Preface

Is using an answer key legitimate?
Yes, but only if your teacher permits. If you use this answer key without your teacher’s permission, you may be cheating in class. Taking a Greek class is worse than useless if it starts or continues a pattern of God-dishonoring dishonesty, whereas taking the “risk” of obedience is an opportunity to grow in faith. “Hope in the Lord and do what is right!” (Ps 37:3).

Suggestion for use
If your teacher allows, it may be helpful to use this answer key to check your answer to each workbook problem immediately after you have written a complete answer for it. Doing so will give you immediate feedback on whether or not you answered correctly. Beware, however, that if you look at the answer key before you write a complete answer in your workbook, you may not actually learn the material as well as you may think you have.

When parsing questions ask for (2x) or (3x), we are looking for different lexical forms, moods, persons, or tenses. After chapter 7, words with multiple genders, voices, or cases are not marked as (2x) because they are so common.

Errors?
When you find errors in this answer key, please report them to john @ teknia.com.

We plan to keep the most recently corrected version of this document at http://www.teknia.com/bbg/second -edition.html.

If you are using this revision after the 2003-2004 school year, please download the latest revision to use instead in order to avoid any errors that were already caught.

Fonts
This document uses Times, Arial, and TekniaGreek (which is available at www.Teknia.com).

   (Pro;V QessalonikeiæV b v 3:18)
Demonstratives

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Case</th>
<th>Number</th>
<th>Gender</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
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<td>Plural</td>
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<td>toV</td>
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<td>Singular</td>
<td>Feminine</td>
<td>aujtovV</td>
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<td>Singular</td>
<td>None</td>
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<td>me</td>
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<td>Plural</td>
<td>Feminine</td>
<td>ejkeiænoV</td>
<td>those</td>
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<tr>
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<td>Singular</td>
<td>Masculine or Neuter</td>
<td>eijV</td>
<td>to one</td>
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<td>Plural</td>
<td>Neuter</td>
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<td>Singular</td>
<td>Neuter</td>
<td>ejkeiænoV</td>
<td>that</td>
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<tr>
<td>au{th</td>
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<td>Singular</td>
<td>Feminine</td>
<td>ou</td>
<td>toV</td>
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<td>touvtou</td>
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<td>Singular</td>
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<td>toV</td>
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<td>Plural</td>
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<td>ejgwv</td>
<td>us</td>
</tr>
</tbody>
</table>

Warm-up

a. I do not know this man.

b. Don’t you know this parable?

g. He is seeing the light of this world.

d. This is my commandment.

e. He was not the light.

z. Men, why are you doing these things?

h. But in those days

Translation

1. This man was a son of a god / the son of a god / a son of God / the Son of God.¹

2. This is the first and greatest commandment.

3. If you know these things, you are blessed if you do them.

4. And the names of the twelve apostles are these.

5. You are from this world, I am not from this world.

6. For this reason you do not hear, because you are not from God.

7. And Peter said, “Lord, are you saying this parable to us, or to everyone also?”

8. They said, “You are his disciple, but we are disciples of Moses.”

¹ Because there are no articles, and because the speaker is a Roman soldier who had just witnessed the earthquake, the darkness, and how Jesus behaved on the cross, one can make a case for several of these grammatical possibilities.
9. This man is not from God, because he does not keep the Sabbath.
10. But concerning that day and that hour, no one knows, neither the angels in heaven nor the Son, but only the father.

**Additional**
11. If we are loving the Lord, we are keeping these commandments not only on the Sabbaths but also on every day.
12. Those men are seeking their wives in the marketplace of the big city.
13. And Adam said, “This now is bone from my bones and flesh from my flesh. She will be called ‘woman’ because she was taken from her husband.”
14. And Adam called the name of his wife ‘Life’ because she was the mother of all of the living.
15. Many women labored through the grace of their God.
16. My kingdom is not from this world.
17. What are we doing because this man is doing many signs?
18. But now I am coming to you and am speaking these things in the world.
19. The woman is saying to him, “Lord, give this water to me.”
20. “Father, save me from this hour?” But for this reason I came to this hour. Father, glorify your name!” … And Jesus answered and said, “This voice did not come for my sake, but for yours.”
## Relative Pronouns

### Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Case</th>
<th>Number</th>
<th>Gender</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
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<td>1. a{</td>
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<td>Plural</td>
<td>Neuter</td>
<td>o{V</td>
<td>that</td>
</tr>
<tr>
<td>2. w/</td>
<td></td>
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<td>Singular</td>
<td>Masculine or Neuter</td>
<td>o{V</td>
</tr>
<tr>
<td>3. ou/</td>
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<td>Singular</td>
<td>Masculine or Neuter</td>
<td>o{V</td>
<td>of whom / of which</td>
</tr>
<tr>
<td>4. o{</td>
<td>Nominative or Accusative</td>
<td>Singular</td>
<td>Neuter</td>
<td>o{V</td>
<td>which</td>
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<td>5. a{V</td>
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<td>Plural</td>
<td>Feminine</td>
<td>o{V</td>
<td>whom/which/that</td>
</tr>
<tr>
<td>6. hJ</td>
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<td>Singular</td>
<td>Feminine</td>
<td>oJ</td>
<td>the</td>
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<td>V</td>
<td>Genitive</td>
<td>Singular</td>
<td>Feminine</td>
<td>o{V</td>
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<tr>
<td>8. w/n</td>
<td>Genitive</td>
<td>Plural</td>
<td>Masculine, Feminine, or Neuter</td>
<td>o{V</td>
<td>of whom/of which</td>
</tr>
<tr>
<td>9. ejkeivnoV</td>
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<td>Plural</td>
<td>Masculine</td>
<td>ejkeiænoV</td>
<td>those</td>
</tr>
<tr>
<td>10. h{h</td>
<td>Accusative</td>
<td>Singular</td>
<td>Feminine</td>
<td>o{V</td>
<td>whom/which/that</td>
</tr>
</tbody>
</table>

### Warm-up

a. The words which I am speaking

b. They are believing … the word which Jesus said.

g. One of the boats, which was Simon’s

d. In this way, in which I am going

e. The spirit of truth, which the world is not able to receive

z. And all who are going on (their) hands

h. The God of the truth, who is with you

### Translation

1. And why are you calling me “Lord, lord,” and are not doing what I say?

2. Why are they doing on the Sabbath what is not lawful?

3. And they were saying, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How does he now say, “I have come down from heaven?”

4. But there are some of you who are not believing.

5. For whoever is not against us, is for us.

6. But by the grace of God, I am what I am.

---

1 For several of these words, if you change the breathing mark and accent, you have a different word! Remember that the earliest extant manuscripts lack breathing marks and accents, so the original manuscripts probably did also. Thankfully, the context usually makes it clear which word is intended even without the breathing marks and accents.
7. And Herod said, “And who is this, about whom I am hearing?”

8. And behold, a man was in Jerusalem, whose name was Simeon, and this man was just… and the Holy Spirit was on him.

9. John, to the seven churches in Asia; grace to you and peace… from the seven spirits which are before his throne.

10. Aren’t you believing that I am in the father, and the father is in me? The words which I am saying to you, I am not speaking from myself, but the Father who abides in me is doing his works.

**Additional**

11. The disciples were teaching everyone in the synagogue that whoever loves the Lord has eternal life.

12. For we have the promise of peace and righteousness which God will fulfill to those who are believing in him.

13. Be saved, children of love and peace. May the Lord of glory and of all grace be with your spirit.

14. And I answered, “Who are you, lord?” And he said to me, “I am Jesus, the Nazarene, whom you are persecuting.”

15. Is this not the one whom they are trying to kill?

16. And he is the head of the body, the church. He is the beginning, the firstborn from the dead.

17. And this is the promise which he promised to us, eternal life.

18. And now you seek to kill me, a man who told you the truth; I have spoken that which I heard from God.

19. And after coming down, Peter said to the men, “Behold, I am the one whom you are seeking.”

20. For just as the Father raises the dead and makes them alive, in this manner also the Son makes alive whom he desires.
Exercise 19 – Track 2

Future Active/Middle Indicative

Parsing

- In the leftmost column, we separate the tense stem, tense formative, connecting vowel, and personal ending of verbs with bullets (•). Where letters combine across bullets, we put the result after the bullet.

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>#</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
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</thead>
<tbody>
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<td>3</td>
<td>S</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>luvw</td>
<td>he/she/it will loose</td>
</tr>
<tr>
<td>ajkouv • s • e • iV</td>
<td>2</td>
<td>S</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>ajkouvw</td>
<td>you will hear</td>
</tr>
<tr>
<td>gennhv • s • o • men</td>
<td>1</td>
<td>P</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>gennavw</td>
<td>we will beget</td>
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<tr>
<td>zhy • s • o • usi</td>
<td>3</td>
<td>P</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>zavw</td>
<td>they will live</td>
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<td>poreuv • s • e • tai</td>
<td>3</td>
<td>S</td>
<td>Future</td>
<td>Deponent</td>
<td>Indicative</td>
<td>poreuvomai</td>
<td>he/she/it will go</td>
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<tr>
<td>blev • y • e • iV</td>
<td>2</td>
<td>S</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>blevpw</td>
<td>you will see</td>
</tr>
<tr>
<td>e{ • x • e • te</td>
<td>2</td>
<td>P</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>elcw</td>
<td>you (plural) will have</td>
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<td>kalev • s • o • men</td>
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<td>P</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>kalevw</td>
<td>we will call</td>
</tr>
<tr>
<td>o{louV</td>
<td>Acc</td>
<td>P</td>
<td>Masculine</td>
<td>None</td>
<td>None</td>
<td>o{loV</td>
<td>whole</td>
</tr>
<tr>
<td>sunav • x • o • usin</td>
<td>3</td>
<td>P</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>sunavgw</td>
<td>they will gather together</td>
</tr>
</tbody>
</table>

Warm-up

a. All will believe in him.
b. He will speak concerning himself.
g. I will gather my fruit.
d. He will have the light of life.
e. They will go with me.

1 Notice that the contract vowel alpha lengthens to eta before the tense formative (sigma).
2 Notice that poreuvomai is deponent in both the present and the future tenses. Not all verbs that are deponent in the present tense are deponent in the future tense. And some verbs that are not deponent in the present tense are deponent in the future tense. So if you want to be able to translate without looking them up, when you memorize a verb as a vocabulary word, check that it is consistent in all tenses as to whether or not it is deponent. If it is inconsistent, then you should memorize in which tenses it is and isn’t deponent.
3 Notice that the final letter of the stem (pi) combines with the tense formative (sigma) to form the letter psi. This follows the rules from the square of stops that you learned in chapter 10: p + s È y.
4 Notice that the final letter of the stem (chi) combines with the tense formative (sigma) to form the letter xsí. This follows the rules from the square of stops that you learned in chapter 10: c + s È x.
5 Notice that kalevw “breaks the rules” in that it is a contract verb, but the contract vowel does not lengthen before a tense formative. It is actually not lawless, however; there is a rule for it! See footnote 19 on page 164 of the textbook.
6 Notice that the final letter of the stem (gamma) combines with the tense formative (sigma) to form the letter xsí. This follows the rules from the square of stops that you learned in chapter 10: g + s È x.
z. You will see, and he will not speak.

h. To Caesar you will go.

Translation
1. You will worship the Lord your God.
2. He is the King of Israel; let him come down now from the cross and we will believe in him!
3. Your wife Elizabeth will bear you a son, and you will call his name John.
4. And my God will fulfill all your needs according to his riches in glory in Christ Jesus.
5. Truly, truly I say to you that an hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who hear it will live.
6. And you will be hated by all on account of my name.
7. Truly, truly, I say to you, the one who believes in me will do the works which I am doing, and will do greater than these because I am going to the Father.
8. You are worshipping what you do not know; we are worshipping what we know, because salvation is from the Jews. But an hour is coming and now is, when the true worshippers will worship the Father in spirit and truth.
9. You will seek me, and I am saying to you as I said to the Jews, that where I am going you are not able to go.
10. Listen, Israel! The Lord our God is one, and you will love the Lord your God from your whole heart, your whole soul, your whole mind, and your whole strength.

Additional
11. The Jews will gather at the Sea of Galilee because Jesus will tell parables.
12. We will go to the Kingdom of Israel, but we will hear the good news of the love of God.
13. You will bear sons and daughters, and they will not be for you.
14. You will not worship their gods, and you will not do according to their works.
15. And the Lord said to Abraham, “Go out from your land… and from your father’s house into whatever land I will show you, and I will make you into a great nation and I will bless you, … and you will be blessed.”
16. You will be therefore you perfect as the father your the heaven perfect he is. Therefore, you will be perfect as your Heavenly Father is perfect.
17. For the righteousness of God is revealed in it from faith into faith, as it is written, “But the righteous one will live from faith.”
18. If you love me, you will keep my commandments.
19. If anyone desires to be first, he will be last of all.
20. I have found David, the son of Jesse, a man according to my heart, who will do all of my will.
Exercise 20 – Track 2

Verbal Roots, and Other Forms of the Future

Parsing
• The “other tense” column gives the inflected form in the other tense (swap future and present).

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Other tense</th>
<th>Person / Case</th>
<th>#</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
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<tr>
<td>1. ajreia()V</td>
<td>aijrei()V</td>
<td>2</td>
<td>S</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>aijrw</td>
<td>You will raise</td>
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<td>2. o()yetai()1</td>
<td>o()ra/:</td>
<td>3</td>
<td>S</td>
<td>Future</td>
<td>Deponent</td>
<td>Indicative</td>
<td>o()ravw</td>
<td>he/she/it will see</td>
</tr>
<tr>
<td>3. ejkbalou:men</td>
<td>ejkballou:men</td>
<td>1</td>
<td>P</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>ejkbavllw</td>
<td>we will cast out</td>
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<tr>
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<td>eigeirou:si(n)</td>
<td>3</td>
<td>P</td>
<td>Present</td>
<td>Active</td>
<td>Indicative</td>
<td>eigeivrw</td>
<td>they are raising up</td>
</tr>
<tr>
<td>5. ajpoktenei()ete</td>
<td>ajpokteivn()ete</td>
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<td>P</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>ajpokteivnw</td>
<td>you will kill</td>
</tr>
<tr>
<td>6. swvsei</td>
<td>swvsei</td>
<td>3</td>
<td>S</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>sw/vzw</td>
<td>he/she/it will save</td>
</tr>
<tr>
<td>7. ajpostellei()æ</td>
<td>ajpostellei()æ</td>
<td>3</td>
<td>S</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>ajpostevllw</td>
<td>he/she/it will send</td>
</tr>
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<td>S</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>baptivzw</td>
<td>you will baptize</td>
</tr>
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<td>9. poiou:si</td>
<td>poihsou:si(n)</td>
<td>3</td>
<td>P</td>
<td>Present</td>
<td>Active</td>
<td>Indicative</td>
<td>poievw</td>
<td>they are doing</td>
</tr>
<tr>
<td>10. krinei()ete</td>
<td>krivnete</td>
<td>2</td>
<td>P</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>krivnw</td>
<td>you will judge</td>
</tr>
</tbody>
</table>

Warm-up

a. That will judge him in the last day.

b. For many will come in my name.

g. In my name they will cast out demons.

 d. You will know the truth.

e. I will say to my soul.

z. He is remaining on the world, but you will remain into the ages.

h. How will you understand all the parables?

Translation

1. I baptized you with water, but he will baptize you with the Holy Spirit.

2. The Son of Man will send his angels.

3. You will see him there, just as he said to you.

4. And Jesus answered and said to him, “If anyone loves me, he will keep my word, and my father will love him, and we will come to him.”

5. And she will bear a son, and you will call his name Jesus, for he will save his people from their sins.

6. Or do you not know that the saints will judge the world? … Do you not know that we will judge angels?

\(\) Notice that o\(\)ravw is not deponent in the present tense, but its future tense form o\(\)yomai is deponent.
7. All will believe in him, and the Romans will come and take away our place.
8. But someone will say, “How are the dead raised? And in what sort of body are they coming?”
9. He is saying to him, “From your own mouth I will judge you, wicked slave.”
10. On account of this also, the wisdom of God said, “I will send to them prophets and apostles, and they will kill some of them.

Additional
11. Why are the bad killing the good, who are keeping the law of God and are loving everyone?
12. With my mouth I will speak great wisdom, and throughout all of life I will speak concerning righteousness and the way of truth.
13. And you will call the Sabbaths holy to your God, and you will not take up your foot to work, and you will not speak a word in wrath from your mouth.
14. God is Lord, and he knows, and Israel himself will know.
15. His water is faithful; you will see the king with glory, and your soul will cultivate the fear of the Lord.
16. And I will kill her children in death. And all the congregations will know that I am the one who searches minds and hearts, and I will give to each of you according to your works.
17. Therefore, let us not only call him “Lord,” for this will not save us.
18. Blessed are the clean in heart, because they will see God.
19. But someone will say, “You have faith, and I have works.” Show me your faith without the works, and I will show you faith from my works. You believe that God is one; you are doing well. The demons also believe, and they are trembling.
20. If you keep my commandments, you will remain in my love, even as I have kept my father’s commandments, and I am remaining in his love.
Grammar

1. Explain how the stem was modified in the following inflected forms. Start by writing out the word’s stem, add the case ending, show the final form, and explain the changes.

   a. savrx is formed by sark (stem) + V (3rd declension Nominative Singular Feminine case ending) sarkV sarkV sarx (because from the table of stops, kappa + sigma xi).

   b. o[oma is formed by ojnomat (stem) + – (3rd declension Nominative or Accusative Singular Neuter case ending is blank) ojnomat ojnomata (because of noun rule 8: “A tau cannot stand at the end of a word and will drop off.”)

   c. cavrisin is formed by carit (stem) + sin (3rd declension Dative Plural Feminine case ending is si(n)) caritsin carisin (because from the table of stops, tau + sigma xi)

   d. pivstewV is formed by pistî (stem ends in consonantal iota) + oV (3rd declension Genitive Singular Feminine case ending) pistîoV pivstewV (because consonantal iota + omicron ew in this instance)

   e. pa:V is formed by pant (stem) + V (3rd declension Nominative Singular Masculine case ending) pantV paV (because of noun rule 8: “nu drops out when followed by sigma.”)

2. Write out the seventh and eighth noun rules.

   • Noun rule 7 is the Square of Stops with the rightmost column (below) added, plus the fact that nu drops out when followed by sigma.

<table>
<thead>
<tr>
<th></th>
<th>Unvoiced</th>
<th>Voiced</th>
<th>Aspirate</th>
<th>+ s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial</td>
<td>p</td>
<td>b</td>
<td>f</td>
<td>y</td>
</tr>
<tr>
<td>Velar</td>
<td>k</td>
<td>g</td>
<td>c</td>
<td>x</td>
</tr>
<tr>
<td>Dental</td>
<td>t</td>
<td>d</td>
<td>q</td>
<td>s</td>
</tr>
</tbody>
</table>

   • Noun rule 8: “A tau cannot stand at the end of a word and will drop off.”

3. Describe what happens when you add a sigma to the following stops.

   a. t + s s
   b. b + s y
   c. d + s s
   d. p + s y
   e. g + s x
   f. k + s x
4. List the case endings

<table>
<thead>
<tr>
<th>Case</th>
<th>1st &amp; 2nd Declensions</th>
<th>3rd Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>Nominative Singular</td>
<td>V</td>
<td>–</td>
</tr>
<tr>
<td>Genitive Singular</td>
<td>u</td>
<td>V</td>
</tr>
<tr>
<td>Dative Singular</td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>Accusative Singular</td>
<td>n</td>
<td>n</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>1st &amp; 2nd Declensions</th>
<th>3rd Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>Genitive Plural</td>
<td>wn</td>
<td>wn</td>
</tr>
<tr>
<td>Dative Plural</td>
<td>iV</td>
<td>iV</td>
</tr>
<tr>
<td>Accusative Plural</td>
<td>uV</td>
<td>V</td>
</tr>
</tbody>
</table>

5. What determines the case, number, and gender of a personal pronoun?
   a. Case is determined by the function of the personal pronoun in its clause.
   b. Number and gender are determined by the number and gender of the antecedent of the personal pronoun.
      The first and second person personal pronouns (lexical forms ejgwv and suv), however, do not have gender.

6. Write out the paradigm of the English personal pronouns.

<table>
<thead>
<tr>
<th>Case</th>
<th>First Person</th>
<th>Second Person</th>
<th>First Person</th>
<th>Second Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjective Singular</td>
<td>I</td>
<td>you</td>
<td>Subjective Plural</td>
<td>we</td>
</tr>
<tr>
<td>Possessive Singular</td>
<td>my</td>
<td>your</td>
<td>Possessive Plural</td>
<td>our</td>
</tr>
<tr>
<td>Objective Singular</td>
<td>me</td>
<td>you</td>
<td>Objective Plural</td>
<td>us</td>
</tr>
</tbody>
</table>

7. What are the three uses of aujtovV?
   a. Personal pronoun
      • Usually translated as a third-person pronoun: he, she, it, his, her, its, to him, to her, to it, him, her, it, they, their, to them, or them.
   b. Adjectival intensive
      • Translated as “himself,” “herself,” “itself,” or “themselves.”
      • Usually in the predicate position.
      • Usually in the nominative case.
   c. Identical adjective
      • Translated as “same,” as in “the same woman.”
      • Usually in the attributive position.

8. How do you distinguish the form of the feminine personal pronoun from the feminine demonstrative?
   • By the start of the word: The feminine demonstrative\(^1\) always has either a rough breathing mark (au{th and au|tai) or else begins with tau (tauV, tauvth/, tauvthn, tauvtwn, tauvtaiV, and tauvtaV). The feminine personal pronoun always begins with auj, so it never has a rough breathing and never begins with tau.

9. In what adjectival position will you find the demonstratives when they are modifying nouns?
   • When a demonstrative modifies a noun, it is in the predicate position (e.g., “this the man” or “the man this”).

---

\(^1\) This question refers to the nearby demonstrative (“this”), with lexical form ou|toV. The distant demonstrative (“that”), with lexical form ejkeizenoV, is unlikely to be confused with the third person feminine personal pronoun.
10. What are the four basic rules of the vocative?

   a. In the plural, the vocative is always identical to the nominative plural.

   b. In the singular first declension, the vocative is the same as the nominative.

   c. In the singular second declension, the vocative ending is usually epsilon. Note that unlike other case endings (except for the Nominative or Accusative Plural Neuter case ending a), the epsilon is not simply appended to the end of the stem. Instead, the epsilon replaces the stem vowel omicron, so we have a[nqrwpe, not ajnqrwvpoε.

   d. In the singular third declension, the vocative is usually the bare stem of the word, sometimes with the stem vowel being changed due to ablaut.

11. What determines the case, number, and gender of a relative pronoun?

   a. The case of a relative pronoun is set by its function in its relative clause.2

   b. The number and gender of a relative pronoun match the number and gender of its antecedent.

12. How do you distinguish the form of the relative pronoun from the article?

   • The relative pronoun always has both a rough breathing and an accent (e.g., o{V). The article always has one or the other (e.g., oJ and tov), but never both. So if there is both a rough breathing and an accent, it is the relative pronoun. Otherwise, it is the article.

13. Write out the “Square of Stops,” and what happens to each class of stop when followed by a sigma.

<table>
<thead>
<tr>
<th></th>
<th>Unvoiced</th>
<th>Voiced</th>
<th>Aspirate</th>
<th>+ s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial</td>
<td>p</td>
<td>b</td>
<td>f</td>
<td>y</td>
</tr>
<tr>
<td>Velar</td>
<td>k</td>
<td>g</td>
<td>c</td>
<td>x</td>
</tr>
<tr>
<td>Dental</td>
<td>t</td>
<td>d</td>
<td>q</td>
<td>s</td>
</tr>
</tbody>
</table>

14. What is the difference between a verbal “root” and “stem”?

   • A verb has one root3 and six tense stems4 that are derived from the root.
   
   • A stem is the form of the root in a particular tense. The connecting vowel, personal endings, and other pieces of a verb are added on to the tense stem rather than on to the root.
   
   • Mounce always prefices the root with an asterisk. E.g., *lu

15. What are the three basic ways in which the verbal root is used to form the present tense stem?

   a. Present tense stem = verbal root.

   • E.g., luvw uses the present tense stem lu, which is the verbal root *lu.

   b. Present tense stem = verbal root + something added at the end

   • E.g., bavllw uses the present tense stem ball, which is derived from the verbal root *bal + ï ball

   c. Present tense stem = verbal root + changing the stem vowel

   • E.g., ejgeivrw uses the present tense stem ejgeir, which is derived from the verbal root *ejger by changing the stem vowel epsilon into ei.

---

2 Except when the relative pronoun is attracted to the case of its antecedent. See section 14.14 on page 120 of the textbook.

3 There are a few verbs that have multiple roots. See question 10 part (c) below.

4 Some verbs do not occur in certain tenses, and therefore lack the corresponding tense stems.
16. Write out the Master Verb Chart

<table>
<thead>
<tr>
<th>Tense</th>
<th>Aug/Redup</th>
<th>Tense stem</th>
<th>Tense formative</th>
<th>Conn. vowel</th>
<th>Personal endings</th>
<th>First singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres act</td>
<td>pres</td>
<td>o / e</td>
<td>prim act</td>
<td>luvw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperf mid/pas</td>
<td>pres</td>
<td>o / e</td>
<td>sec mid/pas</td>
<td>ejluovmhn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Future act</td>
<td>fut act</td>
<td>s</td>
<td>o / e</td>
<td>prim act</td>
<td>luvsw</td>
<td></td>
</tr>
<tr>
<td>Liquid future act</td>
<td>fut act</td>
<td>es</td>
<td>o / e</td>
<td>prim act</td>
<td>menw:</td>
<td></td>
</tr>
<tr>
<td>Future mid</td>
<td>fut act</td>
<td>s</td>
<td>o / e</td>
<td>prim mid/pas</td>
<td>poreuvsomai</td>
<td></td>
</tr>
</tbody>
</table>

**Parsing**

1. povlesin (povliV Dative Plural Feminine “to cities”)
2. ojnovmati (o[noma Dative Singular Neuter “to a name”)
3. ajrou:sin (ai[ rw Third Person Plural Future Active Indicative “they will take”)
4. au{ th (ou|toV Nominative Singular Feminine “this”)
5. zhvsh/ (zavw Second Person Singular Future Active Indicative “he/she/it will live”)  
   *We have not marked this future middle form as deponent because the future active form zhvsw occurs. Nevertheless, meaning of the future middle is the same as the future active for zavw, and we have translated it accordingly.*
6. ajkouvseiv (ajkouv SECOND Person Singular Future Middle Indicative “you will hear”)
7. ojV (o{V Dative Plural Masculine or Neuter “to whom/to which”)
8. swvsw (sw/vzw First Person Singular Future Active Indicative “I will save”)
9. gnwvsetai (ginwvskw Third Person Singular Future Deponent Indicative “he/she/it will know”)
10. polloæV (poluvV Dative Plural Masculine or Neuter “to much/to many”)
11. blevyetai (blevpw Third Person Singular Future Middle Indicative “he/she/it will look for him/her/itself”)
12. o|yontai (oJraVw Third Person Singular Future Deponent Indicative “he/she/it will see”)
13. podiv (pouV Dative Singular Masculine “to a foot”)
14. gnwvsontai (ginwvskw Third Person Plural Future Deponent Indicative “they will know”)
15. o|yh/ (oJraVw Second Person Singular Future Deponent Indicative “you will see”)

---

5 We have not marked this future middle form as deponent because the future active form zhvsw occurs. Nevertheless, meaning of the future middle is the same as the future active for zavw, and we have translated it accordingly.
Translation: John 12:27-36

12:27 Now my soul has been troubled, and what can I say? ‘Father, save me from this hour’? But for this reason I came to this hour. 12:28 Father, glorify your name!” Then a voice came from heaven, “I have both glorified it and I will also glorify it again.” 12:29 Then the crowd that was standing and hearing was saying that it was thunder. And others were saying that an angel had spoken to him. 12:30 Jesus answered and said, “This voice came not for my sake but for yours. 12:31 Now judgment is on this world; now the ruler of this world will be cast out. 12:32 And if I am lifted up from the world, I will draw all people to myself.” 12:33 He was saying this, signifying what sort of death he was about to die.

12:34 The crowd then answered him, “We have heard from the law that the Christ remains into eternity; how are you saying that it is necessary for the Son of Man to be lifted up? Who is this Son of Man?” 12:35 Then Jesus said to them, “The light is among you for a little while longer. Walk as long as you have the light, in order that darkness will not overtake you. The one walking in the darkness does not know where he is going. 12:36 As long as you have the light, believe in the light, in order that you might be sons of the light
Exercise 22

Second Aorist Active/Middle Indicative

Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>h[lqomen</td>
<td>1</td>
<td>Plural</td>
<td>Aorist Active</td>
<td>Indicative</td>
<td>e[rc]omai</td>
<td>we went</td>
<td></td>
</tr>
<tr>
<td>eigenovma</td>
<td>1</td>
<td>Plural</td>
<td>Aorist Deponent</td>
<td>Indicative</td>
<td>g[vi]nomai</td>
<td>we became</td>
<td></td>
</tr>
<tr>
<td>ajpeqavne</td>
<td>2</td>
<td>Plural</td>
<td>Aorist Active</td>
<td>Indicative</td>
<td>ajpoq[nh/vskw</td>
<td>you died</td>
<td></td>
</tr>
<tr>
<td>eijsh]qeV</td>
<td>2</td>
<td>Singular</td>
<td>Aorist Active</td>
<td>Indicative</td>
<td>eijsevrcomai</td>
<td>you went in</td>
<td></td>
</tr>
<tr>
<td>e[balen</td>
<td>3</td>
<td>Singular</td>
<td>Aorist Active</td>
<td>Indicative</td>
<td>bavllw</td>
<td>he/she/it threw</td>
<td></td>
</tr>
<tr>
<td>e[scon</td>
<td>1 or 3</td>
<td>Singular or Plural</td>
<td>Aorist Active</td>
<td>Indicative</td>
<td>e[cw]</td>
<td>I had / they had</td>
<td></td>
</tr>
<tr>
<td>e[gnwn</td>
<td>1 or 3</td>
<td>Singular or Plural</td>
<td>Aorist Active</td>
<td>Indicative</td>
<td>ginw[vskw]</td>
<td>I knew / they knew</td>
<td></td>
</tr>
<tr>
<td>eu]ron</td>
<td>1 or 3</td>
<td>Singular or Plural</td>
<td>Aorist Active</td>
<td>Indicative</td>
<td>eu[ri]vskw</td>
<td>I found / they found</td>
<td></td>
</tr>
<tr>
<td>ajpeqavmen</td>
<td>1</td>
<td>Plural</td>
<td>Aorist Active</td>
<td>Indicative</td>
<td>ajpoq[nh/vskw</td>
<td>we died</td>
<td></td>
</tr>
<tr>
<td>eginovmhn</td>
<td>1</td>
<td>Singular</td>
<td>Aorist Deponent</td>
<td>Indicative</td>
<td>g[vi]nomai</td>
<td>I became</td>
<td></td>
</tr>
</tbody>
</table>

Warm-up

a. He went to Jesus.

b. The disciples came to him.

g. He threw them into the earth.

d. Did you receive the Holy Spirit?

e. The prophets died.

z. He went into the land of Israel.

h. For you found grace in the presence of God.

Translation

1. Christ died on behalf of our sins according to the Scriptures.

2. And the disciples went out and came into the city and found things just as he said to them.

3. And a voice came from the heavens, “You are my beloved son.”

4. Teacher, we saw someone who is casting out demons in your name.

5. But Jesus said to him, “Why are you calling me ‘good’? No one is good except one, namely, God.”

6. And they were seeking to arrest him… for they knew that he spoke the parable against them.

7. And it often threw him both into fire and into water.

\[^1\] Notice that e[rc]omai is not deponent in the aorist tense, even though it is deponent in the present tense.
8. I neither know nor understand what you are saying. And he went outside.

9. We who died to sin, how will we still live in it?

10. Jesus answered them and said, “Truly, truly, I am telling you, you are seeking me not because you saw signs, but because you ate the bread and were satisfied.”

Additional

11. In the house in which the disciples received the bread from the hands of Jesus, they saw with each other also their lord.

12. The crowd went into the city and gathered together in the synagogue because Paul was teaching the truth concerning both Jesus Christ and also the Lord.

13. And Saul and his three sons died on that day, and his entire house died the same death.

14. And Noah, his sons, his wife, and his sons’ wives went into the ark with him because of the water.

15. In love the ruler received us; because of the love which he had for us, Jesus Christ, our Lord, gave his blood on our behalf by the will of God, and his flesh on behalf of our flesh, and his life on behalf of our lives.

16. Therefore Jesus… went into Bethany, where Lazarus was, whom Jesus raised from the dead.

17. He was in the world, and the world was made through him, and the world did not know him.

18. After these things, Jesus and his disciples went into the region of Judea, and there he was spending time with them and was baptizing.

19. For you have had five husbands, and the one whom you now have is not your husband.

20. “Then” the Jews said to him, “Now we know that you have a demon. Abraham died, and the prophets did also. And you are saying, ‘If anyone keeps my word, he will certainly not taste death, even into eternity.’”

---

2 The Greek is idiomatic, so we need to be somewhat free in our translation. One thing to try to communicate in the translation is that ouj mhv plus the aorist subjunctive is the strongest way to negate something in Greek. What is being denied is the possibility that the person would ever taste death (Wallace, p. 468). This is a preview of what we’ll cover in chapter 31.
Exercise 23

First Aorist Active/Middle Indicative

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ejpisteuvsamen</td>
<td>1</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>pisteuww</td>
<td>we believed</td>
</tr>
<tr>
<td>hjkouvsate</td>
<td>2</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>ajkouvw</td>
<td>you heard</td>
</tr>
<tr>
<td>ejzhvthse</td>
<td>3</td>
<td>Singular</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>zhtevw</td>
<td>he/she/it sought</td>
</tr>
<tr>
<td>ejphvrwsan</td>
<td>3</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>plhrovw</td>
<td>they filled</td>
</tr>
<tr>
<td>ejleuvsetai</td>
<td>3</td>
<td>Singular</td>
<td>Future</td>
<td>Deponent</td>
<td>Indicative</td>
<td>ercomai</td>
<td>he/she/it will go</td>
</tr>
<tr>
<td>ejcomen</td>
<td>1</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>ecw</td>
<td>we had</td>
</tr>
<tr>
<td>egravyato</td>
<td>3</td>
<td>Singular</td>
<td>Aorist</td>
<td>Middle</td>
<td>Indicative</td>
<td>gravfw</td>
<td>he/she/it wrote for – self</td>
</tr>
<tr>
<td>ejbaptisaV</td>
<td>2</td>
<td>Singular</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>baptivzw</td>
<td>you baptized</td>
</tr>
<tr>
<td>hlqan</td>
<td>3</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>ercomai</td>
<td>they went</td>
</tr>
<tr>
<td>hjrxavmeqa</td>
<td>1</td>
<td>Plural</td>
<td>Aorist</td>
<td>Middle</td>
<td>Indicative</td>
<td>arcw</td>
<td>we began</td>
</tr>
</tbody>
</table>

Warm-up

a. Many believed in his name.

b. He wrote this commandment to you.

g. And immediately he called them.

d. They preached, … and they were casting out many demons.

e. He raised her.

z. But he answered nothing.

h. Therefore, he went and took his body.

Translation

1. I believed, therefore I spoke, and we are believing, therefore also we are speaking.

2. I baptized you in water, but he will baptize you in the Holy Spirit.

3. Even as you sent me into the world, I also sent them into the world.

4. Jesus heard that they threw him out, and after finding him, he said to him, “Do you believe in the Son of Man?”

5. She is saying to them, “They took my lord, and I do not know where they laid him.”

6. And he went and began to preach in the Decapolis how much Jesus had done for him.

---

1 This word is typically spelled h\lqon. Spelling it as is done here, with an alpha instead of an omicron, happens sometimes with a few second aorist verbs that sometimes use first aorist endings. Using first aorist personal endings eliminates the ambiguity between the first person singular and third person plural, because the first person singular ending is “–,” resulting in h\lqa, whereas the third person plural ending is nu, resulting in h\lqan.
7. He is saying to them, “Come, and you will see.” Then they went and saw where he is staying, and they spent that day with him.

8. He went out and departed into a lonely place and was praying there. And they found him and are saying to him, “Everyone is seeking you.”

9. And the apostles gathered themselves to Jesus, and they reported to him all that they did and all that they taught.

10. Many will say to me in that day, “Lord, lord, did we not prophesy in your name, and in your name cast out demons, and in your name do many miracles?” And then I will say to them, “I never knew you.”

**Additional**

11. The seven evil men and one woman killed, but the people of God were remaining in the church because they heard the gospel of life there.

12. For Peter wrote to those in Jerusalem that he is doing great and many miracles in the Holy Spirit. Glory be to God!

13. And he made him one of his friends and glorified him with great glory.

14. And you did not obey the voice of the Lord, by which he sent me to you.

15. And Moses wrote this song in that day, and he taught it to the sons of Israel.

16. And they spoke the word of the Lord to him, along with all those in his house.

17. He saved others, but he is not able to save himself.

18. For they all saw him and were troubled. And immediately he spoke with them.

19. Righteous Father, the world did not know you, but I knew you, and these knew that you sent me.

20. But now you are seeking to kill me, a man who has spoken to you the truth which I heard from God; Abraham did not do this. You are doing the works of your father.” Then they said to him, “We were not born from fornication; We have one father, namely God.” Jesus said to them, “If God were your father, you would love me, for I came from God.”

---

2 αὐτῷ: is in the dative case, but it is not the indirect object, so we don’t use the key word “to.” Instead, it is a “dative of advantage” (Wallace, pp. 142-144), so we use the key word “for.”
Exercise 24

Aorist and Future Passive Indicative

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ejpisteuvqhmen</td>
<td>1</td>
<td>Plural</td>
<td>Aorist</td>
<td>Passive</td>
<td>Indicative</td>
<td>pisteuvw</td>
<td>we were believed</td>
</tr>
<tr>
<td>ejblhvqhte</td>
<td>2</td>
<td>Plural</td>
<td>Aorist</td>
<td>Passive</td>
<td>Indicative</td>
<td>bavelw</td>
<td>you were seen</td>
</tr>
<tr>
<td>thrhqvsetai</td>
<td>3</td>
<td>Singular</td>
<td>Future</td>
<td>Passive</td>
<td>Indicative</td>
<td>threvw</td>
<td>he/she/it will be kept</td>
</tr>
<tr>
<td>kriqhvsesqe</td>
<td>2</td>
<td>Plural</td>
<td>Future</td>
<td>Passive</td>
<td>Indicative</td>
<td>kriwnw</td>
<td>you will be judged</td>
</tr>
<tr>
<td>hjkouvsqhte</td>
<td>2</td>
<td>Plural</td>
<td>Aorist</td>
<td>Passive</td>
<td>Indicative</td>
<td>ajkouvww</td>
<td>you were heard</td>
</tr>
<tr>
<td>sunhvcqh</td>
<td>3</td>
<td>Singular</td>
<td>Aorist</td>
<td>Passive</td>
<td>Indicative</td>
<td>sunavgw</td>
<td>he/she/it was gathered</td>
</tr>
<tr>
<td>ajpekrivqhsan</td>
<td>3</td>
<td>Plural</td>
<td>Aorist</td>
<td>Deponent</td>
<td>Indicative</td>
<td>ajpokrivnomai</td>
<td>they answered</td>
</tr>
<tr>
<td>bleyeiV</td>
<td>2</td>
<td>Singular</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>bleypw</td>
<td>you will see</td>
</tr>
<tr>
<td>eigravfh</td>
<td>3</td>
<td>Singular</td>
<td>Aorist</td>
<td>Passive</td>
<td>Indicative</td>
<td>gravfw</td>
<td>he/she/it was written</td>
</tr>
<tr>
<td>swqhvsesqe</td>
<td>2</td>
<td>Plural</td>
<td>Future</td>
<td>Passive</td>
<td>Indicative</td>
<td>swvzw</td>
<td>you will be saved</td>
</tr>
</tbody>
</table>

Warm-up

a. The words of God were believed.

b. There he will tell you about everything.

g. He will preach this gospel.

d. You became near by the blood of Christ.

e. In this my father was glorified.

z. My house will be called a house of prayer.

h. They rejoiced with great joy.

Translation

1. And many were gathered… and he was speaking the word to them.

2. And the one who loves me will be loved by my father, and I will love him.

3. And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.

4. He led him to Jesus…. Jesus said, “You are Simon, the son of John; you will be called ‘Cephas’” (which is translated as ‘Peter’).

5. He is not here, for he was raised, just as he said.

6. And each went into his own house, but Jesus went into the Mount of Olives.

---

1 Notice that the aorist passive tense stem blh is not the same as the aorist active tense stem bal.

2 In the aorist tense, ajpokrivnomai is both middle deponent and passive deponent, meaning that it is never written in the aorist active, and that both the aorist middle and the aorist passive have active meaning.
7. For she was saying, “If I touch even his garments, I will be healed.”
8. Indeed the Son of Man is going just as it is written concerning him, but woe to that man through whom the Son of Man is betrayed; it would be better for him if that man had not been born.
9. But I will see you again, and your heart will rejoice, and no one is taking your joy from you.
10. And they were seeking to arrest him, but they were afraid of the crowd, for they knew that he spoke the parable against them.

**Additional**

11. We rejoiced because after seven days my wife and I will have a house on the mountains around this city.
12. When the servants of God preached the Gospel in the synagogues, some were thrown from the city by the Pharisees, and others were killed.
13. And Israel saw the great hand which the Lord used against the Egyptians. And the people feared the Lord and believed God and Moses his servant.
14. And the nations will fear the name of the Lord, and all the kings of the Earth will fear your glory.
15. And Adam said, “This now is bone from my bones and flesh from my flesh; she will be called ‘woman’ because she was taken from her husband.”
16. And they were afraid with a great fear, and were saying to each other, “Who then is this?”
17. But as many as received him, to them he gave authority to become children of God, to those who believe in his name, who were born, not from blood, nor from the will of the flesh, nor from the will of man, but from God.
18. Blessed are the poor in spirit, because theirs is the Kingdom of Heaven.
   Blessed are the clean in heart, because they will see God.
   Blessed are the peacemakers, because they will be called sons of God.
19. But the sons of the kingdom will be thrown out into the darkness.
20. For the Spirit was not yet given, because Jesus was not yet glorified.

---

3 Literally this is “for the Spirit was not yet.” We’ve added “given” because it is clear from the larger context of the book that the Spirit already exists, but that the Spirit was not yet given to the believers.
Exercise 25

Perfect Indicative

Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. pepisteuvmeqa</td>
<td>1</td>
<td>Plural</td>
<td>Perfect</td>
<td>Middle or Passive</td>
<td>Indicative</td>
<td>pisteuvw</td>
<td>we have been entrusted (with something)</td>
</tr>
<tr>
<td>2. hjgavphka</td>
<td>1</td>
<td>Singular</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>ajgapavw</td>
<td>I have loved</td>
</tr>
<tr>
<td>3. gegevnnhsai</td>
<td>2</td>
<td>Singular</td>
<td>Perfect</td>
<td>Middle or Passive</td>
<td>Indicative</td>
<td>gennavw</td>
<td>you have been born</td>
</tr>
<tr>
<td>4. kevklhsqe</td>
<td>2</td>
<td>Plural</td>
<td>Perfect</td>
<td>Middle or Passive</td>
<td>Indicative</td>
<td>kalevw</td>
<td>you have been called</td>
</tr>
<tr>
<td>5. hjkolouvhken</td>
<td>3</td>
<td>Singular</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>ajkolouqevw</td>
<td>he/she/it has followed</td>
</tr>
<tr>
<td>6. elgnwkan²</td>
<td>3</td>
<td>Plural</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>ginwvskw</td>
<td>they have come to know</td>
</tr>
<tr>
<td>7. ajpevqanen</td>
<td>3</td>
<td>Singular</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>ajpoqnh/vskw</td>
<td>he/she/it died</td>
</tr>
<tr>
<td>8. ajkhkovamen</td>
<td>1</td>
<td>Plural</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>ajkouvw</td>
<td>we have heard</td>
</tr>
<tr>
<td>9. seswvkate</td>
<td>2</td>
<td>Plural</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>sw/vzw</td>
<td>you have saved</td>
</tr>
<tr>
<td>10. gevgrafaV</td>
<td>2</td>
<td>Singular</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>gravfw</td>
<td>you have written</td>
</tr>
</tbody>
</table>

Warm-up

a. He has believed in the name.

b. No one has seen God.

g. The time has been fulfilled.

d. For this purpose I have been born, and for this purpose I have come.

e. He was thrown into the sea.

z. We have these things which we have requested from him.

h. The teacher of this world has been judged.

Translation

1. I have believed that you are the Christ, the Son of God.

2. Tell them how much the Lord has done for you.

3. He is not able to sin, because he has been born from God.

4. I have seen and I have also testified that this is the Son of God.

¹ For forms that can be middle or passive, we generally give the meaning of the passive in the parsing questions.

² Although the standard primary active ending third person plural is nsi(n), some verbs use nu in the Third Person Plural Perfect Active Indicative, and ginwvskw is one of them.
5. “Your faith has healed you.” And the woman was healed from that hour.
6. The one who believes in him is not judged, but the one who does not believe has already been judged because he did not believe in the name of the only Son of God.
7. I have become all things to all people.
8. And this is the judgment, that the light has come into the world, and the people loved the darkness instead of the light because their deeds were evil.
9. But I am saying to you that Elijah has come, and they did to him whatever they were wanting to do, just as it has been written concerning him.
10. But I have known you, that you do not have the love of God in yourselves. I have come in the name of my father, and you are not receiving me.

Additional
11. Because we have believed the truth about Jesus, we will be baptized in the water of the lake by John, the apostle.
12. Therefore the tongues of our mouths have testified about the Lord of the Heavens, that (or “because”) he has saved us from our sins through the blood of his son.
13. And Israel said to Joseph, “From now on, I will (gladly) die, because I have seen your face, because you are still alive.”
14. And Moses said to God, “Behold, I will go to the sons of Israel and say to them, ‘The God of your fathers has sent me to you.’ And they will ask me, ‘What is his name?’ Then what will I say to them?”
15. And the Lord said to Moses, “I will do this thing also which you have requested, because you have found favor before me, and I have known you above all.”
16. The words which I have spoken to you are spirit and are life.
17. And we have believed and have come to know that you are the Holy One of God.
18. Truly, truly I say to you, we are speaking to you about what we know, and we are testifying about what we have seen, but you are not accepting our testimony.
19. You have sent to John, and he has testified concerning the truth. The testimony that I receive is not from man, but I am saying these things in order that you might be saved.
20. Then Jesus says to him, “Depart, Satan! For it is written, ‘You will worship the Lord, your God.’”
Chapters 21 - 25

Review #5

Grammar

1. Write out the Master Verb Chart

<table>
<thead>
<tr>
<th>Tense</th>
<th>Aug/Redup</th>
<th>Tense stem</th>
<th>Tense formative</th>
<th>Conn. vowel</th>
<th>Personal endings</th>
<th>First singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect active</td>
<td>e</td>
<td>pres</td>
<td>o / e</td>
<td>sec act</td>
<td>e[luon]</td>
<td></td>
</tr>
<tr>
<td>2nd future passive</td>
<td>aor pas</td>
<td>hs</td>
<td>o / e</td>
<td>prim mid/pas</td>
<td>ajpostalhvsomai</td>
<td></td>
</tr>
<tr>
<td>1st aorist active</td>
<td>e</td>
<td>aor act</td>
<td>sa</td>
<td>sec act</td>
<td>e[lusa]</td>
<td></td>
</tr>
<tr>
<td>Liquid aorist active</td>
<td>e</td>
<td>aor act</td>
<td>a</td>
<td>sec act</td>
<td>e[meina]</td>
<td></td>
</tr>
<tr>
<td>2nd aorist middle</td>
<td>e</td>
<td>aor act</td>
<td>o / e</td>
<td>sec mid/pas</td>
<td>e[jgenovmhn]</td>
<td></td>
</tr>
<tr>
<td>1st aorist passive</td>
<td>e</td>
<td>aor pas</td>
<td>qh</td>
<td>sec act</td>
<td>e[jluvqhn]</td>
<td></td>
</tr>
<tr>
<td>1st perfect active</td>
<td>le</td>
<td>perf act</td>
<td>ka</td>
<td>prim act</td>
<td>levluka</td>
<td></td>
</tr>
<tr>
<td>2nd perfect active</td>
<td>le</td>
<td>perf act</td>
<td>a</td>
<td>prim act</td>
<td>gevgona</td>
<td></td>
</tr>
<tr>
<td>Perfect middle/passive</td>
<td>le</td>
<td>perf pas</td>
<td></td>
<td>prim mid/pas</td>
<td>levlumai</td>
<td></td>
</tr>
</tbody>
</table>

2. Write out the twelve forms of luvw, imperfect active and passive

| Imperfect Active       |            |            |                 |             |                 |               |
| 1st sg                 | e[luon]    | 1st pl     | ejluvomen       |             |                 |               |
| 2nd sg                 | e[lueV]    | 2nd pl     | ejluvete        |             |                 |               |
| 3rd sg                 | e[lue(n)]  | 3rd pl     | e[luon]         |             |                 |               |

| Imperfect Passive      |            |            |                 |             |                 |               |
| 1st sg                 | ejluovmhn  | 1st pl     | ejluovmeqa      |             |                 |               |
| 2nd sg                 | ejluovu    | 2nd pl     | ejluvesqe       |             |                 |               |
| 3rd sg                 | ejluveto   | 3rd pl     | ejluvonto       |             |                 |               |

3. When are primary and secondary endings used?
   a. **Primary endings** are used in all finite verbs\(^1\) except for those with absolute past time.\(^2\) Of the tenses we’ve learned thus far, they are used in the present, future, and perfect tenses.

   b. **Secondary endings** are used in all verbs with absolute past time; namely for the indicative mood, in the imperfect and aorist tenses.\(^3\)

---

\(^1\) By saying “finite verbs” we are excluding particlips and infinitives.

\(^2\) Advanced information: Primary endings are also not used in the imperative and optative moods. The imperative mood (chapter 33) has its own personal endings. The optative mood (chapter 35) uses secondary personal endings.

\(^3\) Advanced information: Secondary endings are also used in the pluperfect tense (chapter 25 advanced information), which is absolute past time. They are also used in the optative mood (chapter 35 advanced information), in all tenses, even though the optative mood does not have absolute past time in any tense.
4. What are the three basic rules of augmentation?
   a. **Verbs beginning with a consonant** augment by prefixing an epsilon with a smooth breathing mark.
      (E.g., lu ἔ ή)  
   b. **Verbs beginning with a vowel** augment by lengthening the vowel.
      Alpha and epsilon lengthen to eta. (E.g., ejc ἔ ή)  
      Omicron lengthens to omega. (E.g., oJmo ἔ wJmo).  
      Other vowels are unchanged.
   c. **Verbs beginning with a diphthong** augment by lengthening the first vowel of the diphthong.
      (E.g., aijt ἔ h/t).  
      But some diphthongs do not augment at all.

5. What are three clues as to the difference between the present and second aorist (active and middle) forms of the
   same verb?
   a. **Augment** – The second aorist has an augment, but the present does not.  
   b. **Tense stem** – The second aorist (active and middle) uses the aorist active tense stem, but the present uses the
      present tense stem.
   c. **Personal endings** – The second aorist uses secondary personal endings (in the indicative mood), but the present
      uses primary personal endings.

6. What is the primary significance of the following tenses (in the indicative mood)?
   a. The **imperfect tense** describes an event as a continuous action in past time.
   b. The **aorist tense** describes an event as occurring in the past without specifying whether it was continuous or
      nor, or whether it has any effect on the present or not.
   c. The **perfect tense** describes a present state that results from a previously completed action.

7. Give three different uses of the middle voice
   a. **Deponent** – Most of the time (about 75% in the New Testament), the middle voice is deponent, indicating that
      it is used as a substitute for the active voice. A deponent middle has active meaning, and occurs only in verbs
      that do not occur in the active voice in that tense. For example, ερομαι is deponent in the present tense,
      meaning that it never occurs in the active voice in the present tense, and the meaning of the middle voice is “I
      come,” which is an active meaning.
   b. **Separate meaning** – Some verbs have a different meaning in the middle voice than in the active. For example,
      αρχέω (present active) means “I rule,” whereas αρχομαι (present middle) means “I begin.”
   c. **Self interest** – For some verbs in the middle voice, the subject performs the action of the verb in some way that
      affects the subject. For example, in Matthew 27:5, the middle voice is used to state that Judas hanged himself.

---

4 For future reference when you reach chapter 31: This distinction only holds true in the indicative mood.
9:18 Therefore, the Jews did not believe it, that he was blind and received his sight, until they summoned the parents of the one who had received sight 9:19 and asked them, saying, “Is this your son, whom you say was born blind? Therefore, how is it that now he sees?” 9:20 Then his parents answered and said, “We know that this is our son and that he was born blind, 9:21 but we do not know how he is now seeing or who opened his eyes. Ask him; he is of age; he will speak about himself.” 9:22 The parents said these things because they were fearing the Jews, for the Jews had already decided that if anyone would confess Christ, he would be expelled from the synagogue. 9:23 For this reason, his parents said, “He is of age; ask him.”

9:24 Then for the second time they summoned the man who was blind and said to him, “Give glory to God; we know that this man is a sinner.” 9:25 Then he answered them, “I do not know if he is a sinner. I know one thing, that although I was blind, now I am seeing.” 9:26 Then they were saying to him, “What did he do to you? How did he open your eyes?” 9:27 He answered them, “I told you already, and you did not listen. Why are you wanting to hear again? You are not also wanting to become his disciples, are you?” 9:28 And they hurled insults at him and said, “You are his disciple, but we are disciples of Moses. 9:29 We know that God has spoken through Moses, but we do not know where this man has come from.” 9:30 And the man answered and said to them, “In this is something remarkable, that you do not know where he is from, and yet he opened my eyes. 9:31 We know that God does not hear sinners, but if anyone is a godly person and does his will, God hears that person. 9:32 From the beginning of time it has never been heard of anyone opening the eyes of a person who was born blind. 9:33 If he was not from God, he would not be able to do anything.” 9:34 And they answered and said to him, “You were born entirely in sins, and you are teaching us?” And they threw him outside.

5 The form of the question indicates that he expects the answer, “No, we do not want to become his disciples.” Indicating that in English requires changing the idiom somewhat, as is done here.
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### Exercise 27

#### Present (Continuous) Adverbial Participles

**Parsing**

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>#</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ajkouovntwn</td>
<td>Genitive</td>
<td>P</td>
<td>Present</td>
<td>Active</td>
<td>Participle</td>
<td>ajkouvw</td>
<td>while hearing</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Masculine or Neuter</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. zhtou:nti</td>
<td>Dative</td>
<td>S</td>
<td>Present</td>
<td>Active</td>
<td>Participle</td>
<td>zhtevw</td>
<td>while seeking</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>Masculine or Neuter</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ajnabaiaenon</td>
<td>Nominative or Accusative</td>
<td>S</td>
<td>Present Neuter</td>
<td>Active</td>
<td>Participle</td>
<td>ajnabaivnw</td>
<td>while going up</td>
</tr>
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<td></td>
</tr>
<tr>
<td>4. pisteuomevnhn</td>
<td>Accusative</td>
<td>S</td>
<td>Present Feminine</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>pisteuvw</td>
<td>while being believed</td>
</tr>
<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>5. fwnh:V</td>
<td>Genitive</td>
<td>S</td>
<td>Feminine</td>
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<td>None</td>
<td>fwnhv</td>
<td>of a voice</td>
</tr>
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</tr>
<tr>
<td>6..poiou:ntaV</td>
<td>Accusative</td>
<td>P</td>
<td>Present Masculine</td>
<td>Active</td>
<td>Participle</td>
<td>poievw</td>
<td>while doing</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>7. katabaivnonta</td>
<td>Nominative or Accusative</td>
<td>P</td>
<td>Present Masculine</td>
<td>Active</td>
<td>Participle</td>
<td>katabaivnw</td>
<td>while going down</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
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<td></td>
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</tr>
<tr>
<td>8. ejmartuvrsan</td>
<td>3</td>
<td>P</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>marturevw</td>
<td>they testified</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>9. ou[saV</td>
<td>Accusative</td>
<td>P</td>
<td>Present Feminine</td>
<td>None</td>
<td>Participle</td>
<td>eijmiv</td>
<td>while being</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>10. proseucomevnouV</td>
<td>Accusative</td>
<td>P</td>
<td>Present Masculine</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>proseuvcomai</td>
<td>while being worshipped</td>
</tr>
</tbody>
</table>

**Warm-up**

a. While going up into Jerusalem

b. I saw them while they were departing OR They saw them while they were departing

g. They sent to him while calling him.

d. (I / They) came to him while he was teaching the high priests.

e. And they were keeping him while they were sitting.

z. Not while seeing, but while believing

h. While seeing, they are not seeing, and while hearing, they are not hearing.

**Translation**

1. He said these things in a synagogue while teaching in Capernaum.

2. Jesus went into Galilee, preaching the Gospel of God.

3. Many will come in my name, saying, “I am he.” OR Many will come in my name, saying, “I am.”
4. For he was going on his way rejoicing.
5. But Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord with many others also.
6. And going up into Jerusalem, Jesus took the twelve.
7. And he went in their synagogues in all of Galilee, preaching and casting out demons. And a leper went to him, calling upon him.
8. And while he was in Jerusalem during the Passover, during the feast, many believed in his name when they were beholding his signs which he was doing.
9. Then the mother of the sons of Zebedee went to him with her sons, bowing down and asking something from him.¹
10. The righteousness of God has been revealed, being witnessed by the law and the prophets.

Additional
11. While evangelizing the people in Jerusalem, the disciples glorified Jesus on account of all of his signs and miracles.
12. While sitting with the two in the church, he called upon the husband and the wife to speak to each other in words of love.
13. For God knew that in whatever day you eat from it, your eyes will be opened and you will be as gods, knowing good and evil.
14. And she² said to the men, “I know with certainty³ that your God is handing this land over to you.”
15. For while doing the will of Christ, we will find rest.
16. And one from the crowd answered him, “Teacher, I brought my son to you having a mute spirit.”
17. Are you having eyes yet not seeing, and having ears yet not hearing?
18. Then indeed with many other things, exhorting, he was evangelizing the people.
19. He went through each city and village, preaching and proclaiming the news about the Kingdom of God, and the twelve were with him.
20. And after entering into the synagogue, he was speaking boldly for three months, arguing and persuading *them* about the Kingdom of God.

¹ The participles are feminine because the one doing the action of the participles is feminine. Therefore the participles themselves do not indicate whether or not the sons of Zebedee were also bowing down and asking, or whether they were standing silently beside their mom.
² We know that the speaker is female, because the participles are feminine nominative, and the fact that they are nominative indicates that the doer of the participles is the subject of the main verb.
³ Adding “with certainty” is an attempt to translate the idiom “knowing, I know” (ginwvskousa ginwvskw) into English.
Exercise 28

Aorist (Undefined) Adverbial Participles

Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>#</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. marturhvsasan</td>
<td>Accusative</td>
<td>S</td>
<td>Aorist Feminine</td>
<td>Active</td>
<td>Participle</td>
<td>marturevw</td>
<td>after she testified</td>
</tr>
<tr>
<td>2. marturhvsanteV</td>
<td>Nominative</td>
<td>P</td>
<td>Aorist Masculine</td>
<td>Active</td>
<td>Participle</td>
<td>marturevw</td>
<td>after they testified</td>
</tr>
<tr>
<td>3. ejrcomevnwn</td>
<td>Genitive</td>
<td>P</td>
<td>Present Masculine, Feminine, or Neuter</td>
<td>Deponent</td>
<td>Participle</td>
<td>ejrcomai</td>
<td>while going</td>
</tr>
<tr>
<td>4. grafeivshV</td>
<td>Genitive</td>
<td>S</td>
<td>Aorist Feminine</td>
<td>Passive</td>
<td>Participle</td>
<td>gravfw</td>
<td>after she wrote</td>
</tr>
<tr>
<td>5. lambavnousi (2x)</td>
<td>Dative</td>
<td>P</td>
<td>Present Masculine</td>
<td>Active</td>
<td>Indicative</td>
<td>lambavvw</td>
<td>they are taking</td>
</tr>
<tr>
<td>6. poihsavsh/</td>
<td>Dative</td>
<td>S</td>
<td>Aorist Feminine</td>
<td>Active</td>
<td>Participle</td>
<td>poiievw</td>
<td>after she did</td>
</tr>
<tr>
<td>7. ajkousavmenai</td>
<td>Nominative</td>
<td>P</td>
<td>Aorist Feminine</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>ajkouvw</td>
<td>after she heard</td>
</tr>
<tr>
<td>8. eijseiqovntoV</td>
<td>Genitive</td>
<td>S</td>
<td>Aorist Masculine</td>
<td>Active</td>
<td>Participle</td>
<td>eijsevcomai</td>
<td>after he went</td>
</tr>
<tr>
<td>9. pisteuqevnteV</td>
<td>Nominative</td>
<td>P</td>
<td>Aorist Masculine</td>
<td>Passive</td>
<td>Participle</td>
<td>pisteuvw</td>
<td>after they were believed</td>
</tr>
<tr>
<td>10. ejpivsteusaV</td>
<td>2</td>
<td>S</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>pisteuvw</td>
<td>you believed</td>
</tr>
</tbody>
</table>

Warm-up

a. He spoke to the angel after the angel<sup>1</sup> preached.

b. After going into the house, they found the child with Mary.

g. One scribe, after coming, said to him, “Teacher.”

d. After he began in Galilee

e. I spoke to the man after he<sup>2</sup> sent you to me.

z. After she went into the house, he spoke to her.

h. After an angel of God came to him and spoke to him

<sup>1</sup> Because the angel and the participle are both dative singular masculine, we know that the angel is the one doing the preaching. If the participle were nominative, the subject of the main verb (the unnamed person speaking to the angel) would be the one doing the preaching.

<sup>2</sup> Because the participle and the man are both dative singular masculine, we know that the man is the one doing the action of the participle.
Translation

1. And immediately on the Sabbath, after going into the synagogue, he taught.
2. Crying out immediately, the father of the child was saying, “I am believing.”
3. And after he went into the house, they came to him.
4. After greeting the brothers, we remained with them for one day.
5. And after the slaves of the owner came, they said to him, “Lord, didn’t you sow good seed?”
6. And after he heard, Herod was saying, “John, whom I beheaded, has been raised.”
7. And Simon himself also believed, and after being baptized, he followed after Phillip, marveling at the signs and great miracles.
8. And his mother answered and said, “No, but he will be called John.”
9. And after beholding Jesus from afar, he ran and bowed down before him and crying out with a loud voice he said, “What do you have to do with me, Jesus, son of the Most High God?”
10. And Jesus answered and said while teaching in the temple, “How is it that the scribes are saying that the Christ is the son of David? David himself said by the Holy Spirit, ‘The Lord said to my lord, “Sit at my right until I place your enemies under your feet.”’”

Additional

11. After greeting their fathers and mothers, the children went out with the other children.
12. And after Jesus went out from the house and into the temple, he cried out in a loud voice, “Everyone who is believing in me will be saved from the authority of the evil one.”
13. And after the sons of God saw the daughters of men, that they are beautiful, they took for themselves wives from all, whom they chose.
14. Even as also Moses prayed to the Lord and fire came down from heaven and consumed the offerings of the sacrifice, in the same manner also Solomon prayed and after coming down, the fire consumed the offerings of the sacrifice.
15. And after taking of its fruit, she ate, and she gave also to her husband with her, and they ate.
16. And he was raised, and immediately, after taking up the bed, he went out.
17. And after he heard, King Herod was disturbed, and all Jerusalem with him.
18. And again after going away, he prayed, saying the same word. And again, after going he found them sleeping.
19. He said, “Take; this is my body.” And after taking the cup and after giving thanks he gave to them, and they all drank from it.
20. And after he threw everyone out, he was taking the father of the child and the mother and those with him, and he went into where the child was.

3 Literally, “the (blank) of the sacrifice,” where the blank is plural neuter.
## Exercise 29

### Adjectival Participles

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>#</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ferouvshV</td>
<td>Genitive</td>
<td>S</td>
<td>Present Feminine</td>
<td>Active</td>
<td>Participle</td>
<td>fevrw</td>
<td>of her who is bearing</td>
</tr>
<tr>
<td>2. ejnecqevnti</td>
<td>Dative</td>
<td>S</td>
<td>Aorist Masculine or Neuter</td>
<td>Passive</td>
<td>Participle</td>
<td>fevrw</td>
<td>to him who bore</td>
</tr>
<tr>
<td>3. sarxivn</td>
<td>Dative</td>
<td>P</td>
<td>Feminine</td>
<td>None</td>
<td>None</td>
<td>sarx</td>
<td>to flesh</td>
</tr>
<tr>
<td>4. poivhsan</td>
<td>Nominative or Accusative</td>
<td>S</td>
<td>Aorist Neuter</td>
<td>Active</td>
<td>Participle</td>
<td>poievw</td>
<td>it that did</td>
</tr>
<tr>
<td>5. balovmenai</td>
<td>Nominative</td>
<td>P</td>
<td>Aorist Feminine</td>
<td>Middle</td>
<td>Participle</td>
<td>bavllw</td>
<td>those who threw</td>
</tr>
<tr>
<td>6. proselqovntwn</td>
<td>Genitive</td>
<td>P</td>
<td>Aorist Masculine or Neuter</td>
<td>Active</td>
<td>Participle</td>
<td>prosevrcomai</td>
<td>of those who came to</td>
</tr>
<tr>
<td>7. ejpoivhsan</td>
<td>3</td>
<td>P</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>poievw</td>
<td>they did</td>
</tr>
<tr>
<td>8. gravyasin</td>
<td>Dative</td>
<td>P</td>
<td>Aorist Masculine or Neuter</td>
<td>Active</td>
<td>Participle</td>
<td>gravfw</td>
<td>to those who wrote</td>
</tr>
<tr>
<td>9. khruvssousi (2x)</td>
<td>3</td>
<td>P</td>
<td>Present Masculine or Neuter</td>
<td>Active</td>
<td>Indicative</td>
<td>khruvssw</td>
<td>they are preaching</td>
</tr>
<tr>
<td></td>
<td>Dative</td>
<td></td>
<td>Present Masculine or Neuter</td>
<td>Participle</td>
<td></td>
<td></td>
<td>to those who are preaching</td>
</tr>
<tr>
<td>10. baptizomevnou</td>
<td>Genitive</td>
<td>S</td>
<td>Present Masculine or Neuter</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>baptivzw</td>
<td>of the one being baptized</td>
</tr>
</tbody>
</table>

### Warm-up

a. The living father  
b. To the father who sent us  
g. He is receiving the one who sent me.  
d. To the one who was raised from the dead  
e. Concerning the word that was spoken.  
z. On the coming day  
h. God, the one who bore you
Translation
1. He sees Jesus coming toward him and says, “Behold the lamb of God, the one who is taking away the sin of the world.”
2. The people who are sitting in darkness saw a great light.
3. And the one who is seeing me is seeing the one who sent me.
4. The one who believes and is baptized will be saved.
5. And walking around beside the Sea of Galilee, he saw two brothers, Simon, the one being called “Peter,” and Andrew his brother, while they were casting a net into the sea.
6. And they are coming, bringing to him a paralytic being carried by four.
7. The one having my commandments and keeping them – this one is the one who is loving me; and the one loving me will be loved by my father, and I will love him.
8. And the ones who beheld him walking around on the sea thought that he was a ghost.
9. The one who is receiving you is receiving me, and the one receiving me is receiving the one who sent me. The one who receives a prophet in the name of a prophet will receive a prophet’s reward, and the one who is receiving a righteous person in the name of a righteous person will receive a righteous person’s reward.
10. And when they believed Philip bringing good news about the Kingdom of God and Jesus Christ, they were being baptized, both men and women.

Additional
11. The seven who were sent around the earth for many days were killed in a great fire while coming from the heavens to their homes.
12. The ones who ate and also drank with their living lord rejoiced after they beheld the one who was raised from the dead.
13. And Adam called the name of his wife “Life” because she is the mother of all of the living.
14. And he said to him, “Are you the man who spoke to the woman? And the angel said, ‘I (am).’”
15. And God spoke to Noah and to his sons with him, saying, “Behold I am establishing my covenant with you and with your descendents with you and with every soul that lives with you, from birds and from domesticated animals, as many as are coming out from the ark with you.”
16. Therefore, if you, being evil, know to give good gifts to your children, how much more will your father in heaven give good things to those who are asking him?
17. The one coming from above is above all; the one who is from the earth is from the earth and is speaking from the earth.
18. And the scribes who are coming down from Jerusalem were saying that he has Beelzebul and that by the ruler of the demons he is casting out the demons.
19. Jesus said to her, “I am the resurrection and the life; the one who is believing in me, even though he might die, he will live, and everyone who is living and believing in me will certainly not ever die. Are you believing this?” She is saying to him, “Yes, Lord, I have believed that you are the Christ, the Son of God, the one who is coming into the world.”
20. The one not honoring the Son is not honoring the Father who sent him. Truly, truly I am saying to you that the one hearing my word and believing the one who sent me has eternal life and into judgment is not going, but instead has crossed over from death into life. Truly, truly I am saying to you that an hour is coming and now is when the dead will hear the voice of the Son of God, and the ones hearing will live.
Exercise 30

Perfect Participles and Genitive Absolutes

### Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>#</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hjgaphmevnwn</td>
<td>Genitive</td>
<td>P</td>
<td>Perfect Masculine, Feminine, or Neuter</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>ajgapavw</td>
<td>having been loved</td>
</tr>
<tr>
<td>2. gegennhkovtoV</td>
<td>Genitive</td>
<td>S</td>
<td>Perfect Masculine or Neuter</td>
<td>Active</td>
<td>Participle</td>
<td>gennavw</td>
<td>having begotten</td>
</tr>
<tr>
<td>3. peplrhwmevnh/</td>
<td>Dative</td>
<td>S</td>
<td>Perfect Feminine</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>plhrovw</td>
<td>having been filled</td>
</tr>
<tr>
<td>4. pepivsteuken</td>
<td>3</td>
<td>S</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>pisteuvw</td>
<td>he/she/it believed</td>
</tr>
<tr>
<td>5. lelukuiva/</td>
<td>Dative</td>
<td>S</td>
<td>Perfect Feminine</td>
<td>Active</td>
<td>Participle</td>
<td>luvw</td>
<td>having loosed</td>
</tr>
<tr>
<td>6. bebaptismevnoiV</td>
<td>Dative</td>
<td>P</td>
<td>Perfect Masculine or Neuter</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>baptivzw</td>
<td>having been baptized</td>
</tr>
<tr>
<td>7. pepoihvksi</td>
<td>Dative</td>
<td>P</td>
<td>Perfect Masculine or Neuter</td>
<td>Active</td>
<td>Participle</td>
<td>poievw</td>
<td>having done</td>
</tr>
<tr>
<td>8. beblhmevnhn</td>
<td>Accusative</td>
<td>S</td>
<td>Perfect Feminine</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>bavllw</td>
<td>having been thrown</td>
</tr>
<tr>
<td>9. bebaptismevnou</td>
<td>Genitive</td>
<td>S</td>
<td>Perfect Masculine or Neuter</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>baptivzw</td>
<td>having been baptized</td>
</tr>
<tr>
<td>10. ajpestalmevnaiV</td>
<td>Dative</td>
<td>P</td>
<td>Perfect Feminine</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>ajpostevllw</td>
<td>having been sent</td>
</tr>
</tbody>
</table>

### Warm-up

a. Jesus spoke to the elders who had loosed the temple.
b. The ones who have come down from Jerusalem
g. To the ones who have believed him
d. This is written, “He ate bread from heaven.”
e. He is saying… to the one who called him
f. When the Sabbath comes, he comes into the synagogue.
h. Knowing neither the Scriptures nor the power of God

### Translation

1. And after having believed, the crowd followed him.
2. The one who has seen me has seen the Father.
3. A man came, having been sent from God, whose name was John.
4. That which is born from the flesh is flesh, and that which is born from the Spirit is spirit.
5. And they were amazed at his teaching, for he was teaching them as having authority and not as the scribes.
6. And immediately, while he was still speaking, Judas, one of the twelve comes, and a crowd with him.
7. For John had not yet been thrown into prison.
8. And a sound came from heaven… and it filled the entire house where they were sitting.
9. While he was speaking these things, many believed in him. Therefore Jesus was saying to the Jews who had believed in him, “If you remain in my word, you are truly my disciples.”
10. Both the ones going before and also the ones following were crying out, “Hosanna! Blessed be the one who is coming in the name of the Lord! Blessed be the coming kingdom of our father David! Hosanna in the highest!”

Additional

11. And the elders of the Jews, having seen Jesus with the disciples, received one of those who had made the promise to betray him.
12. The ones who had believed in Jesus were called “Christians” because they know him as the Christ and also as the Lord.
13. (May) the grace of our Lord Jesus Christ be with you and with all those everywhere who have been called by God and through him.
14. And after all these things thus Joshua read all the words of this law… according to all the things that have been written in the law.
15. After I prayed in the house, a man entered and greeted me, and I greeted him.
16. Our fathers ate the manna in the desert, just as it is written, “He gave them bread from heaven to eat.”
17. His disciples did not understand these things at first, but when Jesus had been glorified then they remembered that these things had been written and that they did these things to him.
18. After the word comes, then they will know the prophet whom the Lord sent to them in faith.
19. And they are coming again into Jerusalem, and while he is walking around in the temple the high priests, the scribes, and the elders are coming to him and saying to him, “In what authority are you doing these things?”
20. I will call the not-my-people, “my people,” and the not-having-been-loved, “having-been-loved.”
Grammar

1. What determines the case, number, and gender of a participle?
   a. Adjectival: Just like an ordinary adjective! If a participle is used as an adjective (attributive or predicate), then its case, number, and gender will agree with the word it is modifying. If a participle is used as a substantive, then its case is set by its function in the clause, and its number and gender are set by what it refers to.\(^1\)
   b. Adverbial: The case, number, and gender of a participle match the substantive that is doing the action of the participle (for active, middle, and deponent participles) or receiving the action of the participle (for passive participles that are not deponent).

2. What are the clues that a participle is being used in the following ways?
   a. Adjectival: (1) Often, but not always, has the article. (2) Context—an adjectival use makes better sense in the sentence than an adverbial use.
   b. Adverbial: (1) Never has the article. (2) Context—an adverbial use makes better sense in the sentence than an adjectival use.

3. What are the seven questions you ask of any participle you meet?
   a. What is the case, number, and gender of the participle, and why? (i.e., What word is it modifying or standing in the place of? What is doing or receiving the action of the participle?)
   b. Is the action (or state of being) in the participle directed toward a verb (adverbial) or a noun (adjectival)?
   c. If it is adverbial, do you use “while” or “after”?
   d. If it is adjectival, is it attributive or substantival?
   e. What is the aspect of the participle? Continuous (present), undefined (aorist), or perfect?
   f. What is the voice of the participle?
   g. What does the verb mean?

4. What is a genitive absolute? A genitive absolute construction is a noun or pronoun\(^2\) and a participle in the genitive that are not grammatically connected\(^3\) to the rest of the sentence.

---

\(^1\) For participles that are used as an adjective (attributive or predicate) you can use the same answer that is given for adverbial participles, since the substantive modifies the word that is doing the action of the participle (or the word that is receiving the action of the participle if the participle is non-deponent passive). For substantival participles, however, this answer is does not work, because the substantive doing or receiving the action of the participle is not in the clause.

\(^2\) In rare cases, the noun or pronoun may be absent, but the participle is always present.

\(^3\) By “not grammatically connected” we mean that the substantive that is doing (active, middle, or deponent participle) or receiving (non-deponent passive participle) the action of the participle is not in the rest of the sentence. Instead, the substantive doing or receiving the action of the participle is the noun or pronoun in the genitive that is part of the genitive absolute construction.
5. How do you form the following periphrastic verbal forms?
   a. Present: (present tense of $eijmiv$) + (present participle)
   b. Future: (future tense of $eijmiv$) + (present participle)
   c. Perfect: (present tense of $eijmiv$) + (perfect participle)

6. Write out the nominative and genitive singular forms of the participle morpheme (with tense formative and case endings) of all three genders for the following tenses.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Present active</td>
<td>wn, onto$V$</td>
<td>ousa, oush$V$</td>
<td>on, onto$V$</td>
</tr>
<tr>
<td>b. First aorist active</td>
<td>sa$V$, santo$V$</td>
<td>sasa, sash$V$</td>
<td>san, santo$V$</td>
</tr>
<tr>
<td>c. First aorist passive</td>
<td>qei$V$, qento$V$</td>
<td>qeisa, qeish$V$</td>
<td>qen, qento$V$</td>
</tr>
<tr>
<td>d. Second aorist middle</td>
<td>omeno$V$, omenou</td>
<td>omenh, omenh$V$</td>
<td>omonon, omenou</td>
</tr>
<tr>
<td>e. First perfect active</td>
<td>kw$V$, koto$V$</td>
<td>kuia, kuia$V$</td>
<td>ko$V$, koto$V$</td>
</tr>
<tr>
<td>f. Perfect middle/passive</td>
<td>meno$V$, menou</td>
<td>menh, menh$V$</td>
<td>menon, menou</td>
</tr>
</tbody>
</table>

**Parsing**

1. qevlonto$V$ (qevlw Present Active Participle Genitive Singular Masculine “while desiring”)
2. grafeiæsi (gravfw Aorist Passive Participle Dative Plural Masculine or Neuter “after being written”)
3. lelahkovte$V$ (lalevw Perfect Active Participle Nominative Plural Masculine “after having spoken”)
4. pisteuomevna$V$ (pisteuvw Present Middle or Passive Participle Accusative Plural Feminine “while being believed”)
5. o$[n$ (eijmiv Present Active Participle Nominative or Accusative Singular Neuter “while being”)
6. balovnta (bavllw Aorist Active Participle Accusative Singular Masculine / Aorist Active Participle Nominative or Accusative Plural Neuter “after throwing”)
7. decqevnta (devcomai Aorist Passive Participle Accusative Singular Masculine / Aorist Passive Participle Nominative or Accusative Plural Neuter “after being received”)
8. bebhlkovta (bavllw Perfect Active Participle Accusative Singular Masculine / Perfect Active Participle Nominative or Accusative Plural Neuter “after having thrown”)
9. luqeivsh/ (luvw Aorist Passive Participle Dative Singular Feminine “after being loosed”)
10. blevyasa (blevpw Aorist Active Participle Nominative Singular Feminine “after looking”)

**Translation: Mark 1:1-22**

1:1 The beginning of the Gospel of Jesus Christ “the Son of God”. 1:2 Just as it has been written in Isaiah the Prophet, “Behold! I am sending my messenger before your face, who will prepare your way; 1:3 a voice of one calling the desert, ‘Prepare the way of the Lord! Make straight his highways!’” 1:4 And John appeared, baptizing in the desert and preaching a baptism of repentance for the forgiveness of sins. 1:5 And all the region of Judea and the inhabitants of Jerusalem were going out to him and being baptized by him in the Jordan river, confessing their sins. 1:6 And John was clothed with camel’s hair, and a leather belt was around his waist, and he was eating locusts and wild honey. 1:7 And he was preaching, saying, “The one greater than me is coming after me, the strap of whose sandals I am not worthy, stooping down, to loosen. 1:8 I baptized you by means of water, but he will baptize you in the Holy Spirit.”
1:9 And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. 1:10 And immediately, while he was coming up from the water, he saw the heavens being split and the Spirit as

---

4 This can also be translated as “And John the Baptist appeared.” If the article [oJ] is accepted as original, then this latter translation is definitely correct, because adverbial participles cannot have the article.
a dove coming down on him; 1:11 and a voice came from the heavens, “You are my beloved son; in you I am pleased.”

1:12 And immediately the Spirit is casting him out into the desert 1:13 and he was in the desert for forty days, being tested by Satan, and he was with the wild animals, and the angels were serving him.

1:14 And after John had been betrayed, Jesus went into Galilee, preaching the Gospel of God 1:15 and saying, “The time is fulfilled and the Kingdom of God has drawn near; repent and believe in the Gospel!

1:16 And while he was passing alongside of the Sea of Galilee, he saw Simon and Andrew the brother of Simon while they were casting nets in the sea, for they were fishermen. 1:17 And Jesus said to them, “Follow me, and I will make you to be fishers of men. 1:18 And immediately after leaving the nets they followed him. 1:19 and after going on a little ways, he saw James the son of Zebedee and John his brother, while they were mending the nets in the boat. 1:20 And immediately he called them. And after leaving behind their father Zebedee in the boat with the hired hands, they went away behind him.

1:21 And they are going into Capernaum. And immediately on the Sabbaths, after going into the synagogue he began to teach. 1:22 And they were being amazed at his teaching, for he was teaching them as one having authority and not as the scribes.
## Subjunctive

### Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning¹</th>
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</thead>
<tbody>
<tr>
<td>1. baptivzwmen</td>
<td>1</td>
<td>Plural</td>
<td>Present</td>
<td>Active</td>
<td>Subjunctive</td>
<td>baptivzw</td>
<td>let us be baptizing</td>
</tr>
<tr>
<td>2. ajkouvh/ (3x)</td>
<td>2</td>
<td>Singular</td>
<td>Present</td>
<td>Middle or Passive</td>
<td>Indicative</td>
<td>ajkouvw</td>
<td>you are being heard</td>
</tr>
<tr>
<td>3.</td>
<td>2</td>
<td>Singular</td>
<td>Present</td>
<td>Middle or Passive</td>
<td>Subjunctive</td>
<td>ajkouvw</td>
<td>you may be being heard</td>
</tr>
<tr>
<td>4.</td>
<td>3</td>
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<td>Present</td>
<td>Active</td>
<td>Subjunctive</td>
<td>ajkouvw</td>
<td>he/she/it may be hearing</td>
</tr>
<tr>
<td>5.</td>
<td>1</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Subjunctive</td>
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<td>let us go</td>
</tr>
<tr>
<td>6.</td>
<td>3</td>
<td>Singular</td>
<td>Aorist</td>
<td>Active</td>
<td>Subjunctive</td>
<td>peripatevw</td>
<td>he/she/it may go</td>
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<tr>
<td>7.</td>
<td>3</td>
<td>Plural</td>
<td>Aorist</td>
<td>Passive</td>
<td>Subjunctive</td>
<td>didavskw</td>
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<tr>
<td>8.</td>
<td>2</td>
<td>Singular</td>
<td>Aorist</td>
<td>Active</td>
<td>Subjunctive</td>
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<td>you may save</td>
</tr>
<tr>
<td>9.</td>
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<td>Aorist</td>
<td>Middle</td>
<td>Subjunctive</td>
<td>prosevrcoma</td>
<td>let us go for ourselves</td>
</tr>
<tr>
<td>10.</td>
<td>3</td>
<td>Singular</td>
<td>Aorist</td>
<td>Present</td>
<td>Active</td>
<td>Subjunctive</td>
<td>ejgeivrwsi</td>
</tr>
</tbody>
</table>

### Warm-up

1. In order that we may love each other
2. When he would come in the glory of his father.
3. I am saying these things in order that you may be saved.
4. We are desiring that you would do for us whatever we may ask of you.
5. In order that he might send them.
6. Then they are taking up the stones in order that they may throw them on him.
7. What shall I ask for myself?

### Translation

1. And in this we are knowing that we knew him, if we are keeping his commandments.

¹ These translations are stilted in an attempt to communicate the aspect clearly. In the subjunctive mood, tenses signify aspect, not time, whether you with past, present, or future time in English depends on the context.

² The accent is critical here. The circumflex on the ultima indicates that contraction has occurred: krin + es + o + – Ε krineso– Ε krinesw Ε krinew Ε krinw: If the word were accented krivnw then it would be First Person Singular Present Active Indicative or Subjunctive.
2. Truly I am saying to you, whoever is not receiving the Kingdom of God as a child most certainly will not enter it.

3. She asked him to cast the demon out from her daughter.

4. And this is eternal life, that they would be knowing you, the only true God, and Jesus Christ, whom you sent.

5. And all whatever as much as you would ask in prayer while believing, you will receive.

6. After this he is saying to the disciples, “Let us go into Judea again.”

7. For in this manner God loved the world, that he gave the only son in order that everyone who is believing in him would not perish but would have eternal life. For God did not send the Son into the world in order that he might judge the world, but in order that the world might be saved through him.

8. And the high priests and the scribes were seeking how they might kill him.

9. “Your fathers ate the manna in the desert and they died; This is the coming-down-from-Heaven bread that anyone from it may eat and not die. I am the living bread that came down from Heaven; if anyone eats from this bread, he will live eternally, and the bread which I will give on behalf of the life of the world is my flesh.” Then the Jews were quarreling with each other saying, “How is this man able to give us 'his' flesh to eat?” Then Jesus said to them, “Truly, truly I am saying to you, if you do not eat the flesh of the Son of Man and drink his blood, you are not having life in yourselves.”

10. If the dead are not raised, let us eat and let us drink, for tomorrow we die.

Additional

11. Let us do much work in this language in order that we may become the ones preaching the word of God in all truth.

12. Whenever I see my children loving each other, my heart rejoices and my soul prays to God.

13. And if they do not believe you and do not hear the voice of the first sign, they will believe you [and hear] the voice of the last sign.

14. And there you will worship other gods, the works of the hands of men, wood and stones, which will not see, and most certainly do not hear, and most certainly do not eat.

15. Let us fear the Lord Jesus Christ, whose blood was given on our behalf.

16. Whoever receives one of these children on the basis of my name is receiving me, and whoever receives me is not receiving me but the one who sent me.

17. And truly I am saying to you, wherever the Gospel is preached in the whole world, what this woman did will be told in memory of her.

18. And if we are walking in the light as he is in the light, we are having fellowship with one another and the blood of Jesus his son is purifying us from all sin. If we say that we are not having sin, we are deceiving ourselves and the truth is not in us.

19. Amen I am saying to you that I most certainly will not drink from the product of the grapevine until that day when I drink it new in the Kingdom of God.

20. Jesus answered, “If I glorify myself, my glory is nothing; the one who is glorifying me is my father, of whom you are saying, ‘He is our God.’ You are not knowing him, but I know him, and if I would say, ‘I do not know him,’ I would be a liar like you, but I know him and I am keeping his word.
### Exercise 32

**Infinitive**

<table>
<thead>
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<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fageiæn</td>
<td>None</td>
<td>None</td>
<td>Aorist</td>
<td>Active</td>
<td>Infinitive</td>
<td>ejsqi'vwl</td>
<td>to eat</td>
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<tr>
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<td>None</td>
<td>Aorist</td>
<td>Middle</td>
<td>Infinitive</td>
<td>lalevw</td>
<td>to speak for oneself</td>
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<tr>
<td>peplhrwkevnaí</td>
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<td>None</td>
<td>Perfect</td>
<td>Active</td>
<td>Infinitive</td>
<td>plhrovwl</td>
<td>to fulfill</td>
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<td>None</td>
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<td>Infinitive</td>
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<td>to say</td>
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<td>None</td>
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<td>Infinitive</td>
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<td>to save</td>
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<td>Middle or Passive</td>
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<td>doxavzw</td>
<td>to be glorified</td>
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<td>None</td>
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<td>Middle or Passive</td>
<td>Infinitive</td>
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<td>Infinitive</td>
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<td>Infinitive</td>
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<td>to be written</td>
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<td>None</td>
<td>Aorist</td>
<td>Active</td>
<td>Infinitive</td>
<td>plhrovwl</td>
<td>to fulfill</td>
</tr>
</tbody>
</table>

### Warm-up

a. He sent them to be preaching the Kingdom of God.

b. To enter into the Kingdom of God

g. Who is able to be saved?

d. It is necessary for the Gospel to be preached.

e. In order to kill him.

z. And while he was sowing

h. But after raising me.

### Translation

1. And again he began to teach beside the lake.

2. For whoever desires to save his life will lose it.

3. And he is saying to them, “Is it lawful on the Sabbaths to do good or to do evil, to save life or to kill?”

4. For the Son of Man came to seek and to save the lost.

5. And he appointed twelve… in order that they might be with him and in order that he might send them to preach and to have authority to cast out the demons.

6. For truly I am saying to you that many prophets and righteous people desired to see what you are seeing and they did not see it, and to hear what you are hearing and they did not hear it.

7. But Jesus was not entrusting himself to them because he knew all people.
8. (in order that…) I might be found in him, not having my own from-the-law righteousness but the through-the-faith-in-Christ righteousness, the from-God righteousness on the basis of faith, that I would know him and the power of his resurrection.

9. But after I am raised, I will go before you into Galilee.

10. Abraham … believed in order that he would become the father of many nations.

**Additional**

11. This woman is desiring to have a precious stone on her hand after receiving it from the one who has loved her.

12. For let us go to the lake in order to find there some good days in the sun.

13. And the Lord came down to see the city and the tower which the sons of the people had built.

14. But Abraham said concerning his wife Sarah, “She is my sister,” because he feared to say, “She is my wife,” lest the men of the city kill him on account of her.

15. And the Lord God said, my spirit most certainly will not stay in these people forever because they are flesh, but their days will be 120 years.

16. He answered them, “I told you already and you did not listen; why are you desiring to hear again? You are not also desiring to be his disciples, are you?”

17. And the high priests and the whole Sanhedrin were seeking testimony against Jesus in order to kill him, and they did not find any.

18. And Jesus said to them, “Follow behind me, and I will make you to be fishermen of people.”

19. I am desiring mercy and not sacrifice; for I did not come to call righteous people but sinners.

20. And Joseph also came up from Galilee from the city of Nazareth into Judea into the city of David which is called Bethlehem, because he was from the house and lineage of David.

---

1 Because the final question begins with mhw, it expects the answer, “No, we are not desiring to be his disciples.” Adding “are you” at the end of the question is one way to communicate this expectation in English.
### Exercise 33

## Imperative

### Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a[koue</td>
<td>2</td>
<td>Singular</td>
<td>Present</td>
<td>Active</td>
<td>Imperative</td>
<td>ajkouvw</td>
<td>hear!</td>
</tr>
<tr>
<td>gravfesqe (2x)</td>
<td>2</td>
<td>Plural</td>
<td>Present</td>
<td>Middle or Passive</td>
<td>Imperative</td>
<td>gravfw</td>
<td>you are written</td>
</tr>
<tr>
<td>qevlhson</td>
<td>2</td>
<td>Singular</td>
<td>Aorist</td>
<td>Active</td>
<td>Imperative</td>
<td>qevlw</td>
<td>desire!</td>
</tr>
<tr>
<td>blepevtwsan</td>
<td>3</td>
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<td>Present</td>
<td>Active</td>
<td>Imperative</td>
<td>blevpw</td>
<td>they must see!</td>
</tr>
<tr>
<td>pisteuveiV</td>
<td>2</td>
<td>Singular</td>
<td>Present</td>
<td>Active</td>
<td>Indicative</td>
<td>pisteuvw</td>
<td>you are believing</td>
</tr>
<tr>
<td>ei[pete (2x)</td>
<td>2</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>levgw</td>
<td>you spoke</td>
</tr>
<tr>
<td>aijth:sai (2x)</td>
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<td>None</td>
<td>Aorist</td>
<td>Active</td>
<td>Infinitive</td>
<td>aijrtevw</td>
<td>to ask</td>
</tr>
<tr>
<td>lalou:</td>
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<td>Singular</td>
<td>Present</td>
<td>Middle or Passive</td>
<td>Imperative</td>
<td>lalevw</td>
<td>be spoken!</td>
</tr>
<tr>
<td>ejkblhvqhti</td>
<td>2</td>
<td>Singular</td>
<td>Aorist</td>
<td>Passive</td>
<td>Imperative</td>
<td>ejkbaullw</td>
<td>be cast out!</td>
</tr>
<tr>
<td>gnwsqhtwsan</td>
<td>3</td>
<td>Plural</td>
<td>Aorist</td>
<td>Passive</td>
<td>Imperative</td>
<td>ginwvskw</td>
<td>they must be known!</td>
</tr>
</tbody>
</table>

### Warm-up

- a. You are bringing him to me. OR Bring him to me!
- b. Follow me!
- g. Do not be afraid!
- d. Ask me whatever you desire.
- e. Go! Your faith has saved you.
- z. Rise, let us go!
- h. Go and tell his disciples!

### Translation

1. Hear, Israel, the Lord our God is one Lord.

---

1 This is unusual. Normally the augment distinguishes between aorist indicative and aorist subjunctive, so there is no ambiguity between the Second Person Plural Aorist Active Indicative and Second Person Plural Aorist Active Subjunctive, unlike the ambiguity between the Second Person Plural Present Active Indicative and Second Person Plural Present Active Subjunctive. But, the aorist of levgw (ei[pon) begins with the same letters regardless of whether it is in the indicative mood (where it augments) or the non-indicative moods (where it does not augment). So there is an ambiguity.
2. And he was saying to them, whenever you enter into a house, stay there until whenever you leave.
3. Do not be afraid, only believe.
4. Therefore, whether you are eating, or drinking, or whatever you are doing, do everything for the glory of God.
5. Depart from him and no longer enter into him.
6. Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.
7. “For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk around’? But in order that you would know that the Son of Man has authority to forgive sins....” Then he is saying to the paralytic, “After rising, take up your bed and depart into your house.”
8. And Jesus answering said to them, “Have faith in God! Truly I am saying to you that whoever would say to this mountain, ‘be taken up and be thrown into the sea,’ and does not waver in his heart but believes that what he is saying is happening, it will happen for him. For this reason I am saying to you, whatever you are praying and asking for, believe that you received it, it will happen for you.”
9. Jesus is saying to him, “If I desire him to remain until I am coming, what is that to you? You follow me!”
10. For I also am a man under authority, ... and I am saying to this one, “Go!” and he goes, and to another, “Come!” and he comes, and to my slave, “Do this!” and he does it.

Additional
11. The ones walking in the way of righteousness must go out and become slaves of God in fear and hope.
12. But Paul is teaching the people in the churches, “Believe in Jesus Christ and live according to the will of our lord!”
13. And God said, “Light must be!” and light was.
14. All the ones fearing the Lord must say that (he is) good because his love (is) eternal.
15. Therefore believe the righteous, for the righteous have the straight way. And walk in the straight way.
16. Rejoice in the Lord always! Again I will say, “Rejoice!”
17. Whoever has ears to hear, he must hear!
18. Go! And from now on, no longer sin!
19. Therefore as you received Christ Jesus the Lord, walk in him!
20. Do not let your hearts be troubled; believe in God, and believe also in me.

OR Do not let your hearts be troubled; you are believing in God, believe also in me.
Exercise 34

mi Verbs; Indicative of divdwnmi

Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
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<tr>
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<td>3</td>
<td>Singular</td>
<td>Present</td>
<td>Active</td>
<td>Indicative</td>
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<td>he/she/it is giving</td>
</tr>
<tr>
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<td>3</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>divdwnmi</td>
<td>they gave</td>
</tr>
<tr>
<td>3. devdwen</td>
<td>3</td>
<td>Singular</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>divdwnmi</td>
<td>he/she/it has given</td>
</tr>
<tr>
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<td>2</td>
<td>Plural</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>divdwnmi</td>
<td>you will give</td>
</tr>
<tr>
<td>5. ejdvidou(v)</td>
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<td>Singular</td>
<td>Imperfect</td>
<td>Active</td>
<td>Indicative</td>
<td>divdwnmi</td>
<td>you were giving</td>
</tr>
<tr>
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<td>3</td>
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<td>Present</td>
<td>Active</td>
<td>Indicative</td>
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<td>they are giving</td>
</tr>
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<td>7. devdwnke(n)</td>
<td>3</td>
<td>Plural</td>
<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>divdwnmi</td>
<td>they have given</td>
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<td>8. dwvs(w)</td>
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<td>Active</td>
<td>Indicative</td>
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<td>Perfect</td>
<td>Active</td>
<td>Indicative</td>
<td>divdwnmi</td>
<td>we have given</td>
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</table>

Warm-up

a. And God is giving a body to him.

b. The word of wisdom is given through the Spirit.

g. We will give them (something) to eat?

d. And I gave time to her.

e. They will give great signs.

z. My glory, which you have given to me

h. All authority was given to me.

Translation

1. He answered and said to them, “To know the mysteries of the Kingdom of Heaven has been given to you, but to them it has not been given.”

2. They give their power and authority to the beast.

3. “Our fathers ate the manna in the desert, just as it is written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, “Truly, truly I am saying to you, Moses has not given you bread from heaven, but my father is giving you the true bread from heaven.”

4. And the Devil said to him, “To you I will give all this authority and its glory, because to me it has been given and to whomever I wish I give it.”

5. The law was given through Moses; grace and truth came through Jesus Christ.

6. The rest became terrified and gave glory to the God of heaven.
Exercise 34: mi Verbs; Indicative of divdwm

7. The words which you gave to me I have given to them, and they received them and truly knew that I came forth from you, and they believed that you sent me.

8. Therefore watch how you are hearing; for whoever has (more) will be given to him, and whoever does not have, even what he thinks he has will be taken away from him.

9. Therefore, if you, being evil, know to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to the ones asking him.

10. For this reason I am saying to you that the Kingdom of God will be taken from you and it will be given to a nation doing its fruits.

Additional

11. The ones who were not believing in Jesus destroyed the two towers in the great city in order that they would fall to the ground and many would die.

12. After the apostles went out into the whole world, many crowds gave their hearts to the Lord on account of the word that was proclaimed by them.

13. And after taking of its fruit she ate and also gave to her husband with her, and they ate.

14. And Adam said, “The woman which you gave (to be) with me, she gave to me from the tree and I ate.”

15. The ruler gave a place to the ones who are willing to be turned back to him.

16. And they gave lots to them and the lot fell to Matthias.

17. And I will bless her, and will give you a child through her, and I will bless him, and he will be a nation, and kings of nations will come from him.

18. For to one a word of wisdom is given through the Spirit, and to another a word of knowledge according to the same Spirit.

19. God said to him, “After looking up with your eyes, behold from the place where now you are, to … the east and the sea; because all the earth which you are seeing, I will give it to you and to your seed eternally.”

20. Let us respect the Lord Jesus Christ, whose blood was given on our behalf.
Exercise 35

Additional mi Verbs; Nonindicative Forms

Parsing

<table>
<thead>
<tr>
<th>Inflected</th>
<th>Person / Case</th>
<th>Number</th>
<th>Tense / Gender</th>
<th>Voice</th>
<th>Mood</th>
<th>Lexical Form</th>
<th>Inflected Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. didw:/</td>
<td>3</td>
<td>Singular</td>
<td>Present</td>
<td>Active</td>
<td>Subjunctive</td>
<td>divdwmi</td>
<td>he/she/it would give</td>
</tr>
<tr>
<td>2. i{sthsi</td>
<td>3</td>
<td>Singular</td>
<td>Present</td>
<td>Active</td>
<td>Indicative</td>
<td>i{sthmi</td>
<td>he/she/it is causing to stand</td>
</tr>
<tr>
<td>3. tivqete</td>
<td>2</td>
<td>Plural</td>
<td>Present</td>
<td>Active</td>
<td>Indicative</td>
<td>tivqhmi</td>
<td>you are putting</td>
</tr>
<tr>
<td>4. deiknuveiV</td>
<td>2</td>
<td>Singular</td>
<td>Present</td>
<td>Active</td>
<td>Indicative</td>
<td>deivknumi</td>
<td>you are showing</td>
</tr>
<tr>
<td>5. dw:te</td>
<td>2</td>
<td>Plural</td>
<td>Aorist</td>
<td>Active</td>
<td>Subjunctive</td>
<td>divdwmi</td>
<td>you would give</td>
</tr>
<tr>
<td>6. ajfh:kaV</td>
<td>2</td>
<td>Singular</td>
<td>Aorist</td>
<td>Active</td>
<td>Indicative</td>
<td>ajfivhmi</td>
<td>you let go</td>
</tr>
<tr>
<td>7. ejtevqh</td>
<td>3</td>
<td>Singular</td>
<td>Aorist</td>
<td>Passive</td>
<td>Indicative</td>
<td>tivqhmi</td>
<td>he/she/it was put</td>
</tr>
<tr>
<td>8. ajnasthvsomen</td>
<td>1</td>
<td>Plural</td>
<td>Future</td>
<td>Active</td>
<td>Indicative</td>
<td>ajnivsthmi</td>
<td>we will rise</td>
</tr>
<tr>
<td>9. didovtw</td>
<td>3</td>
<td>Singular</td>
<td>Present</td>
<td>Active</td>
<td>Imperative</td>
<td>divdwmi</td>
<td>he/she/it must give!</td>
</tr>
<tr>
<td>10. eJstamevnou</td>
<td>Genitive</td>
<td>Singular</td>
<td>Perfect Masculine or Neuter</td>
<td>Middle or Passive</td>
<td>Participle</td>
<td>i{sthmi</td>
<td>having stood</td>
</tr>
</tbody>
</table>

Warm-up

a. Do not give a place!

b. Whatever he may give to you in that day

g. Give to them to eat!

d. To give the life

e. Through the Holy Spirit who was given to us

z. Therefore how will his kingdom stand?

h. Behold the place where they placed him.

Translation

1. Give, and it will be given to you.

2. I will put my spirit on him.

3. Therefore, the Jews answered and said to him, “What sign are you showing to us, because you are doing these things?”

4. Jesus said these things, and after lifting up his eyes into heaven he said, “Father, the hour has come; glorify your son, in order that the Son may glorify you; just as you gave authority over all flesh to him, in order that he would give eternal life to all whom you have given to him.”

5. Grace to you and peace from God our father and the Lord Jesus Christ, the one who gave himself on behalf of our sins.
6. Then the Devil took him into the holy city and caused him to stand on the highest point of the temple.

7. I am the good shepherd; the good shepherd lays down his life on behalf of the sheep.

8. And Pilate also wrote an inscription and placed it on the cross; and the thing that had been written was, “Jesus the Nazarene, the King of the Jews.”

9. Therefore, if you, being evil, know to give good gifts to your children, how much more will your father in the heavens give good things to the ones who are asking him.

10. Tell me where you placed him, and I will take him away.

11. Give our daily bread.

12. And he caused to stand on their feet, and a great fear fell on the ones who were watching them.

13. Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.

14. For thus the Lord commanded us, “I have placed you as a light of nations for you to be unto salvation to the end of the earth.”

15. They saw the tomb and how his body was placed.

16. They were seeking to bring him and to place him before him.

17. Therefore she is running and coming to Simon Peter and to the other disciple whom Jesus was loving, and she was saying to them, “They took away the Lord from the tomb and we do not know where they placed him!”

18. On account of whom also we have received access by faith into this grace in which we have stood and we are boasting on the basis of hope of the glory of God.

19. And while they were saying these things, he stood in the middle of them and is saying to them, “Peace be to you.”

20. You did not choose me, but I chose you and I placed you in order that you would go and bear fruit and that your fruit would remain, in order that whatever you would ask the Father in my name he would give to you.

21. But he said to them, “It is not yours to know the times or seasons which the father placed in his own authority.

22. John answered them saying, “I am baptizing with water; in the midst of you stands one whom you do not know.”

23. Greater love than this no one has, that someone would give his life on behalf of his friends.

24. But thanks be to God, to the one giving to us the victory through our Lord Jesus Christ.

25. But if Satan also is divided against himself, how will his kingdom stand? Because you are saying that by Beelzebul I am casting out the demons.

Additional

26. If we would stand on the road of sinners, we would not receive the grace of God but would destroy ourselves in the eternal fire.

27. Since now we know the Greek language, after opening the new covenant, let us be taught now to preach the words of truth.

28. And God placed them in the firmament of heaven so that they would shine on the earth and rule over the day and over the night and divide between the light and the darkness. And God said that (it is) good.

29. And Adam said, “The woman whom you gave (to be) with me, she gave to me from the tree and I ate.”

30. And I will place enmity between you and the woman, and between your seed and her seed; he will guard (your) head and you will guard his heel.
Chapters 31-35

Review #7

Grammar

1. What is the basic significance of tenses in non-indicative moods? Aspect. (Not time)

2. What are the two ways a subjunctive verb is used in independent clauses?
   a. Hortatory subjunctive. (E.g., “Let us pray.”)
   b. Deliberative subjunctive. (E.g., “What should we eat?”)

3. What are the two ways a subjunctive verb is used in dependent clauses?
   a. i (na clauses. (E.g., “I am studying in order that I may learn.”)
   b. Certain types of conditional clauses.

4. What are the two kinds of third class conditional sentences? How can you tell them apart?
   a. Present general. Uses the present indicative in the apodosis.
      Context indicates that there is an axiomatic truth in the protasis (the “if” part).
   b. Future more probable. Can use any tense or mood in the apodosis, including the present indicative.
      Context indicates that the protasis is a likely occurrence rather than an axiomatic truth.

5. How do you translate the following prepositions when they are used with an articular infinitive?
   a. diav – “Because”
   b. eijV – “In order that”
   c. provV – “In order that”

6. What are the three ways in which you can indicate purpose with an infinitive?
   a. Articular infinitive preceded by eijV or provV
   b. Articular infinitive with the article in the genitive.
   c. Infinitive without either an article or a preposition.

7. What are the five ways to state a prohibition and other types of negation, and what are the nuances of each?
   a. ouj with the indicative, or mhv with a non-indicative form (other than those below). This is simple negation.
   b. mhv plus the present imperative. The present tense prohibits continuous actions.
   c. mhv plus the aorist imperative. The aorist tense prohibits undefined actions.
   d. mhv plus the aorist subjunctive. This prohibits an undefined action more strongly than (a) above.
   e. ouj mhv plus the aorist subjunctive is the strongest negation, and denies that there is any possibility of the event.

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1 This may be significant for a current theological debate. John 13:38 uses this construction to deny that there is any possibility that a rooster would crow before Peter denied Jesus three times; it thereby portrays Jesus as claiming definite rather than probabilistic foreknowledge about an event that was apparently contingent on future free-will acts.
8. What are the five mi verb rules?
   a. mi verbs reduplicate their initial stem letter to form the present, and separate the reduplicated consonant with an iota. (E.g., *do ὑ?= dido)
   b. mi verbs do not ordinarily use a connecting (i.e., “thematic”) vowel in the indicative.
   c. mi verbs employ three different personal endings in the present active. (I.e., mi, V, si, men, te, asi instead of –, s, i, men, te, nsi)
   d. The stem vowel of mi verbs can lengthen, shorten, or drop out (ablaut).
   e. Most of the mi verbs use ka as their tense formative in the aorist.

Parsing
1. poivhsqe (poievw Second Person Plural Present Middle or Passive Subjunctive “you would be making for yourself / you would be being made”)
2. pisteuvein (pisteuvw Present Active Infinitative “to be knowing”)
3. erchtaí (ercomai Third Person Singular Present Deponent Subjunctive “he/she/it would be coming”)
4. gra:yai (gravfw Aorist Active Infinitive / Second Person Singular Aorist Middle Imperative “to write / write for yourself!”)
5. krinwesan (krivosw Third Person Plural Present Active Imperative “they must be judging”)
6. eloqmen (ercomai First Person Plural Aorist Active Subjunctive “let us come”)
7. divdwsí (divdwmi Third Person Singular Present Active Indicative “he/she/it is giving”)
8. apesavlwai (apesevllw Perfect Middle or Passive Infinitive “to have sent for oneself / to have been sent”)
9. devdwen (divdwmi Third Person Singular Perfect Active Indicative “he/she/it has given”)
10. parakavlesai (parakalevw Aorist Active Infinitive / Second Person Singular Aorist Middle Imperative “to call / call for yourself!”)
11. tivqemen (tivqhmi First Person Plural Present Active Indicative “we are putting”)
12. iJsta:sai (i{sthmi Aorist Active Infinitive / Second Person Singular Aorist Middle Imperative “to cause to stand / cause to stand for yourself!”)

Translation: Matthew 13:1-23
13:1 In that day after he went out of the house Jesus was sitting beside the sea; 13:2 and a great crowd gathered to him so that after getting into a boat to sit down, the whole crowd had stood on the beach. 13:3 And he told them many things in parables, saying, “Behold the one sowing went out to sow. 13:4 And while he was sowing, some fell beside the road, and the birds came and consumed them. 13:5 But other seed fell on the rocky ground where it did not have much soil, and immediately it sprang up because it did not have deep soil; 13:6 and after the sun rose it was scorched, and it dried up because it did not have root. 13:7 But other seed fell among the thorns, and they choked them. 13:8 But other seed fell on the good soil, and it gave fruit, some one hundred, some sixty, and some thirty. 13:9 The one having ears must hear!
13:10 And after the disciples came to him, they asked him, “Why are you speaking to them in parables?” 13:11 And he answered and said to them, “To you has been given to know the mysteries of the Kingdom of Heaven, but to them it has not been given. 13:12 For whoever has, it will be given to him and he will have more than enough. But to whoever is not having, even what he has will be taken away from him. 13:13 For this reason I am speaking to them in parables, because while seeing they are not seeing and while hearing they are not hearing and not understanding, 13:14 and the prophesy of Isaiah is fulfilled in them, saying, Hearing you will hear and certainly not understand,
And seeing you will see and certainly not see.
13:15 For the heart of this people became dull,
and their ears heard with difficulty,
and they closed their eyes,
lest they would see with the eyes
and hear with the ears
and understand with the heart and turn back
and I would heal them.

13:16 But your eyes are blessed because they are seeing, and your ears because they are hearing. 13:17 For truly I am saying to you that many prophets and righteous people desired to see what you are seeing and they did not see, and to hear what you are hearing and they did not hear.

13:18 Therefore, hear the parable of the one sowing. 13:19 When the ones hearing the word of the Kingdom and are not understanding it, the evil one comes and snatches the thing that was sown. 13:20 And regarding the thing that was sown on the rocky soil, this is the one who is hearing the word and immediately receiving it with joy, 13:21 but it does not have root in itself but instead is temporary, and when suffering or persecution occurs on account of the word immediately he falls away. 13:22 And the one that was sown into the thorns, this is the one hearing the word, and the worry of the age and the deceitfulness of wealth chokes the word and it becomes unfruitful. 13:23 But the one that was sown on the good soil is the one hearing the word and understanding it, who indeed also produces a crop, some one hundred, others sixty, and others thirty.