

Review #5

Grammar

1. Write out the Master Verb Chart

Tense	Aug/ Redup	Tense stem	Tense formative	Conn. vowel	Personal endings	First singular
Imperfect active	ε	pres		ο / ε	sec act	ἔλυον
2 nd future passive		aor pas	ησ	ο / ε	prim mid/pas	ἀποσταλήσομαι
1 st aorist active	ε	aor act	σα		sec act	ἔλυσα
Liquid aorist active	ε	aor act	α		sec act	ἔμεινα
2 nd aorist middle	ε	aor act		ο / ε	sec mid/pas	ἐγενόμην
1 st aorist passive	ε	aor pas	θη		sec act	ἐλύθην
1 st perfect active	λε	perf act	κα		prim act	λέλυκα
2 nd perfect active	γε ¹	perf act	α		prim act	γέγονα
Perfect middle/passive	λε	perf pas			prim mid/pas	λέλυμαι

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

Imperfect Active			
1 st sg	ἔλυον	1 st pl	ἐλύομεν
2 nd sg	ἔλυες	2 nd pl	ἐλύετε
3 rd sg	ἔλυε(ν)	3 rd pl	ἔλυον

Imperfect Passive			
1 st sg	ἐλύομην	1 st pl	ἐλύομεθα
2 nd sg	ἐλύου	2 nd pl	ἐλύεσθε
3 rd sg	ἐλύετο	3 rd pl	ἐλύοντο

3. When are primary and secondary endings used?
- Primary endings** are used in all finite verbs² except for those with absolute past time.³ Of the tenses we've learned thus far, they are used in the present, future, and perfect tenses.
 - Secondary endings** are used in all verbs with absolute past time; namely for the indicative mood, in the imperfect and aorist tenses.⁴

¹ We list the reduplication in the chart as γε rather than λε because the paradigm verb for 2nd perfects is γίνομαι rather than λύω.

² By saying "finite verbs" we are excluding participles and infinitives.

³ 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.

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., λυ → ἔλυ)
 - b. **Verbs beginning with a vowel** augment by lengthening the vowel.
Alpha and epsilon lengthen to eta. (E.g., ἐρχ → ἤρχ).
Omicron lengthens to omega. (E.g., ὄμο → ὠμο).
Other vowels are unchanged.
 - c. **Verbs beginning with a diphthong** augment by lengthening the first vowel of the diphthong.
(E.g., αἶτ → ἦτ).
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.⁵
 - 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 not, 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, ἔρχομαι 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.

⁴ 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.

⁵ For future reference when you reach chapter 31: This distinction only holds true in the indicative mood.

- b. **Separate meaning** – Some verbs have a different meaning in the middle voice than in the active. For example, ἄρχω (present active) means “I rule,” whereas ἄρχομαι (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.

Parsing

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| 1. ἠκολούθουν | (ἀκολουθέω First Person Singular or Third Person Plural Imperfect Active Indicative “I was following / they were following”) |
| 2. εἰσῆλθεν | (εἰσέρχομαι Third Person Singular Aorist Active Indicative “he/she/it went in”) |
| 3. ἐκήρυξας | (κηρύσσω Second Person Singular Aorist Active Indicative “you preached”) |
| 4. ζητηθήσεται | (ζητέω Third Person Singular Future Passive Indicative “he/she/it will be sought”) |
| 5. ἔλαβον | (λαμβάνω First Person Singular or Third Person Plural Aorist Active Indicative “I took / they took”) |
| 6. πεπιστεύκατε | (πιστεύω Second Person Plural Perfect Active Indicative “you have believed”) |
| 7. ἐπιστεύετο | (πιστεύω Third Person Singular Imperfect Middle or Passive Indicative “he/she/it was being believed”) |
| 8. ἐγράφη | (γράφω Third Person Singular Aorist Passive Indicative “he/she/it was written”) |
| 9. ἐγένου | (γίνομαι Second Person Singular Aorist Deponent Indicative “you were”) |
| 10. ἠγάπων | (ἀγαπάω First Person Singular or Third Person Plural Imperfect Active Indicative “I was loving / they were loving”) |
| 11. ἤχθησαν | (ἄγω Third Person Plural Aorist Passive Indicative “they were led”) |
| 12. ἐμείναμεν | (μένω First Person Plural Aorist Active Indicative “we remained”) |
| 13. ἐλήλυθα | (έρχομαι First Person Singular Perfect Active Indicative “I have come”) |

Translation: John 9:18-34

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 said 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?”⁶ 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.”

⁶ 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.

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.