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The elements of New Testament Greek: a manual
THE ELEMENTS
OF
NEW TESTAMENT GREEK
BY THE SAME AUTHOR
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THE ELEMENTS
OF
NEW TESTAMENT GREEK

A METHOD OF STUDYING THE GREEK NEW TESTAMENT WITH EXERCISES

by
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THIS book is intended principally for those who wish to take up the study of Greek after they have left school with a view to reading the Greek New Testament. It is concerned only with such words and forms as are found in New Testament Greek. The words used in the exercises are those which occur frequently in the Gospels and the Acts of the Apostles: they are collected in vocabularies at the end of the book, and it is believed that, if these vocabularies are carefully committed to memory, the student will find himself supplied with such words as are necessary to enable him to read these portions of the New Testament with ease and rapidity.

The author attaches great importance to the accurate knowledge of the meanings of the most common words as an aid to the thorough and rapid acquirement of a language. Fortunately the words used in the Gospels and in the Acts are comparatively few, and this fact together with the simplicity of their style makes these books in many respects very suitable first reading books even for those who do not intend to limit their study of the Greek language to the New Testament.

The most common irregular verbs are gradually introduced into the exercises and are also collected in a table at the end of the book. The sentences in the later exercises are taken almost verbatim from the Greek Testament. The verbs in με are not introduced until the end of the book and the
author therefore recommends that the Greek Testament itself should not be studied until these verbs have been mastered and all the Greek into English exercises in the book have been written out. Those who wish to become proficient in the subject should also write out all the English into Greek exercises.

In no study is the saying of Bacon that writing maketh an exact man so thoroughly exemplified as in the study of languages.

The order in which the forms and constructions treated in the exercises are placed is determined by the principle that those are treated first which occur most frequently.

Syntax is only treated so far as to enable examples to be given of the use of the Subjunctive and Infinitive moods and of the Participle. The author ventures to refer those who desire further information on this subject to his Short Syntax of New Testament Greek published by the Cambridge University Press, to which reference is occasionally made in footnotes in this book.

The Introduction to that book on the subject of English Grammar is reprinted here as an Appendix. Although it is printed at the end of the book, the author would urge that it should be studied at the beginning by those to whom its contents are partially unfamiliar.

It is hoped that a student who has been carefully through this book will be able to read the easier portions of the New Testament with the aid of a dictionary. As however the subject-matter of the New Testament is already so familiar to most people in an English translation, such a power does not really imply much knowledge of Greek. Those who wish to gain an intelligent knowledge of the language should
study some easy Greek author whose meaning is not already familiar to them. Such may be found in any of the many elementary editions of Xenophon or Lucian which are published\(^1\), or even in Plato’s Apology of Socrates studied with or without the help of a translation. The latter book is so interesting and important in its contents and so perfect and yet so simple in its style that it should be studied in the original language by all those who have the opportunity. Translations of Lucian and of Plato’s Apology are published in a convenient form by the Oxford University Press.

If these books are thought to be too difficult the writings of the Apostolic Fathers, especially the Epistle of St Clement and the Shepherd of Hermas, may be recommended. These latter books are however not published in a form adapted for beginners, and the author has therefore attempted to meet this need by publishing selections from them and from other Christian authors of the first two centuries with notes at the end of the “Syntax” referred to above.

In conclusion he wishes to record his obligation to Messrs Bradley and Horswell for their “New Testament Word Lists,” which were of great service in preparing the exercises in this book, and to his father for the care with which he looked over the proofs.

H. P. V. NUNN.

175 Stockport Road, Manchester. November 6, 1913.

\(^1\) See the “Elementary Classics” series published by Macmillan.
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LESSON I

THE ALPHABET

The Greek Alphabet consists of 24 letters, a good many of which are identical with the corresponding letters of the Latin alphabet which we still employ. Both alphabets were derived from the Phoenician alphabet, from which the Hebrew alphabet also took its origin.

The letters given in the second column are now used only as capital letters in printed Greek books; but originally letters like these were used in all Greek writing. They are generally called Uncial letters, and all the earliest manuscripts of the New Testament are called Uncial Manuscripts, because they are written throughout in these letters.

About the 9th century A.D. another style of writing more resembling the letters in the second column came into general use. These were called Cursive or running letters, because they could be written without raising the pen from the paper, like our modern handwriting.

This type of writing has remained in use ever since, both in manuscripts and printed books, with certain modifications.

The student should learn the list of the names of the letters down the column thoroughly in order that he may be able to find the words in his Dictionary as quickly as possible.

He should make sure of the letters both by reading aloud and by writing, as much time will afterwards be saved if he is able to read accurately and quickly, and to grasp the sound of a word as soon as he sees it written. It will be noticed that there are two letters to represent the English letter “e,” and two to represent the letter “o.”

One of these represents the short sound of the letter, and the other the long sound. The mark - written over a letter denotes that it is to be pronounced long, and the mark - that it is to be pronounced short. This distinction in the length of the sound denoted by the letters must be carefully observed in pronunciation.

N.
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<td>d</td>
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<td>e</td>
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<td>z</td>
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<td>Like English m.</td>
</tr>
<tr>
<td>Nu</td>
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<td>n</td>
<td>Like English n.</td>
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<td>Like English u.</td>
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<td>Like English ph.</td>
</tr>
<tr>
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<td>ch</td>
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<td>Psî</td>
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<td>ψ</td>
<td>ps</td>
<td>Like ps in “lips.”</td>
</tr>
<tr>
<td>Ômēgā</td>
<td>Ω</td>
<td>ω</td>
<td>ò</td>
<td>Like o in “bone.”</td>
</tr>
</tbody>
</table>
Notes on the Alphabet

(1) The examples given to show the pronunciation of a, e, η, ε, ι, υ indicate the pronunciation generally given to these letters in English schools. It is however certainly wrong, as is also the usual English pronunciation of Latin.

A more correct pronunciation would probably be as follows:

a to be pronounced as a in “father.”
η to be pronounced as ευ in “they.”
i to be pronounced as i in “machine” when long, and as i in “pit” when short.
υ to be pronounced as French u in “du.” We have no equivalent sound in English: the y sound in such words as “sympathy” will do fairly well. It should be noted that when a Greek word is transliterated into English, υ always becomes y, for examples take the words “sympathy,” “hydropathic.”

The form of the Greek capital letter Υ is just like our letter Y, the reason being that our letter Y is derived from the Greek through the Latin.

The student will probably find it convenient and almost necessary to adopt the usual English pronunciation as things are. The matter is not one of vital importance.

(2) It will be noticed that two forms are given for the letter σ: the first is used when the letter occurs at the beginning or in the middle of a word, the second when it occurs at the end.

The pronunciation of Diphthongs

Diphthongs are sounds produced by two vowels being sounded together; they are generally sounded as follows in England:

ai to be pronounced as ai in “aisle.”
ει to be pronounced as ei in “height.”
οι to be pronounced as oi in “oil.”
αυ to be pronounced as aw in “caw.”
ου to be pronounced as ow in “cow.”
ευ to be pronounced as “you.”
υι to be pronounced as wi in “wipe.”

It would be more correct to pronounce αυ like ow in “cow,” and ου like oo in “loose.”
Classification of Consonants, for reference only

Consonants are divided into three groups:

(1) **Mutes**, or letters which cannot be sounded by themselves
\( \kappa, \gamma, \chi, \pi, \beta, \phi, \tau, \delta, \theta \).

(2) **Semi-Vowels**, or letters which have some sound of their own
\( \lambda, \mu, \nu, \rho, \sigma \).

(3) **Double Letters**, or letters which are made up of two consonants.
\( \xi, \zeta, \psi \).

The Mutes are again subdivided according to the part of the vocal organs used in producing them:

(a) **Gutturals**, or letters produced in the throat (Latin “guttur”),
\( \kappa, \gamma, \chi \).

(b) **Labials**, or letters produced by the lips (Latin “labia”),
\( \pi, \beta, \phi \).

(c) **Dentals**, or letters produced by the teeth (Latin “dens”),
\( \tau, \delta, \theta \).

The Semi-Vowels are divided into:

(a) ** Liquids.** \( \lambda, \mu, \nu, \rho \).

(b) **Spirant.** \( \sigma \).

**Exercise 1**

(1) Write out the English alphabet and give the Greek equivalent for each letter as far as possible.

(2) Write out the Greek alphabet with the English equivalent for each letter.

These exercises should be repeated many times until perfect.
LESSON II

BREATHINGS, ACCENTS, IOTA SUBSCRIPT

It will be noticed that there is no sign for the letter \( h \) in the Greek alphabet. The want of such a sign is made up by the marks called breathings, one of which is written over every vowel or diphthong that begins a word. The rough breathing ' (turned like the opening comma in inverted commas) is sounded like our letter \( h \), \( \ddot{a} \) is pronounced "ho," \( \ddot{a} \) is pronounced "ha." The smooth breathing ' indicates that the vowel is to be sounded without the rough \( h \) sound. If the word begins with a diphthong, the breathing is placed over the second vowel, and not over the first—\( \ddot{o} \ddot{r}os \) not \( \ddot{s} \ddot{r}os \). \( \rho \) at the beginning of a word generally has a rough breathing.

\( \rho \rho \) in the middle of a word is sometimes written \( \rho \rho \).

Accents are marks invented by Aristophanes of Byzantium about 200 B.C. in order to teach foreigners the correct pronunciation of Greek. They were not written in the ancient manuscripts. They denoted musical pitch and not stress, and no use of them is made now as a guide to correct speech. The student who is pressed for time is recommended not to trouble about the accents except in the case of verbs.

They are chiefly of use to distinguish certain words which differ only in accent. A list of these together with a brief account of the principles of accentuation is given in the appendix.

The student however must on no account neglect the breathings, but must write and pronounce them carefully.

A small \( i \) is often written under the letters \( a, \eta, \omega \) especially when one of these letters ends a word. It is called the Iota Subscript and is a relic of an ancient diphthong. It is not pronounced, but it must always be written. All the other letters in a Greek word are pronounced.

\( \gamma \gamma \) is pronounced "ng," \( \varepsilon \gamma \gamma \iota \omega \) "engizo."
Exercise 2

Write out the following in Greek letters inserting breathings where necessary. The English letter h at the beginning of a word denotes a rough breathing. The vowels e and o are marked with a stroke over the line when they are long; when not marked they are short. Care must be taken to use the proper Greek letter for them.

The letter i in brackets denotes that subscript is to be written under the preceding vowel. Use small letters throughout.

en arché(i) en ho logos, kai ho logos en pros ton theon, kai theos en ho logos. houtos en en arché(i) pros ton theon. panta di autou egeneto kai choríς autou egeneto oude hen ho gegonen. en autó(i) zōē en, kai hē zōē en to phōs tōn anthropōn. kai to phōs en tē(i) skotia(i) phainei, kai hē skotia auto ou katelaben. egeneto anthropōs apostal-menos para theou, onoma autó(i) iōanēs. houtos ēlthen eis marturian, hina marturēsē(i) peri tou phōtos, hina pantes pisteusōsin di autou. ouk en ekeinos to phōs, all hina marturēsē(i) peri tou phōtos. en to phōs to alēthinon ho phōtizei panta anthropōpon erchomenon eis ton kosmon. en tō(i) kosmō(i) en, kai ho kosmos di autou egeneto, kai ho kosmos auton ouk egnō. eis ta idia ēlthen, kai hoi idioi auton ou parelabon. hosoi de elabon auton edōken autois exousian tekna theou genesthai, tois pisteuousin eis to onoma autou, hoi ouk ex haimatōn oude ek thelēmatos sarkos oude ek thelēmatos andros all ek theou egumnēthēsan; kai ho logos sarx egeneto kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou, doxan hōs monogenous para patros plērēs charitos kai alētheias.

The student may correct his exercise by comparing it with the first 14 verses of the 1st chapter of St John in the Bible Society’s (Nestle’s) Greek Testament. This exercise should be done several times until perfect.

Write out the Greek of St John i. 19–28 in English characters.

Read as much as possible of the Greek Testament aloud, paying great attention to the breathings and the length of the vowels.

Students who are working alone and who have no one to whom they can read aloud are recommended to put portions of the Greek into English letters, and to put them back into Greek letters after an interval. It is most important to be able to read the characters accurately and quickly before proceeding further.
LESSON III

THE PRESENT INDICATIVE OF THE VERB IN THE ACTIVE VOICE

The Present Indicative Active of the verb λέγω "I say" is as follows:

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st singular</td>
<td>λέγω (legō)</td>
<td>I say, or I am saying.</td>
</tr>
<tr>
<td>2nd</td>
<td>λέγεις (legeis)</td>
<td>Thou sayest, or thou art saying.</td>
</tr>
<tr>
<td>3rd</td>
<td>λέγει (legei)</td>
<td>He, she, or it says, or is saying.</td>
</tr>
<tr>
<td>1st plural</td>
<td>λέγομεν (legomen)</td>
<td>We say, or we are saying.</td>
</tr>
<tr>
<td>2nd</td>
<td>λέγετε (legete)</td>
<td>You say, or you are saying.</td>
</tr>
<tr>
<td>3rd</td>
<td>λέγουσιν (ν) (legousi)</td>
<td>They say, or they are saying.</td>
</tr>
</tbody>
</table>

Note: the ν at the end of the 3rd person plural is written when the next word begins with a vowel.

Each of the Greek words given in the table above may be divided into two parts:

1. a stem λεγ- which never changes, and which denotes the meaning of the verb, i.e. "say."

2. an ending ω, εις, ε, ομέν, etc. which changes with every person.

As nearly every Greek verb has the same endings in the present tense it is easy to conjugate the present tense of any other verb by first taking off the final ω of the 1st person singular to find the stem, and then adding the endings in order to this stem.

The words in the table above, when compared with their English equivalents, furnish a good example of one of the principal differences between Greek and English, namely that one word is sufficient to express an idea in Greek, where two or three words are necessary in English.

This is because the endings of words are changed in the Greek language to denote changes in the meaning of the words, while in English these variable endings have almost entirely disappeared.

For example, in the English present tense the only forms which retain their personal endings are the 2nd and 3rd persons singular "sayest" and "says." Consequently it is necessary to insert a personal pronoun "I," "thou," "he," etc. before the verb to avoid confusion, and to show the person and number of the subject of the verb. But in
Greek the person and number of the subject of the verb are already made sufficiently clear by the variable ending, and so there is no need to add a personal pronoun unless special emphasis is required.

It will be found that this principle applies to all forms of the verbs.

It will be noticed that two English equivalents are given for the one Greek form of the Present tense. This is because there are more tenses in English than in Greek, and one Greek tense has to do the work of two English tenses.

The first form given in English above is called the Present Indefinite, or Present Simple; the second is called the Present Continuous.

The Greek Present corresponds more closely in meaning to the English Present Continuous than to the Present Simple.

In the forms of the Present Continuous tense will be noticed another difference between English and Greek, namely that in English we freely employ Auxiliary or helping verbs to form our tenses (in this case the present tense of the verb "to be" is used) while in Greek a single word is used.

In spoken English we now never use the 2nd person singular in addressing a single person, but always the 2nd person plural.

In Greek the 2nd person singular is ALWAYS used in addressing a single person, and the 2nd person plural is kept for addressing more than one person. In these exercises when "thou" is written in English the 2nd person singular must be used in Greek, and when "ye," or "you" is written the 2nd person plural must be used in Greek, unless an indication is given to the contrary.

In translating the Greek Testament it is better to use the 2nd person singular of the English verb when the 2nd person singular is used in Greek.

**Exercise 3**

Learn Vocabulary 1, p. 122. The words given in this and the following vocabularies are all words which occur frequently in the New Testament. The student should make a habit of carefully mastering all the words in the vocabularies as he goes along, as this will save much subsequent labour. The words given in brackets
after the English meanings of the words are words derived from
the Greek words. They are intended to help the learner to remember
them. The Greek words are also transliterated in the first few
vocabularies.

Give the English for: λέγει, λέγομεν, λέγουσι, λέγετε, λέγεις. εὐρί-
sκομεν, γράφει, βάλλει, ἀποθνῄσκει, βλέπεις, ἐγείροσι, κρίνετε, βάλλομεν,
ἔσθιο, ἀποστέλλοσι, ἀκούοσι, λαμβάνετε, σώζομεν, μένει.

Give the Greek for: we say, they say, thou sayest, ye say, he says,
they are saying, she is saying, you say, they are dying, he dies, I am
throwing, she arises, we judge, thou art remaining, I am throwing, ye
judge, he sends, you are writing, thou art eating, he finds, we are taking,
they look, she hears.

LESSON IV

THE PRESENT INDICATIVE OF CONTRACTED
VERBS IN εω

When certain vowels come together in the same word they unite
and form a diphthong, or a single long vowel.

This is called “contraction.”

There are many verbs whose stems end in ε, and, when the personal
endings are added to such stems, contraction takes place.

ε coming before another ε becomes οι.
ε coming before ο becomes ου.
ε coming before a long vowel, or a diphthong, drops out.

The present tense of the verb φιλέω “I love” is conjugated as
follows:

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλῶ</td>
<td>I love, or I am loving.</td>
</tr>
<tr>
<td>φιλεῖ</td>
<td>Thou lovest, or thou art loving.</td>
</tr>
<tr>
<td>φιλεῖ</td>
<td>He, she, or it loves, or is loving.</td>
</tr>
<tr>
<td>φιλοῦμεν</td>
<td>We love, or we are loving.</td>
</tr>
<tr>
<td>φιλεῖτε</td>
<td>You love, or you are loving.</td>
</tr>
<tr>
<td>φιλουσί</td>
<td>They love, or they are loving.</td>
</tr>
</tbody>
</table>
Exercise 4

Learn Vocabulary 2.

λαλούμεν, αἰτεῖς, τηροῦσι, ποιεῖτε, παρακαλεῖ, μαρτυροῦσι, ζητεῖτε, καλῶ, θεωροῦμεν, τηρεῖς.

They seek, he asks, thou callest, we bear witness, they speak, you keep safe, I exhort, she makes, you behold, we love, they call, she asks, we seek, they bear witness, he beholds.

LESSON V

NOUNS OF THE SECOND DECLENSION ENDING IN ός

Nouns of the Second Declension ending in ός in the Nominative case are declined as follows. They are nearly all Masculine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>λόγος</td>
<td>a word (subject).</td>
</tr>
<tr>
<td>Vocative</td>
<td>λόγε</td>
<td>O word.</td>
</tr>
<tr>
<td>Accusative</td>
<td>λόγον</td>
<td>a word (object).</td>
</tr>
<tr>
<td>Genitive</td>
<td>λόγου</td>
<td>of a word.</td>
</tr>
<tr>
<td>Dative</td>
<td>λόγοφ²</td>
<td>to or for a word.</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>λόγου</td>
<td>words (subject).</td>
</tr>
<tr>
<td>Vocative</td>
<td>λόγοι</td>
<td>O words.</td>
</tr>
<tr>
<td>Accusative</td>
<td>λόγους</td>
<td>words (object).</td>
</tr>
<tr>
<td>Genitive</td>
<td>λόγουν</td>
<td>of words.</td>
</tr>
<tr>
<td>Dative</td>
<td>λόγοις</td>
<td>to or for words.</td>
</tr>
</tbody>
</table>

The declension of the noun given above brings before us again the difference between English and Greek mentioned in Lesson III, namely that it is often necessary to employ two or more words in English where one suffices in Greek. The various modifications of meaning which are expressed in Greek by adding case endings to the noun are expressed in English by placing a preposition before the noun, or by altering the order of the words in the sentence. The only noun

² The Iota Subscript is always written under the ω of the Dative Singular of the second declension: it is not sounded.
endings which remain in English are the 's and s' of the Possessive case, and the s or other ending added to make the plural.

For example, if we want to show that a word is the subject of a sentence, we nearly always put it before the verb, while the word which is the object of the sentence is placed after the verb.

If we invert the order of the words, we invert the meaning of the sentence.

In the sentence “An angel finds a man,” the word “angel” is the subject of the sentence, and the word “man” the object.

On the other hand in the sentence “A man finds an angel” “man” is the subject of the sentence, and “angel” the object.

We have inverted the order of the words, and, in so doing, we have also inverted the meaning of the sentence.

In Greek the first sentence should be written:

\[ \alpha\gamma\gamma\epsilon\alpha\sigma \varepsilon\upsilon\rho\iota\sigma\kappa\epsilon \alpha \nu\theta\rho\alpha\pi\omicron\omicron \varepsilon. \]

We show that \[\alpha\gamma\gamma\epsilon\alpha\sigma\] is the subject by putting it in the Nominative case, and that \[\alpha \nu\theta\rho\alpha\pi\omicron\omicron\] is the object by putting it in the Accusative case.

In Greek the meaning of the sentence is still the same if we invert the order of the words and write \[\alpha \nu\theta\rho\alpha\pi\omicron\omicron \varepsilon\upsilon\rho\iota\sigma\kappa\epsilon \alpha \gamma\gamma\epsilon\alpha\sigma\], because in Greek it is not the order of the words, but the case form, which decides which word is the subject or object.

RULES

1. The subject of a Finite \(^1\) verb is in the Nominative case.
2. The direct object of a Transitive verb is in the Accusative case.

Before translating an English sentence into Greek it is necessary to know which word is the subject of the verb, and which is its direct object, if it has one.

The subject can always be found by putting “who?” or “what?” before the verb.

In the first sentence given above: “An angel finds a man,” we ask “Who finds?” The answer is “an angel.” “An angel” is therefore the subject of the sentence.

In the same way we can easily see that “a man” is the subject of the second sentence.

\(^1\) A Finite verb is a verb in any mood but the Infinitive.
We can find the direct Object by placing “whom?” or “what?” after the verb. In the case of the first sentence we say “an angel finds whom?” Answer “a man.” Therefore “a man” is the object of the sentence.

Many verbs such as the verb “I remain” cannot have a direct object. Verbs which cannot have a direct object are called Intransitive verbs, because the action which they denote does not pass over to some other person or thing (Latin “transire”).

Verbs which can have a direct object are called Transitive verbs, because the action which they denote passes over to another person or thing.

It is easy to find which English verbs are Transitive and which are Intransitive by making a sentence containing the verb and seeing if a direct object can be put after it, or not.

(3) All verbs agree with their subject in number and person.

As all nouns are in the third person it is obvious that all verbs which have a noun for a subject must be in the third person.

If the subject of the verb is a noun in the singular number, the verb will be in the third person singular; if the subject of the verb is a noun in the plural number, or two or more nouns joined together by “and,” the verb will be in the third person plural.

Examples:

αὐθρωπος ἐσθίουσιν ἄρτον. Men eat bread.

αὐθρωπος καὶ δοῦλος ἐσθίουσιν ἄρτον. A man and a slave eat bread.

The English Indefinite Article “a” is not translated into Greek.

Exercise 5

Learn Vocabulary 3.

1. αὐθρωπος ἐχει δοῦλους. 2. ἄγγελος λαῖν σάζει. 3. κύριος λόγους γράφει. 4. ἐγείρεις δοῦλον. 5. αὐθρωποι ὄδον εὑρίσκουσιν. 6. δοῦλος βλέπει οἶκους. 7. αὐθρωπος ἀποστέλλει ἄδελφοις. 8. λαμβάνετε οἶκον. 9. δοῦλος ἔχει κύριον. 10. εὑρίσκουμεν ὄδον. 11. τηρεῖτε νόμους. 12. αὐθρωπος καὶ δοῦλος εὑρίσκουσιν ἄδελφοις.

1. A man hears an angel. 2. An angel rouses a man. 3. Slaves find a way. 4. A brother has a house. 5. Lords send slaves. 6. They are writing words. 7. You find an angel. 8. A lord judges men. 9. We rouse slaves. 10. Thou keepest laws. 11. A man and an angel see the way. 12. Thou beholdest death.
LESSON VI

USE OF THE GENITIVE AND DATIVE CASES.

THE DEFINITE ARTICLE

The Genitive Case can generally be translated into English by the use of the Preposition “Of,” or by the Possessive Case, formed by adding 's to the noun.

Example: oikos áνθρωπον means, “a house of a man,” or “a man’s house.”

The commonest use of the Dative Case is to denote the person To or For whom anything is done. It is used to express the indirect object after verbs meaning “to give,” etc.

Examples: He writes laws for a people.

γράφει νόμους λαῷ.

He gives a house to a man.

δίδωσιν οἶκον ἄνθρωπῳ.

In the last sentence oικον is called the direct object, and ἄνθρωπῳ the indirect object, because it is not directly affected by the action of the verb.

The Definite Article

The Definite Article which corresponds to the English “the” is declined in Greek like a noun. The forms that go with words like λόγος are as follows:

Singular. N. ὁ  Plural. N. οἱ
A. τὸν  A. τοὺς
G. τὸῦ  G. τῶν
D. τῷ  D. τοῖς

It will be noticed that the endings except the Nominative Singular are the same as the endings of λόγος.

The definite article is always in the same case and number as the noun to which it is joined.

Examples: Of the man, τοῦ ἄνθρωπου. To the men, τοῖς ἄνθρωποις.

“The man’s house” is generally written in the following order: ὁ τοῦ ἄνθρωπου οἶκος.
LESSON VII

NEUTER NOUNS OF THE SECOND DECLENSION

In English all nouns denoting men or male animals are in the Masculine gender; all nouns denoting women or female animals are in the Feminine gender; all other nouns are Neuter.

But in Greek the rule is not so simple.

Nearly all nouns denoting men or male animals are Masculine, and nearly all those denoting women or female animals are Feminine: but other nouns may be either Masculine, Feminine, or Neuter. The gender is generally decided by the ending.

1 When Κύριος is written with a capital letter it means "The Lord"; it sometimes has the definite article and sometimes not. It is the word used in the Greek Version of the Old Testament to denote the sacred name Jehovah.

2 Θεός generally has the definite article in Greek, but not in English.
In the Second Declension nearly all nouns ending in ıs in the Nominative singular are Masculine; ὁδός “a way,” ἔρημος “a desert,” παρθένος “a maiden,” which are Feminine, are some of the few exceptions to this rule.

All nouns ending in ıσ in the Nominative singular are Neuter.

The declension of these neuter nouns is given below.

Note that the Nominative, Vocative and Accusative cases have the same ending. This is the case with all neuter nouns.

Declension of ἔργον “a work.”

<table>
<thead>
<tr>
<th>Singular N.</th>
<th>Plural N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔργον</td>
<td>ἔργα</td>
</tr>
<tr>
<td>ἔργον</td>
<td>ἔργα</td>
</tr>
<tr>
<td>ἔργον</td>
<td>ἔργα</td>
</tr>
<tr>
<td>ἔργον</td>
<td>ἔργον</td>
</tr>
<tr>
<td>ἔργον</td>
<td>ἔργον</td>
</tr>
</tbody>
</table>

The Definite Article that goes with neuter nouns is declined as follows:

<table>
<thead>
<tr>
<th>Singular N.</th>
<th>Plural N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ</td>
<td>τὰ</td>
</tr>
<tr>
<td>τὸ</td>
<td>τὰ</td>
</tr>
<tr>
<td>τὸ</td>
<td>τὰ</td>
</tr>
<tr>
<td>τὸ</td>
<td>τῶν</td>
</tr>
<tr>
<td>τῷ</td>
<td>τῶν</td>
</tr>
</tbody>
</table>

A noun in the neuter plural which stands as the subject of a sentence is nearly always followed by a verb in the singular and is thus an exception to the principle stated in the rule on p. 12.

Example: τὰ παιδία εὐρίσκει τὰ βιβλία.

The children find the books.

Exercise 7

Learn Vocabulary 4.

1. ὁ δούλος βλέπει τὰ δέντρα τῶν ἀνθρώπων. 2. ὁ Κύριος ποιεῖ τὰ ἔργα τῷ κόσμῳ. 3. εὐρίσκομεν τὸ ἱερὸν τοῦ θεοῦ. 4. τὰ πρόβατα θεωρεῖ τὰ δένδρα. 5. ἀκούσσω τὸ εὐαγγέλιον. 6. τηρεῖ τὰ βιβλία. 7. δαίμόνιον ἔχεις. 8. λαμβάνετε τὰ πλοία. 9. θεωροῦμεν τὸ πρώτον τοῦ Κυρίου. 10. ἀποστέλλουσι τὰ παιδία τοῦ δούλου. 11. τηροῦμεν τὰ σάββατα τοῦ Κυρίου. 12. σῶζετε τὰ ἁπάντα. 13. τὰ παιδία ἔχει τὰ βιβλία.
1. They take the garments of the men. 2. We send the brother's children. 3. The angel receives the books for the people. 4. The children have the garments. 5. He beholds the face of God. 6. Thou hast the sheep. 7. You find the trees. 8. The Lord judges the works of men. 9. We seek the temple. 10. God works miracles (does signs) for the people. 11. The man seeks the young child. 12. The children eat the loaves. 13. Thou keepest the money safe.

LESSON VIII

FEMININE NOUNS OF THE FIRST DECLENSION

Nouns of the First Declension ending in a or η in the Nominative singular are declined as follows. They are all feminine.

\( \dot{\alpha}ρχ\dot{η} \) a beginning. \( \dot{\eta}μερα \) a day.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>( \dot{\alpha}ρχ\dot{η} )</td>
<td>( \dot{\alpha}ρχ\dot{αι} )</td>
<td>( \dot{\eta}μερα )</td>
<td>( \dot{\eta}μερα )</td>
</tr>
<tr>
<td>A.</td>
<td>( \dot{\alpha}ρχ\dot{η}ν )</td>
<td>( \dot{\alpha}ρχ\dot{αις} )</td>
<td>( \dot{\eta}μεραιν )</td>
<td>( \dot{\eta}μεραις )</td>
</tr>
<tr>
<td>G.</td>
<td>( \dot{\alpha}ρχ\dot{η}ς )</td>
<td>( \dot{\alpha}ρχ\dot{ων} )</td>
<td>( \dot{\eta}μερας )</td>
<td>( \dot{\eta}μερον )</td>
</tr>
<tr>
<td>D.</td>
<td>( \dot{\alpha}ρχ\dot{η} )</td>
<td>( \dot{\alpha}ρχ\dot{αις} )</td>
<td>( \dot{\eta}μερα )</td>
<td>( \dot{\eta}μεραις )</td>
</tr>
</tbody>
</table>

Observe the \( \iota \) subscript in the Dative singular.

The article which goes with these nouns is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular. N.</th>
<th>Plural. N.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>( \tau\dot{η}ν )</td>
<td>( \tau\dot{ας} )</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>( \tau\dot{η}ς )</td>
<td>( \tau\dot{ων} )</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>( \tau\dot{η} )</td>
<td>( \tau\dot{αις} )</td>
<td></td>
</tr>
</tbody>
</table>

We have now had examples of nouns of all the three genders, and of the forms of the article which go with them.

The full declension of the definite article is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>( \dot{\delta} )</td>
<td>( \dot{\eta} )</td>
<td>( \tau\dot{o} )</td>
</tr>
<tr>
<td>A.</td>
<td>( \tau\dot{ον} )</td>
<td>( \tau\dot{η}ν )</td>
<td>( \tau\dot{o} )</td>
</tr>
<tr>
<td>G.</td>
<td>( \tau\dot{ου} )</td>
<td>( \tau\dot{ης} )</td>
<td>( \tau\dot{ου} )</td>
</tr>
<tr>
<td>D.</td>
<td>( \tau\dot{ο} )</td>
<td>( \tau\dot{η} )</td>
<td>( \tau\dot{ο} )</td>
</tr>
</tbody>
</table>
The definite article agrees with the noun with which it is connected in number, gender, and case.

Exercise 8

Learn Vocabulary 5.

1. ἡ ἀγάπη μένει. 2. λαμβάνομεν τὴν ἰδιαίωσιν. 3. παρακαλοῦσι τὴν ἐκκλησίαν. 4. ὁ Κύριος κρίνει τὰς ψυχὰς τῶν ἀνθρώπων. 5. βλέπετε τὴν συναγωγὴν τῶν ἀδελφῶν. 6. ἐξονόμηστε τὴν βασιλείαν τοῦ θεοῦ. 7. ἐστὶν τὴν σοφίαν καὶ τὴν χαράν. 8. τηρεῖτε τὰς ἑντολὰς τῶν ἀγγέλων. 9. οἱ ἀδελφοὶ ἀποστέλλουσιν τὰς γραφᾶς.

1. We receive the promises of God. 2. They have the Lord’s commands. 3. The sins of the world remain. 4. Thou hearest the voice of the Lord. 5. We bear witness to the truth (dat.). 6. You exhort the church. 7. He has righteousness, peace and joy. 8. The brethren are writing the Scriptures. 9. The Lord keeps the souls of men. 10. Ye are seeking wisdom.

LESSON IX

MASCULINE NOUNS OF THE FIRST DECLENSION.
FEMININE NOUNS ENDING IN α PRECEDED BY A CONSONANT

Nouns of the First Declension ending in ης or ας in the Nominative singular are masculine. They are declined as follows:

1 Abstract nouns generally have a definite article before them in Greek and so have also words like ἀνθρωπός which denote a whole class. This article is not translated into English.

For the article before θεός, see p. 14.

N.
Nouns of the First Declension ending in α in the Nominative singular not preceded by a vowel or the letter ρ are declined as follows:

δόξα glory.

Singular. N. V. δόξα Plural. δόξαι
A. δόξαν G. δόξης D. δόξη

Note that all nouns of the 1st Declension have the same endings in the plural.

Exercise 9

Learn Vocabulary 6. The conjunctions δέ, γάρ, οὖν never stand as the first word of a sentence. The prepositions εν, σύν, ἀπό, ἐκ, πρό, εἰς are always followed by a noun or pronoun in the proper case, as mentioned in the vocabulary.

1. οὐ καλοῦσι τοὺς προφήτας εἰς τὴν συναγωγήν. 2. ὁ γὰρ Κύριος γράφει τὰς ἑπαγγελίας ἐν ταῖς καρδίαις τῶν ἄδελφῶν. 3. παρακαλοῦσι τοὺς προφήτας σὺν τοῖς μαθηταῖς. 4. τὰ δὲ πλοῖα οὐ μένει ἐν τῇ θαλάσσῃ. 5. εἰς ἀρχῇ ὁ θεός ἀποστέλλει τοὺς προφήτας. 6. οὐχ εὑρίσκουσι τὰ τέκνα ἐν τῇ ὅδῳ. 7. οἱ μαθηταὶ μένουσιν ἐν τῇ ἔξοδῳ τοῦ δεσπότου. 8. ὁ νεανίας λαμβάνει τὰ ἰμάτιαν ἀπὸ τῆς κεφαλῆς τῶν παιδίων. 9. ηὲ παρθένοις εὑρίσκει τὰ βιβλία.

1. We do not see the boats on the lake. 2. The master sends the children with the slaves from the synagogue. 3. Thou remainest before the house of the Lord. 4. The prophets exhort the brethren and the people. 5. Therefore the sin of the world remains. 6. They behold the glory of the Lord in the temple. 7. The Baptist remains in the synagogue with the disciples. 8. They send the prophet from

1 See the rule on p. 17.
the lake with the Baptist. 9. You send the children out of the house. 10. For the church does not hear the commandments and the promises of the prophet. 11. They call the disciples to the assembly. 12. For God writes the commandments in the hearts of the disciples. 13. The young men hear the parables of the kingdom.

LESSON X

ADJECTIVES OF THE SECOND DECLENSION.

THE PRESENT TENSE OF THE VERB "TO BE"

Adjectives of the Second Declension are declined as follows:

\[ \text{ἄγαθός } \text{"good."} \]

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>N. Āγαθός</td>
<td>ἄγαθῆ</td>
<td>ἄγαθον</td>
</tr>
<tr>
<td></td>
<td>V. ἄγαθὲ</td>
<td>ἄγαθη</td>
<td>ἄγαθον</td>
</tr>
<tr>
<td></td>
<td>A. ἄγαθόν</td>
<td>ἄγαθὴν</td>
<td>ἄγαθόν</td>
</tr>
<tr>
<td></td>
<td>G. ἄγαθοῦ</td>
<td>ἄγαθης</td>
<td>ἄγαθοῦ</td>
</tr>
<tr>
<td></td>
<td>D. ἄγαθῷ</td>
<td>ἄγαθῆ</td>
<td>ἄγαθῷ</td>
</tr>
<tr>
<td>Plur.</td>
<td>N. V. ἄγαθοι</td>
<td>ἄγαθαι</td>
<td>ἄγαθά</td>
</tr>
<tr>
<td></td>
<td>A. ἄγαθοὺς</td>
<td>ἄγαθᾶς</td>
<td>ἄγαθά</td>
</tr>
<tr>
<td></td>
<td>G. ἄγαθῶν</td>
<td>ἄγαθῶν</td>
<td>ἄγαθῶν</td>
</tr>
<tr>
<td></td>
<td>D. ἄγαθοῖς</td>
<td>ἄγαθαῖς</td>
<td>ἄγαθοῖς</td>
</tr>
</tbody>
</table>

Note that the Masculine endings are the same as those of 2nd Declension nouns in ὁς. The Feminine endings are the same as those of 1st Declension nouns in ἦ. The Neuter endings are the same as those of 2nd Declension nouns in ὁν.

If a vowel or the letter ρ comes immediately before the endings of an adjective, the endings in the Feminine are the same as those of ἑμέρα.

Example:

\[ \text{ἄγιος } \text{"holy."} \]

<table>
<thead>
<tr>
<th></th>
<th>N. ἄγιος</th>
<th>ἄγια</th>
<th>ἄγιον</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>V. ἄγιε</td>
<td>ἄγια</td>
<td>ἄγιον</td>
</tr>
<tr>
<td></td>
<td>A. ἄγιαι</td>
<td>ἄγιαι</td>
<td>ἄγιαι</td>
</tr>
<tr>
<td></td>
<td>G. ἄγιας</td>
<td>ἄγιας</td>
<td>ἄγιας</td>
</tr>
<tr>
<td></td>
<td>D. ἄγιῷ</td>
<td>ἄγίᾳ</td>
<td>ἄγιῳ</td>
</tr>
</tbody>
</table>
AGREEMENT OF ADJECTIVES.

RULE

Adjectives agree with the noun which they qualify in number, gender, and case.

Note. An adjective preceded by an article is practically equivalent to a noun. ὁ πρῶτος “the first” (man); τὰ ἐσχάτα “the last things”; ἄνθρωποι “the good” (women); οἱ ἁγιοί “the holy” (men) or “the saints.”

The Present Indicative of the verb “to be” is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st eiμή</td>
<td>eiμένει</td>
</tr>
<tr>
<td>2nd ei</td>
<td>eiστέ</td>
</tr>
<tr>
<td>3rd eiστί(ν)</td>
<td>eiστί(ν)</td>
</tr>
</tbody>
</table>

The verb “to be” belongs to a class of verbs called “Copulative Verbs” because they serve to couple or link together two nouns or a noun and an adjective. Such verbs cannot make a statement by themselves, but must be followed by a noun or an adjective to make a complete predicate. This noun or adjective is called a predicative noun or adjective, or the complement. These predicative nouns or adjectives are not put in the Accusative case like the object of a transitive verb, because they are not objects. They must always be in the same case as the subject of the verb, and, in the case of predicative adjectives, they must agree with the subject in number and gender as well as case.

This rule is sometimes stated in this form:

RULE

The verb “to be” takes the same case after it as before it.

Examples:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Predicative noun or adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>The man</td>
<td>is</td>
<td>a prophet</td>
</tr>
<tr>
<td>ὁ ἄνθρωπος</td>
<td>ἔστι</td>
<td>προφήτης</td>
</tr>
<tr>
<td>God</td>
<td>is</td>
<td>good</td>
</tr>
<tr>
<td>ὁ θεός</td>
<td>ἔστιν</td>
<td>ἁγιαθός</td>
</tr>
<tr>
<td>We</td>
<td>are</td>
<td>slaves</td>
</tr>
<tr>
<td>δοῦλοι ἐσμέν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**IMPERFECT INDICATIVE**

You are just

\[ \text{dikaiοι εστε} \]

The tongue is evil

\[ \text{γλώσσα εστι κακή} \]

Note. The various parts of the verb “to be” given above should not be placed as the first words in a sentence.

**Exercise 10**

Learn Vocabulary 7.

1. ἡ ἐκκλησία πιστῆ ἐστιν. 2. οἱ ἄνθρωποι προφήται εἰσιν. 3. ἡ βασιλεία ἐστὶν κακή. 4. ἡ ἑντολή τοῦ αἰωνίου θεοῦ δικαία ἐστίν. 5. λαμβάνουσι τὰ ἱδία ἱμάτια. 6. ἐπερεῖ ἄνθρωποι μένουσιν ἐν τῷ πρώτῳ πλοῖῳ. 7. τέκνα ἄγαπητά ἐσμεν τοῦ θεοῦ. 8. ὁ πρῶτος ἐστιν ἐσχατος, καὶ ὁ ἐσχατος πρῶτος. 9. οἱ ἄγιοι τηροῦσιν τὰ ἄγα σάββατα τοῦ θεοῦ. 10. ἡ γλώσσα πονηρά ἐστιν. 11. αἱ πισταὶ μένουσιν ἐν τῷ ἑρῷ. 12. μαθηταὶ ἐστε τοῦ Κυρίου. 13. ἄγιοι εἰ, Κύριε. 14. καλοῦμεν τοὺς ἑτέρους νεανίας.

1. The brethren are disciples. 2. We are prophets. 3. Thou art good, O master. 4. The writings of the Apostles are holy. 5. A different man is in the last boat. 6. We remain in the evil world. 7. He makes his own garments. 8. The man is just and good. 9. Therefore the Baptist exhorts the evil men. 10. The saints remain before the house of God. 11. God keeps the souls of the saints. 12. Ye exhort the disciples.

**LESSON XI**

**THE IMPERFECT INDICATIVE ACTIVE.**

**ACCENTUATION OF VERBS**

All past tenses of the Indicative mood are preceded by the letter ε which is called the Augment. If the verb begins with a consonant the Augment is simply placed before the verb: Present, λέγω; Imperfect ἔλεγον. If the verb begins with a vowel the Augment combines with it.

- ε before α becomes η,
- ε before ε becomes η (except in the verb ἔχω),
- ι, ο, υ are lengthened into ι, ο, υ.
A diphthong lengthens its first vowel:

- αι becomes ηι, ει becomes ηι,
- οι becomes ϕι, and eu becomes ηυ.

**Examples:**

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκούω</td>
<td>ἡκοον</td>
</tr>
<tr>
<td>ἐγείρω</td>
<td>ἡγείρου</td>
</tr>
<tr>
<td>ὁμολογέω</td>
<td>ὁμολόγουν</td>
</tr>
<tr>
<td>αἰτέω</td>
<td>ἡτουν</td>
</tr>
<tr>
<td>οἰκέω</td>
<td>ϕκουν</td>
</tr>
<tr>
<td>εὐρίσκω</td>
<td>ηὐρίσκουν</td>
</tr>
<tr>
<td>but εχω</td>
<td>εἴχον</td>
</tr>
</tbody>
</table>

As these changes take place at the beginning of the words they must be carefully noticed, or it will not be possible to find the words in a dictionary where verbs are generally given under the Present tense.

When a verb is compounded with a preposition¹ (compare the English verbs “to out-number,” “to under-take”) the Augment generally comes between the preposition and the verb. The last vowel of the preposition generally drops out; ἐκ becomes ἐξ.

**Examples:**

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποθνῄσκω</td>
<td>ἀπέθνησκον</td>
</tr>
<tr>
<td>παρακάλεω</td>
<td>παρεκάλευν</td>
</tr>
<tr>
<td>ἐκβάλλω</td>
<td>ἐξεβάλλον</td>
</tr>
<tr>
<td>ὑπάγω</td>
<td>ὑπῆγου</td>
</tr>
<tr>
<td>but περιπατέω</td>
<td>περιπατέου</td>
</tr>
</tbody>
</table>

The conjugation of the Imperfect Indicative Active of ordinary and contracted verbs in εω is given below.

**Singular**

1. ἔλεγον I was saying, or I used to say.
2. ἔλεγες Thou wast saying, or thou usedst to say.
3. ἔλεγε(ν) He was saying, or he used to say.

**Plural**

1. ἔλεγομεν We were saying, or we used to say.
2. ἔλεγετε You were saying, or you used to say.
3. ἔλεγον They were saying, or they used to say.

¹ Verbs compounded with a preposition are marked with an asterisk (*) in the earlier vocabularies.
\[\text{The accentuation of Verbs}\]

The accentuation of verbs is so simple, and, in many respects, so important that the student is recommended to make himself familiar with its principles, and to accent the verbs which he writes.

If the last syllable of a verb is long (i.e. if it contains a long vowel or a diphthong, with the exception of \(a\) or \(a'\)) the accent falls on the last syllable but one, with certain exceptions to be mentioned later.

If the last syllable of a verb is short (i.e. if it contains a short vowel) the accent falls on the last syllable but two.

N.B. For purposes of accentuation \(a\) and \(a'\) are considered as short vowels\(^1\).

The accent resembles the acute accent ‘used in French.

All syllables other than those having the written accent are supposed to have an accent sloping the other way called the grave accent. This is never written, and it is only of importance in connection with the accentuation of contracted verbs.

It will be noticed that contracted verbs have sometimes an acute accent, and sometimes a circumflex accent^.

The principle on which the accentuation of these verbs is determined is as follows: if when the uncontracted form of the verb is written with all its accents an acute and a grave come together on the two syllables that are contracted in such a way that the grave follows the acute ', the two combine and form a circumflex.

\(^1\) Except in the Optative Mood.
But, if the grave comes before the acute on the syllables which contract '`, the acute remains alone. Examples: φίλεδμεν = φιλούμεν, φιλεί = φιλει. But ἐφιλεῖ = ἐφιλέ, φιλέτω = φιλεῖτω.

**Exercise 11**

Learn Vocabulary 8.

1. ἀπεκτείνετε τοὺς προφήτας τοῦ Κυρίου. 2. ὁ θεὸς ἔπεμπε τοὺς ἁγγέλους εἰς τὸν κόσμον. 3. ἤγε1 τοὺς μαθητὰς ἀπὸ τῆς βαλάσσης. 4. οἱ νεανίαι ἔχαρον. 5. τὰ πράβατα ὑπῆγον2 ἐκ τῆς ἐρήμου. 6. ὁ βαπτιστὴς βαπτίζει τὰς παρθένους. 7. ὁ ἁγγελος ἀπέλυε τὸν ἀπόστολον. 8. οἱ μαθηταὶ ἔδόξαζον τὸν Κύριον. 9. οἱ ἁγαθοὶ δοῦλοι ἔφερον τὰ πράβατα. 10. Ἠσαύνης ὁ βαπτιστὴς ἔκραζε ἐν τῇ ἐρήμῳ. 11. ἐξίδασκες τὰ παιδία σὸν τοὺς δούλους. 12. ἐκπρόσωπες τὸ εὐαγγέλιον τῷ λαῷ. 13. ἔπειθαν οὖν τοὺς ἄνθρώπους. 14. περιπατοῦμεν ἐν τῷ ἱερῷ. 15. ἐξίμαλλης τὰ δαμάσκια.

1. They proclaimed the Gospel to the disciples. 2. The maidens departed from the house. 3. They dragged (ἀγω) the slave’s boat to the sea. 4. The prophets used to teach the children in the houses. 5. Ye glorified the Lord, O angels. 6. Thou wast teaching the people. 7. They were driving the sheep together to the trees. 8. The child was reading the scriptures in the temple. 9. We were departing from the lake. 10. John the Baptist did not work signs. 11. The Lord walked about in the wilderness. 12. Therefore you persuaded the people. 13. The saints were rejoicing. 14. He was casting out devils. 15. We were carrying the boat. 16. You were loosing the slaves.

---

1 If the accent falls on the last syllable but one of any word in which the last syllable but one is long, and the last syllable short, the accent is always circumflex.

2 The accent never goes back beyond the augment.
LESSON XII

THE IMPERFECT OF THE VERB “TO BE.”

DEMONSTRATIVE PRONOUNS. ἀὑτός

The Imperfect tense of the verb “to be” is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἦµην  (ἡν, ἤ)</td>
<td>1. ἦµεν</td>
</tr>
<tr>
<td></td>
<td>I was</td>
<td>we were</td>
</tr>
<tr>
<td>2.</td>
<td>ἵσ, ἵσθα</td>
<td>2. ἵτε</td>
</tr>
<tr>
<td></td>
<td>thou wast</td>
<td>you were</td>
</tr>
<tr>
<td>3.</td>
<td>ἦν</td>
<td>3. ἦσαν</td>
</tr>
<tr>
<td></td>
<td>he was</td>
<td>they were</td>
</tr>
</tbody>
</table>

The Demonstrative Pronouns ὁὗτος “this” and ἐκεῖνος “that” are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>N. V.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ὁὗτος</td>
<td>αὕτη</td>
<td>τούτο</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτον</td>
<td>ταύτην</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτον</td>
<td>ταύτης</td>
<td>τοῦτον</td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτοφ</td>
<td>ταύτη</td>
<td>τούτῳ</td>
</tr>
<tr>
<td>Plur.</td>
<td>N. V.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ὁὗτοι</td>
<td>αὕται</td>
<td>ταῦτα</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτοις</td>
<td>ταύτας</td>
<td>ταῦτα</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτων</td>
<td>τοῦτων</td>
<td>τοῦτων</td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτοις</td>
<td>ταύταις</td>
<td>τοῦτοι</td>
</tr>
</tbody>
</table>

Sing. N. V. ἐκεῖνος  ἐκεῖνη  ἐκεῖνο
A.    ἐκεῖνων  ἐκεῖνην  ἐκεῖνο
G.    ἐκεῖνου  ἐκεῖνης  ἐκεῖνον
D.    ἐκεῖνοφ  ἐκεῖνη  ἐκεῖνω
Plur. N. V. ἐκεῖνοι  ἐκεῖναι  ἐκεῖνα
A.    ἐκεῖνοις  ἐκεῖνας  ἐκεῖνα
G.    ἐκεῖνων  ἐκεῖνων  ἐκεῖνων
D.    ἐκεῖνοις  ἐκεῖναις  ἐκεῖναι

It will be noticed that when there is an o or ο in the endings of ὁὗτος the vowel of the first syllable is ου, when there is an η or ω it is ου.
οὗτος and ἐκεῖνος agree with the nouns which they qualify in number, gender, and case just like adjectives. When they qualify a noun the noun always has the article.

Examples:

This man, οὗτος ὁ ἄνθρωπος, or ὁ ἄνθρωπος οὗτος.
Those sheep, ἐκεῖνα τὰ πρόβατα, or τὰ πρόβατα ἐκεῖνα.
That commandment, ἐκεῖνη ἡ ἐντολή, or ἡ ἐντολὴ ἐκεῖνη.

When οὗτος stands by itself without any word expressed for it to agree with it means “this man,” αὐτή means “this woman,” τὸ τὸ means “this thing,” τὰ τὰ means “these things.”

The same is the case with ἐκεῖνος.

αὐτός, αὐτή, αὐτό is declined like ἐκεῖνος. In the New Testament it is the ordinary word for “he, she, it” etc.

Examples:

For he saves the people.
αὐτός γὰρ σώζει τὸν λαὸν.
They were leading him to the sea.
ἡγον αὐτὸν εἰς τὴν βάλασσαν.
He was sending her from the temple.
ἐπεμπεν αὐτὴν ἀπὸ τοῦ ιεροῦ.
This is his slave.
οὗτος ἔστιν ὁ δοῦλος αὐτοῦ¹.
Those are her houses.
οὗτοι εἰσώ οἱ οἶκοι αὐτῆς¹.

αὐτός also means “himself, herself, itself” when connected with a noun.

Example: Jesus himself taught them.
Ἡσυχ αὐτὸς ἐδίδασκεν αὐτοὺς.

(In Classical Greek the nominative case of αὐτός has this latter meaning only, and cannot be used in the sense of “he, she, it.”)

¹ If a noun is followed by a genitive of αὐτός in the sense of “his, her,” or “its,” it always has an article.
Exercise 12

Revise Vocabularies 1—8.

1. ὦτοι ὦτοι ἄνθρωποι ἀπεθάνησκον ἐν τῇ ἐρήμῳ. 2. ἐθεωροῦμεν τοὺς ὀίκους αὐτῶν. 3. ὦτος ὦτο ἢ διαθήτω Ἰωάννου τοῦ βαπτιστοῦ. 4. ἤμεν γὰρ δοῦλοι τῆς ἀμαρτίας. 5. ἐκεῖνα δὲ τὰ δέντρα ἤβαλλον εἰς τὴν θάλασσαν. 6. αὐταὶ ἔμενον ἐν τῷ πλοίῳ. 7. ὁ γὰρ θεὸς σώζει αὐτούς ἀπὸ τοῦ πονηροῦ (the evil one). 8. ἢτε σὺν δεσπότα τοῦ λαοῦ. 9. οὐ γὰρ κρίνομεν ταύτα. 10. οἱ νικεὶ αὐτοῦ ἤσαν κακοὶ. 11. αὐτῆ γὰρ ἢν ἢ ἐντολὴ αὐτοῦ. 12. ἐκπρόσωποι ταῦτα ἐν τῇ ἐκκλησίᾳ. 13. ἐκεῖνοι δὲ ἤξεβαλλον τὰ δαμάνια. 14. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐδόξαζον τὴν σοφίαν τοῦ Κυρίου. 15. οἱ παρθένοι συνήγαγον τὰ πρόβατα αὐτῶν εἰς τὰ δέντρα. 16. ἐν ἐκείνῃ τῇ δρα ἐχαίρομεν. 17. ὁ Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἄλλα ὦτα μαθηταί αὐτοῦ. 18. ἢ ἡμὴ μένει ἐν αὐτοῖς.

1. In the beginning was the word. 2. This is the love of God. 3. For the Lord saves the souls of men from the evil one. 4. Peace and truth are in the kingdom of God. 5. They were glorifying his power and wisdom. 6. For in that day we were preaching the gospel of the kingdom in the synagogue, and casting out devils. 7. You saw her sons in the house. 8. We received them into the boat. 9. Ye were in the temple in those days. 10. This is life eternal. 11. We heard the voice of the angel from the trees. 12. They were holy and beloved. 13. Their children were in the assembly. 14. Thon wast reading the scripture to them in the synagogue. 15. The Jews used to slay his prophets. 16. The Baptist himself used to baptise his disciples.

LESSON XIII

THE PASSIVE VOICE OF THE PRESENT AND IMPERFECT INDICATIVE

A verb is said to be in the Active Voice when its subject is spoken of as acting: it is said to be in the Passive Voice when its subject is spoken of as suffering, or being acted upon.

Examples: Active "I love," "I was striking."
Passive "I am loved," "I was being struck."
N.B. Only Transitive verbs can have a Passive voice. There are certain verbs such as "I fall," "I slip," etc. which do not speak of the subject as acting, but which are regarded as Active verbs because they are Intransitive.

The Passive voice is formed in Greek, as in Latin, by the use of special endings, and not by the use of the Auxiliary verb "to be" as in English.

The Passive voice of the Present and Imperfect Indicative of λύω is given below. Note that the Imperfect Passive has the Augment.

**Present Indicative Passive**

Sing. 1. λύσμαι I am loosed, or I am being loosed.
2. λύει, or λύῃ Thou art loosed, or thou art being loosed.
3. λύσται He is loosed, or he is being loosed.

Plur. 1. λυόμεθα We are loosed, or we are being loosed.
2. λύσθε You are loosed, or you are being loosed.
3. λύονται They are loosed, or they are being loosed.

**Imperfect Indicative Passive**

Sing. 1. ἐλυόμην I was being loosed.
2. ἐλύου I wast being loosed.
3. ἐλύστο He was being loosed.

Plur. 1. ἐλυόμεθα We were being loosed.
2. ἐλύσθε You were being loosed.
3. ἐλύοντο They were being loosed.

**Note.** As in the case of the active voice a simple Past tense "I was loosed" etc. will often sufficiently translate the Imperfect.

The Present and Imperfect Indicative Passive of verbs in εω are conjugated as follows:

**Present Indicative Passive**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλοῦμαι</td>
<td>for φιλέομαι I am loved, or I am being loved.</td>
</tr>
<tr>
<td>φιλεῖ, φιλῇ</td>
<td>for φιλέει, φιλέη</td>
</tr>
<tr>
<td>φιλεῖται</td>
<td>for φιλέεται</td>
</tr>
<tr>
<td>φιλοῦμεθα</td>
<td>for φιλεόμεθα</td>
</tr>
<tr>
<td>φιλεῖσθε</td>
<td>for φιλέεσθε</td>
</tr>
<tr>
<td>φιλοῦνται</td>
<td>for φιλέονται</td>
</tr>
</tbody>
</table>
Imperfect Indicative Passive

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐφιλούμην</td>
<td>for ἐφιλεόμην</td>
<td>I was being loved.</td>
</tr>
<tr>
<td>ἐφιλοῦ</td>
<td>for ἐφιλέου</td>
<td>etc.</td>
</tr>
<tr>
<td>ἐφιλεῖτο</td>
<td>for ἐφιλέετο</td>
<td></td>
</tr>
<tr>
<td>ἐφιλούμεθα</td>
<td>for ἐφιλεόμεθα</td>
<td></td>
</tr>
<tr>
<td>ἐφιλεείσθε</td>
<td>for ἐφιλέεσθε</td>
<td></td>
</tr>
<tr>
<td>ἐφιλούντο</td>
<td>for ἐφιλέοντο</td>
<td></td>
</tr>
</tbody>
</table>

Consider the sentences:

"The angel looses the apostle."

ὁ ἁγγελος λύει τον ἀπόστολον.

"The apostle is loosed by the angel."

ὁ ἀπόστολος λύεται ὑπὸ τοῦ ἁγγέλου.

Both these sentences express the same idea, but they express it in different ways. It will be noticed that when a sentence with a verb in the active voice is turned into a sentence with a verb in the passive voice, as has been done in the sentences given above, the object of the first sentence "the apostle" becomes the subject of the second, while the subject of the first sentence "the angel" is introduced in English by the preposition "by."

Consider the sentence:

"The world is kept by the wisdom of God."

ὁ κόσμος τηρεῖται τῇ σοφίᾳ τοῦ θεοῦ.

It will be seen that the form of this sentence is the same in English as that of the second sentence given above.

In Greek however the sentences are not the same in form, but the preposition ὑπὸ followed by a Genitive is used in the one sentence, and a simple Dative in the other.

This is because the doer of the action in the first sentence is a living person, i.e. "the angel"; but the thing that does the action in the second sentence is not a living person, but "wisdom."

In sentences similar to the first of these two sentences the doer of the action is spoken of as the Agent, because it is a living thing.

In sentences similar to the second sentence the doer of the action is spoken of as the Instrument, because it is not a living thing.

This distinction must be carefully observed.

The same distinction exists in Latin where the Agent is expressed by "a" with the Ablative, and the Instrument by the Ablative alone.
In Greek the Agent of the action of a Passive verb is expressed by ὑπὸ with the Genitive: the Instrument is expressed by the Dative alone.\footnote{This rule is not always strictly observed in the N.T.}

Active verbs may also be followed by a word denoting the instrument.

Example: He kills the apostle with a sword.

The same verb may have both an Agent and an Instrument.

Example: The apostle is loosed by the angel by a word.

The Prepositions διὰ and μετὰ may be followed by a noun or pronoun either in the Accusative or Genitive case.

The student should here refer to the Appendix on prepositions on p. 154. The preposition πρός is generally followed by an Accusative case, and the preposition ὑπὸ by a Genitive case. For the meanings of these prepositions see the vocabulary.

Exercise 13

Learn Vocabulary 9.

1. ἐπέμπασθε ὑπὸ τῶν διδασκάλων πρὸς ἔτερον ὀχλον. 2. ἐν τοῦτο τῷ τόπῳ ἐθεωροῦμεν τοῖς ὀφθαλμοῖς τῶν Κύριου τῶν οὐρανῶν. 3. οὗτοι οἱ λόγοι ἐλαλοῦντο ὑπὸ τῶν ἀποστόλων πρὸς τοὺς πρεσβυτέρους. 4. εὐθὺς δὲ τὰ πρόβατα συνήγετο λίθοι ὑπὸ τῶν λῃστῶν. 5. ἀπεστέλλόμεθα μετὰ τῶν προφητῶν διὰ τοῦ ὀχλοῦ. 6. διὰ τοῦτο ἐπέθετο τοῖς τῶν κριτῶν λόγοις. 7. μετὰ ταῦτα οἱ τελῶναι ἐδιδάσκοντο μετὰ τῶν νεανίων ὑπὸ τῶν πρεσβυτέρων. 8. οἱ νῦν τοῦ ὁiktodéstōτον ἦσθιον τοὺς ἀρτοὺς. 9. ὁ ύποκριτά, οὐ περιπάτεις ἐν ταῖς ὀδοῖς τοῦ Κυρίου. 10. ὁ θρόνος ἐποιεῖτο ὑπὸ τῶν έργάτων τῇ οἰκίᾳ τοῦ Κυρίου ἐν Ἰερουσαλήμ. 11. οἱ ἐργάται ἀπέστελλον τοὺς καρποὺς τῆς γῆς πρὸς τοὺς ὀἰκοδεσπότας. 12. ὁ Ἰερουσαλήμ, οὐχ εὑρίσκει πιστή. 13. παρεκαλούμεθα τοῖς λόγοις τῶν μαθητῶν ἐν ἐκείνῳ τῷ χρόνῳ. 14. ἠγομέν τὰ τέκνα διὰ τοῦ ἱεροῦ. 15. μετ’ ἐκείναις τὰς ἡμέρας οἱ λῃσταὶ ὑπῆγαν πρὸς τὴν ἔρημον.

1. The word of God was being preached by the apostles. 2. These fruits were sent by the householder to the elders. 3. On this account the judges were being persuaded by the faithful teachers. 4. Thou wast leading the people through the wilderness to Jerusalem. 5. After
DEPONENTS. THE IMPERATIVE

this they were being sought for by the crowd. 6. They were wicked in the eyes of the Lord. 7. The throne was being carried by the workmen to another place through the house. 8. Immediately the elders went with the prophets through Jerusalem. 9. The world was made through the Son of God. 10. O thou hypocrite, thou dost not keep the commandments of the Lord. 11. The young men were being taught by their own teachers. 12. Thou art not sent by the sons of the prophets. 13. Therefore immediately after these things we preached the word of God to the disciples. 14. Ye were being roused by the words of the householder.

LESSON XIV

DEPONENT VERBS. THE PRESENT IMPERATIVE.
THE RELATIVE PRONOUN

Deponent verbs are verbs which have the form of the Passive voice in Greek, but which are translated by a verb in the Active voice in English. They are called "Deponent" because the old grammarians considered that they had "laid aside" (Latin "deponere") a Passive sense, and assumed an Active.

Examples:

ἀποκρίνομαι I answer.
ἀρχομαι I begin.
ἐρχομαι I go.
δέχομαι I receive.

The Imperative Mood. Moods are forms which verbs assume to show the way in which the action or state denoted by the verb is to be regarded, i.e. if it is to be regarded as a statement of fact, a command, a wish, or a thought.

All the forms of verbs, which have been given so far, have been in the Indicative mood, that is the mood which is generally used in making statements, or asking questions.

The Imperative mood, the forms of which are given below, is used to express commands, exhortations and entreaties.

The forms given in this section are those of the Present tense of the Imperative mood.

<table>
<thead>
<tr>
<th>Present Imperative Active</th>
<th>Present Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2. λύε loose (thou).</td>
<td>2. λύοι he loosed (thou).</td>
</tr>
<tr>
<td>Plur. 3. λύετω let him loose.</td>
<td>3. λύεσθω let him be loosed.</td>
</tr>
</tbody>
</table>
### Present Imperative of Verbs in εἰς

<table>
<thead>
<tr>
<th>Present Imperative Active</th>
<th>Present Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plur.</strong> 2. λυεῖτε</td>
<td>loose (ye).</td>
</tr>
<tr>
<td>3. λυεῖτωσαν</td>
<td>let them loose.</td>
</tr>
<tr>
<td>or λυόντωσαν</td>
<td>or let them be loosed.</td>
</tr>
<tr>
<td><strong>2. λυέσθε</strong></td>
<td>be loosed (ye).</td>
</tr>
<tr>
<td>3. λυέσθωσαν</td>
<td>let them be loosed.</td>
</tr>
<tr>
<td>or λυόσθωσαν</td>
<td>or be loosed.</td>
</tr>
</tbody>
</table>

The Present Imperative of verbs in εἰς is as follows:

<table>
<thead>
<tr>
<th>Present Imperative Active</th>
<th>for</th>
<th>Present Imperative Passive</th>
<th>for</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλεῖ</td>
<td>φιλεέ</td>
<td>love (thou)</td>
<td>φιλεένθω</td>
</tr>
<tr>
<td>φιλεῖτω</td>
<td>φιλεέτω</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>φιλεῖτε</td>
<td>φιλεέτε</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>φιλεῖτωσαν</td>
<td>φιλεέτωσαν</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>or φιλούντων</td>
<td>or φιλεύντων</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present Imperative Passive</th>
<th>for</th>
<th>Present Imperative Passive</th>
<th>for</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλοῦ</td>
<td>φιλέο</td>
<td>be loved (thou)</td>
<td>φιλείσθω</td>
</tr>
<tr>
<td>φιλείσθω</td>
<td>φιλείσθω</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>φιλείσθε</td>
<td>φιλείσθε</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>φιλείσθωσαν</td>
<td>φιλείσθωσαν</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>or φιλείσθων</td>
<td>or φιλείσθων</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### The meaning of the Present Imperative.

The Present tense in Greek in moods other than the Indicative denotes Continuous action, action In Progress, or Repeated action rather than action in present time.

Just as the Imperfect tense denotes a continued or repeated action in past time so the Present Imperative denotes a command or entreaty to continue to do an action, or to do it repeatedly.

It is not always possible to bring this out in translating a Present Imperative into English, as we have no convenient form of expression which is equivalent to it. An attempt to express in full the force of the Greek Present Imperative is made in the translation of the examples given below. This subject will be treated more fully when we come to deal with the Aorist Imperative.

A verb in the Imperative mood is negated by μή, and not by οὐ.

Examples of the use of the Present Imperative:

- Keep on throwing the stones.
  
  βάλλετε τοὺς λίθους.

- Do not keep on answering the master.
  
  μή ἀποκρίνεσθε τῷ δίδασκαλῷ.

- Let them keep on sending bread for the prophet.
  
  πεμπόντων ἄρτον τῷ προφήτῃ.
Let him continue to keep the commandments.

τηρείτω τὰς ἐννολὰς.

Do not walk in the ways of wickedness any longer.

μὴ πορεύου ἐν ταῖς ὁδοῖς τῆς ἁδικίας.

The Relative Pronoun

The Relative Pronoun is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ὁς</td>
<td>ἡ</td>
<td>ὁ</td>
<td>who, or that</td>
<td>which</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>ὁν</td>
<td>ἡν</td>
<td>ὁ</td>
<td>whom, or that</td>
<td>which</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>ὁν</td>
<td>ἡν</td>
<td>ὁν</td>
<td>whose, or of whom</td>
<td>of which</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ὁι</td>
<td>ἡι</td>
<td>ὁι</td>
<td>to whom</td>
<td>to which</td>
<td></td>
</tr>
</tbody>
</table>

Notice that the Relative Pronoun is the same in form as the endings of the 2nd and 1st declensions with rough breathings added.

The accentuation should be noticed and learnt and compared with that of the Article.

Note the difference between ὁ the Nom. and Acc. Sing. Neut. of the Relative and ὁ the Nom. Sing. Masc. of the Article.

Compare also ἡ and ἰ

αἱ and αἱ

αί and αί

The Relative Pronoun always refers back to some noun or pronoun in another clause which is called its Antecedent.

In Greek Relative Pronouns agree with their antecedent in number and gender, but Not in case.

The case of a Relative Pronoun depends on the function which it performs in the clause in which it stands, which is sometimes called a Relative Clause.
Examples:

1. I see the men who are coming.
   *βλέπω τοὺς ἀνθρώπους οἱ ἔρχονται.*

2. The men that you are sending are going away.
   *οἱ ἀνθρώποι σὺς στέλλετε ἀπέρχονται.*

3. This is the writing that is kept in the synagogue.
   *αὕτη ἐστὶν ἡ γραφὴ ἣν προέρχεται ἐν τῇ συναγωγῇ.*

4. This is the writing which the apostle used to have.
   *αὕτη ἐστὶν ἡ γραφὴ ἣν ἔχει ὁ ἀπόστολος.*

5. The children whom I was teaching are going away.
   *τὰ παιδία ἡ ἐδίδασκον ἀπέρχεται.*

6. The prophet whose books thou art reading is holy.
   *ὁ προφήτης οὗ ἄναγμωσκεις τὰ βιβλία ἀγίος ἐστιν.*

7. The men for whom I am doing this are slaves.
   *οἱ ἄνθρωποι οἷς ποιῶ ταῦτα δοῦλοι εἰσίν.*

In example 1 ἀνθρώπους is in the Accusative case because it is the object of the clause in which it stands. οἱ is in the Nominative case because it is the subject of the clause in which it stands.

The student should carefully consider the reason for the cases of the Relative Pronouns in the other examples in the same way.

Sections 8 and 10 in the Appendix on English grammar should be read in connexion with this lesson.

The Relative clauses in the examples given above are all Adjectival clauses, because they qualify and explain their antecedents just like adjectives.

**Exercise 14**

Learn Vocabulary 10.

1. ἐπορευόμεθα πρὸς τὴν θάλασσαν μετὰ τῶν μαθητῶν. 2. ἤρμωντο τῶν Κύριον τὴν δόξης ὅσ τηρεὶ αὐτούς ἀπὸ τοῦ πονηροῦ. 3. ἐδέχεσθε τοὺς ἄγροις οὓς ἔχειν ὁ λαὸς Ἰσραήλ. 4. μὴ ἀποκρίνου τῷ δεσπότῃ. 5. ἀπέρχοντο πρὸς τὴν ἔρημον ἐν ἡ ὁ Ἰωάνης ἐβάπτιζε. 6. ἀπεκρυβάλον τοῖς ἄγγελοις οἱ ἔρχοντα ἀπὸ τῶν πρεσβυτέρων. 7. μὴ ἐργάζεσθε τὴν ἀδικίαν. 8. οὕτως δέχεται τοὺς ἀμαρτωλοὺς οἱ ἔρχονται πρὸς αὐτούς καὶ ἐσθίει μετ’ αὐτῶν. 9. ἀπελευθόν τῶν κεφαλῶν τῶν παιδίων ἡ νίσπο. 10. οἱ δοῦλοι οὓς ἐδέχεστο ἐργάζονται ἐν τοῖς ἄγροις. 11. ἀποστελλόντας
Present Infinitives are as follows:

<table>
<thead>
<tr>
<th>Present Infinitive Active</th>
<th>Present Infinitive Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύειν</td>
<td>λύεινθαυ</td>
</tr>
<tr>
<td>φιλεῖν</td>
<td>φιλεῖνθαυ</td>
</tr>
<tr>
<td>εἶναι</td>
<td></td>
</tr>
</tbody>
</table>

The so-called Infinitive Mood is really, both in Greek and English, the Dative case of a verbal noun. In many of its uses however its Dative sense is quite forgotten, and it is treated exactly as if it were an indeclinable verbal noun. It is always neuter. The Infinitive partakes of the nature both of a verb and a noun. As a verb it has a subject expressed or understood, and it may have an object; it is qualified by adverbs, and has tense and voice. As a noun it may stand as the subject or object of another verb.
**Infinitive used as a Subject.** The Infinitive is especially common as the subject of an Impersonal verb or of ἔστι. As it is a verbal noun and therefore partakes of the nature of a verb, it may have a subject of its own. If this subject is expressed it is put in the Accusative case.

**Examples:**

To err is human.

παραβαίνειν δυνατόν ἔστι.

It is lawful to heal on the Sabbath.

ἐξεστὶ θεραπεύειν ἐν τῷ σαββάτῳ.

It was necessary for him to pass through Samaria.

ἐδει αὐτόν διέρχεσθαι διὰ τῆς Σαμαρίας.

It is good for us to be here.

καλὸν ἐστιν ἡμᾶς εἶναι ὁδε.

Notice that in the English of the last three examples the word “it” is placed first as a sort of preparatory subject, the real subjects of the three sentences are however the Infinitives “to heal,” “to pass,” “to be here,” as will be seen if the sentences are written in the following form:

To heal on the Sabbath is lawful.

To pass through Samaria was necessary for him.

To be here is good for us.

In the last two examples the subjects of the Infinitives αὐτῶν and ἡμᾶς are expressed in Greek in the Accusative case.

Note that in English these words are in the Dative.

The verb ἔξεστι is however followed by a noun or pronoun in the Dative case to express the person to whom the action is lawful.

**Example:**

It is lawful for us to heal on the Sabbath.

ἐξεστὶν ἡμῶν θεραπεύειν ἐν τῷ σαββάτῳ.

**Infinitive used as Object.** Any verb whose action naturally implies another action or state as its object may take an Infinitive as its object. Such verbs are generally the same in Greek as in English. They are sometimes called “Modal Verbs.”

**Examples:**

They wish to remain.

βούλονται καταμένειν.

We are willing to hear.

θέλομεν ἀκούειν.
I am able to do this.

After verbs meaning "to entreat," "to exhort," "to command," a verb in the Infinitive mood is used as the direct object, while a noun or pronoun in an Accusative, Genitive, or Dative case is used with it as the indirect object of the main verb. If the subject of the Infinitive is expressed it is in the Accusative case.

Examples:

He commanded them to bring Paul.

I beseech thee to heal my son.

He charged them not to depart from Jerusalem.

Example of an Infinitive with its subject expressed:

He commands Paul to be brought.

All clauses which stand as the subject or object of a verb are called Substantival Clauses.

The Infinitive used in Final clauses. As has been already stated the Infinitive is really the Dative case of a verbal noun.

It may therefore be used not only as the verb in a Substantival Clause but also as the verb in an Adverbial Clause expressing Purpose.

Such clauses are called Final Clauses.

The Infinitive is used in Final clauses on the same principle that a noun in the Dative case is used in English to express purpose.

Example: He went to the market for corn.

And so both in Greek and English the Infinitive is used to express Purpose.

Examples:

He sent his slaves to call the prophets.

John used to go to the Jordan to baptise the disciples.
The negative used with the Infinitive in the New Testament is almost always μη.

Summary. The Infinitive is used in Substantival Clauses as being a Verbal Noun.

The Infinitive is used in Final Clauses as being the Dative Case of a verbal noun.

Personal and Possessive Pronouns

The Personal Pronouns of the 1st and 2nd persons are as follows:

<table>
<thead>
<tr>
<th>1st person</th>
<th>2nd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἐγώ</td>
<td>N. V. σὺ</td>
</tr>
<tr>
<td>A. ἐμέ, μέ</td>
<td>A. σέ</td>
</tr>
<tr>
<td>G. ἡμῶν, μοῦ</td>
<td>G. σοῦ</td>
</tr>
<tr>
<td>D. ἡμοί, μοὶ</td>
<td>D. σοί</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th></th>
<th>N. V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἡμεῖς</td>
<td>ὑμεῖς</td>
</tr>
<tr>
<td>A. ἡμᾶς</td>
<td>ὑμᾶς</td>
</tr>
<tr>
<td>G. ἡμῶν</td>
<td>ὑμῶν</td>
</tr>
<tr>
<td>D. ἡμῖν</td>
<td>ὑμῖν</td>
</tr>
</tbody>
</table>

As has been already mentioned, all cases of αὐτὸς are used in the New Testament as the Personal Pronoun of the 3rd person “he, she, it,” etc. ὁ and ἐκεῖνος are also sometimes used as Personal Pronouns.

Examples: He is the way, the truth and the life.

οὗτος ἐστὶν ἡ ὁδὸς, ἡ ἀληθεία καὶ ἡ ζωή.

But he was teaching in the temple.

ἐκεῖνος δὲ ἐδίδασκεν ἐν τῷ ἱερῷ.

The Nominative case of the Article followed by μέν and δὲ is often used as a Personal Pronoun of the 3rd person.

Examples: But he was sending him away.

ὁ δὲ ἀπέστειλεν αὐτὸν.

But they departed into the wilderness.

οἱ δὲ ὑπῆγον εἰς τὴν ἔρημον.

ὁ μέν followed by ὁ δὲ must be translated by “One...another.”
oi μὲν followed by oi δὲ must be translated “Some...others.”

Example: Some remained, but others were going away.

oi μὲν ἔμενον, oi δὲ ἀπήρχοντο.

As the personal ending of the verb is generally sufficient to show what person and number the subject is, the Nominative case of the Personal Pronouns is not used except for emphasis.

Example: Thou art a slave, but I am free.

σὺ μὲν εἰ δοῦλος, ἐγώ δὲ ἐλεύθερος.

The Possessive Pronouns are:

ἐμός my, or mine
σός thy, or thine
ἡμέτερος our, or ours
ὑμέτερος your, or yours

They are generally equivalent to the possessive Genitive of the Personal Pronoun.

Examples: My lord, ὁ ἐμὸς κύριος, ὁ κύριος μου.
Our lord, ὁ ἡμέτερος κύριος, ὁ κύριος ἡμῶν.

Note that when a noun is qualified by a Possessive Pronoun, or the Genitive of a Personal Pronoun, it has an Article before it.

The Genitive singular of αὐτός is used in the place of a Possessive Pronoun of the third person singular to translate “his, hers, its”; and the Genitive plural of the same word is used to translate “their.”

Exercise 15

Learn Vocabulary 11.

1. ἐξούλοντο ἀκούειν τοὺς λόγους ὅσον ἠλάλει ὁ Ἰησοῦς. 2. διδάσκαλε, καλὸν ἐστὶν ἡμᾶς δοῦνειν. 3. ἐδέοντο ὅσον αὐτοῦ ἑρασκίευεν τοὺς νῦν αὐτῶν. 4. οὗτος ἄρχεται οἰκοδομεῖν, ἀλλ’ ὅσον δώσατο ποιεῖν τὸ ἔργον. 5. δεῖ ὅμως ἀποκρίνεσθαι τοῖς πρεσβυτέροις. 6. κελεύω σε ἐξέρχεσθαι ἐκ τῆς οἰκίας. 7. ἔφεσιν ἡμῶν κηρύσσειν τὴν βασιλείαν τῶν οὐρανῶν. 8. ἐπεμπεῖ τοὺς δούλους αὐτοῦ καλεῖν τοὺς πτωχοὺς καὶ τοὺς τυφλοὺς εἰς τὸν γάμον. 9. παρήγγελλεν αὐτοῖς ἄγειν τὸν Παύλον. 10. ὁ γὰρ θεὸς πέμπει τὸν νῦν αὐτοῦ σώζειν τὸν κόσμον. 11. παρεκάλου τούτοις οἱ προφῆται μὲνειν ἐν τῇ ἀληθείᾳ. 12. οὐ γὰρ ἐλετε ἐξέρχεσθαι πρὸς με. 13. ὁ δὲ Ἰησοῦς ἐγένετο εἰς τὴν ἔρημον πειράζεσθαι ὑπὸ τοῦ διαβόλου. 14. οἱ μαθηταὶ ἤρχοντο πρὸς τὸν Ἰωρδάνην ὁμολογεῖν τὸς ἀμαρτίας αὐτῶν.
We must not deny the Lord of glory (use δει). 2. They were not willing to obey the elders. 3. It is lawful for them to receive the money from the publicans. 4. I am a man, but you are children. 5. We wish to see the temple of the God of Israel. 6. We are sending the slaves to call the blind and the poor to the marriage. 7. It is bad for them to be there. 8. It was necessary for Jesus to pass through Samaria to proclaim the Gospel to the people. 9. We commanded the prophet to be brought. 10. I besought him to heal my child, but he would not. 11. Jesus commanded them to send the blind man. 12. I am not able to exhort them to remain in Jerusalem. 13. Therefore they began to confess their sins to us. 14. Some went to their houses and others to the temple. 15. We are free, but you are slaves. 16. Jesus is led into the wilderness to be tempted by the devil. 17. We came to John to be baptized by him in the Jordan. 18. They are not able to do this. 19. I sent the messenger to you, but he was not willing to depart. 20. We must work the works of him that sent us (use δει). 21. They wish to read the books which thou hast.

LESSON XVI

THE FUTURE INDICATIVE ACTIVE AND MIDDLE.
THE MIDDLE VOICE

The Future Indicative Active is generally formed in Greek by putting σ at the end of the stem of the verb, and then adding the endings of the Present Indicative Active.

The Future Middle is generally formed by putting σ at the end of the stem of the verb and then adding the endings of the Present Indicative Passive.

The meaning of the Middle voice will be explained below.
The Future Active and the Middle of \( \lambda \omega \) "I loose" are as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \lambda \sigma \omega )</td>
<td>I shall loose, etc.</td>
</tr>
<tr>
<td>( \lambda \sigma \varepsilon )</td>
<td>( \lambda \sigma \varepsilon ), ( \lambda \sigma \gamma ) own benefit, etc.</td>
</tr>
<tr>
<td>( \lambda \sigma \varepsilon )</td>
<td>( \lambda \sigma \varepsilon )</td>
</tr>
<tr>
<td>( \lambda \sigma \nu \mu \varepsilon )</td>
<td>( \lambda \sigma \nu \mu \varepsilon )</td>
</tr>
<tr>
<td>( \lambda \sigma \varepsilon )</td>
<td>( \lambda \sigma \varepsilon )</td>
</tr>
<tr>
<td>( \lambda \sigma \nu \nu \sigma )</td>
<td>( \lambda \sigma \nu \nu \sigma )</td>
</tr>
</tbody>
</table>

**Future Infinitive Active**  
\( \lambda \sigma \varepsilon \nu \) To be about to loose  
**Future Infinitive Middle**  
\( \lambda \sigma \varepsilon \sigma \theta \) To be about to loose (for one's own benefit)

Note that each of these forms is made up of the stem of the verb, the \( \sigma \), and the appropriate ending of the Present tense.

If the stem of the verb ends in a consonant, this consonant combines with the \( \sigma \) which is added to it to form the endings of the Future in the manner shown below.

If the stem of the verb ends in a guttural letter \( \kappa, \gamma, \chi \), it joins with the \( \sigma \) and makes \( \xi \).

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( \delta \omega \kappa \omega )</td>
<td>( \delta \omega \xi \omega )</td>
<td>( \delta \omega \xi \sigma \omega )</td>
</tr>
<tr>
<td>( \alpha \nu \iota \gamma \omega )</td>
<td>( \alpha \nu \iota \xi \omega )</td>
<td>( \alpha \nu \iota \xi \sigma \omega )</td>
</tr>
<tr>
<td>( \alpha \rho \chi \omega )</td>
<td>Act. I rule</td>
<td>( \alpha \rho \chi \omega )</td>
</tr>
<tr>
<td>Mid. I begin</td>
<td>( \varepsilon \chi \omega )</td>
<td>( \varepsilon \chi \omega ) (but observe the rough breathing)</td>
</tr>
</tbody>
</table>

If the stem of the verb ends in a labial letter \( \pi, \beta, \phi \), it joins with the \( \sigma \) and makes \( \psi \).

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( \beta \lambda \varepsilon \pi \omega )</td>
<td>I see</td>
<td>( \beta \lambda \varepsilon \psi \omega )</td>
<td>( \beta \lambda \varepsilon \psi \sigma \omega )</td>
</tr>
<tr>
<td>( \gamma \rho \alpha \phi \omega )</td>
<td>I write</td>
<td>( \gamma \rho \alpha \phi \psi \omega )</td>
<td>( \gamma \rho \alpha \phi \psi \sigma \omega )</td>
</tr>
<tr>
<td>( \pi \varepsilon \mu \pi \omega )</td>
<td>I send</td>
<td>( \pi \varepsilon \mu \psi \omega )</td>
<td>( \pi \varepsilon \mu \psi \sigma \omega )</td>
</tr>
</tbody>
</table>

If the stem of the verb ends in a dental letter \( \tau, \delta, \theta \), it is dropped before the \( \sigma \) of the Future.

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( \pi \epsilon \theta \omega )</td>
<td>I persuade</td>
<td>( \pi \epsilon \sigma \omega )</td>
</tr>
</tbody>
</table>
Verbs in εω lengthen the ε to η before adding the endings of the Future Tense.

Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰτέω</td>
<td>αἰτήσω</td>
<td>αἰτήσομαι</td>
</tr>
<tr>
<td>ζητέω</td>
<td>ζητήσω</td>
<td>ζητήσομαι</td>
</tr>
</tbody>
</table>

The Future tense of εἰμί is as follows:

εσομαι
εσει, εση
εσται
εσόμεθα
εσεσθε
εσονται

The Middle voice. The Middle voice generally denotes that the subject is acting upon himself, or in some way that concerns himself, but often it is not distinguished from the Active voice in meaning.

Many verbs have no Future Active forms, but only Future Middle. These Futures Middle are “deponent” and have exactly the same meaning as if they were active.

The Middle voice of the Present tense is the same in form as the Passive voice.

Exercise 16

Learn Vocabulary 12.

1. οὐκ ἄδικήσουσι τὰ τέκνα. 2. οἱ δὲ ἐνδύσουσι τὰ ἱμάτια. 3. ἀνοίξει τοὺς ὀφθαλμοὺς τῶν τυφλῶν οἱ συνάγονται ἐν τῇ συναγωγῇ. 4. πείσομεν τοὺς ἐργάτας ἐργάζεσθαι ἐν τοῖς ἄγροις. 5. πέμψω πρὸς αὐτοὺς σοφοὺς καὶ προφήτας, ἀλλ' οὐκ ἁκούσουσιν αὐτούς οἱ νῦν Ἰσραήλ. 6. ἐκεῖνος ἔσται ἄγιος τῷ Κυρίῳ. 7. ἄρξετε τῶν ἱαυδαίων οἱ κατακοιμῆσαι ἐκείνην τὴν γῆν. 8. προφητεύσεις τῷ λαῷ τοῦτῳ καὶ ὑπακούσοι σοι. 9. διακονήσετε τοῖς ἐχθροῖς ύμῶν ὅτι οὐκ ἠθέλετε ὑπακούειν μοι, ἀλλ' ἐγώ ἔλεησον ύμᾶς ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10. κατακόψατε τοὺς ἄγραφος τῶν ἐχθρῶν οἰς διηκονοῦμεν ὅτι οὐκ ἠκούσατε τῶν λόγων τοῦ Κυρίων. 11. οἱ διάκονοι τῆς συναγωγῆς οὐ διώξαντο τοὺς ληστὰς ἐν τῷ σαββάτῳ. 12. εὐλογεῖτοσαν τὴν δόξαν τοῦ θεοῦ Ἰσραήλ. 13. πέμψαμεν τοὺς νεανίας κατακεῖν τῇ γῆν. 14. οἱ πρεσβύτεροι ἔζουσι τὰ πρόβατα ἀ δώζεται ἀπὸ τῶν ἐχθρῶν. 15. ἀρξόμεθα εὐλογεῖν τοὺς νῦν τῶν προφητῶν.
THE TWO STEMS OF VERBS

1. I will open the books which are in the synagogue. 2. They shall be just and faithful in that day, and I will bless them because they hear my voice. 3. We shall behold the face of the Lord in the temple which is built in Jerusalem. 4. The Lord will have mercy upon them because they dwell in the land of their enemies, and he will lead them into their own land. 5. Jesus therefore began to send the apostles to proclaim the Gospel to the house of Israel. 6. We will send the slaves to pursue the robbers. 7. Peace and truth shall dwell in our land because we obey the commandments of the Lord. 8. He will speak these things to the multitudes in parables. 9. I shall be first, but thou wilt be last. 10. Do not praise the wicked, for the wicked shall not dwell in our land.

LESSON XVII

THE TWO STEMS OF VERBS.

THE REFLEXIVE PRONOUN. QUESTIONS

Greek verbs are not divided into conjugations with different endings like Latin verbs.

All the verbs in \( \omega \) have the same endings: the differences between them are caused by variations in the stem.

The verbs which are given as examples in the last exercise (except \( \pi\epsilon\iota\delta\omega \)) and also those in the vocabulary have but one stem: but many verbs have at least two stems:

(1) The Verbal stem from which all the tenses with the exception of the Present and Imperfect are generally formed.

(2) The Present stem from which the Present and Imperfect tenses are formed.

The fact that the meanings of verbs are given in dictionaries under the form of the Present Indicative tends to fix attention upon it, and to produce the impression that it is the original and most important form of the verb. This is however not the case. The present stem is really derived from the verbal stem, and is generally a lengthened form of the verbal stem.

The verbal stem is the most important part of the verb; nouns
and adjectives of kindred meaning are formed from it, and not from the present stem.

**Examples:**

<table>
<thead>
<tr>
<th>Verbal stem</th>
<th>Present</th>
<th>Derived word</th>
</tr>
</thead>
<tbody>
<tr>
<td>κηρυκ</td>
<td>κηρύσσω</td>
<td>κηρυξ</td>
</tr>
<tr>
<td>μαθ</td>
<td>μανθάνω</td>
<td>μαθηνής</td>
</tr>
<tr>
<td>φυγ</td>
<td>φεύγω</td>
<td>φυγή</td>
</tr>
</tbody>
</table>

Some of the ways in which the verbal stem is modified so as to form the present stem are classified below.

1. Verbs which add τ to the verbal stem in order to form the present stem:

**Examples:**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Present</th>
<th>Future</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>καλυτ</td>
<td>ἀπακαλύπτω</td>
<td>ἀπακαλύψω</td>
<td>I reveal</td>
</tr>
<tr>
<td>κοπ</td>
<td>ἐκκόπτω</td>
<td>ἐκκόψω</td>
<td>I cut down</td>
</tr>
<tr>
<td>κρυτ</td>
<td>κρύπτω</td>
<td>κρύψω</td>
<td>I hide</td>
</tr>
</tbody>
</table>

2. Verbs in which the verbal stem ends in a guttural which is softened to σ to form the present stem.

**Examples:**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Present</th>
<th>Future</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>κηρυκ</td>
<td>κηρύσσω</td>
<td>κηρύξω</td>
<td>I proclaim</td>
</tr>
<tr>
<td>πραγ</td>
<td>πράσσω</td>
<td>πράξω</td>
<td>I do</td>
</tr>
<tr>
<td>ταγ</td>
<td>τάσσω</td>
<td>τάξω</td>
<td>I set in order</td>
</tr>
<tr>
<td>φυλακ</td>
<td>φυλάσσω</td>
<td>φυλάξω</td>
<td>I guard</td>
</tr>
</tbody>
</table>

3. Verbs ending in ζω in the Present: these are formed from stems ending in δ or γ. The former make their Futures in σω and the latter in ζω.

**Examples:**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Present</th>
<th>Future</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλπιδ</td>
<td>ἐλπίζω</td>
<td>ἐλπίσω</td>
<td>I hope</td>
</tr>
<tr>
<td>κραγ</td>
<td>κράζω</td>
<td>κράξω</td>
<td>I cry</td>
</tr>
</tbody>
</table>

The majority of verbs in ζω form their futures like ἐλπίζω.

The following are some of the most important:

| ἀγιάζω | I sanctify | ἑταμάζω | I make ready |
| ἀγοράζω | I buy | θαυμάζω | I wonder |
| βαπτίζω | I baptise | καθαρίζω | I cleanse |
**REFLEXIVE PRONOUNS.**  

<table>
<thead>
<tr>
<th>Verb</th>
<th>Reflexive Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐμαυρῶν</td>
<td>myself</td>
</tr>
<tr>
<td>σεαυτόν</td>
<td>thyself</td>
</tr>
<tr>
<td>ἐαυτόν (αὐτόν)</td>
<td>himself</td>
</tr>
<tr>
<td>ἐαυτήν (αὐτήν)</td>
<td>herself</td>
</tr>
<tr>
<td>ἐαυτό (αὐτό)</td>
<td>itself</td>
</tr>
<tr>
<td>ἐαυτοὺς</td>
<td>ourselves, yoursleves, themselves</td>
</tr>
</tbody>
</table>

As we have already seen, **αὐτός, -η, -ό,** means "he, she, it" when it stands alone, and "self" when it is joined to a noun or pronoun.

When **αὐτός** is joined to, and immediately follows, an article it means "the same." The article and **αὐτός** are always in the same number, gender and case.

Distinguish carefully between

The same man.

| ó αὐτός ἄνδρωπος. |

and

The man himself.

| ó ἄνδρωπος αὐτός. |

Distinguish also between this last use of **αὐτός** and the use of the Reflexive pronoun:

The man himself says this.

| ó ἄνδρωπος αὐτός λέγει ταῦτα. |

The man casts himself into the sea.

| ó ἄνδρωπος βαλλει αὐτόν εἰς τὴν θάλασσαν. |

**τὰ αὐτά** contracted to **ταῦτα** means "the same things."

Questions

Questions are expressed in Greek not by altering the order of the words in the sentence, but by placing the question mark ; at the end of the sentence. It will be noticed that this question mark is like an
QUESTIONS IN GREEK

English semi-colon. The Greek colon is a single dot above the line .

Examples:

They are doing this. 
ποιούσι τοῦτο.

Are they doing this? 
ποιούσι τοῦτο;

Exercise 17

Learn Vocabulary 13.

1. κρύψομεν το παιδίον ἐν τῇ οἰκίᾳ; 2. οὐχ ἀγιάσοντες τὰ σάββατά μου. 3. οἱ αὐτοὶ ἄγγελοι ἐτοιμάσουσιν ἑαυτοὺς πορεύεσθαι. 4. καθαρίζετε ἑαυτούς, ὑποκρίται. 5. ἀποκαλύψεις αὐτοῖς τὴν δόξαν τῆς σοφίας. 6. ἔκετε ζωὴν ἐν ἑαυτοῖς. 7. σὺ γὰρ πράξεις τὰ αὐτὰ. 8. Ἰησοῦς αὐτὸς ἤγγιξε τοῖς αὐτῶι μαθηταῖς. 9. τάξουσι τοὺς αὐτοὺς ἀνθρώπους ἐν τοῖς ἄγροις. 10. σκανδαλίσετε τοὺς ἁγίους; 11. ἀψεται τοῦ ἱματίου τοῦ προφήτου. 12. πορεύσομαι πρὸς τὴν αὐτὴν οἰκίαν; 13. ἄγιάζετε τὰς καρδίας ὑμῶν τῇ ἁγάπῃ τῆς ἀληθείας. 14. ἀπάξουσι τοὺς λεπτοὺς ἀπὸ τοῦ λεπτοῦ. 15. ἐκκόψετε τὰ δένδρα ἀ ἐστὶ ἐν ἐκείνῃ τῇ γῇ. 16. θαυμάσει τὴν δόξαν τοῦ Κυρίου.

1. Ye shall set the books in order in the synagogue. 2. They will hope to behold the signs of the apostles. 3. We will draw near to hear the voice of the teacher. 4. The wicked man will do wicked things. 5. Will he cleanse himself in the same lake? 6. She will make herself ready to go. 7. I will cut down the trees that are in the field. 8. We will buy the same books for our children. 9. The Lord will guard the souls of his people. 10. We will begin to sanctify our hearts. 11. The maiden will carry the loaves for the workmen. 12. They will hide themselves in the trees. 13. You will begin to wonder at the power of the elders. 14. We shall not reveal ourselves to them. 15. Art thou willing to behold peace and righteousness in the kingdom of God? 16. Shall we command them to read the Scriptures to the brethren?
LESSON XVIII
THE FIRST AORIST ACTIVE

The First Aorist is so called to distinguish it from the Second Aorist, a tense which has different endings, but practically always the same meaning. Very few verbs have both Aorists.

The two Aorists may be compared in this respect with the strong and weak forms of the Past tense in English. Very few verbs in English have both a strong and a weak Past tense; if they have, the meaning of the two forms is identical.

Example: Present Strong Past Weak Past
Beseech Besought Beseeched

At present we are concerned only with the 1st Aorist; but whatever is said about the meaning of this tense applies equally to the 2nd Aorist. The name Aorist means unbounded or unlimited. The Aorist tense is used in Greek to denote that the action spoken of is to be regarded simply as an event, without any regard being taken of the length of time during which it has been going on. The Present and Imperfect tenses on the other hand emphasise the fact that the action spoken of is continuous or often repeated. In practice it will be sufficient for the present to translate the Aorist Indicative by the English Past Simple, and the Imperfect generally by the English Past Continuous, or Imperfect.

Example: ἔλυνον I was loosing, or I used to loose.
ἔλυσα I loosed.

This distinction should be carefully observed.

The 1st Aorist of the verb λύω is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλυσα</td>
<td>I loosed.</td>
</tr>
<tr>
<td>ἔλυσας</td>
<td>thou loosedst.</td>
</tr>
<tr>
<td>ἔλυσε</td>
<td>he loosed.</td>
</tr>
<tr>
<td>ἔλυσαμεν</td>
<td>we loosed.</td>
</tr>
<tr>
<td>ἔλυσατε</td>
<td>you loosed.</td>
</tr>
<tr>
<td>ἔλυσαν</td>
<td>they loosed.</td>
</tr>
</tbody>
</table>

1st Aorist Infinitive Act.: λύσαμαι.
As in the Future σ is inserted between the stem of the verb and the endings. The characteristic vowel of the tense is a.

The σ which is inserted before the endings of the 1st Aorist produces consonantal changes similar to those produced by the σ inserted before the endings of the Future.

Examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>1st Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>διώκω</td>
<td>διώξω</td>
<td>ἐδιώξα</td>
</tr>
<tr>
<td>ἀνοίγω</td>
<td>ἀνοίξω</td>
<td>ἀνέῳξα¹</td>
</tr>
<tr>
<td>κηρύσσω</td>
<td>κηρύξω</td>
<td>ἐκήρυξα</td>
</tr>
<tr>
<td>κράζω</td>
<td>κράξω</td>
<td>ἐκραξα</td>
</tr>
<tr>
<td>βλέπω</td>
<td>βλέψω</td>
<td>ἐβλέψα</td>
</tr>
<tr>
<td>γράφω</td>
<td>γράψω</td>
<td>ἐγράψα</td>
</tr>
<tr>
<td>κρύπτω</td>
<td>κρύψω</td>
<td>ἐκρύψα</td>
</tr>
<tr>
<td>πείθω</td>
<td>πείσω</td>
<td>ἐπείσα</td>
</tr>
<tr>
<td>ἐπίζω</td>
<td>ἐπίζω</td>
<td>ἐπίζωα</td>
</tr>
<tr>
<td>ἀγαύζω</td>
<td>ἀγαύζω</td>
<td>ἀγαύζωα</td>
</tr>
<tr>
<td>αἰτέω</td>
<td>αἰτήσω</td>
<td>ἀιτήσα</td>
</tr>
<tr>
<td>καλέω</td>
<td>καλέσω²</td>
<td>ἐκάλεσα²</td>
</tr>
<tr>
<td>θέλω</td>
<td>θελήσω³</td>
<td>ἠθέλησα³</td>
</tr>
</tbody>
</table>

The above list should be carefully learnt.

The meaning of the Aorist Imperative

The Aorist Imperative has no augment because it is not regarded as a past tense. The difference in meaning between it and the Present Imperative is that while the Present Imperative denotes a command or entreaty to CONTINUE to do an action, to do it HABITUALLY, the Aorist Imperative denotes a command or entreaty simply to do an action WITHOUT ANY REGARD to its continuance or frequency.

This difference of meaning is well seen in the parallel versions of a petition in the Lord’s Prayer given in two of the Gospels.

The verb used in the first is the Present Imperative of the verb δίδωμι “I give,” an irregular verb explained in lesson xxxii, the verb used in the second is the Aorist Imperative of the same verb.

¹ This form is irregular, it has two augments.
² καλέω and its compounds do not lengthen the ε before the endings of the Future and 1st Aorist like other verbs in εω.
³ Notice the peculiar form of the Future and 1st Aorist of θέλω.
Give us (keep on giving us) day by day our daily bread.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν.

Lk. xi. 3.

Give to us this day our daily bread.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.

Mt. vi. 11.

The Present Imperative denotes a continuous act of giving—day after day. The Aorist Imperative denotes a single act of giving—for to-day.

Another good example is found in Jn ii. 16:
Take these things hence (single action), do not continue to make my Father’s house a house of merchandise.

ἀρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίον.

The Aorist Infinitive

The Aorist Infinitive differs in meaning from the Present Infinitive just in the same way as the Aorist Imperative differs in meaning from the Present Imperative.

Its use denotes that the action denoted by the verb is to be regarded simply as an action happening at some time not defined, without any regard to its continuance or frequency.

The use of the Present Infinitive denotes that the action denoted by the verb is to be regarded as continuous or repeated.

The Aorist Infinitive is consequently used more frequently than the Present Infinitive in Greek: and the student should always use it unless there is some good reason to the contrary.

It is Not confined to expressing action in past time like the Latin Perfect Infinitive, it has therefore no augment since it is not regarded as a past tense.

Examples:

To keep on writing the same things is good for you.

γράφειν τὰ αὐτὰ καλὸν ἐστὶν ὑμῖν. (Pres. Inf.)

I hope to write to you soon.

ἐλπίζω γράψαι υμῖν ταχέως. (Aor. Inf.)

1 ἀρατε is an Aorist Imperative. Its form will be explained in the next lesson but one.

1. ἐδίωξαν τοὺς λῃστὰς οἱ ἄνηγοι τὰ πράξατα. 2. οἱ δὲ λεπροὶ ἐπίστευσαν τῷ λόγῳ τοῦ Ἰσσοῦ. 3. ἔπεμψας τοὺς τελῶνας ἀγαράσαι τὰ ἱμάτια. 4. σώσον τὸ ἀργύριον ἀπὸ τῶν λῃστῶν. 5. σῳδὲ τὸν λαὸν σου ἀπὸ τοῦ πονηροῦ. 6. ταξάτωσαν τὰ βιβλία ἐν τῷ ἱερῷ. 7. μετὰ ταῦτα ἐπείσαμεν αὐτοὺς κρύψαι τὰ παιδία. 8. ἐκαθαρίσαμεν ἑαυτοὺς ἐν τῇ παταμῇ. 9. ὁ διδάσκαλος αὐτός ἐθαύμασε τὴν σοφίαν τῶν μαθητῶν. 10. ἐπορεύετο διὰ τῆς γῆς ἐκκοψαί τὰ δέντρα. 11. διὰ τοῦτο οὐ δεῖ σκανδαλίζειν τοὺς πιστοὺς. 12. βάστασον τὸ πλοῖον ἀπὸ τῆς βαλάνσης. 13. ἀγιάσατε ἑαυτοὺς, ἐγγίζει γὰρ ἡ ἡμέρα τοῦ Κυρίου. 14. ἐκέλευσεν τὸν λεπρόν ὁ προφήτης καθαρίσαι ἑαυτὸν ἐν τῷ Ἰορδάνῃ ποταμῷ. 15. ἡ φωνὴ τοῦ Ἰωάννου ἔκραξεν ἐν τῇ ἐρήμῳ ἑταμάσατε τὴν ὀδὸν τῷ Κυρίῳ. 16. ἐπηρήσαμεν τὰς ἐντολὰς ἃς ἤκουσαν ἀπὸ τῶν ἁγίων ἀποστόλων. 17. καλῶν ἔστων ἡμᾶς πρᾶσσειν τὴν δικαιοσύνην. 18. ἐδέσοντο αὐτοῦ μὴ πράξαι ἑαυτῷ κακόν. 19. μετὰ τούτο οὗν ἀνέφεξεν ταύς ὀφθαλμοὺς τοῦ τυφλοῦ. 20. ἐπίζεις θεωρεῖν τὴν δόξαν τῶν ἁγίων. 21. ἢ εἰρήνη καταπείδησον τὰς καρδίας ὑμῶν. 22. ταῦτα γὰρ ἠθέλησαν βλέψαι οἱ ἁγιείς.

1. They baptised the publicans in the river. 2. You were going through the land to behold the houses and the people. 3. Hide the stones in the field. 4. Do not continue to offend the brethren (use the Pres. Imper.). 5. Let them set the men in order. 6. You revealed the commandments and promises to the church. 7. Shall we begin to read the books? 8. Cleanse your hearts, ye sinners, and confess your sins to the church. 9. Is it lawful to heal on the Sabbath? 10. Save thy people, O Lord, from the wickedness of this world. 11. Make ready therefore to hide yourselves and your children in Jerusalem. 12. Let love and righteousness dwell in your hearts. 13. He commanded me to write these words in a book. 14. It is good for them to keep on reading the same things. 15. After this I will reveal my power to the children of Israel. 16. He wished to call the publicans to the marriage.

1 πιστεύω is often followed by a Dative.
2 This verb is not contracted.
### LESSON XIX

**THE SECOND AORIST ACTIVE. OBJECT CLAUSES AFTER VERBS OF SAYING, OR THINKING**

The **Endings** of the Second Aorist Indicative Active are the **same** as those of the Imperfect Indicative Active. The **endings** of the 2nd Aorist Imperative Active are the **same** as those of the Present Imperative Active. The **endings** of the 2nd Aorist Infinitive Active are the **same** as those of the Present Infinitive Active.

The 2nd Aorist can only be distinguished from the Imperfect and the Present Imperative and Infinitive by the **stem**.

The Imperfect and the Present Imperative and Infinitive are formed from the present stem. The 2nd Aorist Indicative, Imperative and Infinitive are formed from the verbal stem (see p. 43).

There is no difference in meaning between a 1st and a 2nd Aorist\(^1\): few verbs have both.

Take for example the verb **βάλλω** “I throw.”

<table>
<thead>
<tr>
<th>Verbal Stem βαλ.</th>
<th>Present Stem βαλλ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Aor. Ind.</td>
<td>Imperfect</td>
</tr>
<tr>
<td>ἔβαλον</td>
<td>ἔβαλλον</td>
</tr>
<tr>
<td>ἔβαλες</td>
<td>ἔβαλλες</td>
</tr>
<tr>
<td>ἔβαλε</td>
<td>ἔβαλλε</td>
</tr>
<tr>
<td>ἔβαλλομεν</td>
<td>ἔβαλλομεν</td>
</tr>
<tr>
<td>ἔβαλλετε</td>
<td>ἔβαλλετε</td>
</tr>
<tr>
<td>ἔβαλλον</td>
<td>ἔβαλλον</td>
</tr>
</tbody>
</table>

2nd Aorist Infinitive **βαλλέω**.

Present Infinitive **βάλλεω**.

The 2nd Aorist Infinitive always has a circumflex accent on the last syllable.

Examples of verbs with 2nd Aorists:

<table>
<thead>
<tr>
<th>Present</th>
<th>Verbal Stem</th>
<th>2nd Aor. Ind.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμαρτάω</td>
<td>ἀμαρτ</td>
<td>ἡμαρτάω</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>λαβ</td>
<td>ἕλαβαν</td>
</tr>
</tbody>
</table>

\(^1\) Exception in the case of ἱστημι, which will be given later.
## The Second Aorist Active

<table>
<thead>
<tr>
<th>Present</th>
<th>Verbal Stem</th>
<th>2nd Aor. Ind.</th>
</tr>
</thead>
<tbody>
<tr>
<td>μανθάνω</td>
<td>μαθ</td>
<td>ἐμαθαν</td>
</tr>
<tr>
<td>πίνω</td>
<td>π</td>
<td>ἐπιον</td>
</tr>
<tr>
<td>ἀποδύνησκω</td>
<td>θαν</td>
<td>ἀπέδαναν</td>
</tr>
<tr>
<td>εὑρίσκω</td>
<td>εὑρ</td>
<td>ἐδρον</td>
</tr>
<tr>
<td>πίπτω</td>
<td>πεσ</td>
<td>ἐπεσον</td>
</tr>
<tr>
<td>τίκτω</td>
<td>ΤΕΚ</td>
<td>ἐτεκον</td>
</tr>
<tr>
<td>καταλείπω</td>
<td>λιπ</td>
<td>κατέλιπων</td>
</tr>
<tr>
<td>φεύγω</td>
<td>φυγ</td>
<td>ἐφυγον</td>
</tr>
<tr>
<td>ἴγω</td>
<td>ἸΓ</td>
<td>ἰγαγον</td>
</tr>
<tr>
<td>γινώσκω</td>
<td>γυνο</td>
<td>ἐγνων</td>
</tr>
<tr>
<td>βαίνω</td>
<td>βα</td>
<td>ἐβην</td>
</tr>
</tbody>
</table>

The 2nd Aorist of γινώσκω and βαίνω are conjugated as follows:

<table>
<thead>
<tr>
<th>2nd Aor. Ind.</th>
<th>2nd Aor. Imper.</th>
<th>Infinitive</th>
<th>2nd Aor. Ind.</th>
<th>2nd Aor. Imper.</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγνων</td>
<td>γυνώναι</td>
<td>ἐβην</td>
<td>βῆνα</td>
<td>βῆνα</td>
<td>βῆνα</td>
</tr>
<tr>
<td>ἐγνωσ</td>
<td>γυνωθί</td>
<td>ἐβηθς</td>
<td>βηθί (βά)</td>
<td>βηθί (βά)</td>
<td>βηθί (βά)</td>
</tr>
<tr>
<td>ἐγνω</td>
<td>γυνώτω</td>
<td>ἐβη</td>
<td>βήτω</td>
<td>βήτω</td>
<td>βήτω</td>
</tr>
<tr>
<td>ἐγνωμεν</td>
<td>βηθεμεν</td>
<td>ἐβητε</td>
<td>βητε</td>
<td>βητε</td>
<td>βητε</td>
</tr>
<tr>
<td>ἐγνωσανγυνωσανγυνων</td>
<td>βηθσαν τητωσαν, βαντων</td>
<td>βηθσαν τητωσαν, βαντων</td>
<td>βηθσαν τητωσαν, βαντων</td>
<td>βηθσαν τητωσαν, βαντων</td>
<td>βηθσαν τητωσαν, βαντων</td>
</tr>
</tbody>
</table>

No present tenses are formed from the stems from which the following 2nd Aorists are made. In grammars and dictionaries, however, they are always connected with certain Present tenses of similar meaning and they are said to be the 2nd Aorist tenses of these Presents.

This is an unfortunate arrangement, but it must be taken as it is found, and the meanings of these Aorists looked for in dictionaries under the Present tenses with which they have been connected.

All these 2nd Aorists are of most frequent occurrence and must be carefully learnt.

<table>
<thead>
<tr>
<th>Stem</th>
<th>2nd Aor. Ind.</th>
<th>Present with which these words are connected in dictionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἰδ</td>
<td>εἰδον</td>
<td>ὠραω</td>
</tr>
<tr>
<td>ἐπ</td>
<td>εἰπον</td>
<td>λεγω</td>
</tr>
<tr>
<td>σεχ</td>
<td>ἕσχον</td>
<td>ἕχω</td>
</tr>
<tr>
<td>φαγ</td>
<td>ἕφαγον</td>
<td>ἐσθίω</td>
</tr>
</tbody>
</table>

1 ἰγαγον is an exception to the usual formation of the 2nd Aorist, the stem is “reduplicated” or repeated twice in the 2nd Aorist.
The Imperative of ἔιδον is ἴδε, that of ἔιπον is ἔιπέ, that of ἔσχον is σχές, that of ἔλθον is ἐλθέ.

The Imperative of the other verbs is formed in the usual way.

Object clauses after verbs of saying or thinking

Object clauses after verbs meaning “to say” or “to think” are sometimes expressed in Greek, as they nearly always are in English, by a clause introduced by ὅτι, “that1,” with a verb in the Indicative mood.

Examples: They say that they hear the voice.
λέγουσιν ὅτι ἀκούοντι τὴν φωνήν.
We believe that we beheld the temple.
πιστεύομεν ὅτι ἐβλέψαμεν τὸ ιερόν.

In Greek however the Tense of the verb which was used by the original speaker or thinker when he uttered the words or framed the thought is always retained, and the verb in the object clause is not put into a past tense as it is in English when the verb in the principal clause is in a past tense. In English we say “The man said that he heard the voice.” The words that the man actually uttered were “I hear the voice.” In Greek this present tense is retained and we write

ὁ ἄνθρωπος ἔιπεν ὅτι ἀκούει τὴν φωνήν.

Again, in the sentence “The men believed that the slave was there,” the thought that the men framed in their minds was “the slave is there,” consequently we translate this sentence into Greek as follows:

οἱ ἄνθρωποι ἐπίστευσαν ὅτι ὁ δοῦλος ἐστιν ἐκεῖ.

So in the following sentences:

He said that he had seen the boats. (I saw the boats.)
ἔιπεν ὅτι ἴδε τὰ πλοῖα.

They thought that they had seen a vision. (We saw a vision.)
ἐνόμισαν ὅτι ἔιδον ὑπασίαν.

1 N.B. ὅτι also means “because,” as has been already mentioned.
In English the tense of the verb in the object clause is put one stage further into the past: the Past is used instead of the Present, and the Pluperfect instead of the Past. But in Greek the tense used by the original speaker or thinker is always retained.

The student should always ask himself what were the original words uttered, or the original thought framed, before trying to translate such sentences as these.

Exercise 19

Learn Vocabulary 14.

1. μετὰ ταῦτα ἀπέθανεν ἄ πτωχός. 2. ἐβήμεν εἰς τὸ ἱερὸν ἐν ἑκείνῃ τῇ ἁρῳ. 3. ἐμαθείς ὅτι ἔρχεται ὁ κριτῆς. 4. ὁ Κύριε, ἥμαρτον εἰς σέ. 5. εἴδομεν ὅτι ὁ τελῶνς φέρει τὸ ἀργύριον ἐκ τῆς αἰκίας. 6. ἰδε τοὺς δεσπότας τῆς γῆς. 7. γινώσκαμεν ὅτι ὃ υἱὸς τοῦ θεοῦ ἦλθεν εἰς τὸν κόσμον σῶζειν τοὺς ἁμαρτωλούς. 8. εἶπεν ὅτι πίνουσι τὸν αἶνον καὶ ἐσθίουσι τὸν ἄρτον. 9. ἤνεγκαμεν τοὺς λίθους ἀπὸ τῆς θαλάσσης. 10. τὰ δὲνδρα ἐπεσε εἰς τὸν ἄγρον. 11. οἱ λασται ἔφευγον ἀπὸ τῶν νεανίων. 12. οἱ δὲ προφηταὶ ἔφευγον εἰς τὴν ἔρημον. 13. εἰς τοῦτο γινώσκαμεν τὴν ἀγάπην τοῦ θεοῦ ὅτι ἐπεμψεν τὸν υἱὸν αὐτοῦ τὸν ἀγαπητὸν εἰς τὸν κόσμον. 14. βῆθι εἰς τοὺς ἁγραύς καὶ λάβε τὸν καρπὸν ἀπὸ τῶν ἐργάτων. 15. ἤγγειον ὅτι ὁ Κύριος ἐπέμψε τὸν ἄγγελον αὐτοῦ σώζειν με. 16. ἔλθετο τὰ παιδιὰ πρὸς με. 17. εἴπομεν ὅτι δεῖ παθεῖν αὐτοῦς πολλά. 18. εἶδον ὅτι ἤγάγομεν τὸν ἄχλον εἰς τὴν συναγωγὴν. 19. ἔσχεν τὰ βιβλία τοῦ ἀδελφοῦ μου. 20. ἔγνωμεν ὅτι πολλὰ ἔμαθον οἱ μαθηταὶ ἀπὸ τῶν ἀποστόλων.

1. We cast ourselves into the river. 2. You received the garments which the elders sent for the poor. 3. They fled from the face of the judges. 4. After this the disciples knew that they had sinned (their thought was “we sinned”). 5. This is the stone that fell from heaven. 6. The virgin brought forth a son, and they called him Jesus. 7. Ye follow me, not because ye saw signs, but because ye ate the loaves. 8. The Son of man must suffer many things. 9. After these days we went to Samaria. 10. Behold the Lamb of God. 11. He said that he had learnt many things from the prophet. 12. We know that we must suffer many things. 13. On this account they left the sheep in the fields and fled. 14. He commanded the multitude to eat the bread and drink the wine which the young men brought. 15. The prophet

1 Accusative case.
who had the book died in the wilderness. 16. We saw that the slaves were carrying the boat to the lake (the thought was “they are carrying”). 17. They said that the children had eaten the fruit (the words used were “the children ate the fruit”). 18. They knew that the maidens were in the house. 19. I heard that the apostles were going to Jerusalem.

LESSON XX

THE FUTURE AND AORIST ACTIVE OF LIQUID VERBS.

TEMPORAL CLAUSES

The Future and Aorist of verbs whose stems end in a liquid letter λ, μ, ν, ρ present some peculiarities.

1. The present stem is longer than the verbal stem: (a) it has a long vowel or a diphthong where the verbal stem has a short vowel, or (b) it ends in λλ where the verbal stem ends in λ (except in the case of ὠφείλω).

2. The Future Active and Middle instead of inserting σ before their endings have endings like those of the Present of contracted verbs in ὕω.

3. The 1st Aor. Act. generally has a long vowel or diphthong in the stem, and does not insert σ before its endings, but adds them direct to the lengthened stem.

The following verbs of this class are important.

<table>
<thead>
<tr>
<th>Present</th>
<th>Stem</th>
<th>Future</th>
<th>1st or 2nd Aor. Act.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλλω</td>
<td>ἀγγελ</td>
<td>ἀγγελῶ</td>
<td>ἡγείλα</td>
<td>I announce</td>
</tr>
<tr>
<td>ἀφω</td>
<td>ἀφ</td>
<td>ἀφῶ</td>
<td>ἡφα</td>
<td>I raise, or take up</td>
</tr>
<tr>
<td>ἀποστηλλω</td>
<td>ἀποστελ</td>
<td>ἀποστελῶ</td>
<td>ἀπεστεῖλα</td>
<td>I die</td>
</tr>
<tr>
<td>ἀποθήσκω</td>
<td>θαν</td>
<td>ἀποθανοῦμαι</td>
<td>ἀπέθανον</td>
<td>I kill</td>
</tr>
<tr>
<td>ἀποκτείνω</td>
<td>κτεν</td>
<td>ἀποκτενῶ</td>
<td>ἀπέκτεινα</td>
<td>I send</td>
</tr>
<tr>
<td>ἀστέλλω</td>
<td>στελ</td>
<td>ἀστελῶ</td>
<td>ἀπεστεῖλα</td>
<td>I throw</td>
</tr>
<tr>
<td>βάλλω</td>
<td>βαλ</td>
<td>βαλῶ</td>
<td>ἐβαλόν</td>
<td>I rouse</td>
</tr>
<tr>
<td>εὐερα</td>
<td>εὐρ</td>
<td>εὐερῶ</td>
<td>ἐγείρα</td>
<td>I judge</td>
</tr>
<tr>
<td>κρίνω</td>
<td>κριν</td>
<td>κρινῶ</td>
<td>ἐκρινα</td>
<td>I remain</td>
</tr>
<tr>
<td>μένω</td>
<td>μεν</td>
<td>μενῶ</td>
<td>ἐμείνα</td>
<td>I owe, foll. by Inf.</td>
</tr>
<tr>
<td>ὠφείλω</td>
<td>ὠφελ</td>
<td>ὠφελῶ</td>
<td>ὠφείλα</td>
<td>I ought</td>
</tr>
</tbody>
</table>
TEMPORAL CLAUSES. \(\pi\alpha\rho\alpha\)

\[\begin{array}{llll}
\sigma\pi\epsilon\iota\omega & \sigma\pi\epsilon & \sigma\pi\epsilon\omega & \iota\sigma\pi\epsilon\iota \\
\phi\alpha\iota\omega & \phi\alpha & \phi\alpha\omega & \iota\phi\beta\epsilon\iota \\
\phi\theta\epsilon\iota\omega & \phi\theta\epsilon & \phi\theta\epsilon\omega & \iota\phi\theta\epsilon\iota
\end{array}\]

I sow
I manifest
I destroy

The compound forms of these verbs such as \(\pi\alpha\gamma\epsilon\alpha\lambda\omega\), \(\epsilon\pi\alpha\rho\alpha\), \(\epsilon\kappa\beta\alpha\lambda\lambda\omega\), \(\kappa\alpha\tau\alpha\kappa\iota\iota\omega\) form their tenses in exactly the same way as the uncompounded forms given above. The Future of \(\dot{\alpha}\gamma\epsilon\alpha\lambda\omega\) is conjugated as follows: \(\dot{\alpha}\gamma\epsilon\lambda\omega\), \(\dot{\alpha}\gamma\epsilon\ell\epsilon\iota\iota\iota\), \(\dot{\alpha}\gamma\epsilon\ell\epsilon\iota\iota\), \(\dot{\alpha}\gamma\epsilon\ell\epsilon\iota\iota\iota\), \(\dot{\alpha}\gamma\epsilon\ell\epsilon\iota\iota\iota\iota\). The 1st Aor. Imperat. is \(\dot{\alpha}\gamma\epsilon\iota\lambda\rho\nu\) and the Infinitive is \(\dot{\alpha}\gamma\epsilon\iota\lambda\rho\nu\).

The other verbs are all conjugated in the same way.

**Temporal Clauses, or clauses denoting time**

A Temporal Clause denotes the time of the action of the verb in the clause on which it depends.

Temporal clauses are introduced by \(\delta\tau\varepsilon\) or \(\dot{\omega}\) meaning “when,” \(\iota\omega\) meaning “while” or “until.”

When a temporal clause refers to a single definite event its verb is in the Indicative mood, just as in English.

N.B. Distinguish carefully between \(\delta\tau\varepsilon\) “when,” and \(\dot{\alpha} \tau\iota\) “that,” or “because.”

Examples:

When he came to the sea he saw the ships.
\(\delta\tau\varepsilon \, \dot{\eta}\lambda\beta\epsilon\, \pi\rho\alpha\, \tau\iota\nu\, \beta\alpha\lambda\alpha\sigma\sigma\alpha\nu\, \epsilon\iota\delta\, \tau\alpha\, \pi\lambda\alpha\iota\).

While he read the books he remained in the house.
\(\iota\omega\, \dot{\alpha}\nu\gamma\nu\iota\, \tau\alpha\, \beta\i\beta\lambda\iota\, \kappa\alpha\tau\epsilon\mu\iota\iota\iota\, \epsilon\nu\, \tau\i\iota\, \alpha\i\iota\iota\).

He remained in the house until the slave came.
\(\kappa\alpha\tau\epsilon\mu\iota\iota\iota\, \epsilon\nu\, \tau\i\iota\, \alpha\i\iota\iota\, \iota\omega\, \dot{\eta}\lambda\beta\epsilon\, \dot{\alpha}\, \delta\omega\i\iota\o\iota\).

**The Preposition \(\pi\alpha\rho\alpha\)**

The root meaning of this preposition is BESIDE.

It is used with a noun or pronoun in the accusative, genitive, or dative case.

When used with the Accusative case it denotes generally motion to beside or motion along side of places.

Examples:

\(\dot{\alpha}\, \delta\, \sigma\pi\alpha\rho\alpha\, \iota\pi\epsilon\sigma\epsilon\iota\, \pi\alpha\rho\alpha\, \tau\i\iota\, \dot{\alpha}\dot{\alpha}\).
But the seed fell by the roadside.

\(\dot{\alpha}\, \delta\, \iota\eta\sigma\alpha\iota\iota\, \dot{\eta}\lambda\beta\epsilon\, \pi\alpha\rho\alpha\, \tau\i\iota\nu\, \beta\alpha\lambda\alpha\sigma\sigma\alpha\nu\, \tau\i\iota\, \Gamma\alpha\lambda\alpha\iota\iota\iota.
But Jesus went along the side of the sea of Galilee.
When used with the **Genitive** case it denotes motion from beside of persons.

Example:  
\[\text{καὶ ἔγνωσαν ὅτι παρὰ σοῦ ἔξῆλθον.}\]
And they knew that I came forth from Thee.

When used with the **Dative** it denotes rest beside and may be translated “near,” or “by,” or “with,” or “at the house of.”

Example:  
\[\text{ἐμείναν παρ' αὐτῷ τὴν ἡμέραν ἐκείνην.}\]
They remained with him that day.

**Exercise 20**

Learn Vocabulary 15.

1. ὅτε δὲ οἱ στρατιῶται ἠλθον εἰς τὴν οἰκίαν ἀπῆγγελον ὅτι ἀπέστειλεν αὐτούς ὁ Κορνήλιος. 2. κατακρίνοντι τὸς χήρας καὶ ἀποκτενοῦσι τὰ τέκνα αὐτῶν μαχαίρα. 3. σὺ μενεῖτε ἐν τῷ τόπῳ τούτῳ ἄλλη ἀποθανεῖσθε ἐν τῇ γῇ τῶν ἔχθρῶν ὑμῶν. 4. οἱ ἄποστολοι ἐσπείραν τὸν λόγον ἐν ταῖς καρδίαις τῶν μαθητῶν. 5. ἦρεν ἄν τῶν σταυρῶν καὶ ἤλθεν ὅπισώ τοῦ Ἰησοῦ. 6. ἐν ἐκείνῳ τῷ καρφῷ οἱ κριταὶ ἔκρεων τὰς φυλὰς Ἰσραήλ. 7. ἐφθείραμεν τὰς κόμιας αἱ ἱσαν παρὰ τὴν βάλασαν. 8. ἐμεινα ἐκεῖ ἦσαν ἀνέγνω τὸ βιβλιόν. 9. ὅτε δὲ ἀπέκτεινεν ὁ Ἱρώνης τὰ παιδία ἐν Βηθλεέμ κατέφυγεν ὁ Ἰωσήφ εἰς Δαυὶδτον σὺν Μαρία. 10. δύνασθε πιεῖν τὰ πατήριον ὃ δεῖ με πιεῖν; 11. φανοῦμαι τὸ πρόσωπόν μου αὐτοῖς καὶ βλέψουσι τὴν δόξαν μου. 12. ἐμείναμεν ἐν τῷ ἱερῷ ἦσαν φιλοδίμουν αἱ ἐργάται τῶν βρόντων. 13. ὅσοι δὲ ἤκουσαν ταῦτα παρὰ τῆς χήρας ἐμείναν παρ' αὐτῇ. 14. ὁφείλεσ ἀργύριον τοῖς τελῶναις. 15. ὁ δὲ Ἰσραίης εἶπεν τῷ παραλυτικῷ Ἕγειρε, ἄρον τῇ κλίνῃν σου καὶ ὑπαγε εἰς τὸν οἰκὸν σου, ὅσοι δὲ ἤκουσαν ταῦτα ἤρεν τῇ κλίνῃν καὶ ὑπῆγαν. 16. ἀπεστείλαμεν τοὺς ἀγγέλους ἐτομᾶσαν τὴν ὥδην. 17. ὁ προφήτης εἶπεν ὅτι πάντα δυνάτα ἐστὶ παρὰ τῷ θεῷ. 18. παρηγγείλατε αὐτοῖς μὴ φθείρα τὰ πλαία. 19. ἤθελησας ἄγειν τὰ πρῶτα τὰ δένδρα. 20. παρὰ τοῖς ἀνθρώποις ἄδινατον ἔστιν ἀλλ', ὅπαρ τῷ θεῷ, πάντα γὰρ δυνάτα παρὰ τῷ θεῷ. 21. καὶ τοῦτο ἤκουσαμεν παρ' αὐτοῖς ὅτι δεὶ δεῖκαν τὸν κακοῦν ἡμῶν. 22. οἱ Φαρισαῖοι ἐλεγον ὅτι ἐσθίει παρὰ ἁμαρτωλος.

1. Send the young men to rouse the soldiers. 2. Joseph took the Child and Mary and departed into Egypt. 3. They shall not die in

---

1 Proper nouns in Greek are often preceded by the article; this article must not be translated into English.

2 *παρὰ τῷ θεῷ* etc. “near God”; translate “with God,” or “to God.”
the wilderness, for the soldiers will save them. 4. I will manifest myself to my servants (use δοῦλος) at that time, saith the Lord. 5. The Pharisees went to eat bread at the house of the prophet. 6. This is impossible with men, but it is possible with God. 7. When Herod heard these words he sent his servants to destroy the children in Bethlehem with the sword. 8. They remained in the house while the paralytic took up his bed. 9. We announced that the apostle was staying (use μένω) in the house of Cornelius. 10. Take up thy cross and carry it after me. 11. You ought not to condemn these widows. 12. I shall cast the sword into the lake. 13. When the disciples came to the village they sowed the word in the hearts of the people. 14. The Son of man (insert the article before “of man”) must suffer many things. 15. I heard this from (παπά) the prophet who lives (μένω) at the house of the widow in Bethlehem. 16. Wilt thou not slay the wicked, O Lord? 17. They wished to throw the stones beside the temple. 18. The Pharisees said that the disciples of John did not eat with publicans and sinners (use παπά).

LESSON XXI

THE THIRD DECLENSION

The third declension contains all nouns which do not belong to the first or second declension.

The stems of third declension nouns end (1) in a consonant, (2) in a vowel, generally i, u or ευ.

(1) Third Declension nouns with stems ending in a consonant.

The endings of these nouns when masculine or feminine are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Various</td>
<td>es</td>
</tr>
<tr>
<td>Voc.</td>
<td>Same as Nom., or same as stem</td>
<td>es</td>
</tr>
<tr>
<td>Acc.</td>
<td>a</td>
<td>as</td>
</tr>
<tr>
<td>Gen.</td>
<td>os</td>
<td>ου</td>
</tr>
<tr>
<td>Dat.</td>
<td>i</td>
<td>σε</td>
</tr>
</tbody>
</table>

1 Use παπά with the dat. for “at the house of.”
These endings are added to the stem. The stem is found by taking away the ending of the Genitive Singular.

Examples:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>νύξ</td>
<td>νυκτός</td>
<td>νυκτ</td>
</tr>
<tr>
<td>παῖς</td>
<td>παιδός</td>
<td>παιδ</td>
</tr>
<tr>
<td>ἀρχον</td>
<td>ἀρχοντός</td>
<td>ἀρχοντ</td>
</tr>
</tbody>
</table>

The following are examples of the declension of nouns of the third declension.

Stems ending in a mute letter

<table>
<thead>
<tr>
<th>(ὁ) φυλαξ</th>
<th>(ὁ) σαλπιγξ</th>
<th>(ὁ) ὄδους</th>
<th>(ἡ) ἐλπίς</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stem</td>
<td>φυλακ</td>
<td>σαλπιγγυ</td>
<td>ὄδουτ</td>
</tr>
</tbody>
</table>

Singular

<table>
<thead>
<tr>
<th>Nom.</th>
<th>φυλαξ</th>
<th>σαλπιγξ</th>
<th>ὄδους</th>
<th>ἐλπίς</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>φυλαξ</td>
<td>σαλπιγξ</td>
<td>ὄδους</td>
<td>ἐλπίς</td>
</tr>
<tr>
<td>Acc.</td>
<td>φυλακα</td>
<td>σαλπιγγα</td>
<td>ὄδοντα</td>
<td>ἐλπίδα</td>
</tr>
<tr>
<td>Gen.</td>
<td>φυλακος</td>
<td>σαλπιγγος</td>
<td>ὄδοντος</td>
<td>ἐλπίδος</td>
</tr>
<tr>
<td>Dat.</td>
<td>φυλακι</td>
<td>σαλπιγγι</td>
<td>ὄδοντι</td>
<td>ἐλπίδι</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>Nom.</th>
<th>φυλακες</th>
<th>σαλπιγγες</th>
<th>ὄδοντες</th>
<th>ἐλπίδες</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>φυλακες</td>
<td>σαλπιγγες</td>
<td>ὄδοντες</td>
<td>ἐλπίδες</td>
</tr>
<tr>
<td>Acc.</td>
<td>φυλακας</td>
<td>σαλπιγγας</td>
<td>ὄδοντας</td>
<td>ἐλπίδας</td>
</tr>
<tr>
<td>Gen.</td>
<td>φυλάκων</td>
<td>σαλπιγγων</td>
<td>ὄδοντων</td>
<td>ἐλπίδων</td>
</tr>
<tr>
<td>Dat.</td>
<td>φυλαξι</td>
<td>σαλπιγξι</td>
<td>ὄδοισι</td>
<td>ἐλπίσι</td>
</tr>
</tbody>
</table>

Stems ending in a liquid letter

<table>
<thead>
<tr>
<th>(ὁ) ποιμήν</th>
<th>(ὁ) αἰών</th>
<th>(ὁ) ἡγεμόν</th>
<th>(ὁ) σωτήρ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stem</td>
<td>ποιμεν</td>
<td>αἰών</td>
<td>ἡγεμόν</td>
</tr>
</tbody>
</table>

Singular

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ποιμήν</th>
<th>αἰών</th>
<th>ἡγεμόν</th>
<th>σωτήρ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>ποιμήν</td>
<td>αἰών</td>
<td>ἡγεμόν</td>
<td>σωτερ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ποιμένα</td>
<td>αἰώνα</td>
<td>ἡγεμόνα</td>
<td>σωτήρα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ποιμένος</td>
<td>αἰώνος</td>
<td>ἡγεμόνος</td>
<td>σωτήρος</td>
</tr>
<tr>
<td>Dat.</td>
<td>ποιμένι</td>
<td>αἰώνι</td>
<td>ἡγεμόνι</td>
<td>σωτήρι</td>
</tr>
</tbody>
</table>
### THIRD DECLENSION, CONSONANT ENDINGS

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ποιμένες</td>
<td>άιώνες</td>
</tr>
<tr>
<td>Voc.</td>
<td>ποιμένες</td>
<td>άιώνες</td>
</tr>
<tr>
<td>Acc.</td>
<td>ποιμένας</td>
<td>άιώνας</td>
</tr>
<tr>
<td>Gen.</td>
<td>ποιμένων</td>
<td>άιώνων</td>
</tr>
<tr>
<td>Dat.</td>
<td>ποιμέσι</td>
<td>άιόσι</td>
</tr>
</tbody>
</table>

**Note on the Formation of the Vocative Singular and Dative Plural**

The Vocative is the same as the Nominative in nouns with stems ending in a mute letter such as φύλαξ, and in nouns with stems ending in a liquid letter which are accented on the last syllable such as ποιμήν. Nouns not accented on the last syllable have the Vocative like the stem, as δαίμον, Vocative δαίμον.

**Exceptions.** Nouns with stems in ιδ such as ελπίς have the Vocative like the stem without the final consonant. σωτήρ has the Vocative σώτερ.

All other nouns have the Vocative the same as the stem.

When σι is added to the stem to form the Dative plural, the same consonantal changes take place as take place in forming the Future of verbs: gutturals followed by σ form ξ, labials followed by σ form ψ, dentals and ν followed by σ drop out.

**Examples:**

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Meaning</th>
<th>Stem</th>
<th>Dative plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>φύλαξ</td>
<td>a guard</td>
<td>φυλακ</td>
<td>φυλαξι</td>
</tr>
<tr>
<td>φλέψ</td>
<td>a vein</td>
<td>φλεβ</td>
<td>φλέψι</td>
</tr>
<tr>
<td>ελπίς</td>
<td>hope</td>
<td>ελπιδ</td>
<td>ελπίσι</td>
</tr>
<tr>
<td>ποιμήν</td>
<td>a shepherd</td>
<td>ποιμεν</td>
<td>ποιμέσι</td>
</tr>
</tbody>
</table>

The best way to learn 3rd declension nouns is to learn the Nom. Sing., Gen. Sing., and gender all at once.

The gender of nouns is generally indicated in dictionaries by adding the proper gender of the article to the noun, thus χάρις ἡ means that χάρις is feminine, πῦρ τό means that πῦρ is neuter.

The following are some of the most common 3rd declension nouns in the New Testament.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλέκτωρ</td>
<td>ἀλέκτορος</td>
<td>ὁ</td>
<td>a cock</td>
</tr>
<tr>
<td>ἀμπελών</td>
<td>ἀμπελώνος</td>
<td>ὁ</td>
<td>a vineyard</td>
</tr>
</tbody>
</table>
Exercise 21

Learn Vocabulary 16.

1. ἐγείρεσθε τῇ φωνῇ τῆς σάλπιγγας. 2. φυλοσοφοῦσαν αἱ θύραι ὑπὸ τῶν φυλάκων. 3. ἀπέστειλαν τοὺς ποιμένας συνάγειν τὰ πρὸβατά νυκτὸς. 4. οἱ παῖδες ἤρον τὴν εἶκόνα. 5. μενοῦσι ἐν τῇ γῇ αὐτῶν εἰς τὸν αἶώνα. 6. οὗτος ἐξήλθεν ὁ Πέτρος εὐθὺς ἐφώνησεν ὁ ἀλέκτωρ. 7. ἔλαβες τὸν καρπὸν τοῦ ἀμπελώνος τοῖς ποιμέσι. 8. έποίησα τοῦτον τὸν χιτῶνα τῷ παιδί. 9. αἱ δὲ παρθένοι ἔλαβον τὰς λαμπάδας καὶ ἐξήλθον ιδεῖν τὸν νυμφίον. 10. σωζόμεθα γὰρ ἐλπίδι καὶ τῇ χάριτι τοῦ θεοῦ. 11. οὗτος ἀστέρας ἐν τῷ οὐρανῷ. 12. ἔκάλουν αὐτὸν τὸν σωτῆρα τοῦ κόσμου. 13. εἰ μὴ ἐσθίετε τὴν σάρκα τοῦ νιὼ τοῦ ἀνθρώπου οὐκ ἔχετε ὥν ἐν ἐαυτοῖς. 14. πέμπομεν ὑπὸ τῶν ἡγεμόνων ἀπαγγεῖλα ύμῖν ταῦτα. 15. ἄκαμπον ἡμῶν, σώτερ τοῦ Ἰσραήλ. 16. ταύτῃ τὴν χάριν ἔλαβον παρὰ τοῦ Κυρίου. 17. μετὰ δὲ τρεῖς μήνας οἱ ἄρχοντες εἰσῆλθον εἰς τὸ ἱερὸν νυκτὸς.

1. We destroyed the images which we saw in the temple. 2. Peter went out of the door; and immediately the cock crew. 3. The master sent the labourers into his vineyard. 4. After three months we beheld the star in the heavens. 5. When the bridegroom came by night they took their lamps and went out to see him. 6. You were being roused by the trumpets. 7. We announced to you that he was the Saviour of the world. 8. Receive the grace of God. 9. The garments were

---

1 Note that the Acc. Sing. of χάρις is χάριν.
2 νυκτὸς “by night,” the Genitive case is used in Greek to express the time within which anything is done.
3 εἰς τὸν αἰῶνα “until the age,” a Hebrew expression generally translated “for ever.”
4 εἰ μὴ “unless,” or “except.”
5 ἀκοῦω is sometimes followed by a Genitive.
being sent for the children by the widows. 10. The shepherds called their own sheep, and they came after them. 11. Unless we eat the flesh of the Son of man we shall have no life in ourselves. 12. Here will I dwell for ever, saith the Lord.

LESSON XXII

Nouns with stems ending in a vowel, etc.

Neuter nouns of the third declension.

(2) Nouns of the Third Declension with stems ending in a vowel.

These nouns have stems ending in υ, υ, or υυ.

Examples:

\[\begin{array}{ccc}
\text{(ἡ) πόλις} & \text{(ὁ) ἵκθύς} & \text{(ὁ) βασιλεύς} \\
\text{a city} & \text{a fish} & \text{a king} \\
\text{Stem} & \text{πόλι} & \text{ἵκθυ} & \text{βασιλεύ} \\
\text{Nom.} & \text{πόλις} & \text{ἵκθυς} & \text{βασιλεύς} \\
\text{Voc.} & \text{πόλι} & \text{ἵκθυ} & \text{βασιλεύ} \\
\text{Acc.} & \text{πόλιν} & \text{ἵκθυν} & \text{βασιλέα} \\
\text{Gen.} & \text{πόλεως} & \text{ἵκθυος} & \text{βασιλέως} \\
\text{Dat.} & \text{πόλει} & \text{ἵκθυ} & \text{βασιλεί} \\
\text{Singular} & & & \\
\text{Nom.} & \text{πόλεις} & \text{ἵκθυες} & \text{βασιλεύς} \\
\text{Voc.} & \text{πόλεις} & \text{ἵκθυες} & \text{βασιλεύς} \\
\text{Acc.} & \text{πόλεις} & \text{ἵκθυς} & \text{βασιλέας, βασιλέας} \\
\text{Gen.} & \text{πόλεων} & \text{ἵκθυον} & \text{βασιλέων} \\
\text{Dat.} & \text{πόλεσι} & \text{ἵκθυσι} & \text{βασιλεύσι} \\
\text{Plural} & & & \\
\end{array}\]

The nouns of this class which occur most frequently in the N. T. are given in the vocabularies.

Neuter nouns of the 3rd declension are declined as follows:

\[\begin{array}{ccc}
\text{Nom. Voc. Acc.} & \text{γράμμα} & \text{a letter} & \text{γράμματα} \\
\text{Gen.} & \text{γράμματος} & & \text{γράμματων} \\
\text{Dat.} & \text{γράμματι} & & \text{γράμματι} \\
\end{array}\]
Notice that as in the case of neuter nouns of the 2nd declension the Nominative, Vocative, and Accusative cases have the same endings, and the Nominative, Vocative, and Accusative Plural end in α.

Decline like γράμμα the words given in the vocabulary, and also πῦρ, πυρός, fire; τέρας, τέρατος, a wonder; φῶς, φωτός, light; which are all neuter.

**Neuter Nouns with Stems Ending in ĕs**

The final s of the stem appears only in the Nominative singular, and there the ĕs is changed to os.

In the other cases s is dropped and the two vowels thus brought together are contracted.

Example: Stem γενες with Genitive ending added becomes γενεσος, when the s is omitted it becomes γενεσ, and this is contracted to γένους. The same takes place in the other cases.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Voc. Acc.</td>
<td>γένος a race</td>
</tr>
<tr>
<td>Gen.</td>
<td>γένους</td>
</tr>
<tr>
<td>Dat.</td>
<td>γένει</td>
</tr>
</tbody>
</table>

The nouns of this class which occur most frequently in the N. T. are given in the vocabularies. They must be carefully distinguished from nouns of 2nd declension ending in os which are nearly all masculine.

**Irregular nouns of the Third Declension**

The declension of the following nouns should be noted: they are contracted in the Dat. and Gen. Sing. and have the Voc. Sing. the same as the stem.

πατήρ ὁ father, θυγάτηρ ἡ daughter, μήτηρ ἡ mother

They are declined as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πατήρ</td>
</tr>
<tr>
<td>Voc.</td>
<td>πάτερ</td>
</tr>
<tr>
<td>Acc.</td>
<td>πατέρα</td>
</tr>
<tr>
<td>Gen.</td>
<td>πατρός</td>
</tr>
<tr>
<td>Dat.</td>
<td>πατρί</td>
</tr>
</tbody>
</table>
The following is the declension of ἄνδρ, a man.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄνδρ ος</td>
<td>ἄνδρες</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄνδρας</td>
<td>ἄνδρες</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄνδρας</td>
<td>ἄνδρας</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄνδρος</td>
<td>ἄνδρος</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄνδρι</td>
<td>ἄνδρασι</td>
</tr>
</tbody>
</table>

The following nouns should also be specially noticed:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive Sing.</th>
<th>Dative Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>γόνυ a knee</td>
<td>γόνατος τό</td>
<td>γόνασι</td>
</tr>
<tr>
<td>γυνὴ a woman Voc. γύναι</td>
<td>γυναικὸς ἥ</td>
<td>γυναιξί</td>
</tr>
<tr>
<td>θριξ a hair</td>
<td>τριχός ἥ</td>
<td>θριξί</td>
</tr>
<tr>
<td>κύων a dog</td>
<td>κύνος ὁ</td>
<td>κυσι</td>
</tr>
<tr>
<td>οὖς an ear</td>
<td>ὠτός τό</td>
<td>ῥαι</td>
</tr>
<tr>
<td>ποῦς a foot</td>
<td>ποδός ὁ</td>
<td>ποσι</td>
</tr>
<tr>
<td>ὑδωρ water</td>
<td>ὕδατος τό</td>
<td>ῥασι</td>
</tr>
<tr>
<td>χεῖρ a hand</td>
<td>χειρός ἥ</td>
<td>χερσί</td>
</tr>
</tbody>
</table>

**Exercise 22**

Learn Vocabulary 17.

1. ἦλθεν ὁ Ἰωάννης εἰς τὸν Ἰορδάνην ποταμὸν καὶ ἐκήρυσε τὸ βάπτισμα μετανοεῖς εἰς ἀφεσιν ἀμαρτίων. 2. ἤδει πηλίκος ὑμῖν ἔγραψε τῇ ἑξῆ ἁρπη. 3. εἶπεν ὅτι οὐκ ἠστιν αὐτὸς τὸ φῶς, ἀλλ’ ἔρχεται μαρτυρήσαι περὶ τοῦ φῶτος. 4. οἱ ἕχθροι ἐφθείραν τὰς πόλεις ἡμῶν πυρί. 5. μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκαν ἐμπορίοις. 6. ζητεῖ ὑπὰ τὴς μητρὸς καὶ τῶν ἁδελφῶν σου. 7. οὐ δεῖ λαβεῖν τὸν ἄρτον τῶν παίδων καὶ βαλεῖν αὐτῶν τοῖς κύσι. 8. οἱ ἄνδρες περιπέτασάν τοὺς ἄγροιν σὺν τοῖς γυναιξίν αὐτῶν. 9. ἐκελεύσα τούς ἄνδρας ἐτομάζειν τὴν ὄδου τῷ βασιλεύ. 10. ἔγω μὲν βαπτίζω ὑμᾶς ὑδαί, ἐκείνος δὲ βαπτίζει ὑμᾶς πνεύματι ἀγίῳ καὶ πυρί. 11. ἔχομεν γὰρ τὴν ἀφεσιν τῶν ἀμαρτίων ἡμῶν διὰ τοῦ αἵματος αὐτοῦ. 12. ποιήσεις σημεῖα καὶ τέρατα τῷ γενέι τούτῳ. 13. οἱ παιδεῖς ἔλαβον τὸν ἱεθύν ἐκ τοῦ ὑδατος. 14. ἀνοίξει τὰ ὅτα τῶν κωφῶν. 15. καὶ μετὰ ταῦτα ἦλθον οἱ μαθηταί αὐτοῦ καὶ ἐλθαμαζον ὅτι μετὰ γυναικὸς ἐλάλη. 16. ἔγραψε πάντα ταῦτα τῇ χείρι τῆς θυγατρός μου. 17. ἦγω γὰρ οὐκ ἦλθον ποιήσαι τὸ θέλημα μου, ἀλλὰ τὸ θέλημα τοῦ πατρὸς δε ἀπέστειλε με. 18. οἱ γραμματεῖς εἶπον ὅτι εἶδον τὴν θυγατέρα τοῦ βασιλέως.

1 πηλίκος “how large.” 2 ἐμπορίον “merchandise.”
ADJECTIVES OF THE THIRD DECLENSION 65

1. This man did signs and wonders in the city. 2. Behold my hands and my feet. 3. Ye are the light of the world. 4. The woman was wiping (ἐξεμασομένη) the feet of Jesus with her hair. 5. Our fathers did eat the manna (τὸ μάννα) in the wilderness. 6. He touched the ear of the deaf man with his hand. 7. The king sent this woman to bring her father from the city. 8. He was seeking his mother and his daughter. 9. The Holy Spirit shall remain with them for ever. 10. Thou sayest that thou knowest the will of God. 11. The dogs ate the fish which I took out of the water. 12. In that year my father went through your city. 13. The scribes would not receive baptism for the remission of their sins. 14. I read the letters which he wrote by the hand of his wife. 15. Your cities are destroyed with fire. 16. We bowed (ἐκάμψαμεν) our knees to the king. 17. Our cities are destroyed with fire. 16. We bowed (ἐκάμψαμεν) our knees to the king. 17. O woman, depart in peace, for I will heal thy daughter.

LESSON XXIII

ADJECTIVES OF THE THIRD DECLENSION,
IRREGULAR ADJECTIVES

Adjectives of the third declension have only two terminations, because the feminine is the same as the masculine.

The two principal forms of these adjectives are declined as follows:

\[ \text{ἄληθής}^2 \text{ true} \]

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄληθής</td>
<td>ἄληθές</td>
<td>ἄληθεῖς</td>
<td>ἄληθή</td>
<td>ἄληθή</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄληθές</td>
<td>ἄληθές</td>
<td>ἄληθεῖς</td>
<td>ἄληθή</td>
<td>ἄληθή</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄληθή</td>
<td>ἄληθές</td>
<td>ἄληθεῖς</td>
<td>ἄληθή</td>
<td>ἄληθή</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄληθοῦς</td>
<td>ἄληθοῦς</td>
<td>ἄληθῶν</td>
<td>ἄληθῶν</td>
<td>ἄληθῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄληθεὶ</td>
<td>ἄληθεὶ</td>
<td>ἄληθεῖς</td>
<td>ἄληθεῖς</td>
<td>ἄληθεῖς</td>
</tr>
</tbody>
</table>

1 "for" els.
2 For the contractions in the endings, see p. 63.
IRREGULAR ADJECTIVES

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>ἄφρον</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄφρον</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄφρονα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄφρονος</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄφροι</td>
</tr>
</tbody>
</table>

Some adjectives have the masculine and neuter of the 3rd declension and the feminine of the 1st declension.

**Example:** πᾶς, πᾶσα, πᾶν all.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>πᾶς</td>
</tr>
<tr>
<td>Voc.</td>
<td>πᾶς</td>
</tr>
<tr>
<td>Acc.</td>
<td>πάντα</td>
</tr>
<tr>
<td>Gen.</td>
<td>πάντος</td>
</tr>
<tr>
<td>Dat.</td>
<td>πάντι</td>
</tr>
</tbody>
</table>

The following irregular adjectives occur frequently.

πολύς, πολλή, πολύ many.

μέγας, μεγάλη, μέγα great or large.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>πολύς</td>
</tr>
<tr>
<td>Voc.</td>
<td>πολύν</td>
</tr>
<tr>
<td>Acc.</td>
<td>πολλοῦ</td>
</tr>
<tr>
<td>Gen.</td>
<td>πολλοῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>πολλῷ</td>
</tr>
</tbody>
</table>

| Nom. | μέγας | μεγάλη | μέγα | μεγάλας | μεγάλα | μεγάλα |
| Voc. | μεγάλε | μεγάλη | μέγα | μεγάλαι | μεγάλα | μεγάλα |
| Acc. | μέγαν | μεγάλην | μέγα | μεγάλον | μεγάλον | μεγάλον |
| Gen. | μεγάλον | μεγάλης | μεγάλον | μεγάλον | μεγάλον | μεγάλον |
| Dat. | μεγάλῳ | μεγάλη | μεγάλῳ | μεγάλοι | μεγάλοι | μεγάλοι |

The declension of εἷς “one” and of the derived words οὐδεὶς and μηδεὶς “no one, nothing” should be noticed.
Great care must be taken to distinguish ἐὶς “one” (masc.) from ἐὶς “to,” and ἐν “one” (neuter) from ἐν “in.”

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἐὶς</td>
<td>μία</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐνα</td>
<td>μίαν</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐνὸς</td>
<td>μῖᾶς</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐνὶ</td>
<td>μὶ</td>
</tr>
</tbody>
</table>

οὐδεὶς is used when the verb with which it is connected is in the Indicative mood, μηδεὶς is used when the verb with which it is connected is in the Imperative or Infinitive mood.

οὐδεὶς and μηδεὶς are used even when the verb already has a negative.

Examples:

No one told me this. They said nothing to any one.
οὐδεὶς εἰπὲ μοι τοῦτο. οὐδεὶς εἶπον.
Do not hurt any one. I am not able to see any one.
μηθεὶς θλάψων μηδενά. οὐ δύναμαι δεῖν μηδενά.

Exercise 23

Learn Vocabulary 18.

1. ἵδε νῦν ἐπαίσχά σε, μηκέτι ἀμαρτάνε. 2. οἱ λῃσταὶ ἔφυγον εἰς τὰ ἅρπ. 3. οὐδεὶς θέλει πιεῖν τῶν αἰχμῶν τούτων. 4. τὸ δυναμὸν μου μέγα ἔσται ἐν πάσι τοῖς ἔθνεσι. 5. οἱ ιερεῖς ἦλθον νυκτὸς καὶ ἦραν τὸ σῶμα τοῦ προφήτου. 6. εἰ οὖν τὸ φῶς τὸ ἐν σοί σκότος ἐστίν, τὸ σκότος πόσον. 1, 2. 7. ὃ γίνεται, μεγάλη 2 σοι ἡ πίστις. 8. γινώσκομεν ὅτι τὰ ῥήματα ταῦτα ἄληθῆ ἐστίν, ὅτι 2 ἔλληκεν αὐτὰ ὁ Κύριος διὰ αὐτοῦ δανέλθην τοῦ προφήτου. 9. αὕτη δὲ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἦλθεν εἰς τὸν κόσμον καὶ ἐφίλησαν ὅσιοι ἄνθρωποι μάλλον τὸ σκότος ἢ 4 τὸ φῶς. ἢ γὰρ αὐτῶν ποιμνᾶ τὰ ἔργα. 10. ἐπεμεθῆκαν εἰς τῶν δούλων σπείρει τὸ σπέρμα ἐν τῷ ἀγρῷ μου. 11. συνήρχοντο δὲ πολλοὶ ἐκ τῶν κόμων καὶ ἐφέρον αὐτῷ τούς ἁσθενεῖς καὶ ἐβάλον αὐτοὺς πάρα τους πόδας αὐτοῦ, καὶ ἐδέοντο αὐτῶν ἑβαπείειν

1 πόσον “how great.” 2 Understand ἐστι. 3 ὅτι “because.” 4 ἢ “than”; distinguish carefully from ἡ and ἦ.

5—2
FIRST AORIST PASSIVE

Lesson XXIV

The First and Second Aorist Passive.

The conjugation of the First Aorist Passive is as follows:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλύθην</td>
<td>λύθηγι</td>
</tr>
<tr>
<td>ἐλύθης</td>
<td>λυθήσθω</td>
</tr>
<tr>
<td>ἐλύθημεν</td>
<td>λύθητε</td>
</tr>
<tr>
<td>ἐλύθησε</td>
<td>λυθήσωσαν</td>
</tr>
<tr>
<td>ἐλύθησαν</td>
<td>λυθεύνων</td>
</tr>
</tbody>
</table>

Infinitive

λυθήματι to be loosed

Notice that the characteristic letters of the First Aorist Passive are θη.
The conjugation of the Future Passive is as follows: it is formed by adding ὶς to the stem of the verb and putting after it the endings of the Present Passive.

### Indicative

<table>
<thead>
<tr>
<th>Future Passive</th>
<th>Infinitive</th>
</tr>
</thead>
</table>
| ἐλθήσωμαι     | ἐλθήσωμαι to be about
| ἐλθήσεως, ἐλθήσῃ | ἐλθήσωμαι to be about
| ἐλθήσεσαι     |                    |
| ἐλθήσομέθα     |                    |
| ἐλθήσοσθε      |                    |
| ἐλθήσονται     |                    |

The presence of the letter θ at the beginning of the endings of these tenses causes certain consonantal changes which may be summarised as follows:

- κ, γ, χ followed by θ become θθ,
- π, β, φ followed by θ become φθ,
- τ, δ, θ followed by θ become σθ.

In the contracted verbs the short vowel is lengthened before θ.

#### Examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγω</td>
<td>ἀγ</td>
<td>ἡχθην</td>
<td>ἀχθήσομαι</td>
</tr>
<tr>
<td>πράσω</td>
<td>πραγ</td>
<td>ἐπράχθην</td>
<td>πραχθήσαμαι</td>
</tr>
<tr>
<td>πεμπω</td>
<td>πεμπ</td>
<td>ἐπεμφθην</td>
<td>πεμφθήσαμαι</td>
</tr>
<tr>
<td>πείδω</td>
<td>πείθ</td>
<td>ἐπείδθην</td>
<td>πειδθήσαμαι</td>
</tr>
<tr>
<td>φιλέω</td>
<td>φιλε</td>
<td>ἐφιλήθην</td>
<td>φιληθήσομαι</td>
</tr>
</tbody>
</table>

The Second Aorist Passive does not occur very frequently in the N.T. Its endings are practically the same as those of the First Aorist Passive with the exception that the θ is omitted. The 2nd Aor. Pass. of φαίνω is given below.

### Indicative

<table>
<thead>
<tr>
<th>2nd Aor. Pass.</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐφάνην</td>
<td>φάνηθι</td>
</tr>
<tr>
<td>ἐφάνης</td>
<td>φάνητω</td>
</tr>
<tr>
<td>ἐφάνη</td>
<td>φάνητε</td>
</tr>
<tr>
<td>ἐφάνημεν</td>
<td>φανήτωσαν</td>
</tr>
<tr>
<td>ἐφάνητε</td>
<td>φανέντων</td>
</tr>
<tr>
<td>ἐφάνησαν</td>
<td></td>
</tr>
</tbody>
</table>

The presence of the letter θ at the beginning of the endings of these tenses causes certain consonantal changes which may be summarised as follows:

- κ, γ, χ followed by θ become θθ,
- π, β, φ followed by θ become φθ,
- τ, δ, θ followed by θ become σθ.

In the contracted verbs the short vowel is lengthened before θ.

#### Examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Stem</th>
<th>Fut. Pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγω</td>
<td>ἀγ</td>
<td>ἡχθην</td>
</tr>
<tr>
<td>πράσω</td>
<td>πραγ</td>
<td>ἐπράχθην</td>
</tr>
<tr>
<td>πεμπω</td>
<td>πεμπ</td>
<td>ἐπεμφθην</td>
</tr>
<tr>
<td>πείδω</td>
<td>πείθ</td>
<td>ἐπείδθην</td>
</tr>
<tr>
<td>φιλέω</td>
<td>φιλε</td>
<td>ἐφιλήθην</td>
</tr>
</tbody>
</table>

The Second Aorist Passive does not occur very frequently in the N.T. Its endings are practically the same as those of the First Aorist Passive with the exception that the θ is omitted. The 2nd Aor. Pass. of φαίνω is given below.

### Indicative

<table>
<thead>
<tr>
<th>2nd Aor. Pass.</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐφάνην</td>
<td>φάνηθι</td>
</tr>
<tr>
<td>ἐφάνης</td>
<td>φάνητω</td>
</tr>
<tr>
<td>ἐφάνη</td>
<td>φάνητε</td>
</tr>
<tr>
<td>ἐφάνημεν</td>
<td>φανήτωσαν</td>
</tr>
<tr>
<td>ἐφάνητε</td>
<td>φανέντων</td>
</tr>
<tr>
<td>ἐφάνησαν</td>
<td></td>
</tr>
</tbody>
</table>
The following are some of the Second Aorists Passive found in the N.T.

εγράφην “I was written” from γράφω
έκρυβην “I was hidden” from κρύπτω
έσπαρην “I was sown” from σπειρω
έστάλην “I was sent” from στέλλω
έστραφην “I was turned” from στρέψω
εφθάρην “I was destroyed” from φθείρω

The following important verbs have irregular forms of the 1st Aorist and Future Passive.

<table>
<thead>
<tr>
<th>Present Indicative</th>
<th>Future Passive</th>
<th>1st Aorist Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκούω</td>
<td>ἀκουσθήσομαι</td>
<td>ἱκουσθην</td>
</tr>
<tr>
<td>βάλλω</td>
<td>βληθήσομαι</td>
<td>ἐβλήθην</td>
</tr>
<tr>
<td>ἐγείρω</td>
<td>ἐγερθήσομαι</td>
<td>ἐγέρθην</td>
</tr>
<tr>
<td>καλέω</td>
<td>κληθήσομαι</td>
<td>ἐκλήθην</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>ληφθήσομαι</td>
<td>ἐληφθην</td>
</tr>
<tr>
<td>λέγω root ἐρ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὀράω root ὀπτ</td>
<td>ὁφθήσομαι (I shall be seen, or I shall appear)</td>
<td>ὁφθην (I was seen, or I appeared)</td>
</tr>
<tr>
<td>φέρω root ἐνεγκ</td>
<td></td>
<td>ἱνέχθην</td>
</tr>
</tbody>
</table>

N.B. The Future Passive and 1st Aorists given as coming from the last three verbs are really in no way derived from them. These verbs are defective as is explained on p. 52.

Exercise 24

Revise Vocabularies 14-18.

1. ἡχθη ὁ Ἰησοὺς ὑπὸ τοῦ Πνεύματος εἰς τὰ ἄρη πειρασθήματι ὑπὸ τοῦ διαβόλου. 2. ὁ ἄρχιερευς ἐκρύβη ἐν τοῖς ὄρεσι πολλὰ ἔτη. 3. τὸ ὅνομά μου κηρυχθήσεται ἐν πᾶσι τοῖς ἔθνεσι. 4. τῇ γὰρ χάριτι ἑσώθημεν διὰ τοῦ θελήματος θεοῦ. 5. οἱ νεκροὶ ἐγερθήσονται ἐν ἡμέρα κρίσεως τῇ φωνῇ τοῦ ἀγγέλου καὶ τῇ σάλπιγγι. 6. καὶ ὅτε ἔξεσθη ἡ ἁδημονία ἐβαύ-

1 πολλὰ ἔτη “for many years”: the Accusative case is used to express duration of time, see author’s Syntax of N.T. Greek, 18.
EXERCISES

1. All this nation was called righteous (neut. agreeing with γένος) 
2. Many of these words were written in a book by the high priest. 
3. The fish were taken by these boys. 
4. We were sown in weakness (ἀσθένεια), we shall be raised in power. 
5. If the devil shall be cast out the crowd will wonder. 
6. The good seed was carried to the fields. 
7. I was sent by one of the king’s servants to seek for thee. 
8. We know that this Gospel shall be preached to all the Gentiles, and that many will hear. 
9. In that day many bodies of the saints arose (were raised), and came into the city, and appeared to many. 
10. We wish those sheep to be driven to the hills. 
11. Thou shalt be saved by faith and hope, if thou wilt abide in them. 
12. You commanded the stones to be cast into the water. 
13. All these things shall be done in the darkness. 
14. Ye have heard that it was said by our fathers “Thou shalt not make an image of the Lord thy God.” 
15. We were called foolish by many of the rulers of the Gentiles, but we know that the words which we speak are true.

2 ὁτι must not be translated, it is often used to introduce the exact words of a speaker, like our inverted commas, Syntax 158. 
3 ζίζάνια “tares.” 
4 ἐν ἀτμίᾳ “in dishonour.” 
5 Syntax 11. 
6 See note 2 on the Greek exercise. 
7 “foolish,” plural, Syntax 11.
LESSON XXV

PARTICIPLES

Particples are verbal adjectives sharing the characteristics both of verbs and adjectives.

As a verb a participle has a subject, and, if it is the participle of a transitive verb in the active voice, it may have an object. It has also tense and voice.

As an adjective it agrees with the noun which it qualifies, that is with its subject, in number, gender and case.

The active participles are declined with 3rd declension endings in the masculine and neuter, and 1st declension endings in the feminine. They are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
<th>Neut.</th>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. Part. Act.</td>
<td>λύων</td>
<td>λύουσα</td>
<td>λύον</td>
<td>λύοντα</td>
<td>loosing</td>
</tr>
<tr>
<td>Fut. Part. Act.</td>
<td>λύσαω</td>
<td>λύσαουσα</td>
<td>λύσον</td>
<td>λύσαοντα</td>
<td>being about to lose</td>
</tr>
<tr>
<td>1st Aor. Part. Act.</td>
<td>λύσας</td>
<td>λύσασα</td>
<td>λύσαν</td>
<td>λυσαντ</td>
<td>having loosed</td>
</tr>
<tr>
<td>2nd Aor. Part. Act.</td>
<td>βαλόω</td>
<td>βαλούσα</td>
<td>βαλόν</td>
<td>βαλοντ</td>
<td>having thrown</td>
</tr>
<tr>
<td>Pres. Part. of εἰμί</td>
<td>ὄν</td>
<td>ὄνσα</td>
<td>ὄν</td>
<td>ὄντα</td>
<td>being</td>
</tr>
</tbody>
</table>

It will be observed that (1) the future participle is the same as the present with the insertion of ο before the endings.

(2) The characteristic σα occurs in the 1st aorist participle.

(3) The endings of the 2nd aorist participle are the same as those of the present participle, but the stem and the accents differ.

The present and 1st aorist participles active are declined as follows:

Present Participle Active

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>λύων</td>
<td>λύουσα</td>
</tr>
<tr>
<td>A.</td>
<td>λύοντα</td>
<td>λύουσαν</td>
</tr>
<tr>
<td>G.</td>
<td>λύοντος</td>
<td>λυούσης</td>
</tr>
<tr>
<td>D.</td>
<td>λύοντι</td>
<td>λυούση</td>
</tr>
</tbody>
</table>

Note that the masc. and neut. dat. pl. is the same in form as the 3rd pl. pres. ind.
First Aorist Participle Active

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>λύσας</td>
<td>λύσασα</td>
</tr>
<tr>
<td>A.</td>
<td>λύσαντα</td>
<td>λύσασαν</td>
</tr>
<tr>
<td>G.</td>
<td>λύσαντος</td>
<td>λυσάσῃς</td>
</tr>
<tr>
<td>D.</td>
<td>λύσαντε</td>
<td>λυσάσῃ</td>
</tr>
</tbody>
</table>

The present participles active of the contracted verbs in εἰω are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>N.V.</th>
<th>Φιλῶν</th>
<th>Φιλούσα</th>
<th>Φιλοῦν</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Φιλοῦντα</td>
<td>Φιλούσαν</td>
<td>Φιλοῦν</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>Φιλοῦντος</td>
<td>Φιλούσης</td>
<td>Φιλοῦντας</td>
<td></td>
</tr>
</tbody>
</table>

The present participle of εἰμί is declined like λύων.

<table>
<thead>
<tr>
<th></th>
<th>N.V.</th>
<th>οὖν</th>
<th>οὔσα</th>
<th>οὖν</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>οὖντα</td>
<td>οὔσαν</td>
<td>οὖν</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>οὖντος</td>
<td>οὔσης</td>
<td>οὖντος</td>
<td></td>
</tr>
</tbody>
</table>

The present participle middle and passive is declined like an adjective of the 2nd declension. The aorist participles passive are declined with 3rd declension endings in the masculine and neuter and 1st declension endings in the feminine.

Pres. Part. Mid. and Pass. | λυμένος, η, οὖν | being loosed |
1st Aor. Part. Pass. | λυθείς, θείσα, θέν | loosed, or having been loosed |
2nd Aor. Part. Pass. | φανείς, εἴσα, εἶν | having appeared |

The 1st Aor. Part. Pass. is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>λυθείς</td>
<td>λυθείσα</td>
</tr>
<tr>
<td>A.</td>
<td>λυθέντα</td>
<td>λυθείσαν</td>
</tr>
<tr>
<td>G.</td>
<td>λυθέντος</td>
<td>λυθείσῃς</td>
</tr>
<tr>
<td>D.</td>
<td>λυθέντε</td>
<td>λυθείσῃ</td>
</tr>
</tbody>
</table>

Participles are generally negatived with μὴ in the New Testament. Participles are used much more frequently in Greek than in English. They may be used either Adjectivally or Adverbially.
1. The Adjectival Participle.

In this use the adjectival side of the participle is most prominent. The adjectival participle is generally preceded by an article with which it agrees. The participle preceded by an article is very common in the New Testament. It should generally be translated by a **clause introduced by a relative pronoun**, but may sometimes be translated by a **noun**.

Examples:

- οἱ πιστεύοντες those who believe, or believers.
- ὁ σπείρων the sower.

They that hunger and thirst after righteousness.

οἱ πιστεύοντες καὶ διψάοντες τὴν δικαιοσύνην. Mt. v. 6.

This is he that was sown by the way side.

οὗτος ἐστιν ὁ παρὰ τὴν ὀδὸν σπαρεῖς. Mt. xiii. 19.

Notice that any number of qualifying words may be inserted between the article and the participle.

2. The Adverbial Participle.

In this use the verbal side of the participle is most prominent.

When a participle is used adverbially it is equivalent to an Adverbial Clause modifying some other verb in the sentence.

Such participles are best translated into English by a suitable **adverbial clause**. The context must decide what kind of adverbial clause the participle in question is equivalent to. In the New Testament an adverbial participle is generally equivalent to a Temporal clause, sometimes to a Causal clause, rarely to a Concessive clause.

Examples: 

(a) A participle denoting the time of the action of the main verb, translated by a **Temporal clause** in English.

And when he came out, he saw a great multitude.


And when the chief priests and Pharisees had heard his parables, they knew that he spoke about them.

καὶ ἀκούσαντες οἱ ἅρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἐγνωσαν ὅτι περὶ αὐτῶν λέγει. Mt. xxii. 45.

Generally speaking, the Present Participle denotes action taking place at the same time as the action of the main verb, and the Aorist

1 For these forms see lesson 28.
2 See appendix on English Grammar.
ADVERBIAL PARTICIPLES

Participle denotes action which took place before the action of the main verb.

Examples. Present Participle:

He appeared to them as they were fighting.


Aorist Participle:

And having fasted forty days and forty nights he afterwards hungered.

kaivysteusas héméras teqsarákonta kai teqsarákonta vérkast vérteron epelvasen. Mt. iv. 2.

Present Participle:

He that has ears to hear let him hear.

ó e'xov óta akóueiv akóvetow.

Aorist Participle:

But he that had been healed did not know who it was.

ó de lađeis1 ouk yýdei2 tís éstiv. Jn v. 13.

(b) Participle denoting the cause of the action of the main verb translated by a Causal clause in English.

Examples:

And they were all afraid of him, because they did not believe that he was a disciple.


Godliness is profitable for everything, because it has a promise for the life that is now, as well as for that which is to come.

η de eusébeia prós pánta odhelamós éstiv, épanggelían e'xousa xwís tís vún kai tís melloúsis. 1 Tim. iv. 8.

The Participle often denotes the attendant circumstances of an action, and may be best translated into English by a finite verb joined to that which is the main verb in Greek by “and.”

Examples:

He answered and said....

ápokrítheis eípev....

1 See Lesson 28.  2 See Lesson 36.
Immediately the father of the child cried out and said....

Immediately the father of the child cried out and said....

Mk ix. 24.

Take Mark and bring him with thee.

Máρκον ἄναλαβὼν ἔγι μετὰ σεαυτοῦ. 2 Tim. iv. 11.

In some cases however it is better to translate the Greek participle by an English participle. The method of translation which sounds best in English must be chosen.

Examples:

In those days John the Baptist came into the wilderness of Judea preaching and saying “Repent.”

ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγιγνείται Ἰωάννης ὁ Βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, λέγων Μετανοεῖτε.

And they were baptised by him in the river Jordan, confessing their sins.

καὶ ἐβαπτίζοντο ὑπ’ αὐτοῦ ἐν τῷ Ἰορδάνῳ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

Mt. iii. 6.

Exercise 25

Learn Vocabulary 19.

1. καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἄνδρεαν τὸν ἄδελφον Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ. 2. καὶ ἤλθεν κηρύσσον εἰς τὰς συναγωγὰς αὐτῶν καὶ δαιμόνια ἐκβάλλων. 3. πῶς δυσχόλως1 αἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 4. καὶ ἤσαν οἱ φαγόντες τοὺς ἄρτους πεντακυκλίου ἄνδρες. 5. οἱ μὲν οὖν διασταρέντες δήλωσαν εὐαγγελιζόμενοι τὸν λόγον. 6. παραγεγραμμένος δὲ εἰς Ἰερουσαλήμ ἐσσείραξε κολλάσθαι2 τοῖς μαθηταῖς, καὶ πάντες ἐφοβοῦντο αὐτῶν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής. 7. ἄκουσαν δὲ Ἄνανιας τοὺς λόγους τούτους πεσόν εξέψυξεν3 καὶ ἐγένετο φόβου μέγας ἐπὶ4 πάντας τοὺς ἀκούοντας. 8. καὶ σπαράζαν5 αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ φωνῆσαν φωνῇ μεγάλῃ, ἐξήλθεν εξ αὐτοῦ. 9. καὶ ἤν ἐν τῇ ἐρήμῳ τεσσαράκοντα ημέρας καὶ τεσσαράκοντα νύκτας πειράζομενοι ὑπὸ τοῦ Σατανᾶ. 10. ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. 11. καὶ ὡφθη αὐτοῖς Μωϋσῆς καὶ Ἡλείας συνυλαλύσας μετ’ αὐτοῦ.

1 δυσχόλως “with difficulty, hardly.”
2 κολλάσθαι “to join himself,” see Lesson 28.
3 εξέψυξεν “gave up the ghost,” from ἐκψῦχος.
4 ἐπὶ “upon.”
5 σπαράξαν 1st Aor. part. from σπάρασον.
Participlea should be used to translate all the words marked *, and also all the English participles.

1. Those that had preached* the word were scattered abroad. 2. And passing by the sea of Galilee the disciples taught many people. 3. Blessed are those that hear* and those that believe* the words of this book. 4. Many of the publicans therefore were baptised confessing their sins. 5. But he answered* and said "How hardly shall ye enter into the kingdom of heaven." 6. The sower* soweth the word. 7. And when he came forth* he saw a great multitude. 8. And all those that heard* kept these words in their hearts. 9. But we were afraid because we did not believe* that his words were true. 10. This is he that was sent* by the king. 11. While they were teaching* the people they remained in the temple. 12. And having come out of the city he went to another place. 13. But the prophet cried and said* "Behold the man that cometh* after me: him shall ye hear." 14. When the governor therefore heard* this he was afraid and all that were* with him. 15. And when they had cast* the net into the sea they took many fishes. 16. And when they had come* to Bethlehem they tried to enter into the synagogue, but those that kept* it cast them out. 17. But while I was walking* through the fields I saw a great light from heaven and heard a voice speaking to me. 18. The prophet remained in the mountain forty days\(^1\) and forty nights writing the words of this law.

LESSON XXVI

THE GENITIVE ABSOLUTE. INTERROGATIVE AND INDEFINITE PRONOUNS. CERTAIN PREPOSITIONS

A noun or pronoun and a participle may stand by themselves in the Genitive case if the noun or pronoun does not denote the same person or thing as the subject or object of the sentence.

This construction is called the Genitive Absolute.

Absolute means "loosed," from the Latin "absolutus": phrases of this kind are called "absolute" because they are loosed in construction from the rest of the sentence.

\(^1\) Days and nights, use Acc. case, Syntax 18.
The Genitive Absolute should generally be translated by an adverbial clause in English. The context must decide whether this clause is to be Temporal, Causal, or Concessive. Most of the Genitives Absolute in the New Testament may best be translated by Temporal clauses.

Examples:

And when the devil was cast out the dumb man spoke.
\( \text{καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός.} \)

And while the bridegroom tarried they all slumbered and slept.
\( \text{χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευνον.} \)

The same construction is found in Latin, but the case there used is the Ablative. A similar construction is also rarely found in English, but in that language the case used is the Nominative.

Example: "This done, he went home."

N.B. The rule given above as to the noun or pronoun in a Genitive Absolute not referring to the same person or thing as the subject or object of the sentence is generally observed in Classical Greek. But it is frequently broken in New Testament Greek as the following example will show:

And as he was coming out of the temple, one of his disciples said to him...
\( \text{καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ...} \)

Mk xiii. 1.

The Interrogative Pronoun οίς who? τί what? can take the place of either a noun or an adjective. It is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ὁ</td>
<td>τί</td>
</tr>
<tr>
<td>A.</td>
<td>τίνα</td>
<td>τί</td>
</tr>
<tr>
<td>G.</td>
<td>τίνος</td>
<td>τίνος</td>
</tr>
<tr>
<td>D.</td>
<td>τίνι</td>
<td>τίνι</td>
</tr>
</tbody>
</table>

Examples of its use:

Whom do I hear? τίνας ἀκοίω;
What men do I hear? τίνας ἄνθρωποις ἀκοίω;
The Indefinite Pronoun τὸς is generally translated by "some" or "any."

It is distinguished from τὸς Interrogative by having no accent, and by the fact that it cannot stand as the first word in a sentence.

It is declined in the same way as τὸς Interrogative.

Examples of its use:

Some one says this. τοῦτο λέγει τὸς.
A certain man says this. ἄνθρωπός τὸς τοῦτο λέγει.

The following prepositions present some difficulty:

κατά, root-meaning down.

κατά is followed by the Accusative or Genitive case. When followed by an Accusative it means "down along, throughout, with regard to, according to," when followed by a Genitive it means "down from, against."

The meanings underlined are the commonest in the New Testament.

Examples:

Take him and judge him according to your law.

λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνετε αὐτὸν.

Jn xviii. 31.

He that is not with me is against me.

ὁ μὴ ὅν μετ' ἐμοῦ κατ' ἐμοῦ ἑστίν.

Lk. xi. 23.

Notice the following special phrases:

κατ' ἐναρ in a dream.
κατὰ καιρὸν in due season.
καθ' ἡμέραν daily.
κατ' ἰδίαν privately.

ἐπὶ, root-meaning upon.

ἐπὶ is followed by the Accusative, Genitive or Dative case. It is difficult to draw any clear distinction between its meanings with these three cases, but with the Accusative it means "upon," "on," or "to" often with some idea of motion, with the Genitive it means "upon," "on," and occasionally "in the time of," "in the presence of," with the Dative it means "on," or "at."

Examples:

And other fell on good ground.

ἄλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν καλὴν.

Mt. xiii. 8.

1 It is an "enclitic"; see page 166.
Take my yoke upon you.

Matthew xi. 29.

And seeing one fig tree on the road he went to it.

Matthew xxii. 19.

I have glorified thee upon the earth.

John xvii. 4.

In the time of Elisha the prophet.

Luke iv. 27.

And they wondered at him.

Mark xii. 17.

Know that it is near at the doors.

Mark xiii. 29.

πρὸς, root-meaning TOWARDS.

πρὸς is followed by the Accusative, Genitive or Dative case, but it is so rarely followed by a Genitive or Dative case in the New Testament that it will be sufficient to regard it as a preposition followed only by the Accusative case.

It means "towards, up to, to, with regard to," and in certain cases "with," it is also used after verbs meaning "to say" where a simple Dative would have been expected.

Examples:

In the fourth watch of the night he went to them walking on the sea.

Matthew xiv. 25.

And Jesus said to Simon "Fear not."


The word was with God.

John i. 1.

See the Appendix on Prepositions.

Exercise 26

A

Learn Vocabulary 20.

1. ἐτὶ δὲ λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἔπεσεν τὸ πνεῦμα τὸ ἁγιόν ἐπί πάντας τοὺς ἀκούοντας τὸν λόγον. 2. ἦ γὰρ σάρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος καὶ τὸ πνεῦμα κατὰ τῆς σαρκός. 3. ἐγγύς δὲ οὖσης Λύδδας
tē ἔστιν, ὦ μαθηταί ἀκοῦσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν. 4. ὅ δὲ ἔπι τὰ πετρώδη ἁταρείς, οὐτός ἐστὶν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτῶν. 5. ἀναχαροῦντων δὲ αὐτῶν, ἵθει ἄγγελος Κυρίου φαίνεται καὶ ὁ ἄναρ τῷ Ἰωάννῃ λέγων Παράλαβε τὸ παιδόν καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγει εἰς Ἀγίνυτον. 6. ἐξεπλήσσοντο δὲ οἱ ἄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ. 7. ἀλλὰ λήψεσθε δύο υἱῶν του ἄνθρωπον ἐρχόμενον ἐπὶ τῶν νεφέλων τοῦ οὐρανοῦ. 10. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; 11. τότε προσῆλθεν αὐτῷ γυνὴ τις αὐτοῦς τι παρ’ αὐτοῦ, ὅ δὲ ἔστη αὐτῇ Τί θέλεις;

B

1. ἐπὶ ἀρχιερῶς Ἄννα καὶ Καῖαφα ἐγένετο ἡμᾶς θεοῦ ἐπὶ Ἰωάννην τοῦ Ζαχαρίου ἐν τῇ ἐρήμῳ. 2. ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 3. οἱ δὲ ἀρχιερεῖς καὶ τὸ συνεδρίῳ ὁλος ἐξήγουσιν ἑτέρων ἐφευρατηριαν5 κατὰ τοῦ Ἰησοῦ. 4. καθ’ ἡμέραν ἦμας πρὸς ὑμᾶς ἐν τῷ ἱερῷ καὶ οὐκ ἐκρατήσατε με. 5. εἶδεν ὁ Ἰησοῦς πνεῦμα θεοῦ καταβαίνον ὡσεὶ περιστεράν ἐρχόμενον ἐπὶ αὐτῶν. 6. καὶ θαυμάσαντες ἔπι τῇ ἀποκρίσει αὐτοῦ ἐσίγνησαν7. 7. ὁ μή δὲ μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστιν. 8. καὶ ἐσπλαγχνίσθη8 ἐπὶ αὐτοῖς καὶ ἐθέραπεν εἰς τινα αὐτῶν. 9. ὑμεῖς κατὰ τὴν σάρκα κλίνετε, ἐγώ δὲ κρίνω οὐδένα. 10. καὶ ἀπῆλθεν καθ’ ὅλης τὴν πόλιν κηρύσσων διὰ ἐποίησεν αὐτῷ ὁ Ἰησοῦς. 11. καὶ ἀρμήσαν9 ἡ ἀγέλη10 κατὰ τοῦ κρημνοῦ11 εἰς τὴν θάλασσαν. 12. καὶ ἀπῆλθον τῶν σὺν ἑαυτῷ ἔπι τὸ μυθισμοῖν. 13. κύριε, εἰ σὺ εἶ, κέλευσον με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα. 14. καὶ ἐμήσηθεν κατὰ τὸ εἰσόθα αὐτῷ12 ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν. 15. ἐπιστάτα, δὲ ὅλης νυκτὸς κοπιάσαντες οὖθεν ἐλάβομεν, ἐπὶ δὲ τῷ ἡματι σου χαλάσω13 τὰ δίκτυα. 16. ὁ δὲ ἐστιν πρὸς αὐτοὺς Ἁγνωστής14 εἰσελθέν διὰ τῆς στενής βύρας.

1. τὰ πετρώδη “the rocky ground.”
2. λήψεσθε, ὑστερον deponent from λαμβάνω.
3. ὑμοθυμαίων “with one accord.”
4. ἀπῆλθεν, a deponent future given as the future of ἄρω.
5. ἐφευρατηριαῖα “false witness.”
6. ὡσεὶ περιστεράν “like a dove.”
7. ἐσίγνησαν “they became silent.”
8. ἐσπλαγχνίσθη “he was moved with compassion.”
9. ἀρμήσαν “rushed.”
10. ἡ ἀγέλη “the herd.”
11. τοῦ κρημνοῦ “the cliff.”
12. τὸ εἰσόθα αὐτῷ “his custom.”
13. χαλάσω “I will let down.”
14. Ἁγνωστής “strive.”

N. 6
The clauses marked * should be translated by a Genitive absolute.

1. And when the disciples had entered into the ship* Jesus sent the multitudes away. 2. Then a certain man came to him and said “What art thou doing here?” 3. What power shall we receive when the Holy Spirit comes upon us? 4. The day is drawing near in which the Son of man shall come upon the clouds of heaven. 5. Take and judge these men according to your law. 6. Peter went to him, walking upon the water. 7. The disciples began to preach in the days of Caiaphas the high priest. 8. They went into the assembly on the Lord's day according to custom. 9. I was with you daily in Jerusalem. 10. The high priest therefore said to the disciples “Who gave you authority to do these things?” 11. The Pharisees will say many things against the Son of man. 12. When the messengers of Herod had departed* the disciples told him privately all that they had done. 13. But although he sent his own son to them* they would not receive him. 14. You were astonished at his promises. 15. And when we had toiled all the night* Jesus came to us walking on the sea. 16. And while he was holding my hand* I received power to walk. 17. Who is able to endure these things? 18. And while we were drawing near to the city* the whole multitude began to rejoice saying “Blessed is he that cometh in the name of the Lord.” 19. In the days of Herod the king Joseph went down² into Egypt taking with him the child Jesus and Mary his mother.

LESSON XXVII

THE FIRST AND SECOND AORIST MIDDLE. THE COMPARISON OF ADJECTIVES. ADVERBS

The conjugation of the First Aorist Middle is as follows:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλυσάμην</td>
<td>λύσαυ</td>
</tr>
<tr>
<td>ἐλύσω</td>
<td>λύσαυ (for thy own benefit) etc.</td>
</tr>
<tr>
<td>ἐλύσασθε</td>
<td>λυσάσθσε</td>
</tr>
<tr>
<td>ἐλύσαμεθα</td>
<td>λυσάσθσαν</td>
</tr>
<tr>
<td>ἐλύσαντο</td>
<td>λυσάσθων</td>
</tr>
</tbody>
</table>

1 εὐλογημένος.

² κατέβη.
SECOND AORIST MIDDLE

Infinitive

λύσασθαι to loose (for one's own benefit)

Participle

λυσάμενος, η, ον having loosed (for one's own benefit)

Notice the presence of the σα, the distinguishing mark of the First Aorist.

The endings of the Second Aorist Indicative Middle are the same as those of the Imperfect Passive. The endings of the other moods are the same as the corresponding moods of the Present Passive. The endings are however not added to the present stem, but to the verbal stem, as explained on page 43.

The Second Aorist of γίνομαι "I become" is as follows:

Indicative

ἐγενόμην I was etc.

ἐγινο
ἐγένετο
ἐγένσηθα
ἐγένσηθε
ἐγένσσα

Imperative

γενοι be etc.

γενέσθω

Infinitive

γενέσθαι to be, to come to pass

Participle

γενόμενος, η, ον being, coming to pass, happening

This word is especially common in the New Testament: it is an example of a verb which is deponent in the Middle voice.

The form which occurs most frequently is ἐγένετο "it came to pass."

Most of the Middle forms which are found in the N.T. are deponent, and must therefore be translated by an active verb in English.

In a few cases verbs are found in the Middle voice which denote that the subject is acting upon himself, or in some way that concerns himself, or is allowing something to be done to himself.

Examples are found in sentences 8, 13, 14 in the following exercise A.

The comparison of Adjectives

There are three degrees of comparison :

The Positive degree which denotes simply that the person or thing denoted by the noun which the adjective qualifies possesses the quality expressed by the adjective.

6—2
COMPARISON OF ADJECTIVES

The **Comparative** degree which denotes that the person or thing possesses this quality in a higher degree than some other person or thing.

The **Superlative** degree which denotes that the person or thing possesses this quality in the highest degree, or in a very high degree.

**Examples:**
- Positive degree. He is a tall man.
- Comparative degree. He is taller than his brother.
- Superlative degree. He is the tallest man in the town.

The Comparative and Superlative degrees of comparison are expressed in Greek by adding τέρος and τάτος to the stem of adjectives of the 2nd dec., and to the stem of those ending in ης in the 3rd dec.

When the last vowel but one of the adjective is short the final o of the stem is lengthened to ω.

**Examples:**

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>δίκαιος</td>
<td>(δικαιότερος, η, ον)</td>
<td>(δικαιότατος, η, ον)</td>
</tr>
<tr>
<td>ἰσχυρός</td>
<td>ἰσχυρότερος, η, ον</td>
<td>(ἰσχυρότατος, η, ον)</td>
</tr>
<tr>
<td>σοφός</td>
<td>σοφότερος, η, ον</td>
<td>(σοφότατος, η, ον)</td>
</tr>
<tr>
<td>ἀληθής</td>
<td>(ἀληθεότερος, η, ον)</td>
<td>(ἀληθεότατος, η, ον)</td>
</tr>
</tbody>
</table>

The following adjectives form their degrees of comparison irregularly.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθός</td>
<td>κρεῖσσων, κρεῖττων better</td>
<td>(κράτισσος) best</td>
</tr>
<tr>
<td>κακός</td>
<td>κρεῖσσων, κρεῖττων worse</td>
<td>(κράτισσος) worst</td>
</tr>
<tr>
<td>πολύς</td>
<td>πλείσσων, πλέων more</td>
<td>πλέισσος most</td>
</tr>
<tr>
<td>μικρός</td>
<td>μικρότερος, ἐλάσσων, ἐλάττων less</td>
<td>(μικρότατος), ἐλάχιστος least</td>
</tr>
<tr>
<td>μέγας</td>
<td>μείζων greater</td>
<td>μέγιστος greatest</td>
</tr>
</tbody>
</table>

Adjectives in the Comparative degree ending in ον are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>μείζων</td>
<td>μείζον</td>
</tr>
<tr>
<td>A.</td>
<td>μείζονα, μείζω</td>
<td>μείζον</td>
</tr>
<tr>
<td>G.</td>
<td>μείζονος</td>
<td>μείζονος</td>
</tr>
<tr>
<td>D.</td>
<td>μείζονι</td>
<td>μείζονι</td>
</tr>
</tbody>
</table>
**Adverbs**

An adjective or adverb in the comparative degree is followed either by a noun or pronoun in the Genitive, or by "than" followed by a noun or pronoun in the same case as the noun or pronoun with which the adjective agrees.

Examples:

- He is wiser than his son.
  
  \( \sigma\sigma\phi\omega\tau\rho\acute{s} \varepsilon\sigma\tau\nu \tau\omicron^\omicron \upsilon\omicron^\upsilon. \)

  
  or

  \( \sigma\sigma\phi\omega\tau\rho\acute{s} \varepsilon\sigma\tau\nu \acute{\eta} \omicron^\upsilon\omicron^\upsilon. \)

**Adverbs**

Adverbs are formed from adjectives by changing the \( \upsilon \) of the Gen. pl. masc. to \( \acute{s} \).

Examples:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \phi\lambda\omicron ) dear</td>
<td>(( \phi\lambda\omicron\acute{s} )) dearly</td>
</tr>
<tr>
<td>( \sigma\sigma\phi\acute{o}\acute{s} ) wise</td>
<td>(( \sigma\sigma\phi\acute{o}\acute{s} )) wisely</td>
</tr>
<tr>
<td>( \acute{\alpha}\lambda\eta\theta\omicron\acute{s} ) true</td>
<td>( \acute{\alpha}\lambda\eta\theta\omicron\acute{s} ) truly</td>
</tr>
</tbody>
</table>

The comparative and superlative degrees of adverbs are formed by taking the Neuter Singular of the comparative of the adjective to form the comparative of the adverb, and the Neuter Plural of the superlative of the adjective to form the superlative of the adverb.

Examples:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \sigma\sigma\phi\acute{o}\acute{s} )</td>
<td>( \sigma\sigma\phi\omega\tau\rho\acute{o}\nu )</td>
<td>( \sigma\sigma\phi\omega\tau\rho\acute{\acute{t}}\alpha\tau\alpha )</td>
</tr>
<tr>
<td>( \acute{\alpha}\lambda\eta\theta\omicron\acute{s} )</td>
<td>( \acute{\alpha}\lambda\eta\theta\acute{\acute{e}}\sigma\tau\omicron\nu )</td>
<td>( \acute{\alpha}\lambda\eta\theta\acute{\acute{e}}\sigma\tau\alpha\tau\omicron )</td>
</tr>
</tbody>
</table>

The following forms should be noted.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \varepsilon\upsilon ) well</td>
<td>( \beta\lambda\tau\omicron\omega\nu, \kappa\rho\epsilon\iota\sigma\sigma\nu ) better</td>
<td>(( \beta\lambda\tau\iota\sigma\tau\alpha )) best</td>
</tr>
<tr>
<td>( \kappa\alpha\lambda\omega\upsilon ) well, beautifully</td>
<td>( \kappa\alpha\lambda\lambda\omicron\nu\upsilon ) better, more beautifully</td>
<td>(( \kappa\alpha\lambda\iota\sigma\tau\alpha )) best, most beautifully</td>
</tr>
<tr>
<td>( \kappa\kappa\acute{\alpha}\omicron ) badly</td>
<td>( \acute{\eta}\sigma\sigma\omicron\nu, \acute{\eta}\tau\omicron\nu ) worse beautifully</td>
<td>(( \acute{\eta}\iota\sigma\omicron\tau\alpha )) worst</td>
</tr>
<tr>
<td>( \mu\alpha\lambda\alpha ) (( \mu\alpha\lambda\alpha ))</td>
<td>( \mu\alpha\lambda\lambda\omicron\nu ) more</td>
<td>( \mu\alpha\lambda\iota\sigma\sigma\nu ) most</td>
</tr>
<tr>
<td>( \pi\omicron\lambda\upsilon ) much</td>
<td>( \pi\lambda\omicron\nu, \pi\lambda\omicron\nu ) more</td>
<td>(( \pi\lambda\iota\sigma\sigma\nu )) most</td>
</tr>
</tbody>
</table>

The Comparative and Superlative degrees of adjectives and adverbs
are not much used in the New Testament. The Superlative degree is scarcely used at all: its place is taken by the Comparative degree.

Example:
Being the least of all seeds that are on the earth.

\[\text{μικρότερον δὲ πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς.}\]

Mk iv. 31.

The forms enclosed in brackets in the tables above are not found in the New Testament.

**Exercise 27**

**Learn Vocabulary 21.**

A

1. τῇ δὲ ἐπαύριον, ὁ δομιπροϊότον ἔκεινων, καὶ τῇ πόλει ἐγγεζόσων, ἀνέβη Πέτρος ἐπὶ τὸ δώμα προσεύξασθαι. 2. σύχι ἡ ψυχὴ πλείου ἐστὶ τῆς τροφῆς; 3. καὶ σώζομεν τουτείχες ἀποκτείνει τὸν Παύλον. 4. ὁ μείζων ἐν ὑμῖν γενέσθω ὃς ὁ νεότερος. 5. κατελάβαντο ὅτι ἀνθρωποὶ ἀγράμματοι καὶ ἵδιωται εἰσίν. 6. νῦν γὰρ ἐγγύτερον ἐστὶν ἡ σωτηρία ἡμῶν ἢ ἄτε ἐπιστεύσαμεν. 7. ἀνθρώπος αὐτὸς ὁ ἀνθρωπος υἱὸς θεοῦ ἦν. 8. καὶ ἤφασ τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν καὶ ἀπελθὼν ἀπῆγκατο. 9. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μεῖζων αὐτοῦ ἦστιν. 10. νυνὶ δὲ μένει πίστις, ἐξίσου, ἀγάπη; τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη. 11. ἔρχεται ὁ ἰσχυρότερος μων ὑπίσω μου. 12. μείζονα τούτων ὄψει. 13. καὶ νῦν τί μέλλεις; βάπτισαι, καὶ ἀπολύσῃς τὰς ἅμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου. 14. πάντες οἱ πατέρες ἡμῶν ἔθαπτόσαντο εἰς τὸν Μωυσῆν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ.

B

1. οἱ δὲ μείζων ἐκράζαν λέγοντες Κύριε, ἐλέησον ἡμᾶς. 2. σὺ Κύριε, ἀνάδειξον τὸν ἀνθρωπόν ἐν ἐξελέξει. 3. ἡ βασιλεία σας νότοι ἔθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσα τὴν σοφίαν Σολομόνος καὶ ἵδιον πλείων Σολομόνος ὀδε. 4. ουδεὶς ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαίφ.

1 τῇ δὲ ἐπαύριον “And on the next day,” ἐπαύριον is an adverb meaning “to-morrow,” τῇ agrees with ἡμέρα understood.

2 τὸ δώμα “the house top.”

3 ἀγράμματοι καὶ ἵδιωται “unlettered and ignorant.”

4 ἀπῆγκατο middle aorist from ἀπάγκας “I hang.”

5 ἀνάδειξον “show.”

6 ἡ βασιλεία σας νότοι “the queen of the south.”

7 ἐκ τῶν περάτων “from the furthest parts.”

8 ἐπίβλημα, τὸ “a thing put on, a patch.”

9 ῥάκους ἀγνάφου “of undressed cloth.”
when Solomon had prayed he departed out of the temple. 2. The younger of the sons would not work for his father. 3. The robbers hanged themselves, for those that pursued them were more than they. 4. We called upon the name of the Lord, for he is stronger than all the kings of the earth. 5. He chose Simon whom he surnamed Peter. 6. Behold, love is greater than faith. 7. Why then do ye delay to go to Jerusalem, for behold a greater than Solomon is there? 8. We ought to obey the king rather than the priest. 9. They say that these days are worse than the days of our fathers. 10. Ye took counsel together to slay the wisest of men. 11. He that is least shall become the greatest. 12. But he cried out the more “Behold what things I suffer at the hands of my enemies.” 13. Truly I perceive that there is a division among them. 14. We cannot do the least of these things. 15. Inasmuch as thou hast done this thou hast done worse than all thy brethren. 16. But he answered them more wisely than his father.

LESSON XXVIII

CONTRACTED VERBS ENDING IN \( \alpha\omega \) AND \( \omega\omega \).

The rules for the contraction of the vowels in these verbs may be stated as follows:

- \( a \) followed by \( \alpha \) or \( \omega \) becomes \( \omega \).
- \( a \) followed by \( \epsilon \) or \( \eta \) becomes \( \alpha \).

1. \( \tau\delta\ \pi\lambda\rho\omega\mu\alpha \) \( \alpha\rho\tau\omega\) “that which fills it up.”
2. \( \epsilon\phi\ \delta\sigma\sigma\nu \) “inasmuch as.”
3. \( \epsilon\nu\ \) dat. from \( \epsilon\lambda\tau\sigma\) “one.”
4. \( \mu\epsilon\rho\mu\alpha\tau\nu\) “do ye take anxious thought,” see the next lesson.
5. \( \gamma\epsilon\nu\nu\tau\nu\alpha\) “the offspring.”
6. \( \pi\epsilon\theta\alpha\rho\chi\epsilon\iota\nu \) “to obey,” followed by a Dative.
7. \( \upsi\pi\epsilon\rho\) followed by a Genitive.

*5. \( \delta\tau\iota.\)
i is generally written subscript, except occasionally in the Present
Infinitive Active.

o followed by a long vowel becomes ω.
o followed by a short vowel becomes ου.
o followed by any combination with i, whether subscript or not, becomes αι, except in the pres. inf. act.

### Present Indicative Active of τιμάω “I honour”

<table>
<thead>
<tr>
<th>Present Ind.</th>
<th>Present Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμῶ (τιμάω)</td>
<td>τιμα (τιμαῖ)</td>
</tr>
<tr>
<td>τιμᾶς (τιμάεις)</td>
<td>τιμᾶς (τιμαῖε)</td>
</tr>
<tr>
<td>τιμάι (τιμάει)</td>
<td>τιμᾶτω (τιμαῖτω)</td>
</tr>
<tr>
<td>τιμῶμεν (τιμάῳμεν)</td>
<td>τιμῶμεν (τιμαῖομεν)</td>
</tr>
<tr>
<td>τιμᾶτε (τιμάετε)</td>
<td>τιμᾶτε (τιμαῖετε)</td>
</tr>
<tr>
<td>τιμῶσι (τιμᾶῳσι)</td>
<td>τιμῶσσαν (τιμαῖοσσαν)</td>
</tr>
<tr>
<td>τιμῶνται (τιμᾶονται)</td>
<td>τιμῶντων (τιμαῖοντων)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present Inf.</th>
<th>Pres. Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμῶν (τιμάειν) ή τιμᾶν</td>
<td>τιμῶν, ὄσα, ὄν τιμῶντος etc.</td>
</tr>
</tbody>
</table>

### Imperfect Indicative Active

<table>
<thead>
<tr>
<th>Present Ind.</th>
<th>Present Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐτίμων (ἐτίμαον)</td>
<td>ἐτίμωμεν (ἐτιμάομεν)</td>
</tr>
<tr>
<td>ἐτίμας (ἐτίμαις)</td>
<td>ἐτίματε (ἐτιμάετε)</td>
</tr>
<tr>
<td>ἐτίμα (ἐτίμαι)</td>
<td>ἐτίμων (ἐτιμάον)</td>
</tr>
</tbody>
</table>

### Present Indicative Passive

<table>
<thead>
<tr>
<th>Present Ind.</th>
<th>Present Imper.</th>
<th>Present Inf.</th>
<th>Present Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμῶμαι</td>
<td>τιμᾶθαι</td>
<td>τιμῶμενος, η, ον</td>
<td></td>
</tr>
<tr>
<td>τιμᾶ</td>
<td>τιμᾶθω</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τιμᾶται</td>
<td>τιμᾶσθω</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τιμῶμεθα</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τιμᾶσθε</td>
<td>τιμᾶσθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τιμῶνται</td>
<td>τιμᾶσθωσαν</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>τιμᾶσθων</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Imperfect Indicative Passive

<table>
<thead>
<tr>
<th>Present Ind.</th>
<th>Present Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐτίμωμην</td>
<td>ἐτιμῶμεθα</td>
</tr>
<tr>
<td>ἐτίμω</td>
<td>ἐτιμᾶσθε</td>
</tr>
<tr>
<td>ἐτιμᾶτο</td>
<td>ἐτιμῶντο</td>
</tr>
</tbody>
</table>
Present Indicative Active of φανερέω “I make manifest”

Present Ind. | Present Imper.
---|---
φανερέω (φανερέω) | φανέρου (φανέρεκε)
φανερεῖς (φανερεῖς) | φανεροῦτα (φανεροῦτα)
φανεροῖ (φανεροῖ) | φανεροῦτω (φανεροῦτω)
φανεροῦμεν (φανεροῦμεν) | φανεροῦτε (φανεροῦτε)
φανεροῦτε (φανεροῦτε) | φανεροῦτωσαν (φανεροῦτωσαν)
φανεροῦσι (φανεροῦσι) | φανεροῦτων (φανεροῦτων)

Present Inf. | Present Participle
---|---
φανεροῦν (φανεροῦν) | φανερών, φανεροῦσα, φανεροῦν
φανεροῦντα, φανεροῦντας, φανεροῦντας etc.

Imperfect Indicative Active

εφανέρουν (εφανέρουν) | εφανεροῦμεν (εφανεροῦμεν)
εφανέρουσα (εφανέρουσα) | εφανεροῦτε (εφανεροῦτε)
εφανέρου (εφανέρου) | εφανεροῦν (εφανεροῦν)

Present Indicative Passive

Present Ind. | Present Imper. | Present Inf. | Present Participle
---|---|---|---
φανεροῦμαι | φανεροῦ | φανεροῦσα | φανεροῦμεν, η, ον
φανεραῖ | φανεροῦ | φανεροῦσθω
φανεροῦται | φανεροῦσθω
φανεροῦμεθα | φανεροῦσθε
φανεροῦσθε | φανεροῦσθωσαν
φανεροῦνται | φανεροῦσθων

Imperfect Indicative Passive

εφανεροῦμην | εφανεροῦμεθα
εφανεροῦ | εφανεροῦσθε
εφανεροῦτα | εφανεροῦντα

The verb ζάω has η for a in the contracted forms.

Present Ind. ζάω ζῆς ζῆ, ζῶμεν ζητε ζῶσι.
Pres. Inf. ζῆν.
The Future and Aorist of verbs in \( \omega \) and \( \omega \) are formed by lengthening the last vowel of the stem before adding the endings.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμάω</td>
<td>τιμήσω</td>
<td>ἐτίμησα</td>
<td>τιμήσομαι</td>
</tr>
<tr>
<td>φανεράω</td>
<td>φανερῶσω</td>
<td>ἐφανέρωσα</td>
<td>φανερῶσομαι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμηθέσομαι</td>
<td>ἐτιμηθάμην</td>
<td>ἐτιμηθήσην</td>
</tr>
<tr>
<td>φανεροθήσομαι</td>
<td>ἐφανερώσαμην</td>
<td>ἐφανερώθησην</td>
</tr>
</tbody>
</table>

**Exercise 28**

1. The disciples were making manifest the things which they had heard. 2. We did not permit them to crucify the slave. 3. The king humbled those that were exalted. 4. They are inquiring if the servant is healed. 5. Why do you allow them to live in our city? 6. Do ye desire to love the Lord your God, O ye sons of men? 7. The voice said “Cry,” and he answered “What shall I cry?” 8. Now is fulfilled the word of the prophet. 9. When Jesus was born in Bethlehem wise men came to worship him asking where the king of the Jews must be born. 10. God justifies the sons of men by faith and not by works. 11. And all men rejoiced greatly that the man that had the devil was healed. 12. Rejoice greatly, for thy son liveth. 13. Humble yourselves therefore under the mighty hand of God, for he will exalt you in due season. 14. I manifested thy name to this people and I will manifest it to their children.

1 \( \xiμέλλευ \) a past tense with a double augment from \( \muέλλω \).
2 “Under” ὑπό followed by an Accusative.
3 “Mighty” \( \kπαταίν \).
LESSON XXIX

THE PERFECT AND PLUPERFECT TENSES

The Perfect tense does not occur very frequently in the New Testament. Its use denotes that the action of the verb is to be regarded as brought to its appropriate conclusion at the time of speaking in such a way that its results still remain in action.

The Perfect has therefore as much to do with Present as with Past time, since it describes the present result of a past action.

The Pluperfect or Past Perfect is the past tense of the Perfect.

There is no exact equivalent to the Greek Perfect in English; the so-called English Perfect formed by the auxiliary verb "have" is the nearest equivalent that can be given, but it will not always serve to translate a Greek Perfect.

The conjugation of the Perfect and Pluperfect of λύω is as follows:

### Active Voice

<table>
<thead>
<tr>
<th>Perfect Ind.</th>
<th>Pluperfect Ind.</th>
<th>Perfect Inf.</th>
<th>Perfect Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέλυκα</td>
<td>ἐλελύκευν</td>
<td>λελυκέναι</td>
<td>λελυκώς, λελυκοία, λελυκός</td>
</tr>
<tr>
<td>λέλυκας</td>
<td>ἐλελύκεις</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λέλυκε</td>
<td>ἐλελύκει</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελύκαμεν</td>
<td>ἐλελύκειμεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελύκατε</td>
<td>ἐλελύκειτε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελύκασι</td>
<td>ἐλελύκεισαν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Perfect Participle Active is declined as follows:

- Nom. Sing. λελυκός λελυκιά λελυκός
- Gen. Sing. λελυκότας λελυκίας λελυκότος
- Dat. Pl. λελυκόσι λελυκίαις λελυκόσι

The other cases can be easily formed from these.

### Middle and Passive Voice

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>λέλυμαι</td>
<td>ἐλελύμην</td>
<td>λελύσθαι</td>
<td>λελυμένας, η, ον</td>
</tr>
<tr>
<td>λέλυσαι</td>
<td>ἐλελύσο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λέλυται</td>
<td>ἐλελύτο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελύμεθα</td>
<td>ἐλελύμεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λέλυσθε</td>
<td>ἐλελύσθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λέλυνται</td>
<td>ἐλελύντα</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
There is a Perfect Imperative, but it is very seldom used in the New Testament. It is given in the complete table of verbs at the end.

Note that the Perfect participle passive always has the accent on the last syllable but one.

It will be noticed that in all moods of the Perfect tense and also in the Pluperfect tense the first consonant of the verb followed by the letter ε is placed before the verb.

This is called REDUPLICATION.

The Pluperfect has an augment in addition, although this is often omitted in the New Testament.

Verbs beginning with a vowel, two consonants (except a mute and a liquid) or a double consonant, have no reduplication, but have an augment instead.

Verbs beginning with a rough mute (φ, χ, θ) have the corresponding smooth mute (π, κ, τ) in the reduplication.

Examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμαρτάνω</td>
<td>ἡμάρτηκα</td>
</tr>
<tr>
<td>στέλλω</td>
<td>ἔσταλκα</td>
</tr>
<tr>
<td>πληρώ</td>
<td>πεπληρώκα</td>
</tr>
<tr>
<td>ψάλλω</td>
<td>ἔψαλκα</td>
</tr>
<tr>
<td>φιλέω</td>
<td>πεφιλήκα</td>
</tr>
<tr>
<td>θεάσομαι</td>
<td>πεθέαμαι</td>
</tr>
</tbody>
</table>

Note that the characteristic consonant of the Perfect active is κ.

The Second, or Strong, Perfect

Some Perfects are formed by adding the endings direct to the stem without κ, these are called Strong Prefects, or Second Perfects.

The following are examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκούω</td>
<td>ἀκήκοα</td>
</tr>
<tr>
<td>γίνομαι</td>
<td>γέγονα</td>
</tr>
<tr>
<td>γράφω</td>
<td>γέγραφα</td>
</tr>
<tr>
<td>ἔρχομαι</td>
<td>ἐλήλυθα (from stem ἐλ)</td>
</tr>
<tr>
<td>κράζω</td>
<td>κέκραγα</td>
</tr>
<tr>
<td>κρύπτω</td>
<td>κέκρυφα</td>
</tr>
<tr>
<td>πάσχω</td>
<td>πέπονθα</td>
</tr>
<tr>
<td>πείθω</td>
<td>πέποιθα</td>
</tr>
</tbody>
</table>
PERFECT AND PLUPERFECT TENSES

The verb λαμβάνω and the stem ἐρ (generally given under λέγω) begin their Perfect tenses with εἰ instead of a reduplication.

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect Active</th>
<th>Perfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λαμβάνω</td>
<td>εἰληφα</td>
<td>εἰλημμαι</td>
</tr>
<tr>
<td>Stem ἐρ</td>
<td>εἰρηκα</td>
<td>εἰρημαι</td>
</tr>
</tbody>
</table>

Examples of the use of the Perfect from the New Testament

Perfect Indicative

Ye have filled Jerusalem with your teaching.
πεπληρώκατε τὴν Ἰερουσαλήμ τῆς διδαχῆς ὑμῶν.
Acts v. 28.

I have fought the good fight, I have finished my course, I have kept the faith.
tῶν καλῶν ἁγίων ἡγώνισμαι, τῶν δρόμων τετέλεκα, τὴν πίστιν τετήρηκα.
2 Tim. iv. 7.

Pluperfect

For it had been founded on the rock.
tεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν.
Mt. vii. 25.

Participle

Having been filled with all knowledge.
πεπληρωμένοι πάσης τῆς γνώσεως.
Rom. xv. 14.
To all that love his appearing.
πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
2 Tim. iv. 8.

Note that in all these examples stress is laid on the completeness and permanence of the action described.

A good example of the exact meaning of the Perfect participle will be found in sentence 9 in the following exercise.

This should be contrasted with the meaning of the Present participle of the same verb which is used in sentence 10.

Another good example is found in sentence 14 where ἐσταυρωμένον denotes a permanent quality—"one who has been crucified."

It is impossible to render this meaning exactly in English, as has been said above. If the Aorist participle σταυρωθεῖς had been used in
the sentence it would simply have denoted the historical fact that Christ was crucified.

The tenses of the Greek Verb have now all been given. To repeat the first person singular of the Indicative mood of each of these tenses is called giving the parts of the verb. A list of the parts of the verbs occurring most commonly in the New Testament is given at the end. The student should now begin to learn those which are given at the head of each exercise.

Exercise 29

Learn Vocabulary 23.

Before doing this exercise the parts of the following Verbs should be learnt: βάλλω (34), γίνομαι (41), ἐρχομαι (68), λαμβάνω (50), λέγω (71), ὃραω (72).

1. ἔλληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοιμώκεν τὸν ἄγιον τόπον. 2. πτωχὸς δὲ τις ὄνοματι Δάσσαρος ἔβδελθε πρὸς τὸν πυλῶναν αὐτοῦ. 3. παιδί, ἐσχάτη ὡρα ἐστὶν, καὶ καθὼς ἥκοσατε ὅτι ἀντίκριστος ἔρχεται καὶ νῦν ἀντίκριστον πολλοὶ γεγόνασιν. 4. λέγει αὐτῷ ὁ Ἰησοῦς, "Ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύσαντες. 5. ὅτε δὲ γέγονα ἄνήρ, κατηργήκα τὸ τοῦ νηπίου. 6. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθώς. 7. πεπλήρωσεν ὁ καίρος καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. 8. ἔρχεται πρὸς αὐτὸν Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἢ δαιμόνια ἐπτὰ ἐξεληλύθει. 9. καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθησαν. 10. οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐθάντες ἐκλεψαν αὐτὸν, ἡμῶν κοιμαμένων. 11. Ἰουδαίοις οὐδέν ἤδικηκα ὡς καὶ σὺ κάλλιον ἐπιγεγυμνόσκεις. 12. πειρασμός ὑμᾶς οὐκ ἐλημφασάρας ὁ ἀνθρώπινος. 13. ὁ γὰρ θεὸς ἐκηρύσσε τοῦτο διὰ στόματος πάντων τῶν προφητῶν. 14. ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον.

1. The days of the kingdom of heaven have been fulfilled. 2. He has not injured thee nor thy friends. 3. We have seen and testified that this is the prophet spoken of by Moses. 4. Then the young men were astonished, for great fear had taken hold upon them. 5. The

1 τυλῶν, ὄνος, ὁ "a door.”
2 ἀντίκριστος, οὐ, ὁ "Antichrist.”
3 κατηργήκα perf. from καταργέω “I bring to nought, I put away.”
4 τὰ τοῦ νηπίου “childish things.”
5 ἀνθρώπινος “proper to a man, such as a man can bear.”
Lord hath spoken evil concerning thee. 6. They have defiled the house of the Lord with dead bodies. 7. Thou must proclaim the things which thou hast seen and heard. 8. The governor asks what the slaves have done. 9. Ye have suffered many things at the hands of the Jews. 10. Then Pilate answered saying “What I have written, I have written.” 11. But when I became king I walked in the ways of my fathers. 12. The poor and the blind are cast at the doors of the rich. 13. O Lord, in thee have we trusted. 14. They found that the devils had gone out. 15. I have told you the words of the kingdom, but ye have not believed me. 16. Those that have kept the faith shall receive the crown of life which the Lord promised to those that love him. 17. They beheld the temple filled with the glory of the Lord.

LESSON XXX

THE SUBJUNCTIVE MOOD

The forms of the Subjunctive Mood are as follows:

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>λύω</td>
<td>λύσω</td>
<td>βάλω</td>
</tr>
<tr>
<td>λύης</td>
<td>λύσης</td>
<td>βάλης</td>
</tr>
<tr>
<td>λύη</td>
<td>λύση</td>
<td>βάλη</td>
</tr>
<tr>
<td>λύωμεν</td>
<td>λύσωμεν</td>
<td>βάλωμεν</td>
</tr>
<tr>
<td>λύητε</td>
<td>λύσητε</td>
<td>βάλητε</td>
</tr>
<tr>
<td>λύωσι</td>
<td>λύσωσι</td>
<td>βάλωσι</td>
</tr>
</tbody>
</table>

It will be seen that the endings of the Subjunctive are the same in all these tenses, but that in the 1st Aorist the letter σ is placed between the ending and the stem, and in the 2nd Aorist the endings are added to the verbal, and not to the present stem. The endings are the same as those of the Present Indicative Active with the exception that the vowels are lengthened and i is written subscript.

There is no Future Subjunctive.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>λύωμαι</td>
<td>λύσωμαι</td>
<td>βάλωμαι</td>
</tr>
<tr>
<td>λυή</td>
<td>λυσή</td>
<td>βάλη</td>
</tr>
<tr>
<td>λυήται</td>
<td>λυσήται</td>
<td>βάληται</td>
</tr>
<tr>
<td>λυώμεθα</td>
<td>λυσώμεθα</td>
<td>βαλώμεθα</td>
</tr>
<tr>
<td>λυήσθε</td>
<td>λυσήσθε</td>
<td>βαλήσθε</td>
</tr>
<tr>
<td>λυώνται</td>
<td>λυσώνται</td>
<td>βαλώνται</td>
</tr>
</tbody>
</table>

1 “At the hands” διά foll. by Gen. 2 “Are cast,” use the perfect pass.
In these tenses the endings are the same as those of the Pres. Ind. Pass. or Mid. with the exception that the vowels are lengthened.


| λυθώ | φανώ |
| λυθῆς | φανῆς |
| λυθῆ | φανῆ |
| λυθῶμεν | φανῶμεν |
| λυθῆτε | φανῆτε |
| λυθῶσι | φανῶσι |

Note that the endings of the 1st and 2nd Aor. Subjunctive Pass. are the same as those of the Pres. Sub. Act.; but the characteristic θ of the 1st Aor. Pass. is inserted before the endings, and in the 2nd Aor. Pass. the endings are added to the verbal stem. In both Aorists the endings have the circumflex accent on the long vowel.

It is impossible to give any single English equivalent to the Subjunctive mood, as the use of the Greek Subjunctive is much wider than that of the English. It is better therefore not to attach any such meaning to it as “that I may loose” etc., as is done in some grammars, since this would cover only a portion of its uses.

Four of the principal uses of the Subjunctive in the N.T. are as follows:

(1) It is used in clauses which express the purpose of the action of the main verb. (Final clauses.)

Such clauses are introduced by ἵνα or ἵνα ὅπως “in order that” or “that” if affirmative, and by μὴ or ἵνα μὴ “in order that not” or “lest” if negative.

Examples:

He came that he might bear witness to the light.

ἡλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

They are going away that they may not see the battle, or lest they should see the battle.

ἀπέρχονται ἵνα μὴ (ἢ μὴ) ἴδωσί τὴν μάχην.

He was crying with a loud voice that all might hear.

μεγάλη τῇ φωνῇ ἐκραζέ ἵνα πάντες ἀκούσατε.

As we have already seen (page 37) clauses of this kind may also be expressed by an Infinitive.
Either the Present or the Aorist Subjunctive may be used in these clauses, the Present if a continuous or repeated action is spoken of, the Aorist if a single action is spoken of. The Aorist is used more frequently than the Present. There is no "sequence of tenses," as in Latin, and, if the verb in the main clause is in a past tense, it does not follow that the verb in the dependent clause must be in the Aorist Subjunctive.

(2) The Subjunctive is used in all clauses introduced by a relative pronoun which does not refer to a definite person or thing; i.e. all clauses in which the word "ever" may be introduced in English after the relative pronoun.

In these clauses the word ἄν or ὡς is placed after the relative pronoun in Greek and the verb is in the Subjunctive.

Example:

Whoever believes on the name of the Lord shall be saved.

ὅς ἄν πιστεύῃ εἰς τὸ ὄνομα τοῦ Κυρίου σωθῆσεται.

Clauses introduced by ὅταν (ὅτε ἄν) "whenever" and ὅπου ἄν "wherever" and referring to the future also have their verb in the Subjunctive mood.

Examples:

Whenever ye depart go into the city.

ὅταν ἀπελθῇτε εἰσέρχεσθε εἰς τὴν πόλιν.

Wherever the Gospel is preached many will hear.

ὅπου ἄν τὸ εὐαγγέλιον κηρύσσηται πολλοὶ ἄκουσονσι.

Clauses introduced by ἡώς depending on a verb denoting future or habitual action and referring to the future also have their verb in the Subjunctive, generally with ἄν. Such clauses may also be introduced by ἡώς ὅσ or ἡώς ὅπου without ἄν.

Examples:

There remain until ye depart thence.

ἐκεῖ μένει ἡώς ἄν ἐξέλθῃ ἐκείθεν.      Mk vi. 10.

And goeth after that which is lost, until he find it.

καὶ πορεύεται ἐπὶ τὸ ἀπολωλός ἡώς εὑρη αὐτό.    Lk. xv. 4.

Tell the vision to no man until the Son of Man is risen from the dead.

μηδὲνι εἶπητε τὸ ὁραμα ἡώς ὅ συν ὁ νίκος τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.   Mt. xvii. 9.
(3) **The Hortatory Subjunctive.** The Subjunctive is used in the 1st person plural when the speaker is exhorting others to join him in the doing of an action.

Example: Beloved, let us love one another.

> ἀγαπητοί, ἀγαπῶμεν ἀλλήλους. 1 Jn iv. 7

(4) **The Deliberative Subjunctive.** The Subjunctive is used in deliberative questions, when a person asks himself or others what he is to do.

Example: What shall we do?

> τί ποιήσωμεν; Lk. iii. 10

Note that the Subjunctive is always negatived with μή.

**Exercise 30**

Before doing this exercise learn the parts of ἄγω (1), ἀκούω (2), δέχομαι (8), ἀποστέλλω (35), κρίνω (43), κηρύσσω (28).

Learn Vocabulary 24.

1. καλὸς ἀδεστείτη τὴν ἐνταλήν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃ
t2. ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἑκεὶ κηρύξῃ.
3. ὅδε ἵν ἐν τῶν τοιούτων παιδίων δέχηται ἐπὶ τῷ ὀνόματι μου, ἐμὲ δέχεται· καὶ ὅδε ἵν ἐμὲ δέχηται, ὅπως ἐμὲ δέχεται, ἀλλὰ τῶν ἀποστείλαντά με.
4. μή κρίνετε ἵνα μή κρίσιτε.
5. ὅ γὰρ ἵν θέλη τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτὴν.
6. καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμουσαν, μή ποτε ἱδωσαι τοῖς ὀφθαλμοῖς.
7. ὅ εἰν δῆσης ἐπὶ τῆς γῆς ἐσται δεδεμένων ἐν ταῖς υἱοροισ.
8. κύριαι, τί με δεῖ ποιεῖν ἵνα σωθῶ;
9. αὐτοῦ ἀκούσασθε κατὰ πάντα δοκα ἵνα λαλήσῃ πρὸς ὑμᾶς.
10. ἄγωμεν ἄρα Παῦσωμεν τὰ κακά, ἵνα ἐλθῇ τὰ ἁγαθά;
11. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μὲν ἐαντών, καὶ ὅταν θέλητε δύνασθε αὐτοῖς εἰ παῖση.
12. φεῦγε εἰς Ἀγίουπτον καὶ ὢθε ἕκει ἑως ἵνα ἐπιθω σοι.
13. ὠμολογήσεται η βασιλεία τῶν υἱοροιν ἐκεί ἑως ἕνεκρυψεν εἰς ἀλευρόν σάτα τρία ἑως καί ἐξωμόθη διόν.

1. The Pharisees disregarded the commandment of God that they might keep their own tradition. 2. Whatever I say to you privately that proclaim to all the people. 3. What shall we do then? shall we

1 ἀλλαχοῦ "elsewhere."
2 ἐχομένας κωμοπόλεις "the next villages."
3 καμμῶ "I cloze."
4 δῆσης from δῶ.
5 ἀρα, then, in questions denoting surprise.
6 ὢθε, imperative ind. sing. from εἴπω "to be."
7 ἐκεί, imperative ind. sing. from εἴπω "to be."
8 ἐλευρον σάτα τρία "three measures of meal."
9 ἐξωμόθη "I leaven."
continue in sin that grace may abound? 4. Whenever ye see the Gentiles in the Holy Place know that the end of the age draweth nigh. 5. Wherever the Gospel is preached those that believe shall be saved. 6. Send away the children to the wilderness that the robbers may not kill them. 7. God sent many prophets that they might teach this people. 8. Let us eat and drink, for we must depart quickly. 9. Let us go elsewhere that we may exhort the multitudes. 10. Whenever we will we can do good to the poor. 11. Remain in the house until I call thee. 12. We have cut down all the trees that the enemy may not eat the fruit. 13. I will not drink wine lest I cause my brother to stumble. 14. I beseech thee to guard my sheep until I find that which is lost. 15. Whosoever wishes to be greatest among you let him humble himself as a little child. 16. O Lord, reveal thy power to us that thy name may be glorified. 17. Bring the garments to me that they may be carried to the widows.

LESSON XXXI

SUBJUNCTIVE OF CONTRACTED VERBS AND OF eἰμι.
FURTHER USES OF THE SUBJUNCTIVE

The Present Subjunctive of the contracted verbs is as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive and Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλῶ</td>
<td>τιμῶ</td>
</tr>
<tr>
<td>φιλῆς</td>
<td>τιμᾶς</td>
</tr>
<tr>
<td>φιλὴ</td>
<td>τιμᾶ</td>
</tr>
<tr>
<td>φιλῶμεν</td>
<td>τιμῶμεν</td>
</tr>
<tr>
<td>φιλῆτε</td>
<td>τιμᾶτε</td>
</tr>
<tr>
<td>φιλῶσι</td>
<td>τιμῶσι</td>
</tr>
<tr>
<td>φιλῶμαι</td>
<td>τιμῶμαι</td>
</tr>
<tr>
<td>φιλῇ</td>
<td>τιμᾶ</td>
</tr>
<tr>
<td>φιλῆται</td>
<td>τιμᾶται</td>
</tr>
<tr>
<td>φιλῶμεθα</td>
<td>τιμῶμεθα</td>
</tr>
<tr>
<td>φιλῆσθε</td>
<td>τιμᾶσθε</td>
</tr>
<tr>
<td>φιλῶνται</td>
<td>τιμῶνται</td>
</tr>
</tbody>
</table>

For the rules of contraction see pp. 9, 87, 88.

1 "I abound" περισσεύω. 2 "end" τέλος -ους, τό.
The subjunctive of εἰμὶ is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁ</td>
<td>ὅμεν</td>
</tr>
<tr>
<td>ἡς</td>
<td>ἡτε</td>
</tr>
<tr>
<td>ἦ</td>
<td>ἄσι</td>
</tr>
</tbody>
</table>

Further uses of the Subjunctive

The Subjunctive is used in all conditional clauses introduced by ἐὰν “if” referring to the future.

Example:

If ye do not repent ye shall all perish in like manner.

ἐὰν μὴ μετανοήσῃτε, πάντες ὅσαίτως ἀπολέσθε. Lk. xiii. 5.

The Aorist Subjunctive (not the Present) is used with μὴ in prohibitions.

Example: Do not get gold for your purses.

μὴ κτήσῃτε χρυσόν εἰς τὰς ξώνας ύμῶν. Mt. x. 9.

The Present Imperative (not the Aorist) with μὴ may also be used to express a prohibition.

The Present Imperative generally denotes a command to cease to do an action already begun, in accordance with the principle that the moods of the Present tense denote action in progress.

Example:

And they all wept and lamented her. But he said to them “Do not continue to weep; she is not dead, but sleepeth.”

ἐκλαυν δὲ πάντες καὶ ἐκόπτοντο αὐτὴν. ὦ δὲ εἶπεν Μὴ κλαίετε, οὐκ ἀπέθανεν ἀλλὰ καθεύδα. Lk. viii. 52.

The Aorist Subjunctive generally denotes a command not to begin to do an action.

Example:

Whenever therefore thou doest alms, do not sound a trumpet before thee.

ὅταν οὖν ποιῇς ἔλεημοσύνην, μὴ σαλπίζῃς ἐμπροσθείν σου. Mt. vi. 2.

In Acts xviii. 9 we have an example of both ways of expressing a prohibition in the same verse:

Do not fear, but speak and hold not thy peace.

μὴ φαβοῦ, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσῃς.

The double negative οὐ μὴ is used with the Aorist Subjunctive and
occasionally with the Future Indicative in the sense of the Future Indicative with ὅ, but with more emphasis.

 Examples:

Him that cometh to me I will in no wise cast out.
τὸν ἔρχομενον πρὸς με οὗ μὴ ἐκβάλω ἐξὼ.   Jn vi. 37.

If I must die with thee, I will not deny thee.
εἰνάν δὲ μὲ συναποθανεῖν σοι, οὗ μὴ σε ἀρνήσομαι.

Mk xiv. 31.

Frequently however, especially in the Gospels, it is used simply as a negative future without any special emphasis.

Exercise 31

Learn the parts of πρᾶσσω (29), θέλω (11), γιγνώσκω (55), ἐσθίω (69), πίω (49).

Learn Vocabulary 25.

1. κύριε, εάν θέλης δύνασαι με καθαρίσαι. 2. ἐφώνησεν δὲ Παύλος μεγάλη φωνῇ λέγων Μηδέν πράξῃς σεαυτῷ kakόν, ἀπαντες γὰρ ἐσμέν ἐνθάδε. 3. εάν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλείων τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4. μὴ σὺν μεριμνήσῃτε εἰς τὴν αὔριον. 5. δὲ ἃν μὴ δέξητα τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίαν, οὐ μὴ εἰσέλθῃ εἰς αὐτὴν. 6. λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αυτὸ ἐως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 7. εάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσται περὶ τῆς διδαχῆς πότερον ἕκ θεοῦ ἐστίν. 8. μὴ νομίσητε ὅτι ἠλθον καταλῦσαι τῶν νόμων ἢ τοὺς προφήτας. 9. ὑμεῖς ἐστέ τὸ ἄλος τῆς γῆς· ἐὰν δὲ τὸ ἄλος μωρανθῇ, ἐν τίνι ἀληθήσεται; 10. εἰπεν δὲ ὁ Κύριος τῷ Παύλῳ Μὴ φοβεῖσθαι, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς. 11. εάν ἀγαπᾷτε με, τὰς ἐντολὰς τὰς ἐμᾶς τηρήσετε. 12. ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες τῶν δὲ διὰ ποιῶν ὅτι εἶναι αὐτοῦ θανάτου ἔως ἃν ἵδωσιν τὸν ὑδατόν ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. 13. εάν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθόν ἔχετε; 14. καὶ ἐστίν γὰρ δῶδεκα ἵνα δοῦν μετ᾽ αὐτοῦ καὶ ἱνα ἀποστέλλῃ κηρύσσειν καὶ ἔχειν ἐξαναλωμένων ἐκβάλλειν τὰ δαμόνια. 15. μὴ σὺν λέγετε.Τι φάγωμεν; ἦ Τι πιόμεν; ἦ Τι περιβαλόμεθα;

1. If ye do good to them that do good to you what reward have ye?
2. Do not bring Gentiles into the temple. 3. Let us not seek the things of this age, but the things of the age that is to come. 4. If ye do these things ye shall be loved by my Father. 5. Do not continue to receive the enemies of the Gospel. 6. I will in no wise allow thee.

1 πότερον "whether."
2 Use pres. part. of ἔρχομαι.
to eat bread in this place.  7. If we confess our sins he will have mercy upon us.  8. They went to the priest that they might ask him about the vision.  9. And all the people were silent that they might hear the messengers of Caesar.  10. If we love him we shall keep his commandments.  11. The slaves brought me bread and fish that I might taste it.  12. Sin no longer, lest a worse thing come upon thee.  13. If these men are wicked the Lord will destroy them and their city.  14. I will in no wise manifest myself to this generation.  15. Do not carry wine to the slaves.  16. If the enemy draw near I will set the soldiers in order.  17. How shall we buy bread that these may eat?  18. Let us love our parents that we may be loved by them.

LESSON XXXII
FURTHER USES OF THE INFINITIVE MOOD

The Infinitive mood, as has already been pointed out, is really a verbal noun, and, as such, can be used as the subject or object of a verb.

Its character as a noun can be emphasised by prefixing an article to it: it then practically becomes a declinable neuter noun.

Its case is shown by the case of the article, for the infinitive itself cannot have inflections.

The Infinitive preceded by an Article, or the Articular Infinitive, as it is sometimes called, may have a subject, object or other limiting words attached to it. These words generally come between the article and the infinitive and form with it a phrase equivalent to a noun.

The Articular Infinitive is frequently used in connexion with a Preposition. Phrases of this kind are generally best translated by an Adverbial clause in English.

Examples: εἰς or πρὸς followed by the Accusative of the Articular Infinitive expressing purpose.

And they shall deliver him to the Gentiles to mock and to scourge and to crucify.

καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαίζει καὶ μαστιγώσαι καὶ σταυρώσαι.  

I sent that I might know your faith.  

ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν.  

Mt. xx. 19.  

1 ὑμῶν.  

1 Thess. iii. 5.  

1 ὑμῶν.  

2 Use genitive case.
But take heed that ye do not your righteousness before men in order to be seen of them.

*προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτῶν.*  

Matt. vi. 1.

*ἐν* followed by the Dative of the Articular Infinitive expressing the **time during which** something takes place.

And as he sowed, some fell by the way side.

*καὶ ἐν τῷ σπείρειν αὐτόν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν.*  

Lk. viii. 5.

And while men slept, his enemy came and sowed tares among the wheat.

*ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἤλθεν αὐτὸς ὁ ἔχθρος καὶ ἐπέσπειρεν ζεῦγαια ἀνὰ μέσον τοῦ σιτοῦ.*  

Mt. xiii. 25.

*πρὸ* followed by the Genitive of the Articular Infinitive to be translated by **before**.

For your Father knoweth the things of which ye have need before ye ask him.

*οἶδεν γὰρ ὁ Πατὴρ ὑμῶν δὲν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.*  

Mt. vi. 8.

*μετὰ* followed by the Accusative of the Articular Infinitive to be translated by **after**.

But after I am raised up, I will go before you into Galilee.

*ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.*  

Mk xiv. 28.

*διὰ* followed by an Accusative of the Articular Infinitive to express **cause**.

And because it had no root it withered away.

*καὶ διὰ τὸ μὴ ἔχεω ῥίζαν ἔξηράνθη.*  

Mk iv. 6.

**The Infinitive in Object clauses after verbs of saying or thinking**

We have already seen that object clauses after verbs of saying or thinking may be expressed by a clause introduced by ὅτι with a verb in the Indicative mood. They may also be expressed by putting the verb in the **same tense** of the Infinitive as that used by the original speaker or thinker when he uttered the words, or framed the thoughts, which are reported in these object clauses. The original speaker or thinker used a verb in the Indicative, Subjunctive or Imperative mood to express his words or thoughts: when these words or thoughts are turned into an object clause the mood is altered but **not** the tense.

1 See Exercise 36.
The subject of the Infinitive is of course put into the Accusative case, unless it denotes the same person as the subject of the verb of saying or thinking.

This construction is called the “Accusative and Infinitive” construction.

We have a similar construction in English, but it is seldom used. We prefer to use the construction which corresponds with the δη construction in Greek and to introduce object clauses after verbs of saying or thinking with the conjunction “that.”

Examples of the Accusative and Infinitive construction in English.

“The priests pronounced the lepers to be clean.”
“We know them to be guilty.”
“I perceive them to be making a mistake.”

The Accusative and Infinitive construction does not occur frequently in the New Testament after verbs of saying or thinking. It is not therefore thought necessary to treat the subject at length here. For further information the student is referred to the author’s Syntax of New Testament Greek.

The following are examples of this construction from the New Testament.

Ye say that I cast out devils by Beelzebub.
λέγετε ἐν Βεεζεβούλ ἐκβάλλειν με τὰ δαιμόνια. Lk. xi. 18.

How do they say that Christ is the son of David?
πῶς λέγουσιν τὸν Χριστόν εἶναι Δαυείδ οὖν; Lk. xx. 41.
The Sadducees who say that there is no resurrection.
οἱ Σαδδουκαίοι οἱ λέγοντες μὴ εἶναι ἀνάστασιν.
Mt. xxii. 23.

The Infinitive in Consecutive clauses introduced by ὧστε

The Infinitive is often used in Consecutive clauses introduced by ὧστε to express the result of the action of the main verb.

Example:
And behold there arose a great tempest in the sea so that the boat was covered by the waves.
καὶ ἵδον σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὧστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. Mt. viii. 24.
The Infinitive in Temporal clauses introduced by \( \text{πρίν} \) or \( \text{πρίν} \ \text{ή} \), “Before.”

When the verb in the principal clause is affirmative the clause introduced by \( \text{πρίν} \) has the Accusative and Infinitive construction.

Example:
Before the cock crow thou shalt deny me thrice.
\( \text{πρίν} \ \text{ἀλέκτωρα} \ \text{φωνήσαι} \ \text{τρίς} \ \text{ἀπαρνήσῃ} \ \text{με} \). Mt. xxvi. 34.

Exercise 32

Learn the parts of \( \text{ἐχω} \) (70), καλεω (19), ἀποθησκω (53), βαίνω (48), πιστεύω (14), ἀγαπάω (15).

Learn Vocabulary 26.

1. \( \text{τὸ} \ \text{ἀγαπάν} \ \text{τὸν} \ \text{θεόν} \ \text{ἐξ} \ \text{άλης} \ \text{κορδίας} \ \text{kai} \ \text{τὸ} \ \text{ἀγαπάν} \ \text{τὸν} \ \text{πλησίον} \ \text{ὡς} \ \text{ἐαυτὸν} \ \text{περισσοτέρον} \ \text{ἐστὶ} \ \text{πάντων} \ \text{τῶν} \ \text{ἀλοκαυτωμάτων} \) \text{kai} \ \text{θυσίων}.
2. \( \text{προσείχων} \ \text{δὲ} \ \text{οἱ} \ \text{ὁχλοί} \ \text{τοῖς} \ \text{λεγομένοις} \ \text{ὑπὸ} \ \text{τοῦ} \ \text{Φίλιππον} \ \text{ἐν} \ \text{τῷ} \ \text{ἀκούειν} \ \text{αὐτοὺς} \ \text{kai} \ \text{βλέπειν} \ \text{τὰ} \ \text{σημεία} \ \text{ά} \ \text{ἐποίει} \). 3. \( \text{πρὸ} \ \text{γὰρ} \ \text{τοῦ} \ \text{ἐλθεῖν} \ \text{τινὰς} \ \text{ἀπὸ} \ \text{Ἱακώβου} \ \text{μετὰ} \ \text{τῶν} \ \text{ἐθνῶν} \ \text{συνήσθειν} \ \text{ὁ} \ \text{Πέτρος} \). 4. \( \text{kai} \ \text{διὰ} \ \text{τὸ} \ \text{πληθυνθῆναι} \ \text{τὴν} \ \text{ἀνομίαν} \ \text{ψυγῆσαι}^{2} \ \text{ἡ} \ \text{ἀγάπη} \ \text{τῶν} \ \text{πολλῶν} \). 5. \( \text{μετὰ} \ \text{δὲ} \ \text{τὸ} \ \text{σιγῆσαι} \ \text{αὐτοὺς} \ \text{ἀπεκρίθη} \ \text{Ἱάκωβος} \). 6. \( \text{τίνα} \ \text{λέγουσιν} \ \text{οἱ} \ \text{ἀνθρώποι} \ \text{ἐίναι} \ \text{τὸν} \ \text{νῦν} \ \text{τοῦ} \ \text{ἀνθρώπων} \). 7. \( \text{oὐκ} \ \text{διελθομεν} \ \text{νομίζειν} \ \text{χρυσῷ} \ \text{ἡ} \ \text{ἄργυρῳ} \ \text{ἡ} \ \text{λίθῳ} \ \text{τὸ} \ \text{θείων}^{3} \ \text{ἐίναι} \ \text{δομον} \). 8. \( \text{kai} \ \text{λιθάσαντες} \ \text{τὸν} \ \text{Παύλου} \ \text{ἐσουρω} \ \text{ἐξω} \ \text{τῆς} \ \text{πόλεως} \ \text{νομίζουν} \ \text{αὐτὸν} \ \text{τεθνηκέναι}^{4} \). 9. \( \text{ἐὰν} \ \text{δὲ} \ \text{εἴπωμεν} \ \text{Ἑξ} \ \text{ἀνθρώπων} \ \text{ὁ} \ \text{λαὸς} \ \text{ἀπο} \ \text{καταλιθάσει} \ \text{ἡμᾶς} \ \text{πιστεύει} \ \text{γὰρ} \ \text{Ἰωάνην} \ \text{προφήτην} \ \text{ἐίναι} \). 10. \( \text{ὁ} \ \text{μὲν} \ \text{οὗ} \ \text{Φησίντος} \ \text{ἀπεκρίθη} \ \text{τηρείσθαι} \ \text{τὸν} \ \text{Παύλου} \ \text{ἐν} \ \text{Καισαρείᾳ} \ \text{ἐαυτὸν} \ \text{δὲ} \ \text{μέλλειν} \ \text{ἐν} \ \text{τάχει}^{5} \ \text{ἐκπορεύεσθαι} \). 11. \( \text{kai} \ \text{ἐβαμβάζθησαν} \ \text{ἀπαντεῖν} \ \text{ὥστε} \ \text{συζητεῖν} \ \text{αὐτοὺς} \ \text{λέγοντας} \ \text{Τί} \ \text{ἐστὶ} \ \text{τοῦτο} \). 12. \( \text{ἀμὴν} \ \text{λέγω} \ \text{σοι} \ \text{ὅτι} \ \text{ἐν} \ \text{τούτῳ} \ \text{τῇ} \ \text{νυκτὶ} \ \text{πρὶν} \ \text{ἀλέκτωρα} \ \text{φωνήσαι} \ \text{τρίς} \ \text{ἀπαρνήσῃ} \ \text{με} \). 13. \( \text{kai} \ \text{γνωστὸν} \ \text{ἐγένετο} \ \text{πᾶς} \ \text{τοῖς} \ \text{κατοικοῦσιν} \ \text{Ἱερουσαλήμ}, \ \text{ὥστε} \ \text{κληθῆναι} \ \text{τὸ} \ \text{χωρίον} \ \text{ἐκεῖνο} \ \text{Ἀχελάδαμάχ} \). 14. \( \text{κύριε} \ \text{κατάβηθι} \ \text{πρίν} \ \text{ἀποθανεῖν} \ \text{τὸ} \ \text{παιδίον} \ \text{μου} \). 15. \( \text{ἡμελεῖν} \ \text{ἐαυτὸν} \ \text{ἀναιρέειν}^{6} \ \text{νομίζον} \ \text{ἐκπεφευγέναι} \ \text{τοὺς} \ \text{κοσμοὺς} \). 1
\( \text{ὁ} \ \text{λοκαύτωμα}, \ \text{ατος} \ \text{τὸ} \ "\text{a whole burnt offering}"\). 2 \( \text{ψυγῆσαι}, \ \text{fut. pass. from} \ \text{ψέχω} \ "\text{shall grow cold}"\). 3 \( \text{τὸ} \ \text{θεῖον} \ "\text{the divine Being}"\). 4 \( \text{τεθνηκέναι} \ \text{perf. int. act. from} \ \text{θνήσκω} \ "\text{I die}"\). 5 \( \text{ἐν} \ \text{τάχει} \ "\text{quickly}"\). 6 \( \text{ἀναιρεῖν} \ "\text{to slay}"\).
was dead. 4. And after Paul had spoken Festus answered him. 
5. Before the king saw the city he sent three messengers to its rulers. 
6. But we all feared, so that we hid among the trees. 7. All the people believe that Moses wrote these things. 8. Depart from the house before the publican comes. 9. But after the multitude gave heed to the apostles they did many signs among them. 10. We think that he benefited this people by teaching them to obey the king. 11. And he healed the blind man so that all men wondered. 12. The young man died before the prophet came. 13. We believe that Peter is an apostle. 14. They stoned Paul because he preached the Gospel to them. 15. To love the Lord is better than gold or silver. 16. While he was coming down from the mountain he commanded his disciples to tell the vision to no man before they came to Jerusalem. 17. And now I have told you all these things before they come to pass. 18. All the Jews cried out that Paul ought not to live any longer. 19. But I perceived that he was a wise and good man. 20. The people gave heed to John for they believed that he was a prophet.

LESSON XXXIII

THE VERBS IN μ, δίδωμι

Besides the verbs in ω there are a few verbs of very frequent occurrence which are called verbs in μ from the ending of the 1st sing. of the Pres. Ind. Act.

These verbs have endings differing from those of the verbs in ω in the Present and 2nd Aorist tenses. In the other tenses their endings are practically the same as those of the verbs in ω.

It is especially important in the case of the verbs in μ to remember the distinction laid down in Lesson XVII between the verbal stem from which most of the tenses of the verb are formed and the present stem from which the present tense is formed.

The verbal stems of the three principal verbs in μ are as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Meaning</th>
<th>Stem</th>
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</thead>
<tbody>
<tr>
<td>δίδωμι</td>
<td>I give</td>
<td>δο</td>
</tr>
<tr>
<td>τίθημι</td>
<td>I place</td>
<td>θε</td>
</tr>
<tr>
<td>ἵστημι</td>
<td>I cause to stand</td>
<td>στα</td>
</tr>
</tbody>
</table>

1 μηκέτι.
It will be noticed that the present stem is a reduplicated and lengthened form of the verbal stem in all three cases. ἴστημι stands for σιστημι, the rough breathing taking the place of the σ.

The Present and 2nd Aorist forms should be carefully learnt.

The other tenses can readily be formed from the verbal stem.

**Present Active of διδωμι “I give”**

<table>
<thead>
<tr>
<th>Pres. Ind.</th>
<th>Imperf.</th>
<th>Imperat.</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>διδωμι</td>
<td>ἐδίδουν</td>
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<td>δίδω</td>
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<tr>
<td>διδωσι</td>
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<td>δίδοσι</td>
<td>δίδασι</td>
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<td>διδάτε</td>
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<tr>
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<td>διδόσαι</td>
<td>διδάσι</td>
</tr>
<tr>
<td></td>
<td>ἐδίδουν</td>
<td></td>
<td>διδόντων</td>
</tr>
</tbody>
</table>

**Optative**

- (διδοῖν) διδόναι
- διδόησι
- διδόη
diđoīme
- διδοίτε
- διδοίεν

**Infinitive**

- διδοῦσα, διδοῦσα, διδόν
- Gen. διδόντως etc.

**Part.**

- .

**2nd Aorist Active**

<table>
<thead>
<tr>
<th>Pres. Ind.</th>
<th>Imperat.</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Part.</th>
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</thead>
<tbody>
<tr>
<td>—</td>
<td>δῶ</td>
<td>(δοῖν)</td>
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<td>δοῖς</td>
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<tr>
<td>—</td>
<td>δόσ</td>
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<td>—</td>
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</table>

Notes. The singular of the 2nd Aor. Ind. is not used, its place is taken by the 1st Aor. ἐδωκα, ἐδωκας, ἐδωκε.

ω is found in all the endings of the Subjunctive.

The forms of the Optative are only given for the sake of completeness. They need not be learnt on the first reading.

For the use of the Optative mood see Lesson XXXVI.
## Present Middle and Passive

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Notice the similarity of these endings to those of the Perfect Passive.

### 2nd Aorist Middle

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</table>

Notice the prevalence of the vowels ω and ο throughout.

The other tenses of δίδωμι are as follows: they are formed regularly from the stem δο with the following exceptions:

1. The consonant inserted before the endings of the 1st Aor. Act. is κ and not σ.
2. The short vowel of the stem is not lengthened before the endings of the 1st Aor. Pass., the Future Pass. or the Perf. Pass.

- Future Act. δώσω
- 1st Aor. Act. ἡδοκα
- Perf. Act. ἡδοκα
- Fut. Act. δώσομαι
- Fut. Pass. δοθησομαι
- 1st Aor. Pass. ἡδόθην
- Perf. Mid. or Pass. ἡδομαι

1 The 2nd Aor. Mid. need not be learned at first.
Exercise 33

Learn the parts of δίδωμι (62), πίπτω (26).

Learn Vocabulary 27.

1. ὁ δὲ Ἰησοῦς ἐδίδον τὸν ἄρτον τὸις μαθηταῖς ἵνα διδόσαν αὐτὸν τοῖς δόχλοις. 2. ὁ γὰρ θεὸς δίδωσι τὸ πνεῦμα τὸ ἄγιον τοῖς αὐτούσιν αὐτὸν. 3. εἶπον υἱὸν ἐν ποιᾷ ἐξουσία ταύτα ποιεῖς, ή τίς ἔστω ὁ δοῦσ σοι τὴν ἐξουσίαν ταύτην. 4. ἀπολύετε καὶ ἀπολυθήσεσθε, δίδοτε καὶ δακρύσεται ὑμῖν. 5. καὶ διὰ τὶ οὐκ ἐδωκάσας μου τὸ ἀργύριον ἐπὶ τράπεζαν; 6. ὑμῖν δέδοται γνώριμα τὰ μυστήρια τῆς βασιλείας. 7. ἀπόδοσ μοι εἶ τι ὄφειλες. 8. ὁ δὲ οὐκ ἠθελεν, ἀλλὰ ἀπέλθων ἔβαλεν αὐτὸν εἰς φυλακὴν ἑως ἀποδῷ τὸ ὀφειλόμενον. 9. ἔδεστιν ἡμᾶς Καίσαρι φόρον ὀδυνᾶ; ὅμεν ἡ μὴ ὅμεν; 10. εἶδοθι μοι πάσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 11. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 12. μακάριον ἐστὶ μᾶλλον δοῦναι ἢ λαμβάνειν. 13. τίς ἡ σοφία ἡ δοθεία τούτῳ; 14. εἰπέ μοι εἰ τοιοῦτο τὸ χρόνον ἀπέδωσε; 15. ταύτα πάντα σοι δώσω ἐὰν πεινῶν προσκύνησῃς μοι. 16. καὶ ἤταν ἄγωσιν υἱός παραδιδόνες, μὴ προμεριμνᾶτε τῇ λαλήσετε, ἀλλ' ὁ ἐὰν δόθη υἱόν ἐν ἐκείνῃ τῇ ἱδρυ τοῦτο λαλεῖτε. 17. καὶ νῦν εὑρίσκεις υἱόν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσῃ.

1 I give you power over unclean spirits to cast them out. 2 This dog was given to me by my father. 3 We wish to give the gold to the high-priests. 4 Do not give good things to the wicked. 5 The field was being sold to the soldiers by the publicans. 6 They went about giving garments to the lepers. 7 I will in no wise give that which is thine to the Lord. 8 Thou gavest me water when I was thirsty. 9 Let us keep the commands which have been given to us. 10 He who gives bread to the hungry shall in no wise lose his reward. 11 We were giving the money to the servants that they might give it to the widows. 12 The king has given us this city that we may live in it, let us not betray it to his enemies. 13 Sell all that thou hast and give to the poor. 14 If ye ask bread will your father give you a stone? 15 Whatever we ask will be given to us. 16 Give and it shall be given to you. 17 This money has been given to thee that thou mayest buy the field. 18 Give us, O Lord, thy grace that we may worship thee in spirit and in truth. 19 What is the wisdom that is given to this man?

1 ἐπὶ τράπεζαν = “to the bank.” 2 φόρος -ου, ὁ, “tribute.” 3 διψάω.
## LESSON XXXIV

**THE VERBS IN μ, τίθημι “I place”**

### Present Active

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<thead>
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<th>Imperf.</th>
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Optative

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### 2nd Aorist Middle

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Observe the general similarity between the endings of τίθημι and those of δίδωμι with the exception that ε and not α is the characteristic vowel.

The other tenses of τίθημι are as follows: they have the same peculiarities as the corresponding tenses of δίδωμι. Stem θε.

Notice that the vowel in the Perfect is ε and not η.

- **Future Act.** θήσω
- **1st Aor. Act.** ἔθηκα
- **Perf. Act.** τέθεικα
- **Fut. Mid.** θήσομαι
- **Fut. Pass.** τεθήσομαι
- **1st Aor. Pass.** ἔτέθην
- **Perf. Mid. or Pass.** τεθείμαι

Note that in the Fut. and 1 Aor. Pass. the θ of the stem is changed to τ to prevent two θ's coming together.

### Exercise 34

Learn the parts of τίθημι (64), αἴρω (36), φέρω (74).

Learn Vocabulary 28.

1. οὐ καίανειν λύχναν καὶ τιθέσων αὐτὸν ὑπὸ τῶν μόδιον ἄλλ’ ἐπὶ τὴν λυχνίαν.
2. καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἔθηκεν αὐτὸ ἐν τῷ καὶνῷ αὐτοῦ μνημεῖον.
3. μὴ ἔρχεται ὁ λύχνος ἵνα ὑπὸ τῶν μίδιον τῆθι; 4. καὶ ὅπου ἀν εἰσεπορεύετο ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας.
5. καὶ ἐναγκαλισάμενος τὰ παιδία κατευλάγει τιθεῖς τάς χεῖρας ἐπ’ αὐτά.
6. ὁ ποιμὴν ὁ καλὸς τὴν ψυχήν αὐτοῦ τιθησιν ὑπὲρ τῶν προβάτων.
7. ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτῶν.
8. οὐχ ὑμῶν ἐστὶ γνώναι χρόνοις ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἱδίᾳ ἐξονία.
9. καὶ ἔκλασεν τοὺς ἄρτους καὶ ἐδίδαξεν τοῖς μαθηταῖς ἵνα παρατίθεσιν αὐτῶς.

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1 μόδιος -ου, ὁ, "a measure."
2 λυχνία -as, ἡ, "a lamp-stand."
3 ἐναγκαλίζω "I take in my arms."
4 οἴδαμεν "we know."
10. καὶ εἰς ἐν ἄν πόλιν εἰσέρχοντα καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν. 11. καὶ ἵδον ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλευμένος, καὶ ἐξῆτον αὐτὸν ἑισενεγκείν καὶ θεῖαι αὐτὸν ἐνώπιον αὐτοῦ. 12. καὶ αὐτὸς ἀπεστάσαθη ἀπ' αὐτῶν ὡς εἰ πάθος ἔπληθυν, καὶ θείες τὰ γόνατα προσηύχετο. 13. κύριε διὰ τι αὐτῆς δύναμαι σαί ἀκουσθεῖν ἀρτί; τὴν ψυχὴν μου ὑπὲρ σου θήσω. 14. ἐφερον τὰς τιμὰς τῶν χαριῶν καὶ ἐτίθησαν παρὰ τοὺς πόδας τῶν ἀποστόλων. 15. κάθουμι εἰκ δεξιῶν μου ἐώς ἀν θῶ τοὺς ἑκατέρως σου υποπόδιον τῶν ποδῶν σου.

1. We set beside them wine and water in cups. 2. We wished to place the sick in the market-places. 3. And falling upon his knees he prayed to the God of heaven. 4. How shall we place the paralytic before his feet? 5. They tried to place the books in the synagogue. 6. We will place the lamp under the measure. 7. Thou didst place me in a good land. 8. Behold all these laid down their lives for the brethren. 9. Do not place this writing upon the cross. 10. This is the throne that was placed in the temple. 11. Place the body of the prophet in the tomb of his fathers. 12. The sword is placed in the hand of the king. 13. The apostles placed their hands upon us and blessed us. 14. I will come down that I may place my hands upon her, and she shall live. 15. The lamps shall be placed in the house of the elder. 16. The nets were placed by the side of the ship. 17. The sick man was brought in on a bed and placed before him. 18. I am he that placed my hands upon your head when you were a boy. 19. Ye shall in no wise eat that which is set before you. 20. The bread was broken and set before them.

LESSON XXXV

THE VERBS IN μη, ἥσσομι

The following points should be specially noticed in connexion with this verb.

(1) This is one of the few verbs which has both a 1st and a 2nd Aorist in use. These tenses always differ in meaning in the case of this verb.

1 ὡσεὶ λίθου βολήν "about a stone's cast."
2 ἄρτι "now, at this moment."
3 κάθου "sit down."
4 υποπόδιον -ον, τό, "a footstool."
The Present, Imperfect, Future and 1st Aorist tenses of the active voice of ἴστημι are transitive and mean "I cause to stand" or "I place" etc.

The Perfect and Pluperfect are intransitive and are used in the sense of the Present and Imperfect with the meaning of "I stand" etc. The 2nd Aorist is also intransitive and means "I stood."

The Passive is used in the sense of "I am caused to stand," "I am placed," hence simply "I stand."

Practically the only passive tense used in the N.T. is the 1st Aorist.

(2) In the tenses in which there is reduplication (the Present, and the Perfect) the first σ is omitted and a rough breathing put in its place: Present ἴστημι for σίστημι, Perfect ἶστηκα for σίστηκα.

The breathings should be watched with special care in the case of this verb. There is a rough breathing on all the moods of the Present and Perfect tenses, and a smooth breathing on the augmented tenses of the 1st and 2nd Aorist.

The Present Middle and Passive is only given for completeness, and need not be learnt at first.

Notice that in the 1st Aor. Act. the usual σ, and not κ, is found.

### Present Active

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Second Aorist Active

<table>
<thead>
<tr>
<th>Pres. Ind.</th>
<th>Imperat.</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Part.</th>
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<tr>
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<td>στῶ</td>
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<td>στῆναι</td>
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<td>σταῖης</td>
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<tr>
<td>ἔστη</td>
<td>στῆτω</td>
<td>στῆ</td>
<td>σταῖη</td>
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Present Middle and Passive

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<td>(ἵσταμεθα)</td>
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<tr>
<td>ἵστασθον</td>
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The other tenses of ἵστημι are as follows.

Future Active. στῆσω I shall cause to stand.
1st Aorist Act. ἵστησα I caused to stand.
Perfect Act. ἵστηκα I stand. 2nd Perf. Part. ἵστῶσα, ἵστωσα, ἵστασ Pluperfect Act. ἤστηκεν often written ἤστηκεν I was standing.
Future Middle. στῆσομαι I shall stand.
Future Passive. σταθήσομαι I shall stand.
1st Aor. Pass. ἵσταθήναι I stood.

1 Note that the 3rd pl. of the 1st and 2nd Aorists of ἵστημι are the same in form. Their meaning must be inferred from the context. Examples are given in the last three sentences of exercise B. The verb in sentence 12 is 2nd Aor. and that in sentence 13 1st Aor.
Exercise 35

Learn the parts of ἰστῆμι (63), πάσχω (73), ἀγγέλω (33), φαίνω (38), βαίνω (48).

Learn Vocabulary 29.

A

1. τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἀγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ. 2. ταύτα δὲ αὐτῶν λαλοῦντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν. 3. ἐβλέψαν σὺν αὐτὸις ἑστῶτα τὸν ἀνθρωπὸν τὸν τεθεραπεύμενον. 4. εἰ δὲ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἐαυτὸν ἐμερίσθην· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 5. τὰ γὰρ παραγγέλλει ὁ θεὸς τοῖς ἀνθρώποις πάντας παντοχῶς μετανοεῖν, καθ' ὧν ἐστήσεν ἥμεραν ἐν ἢ μελλει κρίνειν τὴν οἰκουμένην ἐν δικασμόν. 6. ὁ Φαρισαῖος σταθείς ταύτα πρὸς ἑαυτῶν προσηύχετο. 7. ὁ δὲ τελώνης μακράθεν ἐστῶς οὐκ ἤθελεν ὑπὸ τῶν ὀφθαλμῶν ἑπάρα εἰς τὸν οὐρανόν. 8. ὁ δὲ Ἰησοῦς ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος. 9. θεῖς δὲ τὰ γόνατα ἐκραξεν φωνῇ μεγάλῃ Κύριε μὴ στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν. 10. μετὰ ταύτα ἀνέστη ὁ Ἐλληνας ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησε λαῶν ὑπίων αὐτῶν. 11. ἦλ Μωυσέως καὶ τῶν προφητῶν οὐκ ἀκούσων, οὐδ' ἐάν τις ἐκ νεκρῶν ἁναστῇ πεισθήσωντα. 12. εἰπεν δὲ τῷ ἀνδρὶ τῷ ξηράν ἔχοντι τὴν χειρὰ Ἑγείρει καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστάς ἔστη.

B

1. ἀνθρωπε, τὸς με κατέστησεν κριτὴν ἡ μερισθῆς ἐφ' ὑμᾶς; 2. οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτῶν, καὶ ἀναστήσα αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 3. ἡ μήτηρ καὶ οἱ ἁδελφοὶ αὐτοῦ εἰστήκεισαν ἐξω ξηροῦντες αὐτῷ λαλήσαν. 4. οἱ υποκριταὶ φίλουσιν ἐν ταῖς συναγωγαῖς ἐστῶτες προσεύχεσθαι, ὅπως φανώσων τοῖς ἀνθρώποις. 5. διότι δὲ αὐτὴ χειρὰ ἀνέστησεν αὐτὴν. 6. τὸ δὲ πνεῦμα ρητὸς λέγει ὅτι ἐν ύστεροις καιροῖς ἀποστῆσονται τινὲς τῆς πίστεως. 7. πῶς ὁμοιόσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν τοις αὐτὴν παραβολὴν ὥσαμεν; 8. ὁ δὲ Ἰησοῦς ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ. 9. τορείσθησθε καὶ σταθήσετε λαλεῖν ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ρήματα τῆς ξοῆς ταύτης. 10. καὶ καταβαίνοντος αὐτῶν ἐκ τοῦ ὄρους ἐνετελεῖτο αὐτοὶ ὁ Ἰησοῦς λέγων

1 πτερύγιον -ου, τό, "pinnacle." 2 μακράθεν "afar off." 3 ἀπογραφή -ῆς, ἡ, "enrolment." 4 μερισθῇs -ου, ὁ, "a divider." 5 ρητὸς "expressly." 6 ἐνετελεῖτο, 3rd sing. 1st Aor. Mid. from ἐντέλλω. 8—2
LESSON XXXVI
OTHER VERBS IN μη, οἶδα

The verb ημμμε occurs in the New Testament only in compounds, the most common of which are

αφίημι “I send away, I let go, I forgive.”

σωθήμι “I understand.”

The verbal stem of ημμμε is έ. The rough breathing passes to the

1 σορός -ου, ή, “a bier.”
2 “for the sake of” ἐνεκα followed by a Genitive.
3 “has risen” 2 Aor. ἀνεστήμι.
4 “without” έξω.
5 “wrath” δργή -ής, ή.
reduplicating syllable in the Present and Imperfect, and the stem vowel is lengthened before the ending as in τίθημι.

All parts of the verb have therefore a rough breathing.

The forms of ἄφιμαι given below are those which occur most frequently in the New Testament. Some of them such as the 2nd sing. and the 1st and 3rd pl. of the Pres. Ind. are formed as if from ἄφιω or ἄφεω: a tendency on the part of the verbs in μ to assimilate their endings to those of the verbs in ω is very marked in the New Testament.

Note that in the Imperfect the preposition and not the stem receives the augment.

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<tr>
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</thead>
<tbody>
<tr>
<td>ἄφιεις</td>
<td>3rd pl. Pres. Ind. Pass.</td>
<td>ἄφιενται or</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>ἄφιεμεν, ἄφιαμεν</td>
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<td>ἄφεσ</td>
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</tr>
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<td>2nd Aor. Imperat. Act.</td>
<td>ἄφετε</td>
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<td></td>
</tr>
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<td>ἄφω etc.</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>2nd Aor. Part.</td>
<td>ἄφεις ἄφεισα ἄφεν</td>
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</tbody>
</table>

Future Active. ἄφησω
Future Passive. ἄφεθησαμαι
1st Aor. Act. ἄφηκα
1st Aor. Pass. ἄφεθην

The forms of ὀἶδα “I know” which are found in the New Testament are as follows:

ὀἶδα is a Perfect whose Present εἶδω is not in use.

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<td>εἶδοι</td>
<td>εἰδέναι</td>
<td>εἰδῶς</td>
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<td>ἐγένεις</td>
<td>ἵσθη</td>
<td>εἰσδῆς</td>
<td>εἰδύα</td>
<td>εἰδος</td>
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<td>ἵστε</td>
<td>εἰδήτε</td>
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<tr>
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<td>ἐγένεσαν</td>
<td>ἵστωσαν</td>
<td>εἰδώσι</td>
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</tbody>
</table>

ἀναματ “I am able” and ἐπισταμαι “I know” are conjugated like the Present Passive of ἵστημι.
Other Verbs in μ

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Infinitive</th>
<th>Participle</th>
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<tbody>
<tr>
<td>δύναμαι</td>
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<td>δύνασθαι</td>
<td>δύναμενος, η, ον</td>
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<td>ἡδύνασθε</td>
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<tr>
<td>δύνανται</td>
<td>ἡδύναντο</td>
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</table>

Notice that the Imperfect has a double augment. The Aorist ἡδύνηθην also generally has a double augment.

There is also another class of verbs in μ which inserts νυ (in stems ending in a vowel νυ) between the verbal stem and the endings of the Present tense.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Pres. Ind. Act.</th>
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<tr>
<td>δεικ</td>
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<td>ὅλο</td>
<td>ὅλυμι (ὅλυμι)</td>
</tr>
<tr>
<td>ζω</td>
<td>ζωνυμι</td>
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</tbody>
</table>

These verbs tend generally in the N.T. to assimilate themselves to verbs in ω. Such μ forms as do occur are similar to those of τίβημι, allowing for the stem vowel ν instead of ε.

Exercise 36

Learn the parts of ἄφημι (49), δύναμαι (10), δεικνυμι (60), γράφω (7).
Learn Vocabulary 30.

1. καὶ νῦν λέγω ὑμῖν ἀπόστητε ἀπὸ τῶν ἄνθρωπων τοῦτων καὶ ἀφετε αὐτοὺς.
2. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἀφες ἄρτι, οὕτω γὰρ πρέπον ἐστίν ἡμῖν πληρώσαι πάσαν δικαιοσύνην. τότε ἀφίησιν αὐτὸν.
3. τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
4. τὸ δύνατα ἄφηναι ἄμαρτιάς εἰ μὴ εἶς, ὁ θεὸς; 5. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἥκολούθησαν αὐτῷ.
6. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἄφηκαμεν τοῖς ὀφειλέταις ἡμῶν.
7. εἶν γὰρ ἀφήτε τοῖς ἄνθρωποι τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ αὐράνιος.
8. οἶδα σε τὸς εἰ, ὁ ἄγας τοῦ θεοῦ. 9. τότε δεικνυσιν αὐτῷ ὁ διάβολος πᾶσας τὰς βασιλείας τοῦ κόσμου. 10. πλανάττε μὴ εἰδότες τὰς γραφάς μηδὲ τὴν δύναμιν τοῦ θεοῦ. 11. ἐκεῖνος δὲ τοὺς ἐξώ εἰ παραβολαῖς τὰ πάντα γίγνεται, ἵνα ἀκούσωτε ἀκούσων καὶ μὴ συνίστωσιν. 12. θάρσει τέκνον, ἄφιεται σοι αἱ ἁμαρτίας. 13. τί ὅτι ἐξητείτε με; σὺν ἥδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἰναὶ με; 14. ἥδει δὲ καὶ Ἰουδᾶς ὁ παραδίδοις αὐτὸν τὸν τόπον.
15. πάτερ, εὐχαριστῶ σοι ὅτι ἡκούσας μου, ἕγω δὲ ἤδειν ὅτι πάντοτε μου ἁκούεις. 16. ταῦτα ἔγραψα ὑμῖν ἵνα εἰδητε ὅτι ζωὴν ἔχετε αἰῶνιον. 17. θέλω δὲ ὑμᾶς εἰδεναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστι. 18. καὶ οὐκ ἤφειν τὰ δαμοῦνα λαλεῖν ὅτι ἤδεισαν αὐτῶν.

1. Master, we know that thou art true. 2. God will forgive all our sins if we believe on his name. 3. Then the priests understood that he had spoken this parable against them. 4. But since they did not know this, they arose and went to Jerusalem. 5. Did ye understand all these things? 6. I forgive thee all that debt. 7. I write this to you that ye may know that ye are saved. 8. Let these men alone that they may worship the God of their fathers. 9. How shall I forgive thee for this? 10. He suffered not the men who had been healed to follow him. 11. Know well that the Lord will not allow thee to err. 12. I am not able to understand this unless thou teach me. 13. Who is able to know all his faults? 14. They knew that their soldiers were of good courage. 15. Know that all your faults shall be forgiven.

LESSON XXXVII

THE OPTATIVE MOOD. PERIPHRASTIC TENSES

The Optative Mood

The Optative Mood is used very rarely in the New Testament. Its forms are given in the table of verbs on pages 143—148.

It generally expresses a wish:

Example:

O boy, mayest thou become more fortunate than thy father.

καὶ αὐτῷ ἤρξαντο συζητεῖν πρὸς ἑαυτοῦς τὸ τίς ἄρα εἰ ἡ ἐξ αὐτῶν ὁ τούτο μέλλων πράσσειν.

Lk. xxii. 23.

1 "on" εἰς. 2 "unless" εἰ μὴ.
And while Peter was doubting within himself what the vision should be which he had seen, behold the men that had been sent by Cornelius... stood before the door.

ος δε εν εαυτο διηπόρει ο Πέτρος τι αν ειη το δραμα δ ειδεν, ιδον οι ανδρει οι ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου...ἐπέστησαν ἐπὶ τὸν πυλῶνα. 

Acts x. 17.

See the author’s Syntax of N.T. Greek, paragraphs 131, 160, 161.

Periphrastic Tenses

In New Testament Greek tenses are sometimes formed, as in English, of a part of the verb “to be” and a participle.

They are called “Periphrastic Tenses” because they are expressed in a roundabout way (περιφράζειν).

The commonest Periphrastic Tenses are:

The Periphrastic Imperfect formed of the Imperfect of εἰναι and the Present participle:

And Jesus was going before them.
και ἂν προάγων αὐτῶς ὁ Ἰησοῦς.    Mk x. 32.

The Periphrastic Perfect formed of the Present of εἰναι and the Perfect participle:

The people will stone us, for they are persuaded that John is a prophet.
ὁ λαὸς καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἰναι.    Lk. xx. 6.

The Periphrastic Pluperfect formed of the Imperfect of εἰναι and the Present participle:

And John was clothed with camel’s hair.
και ἂν ὁ Ἰωάννης ἐνδευμένος τρίχας καμήλου.    Mk i. 6.

The Periphrastic Future formed of the Future of εἰναι and the Present participle. This form of the tense has the force of a Future continuous, with the sense of continuity emphasised.

From henceforth thou shalt catch men.
ἀπὸ τοῦ νῦν ἀνθρώπων ἐση χωγρῶν.    Lk. v. 10.

Exercise 37

Learn Vocabulary 31.

1. ἰδον ἡ δούλη Κυρίου· γένοιτο μοι κατὰ τὸ ῥῆμά σου. 2. καὶ πάντες διελογίζοντο ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάνου, μή ποτε αὐτῶς εἰη ὁ
1. Then the blind man asked what this might be. 2. The disciples of Jesus were eating and drinking. 3. This thing has been done before many witnesses. 4. May it happen to us according to thy will. 5. Thou shalt be walking the way of righteousness. 6. The disciples disputed who should be the greatest. 7. Mayest thou become more blessed than thy father. 8. May all the workers of iniquity perish. 9. Then all the multitude was gathered together to the sea. 10. We desire to know what this saying may be. 11. May I become more like to thee, O Lord.

1 διαπερνομένου “passing by.” 2 δή from δίδωμι. 3 θυμλαμα, -atos, τό, “incense.” 4 γωνία -as, ἡ, “a corner.” 5 βήμα -atos, τό, “a judgement seat.”
VOCABULARIES

Vocabulary 1

άκούω  (akouo)  I hear.  (acoustics.)
*ἀποθνῄσκω  (apothnesko)  I die.
*ἀποστέλλω  (apostello)  I send.  (apostle.)
βάλλω  (ballo)  I throw, I cast.
βλέπω  (blepo)  I look at, I see.
γράφω  (grapho)  I write.  (graphic, telegraph.)
ἐγείρω  (egeiro)  I rouse, I raise.
ἐσθίω  (esthio)  I eat.
ἐὑρίσκω  (heurisko)  I find.
ἐχω  (echo)  I have.
κρίνω  (krino)  I judge.  (critic.)
λαμβάνω  (lambano)  I take, I receive.
λέγω  (legeo)  I say.  (Latin “lego, and words derived from it like “lecture.”)
μένω  (meno)  I remain, I abide, I continue.
πιστεύω  (pisteuo)  I believe.
σώζω  (sozo)  I save.

Vocabulary 2

αἰτέω  (aiteo)  I ask.
ζητέω  (zeteo)  I seek, I seek for.
θεωρέω  (theoreo)  I behold.  (theory.)
καλέω  (kaleo)  I call.
λαλέω  (laleo)  I speak.
μαρτυρέω  (martureo)  I bear witness.  (martyr.)
*παρακαλέω  (parakaleo)  I exhort, I comfort.  (Paraclete.)
ποιέω  (poio)  I make, I do.  (poet.)
τηρέω  (tereo)  I keep safe, I keep, I observe.
φιλέω  (phileo)  I love.  (philosophy.)
**Vocabulary 3**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλος, ου</td>
<td>(angelos)</td>
<td>angel, or messenger. (same word.)</td>
</tr>
<tr>
<td>ἀδελφός, ου</td>
<td>(adelphos)</td>
<td>brother.</td>
</tr>
<tr>
<td>ἀνθρωπός, ου</td>
<td>(anthropos)</td>
<td>man. (anthropology.)</td>
</tr>
<tr>
<td>ἄρτος, ου</td>
<td>(artos)</td>
<td>bread, plural “loaves.”</td>
</tr>
<tr>
<td>δοῦλος, ου</td>
<td>(doulos)</td>
<td>slave.</td>
</tr>
<tr>
<td>θάνατος, ου</td>
<td>(thanatos)</td>
<td>death.</td>
</tr>
<tr>
<td>θεός, ου</td>
<td>(theos)</td>
<td>God. (theist, theology.)</td>
</tr>
<tr>
<td>καὶ</td>
<td>(kai)</td>
<td>and.</td>
</tr>
<tr>
<td>κόσμος, ου</td>
<td>(kosmos)</td>
<td>world. (cosmic.)</td>
</tr>
<tr>
<td>κύριος, ου</td>
<td>(kurios)</td>
<td>lord.</td>
</tr>
<tr>
<td>λαός, ου</td>
<td>(laos)</td>
<td>people. (laity.)</td>
</tr>
<tr>
<td>λόγος, ου</td>
<td>(logos)</td>
<td>word, reason. (The termination “logy” in such words as “theology” comes from this word.)</td>
</tr>
<tr>
<td>νόμος, ου</td>
<td>(nomos)</td>
<td>law. (The termination “nomy” in such words as “astronomy” comes from this word.)</td>
</tr>
<tr>
<td>οἶκος, ου</td>
<td>(oikos)</td>
<td>house.</td>
</tr>
<tr>
<td>ἔρημος, ου</td>
<td>(eremos)</td>
<td>desert.</td>
</tr>
<tr>
<td>ὁδός, ου</td>
<td>(hodos)</td>
<td>way.</td>
</tr>
<tr>
<td>παρθένος, ου</td>
<td>(parthenos)</td>
<td>maiden, virgin.</td>
</tr>
</tbody>
</table>

N.B. The ου is the termination of the Genitive case. It should be learnt with the words thus—ἀγγέλος, ἀγγέλου “an angel.” It is useful to learn nouns in this way because the termination of the Genitive shows to which declension they belong. All the nouns given above are masculine with the exception of the last three. For a further explanation see the next exercise.

**Vocabulary 4**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀργύριον, ου</td>
<td>(argurion)</td>
<td>silver, money.</td>
</tr>
<tr>
<td>βιβλίον, ου</td>
<td>(biblion)</td>
<td>book. (Bible.)</td>
</tr>
<tr>
<td>δαίμονον, ου</td>
<td>(daimonion)</td>
<td>devil, demon. (The termination “ion” in such words as “evangelion” comes from the Greek word “εὐαγγέλιον.”)</td>
</tr>
<tr>
<td>δέντρον, ου</td>
<td>(dendron)</td>
<td>tree.</td>
</tr>
<tr>
<td>ἔργον, ου</td>
<td>(ergon)</td>
<td>work.</td>
</tr>
<tr>
<td>εὐαγγέλιον, ου</td>
<td>(euangelion)</td>
<td>Gospel (evangelist, evangelical, the εὐ in the Greek is transliterated into “ev” in Latin).</td>
</tr>
</tbody>
</table>
VOCABULARIES

ιερόν, ου (hieron) temple.
ιμάτιον, ου (himation) garment.
παιδίον, ου (paidion) young child.
πλοίον, ου (ploion) boat.
πρᾶβατον, ου (probaton) sheep.
πρόσωπον, ου (prosopon) face.
σάββατον, ου (sabbaton) Sabbath.
σήμειον, ου (semeion) sign, miracle.
τέκνον, ου (teknon) child.

All the nouns in the above table are neuter in spite of the fact that two of them mean “child.”

Vocabulary 5

ἀγάπη, ης love.
ἀλήθεια, ας truth.
ἀμαρτία, ας sin.
ἀρχή, ης beginning.
βασιλεία, ας kingdom.
γῆ, γῆs earth, land. (geology.)
γραφή, ης writing, in the plural “the Scriptures.”
δικαιοσύνη, ης righteousness.
εἰρήνη, ης peace. (Irene.)
ἐκκλησία, ας church, assembly. (ecclesiastical.)
ἐντολή, ης commandment.
ἐξουσία, ας power.
ἐπαγγελία, ας promise.
ζωή, ης life. (zoological.)
ἡμέρα, ας day. (ephemeral.)
καρδία, ας heart. (Cavd: i: ac)
κεφαλή, ης head.
παράβολή, ης parable. (same word.)
σοφία, ας wisdom. (philosophy, i.e. the love of wisdom.)
συναγωγή, ης synagogue. (same word.)
φωνή, ης voice, sound. (telephone.)
χαρά, ας joy.
ψυχή, ης soul. (psychology.)
ὥρα, ας hour. (same word.)
Vocabulary 6

ἀλλά  but.
ἀπό  from. (followed by a Genitive case.)
βαπτιστής, ου  baptist. (same word.)
γάρ  for. (never used as the first word in a sentence.)
γλῶσσα, ης  tongue, language. (glossary.)
δὲ  but, and. (never used as the first word in a sentence.)
δεσπότης, ου  master. (despot.)
δόξα, ης  glory. (doxology.)
eἰς  to, into. (followed by the Accusative case.)
eἴκ, ἐξ  out of. (followed by the Gen. case; the second form is used before a word beginning with a vowel.)
ἐν  in, on. (followed by a Dative case.)
θάλασσα, ης  sea, lake.
μαθητής, ου  disciple. (mathematics.)
νεανίας, ου  young man.
οὐ, οὐκ, οὐχ  not. (the last two forms used before a vowel.)
οὖν  therefore, then. (never used as the first word of a sentence.)
πρό  for, before. (followed by a Genitive case.)
προφήτης, ου  prophet. (same word.)
σὺν  together with. (followed by a Dative case.)

Vocabulary 7

ἀγαθός, η, ου  good.
ἀγαπητός, η, ου  beloved.
ἀγίος, α, ου  holy.
αιώνιος, ου  eternal. (aeonian.)
δίκαιος, ά, ου  just.
ἔσχατος, η, ου  last. (eschatology.)
ἔτερος, ά, ου  different, or other. (hetero-doxy.)
ἵδιος, ά, ου  one’s own.
κακός, η, ου  bad. (cacophony.)
πιστός, η, ου  faithful.
πονηρός, α, ου  wicked. ὁ πονηρός the Evil One.
πρώτος, η, ου  first. (protagonist.)

Note that αἰώνιος has only two endings. The masculine ending is used with feminine as well as masculine nouns.
Vocabulary 8

āγω  
I drive, lead, or bring.

*ἀναγινώσκω  
I read.

*ἀποκτείνω  
I kill.

*ἀπολύω  
I release.

αὐτός, η, ο  
he, she, it, also himself etc.  (see next exercise.)

βαπτίζω  
I baptise.

didáskō  
I teach.

dοξάζω  
I glorify.

*ἐκβάλλω  
I cast out.

ἐκείνος, η, ο  
that.  (see next exercise.)

1 Ἰησοῦς, οὐ  
Jesus.

Ἰουδαῖος, οὖν  
a Jew.

Ἰωάννης  
John.

κηρύσσω  
I preach, or proclaim.

κράω  
I cry aloud.

οὕτως, αὕτη, ταύτα  
this.  (see next exercise.)

πείθω  
I persuade.

πέμπω  
I send.

*περιπατέω  
I walk about.

*πυγάω  
I drive together.

υἱός, οὖν  
son.

*ὑπάγω  
I depart.

φέρω  
I bear, or carry.

χαῖρω  
I rejoice.

The verbs marked * are compounded with prepositions, for the way in which they are augmented see page 22.

Vocabulary 9

ἀπόστολος, οὖν  
an apostle.

diā  
"through" of place or time, "by means of" when followed by a Genitive, "on account of," "because of" when followed by an Accusative.

διδάσκαλος, οὖν  
a teacher.

1 Ἰησοῦς is declined as follows: Nom. Ἰησοῦς, Voc. Ἰησοῦ, Acc. Ἰησοῦν, Gen. Ἰησοῦ, Dat. Ἰησοῦ. It often has the article before it: this article must not be translated in English.
VOCABULARIES

αγρός, ου  a field. (Latin “ager,” hence agriculture.)

άδικαις, ας  injustice, wickedness.

άμαρτωλός, ου  a sinner.

*ἀπέρχομαι  I go away, I depart.

*ἀποκρύνομαι  I answer. (generally followed by a noun in the Dative.)

ἀποτελομαι  I touch. (generally followed by a noun in the Genitive.)

ἀρνομαι  I deny.

δέχομαι  I receive.

*διέρχομαι  I go through, I go about.

ἐργάζομαι  I work.
I go, I come.
Israel. (Indeclinable noun, Masc. gender.)
not.
I build.
who, which.
I go, I come, I make a journey.

**Vocabulary 11**

I begin.
I wish.
a marriage.
it is necessary. (impersonal verb always contracted.)
I beseech, I beg. (deponent verb, not contracted, followed by a noun in the Genitive.)
the devil.
I am able. (Pres. Ind. δύναμαι, δύνασαι, δύναται, δυνάμεθα, δύνασθε, δύνανται, Imperf. εὐδύναμην, εὐδύνασο, εὐδύναρο, εὐδυνάμεθα, εὐδύνασθε, εὐδύναντο.)
there.
free.
it is lawful. (impersonal verb.)
we.
I am willing, I wish.
I heal.
Jordan.
good, beautiful.
I command, I bid.
a word used to contrast a person, or thing, or a class of persons or things, with some person, thing, or class mentioned after. (generally not translated.)
a house.
I confess. (followed by a Dative of the person to whom the confession is made.)
I command.
Paul.

1 Imperfect ἤθελω.
πειράζω  I tempt.
πτωχός, η, ον  poor.
Σαμάρεια, ας  Samaria.
σύ  thou.
tυφλός, η, ον  blind.
ύμεις  you.
*dπακοῦω  I obey. (followed by a Dative of the person obeyed.)
άδε  here.

Vocabulary 12

άδικεώ  I injure.
*άνοιγω  I open.
άρχω  I rule. (followed by a noun in the Genitive. The Middle Voice means "I begin," see Voc. 11.)
1διακονέω  I serve. (followed by a Dative.)
διακόνος, ου  a servant, a minister. (deacon.)
διώκω  I pursue.
έλεέω  I have mercy on. (eleemosynary.)
ένθυον  I put on.
ευλογέω  I bless, I praise. (eulogy.)
έχθρός, α, ον  hated, as a noun "an enemy."
*κατακέω  I dwell in, I inhabit. (followed by an Accusative.)
δι  because. (also "that," see page 53.)
*προφητεύω  I prophesy.
σοφός, η, ον  wise.

Vocabulary 13

άγιάζω  I sanctify.
άγοράζω  I buy.
*άπάγω  I drive away.
*άποκαλύπτω  I reveal. (apocalypse.)
βαστάζω  I carry.
έγγυζω  I draw near, generally followed by a noun in the Dative.
*εκκόπτω  I cut down.

1 Although not really compounded with a preposition this verb generally has the form διηκόνων in the Imperfect.
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλπίζω</td>
<td>I hope.</td>
</tr>
<tr>
<td>ἐτομάζω</td>
<td>I make ready.</td>
</tr>
<tr>
<td>θαυμάζω</td>
<td>I wonder at. (followed by an Accusative.)</td>
</tr>
<tr>
<td>καθαρίζω</td>
<td>I cleanse.</td>
</tr>
<tr>
<td>κρύπτω</td>
<td>I hide. (crypt.)</td>
</tr>
<tr>
<td>λεπρός, ὄν</td>
<td>a leper.</td>
</tr>
<tr>
<td>ποταμός, ὄν</td>
<td>a river. (Mesopotamia.)</td>
</tr>
<tr>
<td>πράσσω</td>
<td>I do. (practice.)</td>
</tr>
<tr>
<td>σκανδαλίζω</td>
<td>I cause to stumble, or offend. (scandalise.)</td>
</tr>
<tr>
<td>τάσσω</td>
<td>I set in order.</td>
</tr>
<tr>
<td>ταχέως</td>
<td>quickly, soon.</td>
</tr>
<tr>
<td>φυλάσσω</td>
<td>I guard.</td>
</tr>
</tbody>
</table>

**Vocabulary 14**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμαρτάνω</td>
<td>I sin.</td>
</tr>
<tr>
<td>ἀμνός, ὄν</td>
<td>a lamb.</td>
</tr>
<tr>
<td>βαίνω</td>
<td>I go.</td>
</tr>
<tr>
<td>γινώσκω, γιγνώσκω</td>
<td>I know.</td>
</tr>
<tr>
<td>εἶδον</td>
<td>I saw.</td>
</tr>
<tr>
<td>εἶπον</td>
<td>I said, I spoke, I told.</td>
</tr>
<tr>
<td>ἔπαθον</td>
<td>I suffered.</td>
</tr>
<tr>
<td>ἔσχον</td>
<td>I had, I held.</td>
</tr>
<tr>
<td>ἔφαγον</td>
<td>I ate.</td>
</tr>
<tr>
<td>ἠλθον</td>
<td>I came, I went.</td>
</tr>
<tr>
<td>ἡμενευκον</td>
<td>I carried.</td>
</tr>
<tr>
<td>κατάλειπω</td>
<td>I leave.</td>
</tr>
<tr>
<td>μανθάνω</td>
<td>I learn.</td>
</tr>
<tr>
<td>οἶνος, ὄν</td>
<td>wine.</td>
</tr>
<tr>
<td>πάσχω</td>
<td>I suffer.</td>
</tr>
<tr>
<td>πίνω</td>
<td>I drink.</td>
</tr>
<tr>
<td>πίπτω</td>
<td>I fall.</td>
</tr>
<tr>
<td>πολλά</td>
<td>many things.</td>
</tr>
<tr>
<td>τικτώ</td>
<td>I bring forth.</td>
</tr>
<tr>
<td>φεύγω</td>
<td>I flee.</td>
</tr>
<tr>
<td>ὅ</td>
<td>O!</td>
</tr>
</tbody>
</table>
Vocabulary 15

άδύνατος, η, ον impossible.
Αίγυπτος, ου (fem.) Egypt.
aίρω I take up, I take away.
*άπαγγέλλω I announce.
Βηθλεέμ Bethlehem. (indeclinable.)
δυνάμεις, η, ον possible.
ἐως while, until.
'Ἡρώδης, ου Herod.
Ἰωσήφ Joseph. (indeclinable.)
καιρός, ου time, season.
*κατακρίνω I condemn.
κλίνη, ης a bed, a couch.
Κορνήλιος, ου Cornelius.
κόμη, ης a village.
Μαριάμ { Mary. (indeclinable.)
Μαρία, ας
μάχαιρα, ας a sword.
ὀπίσω after, behind. (followed by a Genitive case.)
ὅτε when.
ὀφείλω I owe, I ought (when followed by an Infinitive).
πάντα all things.
παρά when followed by an Acc. case “to the side of,”
“beside” (of places), when followed by a Genitive case “from beside,” “from” (of persons), when followed by a Dat. case “near,” “at the house of” (of persons).

παραλυτικός, ου a paralytic.
ποτήριον, ου a cup.
σπείρω I sow.
σταυρός, ου a cross.
στρατιώτης, ου a soldier.
φαίνω I manifest, I show.
Φαρισαίος, ου a Pharisee.
φθείρω I destroy.
φυλή, ης a tribe.
χήρα, ας a widow.
ὁς when, as.
Vocabulary 16

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἶών   αἰώνος, ὁ</td>
<td>an age.</td>
</tr>
<tr>
<td>ἀλέκτωρ ἀλέκτορος, ὁ</td>
<td>a cock.</td>
</tr>
<tr>
<td>ἀμπελῶν ἀμπελῶνος, ὁ</td>
<td>a vineyard.</td>
</tr>
<tr>
<td>ἄρχων ἄρχοντος, ὁ</td>
<td>a ruler. (monarchy.)</td>
</tr>
<tr>
<td>ἀστήρ ἀστέρος, ὁ</td>
<td>a star.</td>
</tr>
<tr>
<td>εἰκών εἰκόνος, ἡ</td>
<td>an image.</td>
</tr>
<tr>
<td>ἑλπίς ἑλπίδος, ἡ</td>
<td>hope.</td>
</tr>
<tr>
<td>ἡγεμόν ἡγεμόνος, ὁ</td>
<td>a leader.</td>
</tr>
<tr>
<td>θύρα, as, ἡ</td>
<td>a door.</td>
</tr>
<tr>
<td>λαμπάς λαμπάδος, ἡ</td>
<td>a lamp.</td>
</tr>
<tr>
<td>μῆν μηνός, ὁ</td>
<td>a month.</td>
</tr>
<tr>
<td>νυμφίας, ou, u</td>
<td>a bridegroom.</td>
</tr>
<tr>
<td>νύξ νυκτός, ἡ</td>
<td>night.</td>
</tr>
<tr>
<td>ὀδύς ὀδύντος, ὁ</td>
<td>a tooth.</td>
</tr>
<tr>
<td>παις παιδός, ὁ or ἡ</td>
<td>a child, a boy or girl. (pedagogue.)</td>
</tr>
<tr>
<td>Πέτρος, ou, ὁ</td>
<td>Peter.</td>
</tr>
<tr>
<td>ποιμήν ποιμένος, ὁ</td>
<td>a shepherd.</td>
</tr>
<tr>
<td>σάλπιγς σάλπιγγος, ὁ</td>
<td>a trumpet.</td>
</tr>
<tr>
<td>σάρξ σαρκός, ἡ</td>
<td>flesh.</td>
</tr>
<tr>
<td>σωτήρ σωτήρος, ὁ</td>
<td>a saviour.</td>
</tr>
<tr>
<td>τρεῖς</td>
<td>three.</td>
</tr>
<tr>
<td>φύλαξ φύλακος, ὁ</td>
<td>a guard.</td>
</tr>
<tr>
<td>φωνέω</td>
<td>I call, I make a noise, (of a cock) I crow</td>
</tr>
<tr>
<td>χάρις χάριτος, ἡ</td>
<td>grace, favour.</td>
</tr>
<tr>
<td>χιτών χιτῶνος, ὁ</td>
<td>a garment, especially an under garmen or shirt.</td>
</tr>
</tbody>
</table>

Vocabulary 17

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἷμα αἷματος, τό</td>
<td>blood. (haemorrhage.)</td>
</tr>
<tr>
<td>ἀνήρ ἀνδρός, ὁ</td>
<td>a man, a husband.</td>
</tr>
<tr>
<td>ἀφείως ἀφέσεως, ἡ</td>
<td>remission, forgiveness.</td>
</tr>
<tr>
<td>βαπτίσμα βαπτίσματος, τό</td>
<td>baptism.</td>
</tr>
<tr>
<td>βασιλεύς βασιλέως, ὁ</td>
<td>a king.</td>
</tr>
<tr>
<td>γένος γένους, τό</td>
<td>a race, a nation, a generation.</td>
</tr>
<tr>
<td>γόνυ γόνατος, τό</td>
<td>a knee.</td>
</tr>
<tr>
<td>γράμμα γράμματος, τό</td>
<td>a letter (of the alphabet).</td>
</tr>
<tr>
<td>γραμματεύς γραμματέως, ὁ</td>
<td>a scribe.</td>
</tr>
</tbody>
</table>
Vocabulary 18

a woman, wife. (gynaecology.)
a year.
will.
a hair.
a daughter.
a fish.
a dog. (Cynic.)
dull, deaf, dumb.
repentance.
a mother. (Latin "mater.")
an ear.
a father. (Latin "pater.")
spirit, wind. (pneumatic.)
a city. (politics.)
a foot. (chiropodist.)
a fire. (pyrotechny.)
a wonder, a miracle.
water. (hydraulic, hydropathy.)
light. (phosphorus.)
a hand. (chiropodist.)

true.
resurrection.
a high priest.
weak, sick.
foolish.
a father, an ancestor, in the pl. parents.
David. (indeclinable.)
a race, in the pl. the Gentiles.
if.
one.
than.
a priest.
a judgement, a sentence, a condemnation.
a judgement.
more.
great.
\[\text{Vocabulary 19}\]

\[\text{unclean.}\]

\[\text{I throw round, I throw on this side and}\]

\[\text{that, especially used of a net.}\]

\[\text{Ananias.}\]

\[\text{Andrew.}\]

\[\text{Galilee.}\]

\[\text{I scatter abroad, I disperse.}\]

\[\text{I go into, I enter.}\]

\[\text{I go out.}\]

\[\text{I preach the Gospel.}\]

\[\text{Elijah.}\]

\[\text{Moses.}\]

\[\text{I become near, I am present, I approach,}\]

\[\text{I go to.}\]

\[\text{I pass by. (lit. I lead past.)}\]

\[\text{five thousand.}\]

\[\text{how.}\]

\[\text{Satan.}\]

\[\text{Simon.}\]

\[\text{This is a compound word and is augmented like a verb compounded with a preposition. I Aor. Mid.  \(\epsilon\nu\gamma\gamma\epsilon\lambda\iota\sigma\alpha\mu\eta\nu.\)}\]

1 This is a compound word and is augmented like a verb compounded with a preposition.
σπαράσσω  
*I synlaléw  
teesperákonta  
fothéomai  
ñoìs, ou, ó  
xrήma xrήmatos, tó  
I tear.  
I speak with.  
forty.  (indeclinable.)  
I fear, I am afraid.  
fear.  
money, nearly always used in the plural.  

Vocabulary 20  

*ánaxořew  
"A'innas gen. "A'inn, ó  
adókrisìs, eòs, ë  
didaxhì, ës, ë  
diktunòv, ou, tó  
dúnami, eòs, ë  
dò  
ëggì  
*ëkplhísoòmài  
*êpèríchomài  
êpì  
*êpìthumèw  
ëpìstàtìs  
Zaxarías, ou, ó  
'Tòppì, ës, ë  
Kaiáfòs gen. Kaiáfìs, ó  
kàtá  
kopìázw  
kraìw  
Lùdda, as, ë  
munìneòv, ou, tó  
vefélnì, ës, ë  
ðllòs, ë, ou  
ðsòs, ë, ou  
I depart.  
Annas.  
an answer.  
teaching.  (didactic.)  
a net.  
power.  (dynamics.)  
two.  
near.  
I am astonished.  
I come upon.  
see Lesson 26.  
I desire.  
master.  
Zacharias.  
Joppa.  
Caiaphas.  
see Lesson 26.  
I toil, I labour.  
I take hold of, I hold.  
Lydda.  
a tomb.  
a cloud.  
whole.  
as much as, how great, as many as, how much.  
I take with me.  
a rock.  
I go towards.  
I remain, I endure.  
narrow.
συνέδριον, ου, τό
τίς τί
τίς τί

a council. (Sanhedrin.)
who? which? what?
a certain person, a certain thing.

Vocabulary 21

ἀλθῆσ
*Iἀπολούω
γίνομαι, γίγνομαι
ἐγένετο
*ἐκλέγομαι
*ἐπιβάλλω
ἴδοὺ
*ἐπικαλέω

truly.
I wash away.
I become.
it came to pass.
I choose.
I cast upon, I lay upon, I put upon.
behold, lo.
I put a name on, I surname. Middle Voice,
I call upon, I invoke.
strong.
I lay hold of. Middle Voice, I perceive.
when used with an article in the plural “the
rest,” “the persons or things remaining.”
I am about to, I delay, I tarry.
little.
the shrine of a temple, the Holy Place.
young, new.
now, at this present time.
I go my way.
an emphatic form of ὅ “not,” especially used
in questions which expect the answer
“yes.”
old.
I pray.
I throw, I cast.
Solomon.
I take council together with.
a rent, a division. (schism.)
neuter of τρεῖς “three.”
nourishment, meat, food.
when followed by an Accusative “above,” “be-
yond,” when followed by a Genitive, “on
behalf of,” “for.”
Vocabulary 22

άγαλλιάω I rejoice greatly.
άγαπάω I love.
βοάω I cry, I shout.
γεννάω I am born.
δικαιώ I justify.
έαω I allow, I permit. The augmented tenses begin with ει.
ἐξάδος, οὐ, ἡ departure. (Exodus.)
ἐρωτάω I ask, especially of asking a question.
ζάω I live.
ἰάσω I heal.
ὀράω I see.
πληρώ I fill, I fulfil.
πού where?
*προσκυνέω I worship. (Followed by a Dative.)
πυνθάνομαι I inquire.
σταυρώ I crucify.
tαπεινώ I humble.
ὑψώ I exalt.
φανερώ I make manifest.

Vocabulary 23

*εἰσάγω I lead in, I bring in.
*Ελλην "Ελληνος, ὁ a Greek.
*ἐπιγραψώ I know.
ἐπτά seven. (Heptarchy.)
kαθώ I even as.
kλέπτω I steal. (Kleptomaniac.)
kαιμώ I sleep.
kωνώ I make common, I defile.
Λάζαρος, οὖ, ὁ Lazarus.
Μαγδαληνή Magdalene.
πειρασμός, οὐ, ὁ temptation.
From this point verbs compounded with a preposition are no longer marked.

**Vocabulary 24**

| ἀθετέω | I set aside, I disregard. |
| ἀπολέσει | 3rd sing. fut. ind. from ἀπολλίω, I destroy, I lose. |
| δέω | I bind, I fasten. |
| εὖ | well. εὖ ποιεῖν means “to benefit.” |
| παράδοσις, εως, ἡ | tradition. |

**Vocabulary 25**

| ἀλάς ἀλατός, τὸ | salt. |
| ἀλίζω | I salt. |
| αὔριον | an Adverb meaning “on the morrow,” ἢ αὔριον = tomorrow (understand ἦμερα). |
| γεύσμαι | I taste. (generally followed by a Genitive.) |
| ἐνθάδε | here. |
| καταλύω | I loose (thoroughly), destroy. |
| μεριμνάω | I am anxious for. |
| μυσθίς, οὗ, ὁ | reward, pay. |
| νομίζω | I think. |
| ὁράμα, ατος, τὸ | a vision. |
| ὅστις | whosoever, but in the N.T. practically the same as ὃς, who. |
| περιβάλλω | I cast round, Mid. I clothe myself. |
| περισσεύω | I surpass, I have in abundance. |
| σιωπάω | I am silent. |

**Vocabulary 26**

<p>| ἁνομία, ἁς, ἡ | lawlessness, wickedness. |
| ἀπαρνέομαι | I deny. |
| ἀργυρος, οὗ, ὁ | silver. |
| Ἀχελδαμάχ | Acheldama. |
| γνωστός, η, ον | known. |
| δέσμος, οὗ, ὁ | a prisoner. |
| ἐκπορεύομαι | I go out. |
| ἐκφεύγω | I escape. |</p>
<table>
<thead>
<tr>
<th>Vocabulary 27</th>
<th>Vocabulary 28</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐξω</td>
<td>ἀγοώ, as, ἡ</td>
</tr>
<tr>
<td>θαμβέομαι</td>
<td>ἀποσπάω</td>
</tr>
<tr>
<td>θυσία, ας, ἡ</td>
<td>ἀρθενέω</td>
</tr>
<tr>
<td>Ἰάκωβος, ου, ὁ</td>
<td>Βολή, ἦς, ἡ</td>
</tr>
<tr>
<td>Καισαρεία, ας, ἡ</td>
<td></td>
</tr>
<tr>
<td>καταλιθάζω</td>
<td></td>
</tr>
<tr>
<td>λιθάζω</td>
<td></td>
</tr>
<tr>
<td>ὀμοίων, α, ου</td>
<td></td>
</tr>
<tr>
<td>περισσός, η, ου</td>
<td></td>
</tr>
<tr>
<td>πληθύνω</td>
<td></td>
</tr>
<tr>
<td>πλησίον</td>
<td></td>
</tr>
<tr>
<td>πρὶν</td>
<td></td>
</tr>
<tr>
<td>προσέχω</td>
<td></td>
</tr>
<tr>
<td>συνευθείω</td>
<td></td>
</tr>
<tr>
<td>συνιζητεώ</td>
<td></td>
</tr>
<tr>
<td>σύρω</td>
<td></td>
</tr>
<tr>
<td>τρίς</td>
<td></td>
</tr>
<tr>
<td>Φηστος, ου, ὁ</td>
<td></td>
</tr>
<tr>
<td>Φίλιππος, ου, ὁ</td>
<td></td>
</tr>
<tr>
<td>χρυσός, ου, ὁ</td>
<td></td>
</tr>
<tr>
<td>an Adverb meaning “near,” hence ὁ πλησίον, one’s neighbour.</td>
<td></td>
</tr>
<tr>
<td>I give heed to.</td>
<td></td>
</tr>
<tr>
<td>I eat with.</td>
<td></td>
</tr>
<tr>
<td>I join in seeking, I discuss, I argue.</td>
<td></td>
</tr>
<tr>
<td>I drag.</td>
<td></td>
</tr>
<tr>
<td>thrice.</td>
<td></td>
</tr>
<tr>
<td>Festus.</td>
<td></td>
</tr>
<tr>
<td>Philip.</td>
<td></td>
</tr>
<tr>
<td>gold.</td>
<td></td>
</tr>
<tr>
<td>I give back: in the Middle, I give away for my own sake, hence “I sell.”</td>
<td></td>
</tr>
<tr>
<td>I give.</td>
<td></td>
</tr>
<tr>
<td>Caesar.</td>
<td></td>
</tr>
<tr>
<td>a mystery.</td>
<td></td>
</tr>
<tr>
<td>I give up, I betray.</td>
<td></td>
</tr>
<tr>
<td>of what kind?</td>
<td></td>
</tr>
<tr>
<td>I am anxious beforehand.</td>
<td></td>
</tr>
<tr>
<td>a watch, a guard, a prison.</td>
<td></td>
</tr>
<tr>
<td>a piece of land, a field.</td>
<td></td>
</tr>
<tr>
<td>a market place.</td>
<td></td>
</tr>
<tr>
<td>I draw away.</td>
<td></td>
</tr>
<tr>
<td>I am weak or sick.</td>
<td></td>
</tr>
<tr>
<td>a throwing, a cast.</td>
<td></td>
</tr>
</tbody>
</table>
VOCABULARIES

δεξιός, υ, ον
εἰσπορεύομαι
εἰσφέρω
ἐνώπιον
καίνω, η, ον
καίω
κατευλογεῖω
κλάω
παραλευμένος, η, ον
παρατίθημι
τίθημι
τιμή, ης, ἡ

on the right hand.
I go to.
I carry to.
before (of place). (followed by a Genitive.)
new.
I burn, I kindle.
I bless.
I break.
paralysed. (Perf. part. from παραλύω.)
I place beside, I set beside, I set before (of food).
I place, I lay down.
honour.

Vocabulary 29

ἀνίστημι
In the Transitive tenses “I cause to stand up,” “I raise up,” Intransitive “I stand up, rise, arise.”

ἀφίστημι
In the Transitive tenses “I cause to stand away,” “I remove, separate,” Intransitive “I stand away from.”

ἐλκύω
I drag.

ἐμπροσθεν
before. (followed by a Genitive.)

ἐντέλλω
I command.

ἐπαίρω
I raise up.

ἐπιλαμβάνω
I lay hold of.

ἰστήμι
In the Transitive tenses “I cause to stand,” in the Intransitive tenses “I stand.”

καθίστημι
In the Transitive tenses “I set up,” “I establish,” “I appoint.”

λύχνος, ου, ο
a lamp.

μάρτυς μάρτυρος, ο
a witness. (martyr.)

μερίζω
I divide.

μέσος, η, ον
middle.

μετανόεω
I change my mind, repent.

ξηρός, α, ον
dry, withered.

οἰκουμένη, ης, ἡ
the inhabited land, the world.

ὁμοιόω
I make like, I compare.
everywhere.

In the Transitive tenses “I cause to stand beside,” “I present.”

I cease.

a certain proof.

last.

false.

Vocabulary 30

I follow. (followed by a Dative.)

I let go, I let alone, I allow, I forgive.

I show.

immediately.

I thank. (Eucharist.)

I am of good courage.

I know.

heavenly.

a debtor.

a debt.

always.

a fault, a transgression.

I err. (planet.)

fitting.

I understand.

then. (at that time.)

Vocabulary 31

one another. (Nominative not in use.)

destruction.

I discuss.

I make my way through.

I ask.

I gather together to.

I fast.

I trample on.

I call to, I summon.

patience.

I think.
TABLES OF VERBS

THE REGULAR VERB

As there is no single verb in Greek which is found in every tense, it has been found necessary in the following table to give tenses from several verbs in order to present it complete.

The tenses of the verb λύω are given as far as possible, and the tenses which do not occur in that verb are supplied from the verbs πάσχω, γίνεσθαι, σπείρειν.

The names of the tenses given in brackets are those by which they are commonly called in Greek grammars. They are however in many cases misleading (Short Syntax, sections 83, 84).

It is unfortunate that we are compelled by the uses of grammarians to use the name “tense” in connection with the forms of the Greek verb. It directs our attention too much to the time of the action of the verb, whereas it was the state\(^1\), rather than the time\(^1\), that was most prominently before the mind of a Greek. The time of the action of the verb is often left to be inferred from the context, and cannot be certainly told from the form of the verb. This is almost invariably the case with moods other than the Indicative, and is sometimes the case in the Indicative mood itself.

To the Greek mind the forms to which we give the names “Present” and “Imperfect” denoted continuous or repeated action.

The forms to which we give the name “Perfect,” or “Pluperfect” denoted action complete at the time of speaking, the results of which were regarded as still existing.

The forms to which we give the name “Aorist” denoted a simple, indefinite action, and were always used where no stress was laid on the continuity, completion, or incompletion of the action denoted by the verb.

The Future tense in Greek, as in English, refers to future time in all its moods, and is thus an exception to the principle that the tenses of the moods other than the Indicative do not denote time in Greek.

\(^1\) See pages 177, 178.
## THE REGULAR VERB

### Tenses denoting continuous or repeated action

#### Active Voice

1. **In Present time.**
   - (Present Indicative)
     - λύω
     - λύεις
     - λύει
     - λύομεν
     - λύετε
     - λύουσι
   
2. **In Past time.**
   - (Imperfect Indicative)
     - ἔλυον
     - ἔλυες
     - ἔλυε
     - ἔλυομεν
     - ἔλυετε
     - ἔλυουσι

3. **At a time denoted by the context.**
   - (Present Imperative)
     - λῦε
   - (Present Subjunctive)
     - λῦομαι
   - (Present Optative)
     - λῦομεν
     - λῦοι
     - λῦετε
     - λῦουσι

4. **At a time determined by the context.**
   - (Present Infinitive)
     - λῦειν
   - (Present Participle)
     - ἔλυον, ἔλυοσα, ἔλυον

#### Middle and Passive Voice

1. **In Present time.**
   - (Present Indicative)
     - λύομαι
     - λύη or λύει
     - λύεται
     - λύμεθα
     - λύσθε
     - λύνται
   
2. **In Past time.**
   - (Imperfect Indicative)
     - ἔλυομην
     - ἔλυον
     - ἔλυετο
     - ἔλυομεθα
     - ἔλυσθε
     - ἔλυντο
   
3. **At a time determined by the context.**
   - (Present Imperative)
     - λῦον
   - (Present Subjunctive)
     - λῦομαι
   - (Present Optative)
     - λῦομεν
     - λῦοι
     - λῦουσι
     - λῦονται

- (Present Infinitive)
  - λῦσθαι
- (Present Participle)
  - λῦομενος, η, ον
THE REGULAR VERB

Tenses denoting action in Future time

Active Voice

<table>
<thead>
<tr>
<th>(Future Indicative)</th>
<th>(Future Optative)</th>
<th>(Future Infinitive)</th>
<th>(Future Participle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύσω</td>
<td>λύσαμι</td>
<td>λύσει</td>
<td>λύσων, λύσουσα, λύσον</td>
</tr>
<tr>
<td>λύσεις</td>
<td>λύσοι</td>
<td></td>
<td>λύσοντος κ.τ.λ. (see p. 72, as λύων).</td>
</tr>
<tr>
<td>λύσει</td>
<td>λύσοι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύσομεν</td>
<td>λύσομεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύσετε</td>
<td>λύσοιτε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύσοντι</td>
<td>λύσοιεν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Middle Voice

<table>
<thead>
<tr>
<th>(Future Indicative)</th>
<th>(Future Optative)</th>
<th>(Future Infinitive)</th>
<th>(Future Participle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύσομαι</td>
<td>λυσοιμην</td>
<td>λύσεσθαι</td>
<td>λυσόμενος, η, ον</td>
</tr>
<tr>
<td>λύσῃ ου λύσει</td>
<td>λύσοι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύσεται</td>
<td>λύσοντο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυσόμεθα</td>
<td>λυσοιμεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύσεσθε</td>
<td>λύσουσθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λύσονται</td>
<td>λύσουντο</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Passive Voice

<table>
<thead>
<tr>
<th>(Future Indicative)</th>
<th>(Future Optative)</th>
<th>(Future Infinitive)</th>
<th>(Future Participle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυθήσομαι</td>
<td>λυθησοιμην</td>
<td>λυθήσεσθαι</td>
<td>λυθησόμενος, η, ον</td>
</tr>
<tr>
<td>λυθήσῃ ου λυθήσει</td>
<td>λυθήσου</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυθήσεται</td>
<td>λυθήσουντο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυθησόμεθα</td>
<td>λυθησοιμεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυθήσεσθε</td>
<td>λυθήσουσθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυθήσονται</td>
<td>λυθήσουντο</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Tenses denoting simple or indefinite action

Active Voice

(1) In past time.

<table>
<thead>
<tr>
<th>(First Aorist Indicative)</th>
<th>(Second Aorist Indicative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλυσα</td>
<td>ἔπαθαν</td>
</tr>
<tr>
<td>ἔλυσας</td>
<td>ἔπαθες</td>
</tr>
<tr>
<td>ἐλύσει</td>
<td>ἔπαθε</td>
</tr>
<tr>
<td>ἐλύσαμεν</td>
<td>ἔπάθωμεν</td>
</tr>
<tr>
<td>ἐλύσατε</td>
<td>ἔπάθετε</td>
</tr>
<tr>
<td>ἐλύσαν</td>
<td>ἔπαθον</td>
</tr>
</tbody>
</table>
### THE REGULAR VERB

(2) At a time determined by the context.

<table>
<thead>
<tr>
<th>(First Aorist Imperative)</th>
<th>(First Aorist Subjunctive)</th>
<th>(First Aorist Optative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύσων</td>
<td>λύσω</td>
<td>λύσαιμι</td>
</tr>
<tr>
<td>λυσάτω</td>
<td>λύσης</td>
<td>λύσαις ορ λύσεινιας</td>
</tr>
<tr>
<td>λύσατε</td>
<td>λύση</td>
<td>λύσαι ορ λύσειεν</td>
</tr>
<tr>
<td>λυσάτωσαν ορ λυσάντων</td>
<td>λύσωμεν</td>
<td>λύσαιμεν</td>
</tr>
<tr>
<td></td>
<td>λύσητε</td>
<td>λύσαιτε</td>
</tr>
<tr>
<td></td>
<td>λύσωσι</td>
<td>λύσαιεν ορ λύσειαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(First Aorist Infinitive)</th>
<th>(First Aorist Participle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύσαι</td>
<td>λύσας, λύσαςα, λύσαν</td>
</tr>
<tr>
<td></td>
<td>λύσαντος κ.τ.λ. (see p. 73).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(Second Aorist Imperative)</th>
<th>(Second Aorist Subjunctive)</th>
<th>(Second Aorist Optative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>πάθε</td>
<td>πάθω</td>
<td>πάθομι</td>
</tr>
<tr>
<td>παθέτω</td>
<td>πάθης</td>
<td>πάθοι</td>
</tr>
<tr>
<td>πάθετε</td>
<td>πάθη</td>
<td>πάθομεν</td>
</tr>
<tr>
<td>παθέτωσαν ορ παθόντων</td>
<td>πάθωμεν</td>
<td>πάθοτε</td>
</tr>
<tr>
<td></td>
<td>πάθωσι</td>
<td>πάθοιεν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(Second Aorist Infinitive)</th>
<th>(Second Aorist Participle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>παθείν</td>
<td>παθών, παθοῦσα, παθών</td>
</tr>
<tr>
<td></td>
<td>παθοντος κ.τ.λ. (see p. 72, as λύναι).</td>
</tr>
</tbody>
</table>

### Middle Voice

(1) In past time.

<table>
<thead>
<tr>
<th>(First Aorist Indicative)</th>
<th>(Second Aorist Indicative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐνυσάμην</td>
<td>ἐγενόμην</td>
</tr>
<tr>
<td>ἐνύσω</td>
<td>ἐγένου</td>
</tr>
<tr>
<td>ἐνύσατο</td>
<td>ἐγένετο</td>
</tr>
<tr>
<td>ἐνυσάμεθα</td>
<td>ἐγενύμεθα</td>
</tr>
<tr>
<td>ἐνύσασθε</td>
<td>ἐγένεσθε</td>
</tr>
<tr>
<td>ἐνύσαντο</td>
<td>ἐγένοντο</td>
</tr>
</tbody>
</table>

N. 10
(2) At a time determined by the context.

(First Aorist Imperative)  (First Aorist Subjunctive)  (First Aorist Optative)
λύσαι  λύσωμαι  λυσαίμην
λυσάσθω  λύσῃ  λύσαιο
λύσασθε  λύσηται  λύσατο
λυσάσθωσαν or λυσάσθων  λυσάμεθα  λυσαίμεθα
λυσάσθε  λύσαισθε  λύσαισται

(First Aorist Infinitive)  (First Aorist Participle)
λύσασθαι  λυσάμενος, η, ον

(Second Aorist Imperative)  (Second Aorist Subjunctive)  (Second Aorist Optative)
γενοῦ  γένωμαι  γενοίμην
γενέσθω  γένῃ  γέναιο
γένεσθε  γένηται  γέναιτο
γενέσθωσαν or γενέσθων  γενώμεθα  γενοίμεθα
γένησθε  γένουσθε  γένουσται

(Second Aorist Infinitive)  (Second Aorist Participle)
γενέσθαι  γενόμενος, η, ον

Passive Voice
(1) In Past time.

(First Aorist Indicative)  (Second Aorist Indicative)
elύδην  ἐσπάρην
elύθης  ἐσπάρης
elύθη  ἐσπάρη
ἐλύθημεν  ἐσπάρημεν
ἐλύθητε  ἐσπάρητε
ἐλύθησαν  ἐσπάρησαν

(2) At a time determined by the context.

(First Aorist Imperative)  (First Aorist Subjunctive)  (First Aorist Optative)
lύθητε  λυθῶ  λυθεῖν
λυθήτω  λυθῆς  λυθεῖσι
λύθητε  λυθῆ  λυθεῖ
λυθήτωσαν or λυθέντων  λυθῆμεν  λυθεῖμεν or λυθεῖμεν
λυθήτε  λυθεῖτε  λυθεῖτε or λυθεῖτε
λυθῶσι  λυθεῖσαν or λυθεῖσεν
THE REGULAR VERB

(First Aorist Infinitive)  λυθῆναι
(First Aorist Participle)  λυθείς, λυθεῖσα, λυθέν
λυθέντας κ.τ.λ. (see p. 73).

<table>
<thead>
<tr>
<th>(Second Aorist Imperative)</th>
<th>(Second Aorist Subjunctive)</th>
<th>(Second Aorist Optative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>σπαρηθι</td>
<td>σπαρῶ</td>
<td>σπαρείην</td>
</tr>
<tr>
<td>σπαρήτω</td>
<td>σπαρηγι</td>
<td>σπαρείγη</td>
</tr>
<tr>
<td>σπάρητε</td>
<td>σπαρη</td>
<td>σπαρείη</td>
</tr>
<tr>
<td>σπαρήτωσαν ου σπαρέντων</td>
<td>σπαρόμεν</td>
<td>σπαρείμεν ου σπαρείμεν</td>
</tr>
<tr>
<td></td>
<td>σπαρήτε</td>
<td>σπαρείτε ου σπαρείτε</td>
</tr>
<tr>
<td></td>
<td>σπαρόσι</td>
<td>σπαρείσα σαν ου σπαρείν</td>
</tr>
</tbody>
</table>

(Second Aorist Infinitive)  σπαρήναι
(Second Aorist Participle)  σπαρείς, σπαρείσα, σπαρέν
σπαρέντας κ.τ.λ. (see p. 73, as λυθείς).

Tenses denoting perfect or completed action

Active Voice

(1) In Present time.

<table>
<thead>
<tr>
<th>(First Perfect Indicative)</th>
<th>(Second Perfect Indicative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυκα</td>
<td>πέπουθα</td>
</tr>
<tr>
<td>λελυκας</td>
<td>πέπουθας</td>
</tr>
<tr>
<td>λελυκε</td>
<td>πέπουθε</td>
</tr>
<tr>
<td>λελυκαμεν</td>
<td>πεπάνθαμεν</td>
</tr>
<tr>
<td>λελυκατε</td>
<td>πεπάνθατε</td>
</tr>
<tr>
<td>λελυκασι</td>
<td>πεπάνθασι</td>
</tr>
</tbody>
</table>

(2) In Past time.

(Pluperfect Indicative)

ελελύκειν
ελελύκεις
ελελύκει
ελελύκειμεν
ελελύκειτε
ελελύκεσαν ου ελελύκεισαν
THE REGULAR VERB

(3) At a time determined by the context.

<table>
<thead>
<tr>
<th>Perfect Imperative</th>
<th>Perfect Subjunctive</th>
<th>Perfect Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέλυκε</td>
<td>λελύκω</td>
<td>λελύκαμε</td>
</tr>
<tr>
<td>λελυκέτω</td>
<td>λελύκης</td>
<td>λελύκοις</td>
</tr>
<tr>
<td>λελύκετε</td>
<td>λελύκη</td>
<td>λελύκα</td>
</tr>
<tr>
<td>λελυκέτωσαν ορ λελυκόντων</td>
<td>λελύκωμεν</td>
<td>λελύκομεν</td>
</tr>
<tr>
<td></td>
<td>λελύκητε</td>
<td>λελύκατε</td>
</tr>
<tr>
<td></td>
<td>λελύκωσι</td>
<td>λελύκοιεν</td>
</tr>
</tbody>
</table>

(Perfect Infinitive) | (Perfect Participle)
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυκέναι</td>
<td>λελυκός, λελυκύια, λελυκός</td>
</tr>
<tr>
<td></td>
<td>λελυκότος κ.τ.λ. (see p. 91).</td>
</tr>
</tbody>
</table>

Middle and Passive Voice

(1) In Present time. (2) In Past time.

<table>
<thead>
<tr>
<th>Perfect Indicative</th>
<th>Pluperfect Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέλυμαι</td>
<td>ἐλελύμην</td>
</tr>
<tr>
<td>λέλυσαι</td>
<td>ἐλελύσο</td>
</tr>
<tr>
<td>λέλυται</td>
<td>ἐλελύτο</td>
</tr>
<tr>
<td>λελύμεθα</td>
<td>ἐλελύμεθα</td>
</tr>
<tr>
<td>λέλυσθε</td>
<td>ἐλελύσθε</td>
</tr>
<tr>
<td>λέλυνται</td>
<td>ἐλελύντο</td>
</tr>
</tbody>
</table>

(3) At a time determined by the context.

<table>
<thead>
<tr>
<th>Perfect Imperative</th>
<th>Perfect Subjunctive</th>
<th>Perfect Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>λέλυσο</td>
<td>λελυμένος ὄ</td>
<td>λελυμένος εἴην</td>
</tr>
<tr>
<td>λελύσθω</td>
<td>ἦς</td>
<td>εἴης</td>
</tr>
<tr>
<td>λελύσθε</td>
<td>ἦ</td>
<td>εἴη</td>
</tr>
<tr>
<td>λελυσθάωσαν ορ λελύσθων</td>
<td>λελυμένοι ὄμεν</td>
<td>λελυμένοι εἴημεν ορ εἴμεν</td>
</tr>
<tr>
<td></td>
<td>ἦτε</td>
<td>εἴητε ορ εἴτε</td>
</tr>
<tr>
<td></td>
<td>ὅσι</td>
<td>εἴησαν ορ εἴεν</td>
</tr>
</tbody>
</table>

(Perfect Infinitive) | (Perfect Participle)
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>λελύσθαι</td>
<td>λελυμένος, ἦ, οὐ</td>
</tr>
</tbody>
</table>
### Classes of Verbs

**Class 1.** Verbs in which the verbal stem and the present stem are the same.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγω</td>
<td>ἀξω</td>
<td>ἅγαγων</td>
<td>ἄγκοα</td>
<td></td>
<td>ἑχθην</td>
<td>drive or lead</td>
</tr>
<tr>
<td>ἀκουω</td>
<td>ἀκούσομαι</td>
<td>ἄκουσα</td>
<td>ἄκηκοα</td>
<td></td>
<td>ἱκούσθην</td>
<td>hear</td>
</tr>
<tr>
<td>ἀνοιγω</td>
<td>ἀνοίξω</td>
<td>ἀνοιξα</td>
<td>ἀνέφγα</td>
<td></td>
<td>ἵνοιξθην</td>
<td>open</td>
</tr>
<tr>
<td>ἀρχομαι</td>
<td>ἀρχομαι</td>
<td>ἀρχάμην</td>
<td></td>
<td></td>
<td>ἵνερηθην</td>
<td>begin</td>
</tr>
<tr>
<td>βλέπω</td>
<td>βλέψω</td>
<td>βλέψα</td>
<td></td>
<td></td>
<td>ἐβουλήθην</td>
<td>see</td>
</tr>
<tr>
<td>βουλομαι</td>
<td>βουλομαι</td>
<td></td>
<td></td>
<td></td>
<td>ἐβουλήθην</td>
<td>wish</td>
</tr>
<tr>
<td>γράφω</td>
<td>γράψω</td>
<td>γράφα</td>
<td>γέγραφα</td>
<td>γέγραμμα</td>
<td>ἐγράφθην</td>
<td>write</td>
</tr>
<tr>
<td>δέχομαι</td>
<td>δέξομαι</td>
<td>δέδεχαμαι</td>
<td></td>
<td>δέδεγμαι</td>
<td>ἐδεξάμην</td>
<td>receive</td>
</tr>
<tr>
<td>διδάσκω</td>
<td>διδάξω</td>
<td>διδάξα</td>
<td></td>
<td></td>
<td>ἐδιδαχθον</td>
<td>teach</td>
</tr>
<tr>
<td>δύνομαι</td>
<td>δύνομαι</td>
<td>δύναμαι</td>
<td>(Attic Imperfect)</td>
<td></td>
<td>ἡδύνηθην</td>
<td>am able</td>
</tr>
<tr>
<td>θέλω</td>
<td>θέλω</td>
<td>θελθα</td>
<td></td>
<td></td>
<td>ἡθελθαι</td>
<td>will</td>
</tr>
<tr>
<td>πειθω</td>
<td>πείσω</td>
<td>πείσα</td>
<td>πέποιθα</td>
<td>πέπεισομαι</td>
<td>ἐπείσθην</td>
<td>persuade</td>
</tr>
<tr>
<td>πέμπω</td>
<td>πέμψω</td>
<td>πέμψα</td>
<td>πέμπμα</td>
<td>πέμπμα</td>
<td>ἐπέμφηθην</td>
<td>send</td>
</tr>
<tr>
<td>πιστεύω</td>
<td>πιστεύω</td>
<td>πιστευεσσα</td>
<td>πιστευκα</td>
<td>πιστευκα</td>
<td>ἐπιστεύθην</td>
<td>believe</td>
</tr>
<tr>
<td>ἀγαπάω</td>
<td>ἀγαπήσω</td>
<td>ἢγάπησα</td>
<td>ἢγάπηκα</td>
<td></td>
<td>ἐπιστεύθην</td>
<td>love</td>
</tr>
</tbody>
</table>

Most verbs in ᾠω are conjugated like ἀγαπάω.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>16. ζάω</td>
<td>ζήσω</td>
<td>ζήσα</td>
<td>Present Ind. ζάω, ζήσα, ζήν</td>
<td>ζήσα</td>
<td>ζήσα</td>
<td>live</td>
</tr>
<tr>
<td>17. ποιέω</td>
<td>ποιήσω</td>
<td>ποιήσα</td>
<td>πεποίηκα</td>
<td>πεποίημαι</td>
<td>εποίηθην</td>
<td>make or do</td>
</tr>
<tr>
<td>18. δοκέω</td>
<td>δοκίμω</td>
<td>δοκίμα</td>
<td>δοκίμα</td>
<td>δοκίμα</td>
<td>δοκίμα</td>
<td>seem</td>
</tr>
<tr>
<td>19. καλέω</td>
<td>καλέσω</td>
<td>καλέσα</td>
<td>κεκλήκα</td>
<td>κεκλήμα</td>
<td>κέκληθην</td>
<td>call</td>
</tr>
<tr>
<td>20. πληρώω</td>
<td>πληρώσω</td>
<td>πληρώσα</td>
<td>πεπληρώκα</td>
<td>πεπληρώμα</td>
<td>επιληψθήν</td>
<td>fill</td>
</tr>
</tbody>
</table>

Verbs in ω are conjugated like πληρώω.

**Class 2.** Verbs with mute stems which have a diphthong or long vowel in all tenses except the second aorist where the vowels are short τ, υ.

| 21. φεύγω | φεύξομαι | φεύγων | 2nd Aor. | 2nd Aor. | 2nd Aor. | 2nd Aor. | flee |
| 22. καταλείπω | καταλείψω | καταλείψα | καταλείψα | καταλείπα | καταλείπω | leave |

**Class 3.** Verbs which add τ to the verbal stem in order to form the present stem.

| 23. ἀποκαλύπτω | ἀποκαλύψω | ἀπεκάλυψα | ἀπεκάλυψα | ἀπεκάλυψα | ἀπεκάλυψα | ἀπεκάλυψα | reveal |
| 24. ἐκκόπτω | ἐκκόψω | ἐκκόψα | ἐκκόψα | ἐκκόψα | ἐκκόψα | ἐκκόψα | cut out |
| 25. κρύπτω | κρύψω | κρύψα | κέκρυψα | κέκρυψα | κέκρυψα | κέκρυψα | hide |
| 26. πέπτω | πεποίμαι | πεπεόμενον | πεπεόμενον | πεπεόμενον | πεπεόμενον | πεπεόμενον | fall |
| 27. τύπτω | τύμπω | τύμπω | τύμπω | τύμπω | τύμπω | τύμπω | bring forth |

**Class 4.** Verbs in which the verbal stem ends in a guttural κ, γ, χ which is softened to οσ in the present stem.

| 28. κηρύσσω | κηρύξω | κηρύεψα | κεκηρύματα | κεκηρύματα | κεκηρύματα | κεκηρύματα | proclaim |
| 29. πράσσω | πράξω | πράξα | πεπραγματεύεται | πεπραγματεύεται | πεπραγματεύεται | πεπραγματεύεται | make or do |
Class 5. Verbs ending in ζω in the present, these are formed from stems ending in δ with futures in σω, or from stems ending in γ or γγ with futures in ξω.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>βαπτίζω</td>
<td>βαπτίσω</td>
<td>ἐβαπτίσα</td>
<td>βεβάπτισασαι</td>
<td>ἐβαπτίσθην</td>
<td>baptise</td>
</tr>
<tr>
<td>31</td>
<td>σώζω</td>
<td>σώσω</td>
<td>ἁσώσα</td>
<td>σέσωσαι</td>
<td>ἁσώθησαι</td>
<td>save</td>
</tr>
<tr>
<td>32</td>
<td>κράζω</td>
<td>κεκράζομαι</td>
<td>ἐκραζα</td>
<td>κέκραγα</td>
<td>κραζα</td>
<td>cry</td>
</tr>
</tbody>
</table>

Most verbs in ζω in the N.T. are conjugated like βαπτίζω.

Class 6. Verbs in which the verbal stem ends in a liquid λ, μ, ν, ρ.

Division 1, stems ending in λ which becomes λλ in the present.

| 33 | ἀγγελλω | ἀγγελω | ἠγγελλα | ἠγγελμαι | ἠγγέλθην | announce |
| 34 | βάλλω | βάλω | ἐβάλλον | βεβάλλης | ἐβλήθην | throw |
| 35 | στέλλω | στέλω | ἐστελλα | ἐσταλμαι | ἐστάλην | send |

Division 2, presents in αιω and αιρω formed from verbal stems in αι- and αρ-.

| 36 | αἰρω | ἀρω | ἡρα | ἡρκα | ἡρμαι | ἡρθην | take away |
| 37 | κερδάιων | κερδανο | ἐκερδανα | κερδησον | ἐκερδησα | κερδησο (these are the N.T. forms) |
| 38 | φαίνω | φανομαι | ἔφανην | ἔχαρη | ἔψωμαι | show forth |
| 39 | χαίρω | χαρσομαι | ἐχαρη | χαρομαι | χαρε | rejoice |

Division 3, presents in ειω, ειρω, ἔω, ερω, υνω, υρω, from stems in εν, ερ, υν, ιρ, υρ. |

| 40 | ἀποκτείνω | ἀποκτενό | ἀπέκτεινα | ἀπεκτάνθην | kill |
| 41 | γινομαι | γενομαι | ἐγένομην | ἐγενήθησαι | become |

| 42 | ἁρπαζω | ἁρπαζομαι | ἀρπαζα | ἀρπαζα | ἀρπαζα | seize |
| 43 | ἰόω | ἰομαι | ἱον | ἱππα | ἱππα | hide away |
| 44 | δύναμαι | δύναμαι | ἰσχυρον | ἰσχυρον | ἰσχυρον | catch |

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<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>42. ἐγείρω</td>
<td>ἐγερό</td>
<td>ἡγείρα</td>
<td>ἐγήγερκα</td>
<td>ἐγήγερμα</td>
<td>ἱγείρεθην</td>
<td>arouse</td>
</tr>
<tr>
<td>43. κρίνω</td>
<td>κρινό</td>
<td>κκρίνα</td>
<td>κέκρικα</td>
<td>κέκριμα</td>
<td>ἐκρίθην</td>
<td>judge</td>
</tr>
<tr>
<td>44. ὁπείρω</td>
<td>ὁπερό</td>
<td>ὁπειρά</td>
<td>ἐοπειρα</td>
<td>ἐοπαρμα</td>
<td>ἐὁπάρην</td>
<td>sow</td>
</tr>
<tr>
<td>45. φθείρω</td>
<td>φθερό</td>
<td>φθειρα</td>
<td>φθειρα</td>
<td></td>
<td>ἐφθάρην</td>
<td>destroy</td>
</tr>
</tbody>
</table>

Class 7. Verbs which add ν or αν to the verbal stem to form the present stem.

| 46. ἀμαρτάνω | ἀμαρτήσω | ἡμάρτησα | ἡμάρτηκα | | | sin |
| 47. αὐξάνω | αὐξήσω | ἡξήσα | ἡξήκα | | | increase |
| 48. βαίνω | βήσομαι | ἐβην | βέβηκα | | | go |
| 49. πίνω | πίσομαι | ἐπιν | πέπωκα | | | drink |

If the last vowel of the stem is short another ν which changes to μ or γ before a labial or guttural is added after the vowel.

| 50. λαμβάνω | λήψομαι | ἐλαβον | ἐλήψα | ἐληψμαι | ἐλήψθην | take |
| 51. μαθάνω | μαθήσομαι | ἐμαθον | μεμάθηκα | | | learn |
| 52. τυχάνω | τεύχομαι | ἔτυχον | | | | happen |

Class 8. Verbs which add σκ or ἱσκ to the verbal stem to form the present stem.

| 53. ἀπόθυσκο | ἀποθανοῦμαι | ἀπέθανον | | | | die |
| 54. ἀρείσκο | ἀρέσω | ἡρεσα | | | | please |
| 55. γνωστόσκο | γνώσομαι | ἐγνόν | ἐγνωκα | ἐγνωσμαι | ἐγνώσθην | know |
| 56. εὐρίσκο | εὐρήσω | εὗρον | εὐρηκα | | | find |
### Class 9. Verbs in μ.

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### Class 10. Defective verbs whose parts are formed by putting together tenses formed from several distinct verbal stems of the same meaning.

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<td>οισω</td>
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APPENDIX I

PREPOSITIONS

Prepositions are words joined with, and nearly always placed before, nouns or pronouns so that the preposition with the noun or pronoun forms a phrase equivalent to an adjective or adverb.

Examples: Phrase equivalent to an adjective—
The king of Britain.

"Of" is a preposition, and with the noun "Britain" it forms a phrase equivalent to an adjective. Compare the expression "His Britannic Majesty."

Phrases equivalent to an adverb—
He walked for six hours.
They sat by the sea.

The phrases "for six hours" and "by the sea" are equivalent to adverbs, for they qualify the verbs "walked" and "sat."

In English all prepositions are followed by a noun or pronoun in the accusative case, or "govern" an accusative case, as it is expressed sometimes.

Prepositions were originally adverbs, and are so still when they are compounded with verbs. Most of the local and other relations which are now expressed in Greek by a preposition followed by the Accusative, Genitive, or Dative case of a noun or pronoun were originally expressed by the use of a suitable case of the noun or pronoun alone.

In the language from which Greek is derived there were cases which, when standing by themselves, sufficed to denote local, temporal and other relations.

The accusative case denoted extension, or motion towards.
The ablative case denoted separation, or motion from.
The locative case denoted place where, or rest at.
The instrumental case denoted the means by which an action was accomplished, and it also had an idea of association.

In that form of the Greek language with which we are acquainted
we find the form which we call the Genitive case used to express the meaning of the Ablative case as well as its own proper meaning.

The form which we call the Dative case expresses the meanings of the Locative and Instrumental cases as well as its own.

We are therefore justified in saying, as a practical rule, that the Genitive in Greek denotes motion from, and that the Dative denotes rest at, and can also be used to express the instrument of an action, although these are not the proper original meanings of these cases.

As we have already stated the Accusative denotes motion towards. These cases called in the help of adverbs to make their meaning more precise, and, when these adverbs had become fixed in this use by custom, they were treated as a separate part of speech, and called Prepositions.

Prepositions do not properly speaking "govern" the cases of the nouns which they precede. The case is really the governing element in the expression: the preposition only serves to make clear the exact sense in which it is used.

But as language developed the prepositions mastered the cases.

As the horse in the fable called in the man to help him against the stag, and allowed him to get on his back, and then found that he himself had lost his liberty, so the cases called in the help of the prepositions, and then found themselves weakened and finally destroyed.

In English, French, Italian, and to some extent in modern Greek the cases have disappeared, wholly, or in part, and the prepositions do the work which they once did. For example we say "of a man" where the Greeks said ἀνθρώπων and "to a man" where the Greeks said ἀνθρώπῳ.

In the New Testament we can see this process going on. Prepositions are used with the case of a noun where the case alone sufficed in Classical Greek.

For example the simple Dative was used in Classical Greek to express the instrument; but in New Testament Greek ἐν with the Dative is so used.

Example:

κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;  
Lord, shall we strike with the sword?  Lk. xxii. 49.

In estimating the meaning of a prepositional phrase (i.e. a preposition followed by a noun) the proper course to adopt is first to consider the force of the case of the noun and then to add to this the root meaning of the preposition. The combination of the two ideas will generally explain the meaning of the phrase.
If the proper force of the case is kept in view it will explain how the same preposition can have such wholly different meanings with different cases. The meaning of the case is really far more important than the meaning of the preposition.

We may see the joint influence of the case of the noun and the root meaning of the preposition best by considering some preposition that is used with all three cases.

For example παρά means "beside."

When it is used with the Accusative it denotes motion to beside or motion alongside of.

When it is used with the Genitive it denotes motion from beside.

When it is used with the Dative it denotes rest beside and is translated "near," or "with."

Examples:

**Accusative.** περιπατών δὲ παρὰ τὴν βάλασαν τῆς Ταμιάδας ἔδειν δῶν ἄδειφος.
And walking along the side of the sea of Galilee he saw two brethren.
καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ.
And they cast them at his feet.

**Genitive.** ἐγένετο ἀνθρώπος ἀπεσταλμένος παρὰ θεῶ.
There came into being a man sent from God.
δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω.
I receive not glory from men.

**Dative.** ἐπιλαβόμενος παιδίου ἐστησεν αὐτὸ παρ’ ἐαυτῷ.
Taking a child he placed him near him.
καὶ παρ’ αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην.
And they remained with him that day.

**Prepositions connected with one case only**

The uses of the prepositions given in the following tables are those which occur most frequently in New Testament Greek.

The use of Classical Greek is somewhat different.

The meaning printed in black type after each preposition may be regarded as indicating the root meaning of the preposition; it also generally indicates the meaning of the preposition when compounded with a verb etc. The student is advised to master these meanings thoroughly by learning them by heart, and to pick up the derived meanings in the course of his reading, remembering what has been stated above as to the importance of the meaning of the case in deciding the meaning of a prepositional phrase.
Prepositions connected with the **Accusative** only.

\[ \dot{\nu} \acute{\alpha} \quad \text{up.} \quad \text{(Frequent in composition with verbs, but rare before a noun.)} \]

\[ \varepsilon \text{is} \quad \text{into.} \]

Prepositions connected with the **Genitive** only.

\[ \dot{\nu} \nu \acute{\iota} \quad \text{over against, instead of, in return for.} \]
\[ \dot{\alpha} \tau \dot{o} \quad \text{away from (from the exterior).} \]
\[ \acute{\varepsilon} \kappa \quad \text{out of (from the interior).} \]
\[ \pi \rho \dot{o} \quad \text{in front of, before of time or place.} \]

Prepositions connected with the **Dative** only.

\[ \acute{\iota} \nu \quad \text{in of time or place.} \]
\[ \sigma \nu \nu \quad \text{together with.} \]

**Notes on the above prepositions**

\[ \dot{\nu} \acute{\alpha} \] occurs in the English word analysis (\( \dot{\nu} \acute{\alpha} \lambda \upsilon \sigma \iota \)) a thorough loosing or loosing up.

The likeness between the prepositions \( \dot{\nu} \nu \acute{\iota}, \dot{\alpha} \tau \dot{o}, \acute{\varepsilon} \kappa, \pi \rho \dot{o}, \acute{\iota} \nu \) and the Latin prepositions ante, ab, ex, pro, in is obvious.

They occur in such English words as “antipope” a bishop set up over against, or as a rival to, the Pope, “antipathy” a feeling against a person or thing, “abstraction” a taking away, “expulsion” a driving out, “propulsion” a driving forward, “intrusion” a thrusting in.

\[ \sigma \nu \nu \] is found in many English words such as “sympathy,” “symphony” (\( \sigma \nu \mu \tau \acute{\alpha} \varepsilon \alpha, \sigma \nu \mu \phi \omega \nu \eta \alpha \)).

Prepositions connected with the **Genitive and Accusative**

\[ \delta \iota \acute{\alpha} \quad \text{through.} \quad \text{With the Acc. on account of, owing to.} \]
\[ \kappa \nu \acute{\alpha} \quad \text{down.} \quad \text{With the Gen. through, throughout, by means of.} \]
\[ \mu \nu \acute{\varepsilon} \quad \text{among.} \quad \text{With Acc. after.} \]
\[ \pi \nu \acute{\iota} \quad \text{around.} \quad \text{With Acc. after, around, of place or time.} \]
\[ \upsilon \nu \acute{\iota} \quad \text{over.} \quad \text{With Gen. on behalf of, for the sake of, concerning.} \]
\[ \upsilon \nu \acute{o} \quad \text{under.} \quad \text{With Acc. under.} \]

With Gen. under the influence of, hence “by” of the Agent after Passive verbs.
Notes on the above prepositions

\( \text{\( \delta \iota \)} \) is found in such words as “dialect” a language spoken through a district, “diagram” etc.

\( \text{\( \kappa \alpha \tau \alpha \)} \) is found in “catastrophe” which means a turning upside down.

\( \text{\( \mu \varepsilon \alpha \alpha \)} \) is found in the word “metaphysics” that science which is above or beyond the science of physics.

It is also found in the words “metaphor,” “metamorphosis,” but there it has the sense of change, of transference from one state to another, which it commonly has when compounded with a verb etc. in Greek. “Metaphor” means the transference of a word properly referring to one set of objects to another set of objects. “Metamorphosis” means a change of form.

\( \text{\( \pi \epsilon \rho \iota \)} \) is found in such words as “perimeter” the length of a thing all round, “peripatetic” a man who walks about.

\( \text{\( \iota \pi \epsilon \rho \)} \) is the same word as the Latin “super.” It occurs in such English words as “hypercritical,” over critical.

Prepositions connected with the Accusative, Genitive, and Dative

\( \text{\( \epsilon \pi \iota \)} \) upon. With Acc. upon (placed on), up to, as far as.
With Gen. on, in the presence of, in the time of.
With Dat. on, at, on account of, in addition to.

\( \text{\( \pi \alpha \rho \alpha \)} \) beside. With Acc. to the side of, beside, beyond, contrary.
With Gen. from beside, from (of persons).
With Dat. near (generally of persons).

\( \text{\( \pi \rho \alpha \alpha \)} \) towards. With Acc. towards, up to, in reference to, with regard to.
With Gen. from. (Very rare in N.T.)
With Dat. at, close to.

Notes on the above prepositions

\( \text{\( \epsilon \pi \iota \)} \) is found in the words “epitaph” an inscription on a tomb, “epigram” a writing on a given subject.

\( \text{\( \pi \alpha \rho \alpha \)} \) is found in the word “parable” the placing of one thing beside another for comparison.

Prepositions compounded with verbs etc.

In English certain words which are generally classed as prepositions are joined with verbs and nouns to form compound words.

Examples: undertake, overtake, outbid, overcoat, outrigger.
But very frequently these “prepositions” are written after the word with which they go, and separately from it. In this case it is plain that these so-called “prepositions” are really adverbs.

Examples:
They went away.
We took over the business.
This coat is quite worn out.

In Greek the “prepositions” are generally joined to the words which they qualify, and form compound words.

I send away, ἀποστέλλω.
I drive away, or gather together, συνάγω.
A synagogue (a gathering together), συναγωγή.
An assembly (a body of men called out), ἐκκλησία.
Chosen out, ἐκλεκτός.

In some cases two “prepositions” may be joined to one word:
ἀντιπαρέρχομαι I pass by opposite to.

Consider the force of the “prepositions” in the following compound words:

ἀνέρχομαι I go up.
ἀπέρχομαι I go away.
dìérχομαι I go through.
eἰσέρχομαι I go into.
ἐξέρχομαι I go out of.
ἐπέρχομαι I come upon.
παρέρχομαι I go by the side of.
προσέρχομαι I go towards (especially of going towards people).
συνέρχομαι I go with.
ἐμβαίνω I go in.
kαταβαίνω I go down.
προβαίνω I go before.
ἀντιλέγω I speak against, I contradict.
ὑπερέχω I have over, I excel.
ὑπομένω I remain under, I endure.

Notice also:
ἀποκαλύπτω I cover away from, I uncover, I reveal.
ἐπιστρέφω I turn towards, I turn again, I return, I repent.
ἐπικαλέομαι I call upon, I surname.
προσκαλέομαι I call to myself, I summon.
προσκυνέω I kiss my hand to, I worship.
προσεύχομαι I pray to.
In all these examples of compound words the "prepositions" have the same meanings which they have when they are used before the case of a noun or pronoun.

Certain of them however have a somewhat extended or different meaning when they are used to form compound words.

For example ἀνά in composition means not only "up" but also "over again," "anew" (the Latin "re") and also "back," and "to and fro."

ἀναβλέπω means not only "I look up" but also "I look anew," or "I receive my sight."

ἀναπίπτω means "I fall back," or "I recline."

μετά in composition generally has the sense of change or alteration.

μεταβαίνω I pass from one place to another, I remove, I depart.

μετανοεώ I change my mind, I repent.

μετάνοια repentance.

παρά from its meaning of "beside" or "along" gets a further sense of passing on one side and so of averting, neglecting, transgressing.

παρέρχομαι I pass by the side of, I pass from the side of, I pass away.

παραβαίνω I go by the side of, I violate, I transgress.

παραιτέομαι I avert by entreaty, I beg off, I refuse, I excuse myself.

παρακούω I hear amiss, I disobey.

ὑπό from its meaning "under" gets the sense of subjection or inferiority.

ὑπακούω I listen to, I obey, I submit to.

ὑπακοή obedience.

ὑποσάσσομαι I order myself under, I submit to.

Certain "prepositions" such as ἀπό, διά, κατά, σύν sometimes practically lose their local meaning in composition and denote that the action of the verb with which they are connected is to be regarded as fully accomplished.

Some such compound words are:

ἀποκτείνω I kill. κατεσθίω I eat up.

ἀπόλλυμι I destroy. καταλείπω I abandon.

ἀπολαμβάνω I receive to the full. κατακεκλήω I inhabit.

διαμένω I remain. συντηρέω I keep safe.

κατεργάζομαι I perform.
The following compound verbs which differ greatly in meaning from the simple verbs from which they are formed should be carefully learnt.

\[\text{ἀναγινώσκω} \quad \text{I read.}\]
\[\text{ἀποκρίνωμαι} \quad \text{I answer (I give a decision from myself).}\]
\[\text{ἐπαγγέλλω} \quad \text{I promise (I announce concerning myself).}\]
\[\text{παραγγέλλω} \quad \text{I command (I pass a message along a line).}\]
\[\text{παρακαλέω} \quad \text{I call to my side, I summon, I admonish, I exhort, I entreat, I comfort, I encourage.}\]
\[\text{ὑπάγω} \quad \text{I withdraw myself, I depart. (I drive or draw under.)}\]
\[\text{ὑπάρχει} \quad \text{He is (he begins below, he commences).}\]

Notice also the derived nouns \(\text{ἐπαγγέλια}\) a promise, \(\text{παραγγελία}\) a command, \(\text{ὁ Παράκλητος}\) the Advocate, or the Comforter.

APPENDIX II

CONDITIONAL SENTENCES

Conditional Sentences are sentences which contain a subordinate clause which states a supposition and a principal clause which states the result of the fulfilment of this supposition.

The subordinate clause is called the protasis, and the principal clause is called the apodosis.

Example: If you do this you will become rich.

Here “If you do this” is the Protasis, and “you will become rich” is the Apodosis.

The Protasis is introduced by \(\text{εἰ} \) “if.”

The particle \(\text{ἄν}\) is regularly joined to \(\text{εἰ}\) in the Protasis when the verb in the Protasis is in the Subjunctive mood: \(\text{εἰ}\) combined with \(\text{ἄν}\) forms \(\text{ἐὰν}, \text{ἤν}, \text{ἄν}.\)

The negative of the Protasis is \(\muὴ\) and that of the Apodosis is \(\text{oὐ}.\)

In the New Testament, however, \(\text{oὐ}\) is sometimes found in a Protasis, especially when the verb is in the Indicative mood.

The construction of Conditional sentences varies according as the time of the supposition is Past, Present, or Future.

Future suppositions and one class of Present and Past suppositions have already been treated of, and will cause no difficulty.
Examples: Supposition in Present or Past time implying nothing as to the fulfilment of the condition. The Indicative mood is used in the Protasis just as in English; any part of the finite verb may stand in the Apodosis.

If thou art the son of God, command this stone...

εἰ νῦν εἰ τούθεν, εἰπέ τῷ λίθῳ τοῦτῳ...       Lk. iv. 3.

For if Abraham was justified by works, he hath whereof to glory.

εἰ γὰρ Ἀβραὰμ ἐξ ἐργῶν ἐδικαιώθη, ἔχει καύχημα.       Rom. iv. 2.

Supposition in Future time. Either εἰ with the Future Indicative in the Protasis and the Future Indicative or some other form expressing future time in the Apodosis, or εάν with the Subjunctive in the Protasis and the Future or some form expressing future time in the Apodosis. The latter form is the more common. Note that in English we seldom use the Future in the Protasis of such sentences as these, but the Present, which has acquired a certain future sense.

If we deny him, he will deny us.

εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς.       2 Tim. ii. 12.

If all shall be offended in thee, I never will be offended.

εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.       Mt. xxvi. 33.

If thou wilt thou canst make me clean.

εάν δέλης δύνασαι με καθαρίσαι.       Mk i. 40.

All this will I give thee, if thou wilt fall down and worship me.

ταύτα σοι πάντα δῶσω, εάν πεσὼν προσκυνήσῃς μοι.       Mt. iv. 9.

If I must die with thee, I will never deny thee.

εάν δέγ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσαμαι.       Mk xiv. 31.

It will be noticed that in all the sentences given above nothing is implied as to the fulfilment or non-fulfilment of the condition stated in the Protasis.

But in some conditional sentences it is distinctly implied that the condition is not, or was not fulfilled.

Examples. Present time:

If you were wise, you would not do this.

Past time:

If you had been wise, you would not have done this.
In Greek such sentences as these have a construction which is so different from that which is found in English that it demands special attention.

The form which such sentences take in English is no guide whatever to the way in which they should be translated into Greek.

The rules given below must be carefully mastered and remembered.

When the Protasis states a present or past supposition implying that the condition is not or was not fulfilled, the secondary tenses of the indicative are used both in the protasis and the apodosis.

The verb in the apodosis nearly always has the adverb ἄν.

The Imperfect denotes continued action.

The Aorist simple fact.

The time of the action is implied in the context rather than expressed by the tense of the verb1.

Examples. Present time:

This man, if he were a prophet, would know who and what the woman is...

οὗτος εἰ ἦν προφήτης, ἐγινώσκειν ἂν τίς καὶ ποταπῇ ἢ γυνῇ...

Lk. vii. 39.

If thou knewest the gift of God, and who it is that speaketh with thee, thou wouldst have asked him...

εἰ ξέδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστίν δὲ λέγων σοι...σὺ ἄν ἔπησας αὐτὸν...

If ye believed Moses ye would believe me.

εἰ γὰρ ἐπιστεύετε Μωσαῖ, ἐπιστεύετε ἄν ἔμοι.

Jn iv. 10.

Past time: For if they had known, they would not have crucified the Lord of Glory.

εἰ γὰρ ἐγὼσαν, οὐκ ἄν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

1 Cor. ii. 8.

The following are further examples of suppositions contrary to fact or unfulfilled conditional sentences taken from the New Testament.

1 (But as a rough rule it may be said that the Imperfect expresses an unfulfilled condition in present time, and the Aorist expresses an unfulfilled condition in past time.)
1. ἡ βασιλεία ἡ ἐμή οὐκ ἔστιν ἐκ τοῦ κόσμου τοῦτον, εἰ ἐκ τοῦ κόσμου τοῦτον ἢν ἡ βασιλεία ἡ ἐμή, οἱ υπηρέται οἱ ἐμοὶ ἡγούν ἰσόντο ἃν ἢν ἡ μὴ παραδοθῶ ταῖς Ἰουδαίοις. 2. εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθὰ κανονοὶ ἐν τῷ αἴματι τῶν προφητῶν. 3. εἰ ᾧδει τὸ ρικοδεσμότητος ποιὰ φυλακῆ ἢ κλέπτης ἑρχεται, ἐγγιγγάθησον ἃν. 4. εἰ ἡγαπᾶτε μὲ ἐχάρητε ἃν ὅτι πορευομαι πρὸς τὸν πατέρα. 5. εἰ γὰρ ἐγνώκειτε τί ἐστιν ἰΕλεὸς θελὼ καί οὗ θυσίαν, οὐκ ἂν κατεδικάσετε τοὺς ἀνατίους. 6. οὐκ ἂν οἷον Χαραζῶν, οὐκ σοὶ Βηθσαϊδῶν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 7. κύριε, εἰ ἦς ἂδε, οὐκ ἂν ἀπέθανεν ἢ ἄδελφός μου. 8. εἰ ἐμὲ ἂδειτε, καὶ τὸν πατέρα μου ἄν ἂδειτε. 9. εἰ τυφλοὶ ἢτε οὐκ ἄν εἴχετε ἀμαρτίαν. 10. εἰ τὸ θεὸς πατήρ ὑμῶν ἦν, ἡγαπᾶτε ἄν ἐμὲ, ἔγω γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκα. 11. εἰ ἦτο ἄνθρωπος ἢρεσκόν, Χριστοῦ δούλος οὐκ ἂν ἦμην.

APPENDIX III

ACCENTUATION

There are three accents in Greek, the Acute accent ′, the Grave accent ′′, and the Circumflex accent ″.

The Acute accent can stand on any of the last three syllables of a word, the Circumflex accent can only stand on one of the last two syllables of a word, the Grave accent can only stand on the last syllable of a word.

A word with an Acute accent on the last syllable is said to be oXytoNE or sharp toned, if the accent is on the last syllable but one the word is said to be par ox ytoNe, if the accent is on the last syllable but two the word is said to be pro par ox ytoNe.

A word with a Circumflex accent on the last syllable is said to be per is pome noN, if the accent is on the last syllable but one the word is said to be pro per is pome noN.

A word with a Grave accent on the last syllable is said to be ba r ytoNe or flat toned.

The last syllable but two cannot be accented unless the last syllable is short.

If the last syllable but one contains a long vowel or a diphthong and at the same time the last syllable is short, the last syllable but one is
accented with a circumflex accent, if it has an accent at all, except in a few special words.

A word which has an acute accent on the last syllable changes this to a grave accent unless it is the last word in a clause or sentence.

For purposes of accentuation final α and α are reckoned as short vowels except in the Optative mood.


Accentuation of Nouns and Adjectives

The place of the accent on the Nominative singular must be learnt. All other cases are accented on the same syllable as the Nom. sing. as far as the length of the last syllable permits.

Examples: ἄνθρωπος, ἄνθρώπου, πράγμα, πράγματος, πραγμάτων.

Exceptions. (1) The Gen. and Dat. of Oxytone nouns of the 1st and 2nd declensions are circumflexed.

Examples: ἀρχή, ἀρχῆς, ἀρχῆ, ἀρχῶν, ἀρχαῖς. θεός, θεοῦ, θεῷ, θεῶν, θεῖος. δίκη, δικὼν.

(2) The Gen. pl. of all nouns of the 1st declension is circumflexed.

(3) Most monosyllables of the 3rd declension accent the last syllable of the Gen. and Dat. in both numbers.

Example: ἄλις, ἄλος, ἄλι, ἄλων, ἄλσι.

Accent of Verbs

Verbs throw back their accent as far as the length of the last syllable will permit.

Examples: δουλεύω, δουλεύουσι, δουλεύει, ἐδουλεύον.

The accent of a verb compounded with a preposition can never precede the augment.

Example: παρεῖχον, not πάρειξον.

For the accentuation of contracted verbs see pages 23, 24.

Exceptions. (1) Participles in inflection are accented as nouns.

Example: βουλεύων, neut. βουλευόν, not βουλευον.

Inf. and Part. and Infinitives ending in ναι accent the last syllable but one.

Examples: βουλεύσαι, γενέσθαι, λελύσθαι, λελυμένος, ιστάναι, διδύμαι, λελυκέναι.

(3) The 2nd Aor. Act. Part. and Participles of the 3rd declension, except the 1st Aor. Part. Act., are accented like Oxytone adjectives.

Examples: λιπῶν, λυθεῖς, λελυκὼς.

(4) The 2nd Aor. Inf. Act. ending in εν and the 2nd sing. 2nd Aor. Imperat. Mid. ending in ού have the circumflex accent on the last syllable.

Examples: εἰπεῖν, γενοῦ.

Enclitics

An Enclitic is a word which loses its own accent and is pronounced as if it were part of the preceding word.

The Enclitics which principally occur in the N.T. are:

(1) The oblique cases of the Personal pronouns of the 1st and 2nd person singular: με, μου, μοι, σε, σου, σοι.

(2) The Indefinite pronouns τις, τι and the Indefinite adverbs ποιός, ποιεῖ, ποιος, etc.

(3) The Pres. Ind. of εἰμί I am, except the 2nd person singular.

The word before an Enclitic does not change a final Acute accent to a Grave accent.

If the last syllable of the preceding word is accented the accent of the Enclitic is dropped.

Examples: σοφός τις, καλὸν ἐστι.

If the preceding word has an Acute accent on the last syllable but two, or a Circumflex accent on the last syllable but one, it receives an Acute accent from the Enclitic on the last syllable as a second accent.

Examples: ἄνθρωπός τις, οὖτος ἐστι.

If the preceding word has an Acute accent on the last syllable but one, it receives no second accent. A monosyllabic Enclitic here drops its accent, a dissyllabic Enclitic retains it.

Examples: λόγος τις, λόγοι τινές.

Parts of εἰμί coming after οὐ retain their accent.

Example: οὐκ ἐστιν οὖτος ἀγαθός ἄνθρωπος.
Proclitics

A Proclitic is a word which has no accent.
The most important are the Articles ὁ, η, αἱ, αί, the prepositions εἰς, ἐκ ἐξ, εὖ, and the words εἰ, ὡς, οὐ.

Words differing in accent or breathing

ἀλλά   but.
ἀλλα   other things.
αινή   nom. fem. sing. of αὐτός.
αινή   nom. fem. sing. of ὄτος.
αινή   another form of αὐτή.
αιναί   nom. fem. pl. of αὐτός.
αιναί   nom. fem. pl. of ὄτος.
eι   if.
eι   thou art.
eἰς   to.
eἰς   one (masc.).
ἐν   in.
ἐν   one (neuter).
η   nom. fem. sing. of the definite article.
η   nom. fem. sing. of the relative pronoun.
η   or.
ῃ   dat. fem. sing. of the relative pronoun.
ῃ   3rd sing. subj. from εἴναι.
ῃν   1st sing. imperf. from εἴναι.
ῃν   another form of ἐδώ.
ῃν   acc. fem. sing. of the relative pronoun.
ὁ   nom. masc. sing. of the definite article.
ὁ   nom. and acc. neut. sing. of the relative pronoun.
ταὐτά   nom. and acc. neut. pl. of ὄτος.
ταὐτά   contracted for τὰ αὐτά.
τίς, τί, etc.   who? what?
τίς, τί, etc.   a certain man, a certain thing.
ὁ, ὣ   O, Oh.
ὁ   1st sing. subj. from εἴναι.
ὁ   dat. masc. and neut. sing. of the relative pronoun.
APPENDIX IV

ENGLISH GRAMMAR

1. PARTS OF SPEECH

By parts of speech we mean the various classes under which all words used in speaking and writing may be arranged.

The names of the parts of speech are as follows:

Verb. Adverb.

The Article, definite and indefinite, is also sometimes classed as a separate part of speech.

A NOUN is the name of anything. (Latin nomen, name.)
Examples: John, boy, sweetness.

A PRONOUN is a word used instead of a noun. (Latin pro, for: nomen, name.)
Examples: I, you, they, who, that.

AN ADJECTIVE is a word joined to a noun to limit its application.
(Latin adjectum, a thing thrown to.)
Examples: Good, many.

A VERB is a word by means of which we can make a statement, ask a question, or give a command about some person or thing. (Latin verbum, a word, so called as being the principal word in the sentence.)
Examples: I run, we see.

AN ADVERB is a word joined to a verb, adjective or other adverb to qualify its meaning.
Examples: Slowly, very, there.

A PREPOSITION is a word joined with, and generally placed before a noun or its equivalent, so that the preposition together with the noun forms a phrase equivalent to an adverb or adjective.
(Latin praepositorum, placed before.)
Examples: At, with, by.

A CONJUNCTION is a word that joins together sentences, clauses or words. (Latin conjungo, I join.)
Examples: And, but, for.

1 See page 184.
An interjection is a word thrown into a sentence to express a feeling of the mind. (Latin *inter hoc*, I throw in.)
Examples: Hallo, ha.
The *definite article* *The* and the * indefinite article* *A* are always joined with nouns like adjectives.

2. Parsing

As this book is intended for older students it has not been thought necessary to adopt the method of deriving the reason for the names of the different parts of speech from examples.

This is excellently done in a little book called *How to tell the Parts of Speech*, by the Rev. E. A. Abbott, published by Seeley, which the student who is altogether unacquainted with this subject is advised to get.

A few rules and examples are however given which may be of assistance in determining the parts of speech.

The first principle to be remembered is that no word should ever be parsed without careful reference to the function which it performs in the sentence where it occurs.

In English many words having exactly the same form must be regarded as entirely different parts of speech, according to the place which they occupy in the sentence, and must be translated by wholly different words in Latin and Greek, according as their meaning varies.

For example the word *that* may be (1) A demonstrative Pronoun. (2) A demonstrative Adjective. (3) A relative Pronoun. (4) A Conjunction

(1) That is the man. (2) Give me that book. (3) This is the book that I want. (4) He said that this was the book. (4) He came that he might find the book.

Again, the word *considering* may be (1) A verbal noun. (2) A participle.

(1) Considering is slow work. (2) He went away considering the matter.

Many words may be nouns or verbs, according to the place which they occupy in the sentence

1 Consider the meaning of the word *that* in the following sentence, *He said that that that that man said was false.*
Some such words are: Bite, fly, rose, scale and sign.

Other words may be adjectives or nouns, such as: Base, last, stout, spring, kind.

Other words may be adjectives or verbs, such as: Lean, clean, blunt, idle, free.

Remembering then always to consider the word in connection with its sentence, the student should ask himself the following questions before parsing a word. They will help him to find out what part of speech it is.

(1) Is it the name of anything?
    Then it is a noun.

(2) Can a noun which is mentioned or thought of before be substituted for the word without altering the meaning of the sentence?
    Then it is a pronoun.

    Then it is an adjective.

(4) Does it make a statement, ask a question, or give a command?
    Then it is a verb.

(5) Does it answer the questions How? When? Where?
    Then it is an adverb.

Note. The words How? When? and Where? are themselves adverbs.

(6) Does it stand before a noun or its equivalent making with it a phrase which is equivalent to an adverb or adjective?
    Then it is a preposition.

(Another test of a preposition is that it is a word which is not a verb but which can stand before him and them, but not before he or they.)

(7) Does it join sentences, clauses or words?
    Then it is a conjunction.

The words in the following sentence are parsed as an example.
The man went quickly down the street and did not turn to his right hand or to his left.
<table>
<thead>
<tr>
<th>THE</th>
<th>Limits the application of the word <em>man</em>. Tells us which man it was, i.e. some man already known.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAN</td>
<td>Is the name of something.</td>
</tr>
<tr>
<td>WENT</td>
<td>Makes a statement about the man.</td>
</tr>
<tr>
<td>QUICKLY</td>
<td>Qualifies the verb <em>went</em>, tells us how he went.</td>
</tr>
<tr>
<td>DOWN</td>
<td>Stands before the noun <em>street</em>, making with it a phrase equivalent to an adverb because it qualifies the verb <em>went</em>, telling us where he went.</td>
</tr>
<tr>
<td>THE</td>
<td>See above.</td>
</tr>
<tr>
<td>STREET</td>
<td>Is the name of something.</td>
</tr>
<tr>
<td>AND</td>
<td>Joins together two clauses.</td>
</tr>
<tr>
<td>DID TURN</td>
<td>Makes a statement about the man.</td>
</tr>
<tr>
<td>NOT</td>
<td>Qualifies the verb <em>did turn</em> because it tells us how he did turn, i.e. not at all.</td>
</tr>
<tr>
<td>TO</td>
<td>See <em>down</em> above.</td>
</tr>
<tr>
<td>HIS</td>
<td>The noun <em>man's</em> can be substituted for this. But it also qualifies the noun <em>hand</em>, telling whose hand it is.</td>
</tr>
<tr>
<td>RIGHT</td>
<td>Qualifies the noun <em>hand</em>, telling us which hand it is.</td>
</tr>
<tr>
<td>HAND</td>
<td>Is the name of something.</td>
</tr>
<tr>
<td>OR</td>
<td>Joins together the two clauses <em>did not turn to his right hand</em> and <em>(did not turn)</em> to his left.</td>
</tr>
<tr>
<td>TO</td>
<td>See above.</td>
</tr>
<tr>
<td>HIS</td>
<td>See above.</td>
</tr>
<tr>
<td>LEFT</td>
<td>See above.</td>
</tr>
</tbody>
</table>

Therefore it is that kind of adjective to which the name *Definite Article* is given. Therefore it is a noun. Therefore it is a verb. Therefore it is an adverb. Therefore it is a preposition. Therefore it is a noun. Therefore it is a conjunction. Therefore it is a pronoun. Therefore it is an adjectival as well. Such words are called Pronominal adjectives. Therefore it is an adjective. Therefore it is a noun. Therefore it is a conjunction.
3. NOUNS

There are four kinds of nouns:

(1) **Proper Nouns.** A Proper noun is the name appropriated to any particular person, place or thing (Latin *proprius*, belonging to a person).

(2) **Common Nouns.** A Common noun is the name which all things of the same kind have in common (Latin *communs*, belonging to all).
   Examples: Boy, girl, town, country.

(3) **Collective Nouns.** A Collective noun is the name of a number of persons or things forming one body.
   Examples: Committee, jury, army.

(4) **Abstract Nouns.** An Abstract noun is the name of some quality, state, or action considered apart from the person or thing in which it is embodied (Latin *abstractus*, withdrawn).
   Examples: Goodness, whiteness, purity, servitude, running, walking.

**Number, Gender, Case**

**Number.** Nouns are inflected or changed in form to show whether they are singular or plural in number.

A noun in the **Singular number** is the name of a single person or thing, unless it is a Collective noun (see above).

A noun in the **Plural number** is the name of more than one person or thing.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horse</td>
<td>horses</td>
</tr>
<tr>
<td>Man</td>
<td>men</td>
</tr>
<tr>
<td>Ox</td>
<td>oxen</td>
</tr>
</tbody>
</table>

**Gender.** In English all names of men or male animals are in the **Masculine** gender, all names of women or female animals are in the **Feminine** gender, all names of things without life are in the **Neuter** gender. Nouns used to denote persons of either sex such as *parent, sovereign*, are said to be of **Common gender**.

In Latin and Greek, although all names of men and male animals are Masculine, and all names of women or female animals are Feminine, names of things without life may be Masculine or Feminine in gender...
The gender of a noun is generally determined by the ending of the Nominative Singular.

Case. Nearly all traces of case-endings have disappeared from English nouns. The only surviving ending is that of the Possessive or Genitive case which is formed by adding 's to the end of a noun in the singular and s' to the end of the noun in the Plural.

Example

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Possessive Singular</th>
<th>Possessive Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>horse</td>
<td>horse's</td>
<td>horses'</td>
</tr>
</tbody>
</table>

4. ADJECTIVES

In English, adjectives are never inflected, but have the same ending whether they qualify singular or plural, masculine or feminine nouns.

In Latin and Greek they are inflected to show gender, number, and case.

5. VERBS

Verbs are of two kinds—Transitive and Intransitive.

(a) Transitive Verbs. Transitive verbs are so called because they denote an action which necessarily affects or passes over to some person or thing other than the subject of the verb (Latin transire, to pass over).

Examples: I throw, I take. These statements are not complete; we ask immediately, What do you throw or take? The name of the person or thing affected by the action of the verb must be supplied in order to make a complete sentence—*I throw a ball, I take an apple.* The name of the person or thing which is affected by the action of the verb is called the direct object.

A transitive verb is one which must have a direct object expressed in order to make a complete sentence.

Intransitive Verbs. Intransitive verbs are so called because they denote an action which does not affect or pass over to any person or thing besides the subject of the verb.

Examples: I stand, The sun shines. These sentences are complete statements in themselves.

(b) Active Voice. A verb is said to be in the Active voice when its subject is spoken of as acting or doing something (Latin ago, I act).
Passive Voice. A verb is said to be in the Passive voice when its subject is spoken of as suffering or being acted upon (Latin *patior*, I suffer).

Examples:  
Active, I love, I was hearing.  
Passive, I am loved, I was being heard.

N.B. Only Transitive verbs can have a Passive voice.  
There are certain verbs such as *I fall*, *I slip*, etc. which do not speak of the subject as acting; these are however regarded as Active verbs because they are Intransitive.

(c) Deponent Verbs. In Latin and Greek there are many verbs which are called Deponent verbs. These are verbs which have the form of Passive verbs, but which are Active in meaning.  
They are called *Deponent* because they have laid aside (Latin *depono*) a passive sense and assumed an active.


(d) The English Passive voice of any verb is formed by using the proper tenses of the verb *to be* with the Passive Participle (which usually ends in *ed*) of the verb of which we desire to form the Passive voice.

<table>
<thead>
<tr>
<th>Active Form</th>
<th>Passive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present simple Active</td>
<td>Present simple Passive</td>
</tr>
<tr>
<td>Past simple Active</td>
<td>Past simple Passive</td>
</tr>
<tr>
<td>Future simple Active</td>
<td>Future simple Passive</td>
</tr>
<tr>
<td>Present continuous Active</td>
<td>Present continuous Passive</td>
</tr>
<tr>
<td>Past continuous Active</td>
<td>Past continuous Passive</td>
</tr>
<tr>
<td>Future continuous Active</td>
<td>Future continuous Passive</td>
</tr>
</tbody>
</table>

This formation must be carefully distinguished from the use of the same Auxiliary verb *to be* with the Active Participle which forms the Continuous Active tenses of the verb.

<table>
<thead>
<tr>
<th>Active Form</th>
<th>Passive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present continuous Active</td>
<td>Present continuous Passive</td>
</tr>
<tr>
<td>Past continuous Active</td>
<td>Past continuous Passive</td>
</tr>
<tr>
<td>Future continuous Active</td>
<td>Future continuous Passive</td>
</tr>
</tbody>
</table>

The student should be able to tell readily what voice, tense, and person any English verb is in; unless he can do this he cannot possibly translate from another language with accuracy.

It is good practice to go through the tenses of an English verb, first in the Active, and then in the Passive.
(e) **Auxiliary Verbs.** Auxiliary verbs are verbs which are used as aids (Latin *auxilia*) to enable other verbs to form moods and tenses, which cannot be expressed within the compass of one word.

**Examples:** I **shall** go. I **would** have gone. I **shall have been** sent.

In English the use of these verbs is very common, no tense in the Active Voice except the Past can be formed without them, and they are used in every tense of the Passive voice.

In Latin and Greek they are rarely used. The only verb used in these languages as an auxiliary verb is the verb *to be.*

**Impersonal Verbs.** Impersonal verbs are verbs which are not used in the first and second persons, but only in the third.

**Examples:** It rains, it snows.

**The Copulative Verb, Verbs of Incomplete Predication.**

The verb *to be* has two meanings:

1. It is used in the sense of *to exist* as in the sentence *God is.*
2. It is used to join together two nouns or noun equivalents which denote the same person or thing when the person or thing denoted by the one is said to be identical with the person or thing denoted by the other.

**Examples:** William was Duke of Normandy. I am the governor. This is he.

As the nouns or noun equivalents joined together by the verb *to be* denote the same person or thing, they must always be in the same case. It is grammatically incorrect to say *I am him, It is me,* because *him* and *me* are in the Accusative case, and *I* and *it* are in the Nominative case.

It is necessary to observe this rule very carefully in Latin and Greek where the Nominative and Accusative cases generally have different forms.

This rule is sometimes stated as follows:

"The verb *to be* takes the same case after it as before it."

The verb *to be* may also join together a noun or a noun equivalent and an adjective, making a sentence which asserts that the quality
denoted by the adjective is an attribute of the person or thing denoted by the noun or noun equivalent. This adjective always agrees with the noun in number, gender and case, in such languages as Latin and Greek.

Examples: The king is proud. He is good. To err is human.

From its power of joining nouns to other nouns or adjectives the verb *to be* is called the **Copulative Verb**. (Latin *copulo*, I link.)

It is also called a verb of **Incomplete Predication** because it does not make sense when it stands by itself (except when used in the sense of *to exist*), but requires to be followed by a noun or an adjective which is called the **Complement**, because it fills up the sense (Latin *compleo*, I fill up).

There are other verbs of Incomplete Predication besides the verb *to be*, some Intransitive and some Transitive.

Such verbs are: Intransitive—become, seem, appear, etc.

Transitive—make, declare, choose, think, consider, etc.

When a verb of Incomplete Predication is Intransitive, or Transitive and in the Passive voice, the Complement refers to the same person or thing as the subject of the sentence, and must therefore be in the Nominative case.

Examples: Peter became an Apostle.
This place seems healthy.
He is called our king.

But when a verb of Incomplete Predication is Transitive and in the Active voice, the Complement refers to the same person or thing as the object of the sentence, and is therefore in the Accusative case.

Examples: They made him captain.
We choose you king.
You consider me happy.

This principle is obviously of great importance in Greek and Latin.

(*f*) **Person and Number.**

The **First Person** of the verb is used when the speaker is speaking of himself.
The Second Person is used when the speaker is speaking to another person or thing.

The Third Person is used when the speaker is speaking of another person or thing.

Examples: 1st person, I love. 2nd person, You love. 3rd person, He loves.

The use of the Singular Number denotes that only one person or thing is being spoken about.

The use of the Plural Number denotes that more than one person or thing is being spoken about.

Rule. The verb agrees with its subject in Number and Person.

Note. The Plural of the second person You is almost always used in modern English instead of the second person Singular, even where only one person is being spoken to.

But in Latin and Greek the Singular is always used when one person is being spoken to.

(g) Tense. Tenses are forms which verbs assume to show at what time the action of the verb is represented as taking place.

The times when the action may take place are (i) Past, (ii) Present, (iii) Future.

The tenses in English have further subdivisions to show whether the action is represented as being (1) continuous or in progress, (2) indefinite or simple, (3) perfect or completed.

Below is a table of the Tenses of an English verb in the Indicative Mood with the corresponding tenses of a Greek and Latin verb, given, where possible, with the names by which the tenses are generally called in Latin and Greek Grammars.

It will be seen that there are more tense-forms in English than in Latin and Greek.

The Latin and Greek Present stands both for the English Present Continuous and Present Simple, and the Latin and Greek Future for the English Future Continuous and Future Simple.

The Latin Perfect has two meanings, one of which corresponds to the English Past Simple, and the other to the English Present Perfect or Perfect, as it is generally called.
### TIME

<table>
<thead>
<tr>
<th>STATE</th>
<th>Past</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Continuous</td>
<td>I was loving</td>
<td>I am loving</td>
<td>I shall be loving</td>
</tr>
<tr>
<td></td>
<td>I used to love</td>
<td>Amo</td>
<td>Amabo</td>
</tr>
<tr>
<td>Amabam (Imperfect)</td>
<td>ɛφιλων</td>
<td>ɛφιλω</td>
<td>ɛφιλήσω</td>
</tr>
<tr>
<td>Simple</td>
<td>I loved</td>
<td>I love</td>
<td>I shall love</td>
</tr>
<tr>
<td></td>
<td>Amavi (Perfect)</td>
<td>Amo</td>
<td>Amabo</td>
</tr>
<tr>
<td></td>
<td>ɛφιλησα (Aorist)</td>
<td>ɛφιλω</td>
<td>ɛφιλήσω</td>
</tr>
<tr>
<td>Perfect</td>
<td>I had loved</td>
<td>I have loved</td>
<td>I shall have</td>
</tr>
<tr>
<td></td>
<td>Amaveram</td>
<td>Amavi (Perfect)</td>
<td>loved</td>
</tr>
<tr>
<td></td>
<td>(Pluperfect)</td>
<td>ɛφιληκα</td>
<td>Amavero</td>
</tr>
<tr>
<td></td>
<td>ɛπɛφιληκεων</td>
<td>ɛπɛφιληκα</td>
<td>ɛπɛφιλήσομαι</td>
</tr>
<tr>
<td>Perfect Continuous</td>
<td>I had been loving</td>
<td>I have been loving</td>
<td>I shall have been loving</td>
</tr>
<tr>
<td></td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
</tbody>
</table>

(5) **Moods.** Moods are forms which verbs assume to show the way in which the action denoted by the verb is to be regarded, i.e. if it is a statement or fact, a command, a wish, or a thought.

The **Indicative Mood** generally makes a statement, or asks a question.

**Examples:** He goes. We shall run. Were you listening?

The ** Imperative Mood** gives a command.

**Examples:** Go. Come. Make haste.

The **Subjunctive Mood** expresses a thought or wish rather than an actual fact.

The uses of the Subjunctive Mood are so various, and its use in English is so different from its use in Latin and Greek, that it is impossible to bring it under any more exact definition.

The student is warned against connecting any particular English meaning with the Latin and Greek Subjunctive, or with the Greek Optative such as *that I might love, I should, or would, love*.

Practice, and the observance of seemingly arbitrary rules, will alone enable him to use these moods correctly.
The use of tenses formed with *may, might, should, would*, etc. in English is a most unreliable guide to the use of the Subjunctive and Optative in Latin and Greek.

(i) **Participles.** Participles are verbal adjectives resembling verbs in that they can have subjects and objects, tenses and voices, and resembling adjectives in that they can qualify nouns.

There are two Participles in English—the Active Participle ending in *ing*, and the Passive Participle ending generally in *ed* or *d*.

Examples: *Loving, Loved.*

There is also a Past Active Participle formed with the auxiliary *having* and the Passive Participle.

Example: *Having loved.*

The Past Passive Participle is formed with the auxiliary verbs *having been* and the Passive Participle.

Example: *Having been loved.*

The Present Participle Passive is *being loved.*

There is no Past Participle Active in Latin except in the case of Deponent verbs, nor is there any Present Participle Passive. Both however are found in Greek.

As the verbal noun or Gerund in English ends in *ing* as well as the Active Participle care must be taken to distinguish them.

If the word is a Participle, it can always be replaced by such a clause beginning with a Conjunction or a Relative.

When it is a verb-noun it cannot be replaced by a clause.

Examples: (1) Skating is a fine exercise.

Here *skating* is a verb-noun and the subject of the sentence.

(2) I like to see the boys skating.

Here *skating* can be replaced by the clause *when they are skating*, and is therefore a Participle.

(3) There is a dancing bear.

Here *dancing* can be replaced by the Relative clause *that is dancing.* Therefore it is a Participle.

Participles are also used with auxiliary verbs to form certain tenses of the verb as shown above.
(f) **Verbal Nouns, Infinitive, Gerund.** The so-called Infinitive Mood to go, to see, to hear is really a verbal noun.

The other verbal noun in English is called the Gerund, and ends in **ing**—going, seeing, hearing.

Verbal nouns resemble verbs in that they can have a subject and an object, tenses and voices: they resemble a noun in that they themselves can be the subject or object of another verb.

Examples of the use of the Infinitive.

(1) As Subject—To err is human. Here to err is the subject of the sentence.

As is explained more fully in section 12, sentences in which the Infinitive stands as a Subject are more usually expressed in the following form with an anticipatory it standing as the grammatical subject before the verb:

- It is human to err.
- It is a pleasure to see you.
- It is advisable to make haste.

The object of an Infinitive standing as the subject of a sentence may be expressed as in the following example: To forgive such crimes is difficult, or It is difficult to forgive such crimes.

Here such crimes is the object of to forgive.

The only way in which the subject of an Infinitive standing as the subject of a sentence can be expressed in English is by inserting for in front of it and making it depend on the predicate of the principal clause: It is difficult for a king to forgive such crimes.

(2) As Object—They wish to live. Here to live is the object of they wish.

- I wish him to live. Here him is the subject of to live and the clause him to live is the object of I wish.
- I wish him to see you. Here him is the subject, and you the object of to see and the clause him to see you is the object of I wish.

The use of the Gerund is seen in the following examples:

As Subject—Playing the violin is a delightful occupation.

As Object—He loves playing the violin.

(3) The Infinitive is also used after certain nouns and adjectives in an explanatory or epexegetic sense.
Examples: I have not the heart to do it.
We are not worthy to gather up the crumbs under His table.
It is time to depart.
He was not able to answer a word.

The Infinitive and the Gerund must be always treated as verbal nouns, and then their use, in the various constructions in which they occur, will explain itself.

Notes on the form of the English Infinitive. The English Infinitive is nearly always found with the preposition to in front of it.
This preposition is no part of the Infinitive, but is a relic of the Dative case of the verbal noun in Old English. The force of the preposition has become so weakened that its presence in the sentence is generally quite neglected, and another preposition may even be put in front of it, as for example—What went ye out for to see?
This Dative case of the verbal noun originally expressed purpose, and this use still survives in such sentences as I came to see you, He went to hear the band.
The proposition to may be omitted after certain verbs such as may, can, shall, bid, let, make, etc.

Examples: I can do this, Let him go, Make him stay.
Contrast with these the following examples, I am able to do this, Allow him to go, Force him to stay.

6. SENTENCES

A sentence is a group of words expressing a statement, a command, or a question. (Abbott.)
Every sentence must consist of at least two parts:

(1) The Subject—the name of that which is spoken about¹.

¹ The definition of the Subject of a sentence given above is not satisfactory. In the sentence Caesar conquered the Gauls, the Gauls are spoken about quite as much as Caesar.
It is however the definition generally given.
Dr Abbott suggests the following definition: "The Subject of a verb in a stating sentence is the word, or collection of words answering the question asked by putting Who or What before the verb."
(2) **The Predicate**—the word, or group of words which expresses the assertion that is made, the command that is given, or the question that is asked about the subject.

N.B. The Predicate is not necessarily identical with the verb, it includes the extensions of the verb and the objects, if any, as well as the verb.

If the verb in the Predicate is Transitive it must have an Object. The object of a verb is the name of that towards which the action of the verb is directed.

In considering a sentence, first pick out the verb.

The best way to find the Subject is to ask the question *who?* or *what?* before the verb.

The best way to find the Object is to ask the question *whom?* or *what?* after the verb.

Example: Caesar conquered the Gauls.

*Who conquered?* answer Caesar. Therefore Caesar is the Subject. 

*Caesar conquered whom?* answer the Gauls. Therefore the Gauls is the Object.

Either the Subject or the Predicate can be omitted when it can easily be supplied from the context. It is therefore possible for a sentence to consist of only one word.

Examples: Go. Come. (Subject omitted.)

Who did this? I. (Predicate omitted.)

The omission of the Subject often occurs in Latin and Greek because the forms of the verbs in these languages leave no doubt as to the number and person of the subject. It only occurs in English in the Imperative mood. When any part of the sentence is omitted it is sometimes said to be **understood**.

Every sentence must fall into one of five forms:

(1) **Subject and Intransitive Verb.**

Example: **Subject**  
*The sun* **Predicate**  
*shines.*

(2) **Subject, Transitive Verb, Object.**

Example: **Subject**  
*Caesar* **Verb**  
*conquered* **Predicate**  
*Object*  
*the Gauls.*
(3) Subject, Transitive Verb, two Objects.

Example: Subject  Predicate
              Verb   Indirect Object  Direct Object
Socrates taught Plato philosophy.

(4) Subject, Copulative Verb or Intransitive Verb of Incomplete Predication, Predicate Noun or Adjective.

Example: Subject  Predicate
            Verb  Predicate Noun
            Verb  Predicate Adjective
William was a king.

He is happy.

Alexander was called great.

(5) Subject, Transitive Verb of Incomplete Predication, Object, Predicate Noun or Adjective.

Example: Subject  Predicate
            Verb  Object  Predicate Noun
Tyranny makes men slaves.

They call him happy.

Note. As was mentioned above the Predicate of a sentence is not necessarily identical with the verb. It includes the verb and the object or complement with all the words which qualify them.

Any part of a sentence may be amplified or extended by the addition of qualifying words. The learner must get into the habit of picking out the Verb and Subject first, and then finding out to which of the above forms the sentence, which he is going to translate, belongs.

Take, for example the following sentence:

CAESAR, the great Roman general, completely conquered the Gauls, the inhabitants of modern France, at the siege of Alesia.

This is a sentence of form 2 with amplifications.

A noun or pronoun may be amplified or extended in meaning by an adjective or an adjective equivalent.

A verb, an adjective, or an adverb may be amplified or extended in meaning by an adverb or an adverb equivalent.
7. EQUIVALENTS

The Noun, the Adjective, and the Adverb may be replaced by other parts of speech which can do the same work in the sentence. A word doing the work of a different part of speech, or a group of words doing the work of a single part of speech, is called an equivalent.

A group of words forming an equivalent, and not having a subject or predicate of its own, is called a phrase.

In the above example the words the great Roman general, inhabitants of modern France and at the siege of Alesia are all Phrases.

A group of words forming an equivalent and having a subject and predicate of its own is called a subordinate clause.

Example: Caesar, who was a great Roman general, completely conquered the Gauls, who inhabited modern France, when he took Alesia. Here all the groups of words in italics are Subordinate Clauses.

**Noun Equivalents.** A noun equivalent may be

1. A pronoun. You are happy. I am miserable.
2. A verb-noun, an Infinitive or Gerund. I like to run. Sleeping is pleasant.
3. An adjective. Both wise and foolish know this.
4. A clause, generally called a noun or substantival clause. That you have wronged me doth appear in this. I see that you know him.

**Adjective Equivalents.** An adjective equivalent may be

1. A verbal adjective or participle, or a participial phrase. A loving mother. A loved spot. We saw a man carrying wood.
(4) An Adjectival Clause.
The horse which I saw is there. At evening when the sun did set.

**Adverb Equivalents.** An adverb equivalent may be

(1) A noun preceded by a preposition.
   He lives in the woods.
   He walked for six hours.

(2) A noun sometimes qualified by an adjective, but without a preposition.
   He died last night.
   They went home.
   We hope to live many years.

(3) An Adverbial clause.
   I will see you when you come.
   I have come in order to see him.
   I will see you if you come.

(4) A participle or a participial phrase.
   We stood amazed.
   Hearing this I went home.
   The sun having set we went to rest.

(5) An Infinitive.
   We came to see the spectacle.
   He is too foolish to be trusted.

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**8. SENTENCES SIMPLE AND COMPLEX**

A **simple sentence** is a sentence which contains a single subject and a single predicate.

A **complex sentence** is a sentence which contains a principal clause and one or more subordinate clauses depending on it, or on one another, as noun, adjective or adverb equivalents.

It will be found convenient to keep the name _sentence_ for complete statements occurring between two full stops.

Groups of words forming part of a compound or complex sentence, and having a subject and predicate of their own, should be called clauses.
Groups of words forming an equivalent to some part of speech, and not having a subject and predicate of their own, should be called phrases.

Two or more clauses which are not dependent on one another, but which make equally important and independent statements, are said to be combined by coordination, and to form a compound sentence. Such clauses are generally joined together by the coordinating conjunctions and, but, or, for, etc.

Example: You do this, and I do that.

**Example of a Complex Sentence.**

When the captain drew near to the coast, he sent some of his men to land in order that he might get help, if the other ships, which had not yet arrived, should need it.

(1) Main Clause: *he sent some of his men to land.*
   Subject: He. Predicate: Sent some of his men to land.

(2) *when the captain drew near to the coast* is an Adverbial Clause qualifying *sent.*
   It tells us when he sent the men.

(3) *in order that he might get help* is an Adverbial Clause qualifying *sent.*
   It tells us why he sent the men.

(4) *if the other ships should need it* is an Adverbial Clause qualifying *get help.*
   It tells us under what conditions he would need the help.

(5) *which had not yet arrived* is an Adjectival Clause qualifying *ships.*
   It tells us more about the ships.

**9. SUBSTANTIVAL OR NOUN CLAUSES**

A Substantival or Noun Clause is a clause which stands in the relationship of a noun to the principal clause or to some other clause in a complex sentence.

(1) As Subject. *That he is coming* is certain.

(2) As Object. He said *that he was king.* (Statement.)
   He commanded *that bread should be set before them.* (Command.)
He besought him that he might be with him. (Petition.)
Do you know who he is?
He asked how it happened. (Questions.)
Tell me where he lives.
You see how unjust he is. (Exclamation.)

(3) As Complement, or Predicative Noun.
My hope is that you may succeed.

(4) In Apposition to another noun.
I had no idea that you would oppose me.

When a Noun Clause which is the object of a verb states a fact, it is generally called a Dependent Statement.
When a Noun Clause gives the words of a command or petition, it is generally called a Dependent Command or Petition.
When a Noun Clause begins with an interrogative or exclamatory word such as who, what, where, whether, if, how, it is generally called a Dependent Question or Exclamation.

All the Noun Clauses given above with the exception of the Dependent Questions and Exclamations are introduced by the conjunction that and contain a finite verb.

In certain cases however an infinitive or a gerund may be used in Noun Clauses instead of a clause introduced by that and containing a finite verb. This is natural because the infinitive and gerund are verbal nouns.

The infinitive is used frequently in Noun Clauses in Greek and Latin, it is therefore important to see how far the same construction prevails in English.
It is used in English as follows:

(1) As Subject. To err is human.
It is a pleasure to see you. (See section 12.)

(2) As Object. I declare him to be guilty.
We believe him to be innocent. (Statements.)
He commanded them to go away. (Command.)

(3) As Complement or Predicative Noun.
My hope is to succeed.

The use of the infinitive in a dependent statement is only found after a few verbs in English, such as I declare, I assert, I proclaim,
I believe, etc. A clause introduced by that is by far the most common way of expressing a dependent statement in English, and can be used after any verb.

The infinitive is frequently used in dependent commands or petitions in English, and indeed is the most usual way of expressing them.

There are certain verbs such as I wish, I hope, I am able, I can, etc. which always take an Infinitive as their object.

These are sometimes called Modal Verbs because they are considered to add to the verb new ways of expressing its meaning.

Examples: I wish to see the king.
We hope to live many years.
They can do nothing without you. (See 5j.)

The use of the Gerund is seen in such sentences as:

Subject: Healing the sick is a noble work.
Object: I deny using the expression.

10. ADJECTIVAL CLAUSES

Adjectival clauses are introduced by the relative pronouns Who, Which, That, and their equivalents when, where, such as, etc. and qualify some noun in another clause just like an adjective.

This is the man who sent me.
This is the man whom I saw.
We will do this in the evening when we meet.
This is the place where I was born.
I can sell you a house such as you require.

The word to which the relative pronoun refers, and which the clause which it introduces qualifies, is called the antecedent.

In the first two sentences the word the man is the antecedent, in the others evening, place, and house.

A Participle qualifying the Antecedent may take the place of an Adjectival Clause.

We may write:

I saw a man clinging to a mast, or
I saw a man who was clinging to a mast.
11. ADVERBIAL CLAUSES

Adverbial Clauses are clauses which stand in the relationship of an adverb to the verb in another clause.

Example: I will do this on condition that you do that.
Here the clause on condition that you do that qualifies the verb I will do just like an adverb.
The sentence might have been written: I will do this conditionally.
Example: I will do this when to-morrow comes.
Here when to-morrow comes is an adverbial clause qualifying I will do.
The sentence might have been written: I will do this to-morrow.

Adverbial clauses may be divided into eight classes.
(1) Final Clauses denoting purpose.
(2) Temporal Clauses denoting time when.
(3) Local Clauses denoting place where.
(4) Causal Clauses denoting cause.
(5) Consecutive Clauses denoting consequence.
(6) Conditional Clauses denoting supposition.
(7) Concessive or Adversative Clauses denoting contrast.
(8) Comparative Clauses denoting comparison.

Examples of Adverbial Clauses

(1) He ran that he might get home soon.
(2) He ran when he got on the road.
(3) He ran where the road was level.
(4) He ran because he was late.
(5) He ran so that he got home soon.
(6) He ran if he was late.
(7) He ran although he was early.
(8) He ran as he was accustomed to do.

The names given to the various kinds of Adverbial Clauses in the above list are names commonly given to them in Grammars. They are given here for that reason, and not because they have anything
to recommend them in themselves. Some of the names are pedantic and obscure, and it is much better to speak of the clauses of classes 1, 2, 3, 5, as clauses denoting Purpose, Time, Place, and Consequence, respectively.

A Participle may be used to express some kinds of Adverbial Clauses. Care is often needed to distinguish such participles from those which take the place of Adjectival Clauses (see 10 above).

If the participle can be resolved into a clause consisting of a conjunction and a finite verb, it is used in place of an Adverbial Clause, but if it can be resolved into a clause introduced by a relative pronoun, it is used in place of an Adjectival Clause.

Example (1): Knowing this, I returned home.
Here knowing this obviously means since I knew this and is therefore an adverbial clause denoting cause.

Example (2): I saw a man clinging to a spar half a mile from shore.
Here clinging to a spar might be replaced by who was clinging to a spar. This is a clause introduced by a relative pronoun and clinging to a spar must therefore be described as an adjectival clause.

Example (3): Seeing the man running away, I went after him.
This might be equally well expressed as follows:
Since I saw the man who was running away, I went after him.
When the sentence is put in this form there is no difficulty in analysing it.

Even Relative Clauses are sometimes adverbial if they express cause or purpose.

Example (1). We disliked our master who seemed to take a pleasure in punishing us. Here who seemed is equivalent to because he seemed, and is an adverbial clause of cause.

Example (2). They sent men who should spy out the land.
Here who should spy out the land is equivalent to in order to spy out the land, and is an adverbial clause of purpose.

In analysing complex sentences pay very little heed to the form, but be sure to find out what the meaning of the clauses is by putting them into other words if necessary.
This construction is so common in English that it seems to require special mention.

The subject is nearly always put before the verb in English; indeed, as English nouns have no case endings to distinguish the subject from the object, the order of words in a sentence is the only way in which the subject can be distinguished from the object.

But in certain cases, especially where the subject of the sentence is in the infinitive mood, the subject is placed after the verb.

Then the pronoun *it* is placed before the verb to act as a preparatory subject and to show that the real subject is coming.

Example: *It* is good to walk in the way of righteousness.

Here the real subject is *to walk in the way of righteousness*, and *is good* is the predicate.

*It* is the preparatory subject, or the grammatical subject as it is sometimes called.

The adverb *there* is used in the same way especially when the verb in the sentence is part of the verb *to be*.

Example: *There* was once a boy who lived on an island.

In this sentence the subject is *a boy*. *There* should be parsed as a preparatory adverb.

Neither of these constructions exist in Latin or Greek.

The Latin or Greek for the examples given above are as follows:

*Bonum est ambulare in via justitiae.*

*καλὸν ἐστὶ περιπατεῖν ἐν τῇ ὁδῷ τῆς δικαιοσύνης.*

*Olim fuit puer qui insulam habitabat.*

*ἂν ποτὲ παῖς ὅς κατῴκει νήσῳ.*
I abide, μένω 1
I am able, δύναμαι 11
I am about, μέλλω 21
above, ὑπέρ with Acc. 21
according to, κατά fall. by Acc. 20
Acheldama, Ἀχελδαμάχ 26
I am afraid, φοβέομαι 19
after, μετά with Acc. 9; ἀπίστω 15
age, αἰών 16
all, πᾶς 18
all things, πάντα 15
I allow, ἔαω 22; ἄφημι 30
always, πάντοτε 30
Ananias, Ἄνανιας 19
and, καί 3; δὲ 6
Andrew, Ἄνδρεας 19
angel, ἄγγελος 3
Annas, Ἄννας 20
I announce, ἀναγγέλλω 15
I answer, ἀποκρίνομαι 10
answer, ἀπάντησις 20
I am anxious, μερμωμά 25
I am anxious beforehand, προμερμωμά 27
Apostle, ἀπόστολος 9
I appoint, καθίστημι 29
I approach, παραγίνομαι 19
I argue, συνήτησι 26
I arise, ἀνέστημαι 29
as, καθὼς 23
as much as, δόσος 20
I ask, αἰτέω 2
I ask a question, ἔρωταν 22; ἐπερωτάω 31
assembly, ἐκκλησία 5
I am astonished, ἐκπλήσσομαι 20; θαμβώμαι 26
I ate, ἔφαγον 14
bad, κακός 7
I baptise, βαπτίζω 8
baptism, βάπτισμα 17
Baptist, Βαπτιστής 6
I bear, φέρω 8
I bear witness, μαρτυρέω 2
beautiful, καλός 11
I become, γίνομαι 21
bed, κλίψη 15
before (preposition), πρό 6; ἐνώπιον 28; ἐμπροσθεν 29; πρὶν 26
I beg, δέομαι 11
I begin, ἀρχομαι 11
beginning, ἀρχή 5
on behalf of, ὑπέρ with Gen. 21
I behold, θεωρέω 2
behold! ἵδον 21
I believe, πιστεύω 1
beloved, ἀγαπητός 7
I benefit, εὖ ποιεῖ 24
I beseech, δέομαι 11
beside, παρά 15
Bethlehem, Βηθλεέμ 15
I betray, παραδίδωμι 27
I bid, κελεύω 11
I bless, εὐλογέω 12; κατευλογέω 28
blind, τυφλός 11
blood, αἷμα 17
boat, πλοῖον 4
body, σῶμα 18
book, βιβλίον 4
I am born, γεννάω 22
bread, ἄρτος 3
I break, κλάω 28
bridegroom, νυμφίος 16
I bring, ἀγω 8
I bring forth, τικτω 14
I bring in, εἰσάγω 23
brother, ἀδελφός 3
I build, ἀκοδομέω 10
I burn, καίω 28
but, ἀλλά, δέ 6
I buy, ἀγοράζω 13
by, ὑπό 9
by means of, διά with Gen. 9
Caesar, Καίσαρ 27
Caesarea, Καἰσαρεία 26
Caiaphas, Καίαφας 20
I call, καλέω 2; φωνέω 16
I call upon, ἐπικαλέομαι 21; προσ-
kαλέω 31
I came, ἦλθον 14
I carry, φέρω 8; βαστάζω 13
I carry to, εἰσφέρω 28
I carried, ἤφηκον 14
I cast, βάλω 1; πίπτω 21
cast, βάλη 28
I cast out, ἐκβάλλω 8
I cease, παύομαι 29
a certain man, τις 20
child, τέκνον 4; παις 16
child, young, παιδίον 4
I choose, ἔκλεγομαι 21
church, ἐκκλησία 5
city, πόλις 17
I cleanse, καθαρίζω 13
I clothe myself, περιβάλλομαι 25
cloud, νεφέλη 20
cock, ἀλέκτωρ 16
I comfort, πορακαλέω 2
I come, ἐρχομαι, πορεύομαι 10
I come upon, ἐπέρχομαι 20
to come to pass, γίνεσθαι 21
I command, κελεύω 11; παραγ-
γέλλω 11; ἐντελλό 29
commandment, ἐντολή 5
I compare, ὁμοιόω 29
I condemn, κατακρίνω 15
condemnation, κρίμα 18
I confess, ὁμολογέω 11
I continue, μενόω 1
Cornelius, Κορνήλιος 15
couch, κλίνη 15
council, συνέδριον 20
I am of good courage, θαρσέω 30
cross, σταυρός 15
crow, φωνέω 16
crowd, ὄχλος 9
I crucify, σταυρόω 22
I cry, βοῶ 22
I cry aloud, κράζω 8
cup, ποτήριον 15
I cut down, ἐκκόπτω 13
darkness, σκότος 18
daughter, θυγάτηρ 17
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