

A BRIEF INTRODUCTION TO
NEW TESTAMENT GREEK

WITH VOCABULARIES AND EXERCISES

BY SAMUEL G. GREEN, B.A., D.D.
SEVENTH IMPRESSION, 1913

KEY

TO THE EXERCISES
BY SAMUEL W. GREEN, M.A.
Revised Edition 1912

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May it ever be our goal to more fully
understand the Word of our Lord,
without which there would surely
be no hope for the human race.

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NEW TESTAMENT GREEK

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BY THE LATE

SAMUEL G. GREEN, B.A., D.D.

*Author of 'Handbook to the Grammar of the Greek Testament,'
'Handbook to Old Testament Hebrew,' etc.*

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PREFACE

THE request has frequently been made by teachers and students who have used the author's *Handbook to the Grammar of the Greek Testament* for a Primer or Summary which might serve as an introduction to the larger work, and as an easy help to beginners in the language. The following pages are designed to meet the demand.

The Primer contains an outline of the Grammar, both in Etymology and Syntax, sufficient for the earlier stages of the study, with graduated Exercises from the beginning, and the needful Vocabularies. The rules of Syntax are given, for the most part, as they are wanted for the Exercises; and the most important of them are summarised in order at the close of the book.

It is recommended that, as each section is mastered, the Exercises should be carefully written, and the accompanying Vocabulary committed to memory. For the most part, a Greek word once given is omitted in the succeeding Vocabularies; while at the end a general Vocabulary to all the Exercises, Greek-English and English-Greek, is given. References, where it seemed necessary, are made throughout to the further explanations of the *Handbook*, the study of which, especially in the Syntax, should follow the use of this Primer.

The examples in the Exercises are mostly taken from the Gospel of St. Luke and the Epistle to the Philippians, in order to concentrate the learner's first Greek Testament studies on specific portions of the sacred book. It is recommended that this Gospel and Epistle should first be read, after the Primer has been mastered.

The ability to read the New Testament in its original language, and to make intelligent use of the stores of exposition in which our age and country are so rich, may well be the aim of all devout Biblical students. The acquisition, even in its primary stages, is valuable. In fact, as soon as the learner begins to apprehend in their original language the narratives and teachings with which he has long been familiar in his own tongue, and to construe for himself the very words of Evangelists and Apostles, he feels that a new power has been put into his hands for what is the most important and surely the most delightful of all studies. His mental horizon is at once enlarged ; and the labour spent on the following pages will have been well bestowed if it shall appear that the preliminary steps to a thorough understanding of the New Testament may be taken without meeting any formidable difficulty, and in a comparatively short time, by all who will address themselves to the task in serious earnest.

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Greek Testament Grammar.

PART I. ORTHOGRAPHY.

1. The GREEK ALPHABET :—

Name.	Capital.	Small.	Sound.
Alpha	Α	α	<i>a</i>
Bēta	Β	β	<i>b</i>
Gamma	Γ	γ	<i>g</i> (hard)
Delta	Δ	δ	<i>d</i>
Epsilon	Ε	ε	<i>e</i> (short)
Zēta	Ζ	ζ	<i>z</i>
Ēta	Η	η	<i>e</i> (long)
Thēta	Θ	θ	<i>th</i>
Iōta	Ι	ι	<i>i</i>
Kappa	Κ	κ	<i>k</i>
Lambda	Λ	λ	<i>l</i>
Mu	Μ	μ	<i>m</i>
Nu	Ν	ν	<i>n</i>
Xi	Ξ	ξ	<i>x</i>
Omīcron	Ο	ο	<i>o</i> (short)
Pi	Π	π	<i>p</i>
Rho	Ρ	ρ	<i>r</i>
Sigma	Σ	σ <small>final s</small>	<i>s</i>
Tau	Τ	τ	<i>t</i>
Upsilon	Υ	υ	<i>u</i>
Phi	Φ	φ	<i>ph</i>
Chi	Χ	χ	<i>ch</i> (guttural)
Psi	Ψ	ψ	<i>ps</i>
Omēga	Ω	ω	<i>o</i> (long)

2. THE VOWELS.

(a) The vowels are generally to be pronounced as in English. Some, however, prefer the Continental method; and the matter is practically unimportant, excepting that the system adopted should be consistently carried out.

(b) **Quantity.** Vowels *always long*, η, ω. Thus τῆν = teen, τῶν = tone.

Vowels *always short*, ε, ο. Thus μέν = men, ὄν = on.

Vowels *long or short*, according to the word, α, ι, υ.

The distinction can only be learned by practice and by etymological rules. In doubtful cases, the quantity will be marked in the vocabularies.

(c) **Diphthongs** : αἰ = ay in aye.

αυ = au in naught.

εἰ = ei in height.

οἰ = oi in oil.

ου = ou in out.

ευ and ηυ = eu in neuter.

υι = wi in wine.

Also ᾗ, ῆ, ῶ, where only the long vowel is pronounced, the ι ('iōta subscript,' i.e. *written underneath*) being silent.

(d) **Breathings.** A mark like an apostrophe is always placed over a vowel or diphthong at the beginning of a word (over the second vowel of the diphthong). Turned outwards (') it is called a *soft breathing*, and leaves the sound of the vowel unaffected. Turned inwards (´) it is called a *rough breathing*, or *aspirate*, and shows that the vowel is to be sounded as with initial *h*. Thus ὄπος = ὄρος, ὄδος = ὄδος; εἰς = eis, εἰς = heis. Initial υ is *always aspirated*, as ὑμεῖς = humeis. So υῖος = hwios.

(e) **Lengthening and Contraction.** When a short vowel has to be made long in the inflection of a word, ᾱ becomes ᾗ or ῆ, ε becomes η, sometimes ει, and ο becomes ω. Two vowels, or a vowel and a diphthong occurring together in different syllables, are often contracted into one. Among the most frequent contractions are αε into α, εα into η, εε into ει, εο or οο

into **ou**. In contractions with **o** or **ω** the *o*-sound always prevails. Thus **αω**, **εω** or **οω=ω**.

(*f*) **Elision, Crasis, and Diæresis.** Some words lose a final vowel before an initial vowel in the following. Thus **δια ὧν** becomes **δι'ὧν**. In a few instances the vowels are blended, and the two words become one (*crasis* = mixing). Thus **τα αὐτα** becomes **ταῦτα**, the soft breathing (*coronis*) of the initial being retained. *Diæresis* ('division') is the opposite of crasis; and, by the sign (¨) over the second of two vowels which would otherwise form a diphthong, shows that they are to be pronounced separately. Thus **Ἡσαΐας**, *dis*, **Esa-ias**, *o-is*.

(*g*) Some words ending in a short **ι** add a final **ν** before a word beginning with a vowel, or at the end of a sentence. Thus **ἐστι** becomes **ἐστιν**: so with words ending in **σῖ**, as **πόλεσι** for **πόλεσιν**, **λέγουσι** for **λέγουσιν**. Editions of the New Testament vary greatly as to this usage.

3. THE CONSONANTS.

There are nine mutes, one sibilant, three double letters, and four liquids.

(*a*) **Mutes.** These form three divisions with corresponding cross-divisions.

	<i>Sharp.</i>	<i>Flat.</i>	<i>Aspirate.</i>	
Labials . . .	π	β	φ	(<i>p</i> -sounds)
Gutturals . . .	κ	γ	χ	(<i>k</i> -sounds)
Dentals . . .	τ	δ	θ	(<i>t</i> -sounds)

(*b*) The **Sibilant** *s*, with a labial, becomes **ψ** (= **πs**, **βs** or **φs**); with a guttural, becomes **ξ** (= **κs**, **γs** or **χs**); and with a dental, becomes **ζ** (= **τs**, **δs** or **θs**). These three, **ψ**, **ξ**, **ζ**, are called **double letters**. But in the formation and inflection of words a dental before a sibilant *disappears*. Thus for **λαμπαδς**, **λαμπας**.

(c) **Liquids.** These are λ, μ, ν, ρ. At the beginning of a word the letter ρ takes a rough breathing, as ῥιπτω, *rhipto*; and double ρ in a word takes both the soft and rough breathings, as ἀρρητος, *arrhētos*.

(d) **Consonantal changes** for the sake of euphony, in the declension, conjunction, or formation of words, will be noticed as they occur. The most frequent are those of the liquid ν, which becomes γ before a guttural, and μ before a labial or μ. Thus ἐγκαλεω for ἐνκαλεω, ἐμπιπτω for ἐνπιπτω, ἐμμενω for ἐνμενω. Before the sibilant ν disappears. Thus τισι for τινσι.

(e) A sharp mute preceding an elided vowel (see § 2 f) is aspirated when the initial vowel of the next word has the rough breathing. Thus, from κατα, κατ' ἔτος, but καθ' ἡμέραν.

(f) In *pronunciation*, γ before another guttural or ξ, takes the nasal sound *ng*, as ἀγγελος, *ang-gelos* (the second γ being, as always, hard); ἐλεγξω, *elengxo*.

4. PUNCTUATION.

The **comma** (,) and **full-point** (.) are used as in English.

The **colon** or semicolon is a point above the line (·). The note of **interrogation** is like the English semicolon (;).

Inverted commas are introduced in many editions of the New Testament as marks of citation from the Old Testament. In general, capital letters are used only for proper names, and the beginning of paragraphs or quotations; small letters being employed at the commencement of other sentences.

5. EXERCISE I.

Transliteration.

Write the following in Roman letters, carefully noting the initial aspirate, and marking (excepting in the diphthongs) the long and short *e* and *o*. Underline the vowels that have iōta subscript.

(1) ἘΝ ἔτει δε πεντεκαιδεκατῶ της ἡγεμονίας Τιβερίου Καισαρος, ἡγεμονευοντος Ποντιου Πιλατου της Ἰουδαιας, και τετραρχουντος της Γαλιλαιας Ἡρωδου, Φιλιππου δε του ἀδελφοῦ αὐτου τετραρχουντος της Ἰτωρραιας και Τραχωνιτιδος χωρας, και Λυσανιου της

Ἄβιληνης τετραρχουντος, ἐπ' ἀρχιερεων Ἄννα και Καϊάφα, ἐγενετο ῥημα Θεου ἐπι Ἰωαννην τον του Ζαχαριου υἱον ἐν τη ἐρημῳ· και ἦλθεν εἰς πασαν την περιχωρον του Ἰορδανου, κηρυσσων βαπτισμα μετανοιας εἰς ἀφεσιν ἀμαρτιων.

(2) Ἦρξατο λεγειν προς τους ὄχλους περι Ἰωαννου, Τι ἐξεληλυθατε εἰς την ἐρημον θεασασθαι ; καλαμον ὑπο ἀνεμου σαλευομενον ; ἀλλα τι ἐξεληλυθατε ἰδειν ; ἀνθρωπον ἐν μαλακοις ἱματιοις ἡμφιεσμενον ; ἰδου, οἱ ἐν ἱματισμῳ ἐνδοξῳ και τρυφῃ ὑπαρχοντες ἐν τοις βασιλειαῖς εἰσιν. ἀλλα τι ἐξεληλυθατε ἰδειν ; προφητην ; ναι, λεγω ὑμιν, και περισσοτερον προφητου. οὗτος ἐστι περι οὗ γεγραπται, Ἰδου, ἐγὼ ἀποστελλω τον ἀγγελον μου προ προσωπου σου, ὃς κατασκευασει την ὁδον σου ἐμπροσθεν σου.' λεγω γαρ ὑμιν, μειζων ἐν γεννητοις γυναικων προφητης Ἰωαννου του βαπτιστου οὐδεις ἐστιν· ὁ δε μικροτερος ἐν τη βασιλεια του Θεου μειζων αὐτου ἐστι.

6. EXERCISE II.

Transliteration into Greek.

Write the following sentences in Greek characters, noting the distinction between long and short *e* and *o*, as well as the smooth and rough breathings. Diphthongs, *ει*, *οι*, *ου*, are to be written with short *e* and *o*. The iota subscript is indicated by italicising the vowel to which it belongs.

(1) Kai hōtē ēgēnēto hēmēra prōsēphōnēse tous mathētas autou ; kai ēklexamēnōs ap' autōn dōdēka hous kai apōstōlous ōnōmasē, Simōna hōn kai ōnōmasē Pētrōn, kai Andrēan tōn adelphōn autou, Iakōbōn kai Iōannēn, Philippōn kai Barthōlōmaiōn, Matthaiōn kai Thōman, Iakōbōn tōn tou Alphaiou kai Simōna ton kaloumenon Zēlōtēn, Ioudan Iakōbou, kai Ioudan Iskariōtēn, hōs kai ēgēnēto prōdōtēs.

(2) Ouk idou pantēs houtoi eisin hoi lalountēs Galilaiοι? kai pōs hēmēis akouōmēn hēkastōs tē idiā dialektō hēmōn ēn hē ēgennēthēmen, Parthoi kai Mēdoi kai Ἐλαμεῖται, kai hoi katoikountēs tēn Mēsōpōtamian, Ioudaian tē kai Kappadōkian, Pōntōn kai tēn Asian, Phrugian tē kai Pamphulian, Aiguptōn kai ta mērē tēs Libuēs tēs kata Kurēnēn, kai hoi epidēmoutēs

Rhōmaioi Ioudaioi tē kai prosēlutoi, Krētēs kai Arabēs, akouō-
mēn lalountōn autōn tais hēmēterais glōssais ta mēgaleia tou
Thēou.

7. ACCENT.

(a) Every Greek word, excepting enclitics and proclitics (see *b*) has an accent expressed, not now generally noticed in pronunciation, but important for the correct writing of the language, and often useful in discriminating grammatical forms. The accents are the *acute* (´), the *grave* (`), and the *circumflex* (ˆ). The acute may be on one of the *last three* syllables of a word, the circumflex on one of the *last two*; only a long final syllable (excepting *αι, οι*) counts for the purpose of accentuation as two syllables, and brings the accent forward, or turns the circumflex to acute. Thus *ἄνθρωπος*, but *ἀνθρώπων οἶκος*, but *οἶκων*. The acute accent on a final syllable becomes grave, excepting when the word ends a sentence. Thus *ὑπό*, *under*, but *ὑπὸ νόμον*, *under law*.

(b) *Unaccented words.* *Enclitics* are short words which throw *back* their accent into the word preceding, the accent (acute) being placed upon the last syllable, if the proper accent of the word is acute and on the *last but two*, or circumflex and on the *last but one*. Thus, with the enclitic *τις* the following combinations occur: *ἄνθρωπός τις*, *οἶκός τις*. When the (acute) accent of the word preceding an enclitic is on the last syllable, it is not made grave. Thus *μαθητής τις*. *Proclitics* throw their accent forward, in fact losing it altogether, excepting when special emphasis is intended. Thus *οὐ* *not*, the ordinary negative; but *οὐ* *no!*

(c) The circumflex is the result of contraction, when the former of two vowels has an acute accent. Thus *φιλέω* becomes *φιλῶ*. But where neither of the blended vowels has the acute, the contraction is without circumflex: *ὄρεος* = *ὄρους*.

(d) It is not intended that in the following elementary Exercises the Greek should be accented by learners. The foregoing explanations will account for many particulars: further details being contained in the *Handbook*.

PART II. THE INFLECTION OF WORDS.

DECLENSION AND CONJUGATION.

8. The **Stem** of a word is that part of it which remains substantially unchanged through all varieties of inflection. Nouns, Adjectives and Pronouns are 'declined'; Verbs are 'conjugated,' by the help of prefixes or terminations added to the stem, which may itself be variously modified, but can always be traced, and contains the main idea of the word. To know this

Stem, therefore, is an essential preliminary to the study of the inflections.

The stems of words, in the following pages, will be distinguished by dark letters, and in general by an appended hyphen, as the stem in itself is incomplete, requiring some kind of addition before it becomes a *word*.

THE NOUN.

9. (a) Nouns have **Three Genders**: *Masculine, Feminine, and Neuter*.

(b) Also (in classical Greek) **Three Numbers**: *Singular, Dual* denoting two, or a pair of anything, and *Plural*. The Dual, not being found in the New Testament, will be omitted from the following pages.

(c) There are **Five Cases**: the *Nominative*, or case of the Subject; the *Genitive* or Possessive; the *Dative* or Conjunctive; the *Accusative*, or case of the Object, and the *Vocative*, used in direct address.

The **Nominative Case singular** is the form given in all Vocabularies and Lexicons. The method of its formation from the Stem is therefore a matter of prime importance.

10. The **Definite Article** is employed in combination with nouns, and is declined in gender, number, and case, to correspond with them.

There is **no Indefinite Article** in Greek, but its place is often supplied by the **Indefinite Pronoun** (*any, a certain*).

The following forms, which should be carefully committed to memory, afford a general type of the inflections of nouns, adjectives, and pronouns, and will therefore be useful in their acquisition.

11. Definite Article, *the* (note accentuation).

<i>Singular.</i>			<i>Plural.</i>			
	M.	F.	N.	M.	F.	N.
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά

12. Indefinite Pronoun : *any, a certain, a* (enclitic, see § 5*b*).

<i>Singular.</i>		<i>Plural.</i>	
M. and F.	N.	M. and F.	N.
N. <i>τις</i>	<i>τι</i>	<i>τινες</i>	<i>τινα</i>
G. <i>τινος</i>	<i>τινος</i>	<i>τινων</i>	<i>τινων</i>
D. <i>τινι</i>	<i>τινι</i>	<i>τισι</i>	<i>τισι</i>
A. <i>τινα</i>	<i>τι</i>	<i>τινας</i>	<i>τινα</i>

13. In the two forms now given there are three particulars, applicable to all nouns, adjectives, and pronouns :—

(1) Neuters are alike in the nominative and accusative of each number. Neuters plural, nominative and accusative, always end in *ᾱ*.

(2) The dative singular always ends in *ι*; although to a long vowel the iota is *subscript*.

(3) The genitive plural always ends in *ων*.

14. Since a knowledge of the verb **to be** is necessary for the formation of the most simple sentence, the conjugation of that verb, in the Indicative Mood, is here given, with a view to the following Exercises :—

PRESENT.

<i>Singular.</i>	<i>Plural.</i>
<i>εἰμι</i> I am	<i>εἰσμέν</i> we are
<i>εἶ</i> thou art	<i>εἶστε</i> ye are
<i>ἐστίν(ν)</i> he (she or it) is	<i>εἰσίν(ν)</i> they are

PAST.

<i>Singular.</i>	<i>Plural.</i>
<i>ἦν</i> I was	<i>ἦμεν</i> we were
<i>ἦς</i> (or <i>ἦσθα</i>) thou wast	<i>ἦτε</i> ye were
<i>ἦν</i> he (she or it) was	<i>ἦσαν</i> they were

FUTURE.

<i>Singular.</i>	<i>Plural.</i>
<i>ἔσομαι</i> I shall be	<i>ἔσόμεθα</i> we shall be
<i>ἔσῃ</i> thou shalt be	<i>ἔσεσθε</i> ye shall be
<i>ἔσται</i> he (she or it) shall be	<i>ἔσονται</i> they shall be

DECLENSION OF NOUNS.

15. Nouns are of **Three Declensions**, or general forms of inflection. To the First belong all whose stems end in **α**, to the Second all whose stems end in **ο**, and all the rest to the Third. The First and Second are *parisyllabic*, i.e. the terminations are blended with the stem-vowel in one syllable: the Third, *imparisyllabic*, i.e. the termination of most of the cases forms an additional syllable to the stem.

The first Declension nearly corresponds with the Feminine form of the Article, the second with the Masculine and Neuter; the third with the Indefinite Pronoun *τις*.

16. FIRST DECLENSION (A).

(1) **Feminines**, in the nominative case, exhibit **the simple stem**, excepting that in certain cases the **α** is lengthened into **η**. Hence the following varieties:—

Stems.	γραφα- <i>writing.</i>	γλωσσα- <i>tongue.</i>	οικια- <i>house.</i>
<i>Sing.</i> N.	γραφή a writing (subj.)	γλώσσα	οικία
G.	γραφῆς of a writing	γλώσσης	οικίας
D.	γραφῆ to a writing	γλώσση	οικίᾱ
A.	γραφὴν a writing (obj.)	γλώσσαν	οικίαν
V.	γραφή O writing	γλώσσα	οικία
<i>Plur.</i> N.	γραφαί writings (subj.)	γλώσσαι	οικίαι
G.	γραφῶν of writings	γλωσσῶν	οικιῶν
D.	γραφαῖς to writings	γλώσσαις	οικίαις
A.	γραφάς writings (obj.)	γλώσσας	οικίας
V.	γραφαί O writings	γλώσσαι	οικίαι

NOTES.

(a) Like *γραφή* are all nouns of this declension whose nominative ends in **η**.

(b) Like *γλωσσα* are nouns in **α** preceded by a consonant, excepting *ρ*.

(c) Like *οικία* are nouns in **α** preceded by a vowel or *ρ*.

(d) The terminations of the Plural are **alike in all three**.

(2) **Masculines** of this declension form the nominative in **s** added to the stem, the **α** being lengthened into **η** after a consonant, excepting **ρ**. Hence these varieties :—

Stems.	κριτα- <i>judge.</i>	νεανια- <i>young man</i>
Sing. N.	<i>κριτής</i> a judge (subj.)	<i>νεανίας</i>
G.	<i>κριτοῦ</i> of a judge	<i>νεανίου</i>
D.	<i>κριτῆ</i> to a judge	<i>νεανία</i>
A.	<i>κριτήν</i> a judge (obj.)	<i>νεανίαν</i>
V.	<i>κριτά</i> O judge	<i>νεανία</i>
Plur. N.	<i>κριταί</i> judges (subj.)	<i>νεανίαι</i>
G.	<i>κριτῶν</i> of judges	<i>νεανιῶν</i>
D.	<i>κριταῖς</i> to judges	<i>νεανίαις</i>
A.	<i>κριτάς</i> judges (obj.)	<i>νεανίας</i>
V.	<i>κριταί</i> O judges	<i>νεανίαι</i>

NOTES.

- (a) The Vocative Singular gives the simple stem.
 (b) The Plural terminations are precisely like those of feminines.
 (c) Proper names in **as** which have a consonant before the stem-letter, form the genitive in **α** instead of **ου**. Thus *Κηφᾶς Cephas*, gen. *Κηφᾶ*, but *Ἀνδρέας Andrew*, gen. *Ἀνδρέου*.

17. EXERCISE III.

VOCABULARY.

<i>ἀρχή</i>	<i>beginning</i>	<i>ἡμέρα</i>	<i>day</i>
<i>βασιλεία</i>	<i>kingdom</i>	<i>μαθητής</i>	<i>disciple</i>
<i>δικαιοσύνη</i>	<i>righteousness</i>	<i>προφήτης</i>	<i>prophet</i>
<i>δόξα</i>	<i>glory</i>	<i>σοφία</i>	<i>wisdom</i>
<i>ἐντολή</i>	<i>commandment</i>	<i>χώρα</i>	<i>country</i>

PROPER NAMES. *Ἡσαίας Isaiah*, *Ἰωνᾶς Jonah*, *Ἡρώδης Herod*.

PREPOSITIONS : governing Genitive, *ἀπό from* ; governing Dative, *ἐν in*, *σύν with*.

CONJUNCTION. *καί and, also*.

RULES OF SYNTAX AND REMARKS.

(1) The **Nominative** is the case of the **Subject**. 'A Verb must agree with its Nominative Case in Number and Person' (*The First Concord*). Nouns are of the Third Person.

When the Subject is a **Personal Pronoun**, it is implied in the *form of the Verb*, and is not separately expressed unless emphatic. In the Third Person singular, the omitted Subject will be *he, she* or *it*, and is to be learned from the connexion.

(2) When the **Predicate** is a **Noun** (or pronoun, adjective, or participle) joined to the Subject by a form of the Substantive Verb (*copula*) it must *correspond in case*. This is sometimes expressed by the rule, 'The Verb *to be* takes the same case after as before it.' Subject and Predicate are in *apposition*.

(3) The **Greek Article** must be in the Gender, Number and Case of the noun to which it belongs, according to the rule. 'Adjectives, Participles and Pronouns must agree with their Substantives in Gender, Number and Case.' (*Second Concord*.)

The Article is often found with abstract nouns when regarded as separate objects of thought. See Gk. sentence 9 below.

The **Indefinite Article** is not to be represented in Greek. See Eng. sentences, 1, 8.

(4) **CASES.** The **Genitive** often denotes **possession**, and in English has the sign *of*.

The **Genitive, Dative, or Accusative** may be governed by **prepositions**, in conformity with the general idea of the several cases: the Genitive signifying *origin*—from: the Dative, *association*—in, or with; the Accusative, *approach*—towards, to, into.

Translate :—

1. αἱ ἐντολαί. 2. ἡ δόξα τῶν βασιλειῶν. 3. ἡ γλῶσσα τοῦ μαθητοῦ. 4. σὺν δικαιοσύνῃ. 5. ἐν ταῖς ἡμέραις. 6. ὁ νεανίας μαθητῆς ἦν. 7. Ἰωνᾶς καὶ Ἡσαΐας προφήται ἦσαν. 8. ἀπὸ τῆς χώρας. 9. ἡ δικαιοσύνη ἀρχὴ ἐστὶ τῆς σοφίας.

Render into Greek (bracketed words not to be expressed) :—

1. (He) is a disciple. 2. We are disciples. 3. Disciples of the prophets are in the country. 4. The commandments are in righteousness. 5. The kingdom will be in glory. 6. In the days of Herod. 7. With Herod and the judges. 8. (There) shall be a kingdom of righteousness. 9. From the commandment of Jonah. 10. In the writings of Isaiah. 11. Wisdom (art.) and righteousness (art.) are the glory of disciples.

18. SECOND DECLENSION (O).

Masculine and **Feminine** nouns add **s** to the stem, and are similarly declined throughout. **Neuter** nouns add **v**.

Stems.	λογο- <i>word</i> (masc.).	ὁδο- <i>way</i> (fem.).	ἔργο- <i>work</i> (neut).
<i>Sing.</i> N.	λόγος	ὁδός	ἔργον
G.	λόγου	ὁδοῦ	ἔργου
D.	λόγῳ	ὁδῶ	ἔργῳ
A.	λόγον	ὁδόν	ἔργον
V.	λόγε	ὁδέ	ἔργον
<i>Plur.</i> N.	λόγοι	ὁδοί	ἔργα
G.	λόγων	ὁδῶν	ἔργων
D.	λόγοις	ὁδοῖς	ἔργοις
A.	λόγους	ὁδοῦς	ἔργα
V.	λόγοι	ὁδοί	ἔργα

19. EXERCISE IV.

VOCABULARY.

ἀδελφός	<i>brother</i>	οὐρανός	<i>heaven</i>
ἄνθρωπος	<i>man</i>	ὀφθαλμός	<i>eye</i>
δοκός, ἡ	<i>beam</i>	τέκνον	<i>child</i>
δῶρον	<i>gift</i>	υἱός	<i>son</i>
Θεός	<i>GOD</i>	Χριστός	<i>CHRIST (Anointed)</i>
νόμος	<i>law</i>		

PREPOSITIONS: governing Genitive, ἐκ (before a vowel ἐξ) *out of*; Accusative, εἰς *to, unto*.

NEGATIVE ADVERB: οὐ (οὐκ, οὐχ: p. 105.) *not*.

REMARK.

The position of emphasis in a sentence is the *beginning* or the *end*. The Substantive Verb is very often placed at the end of a sentence; the Predicate, contrary to the English order, standing first. See 2, 5, 8 (Gk.) below. So 2, 8 (Eng.).

Translate :—

1. οἱ ὀφθαλμοὶ τοῦ τέκνου. 2. υἱὸς τῆς βασιλείας ἐστὶ. 3. ἐν τῇ ὁδῷ εἰς τὴν οἰκίαν. 4. ὁ νόμος (τοῦ) Θεοῦ. 5. ἀδελφοὶ εἰσιν. 6. ἡ δοκὸς ἐν τῷ ὀφθαλμῷ ἦν. 7. ἔργα νόμου. 8. τέκνα Θεοῦ ἐστε. 9. ἐξ οὐρανοῦ ὁ λόγος ἦν. 10. δικαιοσύνη ἐν τῷ νόμῳ οὐκ ἐστίν.

Render into Greek :—

1. The gifts of the brethren. 2. (He) is a brother to (dat.) the man. 3. (There) is a way to heaven. 4. (Thou) art, O man! a son of the law. 5. In the law and the prophets. 6. In the commandments of the law. 7. Righteousness will not be from the law. 8. The word and the commandment are a way of righteousness.

20. THE THIRD DECLENSION.

In this Declension are **Masculine, Feminine, and Neuter** nouns.

The **Stem** is shown by the **Genitive case**, and may end either in a consonant or in a vowel.

The **terminations** are added to the Stem, as follows :—

	M and F.	N.
<i>Sing.</i> G.	-OS	-OS
D.	-ι	-ι
A.	-α, vowel stems, ν.	like the Nominative
<i>Plur.</i> N.	-ES	-α
G.	-ων	-ων
D.	-σι	-σι
A.	-αS	-α

21. VARIOUS FORMS OF THE THIRD DECLENSION

Showing the connexion of the Nominative with the Stem.

Stem.	Nominative.	Genitive.	Meaning.	Gender.
1. αἰων-	αἰών	αἰώνος	age	m.
2. ῥηματ-	ῥήμα	ῥήματος	word, saying	n.
3. ποιμεν-	ποιμήν	ποιμένος	shepherd	m.
4. ῥητορ-	ῥήτωρ	ῥήτορος	orator	m.
5. λεοντ-	λέων	λέοντος	lion	m.
6. πατερ-	πατήρ	πατρός	father	m.
7. κηρυκ-	κήρυξ	κήρυκος	herald	m.
8. λαμπαδ-	λαμπάς	λαμπάδος	torch	f.
9. ὀδοντ-	ὀδούς	ὀδόντος	tooth	m.
10. ποδ-	πούς	ποδός	foot	m.
11. ὠτ-	ὠς	ὠτός	ear	n.
12. ἰχθυ-	ἰχθύς	ἰχθύος	fish	m.
13. πολι-	πόλις	πόλεως	city	f.
14. βασιλευ-	βασιλεύς	βασιλέως	king	m.
15. γενεσ-	γένος	γένους	race, kindred	n.

NOTES.

1. Stem unaltered in the Nominative.

2. Stem unaltered, except that the final τ is dropped for euphony. Many neuter nouns come under this head, a few of which, instead of dropping τ, replace it by σ, as κέρασ horn, gen. κέρατος, φῶσ light, gen. φωτός. One noun replaces the ατ by ωρ, ὕδωρ water, gen. ὕδατος, another by ὕ, γόνυ knee, gen. γόνατος. The stem γαλακτ- milk, becomes γάλα in nom.

3, 4. Vowel of stem lengthened : ε to η, ο to ω.

5. Termination οντ modified into ων.

6. Vowel of stem lengthened in nom., but dropped in gen. and dat. : πατέρος, πατέρι, 'syncopated' into πατρός, πατρί.

7-11. Sibilant σ added to consonant stems, and blended with them according to rules of orthography, See § 3 (b).

7. A guttural, as κ, becomes ξ (so a labial becomes ψ).
νυκτ- νύξ, νυκτός night combines 7 and 8.

8. A dental dropped before *s*. One word drops the liquid *ρ*, *μάρτυς*, *μάρτυρος*, *witness*, dat. plur. *μάρτυσι*.

9, 10. The harsh terminations *-οντες*, *-οδς* modified to *ους*.

12. Sibilant added to a vowel stem, which stem remains unaltered throughout.

13. Sibilant added to stem in nom. unaltered, in other cases the change of *ϊ* into kindred short vowel *ε*, and in genitive, lengthening of *-ος* into *-ως*.

14. Stem-termination really *-εϛ*, this second letter being an ancient lost consonant ('digamma') with the sound of *v*. It becomes *v* before a consonant, and is dropped before a vowel. Thus nom. *βασιλεύς*, gen. *βασιλέως* (*-ως* as in 13).

15. The stem ending *-εσ* becomes *ος* in nom. The genitive would regularly be *γένεσος*, but *σ* between two short vowels is dropped for the sake of euphony. Hence *γένεος*, contracted into *γένους*. This class of neuter nouns is large, and as the nominative resembles that of the Second Declension masculine, it is important to distinguish them.

22. IRREGULAR FORMS.

Stem <i>γυναικ-</i>	Nom. <i>γυνή</i> woman	Gen. <i>γυναικός</i>	Voc. <i>γύναι</i>
<i>κυν-</i>	<i>κύων</i> dog	<i>κυνός</i>	<i>κύον</i>
<i>τριχ-</i>	<i>θρίξ</i> hair	<i>τριχός</i>	

Here the aspirate of *χ* in the stem is transposed to the first letter, *s* being added to form the nom. as in 7; *τ* is retained except in dat. plur., which is *θριξι*.

άνερ-. Nom. *άνήρ* man. Like 6, *πατήρ*, syncopated, excepting that the letter *δ* is placed between the *ν* and *ρ* for the sake of euphony. Gen. *άνδρός*. Dat. *άνδρι*. Acc. *άνδρα*. Voc. *άνερ*. Plur. *άνδρες*, *άνδρων*, *άνδράσι*, *άνδρας*.

Some Proper Names.

Ίησοῦς, JESUS, is thus declined:—

N. *Ίησοῦς*. G. and D. *Ίησοῦ*. A. *Ίησοῦν*. V. *Ίησοῦ*.

Ἄπολλῶς, *Apollo*. G. *Ἄπολλῆ*. D. *Ἄπολλῆ*. A. *Ἄπολλῶν* or *Ἄπολλῶ*.

The above are generally ranked with the Second Declension.

Ζεὺς, *Zeus* (*Jupiter*). G. *Διός*. A. *Δία*.

23. EXAMPLES OF NOUNS OF THE THIRD DECLENSION. (See § 21.)

24

1. Stem unaltered. 2. τ dropped (neuter). 5. οντ into ων. 6. Vowel lengthened: syncope. 7. σ added to stem.
 αἰών- m. age. πνευματ- n. spirit λεοντ- m. lion πατερ- m. father. κηρυκ- m. herald.

Sing. N.	αἰών	πνεῦμα	λέων	πατήρ	κήρυξ
G.	αἰώνος	πνεύματος	λέοντος	πατρός	κήρυκος
D.	αἰώνι	πνεύματι	λέοντι	πατρί	κήρυκι
A.	αἰῶνα	πνεῦμα	λέοντα	πατέρα	κήρυκα
V.	αἰών	πνεῦμα	λέων	πατέρ	κήρυξ
Pl. N. V.	αἰῶνες	πνεύματα	λέοντες	πατέρες	κήρυκες
G.	αἰώνων	πνευμάτων	λέοντων	πατέρων	κηρύκων
D.	αἰώσι	πνεύμασι	λέουσι	πατράσι	κήρυξι
A.	αἰώνας	πνεύματα	λέοντας	πατέρας	κήρυκας

10. σ added to dental. 12. σ added to pure stem. 13. σ added: contraction. 14. Digamma stem. 15. Neuter stem εσ-.
 ποδ- m. foot. ιχθυ- m. fish. πολι- f. city. ιερευ- m. priest ἔθνεσ- n. nation.

Sing. N.	πούς	ιχθύς	πόλις	ιερεύς	ἔθνος
G.	ποδός	ιχθύος	πόλεως	ιερέως	ἔθν(εος)-ους
D.	ποδί	ιχθύϊ	πόλ(εἰ)-εἰ	ιερ(εἰ)-εἶ	ἔθν(εἰ)-εἰ
A.	πόδα	ιχθύν	πόλιν	ιερέα	ἔθνος
V.	πούς	ιχθύ	πόλι	ιερεῦ	ἔθνος
Pl. N. V.	πόδες	ιχθύες	πόλ(εες)-εις	ιερ(εες)-εῖς	ἔθν(εα)-η
G.	ποδῶν	ιχθύων	πόλεων	ιερέων	ἔθν(έων)-ῶν
D.	ποσίδ(ν)	ιχθύσι	πόλεσι	ιερεῦσι	ἔθνεσι
A.	πόδαις	ιχθύας	πόλ(εας)-εις	ιερ(εας)-εἰς	ἔθν(εα)-η

23

24. EXERCISE V.

VOCABULARY.

μέλος, -ους, <i>member</i> (of the body), <i>limb</i>	σῶμα, -ατος, <i>body</i>
ὄνομα, -ατος, <i>name</i>	σωτήρ, -ῆρος, <i>deliverer, Saviour</i>
ὄρος, -ους, <i>mountain</i>	χάρις, -ιτος, <i>grace, favour</i>
πράγμα, -ατος, <i>deed</i>	Μαριάμ (indeclinable), or Μα- ρία -ας, <i>Miriam, or Mary</i>

Translate :—

1. ἄνθρωπος τις ἐν τῇ πόλει ἦν. 2. τὸ ὄνομα τῆς γυναικὸς ἐστὶ Μαριάμ. 3. οἱ κήρυκες τῶν ἐθνῶν. 4. τὰ ῥήματα τοῦ ἀνδρὸς σὺν χάριτι ἦσαν. 5. ἄνδρες ἀδελφοί, μαθητῆς τοῦ Σωτῆρός εἰμι. 6. ποιμένες τινες ἐν τῇ χώρᾳ εἰσιν. 7. εἰς τὸν βασιλέα τῆς πόλεως. 8. μέλη ἐσμέν τοῦ σώματος Χριστοῦ. 9. μάρτυρες ἔσεσθε τῶν ῥημάτων Θεοῦ. 10. ἀπὸ τῶν πόλεων εἰς τὰ ὄρη.

Render into Greek :—

1. In the night. 2. Kings are shepherds of the nations. 3. Men and women and children are in the cities. 4. They will be on (in) the mountains. 5. We are children of the day, not of the night. 6. Words are not deeds. 7. With the fathers and the mothers. 8. We shall be heralds and witnesses of the word (λόγος).

25. NOUNS OF VARYING DECLENSION.

A few nouns in -ος alternate between the second declension and the third : thus ἔλεος *mercy*, gen. ἐλέους, dat. ἐλέει, acc. ἔλεος and ἔλεον. νοῦς *mind*, gen. νοός, dat. νοῖ. σάββατον *sabbath*, dat. plur. σάββασιν. Μωσῆς or Μωϋσῆς, *Moses*, in gen. Μωϋσέως, varies in the dat. and acc. between the first and third declensions : Μωϋσεῖ and Μωϋσῆ, Μωϋσέα and Μωϋσῆν. *Jerusalem* appears in three forms : 1. Ἱεροσόλυμα fem. sing. 1 dec. (Matt. ii. 3). 2. Ἱεροσόλυμα -λύμων -λύμοις neut. plur. 2. dec. 3. Ἱερουσαλήμ indeclinable, from the Hebrew.

Many proper names from the Hebrew are indeclinable, also a few other words, as πάσχα *passover*. These, where needful, will be shown in the Vocabularies.

26. NOUNS FOR PRACTICE, IN THE THREE DECLENSIONS.

Hereafter, in the Vocabularies, the Gender will be indicated by the Article, the Declension by the Genitive termination.

ἄγγελος, ου, ὁ, messenger, angel	κύριος, -ου, ὁ, lord, ὁ Κύριος, the Lord
ἄνεμος, -ου, ὁ, wind	λίθος, -ου, ὁ, stone
ἀρετή, -ῆς, ἡ, virtue	μέρος, -ους, τό, part
βίος, -ου, ὁ, life (in its mani- festation)	μήν, μηνός, ὁ, month
γῆ, γῆς, ἡ, land, earth	ναύτης, -ου, ὁ, sailor
γνώσις, -ews, ἡ, knowledge	νεφέλη, -ης, ἡ, cloud
γράμμα, -ατος, τό, letter	οἶκος, -ου, ὁ, house
δάκρυ, -υος, τό, a tear	ὄρνις, -υιθος, ὁ, ἡ, bird
διδάσκαλος, -ου, ὁ, teacher, master	παῖς, παιδός, ὁ, ἡ, child; boy or girl
δούλος, -ου, ὁ, bondman, ser- vant	πίστις, -ews, ἡ, faith
εἶδος, -ους, τό, form	πολίτης, -ου, ὁ, citizen
ἐλπίς, -ιδος, ἡ, hope	ποταμός, -οῦ, ὁ, river
ζωή, -ῆς, ἡ, life (in its principle)	στρατιώτης, ου, ὁ, soldier
ἡδονή, -ῆς, ἡ, pleasure	τέλος, -ους, τό, end
θύρα, -ας, ἡ, door	φόβος, -ου, ὁ, fear
καρδία, -ας, ἡ, heart	φρήν, φρενός, ἡ (in plur.), in- tellect
κρίσις, -ews, ἡ, judgment	φωστήρ, -ῆρος, ὁ, luminary
κτῆμα, -ατος, τό, a possession	ψυχή, -ῆς, ἡ, soul, life

27. ADJECTIVES.

Adjectives are declined in *Gender*, *Number*, and *Case*.

(a) In form, some follow the **Second** or O-declension, in the *Masculine* and *Neuter*; the **First**, or A-declension in the *Feminine*. First Form.

(b) Some follow the **Third** declension in the *Masculine* and *Neuter*, the **First** in the *Feminine*.. Second Form.

(c) Some follow the **Third** declension throughout. Third Form.

(a) FIRST FORM. σοφο-σοφα- wise.

Sing.	M.	F.	N.	Plur.	M.	F.	N.
N.	σοφός	σοφή	σοφόν	σοφοί	σοφαί	σοφά	
G.	-οῦ	-ῆς	-οῦ	-ῶν	-ῶν	-ῶν	
D.	-ῶ	-ῆ	-ῶ	-οῖς	-αῖς	-οῖς	
A.	-όν	-ήν	-όν	-οὺς	-άς	-ά	
V.	-έ	-ή	-όν	-οί	-αί	-ά	

ἅγιο-ἅγια- holy.

N.	ἅγιος	ἅγια	ἅγιον	ἅγιοι	ἅγιαί	ἅγια
G.	-ίου	-ίας	-ίου	-ίων	-ιῶ	-ίων
D.	-ιῶ	-ια	-ιῶ	-ίοις	-ιαῖς	-ίοις
A.	-ιον	-ιαν	-ιον	-ίους	-ίας	-ια
V.	-ιε	-ια	-ιον	-ιοι	-ιαί	-ια

When the stem-vowel is preceded by a consonant, the Feminine ends in η , and the adjective is declined like σοφός, when by a vowel or ρ , the Feminine ends in α , and the adjective is declined like ἅγιος. Thus μικρός, μικρά, μικρόν, little. Gen. μικροῦ, μικρᾶς, μικροῦ, etc.

Adjectives in $\sigma\sigma$ - and $\epsilon\sigma$ - are contracted. Thus:—

χρυσ(εος)-οὺς	golden	(-εα)-ῆ	(-εον)-οῦν
ἄπλ(οος)-οὺς	single	(-οη)-ῆ	(-οον)-οῦν

The Adjective ἱλεως merciful, has the Attic termination -εως instead of εος. It is only found in the New Testament in the nom. sing., in the phrase, 'God (be) merciful to thee,' or 'God forbid!'

Several Adjectives of the First Form have the Feminine in -ος, as well as the Masculine; like Feminines of the Second Declension. For these 'Adjectives of Two Terminations,' see the Vocabularies.

(b) SECOND FORM.

Adjectives of this form exhibit the Stem in the neuter nom. sing., modified if necessary, according to rule. The Feminine always has α in the nom. sing.

See
End
Notes

See
End
Notes

Stem, παντ- *all*.

<i>Sing.</i>	M.	F.	N.	<i>Plur.</i>	M.	F.	N.
N.V.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα	
G.	παντός	πάσης	πάντος	πάντων	πασῶν	πάντων	
D.	παντί	πάσῃ	παντί	πᾶσι	πάσαις	πᾶσι	
A.	πάντα	πᾶσαν	πᾶν	πάντας	πᾶσας	πάντα	

Many forms of the **Participle** are declined according to this model, as will be shown in the Conjugation of Verbs. Thus :—

λυοντ-	λύων	-ουσα	-ον
λυσαντ-	λύσας	-σασα	-σαν
λυθεντ-	λυθείς	-θείσα	-θέν
λελυκοτ-	λελυκώς	-κυῖα	-κός

The Adjective stem-ending *υ*- becomes *-εια* in the Feminine, and is declined thus :—

Stem εὐθυ- εὐθεια- *straight*.

<i>Sing.</i>	M.	F.	N.	<i>Plur.</i>	M.	F.	N.
N.	εὐθύς	εὐθεία	εὐθύ	εὐθεῖς	εὐθείαι	εὐθέα	
G.	εὐθέος	εὐθείας	εὐθέος	εὐθέων	εὐθειῶν	εὐθέων	
D.	εὐθεῖ	εὐθείᾳ	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι	
A.	εὐθύν	εὐθείαν	εὐθύ	εὐθεῖς	εὐθείας	εὐθέα	
V.	εὐθύ	εὐθεία	εὐθύ	εὐθεῖς	εὐθείαι	εὐθέα	

Note the change of the stem-ending *υ* into *ε* in the declension of these adjectives, gen. and dat. sing., and plur. throughout; also the non-contraction of *έος* in gen. sing. and of *έα* in neut. plur.

Two Adjectives of the Second Form are irregular in sing. :—

πολυ- πολλο- <i>much</i> .			μεγα- μεγαλο- <i>great</i> .			
	M.	F.	N.	M.	F.	N.
N.V.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
G.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
D.	πολλῶ	πολλῇ	πολλῶ	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
Plur.	πολλοί	πολλαί	πολλά	μέγαλοι	μέγαι	μέγαλα

regular, as if from πολλός. | regular, as if from μέγας.

(c) THIRD FORM.

In Adjectives of this form, the Masculine and Feminine are alike. Many have the stem-ending *-ες*, which becomes *ης* in nom. sing., and by the dropping of the *σ* in other cases (compare § 21, 15) causes *contraction*. Thus :—

Stem ἀληθες- *true*.

Sing. M. and F.	N.	Plur. M. and F.	N.
N. ἀληθής	ἀληθές	ἀληθ(ές)-εῖς	ἀληθ(έα)-ῆ
G. ἀληθ(έος)-οῦς	ἀληθοῦς	ἀληθ(έων)-ῶν	ἀληθῶν
D. ἀληθ(εί)-εῖ	ἀληθεῖ	ἀληθέσι	ἀληθέσι
A. ἀληθ(έα)-ῆ	ἀληθές	ἀληθ(έας)-εῖς	ἀληθῆ
V. ἀληθές	ἀληθές	ἀληθεῖς	ἀληθῆ

Stem σωφρον- *sober-minded*.

Sing. M. and F.	N.	Plur. M. and F.	N.
N. σώφρων	σῶφρον	σώφρονες	σώφρονα
G. σώφρονος	σῶφρονος	σωφρόνων	σωφρόνων
D. σώφρονι	σῶφρονι	σώφροσι	σώφροσι
A. σώφρονα	σῶφρον	σώφρονας	σώφρονα
V. σῶφρον	σῶφρον	σώφρονες	σώφρονα

It will be noticed that a nom. termination *-ων* may be from the stem *-οντ* or from *-ον*, as shown in the Vocabularies by the Genitive Case. The former, however, occurs but rarely, save in Participles.

28. COMPARISON OF ADJECTIVES.

There are two general forms.

FIRST FORM.

Comparative -τερος -τέρα -τερον

Superlative -τατος -τάτη -τατον

(a) These terminations are added to the *adjective stem*.
Thus :—

πιστός	<i>faithful</i>	εὐγενής	<i>noble</i>	βαθύς	<i>deep</i>
πιστότερος	-τοτέρα	-τότερον	<i>more faithful</i>		
εὐγενέστερος	-εστέρα	-έστερον	<i>more noble</i>		
βαθύτερος	-υτέρα	-ύτερον	<i>deeper</i>		

and—

πιστότατος	-τοτάτη	-τότατον	<i>most faithful</i>
εὐγενέστατος	-εστάτη	-έστατον	<i>most noble</i>
βαθύτατος	-υτάτη	-ύτατον	<i>deepest</i>

(b) The stem-ending *ο* (in the First Form of Adjectives) *when preceded by a short vowel*, is changed in the Comparative and Superlative into *ω*. Thus :—

σοφός, <i>wise</i> ,	νέος, <i>new</i>		
σοφώτερος	-α	-ον	<i>wiser</i>
σοφώτατος	-η	-ον	<i>wisest</i>
νεώτερος	-α	-ον	<i>newer</i>
νεώτατος	-η	-ον	<i>newest</i>

(c) The declension of the First form of Comparatives and Superlatives follows that of the **First Form of Adjectives**.

SECOND FORM.

Comparative in *-ίων*, neut. *-ιον* (stem *-ιον*)

Superlative in *-ιστος*, *-ίστη*, *-ιστον*

(a) In this form the adjective stem is generally *modified*.

μέγας, *great*, Comp. *μείζων* (for *μεγίων*), once *μειζότερος*, 3 John 4.
Sup. *μέγιστος*, *greatest*.

<i>ταχύς</i> <i>swift</i>	<i>ταχίων</i>	<i>τάχιστος</i>
<i>καλός</i> <i>fair</i>	<i>καλλίων</i>	<i>κάλλιστος</i>
<i>πολύς</i> <i>much</i> ; pl. <i>many</i>	<i>πλείων</i>	<i>πλείστος</i>

(b) Several comparatives and superlatives are 'irregular,' i.e. formed from different roots. (So in English, *good*, *better*, *best* ; *bad*, *worse*, *worst*).

<i>ἀγαθός</i> <i>good</i>	<i>βελτίων</i> or <i>κρείσων</i>	<i>βέλτιστος</i> or <i>κράτιστος</i>
<i>κακός</i> <i>evil</i>	<i>κακίων</i> or <i>χείρων</i>	<i>κάκιστος</i>
<i>μικρός</i> <i>little</i>	<i>μικρότερος</i> or <i>ελάσων</i>	<i>ελάχιστος</i>

Once *ελαχιστότερος* 'less than the least,' Eph. iii. 8.

(c) Comparatives of the Second form are declined like *σώφρων*, except that in some cases *contraction* is caused by

dropping the *v*. Thus *μείζω* (= *μείζοα*) instead of *μείζονα*, and *μείζους* (= *μείζοες*) instead of *μείζονες*.

(*d*) Comparative and Superlative *without a Positive* :—

(*πρὸ*, preposition, *before*) *πρότερος*, *former* *πρώτος*, *first*.

Superlative without Comparative or Positive :—

(*ὑψος*, *height*) *ὑψιστος*, *highest*.

29. EXERCISE VI.

VOCABULARY.

ADJECTIVES.

ἀγνός, -ή, -όν, *pure*
ἄξιος, -α, -ον, *worthy* (w. gen.)
ἄπιστος, -ον, *unbelieving*
δίκαιος, -α, -ον, *just*
νήπιος, -α, -ον, *infantine*
πλήρης, -ες, *full* (w. gen.)
πνευματικός, -ή, -όν, *spiritual*
τέλειος, -α, -ον, *full-grown*,
perfect
τίμιος, -α, -ον, *precious*
ψυχικός, -ή, -όν, *natural* (be-
 longing to the animal life) ;

NOUNS.

ἀδικία, -ας, ἡ, *unrighteousness*
ἀετός, -οῦ, ὁ, *eagle*
ἀπάτη, -ης, ἡ, *deceit*
ἀποδοχή, -ῆς, ἡ, *acceptance*
γραφαί (plur. of *γραφῆ*), *Scriptures*
ἐπάγγελμα, -ατος, τό, *promise*
θελημα, -ατος, τό, *will*
κακία, -ας, ἡ, *malice*
κρίνον, -ου, τό, *lily*
σκοτία, -ας, ἡ, *darkness*
σπέρμα, -ατος, τό, *seed*
τροφή, -ῆς, ἡ, *food*

PROPER NAMES.

Θεσσαλονίκη, -ης, ἡ, *Thessalonica*
Ἰσραήλ, indecl., *Israel*
Ἰωάννης, -ου, ὁ, *John*
Σολομών, -ῶνος, ὁ, *Solomon*

See
End
Notes

See
End
Notes

RULES.

1. An Adjective without a Substantive expressed must be rendered with *man*, *woman*, *thing*, etc. according to gender.

2. The Article with an Adjective may often be rendered by the Personal Pronoun and the Relative, with the Substantive Verb. Thus, 'The faithful (one)' = 'He that is faithful.'

3. The Copula is often omitted between the Subject of a sen-

tence and the Adjective-Predicate. Thus, *The word (is) faithful*: Greek order 'Faithful the word,' or *The word faithful*.

4. The **Object of comparison** is either put in the **Genitive** Case, the particle *than* to be supplied in English; or else, if the Particle is expressed in Greek (*ἢ*), the Object is in the same case with the Subject. Thus, *He is wiser than the teacher*, σοφώτερός ἐστι τοῦ διδασκάλου, or σοφώτερός ἐστι ἢ ὁ διδάσκαλος.

Translate :—

1. εἰς πάντα τοὺς ἁγίους. 2. ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. 3. τὸ θέλημα τοῦ Θεοῦ ἀγαθὸν καὶ τέλειον ἐστὶ. 4. οἱ κριταὶ δίκαιοι ἦσαν. 5. πιστὸς¹ ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. 6. ὁ πιστὸς ἐν ἐλαχίστῳ² καὶ³ ἐν πολλῷ⁴ πιστὸς ἐστίν. 7. οὐκ ἔστι δούλος μείζων τοῦ κυρίου.⁵ 8. ἔστι⁶ σῶμα ψυχικὸν καὶ ἔστι σῶμα πνευματικόν. 9. ἔστιν ἀπίστου⁷ χείρων. 10. μικρότερον πάντων τῶν σπερμάτων⁸ ἐστὶ. 11. τὰ μέγιστα καὶ τίμια ἐπαγγέλματα. 12. ἡ ψυχὴ πλεῖον⁹ ἐστὶ τῆς τροφῆς. 13. οἱ μαθηταὶ Ἰησοῦ πλείους¹⁰ ἦσαν τῶν¹¹ τοῦ Ἰωάννου.

¹ Supply the copula *is*. ² Neuter, 'the least thing.' ³ 'Also.' ⁴ Neuter, lit. 'that which is much.' ⁵ 'Master.' ⁶ 'There is.' ⁷ 'An unbelieving (one)' = an unbeliever. ⁸ Lit. 'than all the seeds,' *i.e.* 'than all the (other) seeds'—a frequent form of speech. ⁹ Neuter, *thing* implied. ¹⁰ Contracted form of *πλείονες*, see § 28 (c). ¹¹ Art. implying noun. In Eng. idiom, 'those of John.'

Render into Greek :—

1. He was full of faith and of the Holy Spirit. 2. The Holy Scriptures are true and pure. 3. Many prophets and righteous men were in the days of the kingdom of Israel.¹ 4. O full² of all unrighteousness and deceit! 5. Be ye infants in³ malice and full-grown (men) in³ wisdom. 6. The words and deeds of the disciples were holy. 7. The least in the kingdom of the heavens was greater than John. 8. They were more noble than those in Thessalonica. 9. He is fairest⁴ of the sons of men. 10. The darkness was over⁵ all the earth. 11. Solomon was wiser and greater than all the kings.⁶

¹ Supply article. ² Voc. not always used in such sentences, as if ellipsis: = O (ὦ) 'thou that art full.' ³ Express *in* by simple dat. ⁴ Superlative followed by a gen. ⁵ ἐπί with acc. ⁶ See note 8 above.

30. ADDITIONAL ADJECTIVES; FOR PRACTICE.

* * These Adjectives should be declined by the student, in gender, number, and case; the comparative and superlative should also be formed. The Adjectives may be combined, for exercise, with Substantives given in previous Vocabularies.

ἀκων, -ουσα, -ον, *unwilling*
 ἀρχαῖος, -α, -ον, *ancient*
 δεκτός, -ή, -όν, *acceptable, propitious*
 ἐλεύθερος, -α, -ον, *free*
 εὐθύς, -εῖα, -υ, *straight*
 εὐκαιρος, -ον, *well-timed, seasonable*
 καινός, -ή, -όν, *new, fresh*
 λογικός, -ή, -όν, *rational*
 μακρός, -ά, -όν, *long, distant*
 μέλας, -αινα, -αν, *black*

μωρός, -ά, -όν, *foolish*
 ὅσιος, -ια, -ιον, *holy*
 πένης, gen. πένητος, *poor, needy*
 πιστός, -ή, -όν, *faithful*
 πλούσιος, -ια, -ιον, *rich*
 πρᾶος, -ον, or πραῦς, -εῖα, -ύ, *meek*
 στενός, -ή, -όν, *narrow*
 ὑπήκοος, -ον, *obedient* (not contracted)
 φρόνιμος, -ον, *prudent, wise*
 ψευδής, -ές, *false*

31. NUMERALS.

I. Cardinal and Ordinal Numbers, up to Twelve.

εἷς, <i>one</i> (α');	πρῶτος, <i>first</i>
δύο, <i>two</i> (β');	δεύτερος, <i>second</i>
τρεις, <i>three</i> (γ');	τρίτος, <i>third</i>
τέσσαρες, <i>four</i> (δ');	τέταρτος, <i>fourth</i>
πέντε, <i>five</i> (ε');	πέμπτος, <i>fifth</i>
ἕξ, <i>six</i> (ς');	ἕκτος, <i>sixth</i>
ἑπτὰ, <i>seven</i> (ζ');	ἕβδομος, <i>seventh</i>
ὀκτώ, <i>eight</i> (η');	ὀγδοός, <i>eighth</i>
ἐννέα, <i>nine</i> (θ');	ἐννατός, <i>ninth</i>
δέκα, <i>ten</i> (ι');	δέκατος, <i>tenth</i>
ἐνδεκά, <i>eleven</i> (ια');	ἐνδέκατος, <i>eleventh</i>
δώδεκα, ¹ <i>twelve</i> (ιβ');	δωδέκατος, <i>twelfth</i>

NOTE. --The letters of the alphabet in the above table are used as numeral

¹ Twice δεκαδύο, Acts xix. 7, xxiv. 11.

signs, and in many editions of the Greek Testament denote the chapters. They should therefore be learned as far as given, also κ' 20 and λ' 30; but it is unnecessary to burden the memory with them further, especially as modern editions mostly employ Roman numerals. The letters proceed by tens after ι' and by hundreds after ρ' = 100. An accent after a letter or combination of letters marks the numeral use; and to denote thousands the accent is placed below and before the letter: ,α = 1000, ,β = 2000, etc. The sign for 6, in place of a letter (*digamma*) dropped from the alphabet, is called *stau*, and is found in old editions of Greek books as a contraction for στ. Thus, ἐστίν = ἐστίν. Intermediate numbers are expressed by combination and addition. Thus, ις' = 16; λζ' = 37; χξς' = 666 (Rev. xiii. 18).

2. The **Cardinal Numbers** from 10 to 19 are formed with the termination -δέκα = -teen, connected with the units (generally modified) by καί, and. *Twenty* is εἴκοσι. In the succeeding tens the termination -κοντα answers to -ty. Thus τριάκοντα *thirty*. 'A hundred' is ἑκατόν, the succeeding hundreds having the termination -κοσιοι. Thus διακόσιοι *two hundred*. 'A thousand' is χίλιοι, 'ten thousand' μύριοι, or μυριάς -άδος a *myriad*.

32. (a) Of the Cardinals, εἷς, τρεῖς, τέσσαρες are declined, and agree, like Adjectives, with the Substantives to which they belong. Like εἷς are declined οὐδείς, μηδείς, *no one*, (neut.) *nothing*.

	M.	F.	N.		M.	F.	N.
N.	εἷς	μία	ἓν <i>one</i>	D.	ἐνί	μιᾷ	ἐνί
G.	ἑνός	μιᾶς	ἑνός	A.	ἓνα	μίαν	ἓν

	M. and F.	N.		M. and F.	N.
N.	τρεῖς	τρία <i>three</i>	D.	τρισί	τρισί
G.	τριῶν	τριῶν	A.	τρεῖς	τρία

	M. and F.	N.		M. and F.	N.
N.	τέσσαρες	τέσσαρα <i>four</i>	D.	τέσσαρσι	τέσσαροι
G.	τεσσάρων	τεσσάρων	A.	τέσσαρας	τέσσαρα

Most of the numerals are *indeclinable*, but δύο has a dative, δυοι, and those ending in -ιοι (hundreds) are declined like plural Adjectives of the First Form. Thus, διακόσιοι -αι -α. χίλιοι, -αι -α.

(b) The **Ordinal Numbers**, excepting δεύτερος, ἑβδομος, ἑξήκωτος, all end in -τος, and from 20 onward in -οστός (declined like Adjectives). Thus, εικοστός *twentieth*, ἑκατοστός *hundredth*.

33. EXERCISE VII. THE NUMERALS.

VOCABULARY.

ἀγρός, -οῦ, ὁ, <i>field</i>	παρθένος, -ου, ἡ, <i>virgin</i>
ἄρτος, -ου, ὁ, <i>bread, loaf</i>	πεντήκοντα, <i>fifty</i>
δίκτυον, -ου, τό, <i>net</i>	σάββατον, -ου, τό, <i>Sabbath,</i> <i>week (sometimes plur.)</i>
ἔτος, -ους, τό, <i>year</i>	συναγωγή, ἡς, ἡ, <i>synagogue</i>
Ἰούδας, -α, ὁ, <i>Judas</i>	φυλακή, -ῆς, ἡ, <i>watch, (esp. of</i> <i>the night)</i>
ἰχθύς, -ύος, ὁ, <i>fish</i>	χήρα, -ας, ἡ, <i>widow</i>
μεστός, -ῆς, -όν, <i>full</i>	χρεία, -ας, ἡ, <i>need</i>
μήν, μηνός, ὁ, <i>month</i>	ᾧδε, adv., <i>here</i>
ὀγδοήκοντα, <i>eighty</i>	ᾠρα, -ας, ἡ, <i>hour</i>
ὄχλος, -ου, ὁ, <i>multitude, sum</i> <i>total</i>	ὥς or ὡσεί, adv. (with numbers) <i>about, as</i>
παιδάριον, -ου, τό, <i>lad</i>	
παρά (beside), <i>with (dat.)</i>	

RULES.

1. In compound numbers the largest is placed first, with or without *καί*. See 12, 16. Sometimes two numbers are combined in one word. See 15.

2. The numeral *εἰς* sometimes has the force of an emphatic indefinite article. See 4.

3. 'Day,' *ἡμέρα*, is often omitted in phrases like 'the first day of the passover,' 'the first day of the week.' In the latter phrase, *μία*, *one*, is sometimes used instead of *πρώτη*, *first* (cardinal for ordinal).

After numerals of which the application is well understood, other substantives may be omitted, the article being prefixed to the numeral, as 'the Twelve,' (*α*) 9.

Translate :—

1. ἐνός ἐστι χρεία. 2. Ἰούδας εἰς τῶν δώδεκα. 3. ἐν μιᾷ τῶν συναγωγῶν. 4. ἔστι παιδάριον ἐν ᾧδε. 5. δύο ἔσονται ἐν τῷ

ἀγρῶ. 6. τρεῖς ἐπὶ¹ δυοὶ καὶ δύο ἐπὶ¹ τρισίν. 7. ἔτη τρία καὶ μῆνες ἕξ. 8. οὐκ εἰσὶν πλεῖον² ἢ ἄρτοι πέντε καὶ ἰχθύες δύο. 9. οἱ δώδεκα σὺν Ἰησοῦ ἦσαν. 10. ἦν ὄχλος ὀνομάτων ὡς ἑκατὸν εἴκοσι. 11. ἐν τῇ δευτέρᾳ ἢ ἐν τῇ τρίτῃ φυλακῇ τῆς νυκτός. 12. τὸ δίκτυον ἦν μεστὸν ἰχθύων μεγάλων, ἑκατὸν πεντήκοντα τριῶν. 13. μία ἡμέρα παρὰ³ Κυρίῳ⁴ ἐστὶν ὡς⁵ χίλια ἔτη, καὶ χίλια ἔτη ὡς⁵ ἡμέρα μία. 14. ἦν δὲ ὥσει ὥρα ἕκτη. 15. χήρα ἦν ὡς ἐτῶν ὀγδοηκοντατεσσάρων. 16. δέκα καὶ ὀκτῶ ἔτη.

¹ Against. ² Used adverbially, therefore not conformed to subst. ³ With. ⁴ Without article, answering to O.T. Jehovah. ⁵ As.

Render into Greek :—

1. He was a man of 53 years. 2. The Eleven (*disciples* understood) were in Galilee. 3. Are (there) not twelve hours in the day? 4. (It) was about the sixth hour. 5. (There) shall be five women in one house. 6. In¹ the seventh month, on¹ the twelfth (day) of the month. 7. The seventh day² is the Sabbath of the Lord. 8. On the first (day) of the week.³ 9. Five of (ἐκ) the ten virgins were prudent, and five foolish.

¹ Express by dat. without preposition. ² Say 'the day, the seventh.'
³ Show the different ways in which this phrase may be rendered.

PRONOUNS.

34. PERSONAL PRONOUNS. FIRST TWO PERSONS.

FIRST PERSON—		SECOND PERSON—	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N. ἐγώ, <i>I</i>	ἡμεῖς, <i>we</i>	σύ, <i>thou</i>	ὕμεῖς, <i>you</i>
G. ἐμοῦ or μου	ἡμῶν	σοῦ or σου	ὕμῶν
D. ἐμοί or μοι	ἡμῖν	σοί or σοι	ὕμῖν
A. ἐμέ or με	ἡμᾶς	σέ or σε	ὕμᾶς

For the **Third Personal Pronoun**, *he, she, it*, the three genders of an *adjective-pronoun* are employed : αὐτός, *self*.

<i>Sing.</i>			<i>Plur.</i>		
M.	F.	N.	M.	F.	N.
N. αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
G. αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D. αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A. αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

Reflexive Pronouns combine the Personal Pronouns with the oblique cases of αὐτός. In the singular, the two are written as one word.

FIRST PERSON.		SECOND PERSON.	
<i>Sing.</i>		<i>Sing.</i>	
G. ἐμαυτοῦ, -ῆς, <i>of myself</i>		σεαυτοῦ, -ῆς, <i>of thyself</i>	
D. ἐμαυτῷ, -ῇ, <i>to myself</i>		σεαυτῷ, -ῇ, <i>to thyself</i>	
A. ἐμαυτόν, -ήν, <i>myself (obj.)</i>		σεαυτόν, -ήν, <i>thyself (obj.)</i>	

The plurals of these forms are written separately. Thus, ἡμῶν αὐτῶν, *of ourselves*; ὑμῖν αὐτοῖς, *to yourselves*, etc.

THIRD PERSON : *of himself, herself, itself, etc.*—

<i>Sing.</i>			<i>Plur.</i>		
M.	F.	N.	M.	F.	N.
G. ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
D. ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
A. ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά

This Reflexive Pronoun is sometimes written without the *é*, as αὐτοῦ, αὐτόν, etc., and is only distinguished from the cases of αὐτός by the *aspirate*.

Occasionally this Reflexive Pronoun is used for the first and second persons plural. τὴν ἑαυτῶν σωτηρίαν, “your own salvation” (Phil. ii. 12).

35. Possessive Pronouns are declined precisely like Adjectives of the first form, and are as follows :—

FIRST PERSON,	ἐμός,	ἐμή,	ἐμόν,	<i>my</i>
„	ἡμέτερος,	ἡμετέρα,	ἡμέτερον,	<i>our</i>

SECOND PERSON, σός, σή, σόν, thy
 ,, ὑμέτερος, ὑμετέρα, ὑμέτερον, your

There is no Possessive Pronoun in the New Testament for the Third Person, the genitive case of αὐτός or of ἑαυτοῦ being used instead. Thus, υἱὸς ἑαυτοῦ, or αὐτοῦ, *his own son, i.e.*, the son of the person who is subject of the sentence; υἱὸς αὐτοῦ, *his son, i.e.*, the son of another person.

The genitive cases of the other Personal Pronouns are also used most frequently with the force of the possessive.

36. The Demonstrative Pronouns follow the model of the *Article*.

They are—(a) ἴδε, ἡδε, τόδε, *this (here)*
 (b) οὗτος, αὕτη, τοῦτο, *this (near)*
 (c) ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that (yonder)*
 (d) ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*

(a) οὗτος is thus declined (stem, τουτο-).

	Sing.			Plur.		
	M.	F.	N.	M.	F.	N.
N.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
G.	τούτου	ταύτης	τούτου	τούτων	ταύτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A.	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα

The accent distinguishes the feminine of the nominative singular and plural, αὕτη, αὗται, from the corresponding cases of αὐτός, viz., αὐτή, αὐταί.

(b) ὁ αὐτός in all its cases is only αὐτός (§ 34), with the Definite Article prefixed. The neuter plural, nominative and accusative, is sometimes written ταῦτά, being distinguished by the coronis (§ 2) as well as by the accent, from ταῦτα, *these*, neuter plural of οὗτος.

(c) The Demonstrative Pronouns of *quality, quantity and number*.

<i>Quality,</i>	τοιούτος,	τοιαύτη,	τοιούτο,	<i>such</i>
<i>Quantity,</i>	τοσοῦτος,	τοσαύτη,	τοσοῦτο,	<i>so great</i>
<i>Number,</i>	τοσοῦτοι,	τοσαῦται,	τοσαῦτα,	<i>so many</i>

37. (a) The Relative Pronoun, $\delta\varsigma$, η , δ , *who* or *which*, is thus declined :—

Sing.			Plur.			
	M.	F.	N.	M.	F.	N.
N.	$\delta\varsigma$	η	δ	$\omicron\lambda$	$\alpha\lambda$	δ
G.	$\omicron\delta$	$\eta\varsigma$	$\omicron\delta$	$\omega\nu$	$\omega\nu$	$\omega\nu$
D.	δ	η	δ	$\omicron\lambda\varsigma$	$\alpha\lambda\varsigma$	$\omicron\lambda\varsigma$
A.	$\delta\nu$	$\eta\nu$	δ	$\omicron\upsilon\varsigma$	$\alpha\lambda\varsigma$	δ

(b) An Indefinite relative, *whoever*, *whatever*, is made by combining the enclitic $\tau\iota\varsigma$ with $\delta\varsigma$, η , δ . Both parts of the word are declined, as follows :—

Sing.			Plur.			
	M.	F.	N.	M.	F.	N.
N.	$\delta\sigma\tau\iota\varsigma$	$\eta\tau\iota\varsigma$	$\delta,\tau\iota$	$\omicron\lambda\tau\iota\upsilon\epsilon\varsigma$	$\alpha\lambda\tau\iota\upsilon\epsilon\varsigma$	$\delta\tau\iota\upsilon\alpha$

The nominative and accusative neuter singular is divided as above (sometimes by a space without comma), to distinguish the word from the conjunction, $\delta\tau\iota$, *that*.

The other cases (except the Acc. neut., like the Nom.) are not found in the N.T., but an old genitive masculine singular form, $\delta\sigma\tau\omicron\upsilon$, is used only in the adverbial phrase $\epsilon\omega\varsigma\ \delta\sigma\tau\omicron\upsilon$, *as long as, until* (Matt. v. 25, etc.).

(c) Sometimes the relative is declined with the particle $\pi\epsilon\rho$ (marking emphatic identity), and means *the very one who*; sometimes with other indeclinable suffixes, e.g., $\delta\sigma\gamma\epsilon$, *who indeed*.

(d) Derivative Relative Pronouns.

Quality : $\omicron\lambda\omicron\varsigma$, *such as*

Quantity : $\delta\sigma\omicron\varsigma$, *so great as*

Number : $\delta\sigma\omicron\iota$, plural of $\delta\sigma\omicron\varsigma$, *so many as*

38. (a) The simple Interrogative Pronoun is $\tau\iota\varsigma$; $\tau\iota$; *who?* or *what?* Its declension is identical with that of the indefinite $\tau\iota\varsigma$ (§ 12), except that in the interrogative the ι of the stem-syllable is *accented* throughout.

(b) Other interrogative forms are employed, correlative to the pronouns under § 37 (d), and, like them, denoting *quality*, *quantity*, and *number*. They all prefix the letter π- to the relative forms.

Quality, ποῖος, *of what kind?*

Quantity, πόσος, *how great?*

Number, πόσοι, *how many?*

(c) **Indirect interrogatives** prefix the letter ὁ- to the direct forms beginning with the letter π. Ὅποῖος, *of what kind?* is the only one of these employed in the New Testament.

DISTRIBUTIVE PRONOUNS.

39. These are mostly declined like Adjectives, and are as follows :—

(a) ἄλλος, ἄλλη, ἄλλο, *another* (numerically)

Plur. ἄλλοι, ἄλλαι, ἄλλοι, *others*

(b) ἕτερος, ἕτέρα, ἕτερον, *other* (different)

Plur. ἕτεροι, ἕτεραι, ἕτερα, *others*

(c) To these may be added :—

ἀμφοτέροι, -αι -α, *both* (only plur.)

(d) ἀλλήλων, *of one another*, used only in the genitive, dative, and accusative plural.

(e) ἕκαστος, ἕκαστη, ἕκαστον, *each*, used only in the singular ; with doubtful exceptions, in Phil. ii. 4 ; Rev. vi. 11.

TABLE OF CORRELATIVE ADJECTIVE PRONOUNS.

	<i>Demonstrative.</i>	<i>Relative.</i>	<i>Interrogative.</i>	<i>Dependent Interrogative.</i>	<i>Indefinite.</i>
Simple .	οὗτος	ὅς	τίς	...	τις
Quality .	τοιοῦτος	οἷος	ποῖος	ὅποῖος	...
Quantity	τοσοῦτος	ὅσος	πόσος

NOTE.—Rules for the construction of Adjectives are followed also by Adjective Pronouns. 'The

Relative agrees with its Antecedent in Gender, Number, and Person,' (*Third Concord*), its case being determined by its own sentence.

40. EXERCISE VII.

NOUNS, ADJECTIVES AND PRONOUNS,
with *εἶμι*.

VOCABULARY.

*Nouns and Adjectives.*ἀγαλλίασις, -εως, ἡ, *exultation*ἀλήθεια, -ας, ἡ, *truth*ἀνάστασις, -εως, ἡ, *resurrection*δανειστής, οὐ, ὁ, *creditor*δεξιός, -ά, -ον, *right* (opposed
to *left*)δίκαιος, -αία, -αῖον, *right, just*ἐξουσία, -ας, ἡ, *authority,*
*power*ἐρημος, -ον, *desert,* or as subst.

ἐρημος -ου, ἡ

ἔτοιμος, ον, *ready*εὐαγγέλιον, -ου, τό, *Gospel*εὐλαβής, -ες, *devout*Ἑλίας, -οῦ, *Elijah*ἱερόν, -οῦ, τό (neut. of ἱερός,
holy), *the Temple*Ἰουδαῖος, -αία, -αῖον, *Jewish,*
as subst. m. *a Jew,* fem. with
art. *Judæa*καιρός, -οῦ, ὁ, *season, oppor-*
*tunity*κατάλυμα, -ατος, τό, *lodging,*
*inn*ξηρός, -ά, -ον, *dry, withered*Συμεών, ὁ, indecl. *Simeon*χαρά, -ᾶς, ἡ, *joy*χείρ, χειρός, ἡ, *hand*χρεωφειλέτης, -ου, ὁ, *debtor**Prepositions.*ἐνώπιον (used as prep.) gen.,
*in the sight of*κατά (gen.), *against*μετά (gen.), *with**Adverbs, Conjunctions,**Particles.*ἀεί, *always*δέ, *but, and* (never first word
in a sentence)ἐκεῖ, *there*καί, *and, even, also; τε . . .*
*καί, both . . . and*οὐ (before a vowel οὐκ), *not*μή, *not, in suppositions*

RULES.

I. Subject and Predicate. (a) The Subject, when a Personal Pronoun, is often omitted, being implied in the person

of the verb. Its insertion denotes special emphasis. See 19, 20.

(b) A plural neuter Subject often takes a singular verb. See 9.

(c) The Subject is often marked by the Article. See 2.

2. **The Cases.** (a) The *Genitive* is often employed instead of a *Possessive Pronoun*. See § 35.

(b) The *Dative* after the different parts of the verb *εἶμι* denotes *possession*. Thus, *We have* would often be in Greek, *There is*, or *are to us*. So for 'A certain creditor had two debtors,' the Greek is 'Two debtors were to a certain creditor.' See 3, 4, 7, 18.

(c) For the cases as governed by *Prepositions*, see the several Vocabularies and § 68. The same Preposition often governs different cases in different senses.

3. **The Article.** (a) The original Demonstrative force of the Article is shown by its frequent use as a Pronoun of the Third Person. Thus, for 'And they said,' the Greek has 'And the (persons) said.' The Article with a Participle further exemplifies the same use. Thus 'He who is' would often be expressed in Greek by 'This (man) being.' See 8.

(b) The Article is used with Demonstrative Pronouns, and must immediately precede its Noun; also with Possessive Pronouns. See 10. It is often repeated before Adjectives and Adj. Pronouns, as in 13, 21.

(c) Before Proper Names, the Article generally implies that the person or place is well known, or has been mentioned before. See 11, 16.

Translate :—

1. ἔσται χαρά σοι καὶ ἀγαλλίασις. 2. Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 3. οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. 4. ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα ἑστὶν Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής. 5. Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. 6. Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων. 7. τί σοι ἐστὶν ὄνομα; 8. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν. 9. ἔτοιμά ἐστι πάντα. 10. τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. 11. ἐν ἐκείναις ταῖς ἡμέραις ὁ

See
End
Notes

See
End
Notes

Ἰωάννης ἦν ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 12. υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 13. καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἢ δεξιὰ ἦν ξηρά. 14. τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 15. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ. 16. πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ. 17. ἐν² ἐξουσία ἦν ὁ λόγος αὐτοῦ. 18. δύο χρεωφειλέται ἦσαν δανειστῆ τινί. 19. ἐν ἐρήμῳ τόπῳ ἐσμέν. 20. ὑμεῖς³ ἐστε μάρτυρες τούτων. 21. ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἕτοιμος.

¹ Supply *was*, 'whose name was.' See above, 2 *b*. ² Render *with*. 'Authority' was the element *in* which the word subsisted. ³ Note the emphasis of the pronoun.

Render into Greek :—

(In general, place the verb at the end of the sentence).

1. My children are always with me. 2. Mine¹ are thine,² and thine are mine. 3. That man was more righteous than his brothers. 4. Who art thou? 5. Those who are² with us are more than those who are against us. 6. Thy word is with (in) authority. 7. Their opportunity is not ready. 8. We have many debtors. 9. Another³ Gospel, which is not another. 10. Thy word is truth. 11. This (man) is poor, that (man) is rich. 12. Those men were not obedient to the word. 13. Both (of them) were prudent and meek. 14. The country in which they were is desert. 15. On⁴ one of those days He was in the Temple.

¹ Neut. plur. ² See § 40, 3*a*. ³ *i.e.* a *different* (so-called) Gospel which is not (really) another ; because there can be no other. ⁴ In.

THE VERB.

41. (a) Greek verbs are of two main forms, or **Conjugations**, called for convenience (from the termination of the First Person Singular Present Indicative) Verbs in ω and Verbs in μ .

(b) Verbs are inflected in **Voice, Mood, Tense, Number and Person**.

(c) VOICES. These are three, **Active, Middle, and Passive**; the Active and Passive as in other languages: *to love, to be loved*; the Middle generally reflexive: *to love oneself*.

Neuter (or Initiative) Verbs are sometimes of Active, sometimes of Middle form. Verbs of Middle form with Active meaning are called **Deponent**.

(d) MOODS. These are five: **Indicative, Imperative, Optative, Subjunctive, and Infinitive**.

The Indicative asserts or enquires: *He loves, Does he love?*

The Imperative commands: *Love ye.*

The Subjunctive is conditional, sometimes interrogative: *If he love, May he love?*

The Optative is properly a division of the Subjunctive; the subjunctive of the historical tenses. 'He asked *if he loved*.' Sometimes also the Optative expresses a *wish*; hence its name. *May he love!*

The Infinitive expresses the action or state denoted by the verb, as itself an object of thought. '*To love* is Divine,' '*Seeing* is believing.' Hence the Infinitive may be called the **Verbal Noun**.

(e) To the above must be added the **Participles**, which are **Verbal Adjectives**. '*A loving heart*,' i.e. a heart that loves. '*Having loved* His own.' Another form of Verbal Adjective, distinct from the Participles, denotes *duty, capability, quality*, and the like; as 'loveable,' 'pleasing,' 'blessed.'

(f) TENSES. These express **time** and **state**: in time, *past, present* and *future*; in state, *indefinite, imperfect* and *perfect*. Hence nine possible tenses, of which the Greek has *seven*.

}	Present	Indefinite,	(wanting).
	Past	Indefinite,	<i>He wrote.</i>
	Future	Indefinite,	<i>He will write.</i>
}	Present	Imperfect,	<i>He is writing.</i>
	Past	Imperfect,	<i>He was writing.</i>
	Future	Imperfect,	(wanting).
}	Present	Perfect,	<i>He has written.</i>
	Past	Perfect,	<i>He had written.</i>
	Future	Perfect,	<i>He will have written.</i>

This last occurs only once in N.T. The tenses wanting are supplied in various ways.

The general names and order of the Tenses are as follows :—

Present (Present Imperfect), **Imperfect** (Past Imperfect), **Future** (Future Indefinite), **Aorist** (Past Indefinite; also other uses), **Perfect** (Present Perfect), **Pluperfect** (Past Perfect). The Future-Perfect need not here be included.

The Present, Future, and Perfect are called *Principal Tenses*, the Imperfect, Aorist and Pluperfect, *Historical Tenses*.

(g) NUMBERS AND PERSONS. These are as in other languages. Classical Greek has the *Dual*, which, as not found in N.T., is not here included.

42. Methods of Inflection. It is essential to know the **Verbal Stem**. This may end in a (short) vowel (**Vowel-stems**) or in a consonant (**Consonant-stems**). Of Vowel stems, those in *ι* and *υ* are inflected without contraction, those in *α*, *ε*, and *ο* involve contraction. Consonant-stems may end in a labial, a guttural, or a dental. See Table, § 3 (a).

(a) The **Terminations** are appended to the Stem, and in the First Conjugation are the same for all verbs, combined with the stem according to the laws of euphony. See § 3 (d).

(b) **Augment.** The Historical Tenses in the Indicative prefix the letter *ἐ* to a verb beginning with a *consonant* ('syllabic augment'). When the consonant is *ρ* it is doubled. An initial *vowel* is lengthened ('temporal augment') changing *α* into *η*, *ε* into *η* or *ει*, *ο* into *ω*, *ι* into *ῑ*, and *υ* into *ῡ*. So with the diphthongs : *αι* becomes *η*, *αυ* becomes *ηυ*, and *οι* becomes *ω*, *ευ* is generally unaltered, sometimes *ηυ*.

(c) **Reduplication.** The **Perfect** Tense in all the moods repeats an initial *consonant* with *ἐ*, as from stem *λυ-λε-λυ-*, from *γραφ-γεγραφ-*, or lengthens an initial *vowel* as in *b*. A double initial consonant sometimes takes only *ἐ*, as from *κτ-*, *ἐκτ-*. An *aspirate* (see § 3) reduplicates with the corresponding *sharp*, as from *φιλ-πεφιλ*. A few forms are irregular, for which see Vocabularies. The **Pluperfect** sometimes (rarely in N.T.) prefixes the Augment to the Reduplication ; as from *λυ-ἐλελυ-*.

(d) Verbs compounded with Prepositions almost invariably take the Augment or Reduplication **after the Preposition** and before the proper Verbal Stem.

(e) **Tense-characteristics.** A letter between the stem and the termination is called the *Characteristic*. These are, chiefly, σ in the Future and (First) Aorist¹ Active, κ in the Perfect and Pluperfect Active, and θ in the Future and First Aorist Passive. These characteristics often modify the stem-letter vowels being lengthened, and consonants combined or assimilated. See the several Paradigms.

LEXICAL FORMS. In vocabularies and lexicons, the 1st pers. sing. pres. ind. of the Active Voice is generally given. Some Concordances, however, as Bruder's, give the infinitive present. The *English* infinitive is almost invariably used; as 'λέγω, to speak.' More strictly, it should be 'I speak' or 'am speaking.' But the usage will occasion no difficulty to the learner.

43. VERBS IN -ω. SCHEME OF TERMINATIONS.

The following Terminations are affixed directly to the Verbal Stem.

Note that the Middle and Passive Voices are *alike* in four tenses:—Present, Imperfect, Perfect, and Pluperfect.

Accentuation.—The accent of Verbs is *generally* thrown as far back as possible. Observe, however, some exceptions in the following scheme.

Indicative Mood.

PRESENT TENSE.

Active—

Sing. -ω, -εις, -ει; Plur. -ομεν, -ετε, -ουσι(ν).

Middle and Passive—

Sing. -ομαι, -η, -εται; Plur. -όμεθα, -εσθε, -ονται.

IMPERFECT, with Augment.

Active—

Sing. -ον, -ες, -ε(ν); Plur. -ομεν, -ετε, -ον.

Middle and Passive—

Sing. -όμεν, -ον, -ετο; Plur. -όμεθα, -εσθε, -οντο.

¹ For the Second Aorist, see hereafter, § 46 c.

FUTURE (compare Present).

Active—

Sing. -σω -σεις, -σει; Plur. -σομεν, -σετε, -σουσι(ν).

Middle—

Sing. -σομαι, -ση, -σεται; Plur. -σόμεθα, -σεσθε, -σονται.

Passive—

Sing. -θήσομαι, -θήση, -θήσεται;
Plur. -θησόμεθα, -θήσεσθε, -θήσονται.

FIRST AORIST, with Augment.

Active—

Sing. -σα, -σας, -σε(ν); Plur. -σαμεν, -σατε, -σαν.

Middle—

Sing. -σάμην, -σω, -σατο; Plur. -σάμεθα, -σασθε, -σαντο.

Passive—

Sing. -θην, -θης, -θη; Plur. -θημεν, -θητε, -θησαν.

PERFECT, with Reduplication.

Active—

Sing. -κα, -κας, -κε(ν); Plur. -καμεν, -κατε, -κᾶσι(ν).

Middle and Passive—

Sing. -μαι, -σαι, -ται; Plur. -μεθα, -σθε, -νται,

PLUPERFECT, with Reduplication and (sometimes) Augment.

Active—

Sing. -κειν, -κεις, -κει; Plur. -κειμεν, -κειτε, -κε(ι)σαν

Middle and Passive—

Sing. -μην, -σο, -το; Plur. -μεθα, -σθε, -ντο.

Imperative Mood.

PRESENT.

Active—

Sing. (2nd pers.) -ε, (3rd pers.) -έτω; Plur. -ετε, -έτωσαν.

Middle and Passive—

Sing. (2nd pers.) -ου, (3rd pers.) -έσθω; Plur. -εσθε, -εσθωσαν,

FIRST AORIST, without Augment.

Active—

Sing. -σον, -σάτω; Plur. -σατε, -σάτωσαν.

Middle—

Sing. -σαι, -σάσθω; Plur. -σασθε, -σάσθωσαν.

Passive—

Sing. -θητι, -θήτω; Plur. -θητε, -θήτωσαν.

PERFECT, with Reduplication (compare Present).

Active—

Sing. -κε, -κέτω; Plur. -κετε, -κέτωσαν.

Middle and Passive—

Sing. -σο, -σθω; Plur. -σθε, -σθωσαν.

Subjunctive Mood.

PRESENT.

Active—

Sing. -ω, -ης, -η; Plur. -ωμεν, -ητε, -ωσι(ν).

Middle and Passive—

Sing. -ωμαι, -η, -ηται; Plur. -ώμεθα, -ησθε, -ωνται.

FIRST AORIST, without Augment (compare Present).

Active—

Sing. -σω, -σης, -ση; Plur. -σωμεν, -σητε, -σωσι(ν).

Middle—

Sing. -σωμαι, -ση, -σηται; Plur. -σώμεθα, -σησθε, -σωνται.

Passive—

Sing. -θῶ, -θῆς, -θῆ; Plur. -θῶμεν, -θῆτε, -θῶσι(ν).

PERFECT, with Reduplication (compare Present).

Active—

Sing. -κω, -κης, κη; Plur. -κωμεν, -κητε, -κωσι(ν).

Middle and Passive - Made by Perfect Participle with subj. of εἶμι.

Optative Mood.

PRESENT.

Active—

Sing. -οιμι, -οις, -οι; Plur. -οιμεν, -οιτε, -οιεν.

Middle and Passive—

Sing. -οίμην, -οιο, -οιτο; Plur. -οίμεθα, -οισθε, -οιντο.

FUTURE (compare Present).

Active—

Sing. -σοιμι, -σοις, -σοι; Plur. -σοιμεν, -σοιτε, -σοιεν.

Middle—

Sing. -σολίμην, -σοιο, -σοιτο; Plur. -σολίμεθα, -σοισθε, -σοιντο.

Passive—

Sing. -θησολίμην, -θήσοιο, -θήσοιτο;

Plur. -θησολίμεθα, -θήσοισθε, -θήσοιντο.

FIRST AORIST, without Augment.

Active—Sing. -σαιμι, -σαις, -σαι; Plur. -σαιμεν, -σαιτε, -σαιεν.¹*Middle*—

Sing. -σαίμην, -σαιο, -σαιτο; Plur. -σαίμεθα, -σαισθε, -σαιντο.

Passive—

Sing. -θείην, -θείης, -θείη; Plur. -θείημεν, -θείητε, -θείησαν.

PERFECT, with Reduplication (compare Present).

Active—

Sing. -κοιμι, -κοις, -κοι; Plur. -κοιμεν, -κοιτε, -κοιεν.

Middle and Passive—Perfect Participle with Auxiliary Verb.

Infinitive Mood.

PRESENT.

Active, -ειν; *Middle and Passive*, -εσθαι.

FUTURE.

Active, -σειν; *Middle*, -σεσθαι; *Passive*, -θήσεσθαι.¹ The termination -ειαν (Æolic), for third person plural, is found twice in the New Testament (Luke vi. 11; Acts xvii. 27).

FIRST AORIST, without Augment.

Active, -σαι; *Middle*, -σασθαι; *Passive*, -θῆναι.

PERFECT, with Reduplication.

Active, -κέναι; *Middle and Passive*, -σθαι.

Participles.

PRESENT.

Active, m. -ων; f. -ουσα; n. -ον. *Middle and Passive*, -όμενος, -ομένη, -όμενον.

FUTURE.

Active, -σων, -σουσα, -σον; *Middle*, -σόμενος, -σομένη, -σόμενον; *Passive*, -θησόμενος, -θησομένη, θησόμενον.

FIRST AORIST, without Augment.

Active, -σας, -σασα, -σαν; *Middle*, -σάμενος, -σαμένη, -σάμενον; *Passive*, -θείς, -θείσα, -θέν.

PERFECT, with Reduplication.

Active, -κώς, -κυῖα, -κός; *Middle and Passive*, -μένος, -μένη, -μένον.

Verbal Adjective (see § 41 e), -τός, -τή, -τόν.

44. PARADIGM OF THE FIRST CONJUGATION.

The foregoing scheme of terminations is applicable to all verbs in -ω, as in the conjugation of the verb following:—

Stem, λυ- *to loose*; Mid., *to loose one's self, or get loosed*;
Pass., *to be loosed*.

Active Voice.

INDICATIVE MOOD.

Present Tense. *I am loosing.*

S. λύω, λύεις, λύει; P. λύομεν, λύετε, λύουσι(ν).

Imperfect. *I was loosing.*

S. ἔλυον, ἔλυες, ἔλυε(ν); P. ἐλύομεν, ἐλύετε, ἔλυον.

Future. *I shall or will loose.*

S. λύσω, λύσεις, λύσει; P. λύσομεν, λύσετε, λύσουσι(ν)

First Aorist. *I loosed.*

S. ἔλυσα, ἔλυσας, ἔλυσε(ν); P. ἐλύσαμεν, ἐλύσατε, ἔλυσαν.

Perfect. *I have loosed.*

Sing. λέλυκα, λέλυκας, λέλυκε(ν);

Plur. λελύκαμεν, λελύκατε, λελύκασι(ν).

Pluperfect. *I had loosed.*

Sing. (έ)λελύκειν, (έ)λελύκεις, (έ)λελύκει;

Plur. (έ)λελύκειμεν, (έ)λελύκειτε, (έ)λελύκε(ι)σαν.

IMPERATIVE MOOD.

Present Tense. *Loose (continuously).*

S. λύε (*loose thou*), λυέτω (*let him loose*); Plur. λύετε, λυέτωσαν.

Aorist. *Loose (at once).*

S. λύσον, λυσάτω; P. λύσατε, λυσάτωσαν.

Perfect. *Have loosed (i.e., remain so).*

S. λέλυκε, λελυκέτω; P. λελύκετε, λελυκέτωσαν.

SUBJUNCTIVE MOOD.

Present Tense. *I may loose.*

S. λύω, λύης, λύη; P. λύωμεν, λύητε, λύωσι(ν).

Aorist. *I may loose, or shall have loosed.*

S. λύσω, λύσης, λύση; P. λύσωμεν, λύσητε, λύσωσι(ν).

Perfect. *I may have loosed.*

Sing. λελύκω, λελύκης, λελύκη;

Plur. λελύκωμεν, λελύκητε, λελύκωσι(ν).

OPTATIVE MOOD.

Present (or Imperfect). *I might loose.*

S. λύοιμι, λύοις, λύοι; P. λύοιμεν, λύοιτε, λύοιεν.

Future. *I should loose.*

S. λύσοιμι, λύσοις, λύσοι; P. λύσοιμεν, λύσοιτε, λύσοιεν

Aorist. *I might or am to loose.*

Sing. λύσαιμι, λύσαις, λύσαι;

Plur. λύσαιμεν, λύσαιτε, λύσαιεν or ειαν.

Perfect (or Pluperfect). *I might have loosed.*

Sing. λελύκοιμι, λελύκοις, λελύκοι;

Plur. λελύκοιμεν, λελύκοιτε, λελύκοιεν.

INFINITIVE.

Present, λύειν, *to loose.*

Future, λύσειν, *to be about to loose.*

Aorist, λύσαι, *to loose immediately.*

Perfect, λελυκέναι, *to have loosed.*

PARTICIPLES.

Present nom., λύων, λύουσα, λύον, *loosing.*

Future nom., λύσων, λύσουσα, λύσον, *about to loose.*

Aorist nom., λύσας, λύσᾶσα, λύσαν, *having loosed.*

Perfect nom., λελυκώς, λελυκυῖα, λελυκός, *having now loosed;*
stem λελυκοτ-.

Middle and Passive Voices—Forms common to both.

INDICATIVE MOOD.

Present Tense. *I am losing myself, or being loosed.*

See
End
Notes

S. λύομαι, λύη or -ει, λύεται; P. λυόμεθα, λύεσθε, λύνονται

Imperfect. *I was losing myself, or being loosed.*

S. ἐλυόμην, ἐλύου, ἐλύετο; P. ἐλυόμεθα, ἐλύεσθε, ἐλύοντο.

Perfect. *I have loosed myself or been loosed.*

S. λέλυμαι,¹ λέλυσαι, λέλυται; P. λελύμεθα, λέλυσθε, λέλυνται

Pluperfect. *I had loosed myself, or been loosed.*

Sing. (ἐ)λελύμην, (ἐ)λέλυσο, (ἐ)λέλυτο;

Plur. (ἐ)λελύμεθα, (ἐ)λέλυσθε, (ἐ)λέλυντο.

See
End
Notes

¹ Some pure verbs insert σ before μ and τ (3rd pers.); as κλείω. See Vocabularies.

IMPERATIVE MOOD.

Present. *Loose thyself, or be thou loosed.*

Sing. (2nd pers.) λύου, (3rd pers.) λυέσθω ;

Plur. λύεσθε, λυέσθωσαν or -έσθων.

Perfect. *Have loosed thyself, or been loosed (i.e., remain so).*

Sing. λέλυσο, λελύσθω ; Plur. λέλυσθε, λελύσθωσαν or -σθων.

SUBJUNCTIVE MOOD.

Present. *I may loose myself, or be loosed.*

S. λύωμαι, λύη, λύηται ; P. λυώμεθα, λύησθε, λύωνται.

Perfect. *I may have loosed myself, or been loosed.*

Sing. λελυμένος ᾧ,¹ λελυμένος ἧς, λελυμένος ἧ ;

Plur. λελυμένοι ᾧμεν, λελυμένοι ἧτε, λελυμένοι ᾧσι(ν).

OPTATIVE MOOD.

Present. *I might loose myself, or be loosed.*

S. λυοίμην, λύοιο, λύοιτο ; P. λυοίμεθα, λύοισθε, λύοιντο.

Perfect. *I might have loosed myself, or been loosed.*

Sing. λελυμένος εἶην, λελυμένος εἶης, λελυμένος εἶη ;

Plur. λελυμένοι εἶημεν, λελυμένοι εἶητε, λελυμένοι εἶησαν.

INFINITIVE.

Present, λυέσθαι, *to loosen oneself, or be loosed.*

Perfect, λελύσθαι, *to have loosened oneself, or been loosed.*

PARTICIPLES.

Present, λυόμενος, λυομένη, λυόμενον, *loosing oneself, or being loosed.*

Perfect, λελυμένος, λελυμένη, λελυμένον, *having loosed oneself, or been loosed.*

¹ These forms are made by the perfect participle, with the substantive verb 'to be' as an auxiliary. Compare § 47 *h*.

Forms peculiar to the Middle.

INDICATIVE MOOD.

Future Tense. *I shall or will loose myself.*

See
End
Notes

3. λύσομαι, λύση or -ει, λύσεται; P. λυσόμεθα, λύσεσθε, λύσονται.

See
End
Notes

First Aorist. *I loosed myself.*

Sing. ἐλυσάμην, ἐλύσω, ἐλύσατο;

Plur. ἐλυσάμεθα, ἐλύσασθε, ἐλύσαντο.

IMPERATIVE MOOD.

First Aorist. *Loose thyself (at once).*

Sing. (2nd pers.) λῦσαι, (3rd pers.) λυσάσθω;

Plur. λύσασθε, λυσάσθωσαν or -άσθων.

SUBJUNCTIVE MOOD.

First Aorist. *I may loose myself, or shall have loosed myself.*

Sing. λύσωμαι, λύση, λύσηται;

Plur. λυσώμεθα, λύσησθε, λύσωνται.

OPTATIVE MOOD.

(Or, Subjunctive of the Historical Tenses.)

Future. *I should loose myself.*

Sing. λυσοίμην, λύσοιο, λύσοιτο;

Plur. λυσοίμεθα, λύσοισθε, λύσοιντο.

First Aorist. *I might, or am to loose myself.*

Sing. λυσαίμην, λύσαιο, λύσαιτο;

Plur. λυσαίμεθα, λύσαισθε, λύσαιντο.

INFINITIVE.

Future, λύσεσθαι, *to be about to loose one's self.*

First Aorist, λύσασθαι, *to loose oneself immediately.*

PARTICIPLES.

Future, λυσόμενος, λυσομένη, λυσόμενον, *about to loose oneself.*

First Aorist, λυσάμενος, λυσαμένη, λυσάμενον, *having loosed oneself.*

Forms peculiar to the Passive.

INDICATIVE MOOD.

First Future Tense.¹ *I shall be loosed.*Sing. λυθήσομαι, λυθήσῃ, λυθήσεται;
Plur. λυθησόμεθα, λυθήσεσθε, λυθήσονται.First Aorist. *I was loosed.*

S. ἐλύθην, ἐλύθης, ἐλύθη; P. ἐλύθημεν, ἐλύθητε, ἐλύθησαν.

IMPERATIVE MOOD.

First Aorist. *Be thou loosed (at once).*Sing. (2nd pers.) λύθητι, (3rd pers.) λυθήτω;
Plur. λύθητε, λυθήτωσαν.

SUBJUNCTIVE MOOD.

First Aorist. *I may be, or shall have been loosed.*

S. λυθῶ, λυθῆς, λυθῆ; P. λυθῶμεν, λυθῆτε, λυθῶσι(ν).

OPTATIVE MOOD.

Future. *I should be loosed.*Sing. λυθησοίμην, λυθήσοιο, λυθήσοιτο;
Plur. λυθησοίμεθα, λυθήσοισθε, λυθήσονται.First Aorist. *I might be, or am to be loosed.*Sing. λυθείην, λυθείης, λυθείη;
Plur. λυθείημεν, λυθείητε, λυθείεν.

INFINITIVE.

Future, λυθήσεσθαι, *to be about to be loosed.*First Aorist, λυθῆναι, *to be loosed immediately.*

PARTICIPLES.

Future, λυθησόμενος, -η, -ον, *about to be loosed.*Aorist, λυθείς, -είσα, -έν, *having been loosed.*

¹ Some pure verbs insert σ in the Future and Aorist Passive before θ, as ἀκούω, κλείω, ῥύομαι. See Vocabularies.

Verbal Adjective.

λυτός, -ή, -όν, *that may be loosed* 'soluble' (not in N. T.).

45. EXERCISE VIII. PURE VERBAL STEMS—ι OR υ.

VOCABULARY.

Verbs.

ἀκούω, *hear*, I Aor. pass.
ἤκούσθην; perf. act. ἀκήκοα
ἀπολύω, *release*
βασιλεύω, *reign*
δουλεύω, *serve*
κλαίω, *lament*, fut. κλαύσω
κλείω, *shut*, perf. pass. κέκλεισ-
μαι; I aor. ἐκλείσθην
μνημονεύω, *remember*
πιστεύω, *believe*
πολιτεύομαι (mid.), *act the citi-
zen*, hence, *order the life*
πορεύομαι (mid.), *go, journey*
ῥύομαι (mid.), *deliver*, I aor.
pass. ἐῤῥύσθην
σαλεύω, *shake*

*Prepositions, Adverbs, and
Particles.*

περί (gen.), *about*
κατά (acc.), *according to*
ἐπί (acc.), *upon, over*
ἐναντίον (gen.), *before*
ἀξίως, *worthily*
διατί, *wherefore?*
μόνον, *only*
πλήν, *except, but*

Nouns and Adjectives.

ἄμεμπτος, -ον, adj., *blameless*
δεσπότης, -ου, ὁ, *master*
δικαίωμα, -ατος, τό, *righteous
decree, ordinance*
δύναμις, -εως, ἡ, *power, might*
εἰρήνη, -ης, ἡ, *peace*
θυγάτηρ, -τρός, ἡ, *daughter*
ἱκανός, -η, ον, *sufficient, com-
petent*
ἱμάς, -αντος, ὁ, *thong*
Λώτ, ὁ (indec.), *Lot*
μακάριος, -ια, -ιον, *blessed*
ὄρεινός, -ή, -όν, *mountainous*,
ἡ ὄρεινή, *the hill country*
πονηρός, -ά, -όν, *evil*; ὁ πονη-
ρός, *the evil one*; τὸ πονηρόν,
the evil
πρόσωπον, -ου, τό, *countenance,
face*
σπουδή, -ῆς, ἡ, *haste*
συμφωνία, -ας, ἡ, *music* ("sym-
phony")
ὑπόδημα, -ατος, τό, *sandal*
χορός, -οῦ, ὁ, *dance with sing-
ing* ("chorus")

RULES.

The references are to the Greek sentences.

1. **The Cases.** The *Accusative* is, in general, the case of the Object, and is governed by Active Verbs.
2. The *Genitive* or *Accusative* may be used after the Verb ἀκούω, *to hear*. Compare 1, 2, 3.
3. The Verb δουλεύω, *to serve*, as a bondman, takes the *Dative*. See 7. So also πιστεύω, *to believe*. See 12.
4. The **Infinitive** often depends upon an Adjective. See 9.
5. A **Participle** is often used as a Predicate after the Substantive Verb. See 16.
6. A Participle with the **Article** may often be rendered by the Relative with a Verb. See 11. 'Happy (is) the (woman) having believed,' *Happy is she who believed*.

Translate :—

1. τίς ἐστίν οὗτος, περὶ οὗ ἀκούω τοιαῦτα; 2. ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει. 3. ἤκουσε συμφωνίας καὶ χορῶν. 4. ἀπολύετε, καὶ ἀπολυθήσεσθε. 5. νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ. 6. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας,¹ καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 7. ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. 8. θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 9. οὐκ εἰμι ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. 10. μνημονεύετε τῆς γυναικὸς Λώτ. 11. μακαρία ἡ πιστεύσασα. 12. διατί οὐκ ἐπιστεύσατε αὐτῷ; 13. μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε. 14. ἐπορεύθη² εἰς τὴν ὄρεινὴν μετὰ σπουδῆς. 15. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἀμεμπτοι. 16. τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον³ εἰς Ἰερουσαλήμ. 17. ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.⁴ 18. αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 19. ἡ θύρα κέκλεισται. 20. αὐτοὶ⁵ ἀκηκόαμεν.

¹ "To the ages" = *for ever*.
'(as though he were) going.'
Of both the genitive is alike.

² Fem. nom. understood. ³ Elliptical:
⁴ Masculine or neuter. See Vocabulary.
In apposition with ἡμεῖς understood.

See
End
Notes

See
End
Notes

Render into Greek :—

1. Happy are those who believe. 2. They have heard the Gospel with great joy. 3. The earth and the heavens shall be shaken. 4. They were going to Jerusalem. 5. Serve ye the Lord in peace. 6. Thou didst not believe my words. 7. The word of the Gospel was believed in that day. 8. There are of you some who believe not. 9. I have believed that Thou art the Christ. 10. We will serve Thee, O Master.

Verbal forms for further exercise, from the Gospel by Luke :—

ἤκουσαν, ἀκούσαι, ἀκουσάτωσαν, ἀκουσθήσεται, ἀπολελυμένην, ἀπολύσω, βασιλεύσαι, ἐκλαιον, ἐκλείσθη, πιστεύσαντες, ἐπορεύθη, πορεύσομαι, ῥυσθέντας, σεσαλευμένον.

These forms should be parsed, and the meaning given.

46. CONSONANT VERBS.

Strengthened Forms and Second Tenses.

(a) Many Verbs, especially those with consonant stem-endings, have, in the Present and Imperfect Tenses, a **modified** or **strengthened** form; a letter, or in some cases a syllable being added to the Stem. Thus :—

Stem τυπ-	Pres. τύπτω,	<i>I strike</i>	Impf. ἔτυπτον
λιπ-	λείπω,	<i>I leave</i>	ἔλειπον
πραγ-	πράσσω,	<i>I do</i>	ἔπρασσον
λαβ-	λαμβάνω,	<i>I take</i>	ἐλάμβανον

In Verbs like πράσσω (sometimes written πράττω), the guttural stem-ending is said to be **softened**. Instead of -σσ or -ττ the guttural softened into ζ- occurs in some Verbs; thus from κραγ- comes κράζω, *I cry out*. Occasionally, also, a *dental* is replaced by ζ-, as from φραδ-, φράζω, *I tell*.

A verb ending in -ζω might therefore be formed from a *guttural* or a *dental* stem. The distinction appears in the Future and other tenses.

(b) As a general rule, the Tenses of the Verb, the Present and Imperfect excepted, are formed *from the simple unmodified verbal stem*. The chief exception is in those Verbs which insert a vowel in the stem-syllable (like *λείπω*, from *λιπ-*), which retain that vowel (sometimes again modified) in several tenses.

(c) Very many 'strengthened' Verbs, and some others, form a **Second Aorist** *from the simple stem*, its meaning being generally identical with that of the First Aorist. In the Active and Middle, the Second Aorist is conjugated like the *Imperfect* (like the *Present* in other moods). Thus, in the four Verbs above given, the Second Aorists are, Act. *ἔτυπον*, *ἔλιπον*, *ἔπραγον*, *ἔλαβον*. So in the Middle, with the termination *-ομην*. In the Passive, the Second Aorist is conjugated like the *First*, with the termination *-ην* instead of *-θην*.

(d) In the Active Voice a **Second Perfect** and **Pluperfect** occasionally occur, the terminations being like those of the First, with *κ* omitted. In some Verbs the Stem in these second tenses is *modified, with a special meaning*; as from *πειθω*, *I persuade*; 2 Perf. *πέποιθα*, *I trust*.

(e) Some few Verbs have also a **Second Future Passive**, formed from the simple stem, and corresponding in meaning with the First Future.

A *Thira Future*, reduplicated, is sometimes called *Future Perfect* or *Paulo-post Future*, Middle or Passive. It is found only once in the New Testament, *κεκράξονται*, *will immediately cry out*, rec. text, Luke xix. 40, and may therefore be unnoticed in succeeding paradigms.

(f) **Occasional stem-changes**. In the Second Aorist the First Aor. Pass. Perfect, Mid. and Pass., *ε* or *ει* in the stem is sometimes changed to *α*. Thus *στρέφω*, *I turn*, 2 Aor. Pass. *ἔστράφη* : *τρέφω*, *I nourish*; stem *θρεφ-* Perf. Pass. Participle *τεθραμμένος*.

Such occasional changes are shown, where necessary, in the Vocabularies.

47. MUTE VERBAL STEMS.—I. LABIAL.

The Stem-letters π, β, φ are subject to the following changes when combined with terminations beginning with a consonant. See table, § 3.

(a) With -σ they become ψ (see § 3, b). Thus, from γραφ-, Fut. Act. termination -σω, combined, γράψω.

(b) With -μ they are changed into another μ. Thus, Perf. Pass. termination -μαι: γέ-γραμ-μαι.

(c) A *flat* labial (β) or *aspirate* (φ) before -τ becomes *sharp* (π), the rule being that 'a labial or guttural mute before a dental must be of the same order.' Thus, Perf. Pass. Ind. 3 pers. sing. termination -ται: γέ-γραπ-ται.

(d) By the same rule, a *sharp* or *flat* becomes *aspirate* before -θ. Thus, Stem τυπ-, 1 Aor. Pass. Indic. termination -θην: ἐ-τύφ-θην.

(e) The letter κ *disappears* after a labial stem-ending, which if *sharp* or *flat* becomes an *aspirate*. Thus, Perf. Act. Indic. τε-τυπ-κα becomes τέ-τυφ-α.

(f) In the Perf. and Plup. Passive and Middle the 2 pers. plural ending -σθε loses the σ after a labial mute, and the modification is as in (d). Thus, from τε-τυπ-σθε comes τέτυφθε.

(g) In the same tenses, the 3 pers. plur. endings -νται, -ντο cannot be accommodated to a preceding consonant. Hence they are superseded in Consonant Verbs by the *perfect participle* with the *pres. and past forms* of the Verb εἶμι. Thus, 3 pers. Perf. Pass. of γράφω, γεγραμμένοι εἰσί(ν); 3 pers. Plup. Pass. of τύπτω, τετυμμένοι ἦσαν. The Participle *must agree in gender with the nominative of the Verb*. Thus, *the letters have been written, αἱ ἐπιστολαὶ γεγραμμέναι εἰσίν*.

(h) A similar construction is used in the Perf. Pass. *Subjunctive* and *Optative* throughout, the sing. and plur. forms of the Participle being employed. The forms of εἶμι are:—Subj. ᾧ, ᾗς, ᾗ, ᾧμεν, ᾗτε, ᾧσι(ν); Opt. εἶην, εἶης, εἶη, εἶημεν, εἶητε, εἶησαν.

48. PARADIGM OF A MUTE LABIAL VERB (Present strengthened).

τύπτω, *I strike*. Verbal Stem **τυπ-**.

The several tenses are conjugated in number and person like those of λύω.

		<i>Active.</i>	<i>Middle.</i>	<i>Passive.</i>
INDIC.	Pres.	τύπτω		τύπτομαι
	Impf.	ἔτυπτον		ἐτυπτόμην
	1 Fut.	τύψω	τύψομαι	τυφθήσομαι
	1 Aor.	ἔτυψα	ἐτυψάμην	ἐτύφθην
	1 Perf.	τέτυφα		τέτυμμαι
	1 Pluperf.	(ἐ)τετύφειν		(ἐ)τετύμμην
	2 Fut.			τυπήσομαι
	2 Aor.	ἔτυπον	ἐτυπόμην	ἐτύπην
	2 Perf.	τέτυπα		
	2 Pluperf.	(ἐ)τετύπειν		
IMPERATIVE.	Pres.	τύπτε		τύπτου
	1 Aor.	τύψον	τύψαι	τύφθητι
	1 Perf.	τέτυφε		τέτυψο
	2 Aor.	τύπε	τυποῦ	τύπηθι
	2 Perf.	τέτυπε		
SUBJUNCT.	Pres.	τύπτω		τύπτωμαι
	1 Aor.	τύψω	τύψωμαι	τυφθῶ
	1 Perf.	τετύφω		τετυμμένος ᾧ
	2 Aor.	τύπω	τύπωμαι	τυπῶ
	2 Perf.	τέτυπω		
OPTATIVE.	Pres.	τύπτοιμι		τυπτοίμην
	1 Fut.	τύψοιμι	τυψοίμην	τυφθησοίμην
	1 Aor.	τύψαιμι	τυψαίμην	τυφθείην
	1 Perf.	τετύφοιμι		τετυμμένος εἶην
	2 Aor.	τύποιμι	τυποίμην	τυπείην
	2 Perf.	τετύποιμι		
	2 Fut.			τυπησοίμην

		<i>Active.</i>	<i>Middle.</i>	<i>Passive.</i>
INFINITIVES.	Pres.	τύπτειν		τύπτεσθαι
	1 Fut.	τύψειν	τύψεσθαι	τυφθήσεσθαι
	1 Aor.	τύψαι	τύψασθαι	τυφθῆναι
	1 Perf.	τετυφέναι		τετύφθαι
	2 Aor.	τυπεῖν	τύπεσθαι	τυπήναι
	2 Perf.	τετυπέναι		
	2 Fut.			τυπήσεσθαι
PARTICIPLES.	Pres.	τύπτων		τυπτόμενος
	1 Fut.	τύψων	τυψόμενος	τυφθησόμενος
	1 Aor.	τύψας	τυψάμενος	τυφθείς
	1 Perf.	τετυφώς		τετυμμένος
	2 Aor.	τυπών	τυπόμενος	τυπεῖς
	2 Perf.	τετυπώς		
	2 Fut.			τυπησόμενος

Conjugation of the Perfect Middle and Passive.

Indic.	Sing.	τέτυμμαι	τέτυψαι	τέτυπται
	Plur.	τετύμμεθα	τέτυφθε	τετυμμένοι (αι, α) εἰσί(ν)
Imper.	Sing.	τέτυψο	τετύφθω	Plur. τέτυφθε τετύφθωσαν
Subj.	Sing.	τετυμμένος (η, ον)	ᾧ	ᾗς ᾗ
	Plur.	τετυμμένοι (αι, α)	ᾧμεν	ᾗτε ᾧσι
Optative, as subj. with forms of εἶην. See § 47 (h).				

VERBAL FORMS FOR PRACTICE.

See Vocabulary, p. 63.

βλέποντες, βλέπωσιν, τὰ βλεπόμενα, κεκαλυμμένον, καλύψατε, ἔκρυψα, ἐκρύβη, κέκρυπται, ἔπεμψε, πέμψαι, ἐπέμφθη, ἐλάβομεν, λαβών, εἰληφώς, λήψεσθε, λάβη, λαμβάνετε, ἄπτου, ἄπτηται, ἄψη, ὑποστρέψαντες, πεμφθέντες, ἄλειψαι, ἤλειφον, γέγραφα.

49. EXERCISE IX.

VOCABULARY.

Some Active Verbs have their Future like the Middle.

*Mute Verbs.*ἀλείφω, *anoint*ἀποκαλύπτω, *reveal*ἀποκρύπτω, *hide*ἄπτω, *kindle*; ἄπτομαι, *touch*βλέπω, *see, look*γράφω, *write*ἐμβλέπω, *look upon*καλύπτω, *cover, hide*κόπτω, *cut*; mid. (cut one-self), *bewail*κρύπτω, *conceal*; stem κρυβ-πέμπω, *send*λαμβάνω, fut. λήψομαι, perf. ἔληφα, 2 aor. ἔλαβον, *take, receive*ὑποστρέφω, *return**Preposition, Adverb, Conjunction.*πρός (acc.), *towards, to*μή, *not* (with subj). pp. 105,

III

ἵνα, *that, in order that**Nouns and Adjectives.*ἀγαπητός, -ή, -όν, *beloved*Γαλιλαία, -ας, ἡ, *Galilee*ἔλαιον, -ου, τό (olive) *oil*ἱμάτιον, -ου, τό (outer) *garment*κράσπεδον, -ου, τό, *fringe, border, as of a garment*κρίμα, -ατος, τό, *judgment, condemnation*Λάζαρος, -ου, ὁ, *Lazarus*λύχνος, -ου, ὁ, *lamp*μάχαιρα, -ας and -ης, ἡ, *sword*μύρον, -ου, τό, *ointment*νήπιος, -ου, ὁ, *infant*περισσότερος, -α, -ον (comp.), *more abundant*Πέτρος, -ου, ὁ, *Peter*σκεῦος, σκεύους, τό, *vessel*στήθος, στήθους, τό, *breast*στόμα, -ατος, τό, *mouth*; (of the sword) *edge*συνετός, -ή, -όν, *intelligent, prudent*See
End
NotesSee
End
Notes

RULES.

The Cases. 1. Verbs of touching are followed by the *Genitive* (9): the more general rule being 'Verbs denoting the senses, except seeing, and sometimes hearing, have the Object in the Genitive case.'

2. The *Dative* is often the case of the Instrument; to be

rendered in English *with* (3, 10). Sometimes it expresses that towards which anything is directed, as sight (12).

Tenses. 3. The *Aorist* denotes a completed, the *Imperfect* a continuous action (compare 1 and 4). See § 77, 1.

4. The *Perfect* often denotes a past action of which the consequences remain. 'It has been written,' and so remains; in English idiom 'It is written' (see 8).

The Article. 5. The omission of the Article marks *indefiniteness*. See 2: not 'the wise,' etc., but 'some wise persons,' etc.

6. The Article with an Adjective and Noun is often repeated. See 11.

Translate:—

1. τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. 2. ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 3. ἐλάλω τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρω ἤλειψέ μου τοὺς πόδας. 4. καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν. 5. οὗτοι λήφονται περισσότερον κρίμα. 6. ἐκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. 7. καὶ ἦν τὸ ῥῆμα¹ τοῦτο κεκρυμμένον ἀπ' αὐτῶν. 8. ἐν τῷ νόμῳ τί γέγραπται; 9. ἤψατο² τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 10. Οὐδεὶς λύχρον ἄψας, καλύπτει αὐτὸν σκεύει. 11. πέμψω τὸν υἱόν μου τὸν ἀγαπητόν. 12. καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε³ τῷ Πέτρῳ.

¹ *Word*, in Greek, often signifies that which the word expresses. ² 'She touched.' ³ From ἐμβλέπω, compounded with ἐν, the ν being changed before the labial (§ 3d), but returning before the vowel of augment.

Render into Greek:—

1. The Father sent His beloved Son. 2. All these things I have written to¹ you. 3. That which was hidden² from the ages has been revealed to¹ the disciples of Jesus. 4. Many commandments are written in the law of Moses. 5. It is written, I will send to¹ them prophets and teachers. 6. Those who were sent² returned to the house. 7. Another servant was sent to³ them. 8. Send⁴ Lazarus. 9. Happy (are) the eyes

that see² the (things) which ye see. 10. Look ye to yourselves.
11. That seeing they may not see.

¹ Sign of dative. ² Use participle and article. ³ πρὸς with acc.
⁴ 1 Aorist.

50. MUTE VERBAL STEMS. II. GUTTURAL.

Compare throughout with § 47, 'Labial stems' :—

- (a) With -σ the stem letters κ γ χ become ξ.
- (b) Before -μ these letters become γ. Thus from ἄγω, *I lead*, the Perf. Pass. is ἤγμαι.
- (c) Before -τ the guttural letter becomes κ, by the rule given § 47 (c).
- (d) By the same rule -θ requires χ before it. Thus from ἄγω, 1 Aor. Pass. ἤχθην, and Perf. Pass. plur. 2 pers. ἤχθε (comp. § 47 d, f).
- (e) A guttural stem-ending is aspirated in the Perf. Act., the κ being dropped, as in labial verbs. Thus ἤχα.
- (f) For the 3 pers. plur. Pass. Perf. and Plup., also for the Perf. Pass. Subj. and Opt, see § 47, g h.
- (g) Two verbs of frequent occurrence take a Second Aorist, although the stem is not modified in the Pres. and Impf., the tense being distinguished from the Imperfect by a different form of Augment: ἔχω, *I have*, Impf. εἶχον, 2 Aor. ἔσχον: ἄγω, Impf. ἤγον, 2 Aor. (redup.) ἤγαγον. The verb διδάσκω, *I teach*, may be classed with guttural stems: Fut. διδάξω, 1 Aor. Pass. ἐδιδάχθην.

The learner may usefully construct paradigms of verbs in the following Vocabulary, after the model of τύπτω, § 48, and by the aid of the above remarks.

VERBAL FORMS FOR PRACTICE.

(See Vocabulary, p. 66.)

ἤγετο, ἀχθήσεσθε, ἀγάγετε, ἤχθη, ἄξων, ἄγωμεν, διώξουσι, διωκόμενοι, δεδιωγμένοι, διωχθήσονται, εἶχε, ἔξει, ἔσχε, εἶχομεν, ἔλεγε, λεγόμενα, λεχθέντα, τεταγμένοι, τέτακται, ἔταξαν, φεύξεται, ἔφυγον, φυγεῖν.

51. EXERCISE X.

VOCABULARY.

Verbs belonging to previous classes are marked with an asterisk.

ἄγω, *lead, bring*, 2 aor. ἤγαγον
 ἀνοίγω, 1 aor. pass. ἀνεψύχθην,
 2 fut. pass. ἀνοιγήσομαι,
open

ἀπέχω (hold off), *be distant*

*ἀπολαμβάνω, *receive back*

δέχομαι, 1 aor. ἐδεξάμην, *re-
 ceive, welcome*

διδάσκω, *teach*, see § 50 g

διώκω, *follow*

ἔχω, *have*, see § 50 g; fut.,
 ἔξω, the aspirate of χ
 being transferred to ε

ἤκω, *am come*

*θύω, *slay*, in sacrifice or for
 festival

*κελεύω, *command*

κρούω, *knock*

λέγω, *say*

*πορεύομαι, *go*

πράσσω, fut. πράξω, *do*

προσεύχομαι, *pray*, augment
 προση-

συνάγω, *bring together, store*

ταράσσω, perf. pass. τετά-
 ραγμαί, *agitate, trouble*

τάσσω, *arrange, set* (in order)

ὑπάρχω, subst. verb, *be* (natur-
 ally or essentially) part.
 τὰ ὑπάρχοντα, *property*

φεύγω, *flee*, fut. φεύξομαι, 2
 aor. ἔφυγον

Nouns and Adjectives.

ἀπόστολος, -ου, ὁ, *messenger,
 'apostle'*

ἄτοπος, -ον, *out of place, amiss*

βραβεῖον, -ου, τό, *prize*

ἑκατοντάρχης, -ου, ὁ, *centurion*

θάνατος, -ου, ὁ, *death*

καρπός, -οῦ, ὁ, *fruit*

κλήσις, -εως, ἡ, *calling*

μόσχος, -ου, ὁ, ἡ, *calf*

παιδίον, -ιον, τό, *little child*

παραβολή, -ῆς, ἡ, *parable*

σιτευτός, -ή, -όν (corn-fed) *fatted*

σκοπός, -οῦ, ὁ, *mark* (aimed at)

φίλος, -ου, ὁ, *friend*

*Adverbs, Prepositions, Con-
 junctions.*

ἄνω, *upwards, above*

γάρ, *for* (never begins a sen-
 tence)

εἰάν, *if*; with relative ὅς, *soever*

ἐν (w. dat. plur.), *among*

ἐπί (dat.), *upon*

ἤδη, *now*

κατά (acc.), *according to*

μακράν, *far*

ὅτε, *when*; ὅταν, *whensoever*

ποῦ, *where?*

τότε, *then*

ὑπό (w. acc.), *under*

See
 End
 Notes

See
 End
 Notes

RULES.

1. **The Infinitive** as the Object of another verb is construed with the sign *to* (see 2, 8). **The Subject of the Infinitive** is put in the **Accusative** case. In translating, the conjunction *that* may often be prefixed to the Noun, the Infinitive being construed as a finite verb. See *Handbook*, § 285.

2. **Genitive Absolute.** A Genitive, with a Participle expressed or understood, often occurs in a sentence *absolutely*, i.e. without dependence on any other words. See 10, 'he being distant,' i.e. *when he was distant*. See *Handbook*, § 275.

3. Particles compounded with **άν**, as *έάν*, require the **Subjunctive**. See 11.

Translate :—

1. καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλήμ. 2. ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. 3. ὁ ἔχων ὦτα ἀκούειν ἀκούετω. 4. οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. 5. τὸ περὶ ἐμοῦ τέλος ἔχει. 6. ἔχουσι Μωϋσέα καὶ τοὺς προφῆτας ἀκουσάτωσαν αὐτῶν. 7. ἔλεγε παραβολὴν πρὸς αὐτοὺς. 8. Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι. 9. τί τεταραγμένοι ἐστέ ; 10. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψε πρὸς αὐτὸν ὁ ἑκατοντάρχης φίλους. 11. ὃς ἔάν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται. 12. κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως¹ τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. 13. ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν. 14. καὶ γὰρ² ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται. 15. ὁ γὰρ μικρότερος³ ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστι μέγας. 16. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη. 17. τῷ κρούοντι ἀνοιγήσεται.⁴ 18. κύριε, ἀνοιξον ἡμῖν. 19. ἀνεψύχθη δὲ τὸ στόμα αὐτοῦ. 20. ἄξια ὧν ἐπράξαμεν⁵ ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξε.

¹ 'The calling above,' *the heavenly calling*. ² καὶ γάρ, render simply *for*, the καὶ being connective with a preceding sentence. ³ Art. with compar. 'the less (than all others)'; *he that is least*. ⁴ 'It shall be opened,' a so-called impersonal phrase; but see *Handbook*, § 171. ⁵ 'Things worthy of what we did,' *the due reward of our deeds*.

See
End
Notes

See
End
Notes

Render into Greek :—

1. He was teaching in their synagogues. 2. The apostles taught in the Temple. 3. Knock, and (it) shall be opened.¹ 4. Lord, open² to us. 5. He that shall receive³ you receives Me. 6. A certain man had⁴ two sons. 7. The seven had⁵ her (to) wife. 8. Nothing worthy of death has been done. 9. Jesus spoke parables to the multitude. 10. They were troubled and fled. 11. The city was gathered together to hear the word⁶ of God. 12. Whosoever ye pray, say, Our Father (who art⁷) in the heavens.

¹ Second Future. ² First Aorist. ³ Participle with Article. ⁴ Imperfect. ⁵ Second Aorist. ⁶ Gen. or Acc. ⁷ Express *who art* by the Article.

52. MUTE VERBAL STEMS. III. DENTAL AND ζ.

Compare §§ 47, 50, Labial and Guttural Stems. Simple Dental Stems are very rare in N.T., but the modified stem-termination -ζ, to be classed with these, frequently occurs.

(a) Before -σ a dental stem-ending *disappears*. Thus, *πειθω*, *I persuade*, Fut. *πείσω*.

(b) Before -μ, -τ, -θ, a dental is softened into σ, as Perf. Pass. *πέπεισμαι*, 3 pers. *πέπεισται*, 1 Aor. Pass. *έπεισθην*. Sometimes before -θ the stem-ending is dropped. Thus, *σώζω*, *I save*, 1 Aor. pass. *έσώθην*, Fut. *σωθήσομαι*.

(c) Before -κ in the Perfect Active the dental *disappears*, as *σέσωκα*.

(d) The Perfect Participle Passive, with forms of the Verb *to be*, is used as in § 47 *g, h*.

(e) In Verbs of this class, the **Second Tenses** do not, as a rule, occur. The **2 Perf.**, however, is found in a few cases, as *πέποιθα*, from *πειθω*. See § 46 *d*. The stem *παθ-*, strengthened into *πάσχω*, *I suffer*, takes a Second Aorist, *έπαθον*, also a Second Perfect, *πέπονθα* (as if from a stem *πενθ-*, the short vowel modified).

53. EXERCISE XI.

VOCABULARY.

<i>Verbs.</i>	<i>Nouns and Adjectives.</i>
ἰσπάζομαι, <i>salute</i>	ἅπας, -ασα, -αν, gen. ἅπαντος, etc., <i>all (together)</i>
βαπτίζω, <i>baptize, bathe</i>	ἄριστον, -ου, τό, <i>a meal (gen. morning)</i>
βυθίζομαι, <i>sink</i>	ἔκστασις, -εως, ἡ, <i>amazement ('ecstasy')</i>
δοξάζω, <i>glorify</i>	μηδείς, μηδεμία, μηδέν, <i>no one</i>
ἐκπορεύομαι, <i>go out, proceed</i>	ὀλίγος, -η, -ον, <i>little; plur. few</i>
θαυμάζω, <i>wonder</i>	ὄχλος, -ου, ὁ, <i>multitude</i>
καθαρίζω, <i>cleanse</i>	ὀργή, -ῆς, ἡ, <i>wrath</i>
μανθάνω, 2 aor. ἔμαθον, <i>learn</i>	πλοῖον, -ου, τό, <i>ship, boat</i>
ὀρίζω, <i>determine, Perf. pass. ὤρισμαι</i>	πῦρ, πυρός, τό, <i>fire</i>
πείθω, <i>persuade; mid., obey</i>	τυφλός, -ή, -όν, <i>blind</i>
πλήθω, <i>fill</i>	ὑπακοή, -ῆς, ἡ, <i>obedience</i>
σκανδαλίζω, <i>cause to stumble</i>	
χαρίζομαι, <i>bestow freely</i>	

Adverbs, Prepositions, Conjunctions, and Particles.

ἀλλά, <i>but; ἀλλά καί, but also</i>
εἰ, <i>if; sometimes elliptically interrogative ('tell us, if')</i>
ὅτι, <i>that, because</i>
οὐχί, <i>not, interrogatively</i>
ποῦ, <i>interrog., where?</i>
πρό (gen.), <i>before</i>
πρῶτον, <i>first</i>
ὑπέρ (w. gen.), <i>on behalf of</i>

RULES.

Cases. 1. Verbs of **filling** are often followed by a *Genitive* of the *material*. See 2.

2. The *Genitive* denotes **attribute**. See 13, 'words of grace' = *gracious words*.

3. The *Dative* is used of **recipients**, as of favour, see 16, 17.

Moods. 4. The Subjunctive with μή (and its compounds) is used in prohibitions. See 6.

5. The Infinitive, as a **Verbal Noun**, may take the Article. See 16, 17.

Relative and Antecedent. 6. *Attraction.* The Relative is often 'attracted' into the case of the Antecedent. Thus, in 18, the full construction would be 'from (the things) (gen.) which (acc.) He suffered.' Sometimes, in this construction, the antecedent is *expressed*; sometimes, as here, it is *omitted*.

Translate :—

1. πεπεισμένος ἐστίν Ἰωάννην¹ προφήτην εἶναι. 2. Πνεύματος Ἁγίου πλησθήσεται. 3. ἔπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. 4. ὁ υἱὸς τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον² πορεύεται. 5. καὶ ἔκστασις ἔλαβεν³ ἅπαντας καὶ ἐδόξαζον³ τὸν Θεόν. 6. καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 7. ἡ πίστις σου σέσωκέ σε. 8. μόνον πίστευε καὶ σωθήσῃ. 9. Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; 10. ἄλλους ἔσωσε· σωσάτω ἑαυτόν. 11. αὐτὸς⁴ ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρὶ. 12. ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 13. καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ. 14. οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; 15. μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 16. τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 17. ὑμῶν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ οὐ μόνον τὸ εἰς αὐτόν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν. 18. ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.

See
End
Notes

See
End
Notes

¹ Acc. with Inf. See § 51, Rule 1. ² 'That which hath been determined.' ³ Note the difference in meaning between Imperfect and Aorist. ⁴ Emphatic 'He,' as distinguished from the speaker.

Render into Greek :—

1. Father, glorify¹ Thy name. 2. They glorified the God of Israel. 3. I will be glorified. 4. They persuaded the multitudes. 5. They will not be persuaded. 6. Some of² them were persuaded. 7. They obey not the truth. 8. He trusted in³ God. 9. Trusting in⁴ thine obedience, I wrote to⁴ thee. 10. They were all filled with wrath. 11. Many shall be caused to stumble. 12. On⁴ you it has been freely bestowed to suffer on behalf of Christ.

¹ 1 Aor. ² ἐξ. ³ ἐπί dat. ⁴ Sign of dat

54. CONSONANT VERBAL STEMS—LIQUID.

The stem-endings λ, μ, ν, ρ, are but slightly affected by the terminations, and Verbs of this class will occasion but little difficulty. The following are the chief points to be remembered :—

(a) The Stem is very frequently **modified** in the Present. Thus, from ἀγγελ- comes ἀγγέλλω, *I announce*; from φαν- φαίνω, *I show or appear*; from ἀρ- αἴρω, *I take or lift up*. It is specially important, therefore, in this class to note the *Second Aorists*. The stem βαλ- βάλλω, *I cast or throw*; 2 Aor. ἔβαλον, has Per. Act. and Pass., and 1 Aor. Pass., as if from βλα- βέβληκα, βέβλημαι, ἐβλήθην.

(b) The **Future Active and Middle** (originally in -έσω, -έσομαι) drops the σ and *contracts* the vowels brought together. Thus, from κρίνω, *I judge*, Fut. κρινῶ (from κρινέσω, κρινέω), Mid. κρινούμαι (from κρινέσομαι, κρινέομαι). The conjugation of these Futures is as follows :—

Act. sing. κρινῶ, κρινεῖς, κρινεῖ : pl. κρινοῦμεν, κρινεῖτε, κρινούσιν.
Mid. sing. κρινούμαι, κρινεῖ, κρινεῖται : pl. κρινούμεθα, κρινεῖσθε, κρινοῦνται.

(c) Some verbs in -ίζω have a similar contracted Future; as ἐλπίζω, *to hope*, Fut. ἐλπῶ. This form is called the *Attic Future*. πίπτω (reduplicated from πετ-) has Fut. πεσοῦμαι.

(d) The **First Aorist** also omits the σ, but may lengthen the vowel of the preceding syllable. Thus, from ἀγγέλλω, Fut. ἀγγελῶ, 1 Aor. ἤγγειλα; φαίνω, Fut. φανῶ, 1 Aor. ἔφηνα.

(e) The **Perfect Active**, as μ and ν cannot come before κ, is of varied forms. In some Verbs ν is simply dropped, as from κρίνω, Perf. κέκρικα. Others adopt the **Second Perfect**, the vowel being lengthened as in 1 Aor.; as from φαίνω, πέφηνα. Others form the Perfect as if from a vowel stem in ε. Thus μένω, *I remain*, Perf. Act. μεμένηκα (stem μενε-). Compare § 57 c.

(f) The **Perfect Passive** again varies in Verbs of stem-ending ν-. Where this letter has been dropped in the Perf. Active, it likewise disappears in the passive. Thus, κέκρικα, κέκριμαι. So 1 Aor. Pass. ἐκρίθην, Fut. κριθήσομαι. Other

See
End
Notes

See
End
Notes

Verbs change ν into σ , sometimes μ . Thus, from $\phi\alpha\lambda\nu\omega$ ($\phi\alpha\nu$ -). Perf. Pass. $\pi\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$; from $\xi\eta\rho\alpha\lambda\nu\omega$, *I wither* ($\xi\eta\rho\alpha\nu$ -), Perf. Pass. $\acute{\epsilon}\xi\eta\rho\alpha\mu\mu\alpha\iota$. Here the 1 Aor. Pass. retains ν , as $\acute{\epsilon}\xi\eta\rho\acute{\alpha}\nu\theta\eta\nu$, $\xi\eta\rho\alpha\nu\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$.

55. THE VERB $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$, *to become*.

(a) This liquid Verb, from its frequent occurrence and its importance, must be separately noticed. Its root is $\gamma\epsilon\nu$ -, strengthened by a kind of reduplication to $\gamma\iota$ - $\gamma\epsilon\nu$ -, abbreviated to $\gamma\iota\gamma\nu$ -, and finally softened into $\gamma\iota\nu$ -. It is a **Substantive Verb** like $\epsilon\iota\mu\acute{\iota}$, which denotes the *fact* of existence; $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$, *the coming into existence*.

(b) Forms of this Verb in use in N.T. are the Present, with middle and passive terminations; the Future $\gamma\epsilon\nu\acute{\eta}\sigma\omicron\mu\alpha\iota$, the 1 Aor. $\acute{\epsilon}\gamma\epsilon\nu\acute{\eta}\theta\eta\nu$ (like pass.), the 2 Aor. $\acute{\epsilon}\gamma\epsilon\nu\acute{\omicron}\mu\eta\nu$ (like mid.), Inf. $\gamma\epsilon\nu\acute{\epsilon}\sigma\theta\alpha\iota$, the Perf. $\gamma\acute{\epsilon}\gamma\omicron\nu\alpha$ (like a second Perf.), occasionally $\gamma\epsilon\gamma\acute{\epsilon}\nu\eta\mu\alpha\iota$ (like Pass. Perf.). A very common form of the Verb is the 2 Aor. 3 pers. sing., $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$, *it came to pass*, or with a noun expressed, *became, came, was*. The Optative 2 Aor. 3 pers. sing. with the negative participle $\mu\acute{\eta}$ forms the phrase $\mu\acute{\eta}\ \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$, *let it not be*; rendered *God forbid!* Distinguish between Imper. Pres. $\gamma\acute{\iota}\nu\epsilon\sigma\theta\epsilon$, *become ye*, and 2 Aor. $\gamma\acute{\epsilon}\nu\epsilon\sigma\theta\epsilon$, *be ye*.

(c) This Verb follows the rule of the Verb *to be*—‘the same case after as before it.’ See § 17, 2.

56. EXERCISE XII.

VOCABULARY.

<i>Verbs.</i>	
$\alpha\acute{\iota}\rho\omega$, 1 aor. pass. $\acute{\eta}\rho\theta\eta\nu$, <i>take up, take away</i>	$\acute{\epsilon}\kappa\beta\acute{\alpha}\lambda\lambda\omega$, 2 aor. $\acute{\epsilon}\xi\acute{\epsilon}\beta\alpha\lambda\omicron\nu$, <i>cast out</i>
$\acute{\alpha}\pi\omicron\kappa\tau\acute{\epsilon}\iota\nu\omega$, fut. $-\kappa\tau\epsilon\nu\acute{\omega}$, <i>kill</i>	$\acute{\epsilon}\nu\tau\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$, fut. $\acute{\epsilon}\nu\tau\epsilon\lambda\omicron\upsilon\mu\alpha\iota$, <i>command</i>
$\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$, 1 aor. $\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha$, <i>send forth</i>	$\theta\acute{\epsilon}\lambda\omega$, imperf. $\acute{\eta}\theta\epsilon\lambda\omicron\nu$, 1 aor. $\acute{\epsilon}\theta\acute{\epsilon}\lambda\eta\sigma\alpha$, <i>to will</i>
* $\acute{\alpha}\rho\tau\acute{\upsilon}\omega$, <i>to season, flavour</i>	$\theta\epsilon\rho\acute{\iota}\zeta\omega$, <i>reap</i>
$\acute{\epsilon}\gamma\acute{\epsilon}\rho\omega$, 1 aor. $\acute{\eta}\gamma\epsilon\iota\rho\alpha$, pass. $\acute{\eta}\gamma\acute{\epsilon}\rho\theta\eta\nu$, <i>raise up</i>	$\kappa\alpha\tau\alpha\kappa\rho\acute{\iota}\nu\omega$, <i>condemn</i>
	* $\kappa\eta\rho\acute{\upsilon}\sigma\sigma\omega$, <i>proclaim, preach</i>

κλίνω, perf. κέκλικα, *decline*
 μέλλω, impf. ἤμελλον, *to be about to be*
 μωραίνω, 1 aor. pass. ἐμωράνθη, *become tasteless*
 ὀφείλω, *owe*
 *περισσεύω, *abound, to remain over*
 σπείρω, 1 aor. ἔσπειρα, *sow*
 *ὑποδέχομαι, *receive as guest*
 φαίνομαι (pass. of φαίνω), 2 Aor. ἐφάνην, *appear*
 φθάνω, 1 aor. ἐφθασα, *come beforehand, arrive*
 χαίρω, fut. χαρήσομαι, 2 aor. ἐχάρην, *rejoice*; imper. χαῖρε, χαίρετε, *hail! or farewell!*

Nouns and Adjectives.

ἅλας, -ατος, τό, *salt*
 ἄμπελος, -ου, ἡ, *vine*
 βασίλισσα, -ης, ἡ, *queen*
 γενεά, -ᾶς, ἡ, *generation*
 γωνία, -ας, ἡ, *corner*
 δηνάριον, -ου, τό, *denarius, 'penny'*
 ἑσπέρα, -ας, ἡ, *evening*
 ἕτερος, -έρα, -ερον, *another*

ζυγός, -οῦ, ὁ, *yoke*
 θάμβος, -ους, τό, *astonishment*
 κεφαλή, -ῆς, ἡ, *head*
 κήπος, κήπου, ὁ, *garden*
 κλάσμα, -ατος, τό, *fragment*
 κόκκος, -ου, ὁ, *grain, seed*
 κόσμος, -ου, ὁ, *world*
 κόφινος, -ου, ὁ, *travelling-basket*
 κρυπτός, -ή, -όν, *secret*
 λήρος, λήρου, ὁ, *idle talk*
 μνήμα, -ατος, *memorial, tomb*
 νότος, -ου, ὁ, *south wind*
 οἰκτίρμων, -ονος, ὁ, ἡ, *pitiful, compassionate*
 οὐράνιος, -ον, *heavenly*
 πλήθος, πλήθους, τό, *multitude*
 πόσος, -η, -ον, *how much? how great?*
 σημεῖον, -ου, τό, *sign*
 σίναπι, -έως, τό, *mustard-seed*
 στρατιά, -ᾶς, ἡ, *army, host*
 σωτηρία, -ας, ἡ, *deliverance, salvation*
 τετράρχης, -ου, ὁ, *ruler over a fourth part, tetrarch*
 φανερός, -ά, -όν, *manifest*
 χιτών, -ῶνος, ὁ, *vest, inner garment*

Adverbs, Prepositions, and Particles.

ἐξαίφνης, *suddenly*
 μεγάλως, *greatly*
 οὐ μή, a double negative with Subjunctive, expressing the strongest possible negation. See *Handbook* § 377.
 ὥς (of time), *about*
 ὥσει, *as if, as*

Translate :—

PART I.

1. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιῶς οὐρα-
 νίου. 2. καὶ ἐγένετο θάμβος ἐπὶ πάντας. 3. καὶ ἐγένετο ἐν μιᾷ
 τῶν ἡμερῶν καὶ ¹ αὐτὸς ἦν διδάσκων. 4. γίνεσθε οἰκτίρμονες. 5.
 οὐκ ἔστι κρυπτόν, ὃ οὐ φανερόν γενήσεται. 6. ἤκουσε δὲ Ἡρώδης
 ὁ τετράρχης τὰ γινόμενα πάντα. 7. οὗτος ἐγενήθη εἰς ² κεφαλὴν
 γωνίας. 8. τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα ³ γίνεσθαι; 9. γενη-
 θήτω τὸ θέλημά σου. 10. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν ⁴ τὴν
 βασιλείαν τοῦ Θεοῦ. 11. ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν
 ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ. 12. τοῖς ἀγγέλοις αὐτοῦ ἐντε-
 λείται περὶ σοῦ. 13. οὐ θέλομεν τοῦτον βασιλεύσαι ἐφ' ἡμᾶς.
 14. ὁ εἰς ὠφείλει δηνάρια πεντακόσια, ὃ δὲ ἕτερος πεντήκοντα. 15.
 πόσον ὀφείλεις τῷ κυρίῳ μου; 16. μὴ κρίνετε, καὶ οὐ μὴ κριθήτε.
 17. ἐκ τοῦ στόματός σου κρινῶ σε. 18. καὶ ἐφάνησαν ἐνώπιον
 αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ⁵ ταῦτα.

PART II.

1. φαίνεσθε ⁶ ὡς φωστῆρες ἐν κόσμῳ. 2. ἐν οἰκίᾳ οὐκ ἔμενον,
 ἀλλ' ἐν τοῖς μνήμασιν. 3. ἔμεινε δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας
 τρεῖς. 4. μείνον μεθ' ἡμῶν· ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέκλικεν
 ἤδη ἡ ἡμέρα. 5. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνος ἀπέκ-
 τειναν. 6. ὑπεδέξατο αὐτὸν χαίρων. 7. ἐν τούτῳ χαίρω, ἀλλὰ
 καὶ χαρήσομαι. 8. ἐχάρην δὲ ἐν Κυρίῳ μεγάλως. 9. ἀπὸ τοῦ
 αἰροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης. 10. καὶ ἤρθη
 τὸ περισσεῦσαν ⁷ αὐτοῖς κλασμάτων κόφινος δώδεκα. 11. θερίζεις δὲ
 οὐκ ἔσπειρας. 12. καὶ ἤγειρε κέρασ ⁸ σωτηρίας ἡμῶν. 13. προφή-
 τῆς μέγας ἠγέρθη ἐν ἡμῶν. 14. βασίλισσα νότου ἐγερθήσεται ἐν
 τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐ-
 τοὺς. 15. ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 16. ἐὰν δὲ καὶ
 τὸ ἄλλας μωρανθῇ, ἐν τίνι ⁹ ἀρτυθήσεται;

1 'It came to pass . . . and He was.' Our idiom is 'It came to pass
that He was.' 2 'It became unto' for 'It became.' 3 Subj. of μέλλῃ.
 See § 40, rule 1 b. 4 Infin., expressing purpose. 5 Subj. of ἐφάνησαν.
 6 May be indic. or imper. See Rev. Ver. 7 1 Aor. part. 'that which re-
 mained.' 8 Accusative. 9 'In what respect?' or, 'In what manner?'

Render into Greek :—

I. Whatsoever¹ a man soweth, this shall he also reap. 2. He that soweth² and he that reapeth² shall rejoice. 3. Herod willeth to kill³ Thee. 4. Let it be (become) to thee as thou willest. 5. May it be (become⁴) unto me according to thy word. 6 He⁵ (that is) least shall become great. 7. Judge ye not and ye shall not⁶ be judged. 8. I will judge thee out of thine (own) mouth. 9. In what (thing) thou judgest another,⁷ thou hast judged thyself. 10. What (is) the sign when⁸ these (things) are about to be? II. From him that hath not² shall be taken away even that which he hath. 12. Take⁹ ye My yoke upon you, and learn ye⁹ of¹⁰ Me.

¹ ὅ ἕάν, with subj. ² Participle with Art. ³ Aorist. ⁴ Opt. Aor.
⁵ Article. ⁶ Double negative. See Vocabulary, Subj. Aor.
⁷ Say 'the other.' ⁸ ὅταν, with subj. ⁹ ἰ Aorist. ¹⁰ ἀπό.

57. PURE VERBAL STEMS. CONTRACTED.

(a) Verbs with the stem-terminations α, ε, ο are subject to **contraction** in the *Present* and *Imperfect* Tenses (the terminations beginning with vowels). The scheme of contraction is as follows :—

<i>Initial letter of termination.</i>	<i>Stem α-</i>	<i>Stem ε-</i>	<i>Stem ο-</i>
-ε	α	ει	ου
-ο	ω	ου	ου
-ω	ω	ω	ω
-ει	αι	ει	οι
-η	αι	η	οι
-ου	ου	ου	ου
-οι	οι	οι	οι

(b) This Table exhibits the simple laws of contraction ; and the following paradigms of the Present and Imperfect, compared with the Scheme of Terminations, § 43, will present no difficulty.

The alternative terminations in Opt. Act. should be noticed.

1. A-stem, τιμάω, *I honour.*
2. E-stem, φιλέω, *I love.*
3. O-stem, δηλώω, *I manifest.*

Stem, τιμα-

φιλε-

δηλο-

Active.

INDICATIVE—Present.

τιμῶ	φιλῶ	δηλῶ
-ᾶς	-εῖς	-οῖς
-α	-εῖ	-οῖ
-ῶμεν	-οὔμεν	-οὔμεν
-ᾶτε	-εῖτε	-οὔτε
-ῶσι(ν)	-οὔσι(ν)	-οὔσι(ν)

Imperfect.

ἐτίμων	ἐφίλων	ἐδήλων
-ας	-εις	-ους
-α	-ει	-ου
-ῶμεν	-οὔμεν	-οὔμεν
-ᾶτε	-εῖτε	-οὔτε
-ων	-ουν	-ουν

IMPERATIVE.

τιμα	φιλει	δήλου
-άτω	-είτω	-ούτω
-ᾶτε	-εῖτε	-οὔτε
-άτωσαν	-είτωσαν	-ούτωσαν

SUBJUNCTIVE.

τιμάω like Indicative : for others, see Table, p. 75.

See
End
Notes

See
End
Notes

OPTATIVE.

τιμῶμι or -ῶην	φιλοῖμι or -οίην	δηλοῖμι or -οίην ¹
-ῶς or -ῶης	-οῖς or -οίης	-οῖς or -οίης
-ῶ or -ῶη	-οῖ or -οίη	-οῖ or -οίη
-ῶμεν or -ῶημεν	-οῖμεν or -οίημεν	-οῖμεν or -οίημεν
-ῶτε or -ῶητε	-οῖτε or -οίητε	-οῖτε or -οίητε
-ῶεν	-οῖεν	-οῖεν

INFINITIVE.

τιμᾶν ²	φιλεῖν	δηλοῦν
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PARTICIPLE.

τιμῶν, -ῶσα, -ῶν	φιλῶν, -οῦσα, -οῦν	δηλῶν, -οῦσα, -οῦν
------------------	--------------------	--------------------

Middle and Passive.

INDICATIVE—Present.

τιμῶμαι	φιλοῦμαι	δηλοῦμαι
-ᾶ	-ῆ or -εῖ	-οῖ
-ᾶται	-εῖται	-οῦται
-ώμεθα	-ούμεθα	-ούμεθα
-ᾶσθε	-εῖσθε	-οῦσθε
-ῶνται	-οῦνται	-οῦνται

Imperfect.

ἐτιμῶμην	ἐφιλούμην	ἐδηλούμην
-ῶ	-οῦ	-οῦ
-ᾶτο	-εῖτο	-οῦτο
-ώμεθα	-ούμεθα	-ούμεθα
-ᾶσθε	-εῖσθε	-οῦσθε
-ῶντο	-οῦντο	-οῦντο

¹ The latter are the more usual terminations.

² According to some grammarians, τιμᾶν.

IMPERATIVE.

τιμῶ	φιλοῦ	δηλοῦ
-άσθω	-είσθω	-ούσθω
-ἄσθε	-εἴσθε	-ούσθε
-άσθωσαν	-είσθωσαν	-ούσθωσαν
οἱ -άσθων	οἱ -είσθων	οἱ -ούσθων

See
End
Notes

SUBJUNCTIVE.

Like the Indicative.

See
End
Notes

OPTATIVE.

τιμῶμην	φιλοίμην	δηλοίμην
-ῶο	-οῖο	-οῖο
-ῶτο	-οῖτο	-οῖτο
-ώμεθα	-οίμεθα	-οίμεθα
-ῶσθε	-οῖσθε	-οῖσθε
-ῶντο	-οῖντο	-οῖντο

INFINITIVE.

τιμᾶσθαι	φιλεῖσθαι	δηλοῦσθαι
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PARTICIPLE.

τιμώμενος, -η, -ον ; φιλούμενος, -η, -ον ; δηλούμενος, -η, -ον

(c) The **other tenses** of these Verbs are regularly formed, the stem-vowel being generally *lengthened* before the Future, Aorist, and Perfect tense-endings. Exceptions will be noted in the Vocabularies. In some Passives, the Aorist, Future, and Perfect insert -σ after the stem-vowel.

Tenses	of τιμάω,	of φιλέω,	of τελέω,	of δηλώω—
Pres. Act.	τιμῶ	φιλῶ	τελῶ	δηλῶ
Fut. Act.	τιμήσω	φιλήσω	τελέσω	δηλώσω
Perf. Act.	τετίμηκα	πεφίληκα	τετέληκα	δεδήλωκα
I Aor. Pass.	έτιμήθην	έφιλήθην	έτελέσθην	έδηλώθην
Perf. Pass.	τετίμημαι	πεφίλημαι	τετέλεσμαι	δεδήλωμαι

(d) Pure contracted Verbs *do not take a Second Aorist*, or other Second Tenses.

(e) Three verbs of this class 'strengthen' the stem by *ν*. Stem βα- βαίνω, *I go*, only in N.T. in compounds. Fut. βήσομαι, Perf. βέβηκα, 2 Aor. ἔβην (see § 64 c). Stem ἐλα-, ἐλαύνω, *drive*; Perf. ἐλήλακα. Stem φθα- φθάνω, *I come before, arrive*; I Aor. ἔφθασα; Perf. ἔφθακα.

58. EXERCISE XIII.

VOCABULARY.

Verbs in -άω form the Future in -ήσω unless otherwise marked.

Verbs.

ἀγαπάω, *to love*
 βοάω, *cry aloud*
 γελάω, -ῶ, -άσω, *laugh*
 ἐάω, ἐάσω, impf. εἶων, *permit*
 ἐμπλήθω, I aor. ἐνέπλησα, *fill up, satisfy*
 *ἐπανάγω, *put out (to sea)*
 ἐπερωτάω, -ῶ, *to question*
 ἐπιτιμάω, -ῶ, *to rebuke, w. dat.*
 *ἐπιβλέπω, *look upon, w. ἐπί, acc.*
 ἐρωτάω, *ask, beseech*
 *ἐτοιμάζω, *prepare*
 ζάω, -ῶ, fut. ζήσω or ζήσομαι, inf. ζῆν, *live*
 ἰάομαι, fut. ἰάσομαι, I aor. ἰασάμην, *heal*
 καυχάομαι, -ῶμαι, *boast*
 κτάομαι, -ῶμαι, fut. κτήσομαι, *to gain, acquire*
 *λατρεύω, *to worship*
 μνάομαι, -ῶμαι, I aor. ἐμνήσθην, *remember*
 πεινάω, -ῶ, -άσω, *to hunger*
 πλανάω, -ῶ, I aor. pass. ἐπλανήθην, *lead astray*

συναντάω, -ῶ, *meet, w. dat.*
 τελευτάω, -ῶ, *finish, i.e. life; die*
 τολμάω, -ῶ, *dare*
 χαλάω, -ῶ, -άσω, *loosen, let down, as nets*
 *χορτάζομαι, *to be satisfied*

Nouns and Adjectives.

ἄγρα, -ας, ἡ (hunting) draught (of fish)
 ἀκάθαρτος, -ον, *unclean, impure*
 Ἰωνᾶς, -ᾶ, ὁ, *Jonas, Jonah*
 νεκρός, -ά, -ον, *dead*
 περιτομή, -ῆς, ἡ, *circumcision*
 ποῖος, -α, -ον, *of what kind*
 σάρξ, σαρκός, ἡ, *flesh*
 ὑπομονή, -ῆς, ἡ, *endurance*
 φωνή, -ῆς, ἡ, *voice*

Adverbs, etc.

μή, with subjunctive ('that not'), *lest*
 νῦν, *now*
 ὀλίγον, *a little way*
 οὐαί, *Woe! interj.*
 οὐκέτι, *no longer*

RULES.

Cases. 1. After verbs of **remembering** the *Genitive* expresses that which is remembered. See 15.

2. The *Dative* is often used to express the object of a mental affection, as *worship*. See 17.

3. *Two Accusatives* follow verbs of **asking**—the ‘nearer and the ‘remoter’ Object, *i.e.* the person asked and the thing asked for. See 9.

Tenses. 4. In the *Imperative* mood, the *Present* expresses a command generally, or implies continuance or repetition: the *Aorist* implies that the action is instantaneous or complete. Compare 1 with 5, and 11 with 16.

Impersonal Verbs. These are used only in the *Third Person Singular*, and are rendered into English with the pronoun *it*. See *Handbook*, § 171.

Translate:—

1. τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 2. μακάριοι οἱ¹ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 3. πεινῶντας ἐπέπλησεν ἀγαθῶν.² 4. ἐπιτίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα. 5. χαλάσατε τὰ δίκτυα ὑμῶν εἰς³ ἄγραν. 6. οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι,⁴ ὅτι πεινάσετε. 7. οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. 8. θεὸς δὲ οὐκ ἔστι νεκρῶν ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. 9. οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. 10. ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. 11. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἔτοιμάσατε τὴν ὁδὸν Κυρίου.⁵ 12. ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε⁶ τὰς ψυχὰς ὑμῶν. 13. ἤμελλε⁷ τελευτᾶν. 14. συνήντησεν αὐτῷ ὄχλος πολὺς. 15. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 16. βλέπετε⁸ μὴ πλανηθῆτε. 17. ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.

1 ‘Ye who.’ 2 See § 53, rule 1. 3 ‘For,’ *i.e.* with a view to. 4 Translate as Vocative. 5 Without article; equivalent to Heb. **YEHOWAH.** 6 ‘Ye shall win.’ 7 ‘She was about.’ 8 ‘Take heed,’ lit. ‘look (to it).’

Render into Greek :—

1. He that honours ¹ not ² the Son, honours not the Father.
2. Honour ³ (ye) all (men).
3. Honour ⁴ (ye) the king.
4. Teacher, rebuke ³ Thy disciples.
5. Because I live, ye shall live also.
6. He that loveth ¹ Me shall be loved by ⁵ My Father.
7. Simon (son) of Jonas, lovest (thou) Me?
8. If ye love those who love you, what kind of favour have you? ⁶
9. Thou shalt love the Lord ⁷ thy God.
10. Jesus, looking upon the young man, loved him.
11. A man from ⁸ the multitude cried out, saying, Teacher, look upon ³ my son.
12. He that glorieth, ¹ let him glory in the Lord.

¹ Participial construction. ² μή. ³ 1 Aorist. ⁴ Present. ⁵ ὑπό.
⁶ Dative with ἐστί, see § 40. 1 b. ⁷ JEHOVAH. ⁸ ἀπό.

59. EXERCISE XIV. PURE VERBAL STEMS IN €.

VOCABULARY.

Verbs in -έω form the Future in -ήσω unless otherwise marked.

Verbs.

ἀκαιρέομαι, -οῦμαι, <i>lack opportunity</i>	εὐλογέω, -ῶ (speak well of), <i> bless, invoke blessing on</i>
*ἀναθάλλω, 2 aor. ἀνέθαλον, <i>flourish or thrive again</i>	*εὐφραίνομαι, <i>be glad</i>
ἀρκέομαι, -έσομαι, <i>be satisfied with</i>	εὐχαριστέω, -ῶ, <i>thank, give thanks</i>
*ἀρχομαι, <i>begin</i>	θεωρέω, -ῶ, <i>behold, gaze upon</i>
δεῖ, Impers., imperf. ἔδει, <i>it is needful, one ought</i>	*ἰσχύω, <i>be able to (inf.)</i>
διακονέω, -ῶ, <i>serve</i>	καλέω, -ῶ, -έσω, perf. κέκληκα, <i>call, summon, invite</i>
*διασεύω, <i>treat with violence</i>	*καταράομαι, -ῶμαι, <i>invoke a curse upon</i>
δοκέω, -ῶ, fut. δόξω, <i>appear, think: as impers. δοκεῖ, it seems good to (dat.)</i>	*κλάω, -άσω, <i>break (bread)</i>
ἐκτελέω, -ῶ, -έσω, <i>to complete</i>	κληρονομέω, -ῶ, <i>inherit, obtain</i>
ἐλεέω, -ῶ, <i>have compassion on</i>	κοσμέω, -ῶ, <i>furnish, adorn</i>
ἐπαινέω, -ῶ, -έσω, <i>commend, praise</i>	κρατέω, -ῶ, <i>lay hold of (gen.)</i>
	λαλέω, -ῶ, <i>speak</i>
	μετανοέω, -ῶ, <i>repent</i>
	παρακαλέω, -ῶ, -έσω, <i>exhort, comfort</i>

παρακολουθέω, -ῶ, *follow closely*
 περιπατέω, -ῶ, *walk*
 ποιέω, -ῶ, *do, make, practise*
 *προσέχω, *give heed*; with
 ἀπὸ, *beware*

See
End
Notes

προσκυνέω, -ῶ, *bow down, wor-
 ship*

πτόμαι, -οῦμαι, *be alarmed*

πωλέω, -ῶ, *sell*

συκοφαντέω, -ῶ, *accuse falsely*
 (as an informer)

*συνέχομαι, *be straitened or*
restrained

τελέω, -ῶ, -έσω, *fulfil, accomplish*
 φιλέω, -ῶ, *to love*

φοβέομαι, -οῦμαι, *to fear*

φρονέω, -ῶ, *think, be minded*

φωνέω, -ῶ, *cry, call to*

Nouns and Adjectives.

ἀγάπη, -ης, ἡ, *love*

ἀγορά, -ᾶς, ἡ, *market place*

ἀδικος, -ον, *unjust*

αἰώνιος, -ιον, *eternal*

ἀνάθημα, -ατος, τό, *votive offer-
 ing*

ἀνάμνησις, -εως, ἡ, *remem-
 brance, memorial*

ἀσπασμός, -οῦ, ὁ, *salutation,
 greeting*

See
End
Notes

ἀσσάριον, -λου, τό, 'farthing'

βάπτισμα, -ατος, τό, *baptism*

γραμματεὺς, -έως, ὁ, *scribe*

ἔμβοβος, -ον, *terrified, afraid*

ἐπιστάτης, voc. Ἐπιστάτα,
Master!

Εὐοδία, -ας, ἡ, *Euodia*

θάλασσα, -ης, ἡ, *sea*

οἰκονόμος, -ου, ὁ, *steward*

ὀψώνια, -ων, τά, *rations, as of*
soldiers

Σατανᾶς, -ᾶ, ὁ, Heb. 'Adver-
 sary,' *Satan*

στολή, -ῆς, ἡ, *robe*

στρουθίον, -ίου, τό, *small bird,
 sparrow*

συναγωγή, -ῆς, ἡ, *synagogue*

Συντύχη, -ης, ἡ, *Syntyche*

ὑψιστος, -η, -ον, *highest*; ὁ
 Ἵψιστος, *the Most High*

See
End
Notes

Adverbs, etc.

ἀκριβῶς, *accurately*

ἄνωθεν, *from above*

ἕως οὗτου (compound phrase),
until

καθεξῆς, *in order*

ὁμοίως, *likewise*

φρονίμως, *prudently*

See
End
Notes

RULES.

(a) **Cases.** 1. Passive verbs of *calling*, like Substantive Verbs, § 17 (2), require the *Nominative* after as well as before them. See i. 1.

2. The *Genitive* or Possessive, is often used to denote *attribute* or quality. See Exercise, part ii. 3.

3. Verbs of *taking hold* and the like are followed by a *partitive Genitive*: Eng. *by*. See Exercise, part ii. 5.

4. *Price* is expressed by the *Genitive*: to be rendered in English with the preposition *for*. See i. 8.

5. A 'cognate *Accusative*' often follows a verb with which it is connected in meaning. See i. 10.

See
End
Notes

(b) **Moods.** 6. The **Subjunctive Aorist** frequently has the force of an **Imperative**, and is used especially in **prohibitions**.

See
End
Notes

7. The **Subjunctive Aorist** with conditional particles often has the force of a **Future Perfect**. See ii. 4.

See
End
Notes

(c) **Tenses.** 8. The *Aorist Indicative* denotes a *completed action*, in distinction from the *Imperfect*. See i. 2 ; ii. 15, etc.

See
End
Notes

9. An **Aorist Participle in apposition with the Subject of the Verb** often denotes an **immediately preceding action**. 'This use of the Aor. Part. is one of the most common idioms in the N.T., and may be represented by two verbs ; the action of the one—the Participle—preceding that of the other' (*Handbook*, § 394, 3 b). See i. 4, 12 ; ii. 5, etc.

For this idiom, see further, *Notes on Syntax*, § 79. 3.

Translate :—

PART I.

1. οὗτος ἔσται μέγας, καὶ υἱὸς Ἐψίστου κληθήσεται. 2. ἐκάλουν αὐτὸ ἐπὶ τῷ ὄνοματι τοῦ πατρὸς αὐτοῦ. 3. αἴτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. 4. καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν. 5. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 6. τί δέ με καλεῖτε, Κύριε, Κύριε, καὶ οὐ ποιεῖτε ὡς λέγω ; 7. διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω ; 8. οὐχὶ πέντε στρουθία πωλοῦνται ἄσσαριων δύο ; 9. Ἰησοῦ Ἐπιστάτα, ἐλέησον ἡμᾶς. 10. καὶ ἐφοβήθησαν φόβον μέγαν. 11. μὴ φοβοῦ, μόνον πιστεύσον. 12. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ. 13. πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 14. τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί. 15. σήμερον ἐν τῷ οἴκῳ σου δεῖ με μέναι. 16. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει.

PART II.

1. προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς. 2. μηδένα διασείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.¹ 3. ἐπήνεσεν ὁ κύριος² τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. 4. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆ! 5. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς³, ἔγειρε. 6. ἔδοξε κάμοι, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι. 7. καὶ ἐλάλει εὐλογῶν τὸν Θεόν. 8. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων. 9. οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 10. γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῶ μετανοοῦντι. 11. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. 12. λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται. 13. Εὐδοκίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. 14. ἀνεθάλετε τὸ⁴ ὑπὲρ ἐμοῦ φρονεῖν; ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. 15. τὴν συναγωγὴν αὐτὸς⁵ ᾠκοδόμησεν ἡμῖν.

See
End
NotesSee
End
NotesSee
End
NotesSee
End
NotesSee
End
NotesSee
End
Notes

¹ Observe the distinction between the tenses in this sentence. ² The 'master' of the servant. ³ Nom. with Article for Vocative. ⁴ Art. agreeing with Inf. as a Noun. ⁵ Emphatic: 'at his own expense.'

Render into Greek :—

1. Teacher, what shall we do? 2. As ye will that men do to you, do ye also to them. 3. Go and do thou likewise. 4. I say to my servant, Do¹ this, and he doeth (it). 5. Simon (son) of Jonas, lovest² thou Me? 6. The Father Himself loves you because ye have loved me. 7. He that loveth father or mother above³ Me is not worthy of Me. 8. Blessing I will bless thee. 9. All things that were written by the prophets shall be accomplished. 10. It is necessary that⁴ what is written be accomplished in me. 11. It is⁵ finished. 12. These words spake Jesus. 13. Thus it is written, and thus it behoved the Christ to suffer.⁶ 14. What must I do⁷ that I may be saved⁸? 15. Repent¹ (ye) and turn (to God).

¹ 1 Aorist. ² φιλέω, compare sentence 7, p. 81. ³ ὑπὲρ with Acc. ⁴ Sign of Acc. with Inf. § 51. 1. ⁵ See § 49. 4. ⁶ 2 Aor. ⁷ Say, What behoveth me to do (1 Aor.). ⁸ 1 Aor. Subj.

60. EXERCISE XV. PURE VERBAL STEMS IN Ω.

VOCABULARY.

<i>Verbs.</i>	
*αὐξάνω, impf. ἠύξανον, fut. αὐξήσω, <i>increase</i>	πληρώω, -ῶ, <i>fulfil, fill</i>
δικαιώω, -ῶ, <i>justify</i>	σταυρώω, -ῶ, <i>crucify</i>
κραταιώω, -ῶ, <i>make strong</i> ; pass. <i>be strong</i>	ταπεινώω, -ῶ, <i>to humble</i>
ὁμοιόω, -ῶ, <i>liken</i>	ὑψώω, -ῶ, <i>exalt</i>
*πατέω, -ῶ, <i>tread down</i>	<i>Adverb and Preposition.</i>
	ἄχρι or ἄχρις, adv., <i>until</i>
	ὑπό (gen.), <i>by (the agent)</i>

RULE.

The **AORIST** (ἀ-οριστός, *indefinite*) frequently appears to describe that which, having taken place in the past, may at any time take place again. Hence, losing specific reference to time, it declares a **general fact or law**. See 4, where R.V. accepts the rendering *is justified*, although allowing *was justified* in the margin as admissible. See *Notes on Syntax*, § 77. 3, and compare *Handbook*, § 364, *d, e*.

Translate :—

1. ἐκεῖ ἐσταύρωσαν αὐτόν. 2. τὸ δὲ παιδίον ἠύξανεν, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφία. 3. πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. 4. ἐδικαιώθη¹ ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς. 5. τίνι² ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 6. σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 7. Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. 8. ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς³ ἐνώπιον τῶν ἀνθρώπων.

¹ See rule above.² Neuter.³ See § 34, p. 37.

Render into Greek :—

1. They cried, Crucify,¹ Crucify¹ Him ! 2. We preach Christ (who hath been) crucified. 3. A man shall not be justified by² works of law. 4. Whom He called,³ these He also justified,⁴ and whom He justified, these He also glorified.³ 5. The Scrip-

ture was fulfilled. 6. It was needful that the Scripture should be fulfilled.⁴ 7. These things came to pass that⁵ the word of the prophets might be fulfilled. 8. They were filled⁶ with joy and (the) Holy Spirit.

¹ 1 Aor. ² ἐξ. ³ Comp. Gk. 4 and Rule. ⁴ 1 Aor. Inf. ⁵ ἵνα with Opt., Aor. ⁶ Impf.

61. VERBS IN -σκω.

These are 'strengthened' forms, mostly from pure stems. The characteristic -σκ belongs only to the **Present** and **Imperfect**; the remaining tenses being formed from the stem.

Some of these verbs **reduplicate the stem-syllable**. Thus from γνο- γινώσκω, more generally γινώσκω; from μνα- μιμνήσκω.

VOCABULARY.

- ἀρέσκω (ἄρε-), fut. ἀρέσω, 1 aor. ἤρεσα, *please* (dat.)
 γινώσκω, generally γινώσκω (γνο-), fut. γνώσομαι, 1 aor. ἐγνώσα,
 2 aor. ἐγνων, *learn, know*, perf. ἔγνωκα, *I know*
 ἀναγινώσκω, *read*
 ἐπιγινώσκω, *know fully*
 εὐρίσκω (εὔρε-), fut. εὐρήσω, 2 aor. εὑρον, *find*
 ἰλάσκομαι, 1 aor. ἰλάσθην, *be propitious or merciful to* (dat.)
 μιμνήσκομαι (μνα-) 1 aor. ἐμνήσθην, perf. μέμνημαι, *remember*
 πιπράσκω (πρα-), perf. πεπράκα, 1 aor. pass. ἐπράθην, perf.
 pass. πέπραμαι, *sell*
 δίδασκω, *teach*, has been already explained, § 50 g.
 θνήσκω, *die*, forms the perfect as from θνα-, τέθνηκα, and (by
 transposition) the 2 aor. as from θαν- ἔθανον, only in com-
 position, ἀποθνήσκω, *I die*; ἀπέθανον, *I died*.

62. EXERCISE XVI.

Translate:—

1. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν. 2. οὐκ ἐγίνωσκον τὰ λεγόμενα. 3. ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς. 4. οὐδὲν κρυπτὸν ἐστὶ ὃ οὐ γινωσθήσεται. 5. τὸ ἐπιεικὲς ὑμῶν γινωσθήτω πᾶσιν ἀνθρώποις. 6. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 7. τί ἐστὶν ἀνθρώπος ὃτι μιμνήσκη αὐτοῦ; 8. πέπρακε πάντα ὅσα εἶχε.

Render into Greek :—

1. I know ¹ you, that ye have not the love of God in you.
2. Ye shall know the truth. 3. Seek ye, and ye shall find.
4. Jesus was found alone. 5. He found favour with ² God.
6. We have found the Christ. 7. Peter remembered the word of Jesus. 8. Lord, remember ³ me. 9. Lord, be merciful to me.

¹ Properly γινώσκω means 'I learn'; the Perf. 'I have learned' therefore often means simply *I know*. ² παρά, dat. ³ ἰ Aorist.

63. SECOND CONJUGATION. VERBS IN -μι. CLASS I.

The principal forms of the **Substantive Verb** εἶμι have been already given, §§ 14, 47 *h*. The whole verb is conjugated as follows. The stem ἐσ- is softened in the 1 pers. Pres. to εἶ-, and the 2 pers. has εἶ for ἐσσί. Several tenses are wanting.

INDICATIVE.

Pres.	εἶμι	εἶ	ἐστί(ν)	ἐσμέν	ἐστέ	εἶσι(ν)
Imper.	ἦν or ἦμην	ἦς or ἦσθα	ἦν	ἦμεν or ἦμεθα	ἦτε	ἦσαν
Fut.	ἔσομαι	ἔσῃ	or-ει	ἔσται	ἔσεσθε	ἔσονται

IMPERATIVE.

Pres.	ἴσθι	ἔστω	or ἦτω	ἔστε	ἔτωσαν
-------	------	------	--------	------	--------

SUBJUNCTIVE.

Pres.	ᾶ	ᾷς	ᾷ	ᾶμεν	ᾷτε	ᾶσι(ν)
-------	---	----	---	------	-----	--------

OPTATIVE.

Pres.	εἴην	εἴης	εἴη	εἴημεν	εἴητε	εἴησαν
-------	------	------	-----	--------	-------	--------

INFINITIVE.

Pres.	εἶναι	Fut.	ἔσεσθαι
-------	-------	------	---------

PARTICIPLES.

Pres.	ᾶν	οὔσα	ῶν	Fut.	ἐσόμενος	-η	-ον
	ῶντος	οὔσης	ῶντος		ου	-ης	-ου
	etc.				etc.		

Not unlike the substantive verb in conjugation, and therefore to be carefully distinguished from it, is the verb *εἶμι* (stem *ι-*), *go*; not found in the New Testament, except in composition, as *ἀπείμι*, *I go away*; *εἴσειμι*, *I go in*; *ἐξείμι*, *I go out*. It will suffice to give a few forms of *εἶμι*, to show the differences between it and the substantive verb.

INDICATIVE.

Pres.	<i>εἶμι</i>	<i>εἶ</i>	<i>εἶσι</i>	<i>ἴμεν</i>	<i>ἴτε</i>	<i>ἴασι(ν)</i>
Imp.	<i>ἦειν</i>	<i>ἦεις</i>	<i>ἦει</i>	<i>ἦειμεν</i>	<i>ἦειτε</i>	<i>ἦεσαν</i>

INFINITIVE.

Pres. *λέναι*

PARTICIPLE.

Pres. *ῶν* *λοῦσα* *ῶν*See
End
NotesSee
End
Notes

The **Terminations** of the Second Conjugation, partly illustrated above, spring from an ancient form of the language, and differ from those of the First Conjugation in the **Present, Imperfect, and 2 Aorist**.

In this class of Verbs, most have **pure stems**. In the 1st pers. sing. Present the **stem-vowel is lengthened**, as from *φα-*, *φημι*, *I say*; and the stem is often **reduplicated**, as from *δο-*, *δι-δωμι*, *I give*; from *θε-* *τίθημι*, *I put*. Stems beginning with a vowel or double letter reduplicate with *ι*. Thus, from *στα-* *ἵστημι*, *I cause to stand*; from *ἔ-* *ἵημι*, *I send*, found in N. T. only in compounds; the most important being with *ἀπό-*, *ἀφήμι*, *I let go, forgive*.

See
End
NotesSee
End
Notes

64. These verbs are thus conjugated.

Stems: 1. *στα-*. 2. *θε-*. 3. *έ-*. 4. *δο-*

INDICATIVE.

Pres.	1. <i>ἵστημι</i>	<i>-ης</i>	<i>-ησι(ν)</i>	<i>-ᾶμεν</i>	<i>-ᾶτε</i>	<i>-ᾶσι(ν)</i>
	2. <i>τίθημι</i>	<i>-ης</i>	<i>-ησι(ν)</i>	<i>-εμεν</i>	<i>-ετε</i>	<i>-εᾶσι(ν)</i>
	3. <i>ἀφήμι</i>	<i>-ης</i>	<i>-ησι(ν)</i>	<i>-εμεν</i>	<i>-ετε</i>	<i>-ᾶσι(ν)</i>
	4. <i>δίδωμι</i>	<i>-ως</i>	<i>-ωσι(ν)</i>	<i>-ομεν</i>	<i>-οτε</i>	<i>-οασι(ν)</i>

See
End
NotesSee
End
Notes

Imperf.	1.	ἴστην	-ης	-η	-αμεν	-ατε	-ασαν
	2.	ἐτίθην	-ης	-η or -ει	-εμεν	-ετε	-εσαν or ουν
	3. ¹	ἤφιων	-ες	-ε			
	4.	ἐδίδων	-ως	-ω or -ου	-ομεν	-οτε	-οσαν
2 Aor.	1.	ἔστην	-ης	-η	-ημεν	-ητε	-ησαν
	2.	ἔθην	-ης	-η	-ημεν	-ητε	-ησαν
	3.				ἀφείμεν	-εῖτε	-εῖσαν
	4.				ἔδομεν	-οτε	-οσαν

See
End
Notes

See
End
Notes

IMPERATIVE.

Present	1.	ἴστη	-άτω	-ατε	-άτωσαν
	2.	τίθει	-έτω	-ετε	-έτωσαν
	3.	ἀφλει	-έτω	-ετε	-έτωσαν
	4.	δίδου	-ότω	-οτε	-ότωσαν
2 Aorist	1.	στήθι or στά	-ήτω	-ητε	-ήτωσαν
	2.	θές	-έτω	-ετε	-έτωσαν
	3.	ἄφες	-έτω	-ετε	-έτωσαν
	4.	δός	-ότω	-οτε	-ότωσαν

SUBJUNCTIVE.

Present	1.	ἴστω	-ῆς	-ῆ	-ῶμεν	-ῆτε	-ῶσι(ν)
	2.	τιθῶ	-ῆς	-ῆ	-ῶμεν	-ῆτε	-ῶσι(ν)
	3.	ἀφίω	-ῆς	-ῆ	-ῶμεν	-ῆτε	-ῶσι(ν)
	4.	διδῶ	-ῶς	-ῶ	-ῶμεν	-ῶτε	-ῶσι(ν)

2 Aor. like Present without reduplication: στώ, θῶ, ἀφῶ, δῶ.

OPTATIVE.

Present	1.	ἴσταην	-ης	-η	-ημεν	-ητε	-εν
	2.	τιθέην	-ης	-η	-ημεν	-ητε	-εν
	3.	ἀφιεῖην	-ης	-η	-ημεν	-ητε	-εν
	4.	διδοίην	-ης	-η	-ημεν	-ητε	-εν

2 Aor. like Present without reduplication: σταίην, θέίην, ἀφείην, δαίην or δῶίην.

¹ Irregular, as ἰ conj., the preposition augmented.

INFINITIVE.

Present	1. ἰστάναι	2. τιθέναι	3. ἀφιέναι	4. διδόναι
2 Aorist	2. στῆναι	2. θεῖναι	3. ἀφείναι	4. δοῦναι

PARTICIPLES.

Pres. 1.	ἰστάς	-ᾶσα	-άν	Gen. ἰστάντος	-άσης	-άντος, etc.
2.	τιθείς	-εῖσα	-έν	-έντος	-είσης	-έντος
3.	ἀφίεις	-εῖσα	-έν	-έντος	-είσης	-έντος
4.	διδούς	-ούσα	-όν	-όντος	-ούσης	-όντος

2 Aor. *like Present without reduplication*: στάς, θείς, ἀφείς, δούς.

Middle and Passive.

The Verbs in these voices are conjugated as follows : The ε-stem is selected as an example ; but verbs in α or ο are conjugated in the same way, inserting those respective vowels ; thus *τιθεμαι, ἰσταμαι, δίδομαι ; τιθειμην, ἰσταίμην, δίδοίμην, etc.*

INDICATIVE.

Present	τιθε-μαι	-σαι	-ται	-μεθα	-σθε	-νται
Imperfect	έτιθέ-μην	-σο	-το	-μεθα	-σθε	-ντο

IMPERATIVE.

Present	τιθε-σο	or	τίθου	-σθω	-σθε	-σθωσαν
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SUBJUNCTIVE.

Present	τιθ-ῶμαι	-ῆ	-ῆται	-ῶμεθα	-ῆσθε	-ῶνται
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OPTATIVE.

Present	τιθ-είμην	-εῖο	-εῖτο	-είμεθα	-εῖσθε	-εῖντο
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INFINITIVE.

Present τιθ-εσθαι

PARTICIPLE.

τιθ-έμενος -ῆ ον

MIDDLE ONLY. SECOND AORIST.

This Tense follows the Present and Imperfect throughout, without the reduplication.

Ind. ἐθέμην. Imp. θέσο (or θοῦ). Subj. θῶμαι. Opt. θέιμην. Inf. θέσθαι. Part. θέμενος.

The remaining tenses are formed after the analogy of the First Conjugation, as follows:—

ACTIVE	στα-	θε-	ἐ-	δο-
Future	στήσω	θήσω	ἀφήσω	δώσω
I Aorist	ἔστησα	ἔθηκα	ἔφηκα	ἔδωκα
Perfect	ἔστηκα	τέθεικα	ἄφεικα	δέδωκα
PASSIVE:				
Future	σταθήσομαι	τεθήσομαι	ἀφεθήσομαι	δοθήσομαι
I Aorist	εἰστάθη	ἐτέθη	ἀφέθη	ἐδόθη
Perfect	ἔσταμαι	τέθειμαι	ἄφειμαι	δέδομαι

The 3rd pers. plur. Perf. Pass. of ἀφίημι is ἀφέωνται instead of ἀφείνται.

NOTES ON THE PARADIGMS.

(a) The First Aorist Active of three Verbs, τίθημι, ἵημι, and δίδωμι, and of their compounds, ends in -κα. The First Aorist of ἵστημι, ἔστησα, is **transitive**, I placed; the Second Aorist, ἔστην, **intransitive**, I stood.

(b) The Perfect Participle Active of ἵστημι, regularly ἔστηκώς, is often contracted into ἔστώς, and is thus declined: -ώς -ῶσα -ώς, Gen. -ῶτος -ῶσης -ῶτος, as if from ἔσταώς. So the Perf. Inf. is occasionally ἔσταναι, for ἔστηκέναί.

(c) Three frequently-occurring Verbs in ω form their Second Aorist after the model of Verbs in -μι.

γινώσκω, see § 61, 2 Aor. ἔγνω, Inf. γνῶναι, Part. γνούς.

δύνω, set (as the sun), 2 Aor. ἔδυν.

βαίνω, go (stem βα-), 2 Aor. ἔβην, Inf. βῆναι.

This last verb is, in the N. T., only found in compounds, as ἀναβαίνω, ἀνέβην, Part. ἀναβάς.

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(d) The following Deponent Verbs are conjugated like the Middle of verbs in -μι :—

δυνα-, δύναμαι, *I am able*, 1 Aor. ἠδυνήθην.

ἐπιστα-, ἐπίσταμαι, *I know, feel sure*, only in Pres. Ind. and Part.

κρεμα-, κρέμαμαι, *I hang*, 1 Aor. ἐκρεμάσθην

ἐ- (comp. with κατά), κάθημαι, *I sit*; Imper. κάθου (for κάθησο), Inf. καθῆσθαι, Part. καθήμενος,

κεί, κείμαι, *I lie, or am laid down*, Inf. κείσθαι, Part. κείμενος.

65. EXERCISE XVII. VERBS IN -μι. CLASS I.

VOCABULARY.

<i>Verbs.</i>	<i>Nouns and Adjectives.</i>
*αἰτέω, <i>ask</i>	ἁμαρτία, -ας, ἡ, <i>sin</i>
*ἀκολουθέω, -ῶ, <i>follow</i>	ἄξινη, -ης, ἡ, <i>axe</i>
ἀνίστημι, <i>raise up</i>	Γεννησαρέτ, indec. <i>Gennesaret</i>
*ἐπιλαμβάνομαι, <i>take hold of</i> , gen.	γνωστός, -ή -όν, <i>known</i> ; οἱ γνωστοί, <i>acquaintance</i>
ἐφίστημι, 2 aor. ἐπέστην, <i>stand near</i> , dat.	Δαβίδ, indec. <i>David</i>
*θεάομαι, -ῶμαι, dep. 1 aor. ἐθεασάμην, <i>behold</i>	δένδρον, -ου, τό, <i>tree</i>
στήκω (from ἕστηκα), <i>stand</i> <i>firmly</i>	θεμέλιος, or -ον, -ου, <i>foundation</i>
φημί, impf. ἔφην, <i>say</i>	θρόνος, -ου, ὁ, <i>throne</i>
<i>Adverbs and Preposition.</i>	λίμνη, -ης, ἡ, <i>lake</i>
ἐπάνω (adv. as prep.), <i>above</i>	μέσος, -η, -ον, <i>middle</i> ; τὸ μέσον, <i>the midst</i>
μακρόθεν, <i>afar off</i>	μνημεῖον, -είου, τό, <i>tomb</i>
παρά (dat., acc.), <i>beside</i>	μυστήριον, -ου, τό, <i>mystery</i>
	πυρετός, -οῦ, ὁ, <i>fever</i>
	ρίζα, -ης, ἡ, <i>root</i>

RULES.

1. The **Article** indicates *definiteness* in a great variety of ways. See *Handbook*, § 213, and instances there given. In the following Exercise, note sentences 15, 17.

2. **Transitive and Intransitive.** Some verbs denoting *state* may mean either *causing to be* in that state, or *coming into it*, or *being in it*. The chief illustration is the verb ἵστημι, *stand*. The Pres. Act. (transitive) means *I cause to stand*; the 1 Aor. (transitive), *I caused to stand*; the Perfect (intransitive), *I have stood*, i.e. *I am standing*; and the Pluperfect, *I stood*; also 2 Aorist, *I stood*. The Passive again ('be caused to stand') may be rendered simply *stand*. See 3, 5, 6, 7, 8, 9, 10, 11 for various illustrations. Compare *Handbook*, § 354.

Translate :—

1. δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ
 2. παντὶ αἰτοῦντί σε δίδου. 3. οὐ δύναμαι ἀναστὰς¹ δοῦναί σοι.
 4. τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 5. ἐπιλαβόμενος
 παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ. 6. καὶ αὐτὸς ἦν ἐστῶς παρὰ
 τὴν λίμνην Γεννησαρέτ. 7. ἔγειραι, καὶ στήθι εἰς τὸ μέσον. 8.
 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ μακρόθεν, ὁρῶντες ταῦτα.
 9. πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; 10. σταθεὶς¹ δὲ ὁ Ἰησοῦς
 ἐκέλευσεν αὐτὸν ἀχθῆναι. 11. καὶ ἐπιστὰς¹ ἐπάνω αὐτῆς ἐπετίμησε
 τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν.² 12. ἀφέντες¹ ἅπαντα ἠκολούθησαν
 αὐτῷ. 13. ἀφένονται σου αἱ ἁμαρτίαι. 14. καὶ ἔθεντο³ πάντες
 οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν. 15. ἔθηκε θεμέλιον ἐπὶ τὴν
 πέτραν. 16. ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.
 17. ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται. 18. Κύριε, ἐὰν
 θέλῃς δύνασαι με καθαρῖσαι. 19. στήκετε ἐν Κυρίῳ, ἀγαπητοί.

¹ See § 59, Rule 9. ² It left her. ³ Understand *them* = these sayings.

Render into Greek :—

1. Ask ye, and it shall be given you. 2. He gave them power and authority over all the demons. 3. No man will be able to serve two masters. 4. To you it hath been given to know the mystery of the Kingdom of God. 5. Thou takest up what thou didst not lay down. 6. An angel of the Lord stood near them. 7. Who is able to forgive sins, excepting God

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only? 8. He permitted¹ not the demons to speak. 9. Stand² upon thy feet. 10. How shall his kingdom stand? 11. He standeth not in the truth. 12. He set him³ in the midst.

¹ Imperfect. ² 2 Aor. ³ Neut., referring to *παιδίον*, *little child*.

66. SECOND CONJUGATION. CLASS II. VERBS IN -νυμι.

(a) Certain Verbs, with consonant stems, strengthen the Present (and Imperfect) by the syllable *-νυ*. Some vowel-stems take *-ννυ*. Thus:—

Consonant Stems:

δεικ-, δεικνυμι, *show*

μιγ-, μιγνυμι, *mix*

πηγ-, πήγνυμι, *pierce*

ῥαγ-, ῥήγνυμι, *break, rend*

Also ὀλ-, ὀλλυμι, for ὀλνυμι, *destroy*

Vowel Stems:

φε-, ἔννυμι, *clothe*

ζω-, ζώννυμι, *gird*

ῥο-, ῥώννυμι, *strengthen*

στρο-, στρώννυμι, *strew, scatter, furnish*; Perf. Pass. ἔστρωμαι

σβε-, σβέννυμι, *extinguish*

(b) These verbs are only occasionally conjugated after the model of verbs in *-μι*. Most of them have cognate forms in *-ω*, as *δεικνύω*, formed regularly. In the tenses, other than Pres. and Imperf., they are formed from the simple stem, as Fut. *δείξω*, *ζώσω*.

(c) The most important word of this class is *ὀλλυμι*, found in the N.T. only in composition with *ἀπό-*, Act. *ἀπόλλυμι*, Mid. and Pass. *ἀπόλλυμαι*. It is chiefly found in tenses derived from a collateral stem *ἀπολε-*, Act. Fut. *ἀπολέσω*, once *ἀπολώ*; 1 Aor. *ἀπόλεσα*; Perf., with neuter meaning, *I perish!* *ἀπόλωλα*; Mid. Fut. *ἀπολούμαι*; 2 Aor. *ἀπωλόμην*; Pres. Part. *οἱ ἀπολλόμενοι*, *the perishing*.

(d) Vowel-stems in this class generally insert *σ-* in Perf. and 1 Aor. Pass. Thus *σβεσθήσομαι*, *κεκερασμένος*.

67. EXERCISE XVIII. CLASS II. VERBS IN -μι.

VOCABULARY.

See
End
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Verbs.
 ἀμφιέννυμι, *clothe*
 ἔρρωσο (perf. mid. from ῥο-),
Farewell! (as if, Be strong)
 *ζητέω, *seek*
 περιζώννυμι, perf. pass. περιέ-
 ζωσμαι, *gird about*
 ὑποδείκνυμι, *warn*

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Nouns and Adjectives.
 ἀνώγειον, -ου, τό, *upper cham-
 ber*
 ἀσκός, -οῦ, ὁ, *wine-skin*
 οἶνος, -ου, ὁ, *wine*
 ὀργή, -ῆς, ἡ, *wrath*
 ὀσφύς, -ύος, ἡ, plur. *loins*

RULE.

Dative. The Dative indicates the *receiver of information or tidings*. Hence δείκνυμι governs *two cases*, the acc. of the thing shown, the dat. of the person. See 1 and 7 (where the inf. supplies the place of the direct object).

Translate:—

1. κάκεινος ὑμῖν δειξει ἀνώγειον μέγα ἐστρωμένον. 2. ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς. 3. Ἐπιστάτα, Ἐπιστάτα, ἀπολλύμεθα! 4. εἶδρον τὸ πρόβατόν μου τὸ ἀπολωλός. 5. καὶ θριξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 6. ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι. 7. τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

Render into Greek:—

1. He who willeth to save his life will lose it. 2. They were seeking to destroy Him. 3. Of those whom Thou hast given Me I lost none. 4. He showeth Him all the kingdoms of the world. 5. He showed them His hands and His feet. 6. Show thyself to the priest. 7. Fare ye well! 8. The wine-skins are rent.

68. DEFECTIVE VERBS.

(a) Some Verbs of frequent occurrence take their tenses from more than one stem; as in English, Pres. *I go*, Past *I went* (from *wend*).

(b) The principal 'Defective' Verbs are the following :—

From stem αἶρε-, αἶρέω, *take* (in comp. καθαιρέω, *take down*; προαιρούμαι, *I purpose*, etc.) (mid. αἰρούμαι, *I choose*), αἶρήσω, αἶρήσομαι, ἤρηκα, ἤρημαι, ἤρέθην, αἶρεθήσομαι.

Stem ἔλ-; Second Aor. Act., εἶλον, Inf. ἐλεῖν; mid. εἰλόμην, Inf. ἐλέσθαι.

ἔρχομαι, *go*, *come*; Impf. ἤρχόμην.

Other tenses from stem ἐλϋθ-, lengthened into ἐλευθ- (Fut.), contracted into ἐλθ-; Fut. ἐλεύσομαι, Perf. ἐλήλυθα, Plur. ἐληλύθειν, 2 Aor. ἦλθον; in the several moods, ἔλθε, ἔλθω, ἔλθοιμι, ἐλθεῖν, ἐλθών. Also many compounds.

ἐσθίω, *eat*; Impf. ἔσθιον.

Stem φαγ-; 2 Aor. ἔφαγον, φαγεῖν, Fut. φάγομαι, φάγεσαι, φάγεται, 3 pl. φάγονται. So κατεσθίω, *to devour*.

ὄράω, *see*; Imperf. ἐώρων, Perf. ἐώρακα.

Stem ὄπ-, ὄπτ-; Fut. ὄψομαι, ὄψει or -ῆ, ὄψεται, 1 Aor. subj. ὄψωμαι, 1 Aor. Pass. ὄφθην, ὄφθῆναι, Fut. Pass. ὄφθήσομαι.

Stem Φιδ-; 2 Aor. εἶδον, ἴδω, ἰδεῖν, ἰδών (ἰδοῦ, an old Imperative Middle used as an interjection, *behold!*), 2 Perf. ἴκνω (= *have seen*), οἶδα, οἶδας, οἶδε(ν), οἶδαμεν, οἶδατε, οἶδασι(ν), Imper. ἴσθι, ἴστε; Subj. εἰδῶ, Inf. εἰδέναι, Part. εἰδώς, Plur. Ind. ἤδειν, ἴκνω, Fut. εἰδήσω, *I shall know* (Heb. viii. 11).

τρέχω, *run*.

Stem δρεμ-; 2 Aor. ἔδραμον.

φέρω, *bear*; Stem οἰ-, Fut. οἴσω.

Stem ἐνεγκ- or ἐνεκ-; 1 Aor. ἤνεγκα, 2 Aor. ἤνεγκον, ἐνεγκεῖν, Perf. ἐνήνοχα, with double reduplication; 1 Aor. Pass. ἠνέχθην. Also προσφέρω, εἰσφέρω, and other compounds.

εἶπον; 2 Aor., *I said* (supplies Present and Imperfect from φημί, second conjugation); stem ἐπ-; 1 Aor. εἶπα.

Stem ἐρ-; Fut. ἐρέω, ἐρῶ, Perf. ἐρηκα, Perf. Pass. ἐρημαι.

Stem ῥε-; 1 Aor. Pass., ἐρρήθην or ἐρρήθην, Part. ῥηθείς.

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69. EXERCISE XIX.

VOCABULARY.

(See preceding list.)

<i>Verbs.</i>	<i>Nouns and Adjectives.</i>
*ἀντλέω, -ῶ, <i>draw</i> (from a vessel)	ἁμαρτωλός, -ου, ὁ, <i>sinner</i>
ἀπέρχομαι, <i>depart</i>	ἀμπελών, -ῶνος, ὁ, <i>vineyard</i>
*ἀποκρίνομαι, dep. I aor. ἀπεκρίθην, sometimes ἀπεκρινάμην, <i>answer</i>	ἀρώματα, -άτων, τὰ, <i>spices</i>
*ἐκπειράζω, fut. -σω, <i>put to the test, tempt</i>	ἰσχυρός, -ά, -όν, <i>strong</i>
ἐξέρχομαι, <i>come forth</i>	μετάνοια, -ας, ἡ, <i>change of mind, repentance</i>
*ἐπιθυμέω, -ῶ, <i>desire earnestly</i>	μήτις; interrog., <i>any one?</i>
*προσδοκάω, -ῶ, <i>look for, expect</i>	ναός, -οῦ, ὁ, <i>temple, sanctuary</i>
προτρέχω, 2 aor. προέδραμον, <i>run before, outrun</i>	στάχυς, -υος, ὁ, <i>ear of corn</i>
*τίλλω, <i>pluck</i>	Φαρισαῖος, -ου, ὁ, <i>Pharisee</i>
	<i>Adverbs.</i>
	ὅπου, <i>where, whither</i>
	τάχιον, neut. compar. of ταχύς, (as adv.), <i>more swiftly</i>
	διατί, <i>wherefore?</i>

Translate:—

I.

1. ἔρχεται ὁ ἰσχυρότερός μου. 2. οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. 3. καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον. 4. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες. 5. ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός. 6. ἄλλος σε ζώσει, καὶ οἶσει ὅπου οὐ θέλεις. 7. μήτις ἠνεγκεν αὐτῷ φαγεῖν; 8. ἔτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητῆς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. 9. ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. 10. ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

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II.

1. Σὺ εἶ ὁ ἐρχόμενος,¹ ἢ ἄλλον προσδοκῶμεν; 2. ἐλθέτω ἡ βασιλεία σου. 3. ἔρχεσθε, ὅτι πάντα ἤδη ἔτοιμά ἐστί. 4. μακάριος,

ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 5. καὶ ἀπεκρίθησαν ² μὴ εἶδέναι. 6. οὐκ ᾔδειτε ὅτι ἐν τοῖς ³ τοῦ Πατρὸς μου δεῖ εἶναι με; 7. ἦλθον ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἠτοίμασαν ⁴ ἀρώματα. 8. καὶ λέγει αὐτοῖς, Ἀντλήσατε ⁵ νῦν καὶ φέρετε ⁵ τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἠνεγκαν. 9. εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι ⁶ Εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 10. ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς.

¹ 'The Coming One,' a title of the Messiah. ² Understand αὐτούς (acc. before inf.). ³ Understand 'the affairs' = *business*: or 'the dwellings' = *Temple*. ⁴ Aorist with pluperfect sense. ⁵ Note distinction between Pres. and Aor. Imperative. ⁶ ὅτι introducing quotation, like 'inverted commas.'

Render into Greek :—

1. He will come and destroy those wicked men, and will give the vineyard to others. 2. Remember ¹ me, Lord, when ² Thou comest in Thy kingdom. 3. I have come in the name of My Father, and ye receive ³ Me not; if ⁴ another come in his own name, that (man) ye will receive. 4. This voice we heard, borne ⁵ from heaven. 5. Holy men of God were moved ⁶ by the Holy Spirit. 6. What have ye come out to see? ⁷ 7. Heaven and earth will pass away, but My words will never ⁸ pass away. 8. I know Thee who Thou art, the Holy One of God. 9. They knew Him to be the Christ. 10. But do thou remain in (the things) which ⁹ thou didst learn, knowing from ¹⁰ whom thou didst learn (them). 11. If ⁴ we say, From heaven, He will say, Wherefore then did ye not believe Him? 12. Father, forgive ¹¹ them, for they know not what they do.

¹ 1 Aor. ² 'Whensoever.' Particles with ἄν require subjunctive (§ 51. 3); use 2 Aor. ³ λαμβάνω. ⁴ ἐάν. ⁵ 1 Aor. ⁶ 'Borne' = impelled. ⁷ 2 Aor. ⁸ Strong double negative with Subj. ⁹ Dat. by 'attraction. See § 53 rule 6. ¹⁰ παρά with gen. ¹¹ 2 Aor.

PART III. INDECLINABLE WORDS.

PREPOSITIONS, ADVERBS, CONJUNCTIONS, PARTICLES.

70. PREPOSITIONS.

Many of the **Prepositions** have already been given in the Vocabularies. They are all here subjoined, in a connected view.

(a) The general meaning of **the case governed** modifies the application of the preposition; while the general meaning of **the preposition** again determines the force of the case. Hence arise almost innumerable shades of significance.

(b) Generally (see § 174), the **Genitive** signifies *origin*, 'Whence'? the **Dative**, *connexion*, 'Where'? the **Accusative**, *approach*, 'Whither'? Certain Prepositions accordingly govern but *one case*, others *two*, others *three*.

I. PREPOSITIONS GOVERNING THE GENITIVE ONLY.

ἀντί, *against, over against, instead of*: ἀνθ' ὧν ('in return for which things'), *wherefore*.

ἀπό (from the exterior), *from, away from*.

ἐκ, ἐξ (from the interior), *from, out of*.

πρό, *before*, of time or place.

2. DATIVE ONLY.

ἐν, *in* (of time, place, or element), *among*.

σύν (co-operation), *with*.

3. ACCUSATIVE ONLY.

ἀνά (up in), only (N.T.) in the phrases ἀνά μέσον, *in the midst of*; ἀνά μέρος, *in turns*, and largely in composition.

εἰς (to the interior), *into, to, with a view to, for*.

4. GENITIVE AND ACCUSATIVE.

διά, *through*. GEN., *through, by means of*.

ACC., *on account of, or owing to*.

κατά, down. GEN., *against*.

ACC., *according to, throughout, during, over*.

μετά (association). GEN., *together with, among*.

ACC., *after*.

περί, around. GEN., *about, concerning, on behalf of*.

ACC., *about, round about*.

ὑπέρ, over. GEN., *above, on behalf of, for, in reference to*.

ACC., *beyond, above*.

ὑπό, under. GEN., *by (of the agent)*.

ACC., *under, close upon*.

5. GENITIVE, DATIVE, AND ACCUSATIVE.

ἐπί, upon. GEN., *on (as springing from), over, in the presence, or at the time of*.

DAT., *upon (as resting on), in addition to, on account of*.

ACC., *upon, unto, over (of time, place, or extent)*.

παρά, beside. GEN., *from (used of persons)*.

DAT., *near (generally of persons)*.

ACC., *beside, beyond, contrary to*.

πρός, towards. GEN., *for (only in Acts xxvii. 34)*.

DAT., *at, close by*.

ACC., *towards, in reference to, with (John i. 1), in consideration of*.

For further details, and special uses of the Prepositions, see *Handbook*, §§ 288-314.

(h) The Prepositions are largely used **in composition** with verbs and other parts of speech, their general meaning being retained, though variously modified. One preposition ἀμφί, *about, around*, is found in N.T. *only* in composition, as ἀμφιέννυμι, *I clothe*.

71. EXERCISE XX.

READING LESSON ON THE PREPOSITIONS.

(For words not in preceding Vocabularies, see p. 123.)

I.

See
End
Notes

1. ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ.
2. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὁ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων.
3. οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον αὐτοῦ.
4. τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.
5. δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον.
6. ὑμῶν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ οὐ μόνον τὸ ¹ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.
7. ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ ² χάριτος.
8. οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον.
9. Χριστὸς ἀπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων.
10. ἦλθεν εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.
11. ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου.
12. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
13. τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται. ³
14. καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης.
15. ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

See
End
Notes

II.

1. δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν (οἱ ἔχωμεν) ¹ πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
2. ἐγὼ ἔσομαι αὐτῷ εἰς ² πατέρα καὶ αὐτὸς ἔσται μοι εἰς ² υἱόν.
3. τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

4. οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ³ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσίν.

5. μάθετε ἀπ' ἐμοῦ.

6. καὶ νῦν δόξασόν με, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν εἶχον πρὸ⁴ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

7. καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.⁵

8. μὴ πρὸ καιροῦ τι κρίνετε.

9. οἱ μὲν⁶ ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

10. καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

11. παρὰ⁷ τοῦ Πατρὸς ἐξῆλθον.

12. καὶ αὐτός ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, καὶ εἶδεν πλοῖα δύο ἐστῶτα παρὰ τὴν λίμνην, οἱ δὲ ἄλιεῖς ἀπ' αὐτῶν ἀποβάαντες ἔπλυνον τὰ δίκτυα.

13. μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο.⁸

14. εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πασῇ τῇ μνείᾳ ὑμῶν πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος,⁹ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον.

PART I. ¹ Article qualifying Infinitive. ² Lit. 'instead of'; hence in place of; one measure of grace succeeding to another; or, 'grace upon grace.' ³ Perf. Pass. of κτίζω.

PART II. ¹ Various reading; see R.V. (Rom. v. 1). ² 'for,' denoting equivalence, after the Substantive Verb. ³ A stronger form of comparison than the usual Genitive or ἤ. ⁴ 'Before,' in order of being or of supremacy. ⁵ 'Present Perfect.' ⁶ οἱ μὲν ... οἱ δέ. 'Some ... others.' ⁷ Compare παρὰ here, and in 6. ⁸ (See § 55, δ.) ⁹ Middle, 'making for my own part,' or simply 'making.'

72. ADVERBS.

I. Adverbs from Nouns.—Certain cases fixed absolutely to express quality, manner, place, or time.

(a) The Accusative; as ἀκμήν, yet, lit. 'up to (this) point'; περὰν, on the other side. So the Accusative Neuter of many Adjectives, both singular and plural; often with the Article, as τὸ λοιπόν, furthermore; τὰ πολλά, for the most part. Some Adverbs indicate obsolete Adjectives, σήμερον, to-day; αὔριον, to-morrow; χθές, yesterday.

See
End
Notes

See
End
Notes

See
End
Notes

(b) The *Dative*, as *ἰδίᾳ* *privately*; *περὶ*, *by land*. Here the *iota subscript* is often omitted: *πάντη*, *always*; *εἰκῆ*, *without a cause*.

See
End
Notes

(c) The *Genitive*, as in *αὐτοῦ*, *there*, and other forms.

(d) A *Preposition with its case* written as one word, as *παρὰ*, *immediately*, lit. 'along with the business'; *ἐξαίφνης*, *suddenly*, lit. 'from a steep descent'; *καθεξῆς*, *in order*, lit. 'according to a special course.'

(e) Old case-endings, as *οὐρανόθεν*, *from heaven*; *παιδιόθεν*, *from childhood*; *πέρυσι*, *last year*.

2. Adverbs from Adjectives.

(a) The most common form of Adverbs is that in *-ως*, answering exactly in meaning to the English terminal *-ly*, and affixed to Adjective-stems of all forms; the stem-ending, where needful, being modified.

For example:—*δίκαιος*, *just*, *δικαιο-*; *δικαίως*, *justly*: *πᾶς*, *all*, (*παντ-*; *πάντως*, *wholly*: *ἀληθής*, *true*, *ἀληθεσ-*; *ἀληθῶς*, *truly*.

Participles may also yield this adverbial form, as *ὄντως* (from *ὄν*, stem *όντ-*), *really*.

An Adverb formed from an Adjective sometimes appears in two forms, as *ταχύ* and *ταχέως*, *quickly*; *εὐθύς* (for *εὐθύ*) and *εὐθέως*, *immediately*.

(b) Comparison.

The **Comparative** of Adverbs is generally the neuter *singular accusative* of the corresponding Adjective; the **superlative**, the neuter *plural*. Thus: from *τάχυσ*, *τάχιον*, *more quickly*; *τάχιστα*, *most quickly*; from *ἀγαθός*, *βέλτιον*, *better*.

Some comparatives take the termination *-ως*, as *περισσοτέρως*, *more abundantly*.

An irregular comparative and superlative are *μᾶλλον*, *more*; *μάλιστα*, *most*. So *ἄσπον*, *nearer*; *ἀγχιστα*, *nearest*.

3. **Adverbs from Pronouns.**—The several classes of Adjective Pronouns have corresponding Adverbs, of which the following must be noted. The correlation of the different classes will be seen at once from the Table.

	<i>Demonstrative.</i>	<i>Relative.</i>	<i>Interrogative.</i>	<i>Indefinite.</i>
Time .	τότε, <i>then</i> νῦν, <i>now</i>	ὅτε, <i>when</i>	πότε, <i>when?</i>	ποτε, <i>sometime</i>
Place .	αὐτοῦ, <i>here</i> ᾧδε, <i>here</i> ἐκεῖ, <i>there</i> ἐνθάδε, <i>hither</i> ἐντεῦθεν, <i>thence</i>	οὗ, <i>where</i> ἔθεν, <i>whence</i>	ποῦ, <i>where?</i> πόθεν, <i>whence?</i>	που, <i>somewhere</i>
Manner	οὕτω(ς), <i>thus, so</i>	ὡς, <i>as</i>	πῶς, <i>how?</i>	πῶ(ς), <i>somehow</i>

The Indefinite Adverbs are *enclitic*, and are thus distinguished from the Interrogatives.

Indirect or dependent Interrogatives are made as in the Pronouns, § 38 (c), by the prefix of ὅ, as ὅπου, ὅπως.

A frequent interrogative is made with ἕως, *until*. See 7, below. Thus, ἕως πότε; *how long?*

4. Numeral Adverbs.—These end in -ις, -κις, or -ακις, as δις, *twice*; τρις, *thrice*; ἐπτάκις, *seven times*; ἐβδομηκοντάκις, *seventy times*; πολλάκις, *many times*. ἅπαξ, *once for all*, is exceptionally formed; ὡσάκις, *as often as*, is from the relative.

5. Ancient Verbal Forms, used as Adverbs, are δεῦρο, *hither*, with its plural, δεῦτε. These are generally employed as Imperatives, ‘Come thou (or ye) *hither!*’

Some verbs in -ίζω, expressing national peculiarity, form an Adverb in -ιστί. Thus, from ἐλληνίζω, ἐλληνιστί, *in the Greek language*; similarly, ἐβραϊστί, *in the Hebrew language*.

6. Adverbs from Prepositions.—Many Prepositions have a corresponding Adverb in -ω. Thus, from ἀνά, ἀνω, *upwards*; and from κατά, κάτω, *downwards*. So ἔσω, *within*; ἔξω, *without*. The termination -θεν gives a genitive force; as ἀνωθεν, *from above*; ἔξωθεν, *from without*.

Once a Preposition without change is employed as an Adverb, ὑπὲρ ἐγώ, *I (am) more* (2 Cor. xi. 23).

7. Adverbs used like Prepositions.—These govern

Nouns, and really form a second class of Prepositions, additional to those in § 114, as *ἅμα*, *together with* (dat.); *ἀνευ*, *without*; *ἄχρι(s)*, or *μέχρι(s)*, *until*; *ἕνεκα (-εν)*, *for the sake of*; *ἔμπροσθεν*, *before, in the presence of*; *ἕως*, *as far as, until*; *πλήν*, *except*; *χωρῖς*, *separated from, without*: all, except *ἅμα*, *with gen.*

See
End
Notes

See
End
Notes

8. **Negative Adverbs** are *οὐ* (before a vowel, *οὐκ*; before an aspirated vowel, *οὐχ*), *not*, and *μή*, *not*.

(a) *οὐ* denies absolutely; *μή*, on some expressed or implied condition. The former is called the 'categorical,' or 'objective' negative; the latter, the 'conditional,' or 'subjective.' Both words are used in composition with *τις*, *τι* (see 12), also with the indefinite Adverbs in the Table, § 72 (3), as *οὐπω*, *not yet*; *μήποτε*, *never in any case*.

See
End
Notes

See
End
Notes

(b) *Μή* is also used as the Interrogative Adverb, expecting the answer, *no*; and in composition with the interrogative *τις*, adds a kind of appeal to the hearers, as though enlisting their assent to the negative: thus, *μήτι ἐγώ*; *Is it I? i.e.* 'It is not I, is it?' *οὐ* (*οὐχι*) in interrogations expects the answer, *yes*.

73. CONJUNCTIONS AND OTHER PARTICLES.

CONJUNCTIONS denote (1) annexation; (2) comparison; (3) disjunction; (4) antithesis; (5) condition; (6) reason; (7) inference, or (8) result.

1. **Annexation.**—The Copulative Conjunctions are *καί*, *and, also, even*; *τε*, *and, also*. The latter is generally subordinate: *τε ... καί*, *both ... and, not only ... but*; sometimes *καί ... τε*, or *τε ... τε*. Very generally, however, *both ... and* are expressed by *καί ... καί*.

2. **Comparison.**—As Conjunctions of Comparison, the particles *ὡς*, *as*; *ὡσπερ*, *just as*; *καθώς*, *like as*, are used; generally in correlation with the Adverb *οὕτως*, *so*. (Compare § 72 (3), Table).

3. **Disjunction.**—The disjunctive particles are *ἢ*, *or*; *ἢ ... ἢ*, *either ... or* (in general); *ἢτοι ... ἢ*, *either ... or* (as an exclusive alternative); *εἴτε ... εἴτε*, *whether ... whether*.

4. **Antithesis.**—The Antithetic Conjunctions are ἀλλά (orig. neuter plural of ἄλλος) and δέ, both signifying *but*. The former is the stronger. With δέ the particle μέν often stands in the preceding sentence, and may be rendered *indeed* or *on the one hand* (δέ, *on the other*), or, more frequently, may be left untranslated, marking simply that the two classes stand in real or formal antithesis.

5. **Condition.**—The chief Conditional Particle is εἰ, *if*; compounded with ἄν, ἑάν, *if* (possibly), with the subjunctive. See § 77. 8.

6. **Cause.**—Particles expressive of a reason (causal) are ὅτι, *that, because*; γάρ, *for*; διότι, *because*; ἐπεὶ, *since*.

7. **Inference.**—The chief Inferential Particles are οὖν, *therefore*; τότε, *then*; ἄρα, *consequently*; διό, *wherefore*; τοιγαροῦν, *accordingly*.

8. **Purpose.**—The 'Final' Conjunctions are ἵνα, *in order that*; ὡς and ὅπως, *so that*; μή, *that not, lest*; ὥστε (gen. inf.), *so that*.

Particles of Emphasis.—The chief are γε, *at least, indeed* (enclitic); and δή, *certainly, now*. To these may be added the enclitics περ, *very, verily*, and τοι, *certainly*, found in combination with other words, as εἴγε, *if at least*; εἴπερ, *if at all*; ἐπειδήπερ, *since verily*; μέντοι, *however*.

Interrogative Particles.—The chief are εἰ, the 'conditional' *if*, used elliptically, 'Tell us if—'; ἤ, simply indicating a question, and in general requiring no English word as equivalent.

Interjections.—These are generally but the transcripts of natural instinctive sounds. Words of this kind in the N. T. are ὦ, *O! oh!* ἔα, *ah!* expressive of pain and terror; οὐά, *ah!* expressing scorn and hatred; οὐαί, *woe! alas!* often governing a dative, as οὐαὶ ὑμῖν, *woe unto you! alas for you!*

The imperative form, ἴδε, *see*, is often treated interjectionally, but still more frequently the old imperative middle of the same Verb is employed, accented as a particle: ἰδοῦ, *lo! behold!*

PART IV. NOTES ON SYNTAX.

THE chief rules, which have been given as needed in connexion with the Exercises, are here set down in order, for convenient reference. The numbers are those of the *pages* where the rules occur, and where examples and illustrations may be found.

For further details and copious illustrations from the N.T. of each several point, the reader is referred to the *Handbook*.

74. THE CONCORDS.

FIRST CONCORD. *Verb and Nominative* (19). Substantive, or Copulative Verbs (as *be, become, be called*) have the Predicate in the same case as the Subject (19, 82).

Exception. A Neuter Plural Nominative may take a Singular Verb (42).

Obs. 1. Where the Subject is a Personal Pronoun, it is not expressed in Greek, excepting for emphasis (19).

2. Where a Verb has *two* Subjects, it may be put in the plural, or may agree with, and immediately follow, the former of the two.

SECOND CONCORD. *Adjective and Substantive* (19). The rule applies also to Adjective Pronouns, to the Article, and to the Participles.

Obs. Where there is no ambiguity as to the Substantive intended, as *man, thing*, it is often omitted in Greek, being implied in the Adjective (31).

THIRD CONCORD, RELATIVE AND ANTECEDENT (40). The agreement here is in Gender, Number and Person, the *case* of the Relative being determined by its own sentence.

Exceptions. 1. The Relative is sometimes 'attracted' into the case of its Antecedent (70).

2. The Relative may also be 'attracted' into the gender and number of the Predicate after the verb *to be*.

75. THE ARTICLE.

1. The Article was originally a *demonstrative* (42). Hence its use with Adjectives (31), with Participles (42, 57), and with Adverbs, as τὰ ἄνω, *the things above*.

See
End
Notes

2. It expresses *definiteness*, and is so used with Abstract Nouns (19), and with Proper Names (42). On the contrary, its omission implies *indefiniteness* (64).

See
End
Notes

See
End
Notes

Obs. In Greek there is no Indefinite Article (15). Its place, however, is sometimes supplied by the numeral *one* (35), and by the *Indefinite Pronoun* 'any,' 'a certain one' (16).

See
End
Notes

3. Often the Article stands for a *Personal Pronoun*, 3 pers. (42). Sometimes it has the sense of an unemphatic Possessive Pronoun; as for 'his hand,' Greek *the hand*.

4. The Article is often *repeated* with a Noun and an Attributive Adjective (42). Thus 'the good man' may be written in Greek as *the man, the good*. So with Adjective-Pronouns: 'my house,' may be expressed *the house, the mine*; or else *the my house*.

76. CASES OF NOUNS.

i. **NOMINATIVE**: the Subject of an Active, or the Object of a Passive Verb. (See above on the First Concord.)

Obs. The Nominative with Article may sometimes stand for the *Vocative* (84, note 3).

ii. **GENITIVE**: the case denoting *origin* (19) governed by Prepositions (99, 100). Hence also several uses:—

1. The *Possessive*, with sign of (19). The Genitive of a Personal Pronoun is often employed instead of the corresponding Possessive Pronoun (42). Thus 'my brother,' Greek *the brother of me*.

2. Mark of *Attribute* or *Quality* (69, 82), as *words of grace, the steward of unrighteousness*.

3. As the *Object* of Verbs of *sense*, excepting sight and sometimes hearing (57), as *touch* (63), *taste*, etc. So with the Verb *take hold of* (83), and Verbs of *remembering* (80) and *forgetting*.

4. As a *secondary object*; as with Verbs of *filling*, the Genitive denoting the material, sign *with* (69); Verbs of *buying and selling*, the Genitive denoting the price, sign *for* (83).

Obs. Verbs of filling may also take a Dative, or even an Accusative, of the material.

5. After the *Comparative degree of Adjectives*; with the sign *than* (32).

6. *Genitive Absolute*. A Noun and Participle standing in a sentence without being dependent on other words, the Noun to be rendered first (67). But the phrase will often be turned in translation into a verbal clause. Thus, 'He (gen.) not being far (gen.) from the house, the centurion sent to Him': render, 'When He was not far,' etc.

iii. DATIVE: the case denoting *association* (19) governed by Prepositions (99, 100). Its chief uses are the following:—

1. As the *Object* of Verbs denoting *mental affection* or *direction* (64), as *worship* (80), or *service* (57). These Verbs in Greek are really *intransitive*, meaning 'to be worshipful to' (recipient) and 'to render service to' (recipient).

2. As the *secondary Object* of Verbs of *giving* and the like: denoting the *recipient*, 'I give this (acc.) to you'; 'He showed the truth (acc.) to the disciples (dat.).'

3. The dative without a Preposition is the case of the *Instrument*; sign *with* or *by* (63). The *Agent* (genitive governed by *ὑπό*) must be distinguished from this.

4. With *Substantive Verbs* the dative denotes *possession* (42). Thus, 'He had a daughter' might be expressed in Greek, 'A daughter was to him.' A very common idiom in the N.T.

iv. ACCUSATIVE: denoting *direction towards* (19), governed by Prepositions (99, 100).

1. This case is chiefly employed as the *Object of Active Verbs* (57).

2. Verbs of asking take *two accusatives* (80): 'She asked [of] him (acc) the kingdom (acc.).'

3. An idiom known as *cognate accusative* is not uncommon, the Accusative extending the notion of the Verb (83): as, 'They saw a sight,' 'he feared a fear.' The Magi 'rejoiced a great joy' (Matt. ii. 10).

77. TENSES AND MOODS OF VERBS.

1. The AORIST INDICATIVE in general simply *names* an action or state as past, leaving undetermined any question of its completedness. The Aorist is thus to be distinguished from the IMPERFECT, which expressly *describes* a past action or state as continuous and incomplete (64, 83): 'The seed fell (Aor.) upon good ground, and was yielding (impf.) fruit' (Matt. xiii. 8). So in almost innumerable instances.

2. The Aorist frequently puts an action into the past where there is nothing in the context to define the time referred to more precisely: 'The former treatise have I made (Aor.), O Theophilus.' In such cases the appropriate rendering is not the preterite, but the *Perfect*. 'The former treatise I made,' would at once suggest the question, *when?* The Perfect in English, like the Aorist in Greek, does not suggest this. Hence, in many cases, *the true equivalent of the Greek Aorist is the English Perfect*.

3. The Aorist, like the English Present, is sometimes used to express a fact *which is true essentially, and independently of time*, past, present, or future ('Gnomic Aorist'): 'This is My beloved Son, in whom I am well pleased' (Aor.). So in the *Magnificat*, Luke i. 51-54, a succession of Aorists declare universal laws of the Divine government; and might be rendered, 'He sheweth strength with His arm; He scattereth the proud,' etc.

4. In all other moods than the Indicative, the Aorist loses any reference to time, and merely *names* the action, as distinguished from the Present in these moods (so-called; really the Imperfect), which tense describes the action as continuous. Thus, in the Infinitive, 'He made His disciples to embark (Aor.), and to go forward' (Pres.-Impf.).

5. In the Imperative the same distinction is very marked: 'Take up (Aor.) thy bed, and walk' (Pres.-Impf.). The Aorist Imperative is used by preference in *emphatic* commands: 'Do this' (at once); not 'Be doing this' (Pres.-Impf.). In commands having reference to the future, either tense may be used; the Present would view the contemplated action as *continuous*, the Aorist as a succession of repeated single acts: 'Be doing this habitually' (Pres.-Impf.); 'Do this whenever the occasion arrives' (Aorist).

6. In *prohibitions*, μή is used with the Present Imperative. But if the sense requires an Aorist, Greek idiom substitutes a Subjunctive for the Imperative. Thus: 'Fear not' might be expressed as (*see, understood*) *that-not* (μή) *you should fear* (Subj. Aor.).

7. The PERFECT denotes a *past action of which the consequences remain* (64), as γέγραπται, 'it is written'; more exactly, 'it stands written.'

8. CONDITIONAL SENTENCES in general conform to one of the following three types:—

(1) Where a condition is assumed as *ground of an assertion*: 'If he says—said—will say this, he errs—erred—will err.' In such sentences *if* is expressed by εἰ with the *Indicative*, followed by the *Indicative*.

(2) Where the condition is viewed as *impossible or unfulfilled*, the reference being to the past: 'If he had said this, he would have erred.' Here *if* is expressed by εἰ with the *past Indicative*, followed by the *past Indicative* with ἄν.

(3) Where the condition itself is regarded as doubtful: 'If he should say this, he will err.' In such sentences *if* is expressed by εἰάν with the *Subjunctive*, followed by the *Indicative*, generally *Future*.

78. THE INFINITIVE.

I. The Infinitive is a *Verbal Substantive*, and thus may take the Article (70) in any case, always in the neuter gender, and may be governed by Prepositions.

2. The most general use of the Infinitive is as the object of another Verb (67), and as especially signifying purpose, intention, result.

3. The Infinitive takes its subject in the Accusative case, to be rendered with the sign *that* (67), the Infinitive being translated as a Finite Verb. Thus literally, 'We will not this man to rule over us,' render, 'We will not that this man should,' etc. When the Infinitive is treated as a Noun with Preposition, this Subject-Accusative is often to be rendered as a Genitive, thus: literally, 'on the king (acc.) to return' (inf. with Art.), *on the king's return*.

4. The infinitive sometimes depends upon an Adjective (57).

79. PARTICIPLES.

1. The Participles are *Verbal Adjectives*, and as such conform to the Second Concord, see above. Like the Infinitive, or Verbal Noun, they have the distinction of tense: *ὁ ποιῶν*, 'he who does'; *ὁ ποιήσας*, 'he who did'; *ὁ ποιήσων*, 'he who will do'; *ὁ πεποιηκώς*, 'he who has done.'

2. The *Participle with Article* (42, 57), in its different cases, is one of the most frequent of idioms in the N.T., and must be very carefully noted.

3. Very frequently we find the combination of an Aorist Participle with a finite Verb, to express one complex action, regarded as consisting of two parts. In all such cases, the notion of the Participle is *subordinated* to that of the Verb. The subordination is generally that of *time*, when the Participle expresses an immediately precedent action: 'Having arisen, he came,' etc. (83). Or it may be the subordination of a *minor detail* to one more important; when the Participle is contemporaneous with the Verb: 'Answering, he said'; a case in which Participle and Verb might conceivably be reversed: 'He answered, saying' (Aor.). See 83.

GENERAL VOCABULARY

I. GREEK-ENGLISH : TO THE WORDS CONTAINED
IN THIS PRIMER

II. ENGLISH-GREEK : TO THE EXERCISES

GENERAL VOCABULARY I.

GREEK-ENGLISH: TO THE WORDS CONTAINED IN THIS PRIMER.

The Personal Pronouns, p. 36; the Verb εἶμι, *to be*, p. 87; and the Numerals, p. 33, are here omitted; also some Proper Names.

The figures refer to the *pages*, where further information respecting the words will be found.

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ADDITIONAL WORDS, FOR READING LESSON, p. 101.

ἅπαξ, adv., <i>once for all</i> (p. 104)	ὄρια, -ων, τὰ, <i>borders</i>
δέησις, -ως, ἡ, <i>supplication</i>	πάντοτε, adv., <i>always</i>
δέομαι, I aor., ἐδεήθην, <i>to beseech</i>	πέτρα, -ας, ἡ, <i>rock</i>
διαθήκη, -ης, ἡ, <i>covenant</i>	πλήρωμα, -ατος, τό, <i>fulness</i>
δῶμα, -ατος, τό, <i>building, roof</i>	πλύνω, fut. -ῶ, <i>to wash</i>
ἐκκύνω, <i>to pour out</i>	ποτήριον, -ου, τό, <i>cup</i>
κοινωνία, -ας, ἡ, <i>fellowship</i>	συνίστημι (perf.), <i>to stand to gether, consist</i>
κτίζω, <i>to create</i>	ταμειῖον, -ου, τό, <i>secret cham- ber</i>
μνεία, -ας, ἡ, <i>remembrance</i>	

GENERAL VOCABULARY, II.

ENGLISH-GREEK: TO THE EXERCISES.

For forms of words, and other explanations, see the pages of the book, as noted below. Also, for Prepositions, see pp. 99, 100.

Parts of the Verb *to be*, and the principal Pronouns, are here omitted.

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A BRIEF INTRODUCTION TO
NEW TESTAMENT GREEK

BY

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KEY
TO THE EXERCISES

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P R E F A C E



THIS Key has been prepared, partly for the convenience of teachers, but chiefly for the assistance of students who are obliged to work alone. The following suggestions are offered as to the manner in which it may be made most helpful.

1. Let the student use it simply to check and correct work on which all possible pains and care have first been spent.

2. Every mistake should be so well considered as to be made unlikely for the future.

3. Difference from the rendering of the Key may not always mean actual error: in some minor matters, as choice of words, order, &c., divergence is often permissible. Let the student start with the presumption that there is a reason for the particular rendering given, and a little thought will generally enable him to decide

whether his own rendering is wrong, or inferior, or equally correct.

4. The notes should be very carefully studied.

5. The references are to the Primer unless otherwise stated. The same author's *Handbook to the Grammar of the Greek Testament* should be possessed where at all possible, and the references to it carefully made and understood.

6. The Key may be used as a new set of Exercises, to which those in the Primer will serve as key. The best plan will be for the student first to correct his work, then, after an interval, retranslate his corrected exercise into its original form.

7. Too much stress cannot be laid on the necessity of thoroughness. A Primer is not wide in its range, but if it be patiently worked through, with no sparing of time or trouble to make each step sure, the student will be rewarded by finding the way fairly open to him into the fascinating region of New Testament study.

8. *Some of the notes refer to errata which have been corrected in later editions of the Primer.*

KEY

TO THE EXERCISES



Exercise II (p. 13).

(1) Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, Σίμωνα ὃν καὶ ὠνόμασε Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

(2) Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ ἔγεννήθημεν, Πάρθοι καὶ Μῆδοι καὶ Ἐλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν,

Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον
καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες
Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες,
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγα-
λεία τοῦ Θεοῦ ;

Exercise III (p. 19).

GREEK - ENGLISH.

1. The commandments. 2. The glory of the kingdoms. 3. The tongue of the disciple. 4. With righteousness. 5. In the days. 6. The young man was a disciple. 7. Jonah and Isaiah were prophets. 8. From the country. 9. Righteousness¹ is the² beginning of wisdom¹.

¹ English idiom omits the article. In the Greek the force is: '*The* righteousness (which any man possesses) is the beginning of *the* wisdom (which he possesses)'; not righteousness, wisdom in the abstract, but in some supposed concrete instance: a man's righteousness is the beginning of his wisdom.

² The predicate (complement) of the substantive verb generally omits the article. (See next Exercise, note 1.)

ENGLISH - GREEK.

1. μαθητής ἐστι. 2. μαθηταί ἐσμεν. 3. μαθηταὶ τῶν προφητῶν εἰσιν ἐν τῇ χώρᾳ. 4. αἱ ἐντολαί εἰσιν ἐν δικαιοσύνῃ. 5. ἡ βασιλεία ἔσται ἐν δόξῃ. 6. ἐν ταῖς ἡμέραις Ἑρώδου. 7. σὺν Ἑρώδῃ καὶ τοῖς κριταῖς. 8. ἔσται βασιλεία δικαιοσύνης. 9. ἀπὸ τῆς ἐντολῆς Ἰωνᾶ. 10. ἐν ταῖς γραφαῖς Ἑσαίου. 11. ἡ σοφία καὶ ἡ δικαιοσύνη εἰσὶ δόξα¹ μαθητῶν.

¹ The predicate after the verb *to be* generally omits the article: it is this (and not the order of the words) which determines which is subject and which is predicate in doubtful cases, as θεὸς ἦν ὁ λόγος, The Word was God. (See p. 42.)

Exercise IV (p. 21).

GREEK - ENGLISH.

1. The eyes of the child. 2. He is a son of the kingdom. 3. In the way into the house. 4. The law of God¹. 5. They are brothers. 6. The beam was in the eye. 7. Works of the law². 8. Ye are

children of God¹. 9. Out of heaven was the word.
10. Righteousness is not in the law².

¹ ὁ Θεός, the God of revelation, Θεός God, one who possesses the attributes of Deity. The former is the more common use. See *Handbook*, § 217.

² νόμος and ὁ νόμος may both be used of the law of Moses; the former emphasizes its character as *law*, the latter its historical embodiment in the Pentateuch; both may be expressed in English idiom by *the law*.

ENGLISH - GREEK.

1. τὰ δῶρα τῶν ἀδελφῶν. 2. ἀδελφός ἐστι τῷ ἀνθρώπῳ.
3. ἔστιν¹ ὁδὸς εἰς οὐρανόν. 4. ἄνθρωπε, υἱὸς εἶ τοῦ νόμου.
5. ἐν τῷ νόμῳ καὶ τοῖς προφήταις. 6. ἐν ταῖς ἐντολαῖς τοῦ νόμου.
7. ἐκ τοῦ νόμου οὐκ ἔσται ἡ δικαιοσύνη. 8. ὁδὸς δικαιοσύνης εἰσιν ὁ λόγος καὶ ἡ ἐντολή.

¹ For the accent see *Handbook*, § 110 note.

Exercise V (p. 25).

GREEK - ENGLISH.

1. A certain man¹ was in the city. 2. The name of the woman is Mary. 3. The heralds of the nations². 4. The words of the man were with

grace. 5. Brethren³, I am a disciple of the Saviour.
 6. There are certain shepherds in the country.
 7. Unto the king of the city. 8. We are members
 of the body of Christ. 9. Ye shall be witnesses of
 the words of God. 10. From the cities into the
 mountains.

¹ Or 'a man.'

² Or 'of the Gentiles.'

³ The *ἄνδρες* simply adds weight to the address, and need not be translated. See Acts vii. 2, R.V.

ENGLISH - GREEK.

1. ἐν τῇ νυκτί. 2. οἱ βασιλεῖς εἰσι ποιμένες τῶν ἐθνῶν.
 3. ἄνδρες καὶ γυναῖκες καὶ τέκνα εἰσὶ ἐν ταῖς πόλεσι. 4. ἔσονται ἐν τοῖς ὄρεσι. 5. ἔσμεν υἱοὶ¹ τῆς ἡμέρας, οὐ τῆς νυκτός.
 6. ῥήματα οὐκ ἔστι πράγματα. 7. σὺν τοῖς πατράσι καὶ ταῖς μητράσι². 8. κήρυκες καὶ μάρτυρες ἐσόμεθα τοῦ λόγου.

¹ Better than *τέκνα* in this metaphorical sense

² Mother, *μήτηρ*, is declined like *πατήρ*.

Exercise VI (p. 32).

GREEK - ENGLISH

1. Unto all the saints. 2. In an honest¹ and good heart. 3. The will of God is good and perfect

4. The judges were just. 5. Faithful is the word, and worthy of all acceptance. 6. He that is faithful in a-thing-which-is-least is faithful also in a-thing-which-is-much. 7. A slave is not greater than his master. 8. There is a natural body and there is a spiritual body. 9. He is worse than an unbeliever. 10. It is less than all the seeds. 11. The very great² and precious promises. 12. The life is something more than food. 13. The disciples of Jesus were more than those of John.

¹ See *Handbook*, New Test. Synonyms, § 21 (p. 377).

² The superlative may express a high degree of the quality, without explicit comparison. See *Handbook*, § 324.

ENGLISH - GREEK.

1. ἦν πλήρης πίστεως καὶ Πνεύματος¹ Ἁγίου. 2. ἀληθεῖς αἱ ἅγαι γραφαὶ καὶ ἀγναί. 3. πολλοὶ προφητῆται καὶ ἄνδρες δίκαιοι ἦσαν ἐν ταῖς ἡμέραις τῆς βασιλείας τοῦ Ἰσραήλ. 4. ὁ πλήρης πάσης ἀδικίας καὶ ἀπάτης. 5. ἔστε² νήπιοι τῇ κακίᾳ καὶ τέλειοι τῇ σοφίᾳ. 6. ἅγια ἦν³ τὰ ῥήματα καὶ τὰ πράγματα τῶν μαθητῶν. 7. ὁ ἐλάχιστος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ἦν μείζων τοῦ Ἰωάννου. 8. εὐγενέστεροι ἦσαν τῶν ἐν Θεσσαλονίκη. 9. κάλλιστός ἐστι τῶν υἱῶν τῶν ἀνθρώπων.

10. ἡ σκοτία ἦν ἐπὶ πᾶσαν τὴν γῆν. 11. ὁ Σολομὼν ἦν σοφώ-
τερος καὶ μείζων πάντων τῶν βασιλέων.

¹ For omission of the article see *Handbook*, § 217 f.

² See p. 87.

³ For singular see p. 42.

Exercise VII (p. 35).

GREEK - ENGLISH.

1. There is need of one thing. 2. Judas, one of the twelve. 3. In one of the synagogues. 4. There is a lad here. 5. Two shall be in the field. 6. Three against two and two against three. 7. Three years and six months. 8. There are no more than five loaves and two fishes. 9. The twelve were with Jesus. 10. The number of names was about a hundred and twenty. 11. In the second or in the third watch of the night. 12. The net was full of great fishes, a hundred and fifty and three. 13. One day is with the Lord¹ as a thousand years, and a thousand years as one day. 14. And it was about the sixth hour. 15. She was a widow of about eighty-four years². 16. Eighteen years.

¹ For omission of article see *Handbook*, § 217 b.

² i. e. 84 years old.

ENGLISH - GREEK.

1. ἀνὴρ ἦν ἐτῶν πεντήκοντα τριῶν. 2. οἱ ἔνδεκα ἦσαν ἐν τῇ Γαλιλαίᾳ. 3. οὐ¹ δώδεκά εἰσιν ὥραι τῆς ἡμέρας²; 4. ἦν ὡσεὶ ὥρα ἕκτη. 5. ἔσονται γυναῖκες πέντε ἐν μιᾷ οἰκίᾳ. 6. τῷ ἐβδόμῳ μηνί³, τῇ δωδεκάτῃ τοῦ μηνός. 7. ἡ ἡμέρα ἡ ἐβδόμη σάββατα⁴ Κυρίου⁵. 8. τῇ μιᾷ (οἱ τῇ πρώτῃ) τῶν σαββάτων (οἱ τοῦ σαββάτου)⁶. 9. πέντε ἐκ τῶν δέκα παρθένων ἦσαν φρόνιμοι⁷ καὶ πέντε (ἦσαν) μωραί.

¹ Or οὐχί, a form of the negative often used in questions.

² Lit. 'of the day,' 'belonging to the day.'

³ Or τῷ μηνὶ τῷ ἐβδόμῳ.

⁴ Or σάββατον.

⁵ Or Κυρίῳ, 'a sabbath to the Lord,' as Exod. xx. 10.

⁶ The articles may be omitted.

⁷ An 'adjective of two terminations'; see p. 27.

Exercise VII (p. 42).

GREEK - ENGLISH.

1. Thou shalt have joy and exultation. 2. His name is John. 3. There was no place for them in the inn. 4. There was a man in Jerusalem, whose

name was Symeon, and this man was just and devout. 5. Thou art the Christ the son of God. 6. Thou art the king of the Jews. 7. What is thy name? 8. He who is not¹ with me is against me. 9. All things are ready. 10. Child, thou art always with me, and all that is mine is thine². 11. In those days John was in the wilderness of Judaea. 12. They are children³ of God, since they are⁴ children³ of the resurrection. 13. And there was a man there, and his right hand was withered. 14. Of his kingdom there shall be no end. 15. And they were both just before God. 16. There were many widows in the days of Elias in Israel. 17. His word was with authority. 18. A certain creditor had two debtors. 19. We are in a desert place. 20. Ye are witnesses of these things. 21. But your time is always ready.

¹ Lit. 'the one not being': for ὢν see p. 87.

² Lit. 'all my things are thy things.'

³ Lit. 'sons': see note to Exercise V.

⁴ Lit. 'being.'

ENGLISH - GREEK.

1. τὰ τέκνα μου πάντοτε μετ' ἐμοῦ. 2. τὰ ἐμὰ σὰ ἐστίν, καὶ τὰ σὰ ἐμά. 3. ἐκεῖνος ὁ ἄνθρωπος δικαιότερος ἦν τῶν ἀδελφῶν. 4. τίς εἶ; 5. οἱ ὄντες μεθ' ἡμῶν πλείους¹ εἰσιν

ἡ οἱ ὄντες καθ' ἡμῶν. 6. ἐν ἐξουσίᾳ ὁ λόγος σου. 7. ὁ καιρὸς αὐτῶν οὐχ ἔτοιμος. 8. εἰσὶν ἡμῖν πολλοὶ χρεωφειλέται. 9. ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο. 10. ὁ λόγος ὁ σὸς ἀλήθεια ἐστί. 11. οὗτος μὲν² πένης, ἐκεῖνος δὲ² πλούσιος. 12. ἐκεῖνοι οὐκ ἦσαν ὑπήκοοι τῇ ἀληθείᾳ. 13. ἦσαν ἀμφότεροι φρόνιμοι καὶ πραεῖς. 14. ἡ χώρα ἐν ᾗ ἦσαν ἔρημος ἐστί. 15. ἐν μιᾷ τῶν ἡμερῶν ἐκείνων αὐτὸς³ ἦν ἐν τῷ ἱερῷ.

¹ See p. 31.

² See § 73. 4.

³ See *Handbook*, § 169.

Exercise VIII (p. 57).

GREEK - ENGLISH.

1. Who is this, about whom I hear such things?
2. He who hears you hears me. 3. He heard music and dancing¹. 4. Release, and ye shall be released².
5. Now thou dost release thy servant, master, according to thy word, in peace. 6. And he shall reign over the house of Jacob for ever, and of his kingdom there shall not be an end. 7. As child (serves) father he served with me in-furtherance-of³ the gospel.
8. Daughters of Jerusalem, weep not for⁴ me, but

weep for⁴ yourselves and for⁴ your children. 9. I am not fit to loose the thong of his sandals. 10. Remember Lot's wife. 11. Blessed is she who believed. 12. Wherefore did ye not believe him? 13. Only, order your life in-a-manner-worthy-of the gospel of Christ. 14. She journeyed into the hill country with haste. 15. They were both of them just before God, walking in all the commandments and ordinances of the Lord blameless. 16. His face was as though he were going to Jerusalem. 17. Deliver us from evil⁵. 18. The powers of the heavens shall be shaken. 19. The door is shut. 20. We ourselves have heard.

¹ Lit. 'dances.'

² For ἀπολύσεσθε read ἀπολυθήσεσθε.

³ Lit. 'unto the gospel,' i. e. the gospel is the aim or goal of the service.

⁴ Lit. 'over.'

⁵ Or 'from the evil one.'

ENGLISH — GREEK.

1. μακάριοι οἱ πιστεύοντες. 2. μετὰ μεγάλης χαρᾶς ἤκουσαν¹ τὸ εὐαγγέλιον². 3. σαλευθήσονται ἡ γῆ καὶ οἱ οὐρανοί. 4. ἐπορεύοντο εἰς Ἱερουσαλήμ. 5. δουλεύετε³ τῷ Κυρίῳ ἐν εἰρήνῃ. 6. οὐκ ἐπίστευσας τοῖς λόγοις μου. 7. ὁ λόγος τοῦ εὐαγγελίου ἐπιστεύθη ἐν ἐκείνῃ τῇ ἡμέρᾳ. 8. εἰσὶν

ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσι. 9. πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός. 10. σοὶ, δέσποτα, δουλεύσομεν.

¹ Better than the perf. : see § 77. 2.

² Or τοῦ εὐαγγελίου.

³ Or δουλεύσατε : see § 77. 5. The student will note the ambiguity of δουλεύετε : it may be indic. 'ye serve,' or imperat. 'serve ye.' Compare the well-known instance (John v. 39), 'Ye search the Scriptures,' or 'Search the Scriptures.'

Parsing of Verbal Forms (p. 58).

The student should carefully note the following points :—

(1) A verbal form is sometimes ambiguous : the context must decide between possible meanings.

(2) The meanings given are sometimes approximate only : e. g. a subjunctive cannot be translated with precision apart from its context : a perf. ptc. pass. is generally better rendered by the simple participle *loosed* than by the cumbrous *having been loosed* : a pres. inf. and an aor. inf. may be alike rendered *to loose*, and a pres. imperat. and an aor. imperat. *loose* ; but though the different force of the two tenses may escape English idiom, the difference should always be carefully observed. See § 77.

(3) In the parsing of Deponent verbs the *form* may be characterized as middle, or passive ; but it must be remembered that the *meaning* is active. Note especially that some de-

ponents have an *aurist* of middle form, others of passive form, in each case with active meaning: they are distinguished accordingly as *middle deponents* and *passive deponents*, e. g. ἐπορεύθη, aor. of πορεύομαι, a passive deponent, *he went*.

ἤκουσαν—ἀκούω, act. 1 aor. indic. 3 pl. *they heard*.

ἀκοῦσαι—ἀκούω, act. 1 aor. infin. *to hear*.

ἀκουσάτωσαν—ἀκούω, act. 1 aor. imperat. 3 pl. *let them hear*.

ἀκουσθήσεται—ἀκούω, pass. fut. indic. 3 s. *he (she, it) will be heard*¹.

ἀπολελυμένην—ἀπολύω, pass. pf. ptc. acc. s. fem. *having been released or released*.

ἀπολύσω—ἀπολύω, act. fut. indic. 1 s. *I will release*.

βασιλεύσαι—βασιλεύω, act. 1 aor. inf. *to reign*.

ἐκλαιον—κλαίω, act. impf. indic. $\begin{matrix} 1 \text{ s.} \\ 3 \text{ pl.} \end{matrix} \left\{ \begin{matrix} I \text{ was} \\ they \text{ were} \end{matrix} \right\} \text{weeping}^1$.

ἐκλείσθη—κλείω, pass. 1 aor. indic. 3 s. *it was shut*.

πιστεύσαντες—πιστεύω, act. 1 aor. ptc. nom. pl. masc. *having believed*.

ἐπορεύθη—πορεύομαι, 1 aor. indic. 3 s. *(he, she) went*¹.

πορεύσομαι—πορεύομαι, fut. indic. 1 s. *I will go*.

ῥυσθέντας—ρύομαι, pass. 1 aor. ptc. acc. pl. masc. *having been delivered or delivered*.

σεσαλευμένον—σαλεύω, pass. pf. ptc. $\begin{matrix} \text{acc. s. masc.} \\ \text{nom. s. neut.} \\ \text{acc. s. neut.} \end{matrix} \left\{ \begin{matrix} \text{having} \\ \text{been} \\ \text{shaken or} \\ \text{shaken}^1. \end{matrix} \right.$

¹ The context will, of course, decide between the possible meanings.

Parsing of Verbal Forms (p. 62).

βλέποντες—βλέπω, act. pres. ptc. nom. pl. m. *seeing*.

βλέπωσιν—βλέπω, act. pres. subj. 3 pl. *they may see*.

τὰ βλεπόμενα—βλέπω, pass. pres. ptc. nom. or acc. pl. neut.
*the things which are seen*¹.

κεκαλυμμένον—καλύπτω, pass. pf. ptc. *having been covered or covered*.

καλύψατε—καλύπτω, act. 1 aor. imperat. 2 pl. *cover ye*.

ἔκρυψα—κρύπτω, act. 1 aor. indic. 1 s. *I hid*².

ἐκρύβη—κρύπτω, pass. 2 aor. indic. 3 s. *he (she, it) was hidden*².

κέκρυπται—κρύπτω, pass. pf. indic. 3 s. *he (she, it) is hidden*.

ἔπεμψε—πέμπω, act. 1 aor. indic. 3 s. *he sent*.

πέμψαι—πέμπω, act. 1 aor. inf. *to send*.

ἐπέμφθη—πέμπω, pass. 1 aor. indic. 3 s. *he was sent*.

ἐλάβομεν—λαμβάνω, act. 2 aor. indic. 1 pl. *we took*.

λαβών—λαμβάνω, act. 2 aor. ptc. nom. s. m. *having taken*³.

εἰληφώς—λαμβάνω, act. pf. ptc. nom. s. m. *having taken*³.

λήψεσθε—λαμβάνω, mid. fut. indic. 2 pl. *ye will take*.

λάβη—λαμβάνω, act. 2 aor. subj. 3 s. *he may take*.

λαμβάνετε—λαμβάνω, act. pres. indic. or imperat. 2 pl. *ye take or take ye*.

ἅπτου—ἅπτομαι, mid. pres. imperat. 2 s. *touch thou*.

ἅπτηται—ἅπτομαι, mid. pres. subj. 3 s. *he may touch*.

ἅψη—ἅπτομαι, mid. 1 aor. subj. 2 s. *thou mayest touch*.

ὑποστρέψαντες—ὑποστρέφω, act. 1 aor. ptc. nom. pl. m.
having returned.

πεμφθέντες—πέμπω, pass. 1 aor. ptc. nom. pl. m. *having been sent*.

ἄλειψαι—ἀλείφω, act. 1 aor. inf. *to anoint*.

ἤλειφον—ἀλείφω, act. impf. indic. 3 pl. *they were anointing*.

γέγραφα—γράφω, act. pf. indic. 1 s. *I have written*.

¹ See p. 57.

² Not infrequently a verb uses a 1 aor. form in the act. and a 2 aor. in the pass.

³ The aor. has reference to the *act*, the perf. to the resulting *state*.

Exercise IX (p. 64).

GREEK - ENGLISH.

1. They were returning beating their breasts.
2. Thou hast hidden¹ these (things) from wise and prudent (men), and hast revealed¹ them to babes.
3. With oil my head thou didst not anoint², but this (woman) with ointment has anointed² my feet.
4. And Jesus returned in the power of the Spirit into Galilee.
5. These (men) shall receive a more abundant judgement.
6. And all were weeping and bewailing her.
7. And this word was hidden³ from them.
8. In the Law what is written?
9. She touched the fringe of his garment.
10. No one having kindled a lamp covers it with a vessel.
11. I

will send my beloved son. 12. And the Lord turned and looked upon Peter.

¹ For this rendering of the aorist see § 77. 2.

² Note the flexibility of the aorist tense : this double rendering here probably best catches its precise force.

³ Note the precise force of the tense : it was a-thing-that-had-been-hidden : the *aorist* passive would mean it was hidden, referring rather to the act of hiding than to the consequent result.

ENGLISH — GREEK.

1. ὁ πατήρ ἔπεμψε τὸν υἱὸν αὐτοῦ τὸν ἀγαπητόν. 2. ταῦτα πάντα γέγραφα ὑμῖν. 3. τὸ κεκαλυμμένον ἀπὸ τῶν αἰῶνων τοῦτο¹ ἀποκεκάλυπται² τοῖς μαθηταῖς Ἰησοῦ. 4. πολλαὶ ἐντολαὶ γεγραμμέναι εἰσὶ³ ἐν τῷ νόμῳ Μωσέως. 5. γέγραπται ὅτι⁴ πέμψω αὐτοῖς προφήτας καὶ διδασκάλους. 6. οἱ πεμφθέντες ὑπέστρεψαν εἰς τὸν οἶκον. 7. ἄλλος δούλος ἐπέμφθη πρὸς αὐτούς. 8. πέμψον Λάζαρον. 9. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 10. βλέπετε ὑμεῖς ἑαυτούς⁵. 11. ἵνα βλέποντες μὴ βλέπωσιν.

¹ Repeats subject for emphasis and clearness 'this has been revealed.'

² Or ἀπεκαλύφθη : see § 77. 2.

³ Perfect, 'stand written' : see § 77. 7.

⁴ For this ὅτι introducing quoted words, see *Handbook*, § 382.

⁵ See *Handbook*, § 335 (1) b.

Parsing of Verbal Forms (p. 65).

ἤγετο—ἄγω, pass. impf. indic. 3 s. *he was being led.*

ἀχθήσεσθε—ἄγω, pass. fut. indic. 2 pl. *ye shall be led.*

ἀγάγετε—ἄγω, act. 2 aor.¹ imperat. 2 pl. *lead ye.*

ἤχθη—ἄγω, pass. 1 aor. indic. 3 s. *he was led.*

ἄξων—ἄγω, act. fut. ptc. nom. s. m. *about to lead.*

ἄγωμεν—ἄγω, act. pres. subj. 1 pl. *we may lead or let us lead.*

διώξουσι—διώκω, act. fut. indic. 3 pl. *they will follow.*

διωκόμενοι—διώκω, pass. pres. ptc. nom. pl. m. *being followed.*

δεδιωγμένοι—διώκω, pass. pf. ptc. nom. pl. m. *having been followed.*

διωχθήσονται—διώκω, pass. fut. indic. 3 pl. *they will be followed.*

εἶχε—ἔχω, act. impf.² indic. 3 s. *he had.*

ἔξει—ἔχω, act. fut.² indic. 3 s. *he will have.*

ἔσχε—ἔχω, act. 2 aor.² indic. 3 s. *he had.*

εἶχομεν—ἔχω, act. impf. indic. 1 pl. *we had.*

ἔλεγε—λέγω, act. impf. indic. 3 s. *he was saying.*

λεγόμενα—λέγω, pass. pres. ptc. nom. or acc. pl. neut. *being said.*

λεχθέντα—λέγω, pass. 1 aor. ptc. acc. s. masc. or nom. or acc. pl. neut. *having been said.*

τεταγμένοι—τάσσω, pass. pf. ptc. nom. pl. m. *having been arranged.*

τέτακται—τάσσω, pass. pf. indic. 3 s. *it has been arranged.*

ἔταξαν—τάσσω, act. 1 aor. indic. 3 pl. *they arranged.*

φεύξεται—φεύγω, mid.³ fut. indic. 3 s. *he will flee.*

ἔφυγον—φεύγω, act. 2 aor.⁴ indic. 3 pl. *they fled*.

φυγεῖν—φεύγω, act. 2 aor.⁴ infin. *to flee*.

¹ See § 50 (g).

² These forms of ἔχω seem to be due to an original root σέχ: thus fut. σέξω becomes ἔξω, the aspirate replacing the sibilant (cf. ἕξ=six, Lat. sex; ἕπτα=seven, Lat. septem; ἵστημι=σίστημι, p. 88); the impf. ἐσεχον loses the σ and εε contracts into ει, the 2 aor. ἐσεχον by syncopation becomes ἔσχον.

³ Middle in *form* only: see note, p. 63.

⁴ Root φυγ, strengthened in pres. into φευγ: see § 46 (a) and (c).

Exercise X (p. 67).

GREEK - ENGLISH.

1. And he brought him into Jerusalem. 2. Jesus commanded him to be brought to him. 3. He that hath ears to hear, let him hear. 4. I have not where I may store¹ my fruits. 5. That which concerns me² has an end. 6. They have Moses and the prophets; let them hear them. 7. He was speaking a parable to them. 8. Lord, teach us to pray. 9. Why are ye troubled³? 10. And when he was now not a great way off from the house the centurion sent friends to him. 11. Whosoever receives⁴ this little child in⁵ my

name receives me. 12. I press on towards⁶ the mark unto the prize of the heavenly calling in Christ Jesus. 13. Thy brother is come, and thy father has slain⁷ the fatted calf. 14. For I am a man set under authority, having soldiers under me⁸, and I say to this one, Go, and he goes. 15. For the one that is least among you all, he is great. 16. Then let them who are in Judaea flee into the mountains. 17. To him that knocketh it shall be opened. 18. Lord, open to us. 19. And his mouth was opened. 20. We receive the due reward of our deeds⁹, but this man has done nothing amiss.

¹ Probably *συνάξω* is 1 aor. subj., 'deliberative': see *Handbook*, § 376: the idiom extends to indirect questions as well as direct.

² Lit. 'the (thing) concerning me.'

³ Note precise force of the tense: why are ye men-who-have-been-troubled, men-in-a-state-of-trouble. What would the pres. indic. mean? (Why are ye being troubled?)

⁴ The subj. is due to the indefiniteness. *Handbook*, § 380.

⁵ Lit. 'upon,' i. e. on the ground of my name.

⁶ A rare use of *κατά*, but probably the true meaning here, though the idea of 'according to,' the goal regulating the running, may not be absent.

⁷ See § 77. 2.

⁸ Lit. 'under myself.'

⁹ The *ὅν* is an instance of 'attraction of the relative,' and stands for *τούτων ἃ*: see *Handbook*, § 346 b.

ENGLISH - GREEK.

1. ἦν διδάσκων¹ ἐν ταῖς συναγωγαῖς αὐτῶν. 2. οἱ ἀπόστολοι ἐδίδασκον ἐν τῷ ἱερῷ. 3. κρούετε καὶ ἀνοιγήσεται ὑμῖν. 4. κύριε ἀνοιξον ἡμῖν. 5. ὁ δεχόμενος² ὑμᾶς ἐμὲ δέχεται. 6. ἄνθρωπός τις εἶχε δύο υἱούς. 7. οἱ ἑπτὰ ἔσχον αὐτὴν γυναῖκα³. 8. οὐδὲν ἄξιον θανάτου ἐπράχθη⁴. 9. ὁ Ἰησοῦς ἔλεγε παραβολὰς τῷ ὄχλῳ. 10. ἐταράχθησαν καὶ ἔφυγον⁵. 11. ἡ πόλις συνηγμένη ἦν ἀκούειν τὸν λόγον θεοῦ. 12. ὅταν προσεύχησθε, λέγετε Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.

¹ A resolved imperfect, frequent in N. T.; see *Handbook*, § 362 f; or ἐδίδασκε.

² Possibly δεξόμενος, but not so good: the English is hardly future, but means 'a receiver of you is a receiver of me.'

³ Express the 'to wife' by the noun in apposition, 'had her (as) wife.'

⁴ See § 77. 2; or πέπρακται, or πεπραγμένον ἐστι.

⁵ Or ταραχθέντες ἔφυγον: see § 79. 3.

 Exercise XI (p. 70).

GREEK - ENGLISH.

1. He is persuaded that John is a prophet. 2. He shall be filled with the Holy Spirit. 3. They filled both the boats, so that they were sinking¹. 4. The

son of man goeth according to that which hath been determined. 5. And amazement seized all, and they were glorifying God. 6. And greet no one² along the road. 7. Thy faith hath saved thee. 8. Only believe, and thou shalt be saved³. 9. Lord, are those who are saved few? 10. He saved others, let him save himself. 11. He will baptize you in the Holy Spirit and fire. 12. He wondered that he did not first bathe⁴ before breakfast. 13. And they were wondering at⁵ the words of grace that were proceeding from his mouth. 14. Were not the ten cleansed? But the nine, where (are they)? 15. Blessed is he whosoever shall not be offended⁶ in me. 16. On many blind he freely bestowed sight. 17. To you it has been freely given on behalf of Christ not only to believe on him but also to suffer on his behalf⁷. 18. He learnt obedience from the things which⁸ he suffered.

¹ Or 'were beginning to sink': *Handbook*, § 362 d.

² ἀσπάσησθε is 1 aor. subj. in imperative sense: see § 77. 6, and *Handbook*, § 375.

³ σωθήσῃ is fut. pass. 2 s.

⁴ Or 'wash.'

⁵ Lit. 'upon,' i. e. on the ground of, the basis of, their wonder.

⁶ Equivalent to a fut. perf. 'who shall not have been offended': cf. *Handbook*, § 383 β.

⁷ The first τό needs to be completed in thought by πάσχειν

which is thrust out for the moment by the intervening thought
οὐ μόνον . . . ἀλλὰ καί.

⁸ Attraction of the relative as Exercise X. 20; stands for
ἀπὸ τούτων ἅ.

ENGLISH – GREEK.

I. Πάτερ, δόξασόν σου τὸ ὄνομα. 2. ἐδόξασαν¹ τὸν θεὸν
Ἰσραήλ. 3. δοξασθήσομαι. 4. ἔπεισαν² τοὺς ὄχλους. 5. οὐ
πεισθήσονται. 6. τινες ἐξ αὐτῶν ἐπίσθησαν. 7. οὐ πεί-
θονται³ τῇ ἀληθείᾳ. 8. ἐπεποίθει⁴ ἐπὶ τῷ θεῷ⁵. 9. πεποιθὼς
τῇ ὑπακοῇ σου ἔγραψά σοι. 10. ἐπλήσθησαν πάντες θυμοῦ.
II. σκανδαλισθήσονται πολλοί. 12. ὑμῖν ἐχαρίσθη τὸ⁶ ὑπὲρ
Χριστοῦ πάσχειν.

¹ Or ἐδόξαζον.

² The difference between aorist and impf. is well marked in
this verb: ἔπειθον would mean 'they were trying to persuade,'
possibly without success; ἔπεισαν means 'they succeeded in
persuading.'

³ Instead of οὐ πείθονται we might have ἀπειθοῦσι, from the
verb ἀπειθέω, *to refuse to believe*.

⁴ πέποιθεν (Mt. xxvii. 43) means 'he trusteth,' as R. V.

⁵ The accusative could also stand, ἐπὶ τὸν θεόν.

⁶ See Rule 5, p. 70.

Exercise XII (p. 74).

GREEK - ENGLISH.

PART I.

1. And suddenly there was with the angel a multitude of the¹ heavenly host. 2. And astonishment came upon all. 3. And it came to pass on one of the days that he was teaching. 4. Show yourselves² merciful. 5. There is not a hidden thing which shall not become manifest. 6. Now³ Herod the tetrarch heard all that was happening. 7. This⁴ became the head of the¹ corner. 8. What (is) the sign when these things are about to come to pass? 9. Let thy will be done. 10. And he sent them forth to proclaim the kingdom of God. 11. It is like⁴ a mustard seed, which a man took and cast⁵ into his garden. 12. To his angels he will give charge concerning thee. 13. We will not that this man should reign⁶ over us. 14. The one owed five hundred pence, and the other fifty. 15. How much owest thou thy lord? 16. Judge not, and ye shall not be judged. 17. Out of thy

mouth I will judge thee. 18. And these words appeared⁷ in their sight as idle talk.

¹ Or 'a': see *Handbook*, § 208.

² Perhaps the best rendering of the idiomatic force of this pres. imperat. : lit. 'become ye,' in your habitual action and in others' appreciation, i. e. 'prove yourselves.'

³ Often a good rendering of δέ transitional : see *Handbook*, § 404. ii.

⁴ The gender is due to the context : the reference is to λίθος, *stone*, and βασιλεία, *kingdom*, respectively.

⁵ See § 79. 3.

⁶ See § 51, Rule 1.

⁷ φαίνομαι is a Passive Deponent : see note 3, p. 16 (Key)

PART II.

1. Ye appear as lights in the world¹. 2. He did not abide in a house, but in the tombs. 3. And Mary abode with her about three months. 4. Abide with us, because it is towards evening, and the day is now far spent². 5. And they cast him out of the vineyard and slew him³. 6. He welcomed him gladly⁴. 7. In this I rejoice, yea, and⁵ I will rejoice. 8. But I rejoiced⁶ in the Lord greatly. 9. From him that taketh thy cloak withhold not⁷ thy tunic also. 10. And there was taken up that which remained to them, twelve baskets of fragments. 11. Thou

reapest that which thou didst not sow. 12. And he hath raised up⁸ a horn of salvation for us. 13. A great prophet hath been raised up amongst us. 14. The queen of the south shall be raised up in the judgement with the men of this generation and shall condemn them. 15. The kingdom of God is come⁹ upon us. 16. But if even the salt should have become tasteless, with what¹⁰ shall it be seasoned?

¹ For absence of article see *Handbook*, § 218.

² Lit. 'has declined.'

³ See § 79. 3.

⁴ Lit. 'rejoicing': nom. in agreement with subject of verb.

⁵ See *Handbook*, § 404 c.

⁶ Note that the fut. and 2 aor. of this verb are of pass. form with act. meaning.

⁷ See § 77. 6.

⁸ See § 77. 2.

⁹ Almost, 'is come suddenly, unexpectedly.'

¹⁰ Or as in note.

ENGLISH - GREEK.

1. ὁ ἐὰν σπείρη ἄνθρωπος τοῦτο καὶ θερίσει. 2. ὁ σπείρων καὶ ὁ θερίζων χαρήσονται. 3. Ἡρώδης θέλει σε ἀποκτεῖναι. 4. γενηθήτω σοι ὡς θέλεις. 5. γένοιτό¹ μοι κατὰ τὸ ῥῆμά σου. 6. ὁ μικρότερος² γενήσεται μέγας. 7. μὴ κρίνετε, καὶ οὐ μὴ κριθήτε. 8. ἐκ τοῦ στόματός σου κρινῶ σε. 9. ἐν ᾧ κρίνεις τὸν ἕτερον σεαυτὸν κέκρικας³. 10. τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι⁴; 11. ἀπὸ τοῦ μὴ⁵ ἔχον-

τος καὶ ὃ ἔχει ἀρθήσεται. 12. ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς
καὶ μάθετε ἀπ' ἐμοῦ.

¹ For the use of the optative to express a *wish*, see *Handbook*, § 378 a.

² Or ἐλάχιστος : ὁ μικρότερος is literally 'he that is less': see *Handbook*, § 323 c.

³ Or aorist ἔκρινας.

⁴ Or εἶναι, or ἔσεσθαι : see *Handbook*, § 363 f.

⁵ The negative with participles is commonly μή : the phrase indicates an indefinite class, 'from any one who has not': see *Handbook*, § 393.

Exercise XIII (p. 80).

GREEK - ENGLISH.

1. Honour thy father and thy mother. 2. Blessed are ye who hunger now, because ye shall be satisfied. Blessed are ye who weep now, because ye shall laugh. 3. He hath filled hungry ones with good things. 4. But Jesus rebuked the unclean spirit, and healed the boy. 5. Let down your nets for a draught. 6. Woe unto you, ye who are filled, because ye shall hunger. 7. Not on bread alone shall man live. 8. But he is not God¹ of dead men, but of living men ; for

all live to Him. 9. And they no longer dared to ask him anything². 10. He asked him to put out a little from the land. 11. A voice of one crying in the wilderness, Prepare ye the way of the Lord. 12. In your endurance ye shall win your souls. 13. She was about to die. 14. A great multitude met him. 15. And they remembered his words. 16. Take heed lest ye be led astray. 17. For we are the circumcision who serve God in spirit³ and glory in Christ Jesus, and trust not in flesh.

¹ Taking *θεός* as predicate: perhaps, however, it is subject;
'But God is not of dead men, &c.'

² For the double negative see *Handbook*, § 401.

³ For the two datives see § 76. iii. 1, 3.

ENGLISH - GREEK.

1. ὁ μὴ¹ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα. 2. πάντας τιμήσατε. 3. τὸν βασιλέα τιμᾶτε. 4. διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 5. ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε². 6. ὁ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου. 7. Σίμων Ἰωνᾶ, ἀγαπᾷς³ με; 8. εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστί; 9. ἀγαπήσεις Κύριον τὸν Θεόν σου. 10. ὁ Ἰησοῦς ἐμβλέψας τῷ νεανίσκῳ⁴ ἠγάπησεν αὐτόν. 11. ἀνήρ

ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε ἐπίβλεψον ἐπὶ τὸν
υἱόν μου. 12. ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

¹ See *Handbook*, § 393.

² Or ζήσεσθε.

³ Or φιλεῖς : see John xxi. 16, 17.

⁴ Or ἐπιβλέψας ἐπὶ τὸν νεανίσκον.

Exercise XIV (p. 83).

GREEK - ENGLISH.

PART I.

1. He¹ shall be great, and shall be called the son of the Most High. 2. They would have called² him³ after⁴ the name of his father. 3. Who ministered to them of their substance⁵. 4. And he took bread and gave thanks and brake it. 5. Do this in remembrance of me⁶. 6. And why call ye me Lord, Lord, and do not the things which I say? 7. Good teacher, what shall I do to inherit eternal life⁷? 8. Are not five sparrows sold for two farthings? 9. Jesus, master, have compassion on us. 10. And they feared (with) a great fear⁸. 11. Fear not, only

believe⁹. 12. And they worshipped him, and returned to Jerusalem. 13. And alarmed and terrified, they thought they beheld a spirit. 14. That which is written must be accomplished in me. 15. To-day I must abide in thy house. 16. It was needful to be glad and rejoice.

¹ Lit. 'this one,' an emphatic 'he.'

² Lit. 'they were calling': for this force of the impf. see *Handbook*, § 362 d.

³ Lit. 'it,' referring to τὸ παιδίον 'the child.'

⁴ Lit. 'upon,' expresses the *ground* of the naming.

⁵ Lit. 'out of the things which were to them.'

⁶ Lit. 'with a view to my remembrance': for this use of the possessive pronoun (= objective genitive) see *Handbook*, § 333.

⁷ Lit. 'having done what, shall I inherit?'

⁸ For this important idiom of the 'cognate accusative' see further *Handbook*, §§ 282, 284.

⁹ Note the different tense and force of the two imperatives; see § 77. 5.

PART II.

1. Beware of the scribes, who desire to walk in long-robcs and love greetings in the market-places. 2. Do violence¹ to no man, neither accuse any man falsely², and be content with your wages³. 3. The master praised the unjust steward because he did

prudently. 4. But I have a baptism to be baptized with, and how I am straitened until it be accomplished⁴! 5. But he took her hand and called to her saying, Maiden⁵, arise. 6. It seemed good to me also⁶, having followed closely all things⁷ accurately from the first⁸, to write in order unto thee. 7. And he spake⁹ blessing God. 8. And all who heard wondered concerning the things that were spoken by the shepherds. 9. This man began to build, and was not able to finish. 10. There is joy in the presence of the angels of God over one sinner repenting. 11. Bless those that curse you. 12. It is adorned¹⁰ with beautiful stones and offerings. 13. I beseech Euodia and I beseech Syntyche to be of the same mind¹¹ in the Lord. 14. Ye have revived your thought¹² for me¹³; in which matter¹⁴ ye did even take thought, but ye lacked opportunity¹⁵. 15. It was he built the synagogue for us.

¹ See § 77. 6.

² For *συκοφαντήσετε* read *συκοφαντήσητε*, 1 aor. subj.: the word may also mean 'exact wrongfully,' see Lk. iii. 14, R.V.

³ Lit. 'rations': then, since soldiers were paid partly in kind, more generally 'wages,' e.g. 'the wages (*ὀψώνια*) of sin,' Rom. vi. 23.

⁴ The subj. is due to the indefiniteness; 'until what time it shall have been accomplished': *ὅτου* is gen. s. of *ὅστις*; see § 37 b.

- ⁵ For Παῖς read Ἡ παῖς.
- ⁶ καὶ μοί = καὶ ἐμοί.
- ⁷ The verb 'to follow' takes the dative.
- ⁸ Lit. 'from above,' the metaphor is perhaps suggested by the tracking of a stream from its upper source to its mouth.
- ⁹ Or 'was speaking' or 'began to speak.'
- ¹⁰ Note force of perfect, § 77. 7.
- ¹¹ Lit. 'to think the same thing.'
- ¹² Taking ἀναβάλλω as transitive: if it is intransitive (as in the vocabulary), the meaning is, 'ye have revived so as to take thought for me,' the inf. expressing consequence.
- ¹³ Read φρονεῖν· (semicolon).
- ¹⁴ Probably, with some looseness of connexion, 'in which matter (of my interests)': possibly, however, 'seeing that,' as R.V. margin, Phil. iv. 10.
- ¹⁵ Read ἡκαιρεῖσθε.

ENGLISH — GREEK.

1. διδάσκαλε, τί ποιήσομεν¹; 2. καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς. 3. πορεύου, καὶ σὺ ποιεῖ ὁμοίως. 4. λέγω τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 5. Σίμων Ἰωνᾶ, φιλεῖς με; 6. αὐτὸς ὁ πατήρ φιλεῖ ὑμᾶς ὅτι ὑμεῖς ἐμὲ πεφιλήκατε. 7. ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος. 8. εὐλογῶν εὐλογήσω σε. 9. τελεσθήσεται πάντα τὰ γεγραμμένα διὰ² τῶν προφητῶν. 10. δεῖ τὸ γεγραμμένον τελεσθῆναι ἐν ἐμοί. 11. τετέλεσται. 12. ταῦτα³ ἐλάλησεν ὁ Ἰησοῦς. 13. οὕτω γέγραπται καὶ

οὕτως ἔδει παθεῖν τὸν Χριστόν. 14. τί με δεῖ ποιεῖν ἵνα σωθῶ; 15. μετανοήσατε καὶ ἐπιστρέψατε.

¹ Or ποιήσωμεν, 1 aor. subj. (deliberative), 'what are we to do?': *Handbook*, § 376.

² Lit. 'through.'

³ Simpler and more usual than τοὺς λόγους τούτους or τὰ ῥήματα ταῦτα.

Exercise XV (p. 85).

GREEK – ENGLISH.

1. There they crucified him. 2. And the child grew and became strong in spirit¹, being filled with wisdom². 3. Every one who exalts himself shall be humbled, but he who humbles himself shall be exalted. 4. Wisdom is justified of³ all her children. 5. To what shall I liken the kingdom of God? 6. To-day is this scripture fulfilled in your ears. 7. Jerusalem shall be trodden down by the nations⁴ until the times of the nations⁴ be fulfilled. 8. Ye are those who justify themselves before men.

¹ Dative of 'sphere': see *Handbook*, § 280 f.

² Dative of 'instrument,' § 76, iii. 3: cf. p. 69, Rule 1.

³ Lit. 'from,' expresses the *source* of the justification.

⁴ Or 'Gentiles.'

ENGLISH - GREEK.

1. ἔκραξαν¹, σταύρωσον, σταύρωσον αὐτόν. 2. ἡμεῖς² κηρύσσομεν Χριστόν ἐσταυρωμένον. 3. οὐ δικαιωθήσεται ἄνθρωπος ἐξ ἔργων νόμου. 4. οὐς ἐκάλεσε τούτους καὶ ἐδικαίωσεν, καὶ οὐς ἐδικαίωσε τούτους καὶ ἐδόξασεν. 5. ἐπληρώθη ἡ γραφή. 6. ἔδει πληρωθῆναι τὴν γραφήν. 7. ἐγένετο ταῦτα ἵνα πληρωθεῖ³ ὁ λόγος τῶν προφητῶν. 8. ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

¹ 1 aor. of κράζω; or ἐκραύγασαν 1 aor. of κραυγάζω.

² The *we* is emphatic, and is hence to be expressed.

³ The subj. πληρωθῆ is more usual in N. T. Greek.

 Exercise XVI (p. 86).

GREEK - ENGLISH.

1. For Christ also pleased not¹ himself. 2. They did not understand what was said². 3. We know that thou art the Christ. 4. There is nothing hidden

which shall not be known. 5. Let your forbearance³ be known unto all men. 6. And they remembered his words⁴. 7. What is man that thou rememberest him? 8. He has sold all that⁵ he had.

¹ For οὐχ see § 72. 8.

² Note the descriptive imperfects, 'they were not understanding what was being said': see *Handbook*, § 362 c.

³ Neut. of ἐπιεικής, *seemly, fair, gentle*: see Phil. iv. 5, R. V. The article with a neut. adj. is often equivalent to an abstract noun; *Handbook*, § 199.

⁴ For genitive see p. 80, Rule 1.

⁵ Lit. 'as-many-things-as,' § 37 d.

ENGLISH - GREEK.

1. ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς¹. 2. γνώσεσθε τὴν ἀλήθειαν. 3. ζητεῖτε καὶ εὐρήσετε. 4. εὐρέθη ὁ Ἰησοῦς ὁ μόνος². 5. εὗρε χάριν παρὰ τῷ Θεῷ. 6. εὐρήκαμεν τὸν Χριστόν. 7. ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ. 8. μνήσθητί μου, Κύριε³. 9. ἰλάσθητί μοι, Κύριε³.

¹ See § 34: ὑμῶν might stand.

² For *case* see *First Concord*, § 74.

³ Or Κύριε may stand first in the sentence.

Exercise XVII (p. 93).

GREEK - ENGLISH.

Note.—Throughout the following exercises the student will find it helpful to consult the fuller paradigms in *Handbook*, §§ 107, 112.

1. The Lord God shall give him the throne of David his father. 2. To every one that asketh thee, give¹. 3. I am not able to rise and give to thee. 4. Who is it who gave thee this authority? 5. He took hold of a child and placed it beside him. 6. And he was standing beside the lake of Gennesaret. 7. Arise², and stand in the midst³. 8. And all his acquaintances stood afar off seeing these things. 9. How shall his kingdom stand? 10. And Jesus stood-still⁴ and commanded that he should be brought. 11. And standing over⁵ her he rebuked the fever, and it left⁶ her. 12. They left⁷ all and followed him. 13. Thy sins are forgiven. 14. And all who heard laid them up in their heart. 15. He laid a foundation upon the rock. 16. They beheld the tomb and how his body was placed. 17. The axe is laid⁸ at the root of the trees. 18. Lord, if

thou wilt⁹ thou art able to make me clean. 19. Stand fast in the Lord, beloved.

¹ For tense see § 77. 5.

² 1 aor. imperat. mid.

³ Lit. 'into the midst.'

⁴ Lit. 'having stood,' i. e. 'halted.'

⁵ Read ἐπιστάς¹.

⁶ Note this 1 aorist in -κα, p. 91 (a).

⁷ ἀφέντες is nom. pl. m. of ἀφείς the 2 aor. ptc. of ἀφίημι. This verb (like τίθημι and δίδωμι) has an aorist of mixed form: see *Handbook*, § 108. 1, and the full paradigm in § 112.

⁸ κείμαι serves often as a passive to τίθημι.

⁹ Note exact force of ἄν with subj.; § 77. 8 (3).

ENGLISH - GREEK.

1. αἰτεῖτε¹ καὶ δοθήσεται ὑμῖν. 2. ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια. 3. οὐδεὶς δυνήσεται δυσὶ κυρίοις δουλεύειν. 4. ὑμῖν δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ. 5. αἶρεις ὃ οὐκ ἔθηκας. 6. ἄγγελος Κυρίου² ἐπέστη αὐτοῖς. 7. τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ ὁ μόνος ὁ Θεός; 8. οὐκ ἤφιε λαλεῖν τὰ δαιμόνια. 9. ἀνάστηθι ἐπὶ τοὺς πόδας σου. 10. πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; 11. οὐ στήκει ἐν τῇ ἀληθείᾳ. 12. ἔστησεν αὐτὸ εἰς τὸ μέσον.

¹ Lit. 'be asking,' continually, habitually.

² *Handbook*, § 217 b.

Exercise XVIII (p. 95).

GREEK - ENGLISH.

1. And he will show you a large upper room furnished¹. 2. The new wine will burst the wineskins. 3. Master, master, we are perishing! 4. I have found² my sheep which was lost². 5. And a hair from your head shall by no means perish³. 6. Let your loins be⁴ girt. 7. Who hath warned you to flee from the coming wrath⁵?

¹ i. e. prepared for the supper; lit. 'strewn,' referring to coverings on couches, &c.

² Note tenses: § 77. 2, 7.

³ For οὐ μή see p. 73.

⁴ For ἕστωσαν see p. 87.

⁵ Lit. 'the wrath about to be.'

ENGLISH - GREEK.

1. ὃς ἂν θέλῃ¹ σῶσαι τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν.
2. ἐζήτουν αὐτὸν ἀπολέσαι. 3. οὓς δέδωκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. 4. ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου². 5. ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας³.

6. δείξον σεαυτὸν τῷ ἱερεί. 7. ἔρρωσθε. 8. ῥήγνυνται οἱ ἀσκοί⁴.

¹ Or ὁ θέλων.

² Or τῆς οἰκουμένης, lit. 'the inhabited earth.'

³ The 'his' is sufficiently expressed by the article : αὐτοῦ is not needed.

⁴ ἀσκός is masc., not neut. as given by error in vocab.

Exercise XIX (p. 97).

GREEK - ENGLISH.

I.

1. There is coming he that is stronger than I.
 2. I am not come to call righteous men but sinners to repentance. 3. And his disciples were plucking the ears of corn and were eating. 4. And they all ate and were satisfied. 5. Let us see this word¹ which is come to pass. 6. Another shall gird thee, and shall bear thee whither thou willest not. 7. Has any one brought him (anything) to eat? 8. And the two were running together, and the other disciple ran on more quickly than Peter, and came first to the tomb. 9. Another saw him and said, Thou also art of them. 10. Ye shall earnestly desire² to see one of the days of the Son of man, and shall not see (it).

¹ Or 'thing.'

² Read ἐπιθυμήσετε.

II.

1. Art thou the Coming One, or do we look for another? 2. Let thy kingdom come. 3. Come, because all things are now ready. 4. Blessed (is he) whosoever shall eat bread in the kingdom of God. 5. And they answered that they did not know. 6. Knew ye not that I must be in my Father's house? 7. They came to the tomb bearing¹ spices which they had prepared. 8. And he saith to them, Draw out now and bear to the ruler of the feast: and they² bare (it). 9. Jesus said to him, It is said³, Thou shalt not tempt the Lord thy God. 10. They departed, and found as he had said to them.

¹ Fem. ptc. referring to the women.

² *οἱ* is here not the article but a demons. pronoun: *Handbook*, § 195.

³ For the perf. see § 77. 7.

ENGLISH – GREEK.

1. ἐλεύσεται καὶ ἀπολέσει τοὺς πονηροὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 2. μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 3. ἐγὼ¹ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετε με· εἰ ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. 4. ταύτην τὴν φωνὴν ἡμεῖς¹ ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν. 5. ἅγιοι Θεοῦ ἄνθρωποι ἠνέχθησαν

ὑπὸ Πνεύματος Ἁγίου². 6. τί ἐξήλθετε ἰδεῖν; 7. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. 8. οἶδά σε τίς³ εἶ, ὁ ἅγιος τοῦ Θεοῦ. 9. ᾔδεισαν αὐτὸν τὸν Χριστὸν εἶναι. 10. σὺ δὲ μένε ἐν οἷς ἔμαθες, εἰδὼς παρὰ τίνος³ ἔμαθες. 11. ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 12. Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασι τί³ ποιοῦσι.

¹ Emphatic from the context : hence expressed.

² No article : see *Handbook*, § 217 f.

³ Interrogative, not relative.

Exercise XX (p. 101).

GREEK - ENGLISH.

I.

1. Beware lest any render to any evil in return for evil. 2. Wherefore whatsoever¹ ye have said in the darkness shall be heard in the light; and what¹ ye have spoken to the ear in the inner chambers shall be proclaimed upon the housetops. 3. There is no disciple above his master. 4. This cup (is) the new covenant in my blood which is being shed for you. 5. Pray ye² for me to the Lord. 6. To you it hath been freely given on behalf of Christ, not only to

believe on him but also to suffer on his behalf.
 7. Out of His fulness have all we received, and grace for grace. 8. And those³ upon the rock (are) they who, when they hear, with joy receive the word.
 9. Christ suffered once for all for sins, a righteous one for unrighteous. 10. He came to the sea of Galilee, in the midst of the borders of Decapolis.
 11. In order that that which was spoken by the Lord through the prophet might be fulfilled. 12. And ye shall be hated by all for my name's sake. 13. All things have been created through him and unto him.
 14. And about the fourth watch of the night he comes to them walking upon the sea. 15. But he⁴ was speaking about the temple of his body.

¹ Note the difference between these two relatives: 'as many things as' (indefinite); 'that which' (definite).

² Aor. imperat. of *δέομαι* *pray*, a passive deponent.

³ *oi* as demons. pronoun: *Handbook*, § 195.

⁴ Emphatic, contrasted with hearers.

II.

1. Therefore being justified by faith, we have (*or* let us have) peace with God through our Lord Jesus Christ. 2. I will be to him as a father, and he shall be to me as a son. 3. The sabbath was made¹

for man's sake, and not man for the sake of the sabbath. 4. The sons of this world² are more prudent than the sons of the light in regard to their own generation. 5. Learn from me. 6. And now glorify me, Father, with thyself with the glory which I had with thee before the world was³. 7. And he is before all things, and all things in him consist⁴. 8. Judge nothing before the time. 9. Some were with the Jews and others with the apostles. 10. And this voice we heard borne from heaven, being with him on the holy mount. 11. I came forth from the Father. 12. And he was standing by the lake of Gennesaret, and he saw two boats standing by the lake, but the fishermen had gone out of them and were washing their nets. 13. Is there unrighteousness with God? God forbid. 14. I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all, making my supplication with joy, for your fellowship in furtherance of⁵ the gospel.

¹ Lit. 'became,' 'came into being.

² Or 'age.'

³ Note the construction: τοῦ εἶναι is the gen. governed by πρό, and τὸν κόσμον is the accus. subject to the infinitive, § 78, 1, 3.

⁴ Lit. 'stand together' (Lat. *consistere*), i.e. are a system, a cosmos, not a chaos.

⁵ See note 3, p. 15 (Key).

VOCABULARY : ADDENDA, ETC.

- p. 114, *add* ἀλήθεια, *truth*, 41.
115 ,, ἀρχιτρίκλινος, *ruler of a feast*, 98.
116 ,, ἐπιεικής, *seemly, gentle*, 86.
,, ,, ἔρρωσο, *farewell*, 95.
,, ,, θεμέλιον, *foundation*, 92.
117 (ἐφίστημι) *substitute to set over.*
,, *for* ζητέω, ζητέω.
118, *add* καταράομαι, *to curse*, 81.
,, ,, κλάω *to break*, 81.
119 ,, *to* νήπιος, *infantine*, 31.
120 ,, *to* οὐ, οὐχ, 105.
122 ,, τόπος, *place*, 41.
123 ,, φοβέομαι, *to fear*, 82.
,, ,, ὥρα, *nom.*, 35.
124 ,, *as*, καθώς, 84.
,, *ask, to, prefix* 79 *to* 92.
125, *do, to, add* 82.
126, *love, to, ,,* 82.
126, *add* *pass away, to, παρέρχομαι*, 98.
127 ,, *say, to, λέγω*, 66.
,, *see, to, add* 96.
,, *seven, read* ἑπτά.
,, *speak, to, add* 81.
,, *stand near, to, add* 2 *aor. of.*
128, *add* *wicked, πονηρός*, 98.

ERRATA IN THE PRIMER.

The learner is requested to make the following alterations. Minor corrections, especially in accentuation, will be made in future editions.

- p. 27, l. 21, (ἀπλοῦς) *read* (-όη) (-όν).
- p. 31, l. 26, (Ἰωάννης) *read* -ου.
- p. 42, l. 12, *for* 5 *read* 7.
- p. 52, l. 21 and p. 54, l. 4, *add* or -ει to the 2 pers. termination.
- p. 57, sentence 4 in exercise, *read* ἀπολυθήσεθε.
- p. 63, verb 4 in left-hand column, *read* ἄπτομαι.
- p. 66, word 4 in right-hand column, also p. 67, sentence 10, *read* ἑκατοντάρχης.
- p. 70, sentence 17, *for* αὐτὸν *read* αὐτόν.
- p. 71, l. 5 from bottom, *read* § 57 c.
- pp. 77, 78, Subjunctive, like the Indicative, *refers to* τιμάω only.
- p. 82, verb 6 in left-hand column, *read* πτέομαι.
- p. 82, vocabulary, *read* ἄδικος -ον.
- p. 83, ll. 8 and 11, *for* form *read* force.
- p. 84, sentence 2, *read* συκοφαντήσητε.
- p. 84, sentence 5, *insert* ἦ before παῖς.
- p. 84, sentence 14, *read* ἡκαιρέϊσθε.
- p. 88, l. 12, *read* PARTICIPLE.
- p. 88, l. 10 from bottom, *for* I stand *read* I cause to stand.
- p. 88, last line, *for* -οσι(ν) *read* -οασι(ν).
- p. 89, l. 5, *for* -αμεν -ατε -ασαν *read* -ημεν -ητε -ησαν.
- p. 91, l. 22, *omit* See Rule 2, § 107.
- p. 91, l. 2 from bottom, *after* is *add* in the N.T.
- p. 93, sentence 11, second word, reference should be 1.
- p. 95, vocabulary, left-hand column, *for* τό *read* ὀ.
- p. 96, l. 18, *for* Imperfect *read* Imperative.
- p. 97, sentence 10, *read* ἐπιθυμήσετε.
- p. 101, sentence 2, line 2, *read* ὁ . . . ἐλάλησατε.
- p. 102, l. 14, *read* ἀλιεῖς.
- p. 103, l. 1, *read* ἰδίᾳ.
- p. 105, to first paragraph *add* all with gen.
- p. 105, reference in 8 (a), *read* § 72.
- p. 108, ll. 8, 9, *read* αὐτοί, nom. (See *Handbook*, § 387).