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

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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.

CONTENTS.

GENERAL VOCABULARY.

Greek Testament Grammar.

PART I. ORTHOGRAPHY.

1. The GREEK ALPHABET :—

Name.	Capital.	Small.	Sound.
Alpha	A	α	*a*
Bēta	B	β	*b*
Gamma	Γ	γ	*g* (hard)
Delta	Δ	δ	*d*
Epsīlon	E	ε	*e* (short)
Zēta	Z	ζ	*z*
Ēta	H	η	*e* (long)
Thēta	Θ	θ	*th*
Iōta	I	ι	*i*
Kappa	K	κ	*k*
Lambda	Λ	λ	*l*
Mu	M	μ	*m*
Nu	N	ν	*n*
Xi	Ξ	ξ	*x*
Omīcron	O	ο	*o* (short)
Pi	Π	π	*p*
Rho	P	ρ	*r*
Sigma	Σ	σ final ς	*s*
Tau	T	τ	*t*
Upsīlon	Υ	υ	*u*
Phi	Φ	φ	*ph*
Chi	X	χ	*ch* (guttural)
Psi	Ψ	ψ	*ps*
Omĕga	Ω	ω	*o* (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 την = teen, των = tone.

Vowels *always short*, ε, ο. Thus μεν = men, ον = 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 :** αι = ay in aye.
αυ = au in naught.
ει = ei in height.
οι = oi in oil.
ου = ou in out.
ευ and ηυ = eu in neuter.
υι = wi in wine.

Also ᾳ, ῃ, ῳ, 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 ὄρος = ŏrŏs, ὁδος = hŏdŏs ; εἰς = eis, εἷς = heis. Initial υ is *always aspirated*, as ὑμεις = humeis. So υἱος = hwios.

(*e*) **Lengthening** and **Contraction.** When a short vowel has to be made long in the inflection of a word, ᾰ becomes ᾱ or η, 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 **ου**. In contractions with **ο** 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 'Ησαΐας, ὄϊς, 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 σι, as πόλεσιν for πόλεσι, λέγουσιν for λέγουσι. 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.

	Sharp.	Flat.	Aspirate.	
Labials . . .	π	β	φ	(*p*-sounds)
Gutturals . . .	κ	γ	χ	(*k*-sounds)
Dentals . . .	τ	δ	θ	(*t*-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 λαμπαδs, 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 ἀῤῥητος, *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) ᾿ΕΝ ἐτει δε πεντεκαιδεκατῳ της ἡγεμονιας Τιβεριου Καισαρος, ἡγεμονευοντος Ποντιου Πιλατου της ᾿Ιουδαιας, και τετραρχουντος της Γαλιλαιας ῾Ηρωδου, Φιλιππου δε του ἀδελφου αὑτου τετραρχουντος της ᾿Ιτουραιας και Τραχωνιτιδος χωρας, και Λυσανιου της

Ἀβιληνης τετραρχουντος, ἐπ᾽ ἀρχιερεων Ἀννα και Καϊαφα, ἐγενετο
ῥημα Θεου ἐπι Ἰωαννην τον του Ζαχαριου υἱον ἐν τῃ ἐρημῳ· και
ἠλθεν εἰς πασαν την περιχωρον του Ἰορδανου, κηρυσσων βαπτισμα
μετανοιας εἰς ἀφεσιν ἁμαρτιων.

(2) Ἠρξατο λεγειν προς τους ὀχλους περι Ἰωαννου, Τι ἐξεληλυ-
θατε εἰς την ἐρημον θεασασθαι ; καλαμον ὑπο ἀνεμου σαλευομενον ;
ἀλλα τι ἐξεληλυθατε ἰδειν ; ἀνθρωπον ἐν μαλακοις ἱματιοις ἠμφιεσ-
μενον ; ἰδου, οἱ ἐν ἱματισμῳ ἐνδοξῳ και τρυφῃ ὑπαρχοντες ἐν τοις
βασιλειοις εἰσιν. ἀλλα τι ἐξεληλυθατε ἰδειν ; προφητην ; ναι, λεγω
ὑμιν, και περισσοτερον προφητου. οὑτος ἐστι περι οὑ γεγραπται,
'Ἰδου, ἐγω ἀποστελλω τον ἀγγελον μου προ προσωπου σου, ὁς
κατασκευασει την ὁδον σου ἐμπροσθεν σου.' λεγω γαρ ὑμιν, μειζων
ἐν γεννητοις γυναικων προφητης Ἰωαννου του βαπτιστου οὐδεις
ἐστιν· ὁ δε μικροτερος ἐν τῃ 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 hŏtĕ ĕgĕnĕto hēmĕra prŏsĕphōnēse tous mathētas
autou ; kai ĕklexamĕnŏs ap' autōn dōdĕka hous kai apŏstŏlous
ŏnŏmasĕ, Simōna hŏn kai ŏnŏmasĕ Pĕtrŏn, kai Andrĕan tŏn
adelphŏn autou, Iakōbŏn kai Iōannēn, Philippŏn kai Barthŏlŏ-
maiŏn, Matthaiŏn kai Thōman, Iakōbŏn tŏn tou Alphaiou kai
Simōna ton kaloumenon Zēlōtēn, Ioudan Iakōbou, kai Ioudan
Iskariōtēn, hŏs kai ĕgĕnĕto prŏdŏtēs.

(2) Ouk idou pantĕs houtoi eisin hoi lalountĕs Galilaioi?
kai pōs hēmeis akouŏmĕn hĕkastŏs *tē* idi*a* dialektō hēmōn ĕn
h*ē* ĕgennēthēmen, Parthoi kai Mēdoi kai Ĕlameitai, kai hoi
katoikountĕs tēn Mĕsŏpŏtamian, Ioudaian tĕ kai Kappadŏkian,
Pŏntŏn kai tēn Asian, Phrugian tĕ kai Pamphulian, Aiguptŏn
kai ta mĕrē tēs Libuēs tēs kata Kurēnēn, kai hoi ĕpidēmountĕs

Rhōmaioi Ioudaioi tĕ kai prosēlutoi, Krētĕs kai Arabĕs, akouŏ-mĕn lalountōn autōn tais hēmĕterais glōssais ta mĕgaleia tou Thĕou.

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 οἴκων. 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 οὔ *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 sub-stantially unchanged through all varieties of inflection. Nouns, Adjectives and Pronouns are 'declined' ; Verbs are 'conju-gated,' 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).

	Singular.			Plural.		
	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*).

	Singular.		*Plural.*	
	M. and F.	N.	M. and F.	N.
N.	τις	τι	τινες	τινα
G.	τινος	τινος	τινων	τινων
D.	τινι	τινι	τισι	τισι
A.	τινα	τι	τινας	τινα

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 ă.

(2) The dative singular always ends in ῐ; 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.

Singular.	*Plural.*
εἰμί I am	ἐσμέν we are
εἶ thou art	ἐστέ ye are
ἐστί(ν) he (she *or* it) is	εἰσί(ν) they are

PAST.

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

FUTURE.

Singular.	*Plural.*
ἔσομαι I shall be	ἐσόμεθα we shall be
ἔσῃ thou shalt be	ἔσεσθε ye shall be
ἔσται he (she *or* it) shall be	ἔσονται 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 **o,** 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- *writing.*	γλωσσα- *tongue.*	οἰκια- *house.*
Sing. N.	γραφή a writing (subj.)	γλῶσσα	οἰκία
G.	γραφῆς of a writing	γλώσσης	οἰκίας
D.	γραφῇ to a writing	γλώσσῃ	οἰκίᾳ
A.	γραφήν a writing (obj.)	γλῶσσαν	οἰκίαν
V.	γραφή O writing	γλῶσσα	οἰκία
Plur. N.	γραφαί writings (subj.)	γλῶσσαι	οἰκίαι
G.	γραφῶν of writings	γλωσσῶν	οἰκιῶν
D.	γραφαῖς to writings	γλώσσαις	οἰκίαις
A.	γραφάς writings (obj.)	γλώσσας	οἰκίας
V.	γραφαί O writings	γλῶσσαι	οἰκίαι

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 οἰκία 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- *judge.*	νεανια- *young man*
Sing. N.	κριτής a judge (subj.)	νεανίας
G.	κριτοῦ of a judge	νεανίου
D.	κριτῇ to a judge	νεανίᾳ
A.	κριτήν a judge (obj.)	νεανίαν
V.	κριτά O judge	νεανία
Plur. N.	κριταί judges (subj.)	νεανίαι
G.	κριτῶν of judges	νεανιῶν
D.	κριταῖς to judges	νεανίαις
A.	κριτάς judges (obj.)	νεανίας
V.	κριταί O judges	νεανίαι

NOTES.

(*a*) The Vocative Singular gives the simple stem.

(*b*) The Plural terminations are precisely like those of feminines.

(*c*) Proper names in **ας** 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.

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

PROPER NAMES. Ἡσαΐας *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 μαθητὴς ἦν. 7. Ἰωνᾶς καὶ Ἡσαΐας προφῆται ἦσαν. 8. ἀπὸ τῆς χώρας. 9. ἡ δικαιοσύνη ἀρχή ἐστι 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 **ν**.

Stems.	λογο- *word* (masc.).	ὁδο- *way* (fem.).	ἐργο- *work* (neut).
Sing. N.	λόγος	ὁδός	ἔργον
G.	λόγου	ὁδοῦ	ἔργου
D.	λόγῳ	ὁδῷ	ἔργῳ
A.	λόγον	ὁδόν	ἔργον
V.	λόγε	ὁδέ	ἔργον
Plur. N.	λόγοι	ὁδοί	ἔργα
G.	λόγων	ὁδῶν	ἔργων
D.	λόγοις	ὁδοῖς	ἔργοις
A.	λόγους	ὁδούς	ἔργα
V.	λόγοι	ὁδοί	ἔργα

19. Exercise IV.

Vocabulary.

ἀδελφός	*brother*	οὐρανός	*heaven*
ἄνθρωπος	*man*	ὀφθαλμός	*eye*
δοκός, ἡ	*beam*	τέκνον	*child*
δῶρον	*gift*	υἱός	*son*
Θεός	God	Χριστός	Christ (Anointed)
νόμος	*law*		

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 ἐστι.   3. ἐν τῇ ὁδῷ εἰς τὴν οἰκίαν.   4. ὁ νόμος (τοῦ) Θεοῦ.   5. ἀδελφοί 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.
Sing.	G.	-ος	-ος
	D.	-ι	-ι
	A.	-α, vowel stems, ν.	like the Nominative
Plur.	N.	-ες	-α
	G.	-ων	-ων
	D.	-σι	-σι
	A.	-ας	-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	αἰῶνος	*age*	m.
2. ῥηματ-	ῥῆμα	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-	κῆρυξ	κήρυκος	*herald*	m.
8. λαμπαδ-	λαμπάς	λαμπάδος	*torch*	f.
9. ὀδοντ-	ὀδούς	ὀδόντος	*tooth*	m.
10. ποδ-	πούς	ποδός	*foot*	m.
11. ὠτ-	οὖς	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 **s**, as κέρας *horn*, gen. κέρατος, φῶς *light*, gen. φωτός. One noun replaces the **ατ** by **ωρ**, ὕδωρ *water*, gen. ὕδατος, another by **ὔ**, 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 **s** 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 -**οντς**, -**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 **ἴ** into kindred short vowel **ε**, and in genitive, lengthening of -**ος** into -**ως**.

14. Stem-termination really -**εϜ**, this second letter being an ancient lost consonant ('digamma') with the sound of *v*. It becomes **υ** 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 γυναικ-	Nom. γυνή *woman*	Gen. γυναικός	Voc. γύναι
κυν-	κύων *dog*	κυνός	κύον
τριχ-	θρίξ *hair*	τριχός	

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 θριξί.

ἀνερ-. Nom. ἀνήρ *man*. Like 6, πατήρ, syncopated, excepting that the letter **δ** is placed between the *ν* and *ρ* for the sake of euphony. Gen. ἀνδρός. Dat. ἀνδρί. Acc. ἄνδρα. Voc. ἄνερ. Plur. ἄνδρες, ἀνδρῶν, ἀνδράσι, ἄνδρας.

Some Proper Names.

Ἰησοῦς, JESUS, is thus declined :—

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

Ἀπολλώς, *Apollos*. G. Ἀπολλώ. D. Ἀπολλῷ. A. Ἀπολλών or Ἀπολλώ.

The above are generally ranked with the Second Declension.

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

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

	1. Stem unaltered. αἰων- m. *age.*	2. τ dropped (neuter). πνευματ- n. *spirit*	5. οντ into ων. λεοντ- m. *lion*	6. Vowel lengthened: syncopation. πατερ- m. *father.*	7. σ added to stem. κηρυκ- m. *herald.*	10. σ added to dental. ποδ- m. *foot.*	12. σ added to pure stem. ἰχθυν- m. *fish.*	13. σ added: contraction. πολι- f. *city.*	14. Digamma stem. ἱερευ- m. *priest*	15. Neuter stem εσ-. ἐθνεσ- n. *nation.*
Sing. N.	αἰών	πνεῦμα	λέων	πατήρ	κῆρυξ	πούς	ἰχθύς	πόλις	ἱερεύς	ἔθνος
G.	αἰῶνος	πνεύματος	λέοντος	πατρός	κήρυκος	ποδός	ἰχθύος	πόλεως	ἱερέως	ἔθν(εος)-ους
D.	αἰῶνι	πνεύματι	λέοντι	πατρί	κήρυκι	ποδί	ἰχθύϊ	πόλ(εϊ)-ει	ἱερ(εϊ)-εῖ	ἔθν(εϊ)-ει
A.	αἰῶνα	πνεῦμα	λέοντα	πατέρα	κήρυκα	πόδα	ἰχθύν	πόλιν	ἱερέα	ἔθνος
V.	αἰών	πνεῦμα	λέων	πάτερ	κῆρυξ	πούς	ἰχθύ	πόλι	ἱερεῦ	ἔθνος
Pl. N.V.	αἰῶνες	πνεύματα	λέοντες	πατέρες	κήρυκες	πόδες	ἰχθύες	πόλ(εες)-εις	ἱερ(εες)-εῖς	ἔθν(εα)-η
G.	αἰώνων	πνευμάτων	λεόντων	πατέρων	κηρύκων	ποδῶν	ἰχθύων	πόλεων	ἱερέων	ἔθν(εων)-ῶν
D.	αἰῶσι	πνεύμασι	λέουσι	πατράσι	κήρυξι	ποσί(ν)	ἰχθύσι	πόλεσι	ἱερεῦσι	ἔθνεσι
A.	αἰῶνας	πνεύματα	λέοντας	πατέρας	κήρυκας	πόδας	ἰχθύας	πόλ(εας)-εις	ἱερ(εας)-εῖς	ἔθν(εα)-η

24. Exercise V.

Vocabulary.

μέλος, -ους, *member* (of the body), *limb*

ὄνομα, -ατος, *name*

ὄρος, -ους, *mountain*

πρᾶγμα, -ατος, *deed*

σῶμα, -ατος, *body*

σωτήρ, -ῆρος, *deliverer, Saviour*

χάρις, -ιτος, *grace, favour*

Μαριάμ (indeclinable), or Μαρία -ας, *Miriam*, or *Mary*

Translate :—

1. ἄνθρωπός τις ἐν τῇ πόλει ἦν.   2. τὸ ὄνομα τῆς γυναικὸς ἐστι Μαριάμ.   3. οἱ κήρυκες τῶν ἐθνῶν.   4. τὰ ῥήματα τοῦ ἀνδρὸς σὺν χάριτι ἦσαν.   5. ἄνδρες ἀδελφοί, μαθητὴς τοῦ Σωτῆρός εἰμι. 6. ποιμένες τινες ἐν τῇ χώρᾳ εἰσιν.   7. εἰς τὸν βασιλέα τῆς πόλεως. 8. μέλη ἐσμὲν 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. νοΐ. σάββατον *sabbath*, dat. plur. σάββασι. Μωσῆς or Μωϋσῆς, *Moses*, in gen. Μωϋσέως, varies in the dat. and acc. between the first and third declensions : Μωϋσεῖ and Μωϋσῇ, 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*

ἄνεμος, -ου, ὁ, *wind*

ἀρετή, -ῆς, ἡ, *virtue*

βίος, -ου, ὁ, *life* (in its manifestation)

γῆ, γῆς, ἡ, *land, earth*

γνῶσις, -εως, ἡ, *knowledge*

γράμμα, -ατος, τό, *letter*

δάκρυ, -υος, τό, *a tear*

διδάσκαλος, -ου, ὁ, *teacher, master*

δοῦλος, -ου, ὁ, *bondman, servant*

εἶδος, -ους, τό, *form*

ἐλπίς, -ιδος, ἡ, *hope*

ζωή, -ῆς, ἡ, *life* (in its principle)

ἡδονή, -ῆς, ἡ, *pleasure*

θύρα, -ας, ἡ, *door*

καρδία, -ας, ἡ, *heart*

κρίσις, -εως, ἡ, *judgment*

κτῆμα, -ατος, τό, *a possession*

κύριος, -ου, ὁ, *lord*, ὁ Κύριος *the Lord*

λίθος, -ου, ὁ, *stone*

μέρος, -ους, τό, *part*

μήν, μηνός, ὁ, *month*

ναύτης, -ου, ὁ, *sailor*

νεφέλη, -ης, ἡ, *cloud*

οἶκος, -ου, ὁ, *house*

ὄρνις, -νιθος, ὁ, ἡ, *bird*

παῖς, παιδός, ὁ, ἡ, *child*; boy or girl

πίστις, -εως, ἡ, *faith*

πολίτης, -ου, ὁ, *citizen*

ποταμός, -οῦ, ὁ, *river*

στρατιώτης, ου, ὁ, *soldier*

τέλος, -ους, τό, *end*

φόβος, -ου, ὁ, *fear*

φρήν, φρενός, ἡ (in plur.), *intellect*

φωστήρ, -ῆρος, ὁ, *luminary*

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. -ῷ	-ῇ	-ῷ		-οῖς	-αῖς	-οῖς
A. -όν	-ήν	-όν		-ούς	-άς	-ά
V. -έ	-ή	-όν		-οί	-αί	-ά

ἁγιο- ἁγια- *holy*.

N.	ἅγιος	ἁγία	ἅγιον		ἅγιοι	ἅγιαι	ἅγια
G.	-ίου	-ίας	-ίου		-ίων	-ιῶ	-ίων
D.	-ίῳ	-ίᾳ	-ίῳ		-ίοις	-ίαις	-ίοις
A.	-ιον	-ίαν	-ιον		-ίους	-ίας	-ια
V.	-ιε	-ία	-ιον		-ιοι	-ιαι	-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 **οο-** and **εο-** are *contracted*. Thus :—

χρυσ(εος)-οῦς *golden* (-εα)-ῆ (-εον)-οῦν
ἁπλ(οος)-οῦς *single* (-οη)-ῆ (-οον)-οῦν

The Adjective ἵλεως *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.

Stem, παντ- *all.*

Sing.	M.	F.	N.	*Plur.* 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	πάσας	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	-θεῖσα	-θέν
λελυκοτ-	λελυκώς	-κυῖα	-κός

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

Stem εὐθυ- εὐθεια- *straight.*

Sing.	M.	F.	N.	*Plur.* M.	F.	N.
N.	εὐθύς	εὐθεῖα	εὐθύ	εὐθεῖς	εὐθεῖαι	εὐθέα
G.	εὐθέος	εὐθείας	εὐθέος	εὐθέων	εὐθειῶν	εὐθέων
D.	εὐθεῖ	εὐθείᾳ	εὐθεῖ	εὐθέσι	εὐθείαις	εὐθέσι
A.	εὐθύν	εὐθεῖαν	εὐθύ	εὐθεῖς	εὐθείας	εὐθέα
V.	εὐθύ	εὐθεῖα	εὐθύ	εὐθεῖς	εὐθεῖαι	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- *much.*			μεγα- μεγαλο- *great.*		
M.	F.	N.	M.	F.	N.
N.V. πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
G. πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
D. πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ
A. πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
Plur. πολλοί	πολλαί	πολλά	μέγαλοι	μέγαλαι	μέγαλα
regular, as if from πολλός.			regular, as if from μέγαλος.		

(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(έες)-εῖς	ἀληθ(έα)-ῆ
G. ἀληθ(έος)-οῦς	ἀληθοῦς	ἀληθ(έων)-ῶν	ἀληθῶν
D. ἀληθ(έϊ)-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	σώφρονος	σωφρόνων	σωφρόνων
D. σώφρονι	σώφρονι	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 *faithful*, εὐγενής *noble*, βαθύς *deep*

πιστότερος	-τοτέρα	-τότερον	*more faithful*
εὐγενέστερος	-εστέρα	-έστερον	*more noble*
βαθύτερος	-υτέρα	-ύτερον	*deeper*

and—

πιστότατος	-τοτάτη	-τότατον	*most faithful*
εὐγενέστατος	-εστάτη	-έστατον	*most noble*
βαθύτατος	-υτάτη	-ύτατον	*deepest*

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

σοφός, *wise,*   νέος, *new*

σοφώτερος	-α	-ον	*wiser*
σοφώτατος	-η	-ον	*wisest*
νεώτερος	-α	-ον	*newer*
νεώτατος	-η	-ον	*newest*

(*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.*

ταχύς *swift*	ταχίων	τάχιστος
καλός *fair*	καλλίων	κάλλιστος
πολύς *much* ; pl. *many* πλείων		πλεῖστος

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

ἀγαθός *good*	βελτίων or κρείσσων	βέλτιστος or κράτιστος
κακός *evil*	κακίων or χείρων	κάκιστος
μικρός *little*	μικρότερος or ἐλάσσων	ἐλάχιστος

Once ἐλαχιστότερος '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* :—

(πρό, preposition, *before*)　πρότερος, *former*　πρῶτος, *first.*

Superlative without Comparative or Positive :—

(ὕψος, *height*)　ὕψιστος, *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* (belonging to the animal life) ;

NOUNS.

ἀδικία, -ας, ἡ, *unrighteousness*

ἀετός, -οῦ, ὁ, *eagle*

ἀπάτη, -ης, ἡ, *deceit*

ἀποδοχή, -ῆς, ἡ, *acceptance*

γραφαί (plur. of γραφή), *Scriptures*

ἐπάγγελμα, -ατος, τό, *promise*

θέλημα, -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*

'Ισραήλ, indecl., *Israel*

'Ιωάννης, -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 (ἤ), the Object is in the same case with the Subject. Thus, *He is wiser than the teacher*, σοφώτερός ἐστι τοῦ διδασκάλου, or σοφώτερός ἐστι ἤ ὁ διδάσκαλος.

Translate :—

1. εἰς πάντας τοὺς ἁγίους. 2. ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. 3. τὸ θέλημα τοῦ Θεοῦ ἀγαθὸν καὶ τέλειόν ἐστί. 4 οἱ κριταὶ δίκαιοι ἦσαν. 5. πιστὸς[1] ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. 6. ὁ πιστὸς ἐν ἐλαχίστῳ[2] καὶ[3] ἐν πολλῷ[4] πιστός ἐστίν. 7. οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου.[5] 8. ἔστι[6] σῶμα ψυχικὸν καὶ ἔστι σῶμα πνευματικόν. 9. ἔστιν ἀπίστου[7] χείρων. 10. μικρότερον πάντων τῶν σπερμάτων[8] ἐστί. 11. τὰ μέγιστα καὶ τίμια ἐπαγγέλματα. 12. ἡ ψυχὴ πλεῖόν[9] ἐστι τῆς τροφῆς. 13. οἱ μαθηταὶ Ἰησοῦ πλείους[10] ἦσαν τῶν[11] 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 full[2] of all unrighteousness and deceit! 5. Be ye infants in[3] malice and full-grown (men) in[3] 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 fairest[4] of the sons of men. 10. The darkness was over[5] 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.

ἄκων, -ουσα, -ον, *unwilling*

ἀρχαῖος, -α, -ον, *ancient*

δεκτός, -ή, -όν, *acceptable, propitious*

ἐλεύθερος, -α, -ον, *free*

εὐθύς, -εῖα, -υ, *straight*

εὔκαιρος, -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, -ία, -ιον, *holy*

πένης, gen. πένητος, *poor, needy*

πιστός, -ή, -όν, *faithful*

πλούσιος, -ια, -ιον, *rich*

πρᾶος, -ον, or πραΰς, -εῖα, -ύ, *meek*

στενός, -ή, -όν, *narrow*

ὑπήκοος, -ον, *obedient* (not contracted)

φρόνιμος, -ον, *prudent, wise*

ψευδής, -ές, *false*

31.   Numerals.

1.   Cardinal and Ordinal Numbers, up to Twelve.

εἷς, *one* (α');	πρῶτος, *first*
δύο, *two* (β');	δεύτερος, *second*
τρεῖς, *three* (γ');	τρίτος, *third*
τέσσαρες, *four* (δ');	τέταρτος, *fourth*
πέντε, *five* (ε');	πέμπτος, *fifth*
ἕξ, *six* (ϛ');	ἕκτος, *sixth*
ἑπτά, *seven* (ζ');	ἕβδομος, *seventh*
ὀκτώ, *eight* (η');	ὄγδοος, *eighth*
ἐννέα, *nine* (θ');	ἔννατος, *ninth*
δέκα, *ten* (ι');	δέκατος, *tenth*
ἕνδεκα, *eleven* (ια');	ἐνδέκατος, *eleventh*
δώδεκα,[1] *twelve* (ιβ');	δωδέκατος, *twelfth*

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, ἐϛίν＝ἐστίν. Intermediate numbers are expressed by combination and addition. Thus, ιϛ′＝16 ; λζ′＝37 ; χξϛ′＝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*. ʻA hundredʼ is ἑκατόν, the succeeding hundreds having the termination -κοσιοι. Thus διακόσιοι *two hundred*. ʻA thousandʼ is χίλιοι, ʻten thousandʼ 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	ἕν *one*		D.	ἑνί	μιᾷ	ἑνί
G.	ἑνός	μιᾶς	ἑνός		A.	ἕνα	μίαν	ἕν

	M. and F.	N.			M. and F.	N.
N.	τρεῖς	τρία *three*		D.	τρισί	τρισί
G.	τριῶν	τριῶν		A.	τρεῖς	τρία

	M. and F.	N.			M. and F.	N.
N.	τέσσαρες	τέσσαρα *four*		D.	τέσσαρσι	τέσσαρσι
G.	τεσσάρων	τεσσάρων		A.	τέσσαρας	τέσσαρα

Most of the numerals are *indeclinable*, but δύο has a dative, δυσί, 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, ἕβδομος, ὄγδοος, all end in -τος, and from 20 onward in -οστός (declined like Adjectives). Thus, εἰκοστός *twentieth*, ἑκατοστός *hundredth*.

33. Exercise VII. The Numerals.

Vocabulary.

ἀγρός, -οῦ, ὁ, *field*

ἄρτος, -ου, ὁ, *bread, loaf*

δίκτυον, -ου, τό, *net*

ἔτος, -ους, τό, *year*

Ἰούδας, -α, ὁ, *Judas*

ἰχθύς, -ύος, ὁ, *fish*

μεστός, -ή, -όν, *full*

μήν, μηνός, ὁ, *month*

ὀγδοήκοντα, *eighty*

ὄχλος, -ου, ὁ, *multitude, sum total*

παιδάριον, -ου, τό, *lad*

παρά (beside), *with* (dat.)

παρθένος, -ου, ἡ, *virgin*

πεντήκοντα, *fifty*

σάββατον, -ου, τό, *Sabbath, week* (sometimes plur.)

συναγωγή, ῆς, ἡ, *synagogue*

φυλακή, -ῆς, ἡ, *watch*, (esp. of the night)

χήρα, -ας, ἡ, *widow*

χρεία, -ας, ἡ, *need*

ὧδε, adv., *here*

ὥρα, -ας, ἡ, *hour*

ὡς or ὡσεί, adv. (with numbers) *about, as*

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 εἷς 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,' (a) 9.

Translate :—

1. ἑνός ἐστι χρεία. 2. Ἰούδας εἷς τῶν δώδεκα. 3. ἐν μιᾷ τῶν συναγωγῶν. 4. ἔστι παιδάριον ἐν ὧδε. 5. δύο ἔσονται ἐν τῷ

ἀγρῷ. 6. τρεῖς ἐπὶ [1] δυσὶ καὶ δύο ἐπὶ [1] τρισίν. 7. ἔτη τρία καὶ μῆνες ἕξ. 8. οὐκ εἰσὶν πλεῖον [2] 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 παρὰ [3] Κυρίῳ [4] ἐστὶν ὡς [5] χίλια ἔτη, καὶ χίλια ἔτη ὡς [5] ἡμέρα μία. 14. ἦν δὲ ὡσεὶ ὥρα ἕκτη. 15. χήρα ἦν ὡς ἐτῶν ὀγδοηκοντατεσσάρων. 16. δέκα καὶ ὀκτὼ 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* under-stood) 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. In [1] the seventh month, on [1] the twelfth (day) of the month. 7. The seventh day [2] 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—	
	Sing.	*Plur.*	*Sing.*	*Plur.*
N.	ἐγώ, *I*	ἡμεῖς, *we*	σύ, *thou*	ὑμεῖς, *you*
G.	ἐμοῦ or μου	ἡμῶν	σοῦ or σου	ὑμῶν
D.	ἐμοί or μοι	ἡμῖν	σοί or σοι	ὑμῖν
A.	ἐμέ or με	ἡμᾶς	σέ or σε	ὑμᾶς

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

		Sing.			*Plur.*	
	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.
	Sing.		*Sing.*
G.	ἐμαυτοῦ, -ῆς, *of myself*		σεαυτοῦ, -ῆς, *of thyself*
D.	ἐμαυτῷ, -ῇ, *to myself*		σεαυτῷ, -ῇ, *to thyself*
A.	ἐμαυτόν, -ήν, *myself* (obj.)		σεαυτόν, -ήν, *thyself* (obj.)

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.—

		Sing.			*Plur.*	
	M.	**F.**	**N.**	**M.**	**F.**	**N.**
G.	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
D.	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
A.	ἐαυτόν	ἐαυτήν	ἐαυτό	ἐαυτούς	ἐαυτάς	ἐαυτά

This Reflexive Pronoun is sometimes written without the ἐ, as αὑτοῦ, αὑτόν, 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 ἐαυτῶν 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,	*my*
„	ἡμέτερος,	ἡμετέρα,	ἡμέτερον,	*our*

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) ὅδε,   ἥδε,   τόδε,   *this* (here)

(b) οὗτος,   αὕτη,   τοῦτο,   *this* (near)

(c) ἐκεῖνος, ἐκείνη, 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	τούτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A.	τοῦτον	ταύτην	τοῦτο	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 ταὐτά, 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.*

Quality, τοιοῦτος, τοιαύτη, τοιοῦτο, *such*

Quantity, τοσοῦτος, τοσαύτη, τοσοῦτο, *so great*)

Number, τοσοῦτοι, τοσαῦται, τοσαῦτα, *so many*)

37. (*a*) The **Relative Pronoun**, ὅς, ἥ, ὅ, *who* or *which*, is thus declined :—

		Sing.				Plur.	
	M.	F.	N.		M.	F.	N.
N.	ὅς	ἥ	ὅ		οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ		ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ		οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ		οὕς	ἅς	ἅ

(*b*) An **Indefinite relative**, *whoever*, *whatever*, is made by combining the enclitic τις with ὅς, ἥ, ὅ. *Both* parts of the word are declined, as follows :—

		Sing.				Plur.	
	M.	F.	N.		M.	F.	N.
N.	ὅστις	ἥτις	ὅ,τι		οἵτινες	αἵτινες	ἅτινα

The nominative and accusative neuter singular is divided as above (sometimes by a space without comma), to distinguish the word from the conjunction, ὅτι, *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, ὅτου, is used only in the adverbial phrase ἕως ὅτου, *as long as, until* (Matt. v. 25, etc.).

(*c*) Sometimes the relative is declined with the particle -περ (marking emphatic identity), and means *the very one who;* sometimes with other indeclinable suffixes, *e.g.*, ὅσγε, *who indeed*.

(*d*) **Derivative Relative Pronouns.**

Quality : οἷος, *such as*
Quantity : ὅσος, *so great as*
Number : ὅσοι, plural of ὅσος, *so many as*

38. (*a*) The simple **Interrogative Pronoun** is τίς ; τί ; *who?* or *what?* Its declension is identical with that of the indefinite τις (§ 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. Ὁποῖος, *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, ἐτέρα, ἕτερον, *other* (different)
  Plur. ἕτεροι, ἕτεραι, ἕτερα,   *others*

(*c*) To these may be added :—

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

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

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

TABLE OF CORRELATIVE ADJECTIVE PRONOUNS.

	Demonstrative.	*Relative.*	*Interrogative.*	*Dependent Interrogative.*	*Indefinite.*
Simple . Quality . Quantity	οὗτος τοιοῦτος τοσοῦτος	ὅς οἷος ὅσος	τίς ποῖος πόσος	... ὁποῖος ...	τις ... ...

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 εἰμί.

VOCABULARY.

Nouns and Adjectives.

ἀγαλλίασις, -εως, ἡ, *exultation*

ἀλήθεια, -ας, ἡ, *truth*

ἀνάστασις, -εως, ἡ, *resurrection*

δανειστής, οῦ, ὁ, *creditor*

δεξιός, -ά, -όν, *right* (opposed to *left*)

δίκαιος, -αία, -αιον, *right, just*

ἐξουσία, -ας, ἡ, *authority, power*

ἔρημος, -ον, *desert*, or as subst. ἔρημος -ου, ἡ

ἔτοιμος, ον, *ready*

εὐαγγέλιον, -ου, τό, *Gospel*

εὐλαβής, -ες, *devout*

'Ηλίας, -οῦ, *Elijah*

ἱερόν, -οῦ, τό (neut, of ἱερός, *holy*), *the Temple*

'Ιουδαῖος, -αία, -αῖον, *Jewish*, as subst. m. *a Jew*, fem. with art. *Judæa*

καιρός, -οῦ, ὁ, *season, opportunity*

κατάλυμα, -ατος, τό, *lodging, inn*

ξηρός, -ά, -όν, *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.

1. **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 εἰμί 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.

See End Notes →

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

← See End Notes

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.

<div align="center">Translate :—</div>

1. ἔσται χαρά σοι καὶ ἀγαλλίασις. 2. Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 3. οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. 4. ἦν ἄνθρωπος ἐν Ἰερουσαλὴμ, ᾧ ὄνομα [1] Συμεών, 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 σά ἐστιν. 11. ἐν ἐκείναις ταῖς ἡμέραις ὁ

Ἰωάννης ἦν ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 12. υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 13. καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἡ 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 Ἠλίου ἐν τῷ Ἰσραήλ. 17. ἐν[2] ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 18. δύο χρεωφειλέται ἦσαν δανειστῇ τινί. 19. ἐν ἐρήμῳ τόπῳ ἐσμέν. 20. ὑμεῖς[3] ἐστε μάρτυρες τούτων. 21. ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν 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. Mine[1] are thine,[2] and thine are mine.   3. That man was more righteous than his brothers.   4. Who art thou?   5. Those who are[2] 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. Another[3] 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. On[4] 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 μι.

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

(*c*) Voices.   These are three, **Active, Middle,** and **Pas-sive** ; 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, some-times 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 be-*lieving*.'   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,	*He wrote.*
Future	Indefinite,	*He will write.*
Present	Imperfect,	*He is writing.*
Past	Imperfect,	*He was writing.*
Future	Imperfect,	(wanting).
Present	Perfect,	*He has written.*
Past	Perfect,	*He had written.*
Future	**Perfect,**	*He will have written.*

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, ῐ into ῑ, and ῠ into ῡ. So with the diphthongs : αι becomes ῃ, αυ becomes ηυ, and οι becomes ῳ, 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) Aorist[1] 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. -όμην, -ου, -ετο ; Plur. -όμεθα, -εσθε, -οντο.

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[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, -σῃ,   -σεται; Plur. -σόμεθα, -σεσθε, -σονται.

Passive—

Sing. -θήσομαι,   -θήσῃ,   -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, -κᾱσι(ν).

Middle and Passive—

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

PLUPERFECT, with Reduplication and (sometimes) Augment.

Active—

Sing. -κειν,   -κεις,   -κει;   ⸂   -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,   -θῇς,   -θῇ;   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
εἰμί.

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. -σοίμην, -σοιο, -σοιτο ;   Plur. -σοίμεθα, -σοισθε, -σοιντο

Passive—

      Sing. -θησοίμην,   -θήσοιο,   -θήσοιτο ;

      Plur. -θησοίμεθα, -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, -θεῖσα, -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. ἐλύσᾰμεν, ἐλύσᾰτε, ἔλυσαν.

Perfect.   *I have loosed.*

Sing. λέλυκα,   λέλυκας,   λέλυκε(ν) ;
Plur. λελύκᾰμεν,   λελύκᾰτε,   λελύκᾱσι(ν).

Pluperfect.   *I had loosed.*

Sing. (ἐ)λελύκειν,   (ἐ)λελύκεις,   (ἐ)λελύκει ;
Plur. (ἐ)λελύκειμεν, (ἐ)λελύκειτε,   (ἐ)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. λῦσον,   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,   λύῃς,   λύῃ ;   P. λύωμεν, λύητε, λύωσι(ν).

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

S. λύσω,   λύσῃς,   λύσῃ ;   P. λύσωμεν, λύσητε, λύσωσι(ν).

Perfect.   *I may have loosed.*

Sing. λελύκω,   λελύκῃς,   λελύκῃ ;
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, λῦσαι, *to loose immediately.*

Perfect, λελυκέναι, *to have loosed.*

PARTICIPLES.

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

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

Aorist nom., λύσας, λύσᾱσα, λῦσαν, *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 loosing myself,* or *being loosed.*

S. λύομαι, λύῃ or -ει, λύεται ; P. λυόμεθα, λύεσθε, λύονται

Imperfect. *I was loosing 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.

[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, λύῃ, λύηται ; P. λυώμεθα, λύησθε, λύωνται.

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

Sing. λελυμένος ὦ,[1] λελυμένος ᾖς, λελυμένος ᾖ ;
Plur. λελυμένοι ὦμεν, λελυμένοι ἦτε, λελυμένοι ὦσι(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 εἴην, λελυμένος εἴης, λελυμένος εἴη ;
Plur. λελυμένοι εἴημεν, λελυμένοι εἴητε, λελυμένοι εἴησαν.

INFINITIVE.

Present, λύεσθαι, *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.*

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[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.*

S. λύσομαι, λύσῃ 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,   λύσῃ,   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 loosea 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, λυθῇς, λυθῇ ; P. λυθῶμεν, λυθῆτε, λυθῶσι(ν).

OPTATIVE MOOD.

Future. *I should be loosed.*

Sing. λυθησοίμην, λυθήσοιο, λυθήσοιτο ;
Plur. λυθησοίμεθα, λυθήσοισθε, λυθήσοιντο.

First Aorist. *I might be,* or *am to be loosed.*

Sing. λυθείην, λυθείης, λυθείη ;
Plur. λυθείημεν, λυθείητε, λυθεῖεν.

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, -εῖσα, -έν, *having been loosed.*

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[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*, 1 Aor. pass. ἠκούσθην; perf. act. ἀκήκοα
ἀπολύω, *release*
βασιλεύω, *reign*
δουλεύω, *serve*
κλαίω, *lament*, fut. κλαύσω
κλείω, *shut*, perf. pass. κέκλεισμαι; 1 aor. ἐκλείσθην
μνημονεύω, *remember*
πιστεύω, *believe*
πολιτεύομαι (mid.), *act the citizen*, hence, *order the life*
πορεύομαι (mid.), *go, journey*
ῥύομαι (mid.), *deliver*, 1 aor. pass. ἐρρύσθην
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, competent*
ἱμάς, -αντος, ὁ, *thong*
Λώτ, ὁ (indec.), *Lot*
μακάριος, -ία, -ιον, *blessed*
ὀρεινός, -ή, -όν, *mountainous*, ἡ ὀρεινή, *the hill country*
πονηρός, -ά, -όν, *evil*; ὁ πονηρός, *the evil one*; τὸ πονηρόν, *the evil*
πρόσωπον, -ου, τό, *countenance, face*
σπουδή, -ῆς, ἡ, *haste*
συμφωνία, -ας, ἡ, *music* ("symphony")
ὑπόδημα, -ατος, τό, *sandal*
χορός, -οῦ, ὁ, *dance with singing* ("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 ἐστιν 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 Ἰακὼβ εἰς τοὺς αἰῶνας,[1] καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 7. ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. 8. θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ᾽ ἐμέ, πλὴν ἐφ᾽ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 9. οὐκ εἰμὶ ἱκανὸς λῦσαι 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. ἐπορεύθη[2] εἰς τὴν ὀρεινὴν μετὰ σπουδῆς. 15. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι. 16. τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον[3] εἰς Ἱερουσαλήμ. 17. ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.[4] 18. αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 19. ἡ θύρα κέκλεισται. 20. αὐτοὶ[5] ἀκηκόαμεν.

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[1] "To the ages"=*for ever.*   [2] Fem. nom. understood.   [3] Elliptical: '(as though he were) going.' Of both the genitive is alike.   [4] Masculine or neuter. See Vocabulary. In apposition with ἡμεῖς understood.

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, ἀκοῦσαι, ἀκουσάτωσαν, ἀκουσθήσεται, ἀπολελυμένην, ἀπολύσω, βασιλεῦσαι, ἔκλαιον, 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 strike*	Impf. ἔτυπτον
λιπ-	λείπω,	*I leave*	ἔλειπον
πραγ-	πράσσω,	*I do*	ἔπρασσον
λαβ-	λαμβάνω,	*I take*	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 πείθω, *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 *Third 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. ἐστράφην : 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 εἰμί. 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 εἰμί are :—Subj. ὦ, ᾖς, ᾖ, ὦμεν, ἦτε, ὦσι(ν) ; Opt. εἴην, εἴης, εἴη, εἴημεν, εἴητε, εἴησαν.

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.

		Active.	*Middle.*	*Passive.*
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 ὦ	
	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 εἴην	
	2 Aor.	τύποιμι	τυποίμην	τυπείην
	2 Perf.	τετύποιμι		
	2 Fut.			τυπησοίμην

		Active.	*Middle.*	*Passive.*
INFINITIVE.	Pres.	τύπτειν	τύπτεσθαι	
	1 Fut.	τύψειν	τύψεσθαι	τυφθήσεσθαι
	1 Aor.	τύψαι	τύψασθαι	τυφθῆναι
	1 Perf.	τετυφέναι	τετύφθαι	
	2 Aor.	τυπεῖν	τύπεσθαι	τυπῆναι
	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	τυπείς
	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)	ὦ	ῇς	ῇ	
	Plur.	τετυμμένοι (αι, α)	ὦμεν	ἦτε	ὦσι	

Optative, as subj. with forms of εἴην. 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, λάβῃ, λαμβάνετε, ἄπτου, ἄπτηται, ἄψῃ, ὑποστρέψαντες, πεμφθέντες, ἄλειψαι, ἤλειφον, γέγραφα.

49. EXERCISE IX.

VOCABULARY.

Some Active Verbs have their Future like the Middle.

Mute Verbs.

ἀλείφω, *anoint*

See End Notes → ἀποκαλύπτω, *reveal*
ἀποκρύπτω, *hide*

→ ἅπτω, *kindle* ; ἅπτομαι, *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. εἴληφα, 2 aor. ἔλαβον, *take, receive*

ὑποστρέφω, *return*

Preposition, Adverb, Conjunction.

πρός (acc.), *towards, to*

μή, *not* (with subj). pp. 105, **111**

ἵνα, *that, in order that*

Nouns and Adjectives.

ἀγαπητός, -ή, -όν, *beloved*

Γαλιλαία, -as, ἡ, *Galilee*

ἔλαιον, -ου, τό (*olive*) *oil*

ἱμάτιον, -ου, τό (*outer*) *garment* ←See End Notes

κράσπεδον, -ου, τό, *fringe, border*, as of a garment

κρῖμα, -ατος, τό, *judgment, con-demnation*

Λάζαρος, -ου, ὁ, *Lazarus*

λύχνος, -ου, ὁ, *lamp*

μάχαιρα, -as 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*

στῆθος, στήθους, τό, *breast*

στόμα, -ατος, τό, *mouth* ; (of the sword) *edge*

συνετός, -ή, -όν, **intelligent,** *prudent*

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. ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. 4. καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν. 5. οὗτοι λήψονται περισσότερον κρῖμα. 6. ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. 7. καὶ ἦν τὸ ῥῆμα[1] τοῦτο κεκρυμμένον ἀπ' αὐτῶν. 8. ἐν τῷ νόμῳ τί γέγραπται; 9. ἥψατο[2] τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 10. Οὐδεὶς λύχνον ἄψας, καλύπτει αὐτὸν σκεύει. 11. πέμψω τὸν υἱόν μου τὸν ἀγαπητόν. 12. καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε[3] 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 (§ 3 *d*), but returning before the vowel of augment.

Render into Greek :—

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

that see [2] 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] πρός 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 ἦγμαι.

(*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 ἦχα.

(*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. ἦγον, 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, ἕξει, ἔσχε, εἴχομεν, ἔλεγε, λεγόμενα, λεχθέντα, τεταγμένοι, τέτακται, ἔταξαν, φεύξεται, ἔφυγον, φυγεῖν.

E

51. Exercise X.

Vocabulary.

Verbs belonging to previous classes are marked with an asterisk.

ἄγω, *lead, bring,* 2 aor. ἤγαγον

ἀνοίγω, 1 aor. pass. ἀνεῴχθην, 2 fut. pass. ἀνοιγήσομαι, *open*

ἀπέχω (hold off), *be distant*

*ἀπολαμβάνω, *receive back*

δέχομαι, 1 aor. ἐδεξάμην, *receive, welcome*

διδάσκω, *teach,* see § 50 g

διώκω, *follow*

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

ἥκω, *am come*

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

*κελεύω, *command*

κρούω, *knock*

λέγω, *say*

*πορεύομαι, *go*

πράσσω, fut. πράξω, *do*

προσεύχομαι, *pray,* augment προσην-

συνάγω, *bring together, store*

ταράσσω, perf. pass. τετάραγμαι, *agitate, trouble*

τάσσω, *arrange, set* (in order)

ὑπάρχω, subst. verb, *be* (naturally 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*

κλῆσις, -εως, ἡ, *calling*

μόσχος, -ου, ὁ, ἡ, *calf*

παιδίον, -ίου, 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, Conjunctions.

ἄνω, *upwards, above*

γάρ, *for* (never begins a sentence)

ἐάν, *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 **ἄν**, as ἐάν, require the **Subjunctive.** See 11.

Translate :—

1. καὶ ἤγαγεν αὐτὸν εἰς Ἰερουσαλήμ. 2. ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. 3. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. 4. οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. 5. τὸ περὶ ἐμοῦ τέλος ἔχει. 6. ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. 7. ἔλεγε παραβολὴν πρὸς αὐτούς. 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 ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται. 12. κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως[1] τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. 13. ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν. 14. καὶ γὰρ[2] ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται. 15. ὁ γὰρ μικρότερος[3] ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστι μέγας. 16. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη. 17. τῷ κρούοντι ἀνοιγήσεται.[4] 18. κύριε, ἄνοιξον ἡμῖν. 19. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ. 20. ἄξια ὧν ἐπράξαμεν[5] ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

See End Notes →

← See End Notes

[1] 'The calling above,' *the heavenly calling.* [2] καὶ γάρ, render simply *for*, the καί 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.*

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, open[2] to us. 5. He that shall receive[3] you receives Me. 6. A certain man had[4] two sons. 7. The seven had[5] 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 word[6] of God.   12. Whensoever ye pray, say, Our Father (who art[7]) 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, πείθω, *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. ἐπείσθην.   Sometimes before -θ the stem-ending is dropped.   Thus, σώζω, *I save*, 1 Aor. pass. ἐσώθην, 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 πείθω.   See § 46 *d*.   The stem παθ-, strengthened into πάσχω, *I suffer*, takes a Second Aorist, ἔπαθον, also a Second Perfect, πέπονθα (as if from a stem πενθ-, the short vowel modified).

53. EXERCISE XI.

VOCABULARY.

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

Adverbs, Prepositions, Conjunctions, and Particles.

ἀλλά, *but*; ἀλλὰ καί, *but also*

εἰ, *if*; sometimes elliptically interrogative ('tell us, if')

ὅτι, *that, because*

οὐχί, *not*, interrogatively

ποῦ, interrog., *where?*

πρό (gen.), *before*

πρῶτον, *first*

ὑπέρ (w. gen.), *on behalf of*

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 ἐστιν Ἰωάννην [1] προφήτην εἶναι. 2. Πνεύματος Ἁγίου πλησθήσεται. 3. ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. 4. ὁ υἱὸς τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον [2] πορεύεται. 5. καὶ ἔκστασις ἔλαβεν [3] ἅπαντας καὶ ἐδόξαζον [3] 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. αὐτὸς [4] ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί. 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. ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν. 18. ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.

[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, glorify [1] 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 of [2] them were persuaded.   7. They obey not the truth.   8. He trusted in [3] God.   9 Trusting in [4] thine obedience, I wrote to [4] thee. 10. They were all filled with wrath.   11. Many shall be caused to stumble.   12. On [4] 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. κρινοῦμαι (from κρινέσομαι, κρινέομαι). The conjugation of these Futures is as follows :—

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

(*c*) Some verbs in -ίζω have a similar contracted Future ; as ἐλπίζω, *to hope*, Fut. ἐλπιῶ. 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*.

See End Notes

(*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

Verbs change ν into σ, sometimes μ. Thus, from φαίνω (φαν-) Perf. Pass. πέφασμαι; from ξηραίνω, *I wither* (ξηραν-), Perf. Pass. ἐξήραμμαι. Here the 1 Aor. Pass. retains ν, as ἐξηράνθην, ξηρανθήσομαι.

55. The Verb γίνομαι, *to become.*

(*a*) This liquid Verb, from its frequent occurrence and its importance, must be separately noticed. Its root is γεν-, strengthened by a kind of reduplication to γι-γεν-, abbreviated to γιγν-, and finally softened into γιν-. It is a **Substantive Verb** like εἰμί, which denotes the *fact* of existence; γίνομαι, *the coming into* existence.

(*b*) Forms of this Verb in use in N.T. are the Present, with middle and passive terminations; the Future γενήσομαι, the 1 Aor. ἐγενήθην (like pass.), the 2 Aor. ἐγενόμην (like mid.), Inf. γενέσθαι, the Perf. γέγονα (like a second Perf.), occasionally γεγένημαι (like Pass. Perf.). A very common form of the Verb is the 2 Aor. 3 pers. sing., ἐγένετο, *it came to pass,* or with a noun expressed, *became, came, was.* The Optative 2 Aor. 3 pers. sing. with the negative participle μή forms the phrase μὴ γένοιτο, *let it not be*; rendered *God forbid!* Distinguish between Imper. Pres. γίνεσθε, *become ye,* and 2 Aor. γένεσθε, *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.

Verbs.

αἴρω, 1 aor. pass. ἤρθην, *take up, take away*

ἀποκτείνω, fut. -κτενῶ, *kill*

ἀποστέλλω, 1 aor. ἀπέστειλα, *send forth*

*ἀρτύω, *to season, flavour*

ἐγείρω, 1 aor. ἤγειρα, pass. ἠγέρθην, *raise up*

ἐκβάλλω, 2 aor. ἐξέβαλον, *cast out*

ἐντέλλομαι, fut. ἐντελοῦμαι, *command*

θέλω, imperf. ἤθελον, 1 aor. ἐθέλησα, *to will*

θερίζω, *reap*

κατακρίνω, *condemn*

*κηρύσσω, *proclaim, preach*

κλίνω, perf. κέκλικα, *decline*

μέλλω, impf. ἤμελλον, *to be about to be*

μωραίνω, 1 aor. pass. ἐμωράν-θην, *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. ἔφθασα, *come beforehand, arrive*

χαίρω, fut. χαρήσομαι, 2 aor. ἐχάρην, *rejoice*; imper. χαῖρε, χαίρετε, *hail!* or *fare-well!*

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*

κῆπος, 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*

λῆρος, λήρου, ὁ, *idle talk*

μνῆμα, -ατος, *memorial, tomb*

νότος, -ου, ὁ, *south wind*

οἰκτίρμων, -ονος, ὁ, ἡ, *pitiful, compassionate*

οὐράνιος, -ον, *heavenly*

πλῆθος, πλήθους, τό, *multi-tude*

πόσος, -η, -ον, *how much? how great?*

σημεῖον, -ου, τό, *sign*

σίναπι, -εως, 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 gar-ment*

Adverbs, Prepositions, and Particles.

ἐξαίφνης, *suddenly*

μεγάλως, *greatly*

οὐ μή, a double negative with Subjunctive, expressing the strongest possible negation. See *Handbook* § 377.

ὡς (of time), *about*

ὡσεί, *as if, as*

Translate :—

PART I.

1. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου. 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 φανερὸν 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. γενηθήτω τὸ θέλημά σου. 10. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν[4] τὴν βασιλείαν τοῦ Θεοῦ. 11. ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ. 12. τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ. 13. οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 14. ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 15. πόσον ὀφείλεις τῷ κυρίῳ μου; 16. μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. 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 ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. 3. ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς. 4. μεῖνον μεθ' ἡμῶν· ὅτι πρὸς ἑσπέραν ἐστί, καὶ κέκλικεν ἤδη ἡ ἡμέρα. 5. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. 6. ὑπεδέξατο αὐτὸν χαίρων. 7. ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 8. ἐχάρην δὲ ἐν Κυρίῳ μεγάλως. 9. ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. 10. καὶ ἤρθη τὸ περισσεῦσαν[7] αὐτοῖς κλασμάτων κόφινοι δώδεκα. 11. θερίζεις ὃ οὐκ ἔσπειρας. 12. καὶ ἤγειρε κέρας[8] σωτηρίας ἡμῖν. 13. προφήτης μέγας ἠγέρθη ἐν ἡμῖν. 14. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς. 15. ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 16. ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι[9] ἀρτυθήσεται;

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[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.' See § 40, rule 1 *b*.   [4] Infin., expressing purpose.   [3] Subj. of μέλλῃ.   [5] Subj. of ἐφάνησαν.   [6] May be indic. or imper. See Rev. Ver.   [7] 1 Aor. part. 'that which remained.'   [8] Accusative.   [9] 'In what respect?' or, 'In what manner?'

Render into Greek :—

1. Whatsoever[1] a man soweth, this shall he also reap. **2.** He that soweth[2] and he that reapeth[2] shall rejoice. **3.** Herod willeth to kill[3] Thee. **4.** Let it be (become) to thee as thou willest. **5.** May it be (become[4]) unto me according to thy word. **6** He[5] (that is) least shall become great. **7.** Judge ye not and ye shall not[6] 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 when[8] these (things) are about to be? **11.** From him that hath not[2] shall be taken away even that which he hath. **12.** Take[9] ye My yoke upon you, and learn ye[9] of[10] Me.

1 ῝Ο ἐάν, 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 1 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 :—

Initial letter of termination.	*Stem* α-	*Stem* ε-	*Stem* ο-
-ε	α	ει	ου
-ο	ω	ου	ου
-ω	ω	ω	ω
-ει	ᾳ	ει	οι
-η	ᾳ	η	οι
-ου	ω	ου	ου
-οι	ῳ	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, δηλόω, *I manifest.*

Stem, τῐμα-   φῐλε-   δηλο-

Active.

INDICATIVE—Present.

τιμῶ	φιλῶ	δηλῶ
-ᾷς	-εῖς	-οῖς
-ᾷ	-εῖ	-οῖ
-ῶμεν	-οῦμεν	-οῦμεν
-ᾶτε	-εῖτε	-οῦτε
-ῶσι(ν)	-οῦσι(ν)	-οῦσι(ν)

Imperfect.

ἐτίμων	ἐφίλουν	ἐδήλουν
-ας	-εις	-ους
-α	-ει	-ου
-ῶμεν	-οῦμεν	-οῦμεν
-ᾶτε	-εῖτε	-οῦτε
-ων	-ουν	-ουν

IMPERATIVE.

τίμα	φίλει	δήλου
-άτω	-είτω	-ούτω
-ᾶτε	-εῖτε	-οῦτε
-άτωσαν	-είτωσαν	-ούτωσαν

SUBJUNCTIVE.

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

OPTATIVE.

τιμῷμι or -ῴην	φιλοῖμι or -οίην	δηλοῖμι or -οίην [1]
-ῷς or -ῴης	-οῖς or -οίης	-οῖς or -οίης
-ῷ or -ῴη	-οῖ or -οίη	-οῖ or -οίη
-ῷμεν or -ῴημεν	-οῖμεν or -οίημεν	-οῖμεν or -οίημεν
-ῷτε or -ῴητε	-οῖτε or -οίητε	-οῖτε or -οίητε
-ῷεν	-οῖεν	-οῖεν

INFINITIVE.

τιμᾶν [2]	φιλεῖν	δηλοῦν

PARTICIPLE.

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

Middle and Passive.

INDICATIVE—Present.

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

Imperfect.

ἐτιμώμην	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
-ᾶσθε	-εῖσθε	-οῦσθε
-άσθωσαν	-είσθωσαν	-ούσθωσαν
or -άσθων	or -είσθων	or -ούσθων

See End Notes →

See End Notes

SUBJUNCTIVE.

Like the Indicative.

OPTATIVE.

τιμῴμην	φιλοίμην	δηλοίμην
-ῷο	-οῖο	-οῖο
-ῷτο	-οῖτο	-οῖτο
-ῴμεθα	-οίμεθα	-οίμεθα
-ῷσθε	-οῖσθε	-οῖσθε
-ῷντο	-οῖντο	-οῖντο

INFINITIVE.

τιμᾶσθαι	φιλεῖσθαι	δηλοῦσθαι

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 δηλόω—
Pres. Act.	τιμῶ	φιλῶ	τελῶ	δηλῶ
Fut. Act.	τιμήσω	φιλήσω	τελέσω	δηλώσω
Perf. Act.	τετίμηκα	πεφίληκα	τετέληκα	δεδήλωκα
1 Aor. Pass.	ἐτιμήθην	ἐφιλήθην	ἐτελέσθην	ἐδηλώθην
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. εἴων, *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*

ϲτάομαι, -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, -όν, *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 οἱ[1] πεινῶντες νῦν, ὅτι χορτασθήσεσθε.   μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.   3. πεινῶντας ἐνέπλησεν ἀγαθῶν.[2]   4. ἐπιτίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα.   5. χαλάσατε τὰ δίκτυα ὑμῶν εἰς[3] 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, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου.[5]   12. ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε[6] τὰς ψυχὰς ὑμῶν.   13. ἤμελλε[7] τελευτᾶν.   14. συνήντησεν αὐτῷ ὄχλος πολύς.   15. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.   16. βλέπετε[8] μὴ πλανηθῆτε.   17. ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.

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[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. JEHOVAH.   [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 ε.

VOCABULARY.

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

Verbs.

ἀκαιρέομαι, -οῦμαι, *lack opportunity*

ἀναθάλλω, 2 aor. ἀνέθαλον, flourish or *thrive again*

ἀρκέομαι, -έσομαι, *be satisfied with*

ἄρχομαι, begin

δεῖ, Impers., imperf. ἔδει, *it is needful, one ought*

διακονέω, -ῶ, *serve*

διασείω, treat with violence

δοκέω, -ῶ, fut. δόξω, *appear, think :* as impers. δοκεῖ, *it seems good to* (dat.)

ἐκτελέω, -ῶ, -έσω, *to complete*

ἐλεέω, -ῶ, *have compassion on*

ἐπαινέω, -ῶ, -έσω, *commend, praise*

εὐλογέω, -ῶ (speak well of), *bless, invoke blessing on*

εὐφραίνομαι, be glad

εὐχαριστέω, -ῶ, *thank, give thanks*

θεωρέω, -ῶ, *behold, gaze upon*

ἰσχύω, be able to (inf.)

καλέω, -ῶ, -έσω, perf. κέκληκα, *call, summon, invite*

καταράομαι, -ῶμαι, invoke a curse upon

κλάω, -άσω, break (bread)

κληρονομέω, -ῶ, *inherit, obtain*

κοσμέω, -ῶ, *furnish, adorn*

κρατέω, -ῶ, *lay hold of* (gen.)

λαλέω, -ῶ, *speak*

μετανοέω, -ῶ, *repent*

παρακαλέω, -ῶ, -έσω, *exhort, comfort*

παρακολουθέω, -ῶ, *follow closely*
περιπατέω, -ῶ, *walk*
ποιέω, -ῶ, *do, make, practise*
*προσέχω, *give heed*; with
    ἀπό, *beware*
προσκυνέω, -ῶ, *bow down, wor-*
    ship
πτέομαι, -οῦμαι, *be alarmed*
πωλέω, -ῶ, *sell*
συκοφαντέω, -ῶ, *accuse falsely*
    (as an informer)
*συνέχομαι, *be straitened* or
    restrainea
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*
ἄδικος, -ον, *unjust*
αἰώνιος, -ιον, *eternal*
ἀνάθημα, -ατος, τό, *votive offer-*
    ing
ἀνάμνησις, -εως, ἡ, *remem-*
    brance, memorial
ἀσπασμός, -οῦ, ὁ, *salutation,*
    greeting

ἀσσάριον, -ίου, τό, ' *farthing* '
βάπτισμα, -ατος, τό, *baptism*
γραμματεύς, -έως, ὁ, *scribe*
ἔμφοβος, -ον, *terrified, afraid*
ἐπιστάτης, voc. Ἐπιστάτα,
    Master !
Εὐοδία, -as, 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*
ὕψιστος, -η, -ον, *highest*; ὁ
    Ὕψιστος, *the Most High*

Adverbs, etc.

ἀκριβῶς, *accurately*
ἄνωθεν, *from above*
ἕως ὅτου (compound phrase),
    until
καθεξῆς, *in order*
ὁμοίως, *likewise*
φρονίμως, *prudently*

See End Notes
See End Notes
See End Notes

RULES.

(*a*) **Cases.** I. 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 Ὑψίστου κληθήσεται. 2. ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. 3. αἵτινες 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 ἃ λέγω ; 7. διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω ; 8. οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο ; 9. Ἰησοῦ Ἐπιστάτα, ἐλέησον ἡμᾶς. 10. καὶ ἐφοβήθησαν φόβον μέγαν. 11. μὴ φοβοῦ, μόνον πίστευσον. 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 μεῖναι. 16. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει.

PART II.

1. προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 2. μηδένα διασείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.[1] 3. ἐπῄνεσεν ὁ κύριος[2] τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. 4. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ! 5. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς[3], ἔγειρε. 6. ἔδοξε κἀμοί, 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 ἑνὶ ἁμαρτωλῷ μετανοοῦντι. 11. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. 12. λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται. 13. Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. 14. ἀνεθάλετε τὸ[4] ὑπὲρ ἐμοῦ φρονεῖν; ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. 15. τὴν συναγωγὴν αὐτὸς[5] ᾠκοδόμησεν ἡμῖν.

[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, Do[1] this, and he doeth (it). 5. Simon (son) of Jonas, lovest[2] thou Me? 6. The Father Himself loves you because ye have loved me. 7. He that loveth father or mother above[3] 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 that[4] what is written be accomplished in me. 11. It is[5] finished. 12. These words spake Jesus. 13. Thus it is written, and thus it behoved the Christ to suffer.[6] 14. What must I do[7] that I may be saved[8]? 15. Repent[1] (ye) and turn (to God).

[1] 1 Aorist. [2] φιλέω, compare sentence 7, p. 81. [3] ὑπέρ 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 o.

VOCABULARY.

Verbs.

*αὐξάνω, impf. ηὔξανον, fut. αὐξήσω, *increase*

δικαιόω, -ῶ, *justify*

κραταιόω, -ῶ, *make strong;* pass. *be strong*

ὁμοιόω, -ῶ, *liken*

*πατέω, -ῶ, *tread down*

πληρόω, -ῶ, *fulfil, fill*

σταυρόω, -ῶ, *crucify*

ταπεινόω, -ῶ, *to humble*

ὑψόω, -ῶ, *exalt*

Adverb and Preposition.

ἄχρι or ἄχρις, adv., *until*

ὑπό (gen.), *by* (the agent)

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 ηὔξανεν, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίᾳ. 3. πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. 4. ἐδικαιώθη[1] ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς. 5. τίνι[2] ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 6. σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 7. Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. 8. ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς[3] ἐνώπιον τῶν ἀνθρώπων.

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

Render into Greek :—

1. They cried, Crucify,[1] Crucify[1] Him !   2. We preach Christ (who hath been) crucified.   3. A man shall not be justified by[2] works of law.   4. Whom He called,[3] these He also justified,[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 that[5] the word of the prophets might be fulfilled. 8. They were filled[6] 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-** γιγνώσκω, more generally γινώσκω; from μνα- μιμνήσκω.

VOCABULARY.

ἀρέσκω (ἀρε-), fut. ἀρέσω, 1 aor. ἤρεσα, *please* (dat.)

γιγνώσκω, generally γινώσκω (γνο-), fut. γνώσομαι, 1 aor. ἔγνωσα, 2 aor. ἔγνων, *learn, know*, perf. ἔγνωκα, *I know*

ἀναγινώσκω, *read*

ἐπιγινώσκω, *know fully*

εὑρίσκω (εὑρε-), fut. εὑρήσω, 2 aor. εὗρον, *find*

ἱλάσκομαι, 1 aor. ἱλάσθην, *be propitious* or *merciful to* (dat.)

μιμνήσκομαι (μνα-) 1 aor. ἐμνήσθην, perf. μέμνημαι, *remember*

πιπράσκω (πρα-), perf. πέπρακα, 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 composition, 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 Χριστός. 4. οὐδὲν κρυπτόν ἐστι ὃ οὐ γνωσθήσεται. 5. τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. 6. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 7. τί ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ 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' there-
fore often means simply *I know.* [2] παρά, dat. [3] 1 Aorist.

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

The principal forms of the **Substantive Verb** εἰμί 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 εἰ-,
and the 2 pers. has εἶ for ἐσσί.   Several tenses are wanting.

INDICATIVE.

Pres. εἰμί   εἶ   ἐστί(ν)   ἐσμέν   ἐστέ   εἰσί(ν)
Imper. ἦν or ἤμην ἦς or ἦσθα ἦν ἦμεν or ἤμεθα ἦτε ἦσαν
Fut. ἔσομαι ἔσῃ or-ει ἔσται ἐσόμεθα ἔσεσθε ἔσονται

IMPERATIVE.

Pres. ἴσθι ἔστω or ἤτω ἔστε ἔστωσαν

SUBJUNCTIVE.

Pres. ὦ ᾖς ᾖ   ὦμεν ἦτε ὦσι(ν)

OPTATIVE.

Pres. εἴην εἴης εἴη   εἴημεν εἴητε εἴησαν

INFINITIVE.

Pres. εἶναι   Fut. ἔσεσθαι

PARTICIPLES.

Pres.	ὤν	οὖσα	ὄν	Fut.	ἐσόμενος	-η	-ον
	ὄντος	οὔσης	ὄντος			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 ἰ-), *go*; not found in the New Testament, except in composition, as ἄπειμι, *I go away*; εἴσειμι, *I go in*; ἔξειμι, *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.	εἶμι	εἶ	εἶσι	ἴμεν	ἴτε	ἴασι(ν)
Imp.	ἤειν	ἤεις	ἤει	ἤειμεν	ἤειτε	ἤεσαν

INFINITIVE.

Pres. ἰέναι

PARTICIPLE.

Pres. ἰών   ἰοῦσα   ἰόν

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-, φημί, *I say*; and the stem is often **reduplicated,** as from δο-, δί-δωμι, *I give*; from θε- τίθημι, *I put.* Stems beginning with a vowel or double letter reduplicate with ἰ. Thus, from στα- ἰ-στημι, *I cause to stand*; from ἑ- ἵ-ημι, *I send*, found in N. T. only in compounds; the most important being with ἀπό, ἀφίημι, *I let go, forgive.*

64. These verbs are thus conjugated.

Stems: 1. στα-.   2. θε-.   3. ἑ-.   4. δο-

INDICATIVE.

Pres.	1.	ἵστημι	-ης	-ησι(ν)	-άμεν	-άτε	-ᾶσι(ν)
	2.	τίθημι	-ης	-ησι(ν)	-εμεν	-ετε	-εᾶσι(ν)
	3.	ἀφίημι	-ης	-ησι(ν)	-εμεν	-ετε	-ᾶσι(ν)
	4.	δίδωμι	-ως	-ωσι(ν)	-ομεν	-οτε	-όασι(ν)

Impeif,							
1.	ἵστην	-ης	-η		-αμεν	-ατε	-ασαν
2	ἐτίθην	-ης	-η or -ει		-εμεν	-ετε	-εσαν or ουν
3.[1]	ἤφιον	-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.				ἀφεῖμεν	-εῖτε	-εῖσαν	
4.				ἔδομεν	-οτε	-οσαν	

See End Notes ←→ See End Notes

IMPERATIVE.

Present				
1.	ἵστη	-άτω	-ατε	-άτωσαν
2.	τίθει	-έτω	-ετε	-έτωσαν
3.	ἀφίει	-έτω	-ετε	-έτωσαν
4.	δίδου	-ότω	-οτε	-ότωσαν

2 Aorist				
1.	στῆθι or στά	-ήτω	-ητε	-ήτωσαν
2.	θές	-έτω	-ετε	-έτωσαν
3.	ἄφες	-έτω	-ετε	-έτωσαν
4.	δός	-ότω	-ότε	-ότωσαν

SUBJUNCTIVE.

Present						
1.	ἱστῶ	-ῇς	-ῇ	-ῶμεν	-ῆτε	-ῶσι(ν)
2.	τιθῶ	-ῇς	-ῇ	-ῶμεν	-ῆτε	-ῶσι(ν)
3.	ἀφιῶ	-ῇς	-ῇ	-ῶμεν	-ῆτε	-ῶσι(ν)
4.	διδῶ	-ῷς	-ῷ	-ῶμεν	-ᾶτε	-ῶσι(ν)

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

OPTATIVE.

Present						
1.	ἱσταίην	-ης	-η	-ημεν	-ητε	-εν
2.	τιθείην	-ης	-η	-ημεν	-ητε	-εν
3.	ἀφιείην	-ης	-η	-ημεν	-ητε	-εν
4.	διδοίην	-ης	-η	-ημεν	-ητε	-εν

2 Aor. *like Present without reduplication:* σταίην, θείην, ἀφείην, δαίην or δῴην.

[1] Irregular, as 1 conj., the preposition augmented.

INFINITIVE.

Present 1. ἱστάναι   2. τιθέναι   3. ἀφιέναι   4. διδόναι
2 Aorist 2. στῆναι   2. θεῖναι   3. ἀφεῖναι   4. δοῦναι

PARTICIPLES.

Pres. 1. ἱστάς   -ᾶσα   -άν   Gen. ἱστάντος   -άσης   -άντος, etc.
2. τιθείς   -εῖσα   -έν   -έντος   -είσης   -έντος
3. ἀφιείς   -εῖσα   -έν   -έντος   -είσης   -έντος
4. διδούς   -οῦσα   -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 τίθεμαι, ἵσταμαι, δίδομαι ; τιθείμην, ἱσταίμην, διδοίμην, etc.

INDICATIVE.

Present τίθε-μαι   -σαι   -ται   -μεθα   -σθε   -νται
Imperfect ἐτιθέ-μην   -σο   -το   -μεθα   -σθε   -ντο

IMPERATIVE.

Present τίθε-σο or τίθου   -σθω   -σθε   -σθωσαν

SUBJUNCTIVE.

Present τιθ-ῶμαι   -ῃ   -ῆται   -ώμεθα   -ῆσθε   -ῶνται

OPTATIVE.

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

INFINITIVE.	PARTICIPLE.		
Present τιθ-εσθαι	τιθ-έμενος	-η	ον

<center>MIDDLE ONLY. SECOND AORIST.</center>

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

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

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

ACTIVE	στα-	θε-	ἑ-	δο-
Future	στήσω	θήσω	ἀφήσω	δώσω
1 Aorist	ἔστησα	ἔθηκα	ἄφηκα	ἔδωκα
Perfect	ἔστηκα	τέθεικα	ἄφεικα	δέδωκα
PASSIVE :				
Future	σταθήσομαι	τεθήσομαι	ἀφεθήσομαι	δοθήσομαι
1 Aorist	ἐστάθην	ἐτέθην	ἀφέθην	ἐδόθην
Perfect	ἔσταμαι	τέθειμαι	ἄφειμαι	δέδομαι

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

<center>NOTES ON THE PARADIGMS.</center>

(*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*.

[See End Notes →]

(*b*) The Perfect Participle Active of ἵστημι, regularly ἑστηκώς, is often contracted into ἑστώς, and is thus declined : -ώς -ῶσα -ός, Gen. -ῶτος -ώσης -ῶτος, as if from ἑσταώς. So the Perf. Inf. is occasionally ἑστάναι, for ἑστηκέναι.

[See End Notes →]

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

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

δύνω, *set* (as the sun), 2 Aor. ἔδυν.

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

[See End Notes →]

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

[See End Notes →]

(*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

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

κει, κεῖμαι, *I lie*, or *am laid down*, Inf. κεῖσθαι, Part. κείμενος.

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

VOCABULARY.

Verbs.

*αἰτέω, ask

*ἀκολουθέω, -ῶ, *follow*

ἀνίστημι, *raise up*

*ἐπιλαμβάνομαι, *take hold of*, gen.

ἐφίστημι, 2 aor. ἐπέστην, *stand near*, dat.

*θεάομαι, -ῶμαι, dep. 1 aor. ἐθεασάμην, *behold*

στήκω (from ἕστηκα), *stand firmly*

φημί, impf. ἔφην, *say*

Adverbs and Preposition.

ἐπάνω (adv. as prep.), *above*

μακρόθεν, *afar off*

παρά (dat., acc.), *beside*

Nouns and Adjectives.

ἁμαρτία, -ας, ἡ, *sin*

ἀξίνη, -ης, ἡ, *axe*

Γεννησαρέτ, indec. *Gennesaret*

γνωστός, -ή -όν, *known*; οἱ γνωστοί, *acquaintance*

Δαβίδ, indec. *David*

δένδρον, -ου, τό, *tree*

θεμέλιος, or -ον, -ου, *foundation*

θρόνος, -ου, ὁ, *throne*

λίμνη, -ης, ἡ, *lake*

μέσος, -η, -ον, *middle*; τὸ μέσον, *the midst*

μνημεῖον, -είου, τό, *tomb*

μυστήριον, -ου, τό, *mystery*

πυρετός, -οῦ, ὁ, *fever*

ῥίζα, -ης, ἡ, *root*

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 I 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 ἀναστὰς [1] δοῦναί σοι. 4. τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 5. ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ. 6. καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ. 7. ἔγειραι, καὶ στῆθι εἰς τὸ μέσον. 8. εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ μακρόθεν, ὁρῶντες ταῦτα.

See End Notes →

9. πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; 10. σταθεὶς [1] δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι. 11. καὶ ἐπιστὰς [1] ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν.[2] 12. ἀφέντες [1] ἅπαντα ἠκολούθησαν αὐτῷ. 13. ἀφέωνταί σου αἱ ἁμαρτίαι. 14. καὶ ἔθεντο [3] 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 ῥίζαν τῶν δένδρων κεῖται. 18. Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. 19. στήκετε ἐν Κυρίῳ, ἀγαπητοί.

← See End Notes

[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

only? **8.** He permitted [1] not the demons to speak. 9. Stand [2] upon thy feet. 10. How shall his kingdom stand? 11. He standeth not in the truth. 12. He set him [3] 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-, δείκνυμι, *show*

μιγ-, μίγνυμι, *mix*

πηγ-, πήγνυμι, *pierce*

ραγ-, ῥήγνυμι, *break, rend*

Also ὀλ-, ὄλλυμι, for ὄλνυμι, *destroy*

Vowel Stems :

Ϝε-, ἕννυμι, *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 ὄλλυμι, 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 ἀπολῶ ; 1 Aor. ἀπώλεσα ; Perf., with neuter meaning, *I perish!* ἀπόλωλα ; Mid. Fut. ἀπολοῦμαι ; 2 Aor. ἀπωλόμην ; Pres. Part. οἱ ἀπολλύμενοι, *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.

Verbs.	*Nouns and Adjectives.*
ἀμφιέννυμι, *clothe*	ἀνώγεον, -ου, τό, *upper chamber*
ἔρρωσο (perf. mid. from ῥο-), *Farewell!* (as if, *Be strong*)	ἀσκός, -οῦ, ὁ, *wine-skin*
*ζητέω, *seek*	οἶνος, -ου, ὁ, *wine*
περιζώννυμι, perf. pass. περιέζωσμαι, *gird about*	ὀργή, -ῆς, ἡ, *wrath*
ὑποδείκνυμι, *warn*	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. κἀκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον. 2. ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς. 3. Ἐπιστάτα, Ἐπιστάτα, ἀπολλύμεθα! 4. εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. 5. καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 6. ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι. 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 **αἱρε-**, αἱρέω, *take* (in comp. καθαιρέω, *take down*; προαιροῦμαι, *I purpose*, etc.) (mid. αἱροῦμαι, *I choose*), αἱρήσω, αἱρήσομαι, ᾖρηκα, ᾖρημαι, ᾑρέθην, αἱρεθήσομαι.

Stem **ἑλ-** ; Second Aor. Act., εἷλον, Inf. ἑλεῖν ; mid. εἱλόμην, Inf. ἑλέσθαι.

ἔρχομαι, *go, come* ; Impf. ἠρχόμην.

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

ἐσθίω, *eat* ; Impf. ἤσθιον.

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

ὁράω, *see* ; Imperf. ἑώρων, Perf. ἑώρακα.

Stem **ὀπ-, ὀπτ-** ; Fut. ὄψομαι, ὄψει or -ῇ, ὄψεται, 1 Aor. subj. ὄψωμαι, 1 Aor. Pass. ὤφθην, ὀφθῆναι, Fut. Pass. ὀφθήσομαι. See End Notes

Stem **ϝιδ-** ; 2 Aor. εἶδον, ἴδω, ἰδεῖν, ἰδών (ἰδού, an old Imperative Middle used as an interjection, *behold !*), 2 Perf. *I know* (= *have seen*), οἶδα, οἶδας, οἶδε(ν), οἴδαμεν, οἴδατε, οἴδασι(ν), Imper. ἴσθι, ἴστε ; Subj. εἰδῶ, Inf. εἰδέναι, Part. εἰδώς, Plup. Ind. ᾔδειν, *I knew*, Fut. εἰδήσω, *I shall know* (Heb. viii. 11). See End Notes

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. εἴρηκα, Perf. Pass. εἴρημαι.

Stem **ῥε-** ; 1 Aor. Pass., ἐῤῥέθην or ἐῤῥήθην, Part. ῥηθείς.

69. EXERCISE XIX.

VOCABULARY.

(*See preceding list.*)

Verbs.

*ἀντλέω, -ῶ, draw (from a vessel)

ἀπέρχομαι, depart

*ἀποκρίνομαι, dep. 1 aor. ἀπεκρίθην, sometimes ἀπεκρινάμην, answer

*ἐκπειράζω, fut. -σω, put to the test, tempt

ἐξέρχομαι, come forth

*ἐπιθυμέω, -ῶ, desire earnestly

*προσδοκάω, -ῶ, look for, expect

προτρέχω, 2 aor. προέδραμον, run before, outrun

*τίλλω, pluck

Nouns and Adjectives.

ἁμαρτωλός, -οῦ, ὁ, sinner

ἀμπελών, -ῶνος, ὁ, vineyard

ἀρώματα, -άτων, τά, spices

ἰσχυρός, -ά, -όν, strong

μετάνοια, -ας, ἡ, change of mind, repentance

μήτις; interrog., any one?

ναός, -οῦ, ὁ, temple, sanctuary

στάχυς, -υος, ὁ, ear of corn

Φαρισαῖος, -ου, ὁ, Pharisee

Adverbs.

ὅπου, where, whither

τάχιον, neut. compar. of ταχύς, (as adv.), more swiftly

διατί, wherefore?

Translate :—

I.

1. ἔρχεται ὁ ἰσχυρότερός μου. 2. οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. 3. καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον. 4. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες. 5. ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός. 6. ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. 7. μήτις ἤνεγκεν αὐτῷ φαγεῖν; 8. ἔτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητὴς 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.

See End Notes →

← See End Notes

II.

1. Σὺ εἶ ὁ ἐρχόμενος,[1] ἢ ἄλλον προσδοκῶμεν; 2. ἐλθέτω ἡ βασιλεία σου. 3. ἔρχεσθε, ὅτι πάντα ἤδη ἕτοιμά ἐστι. 4. μακάριος,

ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 5. καὶ ἀπεκρίθησαν [2] μὴ εἰδέναι. 6. οὐκ ᾔδειτε ὅτι ἐν τοῖς [3] τοῦ Πατρός μου δεῖ εἶναί με; 7. ἦλθον ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἡτοίμασαν [4] ἀρώματα. 8. καὶ λέγει αὐτοῖς, Ἀντλήσατε [5] νῦν καὶ φέρετε [5] τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. 9. εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι [6] Εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 10. ἀπελθόντες δὲ εὗρον 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*.

1. 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 ἀνὰ μέσον, *in the midst of*; ἀνὰ 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.

1. ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ.

2. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμιείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων.

3. οὐκ ἔστι μαθητὴς 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. ὑμῖν 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, οἵ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον.

9. Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων.

10. ἦλθεν εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων 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.

II.

1. δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν (or 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 **ὑπὲρ** [3] τοὺς υἱοὺς τοῦ φωτὸς **εἰς** τὴν γενεὰν τὴν ἑαυτῶν εἰσίν.

5. μάθετε **ἀπ'** ἐμοῦ.

6. καὶ νῦν δόξασόν με, Πάτερ, **παρὰ** σεαυτῷ τῇ δόξῃ ἣν εἶχον **πρὸ** [4] 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 μὲν [6] 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. **παρὰ** [7] τοῦ Πατρὸς ἐξῆλθον.

12. καὶ αὐτὸς ἦν ἑστὼς **παρὰ** τὴν λίμνην Γεννησαρέτ, καὶ εἶδεν πλοῖα δύο ἑστῶτα **παρὰ** τὴν λίμνην, οἱ δὲ ἁλιεῖς **ἀπ'** αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

13. μὴ ἀδικία **παρὰ** τῷ Θεῷ; μὴ γένοιτο. [8]

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

See End Notes →

← See End Notes

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 μέν ... οἱ δέ. 'Some ... others.' [7] Compare παρά here, and in 6. [8] (See § 55, *b*.) [9] Middle, 'making for my own part,' or simply 'making.'

72. ADVERBS.

1. **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'; πέραν, *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*.

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

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

(*d*) *A Preposition with its case* written as one word, as παρα·χρῆμα, *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 -ωs, 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 ὤν, stem **ὀντ**-), *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 -ωs, as περισσοτέρως, *more abundantly*.

An irregular comparative and superlative are μᾶλλον, *more* ; μάλιστα, *most*. So ἆσσον, *nearer* ; ἄγχιστα, *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.

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

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 ὁ, 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 δίς, *twice*; τρίς, *thrice*; ἑπτάκις, *seven times*; ἐβδομηκοντάκις, *seventy times*; πολλάκις, *many times.* ἅπαξ, *once for all*, is exceptionally formed ; ὁσάκις, *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 ἑλληνίζω, ἑλληνιστί, *in the Greek language*; similarly, ἑβραϊστί, *in the Hebrew language.*

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

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

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 οὔπω, *not yet*; μήποτε, *never in any case.*

(*b*) **Μή** is also used as the Interrogative Adverb, expecting the answer, *no*; and in composition with the interrogative τίς, 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 (οὐχί) 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*; ὥσπερ, *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 ἤ, *or*; ἤ ... ἤ, *either ... or* (in general); ἤτοι ... ἤ, *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, ἐάν, *if* (possibly), with the subjunctive. See § 77. 8.

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

7. **Inference.** — The chief Inferential Particles are οὖν, *therefore*; τοίνυν, *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: ἰδού, *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.*

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).

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).

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 ἐάν with the Subjunctive, followed by *the Indicative*, generally *Future.*

78.   THE INFINITIVE.

1. 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.

The Personal Pronouns, p. 36; the Verb εἰμί, *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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ἀγαλλίασις, *exultation*	41	ἀκούω, *to hear*	56
ἀγαπάω, *to love*	79	ἀκριβῶς, *accurately*	82
ἀγάπη, *love*	82	ἄκων, *unwilling*	33
ἀγαπητός, *beloved*	63	ἅλας, *salt*	73
ἄγγελος, *messenger, angel*	26	ἀλείφω, *to anoint*	63
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ἀγνός, *pure*	31	ἀλλά, *but*	69
ἀγορά, *marketplace*	82	ἀλλήλων, *one another*	40
ἄγρα, *a draught* (as of fish)	79	ἄλλος, *other*	40
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ἄδικος, *unjust*	82	ἀμπελών, *vineyard*	97
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ἀκάθαρτος, *unclean*	79	ἄνεμος, *wind*	26
ἀκαιρέομαι, *to lack opportunity*	81	ἀνήρ, *man*	23
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ADDITIONAL WORDS, FOR READING LESSON, p. 101.

ἅπαξ, adv., *once for all* (p. 104)

δέησις, -εως, ἡ, *supplication*

δέομαι, 1 aor., ἐδεήθην, *to beseech*

διαθήκη, -ης, ἡ, *covenant*

δῶμα, -ατος, τό, *building, roof*

ἐκχύνω, *to pour out*

κοινωνία, -ας, ἡ, *fellowship*

κτίζω, *to create*

μνεία, -ας, ἡ, *remembrance*

ὅρια, -ων, τά, *borders*

πάντοτε, adv., *always*

πέτρα, -ας, ἡ, *rock*

πλήρωμα, -ατος, τό, *fulness*

πλύνω, fut. -ῶ, *to wash*

ποτήριον, -ου, τό, *cup*

συνίστημι (perf.), *to stand together, consist*

ταμιεῖον, -ου, τό, *secret chamber*

See Vocabulary Addenda — 2nd to last page

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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ADDENDA.

A BRIEF INTRODUCTION TO
NEW TESTAMENT GREEK

BY

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

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KEY

TO THE EXERCISES

BY

SAMUEL W. GREEN, M.A.

PROFESSOR OF NEW TESTAMENT EXEGESIS
REGENT'S PARK COLLEGE, LONDON

Revised Edition

PREFACE

———◆———

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 Βαρθολο-μαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτήν, 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 ᾗ ἐγεννήθημεν, Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ κατοι-κοῦντες 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, Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα 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. Righteousness[1] is the[2] beginning of wisdom[1].

[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 Ἡρώδου.   7. σὺν Ἡρώδῃ καὶ τοῖς κριταῖς.   8. ἔσται βασιλεία δικαιοσύνης.   9. ἀπὸ τῆς ἐντολῆς Ἰωνᾶ.   10. ἐν ταῖς γραφαῖς Ἡσαΐου.   11. ἡ σοφία καὶ ἡ δικαιοσύνη εἰσὶ δόξα[1] 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.

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 God[1].   5. They are brothers.   6. The beam was in the eye.   7. Works of the law[2].   8. Ye are

children of God[1].   9. Out of heaven was the word.
10. Righteousness is not in the law[2].

[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 his-
torical 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. ἔστιν[1] 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 man[1] was in the city.   2. The name
of the woman is Mary.   3. The heralds of the
nations[2].   4. The words of the man were with

grace. 5. Brethren[3], 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 γυναικὲς καὶ τέκνα εἰσὶ ἐν ταῖς πόλεσι. 4. ἔσονται ἐν τοῖς ὄρεσι. 5. ἔσμεν υἱοὶ[1] τῆς ἡμέρας, οὐ τῆς νυκτός. 6. ῥήματα οὐκ ἔστι πράγματα. 7. σὺν τοῖς πατράσι καὶ ταῖς μητράσι[2]. 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 honest[1] 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 great[2] 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 Πνεύματος[1] Ἁγίου. 2. ἀληθεῖς αἱ ἅγιαι γραφαὶ καὶ ἁγναί. 3. πολλοὶ προφῆται καὶ ἄνδρες δίκαιοι ἦσαν ἐν ταῖς ἡμέραις τῆς βασιλείας τοῦ Ἰσραήλ. 4. ὦ πλήρης πάσης ἀδικίας καὶ ἀπάτης. 5. ἔστε[2] νήπιοι τῇ κακίᾳ καὶ τέλειοι τῇ σοφίᾳ. 6. ἅγια ἦν[3] τὰ ῥήματα καὶ τὰ πράγματα τῶν μαθητῶν. 7. ὁ ἐλάχιστος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ἦν μείζων τοῦ Ἰωάννου. 8. εὐγενέστεροι ἦσαν τῶν ἐν Θεσσαλονίκῃ. 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 Lord[1] 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 years[2]. 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. οὐ[1] δώδεκά εἰσιν ὧραι τῆς ἡμέρας[2];   4. ἦν ὡσεὶ ὥρα ἕκτη.   5. ἔσονται γυναῖκες πέντε ἐν μιᾷ οἰκίᾳ.   6. τῷ ἑβδόμῳ μηνί[3], τῇ δωδεκάτῃ τοῦ μηνός.   7. ἡ ἡμέρα ἡ ἐβδόμη σάββατα[4] Κυρίου[5].   8. τῇ μιᾷ (or τῇ πρώτῃ) τῶν σαββάτων (or τοῦ σαββάτου)[6].   9. πέντε ἐκ τῶν δέκα παρθένων ἦσαν φρόνιμοι[7] 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 ἑβδόμῳ.
[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 not[1] with me is against me. 9. All things are ready. 10. Child, thou art always with me, and all that is mine is thine[2]. 11. In those days John was in the wilderness of Judaea. 12. They are children[3] of God, since they are[4] children[3] 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 ὤν 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 σά ἐστιν, καὶ τὰ σὰ ἐμά. 3. ἐκεῖνος ὁ ἄνθρωπος δικαιότερος ἦν τῶν ἀδελφῶν. 4. τίς εἶ; 5. οἱ ὄντες μεθ᾽ ἡμῶν πλείους[1] εἰσιν

ἢ οἱ ὄντες καθ' ἡμῶν.   6. ἐν ἐξουσίᾳ ὁ λόγος σου.   7. ὁ καιρὸς αὐτῶν οὐχ ἕτοιμος.   8. εἰσὶν ἡμῖν πολλοὶ χρεωφειλέται.   9. ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο.   10. ὁ λόγος ὁ σὸς ἀλήθεια ἐστί.   11. οὗτος μὲν[2] πένης, ἐκεῖνος δὲ[2] 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 αὐτὸς[3] 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 dancing[1].   4. Release, and ye shall be released[2]. 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-of[3] the gospel. 8. Daughters of Jerusalem, weep not for[4] me, but

weep for[4] yourselves and for[4] 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 evil[5]. 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 ἤκουσαν[1] τὸ εὐαγγέλιον[2].   3. σαλευθήσονται ἡ γῆ καὶ οἱ οὐρανοί.   4. ἐπορεύοντο εἰς Ἱερουσαλήμ.   5. δουλεύετε[3] 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 *aorist* 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.*

βασιλεῦσαι—βασιλεύω, act. 1 aor. inf. *to reign.*

ἔκλαιον—κλαίω, act. impf. indic. $\begin{smallmatrix} 1 \text{ s.} \\ 3 \text{ pl.} \end{smallmatrix}$ $\left\{ \begin{smallmatrix} I \ was \\ they \ were \end{smallmatrix} \right\}$ *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—ῥύομαι, pass. 1 aor. ptc. acc. pl. masc. *having been delivered* or *delivered.*

σεσαλευμένον—σαλεύω, pass. pf. ptc. $\begin{matrix} \text{acc. s. masc.} \\ \text{nom. s. neut.} \\ \text{acc. s. neut.} \end{matrix}$ $\left\{ \begin{matrix} having \\ been \\ shaken \text{ or} \\ shaken \end{matrix} \right.$ [1].

[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*.

λάβῃ—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*.

ἅψῃ—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. I aor. inf. *to anoint.*

ἤλειφον—ἀλείφω, act. impf. indic. 3 pl. *they were anointing.*

γέγραφα—γράφω, act. pf. indic. I s. *I have written.*

[1] See p. 57.

[2] Not infrequently a verb uses a I 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 hidden[1] these (things) from wise and prudent (men), and hast revealed[1] them to babes. 3. With oil my head thou didst not anoint[2], but this (woman) with ointment has anointed[2] 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 hidden[3] 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 πατὴρ ἔπεμψε τὸν υἱὸν αὐτοῦ τὸν ἀγαπητόν. 2. ταῦτα πάντα γέγραφα ὑμῖν. 3. τὸ κεκαλυμμένον ἀπὸ τῶν αἰώνων τοῦτο[1] ἀποκεκάλυπται[2] τοῖς μαθηταῖς Ἰησοῦ. 4. πολλαὶ ἐντολαὶ γεγραμμέναι εἰσὶ[3] ἐν τῷ νόμῳ Μωσέως. 5. γέγραπται ὅτι[4] πέμψω αὐτοῖς προφήτας καὶ διδασκάλους. 6. οἱ πεμφθέντες ὑπέστρεψαν εἰς τὸν οἶκον. 7. ἄλλος δοῦλος ἐπέμφθη πρὸς αὐτούς. 8. πέμψον Λάζαρον. 9. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 10. βλέπετε ὑμεῖς ἑαυτούς[5]. 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.*

ἕξει—ἔχω, act. fut.[2] indic. 3 s. *he will have.*

ἔσχε—ἔχω, act. 2 aor.[2] indic. 3 s. *he had.*

εἴχομεν—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 σεχ : thus *fut.* σεξω becomes ἔξω, the aspirate replacing the sibilant (cf. ἕξ = six, Lat. sex ; ἑπτα = seven, Lat. septem ; ἵστημι = σίστημι, p. 88) ; the impf. ἐσεχον loses the σ and εε contracts into εἰ, 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 store[1] my fruits.   5. That which concerns me[2] 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 troubled[3] ?   10. And when he was now not a great way off from the house the centurion sent friends to him.   11. Whosoever receives[4] this little child in[5] my

name receives me. 12. I press on towards [6] the mark unto the prize of the heavenly calling in Christ Jesus. 13. Thy brother is come, and thy father has slain [7] the fatted calf. 14. For I am a man set under authority, having soldiers under me [8], 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 deeds [9], 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 ὧν is an instance of 'attraction of the relative,' and stands for τούτων ἅ : see *Handbook*, § 346 b.

ENGLISH – GREEK.

1. ἦν διδάσκων[1] ἐν ταῖς συναγωγαῖς αὐτῶν. 2. οἱ ἀπόστολοι ἐδίδασκον ἐν τῷ ἱερῷ. 3. κρούετε καὶ ἀνοιγήσεται ὑμῖν. 4. κύριε ἄνοιξον ἡμῖν. 5. ὁ δεχόμενος[2] ὑμᾶς ἐμὲ δέχεται. 6. ἄνθρωπός τις εἶχε δύο υἱούς. 7. οἱ ἑπτὰ ἔσχον αὐτὴν γυναῖκα[3]. 8. οὐδὲν ἄξιον θανάτου ἐπράχθη[4]. 9. ὁ Ἰησοῦς ἔλεγε παραβολὰς τῷ ὄχλῳ. 10. ἐταράχθησαν καὶ ἔφυγον[5]. 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 sinking[1]. 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 one[2] along the road. 7. Thy faith hath saved thee. 8. Only believe, and thou shalt be saved[3]. 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 bathe[4] before breakfast. 13. And they were wondering at[5] 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 offended[6] 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 behalf[7]. 18. He learnt obedience from the things which[8] he suffered.

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[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.

1. Πάτερ, δόξασόν σου τὸ ὄνομα.   2. ἐδόξασαν[1] τὸν θεὸν
Ἰσραήλ.   3. δοξασθήσομαι.   4. ἔπεισαν[2] τοὺς ὄχλους.   5. οὐ
πεισθήσονται.   6. τινες ἐξ αὐτῶν ἐπείσθησαν.   7. οὐ πεί-
θονται[3] τῇ ἀληθείᾳ.   8. ἐπεποίθει[4] ἐπὶ τῷ θεῷ[5].   9. πεποιθὼς
τῇ ὑπακοῇ σου ἔγραψά σοι.   10. ἐπλήσθησαν πάντες θυμοῦ.
11. σκανδαλισθήσονται πολλοί.   12. ὑμῖν ἐχαρίσθη τὸ[6] 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 the[1] 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 yourselves[2] merciful.   5. There is not a hidden thing which shall not become manifest.   6. Now[3] Herod the tetrarch heard all that was happening.   7. This[4] became the head of the[1] 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 like[4] a mustard seed, which a man took and cast[5] into his garden.   12. To his angels he will give charge concerning thee.   13. We will not that this man should reign[6] 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 appeared[7] 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 world[1].   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 spent[2].   5. And they cast him out of the vineyard and slew him[3].   6. He welcomed him gladly[4].   7. In this I rejoice, yea, and[5] I will rejoice. 8. But I rejoiced[6] in the Lord greatly.   9. From him that taketh thy cloak withhold not[7] 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 up[8] 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 come[9] upon us.
16. But if even the salt should have become tasteless,
with what [10] 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. ὃ ἐὰν σπείρῃ ἄνθρωπος τοῦτο καὶ θερίσει.   2. ὁ σπεί-
ρων καὶ ὁ θερίζων χαρήσονται.   3. Ἡρώδης θέλει σε ἀπο-
κτεῖναι.   4. γενηθήτω σοι ὡς θέλεις.   5. γένοιτό[1] μοι κατὰ τὸ
ῥῆμά σου.   6. ὁ μικρότερος[2] γενήσεται μέγας.   7. μὴ
κρίνετε, καὶ οὐ μὴ κριθῆτε.   8. ἐκ τοῦ στόματός σου κρινῶ σε.
9. ἐν ᾧ κρίνεις τὸν ἕτερον σεαυτὸν κέκρικας[3].   10. τί τὸ
σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι[4];   11. ἀπὸ τοῦ μὴ[5] ἔχον-

τος καὶ ὃ ἔχει ἀρθήσεται.   12. ἄρατε τὸν ζυγόν 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 God[1] of dead men, but of living men ; for

all live to Him. 9. And they no longer dared to ask him anything[2]. 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 spirit[3] 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 μὴ[1] 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 ζήσετε[2]. 6. ὁ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου. 7. Σίμων Ἰωνᾶ, ἀγαπᾷς[3] με; 8. εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστί; 9. ἀγαπήσεις Κύριον τὸν Θεόν σου. 10. ὁ Ἰησοῦς ἐμβλέψας τῷ νεανίσκῳ[4] ἠγάπησεν αὐτόν. 11. ἀνὴρ

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. He[1] shall be great, and shall be called the son of the Most High.　2. They would have called[2] him[3] after[4] the name of his father.　3. Who ministered to them of their substance[5].　4. And he took bread and gave thanks and brake it.　5. Do this in remembrance of me[6].　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 life[7]?　8. Are not five sparrows sold for two farthings?　9. Jesus, master, have compassion on us.　10. And they feared (with) a great fear[8].　11. Fear not, only

believe[9].   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-robes and love greetings in the market-places. 2. Do violence[1] to no man, neither accuse any man falsely[2], and be content with your wages[3]. 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 accomplished[4]!   5. But he took her hand and called to her saying, Maiden[5], arise.   6. It seemed good to me also[6], having followed closely all things[7] accurately from the first[8], to write in order unto thee.   7. And he spake[9] 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 adorned[10] with beautiful stones and offerings.   13. I beseech Euodia and I beseech Syntyche to be of the same mind[11] in the Lord.   14. Ye have revived your thought[12] for me[13]; in which matter[14] ye did even take thought, but ye lacked opportunity[15].   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 κἀμοί = 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 ἀναθάλλω 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 ἠκαιρεῖσθε.

ENGLISH – GREEK.

1. διδάσκαλε, τί ποιήσομεν¹; 2. καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς. 3. πορεύου, καὶ σὺ ποίει ὁμοίως. 4. λέγω τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 5. Σίμων Ἰωνᾶ, φιλεῖς με; 6. αὐτὸς ὁ πατὴρ 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 spirit[1], being filled with wisdom[2].　3. Every one who exalts himself shall be humbled, but he who humbles himself shall be exalted.　4. Wisdom is justified of[3] 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 nations[4] until the times of the nations[4] 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. ἔκραξαν[1], σταύρωσον, σταύρωσον αὐτόν. 2. ἡμεῖς[2] κηρύσσομεν Χριστὸν ἐσταυρωμένον. 3. οὐ δικαιωθήσεται ἄνθρωπος ἐξ ἔργων νόμου. 4. οὓς ἐκάλεσε τούτους καὶ ἐδικαίωσεν, καὶ οὓς ἐδικαίωσε τούτους καὶ ἐδόξασεν. 5. ἐπληρώθη ἡ γραφή. 6. ἔδει πληρωθῆναι τὴν γραφήν. 7. ἐγένετο ταῦτα ἵνα πληρωθείη[3] 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. πληρωθῇ is more usual in N. T. Greek.

Exercise XVI (p. 86).

GREEK – ENGLISH.

1. For Christ also pleased not[1] himself. 2. They did not understand what was said[2]. 3. We know that thou art the Christ. 4. There is nothing hidden

which shall not be known.   5. Let your forbearance[3]
be known unto all men.   6. And they remembered
his words[4].   7. What is man that thou rememberest
him?   8. He has sold all that[5] he had.

[1] For οὐχ see § 72. 8.

[2] Note the descriptive imperfects, 'they were not under-
standing 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
ἑαυτοῖς[1].   2. γνώσεσθε τὴν ἀλήθειαν.   3. ζητεῖτε καὶ εὑρή-
σετε.   4. εὑρέθη ὁ Ἰησοῦς μόνος[2].   5. εὗρε χάριν παρὰ τῷ
Θεῷ.   6. εὑρήκαμεν τὸν Χριστόν.   7. ἐμνήσθη ὁ Πέτρος τοῦ
ῥήματος τοῦ Ἰησοῦ.   8. μνήσθητί μου, Κύριε[3].   9. ἱλάσθητί
μοι, Κύριε[3].

[1] See § 34 : ὑμῖν 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, give [1].   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. Arise [2], and stand in the midst [3].   8. And all his acquaintances stood afar off seeing these things.   9. How shall his kingdom stand?   10. And Jesus stood-still [4] and commanded that he should be brought.   11. And standing over [5] her he rebuked the fever, and it left [6] her.   12. They left [7] 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 laid [8] at the root of the trees.   18. Lord, if

thou wilt [9] 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 ἐπιστάς [1].

[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] κεῖμαι serves often as a passive to τίθημι.

[9] Note exact force of ἐάν with subj. ; § 77. 8 (3).

English – Greek.

1. αἰτεῖτε [1] 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. αἴρεις ὃ οὐκ ἔθηκας.   6. ἄγγελος Κυρίου [2] ἐπέστη αὐτοῖς.   7. τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ 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 furnished[1]. 2. The new wine will burst the wineskins. 3. Master, master, we are perishing! 4. I have found[2] my sheep which was lost[2]. 5. And a hair from your head shall by no means perish[3]. 6. Let your loins be[4] girt. 7. Who hath warned you to flee from the coming wrath[5]?

[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 ἔστωσαν see p. 87.

[5] Lit. 'the wrath about to be.'

ENGLISH – GREEK.

1. ὃς ἂν θέλῃ[1] σῶσαι τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν.
2. ἐζήτουν αὐτὸν ἀπολέσαι. 3. οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. 4. ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου[2]. 5. ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας[3].

6. δεῖξον σεαυτὸν τῷ ἱερεῖ. 7. ἔρρωσθε. 8. ῥήγνυνται οἱ ἀσκοί [4].

[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 word [1] 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 desire [2] 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 bearing[1] spices which they had prepared. 8. And he saith to them, Draw out now and bear to the ruler of the feast: and they[2] bare (it). 9. Jesus said to him, It is said[3], 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. ἐγὼ[1] ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. 4. ταύτην τὴν φωνὴν ἡμεῖς[1] ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν. 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 οἴδασι 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 whatsoever[1] ye have said in the darkness shall be heard in the light; and what[1] 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 ye[2] 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 οἱ 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 world[2] 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 was[3]. 7. And he is before all things, and all things in him consist[4]. 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 of[5] the gospel.

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[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* ξητέω, 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, (ἁπλοῦς) *read* (-όη) (-όον).

p. 31, l. 26, (᾽Ιωάννης) *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* ἀπολυθήσεσθε.

p. 63, verb 4 in left-hand column, *read* ἅπτομαι.

p. 66, word 4 in right-hand column, also p. 67, sentence 10, *read* ἑκατοντάρχης.

p. 70, sentence 17, *for* αὐτὸν *read* αὑτὸν.

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* ἡ before παῖς.

p. 84, sentence 14, *read* ἠκαιρεῖσθε.

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* ὅ.

p. 96, l. 18, *for* Imperfect *read* Imperative.

p. 97, sentence 10, *read* ἐπιθυμήσετε.

p. 101, sentence 2, line 2, *read* ὃ . . . ἐλαλήσατε.

p. 102, l. 14, *read* ἁλιεῖς.

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).