

Greek For All Ages: Corrections

This is what I have found so far; I'm sure there will be more. Some of these are actual errors; others are things which I think could be said a bit better. If you discover any typographical errors or other errors in the text, please email them to me at anncastro@nwboronet.com. There are also a few small errors regarding spacing, punctuation, italics, or font size which I have not included in this list, since they do not affect the content of the material.

Chapter 5 – On p. 31, in the last sentence of the second paragraph, the word “answer” should have an “s” on it: answers.

Chapter 6 – The last sentence on p. 39 should read: Do not concern yourself at this point with any second principal part which ends in $-\hat{\omega}$ or $-\omicron\mu\alpha\iota$.

Chapter 7 – In the last sentence of the **Vocabulary Note**, the phrase “the preposition is not there in Greek” should be changed to “the definite article is not there in Greek.”

Chapter 9 – On p. 49, in the first sentence under VOCABULARY, the word “chapters” should be “chapter” (singular, not plural).

Chapter 11 – On p. 58, add a note to $\lambda\epsilon\acute{\iota}\pi\omega$: (See p. 261 in the *Text Vocabulary* for more detailed information.)

Chapter 12 – On p. 61, the paragraph following the list of numbers should begin: Do not worry about the numbers “one,” “three,” and “four” for right now. They have different forms for the different cases and genders and some of these forms are third declension (introduced in Chapters 24 and 27). The number “two” has a third declension dative plural form; all other cases use $\delta\acute{\upsilon}\omega$.

Chapter 14 – Note (2) on p. 72 should read: Adjectives such as $\alpha\acute{\iota}\omega\nu\iota\omicron\varsigma$ lack a first declension feminine form. They are referred to as adjectives with two forms or two terminations. There are two ways to explain how such adjectives are used to modify feminine nouns. One can say, as some grammar books do, that the masculine forms are used to modify feminine nouns. The other possibility is that the second declension masculine forms are, in this case, considered *second declension masculine and feminine* (Chapter 16) and thus may modify feminine as well as masculine nouns. The reality is the same in both cases, e.g., $\zeta\omega\eta\ \alpha\acute{\iota}\omega\nu\iota\omicron\varsigma$. (There are, however, a few places in the GNT where $\alpha\acute{\iota}\omega\nu\iota\omicron\varsigma$ appears with a first declension feminine ending, e.g., 2 Thessalonians 2:16 and Hebrews 9:12.)

Chapter 16 – On p. 79, add the following: **Note:** The negating word for the protasis is $\mu\acute{\eta}$, which is the standard negating word for verb forms other than the indicative. This is introduced in Chapter 33; it will not appear in the exercises until then.

Chapter 18 – On p. 89, the sentences in brackets should read: The passive of $\kappa\alpha\tau\alpha\lambda\epsilon\acute{\iota}\pi\omega$ often, but not always, is translated “remain” or “remain behind.” The passive of $\acute{\alpha}\pi\omicron\lambda\acute{\upsilon}\omega$

may be a true passive or may mean “depart” or “go away.” The middle also may have this meaning.

Chapter 21 – On p. 105, in section (3), the accent on *αὐται* should be a circumflex: *αῦται*.

Chapter 22 – On p. 110, the imperfect M/P indicative first person plural form is missing the breathing mark.

Chapter 24 – In the vocabulary list on p. 122, the word *θλίψις* should have a circumflex accent on the first syllable, not an acute. This is also the case in the *Text Vocabulary* on page 260.

On p. 123, the explanatory paragraph for **The Preposition εἰς to Express Purpose** should conclude as follows: ...the entire phrase can be re-written with either an English infinitive or a clause introduced by “that” and using “may” or “might” with the verb.

Chapter 27 – On p. 143, in the paradigm for the comparative adjective *μείζων*, both dative plural forms should be *μείζοσι(ν)*.

Chapter 28 – Somewhere on p. 147 or p. 148 there should be a note indicating that the perfect active third person plural sometimes appears with the ending *-αν*.

Chapter 29 – Although not actually incorrect, two of the verbs in the paradigms on p. 155 do not appear in the GNT in the perfect (or pluperfect) M/P. They can still serve as illustrations, but in any future edition I will replace *ἄγω* with *διώκω* and *πέμπω* with *καταλείπω*.

<i>δεδίωμαι</i>	<i>δεδιώμεθα</i>
<i>δεδίωξαι</i>	<i>δεδιώχθε</i>
<i>δεδίωκται</i>	<i>δεδιωγμένοι εἰσί(ν)</i>

<i>καταλέλειμαι</i>	<i>καταλελείμεθα</i>
<i>καταλέλειψαι</i>	<i>καταλέλειφθε</i>
<i>καταλέλειπται</i>	<i>καταλελειμμένοι εἰσί(ν)</i>

Chapter 30 – On p. 162, in the paragraph titled **Overview of the Indicative**, the verb *ἀποθνήσκω* is misspelled (the *omicron* is missing) and the word accent is missing.

Chapter 31 – On p. 166, in the paragraph between the two sets of paradigms, the last sentence should read: *In the imperfect active singular forms the diphthong ov is used in place of the stem vowel.*

Chapter 32 – On p. 187, the perfect M/P participle of σώζω should probably be written as σεσωσμένος, σεσωσμένη, σεσωσμένον (in other words, with both the *iota* subscript and the extra *sigma*). Technically the form given is not incorrect, because there are times when both of these features are missing in the perfect M/P, but they are present when the participle appears in the GNT (e.g., Ephesians 2:5, 8).

Chapter 33 – On p. 200, in the first example under *Adverbial Means*, the first word should have an accent as well as a breathing mark: Ἡμαρτον.

The version of the *Nicene Creed* (pp. 206-207) included in the text needs several corrections. Although I took it from what I considered a reliable source, I have since discovered several errors of varying degrees of importance. The attached version of the Creed itself and the revised introduction correct these. The attached version can be added to the Workbook; future editions will correct the text.

On p. 207, in the **Understanding the Chapter and Preparing for the Quiz** paragraph, the words “a first year course” should be changed to “an introductory course,” since for many who use the text the material will be spread over more than one year.

Chapter 34 – On p. 209, the paragraph following the paradigm should begin: If we compare these endings to the corresponding two sets used for the indicative, we find that in each place where the indicative has ε...

In the second set of paradigms on p. 210, I would change the verb to ἄρχω (ἄρχομαι), since that will actually appear with middle endings. The given forms of πέμπω are correct, but the middle is not likely to be seen.

On p. 218, there is a misplaced accent in the first Greek passage: πέμψαντος should be πέμψαντος.

On p. 219, there are a couple of corrections involving the appositional ἵνα clause. First of all, in the explanation, the word “noun” should be replaced by “word (usually a noun or pronoun)”: ...with regard to the word (usually a noun or pronoun) to which it is in apposition.

Secondly, the **NOTE** should be revised to read: It is common to confuse the appositional ἵνα clause with the predicate nominative use. A careful look at the example used here shows that the sentence already has a predicate nominative, “my commandment,” and it is to this that the ἵνα clause is in apposition.

On p. 220, the following should be added to the **Note**: Wallace also mentions another possibility: purpose-result (pp. 473-474).

Chapter 35 – On p. 221, the English translation of the 1 Corinthians passage includes an Old Testament quotation which should be capitalized and in quotation marks: “Let us eat...”

On p. 224, add to the explanation of the **INDEFINITE RELATIVE CLAUSE**: (It is also possible to use a form of the relative adjective ὅσος + ἄν).

Chapter 36 – On p. 227, ἀποστέλλω obviously should be removed from the list of first aorist active infinitives.

On p. 228, under **Second aorist middle**, the infinitive περιβαλέσθαι should only have one *lambda*.

Also on p. 228, the explanatory sentence following the examples of the perfect active infinitive should read: Remember that the last example is the infinitive of οἶδα (*literal translation*: “to know”).

Chapter 38 – On p. 239, the present M/P third person singular imperative of πλανάω (πλανάσθω) has an extra *omega* on the end of it.

On p. 240, the second example under the heading **Command** should have an additional word for “your”: Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

Appendix B – On p. 248, the accent on αὐται should be a circumflex: αὐ̂ται.

On p. 250, the second sentence of the first paragraph should read: Thus, for the singular forms and for the third person plural, the only difference between the two tenses is the accent.

Text Vocabulary – On p. 257, add to ἀπολύω: *middle and sometimes passive* (18): depart, go away

On p. 257, the breathing mark on ἄπτω should be a *rough* breathing mark.

Add to 257: γῆ, γῆς, f. – earth

On p. 260, correct the accent on θλίψις to θλι̂ψις.

On p. 261, add to the definition of καταλείπω: *passive sometimes* (18): remain, remain behind

Also on p. 261, the definition of λείπω should include: [Actual GNT usage: (1) *transitive* in either the *middle or passive* meaning “fall short,” “be lacking” in something or “lack,” “be without,” “be in need of” with a *genitive direct object*, (2) *intransitive* in the *active*

meaning “lack,” usually used impersonally – literally “something is lacking to someone / something”]

Add to p. 262: *μονογενής, -ές* (27) – only, unique

Add to p. 264: *πλήρης, -ες* (27) – full

Add to p. 265: *ῥῆμα, ῥήματος*, n. – word, saying; thing, matter

Vocabulary Supplement – On p. 269, the word *παραγγέλω* should have a second *lambda*: *παραγγέλλω*.

On p. 269, after the word *πλήν*, the word “conjunctive” should be replaced with “conjunction.”

The Nicene Creed

The following is the Greek text of the creed commonly called “The Nicene Creed,” although in fact it is the wording adopted by the Council of Constantinople in 381, which reaffirmed the Christology of the original wording adopted at the Council of Nicea (325), but expanded the part dealing with the Holy Spirit, added the final three clauses (about the Church, baptism and the resurrection of the dead), and eliminated the “anathemas” at the end of the original version.

Notes: (1) There is no Greek phrase corresponding to the Latin “filioque” (“and [from] the Son”) in the clause concerning the “procession” of the Holy Spirit. This phrase was first added by the Third Council of Toledo in Spain (589), and became normative in the West when it was endorsed by Pope Nicholas I in 867. The “filioque” was one of the major causes of the so-called “Great Schism” between the East and West in 1054, which still persists today in the separate Roman Catholic (western) and Orthodox (eastern) branches of the Church. (2) The phrase “God from God,” which was included in the 325 version, is missing in this one. (3) Some manuscripts have ἐν δεξιᾷ instead of ἐκ δεξιῶν for “at the right hand.” (4) In the original version, “believe,” “confess / acknowledge,” and “look for” were plural, but the singular has now become common. (5) Punctuation and capitalization vary in the versions I have consulted.

Participles are underlined.

Πιστεύομεν εἰς ἓνα θεόν, πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς,
ὄρατῶν τε πάντων καὶ ἀοράτων·
καὶ εἰς ἓνα κύριον, Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν
ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός,
θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον
τῷ πατρί· δι’ οὗ τὰ πάντα ἐγένετο· τὸν δι’ ἡμᾶς τοὺς ἀνθρώπους καὶ
διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ
σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ
ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ
παθόντα καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς,
καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρὸς·
καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς
βασιλείας οὐκ ἔσται τέλος·
καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸν κύριον [καὶ] τὸ ζωοποιόν, τὸ ἐκ τοῦ
πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ
συνδοξαζόμενον, τὸ λαλήσαν διὰ τῶν προφητῶν·
εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν·
ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν·
προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος.
Ἀμήν.