

## LESSON III

**3.1 Introduction**

From now on we give you examples from the New Testament. We set them in three columns: the Greek sentence (first column), translation (second column) and explanatory analysis (third column). In Greek we denote the principal word by writing it in italics. For instance in this lesson we discuss the simple present tense of εἶμι- I am. The forms in Greek are written in italics. In the examples we keep a fixed order. First we give the first, second and third person singular, then the first, second and third person plural.

Often in a given lesson we treat of various subjects. The beginning of a new subject can be recognised by headline (e.g.: 3.3. Cases). Our second subject therefore concerns cases of nouns. Try to keep that in mind when studying the Greek sentences under 3.2. It is very important that from here on you study these sentences carefully. Repeat them many times. Watch the sentence structure and the cases of nouns with their various endings. Every day practice at least twenty minutes. That is more effective than once a week a few hours. And remember that repetition is the key. You will discover that Greek sentence structure is rather different from English..

**3.2 Examples from the New Testament about the simple present tense of εἶμι - I am.**

Just a little explanation about the way we give analyses in the third column. We denote the following things:

- form of the verb: person, singular or plural, tense, verb with meaning

Example: εἶμι- 1st p. sing. pres(ent) t(ense) εἶμι- I am.

- noun: case, sing.- or plural, word in 1st case sing. with meaning

Example: θεου- 2nd. c(ase) s(ing.) θεος (m[asculine].)- God.

- adjective: c(ase), s(ing.) or pl(ural), gender (dependent on the word it belongs to), m(asculine), f(eminine), or n(euter); adjective in 1st c(ase) s(ingular) with meaning

Example: ἀληθινη- 1st c. s. f. (with ἀμπελος) < [from] ἀληθινος - true.

Now then examples of forms of the verb εἶμι. Εἶμι is an irregular verb. That is, its forms are not formed according to the usual rules. Therefore you have to learn the forms of εἶμι by heart. Only from lesson 6 on can we give the forms of the regular verb, based on its root.

ἐγὼ εἶμι ἡ ἀμπελος ἡ ἀληθινη	I am the true vine (Joh. 15: 1)	ἐγὼ- I, εἶμι- 1st p. s. pres. t. <εἶμι- I am, ἡ- 1st c. s. f. definite article., ἀμπελος (f.)-vine, ἀληθινη- 1st c. s. f. (with ἀμπελος) < ἀληθινος - true. Note that article, adjective and noun agree in gender, number and case.
σὺ εἶ ὁ υἱὸς τοῦ θεοῦ	You are the the Son of God (Marc. 3: 11)	σὺ-you, εἶ- 2nd p. s. pres. t. < εἶμι- I am υἱὸς (m.)-son, τοῦ- 2nd c. s. m. def. article θεοῦ- 2nd c. s. θεος (m.)- God
ὁ θεὸς φῶς ἐστίν	God is Light. (1 Joh. 1: 5)	ὁ- 1st c. s. m. def. art., θεος (m.)-God, ἐστι[ν]- 3rd p. s. pres. t. < εἶμι- I am, φῶς (n[euter].)-light

ὁ θεος ἀγάπη ἐστίν	God is Love. (1 Joh. 4: 16)	ἀγάπη (f.)-love
ἡμεῖς μαρτυρες ἐσμεν	We are witnesses. (Hand. 3: 15)	ἡμεῖς-we, μαρτυρες- 1st p. pl. μαρτυς- witness, ἐσμεν-1st p. pl. pres. t.< εἶμι- I am
ὕμεις ἐστε το φως του κοσμου	You are the light of the world. (Mat. 5: 11)	ὕμεις-you(pl), ἐστε-2nd p. pl. pr.t.< εἶμι- I am, το- 1st c. s. n. def. art., του- 2nd c. s. m. def. art., κοσμου- 2nd c. s. κοσμος (m.)- world
ἀλλ' εἰσιν ὡς ἀγγελοι ἐν τοις οὐρανοις	But they are like angels in the heavens. (Mark. 12: 25)	ἀλλα-maar, εἰσιν- 3rd p. pl. pres.t.< εἶμι- I am, ὡς- like, ἀγγελοι- 1st c. pl. < ἀγγελος (m.)- angel, ἐν- (+ 3rd c.) in, τοις- 3rd c. pl. m. < def. art., οὐρανοις- 3rd c. pl < οὐρανος (m.)- heaven

We repeat for you the conjugation of εἶμι- I am.

εἶμι	ἐσμεν
εἶ	ἐστε
ἐστίν	εἰσιν

### 3.3 Cases

Cases in Greek are very important. There are five cases, of which four occur most of the time. These cases can occur in singular or plural. Every case has a specific ending. This is how you recognise the case. So the fourth case masculine often ends in a ν. Cases can denote what function a word has in a sentence and they can also make clear the relations between words. For this English usually employs prepositions.

Example: το φως του κοσμου- the light *of the world*

In the following lessons we will increase the information about cases. In this way you will learn gradually all the cases in all their forms, numbers and genders.

### 3.4 Articles

Just as in German Greek words have gender, they can be masculine, feminine or neuter. Dependent on the gender words have a definite article:

ὁ masculine (German: der)

ἡ feminine (German: die)

το neuter (German: das)

These definite articles are also inflected. They have the same case as the word they belong to. Example: το φως του κοσμου- του has the 2nd case just as the noun κοσμος, the word it goes with.

We repeat: learn to recognise the given sentences as well as possible. Read them again and again.

**3.5. Emphasis:**

As far as emphasis of a syllable is concerned you should know that the epsilon and the omicron are always **short** and that the eta and the omega are always **long**. The alpha, iota and the upsilon can be either long or short.

A syllable is **long**: 1. If it contains a **long vowel** or **diphthong** (στρατιωτη παιδευω); 2. If it contains a **short vowel** that is followed by **two or more consonants** (καλυπτω), or by a **double consonant** (καλυψω).

The emphasis is on the **penultimate** syllable if it is **long**: στρατιωτη παιδευω; the emphasis is on the **third** syllable if the **penultimate is short**: βασιλευ .

**3.6 Homework:**

We give you now simple sentences to translate. All these sentences are derived from the New Testament! When a word occurs that has not been treated yet, we mention it under the exercise. The words from the homework sentences are also listed in the vocabulary.

1. ὑμεις ἀδελφοι ἐστε.
2. ὁ θεος ἀληθης ἐστιν.
3. ἐγω εἶμι ὁ θεος.
4. ἐσμεν ἐνθαδε.
5. ὁ θεος εἷς ἐστιν.
6. ἐγω εἶμι το φως του κοσμου.
7. ὑμεις ἐστε το ἄλας.
8. ἐσμεν τεκνα θεου.
9. ἐγω οὐκ ἀγαθος εἶμι.
10. μακαριοι εἰσιν.

ἀδελφοι- 1st c. pl. < ἀδελφος- brother, ἀληθης- (adjective) true, ἐνθαδε- (adverb) here, εἷς- one, ἄλας (n.)- salt, τεκνα- 1st c. pl. < τεκνον (n.)- child, οὐκ- not ἀγαθος- (adjective) good, μακαριοι- 1st c. pl. < μακαριος- (adjective) happy, blessed

**3.7 New Words**

In the vocabulary we give you all the words that occur in the lesson for the first time. Learn these words well. They will reoccur time and again in examples. The meaning will not be repeated again, but will be expected to be known!

θεος (m.)	- God
φως (n.)	- light
ἀγαπη (f.)	- love
ἀμπελος (f.)	- vine
υἱος (m.)	- son (pronounce: huu-yos)
ἐγω, συ, ἡμεις, ὑμεις	- I, you/thou, we, you/ye (pl.)
ἀληθινος, -η	- (adjective) true
μαρτυς (m.)	- witness (1st c. pl.: μαρτυρες)
κοσμος (m.)	- world, universe
ἄγγελος (m.)	- angel (1st c. pl.: ἄγγελοι)
οὐρανος (m.)	- heaven (1st c. pl.: οὐρανοι)
ἐν	- (+ 3rd c.) in
ὁ, ἡ, το	- 1st c. s. m., f. and n. < def. article.

ἀδελφος (m.)	- brother
ἀληθης	- (adjective) true (other form of the earlier etymologically)
ἐνθαδε	- here
εἷς	- one
ἅλας (n.)	- salt
τεκνον (n.)	- child
οὐκ	- not
ἀγαθος	- (adjective) good
μακαριος	- (adjective) happy, blessed

### 3.8 The Background of the New Testament: Chronology of the Caesars

After the historical survey we want to focus on various officials that play a role in the N.T. First we take a look at the Caesars.

The Roman state was initially a republic. In the restless first century B.C. the possibility for one ruler grew more and more. The first person that wanted to be made emperor was Julius Caesar. But he was assassinated. Upon his death two rivals vied to be his successor: his adopted son Octavianus and the general Marcus Antonius. Octavianus reached victory in the decisive sea battle at Actium (31 B.C.) and consequently became the first emperor. He is better known by his honorary title of Augustus ('exalted', awarded by the senate in 27 B.C.). Augustus is mentioned once in the New Testament, namely in Luke 2. 1.

His successor was called Tiberius (14- 37). Also he is only mentioned once: Luke 3. 1. Tiberius' successor, the notorious emperor Caligula (37- 41), was briefly mentioned in the preceding lesson. His name is not mentioned in the N.T.

Upon Caligula's death 41 A.D. Claudius (41- 54) obtained the power. He was a good ruler and is mentioned twice in the N.T.: Acts 11. 28 (in connection with the famine that took place during his rule) and Acts 18. 2 (the Jews were expelled from Rome).

Emperor Nero (54- 68) is not mentioned in the N.T. Under his rule the great persecution of Christians took place in 64. Christians were even thrown before wild animals or were burnt alive. Nero had incited the population of Rome against christians by having the rumor spread that they had caused the conflagration that had reduced a third of Rome to ashes.

The emperors Vespasianus (69- 79) and Titus (79- 81) are not mentioned either. Yet they played an important role in the history of the Jewish people. For during their reign the destruction of the temple in Jerusalem took place.

### NOTES: