

Lesson 36

The Middle and Passive Participle

καθαρισμὸν ποιησάμενος τῶν ἁμαρτῶν,
 ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης
 Having made himself a cleansing for sins,
 he sat down on the right hand of the majesty. Heb 1:3

272. The Middle and Passive Participles. The middle and passive participles (except the aorist passive) have stems in – μεν – and ending in ος, η, ον, like the adjectives of the first and second declension. the – μενος, η, ον, is added to the stem of the desired tense. The middle and passive participles are alike (except in the aorist where the middle form is middle only, since the aorist passive developed its own form). The accent is recessive.

273. The Present Middle Participle of λύω. Loosing for oneself

	<u>Singular</u>			<u>Plural</u>		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	λύομενος	λυομένη	λύομενον	λύομενοι	λυόμεναι	λύομενα
Gen.	λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
Abl.	λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
Dat.	λυομένῳ	λυομένη	λυομένῳ	λυομένοις	λυομέναις	λυομένοις
Ins.	λυομένῳ	λυομένη	λυομένῳ	λυομένοις	λυομέναις	λυομένοις
Loc.	λυομένῳ	λυομένη	λυομένῳ	λυομένοις	λυομέναις	λυομένοις
Acc.	λύομενον	λυομένην	λύομενον	λυομένους	λυόμενας	λύομενα
Voc.	λύομενος	λυομένη	λύομενον	λύομενοι	λυόμεναι	λύομενα

274. Present Passive Participle. The present passive participle is the same as the above. λυόμενος, η, ον, passive means “being loosed.”

275. Future Middle Participle. λυσόμενος, η, ον with the ending added to the future stem λυσ – is declined exactly like the present middle. It is little used in New Testament Greek. In classical Greek the future participle was a favorite way of expressing purpose; e.g., ἄγω λυσόμενος. I go to loose.

276. Future First Aorist Middle Participle. The first aorist middle participle is formed by adding the aorist sign – σα – between the stem and ending: λυσάμενος, η, ον, loosing for oneself. It is middle only.

277. The Second Aorist Middle Participle. The same endings are added directly to the second aorist stem without the augment.

ἔγραφον, I ate

φαγόμενος, eating for oneself

278. Perfect Middle Participle. the perfect middle participle is formed by adding μενος, η, ον directly to the perfect middle stem (5th principal part). The absence of the connecting vowel is a characteristic of this tense. The accent is not recessive.

λελυμένος, η, ον, having loosed for oneself. (It was done and is still done)

279. Participles of Deponent Verbs. It should be remembered that deponent verbs are middle or passive in form but active in meaning. Thus the middle-passive participles of these verbs are active in meaning.

οί ἐρχόμενον, the ones coming

ἐδέξατο τὸν ἐρχόμενον, He received the one coming.

280. Use of the Participle: The Participle as Predicate Adjective. When the participle does not have the article and is not an attribute, it often has a predicate sense.

ὁ θεὸς ἧ ἐν χριστῷ κόσμον καταλλάσσων ἑαυατῷ

God was in Christ reconciling the world to himself. Cf. Gal. 4:24; Rev. 1:18

281. Further Use of the Participle: The Circumstantial Participle. When the participle does not have the article and is constructed in agreement with the subject of the verb, it is an adjunct to the verb and expresses various verbal ideas, such as cause, condition, mode, concession, and time. Since this construction is so important, full illustration is given. (These are adverbial uses.)

Condition: πῶς ἡμεῖς ἐκφευζόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας;

How shall we escape neglecting (i.e., if we neglect) so great salvation? Heb 2:33

Purpose: ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ.

He had come to Jerusalem worshipping (i.e., in order to worship).

Concession: καίπερ ὢν υἱός, even though being a son, Heb. 5: 8-9

Mode: μαθητεύσατε τὰ ἔθνη βαπτίζοντες...διδάσκοντες

Make disciples baptizing and teaching (i.e., by baptizing and teaching). Matt. 28:19ff

Time: παρεκάλεσα σε πορουόμενος εἰς Μακεδονίαν

Going (as I was on my way) into Macedonia, I exhorted you, I Tim 1:3

(Contemporary time with the main verb)

ἴδων...ἠρώτα, Seeing he asked

(Action prior to main action of main verb)

“He saw and asked” is perhaps the best way to translate the above.

The time may also be future. Cf. The Purpose illustration.

Note Carefully: The student should remember that the participle does not express time in itself. It gets its time from the context and it only in relation to the main verb. The aorist participle does not necessarily mean past time. It may actually be simultaneous, and some grammarians believe future. Cf. Acts 12:25. Definitely the present participle may be either, past, present, or future from the standpoint of the main verb.

282. Objective Genitive. A noun in the genitive case after a noun implying an action may designate the object of the action rather than the subject.

διδαχή βαπτισμῶν Teachings of (about) baptisms

ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦ Good deed of (i.e., done to) an impotent man

283. Vocabulary.

ἀκροβυστία, ας, ἢ,	<u>uncircumcision</u>	λογίζομαι,	<u>I reckon</u>
ἀμαρτάνω,	<u>I sin</u>	ὄρος, ους, τό,	<u>mountain</u>
ἀναγγέλλω,	<u>I report, announce</u>	προσδοκάω,	<u>I wait for</u>
δουλόω,	<u>I enslave</u>	περιτομή, ἤς, ἢ,	<u>circumcise</u>
ἐλεύθερος, α, ον,	<u>free</u>	προσκαλέω,	<u>I summon</u>
καυχάομαι,	<u>I boast</u>	συνάγω,	<u>I bring together</u>
κοινός, ἢ, ὄν,	<u>common, unclean</u>	ὑπάγω,	<u>I depart, go away</u>

284. Exercises.

I. Text A.

ὁ δὲ Ἰωάννης ἀκούσας τὰ ἔργα τοῦ χριστοῦ καὶ προσκαλεσάμενος δύο τῶν μαθητῶν ἔπεμψεν πρὸς τὸν κύριον λέγων σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες (men) εἶπον Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων σὺ εἶ ὁ ἐρχόμενος; καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν, καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν· κάκειθεν (Crisis for καὶ ἐκεῖθεν, and from there) ἀπέπλευσαν (ἀποπλέω, I sail away) εἰς Ἀντιόχειαν. παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγελλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξε ἔθνεσι θύραν...

II. Text B.

- 1 ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ καὶ οὐ φαγεῖν εὐκαιροῦν (< εὐκαιρέω, I have leisure).
- 2 ἐγένετο δὲ (See. Sec. 214) ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι.
- 3 ἐλεύθερος ὢν ἐμαυτὸν ἐδούλωσα.
- 4 τῷ λογιζομένῳ τι (something) κοινὸν εἶναι, ἐκείνῳ κοινόν.
- 5 οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς, εἰς χριστὸν ἀμαρτάνετε.
- 6 ἡμεῖς ἐσμεν ἢ περιτομὴ οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ.
- 7 ἰδόντες δὲ οἱ βόσκοντες (βόσκω, I feed) τὸ γεγονὸς (cf. γίνομαι) ἔφυγον.
- 8 ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου (made with hands).

III. Translate.

1. And it came to pass in that day that those serving God went out into the mountains to pray.
2. Though being free, we serve those who do not sin against Christ.
3. Going away the disciples ate upon the mountain.
4. The nations were called the uncircumcised by those called the circumcision.
5. When the disciples sent by John arrived, they asked saying, Are you the one coming?

Corrected 3/9/06