NEW TESTAMENT GREEK
FOR BEGINNERS

BY

J. GRESHAM MACHEN, D.D., Litt.D.
Professor of New Testament in Westminster
Theological Seminary, Philadelphia

MACMILLAN PUBLISHING COMPANY
NEW YORK
PREFACE

This textbook is intended primarily for students who are beginning the study of the Greek Testament either without any previous acquaintance with the Greek language or with an acquaintance so imperfect that a renewed course of elementary instruction is needed. Owing to the exigencies of the present educational situation, many who desire to use the Greek Testament are unable to approach the subject through a study of classical Attic prose. The situation is undoubtedly to be regretted, but its existence should not be ignored. It is unfortunate that so many students of the New Testament have no acquaintance with classical Greek, but it would be still more unfortunate if such students, on account of their lack of acquaintance with classical Greek, should be discouraged from making themselves acquainted at least with the easier language of the New Testament.

The New Testament usage will here be presented without any reference to Attic prose. But a previous acquaintance with Attic prose, even though it be only a smattering, will prove to be an immense assistance in the mastery of the course. By students who possess such acquaintance the lessons can be covered much more rapidly than by mere beginners.

The book is an instruction book, and not a descriptive grammar. Since it is an instruction book, everything in it is made subservient to the imparting of a reading acquaintance with the language. In a descriptive grammar, for example, the rules may be formulated with a lapidary succinctness which would here be out of place. The effort is made here to enter upon those explanations which the fifteen years' experience of the author in teaching New Testament Greek has shown to be essential. In a descript-
tive grammar, moreover, the illustrations would have to be limited to what can actually be found in the New Testament, but in the present book they are reduced so far as possible to an ideally simple form, which does not always appear in the New Testament books. In this way the vocabulary at every point can be confined to what the student has actually studied, and confusing footnotes can be avoided. It is highly important that only one grammatical point should be considered at a time. An introduction of illustrations taken from the New Testament would often so overlay the explanation with new words and with subsidiary usages unfamiliar to the student that the specific grammatical point under discussion would be altogether obscured. Of course, however, the effort has been made not to introduce into the illustrations any usages except those which are common in the New Testament idiom.

The character of the book as an instruction book has also determined the choice and order of the material. The treatment has been limited to a few essential points, and no attempt has been made to exhibit the real richness and flexibility of the New Testament language, which can be discovered only through reading. This limitation may in places give rise to criticism, as for example in connection with the treatment of participles. The author is well aware of the fundamentally non-temporal character of the tenses in the participle, and also of the great variety in the shades of thought which the participle can express. But after all it is highly important for the beginner to understand clearly the distinction between the present and the aorist participle, and that distinction can be made clear at the beginning only through the proper use of our temporal mode of thought. Only when what is simple and usual has been firmly impressed upon the student’s mind by patient repetition can the finer and more difficult points be safely touched.
The treatment of the participle, moreover, has been thrust as far forward as possible in the book, in order that ample time may be allowed for practising the usages which it involves. Experience shows that in learning to read New Testament Greek, the participle is almost the crux of the whole matter.

Special attention has been given to the exercises. Until the very last few lessons (and then only in the Greek-English exercises) the sentences have not for the most part been taken from the New Testament, since the book is intended as an instruction book in Greek and not as a stimulus to memory of the English Bible. At a later stage in the study of New Testament Greek, the student's memory of the English Bible is not an unmixed evil, for repeated reading of already familiar passages will often fix the meaning of a word in the mind far better than it could ever be fixed by the mere learning of a vocabulary. But in the early stages, such assistance will do far more harm than good. In the exercises, the effort has been made to exhibit definitely the forms and grammatical usages which have just been discussed in the same lesson, and also to keep constantly before the mind, in ever new relationships, the most important usages that have been discussed before.

The vocabularies have been limited to words which are very common in the New Testament or which require special explanation. Everywhere the effort has been made to introduce the words in the illustrations and exercises. The learning of lists of words, unless the words so learned are actually used, is a waste of time.

The author desires to express appreciation of the pioneer work which has been done in this country by Professor John Homer Huddilston, Ph.D., in his Essentials of New Testament Greek, First Edition, 1895, and also of the larger English book of Rev. H. P. V. Nunn, M.A., entitled The
Elements of New Testament Greek, First Edition, 1913. The two books by John Williams White, The Beginner’s Greek Book, 1895, and The First Greek Book; 1896, have also been consulted with profit, especially as regards the form of presentation. Among reference works, the new grammar of J. H. Moulton, A Grammar of New Testament Greek, edited by Wilbert Francis Howard, especially Part ii of Vol. II, on Accidence, 1920, and the work by E. D. Burton on Moods and Tenses in New Testament Greek, 1906, have been found particularly useful. Acknowledgment is also to be made to Blass-Debrunner, Grammatik des neutestamentlichen Griechisch, 1913, and to the convenient summary of classical usage in Goodwin’s Greek Grammar. And both the Greek-English Lexicon of the New Testament of Grimm-Thayer and Moulton and Geden’s Concordance to the Greek Testament have been found absolutely indispensable throughout. The advanced student will find much useful material in the large work of A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, 1914.

The author is deeply grateful to Professor Edward Capps, Ph.D., LL.D., of Princeton University, who, in the most gracious possible way, has examined the proof of the book throughout, and (of course without becoming at all responsible for any faults or errors) has rendered invaluable assistance at many points. Much encouragement and help have also been received from the wise counsel and unfailing kindness of the Rev. Professor William Park Armstrong, D.D., of Princeton Theological Seminary.
INTRODUCTION

During the classical period, the Greek language was divided into a number of dialects, of which there were three great families—the Doric, the Aeolic, and the Ionic. In the fifth century before Christ, one branch of the Ionic family, the Attic, attained the supremacy, especially as the language of prose literature. The Attic dialect was the language of Athens in her glory—the language of Thucydides, of Plato, of Demosthenes, and of most of the other great prose writers of Greece.

Various causes contributed to make the Attic dialect dominant in the Greek-speaking world. First and foremost must be put the genius of the Athenian writers. But the political and commercial importance of Athens was also not without its effect. Hosts of strangers came into contact with Athens through government, war and trade, and the Athenian colonies also extended the influence of the mother city. The Athenian Empire, indeed, soon fell to pieces. Athens was conquered first by Sparta in the Peloponnesian war, and then, in the middle of the fourth century before Christ, along with the other Greek cities, came under the domination of the king of Macedonia, Philip. But the influence of the Attic dialect survived the loss of political power; the language of Athens became also the language of her conquerors.

Macedonia was not originally a Greek kingdom, but it adopted the dominant civilization of the day, which was the civilization of Athens. The tutor of Philip's son, Alexander the Great, was Aristotle, the Greek philosopher; and that fact is only one indication of the conditions of the time. With astonishing rapidity Alexander made himself master of the whole eastern world, and the triumphs of the Mace-
donian arms were also triumphs of the Greek language in its Attic form. The empire of Alexander, indeed, at once fell to pieces after his death in 323 B.C.; but the kingdoms into which it was divided were, at least so far as the court and the governing classes were concerned, Greek kingdoms. Thus the Macedonian conquest meant nothing less than the Hellenization of the East, or at any rate it meant an enormous acceleration of the Hellenizing process which had already begun.

When the Romans, in the last two centuries before Christ, conquered the eastern part of the Mediterranean world, they made no attempt to suppress the Greek language. On the contrary, the conquerors to a very considerable extent were conquered by those whom they conquered. Rome herself had already come under Greek influence, and now she made use of the Greek language in administering at least the eastern part of her vast empire. The language of the Roman Empire was not so much Latin as it was Greek.

Thus in the first century after Christ Greek had become a world language. The ancient languages of the various countries did indeed continue to exist, and many districts were bilingual—the original local languages existing side by side with the Greek. But at least in the great cities throughout the Empire—certainly in the East—the Greek language was everywhere understood. Even in Rome itself there was a large Greek-speaking population. It is not surprising that Paul's letter to the Roman Church is written not in Latin but in Greek.

But the Greek language had to pay a price for this enormous extension of its influence. In its career of conquest it experienced important changes. The ancient Greek dialects other than Attic, although they disappeared almost completely before the beginning of the Christian era, may
INTRODUCTION

have exerted considerable influence upon the Greek of the new unified world. Less important, no doubt, than the influence of the Greek dialects, and far less important than might have been expected, was the influence of foreign languages. But influences of a more subtle and less tangible kind were mightily at work. Language is a reflection of the intellectual and spiritual habits of the people who use it. Attic prose, for example, reflects the spiritual life of a small city-state, which was unified by an intense patriotism and a glorious literary tradition. But after the time of Alexander, the Attic speech was no longer the language of a small group of citizens living in the closest spiritual association; on the contrary it had become the medium of exchange for peoples of the most diverse character. It is not surprising, then, that the language of the new cosmopolitan age was very different from the original Attic dialect upon which it was founded.

This new world language which prevailed after Alexander has been called not inappropriately "the Koiné." The word "Koiné" means "common"; it is not a bad designation, therefore, for a language which was a common medium of exchange for diverse peoples. The Koiné, then, is the Greek world language that prevailed from about 300 B.C. to the close of ancient history at about A.D. 500.

The New Testament was written within this Koiné period. Linguistically considered, it is united in a very close way with the Greek translation of the Old Testament called the "Septuagint," which was made at Alexandria in the centuries just preceding the Christian era, and with certain Christian writings of the early part of the second century after Christ, which are ordinarily associated under the name "Apostolic Fathers." Within this triple group, it is true, the language of the New Testament is easily supreme. But so far as the bare instrument of expression
is concerned the writings of the group belong together. Where, then, within the development of the Koiné is this whole group to be placed?

It has always been observed that the language of the New Testament differs strikingly from the great Attic prose writers such as Thucydides or Plato or Demosthenes. That fact is not surprising. It can easily be explained by the lapse of centuries and by the important changes which the creation of the new cosmopolitanism involved. But another fact is more surprising. It is discovered, namely, that the language of the New Testament differs not merely from that of the Attic prose writers of four centuries before, but also from that of the Greek writers of the very period within which the New Testament was written. The Greek of the New Testament is very different, for example, from the Greek of Plutarch.

This difference used sometimes to be explained by the hypothesis that the New Testament was written in a Jewish-Greek dialect—a form of Greek very strongly influenced by the Semitic languages, Hebrew and Aramaic. But in recent years another explanation has been coming increasingly into vogue. This other explanation has been given an important impetus by the discovery, in Egypt, of the "non-literary papyri." For the most part the Koiné had until recently been known to scholars almost exclusively through literature. But within the past twenty or thirty years there have been discovered in Egypt, where the dry air has preserved even the fragile writing-material of antiquity, great numbers of documents such as wills, receipts, petitions and private letters. These documents are not "literature." Many of them were intended merely to be read once and then thrown away. They exhibit, therefore, not the polished language of books but the actual spoken language of everyday life. And on account of their important
divergence from the language of such writers as Plutarch they have revealed with new clearness the interesting fact that in the Koiné period there was a wide gap between the language of literature and the language of every day. The literary men of the period imitated the great Attic models with more or less exactitude; they maintained an artificial literary tradition. The obscure writers of the non-literary papyri, on the other hand, imitated nothing, but simply expressed themselves, without affectation, in the language of the street.

But it is discovered that the language of the New Testament, at various points where it differs from the literature even of the Koiné period, agrees with the non-literary papyri. That discovery has suggested a new hypothesis to account for the apparent peculiarity of the language of the New Testament. It is now supposed that the impression of peculiarity which has been made upon the minds of modern readers by New Testament Greek is due merely to the fact that until recently our knowledge of the spoken as distinguished from the literary language of the Koiné period has been so limited. In reality, it is said, the New Testament is written simply in the popular form of the Koiné which was spoken in the cities throughout the whole of the Greek-speaking world.

This hypothesis undoubtedly contains a large element of truth. Undoubtedly the language of the New Testament is no artificial language of books, and no Jewish-Greek jargon, but the natural, living language of the period. But the Semitic influence should not be underestimated. The New Testament writers were nearly all Jews, and all of them were strongly influenced by the Old Testament. In particular, they were influenced, so far as language is concerned, by the Septuagint, and the Septuagint was influenced, as most ancient translations were, by the language of
the original. The Septuagint had gone far toward producing a Greek vocabulary to express the deepest things of the religion of Israel. And this vocabulary was profoundly influential in the New Testament. Moreover, the originality of the New Testament writers should not be ignored. They had come under the influence of new convictions of a transforming kind, and those new convictions had their effect in the sphere of language. Common words had to be given new and loftier meanings, and common men were lifted to a higher realm by a new and glorious experience. It is not surprising, then, that despite linguistic similarities in detail the New Testament books, even in form, are vastly different from the letters that have been discovered in Egypt. The New Testament writers have used the common, living language of the day. But they have used it in the expression of uncommon thoughts, and the language itself, in the process, has been to some extent transformed. The Epistle to the Hebrews shows that even conscious art could be made the instrument of profound sincerity, and the letters of Paul, even the shortest and simplest of them, are no mere private jottings intended to be thrown away, like the letters that have been discovered among the rubbish heaps of Egypt, but letters addressed by an apostle to the Church of God. The cosmopolitan popular language of the Graeco-Roman world served its purpose in history well. It broke down racial and linguistic barriers. And at one point in its life it became sublime.
NEW TESTAMENT GREEK

LESSON I

The Alphabet

1. The Greek alphabet is as follows:

<table>
<thead>
<tr>
<th>Capital Letters</th>
<th>Small Letters</th>
<th>Name</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>α</td>
<td>Alpha</td>
<td>a as in father</td>
</tr>
<tr>
<td>B</td>
<td>β</td>
<td>Beta</td>
<td>b</td>
</tr>
<tr>
<td>Γ</td>
<td>γ</td>
<td>Gamma</td>
<td>g as in got¹</td>
</tr>
<tr>
<td>Δ</td>
<td>δ</td>
<td>Delta</td>
<td>d</td>
</tr>
<tr>
<td>E</td>
<td>ε</td>
<td>Epsilon</td>
<td>e as in get</td>
</tr>
<tr>
<td>Z</td>
<td>ζ</td>
<td>Zeta</td>
<td>dz</td>
</tr>
<tr>
<td>H</td>
<td>η</td>
<td>Eta</td>
<td>a as in late</td>
</tr>
<tr>
<td>Θ</td>
<td>θ</td>
<td>Theta</td>
<td>th</td>
</tr>
<tr>
<td>Ι</td>
<td>ι</td>
<td>Iota</td>
<td>i as in pit, ee as in feet</td>
</tr>
<tr>
<td>Κ</td>
<td>κ</td>
<td>Kappa</td>
<td>k</td>
</tr>
<tr>
<td>Λ</td>
<td>λ</td>
<td>Lambda</td>
<td>l</td>
</tr>
<tr>
<td>Μ</td>
<td>μ</td>
<td>Mu</td>
<td>m</td>
</tr>
<tr>
<td>Ν</td>
<td>ν</td>
<td>Nu</td>
<td>n</td>
</tr>
<tr>
<td>Ξ</td>
<td>ξ</td>
<td>Xi</td>
<td>x</td>
</tr>
<tr>
<td>Ο</td>
<td>ο</td>
<td>Omicron</td>
<td>o as in obey</td>
</tr>
<tr>
<td>Π</td>
<td>π</td>
<td>Pi</td>
<td>p</td>
</tr>
<tr>
<td>ρ</td>
<td>ρ</td>
<td>Rho</td>
<td>r</td>
</tr>
<tr>
<td>Σ</td>
<td>ζ(s)²</td>
<td>Sigma</td>
<td>s</td>
</tr>
<tr>
<td>Τ</td>
<td>τ</td>
<td>Tau</td>
<td>t</td>
</tr>
<tr>
<td>Υ</td>
<td>υ</td>
<td>Upsilon</td>
<td>French u or German ü</td>
</tr>
<tr>
<td>Φ</td>
<td>φ</td>
<td>Phi</td>
<td>ph</td>
</tr>
<tr>
<td>Χ</td>
<td>χ</td>
<td>Chi</td>
<td>German ch in Ack</td>
</tr>
<tr>
<td>Ψ</td>
<td>ψ</td>
<td>Psi</td>
<td>ps</td>
</tr>
<tr>
<td>Ω</td>
<td>ω</td>
<td>Omega</td>
<td>o as in note</td>
</tr>
</tbody>
</table>

¹Before another γ or κ or χ, γ is pronounced like ng.
²At the beginning of a word ρ is written ρ̃, rh.
³ς is written at the end of a word, elsewhere σ.
2. The student is advised to learn the small letters thoroughly, in connection with the first lesson, leaving the capital letters to be picked up later, as they occur. It should be observed that sentences are begun with small letters, not with capitals. Before the formation of the letters is practised, guidance should be obtained from the teacher, since it is impracticable to copy exactly the printed form of the letters, and since bad habits of penmanship ought by all means to be avoided. For example, \( \beta \) and \( \rho \) should be formed without lifting the pen and by beginning at the bottom. In these matters the help of a teacher is indispensable.

3. The Greek vowels are as follows:

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \alpha )</td>
<td>( \alpha )</td>
</tr>
<tr>
<td>( \varepsilon )</td>
<td>( \eta )</td>
</tr>
<tr>
<td>( \omicron )</td>
<td>( \omicron )</td>
</tr>
<tr>
<td>( \omicron )</td>
<td>( \omicron )</td>
</tr>
<tr>
<td>( \upsilon )</td>
<td>( \upsilon )</td>
</tr>
</tbody>
</table>

It will be noted that \( \alpha, \omicron, \) and \( \upsilon \) can be either long or short. The long \( \alpha \) and \( \upsilon \) are pronounced very much like the corresponding short letters, except that the sound is held longer; the short \( \omicron \) is pronounced like \( i \) in \( pit \) and the long \( \omicron \) like \( ee \) in \( feet \).

\( \varepsilon \) is always short, and \( \eta \) is the long of it; \( \omicron \) is always short, and \( \omicron \) is the long of it. This clear distinction in appearance between the long and short \( \varepsilon \) and \( \omicron \) makes the matter of quantity very much easier in Greek than it is in Latin.

\( \omicron \) and \( \upsilon \) are called \textit{close} vowels; and the others \textit{open} vowels.

4. A \textit{diphthong} is a combination of two vowels in a single syllable. The second letter of a diphthong is always
a close vowel. The first letter is always an open vowel except in the case of \( u \). The common diphthongs are as follows:

\( au \), pronounced like ai in aisle
\( eu \), pronounced like \& in fate (thus \( e \) and \( \eta \) are pronounced alike)
\( ai \), pronounced like oi in oil
\( au \), pronounced like ow in cow
\( ev \), pronounced like eu in feud
\( ov \), pronounced like oo in food
\( ui \), pronounced like uue in queen

The diphthongs \( \eta u \) and \( \omega u \) (pronounced by drawing the sounds of each letter closely together) are rare. When \( i \) unites with long \( \alpha \), \( \eta \) or \( \omega \) to form one sound, the \( i \) is written under the other letter instead of after it, and is called iota subscript. Thus \( \alpha \), \( \eta \), \( \omega \). This iota subscript has no effect whatever upon the pronunciation; \( \alpha \) being pronounced like long \( \alpha \), \( \eta \) like \( \eta \), \( \omega \) like \( \omega \).

5. A vowel or diphthong at the beginning of a word always has a breathing. The breathing stands over a vowel; and in the case of a diphthong it stands over the second of the two component vowels.

The rough breathing (′) indicates that an h-sound is to be pronounced before the initial vowel or diphthong; the smooth breathing (ʾ) indicates that no such h-sound is to be pronounced. Thus ʾ\( \epsilon \nu \) is to be pronounced \( \epsilon \nu \), and ʾ\( \epsilon \nu \) is to be pronounced \( \epsilon h \nu \); ʾ\( \omicron \nu \) is to be pronounced \( \omicron \nu \), and ʾ\( \omicron \nu \) is to be pronounced \( \omicron h \nu \).

6. There are three accents, the acute (ʾ), the circumflex (ʾ), and the grave (ʾ). These accents, like the breathings, stand over a vowel, and, in the case of a diphthong, over the second of the two component vowels. When a breathing and an accent stand over the same vowel, the breathing
comes first, except in the case of the circumflex accent, which stands over the breathing. Thus οἶκος, οἶκος. The use of the accents will be studied in Lesson II. Here it should simply be observed that the stress in pronunciation is to be placed on the syllable that has any one of the accents.

7. Punctuation

There are four marks of punctuation: the comma (,) and the period (.), both written on the line and corresponding to the comma and the period in English; the colon, which is a dot above the line (:), and takes the place of the English colon and semicolon; and the questionmark (?) which looks like an English semicolon.

8. Exercise

After learning to write the small letters of the alphabet and give the names of the letters in order, the student should practise pronouncing Greek words and sentences found anywhere in the book. Throughout the entire study, great care should be devoted to pronunciation, and the Greek sentences should always be read aloud both in the preparation of the lessons and in the work of the classroom. In this way the language will be learned not only by the eye, but also by the ear, and will be fixed much more firmly in the memory. The student should try to read the Greek sentences with expression, thinking of the meaning as he reads.
LESSON II

Accent

9. The Greek accents indicated in ancient times not stress (what we call accent), but musical pitch. But since it is impossible for us to reproduce the original pronunciation, the best we can do is to place the stress of the voice upon the syllable where the accent occurs, and give up any distinction in pronunciation between the acute, the circumflex and the grave. Having adopted this method of pronunciation, we should adhere to it rigidly; for unless some one method is adhered to, the language can never be fixed in the memory. It is also important to learn to write the accents correctly, since the accents serve to distinguish various forms from one another and are therefore a great help and not a hindrance in the learning of the language.

10. Preliminary Definitions

The last syllable of a word is called the ultima; the one before that, the penult; and the one before that, the antepenult.

Thus, in the word λαμβάνομεν, the ultima is -μεν, the penult is -νο-; and the antepenult is -βα-.

Syllables containing a long vowel or a diphthong are long. But final αι and οι (that is, αι and οι coming at the very end of a word) are considered short so far as accent is concerned.

Thus the last syllable of ἀνθρώπους is long because it contains the diphthong ου; the last syllable of ἀνθρώποι is short because the οι is here final οι; the last syllable of ἀνθρώποι is long because here the οι has a letter after it and so, not being final οι, is long like any other diphthong.

It will be remembered that ε and ο are always short, and η and ω always long. The quantity (long or short) of α,
11. **General Rules of Accent**

1. The acute (') can stand only on one of the last three syllables of a word; the circumflex ('') only on one of the last two; and the grave (') only on the last.

   Examples: This rule would be violated by ἀροστολος, for here the accent would stand on the fourth syllable from the end. It would also be violated by πιστεωμεν, for here the circumflex would stand on the third syllable from the end.

2. The circumflex accent cannot stand on a short syllable.

3. If the ultima is long,
   (a) the antepenult cannot be accented,
   (b) the penult, if it is accented at all, must have the acute.

   Examples: Rule 3a would be violated by ἀρόστολος or ἀρόστολον, because in these cases the ultima is long; but it is not violated by ἀρόστολα or ἀρόστολοι, because here the ultima is short. Rule 3b would be violated by δοῦλον or δοῦλων, but is not violated by δοῦλος or δοῦλοι.

4. If the ultima is short, a long penult, if it is accented at all, must have the circumflex.

   Examples: This rule would be violated by δόκει or δόξοι; but it is not violated by δοῦλον, because here the ultima is not short, or by νόει, because here, although a long penult comes before a short ultima, the penult is not accented at all. The rule does not say that a long penult before a short ultima must have the circumflex, but only that if it is accented at all it must have the circumflex rather than some other kind of accent.

5. A long ultima can have either the acute or the circumflex.
Examples: ἀδελφοῦ and ἀδελφῶν both conform to the general rules of accent. Further observation, based on other considerations, is necessary in order to tell which is right.

6. An acute accent on the last syllable of a word is changed to the grave when followed, without intervening mark of punctuation, by other words in a sentence.

Examples: ἀδελφὸς is right where ἀδελφός stands alone; but ἀδελφὸς ἀποστόλος violates the rule—it should be ἀδελφὸς ἀποστόλου.

12. It should be observed that these general rules of accent do not tell what the accenting of any individual word is to be; they only tell what it cannot be. In other words, they merely fix certain limits within which the accenting of Greek words must remain. What the accent actually is, within these limits, can be determined in part by the special rules which follow, but in very many cases must be learned by observation of the individual words. Thus if we have a form λυομένου to accent, the general rules would permit λυομένου or λυομενοῦ or λυομένου; any other way of accenting would violate the general rules. But which of the three possibilities is actually to be chosen is a matter for further observation. Or if we have a form προσώπου to accent, the general rules would permit πρόσωπου, προσώπου or προσώπον.

There are two special rules which help to fix the accent of many words more closely than it is fixed by the general rules. They are as follows:

13. Rule of Verb Accent

Verbs have recessive accent.

Explanation: The rule means that, in verbs, the accent goes back as far as the general rules of accent will permit. This rule definitely fixes the accent of any verb form; it is not necessary to know what verb the form is derived from.
or to have any other information whatever. Knowing that
it is a verb form, one needs only to look at the ultima. If
the ultima is short, an acute must be placed on the ante-
penult (supposing the word to have as many as three
syllables); if the ultima is long, an acute must be placed on
the penult.

Examples: Suppose a verb form ἐγνώσκω is to be
accented. In accordance with the rule of verb accent, the
accent is trying to get as far back as the general rules of
accent will permit. But ἐγνώσκω would violate Rule 1;
and, since the ultima is long, ἐγνώσκω would violate
Rule 3a. Therefore the penult must be accented. But
ἐγνώσκω would violate Rule 3b. Therefore ἐγνώσκω is
correct. On the other hand, if a verb form ἐγνῶσκε is to
be accented, although ἐγνῶσκε is forbidden by Rule 1,
ἐγνῶσκε is permitted; and since verbs have recessive
accent, that accenting, ἐγνῶσκε, is correct, and ἐγνῶσκε or
ἐγνῶσκε would be wrong. If the verb has only two sylla-
bles, Rule 4 often comes into play. Thus if the verb form
σῶξε is to be accented, the rule of recessive verb accent
decrees that the former of the two syllables shall be ac-
cented. But Rule 4 decrees that the accent shall be not
σῶξε but σῶξε.

14. Rule of Noun Accent

In nouns, the accent remains on the same syllable as in
the nominative singular, so nearly as the general rules of
accent will permit.

Explanation: This rule differs from the rule of verb
accent in that it does not of itself fix the accent of noun
forms. The accent on the nominative singular (the form
given in the vocabularies) must be learned by observation
for every noun separately, just as the spelling of the word
must be learned. So much is merely a part of the learning
of the vocabularies. But when once the accent on the
nominative singular has been given, the accent on the other forms of the noun is fixed by the rule.

Examples:

(1) If there be a noun λόγος, neither the general rules of accent in §11 nor the rule of noun accent will determine whether the accent is λόγος or λογός. But once it has been determined that the accent is λόγος, then the accent on the other forms of the noun can be determined. The other forms, without the accent, are λόγου, λογφ, λογον, λογε, λογοι, λογων, λογους, λογους. On every one of these forms the acute will stand on the penult; since (a) the rule of noun accent decrees that the accent remains there if the general rules of accent permit, and since (b) the general rules of accent never forbid the accent to be placed on a penult, and since (c) Rule 2 decrees that only an acute accent can stand on a short syllable.

(2) In the case of a noun οἶκος, its various forms being after the analogy of λόγος above, (a) and (b) of the considerations mentioned above with regard to λόγος still hold. But (c) does not hold, since here the penult is not short but long. In this case, Rules 3b and 4 will determine when the accent is acute and when it is circumflex; when the ultima is long, the accent (on the penult) will be acute, and when the ultima is short, the accent (on the penult) will be circumflex. Thus οἶκος, οἶκου, οἶκω, οἶκον, οἶκε, οἶκοι, οἴκων, οἶκος, οἴκουs.

(3) In the case of a noun ἄνθρωπος the accent is trying in every other form to get back to the antepenult, in accordance with the rule of noun accent, since it is the antepenult which is accented in the nominative singular. But where the ultima is long, the accent cannot get back to the antepenult, since that would violate Rule 3a. The nearest syllable to the antepenult which it can reach in these cases is the penult. The rule of noun accent decrees that that
nearest syllable is the one upon which the accent must stand. But since the ultima is long in these cases, Rule 3b decrees that the accent (upon the penult) shall be an acute not a circumflex. Thus ἄνθρωπος, ἄνθρωπον, ἄνθρωπῳ, ἄνθρωπου, ἄνθρωπε, ἄνθρωπι, ἄνθρωπῳ, ἄνθρωποι, ἄνθρωπος.

(4) In the case of a noun ὅσος the accent will stand in every form upon the ultima, since the general rules of accent never prevent the accent from standing on an ultima. If the ultima is short the accent must of course be acute. But if the ultima is long, the accent, so far as the general rules are concerned, can be either acute or circumflex. In these cases, therefore, the rules so far given will not determine which accent is to be used. Thus ὅσος, ὅσον, ὅσε, ὅσοι. But whether ὅσοι, ὅσο, ὅσον, ὅσοι, ὅσοι, or ὅσο, ὅσο, ὅσον, ὅσοι, ὅσος, ὅσοι are correct must be left for future determination. The decision is part of the learning of the declension of this particular class of nouns.

15. Exercises

(In all written exercises, the breathings and accents should be put in immediately after each word has been written just as the i’s are dotted and the t’s crossed in English. It is just as wrong to wait until the end of a whole paradigm or a whole sentence to add the breathings and accents as it would be to wait similarly in English before one crosses the t’s.)

I. Write the following verb forms with the accent, and then pronounce them:

1. ἔλυομαι, ἔλυομη, ἔλυον. 2. ἔλυον, ἔλυε, ἔλυσαμην.
3. διδασκεῖ, διδασκοῦται, διδασκομέθα (the final a is short). 4. λυε (the u here, as in all these forms beginning with λυ, is long), λυοῦ, λυοντι (the final i is short). 5. λυεῖ, λυς, λυεῖ.
II. Accent the following forms of the nouns whose nominative singular is (1) ἀπόστολος, (2) κόμη, (3) πλοῖον:

1. ἀπόστολοις, ἀπόστολοι, ἀπόστολον, ἀπόστολοι, ἀπόστολῳ. 2. κόμαις, κόμαι, κόμαις (a long), κόμη. 3. πλοῖα (final a short), πλοῖων, πλοῖοις, πλοῖον, πλοῖος, πλοῖον.

III. Are the following words accented correctly, so far as the general rules of accent are concerned? If not, tell in each case what rule (or rules) has been violated. Then accent each of the words in all the ways which the general rules of accent would permit.

1. ἔδιδομεν, ὡραι, πρόφηταις. 2. δέξη, ἐρήμου, οὐρανοῦ. 3. ἔρημος, βουλαὶ, λέει.

[Note: The student should apply the principles of accent in the study of all subsequent lessons, observing how the rules are followed, and never passing by the accenting of any word in the paradigms or exercises until it is thoroughly understood. In this way, correct accenting will soon become second nature, and the various logical steps by which it is arrived at will no longer need to be consciously formulated.]
LESON III

Present Active Indicative

16. Vocabulary

(The vocabularies should be learned after the paradigms and explanatory parts of the lessons, but before the exercises.)

βλέπω, I see. λαμβάνω, I take.
γνώσκω, I know. λέγω, I say.
γράφω, I write. λῶ, I loose, I destroy.
διδάσκω, I teach. ἔχω, I have.

17. The Greek verb has tense; voice, and mood, like the verb in other languages. The present tense (in the indicative) refers to present time; the active voice represents the subject as acting instead of being acted upon; the indicative mood makes an assertion, in distinction, for example, from a command or a wish.

18. The present active indicative of the verb λῶ, I loose, is as follows:

Sing. Plur.
1. λῶ, I loose or I 1. λῶμεν, we loose or
   am loosing.   we are loosing.
2. λῆς, thou loonest or 2. λῆτε, ye loose or
   thou art loosing.   ye are loosing.
3. λῆς, he looses or 3. λῶντες, they loose or
   he is loosing.   they are loosing.

19. It will be observed that the distinctions between first person (person speaking), second person (person spoken to), third person (person spoken of), and between singular and plural numbers, which in English are indicated for the
most part by subject-pronouns, are indicated in Greek by the endings. Thus no pronoun is necessary to translate *we loose* into Greek; the *we* is sufficiently indicated by the ending -ομεν.

20. The part of the verb which remains constant throughout the conjugation and has the various endings added to it is called the *stem*. Thus the present stem of λέω is λε-. The present stem of a verb can be obtained by removing the final ω from the form given in the vocabulary. Thus the present stem of λέγω, *I say*, is λεγ-. The conjugation of the present active indicative of any verb in the vocabulary can be obtained by substituting the present stem of that verb for λε- and then adding the endings -ω, -εις, -ει, -ομεν, -ετε, -ουσι, as they are given above.

The *primary* personal endings, which would naturally stand in the tenses called *primary tenses*¹, were, it seems, originally as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>-μι</td>
<td>-μεν</td>
</tr>
<tr>
<td>2.</td>
<td>-σι</td>
<td>-τε</td>
</tr>
<tr>
<td>3.</td>
<td>-τι</td>
<td>-ντι</td>
</tr>
</tbody>
</table>

Between the stem and these personal endings was placed a *variable vowel* which before μ and ν was ο and before other letters ε. But in the present active, at least in the singular, this scheme is not carried out, and the beginner is advised for the present simply to regard -ω, -εις, -ει, -ομεν, -ετε, -ουσι as the endings which by their addition to the stem indicate the various persons and numbers.

21. In the present tense there is in Greek no distinction between *I loose*, which simply represents the action as taking place in present time, and *I am loosing*, which calls

¹The primary tenses are the present, the future, and the perfect; the *secondary tenses* are the imperfect, the aorist, and the pluperfect.
attention to the continuance of the action. Both of these ideas, therefore, should be connected with the Greek form λύω. The distinction between the two will become exceedingly important when we pass over to past time; for there Greek makes the distinction even more sharply than English.

22. The second person, you loose or you are loosing, in English may of course be either singular or plural, and may be translated by the student either by λύεις or by λύετε except where the context makes plain which is meant. Where it is desired, in the exercises, to indicate whether singular or plural is meant, the archaic forms thou lookest, etc., and ye loose, etc., will be used.

23. Exercises

(All English-Greek exercises should be written.)

1. βλέπεις, γινώσκεις, λαμβάνεις. 2. γράφει, ἔχει, λέγει.
3. λύει, διδάσκει, βλέπει. 4. λαμβάνομεν, ἔχομεν, γινώσκομεν.
5. βλέπετε, λέγετε, γράφετε. 6. διδάσκοντε, λαμβάνοντε, λύοντει.
7. γινώσκετε, γινώσκεις, γινώσκομεν. 8. βλέπομεν, διδάσκομεν, λέγει.
9. ἔχεις, βλέπουσι, λαμβάνεις.

II. 1. We are knowing, we see, we are seeing. 2. They are loosing, they loose, he looses. 3. He is loosing, ye have, thou knowest. 4. I am taking, we know, they say. 5. He has, we are writing, they see.

[The teacher should continue such drill orally, until the student can recognize the Greek words rapidly both by sight and by sound, and translate the English sentences rapidly into Greek.]
LESSON IV


24. Vocabulary

άδελφος, ὁ, a brother.  ἱερόν, τὸ, a temple.
ἀνθρωπος, ὁ, a man.  καὶ, conj., and.
ἀπόστολος, ὁ, an apostle.  λόγος, ὁ, a word.
δοῦλος, ὁ, a slave, a servant.  νόμος, ὁ, a law.
δῶρον, τὸ, a gift.  οἶκος, ὁ, a house.
θάνατος, ὁ, a death.  υἱός, ὁ, a son.

25. There are three declensions in Greek. The second declension is given before the first for purposes of convenience, since it is easier, and has a larger number of common nouns.

26. There is no indefinite article in Greek, and so ἀδελφός means either brother or a brother (usually the latter). Greek has, however, a definite article, and where the Greek article does not appear, the definite article should not be inserted in the English translation. Thus ἀδελφός does not mean the brother. In the plural, English, like Greek, has no indefinite article. ἀνθρωποι, therefore, means simply men. But it does not mean the men.

27. The noun in Greek has gender, number, and case.

28. There are three genders: masculine, feminine, and neuter.

The gender of nouns must often be learned by observation of the individual nouns. But nearly all nouns of the second declension ending in -os are masculine; and all nouns of the second declension in -ov are neuter. The gender is indicated in the vocabulary by the article placed after the
noun. The masculine article, ὁ, indicates masculine gender; the feminine article, ἡ, feminine gender; and the neuter article, ἦ, neuter gender.

29. There are two numbers, singular and plural. Verbs agree with their subject in number.

30. There are five cases; nominative, genitive, dative, accusative, and vocative.

31. The declension of ἄνθρωπος, ὁ, a man, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄνθρωπος, a man.</td>
<td>N.V. ἄνθρωποι, men.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄνθρωπος, of a man.</td>
<td>G. ἄνθρωπος, of men.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄνθρωπῷ, to or for a man.</td>
<td>D. ἄνθρωποι, to or for men.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄνθρωποι, a man.</td>
<td>A. ἄνθρωπος, men.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄνθρωποι, man.</td>
<td></td>
</tr>
</tbody>
</table>

32. The student should observe carefully how the principles of accent apply to this noun and all the others. In oral practice and recitations the stress in pronunciation should be placed carefully on the syllables where the accent appears.

33. The stem of a noun is that part of the noun which remains constant when the various endings are added. The stem of ἄνθρωπος is ἄνθρωπ-, and all other second-declension nouns, like ἄνθρωπος, have stems ending in o. The second declension, therefore, is sometimes called the o-declension. But this final o of the stem becomes so much disguised when the endings enter into combination with it, that it is more convenient to regard ἄνθρωπ- as the stem and -ος, -ου, etc., as the endings. It should at any rate be observed, however, that o (with the long of it, ω) is the characteristic vowel in the last syllable of second-declension nouns.
34. The subject of a sentence is put in the nominative case. Thus ἀπόστολος γυνῶσιν means an apostle knows.

The object of a transitive verb is placed in the accusative case. Thus βλέπω λόγον means I see a word.

35. The genitive case expresses possession. Thus λόγοι ἀποστόλων means words of apostles or apostles' words. But the genitive has many other important uses, which must be learned by observation. The functions of the Latin ablative are divided, in Greek, between the genitive and the dative.

36. The dative case is the case of the indirect object. Thus λέγω λόγον ἀποστόλου means I say a word to apostles. But the dative has many other important uses which must be learned by observation.

37. The vocative case is the case of direct address. Thus ἀδελφέ, βλέπομεν means brother, we see. In the plural the vocative case in words of all declensions is in form like the nominative. The vocative plural may therefore be omitted in repeating paradigms.

38. Learn the declension of λόγος, ὁ, a word, and of δούλος, ὁ, a servant, in §557. These nouns differ from ἄνθρωπος only in that the accent is different in the nominative singular and therefore the application of the general rules of accent works out differently.

39. The declension of ὀιδίς, ὁ, a son, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. viōs</td>
<td>N. V. viol</td>
</tr>
<tr>
<td>G. viōu</td>
<td>G. viōv</td>
</tr>
<tr>
<td>D. viō</td>
<td>D. viōs</td>
</tr>
<tr>
<td>A. viōn</td>
<td>A. viōbs</td>
</tr>
<tr>
<td>V. viē</td>
<td></td>
</tr>
</tbody>
</table>
40. Here the rule of noun accent decrees that the accent must be on the ultima in all cases, because it was there in the nominative singular. But which accent shall it be? The general rules of accent answer this question where the ultima is short; for of course only an acute, not a circumflex, can stand on a short syllable. But where the ultima is long, the general rules of accent will permit either an acute or a circumflex. A special rule is therefore necessary. It is as follows:

In the second declension, when the ultima is accented at all, it has the circumflex in the genitive and dative of both numbers, elsewhere the acute.

Explanation: The "elsewhere" really refers only to the accusative plural, because in the nominative and vocative singular and plural and in the accusative singular the general rules of accent would forbid the circumflex, the ultima being short in these cases.

41. The declension of δῶρον, τὸ, a gift, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>δῶρον</td>
<td>N. V.</td>
</tr>
<tr>
<td>G.</td>
<td>δώρου</td>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
<td>δῶρῳ</td>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
<td>δῶρον</td>
<td>A.</td>
</tr>
</tbody>
</table>

42. It will be observed that δῶρον is a neuter noun. In all neuter nouns, of all declensions, the vocative and accusative of both numbers are like the nominative, and the nominative, vocative and accusative plural always end in short ἄ.

43. Order of Words

The normal order of the sentence in Greek is like that in English—subject, verb, object. There is no special
tendency, as in Latin, to put the verb at the end. But Greek can vary the order for purposes of emphasis or euphony much more freely than English. Thus the sentence, an apostle says a word, is in Greek normally ἀπόστολος λέγει λόγον. But λέγει ἀπόστολος λόγον and λόγον λέγει ἀπόστολος are both perfectly possible. The English translation must be determined by observing the endings, not by observing the order.

44. Movable ν

When the -ουσι of the third person plural of the verb comes either before a vowel or at the end of a sentence, a ν, called movable ν, is added to it. Thus βλέπουσιν ἀποστόλους. Sometimes the movable ν is added even before a word that begins with a consonant. Thus either λύουσι δοῦλους or λύουσιν δοῦλους is correct. It must not be supposed that this movable ν occurs at the end of every verb form ending in a vowel when the next word begins with a vowel. On the contrary, it occurs only in a very few forms, which must be learned as they appear.

45. Exercises

I. 1. ἀδελφὸς βλέπει ἀνθρωπόν. 2. δοῦλος γράφει λόγους. 3. ἀπόστολοι διδάσκουσιν ἀνθρωπόν. 4. ἀπόστολοι λύουσι δοῦλους. 5. δοῦλος λαμβάνει δόρα. 6. λαμβάνουσιν νυόν οἶκους. 7. δοῦλους καὶ οἶκους λαμβάνουσιν ἀδελφοί. 8. βλέπομεν λειπόν καὶ ἀποστόλους. 9. δοῦλοι βλέποντε καὶ ἀδελφοῖς. 10. γράφεισι λόγον ἀποστόλῳ. 11. διδάσκει ἀνθρωπόν. 12. ἀδελφὸς λέγει λόγον ἀποστόλῳ. 13. ἀδελφὸς ἀποστόλων γινώσκει νύμον. 14. δοῦλοι γινώσκουσι νύμον καὶ λαμβάνουσι δόρα. 15. γινώσκουσιν ἀνθρωποὶ θάνατον. 16. λαμβάνομεν δόρα καὶ ἔχομεν ἀδελφούς. 17. ἀποστόλους καὶ δοῦλους λέγομεν λόγους θανάτου. 18. ἀδελφοὶ καὶ δοῦλοι
II. 1. A servant is writing a law. 2. A son sees words.
3. Brothers are loosing servants. 4. Sons take gifts. 5. An
apostle sees a servant and a gift. 6. Servants and sons are
saying a word to a brother. 7. We see gifts and servants.
8. Men see words and gifts of a brother and houses of
apostles and sons. 9. Words and laws we write to brethren;
a word of death we say to a servant. 10. A son is seeing
temples and houses. 11. Ye know death. 12. Thou takest
an apostle’s gift (= a gift of an apostle). 13. Thou art
writing a brother’s word to a servant. 14. I loose servants
and say words to sons and brothers. 15. A son sees death.
16. They know laws and teach servants of an apostle.
LESSON V
The First Declension

46. Vocabulary

ἀλήθεια, ἡ, truth.
βασιλεία, ἡ, a kingdom.
γραφή, ἡ, a writing, a Scripture.
δόξα, ἡ, glory.
eἰρήνη, ἡ, peace.
ἐκκλησία, ἡ, a church.
ἐντολή, ἡ, a commandment.
ζωή, ἡ, life.
ἡμέρα, ἡ, a day.
καρδία, ἡ, a heart.
παραβολή, ἡ, a parable.
φωνή, ἡ, a voice.
ψυχή, ἡ, a soul, a life.
ὥρα, ἡ, an hour.

47. All nouns of the first declension ending in ἄ or ἡ are feminine.

48. The declension of ὥρα, ἡ, an hour, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V. ὥρα</td>
<td>N. V. ὥραι</td>
</tr>
<tr>
<td>G. ὥρας</td>
<td>G. ὥραν</td>
</tr>
<tr>
<td>D. ὥρα</td>
<td>D. ὥραι</td>
</tr>
<tr>
<td>A. ὥραν</td>
<td>A. ὥρας</td>
</tr>
</tbody>
</table>

49. The stem of ὥρα is ὥρα-, and the first declension is sometimes called the ἄ-declension, because its stems end in ἄ. Since, however, the final vowel of the stem enters...
into various combinations with the endings it is more
covenient for the beginner to regard ἀρ- as the stem and
-α, -ας, etc., as the endings. It should be noticed that α is
characteristic of this declension as ο is of the second
declension.

50. It should be observed that the α in the nominative,
genitive, and accusative singular, and in the accusative
plural is long.

51. The genitive plural shows an exception to the rule
of noun accent. The rule of noun accent would require the
accent to remain on the same syllable as in the nominative
singular. But nouns of the first declension have a circum-
flex on the ultima in the genitive plural no matter where
the accent was in the nominative singular.

52. The declension of βασιλεία, ἡ, a kingdom, is exactly
like that of ἀρα, since here also there is a long accented
penult in the nominative singular followed by a long α in
the ultima.

53. The declension of ἀληθεία, ἡ, truth, is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V. ἀληθεία</td>
<td>N. V. ἀληθεῖαι</td>
</tr>
<tr>
<td>G. ἀληθεῖας</td>
<td>G. ἀληθεῖαν</td>
</tr>
<tr>
<td>D. ἀληθεία</td>
<td>D. ἀληθεῖας</td>
</tr>
<tr>
<td>A. ἀληθειάν</td>
<td>A. ἀληθεῖας</td>
</tr>
</tbody>
</table>

This noun has a short α in the ultima in the nominative
singular, and when in the first declension the α is short in
the nominative singular it is also short in the accusative
singular. In the accusative plural the α is long in all first-
declension nouns. The accent follows the noun rule every-
where except in the genitive plural (see §51).
54. The declension of δόξα, ἡ, glory, is as follows:

Sing.                          Plur.  
N. V. δόξα                  N. V. δόξαι  
G. δόξης                      G. δοξών  
D. δόξη                       D. δόξαις  
A. δόξαυ                      A. δόξας

55. The α in the nominative singular of first-declension nouns is changed to η in the genitive and dative singular except after ε, ι, or ρ.

56. The declension of γραφή, ἡ, a writing, a Scripture, is as follows:

Sing.                          Plur.  
N. V. γραφή                  N. V. γραφαί  
G. γραφής                  G. γραφών  
D. γραφή                D. γραφαῖς  
A. γραφήν                  A. γραφάς

57. When a first-declension noun ends in η in the nominative singular, the η is retained throughout the singular. But the plurals of all first-declension nouns are alike.

58. In the first declension (exactly as in the second, see §40), when the ultima is accented at all, it has the circumflex in the genitives and datives of both numbers, elsewhere the acute.

59. Exercises

1. ψυχὴ βλέπει βιβλία. 2. βασιλεία γινώσκει ἄλληθειαν.  
3. ἀνθρωπος γράφει ἐντολάς καὶ νόμους. 4. ἀπόστολοι λαμβάνοντες δοῦλους καὶ δῶρα καὶ ἐκκλησίας. 5. ἀπόστολοι καὶ
II. 1. A kingdom takes glory. 2. Churches are saying parables to hearts of men. 3. A heart of a man is teaching an apostle, and a voice of an apostle is teaching a servant. 4. We have writings of apostles. 5. Churches have peace and glory. 6. A day sees life and death. 7. Apostles take temples and kingdoms. 8. We see houses and temples and churches. 9. A servant says a parable to hearts of men. 10. We know voices of churches and words of truth. 11. A voice of an apostle says a parable to souls of men.
LESSON VI


60. Vocabulary

ἀγαθός, ἄγαθός, ἄγαθον, adj., good. κύριος, ὁ, a lord, the Lord.
ἄλλος, ἄλλος, adj., other. μικρός, ὁ, ἄνυ, adj., small, little.
δικαίος, ἀδικαίος, adj., righteous. νεκρός, ὁ, ἄνυ, adj., dead.
ἐγείρω, ἐγείρω, I raise up. ὁ, ἐ, το, art., the.
ἐπίμνησις, ἡ, a desert. ὁ, ἰδίος, ὁ, a road, a way.
ἐσχατός, ἐσχατός, adj., last. πιστός, ὁ, ἄνυ, adj., faithful.
κακός, ἄκακος, ἄκακον, adj., bad. πρῶτος, ὁ, ἄνυ, adj., first.
καλός, ἄκαλος, ἄκαλον, adj., good, beautiful.

It will be observed that ἐπίμνησις and ὁ ἰδίος are feminine, though nearly all nouns of the second declension ending in -ος are masculine.

61. The declension of the adjective ἄγαθός, good, is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ἄγαθός</td>
<td>ἄγαθή</td>
<td>ἄγαθόν</td>
<td>N.V. ἄγαθοι</td>
<td>ἄγαθαλ</td>
<td>ἄγαθά</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>ἄγαθον</td>
<td>ἄγαθῆς</td>
<td>ἄγαθον</td>
<td>G. ἄγαθον</td>
<td>ἄγαθῶν</td>
<td>ἄγαθῶν</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ἄγαθος</td>
<td>ἄγαθη</td>
<td>ἄγαθος</td>
<td>D. ἄγαθοίς</td>
<td>ἄγαθαις</td>
<td>ἄγαθοις</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>ἄγαθόν</td>
<td>ἄγαθὴν</td>
<td>ἄγαθον</td>
<td>A. ἄγαθοις</td>
<td>ἄγαθασ</td>
<td>ἄγαθα</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>ἄγαθέ</td>
<td>ἄγαθή</td>
<td>ἄγαθόν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
This declension, like all declensions of adjectives, and of the article, etc., is to be learned across and not in vertical columns—that is, the nominative singular is to be given in all three genders before the genitive is given, and the genitive singular is to be given in all three genders before the dative is given, and so on.

It will be observed that the masculine of the adjective ἀγαθός is declined exactly like a masculine noun of the second declension, the feminine exactly like a feminine noun in η of the first declension, and the neuter exactly like a neuter noun of the second declension.

62. Learn the declension of μικρός, small, and of δικαιός, righteous (in §§569, 570). Note that long ἄ not η stands in the feminine of these adjectives when the preceding letter is ρ or a vowel (compare §55). The accent in the genitive plural feminine of all adjectives of the second and first declension follows the regular noun rule and not the special rule for nouns of the first declension (§51).

63. The declension of the article is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ὁ</td>
</tr>
<tr>
<td>G.</td>
<td>τὸ</td>
</tr>
<tr>
<td>D.</td>
<td>τῷ</td>
</tr>
<tr>
<td>A.</td>
<td>τὸν</td>
</tr>
</tbody>
</table>

64. The forms ὁ, ἡ, ὁ, ἡ are proclitics. A proclitic is a word that goes so closely with the following word as to have no accent of its own.

65. Note that except for (1) these irregular proclitic forms, (2) the form τὸ in the nominative and accusative singular (instead of τῶν), and (3) the absence of the vocative, the article is declined like the adjective ἀγαθός.
66. Agreement

Adjectives, including the article, agree with the nouns that they modify, in gender, number, and case.

Examples: (1) ὁ λόγος, τοῦ λόγου, τῷ λόγῳ, βλέπω τὸν λόγον, οἱ λόγοι, τῶν λόγων, τοῖς λόγοις, βλέπω τοῖς λόγοις. (2) τὸ δῶρον, τοῦ δῶρου, etc. (3) ἡ ὥρα, τῆς ὥρας, τῇ ὥρᾳ, βλέπω τὴν ὥραν, αἱ ὥραι, etc. (4) ὁ ὅδος (see §60), τῆς ὁδοῦ, τῷ ὅδω, βλέπω τῷ ὅδῷ, αἱ ὅδοι, τῶν ὅδων, ταῖς ὅδοις, βλέπω τὰς ὅδους. (5) καλὸς λόγος, etc., καλὴ ὥρα, καλὴ ὅδος, etc.

67. Use of the Article

The use of the article in Greek corresponds roughly to the use of the definite article in English. Thus λόγος means a word; ὁ λόγος means the word; λόγοι means words; οἱ λόγοι means the words. The differences between the Greek and the English use of the article must be learned by observation, as they occur. For the present, the presence or absence of the Greek article should always be carefully indicated in the English translation.

Attributive and Predicate Use of Adjectives

68. Adjectives are used in two distinct ways: (1) attributively, (2) predicatively.

In the phrase the good word, the adjective good is an attributive adjective; it tells what word we are mentioning. We are not mentioning all words or any word, but only the good word.

In the sentence, the word is good, the adjective good is a predicate adjective; with the verb is it makes an assertion about the subject, the word.

69. In Greek, the distinction between the attributive and the predicate adjective is of vastly more importance
than in English; indeed, as will be observed later, some of the most important and characteristic parts of Greek grammar are based upon this distinction.

70. The good word can be expressed in two common ways in Greek—either by δ ἄγαθὸς λόγος or by δ λόγος δ ἄγαθὸς. It will be observed that what is characteristic about this attributive position of the Greek adjective is that the adjective comes immediately after the article. The former of the two alternatives, δ ἄγαθὸς λόγος, is just like English; it has the order (1) article, (2) attributive adjective, (3) noun, and is a literal translation of the good word. The latter of the two alternatives, δ λόγος δ ἄγαθὸς, means literally the word—namely the good one. But it is of course vastly commoner than this cumbersome usage is in English, and like δ ἄγαθὸς λόγος should be translated simply the good word.

71. The word is good can be expressed in two ways in Greek—either by δ λόγος ἄγαθὸς or by ἄγαθὸς δ λόγος (the simple copula, meaning is, can be omitted). What is characteristic about this predicate position of the adjective in Greek is that the adjective does not come immediately after the article.

72. The matter can be summarized as follows:

\[
\begin{align*}
\text{Attributive Position} & \quad \{ \text{δ ἄγαθὸς λόγος} \quad \text{or} \quad \text{δ λόγος δ ἄγαθὸς} \} = \text{the good word}. \\
\text{Predicate Position} & \quad \{ \text{δ λόγος ἄγαθὸς} \quad \text{or} \quad \text{ἄγαθὸς δ λόγος} \} = \text{the word is good}. 
\end{align*}
\]

73. The student should fix this distinction in his mind by thoughtful reading aloud of the above and similar phrases, until ἄγαθὸς δ λόγος, for example, comes to mean to
him, even without conscious translation, *good (is) the word*, and comes to be dissociated entirely from the idea *the good word*. If this advice be heeded, a solid foundation will have been laid for the mastery of a large part of Greek syntax.

74. It should be observed that the distinction between the attributive and the predicate position of the adjective can be made in Greek only when the noun has the article. ἀγαθὸς λόγος or λόγος ἀγαθὸς (the noun here not having the article) may mean either a *good word* (attributive) or a *word is good* (predicate).

75. **Substantive Use of the Adjective**

The adjective may be used as a noun, especially with the article.

Examples: (1) ἀγαθὸς may mean a *good man*; ἀγαθῇ, a *good woman*; ἀγαθῷ, a *good thing*; ἀγαθοῖ, *good men*; ἀγαθῷ, *good women*; ἀγαθῷ, *good things*. (2) ὁ ἀγαθὸς means *the good man*; ἡ ἀγαθῇ, *the good woman*; τὸ ἀγαθῷ, *the good thing*; οἱ ἀγαθοί, *the good men*; αἱ ἀγαθαί, *the good women*; τὰ ἀγαθά, *the good things*.

Sometimes, in the plural masculine, the English language, like Greek, can use the adjective as a noun without adding the word *men*. Thus οἱ ἀγαθοί may be translated *the good meaning the good men* or *the good people*; οἱ νεκροί, *the dead, meaning the dead people*, etc.

76. **Exercises**

1. ἀγαθῇ ἡ ἐκκλησία καὶ ἡ βασιλεία κακή. 2. ἡ κακὴ καρδία τῶν ἀνθρώπων γινώσκει θάνατον. 3. οἱ ἀπόστολοι βλέπουσι τοὺς μικροὺς οἶκους καὶ τὰς κακὰς ὁδοὺς. 4. οἱ δοῦλοι οἱ κακοὶ λύουσιν τῶν οἰκῶν τοῦ ἄποστόλου. 5. οἱ κακοὶ

1λῦω sometimes means I destroy.
II. 1. To the first church the Lord writes the first parable. 2. The good woman sees the ways of the desert. 3. The good things are first and the bad things last. 4. Death is bad and life is good. 5. The Lord of the kingdom raises up the faithful men and the faithful women. 6. The good know the bad, and the bad the good. 7. The good words we say to the Church, and the bad words we write to the brethren. 8. Thou seest the good days of the Lord of life. 9. The roads are good and the men bad. 10. The first gift is last and the last (gift) first. 11. The good servants know the truth and the glory of the Lord. 12. The last day takes the bad servants. 13. The men are destroying the beautiful temples and the small houses. 14. The righteous have another house. 15. The church is taking the other house. 16. I know the other ways. 17. The Lord is saying the other parable to the first church.

Abstract nouns, and nouns such as ζωή, often have the article where it is omitted in English.
LESSON VII

Masculine Nouns of the First Declension
Prepositions

77. Vocabulary

ɗγγελος, δ, an angel, a messenger.
ɗγω, I lead.
ɗτό, prep. with gen., from.
ebile, I throw, I cast, I put.
ɗιά, prep. with gen., through;
with acc., on account of.
ɗς, prep. with acc., into.
ɗκ (ɗκ before vowels), prep.
with gen., out of.
ɗν, prep. with dat., in.
ɗθεός, δ, a god, God (When it
means God, ɗθεός may have
the article).

κόσμος, δ, a world.
λίθος, δ, a stone.
μαθητής, δ, a disciple.
μένω, I remain.
μετά, prep. with gen., with;
with acc., after.
οὐρανός, δ, heaven.
πέμπω, I send.
πρός, prep. with acc., to.
προφήτης, δ, a prophet.
τέκνον, τό, a child.
τόπος, δ, a place.
φέρω, I bear, I bring.

78. Nouns of the first declension ending in -ης are masculine.

79. The declension of προφήτης, δ, a prophet, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. προφήτης</td>
<td>N. V. προφήται</td>
</tr>
<tr>
<td>G. προφήτου</td>
<td>G. προφήτων</td>
</tr>
<tr>
<td>D. προφήτη</td>
<td>D. προφήταις</td>
</tr>
<tr>
<td>A. προφήτην</td>
<td>A. προφήτας</td>
</tr>
<tr>
<td>V. προφήτα</td>
<td></td>
</tr>
</tbody>
</table>
It will be observed that although προφήτης is masculine it is a true first-declension noun, being just like a feminine noun of the first declension except in the nominative, genitive, and vocative singular.

μαθητής is declined like προφήτης, except for the accent.

Prepositions

80. Prepositions express relationship. Thus in the sentence, the book is in the desk, the preposition in expresses a certain relationship between the book and the desk. In the sentence, the book is on the desk, a different relationship is expressed (by the preposition on).

In English, nouns standing after prepositions are always in the same case (the "objective" case). But in Greek different prepositions take different cases.

81. The preposition εν, meaning in, always takes the dative case. Thus in the house is expressed by εν τῷ οίκῳ; in the truth by εν τῇ ἀληθείᾳ, etc. The preposition εἰς, meaning into, on the other hand, always takes the accusative. Thus into the house is expressed by εἰς τὸν οίκον. Finally, the preposition από always takes the genitive. Thus from the house is expressed by απὸ τοῦ οίκου.

82. These three prepositions illustrate the general principle that the genitive is the case of separation, the dative the case of rest in a place, and the accusative the case of motion toward a place. Prepositions expressing separation naturally take the genitive, prepositions expressing rest in a place naturally take the dative, and prepositions expressing motion toward a place naturally take the accusative.

83. But a very great number of usages of prepositions cannot be reduced to any such general rule. Thus many
prepositions that do not express any idea of separation take
the genitive.

84. It should be observed that ἐν, εἰς, and ἕκ are all
preclitics (see § 64).

85. ἐν, εἰς, ἕκ, and ἀπὸ each take only one case, and
πρὸς is not commonly used with any case except the ac-
cussative. But many other prepositions take several cases.
Those that take several cases often have quite a different
meaning when used with one case from their meaning when
used with another case. Thus διά with the genitive means
through; διά with accusative, on account of: μετὰ with the
genitive means with; μετὰ with the accusative, after.

86. In studying the vocabularies it is quite insuffi-
tient to learn how the prepositions are to be translated, but it is
also necessary to learn with what case they are construed
in any particular meaning. Thus it is quite insuffi-
tient to say that ἐν means in. What should rather be said is that
“ἐν-with-the-dative” means in. The phrase “ἐν-with-the-
dative” should form in the student’s mind one absolutely
indivisible idea; ἐν should never be thought of apart from its
case. In the same way, but still more obviously, it is
insufficient to say that μετὰ means with or after. What
should rather be said is that “μετὰ-with-the-genitive”
means with, and that “μετὰ-with-the-accusative” means
after. This same method of study should be applied to all
prepositions.

87. A further important principle is that of preci-
sion in
learning the meanings of prepositions. It is true that no
one English word or phrase is capable of translating in all in-
stances a single Greek preposition. Sometimes, for example,
ἐν with the dative cannot be translated by in in English.
But the proper method is to learn first the usual meaning
before proceeding to the unusual. A reversal of this method will lead to hopeless confusion. Let the student, therefore, so far as prepositions are concerned, adhere for the present rigidly to the translations given in the vocabularies. In that way a feeling for the really fundamental meaning of the prepositions will be formed, and further on the derived meanings can be studied without confusion.

88. Finally, the importance of this subject should be noticed. Few things are more necessary for a correct understanding of the New Testament than a precise acquaintance with the common prepositions. The prepositions therefore should always be singled out from the vocabularies for special attention, and when new prepositions are learned the old ones should be reviewed.

89. Exercises

I. 1. οἱ μαθηταὶ τῶν προφητῶν μένουσιν ἐν τῷ κόσμῳ.  
2. οἱ κακοὶ βάλλουσιν λίθους εἰς τῶν οἴκων τῶν μαθητῶν.  
3. ὁ θεὸς πέμπει τοὺς ἄγγελους εἰς τὸν κόσμον.  
4. ὁ προφήτης πέμπει τοὺς μαθητὰς τοῦ κυρίου ἐκ τῶν οἴκων εἰς τὴν ἐκκλησίαν.  
5. ὁ θεὸς ἐγείρει τοὺς νεκροὺς ἐκ θανάτου.  
6. λαμβάνετε τὰ καλὰ δῶρα ἀπὸ τῶν τέκνων.  
7. άγομεν τὰ τέκνα ἐκ τῶν οἴκων.  
8. μετὰ τοὺς ἄγγελους πέμπει ὁ θεὸς τὸν υἱόν.  
9. μετὰ τῶν ἄγγελων ἀγεῖ οἱ κύριοι τοὺς δικαίους εἰς τὸν οὐρανόν.  
10. διὰ τῶν δόξων τῆς ἐρήμου φέρουσιν οἱ δούλοι τὰ δώρα εἰς ἀλλον τότον.  
11. διὰ τῶν γραφῶν τῶν προφητῶν γινώσκομεν τὸν κύριον.  
12. διὰ τὴν δόξαν τοῦ θεοῦ ἐγείρει οἱ κύριοι τοὺς νεκροὺς.  
13. φέρουσιν τοὺς νεκροὺς εἰς τὴν ἐρήμον.  
14. οἱ μαθηταὶ διδάσκονται τὰ ἀγαθὰ τέκνα ἐν τῇ ἐκκλησίᾳ.  
15. ὁ κύριος λέγει παραβολὴν τοῖς μαθηταῖς ἐν τῷ ἱερῷ.  
16. διὰ τὴν ἁλίθειαν βλέποντων οἱ προφήται τῶν θάνατον.  
17. ἀπὸ τῆς ἐρήμου ἁγομεν οἱ μαθηταὶ τοὺς ἁγαθοὺς δούλους καὶ τοὺς υἱοὺς τῶν προφητῶν πρὸς τοὺς μικροὺς οἶκους τῶν μαθητῶν.
18. διὰ τὴν βασιλείαν τοῦ θεοῦ φέρομεν τὰ κακά. 19. διὰ τὰς ψυχὰς τῶν ἀδελφῶν βλέπει κακά. 20. καλὸς ὁ οὐρανὸς· κακὸς ὁ κόσμος.

II. 1. In the world we have death, and in the Church life. 2. The prophets lead the righteous disciples of the Lord into the way of the desert. 3. The child is throwing a stone into the little house. 4. The man is saying a good word to the disciples and is leading the disciples to the Lord. 5. The disciples are remaining in the church and are saying a parable to the other prophets. 6. Through the voice of the prophet the Lord is teaching the disciples. 7. On account of the Church the disciples and the apostles write good words to the brethren. 8. On account of the children the prophet is sending the evil men into the desert. 9. After the Lord the apostle sees the disciple. 10. The prophets are teaching the disciples with the children. 11. They are bringing the disciples to the Lord. 12. The Lord is remaining with the prophet in another place. 13. The righteous are leading the disciples through the desert to the Lord. 14. We see the days of the Son of God in the evil world. 15. Evil are the days; good are the churches. 16. Through the word of the Lord God raises the dead.

1Care should be taken to distinguish the two ways in which the English word to is used in this sentence.
LESSON VIII


90. Vocabulary

αὐτός, ἐ, ὁ, pron., he.
δέ, conj., but, and.
σὺ, pron., thou.

91. The conjunction δέ is postpositive—that is, it cannot stand first in its clause. Ordinarily it stands second.

Example: ὁ δοῦλος γινώσκει τὸν ἀπόστολον, ὁ δὲ ἀπόστολος βλέπει τὸν κύριον, the servant knows the apostle and the apostle sees the Lord.

Enclitics

92. An enclitic is a word that goes so closely with the preceding word as to have normally no accent of its own.

Enclitics are thus to be distinguished from proclitics, which go so closely with the following words as to have no accent of their own (see §64). Proclitics give rise to no special rules of accent; they simply have no accent and produce no changes in the accenting of preceding or following words. But the case is very different with enclitics, which give rise to the following rules:

I. Accenting of the word before an enclitic:

(1) The word before an enclitic does not change an acute on the last syllable to a grave.

Example: ἀδελφὸς μου is incorrect; ἀδελφός μου is correct.

(2) If the word before an enclitic has an acute on the
antepenult, or a circumflex on the penult, it takes an additional accent (an acute) on the ultima.

Examples: ἀνθρωπὸς μου, δῶρον σου, ἀνθρωπὸς ἐστίν, δῶρον ἐστίν.

(3) If the word before an enclitic is itself a proclitic or an enclitic it has an acute on the ultima.

Examples: εἰς με, ἀνθρωπὸς μοῦ ἐστίν.

II. Cases in which an enclitic has an accent of its own:

(1) An enclitic of two syllables retains its own accent when it follows a word that has an acute on the penult.

Example: ὥρα ἐστίν is correct because ἐστίν is an enclitic of two syllables. ὥρα μοῦ, on the other hand, is correct because μοῦ is an enclitic of only one syllable.

(2) An enclitic retains its accent when there is emphasis on the enclitic or when the enclitic begins a clause.

93. It may help to fix these rules in the memory, if the enclitic in every case be regarded as forming one word with the word that precedes it and then the general rules of accent be applied. These enclitic rules may then be regarded as attempts to avoid violations of the general rules. Thus if ἀνθρωποσεστίν or ἀνθρωποσου or ἀνθρωποσεμυ be regarded as one word the accenting of that word violates the general rule that the accent cannot get further back than the antepenult; and δῶρομουν violates the general rule that the circumflex cannot get further back than the penult. Something, therefore, needs to be done. And what is actually done is to put in an additional accent to break up the long series of unaccented syllables. Following out a similar principle, the accent of ὥραστιν would become ὥραστίν. But two acutes were not desired in immediate juxtaposition in a single word. Therefore in this case an
alternative way out of the difficulty was adopted, and the
eclitic was made to retain its own accent.

It should be observed, however, that this way of con-
sidering the matter will not quite work out in all cases; for
ἀραμοῦ, for example, would violate the general rule that the
accent cannot stand on the antepenult if the ultima is long.

**Personal Pronouns**

94. The declension of the personal pronoun of the first
person is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἐγὼ, I.</td>
<td>N. ἡμεῖς, we.</td>
</tr>
<tr>
<td>G. ἐμοῦ or ὑμου, of me:</td>
<td>G. ἡμῶν, of us: ours</td>
</tr>
<tr>
<td>D. ἐμοὶ or ὑμοὶ, to or for me:</td>
<td>D. ἡμῖν, to or for us.</td>
</tr>
<tr>
<td>A. ἐμέ or ὑμε, me.</td>
<td>A. ἡμᾶς, us.</td>
</tr>
</tbody>
</table>

The forms ἐμοῦ, ἐμοὶ, ἐμέ are the forms used when
emphasis is desired. The unemphatic forms, ὑμου, ὑμοῖ, ὑμε, are
eclitic.

95. The declension of the personal pronoun of the second
person is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. σοῦ, thou.</td>
<td>N. ὑμεῖς, ye.</td>
</tr>
<tr>
<td>G. σοῦ, of thee.</td>
<td>G. ὑμῶν, of you.</td>
</tr>
<tr>
<td>D. σοὶ, to or for thee.</td>
<td>D. ὑμῖν, to or for you.</td>
</tr>
<tr>
<td>A. σὲ, thee.</td>
<td>A. ὑμᾶς, you.</td>
</tr>
</tbody>
</table>

The forms σοῦ, σοἰ, and σὲ are eclitic except when they
are emphatic. When they are emphatic, they have the
accents given in the paradigm.
96. The declension of the personal pronoun of the third person is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>&quot;ábrós, he.&quot;</td>
<td>F.</td>
<td>&quot;ábr̂h, she.&quot;</td>
</tr>
<tr>
<td>G.</td>
<td>&quot;ábr̂u, of him, his.&quot;</td>
<td>F.</td>
<td>&quot;ábr̂us, of her, hers.&quot;</td>
</tr>
<tr>
<td>D.</td>
<td>&quot;ábr̂a, to or for him.&quot;</td>
<td>F.</td>
<td>&quot;ábr̂a, to or for her.&quot;</td>
</tr>
<tr>
<td>A.</td>
<td>&quot;ábř̂ov, him.&quot;</td>
<td>F.</td>
<td>&quot;ábř̂h, her.&quot;</td>
</tr>
</tbody>
</table>

Plur.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>&quot;abrọl, they.&quot;</td>
<td>F.</td>
<td>&quot;abrọl, they.&quot;</td>
</tr>
<tr>
<td>G.</td>
<td>&quot;abrọv, of them; their; his; hers; its; theirs.&quot;</td>
<td>F.</td>
<td>&quot;abrọv, of them; their; his; hers; its; theirs.&quot;</td>
</tr>
<tr>
<td>D.</td>
<td>&quot;abrọs, to or for them.&quot;</td>
<td>F.</td>
<td>&quot;abrọs, to or for them.&quot;</td>
</tr>
<tr>
<td>A.</td>
<td>&quot;abrọs, them.&quot;</td>
<td>F.</td>
<td>&quot;abrọs, them.&quot;</td>
</tr>
</tbody>
</table>

It will be observed that the declension of "ábrós" is like that of "áγαθος" (omitting the vocative), except for the form "abrọl" in the nominative and accusative singular neuter.

97. The Use of Pronouns

(1) A pronoun is a word that stands instead of a noun.

Example: The sentence, I see the disciple and teach him, means the same thing as I see the disciple and teach the disciple. The pronoun him stands instead of the second occurrence of the noun disciple.

(2) The noun for which a pronoun stands is called its antecedent.

Thus in the sentence, I see the disciple and teach him, the antecedent of him is disciple.

(3) A pronoun agrees with its antecedent in gender and number.
Examples:

(a) βλέπω τὸν μαθητὴν καὶ διδάσκω αὐτὸν, I see the disciple and teach him. Here μαθητὴν is the antecedent of αὐτὸν, and since μαθητὴν is of masculine gender and singular number αὐτὸν also is masculine singular.

(b) μένω ἐν τῷ οἶκῳ καὶ γνῶσω αὐτὸν, I remain in the house and know it. Here οἶκῳ is the antecedent of αὐτὸν, and since οἶκῳ is of masculine gender and singular number αὐτὸν also is masculine singular. In English the neuter pronoun it is used, because the noun house, like all nouns denoting inanimate objects, is neuter in English. But in Greek the word for house is masculine, and therefore the masculine pronoun is used in referring to it. Hence the translations, he, she, etc., given in the paradigm above for the masculine and feminine of the Greek pronoun of the third person are correct only when the antecedents are nouns denoting persons. In other cases, the pronouns will be neuter in English even when they are masculine or feminine in Greek. It will be observed, further, that the pronoun does not agree with its antecedent in case, but only in gender and number. In the sentence just given the antecedent οἶκῳ is dative after the preposition ἐν, whereas αὐτόν has its own construction, being the object of the verb γνῶσω.

(c) ἡ ἐκκλησία διδάσκει ἐμέ, καὶ ἐγώ διδάσκω αὐτήν, the Church teaches me and I teach it.

(d) βλέπω τοὺς μαθητὰς καὶ διδάσκω αὐτοῖς, I see the disciples and teach them.

(e) βλέπω τὰ τέκνα καὶ διδάσκω αὐτά, I see the children and teach them. It will be observed that in English in the plural the personal pronoun is the same in form for all three genders, whereas in Greek it varies.

(4) The personal pronouns are not used in the nominative case unless there is emphasis upon them.
(a) The reason for this rule is that the ending of the verb indicates sufficiently whether the subject is first, second, or third person. Thus λέγω means I say. The ἐγὼ, therefore, is not put in unless there is emphasis upon it.

(b) Emphasis is usually caused by contrast. Thus in the sentence ἐγὼ λέγω, σὺ δὲ γράφεις, I say, but you write, ἐγὼ and σὺ are emphatic because they are contrasted with each other. And in the sentence ἐγὼ λέγω, "I say," the natural inference is that some one else does not say. The insertion of the emphatic ἐγὼ naturally suggests an implied (though here not an expressed) contrast.

(c) αὐτὸς is almost never used as a personal pronoun in the nominative case. The place of it, in the nominative, is taken usually by certain other words, and it itself has in the nominative case a use distinct from its use as a personal pronoun. These matters will be reserved for future study.

(5) To express possession the unemphatic forms of the personal pronouns should be used, and the English phrases my word and the like should be turned around into the form, the word of me, before they are translated into Greek.

Examples: My word, ὁ λόγος μου; thy word, ὁ λόγος σου; his word, ὁ λόγος αὐτοῦ; her word, ὁ λόγος αὐτῆς; its word, ὁ λόγος αὐτῶν; their word, ὁ λόγος αὐτῶν.

If it is desired to emphasize the possessive idea—e. g., "my word"—a possessive adjective, which will be learned later, is ordinarily used instead of the genitive of the personal pronoun.

(6) After prepositions, the emphatic forms of the personal pronouns are ordinarily used.

Examples: ἐξ ἑμοῦ, not ἐκ μου; ἀπὸ ἑμοῦ, not ἀπὸ μου; διὰ ἑμοῦ, not διὰ μου; ἐν ἑμοὶ, not ἐν μοι. But πρὸς με is common.

1The final vowel of prepositions is frequently elided before words that begin with a vowel. The elision is marked by an apostrophe.
Present Indicative of εἰμι

98. The present indicative of the verb εἰμι, I am, is as follows:

Sing. 1. εἰμι, I am. Plur. 1. ἐσμέν, we are.
   2. εῖ, thou art. 2. ἐστέ, ye are.
   3. ἐστίν, he is. 3. ἐστιν, they are.

All these forms except εῖ are enclitic. The accents given in the paradigm occur only when required by the rules given above in §92.

ἐστίν, and ἐστιν have the movable ν (see §44).

99. The verb εἰμι takes a predicate nominative, not an accusative, to complete its meaning.

Examples: ὁ ἀπόστολος ἀνθρωπός ἦστιν, the apostle is a man; ὁ ἀπόστολος ἦστιν ἄγαθος, the apostle is good.

In the sentence, the apostle says the word, it is asserted that the apostle does something to the word; the word is therefore the object of the action denoted by the verb, and stands in the accusative case. But in the sentence, the apostle is a man, it is not asserted that the apostle does anything to a man. A man, therefore, stands here not in the accusative case but in the predicate nominative.

100. Exercises

   I. 1. οἱ μαθηταὶ σου γενώσκοντί τὴν βασιλείαν καὶ ἀγωνιζομένων αὐτῶν ἔστιν αὐτήν. 2. διδάσκω τοὺς ἀδελφοὺς μου καὶ λέγω αὐτοῖς παραβολὴν. 3. ἂγει με ὁ κύριος πρὸς τοὺς μαθητάς αὐτοῦ. 4. δι’ ἐμὲ βλέπεις σὺ τὸν θάνατόν, σοι δὲ ἐγὼ λέγω λόγους κακούς. 5. διὰ σοῦ ἂγει ὁ θεός τοῦ πιστοῦ εἰς τὴν βασιλείαν αὐτοῦ καὶ δι’ αὐτῶν τοὺς ἄλλους. 6. δι’ ἡμᾶς μένει ὁ κύριος ἐν τῷ κόσμῳ. 7. ἐγὼ εἰμι δοῦλος, σὺ δὲ ἀπόστολος. 8. ἄγαθος ἦστιν ὁ κύριος καὶ ἄγαθοι ἐστε.
N E W T E S T A M E N T G R E E K

υμεῖς. 9. μαθηταὶ ἐστε τοῦ κυρίου καὶ ἀδελφοὶ τῶν ἀποστόλων αὐτοῦ. 10. ὁ ἀπόστολος πιστὸς ἐστιν, οἷς δὲ δούλους αὐτοῦ κα-
κολ. 11. η ἐκκλησία πιστή ἐστιν, ἡμεῖς δὲ βλέπομεν αὐτήν. 12. βλέπομεν σε καὶ λέγομεν σοι παραβολήν. 13. δούλους ἐστεν,
δούλους δὲ διδάσκομεν. 14. οἱ δούλοι ἡμῶν βλέπουσιν ἡμᾶς,
ἡμεῖς δὲ διδάσκομεν αὐτούς. 15. ἀφ᾿ ὑμῶν ἔλαβαν οἱ ἀδελ-
φῶς μου δῶρα καλὰ, καὶ πέμπει αὐτὰ πρὸς με διὰ τῶν δούλων
αὐτοῦ. 16. γινώσκομεν τὴν θάνατον, καὶ δι᾿ αὐτῆς ἀγομέν ἐν
tοῖς οἶκοις ἡμῶν. 17. μετὰ τῶν ἀδελφῶν ἡμῶν βλέπομεν τοὺς
μαθητὰς τοῦ κυρίου ἡμῶν. 18. μετὰ τὰς ἡμέρας τὰς κακὰς
βλέπομεν τὴν βασιλείαν τοῦ κυρίου ἡμῶν. 19. μεθ᾿ ἡμῶν
βλέπεις αὐτὸν. 20. μεθ᾿ ὑμῶν ἔσμεν ἐν τοῖς οἴκοις ὑμῶν.

II. 1. Your servants are in the house of the Lord. 2. My house is in the desert. 3. The prophet knows his disci-
ple and brings them into his houses. 4. Through my word ye have glory. 5. On account of our children ye see
evil days. 6. In our days the world is evil. 7. God knows
our souls and brings them out of death. 8. Ye are our sons
and we are your disciples. 9. We are in the kingdom of
God with Thy faithful disciples. 10. We say a parable to
thee, but thou sayest another word to us. 11. The way is
bad, but we lead the children in it. 12. My brother takes
gifts from you, but ye write an evil word to him. 13. My
house is bad, but your disciples bring the children out of it.
14. My disciples are leading their brethren to me. 15. I
see and know my sons and lead them to my Lord. 16. God
knows his Church and leads it out of death into his kingdom.
17. Thy commandments are good and righteous, and lead
us into life. 18. Our Lord is sending His apostles to me.
19. We are sending our servants into your house, but ye are
taking our gifts from us. 20. Ye are good, but your dis-
ciples are evil.

1 Before the rough breathing, the τ of ἀπ’ becomes φ.
2 Before the rough breathing, τ of μεθ’ becomes θ.
LESSON IX

Demonstrative Pronouns. Further Uses of αὐτός.

101. Vocabulary

άγάπη, ἡ, love. νῦν, adv., now.
ἀμαρτία, ἡ, a sin, sin.
βαπτίζω, I baptize.
διδάσκαλος, ὁ, a teacher.
ἐκεῖνος, ἡ, o, pron., that.
ἐπαγγέλια, ἡ, a promise.
ἐφαγέλιον, τό, a gospel.
κρίνω, I judge.
χαρά, ἡ, joy.

102. The declension of οὗτος, this, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M. F. N.</td>
<td>M. F. N.</td>
</tr>
<tr>
<td>N.</td>
<td>οὗτος</td>
<td>αὐτής</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτον</td>
<td>τοῦτης</td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτῳ</td>
<td>τοῦτης</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτον</td>
<td>τοῦτην</td>
</tr>
</tbody>
</table>

οὗτος αὐτής τοῦτο N. οὗτοι αὐταί ταῦτα
G. τοῦτον τοῦτης τοῦτο G. τοῦτων τοῦτων τοῦτων
D. τοῦτῳ τοῦτης τοῦτῳ D. τοῦτοι τοῦταις τοῦτοι
A. τοῦτον τοῦτην τοῦτο A. τοῦτοι τοῦταις ταῦτα

The puzzling variations between οὗ and αὐ in the first syllable of this word may be fixed in the memory if it be observed that an o-vowel (in the diphthong οὗ) stands in the first syllable where an o-vowel (o or the long of it, ω) stands in the second syllable, and an α-vowel (in the diphthong αὐ) stands in the first syllable where an α-vowel (α or the closely related vowel η) stands in the second syllable.

103. The declension of ἐκεῖνος, that, is like the declension of adjectives in -ος, ἐ-η, -ον, except that ἐκεῖνο stands instead of ἐκεῖνον in the nominative and accusative singular neuter.
104. Use of οὗτος and ἕκείνος

1. οὗτος and ἕκείνος are frequently used with nouns. When they are so used, the noun with which they are used has the article, and they themselves stand in the predicate, not in the attributive position (see §§68-74).

   Examples: This word, οὗτος ὁ λόγος or ὁ λόγος οὗτος; that word, ἕκείνοις ὁ λόγος or ὁ λόγος ἕκείνοις; I see this church, βλέπω ταύτην τήν ἐκκλησίαν (or τήν ἐκκλησίαν ταύτην); these words, οὗτοι οἱ λόγοι or οἱ λόγοι οὗτοι; those words, ἕκείνοι οἱ λόγοι or οἱ λόγοι ἕκείνοι; this good word, οὗτος ὁ καλὸς λόγος or ὁ καλὸς λόγος οὗτος.

2. οὗτος and ἕκείνος are frequently used by themselves, without nouns.

   Examples: οὗτος, this man (or this person); αὐτή, this woman; τοῦτο, this thing; οὗτοι, these men; αὐταί, these women; ταῦτα, these things.

105. Further Uses of αὐτός.

In addition to its use as a personal pronoun of the third person, αὐτός is also used as follows:

1. It has an intensive use with nouns. When so used it stands in the predicate position.

   Examples: αὐτός ὁ ἀπόστολος or ὁ ἀπόστολος αὐτός, the apostle himself; αὐτή ἡ ἐκκλησία or ἡ ἐκκλησία αὐτή, the church itself; αὐτό τὸ δώρον or τὸ δώρον αὐτό, the gift itself.

2. It is often used with nouns to mean same. When so used it stands in the attributive position.

   Examples: ὁ αὐτός ἀπόστολος or ὁ ἀπόστολος ὁ αὐτός, the same apostle; ἡ αὐτή ἐκκλησία or ἡ ἐκκλησία ἡ αὐτή, the same church, etc.

3. In its intensive use it often goes with pronouns or with the unexpressed subject of a verb.

   Examples: αὐτός ἐγὼ λέγω or αὐτός λέγω, I myself say,
54 NEW TESTAMENT GREEK

αὐτὸς σὺ λέγεις or αὐτὸς λέγεις, thou thyself sayest; αὐτὸς λέγει, he himself says; αὐτὴ λέγει, she herself says; αὐτὸ λέγει, it itself says; αὐτός ἡμεῖς λέγομεν or αὐτὸ λέγομεν, we ourselves say; αὐτός ὑμεῖς λέγετε or αὐτὸ λέγετε, ye yourselves say; αὐτός λέγουσιν, they themselves say.

106. The principal uses of adjectives and of the pronouns studied thus far may be reviewed as follows:

*The good word*  
\[ \text{ὁ καλὸς λόγος.} \]
or
\[ \text{ὁ λόγος ὁ καλὸς.} \]

*The word is good*  
\[ \text{καλὸς ὁ λόγος.} \]
or
\[ \text{ὁ λόγος καλὸς.} \]

*This word*  
\[ \text{ὁδὸς ὁ λόγος.} \]
or
\[ \text{ὁ λόγος ὁδὸς.} \]

*That word*  
\[ \text{ἐκεῖνος ὁ λόγος.} \]
or
\[ \text{ὁ λόγος ἐκεῖνος.} \]

*The word itself*  
\[ \text{αὐτὸς ὁ λόγος.} \]
or
\[ \text{ὁ λόγος αὐτὸς.} \]

*The same word*  
\[ \text{ὁ αὐτὸς λόγος.} \]
or
\[ \text{ὁ λόγος ὁ αὐτὸς.} \]

*My word*  
\[ \text{ὁ λόγος μου.} \]

*His word*  
\[ \text{ὁ λόγος αὐτοῦ.} \]

*I see him*  
\[ \text{βλέπω αὐτόν.} \]

*I see this man*  
\[ \text{βλέπω τὸν αὐτὸν.} \]

*I see these things*  
\[ \text{βλέπω τὰ ταῦτα.} \]
NEW TESTAMENT GREEK

107. Exercises

I. 1. ὁ δὲ αὐτὸς διδάσκαλος ἔχει τὴν αὐτὴν χαρὰν ἐν τῇ καρδίᾳ αὐτοῦ. 2. καὶ λαμβάνω ἁπό τοῦ κυρίου μου. 3. ὥστε βλέπει ἐκεῖνον καὶ κρίνει αὐτὸν. 4. μετὰ ταῦτα ἔχει αὐτὸς τὴν ἁγάπην τοῦ κυρίου ἐν ταῖς καρδίαις ὑμῶν. 5. αὐτῷ ἔχουσι χαρὰν, ἐκεῖνοι δὲ ἔχουσιν ἀμαρτίαν. 6. αὐτῷ δὲ ἔστω ἡ φωνὴ τοῦ κυρίου αὐτοῦ. 7. ὅταν τὰ δώρα ἀπὸ τοῦ κυρίου αὐτοῦ καὶ βλέπομεν αὐτὸν. 8. αὐτὸς βαπτίζεις ἐκεῖνον καὶ εἶ ἄδελφός αὐτοῦ. 9. εἰς τὴν αὐτὴν ἐκκλησίαν ἄγομεν τούτους τοὺς διδασκάλους ἡμῶν τοὺς ἁγαθοὺς. 10. αὐτὸς ἔγνω ταῦτα τὴν ἐπαγγελίαν τοῦ κυρίου μου. 11. αὐτὴ βλέπει τὸ πρόσωπον τοῦ κυρίου αὐτῆς. 12. αὐτὴ γνώσκει τὴν θλίψειν. 13. ἡ ἁγάπη ἀλήθεια. 14. ἐκεῖνοι εἰς εὐθυμίαν τοῦ διδάσκαλον. 15. ὅταν ἔστω διδάσκαλος ἐκεῖνος, ἐκεῖνος δὲ τούτου. 16. αὐτὸς διδάσκει τοὺς ἁγαθοὺς καὶ αὐτὸς ἐστιν ἁγάθος. 17. αὐτὸς ἐστιν ἀληθείᾳ. 18. αὐτὸς διδάσκει τοὺς ἁγαθοὺς καὶ αὐτὸς ἐστιν ἁγάθος. 19. μετὰ τὰς ἡμέρας ἐκεῖνας διδασκαλοῦσιν τοῦτον τῶν δούλων. 20. μετὰ τῶν πιστῶν ἔχουν ἐπαγγελίαν ἁγάθος, οἱ δὲ πονηροὶ βλέπουσιν ἡμέρας κακὰς.

II. 1. These churches know the Lord Himself. 2. The same disciples know Him and see His face. 3. Those teachers judge the same churches and lead them into the same joy. 4. We ourselves have this sin in our hearts. 5. This is the love of our God. 6. These are the faithful churches of our Lord. 7. The apostle himself baptizes his brothers and leads them to thee. 8. Through this gospel we have life. 9. On account of these teachers we see death. 10. He Himself knows us and from Him we receive this promise. 11. On account of the same gospel we ourselves send these apostles to you. 12. Into this world he sends the Lord Him-
self. 13. I see this man and the brethren see him. 14. Now we are baptizing those disciples of our Lord and are sending the same disciples into the desert. 15. My disciples know my voice and bring these things to me. 16. Through these things we bring the same gospel into the same world. 17. We are disciples of the Lord, but ye are disciples of the evil one. 18. This sin leads our children into death. 19. The sins of these churches are leading other men into the same sins. 20. His disciples have this sin in their hearts and are teaching men so. 21. I know the sins of the disciples and the disciples themselves.
LESSON X


108. Vocabulary

ἀλλά, conj., but (stronger adverative than ὅ). ἀκοῦω, I hear (may take the genitive, but also takes the accusative).
ἀμαρτωλός, ò, a sinner.
ἀποκρίνομαι, dep., I answer (takes the dative).
ἀρχῶ, I rule (takes the genitive); middle, I begin.
γίνομαι, dep., I become (takes a predicate nominative, not an accusative).
διέρχομαι, dep., I go through.

ςέρχομαι, dep., I. enter.
ἐξέρχομαι, dep., I go out.
ἔρχομαι, dep., I come, I go.
ὅτι, conj., that, because.
ὅ (ὦ before vowels, όχ before the rough breathing), proclitic, not.
τορείσαι, dep., I go -journey
σῶζω, I save.
ὑπὸ, prep. with gen., by (expressing agent); with accusative, under.

109. There are three voices in Greek: active, middle and passive.

The active and the passive voices are used as in English. The middle voice represents the subject as acting in some way that concerns itself, or as acting upon something that belongs to itself.

(1) Rarely the middle has the force which a verb followed by a reflexive pronoun in the objective case has in English. Thus λομοω means I wash, and λομομαι means I wash myself.
But usually the force of the middle is much more subtle. Sometimes, therefore, it is impossible to make any difference in an English translation between active and middle. In the case of some verbs, on the other hand, the difference in meaning is so great that in an English translation it is necessary to use one verb for the active and an entirely different verb for the middle. For example, ἀρχω means *I rule*, and ἀρχομαι (middle) means *I begin*.

(2) The middle of λύω does not occur in the New Testament. But it is very important to learn it, since it will enable the student to recognize the middle of other verbs. The translations given in the paradigms for the middle of λύω serve to indicate, in a rough sort of way, the fundamental meaning of the middle voice, rather than the actual meaning of the middle voice of this particular verb.

(3) In the present tense the middle and passive voices are exactly alike in form, though in certain other tenses they are entirely distinct. In the exercises in this lesson, the forms which might be either middle or passive should be regarded as passive.

110. The Present Middle Indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύομαι,</td>
<td>1. λύμεθα,</td>
</tr>
<tr>
<td><em>I loose</em> (&lt;em&gt;or am loosing&lt;/em&gt;)</td>
<td><em>we loose</em> (&lt;em&gt;or are loosing&lt;/em&gt;)</td>
</tr>
<tr>
<td>for myself.</td>
<td>for ourselves.</td>
</tr>
<tr>
<td>2. λύῃ,</td>
<td>2. λύεσθε,</td>
</tr>
<tr>
<td><em>thou loosest</em> (&lt;em&gt;or art loosing&lt;/em&gt;)</td>
<td><em>ye loose</em> (&lt;em&gt;or are loosing&lt;/em&gt;)</td>
</tr>
<tr>
<td>for thyself.</td>
<td>for yourselves.</td>
</tr>
<tr>
<td>3. λύεις:</td>
<td>3. λύεται,</td>
</tr>
<tr>
<td><em>he looses</em> (&lt;em&gt;or is loosing&lt;/em&gt;)</td>
<td><em>they loose</em> (&lt;em&gt;or are loosing&lt;/em&gt;)</td>
</tr>
<tr>
<td>for himself.</td>
<td>for themselves.</td>
</tr>
</tbody>
</table>
111. The personal endings in the middle and passive of the so-called primary tenses are -μαι, -σαι, -ται, -μεθα, -σθε, -νταi. Between the stem and the personal endings is placed, in the present tense, the variable vowel o / e (o standing before μ and ν, e before other letters). The second person singular, λύη, is a shortened form instead of λύεσαι.¹

112. The Present Passive Indicative of λύω is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>λύομαι, I am being loosed.</td>
<td>λύομεθα, we are being loosed.</td>
</tr>
<tr>
<td>2</td>
<td>λύη, thou art being loosed.</td>
<td>λύεσθε, ye are being loosed.</td>
</tr>
<tr>
<td>3</td>
<td>λύεσαι, he is being loosed.</td>
<td>λύονται, they are being loosed.</td>
</tr>
</tbody>
</table>

113. The present active indicative, λύω, it will be remembered, can be translated either I loose or I am loosing. The passive of I loose, in English, is I am loosed; the passive of I am loosing is I am being loosed. Both I am loosed and I am being loosed might, therefore, have been given in the translation of λύομαι (passive). But I am loosed is so ambiguous that the student is advised, at least in the earlier lessons, to adopt the alternative translation. I am loosed may mean I am now in a loosed condition, in which case it indicates a present state resultant upon a past action and would be translated, not by the present tense, but by the perfect tense in Greek.

Example: σώζομαι means I am being saved. It represents the action as taking place at the present time. It could also be translated I am saved in such a sentence as every day I am saved from some new trouble. Here I am

¹An alternative form for λύη is λύει. But the former seems to be preferred in the New Testament.
saved is present because it indicates customary action. But in the majority of cases I am saved means I am in a saved condition resultant upon an action that took place in the past. And in these cases the English sentence I am saved would be translated by the perfect tense, not by the present tense, in Greek. It will be seen, therefore, that the translation I am loosed for λύομαι, though it is not wrong (since λύομαι may sometimes be translated in this way), would be misleading.

114. \( \upsilon \) with the Genitive

The preposition \( \upsilon \) with the genitive expresses the agent by which an action is performed. This usage occurs principally with the passive voice.

Example: \( \delta \) ἀπόστολος λύει τὸν δοῦλον means the apostle looses the servant. If the same thought be expressed by the passive voice, the object of the active verb becomes the subject of the passive and the subject of the active verb becomes \( \upsilon \) with the genitive. Thus \( \delta \) δοῦλος λύεται \( \upsilon \) τοῦ ἀπόστολου means the servant is being loosed by the apostle.

115. The Dative of Means

The simple dative without any preposition sometimes expresses means or instrument.

Examples:

1. \( \epsilon\gammaείρονται \tau\omega \lambda\gammaω \tauου \kυριου, \) they are being raised up by (by means of) the word of the Lord. Compare \( \epsilon\gammaείρονται \upsilon \του \kυριου, \) they are being raised up by the Lord. The comparison will serve to distinguish \( \upsilon \) with the genitive (expressing the active personal agent) from the dative expressing means.

2. \( \delta\gammaομεν \tauους \deltaο\υλους \muευ των νι\υν αυ\των \lambda\γους \kα\)
λοῖς, we are leading the servants with their sons with good words. This example will serve to distinguish the dative expressing means from μερά with the genitive expressing accompaniment. The two ideas, though they are logically quite distinct, happen often to be expressed by the same preposition, with, in English. μερά with the genitive means with in the sense of in company with; the dative means with in the sense of by means of.

116. Deponent Verbs

Many verbs have no active forms, but only middle or passive forms with active meaning. These verbs are called deponent.

Example: πορεομαι is passive in form, like λύομαι, but it is active in meaning, like λύω. It means simply I go or I am going.

117. Compound Verbs

Prepositions are frequently prefixed to verbs. The meaning of the verb is modified by the preposition in a way that is often easily understood from the common meaning of the preposition. Sometimes, however, the matter is not so simple; sometimes the meaning of the compound verb cannot easily be determined from the separate meanings of its two component parts.

Example: ἐκ means out of, and πορεομαι means I go. Hence ἐκπορεομαι means I go out. But the meaning of ἀποκρινομαι, I answer, is not easily derived from the meanings of its component parts.

118. The Position of ὅ

The negative, ὅ, precedes the word which it negatives. And since in the great majority of cases the nega-
tive in a sentence negatives the verb, the normal place of οὐ is immediately before the verb.

Examples: οὐ λῶ, I do not loose, or I am not loosing; οὐ λῶμαι, I am not being loosed.

119. Various Cases With Verbs

Many verbs take the genitive case and many the dative case to complete their meaning, where the corresponding verbs in English take a direct object.

Examples: ἀκοῦω τῆς φωνῆς, I hear the voice (but ἀκοῦω may also take the accusative); ἀποκρίνομαι τῷ ἀποστόλῳ, I answer the apostle.

120. Exercises

I. 1. λύνεται οὗτος οἱ δοῦλοι ὑπὸ τοῦ κυρίου. 2. τῷ λάγῳ τοῦ κυρίου ἀγόμεθα εἰς τὴν ἐκκλησίαν τοῦ θεοῦ. 3. οὐκ ἀκοῦ- ετε τῆς φωνῆς τοῦ προφήτου, ἀλλ' ἐξέρχεσθε εἰς τοῦ οἰκου αὐτοῦ. 4. τῷ λάγῳ αὐτῶ τοῦ κυρίου γίνεσθε μαθηταί αὐτοῦ. 5. ἔκεινοι οἱ ἁγαθοὶ διδάσκαλοι οὐκ ἐισέρχονται εἰς τοὺς οἶκους τῶν ἁμαρτωλῶν. 6. οὐ βαπτίζονται οἱ ἁμαρτωλοὶ ὑπὸ τῶν ἀποστόλων, ἀλλ' ἐξέρχονται ἐκ τοῦτων τῶν οἰκῶν πρὸς ἄλλους διδάσκαλους. 7. λέγετε ἐκείνους τοὺς ἁμαρτωλοὺς δτι σώζεσθε ὑπὸ τοῦ θεοῦ ἀπὸ τῶν ἁμαρτιῶν υμῶν. 8. ἀρχεῖ αὐτὸς ὁ θεὸς τῆς βασιλείας αὐτοῦ. 9. εἰρήνην ἔχει ἡ ἐκκλησία, δτι σώζεται ὑπὸ τοῦ κυρίου αὐτῆς. 10. οὐκ ἀποκρινόμεθα τῷ ἀποστόλῳ δτι οὐ γινώσκομεν αὐτόν. 11. οὐχ ὑπὸ τῶν μαθητῶν σῶζῃ ἀπὸ τῶν ἁμαρτιῶν σου, ἀλλ' ὑπ' αὐτοῦ τοῦ θεοῦ. 12. οὐ πορεύῃ ἐν τῇ δόξῃ τῆς κακῆς, ἀλλὰ σῶζῃ ἀπὸ τῶν ἁμαρτιῶν σου καὶ οἱ ἁδελφοὶ σου ἀκούσου τῆς φωνῆς τοῦ κυρίου. 13. μετὰ τῶν ἁδελφῶν αὐτοῦ ἀγεται εἰς τὴν βασιλείαν τοῦ θεοῦ τῆς φωνῆ τῶν ἀποστόλων. 14. οὐ γίνῃ μαθητὴς τοῦ κυ- ρίου, δτι οὐκ ἐισέρχη εἰς τὴν ἐκκλησίαν αὐτοῦ.

¹The final vowel of ἀλλά is often elided before a word that begins with a vowel. The elision is marked by an apostrophe.
II. 1. These churches are being saved by God from death. 2. I am being saved by Him and am being taught by His word. 3. We are becoming disciples of the good apostle, but ye are not hearing his voice. 4. I am a sinner, but am being taught by the apostles of the Lord. 5. I am an evil servant, but thou art becoming a teacher of this church. 6. The evil men say to those churches that our brethren do not see the face of the Lord. 7. The world is being destroyed by the word of our God. 8. We know the Lord because we receive good gifts from Him and are being taught by Him in parables. 9. Thou art writing these things to thy brethren and art being saved from thy sin. 10. He is teaching others and is himself being taught by this apostle. 11. That disciple is not answering this prophet, because he does not know his words. 12. Thou art saying to this church that thou art a bad servant. 13. You are abiding in that temple, because you are not servants of the Lord. 14. We do not see the faces of our Lord’s disciples, because we are not in their houses. 15. In our Lord’s house are joy and peace. 16. God rules this world by His word. 17. These sinners are not entering into the Lord’s house, but are going out into the desert. 18. These words are being written by God to His faithful churches.

1 The phrase should be turned around into the form, the disciples of our Lord, before it is translated into Greek. A similar transposition should be made in other similar phrases.
LESSON XI

Imperfect Active Indicative. Imperfect Indicative of ἐμι. Accent of ἔστι(ν).

121. Vocabulary

αἴρω, I take up, I take away.
ἀναβαίνω, I go up (ἀνα- means up).
ἀπιστήσαμαι, I die.
ἀποκτένω, I kill.
ἀποστέλλω, I send (πέμπω is the general word for send, while ἀποστέλλω means I send with a commission).
ἀρτος, ὁ, a piece of bread, a loaf, bread.
βάλω, I go (the simple verb does not occur in the New Testament, but the compounds with various prepositions are exceedingly common).
ἔσθι, I eat.
κατά, prep. with gen., against; with acc., according to (κατά, of which the original meaning was down, has many meanings in the New Testament).
καταβαίνω, I go down.
μέν ... δέ, on the one hand ... on the other (used in contrasts, the μέν often being best left untranslated and the δέ being then best translated by but).
οὐκέτα, adv., no longer.
παρά, prep. with gen., from; with dat., beside, in the presence of; with acc., alongside of.
παραλάμβάνω, I receive, I take along.
σὺν, prep. with dat., with (a close synonym of μετά with gen.).
συνάγω, I gather together.
τότε, adv., then.
122. In present time there is no special form of the verb in Greek to indicate continued action—there is no distinction in Greek between *I loose* and *I am loosing*. But in past time the distinction is made even more sharply than in English.

The tense which in the indicative is used as the simple past tense is called the aorist. It will be studied in Lesson XIV.

The tense which denotes continued action in past time is called the imperfect.

The aorist active indicative of ἔλυω means *I loosed*, etc., whereas the imperfect active indicative means *I was loosing*, etc. This distinction should be carefully observed.

123. The imperfect active indicative of ἔλυω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔλυον, <em>I was loosing.</em></td>
<td>1. ἔλυομεν, <em>we were loosing.</em></td>
</tr>
<tr>
<td>2. ἔλυες, <em>thou wast loosing.</em></td>
<td>2. ἔλυετε, <em>ye were loosing.</em></td>
</tr>
<tr>
<td>3. ἔλυε(ν), <em>he was loosing.</em></td>
<td>3. ἔλυον, <em>they were loosing.</em></td>
</tr>
</tbody>
</table>

124. The imperfect indicative, like the indicative of the other secondary tenses (see §20, footnote), places an *augment* at the beginning of the stem of the verb.

125. In verbs that begin with a consonant the augment consists in an *é*- prefixed to the stem.

Examples: ἔλυον, *I was loosing*; ἐγνώσκον, *I was knowing*.

126. In verbs that begin with a vowel, the augment consists in the lengthening of that vowel. But *α* lengthens not to long *a* but to *η*.

Examples: The imperfect of ἔγειρω is ἐγείρον; of ἀκούω, ἀκούον; of αἴρω, ἀρον.
127. The personal endings in the active of the secondary tenses are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -ν</td>
<td>1. -µεν</td>
</tr>
<tr>
<td>2. -ς</td>
<td>2. -τε</td>
</tr>
<tr>
<td>3. none</td>
<td>3. -ν (or -σαν)</td>
</tr>
</tbody>
</table>

128. The variable vowel (placed between the stem and the personal endings) is, in the imperfect as in the present, o before µ and ν and e before other letters.

129. The third person singular, ἔλαυς(ν), has the movable ν (under the conditions mentioned in §44).

130. It will be observed that the first person singular and the third person plural are alike in form. Only the context can determine whether ἔλαυν means I was loosing or they were loosing.

Augment of Compound Verbs

131. In compound verbs (see §117), the augment comes after the preposition and before the stem. If the preposition ends with a vowel, that vowel is usually dropped both before a verb that begins with a vowel and before the augment.

Examples: The imperfect of ἐκβάλλω is ἐξέβαλλον; of ἀποκτεῖνω, ἀπέκτεινον; of ἀπάγω, ἀπῆγον.

132. It should be observed that the accent does not go back of the augment. Thus ἀπῆγον is correct, not ἀπηγον.

133. Imperfect Indicative of εἰμί

The imperfect indicative of εἰμί is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἦμιν, I was.</td>
<td>1. ἦμεν, we were.</td>
</tr>
<tr>
<td>2. ἦς, thou wast.</td>
<td>2. ἦτε, ye were.</td>
</tr>
<tr>
<td>3. ἦν, he was.</td>
<td>3. ἦσαν, they were.</td>
</tr>
</tbody>
</table>
134.

Accent of ἔστι(ν).

After οὐκ and certain other words the third person singular present indicative of εἰμί is accented on the first syllable. This does not apply to the other forms of εἰμί. Thus οὐκ ἔστιν, but οὐκ ἔσμεν, etc.

135.

Exercises

I. 1. ἡκούομεν τῆς φωνῆς αὐτοῦ ἐν ἑκείναις ταῖς ἡμέραις, νῦν δὲ οὐκέτι ἄκούομεν αὐτῆς. 2. ὁ δὲ μαθητὴς τοῦ κυρίου ἔλεγε παραβολὴν τοῖς ἀδελφοῖς αὐτοῦ. 3. ἀπέκτεινον οἱ δούλοι τὰ τέκνα σὺν τοῖς μαθηταῖς. 4. τότε μὲν κατέβαινον εἰς τὸν οἶκον, νῦν δὲ οὐκέτι καταβαίνοι. 5. παρελαμβάνετε τὸν ἄρτον παρὰ τῶν δούλων καὶ ἡσθιεῖτε αὐτῶν. 6. διὰ τὴν ἀλήθειαν ἀπέθνησκον οἱ μαθηταὶ ἐν ταῖς ἡμέραις ἑκείναις. 7. συνήγεν οὗτος ὁ ἀπόστολος εἰς τὴν ἐκκλησίαν τοῖς μαθηταῖς τοῦ κυρίου ἡμῶν. 8. νῦν μὲν διδασκόμεθα ὑπὸ τῶν ἀποστόλων, τότε δὲ ἐδιδάσκομεν ἡμεῖς τὴν ἐκκλησίαν. 9. ὁ κύριος ἡμῶν ἣρε τὰς ἀμαρτίας ἡμῶν. 10. τότε μὲν ἀνέβαινον εἰς τὸ ἱερόν, νῦν δὲ οὐκέτι ἀναβαίνομεν. 11. πονηροὶ ἦτε, ἀγαθοὶ δὲ ἔστε. 12. ὑμεῖς μὲν ἔστε ἀγαθοὶ, ἡμεῖς δὲ ἔσμεν πονηροὶ. 13. τότε ἡμῖν ἐν τῷ λεπτῷ καὶ ἐδίδασκε με ὁ κύριος. 14. λέγομεν ὑμῖν διὶ ἐν τῷ οἶκῳ ὑμῶν ἡμῖν. 15. ἐξέβαλλες αὐτοὺς ἐκ τοῦ λεπτοῦ. 16. ἀπέστειλεν οἱ ἄνθρωποι τοὺς δούλους αὐτῶν πρὸς με. 17. ὁ κύριος ἀπέστειλεν ἀγγέλους πρὸς ἡμᾶς. 18. ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος οὐκ ἔβλεπεν αὐτὸν. 19. δούλοις ἦς τοῦ πονηροῦ, ἀλλὰ νῦν οὐκέτι εἰ δούλος. 20. τούτῳ ἔστι τὸ δώρον τοῦ ἀνθρώπου, καλὸν δὲ οὐκ ἔστιν.

II. 1. The servant was saying these words against them. 2. According to the word of the apostle, they were going up into the temple. 3. The Lord was in His temple. 4. They were killing our children. 5. Ye were dying in those days on account of the kingdom of God. 6. Thou wast taking away the sins of Thy disciples. 7. The prophet
was sending the same servants into the small house. 8. We are no longer sinners, because we are being saved by the Lord from the sin of our hearts. 9. I was receiving this bread from the apostle's servants. 10. Then he was writing these things to his brethren. 11. In that hour we were in the desert with the Lord. 12. They are good, but they were evil. 13. Thou wast good, but we were sinners. 14. Then I was a servant, but now I am a son. 15. The sons of the prophets were gathering these things together into the temple. 16. Now I am being sent by the Lord to the children of the disciples, but then I was sending the righteous men into the desert.
LESSON XII

Imperfect Middle and Passive Indicative
Singular Verb with Neuter Plural Subject
Uses of καὶ and οἴδε

136. Vocabulary

ἀπέρχομαι, dep., I go away. οἴδε, conj., and not, nor, not
βιβλιον, τὸ, a book. even; οἴδε . . οἴδε, neither
δαιμόνιον, τὸ, a demon. . . nor.
δέχομαι, dep., I receive. οὖν, adv., not yet.
ἐκπορεύομαι, dep., I go out. περὶ, prep. with gen., con-
ἐγγὺς, τὸ, a work. cerning, about; with acc.,
ἐτι, adv., still, yet. around.
θάλασσα, ἡ, a lake, a sea. πλοῖον, τὸ, a boat.
καί, conj., and, also, even; καὶ οὐνέρχομαι, dep., I come to-
καὶ, both . . and. gether.
κατέρχομαι, dep., I go down. ἐπὶ, prep. with gen., in be-

137. As in the present tense, so also in the imperfect, half of; with acc., above.
the middle and passive voices are alike in form.

138. The imperfect middle indicative of λύω is as follows:

Sing. Plur.
1. ἐλυόμην, I was loosing 1. ἐλυόμεθα, we were loosing for myself. for ourselves.
2. ἐλύνω, thou wast loosing 2. ἐλύεσθε, ye were loosing for thyself. for yourselves.
3. ἐλύνεω, he was loosing 3. ἐλύοντο, they were loosing for himself. for themselves.
139. The personal endings in the middle of the secondary tenses are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -μην</td>
<td>1. -μεθα</td>
</tr>
<tr>
<td>2. -σο</td>
<td>2. -σθε</td>
</tr>
<tr>
<td>3. -το</td>
<td>3. -ντο</td>
</tr>
</tbody>
</table>

140. The variable vowel, as in the active of the imperfect, and in all three voices of the present, is o before μ and ν and ε before other letters.

141. In the second person singular, ἔλθων is a shortened form for an original ἔλθεο.

142. Great care should be taken to pronounce clearly both the long vowel in the ultima of the form ἔλθομην and the accent on the penult.

143. The imperfect passive indicative of λθω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔλθομην, I was being loosed.</td>
<td>1. ἔλθομεθα, we were being loosed.</td>
</tr>
<tr>
<td>2. ἔλθον, thou wast being loosed.</td>
<td>2. ἔλθεο, ye were being loosed.</td>
</tr>
<tr>
<td>3. ἔλθο, he was being loosed.</td>
<td>3. ἔλθοντο, they were being loosed.</td>
</tr>
</tbody>
</table>

144. Verbs which are deponent in the present are also deponent in the imperfect.
Example: The imperfect indicative of ἔρχομαι, I come, is ἔρχομην, I was coming.

145. The Neuter Plural Subject

A neuter plural subject may have its verb in the singular.
Examples: τὰ δαμάντα ἕξερχεται, the demons go out; ταῦτα ἐστὶ τὰ καλὰ δῶρα, these are the good gifts.
This strange idiom, however, is by no means invariable in New Testament Greek; the neuter plural subject often has its verb in the plural like any other plural verb.

Example: τὰ τέκνα σώζονται, the children are being saved.

Uses of καί and οὐδὲ

146. The simple connective use of καί, where it means and, has already been studied. But καί has other uses. Frequently it means also or even. When it is thus used, it stands before the word with which it is logically connected. In the case of also, the English order is the reverse of the Greek order; in the case of even, it is the same as the Greek order.

Examples: τοῦτο δὲ καί ἐγὼ λέγω, but this I also say; γνώσκοντι καί τὰ τέκνα τὸν νόμον, even the children know the law.

147. οὐδὲ, like καί, is often simply connective and means and not or nor. But like καί it has other uses. It often means not even.

Examples: τοῦτο δὲ οὐ λέγω ἐγὼ οὐδὲ λέγοντιν αὐτῷ οἱ ἄλλοι, but this I do not say, nor do the others say it (simple connective use of οὐδὲ); τὴν δὲξαν τοῦ θεοῦ βλέπουσιν οὐδὲ οἱ μαθηταί, not even the disciples see the glory of God.

148. Finally, καί . . . καί and οὐδὲ . . . οὐδὲ are used cor-relatively, and mean, respectively, both . . . and, and neith-er . . . nor.

Examples: (1) τοῦτο λέγοντιν καί οἱ ἀπόστολοι καί οἱ δοῦλοι, both the apostles and the servants say this; (2) τοῦτο λέγοντιν οὐδὲ οἱ ἀπόστολοι οὐδὲ οἱ δοῦλοι, neither the apostles nor the servants say this.
Exercises

I. 1. ἐγράφοντο οὗτοι οἱ λόγοι ἐν βιβλίῳ. 2. ἔδιδασκόμεν ὑπ’ αὐτοῦ ἐκ τῶν βιβλίων τῶν προφητῶν. 3. ἐν ἑκείναις ταῖς ἡμέραις καὶ ἔδιδασκόμεθα ὑπ’ αὐτοῦ καὶ ἔδιδασκόμεν τοὺς ἄλλους, ἄλλα νῦν οὐδὲ διδασκόμεθα οὐδὲ διδάσκομεν. 4. ἀπῆρχοντο οἱ ἀμαρτωλοὶ πρὸς τὴν θάλασσαν. 5. ἐξεπορεύετο πρὸς αὐτὸν ἡ ἐκκλησία, ἄλλα νῦν οὐκέτι ἐκπορεύεται. 6. οὕτω βλέπομεν τὸν κύριον ἐν τῇ δόξῃ αὐτοῦ, ἄλλα ἔδιδασκόμεθα ὑπ’ αὐτοῦ καὶ ἐν ταῖς ἡμέραις ταῖς κακαίς. 7. ἔλεγετο ἐν τῷ ἱερῷ καλὸς λόγος περὶ τοῦτον τοῦ ἀποστόλου. 8. περὶ αὐτοῦ ἔβλεπε τῇ δόξῃ αὐτοῦ. 9. ἐφέρετο τὰ δώρα καὶ πρὸς τοὺς πονηροὺς. 10. ἐδέχον τὰ βιβλία ἀπὸ τῶν προφητῶν. 11. συνήρχοντο οἱ μαθηταὶ πρὸς τούτον. 12. τὰ ἔργα τοῦ πονηροῦ πονηρά ἔστιν. 13. οὐδὲ αὐτὸς πονηρὸς οὐδὲ τὰ ἔργα πονηρά. 14. ὑπὲρ τῆς ἐκκλησίας αὐτοῦ ἄπεθνησεν ὁ κύριος. 15. οὐκ ἔστιν μαθητής ὑπὲρ τὸν διδάσκαλον αὐτοῦ οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 16. ἐν τῷ πλοίῳ ἦγου πρὸς τὸν κύριον διὰ τῆς θαλάσσης. 17. ἔξηρχεσθαι ἐκ τῶν οἰκῶν ὑμῶν. 18. ταῦτα τὰ δαιμόνια ἔξηρχετο διὰ τοῦ λόγου αὐτοῦ. 19. ἤκούοντο καὶ ἤκουσαν ἀκούοντες καὶ ἀκούοντες. 20. ἤρχόμην πρὸς τὸν κύριον, ἦγον δὲ καὶ τοὺς ἄλλους.

II. 1. Those words were being heard by the same apostle, but now they are no longer being heard. 2. These books were being written by him in behalf of his servants. 3. I was not yet being taught by this man, but I was leading the others to him. 4. Ye are not above me nor am I above you. 5. Thou wast sending others to him and wast being sent by him to others. 6. The demons were going out of the children. 7. Ye were coming in and going out in the church. 8. We were not yet going away to the sinners, but were still hearing the voice of the apostle and were being taught concerning the Lord out of the books of the prophets. 9. They were going down to the sea
and were going through it in boats. 10. Neither the evil nor the good were answering the Lord. 11. We were both seeing and hearing these disciples. 12. Thou wast being saved by the word of the Lord. 13. Not by your works but by the Lord were ye being saved from your sins. 14. Not even the good are saved by works. 15. Through the word of the Lord we were becoming good disciples. 16. Thou wast not dying in behalf of him, but he was dying in behalf of thee.
LESSON XIII

Future Active and Middle Indicative

150. Vocabulary

ἀναβλέπω, fut. ἀναβλέψω, I look up, I receive my sight.
βῆσομαι, I shall go, dep. fut. of βῆνω.
γενησομαι, I shall become.
γνωσομαι, I shall know, dep. fut. of γνωσκω.
διδάξω, I shall teach, fut. of διδάσκω.
διώκω, fut. διώξω, I pursue, I persecute.
δοξάζω, fut. δοξάσω, I glorify.

ἐλεύσομαι, I shall come, I shall go, dep. fut. of ἐρχομαι.
ἐξω, I shall have, fut. of ἐχω
κηρύσσω, fut. κηρύξω, I proclaim, I preach.
λημψομαι, I shall take, dep. fut. of λαμβάνω.
προσέχομαι, dep., fut. προσέξω, I pray.

τυφλός, ὁ, a blind man.

151. The present and imperfect tenses, in all three voices, are formed on the present stem, to which the personal endings, being joined to the stem by the variable vowel o/ε, are added.

But the future active and middle are formed on the future stem, which is formed by adding the tense suffix σ to the stem of the verb. Thus, while λυ- is the stem of the verb (which in the case of λύω is also the present stem), λυσ- is the future stem.

152. The future, being a primary tense, has primary personal endings like the present tense. The variable vowel is also the same. Therefore the future active and
middle indicative are conjugated exactly like the present active and middle, except that the future has λνσ- at the beginning instead of λν-.

153. It will be remembered that in the present and imperfect tenses the middle and passive are alike in form. But in the future the passive is quite different from the middle and will be reserved for a subsequent lesson. λνσωμαι, therefore, means I shall loose for myself, but it does not mean I shall be loosed.

154. The future active indicative of λω is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λνσω, I shall loose</td>
<td>1. λνσωμεν, we shall loose</td>
</tr>
<tr>
<td>2. λνσαις, thou wilt loose</td>
<td>2. λνσετε, ye will loose</td>
</tr>
<tr>
<td>3. λνσει, he will loose</td>
<td>3. λνσουσι(ν), they will loose</td>
</tr>
</tbody>
</table>

155. The future middle indicative of λω is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λνσομαι, I shall loose</td>
<td>1. λνσομεθα, we shall loose for ourselves.</td>
</tr>
<tr>
<td></td>
<td>2. λνση, thou wilt loose for thyself.</td>
</tr>
<tr>
<td>2. λνσεται, he will loose for himself.</td>
<td>3. λνσονται, they will loose for themselves.</td>
</tr>
</tbody>
</table>

156. Future Active and Middle of Stems Ending in a Consonant

When the stem of a verb ends in a consonant, the addition of the tense suffix σ brings two consonants together. The following results then occur:

1. τ, β, φ (called labial mutes because they are pro-
nounced by means of the lips) form with the following σ the double consonant ψ (ps).

Examples: The future of πέμπω is πέμψω, and of γράφω, γράψω.

(2) κ, γ, χ (called palatal mutes because they are pronounced by means of the palate) form with the following σ the double consonant ξ (ks).

Examples: The future of ἀγω is ἀξω, and of ἀρχω, ἀξω.

(3) τ, δ, θ (called lingual mutes because they are formed by means of the tongue) drop out before the σ.

Example: The future of πέθω is πέςω.

**Formation of the Future Stem and Other Tense Stems of Various Verbs**

157. In the case of many verbs the verb stem is different from the present stem.

Examples: (1) The verb stem of κηρύσσω is not κηρυσσ-, but κηρυκ-. From κηρυκ- the future κηρύξω is formed by the rule given in §156. (2) The verb stem of βαπτίζω is not βαπτίζ- but βαπτίδ-. From βαπτίδ- the future βαπτίςω is formed by the rule given in §156.

158. In general, the future of a Greek verb cannot certainly be formed by any rules; it must be looked up in the lexicon for every individual verb, so numerous are the irregularities.

159. The Greek verb is for the most part exceedingly regular in deriving the individual forms indicating voice, mood, person and number from the basal tense stems. But the formation of those basal tense stems from the stem of the verb (and still more from the present stem) is often exceedingly irregular. The basal tense stems, from which all the rest of the verb is formed, are six in number. These six, given with the personal ending for the first person singu-
lar indicative, are called the principal parts. So far, only two of the six principal parts of λύω have been learned. From the first of the principal parts, λύω, all of the present and imperfect in all three voices is formed; from the second, λύσω, all of the future active and middle. The present and imperfect together form the present system; the future active and middle form the future system.

160. The regularity of the Greek verb in making the individual forms within each tense system from the first form of the tense system, and the great irregularity in making the first forms themselves, may be illustrated by the very irregular verb ἔρχομαι. The student would certainly never have expected that the future of ἔρχομαι would be ἔλευσομαι; but once he has learned from the lexicon that ἔλευσομαι is the first person singular of the future, the third plural, ἔλευσονται, for example, can be derived from it exactly as λύσονται is derived from λύσομαι, which in turn is derived from λύω.

161. From this point on, it will be assumed that the student will use the general vocabularies at the back of the book. The method of using them may be illustrated as follows:

(1) Suppose it is desired to translate they will begin into Greek. The first step is to look up the word begin in the English-Greek vocabulary. It is there said that begin is expressed by the middle voice of ἔρχω. The next step is to look up the word ἔρχω in the Greek-English vocabulary. With it, in the Greek-English vocabulary, the principal parts are given. The second of the principal parts is the future ἔρχομαι. It is the future which is desired, because they will begin is future. But it is the middle voice of ἔρχω which means begin. Therefore we are looking for the future middle indicative
(third person plural). That can be derived from ἀρξω after the analogy of λῶ. If the paradigm of λῶ be consulted, it will be discovered that the future middle indicative, third person plural, is formed from the second of the principal parts by retaining the λω- of λῶω and putting on -ονται instead of -ω. Treating ἀρξω in the same way, we keep ἀρξ- and add-ονται to it. Thus ἀρξονται is the form desired.

(2) If the form σῶσε is found in the Greek-English exercises, the student will naturally guess that the second σ is the sign of the future just as the σ is in λῶσε. He will therefore look up verbs beginning with σω-. Without difficulty σῶξω will be found, and its future (the second of the principal parts) is discovered to be σῶσω, of which, of course, σῶσε is simply the third person singular.

(3) Similarly, if the student sees a form ἀξω he should at once surmise that the σ concealed in the double consonant χ is the σ of the future. The present, therefore, will naturally be ἀκω or ἀγω or ἀχω. It may be necessary to try all three of these in the vocabulary until it be discovered that ἀγω is correct.

Of course these processes will soon become second nature and will be performed without thought of the individual steps.

162. The more difficult forms will be listed separately in the vocabularies, with references to the verbs from which they come.

163. But the forms of compound verbs will not be thus listed. For example, if the student sees ἀπελεύσεσθε in the exercises, he should observe that ἀ- is evidently the preposition ἀπo with its final vowel elided. The simple verb form, then, with the preposition removed, is ἔλευσε. The first person singular would be ἔλεψομαι. This form
will be found in the Greek-English vocabulary and will be designated as the future of ἔρχομαι. Therefore, since ἔλευσεθε comes from ἔρχομαι, ἀπελεύσεθε will come from ἀπέρχομαι, and that is the verb which the student must finally look up.

164. Deponent Future of Certain Verbs

Some verbs are deponent in one tense but not in another.

Examples: βαίνω has a future of the middle form, βάναμα. It is thus deponent in the future but not in the present.

165. Exercises

I. 1. ἔξει ὁ κύριος τοὺς μαθητὰς αὐτοῦ εἰς τὴν βασιλείαν.
2. γνωσόμεθα καὶ τοὺς ἀγαθοὺς καὶ τοὺς πονηροὺς.
3. λήμψεθε τὰ πλοία ἐκ τῆς θαλάσσης.
4. λύσεις τοὺς δουλοὺς.
5. ἔξουσιν οἱ πονηροὶ οὐδὲ χαρὰν οὐδὲ εἰρήνην.
6. ἐν ἐκείνῃ τῇ ὥρᾳ ἐλέσεται ὁ υἱὸς τοῦ ἀνθρώπου τῶν τοῖς ἀγγέλους αὐτοῦ.
7. ἀμαρτώλοι ἔστε, γενήσεσθε δὲ μαθηταὶ τοῦ κυρίου.
8. διώκουσιν οἱ πονηροὶ τοὺς προφήτας, ἀλλ’ ἐν ταῖς ἡμέραις τοῦ νῦν τοῦ ἀνθρώπου οὐκέτι διώκοντον αὐτούς.
9. προσεῖξη τῷ θεῷ σου καὶ δοξάσεις αὐτὸν.
10. τότε γνώσεσθε δι’ αὐτὸς ἐστιν ὁ κύριος.
11. ταῦτα γνώσομαι οὐδὲ ἐγώ.
12. ἄλλους διδάξεις δὲ δοῦλος, ἀλλ’ ἐμὲ διδάξεις ὁ διδάσκαλος ὁ πιστὸς.
13. ἐκεῖνα λήψονται οἱ ἀπόστολοι, ταῦτα δὲ καὶ οἱ ἀδελφοί.
14. διὰ τοῦ λόγου τοῦ κυρίου ἀναβλέψωσιν οἱ τυφλοὶ οὖσιν.
15. ὁ προφήτης αὐτὸς γράψει ταῦτα ἐν ταῖς γραφαῖς.
16. ἐλεύσονται κακαὶ ἡμέραι.
17. ἀπελεύσης καὶ σὺ εἰς τὰς ὁδοὺς τῶν πονηρῶν καὶ διδάξεις αὐτῶς τοὺς ἀνθρώπους.
18. κηρύσσοντο καὶ αὐτοὶ τὸ εὐαγγέλιον ἐν τοῖς τῷ κόσμῳ τῷ κακῷ.
19. ἐλέφασται καὶ αὐτὴ πρὸς αὐτὸν, καὶ αὐτὸς διδάξει αὐτῷ.

1 ο υἱὸς τοῦ ἀνθρώπου, the Son of Man. This is the form in which the phrase occurs in the gospels as a self-designation of Jesus.
II. 1. The Church will send servants to me. 2. These women will become good. 3. These words I shall write in a book. 4. These things will come into the world in those days. 5. Now he is not yet teaching me, but in that hour he shall both teach me and know me. 6. They were pursuing these women in the evil days, and they will pursue them even into the other places. 7. Then will blind men pray to the Lord, but evil men will not pray. 8. The gifts were being taken by us from the children, but we shall take them no longer. 9. We shall pray for (in behalf of) the same children in the Church. 10. In this world we have death, but in the kingdom of God we shall have both love and glory. 11. Then we were being taught by the apostles, but in that day we also shall teach. 12. In those days I was persecuting you, but now ye shall persecute me. 13. Thou wilt not go down to the sea, but wilt pursue these women with their children into the desert. 14. They were preaching this gospel, but now they will no longer preach it. 15. These things are evil, but you will have good things in that day. 16. The Lord will come to His Church in glory.
NEW TESTAMENT GREEK

LESSON XIV

First Aorist Active and Middle Indicative Constructions with πιστεύω.

166. Vocabulary

ἀπολῶ, ἀπολίσω, ἀπέλυσα, I wonder, I marvel, I wonder at.
ἐκήρυξα, I preached, I pro-
claimed, aor. of κηρύσσω.
ἐπιστρέφω, ἐπιστρέφω, ἐπι-
στρέφα, I turn, I return.
ἐτοιμάζω, ἐτοιμάζω, ἡτοιμα-
σα, I prepare.
ἢδη, adv., already.
θαυμάζω, θαυμάζω, θαθάμασα,
ὑποστρέφω, ὑποστρέφω, ὑπο-
στρέφα, I return.

167. The first aorist is not a different tense from the
second aorist, which will be studied in the next lesson, but
first aorist and second aorist are merely two different ways
of forming the same tense of a verb. Thus the English
I loved is not a different tense from I threw, but the verb
love and the verb throw form the "preterit" (simple past
tense) in two different ways.

168. The aorist is like the imperfect in that it refers to
past time. But the imperfect refers to continuous action
in past time, while the aorist is the simple past tense.
Thus the imperfect ἔλαυν means I was loosing, while the
aorist ἔλυσα means I loosed. It will be remembered that
in present time this distinction between the simple assertion
of the act and the assertion of continued (or repeated)
action is not made in Greek (λύω, therefore, means either
I loose or I am loosing). But in past time the distinction
is very carefully made; the Greek language shows no tendency whatever to confuse the aorist with the imperfect.

169. It should be observed, however, that the aorist tense is often translated by the English perfect. ἠκούσα, therefore, may mean I have loosed as well as I loosed. The Greek perfect, which will be studied in Lesson XXIX, though it is indeed often to be translated by I have loosed, has a very different range from that of this English tense. Where the English I have loosed merely asserts that the action has taken place in past time without any implications as to its present results, it is translated by the Greek aorist.

Examples: ἠκούσατε τὴν φωνὴν μου, ye have heard my voice. This sentence merely asserts that the action has taken place at some unspecified time in the past. But if a then were added, and thus the interval between the past action and the present time when the assertion is being made were clearly marked, the English would have the simple preterit. Thus τότε ἠκούσατε τὴν φωνὴν μου would be translated then ye heard my voice.

170. The context will usually determine quite clearly whether a Greek aorist is to be translated in English by the simple past tense (e.g. I loosed) or by the perfect tense (e.g. I have loosed). The former translation should be adopted in the exercises unless it is perfectly certain that the other is intended. What the student needs to understand first is that the aorist is the simple past tense.

171. The first aorist active indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἠλυσα,</td>
<td>1. ἠλύσαμεν, we loosed.</td>
</tr>
<tr>
<td>2. ἠλυσας,</td>
<td>2. ἠλύσατε, ye loosed.</td>
</tr>
<tr>
<td>3. ἠλυσε(ν),</td>
<td>3. ἠλύσαν, they loosed.</td>
</tr>
<tr>
<td>he loosed.</td>
<td></td>
</tr>
</tbody>
</table>
172. The aorist, being a secondary tense (like the imperfect), has the augment. The augment is the same for the aorist as it is for the imperfect (see §§124-126).

173. The aorist, like the imperfect, has the secondary endings. It will be remembered (see §127) that these, in the active voice, are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>-ν</td>
<td>-μεν</td>
</tr>
<tr>
<td>2.</td>
<td>-σ</td>
<td>-τε</td>
</tr>
<tr>
<td>3.</td>
<td>none</td>
<td>-ν (or -σαν).</td>
</tr>
</tbody>
</table>

174. It should be observed that in the first aorist the ν is dropped in the first person singular.

175. Before these personal endings, there stands, in the aorist, not a variable vowel, but the tense suffix, σα, which is added to the stem of the verb. Thus, where the future has σο/ε, the first aorist has σα.

176. In the third person singular this σα is changed to σε. ἔλυσε(ν) may have the movable ν, like the ἔλυσε(ν) of the imperfect.

177. The form ἔλυσαμεν—to take it as an example—may be divided as follows: ε/λυ/σα/μεν. ε is the augment, λυ is the stem of the verb, σα is the sign of the first aorist, and μεν is the secondary personal ending in the first person plural active.

178. The first aorist middle indicative of λω is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἔλυσάμην, I loosed</td>
<td>ἔλυσάμεθα, we loosed</td>
</tr>
<tr>
<td></td>
<td>for myself.</td>
<td>for ourselves.</td>
</tr>
<tr>
<td>2.</td>
<td>ἔλυσο, thou loosedest</td>
<td>ἔλυσασθε, ye loosed for</td>
</tr>
<tr>
<td></td>
<td>for thyself.</td>
<td>yourselves.</td>
</tr>
<tr>
<td>3.</td>
<td>ἔλυσα, he loosed</td>
<td>ἔλυσαντο, they loosed for</td>
</tr>
<tr>
<td></td>
<td>for himself.</td>
<td>themselves.</td>
</tr>
</tbody>
</table>
179. As in the future tense so in the aorist tense, the passive voice is entirely distinct in form from the middle. ἔλυσάμην, therefore, means *I loosed for myself*, but it does not mean *I was loosed*.

180. Like the aorist active, the aorist middle has the secondary personal endings. It will be remembered (see §139) that in the middle these secondary personal endings are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -μην</td>
<td>1. -μεθα</td>
</tr>
<tr>
<td>2. -σο</td>
<td>2. -σθε</td>
</tr>
<tr>
<td>3. -το</td>
<td>3. -ντο</td>
</tr>
</tbody>
</table>

181. These are preceded, as in the active, by the tense suffix, σα. No changes occur except in the second person singular, where ἔλυσω is a shortened form for an original ἔλυσασο.

182. The form ἔλυσάμεθα — to take it as an example — is made up as follows: ἐ/λυ/σα/μεθα. ἐ is the augment, λυ is the stem of the verb, σα is the tense suffix, μεθα is the secondary personal ending in the first person plural middle.

183. The changes caused by the joining of the σα of the first aorist tense suffix to the stems of various verbs are like those caused by the σο/ε of the future. As in the case of the future, however, it cannot be predicted with certainty what the aorist of a Greek verb will be. Every verb must be looked up in the lexicon separately. For this purpose the student should use the general vocabulary at the end of the book in the manner described in §§161–163. Only, for the aorist active and middle, we shall be interested in the third of the principal parts, not in the second.
Constructions with πιστεύω

The verb πιστεύω takes the dative. Thus πιστεύω τῷ ἀνθρώπῳ means I believe the man.

The verb πιστεύω followed by εἰς with the accusative is to be translated by I believe in or on. Thus πιστεύω εἰς τὸν κύριον means I believe in the Lord or I believe on the Lord. It must not be supposed, however, that the preposition εἰς with the accusative here really means in like ἐν with the dative. Rather is it to be said that the Greek language merely looks at the act of believing in a different way from the English; Greek thinks of putting one’s faith into some one.

Exercises

I. 1. ἀπέλυσεν ὁ κύριος τὸν δοῦλον αὐτοῦ, ὁ δὲ δοῦλος οὐκ ἀπέλυσε τὸν ἄλλον. 2. ἤδη ἐπέστρεψαν οὗτοι πρὸς τὸν κύριον, ἐκεῖνοι δὲ ἐπιστρέφουσιν ἐν ταῖς ἡμέραις ταῖς κακαῖς. 3. ἐπιστεύσαμεν εἰς τὸν κύριον καὶ σώσει ἡμᾶς. 4. καὶ ἐπιστεύσας εἰς αὐτὸν καὶ πιστεύσας. 5. ὑπέστρεψας πρὸς τὸν κύριον καὶ ἔδειξας σε εἰς τὴν ἐκκλησίαν αὐτοῦ. 6. ἐν ἐκείναις ταῖς ἡμέραις ἐπορεύθησε ἐν ταῖς ὁδοῖς ταῖς κακαῖς. 7. ἐπιστρέψατε πρὸς τὸν κύριον καὶ ἐθεράπευσεν ἡμᾶς. 8. ἐκεῖνοι πονηροὶ, ἀλλ' ἡμεῖς ἐπέσαμεν αὐτοὺς. 9. ἡτοίμασα ὑμῖν τόπον ἐν τῷ οὐρανῷ. 10. ἐδεξάμην σε εἰς τὸν οἶκον μου, ἀλλ' οὗτοι οἱ πονηροὶ οὐκ ἔδειξαντο. 11. ἀνέβλεψαν οἱ τυφλοί. 12. ἔσωσα ἡμᾶς ἐγώ, ὅμως δὲ ἑμὲ οὐκ ἔδειξασθε εἰς τοὺς οίκους ὑμῶν. 13. πονηρὸς ἤσαν αὐτοὶ, πονηροὶ δὲ ἐπεμάχαν εἰς τὴν ἐκκλησίαν. 14. ἔδειξας με ἐν τῷ λεπτῷ. 15. τὸτε ἤκουσαν ταῦτα τὰς ἐντολὰς, ἀλλὰ δὲ ἀκούσας ἐν τῇ ἐκκλησίᾳ. 16. ἐν ἔκεινῃ τῆς ὀρα ἐξελέφθησαν ἐκ τοῦ κόσμου, τότε δὲ ἔδειξατο ἡμᾶς. 17. ἤκουσαν αὐτοῦ καὶ ἔθαμβαν. 18. ἔδειξε σὺ τῷ εὐαγγελίῳ, οὗτοι δὲ οὐ δέξονται αὐτό. 19. οὐδὲ ἦκουσας τὸν κύριον οὐδὲ ἐπιστεύσας εἰς αὐτόν.
II. 1. We did not receive the gospel, because we did not hear the voice of the apostle. 2. In those days we were not believing in the Lord, but this disciple persuaded us. 3. The sinner turned unto the Lord, and already is being taught by Him. 4. The servants have prepared houses for you. 5. This blind man believed in the Lord. 6. The children wondered, and the disciples believed. 7. Thou didst not pray to the Lord, and on account of this He did not heal thee. 8. Those evil men pursued these women into the desert. 9. I have preached the gospel to them. 10. Ye persecuted me, but I did not persecute you. 11. These blind men glorified the Lord, because He had healed them. 12. Through His disciples He proclaimed His gospel to the world. 13. The promises are good, and we received them. 14. Ye have received the same promises and believed on the same Lord. 15. He has not preached the gospel nor does he preach it now. 16. That woman has neither glorified the Lord nor received the children.

The English pluperfect is often to be translated by the Greek aorist.
LESSON XV
Second Aorist Active and Middle Indicative

186. Vocabulary

γάρ, conj., postpositive (see §91), for.

ἐβαλὼν, I threw, I cast, 2nd aor. of βάλλω.

ἐγενόμην, I became, dep. 2nd aor. of γίνομαι.

ἐίδον,¹ I saw, 2nd aor. of βλέπω (may also be regarded as 2nd aor. of ὑπάρχω).

ἐίπον, I said, 2nd aor. of λέγω.

ἐλαβὼν, I took, 2nd aor. of λαμβάνω.

ἐγέγαγον, I led, 2nd aor. of ἔγαγο

ἐλθὼν, I came, I went, 2nd aor. of ἔρχομαι.

ἡνεγκα, I bore, I brought, 1st aor. of φέρω (conjugated like the 1st aor. of λάμβανω, but with -κα instead of -σα).

λείπω, 2nd. aor. ἔλπισαν, I leave.

δοσομαι, I shall see, dep. fut. of βλέπω (may also be regarded as future of ὑπάρχω).

πιπτω, 2nd aor. ἔπεσον, I fall.

προσφέρω, I bring to (takes the accusative of the thing that is brought and the dative of the person to whom it is brought. Example: προσφέρω τὰ τέκνα τῷ κυρίῳ, I bring the children to the Lord).

¹In the New Testament, εἰδον has, in the indicative, almost exclusively first aorist endings, instead of second aorist endings, and in other verbs also first aorist endings are often placed on second aorist stems. See J. H. Moulton, A Grammar of New Testament Greek, Vol. II, 1920, “Accidence and Word Formation”, edited by W. F. Howard, pp. 208f., note 1. It is therefore rather a concession to weakness when εἰδον etc. are here treated as second aorists throughout. But this procedure will probably be better until the nature of the second aorist becomes thoroughly familiar to the student. The first aorist endings can afterwards easily be recognized when they occur. Compare §521.
187. It has already been observed that the second aorist is not a different tense from the first aorist, but only a different way of forming the same tense. Very few verbs, therefore, have both a first aorist and a second aorist, just as very few verbs in English form their preterit both by adding -ed and by making changes within the body of the word.

Thus the preterit of live is lived, and the preterit of rise is rose, but live has no preterit love, nor has rise a preterit rised. The uses of the tense lived are exactly the same as the uses of the tense rose. So also in Greek the uses of the second aorist are exactly the same as the uses of the first aorist.

188. It cannot be determined beforehand whether a verb is going to have a first aorist or a second aorist, nor if it has a second aorist what the form of that second aorist will be. These matters can be settled only by an examination of the lexicon for each individual verb.

189. The second aorist system (consisting of all moods of the second aorist active and middle) differs from the present system (consisting of all moods of the present and imperfect active, middle and passive), not by adding -σα or any other tense suffix to the stem of the verb, but by differences, as over against the present, within the body of the word. Usually these differences mean that the second aorist has gotten back nearer to the real, fundamental verb stem than the present has.

Examples: (1) λαμβάνω has a second aorist ελαβον, λαβ- being the second aorist stem and λαμβαν- the present stem. (2) βάλλω has a second aorist εβαλον, βαλ- being the second aorist stem and βαλλ- the present stem.

190. Upon the second aorist stem are formed the second aorist active and middle. The aorist passive of all verbs
is different from the aorist middle, whether the aorist middle is first aorist or second aorist. \( \delta \nu \tau \theta \mu \nu \), therefore, the aorist middle of \( \lambda \epsilon \pi \omega \), does not mean \textit{I was left}. In order to translate \textit{I was left}, an entirely different form, the aorist passive, would be used.

191. The second aorist, being a secondary tense, has an augment, which is just like the augment of the imperfect. Thus a second aorist stem like \( \lambda \nu \tau \) (of \( \lambda \epsilon \pi \omega \)), which begins with a consonant, prefixes \( \varepsilon \) to make the augment (the stem \( \lambda \nu \tau \)- thus making \( \varepsilon \lambda \tau \nu \)), while a second aorist stem like \( \varepsilon \lambda \theta \)-, which begins with a vowel, lengthens that vowel (the stem \( \varepsilon \lambda \theta \)- thus making \( \varepsilon \lambda \theta \nu \)).

192. The second aorist, being a secondary tense, has secondary personal endings. Between these and the stem comes the variable vowel \( o / e \) exactly as in the present and imperfect. The second aorist indicative, therefore, is conjugated exactly like the imperfect, except that the imperfect is formed on the present stem, while the second aorist indicative is formed on the second aorist stem. Thus \( \varepsilon \lambda \nu \pi \tau \omega \mu \nu \) means \textit{we were leaving} (imperfect), whereas \( \varepsilon \lambda \nu \tau \pi \omega \mu \nu \) means \textit{we left} (second aorist). Sometimes a single letter serves to distinguish imperfect from second aorist. \( \varepsilon \beta \alpha \lambda \lambda \omega \mu \nu \varepsilon \), for example, means \textit{we were throwing} (imperfect), whereas \( \varepsilon \beta \alpha \lambda \lambda \omega \mu \nu \varepsilon \) means \textit{we threw} (second aorist).

193. The second aorist active indicative of \( \lambda \epsilon \pi \omega \), \textit{I leave}, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( \varepsilon \lambda \nu \tau \nu ), \textit{I left.}</td>
<td>1. ( \varepsilon \lambda \nu \tau \omega \mu \nu \varepsilon ), \textit{we left.}</td>
</tr>
<tr>
<td>2. ( \varepsilon \lambda \pi \tau \nu ), \textit{thou leftst.}</td>
<td>2. ( \varepsilon \lambda \pi \tau \tau \nu ), \textit{ye left.}</td>
</tr>
<tr>
<td>3. ( \varepsilon \lambda \pi \nu (\nu) ), \textit{he left.}</td>
<td>3. ( \varepsilon \lambda \nu \pi \nu ), \textit{they left.}</td>
</tr>
</tbody>
</table>
194. The second aorist middle indicative of λέγω is as follows:

Sing. .......................... Plur.
1. ἔλεγομην ........................ 1. ἔλεγομεθα
2. ἔλεγον .......................... 2. ἔλεγεσθε
3. ἔλεγεν .......................... 3. ἔλεγον

195. Exercises

1. καὶ εἶδομεν τὸν κύριον καὶ ἥκουσαμεν τοὺς λόγους αὐτοῦ. 2. οὐδὲ γὰρ εἰσῆλθες εἰς τοὺς οἶκους αὐτῶν οὐδὲ εἶπες αὐτοῖς παραβολήν. 3. ἐν ἑκείνῃ τῇ ὥρᾳ ἐγένοντο μαθηταὶ τοῦ κυρίου. 4. οὕτωι μὲν ἐγένοντο μαθηταὶ ἄγαθοι, ἐκεῖνοι δὲ ἦσαν πονηροὶ. 5. προσέφερον αὐτῷ τοὺς τυφλοὺς. 6. ἔπεσον ἐκ τοῦ οὐρανοῦ οἱ ἄγγελοι οἱ πονηροὶ. 7. τὰ μὲν δαιμόνια ἐξεβάλετε, τὰ δὲ τέκνα ἑθεραπεύσατε. 8. τοὺς μὲν πονηροὺς συνηγάγετε ύμεῖς εἰς τοὺς οἶκους ὑμῶν, τοὺς δὲ ἄγαθοὺς ἡμεῖς.
9. οὐκ ἐκείρυξας τὸ εὐαγγέλιον ἐν τῇ ἐκκλησίᾳ, οὐδὲ γὰρ ἐγένου μαθητής. 10. νῦν μὲν λέγετε λόγους ἄγαθοὺς, εἶπον δὲ οὕτωι τοὺς αὐτοὺς λόγους καὶ ἐν ταῖς ἡμέραις ἐκείναις. 11. ἐπιστεύσαμεν εἰς τὸν κύριον, οἱ γὰρ μαθηταὶ ἠγαγον ἡμᾶς πρὸς αὐτὸν.
12. ταῦτα μὲν εἶπον ὑμῖν ἐν τῷ λεπτῷ, ἑκείνα δὲ ὅπως λέγω. 13. τότε μὲν εἰς ἑκείνης εἰς τὴν ἐκκλησίαν, ἐν ἑκείνῃ δὲ τῇ ἡμέρᾳ εἰσελεύσασθε εἰς τὸν οὐρανὸν. 14. τότε ὅψόμεθα τὸν κύριον ἐν τῇ δόξῃ αὐτοῦ· ἐπιστεύσαμεν γὰρ εἰς αὐτὸν. 15. οὐ μὲν κύριος ἔχθεθε τότε ἐκ τοῦ κόσμου, οἱ δὲ μαθηταὶ αὐτοῦ ἦταν μένουσιν ἐν αὐτῷ. 16. ταῦτα τὰς ἐντολὰς Ἐλαβον ἀπὸ τοῦ κυρίου, ἡμῖν γὰρ μαθήτης αὐτοῦ. 17. τότε μὲν παρελάβετε τὴν ἐπαγγελίαν παρὰ τοῦ κυρίου, νῦν δὲ καὶ ηρώσαστε αὐτὴν ἐν τῷ κόσμῳ. 18. ἠλθετε πρὸς τὸν κύριον καὶ παρελάβετε παρ' αὐτοῦ ταῦτα. 19. συνήγαγεν ἡμᾶς αὐτῶς εἰς τὴν ἐκκλησίαν αὐτοῦ. 20. εἰδον οἱ ἀνθρωποὶ τῶν οὐν τοῦ θεοῦ· ἐγένετο γὰρ αὐτὸς ἀνθρωπος καὶ ἦμενεν ἐν τούτῳ τῷ κόσμῳ.
II. 1. We did not see Him, for we were not yet disciples of Him. 2. The apostle brought the sinners to Him. 3. Ye did not hear me, but ye came to my disciples. 4. Ye entered into this house, but the others went out of it. 5. The sinners were going into their houses, but the apostles saw the Lord. 6. In those days we shall see the Lord, but in the evil days we did not see Him. 7. Thy brothers were taking gifts from the children, but the apostles took the children from them. 8. You became a servant of the apostle, but the apostle became to you even a brother. 9. Ye have become a church of God, for ye have believed on His Son. 10. He has gathered together His disciples into His kingdom. 11. The faithful teacher said that the Lord is good. 12. They believed in the Lord and brought others also to Him. 13. They heard the children and came to them. 14. We received joy and peace from God, because we were already entering into His kingdom. 15. The disciples say that the apostles saw the Lord and received this from Him. 16. You went out into the desert, but the apostle said these things to his brethren.
LESSON XVI

Aorist Passive Indicative. Future Passive Indicative

196. Vocabulary

άναλαμβάνω, I take up.
έβληθα, I was born, I was cast, aor. pass. of βάλλω.
έγενήθη, I became, aor., pass. in form, of γίνομαι.
έγνωσθη, I was known, aor. pass. of γνώσκω.
έδιδάχθη, I was taught, aor. pass. of διδάσκω.
έκηρύχθη, I was preached, I was proclaimed, aor. pass. of κηρύσσω.
έλημφθη, I was taken, aor. pass. of λαμβάνω.

ἐπορεύθη, I went, aor., passive in form, of πορεύομαι.
ἡγέρθη, I was raised, aor. pass. of ἑγείρω.
ἡκούσθη, I was heard, aor. pass. of ἀκούω.
ἡνεχθη, I was born, I was brought, aor. pass. of φέρω.
ἡχθη, I was led, aor. pass. of ἁγω.
ἀφθη, I was seen, aor. pass. of βλέπω (may also be regarded as aor. pass. of ἰδώ).

197. The aorist passive indicative and the future passive indicative are formed on the aorist passive stem, which appears in the sixth place among the principal parts. The fourth and fifth of the principal parts will be studied in a subsequent lesson.

198. The aorist passive stem is formed by adding θε to the verb stem. This θε is lengthened throughout the indicative to θη. Thus the aorist passive stem of λῶω appears as λυθη.

199. The aorist being a secondary tense, the augment, formed exactly as in the case of the imperfect (see §§124-126), is prefixed to the tense stem, and the secondary per-
personal endings are added. These personal endings are of
the active form (see §127), and are like those which are used
in the imperfect active indicative except that in the third
person plural the alternative ending -σαν is chosen instead
of -ν. In the aorist passive indicative, the personal end-
ings are added directly to the tense stem, without any vari-
able vowel intervening.

200. The future passive indicative is formed by adding
-σο/ε to the aorist passive stem (with its θε lengthened
to θη), which, however, since the future is a primary not
a secondary tense, has in the future no augment. To this
future passive stem, λυθησο/ε, the middle primary end-
ings are added, and the future passive is conjugated exactly
like the future middle except that the stem is λυθησο/ε
instead of λυσο/ε.

201. The aorist passive indicative of λυω is as follows:

    Sing.                        Plur.
1. ἔλυθην, I was loosed.      1. ἔλυθημεν, we were loosed.
2. ἔλυθης, thou wast loosed.  2. ἔλυθητε, ye were loosed.
3. ἔλυθη, he was loosed.      3. ἔλυθησαν, they were
                                loosed.

202. The future passive indicative of λυω is as follows:

    Sing.                        Plur.
1. λυθήσομαι, I shall be      1. λυθήσομεθα, we shall be
   loosed.                      loosed.
2. λυθήσῃ, thou wilt be       2. λυθήσεσθε, ye will be
   loosed.                      loosed.
3. λυθήσεται, he will be      3. λυθήσονται, they will be
   loosed.                      loosed.
203. The uses of the parts of the verb which have been studied so far may be summarized as follows:

\[
\begin{align*}
\text{Present Indicative} & \\
\text{Active. } \lambda \omega & = \begin{cases} 
I \text{ loose.} \\
\text{or} \\
I \text{ am loosing.} \\
\text{or} \\
I \text{ loose for myself.} \\
\text{or} \\
I \text{ am loosing for myself.}
\end{cases} \\
\text{Middle. } \lambda \nu \omicron \mu \alpha i & = I \text{ am being loosed.}
\end{align*}
\]

\[
\begin{align*}
\text{Imperfect Indicative} & \\
\text{Active. } \varepsilon \lambda \omicron \omicron \nu & = I \text{ was loosing.} \\
\text{Middle. } \varepsilon \lambda \omicron \nu \mu \mu \eta & = I \text{ was loosing for myself.} \\
\text{Passive. } \varepsilon \lambda \omicron \nu \mu \mu \eta & = I \text{ was being loosed.}
\end{align*}
\]

\[
\begin{align*}
\text{Future Indicative} & \\
\text{Active. } \lambda \sigma \omega & = I \text{ shall loose.} \\
\text{Middle. } \lambda \sigma \sigma \omicron \mu \alpha i & = I \text{ shall loose for myself.} \\
\text{Passive. } \lambda \theta \sigma \sigma \omicron \mu \alpha i & = I \text{ shall be loosed.}
\end{align*}
\]

\[
\begin{align*}
\text{Aorist Indicative} & \\
\text{Active. } \varepsilon \lambda \upsilon \sigma \alpha & = I \text{ loosed.} \\
\text{Middle. } \varepsilon \lambda \upsilon \sigma \omicron \mu \mu \eta & = I \text{ loosed for myself.} \\
\text{Passive. } \varepsilon \lambda \theta \omicron \eta & = I \text{ was loosed.}
\end{align*}
\]

**Formation of Aorist Passive Stems of Verbs Whose Verb Stems End in a Consonant**

204. Before the \( \theta \) of the aorist passive tense-suffix, a final \( \pi \) or \( \beta \) of the verb stem is changed to \( \phi \), a final \( \kappa \) or \( \gamma \) is changed to \( \chi \), and a final \( \tau \), \( \delta \), or \( \theta \) is changed to \( \sigma \). The changes in the case of \( \pi \), \( \beta \), \( \kappa \), \( \gamma \) can be remembered if it be observed that \( \theta \) is equivalent to \( \text{th} \) and that what the changes amount to is adding on an \( h \) to the preceding letters so as to make them conform to the \( \text{th} \). Thus before \( \text{th} \), \( p \) or \( b \) becomes \( \text{ph} \), and \( k \) or \( g \) becomes \( \text{ch} \).

Examples: The aorist passive of \( \tau \epsilon \mu \pi \omega \) is \( \varepsilon \tau \epsilon \mu \phi \theta \eta \nu \), of \( \varepsilon \gamma \omega \), \( \varepsilon \chi \theta \eta \nu \), of \( \pi \epsilon \iota \omega \), \( \varepsilon \pi \epsilon \iota \sigma \theta \eta \nu \).

205. Like the other principal parts, however, the aorist
passive of a Greek verb cannot be formed with any certainty on the basis of general rules, but must be noted for each verb separately.

206. **Second Aorist Passive**

Some verbs have a *second aorist passive* instead of a first aorist passive. This second aorist passive is conjugated in the indicative exactly like a first aorist passive. But it has no θ in the tense stem.

Example: The second aorist passive indicative of ἔγραψω is ἔγραψα, ἔγραψας, ἔγραψα, ἔγραψαμεν, ἔγραψατε, ἔγραψαν.

**Aorist and Future of Deponent Verbs**

207. Some deponent verbs have passive, not middle, forms.


208. Some deponent verbs have both middle and passive forms.

Example: The aorist of γίνομαι, *I become*, is either ἐγενήμην, *I became*, or ἐγενήθην, *I became*. ἐγενήμην and ἐγενήθην mean exactly the same thing, both the middle and the passive forms having active meaning.

209. **Exercises**

1. ἐπιστεύσαμεν εἰς τὸν κύριον καὶ ἐγνώσθημεν ὑπ’ αὐτοῦ. 2. τὰῦτα ἔγραψε ἐν τοῖς βιβλίοις. 3. ἐδίδαξε τὰ τέκνα, ἐδιδάχθησε δὲ καὶ αὐτοί ὑπὸ τοῦ κυρίου. 4. ἐλήμφησαν οἱ πιστοὶ εἰς τὸν οὐρανὸν, ἐξεβλήθησαν δὲ ἐξ αὐτοῦ οἱ ἄγγελοι οἱ πονηροί. 5. ἐγερθήσονται οἱ νεκροὶ τῷ λόγῳ τοῦ κυρίου. 6. οὗτοι οἱ τυφλοὶ συνήχθησαν εἰς τὴν ἐκκλησίαν. 7. ἐξεβλήθη τὰ δαιμόνια. 8. γὰρ κύριος ἔξεβαλεν αὐτά. 8. πέμπονται μὲν καὶ νῦν οἱ μαθηταί, ἐπέμφθησαν δὲ τότε οἱ ἀπό-

1 But occasionally ἀποκρίνομαι has middle forms.
II. 1. This is the Church of God, but the sinners were brought into it. 2. This man was cast out on account of the gospel. 3. I was sent to the sinners, but you were being sent to your brothers. 4. Thou didst not receive the gospel, but the others received it and were saved. 5. These words have been written by the apostles. 6. The servants will come into the house, but the sons were baptized in that hour. 7. Ye will see the Lord in heaven, but the apostles were taught by Him. 8. The disciples brought the blind men to the Lord, but the children were led by others. 9. The gifts were being received from the servants, but the law was proclaimed to the world. 10. A place was prepared for the brethren. 11. We went to the sea, but our sons will go into the temple. 12. After these things, they were taken up into glory. 13. The Son of Man was raised up from the dead and was glorified. 14. The promises of God were heard in the world.

The article is often omitted with κόσμος. See §311.

From the dead, ἐκ νεκρῶν.
LESSON XVII
The Third Declension

210. Vocabulary

άγιος, α, ον, adj., holy; οἱ ἔλπις, ἔλπιδος, η, a hope.
άγιοι, the saints.
ἀίμα, αἵματος, τὸ, blood.
αἷον, αἷόν, ἄν, an age; εἰς τὸν αἰῶνα, for ever; εἰς τοὺς αἰῶνας τῶν αἰῶνων, for ever
and ever.
ἀρχων, ἀρχόντως, ὁ, a ruler.
γράμμα, γράμματος, τὸ, a letter.

νὺξ, νυκτὸς, η, a night.
νόμων, νόμος, τὸ, a name.
πνεῦμα, πνεύματος, τὸ, a spirit, the Spirit.
ῥῆμα, ῥήματος, τὸ, a word.
σάρξ, σάρκος, η, flesh.
σῶμα, σώματος, τὸ, a body.

211. The declensions of (1) ἔλπις, ἔλπιδος, η, a hope, (2) νὺξ, νυκτὸς, η, a night, and (3) ἀρχων, ἀρχόντως, ὁ, a ruler, are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>N.</th>
<th>ἔλπις</th>
<th>νὺξ</th>
<th>ἀρχων</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἔλπιδος</td>
<td>νυκτός</td>
<td>ἀρχόντως</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ἔλπιδι</td>
<td>νυκτί</td>
<td>ἀρχόντι</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>ἔλπιδα</td>
<td>νυκτα</td>
<td>ἀρχόντα</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>ἔλπι</td>
<td>νὺξ</td>
<td>ἀρχων</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>N.</th>
<th>ἔλπιδες</th>
<th>νυκτες</th>
<th>ἀρχόντες</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἔλπιδων</td>
<td>νυκτῶν</td>
<td>ἀρχόντων</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ἔλπις(μ)</td>
<td>νυξ(μ)</td>
<td>ἀρχουσ(μ)</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>ἔλπιδας</td>
<td>νυκτας</td>
<td>ἀρχόντας</td>
<td></td>
</tr>
</tbody>
</table>
212. The case endings in the third declension are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>-ς or none.</td>
<td>N. V.</td>
</tr>
<tr>
<td>G.</td>
<td>-ος</td>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
<td>-ι</td>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
<td>-α</td>
<td>A.</td>
</tr>
<tr>
<td>V.</td>
<td>Like nominative or none.</td>
<td></td>
</tr>
</tbody>
</table>

213. These case endings are added to the stem, and the stem can be discovered, not from the nominative, as is possible in the first and second declensions, but only by dropping off the -ος of the genitive singular. Thus the genitive singular must be known before any third declension noun can be declined.

214. It will be observed that both in the accusative singular ending and in the accusative plural ending the α is short. The dative plural -σι(ν) may have the movable ν. (See §44.)

215. The nominative is formed in various ways, which it will probably be most convenient not to try to classify.

216. The vocative also is formed differently in different nouns. It is very often like the nominative.

217. In the dative plural the combination of consonants formed by the -σι of the case ending coming after the final consonant of the stem causes various changes, which are in general the same as those set forth in §156. But where two consonants, as ντ, are dropped before the following σ, the preceding vowel is lengthened, α, however, being lengthened not to ω but to ου. So in ἔρχομαι(ν), the dative plural of ἔρχωμαι.
218. The gender of third declension nouns, except in the case of certain special classes like the nouns in -μα, -μαρος, cannot easily be reduced to rules, and so must be learned for each noun separately.

219. Thus if the student is asked what the word for flesh is, it is quite insufficient for him to say that it is σάρξ. What he must rather say is that it is σάρξ, σαρκός, feminine. Without the genitive singular, it would be impossible to determine the stem; and unless the stem is known, of course the noun cannot be declined. And without knowing the gender, one could not use the word correctly. One could not tell, for example, whether ὁ σάρξ or ἡ σάρξ or τὰ σάρξ would be correct.

220. These two difficulties, coupled with the difficulty of the dative plural, make the third declension more difficult than the first and second. Otherwise the declension is easy, when once the case endings have been thoroughly mastered and have been distinguished clearly from those of the other two declensions.

221. **Monosyllables of the Third Declension**

Monosyllabic nouns of the third declension have the accent on the ultima in the genitive and dative of both numbers. In the genitive plural it is the circumflex.

Example: σάρξ, σαρκός, σαρκῶν.

This rule is an exception to the rule of noun accent. In accordance with the rule of noun accent, the accent would remain on the same syllable as in the nominative singular so nearly as the general rules of accent would permit.
222. **Nouns in -μα**

An important class of nouns in -μα, with stems ending in -ματ, are declined like δνομα. These nouns are all neuter. The declension of δνομα, δνοματος, τδ, a name, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V. δνομα</td>
<td>N. A. V. δνοματα</td>
</tr>
<tr>
<td>G. δνοματος</td>
<td>G. δνοματων</td>
</tr>
<tr>
<td>D. δνοματι</td>
<td>D. δνοματι(ν)</td>
</tr>
</tbody>
</table>

Since δνομα is a neuter noun, it has its accusative and vocative of both numbers like the nominative, and its nominative, accusative, and vocative plural ending in α. (See §42.)

223. The declensions of other third-declension nouns will be found in §§559-566, and can be referred to as they are needed.

224. **Exercises**

1. ἔλπιδα οὐκ ἔχουσιν οὐδὲ τὸ πνεῦμα τὸ ἅγιον. 2. διὰ τὴν ἔλπιδα τὴν καλὴν ἤνεγκα ταῦτα οἱ μαθηταὶ τοῦ κυρίου. 3. ταῦτα ἐστὶ τὰ ῥήματα τοῦ ἁγίου πνευματος. 4. ἐγράφη τὸ ὄνομα τὸ ὑμῶν ὑπὸ τοῦ θεοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς. 5. τῷ λόγῳ τοῦ κυρίου ἐσωθεὶ ἡμᾶς ὁ θεός. 6. οἱ ἄρχοντες οἱ πονηροὶ οὐκ ἐπίστευσαν εἰς τὸ ὄνομα τοῦ κυρίου. 7. ταῦτα εἰπον ἐκεῖνοι τοῖς ἄρχοντες τούτοις τοῦ αἰῶνος. 8. ὄψεσθε ὑμεῖς τὸ πρόσωπον τοῦ κυρίου εἰς τὸν αἰῶνα, ἀλλὰ οὐκ ὄψοντας αὐτὸ οἱ πονηροὶ, διότι οὐκ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ. 9. οὐκέτι κατὰ σάρκα γινώσκομεν τὸν κύριον. 10. ἐν τῇ σαρκὶ ὑμῶν εἶδετε τὸν θάνατον, ἀλλὰ διὰ τοῦ ἁγίου πνευματος ἔχετε ἔλπιδα καλὴν. 11. τὸ μὲν γράμμα ἀποκτείνει, ἐν τῷ δὲ πνευματι ἔχετε ζωὴν. 12. βλέπομεν τὸ πρόσωπον τοῦ κυρίου καὶ ἐν
II. 1. By the will of God we believed on the name of the Lord. 2. The rulers did not receive this hope from the apostle, because they did not believe in the Lord. 3. We shall know the will of God for ever. 4. In this age we have death, but in that age hope and life. 5. In our flesh we remain in this age, but through the Spirit of God we have a good hope. 6. By the will of God we were saved from our sins through the blood of the Lord. 7. In those days ye saw the rulers. 8. This age is evil, but in it we have hope. 9. These words we wrote to the rulers. 10. We came to the good ruler and to the apostle of the Lord. 11. In our bodies we shall see death, but we shall be raised up according to the word of God. 12. Ye were persecuted by the ruler, but the blood of the Lord saves you from sin. 13. We wrote those good words to the evil ruler. 14. This night became to them an hour of death, but they believed on the name of the Lord. 15. The evil spirits were cast out by the word of the Lord.

In phrases such as ἐν νύκτι and ἐν ἡμέρᾳ, the article is often omitted.
LESSON XVIII
Present Participles. Use of Participles

225. Vocabulary

προσέρχομαι, dep., I come to, ἰν, οὖσα, ἰν, being, present I go to, with dative. participle of εἰμί (for declension, see §580).

226. The declension of λύω, λύουσα, λύον, loosing, the present active participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
<td>N.</td>
</tr>
<tr>
<td>N. V.</td>
<td>λύων</td>
<td>λύουσα</td>
<td>λύον</td>
</tr>
<tr>
<td>G.</td>
<td>λύουσας</td>
<td>λύουσας</td>
<td>λύουσας</td>
</tr>
<tr>
<td>D.</td>
<td>λύοντι</td>
<td>λύοντι</td>
<td>λύοντι</td>
</tr>
<tr>
<td>A.</td>
<td>λύοντα</td>
<td>λύονταν</td>
<td>λύον</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plur.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
<td>N.</td>
</tr>
<tr>
<td>N. V.</td>
<td>λύοντες</td>
<td>λύουσαι</td>
<td>λύοντα</td>
</tr>
<tr>
<td>G.</td>
<td>λύουσών</td>
<td>λύουσών</td>
<td>λύουσών</td>
</tr>
<tr>
<td>D.</td>
<td>λύουσα(ν)</td>
<td>λύουσα(ν)</td>
<td>λύουσα(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>λύουσας</td>
<td>λύουσας</td>
<td>λύουσας</td>
</tr>
</tbody>
</table>

227. This declension, like the declension of other adjectives, should be learned across, and not down the columns. See §61.

228. It will be observed that the masculine and neuter are declined according to the third declension (the masculine exactly like ἀρχων) and the feminine according to the first declension (like δῆξα). The accent in the genitive
plural feminine follows the *noun* rule for the first declension, not the adjective rule (see §§51, 62).

229. It will be remembered that in the accusative plural the *a* in the ending is short in the third declension but long in the first declension.

230. The declension of *λυμένος, η, αν, loosing for himself*, the present middle participle, and of *λυμένος, η, αν, being loosed*, the present passive participle of *λύω*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λυμένος</td>
<td>λυμένη</td>
<td>λυμένον</td>
</tr>
<tr>
<td>G.</td>
<td>λυμένου</td>
<td>λυμένης</td>
<td>λυμένου</td>
</tr>
<tr>
<td>D.</td>
<td>λυμένῳ</td>
<td>λυμένη</td>
<td>λυμένῳ</td>
</tr>
<tr>
<td>A.</td>
<td>λυμένου</td>
<td>λυμένην</td>
<td>λυμένου</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λυμένοι</td>
<td>λυμέναι</td>
<td>λυμένα</td>
</tr>
<tr>
<td>G.</td>
<td>λυμένοι</td>
<td>λυμέναι</td>
<td>λυμέναι</td>
</tr>
<tr>
<td>D.</td>
<td>λυμένος</td>
<td>λυμέναις</td>
<td>λυμένος</td>
</tr>
<tr>
<td>A.</td>
<td>λυμένου</td>
<td>λυμένας</td>
<td>λυμένα</td>
</tr>
</tbody>
</table>

It will be observed that this declension is like that of adjectives of the second and first declension.

231. The present participles are formed on the present stem of the verb (see §151). The present participles of any regular verb can be made by adding *-ων, -ουσα, -ουν* and *-όμενος, -όμενη, -όμενον* to the present stem of that verb.

232. **Use of Participles**

The participles are verbal adjectives. Being adjectives, they have gender, number, and case; and like other adjectives they agree in gender, number, and case with the nouns
that they modify. On the other hand, since they partake of the nature of verbs, (a) they have tense and voice, (b) they receive, like other parts of a verb, adverbial modifiers, and (c) if they be participles of a transitive verb they can take a direct object.

Examples: (1) ὁ ἀπόστολος λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον, the apostle, saying these things in the temple, sees the Lord. Here the participle λέγων, which means saying, agrees with ἀπόστολος, which is in the nominative case and singular number and is a masculine noun. The participle, therefore, must be nominative singular masculine. On the other hand, the participle is enough of a verb to have tense and voice. It is in the present tense because the action which it denotes is represented as going on at the same time as the action of the leading verb βλέπει; it is in the active voice because it represents the apostle as doing something, not as having something done to him. And it has the adverbial modifier ἐν τῷ ἱερῷ and the direct object ταῦτα. On the other hand, it has no subject, as a finite verb (e.g. an indicative) would have; for the noun ἀπόστολος, which denotes the person represented as performing the action denoted by the participle, is not the subject of the participle, but the noun with which the participle, like any other adjective, agrees.

(2) βλέπομεν τὸν ἀπόστολον λέγοντα ταῦτα ἐν τῷ ἱερῷ, we see the apostle saying these things in the temple. Here the noun with which the participle agrees is accusative singular masculine. Therefore the participle must also be accusative singular masculine. But its direct object and its adverbial modifier are the same as in (1).

(3) προσερχόμεθα τῷ ἀποστόλῳ λέγοντι ταῦτα ἐν τῷ ἱερῷ, we come to the apostle while he is saying these things in the temple. Here the participle λέγοντι agrees with a
masculine noun in the dative singular and must therefore itself be dative singular masculine. But in this example it is quite impossible to translate the participle literally. The translation, *we come to the apostle saying these things in the temple*, would not do at all, for in that English sentence the participle *saying* would be understood as agreeing not with *the apostle* but with the subject of the sentence, *we*. It is necessary, therefore, to give up all attempts at translating the participle "literally". Instead, we must express the idea which is expressed by the Greek participle in an entirely different way—by the use of a temporal clause. When such temporal clauses are used to translate a Greek present participle they are usually introduced by *while*. Such a free translation would have been better than the literal translation even in Example (1), although there the literal translation was not absolutely impossible. It would have been rather better to translate ὁ ἀπόστολος λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον by *while the apostle is saying these things in the temple, he sees the Lord*.

(4) διδασκομένῳ ὑπὸ τοῦ ἀποστόλου προσέρχονται αὐτῷ οἱ δοῦλοι, while he is being taught by the apostle, the servants are coming to him. Here διδασκομένῳ agrees with αὐτῷ, which, like τῷ ἀποστόλῳ in the preceding example, is dative with the verb προσέρχομαι. διδασκομένῳ is the present passive participle of διδάσκω.

233. The Tense of the Participle

The tense of the participle is relative to the time of the leading verb.

The present participle, therefore, is used if the action denoted by the participle is represented as taking place at the same time as the action denoted by the leading verb,
no matter whether the action denoted by the leading verb is past, present or future.

Examples: (1) διδασκομένῳ ὑπὸ τοῦ ἀποστόλου προσήλθον αὐτῷ οἱ δούλοι, while he was being taught by the apostle, the servants came to him. Here the action denoted by the participle διδασκομένῳ, though it is past with reference to the time when the sentence is spoken or written, is present with reference to the time of the leading verb—that is, the teaching was going on at the same time as the coming of the servants. Hence the present participle is used.

(2) πορευομένῳ ἐν τῇ ὁδῇ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, while he was going in the way, his disciples came to him. It will be observed that the participles of the deponent verb πορευόμασ, like other parts of that verb, are active in meaning though passive in form. Otherwise this example is like (1).

(3) πορεύομενος ἐν τῇ ὁδῇ εἶδεν τυφλὸν, while he was going in the way, he saw a blind man. Here it will be observed that the participle frequently agrees with the unexpressed subject of a verb. Similarly λέγων ταῦτα εἰδεν τυφλὸν, means while he was saying these things, he saw a blind man, and λέγοντες ταῦτα εἶδετε τυφλὸν means while ye were saying these things, ye saw a blind man.

234. The Attributive Participle

The participle, like any other adjective, can stand in the attributive position.

Examples: (1) It will be remembered (see §70) that ὁ ἀγαθὸς ἀπόστολος means the good apostle. In exactly the same way ὁ λέγων ταῦτα ἐν τῷ λειψὸς ἀπόστολος means the saying-these-things-in-the-temple apostle. The participle (with its modifiers) is here an adjective in the attributive position; it takes the exact place of the attributive ad-
jective ἁγαθὸς in the phrase ὁ ἁγαθὸς ἀπόστολος. It is more usual, however, to place the attributive participle (with its modifiers) in the second of the two alternative positions in which the attributive adjective can stand. Thus the usual order would be ὁ ἀπόστολος ὁ λέγων ταῦτα ἐν τῷ ἱερῷ. Here the λέγων ταῦτα ἐν τῷ ἱερῷ takes the exact place of ἁγαθὸς in the phrase ὁ ἀπόστολος ὁ ἁγαθὸς, which is one of the two ways in which the good apostle can be expressed.

Of course the “literal” translation, the saying-these-things-in-the-temple apostle, is not good English. The idiomatic English way of expressing the same idea is the apostle who is saying these things in the temple.

The difference between this attributive use of the participle and the use which appears in Example (1) in §232 should be noticed very carefully. In the sentence ὁ ἀπόστολος λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον, the participle λέγων, being in the predicate, not in the attributive, position, goes only somewhat loosely with ὁ ἀπόστολος (though it agrees with it), and really modifies also the verb βλέπει—that is, it tells when the action denoted by βλέπει took place. But the addition of the one little word ὁ before λέγων makes an enormous difference in the meaning. When that word is added we have the sentence ὁ ἀπόστολος ὁ λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον, the apostle who says these things in the temple sees the Lord. Here λέγων stands in the attributive position, and does not in any way modify the verb βλέπει; but it tells what apostle is being spoken of. Suppose some one asks us what apostle we are talking about. We could reply, “Not the good apostle or the bad apostle, or the great apostle or the small apostle, but the saying-these-things-in-the-temple apostle.” It will be seen that the attributive participle identifies the particular apostle that we are talking about.
235. Substantive Use of the Participle

The participle, like any other adjective, can be used substantively with the article.

It will be remembered that ὁ ἄγαθός means the good man; ἡ ἄγαθή, the good woman; τὸ ἄγαθον, the good thing; οἱ ἄγαθοι, the good men, etc. In exactly the same way ὁ λέγων ταῦτα ἐν τῷ ἱερῷ means the saying-these-things-in-the-temple man. The participle (with its modifiers), just like the adjective, tells what man we are talking about. But how shall the same idea be expressed in idiomatic English? There are various closely related ways—for example, the man who {says} these things in the temple, or the one who {says} these things in the temple, or he who {says} these things in the temple. It should be observed, however, that none of these English phrases is a literal translation of the Greek. The Greek ὁ does not mean the man or the one or he. It means the, and it is just as simple an article as the article in the phrase the cat or the dog or the house. But in English we do not use the article with the substantive participle. Therefore we have to reproduce the idea of the Greek ὁ λέγων by a phrase of which the individual parts have absolutely nothing to do with the individual parts of the Greek phrase. It is only the total meaning of the English phrase which is the same as the total meaning of the Greek phrase.
The following examples should also be examined:

(1) εἶδον τὸν λέγοντα τὰῦτα ἐν τῷ ἱερῷ, I saw the one who was saying these things in the temple. Here the Greek uses the present participle because the time of the action denoted by the participle is the same as that of the action denoted by the leading verb, even though the action denoted by the leading verb here happens to be in past time.

(2) εἶδον τοὺς λέγοντας τὰῦτα, I saw those who were saying these things.

(3) ὁ ἀδελφὸς τῆς λεγομένης ταῦτα δοῦλος ἐστιν, the brother of the woman who is saying these things is a servant.

(4) ὁ πιστεύων εἰς τὸν ἐγείροντα τοὺς νεκροὺς σώζεται, he who believes on the One who raises the dead is being saved.

(5) τὸ σῶζον τοὺς ἀνθρώπους τὸ θέλημα τοῦ θεοῦ ἐστιν, the thing that saves (or that which saves) men is the will of God.

(6) τὰ βλεπόμενα οὐ μενεῖ εἰς τὸν αἰῶνα, the things that are seen do not remain for ever.

236. The following summary may be found useful:

Present Participles

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act. λύων</td>
<td>=loosing.</td>
</tr>
<tr>
<td>Mid. λύομενος</td>
<td>=loosing for himself.</td>
</tr>
<tr>
<td>Pass. λύομενος</td>
<td>=being loosed.</td>
</tr>
</tbody>
</table>

Present Participles with Article

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
</table>
| Act. ὁ λύων, the loosing man | = {the man who looses.  
| | the one who looses.  
| | he who looses.  |
| Mid. ὁ λύομενος, the loosing-for-himself man | = {the man who looses for himself. 
| | the one who looses for himself.  
| | he who looses for himself.   |
Pass. δ λύουσα,  
the being-loosed  = \begin{cases}  
the man who is being loosed. 
\text{the one who is being loosed.} 
\text{he who is being loosed.} \end{cases}

man

Act. τὸ λύον,  
the loosing thing  = \begin{cases}  
the thing that looses. 
that which looses. \end{cases}

Act. οἱ λύοντες,  
the loosing men  = \begin{cases}  
the men who loose. 
the ones who loose. 
those who loose. \end{cases}

237. It should be noticed that the English word he in the phrase he who looses is not a real—certainly not an ordinary—personal pronoun, but merely the light antecedent of the relative pronoun who. He has no value of its own but goes in the closest possible way with who, so as to form the phrase he who. The Greek language, rather strangely as it may seem to us, possesses no such light antecedent of the relative. The ordinary Greek way, therefore, of expressing the idea he who looses is to use article with participle and say the loosing man, δ λύων. Similarly, the English word that in the phrase that which looses, and the English word those in the phrase those who loose, are not really demonstrative adjectives or pronoun{s}; they do not really “point out” anything. They are very different, for example, from the demonstratives in the phrases that house across the street or those trees over there on the campus. The that and the those in these sentences could be accompanied by a pointing finger; they are real demonstratives. But the that and the those in the phrases that which looses or those that loose are simply light antecedents of the relative, and for them the Greek has no equivalent. Such phrases, therefore, must be cast into an entirely different mould before they can be translated into Greek.
238. The English word *that* has a number of widely different uses. It is (1) a conjunction, (2) a demonstrative adjective or pronoun, (3) a light antecedent of the relative, and (4) a relative pronoun like *which*.

Example: *I know that that which saves the men that receive that gospel is the will of God.* Here the first *that* is a conjunction; the second, the light antecedent of the relative; the third, a relative pronoun; the fourth, a real demonstrative. The Greek language has a different way of expressing each of these uses of *that*. The sentence in Greek would be as follows: γινώσκω ὅτι τὸ σῶζον τοὺς δεχομένους ἐκεῖνο τὸ εὐαγγέλιον τὸ θέλημα τοῦ θεοῦ ἐστιν.

The two uses of the English word *those* may be illustrated by the sentence, *those who believe will receive those good men, oi πιστεύοντες δέχονται ἐκεῖνος τοὺς ἅγιοι.*

239. The importance of this lesson and the two following lessons can hardly be overestimated. Unless the student understands thoroughly the use of participles, it will be quite impossible for him ever to master the later lessons or to read the Greek Testament. The participle is quite the crucial matter in the study of Greek.

240. **Exercises**

I. 1. διωκόμενοι ὑπὸ τοῦ ἄρχοντος προσευχόμεθα τῷ θεῷ. 2. οἱ δὲ δεχόμενοι δέχεται καὶ τὸν κύριον. 3. ταῦτα λέγομεν τοῖς πορευομένοις εἰς τὸν οἴκον περὶ τοῦ ἐγείροντος τοὺς νεκροὺς. 4. ἔξερχομένους ἐκ τῆς ἐκκλησίας λέγει ἡμῖν ταῦτα. 5. αἱ ἐκκλησίαι αἱ διωκόμεναι ὑπὸ τῶν ἄρχοντων πιστεύοντοι εἰς τὸν κύριον. 6. οἱ πιστεύοντες εἰς τὸν κύριον σώζονται. 7. γινώσκει ὁ θεὸς τὰ γραφόμενα ἐν τῷ βιβλίῳ τῆς ἧμης. 8. ἐξήλθομεν πρὸς αὐτοὺς ἄγοντες τὰ τέκνα. 9. εἰδομεν τοὺς λαμβάνοντας τὰ δώρα ἀπὸ τῶν τέκνων. 10. σοῦτος ἐστιν ὁ
II. 1. While he was still in the\textsuperscript{1} flesh the Lord was saving those who were believing on Him. 2. While we were being taught in the temple we were being persecuted by the ruler. 3. Those who are being saved by the Lord know Him who saves them. 4. Those who were proclaiming these things received, themselves also, the things which were being proclaimed by them. 5. She who is receiving the Lord into her house sees the face of the One who saves her. 6. While He was still teaching in the temple we saw Him. 7. While we were teaching in the temple we saw the One who saves us. 8. The hope that is seen is not hope. 9. The Lord said to those who were believing on Him that God saves sinners. 10. The brothers of those who persecute the disciples have not hope. 11. Those who say these things do not know the One who saves the Church. 12. We were cast out by the ruler who persecutes the Church. 13. This is the voice which is being heard by those who believe in the Lord. 14. While I was remaining in the house, I saw the women who were taking gifts from the disciples. 15. Being preached by those who believe in the Lord, the gospel will lead men into the Church. 16. The faithful ones will see the Lord going up into heaven.

\textsuperscript{1}In such phrases, the article is often omitted in Greek.
LESSON XIX

Aorist Participles Active and Middle
Use of Participles (continued)
The Negatives οὐ and μη.

241. Vocabulary

ἀγαγὼν, having led, 2nd aor. ἐλθὼν, having come, 2nd aor.
act. part. of ἀγαγω. part. of ἐλθομαι.
ἀπέθανον, I died, 2nd aor. ἐνεγκών, having borne, having
of ἀπέθανον. ἐνεγκών, having borne, having
ἀπεκρίθην, I answered, aor. of φέρω (the 1st aorist,
indic., pass. in form, of ἢνεγκα, is commoner in the
ἀπεκρίθην, I answered, aor. indicative).
ἐκπών, having seen, 2nd aor.
act. part. of βλέπω (or
ἐκπών, having said, 2nd aor.
act. part. of λέγω.

242. The declension of λύσας, λύσασα, λύσαν, having
loosed, the aorist active participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>λύσας</td>
<td>λύσασα</td>
<td>λύσαν</td>
</tr>
<tr>
<td>G.</td>
<td>λύσασας</td>
<td>λύσασης</td>
<td>λύσασας</td>
</tr>
<tr>
<td>D.</td>
<td>λύσαστι</td>
<td>λύσαση</td>
<td>λύσαστι</td>
</tr>
<tr>
<td>A.</td>
<td>λύσαστα</td>
<td>λύσασσα</td>
<td>λύσαστα</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>λύσαστες</td>
<td>λύσασαι</td>
<td>λύσαστα</td>
</tr>
<tr>
<td>G.</td>
<td>λύσαστων</td>
<td>λύσασῶν</td>
<td>λύσαστων</td>
</tr>
<tr>
<td>D.</td>
<td>λύσασι(ν)</td>
<td>λύσασαι</td>
<td>λύσασι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>λύσαστας</td>
<td>λύσασσα</td>
<td>λύσαστα</td>
</tr>
</tbody>
</table>
243. Like the present active participle, the aorist active participle is declined according to the third declension in the masculine and neuter, and according to the first declension in the feminine.

244. The characteristic σα, which, it will be remembered is the sign of the aorist system (the third of the principal parts), appears throughout. This σα, as in the rest of the aorist system, is added to the verb stem.

245. The augment, however, appears only in the indicative mood. Thus, although the aorist active indicative of λῶ is ἔλυσα, the aorist active participle is not ἔλυσασ, but λῦσα, and although the aorist active indicative of ἀκοῦω is ἥκουσα the aorist active participle is not ἥκοσασ but ἁκοῦσα.

246. The declension of λυσάμενος, η, α, having loosed for himself, the aorist middle participle of λῶ, is as follows:

Sing.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. V.</td>
<td>λυσάμενος</td>
<td>λυσάμενη</td>
</tr>
<tr>
<td>G.</td>
<td>λυσαμένου</td>
<td>λυσαμένης</td>
</tr>
<tr>
<td>D.</td>
<td>λυσαμένῳ</td>
<td>λυσαμένη</td>
</tr>
<tr>
<td>A.</td>
<td>λυσάμενον</td>
<td>λυσαμένην</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. V.</td>
<td>λυσάμενοι</td>
<td>λυσάμεναι</td>
</tr>
<tr>
<td>G.</td>
<td>λυσαμένων</td>
<td>λυσαμένων</td>
</tr>
<tr>
<td>D.</td>
<td>λυσαμένους</td>
<td>λυσαμένας</td>
</tr>
<tr>
<td>A.</td>
<td>λυσαμένους</td>
<td>λυσαμένας</td>
</tr>
</tbody>
</table>

247. Like the present middle and passive participle, the aorist middle participle (the aorist passive is quite differ-
ent) is declined like an ordinary adjective of the second and first declension.

248. Like the aorist active participle and the rest of the aorist system, the aorist middle participle is formed on the aorist stem. The characteristic σα appears throughout.

249. The declension of ἰδὼν, ἰδοῦσα, ἰδὼν, having seen, the second aorist active participle of βλέπω (it may also be regarded as coming from ἰδέω), is as follows:

Sing.

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ἰδὼν</td>
<td>ἰδοῦσα</td>
<td>ἰδὼν</td>
</tr>
<tr>
<td>G.</td>
<td>ἰδόντος</td>
<td>ἰδοῦσης</td>
<td>ἰδόντος</td>
</tr>
<tr>
<td>D.</td>
<td>ἰδόντι</td>
<td>ἰδοῦσῃ</td>
<td>ἰδόντι</td>
</tr>
<tr>
<td>A.</td>
<td>ἰδόντα</td>
<td>ἰδοῦσαν</td>
<td>ἰδὸν</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ἰδόντες</td>
<td>ἰδοῦσαι</td>
<td>ἰδόντα</td>
</tr>
<tr>
<td>G.</td>
<td>ἰδόντων</td>
<td>ἰδοῦσων</td>
<td>ἰδόντων</td>
</tr>
<tr>
<td>D.</td>
<td>ἰδοῦσιν(υ)</td>
<td>ἰδοῦσαις</td>
<td>ἰδοῦσιν(υ)</td>
</tr>
<tr>
<td>A.</td>
<td>ἰδόντας</td>
<td>ἰδοῦσας</td>
<td>ἰδόντα</td>
</tr>
</tbody>
</table>

250. It will be observed that the second aorist active participle is declined like the present active participle except that it has an irregular accent. The accent on the first form does not follow the verb rule of recessive accent, but is on the ultima. Thereafter the noun rule is followed, the accent remaining on the same syllable throughout, except in the genitive plural feminine, where §51 comes into play.

251. It will be remembered that the augment appears only in the indicative mood. It must therefore be dropped
from the third of the principal parts before the aorist participle can be formed. In irregular verbs like βλέπω (ἀφαίω) the dropping of the augment in the second aorist sometimes gives difficulty. The third of the principal parts of βλέπω (ἀφαίω) is εἶδον. Without the augment the second aorist stem is ἰδ-, for ἰ was here irregularly augmented to ε. On the other hand, the second aorist participle of λάγω is εἶπων (εἰπον being the second aorist indicative), because here εἰπ- was the second aorist stem and being regarded as long enough already was not changed at all for the augment.

252. Except in the case of a few such verbs, where the dropping of the augment from the third of the principal parts in order to get the aorist stem to which the -ων is added to form the participle, might give difficulty, the student is expected to perform the necessary processes for himself. Thus if a form ἀποθανὼν is found in the exercises, the student is expected to see that this form is the participle of a second aorist of which the indicative (with the augment) is ἀπέθανον. This form, since the verb is irregular, will be found in the general vocabulary.

253. The second aorist middle participle is declined exactly like the present middle participle, and differs from the present middle participle only because it is formed on the second aorist stem instead of on the present stem. Thus λαβόμενος is the second aorist middle participle of λαμβάνω, ἡλαβὼν being the second aorist active indicative (third of the principal parts).

254. Use of the Aorist Participle

In accordance with the principle formulated in §233, that the tense of the participle is relative to the time of the leading verb, the aorist participle denotes action prior to
the action denoted by the leading verb, whether the action denoted by the leading verb is past, present or future.

Examples:
(1) ὁ ἀπόστολος εἶπὼν ταῦτα ἐν τῷ λευκῷ βλέπει τὸν κύριον, the apostle having said these things in the temple is seeing the Lord. Here εἶπὼν, the aorist participle, denotes action prior to the action denoted by βλέπει. Compare Example (1) in §232.

(2) εἶπὼν ταῦτα ἀπῆλθεν, having said these things he went away. The literal translation of the participle is here perfectly possible. But it would be more idiomatic English to translate, when he had said these things he went away, or after he had said these things he went away. Compare λέγων ταῦτα ἀπῆλθεν, he went away saying these things or while he was saying these things he went away. Notice that when a Greek present participle is translated by a temporal clause in English, the English word that introduces the temporal clause is naturally while, and when it is an aorist participle that is to be translated into English, the English word introducing the temporal clause is naturally when or after. In the case of the aorist participle, the verb in the English temporal clause will often be perfect (“has seen”, etc.) or pluperfect (“had seen”, etc.)—perfect when the leading verb is present or future, and pluperfect when the leading verb is past.

(3) εἶπὼν ταῦτα ἀπέρχεται, having said these things he goes away, or after he has said these things he goes away.

(4) προσῆλθον αὐτῷ εἶπόντι ταῦτα, they came to him after he had said these things. Here the literal translation of the participle would be absolutely impossible in English, because in the English sentence they came to him having said these things, the having said would agree not with him but with the subject of the sentence, they, and the sentence would be a translation, not of προσῆλθον
NEW TESTAMENT GREEK

ἀντὶ ἐποντεῖ ταῦτα but of προσῆλθον αὐτῷ ἐποντεῖ ταῦτα. Compare with προσῆλθον αὐτῷ ἐποντεῖ ταῦτα the sentence προσῆλθον αὐτῷ λέγοντε ταῦτα, which means they came to him while he was saying these things.

(5) ἔλθοντες πρὸς τὸν κύριον ὁφόμεθα αὐτῶν, having come to the Lord we shall see Him, or when (or after) we have come to the Lord we shall see Him.

255. The aorist participle can of course be used attributively or substantively with the article (see §234, 235).

Examples:

(1) ὁ μαθητής ὁ ἀκούσας ταῦτα ἐν τῷ ἱερῷ ἠλθεῖ εἰς τὸν οἶκον, the having-heard-these-things-in-the-temple disciple went into the house, or the disciple who [heard] these things in the temple went into the house. On the other hand, ὁ μαθητής ἀκούσας ταῦτα ἐν τῷ ἱερῷ ἠλθεῖ εἰς τὸν οἶκον would mean the disciple, when he had heard these things in the temple, went into the house.

(2) ὁ ἀκούσας ταῦτα ἀπῆλθεν, the having-heard-these-things man went away, or [he] the one who [heard] these things went away. On the other hand ἀκούσας ταῦτα ἀπῆλθεν would mean having heard these things he went away or when he had heard these things he went away. In the former sentence ὁ ἀκούσας tells what man we are talking about, while ἀκούσας without the article merely adds a detail about a person who is designated in some other way or not designated at all.

(3) εἶδον τοὺς ἐποντεῖς ταῦτα, I saw the having-said-these-things men, or I saw [those] the ones who had said these things.

The student should compare with these examples the corresponding examples given for the present participle.
256. **The Negatives**

οὐ is the negative of the indicative, μὴ is the negative of the other moods, including the infinitive and the participle.

Example: ὁ μὴ πιστεύων οὐ σώζεσαι, the not-believing one is not saved, or he who does not believe is not saved. Here μὴ negatives the participle πιστεύω, and οὐ negatives the indicative σώζεσαι.

257. **Exercises**

I. 1. λαβὸντες ταῦτα παρὰ τῶν πιστεύοντων εἰς τὸν κύριον ἐξέλθωμεν εἰς τὴν ἔρημον. 2. πισταὶ εἰσίν οἱ δεικνυόμενοι τοὺς διωκόμενος ὑπὸ τοῦ ἄρχοντος. 3. εἴδομεν αὕτως καὶ μένοντας ἐν τῷ οἴκῳ καὶ ἐξελθόντας ἐξ αὐτοῦ. 4. οἱ ἱδόντες τὸν κύριον ἠλθον πρὸς τοὺς ἀγαγόντας τὸν μαθητὴν ἐκ τοῦ Ιεροῦ. 5. ταῦτα εἴπομεν περὶ τοῦ σώσαντος ἡμᾶς. 6. οὕτως εἰσίν οἱ κρήζοντες τὸ εὐαγγέλιον, ἀλλ' ἐκεῖνοι εἰσίν οἱ διώξαντες τοὺς πιστεύοντας. 7. προσενεκόντες τῷ κυρίῳ τὸν διωκόμενον ὑπὸ τοῦ ἄρχοντος τοῦ πονηροῦ ἀπήλθοντας εἰς ἄλλου τοῦπον. 8. προσήλθον τῷ κυρίῳ ἠλθοντες εἰς τὸ ἱερὸν. 9. ἐπίστευσας εἰς αὐτὸν εἰπότα ταῦτα. 10. ταῦτα εἴπον ἐξέλθον ἐκ τῆς ἐκκλησίας. 11. ὁ μὴ ἴδων τὸν κυρίον οὐκ ἐπίστευσεν εἰς αὐτὸν. 12. ταῦτα εἴπερ ὁ κύριος ἔτει δι' ὑπὸ τῇ ὁμοῖο τοὺς ἐξελθοῦσιν ὑπὸ τοῦ οἴκου καὶ πορευομένους μετ' αὐτοῦ. 13. ἀκούσατε τὰ λεγόμενα ὑπὸ τοῦ κυρίου ἐπίστευσαν εἰς αὐτὸν. 14. εἴδομεν τοὺς γενομένους μαθητὰς τοῦ κυρίου καὶ ἔτι μένοντας ἐν τῇ ἐκκλησίᾳ αὐτῶν τῇ πρώτῃ. 15. τὰ τέκνα τὰ λαβόντα ταῦτα ἀπὸ τῶν ἀκουομένων τοῦ κυρίου εἶδον αὐτῶν, ἐτι δυτι ἐν τῷ οἴκῳ. 16. ἴδοντες αὐτῶν τὸν κρήζοντα τὸ εὐαγγέλιον ἐκεῖνο ἠλθον πρὸς αὐτὸν ἐρχόμενον εἰς τὸν οἴκον. 17. οἱ ἄγγελοι οἱ πεσόντες ὑπὸ τοῦ οὐρανοῦ πονηροὶ ἦσαν. 18. ἱδοντες τοὺς ἔτι δυτι ἐν τῷ ιερῷ ἐκήρυξαν αὐτοῖς τὴν βασιλείαν τοῦ θεοῦ.
II. 1. Those who have not seen the apostle do not know him. 2. I did not see him who had believed on the Lord. 3. I saw him after he had believed on the Lord, but ye saw him while he was still in the kingdom of the Evil One. 4. Having heard these things we believed on Him who had died in behalf of us. 5. We came to those who were going in the way. 6. We shall see the apostle after we have gone into this house. 7. Those men said to those who had gone into the house that the Lord is good. 8. While we were saying these things we were going into our house. 9. When they had received these gifts from the ones who had brought them, they came together into the church. 10. These are the women who received the one who had taught them. 11. When these men had seen the Lord, they were brought to the rulers. 12. The disciples who had come into the church were baptized by the apostles who had seen the Lord. 13. The blind man who had received this man was with those who were persecuting him. 14. The demons that were being cast out said this to him who was casting them out. 15. As we were going through the desert, we taught those who were with us. 16. We saw the servant when he had believed on the Lord and was still in the house.
LESSON XX

Aorist Passive Participle
Genitive Absolute

258. Vocabulary

γραφεῖ, having been written, ιμάτιον, τό, a garment.
2nd aor. pass. part. of οἰκία, ή, a house (a synonym
γράφω (declined like a 1st
of οἶκος).
aor. pass. part.).
ἐκεῖ, adv., there.
ἐκδέως or εκδός, adv., imme-
diately.

παιδίον, τό, a little child.
συναγωγή, η, a synagogue.
στρατιώτης, ου, ὁ, a soldier.
φυλακή, η, a guard, a prison.

259. The declension of λυθεῖ, λυθείσα, λυθέν, having been
loosed, the aorist passive participle of λύω, is as follows:

Sing.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>Λυθεῖ</td>
<td>Λυθείσα</td>
</tr>
<tr>
<td>G.</td>
<td>Λυθέντος</td>
<td>Λυθείσης</td>
</tr>
<tr>
<td>D.</td>
<td>Λυθέντι</td>
<td>Λυθείση</td>
</tr>
<tr>
<td>A.</td>
<td>Λυθέντα</td>
<td>Λυθείσαν</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>Λυθέντες</td>
<td>Λυθείσαι</td>
</tr>
<tr>
<td>G.</td>
<td>Λυθέντων</td>
<td>Λυθείσων</td>
</tr>
<tr>
<td>D.</td>
<td>Λυθείσι(ν)</td>
<td>Λυθείσαις</td>
</tr>
<tr>
<td>A.</td>
<td>Λυθέντας</td>
<td>Λυθείσας</td>
</tr>
</tbody>
</table>
260. Like the present active participle and the aorist active participle, the aorist passive participle is declined according to the third declension in the masculine and neuter, and according to the first declension in the feminine.

261. The characteristic -σε, which it will be remembered is the sign of the aorist passive system (the sixth of the principal parts), appears throughout. This -σε, as in the rest of the aorist passive system, is added to the verb stem.

262. The augment, of course, must be dropped (from the sixth of the principal parts) before the aorist passive participle can be formed. Compare §§251, 252.

263. The aorist passive participle has an irregular accent, the accent in the nominative singular masculine not being recessive. In the other forms of the declension the rule of noun accent is followed, except of course in the genitive plural feminine, where §§51, 228 come into play.

264. Like the other aorist participles, the aorist passive participle denotes action prior to the time of the leading verb; and to it applies also all that has been said about the attributive and substantive uses of the participle.

Examples:

(1) ἐκθρησταὶ τὰ δαιμόνια ὑπὸ τοῦ κυρίου ἀπῆλθεν ἐς τὴν θάλασσαν, the demons, having been cast out by the Lord, went away into the sea, or {when} the demons had been cast out by the Lord, they went away into the sea.

(2) ἔγερθον ἐκ νεκρῶν προσῆλθον αὐτῷ, they came to Him after He had been raised from the dead.
(3) οἱ διδαχθέντες ὑπὸ τοῦ ἀποστόλου ἥλθον εἰς τὸν οἶκον, the having-been-taught-by-the-apostle men came into the
house, or

\[\begin{align*}
\text{Present} & : \\
\text{Act. λύων} & = \text{loosing.} \\
\text{Mid. λύουμενος} & = \text{loosing for himself.} \\
\text{Pass. λύουμενος} & = \text{being loosed.} \\
\text{Aorist} & : \\
\text{Act. λύσας} & = \text{having loosed.} \\
\text{Mid. λυσάμενος} & = \text{having loosed for himself.} \\
\text{Pass. λυθείς} & = \text{having been loosed.}
\end{align*}\]

265. The following summary will serve for the review of what has been learned thus far about the participles:

I. The Participles

\[\begin{align*}
\text{Present} & : \\
\text{Act. λύων} & = \text{loosing.} \\
\text{Mid. λύουμενος} & = \text{loosing for himself.} \\
\text{Pass. λύουμενος} & = \text{being loosed.} \\
\text{Aorist} & : \\
\text{Act. λύσας} & = \text{having loosed.} \\
\text{Mid. λυσάμενος} & = \text{having loosed for himself.} \\
\text{Pass. λυθείς} & = \text{having been loosed.}
\end{align*}\]

II. Article with Participle

\[\begin{align*}
\text{Present} & : \\
\text{Act. δ λύων, the loosing man.} & = \text{the man who looses.} \\
\text{Mid. δ λυουμενος, the loosing-for-himself man.} & = \text{the man who looses for himself.} \\
\text{Pass. δ λυθειος, the being-loosened man.} & = \text{the man who is being loosed.}
\end{align*}\]
266. **The Genitive Absolute**

A noun or pronoun with a participle often stands out of connection with the rest of the sentence in the construction called the *genitive absolute*.

Examples:

(1) εἰπόντων ταῦτα τῶν ἀποστόλων οἱ μαθηταὶ ἀπῆλθον, *the apostles having said these things, the disciples went away*. Here *εἰπόντων* and *τῶν ἀποστόλων* stand in the genitive absolute. *ἀποστόλων* is not the subject of any verb, the subject of the only finite verb in the sentence being *μαθηταί*, nor has it any other connection with the framework of the sentence. It is therefore *absolute* (the word means “loosed” or “separated”). In the English translation, *the apostles having said* is in the absolute case, which in English grammar is called the nominative absolute. But this nominative absolute is very much less common in English than the genitive absolute is in Greek.
Usually, therefore, it is better to translate the Greek genitive absolute by a clause, thus giving up any attempt at a “literal” translation. For example, instead of the “literal” translation of the sentence just given, it would have been better to translate, when (or after) the apostles had said these things, the disciples went away. Of course all that has already been said about the tense of the participle applies to the participle in the genitive absolute as well as in other constructions.

It should be noticed that the genitive absolute is normally used only when the noun or pronoun going with the participle is different from the subject of the finite verb. Thus in the sentence, εἰπόντες ταῦτα οἱ ἀπόστολοι ἀπῆλθον, the apostles, having said these things, went away, or when the apostles had said these things they went away, the word ἀπόστολοι has a construction in the sentence; it is the subject of the leading verb ἀπῆλθον. Therefore it is not “absolute.” But in the former example it is not the apostles but some one else that is represented as performing the action denoted by the leading verb. Hence, in that former example ἀποστόλων is not the subject of the sentence but genitive absolute.

(2) λέγοντος αὐτοῦ ταῦτα οἱ μαθηταὶ ἀπῆλθον, while he was saying these things, the disciples went away. Compare λέγων ταῦτα ἀπῆλθεν, while he was saying these things he went away or he went away saying these things.

(3) τῶν μαθητῶν διδαχθέντων ὑπὸ τοῦ κυρίου ἔξηλθον εἰς τὴν ἔρημον οἱ δούλοι, when the disciples had been taught by the Lord, the servants went out into the desert. Compare οἱ μαθηταὶ διδαχθέντες ὑπὸ τοῦ κυρίου ἔξηλθον εἰς τὴν ἔρημον, when the disciples had been taught by the Lord, they went out into the desert.
267. 

Exercises

I. 1. πορευόμενον τοῦ ἄρχοντος πρὸς τὸν κύριον οἱ δοῦλοι εἶπον ταῦτα τοῖς μαθηταῖς. 2. πορευέται πρὸς αὐτούς ὁ ἄρχων ἐπιστέφθη εἰς τὸν κύριον. 3. πιστευοῦσαν ύμῶν εἰς τὸν κύριον εἶδος ἐπιστευεσε καὶ ὁ ἄρχων. 4. εἰσελθόντος εἰς τὴν οἰκίαν τοῦ ἐγερθέντος ὑπὸ τοῦ κυρίου οἱ μαθηταὶ ἔδοξαν. 5. ἐκβληθέντος αὐτοῦ ἐκ τῆς συναγωγῆς συνήχθησαν οἱ ἄρχοντες. 6. ἐκβληθέντα ἐκ τῆς συναγωγῆς ἔδοξας αὐτὸν ὁ κύριος. 7. εἰπόντος ταῦτα τοῦ πνεύματος τοῦ ἁγίου οἱ μαθηταὶ ἐκήρυξαν τὸν λόγον τοῦ θεοῦ. 8. τοῖς θεραπευτεῖσιν ὑπ' αὐτοῦ ἐπέτερ ἡμᾶτα ἐλπίδος καὶ ζωῆς. 9. ἔθιντος τούτου εἰς τὴν οἰκίαν αὐτοῦ εἰδέως εἴπομεν τοῖς ἀλλοις τὰ ἡμᾶτα τὰ παραλημφέντα ἀπὸ τοῦ κυρίου. 10. βλήθησαν εἰς φυλακὴν διὰ τὸ εὐαγγέλιον τὸ κηρυχθὲν αὐτοῖς ὑπὸ τοῦ ἀποστόλου ἐδόξασαν ἐκεῖ τὸν σώσαντα αὐτούς. 11. ἀναλημφθέντος αὐτοῦ εἰς οὐρανὸν εἰσῆλθον οἱ μαθηταὶ εἰς τὴν οἰκίαν αὐτῶν. 12. ἐδέξασθε τοὺς ἐκβληθέντας ἐκ τῆς συναγωγῆς καὶ τὰς δεξαμενὰς αὐτοὺς εἰς τὰς οἰκίας αὐτῶν. 13. αὐταί εἰσὶν αἱ δωρίσεις καὶ ἐπὶ διωκόμεναι ὑπὸ τῶν ἄρχοντων. 14. αὐτὴ ἐστὶν ἡ ἐπίσης ἡ κηρυχθείσα ἐν τῷ κόσμῳ ὑπὸ τῶν ἱδόντων τοῦ κυρίου. 15. τῶν στρατιωτῶν διωξάντων ἡμᾶς εἰς τὴν οἰκίαν ἐδέξαντο ἡμᾶς οἱ δυντες ἐκεῖ. 16. διωξάντες ἡμᾶς ὑπὸ τῶν στρατιωτῶν ἐδέξαντο οἱ δυντες ἐν τῇ οἰκίᾳ. 17. εἰσερχομένως σοι εἰς τὴν οἰκίαν προσήλθον οἱ ἄρχοντες, εἰσελθόντα δὲ ἐξέβαλον. 18. ταῦτα μὲν εἰπὸν αὐτοῖς προσφέρουσι τὰ παιδία τῷ κυρίῳ, ἐκεῖνα δὲ προσενεγκώσιν. 19. πορευομένου μὲν τοῦ κυρίου μετὰ τῶν μαθητῶν αὐτοῦ ἔλεγον οἱ ἀπόστολοι ταῦτα, ἔθιντος δὲ εἰς τὴν οἰκίαν ἐκεῖνα. 20. ταῦτα εἰπὸν ὑμῖν ἐμὶ σοι καὶ ἐμοὶ.

II. 1. When the soldiers had taken the garments from the children, the disciples were cast out of the house.

1 What noun or pronoun is naturally to be supplied as that with which εἰσελθόντα agrees?
2. When the disciples had been cast out of the synagogue, they came to us. 3. While we were coming into our house, the Lord said these things to the rulers. 4. The Lord said those things to you, both while ye were with Him in the way and after ye had come to the ruler. 5. Those who had heard the apostle saying these things saw the house which had been destroyed by the soldiers. 6. When the rulers had heard the things which were being said by the Lord, they persecuted the disciples. 7. While the disciples were being persecuted by the rulers, the apostles were going into another house. 8. Those who went into the house of the ruler were my brothers. 9. When our names have been written into the book of life, we shall see the Lord. 10. Having been brought to the Lord by these disciples we see Him for ever. 11. These are the rulers who have become disciples of Thee. 12. When the apostle had been cast into prison, the disciples who had heard these things went away into another place. 13. After those women had been cast into prison, we went away into the desert. 14. When those who had been cast into prison had seen the man who had been raised up, they marvelled and believed on the Lord. 15. When the disciples had led to the Lord those who had been persecuted on account of Him, those servants came to us bringing good gifts. 16. Those who have not received this hope from God will not enter into the kingdom of heaven.
LESSON XXI

The Subjunctive Mood.

268. Vocabulary

ἀμαρτάω, I sin.

δικαιοσύνη, ἡ, righteousness.

ἐάν, conditional particle, with subjunctive, if.

ἐπαγγελζομαι, dep. with middle forms, I preach the gospel, I preach the gospel to (with acc. of the thing preached and either acc. or dat. of the person to whom it is preached).

ίνα, conj., with subjunctive, in order that.

λαὸς, ὁ, a people.

λοιπός, ὁ, ὁ, adj. remaining; ol λοιποὶ, the rest (= the remaining persons).

μακάριος, ὁ, ὁ, adj., blessed.

μαρτυρία, ἡ, a witnessing, a testimony, a witness.

μηδε, and not, nor, not even (with moods other than the indicative);

μηδέ . . . .

μηδὲ, neither . . . . nor.

μηκέτι, no longer (with moods other than the indicative).

δχλος, ὁ, a crowd, a multitude.

269. The subjunctive mood occurs only in the present and aorist tenses (except for very rare occurrences of the perfect). It has primary personal endings throughout, even in the aorist (which, it will be remembered, is a secondary tense). The personal endings are preceded throughout by a long variable vowel ω/η instead of the short variable vowel o/e which occurs in the present indicative.

270. The present active subjunctive of λῶω is as follows:

Sing. 1. λῶ
2. λῆ
3. λῆ

Plur. 1. λῶμεν
2. λῆτε
3. λῶσιν(ν)
271. The present middle and passive subjunctive of \( \lambda \omega \) is as follows:

Sing. 1. \( \lambda \omega \mu \alpha i \)  
2. \( \lambda \nu \)  
3. \( \lambda \nu \eta \tau i \)  
Plur. 1. \( \lambda \nu \omega \mu \varepsilon \theta a \)  
2. \( \lambda \nu \eta \sigma \theta e \)  
3. \( \lambda \nu \omega \nu \tau i \)

272. It will be observed that these present subjunctive forms are like the present indicative forms except that a long vowel comes immediately after the stem, while in the indicative there is a short vowel—\( \omega \) of the subjunctive standing instead of the \( o \) of the indicative, and \( \eta \) of the subjunctive standing instead of the \( e \) of the indicative. The only exceptions are (1) in the present active, third person plural, where \( \omega \) in the subjunctive stands instead of \( o \nu \) in the indicative, and (2) in the present middle and passive, second person singular, where the indicative already has \( \eta \) (in \( \lambda \nu \eta \)).

273. The \( -\omega \nu i (\nu) \) of the third person plural active may have the movable \( \nu \).

274. The aorist active subjunctive is as follows:

Sing. 1. \( \lambda \nu \sigma \omega \)  
2. \( \lambda \nu \sigma \eta \)  
3. \( \lambda \sigma \eta \)  
Plur. 1. \( \lambda \nu \sigma \omega \mu e \nu \)  
2. \( \lambda \nu \sigma \eta \tau e \)  
3. \( \lambda \nu \sigma \omega \sigma i (\nu) \)

275. The aorist middle subjunctive is as follows:

Sing. 1. \( \lambda \nu \sigma \omega \mu \alpha i \)  
2. \( \lambda \sigma \eta \)  
3. \( \lambda \nu \sigma \eta \tau i \)  
Plur. 1. \( \lambda \nu \sigma \omega \mu \varepsilon \theta a \)  
2. \( \lambda \nu \sigma \eta \sigma \theta e \)  
3. \( \lambda \nu \sigma \omega \nu \tau i \)

276. It will be observed that the endings (with variable vowel) are exactly the same in the aorist active and middle
subjunctive as they are in the present active and middle subjunctive. But these endings (with variable vowel) are in the aorist added to the aorist stem, whereas in the present they are added to the present stem. The σ makes all the difference.

277. There is in the aorist subjunctive of course no augment (see §245).

278. The second aorist active and middle subjunctive is conjugated exactly like the first aorist subjunctive. Of course, however, it is formed on the second aorist stem.

279. The aorist passive subjunctive is as follows:

Sing. 1. λῦθω
2. λῦθησ
3. λῦθη

Plur. 1. λῦθωμεν
2. λῦθητε
3. λῦθοσι(ν)

280. The aorist passive subjunctive, like the aorist passive indicative, has active personal endings. The endings (with the variable vowel) are exactly like those in the present active subjunctive. But the rule of verb accent seems to be violated—the accent does not seem to be recessive. This apparent irregularity is due to the fact that there has been contraction, the -θε of the aorist passive stem having been contracted with the following vowels in accordance with the rules which will be given in §316. But for present purposes the peculiarity of the accent may simply be learned without any further attention being given to the reason for it.

281. Before the aorist subjunctives can be formed from the principal parts given in the vocabulary, the augment must be dropped in the manner explained in §§251, 252.
282. Present Subjunctive of ἐμί.

Learn the present subjunctive of ἐμί in §602.

283. The Tenses in the Subjunctive

In the subjunctive mood there is absolutely no distinction of time between the tenses; the aorist tense does not refer to past time and the present subjunctive does not necessarily refer to present time. The distinction between the present and the aorist concerns merely the manner in which the action is regarded. The aorist subjunctive refers to the action without saying anything about its continuance or repetition, while the present subjunctive refers to it as continuing or as being repeated. Thus ἵνα λύω means simply in order that I may loose, while ἵνα λύω means in order that I may be loosing, or the like. But ordinarily it is quite impossible to bring out the difference in an English translation. The present and the aorist subjunctive will usually have to be translated exactly alike. The student should use the aorist in the exercises unless he sees some reason for using the present, since the aorist presents the action in a simpler way, without any added thought of its duration.

284. The Negative of the Subjunctive

The negative of the subjunctive is μη, in accordance with the rule given in §256.

285. The Hortatory Subjunctive

The first person plural of the subjunctive is used in exhortations.

Example: πιστεύσωμεν εἰς τὸν κύριον, let us believe on the Lord.
286. *The Subjunctive in Purpose Clauses*

Purpose is expressed by ἵνα with the subjunctive.

Examples: (1) ἐρχόμεθα ἵνα ἴδωμεν αὐτὸν, we come in order that we may see him. (2) ἠλπὸμεν ἵνα ἴδωμεν αὐτὸν, we came in order that we might see him.

287. ἵνα, *in order that*, with the subjunctive, must be distinguished sharply from ὅτι, *that*, with the indicative. The latter introduces indirect discourse.

Example: Compare λέγουσιν ὅτι γνώσκοντι τὸν κύριον, they say that they know the Lord, with τοῦτο λέγουσιν ἵνα ἀκούσωσιν οἱ μαθηταί, they say this in order that the disciples may hear.

*The Subjunctive in Future Conditions*

288. Future conditions are expressed by ἐὰν with the subjunctive; other conditions by εἰ with the indicative.¹

Examples:

(1) ἐὰν εἰσέλθωμεν εἰς τὴν οἰκίαν ὄψημεθα τὸν κύριον, if we go into the house, we shall see the Lord. Here ἐὰν εἰσ- ἐλθωμεν clearly refers to the future. Compare εἰ μαθηταί ἐσμεν τοῦ κυρίου σωθησόμεθα, if we are disciples of the Lord,

¹ This simple rule does not cover all of the facts. For example, it takes no account of “present general” conditions, which are expressed, like future conditions, by ἐὰν with the subjunctive. But present general conditions are closely allied to future conditions. In the sentence, *if any one does wrong he suffers*, which is a present general condition, the contemplated possibility of one’s doing wrong stretches out into the future; what is meant is that at any time when a man does wrong or shall do wrong he will suffer for it. It is perhaps unnecessary, therefore, to trouble the beginner with this additional category. In general, the simple rule given in the text will serve fairly well for New Testament Greek. The exceptions can be noted as they occur. Conditions contrary to fact will be treated in §551.
we shall be saved. Here the meaning is, if it is now a fact that we are disciples of the Lord, we shall be saved. Hence εἰ διδάσκετε τοὺς ἀδελφοὺς πιστοὶ ἐστε διδάσκαλοι, if you teach the brethren, you are faithful teachers. Here the meaning is, if at any time you shall be engaged in teaching the brethren, you are faithful teachers. εἰ διδάσκετε here refers to an indefinite future. Compare εἰ διδάσκετε τοὺς ἀδελφοὺς πιστοὶ ἐστε διδάσκαλοι, if you are teaching the brethren, you are faithful teachers. Here the meaning is, if the work in which you are now engaged is that of teaching the brethren, you are faithful teachers. It should be observed that in order to distinguish εἰ with the indicative from εἰ with the subjunctive, it is often advisable to choose the periphrastic present in English to translate the present indicative after εἰ. Thus if you are teaching is a present condition, while if you teach is usually a future condition.

289. The above examples will show that the difference between the two kinds of conditions here treated concerns only the protasis (the if-clause). Various moods and tenses can stand in the apodosis (the conclusion) after either kind of protasis. A hortatory subjunctive, for example, can stand after a simple present condition. For example, εἰ μαθήται ἐσμὲν τοῦ κυρίου διδάσκωμεν τοὺς ἀδελφοὺς, if we are disciples of the Lord [i.e., if that is now a fact], let us teach the brethren.

290. It should also be noticed that one cannot always tell from the mere form of the English sentence whether a condition is present or future. Thus in modern colloquial English we often use the present indicative to express a future condition. For example, in the sentence, if it rains
tomorrow, we shall not go to the picnic, if it rains clearly refers to the future and would be εἶν with the subjunctive in Greek. It is the meaning of the English sentence, then, and not the mere form, which should be noticed in determining what the Greek shall be.

291. Exercises

I. 1. εἶν εὐαγγελισώμεθα ὑμᾶς, λήψεσθε σωτηρίαν καὶ Ἑλπίδα. 2. εἶν μὴ δέξησθε τὴν μαρτυρίαν ἡμῶν, οὗ σωθήσοσθε. 3. εἶν μὴ ἔχεις ὑμῶν τὸν κύριον, οὐ πιστεύεις εἰς αὐτὸν. 4. εἰ κηρύσσεται ἡμῖν ὅτι ἀγαθὸς ἐστὶν ὁ κύριος, ἄγαθοι ὄμεν καὶ ἡμεῖς, ἵνα διάδασκωμεν τοὺς λοιποὺς. 5. εὐαγγελισάμην αὐτούς ἵνα σωθῶσιν καὶ ἔχωσιν ζωὴν. 6. μηκέτι ἀμαρτάνωμεν, ἵνα γενώμεθα μαθηταὶ πιστοὶ. 7. μακάριοι εἰσιν οἱ δύνατοι, εἶν ἀκούσωσιν τὰ ἰηματα μου. 8. εἶν εἰσέλθωσιν εἰς ἐκεῖνην τὴν οἰκίαν οἱ πιστεύοντες εἰς τὸν κύριον, εὐαγγελισάμεθα αὐτοῖς ἔκει. 9. εἰπώμενοι τὸν τῷ λαῷ τὰ ἰηματα τῆς ζωῆς, ἵνα δέξωμαι τὴν ἀλήθειαν καὶ σωθῶσιν. 10. προσέλθωμεν τῷ ἱδόντι τὸν κύριον, ἵνα διδάξῃ ἡμᾶς περὶ αὐτοῦ. 11. ταῦτα εἰπὼν αὐτῶν ἐν τῷ ιερῷ οἱ ἀκούσαντες ἔδεξαν τὰ λεγόμενα, ἵνα κηρύξασιν αὐτὰ καὶ τοῖς λοιποῖς. 12. πιστεύσαμεν εἰς τὸν ἀποστόλα ὑπὲρ ἡμῶν, ἵνα γράψῃ τὰ ὀνόματα ἡμῶν εἰς τὸ βιβλίον τῆς ζωῆς. 13. ἐλέεσομαι πρὸς τὸν σώσαντά με, ἵνα μὴ λύω τὰς ἑντολὰς αὐτοῦ μὴ ροήν, ἵνα σκέφτητε τὰς ἑντολὰς, εἰς τὸν θεὸν. 14. ταῦτα εἶπον ἐν τῷ ιερῷ, ἵνα ἐφθανὴ σωθῶσιν ἀπὸ τῶν ἀμαρτίων αὐτῶν καὶ ἔχουσιν τὴν δικαιοσύνην τοῦ θεοῦ. 15. εἰ ἔθεσθε ταῦτα ἐν ταῖς ἑμέραις ταῖς κακαίς, ὅσεσθε τὰ αὐτὰ καὶ νῦν καὶ εἰς τὸν αἰῶνα. 16. εἶν μὴ διακηθῆς ὑπὸ τοῦ κυρίου, οὐ γνῶσῃ αὐτὸν εἰς τὸν αἰῶνα. 17. ὁ λύων τὰς ἑντολὰς τοῦ θεοῦ οὐκ ἔχει Ἑλπίδα, εἶν μὴ ἐπιστρέψῃ πρὸς τὸν κύριον. 18. ταῦτα παρελθὲν ἀπὸ τοῦ ἀποστόλου ὑπὲρ αὐτοῦ, ἵνα παραλαβῇ τὰ αὐτὰ τῶν λοιπῶν καὶ αὐτοῦ. 19. συνελθόντες εἰς τὴν οἰκίαν δεξώμεθα τὴν μαρτυρίαν
II. 1. Let us receive the witness of these men, in order that we may be saved. 2. If we do not turn to the Lord, we shall not know Him. 3. If the Lord prepares a place for us, we shall enter into heaven. 4. If we received this commandment from the Lord, let us preach the gospel to the multitudes. 5. If these men are disciples of the Lord, they will not persecute the saints. 6. If these rulers persecute those who believed on the Lord, they will not come to the Lord in order that they may be saved. 7. If he sees the woman who received the saints, he will take the little children from her. 8. When the disciples had said these things to the saints, they were taught by the Lord in order that they might sin no longer. 9. If the Son of Man came in order that He might save sinners, let us receive His witness. 10. If we know the Lord, let us not persecute His saints nor cast them out of the synagogue. 11. If the crowds who have heard the Lord see Him in that synagogue, they will come to Him in order that He may say to them words of hope. 12. Unless He says these things to the multitudes, they will not be saved. 13. If thou seest in that night the one who saved thee, the ruler will persecute thee, in order that thou mayest not preach the gospel to the others. 14. The Lord came to us, in order that we might preach the gospel to you. 15. The faithful servants came, in order that they might bring to us those garments.

1 The English word unless is another way of saying if not. It is to be translated, therefore, by εἰ μὴ with the indicative or by εἴδο μὴ with the subjunctive. Which is correct here?
LESSON XXII

The Present and Aorist Infinitives

The Articular Infinitive. Indirect Discourse

Proper Names

292. Vocabulary

δεῖ, impersonal verb, used only in third person, it is necessary (takes the accusative and infinitive).

ἐξεστὶ(ν), impersonal verb, used only in third person, it is lawful (with dative of the person for whom “it is lawful”).

θελω, I wish.

Ἰησοῦς, Ἰησοῦ, ὁ, Jesus.

Ἰουδαῖος, ὁ, a Jew.

κελεω, I command.

κώμη, ἡ, a village.

μέλλω, I am about (to do something), I am going (to do something).

ὀφεῖλω, I owe, I ought.

πάσχω, I suffer.

πρό, prep. with gen., before.

σωτηρία, ἡ, salvation.

Φαρίσαιος, ὁ, a Pharisee.

Χριστός, ὁ, Christ; ὁ Χριστός, Christ, or the Messiah.

293. The present and aorist infinitives of λαω are as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid. λωσθαι, to loose for one’s self.</td>
<td>Mid. λωσασθαι, to loose for one’s self.</td>
</tr>
<tr>
<td>Pass. λωσθαι, to be loosed.</td>
<td>Pass. λωθραι, to be loosed.</td>
</tr>
</tbody>
</table>

294. It will be observed that the present infinitives are formed upon the present stem, the aorist active and middle infinitives upon the aorist stem (with the characteristic -σα),
and the aorist passive infinitive upon the aorist passive stem (with the characteristic -θε lengthened to -θη).

295. The first aorist active infinitive is accented upon the penult, even where this involves an exception to the rule of verb accent. Thus πιστεύσαι, to believe, not πιστευσάι. The accent of the aorist passive infinitive is also irregular.

296. The second aorist active infinitive of λέγω is λεγεῖν, and the second aorist middle infinitive is λεγέσθαι. These are like the present infinitives in their endings except for the irregular accent. They are formed, of course, upon the second aorist stem.

297. The present infinitive of εἰμί is εἶναι.

298. The infinitive is a verbal noun. In many cases the use of the Greek infinitive is so much like that of the infinitive in English as to call for no comment. Thus θελῶ ἀκοῆν τὸν λόγον means I wish to hear the word. Here the English is a literal translation of the Greek.

299. There is ordinarily no distinction of time between the tenses in the infinitive, but the distinction is the same as that which prevails in the subjunctive. The present infinitive refers to the action in its continuance or as repeated; the aorist infinitive refers to it in no such special way. It is usually impossible to bring out the distinction in an English translation.

300. The negative of the infinitive is μὴ.

The Articular Infinitive

301. The Greek infinitive, being a verbal noun, can have the article, like any other noun. It is treated as an indeclinable neuter noun and so has the neuter article.
302. The infinitive with the article can stand in most of the constructions in which any other noun can stand. Thus καλὸν ἔστι τὸ ἀποθανεῖν ὑπὲρ τῶν ἀδελφῶν, means the act of dying in behalf of the brethren is good, or, less literally, it is good to die in behalf of the brethren. Here τὸ ἀποθανεῖν is a noun in the nominative case, being the subject of the verb ἔστιν.

303. Of particular importance is the use of the articular infinitive after prepositions.

Examples: μετὰ τὸ λύσαι, after the act of loosing; ἐν τῷ λύειν, in or during the process of loosing; διὰ τὸ λυθῆναι, on account of the fact of being loosed; μετὰ τὸ λυθῆναι, after the fact of being loosed; πρὸ τοῦ λύσαι, before the act of loosing; εἰς τὸ λύσαι, into the act of loosing. This last preposition, εἰς, is very frequently used with the articular infinitive to express purpose. If one act is done so as to get into another act, it is done for the purpose of that other act. Thus εἰς τὸ λύσαι means in order to loose.

304. So far, the infinitive has been viewed as a noun. But it is also part of a verb, and as part of a verb it can have not only, as the participle can, adverbial modifiers and a direct object, but also, unlike the participle, a subject. The subject of the infinitive is in the accusative case.

Examples:

(1) ἐν τῷ λέγειν αὕτως ταῦτα, in (or during) the circumstance that they were saying these things = while they were saying these things. Here αὕτως is the subject of the infinitive λέγειν and ταῦτα is the direct object of it.

(2) μετὰ τὸ ἀπολύθηναι τὸν ὄχλον ἀπῆλθεν ὁ κύριος, after the circumstance that the crowd was dismissed, the Lord went away, or after the crowd had been dismissed, the Lord
went away. The same thought might have been expressed by ἀπολυθέντος τοῦ δεχόντος τὸν κύριον ἀπήλθεν ὁ ἀπόστολος, and on account of the circumstance that this was being said by the crowds, the apostle went away, or because this was being said by the crowds, the apostle went away.

(4) ταύτα δὲ εἶπον ὑμῖν εἰς τὸ μὴ γενέσθαι ὑμᾶς δούλους τῆς ἀμαρίας, and these things I said to you, with the tendency toward the result that you should not become servants of sin, or and these things I said to you in order that you might not become servants of sin.

305. It will be observed that the articular infinitive with prepositions is usually to be translated into English by a clause introduced by a conjunction. But it must not be supposed that the details of such translation have anything to do with the details of the Greek original. It is rather the total idea expressed by the Greek phrase which is transferred into a totally different idiom.

Indirect Discourse

306. Indirect discourse is sometimes expressed by the accusative and infinitive.

Example: ἔλεγον οἱ ἄνθρωποι αὐτὸν εἶναι τὸν προφήτην, the men were saying that he was the prophet.

307. But usually indirect discourse is expressed by ἄρι with the indicative. The usage is exactly like that in English except for the following important difference:

308. In indirect discourse in Greek, in part contrary to the English usage, the same mood and tense are retained as those which stood in the direct discourse lying back of the indirect.
Examples:

1. λέγει δι' ἑλέπτει τὸν ἀπόστολον, he says that he sees the apostle. Here the direct discourse lying back of the indirect is I see the apostle, for such are the actual words of the speaker; such are the words which would have stood in the quotation if quotation marks had been used. In this sentence there is no difference between the Greek and the English usage.

2. εἶπεν δι' ἑλέπτει τὸν ἀπόστολον, he said that he saw the apostle. Here ἑλέπτει is in the present tense because the direct discourse lying back of the indirect discourse is I see the apostle—those were the actual words of the speaker. The tense of the direct discourse, I see, is retained in the indirect discourse (though of course the person is changed). English, on the other hand, changes the tense in the indirect discourse, when the leading verb is in past time. Thus, although a perfectly literal translation was possible in (1) it is impossible in (2).

3. εἶπεν ὁ μαθητὴς δι' εἶδεν τὸν ἀπόστολον, the disciple said that he had seen the apostle. Here the direct discourse was I saw the apostle, or I have seen the apostle. English throws the tense in the indirect discourse a step further back (had seen instead of saw or has seen); Greek retains the same tense.

4. εἶπεν δι' ὑφετη τὸν ἀπόστολον, he said that he would see the apostle. The direct discourse was I shall see. English changes shall to would (or should with the first person); Greek retains the same tense.

Proper Names

309. Proper names (spelled with a capital letter) often have the article. Of course the article must be omitted in an English translation.
NEW TESTAMENT GREEK

310. The declension of Ἰησοῦς, ὁ, Jesus, is as follows:

N. Ἰησοῦς
G. Ἰησοῦ
D. Ἰησοῦ
A. Ἰησοῦν
V. Ἰησοῦ

311. Certain nouns, referring to persons or things which instead of being only one of a class are quite unique, are treated as proper nouns, the article being either inserted or omitted. So θεός or ὁ θεός, God; πνεῦμα or τὸ πνεῦμα, the Spirit; κόσμος or ὁ κόσμος, the world; νόμος or ὁ νόμος, the Law.

312. **Exercises**

I. 1. οὐκ ἔχεστιν σοι ἔχειν αὐτήν. 2. κελεύσας δὲ τοὺς ἀχλοὺς ἀπολυθήναι ἔχεσθαι εἰς τὴν ἐρημοῦν. 3. οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ ἐκβάλειν αὐτὸν. 4. ἤξατο δὲ ὁ Ἰησοῦς λέγει τοῖς Ἰουδαίοις ὅτι δεῖ αὐτὸν ἀπελθεῖν. 5. μέλλει γὰρ ὁ θεός τοῦ ἄνθρωπον ἔρχεσθαι ἐν δόξῃ μετὰ τῶν ἀγγέλων αὐτοῦ. 6. εἰ θέλει μετ' ἑμοῦ ἔλθειν, δεῖ αὐτὸν ἀποθανεῖν. 7. καλὸν σοι ἔστιν εἰς ἑορτήν εἰσελθεῖν. 8. ἐν δὲ τῷ λέγειν με τοῦτο ἔπεσε τὸ πνεῦμα τὸ ἁγιόν ἐπ' αὐτοῖς. 9. μετὰ δὲ τὸ ἐγερθῆναι τὸν κύριον ἐδίωξαν οἱ Ἰουδαίοι τοὺς μαθητάς αὐτοῦ. 10. πρὸ δὲ τοῦ βληθῆναι εἰς φυλακὴν τὸν προφήτην ἐβάπτιζον οἱ μαθηταὶ τοῦ Ἰησοῦ τοὺς ἑρχομένους πρὸς αὐτούς. 11. διὰ δὲ τὸ εἶναι αὐτῶν ἐκεῖ συνήλθον οἱ Ἰουδαίοι. 12. θέλω γὰρ ἰδεῖν ὑμᾶς, ἵνα λάβητε δῶρον ἁγιάζων, εἰς τὸ γενέσθαι ὑμᾶς μαθητάς πιστῶσ. 13. ἀπέθανεν ὑπὲρ αὐτῶν ὁ Ἰησοῦς εἰς τὸ σωθῆναι αὐτοὺς. 14. ἐπεμψεν ὁ θεὸς τὸν Ἰησοῦν, ἵνα ἀποθάνῃ υπὲρ ἡμῶν, εἰς τὸ δοξάζειν ὑμᾶς τὸν σώσαντα ἡμᾶς. 15. εἶπεν ὁ τυφλὸς ὧτι βλέπει τοὺς ἀνθρώπους. 16. εἶπεν ὁ Ἰησοῦς ὧτι ἔλεφηται ἐν τῇ βασιλείᾳ αὐτοῦ.
17. ταῦτα ἔλεγεν ὁ ἀπόστολος ἐπὶ δὲν ἐν σαρκί, εἰς τὸ πιστεύσαι εἰς τὸν Ἰησοῦν τοὺς ἀκούοντας. 18. κελεύσας ἡμᾶς ὁ Ἰησοῦς ἔλθειν εἰς τὴν κώμην εἰδὼς ἀπελυσε τὸν ὄχλον. 19. σωθέντες ὑπὸ τοῦ Ἰησοῦ ὁφείλομεν καὶ πάσχειν διὰ τὸ ὄνομα αὐτοῦ. 20. ἐν τῷ πάσχειν ἡμᾶς ταῦτα ἔλεγον οἱ ἀδελφοὶ ὅτι βλέπουσι τὸν Ἰησοῦν.

II. 1. While Jesus was preaching the gospel to the people, the Pharisees were commanding the soldiers to bring Him. 2. After Jesus had commanded the crowds to go away, His disciples came to Him. 3. If we wish to see Jesus, let us go into this village. 4. They said that it was lawful for them to take these garments. 5. They saw that it was necessary for the Son of Man to suffer these things. 6. After Jesus had said these things to the Pharisees, the multitudes went away. 7. On account of our not being disciples of Jesus, the ruler will command us to go away. 8. After salvation had been proclaimed to the people, Jesus taught His disciples. 9. We ought when we suffer these things to pray to the One who has saved us. 10. We shall be saved in that hour, because we have believed on the name of Jesus. 11. Those who had come into that village saw that Jesus was in the house. 12. Let us not sin, for God will not receive into His kingdom those who sin and do not turn to Him. 13. While these men were praying to God, the soldiers were persecuting the Church. 14. And when they had entered into this village, they said that they wished to see Jesus. 15. This woman came to see the works of the Christ. 16. The men were brought to Jesus Christ in order that He might heal them.
Lesson XXIII

Contract Verbs

313. Vocabulary

ἀγαπάω, I love (the most frequent and the loftiest word for I love in the New Testament).

ἀκολουθέω, I follow (takes the dative).

Γαλιλαία, ἡ, Galilee.

δηλώ, I show, I make manifest.

εὐλογέω, I bless.

εὐχαριστέω, I give thanks.

ζητέω, I seek.

θεωρέω, I behold.

καλέω, καλέσω, ἐκάλεσα, —, —, ἐκλήθης, I call.

καλέω, I speak.

παρακαλέω, I exhort, I comfort.

περιπατέω, I walk.

ποιέω, I do, I make.

προσκυνέω, I worship (usually takes the dative).

σταυρώ, I crucify.

τηρέω, I keep.

τιμάω, I honor.

φιλέω, I love (denotes a love akin to friendship. The word is much less frequent in the New Testament than ἀγαπάω).

χώρα, ἡ, a country.

Rules of Contraction\(^1\)

314. Two vowels or a vowel and a diphthong are often united into a single long vowel or diphthong. The process by which they are united is called contraction.

\(^1\) The following formulation of the rules of contraction is, in essentials, that which is given in White, Beginner's Greek Book, 1895, pp. 75f. It has been used here by kind permission of Messrs. Ginn and Company.
315. It must not be supposed, however, that contraction always takes place when two vowels or a vowel and a diphthong (even in the combinations set forth in the following rules) come together within a word.

316. The rules of contraction are as follows:

I. Vowel with Vowel

1. An open and a close vowel, when the open vowel comes first, are united in the diphthong which is composed of the two vowels in question.
   Example: ε-ι makes ει. It must be observed, however, that when the close vowel comes before the open vowel, a diphthong is never formed. Thus υ-ε (for example, in τερεν), is always two syllables, never a diphthong.

2. Two like vowels form the common long.
   Examples: α-α makes long α; ε-η makes η; ο-ω makes ω.

3. But ε-ε makes ει and ο-ο makes ου.
   This rule forms an exception to rule 2.

4. An ο- sound (o or ω) overcomes α, ε, or η (whether the ο- sound comes first or second), and forms ω.
   Examples: α-ο makes ω; ε-ω makes ω.

5. But ε-ο and ο-ε make ωυ. This rule forms an exception to rule 4.

6. When α and ε or η come together, whichever one comes first overcomes the other, and forms its own long.
   Examples: α-ε and α-η make long α; ε-α makes η.

II. Vowel with Diphthong

1. A vowel disappears by absorption before a diphthong that begins with the same vowel.
   Examples: ε-ει makes ει; ο-ου makes ου.
2. When a vowel comes before a diphthong that does not begin with the same vowel, it is contracted with the diphthong’s first vowel. The diphthong’s second vowel disappears, unless it is i, in which case it becomes subscript.

Examples: α-ει makes α (α is first contracted with ε in accordance with I 6, and then the i becomes subscript); α-ου makes ω (α is contracted with o by I 4, and the u disappears); ε-ου makes ου (ε is contracted with o by I 5, and u disappears).


III. Accent of Contract Syllables

1. If either of the contracted syllables had an accent, the resulting syllable receives an accent. If the resulting syllable is a penult or an antepenult, the general rules of accent (see §11) will always tell which kind of accent it has. If the resulting syllable is an ultima it has a circumflex.

Examples: (1) φιλέομεν makes φιλούμεν, in accordance with I 5. Since one of the two syllables that united to make ου had an accent, ου must have an accent. The general rules of accent declare that if the ultima is short, a long penult, if accented at all, must have the circumflex. Hence φιλούμεν is correct. (2) τιμαμέθα makes τιμώμεθα in accordance with I 4. Since one of the two syllables that united to make ω had an accent, ω must have an accent. But in accordance with the general rules of accent only an acute can stand on an antepenult. Therefore τιμώμεθα is correct. (3) δηλοῖς makes δῆλοι in accordance with II 3. Since one of the two syllables that united to make οι had an accent, οι must have an accent. The general rules of accent will permit either an acute or a circumflex to stand on a long ultima. But the present rule gives special guidance. Therefore δῆλοις is correct.
2. If neither of the contracted syllables had an accent, the resulting syllable receives none.

Example: ἐφιλεῖ makes ἐφιλεῖ in accordance with I 3. Since neither of the two syllables that unite to make έι is accented, έι receives no accent, and ἐφιλεῖ is correct.

Present System of Contract Verbs

317. The student should write out in the uncontracted forms the present system (present tense in all moods studied thus far, and imperfect tense) of τιμᾶω, I honor, φιλέω, I love, and δηλῶ, I make manifest, and should then write the contract form opposite to each uncontracted form, applying the rules of contraction. The results can be tested by the conjugation of these verbs which is given in §§590-592.

318. It should be observed that there are two exceptions to the rules: (1) the present active infinitive of verbs in -ωω is contracted from -άωω to -άω instead of to -άν, and (2) the present active infinitive of verbs in -αω is contracted from α-αυ to -αύν instead of to -αν.

319. Contraction is carried out in all the forms of the declension of the participles.

320. In general, the uncontracted forms of these verbs in -άω, -άω and -άω do not occur in the New Testament. The reason why the uncontracted forms, and not the contract forms, of the present active indicative first person singular are given in thelexicons is that the uncontracted forms must be known before the verb can be conjugated, since it makes a great difference for the conjugation whether τιμῶ, for example, is contracted from τιμᾶω, τιμέω, or τιμῶ.
Principal Parts of Verbs in -ῶ, -ῶ and -ῶ

321. Verbs whose stems end in a vowel regularly lengthen that vowel (α as well as ɛ being lengthened to η) before the tense suffixes (e.g. the -σο/ɛ of the future system, the -σα of the first aorist system, and the -θε of the aorist passive system). Thus the principal parts of τιμάω, so far as we have learned them, are τιμάω, τιμήσω, ἔτιμησα, —, —, ἔτιμησην (not τιμᾶω, τιμᾶσω, etc.); the principal parts of φιλέω are φιλέω, φιλήσω, etc.; and the principal parts of δηλῶ are δηλῶ, δηλῶσω, etc. It should be observed that this lengthening of the final vowel of the stem of these “contract” verbs has nothing to do with contraction. The contraction appears only in the present system.

322. It is very important that the student should learn to reverse the process involved in this rule. Thus, if a form φανερωθέλεις be found in the Greek-English exercises, the student should first say to himself that the -θε in φανερωθέλεις is evidently the sign of the aorist passive system. The verb stem without the tense suffix would be φανερο-. But since the final vowel of the verb stem is lengthened before the tense suffix -θε, the verb stem was φανερο- and the verb was φανερώ. Or if a form ἡρωθήθη be found, the student should first say to himself that the -θη is evidently the ending of the aorist passive indicative, third person singular, like ἄλλθη. But the aorist passive indicative has the augment, which if the verb begins with a vowel consists in the lengthening of that vowel. Therefore, to get the verb, the η at the beginning of ἡρωθήθη must be shortened. But η is the long of either α or ε. It cannot be determined, therefore, whether the verb began with α or ε. Again, the η just before the -θη in ἡρωθήθη was the lengthened form of the verb stem. The verb stem therefore ended in either α or ε. Accordingly there are four possibilities as to the verb
from which ἠρωτήθη may be found to have come; ἠρωτήθη may be found to have come from ἀρωτέω, ἀρωτάω, ἠρωτέω, or ἠρωτάω. Trying each of these in the lexicon we discover that the last is correct.

323. καλέω is an exception to the rule just given. It does not lengthen the final ε of the stem before the σ of the future and aorist systems. The aorist passive, moreover, is irregularly formed.

324. Exercises

I. 1. οὐκ εὐλογήσει ο θεός τὸν μή περιπατώντα κατὰ τὰς ἐντολὰς τοῦ Ἰησοῦ. 2. εἰ ἀγαπώμενοι ὑπὸ τοῦ Ἰησοῦ ἀγαπῶσι τὸν ἀγαπῶντα αὐτός. 3. λαλοῦντος τοῦ Ἰησοῦ τοῖς ἀκολουθοῦσιν ἥρξατο ὁ ἀρχων παρακαλεῖν αὐτὸν ἀπελθεῖν. 4. ἀκολουθήσαντες τῷ λαλήσαντι ταῦτα ζητήσωμεν τὸν οἶκον αὐτοῦ. 5. εἰ ἀγαπῶμεν τὸν θεόν, τηρῶμεν τὰς ἐντολὰς αὐτοῦ καὶ ποιῶμεν τὰ λαλούμενα ἡμῖν ὑπὸ τοῦ Ἰησοῦ. 6. τοῦτο ποιήσαντος τοῦ Ἰησοῦ ἔλαει περὶ αὐτοῦ ὁ θεραπευθεὶς τῷ ἀκολουθοῦντι χλωρίῳ. 7. ἔθεσιν οἱ ἀπόστολοι τὰ ἐργα τὰ ποιῶμενα ὑπὸ Ἰησοῦ ἐν τῷ περιπατεῖν αὐτοὺς σὺν αὐτῷ. 8. μετὰ τὸ βληθῆναι εἰς φυλακὴν τὸν προφήτην οὐκέτι περιπατᾷ ὁ Ἰησοῦς ἐν τῇ χώρᾳ ἐκείνῃ. 9. οἱ ἀγαπῶντες τὸν θεόν ποιῶσιν τὰς ἐντολὰς αὐτοῦ. 10. ταῦτα ἐποίησε τῷ Ἰησοῦ καὶ οἱ θεραπευθεῖντες ὑπ' αὐτοῦ. 11. ἔξῆγαν αὐτὸν οἱ δικαίοι, ἵνα θεωρήσει τὰ ποιῶμενα ὑπ' αὐτοῦ. 12. οὐ μὴ ἁμαρτῶ σὺν τῷ Ἰησοῦν οἱ μή ποιῶσιν τὰς ἐντολὰς αὐτοῦ. 13. ἀγαπῶμεν τὸν θεόν ἐν ταῖς καρδίαις ἡμῶν ἀγαπῶντες καὶ τοὺς ἄδελφους. 14. ταῦτα ἐλάλησεν ὁ Ἰησοῦς τοῖς ἀκολουθοῦσιν αὐτῷ ἐτί περιπατῶν μετ' αὐτῶν ἐν τῇ χώρᾳ τῶν Ἰουδαίων. 15. εὰν μὴ περιπατῶμεν κατὰ τὰς ἐντολὰς τοῦ Ἰησοῦ, οὐθενήσομεν τὸ πρόσωπον αὐτοῦ. 16. μετὰ τὸ καλέσαι αὐτοὺς τὸν Ἰησοῦν οὐκέτι περιπατῶμεν ἐν ταῖς ὁδοῖς τοῦ πονηροῦ οὐδὲ ἐποίησαν τά
II. 1. Those things spake Jesus to those who were following Him out of Galilee. 2. I was beholding Him who had loved me and died in behalf of me. 3. Let us worship the One who does these things and bless His holy name. 4. Those who were beholding Him as He was walking in Galilee were saying that they did not wish to follow Him. 5. Having followed Jesus as He was walking in Galilee, they beheld Him also after He had been raised up from the dead. 6. Let us seek the One who has spoken to us words of hope. 7. Let us bless the name of the One who walked with us in the world and was crucified in behalf of us. 8. If thou followest Him who does these things, thou wilt behold Him in His glory. 9. If we do not love those who bless us we will not love those who do evil things. 10. He loves us and makes manifest to us His glory, in order that we may bless God for ever. 11. While the multitudes were following Jesus and were hearing the things which were being spoken by Him, the rulers were saying that they did not love Him. 12. I will show to those who have followed me the things which have been shown to me by Jesus. 13. These are those who love Jesus and beheld His works and were called into His kingdom. 14. His brother exhorted him to follow Jesus in order that he might be with Him for ever. 15. This parable we speak to those who love God and keep His commandments. 16. This is the child that blesses God and loves Him.
LESSON XXIV

Future and First Aorist Active and Middle of Liquid Verbs.
Future of εἰμί. Reflexive Pronouns

325. Vocabulary

ἀλλήλων, reciprocal pron., of each other, of one another.
ἀποθανοῦμαι, I shall die, dep. fut. of ἀποθνῄσκω.
ἀποκτενώ, ἀπέκτεινα, fut. and aor. of ἀποκτείνω, I kill.
ἀποστελώ, ἀπέστειλα, fut. and aor. of ἀποστελλω, I send.
ἀρῶ, ἔρα, fut. and aor. of αἴρω, I take up, I take away.
βαλῶ, I shall throw, I shall cast, fut. of βάλλω.
ἐαυτοῦ, reflexive pron., of himself.
ἐγερῶ, ἐγείρα, fut. and aor. of εἰρῴω, I raise up.
ἐμαυτοῦ, reflexive pron., of myself.
ἐπὶ, prep. with gen., over, on, at the time of; with dat., on, on the basis of, at; with acc., on, to, against (ἐπὶ is an exceedingly common, but a rather difficult, preposition. Its various uses must be learned by observation in reading).
ἐσομαι, I shall be, fut. of εἰμί.
μενῶ, ἔμενα, fut. and aor. of μένω, I remain.
μετανοῶ, I repent.
σεαυτοῦ, reflexive pron., of thyself.
στελῶ, στερῶ, ἔστειρα, —, —, ἐστάραι, I sow.
φοβῶμαι, dep. with passive forms, I am afraid, I fear, I am afraid of.

326. Liquid verbs are verbs whose stems end in λ, μ, ν, or ρ, these consonants being called liquids.
327. The Future of Liquid Verbs

The future active and middle of liquid verbs is formed, not by adding -σο/ε, as is the case with other verbs, but by adding -εο/ε, to the verb stem. The ε contracts with the following variable vowel, in accordance with the rules of contraction given in the preceding lesson. Thus the future active and middle of liquid verbs is conjugated exactly like the present of verbs in -εο.

328. The future active indicative of κρίνω, I judge, is as follows:

Sing. 1. κρινῶ   Plur. 1. κρινούμεν
2. κρινεῖς   2. κρινεῖτε
3. κρινὲι   3. κρινοῦσιν(y)

329. It will be observed that the only way in which the future active indicative in the three persons of the singular and in the third person plural is distinguished (in appearance) from the present active indicative of κρίνω is by the accent.

330. The future middle indicative of κρίνω is as follows:

Sing. 1. κρινοῦμαι   Plur. 1. κρινοῦμεθα
2. κρινή    2. κρινείσθε
3. κρινεῖται   3. κρινοῦνται

331. It will be remembered (see §157) that the verb stem is often disguised in the present system. Thus the future of a liquid verb is often distinguished from the present by something more than the addition of the ε.

Example: The future of βάλλω is βαλῶ, βαλ- and not βαλλ- being the verb stem. Even κρινῶ really differs from the present κρίνω in that the ι is short in the future and
long in the present. But even that distinction does not prevail in the case of μένω.

332. Some verbs have liquid stems in the future but not in other tenses.
    Example: The future of λέγω is ἐρῶ.

The First Aorist of Liquid Verbs

333. The first aorist active and middle of liquid verbs is formed not by adding -σα to the verb stem but by adding -α alone and making changes within the body of the word, the verb stem usually being lengthened (ε lengthened not to η but to ει), The conjugation, in all the moods, is like the conjugation of other first aorists.
    Examples: (1) The first aorist active of μένω, I remain, is ἔμενα (indic.), μένω (subj.), μεῖναι (infin.) and μεῖνας (part.). (2) The first aorist active of ἀποστέλλω, I send, is ἀπέστειλα (indic.), ἀποστέλλω (subj.), ἀποστείλαι (infin.) and ἀποστείλας (part.).

334. Of course liquid verbs may have second aorists or irregular aorists. So the aorist of βαλλω is a second aorist ἐβαλλον. Some verbs, moreover, may have a present stem ending in a liquid, and yet not be liquid verbs. Thus λαμβάνω is not a liquid verb, the verb stem being λαβ-. The student is reminded again that one cannot always predict what the various tense systems of a Greek verb will be. The lexicon must be consulted.

335. Future Indicative of εἰμί.

The future indicative of εἰμί, I am, is as follows:

Sing. 1. ἔσομαι  Plur. 1. ἔσομεθα
2. ἔσῃ       2. ἔσεσθε
3. ἔσται      3. ἔσονται
It will be observed that the conjugation is just like that of the future middle of λῦω, except that in the third person singular the variable vowel is omitted, ἐσται standing instead of ἐσται.

336. The English Preparatory Use of "There"

The word there is sometimes put before the verb in an English sentence without any special force except as an indication that the subject is to follow the verb. This "preparatory" there is not translated at all in Greek.

Examples: (1) χαρὰ ἐσται ἐν οὐρανῷ, there shall be joy in heaven. (2) ἤσαν μαθηταὶ ἐν τῷ οἴκῳ, there were disciples in the house.

Declension of Reflexive Pronouns

337. The declension of ἐμαυτοῦ, ἦς, of myself, the reflexive pronoun of the first person, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>G.</td>
<td>ἐμαυτοῦ</td>
<td>ἐμαυτῆς</td>
</tr>
<tr>
<td>D.</td>
<td>ἐμαυτῷ</td>
<td>ἐμαυτῆ</td>
</tr>
<tr>
<td>A.</td>
<td>ἐμαυτόν</td>
<td>ἐμαυτῆν</td>
</tr>
</tbody>
</table>

338. The declension of σεαυτοῦ, ἦς, of thyself, the reflexive pronoun of the second person, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>G.</td>
<td>σεαυτοῦ</td>
<td>σεαυτῆς</td>
</tr>
<tr>
<td>D.</td>
<td>σεαυτῷ</td>
<td>σεαυτῆ</td>
</tr>
<tr>
<td>A.</td>
<td>σεαυτόν</td>
<td>σεαυτῆν</td>
</tr>
</tbody>
</table>
339. The declension of ἐαυτῷ, ἑαυτῷ, ὧν, of himself, of herself, of itself, the reflexive pronoun of the third person, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἐαυτῷ</td>
<td>ἐαυτῆς</td>
<td>ἐαυτῷ</td>
</tr>
<tr>
<td>D.</td>
<td>ἐαυτῷ</td>
<td>ἐαυτῇ</td>
<td>ἐαυτῷ</td>
</tr>
<tr>
<td>A.</td>
<td>ἐαυτῶν</td>
<td>ἐαυτὴν</td>
<td>ἐαυτῷ</td>
</tr>
</tbody>
</table>

340. It will be observed that the declension of the reflexive pronouns is like that of ἀὑτός, except that there is no nominative case and in the reflexive pronouns of the first and second persons no neuter gender.

341. In the plural, ἐαυτῶν, which originally belonged only to the pronoun ἐαυτῷ of the third person, is made to do duty for all three persons.

342. **Use of Reflexive Pronouns**

Reflexive pronouns are pronouns that refer back to the subject of the clause.

Examples: (1) οὐ λαλῶ ἐπὶ ἐμαυτῷ, I do not speak concerning myself; (2) οὐ δοξάζεις σεαυτόν, thou dost not glorify thyself; (3) οὐκ ἔχεις κακόν ἐν ἐαυτῷ, he has not life in himself; (4) δοξάζετε ἑαυτοὺς, ye glorify yourselves.

343. **Reciprocal Pronoun**

The reciprocal pronoun is ἀλλήλων, of one another, of each other. It occurs in the New Testament only in the forms ἀλλήλων, of one another, ἀλλήλους to or for one another, and ἀλλήλους, one another (βλέποντες ἀλλήλους, they see one another).
344. Exercises

I. 1. οὐ γὰρ ἐαυτοῦς κηρύσσομεν ἄλλα Χριστὸν Ἰησοῦν κύριον, ἑαυτοῖς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. 2. ὁ ἐγείρας τὸν κύριον Ἰησοῦν ἐγερεί καὶ ἡμᾶς σὺν Ἰησοῦν. 3. εἶπεν ὁ μαθητὴς δι' ἀποθανείται ὑπὲρ τοῦ Ἰησοῦ. 4. οὐκ ἐγεροῦμεν αὐτὸν ἑαυτοῖς, ὁ δὲ Ἰησοῦς ἐγερεί ἡμᾶς ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 5. εἰδὼς ἦρεν ὁ θυρήρος τὸ παρὰ τὴν ὀδὸν σταρεόν. 6. εἰς ἀγαπάτε ἀλλήλους, έσεσθε μαθηταὶ τοῦ ἀποθανόντος ὑπὲρ ὑμῶν. 7. εῖς πιστεύσητε εἰς τὸν Ἰησοῦν, μετ' αὐτοῦ μενεῖτε εἰς τὸν αἰῶνα. 8. ὁ ἁγαπῶν τὸν ὑιόν ἁγαπᾷ καὶ τὸν ἀποστείλαντα αὐτῶν. 9. χαρὰ ἔσται ἐπὶ τῷ ἀμαρτωλῷ τῷ ἐπὶ τῷ ἰησοῦ τοῦ Ἰησοῦ μετανοοῦντα. 10. οἱ ἀποκτείνοντες τὸν Ἰησοῦν καὶ διώκοντες τοὺς μαθητὰς αὐτοῦ ἐκβάλοντι καὶ ἡμᾶς. 11. ἐπιστρέφαντες οὗτοι ἐπὶ τὸν θεὸν ἔμειναν ἐν τῇ ἐκκλησίᾳ αὐτοῦ. 12. ἐγείραντο τοὺς θεοὺς νεκροὺς ἐσόμεθα σὺν τῷ κυρίῳ εἰς τοὺς αἰῶνας τῶν αἰώνων. 13. οὐκ εἰς ἐμαυτὸν ἐπιστέυσα, ἀλλ' εἰς τὸν κύριον. 14. ἔστω ἡμῖν λαβεῖν δῶρα ἀπ' ἀλλήλων, ἀλλ' οὐκ ἀποκτείναι οὐδὲ διώξαι ἀλλήλους. 15. οὗτος μὲν ἐστιν ὁ ἀρχων ὁ ἀποκτείνας τοὺς προφήτας, ἐκεῖνος δὲ ἐστιν ὁ ἀμαρτωλὸς ὁ μετανοήσας ἐπὶ τῷ ἰησοῦ τοῦ Ἰησοῦ. 16. εἰς τούτῳ εἴπωμεν καὶ 'αντοῦ, φοβοῦμεν τοὺς δίκλους, λέγουσι γὰρ εἶναι αὐτὸν προφήτην. 17. ἀποστελεῖ πρὸς αὐτοὺς διδασκάλους καὶ προφήτας, ἵνα μετανοήσωσιν καὶ φοβοῦνται τὸν θεὸν. 18. μακάριοι εἰσιν οὐχ οἱ ἑαυτοῦς δοξάζοντες ἀλλ' οἱ δοξάζοντες τὸν ἀποστείλαντα τὸν ὑιόν αὐτοῦ εἰς τὸν κόσμον. 19. ἐρχομένου πρὸς αὐτοὺς τοῦ Ἰησοῦ περιπατοῦντος ἐπὶ τῇς θαλάσσῃς ἐφοβοῦντο οἱ ἴδοντες αὐτὸν μαθηταί. 20. ταύτα ἐροῦμεν τοῖς ἀποσταλέσας πρὸς ἡμᾶς προφήτας.

II. 1. When Jesus has taken away our sins we shall be holy forever. 2. Let us not begin to say1 in ourselves that

1 With ἀρχομαι, I begin, the present infinitive, not the aorist infinitive, should be used.
we do not know Him. 3. We shall not fear the ruler who killed the prophets, for God will send His angels to us. 4. When the soldiers had killed Jesus our Lord, we were afraid and went away from Him. 5. He said that it was not necessary for us to see each other. 6. If ye persecute and kill those who are being sent to you, ye shall no longer be the people of God. 7. The multitudes went away, but those who remained said that He had the words of life. 8. When Jesus had spoken these things and had sent His disciples into the villages of Galilee, the Pharisees were afraid of the people. 9. Having killed Jesus they will cast out of their synagogues those who have believed on Him. 10. The apostle himself did not save himself, but God was the One who saved him. 11. When the Lord had spoken this parable, those rulers said that they would kill those who had been sent by Him. 12. Unless Jesus himself sends us we shall not be disciples of Him. 13. Unless ye repent ye will remain in sin forever. 14. He who said this word to the One who sent the apostles will say the same word also to those who have been sent by Him. 15. Those good disciples, having loved those who were following Jesus, will love also those who follow His apostles. 16. Those who saw Him as He was walking in Galilee will behold Him in heaven for ever.
LESSON XXV

More Nouns of the Third Declension
Adjectives of the Third Declension in -ης, -ες

345. Vocabulary

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀληθῆς, ἐς, adv., true.</td>
<td>grammaiteus, grammaiteos, ὁ, a scribe.</td>
</tr>
<tr>
<td>ἀνήρ, ἀνδρός, ὁ, a man (ἀνήρ is a man as distinguished from women and children; ἀνδρωπός is a human being as distinguished from other beings).</td>
<td>ἑθνος, ἑθνος, τὸ, a nation; plural, τὰ ἑθνη, the nations, the Gentiles.</td>
</tr>
<tr>
<td>ἀρχιερεύς, ἀρχιερέως, ὁ, a chief priest.</td>
<td>λεπης, λεπως, ὁ, a priest.</td>
</tr>
<tr>
<td>βασιλεὺς, βασιλέως, ὁ, a king.</td>
<td>μήτηρ, μητρός, ἡ, a mother.</td>
</tr>
<tr>
<td>γένος, γένος, τὸ, a race, a kind.</td>
<td>ὁρος, ὁρος, τὸ, a mountain.</td>
</tr>
<tr>
<td>καθήμενος, καθημένους, ὁ, a sitting person.</td>
<td>πατήρ, πατρός, ὁ, a father.</td>
</tr>
<tr>
<td>κατακαίνοντας, κατακαίνοντος, ὁ, a building.</td>
<td>πίστις, πιστεως, ἡ, faith.</td>
</tr>
<tr>
<td>καταραγόμενος, καταραγόμενους, ὁ, a scourging.</td>
<td>πλήρης, ἐς, adj., full.</td>
</tr>
<tr>
<td>κύριος, κυρίους, ὁ, a master.</td>
<td>πόλις, πόλεως, ἡ, a city.</td>
</tr>
<tr>
<td>λαίδη, λαίδος, ἡ, a maid.</td>
<td>χάρις, χάριτος, ἡ, grace.</td>
</tr>
</tbody>
</table>

346. Before studying the present lesson, the student should review the paradigms in Lesson XVII.

347. The declension of χάρις, χάριτος, ἡ, grace, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>χάρις</td>
<td>N. V. χάριτες</td>
</tr>
<tr>
<td>G.</td>
<td>χάριτος</td>
<td>G. χαρίτων</td>
</tr>
<tr>
<td>D.</td>
<td>χάριτι</td>
<td>D. χάρισι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>χάριν</td>
<td>A. χάριτας</td>
</tr>
</tbody>
</table>
348. This noun differs from those in §211, in that the accusative singular ending is -υ instead of -α. The final τ of the stem (χαριτ-) drops out before the -υ. If χάρις were declined like ἔλπις the accusative singular would be χάριτα.

349. The declension of πόλις, πόλεως (stem πολι-), ἡ, a city, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πόλις</td>
<td>N. V. πόλεις</td>
</tr>
<tr>
<td>G.</td>
<td>πόλεως</td>
<td>G. πόλεων</td>
</tr>
<tr>
<td>D.</td>
<td>πόλει</td>
<td>D. πόλει(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>πόλιν</td>
<td>A. πόλεις</td>
</tr>
<tr>
<td>V.</td>
<td>πόλι</td>
<td></td>
</tr>
</tbody>
</table>

350. The final ι of the stem is changed to ε except in the nominative, accusative and vocative singular. πόλει in the dative singular is contracted from πόλε-ι, and πόλεις in the nominative plural from πόλε-ες, in accordance with the rules of contraction given in Lesson XXIII. The accusative plural has -εις, instead of -ες or (as the rules of contraction would require) -ης. The accusative singular has instead of -α the ν- ending which appears in certain other third declension nouns such as χάρις. The genitive singular ending is -ως instead of -ος. The accent in the genitive singular and plural of this class of nouns is the only exception to the rule that if the ultima is long the antepenult cannot be accented (see §11).

351. These third-declension nouns in -εις with genitives in -εως, of which πόλις is an example, form a very important class of nouns in the New Testament. The nouns of this class are declined alike and are all of feminine gender.
352. The declension of γένος, γένους, (stem γενεω-), τό, a race, is as follows:

Sing.                        Plur.
N. A. V. γένος                   N. A. V. γένη
g. γένους                        g. γενῶν
d. γένει                          d. γένεσι(ν)

353. The final σ of the stem (γενεω-) is dropped except in the nominative singular. The ε which is then left at the end of the stem is contracted with the vowels of the regular third-declension endings, in accordance with the rules of contraction given in Lesson XXIII.

354. These third-declension nouns in -ος, -ους, are declined alike, and are all of neuter gender.

355. The declension of βασιλεύς, βασιλέως (stem βασι- λευ-), δ, is as follows:

Sing.                        Plur.
N. βασιλεύς                   N. V. βασιλεῖς
G. βασιλέως                     G. βασιλέων
D. βασιλεῖ                       D. βασιλεύσι(ν)
A. βασιλέα                          A. βασιλεῖς
V. βασιλεῦ

356. The final ν of the stem is dropped before those endings which begin with a vowel. Contraction takes place in the dative singular and nominative plural. The genitive singular has -ως instead of -ος (compare πόλις.). But the accusative singular has the α-ending, not the ν-ending.

357. These nouns in -ευς, -εως are masculine.

358. Observe the declension of πατήρ and of ἄνηρ in §565.
359. The declension of other third-declension nouns will give little difficulty when once the genitive singular and the gender are known. Only the dative plural is sometimes troublesome, but the forms can at least be easily recognized when they occur.

360. The declension of ἀληθῆς, ἐς (stem ἀληθεῖο-), true, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M. F.</td>
<td>N.</td>
<td>M. F.</td>
<td>N.</td>
</tr>
<tr>
<td>N.</td>
<td>ἀληθῆς</td>
<td>ἀληθὲς</td>
<td>N. V.</td>
<td>ἀληθεῖς</td>
</tr>
<tr>
<td>G.</td>
<td>ἀληθοῦς</td>
<td>ἀληθοῦς</td>
<td>G.</td>
<td>ἀληθῶν</td>
</tr>
<tr>
<td>D.</td>
<td>ἀληθεῖς</td>
<td>ἀληθεῖς</td>
<td>D.</td>
<td>ἀληθέσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>ἀληθῆ</td>
<td>ἀληθὲς</td>
<td>A.</td>
<td>ἀληθεῖς</td>
</tr>
<tr>
<td>V.</td>
<td>ἀληθὲς</td>
<td>ἀληθὲς</td>
<td>V.</td>
<td></td>
</tr>
</tbody>
</table>

361. The final σ of the stem is dropped in most of the forms, and contraction then takes place. Compare πόλις, γένος, and βασιλεῖς.

362. This is the first adjective studied thus far which is declined according to the third declension in the feminine as well as in the masculine and neuter.

363. Exercises

I. 1. ἀληθῆ ἐστι τὰ λαλοῦμενα ὑπὸ τοῦ ἱερῶς τούτων. 2. συνελθὼν τῶν ἄρχιερῶν καὶ γραμματέων ἵνα ἀποκτεῖνοι τὸν ἄνδρα τούτον, προσήχωντο οἱ μαθηταὶ ἐν τῷ ἱερῷ. 3. ἀπεκρίθη δὲ βασιλεὺς ὁ ἄγαθὸς λέγων ὅτι οὐ θέλει ἀποκτεῖναι τοῦτον. 4. χάριτι δὲ ἐσώθησαν ἐκεῖνοι οἱ ἀμαρτωλοί καὶ ἐγέρθησαν ἐν δόξῃ. 5. τῇ γὰρ χάριτι σωζόμεθα διὰ πίστεως ἵνα δοξάζωμεν τὸν θεόν. 6. οἶδον τὸν πατέρα καὶ τὴν μητέρα
II. 1. This is the race that killed those who believe on Jesus. 2. When the scribes had entered into that city, the disciples went away to the mountains. 3. We saw that the word which was being spoken by the man was true. 4. When the Lord had said this to the chief priests, the ruler marvelled. 5. The father of him who killed the men will kill also the children. 6. God will raise up from the dead those who have been saved by His grace. 7. Ye shall be saved by God through faith. 8. On account of the faith of the fathers and of the mothers the children will die in the evil city. 9. The city being itself full of sin has also a wicked king. 10. If we enter into those cities having our hearts full of grace and faith and hope, those who repent at our word will
see the King in His glory. 11. Jesus said to the scribes who were following that He was going into the holy city. 12. If we love the brethren we shall bless also the One who sent them into the nations. 13. The king said to my father that the chief priests and Pharisees wished to kill those who were following Jesus. 14. While Jesus was speaking these things in that wicked city, the chief priests were gathering together the soldiers in order that they might kill Him. 15. Those who have not the grace of God in their hearts have neither life nor hope. 16. If ye go into those cities and villages, ye shall see the king who killed your fathers and your mothers.
LESSON XXVI

Declension of πᾶς, πᾶσα, πᾶν, adj., all, every. Attribu-

tive and Substantive Uses of Prepositional Phrases

and of the Genitive. Accusative of

Extent of Time and Space

364. Vocabulary

δύο, two.
elς, μία, ἕν, one.
τέξ, indecl., six.
πᾶς, πᾶσα, πᾶν, a year.
h, conj., or.
ηθέλον, imperfect indic. of
θελω (with an apparently
irregular augment, but an-
other form of the verb was
θηλω).
Ἰάκωβος, ὁ, James.
καθαρός, ὁ, ἄν, adj., clean,
pure.
mέγας, μεγάλη, μέγα, adj.,
great.
mυθείς, μυθεία, μυθέν, no one,
nothing (with moods other
than the indicative).
ὁλίγος, ἦ, ἄν, adj., little, few.
oδείς, οδείμα, οδέν, no one,
nothing (with the indica-
tive).
πᾶς, πᾶσα, πᾶν, adj., all, every.
πεντακισχίλιοι, αἱ, α, five
thousand.
πέντε, indecl., five.
πλῆθος, πλῆθους, τὸ, a mul-
titude.
πολύς, πολλὴ, πολὺ, adj.,
much, many.
ποῖς, ποδός, ὁ, a fool.
στάδιον, τὸ, (plural τὰ στάδια,
but also masc. τοῖς στάδιοι),
a stadium, a furlong.
tέσσαρες, αἱ, four.
τρεῖς, τρία, three.
ὁδ, adv., as; with numerals,
about.

365. The declension of πᾶς, πᾶσα, πᾶν, adj., all, every,
is as follows:
366. The masculine and neuter stem is παντ- and the word is declined nearly like the first aorist active participle of λῶ. But the accent is slightly irregular in the masculine and neuter, since it follows the rule for monosyllables of the third declension (see §221) in the singular but not in the plural.

The Use of πᾶς

367. πᾶς can stand in the predicate position with a noun that has the article. This usage corresponds so exactly with English as to call for little explanation.

Example: πᾶσα ἡ πόλις, all the city.

368. But πᾶς can also stand in the attributive position.

Example: ἡ πᾶσα πόλις, the whole city; οἱ πάντες μαθηταί, the whole body of disciples, all the disciples.

369. With a singular noun, πᾶς often means every.

Example: πᾶν δῶρος, every mountain.

πᾶς is frequently used with article and participle.

Examples: πᾶσα δ’ πιστεύων, everyone who believes; πάντες οἱ πιστεύοντες, all those who believe; πάντα τὰ δόντα ἐκεῖ, all the things that are there.

370. Declension of πολὺς and of μέγας

Learn the declension of πολὺς, πολλῆ, πολῦ, much, many, great, and of μέγας, μεγάλη, μέγα, great, in §§574, 575. It will be observed that except for the short forms in the
nominative, vocative and accusative, masculine and neuter singular, these two adjectives are declined like ordinary adjectives of the second and first declension.

**Numerals**

371. The declension of εἰς, μία, ἕν, one, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>εἰς</td>
<td>μία</td>
<td>ἕν</td>
</tr>
<tr>
<td>G.</td>
<td>ἐνὸς</td>
<td>μiclass</td>
<td>ἐνὸς</td>
</tr>
<tr>
<td>D.</td>
<td>ἑνὶ</td>
<td>μιᾷ</td>
<td>ἑνὶ</td>
</tr>
<tr>
<td>A.</td>
<td>ἑνὰ</td>
<td>μιὰν</td>
<td>ἑνὸς</td>
</tr>
</tbody>
</table>

The slight irregularities should be noticed.

372. The declension of οὐδὲς, οὐδεμία, οὐδέν, no one, and μηδὲς, μηδεμία, μηδέν, no one, is like that of εἰς.

373. δύο, two, is indeclinable (the same for all cases and genders) except that it has a dative form δυσί(ν).

374. The declension of τρεῖς, τριὰ, three, and of τέσσαρες, τέσσαρα, four, may be found in §588.

375. The other cardinal numerals up to διακόσιον, two hundred, are indeclinable.

**Attributive and Substantive Uses of Prepositional Phrases and of the Genitive**

376. Prepositional phrases are frequently treated as attributive adjectives, being placed after the article.

Example: οἱ ἐν ἐκείνῃ τῇ πόλει μαθηταὶ, or οἱ μαθηταὶ οἱ ἐν ἐκείνῃ τῇ πόλει, the in-that-city disciples, or (by a free translation) the disciples who are [or, if the leading verb is past, were] in that city. Here the prepositional phrase takes the exact place of an attributive adjective. It will be remembered that οἱ ἀγαθοὶ μαθηταὶ or οἱ μαθηταὶ οἱ
\(\alpha\gamma\alpha\theta\omicron\) means the good disciples (see §70). If in these two Greek phrases \(\epsilon\nu \tau\dot{\eta} \pi\delta\lambda\epsilon\) be substituted for the attributive adjective \(\alpha\gamma\alpha\theta\omicron\) we have the idiom now under discussion.

377. Like other attributive adjectives, these prepositional phrases can be used substantively.

Example: As \(\omega\ i \alpha\gamma\alpha\theta\omicron\) means the good men, so \(\omega\ i \epsilon\nu \tau\dot{\eta} \pi\delta\lambda\epsilon\) means the in-the-city men, or the men who are (or were) in the city.

378. A noun in the genitive case can be used in this same way.

Example: As \(\omega\ i \alpha\gamma\alpha\theta\omicron\) means the good men, so \(\omega\ i \tau\omicron \iota\eta\sigma\omicron\omicron\) means the of-Jesus men, the belonging-to-Jesus men, the ones who belong to Jesus.

379. The genitive in this usage may indicate various relationships. Sometimes it indicates sonship. Thus \(\delta \tau\omicron \varphi\iota\varepsilon\dot{\delta}\dot{e}\alpha\omicron\omicron\) may mean the son of Zebedee. The context must determine. All that is certainly implied in the Greek is that the person spoken of is connected in some way with Zebedee. The literal meaning of the phrase is the belonging-to-Zebedee man.

380. Notice that the disciples who are in the city may be expressed by \(\omega\ i \mu\alpha\theta\eta\tau\alpha\, \omega\ i \delta\nu\tau\epsilon\, \epsilon\nu \tau\dot{\eta} \pi\delta\lambda\epsilon\), the being-in-the-city disciples. But the \(\delta\nu\tau\epsilon\) is not needed. So also those who are in the city might be \(\omega\ i \delta\nu\tau\epsilon\, \epsilon\nu \tau\dot{\eta} \pi\delta\lambda\epsilon\), the being-in-the-city people. But again the \(\delta\nu\tau\epsilon\) is not needed. The prepositional phrase can be used as an attributive adjective just as well as the participle (with its modifiers) can.

381. All three of the idioms just discussed (\(\omega\ i \epsilon\nu \tau\dot{\eta} \pi\delta\lambda\epsilon\), \(\mu\alpha\theta\eta\tau\alpha\), \(\omega\ i \tau\dot{\eta} \pi\delta\lambda\epsilon\), and \(\omega\ i \tau\omicron \iota\eta\sigma\omicron\omicron\)) are im-
382. Accusative of Extent of Space and Time

The accusative is used to express extent of space or time, answering the question how far? or how long?

Examples: ἐπορεύομαι μετ' αὐτοῦ στάδιον ἐν, I went with him one furlong; ημείνα μιὰν ἡμέραν, I remained one day.

383. Exercises

I. 1. μείνας σὺν αὐτῷ ἐγείραν ἄγαλγη τῆς πόλεως. 2. ἔδωκεν τοὺς ἐν τῇ μεγάλῃ πόλει ἤγραψε καὶ τοῖς ἐν τῇ μικρᾷ. 3. ἔπορευόμενοι ἔλθειν τοὺς Ἰσραήλ ἐπὶ τὸν Ἰς ὡς ἔπετε ἐπὶ τὸν Ἰς καὶ νάστης τοὺς μετ' αὐτοῦ μαθητάς. 4. ἀκούοντες ἔφεστα πάντα οἱ ἐν τῇ χωρίᾳ καὶ οἰκεῖον ἢ πεῦντε ἢ ἐξείλ. 5. ἐθάμασεν πᾶν τὸ πλῆθος ἐν τῷ βλέπειν αὐτοὺς ἣ τα παιδέμενα ὑπὸ τοῦ Ἰς. 6. οἶν ἦμεν μιὰν ἡμέραν ὡς δύο ἐπὶ τὸν Ἱσραήλ ἐπὶ τὸν Ἱς ἐκατερούμενον αὐτοῦ. 7. τῶν ἀρχιμυρέων ὄντων ἐν ἑκάτερον τῇ μεγάλῃ πόλει ἐκείνην ὧν ἤπειρος ἐν τῇ κόμῃ ἡμέρας ὡς πέντε ἢ ἐξ. 8. δεῖ τοὺς ἐν ταῖς πόλεσιν ἐξελθεῖν εἰς τὰ δρῆ. 9. ἑρμηνεύοντος ὑπὸ τοῦ Ἱς τοὺς ὑπὸ τῶν τεσσάρων προσευχηθέντοις αὐτῷ ἔδόξασαν πάντες οἱ ἐν τῇ ὁμοίω ᾧν τοιῷπεμα τὰ μέγαλα ταῦτα. 10. πρὸ δὲ τοῦ ἐλθεῖν τοὺς ἐκ τῶν πόλεων ἤν ὁ Ἰς μετὰ τῶν μαθητῶν αὐτοῦ ἐν τῇ ἐρμίῳ. 11. ἐποίησαν μὲν δι' αὐτοῦ ὁ κόσμος καὶ πάντα τὰ ἐν αὐτῷ, αὐτὸς δὲ ἐγένετο δι' ἡμᾶς ὡς δοῦλος. 12. τούτῳ ἐποίησαν ὑμᾶς σώζει πάντας τοὺς πιστεύοντας εἰς αὐτῶν. 13. πᾶς ὁ ἀγαπῶν τῶν θεῶν ἀγαπᾷ καὶ τοὺς ἀδελφοὺς. 14. συνήχθησαν πάντες οἱ ἐν τῇ πόλει ὡς ἀκούσας τὰ λεγόμενα

1 What noun is naturally to be supplied with τῇ μικρῇ?
II. 1. The chief priests saw that all the things which were being spoken by Jesus were true. 2. In that place there were about five thousand men with many gifts and many garments. 3. Many are those that go down into the evil way, but few are those who walk in the ways of life. 4. If ye become disciples of me I will show you all things. 5. By the grace of God all we have become disciples of Jesus. 6. Through faith we have become children of our Father who is in heaven, for Jesus has saved us. 7. Let us do all the things that are in the law, according to the things that are being said to us by the prophets. 8. In that great city we saw three disciples of the Lord praying to their Father in heaven. 9. When Jesus had called one of the three men who were in the boat, he spake to him all the things concerning the Kingdom of God. 10. We were in the same city one year, but Jesus sent us into all the villages which are in Galilee. 11. When Jesus had done all these great things, the Pharisees said that a demon was in Him. 12. When Jesus had spoken all these things to the multitudes who were in the cities and villages, He sent the disci-

1 εἰ μὴ and ἐὰν μὴ are often to be translated except.
2 With what is in heaven to be construed? If it is to be construed with Father, it should be put in the attributive position. The meaning then is our in-heaven Father, our Father who is in heaven.
13. All the churches shall see the One who saved them through His grace and sent to them the apostles. 14. Many kings and priests shall say that all the things which have been spoken by Jesus are true. 15. We saw no one in that great city except one disciple and a few children. 16. Those who belonged to Jesus died on account of their faith.
LESSON XXVII

Interrogative, Indefinite, and Relative Pronouns
Deliberative Questions
Conditional Relative Clauses

384. Vocabulary

αἰτέω, I ask, I request.  ἃς, ἂ, Ἀ, rel. pron., who, which.
εἰ, whether (in indirect ques-
tions); the common mean-
ing, if, has already been
given.
ἐπερωτάω, I ask a question of,
I question.
ἐρωτάω, I ask a question, I
ask a question of, I ques-
tion, I ask (Originally
ἐρωτάω meant to ask in the
sense of to question, and
αἰτέω meant to ask in the
sense of to request. But in
New Testament Greek
ἐρωτάω is frequently used
in the latter sense as well
as in the former).
kαρπός, ὁ, a fruit.
κρίσις, κρίσεως, ἡ, a judgment.
διοῦ, adv., where (relative).
πῶς, adv., how? (interroga-
tive).
Ῥίς, Ῥ, interrogative pron.,
who? which? what?
Ῥίς, Ῥ, indefinite pron.,
someone, something, a cer-
tain one, a certain thing.
φάγομαι, fut. (very irregular),
ἐφαγον, 2nd aor., of ἐσθιω,
I eat.
390. Both the interrogative and the indefinite pronouns can be used either with a noun or separately.

Examples: (1) τίνα καρπὸν ἔχετε; what fruit have ye? (2) τί λέγεις; what dost thou say? (3) ἄνθρωπὸς τις, a certain man; (4) εἶπέν τις, a certain man said.

391. The accusative singular neuter, τί, of the interrogative pronoun is often used adverbially to mean why.

Example: τί ποιεῖτε ταύτα; why do ye do these things?

Indirect Questions

392. Indirect questions, like the ordinary form of indirect discourse (see §308), retain the same mood and tense as those which would have been found in the direct discourse lying back of the indirect.

393. The same interrogative words are commonly used in indirect questions as those which are used in direct questions.

Examples: ἠρώτησεν αὐτὸν τίς ἐστιν, he asked him who he was. The direct question lying back of the indirect was, τίς εἴ; who art thou? (2) εἶπεν αὐτοῖς ποῦ μένεις, he told them where he was abiding. The direct question which he was answering was ποῦ μένεις; where art thou abiding?

394. Deliberative Questions

The subjunctive is used in deliberative questions. A deliberative question is a question that expects an answer in the imperative mood.

Examples: (1) τοιήσωμεν τοῦτο ἢ μὴ τοιήσωμεν; shall we do this or shall we not do it? The answer expected is in the imperative — do it or do not do it. (2) τί τοιήσωμεν; what shall we do? The natural answer is do this or do that, or the like.
The Relative Pronoun

395. The declension of the relative pronoun, ὁ, ἧ, ὅ, who, which, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
<td>N.</td>
<td>M.</td>
</tr>
<tr>
<td>N.</td>
<td>ὁς</td>
<td>ἦς</td>
<td>ὅς</td>
<td>ὁις</td>
</tr>
<tr>
<td>G.</td>
<td>ὤν</td>
<td>ἦς</td>
<td>ὅν</td>
<td>ὁν̓ς</td>
</tr>
<tr>
<td>D.</td>
<td>ὃ</td>
<td>ἦ</td>
<td>ὅ</td>
<td>ὃς</td>
</tr>
<tr>
<td>A.</td>
<td>ὁν̓</td>
<td>ἦν</td>
<td>ὅ</td>
<td>ὁν̓ς</td>
</tr>
</tbody>
</table>

396. It will be observed that except for ὅ instead of ὅν in the nominative and accusative singular neuter (compare αὐτός and ἐκεῖνος) the declension of the relative pronoun is like that of a regular adjective of the second and first declension. The nominative singular feminine and the nominative plural masculine and feminine are like the corresponding forms of the article except that the article in those forms is proclitic.

397. Like other pronouns, the relative pronoun agrees with its antecedent in gender and number but has its own case in its own clause.

Example: (1) ὁ ἄποστολος ὃν εἶδες ἀπῆλθεν, the apostle whom you saw went away; (2) ἀληθῆ ἦν πάντα ὃ καὶ ὃ Ἰησοῦς, all things which Jesus said were true; (3) ὁ μαθητὴς ὃν ἠγάπησεν ὁ Ἰησοῦς ἦν ἐν τῷ οἴκῳ, the disciple whom Jesus loved was in the house.

398. But where the antecedent of the relative pronoun is in the genitive or dative case and the relative pronoun itself would naturally be in the accusative case as the object of the verb in the relative clause, it is regularly attracted to the case of its antecedent.

Examples: πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐπολει ἐπὶ τὸν πρὸς τοὺς μαθητὰς αὐτοῦ..., but when all were
wondering at all the things which He was doing, He said to his disciples...... Here ols would have been accusative if it had retained the case which it would have had in its own clause. But it is attracted to the case of πᾶσαν.

399. The antecedent of the relative pronoun is frequently left unexpressed. Thus δς can mean he who; ἥ, she who; δ, that which, what; οἱ, the men who, or they who; αἱ, the women who; ἦ, the things which.

Examples: (1) οὐκ ἦσαν μοι ὁ θελα παύσαι, it is not lawful for me to do that which I wish (or to do what I wish). (2) δι γὰρ οὐκ ἦσαν καθ’ ὑμῶν ὑπὸ ὑμῶν ἦσαν, for he who is not against you is for you. In such a case essentially the same thought is expressed as by the article with participle—δς οὐκ ἦσαν is almost like δ μὴ ἦσαν. But in many cases only the article with participle could be used. For example in the one who has could hardly be expressed in any way but by ἐν τῷ ἔχοντι. (3) ἔχω δθελω, I have what I wish. Here the English word what is a short way of saying the thing which or that which and so is correctly translated by δ. Compare λέγω αὐτῷ τῇ ἔχω, I tell him what I have. Here the English word what is an interrogative word in an indirect question, and so is correctly translated by τῇ.

Conditional Relative Clauses

400. The indefinite relative clauses which in English are marked by the suffix -ever added to the relative word (e.g., whoever, whichever, whatever, wherever, whenever), have in Greek ordinarily the subjunctive with the particle ἀν or ἄν. This is one of the commonest uses of the subjunctive.

Examples: (1) δι γὰρ ἄν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι οὐ σώσει αὐτὴν, for whoever wishes to save his life shall not save it; (2) δι άν πιστευῇ σωθήσεται, whoever believes [or
shall believe] shall be saved; (3) εἰς ἥν δὲ ἀν πόλιν εἰσέλθῃς ἴσθησθε ἐν αὐτῇ μαθητᾶς, and into whatever city ye enter [or shall enter] ye shall see disciples in it; (4) διὰν εἰς ἡ διδάσκαλος ἔσται καὶ οἱ διδάσκομεν οἱ τῶν αὐτῶν, wherever the teacher is there will be also those who are being taught by him.

401. It will be observed that the verb in the English translation of these conditional relative clauses can be either future indicative or present indicative. It often makes little difference which is used. In such clauses the present indicative in English frequently refers to future time.

402. Exercises

I. 1. δέ εἶν μὴ δέξηται ὡμᾶς τούτων οὗ δέξεται ὁ βασιλεὺς. 2. ἐὰν ποιήσωμεν ὡμᾶς, ποιήσετε καὶ ὡμᾶς ἡμῖν. 3. ἐρωτήσαντὸς τινὸς αὐτὸς τῇ φάγῃ ἀπεκρίθησαν αὐτῷ λέγοντες δότε αὐτὸν φαγεῖν τὸν ἀρτὸν τὸν ἐν τῇ ὅλῳ. 4. τίνος ἔσται ταῦτα πάντα ἐν τῇ ἐσχάτῃ ἡμέρᾳ; 5. δόν θὰ θῆλῃ ὁ οίδας τοῦ ἀνθρώπου τίνες ἐσυνται οἱ πιστεύοντες; 6. δἐ ἀν λύσῃ μίαν τῶν ἑτολῶν ποιεῖ δ ὁ πάντων ποιεῖ. 7. δὲ εἶπεν ὡμῖν ὁ προφήτης ἔτι ἀν μὴ ὡμῶν ταῦτα ἔρωσι καὶ οἱ εὐαγγελισάμενοι ἡμᾶς. 8. εἶν τὶς ἀπὸ νεκρῶν προέρχεται πρὸς αὐτοὺς, μετανοήσαντιν. 9. δἐ εἶν μὴ ἀκούσῃ τῶν προφητῶν οὐδὲ μετανοήσεται εἶν τίνα ἕδη τῶν νεκρῶν. 10. οἱ ἐὰν εἰπώσων ἃ ὁπρὸν ἐστῶν ἄληθιν οὐ λήμψονται καρπὸν τίνα τοῦ ἔργου αὐτῶν. 11. ἔλεγεν δὴ εἶν τὶς ἐγερθῇ ἐκ νεκρῶν μετανοήσαντιν. 12. ἠρώτησαν τὸν προφήτην οἱ ἐν τῇ Γαλιλαίᾳ εἶ οἱ νεκροὶ ἀκούσοντι τῆς φωνῆς τοῦ κυρίου. 13. εἶπεν οὖν αὐτοῖς ὃτι ἐν τῇ κρίσει

1 A noun or pronoun in the genitive case may stand in the predicate with the verb to be. Thus ἡ βασιλεία ἐστὶν τοῦ θεοῦ or θεοῦ ἐστιν ἡ βασιλεία means the kingdom is God's or the kingdom belongs to God.
II. 1. We did what those who were in the same city asked. 2. The priests whom we saw while they were still there asked us who those disciples were. 3. Whoever does not do what I say shall not receive from me what he asks. 4. A certain scribe went into the city in order that he might take the books which the prophets had written. 5. Into whatever nation we go, let us seek the disciples who are in it. 6. What shall we say concerning all these things? 7. They asked us what they should say concerning those in the city. 8. A certain man having come to Jesus said that he wished to be healed. 9. Whoever shall ask anything shall receive what he asks. 10. They asked Jesus what the will of God was. 11. Whoever kills his brother will come into the judgment. 12. Why then do you eat what it is not lawful to eat? 13. Whoever is not taught by the Lord will not know Him. 14. When the chief priests had seen what Jesus was doing they sent a certain messenger to the Pharisees. 15. Where shall we abide? For the night is coming and no one has said to us what we shall do.

1 The Greek language frequently uses a double negative where it is not allowable in English. Thus οὔ λέγω οὐδέν means I do not say anything, or I say nothing.
LESSON XXVIII
The Imperative Mood

403. Vocabulary

ἀγιάζω, I hallow, I sanctify. ὅσος, ἦς, ὀς, (plural ἀγρός, ὁ, a field.

γῆ, ἡ, earth, land (γῆ has the circumflex accent throughout, because there has been contraction).

ἐγγύς, adv., near.

ἐλεῶ, I have mercy on, I pity.

ὅσος, ὁ, an ear.

ὅφαλμος, ὁ, an eye.

σκότος, σκότους, τό, darkness.

ὡς, ὡς, ὡς, τό, light.

404. The imperative mood occurs in the New Testament almost exclusively in the present and aorist tenses.

405. The present imperative, active, middle, and passive, is formed on the present stem; the aorist imperative, active and middle, on the aorist stem; and the aorist passive imperative, on the aorist passive stem. There is of course no augment. See §245.

406. The imperative mood has no first person, but only second and third.
407. The present active imperative of λῶ is as follows:

Sing. 2. λῶ, loose (thou). Plur. 2. λῶσε, loose (ye).
3. λυτῶ, let him loose. 3. λυτῶσα, let them loose.

408. The present middle imperative of λῶ is as follows:

Sing. 2. λῶν, loose (thou) Plur. 2. λῶσθε, loose (ye) for
for thyself. 3. λυτῶν, let him loose for himself.
3. λυτῶσαν, let them loose for themselves.

409. The present passive imperative of λῶ is as follows:

Sing. 2. λῶν, be (thou) Plur. 2. λῶσθε, be (ye) loosed.
3. λυτῶν, let him be loosed. 3. λυτῶσαν, let them be loosed.

410. It will be observed that the present active and the
present middle and passive imperative have the variable
vowel ο/ε.

411. The aorist active imperative of λῶ is as follows:

Sing. 2. λῶσον, loose (thou). Plur. 2. λῶσατε, loose (ye).
3. λυτάτω, let him loose. 3. λυτάτωσαν, let them loose.

412. The aorist middle imperative of λῶ is as follows:

Sing. 2. λῶσατ, loose (thou) Plur. 2. λῶσατε, loose (ye)
for thyself. 3. λυτάτο, let him loose for himself.
3. λυτάτωσαν, let them loose for themselves.

413. It will be observed that the aorist active and the
aorist middle imperative have the characteristic -σα of the
aorist stem. This -σα is disguised only in λῶσαν, the second aorist active imperative, second person singular.

414. The aorist passive imperative of λῶν is as follows:

Sing. 2. λῶθης, be (thou) Plur. 2. λῶθησα, let him be
   loosed. loosed.
3. λῶθησαν, let them
   be loosed.

415. It will be observed that the aorist passive imperative has the characteristic -θς of the aorist passive stem. This -θς is lengthened to -θη.

416. The second aorist active imperative of λείπω, I leave, is as follows:

Sing. 2. λιπέ, leave (thou). Plur. 2. λιπέσα, leave (ye).
3. λιπέσα, let him
3. λιπέσασαν, let them
   leave. leave.

417. The second aorist middle imperative of λείπω is as follows:

Sing. 2. λιπόθι Plur. 2. λιπέσαθα
3. λιπέσαθω 3. λιπέσασαν

418. It will be observed that the second aorist active and the second aorist middle imperative are formed on the second aorist stem. They have the same endings as the present imperative.

419. The second aorist middle imperative second person singular (e.g. λιπόθι) always has an irregular accent, instead of following the rule of recessive accent.

Further, the forms εἰπέ, ἔθι, from λέγω and ἔρχομαι, have an irregular accent.
420. The Tenses in the Imperative Mood

There is no distinction of time between the tenses in the imperative mood. The aorist imperative refers to the action without saying anything about its duration or repetition, while the present imperative refers to it as continuing or as being repeated. Thus λύσον means simply loose, while λύε means continue loosing, or the like. Ordinarily it is impossible to bring out the difference in an English translation. Compare §283.

421. The Use of the Imperative

The imperative mood is used in commands.

Examples: ἀκούσατε τοὺς λόγους μου, hear my words; ὅ ἐξάγω δέτα ἀκούετω, let him who has ears hear. It will be observed that the English language has, properly speaking, no imperative of the third person. Hence in translating the Greek imperative of the third person we have to use the helping verb let, so that the noun or pronoun that is the subject of the imperative in Greek becomes the object of the helping verb in English.

422. Prohibition

Prohibition (the negative of a command) is expressed by the present imperative with μή or by the aorist subjunctive with μή.

Examples: (1) μή λύε or μή λύσης, do not loose (μή λύης or μή λύσον would be wrong); (2) μή λυέω or μή λύη, let him not loose; (3) μή λύετε or μή λύσητε, do not loose; (4) μή λυέτωσαν or μή λύσωσαν, let them not loose.

423. Present Imperative of εἰμί

The present imperative of εἰμί, I am, is as follows:

Sing. 2. ἐσθι, be (thou).  Plur. 2. ἐστε, be (ye).
3. ἐστώ, let him be.  3. ἐστῶσαν, let them be.
**NEW TESTAMENT GREEK** 181

424. **Exercises**

I. 1. ἕαν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σου ἐτὶ ἕνα ἡ δύο. 2. ὁ ἕαν τόπτε τῶν Χριστοῦ ποιῶντα, τότε ποιήσατε καὶ ὑμεῖς. 3. κύριε, ἐλέησον ἡμᾶς, οὐ γὰρ ἐποίησαμεν ἀ ἐκέλευς. 4. μὴ εἰσέλθης εἰς τὴν πόλιν ὃ ἐν τῷ δρει. 5. οὕτως οὖν προσεύχεσθε ὑμεῖς Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς. Ἄγιοις ἵνα τὸ δύναμις σου ἐλθάτω, ή βασιλεία σου ἐγενήθης τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. 6. ἀπόλυσον οὖν, κύριε, τὰ πλήθη ἢ δὴ γὰρ ἐρχεται ἡ νύξ. 7. μηδεὶς ἐξέλθης εἰς τὰ δρη, προσευξάθωσαν δὲ πάντες τῷ πατρὶ αὐτῶν τῷ ἐν τοῖς οὐρανοῖς. 8. λαβὼν αὐτῶν ἄγε πρὸς ἡμᾶς. 9. μηδενὶ εἴπητε ὅ εἴδετε. 10. ἐγέρθητε καὶ μὴ φοβεῖσθε, ὅ γάρ κύριος σῶσει ὑμᾶς. 11. πάντα διότι ὅσα ἕαν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 12. ἔλεγεν αὐτῷ μαθήτης τις κύριε, κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὀδατα. ὤ δὲ Ἰησοῦς εἶπεν Ἑλθέ. 13. ὅσα ἕαν ἀκούσῃ τοὺς ωσὶν ὑμῶν καὶ τῆς τοῖς ὀφθαλμοῖς ὑμῶν εἴπετε καὶ τοῖς ἐθνεσιν. 14. ὁ ἕαν ἀκούσῃ ἐν τῷ σκότει κηρύξατε ἐν τῷ φωτί. 15. μακάριος δόσις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16. ἐν ἐκείνῃ τῇ πόλει εἰσιν ἱερείς ποιηροί, οὕτως οὐ ποιοῦσι τὸ θέλημα τοῦ θεοῦ. 17. ἐξελθόντες εἴπετε πάσιν τοῖς ἐθνεσιν τοῖς ἑπὶ πάσης τῆς γῆς ᾧ ἐποίησαν τὸ θεὸς τοῖς ἀγαπῶσιν αὐτῶν. 18. ὅταν κληθῆς ὑπὸ τίνος πορεύθητι. 19. ὃταν τὴς ταῦτα γυνώσκει, γυνώσκε οὗτος ἐγνώσει ἡ κρίσις. 20. οὗτοι πάντες ὑμεῖς τὰς χεῖράς μοι οὐ γὰρ ἐποίησαν αὐτὰς αἱ χεῖρες οὐν λέγουσιν εἰκὼν οὐδέν.

---

1 A first aorist ending is here placed on a second aorist stem, as very frequently in New Testament Greek. See §186. footnote, and §521.

2 The aorist passive of γίνομαι is the same in meaning as the aorist middle, the verb being deponent throughout. The meaning of the verb here is to take place, to be done.

3 The passive of ἐγέρσον is frequently used as a deponent meaning I arise, I rise.
II. 1. Speak ye to all the Gentiles the things which I have spoken to you. 2. Do not say in your heart that ye do not wish to do the things which the king commands. 3. Let no one fear those evil priests, for whoever does the will of God shall go out with joy. 4. Let Him who has saved us through His blood have mercy on us in these evil days. 5. Whosoever loves God shall come to the light, but he who does not love Him shall walk in the darkness. 6. As manysoever things as ye do, do in the light, in order that the name of God may be hallowed. 7. Let these men be baptized, for Christ has saved them through His word. 8. Pray to thy Father in heaven, for He will do whatsoever things thou askest. 9. Let not the king say this, for we are all faithful men. 10. Let us not do the things which the evil men said to us. 11. Have mercy on all men, for the Lord has had mercy on you. 12. As many things as are good, do; but as many things as are evil, do not even speak concerning these. 13. The disciples asked the apostle what they should eat, and the apostle said to them, “Go into the villages and eat the bread which is in them.” 14. Do not begin to say in yourselves that you do not know the truth. 15. Let those who are in the fields not return into their houses. 16. Lord, save me, for I have broken thy commandments.
LESSON XXIX

The Perfect Tense. Review of λῶ.

425. Vocabulary

ἀκόο, perf. act. indic. of ἀκοῶ, I hear.

βεβάππυμαι, perf. pass. indic. of βαπτίζω, I baptize.

γέγονα, perf. indic. of γίνομαι, I become (γίνεται, it comes to pass, it happens).

γέγραφα, γέγραμμαι, perf. act. and perf. pass. indic. of γράφω, I write.

γεννάω, I beget.

ἐγγίζω, I come near.

ἐγγέγραται, perf. pass. indic., third pers. sing., of ἐγράφω, I raise up.

ἐγνώκα, perf. act. indic. of γνώσκω, I know.

ἐλήλυθα, perf. indic. of ἔρχομαι, I come, I go.

ἐρέθην, aor. pass. indic. (aor. pass. part. ἐρέθεις) of λέγω, I say.

ἔφρακα, perf. act. indic. of βλέπω (βλάω), I see.

θάνατο, I die (used only in the perfect, τέθνηκα, I am dead, and in the pluperfect. In other tenses ἀποθάνηκα is used).

μαρτύρω, I bear witness.

Πέτρος, ὁ, Peter.

τηρῶ, I fulfil.

426. The perfect active indicative of λῶ is as follows:

Sing. 1. λέλυκα Plur. 1. λέλυκαμεν
  2. λέλυκας 2. λέλυκατε
  3. λέλυκε(ν) 3. λέλυκασι (or λέλυκαν)

427. The perfect active infinitive of λῶ is λελυκέναι.
The irregular accent should be noticed.
428. The perfect active participle of λύω is λελυκώς,
λελυκύια, λελυκός.
The irregular accent should be noticed.

429. The forms given above constitute the perfect
system, which is formed from the fourth of the principal
parts, λελυκά.

430. The perfect system is formed by adding κ (in the
indicative κα) to the verb stem, and by prefixing the redup-
plication. The reduplication consists in the first consonant
of the verb stem followed by ε.

431. The perfect, being a primary tense, might be ex-
pected to have primary personal endings. But in the indic-
tative the endings are exactly like the (secondary) endings of
the first aorist, except in the third person plural, and even
in the third person plural λελυκαν sometimes stands instead
of λελυκασι(ν).

432. The perfect active subjunctive is so rare that it
need not be learned.

433. The declension of the perfect active participle is
as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>λελυκώς</td>
<td>λελυκύια</td>
<td>λελυκύια</td>
<td>λελυκύιάν</td>
<td>λελυκότα</td>
</tr>
<tr>
<td>F.</td>
<td>λελυκύια</td>
<td>λελυκύιασ</td>
<td>λελυκύιασ</td>
<td>λελυκύιάσ</td>
<td>λελυκότα</td>
</tr>
<tr>
<td>N.</td>
<td>λελυκότα</td>
<td>λελυκότα</td>
<td>λελυκότος</td>
<td>λελυκότοι</td>
<td>λελυκότα</td>
</tr>
<tr>
<td>Plur.</td>
<td>λελυκώτες</td>
<td>λελυκώτες</td>
<td>λελυκώτων</td>
<td>λελυκώσιν</td>
<td>λελυκότα</td>
</tr>
<tr>
<td></td>
<td>λελυκύιαι</td>
<td>λελυκύιαι</td>
<td>λελυκύιαι</td>
<td>λελυκύαισ</td>
<td>λελυκότα</td>
</tr>
<tr>
<td></td>
<td>λελυκύιών</td>
<td>λελυκύιών</td>
<td>λελυκύιών</td>
<td>λελυκόσι(ν)</td>
<td>λελυκότα</td>
</tr>
<tr>
<td></td>
<td>λελυκύιασ</td>
<td>λελυκύιασ</td>
<td>λελυκύιασ</td>
<td>λελυκότα</td>
<td></td>
</tr>
</tbody>
</table>
434. It will be observed that the perfect active participle, like the other active participles and like the aorist passive participle, is declined according to the third declension in the masculine and neuter and according to the first declension in the feminine.

Formation of the Perfect Stem in Various Verbs

435. If the verb stem begins with a vowel or diphthong, the reduplication consists in the lengthening of that vowel or diphthong. In this case the reduplication is like the augment.

Examples: The perfect active of ἐλπίζω is ἡλπικά, and of αἰτέω, ἡτηκα.

436. If the verb stem begins with two consonants the reduplication in certain cases (by no means always) consists in the prefixing of an ἐ (like the augment) instead of the repetition of the first consonant with ὑ.

Examples: ἔγνωκα is the perfect of γνώσκω. But γέγραφα is the perfect of γράφω.

437. Verb stems beginning with φ, θ or χ, are reduplicated with π, τ and κ, respectively.

Examples: ἡπιληκα is the perfect of φιλέω; τθηκα, I am dead, is the perfect of θυήσκω (the present does not occur in the New Testament).

438. If the verb stem ends with a vowel that vowel is regularly lengthened before the κ of the perfect active, just as it is before the σ of the future and first aorist.

Examples: ἡγάπηκα from ἀγαπάω, πεφιληκα from φιλέω.

439. If the verb stem ends with τ, δ or θ, the τ, δ or θ is dropped before the κ of the perfect.

Example: ἡλπικα from ἐλπίζω (stem ἐλπίδ-).
440. Some verbs have a *second perfect*, which is conjugated like the first perfect except that there is no κ.
Examples: γέγραφα from γράφω; ἀκηκοά from ἀκούω.

441. In general, the student should remember what was said in §159 about the variety in the formation of the tense systems of the Greek verb.

**Perfect Middle and Passive**

442. The perfect middle and passive indicative of λῶ is as follows:

Sing. 1. λέλυμαι  
2. λέλυσαι  
3. λέλυται  
Plur. 1. λέλυμεθα  
2. λέλυσέτε  
3. λέλυστατι

443. The perfect middle and passive infinitive of λῶ is λελύσθαι.
The irregular accent should be noticed.

444. The perfect middle and passive participle of λῶ is λελυμένος, η, ον, (declined like a regular adjective of the second and first declension).
The irregular accent should be noticed.

445. The forms given above constitute the *perfect middle system*, which is formed from the fifth of the principal parts, λέλυμαι.

446. The reduplication is the same as in the perfect active.

447. In the indicative, the primary middle endings (see §111) are added directly to the stem, without intervening variable vowel. They are not modified at all. So in the infinitive and participle -σθαι and -μενός are added directly to the stem.
448. If the verb stem ends with a vowel, that vowel is regularly lengthened before the endings in the perfect middle and passive, as before the tense suffixes in the future, first aorist, perfect active, and aorist passive.

Example: μεμαρτύρημαι from μαρτυρέω.

449. If the verb stem ends with a consonant, various changes occur when the endings of the perfect middle and passive are put on. These changes are best learned by observation in the individual verbs.

Example: γέγραμμαι (third person singular γέγραπται) from γράφω.

450. Pluperfect Tense

The pluperfect tense is so rare that its forms need not be learned. It is a secondary tense. The pluperfect active forms a part of the perfect system; and the pluperfect middle and passive, of the perfect middle system.

Use of the Perfect Tense

451. There is no English tense corresponding to the Greek perfect. The translations I have loosed for λυκα, I have loosed for myself for λυμαι (middle), and I have been loosed for λυμαι (passive) may often serve in the exercises. But they are makeshifts at the best. It has already been observed (see §169) that these same English expressions may often translate the aorist tense rather than the perfect.

452. The Greek perfect tense denotes the present state resultant upon a past action.

Examples:

(1) Suppose someone asks an official, "What is your relation to that prisoner?", and he replies, "I have released
him,” the verb in this answer of the official would be λαυκα. The perfect would express the present state of the official (with reference to the prisoner) resultant upon his past action of releasing. But if, on the other hand, someone should ask an official, “What is the history of your dealings with that prisoner?” and he should answer, “I have released the prisoner three times and imprisoned him again three times,” the first verb of this answer of the official would be ἐλυσα, not λαυκα, because there is here no thought of the present state resultant upon the past action. Indeed the act of releasing had no result continuing into the present. But even if it had a permanent result the verb referring to it would be aorist, not perfect, unless the present result rather than merely the past action were specially in view. Thus even if, after the question, “What have you done?” the official said merely, “I have released the prisoner,” and even if as a matter of fact the releasing had a permanent result, still the aorist tense ἐλυσα might very well be used; for the point under consideration might be the history of the official’s dealings with the prisoner and not the official’s present relation to him. The distinction is often a fine one. But the perfect should not be used in the exercises unless we can see some clear reason for deserting the aorist.

(2) The perfect passive is often much easier to translate into English than the perfect active. Thus γεγραπται means it is written (in the Scriptures). Here the English it is written is not a present tense at all, but reproduces the Greek perfect very well; the meaning is it stands written. Both English and Greek here refer to a present state resultant upon an act of writing which took place long ago.

(3) The perfect passive participle can often be translated neatly by the simple English passive participle. Thus λόγος γεγραμμένος means a written word, ἡγαγημένος means beloved, etc. But the Greek perfect active participle is very
hard to translate. The student should carefully avoid thinking that *having loosed* is specially connected with the perfect. On the contrary, in the overwhelming majority of cases, *having loosed* is the literal translation of the aorist, not of the perfect—the participle *having* merely indicating that the action has taken place prior to the action of the main verb in the sentence. In general, it should be observed that the Greek aorist is vastly commoner than the perfect.

(4) ἐλήλυθα, the perfect of ἔρχομαι, means *I am come*, and γέγονα means *I am become*. It so happens that because of the peculiar nature of the verbs to come and to become in English we have a neat way of translating the Greek perfect of ἔρχομαι and γίνομαι.

Of course the student should not think that *I am come* has anything to do with the passive voice. It is not at all like *I am loosed*.

453. The conjugation of λῦω has now been completed. The student should review it thoroughly as a whole, using the paradigm given in §589. The verb should be learned in columns, strictly in the order given. Thus “present-active” should form one idea in the student’s mind, and under it should be subsumed the various moods. It should be noticed particularly how the various parts of the verb are connected with the several principal parts.

454. **Exercises**

1. οὐδεὶς ἐστιν δίκαιος κατὰ τὸν νόμον εἰ μὴ δ ὁ ποιήσας πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου. 2. εὕρηκας ἐκ τοῦ πάντα τὸν λαὸν λέγων ὅτι ἡ γενεαὶ ἡ βασιλεία τῶν οὐρανῶν. 3. δ ἐωράκαμεν καὶ ἀκηκόαμεν λέγομεν καὶ ἔμειν, ἵνα καὶ ὑμεῖς πιστεύσητε εἰς τὸν Χριστὸν. 4. καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
5. δ' ἀγαπῶν τὸν γενηθείσαν ἀγαπητόν γεγενημένον ἐκ αὐτοῦ. 6. πάς δ' ἐγεγενημένος ἐκ τοῦ θεοῦ οὐχ ἀμαρτάνει, ἀλλ' ὁ γενηθείσας ἐκ τοῦ θεοῦ τηρεῖ αὐτὸν. 7. τούτο γέγονεν, ὅτι οὗτος γέγραπται διὰ τοῦ προφήτου. 8. τὸ γεγενημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγενημένον ἐκ τοῦ πνεύματος πνεύμα ἐστιν. 9. αὕτη δὲ ἐστὶν ἡ κρίσις, διὸ τὸ φῶς ἔληλυθεν εἰς τὸν κόσμον καὶ ἤγαπησαν οἱ ἄνθρωποι τὸ σκότος. 10. ἐγέρων οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ ὅπερ ἐξεστιν ποιήσαι τοῦτο. 11. ἔγω ἐλήλυθα ἐν τῷ ὄντω τοῦ πατρὸς μου καὶ οὗ δέχεσθέ με. 12. ἄλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατε με καὶ οὐ πιστεύετε. 13. ἐάν μὴ φάγῃς τὴν σάρκα τοῦ νῦν τοῦ ἀνθρώπου καὶ πίητε αὐτὸν τὸ αἷμα, οὐκ ἔχετε ζωήν ἐν ἐαυτοῖς. 14. τὰ ῥήματα αὐτῶν λελάληκα νῦν πνεύμα ἐστιν καὶ ζωὴ ἐστιν. 15. ἀπεκρίθη αὐτῷ Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς ἔχεις, καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι οὗ εἶ ὁ ἄγιος τοῦ θεοῦ. 16. ταῦτα αὐτῶν λαλοῦντος πολλοὶ ἐπιστεύσαν εἰς αὐτούς. 17. γέγραπται δὲ δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστιν. 18. ταῦτα εἶπεν πρὸς τοὺς πεπιστευκότας εἰς αὐτοὺς Ἰουδαίους. 19. νῦν δὲ ἥξισθε με ἀποκτείναι, ἄνθρωπον δοὺς τὴν ἀλήθειαν νῦν λελάληκα, ἣν ἠκουσα παρὰ τοῦ θεοῦ. 20. εὐλογημένος ὁ ἐρχόμενος εἰς ὄντος κυρίου.

II. 1. Where is the priest? He is already come. 2. All the baptized disciples are in the small city. 3. The priests having been baptized came together into the same house. 4. Where is the multitude? It has already come near. 5. What is in thy heart? I have believed on the Lord. 6. Art thou faithful? I have kept the faith. 7. It is

1 γίνομαι here means to take place, to come to pass, to happen.

2 The relative pronoun agrees with its antecedent in person as well as in gender and number. In this sentence, the antecedent of ὅς is ἄνθρωπον, which is first person because it is in apposition with the personal pronoun of the first person, ἡμεῖς.
written through the prophet that the Messiah is coming in these days, and we know that His kingdom is come near.

8. Children beloved by your Father, enter ye into the joy kept in heaven for those who have believed on Christ.

9. Who is this man? He is a child begotten by God.

10. Having been crucified by the soldiers the Lord died, but now He is risen. 11. Brethren beloved by all the disciples, why do ye not pity the little ones? 12. Those who are come out of the darkness into the light know that God will do all the things written in the Law and the prophets.

13. All the things written or spoken through this prophet are true. 14. This is come to pass in order that that which was said by the Lord through the prophet might be fulfilled.

15. If thou art already loosed, give thanks to Him who loosed you. 16. Where is the prophet whom the soldiers persecuted? He is become king of many cities.
LESSON XXX


455. Vocabulary

ἔμος, ἦ, ὦν, poss. adj., belonging to me, my.
ἐμπροσθεν, adv., in front, in the presence of (with gen.).
ἐνώπιον, adv., before, in the sight of, in the presence of (with gen.).
ἐξω, adv., outside, outside of (with gen.).
ἐχθρός, δ, an enemy.
ἡ, conj., than (the meaning or has already been given).
ἡμέρας, α, or, poss. adj., belonging to us, our.
ὅδε, a, ὦν, belonging to one's self, one's own.
λειβάς, ἦ, ὦν, sufficient, worthy, considerable.

ισχυρότερος, a, or, stronger, comparative of ἱσχυρός,
καλός, adv., well.
κρείσσων, or, better, comparative of ἄγαθος.
μᾶλλον, adv., more, rather.
μείζων, or, greater, comparative of μέγας.
μή, conj., lest, in order that not (the adverbial use of μή = not has already been given).
μὴπορέ, lest perchance.
ὅπως, in order that (takes the subjunctive. Used very much as ἵνα is used).

πάλι, adv., again.
πλειών, on, more, comparative of πολύς.

σάββατον, τό, sabbath (the plural τὰ σάββατα, with irregular dative τοῖς σάβ-

baiv), is often used in the singular sense).

σῶς, ἡ, ὁν, poss. adj., belonging to thee, thy.

υμὲρος, a, on, poss. adj., belonging to you, your.

Comparison of Adjectives

456. The comparative degree of adjectives ends sometimes in -τερος, a, on, (declined like a regular adjective of the second and first declension) and sometimes in -ων, -ων, -ων (declined according to the third declension in all three genders).

457. The superlative degree ends in -τατος, ἡ, on, or -ωτος, ἡ, on. But in the New Testament the superlative is rather rare.

458. A number of adjectives have irregular comparative and superlative forms. These can be learned from the lexicon as they occur.

Example: μικρός, little; ἐλάσσων, less; ἐλάχιστος, least.

459. The declension of μείζων, on, greater, the comparative of μέγας, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F.</td>
<td>N.</td>
</tr>
<tr>
<td>N.</td>
<td>μείζων</td>
</tr>
<tr>
<td>G.</td>
<td>μείζωνος</td>
</tr>
<tr>
<td>D.</td>
<td>μείζων</td>
</tr>
<tr>
<td>A.</td>
<td>μείζωνα</td>
</tr>
</tbody>
</table>

460. σοφρῶν, wise, σοφρόν, foolish, ἐλάσσων, less, πλειών, more, κρεῖσσων, better, etc., are similarly declined.
461. The shortened form, μείζων, can stand for μείζωνα in the accusative singular masculine and feminine and neuter plural nominative and accusative, and the shortened form, μείζων, in the nominative and accusative plural masculine and feminine.

462. Genitive of Comparison and Use of ἃ, than

Where English uses than after a comparative word, Greek uses either (1) the genitive of comparison or (2) ἃ followed by the same case as that which stands in the other member of the comparison.

Examples: (1) μείζων τῶν τοῦτος, greater things than these will he do. (2) ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἃ τὸ φῶς, men loved darkness more than light. Here φῶς is accusative. The meaning is men loved darkness more than they loved light.

Adverbs

463. Many adverbs are formed from adjectives by substituting s for τ at the end of the genitive plural masculine and neuter.

Example: καλὸς, good; genitive plural, καλῶν; adverb, καλῶς, well.

464. The comparative degree of adverbs is like the accusative singular neuter of the comparative degree of the corresponding adjective; and the superlative degree of the adverb is like the accusative plural neuter of the superlative degree of the corresponding adjective.

465. Many adverbs, however, are of diverse forms which must be learned by observation.

466. The Genitive with Adverbs of Place

Adverbs of place take the genitive.

Example: ἐξω, outside; ἐξω τῆς πόλεως, outside of the city; ἐγγὺς τῆς πόλεως, near the city.
467. Genitive of Time Within Which

The genitive is occasionally used to express *time within which*.

Example: παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, he took the young child and His mother by night.

468. Genitive of the Articular Infinitive
Expressing Purpose

The genitive of the articular infinitive, without any preposition, is sometimes used to express purpose.

Example: ἠλθεν πρὸς τὸν προφήτην τοῦ βαπτισθῆναι ἐν αὐτῷ, he came to the prophet in order to be baptized by him. It will be remembered that for the most part the articular infinitive is used in the same constructions as those in which an ordinary noun with the article can be used. This use of the genitive to express purpose, however, would not be possible for an ordinary noun.

469. The Dative of Respect

The dative is used to indicate the respect in which anything exists or is true.

Example: γνωσκόμενος τῷ προσώπῳ, being known by face (i.e. being known so far as the face is concerned); καθάρος τῷ καρδίᾳ, pure in heart (i.e. pure so far as the heart is concerned); ἀνὴρ ὄνοματι Ἰάκωβος, a man by name James (i.e. a man who is James so far as the name is concerned).

470. Accusative of Specification

The accusative of specification is very much the same in meaning as the dative of respect, but is less frequently used.

Example: τὸν ἄριστον ὡς πεντακισχίλιοι, about five thousand in number.
The Dative of Time

471. The dative is sometimes used to express time when.
Example: ἐθεράπευε τῷ σαββάτῳ, he healed on the sabbath.

472. Usually, however, time when is expressed by prepositional phrases. So on the sabbath could be ἐν τῷ σαββάτῳ.

Possessive Adjectives

473. The possessive adjectives ἡμός, my, σός, thy, ἡμετέρος, our, ὑμετέρος, your, are sometimes used instead of the genitive case of the personal pronouns when emphasis is desired. These possessive adjectives are declined like regular adjectives of the second and first declension. They can stand in the attributive position with the article.

Examples: ὁ ἡμός λόγος, the belonging-to-me word (i.e., my word); ἡ χαρὰ ἡ ἡμή, my joy; τὸ θελήμα τὸ ἡμῶν, my will; τὰ ἡμᾶ ἄντα σά ἑστίν, all the belonging-to-me things are thine (i.e., all my things are thine); ὁ ἡμετέρος λόγος, our word; ὁ ὑμετέρος λόγος, your word.

474. This usage is comparatively infrequent. The common way of saying my word is not ὁ ἡμός λόγος or ὁ λόγος ὁ ἡμός, but ὁ λόγος μου (the word of me).

μὴ Used as a Conjunction

475. Words denoting fear are followed by μὴ, lest, with the subjunctive. μὴ is here not an adverb, as is the case when it means not, but a conjunction.
Example: φοβοῦμαι μὴ ἐλθῇ, I fear lest he come.

476. Negative clauses of purpose may also be introduced by the simple μὴ instead of by ἵνα μὴ.
Example: τοῦτο ποιεῖτε μὴ εἰσέλθητε εἰς κρίσιν, do this lest you come into judgment.
477. ἵνα with the Subjunctive in Various Uses

In addition to the use by which it expresses purpose, ἵνα with the subjunctive is very frequently used after words of exhorting, wishing, striving, and in various ways that are not easily classified.

Examples: (1) εἶπε τῷ λίθῳ τοῦτῳ ἵνα γένηται ἄρτος, say to this stone that it become bread. (2) αὐτή ἐστιν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἄλληλον, this is my commandment, that you should love one another.

Questions Expecting a Negative Answer

478. Questions expecting a negative answer are expressed by μὴ with the indicative.

479. This rule constitutes an important exception to the general rule for the use of οὐ and μὴ (see §256). Questions expecting a positive answer have οὐ with the indicative.

Example: μὴ ἑκατοντεροὶ αὐτοῦ ἐσμεν; are we stronger than he? The answer expected is “No, of course not.” Compare οὐκ ἑκατοντεροὶ ἐσμεν αὐτοῦ; are we not stronger than he? Here the answer expected is “Yes, certainly we are.”

480. Exercises

1. παρακαλῶ δὲ υμᾶς ἵνα τὸ αὐτὸ λέγητε πάντες. 2. διὰ ἐὰν θελήτε ἵνα ποιῶσιν υμῖν οἱ ἀνθρώποι, οὕτως καὶ υμεῖς ποιεῖτε· οὕτως γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. 3. κέλευσον υἱῷ τηρηθῆναι τὸ σώμα ὑπὸ τῶν στρατιωτῶν, μήποτε ἐλθόντες οἱ μαθηταὶ λάβωσιν αὐτὸ καὶ εἶψωσιν τῷ λαῷ ὅτι ἡγέρθη ἐκ τῶν νεκρῶν. 4. οὐκ ἐστι δοῦλος μείζων τοῦ πέμψαντος αὐτὸν. 5. μείζων ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις ἀποθάνῃ ὑπὲρ τῶν ἄλλων. 6. πάλιν ἀπέστειλεν ἄλλους δούλους πλέονας τῶν πρῶτων. 7. εἰ δικαῖον ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἡ τοῦ θεοῦ, κρίνατε. 8. ἕγω δὲ λέγω υμῖν
Αγαπητε τους ἐχθροὺς ὑμῶν καὶ προσευχηθεὶς ὑπὲρ τῶν διωκότων ὑμᾶς, ὅπως γένηται νῦν τὸ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς. 9. εἶπεν αὐτοῖς ὁ Ἰησοῦς ὅτι ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. 10. ἦμεν δὲ ὁ Ἰησοῦς ἐκεῖ διὰ τὸ εἶναι τὸν τόπον ἐγγὺς τῆς πόλεως. 11. τότε συναχθοῦσαν ἐξεροθεὶς αὐτοῦ πάντα τὰ ἔθνη. 12. μὴ ποιεῖ τούτο οὐ γὰρ ἰκανός εἰμι ἵνα εἰς εἰς τὴν οἰκίαν μου εἰσέλθῃς. 13. εἰδήνες οἱ στρατιῶται νυκτὸς ἔλαβον τὸν ἄνδρα καὶ ἀγαγώνες αὐτὸν ἐξ ἄπεκτεναν. 14. τῇ μεν σαρκί οὐκ ἔστε μεθ᾽ ἡμῶν, τῇ δὲ καρδίᾳ ἐστὶν ἐγγύς. 15. μὴ περιπατοῦμεν κατὰ σάρκα; οὐκ ἔχομεν τὸ πνεῦμα τοῦ θεοῦ; 16. εἰσῆλθεν εἰς τὴν οἰκίαν τοῦ ἀρχιερέως τοῦ εἶναι ἐδείχνετο τὸν τόπον ὅπου ἦν ὁ Ἰησοῦς. 17. εἰς τὰ ἱδια ἠλθεν καὶ οἱ ἱδιοὶ αὐτὸν οὐ παρελαβον. 18. ἐγώ ἔλαβον ἐν τῷ ὄνειμα τοῦ πατρὸς μου, καὶ οὐ Λαμβάνετε με· ἐὰν ἄλλος ἔλη τῷ ὄνειμα τῷ ἱδιοῖν ἐλήμψανθε τῇ θελήματι τῆς ἡμᾶς. 19. μὴ ἐποίησα τὸ ἱδιον θελήματι; οὐ μάλλον ἐποίησα τὸ στὸν; 20. εἰ ἐμὲ ἠδιωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐπήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

II. 1. Those who have done one work well will do also greater things. 2. He who rules his own house well does a greater thing than he who takes many cities. 3. Why do ye do these things? Are ye kings and priests? Are ye not servants? 4. Those who were in the darkness besought us that we should pity them and not cast them out. 5. Those who belong to me are in the city and those who belong to thee are outside of it, but we shall all be in the presence of God. 6. Art thou stronger than the One who made the earth and the sea and all the things that are in them? 7. Do not fear him who kills the body, but fear rather Him who has made all things. 8. When ye have seen your own brethren ye shall go also to the Gentiles. 9. We have more servants than you, but ours are not sufficient to evangelize all the

1 What construction has been used after ἰκανός to express the idea sufficient (or worthy) that they should....?
Gentiles. 10. Those who worship the Lord by day and by night shall be stronger than those who persecute them. 11. More are those who are with us than those who are with them. 12. Being with you in heart, not in countenance, we exhorted you that ye should do well all the things which we had commanded you. 13. The priests went out of the city, lest perchance the scribes might see them doing that which it is not lawful to do. 14. If anyone stronger than we comes against us we shall not remain in our city. 15. Jesus having healed a certain man on the sabbath, the scribes were afraid lest the people should make Him a king. 16. It is better to die in behalf of the brethren than to do what the apostles exhorted us that we should not do.
LESSON XXXI

Conjugation of διδωμι. Second Aorist of γινωσκω. The Article before μεν and δε. The Aorist Participle Denoting the Same Act as the Leading Verb. First Aorist Endings on Second Aorist Stems.

481.

Vocabulary

αιωνις, ου, adj. of two terminations, the feminine being like the masculine throughout, eternal.

ἀντι, prep. with gen., instead of.

ἀποδιδωμι, I give back, I give what is owed or promised, I render, I pay.

γυνη, γυναικος, η, (with an irregular accent in some forms, see §566), a woman.

διδωμι, I give.

ἐγνω, 2nd. aor. (of μ form) of γινωσκω, I know.

ἐξουσια, η, authority.

ἐχον, 2nd. aor. of ἔχω, I have.

ζαω (has η instead of α in the present system. E. g. ζης, ζη instead of ζας, ζα), I live.

ιδον, demonstrative particle, behold! lo!

μονος, η, ου, adj., alone, only.

μυστηριον, το, a mystery, a secret.

δραω, I see (The present system of this verb is very much less common than the present system of βλεπω. The common verb to see in the New Testament is βλεπω, οψομαι, ειδον, εωρακα, (ωμαι), ωφθην. Yet since βλεπω also has a future βλεψω and a first aorist ἐβλεψα, it will perhaps be more convenient to give οψομαι etc. as the principal parts of δραω rather than of βλεπω).

παραδιδωμι, I deliver over.

πειραξω, I tempt.

ποιος, α, ου, interrogative pron., what sort of?

Σιμων, Σιμωνος, δ, Simon.

χειρ, χειρος, η, a hand.
482. The verbs which have been studied so far, with the exception of the irregular verb εἶμι, all belong to the same conjugation. They have various ways of forming their principal parts, but the endings that are appended to the principal parts all belong to the same type. There is in Greek only one other conjugation. It is called the μι conjugation (to distinguish it from the ω conjugation which has been studied thus far), because its first person singular present active indicative ends in μι.

483. Verbs in μι differ from verbs in ω only in the present and second aorist systems.

484. The principal parts of the μι verb, δίδωμι, I give, are as follows:

δίδωμι, δόσω, δώκα, δέδωκα, δέδομαι, ἔδοθην.

485. The stem of δίδωμι is δο-. If it were an ω verb, its first form would be δῶ.

486. The future δῶσω is entirely regular, the final σ of the stem being lengthened before the σ of the future exactly as in the case (for example) of ἔγινο. From δῶσω all of the future active and middle is formed, in exactly the same way as the corresponding forms of λῶ.

487. The first aorist δώκα is quite regularly formed except that κ stands instead of σ.

488. The perfect active δέδωκα is entirely regular. From δέδωκα all of the perfect active is quite regularly formed.

489. The perfect middle δέδομαι is quite regular except that the final vowel of the stem is not lengthened before
the personal endings (see §448). From δίδωμι all of the perfect middle and passive is quite regularly formed.

490. The aorist passive ἔδώθην is quite regular, except that the final vowel of the stem is not lengthened before the tense suffix -θε. From ἔδώθην all of the aorist passive and future passive is quite regularly formed.

The Present System of δίδωμι

491. The sign of the present system of δίδωμι is the reduplication (of a different form from that in the perfect), which is prefixed to the stem.

492. The present active indicative of δίδωμι is as follows:

Sing. Plur.
1. δίδωμι, I give. 1. δίδομεν, we give.
2. δίδος, thou givest. 2. δίδοτε, ye give.
3. δίδωσιν(ν), he gives. 3. δίδοσιν(ν), they give.

493. The final vowel of the stem (the stem with the reduplication being διδ-) is lengthened in the singular number, but not in the plural.

494. The personal endings are added directly to the stem, without any variable vowel.

495. These endings are -μ, -ς, -τι (or -σι), -μεν, -τε, -σι.

496. The present active subjunctive is as follows:

Sing. Plur.
1. δίδω 1. δίδομεν
2. δίδος 2. δίδοτε
3. δίδῳ 3. δίδοσιν(ν)
497. There has been contraction here, as is shown by the accent. The personal endings are the same as in \( \omega \) verbs.

498. The present active imperative is as follows:

Sing.            Plur.
1. \( \delta \iota \delta \omega \upsilon \nu \), give (thou).  2. \( \delta \iota \delta \omega \upsilon \epsilon \), give (ye).
3. \( \delta \iota \delta \omega \rho \omega \), let him give.  3. \( \delta \iota \delta \omega \rho \omega \epsilon \), let them give.

499. The present active infinitive is \( \delta \iota \delta \nu \alpha \), to give. The irregular accent should be noticed.

500. The present active participle is \( \delta \iota \delta \omega \nu \alpha \), \( \delta \iota \delta \omega \upsilon \alpha \), \( \delta \iota \delta \nu \), giving.

501. The genitive singular is \( \delta \iota \delta \nu \tau \alpha \), \( \delta \iota \delta \omega \upsilon \alpha \), \( \delta \iota \delta \nu \tau \alpha \). The masculine and neuter are declined regularly according to the third declension and the feminine regularly according to the first declension. The dative plural masculine and neuter is \( \delta \iota \delta \omega \nu \alpha (\nu) \).

502. The accent is irregular in the nominative, not being recessive. Thereafter it follows the general noun rule, except in the genitive plural feminine, \( \delta \iota \delta \omega \nu \omega \), where the special rule for nouns of the first declension is followed (see §§14, 51).

503. The imperfect active indicative is as follows:

Sing.            Plur.
1. \( \epsilon \delta \iota \delta \omega \nu \nu \), I was giving.  1. \( \epsilon \delta \iota \delta \omega \nu \epsilon \nu \), we were giving.
2. \( \epsilon \delta \iota \delta \omega \nu \omega \), thou wast giving.  2. \( \epsilon \delta \iota \delta \omega \nu \epsilon \omega \), ye were giving.
3. \( \epsilon \delta \iota \delta \nu \), he was giving.  3. \( \epsilon \delta \iota \delta \nu \rho \alpha \), they were giving.

504. The characteristic reduplication, \( \delta \iota \iota \), of the present of course appears here, since the imperfect is always a part of the present system. The augment is regular. The final vowel of the stem is lengthened in the singular, as in
the present. But in the imperfect it is lengthened to oun instead of to ω. The same secondary endings appear as in
the ω conjugation, except that the alternative ending -σαν appears instead of -ν in the third person plural. (See §127).

505. The present and imperfect middle and passive of διδωμι may be found in §596. Only a few of these
forms occur in the New Testament. They can easily be recognized as they occur.

Aorist Active of διδωμι

506. The aorist active of διδωμι is peculiar in that it
is first aorist in the indicative and second aorist in the
other moods.

507. The aorist active indicative is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔδωκα, I gave.</td>
<td>1. ἔδωκαμεν, we gave.</td>
</tr>
<tr>
<td>2. ἔδωκας, thou gavest.</td>
<td>2. ἔδωκατε, ye gave.</td>
</tr>
<tr>
<td>3. ἔδωκε(ν), he gave.</td>
<td>3. ἔδωκαν, they gave.</td>
</tr>
</tbody>
</table>

508. It will be observed that the conjugation is exactly
like that of ἔλυσα, the first aorist active of λυω. But the
tense suffix is κ instead of σ. See §§171-177.

509. The aorist active subjunctive is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. δοῦ</td>
<td>1. δοῦμεν</td>
</tr>
<tr>
<td>2. δοῦς</td>
<td>2. δοῦσε</td>
</tr>
<tr>
<td>3. δοῦ</td>
<td>3. δοῦση(ν)</td>
</tr>
</tbody>
</table>

510. The conjugation is exactly like the present active
subjunctive. But the second aorist has the mere verb
stem, whereas the present prefixes the reduplication δι-.
511. The aorist active imperative is as follows:

   Sing.                     Plur.
1. δός, give (thou).       2. δότε, give (ye).
3. δότω, let him give.     3. δότωσαν, let them give.

512. These forms are like the present (without the re-duplication), except for δός in the second person singular.

513. The aorist active infinitive is δούναι, to give.

514. The aorist active participle is δοος, δοοσα, δον, having given.

   It is declined like the present participle διδοος.

515. The aorist middle of διδωμι occurs only a very few times in the New Testament. The forms can easily be understood with the aid of a lexicon.

   **The Second Aorist of γνωσκω**

516. γνωσκω, I know, is a ω verb. But it has a second aorist active of the μ form. The stem is γνω- which is nearly everywhere lengthened to γνω-.

517. Learn the conjugation in §601.

   **The Article before μεν and δε.**

518. Before μεν or δε the article is often used as a pronoun meaning he, she, it, they.

   Examples: (1) τούτο ἡρώησαν αὐτῶν. ὑ δὲ ἀπεκρίθη αὐτοῖς, this they asked him. And he answered them. (2) ἤλθον πρὸς αὐτοὺς αὐτῶν τι παρ' αὐτῶν· οἱ δὲ ἐποίησαν οὐδὲν, I came to them asking something from them. But they did nothing.

519. It should be observed very carefully that this usage is quite different from all the uses of the article which have been studied heretofore. For example, in the phrase οἱ ἐν τῷ οἴκῳ, those in the house, it would be a great mistake...
to think that the article is used as a pronoun meaning *those*. On the contrary, the English idiom *those in the house* (in which *those* is not really a demonstrative pronoun at all) is expressed in Greek by saying *the in-the-house people*. In this Greek phrase, *ὁ* is just as much an ordinary article as in the phrase *ὁ ἀγάθος, the good people*, ἐν τῷ ὀίκῳ being treated as an adjective like ἀγαθὸς. Or, to take another example, it would be a great mistake to suppose that in the phrase ὁ λύων, *he who looses*, the article is used as a pronoun meaning *he*. On the contrary the article is here just as much an article as in the phrase ὁ ἀγάθος, *the good man*. But before ὁ the article can really be used as a pronoun. In ὁ ὅ τε εἶπεν, *but he said*, there is no adjective or adjective expression for ὁ to go with.

520. The Aorist Participle Denoting the Same Act as the Leading Verb

The aorist participle is sometimes used to denote the same act as the leading verb.

Examples: (1) ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς, *Jesus said by way of answer*, or *Jesus answered and said*. In §§233, 254 it was said that the present participle denotes action contemporary with the action of the leading verb and the aorist participle denotes action prior to the action of the leading verb. That rule needed to be impressed firmly upon the mind before the exceptions to it could be considered. But as a matter of fact the rule does not completely represent the facts. Properly speaking the tenses in the participle do not have to do with time, and their fundamental, non-temporal character appears in the usage now under discussion. In ἀποκριθεὶς εἶπεν, the “answering” and the “saying” represent exactly the same act, and the participle simply defines more closely the action denoted by εἶπεν. The phrase does not, however, mean *while he*
was answering he said. That would rather be ἀποκριθεὶς εἶπεν. It is recommended that the free translation, he answered and said, be adopted invariably for the phrase ἀποκριθεὶς εἶπεν, which is exceedingly common in the Gospels. And it is exceedingly important that this idiom should not be allowed to obscure the fact that in the majority of cases the aorist participle denotes action prior to the time of the leading verb. The student should carefully avoid any confusion between the present and the aorist participle.

(2) δὲ ἀποκριθεὶς εἶπεν, and he answered and said (with a slight emphasis on he). Of course ἀποκριθεὶς might here be taken as the substantive participle with δ, and the sentence might mean and the having-answered one said, or and the one who had answered said. But in a very great many places where these words occur in the gospels, the article is to be taken as a pronoun and the ἀποκριθεὶς is joined only loosely to it, in the manner indicated in the translation above.

521. First Aorist Endings on Second Aorist Stems

Very frequently, in the New Testament, first aorist endings instead of second aorist endings are used on second aorist stems.

Examples: εἶπεν instead of εἶπον (third person plural), εἶπον instead of εἶπέ (imperative). This usage is much more common in some parts of the aorist than in others. εἶπον in the indicative has almost exclusively first aorist forms. See §186, footnote.

522. Exercises

I. 1. παρέδωκα γὰρ ὑμῖν ἐν πρῶτος δ καὶ παρέδωκαν, διὸ Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γρα-φὰς. 2. μὴ ἔχοντες δὲ αὐτοῦ ἀποδοῦναι ἀπελυσεν αὐτὸν δ
κύριος αὐτοῦ. 3. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Ὄ τοι· αὐτοῦ ἔφθασεν οἱ ἡμῶν καὶ ἔπι τὰ τέκνα ἡμῶν. 4. θηλὼ δὲ τοῦτο τῷ ἐσχάτῳ δούναι ὡς καὶ σοι. 5. ἐσθίοντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εἰλιγμὴς ἐκλάσεν 1 καὶ δοὺς τοῖς μαθηταῖς εἶπεν Δάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτήριον 2 καὶ εὐχαριστήσας ἐδώκεν αὐτοῖς λέγων Πιστεῖτε εἰς αὐτοῦ πάντες. 6. καὶ εἶπαν λέγοντες πρὸς αὐτὸν Ἐπεί τότε ἡμῖν ἐν πολιν εὐχούσας ταῦτα ποιεῖς, ἢ τίς ἔστιν ὁ δοῦς σοι τὴν εὐχούσαν ταῦτην. ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτοῖς Ἡρωτήσω κἀγὼ 3 λόγον, καὶ εἴπατέ μοι. 7. ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαλὼν ἐκ τοῦ οὐρανοῦ καὶ ἔστω διδοὺς τῷ κόσμῳ. 8. λέγει αὐτοῖς Ἡμεῖς δὲ τίνα μὲ λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντος. 9. λέγει αὐτῷ ὁ Ἰησοῦς Πορείουν ὁ υἱὸς σου ἤλθεν ἐπὶ σαῦ ἐπέστειλεν ὁ ἀνθρώπος τῷ λόγῳ διὰ εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. 10. ὁ ἀπείρως μὴ τις κακὸν ἀντὶ κακοῦ τιμὶ ἀποδῷ. 11. ἠλθεν ἡ ὥρα, ἵδοι παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. ἔγειρον ἐκεῖ, ἀγωμεν 4. ἵδοι ὁ παραδίδοντι με ἡγιασμένον. 12. καὶ ἔδωκεν εἰς προσελθόντων αὐτῷ εἶπεν Διδάσκαλε, ἦ τὸ ἀγάθῳ ποιήσῃ ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς περὶ τοῦ ἀγάθου; εἰς ἢς ἐστιν ὁ ἀγάθος ἐς ἄρθες ἐς τὴν ζωὴν εἰσελθεῖτι τῆς τὰς ἐντολὰς. 13. καὶ προσελθόντων ὁ πειράζων εἶπεν αὐτῷ Εἰς τὁν υἱὸν τοῦ θεοῦ, εἰς τὸν ἵνα ἀναλαλῇ καὶ τὸν ἀρχιστατῆς. 14. καὶ προσελθόντος οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τῇ ἐν παραβολαῖς λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι 5 Ἡμῖν δέδοται γνῶσιν τὰ

---

1 Αορίστο active indicative of κλάω, I break.
2 ποτήριον, τὸ, a cup.
3 κἀγὼ stands for καὶ ἐγώ.
4 ἀγω is sometimes used in the intransitive sense, I go.
5 ὅτι frequently introduces direct (instead of indirect) discourse. When it introduces direct discourse, it must be left untranslated. In such cases, it takes the place of our quotation marks.
II. 1. The woman besought the apostle that he might give her something. But he answered her nothing. 2. Those who had killed the women said that they had known the king. But he answered and said that he was not willing to give them what they asked. 3. If we believe on Him who loved us and gave Himself in behalf of us, we shall have eternal life instead of death. 4. While the apostle was giving to the children the things which they had asked, the women were giving gifts to us. 5. The Lord delivered over the gospel to the apostles, and they delivered it over to the Gentiles. 6. What shall we give back to Him who gave Himself in behalf of us? 7. Behold He gives us eternal life. Let us therefore do His will. 8. What shall anyone give instead of his life? 9. Whatever we give to Him will not be enough. 10. Whatever thou wishest that men should give to thee, give thou also to them. 11. Let them give thanks to those who delivered over to them the gospel. 12. They asked the Lord what they should give to Him. And He answered and said to them that to do the will of God is greater than all the gifts. 13. Those women are giving back to the children the things which they have taken from them, lest the king cast them out of the city. 14. When the priests had said these things to those who were in the city, the apostle departed. 15. What is this? Will He give us His flesh? 16. Whatever He asks I will give. But He gave to me eternal life.

1 In all such cases, the slight emphasis on the he in English is to be expressed in Greek by the pronominal use of the article before ἃ.
LESSON XXXII

Conjugation of τίθημι, ἀφίημι, δεικνύμι, and ἀπόλλυμι

Accusative and Infinitive in Result Clauses

The Subjunctive after ἔως.

523. Vocabulary

ἀνοίγω (for principal parts of this verb and the other verbs, see the general vocabulary), I open.

ἀπολλύμι, or ἀπολλῶ, I destroy; middle, I perish.

ἀρχή, ἡ, a beginning.

ἀφίημι, I let go, I permit, I leave, I forgive (when it means forgive, ἀφίημι takes the acc. of the thing forgiven and the dat. of the person to whom it is forgiven).

δεικνύμι and δεικνῶ, I show.

ἐπιτίθημι, I lay upon (with acc. of the thing laid and dat. of the person or thing upon which it is laid).

ἔως, adv. with gen., up to, until; conj., while, until.

καθὼς, adv., just as.

καιρός, ὁ, a time, a fixed time, an appointed time.

μνημεῖον, τὸ, a tomb.

μόνον, adv., only.

πῦρ, πυρὸς, τὸ, a fire.

σημεῖον, τὸ, a sign.

στόμα, στόματος, τὸ, a mouth.

τίθημι, I place, I put; τίθημι τὴν ψυχήν, I lay down my life.

τάγω, I go away.

χαίρω, I rejoice (εὐχάριστος, 2nd aor. pass., I rejoiced).

χρόνος, ὁ, time (especially a period of time, as distinguished from καιρός, a definite or appointed time).

δέ, adv., hither, here.

ὅσπερ, adv., just as.

ὅτε, conj., so that.
524. The principal parts of the \( \mu \) verb \( \tau \iota \theta \eta \mu \), *I place, I put*, are as follows:
\[ \tau \iota \theta \eta \mu, \ \theta \iota \sigma \omega, \ \theta \eta \kappa a, \ \tau \epsilon \epsilon e \iota k a, \ \tau \epsilon \epsilon e \iota m a i, \ \epsilon t \iota \theta \eta \nu. \]

525. The stem is \( \theta \epsilon \) -. The present system is reduplicated after the same manner as \( \delta \iota \omega \mu \). The future is regular. The first aorist is regular except that (like \( \delta \iota \omega \mu \)) it has \( \kappa \) instead of \( \sigma \). The perfect active and the perfect middle are regular except that \( \theta \epsilon \) - is lengthened to \( \theta \epsilon \epsilon \) - instead of to \( \theta \eta \) -. The aorist passive is regular except that (1) the final vowel of the stem is not lengthened, and (2) the stem \( \theta \epsilon \) - is changed to \( \tau \epsilon \) - to avoid having two \( \theta \)'s come in successive syllables.

526. Learn the active voice of the present system of \( \tau \iota \theta \eta \mu \) in §598.

527. The treatment of the stem and of the endings in the present system is very much the same as in the case of \( \delta \iota \omega \mu \). The declension of the participle \( \tau \iota \theta e i s \) is like that of \( \lambda \nu \theta e i s \), the aorist passive participle of \( \lambda \iota \omega \).

528. Learn the active voice of the aorist system of \( \tau \iota \theta \eta \mu \) in §599.

529. Like \( \delta \iota \omega \mu \), \( \tau \iota \theta \eta \mu \) has a first aorist active in the indicative and a second aorist active in the other moods. The second aorist participle \( \theta e i s \) is declined like the present participle \( \tau \iota \theta e i s \).

530. The present middle and aorist middle forms of \( \tau \iota \theta \eta \mu \) can easily be recognized when they occur, if it be remembered that the second aorist has the mere verb stem \( \theta \epsilon \) -, whereas the present has the stem \( \tau \iota \epsilon \epsilon \) -. Thus if a form \( \delta \nu \epsilon \delta \iota \mu \eta \nu \) be encountered, the student should see that
\( \dot{\alpha} \) is plainly the preposition \( \dot{\alpha} \nu \alpha \cdot, \) \( \epsilon \) is the augment, \( \theta \epsilon \) is the stem of \( \tau \dot{i} \theta \eta \mu, \) and -\( \mu \eta \nu \) is the secondary ending in the first person singular middle. Therefore, the form is second aorist middle indicative, first person singular. On the other hand, \( \dot{\epsilon} \tau \iota \theta \eta \nu \tau \rho \) belongs to the present system because it has the \( \tau \nu \) which is the sign of the present system; it is imperfect, not present, because it has the augment and a secondary ending. It is evidently imperfect middle or passive indicative, third person plural.

The Conjugation of \( \dot{\alpha} \phi \iota \eta \mu \)

531. \( \dot{\alpha} \phi \iota \eta \mu, I \ let \ go, \ I \ permit, \ I \ leave, \ I \ forgive, \) is a compound verb composed of the preposition \( \dot{\alpha} \pi \delta \) (\( \dot{\alpha} \phi \)’ before the rough breathing) and the \( \mu \) verb \( \dot{\eta} \mu. \) The stem of \( \dot{\eta} \mu \) is \( \dot{\epsilon}. \)

532. The forms can usually be recognized if it be remembered that the \( \iota \)- before the stem \( \dot{\epsilon} \) is the sign of the present system, and that the short forms with \( \dot{\epsilon} \) alone are second aorist. Thus \( \dot{\alpha} \phi \epsilon \iota \) is evidently second aorist participle (\( \epsilon \iota \) coming from the stem \( \dot{\epsilon} \)- as \( \theta \epsilon \iota \) from the stem \( \theta \epsilon \)-). In the indicative there is a first aorist active in \( \kappa \) instead of \( \sigma, \) as is the case with \( \delta \dot{i} \delta \omega \mu \) and \( \tau \dot{i} \theta \eta \mu. \) The irregular forms of \( \dot{\alpha} \phi \iota \eta \mu \) can be found in the lexicons and reference grammars.

533. Conjugation of \( \delta \epsilon \kappa \nu \nu \mu \) and \( \dot{\alpha} \pi \dot{\alpha} \lambda \nu \nu \mu \)

These two verbs have some \( \mu \) forms in the present system. The \( \mu \) forms can be recognized from the fact that they add the personal ending directly to the present stem. The present stem ends in \( \nu. \) Both \( \delta \epsilon \kappa \nu \nu \mu \) and \( \dot{\alpha} \pi \dot{\alpha} \lambda \nu \nu \mu \) are also sometimes conjugated like \( \omega \) verbs even in the present system. See the vocabulary.
NEW TESTAMENT GREEK

Accusative and Infinitive after ὥστε

534. ὥστε, so that, expressing result, is sometimes followed by the accusative and infinitive.

Example: ἔθεράπευσεν αὐτοῖς ὥστε τὸν ἡχλον θαυμάσασαί... he healed them; so that the crowd marvelled.....

535. The accent of ὥστε apparently violates the general rules of accent. But originally the τε was an enclitic separate from the ὥς. So also ὧστερ and οὔτε (for the latter see vocabulary in Lesson XXXIII).

536. The Subjunctive with ἐως ἀν

The conjunction ἐως, when it means until, takes the subjunctive with ἀν, except when the verb which it introduces refers to an actual occurrence in past time. The ἀν is sometimes omitted. When ἐως means while, it takes the indicative. The phrase ἐως οὗ in which ἐως is a preposition and οὗ the genitive singular neuter of the relative pronoun, has the same meaning as ἐως (conjunction) alone.

Examples: (1) μείνατε ἐως ἀν ἐλθω, remain until I come. (2) ἔμεινεν ἐως οὗ ἥλθον, he remained until I came (actual occurrence in past time).

537. Exercises

I. 1. διὰ τοῦτο με δο πατήρ ἀγαπᾷ δη ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτὴν. ὦδεις ἢ ἔρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἔξουσιαν ἔχω θείων αὐτὴν, καὶ ἔξουσιαν ἔχω πάλιν λαβεῖν αὐτὴν. ταύτην τὴν ἐν τολῇ ἔλαβον παρὰ τοῦ πατρός μου. 2. αὐτὴ ἔστιν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς. μείζονα ταύτης ἀγάπην ὦδεις ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θη ὑπὲρ
τῶν φίλων¹ αὐτοῦ. 3. ἄλλα ἐλθὼν ἐπίθεσε τὴν χειρὰ σου ἐπ' αὐτῷ καὶ ἔστησε. 4. ὅ δὲ Ἰησοῦς εἶπεν Ἀφετε τὰ παιδια καὶ μὴ κωλύσατε αὐτὰ ἐλθέων πρὸς με· τῶν γὰρ τοιούτων θέτων ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθέσες τὰς χειρὰς αὐτοὺς ἐπορεύθης ἐκεῖνον. 5. καὶ προσευχάμενοι ἐπέθηκαν αὐτοῖς τὰς χειρὰς. 6. τότε ἐπετίθεσαν τὰς χειρὰς ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεῦμα ἀγίου. 7. ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ βάπτισμα τοῦ κυρίου Ἰησοῦ· καὶ ἐπιθέσατο αὐτοῖς τοῦ Παύλου² χειρὰς ἢλθε τὸ πνεῦμα τὸ ἀγίου ἐπ' αὐτοὺς. 8. Ἰωσοῦς² ὁ υἱὸς τοῦ θεοῦ ἐκ θέλει. 9. ὦ μεῖς δ ἢκουσατε ἀπ' ἀρχὴς, ἐν ὑμῖν μενετώ. ἕκαν ἐν ὑμῖν μελημὴ δ ἀπ' ἀρχὴς ἢκουσατε, καὶ ὦ μεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενείτε. 10. καὶ ἐγένετο ὅσεῖν³ νεκρός, ὡς τοὺς πολλοὺς λέγειν ὃτι ἀπέθανεν. 11. ὦ θύει ἐκεῖ ἐν αὐτῶ σου, μελλεῖ γὰρ Ἰωσοῦς τὸ ταύτα τοῦ ἀπολέσαι αὐτό. 12. Κύριε, σῶσον, ἀπολλύμεθα. 13. καὶ ἀνοίξας τὸ βιβλίον ἐφέρεν τὸν τόπον. 14. τὰ δὲ ἐκποιοῦμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας εξέρχεται. 15. οὐ περὶ τοῦτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύσων διὰ τὸν λόγον αὐτῶν εἰς ἐμὲ, ἵνα πάντες ἐν ὑσίν, καθὼς σὺ, πατέρα,⁴ ἐν ἑμοί κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἑμῖν ἔσων, ἵνα τὸν κόσμον πιστεύῃ ὅτι σὺ με ἀπέστειλας. 16. εἶπεν οὖν ὁ Ἰησοῦς

¹ φίλος, ὁ, a friend.
² κωλύω, I hinder.
³ τοιοῦτος, τοιαῦτη, τοιοῦτο, such. Often used with the article.
⁴ ἐκεῖθεν, adv., thence.
⁵ Παῦλος, ὁ, Paul.
⁶ Ζωοποιεῖν, I make alive, I quicken.
⁷ In many such phrases the article is omitted in Greek where it is used in English.
⁸ ὅσεῖ is a strengthened form of ὅσ.
⁹ Ἰωσοῦς, ου, ὁ, Joseph.
¹⁰ πατέρα has a vocative form, πατέρα. But even such nouns sometimes use the nominative form in the vocative case.
Π. 1. This commandment he laid upon them, that they should lay down their lives in behalf of their brethren.
2. If ye forgive those who persecute you, I also will forgive you.
3. When the men had found him who had done this thing they left him and went away.
4. Having put the body into the tomb he went away.
5. We saw those who were laying down their lives in behalf of the children.
6. The women saw where the body was placed.
7. We shall question him until he answers us.
8. We ought to give thanks to Him who has forgiven us our sins.
9. We did not know Him, but He knew us.
10. Give me the body in order that I may place it in a tomb.
11. He showed all things to you, in order that you might place them in your hearts.
12. The apostle answered and said to those who were questioning him that he would not put these gifts into the temple.
13. After we had seen the sign which Jesus had shown to us, we believed on Him.
LESSON XXXIII

Conjugation of ἵστημι and οἶδα. The Optative Mood.
Conditions Contrary to Fact. Uses of γίνομαι.

538. Vocabulary

ἀνίστημι, transitive, I cause to rise, in the present, fut., and 1st aor. act.; intransitive, I stand up, I arise, in the 2nd aor. and perf. act., and in the middle.

δοκέω, I seem, I think.

δύναμαι, dep. (the present system conjugated like the middle of ἵστημι), I am able.

δύναμις, δυνάμεως, ἡ, power, a miracle.

ἐβην, 2nd aor. (of the μ form) of βιάω (conjugated like the 2nd aor. of ἵστημι).

ἐτέρος, α, αυ, another (sometimes, but not always, implies difference of kind, whereas ἄλλος often denotes mere numerical distinction).

ἵστημι, transitive, I cause to stand, in the pres., fut. and 1st aor. act.; intransitive, I stand, in the perf. (which has the sense of a present = I stand) and in the 2nd aor.

κάθημαι, dep. of the μ form, I sit (pres. part καθήμενος, sitting).

οἶδα, 2nd perf. used as pres., I know.

ὅλος, ἡ, οὖ, adj., whole, all.

ὅμοιος, α, αυ, adj., like, similar (with the dative of that to which anything is similar).

οὔτε, ana not, nor (οὔτε... οὔτε, neither... nor).

παραγίνομαι, I become near, I arrive, I come (παραγίνομαι εἰς τὴν πόλιν, I arrive in the city).

φανερώ, I make manifest, I manifest.

φημί, I say (a μ verb with stem φα-. Much less common than λέγω).

ὡς, adv. and conj., as, when (some of its other uses have already been studied).
539. The principal parts of the μ verb ἵστημι, I cause to stand, are as follows:

ἵστημι, στήσω, ἱστήσα, ἱστήκα, ἱστάμαι, ἱστάθην, 2nd aor. act. ἱστήν.

540. The stem is στα-. The present system is reduplicated by the prefixing of ἵ-. The future and first aorist systems are perfectly regular, the στα- of the stem being lengthened to στη- before the σ of the tense suffixes. The perfect active is regular except that the ε- of the reduplication has the rough breathing. The perfect middle and passive retains the στα- of the stem unchanged instead of lengthening its vowel. The aorist passive also retains the στα-, but otherwise is regular.

541. Learn the active voice of the present system of ἵστημι in §600.

542. The treatment of the stem and of the endings in the present system is very much the same as in the case of διήσωμι and τίθημι. The declension of the participle ἵστάς is like that of λέσας, the aorist active participle of λέω, except for the accent.

543. Learn the middle and passive forms of the present system of ἵστημι in §600. It will be noticed that the endings are joined directly to the reduplicated stem ἱστα-, except in the subjunctive mood.

544. ἵστημι differs from δίδωμι and τίθημι in that it has a complete second aorist active as well as a complete first aorist active. The first aorist means I caused to stand (transitive), and the second aorist means I stood (intransitive).

545. Learn the second aorist active of ἵστημι in §601.
546. It will be observed that the conjugation is very much like that of the aorist passive of λῶ. The participle ἱστάς is declined like the present participle ἱστάς.

547. A second aorist middle of ἱστήμη does not occur.

548. In addition to the first perfect active participle, ἱστηκὼς, ἱστήμη has a second perfect participle ἱστώς, ἱστῶσα, ἱστός, gen. ἱστῶτος, etc. Both ἱστηκώς and ἱστῶς mean standing.

549. Learn the conjugation of οἶδα, I know (a second perfect used as a present, the pluperfect, ἔδει, being used as an imperfect) in §603.

550. The Optative Mood

In the classical period, the Greek language had another mood, the optative, in addition to those which we have studied. In New Testament Greek, however, most of the classical uses of the optative have practically disappeared. The optative is still retained to express a wish. Thus μὴ γένοιτο (γένοιτο being the second aorist optative, third person singular, of γίνομαι) means may it not take place, God forbid. The few other optative forms in the New Testament can be noted when they occur.

551. Conditions Contrary to Fact

Conditions contrary to fact are expressed by the secondary tenses of the indicative in both protasis and apodosis. The protasis is introduced by εἰ, and the apodosis has the particle ἀν, which, however, is sometimes omitted.

Example: κύριε, εἰ ἦς ἄδελφος ὑμῶν, o vel ἦς ἀπέθανεν ὁ ἄδελφος ὑμῶν, Lord, if thou hadst been here, my brother would not have died.
Uses of γίνομαι

552. Thus far, in the exercises, it has usually been possible to translate γίνομαι by the English word become. But very often, in the New Testament, such a translation is impossible. The English word become requires a predicate nominative, but in very many cases γίνομαι has no predicate nominative. In such cases it means happen, come into being, come to pass, appear, arise, be made. Sometimes it can be translated by the words come or be.

Examples: (1) ἐν ἑκείναις ταῖς ἡμέραις ἐγένετο ἐφέσαι τοι, in those days there was (appeared in history) a certain priest. (2) πάνω δὲ αὐτῷ ἐγένετο, all things came into being (or were made) through him. (3) εἶδεν τὰ γεγονόμενα, he saw the things that had happened. (4) φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, a voice came out of the heavens. [But it must not be supposed that γίνομαι is a verb of motion.]

553. The usage of καὶ ἐγένετο and ἐγένετο δὲ, meaning and it came to pass, calls for special comment. There are three forms of this usage, which may be illustrated as follows.¹

(1) καὶ ἐγένετο αὐτῶν ἔλθειν, and it came to pass that he came. Here the accusative and infinitive depend on ἐγένετο in a way that is at least after the analogy of ordinary Greek usage.

(2) καὶ ἐγένετο καὶ ἔλθειν, and it came to pass and he came. The literal English translation is here intolerable, and the Greek also is not in accordance with the ordinary usage of the Greek language, but is derived from a Hebrew idiom.

(3) καὶ ἐγένετο ἔλθειν, and it came to pass he came. This also is not an ordinary Greek usage, ἔλθειν, being left left

without a construction. Both (2) and (3), as well as (1) may be translated freely and it came to pass that he came.

554. **Exercises**

I. 1. διὰ τούτου ὁ κόσμος οὐ γνώσκει ἡμᾶς ὁτι οὐκ ἔγνω αὐτὸν. Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὕτω ἐφανερώθη τί ἐσόμεθα. οὐδ' ἀπέκρυψεν ὁ κόσμος ὁτι ἐὰν ἐφανερώθη ὁ διοικιστής αὐτῶν ἐσόμεθα, ὁτι διψάμεθα αὐτῶν καθὼς ἔστω. 2. ἔλεγον οὖν αὐτῷ. Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς. Οὕτε ἐμὲ οἴδατε οὕτε τὸν πατέρα μου· εἰ ἔμε ἦδετε, καὶ τὸν πατέρα μου ἂν ἦδετε. 3. ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ διὸν εἰμί ἐγώ ὡμείς οὐ δύνασθε ἐλθεῖν. 4. καὶ συνέρχεται πάλιν ὁ χόλος, ὡστε μὴ δύνασθαι αὐτῶν μηδὲ ἄρτον φαγεῖν. 5. ἰκούσατε ὅτι ἐγὼ εἴπον ὑμῖν Ἰησοῦς ἐπὶ τόν κόσμον καὶ ἔρχομαι πρὸς ὑμᾶς. ἐληγκατε με, ἐχάρης ἄν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μοῦ ἐστιν. 6. εἶδεν ἀλλος ἑστώτας καὶ λέγει αὐτοῖς· Τί ὁδε ἐσώτερα δλήν τῇ ἡμέρᾳ; 7. προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἐκ τῶν ἀδηλίων ὑμῶν ὡς ἐμὲ· αὐτοὶ ἀκούσατε Κατὰ πάντα δῶσα ἄν λαλήσῃ ὑμῖν. 8. καὶ ἀναστάσας ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ; 9. τότε οὖν εἰσήλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἑλθόν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπιστευεὶς· ὀνδέπως γὰρ ἦδεσαν τὴν γραφήν, ὅτι δεί αὐτῶν ἐκ νεκρῶν ἀναστήναι. 10. εἰ ἐν Σοδόμῳ ἐγενήθησαν αἱ δύναμεις αἱ γενόμεναι ἐν σοί, ἐμείνεν ἀν μέχρι τῆς σήμερον. 11. ἔδωκεν αὐτοῖς δύναμιν καὶ ἔξωσαν ἐπὶ πάντα τὰ δαμάζοντα. 12. ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἄπαντα τὸν λαὸν καὶ Ἰησοῦς

1 The future of ἀκοὐσώ is here deponent.

2 οὐδέπω, not yet.

3 Σόδομα, ων, τά, plural in singular sense, Sodom.

4 μέχρι with gen., until, up to.

5 σήμερον, adv., today; ἡ σήμερον (supply ἡμέρα), today.

6 ἀπασ, ἀπασα, ἀπαν, all (a strengthened form of πᾶς).
II. 1. He forgave those who had risen up against their king. 2. We know that those who are sitting in the house will not go out until they see the apostle. 3. When Jesus had gone down from the mountain, the disciples saw the man sitting in the house. 4. We saw the apostles standing in the presence of the chief priests. 5. When the women had arrived in the city they saw Jesus doing many miracles. 6. In those days there rose up a certain king who did not know us. 7. Thou hast manifested Thyself to those who are sitting in darkness. 8. When he had seen these things he did not know what he was saying. 9. We are not able to know all these things unless the Lord manifests them to us. 10. We have found the One who is able to take away our sins. 11. We know that no one is able to do what the king does.

1 παύομαι (middle), I cease.
2 Ἰωάνης, ou, ὁ, John.
PARADIGMS
PARADIGMS

First Declension

555. The declension of ὥρα, ἡ, stem ὥρα-, an hour, ἀλήθεια, ἡ, stem ἀλήθεια-, truth, δόξα, ἡ, stem δόξα-, glory, and γραφή, ἡ, stem γραφα-, a writing, a Scripture, is as follows:

Sing.

N. V. ὥρα ἀλήθεια δόξα γραφή
G. ὥρας ἀλήθειας δόξης γραφῆς
D. ὥρα ἀλήθεια δόξη γραφῆ
A. ὥραν ἀλήθειαν δόξαν γραφὴν

Plur.

N. V. ὥραι ἀλήθειαι δόξαι γραφαί
G. ὥραι ἀλήθειαι δόξων γραφῶν
D. ὥραις ἀλήθειαις δόξαις γραφαῖς
A. ὥραις ἀλήθειαις δόξαις γραφάς

556. The declension of προφήτης, ὁ, stem προφητα-, a prophet, and μαθητής, ὁ, stem μαθητα-, a disciple, is as follows:

Sing.

N. προφήτης μαθητής
G. προφητῶν μαθητῶν
D. προφήτη μαθητὴ
ty
A. προφήτην μαθητήν
V. προφήτα μαθητᾶ

Plur.

N. V. προφήται μαθηται
G. προφητῶν μαθητῶν
D. προφήτας μαθηταῖς
A. προφήτας μαθητᾶς
Second Declension

557. The declension of λόγος, ὁ, stem λογο-, a word, ἄνθρωπος, ὁ, stem ἄνθρωπο-, a man, νεαν, ὁ, stem νεια-, a son, and δοῦλος, ὁ, stem δουλο-, a slave, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N. λόγος ἄνθρωπος νεαν δοῦλος</td>
<td>N. V. λόγοι ἄνθρωποι νειαί δοῦλαι</td>
</tr>
<tr>
<td></td>
<td>G. λόγου ἄνθρωπου νεόυ δούλου</td>
<td>G. λόγων ἄνθρωπων νεόν δούλων</td>
</tr>
<tr>
<td></td>
<td>D. λόγῳ ἄνθρωπῳ νεῷ δούλῳ</td>
<td>D. λόγου ἄνθρωπος νεῖς δούλοι</td>
</tr>
<tr>
<td></td>
<td>A. λόγου ἄνθρωπον νεῶν δούλον</td>
<td>A. λόγου ἄνθρωπος νεῖς δούλουs</td>
</tr>
<tr>
<td></td>
<td>V. λόγε ἄνθρωπε νεῖ δοῦλε</td>
<td></td>
</tr>
</tbody>
</table>

558. The declension of δῶρον, τὸ, stem δωρο-, a gift, is as follows:

δῶρον, τὸ, stem δωρο-

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N. A. V. δῶρον</td>
<td>N. A. V. δῶρα</td>
</tr>
<tr>
<td></td>
<td>G. δῶρου</td>
<td>G. δῶρων</td>
</tr>
<tr>
<td></td>
<td>D. δῶρῳ</td>
<td>D. δῶρουs</td>
</tr>
</tbody>
</table>
Third Declension

559. The declension of νυξ, ἥ, stem νυκτ-, a night, σάρξ, ἥ, stem σάρκ-, flesh, ἀρχων, ὁ, stem ἀρχοντ-, a ruler, is as follows:

Sing.

N. νύξ  σάρξ  ἀρχων
G. νυκτός  σαρκός  ἀρχοντός
D. νυκτί  σαρκί  ἀρχοντὶ
A. νύκτα  σάρκα  ἀρχοντα
V. νύξ  σάρξ  ἀρχων

Plur.

N. V. νύκτες  σάρκες  ἀρχοντες
G. νυκτῶν  σαρκῶν  ἀρχόντων
D. νυκτὶ(ν)  σαρκὶ(ν)  ἀρχοντὶ(ν)
A. νύκτας  σάρκας  ἀρχοντας

560. The declension of ἐλπίς, ἥ, hope, and χάρις, ἥ, grace, is as follows:

ἐλπίς, ἥ, stem ἐλπιδ-  χάρις, ἥ, stem χαριτ-

Sing.

N. ἐλπίς  χάρις
G. ἐλπίδος  χάριτος
D. ἐλπίδι  χάριτι
A. ἐλπίδα  χάριν
V. ἐλπί  χάρις

Plur.

N. V. ἐλπίδες  χάριτες
G. ἐλπίδων  χαρίτων
D. ἐλπίσι(ν)  χαρίσι(ν)
A. ἐλπίδας  χάριτας
561. The declension of ὄνομα, τό, a name, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>ὀνόμα</td>
<td>ὀνόματα</td>
</tr>
<tr>
<td>G.</td>
<td>ὀνόματος</td>
<td>ὀνόματος</td>
</tr>
<tr>
<td>D.</td>
<td>ὀνόματι</td>
<td>ὀνόματι</td>
</tr>
</tbody>
</table>

562. The declension of γένος, τό, a race, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>γένος</td>
<td>γένη</td>
</tr>
<tr>
<td>G.</td>
<td>γένος</td>
<td>γένος</td>
</tr>
<tr>
<td>D.</td>
<td>γένει</td>
<td>γένεσι(ν)</td>
</tr>
</tbody>
</table>

563. The declension of πόλις, ἡ, a city, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πόλις</td>
<td>πόλεις</td>
</tr>
<tr>
<td>G.</td>
<td>πόλεως</td>
<td>πόλεως</td>
</tr>
<tr>
<td>D.</td>
<td>πόλει</td>
<td>πόλεσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>πόλιν</td>
<td>πόλεις</td>
</tr>
<tr>
<td>V.</td>
<td>πόλι</td>
<td>πόλει</td>
</tr>
</tbody>
</table>

564. The declension of βασιλεύς, ὁ, a king, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>βασιλεύς</td>
<td>βασιλεύς</td>
</tr>
<tr>
<td>G.</td>
<td>βασιλέως</td>
<td>βασιλέως</td>
</tr>
<tr>
<td>D.</td>
<td>βασιλεύ</td>
<td>βασιλεύσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>βασιλέα</td>
<td>βασιλεύς</td>
</tr>
<tr>
<td>V.</td>
<td>βασιλεὺς</td>
<td>βασιλεύς</td>
</tr>
</tbody>
</table>
565. The declension of πατήρ, ὁ, a father, and ἀνήρ, ὁ, a man, is as follows:

πατήρ, ὁ, stem πατερ-  ἀνήρ, ὁ, stem ἄνερ-

Sing.

N. πατήρ  ἀνήρ
G. πατρός  ἄνδρος
D. πατρί  ἄνδρι
A. πατέρα  ἄνδρα
V. πάτερ  ἄνερ

Plur.

N. V. πατέρες  ἄνδρες
G. πατέρων  ἄνδρων
D. πατράσι(ν)  ἄνδράσι(ν)
A. πατέρας  ἄνδρας

μήτηρ, μητρός, ἡ, a mother, is declined like πατήρ.

566. The declension of χείρ, ἡ, a hand, and γυνή, ἡ, a woman, is as follows:

χείρ, ἡ, stem χειρ-  γυνή, ἡ, stem γυναίκ-

Sing.

N. χείρ  γυνή
G. χειρός  γυναικὸς
D. χειρί  γυναικί
A. χείρα  γυναικά
V. χείρ  γυναι

Plur.

N. V. χείρες  γυναικές
G. χειρῶν  γυναικῶν
D. χερσί(ν)  γυναιξί(ν)
A. χείρας  γυναικασ
567. The Article

The declension of the article, ὁ, ἡ, τὸ, the, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>ὁ</td>
<td>ἡ</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦ</td>
<td>τῆς</td>
</tr>
<tr>
<td>D.</td>
<td>τῷ</td>
<td>τῇ</td>
</tr>
<tr>
<td>A.</td>
<td>τὸν</td>
<td>τὴν</td>
</tr>
</tbody>
</table>

Adjectives

568. The declension of ἄγαθος, ἡ, ὁν, good, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>ἄγαθος</td>
<td>ἄγαθη</td>
</tr>
<tr>
<td>G.</td>
<td>ἄγαθος</td>
<td>ἄγαθης</td>
</tr>
<tr>
<td>D.</td>
<td>ἄγαθῳ</td>
<td>ἄγαθῇ</td>
</tr>
<tr>
<td>A.</td>
<td>ἄγαθον</td>
<td>ἄγαθὴν</td>
</tr>
<tr>
<td>V.</td>
<td>ἄγαθε</td>
<td>ἄγαθη</td>
</tr>
</tbody>
</table>

569. The declension of μικρός, ἡ, ὁν, small, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>μικρός</td>
<td>μικρά</td>
</tr>
<tr>
<td>G.</td>
<td>μικρὸς</td>
<td>μικρᾶς</td>
</tr>
<tr>
<td>D.</td>
<td>μικρῷ</td>
<td>μικρῇ</td>
</tr>
<tr>
<td>A.</td>
<td>μικρὸν</td>
<td>μικρὰν</td>
</tr>
<tr>
<td>V.</td>
<td>μικρᾶ</td>
<td>μικρᾶ</td>
</tr>
</tbody>
</table>
570. The declension of δικαίος, α, ον, righteous, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. N.</td>
<td>M. F. N.</td>
<td></td>
</tr>
<tr>
<td>N. δικαίος</td>
<td>δικαίον</td>
<td>δικαίον</td>
</tr>
<tr>
<td>G. δικαίον</td>
<td>δικαίου</td>
<td>δικαίων</td>
</tr>
<tr>
<td>D. δικαίω</td>
<td>δικαίος</td>
<td>δικαίου</td>
</tr>
<tr>
<td>A. δικαίον</td>
<td>δικαίον</td>
<td>δικαίον</td>
</tr>
<tr>
<td>V. δικαίο</td>
<td>δικαίο</td>
<td>δικαίο</td>
</tr>
</tbody>
</table>

571. The declension of μείζων, μεῖζον, greater, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. N.</td>
<td>M. F. N.</td>
<td></td>
</tr>
<tr>
<td>N. μείζων</td>
<td>μεῖζον</td>
<td>μείζων</td>
</tr>
<tr>
<td>G. μεῖζων</td>
<td>μεῖζον</td>
<td>μεῖζον</td>
</tr>
<tr>
<td>D. μεῖζον</td>
<td>μεῖζον</td>
<td>μεῖζον</td>
</tr>
<tr>
<td>A. μεῖζον</td>
<td>μεῖζον</td>
<td>μεῖζον</td>
</tr>
</tbody>
</table>

572. The declension of ἁλθῆς, ἡ, true, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. N.</td>
<td>M. F. N.</td>
<td></td>
</tr>
<tr>
<td>N. ἁλθῆς</td>
<td>ἁλθῆς</td>
<td>ἁλθῆς</td>
</tr>
<tr>
<td>G. ἁλθοῦς</td>
<td>ἁλθοῦς</td>
<td>ἁλθῶν</td>
</tr>
<tr>
<td>D. ἁλθεῖ</td>
<td>ἁλθεῖ</td>
<td>ἁλθεῖ</td>
</tr>
<tr>
<td>A. ἁλθῆ</td>
<td>ἁλθῆ</td>
<td>ἁλθῆ</td>
</tr>
<tr>
<td>V. ἁλθῆς</td>
<td>ἁλθῆς</td>
<td>ἁλθῆς</td>
</tr>
</tbody>
</table>

573. The declension of πᾶς, πᾶσα, πᾶν, all, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. N.</td>
<td>M. F. N.</td>
<td></td>
</tr>
<tr>
<td>N. πᾶς</td>
<td>πᾶσα</td>
<td>πᾶν</td>
</tr>
<tr>
<td>G. παντός</td>
<td>παντάς</td>
<td>παντῶν</td>
</tr>
<tr>
<td>D. παντί</td>
<td>παντί</td>
<td>παντί</td>
</tr>
<tr>
<td>A. πάντα</td>
<td>πάντα</td>
<td>πάντα</td>
</tr>
</tbody>
</table>
574. The declension of πολύς, πολλή, πολύ, much, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>πολύς</td>
<td>πολλή</td>
</tr>
<tr>
<td>G.</td>
<td>πολλοῦ</td>
<td>πολλῆς</td>
</tr>
<tr>
<td>D.</td>
<td>πολλῷ</td>
<td>πολλῇ</td>
</tr>
<tr>
<td>A.</td>
<td>πολλῷ</td>
<td>πολλήν</td>
</tr>
</tbody>
</table>

575. The declension of μέγας, μεγάλη, μέγα, great, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>μέγας</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>G.</td>
<td>μεγάλου</td>
<td>μεγάλης</td>
</tr>
<tr>
<td>D.</td>
<td>μεγάλῳ</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>A.</td>
<td>μέγαν</td>
<td>μεγάλην</td>
</tr>
<tr>
<td>V.</td>
<td>μεγάλε</td>
<td>μεγάλη</td>
</tr>
</tbody>
</table>

Participles

576. The declension of λύων; λύουσα, λύον, loosing, the present active participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>λύων</td>
<td>λύουσα</td>
</tr>
<tr>
<td>G.</td>
<td>λύοντος</td>
<td>λύουσης</td>
</tr>
<tr>
<td>D.</td>
<td>λύοντι</td>
<td>λύουση</td>
</tr>
<tr>
<td>A.</td>
<td>λύοντα</td>
<td>λύουσαν</td>
</tr>
</tbody>
</table>
577. The declension of λύσας, λύσασα, λύσαν, having loosed, the aorist active participle of λύω, is as follows:

Sing.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λύσας</td>
<td>λύσασα</td>
<td>λύσαν</td>
</tr>
<tr>
<td>G. λύσαντος</td>
<td>λυσάσης</td>
<td>λύσαντος</td>
</tr>
<tr>
<td>D. λύσαντι</td>
<td>λυσάση</td>
<td>λύσαντι</td>
</tr>
<tr>
<td>A. λύσαντα</td>
<td>λύσασαν</td>
<td>λύσαν</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λύσαντες</td>
<td>λύσασαι</td>
<td>λύσαντα</td>
</tr>
<tr>
<td>G. λυσάντων</td>
<td>λυσάσων</td>
<td>λυσάντων</td>
</tr>
<tr>
<td>D. λύσασι(ν)</td>
<td>λυσάσαι</td>
<td>λύσασι(ν)</td>
</tr>
<tr>
<td>A. λύσαντας</td>
<td>λυσάσας</td>
<td>λύσαντα</td>
</tr>
</tbody>
</table>

578. The declension of λελυκός, λελυκυῖα, λελυκός, the perfect active participle of λύω, is as follows:

Sing.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λελυκός</td>
<td>λελυκυῖα</td>
<td>λελυκός</td>
</tr>
<tr>
<td>G. λελυκότος</td>
<td>λελυκυῖας</td>
<td>λελυκότος</td>
</tr>
<tr>
<td>D. λελυκότι</td>
<td>λελυκύῖα</td>
<td>λελυκότι</td>
</tr>
<tr>
<td>A. λελυκότα</td>
<td>λελυκυῖαν</td>
<td>λελυκός</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λελυκότες</td>
<td>λελυκυῖαι</td>
<td>λελυκότα</td>
</tr>
<tr>
<td>G. λελυκότων</td>
<td>λελυκυῖῶν</td>
<td>λελυκότων</td>
</tr>
<tr>
<td>D. λελυκόσι(ν)</td>
<td>λελυκυῖας</td>
<td>λελυκόσι(ν)</td>
</tr>
<tr>
<td>A. λελυκότας</td>
<td>λελυκυῖας</td>
<td>λελυκότα</td>
</tr>
</tbody>
</table>
579. The declension of λυθίς, λυθείσα, λυθέν, having been loosed, the aorist passive participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
<td>N.</td>
</tr>
<tr>
<td>N.</td>
<td>λυθίς</td>
<td>λυθείσα</td>
<td>λυθέν</td>
</tr>
<tr>
<td>G.</td>
<td>λυθέντας</td>
<td>λυθείσης</td>
<td>λυθέντας</td>
</tr>
<tr>
<td>D.</td>
<td>λυθέντι</td>
<td>λυθείση</td>
<td>λυθέντι</td>
</tr>
<tr>
<td>A.</td>
<td>λυθέντα</td>
<td>λυθείσαν</td>
<td>λυθέν</td>
</tr>
</tbody>
</table>

580. The declension of ὄν, ὁσα, ὅν, being, the present participle of ἐμιλ, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
<td>N.</td>
</tr>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
<td>N.</td>
</tr>
<tr>
<td>N.</td>
<td>ὄν</td>
<td>ὁσα</td>
<td>ὅν</td>
</tr>
<tr>
<td>G.</td>
<td>ὁντος</td>
<td>ὁσης</td>
<td>ὁντος</td>
</tr>
<tr>
<td>D.</td>
<td>ὁντι</td>
<td>ὁση</td>
<td>ὁντι</td>
</tr>
<tr>
<td>A.</td>
<td>ὁντα</td>
<td>ὁσαν</td>
<td>ὅν</td>
</tr>
</tbody>
</table>
### Pronouns

581. The declensions of the personal pronouns, ἐγὼ, I, σύ, thou, and αὐτός, ἦ, ὦ, he, she, it, are as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγὼ</td>
<td>σύ</td>
<td>αὐτός</td>
<td>αὐτή</td>
</tr>
</tbody>
</table>

**Sing.**

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγὼ</td>
<td>σύ</td>
<td>αὐτός</td>
<td>αὐτή</td>
</tr>
<tr>
<td>Γ.</td>
<td>ἦμου (μου)</td>
<td>σοῦ</td>
<td>αὐτοῦ</td>
</tr>
<tr>
<td>Δ.</td>
<td>ἦμοι (μοι)</td>
<td>σοι</td>
<td>αὐτῷ</td>
</tr>
<tr>
<td>Α.</td>
<td>ἦμε (με)</td>
<td>σέ</td>
<td>αὐτῶν</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡμεῖς</td>
<td>ὑμεῖς</td>
<td>αὐτοὶ</td>
<td>αὐταί</td>
</tr>
<tr>
<td>Γ.</td>
<td>ὑμῶν</td>
<td>αὐτῶν</td>
<td>αὐτῶν</td>
</tr>
<tr>
<td>Δ.</td>
<td>ὑμῖν</td>
<td>αὐτοῖς</td>
<td>αὐταῖς</td>
</tr>
<tr>
<td>Α.</td>
<td>ὑμᾶς</td>
<td>αὐτῶς</td>
<td>αὐτᾶς</td>
</tr>
</tbody>
</table>

582. The declension of οὗτος, αὐτή, τοῦτο, this, is as follows:

**Sing.**

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὗτος</td>
<td>αὐτή</td>
<td>τοῦτο</td>
<td>η αὐτε</td>
</tr>
<tr>
<td>Γ.</td>
<td>τοῦτων</td>
<td>αὐταῖς</td>
<td>τοῦτων</td>
</tr>
<tr>
<td>Δ.</td>
<td>τοῦτῳ</td>
<td>ταῦτα</td>
<td>τοῦτος</td>
</tr>
<tr>
<td>Α.</td>
<td>τοῦτο</td>
<td>ταῦτα</td>
<td>τοῦτο</td>
</tr>
</tbody>
</table>

ἐκεῖνος, η, ὦ, that, has the same endings as αὐτός.

583. The declension of the relative pronoun, ὃς, ἢ, ὦ, who, which, what, is as follows:

**Sing.**

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὃς</td>
<td>ἦς</td>
<td>ὦ</td>
<td>ὦ</td>
</tr>
<tr>
<td>Γ.</td>
<td>ὃς</td>
<td>ὄν</td>
<td>ὄν</td>
</tr>
<tr>
<td>Δ.</td>
<td>ὃ</td>
<td>ὄ</td>
<td>ὄ</td>
</tr>
<tr>
<td>Α.</td>
<td>ὃν</td>
<td>ὄν</td>
<td>ὄν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>οἷς</td>
<td>οἷς</td>
<td>οἷς</td>
<td>οἷς</td>
</tr>
<tr>
<td>οἷς</td>
<td>οἷς</td>
<td>οἷς</td>
<td>οἷς</td>
</tr>
</tbody>
</table>
584. The declension of the interrogative pronoun, τίς, τι, what? which? what?, and the indefinite pronoun, τις, τι, some one, something, is as follows:

τίς, τι                      τίς, τι

**Sing.**

<table>
<thead>
<tr>
<th></th>
<th>M. F.</th>
<th>N.</th>
<th>M. F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τίς</td>
<td>τι</td>
<td>τίς</td>
<td>τι</td>
</tr>
<tr>
<td>G.</td>
<td>τίνος</td>
<td>τίνος</td>
<td>τινός</td>
<td>τινός</td>
</tr>
<tr>
<td>D.</td>
<td>τίνα</td>
<td>τίνα</td>
<td>τινά</td>
<td>τινά</td>
</tr>
<tr>
<td>A.</td>
<td>τίνα</td>
<td>τι</td>
<td>τινά</td>
<td>τι</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th></th>
<th>M. F.</th>
<th>N.</th>
<th>M. F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τίνας</td>
<td>τίνα</td>
<td>τινάς</td>
<td>τινά</td>
</tr>
<tr>
<td>G.</td>
<td>τίνων</td>
<td>τίνων</td>
<td>τινών</td>
<td>τινών</td>
</tr>
<tr>
<td>D.</td>
<td>τίσι(ν)</td>
<td>τίσι(ν)</td>
<td>τισί(ν)</td>
<td>τισί(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>τίνας</td>
<td>τίνα</td>
<td>τινάς</td>
<td>τινά</td>
</tr>
</tbody>
</table>

585. The declension of the reflexive pronouns, ἑαυτοῦ, ἑαυτός, ἑαυτός, of myself, and σεαυτοῦ, σεαυτός, σεαυτός, of thyself, is as follows:

ἐαυτοῦ, ἑαυτός                  σεαυτοῦ, σεαυτός

**Sing.**

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἑαυτοῦ</td>
<td>ἑαυτῆς</td>
<td>σεαυτοῦ</td>
<td>σεαυτῆς</td>
</tr>
<tr>
<td>D.</td>
<td>ἑαυτῷ</td>
<td>ἑαυτὴ</td>
<td>σεαυτῷ</td>
<td>σεαυτή</td>
</tr>
<tr>
<td>A.</td>
<td>ἑαυτῶν</td>
<td>ἑαυτὴν</td>
<td>σεαυτῶν</td>
<td>σεαυτήν</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἑαυτῶν</td>
<td>ἑαυτῶν</td>
<td>ἑαυτῶν</td>
<td>ἑαυτῶν</td>
</tr>
<tr>
<td>D.</td>
<td>ἑαυτοῖς</td>
<td>ἑαυταῖς</td>
<td>ἑαυτοῖς</td>
<td>ἑαυταῖς</td>
</tr>
<tr>
<td>A.</td>
<td>ἑαυτοὺς</td>
<td>ἑαυτάς</td>
<td>ἑαυτοὺς</td>
<td>ἑαυτάς</td>
</tr>
</tbody>
</table>
586. The declension of the reflexive pronoun ἑαυτῷ, ἑαυτῆς, ἑαυτῷ, of himself, of herself, of itself, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>G.</td>
<td>ἑαυτῷ</td>
<td>ἑαυτῆς</td>
</tr>
<tr>
<td>D.</td>
<td>ἑαυτῷ</td>
<td>ἑαυτῆς</td>
</tr>
<tr>
<td>A.</td>
<td>ἑαυτῶν</td>
<td>ἑαυτῆν</td>
</tr>
</tbody>
</table>

**Numerals**

587. The declension of ἕις, μία, ἕν, one, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ἕις</td>
<td>μία</td>
<td>ἕν</td>
</tr>
<tr>
<td>G.</td>
<td>ἑιὸς</td>
<td>μιᾶς</td>
<td>ἑιὸς</td>
</tr>
<tr>
<td>D.</td>
<td>ἑι</td>
<td>μιᾶ</td>
<td>ἑι</td>
</tr>
<tr>
<td>A.</td>
<td>ἑια</td>
<td>μιᾶν</td>
<td>ἑι</td>
</tr>
</tbody>
</table>

588. The declension of τρεῖς, τρία, three, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τρεῖς</td>
<td></td>
<td>τρία</td>
</tr>
<tr>
<td>G.</td>
<td>τριῶν</td>
<td></td>
<td>τριῶν</td>
</tr>
<tr>
<td>D.</td>
<td>τρισὶ(ν)</td>
<td></td>
<td>τρισὶ(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>τρεῖς</td>
<td></td>
<td>τρία</td>
</tr>
</tbody>
</table>

The declension of τέσσαρες, τέσσαρα, four, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τέσσαρες</td>
<td></td>
<td>τέσσαρα</td>
</tr>
<tr>
<td>G.</td>
<td>τεσσάρων</td>
<td></td>
<td>τεσσάρων</td>
</tr>
<tr>
<td>D.</td>
<td>τέσσαραι(ν)</td>
<td></td>
<td>τέσσαραι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>τέσσαρα</td>
<td></td>
<td>τέσσαρα</td>
</tr>
</tbody>
</table>
The Regular Verb

The conjugation of λῶ, I loose, stem λ-, is as follows:

<table>
<thead>
<tr>
<th>Principal Parts</th>
<th>λῶ</th>
<th>λῶσι</th>
<th>λῶνα</th>
<th>λῶναι</th>
<th>λῶνας</th>
<th>λῶνας</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imp. Act.</td>
<td>Λύοι</td>
<td>Λύοις</td>
<td>Λύος</td>
<td>Λυώσαι</td>
<td>Λυώσαι</td>
<td>Λυώσαι</td>
</tr>
<tr>
<td>Indic. 1.</td>
<td>Λύω</td>
<td>Λύστε</td>
<td>Λύστε</td>
<td>Λύστε</td>
<td>Λύστε</td>
<td>Λύστε</td>
</tr>
<tr>
<td>Pl. 1.</td>
<td>Λύομεν</td>
<td>Λύομεν</td>
<td>Λύομεν</td>
<td>Λύομεν</td>
<td>Λύομεν</td>
<td>Λύομεν</td>
</tr>
<tr>
<td>Subj. 1.</td>
<td>Λύομαι</td>
<td>Λύομαι</td>
<td>Λύομαι</td>
<td>Λύομαι</td>
<td>Λύομαι</td>
<td>Λύομαι</td>
</tr>
<tr>
<td>Imper. 2.</td>
<td>Λύει</td>
<td>Λύει</td>
<td>Λύει</td>
<td>Λύει</td>
<td>Λύει</td>
<td>Λύει</td>
</tr>
<tr>
<td>Pl. 2.</td>
<td>Λύετε</td>
<td>Λύετε</td>
<td>Λύετε</td>
<td>Λύετε</td>
<td>Λύετε</td>
<td>Λύετε</td>
</tr>
<tr>
<td>Infin.</td>
<td>Λύει</td>
<td>Λύει</td>
<td>Λύει</td>
<td>Λύει</td>
<td>Λύει</td>
<td>Λύει</td>
</tr>
<tr>
<td>Part.</td>
<td>Λύον</td>
<td>Λύον</td>
<td>Λύον</td>
<td>Λύον</td>
<td>Λύον</td>
<td>Λύον</td>
</tr>
</tbody>
</table>
### Contract Verbs

590. The present system of τιμάω, *I honor*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic. S. 1. (τιμάω)</td>
<td>τιμῶ</td>
<td>(ἐτιμάομαι)</td>
<td>ἐτιμῶν</td>
<td>(ἐτιμῶμαι)</td>
</tr>
<tr>
<td>2. (τιμάεις)</td>
<td>τιμᾶς</td>
<td>(ἐτιμάει)</td>
<td>ἐτιμᾶς</td>
<td>(ἐτιμάη)</td>
</tr>
<tr>
<td>3. (τιμάει)</td>
<td>τιμᾶ</td>
<td>(ἐτιμάεις)</td>
<td>ἐτιμᾶ</td>
<td>(ἐτιμάται)</td>
</tr>
<tr>
<td>Pl. 1. (τιμᾶομεν)</td>
<td>τιμᾶομεν</td>
<td>(ἐτιμᾶομεν)</td>
<td>ἐτιμᾶομεν</td>
<td>(ἐτιμᾶου)</td>
</tr>
<tr>
<td>2. (τιμᾶετε)</td>
<td>τιμᾶτε</td>
<td>(ἐτιμᾶετε)</td>
<td>ἐτιμᾶτε</td>
<td>(ἐτιμᾶεθε)</td>
</tr>
<tr>
<td>3. (τιμᾶουσι)</td>
<td>τιμᾶοι</td>
<td>(ἐτιμᾶουσι)</td>
<td>ἐτιμᾶοι</td>
<td>(ἐτιμᾶονται)</td>
</tr>
<tr>
<td>Subj. S. 1. (τιμάω)</td>
<td>τιμῶ</td>
<td>(ἐτιμῶμαι)</td>
<td>τιμῶμαι</td>
<td></td>
</tr>
<tr>
<td>2. (τιμᾶ)</td>
<td>τιμᾶς</td>
<td>(ἐτιμᾶη)</td>
<td>τιμᾶ</td>
<td></td>
</tr>
<tr>
<td>3. (τιμᾶ)</td>
<td>τιμᾶ</td>
<td>(ἐτιμᾶται)</td>
<td>τιμᾶται</td>
<td></td>
</tr>
<tr>
<td>Pl. 1. (τιμᾶομεν)</td>
<td>τιμᾶομεν</td>
<td>(ἐτιμᾶομεθα)</td>
<td>τιμᾶομεθα</td>
<td></td>
</tr>
<tr>
<td>2. (τιμᾶετε)</td>
<td>τιμᾶτε</td>
<td>(ἐτιμᾶεθε)</td>
<td>τιμᾶθε</td>
<td></td>
</tr>
<tr>
<td>3. (τιμᾶουσι)</td>
<td>τιμᾶοι</td>
<td>(ἐτιμᾶονται)</td>
<td>τιμᾶονται</td>
<td></td>
</tr>
<tr>
<td>Imp. S. 2. (τιμαε)</td>
<td>τίμα</td>
<td>(ἐτιμᾶου)</td>
<td>τιμῶ</td>
<td></td>
</tr>
<tr>
<td>3. (τιμαετω)</td>
<td>τιμᾶ</td>
<td>(ἐτιμᾶονται)</td>
<td>τιμᾶονται</td>
<td></td>
</tr>
<tr>
<td>Pl. 2. (τιμαετε)</td>
<td>τιμᾶτε</td>
<td>(ἐτιμᾶονται)</td>
<td>τιμᾶονται</td>
<td></td>
</tr>
<tr>
<td>3. (τιμαετωσαν)</td>
<td>τιμάτωσαν</td>
<td>(ἐτιμᾶονται)</td>
<td>τιμᾶονται</td>
<td></td>
</tr>
<tr>
<td>Infin.</td>
<td>(τιμάει)</td>
<td>τιμάν</td>
<td>(ἐτιμάονται)</td>
<td>τιμᾶονται</td>
</tr>
<tr>
<td>Part.</td>
<td>(τιμάω)</td>
<td>τιμῶ</td>
<td>(ἐτιμάμεθα)</td>
<td>τιμᾶμεθα</td>
</tr>
<tr>
<td></td>
<td>(τιμάομεθα)</td>
<td>τιμᾶομεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(τιμαμεθ)</td>
<td>τιμαμεθ</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(τιμαμεθαι)</td>
<td>τιμαμεθαι</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(τιμαμεθαι)</td>
<td>τιμαμεθαι</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TiffSurfer PDF creation software
Contact sales@visionshape.com to order
591. The present system of φιλέω, *I love*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indic. S. 1.</strong></td>
<td>(φιλέω)</td>
<td>φιλῶ</td>
<td>(ἐφίλει)</td>
<td>ἐφιλοῦν</td>
</tr>
<tr>
<td>2.</td>
<td>(φιλέεις)</td>
<td>φιλεῖς</td>
<td>(ἐφίλεες)</td>
<td>ἐφιλεῖς</td>
</tr>
<tr>
<td>3.</td>
<td>(φιλέει)</td>
<td>φιλεῖ</td>
<td>(ἐφιλεές)</td>
<td>ἐφιλεῖ</td>
</tr>
<tr>
<td><strong>Pl. 1.</strong></td>
<td>(φιλέωμεν)</td>
<td>φιλοῦμεν</td>
<td>(ἐφιλέομεν)</td>
<td>ἐφιλοῦμεν</td>
</tr>
<tr>
<td>2.</td>
<td>(φιλέετε)</td>
<td>φιλεῖτε</td>
<td>(ἐφιλέετε)</td>
<td>ἐφιλεῖτε</td>
</tr>
<tr>
<td>3.</td>
<td>(φιλέωσι)</td>
<td>φιλῶσι</td>
<td>(ἐφιλεσι)</td>
<td>ἐφιλῶσι</td>
</tr>
<tr>
<td><strong>Subj. S. 1.</strong></td>
<td>(φιλέω)</td>
<td>φιλῶ</td>
<td></td>
<td>(φιλεμα)</td>
</tr>
<tr>
<td>2.</td>
<td>(φιλέης)</td>
<td>φιλη</td>
<td></td>
<td>(φιλή)</td>
</tr>
<tr>
<td>3.</td>
<td>(φιλή)</td>
<td>φιλη</td>
<td></td>
<td>(φιληται)</td>
</tr>
<tr>
<td><strong>Pl. 1.</strong></td>
<td>(φιλέωμεν)</td>
<td>φιλῶμεν</td>
<td></td>
<td>(φιλέωμεθα)</td>
</tr>
<tr>
<td>2.</td>
<td>(φιλέητε)</td>
<td>φιλήτε</td>
<td></td>
<td>(φιλέσθε)</td>
</tr>
<tr>
<td>3.</td>
<td>(φιλέωσι)</td>
<td>φιλῶσι</td>
<td></td>
<td>(φιλέσται)</td>
</tr>
<tr>
<td><strong>Imp. S. 2.</strong></td>
<td>(φιλεε)</td>
<td>φιλει</td>
<td></td>
<td>(φιλευ)</td>
</tr>
<tr>
<td>3.</td>
<td>(φιλεέτω)</td>
<td>φιλέτω</td>
<td></td>
<td>(φιλεσθω)</td>
</tr>
<tr>
<td><strong>Pl. 2.</strong></td>
<td>(φιλεετε)</td>
<td>φιλετε</td>
<td></td>
<td>(φιλεσθε)</td>
</tr>
<tr>
<td>3.</td>
<td>(φιλεέτωσαν)</td>
<td>φιλετωσαν</td>
<td></td>
<td>(φιλεσθωσαν)</td>
</tr>
<tr>
<td><strong>Infin.</strong></td>
<td>(φιλεεν)</td>
<td>φιλειν</td>
<td></td>
<td>(φιλεσθαι)</td>
</tr>
<tr>
<td><strong>Part.</strong></td>
<td>(φιλεων)</td>
<td>φιλων</td>
<td></td>
<td>(φιλεμενος)</td>
</tr>
<tr>
<td></td>
<td>(φιλεωσα)</td>
<td>φιλουσα</td>
<td></td>
<td>(φιλεσμενη)</td>
</tr>
<tr>
<td></td>
<td>(φιλεων)</td>
<td>φιλουν</td>
<td></td>
<td>(φιλεμενον)</td>
</tr>
</tbody>
</table>
The present system of δηλῶ, *I make manifest*, is as follows:

| Indic. S. 1. | (δηλῶ) | δηλῶ | (ἐδηλοῦν) | ἐδηλοῦν | (δηλοῦμαι) | δηλοῦμαι | (ἐδηλοῦμαι) | ἐδηλοῦμαι |
| 2. (δηλόεις) | δηλοῖς | ἐδηλοῦσιν | (ἐδηλοῦσιν) | δηλοῦσί | (ἐδηλοῦσι) | δηλοῦσί |
| 3. (δηλόει) | δηλοῖ | ἐδηλοῦσι | (ἐδηλοῦσι) | δηλοῦσι | (ἐδηλοῦσι) | δηλοῦσι |
| Pl. 1. (δηλόμεν) | δηλοῦμεν | (ἐδηλοῦμεν) | ἐδηλοῦμεν | δηλοῦμεθα | (ἐδηλοῦμεθα) | ἐδηλοῦμεθα |
| 2. (δηλόητε) | δηλοῦτε | (ἐδηλοῦτε) | ἐδηλοῦτε | δηλοῦσθε | (ἐδηλοῦσθε) | ἐδηλοῦσθε |
| 3. (δηλόωσι(ν)) | δηλοῦσι(ν) | (ἐδηλοῦσι(ν)) | ἐδηλοῦσι(ν) | δηλοῦσται | (ἐδηλοῦσται) | ἐδηλοῦσται |
| Subj. S. 1. | (δηλῶ) | δηλῶ (ἐδηλοῦν) | ἐδηλοῦν | (δηλοῦμαι) | δηλοῦμαι | (ἐδηλοῦμαι) | ἐδηλοῦμαι |
| 2. (δηλῶσι) | δηλοῖσι | ἐδηλοῦσι (ἐδηλοῦσι) | ἐδηλοῦσι | δηλοῦσι | (ἐδηλοῦσι) | δηλοῦσι |
| 3. (δηλῶ) | δηλῶ | (ἐδηλοῦσι) | ἐδηλοῦσι | δηλοῦσι | (ἐδηλοῦσι) | δηλοῦσι |
| Pl. 1. (δηλῶμεν) | δηλῶμεν | (ἐδηλοῦμεν) | ἐδηλοῦμεν | δηλοῦμεθα | (ἐδηλοῦμεθα) | ἐδηλοῦμεθα |
| 2. (δηλῶσι) | δηλῶσι | (ἐδηλοῦσι) | ἐδηλοῦσι | δηλοῦσθε | (ἐδηλοῦσθε) | ἐδηλοῦσθε |
| 3. (δηλῶσι(ν)) | δηλῶσι(ν) | (ἐδηλοῦσι(ν)) | ἐδηλοῦσι(ν) | δηλοῦσται | (ἐδηλοῦσται) | ἐδηλοῦσται |
| Imp. S. 2. | (δῆλον) | δῆλον | (ἐδῆλον) | ἐδῆλον | (ἐδηλόεσθο) | ἐδηλόεσθο |
| 3. (δῆλοστ) | δηλοῦστ | (ἐδηλοῦστ) | ἐδηλοῦστ | δηλοῦσθε | (ἐδηλοῦσθε) | ἐδηλοῦσθε |
| Pl. 2. (δηλοῦστ) | δηλοῦστ | (ἐδηλοῦστ) | ἐδηλοῦστ | δηλοῦσθε | (ἐδηλοῦσθε) | ἐδηλοῦσθε |
| 3. (δηλοῦστωσάν) | δηλοῦστωσάν | (ἐδηλοῦστωσάν) | ἐδηλοῦστωσάν | δηλοῦσθωσάν | (ἐδηλοῦσθωσάν) | ἐδηλοῦσθωσάν |

| Infin. | (δηλεῖν) | δηλοῖν | (ἐδηλεῖ) | ἐδηλοῖ | (ἐδηλεῖσθαι) | ἐδηλεῖσθαι |
| Part. | (δηλόων) | δηλῶν | (ἐδηλοῦμεν) | ἐδηλοῦμεν | (ἐδηλοῦμεν) | ἐδηλοῦμεν |
| (δηλοῦσα) | δηλοῦσα | (ἐδηλοῦσα) | ἐδηλοῦσα | δηλοῦσα | (ἐδηλοῦσα) | ἐδηλοῦσα |
| (δηλῶν) | δηλῶν | (ἐδηλῶν) | ἐδηλῶν | δηλῶν | (ἐδηλῶν) | ἐδηλῶν |
593. Second Aorist Active and Middle

The second aorist active and middle of λείπω, *I leave*, is as follows:

<table>
<thead>
<tr>
<th>2nd Aor. Act.</th>
<th>2nd Aor. Mid.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>Indic.</td>
</tr>
<tr>
<td>Sing. 1. ἔλιπων</td>
<td>ἔλιπόμην</td>
</tr>
<tr>
<td>2. ἔλιπτε</td>
<td>ἔλιπτον</td>
</tr>
<tr>
<td>3. ἔλιπτε (ν)</td>
<td>ἔλιπτεο</td>
</tr>
<tr>
<td>Plur. 1. ἔλιπτομεν</td>
<td>ἔλιπτομεθα</td>
</tr>
<tr>
<td>2. ἔλιπτετε</td>
<td>ἔλιπτεσθε</td>
</tr>
<tr>
<td>3. ἔλιπτον</td>
<td>ἔλιπτοντο</td>
</tr>
<tr>
<td>Subj.</td>
<td>Subj.</td>
</tr>
<tr>
<td>Sing. 1. λίπω</td>
<td>λίπωμαι</td>
</tr>
<tr>
<td>2. λίπης</td>
<td>λίπη</td>
</tr>
<tr>
<td>3. λίπη</td>
<td>λίπηται</td>
</tr>
<tr>
<td>Plur. 1. λίπτομεν</td>
<td>λίπτομεθα</td>
</tr>
<tr>
<td>2. λίπτητε</td>
<td>λίπτησθε</td>
</tr>
<tr>
<td>3. λίπτωσι (ν)</td>
<td>λίπτωσται</td>
</tr>
<tr>
<td>Imper.</td>
<td>Imper.</td>
</tr>
<tr>
<td>Sing. 2. λίπτε</td>
<td>λίπτον</td>
</tr>
<tr>
<td>3. λίπτέτω</td>
<td>λίπτεσθω</td>
</tr>
<tr>
<td>Plur. 2. λίπτετε</td>
<td>λίπτεσθε</td>
</tr>
<tr>
<td>3. λίπτέωσαν</td>
<td>λίπτεσθωσαν</td>
</tr>
<tr>
<td>Infin.</td>
<td>Infin.</td>
</tr>
<tr>
<td>λίπειν</td>
<td>λίπεσθαι</td>
</tr>
<tr>
<td>Part.</td>
<td>Part.</td>
</tr>
<tr>
<td>λιπών, λιποῦσα,</td>
<td>λιπόμενος, η, ον</td>
</tr>
<tr>
<td>λιπών</td>
<td></td>
</tr>
</tbody>
</table>
594. The future active and middle of κρίνω, *I judge*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>1st Aor. Act.</th>
<th>1st Aor. Mid.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>κρινώ</td>
<td>κρινάμην</td>
</tr>
<tr>
<td>2.</td>
<td>κρινείς</td>
<td>κρινό</td>
</tr>
<tr>
<td>3.</td>
<td>κρινεῖ</td>
<td>κρινάτο</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>κρινοῦμεν</td>
<td>κρινάμεθα</td>
</tr>
<tr>
<td>2.</td>
<td>κρινεῖτε</td>
<td>κρινασθεί</td>
</tr>
<tr>
<td>3.</td>
<td>κρινοῦσι(ν)</td>
<td>κρινάντο</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Subj.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>κρινοῦμαι</td>
<td>κρινοῖ</td>
</tr>
<tr>
<td>2.</td>
<td>κρινή</td>
<td>κρινη</td>
</tr>
<tr>
<td>3.</td>
<td>κρινῆται</td>
<td>κρινηται</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>κρινοῦμεθα</td>
<td>κρινάσθω</td>
</tr>
<tr>
<td>2.</td>
<td>κρινασθε</td>
<td>κρινασθα</td>
</tr>
<tr>
<td>3.</td>
<td>κρινάσθω-σαν</td>
<td>κρινάσθω-σαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Infin.</th>
<th>Infin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part.</td>
<td>κριναι</td>
<td>κρινασθαι</td>
</tr>
</tbody>
</table>

595. The first aorist active and middle of κρίνω, *I judge*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Imper.</th>
<th>Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>κρίνω</td>
<td>κρίνω</td>
</tr>
<tr>
<td>2.</td>
<td>κρίνης</td>
<td>κρίνη</td>
</tr>
<tr>
<td>3.</td>
<td>κρίνηται</td>
<td>κρίνηται</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>κρίνομεν</td>
<td>κρίνομεθα</td>
</tr>
<tr>
<td>2.</td>
<td>κρίνετε</td>
<td>κρίναθε</td>
</tr>
<tr>
<td>3.</td>
<td>κρίνοσι(ν)</td>
<td>κρίναντα</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Part.</th>
<th>Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>κρίνας, κρίνασα,</td>
<td>κρίναμενς, κρίναν</td>
<td>κρινασθαι</td>
</tr>
<tr>
<td>κριναν</td>
<td>η, ον</td>
<td></td>
</tr>
</tbody>
</table>
Verbs in μ.

596. The present system of διδωμι, stem δο- I give, is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>διδωμι</td>
<td>εδιδουν</td>
<td>διδομαι</td>
<td>εδιδομην</td>
</tr>
<tr>
<td>2.</td>
<td>διδος</td>
<td>εδιδους</td>
<td>διδοσαι</td>
<td>εδιδοσο</td>
</tr>
<tr>
<td>3.</td>
<td>διδωσι(ν)</td>
<td>εδιδουν</td>
<td>διδοσαι</td>
<td>εδιδοσο</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>διδομεν</td>
<td>εδιδομεν</td>
<td>διδομεθα</td>
<td>εδιδομεθα</td>
</tr>
<tr>
<td>2.</td>
<td>διδοτε</td>
<td>εδιδοτε</td>
<td>διδοσθε</td>
<td>εδιδοσθε</td>
</tr>
<tr>
<td>3.</td>
<td>διδοσι(ν)</td>
<td>εδιδοσαν</td>
<td>διδοσται</td>
<td>εδιδοστο</td>
</tr>
<tr>
<td>Subj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 1</td>
<td>διδο</td>
<td>(διδωμαι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>διδος</td>
<td>διδο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>διδοι</td>
<td>διδοται</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. 1</td>
<td>διδομεν</td>
<td>διδομεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>διδοτε</td>
<td>διδοσθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>διδοσι(ν)</td>
<td>διδοσται</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imper.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 2</td>
<td>διδου</td>
<td>(διδοσο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>διδοτω</td>
<td>διδοσθω</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. 2</td>
<td>διδοτε</td>
<td>διδοσθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>διδοτωσαν</td>
<td>διδοσθωσαν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infin.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>διδοναι</td>
<td>διδοσθαι</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Part.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>διδος, διδουσα, διδοι</td>
<td>διδομενος, η, ον</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

NEW TESTAMENT GREEK
597. The aorist active and middle of διδωμι, *I give*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Aor. Act.</th>
<th>Aor. Mid.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indic.</td>
<td>Indic.</td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>ἐδοκα</td>
<td>ἐδομην</td>
</tr>
<tr>
<td>2.</td>
<td>ἐδοκας</td>
<td>ἐδου</td>
</tr>
<tr>
<td>3.</td>
<td>ἐδοκε(ν)</td>
<td>ἐδοτο</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>ἐδοκαμεν</td>
<td>ἐδομεθα</td>
</tr>
<tr>
<td>2.</td>
<td>ἐδοκατε</td>
<td>ἐδοσεθε</td>
</tr>
<tr>
<td>3.</td>
<td>ἐδοκαν</td>
<td>ἐδοντο</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>δο</td>
</tr>
<tr>
<td>2.</td>
<td>δος</td>
</tr>
<tr>
<td>3.</td>
<td>δο</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>δομεν</td>
</tr>
<tr>
<td>2.</td>
<td>δοτε</td>
</tr>
<tr>
<td>3.</td>
<td>δοσι(ν)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2.</td>
<td>δος</td>
</tr>
<tr>
<td>3.</td>
<td>δοτω</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>δοτε</td>
</tr>
<tr>
<td>3.</td>
<td>δοτωσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Infin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>δοναι</td>
<td>(δοσθαι)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>δος, δοσα, δον</td>
<td>(δομενος, η, ον)</td>
</tr>
</tbody>
</table>
New Testament Greek

598. The present system of τίθημι, stem θ-, *I place*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. τιθημι</td>
<td>ἐτίθημι</td>
<td>τιθημαι</td>
<td>ἐτιθήμην</td>
</tr>
<tr>
<td>2. τιθης</td>
<td>ἐτίθης</td>
<td>τιθησαι</td>
<td>ἐτιθήσο</td>
</tr>
<tr>
<td>3. τιθησι(ν)</td>
<td>ἐτίθησι</td>
<td>τιθησαι</td>
<td>ἐτιθήσει</td>
</tr>
<tr>
<td>Plur. 1. τιθημεν</td>
<td>ἐτίθημεν</td>
<td>τιθημεθα</td>
<td>ἐτιθήμεθα</td>
</tr>
<tr>
<td>2. τιθετε</td>
<td>ἐτίθετε</td>
<td>τιθησθε</td>
<td>ἐτιθήσθη</td>
</tr>
<tr>
<td>3. τιθέσαι(ν)</td>
<td>ἐτίθεσαι</td>
<td>τιθησαν</td>
<td>ἐτιθήσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. τιθω</td>
<td>(τιθωμαι)</td>
<td>τιθη</td>
</tr>
<tr>
<td>2. τιθης</td>
<td>τιθη</td>
<td></td>
</tr>
<tr>
<td>3. τιθη</td>
<td>τιθηται</td>
<td></td>
</tr>
<tr>
<td>Plur. 1. τιθωμεν</td>
<td>τιθωμεθα</td>
<td>τιθησθαι</td>
</tr>
<tr>
<td>2. τιθητε</td>
<td>τιθησθε</td>
<td></td>
</tr>
<tr>
<td>3. τιθωσαι(ν)</td>
<td>τιθωσται</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imper.</th>
<th>Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2. τιθει</td>
<td>τιθεσο</td>
</tr>
<tr>
<td>3. τιθετω</td>
<td>τιθεσω</td>
</tr>
<tr>
<td>Plur. 2. τιθετε</td>
<td>τιθεσθε</td>
</tr>
<tr>
<td>3. τιθεωσαι</td>
<td>τιθεσωσαι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Infin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιθεναι</td>
<td>τιθεσθαι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Part.</th>
<th>Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιθεις, τιθείσα, τιθέν</td>
<td>τιθέμενος, η, ον</td>
</tr>
</tbody>
</table>
599. The aorist active and middle of ἐθήμην, I place, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Aor. Act.</th>
<th>Aor. Mid.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indic.</td>
<td>Indic.</td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>ἐθηκα</td>
<td>ἐθέμην</td>
</tr>
<tr>
<td>2.</td>
<td>ἐθηκας</td>
<td>ἐθου</td>
</tr>
<tr>
<td>3.</td>
<td>ἐθηκε(ν)</td>
<td>ἐθετο</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>ἐθηκαμεν</td>
<td>ἐθέμεθα</td>
</tr>
<tr>
<td>2.</td>
<td>ἐθηκατε</td>
<td>ἐθεσθε</td>
</tr>
<tr>
<td>3.</td>
<td>ἐθηκαν</td>
<td>ἐθεντο</td>
</tr>
<tr>
<td>Subj.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>θω</td>
<td>θωμαι</td>
</tr>
<tr>
<td>2.</td>
<td>θης</td>
<td>θη</td>
</tr>
<tr>
<td>3.</td>
<td>θη</td>
<td>θηται</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>θωμεν</td>
<td>θωμεθα</td>
</tr>
<tr>
<td>2.</td>
<td>θητε</td>
<td>θησθε</td>
</tr>
<tr>
<td>3.</td>
<td>θωσα(ν)</td>
<td>θωνται</td>
</tr>
<tr>
<td>Imper.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 2.</td>
<td>θεσ</td>
<td>θοθ</td>
</tr>
<tr>
<td>3.</td>
<td>θετω</td>
<td>θεσθω</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>θετε</td>
<td>θεσθε</td>
</tr>
<tr>
<td>3.</td>
<td>θετωσαν</td>
<td>θεσθωσαν</td>
</tr>
<tr>
<td>Infin.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>θειναι</td>
<td></td>
<td>θειναι</td>
</tr>
<tr>
<td>Part.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>θεει, θεισα, θεν</td>
<td>θεμενος, η, ον</td>
<td></td>
</tr>
</tbody>
</table>
600. The present system of ἵστημι, stem στα-, *I cause to stand*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>ἵστημι</td>
<td>ἵστην</td>
<td>ἵσταμαι</td>
<td>ἵστάμην</td>
</tr>
<tr>
<td>2.</td>
<td>ἵστησ</td>
<td>ἵστης</td>
<td>ἵστασαι</td>
<td>ἵστασο</td>
</tr>
<tr>
<td>3.</td>
<td>ἵστησι(ν)</td>
<td>ἵστη</td>
<td>ἵσταται</td>
<td>ἵστατο</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>ἵσταμεν</td>
<td>ἵσταμεν</td>
<td>ἵσταμεθα</td>
<td>ἵσταμεθα</td>
</tr>
<tr>
<td>2.</td>
<td>ἵστατε</td>
<td>ἵστατε</td>
<td>ἵστασθε</td>
<td>ἵστασθε</td>
</tr>
<tr>
<td>3.</td>
<td>ἵστάσι(ν)</td>
<td>ἵστασαν</td>
<td>ἵστανται</td>
<td>ἵσταντο</td>
</tr>
<tr>
<td>Subj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>ἵστω</td>
<td>(ἵστωμαι)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>ἵστησ</td>
<td>ἵστη</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ἵστη</td>
<td>ἵστηται</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>ἵστωμεν</td>
<td>ἵστωμεθα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>ἵστησε</td>
<td>ἵστησθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ἵστωσι(ν)</td>
<td>ἵστωσται</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imper.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 2.</td>
<td>ἵστη</td>
<td>ἵστασο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ἵστάσω</td>
<td>ἵστασθω</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>ἵστατε</td>
<td>ἵστασθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ἵστατωσαν</td>
<td>ἵστασθωσαν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infin.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἵστάναι</td>
<td>ἵστασθαι</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Part.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἵστάς, ἵστασα, ἵσταν</td>
<td>ἵστάμενος, η, ον</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
601. The second aorist active of ἔστημι, I cause to stand (intransitive in second aorist), and of γινώσκω, stem γν-, I know, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Indic.</th>
<th></th>
<th>Indic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>ἔστην</td>
<td></td>
<td>ἔγνων</td>
</tr>
<tr>
<td>2</td>
<td>ἔστησις</td>
<td></td>
<td>ἔγνως</td>
</tr>
<tr>
<td>3</td>
<td>ἔστη</td>
<td></td>
<td>ἔγνω</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>ἔστημεν</td>
<td></td>
<td>ἔγνωμεν</td>
</tr>
<tr>
<td>2</td>
<td>ἔστητε</td>
<td></td>
<td>ἔγνωτε</td>
</tr>
<tr>
<td>3</td>
<td>ἔστησαν</td>
<td></td>
<td>ἔγνωσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>γνῶ</td>
</tr>
<tr>
<td>2</td>
<td>γνῶς</td>
</tr>
<tr>
<td>3</td>
<td>γνῦ</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>γνῶμεν</td>
</tr>
<tr>
<td>2</td>
<td>γνῶτε</td>
</tr>
<tr>
<td>3</td>
<td>γνῶσαν (ν)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2.</td>
<td>γνῶθι</td>
</tr>
<tr>
<td>3</td>
<td>γνῶτω</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>γνῶτε</td>
</tr>
<tr>
<td>3</td>
<td>γνῶτωσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Infin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>γνῶναι</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>στὰς, στὰσα, στὰν</td>
<td>γνῶν, γνῶνα, γνῶν</td>
</tr>
</tbody>
</table>
602. The conjugation of ἐμι, I am, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Imperf.</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>ἐμι</td>
<td>ἡμην</td>
<td>ἐσομαι</td>
</tr>
<tr>
<td>2.</td>
<td>ἐ</td>
<td>ἦς</td>
<td>ἐση</td>
</tr>
<tr>
<td>3.</td>
<td>ἐστι(ν)</td>
<td>ἦ</td>
<td>ἐσται</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>ἐσμεν</td>
<td>ἡμεν</td>
<td>ἐσομεθα</td>
</tr>
<tr>
<td>2.</td>
<td>ἐστε</td>
<td>ἦτε</td>
<td>ἐσοσθε</td>
</tr>
<tr>
<td>3.</td>
<td>ἐστι(ν)</td>
<td>ἦσαν</td>
<td>ἐσονται</td>
</tr>
</tbody>
</table>

Subj.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>ὁ</td>
</tr>
<tr>
<td>2.</td>
<td>ᾧ</td>
</tr>
<tr>
<td>3.</td>
<td>ἂ</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>ὁμεν</td>
</tr>
<tr>
<td>2.</td>
<td>ἡτε</td>
</tr>
<tr>
<td>3.</td>
<td>ὁστι(ν)</td>
</tr>
</tbody>
</table>

Imper.

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
<tr>
<td>Plur. 2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
</tbody>
</table>

Infin.

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλναι</td>
</tr>
</tbody>
</table>

Part.

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅν, οὐσα, ὅν</td>
</tr>
</tbody>
</table>
Conjugation of οἶδα

603. The conjugation of οἶδα, I know, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indic.</td>
<td>Indic.</td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>οἶδα</td>
<td>ἤδειν</td>
</tr>
<tr>
<td>2.</td>
<td>οἶδας</td>
<td>ἤδεις</td>
</tr>
<tr>
<td>3.</td>
<td>οἶδε(ν)</td>
<td>ἤδει</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>οἶδαμεν</td>
<td>ἤδειμεν</td>
</tr>
<tr>
<td>2.</td>
<td>οἶδατε</td>
<td>ἤδειτε</td>
</tr>
<tr>
<td>3.</td>
<td>οἶδασι(ν)</td>
<td>ἤδεισαν</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Subj.</td>
<td></td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>οἶδω</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>οἶδῃ</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>οἶδῃ</td>
<td></td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>οἶδομεν</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>οἶδητε</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ο]initWith(ν)</td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Imper.</td>
<td></td>
</tr>
<tr>
<td>Sing. 2.</td>
<td>ισθη</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ισθω</td>
<td></td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>ιστε</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ιστωσαν</td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Infin.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>οἶδέναι</td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Part.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>οἶδως, οἶδυα, οἶδος</td>
<td></td>
</tr>
</tbody>
</table>
VOCABULARIES
NEW TESTAMENT GREEK

I. Greek-English Vocabulary

(The enclosing of a verb form in parentheses indicates that no part of the tense system indicated by that form occurs in the New Testament. The figures refer to sections.)

ἀγαθός, ἡ, ὁν, adj., 61, 568, 
good.
ἀγαπάω, ἀγαπήσω, ἡγάπησα, 
ἡγάπηκα, ἥγάπημαι, ἡγά-
πῆθην, 313, I love.
ἀγάπη, ἡ, love.
ἄγγελος, ὁ, a messenger, an 
angel.
ἄγιαξ, (ἄγιασω), ἡγίαση, 
(ἡγίασκα), ἡγίασμαι, ἡγία-
σθην, I sanctify, I conse-
crate, I hallow.
ἀγιος, α, αν, adj., holy.
ἀγρός, ὁ, a field.
ἀγω, ἄξω, ἡγαγων, (ἐχα), 
ἠγμαί, ἠχθήν, I lead.
ἀδελφός, ὁ, a brother.
ἀίμα, αἵματος, τό, blood.
ἀρω, ἀρω, ἢρα, ἢρα, ἢρμα, 
ἠρθην, I take up, I take 
away.
αἰτέω, αἰτῆσω, ἠτῆσα, ἠτηκα, 
(ἠτημαί), ἠτέκα, I ask (in 
the sense of request), I ask 
for.
ἀλών, αἰώνος, ὁ, an age.
ἀλώνος, αν, adj., 481, eternal.
ἀκάκος, 2nd perf. of ἀκοῦν.
ἀκολουθέω, ἀκολούθησω, ἢκο-
λούθησα, ἡκολούθηκα, I fol-
low (takes the dative).
ἀκοῦω, ἀκοῦσω, ἣκουσα, ἀκὴ-
κα, (ἠκουσμαι), ἠκοῦσθην, 
I hear (takes the genitive 
or the accusative).
ἀλήθεια, ἡ, 53, 555, truth.
ἀληθής, ἡ, adj., 360-362, 
572, true.
ἀλλά, conj., but (a stronger 
adversative than δέ).
ἀλλήλων, ους, οις, reciprocal 
pron., 343, of each other, 
of one another.
ἀλλος, ἡ, ὁ, other, another.
ἀμαρτάω, ἀμαρτήσω, ἡμάρ-
τησα or ἡμαρτον, ἡμάρτη-
κα, (ἡμάρτημαι), (ἡμαρ-
τήθην), I sin.
ἀμαρτία, ἡ, a sin, sin.
ἀμαρτωλός, ὁ, a sinner.
ἀν, a particle which cannot 
be translated separately 
into English, 400, 536, 
551.
ἀναβαίνω, I go up.
ἀναβλεπω, I look up, I re-
ceive my sight.
ἀναλαμβάνω, I take up.
ἀνεφεχθήναι, aor. pass. infin. of ἀνεφεχθώ.
ἀνήρ, ἀνδρός, ὁ, 565, a man (as distinguished from women and children).
ἀνθρωπός, ὁ, 31-33, 557, a man (as distinguished from other beings).
ἀνάστημι, I cause to rise; in the intransitive tenses (see under ἱστήμι) and in the middle, I stand up, I arise.
ἀνοίγω, ἀνοίξω, ἀνέφεξα or ἢνοίξα or ἢνέφεξα, ἀνέφεξα, ἀνέφεξα or ἢνέφεξα or ἢνοίξα, ἀνέφεξα or ἢνεφεξην or ἢνοικά or ἢνεφεχθήν, I open.
ἀντί, prep. with gen., instead of.
ἀπέθανον, 2nd. aor. of ἀποθνῄσκω.
ἀπέρχομαι, I go away, I depart.
ἀπέστειλα, aor. of ἀποστέλλω.
ἀπό, prep. with gen., from.
ἀποδίδωμι, I give back, I give what is owed or promised, I pay.
ἀποθνῄσκω, ἀποθανοῦμαι, ἀπέθανον, I die.
ἀποκρίνομαι, (ἀποκρινοῦμαι) ἀπεκριμάν, ἀποκρίθην, dep. with passive forms and rarely with middle forms, I answer (takes the dative).
ἀποκτείνω, ἀποκτεῖνω, ἀπέκτεινα, aor. pass. ἀπεκτάνθην, I kill.
ἀπολλυμι or ἀπολλῶ, ἀπολέομι or ἀπολεῖα, ἀπόλεσα, ἀπόλωλα, 2nd aor. mid.
ἀπωλέσα, 533, I destroy; middle, I perish.
ἀπολυμ, I release, I dismiss.
ἀποστέλλω, ἀποστεῖλα, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπέσταλκα, I send (with a commission).
ἀπόστολος, ὁ, an apostle.
ἀρτός, ὁ, a piece of bread, a loaf, bread.
ἀρχή, ἡ, a beginning.
ἀρχιερεύς, ἀρχιερέως, ὁ, a chief priest, a high priest.
ἀρχω, ἀρξώ, ἥρξα, I rule (takes the genitive); middle, 344 (footnote), I begin.
ἀρχων, ἀρχόντας, ὁ, 211, 559, a ruler.
ἀρῶ, fut. of ἀρχω.
ἀρέως, ἡ, ὁ, 96 f., 105 f., 581, pron., himself, herself, itself., same; personal pron., he, she, it.
ἀφίσμι, ἀφίσσω, ἀφίκα, ἀφεῖκα, ἀφεῖσμαι, (ἀφεῖθην),
531 f., I let go, I leave, I permit; I forgive (with the accusative of the sin or debt forgiven and the dative of the person forgiven).

βαινω, βήσομαι, έβην, βέβηκα, 164, 538, I go (occurs in the New Testament only in composition).
βάλω, βαλω, ἐβαλον, βέβληκαι, βέβλημαι, έβλήθην, I throw, I cast, I put.
βαπτίζω, βαπτίσω, ἐβάπτισα, (βεβάπτικαι), βεβάπτισμαι, ἐβαπτισθην, I baptize.
βασιλεα, ἡ, a kingdom.
βασιλεία, βασιλέως, ὁ, 355-357, 564, a king.
βήσομαι, fut. of βαινω.
βιβλιον, τὸ, a book.
βλέπω, βλέψω, ἔβλεψα, I see (βλέπω is the common word for I see in the present and imperfect. In the other tenses the principal parts given under ὁράω are commonly used).

Γαλιλαία, ἡ, Galilee.
γάρ, conj., postpositive, for.
γέγονα, 2nd perf. of γίνομαι.
γενόμοι, fut. of γίνομαι.
γεννάω, γεννήσω, ἐγέννησα, γεγέννηκα, γεγένημαι, ἐγεννήθην, I beget; also of the mother, I bear.
γένος, γένους, τὸ, 352-354, 562, a race, a kind.
γη, ἡ, 403, earth, a land.

γίνομαι, γενόμοι, γεγένημαι, γέγονα, γεγένημαι, ἐγεννήθην, 424 (footnote 2), 550, 552 f., I become, I come into being, I appear in history, I am; γίνεται, it comes to pass, it happens.

γυνάκιν, γυνάκις, ἐγνώκα, ἐγνώκα, ἐγνώκα, ἐγνώκα, ἐγνώκα, 516 f., 601, I know.

γυνώσομαι, fut. of γυνώσκω.

γράμμα, γράμματος, τὸ, a letter.

γράμματες, γραμματέως, ὁ, a scribe.

γράφη, ἡ, 56-58, 555, a writing, a Scripture; αἱ γραφαί, the Scriptures.

γράφω, γράψω, ἐγράψα, γέγραφα, γέγραμαι, ἐγραφήν, 206, 258, I write.

γυνή, γυναῖκος, ἡ, 566, a woman.

dαιμόνιον, τὸ, a demon.

δε, conj., postpositive, 90 f., and, but.

δε, impersonal verb, 292, it is necessary.

δεικνύμι or δεικνύω, δειδω,
δεικα, δεικασα, δεικασαμαι, δεικασαν, 533, I show.
δεχομαι, δεχομαι, δεχαμαι, δεχαμαι, δεχαθην, I receive.
δηλω, δηλωσα, δηλωσα, (δηλωσα), (δηλωσαμαι),
δηλωσα, 317-322, 592,
I make manifest, I show.
δια, prep. with gen., through;
with acc., on account of.
διδασκαλος, δ, a teacher.
διδασκω, διδασκω, διδασκα, (διδασκα), (διδασκαμαι),
διδασκαθην, I teach.
διδωμι, διδωσι, διδωκα, διδωκα, διδωμαι, διδωθην, 482-515,
596 f., I give.
διερχομαι, I go through.
δικαιος, α, ον, adj., 62, 570,
rightheous.

δικαιουσιν, η, righteousness.
δικαος, δικαω, δικασα, δικασα, δικασαμαι, δικασαθην, I pursue, I persecute.

δοκω, (δοξω), δοξα, I think,
I seem.
δοξα, η, 54 f., 555, glory.
δοξαζω, δοξαζω, δοξαζα, (δοξαζα), δοξαζαμαι, δοξαζαθην, I glorify.

dουλος, δ, 38, 557, a slave, a servant.

δυναμαι, δυνησουμαι, (δυνησουμαι), δυνησουθην or δυνησουθην, 538, I am able.
εὐδαίμων, aor. pass. of διδάσκω.

ἔθνος, ἔθνους, τὸ, a nation; plur., nations, Gentiles.

εἰ, particle, 288–290, if, whether; εἰ μή, unless, except.

εἶδον, 2nd. aor. of διαφέρω.

εἰμί, εἰσόμαι, 580, 602, I am.

εἰπον, 2nd. aor. of λέγω (sometimes regarded as second aorist of φημι).

εἰρήνη, ἡ, peace.

εἰς, prep. with acc., into.

εἰς, μία, ἐν, numeral, 371, 587, one.

εἰσέρχομαι, I go in, I enter.

ἐκ (before vowels ἐκ), prep. with gen., out of.

ἐκβάλλω, I throw out, I cast out.

ἐκεῖ, adv., there.

ἐκεῖνος, η, ο, pron., 103 f., that.

ἐκπάθησα, aor. pass. of κατάλησα.

ἐκκλησία, ἡ, a church.

ἐκπορεύομαι, I go out.

ἐλαβον, 2nd. aor. of λαμβάνω.

ἐλέεω, ἐλέησω, ἡλέησα, (ἡλέησκα), ἠλέησα, ἠλέηθην, I pity, I have mercy on.

ἐλέυσομαι, fut. of ἔρχομαι.

ἐλήλυθα, 2nd. perf. of ἔρχομαι.

ἐλημφάθην, aor. pass. of λαμβάνω.

ἐλπίζω, ἐλπίδω, ἡλπισα, ἡλπίσκα, I hope.

ἐλπίς, ἐλπίδος, ἡ, 211, 560, a hope.

ἐμαυτοῦ, ἦς, refl. pron., 337, 585, of myself.

ἐμείνα, aor. of μένω.

ἐμός, ἡ, ὁ, possessive adj., 473 f., my, belonging to me.

ἐμπροσθέν, adv., in front of, before, in the presence of.

ἐν, prep. with dat., in.

ἐντολή, ἡ, a commandment.

ἐνώπιον, adv., in front of, in the presence of, before.

ἐξ, form of ἐκ used before vowels.

ἐξ, indeclinable, numeral, six.

ἐξέρχομαι, I go out, I come out.

ἐξῆσται, impersonal verb, 292, it is lawful.

ἐξουσία, ἡ, authority.

ἐξω, adv., outside.

ἐξω, fut. of ἔχω.

ἐδρακά or ἐδρακά, perf. of ὁμάω.

ἐπαγγελλα, ἡ, a promise.

ἐπεσεν, 2nd. aor. of πέπτω.

ἐπερωτάω, I ask a question of,

ἐπί, prep. with gen., over, on, at the time of; with dat., on the basis of, at;
with acc., on, to, against.

ἐπιστρέφω, επιστρέψω, ἐπέ-
στρέφα, (ἐπέστροφα), ἐπέστραμμα, ἐπεστράφην, I turn to, I turn, I return.
ἐπιτίθημι, I place upon, I put upon, I lay upon (with acc. of the thing placed and dat. of the person or thing upon which it is placed).
ἐργον, τό, a work.
ἐρημός, ἡ, a desert.
ἐρρέθην or ἐρρήθην, aor. pass. of λέγω (or φημί).
ἐρχόμαι, ἔλεισομαι, ἐλθον, ἐλήλυθα, I come, I go.
ἐρώ, fut. of λέγω (sometimes regarded as future of φημί).
ἐρωτάω, ἐρωτῆσα, ἡρωτησα, (ἡρωτησα), (ἡρωτησα), ἡρωτήθην, I ask (originally of asking a question, but in the New Testament also of asking in the sense of requesting).
ἐσθίω, φάγομαι, ἐφαγον, I eat.
ἐσομαι, fut. of εἰμι.
ἐσχάτος, η, ov, adj., last.
ἐσχον, 2nd. aor. of ἔχω.
ἐτέρος, α, ov, 538, other, another, different.
ἐτι, adv., still, yet.
ἐτοιμάζω, ἐτοιμάσω, ἤτοιμασα, ἤτοιμακα, ἤτοιμασμα, ἤτοιμασθην, I prepare.
ἐτος, ἐτος, τό, a year.

ἐν- Verbs beginning thus are sometimes augmented to ἦν- and sometimes not.
ἐβαλλεῖν, (ἐβαλλεῖν), ἐβαλλεῖσα, (ἐβαλλεῖσα), ἐβαλλεῖσαι, ἐβαλλεῖσθην, in middle often deponent,
I preach the gospel, I evangelize (with acc. of the message preached and acc. or dat. of the persons to whom it is preached).
ἐβαλλεῖον, τό, a gospel.
eἴθεως, adv., immediately, straightway.
eἴθες, adv., immediately, straightway.
eἰλογείω, εἰλογήσω, εἰλογησα, εἰλογηκα, εἰλογημαι, εἰλογηγήθην, I bless.
eἴρισκω, εἴρησω, εἴρον, εἴρηκα, (εἴρημαι), εἴρεθην, I find.
eἰχαριστέω, εἰχαριστήσω, εἰχαριστησα, (εἰχαριστησα), (εἰχαριστησαι), εἰχαριστήθην, I give thanks
ἐφαγον, 2nd. aor. of ἐσθιοῦ.
ἐφή, imperf. act. indic., 3rd pers. sing., of φημι.
ἐχθρός, ὁ, an enemy.
ἐχω, ἔχω, ἔχον, ἔχηκα, imperfect. εἴχον, I have.
ἐώρακα or ἐώρακα, perf. of ὄραω.
NEW TESTAMENT GREEK 261

εώς, adv. with gen., up to,
until; conj., 536, while,
until.

ζέω, ζήσω or ζήσουμαι, ζήσα,
I live.

ζητέω, ζητήσω, ζήτησα, I
seek.

ζωή, η, life.

η, conj., 462, than, or.

ηγαγων, 2nd. aor. of ἔγαγω.

ηγέρθην, aor. pass. of ἔγερθη.

ηδή, adv., already.

ηθελον, imperf. of θέλω.

ηλθον, 2nd. aor. of ἥρχομαι.

ημέρα, η, a day.

ημέτερος, α, αυ, poss. adj.,
473 f., our, belonging to us.

ηνεγκα or ηνεγκον, aor. of
φέρω.

ηνέχθην, aor. pass. of φέρω.

ηρα, aor. of αῖρω.

θάλασσα, η, a lake, a sea.

θάνατος, ο, death.

θαυμάζω, θαυμάσομαι, θαυμά-
μασα, (τεθαυμάσα), aor.
pass. θαυμάσθην, I wonder,
I marvel, I wonder at.

θέλω, θελήσω, ἥθελησα, im-
perf. ήθελον, 364, I wish,
I am willing.

θεός, ο, God.

θεραπεύω, θεραπεύσω, θερα-
πευσα, (τεθεράπευκα), τε-
θεράπευμαι, θεραπεύθην, I
heal.

θεωρέω, θεωρήσω, θεωρῆσα,
I behold.

θυήσω, used only in perf.
τεθνηκα, I am dead, and
in pluperfect.

'Ιάκωβος, ὁ, James.

ιδιος, α, αυ, adj., one's own.

ιδοι, particle, behold! lo!

ιδόν, ιδοῦσα, ιδον, 2nd. aor.
part. of ἰδὼν.

ἱερεύς, ἱερέως, ὁ, a priest.

ἱερόν, τό, a temple (compare
ναός).

'Ησοῦς, -οῦ, ὁ, 310, Jesus.

ικάνος, η, ὁν, sufficient, able,
considerable.

ιμάτιον, τό, a garment.

ίνα, conj., 286 f., 477, in or-
der that (with subj.).

'Ιουδαῖος, ὁ, a Jew.

ιστήμη, στήσω, ἔστησα, 2nd.
aor. ἔστην, ἔστηκα, (ἔστα-
μαι), ἔστάθην, 539-548,
600 f., I cause to stand
(in pres., imperf., fut.,
1st. aor., and in passive);
I stand (in 2nd. aor. and
in perf.)

ισχυρότερος, α, αυ, adj.,
stronger (comparative de-
gree of ἵσχυρος, ἀ, ὁν, strong).

κἀγὼ = καὶ ἐγώ. [clean.
καθαρός, ἀ, ὁν, adj., pure,
κάθημαι, dep., I sit.
καθὼς, adv., just as.
καὶ, 146, and, even, also; καὶ...
καὶ, 148, both...and.
καιρός, ὁ, a time, an appointed
time.
καλός, ἄ, ὁ, adj., bad, evil.
καλέω, καλέσω, ἐκάλεσα, κέ-
κληκα, κέκλημαι, ἐκήληθα,
323, I call.
καλός, ἄ, ὁ, adj., good,
beautiful.
καλῶς, adv., well.
καρδία, ἡ, a heart.
καρπός, ὁ, a fruit.
κατά, prep. with gen., down
from, against; with acc.,
according to, throughout,
during.
καταβαίνω, I go down.
κατέρχομαι, I come down, I
go down.
καλέω, (καλέσω), ἐκάλεσα,
I command.
κηρύσσω, κηρύξω, ἐκήρυξα,
(κεκηρύχα), (κεκηρύγμαι),
ἐκηρύχθην, I proclaim, I
preach.
κόσμος, ὁ, a world, the world.
κρέισσων, ὁν, adj., better (used
as comparative degree of
ἀγαθός).
κρίνω, κρίνω, ἔκρινα, κέκρικα,
κέκριμαι, ἐκρίθην, 328-331,
594 f., I judge.
κρίσις, κρίσιως, ἡ, a judgment.
κύριος, ὁ, a lord, the Lord.
κώμη, ἡ, a village.

λαλέω, λαλήσω, ἔλαλησα,
λελάληκα, λελάλημαι, ἔλα-
λήθη, I speak.
λαμβάνω, λήμβομαι, ἔλαβον,
ἐλήφα, ἐλημμαι, ἐλήμφην,
I take, I receive.
λαός, ὁ, a people.
λέγω, ἐρῶ, εἶπον, εἴρηκα,
εἴρημαι, ἐρρήθην ori ἔρρηθη,
I say.
λείπω, λείψω, ἔλιπον, (λέ-
λυτα), λείπομαι, ἐλείφθην,
190-194, 298, 593, I leave.
λήμφομαι, fut. of λαμβάνω.
λίθος, ὁ, a stone.
λόγος, ὁ, 557, a word.
λοιπός, ἄ, ὁ, adj., remaining;
oi λοιποί, the rest.
λύω, λυώ, ἔλυσα, λελυκα,
λελυμαι, ἔλυθη, 589, I
loose, I destroy, I break.

μαθητής, ὁ, 556, a disciple.
μακάριος, ὁ, ὁν, adj., blessed.
μᾶλλον, adv., more, rather.
μαρτυρέω, μαρτυρῆσω, ἐμαρτυρίσα, μεμαρτυρήσα, μεμαρτύρησαι, ἐμαρτυρήθην, I bear witness, I witness. μαρτυρία, ἡ, a witnessing, a witness.

μέγας, μεγάλη, μέγα, adj., 370, 575, great.

μείζων, οὖ, adj., 459, 461, 571, greater (comparative degree of μέγας).

μελλω, μελλῆσω, imperfect ἤμελλον or ἦμελλον, I am about (to do something), I am going (to do something).

μὲν . . . δὲ, on the one hand . . . on the other (used in contrasts. Often it is better to leave the μὲν untranslated and translate the δὲ by but).

μένω, μενῶ, ἔμενα, μεμένηκα, I remain, I abide.

μετά, prep. with gen., with; with acc., after.

μετανοεῖαι, μετανοήσω, μετανοήσα, I repent.

μή, negative adverb, 256, 478 f., not (used with moods other than the indicative).

μή, conj., 475 f., lest, in order that not (with the subj.).

μηδὲ, and not, nor, not even; μηδὲ . . . μηδὲ, neither . . . nor.

μηδέσ, μηδεμία, μηδέν, 372, no one, nothing.

μηκέτι, adv., no longer.

μὴτορε, lest perchance (with the subj.).

μήτηρ, μητρός, ἡ, 565, a mother.

μικρὸς, ά, ὁ, adj., 62, 569, little, small.

μικρεῖον, τὸ, a tomb.

μόνον, adv., only.

μόνος, η, οὐ, adj., alone, only.

μυστήριον, τὸ, a mystery.

ναός, ὁ, a temple (the temple building itself, as distinguished from ἱερόν, the whole sacred precinct).

νεκρός, ά, ὁ, adj., dead.

νόμος, ὁ, a law, the Law.

νῦν, adv., now.

νύξ, νυκτός, ἡ, 211, 559, a night.

ὁ, ἡ, τὸ, definite article, 63, 567, the.

ὁδὸς, ἡ, a way, a road.

ὁίδα, 2nd perf. used as present, 549, 603, I know.

ὁικία, ἡ, a house.

ὁίκος, ὁ, a house.

ὁλίγος, η, οὐ, adj., few, little.

ὁλος, η, οὐ, adj., whole, all.
δμος, α, ον, adj., like, similar.

δνομα, δνοματος, το, 222, 561, a name.

δνος, adv., where (relative).

δνως, conj., in order that (with subj.).

δραω, δψομαι, ειδω, ἐφακα or ἐφακα, (ἀκμαι), ὁφθην, 2nd aor. part. ἰδων, 186 (footnote), 249-251, I see (in the present δραω is less common than βλέπω).

δρος, δρος, το, a mountain.

δς, ἦ, ὁ, rel. pron., 395-399, 583, who, which.

δσος, δση, δσυν, rel. adj., as great as, as much as, as many as.

δστις, ἦτις, δτι, indef. rel. pron., whoever, whichever, whatever.

δταν, whenever (with subj.).

δτε, adv., when.

δτι, conj., 307f., 522 (footnote δ), that, because.

ου (οκ before vowels, οχ before the rough breathing), adv., 118, 256, not.

ουδε, conj., and not, nor, not even, 147; ουδε ... ουδε, neither ... nor

ουδεσ, ουδεμα, ουδεν, 372, no one, nothing.

οκ, form of ου used before vowels and diphthongs that have smooth breathing.

οκτε, adv., no longer.

ου, conj., postpositive, accordingly, therefore.

ουπω, adv., not yet.

οψως, δ, heaven.

οψ, ωτας, το, an ear.

ουτε, conj., 535, and not; ουτε ... ουτε, neither ... nor.

οστος, αυτη, τουτο, demonstrative pron., 102, 104, 582, this.

ουτως, adv., thus, so.

ουχ, form of ου used before vowels and diphthongs that have rough breathing.

δψειμω, I owe, I ought.

δψαμως, δ, an eye.

δξλως, δ, a crowd, a multitude.

δψομαι, fut. of δραω.

παιδιν, το, a little child.

παλω, adv., again.

παρα, prep. with gen., from; with dat., beside, in the presence of; with acc., alongside of.

παραβολη, η, a parable.

παραγινομαι, I become present, I arrive, I come.
παραδίδωμι, I deliver over, I hand over.
παρακαλέω, I exhort, I encourage, I beseech, I comfort.
παραλαμβάνω, I receive, I take along.
πᾶς, πᾶσα, πᾶν, adj., 365-369, 573, all, every.
πᾶσχω, (πείσομαι), ἔπαθον,
πέπονθα, I suffer, I experience.
πατήρ, πατρὸς, ὁ, 565, a father.
πείθω, πείσω, ἔπεισα, πέποιηθα, πέπεισμαι, ἔπεισθην, I persuade.
περάσω, (περάσω), ἐπειράσα, (πεπειράκα), πεπειρασμαί, ἐπειράσθην, I tempt, I attempt.
πέμπω, πέμψω, ἐπέμψα, (πέ-
πομφά), (πέπομμαί), ἐπέμφην, I send.
πεντακισχίλιοι, αἱ, α, five thousand.
πέντε, indeclinable, five.
περί, prep. with gen., con-
cerning, about; with acc., around.
περιπατέω, περιπατήσω, πε-
ριπεπάτησα, περιπεπατήκα, I walk.
Πέτρος, ὁ, Peter.
πίνω, πίλομαι, ἐπιον, πέπωκα,
(πέπομαι), ἐπόθην, I drink.
πίπτω, πεπούμαι, ἔπεσον or ἔπεσα, πέπτωκα, I fall.
πιστεύω, πιστεύσω, ἐπιστέψα, πεπιστευμαί, ἐπιστέψθην, 184, I believe (takes the dat.); πιστεύω eis with acc., I believe in or on.
πίστις, πιστεος, ἡ, faith.
πιστός, ὁ, ὁν, adj., faithful.
πλεῖων, or, adj., more (com-
parative degree of πολύς).
πλῆθος, πλῆθους, τό, a multi-
tude.
πλήρης, ἐς (sometimes inde-
clinable), adj., full.
πληρῶω, πληρώσω, ἐπλήρωσα, πεπλήρωμαι, ἐπλήρωθην, I fill, I fulfill.
πλοῖον, τό, a boat.
πνεῦμα, πνεύματος, τό, a spir-
it, the Spirit.
ποίεω, ποιήσω, ἐποίησα, πεπο-
ηκα, πεποίημαι, (ἐποιήθην),
I do, I make.
ποιός, α, ὁν, what sort of?
πόλις, πόλεως, ἡ, 349-351,
563, a city.
πολὺς, πολλῇ, πολύ, adj.,
370, 574, much, great; in plur., many.
πονηρός, ὁ, ὁν, adj., evil.
πορεύομαι, πορεύσομαι, ἐπορεύσάμην, πεπόρευμαι, ἐπορεύθην, dep., usually with passive forms, I go.
πότε, interrog. adv., when?
ποτέ, particle, enclitic, at some time; μήπωτε, lest per-chance.
πού, interrog. adv., where?
πούς, ποδός, ὁ, a foot.
πρό, prep. with gen., before.
πρός, prep. with acc., to.
προσέρχομαι, I come to, I go to (with dat.).
προσεύχομαι, προσεύξομαι, προσηύξάμην, I pray.
προσκυνέω, προσκυνήσω, προσκυνήσα, I worship (usually with dat., sometimes with acc.).
προσφέρω, I bring to (with acc. of the thing brought and dat. of the person to whom it is brought).
πρόσωπον, τό, a face, a countenance.
πρόφητης, ου, ὁ, 79, 556, a prophet.
πρῶτος, η, ου, adj., first.
πῦρ, πυρός, τό, a fire.
πῶς, interrog. adv., how?
ῥηθεῖς, ῥηθεῖσα, ῥηθέν, aor. pass. part. of λέγω (φημί).
ῥῆμα, ῥήματος, τό, a word.
σάββατον, τό, (plural σάββατα, σαββάτων, σάββατας(ν), sometimes with singular meaning), a sab-
bath.
σάρξ, σαρκός, ἡ, 219, 221, 559, flesh.
σεαυτόν, ἡς, reflexive pron., 338, 585, of thyself.
σημείον, τό, a sign.
Σίμων, Σίμωνος, ὁ, Simon.
σκότος, σκότους, τό, darkness.
σός, ἡ, ὁν, possessive adj., 473f., thy, belonging to thee.
σοφία, ἡ, wisdom.
σπείρω, (σπερῶ), ἔσπειρα,
—, ἔσπαρμαι, ἔσπαρην,
I sow.
στάδιον, τό; plur., τὰ στάδια or οἱ στάδιοι, a stadium, a furlong.
σταυρός, σταυρόω, ἔσταυ-
ρωσά, (ἔσταυροκα), ἔσταυ-
ρομαι, ἕσταυρόθην, I cru-
cify.
στόμα, στόματος, τό, a mouth.
στρατιώτης, ου, ὁ, a soldier.
σύ, σοῦ, pron., 95, 581, thou.
σὺν, prep. with dat., with.
συνάγω, I gather together.
συναγωγή, ἡ, a synagogue.
συνέρχομαι. I come together,
I go together.
σχῶ, 2nd aor. subj. of ἔχω.
σώζω, σώσω, ἐσωσά, σέωσα, σέωσ(σ)μα, ἐσώθην, I save.
σῶμα, σώματος, τό, a body.
σωτηρία, ἡ, salvation.

τέθηκα, perf. of θῆσκα.
τέκνον, τό, a child.
τέσσαρες, τέσσαρα, 588, four.
τηρέω, τηρήσω, ἔτηρησα, τε-
τήρηκα, τετήρησαι, ἔτη-
ρήθην, I keep.
τίθημι, θήσω, έθηκα, τέθηκα,
τέθειμαι, ἔτεθην, 524–530,
598 f., I place, I put.
τιμάω, τιμήσω, ἐτίμησα, (τε-
τίμησα), τετίμησαι, (ἐτι-
μήθην), 317–321, 590, I
value, I honor.
τίς, τί, interro. pron., 385–
387, 390 f., 584, who?
which? what?
τίς, τι, indef. pron., 388–
390, 584, someone, some-
thing, a certain one, a cer-
tain thing, anyone, anything.
τότος, ὁ, a place.
τότε, adv., then.
τρεῖς, τριά, 588, three.
τυφλός, ὁ, a blind man.

ἐδώρ, ἑδάντος, τό, water.
νίός, ὁ, 39 f., 557, a son.

ἐμέτερος, ὁ, ov, possessive
adj., 473 f., your, belonging
to you.

ὑπάγω, I go away, I depart.
ὑπέρ, prep. with gen., in be-
half of; with acc., above.
ὑπό, prep. with gen., by (of
the agent); with acc., un-
der.

ὑποστρέφω, ὑποστρέφω, ὑπε-
στρέψα, I return.

φανερῶ, φανερῶς, ἐφανε-
ρώσα, (πεφανέρωσα), πεφα-
νέρωμαι, ἐφανερώθην, I
make manifest, I manifest.
Φαρισαῖος, ὁ, a Pharisee.
φέρω, οἴσω, ἥνεγκα, or ἥνεγ-
κον, ἐπήνοχα, (ἐπήνεγκα),
ἡχήθην, I bear, I carry, I
bring.

φημί, ἔρω, έλπιον, εἰρήκα,
εἴρηµαι, ἔρεθην or ἐρεθήν,
I say (the principal parts
may also be regarded as
belonging to λέγω, which
is far commoner in the
present than is φημί).

φιλέω, (φιλήσω), ἐφίλησα,
πεφίληκα, (πεφίληκα),
(ἐφίλήθην), 317–321, 591,
I love.

φοβέομαι, aor. ἐφοβήθην, dep.
with pass. forms, I fear.
φυλακή, ἡ, a guard, a prison.
φωνή, ἡ, a voice, a sound.
φῶς, φωτός, τό, a light.
χαιρω, χαρησομαι, 2nd. aor. pass. εχαρην, I rejoice.

χαρα, ἡ, joy.

χαρίς, χαριτος, ἡ, 347 f., 560, grace.

χειρ, χειρὸς, ἡ, 566, a hand.

Χριστὸς, ὁ, Messiah, Christ.

χρόνος, ὁ, a period of time, time.

χώρα, ἡ, a country.

χώρις, adv. with gen., apart from.

ψυχή, ἡ, a life, a soul.

δέ, adv., hither, here.

ὅν, ὁνα, ὅν, pres. part. of εἰμί.

ὥρα, ἡ, 48-51, 555, an hour.

ὁς, adv. and conj., as (with numerals, about).

ὡσπερ, 535, just as.

ὡστε, 534 f., so that (often followed by accus. and infin.).

ὡφθην, aor. pass of ὑπάω.
II. English-Greek Vocabulary

A certain one, τις; a certain thing, neuter of τις.

Abide, μένω.
Able, ἢκανάς.
Able, am, δύναμαι.
About, περί with gen.
About (with numerals), ὡς.
Above, ὑπέρ with acc.
According to, κατά with acc.
Accordingly, ὦν.
After, μετά with acc.
Again, πάλιν.
Against, ἐπί with acc., κατά with gen.
Age, αἰῶν.
All, πᾶς, ὅλος.
Alongside of, παρά with acc.
Already, ἤδη.
Also, καί.
Am, εἰμί, γίνομαι.
Am able, δύναμαι.
Am about (to do something), μέλλω.
Am going (to do something), μέλλω.
Am willing, θέλω.
And, καί, δέ.
And not, οὐδέ, οὔτε, μηδέ.
Angel, ἀγγελος.
Another, ἄλλος, ἔτερος.
Answer, ἀποκρίνομαι.
Anyone, τις.

Anything, neut. of τις.
Apart from, χωρίς.
Apostle, ἀπόστολος.
Appear in history, γίνομαι.
Around, περί with acc.
Arrive, παραγίνομαι.
As, ὡς.
As great as, as much as, as many as, δοσ.
Ask (a question), ἐρωτάω.
Ask (request), αἰτέω, ἐρωτάω.
Ask a question of, ἐπερωτάω.
At, ἐπί with dat.
At some time, ποτέ.
At the time of, ἐπί with gen.
Authority, ἐξουσία.
Bad, κακός.
Baptize, βαπτίζω.
Be, εἰμί.
Bear, φέρω; of a mother, γεννάω.
Bear witness, μαρτυρέω.
Beautiful, καλός.
Because, δι.
Become, γίνομαι.
Become present, παραγίνομαι.
Before, πρό with gen.
Beget, γεννάω.
Begin, middle of ἀρχώ.
Beginning, ἀρχή.
Behold (verb), θεωρέω.
Behold! (particle), ἴδον.
Believe, πιστεύω.
Beseech, παρακαλέω.
Beside, παρά with dat.
Better, καλέσων.
Bless, εὐλογέω.
Blessed, μακάριος.
Blind man, τυφλός.
Blood, αἷμα.
Boat, πλοῖον.
Body, σῶμα.
Book, βιβλίον.
Both ... and, καὶ ... καὶ.
Bread, ἄρτος.
Break, λῶ.
Bring, φέρω.
Bring to, προσφέρω.
Brother, ἀδελφός.
But, ἀλλά, δέ.
By (of the agent), ὑπὸ with gen.
By means of, expressed by the simple dat.
By the side of, παρά with dat.
Call, καλέω.
Carry, φέρω.
Cast, βάλλω.
Cast out, ἔκβάλλω.
Cause to rise, ἀνιστημι (in the transitive tenses).
Cause to stand, ἵστημι (in the transitive tenses).
Chief priest, ἀρχιερεύς.
## New Testament Greek

<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Die, ἀποθνήσκω.</td>
<td>First, πρῶτος.</td>
</tr>
<tr>
<td>Disciple, μαθητής.</td>
<td>Five, πέντε.</td>
</tr>
<tr>
<td>Dismiss, ἀπολύω.</td>
<td>Five thousand, πεντακισχιλιοι.</td>
</tr>
<tr>
<td>Do, ποιεῖ.</td>
<td>Flesh, σάρξ.</td>
</tr>
<tr>
<td>Down from, κατά with gen.</td>
<td>Follow, ἀκολούθεω.</td>
</tr>
<tr>
<td>Drink, πίνω.</td>
<td>Foot, πόσ.</td>
</tr>
<tr>
<td>During, κατά with acc.</td>
<td>For (prep.), use dat.</td>
</tr>
<tr>
<td>Each other, ἀλλήλων.</td>
<td>For (conj.), γάρ.</td>
</tr>
<tr>
<td>Ear, οὖς.</td>
<td>Forever, εἰς τὸν αἰῶνα.</td>
</tr>
<tr>
<td>Earth, γῆ.</td>
<td>Forgive, ἀφίημι.</td>
</tr>
<tr>
<td>Eat, ἐσθίω.</td>
<td>Four, τέσσαρες.</td>
</tr>
<tr>
<td>Encourage, παρακαλέω.</td>
<td>From, ἀπό with gen., παρά with gen.</td>
</tr>
<tr>
<td>Enemy, ἔχθρος.</td>
<td>Fulfilled, πληρῶ.</td>
</tr>
<tr>
<td>Enter, εἰσέρχομαι.</td>
<td>Full, πλήρης.</td>
</tr>
<tr>
<td>Eternal, αἰῶνος.</td>
<td>Furlong, στάδιον.</td>
</tr>
<tr>
<td>Evangelize, εὐαγγελίζω.</td>
<td>Galilee, Γαλιλαία.</td>
</tr>
<tr>
<td>Evil, πονηρός, κακός.</td>
<td>Gather together, συνάγω.</td>
</tr>
<tr>
<td>Except, εἰ μὴ, ἐὰν μὴ.</td>
<td>Gentiles, plur. of ἔθνος.</td>
</tr>
<tr>
<td>Exhort, παρακαλέω.</td>
<td>Gift, δῶρον.</td>
</tr>
<tr>
<td>Experience, πάσχω.</td>
<td>Give, δίδωμι.</td>
</tr>
<tr>
<td>Eye, ὀφθαλμός.</td>
<td>Give thanks, εὐχαριστῶ.</td>
</tr>
<tr>
<td>Face, πρόσωπον.</td>
<td>Give what is owed or promised, ἀποδίδωμι.</td>
</tr>
<tr>
<td>Faith, πίστις.</td>
<td>Glorify, δόξαζω.</td>
</tr>
<tr>
<td>Faithful, πιστός.</td>
<td>Glory, δόξα.</td>
</tr>
<tr>
<td>Fall, πίπτω.</td>
<td>Go, πορεύομαι, ἐρχομαι, βαίνω.</td>
</tr>
<tr>
<td>Father, πατήρ.</td>
<td>Go away, ἐπάγω, ἀπέρχομαι.</td>
</tr>
<tr>
<td>Fear, φόβοιμαι.</td>
<td>Go down, καταβαίνω, κατέρχομαι.</td>
</tr>
<tr>
<td>Few, plural of ὀλίγος.</td>
<td>Go in, εἰσέρχομαι.</td>
</tr>
<tr>
<td>Field, ἀγρός.</td>
<td></td>
</tr>
</tbody>
</table>
Go out, ἐκπορεύομαι, ἔξερχο-

μαι.
Go through, διέρχομαι.
Go to, προσέρχομαι.
Go together, συνέρχομαι.
Go up, ἀναβαίνω.
God, θεός.
Good, ἀγαθός, καλός.
Gospel, εὐαγγέλιον; preach
the gospel, εὐαγγελίζω.
Grace, χάρις.
Great, μέγας, πολύς.
Greater, μεῖζων.
Guard, φυλακή.
Hallow, ἀγιάζω.
Hand, χειρ.
Hand over, παραδίδωμι.
Have, ἔχω.
Have mercy upon, ἔλεεω.
He, αὐτός.
Heal, θεραπεύω.
Hear, ἀκοῦω.
Heart, καρδία.
Heaven, οὐρανός.
Herself (intensive), feminine
of αὐτός.
Herself (reflexive), feminine
of ἑαυτοῦ.
High priest, ἀρχιερέας.
Himself (intensive), αὐτός.
Himself (reflexive), ἑαυτοῦ.
Holy, ἅγιος.
Honor (verb), τιμάω.
Hope (noun), ἡπτίς.

Hope (verb), ἡπτίζω.
Hour, ὥρα.
House, οἶκος, οἶκα.
How?, πώς.
I, ἐγώ.
If, εἰ, ἐάν.
Immediately, εὐθώς, εὐθύς.
In, ἐν with dat.
In behalf of, ὑπὲρ with gen.
In front of, ἐνώπιον.
In order that, ἵνα, ὅπως.
In order that not, ἵνα μὴ, μὴ.
In the presence of, παρά with
dat., ἐνώπιον, ἐμπροσθεν.
Instead of, ἀντὶ with gen.
Interrogate, ἐπερωτάω.
Into, εἰς with acc.
It, neuter of αὐτὸς (also oft-
en other genders).
It is lawful, ἐξεστὶν.
Itself (intensive), neuter of
αὐτὸς (also often other gen-
ders).
Itself (reflexive), neuter of
ἑαυτοῦ (also often other gen-
ders).
James, Ἰάκωβος.
Jesus, Ἰησοῦς.
Jew, Ἰουδαῖος.
Joy, χαρά.
Judge, κρίνω.
Judgment, κρίσις.
Just as, καθὼς, ὅσπερ.
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>θάλασσα</td>
<td>Lake</td>
</tr>
<tr>
<td>γῆ</td>
<td>Land</td>
</tr>
<tr>
<td>ἐσχατός</td>
<td>Last</td>
</tr>
<tr>
<td>νόμος</td>
<td>Law</td>
</tr>
<tr>
<td>ἔξεστιν</td>
<td>Lawful, it is</td>
</tr>
<tr>
<td>τίθημι</td>
<td>Lay down (one's life)</td>
</tr>
<tr>
<td>ἐπιτιθήμι</td>
<td>Lay upon</td>
</tr>
<tr>
<td>ἀγω</td>
<td>Lead</td>
</tr>
<tr>
<td>λέπω</td>
<td>Leave</td>
</tr>
<tr>
<td>μή</td>
<td>Lest</td>
</tr>
<tr>
<td>μῆπος</td>
<td>Lest perchance</td>
</tr>
<tr>
<td>ἀφίημι</td>
<td>Let go</td>
</tr>
<tr>
<td>γράμμα</td>
<td>Letter</td>
</tr>
<tr>
<td>ἰω</td>
<td>Life</td>
</tr>
<tr>
<td>φῶς</td>
<td>Light</td>
</tr>
<tr>
<td>δμοιος</td>
<td>Like</td>
</tr>
<tr>
<td>διόγος</td>
<td>Little</td>
</tr>
<tr>
<td>παιδιον</td>
<td>Little child</td>
</tr>
<tr>
<td>ζώω</td>
<td>Live</td>
</tr>
<tr>
<td>ἵδος</td>
<td>Lo!</td>
</tr>
<tr>
<td>ἄρτος</td>
<td>Loaf</td>
</tr>
<tr>
<td>ἀναβλέπω</td>
<td>Look up</td>
</tr>
<tr>
<td>λῦω</td>
<td>Loose</td>
</tr>
<tr>
<td>κύριος</td>
<td>Lord</td>
</tr>
<tr>
<td>ἀγάπη</td>
<td>Love (noun)</td>
</tr>
<tr>
<td>ἀγαπάω, φιλέω</td>
<td>Love (verb)</td>
</tr>
<tr>
<td>ποιέω</td>
<td>Make</td>
</tr>
<tr>
<td>φανερῶν, δηλῶ</td>
<td>Make manifest</td>
</tr>
<tr>
<td>ἀνθρωπος, ἀνήρ</td>
<td>Man</td>
</tr>
<tr>
<td>φανερῶν, δηλῶ</td>
<td>Manifest (verb)</td>
</tr>
<tr>
<td>ὑπὲρ</td>
<td>Manifest, make</td>
</tr>
<tr>
<td>πολὺς (in plural)</td>
<td>Many</td>
</tr>
<tr>
<td>θαυμάζω</td>
<td>Marvel</td>
</tr>
<tr>
<td>ἐλεώ</td>
<td>Mercy, have-upon</td>
</tr>
<tr>
<td>ἄγγελος</td>
<td>Messenger</td>
</tr>
<tr>
<td>Χριστὸς</td>
<td>Messiah</td>
</tr>
<tr>
<td>δύναμις</td>
<td>Miracle</td>
</tr>
<tr>
<td>δρος</td>
<td>Mountain</td>
</tr>
<tr>
<td>πλεῖον</td>
<td>More (adj.)</td>
</tr>
<tr>
<td>μᾶλλον</td>
<td>More (adv.)</td>
</tr>
<tr>
<td>μητρὶ</td>
<td>Mother</td>
</tr>
<tr>
<td>στόμα</td>
<td>Mouth</td>
</tr>
<tr>
<td>πολὺς</td>
<td>Much</td>
</tr>
<tr>
<td>πλῆθος, δχλος</td>
<td>Multitude</td>
</tr>
<tr>
<td>ἐμοῦσ</td>
<td>Myself (reflexive)</td>
</tr>
<tr>
<td>μυστήριον</td>
<td>Mystery</td>
</tr>
<tr>
<td>ἰδομα</td>
<td>Name</td>
</tr>
<tr>
<td>ἔθνος</td>
<td>Nation</td>
</tr>
<tr>
<td>ἐγγὺς</td>
<td>Near (adv.)</td>
</tr>
<tr>
<td>εγγίζω</td>
<td>Near, come</td>
</tr>
<tr>
<td>δεῖ</td>
<td>Necessary, it is</td>
</tr>
<tr>
<td>οἴδε</td>
<td>Neither......nor</td>
</tr>
<tr>
<td>μηδὲ</td>
<td>Neither......nor</td>
</tr>
<tr>
<td>οὐτε</td>
<td>Neither......nor</td>
</tr>
<tr>
<td>οὐτε</td>
<td>Neither......nor</td>
</tr>
<tr>
<td>νυξ</td>
<td>Night</td>
</tr>
<tr>
<td>Greek Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>oúkète</td>
<td>No longer</td>
</tr>
<tr>
<td>oúdeis</td>
<td>No one, nothing</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>οὐ, μὴ</td>
<td>Not</td>
</tr>
<tr>
<td>oúde</td>
<td>Not even, μηδέ</td>
</tr>
<tr>
<td>oúx</td>
<td>Not yet, oσκο</td>
</tr>
<tr>
<td>νῦν</td>
<td>Now</td>
</tr>
<tr>
<td>éti</td>
<td>On, éti with gen</td>
</tr>
<tr>
<td>διά</td>
<td>On account of, διά with acc</td>
</tr>
<tr>
<td>ἐν</td>
<td>On the basis of, éti with dat</td>
</tr>
<tr>
<td>ἕν</td>
<td>On the one hand . . . . on the other, μέν . . . . . . δέ</td>
</tr>
<tr>
<td>οἱ</td>
<td>One, εἰς</td>
</tr>
<tr>
<td>ἄλληλα</td>
<td>One another, ἄλληλα</td>
</tr>
<tr>
<td>ὁ οἶκος</td>
<td>One’s own, ὁ οἶκος</td>
</tr>
<tr>
<td>μόνος</td>
<td>Only (adj.), μόνος</td>
</tr>
<tr>
<td>μόνον</td>
<td>Only (adv.), μόνον</td>
</tr>
<tr>
<td>ἀνοίγω</td>
<td>Open, ἀνοίγω</td>
</tr>
<tr>
<td>ἢ</td>
<td>Or, ἢ</td>
</tr>
<tr>
<td>ἄλλος, ἅτερος</td>
<td>Other, ἄλλος, ἅτερος</td>
</tr>
<tr>
<td>ὁφείλω</td>
<td>Ought, ὁφείλω</td>
</tr>
<tr>
<td>ὑμέτερος</td>
<td>Our, ὑμέτερος</td>
</tr>
<tr>
<td>ἐκ</td>
<td>Out of, ἐκ with gen</td>
</tr>
<tr>
<td>ἐξ</td>
<td>Outside, ἐξ</td>
</tr>
<tr>
<td>ἐν</td>
<td>Over, éti with gen</td>
</tr>
<tr>
<td>ὁφείλω</td>
<td>Owe, ὁφείλω</td>
</tr>
<tr>
<td>ὁ οἶκος</td>
<td>Own, one’s, ὁ οἶκος</td>
</tr>
<tr>
<td>παραβολή</td>
<td>Parable, παραβολή</td>
</tr>
<tr>
<td>ἀποδίδωμι</td>
<td>Pay (verb), ἀποδίδωμι</td>
</tr>
<tr>
<td>εὐθήνη</td>
<td>Peace, εὐθήνη</td>
</tr>
<tr>
<td>λαός</td>
<td>People, λαός</td>
</tr>
<tr>
<td>ἀπόλλυμι</td>
<td>Perish, middle of ἀπόλλυμι</td>
</tr>
<tr>
<td>ἀφίημι</td>
<td>Permit, ἀφίημι</td>
</tr>
<tr>
<td>διώκω</td>
<td>Persecute, διώκω</td>
</tr>
<tr>
<td>πείθω</td>
<td>Persuade, πείθω</td>
</tr>
<tr>
<td>Ἰσραήλ</td>
<td>Pharisee, Ἰσραήλ</td>
</tr>
<tr>
<td>ἄρτος</td>
<td>Piece of bread, ἄρτος</td>
</tr>
<tr>
<td>ἔλεος</td>
<td>Pity, ἔλεος</td>
</tr>
<tr>
<td>τόπος</td>
<td>Place (noun), τόπος</td>
</tr>
<tr>
<td>τίθημι</td>
<td>Place (verb), τίθημι</td>
</tr>
<tr>
<td>δύναμις</td>
<td>Power, δύναμις</td>
</tr>
<tr>
<td>πράσσω</td>
<td>Pray, πράσσω</td>
</tr>
<tr>
<td>κηρύσσω</td>
<td>Preach, κηρύσσω; preach the gospel, κηρύσσω</td>
</tr>
<tr>
<td>ἐναγγελίζω</td>
<td>Prepare, ἐναγγελίζω</td>
</tr>
<tr>
<td>ιερεύς</td>
<td>Priest, ἱερεύς</td>
</tr>
<tr>
<td>φυλακή</td>
<td>Prison, φυλακή</td>
</tr>
<tr>
<td>κηρύσσω</td>
<td>Proclaim, κηρύσσω</td>
</tr>
<tr>
<td>ἐπαγγελία</td>
<td>Promise, ἐπαγγελία</td>
</tr>
<tr>
<td>προφήτης</td>
<td>Prophet, προφήτης</td>
</tr>
<tr>
<td>καθαρός</td>
<td>Pure, καθαρός</td>
</tr>
<tr>
<td>διώκω</td>
<td>Pursue, διώκω</td>
</tr>
<tr>
<td>βάλλω</td>
<td>Put, βάλλω, βάλλω</td>
</tr>
<tr>
<td>ἐπιτίθημι</td>
<td>Put upon, ἐπιτίθημι</td>
</tr>
<tr>
<td>ἐπερωτάω</td>
<td>Question (verb), ἐπερωτάω</td>
</tr>
<tr>
<td>γένος</td>
<td>Race, γένος</td>
</tr>
<tr>
<td>ἑγέρω</td>
<td>Raise up, ἑγέρω</td>
</tr>
<tr>
<td>μᾶλλον</td>
<td>Rather, μᾶλλον</td>
</tr>
<tr>
<td>μετάβανω</td>
<td>Receive, μετάβανω, παράλαμβάνω, λαμβάνω</td>
</tr>
<tr>
<td>ἀναβλέπω</td>
<td>Receive one’s sight, ἀναβλέπω</td>
</tr>
<tr>
<td>χαίρω</td>
<td>Rejoice, χαίρω</td>
</tr>
<tr>
<td>ἀπολύω</td>
<td>Release, ἀπολύω</td>
</tr>
</tbody>
</table>

NEW TESTAMENT GREEK

274
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>μένω</td>
<td>Remain</td>
</tr>
<tr>
<td>λοιπός</td>
<td>Remaining</td>
</tr>
<tr>
<td>μετανοεῖ</td>
<td>Repent</td>
</tr>
<tr>
<td>λοιπὸς</td>
<td>Rest, the, see under λοιπός.</td>
</tr>
<tr>
<td>ὑποστρέφω</td>
<td>Return</td>
</tr>
<tr>
<td>δίκαιος</td>
<td>Righteous</td>
</tr>
<tr>
<td>δικαιοσύνη</td>
<td>Righteousness, δικαιοσύνη.</td>
</tr>
<tr>
<td>ἀνίστημι (in the intransitive tenses and in the middle), passive of ἐγέλω.</td>
<td>Rise, ἀνίστημι (in the intransitive tenses and in the middle), passive of ἐγέλω.</td>
</tr>
<tr>
<td>δῶς</td>
<td>Road, δῶς.</td>
</tr>
<tr>
<td>ἄρχω</td>
<td>Rule, ἄρχω.</td>
</tr>
<tr>
<td>ἀρχων</td>
<td>Ruler, ἀρχων.</td>
</tr>
<tr>
<td>σάββατον</td>
<td>Sabbath, σάββατον.</td>
</tr>
<tr>
<td>ἁγιός</td>
<td>Saint, ἁγιός.</td>
</tr>
<tr>
<td>σωτηρία</td>
<td>Salvation, σωτηρία.</td>
</tr>
<tr>
<td>αὐτός</td>
<td>Same, αὐτός.</td>
</tr>
<tr>
<td>ἁγιάζω</td>
<td>Sanctify, ἁγιάζω.</td>
</tr>
<tr>
<td>σώζω</td>
<td>Save, σώζω.</td>
</tr>
<tr>
<td>λέγω</td>
<td>Say, λέγω, φημι.</td>
</tr>
<tr>
<td>γραμματεύς</td>
<td>Scribe, γραμματεύς.</td>
</tr>
<tr>
<td>γραφή</td>
<td>Scripture, γραφή.</td>
</tr>
<tr>
<td>θάλασσα</td>
<td>Sea, θάλασσα.</td>
</tr>
<tr>
<td>βλέπω</td>
<td>See, βλέπω, ὄραω.</td>
</tr>
<tr>
<td>ξητέω</td>
<td>Seek, ξητέω.</td>
</tr>
<tr>
<td>δοκέω</td>
<td>Seem, δοκέω.</td>
</tr>
<tr>
<td>πέμπω</td>
<td>Send, πέμπω, ἀποστέλλω.</td>
</tr>
<tr>
<td>δούλος</td>
<td>Servant, δούλος.</td>
</tr>
<tr>
<td>αὐτός</td>
<td>She, feminine of αὐτός.</td>
</tr>
<tr>
<td>δείκνυμι, δηλόω.</td>
<td>Show, δείκνυμι, δηλόω.</td>
</tr>
<tr>
<td>σημεῖον</td>
<td>Sign, σημεῖον.</td>
</tr>
<tr>
<td>διοικοῦν</td>
<td>Similar, διοικοῦν.</td>
</tr>
<tr>
<td>Σίμων</td>
<td>Simon, Σίμων.</td>
</tr>
<tr>
<td>ἁμαρτία</td>
<td>Sin (noun), ἁμαρτία.</td>
</tr>
<tr>
<td>ἁμαρτάνω</td>
<td>Sin (verb), ἁμαρτάνω.</td>
</tr>
<tr>
<td>ἁμαρτωλός</td>
<td>Sinner, ἁμαρτωλός.</td>
</tr>
<tr>
<td>κάθημαι</td>
<td>Sit, κάθημαι.</td>
</tr>
<tr>
<td>δοῦλος</td>
<td>Slave, δοῦλος.</td>
</tr>
<tr>
<td>μικρός</td>
<td>Small, μικρός.</td>
</tr>
<tr>
<td>οὕτως</td>
<td>So, οὕτως.</td>
</tr>
<tr>
<td>ὡστε</td>
<td>So that, ὡστε.</td>
</tr>
<tr>
<td>στρατιώτης</td>
<td>Soldier, στρατιώτης.</td>
</tr>
<tr>
<td>τις</td>
<td>Some one, τις.</td>
</tr>
<tr>
<td>υἱός</td>
<td>Son, υἱός.</td>
</tr>
<tr>
<td>ψυχή</td>
<td>Soul, ψυχή.</td>
</tr>
<tr>
<td>σπέρμα</td>
<td>Sow, σπέρμα.</td>
</tr>
<tr>
<td>λαλέω</td>
<td>Speak, λαλέω.</td>
</tr>
<tr>
<td>πνεῦμα</td>
<td>Spirit, πνεῦμα.</td>
</tr>
<tr>
<td>στάδιον</td>
<td>Stadium, στάδιον.</td>
</tr>
<tr>
<td>ἵστημι (in the intransitive tenses).</td>
<td>Stand, ἵστημι (in the intransitive tenses).</td>
</tr>
<tr>
<td>ἐξ</td>
<td>Still, ἐξ.</td>
</tr>
<tr>
<td>λίθος</td>
<td>Stone, λίθος.</td>
</tr>
<tr>
<td>εὐθέως, εὐθός</td>
<td>Straightway, εὐθέως, εὐθός.</td>
</tr>
<tr>
<td>ἵσχυρος</td>
<td>Stronger, ἵσχυρος.</td>
</tr>
<tr>
<td>πάσχω</td>
<td>Suffer, πάσχω.</td>
</tr>
<tr>
<td>ἰκανός</td>
<td>Sufficient, ἰκανός.</td>
</tr>
<tr>
<td>συναγωγή</td>
<td>Synagogue, συναγωγή.</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>Take, λαμβάνω.</td>
</tr>
<tr>
<td>παραλαμβάνω</td>
<td>Take along, παραλαμβάνω.</td>
</tr>
<tr>
<td>αἴρω</td>
<td>Take away, αἴρω.</td>
</tr>
<tr>
<td>ἀναλαμβάνω</td>
<td>Take up, ἀναλαμβάνω.</td>
</tr>
<tr>
<td>διδάσκω</td>
<td>Teach, διδάσκω.</td>
</tr>
<tr>
<td>διδάσκαλος</td>
<td>Teacher, διδάσκαλος.</td>
</tr>
<tr>
<td>ναός</td>
<td>Temple, ναός (the whole sacred precinct), ναός (the temple building itself).</td>
</tr>
</tbody>
</table>
Tempt, περάζω.
Than, ἂ.
Thanks, give, εὐχαριστέω.
That (conj.), δέ.
That (demonstrative), ἕκεῖνος.
The, ὁ.
Then, τότε.
There, ἐκεῖ.
Therefore, οὖν.
Think, δοκέω.
This, οὗτος.
Thou, σὺ.
Three, τρεῖς.
Through, διά with gen.
Throughout, κατά with acc.
Throw, βάλλω.
Throw out, ἐκβάλλω.
Thus, οὕτως.
Thy, σός.
Thyself (reflexive), σεαυτοῦ.
Time, καιρός (appointed time), χρόνος (period of time).
To, πρός with acc., ἐπί with acc.; indirect object, dat. without prep.
Together, gather, συνάγω.
Tomb, μνημεῖον.
True, ἀληθής.
Truth, ἀληθεία.
Turn to, turn, ἐπιστρέφω.
Two, δύο.
Under, ὑπό with acc.
Unless, εἰ μὴ, ἕαν μὴ.
Until, ἕως.
Unto, πρὸς with acc.
Up to, ἕως with gen.
Value, τιμᾶω.
Village, κόμη.
Voice, φωνή.
Walk, περιπατέω.
Water, ὕδωρ.
Way, δρός.
Well, καλῶς.
What?, neuter of τίς.
What sort of?, ποῖος.
Whatever, neuter of ὁσίς.
When (relative), ὅτε.
When?, πότε.
Whenever, ὅτεν.
Where (relative), ὅπου.
Where?, ποῦ.
Which (relative), ὅς.
Which?, τίς.
Whichever, ὁσίς.
While, ἕως.
Who (relative), ὅς.
Who?, τίς.
Whoever, ὁσίς.
Whole, ὅλος.
Why, τί.
Wicked, πονηρός.
Will, θέλημα.
Willing, am, θέλω.
Wisdom, σοφία.
Wish, θέλω.
With, μετά with gen., σύν with dat.
Witness (verb), μαρτυρέω.
Witness (noun), μαρτυρία.
Woman, γυνή.
Wonder, wonder at, θαυμάζω.
Word, λόγος, ῥῆμα.

World, κόσμος.
Work, ἐργον.
Worship, προσκυνέω.
Write, γράφω.
Writing, γραφή.
Year, ἔτος.
Yet, ἄτι.
Your, ὑμετέρος.