hearing, am able to hear again
  - διαλογισμός, ὁ (14) - argument, dispute; reasoning, thought, opinion
  - διερμηνευτής, ὁ (1) - translator, interpreter
  - ἐρμηνεία, ἡ (2) - translating, interpreting, interpretation

**Nouns referring to people and things:**

- **διδάσκαλος, ὁ (59)** - teacher
  - δούλος, ὁ (124) - slave, servant
  - εἰρήνη, ἡ (92) - peace
θεός, ὁ (1318) - god, God [θεός, η - goddess]
Ἰάκωβος, ὁ (42) - James
Ἰησοῦς, ὁ (919) - Jesus
Ἰωάννης, ὁ (135) - John
λαός, ὁ (142) - people
Λάζαρος, ὁ (15) - Lazarus
Λουκᾶς, ὁ (3) - Luke
μαθητής, ὁ (261) - disciple, student
Μαθθαίος, ὁ (5) - Matthew
Μάρθα, ἡ (13) - Martha
Μαρία, ἡ (27) - Mary
Μάρκος, ὁ (8) - Mark
Παῦλος, ὁ (158) - Paul
Πέτρος, ὁ (156) - Peter
Τιμόθεος, ὁ (24) - Timothy
Τίτος, ὁ (13) - Titus
Χριστός, ὁ (531) - Christ

Adjectives:
ὁφωνος, -ον (4) - meaningless, without meaning
δυσερμηνευτός, -ον (1) - hard to explain, difficult to interpret
κωφός, -ή, -όν (14) - deaf [unable to hear]; mute [unable to speak]

Adverbs:
ἄρτι (36) - now, just, at once, immediately
νῦν (148) - now
νῦν (20) - [more emphatic] now
οὐ, οὐκ, οὐχ (1612) - not [οὐκ before vowels w. smooth breathing mark, οὐχ before vowels w. rough breathing mark]
οὐ (54) - no
τότε (160) - then, at that time

Connectors:
ἄλλα (638) - but, yet, rather, nevertheless, however [often the last vowel will drop out before vowels to become ἀλλ']
δὲ (2801) - [postpositive position] but, and
Written Exercise 3:

Translate the following Greek text into correct English (20 answers):

τὸ λαῷ Ἰησοῦς τότε ἐδίδασκε τοῦ νόμου καὶ τῶν προφητῶν τὰς παραβολὰς. καὶ οἱ μαθηταὶ ἀκοῇ ἦκουν τοὺς λόγιους λόγους αὐτοῦ. ὁ Μαθαῖος κατέγραφε αὐτοὺς τῷ βιβλῷ τῶν λαλιῶν.

Parse the following words according to the appropriate model (123 answers):

τὸ λαῷ (7 answers):

Ἰησοῦς (7 answers):

ἐδίδασκε (8 answers):

tοῦ νόμου (7 answers):

tῶν προφητῶν (7 answers):

tὰς παραβολὰς (7 answers):

οἱ μαθηταὶ (7 answers):

ἀκοῇ ἦκουν (8 answers):

tοὺς λόγους (7 answers):

λόγιους (9 answers):

αὐτοῦ (10 answers):

ὁ Μαθαῖος (7 answers):

κατέγραφε (8 answers):

αὐτοὺς (10 answers):
Conjugate the following verbs according to the appropriate model (12 answers):

Imperfect - Active - Indicative Forms of ἀκούω (6 answers):
Person: | Singular | Plural
---|---|---
1
2
3

Imperfect - Active - Indicative Forms of τίθημι (6 answers):
Person: | Singular | Plural
---|---|---
1
2
3

Decline the following nouns and noun derivatives according to the appropriate model:

The singular and plural forms of the noun λαλιά, ή (8 answers):
Singular: | Plural:
---|---
Nom
Gen/Abl
Dat/Ins/Loc
Acc

The singular and plural forms of all three genders of the adjective λόγιος, -ία, -ον (24 answers):
Case: | Masculine | Feminine | Neuter
---|---|---|---
Singular: | Nom
Gen/Abl
Dat/Ins/Loc
Acc
Plural:
Nom

Gen/Abla

Dat/Ins/Loc

Acc

Block diagram the following text according to the guidelines (13 answers):

τῷ λαῷ Ἰησοῦς τότε ἐδιδάσκε τοῦ νομοῦ καὶ τῶν προφητῶν τὰς παραβολὰς. καὶ οἱ μαθηταὶ ἀκοὴ ἥκουν τοὺς λογίους λόγους αὐτοῦ. ὁ Μαθαῖος κατέγραφε αὐτοῦς τῷ βιβλῳ τῶν λαλιῶν.

(1)

tοῦ νομοῦ καὶ τῶν προφητῶν

καὶ

(2)

(3) ὁ Μαθαῖος κατέγραφε αὐτοῦς
tῷ βιβλῳ τῶν λαλιῶν.

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

Number of Errors _________.____
Missed accents and breathing marks = 1/4 error per word
Times 0.50

Total Pts. 100.00

Minus Pts. Missed ________.____

Grade ________.____

(Please record grade at top of page 1)