

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 λέγω - I say, I speak

| | Person | | |
|----------|--------|----------|--|
| Singular | 1 | λέγω | I say, I am saying, I do say, I speak, I am speaking |
| | 2 | λέγεις | you say/speak, you are saying/speaking, etc. |
| | 3 | λέγει | he/she/it says/speaks, etc. |
| Plural | 1 | λέγομεν | we say/speak, etc. |
| | 2 | λέγετε | you (plural) say/speak, etc. |
| | 3 | λέγουσιν | 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, -ουσι" 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, -ουσι" 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 "-ουσι", giving, for example, λέγουσι

It is referred to as a "movable ν". 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- ω | STEM- ομεν | we |
| you (singular) | STEM- εις | STEM- ετε | y'all |
| he/she/it | STEM- ει | STEM- ουσι | 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. λέγομεν. | We say. |
| 2. λέγεις. | You say. |
| 3. λέγετε. | Y'all say. |
| 4. ακούουσιν. | They hear. |
| 5. βαπτίζετε. | Y'all baptize. |
| 6. αναγινώσκουσιν. | They read. |
| 7. Πέτρος γράφει. | Peter writes. |
| 8. Παῦλος λέγει καὶ Μάρκος γράφει. | Paul speaks and Mark writes. |
| 9. Μάρκος καὶ Σίμων διδάσκουσι. | Mark and Simon teach. |
| 10. λέγω καὶ Ἀνδρέας ἀκούει. | 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 δὲ (but) to give οὐδὲ - 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 λύουσιν. | They do not untie. |
| 3. Ἀβραάμ οὐ λαμβάνει. | Abraham does not receive. |
| 4. Ἰωάννης λέγει ἀλλὰ Μάρκος οὐ γράφει. | John speaks, but Mark does not write. |
| 5. Ἰησοῦς λέγει ἀλλὰ Σίμων οὐκ ἀκούει. | Jesus speaks, but Simon does not listen. |
| 6. γράφω, ἀλλ' οὐκ ἀναγιώσκετε. | I write, but you (plural) do not read. |
| 7. οὐδὲ διδάσκουσιν, οὐδὲ βαπτίζουσιν. | They neither teach, nor do they baptize. |
| 8. ἀναγιώσκομεν, Πέτρος δὲ οὐ γράφει. | We read, (but) Peter does not write. |
| 9. οὐ γράφετε καὶ οὐκ ἀναγιώσκετε. | You do not write, and you do not read. |
| 10. λέγεις, Ἰωάννης δὲ οὐ γράφει. | 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. Ἰωάννης βαπτίζει. | John is baptizing. |
| 2. Ἰωάννης βαπτίζει ; | Is John baptizing? |
| 3. Χριστὸς διδάσκει. | Christ is teaching. |
| 4. Χριστὸς διδάσκει ; | Is Christ teaching? |
| 5. λαμβάνομεν ; | Are we receiving? |
| 6. οὐ λαμβάνομεν. | We are not receiving. |
| 7. γράφετε ; | Are y'all writing? |
| 8. Φίλιππος καὶ Λουκᾶς ἀκούουσιν ; | Are Phillip and Luke listening? |
| 9. ἐκβάλλεις ; | 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 καὶ, ἀλλὰ, and δὲ.

δὲ is not strong enough to start a phrase - it will always come after the first word. In English we may either leave δὲ 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. Ἰωάννης λέγει καὶ Φίλιππος γράφει.
2. ἀναγινώσκουσιν Λουκᾶς καὶ Σίμων ;
3. Ἰησοῦς διδάσκει ἀλλὰ Βαρναβᾶς οὐκ ἀκούει.
4. λέγετε καὶ ἀκούομεν.
5. οὐδὲ διδάσκεις οὐδὲ βαπτίζεις.
6. Παῦλος γράφει, Πέτρος δὲ οὐκ ἀναγινώσκει.
7. λέγει καὶ διδάσκει ;
8. λύω ἀλλ' οὐκ ἐκβάλλω.
9. ἀκούετε καὶ γράφετε.
10. διδάσκω καὶ λαμβάνεις.

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

πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,

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.

| | |
|---------------------|---|
| τοῦ Οὐρίου | of Uriah |
| τῆς | is a feminine form of "of the" |
| ἐκ τῆς Οὐρίου | from (out of) her of Uriah = "from Uriah's woman" |
| τοὺς ἀδελφοὺς αὐτοῦ | his brothers (the brothers of him) |
| ἐπὶ τῆς | on, at the time of the |
| μετοικεσίας | removal, exile |
| Βαβυλῶνος | 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 | |
| ἀλλὰ, ἀλλ' | but | (if the following word begins with a vowel, ἀλλ' is used) |
| ἐπί | on | |
| οὐ, οὐκ, οὐχ | not, no | |
| οὐδὲ | neither, nor | |