

Lesson 10 Vocabulary

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|--------------------|---|
| ἁμαρτάνω | I sin |
| ἀνοίγω | I open |
| γάρ | for (conjunction) |
| διδάσκολος, ὁ | teacher |
| ἐκεῖνος, -η, -ο | that (pronoun) |
| ἐπαγγελία, ἡ | promise |
| ἔργον, τό | work |
| εὐαγγέλιον, τό | gospel, good news |
| ἱμάτιον, τό | clothing |
| ὅτι | because, that; May mark the beginning of direct discourse (conj.) |
| οὗτος, ἄυτη, τοῦτο | this (pronoun) |
| παιδίον, τό | child, infant |
| πιστεύω | I believe, have faith (in) |
| τόπος, ὁ | place |
| χαρά, ἡ | joy |

Demonstrative Pronouns (οὗτος)

| | | masc. | fem. | neuter |
|-------|------|---------|---------|---------|
| sing. | nom. | οὗτος | αὕτη | τοῦτο |
| | gen. | τούτου | ταύτης | τούτου |
| | dat. | τούτῳ | ταύτῃ | τούτῳ |
| | acc. | τούτον | ταύτην | τοῦτο |
| | | | | |
| pl. | nom. | οὗτοι | αὗται | ταῦτά |
| | gen. | τούτων | τούτων | τούτων |
| | dat. | τούτοις | ταύταις | τούτοις |
| | acc. | τούτους | ταύτᾱς | ταῦτά |

Near demonstrative: relates to something near at hand.

Notice the endings: they follow the nouns except Neuter N sing. and Neuter Acc. sing.

Demonstrative Pronouns (ἐκεῖνος)

| | | masc. | fem. | neuter |
|-------|------|----------|----------|----------|
| sing. | nom. | ἐκεῖνος | ἐκεῖνη | ἐκεῖνο |
| | gen. | ἐκεῖνου | ἐκεῖνης | ἐκεῖνου |
| | dat. | ἐκεῖνω | ἐκεῖνῃ | ἐκεῖνω |
| | acc. | ἐκεῖνον | ἐκεῖνην | ἐκεῖνο |
| pl. | nom. | ἐκεῖνοι | ἐκεῖναι | ἐκεῖνᾶ |
| | gen. | ἐκεῖνων | ἐκεῖνων | ἐκεῖνων |
| | dat. | ἐκεῖνοῖς | ἐκεῖνᾶις | ἐκεῖνοῖς |
| | acc. | ἐκεῖνους | ἐκεῖνᾶς | ἐκεῖνᾶ |

Remote demonstrative: relates to something farther removed than Οὗτος.

Notice the endings: they follow the nouns except Neuter N sing. and Neuter Acc. sing.

Functions of οὗτος and ἐκεῖνος

As a substantive

οὗτος διδάσκει τὸν νόμον
 αὕτη βλέπει τὸν οἶκον
 τοῦτο λαμβάνει τὸν δῶρον
 ἐκείνη γινώσκει τὸν ἀπόστολον
 οὗτοι ἔχουσιν τὴν ἐξουσίαν

αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ

this man teaches the law.

this woman sees the house.

this thing takes the gift.

that woman knows the apostle.

these have the power (Rev. 11:6)

for this is the love of God (I John 5:3)

As ????

| | | | |
|-------------------|-----------|-------------------|-----------------|
| οὗτος | ὁ | ἄνθρωπος | this man |
| demon. pr. | def. art. | noun | |
| ὁ | ἄνθρωπος | οὗτος | |
| def. art. | noun | demon. pr. | |
| | | | |
| τοῦτον | τὸν | ἄνθρωπον | this man |
| demon. pr. | def. art. | noun | |
| τὸν | ἄνθρωπον | τοῦτον | |
| def. art. | noun | demon. pr. | |
| | | | |
| ἐκεῖνος | ὁ | ἄνθρωπος | that man |
| demon. pr. | def. art. | noun | |
| ὁ | ἄνθρωπος | ἐκεῖνος | |
| def. art. | noun | demon. pr | |

The above looks like the **predicate** use. However, in order to say *the man is this one*, the verb *is* must be explicitly stated. (Because a copulative is not implied when a demonstrative pronoun is in this position.)

ὁ ἄνθρωπος ἐστὶν οὗτος the man is this one.

οὗτος ἐστὶν ὁ ἄνθρωπος this is the man.

more examples:

βλέπω τὴν ἐκκλησίαν.

I see the church.

βλέπω ἐκείνην τὴν ἐκκλησίαν.

I see that church.

βαίνω ἐκ τοῦ τόπου.
I am going out of the place.
βαίνω ἐκ τούτου τοῦ τόπου.
I am going out of this place.

Neuter Plural Subject

In Greek, as an idiom, a neuter plural subject usually has its verb in the singular. In other instances, a neuter plural subject has its verb in the plural as one would expect. The following are two examples:

ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται
neut. pl. sing.
so the spirits are subjected to you. Luke 10:20

τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν·
neut. pl. pl.
my children are with me in the bed. Luke 11:7

Postpositive

A postpositive is positioned after other words in the clause. Often, a postpositive will be the second word in its clause. However, Postpositives do not have to be the second word in the clause.

| | | |
|-----|----------|--|
| γάρ | for | θεοῦ γὰρ ἐσμεν συνεργοί· (1 Co. 3:9) <i>for we are fellow-workers of God</i> |
| | | ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν (1 Co. 3:17) <i>for the temple of God is holy</i> |
| δὲ | but, and | πιστὸς δὲ ὁ θεός (1 Co. 10:13) <i>and God is faithful</i> |
| | | ὁ δὲ ἀρχιερεὺς Ἄνανίας (Ac. 23:2) <i>but the high priest, Ananias</i> |

Notice the position of δὲ in the following phrases:

ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι (Acts 25:9)
but Festus, wishing to gain favor with the Jews

Κατ' ἐκεῖνον δὲ τὸν καιρὸν (Ac. 12:1)
and at that time

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν (1 Th. 4:13)
and we do not wish you to be ignorant

καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοῦς (Ac. 22:29)
and even the commander was afraid

* δὲ is a **mild adversative**, and is often translated "*and*," having no adversative sense at all.