

## New Testament Greek

### 17. Lesson 12: Imperfect Middle/Passive Indicative

Date: 080120G

Time: 0:00:00

1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Let's go through the vocabulary. I do not have an organized list for you, but we'll just see if there is anything we need to comment about. βιβλίον vs. codex; οὐπω vs. οὐκέτι; ὑπέρ(g) usually is for.

This will be another fairly straightforward lesson.

To make it simple for everybody: the present tense is used to speak of something that is happening right now.

In the present tense, if we talk about something the subject does, it is called active voice. If we talk about something being done to the subject, it's passive voice. If the subject does something that mostly or only affects itself, it is a special kind of action, and the Greek uses what are called deponent verbs to express this kind of action, using passive forms, but expressing active ideas. So it is called middle voice, and is almost exclusively for deponents.

The same distinctions can be made about action that took place in the past, whether it was ongoing or brought to completion.

Now, the past tense in English is used to talk about something that happened in the past, whether it was completed or not.

But in Greek the past tense makes a distinction between continuing action and action that was completed in the past. What we are learning is called the imperfect tense, because it expresses past action in a continuing or ongoing sense; action not completed.

But, again, we can make the same distinctions as in the present, of whether the action is active or passive, and of course we will be using the passive form for deponent verbs in the middle voice.

We've had the active, middle, and passive indicative of the present tense; we've had imperfect active indicative. Today we'll finish the imperfect by adding the middle and passive forms.

In Machen, §145/138 has nothing to do with normally active verbs, such as λύω. They should have used a deponent verb, perhaps ἔρχομαι or πορεύομαι, for the middle. So, I've given you a sheet with paradigms of the imperfect middle forms of three verbs.

Bear in mind how an imperfect is formed: first, remove prefix; then augment the stem, by adding ε at the beginning if it begins with a consonant, or lengthening the vowel if it begins with a vowel. Then remove the ending of the lexicon form, and add the endings, as required, to finish the paradigm.

Note how the augment works with the compound verb εἰσέρχομαι. As before, you can disregard §146/139-147/141, on how the forms came to be, which does not really help us learn them. However they came to be, we just have to memorize them.

It would be well worth your while to write out paradigms of at least some of these verbs, just to become familiar with the forms and how they vary depending on initial character, prefixes, etc.

Needless to say, §149/143 is valid for all verbs, normally active and deponent, since both may occur in passive voice.

Learning and using the imperfect middle and passive forms is what this lesson is really about. But, there are some other tidbits.

I've noticed most lessons have a "main payload," plus a few other, smaller items thrown in that we also need to learn.

§151/145 simply tells us that sometimes in the New Testament you will find a plural subject with a singular verb. You will notice, in these cases, that the subject is neuter. It does not happen every time, but, since it happens now and then, you'll need to know, so you won't be wondering what's going on there.

§152/146 informs us of additional uses of καί, so we can no longer automatically put down and as the translation for καί.

And, you will definitely find some of these additional uses of καί in the Greek to English Exercises for this lesson.

§153/147 reveals that οὐδέ is essentially the opposite of καί. We do know that δέ is sort of similar to καί, in that it is often translated as and; but, the word Greek negates is δέ rather than καί;

There is no such word as οὐκαί in Greek; but, οὐδέ, in fact, does act functionally as the opposite of καί, to the point that, as καί can mean even, οὐδέ can mean not even.

Then, §154/148 teaches how καί...καί and οὐδέ...οὐδέ are used in a correlative way, both...and, and neither...nor, respectively.

In parsing exercises, I will use crl.pos or crl.neg as the abbreviation. Section 155 in the new edition is not found in the old edition, and, as far as I can tell really does not help us understand Greek.

It is really a table of all the sections we have skipped in the past, of how the endings developed, the best they can tell. If you find it useful, you can use it, and explain to me how it helped you, so perhaps I can come to a more positive view of it!

## Lesson 12 Exercises

### Greek to English

GE1. ἐγράφοντο οὗτοι οἱ λόγοι ἐν βιβλίῳ.

ἐγράφοντο: 3prip were being written; οὗτοι οἱ λόγοι: s dp.d.n nrm these words ἐν: p.d in; βιβλίῳ o-p n dsn a book

- These words were being written in a book.

GE2. ἐδιδασκόμην ὑπ' αὐτοῦ ἐκ τῶν βιβλίων τῶν προφήτων.

ἐδιδασκόμην: s.1prip I was being taught; ὑπ': p.g by; αὐτοῦ: o-p pp3 gsm him; ἐκ: p.g out of; τῶν βιβλίων: o-p d.n grn the books; τῶν προφήτων: psb d.n grm of the prophets

- I was being taught by him out of the books of the prophets.

GE3. ἐν ἐκείναις ταῖς ἡμέραις καὶ ἐδιδασκόμεθα ὑπ' αὐτοῦ καὶ ἐδιδάσκομεν τοὺς ἄλλους, ἀλλὰ νῦν οὐδὲ διδασκόμεθα οὐδὲ διδάσκομεν.

ἐν: p-d in; ἐκείναις ταῖς ἡμέραις: o-p dp.d.n dpf those days; καὶ: crl.p both; ἐδιδασκόμεθα: s.1prip we were being taught; ὑπ': p-g by; αὐτοῦ: o-p pp3 gsm him; καὶ: crl.p and; ἐδιδάσκομεν: s.1prip we were teaching; τοὺς ἄλλους: d-o d.a the others; ἀλλὰ: but; νῦν: now; οὐδὲ: crl.n neither; διδασκόμεθα: s.1pprip we are being taught; οὐδὲ: crl.n nor; διδάσκομεν: s.1pprip we are teaching

- In those days we were both being taught by him and were teaching the others, but now we are neither being taught nor are we teaching.

GE4. ἀπήρχοντο οἱ ἁμαρτωλοὶ πρὸς τὴν θάλασσαν.

ἀπήρχοντο: 3pimi ( ) were going away; οἱ ἁμαρτωλοὶ: s d.n nrm the sinners; πρὸς: p.a to; τὴν θάλασσαν: o-p d.n asf the sea

- The sinners were going away to the sea.

GE5. ἐξεπορεύετο πρὸς αὐτὸν ἡ ἐκκλησία, ἀλλὰ νῦν οὐκέτι ἐκπορεύεται.

ἐξεπορεύετο: 3simi ( ) was going out; πρὸς: p.a to; αὐτὸν: o-p pp3 asm him; ἡ ἐκκλησία: s d.n nsf the church; ἀλλὰ: but; νῦν: now; οὐκέτι: no longer; ἐκπορεύεται: 3spmi it is going out

- The church was going out to him, but now it is no longer going out.

### English to Greek

EG1. Those words were being heard by the same apostle, but now they are no longer being heard.

those words: s dp.d.n nrm... [were being heard: 3prip ἠκούοντο]; ...ἐκεῖνοι οἱ λόγοι; by: p.g ὑπὸ; the same apostle: o-p d.a.n gsm τοῦ αὐτοῦ ἀποστόλου; but:... [now: νῦν]; ...δὲ; they are... [no longer: οὐκέτι]; ...being heard: 3pprip ἀκούονται

- ἠκούοντο ἐκεῖνοι οἱ λόγοι ὑπὸ τοῦ αὐτοῦ ἀποστόλου, νῦν δὲ οὐκέτι ἀκούονται.

EG2. These books were being written by him in behalf of his servants.

These books: s dp.d.n nrm... [were being written: 3prip ἐγράφοντο]; ...ταῦτα τὰ βιβλία; by: p.g ὑπ'; him: o-p pp3 gsm αὐτοῦ; in behalf of: p.g ὑπὲρ; his: psv pp3 gsm... [servants: o-p d.n grm τῶν δούλων]; ...αὐτοῦ

- ἐγράφοντο ταῦτα τὰ βιβλία ὑπ' αὐτοῦ ὑπὲρ τῶν δούλων αὐτοῦ.

EG3. I was not yet going taught by this man, but I was leading the others to him.

I was... [not yet: οὐπω]; ...being taught: s.1prip ἐδιδασκόμην; by: p.g ὑπὸ; this man: o-p dp gsm τούτου, but:... [I was leading: s.1siai ἤγον]; ...δὲ; the others: d-o d.a arpm τοὺς ἄλλους; to: p.a πρὸς; him: o-p pp3 asm αὐτόν.

- οὐπω ἐδιδασκόμην ὑπὸ τούτου, ἤγον δὲ τοὺς ἄλλους πρὸς αὐτόν.

EG4. You(p) are not above me nor am I above you.

you(p) are:... [not: οὐδέ]; ...s.2pprip ἐστε; above: p-a ὑπὲρ; me: o-p pp1 as με; nor: οὐδέ; am I: s.1sprip εἰμι above: p-a ὑπὲρ; you(p): o-p pp2 ar ὑμᾶς

- οὐδέ ἐστε ὑπὲρ με οὐδέ εἰμι ὑπὲρ ὑμᾶς. (More likely than οὐχ...οὐδέ)

EG5. You(s) were sending others to him and were being sent by him to others.

you(s) were sending: s.2siai ἔπεμπες; others: d-o a arpm ἄλλους to: p-a πρὸς; him: o-p pp3 asm αὐτόν; and: καὶ; (you(s)) were being sent: s.2siai ἐπέμπου; by: p.g ὑπ'; him: o-p pp3 gsm αὐτοῦ; to: p.a πρὸς; others: o-p a arpm ἄλλους

- ἔπεμπες ἄλλους πρὸς αὐτόν καὶ ἐπέμπου ὑπ' αὐτοῦ πρὸς ἄλλους.