Upon successful completion of this lesson, you can correctly:

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

**Learning the Culture**

**Through Language:**

The concepts of truth and falsehood seem at first glance to be simple ideas, until one begins trying to define the ideas in more precise details. Then the philosophical implications of both concepts rapidly dominate the discussion. The American Heritage Dictionary gives the following definitions: “1. Conformity to fact or actuality. 2. A statement proven to be or accepted as true. 3. Sincerity; integrity. 4. Fidelity to an original or a standard. 5. Reality; actuality. 6. Truth. Christian Science. God.” Careful analysis of these definitions will uncover their western cultural orientation with modern era philosophical foundations. Most of the rest of our world operates off other definitions, or else, severely modified forms of a few of these.

To be sure, the ancient world of the New Testament had different definitions, not only from these modern American views, but among themselves, depending on the particular culture. Some points of common meaning do take place at the surface level meanings, but most always the underlying presuppositions upon which those meanings rest is profoundly different.

With the Greek philosophers the idea of ‘truth’ typically was based upon the dualistic perception of reality, the worlds of the invisible and of the visible. Parmenides defined ἀλήθεια against this backdrop more than others. Truth belongs to the timeless world of the invisible; falsehood (ψεύδος) and deception are a part of the visible material world. Misleading appearance was important here. For Plato, falsehood conceals τὰ ὑπότα (reality; lit. ‘the things that are’). Truth stands in contrast to appearance and belongs to the eternal order of things in the ancient Greek understanding of a timeless eternity. Protagoras, the Sophist philosopher, rejected this way of thinking generally and advocated the understanding that truth lies within the individual with his axiom, “man is the measure of all things.” The result was an extreme ancient form of relativism, somewhat akin to modern western versions. Aristotle probably came the closest to modern western philosophical thinking with his view that ἀλήθεια relates to a non-contradictory proposition in which ψεύδος represents a declaration with contradictory assertions. ἀλήθεια corresponds to the ‘facts of the matter’ while ψεύδος doesn’t.

The Jewish understanding has entirely different starting points. The Hebrew word for truth שָׁמַר (שָׁמַר) with its literal meaning ‘firmness’ connoted the idea of someone or something being solid, and thus faithful or reliable. The religious use of the term was based upon this idea of firmness and thus had the faithfulness of God as its foundation. All truth has its origin in God, but God isn’t a static deity living in a remote timeless eternity. Rather, He is a living, dynamical being, deeply involved in his creation. Thus this functional nature of ἀλήθεια is picked up in the New Testament with statements like that of Jesus in John 14:6 Ἰησοῦς εἶμι ἢ ἀλήθεια (I am...the truth). Jesus is the firmness of God and radiates the reli-
ability of the Heavenly Father in all that he says and does. This truth has living qualities since it is vested in the being of God. To try to reduce this truth to a logical syllogism of non-contradiction as Aristotle did is a huge mistake that crept into Christianity with Aquinas in the early middle ages. Modern western Christianity has struggled ever since to free itself from this philosophical straitjacket. Jewish and apostolic Christian understanding knew nothing of this Aristotelian view of truth. God was completely the foundation and the manifestation of truth, and that was all that was needed.

Thus the Greek words that surface in the NT for truth etc. and falsehood etc. are built primarily off the Hebrew background transmitted through the LXX. These terms, which show up mostly in Paul and the general letters, on the truth side include ἀλήθεια (truth), ἀληθέω (I speak the truth), ἀληθινός, -ης, -όν (true, genuine, sincere), and ἀληθῆς, -ές (true, genuine, trustworthy).

On the opposite side, falsehood etc. include the following terms in the NT: ψεύδος (lie, falsehood), ψεύδομαι (I lie), ψεύδης, -ές (false, lie), ψεύσμα (lie, falsehood), ψεύστις (liar), ἀψεύδης, -ές (from deceit), and ἀψευστος, -ον (free from lies). The ideas of deception and false appearance play an important role in the foundational concepts here. Very helpful is the statement in Kittel, 9:595, by Prof. Hans Conzelmann, "Lying cannot be viewed merely as the opposite of truth. Basic to the general and philosophical use of the word group is the twofold sense, namely, objective and subjective appearance, untruth as non-being and error as a false judgment of reality."

For further study see Gerhard Kittel, ed., Theological Dictionary of the New Testament, s.v. 'ἀλήθεια κτλ., 'ψεύδος κτλ.;' Collin Brown, ed., The New International Dictionary of New Testament Theology, s.v. 'Truth.'

Elements of the Greek Sentence: Dependent Clause Expansions

Thus far in our study of the Greek sentence we have taken a look at the simple declarative sentence containing one independent clause; the compound sentence containing two or more independent clauses linked together by a simple connector like καί as well as those set in contrast to each other by the adverasive coordinate conjunctions δέ, ἀλλά, πλήν; the complex sentence containing an independent clause and a dependent clause that is linked to the independent clause verb as direct object (with ὅτι) or as adverbial cause, giving a reason for the main clause verb action (with ὅτι, ἐπεί, ἀδικτί etc.).

With this lesson we continue to expand that understanding with two new functions of dependent conjunctive clauses: substantival subject and adverbial temporal.

When the dependent clause assumes the role of the subject of another verb, the majority of times the subordinate conjunction used will be ὅτι with the meaning of "that" in English. Notice the following English sentence: "That Paul was an apostle is true," which in Greek would be ὅτι ὁ Παῦλος ἀπόστολος ἦν ἐστιν ἀληθινόν. The dependent clause ὅτι ὁ Παῦλος ἀπόστολος ἦν functions as the subject of the main clause verb ἐστιν. Also, note in this sentence that when a predicate adjective -- here ἀληθινόν -- is linked back to a clause or a phrase it will always be spelled using the neuter singular ending.

This same idea could also be expressed in Greek using an infinitival phrase as a substantival in the subject role, as τὸν Παῦλον ἀπόστολον εἶναι ἐστιν ἀληθινόν. Again note that the infinitive 'subject' of εἶναι is different from the subject of ἐστιν. Thus, the infinitive subject Paul is the Accusative of Reference Παῦλον. Also, the Predicate Nominative ἀπόστολος in the dependent clause has now shifted to the Predicate Accusative ἀπόστολον in order for the case ending to match the infinitive subject in the accusative case. Because the Present tense with the infinitive merely denotes linear action irrespective of the time frame, it is used to express the past time state of being indicated in the dependent clause Imperfect tense verb ἦν. The same English translation is correct for either the Greek dependent clause or infinitive phrase. In fact, most of the time with the subject use of the infinitive phrase, the English dependent that-clause will be the most appropriate way to translate, especially if there’s a different subject for the infinitive from the main clause verb.

Another major use of the Greek dependent clause
is with time expressions. For the complete listing of constructions see Appendix 6: Guidelines for Classifying Sentences and Subordinate Clauses. The subordinate conjunctions used to introduce adverbial temporal dependent clauses are ὅτε, ὅταν, ὡς, ἐπειδή, ἕταν; ἦς, ἄρχει, μέχρι, πρὶν. The temporal qualification of the main clause verb action by a temporal dependent clause will set up a particular sequence of occurrence between the time frames of the main clause verb and the dependent clause verb. Basically this relationship will indicate that the dependent clause verb action is happening (1) before the action of the main clause verb [before...], (2) at the same time [as, while...], or (3) subsequent [after...] to the action of the main clause verb. This is the case regardless of whether the main clause verb action is past, present, or future time. In the beginning study of this phenomena of the Greek language we will not get into the full details of patterns of construction. But just enough to begin thinking about such connections. The English translation of the subordinate conjunction will suggest the proper time relationship between the two clauses. Note the following:

Prior dependent clause occurrence to the main clause verb action is usually expressed in English by the use of the English subordinate conjunction ‘after.’ The subordinate conjunctions commonly used with this meaning include ἐπειδή, ὡς (with Aorist verb). Simultaneous occurrence of the dependent clause with the main clause action is normally introduced by ὅτε and ὅταν, but can be introduced by ἦς, μέχρι, ὡς. The subordinate conjunctions denoting time subsequent to that in the main clause verb include ἦς, ἄρχει, μέχρι, πρὶν.

The Greek infinitive phrase also is used heavily for time expressions -- something its English counterpart absolutely cannot do. Thus, the English dependent conjunctive clause will always be the vehicle for translating the Greek temporal infinitive phrase. Also important is that the temporal infinitive is always introduced by a preposition, indicating that the infinitive is being used in the same role as a noun would be with the preposition. Notice the patterns:

**Antecedent Time** w. prepositions πρὶν or πρὸ: πρὶν ἔλθειν αὐτοῦς ἰσθίετε μεθ’ ἰμών: πρὶν with infinitive

πρὶν ἢ ἔλθειν αὐτοῦς ἰσθίετε μεθ’ ἰμών: πρὶν ἢ

with infinitive

πρὸ ἔλθειν αὐτοῦς ἰσθίετε μεθ’ ἰμών: πρὸ with infinitive

These would all be translated: "Before they came you were eating with us."

**Contemporaneous Time** w. the preposition ἐν: ἐν τῷ ἔρχεσθαι αὐτὸν τὸ τέκνον ἀπέθανεν: ἐν τῷ with infinitive.

43 of the 55 NT uses with present tense infinitive, while 12 uses are with Aorist infinitive.

Translation of this Greek sentence: "While he was coming the child died."

**Subsequent Time** w. the preposition μετά: μετά τὸ θεραπεύσαι τὸ τέκνον ὦ Ἰησοῦς ἀπῆλθεν: μετά τῷ with infinitive.

Ordinarily the Aorist infinitive is used, but Heb. 10:15 uses Perfect tense infinitive.

English translation: "After he healed the child, Jesus departed."

Prepositional phrases additionally are used for time expressions. Sometimes the noun in the appropriate case is used without the preposition to express the same idea. The most basic way to express a simple time reference is with the Locative of Time case function, either with or without the prepositions ἐν or ἐπὶ. This indicates a particular point of time that then qualifies the verb action it’s connected to. Note the following examples: τῇ ἐορτῇ τοῦ πάσχα "at the Feast of the Passover", Luke 2:41; ἀναστήσας αὐτὸν ἐν τῇ εὐχάριστῃ ημέρᾳ "I will raise him at the last day," John 6:44; ἐπὶ τοῦτο ἦλθαν οἱ μαθηταί αὐτοῦ, "At this (point) his disciples came," John 4:27.

Time references in the Accusative of Measure tend to emphasize the duration or extension of time. The Accusative case noun by itself can be used this way as in εἶδον τὰ ἔργα μου πεσομάκροντα ἔτη "They saw my works for forty years," Heb. 3:9-10. Several prepositions can be used with the Accusative of Measure to express time; most commonly are ἐπὶ as in τοῦτο ἐποίησε ἐπὶ πολλὰς ἡμέρας "She was doing this for many days," Acts 16:18. And μετά as in μετὰ ταῦτα ἔξηλθεν "After these things he went out," Luke 5:27.

Time references in the Genitive of Time case use emphasize a certain quality attached to the time ref-

L6-3
ere. That is, as Brooks and Winbery state (Syntax of New Testament Greek, p. 9), the Genitive case "usually indicates kind of time, time within which, or one time as opposed to another time." This can be without a preposition such as ναταύο δια τού σαπβάτου "I fast twice during the week," Luke 18:12. Very often the preposition επί will be used with the Genitive of Time, εγευέτο επί Κλαυδίου "It came to pass during the (reign) of Claudius," Acts 11:28.

This surveys some of the most basic ways time references can be set up in the Greek language. It, by no means, is an exhaustive treatment. But hopefully the concept of using time references as adverbial modifiers to qualify the action of the verb can be understood better with this survey.

Elements of Greek Grammar:

Verbs:
With previous lessons we learned about verb action taking place in past time and perceived as an ongoing process kind of action. This is the core concept of the Imperfect tense verb. Yet, as thoughtful contemplation would suggest, action in the past doesn't always take place as a process (-----). It also occurs as simple event (•). This, in Greek, is the basic idea of punctiliar action and the Aorist tense in the Indicative mood was used to express this. The difference can be seen with the verb λέγω. The linear action of the Imperfect becomes ελεγων, "I was speaking." But the punctiliar action is expressed by ειπον, "I spoke."

Just as with the Imperfect tense, the core idea of punctiliar action (labeled the Conulative Aorist) can be modified to create resulting shades of meaning. The two most prevalent modifications involve stressing the beginning of the punctiliar action (labeled the Ingressive Aorist) and the completion of the punctiliar (labeled the Culminative Aorist). The Ingressive Aorist of ειπον would be translated "I began to speak." This is very similar in meaning to the Inceptive Imperfect ελεγων, which would be translated "I began speaking." The English translation unavoidably obscures the difference in meaning between these two Greek verb forms. The Culminative Aorist of ειπον would be translated "I have spoken," using the English Present Perfect tense since it carries the same basic meaning of stressing the completion of verb action in past time.

This can be charted as follows:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Past Time:</th>
<th>Present Time:</th>
<th>Future Time:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorist</td>
<td>• (Conulative)</td>
<td>• (Conditional)</td>
<td>&lt; (Predictive)</td>
</tr>
<tr>
<td>Aorist</td>
<td>&gt;• (Ingressive)</td>
<td>&gt;• (Ingressive)</td>
<td>&lt; (Predictive)</td>
</tr>
<tr>
<td>Aorist</td>
<td>&lt;• (Culminative)</td>
<td>&lt;• (Culminative)</td>
<td>&lt;• (Culminative)</td>
</tr>
<tr>
<td>Imperfect</td>
<td>---- (Descriptive)</td>
<td>---- (Inceptive)</td>
<td>&lt; (Predictive)</td>
</tr>
<tr>
<td>Imperfect</td>
<td>&gt;---- (Inceptive)</td>
<td>&lt;---- (Desorative)</td>
<td>&gt;• (Ingressive)</td>
</tr>
<tr>
<td>Present</td>
<td>------ (Descriptive)</td>
<td>------ (Descriptive)</td>
<td>------ (Descriptive)</td>
</tr>
<tr>
<td>Future</td>
<td>• (Predictive)</td>
<td>• (Predictive)</td>
<td>• (Predictive)</td>
</tr>
<tr>
<td>Future</td>
<td>---- (Predictive)</td>
<td>---- (Predictive)</td>
<td>---- (Predictive)</td>
</tr>
</tbody>
</table>

The modification of the Greek verb to create the Aorist tense takes two patterns in the ω-conjugation system. The so-called weak Aorist, or 1 Aorist, simply attaches (1) the augmentation as a prefix to the root stem of the verb in the same way as does the Imperfect tense, using either syllabic or temporal augment -- the epsilon added to beginning consonant stem or combined with beginning vowel stem. (2) The spelling of the endings for the Active voice Indicative mood draw upon the same secondary active voice endings used by the Imperfect tense. But an important modification is made. The beginning vowel of the endings is replaced by the sign of the 1 Aorist, the αo-. This creates the conjugation table listed below. Because the sigma is used to begin the endings like in the Future tense, a pattern of contraction will take place between the sigma and the final letter of the verb stem when that letter is a consonant. This is something we will begin working on for both the Future and 1 Aorist tenses in subsequent lessons. When the final letter of the verb is a vowel, apart from ε, o, a, nothing happens. The endings are merely attached to the verb as with λίω becomes ἔλισσα. The three stem vowels ε, o, a will merely lengthen before the sigma of either the Future or 1 Aorist tenses: ἀγαλλώ (I love) becomes ἡγαπάσαο (I loved) or ἡγαπάσαο (I will love).

The other pattern is the so-called Strong Aorist or 2 Aorist. Augmentation as a sign of past time takes place in the same manner as the Imperfect or 1 Aorist. The endings attached to the 2 Aorist stem are identical to the Imperfect endings. What's the difference, then? It's in the spelling of the stem. The 'Strong' of the Aorist comes from the use of a different, or else modified, spelling of the verb stem, whereas the 1 Aorist is too 'Weak' to change stem spellings. Thus λέγω (I speak) becomes the Imperfect ελεγε (I was speaking) or the 2 Aorist ειπον (I spoke). For λέγω the 2 Aorist uses the alternative root stem επν rather than the first principal part stem λγ-. Before you throw up your hands in despair over this, remember English does the same thing! "I love"
becomes "I loved", but "I have" becomes "I had". Or, "I teach" becomes "I taught". Many, many English verbs are strong verbs, meaning that the spelling of the stem changes from tense to tense -- just like in Greek!

In the μ-conjugation system of verbs things become easier to comprehend. Only the 1 Aorist exists in the Active Voice Indicative Mood in the New Testament with διδωμι and ιστημι but the 2 Aorist shows up in ιστημι. The root stems δο-, θε-, στα- are augmented by the syllabic augment and the secondary Active voice endings are attached to the root stems, lengthening the o, e, a vowels and using either the pure secondary active voice endings as with στα- or substituting κα- for the beginning vowel just like σα- in the ο- conjugation. See δο- and θε- below.

Note the chart below comparing the spellings of first the ο-conjugation:

<table>
<thead>
<tr>
<th>Sing:</th>
<th>Ending:</th>
<th>Present:</th>
<th>Future:</th>
<th>Secondary Active Indicative endings:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-ο</td>
<td>ἀκοοω</td>
<td>ἀκοοσω</td>
<td>-ον</td>
</tr>
<tr>
<td>2</td>
<td>-εις</td>
<td>ἀκοοεις</td>
<td>ἀκοοεσις</td>
<td>-ες</td>
</tr>
<tr>
<td>3</td>
<td>-eta</td>
<td>ἀκοουετε</td>
<td>ἀκοοουσετε</td>
<td>-ετε</td>
</tr>
<tr>
<td>Plural:</td>
<td>-ομεν</td>
<td>ἀκοοουμεν</td>
<td>ἀκοοουσομεν</td>
<td>-ομεν</td>
</tr>
<tr>
<td>2</td>
<td>-ετε</td>
<td>ἀκοοουετε</td>
<td>ἀκοοουσουετε</td>
<td>-ετε</td>
</tr>
<tr>
<td>3</td>
<td>-οουσιν(ν)</td>
<td>ἀκοοουουσι</td>
<td>ἀκοοουουουσι</td>
<td>-ον</td>
</tr>
</tbody>
</table>

The μ-conjugation primary active indicative patterns:

<table>
<thead>
<tr>
<th>Sing:</th>
<th>Ending:</th>
<th>Present:</th>
<th>Future:</th>
<th>Future Active Indicative endings:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-μι</td>
<td>διδωμι</td>
<td>τιθημι</td>
<td>ιστημι</td>
</tr>
<tr>
<td>2</td>
<td>-ς</td>
<td>διδως</td>
<td>τιθης</td>
<td>ιστης</td>
</tr>
<tr>
<td>3</td>
<td>-σι</td>
<td>διδουσι</td>
<td>τιθησι</td>
<td>ιστησι</td>
</tr>
<tr>
<td>Plural:</td>
<td>-μεν</td>
<td>διδουμεν</td>
<td>τιθημεν</td>
<td>ιστημεν</td>
</tr>
<tr>
<td>2</td>
<td>-ετε</td>
<td>διδουτε</td>
<td>τιθετε</td>
<td>ιστατε</td>
</tr>
<tr>
<td>3</td>
<td>-ετε</td>
<td>διδουσι</td>
<td>τιθετισι</td>
<td>ιστασι</td>
</tr>
</tbody>
</table>

Note: The third person plural forms of the present tense involve a contraction between the stem vowels o, e, α and the α of the ending.

The μ-conjugation secondary active indicative patterns:

<table>
<thead>
<tr>
<th>Sing:</th>
<th>Ending:</th>
<th>Present:</th>
<th>Future:</th>
<th>Aorist Active Indicative endings:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-υ</td>
<td>εδιδουν</td>
<td>ετιθην</td>
<td>ιστην</td>
</tr>
<tr>
<td>2</td>
<td>-ες</td>
<td>εδιδους</td>
<td>ετιθεις</td>
<td>ιστης</td>
</tr>
<tr>
<td>3</td>
<td>-σι</td>
<td>εδιδου</td>
<td>ετιθε</td>
<td>ιστη</td>
</tr>
<tr>
<td>Plural:</td>
<td>-μεν</td>
<td>εδιδουμεν</td>
<td>ετιθεμεν</td>
<td>ισταμεν</td>
</tr>
<tr>
<td>2</td>
<td>-ετε</td>
<td>εδιδουτε</td>
<td>ετιθετε</td>
<td>ιστατε</td>
</tr>
<tr>
<td>3</td>
<td>-σαν, -ν</td>
<td>εδιδουσαν, -ον</td>
<td>ετιθεσαν</td>
<td>ιστασαν</td>
</tr>
</tbody>
</table>

Notes: διδωμι and τιθημι are 1 Aorist and use the sign for the 1 Aorist, the κα-. A 2 Aorist set of διδωμι singular forms exist εδιδων, -ως, -ο, but are not found in the New Testament. ιστημι, however, is 2 Aorist. A 1 Aorist set of spellings for ιστημι exists, but does not occur in the New Testament.
Testament: ἐστὶν, ἐστίν τε, ἐστί, ἐστίν ἡμέν, ἐστίν σα, ἐστίν.

Infinitive:
The Aorist infinitive only specifies the punctiliar kind of action (•) and does not indicate a time frame. Thus the Aorist infinitive does not have an augment. The time of the infinitive action is dependent upon the time frame established by the regular verb the infinitive is attached to. Because of this use to specify basic punctiliar action the Aorist infinitive will virtually always be the Constative function of the Aorist tense.
The forms of the Aorist Active voice infinitive are:
ω-conjugation:
1 Aorist: λύσαι
2 Aorist: εἰπεῖν
Present: λύειν
Note the irregular accenting of the 2 Aorist to help distinguish from the Present infinitives.

μι-conjugation:
διδομι
2 Aorist: δούναι
Present: διδόναι
τίθημι
2 Aorist: θείναι
Present: τιθέναι
ἰστημι
2 Aorist: στήναι
Present: ἱστάναι

Infinitive:
The Aorist infinitive only specifies the punctiliar kind of action (•) and does not indicate a time frame. Thus the Aorist infinitive does not have an augment. The time of the infinitive action is dependent upon the time frame established by the regular verb the infinitive is attached to. Because of this use to specify basic punctiliar action the Aorist infinitive will virtually always be the Constative function of the Aorist tense.
The forms of the Aorist Active voice infinitive are:
ω-conjugation:
1 Aorist: λύσαι
2 Aorist: εἰπεῖν
Present: λύειν
Note the irregular accenting of the 2 Aorist to help distinguish from the Present infinitives.

μι-conjugation:
διδομι
2 Aorist: δούναι
Present: διδόναι
τίθημι
2 Aorist: θείναι
Present: τιθέναι
ἰστημι
2 Aorist: στήναι
Present: ἱστάναι

Pronouns:
Thus far the Personal Pronoun in the first, second, and third persons has been studied. In this lesson the two most common Demonstrative Pronouns will be examined. The Demonstrative Pronouns is the "pointer" pronoun that calls increased attention to the reference, e.g., 'that man,' 'this woman.' The Greek article can occasionally fulfill this role in a level of specificity between the English article 'the' and the English demonstrative pronouns 'this, that.' In Greek the Demonstrative Pronouns become a more emphatic "pointer."

With the Demonstrative Pronouns we are introduced to another phenomenon. The Personal Pronouns function exclusively as pronouns. That is, they only take the place of nouns in a noun role. Many Greek pronouns not only have a substantival role, but an adjectival one as well. This is true of the Demonstrative Pronouns. In fact, the English forms mostly function as attributive modifiers, e.g., 'that man.' One caution here! Because of the more emphatic role of the Greek Demonstratives, they will only be used as modifiers in the more emphatic modifying position, that is, the predicate construction. Thus the English expression 'that man' would never show up in Greek in the attributive construction ἔκεινος ἀνθρώπος; instead, it will always be expressed as ἔκεινος ὁ ἀνθρώπος, or another pattern of the predicate construction.

One other translation caution: The substantival use of the Greek Demonstrative Pronoun will often require you to "add some words" in English because of the tendency of the English Demonstratives to function as attributive modifiers. Thus the Greek ἔκεινος, when the masculine gender form refers to a person, will have to be translated as "that man," etc. To leave off "man" while translating ἔκεινος would be incorrect because the English Demonstrative "that" normally is a neuter gender reference.

Notice from the paradigms below that both Greek Demonstratives use a modified Greek article set of endings, and have the exact same set of endings as the third person Personal Pronoun αὐτός, ἡ, ὁ. Thus, the new aspect to be learned here is the meaning of the root stems.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Article:</th>
<th>Near Demonstrative:</th>
<th>Remote Demonstrative:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>N</td>
</tr>
<tr>
<td>Nom</td>
<td>ὁ</td>
<td>ἡ</td>
<td>τό</td>
</tr>
<tr>
<td>Gen/Abla</td>
<td>τοῦ</td>
<td>τῆς</td>
<td>τοῦ</td>
</tr>
<tr>
<td>Dat/Ins/Loc</td>
<td>τῷ</td>
<td>τῇ</td>
<td>τῷ</td>
</tr>
<tr>
<td>Acc</td>
<td>τὸν</td>
<td>τὴν</td>
<td>τὸ</td>
</tr>
</tbody>
</table>
Notes:

The same forms of the article that do not begin with the letter τ also do not begin with the τ among the Near Demonstratives οὗτος, αὐτή, τούτο.

Among the Near Demonstratives οὗτος, αὐτή, τούτο whether the stem will be οὗ or αὗ can be predicted by whether the ending uses the o-sound ending or the a-sound ending. The stem is consistent with the ending.

Only the masculine singular forms of the two pronouns modify the article endings; the others consistently use the article endings minus the τ.

As is true with most Greek pronouns using the 1st-2nd declension patterns, the neuter singular nominative and accusative endings contain only the letter -o, rather than -on as occurs with nouns and adjectives.

Parsing Models:

For a complete listing of all the possible functions of each of the items below, you should check Appendix A2, Guides to Parsing. Each lesson will highlight the functions etc. covered up through this point in the study of the Greek language in order to help you review and keep fresh in your mind what you should know.

Verbs:

Form: Tense: Voice: Mood: Person: Number: Lexical Form: Translation:
λέγει Pres (Desc) Active Ind 3 Sing λέγω she speaks

Tense forms and functions studied so far:
Present (Descriptive), (Iterative)
Imperfect (Descriptive), (Iterative), (Inceptive), (Durative)
Future (Predictive)
1 Aorist (Constative), (Culminative), (Ingressive)
2 Aorist (Constative), (Culminative), (Ingressive)

Verbs (2):

Form: Tense: Voice: Mood: Person: Number: Lexical Form: Translation:
έσονται Fut (Pred) -------- Ind 3 Plural εἰμί they will be

Tense forms and functions studied so far:
Present (Descriptive),
Imperfect (Descriptive), (Durative)
Future (Predictive)

Infinitives:

Form: Tense: Voice: Part of Speech: Functions: Lexical Form: Translation:
λέγειν Pres (Desc) Active V (S:Subj) λέγω to speak

Tense forms studied thus far:
Present (Descriptive) - λέγειν, εἰναι
Future (Predictive) - \( \lambda \upsilon \sigma \epsilon \upsilon \nu, \varepsilon \varsigma \sigma \varepsilon \theta \alpha \iota \)

1 Aorist (Constative) - \( \lambda \upsilon \sigma \varsigma \alpha \iota \)

2 Aorist (Constative) - \( \lambda \iota \pi \varepsilon \iota \nu \)

Voice forms studied thus far:

Active:

General and specific functions studied thus far:

Verbal: Cause (V: Cause)
Substantival: Object (S: Object)
Substantival: Subject (S: Subj)
Verbal: Time (V: Time)

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>λόγον</td>
<td>2nd</td>
<td>Acc (Dir Obj)</td>
<td>Masc</td>
<td>Sing</td>
<td>λόγος, ὁ</td>
<td>the word</td>
</tr>
</tbody>
</table>

Declensions studied thus far:

1st and 2nd
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), (Predicate)
Genitive (Descriptive), (Possessive), (Time)
Ablative (Separation), (Source), (Cause)
Dative (Indirect Object)
Instrumental (Means), (Cause)
Locative (Time), (Place), (Sphere)
Accusative (Direct Object), (Cause), (Predicate), (Measure)

Pronouns:

<table>
<thead>
<tr>
<th>Form</th>
<th>Part Speech</th>
<th>Case</th>
<th>Gender</th>
<th>Number</th>
<th>Lexical Forms</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ταύτα</td>
<td>Dem Pron</td>
<td>Acc (Dir Obj)</td>
<td>Neut</td>
<td>Plural</td>
<td>οὗτος, αὐτή, τοῦτο</td>
<td>these things</td>
</tr>
</tbody>
</table>

Types of pronouns studied so far:

Personal Pronouns
First Person: ἐγώ
Second Person: σὺ
Third Person: αὐτός, -ή, -ό

Demonstrative Pronouns
Near οὗτος, αὐτή, τοῦτο
Remote ἐκείνος, -η, -ο

Case forms and functions studied so far:

Nominative (Subject), (Predicate)
Genitive (Descriptive), (Possessive), (Time)
Ablative (Separation), (Source), (Cause)
Dative (Indirect Object)
Instrumental (Means), (Cause)
Locative (Time), (Place), (Sphere)
Accusative (Direct Object), (Cause), (Predicate), (Measure)
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>ἄγαθον</td>
<td>Adj (Attrib)</td>
<td>Acc</td>
<td>Masc</td>
<td>Sing</td>
<td>ἄγαθός, -ῆ, -ό</td>
<td>good</td>
</tr>
</tbody>
</table>

Constructions studied thus far:
- Attributive (modifier with article)
- Predicate (modifier without article)
- Substantival (noun function with article)

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

Classifications of Dependent Clauses:

For a complete listing of the forms and functions of dependent clauses, see Appendix A6, Guidelines for Classifying Sentences and Subordinate Clauses.

<table>
<thead>
<tr>
<th>Clause</th>
<th>Form</th>
<th>Functions: General</th>
<th>Specific</th>
</tr>
</thead>
<tbody>
<tr>
<td>γινώσκω ὃτε σὺ εὐαγγελίζεις τὸ εὐαγγέλιον τῷ λαῷ.</td>
<td>Conjunctive</td>
<td>Adverbial</td>
<td>Temporal</td>
</tr>
</tbody>
</table>

Types of functions of dependent clauses studied to this point:
- Substantival
- Object
- Adverbial
- Cause
- Temporal

Conjugating Verbs/Verbals:

1 Aorist - Active - Indicative Forms of ω-conjugation verbs:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἡκούσα</td>
<td>ἡκούσαμεν</td>
<td>ἀκούναι</td>
</tr>
<tr>
<td>2</td>
<td>ἡκούσες</td>
<td>ἡκούσατε</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ἡκούσε</td>
<td>ἡκούσαν</td>
<td></td>
</tr>
</tbody>
</table>

2 Aorist - Active - Indicative Forms of ω-conjugation verbs:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>εἶπον</td>
<td>εἶπομεν</td>
<td>εἰπέιν</td>
</tr>
<tr>
<td>2</td>
<td>εἴπες</td>
<td>εἴπετε</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>εἴπε</td>
<td>εἴπον</td>
<td></td>
</tr>
</tbody>
</table>

1 Aorist - Active - Indicative Forms of the μι-conjugation verb δίδωμι:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
<th>Infinitive (2 Aorist)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἐδοκα</td>
<td>ἐδοκαμεν</td>
<td>δούναι</td>
</tr>
<tr>
<td>2</td>
<td>ἐδοκας</td>
<td>ἐδοκατε</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ἐδοκε</td>
<td>ἐδοκαν, ἐδοσαι</td>
<td></td>
</tr>
</tbody>
</table>
1 Aorist - Active - Indicative Forms of the μι-conjugation verb τίθημι:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
<th>Infinitive (2 Aorist)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἔθηκα</td>
<td>ἔθηκαμεν</td>
<td>θέιναι</td>
</tr>
<tr>
<td>2</td>
<td>ἔθηκας</td>
<td>ἔθηκατε</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ἔθηκε</td>
<td>ἔθηκαν</td>
<td></td>
</tr>
</tbody>
</table>

2 Aorist - Active - Indicative Forms of the μι-conjugation verb ἱστημι:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
<th>Infinitive (2 Aorist)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἔστην</td>
<td>ἔστημεν</td>
<td>στήναι</td>
</tr>
<tr>
<td>2</td>
<td>ἔστης</td>
<td>ἔστητε</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ἔστη</td>
<td>ἔστησαν</td>
<td></td>
</tr>
</tbody>
</table>

Declining Nouns and Noun Derivatives:

Pronouns:

Near Demonstrative Pronoun:

<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>οὗτος</td>
<td>αὕτη</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>Gen/Abla</td>
<td>τούτου</td>
<td>ταύτης</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>Dat/Ins/Loc</td>
<td>τούτω</td>
<td>ταύτη</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>Acc</td>
<td>τούτον</td>
<td>ταύτην</td>
<td>τοῦτο</td>
</tr>
</tbody>
</table>

| Plural:    |           |          |        |
| Nom        | οὗτοι     | αὕται   | ταύτα |
| Gen/Abla  | τούτων    | τούτων  | τούτων|
| Dat/Ins/Loc| τούτωις  | τούτας  | τούτοις|
| Acc        | τούτους   | τούτας  | τούτα |

Remote Demonstrative Pronoun:

<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>ἐκεῖνος</td>
<td>ἐκεῖνη</td>
<td>ἐκεῖνο</td>
</tr>
<tr>
<td>Gen/Abla</td>
<td>ἐκεῖνου</td>
<td>ἐκεῖνης</td>
<td>ἐκεῖνου</td>
</tr>
<tr>
<td>Dat/Ins/Loc</td>
<td>ἐκεῖνῳ</td>
<td>ἐκεῖνη</td>
<td>ἐκεῖνῳ</td>
</tr>
<tr>
<td>Acc</td>
<td>ἐκεῖνον</td>
<td>ἐκεῖνην</td>
<td>ἐκεῖνο</td>
</tr>
</tbody>
</table>

| Plural:    |           |          |        |
| Nom        | ἐκεῖνοι   | ἐκεῖναι | ἐκεῖνα |
| Gen/Abla  | ἐκεῖνον   | ἐκεῖνον | ἐκεῖνον|
| Dat/Ins/Loc| ἐκεῖνος   | ἐκεῖναι | ἐκεῖνος|
| Acc        | ἐκεῖνους  | ἐκεῖνας | ἐκεῖνα |
Vocabulary for Real/Unreal, True/False, Genuine/Phony:

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 derived from ἴστημι:**

- ἴστημι, ἴστάνω (154) - I stand (intrans.); put, place, set (trans.)
- ἄνθιστημι (14) - I oppose, resist, withstand, stand one's ground
- ἄνιστημι (108) - I raise, erect, raise up (trans.); rise, stand up, get up (intrans.)
- ἄντικαθιστημι (1) - I oppose, resist, place against
- ἀποκαθιστημι, ἀποκαθιστήμι (26) - I restore, re-establish, bring back, give back
- ἄφιστημι (14) - I mislead, cause to revolt (trans.); go away, withdraw, keep away, depart (intrans.)
- διίστημι (3) - I go away (intrans.), pass (of time); sail (trans.)
- ἐνίστημι (7) - I am present, have come, am imminent (w. middle voice)
- ἐξανίστημι (3) - I raise up, awaken (trans.); stand up (intrans.)
- ἐξίστημι (17) - I change, displace, confuse, amaze, astound (trans.); become separated, lose my mind (intrans. & w. middle voice)
- ἐπανίστημι (2) - I set up, rise up in rebellion
- ἐφίστημι (21) - I stand by, near, approach, appear; am present, am in charge, lead (w. Perfect tense)

**Verbs:**

- ἀληθεύω (2) - I speak the truth (to communicate what is true)
- δοκιμάζω (22) - I test, prove, establish the genuineness of
- ἐλέγχω (17) - I bring to the light, expose, set forth; convict, convince; correct, reprove
- ἔχω (711) - I have, possess
- κακῶς ἔχω (7) - [idiom] I am sick
- πλάσσω (2) - I mold, form
- σκοτίζω (5) - I am/become darkened, make dark to στόμη ἄνοιγμα πρὸς (1) - [idiom, lit. 'I open my mouth to'] I speak the complete truth to, conceal nothing from
- ὑπαίνω (12) - I am in good health, sound (of physical health, & fig. to be correct in one’s views)
- φέρω (66) - I bring, carry, bear (up), produce; bring, utter, make (a word, speech etc.)
- φωτίζω (5) - I enlighten, illuminate (trans.); shine (intrans.)

**Nouns:**

- ἀκρίβεια, ἡ (1) - strictness, strict conformance to, accurateness (strict conformity to a norm or standard, involving both detail and completeness)
- ἀλήθεια, ἡ (109) - truth (the content of that which is true & thus in accordance w. what actually happened)
- δοκίμη, ἡ (7) - evidence, proof of genuineness (that which causes something to be known as true or genuine)
- δοκίμα, τὸ (2) - genuineness, genuine (on the basis of having been tested); testing, means of testing
- ἐγγυος, ὁ (1) - guarantee, guarantor (one who guarantees the reality of something)
Elechous, Ï (1) - evidence, proof (based on argument or discussion)
kakia, Ï (11) - badness, faultiness, wickedness, evil (of morals); trouble, misfortune
nomoseisia, Ï (1) - legislation, law (collectively)
nomobethesi, Ï (1) - law giver
skotia, Ï (16) - darkness, gloom (both physically and mentally)
photelmos, Ï (2) - illumination, enlightenment; bringing to the light, revealing

Pronouns:
Ekineinou, Ï, Ï-o (265) - that
Outo, Oute, Touuto (1391) - this

Adjectives:
Alpinos, Ï, Ï-on (28) - true, real (pertaining to being real & not imaginary); true (pertaining to being in accordance w. historical fact); genuine, sincere, true (pertaining to what something should be)
Anupokritos, Ï-on (4) - unhypocritical, genuine, sincere (pertaining to being genuine & sincere, & hence lacking in pretense or show)
Argo, Ï-on (8) - worthless, useless (in the sense of accomplishing nothing); careless, thoughtless (pertaining to not giving careful consideration to something); indifferent (pertaining to showing indifference as to whether something is as it should be)
Nemios, Ï-a, Ï-on (4) - genuine, real (pertaining to possessing purported good character or quality)
Dokimos, Ï-on (7) - approved, genuine (on the basis of testing); respected, esteemed
Kakos, Ï-on (50) - bad, inferior, incorrect, wrong (pertaining to being incorrect or inaccurate); evil, harmful, pernicious (of wrong moral behavior)
Kalos, Ï-on (101) - beautiful, good, useful, praiseworthy, advantageous
Kene, Ï-on (18) - empty, untrue (in sense of lacking in truth); without consequence, result, effect
Logikos, Ï-on (2) - rational, genuine, true (in the sense of being true to the real & essential nature of something)
Nomikos, Ï-on (9) - pertaining to the law; learned in the law (subst., lawyer, legal expert)

Adverbs:
Amyn (130) - truly, indeed (strong affirmation of what is declared)
Akrabos (9) - accurately, strictly (pertaining to strict conformity to a norm or standard, involving both detail & completeness)
Gnosi (1) - genuinely
Kakos (16) - badly, wrongly, incorrectly (pertaining to being incorrect or inaccurate w. implication of also being reprehensible)
Kalos (37) - appropriately, well, beautifully, commendably, correctly (pertaining to what is correct morally & accurate w. implication of being commendable)
Nomimos (2) - lawfully, correctly, according to the rules (being correct according to rules & regulations)
Onos (4) - actually, really (pertaining to reality, w. the implication of being generally known); generally speaking
Ontos (10) - really, certainly, truly (pertaining to actual existence)
Orhos (4) - rightly, correctly (confirming closely to an accepted norm or standard)
Outo, Outo (208) - thus, so, in this manner (referring either to what precedes or to what follows); so (adverb of degree, i.e., 'so much')
Palin (141) - again, once more, anew; on the other hand, furthermore, in turn
Somiakos (1) - in reality; really (pertaining to being real in sense of material in contrast w. being symbolic)

Connectors:
Coordinate conjunctions:
Te (215) - [enclitic, postpositive] and
te......te, te......kai - as......so, not only......but also

Subordinate conjunctions:
Achr (49) - (w. temporal clauses) until; (adv. prep. w. Gen. of Time, Place, Measure) until, as far as
Epeidhi (10) - (w. temporal clauses) when, after;
(w. causal clauses) because, since

επίν (3) - (w. temporal clauses) when, as soon as

εως (146) - (w. temporal clauses) until, till, as long as, while; (adv. prep. w. Gen of Time, Place, Measure) until, up to

μέχρι, μέχρις (before vowels) (17) - (w. temporal clauses) until; (adv. prep. w. Gen of Time, Place, Measure) until, even to

ότε (103) - (w. temporal clauses) when, while, as long as

όταν (123) - (w. temporal clauses) whenever, when

πρὶν (13) - (w. temporal clauses) before; (adv. prep. w. Gen of Time, Place, Measure, Acc of Measure) before

ως (504) - (w. temporal clauses) as, when, after; (w. comparative clauses) as; (comparative particle) as, like

Prepositions:

άχρι (49) - (w. temporal clauses) until; (adv. prep. w. Gen. of Time, Place, Measure) until, as far as

εν (2757) - (w. Loc of Place, Time, Sphere) in, at; (w. Ins of Means) by, with; (w. Ins of Cause) because of; (w. Ins of Manner, Measure, Association) with; (w. Ins of Agency) with, by

εως (146) - (w. temporal clauses) until, till, as long as, while; (adv. prep. w. Gen of Time, Place, Measure) until, up to

μετά, μεθ' (473) - (before vowels w. rough breathing mark), μετ' (before vowels w. smooth breathing mark) (473) - (w. Gen of Association & Gen of Attendant Circumstances) with; (w. Acc of Measure) after

μέχρι, μέχρις (before vowels) (17) - (w. temporal clauses) until; (adv. prep. w. Gen of Time,
Translate the following Greek text into correct English (51 answers):

τοῖς νεανίαῖς ὁ Παῦλος εἶπεν ἐκ τῶν προφητῶν τοὺς λόγους περὶ τοῦ Χριστοῦ. αὕτη ἡ ἀγγελία νέα ἢν πρὸς αὐτούς, καὶ οὕτως οὕτως οἱ ἄνθρωποι ἀντέβαλλον αὐτήν. αὐριον ὁ δοῦλος οὗτος τοῦ κυρίου πάλιν προέθηκε αὐτοῖς τὸ εὐαγγέλιον. καὶ ἐπήκουσαν τὸ ἀποστόλου ἐπίστευσαν δ’ αὐτοὶ ἐν τῷ κυρίῳ, ὁ ἀπόστολος γὰρ γησίως ἠλήθευεν ἀπὸ τοῦ θεοῦ, οὕτως τῇ ἀληθείᾳ ἀγγελὸς ἦν καὶ ἡ διδαχὴ αὐτοῦ οὐκ κενη ἦν.

Parse the following words according to the appropriate model (64 answers):

τοῖς νεανίαῖς (7 answers): 1 - Dat (_________) - M - P - νεανίας, ὁ - ______________

ὁ Παῦλος (7 answers): Proper Name - Nom (Subj) - M - S - Παῦλος, ὁ - ______________

εἶπεν (8 answers): 2 Aor (__________) - Act - Ind - 3 - S - λέγω - ______________

ἐκ τῶν προφητῶν (8 answers): 1 - Abla (_______) - M - P - προφήτης, ὁ - ______________

τοὺς λόγους (7 answers): 2 - Acc (Dir Obj) - M - P - λόγος, ὁ - ______________

περὶ τοῦ Χριστοῦ (7 answers): 2 - _______(Ref) - M - S - Χριστός, ὁ - ______________

αὕτη (10 answers): _______ Pron - Nom - F - S - οὕτως, αὕτη, τούτῳ - ______________

ἀγγελία (7 answers): 1 - Nom (_______) - F - S - ἀγγελία, η - ______________

νέα (answers): Adj (________) - Nom - F - S - νέος, -α, -αν - ______________

ἡν (7 answers): Imperf (Desc) - Ind - 3 - S - εἰμί - ______________

πρῶς οὕτως (10 answers): Pers Pron - Acc (Ref) - M - P - οὕτως, -η, -όν - ______________

καὶ (1 answer): Coordinate conjunction connecting two independent clauses - ______________

οὕτως (1 answer): Adverb of manner - thus, so

οὕτω (10 answers): Dem Pron - Nom - M - P - οὕτως, αὕτη, τούτῳ - ______________
οἱ ἀνθρώποι (7 answers): 2 - Nom (________) - M - P - ἀνθρώπος, ὁ - __________

ἀντέβαλλον (8 answers): _______(Incep) - Act - Ind - 3 - P - ἀντεβάλλω - ______________

αὕτη (10 answers): ______ Pron - Acc (Dir Obj) - F - S - αὐτής, -ή, -ό - __________

αὗριον (1 answer): temporal adverb - on the next day

ὁ δοῦλος (7 answers): 2 - Nom (_______) - M - S - δοῦλος, ὁ - this __________

ὁμός (10 answers): ______ Pron - Nom - M - S - ὁμός, αὐτή, τὸ - __________

τὸ κυρίον (7 answers): 2 - Gen (Poss) - M - S - κύριος, ὁ - ________________

πάλιν (1 answer): adverb of sequence - again

προέθηκε (8 answers): 1 Aor (Const) - Act - Ind - 3 - S - προέθηκε - _______________ them

αὐτός (10 answers): Pers Pron - Dat (Indir Obj) - M - P - αὐτός, -ή, -ό - ________________

τὸ εὐαγγέλιον (7 answers): 2 - Acc (Dir Obj) - N - S - εὐαγγέλιον, τὸ - ________________

καὶ (1 answer): coordinate conjunction connecting two independent clauses - and

ἐπίστευσαν (8 answers): ______(Const) - Act - Ind - 3 - P - ἐπίστευσαν - ________________

τοῦ ἀποστόλου (7 answers): 2 - ______(Dir Obj) - M - S - ἀποστόλος, ὁ - ________________

ἐπίστευσαν (8 answers): 1 Aor (Const) - Act - Ind - 3 - P - ______________ - they believed

δ᾽ (1 answer): postpositive coordinate connecting two independent clauses - and

αὐτός (10 answers): Pers Pron - Nom (Subj) - M - P - αὐτός, -ή, -ό - __________

ἐν τῷ κυρίῳ (7 answers): 2 - ______(Sphere) - M - S - κυρίος, ὁ - ________________

ὁ ἀπόστολος (7 answers): 2 - Nom (Subj) - M - S - ἀπόστολος, ὁ - ________________

γὰρ (2 answers): postpositive coordinate conjunction introducing causal independent clause - __________

γηνσίως (1 answer): adverb of manner - sincerely, genuinely

ἡλήθεν (8 answers): Imperf (Desc) - Act - Ind - 3 - S - ἴληθεν - ________________

ἀπὸ τοῦ θεοῦ (7 answers): 2 - Abl (Sep/Source) - M - S - θεοῦ, ὁ - ________________

οὗτος (10 answers): Dem Pron - Nom (Subj) - M - S - οὗτος, αὐτή, τοῦτο - __________

τὲ (1answer): postpositive coordinate conjunction connecting two independent clauses - __________

ἀληθινός (9 answers): Adj (Attrib) - Nom - M - S - ἀληθινός, -ή, -όν - __________
Conjugate the following verbs according to the appropriate model (24 answers):

1 Aorist - Active - Indicative Forms of ἐπικούρω (6 answers):
Person: Singular Plural

1

2

3

2 Aorist - Active - Indicative Forms of λέγω (6 answers):
Person: Singular Plural

1

2

3

Imperf - Indicative Forms of εἰμί (6 answers):
Person: Singular Plural

1

2

3
1 Aorist - Active - Indicative Forms of προτίθημι (6 answers):
Person: Singular Plural

1
2
3

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

Demonstrative Pronoun οὗτος, αὕτη, τοῦτο (18 answers):
Case: Masculine Feminine Neuter
Singular:
Nom Gen/Abla Dat/Ins/Loc Acc
Plural:
Nom Gen/Abla Dat/Ins/Loc Acc

Demonstrative Pronoun ἐκεῖνος, -η, -ο (18 answers):
Case: Masculine Feminine Neuter
Singular:
Nom Gen/Abla Dat/Ins/Loc Acc
Plural:
Nom Gen/Abla Dat/Ins/Loc Acc
Block diagram the above text according to the guidelines (25 answers):

(1) τοις _______ ὁ Παῦλος εἶπεν... τοὺς _______ περὶ ____________. ἐκ ____________

(2) αὕτη ἦ _______ νέα _________

καὶ

(3) ___ οἱ ἀνθρώποι _________ αὕτην.

αὐριον

(4) ὁ δοῦλος ___ τοῦ ________...προέθηκε _______ τὸ εὐαγγέλιον.

καὶ

(5) ἐπήκουσαν τοῦ ____________

δ.

(6) ἐπίστευσαν αὐτοὶ ___ τῷ κυρίῳ,

γάρ

(7) ὁ _________...玃θηκε ______

άπό ________.

(8) οὖτος _______ ἄγγελος ἦν

καὶ

(9) ἡ διδαχή _______ οὐκ ________ ________.