H. P. V. Nunn's *Elements of New Testament Greek* has long been the standard introduction to New Testament Greek for theological students and many others. Mr Wenham's simple and thorough introduction will replace it. It is based on Nunn's book and Mr Wenham's own experience of teaching theological students. He includes everything that a beginner needs to know and leaves out everything of secondary importance. There are forty-four lessons and many exercises.

Mr Wenham has paid particular attention to the clarity of presentation, and to the choice of vocabulary and grammar which will be the most helpful in reading the New Testament. Those who have used Nunn's book will find that Mr Wenham has left out a few of the reading exercises and the rare forms and constructions, but that the main change is the omission of accents, which hinder the easy mastery of the language, and are only really necessary to distinguish between a few pairs of words (and here they are retained). The additions are mainly the making good of certain deficiencies. Mr Wenham has also revised the vocabulary so that it includes almost every word which appears more than 30 times in the New Testament.

A key to the exercises in the book is also available.
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PREFACE

This started as a radical revision, it ended as a new book. The author has long been impressed with the fundamental soundness of Nunn's *Elements* as a book for beginners, regarding it as incomparably the best book of its type published in this country. The subject is introduced gently and unhurriedly. The ground to be covered is sensibly chosen, representing a good year's work for the average student. Nunn's discursive lucidity is admirably suited to those who have to work on their own, and the exercises are well conceived. Yet thirteen years of teaching from this book have revealed many possibilities of improvement. The owners and publishers have kindly given me permission to revise it completely, using what material I like and omitting or changing what I like. I have been in the happy position of being allowed, if necessary, to write a new book, leaning heavily on Nunn, yet without risking the charge of plagiarism.

As work on the book progressed, so the possibilities of improvement seemed to multiply. The result in the end has been literally thousands of changes, many very small but many quite considerable. The guiding principle throughout the work of rewriting has been to try to conform the book as closely as possible to its title. That is to say, to try to present the elements (and only the elements) of New Testament Greek as simply and completely as possible. The learning of a language is an enormous task. The secret of success is to gain a thorough grasp of the elements. If the elements are known, the rest will come bit by bit easily enough. But if the elements are not known, the student will flounder and make no progress. The student should be protected from all avoidable toil which does not directly further this end.

In the case of the New Testament it is possible to discover with remarkable precision just what the elements are. We are dealing with a limited body of literature containing about 137,500 words, of which the vocabulary has been statistically analysed and the grammar has been minutely examined. I have taken a great deal of trouble so to select the material that the student may know that everything he is learning is
really useful, and that if he can learn all that the book contains he will have mastered the complete elements of New Testament Greek. I have also tried to simplify the presentation in every possible way.

The results may be summarised under the headings of omissions, additions and rearrangements.

Omissions include the Reading Exercises from the *Shepherd of Hermas* and the *Second Epistle of Clement* (the student needs rather the encouragement of actual New Testament study); most of the references to Latin and Classical Greek; various points of overlapping; and a number of rare (or non-existent!) forms and constructions. These include future participles, most of the optative, several comparatives and superlatives, ἵματος, γνώθι, προς with genitive and dative, μετέξω. These, though useful in their place, are relatively unimportant and should not load the beginner's memory. They may of course be met at an early stage in the study of a New Testament book and will be sought for in vain in the *Elements*. But this work is not intended as a reference book from which to elucidate unusual points of Greek grammar, but as a textbook of the elements, which is to be systematically learnt. A great saving of labour has been effected by a radical simplification of the third declension, of conditional sentences, and of the -μι verbs. I shall consider that I have done the student a great service if I have succeeded in robbing the -μι verbs of their terror. I have omitted altogether about 170 of the less common words from the vocabularies and have reduced the number of principal parts from 73 to 42.

The most obvious omission to strike the eye is the disappearance of accents. We are indebted to D. F. Hudson's *Teach Yourself New Testament Greek* for pioneering this revolution. The accentual tradition is so deeply rooted in the minds of classical scholars and of reputable publishers that the sight of a naked unaccented text seems almost indecent. Yet from the point of view of academic integrity, the case against their use is overwhelming. The oldest literary texts regularly using accents of any sort date from the first century B.C. The early uncial manuscripts of the New Testament had no accents at all. The accentual system now in use dates only from the ninth century A.D. It is not suggested that the modern editor should slavishly copy first-century practices. By all means let us use every possible device that will make
the text easier and pleasanter to read; but the accentual system is emphatically not such a device. Accurate accentuation is in fact difficult. Most good scholars will admit that they sometimes have to look their accents up. To learn them properly consumes a great deal of time and effort with no corresponding reward in the understanding of the language. When ingrained prejudice has been overcome, the clean unaccented text becomes very pleasant to the eye. In Hellenistic Greek the value of accents is confined to the distinguishing of pairs of words otherwise the same. In this whole book it means only four groups of words: εἰ and εἰ; the indefinite and interrogative pronouns; parts of the article and the relative pronoun; and parts of the present and future indicative active of liquid verbs. I have adopted the practice of retaining the circumflex in μενῶ, -εἰς, -εῖ, -οὖσαν and in εἴ; of always using a grave accent for the relatives ἡ, ὦ, ὡς and αἰ, and an acute for the first syllable of the interrogative pronoun (τίς, τίνα, etc.). These forms are then at once self-explanatory, and the complications of enclitics are avoided. All other accents have been omitted.

I should dearly love to take the reform one stage further, by the abolition of the useless smooth breathing. Judged by the criterion of antiquity, breathings have no right to inclusion. Judged by the criterion of utility, 1 should be used as an indication of elision or crasis, and nothing else, and the rough breathing would then stand out clearly as the equivalent of ἢ. The fear that examinees might be penalised for the omission of the smooth breathing has alone deterred me from trying to effect this reform. I should like to know if other examiners would support this proposal.

As far as additions are concerned, I have steadily resisted the temptation to add much, believing the old Elements to err if anything on the side of over-fulness. I have made good certain deficiencies, e.g. guidance in writing the script, expressions for time, the forms of the Second Future Passive, the use of τοῦ with the infinitive, the use of ἰνα in noun clauses and the use of οὐ and μή in questions. The vocabulary I have completely revised with the help of Morgenthaler's Statistik des Neutestamentlichen Wortschatzes, replacing the 170 uncommon words by about 110 very common ones. The number of New Testament occurrences of each word is now given in the
vocabulary. There are now very few words included which occur less than 20 times in the New Testament and very few omitted which occur more than 30 times. This will make the systematic memorising of the vocabularies more rewarding. If the words in the vocabularies are learnt, nearly 85 per cent of the words of the New Testament will be familiar and many of the rest will be within reach of an intelligent guess. In order to facilitate the mastery of this basic word list, considerable care has been taken to see that the words are used not only in the exercises in which they first appear, but also in later exercises and tests.

Most of the other additions contain no new material, but are simply aids to assimilation; e.g. in the vocabularies there is a great increase in the number of English words derived from the Greek. In this I acknowledge considerable help from B. M. Metzger's *Lexical Aids for Students of New Testament Greek*. I have included periodical revision test papers. (These come usually two at a time and have been composed with a certain cunning so as to hold an even balance between student and teacher! The student knows exactly the possible range of questions to prepare for, but he does not know which paper the teacher will set, and so must cover the whole ground when revising.) It is believed that the summaries of morphology and syntax will be a great help in revision. As a further aid to assimilation I have adopted various visual devices, e.g. the use of heavy type to emphasise new forms, tables of contractions, and a graphic representation of the notion of tense. The lessons contain many new illustrative examples, taken from the New Testament and as far as possible containing only grammatical forms already known. I have also provided some guidance on further reading, and fuller indices.

Most important of all are the rearrangements. The English grammar has been completely revised and co-ordinated with the rest of the book. In the interest of those who have never been taught English grammar properly and who have never tackled a foreign language, I have retained the elementary grammatical explanations in the early lessons. Nevertheless, the student is advised to study some such work as R. B. Morgan's *Junior English Grammar* (Methuen)—to which I am much indebted in the revision—in addition to this summary statement. The student who has some Latin will find little to learn in the first dozen lessons, except alphabet and vocabulary.
The vocabularies have been entirely rearranged, so that all the words of one type are now grouped together in one (or at most two) vocabularies. Much material has been moved from one part of the book to another, so that each subject can be systematically mastered, e.g. the scattered references to prepositions have been concentrated into two lessons and the two lessons on the infinitive have been brought together. Matter in footnotes has been transferred to the proper place in the text. (See, for example, the article.) The verbal system now has a logical arrangement, being built up progressively in the order of the six principal parts. All of this of course has meant an almost complete rewriting of the exercises. (The author will be most grateful for corrections to the Elements or to the Key,¹ and for suggestions for improving later editions.) All in all it may be said that the present book represents a slightly more limited field, sown with more carefully selected seed and cultivated more intensively. It is confidently expected to give a heavier yield.

This book may be criticised for its incompleteness. Some fairly common forms which were not included in the old Nunn will still be looked for in vain, and some rare forms which could be tracked down are now no longer to be found at all. But this is the price (and a very small one) which has to be paid for limiting the book to the elements of the language. Suggestions are given on pp. 191–2 for further reading. It will be noted that the author is at work on a short Second Book of New Testament Greek, which it is hoped will compensate for these slight losses many times over.

Stress has been laid on the need for mastering the elements before beginning serious work on the New Testament text. This is self-evidently true, but there is no reason at all why, for interest’s sake, translation should not be attempted long before the whole book has been learnt. An acquaintance with all the important forms can be gained from the summaries.

A word on the vexed question of pronunciation. There is a considerable diversity of practice in this country. This is a pity, as it is a great help to learn by ear as well as by eye. The system recommended here is

as close an approximation to the Revised Pronunciation advocated by
the Classical Association as seems practicable for an English-speaking
student, and corresponds fairly closely to that in general use on the
Continent and in America.

Finally a word of thanks to the many who have helped in the produc-
tion of this book, only a few of whom I can mention by name. I owe
much of course to many previous writers. I am particularly indebted to
J. G. Machen’s *New Testament Greek for Beginners* and to E. G. Jay’s
*New Testament Greek*, and most of all to A. T. Robertson’s *A Grammar
of the Greek of the New Testament in the Light of Historical Research* and
*A New Short Grammar of the Greek Testament*. I should like to thank
the Dean and Chapter of Ely (who are the proprietors of the book) and
the syndics and staff of the Cambridge University Press for their help
and encouragement. I should like to express my personal gratitude to
Professor C. F. D. Moule, to Professor K. Grayston, to the Rev. I. H.
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at various stages, and to Mr H. C. Oakley, whose scrutiny of almost the
whole manuscript has been invaluable. Last, but not least, I owe a great
debt to the generations of students at the London College of Divinity
and Tyndale Hall, who have kept alive my zest for elementary Greek
and who have continually provoked me to strive for forcefulness and
simplicity of presentation.

J.W.W.
INTRODUCTION: ENGLISH GRAMMAR

1. SENTENCES, CLAUSES AND PHRASES

A sentence is a group of words which makes complete sense. Clauses and phrases make sense, but not complete sense.

A clause is a group of words which has a finite verb (see Section 15), but is only part of a sentence, e.g. ‘We do not know where they have laid him’.

A phrase is a group of words without a finite verb, e.g. ‘under the fig-tree’.

2. SUBJECT AND PREDICATE

Every sentence has two parts: the subject and the predicate. The subject names the person or thing uppermost in mind when the sentence is formed. The predicate makes an assertion about the subject.

Subject    Predicate

I die

The glorious gospel is sent into all the world

Or the predicate may take the form of a question, e.g. ‘Must I die?’, or a command, ‘Go into the world’. In the latter case the subject is often ‘understood’, i.e. it is not expressed.

Subject    Predicate

I must die

You (understood) go into the world

3. PARTS OF SPEECH

By parts of speech we mean the various classes under which all words used in speaking and writing may be arranged. There are eight parts of speech:

(1) A noun is the name of anything (Latin nomen, ‘name’), e.g. ‘John’, ‘brother’, ‘love’.
(2) A **pronoun** is a word used instead of a noun (Latin *pro*, ‘for’; *nomen*, ‘name’), e.g. ‘I’, ‘you’, ‘they’, ‘him’, ‘who’.

(3) An **adjective** is a word joined to a noun to qualify (that is, add something to) its meaning (Latin *adjectum*, ‘a thing thrown to’), e.g. ‘good’, ‘many’.

(4) A **verb** is a word by means of which we can make a statement, ask a question, or give a command about some person or thing (Latin *verbum*, ‘word’, so called as being the principal word in the sentence), e.g. ‘I write’, ‘Do you see?’, ‘Depart’.

(5) An **adverb** is a word joined to a verb to qualify its meaning (Latin *ad*, ‘to’), e.g. ‘immediately’, ‘well’, ‘very’. (Adverbs sometimes qualify an adjective or another adverb: ‘very good’, ‘very well’.)

(6) A **preposition** is a word joined to, and generally placed before, a noun (or pronoun) to show the relation of the person or thing denoted by the noun to something else (Latin *praepositor*, ‘placed before’), e.g. ‘of’, ‘with’, ‘by’.

(7) A **conjunction** is a word that joins together sentences, clauses or words (Latin *conjungo*, ‘I join’), e.g. ‘and’, ‘but’, ‘because’.

(8) An **interjection** is a word thrown into a sentence to express a feeling of the mind (Latin *interjicio*, ‘I throw in’), e.g. ‘Oh!’, ‘Alas!’, ‘Woe!’

The **article**, which is in fact a kind of adjective, is also sometimes classed as a separate part of speech. In English we have both the **definite article** (‘the’) and the **indefinite article** (‘a’), but in Greek there is no indefinite article.

The first principle to be remembered in determining the parts of speech is that a word must be carefully examined with reference to the function which it performs in the sentence. In English many words having exactly the same form must be regarded as entirely different parts of speech, according to the place which they occupy in the sentence, and must be translated by wholly different words in Greek, according to their meaning.

Many words may be nouns or verbs, according to the place which they occupy in the sentence, e.g. ‘judge’, ‘love’, ‘work’, ‘glory’.

Other words may be adjectives or verbs, e.g. ‘clean’, ‘free’.

Others may be nouns, adjectives or verbs, e.g. ‘last’, ‘stone’.
A more difficult example is ‘that’, which (as we shall see later) can be:

(1) A **demonstrative pronoun**: *That* is the man.
(2) A **demonstrative adjective**: Give me *that* book.
(3) A **relative pronoun**: This is the book *that* I want.
(4) A **conjunction**: He said *that* this was the book.

‘Try your hand at determining the parts of speech of the word ‘that’ in the following sentence: ‘He said that that “that” that that man used was incorrect.’

Remembering then always to consider the word in connection with its sentence, the student should ask himself the following questions to help him find out what part of speech a word is:

(1) Is it the name of anything? If so, then it is a noun.
(2) Can a noun which is mentioned or thought of before be substituted for the word without altering the sense? Then it is a pronoun.
(3) Does it answer any of the questions: ‘What kind?’, ‘How many?’, ‘Which?’, with regard to some noun? Then is it an adjective.
(4) Does it make a statement, ask a question, or give a command? Then it is a verb.
(5) Does it answer the questions: ‘How?’, ‘When?’, ‘Where?’ Then it is an adverb. (‘How?’, ‘When?’ and ‘Where?’ are also themselves adverbs.)
(6) Does it stand before a noun or pronoun to show its relation to something else? Then it is a preposition. (Another test of a preposition is that it is a word which is not a verb but which can stand before ‘him’ and ‘them’, but not before ‘he’ or ‘they’.)
(7) Does it join sentences, clauses or words? Then it is a conjunction.

Consider the following sentence: ‘The man went quickly down the narrow street and did not stop, alas!’

**The** Adds something to the meaning of ‘man’, tells us which man it was, *i.e.* some man already known.

**Man** Is the name of something.

**Went** Makes a statement about the man.

Therefore it is a kind of adjective. In this case of course the definite article.

Therefore it is a noun.

Therefore it is a verb.
Nouns : Pronouns

Quickly Qualifies the verb ‘went’; tells us how he went. Therefore it is an adverb.

Down Stands before the noun ‘street’, showing the relation between the street and the man’s movement. Therefore it is a preposition.

The See above. Therefore an adjective.

Narrow Adds something to the meaning of ‘street’. Therefore a noun.

Street The name of something. Therefore a conjunction.

And Joins together two clauses. Therefore verbs.

Died Stop Make a statement about the man. Therefore an adverb.

Not Qualifies the verb ‘did stop’ because it tells us how he stopped, i.e. not at all. Therefore an interjection.

Alas Expression of a feeling. Therefore an interjection.

4. Nouns

There are four kinds of nouns:

(1) A proper noun is the name appropriated to any particular person, place or thing (Latin proprius, ‘belonging to a person’), e.g. ‘John’, ‘Jerusalem’, ‘Passover’.

(2) A common noun is the name which all things of the same kind have in common (Latin communis, ‘belonging to all’), e.g. ‘brother’, ‘town’, ‘country’.

(3) A collective noun is the name of a number of persons or things forming one body, e.g. ‘crowd’, ‘church’, ‘flock’.

(4) An abstract noun is the name of some quality, state or action considered apart from the person or thing in which it is embodied (Latin abstractus, ‘withdrawn’), e.g. ‘wisdom’, ‘peace’, ‘baptism’.

5. Pronouns

There are nine kinds of pronouns:


(2) Demonstrative pronouns: ‘this’, ‘that’.


4
ADJECTIVES

(4) **Interrogative pronouns**: ‘who?’, ‘whose?’, ‘whom?’, ‘which?’, ‘what?’


(6) ** Reflexive pronouns** are used when a pronoun in the predicate and the subject of the sentence refer to the same person or thing, e.g. ‘The man hates himself’, ‘It did it by itself’.

(7) **Emphasising pronouns** simply mark emphasis, e.g. ‘You yourselves have heard’, ‘I saw the man himself’.

The emphasising pronoun and the word which it emphasises both belong to either subject or predicate, whereas the reflexive pronoun is always in the predicate and so is separated from the subject. The emphasising pronoun usually immediately follows the word emphasised, though there are sometimes words in between, as in ‘John did it himself’. In this case ‘himself’ is still part of the subject.

(8) **Reciprocal pronoun**: ‘one another’.

(9) **Relative pronouns** (‘who’, ‘whom’, ‘whose’, ‘which’, ‘that’) are used to connect a subordinate clause with the main clause in such sentences as: ‘The Spirit who gives life is promised’, ‘He whom the Father promised is here’, ‘The words that I speak are life’. These pronouns refer (or ‘relate’) back to a noun or pronoun which is called the antecedent: ‘The Spirit who…’, ‘He whom…’, ‘The words that…’. 

6. ADJECTIVES

A. There are six kinds of adjectives:

(1) **Adjectives of quality**, which answer the question ‘What kind of?’, e.g. ‘narrow street’, ‘good men’.

(2) **Adjectives of quantity**, which answer the questions ‘How many?’, ‘How much?’, e.g. ‘two disciples’, ‘much fruit’, ‘no food’.

(3) **Demonstrative adjectives**, which answer the question ‘Which?’, e.g. ‘these women’, ‘that house’.

(4) **Possessive adjectives**, which indicate possession, e.g. ‘my master’, ‘our Father’.

(5) **Interrogative adjectives**, which ask questions, e.g. ‘whose image is this?’
(6) **The identical adjective:** ‘same’, e.g. ‘The *same* men came back.’

B. There are three **degrees of comparison:** **positive, comparative** and **superlative.** The regular forms of comparison are:

- hard  harder  hardest
- just  more just  most just

An example of irregular comparison is:

- good  better  best

The forms ‘very hard’, ‘very just’, ‘very good’ are called **elative superlatives.**

C. An adjective can be used either attributively or predicatively.

1. **Attributive use.** In the phrase ‘the blind beggar’, the word ‘blind’ merely qualifies the word ‘beggar’. That is to say, it defines him more exactly by mentioning one of his attributes. There is no complete sentence; nothing has yet been predicated of the man.

2. **Predicative use.** ‘The beggar is blind’, however, predicates something of him. It constitutes a complete sentence.

7. **VERBS**

A. There are two kinds of verbs:

1. **Transitive verbs** are so called because they denote an action which necessarily affects or passes over to some person or thing other than the subject of the verb (Latin *transire*, ‘to pass over’), e.g. ‘I throw’, ‘I take’. These statements are not complete; we ask immediately, ‘What do you throw or take?’ The name of the person or thing affected by the action must be supplied in order to make a complete sentence: ‘I throw a ball’, ‘I take an apple’. The person or thing affected by the action of the verb is called the **direct object.**

2. **Intransitive verbs** denote an action which does not affect any person or thing besides the subject of the verb, e.g. ‘I remain’, ‘the sun shines’. These sentences are complete statements in themselves.

B. There are also **verbs of incomplete predication.** These verbs require another word to make a complete predicate. The commonest is
the verb ‘to be’. ‘He is’ by itself is incomplete. A sentence can be completed by the addition of:

(a) a **predicative noun**: He is the shepherd;
(b) a **predicative pronoun**: He is mine;
(c) a **predicative adjective**: He is good.

The completing word or group of words is known as the **complement**.

Other verbs of incomplete predication, which can be either transitive or intransitive, include:

- **Intransitive**: become, seem, appear
- **Transitive**: declare, choose, call, think, consider

It is important to distinguish carefully between the object and the complement of a verb, because (as we shall see later) this will affect the case to be used. The complement always refers to the same person (or thing) as the subject, the object to someone (or something) different:¹ e.g. God became man (complement). I remain faithful (complement).

God made man (object). I chose faithful men (object).

The difference in case can sometimes be seen quite clearly even in English. We say:

I am *he* (complement: nominative case).

God made *him* (object: accusative case).

---

**8. Adverbs**

A. There are five kinds of adverbs:

1. **Adverbs of manner**, which answer the question ‘How?’, e.g. ‘He thinks wisely, well, truly’.
2. **Adverbs of time**, which answer the question ‘When?’, e.g. ‘I went yesterday, later, afterwards’.
3. **Adverbs of place**, which answer the question ‘Where?’, e.g. ‘She goes here, there’.
4. **Adverbs of degree**, which qualify an adjective or another adverb, e.g. ‘*quite* quick’, ‘*very* slowly’, ‘*almost* at once’. (Some adverbs of degree can also qualify a verb, e.g. ‘I *quite* like it’.)
5. **Interrogative adverbs**: ‘How?’, ‘Why?’, ‘Where?’, ‘When?’

¹ Except of course in the case of the reflexive pronoun (p. 5).
B. Degrees of comparison are expressed thus:

(regular) wisely more wisely most wisely
(irregular) well better best

9. Inflection

Nouns, pronouns, adjectives, verbs and some adverbs are capable of undergoing certain changes in form. The part of the word which contains the basic idea is known as the stem. The stem remains unchanged, but modifications of this basic idea are introduced by means of changes of form, which are known as inflections.

The study of the form of words is known as morphology (or accidence). The study of the arrangement of words in the sentence is known as syntax.

Inflection is important in English, but it is far more important in Greek. English has comparatively few inflections, whereas in the early stages of Greek the learning of the inflections is the student's main task.

Nouns, pronouns and (in Greek) adjectives may have inflections for number, gender, and for case (see Section 10).

(1) Number, e.g.

Singular: heart, church, child, I
Plural: hearts, churches, children, we

(2) Gender. In English we distinguish four genders: masculine (to denote males), feminine (to denote females), neuter (to denote things), common (for words which can denote either males or females, e.g. 'child'). Sometimes the feminine may be formed from a masculine stem by inflection, e.g. 'priestess' from 'priest'.

In Greek, gender has to do with the form of the words and has little to do with sex. There are masculine, feminine and neuter forms, but 'bread' is masculine, 'head' is feminine, and 'child' is neuter.
IO. CASES

Case is the form or function of a word which shows its relation to some other word in the sentence. Five cases are to be distinguished: nominative, vocative, accusative, genitive and dative. In English, case inflection is usual only in the genitive. 's in such phrases as 'the apostle's brother' is a case ending, and 'apostle's' is an inflected form. A somewhat fuller inflection survives in the pronoun 'he' (nominative), 'him' (accusative), 'his' (genitive). In New Testament Greek all five case forms are still to be found.

But although English virtually has only two case forms, the five case functions are still to be distinguished.

(1) **Nominative**: (a) The *subject* of the verb is in the nominative case.

(b) The *complement* to an intransitive verb is in the nominative case.

*Note.* When one noun follows another to explain or describe it more fully, the two words are said to be in *apposition*, and are in the same case. Thus in 'John the Baptist was fasting', 'John' (the subject) and 'the Baptist' (in apposition to 'John') are both nominative.

(2) **Vocative** is the case of *address*, e.g. 'Master, I am coming', 'O Lord, save me'.

(3) **Accusative** is the case of the *direct object* of a transitive verb.

(4) **Genitive** is the case of *possession*, e.g. 'The *apostle's* brother', 'the brother of *the apostle*'. (This account of the accusative and genitive will need some modification when we come to study their uses in Greek.)

(5) **Dative** is the case of the *indirect object*. Consider the sentence: 'The owner gave him the donkey.' That which is directly affected by the action of the verb is the donkey; it was the donkey that the owner *gave*. So 'the donkey' is the direct object and is accusative. 'Him' is the person to *whom* or for *whom* it was given. This is the indirect object and is dative. It could equally well have been expressed: 'The owner gave the donkey *to him*.'
II. INFLECTION OF THE VERB

Greek verbs are set out according to this pattern:

I loose
Thou loosen (Modern English: You loose)
He looses
We loose
You loose
They loose

The first three are of course singular and the last three plural.

Person

'I' and 'we' denote that the person who is speaking is doing the action, and they are said to be in the first person.

'Thou' and 'you' denote that the person spoken to is doing the action, and they are said to be in the second person.

'He' (also 'she' and 'it') and 'they' denote that the person spoken about is doing the action, and they are said to be in the third person.

It will be observed that in the older English there were two inflected forms, 'loosest' and 'looses', whereas in modern English the separate forms for the second person singular have almost disappeared. In Greek there are usually six distinct forms.

Verbs which are not used in the first and second persons, but only in the third, are known as impersonal verbs, e.g. 'it is lawful', 'it is necessary'.

12. TENSE

Tense is concerned with two things:

(1) The time at which an action takes place.
(2) The state or nature of the action.

The English tenses may be set out as in Table 1 (opposite).

Except for the future tense, the tenses in Greek are concerned almost wholly with the nature and state of the action, and not with time.

It will be noticed that the English tense system is built up by the use of the verbs 'to be' and 'to have', which act as auxiliary verbs: 'I was
loving’, ‘I had loved’. In Greek the verb ‘to be’ is used, but only for the comparatively uncommon *periphrastic* tenses. (See Lesson 37.)

Table 1. *The English tenses*

<table>
<thead>
<tr>
<th>Time</th>
<th>Past</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>State</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Continuous</td>
<td>IMPERFECT</td>
<td>PRESENT</td>
<td>FUTURE</td>
</tr>
<tr>
<td></td>
<td>I was loving</td>
<td>CONTINUOUS</td>
<td>CONTINUOUS</td>
</tr>
<tr>
<td></td>
<td>I used to love</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>PAST SIMPLE</td>
<td>PRESENT SIMPLE</td>
<td>FUTURE SIMPLE</td>
</tr>
<tr>
<td></td>
<td>I loved</td>
<td>I love</td>
<td>I shall love</td>
</tr>
<tr>
<td>Complete</td>
<td>PLUPERFECT</td>
<td>PERFECT</td>
<td>FUTURE PERFECT</td>
</tr>
<tr>
<td></td>
<td>I had loved</td>
<td>I have loved</td>
<td>I shall have loved</td>
</tr>
<tr>
<td>Continuous-</td>
<td>PLUPERFECT</td>
<td>PERFECT</td>
<td>FUTURE PERFECT</td>
</tr>
<tr>
<td>complete</td>
<td>CONTINUOUS</td>
<td>CONTINUOUS</td>
<td>CONTINUOUS</td>
</tr>
<tr>
<td></td>
<td>I had been loving</td>
<td>I have been loving</td>
<td>I shall have been loving</td>
</tr>
</tbody>
</table>

13. VOICE

Voice is an inflection of the verb which denotes whether the subject does the action or is acted upon.

**Active:** They loose the colt.

**Passive:** The colt is loosed by them.

It will be observed that when a sentence in the active is put into the passive, the direct object of the active verb becomes the subject of the passive verb.

A complete table of tenses in the passive voice can of course be constructed to correspond with the table of active tenses in the previous section: ‘I was being loved’, ‘I am being loved’, etc.

14. MOOD

Mood is the form of the verb which indicates the *mode* or *manner* in which the action is to be regarded. There are four moods:

(1) The *indicative* makes a statement or asks a question: ‘He goes’, ‘were you listening?’
(2) The imperative gives a command, entreaty or exhortation: 'Go', 'make haste', 'let him come'.

(3) The subjunctive expresses a thought or wish rather than an actual fact. It is the mood of doubtful assertion, e.g. 'God save the king', 'thy will be done', 'if I were you, I would not go', 'so that I may arrive', 'in order that I might succeed'.

Contrast the Indicative: I shall be at home (certainty)
with the Subjunctive: I should be at home (uncertainty).

(4) The infinitive expresses an action generally, i.e. without reference to a particular person or thing. It is normally prefaced by the word 'to', e.g. 'he wanted to stay'. Sometimes, however, 'to' is not found, e.g. 'he can stay (i.e. he is able to stay)', 'he saw me come'.

The infinitive is a verbal noun. As a verb it will have tense and voice, and it may have an object or a qualifying adverb, e.g. 'to love (Present Infinitive Active) animals (object) greatly (adverb)'.

As a noun it can itself be the subject or object of another verb, e.g.

As subject: To err is human ('to err' is virtually equivalent to the noun 'error').

As object: They desire to live (i.e. they desire 'survival').

'To err' and 'to live' are short noun phrases. Such phrases, which do the work of a noun, can be of any length, e.g. They desire to live in the castle happily ever after.

15. Participles

Participles are verbal adjectives. Being verbs they have tense and voice and they may have an object. Being adjectives they can qualify nouns. There are two participles in English—the Active Participle ending in -ing and the Passive Participle which usually ends in -ed, e.g. 'loving', 'loved'.

Participles can be formed by the use of auxiliaries:

e.g. having loved (Past Participle Active)
    having been loved (Past Participle Passive), etc.

The principal use of the participles in English is to form (with the help of auxiliary verbs) the continuous and complete tenses of the verb,
e.g. ‘I am loving’, ‘I have loved’. Its simple adjectival use may be seen in an expression like ‘his loving wife’. In Greek the participle has a wide range of uses which will be studied in due course.

The Indicative, Imperative and Subjunctive make up the finite verb, while the Infinitive and Participle belong to the verb infinite.

16. SIMPLE, MULTIPLE AND COMPLEX SENTENCES

A simple sentence is a sentence which contains a single subject and a single predicate.

A double (or multiple) sentence is a sentence which contains two (or more) statements of equal value; that is to say, neither is subordinate to, or dependent upon, the other, e.g. ‘he went out and he wept’. In this case ‘he went out’ and ‘he wept’ are of equal status and are said to be co-ordinate.

A complex sentence is a sentence which contains a main clause and a subordinate clause which is dependent upon it, e.g. ‘he wept (main clause), because he had been faithless (subordinate clause)’.

There are three classes of subordinate clauses: noun, adjective and adverb clauses.

17. NOUN CLAUSES

Noun clauses are subordinate clauses which do the work of a noun in relation to some part of another clause:

e.g. as subject: That he is coming is certain.

as object: He said that he was king.

He asked how it happened.

He told him that he must go.

as complement: My hope is that you may succeed.

in apposition to a noun: I had no idea that you would oppose me.

With verbs of saying, what is said may either be given in direct speech, i.e. the very words of the speaker are recorded and put within inverted commas, e.g. ‘He said, “I am going away”’, or they may be given in indirect speech, in which case the meaning is preserved but the form of the words is altered, e.g. ‘He told them that he was going away’.

13
The same principle applies to a whole range of verbs of saying or thinking, and includes such verbs as ‘to feel’, ‘to learn’, ‘to know’, ‘to see’.

The three examples of object clauses given above represent three types of indirect speech:

When a noun clause which is the object of a verb states a fact, it is called a dependent (or indirect) statement: ‘He said that he was king.’

When it begins with an interrogatory word, it is called a dependent (or indirect) question: ‘He asked how it happened.’

When it gives the words of a command, it is called a dependent (or indirect) command: ‘He told him that he must go.’

18. ADJECTIVE CLAUSES

Adjective clauses are subordinate clauses which do the work of an adjective in relation to some part of another clause.

They are introduced either by a relative pronoun or by a word which is equivalent to a relative pronoun, e.g. ‘when’, ‘where’ in such expressions as: ‘the time when (at which) we meet’, ‘the town where (in which) I was born’.

19. ADVERB CLAUSES

Adverb clauses are subordinate clauses which do the work of an adverb in relation to some part of another clause.

There are eight classes:

1. Purpose (often called final) clauses: ‘He ran that he might get home soon.’
2. Time (or temporal) clauses: ‘He ran when he reached the road.’
3. Place (or local) clauses: ‘He ran where the road was level.’
4. Causal clauses: ‘He ran because he was late.’
5. Consequence (or consecutive) clauses: ‘He ran so that (i.e. with the result that) he got home early.’
6. Conditional clauses: ‘He ran if he was late.’
7. Concessive (or adversative) clauses, which denote contrast: ‘He ran although he was early.’
8. Comparative clauses: ‘He ran faster than she could.’
To parse a word completely is to say the following things about it.

If it is a **noun**, it is necessary to give its number, gender, case and part of speech:

- e.g. He gave it to the **women**.

**women**: plural, feminine, dative, noun.

If it is a **pronoun**, the person must be added and the kind of pronoun:

- e.g. He gave it to **them**.

**them**: third person, plural, feminine, dative, personal pronoun.

If it is a **verb**, it is necessary to give, person, number, tense, mood, voice and part of speech:

- e.g. He **gave** it to the women.

**gave**: third person, singular, Past Simple, Indicative, Active of the verb ‘to give’.

In the case of a **participle** which is a **verbal adjective**, gender and case will have to be given in addition to its characteristics as a verb. Thus:

\( \lambda \nu \omega \) (luōn) ‘loosing’: singular, masculine, nominative of the Present Participle Active of the verb \( \lambda \nu \omega \), ‘I loose’.

**ENGLISH GRAMMAR TEST PAPER A**

1. Set out the words of the following sentence in a vertical column and determine the part of speech of each, giving your reasons: ‘Alas! You have never truly repented of your wicked sins because you are proud.’

2. Give examples of the four kinds of nouns.

3. Write two sentences illustrating the difference between the reflexive and the emphasising pronoun.

4. Explain the difference between the attributive and predicative uses of the adjective.

5. Explain the function of the four moods, illustrating by short sentences, using the verb ‘to loose’.
6. Give the names of the tenses in past time which represent the following states: continuous, simple, complete, continuous-complete. What is the first person singular of the verb 'to loose' in each tense?

7. Give an example of a final, a consecutive and a concessive clause.

8. What do you understand by the following terms: syntax, impersonal verb, auxiliary verb, finite verb, dependent question?

ENGLISH GRAMMAR TEST PAPER B

1. What are the nine kinds of pronouns? Give one example of each.

2. Explain the terms transitive and intransitive, active and passive.

3. Describe the functions of the five cases.

4. Give the names of the tenses in present time which represent the following states: continuous, simple, complete, continuous-complete. What is the first person singular of the verb 'to loose' in each tense?

5. Give two examples of the verb infinite.

6. What are the characteristics of verbs of saying and thinking?

7. Give an example of a local, a conditional and an adversative clause.

8. What do you understand by the following terms: predicate, verb of incomplete predication, antecedent, elative superlative, morphology?

LESSON 1

The Greek Language
The alphabet, pronunciation and writing

THE GREEK LANGUAGE

Greek is a living language with an immensely long history. Its emergence from the parent stock of the Indo-European languages is lost in antiquity. But its written history may be traced from the time of Linear B (c. thirteenth century B.C.); through the period of the great classical writers, like Homer (c. eighth century B.C.), Plato (fourth century B.C.) and many others; through the Hellenistic Age, when the
THE ALPHABET

Old Testament was translated into Greek (the so-called Septuagint version comes probably from the second and third centuries B.C.) and the New Testament was written; through the Byzantine period (beginning c. sixth century A.D.), right into modern times. In spite of many changes Greek has been recognisably one language for more than 3000 years. In the classical period different dialects, such as Attic, Ionic and Doric, existed side by side. Of these, Attic became the foremost literary dialect, and it was adopted as the official language of the Macedonian Empire after the conquests of Alexander the Great. Alexander himself ardently desired to propagate Hellenistic culture throughout his domains, and in time Greek became the lingua franca of the civilised world. This ‘common’ (koinē) language, the so-called Koiné or Hellenistic Greek, developed somewhat simpler (and sometimes less precise) forms than the purest Attic Greek and it incorporated some forms from other dialects. But in the days of St Paul it was a medium through which he could communicate his message freely throughout the length and breadth of the Mediterranean world. He wrote to the Christians in Rome, not in Latin, but in Koiné Greek.

THE ALPHABET

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

The letters given in the second column on pages 18–19 are now used only as capital letters in printed Greek books, but originally letters like these were used in all Greek writing. They are generally called uncial letters, and all the earliest manuscripts of the New Testament are called uncial manuscripts, because they are written throughout in these letters.

About the tenth century A.D. another style of writing was perfected somewhat like the letters in the third column. These were called cursive or running letters, because, like our modern handwriting, they could be written without raising the pen from the paper. This type of writing has remained in use ever since, both in manuscripts and printed books.
Nowadays capitals are used in Greek for proper nouns and for the first letter of a paragraph, and to mark the beginning of a direct quotation, where English would use inverted commas. They are not generally used at the beginning of each new sentence. The small letters are, therefore, of far greater importance than the capitals and should be mastered first. The capitals will be left till Lesson 2.

The student should learn by heart the list of the names of the letters down the first column, so that he may be able, when the time comes, to find the words in a lexicon as quickly as possible. ('Lexicon' is the term generally used for a Greek-English dictionary.)

### The alphabet

<table>
<thead>
<tr>
<th>Name of letter</th>
<th>Capital letters</th>
<th>Small letters</th>
<th>English equivalent</th>
<th>Pronunciation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpha</td>
<td>A</td>
<td>α</td>
<td>a</td>
<td>like a in French ‘à la’</td>
<td></td>
</tr>
<tr>
<td>Bêta</td>
<td>B</td>
<td>β</td>
<td>b</td>
<td>like English b</td>
<td></td>
</tr>
<tr>
<td>Gamma</td>
<td>Γ</td>
<td>γ</td>
<td>g</td>
<td>hard g as in ‘get’</td>
<td>(1)</td>
</tr>
<tr>
<td>Delta</td>
<td>Δ</td>
<td>δ</td>
<td>d</td>
<td>like English d</td>
<td></td>
</tr>
<tr>
<td>Epsilon</td>
<td>E</td>
<td>ε</td>
<td>e</td>
<td>like e in ‘met’</td>
<td>(2)</td>
</tr>
<tr>
<td>Zêta</td>
<td>Z</td>
<td>ζ</td>
<td>z</td>
<td>like English dx or z</td>
<td>(3)</td>
</tr>
<tr>
<td>Ėta</td>
<td>H</td>
<td>η</td>
<td>ē</td>
<td>like ē in ‘fête’</td>
<td>(2)</td>
</tr>
<tr>
<td>Thêta</td>
<td>Θ</td>
<td>θ</td>
<td>th</td>
<td>like th in ‘thin’</td>
<td></td>
</tr>
<tr>
<td>Iôta</td>
<td>I</td>
<td>i</td>
<td>i</td>
<td>like i in ‘hit’</td>
<td>(4)</td>
</tr>
<tr>
<td>Kappa</td>
<td>K</td>
<td>κ</td>
<td>k</td>
<td>like English k</td>
<td></td>
</tr>
<tr>
<td>Lambda</td>
<td>Λ</td>
<td>λ</td>
<td>l</td>
<td>like English l</td>
<td></td>
</tr>
<tr>
<td>Mu</td>
<td>M</td>
<td>μ</td>
<td>m</td>
<td>like English m</td>
<td></td>
</tr>
<tr>
<td>Nu</td>
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<td>ν</td>
<td>n</td>
<td>like English n</td>
<td></td>
</tr>
<tr>
<td>Xi</td>
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<td>ξ</td>
<td>x</td>
<td>like English x</td>
<td></td>
</tr>
<tr>
<td>Omicron</td>
<td>O</td>
<td>o</td>
<td>o</td>
<td>like o in ‘not’</td>
<td>(2)</td>
</tr>
<tr>
<td>Pi</td>
<td>Π</td>
<td>π</td>
<td>p</td>
<td>like English p</td>
<td></td>
</tr>
<tr>
<td>Rhô</td>
<td>Ρ</td>
<td>ρ</td>
<td>r</td>
<td>like English r</td>
<td></td>
</tr>
<tr>
<td>Sigma</td>
<td>Σ</td>
<td>σ, s</td>
<td>s</td>
<td>like s in ‘house’</td>
<td>(5)</td>
</tr>
</tbody>
</table>
THE ALPHABET

Tau τ τ like English t (6)
Upsilon υ u like oo in 'book' (7)
Phi φ ph like English ph or f
Chi χ ch like ch in 'loch' (8)
Psi ψ ps like ps in 'lips'
Omega Ω ο like o in 'tone' (2)

Notes. (For illustration of the points made, see Vocabularies, pp. 193 ff.)

1) Before another gamma, γ is sounded like n, hence: ἀγγελος, 'angel' (Vocab. 5); εὐαγγελιον 'evangel', 'gospel' (Vocab. 7). (It is also pronounced n before κ, χ, ξ, but words of this type are rare.)

2) Note that there are two letters to represent the English letter e, and two to represent the letter o. Epsilon and omicron ('little o') are short. Eta and omega ('big o') are long.

3) ζ is properly ds, e.g. σωζω, 'I save' (Vocab. 3); but when it is the initial letter, it is usually pronounced z, e.g. ζητω, 'I seek' (Vocab. 4).

4) ι can also be used as a consonant, e.g. in proper nouns like 'Ησοῦς, 'Jesus' (Vocab. 6) or 'Ιουδαῖος, 'Jew' (Vocab. 5), in which case it is pronounced like y in 'yes'.

5) There are two forms of sigma. σ is used when the letter occurs at the beginning or in the middle of a word, s when it is the final letter, e.g. Ησοῦς.

6) 'Tau' (the name of the letter) is pronounced as in 'taught'.

7) In English words derived from Greek, v becomes y, e.g. διακρίτης becomes 'hypocrite' (Vocab. 9). (Our capital Υ has come from the Greek capital Υ through Latin.) ευ, however, sometimes becomes ev, e.g. εὐαγγελιον, 'evangel'.

8) It is worth making the effort to distinguish the pronunciation of κ and χ, even if one feels self-conscious in aspirating the ch, since it is a great help to correct spelling. 'Chi' (the name of the letter) is pronounced as in 'kite'.

19
THE PRONUNCIATION OF DIPHTHONGS

Diphthongs are sounds produced by two vowels being sounded together. Pronounce

\[
\begin{align*}
au & \text{ as } ai \text{ in aisle} \\
\varepsilon u & \text{ as } ei \text{ in veil} \\
oi & \text{ as } oi \text{ in oil} \\
au & \text{ as } au \text{ in Faust} \\
ou & \text{ as } ou \text{ in route} \\
\varepsilon u, \eta u & \text{ as } eu \text{ in feud} \\
ui & \text{ as } ui \text{ in quit}
\end{align*}
\]

Note. No distinction in pronunciation is to be attempted between \(\eta\) and \(\varepsilon u\), or between \(\varepsilon u\) and \(\eta u\).

WRITING THE SMALL LETTERS

Writing should be practised with the help of two lines. Most letters should be written without removing the pen from the paper. Copy the following example, noticing carefully what parts of the letter are written above and what parts are written below the line. The asterisk denotes the point at which to begin.

\[
\alpha \beta \gamma \delta \varepsilon \zeta \eta \theta \iota \kappa \lambda \mu \nu \xi \omicron \pi \rho \sigma \tau \upsilon \phi \chi \psi \omega
\]

Distinguish carefully \(\upsilon\) with the pointed base and \(\upsilon\) with the rounded base. Note that \(\iota\) is not dotted.

EXERCISE I

Having learnt the names of the letters in their proper order fluently:

(1) Write out the small letters of the Greek alphabet with the English equivalent for each letter.

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

These exercises should be repeated until perfect.
LESSON 2

Capital letters, breathings and other signs

CAPITAL LETTERS

Most of the capital letters are very like either their small equivalents, or the equivalent English capital. When the small letters have been mastered, there are only ten capital letters that require notice.

Δ can be easily remembered since a river delta is so called from its resemblance in shape to Δ.

P and X are very like the small letters ρ and χ, but need to be distinguished from the English P and X.

H and Γ are η and υ, not the English H and Y.

Γ Λ Ξ Σ Ω have forms unlike any English letters and different from their small equivalents.

Capital letters are all of the same height, and all rest upon the line.

BREATHTINGS

It will be noticed that there is no sign for the letter ή in the Greek alphabet. The want of such a sign is made up by the marks called breathings, one of which is written over every vowel or diphthong that begins a word. The rough breathing ' (turned like the opening comma in inverted commas) is sounded like our letter h; ι is pronounced hι, ι is pronounced ha. The smooth breathing ' (turned like the closing comma in inverted commas) indicates that the vowel is to be sounded without the h sound. If the word begins with a diphthong, the breathing is placed over the second vowel, and not over the first. Thus in Vocab. 3 it is εὐρισκω, I find, not εὐρισκω. ι at the beginning of a word has a rough breathing, e.g. ῥημα (Vocab. 29); cf. our English word 'rhododendron' (Vocab. 7). No attempt should be made to
pronounce the rough breathing when used with ρ. With vowels, however, breathings must be written and the rough breathing pronounced carefully.¹

**IOTA SUBSCRIPT**

A small ι is often written under the letters α, η, ω, especially when one of these letters ends a word. It is called the iota subscript and is a relic of an ancient diphthong. It is not pronounced, but it must always be written. Several examples may be seen in the opening verses of St John's Gospel, which is used in Exercise 2.1 below, e.g.

\[ \text{ἄρχη} \quad \alphaὐτῶ \quad \sigmaκοσία. \]

**PUNCTUATION**

The comma , as in English  
The full-stop . as in English  
The semi-colon · (above the line)  
The question-mark ?

**ELISION AND DIAERESIS**

An apostrophe (the same sign as the smooth breathing) is used to show that a vowel has been elided, i.e. dropped out, before a vowel or diphthong at the beginning of the next word. In Exercise 2.1 (which is taken from John 1.1-14) there are examples of

\[ δι' \quad \text{written for δια (verse 3)} \]
and \[ άλλ' \quad \text{written for άλλα (verse 8)} \]

In both English and Greek a diaeresis (′′) is occasionally placed over the second of two vowels to show that they do not form a diphthong, but are to be pronounced separately, e.g. 'naïve'. There is an example in Exercise 2.2, where (at John 1.23) the word Ἡσαΐας (the Greek form of 'Isaiah') occurs. This is four syllables: Ἡ-σα-ι-ας, not three: Ἡ-σα-ι-ας.

¹ In the case of words which begin with a capital letter, the breathing is placed in front of the word. Thus: Ἰησοῦς, 'Jesus'; Ἰωάννας, 'Jew'; Ρωμαίος, 'Rome'. With a diphthong, the breathing is written over the second vowel as usual. Thus: Ὅσιος, 'Son'.

22
ACCENTS

In modern printed texts the great majority of words have at least one accent; either acute ('), grave (') or circumflex (~ or ̇). As stated in the preface, these are to be completely ignored, except on the rare occasions (which will be mentioned as they arise) when differences in accent are useful for distinguishing differences of meaning.

STRESS

There are different systems in use for deciding which syllable of a word is to be stressed. It is best simply to take care to pronounce each syllable clearly (particularly to be careful to distinguish the long and short vowels), and then let stress take care of itself.

EXERCISE 2

1. Write out the following in small Greek letters, inserting breathings where necessary. The English letter h at the beginning of a word denotes a rough breathing. The vowels e and o are marked with a stroke over the line when they are long; when not marked they are short. Care must be taken to use the proper Greek letter for them. The letter i in brackets denotes that an iota subscript is to be written under the preceding vowel. An apostrophe (denoting elision) should be reproduced by an apostrophe in Greek.

en archē(i) ἐν ὁ λόγος, καὶ ὁ λόγος ἐν πρὸς τὸν θεόν, καὶ θεός ἐν ὁ λόγος. houtos ἐν ἐν archē(i) πρὸς τὸν θεόν. panta di' autou egeneto kai chōris autou egeneto oude hen. ἡ ἁγιός αὐτοῦ ἐν, καὶ ἡ ἁγιός ἐν τῷ φῶς τῶν ἀνθρώπων. καὶ τῷ φῶς ἐν τῇ skotia(i) phainei, καὶ ἡ skotia auto ou katelaben. egeneto anthrópos, apostalmenos para theou, onoma autō(i) iōannēs. houtos ēlthen eis marturēsē(i) peri tou phōtos, hina pantes pisteusōsin di' autou. ouk ἐν εἰκεῖνος τῷ φῶς, all' hina marturēsē(i) peri tou phōtos. ἐν τῷ φῶς τῷ alēthinon, ἡ phōtizei panta anthrōpon, erchomenon eis ton kosmon. en τῷ kosmō(i) ἐν, καὶ ὁ kosmos di' autou egeneto, καὶ ὁ kosmos auton ouk egnō. eis ta idia ēlthen, καὶ hoi idioi auton ou parelabon. hosoi de elabon auton ἐδόκην autois exousian tekna theou genesthai,
tois pisteuousin eis to onoma autou, hoi ouk ex haimatōn oude ek thelēmatos sarkos oude ek thelēmatos andros all’ ek theou egennēthēsan. kai ho logos sarx egeneto kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou, doxan hōs monogenous para patros, plērēs charitos kai alethēias.

The student may correct his exercise by comparing it with John 1. 1–14 in the Bible Society’s Greek Testament (2nd edn., Nestle–Kilpatrick text). There are a few capital letters in the Nestle–Kilpatrick text. In correcting the exercise the corresponding small letter may easily be checked from the alphabet table. This exercise should be done several times until perfect.

2. Write out the Greek of John 1. 19–28 in English characters. (Be careful to give the correct English equivalents of · and ;.)

3. Write out the following in small Greek letters. (Do not try to insert breathings.) The exercise may be corrected from Matthew 6. 21–4. (It will be seen that iota subscripts have also been ignored.)

ΩΠΟΥ ΓΑΡ ΕΣΤΙΝ Ο ΘΗΣΑΥΡΟΣ ΣΟΥ, ΕΚΕΙ ΕΣΤΑΙ ΚΑΙ Η ΚΑΡΔΙΑ ΣΟΥ. Ο ΛΥΧΝΟΣ ΤΟΥ ΣΩΜΑΤΟΣ ΕΣΤΙΝ Ο ΟΦΘΑΛΜΟΣ. ΕΑΝ ΟΥΝ Η Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΑΙΔΟΥΣ, ΟΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΦΩΤΕΙΝΟΝ ΕΣΤΑΙ. ΕΑΝ ΔΕ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΠΟΝΗΡΟΣ Η, ΟΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΣΚΟΤΕΙΝΟΝ ΕΣΤΑΙ. ΕΙ ΟΥΝ ΤΟ ΦΩΣ ΤΟ ΕΝ ΢ΟΙ ΣΚΟΤΟΣ ΕΣΤΙΝ, ΤΟ ΣΚΟΤΟΣ ΠΟΣΩΝ. ΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΔΥΣΙ ΚΥΡΙΟΙΣ ΔΟΥΛΕΥΕΙΝ. Η ΓΑΡ ΤΟΝ ΕΝΑ ΜΙΣΗΣΕΙ ΚΑΙ ΤΟΝ ΕΤΕΡΟΝ ΑΓΑΠΗΣΕΙ, Η ΕΝΟΣ ΑΝΘΕΣΕΤΑΙ ΚΑΙ ΤΟΥ ΕΤΕΡΟΥ ΚΑΤΑΦΡΟΝΗΣΕΙ. ΟΥ ΔΥΝΑΣΘΕ ΘΕΩ ΔΟΥΛΕΥΕΙΝ ΚΑΙ ΜΑΜΩΝΑ.

4. Read as much as possible of the Greek Testament aloud, paying great attention to the breathings and the length of the vowels. Students who are working alone and who have no one to whom they can read aloud are recommended to put portions of the Greek into English letters, and to put them back into Greek letters after an interval. It is most important to be able to read the characters accurately and quickly before proceeding further.
LESSON 3

The Present Indicative Active of λύω

Questions

The Present Indicative Active of λύω

Re-read carefully Introduction: English Grammar, Sections 9, 11, 12, 13, 14.

The present indicative active of the verb λύω 'I loose' is as follows:

1st singular λύω I am loosing or I loose
2nd singular λυεῖς you are loosing or you loose
3rd singular λυέι he, she or it is loosing or looses
1st plural λύομεν we are loosing or we loose
2nd plural λυέτε you are loosing or you loose
3rd plural λύοντος(ν) they are loosing or they loose

Movable ν

The so-called 'movable ν' at the end of the third person plural is found as a termination of several Greek forms, which will be noticed as they are reached. The student is advised always to include it, though he will sometimes find it omitted in the New Testament.

Inflection

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

1. A stem λυ, which never changes and which denotes the fundamental meaning of the verb, i.e. 'loose'.

2. An ending ω, εἶς, εὶ, etc., which changes with every person. As nearly every Greek verb has the same endings in the present tense, it is easy to conjugate the present tense of any other verb by first taking off the final ω of the 1st person singular to find the stem, and then adding the endings to this stem.
The words in the table above, when compared with their English equivalents, furnish a good example of one of the principal differences between Greek and English, namely that one word may be sufficient to make a statement in Greek, where two or three words are necessary in English. This is because the endings of words are changed in Greek to denote changes in the meaning of the words, while in English these variable endings have almost entirely disappeared.

For example, in the English Present Simple tense the only form which retains its personal ending is the third person singular 'looses'. Consequently it is necessary to insert a personal pronoun 'I', 'you', 'they', etc., before the verb, to avoid confusion and to show the person and number of the subject of the verb. But in Greek the person and number of the subject of the verb are already made sufficiently clear by the variable ending, and so there is no need to add a personal pronoun unless special emphasis is required.

The second person singular

In spoken English we do not now use the old second person singular 'thou' in addressing a single person, but we use the form 'you'. In Greek the second person singular is always used in addressing a single person, and the second person plural is kept for addressing more than one person.

The old English use could make important distinctions very concisely. For example, at Luke 22. 31, 32 our Lord declared: 'Satan hath desired to have you (plural: the twelve disciples)....But I have prayed for thee (singular: Simon Peter)'. But, as one of the purposes of learning Greek is to enable the student to get behind the well-known phraseology of his English version, it seems best to abandon 'thou' and 'thee' altogether. In the early exercises the distinction between singular and plural is always to be clearly indicated. Where 'you' is to be translated into Greek, the number required ('sing.' or 'pl.') will be shown. In rendering Greek into English, the student must similarly say whether 'you' is singular or plural. This practice will be followed as far as Exercise 6, after which the student may use, in ambiguous cases, whichever form he likes.
TRANSLATING THE PRESENT TENSE

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

The forms of the Present Continuous tense illustrate another difference between English and Greek, namely that in English we freely employ auxiliary verbs to form our tenses (in this case the Present tense of the verb 'to be' is used) while in Greek a single word is used. Another form of the English Present uses the verb 'to do' as an auxiliary, e.g. 'I do know'. In a statement this is emphatic, but in questions it is often the normal use, e.g. we say, 'Do I know?' not 'Am I knowing?' or 'Know I?' Similarly 'do' is frequently used with the negative, e.g. 'I do not know', 'he does not go'.

QUESTIONS

In Greek there is no difference whatever in the form of a statement and the form of an ordinary question. The existence of a question is indicated solely by the presence of the question-mark (;). The student will need therefore to look at the punctuation-mark at the end of a sentence before deciding how to translate it.

EXERCISE 3

Learn Vocabulary 3 on p. 193. The words given in this and the following vocabularies are words which occur frequently in the New Testament. The number written after each word is the approximate number of times that the word is used in the New Testament. It is hoped that the student will be encouraged to learn the words diligently by realising that when he has learnt the first vocabulary he will be familiar with about 4259 words in the Greek New Testament! The words given in brackets after the English meanings are memory aids. Most of them are derived directly from the Greek words.

For the sake of clarity and simplicity the English equivalents of the
verb are given in their Present Simple form, despite the fact that the Present Continuous is nearer to the fundamental meaning of the Greek Present tense.

A

Translate into English: Λυει. λυομεν, λυονυσι, λυετε, λυεις. ευρισκομεν, γραφει, βαλλετε, βλεπεις, έγειρουσιν. λεγουσι; κρυνετε, βαλλομεν, έσθιω, πειπουσιν, λαμβανετε, σωζομεν, μενει. έχεις; γινωσκω; θεραπευετε.

B

Give the Greek for: We loose, they loose, you loose (sing.), you loose (pl.), he looses, they are loosing, she is loosing. Do you have (pl.)? He is saving; are they healing? I am throwing; she raises, we judge, you remain (sing.), you judge (pl.); does he send? You are writing (pl.), you are eating (sing.), he finds, we are taking, they see. Do you say (sing.)?

LESSON 4

-εω verbs

There are many verbs whose stems end in ε. When endings are added to such stems, certain contractions take place:

ε combines with ε to give ει
ε combines with o to give ου
ε coming before a long vowel or a diphthong drops out.

Thus the Present Indicative Active of φιλεω 'I love' is conjugated as follows:

<table>
<thead>
<tr>
<th>φιλω</th>
<th>for φιλεω</th>
<th>I am loving or I love</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλεις</td>
<td>φιλεις</td>
<td>you are loving or you love</td>
</tr>
<tr>
<td>φιλει</td>
<td>φιλεει</td>
<td>he, she or it is loving, loves</td>
</tr>
<tr>
<td>φιλουμεν</td>
<td>φιλουμεν</td>
<td>we are loving or we love</td>
</tr>
<tr>
<td>φιλειτε</td>
<td>φιλειτε</td>
<td>you are loving or you love</td>
</tr>
<tr>
<td>φιλουσιν(v)</td>
<td>φιλουσιν(v)</td>
<td>they are loving or they love</td>
</tr>
</tbody>
</table>
EXERCISE

These three very important rules of contraction of -εω verbs may be represented diagrammatically thus:

ε + ε → ει
ε + ο → ου

(ε)+ ιον or diphthong.

EXERCISE 4

Learn Vocabulary 4 on pp. 193-4. Note. With verbs of this type the vocabularies (or a lexicon) will always give the first person singular in its uncontracted (-εω) form, so that its method of conjugation may be recognised at once. This is the form in which these verbs should be learnt. But in the New Testament the first person singular will of course always be found in its contracted (-ω) form.

A

Λαλουμεν, αίτεις, τηρουσιν, ποιειτε. μετανοει, μαρτυρουσιν, ζητειτε, καλω, θεωρουμεν, τηρεις, μισω. βλασφημει; ευλογουσιν, φιλουμεν, βαλλετε, γνωσικω, ἐγειρεις, ἔχουσιν; θεραπευει, κρινετε, μενομεν, σωζουσιν.

B

They are seeking, he asks, you (sing.) call, we are bearing witness, I speak; you (pl.) keep, she makes. Do you (pl.) look at? We love, they are calling, she asks, they do, we are seeking, they bear witness, he is looking at. Are they blaspheming? She is repenting. We hate; you (pl.) bless. I call. We write, they eat, she is finding, it judges, you (sing.) send.
LESSON 5

Second Declension nouns in -ος
The nominative, vocative and accusative cases

Re-read Introduction: English Grammar, Sections 2, 7, 9, 10.

SECOND DECLENSION NOUNS IN -ΟΣ

Nouns, like verbs, are much more fully inflected in Greek than in English. λογος (stem λογ), meaning 'word', is typical of a large class of nouns (mostly masculine) which make up the Second Declension in -ος. It is declined as follows:

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<tbody>
<tr>
<td></td>
<td>λογος</td>
<td>λογε</td>
<td>λογον</td>
<td>λογον</td>
<td>λογον</td>
<td>λογον</td>
<td>λογοι</td>
</tr>
<tr>
<td></td>
<td>a word (subject)</td>
<td>O word</td>
<td>a word (object)</td>
<td>of a word</td>
<td></td>
<td></td>
<td>words (subject)</td>
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</tbody>
</table>

(Note the iota subscript which is always found in the dative singular of the first and second declension. It is not sounded.)

There is no indefinite article in Greek. When, therefore, a word like λογος stands alone, it usually means 'a word'. But it can mean simply 'word'. The right translation is nearly always obvious from the context.

NOMINATIVE AND ACCUSATIVE: SUBJECT AND DIRECT OBJECT

In English if we want to show that a word is the subject of a sentence, we nearly always put it before the verb, while the word which is the
NOMINATIVE AND ACCUSATIVE

(direct) object of the sentence is placed after the verb. If we invert
the order of the words, we invert the meaning of the sentence. In the
sentence ‘An angel finds a man’, ‘an angel’ is the subject of the sentence,
and ‘a man’ the object. On the other hand in the sentence ‘A man finds
an angel’, ‘a man’ is the subject of the sentence, and ‘an angel’ the
object. We have inverted the order of the words, and, in doing so, we
have also inverted the meaning of the sentence.

The first of these two sentences would be, in Greek: ἄγγελος εὑρισκεῖ ἀνθρώπον. We show that ἄγγελος is the subject by putting it in the
nominative case, and that ἀνθρώπον is the object by putting it in the
accusative case.

In Greek the meaning of the sentence is still the same if we invert the
order of the words and write ἀνθρώπον εὑρισκεῖ ἄγγελος, because in
Greek it is not the order of the words, but the case form, which decides
which word is the subject or the object. This means that a Greek
writer is much freer than we are in the arrangement of words. He can
put them down more or less in the order in which they come into his
head. When a writer wishes to emphasise a word, he will often either
bring it forward to the beginning of the sentence or leave it till the end
of the sentence.

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

The subject can always be found by putting ‘who?’ or ‘what?’ before
the verb. In the first sentence given above—‘An angel finds a man’—
we ask, ‘Who finds?’ The answer is ‘an angel’. ‘An angel’ is therefore
the subject. In the same way we can easily see that ‘a man’ is the subject
of the second sentence.

We can find the direct object by placing ‘whom?’ or ‘what?’ after the
verb. In the case of the first sentence we say, ‘An angel finds whom?’
Answer: ‘a man’. Therefore ‘a man’ is the object of the sentence.

Transitive and intransitive verbs

Many verbs, such as μενῶ ‘I remain’, cannot have a direct object. Verbs
which cannot have a direct object are called intransitive verbs. Verbs
which can have a direct object are called transitive verbs. Some verbs, such as \( \lambda \alpha \lambda \varepsilon \omega \), can be used either transitively or intransitively:

\[
\begin{align*}
\text{e.g. Transitive:} & \quad \lambda \alpha \lambda \omicron \nu \mu \eta \nu \; \lambda \omicron \gamma \omicron \omicron \upsilon \varepsilon \nu & \quad \text{We speak words} \\
\text{Intransitive:} & \quad \lambda \alpha \lambda \omicron \nu \mu \eta \nu & \quad \text{We talk}
\end{align*}
\]

(It will be noticed that in the vocabulary only one English equivalent is normally given for each Greek word, e.g. \( \lambda \alpha \lambda \varepsilon \omega \), 'I speak'. But in fact two words in different languages are seldom, if ever, precisely equivalent. A word may have several possible translations. \( \lambda \alpha \lambda \varepsilon \omega \), for instance, can be translated 'speak', 'talk', 'say', 'utter'. In due course the student will have to learn to use his own judgement in choosing the best rendering. But in the meantime he should adhere to the equivalents given in the vocabularies, in order to impress upon his mind the most generally useful translation.)

**Number**

Verbs agree with their subject in number.

If the subject of the verb is a noun in the singular, the verb will be in the third person singular; if it is a noun in the plural, or two or more nouns joined together by 'and', the verb will be in the third person plural: e.g.

\[
\begin{align*}
\text{ἄνθρωπος} & \quad \epsilon \gamma \epsilon \iota \iota \epsilon \iota \nu \ \lambda \iota \delta \omicron \nu \quad \text{A man raises a stone} \\
\text{ἄνθρωποι} & \quad \epsilon \gamma \epsilon \iota \iota \omicron \omicron \omicron \nu \nu \ 
\lambda \iota \delta \omicron \nu \quad \text{Men raise a stone} \\
\text{ἄνθρωπος} & \quad \kappa \alpha \ 
\text{ἄγγελος} \quad \epsilon \gamma \epsilon \iota \iota \epsilon \iota \nu \nu \nu \quad \text{A man and an angel raise a stone} \\
\lambda \iota \delta \omicron \nu
\end{align*}
\]

**Vocative**

Vocative is the case of address. As in English, it may be preceded by \( \dot{\omega} \), 'O!' (Whether \( \dot{\omega} \) is used or not is largely a matter of the writer's taste.)

Thus:

\[
\begin{align*}
\text{Κυρίε, σωζεῖσ} & \quad \{ \begin{align*} 
\text{O Lord, you save} \\
\text{or } \dot{\omega} \text{ Κυρίε, σωζεῖσ} & \quad \{ \begin{align*} 
\text{or Lord, you save.}
\end{align*}
\end{align*}
\end{align*}
\]

32
EXERCISE

EXERCISE 5

Learn Vocabulary on p. 194. From now on, attention will not be called to the new vocabularies. The student should automatically look to see if there are any new words to learn as soon as he has completed the lesson.

A

1. Ὡ Ισραήλ, θανατον ζητείτε;  2. ἄγγελος λαον σωζει.  3. κυριος γραφει λογους.  4. τηρειε νομους.  5. Φαρισαιοι φιλουσιν Χριστον;  6. θεωρειε άγρους.  7. ἐχει θρονον.  8. μισει κοσμον καὶ ζητει φιλον.  9. λεπρε, βλασφημεις;  10. γυνακομεν θανατον.  11. βαλλω λιθους.  12. διακονοι μαρτυρουσιν.  13. ευλογουμεν διδασκαλους.  14. ἀποστολος θεραπευει παραλυτικον;  15. Ἰουνακοι και Φαρισαιοι αιτουσιν φιλους.  16. ὁθυμος θεραπευει.  17. φοβος λαμβανει ἀδελφους και λαον.  18. ζητεις πρεσβυτερον;  19. ποιομεν ποταμον.  20. ἔχω ἐχθρους.

B


There are no inverted commas in Greek. Simply use a capital letter after the comma.
LESSON 6

The genitive and dative cases

The definite article

Declension of Ἰησοῦς

THE GENITIVE CASE

The genitive case can generally be translated into English by the use of the preposition ‘of’, or by adding ’s to the noun,

\[ \text{e.g. } οἶκος ἀνθρώπου \text{ means a house of a man} \]
\[ \text{or a man’s house.} \]

THE DATIVE CASE

The commonest use of the dative case is to denote the person to or for whom anything is done, i.e. the indirect object,

\[ \text{e.g. } γραφεῖν νοµοὺς λαῶ. \text{ He writes laws for a people.} \]
\[ \text{μαρτυρεῖ ἀνθρώπω. } \text{ He bears witness to a man.} \]

THE DEFINITE ARTICLE

The definite article (‘the’) is declined in Greek like a noun. The forms that go with words in the masculine gender are as follows:

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>Plural</th>
<th>N.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>τὸν</td>
<td></td>
<td>A.</td>
<td>τοὺς</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦ</td>
<td></td>
<td>G.</td>
<td>τοῖν</td>
</tr>
<tr>
<td>D.</td>
<td>τῷ</td>
<td></td>
<td>D.</td>
<td>τοῖς</td>
</tr>
</tbody>
</table>

It will be noticed that the endings, except the nominative singular, are the same as those of λόγος. There is, of course, no vocative.

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

\[ \text{e.g. } τοῦ ἄνθρωπον \text{ of the man} \]
\[ τοῖς ἄνθρωποισ \text{ to the men.} \]

‘The man’s house’ is sometimes written in the following order: \( \dot{o} \ τοῦ ἄνθρωπον οἶκος. \)
Special uses of the article

There are four examples of the use of the article in Greek where it is not used in English.

1. ὁ ὑιός τοῦ θεοῦ usually has the article,
   e.g. ὁ ὑιός τοῦ θεοῦ the Son of God.

2. ἀνθρωπός, when it refers to men as a whole class, usually has the article,
   e.g. ὁ νόος τοῦ ἀνθρωποῦ the son of Man
       ὁ οἶκος τῶν ἀνθρωπῶν the sons of men.

3. Abstract nouns (e.g. love, truth, peace) often have the article,
   e.g. ἡ ἀγάπη μετ' Ἰ. Love remains (for ἀγάπη, see Vocab. 8).

There is one important exception to this rule. It will be recalled that the function of a noun in Greek (unlike English) is indicated by case ending rather than by word order. When two nouns in the nominative are linked by the verb ‘to be’, it may not be clear which is subject and which is complement. Thus

δ Λόγος ἐστὶν δ Θεος could be either The Word is God
       or God is the Word.

In such cases the complement usually drops the article, and is usually placed before the verb.

Θεος ἐστὶ Λόγος can only be The Word is God.¹

So in the case of abstract nouns we have

δ Θεος ἀγάπη ἐστὶν God is love. (1 John 4. 8, 16)

¹ In ancient manuscripts which did not differentiate between capital and small letters, there would be no way of distinguishing between Θεος (‘God’) and θεος (‘god’). Therefore as far as grammar alone is concerned, such a sentence could be printed: θεος ἐστιν δ Λογος, which would mean either, ‘The Word is a god’, or, ‘The Word is the god’. The interpretation of John 1. 1 will depend upon whether or not the writer is held to believe in only one God or in more than one God. It will be noticed that the above rules for the special uses of the definite article are none of them rigid and without exceptions. It is wiser not to use them as a basis for theological argument until the student has reached an advanced stage in the knowledge of the language. For a full treatment, see Blass-Debrunner-Funk, A Greek Grammar of the New Testament, Part III, 8, especially para. 273; Moulton-Turner, A Grammar of New Testament Greek, III, 182 ff.
(4) The name 'Iησους prefers the article,
e.g.  ὁ Ἰησοῦς λαμβάνει τὸν ἄρτον  Jesus takes the bread.

With proper names in general, however, it seems to be largely a matter of the author’s whim whether he uses the article or not. Sometimes the article is added, sometimes it is left out.

DECLENSION OF 'Iησους

'Iησους follows a slightly modified form of the Second Declension, having no separate form for the vocative and dative, both of which follow the genitive:

N.    'Iησους
A.    'Iησουν
G.V.D.    'Iησου

EXERCISE 6

A

1. Γραφεὶ τῶν νομῶν τοῦ Κυρίου.  2. οἱ ἀνθρωποὶ ζητοῦν τοὺς ἄγγελους.  3. οἱ δούλοι ποιοῦν ὅδεν τῷ κυρίῳ.  4. ὁ ἀδελφὸς τοῦ δούλου βλέπει τὸν οἶκον.  5. τηροῦσιν τὸν λόγον τοῦ Θεοῦ.  6. ὁ Ἰησοῦς εὑρείη τὸν ἄρτον καὶ τὸν οἶνον τὸν ἐχθρὸν.  7. ὁ διάβολος μιαὶ τοῦ τοῦ Θεοῦ ναὸν.  8. ἐσθίετε τὸν καρπὸν;  9. ὁ Κυρίος σωζεῖ ἀμαρτωλοὺς.  10. οἱ Ἰουδαῖοι ποιοῦσιν σταυρὸν τῷ Ἰησοῦ.  11. παρθένοι γυνωσκοῦσιν τοὺς λόγους τοῦ όχλου.  12. ὁ ἥλιος καὶ ὁ ἄνεμος θεραπεύουσι.  13. ὁ νόμος τῷ κοσμῷ ἑστὶν.  14. μισθὸς ἑστὶν ὁ οἶνος.

B

1. Does time remain?  2. Are you (pl.) seeking heaven?  3. James has a reward for the son.  4. We see a desert.  5. The angel writes laws for the world.  6. The man’s slave is making bread.  7. The devil seeks a time for Christ’s temptations.  8. Sinners see the apostles’ words and repent.  9. Jesus says to the crowd, ‘Do you love God?’  10. The apostles know the Lord.  11. Does the Son of God seek heaven?  12. They hate temptation.  13. Have

36
you (sing.) a house and fields, bread and wine? 14. We are finding the place for a temple. 15. A man and a servant take the elder’s fruit. 16. God is the reward and the reward is God.

LESSON 7

Gender

Second Declension neuter nouns

**Gender**

Re-read Introduction: English Grammar, Section 9 (2).

In English all nouns denoting men or male animals are masculine; all nouns denoting women or female animals are feminine; all other nouns are neuter. But in Greek the rule is not so simple. Nearly all nouns denoting men or male animals are masculine, and nearly all those denoting women or female animals are feminine; but other nouns may be either masculine, feminine or neuter. The gender is usually to be inferred from the ending. As we have seen, most nouns ending in -ος in the Second Declension are masculine.

**All nouns ending in -ος are neuter.** This includes such words as παιδίον and τεκνον, both of which mean ‘child’.

**Second Declension Neuter Nouns**

ἐργον ‘work’ is declined as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ἐργον</td>
<td>ἐργα</td>
</tr>
<tr>
<td>V.</td>
<td>ἐργον</td>
<td>V. ἐργα</td>
</tr>
<tr>
<td>A.</td>
<td>ἐργον</td>
<td>A. ἐργα</td>
</tr>
<tr>
<td>G.</td>
<td>ἐργον</td>
<td>G. ἐργον</td>
</tr>
<tr>
<td>D.</td>
<td>ἐργος</td>
<td>D. ἐργοις</td>
</tr>
</tbody>
</table>

Note that the nominative, vocative and accusative cases have the same ending.
NEUTER PLURAL SUBJECTS

The **definite article** that goes with neuter nouns is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>το</td>
<td>τα</td>
</tr>
<tr>
<td>G</td>
<td>του</td>
<td>των</td>
</tr>
<tr>
<td>D</td>
<td>των</td>
<td>τους</td>
</tr>
</tbody>
</table>

That is to say, the definite article follows the endings of ἔργον exactly, except for the nominative and accusative singular, which are το, not τον. (τον is accusative masculine.)

**Neuter plural subjects**

There is one exception to the rule that verbs agree with their subject in number. **Neuter plural subjects are followed by singular verbs.** In other words neuter plural subjects are treated as though they were singular collective nouns,

c.g. τα παιδια εύρισκει τα βιβλια  The children find the books.

This rule is not kept very strictly (especially when the subjects concerned are persons), but it should always be followed by a student when translating into Greek.

**Exercise 7**

A

1. Οἱ Φαρισαεῖοι τοῦ συνεδρίου μισοῦν τὸν Ἰησοῦν. 2. τα δαιμονία γνώσκει τον Χριστόν καὶ ἐχει φόβον. 3. οἱ ἄποστολοι λαλοῦσιν τὸ εὐαγγελίον κυρίος καὶ δούλοις. 4. τηροῦμεν τα σαββάτα. 5. οἱ διδασκαλοί λαλοῦσιν τοις τεκνοίς τα μυστηρια των οἴρων. 6. οἱ ἄνθρωποι ἔχουσιν προβάτα καὶ πλοίον. 7. θεωρεῖ τον Ιησοῦν προσωπον; 8. οἱ δούλοι λαμβάνουσιν τα δενδρα της Ἱακωβως. 9. ὁ ἄδελφος ζητεῖ τον παιδίου μνημείον. 10. ποιεῖ τα ἔργα τοῦ διαβόλου. 11. οἱ Ἰουδαῖοι γραφοῦσιν βιβλια. 12. βλέπουν τα σημεια των καιρων. 13. εύρισκει ἄργυριον. 14. οἱ διακονοὶ τηροῦσιν τα ποτηρια του ἱερου Ἰεροσόλυμων. 15. παρθενος ποιει ἰματιον τω Ἰησοῦν; 16. το μυστηριον εὐαγγελιον ἐστιν.
In this and subsequent exercises, the student is free to translate ‘you’ as either singular or plural, unless the number is determined by the context.

1. Christ blesses the cup of wine and the bread. 2. Do you know the signs of the Son of Man? 3. The Lord saves men and children. 4. The children ask the elders for garments. 5. Do you see the sheep? 6. We bear witness to the gospel of God. 7. The Jews love the sabbath and Jerusalem. 8. Angels see the face of God. 9. Do the demons love the tombs? 10. The Sanhedrin judges sinners. 11. Children know the mysteries of heaven. 12. Jesus sends the boat. 13. We love the temple’s books. 14. We see a place of trees. 15. God hates the works of the devil and of sinners. 16. Have the apostles money? 17. The Sabbath is the sign of God.

LESSON 8

First Declension feminine nouns in -η

There are three closely related forms of the First Declension feminine. An example of the first is ἁρχή ‘beginning’:

<table>
<thead>
<tr>
<th>Singular</th>
<th>N.V.</th>
<th>Plural</th>
<th>N.V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>ἁρχην</td>
<td>A.</td>
<td>ἁρχας</td>
</tr>
<tr>
<td>G.</td>
<td>ἁρχης</td>
<td>G.</td>
<td>ἁρχων</td>
</tr>
<tr>
<td>D.</td>
<td>ἁρχη</td>
<td>D.</td>
<td>ἁρχαι</td>
</tr>
</tbody>
</table>

The **definite article** which goes with all feminine nouns is declined thus:

<table>
<thead>
<tr>
<th>Singular</th>
<th>N.</th>
<th>Plural</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>την</td>
<td>A.</td>
<td>ται</td>
</tr>
<tr>
<td>G.</td>
<td>της</td>
<td>G.</td>
<td>των</td>
</tr>
<tr>
<td>D.</td>
<td>τη</td>
<td>D.</td>
<td>ταις</td>
</tr>
</tbody>
</table>

That is to say, it follows the endings of ἁρχη exactly.
THE DEFINITE ARTICLE

We have now had examples of nouns of all three genders and of the forms of the article which go with them. The full declension of the article is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>N.</td>
<td>ο</td>
<td>ή</td>
</tr>
<tr>
<td></td>
<td>A.</td>
<td>τον</td>
<td>την</td>
</tr>
<tr>
<td></td>
<td>G.</td>
<td>τον</td>
<td>της</td>
</tr>
<tr>
<td></td>
<td>D.</td>
<td>τω</td>
<td>τη</td>
</tr>
<tr>
<td>Plural</td>
<td>N.</td>
<td>οι</td>
<td>αι</td>
</tr>
<tr>
<td></td>
<td>A.</td>
<td>τους</td>
<td>τας</td>
</tr>
<tr>
<td></td>
<td>G.</td>
<td>των</td>
<td>των</td>
</tr>
<tr>
<td></td>
<td>D.</td>
<td>τους</td>
<td>τας</td>
</tr>
</tbody>
</table>

The definite article, of course, agrees in number, gender and case with the noun with which it is connected.

EXERCISE 8

A

1. Γινώσκουν οἱ ἀδελφοὶ τὴν ἁγιὰν του Θεου. 2. ἡ ἀρχὴ του εὐαγγελίου Ἰησοῦ Χριστοῦ, Ἰησοῦ Θεου. 3. οἱ ἀπόστολοι γράφουσιν τας ἑπιστολὰς. 4. οἱ Φαρισαῖοι τῆς συναγωγῆς ζητοῦσιν τὴν δικαιοσύνην. 5. εὐλογοῦμεν τὴν ὑπομονὴν του Χριστοῦ. 6. αἱ γραφαὶ μαρτυροῦσιν τῷ Χριστῷ. 7. τηρεῖ τας ἑντολὰς; 8. οἱ διδάσκαλοι θεωροῦσιν τὴν νεφέλην. 9. ὁ Ἰησοῦς λάλει τας παραβολὰς τω λαῶ τῆς κόμης. 10. γνωσκομεν τὴν φωνὴν τοῦ ὄχλου. 11. φιλοῦμεν τον οἶκον της προσευχῆς. 12. ἡ ὁργὴ του Θεου μενει. 13. οἱ δοῦλοι αἰτοῦσιν τὴν εἰρήνην. 14. ὁ Χριστὸς ἄρτος τῆς ζωῆς ἐστιν. 15. σωζείς την ψυχήν; 16. ἐσθίομεν τον καρπὸν τῆς γῆς. 17. οἱ ἀπόστολοι ἔχουσιν τὴν τιμὴν τῶν ἀνθρώπων; 18. ὁ ἄγγελος εὑρίσκει τὴν φιλακῆν.

¹ For apposition, see Introduction: English Grammar, section 10, subsection (11). References to the introductory English Grammar in the footnotes will in future be abbreviated thus: E.G. 10(1).
B

1. God is judging the earth. 2. You know the commandments. 3. The apostles love God's covenant. 4. He has money, the price of a field. 5. The elders of the village throw stones. 6. God saves men's souls. 7. James sends a letter for the apostle's friend. 8. I see the cup of the wrath of God. 9. God is love and righteousness. 10. You are sending the words of the gospel of peace. 11. The slaves hate the prison. 12. Are the children taking the books of (the) scripture? 13. God knows the prayers of men. 14. The reward of steadfastness is life. 15. Israel knows the teaching of the commandments.

LESSON 9

First Declension feminine nouns in -α

The other two forms of the First Declension feminine are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>N.V.</th>
<th>ἴμερα</th>
<th>day</th>
<th>δοξα</th>
<th>glory</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>ἴμεραν</td>
<td></td>
<td></td>
<td>δοξαν</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>ἴμερας</td>
<td></td>
<td></td>
<td>δοξης</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ἴμερας</td>
<td></td>
<td></td>
<td>δοξη</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>N.V.</th>
<th>ἴμερα</th>
<th></th>
<th>δοξαι</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>ἴμερας</td>
<td></td>
<td></td>
<td>δοξαι</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>ἴμεραν</td>
<td></td>
<td></td>
<td>δοξων</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ἴμεραν</td>
<td></td>
<td></td>
<td>δοξαν</td>
<td></td>
</tr>
</tbody>
</table>

Note. (1) The plural endings are identical with those of ἄρχη.
(2) The singular of ἴμερα is the same as that of ἄρχη, except that α replaces η.
(3) δοξα follows ἴμερα for nominative, vocative and accusative, and ἄρχη for genitive and dative singular.

1 See p. 40, footnote.
EXERCISE

(4) Nouns with stems ending in

vowel or ρ follow ἡμερα,

consonant other than ρ follow δοξα.

EXERCISE 9

A

1. Ἡ βασιλεία τῶν οὐδαίμων ζωῆς καὶ ἀληθεία ἐστίν. 2. ὁ Θεὸς μυσει τὴν ἁδικίαν καὶ τὴν ἁμαρτίαν. 3. ἡ γενεὰ ἁμαρτωλῶν μετανοεῖ; 4. ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας ἐστίν. 5. δαιμονίᾳ ἔχει ἐξουσίαν; 6. θεωροῦμεν τὴν ἀρχὴν τῆς ἡμέρας. 7. ὁ Θεὸς περιπετει τὸν λόγον τῆς ἐπαγγελίας. 8. οἱ Φαρισαῖοι τηροῦσιν τὰς ἐντολὰς τῆς θυσίας. 9. ὁ καρπὸς τοῦ Θεοῦ ἄγαπη, χαρὰ καὶ εἰρήνη ἐστίν. 10. οἱ ἀνθρώποι βλέπουσιν τὸ προσωπὸν καὶ ὁ Θεὸς βλέπει τὴν καρδίαν. 11. οἱ ἁμαρτωλοὶ ἔχουσιν μετανοιαν τὸ πον. 12. αἱ χρησιμοῦσιν ἄρτον τοῖς παιδίοις; 13. Πετρός εὐλογεῖ τὸν Κυρίον τῆς γῆς καὶ τῆς θαλάσσης. 14. αἱ γλώσσαι τῶν ἀποστόλων λαλοῦσιν λόγους τῆς σοφίας τοῦ Θεοῦ. 15. ἡ ὥρα τῆς δοξῆς τοῦ Χριστοῦ χαρὰ ἐστὶν τοῖς ἁγγελοῖς. 16. ποιοῦμεν ὅικιαν λιβαν. 17. ἡ τῆς ἁγασθεὶς μαρτυρία δῶν ποιεῖ τῇ τοῦ Κυρίου παρουσίᾳ. 18. ἡ Γαλιλαΐα καὶ ἡ Ἰουδαία γυνωσκούσιν τὰς χρείας τῶν χρημάτων.

B

1. They seek the time of the promise. 2. The angels of heaven have joy. 3. Paul bears witness to the truth of the gospel and the wisdom of God. 4. Repentance is the door of salvation. 5. Do the children repent? 6. The door of the tomb is a stone. 7. God makes the seas, the rocks of the earth and the clouds of heaven. 8. The need of the widow is joy. 9. Christ has the authority of God. 10. Is the church the kingdom of God? 11. God hates the unrighteousness of men. 12. Jesus heals the widow’s son. 13. The devil’s generation blasphemes. 14. Do you know the hour of temptation? 15. Does Paul eat the sacrifices? 16. He seeks a heart of peace and righteousness. 17. Paul’s joy is the cross of Christ. 18. They seek the day of salvation. 19. The apostles’ tongues speak words of truth to the people.
REVISION TEST 1

Allow yourself 20 minutes. The number of marks to award for each correct answer is shown in square brackets at the end of each question; total 25.

In writing out declensions and conjugations it is not necessary to repeat stems which do not change.

1. Give the Present Indicative Active of μυσέω. [1 mark]
2. Decline the definite article in full. [2]
4. Give the Greek for: anger, boat, commandment, covenant, face, field, fruit, garment, honour, joy, people, place, prayer, promise, reward, sacrifice, sign, stone, temple (shrine), tomb, unrighteousness, village, widow, world. [12]

5. Give the Greek for: (1) for the sea, (2) of the desert, (3) of love, (4) for the cup, (5) of the tongue, (6) of the way, (7) for Jesus. [7]

LESSON 10

First Declension masculine nouns

Further uses of accusative, genitive and dative

FIRST DECLENSION MASCULINE NOUNS

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>N.</th>
<th>προφητης</th>
<th>prophet</th>
<th>νεανια</th>
<th>young man</th>
</tr>
</thead>
<tbody>
<tr>
<td>V.</td>
<td></td>
<td>προφητα</td>
<td></td>
<td>νεανα</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td></td>
<td>προφητην</td>
<td></td>
<td>νεανων</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td></td>
<td>προφητου</td>
<td></td>
<td>νεανου</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td></td>
<td>προφητηγ</td>
<td></td>
<td>νεανιγ</td>
<td></td>
</tr>
</tbody>
</table>

1 With -εω verbs, give the uncontracted form.
THE ACCUSATIVE: πρὸς : εἰς

Plural  N. προφηταῖ  νεανίαι
V. προφηταῖ  νεανίαι
A. προφητάς  νεανίας
G. προφητῶν  νεανίων
D. προφηταῖς  νεανίας

Note. The plural endings are identical with those of the feminine nouns; in the singular, only the vocatives and genitives need be noticed.

First Declension nouns in -ας are nearly all proper names. When such nouns have stems ending in ε, ι or ρ, they are declined precisely like νεανίας with the genitive ending -ων, e.g. Ἀνδρεας, -ου 'Andrew'; Ἡλειας, -ου 'Elijah'. Those with stems ending in other letters have an -α ending in the genitive singular, which is a form found in the Doric dialect. This 'Doric' Genitive is found in such words as Σατανας, -α 'Satan'; Ἰωνδας, -α 'Judas'.

Note. Because these words in -ης and -ας are masculine, they will take the masculine form of the definite article.

Thus: ξητει τοὺς τελωνας He seeks the tax-collectors.
Conversely: εὑρισκοντων την παρθενον They find the virgin.

FURTHER USES OF ACCUSATIVE, GENITIVE AND DATIVE

The accusative

(1) In Lesson 5 we saw how the accusative is used for the direct object.

(2) It is also used to express motion to. There are two prepositions meaning 'to', both of which are followed by the accusative: προς meaning 'to' or 'towards', and εἰς meaning 'to' or 'into'. They can be represented diagrammatically thus:

```
     προς
  προς
-+---+
  ις εις
```

The root idea of the accusative is extension. προς and εἰς define more closely the degree of extension.
The genitive

(1) In Lesson 5 we saw the genitive used to translate 'of'. Frequently this indicates possession, e.g. 'the people of God' (that is, 'the people who belong to God'). But possession is only a particular instance of a more general idea. The genitive in fact expresses the genus (or kind) of the thing specified. Thus 'baptism of repentance', 'son of man', 'coming of Christ' are not possessive, but they all describe in some way the kind of thing specified—the kind of 'baptism', or 'son', or 'coming'. When the genitive expresses the genus of the thing specified we are dealing with an example of the genitive properly so called.

(2) It is also used to express a totally different idea, that of separation. This corresponds to the Latin ablative¹ (ablatus meaning 'carried away'). There are two prepositions meaning 'from', both followed by the genitive: ἀπὸ meaning 'from' or 'away from'; and ἐκ meaning 'from' or 'out of'. Thus:

![Diagram showing genitive case with ἀπὸ and ἐκ]

The dative

(1) In Lesson 6 we saw the dative used to express the indirect object, the person to or for whom something is done. (Notice that the idea of 'to' here is not one of motion, which is accusative, but is one of personal interest.)

(2) The dative can also be used to indicate a place—the so-called locative use. So ἐν, meaning 'in', takes a dative.

¹ In the parent Indo-European language from which both Greek and Latin are derived there were separate genitive and ablative cases. The ablative has survived in Latin, but in Greek the separate case forms have disappeared, and the functions of the ablative have been taken over by the genitive. It is useful to retain the technical term 'ablative' as a means of pin-pointing these uses of the genitive. The locative and instrumental, referred to in the next section, were also separate cases, whose functions have been taken over by the dative. Interestingly, in the present-day Greek of popular speech, the dative itself has now disappeared.
(3) It can also be used for the instrument by which something is done. An example of the instrumental use (which requires no preposition) is:

ο ἄγγελος σωζεῖ τὸν νεανίαν λόγῳ.

The angel saves the young man by a word (or with a word).

**EXERCISE IO**

**A**

1. Ἐποκριτα, τηρεῖς τὰς ἐντολὰς ἀλλ´ οὐ φίλεις τὸν Θεὸν. 2. ο´ οὐν μαθήται μενοῦσιν ἐν τῇ οἰκίᾳ. 3. ὁ Ἰησοῦς λέγει τὴν παραβολὴν τοῖς μαθηταῖς καὶ τῷ τελωνῇ. 4. ὁ ᾧρα Χριστὸς κρίνει ἐστὶν τῶν ἀνθρωπῶν ἐν τῇ ἡμέρᾳ τῆς ὥργης. 5. ο´ ἐργασαί βαλλοῦσιν λιθοὺς εἰς τὴν βαλασαίαν; 6. Ἡλείος ὁ προφήτης καλεῖ τὸν λαόν. 7. ἐν τῇ ἡμέρᾳ τῆς δοξῆς βλέπομεν Χριστὸν προσωπον πρὸς προσωπον. 8. ἐστὶν Ἰησοῦς· σωζεῖ γαρ τὸν λαὸν ἀφ´ ἀμαρτίας. 9. ὁ ἄγγελος λυει Πέτρον ἐκ τῆς φυλακῆς. 10. ὁ Ἰουδα οὐ φίλει τὸν Ἰησοῦν οὔτε τῶν μαθητῶν. 11. Ἰωάννης γινώσκει τὸν ἀδελφὸν Ἰουδα. 12. ὁ Ἰησοῦς ἐγείρει τὸν νεανίαν ἐκ θανάτου. 13. μετομεν εὖν τα ἔργα τοῦ Σατανᾶ. 14. ο´ στρατιωταὶ τηροῦσιν τοὺς λόγους τοῦ Ἰωάνου τοῦ βαπτιστοῦ καὶ μετανοοῦσιν, ἀλλ´ οἱ φαρισαῖοι οὐ μετανοοῦσιν, οὐ γαρ ἔχουσιν τὴν ἅγαπὴν τοῦ Θεοῦ.

**B**

1. Jesus therefore says, 'The Son of man is in the clouds of heaven'.
2. The Jews seek the prophet's voice in the desert. 3. Do the sons of God keep the commandments from (i.e. out of) (the) heart?
4. Do the tax-collectors blaspheme? 5. The disciples then have the love of God.
6. The workmen do not find the way to the cross, and they do not see the sacrifice of Jesus.
7. And the hypocrites do not know life but remain in sin.
8. Christ speaks in parables to the young men; for they seek truth.
9. From the beginning of the world Christ is Lord.
10. The judge does not take the money from the elders of the church, nor does he hate the apostles.
11. The soldiers throw Andrew the apostle into prison.
12. You see
with the eyes of love.\(^1\)   13. John the Baptist calls the people to repentance.  14. The Pharisees seek signs from (i.e. out of) heaven.  15. Elijah does not love the sacrifices of sinners, the works of Satan.

LESSON 11

Second Declension adjectives
The attributive use of adjectives
Adjectives used as nouns

Re-read Introduction: English Grammar, Section 6c.

SECOND DECLENSION ADJECTIVES

Adjectives of the Second Declension have endings which we already know. They are of two kinds. Those with stems ending with a consonant other than \(\varsigma\) are declined as follows:

\[
\begin{array}{ccc}
\text{\(\hat{\alpha}g\alpha\theta\sigma\)} & \text{good} \\
\text{M.} & \text{F.} & \text{N.} \\
\text{Singular} & \hat{\alpha}g\alpha\theta\sigma & \hat{\alpha}g\alpha\theta\zeta & \hat{\alpha}g\alpha\theta\upsilon \\
\ V. & \hat{\alpha}g\alpha\theta\epsilon & \hat{\alpha}g\alpha\theta\zeta & \hat{\alpha}g\alpha\theta\upsilon \\
\ A. & \hat{\alpha}g\alpha\theta\nu & \hat{\alpha}g\alpha\theta\eta\nu & \hat{\alpha}g\alpha\theta\nu \\
\ G. & \hat{\alpha}g\alpha\theta\nu & \hat{\alpha}g\alpha\theta\zeta\zeta & \hat{\alpha}g\alpha\theta\nu \\
\ D. & \hat{\alpha}g\alpha\theta\omega & \hat{\alpha}g\alpha\theta\zeta & \hat{\alpha}g\alpha\theta\omega \\
\text{Plural} & \hat{\alpha}g\alpha\theta\omicron & \hat{\alpha}g\alpha\theta\alpha & \hat{\alpha}g\alpha\theta \alpha \\
\ A. & \hat{\alpha}g\alpha\theta\omicron\varsigma & \hat{\alpha}g\alpha\theta\alpha\varsigma & \hat{\alpha}g\alpha\theta \alpha \\
\ G. & \hat{\alpha}g\alpha\theta\omicron & \hat{\alpha}g\alpha\theta\omega & \hat{\alpha}g\alpha\theta\omega \\
\ D. & \hat{\alpha}g\alpha\theta\omicron\varsigma & \hat{\alpha}g\alpha\theta\alpha\varsigma & \hat{\alpha}g\alpha\theta\omicron\varsigma \\
\end{array}
\]

It will be seen that the masculine endings are \(\lambda\omicron\omicron\omicron\) endings,
the feminine endings are \(\dot{\alpha}\rho\chi\zeta\) endings,
the neuter endings are \(\dot{\epsilon}\rho\gamma\omicron\omicron\) endings.

\(^1\) 'with' is here Instrumental.
USE OF ADJECTIVES

Those with stems ending in a vowel or ρ are precisely the same, except that the feminine singular follows ἡμέρα, giving:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ἁγίος</td>
<td>ἁγία</td>
<td>ἁγίον</td>
</tr>
<tr>
<td>V.</td>
<td>ἁγίε</td>
<td>ἁγία</td>
<td>ἁγίον</td>
</tr>
<tr>
<td>A.</td>
<td>ἁγίον</td>
<td>ἁγίαν</td>
<td>ἁγίον</td>
</tr>
<tr>
<td>G.</td>
<td>ἁγίον</td>
<td>ἁγίας</td>
<td>ἁγίον</td>
</tr>
<tr>
<td>D.</td>
<td>ἁγιῷ</td>
<td>ἁγιᾶ</td>
<td>ἁγιῷ</td>
</tr>
</tbody>
</table>

ATTRIBUTIVE USE OF ADJECTIVES

In cases where there is no definite article in English, the Greek adjective can come either before or after its noun.

' a good prophet’ is either (1) ἁγαθὸς προφῆτης
or (2) προφῆτης ἁγαθὸς.

(Adjectives, like the article, of course agree with the nouns which they qualify in number, gender and case.)

When there is a definite article, article and adjective are put in the so-called attributive position, which has two forms:

' the good prophet’ is either (1) ὁ ἁγαθὸς προφῆτης
or (2) ὁ προφῆτης ὁ ἁγαθὸς.

Note that in both forms of the attributive position the adjective is immediately preceded by the article.

ADJECTIVES USED AS NOUNS

In English we sometimes use an article and an adjective without a noun expressed, e.g. ‘the deaf (people)’. In Greek this is quite a common use, giving such expressions as:

ὁ πρῶτος the first man oἱ ἁγιοί the holy men, the saints
αἱ ἁγαθαί the good women τὰ ἔσχατα the last things

Incidentally there is no Greek word for ‘things’ used in a general sense. Some such form as this must always be used.

48
EXERCISE II

A
1. Οἱ ἀπιστοὶ Ἰουδαῖοι οὐ μετανοοῦσιν. 2. ἐν ταῖς ἔσχαταις ἡμέραις ὀλίγοι ἔχουσιν τὴν ἀγαπήν. 3. ὁ ἀπόστολος ὁ ἀγαπητὸς πρωτόν γραφεὶ καὶ τὴν ἐπιστολὴν τῇ ἐκκλησίᾳ. 4. ὁ Ιησοῦς θεραπευεῖ τοὺς συμφόρους καὶ τοὺς λεπροὺς. 5. οἱ μαθηταὶ ἰδίωσιν τοῦ καρποῦ τοῦ ἀκαθαρτοῦ; 6. ὁ Θεὸς κρίνει ἐκατόν νεανίαν. 7. ὁ παραλυτικὸς ἐστιν ἐν μεσῳ τοῦ ἱεροῦ καὶ εὐλογεῖ τα καλα ἔργα τοῦ Θεοῦ. 8. οἱ πτωχοὶ φιλούσιν το εὐαγγελιόν.

B
In this exercise, whenever the definite article is used with an attributive adjective, give both the possible translations.

C
1. The rest find the only young man in the desert. 2. The bad prophets do not bear witness to the truth. 3. The soldiers first make a new cross for the Son of God. 4. Good words save men from death. 5. Does Paul alone remain faithful? 6. Andrew is Christ’s first disciple. 7. The wise do not know God by wisdom, but the poor seek the kingdom of God. 8. Jesus, a man powerful in words and works. 9. The servant is a good soldier for Jesus Christ. 10. The remaining children ask for bread from Jesus’ brothers. 11. The friends have sufficient money. 12. Paul sees the third heaven. 13. The last enemy is death.

1 Complement to intransitive verb: E.G. 7.
LESSON 12

Predicative use of adjectives
Present Indicative of the verb 'to be'

PREDICATIVE USE OF ADJECTIVES

Re-read Introduction: English Grammar, Section 7.

Using the verb 'to be' there are two ways of saying 'the prophet is good':

(1) δIKEΦητης ἐστιν ἄγαθος.
(2) ἄγαθος ἐστιν δΣ προφήτης.

Note that in both examples ἄγαθος is not an object (which would be accusative) but a complement. It completes the sense of the verb 'to be' (which is a verb of incomplete predication) and is put in the nominative.

It will be noticed that whereas in the attributive use the article always immediately precedes the adjective:

δ άγαθος προφήτης or δ προφήτης δ άγαθος

in the predicative use there is no immediately preceding article:

δ προφήτης ἐστιν ἄγαθος or ἄγαθος ἐστιν δ προφήτης.

This means that it is possible in Greek to drop the verb 'to be' altogether without any confusion arising. So that we get the following table:

<table>
<thead>
<tr>
<th>Attribute position</th>
<th>Predicative position</th>
</tr>
</thead>
<tbody>
<tr>
<td>(with article)</td>
<td>(1) δ άγαθος προφήτης</td>
</tr>
<tr>
<td>the good prophet</td>
<td>(2) δ προφήτης δ άγαθος</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>(no article)</td>
<td>(1) δ προφήτης άγαθος</td>
</tr>
<tr>
<td>the prophet is good</td>
<td>(2) άγαθος δ προφήτης</td>
</tr>
</tbody>
</table>

On the whole the New Testament writers prefer to keep the verb 'to be' with predicative adjectives, but it is important to master the differences between the attributive and predicative positions in cases where there is no verb to help distinguish them.
Present Indicative of the Verb ‘To Be’

Singular
1. έμμ I am
2. εἶ you are
3. ἐστιν he, she, it is

Plural
1. ἔσμεν we are
2. ἔστε you are
3. ἐστιν they are

Note that the second person singular εἶ is printed with a circumflex accent to distinguish it from the common word εἰ, meaning ‘if’, which is unaccented. (See Vocab. 39.) Cf.

εἶ Ὑιὸς εἶ τοῦ Θεοῦ. (Matt. 4. 3)
If you are the Son of God.

Exercise 12

A
1. ὁ Θεὸς ἐγείρει τὸν Ἰησοῦν ἐκ τῶν νεκρῶν. 2. μακαρίοι οἱ καθαροὶ ἐν τῇ καρδίᾳ. 3. ὁ Ὑιὸς τοῦ ἀνθρώπου οὐ ζητεῖ τὴν δοξαν τὴν ἰδίαν, ἀλλὰ τὴν δοξαν τοῦ Θεοῦ. 4. ὁ πλούσιος φιλεῖ τοὺς πτωχοὺς; 5. οἱ δίκαιοι εἰσὶν νῦν τοῦ Θεοῦ. 6. οἱ ἁγιοὶ βλέπουσιν τὴν δοξαν τῶν ουρανῶν καὶ μαρτύρουσιν ταῖς φωναῖς τῶν ἀγγέλων. 7. ὁ Χριστὸς ἔχει τριτον πειρασμὸν ἐν τῇ ἔρημῳ.

B
Translate the following in two different ways without using the verb ‘to be’.

1. The cloud is small. 2. The evil eye. 3. The laws are old. 4. The holy life. 5. The second hour. 6. The sons are free. 7. The new heavens and the new earth. 8. Are the demons strong? 9. Its own reward. 10. The righteous soul. 11. The generation is rich. 12. The right eye. 13. Is love pure?
In these sentences use \( \epsilon \nu \) to translate the verb 'to be'.

1. Elijah's servant sees a small cloud in the heavens.  2. Are you worthy?  3. The enemies of Christ are children of the devil.  4. You are the Christ.  5. The evil see the second death, for they do not love the wisdom of God.  6. Few find the way of life.  7. The old wine is good, but the new is bad.  8. The strong man looses the slave from prison.  9. We are like sheep.  10. Is it a different tomb?  11. The rich are not free from the authority of God.  12. I am the first and the last.  13. Hypocrite, you are the slave of dead works.  14. The tax-collectors have fruits worthy of repentance for Jesus.  15. The Pharisee’s prayer is not clean.  16. He has a different authority.  17. The old teaching is not like the parables of the Lord.  18. You are the enemies of the cross of Christ.  19. Blessed are the disciples' hearts.

LESSON 13

The Imperfect Indicative Active

Compound verbs

THE IMPERFECT INDICATIVE ACTIVE

Re-read Introduction: English Grammar, Section 12.

The Imperfect Indicative Active of \( \lambda \nu \) is as follows:

- \( \epsilon \nu \nu \nu \) I was loosing, I used to loose
- \( \epsilon \nu \nu \varepsilon \) you were loosing, you used to loose
- \( \epsilon \nu \nu \varepsilon (\nu) \) he was loosing, he used to lose
- \( \epsilon \nu \nu \mu \varepsilon \nu \) we were loosing, we used to loose
- \( \epsilon \nu \varepsilon \varepsilon \nu \) you were loosing, you used to loose
- \( \epsilon \nu \nu \nu \nu \nu \) they were loosing, they used to loose
INITIAL VOWEL CHANGES

It will be noticed that this tense not only has endings after the stem, it also has an ε- in front of the stem. This is known as the augment. It indicates action in the past.

To get the Imperfect of φιλεω the rules of contraction of Lesson 4 have to be applied. Then (except that there is no movable ν in the third person singular) λυω is followed exactly:

\[
\begin{align*}
\text{εφιλευν} & \rightarrow \text{εφιλουν} & \text{εφιλευμεν} & \rightarrow \text{εφιλουμεν} \\
\text{εφιλεες} & \rightarrow \text{εφιλεις} & \text{εφιλεετε} & \rightarrow \text{εφιλειτε} \\
\text{εφιλεε} & \rightarrow \text{εφιλει} & \text{εφιλευν} & \rightarrow \text{εφιλουν}
\end{align*}
\]

Verbs beginning with a vowel

If the verb begins with a vowel, it is not possible to prefix a separate augment. Instead, various vowel changes take place. The basic rule is simple: the vowel is lengthened.

e.g.

ε becomes η
o \quad \omega^1

α, however, does not become α, but η.

The following table gives the rules for initial vowel changes in formation of past tenses:

\[
\begin{align*}
\alpha \rightarrow \eta & \quad \alpha i \rightarrow \eta & \quad \alpha u \rightarrow \eta u \\
\epsilon \rightarrow \eta & \quad \epsilon i \rightarrow \eta & \quad \epsilon u \rightarrow \eta u \text{ (or remains ϵυ\textsuperscript{2})} \\
o \rightarrow \omega & \quad \omega i \rightarrow \omega
\end{align*}
\]

Examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκουω</td>
<td>Ἰκουω</td>
</tr>
<tr>
<td>ἐγειρω</td>
<td>Ἰγειρω</td>
</tr>
<tr>
<td>αἰτεω</td>
<td>Ἑτων</td>
</tr>
<tr>
<td>οἰκοδομεω</td>
<td>Ικοδομουν (Vocab. 14)</td>
</tr>
<tr>
<td>εὔρισκω</td>
<td>Ηυρισκον</td>
</tr>
</tbody>
</table>

^1 It also becomes i. (To all appearances, that is, it remains unchanged.) There are no words of this type to be learnt at this stage. See, however, laoμαι, p. 170, n. 1 and the Imperfect of ἱστημι, p. 184.

^2 Because of the symmetry of the table, ηυ will be regarded as the regular form, though ϵυ is in fact used rather more frequently. Attention will be called to any departure from the ηυ form.
The augmented form of $\varepsilon\chi\omega$ is irregular:

$\varepsilon\chi\omega$  $\varepsilon\iota\chi\omega\nu$

As these changes take place at the beginning of the words they must be carefully noticed, otherwise it will not be possible to find the words in a lexicon, where verbs are given under the Present tense.¹

**THE MEANING OF THE IMPERFECT**

As we saw in Lesson 3, the Greek Present tense corresponds most closely to the English Present Continuous tense, usually referring to continuous or repeated action in the present. Similarly, the Imperfect denotes continuous or repeated action in past time, and is most closely represented by the English Past Continuous. In order to impress this fact on the memory, the Greek Imperfects should be translated by the English Past Continuous forms in Exercise 13, even if they are sometimes rather clumsy. Experience will show in due course that the English Past Simple (‘I loosed’, ‘I loved’) may in fact often be a sufficient translation.

The Present and Imperfect are sometimes said to be *linear tenses*. Continuous action can be thought of as a line:

________________________

and repeated action as a line of dots:

............................

We shall later meet another type of tense which can be represented by a single dot. (See Lesson 24.)

**COMPOUND VERBS**

In English we have two ways of linking together the sense of a verb and a preposition. The preposition can either be immediately prefixed to the verb, forming a compound verb such as ‘OVERthrow’, ‘UNDERstand’, ‘UPgrade’, ‘OUTnumber’; or (which is much more common) it can follow the verb as a separate word, e.g. ‘go over’, ‘bring under’, ‘send up’. In Greek the former method is used a great deal and there are many compound verbs.

¹ See further, p. 97.
COMPOUND VERBS

They can be divided roughly into three types:

(1) Those in which the original force of both verb and preposition is fully preserved, e.g.

άγω I lead or bring  βαλλω I throw
άπαγω I lead away  ἐκβαλλω I throw out

φερω I carry
προσφερω I bring to, offer

(2) Those in which the preposition serves merely to intensify or complete the meaning of the verb. (This is known as the 'perfective' use of the preposition.) E.g.

λω I loose  θνησκω I die
ἀπολω I release  ἀποθνησκω I die

(There was probably originally a subtle distinction between θνησκω and ἀποθνησκω like the difference between 'die' and 'die off'. This distinction has now disappeared and ἀποθνησκω is the ordinary word for 'die'.)

(3) Those in which the presence of the preposition seems (in appearance at least) completely to have altered the sense of the verb, e.g.

γνωσκω I know
ἀναγνωσκω I read (the root meaning of ἀνα is ‘up’)

With compound verbs the augment comes between the preposition and the verb. Prepositions like ἁξω which end in a vowel, drop the vowel when another vowel immediately follows; ἐκ becomes εκ.

Examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποθνησκω</td>
<td>ἀπεθνησκον</td>
</tr>
<tr>
<td>ἐκβαλλω</td>
<td>ἐκεβαλλον</td>
</tr>
<tr>
<td>ἀπαγω</td>
<td>ἀπηγον</td>
</tr>
<tr>
<td>but  περιπατεω</td>
<td>περιπατουν (Vocab. 14)</td>
</tr>
</tbody>
</table>

1 This applies to ἀνα, δια, ἐπι, κατα, μετα, παρε, ἐπι, but not to περι and προ. For the treatment of such prepositions when they are used as separate words, see Lesson 16.
EXERCISE I3

A

1. Ό Ιησοῦς παρελαμβάνει μικρὰ παιδιὰ, καὶ τα μικρὰ παιδιὰ ἠκούει τοῦ Ιησοῦ.  2. οἱ ἁμαρτωλοὶ οὐχ ὑπηκοοῦν τῷ προφητῇ.  3. Παύλος ἔδιδασκεν τῷ εὐαγγελίῳ καὶ ἐπιστευεῖ τοὺς λόγους.  4. ἀνεγείρωσκεν ἐν τῷ βιβλίῳ τοῦ παλαιοῦ νομοῦ.  5. ὁ Ἰησοῦς φέρει σταυρὸν καὶ περισσεύει ἐν ἀγάπῃ.  6. ὁ ἄγιος ἄγγελος ἠρώτησεν θυραν ἐν τοῖς οὐρανοῖς.  7. ὁ οἶνος νεανίας ὁ πλούσιος ὑπήρξεν εἰς τὸν ἱδίων οἶκον.  8. χαίρομεν ἐν Κυρίῳ, ἀγεί γαρ τὴν ἐκκλησίαν εἰς τὴν ἀληθείαν.  9. ὁ Ἰησοῦς ἔξεσάλλει τοὺς πονηροὺς ἐκ τοῦ ἱεροῦ;  10. οἱ δικαίοι οὐ προσέφερον θυσίαν ἐν ἑτέρῳ ἱερῷ.  11. ἔκλαιομεν καὶ ἐπροφητεύομεν τὴν ὁργὴν ἐξ οὐρανοῦ.  12. το παροῦσα νοενδρίων ἐπεγείρωσκεν τὴν σοφίαν τῆς διδαξῆς τῆς χριστοῦ.


B

1. They were teaching the gospel to the disciples.  2. The virgins were departing from the house.  3. They were carrying the slave's boat to the sea.  4. The prophets used to teach the children in the houses.  5. You were offering honour to the Lord, O angels.  6. Hypocrite, you were obeying the crowd.  7. They were bringing the sheep together to the trees.  8. The child was reading the scriptures in the temple.  9. We were leading the soldiers away from the sea.  10. John the Baptist was not doing signs.  11. The Lord used to lead the disciples into the wilderness.  12. Therefore you were persuading the people.  13. The saints were rejoice, but sin was abounding.  14. Was he throwing out demons?  15. We were receiving the head of James.  16. You were releasing the slaves.  17. They were weeping and dying, for they were not
hearing the Lord nor the promise. 18. Jesus was opening the eyes of the blind, and they were recognising their own friends. 19. He was pursuing the unbelieving widow.

**LESSON 14**

Demonstratives, ὅλος

For the next two lessons, re-read Introduction: English Grammar, Sections 5; 6A (3) (6).

**DEMONSTRATIVES**

In both Greek and English οὗτος ‘this’ and ἐκεῖνος ‘that’ can be used as either demonstrative pronouns or demonstrative adjectives. They are used as pronouns in the sentence, ‘This is that’; as adjectives in the sentence ‘This prophet read that book’.

ἐκεῖνος (‘that’) is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>ἐκεῖνος</td>
<td>ἐκεῖνη</td>
<td>ἐκεῖνο</td>
</tr>
<tr>
<td>A.</td>
<td>ἐκεῖνον</td>
<td>ἐκεῖνης</td>
<td>ἐκεῖνον</td>
</tr>
<tr>
<td>G.</td>
<td>ἐκεῖνον</td>
<td>ἐκεῖνης</td>
<td>ἐκεῖνον</td>
</tr>
<tr>
<td>D.</td>
<td>ἐκεῖνῳ</td>
<td>ἐκεῖνης</td>
<td>ἐκεῖνῳ</td>
</tr>
<tr>
<td>Plural</td>
<td>ἐκεῖνοι</td>
<td>ἐκεῖναι</td>
<td>ἐκεῖνα</td>
</tr>
<tr>
<td>A.</td>
<td>ἐκεῖνουσ</td>
<td>ἐκεῖνας</td>
<td>ἐκεῖνα</td>
</tr>
<tr>
<td>G.</td>
<td>ἐκεῖνον</td>
<td>ἐκεῖνον</td>
<td>ἐκεῖνον</td>
</tr>
<tr>
<td>D.</td>
<td>ἐκεῖνοις</td>
<td>ἐκεῖναις</td>
<td>ἐκεῖνοισ</td>
</tr>
</tbody>
</table>

The endings, it will be noted, are exactly the same as the endings of ὄγαθος, except in the nominative and accusative singular neuter, where the ending is -ο instead of -ον.

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The irregularities of this declension are covered by three rules:

1. The endings are the same as the endings of ἐκεῖνος.
2. The initial sound (τ or rough breathing) is the same as the initial sound of the definite article.
3. The first syllable can be either ου or ου. It is not true, as might at first be supposed, that ου is used for masculine and neuter and ου for feminine. The rule is:

Where there is an ο in the ending, there is an ο in the stem.
Thus the nominative plural neuter is ταυτα, and the genitive plural feminine is τουτων.

In English we do not use the article with a demonstrative adjective. We say, ‘This sheep’; not, ‘The this sheep’ or ‘This the sheep’. But in Greek the noun always has the article and οὖτος and ἐκεῖνος stand in the predicative position. Thus:

This sheep: 

(1) τοῦτο το προβατόν
or (2) το προβατόν τοῦτο

In order to say ‘This is the sheep’, εἰμί must be used: τοῦτο ἐστιν το προβατόν.

When a demonstrative stands by itself without any word expressed for it to agree with, a noun must be supplied in English. Thus οὖτος means ‘this man’, ἐκεῖνη ‘that woman’, ταυτα ‘these things’.
อลós: exercise

อลós means 'whole'. Its use is similar to that of the demonstratives.
To say 'the whole', the noun must again have the article and อลós be
placed in the predicative position. But it is declined regularly, like
Danáos -η -ον.

Thus: The whole sheep: (1) อลón to προβατόν
or (2) to προβατόν อลón

Exercise 14

A

1. Οὗτοι οἱ ἄνθρωποι ἀπεβίουσιν ἐν τῇ ἐρήμῳ.
2. έκείνα δὲ τὰ δέντρα ἐβαλλόν εἰς τὴν ταλάσσαν.
3. αὐτοὶ ἔμενον ἐν τῷ πλοῖῳ.
4. ὁ γὰρ Θεὸς σωζεῖ ταύτα ἀπὸ τοῦ πονηροῦ.
5. οὗ γὰρ κρύνομεν ταύτα.
6. ἔλεγομεν ταῖς ἐπαγγελίαις ταύτας ἐν τῇ ἐκκλησίᾳ.
7. έκείνοι δὲ ἔβαλλον δαίμονα.
8. εἴ τις ἐκείνη τῇ ἱμερᾷ ἠλάλοι πρὸς τοῦ Κυρίου.
9. ἐν τῇ ὠρᾷ ἐκείνη ἐκείρουμεν.
10. τὸν δὲ οἶνον ἔλαμβανεν καὶ ἡχαίριστε τῷ Θεῷ.
11. παρεκαλοῦμεν καὶ ἐφωνοῦμεν, ἀλλ' οὐκ ἡκολουθῶν.
12. ὁμοίως δὲ ὁ ἄγιος ἡδίκει καὶ οὐ δηηκοῦσι οὔθε προσευχοῦσι τῷ Θεῷ.
13. τὰ παιδιὰ ἠθέλει, ἀλλ' ὁ πλούσιος περιεπάτη ἐν ταῖς ὅδοις τῆς ἁδικίας.
14. ´ο στρατιώτης ο πονηρός κράτει καὶ δει τὸν ἐργάτην τῷ δενδρῷ.
15. οἱ πτωχοὶ ἔγαμου καὶ κατωχον ἐν τῇ γη.
16. ὁ οὖν σοφὸς κυρίος ἐλεεί τοὺς δικαίους καὶ οἰκοδομεῖ οἰκίας ταῖς χηραῖς.
17. ὁμή γάρ ἡ συναγωγὴ ἐδοκεῖ ὁμοίω προβατοῖς.

B

1. This woman was following the young man.
2. That evil servant used to bind his own son.
3. These elders seem blind.
4. The happy elder was calling to the whole crowd.
5. This second brother therefore used to serve and worship God in a different temple.
6. The paralysed were walking, the rich were encouraging the poor, the strong
were building houses for the elders, the whole people was giving thanks.
7. They marry and dwell in the village in peace and honour.
8. He

¹ 'Peace' and 'honour' do not require the article here.

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used to have mercy on the saints, for they were ill. 9. The devil takes hold of small children and injures the church. 10. For the Lord saves the souls of men from the evil one. 11. Love and truth are in the eternal kingdom of God. 12. And in that day we were hearing the gospel and casting out demons.

LESSON 15

αὐτός, ἑαυτόν, ἄλλος, ἄλληλος

*Imperfect of εἰμι*

αὐτός

αὐτός, αὐτή, αὐτό is declined like ἐκεῖνος.

It has three uses:

(1) **Personal pronoun (third person).**

<table>
<thead>
<tr>
<th>αὐτός</th>
<th>αὐτή</th>
<th>αὐτό</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>she</td>
<td>it</td>
</tr>
<tr>
<td>αὐτόν</td>
<td>αὐτήν</td>
<td>αὐτό</td>
</tr>
<tr>
<td>him</td>
<td>her</td>
<td>it</td>
</tr>
<tr>
<td>αὐτοῦ</td>
<td>αὐτής</td>
<td>αὐτοῦ</td>
</tr>
<tr>
<td>of him, his</td>
<td>of her, her</td>
<td>of it, its</td>
</tr>
<tr>
<td>αὐτῷ</td>
<td>αὐτῇ</td>
<td>αὐτῷ</td>
</tr>
<tr>
<td>to him</td>
<td>to her</td>
<td>to it</td>
</tr>
<tr>
<td>αὐτοῖ</td>
<td>αὐταῖ</td>
<td>αὐτα</td>
</tr>
<tr>
<td>αὐτοῖς</td>
<td>αὐταῖς</td>
<td>αὐτας</td>
</tr>
<tr>
<td>they</td>
<td>them</td>
<td></td>
</tr>
<tr>
<td>αὐτῶν</td>
<td>αὐτῶν</td>
<td>of them, their</td>
</tr>
<tr>
<td>αὐτοῖς</td>
<td>αὐτοῖς</td>
<td>to them</td>
</tr>
</tbody>
</table>

Examples:

(a) πεμπεῖ αὐτοὺς ἐκ τοῦ ιεροῦ. He is sending them out of the temple.

(b) αὐτοῖ εἶσων οἱ οἶκοι αὐτοῦ. These are his houses (the houses of him).

(c) αὐτὸς σωζεῖ τοὺς λαοὺς. He saves the people.

In sentence (b) it will be seen that the genitive of the personal pronoun is used as a possessive pronoun (‘his’, ‘her’, ‘its’, ‘their’). 1

1 Personal and possessive pronouns of the first and second person are dealt with in Lesson 19.

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In sentence (c) σωζει would of course sufficiently translate ‘he saves’ without the addition of αυτος. Its inclusion would probably suggest some emphasis. It is to be noted, however, that in this case it is a personal pronoun, not an emphasising pronoun. An emphasising pronoun is linked with a noun.

(2) **Emphasising pronoun.** In this use αυτος goes in the *predicative position.*

(a) αυτος δ Kυριος

or

σωζει τον λαον

The Lord himself\(^1\) saves the people.

(b) δ Kυριος αυτος

(3) **Identical adjective.** In this use αυτος goes in the *attributive position.*

(a) δ αυτος Kυριος

or

σωζει τον λαον

The same Lord saves the people.

(b) δ Kυριος δ αυτος

εαυτον

A reflexive pronoun is always in the predicate. It refers back to the subject of the sentence, the pronoun and the subject being the same person (or thing). There is therefore no nominative of the reflexive pronoun. Apart from this, the third person reflexive pronoun, εαυτον, is declined just like αυτος.\(^2\)

<table>
<thead>
<tr>
<th>Singular</th>
<th>A.</th>
<th>εαυτον</th>
<th>εαυτην</th>
<th>εαυτο</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>εαυτου</td>
<td>εαυτης</td>
<td>εαυτου</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>εαυτῳ</td>
<td>εαυτη</td>
<td>εαυτῳ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>A.</th>
<th>εαυτους</th>
<th>εαυτας</th>
<th>εαυτα</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>εαυτων</td>
<td>εαυτων</td>
<td>εαυτων</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>εαυτοις</td>
<td>εαυταις</td>
<td>εαυτοις</td>
<td></td>
</tr>
</tbody>
</table>

Examples:

δ 'Ιησους ου σωζει εαυτον  Jesus does not save himself.

δ 'Ιησους επεγινωσκεν τοντο εν εαυτῳ  Jesus was perceiving this in himself.

\(^1\) The emphasising pronoun will mean ‘himself’, ‘herself’, ‘ourselves’, etc. according to the context. An emphasising pronoun is occasionally linked with another pronoun, e.g. John 3. 28: ‘you yourselves’. It can also be used with a verb whose subject is only expressed in the verb ending, e.g. 1 Cor. 9. 27: ‘I myself’; cf. Ex. 15 c 5: ‘we ourselves’.

\(^2\) Reflexive pronouns of the first and second person are dealt with in Lesson 19.
άλλος

There are two ordinary words for 'other': ἐτερος and ἀλλος. 1 ἀλλος is declined like ἐκείνος:

ἀλλος ἀλη ἀλλο

When it is used with a noun, however, it stands (not in the predicative position, like ἐκείνος, οὗτος and ἄλος but) in the attributive position. Thus:

The other sheep:

(1) το ἁλλο προβατον
or (2) το προβατον το ἁλλο.

ἀληιλος

From ἀλλος is formed the reciprocal pronoun ἀληλος, 'one another'. ἀληλος of course has no nominative and no singular. The forms found in the New Testament are:

A. ἀληλος
G. ἀληλον
D. ἀληλος

Examples:

φιλουμεν ἀληλος We love one another.
φιλοι ἐσμεν ἀληλον We are friends of one another.
γραφομεν ἐπιστολας ἀληλος We write letters to one another.

IMPERFECT OF εἰμι

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

ημην I was
ησ or ησθα you were
ην he, she, it was
ημεν or ημεθα we were
ητε you were
ησαν they were.

1 In classical Greek ἐτερος is the correct word when speaking of the other of two, but in the New Testament this distinction between the two words has almost disappeared.
EXERCISE 15

A

1. Ἐθεωροῦμεν τοὺς οἶκους αὐτῶν. 2. οὗτος ἦν μαθητὴς Ἰωάνου τοῦ βαπτιστοῦ. 3. ἦμεν γὰρ δοῦλοι τῆς ἁμαρτίας. 4. ἦσεν οὖν διάκονοι τοῦ λαοῦ. 5. οἱ νῖοι αὐτῶν ἦσαν κακοὶ. 6. αὐτὴ γὰρ ἦν ἡ ἐντολὴ αὐτοῦ. 7. αἱ λοιπαὶ τῆς κωμῆς συνήγονα τὰ προβάτα αὐτῶν ἐν μεσῷ τοῦ ἄγρου. 8. αὐτὸς ὁ Ἰησοῦς οὐ προσέκουσιν ἄλλοι οἱ μαθηταὶ αὐτοῦ. 9. ἤ ζωη μενεῖ ἐν αὐτοῖς. 10. ἔκεινοι ἦσαν ἔτεροι ἄρτοι καὶ ἀλλο ποτηριον. 11. ἦς ὑποκρίτης καὶ ἦμεθα τυφλοὶ. 12. ἦμεν ἀγαπητος, ἄλλο ἠμείστε ἀληθοῦς. 13. ἦσθα πονηρὰ.

B

Express in two different ways: 1. This face. 2. The whole face. 3. The face itself. 4. That face. 5. The same face. 6. The other face. 7. His own face.

Express in one way: 8. A different face. 9. The faces of one another. 10. They were persuading themselves.

C

1. In the beginning was the Word. 2. This is the love of God. 3. The same disciples were giving thanks to the rich tax-collector. 4. You used to see her sons in the house. 5. We ourselves were receiving them into the other boat. 6. You were in the temple in those days. 7. This is eternal life. 8. They were holy and beloved. 9. Their children were in the assembly. 10. They were reading the Scriptures to one another in the synagogue. 11. These same Jews used to hear and follow their own prophets. 12. The Baptist himself used to teach his disciples. 13. Another child throws himself into the sea.

Do not express the first article.
LESSON 16

Cases, time, prepositions
Preparatory use of ‘there’ and ‘it’

Re-read Lesson 10: Further uses of Accusative, Genitive and Dative.

CASES

We saw there how certain prepositions take or (as it is said) ‘govern’ certain cases. Prepositions do not, strictly speaking, ‘govern’ the cases of the nouns which they precede. The case is really the governing element in the expression; the preposition only serves to make clear the exact sense in which the case is used. This, at least, was true in the earlier history of the language, but as the language developed the prepositions mastered the cases. As the horse in the fable called in the man to help him against the stag, and allowed him to get on his back, so the cases called in the help of the prepositions, and then found themselves weakened or even destroyed. Nevertheless, it is important and helpful to try to understand as fully as possible the basic idea of the cases, for it at once brings together in an intelligible way uses which at first seem arbitrary.

TIME

Consider, for instance, the ways of expressing time.

(1) The *accusative* represents *extension* in time, just as it does extension in space. Therefore *time how long* is *accusative*,

- e.g. *δύο ἡμέρας* (acc. pl.) for two days
- *μενουσιν τὴν ἡμέραν ἐκεῖνην* they remain that day.

(2) The *genitive* represents the ‘genus’ or *kind* of time. Take the sentence: ‘He journeyed by day.’ Which ‘kind of time’ did he have on his journey? He journeyed ‘during the day-time’. *Time during which* is therefore *genitive*. So:

*ἡμέρας* (gen. sing.), by day

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PREPOSITIONS WITH THREE CASES

(3) The dative represents a place or point in time (a locative use). Therefore time at which is dative,

\[ \tau \eta \tau \rho i \tau \eta \ \eta \mu \epsilon \tau \rho \alpha \] on the third day.

None of these uses requires a preposition, though a preposition may on occasions be added as well, e.g. ‘on the third day’ could be translated \[ i \nu \tau \rho i \tau \eta \ \eta \mu \epsilon \tau \rho \alpha \].

PREPOSITIONS WITH THREE CASES

\( \pi \alpha \alpha \) 

Consider also the preposition \( \pi \alpha \alpha \). \( \pi \alpha \alpha \) means ‘beside’, and it can take three possible cases: accusative, genitive or dative. When the meaning of \( \pi \alpha \alpha \) is combined with one of the meanings of the cases, we get the following results:

(1) \( \pi \alpha \alpha \) with accusative is motion to beside or alongside,

\[ \beta \alpha \lambda \lambda \epsilon \ \alpha \nu \tau \iota \rho \iota \ \pi \alpha \alpha \ \tau \tau \nu \ \delta \delta \omega \nu \] he throws it beside the way

\[ \pi \epsilon \iota \rho \iota \pi \tau \epsilon \tau \iota \ \pi \alpha \alpha \ \tau \tau \nu \ \theta \alpha \lambda \alpha \sigma \sigma \alpha \nu \] he walks beside the sea.

(2) \( \pi \alpha \alpha \) with genitive is motion from beside, an ablative use,

\[ \alpha \nu \theta \rho \omega \pi \o \pi \tau \iota \rho \iota \ \pi \alpha \alpha \ \tau \tau \nu \ \Theta \epsilon \iota \nu \] a man from God.

(3) \( \pi \alpha \alpha \) with dative is rest beside, a locative use,

\[ \mu \epsilon \nu \o \nu \o \iota \nu \ \pi \alpha \alpha \ \alpha \nu \tau \iota \] they remain with him.

\( \epsilon \pi \iota \)

\( \epsilon \pi \iota \), meaning ‘upon’, can also take three cases, but in the New Testament the distinctions between the uses of the cases have become blurred. The student, however, should use accusative if the idea is motion-to-upon, and dative (i.e. locative) if the idea is rest upon,

\[ \beta \alpha \lambda \lambda \epsilon \ \alpha \nu \lambda \lambda \ \epsilon \pi \iota \ \tau \tau \nu \ \gamma \gamma \nu \] he throws others on the good

\[ \tau \tau \nu \ \kappa \alpha \lambda \iota \nu \] earth

\[ \mu \epsilon \nu \iota \ \epsilon \pi \iota \ \tau \tau \nu \ \pi \epsilon \tau \rho \alpha \] he remains upon the rock.

One particular use of \( \epsilon \pi \iota \) with genitive, meaning in the time of, should be noted:

\[ \epsilon \pi \iota \ ' \Η \lambda \epsilon \iota \nu \ \tau \iota \ \pi \rho \o \tau \iota \tau \mu \iota \nu \] in the time of Elijah the prophet.
With many prepositions the connection between the root idea of the case and the meaning of the preposition is no longer clear, and it is probably best simply to learn the meanings as a vocabulary. This applies to most of the words which follow.

**PREPOSITIONS WITH TWO CASES**

Six prepositions which can take either accusative or genitive are set out below, together with easy phrases which may help to fix their commonest meanings in the memory.

(1) δια

Acc. because of
Gen. through

δια τουτο
δια του ιερου

because of this
through the temple

(2) μετα

Acc. after
Gen. with

μετα ταντα
μετ αυτων

after these things
with them

(3) οπερ

Acc. above
Gen. on behalf of

υπερ τον διδασκαλον
υπερ των προβατων

above the teacher
for the sheep

(4) υπο

Acc. under
Gen. by

υπο εξουσιαν
υπο του διαβολου

under authority
by the devil

*Note. υπo meaning by is used for an agent (i.e. a person), while the dative without a preposition is used for an instrument (i.e. a thing). See Lesson 10, and see further Lesson 17.*

(5) κατα`

Acc. according to
Gen. against

κατα του νομου
κατα της ψυχης

according to the law
against the soul

`The root meaning of κατα is 'down', but this is seldom found except in compound verbs, such as καταβανω 'I go down' (Vocab. 25). There are many possible translations of κατα-with-accusative. Two additional common expressions are given in the vocabulary.
PREPARATORY ‘THERE’ AND ‘IT’

(6) περί. As with ἐπί, the distinction between the uses of the cases is often not clear. It is sufficient to know that περί, meaning ‘about’, can take either accusative or genitive.

Some further prepositions which take only one case are given in the vocabulary. For revision purposes, Lesson 16 and the vocabulary should be used together.

PREPARATORY USE OF ‘THERE’ AND ‘IT’

In English the word ‘there’ is sometimes used without any local force, but simply to show that the subject is going to follow the verb. This preparatory ‘there’ is not translated in Greek.

E.g. ἐστιν μισθος ἐν τοῖς οὐρανοῖς.
There is a reward in heaven.

Similarly with ‘it’. With expressions like ‘it is lawful’, ‘it is necessary’, ‘it is good’, the subject follows the verb. ‘It is lawful to heal on the sabbath’ is equivalent to ‘To-heal-on-the-sabbath is lawful’.

EXERCISE 16

A

1. Λαλούμεν κατὰ τὴν ἀλήθειαν. 2. ἦγον μετὰ τῶν στρατιωτῶν ἡμέρας. 3. ὁ διδάσκαλος ἐστιν ὑπὲρ τοῦ μαθητῆν. 4. ἡ αὕτη χήρα περιπατεῖ περὶ τὴν κωμήν. 5. ἐδίδασκον καθ' ἡμέραν ἐν τῷ ἱερῷ. 6. ὁ Κυρίος ἔλαλε διὰ τοῦ προφήτου αὐτοῦ. 7. οὐκ ἔστε ὅπως νομοί, ἀλλ' ὅπως τὴν ἀγαπήν. 8. ἀπεθνάσκειν ἐπὶ τῷ θρόνῳ Ἰσραήλ. 9. ἦν ἄγγελος παρὰ τοῦ Θεοῦ. 10. περιπατοῦσιν μετ' ἄλληλων παρὰ τὴν θαλάσσαν. 11. ἔμεθα ἁμαρτώλων ἐνωπίων τοῦ Θεοῦ. 12. ἐμπροσθέντος τοῦ ναοῦ ἐστιν ὁ τοῦ κρίτου θρόνος. 13. πρὸ ἐκείνης τῆς ὥρας οὐκ ἔθεσαρον τὴν δοξὴν αὐτοῦ οὗτος ἤκουσαν τὴν φωνήν αὐτοῦ. 14. οἱ τελῶναι σωικῶν ἀμαρτωλῶν θύματι αὐτοῦ ἀνθρώπων. 15. ἦν περὶ τὴν τριτὴν ὥραν. 16. δι' ἀνθρώπων ἐστίν ὁ θανατός, ἀλλ' ὁ Χριστὸς τηρεῖ τοὺς ἰδίους μαθητὰς ἐως τῆς παρουσίας αὐτοῦ. 17. χωρὶς αὐτοῦ ἀσθενοῦμεν.
B

1. They were departing privately to their own houses.  2. God was leading them through temptation until the last day.  3. God is the (i.e. on behalf of) his people, but the workmen of Satan are against the church.  4. The evil man is dead because of sin.  5. After the time we used to speak to one another.  6. They know about clothes apart from the teaching of the book.  7. For I am a man under authority.  8. He is remaining with him this day.  9. He throws stones upon the fields of his enemy.  10. There were poor in Israel in the time of Elijah the prophet.  11. On the third day they were seeking a sign from him out of heaven.  12. The joy of salvation abounds apart from the law.

LESSON 17

The Passive voice of the Present and Imperfect Indicative
Agent and instrument

THE PASSIVE VOICE OF THE PRESENT AND IMPERFECT INDICATIVE


The Passive voice is formed in Greek by the use of inflections, and not by the use of the auxiliary verb ‘to be’ as in English.

The Passive of the Present and Imperfect Indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Present Indicative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυομαι</td>
</tr>
<tr>
<td>λυη</td>
</tr>
<tr>
<td>λυεται</td>
</tr>
<tr>
<td>λυομεθα</td>
</tr>
<tr>
<td>λυεσθε</td>
</tr>
<tr>
<td>λυνται</td>
</tr>
</tbody>
</table>

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IMPERFECT PASSIVE: AGENT

Imperfect Indicative Passive

ἐλομαι  I was being loosed
ἐλου  you were being loosed
ἐλευθε  he was being loosed
ἐλουμεθα  we were being loosed
ἐλευθε  you were being loosed
ἐλοντο  they were being loosed

As in the case of the Active voice, a simple tense ‘I am loosed’, ‘I was loosed’, etc., will often be a sufficient translation.

The Present and Imperfect Indicative Passive of -εω verbs are entirely regular. The rules of contraction of Lesson 4 have to be applied, and the following forms of φιλεω result:

Present Indicative Passive

φιλεμαι  →  φιλομαι  φιλομεθα  →  φιλομεθα
φιλη  →  φιλη  φιλοθε  →  φιλοθε
φιλεται  →  φιλεται  φιλονται  →  φιλονται

Imperfect Indicative Passive

ἐφιλομην  →  ἐφιλομην  ἐφιλομεθα  →  ἐφιλομεθα
ἐφιλεω  →  ἐφιλεω  ἐφιλεσθε  →  ἐφιλεσθε
ἐφιλετο  →  ἐφιλετο  ἐφιλοντο  →  ἐφιλοντο

AGENT AND INSTRUMENT

A verb in the Passive will often be followed by an agent. Consider the sentences:

ὁ ἄγγελος λει τον ἀπόστολον  The angel is loosing the apostle.
ὁ ἀπόστολος λυεται ὑπο τον ἄγγελου  The apostle is being loosed by the angel.

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

ο δεικται τη σοφια του Θεου.

The world is being kept by the wisdom of God.

It will be seen that the form of this sentence is the same in English as that of the second sentence given above. In Greek, however, the sentences are not the same in form: the preposition followed by a genitive is used in the one sentence, and a simple dative in the other. This is because the doer of the action in the first sentence is a living person, i.e. 'the angel'; but the thing that does the action in the second sentence is not a living person, but 'wisdom'. The former is spoken of as the agent; the latter as the instrument. It is possible to have both agent and instrument with the same verb, e.g.

ο άποστολος λυεται ύπο του άγγελου λογω

The apostle is being loosed by the angel by (or, with) a word.

EXERCISE 17

These exercises are designed to give further practice in the use of the Passive and of prepositions. There is no new vocabulary. This is a suitable point for a thorough revision of the vocabularies so far learnt.

A

1. Ἐπεμεθεθε ὑπὸ των διδασκαλιων προς ἑτερων ὄχλων. 2. ἐν τουτῳ τῳ ταπω θεωρουμεν τοις φθαλμοις των Κυριων των οδωρων. 3. αυτοι οι λογοι ἐλαλωντο ὑπο των ἀποστολων ἐνωπιον των πρεσβυτερων. 4.α τα δε προβατα ἑδωκεν λαθος ὑπο των παιδων. 5. ἐπεμπομεθα μετα των προφητων ἐμπροσθεν του ὄχλου. 6. δια τουτο ἐπειθο τοις λογοις των κριτων. 7. προ των τουτων οι τελωναι ἐδιδασκαιντο συν των νεανιων. 8. οι νηι αυτοι ήσθον τους αυτους ἁρτους. 9. τυφλε ὑποκριτα, ου περιπατεις κατα τας ὀδους του νουμου. 10. σταυρος ἐποιητο ὑπο των ἐργατων ἐκαστῳ ἄγῳ εν Ἰερουσαλημ. 11. οι φιλοι ἐπεμπον

1 As we saw on p. 45, n. 1, what we now call the dative was originally three separate cases: dative, locative and instrumental.
EXERCISE

1. The word of God was being read by the apostles.  
2. The tomb was being built under the temple.  
3. Because of this the judges were being persuaded by the faithful teachers.  
4. You were leading the people after the beloved prophet through the desert to Jerusalem.  
5. After this they were being sought for by the whole crowd.  
6. The stones were upon the earth above the river.  
7. The throne was being carried by the workmen to another place beside the house.  
8. The world was being made through the Son of God.  
9. O hypocrite, you are not speaking about the commandments of the Lord.  
10. The young men themselves were being taught by their own teachers.  
11. Therefore after these things we used to speak the word of God to the disciples.  
12. You were being roused \(^3\) by the powerful words of the prophet’s anger.

---

\(^1\) A more polished Greek would add an article here: \(\tauους \text{ εν φυλακη}―\)‘the ones \(\text{εν φυλακη}―\) or ‘who were \(\text{εν φυλακη}―\). The article can be used with a prepositional phrase as with an attributive adjective. But Koiné Greek is not so particular. Cf. \(οι \text{ ἄγγελοι εν οὐρανῳ} (\text{Mark 13. 32}).\)

\(^2\) See Lesson 16, ‘Time at which’.

\(^3\) Use \(\text{γεφευρω}.\)
LESSON 18

The relative pronoun

The Present Imperative

Questions

For the next two lessons, re-read Introduction: English Grammar, Sections 5 (9), 14 (2), 18.

THE RELATIVE PRONOUN

The relative pronoun is the same in form as the endings of ἕκελινος with rough breathings added:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
<th>M., F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>N.</td>
<td>ὁς</td>
<td>Ἡ</td>
<td>ὁς</td>
<td>who, that</td>
</tr>
<tr>
<td></td>
<td>A.</td>
<td>ὅν</td>
<td>Ἡν</td>
<td>ὅ</td>
<td>whom, that</td>
</tr>
<tr>
<td></td>
<td>G.</td>
<td>ὁν</td>
<td>Ἡς</td>
<td>ὁν</td>
<td>whose, of whom</td>
</tr>
<tr>
<td></td>
<td>D.</td>
<td>ὁ</td>
<td>Ἡ</td>
<td>ὁ</td>
<td>to whom</td>
</tr>
<tr>
<td>Plural</td>
<td>N.</td>
<td>ὁ</td>
<td>ἀ</td>
<td>᾿</td>
<td>who, that</td>
</tr>
<tr>
<td></td>
<td>A.</td>
<td>ὁν</td>
<td>ἀς</td>
<td>᾿</td>
<td>whom, that</td>
</tr>
<tr>
<td></td>
<td>G.</td>
<td>ὁν</td>
<td>ἀν</td>
<td>᾿</td>
<td>whose, of whom</td>
</tr>
<tr>
<td></td>
<td>D.</td>
<td>ὁν</td>
<td>ἀν</td>
<td>᾿</td>
<td>to whom</td>
</tr>
</tbody>
</table>

The relative pronoun always refers back to some noun or pronoun, expressed or implied, in another clause. This noun or pronoun is called its antecedent.

In Greek the relative pronoun agrees with its antecedent in number and gender, but not necessarily in case. The case of a relative pronoun

1 It will be noticed that the forms ὁ ἡ ὁ ἡ ὁ ἡ ὁ ἡ occur in the declension of both relative pronoun and definite article. When a word of this form is found it is usually obvious from the context which part of speech it is. But this is a case where a knowledge of accents will often help one to identify the part of speech more quickly. In an accented text the relatives always have an accent (usually grave, though occasionally acute), whereas the articles almost always do not have one. (There are rare occasions when the article has an accent, e.g. Acts 1. 13.) We shall always print the relatives ἡ ὁ (neut.) ὁ ἡ with a grave accent, and the article ὁ (masc.) ἡ ὁ ἡ without.
depends on the function which it performs in the *relative clause* in which it stands.

Examples:

1) βλεπω τον Πρεσβυτέρον οἱ ἀκολουθοῦν ουν

I see the elders who are following.

In this example *πρεσβυτέρος* is in the accusative case because it is the object of the clause in which it stands. *οἱ* is in the nominative case because it is the subject of the clause in which it stands. The student should carefully consider the reason for the cases of the relative pronouns in the examples which follow:

2) οἱ δούλοι οὓς πεμπετε φωνοῦν

The slaves that you are sending are calling.

3) αὕτη ἐστιν ἡ γραφὴ ἡ τηρεῖται ἐν τῇ συναγωγῇ

This is the writing that is kept in the synagogue.

4) αὕτη ἐστιν ἡ γραφὴ ἥν εἶχεν ὁ ἀπόστολος

This is the writing which the apostle used to have.

5) τα παιδιά ἃ ἔδιδασκαν κλαῖε

The children whom I was teaching are weeping.

6) ὁ προφήτης οὗ ἀναγινώσκεις τα βιβλία ἁγιὸς ἐστὶν

The prophet whose books you are reading is holy.

7) οἱ νεανίαι οἵς πῶς τὸ κράτος δοῦλοι εἰσὶν

The young men for whom I am doing this are slaves.

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

The antecedent of the relative pronoun is often unexpressed, e.g. *ὅς οὗ λαμβάνει τὸν σταυρὸν αὐτὸν, οὐκ ἐστιν ἄξιος* (Matt. 10. 38)

He who does not take his cross, is not worthy.

**THE PRESENT IMPERATIVE**

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

The Imperative mood is used to express commands, exhortations and entreaties.
The forms of the Present Imperative are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Present Imperative Active</th>
<th>Present Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular 2</td>
<td>λυε</td>
<td>loose</td>
</tr>
<tr>
<td>3</td>
<td>λυετω</td>
<td>let him loose</td>
</tr>
<tr>
<td>Plural 2</td>
<td>λυετε</td>
<td>loose</td>
</tr>
<tr>
<td>3</td>
<td>λυετωσαν</td>
<td>let them loose</td>
</tr>
</tbody>
</table>

It will be noticed that, apart from the second person singular, the final letters of both conjugations are the same: -ω, -ε, -ωσαν. These terminations are found in all Imperative conjugations. Therefore, once the Present Imperative Active has been learnt, it is only necessary to learn the singular of other Imperative tenses. The plural forms follow automatically.

The Present Imperative of -εω verbs is entirely regular:

φιλεε → φιλει φιλεου → φιλου
φιλεετω → φιλεετω φιλεεσθω → φιλεεσθω
φιλεετε → φιλεετε φιλεεσθε → φιλεεσθε
φιλεετωσαν → φιλεετωσαν φιλεεσθωσαν → φιλεεσθωσαν

The meaning of the Present Imperative

As we saw in Lesson 13, the Present is a linear tense, which can be represented either by a line

or by a line of dots

Therefore, as would be expected, the Present Imperative denotes a command or entreaty to continue to do an action, or to do it repeatedly.

It is not always possible to bring this out in translating a Present Imperative into English, as we have no convenient form of expression which is equivalent to it. An attempt to express in full the force of the Greek Present Imperative is made in the translation of the following examples, though it should be remembered that such translations are usually over-translations.

βαλλετε τους λίθους Keep on throwing the stones.
τηρετω τως έντολας Let him continue to keep the commandments.

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Imperatives in the negative

A verb in the Imperative is negativated by υμεῖς instead of οὐ, and by μηδε instead of οὐδέ.¹

Example:

μη δεῖτε ἐν ταῖς ὀδοῖς τῆς ἁδικίας, μηδε χαίρε σὺν τοῖς ἀκαθαρτοῖς
Do not (continue to) walk in the ways of unrighteousness, nor rejoice
with the unclean.

QUESTIONS

υμεῖς (or υμεῖτε) is also used in hesitant questions, or in questions which
expect the answer ‘No’.

οὐ (or οὐχί) is used in questions which expect the answer ‘Yes’.
There are therefore four types of direct question:

(1) Ordinary questions. ἐστιν ὁ Χριστός; means ‘Is he the Christ?’
(2) Hesitant questions. μη (or μητε) ἐστιν ὁ Χριστός; can either
mean: ‘Is he perhaps (or, Can it be that he is) the Christ?’, or it can
belong to:

(3) Questions expecting the answer ‘No’. ‘He is not the Christ,
is he?’, cf. μητε ἐγώ Ἰουδαῖος; (John 18. 35) ‘Am I a Jew?’

(4) Questions expecting the answer ‘Yes’. οὐκ (or οὐχί) ἐστιν ὁ
Χριστός; means ‘He is the Christ, isn’t he?’ This last differs from the
ordinary negative statement only by the presence of a question-mark (or,
in the spoken language, by the tone of voice). οὐκ ἐστιν ὁ Χριστός.
means ‘He is not the Christ’.

EXERCISE 18

A

1. Λαμβάνε το ποτήριον καὶ χαίρε ἐν τούτῳ τῷ δευτέρῳ σήμερον τῆς
dικαιοσύνης, τῆς εἰρήνης καὶ τῆς ζωῆς. 2. ἡ ἀρχή τῆς ἐξουσίας
ἐστιν ἡ δοξα ὁμοιοίᾳ νεότις οὖν. 3. διὸ ζητεῖε το προσωπον του
Κυρίου ἐν προσευχῇ ἐν τοῖς σαββάτοις. 4. ἐν καιρῷ πειρασμοῦ
προσφερετε την θυσιαν τῆς μετανοιας καὶ ποιεῖτε ἐργα τῆς ὑπομονῆς.
5. βλέπετε ὁμοίως ὑπὸ τῶν σοφῶν. 6. ἐγείροι ἐκ τῶν νεκρῶν.

¹ μη is in fact used regularly with everything except the Indicative, as will be
seen when the Infinitive, Participle, Subjunctive and Optative are reached.
EXERCISE


B

1. Therefore let it be thrown beside the way. 2. Be loosed from sin daily. 3. Be saved from the authority of evil men. 4. Let the commandments themselves be kept. 5. Let him be led away to the council of Caiaphas. 6. Let not the clean dwell in the midst of sin, nor unclean hearts have joy in the rewards of the rich. 7. There was a beautiful boat upon the sea, but the people did not have money for it. 8. Let the teacher who is worthy of honour believe the book and worship God. 9. There is a new opportunity for the rest who remain. 10. The virgins who were eating the bread were not judging themselves. 11. Hypocrite, repent and hate the sins which you are doing. 12. Young man, hear the promises which I am making with my own tongue. 13. Let them take the teaching of the new covenant and bear witness to the only head of the everlasting kingdom. 14. Can it be that the small are strong? 15. Is not a little wine sufficient for an unbelieving generation? 16. They were following sinners, for they were like sheep.

REVISION TESTS 2

The student should not proceed further until he can get high marks in these tests.

Allow 1 hour each for Tests A and B. The total number of marks for each Test is 80; the marks for each question are shown in square brackets.

1 ἐδώκω in the active takes a double accusative. The piece of clothing used and the person or thing clothed are both put in the accusative.
A

1. Give the nominative singular, and the ending (only) of the genitive singular, of the Greek words for: beginning, child (2 words), cloud, covenant, desert, eye, face, friend, honour, judge, kingdom, life (2), place, prayer, reward, sacrifice, salvation, sea, servant, sinner, stone, temptation, tomb, tongue, truth, virgin, voice, widow, wine, work, world, young man. [16 marks]

2. Give the nominative singular masculine, and the endings of the nominative singular feminine and neuter, of the Greek words for: beautiful, beloved, clean, different, eternal, evil, faithless, first, free, last, little, new (2), old, only, poor, possible, remaining, second, small, worthy. [10]

3. Give the Greek for the following, writing -εω verbs in their uncontracted forms: I ask, I bring, I build, I call (2), I depart, I find, I hate, I make, I raise, I read, I seek, I take. [6]


5. (a) List the seven words which have the -ο ending in the neuter singular. [4] (b) What word (in addition to the demonstratives) is always put in the predicative position? [1] (c) Parse ὅ and ὅ. [2]

6. Give the Present Indicative of εἰμι. [1]

7. Give the Present Imperative Active and the Imperfect Indicative Passive of λυω. [2]

8. Give the three rules of contraction of -εω verbs. [3]

9. Give the Greek for: I used to have, I was inhabiting, I used to lead away, I used to have mercy on, I was putting on, I used to serve, I used to throw out, I was walking. [8]

10. Describe the three main case ideas now expressed by the dative. [3]

11. Give two uses of δια, ὑπερ and ὑπο and four uses of κατα. [10]

12. Repeat Exercise 15B. [10]

B

1. Give the nominative singular, and the ending (only) of the genitive singular, of the Greek words for: anger, boat, brother, commandment,
cross, crowd, cup, death, door, fear, fruit, garment, glory, guard, head, heart, hour, house (2 words), joy, law, money, people, place, price, promise, righteousness, Scripture, sign, soul, tax-collector, way, workman. [16 marks]

2. Give the nominative singular masculine, and the nominative singular feminine and neuter (endings only), of the Greek words for: alone, believing, blind, dead, each, good (2), happy, holy, just, like, other (2), powerful, rich, right, small, strong, sufficient, third, unclean, young. [10]


4. Decline in full in the plural: οὗτος. [3]

5. Give the Imperfect of ειμι (including alternative forms). [2]


7. Give in tabular form the eight rules for initial vowel changes in the formation of past tenses. [4]

8. List the five verbs (with their meanings) which usually take the dative. [2]

9. Describe the two main case ideas now expressed by the genitive. [2]

10. How are the cases used in expressions of time? [3]


13. Repeat Exercise 15b. [10]
LESSON 19

Personal, possessive and reflexive pronouns

Re-read Introduction: English Grammar, Sections 5, 6A (4).
In Lesson 15 we dealt with αὐτός and ἐαυτόν, which are pronouns of the third person. We now come to pronouns of the first and second person.

PERSONAL PRONOUNS

ἐγώ I
ἐμε, με me
ἐμοῦ, μοῦ of me, my
ἐμοί, μοί to or for me
ἡμείς we
ἡμας us
ἡμοῦ, ἡμοῦ of us, our
ἡμιν to or for us

σοῦ you
σε you
σοῦ of you, your
σοι to or for you

In Greek it is not necessary to say: ἐγώ λέω because the personal ending of the verb sufficiently shows the person and number of the subject without the addition of a pronoun. The nominative of the personal pronouns therefore normally suggests some emphasis:

οὐχ ὡς ἐγώ θελω, ἀλλ' ὡς σοῦ (Matt. 26. 39)
Not as I will, but as you will.

The longer forms of the first person singular ἐμε, ἐμοῦ, ἐμοί are used for emphasis or with prepositions.¹

Further ways of expressing the third person personal pronoun

We have already seen two ways of expressing 'he', 'she', 'it', etc.:

(1) αὐτός. (See Lesson 15. This is far the commonest use.)
(2) αὐτός and ἐκεῖνος sometimes have this weakened sense. (See Vocab. 14.)

¹ But with πρὸς and with the adverb-prepositions ἐνομοῦ, ἐπροσθέν, ὀνήμω, the shorter forms (με, μοῦ) are usual.

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Examples:

οὗτος ἦν ἐν ᾠρίῳ (John 1. 2) He was in the beginning (R.S.V.).
λέγουσιν αὐτῇ ἐκεῖνος (John 20. 13) They say to her.

(3) There is a third way: the article followed by δε. This is most commonly used in narrative to begin a sentence which introduces a new subject. Thus Mark 16. 5, 6 reads:

They were amazed. And he says to them δὲ δε λέγει αὐταῖς.

**μεν and δε**

Words are often contrasted by the use of the two particles μεν and δε: ‘on the one hand...on the other hand...’. (This is usually a clumsy over-translation. It is often sufficient to leave μεν untranslated and to translate simply ‘but’.) The following is an example of μεν and δε used with a personal pronoun:

'Εγὼ μεν εἶμι Παῦλος, 'Εγὼ δὲ 'Απόστολος (1 Cor. 1. 12)
I (on the one hand) am of Paul, I (on the other hand) am of Apollos.

μεν and δε can also be used to express ‘some...others...’. In this case the plural article is followed by μεν in the first clause and by δε in the second:

οἱ μεν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις (Acts 14. 4)
Some were with the Jews, and others with the apostles.

**Possessive Pronouns and Adjectives**

The usual way of expressing the possessive is by use of the genitive of the personal pronoun:

<table>
<thead>
<tr>
<th></th>
<th>my</th>
<th>your</th>
</tr>
</thead>
<tbody>
<tr>
<td>μου</td>
<td></td>
<td>σου</td>
</tr>
<tr>
<td>ἡμων</td>
<td>our</td>
<td>ἡμων</td>
</tr>
</tbody>
</table>

There are, however, possessive adjectives, and these often carry some emphasis. In common use are:

ἐμοσ -η -ον my σος -η -ον your
REFLEXIVE PRONOUNS

When used attributively they take the article:

παρακαλῶ σε περὶ τοῦ ἐμοῦ τεκνοῦ (Philemon 10)
I beseech you for (concerning) my child.

ἡ ἐμὴ διδαχὴ ὁδὸν ἐστὶν ἐμὴ (John 7. 16)
My teaching is not mine.

We have already seen (in Lesson 15) that αὐτοῦ ‘his’, ‘its’, αὐτῆς ‘her’, and αὐτῶν ‘their’ do the work of the third person possessive adjective.

REFLEXIVE PRONOUNS

Singular

As we have seen in the case of ἐαυτοῦ, reflexive pronouns can have no nominative forms. The first and second persons also of course have no neuter forms.

In the singular they are made up of a combination of ἐμε and σε with αὑτός, giving:

ἐμαυτὸν -ην myself σεαυτὸν -ην yourself
ἐμαυτὸν -ης σεαυτὸν -ης
ἐμαυτῶ -η σεαυτῶ -η

ἐγώ ἀπ’ ἐμαυτὸν λαλῶ (John 7. 17)
I speak from myself.

σὺ περὶ σεαυτὸν μαρτυρεῖς (John 8. 13)
You bear witness concerning yourself.

Plural

In the plural, ἐαυτοῦ does duty for the first and second persons (‘ourselves’, ‘yourselves’) as well as for the third person (‘themselves’):

μαρτυρεῖτε ἐαυτοῦ (Matt. 23. 31)
You bear witness to yourselves.

EXERCISE 19

Α

1. Κρατεῖτε ἐμε, Λαε Ἰουδαίας, καὶ σωζεῖτε ἐαυτοὺς ἐκ ταύτης τῆς πονηρᾶς γενεᾶς. 2. διηκονὸν σοι καὶ ἔδωκεν ἐαυτόν τῇ αἰωνίῳ διαθήκῃ σου. 3. ὕποκοδομοῦμεν οἶκος ὑμῖν ἐξω τῆς κωμῆς πάρα.
EXERCISE


Where words are in italics, express the personal pronoun separately.

1. We were calling and weeping, but you used not to have mercy upon us.
2. It used to seem wise to me, but they followed a different way.
3. Lord, have mercy upon us day by day until your second coming.
4. My teaching is not mine.
5. They take hold of Jesus and injure him.
6. But he used to say, ‘Hypocrite, depart from me’.
7. And this is the sign of your coming.
8. Prayer is being made by me and by your people.
9. You love your enemy as yourself.
10. Are you saying this about yourself?
11. And I have soldiers under myself.
12. I am not as the rest of men.
13. According as I hear I judge.
14. Love one another as I love you.
15. But he says to us, ‘Bring the poor to me’.
16. Some were being released, others were dying.
17. And your prayers are being heard.
18. Some were slaves, but others were free.

1 Use ὥσπερ.
LESSON 20

δυναμαι

Present Infinitive

Uses of the infinitive

Re-read Introduction: English Grammar, Section 14 (4), 19; also Lesson 16 for the use of the preparatory 'it'.

δυναμαι

δυναμαι ‘I am able’ is conjugated as follows:

<table>
<thead>
<tr>
<th>Present Indicative</th>
<th>Imperfect Indicative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>δυναμαι</td>
<td>ἔδυναμην</td>
<td>δυνασθαι</td>
</tr>
<tr>
<td>δυνασαι</td>
<td>ἔδυνασο</td>
<td></td>
</tr>
<tr>
<td>δυνασαι</td>
<td>ἔδυνατο</td>
<td></td>
</tr>
<tr>
<td>δυναμεθα</td>
<td>ἔδυναμεθα</td>
<td></td>
</tr>
<tr>
<td>δυνασθε</td>
<td>ἔδυνασθε</td>
<td></td>
</tr>
<tr>
<td>δυνανται</td>
<td>ἔδυναντο</td>
<td></td>
</tr>
</tbody>
</table>

1 The Imperfect sometimes has a lengthened augment: ἔδυναμην.

The endings of these conjugations are almost the same as those of the Present and the Imperfect Indicative Passive of λυω, though they are in a slightly more primitive form. In δυναμαι the fact that -μαι and -σαι are personal endings related to με and σε becomes obvious. δυναμας, δυνασαι is '(am) able I', '(are) able you'. The structure of λυ-ο-μαι and ἔ-λυ-ο-μην is properly: (augment) (ε), stem (λυ), variable vowel (ο or ε), personal ending. In the second person singular the σ has dropped out and contractions have taken place:

| λυ-ο-μαι         | ἔ-λυ-ο-μην         |
| λυ-ε-(ο)αι       | ἔ-λυ-ε-(ο)αι      |
| λυ-ε-ται         | ἔ-λυ-ε-ται      |
| λυ-ο-μεθα        | ἔ-λυ-ο-μεθα     |
| λυ-ε-σθε         | ἔ-λυ-ε-σθε     |
| λυ-ο-νται        | ἔ-λυ-ο-νται  |

We have seen ε + α → ου in Lesson 4. ε + α → η and ε + αι → η are regular contractions. For further examples, see γενη (Lesson 29), ἀληθη (Lesson 30).
THE INFINITIVE

THE PRESENT INFINITIVE

The forms of the present infinitives of λύω, φιλέω and εἰμί are as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύειν</td>
<td>λυεῖσθαι</td>
</tr>
<tr>
<td>to loose</td>
<td>to be loosed</td>
</tr>
<tr>
<td>φιλέω</td>
<td>φιλεῖσθαι</td>
</tr>
<tr>
<td>to love</td>
<td>to be loved</td>
</tr>
<tr>
<td>εἰναι</td>
<td></td>
</tr>
<tr>
<td>to be</td>
<td></td>
</tr>
</tbody>
</table>

USES OF THE INFINITIVE

Infinitive used as subject or object

The infinitive is a neuter verbal noun.

As a noun it may stand as the subject or object of another verb:

Subject  ἐξεστὶν θεραπευεῖν ἐν τῷ σαββάτῳ
          It is lawful to heal on the Sabbath.

Object   παραγγέλλει (Vocab. 26) τὸν Παύλον ἁγεῖσθαι καθ' ἡμέραν
          He commands Paul to be brought daily.

As a verb it has tense and voice and it may have an object. It is often said to have a subject. The so-called ‘subject’ of the infinitive does not conform to the rule in Lesson 5 that the subject of the verb is put in the nominative. The ‘subject’ of the infinitive is put in the accusative. In the sentence above, τὸν Παύλον (accusative) is used with ἁγεῖσθαι. Similarly, we have:

δεῖ ἀνθρωπὸν ἐσθιεῖν

A man must eat (it is necessary for a man to eat), where ἀνθρωπὸν (accusative) is used with ἐσθιεῖν.

καλὸν ἔστω ἡμᾶς εἰναι μετ' αὑτοῦ

It is good (for) us to be with him, where ἡμᾶς (accusative) is used with εἰναι.

Though it is usual to describe this accusative as the subject of the infinitive, it is not strictly correct. It is really what is known as an adverbial accusative or an accusative of general reference or an accusative of respect.
He commands *in respect to Paul* a being brought ('to be brought').

*In respect to a man eating* ('to eat') is necessary.

*In respect to us* it is good to be with him.

Nonetheless it is convenient to call it loosely the ‘subject’.

ἐξαιτεῖ, ‘it is lawful’, and παραγγέλλω, ‘I command’ are apparent exceptions to this rule, since they take a dative, even with an infinitive. Thus:

εξαιτεν αὕτως θεραπευεν ἐν τῷ σαββάτῳ

It is lawful for them to heal on the Sabbath.

παραγγέλλει αὕτως τον Παύλου ἄγειν
He commands them to bring Paul.

But in these cases the αὕτως belongs to the main verb, and no accusative of respect is called for.

*Infinitives with the negative*

Infinitives (like Imperatives) are negated by μη.

*Consequence clauses*

The accusative and infinitive introduced by ὅστε is often used to express the result of the action of the main verb,

e.g. ὅστε μη χρειαν ἐξειν ἣμας λαλεῖν (1 Thess. 1. 8)

So that we have no need to speak.

*The articular infinitive*

The infinitive's character as a noun is seen particularly clearly when a (neuter) article is placed in front of it.

This 'articular infinitive' is frequently used in connection with a preposition, the preposition and infinitive together making a phrase which can generally best be translated by an adverbial clause in English. As this form of expression is quite unlike English, the examples below and in Exercises 20 and 21 should be studied with particular care, because it is a very common usage in Greek.
Examples:

(1) *ἐν* followed by the *dative* of the articular infinitive can express the *time at which* something occurs. It will usually be translated ‘while’ or ‘when’.

*ἐν δὲ τῷ ὑπαγεῖν αὐτὸν οἱ δράκοι συνεπνεύσαντον αὐτὸν* (Luke 8. 42)
And while he was departing the crowds thronged him.

(2) *πρὸ* followed by the *genitive*, meaning *before*:

*εἰχόν πρὸ τοῦ τον κόσμον εἶναι παρὰ σοὶ* (John 17. 5)
(The glory which) I had with you before the world was.

(3) *μετὰ* followed by the *accusative*, meaning *after*:

*μετὰ τὸ παραδοθῆναι τοῦ Ἰωάννη* (Mark 1. 14)
After John was arrested.

(4) *διὰ* followed by the *accusative*, meaning *because*:

*διὰ τὸ εἶναι φίλον* (Luke 11. 8)
Because he is a friend.

**Purpose clauses**

The infinitive can be used in three ways to express purpose. (The first introduces us to new meanings of *εἰς* and *πρὸς*.)

(1) *εἰς* or *πρὸς* followed by the *accusative* of the articular infinitive:

*ἐξήνευν κατὰ τοῦ Ἰησοῦ μαρτυριαν εἰς τὸ διαναφθαίρειν αὐτοῦ* (Mark 14. 55)
They were seeking witness against Jesus, in order to kill him.

*εἰς τὸ διαναφθαίρειν ὑμᾶς παρακαλέω* (2 Cor. 1. 4)
(Who encourages us) so that we may be able to encourage.

*πρὸς τὸ διαναφθαίρειν ὑμᾶς* (Eph. 6. 11)
(Put on the whole armour of God) that you may be able (to stand).

(2) Purpose can also be expressed by the infinitive alone. (The following examples contain words and constructions which have not yet been dealt with, but the force of the infinitive is just the same in the Greek as in the English):

1 First Aorist Infinitive Passive of *παράδωσιν*, see Lesson 42.
2 Aorist Infinitive, see Lessons 24, 40. This could be expressed more literally: ‘with a view to the killing him’.  

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PURPOSE CLAUSES

ἡλθομεν προσκυνησαι αυτω (Matt. 2. 2)
We have come to worship him.

μη νομιστε ότι ἡλθον καταλυσαι τον νομον (Matt. 5. 17)
Do not think that I have come to destroy the law.

ἀπαγω ἀλιευεν (John 21. 3)
I am going off to fish.

(3) Quite commonly του (the genitive of the definite article) is inserted before the infinitive, without in any way affecting the sense.

μελλει γαρ Ἦρωθης ξητειν το παιδιον του ἀπολεσαι αυτο (Matt. 2. 13)
For Herod is about to seek the child to destroy him.

EXERCISE 20

Α

1. Ἡθελον δισκειν ἡμας ἐως (ἀχρι) της ἐσχατης ωρας.
2. αι νεφελαι ὑπαγοιναι και αι ψυχαι των ἀνθρωπων θελουσαι εὐχαριστειν.
3. μελλω πειθειν τους ἄξιους πρεσβυτερους κατουκειν χωρις των ὑμαρτωλων.
4. ἐδυνασθε σοφους φιλους ἐχειν;
5. διδασκαλε, δει ἡμας πιστευειν.
6. ἡθελομεν ουν θεραπευειν τους ναις αυτων.
7. ἐξεστιν ἡμιν παραλαμβανειν την βασιλειαν των οὐρανων;
8. ἐπιμετει τους δουλους αυτου καλειν τους πτωχους και τους τυφλους.
9. ο γαρ Θεος πεμπει του νιον αυτου σωζειν των κοσμων.
10. παρεκαλουμεν των λαον υπακουεις τοις προφηταις.
11. οι δε δχλοι ἐξαιρον εν τω αυτους ἅκουειν και βλεπειν τα σημεια α ἐποειει.
12. προ τον αυτους ὑπαγειν ο Πετρος ἡσθηνει μετ αυτων.
13. και δια το περισσευειν την ἁδικιαν η ἀγαπη ἀποθησεικει;
14. ο ανεμος ην ἵχυρος ωστε βαλλειν το πλοιον ἐπι τας πετρας.
15. το δε περιπατειν εν ταις ὅδοις αυτου ἁγαθον ἐστιν των ναις των ἀνθρωπων.
16. οι δε κειναι εμενο εμπροσθεν της θυρας του ἑρου δια το του πρεσβυτερου ἀποθησεικειν.
17. ου μισω του ἐχθρον μου ωστε με δυνασθαι τον Θεου φιλειν.
18. ἐγραφον εις το ὑμας ἐπιγνωσκειν την ἁγαπην μου.
19. παραλαμβανω το ευαγγελιον προς το σωζεσθαι.
20. χρειαι γαρ ἐχειτε του ἡμας διδασκειν υμα 

1 Note the double accusative. With διδασκω the person taught is put in the accusative.

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1. But are bad men able to find wisdom? 2. Did he not wish to be released from sin? 3. They were not willing to obey the elders. 
4. It is not lawful for them to take the money from the tax-collectors, is it? 5. I am a man, but you are children. 6. We wish to look at the temple of the God of Israel. 7. We are sending the slaves to call the blind and the poor. 8. It was necessary for Jesus to lead the disciples away from Galilee. 9. I wished him to heal my child, but he would not. 10. Jesus is about to ask them to send sufficient bread. 11. I am not able to exhort them to give thanks for the coming of the Sun of Righteousness. 12. Are we able to do this? 13. I was sending the messenger to you, but he was not willing to depart. 14. They wish to read the books which you have. 15. But the people believed John to be a prophet. 16. And while the elders were being gathered together we remained in the fields. 17. And Jesus was healing the poor, so that the crowd rejoiced. 18. But they encouraged Peter because he taught the commandments. 19. And she used to have the clothes in order to be beautiful.

LESSON 21

The Future Active

The Future Active is formed by inserting the letter σ between the stem and the endings of the Present:

λυω I shall loose
λυσεις
λυσει
λυσομαι
λυσετε
λυσουσι(ν)

ὑπερ.
MUTES WITH σ

If the stem ends in a mute (the term used for the nine consonants listed below), the σ will combine with it in the following manner:

(Gutturals) \( κ, \ γ, \ χ + σ \rightarrow ξ \)
(Labials) \( π, \ β, \ φ + σ \rightarrow ψ \)
(Dentals) \( τ, \ δ, \ θ + σ \rightarrow σ \)

So:

\[ \ddot{α}νοιγω \]  \[ \ddot{α}νοιξω \]
\[ \ddot{ε}χω \]  \[ \ddot{ε}ξω \] (but observe the change of breathing)
\[ βλεπω \]  \[ βλεψω \]
\[ γραφω \]  \[ γραψω \]
\[ πειθω \]  \[ πεισω \]

-εω verbs lengthen ε to η before the σ:

\[ φιλεω \]  \[ φιλησω \]

καλεω, however, is an exception, giving:

\[ καλεω \]  \[ καλεσω \]

With the so-called contracted verbs like φιλεω, contractions only take place when the ε is immediately followed by a vowel. In the case of φιλησω, where a consonant (σ) has been inserted between the stem and the endings, the endings behave just like those of λυω.

EXERCISE 21

A

1. Ενώ διδακτορίσουν τα τεκνά; 2. καλεσεις δε το παιδιον Πετρον;
3. και άνοιξε τους όφθαλμους των τυφλών οι συναγωνται ἐν τη συναγωγη. 4. πεμψα προς αὐτους σοφους και προφητας, ἀλλ' οὗ τους ἁκούσουσιν αὐτῶν οἱ νῦν Ἰσραήλ. 5. προφητευσεις τω λαω τουτω καὶ ἡπακούσουσιν σοι. 6. οἱ διακονοι τῆς συναγωγῆς οὖ διωξοντο τους νεανιας ἐν τω σαββατω. 7. οἱ λεπροι ἤξουσι τα προβατα α ἑωτερα ἀπο των ἁνεμων και τῆς θαλάσσης. 8. οἱ δε τα ἰματα ἐνδυσουσι τας χηρας. 9. ἐν δε τω τον ἄχλον ἄκουειν τον λογον τα δαιμονια ἦγεν θυσίαν του προσφερειν αὐτας τω Σατανα. 10. θελω γαρ μενει μεθ' ύμων ταυτην την ἡμεραν προ του με ἀκολουθειν του Ιησου ἐν τη ὄδω του σταυρου. 11. ἴσθενει δε το δενδρον δια το μη ἤχειν γην. 12. πεμπουσοι οὖν αὐτὸν εἰς τους
1. I will open the books which are in the synagogue. 2. We shall behold the face of the Lord in the temple which is being built in Jerusalem. 3. We will send the slaves to pursue them as far as Judaea. 4. He will speak these things to the crowds in parables. 5. Do not bless evil men, for the evil will not see the sun. 6. Are you about to believe one another? 7. Shall we then persuade our own brothers to throw out their right eyes? 8. And they will call the child Jesus, for he is saving his people from their sins. 9. And he will have a voice like the voice of an angel. 10. And before the world was, I am. 11. Do not do your righteousness for men to see.

LESSON 22

The two stems of verbs

Most of the verbs which have been given so far have only one stem. But many verbs have two stems:

(1) The present stem from which the Present and Imperfect are formed.

(2) The verbal stem from which the other tenses (e.g. the Future) are formed.

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

Below are given examples of three types of verb in which (a) the verbal stem is modified to form the Present; and (b) the σ of the Future is added to the verbal, not the Present, stem.

(1) Verbs which add τ to the verbal stem to form the Present stem.

Examples:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>καλυπτει</td>
<td>ἀποκαλυπτω</td>
<td>ἀποκαλυψω</td>
</tr>
<tr>
<td>κρυπτει</td>
<td>κρυπτω</td>
<td>κρυψω</td>
</tr>
</tbody>
</table>

I reveal
I hide

(2) Verbs in which the verbal stem ends in a guttural which is softened to σσ to form the Present stem.

κηρυκει | κηρυσσω | κηρυζω |
πραγματει | πρασσω | πραξω |

I proclaim
I do

(3) Verbs ending in ζω in the Present. These are mostly formed from stems ending in δ and they make their Futures in -σω.

βαπτιζομεν | βαπτιζω | βαπτισω |
δοξαζομεν | δοξαζω | δοξασω |

I baptise
I glorify

κραζω, however, is formed from a stem ending in a guttural (γ), and therefore makes its Future in -ξω.

κραγ | κραζω | κραξω |

I cry out

EXERCISE 22

A

1. Ἔγγυσω δε εἰς ἑκαστον ἁγαστην ἀδελφων. 2. Ἐπιξετε ἐν τῷ Θεῳ, ἀνοιξε γαρ θυραν ωμιν ἐν τῇ χρειᾳ ωμιν. 3. καθαριζεται τὰς Ἰδιας καρδιας και περιπατησεται ἐνωπιον μου ἐν ὁδοις της χαρας. 4. κρυπτε το προσωπον σου ἀπο των ἀμαρτιων μου. 5. δε πτωχος κραζει ἐν μεσῳ του ἱερου. 6. βαστασοαι τον παραλυτικον προς την θυραν, και ἐτοιμασουσιν παραλαμβανεις αυτου. 7. οι λοιποι, οι θαυμαζουσιν την ἐξουσιαν αυτου, κηρυξουσι την ἁγαστην αυτου. 8. ἐγγυσω δε ἀχρι του πρωτου μνημειων. 9. καθεζεται ἐπι τῷ θρωνῳ του οιρανου, ἀλλῃ οι ἄγιοι ἐλπισουσιν θεωρειν την παρουσιαν αυτου ἐπι τας νεφελας. 10. κηρυσσεται τας ἐπαγγελιας και φυλασσεται τας ἐντολας ἐν τω ὑμαι ἐτοιμαζειν την ὅδον της δοξης.
1. The faithful widow will sit alone in prayer and her witness will not cause the other women to stumble.  
2. He will have mercy upon me, and I shall have eternal salvation.  
3. Buy your sacrifices and sanctify the Sabbath.  
4. The disciples whom John was baptising remained with Jesus.  
5. Will he not reveal his face to the unbelieving soul?  
6. The lepers will cry out in their need.  
7. The devil will tempt you, but I will guard you.  
8. Do righteousness to one another and you will glorify the only God.  
9. O Peter, I will test you and evil men will wonder at your steadfastness.  
10. Will you then buy the clothes and carry them to the brothers?  
11. And I will reveal the sin of the men who practise unrighteousness, and they will hide their eyes from me.

LESSON 23

The Middle voice

The Future of εἰμι

THE MIDDLE VOICE: MEANING

In addition to the Active and Passive voices with which we are familiar in English, Greek has also a Middle voice. No attempt will be made to give any generalised explanation of the meaning of the Middle, which must be left to more advanced text-books. The meaning in fact varies from verb to verb. It will be sufficient if the student simply learns the meanings given in the vocabularies.

It may, however, be said that:

(1) Though some forms of the Middle are the same as the Passive, the Middle is in meaning much closer to the Active than to the Passive. In fact the meaning of Active and Middle are often in-

1 No separate word for 'women' is required. Cf. ἐκείνη, 'that woman', Lesson 14.
distinguishable. It is better to think of the Middle as a sort-of-Active, than as a sort-of-Passive.

ἐνδω, 'I put on' is a good example of a verb which in both Active and Middle must be translated by the Active voice in English. But in this case the two voices are clearly distinguished in meaning:

ἐνδω (Active) means I put (clothes) on (someone else)
ἐνδομαι (Middle) I put (clothes) on (myself)

(2) Verbs in the Middle are usually Deponent.

A deponent verb is one which is Middle or Passive in form, but Active in meaning.

All the Middle and Passive verbs in Vocabulary 23 are deponent.

(3) Some verbs are always Active in some tenses and Middle in others. The Future in particular is often Middle in form. For instance, the following have (irregular) deponent Futures:

<table>
<thead>
<tr>
<th>Present Active</th>
<th>Future Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>γνωσκω</td>
<td>γνωσμαι</td>
</tr>
<tr>
<td>λαμβανω</td>
<td>λημφομαι</td>
</tr>
</tbody>
</table>

I know
I take\(^1\)

(4) A few Middles are, however, so different in meaning from their Actives that they must be translated by a quite different English word, e.g. ἀρχω (Active) I rule
ἀρχομαι (Middle) I begin

But our concern now is not with meaning, but with form.

THE MIDDLE VOICE: FORMS

(1) The forms of the Present and Imperfect Middle are exactly the same as those of the Passive:

<table>
<thead>
<tr>
<th>Present:</th>
<th>Imperfect:</th>
<th>Imperative:</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυμαι</td>
<td>ἔλυμαι</td>
<td>λνφι</td>
</tr>
<tr>
<td>ληη</td>
<td>λεται</td>
<td>λνου</td>
</tr>
<tr>
<td>λνομεθα</td>
<td>λνοσθε</td>
<td>Infinitive:</td>
</tr>
<tr>
<td>λνονται</td>
<td></td>
<td>λνοσθαι</td>
</tr>
</tbody>
</table>

\(^1\) Other examples may be seen in the list of verbs, pp. 227-8, e.g. -βαινω, ἔδω, -θησκω, ὄρω, πνω, πιπω.
Whether these forms are in fact Middle or Passive can only be determined from the context.

(2) The **Future Middle**, like the Future Active, inserts σ after the stem, and then it adds the same endings as the Present Passive:

\[
\begin{align*}
\text{lůsōmαι} & \quad \text{lůsōmēba} \\
\text{lůsē} & \quad \text{lůsēstē} \\
\text{lůsētai} & \quad \text{lůsōntai}
\end{align*}
\]

**THE FUTURE OF είμι**

The Future of είμι, formed from the stem εο-, has endings like the Future Middle of λυω, except that the ε is omitted from the ending of the third person singular:

\[
\begin{align*}
\text{έσομαι} & \quad \text{έσομεθα} \\
\text{έση} & \quad \text{έσεσθε} \\
\text{έσται} & \quad \text{έσονται}
\end{align*}
\]

**EXERCISE 23**

A

1. Ἐπορευομέθα δὲ πρὸς τὴν βαλασάν μετὰ τῶν μαθητῶν.
2. ἤρχοντο ἁρά τοῦ Κυρίου ὡς τηρεῖ αὐτοὺς ἄπο τοῦ πονηροῦ;
3. μὴ ἀποκρινοῦ τῇ φωνῇ. 4. ἀπηρχοντο γαρ πρὸς τὴν ἔρημον ἐν ἡ ἀυτὸς ὁ Ἰωάννης ἐβαπτίζεν. 5. καὶ ἀπεκρινομῇ τοὺς ἀγγέλους οὐ ἠρχοντο ἄπο τῶν πρεσβυτέρων. 6. μη ἐργαζομεθε τὴν ἄδικιαν. 7. κάκειος δεχεται τόσον ἀμαρτωλος οἱ ἐρχονται πρὸς αὐτὸν καὶ ἐσθίει μετ' αὐτῶν. 8. ἀπτον τῶν κεφαλῶν τῶν παιδιῶν ἀ πεμπω. 9. οὐδε οἱ ἰσχυροι δουλοι οὐδε ἐδεχετο ἐργαζομεθε μονον. 10. δεχεθω προτον τὸ βιβλίον δ γραφει δ ἀποστόλος. 11. διηρχομεθα οὐν τοὺς ἄγρους αὐτῶν καὶ ἥκολονθουμεν ὡπεσω τοῦ δευτερου τελουν. 12. ἀπεθανασιν τῶν νεῶν λάθων τοῦ ἔρου τοῦ τριτον δ οἰκοδομευται τῷ Κυρίῳ. 13. ἔμοι λοντο δε ἀκοειν τοὺς ἐσχάτους λογους οὐδε ἑλαιε το Ἱσσους. 14. οὔτος ἐρχεται οἰκοδομεῖν ἀλλ' οὐ δυναται ποιειν τὸ ἔργον. 15. δει ύμαι ἀποκρινεσθαι ταυτὴ τῇ γενεᾷ. 16. παραγγελλω' σοι

This word is used in Lesson 20.

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EXERCISE

17. οὐ γαρ μελετε ἐρχεσθαι προς μὲ; 18. ὁ δὲ οὐκ ἥθελεν πορευεσθαι ἐν ταῖς ὁδοῖς τῆς ἀληθείας. 19. οὗτος ἀρχινεὶς τῆς συναγωγῆς ὑπηρχεί. 20. ἀργυρίων οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τούτο προσφέρω. 21. αὐτὸς ὁ Χριστός ἀρξεῖ τῆς ἐκκλησίας, καὶ ὁ λαὸς αὐτοῦ προσέβεται καὶ εὐαγγελίζεται. 22. ἀπαλάτησε ἀληθῶς μετὰ χαρας. 23. ὁ Θεὸς λογισται δικαιοσυνην αὐτῷ χωρὶς ἐργῶν. 24. καὶ παρεγινοντο καὶ ἐβαπτίζοντο ὑπὸ τοῦ Ἰωανν. 25. παραγινεῖται δὲ οἱ πρῶτοι πρὸς τὸν κυρίον αὐτοῦ. 26. μὴ φοβοῦ τοὺς λοιποὺς ἐκβοῦς, μονὸν πιστευε. 27. οὔδε γεννησθε άνθρωποι τῆς όργης. 28. διεναι γαρ ἐστιν ἐνωπιον οἶλον τοῦ λαοῦ. 29. δεὶ γαρ ἐνυσσασθεί τὸν καινὸν ἀνθρωπόν.

B

1. Reckon yourselves to be dead. 2. Shall I become a powerful friend like the rich man? 3. The evil ruler feared John. 4. The church becomes like a beautiful virgin, whom God is preparing for eternal life. 5. And you shall be holy to the Lord. 6. Therefore we shall take the cup of salvation with joy. 7. And I shall know as he knows. 8. We wished to go and greet you, but he wishes you to come and pray with us. 9. But I will become wise and will come to him in the fear of the Lord. 10. He will not injure his own right eye, will he? 11. And keep the holy commandments which you receive from the teachers. 12. Do not deny the Lord of glory who will save you from the evil world. 13. But we were going through the fields in which the slaves were working. 14. Let him receive the messengers who proclaim the kingdom of heaven. 15. Brothers, do not answer the teacher. 16. Some were going to their houses and others to the temple. 17. Jesus is being led into the same desert to be tempted by the devil. 18. But we were going to John to be baptised by him. 19. Jesus therefore was beginning to send the apostles to preach the gospel to the whole house of Israel. 20. I shall be first, but you will be last.

1 See note on ἀρχινεὶς in Vocab. 23.
2 εἰς.
LESSON 24

The First Aorist Active

FIRST AND SECOND AORIST

In this and the following lesson we deal with the two types of Aorist. The First (or Weak) Aorist is so called to distinguish it from the Second (or Strong) Aorist, a tense which is formed in a different way. Very few verbs have both Aorists. When they do, they almost always have the same meaning.¹

THE GENERAL IDEA OF THE AORIST TENSE

In the Aorist the action is thought of in its simplest form. In contrast with the linear tenses (Present and Imperfect), which can be thought of as a line or line of dots:

\[ \cdots \cdots \cdots \cdots \cdots \]

or

the Aorist is a *punctiliar* (or point) tense, which can be thought of as a single dot:

\[ \cdot \]

The action of the verb is thought of as simply happening, without any regard to its continuance or frequency.

THE MEANING OF THE AORIST INDICATIVE

This means that in the Indicative the sense of the Imperfect approximates to that of the English Past Continuous: 'I was loosing', while that of the Aorist approximates to that of the English Past simple: 'I loosed.'

¹ The two Aorists may be compared, in this respect, with the weak and strong forms of the Past tense in English. Very few verbs in English have both weak and strong Past tense forms; if they have, the meaning of the forms is identical.

FORMS OF THE FIRST AORIST ACTIVE

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλυσα</td>
<td>I loosed</td>
</tr>
<tr>
<td>ἐλυσας</td>
<td>you loosed</td>
</tr>
<tr>
<td>ἐλυσε(ν)</td>
<td>he loosed</td>
</tr>
<tr>
<td>ἐλυσαμεν</td>
<td>we loosed</td>
</tr>
<tr>
<td>ἐλυσατε</td>
<td>you loosed</td>
</tr>
<tr>
<td>ἐλυσαν</td>
<td>they loosed</td>
</tr>
<tr>
<td>λυσον</td>
<td>loose</td>
</tr>
<tr>
<td>λυσατω</td>
<td>let him loose</td>
</tr>
<tr>
<td>λυσατε</td>
<td>loose</td>
</tr>
<tr>
<td>λυσατωσαν</td>
<td>let them loose</td>
</tr>
</tbody>
</table>

Infinitive: λυσαι to loose

It will be noticed (a) that the Indicative has an augment, because (like the Imperfect, cf. Lesson 13) it represents action in the past. Since the Imperative never relates to the past and the Infinitive does not necessarily do so, they have no augment;

(b) that the characteristic of the First Aorist Active is the ω after the stem. (Note the two exceptions: ἐλυσε(ν) and λυσον.) This ω inserted between the stem and the endings produces the same consonantal changes as in the Future:

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>First Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>διωκω</td>
<td>διωξω</td>
<td>ἐδιωξα</td>
</tr>
<tr>
<td>γραφω</td>
<td>γραψω</td>
<td>ἐγραψα</td>
</tr>
<tr>
<td>πειθω</td>
<td>πεισω</td>
<td>ἐπεισα</td>
</tr>
<tr>
<td>κρυπτω</td>
<td>κρυψω</td>
<td>ἐκρυψα</td>
</tr>
<tr>
<td>κηρυσσω</td>
<td>κηρυξω</td>
<td>ἐκηρυξα</td>
</tr>
<tr>
<td>βαπτιζω</td>
<td>βαπτισω</td>
<td>ἐβαπτισα</td>
</tr>
<tr>
<td>κραζω</td>
<td>κραξω</td>
<td>ἐκραξα</td>
</tr>
<tr>
<td>φιλεω</td>
<td>φιλησω</td>
<td>ἐφιλησα</td>
</tr>
<tr>
<td>but καλεω</td>
<td>καλεσω</td>
<td>ἐκαλεσα</td>
</tr>
</tbody>
</table>

θελω is also irregular:

| θελω | θελησω | ἡθελησα |

THE MEANING OF THE AORIST IMPERATIVE

It is not possible, without resorting to over-translation, to give any general rendering of the Aorist Imperative which will differentiate it
from the Present Imperative. But it will be obvious at once from the difference in idea between a linear and a punctiliar tense, that the Present Imperative will be used to denote a command to continue to do an action or to do it habitually, and the Aorist Imperative to denote a command simply to do an action without regard to its continuance or frequency.

The difference of meaning is well seen in the parallel versions of a petition in the Lord’s Prayer given in two of the gospels. The verb used in Luke is the Present Imperative of διδώμι ‘I give’, whereas Matthew uses the Aorist Imperative:

τὸν ἀρτὸν ἡμῶν τὸν ἐπιουσιον διδῶ ἡμῖν τὸ καθ’ ἡμερὰν (Luke 11.3)
Our daily bread give to us (keep on giving us) day by day.

τὸν ἀρτὸν ἡμῶν τὸν ἐπιουσιον δος ἡμῖν σήμερον (Matt. 6. 11)
Our daily bread give to us today.

The Present Imperative is linear; it denotes a continuous act of giving, day after day. The Aorist Imperative is punctiliar; it denotes a single act of giving: ‘for today’.

THE MEANING OF THE AORIST INFINITIVE

The Aorist Infinitive differs in meaning from the Present Infinitive just in the same way as the Aorist Imperative differs in meaning from the Present Imperative. The one is punctiliar, the other is linear. The Aorist has no thought of continuance or frequency, whereas the Present Infinitive denotes that the action is to be regarded as continuous or repeated.

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

Examples:

γράφεω τα αὐτα καλον ἐστιν ὑμιν (Present)
To keep on writing the same things is good for you.

ἐπιστολή γραφαί ἐπιστολὴν ὑμιν (Aorist)
I hope to write a letter to you.

1 See the discussion on p. 74.
2 This verb is explained in Lesson 42.
A
1. Οὐδὲ ἔδωξαν τοὺς τελωναῖς οἱ ἄηγοι τα προβατα. 2. οἱ δὲ λεπτοὶ ἐπιστευσαν τῷ λόγῳ τοῦ Ἰησοῦ; 3. ἐπεµβὰς γαρ τὰς χηρὰς ἁγορασα τα ἱματια. 4. σωσον τὸ ἀργυρίον ἀπ' αὐτὴς. 5. σωζε τὸν λαὸν σου ἀπὸ τού πονηροῦ. 6. μετὰ ταῦτα ἐπέισα- 


B
1. And they baptised the tax-collectors in the river. 2. You were going through the beautiful land to prepare the free people. 3. Strong workman, hide the stones which abound in the field. 4. Do not continue to cause the brethren who were ill to stumble. 5. But they followed one another. 6. For you revealed the commandments and promises to the church. 7. Shall we begin to read the books? 8. Cleanse and sanctify your hearts. 9. Is it lawful for them to heal on the Sabbath? 10. Save your people, O Lord, from the un-righteousness of this world. 11. Therefore hide yourselves and your children in Jerusalem. 12. Let love and peace and righteousness dwell in your hearts. 13. And her enemy wondered at her steadfastness. 14. It is good for them to keep on reading the same things. 15. After this I will reveal my authority and my needs to them. 16. He wished to call the tax collectors to the sacrifice. 17. And his tongue injured others. 18. Apart from me you seem to be weak.

1 Use Present Imperative.
The Second Aorist Active
Principal parts

<table>
<thead>
<tr>
<th>Verbal stem βαλ</th>
<th>Present stem βαλλ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second Aorist</td>
<td>Imperfect</td>
</tr>
<tr>
<td>Indicative</td>
<td>Present</td>
</tr>
<tr>
<td>ἐβαλον</td>
<td>ἐβαλλον</td>
</tr>
<tr>
<td>ἐβαλες</td>
<td>ἐβαλλες</td>
</tr>
<tr>
<td>ἐβαλε(ν)</td>
<td>ἐβαλλε(ν)</td>
</tr>
<tr>
<td>ἐβαλομεν</td>
<td>ἐβαλλομεν</td>
</tr>
<tr>
<td>ἐβαλετε</td>
<td>ἐβαλλετε</td>
</tr>
<tr>
<td>ἐβαλον</td>
<td>ἐβαλλον</td>
</tr>
<tr>
<td>Second Aorist Infinitive: βαλεω</td>
<td>Present Infinitive: βαλλεω</td>
</tr>
</tbody>
</table>

The following are the common verbs with Second Aorists:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγω</td>
<td>I lead</td>
<td>βαλω</td>
<td>I throw</td>
<td>ἐβαλω</td>
<td>I throw</td>
</tr>
<tr>
<td>ἀμαρτανω</td>
<td>I sin</td>
<td>εὑρισκω</td>
<td>I find</td>
<td>εὑρον</td>
<td>I find</td>
</tr>
<tr>
<td>ἀποθνησκω</td>
<td>I die</td>
<td>ἐχω</td>
<td>I have</td>
<td>ἐσχον</td>
<td>I have</td>
</tr>
</tbody>
</table>
FIRST AORIST ENDINGS

καταλείπω  κατελείπων  I leave  πίων  έπιον  I drink
λυμβαίνω  ἐλαβον  I take  πιπτών  έπεσον  I fall
μαθαίνω  ἐμαθον  I learn  φευγω  ἐφυγον  I flee
πασχω  ἐπαθον  I suffer

Some verbs have no Present stem formed from the verbal stem. Instead the Present of a quite different verb is used. In consequence we get this strange link-up of Presents and Second Aorists in the following five very common verbs:

ἐρχομαι  ἔλθων  I come  δραω  εἰδον  I see
ἐσθιω  ἐφαγον  I eat  φερω  ἱνεγκον  I carry
λεγω  εἰπον  I say

As the meanings of these Aorists are sometimes given in lexicons under the totally different word in the Present tense, it is specially important that they be carefully learnt.

Second Aorist stems with First Aorist endings

In the case of ἔλθων, εἰπον, εἰδον and ἱνεγκον First Aorist endings are often added to Second Aorist stems,

e.g. ἐν φυλακῇ ἡμῖν καὶ ἔλθατε πρὸς με (Matt. 25. 36)
I was in prison and you came to me.
οἱ δὲ εἰπαν, Πιστεύσον ἐπὶ τον Κυρίον Ἁγίον (Acts 16. 31)
And they said, Believe on the Lord Jesus.
ἐλθατω ἡ βασιλεία σου (Luke 11. 2)
Thy kingdom come.
Διδάσκαλε, ἱνεγκα τον νίον μου πρὸς σὲ (Mark 9. 17)
Teacher, I brought my son to you.
εἰπον τῇ ἐκκλησίᾳ (Matt. 18. 17)
Tell the church.

These forms should be regarded as ‘Second Aorist with First Aorist endings’, since they are not true First Aorists.

1 γ before κ is pronounced κ: Lesson 1, p. 19 n. (1).
2 εἰπ-ον has the second person singular First Aorist Imperative ending like λοι-ον and like πιστεύσον-ον above. With Second Aorist ending, it would be εἰπ-ε.
γινώσκω and -βαίνω

γινώσκω and -βαίνω (meaning 'I go', but only found in compounds) have slightly irregular Second Aorist forms. The endings contain a long vowel throughout, and the third person plural has -σαν instead of -ν:

<table>
<thead>
<tr>
<th>Present Active (or Middle)</th>
<th>Aorist Active (or Middle)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγνω</td>
<td>ἐβην</td>
</tr>
<tr>
<td>ἐγνωσ</td>
<td>ἐβησ</td>
</tr>
<tr>
<td>ἐγνω</td>
<td>ἐβη</td>
</tr>
<tr>
<td>ἐγνωμεν</td>
<td>ἐβημεν</td>
</tr>
<tr>
<td>ἐγνωτε</td>
<td>ἐβητε</td>
</tr>
<tr>
<td>ἐγνωσαν</td>
<td>ἐβησαν</td>
</tr>
</tbody>
</table>

So far we have met verbs with one stem and verbs with two stems, and we have thought of both the Future and the Aorist as being derived from the verb stem. This is not, however, the whole story. As we shall see in due course, there are also verbs which have differing Future and Aorist stems. Some verbs have further modifications of stem in other tenses which we have not yet studied. It is theoretically possible for one verb to have as many as six stem variations. This sounds alarming. But fortunately, although stems are sometimes apparently arbitrary, the endings of verbs are almost always perfectly regular. So a complete knowledge of a verb can be obtained if the initial words of six tenses are known. It is then simply a matter of adding the appropriate endings of λεω to the stems of these tenses.

The six tenses are:

1. Present Active (or Middle)
2. Future Active (or Middle)
3. Aorist Active (or Middle)
4. Perfect Active
5. Perfect Passive
6. Aorist Passive

The first person singular of each is used and together they make up the so-called principal parts of a verb.
Thus the first three principal parts of \( \lambda \nu \omega \) are:

\[
\lambda \nu \omega \quad \lambda \nu \sigma \omega \quad \epsilon \lambda \upsilon \sigma \alpha
\]

If the principal parts of about forty verbs are learnt (and they are not all very irregular), all the common verb forms of the New Testament will be known.

The list of the Second Aorists given above is repeated in Vocabulary 25, and, in some cases, the Future has also been added, so completing the verb’s first three principal parts. It is important to learn these principal parts in their proper order as they arise. In some cases it will not be necessary to learn all the principal parts. New parts will be added only if they are useful, and they will be added at the stage when they can best be understood.

**EXERCISE 25**

**A**

1. Μετα ταυτα ἀπεθάνεν ὁ πτωχός. 2. ἀνεβήμεν εἰς το ἱερὸν ἐν ἐκείνῃ τῇ ὥρᾳ. 3. ὁ Κυρίε, ἡμαρτον ἐνωπίων σου. 4. Ἰδον ἠγεγκομέν τοὺς λιθοὺς ἀπὸ τῆς θαλασσῆς. 5. τα δενδρα οὐδε ἐπεσεν εἰς τὸν ἄγρον. 6. οἱ ἑσχυρὸι ἐφευγόν ἀπὸ τῶν νεανίων. 7. οἱ δὲ προφηται ἐφύγον εἰς τὴν ἔρημον. 8. πορευον ἔσω τῆς κωμῆς καὶ λαβε τὸν καρτον ἀπὸ τῶν ἐργατῶν. 9. ἔθετο τὰ παιδία προς με. 10. ἔσχεν τὰ βιβλία τοῦ ἀδελφον μου. 11. εὗρον δὲ τὸ ἀργυριον καὶ αὐτὸ ἠγαγον αὐτούς ὅστε αὐτοὺς παραλαβειν τὸν μισθὸν αὐτῶν. 12. οἶσι δὲ τὸν σταυρὸν και πιέται τὸ ποτηριον. 13. λημφομεθα τὴν δυνατήν σωτηρίαν αὐτον καὶ γνωσομεθα τὴν ἐφημον αὐτον. 14. καταβήσονται παρὰ τον ποταμον καὶ προσευκονουσαν θυσιαν. 15. ὑπηρεν τε καὶ ἐβαλεν αὐτὸ εἰς τὴν θαλάσσαν. 16. καὶ ἐν τῷ ἀγαγεν αὐτοὺς τὸ παιδίον τον προσενεγκειν αὐτὸ τῷ Κυρίῳ, ὃ λαος ἡλιογγεν τὸν Θεον.

1 ὑπηρεν when used intransitively never uses the Aorist. It always expresses the past tense by the Imperfect. Imperatives and infinitives are always Present. Cf. 26 A 12.
LIQUID VERBS

B

1. Therefore we cast ourselves into the river. 2. But you took the
clothes which the elders sent for the poor. 3. Did they then flee
from the face of the judges? 4. This is the stone that fell from
heaven. 5. The virgin had a son, and they called him Jesus.
6. For the Son of man must suffer. 7. After these days we went to
Galilee. 8. On this account they left the sheep in the fields and
departed. 9. It is necessary for the crowd to eat the bread and drink
the wine which the same young men carried to them. 10. The other
prophet who had the first book died alone. 11. Lo! He knew our
hearts. 12. For they learnt to suffer and they will see his face.
13. She left the house and will come into the temple. 14. And we
saw the sun and said words of joy and repentance. 15. We ate and
drank with him on the earth and we shall eat and drink with him in
heaven.

LESSON 26

The Future and Aorist of liquid verbs

δτι

THE FUTURE AND AORIST OF LIQUID VERBS

The Future and Aorist of verbs whose stems end in a so-called liquid
letter, ι, ι, ι, or ρ,
present some peculiarities:

(1) They have no σ before the endings.
(2) The Future has the endings of the Present tense of φιλεω.1 (These
endings are added to the verbal stem. As the table below shows, there is
usually a lengthening of this stem both in the Present and in the Aorist.
ἀποστελλω provides an example of three different stems in the first
three principal parts.)

1 The explanation of this is that these futures originally ended in -εω, but
the σ has dropped out. So for ἀφε(α)ω we have ἀφω.
<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰρω</td>
<td>ἀρω</td>
<td>ήρα</td>
</tr>
<tr>
<td>σπειρω</td>
<td>σπειρω</td>
<td>έσπειρα</td>
</tr>
<tr>
<td>ἐγειρω</td>
<td>ἐγειρω</td>
<td>ήγειρα</td>
</tr>
<tr>
<td>ἀπο-κτεινω</td>
<td>ἀπο-κτεινω</td>
<td>ἀπ-κτεινα</td>
</tr>
<tr>
<td>ἀπο-στελλω</td>
<td>ἀπο-στελλω</td>
<td>ἀπ-εστειλα</td>
</tr>
<tr>
<td>ἀγγελλω</td>
<td>ἀγγελω</td>
<td>ήγγειλα</td>
</tr>
<tr>
<td>μενω</td>
<td>μενω</td>
<td>έμεινα</td>
</tr>
<tr>
<td>κρινω</td>
<td>κρινω</td>
<td>έκρινα</td>
</tr>
<tr>
<td>βαλλω</td>
<td>βαλω</td>
<td>(ἐβαλων)</td>
</tr>
</tbody>
</table>

ἀποθνησκω has a deponent Middle Future:

ἀπο-θνησκω ἀπο-θανομαι (ἀπ-εθανον) I die

The First Aorist Imperative of αἰρω (by analogy with λυσον) is: ἀρων.
The First Aorist Infinitive of αἰρω (by analogy with λυσαι) is: ἀραι.
The Present and Future of αἰρω are conjugated as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Future (ν)</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰρω</td>
<td>ἀρω</td>
<td>ἀρουσι(ν)</td>
</tr>
<tr>
<td>αἱρεις</td>
<td>ἀρεις</td>
<td></td>
</tr>
<tr>
<td>αἱρει</td>
<td>ἀρει</td>
<td></td>
</tr>
<tr>
<td>αἱρομεν</td>
<td>ἀρομεν</td>
<td></td>
</tr>
<tr>
<td>αἱρετε</td>
<td>ἀρετε</td>
<td></td>
</tr>
<tr>
<td>αἱρουσι(ν)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As the verbal stem (used in the Future) and the Present stem generally differ, the fact that the endings of the singular and of the third person plural are the same causes no difficulty. In the case of μενω and κρινω, however, both stems and endings are the same, and the meaning must be inferred from the context. In an accented text the Present is accented μενο μενεις μένει μένουσιν and the future μενομ μενεῖς μενεῖ μενοῦσιν. This is an accentual distinction worth noting. We shall add the circumflex accent when using the four Future forms of these two verbs which would otherwise be ambiguous, but we shall add no accent when using the Present tense or the first and second person Future plural.¹

¹ I.e., Present: κρινω κρινεις κρινει κρινομεν κρινετε κρινουσιν.
Future: κρινομ κρινείς κρινεί κρινομεν κρινετε κρινοῦσιν.
δτι

There are three common uses of δτι:

(1) δτι can be used causally, i.e. meaning because.
(2) It is very frequently used to introduce dependent (or indirect) statements. See Introduction: English Grammar, Section 17.
(3) There is the use known as δτι recitative.

(1) δτι used causally
This calls for no special comment. It is used just like the English 'because'.

(2) δτι introducing dependent statements
There is a whole class of verbs meaning 'to say', 'believe', 'feel', 'know', 'learn', etc., which are for convenience known as verbs of saying or thinking. These are frequently followed by object clauses (beginning with the word 'that') which express dependent statements. 'That' is usually translated by δτι and the object clause is put in the Indicative,
e.g.

\[
θεωρω \ δτι \ προφητησ \ ει \ συ \ (John \ 4. \ 19)
\]
I see that you are a prophet.

Dependent statements in the past
When, however, the words or thoughts were in the past, the Greek idiom differs from the English. In Greek the tense of the verb which was used by the original speaker or thinker when he uttered the words or framed the thought is always retained, and the verb in the object clause is not put into the past tense as it is in English.

In English we say, 'He heard that he was ill'. The words that the man actually heard were, 'He is ill'. In Greek the present tense is retained, and we have:

\[
\text{\varepsilon}κουσεν \ δτι \ ο\sigma\thetaενει \ (John \ 11. \ 6)
\]

Similarly, \[
\text{\varepsilon}κουσεν \ δτι \ 'Ιησους \ \varepsilonρχοται \ (John \ 11. \ 20)
\]
She heard that Jesus was coming.
Sometimes English uses a Pluperfect. But the same rule applies: the
tense used by the original speaker or thinker must be recalled. Thus:

οὐκ ἔπιστευσαν οἱ Ἰουδαῖοι ὅτι ἦν τυφλὸς (John 9. 18)
The Jews did not believe that he had been blind,
i.e. in thought they denied the statement in the Imperfect, ‘He used to
be blind’.

Luke 2. 20 records how the shepherds praised God for all the things
which

ἡκούσαν καὶ εἶδον
they had heard and seen.

In their direct speech they praised God ‘for all the things which we
heard and saw (just now)’. The Greek tense is therefore Aorist, but the
English tense is Pluperfect. (See also John 9. 35.)

Thus we may say that in English, after a past main verb, the tense of
the verb in the object clause is put one stage further into the past: the
Past is used instead of the Present, and the Pluperfect instead of the
Past. But in Greek the tense used by the original speaker or thinker is
retained.

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

(3) ὅτι recitative

ὅτι can also be used to introduce a direct statement, in which case it is
not translated. This so-called ὅτι recitative is simply equivalent to
inverted commas.

An indirect statement after ὅτι will normally begin with a small letter,
and a direct statement with a capital letter.

Examples of the three uses are:

(1) ὑμεῖς οὖν πιστεύετε, ὅτι οὐκ ἔστε ἐκ τῶν προβατών τῶν ἐμῶν
(John 10. 26)
You do not believe, because you are not of my sheep.

(2) εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν
(John 8. 24)
I said to you therefore that you will die in your sins.
(3) and (1) ὑμεὶς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον Ὑιὸς τοῦ Θεοῦ εἰμὶ (John 10. 36)
You say, 'You are blaspheming', because I said, 'I am the Son of God'.

It will be seen from the last example that a direct statement can be made with or without an introductory ὅτι. Βλασφημεῖς has the ὅτι recitative, whereas Ὑιὸς τοῦ Θεοῦ εἰμὶ is without it.

EXERCISE 26

A

1. Ὅτε δὲ οἱ στρατιώται ἤλθον εἰς τὴν οἰκίαν ἀπηγγείλαν ὅτι ἀπεστελεῖν αὐτοὺς. 2. οὗτοι κρίνοντο ταῖς χρήσεις καὶ ἀποκτενοῦσιν τα τεκνὰ αὐτῶν; 3. οὐ μενεῖτε ἐν τῷ τοπῷ τοῦτῳ ἀλλ’ ἀποδεικνύετε ἐν τῇ γῇ τῶν ἐχθρῶν ὑμῶν. 4. οἱ δὲ ἀποστολοὶ ἐσπείραν τὸν λόγον ἐν ταῖς καρδίαις τῶν ὁλιγῶν οἳ ἤθελον ὑπακούειν αὐτῷ. 5. ἤρεν ὁν τὸν σταυρὸν καὶ ἤθελεν ὅπως τὸν Ἰησοῦ. 6. ἐν ἐκείνῳ τῷ καιρῷ οἱ κρίναν ἐκριναν ταῖς ἀπίστους. 7. ἐμείνα δὲ ἐν τῷ ἵδῳ τοῦ ἱεροῦ Ἱεροῦ τῷ βιβλίῳ. 8. δύνασθε πιεῖ πο το ποτηριόν ὅ δει με πιεῖν; 9. ἐμείναμεν δὲ ἐν τῷ ἱερῷ ἔσω οἱ ἔργαται ἰκισομοῦν τὸν θρόνον. 10. ὅτε δὲ ἤκουσαν ταύτα παρὰ τῆς χρῆσις ἐμείναν παρ’ αὐτῇ. 11. οὔ δε ἱέρατες ἀργυρῶν τοὺς τελωνίας. 12. ὅ δὲ Ἰησοῦς εἶπεν τῷ παραλυτικῷ, Ἀρνοῦτο αὐτὸ καὶ υπάγει εἰς τὸν οἶκον σου· ὅτε δὲ ἤκουσαν ταύτα ἤρεν αὐτὸ καὶ ὑπηγεν. 13. ἀπεστειλαμεν οὖν τοὺς ἀγγέλους ἐστομάσω τὴν ὅδον. 14. ὁ προφήτης εἶπεν ὅτι Δυνατὸν ἐστίν. εἶπεν ὅτι δυνατὸν ἐστίν. εἴπεν, Δυνατὸν ἐστίν. 15. παρηγείλατε αὐτοῖς μὴ δοκήσατε ὅλον τὸν λαόν. 16. καὶ τούτῳ ἤκουσαν μακεν παρ’ αὐτόν ὅτι δει ἰδίας φιλεῖς τοὺς ἄδελφους ἰδίων. 17. ἀλλ’ οἱ Φαρισαῖοι ἔλεγον ὅτι ἐσθήσεις παρὰ ἀμαρτωλῷ. 18. οἶας δὲ τὸν σταυρὸν ὅπως μοῦ. 19. καὶ ἔρει ταῦτα αὐτῇ ὅτι φιλοῦσιν ἄλληλους. 20. ἐμαθεῖς ὅτι ἔρχεται ὁ θυσίας κρίνης. 21. εἶπαν ὅτι ἰκανὸν οἶνον πινοῦν. 22. ἐγὼν ὅτι ὁ Κυριος ἐστεμπεῖ οἱ ἀγγέλοι εἰς τὸ σωζέω με. 23. εἰδον ὅτι ἤγαγομεν τὸν ὄχλον εἰς τὴν αὐτὴν συναγωγὴν.
B

1. Send the young men to rouse the soldiers. 2. But he took the child and departed. 3. They will not die in the desert, for the soldiers will save them. 4. Therefore I will judge my people at that time. 5. And the Pharisees went to eat bread with the prophet. 6. And when he heard these words he sent them to kill his enemy. 7. They will remain in the house while the paralysed man is dying. 8. We announced therefore that the apostle had fallen. 9. But you ought not to judge these widows. 10. And he will cast out his right eye, because you are weak. 11. When the disciples came to the village they sowed the word in the hearts of the people. 12. Will you not kill the evil men, O Lord? 13. You will throw the stones beside the temple. 14. But the Pharisees said that the disciples of John did not eat with tax-collectors and sinners. 15. I shall fall but not die, because you will raise me. 16. And they will say, 'He died on the first day while we were working'.

LESSON 27

The First and Second Aorist Middle

γινομαι

THE FORMATION OF THE AORIST MIDDLE

The conjugation of the two Aorist Middle Indicative tenses follows closely the Imperfect Middle ἔλαμψα. The First Aorist, however (as might be expected), inserts the characteristic σα, and the Second Aorist uses its own Second Aorist stem.

1 Use σαρα.
2 Use ἐκβαλλω.

109
AORIST MIDDLE

First Aorist

Indicative

έλυσαμην I loosed
έλυσοςένομην
έλυσον
έλυσαμεθα
έλυσασθε
έλυσαντο

Second Aorist

Indicative

έγενομην I became
έγενος
έγενετο
έγενομεθα
έγενεσθε
έγενοντο

The Imperative and Infinitive follow the Present Middle in a similar way:\[1\]

Imperative

λυσαι loose γενοῦ become
λυσασθω γενεσθω
λυσασθε γενεσθε
λυσασθωσαν γενεσθωσαν

Infinitive

λυσασθαι to loose γενεσθαι to become

THE USE OF THE FIRST AORIST MIDDLE

The First Aorist Middle is found mainly in deponent verbs such as those already learnt in Voc. 23. They are regularly formed. It is necessary merely to recall the ordinary rules for initial vowel changes in the formation of past tenses and for the combination of mutes with σ to obtain the following forms:

<table>
<thead>
<tr>
<th>Present Active</th>
<th>Aorist Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπτομαι</td>
<td>Ἡψαμην</td>
</tr>
<tr>
<td>ἀρχομαι</td>
<td>Ἡρξαμην</td>
</tr>
<tr>
<td>δεχομαι</td>
<td>ἐδεξαμην</td>
</tr>
<tr>
<td>ἔργαζομαι</td>
<td>Ἡργασαμην</td>
</tr>
<tr>
<td>εὐαγγελιζομαι</td>
<td>εὐηγγελισαμην</td>
</tr>
</tbody>
</table>

1 έλυσω is a contraction of έ-λυ-σα-(σ) as έγενος is a contraction of έ-γεν-ε-(σ)ο. When this is realised, the correspondence between the Imperfect and First Aorist Middles is seen to be exact.

2 Except for λυσω, which has no similarity to the Present form. Note: λυσω is also the form of the First Aorist Infinitive Active.
γινομαι

(ἀποκρυπτήμαται has mainly Passive forms, but ἀπεκρυπτάμην, ‘he answered’, is sometimes found.)

The first three principal parts of a typical deponent verb are thus:

δεχόμαι δεξομαι ἔδεξαμην

THE USE OF THE SECOND AORIST MIDDLE; γινομαι

The Second Aorist Middle is found in ἀπολλυμι, whose form is explained in Lesson 44:

ἀπολλυμι I destroy ἀπωλομην I perished

and in the extremely common

γινομαι I become, etc. ἔγενομην I became, etc.

The first three principal parts of γινομαι are thus:

γινομαι γενησομαι ἐγένομην

γινομαι has a wide range of possible translations besides ‘become’. It can mean ‘come into being’, ‘happen’, ‘appear’, ‘arise’, ‘be made’, ‘be’, or even ‘come’. For the last, cf.

ἐγένετο φωνὴ ἐκ τῆς νεφελῆς (Mark 9. 7)

There came a voice out of the cloud.

γινομαι is not a verb of motion, but in English ‘came’ is a somewhat more idiomatic translation than ‘was’.

The Imperative of εἰμι is very rare. γινομαι is generally used to express the Imperative of the verb ‘to be’, e.g.

μη γινεσθε ὢς οἱ ὑποκριταὶ (Matt. 6. 16)

Do not be as (like) the hypocrites.

The common expressions καὶ ἐγένετο and ἐγένετο δε are usually translated in the Authorised Version ‘and it came to pass’. They are literal translations of a Hebrew idiom, which gives a certain vividness to a narrative, but which in reality adds nothing to the sense. It has come into Christian use through the Septuagint. Sometimes we find a very literal imitation of the Hebrew, such as:

καὶ ἐγένετο καὶ αὐτὸς διηρχεῖτο (Luke 17. 11)

lit. and it came to pass and he was going through.

The New English Bible considers it unnecessary to translate καὶ ἐγένετο καὶ and renders it simply: ‘he was travelling through’.

III
EXERCISE

EXERCISE 27

A

1. Ὑμεῖς μὲν ἠρνησασθε τον ἁγιόν καὶ δικαίῳ κατ’ ἰδιαν, ὃ δὲ ἠρνησατο αὐτὸν ἐμπροσθεν ὅλου τοῦ λαοῦ.  
2. ἦ χρη ἦματο μονὸν τοῦ ἱματιον αὐτοῦ, ἀλλ’ εἰπεν Μη μου ἀπτου.  
3. ἠσπασατο αὐτοὺς ἀλλ’ ἦρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν.  
4. αὐτὸν δει τὸν οὐρανὸν δεξασθαι, ἀλλ’ ὁφομεθα αὐτὸν ἐν τῇ ἡμέρᾳ τῆς δευτέρας παρουσίας αὐτοῦ.  
5. οὐ δὲ ἀπεκρίνατο Ἡσαγγελισάμετρ σε αὐτῳ.  
6. αὐτὸν δὲ λογίζομαι φιλον, ἐργὸν γαρ καλὸν ἠργίσατο ὑπὲρ ἐμῶν.  
7. οἱ οὖν μαθηται αὐτοῦ ἦρξαντο ὅδων ποιεῖν.  
8. ὃ δὲ πρῶτος παρεγενετο καὶ εἶπεν, Κυριε, βουλομέθα μαθεῖν προσευχασθαι.  
9. ὁ πρεσβυτέρος γενεσθαι ὡς ὁ διακόνους.  
10. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῇ οἰκίᾳ οἱ σοφοὶ παρεγενοντο εἰς Ἰερουσαλήμ.  
11. κάκειον ἀπωλεῖν, ἀλλ’ οἱ νῦν αὐτοῦ οὐκ ἀπωλολοῦντο.  
12. ἦρξαντο ἀπὸ τῶν ἐσχατῶν ἐως τῶν πρῶτων.  
13. διὸ γνίνεσθαι σοφοὶ πρὸς ἀλλήλους.  
14. οὐκ ἐνεδυσατο ἱματιον καὶ ἐν τῇ οἰκίᾳ οὐκ ἔμεν.  
15. καὶ ἐγένετο ἐν τῷ σπειρεῖν ἀλλα ἐπέσεν παρὰ τὴν ὅδον.

B

1. And Jesus began to say to the crowds concerning John, 'He prepared my way'.  
2. Let a man deny himself and come after me.  
3. Peter, go into the house of the unbelieving woman and greet her.  
4. And on that day the remaining saints preached the gospel and worked righteousness.  
5. But he went up into the temple to pray.  
6. Sinner, receive the word with fear.  
7. Do not be like the hypocrites, but be faithful to one another.  
8. And it came to pass, as he sowed, the seeds fell beside the way.  
9. He was in the world, and the world came into being through him, and the world did not know him.  
10. It is not lawful for a prophet to perish outside Jerusalem.  
11. Peter, do not be faithless.
The Verb

Allow 50 minutes each for Tests A and B. Total number of marks: 60 for each test.

When writing out conjugations, give the first word in full, then only the endings.

A

1. Give the following tenses of λυω:
   Active: Present Indicative, First Aorist Indicative, Present Imperative, First Aorist Infinitive.
   Middle: Imperfect Indicative, Future Indicative, Present Imperative, First Aorist Imperative.
   Passive: Present Indicative. [9 marks]
2. Give the rules of contraction of -εω verbs. [3]
4. Give the Imperfect and Infinitive of εἰμι. [2]
5. Give the Present Indicative and Infinitive of δυναμέναι. [2]
6. Tabulate the contractions of mutes with σ. [3]
7. Give the Second Aorist Indicative Active of -βαυω. [1]
9. Give the Greek for: I shall begin, I shall deny, I shall pray, I shall receive (two words), I shall prepare. I fled, I hid, I learnt, I perished, I sinned, I was throwing out. [6]
10. Give the first three principal parts of the verbs meaning: I loose, I become, I command, I cry out, I depart, I die, I eat, I fall, I have, I know, I lift up, I look at, I raise, I remain, I say. [15]
Give the following tenses of φιλεω:

Active: Imperfect Indicative, Future Indicative, First Aorist Imperative, Present Infinitive.
Middle: Present Indicative, First Aorist Indicative, First Aorist Infinitive.
Passive: Imperfect Indicative, Present Imperative. [9 marks]

2. Give the rules for initial vowel changes in the formation of past tenses [3]

3. Give the Aorist Indicative, Imperative and Infinitive Middle of γωνωμαι. [3]


5. Give the Imperfect Indicative of δυναμαι, mentioning the alternative forms. [1]

6. Give the Second Aorist Indicative Active of γινωσκω. [1]

7. Give the First Aorist Imperative and Infinitive of αἱρεω. [2]

8. Give the Greek for: I am about, I bless, I call (two words), I fear, I guard, I hate, I hope, I inhabit, it is lawful, I marry, I open, I proclaim, I put on, I release, I reveal, I sanctify, I serve, I sit, I take hold of (two words), I am weak, I weep, I wonder at, I worship, I do wrong. [13]

9. Give the Greek for: I shall glorify, I shall go down, I shall greet, I shall read, I shall touch. I left, I was owing, I was preaching the gospel, I suffered, I was walking, I was wishing (two words). [6]

10. Give the first three principal parts of the verbs meaning: I loose, I announce, I bring, I carry (2 words), I come, I drink, I find, I go up, I judge, I kill, I see, I send (with a commission), I sow, I take. [15]

11. Give ten verbs which usually take the dative and three which usually take the genitive. [2]

12. Explain the use of tenses in object clauses after verbs of saying or thinking in a past tense. [3]
LESSON 28

Third Declension masculine and feminine nouns with consonant stems

THE THIRD DECLENSION

The Third Declension contains all nouns which do not belong to the First or Second Declension.

The basic classification of the Third Declension is into:

1. nouns whose stems end in a consonant:
   a. masculine and feminine nouns (Lesson 28);
   b. neuter nouns (Lesson 29); together with
   c. certain adjectives and pronouns (Lesson 30).

2. nouns whose stems end in a vowel (Lesson 31).

MASCULINE AND FEMININE NOUNS WITH CONSONANT STEMS

The endings of these nouns are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>Various</td>
<td>ες</td>
</tr>
<tr>
<td>A.</td>
<td>α</td>
<td>ας</td>
</tr>
<tr>
<td>G.</td>
<td>ως</td>
<td>ων</td>
</tr>
<tr>
<td>D.</td>
<td>ι</td>
<td>σιν(υ)</td>
</tr>
</tbody>
</table>

The vocative will not be included in this declension. It is usually the same as the nominative. The occasional exceptions will be noted in the vocabularies.

Since the nominative singular takes various forms and since there are no general rules for determining the gender, it is necessary to learn nominative singular, stem and gender all at once in order to have a full knowledge of a Third Declension word. It is most convenient to learn the words in the form in which they are set out in the vocabularies: nominative singular, genitive singular, article, meaning. Thus:

\[ \dot{α}στηρ \quad \dot{α}στεροσ \quad \dot{ο} \quad \text{star} \]
\[ \dot{ε}λπις \quad \dot{ε}λπιδοσ \quad \dot{η} \quad \text{hope} \]
The stem can be found by taking away the -σς from the genitive singular. Thus the stem of ἀστρή is ἀστερ and is declined as follows:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
<th>Dative plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>σαφές</td>
<td>σαφεσ-ος</td>
<td>σαφεσ</td>
</tr>
<tr>
<td>αἰων</td>
<td>αἰων-ος</td>
<td>αἰων</td>
</tr>
<tr>
<td>νυξ</td>
<td>νυξ-τ-ος</td>
<td>νυξ</td>
</tr>
</tbody>
</table>

Stems ending in αὐτ, εὐτ, οὐτ take the following forms:¹

αὐτ + συν → αὐσυν
εὐτ + συν → εὐσυν
οὐτ + συν → οὐσυν

Example:

ἀρχων ἀρχοντος ἀρχονσον ruler

**Irregular nouns**

The following words are somewhat irregular:

πατήρ ἄτρος ὁ father
μητήρ μητρος ἡ mother
θυγατήρ θυγατρος ἡ daughter

¹ ἀστερων is not in fact found, but it is given here to illustrate the general form. In Greek literature the dative plural of ἀστρή appears in a variety of forms, of which ἀστερων is the commonest.

² These forms will be found of great importance when the participle is reached in Lesson 36.
They are all declined like πατηρ, as follows:

πατηρ  πατερες
πατερα  πατερας
πατερος  πατερων
πατρι  πατρατι(ν)

The stem is in fact πατερ, but it contracts in the genitive singular and in the dative singular and plural. In addition the dative plural has an irregular ending -ασων.

EXERCISE 28

A

1. Σωζομεθα γαρ τη έλπις και τη χαριν του Θεου. 2. και έγειρεθε των χερων της γυναικος. 3. φυλασσεσθωσαν οι παιδες υπο των 'Ελληνων. 4. ἀπεστειλαν δε οἱ ἄρχοντες τους στρατιωτας νυκτος. 5. οἱ αὐτοὶ οὖν ἦραν την εἰκονα Σιμωνος. 6. οὐ μενοῦν εν τη γη αὐτων εἰς τον αἰωνα; 7. εν τω πρωτῳ μην ελαβες τον καρπον του ἀμπελωνος των γυναιξι των ἄλλων μαρτυρων. 8. ὁ τυφλος πατηρ ἐφιλε την θυγατερα αὐτου. 9. ιδε, ὡ γαρ, οἱ των οὐρανων ἀστερες μαρτυρουσι τω Σωτηρι. 10. φαγῃ γαρ την σαρκα του ιου του ἄνθρωπου. 11. καὶ αὐτην ἀπεκτεινεν τους ποσιν της εἰκονος ἡ ἐπεισεν εν μεσῳ του ναον. 12. ὁ δε μοθος οὐ λογιζεται κατα χαριν. 13. δει οὖν ἄνδρα καταλειπεν τον πατηρα και την μητερα αὐτου. 14. μετα το ἄποθανεν τον πατηρα αὐτου κατορκησεν εν τη γη ταυτη.

B

1. Woman, you did not find sufficient money for the rulers, did you? 2. And the teacher himself sent his own children into the vineyard. 3. But the night and the day will not remain for ever and ever. 4. After these things we looked at the star with them. 5. And we announced that he was a Saviour for women. 6. Their flesh is weak, but the witnesses are being saved by grace. 7. But they worked with the hands and the feet. 8. The saviour is above the teacher, because he died on behalf of the sheep. 9. But beautiful daughters will become like their mothers. 10. In the last month hope will abound. 11. Because of this they will the carry image through the temple. 12. Apart from the flesh of the Son we shall not have
eternal life in ourselves. 13. Because the girl is under authority, she is not tempted by the devil. 14. Because we are not under law, but under grace. 15. The husband and the wife are the same flesh.

**LESSON 29**

**Third Declension Neuter Nouns**

Neuter nouns of the Third Declension all have consonant stems, but they are of two distinct types.

**Neuter Nouns: First Type**

The first is like ἀστηρ, except that

1. the accusatives are the same as the nominatives (as always in neuter nouns);
2. there is an -α ending in the nominative and accusative plural.

The endings are therefore:

- **Singular**
  - N.A. Various
  - G. -ος
  - D. -ι

- **Plural**
  - -α
  - -ων
  - -σι(ν)

σῶμα σωματος το, 'body' (stem σωματ), is declined as follows:

- **N.A.** σῶμα  σωματα
- **G.** σωματος  σωματων
- **D.** σωματι  σωμασι(ν)

**Neuter Nouns: Second Type**

*With stems ending in -ες*

The second type is at first sight quite different.

γενος γενος το, 'race', is declined as follows:

- **N.A.** γενος  γενη
- **G.** γενος  γενων
- **D.** γενει  γενεσι(ν)
EXERCISE

It will be seen that the nominative singular ending is the same as that of λόγος, but that the declension as a whole is quite different from that of Second Declension masculine words. Thus words of the -ος -οντος type need to be carefully noted and learnt.

These forms are not in fact as arbitrary as they look. Apart from the nominative singular, they are all due to the dropping of the final ς of the stem γενες. Contractions have taken place thus:

γενε(σ)α → γενη → γενω (see p. 83 footnote)
γενε(σ)ον → γενον
γενε(σ)ων → γενων (see -ew contractions, Lesson 4)

γενε(σ)ι → γενει
γενε(σ)ων → γενεοι

EXERCISE 29

A

1. Ἐλεος δὲ θέλω καὶ οὐ θυσιαν. 2. καὶ οἱ ἔρθροι Ἰουδα ἀπεκτείναν μερος του ἐθνος πυρι. 3. ἐζωμεν ἀρα βασιλειμα μετωνοια δια του αἵματος αὐτου; 4. ποιησει δε σήμεια καὶ τερατα τω γενει ἡμων. 5. οἱ δὲ παιδες ἐλαβον τα σκευη έκ του ύδατος. 6. ἱσχυρα δε ῥήματα κριματος ἐξηλθεν έκ του στοματος σου. 7. έγω γαρ οὐκ ἠλθον ποιησαι το θελημα μου, ἀλλα το θελημα του Κυριου ὡς ἀπεστειλεν με. 8. διο έρχεται ἐν ἔλεει εἰς τα μελη του σωματος αὐτου. 9. και τα ϊθην γυνωσκα το όνομα αὐτου. 10. μετα ταυτα ἡματο του ύτος τη χειρι αὐτου. 11. το ύδωρ περισσευεν εν τοις σκευεσιν. 12. τα οριωτα του στοματος αὐτου ἡν τοις ωσιν των ἑθνων. 13. κατα το αὐτον ἔλεος ἐσωσεν ἡμας.

B

1. But God is rich in mercy. 2. He said therefore that he was not the light, but was coming to bear witness concerning the light. 3. And we went through fire and water, for the spirit of compassion dwelt in us. 4. And he will open the ears of the multitudes who cannot hear. 5. Not even the years of the mountains will be for ever; for the end will be the darkness of the judgement. 6. But we ourselves are members of his body. 7. For the seed of Abraham.
must eat the Passover. 8. See my hands and my feet. 9. He is the way of light for the multitudes. 10. And they will say to the mountains, 'Fall on us'. 11. And there will be wonders in the darkness of the night, blood and fire and fear. 12. But the end of the way will be the light of the Spirit. 13. But, unbelieving woman, you said that you knew the will of God. 14. And they will do wonders in his name. 15. But he put the seed into a vessel on the day of the Passover. 16. The Jews therefore became a part of the whole race. 17. Can the feet say to the hands, 'We have no need of you, because you are not members of the body'? 18. And the Holy Spirit will remain with them for ever and ever. 19. And the world perished by water.

LESSON 30

Third Declension adjectives

Interrogative and indefinite pronouns

THIRD DECLENSION ADJECTIVES: FIRST TYPE

There are also two types of Third Declension Adjective. In certain respects these correspond closely to the two neuter noun declensions. The common words of the first group are comparative adjectives, e.g.

πλειον πλειον more

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>πλειον</td>
<td>πλειον</td>
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<tr>
<td>πλειονι</td>
<td>πλειονι</td>
<td>πλειοσι(ν)</td>
<td>πλειοσι(ν)</td>
<td>πλειοσι(ν)</td>
<td>πλειοσι(ν)</td>
</tr>
</tbody>
</table>

7 Use βαλλω. Βαλλω and its compounds are often used in a weakened sense, cf. 13A9, 32A11.
It will be seen that the masculine and feminine endings are of the ἄστηρ type and the neuter forms are of the σωμα type.

When πλειον πλειον πλειονα has been learnt the whole declension follows automatically.

INTERROGATIVE AND INDEFINITE PRONOUNS

τίς

The interrogative and indefinite pronouns (Introduction: English Grammar, Section 5) belong to this same group. The interrogative ‘who?’ ‘what?’ differs from the indefinite pronoun ‘someone’, ‘anyone’, ‘a certain one’, ‘something’, etc., only in accent. The unaccented form of both is:

<table>
<thead>
<tr>
<th>τίς</th>
<th>τι</th>
<th>τινες</th>
<th>τινα</th>
</tr>
</thead>
<tbody>
<tr>
<td>τίνα</td>
<td>τε</td>
<td>τινας</td>
<td>τινα</td>
</tr>
<tr>
<td>τινος</td>
<td>τινος</td>
<td>τινων</td>
<td>τινων</td>
</tr>
<tr>
<td>τιν</td>
<td>τινι</td>
<td>τινι(υ)</td>
<td>τινι(υ)</td>
</tr>
</tbody>
</table>

When τίς τι has been learnt, the rest of the declension follows automatically.

We shall always print the interrogative with an acute accent on the first syllable: τίς τί τίνα, and the indefinite without any accent.¹

¹ (Not important at this stage.) All forms of the indefinite pronoun belong to a small class of words (called enclitics) which are closely joined to the word that precedes. (Others are: τε; με, μου, μοι; σε, σου, σοι (when not emphatic); and the Present Indicative of εἰμι, except second singular εἰ.) They, therefore, never stand first in the sentence.

In a fully accented text these words sometimes have an accent (which may be either acute or grave), but more usually they have no accent at all. The interrogative and indefinite pronouns are normally easy to distinguish. In its two-syllable forms the interrogative carries an acute accent on the first syllable, e.g. τίνες; whereas the corresponding indefinite can only have an accent on the second syllable. It can be τινες, τινές or τινες. In the single syllable forms, the interrogative always has an acute accent (τίς, τί), whereas the indefinite is nearly always without an accent (τί, τι). (There are, however, rare cases where the single syllable indefinite also has an acute accent, which might cause it to be confused with the interrogative, e.g. John 12. 47; 16. 30.)
όστις

The indefinite relative pronoun, ὁστὶς ‘whoever’, is a combination of ὃς and τὶς, both parts of which decline. Thus we get the nominative forms:

όστις ἦτις ὁτι (or ὁ τι)\(^1\) οἶτινες αἰτὶνες ἀτινα

In the New Testament the nominative is the only case in common use, and the distinction in meaning between ὃς and ὁστὶς has almost disappeared. Therefore it is usually correct to translate it like an ordinary relative: ‘who’, ‘which’, etc.\(^2\)

Examples of the use of τὶς τὶς and ὁστὶς are:

ἐλ Τὶς ἐχει ὁτα ἄκουειν ἄκουετω (Mark. 4. 23)
If anyone has ears to hear, let him hear.

Both τὶς and τὶς may be used adjectively:

τίνα μυσθὸν ἐχετε; (Matt. 5. 46)
What reward do you have?

γυναικὲς τὶνες...οἴτινες διηκονουν ἀντὸς (Luke 8. 2, 3)
Certain women...who used to wait upon them.

τὶ often means ‘why’

τὶ δὲ με καλειτε, Κυριε Κυριε; (Luke 6. 46)
Why do you keep calling me ‘Lord, Lord’?

ADJECTIVES OF THE THIRD DECLENSION: SECOND TYPE

The second type of Third Declension Adjective has a stem ending in -ες and undergoes contractions similar to those of γενος:

ἀληθης ἀληθες true

\(^1\) ὁτι the pronoun needs to be distinguished from ὁτι the conjunction. Modern editors therefore usually write the pronoun as two words: ὁ τι.

\(^2\) It seems likely that there was a tendency to substitute ὁστις for ὃς in the nominative to avoid confusion between the relatives ἦ, ὃ, ὁ, αι, αι and the article ὃ, ἦ, ὃι, αι. See p. 72 n. 1 and C. F. D. Moule, An Idiom Book of N.T. Greek, pp. 123 f.
EXERCISE 30

A

1. Διαθήκην κρείσσονα ἐπεμβεν ἢτις ἐστιν ἐν τῷ αἵματι τοῦ Σωτῆρος. 2. κάγω οὐκ εἴμι μείζων αὐτοῦ; 3. ὁ δὲ Ἰησοῦς ὑπήγεν πληρῆς τοῦ Ἁγίου Πνεύματος. 4. Ἀβρααμ, ἡ δικαιοσύνη σου περισσευεῖ, ὅτι ἔστω πλειον τῆς δικαιοσύνης τοῦ γενός σου. 5. τί οὖν ἢ ἡ μαρτυρία αὐτοῦ ἄληθης; ἡ σαρξ ἀσθενὴς ἐστιν. 6. εἰπάτε Τίς ἐστιν ἄξιος ἐν αὐτῇ τῇ κυρίᾳ; 7. ὁ δὲ ἄδειφος σου ἔχει τί κατὰ σου. 8. καὶ τινὲς τῶν Φαρισαίων εἶπαν ἐν ἑαυτοῖς, Τί βλασφημεῖ; 9. ὅστις γὰρ ἔχει παραλημψεῖται πλειον. 10. τί σου δοκεῖ, Σιμων; σοι τίνα με λεγεῖς εἴναι; 11. δυνάται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἴσχυρος; 12. ὅτι ἐστιν ὁ σοφὸς ὁ στίς ἀκοδομησεν τὴν ἰδιαί οἰκίαν ἐπὶ τὴν αὐτῆν πετραν. 13. γνωτε τα ἐσχατα τοῦ ἄνθρωπου χειρον τῶν πρωτών.

B

1. But they will receive a reward which is better than life. 2. The Christ then is greater than the temple. 3. For he was a man full of grace and truth. 4. The first workmen said, 'We shall receive more honour'. 5. But the true elders in compassion encourage their weak children. 6. Whoever wishes to come after me, let him deny himself. 7. A certain saint died and did not leave children. 8. For when we were in the flesh we were slaves of sin. 9. These are the men who

1 Apart from the nominative singular and the masculine and feminine accusative plural (which follows the nominative), the contractions are quite regular:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Plural</th>
<th>Nominative</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄληθες(ο)α</td>
<td>η</td>
<td>ἄληθες(ο)α</td>
<td>εις</td>
</tr>
<tr>
<td>ἄληθες(ο)ος</td>
<td>ους</td>
<td>ἄληθες(ο)ον</td>
<td>οιν</td>
</tr>
<tr>
<td>ἄληθες(ο)ι</td>
<td>ει</td>
<td>ἄληθες(ο)ιαν</td>
<td>ειαν</td>
</tr>
</tbody>
</table>

2 Use λαμβανω or παραλαμβανω. λαμβανω often means 'receive'.
hear the words of the multitude. 10. Can this man be worse than Judas? 11. Why do you tempt me, hypocrite? Whose is this image? 12. Some speak according to (the) flesh, but the Spirit is against the flesh.

LESSON 31

Third Declension nouns with vowel stems

υ stems
There are nine nouns in the New Testament (none of them very common) with stems ending in υ. Some of these are masculine and some feminine. They are declined exactly like ἄρτη, except for the accusative singular, which ends in υ. Thus:

ιχθύς iχθύνος ό fish
ιχθύς iχθυνις iχθυν ᴾ
ιχθῦν iχθυός
ιχθυός iχθυν ᵃ
ιχθυῖ iχθυος(υ)

ι and ευ stems
Much more important are those with stems in ι and in ευ, which are declined as follows:

πολις πολεως η city
πολις
πολυν
πολεως
πολει
πολεις
πολεις
πολεων
πολεους(υ)

βασιλευς βασιλεως ό king
βασιλευς
βασιλεα
βασιλεως
βασιλει
βασιλεις
βασιλεις
βασιλεων
βασιλεους(υ)
Note. (1) Though strictly speaking the stems end in ι and in εν (and the nominative ending is simply σ), it is better for practical purposes to think of the endings as -ις -εως and -ευς -εως.

(2) All these nouns with ι stems have nominative singular in -ις and genitive singular in -εως, and all are feminine. And all nouns with εν stems have nominative singular in -ευς and genitive singular in -εως, and all are masculine. They are always, therefore, of the form: -ις -εως ἡ and -ευς -εως ὁ.

(3) In each case (as with ἀληθεῖς) the nominative and accusative plurals are the same.

(4) βασιλεὺς follows πολις exactly, except in the accusative singular and dative plural.

(5) Nouns like πολις -εως ἡ with vowel stems need to be carefully distinguished from those with consonant stems like ἔλπις ἐλπίδος ἡ and χαρίς χαρίτος ἡ.

EXERCISE 31

A

1. Ἐδοὺ, ξητή ὑπὸ τῆς μμητρός καὶ τῶν ἄδελφων σου. 2. καὶ οἱ ἄνδρες περιπατοῦν ἐν ταῖς πολείσιν σου ταῖς γυναιξίν αὐτῶν.

3. παρεγγείλειν οὖν ταῖς ἱδίαις θυγατράσιν ἐτοιμασάς τοῦ ἱχθον τῷ βασιλεῖ. 4. ἐγὼ μὲν βαπτίζω ὑμᾶς ὦδατι, ἐκείνος δὲ βαπτίσει ἡμᾶς δυναμεῖ. 5. οὕτω εἰσίν οἱ ἄνθρωποι οὕτως λεγοῦσιν ἀναστάσιν μὴ εἶναι. 6. ἐγὼ γὰρ παρὰ ἄνθρωπον ό ἵπερ αὐτό, ἀλλὰ δι’ ἀποκαλυφθείς. 7. θελεῖς πιστεῖν καὶ ἄγαθην συνείδησιν; 8. καὶ ἐσται χείρων χρόνος κρίσεως καὶ θλιψεως. 9. ὁ γὰρ μαθητής οὗ φίλει πατέρα καὶ μητέρα ὑπὲρ ἐμε. 10. διὰ τί οὐ περιπατοῦσιν κατὰ τὰς παραδοσεῖς τῶν ἱερεῶν; 11. ἐκείνος δὲ οὐκ ἐχει ἀφεῖς εἰς τὸν αἰώνα. 12. θλιψε δὲ γενήσεται διὰ τοῦ λόγου.

B

1. And the scribes must take the fishes out of the water for the priests.

2. But by his faith he will open the ears of her father. 3. And they marvelled (wondered) that he had been talking with the high-priest.

4. For the men said that they had seen the daughter of the king.
5. In the resurrection whose wife will she be? 6. And my knowledge of the mystery came by (according to) revelation. 7. But the traditions of men will not bring the forgiveness of sins. 8. Did you not know the power and the grace of God? 9. For our fathers abounded in faith and knowledge. 10. And they will persecute you from city to city. 11. But their consciences were weak. 12. But the faithful man does not come into judgement.

LESSON 32

Adjectives and pronouns of the First and Third Declensions: πας, εἰς, οὐδεὶς, μηδεὶς, πολυς, μεγας

Some adjectives have the masculine and neuter of the Third Declension and the feminine of the First Declension.

πας

πας πασα παν, ‘every’, ‘all’ is declined as follows:

<table>
<thead>
<tr>
<th>Form</th>
<th>Case</th>
<th>Case</th>
<th>Case</th>
<th>Case</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>πας</td>
<td>πασα</td>
<td>παν</td>
<td>παντες</td>
<td>πασαι</td>
<td>παντα</td>
</tr>
<tr>
<td>παντα</td>
<td>πασαν</td>
<td>παν</td>
<td>παντας</td>
<td>πασας</td>
<td>παντα</td>
</tr>
<tr>
<td>παντος</td>
<td>πασης</td>
<td>παντος</td>
<td>παντον</td>
<td>πασων</td>
<td>παντων</td>
</tr>
<tr>
<td>παντι</td>
<td>παση</td>
<td>παντι</td>
<td>πασιν(ν)</td>
<td>πασωις</td>
<td>πασιν(ν)</td>
</tr>
</tbody>
</table>

All that need be learnt is πας πασα παν. The rest follows automatically. The First Declension feminine πασα has a consonant stem and so follows δοξα. The Third Declension παντα shows that the masculine (and neuter) stem is παντ. Then πας παντος follows ἄστηρ ἄστερος and παν παντος follows σωμα σωματος. For the dative plural we utilise the contraction rule of Lesson 28:

αντ + σων → ασων

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eis : oúdeis : μηδεις

πας can be used in the following ways:

(1) It can stand alone:

πας οὖν δότις ἀκούει μοι τοὺς λόγους τουτοὺς (Matt. 7. 24)
Therefore everyone who hears these words of mine.

παντα δι’ αὐτοῦ ἐγένετο (John 1. 3)
All things came into existence through him.

(2) It can stand with a noun without an article:

παν δεινόν ἀγαθόν καρπὸς καλὸς ποιεῖ (Matt. 7. 17)
Every good tree yields good fruit.

(3) It can stand with a noun with an article, usually in the predicative position:

πας ὁ ὄχλος ἔξητον ἀπεσοθαὶ αὐτοῦ (Luke 6. 19)
All the crowd (the whole crowd) were seeking to touch him.

*eis

eis μια ἐν, ‘one’, is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>μια</th>
<th>ἐν</th>
</tr>
</thead>
<tbody>
<tr>
<td>eis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ena</td>
<td>μια</td>
<td>ἐν</td>
</tr>
<tr>
<td>enos</td>
<td>μια</td>
<td>ἐν</td>
</tr>
<tr>
<td>eni</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Again, all that need be learnt is eis μια ἐν.

(μια has a vowel stem and follows ἰμερα).

eis and ἐν, ‘one’, must be carefully distinguished from eis, ‘to’, and ἐν, ‘in’.

oúdeis and μηδεις

‘No one’, ‘nothing’ is expressed by oúdeis, when used with the Indicative, and by μηδεις, when used with other moods. These are declined exactly like eis except that the prefix oúde- or μηδ- is added in

1 Note the singular (collective) subject and the plural verb. It is technically a breach of concord, but this construction according to sense is common both in Greek and English. In English we could translate either ‘were seeking’ or ‘was seeking’.

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the masculine and neuter and the prefix οὐδε- or μηδε- in the feminine, giving:

οὐδεὶς οὐδεμιὰ οὐδὲν μηδεὶς μηδεμιὰ μηδὲν
οὐδενα οὐδεμιαν οὐδὲν μηδενα μηδεμιαν μηδὲν
οὐδενος οὐδεμιας οὐδὲνος μηδενος μηδεμιας μηδὲνος
οὐδενι οὐδεμιαί οὐδὲνι μηδενι μηδεμια μηδὲνι

Examples:

Indicative: πείραζει δὲ αὐτὸς οὐδενα (James 1. 13)
And he himself tempts no one.

Infinitive: παραγγελεῖν αὐτῷ μηδεν εἶπεν (Luke 5. 14)
He commanded him to tell (it to) no one.

In Greek two negatives do not cancel one another out, so that οὐδεὶς and μηδεὶς may be used even when the verb already has a negative:

οῦκ ἐφαγεν οὐδὲν ἐν τοῖς ἡμεραῖς ἐκειναῖς (Luke 4. 2)
He ate nothing in those days.

οὐδενι οὐδὲν εἶπαν (Mark 16. 8)
They said nothing to anybody.

πολυς AND μεγας

These two irregular adjectives occur frequently:

<table>
<thead>
<tr>
<th>πολυς</th>
<th>πολλη</th>
<th>πολυ</th>
<th>much; pl. many</th>
</tr>
</thead>
<tbody>
<tr>
<td>πολυς</td>
<td>πολλη</td>
<td>πολυ</td>
<td></td>
</tr>
<tr>
<td>πολυν</td>
<td>πολλην</td>
<td>πολυ</td>
<td></td>
</tr>
<tr>
<td>πολλου</td>
<td>πολλης</td>
<td>πολλου</td>
<td></td>
</tr>
<tr>
<td>πολлωρ</td>
<td>πολλη</td>
<td>ποллω</td>
<td></td>
</tr>
<tr>
<td>ποллοι</td>
<td>ποллai</td>
<td>ποллa</td>
<td></td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>μεγας</th>
<th>μεγαλη</th>
<th>μεγα</th>
<th>great</th>
</tr>
</thead>
<tbody>
<tr>
<td>μεγας</td>
<td>μεγαλη</td>
<td>μεγα</td>
<td></td>
</tr>
<tr>
<td>μεγαν</td>
<td>μεγαλην</td>
<td>μεγα</td>
<td></td>
</tr>
<tr>
<td>μεγαλου</td>
<td>μεγαλης</td>
<td>μεγαлou</td>
<td></td>
</tr>
<tr>
<td>μεγαλω</td>
<td>μεγαλη</td>
<td>μεγαлω</td>
<td></td>
</tr>
<tr>
<td>μεγαлoi</td>
<td>μεγαлai</td>
<td>μеgala</td>
<td></td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Only the words in heavy type need be learnt.

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Note. (1) The feminines are like ἀρχή throughout.
(2) After the genitive singular (πολλοῦ, πολλῆς, πολλοῦ; μεγαλοῦ, μεγαλῆς, μεγαλοῦ) they are exactly like ἀγαθοῦ.
(3) When the nominative and genitive singular have been learnt, only the accusative singular masculine need be noted:

πολὺς, πολὺν is like ἵχθυς, ἵχθυν
μεγᾶς, μεγᾶν is like νεανίας, νεανίαν

EXERCISE 32

A

1. Παραλήμψῃ δὲ τὴν ἐξουσίαν ταύτην ἀπασάν καὶ τὴν δοξάν τῶν βασιλεῶν. 2. οἱ τεσσάρες λησταὶ ἐφύγον εἰς τὰ ὄρη. 3. τὸ ὀνόμα μου μεγαὶ ἐσται ἐν πασίν τοῖς ἐθνεσιν. 4. οὕδεις θελεῖς πιέων τὸν οἶνον τοῦτον; 5. οἱ ἐκ τῆς ἱλίθου νυκτός καὶ ἤραν τὰ νυμματα τῶν τριών προφήτων. 6. καὶ παξ πολὺς εἰχεν πυλῶνας δωδεκὰ καὶ πᾶν τὸ πλῆθος ἐξαρκεῖν. 7. ὦ γυναῖ, μεγαλὴ σου ἡ πτισίς. 8. καὶ γνωσκόμεν ὅτι τὰ δεκα ἑβαμματα ταῦτα ἀληθῆ ἐστιν, ὅτι ἐλαλήσεν αὐτῷ ὁ Κυρίος διὰ στομάτος Μωϋσέως. 9. καὶ οὐκ ἐγνώσαν ἐν ἢ λαβεῖν ὁ μεγας κατακλυσμὸς καὶ ἤρεν ἀπαντας. 10. πεμπεσθο εἰς τῶν δουλῶν στείρεν τὸ σπερμα ἐν τοῖς τρισὶν ἀγροῖς. 11. συνήρχοντο δὲ πολλοὶ ἐκ τῶν ἐπτα κωμῶν καὶ ἐφερον τους ἀσθενεις καὶ ἐβάλλον αὐτοὺς παρὰ τοὺς ποδας αὐτοῦ. 12. μηδεις σκανδαλίζετω ἐνα τῶν παιδῶν τούτων. 13. οἱ δὲ δυο γυναις αὐτοῦ οὗκ ἐγνώσαν ὅτι μενει ἐν τῇ πολεὶ. 14. οὐχ ἢ γραφή εἶπεν ὅτι ἔκ του στομάτος Δανείδ ἐρχεται ὁ Χριστος; 15. ἐν δὲ ἐκείνῃ τῇ ὥρᾳ συναγονται πρὸς αὐτὸν πολλοὶ τῶν ἄρχιερων ὁ λεγον ὅτι οὐκ ἐστιν ἀναστασις. 16. μια ἡμέρα παρὰ Κυρίῳ ὡς χιλια ἔτη. 17. ὁ δὲ ἐκατονταρχὴς ἀπεκρινατο, Ἐγὼ εἰμι ἄνθρωπος ὡς ἐξουσίαν καὶ ἐχω ἐκατον στρατιωτας ὑπ’ ἐμε. 18. καὶ ὁ ἄρχημας τῶν ἄνδρων ἢν ὡς χιλιαδες πενετ. 19. καὶ ἐλαλήσεν δυσιν εἰς αὐτῶν.

B

1. Therefore no one can have two masters. 2. And you will open our mouths, O Lord, and every tongue will bless your great name.

' It will be noticed that the numeral is sometimes written after the noun.

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3. Did you not sow good seed in the three fields? 4. Do not carry anyone to the synagogue on the Sabbath. 5. But you can heal the colonel. 6. But I came into this world for a great judgement. 7. And one of the lepers, when he saw that he was being healed, threw himself at his feet. 8. For the chief priests knew that this word was true. 9. And all the disciples were full of faith and of the Holy Spirit, and they healed those who were ill (i.e. the ill), and cast out many demons. 10. None of the priests believes that there is a resurrection. 11. My friends built a great house in this city. 12. My judgement is true; let no one love the darkness. 13. When they came to the six villages they proclaimed the gospel to all the Gentiles who dwelt in them. 14. When the disciples of John heard that he had died on that day, they came and took away his body. 15. But we have only two loaves and five fish. 16. And he went out by night to the house of Judas, one of the twelve. 17. And a hundred men, with their wives, will remain in the great desert forty days and forty nights. 18. The tribune and a thousand men used to dwell in the three cities. 19. No one can follow two masters.

LESSON 33

Comparison of adjectives
Formation and comparison of adverbs

Re-read Introduction: English Grammar, Sections 6b, 8b.

COMPARISON OF ADJECTIVES

The comparative and superlative degrees of comparison of adjectives in -os are formed by substituting -tepos and -tatos for the final s:

δικαῖος δικαιότερος -a -on δικαιότατος -η -on

1 eis.
COMPARISON OF ADVERBS

When the last syllable but one of an adjective in -oς is short, the final o is usually¹ lengthened to ω before the addition of the comparative and superlative endings:

σοφός σοφωτέρος σοφωτάτος

The superlatives are declined like ἄγαθος, and the comparatives (with a ρ stem) are declined like ἄγιος.

The irregular comparatives (none of which has a common superlative) have been met in Vocabulary 30:

ἄγαθος, κακός, μεγας, πολυς  |  κρείσσων, χειρόν, μειζόν, πλευρ |  better, worse, greater, more

to these should be added one very common irregular superlative:

μικρός, μικρότερος, μικρότατος  |  μικρώτατος  |  small, little, smaller, least, smallest, least

FORMATION AND COMPARISON OF ADVERBS

Adverbs (in the positive) are formed from adjectives by changing the ν of the genitive plural masculine to σ:

καλός  |  καλως  |  good  |  well

δύομοις  |  δυμως  |  like  |  in like manner, similarly

ἀληθής  |  ἀληθως  |  true  |  truly

οὕτως  |  ουτως  |  this  |  in this manner, thus, so

The comparative and superlative of adverbs are formed by taking the neuter singular of the comparative adjective as the comparative of the adverb and the neuter plural of the superlative adjective as the superlative adverb:²

δικαιώς  |  δικαιωτέρον  |  δικαιωτάτα  |  δικαιωτάτος
σοφώς  |  σοφωτέρον  |  σοφωτάτα  |  σοφωτάτος

εὖ  |  κρείσσων  |  better

Also note:  |  μαλλον  |  more  |  μαλιστα  |  most

¹ There are exceptions. Cf. ἀνεκτοτερον in Matt. 11. 24, quoted at the end of this lesson.
² These forms are in fact neuter accusatives used adverbially. Adverbial accusatives are very common in Greek. Cf. μονουν, πρωτον (Vocab. 11), and the 'subject' of the infinitive (Lesson 20).

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μαλλον (which has no positive) is the word most frequently used for the adverb ‘more’. Thus:

παντων ύμων μαλλον γλώσσαις λαλω (1 Cor. 14. 18)
I speak with tongues more than you all.

The adjective meaning ‘more’, as we have already seen, is πλειων. We have an example of the use of the adjective in:

ἀπεστελέθη ἄλλους δούλους πλείονας των πρωτών (Matt. 21. 36)
He sent other slaves more than the first.

The adverb ‘more’ qualifies its verb, i.e. ‘I speak more’. The adjective ‘more’ qualifies its noun, i.e. ‘more slaves’.

The comparative is not much used in the New Testament, and the superlative is used even less. The superlative is generally replaced by the comparative, e.g.

μικρότερον παντων των στερματων (Mark 4. 31)
Least of all the seeds,

μειζων δὲ τούτων ἡ ἁγαθή (1 Cor. 13. 13)
And the greatest of these is love.

When the superlative is used it is generally elative:

εἰ οὖν οὐδὲ ἑλάχιστον δυνασθε (Luke 12. 26)
If then you cannot do even a very little thing.

Although (as noted in Vocab. 30) comparatives are usually followed by a genitive of comparison, ἦ, ‘than’, is sometimes used. The two things compared are then put in the same case:

γῆ Σώδουμῳ ἄνεκτότερον ἔσται ἐν ἡμερᾷ κρίσεως ἡ σοι (Matt. 11. 24)
It will be more tolerable on the day of judgement for the land of Sodom than for you.

**EXERCISE 33**

A

1. Οὐδὲι, οὐχὶ ἡ ὕψως πλείον ἐστιν τῆς τροφῆς; 2. ὁ μειζὼν ἐν ὑμῖν γενεσθώ ὡς ὁ νεώτερος. 3. τῶν γὰρ ἐγγυτέρου ἐστιν ἡ σωτηρία ἡμῶν ἡ ὁτε ἐπιστευσαμεν. 4. ἀλήθως οὐτος ὁ ἀνθρώπος
νίος Θεού ἢν. 5. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ των οὐρανῶν μείζον αὐτοῦ ἐστιν. 6. νῦν δὲ μενεὶ πιστεῖς, ἐλπίς, ἀγαπή. τὰ τρία ταῦτα· μείζων δὲ τούτων ἢ ἀγαπή. 7. ναι, ἔρχεται ὁ ἱσχυρότερος μου ὑπὸ σοῦ μου. 8. μείζων τούτων ὁ φίλος. 9. οἱ δὲ μείζων ἐκράζων Κυρίε, ἐλεησοῦν ἡμᾶς. 10. ὁμοίως καὶ παντὶς οἱ μαθηταί εἰπαν. 11. αἱρεῖ γάρ το πλήρωμα αὐτοῦ ἀπὸ τοῦ ἰματίου καὶ χειρὸν σχίσμα γινεται. 12. ἁμαρτιάν ἥμισυ ὑμῖν ὅτε ἐποιήσατε ἐν τούτῳ τοῖς ἄδελφοις μου τοῖς ἐλαχίστοις, ἐμοί ἐποιήσατε. 13. ἔρει τῷ Αμήν ἐπὶ τῇ σῃ εὐχαριστίᾳ. 14. ὑπάκουεν δὲ Θεῷ μᾶλλον ἢ ἀνθρώποις. 15. λεγω ὑμῖν Μεθύων ἐν γεννητὸς γυναικώς Ἰωαννοῦ οὐδεὶς ἐστιν· ὁ δὲ μικροτέρος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστιν. 16. ἔγω γάρ εἰμι ὁ ἐλαχίστος των ἀποστόλων. 17. τὸ μαρτυρίον τοῦ Θεοῦ σωφτέρερον τῶν ἀνθρώπων ἐστιν καὶ τὸ δίδημος τοῦ Θεοῦ ἱσχυρότερον τῶν ἀνθρώπων. 18. ὁ Θεὸς, δέ ἐστιν σωτὴρ παντὶς ἀνθρώπων, μαλιστά πιστῶν.

B

1. The younger of the sons did not wish to work for (on behalf of) his father. 2. Woe to you, hypocrite. You go and do similarly. 3. Their enemies were more than they. 4. For he is stronger than all the kings of the earth. 5. Why are you going to Jerusalem? Surely Jesus is not greater than Abraham? 6. Behold, hope and love are greater than faith, especially love. 7. This good man did all things well. 8. We must obey the king rather than the priest. 9. They say that these days are worse than the days of the fathers. 10. Yes, you killed the wisest of men. 11. He that is least (smaller) will become the greatest. 12. But he cried out more, ‘Behold, I am suffering at the hands of my enemies’. 13. Truly I perceive that there is a worse darkness than this. 14. We cannot do the least of these things. 15. Truly I say to you, ‘Many prophets wished to see these things’. 16. But he answered them more wisely than his father.

¹ Use ἦν, because the genitive of comparison would be ambiguous.
REVISION TESTS 4

Nouns, pronouns, adjectives and adverbs

Allow 1½ hours each for Tests A and B. Total number of marks: 100 for each test.

A

1. Express in two different ways: This face; the whole face; the face itself; that face; the same face; the other face; his own face. Express in one way: A different face; the faces of one another; they were persuading themselves. [10 marks]

2. Decline (in all genders) in singular and plural: πολὺς, πολύς, πλευρά, πατήρ, ἔτος, ἐγώ, πας. (Only repeat the stem where it is necessary.) [14]

3. Decline in the singular: Ἡλειας; and all genders of μηδεις, ὅς. [3]


5. Give the superlative of: μικρος, δικαιος, σοφος. [3]

6. Give the nominative singular, genitive singular, article and dative plural of the words meaning: city, colonel, darkness, death, ear, enemy, foot, forgiveness, high-priest, hope, husband, image, joy, judgement (two forms), light, mother, mouth, multitude, nation, need, part, passover, power, price, repentance, resurrection, righteousness, ruler, saviour, scribe, sin, spirit, sun, time (2 words), tomb, tongue, truth, vineyard, will, woman, wonder, year. [44]

7. Give the following numerals: 1 (nominative: all genders), 3 (all forms of nominative, genitive and dative), 5, 7, 40, 1000 (both forms). [4]

8. Give the Greek for: whoever (nominative singular all genders), why?, O woman. [3]

9. Give all genders of the nominative singular of the Greek for: better, blind, dead, evil, few, full, possible, remaining, second, strong, sufficient, true. [6]

10. Give five uses of the dative. [5]

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11. Give five adjectives which usually stand in the predicative position. [2]

12. Give seven words which have an -ο ending in the neuter accusative singular. [2]

B

1. Express in two different ways: This face; the whole face; the face itself; that face; the same face; the other face; his own face. Express in one way: A different face; the faces of one another; they were persuading themselves. [10 marks]

2. Decline (in all genders) in singular and plural: μεγάς, βασιλεύς, ἄληθης, ἵθες, σε, τις. (Only repeat the stem where it is necessary.) [12]

3. Decline in the singular: ὸνθᾶς, πυρ; and all genders of εἰς, ὤτος. [6]


5. Give the superlative of: δικαιος, νεος, μαλλων. [3]

6. Give the nominative singular, genitive singular, article and dative plural of the words meaning: age, authority, blood, body, centurion, conscience, cup, daughter, end, father, fish, flesh, grace, hand, judge, kind, king, knowledge, member, mercy, mountain, name, night, peace, priest, revelation, reward, sacrifice, seed, steadfastness, tradition, trouble, vessel, water, witness (abstract, 2 words), word (third Declension), widow, wind. [39]

7. Give the following numerals: 2 (nominative and dative), 4, 6, 10, 12, 100. [3]


9. Give all genders of the nominative singular of the Greek for: blessed, clean, eternal, faithless, free, last, like, new, only, poor, right, weak. [6]

10. Give five uses of the accusative and six uses of the genitive. [11]
Perfect and Pluperfect

Re-read Introduction: English Grammar, Section 12.

As we saw in Lesson 25, a complete knowledge of a verb requires the knowledge of six principal parts. We now come to the fourth and fifth of the principal parts of λυω:

1. Present Active λυα
2. Future Active λυσω
3. Aorist Active λυσα
4. Perfect Active λελυκα
5. Perfect Passive λελυμαι
6. Aorist Passive λελυθην (This will be dealt with in the next lesson.)

From λελυκα and λελυμαι are derived all parts of the Perfect and Pluperfect.

The full conjugation is as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Pluperfect Indicative</th>
<th>Perfect Indicative</th>
<th>Perfect Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυκα</td>
<td>(έ)λελυκεων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελυκας</td>
<td>(έ)λελυκεις</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελυκε(ν)</td>
<td>(έ)λελυκει</td>
<td></td>
<td>λελυκεαι</td>
</tr>
<tr>
<td>λελυκαμεν</td>
<td>(έ)λελυκεμεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελυκατε</td>
<td>(έ)λελυκειτε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελυκασι(ν)</td>
<td>(έ)λελυκεισαν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Middle and Passive

<table>
<thead>
<tr>
<th>Passive</th>
<th>Pluperfect Indicative</th>
<th>Perfect Indicative</th>
<th>Perfect Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λελυμαι</td>
<td>(έ)λελυμην</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελυσαι</td>
<td>(έ)λελυσο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελυται</td>
<td>(έ)λελυτο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελυμεθα</td>
<td>(έ)λελυμεθα</td>
<td></td>
<td>λελυσθαι</td>
</tr>
<tr>
<td>λελυσθε</td>
<td>(έ)λελυσθε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λελυται</td>
<td>(έ)λελυτο</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Reduplication**

-ew verbs

As in the Future and First Aorist, φιλε lengthens ε to η in the Perfect, giving:

φιλεω φιλησω εφιλησα πεφιλησα πεφιλημαι

**Notes on the Perfect Active**

λε-λυ-κ-α is made up of:

1. A reduplication: λε
2. The stem: λυ
3. K which is the characteristic of the First Perfect Active.

(There are also Second Perfects, see below.)

4. A personal ending. These endings are the same as those of the First Aorist, except for the third person plural, which is not -αν, but -ασιν.

**Reduplication**

Reduplication is the placing in front of the verb of the first consonant of the stem followed by ε:

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυω</td>
<td>λελυκα</td>
</tr>
<tr>
<td>πιστευω</td>
<td>πεπιστευκα</td>
</tr>
</tbody>
</table>

Verbs beginning with χ, φ, θ reduplicate κεχ-, πεφ-, τεθ-:

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλεω</td>
<td>πεφιληκα</td>
</tr>
<tr>
<td>θεραπευω</td>
<td>τεθεραπευκα</td>
</tr>
</tbody>
</table>

Verbs beginning with ο, ζ or η (which tend to make clumsy reduplications) usually simply prefix an η. When a verb has an initial vowel, this lengthens in the same way as in the formation of the Imperfect. The η in the one case and the lengthening of vowel in the other are retained in the infinitive:

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ζητεω</td>
<td>εζητηκα</td>
</tr>
<tr>
<td>άκολουθεω</td>
<td>ήκολουθηκα</td>
</tr>
<tr>
<td>αιτεω</td>
<td>ήτηκα</td>
</tr>
</tbody>
</table>

1 There are exceptions. The Perfect Active of σωζω, for instance, is σεσωκα.

(See the quotation from Mark 5. 34 on p. 139.)

1 And also in the participle, see p. 150. E.g. εζητηκος.
NOTES ON THE PLUPERFECT ACTIVE

(1) The Pluperfect has an augment in addition to the reduplication, hence:
   \[ \epsilon-\lambda\epsilon-\lambda\nu-\kappa-\epsilon\nu \]
This form is cumbersome, and in practice the augment is usually dropped.

(2) The personal endings -\(\epsilon\nu\), -\(\epsilon\zeta\), -\(\epsilon\iota\) are identical with the endings of -\(\epsilon\beta\eta\nu\) (Lesson 25), except that -\(\epsilon\iota\) replaces -\(\eta\).

NOTE ON THE MIDDLE AND PASSIVE

These endings are identical with those of \(\delta\nu\alpha\mu\alpha\) (Lesson 20).\(^1\)

THE SECOND PERFECT

Some perfects are formed by adding the endings direct to the stem without inserting \(\kappa\). These are Second (or Strong) Perfects.

\[
\begin{align*}
\text{e.g.} & & \gamma\rho\alpha\phi\omega & \gamma\epsilon\gamma\rho\alpha\phi\alpha \\
& & \kappa\rho\alpha\zeta\omega & \kappa\epsilon\kappa\rho\alpha\gamma
\end{align*}
\]

Many stems of both First and Second Perfect are irregularly formed. The more important ones are to be found in the list of principal parts on pp. 227f.

THE MEANING OF THE PERFECT

We have so far met three kinds of Greek tense:

(1) The Future, which is in the full sense a time-tense, referring to future time.

\(^1\) Note on the conjugation of Perfect Passives. The addition of -\(\mu\alpha\), -\(\omega\), -\(\tau\alpha\) to certain consonant stems causes modifications to take place. It is not necessary for the student at this stage to learn them. Once the principal parts are known, the forms are usually easy to recognise. The following are given for illustration and reference:

<table>
<thead>
<tr>
<th>Guttural stem</th>
<th>Labial stem</th>
<th>Dental stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\delta\gamma\omega), perf. stem: (\dot{\eta}\gamma-\gamma\rho\alpha\phi\omega), perf. stem: (\gamma\epsilon\gamma\rho\alpha\phi\alpha-\delta\gamma\omega\alpha\zeta\omega), perf. stem: (\dot{\eta}\gamma\mu\alpha-\dot{\eta}\gamma\nu\alpha\mu\alpha)</td>
<td>(\dot{\eta}\gamma\nu\mu\alpha)</td>
<td>(\dot{\eta}\gamma\mu\nu\alpha)</td>
</tr>
<tr>
<td>(\dot{\eta}\xi\alpha)</td>
<td>(\gamma\epsilon\gamma\rho\alpha\phi\alpha)</td>
<td>(\dot{\eta}\nu\alpha)</td>
</tr>
<tr>
<td>(\dot{\eta}\kappa\tau\alpha)</td>
<td>(\gamma\epsilon\gamma\rho\alpha\phi\alpha)</td>
<td>(\dot{\eta}\nu\alpha\tau\alpha)</td>
</tr>
<tr>
<td>Infinitive: (\dot{\eta}\chi\theta\omega)</td>
<td>Infinitive: (\gamma\epsilon\gamma\rho\alpha\phi\theta\alpha)</td>
<td>Infinitive: (\dot{\eta}\nu\alpha\sigma\theta\alpha)</td>
</tr>
</tbody>
</table>

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(2) The linear tenses: the Imperfect and (usually) the Present, which are concerned with continuous or repeated action:

or

(3) The punctiliar tenses: the two Aorists, which are concerned with an action simply regarded as an event:

With the Perfect we have a fourth kind of tense:

(4) The Perfect represents a present state resulting from a past action, e.g. γεγραπται it stands written.

That is to say, the Scripture, written in the past, bears its witness now, in the present.

This can be represented by:

Or, if the past action was itself of extended duration before completion, by:

This use of the Greek Perfect is not altogether the same as the use of the English Perfect. Usually the English Perfect will accurately translate the Greek Perfect, and the English Past Simple will accurately translate the Greek Aorist, but by no means always. The Greek Aorist is wider in meaning than the English Past Simple, and the Greek Perfect is narrower in meaning than the English Perfect.

Consider the three sentences:

A. Your faith has saved you.
B. Have you not read?
C. He called them.

A speaks of a present state of salvation resulting from an act of faith in the past. It is therefore Perfect in Greek as it is in English:

η πιστις σου σεσωκεν σε. (Mark 5. 34)

B speaks of an action at some indefinite time in the past, without emphasis on the reader’s present state. Though Perfect in English it will be Aorist in Greek:

οὐκ ἀνεγραφε; (Mark 12. 26)

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C speaks of a simple action in past time. It is therefore Past Simple in English and Aorist in Greek:

\[ \text{ἐκαλεσεν αὐτοὺς. (Mark 1. 20)} \]

This overlap of Past Simple, Perfect and Aorist can be represented diagrammatically like this:

\[
\begin{align*}
\text{English Perfect} & \quad \{ \quad & \text{A} \quad \text{Greek Perfect} \\
& \quad \text{present state resulting} \quad \text{from past action} \\
& \quad \text{from past action} \\
& \quad \text{B} \quad \text{Greek Aorist} \\
& \quad \text{action in indefinite past} \\
& \quad \text{action in definite past} \\
\text{English Past Simple} & \quad \{ \quad & \text{C} \\
& \quad \text{in definite past} \\
\end{align*}
\]

This diagram may be further illustrated by three sentences more closely related to one another:

A. He has killed her.
B. He has killed a number of women in his time.
C. He killed her.

There are occasions when even the Greek Perfect has to be translated by the Past Simple. But such a Perfect may still retain its proper force, e.g.

\[ \text{Χριστὸς ἀπέθανεν καὶ ἐγγυρέται τῇ ἡμερᾷ τῇ τριτῆ (1 Cor. 15. 3, 4)} \]

Christ died (Aorist) and was raised (Perfect) on the third day.

So it must be translated, but ἐγγυρέται suggests the further thought: 'and is a risen Saviour still today!'

In every case the idea of the Greek tense must be discovered and then the nearest equivalent English idiom found.
THE MEANING OF THE PLUPERFECT

The meaning of the Pluperfect corresponds precisely to that of the Perfect, except that the action in past time is thought of as also completed in past time,

e.g. Δαρζαρος ἐβεβλητο προς τον πυλωνα αὐτου (Luke 16. 20)

Lazarus had been put 1 at his gate (and, as a result, lay there).

The action was done in the past, its results lasted some time, but at the time of narration the whole completed action lay in the past.

EXERCISE 34

A

1. Παιδια, ἐσχατη ὥρα ἐστιν, και καθως ἤκουσατε ὅτι ἀντιχριστος ἔρχεται, και νων ἀντιχριστοι πολλοι γεγονασιν. 2. ει οιν ἄξιων θανατου πεπραχα τι. 3. ου γεγραπται ὦ οικος μου οικος προσευχης; 4. και το ειδαγγελιον ἀπηγγελται ἐν παντι τω κοσμω. 5. ότι ἢξαι εἰς ἀμαρτιαν. 6. αἱ δε ἄσθενες ἔρκαιν τις φωνας αὐτων. 7. και καινη ἀποκαλυψις δεδεκται ἡπο παντων ἡμων. 8. τα γαρ ἐθνη ἀναβεβηκεν εἰς τα Ἰεροσολυμα. 9. ὁ λεγεν δε ὁ λαος οὐτος ἐγνωσται ἐπο τον Θεου ἢ πρ άρχης. 10. ὁ Χριστος σων πους τοις μελεσιν τον σωματος αὐτου ἐγγερται εκ νεκρων. 11. οἱ δε πεσαρες γραμματεις εὐρηκαν παντα τα μεγαλα σκευη. 12. ἡ ἀγαπη τη θυγατηρ μου τεθηκεν, τη τριτη ωρα της νυκτος ἀπεθανεν. 13. ἢχρι του θροου ἐφ’ ως αὐτων ἡ πολις ὑκοδομητο. 14. ει ἐγνωκετε το ῥημα δ γεγραπται, Ἐλεος τελω και ου θυσιν. 15. αὐτοι μεν ἀπηγγειλαν την παρουσιαν μου, ὑμεις δε ουκ ἤκουσατε. 16. τα δε ουτα μου ἀνεφκα τω ρηματι αὐτου. 17. Μαρια, παρ’ ἕστε ἐκβεβληκεν ἐπτα δαιμονια. 18. και ἦσαν ἀνθρωποι οἰτίνες φονον πεποιηκεσαν. 19. ὁ ἀνθρωπος ἐφ’ ου γεγονει το σχημα τουτο. 20. ὁ Κυριος εις ον πεπιστευκεσαν. 21. ὁ Ἰωανης ὁ βαπτιστης

1 For βάλλω in this weakened sense, cf. p. 120 n. 1.
2 eis is the usual preposition after πιστευω, ἐπι occurs sometimes, and ἐν rarely, with virtually no distinction in meaning between them. In the New Testament eis is frequently equivalent to ἐν, from which in fact it was originally derived.
22. peri de ton nekrwn oti egeirontai, ouc anegnwte en ton biblwn Mouisisews pws eiteen autw o Theos...; 23. peri de ths hymeras ekainhs oudeis oldev. 24. oti ydiesan ton Xriston auton eina. 25. thelo de ymous eidevai oti pantos anbros e kefalh o Xristos estin. 26. kai ginetai katakeivthai auton en th oikia auton, kai pollai telowai kai amartoloi svanvekevto to 'Ihsou. 27. aneketo de meta ton doudexa mabhtwn. 28. kai sunagetai prosw auton ochlos plieostos, woste auton kathshai en plouf en th thanasa. 29. kai ekatheto o Petros mesos auton. 30. ydiesan gar apantes oti 'Ellhn o pathe auton uphrxen. 31. oidaion gar oti tebhrken. 32. o de Theos lelathken tauta to mymata eis to eidevai ymous tis estin e ellis ths klhnseos auton. 33. apolelunthai edwvato o anbropos oustos eis ypekeklhtho Kaisara. 34. oudeis edwvato auton dhrnai, dia to auton pollakias dedthai. 35. ptuchos de tis onomati Lazaro edebridh prosw ton plouma auton. 36. ide te ton topou ouk ouk ekeito to soma.

1. He has not injured you or your friends. 2. Jude, you must proclaim the things which you have heard. 3. The slaves of the ruler have done the work. 4. And he answered, 'What I have written, I have written'. 5. But because I have become king I will walk in the ways of my fathers. 6. The poor and the blind have been thrown into prison. 7. O Lord, in Thee have we trusted. 8. For I reckon that he has done nothing worthy of death. 9. But the Son of Man departs as it is written of him. 10. For we have announced his second coming. 11. The king of glory has been lifted up. 12. But he has thrown the books into the river. 13. And I have known your evil ways. 14. And God raised Jesus on the third day. 15. I have kept the faith. 16. We know that you are true. 17. For he knew the sign that he was about to do. 18. The whole world lies in the Evil One. 19. But Peter was sitting outside. 20. They heard that he had done this wonder.

1 An alternative to en mesw. 2 Note the slightly irregular form of dedethai. 3 Use Perfect Infinitive. 4 Use oida in this and the next sentence.
LESSON 35

The Aorist and Future Passives

As we saw in the last lesson, the sixth of the principal parts is the Aorist Passive. There are again both First and Second Aorists in the Passive, as in the Active. From the Aorist Passive can usually be derived corresponding Future Passive tenses.

THE AORIST PASSIVES

The First Aorist Indicative Passive is made up of:

augment + verbal stem + θ + the endings of -έβην (Lesson 25).

The Second Aorist Indicative Passive is made up of:

augment + Second Aorist Passive stem + endings of -έβην.

(The θ, which is characteristic of the First Aorist and First Future Passives, is not found in the Second Aorist and Second Future.)

So we get:

<table>
<thead>
<tr>
<th>First Aorist Passive</th>
<th>Second Aorist Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλυθήν</td>
<td>ἐγραφήν</td>
</tr>
<tr>
<td>ἐλυθῆς</td>
<td>ἐγραφής</td>
</tr>
<tr>
<td>ἐλυθῇ</td>
<td>ἐγραφὴ</td>
</tr>
<tr>
<td>ἐλυθημεν</td>
<td>ἐγραφημεν</td>
</tr>
<tr>
<td>ἐλυθητε</td>
<td>ἐγραφητε</td>
</tr>
<tr>
<td>ἐλυθησαν</td>
<td>ἐγραφησαν</td>
</tr>
</tbody>
</table>

The Imperative and Infinitive are:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυθηται</td>
<td>σπαργαθι</td>
</tr>
<tr>
<td>λυθητω</td>
<td>σπαργαθω</td>
</tr>
<tr>
<td>λυθητε</td>
<td>σπαργατε</td>
</tr>
<tr>
<td>λυθητωσαν</td>
<td>σπαργατωσαν</td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
</tr>
<tr>
<td>λυθηναι</td>
<td>γραφηναι</td>
</tr>
</tbody>
</table>

1 σπειρω has been chosen for this conjugation, because γραφω is slightly irregular
Notice that, apart from the θ in the First Aorist, the forms of the endings of the two Aorists differ only in the second person singular Imperative.

**The Future Passives**

There are two corresponding Future Passives. The First Future is made up of:

verb stem + θησ + the endings of the Present Passive of λυω.

The Second Future is made up of:

the Second Aorist Passive stem + ησ + the endings of the Present Passive of λυω.

So we get:

<table>
<thead>
<tr>
<th>First Future Passive</th>
<th>Second Future Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυθησομαι</td>
<td>I shall be loosed</td>
</tr>
<tr>
<td>λυθηση</td>
<td>γραφηση</td>
</tr>
<tr>
<td>λυθησεται</td>
<td>γραφησεται</td>
</tr>
<tr>
<td>λυθησομεθα</td>
<td>γραφησομεθα</td>
</tr>
<tr>
<td>λυθησεσθε</td>
<td>γραφησεσθε</td>
</tr>
<tr>
<td>λυθησουνται</td>
<td>γραφησουνται</td>
</tr>
</tbody>
</table>

In contracted verbs the short vowel is lengthened before θ, giving for φιλεω:

έφιληθην φιληθησομαι.

We now have the full principal parts of λυω, φιλεω and γραφω:

<table>
<thead>
<tr>
<th>λυω</th>
<th>λυσω</th>
<th>έλυσα</th>
<th>λελυκα</th>
<th>λελυμαι</th>
<th>έλυθην</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλεω</td>
<td>φιλησω</td>
<td>έφιλησα</td>
<td>πεφιληκα</td>
<td>πεφιλημαι</td>
<td>έφιληθην</td>
</tr>
<tr>
<td>γραφω</td>
<td>γραψω</td>
<td>έγραψα</td>
<td>γεγραφα</td>
<td>γεγραμαι</td>
<td>έγραφην</td>
</tr>
</tbody>
</table>

**Mute Stems**

In the Future and the First Aorist the placing of the letter θ immediately after the stem again causes certain consonantal changes when the stem ends in a mute (cf. Lesson 21).

\[ \kappa, \gamma, \chi + \theta \rightarrow \chi \theta \]
\[ \pi, \beta, \phi + \theta \rightarrow \phi \theta \]
\[ \tau, \delta, \theta + \theta \rightarrow \sigma \theta \]
IRREGULAR AORIST PASSIVES

Examples:

<table>
<thead>
<tr>
<th>Verbal Stem</th>
<th>Present</th>
<th>First Aorist</th>
<th>Passive</th>
<th>Future Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἂγ</td>
<td>ἄγω</td>
<td>ἰχθην</td>
<td>ἰχθησομαι</td>
<td></td>
</tr>
<tr>
<td>πραγ</td>
<td>πρασσω</td>
<td>ἐπραχθην</td>
<td>πραχθησομαι</td>
<td></td>
</tr>
<tr>
<td>πεμπ</td>
<td>πεμπω</td>
<td>ἐπεμφθην</td>
<td>πεμφθησομαι</td>
<td></td>
</tr>
<tr>
<td>βαπτιδ</td>
<td>βαπτιξω</td>
<td>ἐβαπτισθην</td>
<td>βαπτισθησομαι</td>
<td></td>
</tr>
<tr>
<td>πειθ</td>
<td>πειθω</td>
<td>ἐπεισθην</td>
<td>πεισθησομαι</td>
<td></td>
</tr>
</tbody>
</table>

IRREGULAR FORMS

The following important verbs have irregular First Aorist forms:

- ἄκουω  ἰκουσθην  σωζω  ἐσωθην
- βαλλω  ἐβληθην  λεγω  ἐρρηθην
- ἐγειρω  ἐγερθην  ὁραω  ὧφθην
- καλεω  ἐκληθην  ϕερω  ἡνεχθην

The Aorist Passives given for λεγω, ὁραω and ϕερω are really from different verbs, as explained in Lesson 25.

The following verbs which we have already met have Second Aorist Passives:

- γραφω  ἐγραφην  ἀποστελλω  ἀπεσταλην
- σπειρω  ἐσπαρην  κρυπτω  ἐκρυβην

To these should be added:

- στρεφω  ἐστραφην  I turn
- φαινω  ἐφανην  I shine; pass. appear

These irregular Aorists have corresponding Future forms,

e.g. First Futures: ἄκουσθησομαι, βληθησομαι;
Second Futures: στραφησομαι, φαινησομαι.

With the exception of κρυπτω, στρεφω and φαινω, all the above irregular First and Second Aorists belong to verbs whose complete principal parts have to be learnt. ἐκρυβην, ἐστραφην and ἐφανην should therefore be specially noted at this point.
EXERCISE

EXERCISE 35

A

1. Ἡχθῇ δὲ ὁ Ἰεσοῦς ὑπὸ τοῦ πνευματος εἰς τα ὀργα πειρασθήναι ὑπὸ τοῦ διαβόλου. 2. αἱ δὲ γυναικεῖς παρεκληθήσαν ὑπὸ των ἄνδρων αὐτῶν. 3. το οὐν ὄνομα μοῦ κηρυχθῆσαι εἰς πασιν τοὺς ἔθνεσιν. 4. τῇ γαρ χαρτὶ ἐσωθῆμεν δια πιστεως. 5. οἱ νεκροὶ ἐγερθήσονται εἰς τῇ ἡμέρᾳ τῆς κρίσεως τῆς φωνῆ τοῦ ἄγγελου. 6. καὶ ὅτε ἐξεβληθή το δαιμόνιον ἐθαυμαζεν ὁ θόλος, ἔλεγον δὲ πολλοὶ ὅτι Ταῦτα τα τερατα οὐκ ἐπράξηθεν εἰς ταῖς ἡμέραις τῶν πατέρων ἡμῶν. 7. μετα ταυτα ὦφθη1 πασιν τοῖς ἀποστόλοις. 8. παρηγγείλεν τον ἄνδρα ἐνεχθῆναι διὰ τῆς πολεως. 9. ἐν ἑκείνῃ τῇ ἡμέρᾳ τοῖς λαοῖς κληρονομεῖται ἄγιος τῷ Κυρίῳ. 10. καὶ ὁ ἀρχιερεὺς ἐκρυβή ἐν τοῖς δρεαῖς πολλὰ ἐποθη. 11. ποιήσω γαρ τὰ ρηματα μου ἀκουσθήσαν τοὺς υἱους αὐτῶν. 12. υἱοίς των ἄγγελων ἀκουσθήσεται. 13. παντεσ οἱ ἗θειν ἐβληθήσαν εἰς τὸ ὑώρ. 14. ταυτα ἔρρεθη δια στοματος Δαυειδ. 15. πεμφθησον εἰς τῶν ἱερεων πεισθήσαι ὑπὸ τοῦ βασιλεως. 16. ὅτε καρπον ἐποιησαν το καλὸν σπέρμα ἐβανεν καὶ τα ξένανια. 17. διδασκαλε, φιλήσου ὑπὸ παντος τοῦ ἐθνος. 18. τα σωματα των ἄγων ἐσταρῃ ἐν ἀτιμια, ἐγερθήσηται δε ἐν δοξῃ. 19. κληρονομουσαν ἀφρονες ὑπὸ των σοφων τοιων τουτου. 20. περασαμες ὑμεισον εὐθεῖον. 21. ὁ γαρ Θεος εἱρήκεν τοντο δια στοματος παντων των προφητων. 22. δια το όνομα μου ἀκουσθῆση εἰς βασιλεις και ἀρχονταις. 23. και σκοτος ἤδη ἐγενονει και οὕτω ἐλήφθει προς αὐτους ὁ Ἰησους. 24. οἴδας ὅτι οἱ Φαρισαιοι ἐσκανδαλισθησαι; 25. οὐαι, ἐσχήκασιν θλιψιν ἡμερας και νυκτος. 26. πεπεσαν γαρ ποιησαι γλωσσος καὶ πεπτωκεν εἰς ἀμαρτιαν. 27. ὅτι οὐ κεκρυμεθα ὑπ’ αὐτων, ἡμεις οὐ κεκρικαμεν αὐτους. 28. οὕτω οἱ λογοι γραφητωσαι και ὁ λαος πιστω ἐκ των γραφων.

B

1. All this race was called righteous. 2. Many of these words were written in a book by the high priest. 3. The fish were taken by these boys. 4. We were sown in tribulation, we shall be raised in power.

1 ὦφθην in the sense of 'appeared to' takes dative.
5. The demon will be cast out and the crowd will wonder. 6. The good seed was carried to the six vessels. 7. And I was sent by the king's servants to seek for you. 8. We know that this gospel will be preached to all the Gentiles, and that many will hear. 9. In that day many bodies of the saints were raised, and came into the city, and appeared to many. 10. We wish the sheep to be led to the mountains. 11. But you will be saved by faith and hope. 12. You commanded the stones to be thrown into the water. 13. All these things will be done in the darkness. 14. You have heard that it was said by our fathers, 'You shall not make an image'. 15. We were called weak by many, but we know that our consciences are true. 16. We have seen and borne witness that this man is a prophet. 17. And the young men turned from their sins because great fear had taken them. 18. The Lord therefore has said bad things concerning you. 19. I have found the words of the kingdom for you, but you have not believed me. 20. And they commanded the sacrifice to be brought to the sanctuary. 21. O house of Israel, do not be judged by the unbelieving. 22. Is it not said in the law, 'Nothing shall be saved?' 23. He has saved you; we have been saved similarly. 24. And we have drunk the cup of joy which God has sent. 25. Behold, I have called him. 26. O woman, be sown in anger, but be raised in love. 27. And I have carried a part of the price into the widow's tomb.

Lesson 36

Participles

Re-read Introduction: English Grammar, Sections 15, 16, 18, 19.

The Nature of Participles

Being verbal adjectives, participles share the characteristics of both verbs and adjectives.

¹ Use Aorist Passive.

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As a verb a participle has tense and voice and may have an object. As an adjective it agrees with a noun or pronoun which it qualifies in number, gender and case.

THE FORM OF PARTICIPLES

Participles may be divided into two groups:

I. Those with First and Third Declension endings (cf. Lesson 32).
II. Those with First and Second Declension endings.

The latter cause no difficulty; they are all alike and are declined like ἄγαθος.

The former are of four types, according to their endings:

I. Participles with First and Third Declension endings

<table>
<thead>
<tr>
<th>Type</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-ων</td>
<td>-ουσα</td>
<td>-ον</td>
</tr>
<tr>
<td>2</td>
<td>-ας</td>
<td>-ασα</td>
<td>-αν</td>
</tr>
<tr>
<td>3</td>
<td>-εις</td>
<td>-εισα</td>
<td>-εν</td>
</tr>
<tr>
<td>4</td>
<td>-ως</td>
<td>-υια</td>
<td>-ος</td>
</tr>
</tbody>
</table>

*Type 1: -ων -ουσα -ον*

This covers: (a) the Present Active of verbs like λύω; (b) the Present Active of verbs like φλέω; and two other tenses of similar form: (c) the Second Aorist Active (e.g. of βάλλω); (d) the Present of εἰμι.

(a) Present Participle Active of λύω: loosing

<table>
<thead>
<tr>
<th>λυων</th>
<th>λυουσα</th>
<th>λυον</th>
<th>λυοτες</th>
<th>λυουσαι</th>
<th>λυοντα</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυοντα</td>
<td>λυουσαν</td>
<td>λυον</td>
<td>λυοτας</td>
<td>λυουσας</td>
<td>λυοντα</td>
</tr>
<tr>
<td>λυοντος</td>
<td>λυουσης</td>
<td>λυοντος</td>
<td>λυοντων</td>
<td>λυουσων</td>
<td>λυοντων</td>
</tr>
<tr>
<td>λυοντι</td>
<td>λυουση</td>
<td>λυοντι</td>
<td>λυουσι(ν)</td>
<td>λυουσαις</td>
<td>λυουσι(ν)</td>
</tr>
</tbody>
</table>

When λυων λυουσα λυον has been learnt, the rest of the declension λυοντα follows automatically. It is only necessary to remember (i) that the feminine, since it has a stem ending in σ, is declined like δοξα; (ii) that the rules of Lesson 28 are to be followed in the formation of the dative plurals:

<table>
<thead>
<tr>
<th>Type 1</th>
<th>oυτ + σων → ουσων</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type 2</td>
<td>αυτ + σων → ασων</td>
</tr>
</tbody>
</table>

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PARTICIPLES

Type 3 \( \epsilon + \sigma \rightarrow \epsilon \sigma \)
Type 4 \( \tau + \sigma \rightarrow \sigma \)

(b) Present Participle Active of \( \phi l e o w \): loving

With -\( \epsilon \omega \) verbs the rules of contraction are strictly applied (i.e. \( \epsilon + o \rightarrow \omega ; \epsilon \) before a long vowel or diphthong drops out):

\[ \phi l e o n \quad \phi l e o u s a \quad \phi l e o n \]
\[ \phi l e o u n t a, \text{ etc.} \]

The other tenses which have the same endings as \( \lambda u o n \) are:

(c) Second Aorist Active \( \beta a l o n \ \beta a l o u s a \ \beta a l o n \) having thrown

(d) Present of \( \epsilon i m u \) \( \omega \nu \ \omega \sigma a \ \omega \nu \) being

Type 2: -\( \alpha \zeta \) -\( \alpha s a \) -\( \alpha n \)
First Aorist Participle Active of \( \lambda u o n \): having loosed

\[ \lambda u a s a \quad \lambda u a s a s a \quad \lambda u a n \quad \lambda u a n t e s \quad \lambda u a s a i \quad \lambda u a n t a \]
\[ \lambda u a n t a \quad \lambda u a s a n \quad \lambda u a n \quad \lambda u a n t a s \quad \lambda u a s a s a \quad \lambda u a n t a \]
\[ \lambda u a n t o s \quad \lambda u a s a s h \quad \lambda u a n t o s \quad \lambda u a n t o n \quad \lambda u a s a n \quad \lambda u a n t o n \]
\[ \lambda u a n t i \quad \lambda u a s a h \quad \lambda u a n t i \quad \lambda u a s a i (\nu) \quad \lambda u a s a i s \quad \lambda u a s a i (\nu) \]

These endings are the same as those of \( \pi a s \ \pi a s a \ \pi a n \).

Type 3: -\( \epsilon i s \) -\( \epsilon i s a \) -\( \epsilon n \)
This covers two tenses: (a) the First Aorist Passive of verbs like \( \lambda u o n \); and (b) the closely related Second Aorist Passive (e.g. of \( \gamma r a f o w \)):

(a) First Aorist Participle Passive of \( \lambda u o n \): having been loosed

\[ \lambda u e i s \quad \lambda u e i s a \quad \lambda u e n \quad \lambda u e n t e s \quad \lambda u e i s a i \quad \lambda u e n t a \]
\[ \lambda u e n t a \quad \lambda u e i s a n \quad \lambda u e n \quad \lambda u e n t a s \quad \lambda u e i s a s \quad \lambda u e n t a \]
\[ \lambda u e n t o s \quad \lambda u e i s h \quad \lambda u e n t o s \quad \lambda u e n t o n \quad \lambda u e i s a n \quad \lambda u e n t o n \]
\[ \lambda u e n t i \quad \lambda u e i s h \quad \lambda u e n t i \quad \lambda u e i s a i (\nu) \quad \lambda u e i s a i s \quad \lambda u e i s a i (\nu) \]

(b) Second Aorist Participle Passive of \( \gamma r a f o w \): having been written

\[ \gamma r a f e i s \quad \gamma r a f e i s a \quad \gamma r a f e n \]
Type 4: -ως -ωια -ως

*Perfect Participle Active of λυω: having loosed*

λελυκως λελυκωσ λελυκος
λελυκοτα λελυκοναυ λελυκος
λελυκοτος λελυκονας λελυκοτος
λελυκοτι λελυκονι λελυκοτι
λελυκοτες λελυκοναι λελυκοτα
λελυκοτας λελυκοναις λελυκοτα
λελυκοτων λελυκονων λελυκοτων
λελυκοσιν(ν) λελυκοναις λελυκοσιν(ν)

(Note that the feminine, since it has a stem ending in -ι, is declined like ἡμερα.)

II. Participles with First and Second Declension endings.
There are seven tenses in this group, and all have the endings:

-μενος -μενη -μενον

There are five tenses of verbs like λυω: (a) Present Middle and Passive; (b) First Aorist Middle; (c) Perfect Middle and Passive. In addition, there belong to this group: (d) the Second Aorist Middle (e.g. of γνωμαι); and (e) the participle of δυναμαι. They are all declined like ἀγαθος.

(a) *Present Participle Middle and Passive of λυω: loosing, being loosed*

λυμενος λυμενη λυμενον λυμενοι λυμεναι λυμενα
λυμενον λυμενην λυμενον λυμενους λυμενας λυμενα
λυμενου λυμενης λυμενου λυμενων λυμενων λυμενων
λυμενω λυμενη λυμενων λυμενους λυμεναις λυμενοις

(b) *First Aorist Middle:*

λυσαμενος -η -ον having loosed

(c) *Perfect Middle and Passive:*

λελυμενος -η -ον having loosed, having been loosed

(d) *Second Aorist Middle:*

γενομενος -η -ον having become

(e) *δυναμαι:*

δυναμενος -η -ον being able
THE ADJECTIVAL PARTICIPLE

All this at first sight seems rather complicated, but in fact the relation between the indicative tenses and the participles is very close. It will be helpful at this stage to study the λω table on pp. 232 f. Notice the close relation between the principal parts and the corresponding participles:

Principal parts: λων ἐλυσα (ἐλυσαμένι) λελυκα λελυματ ἐλυθην
Participles: λυων λυσας (λυσαμένοις) λελυκως λελυμένος λυθεῖς

THE USE OF PARTICIPLES

The meanings of the various participles given above are the nearest general English equivalents. Sometimes they will give a perfectly satisfactory translation, but usually some other English idiom is more appropriate.

There are two uses: the adjectival participle and the adverbial participle.

(1) The adjectival participle. In this use the adjectival side of the participle is most prominent. The adjectival participle is generally preceded by an article (with which it agrees). This so-called articular participle is occasionally used in English in expressions like ‘the living’, ‘the missing’. In the New Testament it is very common. The examples below mean literally ‘the believing (ones)’, ‘the sowing (man)’, ‘the having-been-sown-by-the-wayside (man)’. The articular participle will usually be best translated by a clause introduced by a relative pronoun, but it may sometimes be translated by a noun:

οἱ πιστεύοντες those who believe, the believers.
δὲ σπειρών the one who sows, the sower.

οὗτος ἐστὶν ὁ παρὰ τὴν δῶν σπαρεῖς (Matt. 13. 19)

This is he that was sown by the wayside.

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

(2) The adverbial participle. In this use the verbal side of the participle is most prominent. The adverbial participle is not preceded by the article. When a participle is used adverbially it is equivalent to an adverbial clause modifying some other verb in the sentence. Such participles are best translated into English by a suitable adverbial
clause. The context must decide what kind of adverbial clause the participle in question is equivalent to. Commonest are:

(a) Temporal clauses.

(1) καὶ ἐξελθὼν εἰδὲν πολὺν ὄχλον (Matt. 14. 14)
And when he came (or, had come) out, he saw a great crowd.

(2) καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τας παρα-
βολας αὐτῶν ἔγνωσαν ὅτι περὶ αὐτῶν λέγει (Matt. 21. 45)
And when the chief priests and Pharisees had heard his
parables, they knew that he was speaking about them.

(b) Causal clauses.

(1) καὶ πάντες ἐφοβοῦντο αὐτῶν, μη πιστεύοντες ὅτι ἔστω
μαθήτης (Acts 9. 26)
And they were all afraid of him, because they did not believe
that he was a disciple.

(2) ἡ δὲ εὐσεβεία πρὸς πάντα ὠφελιμὸς ἐστιν, ἐπαγγελιαν
ἐχοῦσα ζωῆς τῆς νῦν καὶ τῆς μελλοντος (1 Tim. 4. 6)
But godliness is profitable for everything, because it has a
promise for the life that is now, as well as for that which is to
come.

Examples of concessive clauses will be found in Exercise 37 B 7, 11; a
conditional clause in 38 A 21.

In some cases however it is better to translate the Greek participle by
an English participle:

ἐν δὲ ταῖς ἡμεραῖς ἐκείναις παραγινεται Ἰωάννης ὁ Βαπτιστὴς
κηρύσσων ἐν τῇ ἐρημῳ τῆς Ἰουδαίας, λέγων, Μετανοεῖτε (Matt. 3. 1)
And in those days appears John the Baptist proclaiming in the desert
of Judea, saying, ‘Repent’.

The translation which sounds best in English must be chosen.

The meaning of the tense in participles

Generally speaking, the Present Participle denotes action taking place
at the same time as the action of the main verb, and the Aorist Participle
denotes action which took place before the action of the main verb. See
the examples already quoted: (a) (1) (2) are Aorist; (b) (1) (2) are Present.
The Aorist Participle is however sometimes used to describe attendant circumstances, i.e. an action taking place at the same time as the action of the main verb, notably in the common expression:

\[
\text{ἀποκριθεὶς εἶπεν} \quad \text{he answered and said.}
\]

The distinction between Aorist and Perfect is the same in the case of participles as in the case of the Indicative. The Aorist speaks simply of an event in the past, the Perfect of an event in the past the results of which are still felt in the present. A good example of the latter is:

\[
\text{ἐὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλινὴν καὶ τὸ δαίμονον ἐξεληλυθός (Mark 7. 30)}
\]

She found the child lying in bed, and the demon gone.

The negative with participles

As will have been observed in Sentence (b) (1) above, participles (like Imperatives and Infinitives) are negativised with μη.

**Exercise 36**

A

1. Καὶ παραγὼν παρὰ τὴν βαλασσαν τῆς Γαλάταιας εἶδεν Σιμων.  
2. καὶ ἤλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν καὶ δαίμονι ἐκβαλλὼν.  
3. πὼς δυσκολῶς οἱ τα χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελευοῦνται.  
4. καὶ ἦσαν οἱ φάγοντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.  
5. καὶ οἱ διασπαραίτες διηλθοῦν εὐαγγελιζόμενοι τὸν λόγον.  
6. λεγεὶ αὐτῷ ὁ Ἰησοῦς, Ὀτι ἐώρακας μὲ πεπιστευκας; μακαροὶ οἱ μη ἱδονες καὶ πιστευσαντες.  
7. ἀκούων δὲ Ἄννιας τοὺς λόγους τουτοὺς πεσὼν ἀπεθανεν, καὶ ἐγενετο φοβος μεγας ἐπι παντας τοὺς ἀκουοντας.  
8. καὶ το πνευμα το ἀκαθαρτον φωνησαν φωνη μεγαλη ἐξηλθεν εξ αυτου.  
9. καὶ ὥν ἐν τῃ ἐρημῳ τεσσαρακοντα ἡμερας καὶ τεσσαρακοντα νυκτας τειραζομενος ὑπο του Σατανα.  
10. ἀκουσατε οιν την παραβολην του σπειραντος.  
11. καὶ ὧφθη αυτοις Μωυσης και Ἡλειας συνδιαλουντες μετ αυτου.  
12. ἔρχεται προς αυτον Μαριαν ἡ καλουμενη Μαγδαληνη, ἀφ τη δαιμονι έπτα ἐξεληλυθει.  
13. τῃ ἐκκλησῃ του Θεου τη οὕση ἐν Κορινθω.  
14. ἀρξαμενος ὑπο του βαπτισματος Ιωανου εως ταυτης της ἡμερας.  
15. αυτο
EXERCISE

ο Ἰησοῦς ὁ ἀναλύμφθεις ἄρ′ ύμων εἰς τον οὐρανόν παλιν ἔλευσεται. 16. καὶ μὴ φοβεισθε ἀπέ τον ἀπόκτεινον το σῶμα, την δὲ ψυχήν μη δυναμενων ἀποκτεινα. φοβεισθε μαλλον τον δυναμενον και ψυχήν και σωμα ἀπολεσαι ἐν γεννη. 17. πορευθεντες δε ἀπῃγειλαν τοις ἀρχιερευν απαντα το γενομενα. 18. ταυτην δε θυγατρα αβρααμ ύπαν, ήν ἐδησεν ο Σατανας δεκα και ὅκτω ἐτη, οὐκ ἐδει λυθηναι τη ἡμερα του σαββατου; 19. δε κορην οις συνκαλεσαμενοι τους συγγενεις αυτου ἡσπαισατο αυτον. 20. δε εἰδως αυτων την ὑποκρισιν εἶπεν αυτοις, Τι με πειραζετε; 21. ἡ δε γυνη, εἰδιναι δε γεγονεν αυτη, ἠλθεν και προσεπεσεν αυτω. 22. φοβηθητε τον μετα το ἀπόκτεινα ἐχοντα ἐξουσιαν ἐμβαλεν εἰς την γεενναν.

B

Participles should be used to translate all the words marked *
and also all the English participles.

1. And those that had preached* the word were sent by the Spirit.
2. And having come to the sea of Galilee the disciples taught many people.
3. Blessed are those that hear* and those that believe* the words of this book.
4. Many of the publicans therefore were baptised repenting of† their sins.
5. But he answered* and said, 'You will not enter the kingdom of heaven'.
6. The sower* sows the seeds.
7. And when he had come out* he saw a great cross.
8. But we were afraid because we did not believe* that his compassion was true.
9. And all those that heard* kept the promise in their hearts.
10. For this is he that was sent* by the king.
11. But while they were teaching* the people they remained in the temple.
12. And having come out of the city he went to another place.
13. But the prophet cried, saying, 'Behold the man who comes* after me; him you will hear'.
14. When the ruler therefore heard* this he was afraid and all that were* with him.
15. But her husband being a righteous man wished to divorce (release) her.
16. And when they had come* to the city those that guarded* it threw them out.
17. But as I was walking* through the fields I saw a great light from heaven and heard a voice speaking to me.
18. The scribe remained in the mountain

Use ἀπο.  

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GENITIVe ABSoliTE

forty days and forty nights writing all the commandments of the law.
19. He who is not* with me is against me. 20. For he feared John, knowing him (to be) a righteous man.

LESSON 37

The genitive absolute
Periphrastic tenses

THE GENITIVE ABSOLUTE

Sometimes a participle and noun or pronoun are both put in the genitive. Consider the sentences:

καὶ πορευομένων αὐτῶν ἐν τῇ διδύμῳ εἶπεν τίς πρὸς αὐτὸν (Luke 9. 57)
And as they were going in the way, a certain man said to him.

καὶ ἐκβληθέντος τοῦ δαμαρου ἠλάλησεν ὁ κωφός (Matt. 9. 33)
And when the demon had been cast out, the dumb man spoke.

It will be noticed that in each case the noun that goes with the participle is neither subject, object nor indirect object of the main verb. The clause containing the participle is ‘loosed off’ from the rest of the sentence, and the construction is called the genitive absolute. (Absolutus is Latin for ‘loosed’.) In English we have a nominative absolute, e.g. ‘This done, he went home’.

This genitive use of the participle is not suitable when the noun that goes with the participle is also the subject, object or indirect object of the main verb, since the participle should then itself take the case (nominative, accusative or dative) of the word with which it agrees, e.g.

Subject  ἐξελθὼν εἶδεν
When he had come out, he saw.

Object  τοῦ Πέτρου ἐξερχομένων εἶδεν ὁ Ἰησοῦς
As Peter came out, Jesus saw him.

Indirect Object  τῷ Πέτρῳ ἐξερχομένῳ εἶπεν ὁ Ἰησοῦς
As Peter came out, Jesus said to him.

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PERIPHRACTIC TENSES

This rule is generally adhered to in the New Testament, but by no means strictly, as may be seen in the following example, where a genitive is (by classical standards) 'incorrectly' used:

εκπορευομενον αυτου εκ του ιερου λεγει αυτω εις των μαθητων αυτου (Mark 13. 1)

As he was going out of the temple, one of his disciples says to him.

PERIPHRACTIC TENSES

In Greek, tenses are sometimes formed, as in English, by using a part of the verb 'to be' together with a participle. They are called 'periphrastic tenses' because they show forth (φρασαζω) their meaning in a roundabout (περπυ) way.

The common periphrastic tenses are:

The Periphrastic Imperfect, formed of the Imperfect of εἰμι and the Present Participle:

καὶ ἦν προαγων αὐτῶν ὁ Ἰησοῦς (Mark 10. 32)

And Jesus was going ahead of them.

The Periphrastic Future, formed of the Future of εἰμι and the Present Participle:

ἀπὸ τοῦ νῦν ἀνθρωποὺς ἐστὶν ζωγραφὼν (Luke 5. 10)

From now on you will catch men.

The periphrastic form of the tense (at least in the Imperfect and Future) tends to emphasise the continuity of the action. Thus

ἡσαν οἱ μαθηταὶ Ἰωάνου καὶ οἱ Φαρισαίοι νηστευόντες (Mark 2. 18)

means probably that the disciples of John and the Pharisees were fasting at the time in question, not that they used to fast from time to time.

This distinction, however, should not be over-pressed, as the unusual frequency of periphrastic tenses in the New Testament may be due to the influence of an Aramaic idiom in which the ordinary Imperfect is expressed periphrastically. In the Perfect and Pluperfect there is in any case little difference in meaning between the periphrastic and the ordinary forms of the tense.

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The Periphrastic Perfect is formed of the Present of εἰμι and the Perfect Participle:

χαριτί ἔστε σεσώμενοι (Eph. 2. 5)
By grace you have been saved.

The Periphrastic Pluperfect is formed of the Imperfect of εἰμι and the Perfect Participle:

καὶ ἂν ὁ Ἰωάννης ἐνδεδυμένος στρίχας καμηλοῦ (Mark i. 6)
And John was clothed with camel’s hair.

EXERCISE

The Periphrastic Perfect is formed of the Present of εἰμι and the Perfect Participle:

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The Periphrastic Pluperfect is formed of the Imperfect of εἰμι and the Perfect Participle:

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And John was clothed with camel’s hair.

EXERCISE 37

A

1. Ἐτι δὲ λαλοῦντος τοῦ Πέτρου τα ῥήματα ταῦτα, ἔπεσεν τὸ πνεύμα τὸ ἁγιόν ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 2. ἐγγὺς δὲ οὕσης Λυδίας τῇ Ἰσσοῦ, οἱ μαθηταὶ ἀκούοντες ὅτι Πέτρος ἐστιν ἐκεῖ, ἀπεστείλαν δυο ἁγίας πρὸς αὐτόν. 3. οὗτος ἐστιν ὁ τοῦ λόγου ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν. 4. ἀλλὰ ληφθεὶς δύναμις σήμερον, ἐλθόντος τοῦ ἁγίου πνεύματος ἐφ’ ὑμᾶς. 5. τοτε ὄφθαλμοι τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελών του ὑμῶν. 6. καὶ ἀπήλθεν κηρύσσων πάντοτε ὅσα ἐποίησεν αὐτῷ ὁ Ἰσσοῦς. 7. εὐθείως εἰδὲν ὁ Ἰσσοῦς πνεῦμα Θεοῦ καταβαίνων ὡς περιστεραν ἐπὶ αὐτόν. 8. καὶ θαυμάζοντες ἐπὶ τῇ ἀποκρισεὶ αὐτοῦ οὐκετε ὁδεῖν εἰπον. 9. τοτε προσῆλθεν αὐτῷ γυνὴ τις αἰτουσα τι παρ’ αὐτόν, ὁ δὲ εἶπεν αὐτῇ Τί νυν θέλεις; 10. καὶ παν τὸ πλῆθος ἠν τὸν λαον προσευχομένων ἔχω. 11. καὶ ἤδη ἤν ὅλη ἡ πολις ἐπιστυγημένη πρὸς τὴν θυραν. 12. ή νυν Ἰερουσαλήμ ἐσται πατωμενη παλιν ὑπὸ τῶν ἔθνων. 13. οὐ γὰρ ἐστιν ἐν γνωσίᾳ πεπραγμένον τοῦτο. 14. καὶ ἠρνον εἰς μαθητάς Ἰωάννου ἀπελευτοσ. 15. ἤν γὰρ διδασκὼν αὐτοὺς ὡς ἐξουσιάζων ἔχων καὶ οὕς ὡς ὁ γραμματεις αὐτῶν. 16. ἐδὲ τούς οὕδεν άξιον θανατον ἐστιν πεπραγμένον ὑπ’ αὐτόν. 17. γενομένης δὲ ἃνερας ἐξελθὼν ἐπορεύθη εἰς ἀρχὴν τοπον. 18. ὑπάγει εἰς τὸν οἶκον σου πρὸς τούς σους, καὶ ἀπαγγείλ Univ αὐτοῖς ὅσα ὁ Κυρίος σοι πεποιήκεν. 19. τοις κρίσις ἐστιν τοῦ κοσμοῦ τούτον. 20. ὅτου γὰρ ἐστιν ὁ θεσμὸς σου έκει παντὸτε ἐσται καὶ ἡ κάρδια σου. 21. ἐν τοις δυνατές ἡ ἐν τοις ὅνομι ἔποιησατε τοῦτο ὑμεῖς.

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EXERCISE

22. τως εἰσηλθες ὁδε μη ἔχων εἶνυμα γαμοῦ; 23. του ἡ πιστε ύμων; 24. και ὁμοια γενομενης ἐν το πλοιον ἐν μεσω της θαλασσης, και αυτος μονος ἐπι της γῆς. 25. ὃ δε ἦξελθον ἑρξατο κηρυσσειν παλιν ταυτα, ωστε μηκετι των Ἰησουν διασαθαι φανερως εἰς την πολιν εἰσελθειν. 26. συ τετηρηκας του καλον οἰνον ἐως ἄρτοι. 27. λεγω δε ύμων ὁτι Ἡλειας ἥδη ἥλθεν. 28. τοτε τω πρωτῳ εὐθειας εἶπεν, Σμηνεων ἐργαζον ἐν τω ἀμπελωνι. 29. και τοιαυτας παραβολαις πολλας ἠλαει αυτους τον λογον. 30. και πληθος πολυ, ἀκουοντες οσα ποιει, οὐκετι ἥλθον προς αυτον. 31. νυνι δε ἐν Χριστω Ἰησου ύμεις ἐγενηθητε εγνυς ἐν τω αἴματι του Χριστου. 32. ἐν οἴδα ὅτι τυφλος ἐὼν ἄρτοι βλεπω. 33. γενομενης δε θλιψεως δια τον λογον εὐθος σκανδαλιζονται. 34. ὅσοι γαρ εἰς Χριστον ἐβαπτισθητε, Χριστον ἐνεδυσασθε.

B

The clauses marked * should be translated by a Genitive Absolute.

1. And when the disciples had entered into the boat* Jesus sent the multitudes into the mountains. 2. And a certain man came to him and said, 'What are you doing here?' 3. What power shall we receive when the Holy Spirit has come upon us?* 4. When the day has drawn near* the Son of man will come with the clouds of heaven. 5. But Peter came to him walking upon the water. 6. But when the messengers had gone away* the disciples talked to Jesus privately. 7. But although he sent his own son to them* they were not willing to receive him. 8. And while he was holding my hand* I received power to walk. 9. And while they were drawing near to the city* the whole multitude was rejoicing saying, 'Blessed is he who comes in the name of the Lord'. 10. And now, O Father, glorify me. 11. How can you, being evil, still speak good things? 12. By what authority are you still doing these things? 13. The great tribulation is near. 14. They say to him, 'Where, Lord?' But we shall say to him, 'How, Lord?' 15. Here in Jerusalem is the place where it is necessary to worship. 16. How then does he now see? 17. He who does not believe has been judged already. 18. But who is this of whom I hear such things?

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THE SUBJUNCTIVE

In the following sentences use periphrastic forms:
19. The centurions were eating and drinking. 20. This thing has been done before many witnesses. 21. Here you will always be walking in the way of righteousness. 22. Then all the crowd was gathered together to the sea.

LESSON 38

The Subjunctive mood

THE FORMS OF THE SUBJUNCTIVE

The Subjunctive is much used in Greek and its forms are very simple. There are three points to note:

1. There is never an augment.
2. The stem is always the same as in the corresponding tense of the Indicative.
3. The endings are the same as those of the Present Indicative of λυω except that initial syllables are lengthened where possible and their iotas written subscript.

Thus the Present Subjunctive Active is:

λυω
λυης
λυη
λυωμεν
λυητε
λυωσιν(ν)

And the following tenses all have these same endings:

First Aorist Active: λυσω
Second Aorist Active: βαλω
First Aorist Passive: λυθω
Second Aorist Passive: γραφω
Subjunctive of ειμι: ὁ
Subjunctive of οἶδα: εἰδω.
THE SUBJUNCTIVE

The Present Subjunctive Middle and Passive is:

\[ \lambda νωμαί \]
\[ \lambda η \]
\[ \lambda νηται \]
\[ \lambda νωμεθα \]
\[ \lambda νησθε \]
\[ \lambda νωνται \]

And the following tenses have the same endings:

First Aorist Middle: \[ \lambda ςωμαι \]
Second Aorist Middle: \[ γενωμαι \]

-\[ εω \] Verbs

Since all Subjunctive endings have a long vowel, the \[ ε \] of -\[ εω \] verbs will always drop out, and the forms will be the same as those of \[ λυω \].

THE USE OF THE SUBJUNCTIVE

Reference may be made here to Introduction: English Grammar, Section 14 (4), but it needs to be noted that the use of the Greek Subjunctive is much wider than that of the English Subjunctive. It is therefore better not to learn any one form of words as an equivalent of the Subjunctive.

In general it may be said that the Subjunctive is the mood of doubtful assertion. In nearly all its uses there is some element of indefiniteness in the sentence.

There are eight main uses.

(1) **Indefinite clauses.**

(a) *Whoever, whatever.* The Subjunctive is used in clauses introduced by a relative pronoun (e.g. \[ δς \] or \[ δστις \]) which does not refer to a definite person or thing. In these clauses the particle \[ ἂν \] is placed after the relative pronoun. \[ ἂν \] is usually untranslatable, but it is introduced to add an element of indefiniteness to the clause:

\[ καὶ δς ἄν θελῃ ἐν ὑμιν εἶναι πρῶτος, ἐσται ὑμων δουλος \] (Matt. 20.27)

And whoever wishes to be first among you will be your slave.

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(b) Wherever, whenever. The Subjunctive is used in clauses introduced by ὅπου ἄν or ὅταν (ὅτε + ἄν) which do not refer to a definite place or time:

ἀκολουθήσω σοι ὅπου ἔως ἄπερχῃ (Luke 9. 57)
I will follow you wherever you go.

καὶ ὅταν προσευχηθεῖ, οὐκ ἐσεθεῖ ὡς οἱ ὅποικριται (Matt. 6. 5)
And when you pray, you are not to be like the hypocrites.

(In this sentence ‘when you pray’ does not refer to a single specific, definite act of prayer. The action is conditional and repeated. Hence ὅταν is to be preferred to ὅτε, although the English idiom only requires the translation ‘when’.)

(c) Until (indefinite). The Subjunctive is used in clauses introduced by ἐως or ἐως ἄν which do not refer to a definite time.

ὁποὺ ἔως ἐσελήνετε ἐλ ὁίκιαν, ἦκει μενετε ἐως ἄν ἐξελήνετε (Mark 6. 10)
Wherever you go into a house, there stay until you go out.

τορευεταὶ ἐπὶ το ἀπαλωλός ἐως εὐρῄ αὐτο (Luke 15. 4)
He goes after that which is lost, until he finds it.

An indefinite ἐως is frequently followed by ἄν or οὗ (genitive of the relative pronoun) and sometimes by ὅπο] (the irregular genitive of ὅπος). Examples can be seen in Exercise 38 A 10, 43 A 20, 40 A 10. The addition of ἄν, οὗ or ὅπο] makes no difference to the sense. In the case of οὗ and ὅπο] the word χρόνου is understood.

Such clauses are usually indefinite because they refer to something future and unfulfilled. If the clause refers to something which has actually happened in the past, it will be in the Indicative:

ὁποὺ ἄν ἐσεπορευετο (Mark 6. 56)
Wherever he entered.

οὐκ ἐγνώσαν ἐως ἦλθεν ὁ κατακλυσμος (Matt. 24. 39)
They did not know until the flood came.

(2) Purpose (or final) clauses. Purpose clauses are introduced by ἵνα or ὅπως, both of which mean ‘in order that’ or ‘that’. The Sub-

1 ἔως here is equivalent to ἄν. See also Exercise 38A5,12. The commoner use of ἔως will be dealt with in the next lesson.

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junctive (like the imperative, infinitive and participle) is negated with μη, so that ἵνα μη and ὅπως μη mean ‘in order that not’ or ‘lest’.

ηλθεν ἵνα μαρτυρηση περι του φωτος (John 1. 7)
He came in order to bear witness to the light.

ὅπως κἀγα καλον προσκυνησω αὐτω (Matt. 2. 8)
That I also may come and worship him.

μη κρινετε, ἵνα μη κριθητε (Matt. 7. 1)
Do not judge, lest you be judged.

The Aorist is generally used unless there is reason to stress the continuity or repetition of the action, when the Present will be used.

(3) Noun clauses introduced by ἵνα. A noun clause introduced by ἵνα may be:

(a) The subject of a verb:
ἐμον βρωμα ἵνα πωσι το θελημα του πεμβαντος με (John 4. 34)
To do the will of him who sent me is my food.

(b) The object of a verb:
eἰτε ἵνα οἰ λιθοι οὔτω άρτοι γενωνται (Matt. 4. 3)
Tell these stones to become bread.

(c) In apposition to a noun or pronoun:
ἐν τοντῳ ἐδοξασθη ὁ Πατὴρ μου, ἵνα καρπον πολυν φερητε (John 15. 8)
In this is my Father glorified, that you bear much fruit.

These noun clauses and the purpose clauses of the previous section should be compared with the uses of the infinitive in Lesson 20. It will be seen that in Hellenistic Greek ἵνα clauses and the infinitive have become almost equivalent to one another. In Modern Greek να (an eroded form of ἵνα) with the Subjunctive has ousted the infinitive.

In this use of the Subjunctive the element of indefiniteness sometimes seems to have disappeared.

1 Occasionally μη alone is used for ‘lest’ in purpose clauses. μη is also regularly used after verbs of fearing in the sense of ‘to fear lest’ or ‘to fear that’. See Exercise 38A 17.
EMPHATIC NEGATIVE FUTURE

(4) The Hortatory Subjunctive. The Subjunctive is used in the first person plural when the speaker is exhorting others to join him in some action:

phiaume καὶ πιωμεν, αδριν γαρ ἀποθνησκομεν (1 Cor. 15. 32)
Let us eat and drink, for tomorrow we die.

(5) The Deliberative Subjunctive. The Subjunctive is used in deliberative questions. In questions, that is, in which a person deliberates before acting, asking himself or others what to do.

τι εἶπω διμω; (1 Cor. 11. 22)
What am I to say to you?

τι οὐν ποιησωμεν; (Luke 3. 10)
What then shall we do?

(6) Emphatic negative Future. The double negative οὐ μη is used with the Aorist Subjunctive in the sense of the Future Indicative with οὐ, but with more emphasis.¹

ἀμην, ἀμην λεγω ὤμω, Θανατον οὐ μη θεωρησῃ εἰς τον αἰωνα
(John 8. 51)
Truly, truly I tell you, he will not see death for ever.

ἀμην λεγω ὤμω ὅτι οὐ μη παρελθῃ ἤ γενεσ αὕτη ἐως ἃν παντα παντα γενηται (Matt. 24. 34)
Truly, I tell you that this generation will not pass away until all these things come about.

The two further uses:

(7) Commands not to begin an action;

(8) Future conditions,

will be dealt with under Prohibitions and Conditions in the next lesson.

¹ This is the one use of the Subjunctive where it appears totally to have lost its character as the mood of doubtful assertion. A possible explanation of this use is that οὐ negatives the apprehension expressed in early Greek by μη and the subjunctive. Θανατον μη θεωρησῃ = 'perhaps he may see death'. οὐ [μη Θανατον θεωρησῃ] = 'there's no perhaps-he-may-see-death', i.e. 'he will certainly not see death'.

An emphatic future negative is also sometimes expressed by οὐ μη and the Future.
EXERCISE

EXERCISE 38

A

1. 'Aθετείτε τὴν ἑυτολήν τοῦ Θεοῦ, ἵνα τὴν παραδοσίαν ὑμῶν ἀληθεύῃ. 2. ἀνωμαλοί εἰσὶ τῶν ἄλλων κωμάς, ἵνα καὶ ἐκεί κτηρίζω. 3. ὥσ ἀν ἐν τοῖς τοιούτοις παιδιών δεξήσητε ἐπί τῶν ἄνωματον μου, ἐμε δεχέσθαι καὶ ὥσ ἀν ἐμε δεχήσηται, οὐκ ἐμε δεχέσθαι, ἀλλὰ τὸν ἀποστείλαντα με. 4. καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκαμμυσάν, μὴ ἴδωσαν τοὺς ὀφθαλμοὺς. 5. δὲ ἐὰν δησήσῃ ἐπὶ τῆς γῆς ἐσται δεδεμένου ἐν τοῖς οὐρανοῖς. 6. κυρίοι, τί με δει ποιεῖν ἵνα σωθῶ; 7. ἀκουσθεὶ τα κατα πάντα ὁσα ἄν λαλήσῃ πρὸς ὑμᾶς. 8. λεγώμεν ἄρα Ποιήσωμεν τα κακα, ἵνα ἔλθῃ τα ἁγαθά; 9. παντοτε γαρ τους πτωχους ἔχετε, καὶ όταν θελήτε διωσθήσετε αὐτούς εἰς ποιησα. 10. φευγε εἰς Αὐγούστου καὶ μενε ἐκεί ἐως ἂν εἰτω σοι. 11. καὶ ἐποιήσεν δεδέκα ὡς ὑσε μετ’ αὐτοῦ. 12. ὅπου ἔως κηρυχθη κατ’ εὐαγγελιον τούτο ἐν ὅλῳ τῷ κοσμῷ, λαληθήσεται καὶ δ’ ἐποιήσεν αὐτή. 13. ὥσ ἂν μὴ δεξήται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίων, οὐ μὴ εἰκελθῇ εἰς αὐτήν. 14. ὅταν ἐν τῷ κοσμῷ ὅ, φος εἰμι τῷ κοσμῷ. 15. ἵνα δε μὴ σκανδαλισώμεν αὐτούς, πορευθεὶς εἰς θαλασσαν βαλε ἀγκιστρον. 16. Ἀπαγγείλατε μοι, ὅπως κάγω ἔλθων προσκυνήσων αὐτῷ. 17. ἐφοβοῦντο γαρ τοῖς λαοῖς, μὴ λειτουργοῦν. 18. συμφέρει γαρ σοι ἑνα ἀπολητε ἐν τοῖς μελών σου καὶ μὴ ὅλον το σῶμα σου βληθῇ εἰς γεενναν. 19. προσευχήσεθε δε ἴνα μὴ γενήσηται ή φυγή ὑμῶν σαββατο. 20. καὶ τινας τῶν ὅδε ὄντων οὐ μὴ γευσώνται θανάτου ἐως ἂν ἴδωσας τοῦ Γιόν τον ἀνθρώπου. 21. εἴδοσσωμεθα τα ὅπλα του φωτος. 22. ταυτα ἔγραφα ὑμιν ἵνα εἰδήτη ὅτι ζωῆν ἔχετε αἰώνων. 23. καὶ παντα ὅσα ἃν αἴτησητε ἐν τῇ προσευχῇ πιστευντες λημφέσθη.

B

1. For the Pharisees did not keep the commandment of God that they might keep their own tradition. 2. Whatever I say to you privately

1 'This sentence is from 1 John 5. 13. The verb should probably be taken as an Epistolary Aorist (as in R.S.V.) and be translated 'I write'. With a pleasing courtesy the Greek writer puts himself in the position of the one who receives the letter. When the letter is received it will have been written in the past.
proclaim to all the people. 3. What shall we do then? Shall we remain in sin that grace may abound? 4. When you see the Gentiles in the Holy Place the end of the age is drawing near. 5. Wherever the gospel is preached those that believe will be saved. 6. Send the children to the desert that the priests may not kill them. 7. Let us eat and drink, for we must depart. 8. God sent many prophets that they might teach this people. (In this and the next sentence express the verb of the purpose clause in two different ways.) 9. Let us go to other cities that we may exhort the multitudes. 10. Whenever we will we can have mercy on the poor. 11. Remain in the house until I call you. 12. We took away all the trees so that our enemies might not eat the fruit. 13. I will not drink wine lest I cause my brother to stumble. 14. Guard the sheep until I find my little one. 15. Whoever wishes to be greatest among you let him make himself as a child. 16. Carry the clothes to me that they may be carried to the widows. 17. And he besought him that he might be with him. 18. Pray that you may not come into temptation.

LESSON 39

Prohibitions
Conditional sentences
The Optative mood

PROHIBITIONS

Negative commands can be stated in two ways.

(a) As we saw in Lesson 18, μη with the Present Imperative generally denotes a command to cease to do an action already begun, in accordance with the principle that the Present tense denotes action in progress.

μη μου ἀπτεῖν (John 20. 17)
Do not continue to hold me.
(b) μη with the Aorist Subjunctive, however, generally denotes a command not to begin an action.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειράσματα (Matt. 6. 13)
And do not lead us into temptation.

An example of both uses in the same verse:

μη φοβοῦ, ἀλλὰ λαλεῖ καὶ μη συωπήσῃ (Acts 18. 9)
Do not be afraid, but speak and do not be silent.

Commands and exhortations (whether expressed by Subjunctive or Imperative) have an element of doubt, since they refer to the future and they may or may not be followed.¹

CONDITIONAL SENTENCES

The following treatment of conditional sentences is an over-simplification. It gives only the five simplest forms. But when these have been mastered the less straightforward forms will present little difficulty.

Definitions

Conditional sentences have two parts, the protasis and the apodosis.

The protasis is the ‘if’ clause.
The apodosis is the ‘then’ clause.

Classification of conditional sentences

The five types of conditional sentence may be classified as follows:

Conditions of fact
(1) Past.
(2) Present.
(3) Future.

Conditions contrary to fact
(4) Past.
(5) Present.

¹ Commands and prohibitions can also be expressed by the Future Indicative, e.g. οὖν ἐκπειράσως (Luke 4. 12), ‘You shall not tempt’. This follows a Hebrew idiom.
Mood of conditional sentences

The Indicative is always\(^1\) used, except in Future conditions. Future conditions take the Subjunctive in the protasis.

Conditions of fact

In these sentences a statement is made on the assumption that the given condition is true, or that it will be fulfilled.

**Past and Present conditions** are introduced by εἰ in the protasis:

(1) *Past*  
\[\varepsilonι \; \varepsilonι \; \thetaεος \; \varepsilonφιλησεν, \; \deltaει \; \varepsilonμας \; \φιλεν\]  
If God loved, we must love.

(2) *Present*  
\[\varepsilonι \; \varepsilonι \; \thetaεος \; \φιλει, \; \deltaει \; \varepsilonμας \; \φιλειν\]  
If God loves, we must love.

(3) *Future conditions* have \(\varepsilonαν\) (εἰ+\(\-\)αν) and the Subjunctive in the protasis:

\[\varepsilonαν \; \muονον \; \varepsilonψωμαι \; του \; \varepsilonματιου \; \alphaτου, \; \sigmaωθησομαι\] (Matt. 9. 21)  
If I only touch his garment, I shall be made well.\(^2\)

The Subjunctive is appropriate because of the element of doubt in most future conditions.

Conditions contrary to fact

In these sentences a statement is made on the recognition that the given condition is not or was not fulfilled.

Conditions contrary to fact have εἰ in the protasis and \(\-\)αν in the apodosis.

(4) *Past uses Aorist*:

\[\varepsilonι \; \varepsilonπιστευσατε \; \alphaτιν, \; \varepsilonπιστευσατε \; \alphaν \; \varepsilonμοι\]  
If you had believed him, you would have believed me.

(5) *Present uses Imperfect*:

\[\varepsilonι \; \varepsilonπιστευνετε \; \alphaτιν, \; \varepsilonπιστευνετε \; \alphaν \; \varepsilonμοι\]  
If you believed him (now), you would believe me.

\(^1\) In a sentence like: ‘If you are the son of God, command’, the verb in the apodosis will of course be imperative.

\(^2\) Note this common meaning of \(\sigmaωξ\).
A sentence can refer to past action in one clause and present action in the other:

\[ \text{eι \ etisovente aυtω, etisovente aν \ eμοι} \]

If you had believed him, you would believe me.

It will be observed that with conditions contrary to fact, the form of the English sentence is no guide whatever to the way in which it should be translated into Greek. The rules given above must be learnt and applied.

**THE OPTATIVE MOOD**

The Optative mood, though considerably used in classical times, is rare in the New Testament. It can be described roughly as the *mood of more doubtful assertion*.

Optatives can often be recognised by the presence of the diphthongs \(ο\), \(ε\) or \(α\) in or before the personal endings.

There are only two common forms in the New Testament, \(γενούτο\) and \(ειν\), and these represent the two commonest uses:

1. To express a wish.
2. In dependent (indirect) questions.

**Expressing a wish**

\(γενούτο\) is the third person singular of the Second Aorist Optative Middle of \(γινομαι\), and is found sixteen times in the expression beloved of Paul:

\[ \text{μη \ γενούτο} \quad \text{May it not happen! God forbid! (A.V.)} \]

**Dependent questions**

\(ειν\) (third person singular, occurring eleven times) is the only form of the optative of \(ειμι\) to be found in the New Testament.

\[ \text{kai aυτοι \ ήρξαντο συνζητεων \ προς ευτους \ το \ τις \ αρα \ ειν \ εξ \ aυτων} \]

\[ \text{ο \ τουτο \ μελλον \ πρασσεων} \ (\text{Luke 22. 23}) \]

And they began to discuss among themselves which of them it was (N.E.B.: could possibly be) who would do this.

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Exercise 39

A

1. Ἐὰν γαρ εὐ ποιήτε τοὺς εὐ ποιοῦν ὑμῖν, τίνα μισθὸν ἔχετε; 2. ἐφώνησεν δὲ Παύλος μεγάλη φωνὴ λέγων Μηδεν πράξῃς σεαυτῷ κακῶν, ὁπαντες γαρ ἐσμέν ἐνθάδε. 3. ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσελθῆ ἐὰς τὴν βασιλείαν τῶν οὐρανῶν. 4. εἰ θελείς εἰσελθεῖν εἰς τὴν ζωήν, τῆρει τὰς ἐντολάς. 5. εἰ κακῶς ἐλαλήσας, μαρτυρήσον περὶ τοῦ κακοῦ. 6. εἰ ἐτί ἄνθρωπος ἁρεσκό, Χριστὸς δῷλος ὁδὸν ἀν ἡμῖν. 7. ἐὰν τὴς θελή τοῦ θελήμα αὐτοῦ ποιεῖν, γνωστεῖ περὶ τῆς διδαχῆς. 8. μὴ λεγεῖς Τί φαγωμεν; ἢ Τί πιωμεν; 9. εἰ τοῦ κοσμοῦ τουτοῦ ἢν ἡ βασιλεία ἡ ἔμη, οἱ ὄπισται αὖν εἰ ὁ εἷς ἡγωνιζόντο. 10. εἰ ἠμέθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἄν ἠμέθα κοινώνοι ἐν τῷ αἰματί τῶν προφητῶν. 11. καὶ παντες διελογιζόμενο ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωανοῦ μὴ ποτὲ αὐτὸς ἐθάνος ἡμῖν ὁ Χριστός. 12. ἐὰν ἤδη ὁ ὁικοδομητὴς ποιμὴν φυλακὴ ὁ κλεπτὴς ἐρχεται, ἐγρηγορήσους ἀν. 13. ἐὰν ἢ εἰ ἄνθρωποι ἢ θιβυλη αὐτή, καταλυθήσεται: εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ δυνησθεὶ καταλυσαι αὐτην. 14. το ἄργυρον σου σου σοι εἰς εἰς ἀπωλείαιν. 15. εἰ γαρ ἔνωσκετε τί ἐστιν Ἐλεος θελω καὶ οὐ θυσιαν, οὐκ ἄν κατεδικασατε τους ἀναίτους. 16. ἐὰν δὲ εἰπωμεν Ἐκ ἄνθρωπων, ὁ λοις ἄτασ καταλυθα σε ἡμᾶς, πιστευε γαρ Ἰωανὴν προφήτην εὑροι. 17. μὴ νομίστε ὅτι ἕθεν καταλυσα τον νομον ἢ τους προφητας. 18. ἵδον δὴ δουλη Κυριον γενοιτο μοι κατα τη ρημα σου. 19. οὐ λα Χαραζειν οὐλα σοι Βουσαίαν ὅτι εἰ ἐν Τυρῳ καὶ Σιδωνι ἐγενοντο αἱ δυναμεις αἱ γενομεναι εν ὑμιν, παλαι ἄν εν σακκω και σποδω μετενοησαν. 20. τί οὐν ἐρουμεν; ἐπιμενωμεν τη ἄμαρτια, ἵνα ἡ χαρις πλενοηση; μή γενοητο. 21. Κυριε, εἰ ἡ ὁδε, οὐκ ἄν ἀπεθανεν ὁ ἄδελφος μου. 22. εἰ ἔγω ἡμιν ὁ υἱος αὐτων, αὐτός ἂν ἢ ὁ πατὴρ μου. 23. εἰ ἢπιστησαν τως, μη ἢ ἀπιστα αὐτων την πιστιν τον Θεου καταργησε; μη γενοητο γινεσθω δε ὁ Θεος ἡλθης, πας δε ἄνθρωπος φευστης. 24. παντα γαρ ὑμων ἐστιν, εἰτε Παύλος εἰτε Ἀπολλως εἰτε Κηφας εἰτε κοσμος εἰτε ζωη εἰτε θανατος, παντα ὑμων, ὑμεις δε Χριστου, Χριστος δε Θεου.
B

1. Lord, if you will, you can cleanse me.  2. Do not bring the Gentiles into the temple.  3. Let us not seek the things of this age.  4. Is the law then against the promises of God? God forbid.  5. If you were my mother, he was my brother.  6. If you were my mother, he would be my brother.  7. If you had known me, you would have known my Father also.  8. Do not continue to receive the enemies of the gospel.  9. May it happen to us according to thy will.  10. If you were blind, you would not have sin.  11. If dead men are not raised, neither has Christ been raised.  12. Sin no longer.  13. Do not carry wine to the slaves.  14. If the enemy draws near, I will send the soldiers against him.  15. Do not continue to judge, lest you be judged.

LESSON 40

Contracted verbs in -αω and -οω

In addition to contracted verbs like φιλεω, which have stems ending in ε, there are contracted verbs like τιμαω, 'I honour', which have stems ending in α, and φανεροω, 'I make clear', which have stems ending in ο.

Their principal parts follow the pattern of φιλεω:

φιλεω φιλησω ἐφιλησα πεφιληκα πεφιλημαι ἐφιληθην
τιμαω τιμησω ἐτιμησα πετιμηκα πετιμημαι ἐτιμηθην
φανεροω φανερωσω ἐφανερωσα πεφανερωκα πεφανερωμαι ἐφανερωθην

In all the parts except the present,

α lengthens to η, ¹
ο lengthens to ω,

and the tenses are formed as for λυω.

¹ For this lengthening of α to η, cf. p. 53. There are some -αω verbs (including all in which the final α of the stem is preceded by ε, ι or ρ) which do not
Therefore contractions only take place in the tenses of the Present system, i.e. in the Present and Imperfect.

As with φλεω, there are in each case three rules of contraction:

\[\begin{align*}
\alpha + \text{O-sound (o, ω or ου)} & \rightarrow \omega \\
\alpha + \text{E-sound (ε or η)} & \rightarrow \alpha \\
\alpha + \text{any combination containing i} & \rightarrow \varsigma \\
(\text{whether subscript or not}) & \rightarrow \varsigma \\
\omega + \text{long vowel} & \rightarrow \omega \\
\omega + \text{short vowel or ου} & \rightarrow \omega \\
\omega + \text{combination containing i} & \rightarrow \omega \\
(\text{whether subscript or not}) & \rightarrow \omega \\
\end{align*}\]

To these rules there is only one exception, and that is an exception only in appearance. The Present Infinitive Active formed from \(\alpha + \epsilon\nu\) and \(\omega + \epsilon\nu\) are \(\tau\mu\alpha\nu\) and \(\varphi\alpha\nu\rho\eta\nu\) (not \(\tau\mu\alpha\nu\) and \(\varphi\alpha\nu\rho\eta\nu\)). These endings contain no \(\iota\) because \(-\epsilon\nu\) was itself originally a contraction of \(-\epsilon\nu\). \(\tau\mu\alpha\nu\-ev\) becomes \(\tau\mu\alpha\nu\) and \(\varphi\alpha\nu\rho\eta\nu\-ev\) becomes \(\varphi\alpha\nu\rho\eta\nu\) in strict accordance with the rules.

The conjugations of the tenses of the Present system are set out on pp. 238–41 for the purpose of reference. These need not be learnt. It is only necessary to learn the principal parts, the six rules of contraction and the infinitive exception, after which any form may be deduced from \(\lambda\nu\omega\).

The peculiarity of ζωω, ‘I live’ (see p. 239), should be noted. \(\eta\) replaces \(\alpha\) in the contracted forms.

**Exercise 40**

A

1. Καὶ ἠρωτήσεν παρ’ αὐτῶν ποῦ ὁ Χριστὸς γενναται. 2. Θεός 
οὐκ ἔστω νεκρῶν ἄλλα ζωντων, παντες γαρ αὐτῷ ζωσίν. 3. οὕτως 
ὁ λογος οὐ διαφερούται ἡμιν. 4. ἔλεγον τὴν ἔξωδον αὐτοῦ ἦν 
ἡμελλεν\(^1\) πληροῦν ἐν Ἰερουσαλήμ. 5. Συμών Ἰωάνου, ἀγαπάς 
με πλειον τούτων; 6. τοτε ἐσταυροῦν σὺν αὐτῷ δύο λῃστας.

lengthen to \(\eta\), but retain the \(\alpha\) in all the other five parts. The commonest is the deponent Middle ἵαομαι (26) ἵαομαι ἱασάμην — ἱαμί ἱαθην I heal. (For an initial \(\iota\) in past tenses, see p. 53 n. 1)

\(^{1}\) μελλω very often has this lengthened augment.
EXERCISE


1. The disciples were making known these things which they had heard. 2. Do not continue to crucify slaves. 3. Are they about to live in our city? 4. Do you then wish to love the Lord your God? 5. Now the word of the prophet is being fulfilled. 6. But God justifies the sons of men by faith and not by works. 7. Your son lives. 8. For I made your name known to this people and I will make it known to their children. 9. They beheld the temple filled with the glory of the Lord. 10. O Father, make known your power to us that your name may be glorified. 11. If you do these things you will be loved by my Father. 12. If we love him we shall keep his commandments. 13. And they went to the priest to ask him about their conscience. 14. I will on no account make myself known to this race. 15. And one of the scribes, knowing that he had answered them well, asked him. 16. The time is fulfilled. 17. But we preach a crucified Christ.

1 Participle from ἐρωθήσην.
2 Use instrumental dative; though genitive is also possible, being a normal use after verbs of filling.
3 Use οἶδα.
4 Use Perfect Participle Passive.
18. The rich man sees' Abraham. 19. Honour your mother. 20. But the disciples were rebuking them. 21. Let no one lead you astray. 22. He who boasts let him boast in the Lord. 23. Then the blind man asked what this might be.

REVISION TESTS 5

-ω verbs

These tests are supplementary to the verb tests (3A and 3B) on pp. 113 f. Allow 1 hour each for Tests A and B. Total number of marks: 70 for each test.

A

1. Give the principal parts of: τιμαω, κηρυσσω, ἀγγελλω, αἰρω, ἀνουγω, βαλλω, γινωσκω, δεχομαι, εὕρισκω, θυσικω, κραζω, λαμβανω, πινω, σπειρω, σωζω, ἔσθω, λεγω, φερω. [36 marks]

2. Give the Present Subjunctive Middle and First Aorist Participle Active (endings in full) of λυω. [2]

3. Give the Periphrastic Imperfect and Periphrastic Perfect of φιλεω. [2]


5. Give the rules of contraction for -αω verbs. [3]


7. Give the following tenses or forms of γραφω: Perfect Indicative Active; Second Aorist Subjunctive Passive; nominative singular Perfect Participle Active. [3]

1 Use ἄραω.
8. Give the following forms of οἶδα: first person singular Pluperfect; first person singular Subjunctive; infinitive; nominative and accusative singular participle. [4]

9. Give the Greek for: I turn (2 words), I return, I love (two words), I question (two words), I honour, I warn, I justify, I make clear. [2]

10. Give eight uses of the Subjunctive. [8]

B

1. Give the principal parts of: φιλεω, φανερω, πρασσω, ἀγω, ἀκονω, -βαινω, γνωμαι, γραφω, ἐγειρω, θελω, καλεω, κρινω, πειθω, πιπτω, -στέλλω, ἔρχομαι, εἰχω, ὑπαρω. [36 marks]

2. Give the Present Subjunctive Active and First Aorist Participle Middle (endings in full) of λυω. [2]

3. Give the Periphrastic Imperfect and Periphrastic Perfect of φιλεω. [2]


5. Give the rules of contraction for -ω verbs. [3]

6. Give the Present of κειμαι and the Imperfect of καθημαι. [2]

7. Give the Second Aorist Subjunctive Middle of γυνομαι. [1]

8. Give the Present Indicative and Present Infinitive Active of ζαω. [2]


10. Give four uses of the participle, other than its use in periphrastic tenses. [4]

11. Give two uses of the Optative. [2]

12. Explain how the five main types of conditional clause are translated into Greek. [5]
LESSON 41

-μι verbs: τιθημι

Besides the verbs in -ω there is a small group of verbs which are called verbs in -μι, from the ending of the first person singular of the Present Indicative Active.

These verbs have endings differing from those of the verbs in -ω in the Present, Imperfect and Second Aorist tenses. In the other tenses their endings are the same as those of the verbs in -ω.

It is especially important, in the case of the verbs in -μι, to remember the distinction laid down in Lesson 22 between the verbal stem, from which most of the tenses of the verb are formed, and the Present stem, from which the Present and Imperfect tenses are formed.

The stems of the three principal verbs in -μι are as follows:

<table>
<thead>
<tr>
<th>Verbal stem</th>
<th>Present stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιθημι</td>
<td>θε</td>
</tr>
<tr>
<td>διδωμι</td>
<td>δο</td>
</tr>
<tr>
<td>ἵστημι</td>
<td>στα</td>
</tr>
</tbody>
</table>

It will be noticed that the Present stem is a reduplicated form of the verbal stem in all three cases. ἴστα stands for σιστα, the rough breathing taking the place of the σ.

The principal parts of τιθημι are:

τιθημι θησω ἥθηκα τεθεικα τεθειμαι ἐτεθην

When λω is known and the principal parts have been learnt, there remain only quite a small number of new forms to be mastered. The following should be learnt:
The tenses are formed throughout from the Present stem and the endings of the Perfect Passive system of λυω:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Participle</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιθημι</td>
<td>τιθω</td>
<td>τιθεσις -είσα -εν</td>
<td>τιθέντα</td>
<td>τιθενει</td>
</tr>
<tr>
<td>τιθησι</td>
<td>τιθησι</td>
<td>τιθεντα</td>
<td>τιθε</td>
<td>τιθετω</td>
</tr>
<tr>
<td>τιθησιου(ν)</td>
<td>τιθη η</td>
<td>τιθεσιν(ν)</td>
<td>τιθετε</td>
<td>τιθετω</td>
</tr>
<tr>
<td>τιθεμεν</td>
<td>τιθωμεν</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τιθετε</td>
<td>τιθητε</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τιθεσιου(ν)</td>
<td>τιθωσι(ν)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It will be noticed that in the Indicative the stem τιθε is lengthened to τιθη in the singular. (This same lengthening is found in διδωμι and ιστημι.)

**Middle and Passive**

The First Aorist ἐθηκα is found only in the Indicative. In the other moods there are Second Aorist forms.

The Second Aorist of course drops the τι. Otherwise, with the two exceptions given in heavy type, it follows the Present exactly:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Participle</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Use First</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Αorist</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>θω</td>
<td>θεις θεισα θεν</td>
<td>θεσ</td>
<td>θετω</td>
<td>θειναι</td>
</tr>
<tr>
<td>θη</td>
<td>θεντα</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>θωμεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>θητε</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>θωσι(ν)</td>
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</tr>
</tbody>
</table>

**Second Aorist Middle**

This tense is indistinguishable in meaning from the Active:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐθεμην</td>
<td>ἐθεμεθα</td>
</tr>
<tr>
<td>ἐθου ← ε(σ)ο</td>
<td>ἐθεσθε</td>
</tr>
<tr>
<td>ἐθετο</td>
<td>ἐθεντο</td>
</tr>
</tbody>
</table>
EXERCISE 41

A

1. Où καίοντες λυχνίαν καὶ τιθέασιν αὐτὸν ἐξω τῆς θυράς. 2. καὶ λαβὼν τὸ σωμα ὁ Ἰωσήφ ἔθηκεν αὐτὸ ἐν τῷ καὶ ἔμημεν αὐτὸν. 3. μητὶ ἑρχεται ὁ λυχνια ὡν ἐξω τῆθη; 4. καὶ τὰ παιδία κατευλογεῖ τιθείς τας χειρὰς ἐπ’ αὐτὰ. 5. ὁ ποιμὴν ὁ καλός τῆν ψυχήν αὐτοῦ τιθήσαν ὑπὲρ τῶν προβατῶν. 6. ἤραν τὸν κυριον ἐκ τοῦ μνημείου, καὶ ὦκ οἴδαμεν που ἐθηκαν αὐτὸν. 7. οὐχ ὑμῶν ἐστιν γνώματε χρόνως ἡ καιρος οὐς ὁ πατὴρ ἔθετο ἐν τῇ ἰδιᾳ ἐξουσίᾳ. 8. καὶ ἐξήτων αὐτὸν ἐδειγμένης καὶ θειαν αὐτὸν ἐννοιοι αὐτοῦ. 9. καὶ αὐτὸς θεια τα γονάτα προσημεωτα. 10. τῃν ψυχὴν μοι ὑπὲρ σου θησω. 11. παντοτε προσευχον ἐως ἅν θω τους ἑχθρος σου ὑποποδιον των ποδων σου. 12. οὔτος ἐστω ὁ θρωνος ὁ τεθεις ἐν τῳ ἱερω. 13. καταβησομαι ἐνα θω τας χειρας ἐπ’ αὐτην καὶ ζησει. 14. τα δικτυα ἐτηθη παρα το πλωιον. 15. χειρας μηθεν ἐπιτιθει. 16. ἐθεωρουν πο τεθει- ται. 17. μνημειον καιον, ἐν ὅ ουδεπω ουδεις ἤν τεθειμενος. 18. τι ὅτι έθου ἐν τῃ κορδια σου το πραγμα τουτο; 19. και τον Πιετρον έθεντο εις φυλακην. 20. κατα μιαν σαββατον έκαστος ὑμων παρ’ έαυτω τιθετω. 21. ρ μαχαιρα τιθεται ἐν τῃ χειρι του βασιλεως.

B

τιθημι (or ἐπιτιθημι) is to be used for ‘place’, ‘lay’, ‘lay down’, ‘put’.

1. We must place the law of love in our hearts daily. 2. Place joy there similarly. 3. Where have you laid him? 4. How shall we place our daughter at1 his feet? 5. They put2 their books in the synagogue. 6. We shall put them there also. 7. You have placed me in a good land. 8. Lay down your lives for the brethren. 9. Do not place this writing upon the cross. 10. Put the body in the tomb. 11. Laying their hands upon us, the apostles blessed us. 12. But the sick man was brought in and placed before him. 13. Come and put your hand upon her.

1 παρα. 4 Use Aorist Middle.

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LESSON 42

διδωμι

Principal parts:

διδωμι δωσω εδωκα δεδωκα δεδομαι εδοθην

When θε is replaced by δο the Present and Aorist forms of διδωμι are identical with those of τιθημι, except that:

1. ὦ must be written for ει;
2. there is an ω in all Subjunctive endings. (The o of the stem prevails over an η in the endings. But the iota subscripts remain.)

PRESENT

Active

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Participle</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>διδωμι</td>
<td>διδω</td>
<td>διδους -ουσα -ον διδον</td>
<td>διδοτω</td>
<td>διδοναι</td>
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<td>διδοντα</td>
<td>διδοτε</td>
<td>διδοτωσιαν</td>
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<td>διδοντα</td>
<td>διδοτε</td>
<td>διδοτωσιαν</td>
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<td>διδωτε</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>διδοσου(ν)</td>
<td>διδωσι(ν)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Middle and Passive

διδομαι διδο-μενος διδο-σθαι

SECOND AORIST

Active

Use First

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<tr>
<th>Δω</th>
<th>Δωσ</th>
<th>Δους Δουσα Δον</th>
<th>Δος</th>
<th>Δουναι</th>
</tr>
</thead>
<tbody>
<tr>
<td>Δωσυν(ν)</td>
<td>Δωτε</td>
<td>Δωτωσιαν</td>
<td>Δωτε</td>
<td>Δωτωσιαν</td>
</tr>
</tbody>
</table>

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EXERCISE 42

A

1. Διδώμενες υμείς εξουσίαν ἐκβαλλεῖν πνεῦματα ἀκαθαρτά. 2. ὁ γὰρ Θεὸς διδώσει τὸ πνεῦμα τῷ ἁγίῳ τοῖς αἰτούσιν αὐτὸν. 3. τίς ἔστιν ὁ δος σοι τὴν ἐξουσίαν ταυτήν; 4. θελεί ἣν δες μοι τὴν κεφαλήν Ἰωανοῦ. 5. καὶ διὰ τί οὐκ ἔδωκας μοι τὸ ἀργυρίον τοῦ πτωχοῦ; 6. υμὺν δεδοται γνωσθαν τὰ μυστήρια τῆς βασιλείας. 7. ἀπόδοσι μοι εἰ τι ὀφειλεῖς. 8. ὁ δὲ οὐκ ἠθελεν, ἀλλὰ ἀπελθὼν ἐβάλεν αὐτὸν εἰς φυλακὴν ἐως ἀποδῷ τὸ ὀφειλομένον. 9. εἴξεστιν δοσήσαι θυσίαν Καυσάρι ἤ οὖ; δωμεν ἢ μη δωμεν; 10. ἐδόθη μοι πασα ἐξουσία ἐν οὕρανω καὶ ἐπὶ γησ. 11. ὁ πατὴρ ἄγατος τον υἱὸν, καὶ παντα δεδωκεν ἐν τῇ χειρὶ αὐτοῦ. 12. μακαριον ἔστιν μαλλον δουσαι ἢ λαμβανεν. 13. τίς ἡ σοφία ἡ δοθεισα τουτω; 14. εἰπέ μοι εἰ τὸ χωριον ἀπέδοσθε. 15. ταυτα παντα σοι δώσω ἐν πεσων προσκυνησης μοι. 16. καὶ όταν ἁγιων ύμως παραδοστε, μη προμεριμνατε τι λαλησητε, ἀλλ' ὁ εαυ δοθη υμιν ἐν ἐκευῃ τη ὁρα, τουτο λαλειε. 17. οἱδατε γαρ δοματα ἁγαθα διδοναι τοις τεκνοις ύμων. 18. δεδωκεισαν δε οἱ ἀρχιερεις ἐντολας.

B

1. Always pay all that you have. 2. Give to the poor today. 3. We wish to give it to the high-priests. 4. It was given to me by my father. 5. Do not give good things to the evil men. 6. And they walked about giving clothes to the lepers. 7. I will on no account give what is yours to the Lord. 8. But you gave me water. 9. Let us keep the commands which are being given to us. 10. He who gives bread to the sick will have his reward. 11. The king has given us this city; let us not betray it to his enemies. 12. Forgiveness is being given to us.

1 Use participle.


\( \text{LESSON 43} \)

\( \text{ιστημι} \)

\( \text{ιστημι} \) and its compounds have two peculiarities in the use of tenses.

(1) They have one set of transitive and one set of intransitive tenses.
(2) The Perfect tense is Present in meaning and the Pluperfect is Imperfect in meaning.

The **transitive tenses** of the principal parts are:

- Present Active \( \text{ιστημι} \) I cause to stand
- Future Active \( \sigmaτησω \) I shall cause to stand
- First Aorist Active \( \epsilonστησα \) I caused to stand

\( \text{ιστημι} \) has two Aorists which are distinct in meaning. The Second Aorist is intransitive.

The **intransitive tenses** of the principal parts are:

- Second Aorist Active \( \epsilonστην \) I stood
- Perfect Active \( \epsilonστηκα \) I stand (N.B. Present in meaning)
- First Aorist Passive \( \epsilonσταθην \) I stood (usually indistinguishable in meaning from \( \epsilonστην \))

This use of tenses can easily be remembered if the principal parts of the verb are carefully set out in two lines:

Transitive: \( \text{ιστημι} \ \sigmaτησω \ \epsilonστησα \)

Intransitive: \( \epsilonστην \ \epsilonστηκα \quad \epsilonσταθην \)

In the **Present and Second Aorist**, when \( \thetaε \) is replaced by \( \sigmaτα \), the needed forms of \( \text{ιστημι} \) are identical with those of \( \tauημι \), except that:

(1) the Active Participles end in \( -ας \ -ασα \ -αν \);
(2) there is a Second Aorist Indicative Active \( \epsilonστην \) (like \( -εβην \), \( \epsilonλυθην \));
(3) the Second Aorist Infinitive is \( \sigmaτηναι \).

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### Present

**Active**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Participle</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἰστημι</td>
<td>Ἰστω</td>
<td>Ἰστασ Ἰστασα Ἰσταν</td>
<td>Ἰσταναι</td>
</tr>
<tr>
<td>Ἰστης</td>
<td>Ἰστης</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ἰστησι(ν)</td>
<td>Ἰστη</td>
<td>Ἰσταντα</td>
<td></td>
</tr>
<tr>
<td>Ἰσταμεν</td>
<td>Ἰστωμεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ἰστατε</td>
<td>Ἰστητε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ἰστασι(ν)</td>
<td>Ἰστωσι(ν)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Middle and Passive**

<table>
<thead>
<tr>
<th>Ισταμαι</th>
<th>Ισταμενος</th>
<th>Ιστασθαι</th>
</tr>
</thead>
</table>

### Aorist

**Second Aorist Active**

| ἶστην     | στω        |            |
| ἶστης     | στης       | στας στασα σταν |
| ἶστη      | στη        | σταντα     | στηναι  |
| ἶστημεν   | στωμεν    |            |
| ἶστητε   | στητε     |            |
| ἶστησαι   | στωσαι(ν) |            |

**Note.**
1. The third person plural of the First and Second Aorists are the same: ἶστησαι. When this word is met its meaning must be inferred from the context. Examples are given in Exercise 43A22, 23, 24.
2. The **Perfect Participle Active** has two forms:
   
   **First Perfect:** ἶστηκως -υα -ος  
   ἶστηκοτα
   
   **Second Perfect:** ἶστως -ωσα -ος  
   ἶστωτα

   ἶστως is the commoner of the two. Both are Present in meaning: ‘standing’.

3. The **Pluperfect Active**, which is Imperfect in meaning, ‘I was standing’, is ἶστηκεων.
EXERCISE 43

1. Τοτε παραλαμβανει αυτον ο διαβολος εις την άγιαν πολιν και ἐστησεν αυτον ἐπι το πτερυγιον του ιερου. 2. ταυτα δε αυτων λαλουταν αυτος ἐστη ἐν μεσω αυτων. 3. ἐβλεφαν συν αυτως ἐστωτα του άνθρωπου του τεθεραπευμενον. 4. άνθρωπε, τις με κατεστησεν κρυπτη έφη ύμας; 5. τα νυν παραγγελλει ο Θεος τους άνθρωπους παντας πανταχου μετανοειν, καθ' οτι ἐστησεν ήμεραν εν ή μελει κρινει την οικουμενην εν δικαιοσυνη. 6. ο Φαρισαιος σταθεις ταυτα προς έαυτον προσηγετο. 7. ο δε τελωνης μακροθεν έστως ουκ ήθελεν ουδε τους οφθαλμους έπαρα εις τον ουρανον. 8. ο δε Θεος εσταθη έμπροσθεν του άγγελου. 9. θεος δε τα γονατα έκραζεν φωνη μεγαλη Κυριε, μη στηρης αυτους ταυτην την άμαρτιαν. 10. μετα ταυτα άναστη Ιουδας ο Γαλιλαιος εν ταις ήμεραις της άπογραφης. 11. ει Μωυσεως και των προφητων ουκ άκοινουσιν, ουδε έαν της έκ νεκρων άναστη πεισθερονται. 12. και άναστησω αυτον εν τη έσχατη ήμερα. 13. ή μητηρ και οι αδελφοι αυτου ειστηκεισαν εξω ζητουντες αυτον λαλησαι. 14. οι άποκριαι φιλουσαν εν ταις συναγωγας έστωτες προσευχεθαι. 15. δεις δε αυτη την χειρα άναστησεν αυτην. 16. και έπιστας έπανω αυτης έπετιμησεν την πυρετον. 17. εν μια των ήμερων έπετιμησαν οι άρχηρεις και επιταν. 18. ο δε Θεος επιλαβομενος πασιν έστησεν αυτον παρ' έαυτων. 19. πορευεθε και σταθεντες λαλείτε εν τη έωρη παντα τα ρηματα της ζωης ταυτης. 20. μηδεις είπητε το οραμα εώς ο δ Θεος του άνθρωπον εκ νεκρων άναστη. 21. οις και παρεστησησαν έαυτον ζωντα μετα το παθεν των. 22. και προσεδωθησεν ζηματο της σορου, οι δε βιασταζοντες έστησαν. 23. και έστησαν μαρτυριας ψευδεις λεγοντας 'Ο άνθρωπος ουτος ου πανεται λαλων ρηματα κατα του τοπου του άγιου. 24. άγαγοντες δε αυτους έστησαν εν τη συνεδριω. 25. ενδυσασθε την πανοπλιαν του Θεου προς το δυνασθαι ύμας στηνι.
B

1. I will cause you to stand in darkness. 2. There are certain of those standing here. 3. Paul therefore must stand in the council. 4. The priests stood the publican there. 5. But Peter stood up and preached the word to the crowd. 6. He is not here, for he has risen from the dead. 7. Who appointed you a ruler of this people? 8. Then we arose and departed from the city. 9. You made the king to stand in the Holy Place. 10. How shall we stand in the day of his wrath? 11. We stood outside wishing to see her husband. 12. After these things there arose many evil men. 13. We hope to stand in that day. 14. Then the Spirit of the Lord appointed me a light to the multitudes. 15. If anyone believes in me I will raise him up on the last day. 16. But his mother was standing outside.

Lesson 44

Other -μι verbs

ἀφιημι, συνιημι

The verb ἔμι, meaning ‘I send’, occurs in the New Testament only in compounds, the most common of which are:

ἀφιημι  I send away, I forgive.
συνιημι  lit. I send together; hence, I understand.

The verbal stem of ἔμι is ἐ.

The Present stem of ἔμι is ἐμε.

With few exceptions its forms follow τιθημι exactly. The principal parts of ἀφιημι are:

ἀφιημι ἀφησω ἀφηκα — ἀφεωνται ἀφεθην ἀφεωνται (third person plural) is the only Perfect Passive form in the New Testament.


**verbs in -μι** tend generally in the New Testament to assimilate themselves to verbs in -ω. Such -μι forms as do occur are almost always the same as those of τιθημι allowing for the stem vowel Ĺ instead of ε.

**φημι**: I say

The following forms are found in the New Testament:

Present: φημι I say φησι(μ) he says φασι(μ) they say

Imperfect: ἐφη he said.

We have now given all the common forms of the -μι verbs. For a complete list reference must be made to the larger works. But some of the less common forms can be easily recognised. For example,

**future middles** will always follow the future actives:

θησομαι δωσομαι στησομαι

**future passives** will always follow the first aorist passives:

τεθησομαι δοθησομαι σταθησομαι ἀφεθησομαι

**imperfects** will have the present stem together with an augment:

ἐ-τιθε ἐ-δίδο ἰστα

**exercise 44**

1. Τοτε ἀφησων αὐτον ὁ διαβόλος. 2. ὁ δε φησιν Πασα άμαρτια και βλασφημα ἀφεθησεται τοις ἀνθρωποις. 3. ἀφετε τα παιδια και μη κωλυετε αυτα θεεν προς με. 4. ὁ δε Ἰησους παλιν κραζεις ἀφηκεν το πνευμα. 5. ἐν δε παραβολαις τα παντα γινεται μηποτε ἐπιστρεψαται και ἀφεθη αὐτοις. 6. και αὕκει τι ἀφισετ αὐτον οὔδεν ποιησαι τω πατρι. 7. φημι σοι Ἀφεσωται αἱ άμαρτιαι αὕτης αἱ πολλαὶ. 8. τὸς οὕτως ἐστιν ὅσ και άμαρτιας ἀφιησαι; 9. ἰδου ἀφεται ὕμιν ὁ ὀικος ὕμων. 10. ἀφιετε εἰ

1 The middle of ἰστημι, like the passive, is intransitive.

2 See p. 53 n. 1. 

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The document contains a section of text in Ancient Greek, which translates to:

EXERCISE

τί ἔχετε κατὰ τίνος. 11. οὐκ ἄφησον λιθὸν ἐπὶ λιθὸν ἐν οὐ.
12. ἐὰν τινών ἄφητε τας ἀμαρτίας ἁφεωνται αὐτοῖς. 13. αὕτος ἐστιν ὁ τοῦ λογοῦ ἄκουων καὶ συνεισ.
14. ἄκουσάτε μοι παντες καὶ συνετε. 15. ὁ δὲ ἐφη Κυρίε, σωσόν, ἀπολυμεθα. 16. μελλει γαρ Ἡρωδῆς ἐχειν το παιδιον του ἀπολεσαι αὐτο.
17. πορευεθε καὶ μαλλον προς τα προβατα τα ἀπολωλοτα. 18. ὁ εὑρων την ψυχην αυτου ἀπολεσαι αὐτην. 19. παντες γαρ οι λαβοντες μαχαραν ἐν μαχαρη ἁπολουνται. 20. μη δυναται προφητης ἁπολοσθαι εξω Ἰερουσαλημ. 21. ὁ λογος γαρ ὁ του σταυρου του ἀπολλυμενος μωρια ἐστιν. 22. ἀπολο την σοφιαν των σοφων. 23. τι ουν φημ; 24. καθως φασω τινες ἥμας λεγειν. 25. ἄφεσιν ἡμεριν, ψηφων, οὕτως γαρ πρεπον ἐστιν ἠμιν πληρωσαι πασαι δικαιωσυνην. τοτε ἁφησον αὐτον. 26. τοτε συνηκαν οι μαθηται ὁτι περι Ἰουανου του δαπτιστου εἶπεν αὐτοις. 27. τις δυναται ἁφιευναι ἀμαρτίας εἰ μη εἰς, ὁ Θεος; 28. οἱ δε εὑθεως ἁφεντες τα δικτα ἱκολουθησαν αὐτω. 29. και ἄφεσιν ἡμιν τα ὁφεληματα ἡμων, ὅς και ἡμεις ἁφηκαμεν τοις ὁφειλειας ἡμων. 30. ἐαν γαρ ἁφητε τοις ἀνθρωποις τα παραπωματα αὐτων, ἁφησει και ἡμιν ὁ πατηρ ἡμων ὁ οὐρανος. 31. τοτε δεικνυον αὐτω διαβολος πασας τας βασιλειας του κοσμου. 32. ἐκεινοις δε τοις εξω εν παραβολαις τα παντα γινεται, ἵνα ἄκουντες ἀκουωσιν και μη συναισιν. 33. ὁ δε Ἡσυχος ἐδιδον του ἀρτον τοις μαθηταις ἵνα διδωσιν αὐτον τοις χξλοις. 34. και όπου αν εἰσέπορεντο εν ταις ἄγοραις ἐτίθεσαν τοις ἄσθενοντας. 35. και το ἄργυρον ἐτίθεν παρα τους ποδας των ἀποστολων. 36. και τους ἄρτους ἐδιδον τοις μαθηταις ἵνα παρασιλωσαι αὐτοις. 37. τως οὖν σταθησεται ἡ βασιλεια αὐτοι; 38. διδοτε και δοθησεται ὑμιν. 39. ὁ δε Ἡσυχος ἐφη Ἔγειρε. και ἀναστας ἑστη.

1 μαχαρη forms its genitive and dative singular: μαχαρης, μαχαρη.
2 ἐτίθεσαν and ἐτίθησαν (in the next sentence) are alternative forms of the third person plural Imperfect Active.
REVISION TESTS 6

-μι verbs

Allow 45 minutes each for Tests A and B. Total number of marks: 50 for each test.

A

1. Give the principal parts of: τίθημι, ἐφιστῆμι, ἀποδίδωμι, ἀφημι. [8 marks]
2. Describe the use of tenses in ἵστημι. [4]
3. Without repeating the stems, write out in full the First Perfect Participle Active of ἵστημι. [2]
4. Write out the following tenses of τιθημι: Second Aorist Subjunctive Active, Second Aorist Indicative Middle, Present Indicative Middle. [3]
5. Write out the following tenses of διδωμι: Present Indicative Passive, Present Imperative Active. [2]
6. Write out the Present Subjunctive Active of ἵστημι. [1]

B

1. Give the principal parts of: ἐπιτιθημι, ἵστημι, ἀφημι, ἀπολυμι. [8 marks]
2. Write out the following tenses of τιθημι: Present Subjunctive Active, Second Aorist Imperative Active. [2]
3. Write out the following tenses of διδωμι: Present Subjunctive Active, Second Aorist Indicative Middle. [2]
4. Write out the Second Aorist Indicative Active of ἵστημι. [1]
5. Write out the Present Indicative Active of δεικνυμι. [1]
6. Without repeating the stems, write out in full the Second Perfect Participle Active of ἵστημι. [2]
GENERAL REVISION TESTS 7

7. Parse: τιθεντα, τιθεναι, θεν, τεθεντα, θωσιν, θειν, τεθειν, τιθετα, τεθειναι, ἔθου, τιθεμενων, ἔσοθης, δεσιν, ἐκεινου, δωση, δος, δουμαι, δον, ἵσταναι, ἵστασθαι, στασεων, στην, ἱστασαι, ἵσταντε, ἄφεθη, ἄφεθην, ἄφεθησης, ἐφη, φημι, φασιν, σταθηση, ἐφ-εστηκεν, ἀπολουνται, ἀπωλετο. [34]

GENERAL REVISION TESTS 7

Earlier revision tests will be found on pp. 43, 76ff., 113f., 134f., 173f., 186f.

The tests which follow are based solely upon the vocabularies, the list of principal parts and the summary of grammar (morphology and syntax). These are to be found on pp. 193–249. The Greek–English Index and the English–Greek Vocabulary may also be found useful as a means of revision.

Allow 1½ hours each for Tests 7A, 7B, 7C. Total marks: 100 for each test.

7A

1. Decline in the singular: Ἰησους, πολις, first personal pronoun, μεγας (all genders). [5 marks]

2. Decline in the plural: ους, ος (all genders), indefinite pronoun (all genders), reciprocal pronoun. [6]

3. Give the nominative singular, genitive singular, article and dative plural of the words meaning: righteousness, steadfastness, sea, vineyard, resurrection. [5]

4. Give the comparative and superlative of δικαιως. [1]

5. Write out the following tenses or forms of λω: Active: nominative singular of Present Participle (all genders). Middle: Aorist Subjunctive. Passive: nominative singular of Aorist Participle (all genders). [3]

6. Give the table of contractions of θ with mutes. [1]

7. Give the rules of contraction for -ω verbs. [1]

8. Give the Imperfect Indicative Active of ἐρωταω. [1]

9. Give the Imperfect, Infinitive and nominative singular of the Participle (all genders) of εἰμι. [3]

10. Give the Perfect Infinitive Active of γραφω. [1]
11. Give the principal parts of: ἀγγελλω, ἀνοιγω, βαινω, δεχομαι, ἐγειρω, κραζω, πειθω, πιπτω, σωζω, ἔχω, φερω, ἵστημι, ἀπολλυμι. [26]

12. Give the Second Aorist Indicative Middle of διδωμι. [1]


14. Give the nominative singular masculine of the word meaning: sufficient, young, one, six. [2]

15. Give the Greek for: I persecute, I injure, I buy, I belong to, I owe, I understand. [3]

16. Give the Greek for: not even (four words), even as (two words), worse, woe, still, why? [5]

17. Give three ways of expressing ‘from’ and three of ‘to’. [6]

18. Give two uses of μετα, two of κατα, and three of ὅτι. [7]


20. Give eight uses of the Subjunctive. [8]


7b

1. Decline in the singular: Σατανας, ἰχθυς, μηδεις (all genders). [4 marks]

2. Decline in the plural: μητηρ, ὁρος. [2]

3. Decline in the singular and plural: ἀληθης (all genders). [3]


5. Give the nominative singular, genitive singular, article and dative plural of the words meaning: prayer, coming, husband, light, year. [5]

6. Give the comparative and superlative of δυκαιος. [1]


8. Give the table of contractions of σ with mutes. [1]

9. Give the rules of contraction for -αω verbs. [1]

10. Give the Present Indicative Passive of φανερω. [1]

11. Give the Aorist Indicative Active of γυνωσκω. [1]

12. Give the Present Indicative Active of ζαω. [1]
13. Give the principal parts of λυω, πρασσω, αἱρω, γυνωσκω, εὑρισκω, θυησκω, καλεω, λαμβανω, πινω, -στελλω, ἐσθιω, δοξωμι. [24]
14. Give the Second Aorist Subjunctive Active of πυθμι. [1]
16. Give the nominative singular masculine of the word meaning: free, weak. [1]
17. Give the nominative plural masculine of the word meaning: old, few. [1]
18. Give the Greek for: outside, therefore (three words), greater, more (adverb), hundred, thousand (two forms), alas, behold (two forms). [6]
20. Give two uses of ὑπερ and two of ὑπο. [4]
22. Give six uses of the dative. [6]
23. Give seven uses of the article. [7]
24. How may time clauses be translated? [6]
25. Explain the use of οὐ and μη in questions. [2]
26. Give two uses of the Optative. [2]

7C
1. Decline in the singular: δοξα, μερος; all genders of ἄλλος, πολυς. [6 marks]
2. Decline in the plural: πλοῖον, second personal pronoun. [2]
3. Decline in the singular and plural: γραμματευς. [2]
4. Give the nominative singular, genitive singular, article and dative plural of the word meaning: temptation, sacrifice, soldier, hand, judgement (two words). [6]
5. Give the comparative and superlative of σοφος. [1]
7. Give the three rules of reduplication. [2]
8. Give the rules of contraction for -εω verbs. [1]
9. Give the Present Infinitive Active of πληροω. [1]
10. Give the Present Subjunctive Middle of ἄγαπαω. [1]
12. Give the Aorist Subjunctive Active of ἀμαρτανω. [1]
14. Give the principal parts of τιμαω, ἀγω, ἀκοινω, βαλλω, γνωμαι, κρινω, στειρω, ἐρχομαι, λεγω, ὁραω, τιθημι, ἀφημι. [24]
15. Give of ἱστημι: Second Aorist Infinitive Active; all genders of the nominative singular of the Present Participle Middle and of the two Perfect Participles Active. [4]
17. Give nominative singular masculine of the word meaning: each, rich, full, different. [2]
19. Give the Greek for: until (two words), better, five, forty, similarly, as much as, today. [4]
20. Give two uses of δια and three of παρα. [5]
21. Give three ways of expressing 'for' and three of 'by'. [6]
22. Give six uses of the infinitive. [6]
23. Describe the uses of the participle. [7]
24. Give eight uses of the genitive. [8]
THE NEXT STEP

The student has now traversed the elements of New Testament Greek and is in a position to tackle the text of the New Testament with confidence. What further help does he need?

VOCABULARY

He may, if he wishes, extend his vocabulary by the use of B. M. Metzger’s Lexical Aids for Students of New Testament Greek (obtainable from Blackwell’s, Oxford). This gives all words which occur ten or more times. In any case he will add to his store of words by the use of a lexicon as he works through his chosen passages.

The fullest and most up-to-date lexicon is A Greek-English Lexicon of the New Testament by W. Bauer, translated by Arndt and Gingrich (Cambridge). For the student who expects to do advanced work, this is unquestionably the best lexicon. The beginner may find it rather overwhelming.

G. Abbott-Smith’s A Manual Greek Lexicon of the New Testament (T. and T. Clark) is the ideal lexicon at this stage. It has two most useful appendices: Irregular Verbs and an Alphabetical List of Verbal Forms. Even for advanced students it has one advantage over Arndt-Gingrich, in that it gives not only the Septuagint uses of Greek words, but also the Hebrew words which they translate.

A. Souter, A Pocket Lexicon to the Greek New Testament is concise and good, but not helpful to a beginner in difficulties.

Grimm-Thayer, A Greek-English Lexicon of the New Testament, though old, is worth picking up second-hand.

MORPHOLOGY

From time to time the student will meet rare forms of words which he has not learnt. They can almost always be identified with the help of Abbott-Smith, but for serious work it is more satisfactory to have a text-book which sets out the complete morphology. The advanced book
THE NEXT STEP


SYNTAX


The author is at work on a short *Second Book of New Testament Greek*, designed to bridge the gap between *The Elements of New Testament Greek* and the more advanced works. It will give a fuller vocabulary, a fairly complete treatment of morphology (for reference purposes) and a more systematic arrangement of elementary syntax.
VOCABULARIES

LESSON 3

The figure following the Greek word shows the approximate number of times it occurs in the New Testament

βαλλω (122) I throw. [ballistic]
βλεπω (132) I see.
γνωσκω (221) I know. [The Gnostics claimed secret γνωσις, 'knowledge' (Vocab. 31)]
γραφω (190) I write. [geography: writing about γη, 'the earth' (Vocab. 8)]
ἐγειρω (143) I raise.
ἐσθιω (65) I eat. [Cf. comestibles]
ἐφισκω (176) I find.
ἐχω (705) I have.
θεραπευω (43) I heal. [therapy]
κρινω (114) I judge. [critic]
λαμβανω (258) I take.
λεγω (1318) I say. [Cf. lecture]
λυω (42) I loose. [ἀνάλυω, 'analysis', the loosening up (ἀνα) of something into its elements]
μενω (118) I remain. [The '-main' of 'remain' comes from the same root as μενω]
πεμπω (79) I send.
σωζω (106) I save. [σωτηρια, 'salvation' (Vocab. 9) comes from the same root. Soteriology deals with the doctrine of salvation]

LESSON 4

αἰτεω (70) I ask, ask for.
βλασφημεω (34) I blaspheme.
ευλογεω (42) I bless. [eulogise]
ζητεω (117) I seek.
θεωρεω (58) I look at, see. [A 'theory' is something to look at, pending acceptance or rejection]
καλεω (148) I call.
καλεω (298) I speak. [glossolalia: speaking in tongues; γλωσσα 'tongue' (Vocab. 9)]
μαρτυρεω (76) I bear witness. [martyr]
μετανοεω (34)  I repent.
μυσεω (39)  I hate. [misogynist: woman-hater; γυνη, 'woman' (Vocab. 28)]
ποιεω (565)  I do, make. [poem; pharmacoπoεια: making of drugs]
τιμεω (70)  I keep.
φιλεω (25)  I love. [philosophy: love of σοφia, 'wisdom' (Vocab. 9); a bibliophile is a lover of βιβλια, 'books' (Vocab. 7)]

LESSON 5

ω (17)  O!
και (8947)  and; (sometimes) even, also.
'Ισραηλ (68)  Israel (indeclinable masculine noun).
'Ιουδαιος (194)  Jew. [I.e. member of the tribe of Judah]
Φαρισαιος (97)  Pharisee.
Χριστος (529)  Christ. [Hebrew: Messiah, i.e. Anointed One]
ἀγγελος (175)  messenger, angel.
ἀγρος (35)  field. [Cf. agriculture]
ἀδελφος (343)  brother. [Christadelphians: a Christian brotherhood]
ἀνθρωπος (548)  man. [anthropology: the word (λoγoς) or science of Man]
ἀποστολος (79)  apostle.
διακονος (29)  servant, deacon. [diaconate]
διδασκαλος (59)  teacher. [didactic]
ἐχθρος (32)  enemy.
θανατος (120)  death. [euthanasia: death induced ευ ('well', Vocab. 33), i.e. gently and easily]
θρονος (62)  throne.
κόσμος (185)  world, [cosmos, cosmic]
κυριος (718)  lord, the Lord. [Kyrie: name given to the liturgical response, 'Lord (vocative Κυριε), have mercy upon us'] Κυριος with a capital letter means 'The Lord'. It is the word used in the Septuagint to denote the sacred name of Jehovah. It sometimes has the definite article and sometimes not—see next lesson.
λαος (141)  people. [The laity are the people of God]
λεπτος (9)  leper.
λιθος (58)  stone. [Palaeolithic, Mesolithic, Neolithic: belonging to the Old, Middle, New Stone Ages; monolith: see also Vocabbs. 11, 12]
λογος (331)  word [Same root as λεγω, 'I say']
νομος (191)  law. [Deuteronomy: The Second Law. δευτερος, 'second' (Vocab. 12)]

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VOCABULARIES 5, 6

ὀφθαλμος (100) eye. [ophthalmic]
παραλυτικος (10) paralytic, paralysed man.
ποταμος (17) river. [hippopotamus: river horse; Mesopotamia: the land in the middle (lying between) the Rivers (Euphrates and Tigris)]
πρεσβυτερος (65) presbyter, elder.
τοπος (95) place. [topography]
φιλος (29) friend. [Cf. φιλεω]
φοβος (47) fear. [phobia]

LESSON 6

de(v) (894) is.
Ἰησους (905) Jesus.
Ἰακωβος (42) James. [Jacobite: supporter of King James]
ἀμαρτωλος (47) sinner.
ἄνεμος (31) wind. [The wind-flower is an anemone. An anemometer measures wind speed]
ἄρτος (97) bread, loaf.
διαβολος (37) (the) devil. [diabolical]
δομος (124) slave.
Ἠλιος (32) sun. [helium: an element first known through studying the spectrum of the sun. Heliopolis: city of the sun (πολυς, Vocab. 31)]
Θεος (1314) God. [theology]
καρπος (66) fruit.
μαθος (29) reward, pay.
ναος (45) temple; especially the shrine of the temple.
οικος (112) house.
οίνος (34) wine.
οὐρανος (272) heaven. [The element uranium; the planet Uranus]

Though there are many exceptions, οὐρανος usually takes the article and is usually put in the plural, e.g.
‘the kingdom of heaven’, ἡ βασιλεια των οὐρανων.

ὀχλος (174) crowd. [ochlocracy: mob rule]
πειραμας (21) temptation.
σταυρος (27) cross.
υιος (375) son

Two words for time

καιρος (85) fitting season, opportunity, time.
χρονος (54) time. [chronology]

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VOCABULARIES 6, 7

Three feminine nouns

ἐρημιός (47) desert. [eremite = hermit]
ὁδὸς (101) way. [exodus; ἐξ ‘out of’ (Vocab. 10)]
παρθένος (15) virgin. [parthenogenesis: virgin birth]

LESSON 7

ἀργυρίον (21) silver, money. [Cf. French and heraldic ‘argent’]
βιβλίον (34) book. [Bible]
δαμασίον (63) demon.
δενδρόν (25) tree. [rhododendron: lit. rose-tree]
ἔργον (160) work. [energy; erg is the physical unit of work]
ἐναγγελίον (76) gospel. [evangel]
ἱερόν (70) temple. [A hierarchy is a system of sacred rulers (cf. ἄρχω ‘I rule’, Vocab. 23)] Usually ναός would refer to the sanctuary, whereas ιερόν would include the precincts as a whole. Note that the breathing is on the ἴ not on the ε. Whereas αι, ει, οι are diphthongs (pronounced as a single syllable), ια, ιε, ιω form two separate syllables. Hence σοφ-ι-α (Vocab. 9), ἵματ-ι-ον, ἱ-ερ-ον.

ἱματίον (60) garment; pl. clothes.
μνημεῖον (37) tomb. [Thought of as something by which to remember (μνημονεύω) the dead. A mnemonic is an aid to memory]
μυστήριον (27) mystery.
παιδίον (52) child. [paediatrics, Paedo-baptist] In origin the -ιον ending was a diminutive, so that ἀργυρίον was a small piece of silver, δαμασίον a lesser demon, παιδίον a little παις (‘child’, Vocab. 28). But in many cases the diminutive force has disappeared. παιδίον and τεκίον are used of children of all ages. [A pedagogue is one who leads (ἄγω, Vocab. 13) a child]

πλοῖον (66) boat.
ποτηρίον (31) cup.
πρόβατον (37) sheep.
πρόσωπον (74) face.
σημεῖον (77) sign. [semaphore carries (φέρω, Vocab. 13) a sign]
συνεδρίον (22) council, the Sanhedrin. (Sanhedrin is one of the rare instances of Hebrew borrowing a Greek word.)
VOCABULARIES. 7, 8

σαββατον (68) Sabbath. (The Aramaic for Sabbath was ‘Shabbata’. So the plural form σαββατα (as well as the singular form σαββατον) is often used with singular meaning.)

The Greek form of the word for ‘Jerusalem’ is also Second Declension neuter plural:

(τα) 'Ιεροσολυμα (63)

There is also a Hebrew form which is feminine singular and indeclinable:

(י) 'יropolis (76)

LESSON 8

δ η το (19,734) the.

δεεατη (116) love. [The Agape in the Early Church was a love feast]

δοχη (55) beginning. [archaic]

γη (248) earth, land. [geography, geology]

γραφη (50) writing, Scripture (cf. γραφω). [autograph: writing of the man ‘himself’, αυτός (Vocab. 15)]

διαθηκη (33) covenant (ἡ κατη διαθηκη: ‘The New Testament’).

διδαξη (30) teaching (cf. διδασκαλος). ['The Didache' is the name by which an early Christian writing, The Teaching of the Twelve Apostles, is generally known.]

δικαιοσυνή (91) righteousness.

εἰρήνη (91) peace. [eirenic]

ἐντολή (68) commandment.

ἐπιστολή (24) letter. [epistle]

ζωή (135) life. [zoology]

κεφαλή (75) head. [cephalic; autocephalous: self-governing]

κωμή (27) village.

νεφέλη (25) cloud. [Cf. nebula, a cloudy star-cluster; nebulous]

ὁμηγη (36) anger.

παραβολή (50) parable.

προσευχή (36) prayer.

συναγωγή (56) synagoge.

τιμή (41) honour, price. [Timothy: honouring God]

υπομονή (32) steadfastness (remaining (μενω) steadfast under (ὑπο, Vocab. 16) trial).

φυλακή (46) guard, prison. [A phylactery was a guard against evil; prophylactic: preventative]

φωνή (137) sound, voice. [phonetic; telephone: voice at a distance]

ψυχή (101) soul, life. [psychology]

There are about 137,500 words in the New Testament. We are now familiar with one-third of them.
LESSON 9

Stems ending in vowel or ρ

ἀδικία (25) unrighteousness. (Same root as δικαίωσις, δίκαιος ‘righteous’ (Vocab. 12). ἀ- is a negative prefix which will be seen again in Vocab. 11.)

ἀληθεία (109) truth.
ἀμαρτία (173) sin (cf. ἀμαρτωλός).
βασιλεία (162) kingdom.
γενεα (43) generation. [genealogy]
ἐκκλησία (114) assembly, congregation, church. [ecclesiastic]
ἐξουσία (102) authority.
ἐπαγγελία (52) promise.
ἐμερα (388) day. [ephemeral: for a day]
θύρα (39) door. [θύρα and ‘door’ come from the same root. The θ and the d have a common origin]

θυσία (28) sacrifice.
καρδία (156) heart. [cardiac]
μαρτυρία (37) witness (cf. μαρτυρεῖω). The neuter form μαρτυρίου is also common: 20 times.

μετανοια (22) repentance (cf. μετανοεῖω).
οἶκου (94) house. (οἰκ-ι-α is in form a diminutive of οἶκος, but there is now no sharp distinction between the two words. Cf. note on παιδ-ι-ον, Vocab. 7.)

παρουσία (24) coming.
πέτρα (15) rock. [petrify. Cf. Πέτρος below]
σοφία (51) wisdom. [philosophy]
σωτηρία (45) salvation (cf. σωτέρω). [soteriology]
χαρά (59) joy.
χῆρα (26) widow.
χρεία (49) need.
ὥρα (106) hour. [ὥρα and ‘hour’ come from the same root. Horoscope: prediction based on person’s hour of birth]

Γαλιλαία (61) Galilee.
Ἰουδαία (44) Judaea.

Stems ending in consonant other than ρ

γλώσσα (50) tongue. [glossolalia: speaking with tongues]
δόξα (165) glory. [doxology]
θάλασσα (91) sea.

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Names (Second Declension)

Παῦλος (158) Paul.
Πέτρος (154) Peter.

Lesson 10

Nouns ending in ης

Ἰωάννης (134) John (sometimes spelt Ἰωάννης).
βαπτιστής (12) baptist.
ἐργάτης (16) workman (cf. ἐργον).
κριτής (19) judge [critic] (cf. κρίνω).
μαθητής (262) disciple (cf. μαθαίνω, ‘I learn’ (Vocab. 25)). [Mathematics is a basic form of learning]
προφήτης (144) prophet.
στρατιώτης (26) soldier. [Strategy is concerned with the way in which an army (στρατός) is led (ἀγω, Vocab. 13)]
τελωνής (21) tax-collector.
ὑποκριτής (18) hypocrite.

Nouns ending in -ας: -ε-ι or -ο stem, Genitive in -ου

Ἀνδρεάς -ου (13) Andrew.
Ἑλεάς -ου (29) Elijah. ‘Elijah’ comes from the Hebrew; ‘Elias’ (the New Testament form in the Authorised Version) from the Greek.

Nouns ending in -ας: consonant stem, ‘Doric’ Genitive in -α

Σατάνας -α (36) Satan.
Ἰωύδας -α (44) Judas, Judah.

Prepositions

taking accusative
eἰς (1753) to, into.
πρὸς (696) to, towards.

taking genitive
ἀπό, ἀπ’, ἀφ’ (645) from, away from. [Apocalypse = Revelation, i.e. taking the veil away from] It is usually written ἀπ’ when the word which follows begins with a vowel which has a smooth breathing; ἀφ’ before a rough breathing.

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VOCABULARIES 10, 11

ἐκ, ἐξ (915) from, out of [Exodus] (ἐξ is used before a vowel).

taking dative

ἐν (2713) in.

Adverb

ὁ, ὅ, ὅχ (1619) not (ὁ, ὅ before smooth, ὅχ before rough breathing).

Conjunctions

ἀλλα (635) but (often written ἀλλι' before a vowel).

The three small conjunctions (often called particles) which follow never stand as the first word of a sentence or clause. They are usually written second.

γαρ (1036) for. (The conjunction ‘for’, which is virtually equivalent to ‘because’, must be distinguished from the preposition ‘for’, which represents the dative.)

ὁν (493) therefore, then (in a logical, not a temporal, sense).

δε (2771) but, and (lighter than ἀλλα and καὶ).

In Greek, particles and conjunctions are used to bind one sentence to another more frequently than in English. It is the exception rather than the rule to start a sentence without one. So much so that it is a matter for note if two sentences are not-bound-together. There is said to be an asyndeton. (See δε, Vocab. 14.) καὶ and δε in particular are lavishly used, sometimes with very little force. As a discipline in accuracy the beginner should always translate these words, though an expert might at times be justified in considering it more idiomatic to leave such a word untranslated.

ὁ and δε combine to make:

ὁδε (139) and not, not even, neither, nor. (It can stand first in the sentence.)

ὁρα (49) also means ‘therefore, then’. It is a little lighter than ὁν and is sometimes found first in the sentence.

LESSON II

Adjectives with consonant stems (other than ρ), declined like ἄγαθος -η -ον

ἄγαθος (104) good.

ἄγαπηγός (61) beloved (cf. ἄγαπη).

δυνατὸς (32) powerful, possible. [dynamite]

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VOCABULARY II

ἐκαστὸς (81) each, every.
ἐχθατὸς (52) last. [eschatology]
ἵκαιος (40) sufficient.
κανός (42) new (Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ: ‘The New Testament’).
κάκος (50) bad. [cacophony: bad sound (φωνή)]
καλός (99) beautiful, good. [calligraphy is beautiful writing, though notice that καλός has only one λ.]
λοιπὸς (55) remaining; as a noun in the plural, ‘(the) rest’.
μεσός (56) middle. The commonest expression is ἐν μεσῷ, ‘in the midst’. [Mesopotamia; mesolithic: belonging to the Middle Stone Age]
μονὸς (112) alone, only. [monologue; monolith] The neuter accusative μονῶν is frequently used as an adverb.

Examples of the use of μονὸς

Adjectively

Attributive position: ὁ μονὸς Θεός or ὁ Θεός ὁ μονὸς the-only-God

Predicative position: μονὸς ὁ Θεός or ὁ Θεός μονὸς (God-only, God-alone)

(see further next Lesson).

Adverbially

μονῶν πιστεύει he only-believes
οὕτω μονῶν . . . ἀλλὰ καὶ not only . . . but also

ὀλυμπὸς (40) little, pl. few. [oligarchy: rule of a few. See ἀρχω, Vocab. 23]
πιστὸς (67) believing, faithful.
πρῶτος (152) first. [prototype] The neuter accusative πρῶτον is frequently used as an adverb.
τρίτος (48) third. [Deutero- and Trito-Isaiah are the hypothetical second and third prophets held to be responsible for the later parts of the Book of Isaiah. For δευτερος see next vocabulary.]
πτωχὸς (34) poor.
σοφὸς (20) wise (cf. σοφία).
τυφλὸς (50) blind.

Adjectives with no separate feminine endings

Compound adjectives use λογος endings for feminine as well as masculine. Among these are all adjectives with the negative prefix ἀ-, including:

ἀμαθὸς οὖν (23) unbelieving, faithless.
ἀκαθαρτὸς οὖν (31) unclean [catharsis] (cf. καθαρός, ‘clean’ (Vocab. 12) and καθαρίζω, ‘I cleanse’ (Vocab. 22)).

201
Though not a compound adjective, also of this type is:

*aiōnos* oun (70) eternal, everlasting. [acon] 'Eternal life' is *aiōnos* ζωή.

---

**LESSON 12**

Adjectives with vowel or p stems, declined like *aiōn* -a -on

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>áγιος (233)</td>
<td>holy; as noun, saint. [hagiographer: writer of lives of saints]</td>
</tr>
<tr>
<td>ἀξιός (41)</td>
<td>worthy.</td>
</tr>
<tr>
<td>δεξιός (54)</td>
<td>right, as distinguished from left. [Cf. dexterous]</td>
</tr>
<tr>
<td>δευτερός (44)</td>
<td>second. [Deuteronomy; Deutero-Isaiah]</td>
</tr>
<tr>
<td>δικαίος (79)</td>
<td>just, righteous (cf. δικαίωση, ἀδικία).</td>
</tr>
<tr>
<td>ἐλευθέρος (23)</td>
<td>free.</td>
</tr>
<tr>
<td>ἐτερός (98)</td>
<td>different, other. [heterodox]</td>
</tr>
<tr>
<td>ἴδιος (113)</td>
<td>one's own. [idiosyncrasy]. Normally it is used with the article and without a personal pronoun. Thus ἴδιος means 'my own', 'your own', etc., according to the context.</td>
</tr>
<tr>
<td>λαχυρός (28)</td>
<td>strong.</td>
</tr>
<tr>
<td>καθαρός (26)</td>
<td>clean, pure [catharsis] (cf. ἄκαθαρτος, Vocab. 11).</td>
</tr>
<tr>
<td>μακαριός (50)</td>
<td>blessed, happy.</td>
</tr>
<tr>
<td>μικρός (30)</td>
<td>small. [microscope; omicron is a short (small) 'o']</td>
</tr>
<tr>
<td>νεκρός (128)</td>
<td>dead. [A necropolis is a cemetery, a city, πόλις (Vocab. 31), of the dead; necromancy is prediction through communication with the dead]</td>
</tr>
<tr>
<td>νέος (23)</td>
<td>new, young (cf. νέωμα). [neolithic: belonging to New Stone Age; neo-orthodox]</td>
</tr>
<tr>
<td>παλαιός (19)</td>
<td>old. [palaeolithic: belonging to Old Stone Age]</td>
</tr>
<tr>
<td>πλουσιός (28)</td>
<td>rich. [plutocrat]</td>
</tr>
<tr>
<td>πονηρός (78)</td>
<td>evil.</td>
</tr>
<tr>
<td>ὁμός (45)</td>
<td>like (takes dative. This word was famous in the Arian controversy. Was the Son of 'like' (ὁμός) substance with or of the 'same' (ὁμός) substance as the Father?)</td>
</tr>
<tr>
<td>εἶμι (1556)</td>
<td>I am.</td>
</tr>
</tbody>
</table>

1 With *aiōnos*, however, separate feminine endings are occasionally found. As the stem *aiōn*- ends in a vowel, the feminines in these cases have -a endings, like *aiōn* -a -on (next lesson).
LESSON 13

Verbs compounded with a preposition

ἀγω (66) I lead, bring. Intransitive, I go.

From the simple verb ἄγω are derived the following compound verbs:

ἀπαγω (15) I lead away.
συναγω (59) I bring or gather together (cf. συναγωγή).
ὑπαγω (79) I depart (intransitive).

ϕερω (68) I carry. [Christopher: carrying Christ. Cf. transfer, refer]

From ϕερω is derived:

προσϕερω (47) I bring, offer.

ἀκουω (427) I hear. [acoustics] Usually takes accusative of thing heard, but genitive of the person heard.

From ἀκουω is derived:

ὑπακουω (21) I obey (takes dative).

Other compound verbs:

ἀναγνωσκω (32) I read.
ἐπιγνωσκω (44) I perceive, recognise.
ἀποθνησκω (113) I die.
ἀπολω (65) I release.
ἐκβαλλω (81) I throw out, send out.
ἐδω (28) I put on, clothe. [Cf. endue]
παραλαμβανω (49) I receive.

Other verbs

ἀνοιγω (78) I open.

διδασκω (95) I teach (cf. διδαχή).
διωκω (44) I pursue, persecute.
κλαω (38) I weep.
πειθω (52) I persuade.
περισσευω (39) I abound.
πιστευω (241) I believe (takes dative. Cf. πιστος, ἀπιστος).
προφητευω (28) I prophesy.
χαρω (74) I rejoice (cf. χαρα).

We are now familiar with more than half the words in the New Testament.
LESSON 14

-ew verbs compounded with a preposition

κατοικεω (44) I inhabit, dwell (followed by accusative or ἐν with dative; from οἶκος).

παρακαλεω (109) I beseech, exhort, encourage. [Paraclete]

περιπατεω (95) I walk. [peripatetic]

προσκυνεω (59) I worship (usually takes dative; sometimes accusative).

Other -ew verbs

ἀδικεω (27) I do wrong to, injure (cf. δικαως, ἀδικια).

ἀκολουθεω (90) I follow (takes dative). [An ‘acolyte’ is one who follows (the priest?). The grammatical term ‘anacolouthon’ is made up of the negative prefix ἀ and ἀκολουθεω (bound together with the help of a ν). It is used of a sentence which does not follow on properly; for instance, when a new construction is begun before the old one is completed, e.g. Exod. 32. 32: ‘But now, if thou wilt forgive their sin—and if not...’ See also Mark 7. 19 (R.V.).]

ἀσθενεω (33) I am weak, ill. [neurasthenia: nervous debility]

γαμεω (28) I marry. [monogamy]

δεω (41) I bind. [asyneton: ἀ + συν (‘with’, Vocab. 16) + δεω: where a sentence has no conjunction or particle to bind it with the previous sentence. Cf. Vocab. 10]

διακονεω (36) I wait upon, serve, minister. (Takes dative. Cf. διακωνος. The δι- of διακονεω is not in fact a preposition, but the augment is inserted as though it were.)

δοκεω (62) I think, seem. [Docetism taught that Christ was only seemingly human.]

ἐλεεω (32) I have mercy on. [eleemosynary, which is derived from the same root as ‘alms’]

ἐυχαριστεω (38) I give thanks. [Eucharist] (The prefix εὐ, ‘well’ (Vocab. 33) has already been met in εὐλογεω; and the stem in χαρα and χαιρω.)

κρατεω (47) I take hold of, hold.

οἰκοδομεω (40) I build (cf. οἶκος).

ϕανεω (42) I call (cf. φωνη).
The following three words are put in the predicative position:

{o} φοσ (1388) this.
{e} κεφοσ (243) that.
{o} λος -η -ov (108) whole. [holocaust: a whole burnt-offering]

Occasionally these are used for 'he', 'she', 'it'.

We saw in Lesson 10 that the dative is the case of personal interest. We have now had five verbs which usually take the dative:

υπακοουω I obey
πιστευω I believe
προσκυνεω I worship
ακολουθεω I follow
διακονεω I serve

It will be noticed that they all involve a close personal relationship between the subject and the person referred to in the dative case.

We have had one verb which often takes the genitive: άκοουω, 'I hear'.

LESSON 15

άλλος -η -o (155) other, another. [allotopic: another form of the same substance. Diamond is an allotrophic form of ordinary carbon]

άλληλος (100) one another. [parallel: lines beside (παρα, Vocab. 16) one another]

αυτος -η -o (5534) personal pronoun: he; emphasising pronoun: himself; identical adjective: same. [autograph]

εαυτον -ην -o (320) reflexive pronoun: himself.

LESSON 16

Prepositions with three cases

With most prepositions elision usually takes place before a vowel. There are, however, many exceptions, e.g. ύπο εξουσιαν is the form always found in the New Testament. In the case of ἐπι, μετα, δπο, κατα (like δπο, Vocab. 10), there are different forms before the smooth and the rough breathing. περι and προ never elide. Cf. p. 55 n. 1.

παρα, παρ' beside. [parallel] (παραβολη, putting (βαλλω) two things side by side.)

(acc. 60) to beside, alongside, beside.

(gen. 79) from beside, from. (Used of persons.)

(dat. 52) (rest) beside, with.

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VOCABULARY 16

ἐπε, ἐπ’, ἐφ’ (878) upon, on. [epitaph: inscription upon a tomb (ταφος); epiclesis: calling (καλεω) down the Holy Spirit upon the sacramental elements or upon the worshippers] (One meaning of genitive: in the time of.)

Prepositions with two cases

δια, δι’ (acc. 280) because of.
(gen. 386) through. [diameter: measure through centre]

μετα, μετ’, μεθ’ (acc. 103) after. (usually of time)
(gen. 364) with.

ὑπερ (acc. 19) above. [hypersensitive]
(gen. 130) on behalf of, for.

ὑπο, ὑπ’, ὑφ’ (acc. 50) under. [hypodermic: under the skin]
(gen. 167) by. (Used for an agent, not an instrument.)

κατα, κατ’, καθ’ (acc. 398) according to.
(gen. 73) against.

(Note two other common phrases in the accusative:
κατ’ ὑδίαιν privately.
καθ’ ἡμεραν daily.)

περι (acc. or gen. 331) about. [perimeter; periphrasis: roundabout way of saying something] περι is used in all the three English senses of ‘about’: ‘concerning’ (accusative or genitive), ‘around’ (or ‘round’), ‘approximately’ (accusative only).

Prepositions with one case: taking genitive

προ (47) before (of place or time). [prologue]

ἐνωπιον (93) before (usually of place).
ἐμπροσθεν (48) after (usually of place).

ὁπισω (35) outside, out of (from ἐκ).

χωρις (41) apart from.

ἐχρι (48) until, as far as.

ἐνωπιον, ἐμπροσθεν, ὁπισω, ἐχω, χωρις are usually classified as adverbs, but they are frequently used as prepositions.

ἐχρι, ἐως are sometimes prepositions, sometimes conjunctions.
Prepositions with one case: taking dative

\( \sigma ν \ (127) \) with (closely similar in use to \( \mu ετα \) with genitive).

[There are many words transliterated ‘syn-’ or ‘sym-’, e.g. sympathy, suffering with.]

It will be useful to collect the examples so far met of English prepositions which can have more than one Greek translation.

After: 
\( \mu ετα + \) accusative (usually time) 
\( \delta πισω + \) genitive (usually place)

Before: 
\( πρo \) (time or place) 
\( \epsilon νωπον \) (usually place) 
\( \epsilon μπροσθεν \) + genitive

By: 
instrument—dative 
agent—\( \delta πο \) + genitive 
time during which—genitive

For: 
indirect object—dative 
on behalf of—\( \delta περ \) + genitive 
length of time—accusative

From: 
\( \delta πο \) (away from) 
\( \epsilon κ \) (out of) 
\( παρα \) (from beside—but only of persons) 
\( \epsilon πο \) all cases: accusative, genitive or dative 
time at which—dative/locative, with or without \( \epsilon ν \)

Out of: 
\( \epsilon κ, \epsilon εω \)—genitive/ablative

To: 
indirect object—dative 
\( εις \) (into) 
\( προς \) (towards) 
\( \epsilon που \) (in company with)

With: 
instrument—dative 
\( παρα \) (rest beside)—dative/locative 
\( \mu ετα + \) genitive 
\( \sigma ν \) + dative

Lesson 18

\( \delta σ, \ η, \ δ \ (1369) \) who, which, that (relative). 
\( \delta ω \ (53) \) therefore (i.e. \( \delta ω \) ‘because of which’).
μη (1055) not (with all moods except the Indicative).

Questions expecting the answer ‘no’ and hesitant questions use μη or:
μητι (16)

Questions expecting the answer ‘yes’ use οὐ or:
οὐχι (53)

δε may be added to μη (as to οὐ, Vocab. 10) giving:
οὐδε (with Indicative) μηδε (57) (with other moods) and not, neither, nor, not even.

Another common particle (also never coming first in a sentence) is τε (201) and (but denoting a closer connection than καί) (cf. Latin -que).

This too forms a pair of conjunctions similar in meaning to οὐδε and μηδε:
οὔτε (91) (with Indicative) μητε (34) (with other moods) and not, neither, nor.

They never mean ‘not even’ and are most common in the form οὔτε... οὔτε and μητε... μητε meaning ‘neither... nor’.

We are now familiar with more than 60 per cent of the words of the New Testament.

With ὁς ὃ ὣ we have now had seven words with the -ο ending in the neuter singular:

ὅς ὃ το
ἐκεῖνος -η -ο
ὀτός ὁτή τοῦτο
ἄλλος -η -ο
αὐτός -η -ο
ἐαυτόν -ην -ο
ὅς ὃ ὄ

the
that
this
other
he, etc.
himself, etc.
who, etc.

LES 19

ὁς (505) as. (This very common word has various other meanings.)

καθως (178) as, even as (= κατά ὃς: slightly stronger in feeling than ὃς).

ὡσπερ (36) just as, even as (περ is a suffix which can add force to a word).

μεν (181) For meaning, see Lesson. Like δε never the first, usually the second, word in the sentence.
First and second person personal pronouns

ἐγὼ (1713) I. [egoist]

ἐγὼ provides the commonest example of crasis, i.e. of two words being joined together, a smooth breathing being placed over the vowel at the point of union:

κάγῳ = καὶ ἐγὼ (84) and I.
κάκευνος = καὶ ἐκέυνος (22) and that.
σὺ (1057) you (singular).
ἡμεῖς (856) we.
ὑμεῖς (1830) you (plural).

First and second person singular possessive adjectives and pronouns

ἐμος (76) my, mine.
σος (27) your, yours.

First and second person singular reflexive pronouns

ἐμαυτον (37) myself.
σεαυτον (43) yourself.

Lesson 20

δύναμι (209) I am able, can (cf. δυνατος).
θελω (207) I will, wish. [A monothelite believes that Christ has Imperf. ἥθελον only one will]
μελλω (110) I am about.
δει (Impf. δει) (102) it is necessary. (δει as an impersonal verb is usually treated separately from δεω, but the meanings 'it is binding' and 'it is necessary' probably come from the same root.)
ἐξεστιν (31) it is lawful (takes dative).
ὡστε (84) with the result that, so that.

Lesson 22

-πτω verbs with labial (σ) stem

ἀπο-καλυπτω (26) I reveal. [apocalypse]
κρυπτω (19) I hide. [crypt, cryptic]
-ζω verbs (all have dental (ð) stems)

βαπτίζω (77)  I baptise.
ἐγγίζω (42)  I draw near (usually takes dative).
ἐλπίζω (31)  I hope.
καθαρίζω (31)  I cleanse (cf. καθαρός, ἀκαθαρτός).
καθίζω (45)  I seat, sit.
σκανδαλίζω (29)  I cause to stumble. [scandalise] (σκανδαλοῦν, which occurs 15 times, is a ‘stumbling-block’.)

-αζω verbs with dental (ð) stem

ἀγιάζω (27)  I sanctify (cf. ἁγιός).
ἀγοραίζω (30)  I buy.
βαστάζω (27)  I carry.
δοξάζω (61)  I glorify (cf. δοξά).
ἐτομμύζω (41)  I prepare.
θαυμάζω (42)  I wonder at. [thaumaturge: a wonder-worker]
πειράζω (38)  I test, tempt (cf. πειράσμος).

-αζω verb with guttural (γ) stem

κράζω (55)  I cry out.

-σω verbs with guttural (γ or κ) stem

κηρύσσω (61)  I proclaim, preach.
πρασσω (39)  I do, practise.
φυλάσσω (31)  I guard (cf. φυλακη).
VOCABULARY 23

ἀρχω has one common compound:

ὑπαρχω (60) I am, exist, belong to. ὑπαρχω, when it means 'I am' or 'I exist', and γνωμαι, 'I become' (see below), take the same case before and after, like ἐμι.

Deponent Middle verbs

ἀπτομαι (39) I take hold of, touch (takes genitive).
ἀφενομαι (32) I deny.
ἀπαξομαι (59) I greet.
δεχομαι (56) I receive. (δεχομαι and παραλαμβανω are similar in use, but (as its form suggests) παραλαμβανω can mean 'I take with me'.)
ἐργαζομαι (41) I work (cf. ἐργον, ἐργατης).
ἐρχομαι, Fut. ἐλευσομαι (631) I come (I go) (cf. πορευομαι below).
ἀπερχομαι (116) I go away.
διερχομαι (42) I go through.
ἐισερχομαι (192) I go into, come into.
ἐξερχομαι (216) I go out.
προσερχομαι (87) I come to (takes dative).
συνερχομαι (30) I come together.
ἐλαγγελζομαι (54) I bring good news, preach the gospel (cf. ἐλαγγελιον) [evangelise].

Impr. ἐλαγγελζομαι: note the augment.
ἐν 'well' is treated like a compounding preposition.

λογιζομαι (40) I reckon (i.e. make a λογος, λογος sometimes meaning 'an account'). [Cf. logic, logistics, logarithm]
προσευχομαι (86) I pray (cf. προσευχη).

Deponent Passive verbs

βουλομαι (37) I will, wish. (It is doubtful whether any distinction in meaning from θελω can be maintained.)
φοβεομαι (95) I fear, am afraid (cf. φοβος).

Deponent verbs with some Middle and some Passive forms

ἀποκρινομαι (231) I answer (usually takes dative; cf. κρινω: an answer is made after the matter has been judged).
γνωμαι, Fut. γενησομαι (667) I become; sometimes, I am.
παραγωμαι (36) I am beside, I am.
πορευμαι (150) I go (I come).
ἐκπορευμαι (33) I go out.

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In Greek the distinction between coming and going is not as clear as in English, but ἐρχομαι more often means 'come' than 'go' and πορευομαι more often means 'go' than 'come'. In compounds, however, ἐρχομαι is often more readily translated 'go'.

There are three possible ways of expressing compound verbs, such as 'go through':

(1) The compound verb followed by the accusative, e.g.

διερχοντο την τε Φοινικην και Σαμαριαν (Acts 15. 3)
They went through both Phoenicia and Samaria.

(2) The compound verb with its preposition repeated after the verb, e.g.

ἐκεί δε αὐτὸν διερχεσθαι διὰ τῆς Σαμαρίας (John 4. 4)
And it was necessary for him to go through Samaria.

(3) In the case of ἐλθ and προς the simple verb is often used, and the only preposition follows the verb, e.g.

καὶ σὺ ἐρχῃ πρὸς με; (Matt. 3. 14) And do you come to me?

The use varies somewhat from verb to verb.

προσερχομαι, it will be noticed, takes the dative.

Note. This classification of Deponent verbs into Middle and Passive must be taken on trust for the time being. Whether a Deponent verb is Middle or Passive is discovered by looking at the forms of the Aorist, which are different for the two voices. They are dealt with in Lessons 27 and 35.

LESSON 25

In the following table of verbs the Aorist Infinitive has been added in those cases where there may be doubt about the form of the Aorist stem. The beginner might not know, for instance, whether ἤγγοιν was derived from ἀγαγ- or ἐγαγ-. The Aorist stem (without augment) is needed in order to form the infinitive and the Imperative.

Verbs whose first three principal parts should now be learnt

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγω</td>
<td>ἀξω</td>
<td>ἤγαγω</td>
</tr>
<tr>
<td>Inf. ἀγαγεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-βαινω</td>
<td>-βησομαι</td>
<td>-ἐβην</td>
</tr>
<tr>
<td>ἀναβαινω (81)</td>
<td></td>
<td>I go up.</td>
</tr>
<tr>
<td>καταβαινω (81)</td>
<td></td>
<td>I go down.</td>
</tr>
<tr>
<td>γνωσκω</td>
<td>γνωσομαι</td>
<td>ἐγνων</td>
</tr>
</tbody>
</table>

1 The numbers in brackets refer to the occurrences of new words, or (in the case of ἓνω and λέγω) to the occurrences of the new Aorist (and Future) forms.

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VOCABULARIES 25, 26

<table>
<thead>
<tr>
<th>Verb</th>
<th>Inf.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔφαγοι</td>
<td>ἐφαγόν</td>
<td>I eat; [anthropophagous: man-eating].</td>
</tr>
<tr>
<td>ἔφαγον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔβρεσκον</td>
<td>ἐβρῶν</td>
<td>I find. (The Aorist is ἐβρῶν, the Imperfect is ἔβρεσκον. Cf. p. 53 n. 2)</td>
</tr>
<tr>
<td>ἔχω</td>
<td>ἔχω</td>
<td>I have.</td>
</tr>
<tr>
<td>ἔξω</td>
<td>ἔσχον</td>
<td></td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>λαμβάνω</td>
<td>I take.</td>
</tr>
<tr>
<td>ὁραω</td>
<td>ὠράω</td>
<td>I see. (With ὠφομαι, cf. Inf. ὠφεῖν ὠφθαλμος. For ὁραω, see further Lesson 40.)</td>
</tr>
<tr>
<td>πιεω</td>
<td>πιεῖν</td>
<td>I drink.</td>
</tr>
<tr>
<td>φέρω</td>
<td>φέρει</td>
<td>I carry.</td>
</tr>
<tr>
<td></td>
<td>Inf.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ἔφεκτον</td>
<td></td>
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<td></td>
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</tbody>
</table>

Verbs whose Second Aorists should now be learnt

<table>
<thead>
<tr>
<th>Verb</th>
<th>Inf.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμαρτάω</td>
<td>ἁμαρτῶν</td>
<td>I sin (cf. ἀμαρτῶλος, ἀμαρτία).</td>
</tr>
<tr>
<td>ἀποθνῄσκω</td>
<td>ἀπεθάνων</td>
<td>I die.</td>
</tr>
<tr>
<td>βάλλω</td>
<td>βάλλω</td>
<td>I throw.</td>
</tr>
<tr>
<td>καταλείπω (23)</td>
<td>καταλείπων</td>
<td>I leave.</td>
</tr>
<tr>
<td>λέγω</td>
<td>λέγω</td>
<td>I say.</td>
</tr>
<tr>
<td></td>
<td>Inf.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λέγειν</td>
<td></td>
</tr>
<tr>
<td>μαθάω</td>
<td>μαθῶν</td>
<td>I learn (cf. μαθητής).</td>
</tr>
<tr>
<td>πασχάω</td>
<td>πασχᾶν</td>
<td>I suffer [sympathy].</td>
</tr>
<tr>
<td>πεπτώ</td>
<td>πέπτων</td>
<td>I fall.</td>
</tr>
<tr>
<td>φεύγω</td>
<td>φεύγω</td>
<td>I flee [cf. fugitive].</td>
</tr>
<tr>
<td>ἰδε (29)</td>
<td>behold, lo. Though regarded as an interjection, rather than a verb, ἰδε is in fact the second person singular of the Imperative Active and ἰδον of the Imperative Middle of ἰδον. For Second Aorist Imperative Middle, see Lesson 27.</td>
<td></td>
</tr>
<tr>
<td>ἰδον (200)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

We are now familiar with 70 per cent of the words of the New Testament.

LESSON 26

<table>
<thead>
<tr>
<th>Verb</th>
<th>Inf.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλω</td>
<td>ἀλὼ</td>
<td>I lift up, I take away.</td>
</tr>
<tr>
<td>σπειρω (52)</td>
<td>σπειρῶ</td>
<td>I sow. (The Future is not actually found in the New Testament.)</td>
</tr>
<tr>
<td>ἐγειρω</td>
<td>ἐγείρω</td>
<td>I raise, rouse (cf. Ex. 17:12).</td>
</tr>
</tbody>
</table>

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VOCAUBRARY 27

ἀποκτείνω (74) ἀποκτείνω ἀπεκτείνω I kill.
ἀποστέλλω (131) ἀποστέλλω ἀπεστέλλω I send (with a commission, cf. ἀποστόλος).
ἀγγελλω (1) ἀγγελώ ἥγγειλα I announce.
ἀπαγγελλω (46) ἀπαγγελώ ἥγγειλα I command (takes dative; see Lesson 20).

μενω μενῶ ἔμεινα I remain.
κρινω κριῶ ἔκρινα I judge.
βαλλω βάλω ἐβαλον I throw.
ἀποθησκω ἀποθανοῦμι ἀπέθανον I die.
πεττω πετσοῦμαι ἐπέσων I fall.
λεγω (96) ἔρω εἴπον I say. (Has a Future with a liquid stem.)

ὀφειλω (35) — — I owe, ought. (Only found in Present and Imperfect.)

ότι (1285) because; that; recitative (introducing a direct statement).

To be carefully distinguished from:

ότε (102) when.
ἐώς as a conjunction can mean ‘while’ as well as ‘until’.

Verbs which take dative

We have now had ten verbs which usually take the dative:

ἀκολουθεω I follow
ἀποκρινομαι I answer
διακονεω I serve
ἐγγίζω I draw near
ἐξεστιν it is lawful

I command
πιστεω I believe
προσέρχομαι I come to
προσκυνεω I worship
ὑπακουω I obey

(One more: ἐπιτιμαω, ‘I rebuke’, ‘warn’ will be found in Vocab. 40.)

Verbs which take genitive

ἀρχω I rule
ἀκοω I hear (usually takes genitive of the person heard).

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ἀκοω I hear (usually takes genitive of the person heard).

Lesson 27

δέχομαι δέχομαι ἐδέξαμην I receive
γινομαι γινομαι ἐγενομην I become
(ἀπολλυμαι) (96) ἀπωλομην I perish
(Lesson 44) Inf. ἀπολεσθαι

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Lesson 28

Nouns declined like ἀντίρρ

ἀνὴρ ἄνδρος ὁ (216) man, husband. [polyandry: culture where women may have more than one husband] (ἀνὴρ is man as opposed to woman, ἄνδρωτος man as opposed to beast.)

ἀντίρρ ἀντίρρουσος ὁ (23) star. [aster, asteroid, asterisk, astronomy, astronaut]

μαρτυς μαρτυρος ὁ (35) witness (cf. μαρτυρεω; μαρτυρια and μαρτυριον refer to witness in the abstract, whereas a μαρτυς is a person).

σωτηρ σωτηρος ὁ (24) saviour (cf. σωτηρια, σωζω).

χειρ χειρος ἡ (176) hand. [chiroprist: strictly, one who treats defects of hands and feet. See πους below]

Nouns with stems ending in a guttural

γυνη γυναικος ἡ (209) woman, wife. [gynaecology, misogynist]

νυξ νυκτος ἡ (61) night. [cf. nocturnal]

παις παιδος ὁ ή (24) foot. [chiroprist; tripod: see τρεις, τρια, ‘three’, Vocab. 32]

χαρις χαριτος ἡ (155) grace. [Grace is bestowed on those in whom the giver finds joy, χαρα]

Dentals

ἐλης ἐλπιδος ἡ (53) hope (cf. ἐλπιζω).

νυξ νυκτος ἡ (61) night. [cf. nocturnal]

παις παιδος ὁ ή (24) boy, girl, child, servant (cf. παιδιον).

πους ποδος ὁ (93) foot. [chiroprist; tripod: see τρεις, τρια, ‘three’, Vocab. 32]

ν endings

ἀιων αἰωνος ὁ (123) age [aeon] (cf. αἰωνιος).

εἰς τον αἰωνα for ever.

εἰς τους αἰωνας των αἰωνων for ever and ever.

ἀμπελοω ἀμπελωνος ὁ (23) vineyard.

εἰκων εἰκονος ἡ (23) image. [ikon; iconoclasm: breaking of images]

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VOCABULARIES 28, 29

Ελληνικά [King of the Hellenes, Hellenistic Greek]
μήν μήνος ὄ (18)
Σίμων Σίμωνος ὄ (75)

Noun with -οντ- stem
ἀρχων -οντος ὄ (37) ruler (cf. ἀρχω of which ἀρχων is a Present Participle. See Vocab. 23 and Lesson 36).

Nouns like πατὴρ πατρός

θυγατρὶ ὡ (28) daughter.
μητρὶ ὡ (84) mother. [metropolis, cf. maternal; but, note, this word is μητρὶ, not μητρῷ like the Latin]
πατρὶ ὄ (415) father. [Cf. paternal, Patristics]

LESSON 29

Neuter nouns declined like σωμα σωμάτων τὸ

There is a big group of words with nominative singular in -μα and genitive singular in -ματος:¹

ἀίμα (97) blood. [anaemic, without blood; leukaemia, white blood; haemorrhage]
βαπτισμα (20) baptism.
θελμα (62) will (cf. θελω).
κρίμα (27) judgement (cf. κρινω, κρίνῃς).
ἀγαμα (228) name. [An onomatopoeic word is one which is ‘named’ after, i.e. it imitates, the natural sound denoted (e.g. moo, phizz)]
πνευμα (379) spirit. [pneumatic]
ῥήμα (68) word. [rhetoric]
σπέρμα (44) seed [sperm] (cf. σπερμω).
στόμα (78) mouth. [Stomach was used of the mouth of the digestive organ, and then of the organ itself]

¹ The declension of nouns with nominative singular ending in -α may be determined by the following rules. Those in which the -α is preceded by a vowel or ρ are declined like ἡμερα -ας ἡ
μν " " σωμα -ατος το
any other consonant " " δοξα -ης ἡ

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σῶμα (142) body. [psycho-somatic treatment deals with mind and body together]

There are a few third declension neuter nouns with consonant stems of which both nominative and genitive singular have to be separately learnt. But in all of them the case endings from the genitive singular onwards are exactly the same as those of σῶμα:

οὖς ὄτως (36) ear. [otitis: inflammation of the ear]
πυρ πύρος (71) fire. [pyre; pyrotechnics: fireworks]
τέρας τερατός (16) a wonder.
ὕδωρ ὕδατος (76) water. [hydrant, hydro-electric]
φῶς φωτός (73) light. [phosphorus: a light-bearing substance; photograph]

Neuter nouns declined like γένος γενός τὸ

γένος (20) race, kind. [cf. genus] A large number of words are derived from the root γεν which means ‘beget’, ‘become’; e.g. γενομαι, γειτομαι; γενεα. Those of one race or kind have a common begetting. See also γενναω Vocab. 40.

δῆνος (162) nation; pl. τα δῆνη; the Gentiles. [ethnology]
ἐλεος (27) mercy, compassion (cf. ἐλεεω).
ἐτος (49) year. [There are Etesian winds in the Mediterranean which blow from the North-west annually]

μελος (34) member.
μερος (42) part. [In botany -merous is a suffix indicating the number of parts. Pentamerous: having five parts.]

ὁρος (62) mountain. [orology: study of mountains]
πληθος (31) multitude. [plethora]
σκευος (23) vessel (a utensil, not a ship).
σκοτος (30) darkness. [scotoscope: instrument for seeing in the dark]

τελος (41) end. [teleology: view that developments are due to the ends which they serve]

Indeclinable nouns

πάσχα τὸ (29) Passover. [Paschal]
'Αβρααμ ὁ (73) Abraham.

The full declension is: ὀξι ωτός ωτι ωτά ωτων ωσι.
LESSON 30

Like πλείων

κρείσσων (19)  better.  Where English uses ‘than’ after a comparative, Greek normally uses a genitive: the Genitive of Comparison, e.g. μείζων τοῦ του ἀληθής (Mark 12. 31) ‘There is no other commandment greater than these’.
μείζων (48)  greater.
πλείον (55)  more.
χείρων (11)  worse.

Like ἀληθῆς

ἀληθῆς (26)  true (cf. ἀληθεῖα).
ἀσθενῆς (25)  weak, ill, sick (cf. ἀσθενεῖα).
πληρῆς (16)  full (cf. πληροῦσα).

Pronouns

τίς τί (552)  who? (masculine and feminine); what? (neuter). τί also means ‘why’.
τις τι (518)  someone, anyone, a certain one, something, etc. (τις is never the first word of a sentence.)
ὅστις ἡτίς ὅτι (154)  who, whoever.

LESSON 31

ϧθυς -νος ὁ (20)  fish, [ichthyology] The fish was a favourite Christian symbol, representing the acrostic:

Ἰησοῦς  Jesus
Χριστός  Christ
Θεοῦ  God’s
Ὥς  Son
Σωτήρ  Saviour

Feminine nouns like πολίς πολεώς ἡ

ἀναστασις (42)  resurrection (αν, ‘up’; ἵστημι, ‘I cause to stand’, Vocab. 43).
ἀποκαλυπτις (18)  revelation [Apocalypse] (cf. ἀποκαλύπτω).
ἀφένσις (17)  forgiveness.
γνώσις (29)  knowledge (cf. γνωσκεῖν).
δύναμις (118)  power [dynamic, dynamite] (cf. δυναμαί, δυνατός).

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tribulation, trouble, hardship.
judgement [crisis] (cf. κρίνω, κρίνης, κρίμα').
tradition.
faith (cf. πιστεύω, πιστος, ἀπιστος).
city. [necropolis; politics, originally concerned with the
government of the Greek city-state]
conscience.

Masculine nouns like βασιλεὺς βασιλείως ὁ

βασιλεὺς (115) king.

voc. βασιλεύ

γραμματέας (62) scribe (cf. γραφω).

ἱερέας (31) priest (cf. ἱερόν).

ἀρχιερεύς (122) high-priest, chief priest (cf. ἀρχω).

We can now collect the Third Declension forms which have merited special mention:

Vocative singular

πατέρ

γυναι

βασιλεύ

Accusative singular

χαρώ

Dative plural

ἀνδρῶν

χερῶν

IMPORTANT NOTE

From this point a lexicon will be needed to look up the less common words in the Greek-to-English exercises. The vocabularies will continue to give all the common words, and only these will be used in the English-to-Greek exercises. It is not intended that the less common words should be systematically memorised, but if they stick in the memory so much the better. The recitation of the Greek alphabet should be revisited at this point.

When translating from Greek, difficulty may sometimes be found in identifying a verb, because verbs are given in a lexicon under the first person singular Present Indicative. If a verb begins with ζ, it probably means that there is an augment to subtract. If it begins with a long vowel,

1 Often -σις is an action ending and -μα a result ending. κρίσις would then be the act of judging and κρίμα the judicial verdict. But this distinction is not always maintained.
it probably means that an initial vowel has been lengthened. In this
case the table in Lesson 13 can be put into reverse, thus:

\[ \eta \rightarrow \alpha \text{ or } \epsilon \quad \eta \rightarrow \alpha \text{ or } \epsilon \quad \nu \rightarrow \alpha \text{ or } \epsilon \nu \rightarrow \alpha \text{ or } \epsilon \omega \rightarrow \alpha \quad \omega \rightarrow \alpha \]

Therefore a word beginning (for example) with \( \eta \) may have to be looked
for under \( \alpha \) or \( \epsilon \).

For guidance in the choice of a lexicon, see p. 191.

Greater use will now be made of sentences direct from the New Testa-
ment. The student will be able to observe for himself various idioms and
turns of phrase which are not of sufficient difficulty or importance to
require comment, yet which will increase his knowledge of the forms of
the living language. It will also be found that from now on rather greater
freedom will be needed in translating Greek words. The vocabularies give
the most generally useful translations, but often there is a better, idio-
matic English rendering, which will usually be clear enough from the
context. The ‘Key’ will of course help to check your translations.

**LESSON 32**

\( \pi\alpha\varsigma\ \pi\alpha\alpha\varsigma\ \pi\nu \) (1226) every, all. [Pan-African]

\( \acute{\alpha}\pi\alpha\varsigma\ \acute{\alpha}\pi\alpha\alpha\varsigma\ \acute{\alpha}\pi\nu \) (32) all (a slightly more literary word, found chiefly

*Note.* There is a good deal of overlap in the meanings of \( \acute{\alpha}l\alpha\varsigma \), \( \pi\alpha\varsigma \) and \( \acute{\alpha}\pi\alpha\varsigma \).

\( \acute{\alpha}l\alpha\varsigma \) (Vocab. 14) is often translated ‘all’; \( \pi\alpha\varsigma \) and \( \acute{\alpha}\pi\alpha\varsigma \) are occasionally
translated ‘whole’. \( \pi\alpha\varsigma \) and \( \acute{\alpha}\pi\alpha\varsigma \) are often used without an article. When
used with the article they are usually put in the predicative position.

We have now had five adjectives which *normally stand in the predicative
position*:

\[ \acute{\epsilon}k\epsilon\nu\varsigma \]
\[ \acute{o}\upsilon\tau\varsigma \]
\[ \acute{\alpha}l\alpha\varsigma \]
\[ \pi\alpha\varsigma \]
\[ \acute{\alpha}\pi\alpha\varsigma \]

\( \pi\omega\varsigma \ \pi\omega\lambda\lambda\varsigma \ \pi\omega\nu \) (353) much; pl. many. [polytheism]

\( \mu\epsilon\gamma\alpha\varsigma \ \mu\gamma\alpha\lambda\lambda\varsigma \ \mu\gamma\alpha \) (194) great. [megaphone, megalomania. Omega is
long (great) ‘o’.]

*Numerals*

\( \epsilon\varsigma \ \mu\alpha \ \acute{\epsilon}n \) (337) one. [henotheism: belief in one tribal God without
denying the existence of other gods]

\( \omicron\nu\delta\epsilon\varsigma \) (226) no one (with Indicative);

\( \mu\nu\delta\epsilon\varsigma \) (85) no one (with other moods).
VOCABULARIES 32, 33

δυο (136) two. (Cf. δευτερος, dual. Apart from the dative plural, δυο is indeclinable.)
dat. δυων
τρεις τρια (67) three (cf. τρετος, tripod).
The complete declension of τρεις is as follows:

M.F. N.
N.A. τρεις τρια
g. τριων
D. τριοι(ν)

τεσσαρες -α (41) four. [Tatian’s Diatessaron was a second-century harmony of the gospels. Lit. ‘through four’]

The numbers 5 to 100 are indeclinable:

πεντε (38) five. [Pentateuch, pentagon, pentameter, pentathlon, pentamous]

έξ (13) six. [Hexagon, hexameter. Origen’s six-column Old Testament was called the Hexapla]

έπτα (87) seven. [Heptagon; heptane is C,7H16]

δεκα (25) ten. [Decathlon; Decapolis: region with 10 cities S.E. of Sea of Galilee; Decalogue]

δωδεκα (75) twelve. [Dodecanese: group of 12 Aegean islands]

tεσσαρακοντα (22) forty.

έκατον (17) hundred.

καιλοι -αι -α (11) or ] thousand. [Chiliasm: belief in a reign of Christ on καιλος -αος η (23) ] earth of literally 1000 years]

From ékaton and καιλοι we get the military terms:

έκατονταρχης -ου δ (20) centurion. Roughly, sergeant-major,

καιλαρχης -ου δ (21) military tribune, commander of a cohort, chilarch. (A.V. usually ‘chief captain’.) Roughly, colonel.

LESSON 33

Superlative adjective

μικρος small, little.

έλαχιστος (14) smallest, least.

Comparative and superlative adverbs of degree

μαλλον (86) more, rather.

μαλατα (12) most, most of all, specially.

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Adverbs of manner

ἀληθῶς (18) truly.
καλῶς (37) well.
ὁμοιῶς (31) in like manner, similarly.
ὁπῶς (208) in this manner, thus, so.
ἀμὴν (126) truly, Amen.
eὖ (6) well. (Many compounds: εὐαγγελιον, εὐλογεω, εὐχαριστεω.)
ναι (34) yes.

Interjection

οἶα (45) alas, woe.

Comparative and disjunctive particle

ἡ (342) than (comparative); or (disjunctive).

We are now familiar with more than 80 per cent of the words of the New Testament.

Lesson 34

Three important verbs which are Perfect in form, but Present in meaning:

Active

οἶδα (321) I know. (The Old English wot comes from the same root. οἶδα originally contained the now obsolete Greek letter Digamma (written F), which is equivalent to w. Cf. Fauos, wine.)

Pluperfect ἤδειµ I knew
Infinitive εἰδεῖναι to know

(For future reference)
Participle εἰδως εἰδήνα εἰδός εἰδορα

Subjunctive εἰδω

In the New Testament there is no sharp distinction in meaning between γνωσκω and οἶδα. The full range of uses can be seen in the lexicon.
Deponent

καθημαί (91) I sit.
κείμαι (24) I lie. (The compounds of κείμαι are often used for reclining at meals, so that the A.V. translates ‘I sit at meat’. But in fact it is καθημαί that means ‘I sit’ and κείμαι ‘I lie’. Reclining may be thought of as lying down on to one’s elbow, κατα-κείμαι (12), or as propping oneself up on one’s elbow, ἀνα-κείμαι (14). συν-ἀνα-κείμαι (7) is ‘I sit at table with’.)

Learn the principal parts (pp. 227–8) of the following verbs:

λιω and φιλεω; κηρυσσω to -θησκω

The Aorist Passives should be learnt along with the other parts. Their forms are dealt with in the next lesson.

LESSON 35

στρέφω (21) I turn. The Aorist Passive is deponent: I turned. [Cf. catastrophe. Καταστροφή is an overturning; lit. a turning down]
2nd Aor. Pass. ἐστράφην
ἐπιστρέφω (36)
ὑποστρέφω (35) I return.
2nd Aor. Pass. ἐφανη

Learn the principal parts (p. 228): καλεω to φερω.

LESSON 36

Note again the participle of οἶδα referred to in Vocab. 34:

εἰδως εἰδων εἰδος εἰδοτα

LESSON 37

δοσι -η -ον (110) as much as; pl., as many as.
τουντος (56) of such a kind, such. (The last two syllables are declined -αντη -αντο like ουτος, except that any initial τ in the declension of ουτος is omitted.)
ποιος -α -ον (32) of what sort? what?

1 For purposes of parsing οἶδα is regarded as Perfect and γίνω as Pluperfect, but καθημαί κείμαι are regarded as Present and ἐκαθημαί ἐκείμαι as Imperfect.
Adverbs of Place

ὁδε (61) here.
ἐκεῖ (95) there.
ὅπου (82) where, whither.
ἐγγὺς (31) near (cf. ἐγγιζω).

Adverbs of Time

нын (148), νυν (18) now, at the present time.
ηδη (60) now, already, by this time.
ἀρτι (36) now, just now.
τοτε (159) then.
παντοτε (41) always (cf. πας πασα παρ).
παλιν (139) again. [palimpsest: a manuscript which has been used again]
ἐτι (92) yet, still.
οὐκετι (48) no longer (with Indicative;
μηκετι (21) no longer (with other moods.
εὐθὺς (54) at once. (As an adjective, εὐθὺς means ‘straight’, cf.
ἐὐθέως (33) ‘straightway’.)
σήμερον (41) today.

Interrogative adverbs

πως (104) how?
ποῦ (47) where?

Lesson 38

ἐν (673) in order that, etc.
ἐπως (53) A particle which usually adds an element of indefiniteness to a clause.
ἀν (166) (ἀτε + ἀν) (123) whenever, when.
Note again the subjunctive of οδη referred to in Vocab. 34: εἰδω, εἰδῆς, etc.

Lesson 39

εἰ (513) if.
ἐὰν (εἰ + ἀν) (343) if (but less definite than εἰ). Sometimes εὰν is equivalent to ἀν. See Lesson 38, p. 161 n. 1.)
εἰτε (εἰ + τε) (65) εἰτε...εἰτε: ‘whether...or’.

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LESSON 40

-αω verbs

ἀγαπαω (141) I love (cf. ἀγαπη, ἀγαπητος).

γενναω (97) I beget, bear. Passive, am born (cf. γενομαι). [Hydrogen (with oxygen) begets water, ὕδωρ]

ἐρωταω (62) ἐπερωταω (56) I ask, question. (αἰτεω is not used of asking questions.)

ὁραω I see (met already in Vocab. 25).

πλαναω (39) I cause to wander, lead astray. [A ‘planet’ is a wandering star]

τιμαω (21) I honour (cf. τιμη).

ἐπιτιμαω (29) I rebuke, warn.¹ (Takes dative. With those listed at the end of Vocab. 26, this completes eleven verbs which take the dative.)

κυριαομι (37) I boast (deponent Middle).

ζω (140) I live.

-οω verbs

δικαιοω (39) I justify (cf. δικαιος).

πληροω (86) I fill, fulfil (cf. πληρης, πληθος).

σταυροω (46) I crucify (cf. σταυρος).

φανεροω (49) I make clear, make known (cf. φαινω, ἐφανην).

LESSON 41

πιθημι (101) I place.

ἐπιπιθημι (40) I place upon.

LESSON 42

διδωμι (416) I give.

ἀποδιδωμι (47) I give back, pay; Middle, sell.

παραδιδωμι (120) I hand over, betray (cf. παραδοσις).

LESSON 43

ἔστημι (152) Trans., I cause to stand. Intrans., I stand.

ἀναστημι (107) Trans., I raise up. Intrans., I rise (cf. ἀναστασις).

ἐφιστημι (21) Intrans., I stand over, come upon.

¹ Note the sharp difference in meaning between τιμαω and ἐπιτιμαω. τιμη can be used of a price paid as a penalty. ἐπιτιμαω is used with regard to someone judged worthy of a penalty.
καθιστημι (21) Trans., I appoint.
παριστημι (41) Trans., I cause to stand beside, present. Intrans., I stand by.

Note that with words like ἐφοστημι, καθιστημι and ἄφημι (below), it is the rough breathing which gives the aspirated forms ἐφ-, καθ- and ἄφ-. (Cf. Vocab. 16.) When the preposition is prefixed to a form with a smooth breathing, e.g. ἔστη, we get forms like ἐπεστη. When it is prefixed to a form with no initial vowel, e.g. ὑστασιν, we get ἐπιστασιν, ἀνάστασιν (cf. Luke 2. 9, 38; 1. 39).

LESSON 44

ἄφημι (142) I forgive, leave, allow (cf. ἄφεσιν).
συνημι (26) I understand.
δεικνυμι (32) I show.
φημι (66) I say.
ἄπο-ολλυμι I destroy, lose; Middle and Perfect Active, perish (cf. Vocab. 27).

The principal parts of ἄφημι and ἄπολλυμι, which are given on p. 228, should be learnt. Those parts of ἄπολλυμι which mean 'destroy' or 'lose' and those parts which mean 'perish' have been set out on separate lines. It is probably best to learn the ἄπολλυμι and ἄπολλυμι lines separately.
PRINCIPAL PARTS

Except for those in brackets, the parts given below are those which actually occur in the New Testament. In the case of the bracketed words, it seems easier to learn the word than the blank. A hyphen before a word indicates that it is only found in a compound form of the verb.

Present Future Aorist A. Perfect A. Perfect P. Aorist P.

The following are the principal parts of the standard regular verbs:

λυω λυων έλυσα λελυκα λελυμαι έλυθην loose
φιλεω φιλησω έφιλησα πεφιληκα πεφιλημαι έφιληθην love
tιμαω τιμησω έτιμησα τετιμηκα τετιμημαι έτιμηθην honour
φανεροω φανερωσω έφανερωσα πεφανερωκα πεφανερωμαι έφανερωθην make clear

Apart from the ‘aspirated Perfect’ (χ instead of κ) the following are also quite regular:

κηρισω κηριυω έκηρυξα (κεκηρυχα) -κεκηρυγμαι έκηρυχθην proclaim
πρασω πραξω έπραξα πεπραχα πεπραγμαι (έπραχθην) do

The following have various irregularities:

άγγελλω -άγγελω -ήγγειλα -ήγγελκα -ήγγελμαι -ήγγελθην announce
άγω άξω έγαγω1 — — έγαμαι έχαθην lead
αίρω αρω ήρα ήρκα ήρμαι ήρθην lift up
άκουω άκουσω ήκουσα ήκηκα — ήκουσθην hear
άναγγειω άναγγειξα άνεγαγα άνεγγαμαι άνεγγισθην open2
-βαινω -βησομαι -βην — — go
βαλλω βαλω βαλαλων βεβληκα βεβλημαι βεβληθην throw
γινομαι γενοσομαι έγενομαι γεγονα3 γεγενημαι γεγενηθην become
γινωσκω γνωσομαι έγινων έγνωκα έγνωκαμαι έγνωσθην know
γραφω γραφω έγραφα γεγραφα γεγραμμαι γεγραφθην write
δεχομαι δησομαι δέσαμην — δεσθαμαι -δεσθην receive
έγερω έγερω έγειρα — — έγειραμαι έγειρθην raise

1 The First Aorist form -ήσα is found in 2 Pet. 2. 5.
2 A number of other forms are found: Aorist Active, έγενεξα, ένεξα; Perfect Passive, έγενεχμαι, ένεχμαι; Aorist Passive, έγνωκαμαι, έγνωκαθην, έγνωκην. These are easily recognised when the six forms above are known.
3 Note this Second Perfect Active form. The other forms, Middle and Passive, are deponent. Therefore all the forms are Active in meaning; both Aorists mean ‘I became’ and both Perfects ‘I have become’.
PRINCIPAL PARTS

eírēskoú eírēssoú eírōn eírēmata — eírēsthēn find
θελω θελησσού θηλησσα — — — will
-θησσον -θανουμαι -θανον τεθηνικα — — — die¹
καλεω καλεσσον καλεσσα κεκλημα — — — call
καλαω καλασσον καλασσα κεκαλαγια — — — cry out
κρωω κρινων κριμα κεκριμαι κεκριμαι — — — judge
λαμβανω λαμφομαι λαβον εληφα — εληφηνει εληφθην take
πεθω πεθαι επαθανει πεποιθα — πεπειμαι πεπεικα persuade
πνω πνοαι έπον — — — drink
ποτω ποτομαι — έποτηθα — — — fall
σπειρω (σπερω) έσπειρα — — έσπαρμαι έσπαρην sow
-στελλω -στελων -στελλα -στελλακα — — -στελλην send³
σωζω σωζομαι — σωζον σεσωκα σεσωμαι σεσωθην save

The following have stems derived from more than one verb:

έρχομαι ελευσομαι ήλθον εληλυθα — — — come
έσθων φαγομαι έφαγον — — — eat
έχω έξω έσχον έσχηκα — — — have
λεγω έρω είπον είρηκα είρημαι έρρηθην say⁴
όραω ορομαι ειδον έωρακα — — έωθην see
φερω οίσω ήνεγκον -ένπριχα — — ήνεκεθην carry

-μι verbs

τυθμι τυθων έθηκα τεθειμα — τεθείμα place
dωισμι δωσει δωσεω δωσεω — δωσθην give
-ιστημι ιστους έστησα — έστησαν — — — — stand
άφησιμι άφησουν άφηκα άφεσινει άφεθην — forgive
άπολλυμι άπολεσσω άπωλεσα — — — — destroy
άπολλυμι -άπολλουμαι άπωλομαι άπολωλα — — — perish

¹ θνησκω is used in Perf. and Pluperf., ἀποθνησκω in all other tenses. Cf. Mk. 15. 44.
² πεποιθα has a present sense, and it means ‘I trust’, not ‘I have persuaded’. It takes dative.
³ -στελλω is never found as a simple verb. But there are various other compounds in addition to ἀποστελλω.
⁴ The forms -λεξω -λεξη -λελεγμα -λεξθην are also found, but only in compounds.
# SUMMARY OF GRAMMAR: MORPHOLOGY

## NOUNS

### First Declension

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### Second Declension

| N. | λογος | λογοι | ἐργα | ἐργον | Ἰησους |
| V. | λογε | λογοι | ἐργα | ἐργον | Ἰησου |
| A. | λογον | λογοου | ἐργα | ἐργον | Ἰησουν |
| G. | λογου | λογων | ἐργων | ἐργου | Ἰησου |
| D. | λογι | λογοι | ἐργους | ἐργων | Ἰησου |

### Third Declension

| N. | ἀστηρ | πατηρ | σωμα | γενος | ἱκθυς | πολις | βασιλευς |
| A. | ἀστερα | πατερα | σωμα | γενος | ἱκθυν | πολιν | βασιλεα |
| G. | ἀστερος | πατρος | σωματος | γενους | ἱκθυνος | πολεως | βασιλεως |
| D. | ἀστερε | πατηρι | σωματι | γενει | ἱκθυε | πολει | βασιλει |

Rules for formation of dative plural with consonant stems:

- Κ γ χ ι + σων = ἱγιν
- Π β φ + σων = εισων
- Τ δ θ ν + σων = οισων

Note vocative singular: πατερ, γυναι, βασιλευ; accusative singular: χερων; dative plural: ἄνδρας, χερων.
SUMMARY OF MORPHOLOGY

ADJECTIVES, ARTICLE, PRONOUNS

Adjectives of First and Second Declension

Consonant stem (not ρ) Vowel or ρ stem Definite Article
N. ἄγαθος η ον ἄγοσ α ον N. ὁ ἦ το
V. ἄγαθε η ον ἄγε α ον A. τον τὴν το
A. ἄγαθον ην ον ἄγιον αν ον G. τον τὴν τον
G. ἄγαθον ης ου ἄγιον ας ου G. τοι της τον
D. ἄγαθῃ ς ω ἄγιος ας ω D. τῷ τῇ τῷ
N.V. ἄγαθοι αι α ἄγιοι αι α A. τους τας τα
A. ἄγαθους ας α ἄγιους ας α A. τους τας τα
G. ἄγαθων ων ων ἄγιων ων ων G. των των τον
D. ἄγαθους αις οις ἄγιους αις οις D. τοις τοις τοις

Demonstratives

'those' 'this'
N. ἐκεῖνος η ο oτος αὐτή τοῦτο
A. ἐκεῖνον ην ω τοῦτον ταύτην τοῦτο
G. ἐκεῖνον ης ου τοῦτον ταύτης τοῦτο
D. ἐκεῖνης η ω τοῦτον ταύτην τοῦτο
N. ἐκεῖνοι αι α α τοῦτοι ταύται τοῦτα
A. ἐκεῖνους ας α α τοῦτους ταύτας ταῦτα
G. ἐκεῖνων ων ων τοῦτων ταύτων τοῦτο
D. ἐκεῖνος αις οις τοῦτων ταύταις τοῦτοι

Like ἐκεῖνος: αὐτός, ἄλλος, ὁς (Relative)

Reflexive Reciprocal

'himself', 'herself', 'itself' 'one another'
A. ἐαυτόν ην ω A. ἐαυτόν ας α ἀλλήλος
G. ἐαυτόν ης ου G. ἐαυτόν ων ων ἀλλήλων
D. ἐαυτός η ω D. ἐαυτός αις οις ἀλλήλους

Similarly: ἐμαυτόν ην 'myself'
σεαυτόν ην 'yourself'

Personal pronouns

Singular Plural
N. ἐγώ ου ἡμεῖς ὑμεῖς
A. ἐμε ο ε ἡμας ὑμας
G. (ἐμοι ου) ἡμιν ὑμιν
D. (ἐμοι οι) ἡμιν ὑμιν

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Adjectives of First and Third Declension

| N. | eíς | μια | ἐν |
| A. | ἕνα | μιαν | ἐν |
| G. | ἑνὸς | μιας | ἑνὸς |
| D. | ἑνὸς | μιὰ | ἑνὸς |
| cf. οὐδέ | οὐδέ | μια | οὐδέ | έν |
| μηδέ | μηδέ | μια | μηδέ | έν |

| N. | πολυς | πολλη | πολυ | μεγας | μεγαλη | μεγα |
| A. | πολυν | πολλην | πολυ | μεγαν | μεγαλην | μεγα |
| G. | πολλου | πολλης | πολλου | μεγαλου | μεγαλης | μεγαλου |
| D. | πολλω | πολλη | πολλω | μεγαλω | μεγαλη | μεγαλω |
| N. | πολλοι | πολλοι | πολλοι | μεγαλοι | μεγαλαι | μεγαλα |
| A. | πολλοις | πολλας | πολλα | μεγαλους | μεγαλας | μεγαλα |
| G. | πολλων | πολλου | πολλον | μεγαλων | μεγαλας | μεγαλαν |
| D. | πολλως | πολλου | πολλος | μεγαλοις | μεγαλαις | μεγαλοις |

Adjectives and Pronouns of Third Declension

| N. | πλειων | πλειον | τις | τι | ἀληθης | ἀληθες |
| A. | πλειωνα | πλειον | τινα | ἀληθη | ἀληθες |
| G. | πλειωνος | πλειιονος | ἀληθος | ἀληθος |
| D. | πλειων | πλειον | ἀληθει | ἀληθει |
| N. | πλειωνες | πλειονα | ἀληθεις | ἀληθη |
| A. | πλειωνας | πλειονα | ἀληθεις | ἀληθη |
| G. | πλειιων | πλειιον | ἀληθων | ἀληθων |
| D. | πλειωνα | πλειονα | ἀληθειαν | ἀληθειαν |

Comparison of Adjectives and Adverbs

Regular comparison:  
δικαιος  δικαιωτερος  δικαιωτατος  
σοφος  σοφωτερος  σοφωτατος  
δικαιως  δικαιωτερον  δικαιωτατα  

Irregular comparison:

| ἄγαθος | κρειασων | — |
| κακος | χειρων | — |
| μεγας | μειζων | — |
| πολυς | πλειων | — |
| μικρος | μικρωτερος | ἐλαχιστος |
| εν | κρειασων | — |
| — | μαλλων | μαλιστα |

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</table>

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### REGULAR VERB

**STEM λυ**-

<table>
<thead>
<tr>
<th>λέλυκα</th>
<th>λέλυμαι</th>
<th>έλυθην</th>
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<tr>
<td><strong>Perfect</strong></td>
<td><strong>Pluperfect</strong></td>
<td><strong>Aorist</strong></td>
</tr>
<tr>
<td>Active</td>
<td>Middle &amp; Passive</td>
<td>Passive</td>
</tr>
<tr>
<td>λέλυκα</td>
<td>(ἐ)λελυκεῖν</td>
<td>λέλυμαι</td>
</tr>
<tr>
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<td>(ἐ)λελυκεῖσ</td>
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<td>(ἐ)λελυκεῖ</td>
<td>λέλυσαι</td>
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<tr>
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<td>(ἐ)λελυκεμεῖν</td>
<td>λέλυμεθα</td>
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<td>(ἐ)λελυκατε</td>
<td>λέλυσθε</td>
</tr>
<tr>
<td>λέλυκασιν</td>
<td>(ἐ)λελυκεσιν</td>
<td>λέλυσται</td>
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</table>

**λυθω**

**λυθης**

**λυθη**

**λυθομεν**

**λυθητε**

**λυθωσιν**

**λυθηται**

**λυθητωσιν**

<table>
<thead>
<tr>
<th>λελυκεναι</th>
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<th>λυθηαι</th>
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<tr>
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<td>λελυμενος η ου</td>
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</table>

Like λελυμαι: δυναμαι, κεμαι, καθημαι.
SUMMARY OF MORPHOLOGY: VERB CHANGES

VOWEL AND CONSONANT CHANGES IN THE VERB

Initial vowel changes in formation of Past Tenses

\[
\begin{align*}
\alpha &\rightarrow \eta \\
\alpha \iota &\rightarrow \eta \\
\alpha \nu &\rightarrow \eta \nu \\
\epsilon &\rightarrow \eta \\
\epsilon \iota &\rightarrow \eta \\
\epsilon \nu &\rightarrow \eta \nu \text{ (or } \epsilon \nu) \\
\omicron &\rightarrow \omega \\
\omicron \iota &\rightarrow \omicron \omicron \\
\iota &\rightarrow \iota
\end{align*}
\]

With compound verbs, prepositions (except περι and πο) drop final vowel.

Rules of reduplication

(1) Initial consonant is repeated + ε, e.g. λελυ̣.
(2) χ φ θ → κεχ, πεφ, τεθ.
(3) But vowel lengthens, and ζ, ξ or ζ merely add ε.

<table>
<thead>
<tr>
<th>Addition of ζ to Mutes</th>
<th>Addition of θ to Mutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>κ γ χ + ζ → ζ</td>
<td>κ γ χ + θ → χθ</td>
</tr>
<tr>
<td>π β φ + ζ → ψ</td>
<td>π β φ + θ → φθ</td>
</tr>
<tr>
<td>τ δ θ + ζ → ζ</td>
<td>τ δ θ + θ → θθ</td>
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</tbody>
</table>

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### TABLE OF SECOND TENSES

<table>
<thead>
<tr>
<th>Verb</th>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Infinitive</th>
<th>Participle</th>
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</table>

Aorist Active of γενωσκω: ἐγνων ως ὁ ωμεν ὡτε ωσαι
-βαινω: -ἐβην ὃς ἦ την ἦτε ἡσαι

Forms not listed in Principal Parts:

- Second Aorist Active: ἡμαρτων, κατελων, ἐμαν, ἐφυγον, ἐπαθον.
- Second Aorist Passive: ἐκρυβην, ἐστραφην, ἐφανην.
- Second Aorist Middle: Third singular optative, γενοντο.
## SUMMARY OF MORPHOLOGY

### -σω VERBS

**Rules of Contraction:**
- \( \epsilon + \epsilon \rightarrow \epsilon \epsilon \)
- \( \epsilon + \sigma \rightarrow \sigma \nu \)
- \( \epsilon \) + long vowel or diphthong.

### Present system of φιλεω

#### Present Active

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperfect Active</th>
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<tbody>
<tr>
<td>φιλεω →</td>
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<td>φιλεετε</td>
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#### Subjunctive

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#### Imperative

<table>
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#### Infinitive

<table>
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#### Participle

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<tr>
<td>φιλεων ουσα ουν</td>
<td>φιλων ουσα ουν</td>
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</table>
### -έω VERBS


#### Present Middle and Passive

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<tbody>
<tr>
<td>φιλεομαι → φιλουμαι</td>
<td>ἐφιλεομην → ἐφιλουμην</td>
</tr>
<tr>
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#### Subjunctive

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<td>φιλεσθωσαν</td>
<td>φιλεσθωσαν</td>
</tr>
</tbody>
</table>

#### Infinitive

| φιλεσθαι | φιλεσθαι |

#### Participle

| φιλουμενος | φιλουμενος |

### LIQUID VERBS: STEMS ENDING IN λ μ ν OR ρ

Liquid Futures (e.g. ἄφω) are formed with -ε(σ)- and the endings are as for the present of φιλεω.
**SUMMARY OF MORPHOLOGY**

- οι verbs

*Rules of contraction:*  
- a + O-sound (o, ω or ou) → ω  
- a + E-sound (ε or η) → α  
- a + any combination containing ι (whether subscript or not) → γ (except present infinitive active)

**Present system of τιμαω**

<table>
<thead>
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<th>Imperfect Active</th>
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<td>Present Middle and Passive</td>
<td>Imperfect Middle and Passive</td>
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ζω
ζω, I live: Present Indicative ζω ζήσ ζη ζωμεν ζητε ζωσυν
Present Infinitive ζην

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**SUMMARY OF MORPHOLOGY**

-**ω** verbs

*Rules of contraction: o + long vowel → ω
  o + short vowel or ou → ou
  o + combination containing ι → ωi
(except present infinitive active)*

**Present system of φανεροω**

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240
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-μι VERBS

**Principal parts:**

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<tr>
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<tr>
<td>θημι</td>
<td>θηο</td>
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**(Transitive)**

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**(Intransitive)**

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<tr>
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**Stems**

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<td>θιθηθη</td>
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<td>do</td>
<td>διδο</td>
<td>διδω</td>
<td>διδωθη</td>
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**Active**

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<th>Subjunctive</th>
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<td>θιθεσ εισα εν</td>
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<td>θεουαι</td>
<td>θεους εισα εν</td>
<td>θεους εισα εν</td>
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<td>θεους εισα εν</td>
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<td>θεους εισα εν</td>
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</table>

| Second Aorist |          |           |             |            |            |
|---------------|----------|----------|-------------|------------|
| Present       | διδω-μι  | διδου     | διδω         | διδω-ναι    | διδους ειςα ον |
|               | διδου     | διδου     | διδου        | διδους ειςα ον |
|               | διδο-τω   | διδο-τω   | διδο-τω      | διδο-τω      |
|               | διδομεν   | διδομεν   | διδομεν      | διδομεν      |
|               | διδου     | διδου     | διδου        | διδου        |
|               | διδο-τω   | διδο-τω   | διδο-τω      | διδο-τω      |
|               | διδομεν   | διδομεν   | διδομεν      | διδομεν      |
|               | διδου     | διδου     | διδου        | διδου        |
|               | διδο-τω   | διδο-τω   | διδο-τω      | διδο-τω      |
|               | διδομεν   | διδομεν   | διδομεν      | διδομεν      |
|               | διδου     | διδου     | διδου        | διδου        |

| Second Aorist |          |           |             |            |            |
|---------------|----------|----------|-------------|------------|
| Present       | διδω-μι  | διδου     | διδω         | διδω-ναι    | διδους ειςα ον |
|               | διδου     | διδου     | διδου        | διδους ειςα ον |
|               | διδο-τω   | διδο-τω   | διδο-τω      | διδο-τω      |
|               | διδομεν   | διδομεν   | διδομεν      | διδομεν      |
|               | διδου     | διδου     | διδου        | διδου        |
|               | διδο-τω   | διδο-τω   | διδο-τω      | διδο-τω      |
|               | διδομεν   | διδομεν   | διδομεν      | διδομεν      |
|               | διδου     | διδου     | διδου        | διδου        |
|               | διδο-τω   | διδο-τω   | διδο-τω      | διδο-τω      |
|               | διδομεν   | διδομεν   | διδομεν      | διδομεν      |
|               | διδου     | διδου     | διδου        | διδου        |

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-μῦ VERBS

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<tr>
<th>Present</th>
<th>iστη-μῦ</th>
<th>iστο</th>
<th>iστα-ναυ</th>
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<tr>
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Second Aorist

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Middle and Passive

Present Middle and Passive

Present forms consist of: Present stem + perfect passive endings of λω.

<table>
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<th>Participle</th>
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<td>iστα</td>
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Second Aorist Middle

Only Indicative need be learnt:

augment + verbal stem + Pluperfect endings of λω, with contraction in second singular:

<table>
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<tr>
<th>τιθη-μην</th>
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<th>τιθη-το</th>
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<th>τιθη-σθε</th>
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<td>ε-θε-ον</td>
<td>ε-θε-ον</td>
<td>ε-θε-ον</td>
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</table>

Additional notes on iστημι

(1) The Perfect tense is Present in meaning and the Pluperfect (ειστηκεν) is Imperfect in meaning.

(2) There are two forms of the Perfect Participle Active:

First Perfect: ειστηκες ναι ος  
               οτα

Second Perfect: ειστως  
               ωσα  ος  
               οτα

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### SUMMARY OF GRAMMAR: \( \varepsilon \iota \mu \eta \)

**Indicative**

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Infinitive</th>
<th>Participle</th>
<th>Optative</th>
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<td>( \varepsilon \sigma \mu \alpha )</td>
<td>( \dot{\eta} \nu )</td>
<td>( \dot{\omega} )</td>
<td>( \varepsilon \iota \nu )</td>
<td>( \dot{\omega} \nu , \dot{\omega} \sigma \alpha , \dot{\omega} )</td>
<td></td>
</tr>
<tr>
<td>( \varepsilon \eta )</td>
<td>( \dot{\eta} \sigma ) ( \dot{\omega} ) or ( \dot{\sigma} \sigma \sigma )</td>
<td>( \dot{\eta} )</td>
<td>( \dot{\eta} \sigma )</td>
<td>( \dot{\omega} )</td>
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<td></td>
</tr>
<tr>
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<td>( \dot{\eta} \nu )</td>
<td>( \dot{\eta} )</td>
<td>( \dot{\eta} \nu )</td>
<td>( \dot{\omega} \nu )</td>
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<td></td>
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<tr>
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<td>( \dot{\epsilon} \sigma \nu ) ( \dot{\epsilon} \sigma \mu \theta \alpha ) ( \dot{\omega} \nu ) ( \dot{\omega} \nu ) ( \dot{\eta} \nu )</td>
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For other -\( \mu \) forms see Lesson 44.

### SUMMARY OF GRAMMAR: SYNTAX

The numbers in parentheses refer to the lesson in which the subject is treated.

1. **Words Never Used First in a Sentence**
   - \( \gamma \alpha \rho, \eta \nu \nu, \mu \nu \nu, \delta \xi; \tau \varepsilon, \tau \iota \nu \) (indefinite) and other enclitics (30 n.)

2. **Number**
   - Verbs agree with subject (5), except
     1. Neuter plural nouns take singular verb (7);
     2. Collective nouns may use a construction according to sense (32 n.).

3. **Cases**
   - **Nominative:** Subject of verb (5), other than infinitive (20).
   - **Vocative:** Case of address, with or without \( \dot{\omega} \) (5).
   - **Accusative:** Case of extension.
     1. Direct object (5).
     2. Motion to (10). So with \( \nu \rho \sigma \nu, \varepsilon \iota \varsigma, \nu \rho \nu \sigma \) ('to beside' or 'alongside').
     4. 'Subject' of infinitive (20), properly an example of:
     5. Adverbial accusative, acc. of general reference or acc. of respect.
        - \( \mu \nu \nu \nu, \nu \rho \omega \nu \nu \nu \) (Vocab. 11); comparative and superlative adverbs (33 n.).
     6. For various uses with \( \delta \iota, \mu \nu \nu, \eta \nu \nu, \nu \lambda \nu, \kappa \alpha \nu, \nu \rho \iota, \dot{\iota} \nu \) (16, esp. Vocab.).

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SYNTAX

Genitive
1. Case of genus or kind of thing; possessive (6).
2. Kind of time: Time During Which (16).
3. Ablative: case of separation; motion from (10). So with ἐκ, ἀπό, παρά ('from beside').
4. Genitive of comparison (Vocab. 30, Lesson 33).
5. Genitive absolute (37).
6. After πρό, ἐνωπίον, ἐμπροσθεν, ἐπίσω, ἐξω, χωρίς, ἀχρί, ἕως.
7. For various uses with διὰ, μετά, ὑπὲρ, ὑπὸ, κατὰ, περὶ, ἐπὶ (16, esp. Vocab.).
8. After ἄκουω, ἀποκοιμάσαι, ἀφχω.

Dative
1. Case of personal interest: indirect object (6).
2. Locative: place in space (10). So with ἐν, παρά ('rest beside').
3. Point in time: Time At Which (16).
4. Instrumental (10, 17).
   Note. Instrument: dative.
   Agent: ὑπὸ + genitive.
5. After σὺν.
6. After ἄκολουθω, ἀποκρινομαί, διακόνεω, ἐγγίζω, ἐξεστύω, παραγγέλλω, πιστεύω, προσερχομαι, προσκυνεω, ὑπακουω, ἐπιτιμᾶω, πεποίθα (p. 228 n. 1).

Summary of time uses (16)

Time how long: accusative.
Time during which: genitive.
Time at which: dative.

4. PREPOSITIONS
1. See Lesson 16, esp. Vocab.
2. Compound verbs; perfective use (13); prepositions after compound verbs (Vocab. 23).

5. ARTICLE
1. Usual with Θεός, Ἰησοῦς, words indicating a whole class, e.g. ἄνθρωπος; often with abstract nouns and proper names (6).
2. Complement usually without article and placed before verb (6).
3. Making an adjective equivalent to a noun (11).
4. With δὲ making a personal pronoun; with μεν...δε...,'some... others...' (19).
SUMMARY OF GRAMMAR

5. Articular infinitive (20).
6. τοι with infinitive for purpose (20).
7. Articular participle (36).
8. To make a prepositional phrase equivalent to an adjective (p. 71 n. 1).

6. ATTRIBUTIVE AND PREDICATIVE USE OF ADJECTIVES

1. Attributive: ὸς ἄγαθος προφητής or ὸς προφητής ἄγαθος
   Predicative: ὸς προφητής ἄγαθος or ἄγαθος ὁ προφητής (12)

7. USES OF οὗτος (15)

1. Third personal pronoun.
2. Predicative: emphasising pronoun.
3. Attributive: identical adjective.

8. TENSE

1. Linear: Present, Imperfect (3, 13, 18).
2. Punctiliar: Aorist (24). Epistolary Aorist (38 n.)
   Comparative table of uses of Perfect, Past Simple and Aorist (34).
4. Conditions contrary to fact: Past—Aorist;
   Present—Imperfect (39).

Tenses of ἵστημι (43)

1. Perfect: Present in meaning.
   Pluperfect: Imperfect in meaning.
2. Transitive: ἵστημι, στησω, στησα.
   Intransitive: ἵστην, ἵστηκα, ἴσταθην.

9. SUBJUNCTIVE (38, 39)

1. Indefinite clauses: 'whoever', 'wherever', 'whenever', 'until'.
2. Purpose: ἵνα or ὡς.
4. Hortatory.
5. Deliberative.
6. Emphatic negative future.
7. Command not to begin.

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SYNTAX

10. OPTATIVE (39)
1. To express a wish.
2. Dependent (indirect) question.

II. INFINITIVE (20)
1. A neuter verbal noun.
2. As a noun can be subject or object of a sentence.
3. Its 'subject' is accusative.
5. Articular infinitive:
   ἐν—time at which.
   προ—'before'.
   μετὰ (with accusative)—'after'.
   διὰ (with accusative)—'because'.
   εἰσ, προς—purpose.
6. Infinitive alone or with τοῦ for purpose.

12. PARTICIPLE (36, 37)
1. Adjectival: articular, usually translated by relative clause.
3. Present: usually action at same time as action of main verb.
4. Aorist: usually action before action of main verb.
5. Aorist can be used for Attendant Circumstances.
6. Genitive absolute; noun in genitive not usually subject, object or indirect object of main verb.
7. Periphrastic tenses:
   Imperfect: Imperfect of εἰμι + Present Participle.
   Perfect: Present of εἰμι + Perfect Participle.
   Pluperfect: Imperfect of εἰμι + Perfect Participle.

13. COMMANDS, PROHIBITIONS
1. Commands.
   Present Imperative: continue to do an action or do it repeatedly (18).
   Aorist Imperative: simple command without regard to continuity or repetition (24).
2. Prohibitions (39).
   μὴ + Present Imperative: do not continue an action.
   μὴ + Aorist Subjunctive: do not begin an action.
   οὐ + Future (Hebrew idiom): 'you shall not'.

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SUMMARY OF GRAMMAR

14. QUESTIONS (18)
1. Expecting answer ‘Yes’: oû, oûχi.
2. Expecting answer ‘No’, or hesitant question: μη, μητε.

15. NEGATIVES
1. oû: Indicative.
   μη: Imperative, Infinitive, Participle, Subjunctive, Optative.
2. Two negatives do not cancel out (32).

16. USES OF ὅτι (26)
1. ‘Because’.
2. Recitative.
3. Introducing dependent statements.
   Note. The tense used by the original speaker is retained.

17. PURPOSE CLAUSES
1. Infinitive alone (20).
2. τοῦ + infinitive (20).
3. εἶν or προσ with articular infinitive (20).
4. ἵνα or ὅπως with Subjunctive (38).

18. CONSEQUENCE CLAUSES (20)
ὅτε with accusative and infinitive.

19. CAUSAL CLAUSES
1. ὅτι (26).
2. διὰ τοῦ + infinitive (20).
3. Participle (36).

20. TIME CLAUSES
1. Infinitive (20).
   ἐν τῷ—‘while’, ‘when’.
   πρὸ τοῦ—‘before’.
   μετὰ τοῦ—‘after’.

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SYNTAX

2. Participle (36).
3. Conjunctions:
   (a) ‘When’ (definite): ὅτε + Indicative.
   (b) ‘When’ (indefinite), ‘whenever’: ὅτε ὅποιον + Subjunctive (38).
   (c) ‘Until’ (definite: usually past): ἕως + Indicative (38).
   (d) ‘Until’ (indefinite: usually future): ἕως (ἀν, οὔ, ὅτοι) + Subjunctive (38).

21. RELATIVE CLAUSES

1. ὅς (definite): Indicative (18).
2. ὅς ἀν (indefinite): Subjunctive (38).

22. CONDITIONAL CLAUSES (39)

Conditions of fact

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<tr>
<td>Present:</td>
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<tr>
<td>ἐπ + Indicative.</td>
</tr>
<tr>
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</tr>
<tr>
<td>ἅν + Subjunctive.</td>
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</tbody>
</table>

Conditions contrary to fact

| Past:             |
| ἐπ + Indicative; add ἀν in apodosis. |
| Present:          |
| Aorist.           |
| Imperfect.        |

Also participle (p. 152).
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The numeral after the Greek word refers to the vocabulary in which it is treated. Fuller references to the forms and uses of some words will be found in the Greek Index.

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IN THE VOCABULARIES

An index, rather than a general Greek–English Vocabulary, has been provided for two reasons. On the one hand, it encourages an effort of memory by making the meanings slightly less accessible. On the other, by directing the reader back to the vocabularies, it helps to impress groups of words on the mind.

This index covers all the words needed for the English–Greek exercises, but after Lesson 31 the student is expected to use a lexicon for the less common words in the Greek–English exercises.

The number after the Greek word refers to the Vocabulary in which it will be found. p. or pp. refers to the page or pages on which further information is to be found. When the principal parts of a verb are set out in full on pp. 227 f., the appropriate page reference is given in heavy type.

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The student or translator of the New Testament will often find difficulties which can only be solved by considering the syntax of the passage concerned. Professor Moule here provides a reference book which gives guidance on such problems of exegesis.

It is a work which presupposes a knowledge of Greek and makes frequent allusions to the standard works; it is intended primarily for theological students.

After an introductory section on ‘The Language of the New Testament’ Professor Moule considers in turn particular syntactical divisions (tenses, moods, voices, cases), certain parts of speech and types of clauses, and idiosyncrasies in usage. The last four chapters are on ‘The order of words’, ‘Semitisms’, ‘Latinisms’, and ‘Miscellaneous notes on style’. In each section New Testament usages are defined and distinguished. A number of examples of each type of problem are discussed. They were chosen as being sufficiently representative to provide a guide to the treatment of similar difficulties.