

## Chapter 3

### The Present Indicative Active of the Regular Verb Negation, Questions

**3.1** A sentence is a complete statement, command, or question. Any sentence should contain a **verb** - a word which describes the action of the sentence. In the preceding sentences, the verbs are "is", "should contain", "describes".

A verb has a "**tense**" which indicates the time in which the action takes place

- **Present** e.g. "The dog **chases** the cat."
- **Future** e.g. "The dog **will chase** the cat."
- **Past** e.g. "The dog **chased** the cat."

A verb has a "**voice**", which can be

- **Active** e.g. "The dog **chased** the cat.", or
- **Passive** e.g. "The cat **was chased** by the dog.", or
- **Reflexive** e.g. "The dog **chased itself**."

A verb has a "**mood**".

- The **Indicative** is used for statements of fact or for questions  
e.g. "The dog **chased** the cat.", "**Did** the dog **chase** the cat?"
- The **Subjunctive** is used in cases where there is doubt.  
e.g. "If the dog **might chase** the cat, he'll get into trouble."  
(*We don't know whether or not the dog will chase the cat.*)
- The **Imperative** is used for commands or prohibitions  
e.g. "**Do** your homework!", "**Don't chase** the cat!"

Note that English relies heavily on "auxiliary verbs" (such as may, shall, will, do, have, be) to express various ranges of meaning of a verb,

e.g. He does chase, he is chasing, he may chase, he might chase, he will chase, he has chased.

In Greek, as in English, many verbs are "regular" - they follow predictable patterns which can be set out as rules and applied to many other verbs.

In English, we have to use a noun or pronoun to show who is doing the action, e.g. "do" has to be paired with a noun or pronoun, such as "I", "you", "we", "they", to complete its meaning. The only "odd-ball" is "does" which goes only with "he, she, it". Modern English has lost most of the endings which used show the "person" doing the action. Older languages, such as Greek, have retained the "personal endings" and do not need to use pronouns to show whether it is "we", "you", "they", etc. who are doing the action.

The "**first person**" is the person(s) speaking : "I" (singular) or "we" (plural)

The "**second person**" is the person spoken to : "thou" (singular, now obsolete or dialect) and "you" (plural and now-a-days also singular).

The "**third person**" is the person spoken of : "he", "she", "it" (singular), "they" (plural).

### 3.2 The verb λεγω - I say, I speak

	Person		
Singular	1	λεγω	I say, I am saying, I do say, I speak, I am speaking
	2	λεγεις	you say/speak, you are saying/speaking, etc.
	3	λεγει	he/she/it says/speaks, etc.
Plural	1	λεγομεν	we say/speak, etc.
	2	λεγετε	you (plural) say/speak, etc.
	3	λεγουσιν	they say/speak, etc.

Note how English can translate one Greek word in several different ways.

When translating, we choose the expression which fits best with the rest of the sentence.

Modern English no longer makes it clear whether "you" is singular or plural.

In the New Testament it is often important to make a distinction. For example, if Jesus says "Do something!" - is he telling just one person to do something, or is it a general command to all his hearers?

To show this distinction in English, rather than use the archaic "thee, thou, thy" forms, I may use the Texan "Y'all" to indicate a group of people, or else write "you (plural)".

Note how "λεγ-" stays the same all through the pattern.

"λεγ-" tells us what the action is : "say/speak".

The endings "-**Ω**, -**εις**, -**ει**, -**ομεν**, -**ετε**, -**ουσιν**" tell us who is doing the action - they tell us the "Person", and so are called the "personal endings".

This pattern of personal endings can be used for a great number of verbs. All we have to do is to learn the "-**Ω**, -**εις**, -**ει**, -**ομεν**, -**ετε**, -**ουσιν**" pattern, and we can mix and match with hundreds of verb stems. Repeat this sequence until you have learned it. Chant it several times a day until it is automatic.

Sometimes the "-**ν**" is dropped off the end of "-**ουσιν**", resulting in the form -**ουσι**

It is referred to as a "movable nu". It does not change the meaning of the verb.

Greek verbs are usually listed in dictionaries in the form of their First Person Active Indicative, rather than the Infinitive (to do something) as English usage. This way of listing the verbs gives more information about the stem - just take off the "-**Ω**" and we have the stem.

### 3.3 The basic pattern for the Present Indicative Active is

	Singular	Plural	
I	STEM- <b>Ω</b>	STEM- <b>ομεν</b>	we
you (singular)	STEM- <b>εις</b>	STEM- <b>ετε</b>	y'all
he/she/it	STEM- <b>ει</b>	STEM- <b>ουσιν</b>	they

**Practice** : Use the vocabulary from previous chapters and from 3.9 Cover up one column. Then read aloud and translate, first Greek to English, then English to Greek, until you can do it easily

- |                                    |                              |
|------------------------------------|------------------------------|
| 1. λεγομεν.                        | We say.                      |
| 2. λεγεις.                         | You say.                     |
| 3. λεγετε.                         | Y'all say.                   |
| 4. ακουουσιν.                      | They hear.                   |
| 5. βαπτιζετε.                      | Y'all baptize.               |
| 6. αναγνωσκουσιν.                  | They read.                   |
| 7. Πητρος γραφει.                  | Peter writes.                |
| 8. Παυλος λεγει και Μαρκος γραφει. | Paul speaks and Mark writes. |
| 9. Μαρκος και Σιμων διδασκουσι.    | Mark and Simon teach.        |
| 10. λεγω και Ανδρεας ακουει.       | I speak and Andrew hears.    |

### 3.4 Negation : One of the Greek words for "no", "not" is οὐ.

If the word following begins with a vowel with a smooth breathing, οὐ becomes οὐκ.

If the word following begins with a vowel with a rough breathing, οὐ becomes οὐχ.

οὐ combines with δε (but) to give οὐδε - neither, nor

**Practice** : Use the vocabulary from previous chapters and from 3.9 Cover up one column. Then read aloud and translate, first Greek to English, then English to Greek, until you can do it easily

- |   |  |
|---|--|
| 1. οὐκ ἔχομεν.                          | We do not have.                                |
| 2. οὐ λουσιν.                           | They do not untie.                             |
| 3. Ἀβρααμ οὐ λαμβανει.                  | Abraham does not receive.                      |
| 4. Ἰωαννης λεγει ἀλλα Μαρκος οὐ γραφει. | John speaks, but Mark does not write.          |
| 5. Ἰησους λεγει ἀλλα Σιμων οὐκ ακουει.  | Jesus speaks, but Simon does not listen.       |
| 6. γραφω, ἀλλ' οὐκ αναγνωσκετε.         | I write, but you (plural) do not read.         |
| 7. οὐδε διδασκουσιν, οὐδε βαπτιζουσιν.  | They neither teach, nor do they baptize.       |
| 8. αναγνωσκομεν, Πητρος δε οὐ γραφει.   | We read, (but) Peter does not write.           |
| 9. οὐ γραφετε και οὐκ αναγνωσκετε.      | You do not write, and you do not read.         |
| 10. λεγεις, Ἰωαννης δε οὐ γραφει.       | You (singular) speak, but John does not write. |

### 3.5 Questions : The Greek question mark looks like an English semi-colon ;

This is often the only indication that a sentence is a question rather than a statement.

We have to train our eyes to spot the question mark.

**Practice :** Read aloud and translate until you can do it easily

1. Ἰωαννης βαπτίζει.	John is baptizing.
2. Ἰωαννης βαπτίζει ;	Is John baptizing?
3. Χριστος διδασκει.	Christ is teaching.
4. Χριστος διδασκει ;	Is Christ teaching?
5. λαμβανομεν ;	Are we receiving?
6. οὐ λαμβανομεν.	We are not receiving.
7. γραφετε ;	Are y'all writing?
8. Φιλιππος και Λουκας ἀκουουσιν ;	Are Phillip and Luke listening?
9. ἐκβαλλεις ;	Are you (singular) casting out?
10. οὐκ ἔχω.	I don't have.

### 3.6 Dealing with long sentences

Sometimes Greek sentences are very long, and consist of a series of clauses or phrases, linked together by conjunctions - words such as "and", "but", "so". When faced with such a sentence, look for logical places to break it into smaller sections, and translate each section in turn.

Keywords to look for are και, ἀλλά, and δε.

δε is not strong enough to start a phrase - it will always come after the first word. In English we may either leave δε untranslated, or translate it as "but" depending on the sense of the sentence. Other places where a sentence can be divided are the punctuation marks for the comma , and the Greek colon ·

### 3.7 Sentences for reading and translation

1. Ἰωαννης λεγει και Φιλιππος γραφει.
2. ἀναγινωσκουσιν Λουκας και Σιμων ;
3. Ἰησους διδασκει ἀλλα Βαρναβας οὐκ ἀκουει.
4. λεγετε και ἀκουομεν.
5. οὐδε διδασκεις οὐδε βαπτίζεις.
6. Παυλος γραφει, Πετρος δε οὐκ ἀναγινωσκει.
7. λεγει και διδασκει ;
8. λυω ἀλλ' οὐκ ἐκβαλλω.
9. ἀκουετε και γραφετε.
10. διδασκω και λαμβανεις.

### 3.8 Writing Practice : Write the Greek several times, while saying aloud (Matt. 6:9)

Πατερ ἡμων ὁ ἐν τοις οὐρανοις,                      Our Father, the (one) in the heavens,

### 3.9 New Testament Passage for reading and translation : Matthew 1: 6b-11

In your Greek New Testament, read Matthew 1: 6b-11 aloud several times until you can read it without long pauses or stumbling. Then use the translation helps to translate it.

του Οὐριου	of Uriah
της	is a feminine form of "of the"
ἐκ της Οὐριου	from (out of) her of Uriah = "from Uriah's woman"
τους ἀδελφους αὐτου	his brothers (the brothers of him)
ἐπι της	on, at the time of the
μετοικεσιας	removal, exile
Βαβυλωνος	of Babylon.

### 3.10 Vocabulary to learn

ἀκούω	I hear, listen	( hence, "acoustic")
ἀναγινώσκω	I read	
βάλλω	I throw	( hence "ballistic")
βαπτίζω	I baptize	
βλέπω	I see, look at	
γράφω	I write	( hence "graphic")
διδάσκω	I teach	( hence "didactic")
ἐκβάλλω	I throw out, cast out	
ἔχω	I have	
λαμβάνω	I take, get, receive	
λέγω	I say, speak	( hence "legend" - something spoken)
λύω	I loose, untie	
ἀλλά, ἀλλ'	but	( if the following word begins with a vowel, ἀλλ' is used)
ἐπί	on	
οὐ, οὐκ, ουχ	not, no	
οὐδέ	neither, nor	