



# 《约翰福音》写作目的： 耶稣是谁？

11/20/2022

# 历史背景——第二世纪的三个主要异端

- 诺斯底主义
  - 主后90年，使徒约翰与诺斯底主要教师克林妥(Cerinthus)在以弗所相遇
- 孟他努(Montanus)主义
  - “灵恩派”
  - 灵恩运动：logos vs. rhema
- 异教哲学家克理索 (Celsus)
  - 否认耶稣是神
  - 认为基督徒敬拜一位最近才出现的人
    - 克里索：“神不可能降临地上，因为这样，他的本性就会改变”
    - 克里索提出的挑战：基督徒宣称是一神信仰者，然而却宣告耶稣也是神——与创造万有者的天父同等；明显矛盾？

# 主题

- 约翰福音的主题就是：耶稣是应许的弥赛亚和神的儿子。通过相信耶稣，人们可以拥有永生 (cf. [20:31](#)).

CNVS **John 20:31** 但把这些事记下来，是要你们信耶稣是基督，是 神的儿子，并且使你们信了，可以因他的名得生命。

CUS **John 20:31** 但记这些事，要叫你们信耶稣是基督，是神的儿子。并且叫你们信了他，就可以因他的名得生命。

ESV **John 20:31** but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

NAS **John 20:31** but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

NIV **John 20:31** But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

# 《约翰福音》大纲

1. 序幕: 道成肉身 ([1:1–18](#))
2. 弥赛亚的记号 ([1:19–12:50](#))
  1. 施洗约翰的见证 ([1:19–2:11](#))
  2. 耶稣的事工: 耶路撒冷, 犹太, 撒玛利亚以及外邦人 ([2:12–4:54](#))
  3. 耶稣所行的神迹以及犹太人对耶稣的迫害 ([5:1–10:42](#))
  4. 最后一个逾越节: 耶稣使拉撒路复活/杀害耶稣的阴谋/马利亚以香膏膏耶稣/骑驴进耶路撒冷 ([11:1–12:19](#))
  5. 耶稣的讲话 ([12:20–50](#))
3. 耶稣上十字架前后的事情([13:1–20:31](#))
  1. 耶稣为门徒洗脚, 耶稣教导门徒以及耶稣最后的祷告 ([13:1–17:26](#))
  2. 耶稣被捕、审判、死亡和埋葬([18:1–19:42](#))
  3. 耶稣的复活、显现和差遣他的门徒([20:1–29](#))
  4. 本书的写作目的: 耶稣是弥赛亚, 是神的儿子([20:30–31](#))
4. 尾声: 彼得和耶稣所爱的门徒的角色([21:1–25](#))

以 7 个神迹为全书之架构：约翰借着 7 个神迹建立一个事实，耶稣确是神的儿子，是可信靠的弥赛亚（20:31）

- (1)使水变酒(2： 1 ~ 12)
- (2)医大臣之子(4： 46 ~ 54)
- (3)医好三十八年之病者(5： 2 ~ 9)
- (4)给五千人吃饱(6： 1 ~ 14)
- (5)耶稣履海(6： 16 ~ 21)
- (6)医好生来瞎眼的(9： 1 ~ 41)
- (7)使拉撒路复活(11： 1 ~ 44)

# 以「神迹」引出「论谈」

- (1) 如在耶路撒冷所行的神迹（2：23~24），便引起与尼哥底母论重生的论谈（3：1~15）
- (2) 在毕士大池旁的的神迹（5：1~15），便引起耶稣为自己的身份自辩的论谈（5：19~47）
- (3) 如五饼二鱼的神迹（6：1~14），便引出生命之粮的论谈（6：26~65）

全书缺少耶稣比喻，却充满「谈论」，  
主要的八个谈论为：

- (1)重生之讲论(3： 1 ~ 36)
- (2)活水之讲论(4： 1 ~ 42)
- (3)神子之讲论(5： 19 ~ 47)
- (4)生命之粮之讲论(6： 22 ~ 66)
- (5)活水江河之讲论(7： 1 ~ 52)
- (6)世上之光之讲论(8： 12 ~ 59)
- (7)好牧人之讲论(10： 1 ~ 42)
- (8)楼房之讲论(13 ~ 14 章)

# 本书有 7 个众所熟悉、以「我是」开始的句子

- (1)生命的粮(6: 35)
- (2)世界的光(8: 12, 9: 5)
- (3)羊的门(10: 7)
- (4)好牧人(11: 14)
- (5)复活、生命(11: 25)
- (6)道路、真理、生命(14: 6)
- (7)真葡萄树(15: 1)

神迹，讲论，“我是”的目的：  
耶稣是神！  
信耶稣，得永生！

耶稣自称「我是」，乃相当于自称为神，因祂是用旧约里神的名字来称呼自己。

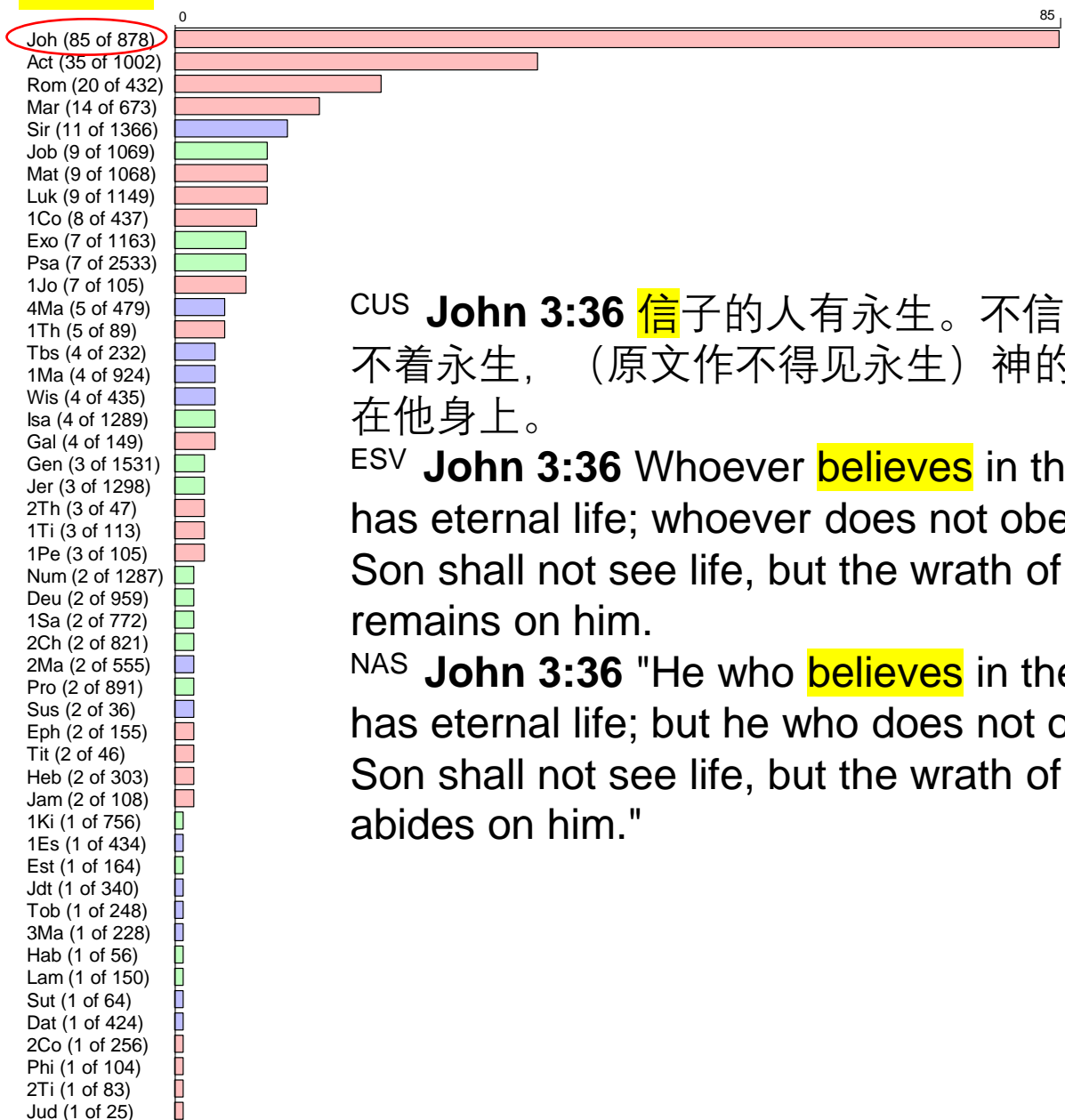
而以上这些「我是」表明，基督乃是神，满足人一切的需要。



# “信”这个词在约翰福音中出现了85次

- **<4100>** πιστεύω (pisteuo) **动词**
- **Meaning:** to believe, entrust
- **Origin:** from 4102

<4100>



CUS **John 3:36** 信子的人有永生。不信子的人得不着永生，（原文作不得见永生）神的震怒常在他身上。

ESV **John 3:36** Whoever **believes** in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

NAS **John 3:36** "He who **believes** in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

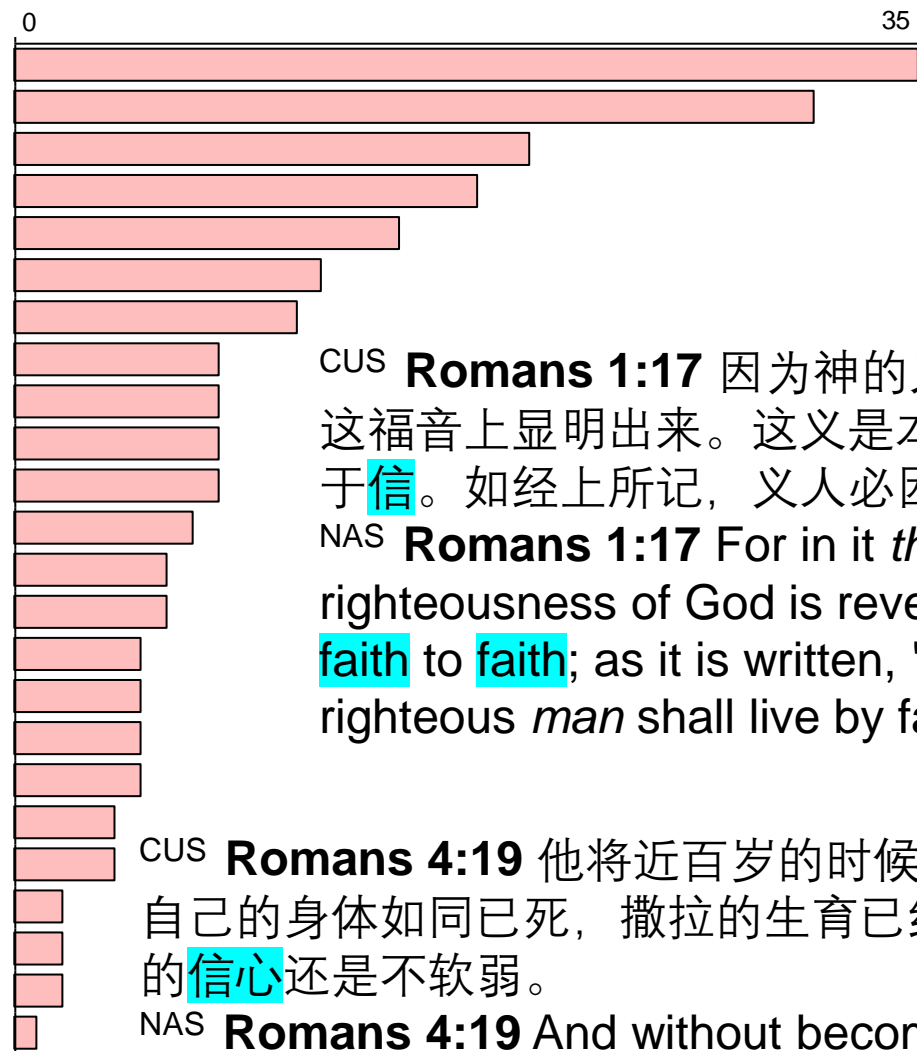
# “信心”这个词在罗马书中出现了35次

- <4100> πιστεύω (pisteuo) 动词
- **Meaning:** to believe, entrust
- **Origin:** from 4102
- <4102> πίστις (pistis) 名词
- **Meaning:** faith, faithfulness
- **Origin:** from 3982



<4102>

Rom (35 of 433)  
Heb (31 of 303)  
Gal (20 of 149)  
1Ti (18 of 113)  
Act (15 of 1004)  
Jam (12 of 108)  
Luk (11 of 1150)  
Mat (8 of 1071)  
Eph (8 of 155)  
1Th (8 of 89)  
2Ti (8 of 83)  
1Co (7 of 437)  
2Co (6 of 257)  
Tit (6 of 46)  
Mar (5 of 678)  
Col (5 of 95)  
2Th (5 of 47)  
1Pe (5 of 105)  
Phi (4 of 104)  
Rev (4 of 404)  
Phm (2 of 25)  
2Pe (2 of 61)  
Jud (2 of 25)  
1Jo (1 of 105)



CUS **Romans 1:17** 因为神的义，正在这福音上显明出来。这义是本于信以致于信。如经上所记，义人必因信得生。

NAS **Romans 1:17** For in it *the* righteousness of God is revealed from **faith** to **faith**; as it is written, "But the righteous *man* shall live by faith."

CUS **Romans 4:19** 他将近百岁的时候，虽然想到自己的身体如同已死，撒拉的生育已经断绝，他的信心还是不软弱。

NAS **Romans 4:19** And without becoming weak in **faith** he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

# “劝导”这个词在使徒行传中出现了17次

<3982>

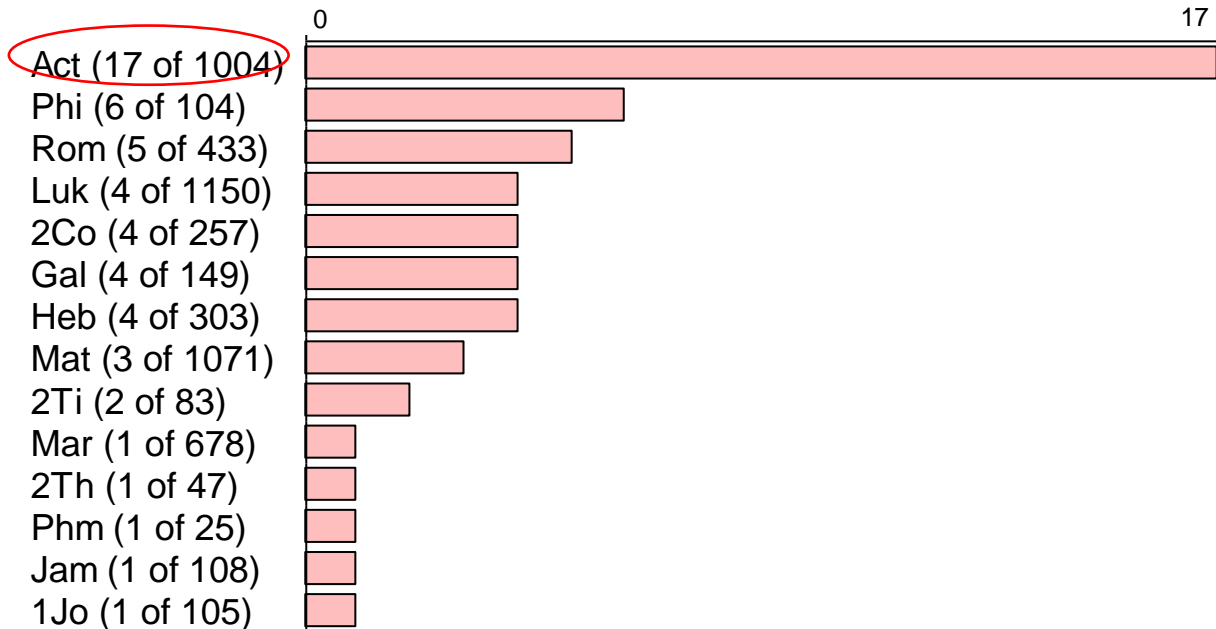
- <4100> πιστεύω (pisteuo) 动词
- **Meaning:** to believe, entrust
- **Origin:** from 4102



- <4102> πίστις (pistis) 名词
- **Meaning:** faith, faithfulness
- **Origin:** from 3982



- <3982> πείθω (peitho) 动词
- **Meaning:** to persuade, to have confidence
- **Origin:** a prim. vb.




CNVS **Acts 18:4** 每逢安息日，保罗在会堂辩论，劝导犹太人和希腊人归主。

CUS **Acts 18:4** 每逢安息日，保罗在会堂里辩论，劝化犹太人和希利尼人。

NAS **Acts 18:4** And he was reasoning in the synagogue every Sabbath and trying to persuade<3982> Jews and Greeks.

CUS **Acts 19:8** 保罗进会堂，放胆讲道，一连三个月，辩论神国的事，劝化众人。

NAS **Acts 19:8** And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God.

Believe	Believe in
相信基督 是真实的	接受基督 与他联合为一
客观地 承认一个事实	主观的 接受一个生命
	

CUS John 4:21 耶稣说，妇人，**你当信我**，时候将到，你们拜父，也不在这山上，也不在耶路撒冷。

ESV John 4:21 Jesus said to her, "Woman, **believe me**, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

BGT John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς· **πίστευέ μοι**, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

CUS John 3:16 神爱世人，甚至将他的独生子赐给他们，叫一切**信他的**，不至灭亡，反得永生。

ESV John 3:16 "For God so loved the world, that he gave his only Son, that whoever **believes in him** should not perish but have eternal life.

BGT John 3:16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς **ὁ πιστεύων εἰς αὐτὸν** μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.

# 《约翰福音》中有不同翻译的经文

11/20/2022

# “除去”还是“背负”世人的罪孽？

<142> αἵρω (airo)

**Meaning:** to raise, take up, lift

**Origin:** a prim. vb.

**Usage:** away(5), bear(4), carried(1),

- CUS John 1:29 次日，约翰看见耶稣来到他那里，就说，看哪，神的羔羊，**除去**（或作**背负**）<142> 世人罪孽的。
- NAS John 1:29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who **takes away <142>**the sin of the world!
- CUS John 10:18 没有人**夺<142>我的命去**，是我自己舍的。我有权柄舍了，也有权柄取回来。这是我从我父所受的命令。
- NAS John 10:18 "No one has **taken it away<142>** from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."
- CUS John 5:9 那人立刻痊愈，就**拿起<142>**褥子来走了。
- NAS John 5:9 And immediately the man became well, and **took up<142>** his pallet and began to walk. Now it was the Sabbath on that day.

叫一切信他的都得永生 **vs.** 叫一切信的人在他里面得永生：  
为什么会有两种不同的翻译？

- CUS John 3:15 叫一切信他的都得永生。（或作叫一切信的人在他里面得永生）
- ESV John 3:15 that whoever believes in him may have eternal life.
- KJV John 3:15 That whosoever believeth in him should not perish, but have eternal life.
- NAS John 3:15 that whoever believes may in Him have eternal life.
- NIV John 3:15 that everyone who believes may have eternal life in him."
- BGT John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.



In order that everyone the believe in him have life eternal

# 神是灵，所以我们要在灵里/靠着圣灵在真理中敬拜神

- CNVS **John 4:24** 神是灵，敬拜他的必须靠着圣灵按着真理敬拜他。"
- CUS **John 4:24** 神是个灵（或无个字）所以拜他的，必须用心灵和诚实拜他。
- ESV **John 4:24** God is spirit, and those who worship him must worship in spirit and truth."
- KJV **John 4:24** God is a Spirit: and they that worship him must worship *him* in spirit and in truth.
- NAS **John 4:24** "God is spirit, and those who worship Him must worship in spirit and truth."
- NIV **John 4:24** God is spirit, and his worshipers must worship in the Spirit and in truth."
- NLT **John 4:24** For God is Spirit, so those who worship him must worship in spirit and in truth."



# “查考”还是“应当查考”？

<2045> ἐρευνάω (ereunao)

Meaning: to search, examine

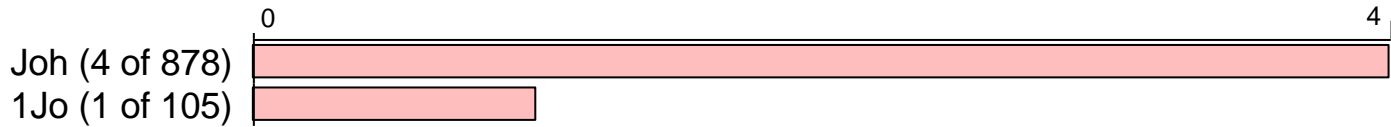
Origin: prob. from 2046

You are searching the Scriptures diligently vs. Search the scriptures!

- CNVS John 5:39 你们**研究**圣经，因为你们认为圣经中有永生，其实为我作证的就是这圣经，
- CUS John 5:39 你们**查考**圣经。（或作**应当查考**圣经）因你们以为内中有永生。给我作见证的就是这经。
- ESV John 5:39 **You search the Scriptures** because you think that in them you have eternal life; and it is they that bear witness about me,
- KJV John 5:39 **Search** the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- NAS John 5:39 "**You search the Scriptures**, because you think that in them you have eternal life; and it is these that bear witness of Me;
- NIV John 5:39 **You study the Scriptures diligently** because you think that in them you have eternal life. These are the very Scriptures that testify about me,
- BGT John 5:39 **ἐραυνᾶτε** τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

**ἐραυνᾶτε** verb **直说** 现在 主动  
verb **indicative** present active 2nd person plural **OR**  
verb **imperative** present active 2nd person plural  
from **ἐρευνάω** **命令** 现在 主动

圣灵是保惠师，耶稣基督是中保，约翰用了同一个字<3875>表达两个不同的角色。那么保惠师和中保有什么区别？



par-ak'-lay-tos  
<3875> παράκλητος (parakletos)  
Meaning: called to one's aid  
Origin: from 3870  
Usage: Advocate(1), Helper(4).

- CUS **John 14:16** 我要求父，父就另外赐给你们一位保惠师<3875>，（或作训慰师下同）叫他永远与你们同在。
- KJV **John 14:16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- NAS **John 14:16** "And I will ask the Father, and He will give you another Helper, that He may be with you forever;
- CUS **John 14:26** 但保惠师，就是父因我的名所要差来的圣灵，他要将一切的事，指教你们，并且要叫你们想起我对你们所说的一切话。
- KJV **John 14:26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- NAS **John 14:26** "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.
- CUS **John 15:26** 但我要从父那里差保惠师来，就是从父出来真理的圣灵。他来了，就要为我作见证 (Jn. 15:26 CUS)
- CUS **John 16:7** 然而我将真情告诉你们。我去是与你们有益的。我若不去，保惠师<3875>就不到你们这里来。我若去，就差他来。 (Jn. 16:7 CUS)
- CUS **1 John 2:1** 我小子们哪，我将这些话写给你们，是要叫你们不犯罪。若有人犯罪，在父那里我们有一位中保<3875>，就是那义者耶稣基督。
- NAS **1 John 2:1** My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

<3870> παρακαλέω (parakaleo)  
Meaning: to call to or for, to exhort, to encourage  
Origin: from 3844 and 2564

3844 παρά para {par-ah'}  
Meaning: 1) from, of at, by, besides, near

<2564> καλέω (kaleo)  
Meaning: to call  
Origin: a prim. word 18

<3870> παρακαλέω (parakaleo)

**Meaning:** to call to or for, to exhort, to encourage

**Origin:** from 3844 and 2564

3844 παρά para {par-ah'}

**Meaning:** 1) from, of at, by, besides, near

**parable** ("throw beside"): a story illustrating a moral or religious principle

- CUS **Matthew 4:18** 耶稣在加利利海<sup>边</sup>行走，看见弟兄二人，就是那称呼彼得的西门，和他兄弟安得烈，在海里撒网。他们本是打鱼的。
- ESV **Matthew 4:18** While walking <sup>by</sup> the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen.
- NIV **Matthew 4:18** As Jesus was walking <sup>beside<3844></sup> the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen.
- NLT **Matthew 4:18** One day as Jesus was walking <sup>along</sup> the shore of the Sea of Galilee, he saw two brothers-- Simon, also called Peter, and Andrew-- throwing a net into the water, for they fished for a living.
- BGT **Matthew 4:18** Περιπατῶν δὲ <sup>παρά<3844></sup> τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.

<3870> παρακαλέω (parakaleo)

**Meaning:** to call to or for, to exhort, to encourage

**Origin:** from 3844 and 2564

**parable** ("throw beside"): a story illustrating a moral or religious principle

CUS **Matthew 20:8** 到了晚上，园主对管事的说，叫工人都来，给他们工钱，从后来的起，到先来的为止。

NAS **Matthew 20:8** "And when evening had come, the owner of the vineyard said to his foreman, 'Call<2564> the laborers and pay them their wages, beginning with the last group to the first.'

- 3870 **parakaléo** (from 3844 /pará, "from close-beside" and 2564 /kaléo, "to call") – properly, "make a call" from being "close-up and personal."
- 3870 /**parakaléo** ("personally make a call") refers to believers offering up evidence that stands up in God's court.
- [3870 (**parakaléo**), the root of 3875 /paráklētos ("legal advocate"), likewise has legal overtones.]

### STRONGS G3875:

παράκλητος, παρακλητου, ὁ (παρακαλέω), properly, **summoned, called to one's side**, especially called to one's aid; hence,

1. "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate": Demosthenes, p. 341, 11; (Diogenes Laërtius 4, 50, cf. Dio Cassius, 46, 20.

2. universally, **607**: Philo, de mund. opif. § 59; de Josepho § 40; in Flaccum §§ 3 and 4; so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins, [1 John 2:1](#) (in the same sense, of the divine Logos in Philo, vita Moys. iii. § 14).

- CNVS **John 15:18** “如果世人恨你们，你们要知道他们在恨你们以先，已经恨我了。
- CUS **John 15:18** 世人若恨你们，你们知道（或作该知道）恨你们以先，已经恨我了。
- NAS **John 15:18** "If the world hates you, you know that it has hated Me before *it hated* you.
- BGT **John 15:18** Εἰ ὁ κόσμος ὑμᾶς μισεῖ, **γινώσκετε** ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

γινώσκετε verb **indicative** 直说 现在 主动 present active 2nd person plural OR  
 verb **imperative** 命令 现在 主动 present active 2nd person plural  
 from γινώσκω

<941> βαστάζω (bastazo)

**Meaning:** *to take up, carry*

**Origin:** of unc.

- CNVS **John 16:12** “我还有许多事要告诉你们，可是你们现在担当不了；
- CUS **John 16:12** 我还有好些事要告诉你们，但你们现在担当<941>不了（或作不能领会）。
- KJV **John 16:12** I have yet many things to say unto you, but ye cannot bear them now.
- NAS **John 16:12** "I have many more things to say to you, but you cannot bear<941> them now.
- CUS **John 19:17** 他们就把耶稣带了去。耶稣背着<941>自己的十字架出来，到了一个地方，名叫髑髅地，希伯来话叫各各他。
- NAS **John 19:17** They took Jesus therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.
- CUS **Galatians 6:2** 你们各人的重担要互相担当<941>，如此就完全了基督的律法。
- NAS **Galatians 6:2** Bear<941> one another's burdens, and thus fulfill the law of Christ.
- CUS **Galatians 6:17** 从今以后，人都不要搅扰我。因为我身上带着<941>耶稣的印记。
- NAS **Galatians 6:17** From now on let no one cause trouble for me, for I bear<941> on my body the brand-marks of Jesus.

<4190> πονηρός (poneros)  
**Meaning:** toilsome, bad  
**Origin:** from poneo (to toil)

CUS **Matthew 5:45** 这样，就可以作你们天父的儿子。因为他叫日头照好人，也照**歹人<4190>**，降雨给义人，也给不义的人。(Matt. 5:45 CUS)  
πονηροὺς adjective normal **accusative masculine plural** no degree from πονηρός

- CNVS **John 17:15** 我不求你使他们离开世界，只求你保守他们脱离那恶者。
- CUS **John 17:15** 我不求你叫他们离开世界，只求你保守他们脱离那**恶者<4190>**。（或作脱离**罪恶<4190>**）
- KJV **John 17:15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from **the evil**.
- NAS **John 17:15** "I do not ask Thee to take them out of the world, but to keep them from **the evil one**.
- BGT **John 17:15** οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ **πονηροῦ**.

πονηροῦ. adjective normal genitive **masculine** singular no degree OR  
adjective normal genitive **neuter** singular no degree from  
πονηρός  
**阳性**  
**中性**

<4190> πονηρός (poneros)  
**Meaning:** toilsome, bad  
**Origin:** from poneo (to toil)

- CUS **Matthew 5:39** 只是我告诉你们，不要与**恶人<4190>**作对。有人打你的右脸，连左脸也转过来由他打。
- KJV **Matthew 5:39** But I say unto you, That ye resist not **evil<4190>**: but whosoever shall smite thee on thy right cheek, turn to him the other also.
- NAS **Matthew 5:39** "But I say to you, do not resist **him who is evil<4190>**; but whoever slaps you on your right cheek, turn to him the other also.
- BGT **Matthew 5:39** ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ **πονηρῷ**. ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην.



# 从希腊文动词的变化 进一步了解 新约圣经的内容

11/20/2022



# 希腊文动词的 语气(Mood) 时态(Tense) 语态(Voice)

- 语气(Mood)
  - 直說 (indicative): 15628
  - 假設 (subjunctive): 1862
  - 命令 (imperative): 1648
  - 祈願 (optative): 68
- 时态(Tense)
  - 現在 (present): 11549
  - 過去 (aorist): 11649
  - 未來 (future): 1628
  - 不完成 (imperfect): 1682
  - 完成 (perfect): 1573
  - 過去完成 (pluperfect): 86
- 语态(Voice)
  - 主動 (active): 20695
  - 關身 (middle): 3726
  - 被動 (passive): 3658

		現在		未來		不完成		過去第一式		過去第二式		現在完成	
直說	主動	ω	ομειν	σω	σομειν	οιν	ομειν	σα	σαμειν	οιν	ομειν	κα	καμειν
		εις	ετε	σεις	σετε	ες	ετε	σας	σατε	ες	ετε	κας	κατε
		ει	ουσι	σει	σουσι	ε	οιν	σε	σαιν	ε	οιν	κε	κασι
	關身	ομαι	ομεθα	σομαι	σομεθα	ομην	ομεθα	σαμην	σαμεθα	ομην	ομεθα	μαι	μεθα
假設		η	εσθε	ση	σεσθε	ου	εσθε	σω	σασθε	ου	εσθε	σαι	σθε
		εται	οινται	σεται	σοινται	ετο	οιντο	σατο	σαιντο	ετο	οιντο	ται	ινται
	被動	ομαι	ομεθα	θησομαι	θησομεθα	ομην	ομεθα	θην	θημειν	ην	ημειν	μαι	μεθα
		η	εσθε	θηση	θησεσθε	ου	εσθε	θης	θητε	ης	ητε	σαι	σθε
命令		εται	οινται	θησεται	θησονται	ετο	οιντο	θη	θησαιν	η	ησαιν	ται	ινται
	主動	ω	ωμειν	I：現在、主動 II：未來、主動 III：簡單過去、主動 IV：現在完成、主動 V：現在完成、關被 VI：簡單過去、被動				σω	σαμειν	ω	ωμειν		
		ης	ητε					σης	σητε	ης	ητε		
		η	ωσι					ση	σωσι	η	ωσι		
	關身	ωμαι	ωμεθα					σωμαι	σωμεθα	ωμαι	ωμεθα		
不定詞		η	ησθε					ση	σησθε	η	ησθε		
		ηται	ωινται					σηται	σωινται	ηται	ωινται		
	被動	ωμαι	ωμεθα					θω	θαμειν	ω	ωμειν		
		η	ησθε					θης	θητε	ης	ητε		
分詞		ηται	ωινται					θη	θωσι	η	ωσι		
	主動	ε	ετε					σιν	σατε	ε	ετε		
		ετω	ετωσαιν					σιν	σατε	ε	ετε		
		ου	εσθε					σαι	σασθε	ου	εσθε		
	關身	εσθω	εσθωσαιν					σαι	σασθε	ου	εσθε		
不定詞		ου	εσθε					θητι	θητε	ητι	ητε		
		εσθω	εσθωσαιν					θητω	θητωσαιν	ητω	ητωσαιν		
	被動	ειν	εσθαι					σαι	σασθαι	ειν	εσθαι		
		εσθαι	εσθαι					σαι	σασθαι	ειν	εσθαι		
不定詞	主動	3 ων	1 ουσα					3 σας	1 σασα	3 ων	1 ουσα		
		3 ον						3 σαιν	3 σαιν	3 ον	3 κος		
	關身	2 ομενος	1 ομεινη					2 σαμενος	1 σαμεινη	2 ομενος	1 ομεινη		
		2 ομενον	2 ομενον					2 σαμενον	2 σαμενον	2 ομενον	2 ομενον		
不定詞	被動	2 ομενος	1 ομεινη					3 θεις	1 θεισα	3 εις	1 εισα		
		2 ομενον	2 ομενον					3 θειν	3 θειν	3 εις	1 εισα		

# 希腊文非谓语动词的 语气(Mood) 时态(Tense) 语态(Voice)

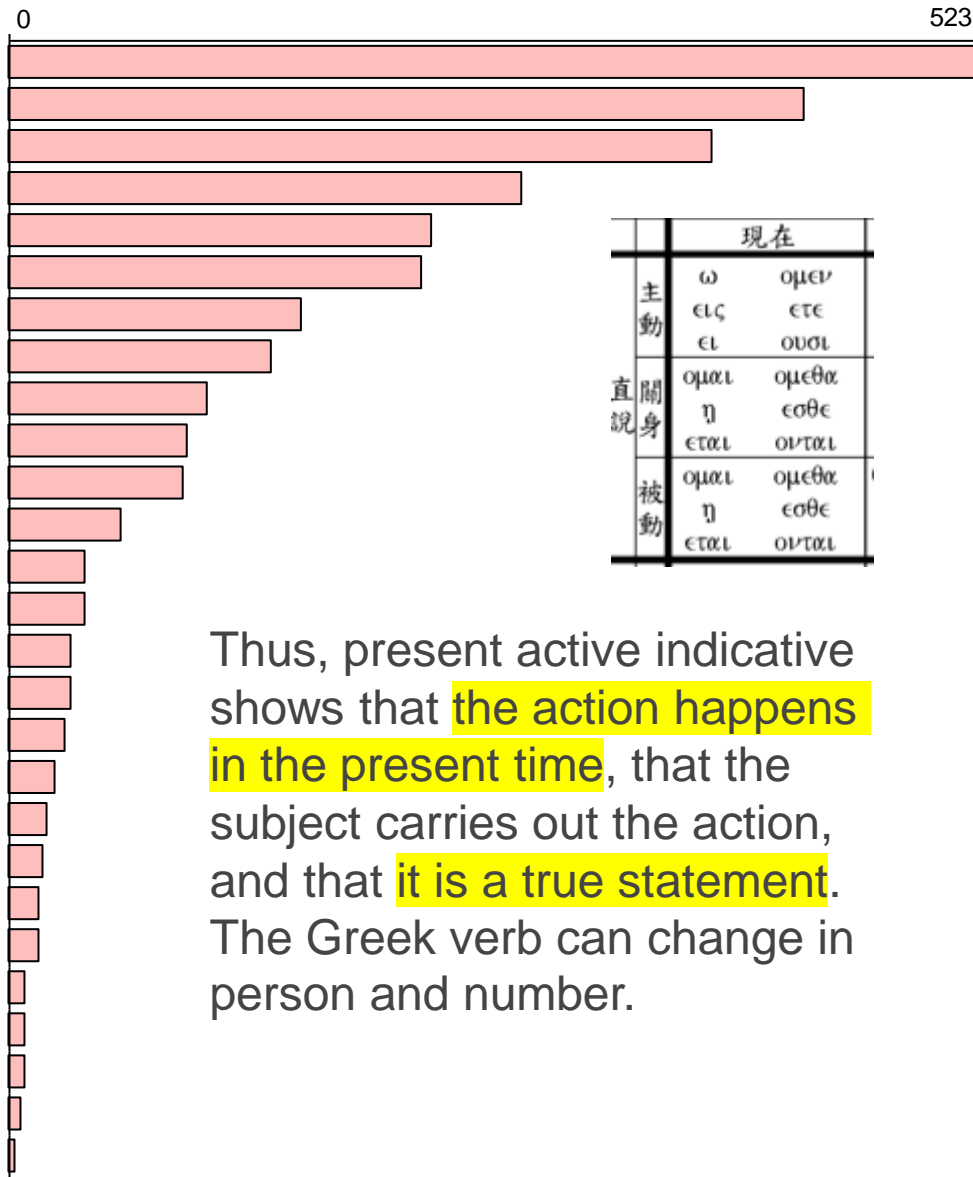
- 语气(Mood)
  - 直說 (indicative):
  - 假設 (subjunctive):
  - 命令 (imperative):
  - 祈願 (optative):
- 时态(Tense)
  - 現在 (present): 3687
  - 過去 (aorist): 929
  - 未來 (future): 13
  - 不完成 (imperfect):
  - 完成 (perfect): 673
  - 過去完成 (pluperfect):
- 语态(Voice)
  - 主動 (active): 1755
  - 關身 (middle): 939
  - 被動 (passive): 1204

# 直说/现在/主动(4582)

## indicative/present/active

- CNVS **John 1:5** 光照在黑暗中，黑暗不能胜过光。
- CUS **John 1:5** 光照在黑暗里，黑暗却不接受光。
- ESV **John 1:5** The light **shines** in the darkness, and the darkness has not overcome it.
- KJV **John 1:5** And the light shineth in darkness; and the darkness comprehended it not.
- NAS **John 1:5** And the light **shines** in the darkness, and the darkness did not comprehend it.
- NIV **John 1:5** The light **shines** in the darkness, and the darkness has not overcome it.
- NLT **John 1:5** The light **shines** in the darkness, and the darkness can never extinguish it.
- BGT **John 1:5** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ **φαίνει**, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
- BNM **John 1:5** καί@cc ὁ@dnnsc φῶς@nnnsc ἐν@pd ὁ@ddfs σκοτία@ndfsc **φαίνω**@vipa3s καί@cc ὁ@dnfs σκοτία@nnfsc αὐτός@rpanc οὐ@b καταλαμβάνω@viaa3s

Joh (523 of 878)  
 Mat (429 of 1068)  
 Luk (379 of 1149)  
 Mar (277 of 673)  
 1Co (229 of 437)  
 Act (223 of 1002)  
 Rom (159 of 432)  
 Rev (143 of 405)  
 2Co (108 of 256)  
 1Jo (97 of 105)  
 Heb (95 of 303)  
 Gal (62 of 149)  
 Eph (43 of 155)  
 Jam (43 of 108)  
 Col (35 of 95)  
 1Ti (35 of 113)  
 Phi (32 of 104)  
 1Th (26 of 89)  
 1Pe (22 of 105)  
 2Pe (20 of 61)  
 2Th (18 of 47)  
 2Ti (18 of 83)  
 Tit (10 of 46)  
 Phm (10 of 25)  
 3Jo (10 of 15)  
 2Jo (8 of 13)  
 Jud (5 of 25)



Thus, present active indicative shows that **the action happens in the present time**, that the subject carries out the action, and that **it is a true statement**. The Greek verb can change in person and number.

<5316> φαίνω (phaino)



φαίνει,

verb indicative present active 3rd person singular from φαίνω

**Meaning:** to bring to light, to cause to appear

**Origin:** prol. for the base of 5457

# 直说/现在/主动(4582)

## indicative/present/active

- CNVS **John 1:9** 那光来到世界，是普照世人的真光。
- CUS **John 1:9** 那光是真光，照亮<5461>一切生在上世的人。
- ESV **John 1:9** The true light, which gives light to everyone, was coming into the world.
- KJV **John 1:9** That was the true Light, which lighteth every man that cometh into the world.
- NAS **John 1:9** There was the true light which, coming into the world, enlightens every man.
- NIV **John 1:9** The true light that gives light to everyone was coming into the world.
- NLT **John 1:9** The one who is the true light, who gives light to everyone, was coming into the world.
- BGT **John 1:9** Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.
- BNM **John 1:9** εἰμί@vīia3s ὁ@dñns φῶς@hñnsc ὁ@dñns ἀληθινός@aññnsh ὅς@rrñns φωτίζω@vīpa3s πᾶς@aīamsn ἄνθρωπος@namsc ἔρχομαι@vppmams/vppmñns εἰς@pa ὁ@dams κόσμος@namsc

**φωτίζει** verb indicative present active 3rd person singular from **φωτίζω<5461>**

**<5461>** (photizo)


**Meaning:** to shine, give light

**Origin:** from 5457

CUS **John 1:4** 生命在他里头。这生命就是人的光<5457>。

NAS **John 1:4** In Him was life, and the life was the light of men.

BGT **John 1:4** ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

 **<5457> φῶς (phos)**

**Meaning:** light

**Origin:** from the same as 5456

**Usage:** fire(m)(1), firelight(1), light(68), lights(2).


**φῶς** noun nominative neuter singular common from **φῶς**

CNV **John 1:23** 他说：“我就是在旷野呼喊者的声音<5456>：‘修直主的路！’正如以赛亚先知所说的。”

CUS **John 1:23** 他说，我就是那在旷野有人声喊着说，修直主的道路，正如先知以赛亚所说的。

NAS **John 1:23** He said, "I am a voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."

BGT **John 1:23** ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

 **5456 φωνή** phone {fo-nay'}

**Meaning:** 1) a sound, a tone

	現在	
主動	ὦ	οἰεῖν
	εἰς	εἶτε
	εἰ	οὐσι
直說 關身	οἶμαι	οἰεῖσθαι
	ἦ	εἶσθε
	εἶται	οἰνται
被動	οἶμαι	οἰεῖσθαι
	ἦ	εἶσθε
	εἶται	οἰνται

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Lexicon :: Strong's G5461 - *phōtizō*

Aa

φωτίζω

## Transliteration

*phōtizō* (Key)

## Pronunciation

fo-tid'-zo



## Part of Speech

verb

## Root Word (Etymology)

From φως (G5457)

## Greek Inflections of φωτίζω [?]

mGNT

11x in 10 unique form(s)

TR

11x in 10 unique form(s)

LXX

30x in 19 unique form(s)

ἐφώτισεν — 1x

ἐφωτίσθη — 1x

πεφωτισμένους — 1x

φωτίζει — 2x

φωτίζη — 1x

φωτίσαι — 1x

φωτίσαντος — 1x

φωτίσει — 1x

φωτισθέντας — 1x

φωτισθέντες — 1x

## Dictionary Aids

**Vine's Expository Dictionary:** [View Entry](#)**TDNT Reference:** 9:310,1293

## KJV Translation Count — Total: 11x

**The KJV translates Strong's G5461 in the following manner:** give light (2x), bring to light (2x), lighten (2x), enlighten (2x), light (1x), illuminate (1x), make to see (1x).

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# 直说(Indicative)现在(Present)主动(Active)

- CNVS **Romans 8:13** 如果随着肉体而活，你们必定死；如果靠着圣灵治死身体的恶行，你们就必活着。
- CUS **Romans 8:13** 你们若顺从肉体活着必要死。若靠着圣灵治死身体的恶行必要活着。
- ESV **Romans 8:13** For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.
- KJV **Romans 8:13** For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
- NAS **Romans 8:13** for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.
- BGT **Romans 8:13** εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

ζῆτε, verb indicative present active 2nd person plural from ζάω<2198>

θανατοῦτε, verb indicative present active 2nd person plural from θανατόω<2289>

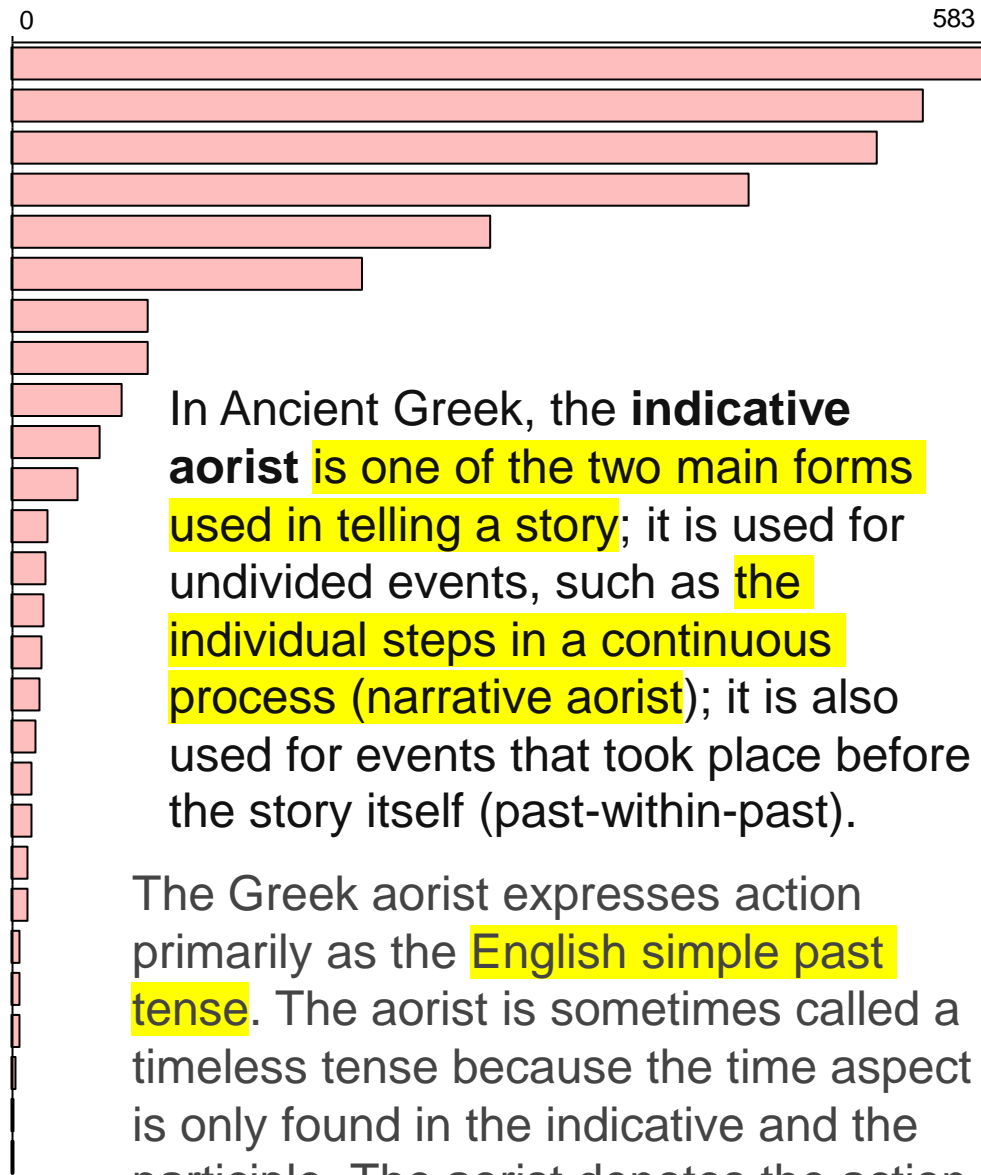
		現在	
主動	直說	ω	ομεν
		εις	ετε
		ει	ουσι
關身	直說	ομαι	ομεθα
		η	εσθε
		εται	ονται
被動	直說	ομαι	ομεθα
		η	εσθε
		εται	ονται

# 直说/过去/主动(4412)

## indicative/aorist/active

- CUS **Matthew 1:2** 亚伯拉罕生以撒。以撒生雅各。雅各生犹大和他的弟兄。
- ESV **Matthew 1:2** Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,
- NAS **Matthew 1:2** To Abraham was born Isaac; and to Isaac, Jacob; and to Jacob, Judah and his brothers;
- BGT **Matthew 1:2** Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,
- BNM **Matthew 1:2** Ἀβραάμ@nhmsp γεννάω@viaa3s ὁ@dams Ἰσαάκ@namsp Ἰσαάκ@nhmsp δέ@cc γεννάω@viaa3s ὁ@dams Ἰακώβ@namsp Ἰακώβ@nhmsp δέ@cc γεννάω@viaa3s ὁ@dams Ἰούδας@namsp καί@cc ὁ@damp ἀδελφός@nampc αὐτός@rpgms

Luk (583 of 1149)  
Act (548 of 1002)  
Mat (520 of 1068)  
Joh (443 of 878)  
Mar (288 of 673)  
Rev (212 of 405)  
Rom (83 of 432)  
Heb (83 of 303)  
1Co (68 of 437)  
2Co (55 of 256)  
Gal (41 of 149)  
1Jo (23 of 105)  
Eph (22 of 155)  
2Ti (21 of 83)  
Phi (20 of 104)  
Col (19 of 95)  
1Th (16 of 89)  
1Ti (14 of 113)  
Jam (14 of 108)  
1Pe (11 of 105)  
2Pe (11 of 61)  
Phm (7 of 25)  
Tit (6 of 46)  
Jud (6 of 25)  
2Th (4 of 47)  
2Jo (3 of 13)  
3Jo (3 of 15)



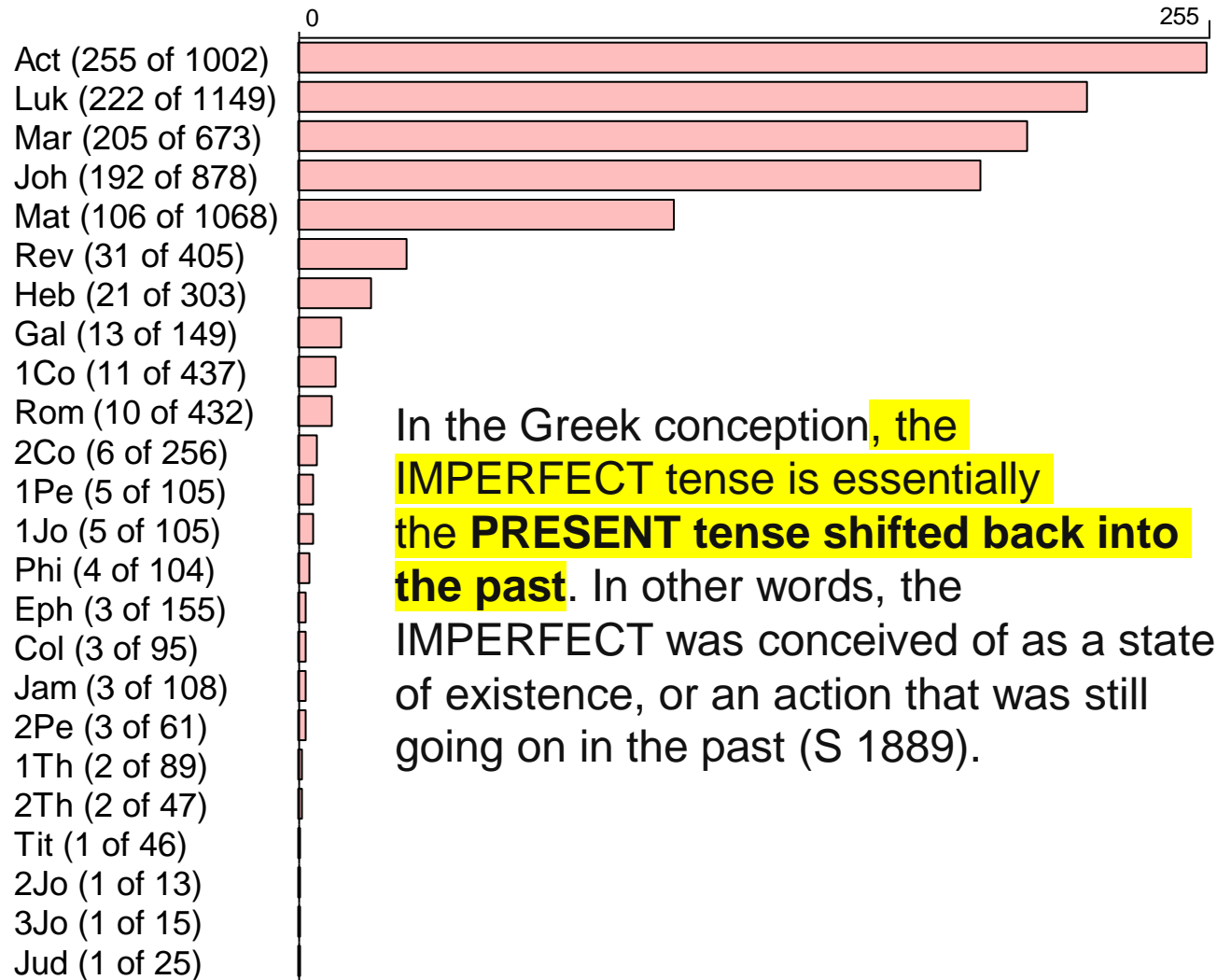
In Ancient Greek, the **indicative aorist** is one of the two main forms used in telling a story; it is used for undivided events, such as the individual steps in a continuous process (narrative aorist); it is also used for events that took place before the story itself (past-within-past).

The Greek aorist expresses action primarily as the **English simple past tense**. The aorist is sometimes called a timeless tense because the time aspect is only found in the indicative and the participle. The aorist denotes the action simply as occurring without reference to its progress.

# 直说/未完成/主动(1363)

## indicative/imperfect/active

- CUS **John 1:1** 太初有道，道与神同在，道就是神。
- ESV **John 1:1** In the beginning **was** the Word, and the Word **was** with God, and the Word **was** God.
- NAS **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.
- BGT **John 1:1** Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
- BNM **John 1:1** ἐν@pd ἀρχή@ndfsc εἰμί@vii3s ὁ@dnms λόγος@nnmsc καί@cc ὁ@dnms λόγος@nnmsc εἰμί@vii3s πρὸς@pa ὁ@dams θεός@namsc καί@cc θεός@nnmsc εἰμί@vii3s ὁ@dnms λόγος@nnmsc



In the Greek conception, the **IMPERFECT** tense is essentially the **PRESENT** tense shifted back into the **past**. In other words, the IMPERFECT was conceived of as a state of existence, or an action that was still going on in the past (S 1889).

# 直说/现在完成/主动(605)

## indicative/perfect/active

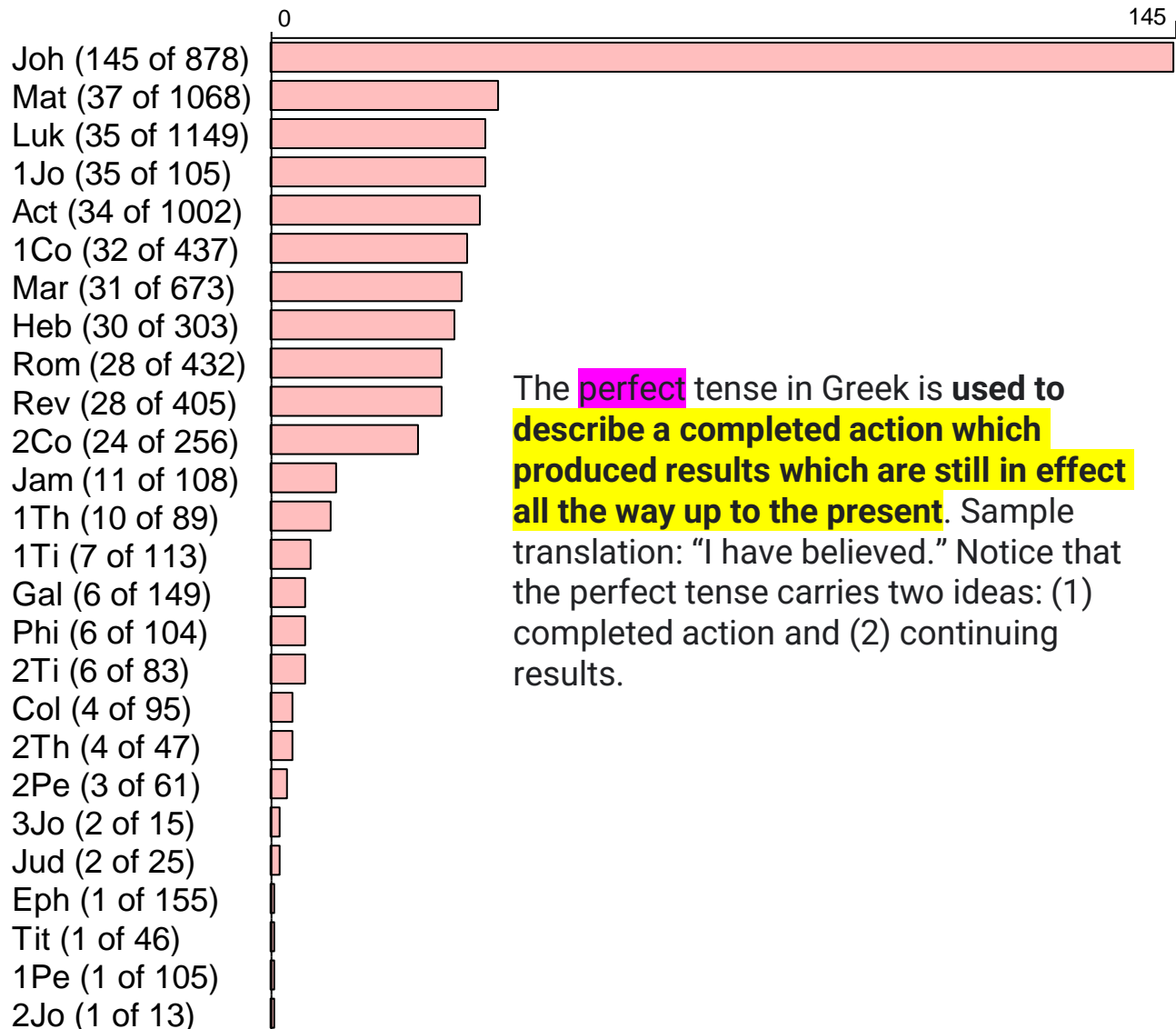
- CUS **John 19:30** 耶稣尝（原文作受）了那醋，就说，成了。便低下头，将灵魂交付神了。
- ESV **John 19:30** When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.
- KJV **John 19:30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
- NAS **John 19:30** When Jesus therefore had received the sour wine, He said, "It is finished<5055>!" And He bowed His head, and gave up His spirit.
- NIV **John 19:30** When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.
- NLT **John 19:30** When Jesus had tasted it, he said, "It is finished!" Then he bowed his head and released his spirit.
- BGT **John 19:30** ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

<5055> τελέω (teleo)

**Meaning:** to bring to an end, complete, fulfill

**Origin:** from 5056

**Usage:** accomplished(3), carried out(1), carry out(1), completed(3), finish(1), finished(11), fulfilled(2), fulfilling(1), keeps(1), pay(2), perfected(1),



The perfect tense in Greek is used to describe a completed action which produced results which are still in effect all the way up to the present. Sample translation: "I have believed." Notice that the perfect tense carries two ideas: (1) completed action and (2) continuing results.

τετέλεσται, verb indicative perfect passive 3rd person singular from τελέω τελέω@vixp3s (Jn. 19:30 BNM)



# 直说/现在完成/主动(605)

## indicative/perfect/active

- CNVS **Hebrews 12:2** 专一注视耶稣，就是那位信心的创始者和完成者。他因为那摆在面前的喜乐，就忍受了十字架，轻看了羞辱，**现在**就坐在神宝座的右边。
- CUS **Hebrews 12:2** 仰望为我们信心创始成终的耶稣。（或作仰望那将真道创始成终的耶稣）他因那摆在面前的喜乐，就轻看羞辱，忍受了十字架的苦难，**便坐在**神宝座的右边。
- ESV **Hebrews 12:2** looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and **is seated** at the right hand of the throne of God.
- NAS **Hebrews 12:2** fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and **has sat down**<2523> at the right hand of the throne of God.

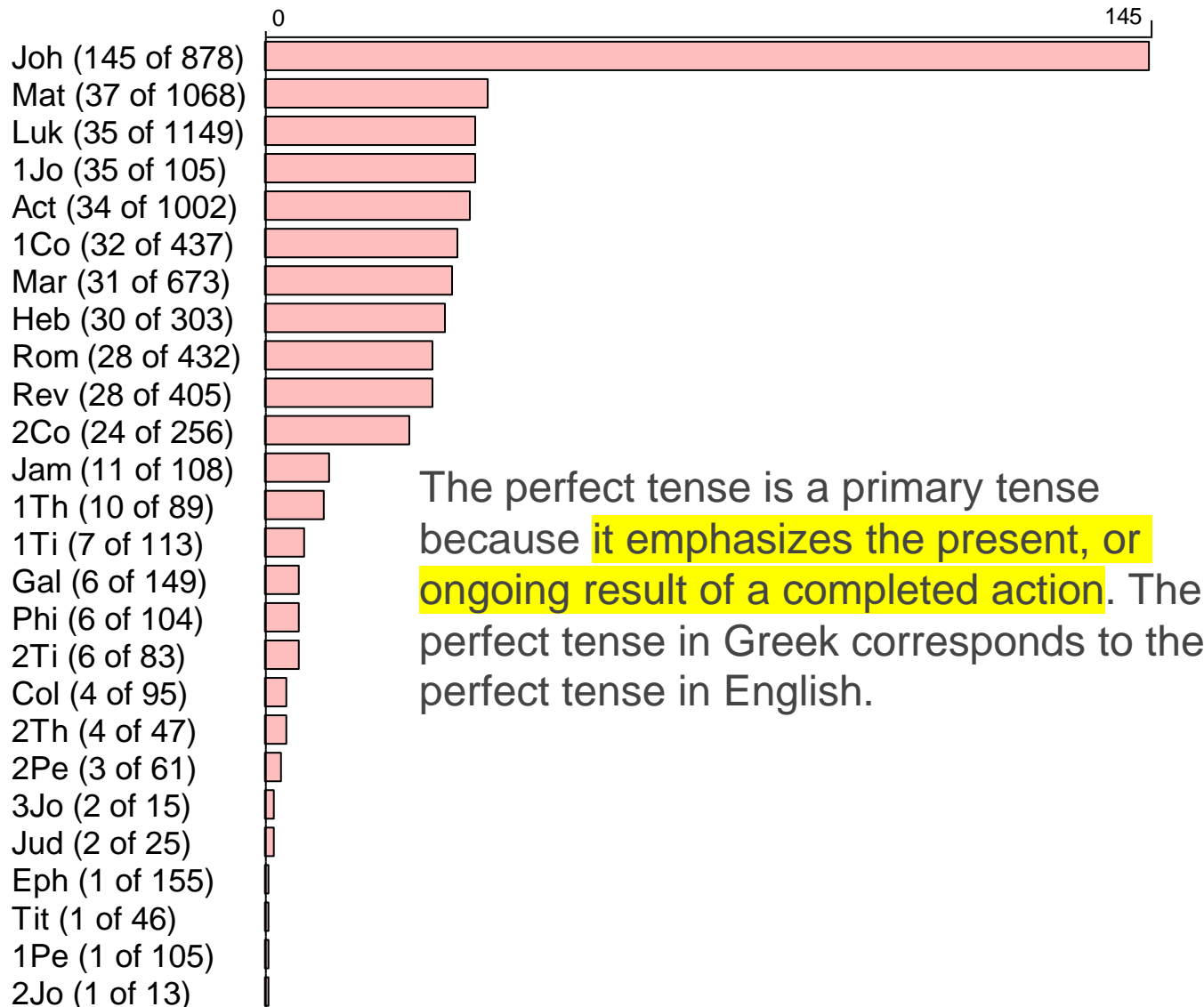
κεκάθικεν. verb indicative perfect active 3rd person singular from καθίζω

καθίζω@vix3s (Heb. 12:2 BNM)

<2523> καθίζω (kathizo)

Meaning: to make to sit down, to sit down

Origin: another form of 2516




The perfect tense is a primary tense because it emphasizes the present, or ongoing result of a completed action. The perfect tense in Greek corresponds to the perfect tense in English.

# 分词/现在/主动(2680)

## participle/present/active

时态 (tense) 语态 (voice)

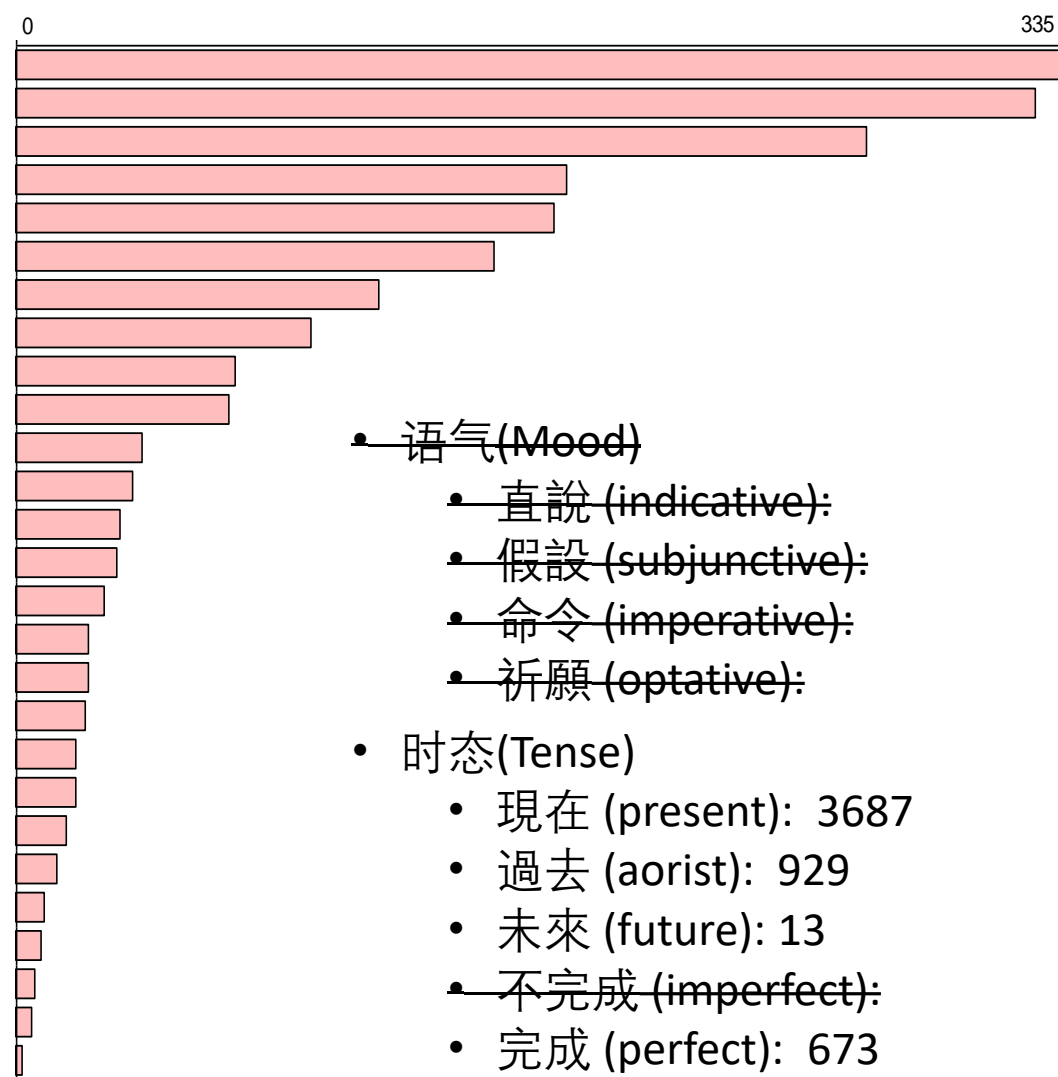
- CUS **John 1:32** 约翰又作见证说，我曾**看见**圣灵，仿佛鸽子从天**降下**，住在他的身上。
- ESV **John 1:32** And John bore witness: "I saw the Spirit **descend** from heaven like a dove, and it remained on him.
- KJV **John 1:32** And John bare record, saying, I **saw** the Spirit **descending** from heaven like a dove, and it abode upon him.
- NAS **John 1:32** And John bore witness saying, "I have beheld the Spirit **descending** as a dove out of heaven, and He remained upon Him.
- NIV **John 1:32** Then John gave this testimony: "I saw the Spirit **come down** from heaven as a dove and remain on him.
- John 1:32** Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα **καταβαῖνον** ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

 **καταβαῖνον** verb participle present active accusative neuter singular  
from καταβαίνω

<2597> **καταβαίνω** (katabaino)  
**Meaning:** to go down  
**Origin:** from 2596 and the same root as 939

2596 **κατά** kata {kat-ah}  
**Meaning:** 1) down from, through out 2) according to, toward, along  
**Origin:** a primary particle;; prep

Luk (335 of 1149)  
Act (327 of 1002)  
Mat (273 of 1068)  
Rev (177 of 405)  
Joh (173 of 878)  
Mar (154 of 673)  
Rom (117 of 432)  
Heb (95 of 303)  
1Co (71 of 437)  
2Co (69 of 256)  
1Pe (41 of 105)  
1Ti (38 of 113)  
Eph (34 of 155)  
1Jo (33 of 105)  
Gal (29 of 149)  
Phi (24 of 104)  
2Pe (24 of 61)  
1Th (23 of 89)  
Col (20 of 95)  
Jam (20 of 108)  
2Ti (17 of 83)  
Tit (14 of 46)  
Jud (10 of 25)  
2Th (9 of 47)  
2Jo (7 of 13)  
3Jo (6 of 15)  
Phm (3 of 25)



### 语气(Mood)

- ~~直說 (indicative):~~
- ~~假設 (subjunctive):~~
- ~~命令 (imperative):~~
- ~~祈願 (optative):~~

### 时态(Tense)

- 現在 (present): 3687
- 過去 (aorist): 929
- 未來 (future): 13
- ~~不完成 (imperfect):~~
- 完成 (perfect): 673
- ~~過去完成 (pluperfect):~~

### 语态(Voice)

- 主動 (active): 1755
- 關身 (middle): 939
- 被動 (passive): 1204

<939> **βάσις** (basis)

**Meaning:** a foot

**Origin:** from baino (to walk, to go)

**Usage:** feet(1).

There are no notes for this verse.

# 分词/现在/关身(602)

participle/present/middle

时态  
(tense)      语态  
(voice)

- CUS **Hebrews 11:8** 亚伯拉罕因着信，蒙召的时候，就遵命出去，往将来要得为业的地方去。出去的时候，**还不知<1987>**往哪里去。
- NAS **Hebrews 11:8** By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, **not knowing** where he was going.

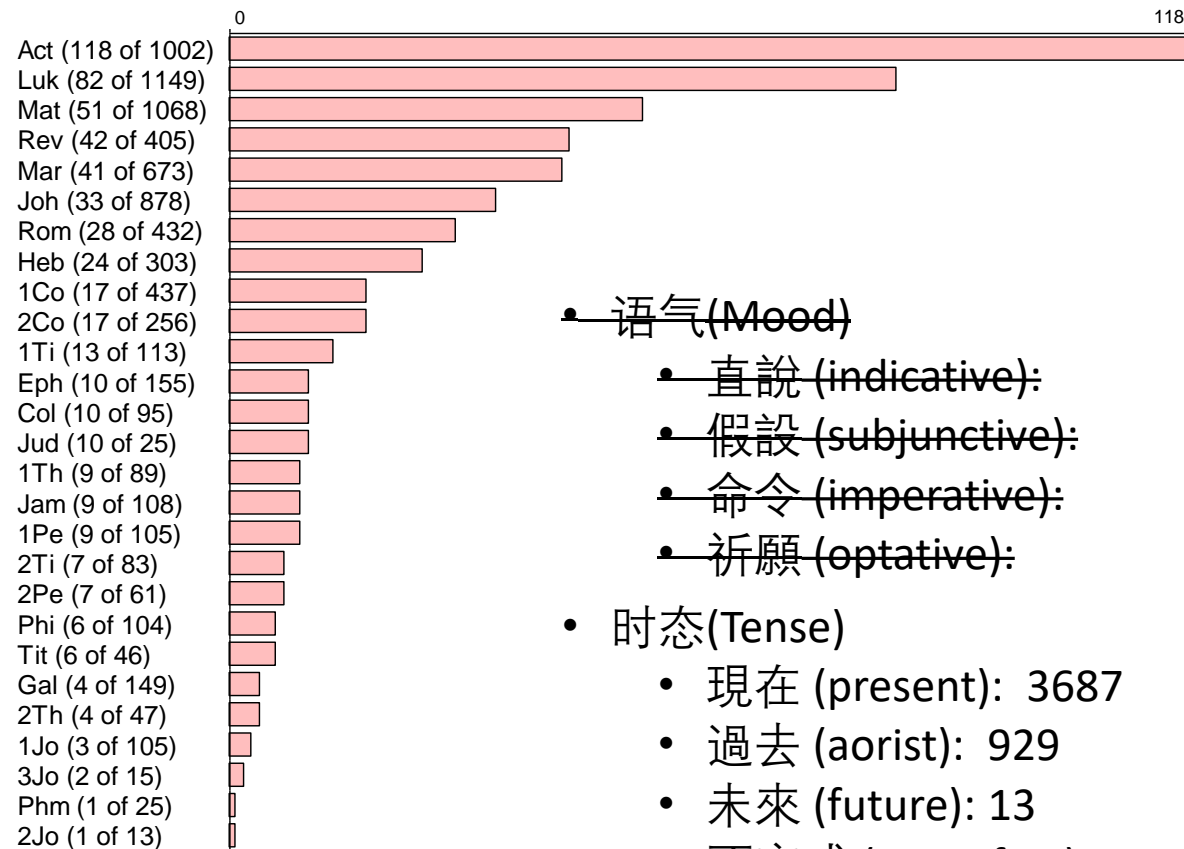
ἐπίσταμαι@vrpmnms

ἐπιστάμενος verb participle present **middle** or passive deponent  
nominative masculine singular from ἐπίσταμαι

<1987> ἐπίσταμαι (epistamai)

Meaning: to know, to understand

Origin: from 2186



## 语气(Mood)

- 直說 (indicative):
- 假設 (subjunctive):
- 命令 (imperative):
- 祈願 (optative):

## 时态(Tense)

- 現在 (present): 3687
- 過去 (aorist): 929
- 未來 (future): 13
- 不完成 (imperfect):
- 完成 (perfect): 673
- 過去完成 (pluperfect):

## 语态(Voice)

- 主動 (active): 1755
- 關身 (middle): 939
- 被動 (passive): 1204

# 分词/现在/被动(392)

## participle/present/passive

时态  
(tense)

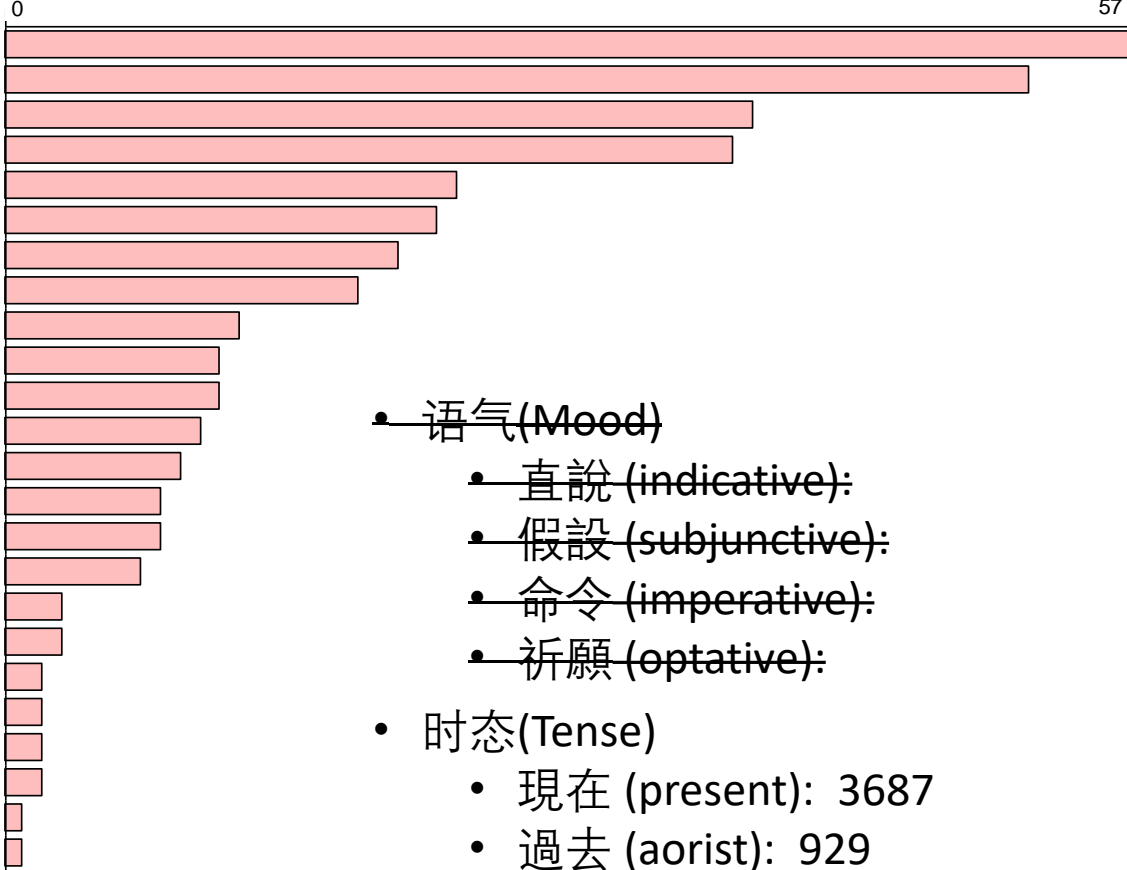
语态  
(voice)

- CUS **Hebrews 11:8** 亚伯拉罕因着信，蒙召<2564>的时候，就遵命出去，往将来要得为业的地方去。出去的时候，还不知往哪里去。
- ESV **Hebrews 11:8** By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. (Heb. 11:8 ESV)
- NAS **Hebrews 11:8** By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.
- BGT **Hebrews 11:8** Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

καλούμενος verb participle present passive nominative masculine singular from καλέω

亚伯拉罕蒙召(分词被动)，他就遵命出去，然而此时却还不知道往哪里去(分词关身)  
接连发生的动作，表明亚伯拉罕对神的信心是大的，他是信心的伟人！

Act (57 of 1002)
Luk (52 of 1149)
Mat (38 of 1068)
Heb (37 of 303)
Joh (23 of 878)
Mar (22 of 673)
2Co (20 of 256)
1Co (18 of 437)
Rev (12 of 405)
1Pe (11 of 105)
2Pe (11 of 61)
Col (10 of 95)
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Rom (8 of 432)
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1Th (3 of 89)
1Ti (3 of 113)
Phi (2 of 104)
2Th (2 of 47)
2Ti (2 of 83)
Tit (2 of 46)
3Jo (1 of 15)
Jud (1 of 25)



- ~~语气(Mood)~~
  - ~~直說 (indicative):~~
  - ~~假設 (subjunctive):~~
  - ~~命令 (imperative):~~
  - ~~祈願 (optative):~~
- 时态(Tense)
  - 現在 (present): 3687
  - 過去 (aorist): 929
  - 未來 (future): 13
  - ~~不完成 (imperfect):~~
  - 完成 (perfect): 673
  - ~~過去完成 (pluperfect):~~
- 语态(Voice)
  - 主動 (active): 1755
  - 關身 (middle): 939
  - 被動 (passive): 1204

# 分词/现在/被动(392)

participle/present/passive

时态 (tense)      语态 (voice)

- CUS **John 5:6** 耶稣看见他躺着，知道他病了许久，就问他说，你要痊愈吗？
- NAS **John 5:6** When Jesus saw him lying there, and knew that he had already been a long time *in that condition*, He said to him, "Do you wish to get well?"
- BGT **John 5:6** τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιῆς γενέσθαι;

<2621> κατάκειμαι (katakeimai)

κατάκειμαι@vpppams      **Meaning:** to lie down, recline

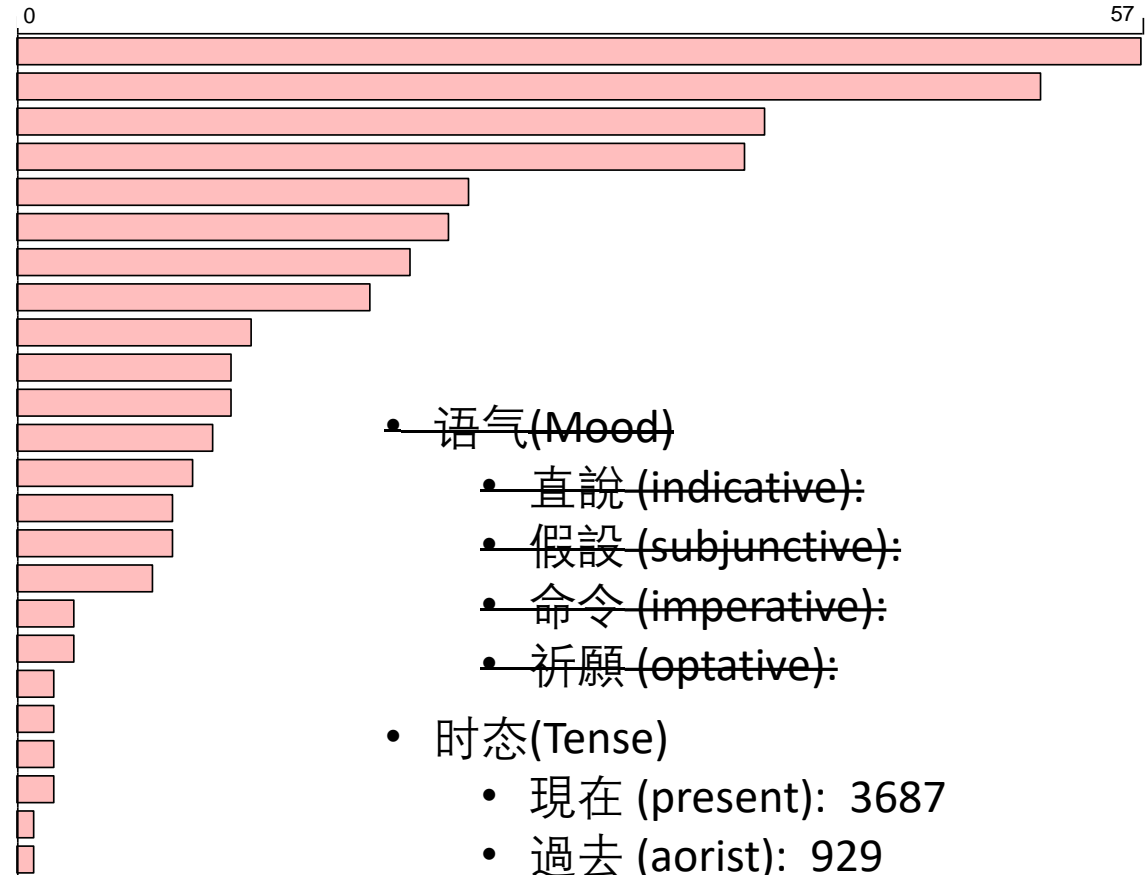
**Origin:** from 2596 and 2749

κατακείμενον verb participle present passive accusative masculine singular from κατάκειμαι

CUS **Luke 2:16** 他们急忙去了，就寻见马利亚和约瑟，又有那婴孩卧在<2749>马槽里。

ESV **Luke 2:16** And they went with haste and found Mary and Joseph, and the baby lying<2749> in a manger.

Act (57 of 1002)  
Luk (52 of 1149)  
Mat (38 of 1068)  
Heb (37 of 303)  
Joh (23 of 878)  
Mar (22 of 673)  
2Co (20 of 256)  
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Phi (2 of 104)  
2Th (2 of 47)  
2Ti (2 of 83)  
Tit (2 of 46)  
3Jo (1 of 15)  
Jud (1 of 25)



## 语气(Mood)

- 直說 (indicative):
- 假設 (subjunctive):
- 命令 (imperative):
- 祈願 (optative):

## 时态(Tense)

- 現在 (present): 3687
- 過去 (aorist): 929
- 未來 (future): 13
- 不完成 (imperfect):
- 完成 (perfect): 673
- 過去完成 (pluperfect):

## 语态(Voice)

- 主動 (active): 1755
- 關身 (middle): 939
- 被動 (passive): 1204



# 分词/过去/主动(1587)

## participle/aorist/active

时态 (tense)      语态 (voice)

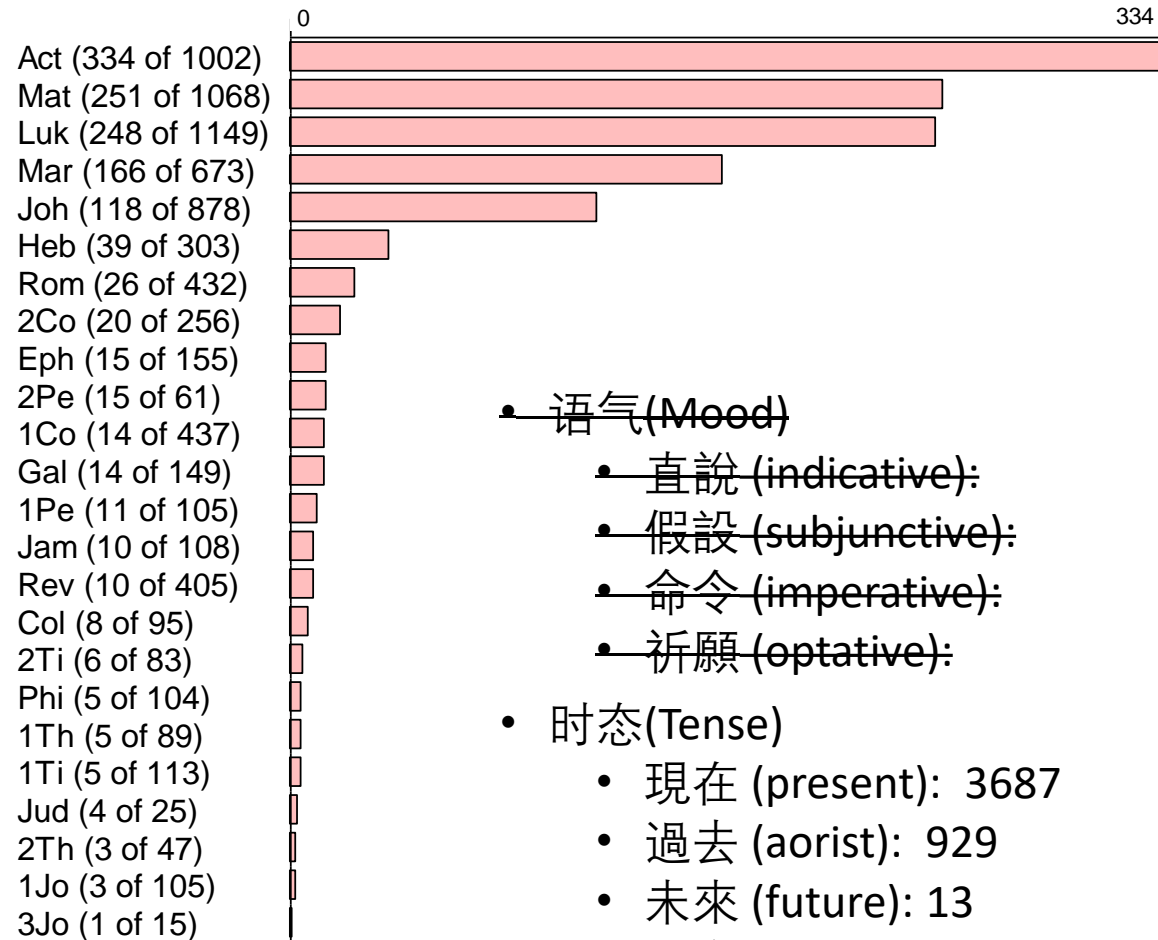
- CUS **Acts 26:22** 然而我蒙神的帮助，直到今日还站得住，对着尊贵卑贱老幼作见证。所讲的，并不外乎众先知和摩西所说，将来必成的事。
- NAS **Acts 26:22** "And so, **having obtained** help from God, **I stand** to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place;
- BGT **Acts 26:22** ἐπικουρίας οὖν **τυχῶν** τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα μαρτυρόμενος μικρῶ τε καὶ μεγάλῳ οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς,

<5177> τυγχάνω (tugchano)

Meaning: to hit, hit upon, meet, happen

Origin: from a prim. root tuk

τυχῶν verb participle **aorist** active nominative masculine singular from τυγχάνω



### 语气(Mood)

- ~~直說 (indicative):~~
- ~~假設 (subjunctive):~~
- ~~命令 (imperative):~~
- ~~祈願 (optative):~~

### 时态(Tense)

- 現在 (present): 3687
- 過去 (aorist): 929
- 未來 (future): 13
- ~~不完成 (imperfect):~~
- 完成 (perfect): 673
- ~~過去完成 (pluperfect):~~

### 语态(Voice)

- 主動 (active): 1755
- 關身 (middle): 939
- 被動 (passive): 1204

# 分词/过去/主动(1587)

participle/aorist/active

时态      语态  
(tense)    (voice)

- CNVS **Matthew 4:2** 耶稣禁食了四十昼夜，就饿了，
- CUS **Matthew 4:2** 他禁食四十昼夜，后来就饿了。
- ESV **Matthew 4:2** And after **fasting** forty days and forty nights, he was hungry.
- KJV **Matthew 4:2** And when he had fasted forty days and forty nights, he was afterward an hungred.
- NAS **Matthew 4:2** And after He had fasted forty days and forty nights, He then became hungry.
- NIV **Matthew 4:2** After **fasting** forty days and forty nights, he was hungry.
- NLT **Matthew 4:2** For forty days and forty nights he fasted and became very hungry.
- BGT **Matthew 4:2** καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα, ὕστερον ἐπείνασεν.

νηστεύσας verb **participle aorist** active nominative masculine singular from νηστεύω



<3522> νηστεύω (nesteuo)

**Meaning:** to fast

**Origin:** from 3523

分词/过去/主动

λαμβάνετε verb participle aorist active nominative masculine plural from λαμβάνω

**2983** λαμβάνω lambano {lam-ban'-o}

**Meaning:** 1) to take 1a) to take with the hand, lay hold of,

ιδόντες verb participle aorist active nominative masculine plural from ὁράω

**<3708>** ὁράω (horao)

**Meaning:** to see, perceive, attend to

- CNVS **Hebrews 11:13** 这些人都是存着信心死了的，还没有得着所应许的，只不过是从小处看见，就表示欢迎，又承认他们在世上是异乡人，是客旅。
- CUS **Hebrews 11:13** 这些人都是存着信心死<599>的，并没有得着<2983>所应许的，却从远处望见<3708>，且欢喜迎接<782>，又承认<3670>自己在世上是客旅，是寄居的。
- ESV **Hebrews 11:13** These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth.
- KJV **Hebrews 11:13** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.
- NAS **Hebrews 11:13** All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.
- NIV **Hebrews 11:13** All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.
- NLT **Hebrews 11:13** All these people died still believing what God had promised them. They did not receive what was promised, but they saw it all from a distance and welcomed it. They agreed that they were foreigners and nomads here on earth.
- BGT **Hebrews 11:13** Κατὰ πίστιν ἀπέθανον(599) οὗτοι πάντες, μὴ λαβόντες(2983) τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες(3708) καὶ ἀσπασάμενοι(782) καὶ ὁμολογήσαντες(3670) ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

ἀπέθανον verb indicative aorist active 3rd person plural from ἀποθνήσκω

**<599>** ἀποθνήσκω (apothnesko)

**Meaning:** to die

**Origin:** from 575 and 2348

**Usage:** dead(5), death(1), die(34), died(53),

NAS **Hebrews 10:23** Let us hold fast the confession<3671> of our hope without wavering, for He who promised is faithful; (Heb. 10:23 NAS)

ἀσπασάμενοι verb participle aorist middle nominative masculine plural from ἀσπάζομαι

**<782>** ἀσπάζομαι (aspazomai)

**Meaning:** to welcome, greet

**Origin:** a prim. vb.

ὁμολογήσαντες verb participle aorist active nominative masculine plural from ὁμολογέω

**<3670>** ὁμολογέω (homologeō)

**Meaning:** to speak the same, to agree

**Origin:** from homologos (of one mind)

**Usage:** acknowledge(2), admit(1), assured(1), confess(8), confessed(3), confesses(5), confessing(1),



# 分词/过去/关身(307)

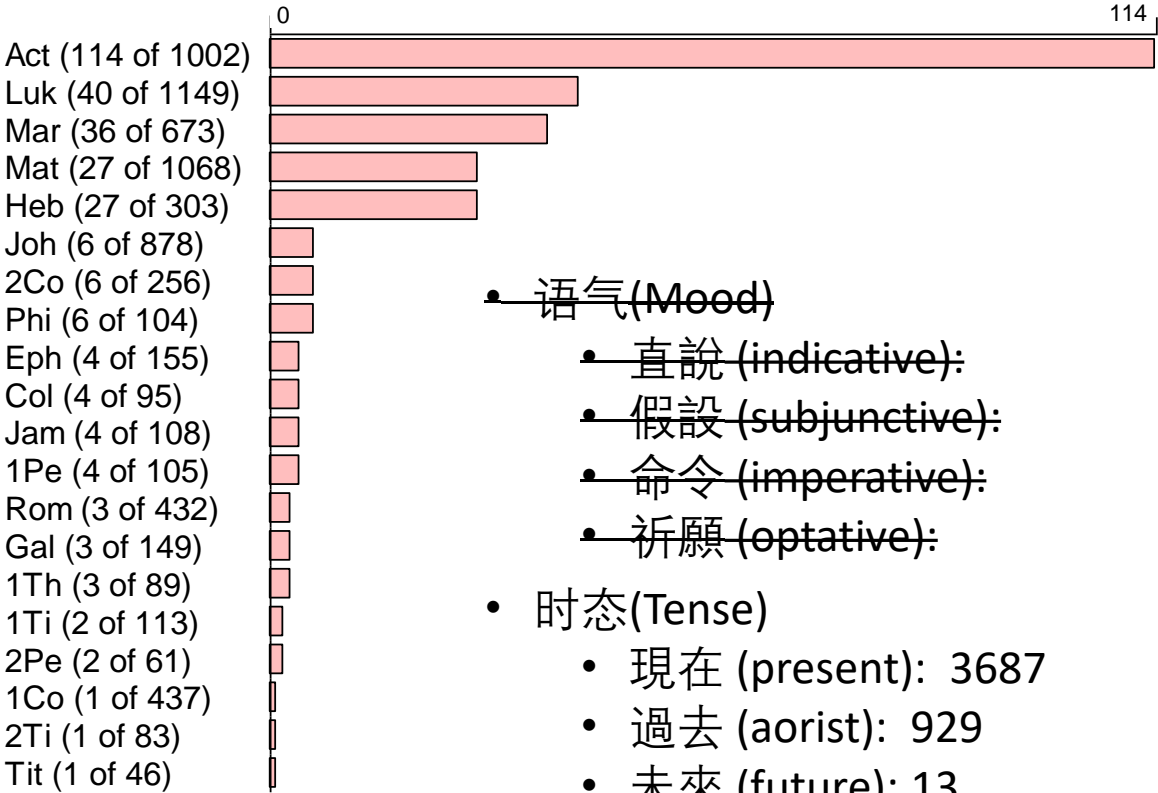
participle/aorist/active

时态 (tense)      语态 (voice)

- CNVS **Hebrews 9:12** 他不是用山羊和牛犊的血，而是用自己的血，只一次进了至圣所，就得到了永远的救赎。
- CUS **Hebrews 9:12** 并且不用山羊和牛犊的血，乃用自己的血，只一次进入圣所，成了永远赎罪的事。
- KJV **Hebrews 9:12** Neither by the blood of goats and calves, but by his own blood **he entered** in once into the holy place, **having obtained** eternal redemption *for us*.
- NAS **Hebrews 9:12** and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained<2147> eternal redemption.

<2147> εὐρίσκω (heurisko)  
Meaning: to find  
Origin: a prim. vb.

εὐράμενος. verb participle aorist **middle** nominative masculine singular  
from εὐρίσκω



- ~~语气(Mood)~~
  - ~~直說 (indicative):~~
  - ~~假設 (subjunctive):~~
  - ~~命令 (imperative):~~
  - ~~祈願 (optative):~~
- 时态(Tense)
  - 現在 (present): 3687
  - 過去 (aorist): 929
  - 未來 (future): 13
  - ~~不完成 (imperfect):~~
  - 完成 (perfect): 673
  - ~~過去完成 (pluperfect):~~
- 语态(Voice)
  - 主動 (active): 1755
  - 關身 (middle): 939
  - 被動 (passive): 1204

# 分词/过去/被动(392)

participle/aorist/active

时态      语态  
(tense)    (voice)

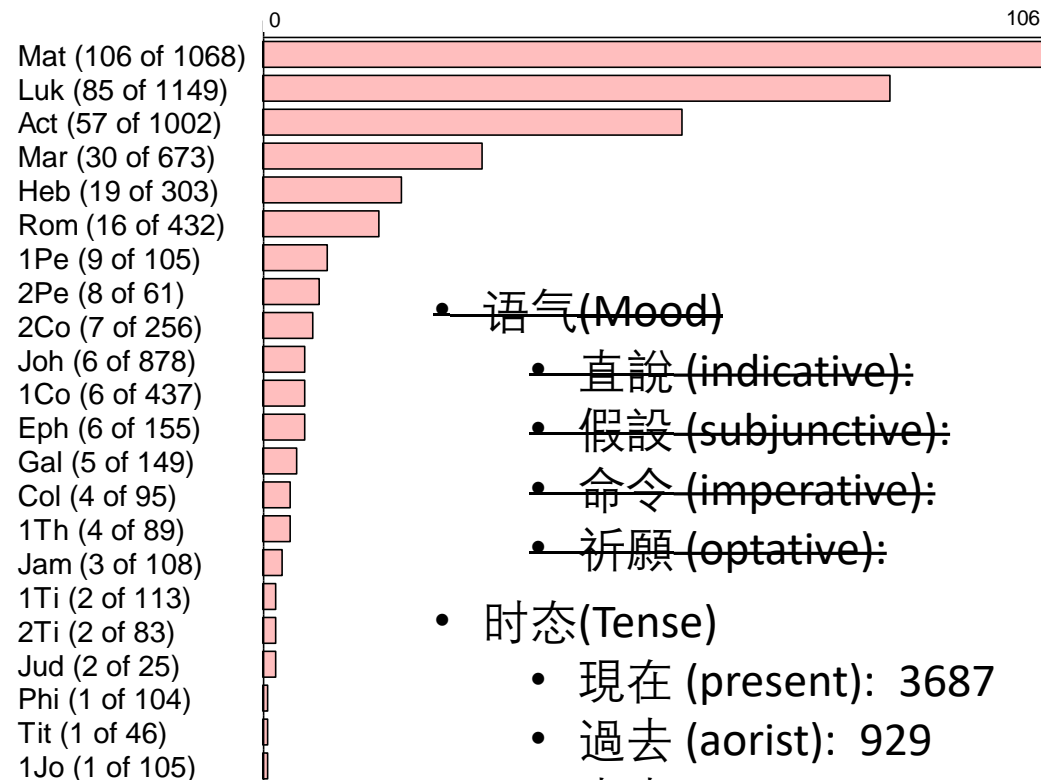
- CNVS **Hebrews 11:30** 因着信，耶利哥的城墙被围绕了七天，就倒塌了。
- CUS **Hebrews 11:30** 以色列人因着信，围绕耶利哥城七日，城墙就倒塌了。
- ESV **Hebrews 11:30** By faith the walls of Jericho fell down after they had been encircled for seven days.
- KJV **Hebrews 11:30** By faith the walls of Jericho fell down, after they were compassed about seven days.
- NAS **Hebrews 11:30** By faith the walls of Jericho fell down, after they had been encircled for seven days.

κυκλώω verb participle aorist passive nominative neuter plural from κυκλώω

<2944> κυκλώω (kukloo)

Meaning: to encircle

Origin: from the same as 2945



## 语气(Mood)

- 直說 (indicative):
- 假設 (subjunctive):
- 命令 (imperative):
- 祈願 (optative):

## 时态(Tense)

- 現在 (present): 3687
- 過去 (aorist): 929
- 未來 (future): 13
- 不完成 (imperfect):
- 完成 (perfect): 673
- 過去完成 (pluperfect):

## 语态(Voice)

- 主動 (active): 1755
- 關身 (middle): 939
- 被動 (passive): 1204

# 总结

- 直说/现在/主动
  - 那光是真光，照亮<5461>一切生在世上的人
  - 你们若顺从肉体活着必要死。若靠着圣灵治死身体的恶行必要活着。
- 直说/不完成/主动
  - 太初有道，道与神同在，道就是神
- 直说/现在完成/主动：
  - 耶稣为我们死在十字架上，一次献上，永远献上
  - 耶稣升上高天，坐在父神的右边，为我们代求
- 现在分词/被动&关身 (动作与主要动词同时发生)
  - 亚伯拉罕因着信，蒙召的时候，就遵命出去，往将来要得为业的地方去。出去的时候，**还不知<1987>**往哪里去。
  - 亚伯拉罕被神呼召(现在分词被动)/遵命出发/还不知道往哪里去(现在分词关身)
- 过去分词/主动&关身/被动 (动作发生在主要动词之前，然而有因果关系)
  - 耶稣禁食四十昼夜(过去分词)→耶稣饿了(主动)
  - CUS **Hebrews 11:13** 这些人都是存着信心**死<599>**的，并没有**得着<2983>**所应许的，却从远处**望见<3708>**，且欢喜**迎接<782>**，又**承认<3670>**自己在世上是客旅，是寄居的。(主动&关身)
  - KJV **Hebrews 9:12** Neither by the blood of goats and calves, but by his own blood **he entered** in once into the holy place, **having obtained** eternal redemption for us. (关身)
  - 耶利哥城墙被绕七天→城墙倒塌(被动)