

Chapter 14

ὅτι Direct and Indirect Statements

14.1 We have already met several conjunctions - words which link clauses and phrases into longer sentences. The word **ὅτι** has three common uses

- as a conjunction, meaning "because, for, since"
- to introduce an Indirect Statement
- to introduce a Direct Statement

14.2 **ὅτι** as a conjunction indicates a causal relationship between two clauses.

Practice - until you can read and translate easily

- | | |
|--|--|
| 1. αἰτῶ ἄρτον ὅτι πεινῶ. | I ask for bread because I am hungry. |
| 2. ὁ Πέτρος βαπτίζει τὸν Ῥωμαῖον
ὅτι ἐκεῖνος πιστεύει ἐν τῷ Χριστῷ. | Peter baptizes the Roman
because he believes in Christ. |
| 3. ἀγαπῶμεν τὸν θεὸν ὅτι αὐτὸς ἀγαπᾷ ἡμᾶς. | We love God because he loves us. |
| 4. οἱ λαοὶ ζητοῦσιν τὸν Ἰησοῦν
ὅτι βλέπουσιν τὰ σημεῖα αὐτοῦ. | The people seek Jesus
because they see his signs. |
| 5. ζῶμεν ὅτι Ἰησοῦς ζῆ. | We live because Jesus lives. |
| 6. ἔχουσιν εἰρήνην ὅτι ὁ θεὸς ἀγαπᾷ αὐτοὺς. | They have peace since God loves them. |
| 7. ὁ Ἰουδᾶς ἀργυρίον ζητεῖ ὅτι κλεπτής ἐστίν. | Judas seeks money because he is a thief. |
| 8. ἀναγινώσκουμεν τὸ βιβλίον ἅγιον ὅτι ἐν αὐτῷ
εὕρισκομεν τοὺς λόγους τοῦ θεοῦ. | We read the holy book, because in it
we find the words of God. |
| 9. οὗτος τηρεῖ τὸν νόμον τῶν Ἰουδαίων
ὅτι Φαρισαῖος ἐστίν. | He (this guy) keeps the law of the Jews
because he is a Pharisee. |
| 10. ὁ Ἡρῴδης διώκει τὸν Ἰωάννην
ὅτι προφήτης ἐστίν. | Herod persecutes John
because he is a prophet. |

14.3 Indirect statements - also known as **Dependent statements**

often follow verbs of saying, thinking, feeling, hearing, seeing, hoping, judging, learning, perceiving
e.g. "He says that the student is reading." "They thought (that) the dog was barking."

English often uses "that" to introduce the Indirect statement. Greek uses **ὅτι** in a similar manner. There is, however, one difference between English and Greek usage : When the main statement is in the past tense, English changes the tense of the dependent statement to the past also. Greek keeps the tense of the dependent statement in its original form - it remains what the original speaker or thinker said or thought at the time.

e.g. in English, we write "He said that the student was reading."
What he actually said was "The student is reading."
So Greek would write "He said that the student is reading."
εἶπεν ὅτι ὁ μαθητὴς ἀναγινώσκει.

So far the only past tenses we have used have been the Third Person singular and plural of εἶμι - I am :

ἦν - he/she/it was, ἦσαν - they were.

Now we meet part of the simple past tense of λέγω - I say. λέγω is irregular, in that it does not keep the same stem throughout its tenses, but, like the English verb "I go (present), I went (past)", uses stems from several verbs. λέγω uses the λεγ- stem for the Present tense, but an εἶπ- stem for the simple past tense.

εἶπεν - he said, εἶπομεν - we said.

There are only about ten such "weirdo verbs" in the New Testament

Practice - until you can read and translate easily

- | | |
|--|---|
| 1. λεγει οτι ο μαθητης αναγιωσκει. | He says that the disciple is reading. |
| 2. γνωσκω οτι ουτοι οι μαθηται πιστευουσιν τω Ιησου. | I know that these disciples believe in Jesus. |
| 3. ειπεν οτι ο ιππος εν τω αγρω εστιν. | He said that the horse was in the field. |
| 4. λεγουσιν οτι οι ιπποι εν τω αγρω εισιν. | They say that the horses are in the field. |
| 5. ειπομεν οτι το παιδιον ουκ εχει το βιβλιον. | We said that the child did not have the book. |
| 6. ο μαθητης λεγει οτι συ εχεις το ποτηριον. | The disciple says that you have the cup. |
| 7. αυτος ο θεος λεγει οτι αυτος αγαπα υμας. | God Himself says that he loves you. |
| 8. εν εκεινη τη ωρα ο Ιησους ειπεν οτι αυτος εστιν η οδος και η ζωη και η αληθεια. | In that hour Jesus said that he was the way and the life and the truth. |
| 9. μετα ταυτα γνωσκομεν οτι ο θεος αγαπα ημας. | After these things we know that God loves us. |
| 10. ο οχλος ειπεν οτι Ιωαννης εν τη ερημω εστιν. | The crowd said that John was in the desert. |

14.4 Direct statements

Direct statements give us the words that were actually said or thought at the time of the utterance.

e.g. The child said, "I want a cookie." The student thought, "This book is good."

English uses quotation marks to indicate the statement.

Greek has no quotation marks. A direct quotation in Greek usually starts with a capital letter; it is set off from the preceding clause by a comma, and may also be preceded by a **οτι**. In this case the **οτι** is not translated, and acts merely as a quotation mark - grammatically it is called a "**οτι recitative**".

Greek does not have a mark for the end of a quotation - sometimes the text is ambiguous as to where a quotation ends. For example, John 3:10 starts a speech by Jesus, which may run through verse 21 - or it may stop earlier and be followed by a commentary by John.

Practice - until you can read and translate easily

- | | |
|---|--|
| 1. ο γεωργος λεγει,
Το καλον δενδρον ποιει καρπον καλον. | The farmer says,
"The good tree produces good fruit" |
| 2. ο δεσμιος ειπεν,
Ουκ αγαπω τουτους τους δεσμους. | The prisoner said,
"I do not love these chains." |
| 3. λεγομεν, Ου γνωσκομεν
τον αριθμον των ιπων. | We say, "We don't know
the number of (the) horses." |
| 4. ειπομεν, Ο μισθος του εργατου μικρος εστιν. | We said, "The workman's wage is small." |
| 5. ο νυμφιος ειπεν,
Ο γαμος εν Κανα εστιν. | The bridegroom said,
"The wedding is in Cana." |
| 6. ο προφητης λεγει, Ο ζηλος του κυριου
ταυτα ποιει. | The prophet says, "The zeal of the Lord
does these things." |
| 7. εκεινος λεγει, Ουκ ειμι αμαρτωλος. αλλοι δε
λεγουσιν, Δεσμοι του θανατου εσμεν. | He (that one) says, "I am not a sinner."
but others say, "We are prisoners of death." |
| 8. ο φιλος του προφητου ειπεν, Ουτος
απαγγελει τοις οχλοις τον θυμον του θεου. | The friend of the prophet said, "He (this one)
announces the wrath of God to the crowds." |
| 9. ο προφητης ειπεν τοις νεκροις,
Υμεις εχετε ζωην αιωνιον εν τω Χριστω. | The prophet said to the dead (men)
"You have eternal life in Christ." |
| 10. ειπομεν τω αμαρτωλω,
Συ ει νεκρος εν ταις αμαρτιας σου. | We said to the sinner,
"You are dead in your sins." |

14.5 Sentences for reading and translation

1. ὁ Παυλος εἶπεν, Ὁ μισθος της ἀμαρτίας θανατος ἐστίν.
2. ὁ στρατιωτης λεγει τῷ χλιαρχῷ ὅτι οἱ ἵπποι ἐν τῷ ἀγρῷ εἰσίν.
3. ὁ πονηρος εἶπεν τῷ Ἰησου ὅτι Ἐγὼ βλεπω τουτους τους λιθους ἐν τη ἐρημῷ.
4. οἱ γεωργοι αἰτουσιν τον μισθον αὐτων ὅτι τα δενδρα ποιουσιν καρπους.
5. οἱ δεσμοιοι λεγουσιν ὅτι τους ἀρτους κακους εἰσίν.
6. ὁ ὄχλος εἶπεν ὅτι ὁ βαπτιστης βαπτίζει τους τελωνας ἐν τῷ ποταμῷ.
7. οἱ ψευσαι λεγουσιν, Οὐκ ἔχομεν ἀμαρτιαν, ἀλλ' ὁ κριτης λεγει, Ὑμεις οὐ λεγετε την ἀληθειαν.
8. εἶπομεν τῷ στρατιωτῇ ὅτι οἱ ἐχθροὶ ἡμῶν διωκουσιν ἡμᾶς.
9. ὁ κριτης ἀκουει ὅτι ὁ νεανιας ὀφειλετης ἐστίν και ἀργυριον οὐκ ἔχει.
10. ὁ τυφλος λεγει τῷ Ἰησου, Γινωσκω ὅτι Μεσσίας εἶ σὺ.

14.6 Writing Practice : Write the Greek, while saying aloud (Matt. 6:9-13)

πατερ ἡμῶν ὁ ἐν τοις οὐρανοῖς, ἀγιασθητω τὸ ὄνομα σου, ἐλθετω ἡ βασιλεία σου, γεννηθητω τὸ θελημα σου, ὡς ἐν οὐρανῷ και ἐπὶ γῆς. τον ἄρτον ἡμῶν τον ἐπιουσιον δος ἡμῖν σημερον· και ἀφες ἡμῖν τα ὀφειληματα ἡμῶν ὡς και ἡμεῖς ἀφηκαμεν τοις ὀφειλεταις ἡμῶν· και μη εἰσενεγκῆς ἡμᾶς εἰς πειρασμον, ἀλλὰ ῥυσαι ἡμᾶς ἀπο του πονηρου, ὅτι σου ἐστίν ἡ βασιλεία	Our Father, the (one) in the heavens, let your name be sanctified, let your kingdom come, let your will / wish happen (come to pass), just as in heaven (so) also on earth. Our bread of / for the day give to us today; and remit/forgive (to) us our debts/guilt, just as we have forgiven our debtors: and don't bring us into a testing (time), but rescue us from the evil one, since yours is the kingdom,
---	---

14.7 New Testament Passage for reading and translation : John 1:19-22

In your Greek New Testament, read the passage aloud several times until you can read it without long pauses or stumbling. Then use the helps to translate it.

ἀπεστειλαν	(they) sent	(a past tense of ἀποστελλω - I send)
ἱερεις	priests	(Accusative plural of ὁ ἱερεὺς - priest)
ἐρωτησωσιν	(they) might ask	(from ἐρωταω - I ask)
ὠμολογησεν	he confessed openly	(a past tense of ὁμολογεω - I declare openly)
ἠρνησατο	he denied	(a past tense of ἀρνεομαι - I deny)
ἠρωτησαν	they asked	(a past tense of ἐρωταω - I ask)
τί οὖν ;	What, then?	
ἀπεκριθη	he answered	(a past tense of ἀποκρινομαι - I reply, answer)
εἶπαν	they said	(this is a variant spelling of the more usual εἶπον)
ἀποκρισιν	an answer	(Accusative of ἡ ἀποκρισις - answer)
δωμεν	we may give	(from διδωμι - I give)
τοις πεμψασιν	"to the ones having sent" = "to those who sent"	(from πεμπω - I send)
περι σεαυτου	about yourself	

14.8 Vocabulary to learn

ὁ ἀριθμός	number
ὁ γάμος	wedding, marriage
ὁ γεωργός	farmer (<i>someone who works the earth, γη + ἔργον</i>)
ὁ δέσμιος	prisoner
ὁ δέσμος	fetter, chain
ὁ ζήλος	zeal, jealousy
ὁ θησαυρός	store-house, treasure (<i>an English thesaurus is a collection of words</i>)
ὁ θυμός	rage, anger, passion
ὁ ἵππος	horse (<i>a hippodrome was a place for horse and chariot races</i>)
ὁ καρπός	fruit
ὁ κόπος	toil, hard labor
ὁ λίθος	stone (<i>hence "lithograph"</i>)
ὁ μισθός	pay, wage(s), reward
ὁ ναός	shrine, temple, sanctuary
ὁ νυμφίος	bride-groom
ὁ πειρασμός	testing, temptation
ὁ πόλεμος	war, conflict
ὁ ποταμός	river (<i>a hippopotamus is a "river-horse"</i>)
ὁ σταυρός	cross (<i>from σταυροῦ - I crucify</i>)
ὁ στέφανος	crown
ὁ χιλίαρχος	tribune (<i>Roman official, in charge of 1,000 men, χίλιοι -αι -α = 1,000</i>)
ὁ ἱερεύς	priest (<i>Nominative singular. Do not attempt to use other cases yet.</i>)
ἔρωτάω	I ask (for information)
ὁμολογέω	I declare, confess
πέμπω	I send
ὅτε	when
ὅτι	that, because, for, since
οὕτως	then
περί	about, concerning (<i>with Genitive</i>)
περί	around, about (<i>with Accusative</i>)
τίς ;	who? (<i>Masculine Nom. singular. Do not attempt to use other cases yet.</i>)