

LESSON VI

6.1 Introduction

In this lesson we make a beginning with showing you how the verbs are formed. Gradually we shall go through all the endings in all the tenses of the Greek verb. Regular verbs have a single root which is the basis of all forms in all the tenses. To this root endings are attached and sometimes prefixes. First we give you Greek examples from the New Testament and then we list them for you in their proper order.

In this lesson we give you the endings of the present tense. In grammars this is called with a bookish word (from the Latin) *'praesens'*. These grammars also say whether the active or passive voice is used, the *activum* or *passivum*. For now we mean the active voice. The passive voice is treated later on in the course.

Behind a verb form the following information is added: person, singular- or plural, tense, and the first person of the verb. [In Greek dictionaries usually not the infinitive but the first person is listed as a keyword. This is easier].

6.2 Examples from the New Testament with present tense endings

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| ἄγω ὑμῖν αὐτὸν ἔξω | I lead Him outside to you. (John 19. 4) | ἄγω-1st p. sing. pres. t.< ἄγω- I lead, ὑμῖν- (3rd c. < ὑμεῖς) for/to you, αὐτὸν- (4th c. < αὐτός- he) him, ἔξω-(to the) outside |
| τί σου λεγεις περὶ αὐτοῦ; | What do you say about Him? (John 9. 17) | τί-what, λεγεις-2nd p. sg. pres. t.< λεγω- I say, περὶ- (+ 2nd c.) concerning, about αὐτοῦ- 2nd c. < αὐτός- he |
| τῷ σαββατῷ οὐ λύει τὸν βουν αὐτοῦ; | Does he not loosen his ox on the sabbath? (Luke 13. 15) | τῷ σαββατῷ- (3rd c. of time) on the sabb. λύει- 3rd p. sing. pres. t.< λυω- I loosen, τὸν βουν- 4th c. sing. < βους (m.)- ox, αὐτοῦ- 2nd c. sing. < αὐτός- he, denotes possession here: 'his' |
| λεγει αὐτῷ say, | He tells him. (Matt. 4. 6) | λεγει- 3rd p. sing. pres. t.< λεγω- I tell, αὐτῷ- 3rd c. sing. < αὐτός: 'for/to him' |
| ἡμεῖς δε ὀφειλομεν εὐχαριστεῖν τῷ θεῷ παντοτε περὶ ὑμῶν | But we must always thank God about you. (2 Thess. 2. 13) | ὀφειλομεν- 1st p. pl. pres.t.< ὀφειλω- I must, I am obliged, εὐχαριστεῖν- infinitive pres. tense < εὐχαριστεω- (+ 3rd c.) I thank, παντοτε- always |
| δια τί λυετε; | Why do you loosen (it)? (Luke 19. 31) | δια τι-why (lit. on account of what), λυετε- 2nd p. pl. pres. t.< λυω- I loosen |

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| και λουουσιν αυτον | And they loosen it. (Marc. 11: 4) | λουουσιν- 3rd p. pl. pres. t.< λωω- I loosen αυτον- 4th c. sing. m. < αυτος- he, m.[because it refers to πωλος, a masculine word (see verse 2)] |
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These are the endings of the present tense:

- ω
- εις
- ει
- ομεν
- ετε
- ουσι(ν)

6.3 Overview of the conjugation of the verb λεγω with personal pronouns

εγω λεγω
 συ λεγεις
 αυτος λεγει
 ημεις λεγομεν
 υμεις λεγετε
 αυτοι λεγουσιν

6.4 Overview of the inflexion of αυτος- he (masculine singular) and of υμεις- you

In the examples given you saw all the cases of the masculine singular of αυτος. We give these cases now in a neat row, as well as those of υμεις. In the examples you encountered already two cases.

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| 1st c. | αυτος | υμεις |
| 2nd c. | αυτου | υμων |
| 3rd c. | αυτω | υμιν |
| 4th c. | αυτον | υμας |

6.5 An important accent

In the example sentences you saw the word τι. We wrote this word with an accent. But there is also one without any. There is a difference in meaning between the two..

τι means 'what?' It is an interrogative word. In most languages a higher tone denotes a question. It is not at all strange therefore that in Greek this interrogative receives an acutus (accent that denotes the raising of the tone).

τι (without the accent) means 'something'. It is an indefinite pronoun.

Later on in the course you will learn words as τις- who? over against τις- somebody. Also in that case there is question of an interrogative with accent and an indefinite pronoun without an accent.

6.6 Homework

- a) Inflect αὐτός in the plural after the analogy of the definite article.
 b) Inflect ἡμεῖς after the example of ὑμεῖς.
 c) Conjugate ἄγω in the present tense.

d) Translate the following sentences with forms of the present tense.

1. βλέπει τον Ἰησοῦν.
2. οὐκ ἀκούετε;
3. ἐν παση ἐκκλησιᾳ διδασκω.
4. ἄλλα καθευδει.
5. γραφομεν ὑμιν.
6. τον Ἰησοῦν γινωσκω.
7. και ἐξαιφνης κραζει.
8. οὐ βλέπετε ταυτα παντα;
9. οὐδεν κακον εὕρισκομεν.
10. και κωφοι ἀκουουσιν.

βλεπω- I see, I look (at), ὁ Ἰησοῦς- Jesus, ἀκουω- I hear, I listen (to), I obey, διδασκω- I teach, καθευδω- I sleep, γραφω- I write, γινωσκω- I know, ἐξαιφνης- suddenly, ταυτα- 4th c. pl. neut. 'those things', οὐδεν (neut.)- nothing, κακον- 4th c. sing. neut. (goes with οὐδεν) < κακος- (adjective) evil, bad, κωφος (m.)- deaf (1st c. pl. κωφοι), κραζω- I scream, I shout, εὕρισκω- I find, I discover

Extra homework: If you have learned word and sentence parsing in school, then analyze the Greek sentences of this lesson and their words. [Try to differentiate between sentence and word parsing!]

6.7 New Words

| | |
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| ἄγω | - I lead |
| αὐτός | - he |
| ἐξω | - (to the) outside |
| τί | - what? |
| λεγω | - I say, I speak |
| περι | - (+2nd c.) concerning, over |
| σαββατον (neut.) | - the sabbath |
| λυω | - I loosen |
| βους (m.) | - ox |
| ὀφειλω | - I must, I am obliged |
| εὐχαριστεω | - (+ 3rd c.) I (give) thank(s) |
| παντοτε | - always |
| δια | - (+ 4th c.) on account of |
| δια τί | - why? |
| πωλος (m.) | - foal (of an ass) |
| βλεπω | - I see, I look (at) |
| ὁ Ἰησοῦς | - Jesus |
| ἀκουω | - I hear, I listen (to), I obey |

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|---------------|-------------------------|
| διδασκω | - I teach |
| καθευδω | - I sleep |
| γραφω | - I write |
| γινωσκω | - I know |
| ἐξαίφνης | - suddenly |
| ταυτα | - those things |
| οὐδεν (neut.) | - nothing |
| κακος | - (adjective) evil, bad |
| κωφος (m.) | - deaf |
| κραζω | - I scream, I shout |
| εὕρισκω | - I find, I discover |

6.8 The background of the New Testament: The Roman Hegemony II

In the provinces usually also Roman army units were stationed. Such a force was mainly put up in cities that fell under direct Roman rule, or where a Roman governor had made his residence. A Roman army was made up of legions. A legion consisted of ten units of 600 men. Over each group of one hundred men a centurion was appointed ('foreman over one hundred') Greek for centurion is ἑκατοναρχος / ἑκατοναρχης (also literally 'leader over one hundred'). Only three times in the New Testament the word κεντυριων (Mark 15. 39, 44, 45) is used. Actually this Greek word is the Latin equivalent but then written with Greek letters. These centurions are regularly mentioned in the New Testament (for instance the centurion at the cross: Mat. 27. 54, Mark 15. 39, 44, 45, Luke 23. 47; healing of a servant: Mat. 8. 5- 13, Luke 7. 1- 10; Cornelius: Acts 10. 1- 48; the intervention during Paul's stay in Jerusalem: Acts 21. 32; 22. 25, 26; 23. 17, 23). From these texts we can conclude that at any rate at Jerusalem a Roman army (unit) was stationed and as well in Caesarea (Καίσαρεια-Καίσαρ = Caesar!) and in Capernaum. Not only mention is made of centurions but also of soldiers. Greek for soldier is στρατιωτης. We find them round the figure of Pilate (Mat. 27. 27, Mark 15. 16), as guard at the grave of Christ (Mat. 28. 12) and in the book of Acts (for instance Acts 23. 23).

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