

## LESSON VI

## 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**

<i>ἄγω</i> ὑμῖν αὐτὸν ἔξω	I lead Him outside to you. (John 19. 4)	<i>ἄγω</i> - 1 <sup>st</sup> p. sing. pres. t.< <i>ἄγω</i> - I lead, <i>ὑμῖν</i> - (3 <sup>rd</sup> c. < <i>ὑμεῖς</i> ) for/to you, <i>αὐτὸν</i> - (4 <sup>th</sup> c. < <i>αὐτός</i> - he ) him, <i>ἔξω</i> -(to the) outside
τί σὺ <i>λεγεις</i> περὶ αὐτοῦ;	What do you say about Him? (John 9. 17)	τί-what, <i>λεγεις</i> - 2 <sup>nd</sup> p. sg. pres. t.< <i>λεγω</i> - I say, <i>περὶ</i> - (+ 2 <sup>nd</sup> c.) concerning, about <i>αὐτοῦ</i> - 2 <sup>nd</sup> c. < <i>αὐτός</i> - he
τῷ σαββατῷ οὐ <i>λυει</i> τὸν βουν αὐτοῦ;	Does he not loosen his ox on the sabbath? (Luke 13. 15)	τῷ σαββατῷ- (3 <sup>rd</sup> c. of time) on the sabb. <i>λυει</i> - 3 <sup>rd</sup> p. sing. pres. t.< <i>λυω</i> - I loosen, <i>τὸν βουν</i> - 4 <sup>th</sup> c. sing. < <i>βους</i> (m.)- ox, <i>αὐτοῦ</i> - 2 <sup>nd</sup> c. sing. < <i>αὐτός</i> - he, denotes possession here: 'his'

## LESSON VI

<i>λεγει</i> αὐτῷ	He tells him. (Matt. 4. 6)	<i>λεγει</i> - 3 <sup>rd</sup> p. sing. pres. t.< <i>λεγω</i> - I tell, say, <i>αὐτῷ</i> - 3 <sup>rd</sup> c. sing. < <i>αὐτός</i> : 'to him'
ἡμεῖς δε <i>ὀφειλομεν</i> <i>εὐχαριστεῖν</i> τῷ θεῷ <i>παντοτε</i> περι ὑμῶν	But we must always thank God about you. (2 Thess. 2. 13)	<i>ὀφειλομεν</i> - 1 <sup>st</sup> p. pl. pres. t.< <i>ὀφειλω</i> - I must, I am obliged, <i>εὐχαριστεῖν</i> - infinitive pres. tense < <i>εὐχαριστεω</i> - (+ 3 <sup>rd</sup> c.) I thank, <i>παντοτε</i> - always
δια τί <i>λυετε</i> ,	Why do you loosen (it)? (Luke 19. 31)	<i>δια τι</i> - why (lit. on account of what), <i>λυετε</i> - 2 <sup>nd</sup> p. pl. pres. t.< <i>λυω</i> - I loosen
και <i>λυουσιν</i> αὐτον	And they loosen it. (Mark 11: 4)	<i>λυουσιν</i> - 3 <sup>rd</sup> p. pl. pres. t.< <i>λυω</i> - I loosen <i>αὐτον</i> - 4 <sup>th</sup> c. sing. m. < <i>αὐτός</i> - he, 1 <sup>st</sup> c.s.m.[because it refers to <i>πωλος</i> , a masculine word (see verse 2)]

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

ἔγω *λεγω*  
 συ *λεγεις*  
 αὐτός *λεγει*  
 ἡμεῖς *λεγομεν*  
 ὑμεῖς *λεγετε*  
 αὐτοὶ *λεγουσιν*

## LESSON VI

**6.4 Overview of the inflexion of αὐτός- he (masculine singular) and of ὑμεῖς- you**

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

1 <sup>st</sup> c.	αὐτός	ὑμεῖς
2 <sup>nd</sup> c.	αὐτοῦ	ὑμῶν
3 <sup>rd</sup> c.	αὐτῷ	ὑμῖν
4 <sup>th</sup> c.	αὐτόν	ὑμᾶς

**6.5 An important accent**

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

- Inflex αὐτός in the plural after the analogy of the definite article.
- Inflex ἡμεῖς after the example of ὑμεῖς.
- Conjugate ἄγω in the present tense.

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

- βλεπει τον Ἰησουν.
- οὐκ ἀκουετε;
- ἐν παση ἐκκλησια διδασκω.
- ἀλλα καθευδει.
- γραφομεν ὑμιν.
- τον Ἰησουν γινωσκω.
- και ἐξαιφνης κραζει.
- οὐ βλέπετε ταυτα παντα;
- οὐδεν κακον εὕρισκομεν.
- και κωφοι ἀκουουσιν.

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

## LESSON VI

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

**6.7 New Words**

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

## LESSON VI

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 (Καισαρεια- Καισαρ = 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).

**NOTES:**