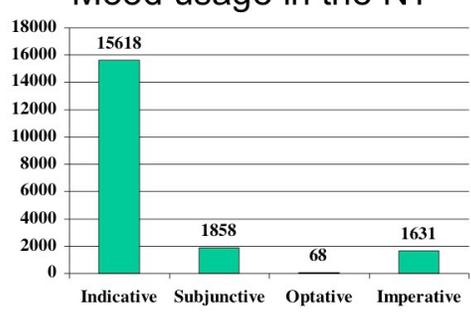


<p style="text-align: center;">Introductory NT Greek</p> <p style="text-align: center;">Week 3</p>	<p style="text-align: center;">Week 3</p> <ul style="list-style-type: none"> • Review <ul style="list-style-type: none"> – Pronunciation • Greek: <ul style="list-style-type: none"> – Verbs • English: <ul style="list-style-type: none"> – Conjunctions 																								
<p style="text-align: center;">Pronounce</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">βλέπω</td> <td style="width: 50%;">ἄγω</td> </tr> <tr> <td>λόγος</td> <td>καρπός</td> </tr> <tr> <td>λύω</td> <td>θέλω</td> </tr> <tr> <td>λέγω</td> <td>φέρω</td> </tr> <tr> <td>ἄγιος</td> <td>καρδία</td> </tr> <tr> <td>γλώσσα</td> <td>ζωή</td> </tr> </table>	βλέπω	ἄγω	λόγος	καρπός	λύω	θέλω	λέγω	φέρω	ἄγιος	καρδία	γλώσσα	ζωή	<p style="text-align: center;">Pronounce</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">ῥῶς</td> <td style="width: 50%;">εἶμι</td> </tr> <tr> <td>οὔτος</td> <td>αὐτός</td> </tr> <tr> <td>ἰδού</td> <td>καίνοσ</td> </tr> <tr> <td>οἶκος</td> <td>οὐ</td> </tr> <tr> <td>οὐδέ</td> <td>οὐκέτι</td> </tr> <tr> <td>ποῦ</td> <td>ψεύδος</td> </tr> </table>	ῥῶς	εἶμι	οὔτος	αὐτός	ἰδού	καίνοσ	οἶκος	οὐ	οὐδέ	οὐκέτι	ποῦ	ψεύδος
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<p style="text-align: center;">Greek Verbs say a lot</p> <p style="text-align: center;">ἀπήγατο – He hanged himself.</p> <ul style="list-style-type: none"> • Mood: Relationship of action to reality • Tense: Kind/Time of action • Voice: Relationship of subject to action • Person: Who is performing action • Number: How many are performing the action. 	<p style="text-align: center;">Mood</p> <ul style="list-style-type: none"> • Mood is used to express the author's portrayal of the relationship of the action to reality. Is he saying it as a matter of fact? Is she presenting a theoretic musing? Is he issuing a command? • To say that it <i>is</i> the relationship of the action to reality assumes that the author cannot lie, cannot be wrong, cannot speak ironically, etc. 																								
<p style="text-align: center;">Mood (Continued)</p> <ul style="list-style-type: none"> • In many cases, the mood is dictated by the usage – narratives must be indicative, some hypothetical statements must be subjunctive, and so on. • Context is essential in understanding how mood is being used. 	<p style="text-align: center;">Mood usage in the NT</p>  <table border="1" style="margin-left: auto; margin-right: auto;"> <thead> <tr> <th>Mood</th> <th>Count</th> </tr> </thead> <tbody> <tr> <td>Indicative</td> <td>15618</td> </tr> <tr> <td>Subjunctive</td> <td>1858</td> </tr> <tr> <td>Optative</td> <td>68</td> </tr> <tr> <td>Imperative</td> <td>1631</td> </tr> </tbody> </table> <p style="font-size: small;">Source: <i>Greek Grammar: Beyond the Basics</i>, Daniel B. Wallace</p>	Mood	Count	Indicative	15618	Subjunctive	1858	Optative	68	Imperative	1631														
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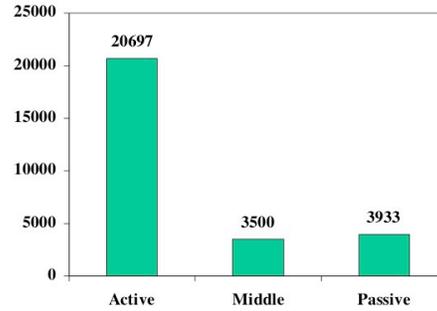
<h3 style="text-align: center;">Indicative Mood</h3> <ul style="list-style-type: none"> The indicative mood is used to express that the action is real (whether it is or not). <ul style="list-style-type: none"> Jesus <i>wept</i>. (John 11:35). They put forward false witnesses who said, “this man [Stephen] <i>is not stopping</i> speaking against this holy place and the law.” (Acts 6:13). Questions asked in the indicative mood are questions that can be answered in the indicative. They seek factual information. <ul style="list-style-type: none"> Are you the king of the Jews? (Matt 27:11). 	<h3 style="text-align: center;">Subjunctive Mood</h3> <ul style="list-style-type: none"> The subjunctive mood expresses that the action in the verb is not certain, but probable. It may be used to encourage one or more people to join in some action. <ul style="list-style-type: none"> Let us go to the other side. (Mark 4:35). Questions asked in the subjunctive mood seek less concrete information than questions in the indicative. <ul style="list-style-type: none"> Should we continue in sin that grace might increase? (Rom 6:1). More emphatic negation uses the subjunctive. <ul style="list-style-type: none"> They will never <i>perish</i>. (John 10:28).
<h3 style="text-align: center;">Optative Mood</h3> <ul style="list-style-type: none"> The optative had faded out of common usage by NT times in favor of the subjunctive. Where the subjunctive typically expresses probability, the optative expresses possibility. 15 of the 68 uses of the optative in the NT are the idiom μη γενοιτο (may it never be!). The optative is also used in indirect questions. Luke is the only one to do this. <ul style="list-style-type: none"> He inquired who <i>he might be</i>. (Acts 21:33). 	<h3 style="text-align: center;">Imperative Mood</h3> <ul style="list-style-type: none"> An imperative may be used to express a command. <ul style="list-style-type: none"> Follow me! (Mark 2:14). Obey those who lead you. (Heb 13:17). It can also be used to request permission. <ul style="list-style-type: none"> Lord, <i>teach</i> us [how] to pray. (Luke 11:1). We ask you for the sake of Christ, <i>be reconciled</i> to God. (2 Cor 5:20).
<h3 style="text-align: center;">Tense</h3> <ul style="list-style-type: none"> Tense conveys two important aspects of an action – the time of the action and the kind of the action. The time of an action can be past, present or future. The kind of an action can be internal, external, or completed. 	<h3 style="text-align: center;">Kinds of Action</h3> <ul style="list-style-type: none"> An internal (or progressive) portrayal is one that focuses on the action in progress, not paying attention to its beginning or end. This is typically expressed by the present or imperfect tenses. <ul style="list-style-type: none"> We were walking down the street. An external (or summary) portrayal is one that focuses on the whole without emphasizing the inner workings. This best describes the aorist tense. <ul style="list-style-type: none"> We got to the end of the street.
<h3 style="text-align: center;">Kinds of Action (Continued)</h3> <ul style="list-style-type: none"> A completed portrayal expresses the past action externally (i.e. as a whole) while presenting the results of that action internally. This describes the perfect and pluperfect tenses. <ul style="list-style-type: none"> Having fallen out of the boat, I was swimming hard. 	<h3 style="text-align: center;">Galatians 2:19-20 (NASB)</h3> <p>For through the Law I died to the Law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me</p> <p style="text-align: center;">Internal, External, Completed</p>

<h3 style="text-align: center;">Affected vs. Unaffected Meaning</h3> <ul style="list-style-type: none"> • The time of the action plus the kind of the action gives us the unaffected meaning of the tense. • The unaffected meaning is the ‘theoretic’ meaning. It is independent of usage or context. • Once a word is used to express something, we have the affected meaning. Context can cause all sorts of messiness. • We are after the affected meaning. The unaffected meaning is a guide. 	<h3 style="text-align: center;">Present Tense</h3> <ul style="list-style-type: none"> • The present tense can be used to express continuous action that is occurring now. <ul style="list-style-type: none"> – <i>Why are you staring at us?</i> (Acts 3:12) • It can be used to express action that is occurring now that is instantaneous. <ul style="list-style-type: none"> – Peter said to him, “Aeneas, Jesus Christ <i>heals you.</i>” (Acts 9:34)
<h3 style="text-align: center;">Present Tense (Continued)</h3> <ul style="list-style-type: none"> • The present tense can be used to express general truths, outside of time. <ul style="list-style-type: none"> – No one <i>sews</i> a piece of unshrunk cloth on an old garment. (Mark 2:21) • Or it can be used for dramatic affect to express something that occurred in the past. <ul style="list-style-type: none"> – He touched him and <i>said</i> to him... (Mark 1:41) (Here, ‘said’ is λεγει, which is present tense.) 	<h3 style="text-align: center;">Imperfect Tense</h3> <ul style="list-style-type: none"> • The imperfect tense is used to express continuous past action. <ul style="list-style-type: none"> – He <i>was</i> teaching. (Mark 9:31). • Or not so continuous past action. <ul style="list-style-type: none"> – He <i>said</i>, “who touched my garments.” (Mark 5:30). • Or even action that occurs over and over without being continuous. <ul style="list-style-type: none"> – <i>They kept on saying</i>, “hail!” (John 19:3).
<h3 style="text-align: center;">Perfect Tense</h3> <ul style="list-style-type: none"> • The perfect tense may be used to express the current state of affairs that result from a completed past action. <ul style="list-style-type: none"> – But when Herod heard of it, he kept saying, “John, whom I beheaded, <i>has risen!</i>” (Mark 6:14). • It can be used to accentuate the completed past action that has resulted in the current state of affairs. <ul style="list-style-type: none"> – <i>You have filled</i> Jerusalem with your teaching. (Acts 5:28). 	<h3 style="text-align: center;">Pluperfect Tense</h3> <ul style="list-style-type: none"> • The pluperfect tense is very similar to the perfect. The exception is that it is used to describe action <i>in the past</i> resulting from a prior completed action. The perfect describes action <i>in the present</i> (implying permanence) resulting from a prior completed action. <ul style="list-style-type: none"> – behold, an Ethiopian man, a eunuch... <i>had come</i> to worship in Jerusalem (Acts 8:27) – Jesus said to her, “give me a drink” for his disciples <i>had gone</i> into the city. (John 4:7-8).
<h3 style="text-align: center;">Future Tense</h3> <ul style="list-style-type: none"> • The future tense may be used to present a prediction. <ul style="list-style-type: none"> – <i>She will give birth</i> to a son. (Matt 1:21). • It can be used to issue a command. <ul style="list-style-type: none"> – <i>You shall not murder.</i> (Matt 19:18). • It can be used to express general truths. <ul style="list-style-type: none"> – Scarcely for a righteous man <i>will</i> someone die. (Rom:5:7). 	<h3 style="text-align: center;">Aorist Tense</h3> <ul style="list-style-type: none"> • In the indicative mood, the aorist expresses a past action, focusing on the action having happened, not on the happening of it. <ul style="list-style-type: none"> – Death <i>reigned</i> from Adam until Moses. (Rom 5:14). – Our fathers <i>worshipped</i> on this mountain. (John 4:20). • It can stress the beginning of an action. <ul style="list-style-type: none"> – The king <i>became angry</i> (Matt 22:7). • Or the end. <ul style="list-style-type: none"> – This temple <i>was built</i> forty-six years ago (John 2:20).

Voice

- Voice is used to describe the relationship between the subject and the action expressed by the verb.
 - Active: The subject is performing the action
 - Passive: The subject is receiving the action.
 - Middle: The subject performs or receives the action in a way that emphasizes the subject's involvement.
- The middle and passive forms are indistinguishable from one another in most tenses.

Voice Usage in the NT



Source: *Greek Grammar: Beyond the Basics*, Daniel B. Wallace

Active Voice

- In its simplest use, the active voice expresses that the subject is performing the action.
 - *He came* for a testimony. (John 1:7).
- It can also express that the subject causes the action but may not be performing it directly.
 - Pilate ... *scourged* him. (John 19:1).

Middle Voice

- In the direct middle, the subject is acting on him/herself. This is rare in the NT; more common is the use of a reflexive pronoun.
 - Herod *clothed himself*. (Acts 12:21)
- The middle may emphasize that the action is to the benefit of the subject.
 - He *kept back* some of the price [for himself] (Acts 5:2)
- The middle may indicate collaboration
 - they resolved together that they should arrest Jesus (Matt 26:4)

Passive Voice

- The passive voice may be used to show that the subject receives the action. Whether the subject knows about it or permits it is not expressed.
 - All things *are cleansed* by blood. (Heb 9:22)
 - We *are comforted* by God. (2 Cor 1:4)
 - The world *might be saved* through him. (John 3:17)
 - Do not *be drunk* with wine. (Eph 5:18)

Person and Number

	Singular	Plural
1 st Person	I	We
2 nd Person	You	All Y'all
3 rd Person	He/She/It	They

'You' Is Not 'Someone'

- In English, we often use 'you' (2nd person) to mean 'someone' (3rd person).
 - What do you have to do to become a fireman?
 - How do you make a paper airplane?
- Greeks were better about using the proper person. If the author uses the 2nd person, it is addressed to somebody in particular.
 - Where then do you keep this living water? (John 4:11).
 - For if you live by the flesh, you are about to die. (Romans 8:13).

Independent Clauses

- A **clause** is a group of words containing a subject and predicate.
- An **independent clause** is a clause that expresses a complete thought. It can stand by itself as a sentence.
- Examples of independent clauses:
 - Mr. Morton wrote Pearl a poem.
 - Mr. Morton is the subject of my sentence and what the predicate says, he does.
 - Come and you will see.

Week 2 Homework (Answers)
Diagram subject/verb/direct object/modifiers.

1. Jesus Wept. **(John 11:38)**

Jesus | wept

2. ...the world does not know us... **(1 John 1:31)**

world | does know | us
/the | /not

3. ...He laid down his life... **(1 John 3:16)**

He | laid down | life
/his

4. These things I have written.... **(1 John 2:26)**

I | have written | things
/these

5. ...We saw His glory... **(John 1:14)**

We | saw | glory
/His

6. ...He entered the synagogue... **(Acts 18:19)**

He | entered | synagogue
/the

7. ...He ... greeted the church... **(Acts 18:22)**

He | greeted | church
/the

8. He powerfully refuted the Jews... **(Acts 18:26)**

He | refuted | Jews
/powerfully | /the

9. There were ... about twelve men. **(Acts 19:7)**

There | were | men
/twelve
/about

10. God was performing extraordinary miracles... **(Acts 19:11)**

God | was performing | miracles
/extraordinary

Week 3 Homework Diagram

1. When they heard this, they were baptized....(Acts 19:5)
2. He entered the synagogue and continued speaking...(Acts 19:8)
3. Some were becoming hardened and disobedient....(Acts 19:9)
4. ...He withdrew ... and took away the disciples... (Acts 19:9)
5. The word of the Lord was growing mightily and prevailing. (Acts 19:20)

Translate

6. βλέπω (indicative, present, active, 1st person, singular, I see)
7. βλεψω (indicative, future, active, 1st person, singular, I see)
8. λυεται (indicative, present, middle, 3rd person, singular, I destroy)
9. ἐλυετε (indicative, imperfect, active, 2nd person, plural, I destroy)
10. λελυκωμεν (subjunctive, perfect, active, 1st person, plural, I destroy)