

First published in 1965, *The Elements of New Testament Greek* has, over the years, established itself as the standard textbook for scholars and students of the Bible. The book is now reissued with a number of small revisions and additions, and a more substantial change concerning the recitation of the alphabet. Otherwise, the aim of this perennially popular book remains as before: to present the elements (and only the elements) of New Testament Greek as simply, clearly, and completely as possible, so that the student may be spared all unnecessary toil, and may make rapid progress in understanding the *lingua franca* of the Hellenistic world.

A key to the various exercises in the book remains available, and is also published by Cambridge University Press.

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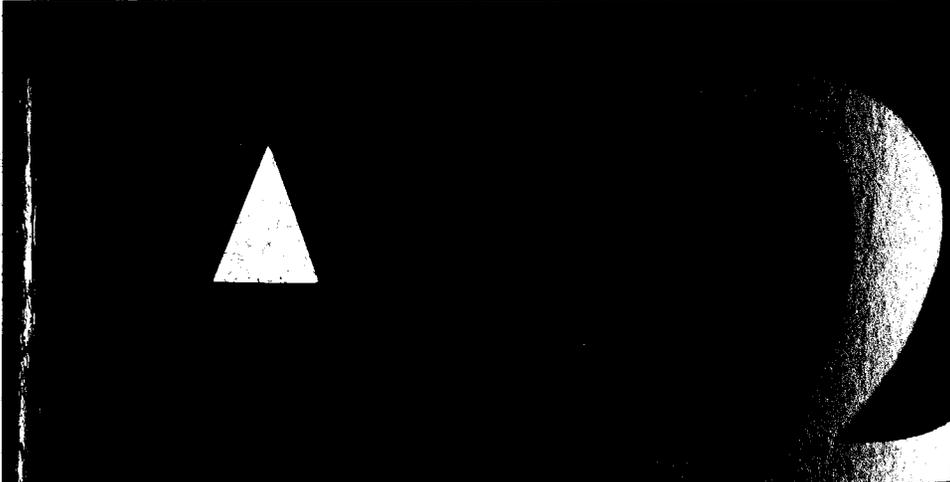
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WENHAM ELEMENTS OF N.T. GREEK CAMBRIDGE

THE ELEMENTS OF NEW TESTAMENT GREEK



J. W. WENHAM

**THE ELEMENTS OF
NEW TESTAMENT GREEK**

J.W.WENHAM

BASED ON THE EARLIER WORK BY

H.P.V.NUNN



**CAMBRIDGE
UNIVERSITY PRESS**

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CONTENTS

<i>Preface</i>	page vi
<i>Preface to the 1991 edition</i>	xii
<i>Introduction: English grammar</i>	i
1 The Greek language. The alphabet. Pronunciation. Writing	16
2 Capital letters, breathings and other signs	21
3 The Present Indicative Active of $\lambda\upsilon\omega$. Questions	25
4 $-\epsilon\omega$ verbs	28
5 Second Declension nouns in $-ος$. The nominative, vocative and accusative cases	30
6 The genitive and dative cases. The definite article. Declension of $\text{'}\eta\sigma\omicron\upsilon\varsigma$	34
7 Gender. Second Declension neuter nouns	37
8 First Declension feminine nouns in $-\eta$	39
9 First Declension feminine nouns in $-α$	41
<i>Revision Test 1</i>	43
10 First Declension masculine nouns. Further uses of accusative, genitive and dative	43
11 Second Declension adjectives. The attributive use of adjectives. Adjectives used as nouns	47
12 Predicative use of adjectives. Present Indicative of the verb 'to be'	50
13 The Imperfect Indicative Active. Compound verbs	52
14 Demonstratives. $\omicron\lambda\omicron\varsigma$	57
15 $\alpha\upsilon\tau\omicron\varsigma$, $\acute{\epsilon}\alpha\upsilon\tau\omicron\nu$, $\acute{\alpha}\lambda\lambda\omicron\varsigma$, $\acute{\alpha}\lambda\lambda\eta\lambda\omicron\upsilon\varsigma$. Imperfect of $\epsilon\acute{\iota}\mu\iota$	60
16 Cases, time, prepositions. Preparatory use of 'there' and 'it'	64
17 The Passive voice of the Present and Imperfect Indicative. Agent and instrument	68

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CONTENTS

<i>Preface</i>	page vi
<i>Preface to the 1991 edition</i>	xii
<i>Introduction: English grammar</i>	1
1 The Greek language. The alphabet. Pronunciation. Writing	16
2 Capital letters, breathings and other signs	21
3 The Present Indicative Active of $\lambda\upsilon\omega$. Questions	25
4 $-\epsilon\omega$ verbs	28
5 Second Declension nouns in $-\omicron\varsigma$. The nominative, vocative and accusative cases	30
6 The genitive and dative cases. The definite article. Declension of Ἰησοῦς	34
7 Gender. Second Declension neuter nouns	37
8 First Declension feminine nouns in $-\eta$	39
9 First Declension feminine nouns in $-\alpha$	41
<i>Revision Test 1</i>	43
10 First Declension masculine nouns. Further uses of accusative, genitive and dative	43
11 Second Declension adjectives. The attributive use of adjectives. Adjectives used as nouns	47
12 Predicative use of adjectives. Present Indicative of the verb 'to be'	50
13 The Imperfect Indicative Active. Compound verbs	52
14 Demonstratives. $\acute{\omicron}\lambda\omicron\varsigma$	57
15 $\alpha\acute{\upsilon}\tau\omicron\varsigma$, $\acute{\epsilon}\alpha\upsilon\tau\omicron\nu$, $\acute{\alpha}\lambda\lambda\omicron\varsigma$, $\acute{\alpha}\lambda\lambda\eta\lambda\omicron\upsilon\varsigma$. Imperfect of $\acute{\epsilon}\acute{\iota}\mu\iota$	60
16 Cases, time, prepositions. Preparatory use of 'there' and 'it'	64
17 The Passive voice of the Present and Imperfect Indicative. Agent and instrument	68

CONTENTS

18	The relative pronoun. The Present Imperative. Questions	page 72
	<i>Revision Tests 2</i>	76
19	Personal, possessive and reflexive pronouns	79
20	<i>δυναμαι</i> . The Present Infinitive. Uses of the infinitive	83
21	The Future Active	88
22	Verb-stems and tense-stems	90
23	The Middle voice. The Future of <i>εἶμι</i>	92
24	The First Aorist Active	96
25	The Second Aorist Active. Principal parts	100
26	The Future and Aorist of liquid verbs. <i>ῶτι</i>	104
27	The First and Second Aorist Middle. <i>γινομαι</i>	109
	<i>Revision Tests 3: The verb</i>	113
28	Third Declension masculine and feminine nouns with consonant stems	115
29	Third Declension neuter nouns	118
30	Third Declension adjectives. Interrogative and indefinite pronouns	120
31	Third Declension nouns with vowel stems	124
32	Adjectives and pronouns of the First and Third Declensions: <i>πας, εἷς, οὐδεις, μηδεις, πολυς, μεγας</i>	126
33	Comparison of adjectives. Formation and comparison of adverbs	130
	<i>Revision Tests 4: Nouns, pronouns, adjectives and adverbs</i>	134
34	Perfect and Pluperfect	136
35	The Aorist and Future Passives	143
36	Participles	147
37	The genitive absolute. Periphrastic tenses	155
38	The Subjunctive mood	159
39	Prohibitions. Conditional sentences. The Optative mood	165

CONTENTS

40	Contracted verbs in <i>-αω</i> and <i>-οω</i>	page 170
	<i>Revision Tests 5: -ω verbs</i>	173
41	<i>-μι</i> verbs: <i>τιθημι</i>	175
42	<i>διδωμι</i>	178
43	<i>ιστημι</i>	180
44	Other <i>-μι</i> verbs	183
	<i>Revision Tests 6: -μι verbs</i>	186
	<i>General Revision Tests 7</i>	187
	<i>The Next Step</i>	191
	<i>Vocabularies</i>	193
	<i>Table of Principal Parts</i>	227
	<i>Summary of Grammar: Morphology</i>	229
	<i>Syntax</i>	244
	<i>English-Greek Vocabulary</i>	250
	<i>Greek-English Index</i>	259
	<i>General Index</i>	265

PREFACE

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

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

In the case of the New Testament it is possible to discover with remarkable precision just what the elements are. We are dealing with a limited body of literature containing about 137,500 words, of which the vocabulary has been statistically analysed and the grammar has been minutely examined. I have taken a great deal of trouble so to select the material that the student may know that everything he is learning is

PREFACE

really useful, and that if he can learn all that the book contains he will have mastered the complete elements of New Testament Greek. I have also tried to simplify the presentation in every possible way.

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

A great saving of labour has been effected by a radical simplification of the third declension, of conditional sentences, and of the $-\mu$ verbs. I shall consider that I have done the student a great service if I have succeeded in robbing the $-\mu$ verbs of their terror. I have omitted altogether about 170 of the less common words from the vocabularies and have reduced the number of principal parts from 73 to 42.

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

PREFACE

for the relatives ἦ, ὄ, οἶ and αἶ, and an acute for the first syllable of the interrogative pronoun (τίς, τίνα, etc.). These forms are then at once self-explanatory, and the complications of enclitics are avoided. All other accents have been omitted.

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

Having said all this, the stubborn fact remains that accents are required of those who use Greek in their published work. This means that they must somehow be learnt by anyone who aspires to serious New Testament scholarship. Many students acquire a sufficient knowledge when working for their doctorates. But for those who find the language easy and are anxious to qualify for scholarly work, there is much to be said for learning them from the start.

As far as additions are concerned, I have steadily resisted the temptation to add much, believing the old *Elements* to err if anything on the side of over-fulness. I have made good certain deficiencies, e.g. guidance in writing the script, expressions for time, the forms of the Second Future Passive, the use of *του* with the infinitive, the use of *iva* in noun clauses and the use of *οὐ* and *μη* in questions. The vocabulary I have completely revised with the help of Morgenthaler's *Statistik des Neutestamentlichen Wortschatzes*, replacing the 170 uncommon words by about 110 very common ones. The number of New Testament occurrences of each word is now given in the vocabularies. There are now very few words included which occur less than 20 times in the New Testament and very few omitted which occur more than 30 times. This will make the systematic memorising of the vocabularies more rewarding. If the words in the vocabularies are learnt, nearly 85 per cent of the words of the New Testament will be

PREFACE

familiar and many of the rest will be within reach of an intelligent guess. In order to facilitate the mastery of this basic word list, considerable care has been taken to see that the words are used not only in the exercises in which they first appear, but also in later exercises and tests.

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

Most important of all are the rearrangements. The English grammar has been completely revised and co-ordinated with the rest of the book. In the interest of those who have never been taught English grammar properly and who have never tackled a foreign language, I have retained the elementary grammatical explanations in the early lessons. Nevertheless, the student is advised to study some such work as R. B. Morgan's *Junior English Grammar* (Murray)—to which I am much indebted in the revision—in addition to this summary statement. The student who has some Latin will find little to learn in the first dozen lessons, except alphabet and vocabulary.

The vocabularies have been entirely rearranged, so that all the words of one type are now grouped together in one (or at most two) vocabularies. Much material has been moved from one part of the book to another, so that each subject can be systematically mastered, e.g. the scattered references to prepositions have been concentrated into two

PREFACE

lessons and the two lessons on the infinitive have been brought together. Matter in footnotes has been transferred to the proper place in the text. (See, for example, the article.) The verbal system now has a logical arrangement, being built up progressively in the order of the six principal parts. All of this of course has meant an almost complete rewriting of the exercises. (The author will be most grateful for corrections to the *Elements* or to the *Key*,¹ and for suggestions for improving later editions.) All in all it may be said that the present book represents a slightly more limited field, sown with more carefully selected seed and cultivated more intensively. It is confidently expected to give a heavier yield.

This book may be criticised for its incompleteness. Some fairly common forms which were not included in the old *Nunn* will still be looked for in vain, and some rare forms which could be tracked down are now no longer to be found at all. But this is the price (and a very small one) which has to be paid for limiting the book to the elements of the language. Suggestions are given on pp. 191-2 for further reading.

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

A word on the vexed question of pronunciation. There is a considerable diversity of practice in this country. This is a pity, as it is a great help to learn by ear as well as by eye. The system recommended here is as close an approximation to the Revised Pronunciation advocated by the Classical Association as seems practicable for an English-speaking student, and corresponds fairly closely to that in general use on the Continent and in America.

Finally a word of thanks to the many who have helped in the production of this book, only a few of whom I can mention by name. I owe

PREFACE

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

J. W. W.

¹ J. W. Wenham, *Key to the Elements of New Testament Greek* (Cambridge, 1965).

PREFACE

forms which have not been dealt with) he will find himself getting on quite well with (say) the First Letter of John. (It might be well to start at verse 5.)

It has been suggested that the bulkiness of this book, resulting from the fullness of its exercises and its explanatory matter, makes it look rather formidable to the beginner. It may cheer those who are starting on the course to know how *little* there is to learn. Almost everything is contained in the 26 pages: 227-235; 242-258; together with a dozen rules on pp. 236-241.

J.W.W.

PREFACE TO THE 1991 EDITION

This book has served the student world for twenty-four years and has proved its general soundness. This revised edition incorporates a number of small corrections and additions and one bigger change. The latter concerns the recitation of the alphabet. There has been a centuries-old traditional English way of doing this, which makes no pretence of approximating the pronunciation to that of first-century Hellenistic Greek, and which is in fact positively misleading. The student is now recommended to learn the alphabet using the pronunciation which is adopted in the rest of the book.

Otherwise, the aim of the book remains as before: to present the elements (and only the elements) of New Testament Greek as simply and completely as possible. The student may be confident that everything he is learning is really useful and that he is being spared all unnecessary toil.

The book continues to dispense with accents, except in four instances where the accentual differences are important and useful. A problem remains for the high fliers who hope to go on to doctoral studies, where they will be expected to get their accents right. To those who are being instructed by a teacher, it is possible to learn the accent rules as they are needed and the student can accent his own unaccented text as he goes along, which provides an ideal way of mastering the art. To those who are learning on their own, there is now an excellent manual available in D. A. Carson's *Greek Accents: A Student's Manual* (Grand Rapids: Baker Book House, 1985).

I repeat what I said in the previous edition: while the student's steadfast aim should be the mastery of the essentials of the language step by step, it will greatly add to his enjoyment to refer to the actual text of the Greek New Testament as he goes along. This can begin at the very first lesson. By the time Lesson 12 has been reached (and given a little guidance from the teacher with the

INTRODUCTION: ENGLISH GRAMMAR

I. SENTENCES, CLAUSES AND PHRASES

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

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

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

2. SUBJECT AND PREDICATE

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

Subject	Predicate
I	die
The glorious gospel	is sent into all the world

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

Subject	Predicate
I	must die
You (understood)	go into the world

3. PARTS OF SPEECH

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

(1) A **noun** is the name of anything (Latin *nomen*, 'name'), e.g. 'John', 'brother', 'love'.

(2) A **pronoun** is a word used instead of a noun (Latin *pro*, 'for'; *nomen*, 'name'), e.g. 'I', 'you', 'they', 'him', 'who'.

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

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

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

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

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

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

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

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

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

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

Others may be nouns, adjectives or verbs, e.g. 'last', 'stone'.

A more difficult example is 'that', which (as we shall see later) can be:

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

Try your hand at determining the parts of speech of the word 'that' in the following sentence: 'He said that that "that" that that man used was incorrect.'

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

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

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

THE	Adds something to the meaning of 'man', tells us which man it was, i.e. some man already known.	Therefore it is a kind of adjective. In this case of course the definite article.
MAN	Is the name of something.	Therefore it is a noun.
WENT	Makes a statement about the man.	Therefore it is a verb.

NOUNS : PRONOUNS

[E.G. 3-5]

QUICKLY	Qualifies the verb 'went'; tells us how he went.	Therefore it is an adverb.
DOWN	Stands before the noun 'street', showing the relation between the street and the man's movement.	Therefore it is a preposition.
THE	See above.	
NARROW	Adds something to the meaning of 'street'.	Therefore an adjective.
STREET	The name of something.	Therefore a noun.
AND	Joins together two clauses.	Therefore a conjunction.
DID STOP	Make a statement about the man.	Therefore verbs.
NOT	Qualifies the verb 'did stop' because it tells us how he stopped, i.e. not at all.	Therefore an adverb.
ALAS	Expression of a feeling.	Therefore an interjection.

4. NOUNS

There are four kinds of nouns:

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

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

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

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

5. PRONOUNS

There are nine kinds of pronouns:

(1) **Personal pronouns**: 'I', 'you', 'we', 'they'.

(2) **Demonstrative pronouns**: 'this', 'that'.

(3) **Possessive pronouns**: 'mine', 'yours', 'ours', 'theirs'.

ADJECTIVES

[E.G. 5-6]

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

(5) **Indefinite pronouns**: 'anyone', 'someone', 'something', 'a certain one', 'some'.

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

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

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

(8) **Reciprocal pronoun**: 'one another'.

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

6. ADJECTIVES

A. There are six kinds of adjectives:

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

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

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

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

(5) **Interrogative adjectives**, which ask questions, e.g. '*whose* image is this?'

(6) **The identical adjective:** 'same', e.g. 'The *same* men came back.'

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

hard	harder	hardest
just	more just	most just

An example of irregular comparison is:

good	better	best
------	--------	------

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

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

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

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

7. VERBS

A. There are two kinds of verbs:

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

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

B. There are also **verbs of incomplete predication**. These verbs require another word to make a complete predicate. The commonest is

the verb 'to be'. 'He is' by itself is incomplete. A sentence can be completed by the addition of:

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

The completing word or group of words is known as the **complement**. Other verbs of incomplete predication, which can be either transitive or intransitive, include:

Intransitive	become, seem, appear
Transitive	declare, choose, call, think, consider

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

e.g. God became man (complement). I remain faithful (complement).
 God made man (object). I chose faithful men (object).

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

I am *he* (complement: nominative case).
 God made *him* (object: accusative case).

8. ADVERBS

A. There are five kinds of adverbs:

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

¹ Except of course in the case of the reflexive pronoun (p. 5).

B. Degrees of comparison are expressed thus:

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

9. INFLECTION

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

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

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

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

(1) Number, e.g.

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

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

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

10. CASES

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

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

- (1) **Nominative**: (a) The *subject* of the verb is in the nominative case.
- (b) The *complement* to an intransitive verb is in the nominative case.

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

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

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

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

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

II. INFLECTION OF THE VERB

Greek verbs are set out according to this pattern:

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

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

Person

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

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

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

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

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

12. TENSE

Tense is concerned with two things:

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

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

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

It will be noticed that the English tense system is built up by the use of the verbs 'to be' and 'to have', which act as **auxiliary verbs**: 'I was

loving', 'I *had* loved'. In Greek the verb 'to be' is used, but only for the comparatively uncommon *periphrastic* tenses. (See Lesson 37.)

Table 1. *The English tenses*

	Time		
	Past	Present	Future
<i>State</i>		PRESENT	FUTURE
Continuous	IMPERFECT I was loving I used to love	CONTINUOUS I am loving	CONTINUOUS I shall be loving
Simple	PAST SIMPLE I loved	PRESENT SIMPLE I love	FUTURE SIMPLE I shall love
Complete	PLUPERFECT I had loved	PERFECT I have loved	FUTURE PERFECT I shall have loved
Continuous-complete	PLUPERFECT CONTINUOUS I had been loving	PERFECT CONTINUOUS I have been loving	FUTURE PERFECT CONTINUOUS I shall have been loving

13. VOICE

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

Active: They loose the colt.

Passive: The colt is loosed by them.

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

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

14. MOOD

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

- (1) The **indicative** makes a statement or asks a question: 'He goes', 'were you listening?'

(2) The **imperative** gives a command, entreaty or exhortation: 'Go', 'make haste', 'let him come'.

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

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

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

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

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

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

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

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

15. PARTICIPLES

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

Participles can be formed by the use of auxiliaries:

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

The principal use of the participles in English is to form (with the help of auxiliary verbs) the continuous and complete tenses of the verb,

e.g. 'I am loving', 'I have loved'. Its simple adjectival use may be seen in an expression like 'his loving wife'. In Greek the participle has a wide range of uses which will be studied in due course.

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

16. SIMPLE, MULTIPLE AND COMPLEX SENTENCES

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

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

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

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

17. NOUN CLAUSES

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

e.g. **as subject**: *That he is coming* is certain.
as object: He said *that he was king*.
He asked *how it happened*.
He told him *that he must go*.
as complement: My hope is *that you may succeed*.
in apposition to a noun: I had no idea *that you would oppose me*.

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

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

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

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

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

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

18. ADJECTIVE CLAUSES

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

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

19. ADVERB CLAUSES

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

There are eight classes:

(1) **Purpose** (often called **final**) **clauses**: 'He ran *that he might get home soon*.'

(2) **Time** (or **temporal**) **clauses**: 'He ran *when he reached the road*.'

(3) **Place** (or **local**) **clauses**: 'He ran *where the road was level*.'

(4) **Causal** **clauses**: 'He ran *because he was late*.'

(5) **Consequence** (or **consecutive**) **clauses**: 'He ran *so that* (i.e. with the result that) *he got home early*.'

(6) **Conditional** **clauses**: 'He ran *if he was late*.'

(7) **Concessive** (or **adversative**) **clauses**, which denote contrast: 'He ran *although he was early*.'

(8) **Comparative** **clauses**: 'He ran *faster than she could*.'

20. PARSING

To parse a word completely is to say the following things about it.

If it is a **noun**, it is necessary to give its number, gender, case and part of speech: e.g. He gave it to the *women*.

women: plural, feminine, dative, noun.

If it is a **pronoun**, the person must be added and the kind of pronoun: e.g. He gave it to *them*.

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

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

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

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

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

λυων (luōn) 'loosing': singular, masculine, nominative of the Present Participle Active of the verb *λυω*, 'I loose'.

ENGLISH GRAMMAR TEST PAPER A

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

2. Give examples of the four kinds of nouns.

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

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

5. Explain the function of the four moods, illustrating by short sentences, using the verb 'to loose'.

6. Give the names of the tenses in past time which represent the following states: continuous, simple, complete, continuous-complete. What is the first person singular of the verb 'to loose' in each tense?
7. Give an example of a final, a consecutive and a concessive clause.
8. What do you understand by the following terms: syntax, impersonal verb, auxiliary verb, finite verb, dependent question?

ENGLISH GRAMMAR TEST PAPER B

1. What are the nine kinds of pronouns? Give one example of each.
2. Explain the terms transitive and intransitive, active and passive.
3. Describe the functions of the five cases.
4. Give the names of the tenses in present time which represent the following states: continuous, simple, complete, continuous-complete. What is the first person singular of the verb 'to loose' in each tense?
5. Give two examples of the verb infinitive.
6. What are the characteristics of verbs of saying and thinking?
7. Give an example of a local, a conditional and an adversative clause.
8. What do you understand by the following terms: predicate, verb of incomplete predication, antecedent, relative superlative, morphology?

LESSON 1

The Greek Language

The alphabet, pronunciation and writing

THE GREEK LANGUAGE

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

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

THE ALPHABET

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

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

About the tenth century A.D. another style of writing was perfected somewhat like the letters in the fourth column. These were called **cursive** or running letters, because, like our modern handwriting, they could be written without raising the pen from the paper. This type of writing has remained in use ever since, both in manuscripts and printed books.

Nowadays capitals are used in Greek for proper nouns and for the first letter of a paragraph, and to mark the beginning of a direct quotation, where English would use inverted commas. They are not generally used at the beginning of each new sentence. The small letters are, therefore, of far greater importance than the capitals and should be mastered first. The capitals will be left till Lesson 2.

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

The alphabet

English name of letter	Greek name of letter	Capital letters	Small letters	English equivalent	Pronunciation
Alpha	ἄλφα	A	α	a	like <i>a</i> in French 'à la'
Bēta ¹	βῆτα	B	β	b	like English <i>b</i>
Gamma ²	γάμμα	Γ	γ	g	hard <i>g</i> as in 'get'
Delta	δέλτα	Δ	δ	d	like English <i>d</i>
Epsilon ³	ἒψιλον	E	ε	e	like <i>e</i> in 'met'
Zēta ⁴	ζῆτα	Z	ζ	z	like English <i>dz</i> or <i>z</i>
Ēta ³	ἦτα	H	η	ē	like <i>ê</i> in 'fête'
Thēta	θητα	Θ	θ	th	like <i>th</i> in 'thin'
Iōta ⁵	ἰωτα	I	ι	i	like <i>i</i> in 'hit'
Kappa	κάππα	K	κ	k	like English <i>k</i>
Lambda	λάμβδα	Λ	λ	l	like English <i>l</i>
Mu ⁶	μυ	M	μ	m	like English <i>m</i>
Nu ⁶	νυ	N	ν	n	like English <i>n</i>
Xi ⁷	ξι	Ξ	ξ	x	like English <i>x</i>
Omicron ³	ὀμικρον	O	ο	o	like <i>o</i> in 'not'
Pi	πι	Π	π	p	like English <i>p</i>
Rhō	ῥω	P	ρ	r	like English <i>r</i>
Sigma ⁸	σιγμα	Σ	σ, ς	s	like <i>s</i> in 'house'
Tau ⁹	ταυ	T	τ	t	like English <i>t</i>
Upsilon ¹⁰	ὕψιλον	Υ	υ	u	like <i>oo</i> in 'book'

Phi	φει	Φ	φ	ph	like English <i>ph</i> or <i>f</i>
Chi ¹¹	χι	Χ	χ	ch	like <i>ch</i> in 'loch'
Psi	ψι	Ψ	ψ	ps	like <i>ps</i> in 'lips'
Ōmega	ὠμεγα	Ω	ω	ō	like <i>o</i> in 'tone'

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

(1) The names of the letters beta, zeta, eta and theta are pronounced with a long e as in *fête*.

(2) Before another gamma, γ is sounded like *n*, hence: ἀγγελος, 'angel' (Vocab. 5); εὐαγγελιον 'evangel', 'gospel' (Vocab. 7).

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

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

(5) ι can also be used as a consonant, as in ἰωτα itself and in proper nouns like Ἰησους, 'Jesus' (Vocab. 6) or Ἰουδαϊος, 'Jew' (Vocab. 5), in which it is pronounced like *y* in 'yes'.

(6) the names of the letters are pronounced moo, noo.

(7) pronounce the name of the letter xee, similarly pee, phee, etc.

(8) There are two forms of sigma. σ is used when the letter occurs at the beginning or in the middle of a word, ς when it is the final letter, e.g. Ἰησους.

(9) 'Tau' (the name of the letter) is pronounced as in 'Faust'.

(10) In English words derived from Greek, υ becomes *y*, e.g. ὑποκριτης becomes 'hypocrite' (Vocab. 9). (Our capital *Y* has come from the Greek capital Υ through Latin.) ευ, however, sometimes becomes *eu*, e.g. εὐαγγελιον, 'evangel'.

(11) It is worth making the effort to distinguish the pronunciation of κ and χ, even if one feels self-conscious in aspirating the *ch*, since it is a great help to correct spelling.

THE PRONUNCIATION OF DIPHTHONGS

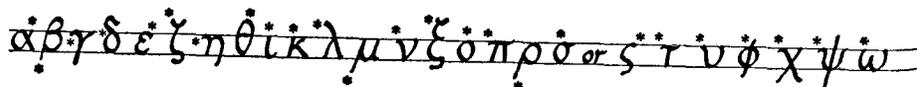
Diphthongs are sounds produced by two vowels being sounded together. Pronounce

<i>αι</i>	as	<i>αι</i>	in	aisle
<i>ει</i>		<i>ει</i>		veil
<i>οι</i>		<i>οι</i>		oil
<i>αυ</i>		<i>αυ</i>		Faust
<i>ου</i>		<i>ου</i>		route
<i>ευ, ηυ</i>		<i>ευ</i>		feud
<i>υι</i>		<i>υι</i>		quit

Note. No distinction in pronunciation is to be attempted between *η* and *ει*, or between *ευ* and *ηυ*.

WRITING THE SMALL LETTERS

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



Distinguish carefully *υ* with the pointed base and *υ* with the rounded base. Note that *ι* is not dotted.

EXERCISE I

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

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

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

These exercises should be repeated until perfect.

LESSON 2

Capital letters, breathings and other signs

CAPITAL LETTERS

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

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

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

Η and Υ are η and υ, not the English H and Y.

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

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

BREATHINGS

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

pronounce the rough breathing when used with ρ . With vowels, however, breathings must be written and the rough breathing pronounced carefully.¹

IOTA SUBSCRIPT

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

$\acute{\alpha}\rho\chi\eta$ $\alpha\acute{\upsilon}\tau\omega$ $\sigma\kappa\omicron\tau\iota\alpha$.

PUNCTUATION

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

ELISION AND DIAERESIS

An apostrophe (the same sign as the smooth breathing) is used to show that a vowel has been elided, i.e. dropped out, before a vowel or diphthong at the beginning of the next word. In Exercise 2.1 (which is taken from John 1. 1-14) there are examples of

$\delta\iota'$ written for $\delta\iota\alpha$ (verse 3)
and $\acute{\alpha}\lambda\lambda'$ written for $\acute{\alpha}\lambda\lambda\alpha$ (verse 8).

In both English and Greek a diaeresis (··) is occasionally placed over the second of two vowels to show that they do not form a diphthong, but are to be pronounced separately, e.g. 'naïve'. There is an example in Exercise 2.2, where (at John 1. 23) the word Ἡσαΐας (the Greek form of 'Isaiah') occurs. This is four syllables: Ἡ-σα-ι-ας, not three: Ἡ-σαι-ας.

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

ACCENTS

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

STRESS

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

EXERCISE 2

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

en archē(i) ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos. houtos ēn en archē(i) pros ton theon. panta di' autou egeneto kai chōris autou egeneto oude hen. ho gegonen en autō(i) zōē ēn, kai hē zōē ēn to phōs tōn anthrōpōn. kai to phōs en tē(i) skotia(i) phainēi, kai hē skotia auto ou katelaben. egeneto anthrōpos apestalmenos para theou, onoma autō(i) iōannēs· houtos ēlthen eis marturian, hina marturēsē(i) peri tou phōtos, hina pantes pisteusōsin di' autou. ouk ēn ekeinos to phōs, all' hina marturēsē(i) peri tou phōtos. ēn to phōs to alēthinon, ho phōtizēi panta anthrōpon, erchomenon eis ton kosmon. en tō(i) kosmō(i) ēn, kai ho kosmos di' autou egeneto, kai ho kosmos auton ouk egnō. eis ta idia ēlthen, kai hoi idioi auton ou parelabon. hosoi de elabon auton, edōken autois exousian tekna theou genesthai,

tois pisteuousin eis to onoma autou, hoi ouk ex haimatōn oude ek thelēmatos sarkos oude ek thelēmatos andros all' ek theou egennēthēsan. kai ho logos sarx egeneto kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou, doxan hōs monogenous para patros, plērēs charitos kai alētheias.

The student may correct his exercise by comparing it with John 1. 1-14 in the United Bible Societies' Greek New Testament (3rd edn.). There are a few capital letters in the Nestle-Kilpatrick text. In correcting the exercise the corresponding small letter may easily be checked from the alphabet table. This exercise should be done several times until perfect.

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

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

ΟΠΟΥ ΓΑΡ ΕΣΤΙΝ Ο ΘΗΣΑΥΡΟΣ ΣΟΥ, ΕΚΕΙ ΕΣΤΑΙ ΚΑΙ Η ΚΑΡΔΙΑ ΣΟΥ. Ο ΛΥΧΝΟΣ ΤΟΥ ΣΩΜΑΤΟΣ ΕΣΤΙΝ Ο ΟΦΘΑΛΜΟΣ. ΕΑΝ ΟΥΝ Η Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΑΠΛΟΥΣ, ΟΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΦΩΤΕΙΝΟΝ ΕΣΤΑΙ. ΕΑΝ ΔΕ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΠΟΝΗΡΟΣ Η, ΟΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΣΚΟΤΕΙΝΟΝ ΕΣΤΑΙ. ΕΙ ΟΥΝ ΤΟ ΦΩΣ ΤΟ ΕΝ ΣΟΙ ΣΚΟΤΟΣ ΕΣΤΙΝ, ΤΟ ΣΚΟΤΟΣ ΠΟΣΟΝ. ΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΔΥΣΙ ΚΥΡΙΟΙΣ ΔΟΥΛΕΥΕΙΝ· Η ΓΑΡ ΤΟΝ ΕΝΑ ΜΙΣΗΣΕΙ ΚΑΙ ΤΟΝ ΕΤΕΡΟΝ ΑΓΑΠΗΣΕΙ, Η ΕΝΟΣ ΑΝΘΕΞΕΤΑΙ ΚΑΙ ΤΟΥ ΕΤΕΡΟΥ ΚΑΤΑΦΡΟΝΗΣΕΙ· ΟΥ ΔΥΝΑΣΘΕ ΘΕΩ ΔΟΥΛΕΥΕΙΝ ΚΑΙ ΜΑΜΩΝΑ.

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

LESSON 3

The Present Indicative Active of λυω

Questions

THE PRESENT INDICATIVE ACTIVE OF λυω

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

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

1st singular	λυω	I am loosing <i>or</i> I loose
2nd singular	λυεις	you are loosing <i>or</i> you loose
3rd singular	λυει	he, she <i>or</i> it is loosing <i>or</i> looses
1st plural	λυομεν	we are loosing <i>or</i> we loose
2nd plural	λυετε	you are loosing <i>or</i> you loose
3rd plural	λυουσι(ν)	they are loosing <i>or</i> they loose

Movable ν

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

Inflection

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

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

(2) An ending ω, εις, ει, etc., which changes with every person. As nearly every Greek verb has the same endings in the present tense, it is easy to conjugate the present tense of any other verb by first taking off the final ω of the 1st person singular to find the stem, and then adding the endings to this stem.

The words in the table above, when compared with their English equivalents, furnish a good example of one of the principal differences between Greek and English, namely that one word may be sufficient to make a statement in Greek, where two or three words are necessary in English. This is because the endings of words are changed in Greek to denote changes in the meaning of the words, while in English these variable endings have almost entirely disappeared.

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

The second person singular

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

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

TRANSLATING THE PRESENT TENSE

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

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

QUESTIONS

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

EXERCISE 3

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

For the sake of clarity and simplicity the English equivalents of the

verb are given in their Present Simple form, despite the fact that the Present Continuous is nearer to the fundamental meaning of the Greek Present tense.

A

Translate into English: Λυει. λυομεν, λυουσιw, λυετε, λυεις. εϋρισκ-ομεν, γραφει, βαλλετε· βλεπεις, εγειρουσιw. λεγουσιw; κρινετε, βαλλομεν, εσθιω, πεμπουσιw, λαμβανετε, σωζομεν, μενει. εχεις; γινωσκω; θεραπευετε.

B

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

LESSON 4

-εω verbs

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

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

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

φιλω	for	φιλεω	I am loving <i>or</i> I love
φιλεις		φιλεεις	you are loving <i>or</i> you love
φιλει		φιλεει	he, she <i>or</i> it is loving, loves
φιλουμεν		φιλεομεν	we are loving <i>or</i> we love
φιλειτε		φιλεετε	you are loving <i>or</i> you love
φιλουσι(ν)		φιλεουσι(ν)	they are loving <i>or</i> they love

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

- ε + ε → ει
- ε + ο → ου
- (ε) + long or diphthong.

EXERCISE 4

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

A

Λαλουμεν, αιτεις, τηρουσιw, ποιειτε. μετανοει; μαρτυρουσιw, ζητειτε, καλω· θεωρουμεν, τηρεις, μισω. βλασφημει; εϋλογουσιw, φιλουμεν, βαλλετε, γινωσκω, εγειρεις. εχουσιw; θεραπευει, κρινετε, μενομεν, σωζουσιw.

B

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

LESSON 5

Second Declension nouns in -ος

The nominative, vocative and accusative cases

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

SECOND DECLENSION NOUNS IN -ος

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

Singular	Nominative	<i>λογος</i>	a word (subject)
	Vocative	<i>λογε</i>	O word
	Accusative	<i>λογον</i>	a word (object)
	Genitive	<i>λογου</i>	of a word
	Dative	<i>λογω</i>	to <i>or</i> for a word
Plural	Nominative	<i>λογοι</i>	words (subject)
	Vocative	<i>λογοι</i>	O words
	Accusative	<i>λογους</i>	words (object)
	Genitive	<i>λογων</i>	of words
	Dative	<i>λογοις</i>	to <i>or</i> for words

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

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

NOMINATIVE AND ACCUSATIVE: SUBJECT AND DIRECT OBJECT

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

NOMINATIVE AND ACCUSATIVE

[5]

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

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

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

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

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

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

Transitive and intransitive verbs

Many verbs, such as *μεινω* 'I remain', cannot have a direct object. Verbs which cannot have a direct object are called *intransitive verbs*. Verbs

which do have a direct object are called *transitive verbs*. Some verbs, such as *λαλεω*, can be used either transitively or intransitively:

e.g. Transitive: *λαλουμεν λογους* We speak words
 Intransitive: *λαλουμεν* We talk

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

Number

Verbs agree with their subject in number.

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

ανθρωπος εγειρει λιθον A man raises a stone
ανθρωποι εγειρουσιν λιθον Men raise a stone
ανθρωπος και αγγελος εγειρουσιν λιθον A man and an angel raise a stone

VOCATIVE

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

Thus: $\left. \begin{array}{l} \text{Κυριε, σωζεις} \\ \text{or } \acute{\omega} \text{ Κυριε, σωζεις} \end{array} \right\} = \left\{ \begin{array}{l} \text{O Lord, you save} \\ \text{or Lord, you save.} \end{array} \right.$

EXERCISE 5

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

A

1. Ὁ Ἰσραηλ, θανατον ζητειτε;
2. αγγελος λαον σωζει.
3. κυριος γραφει λογους.
4. τηρειτε νομους.
5. Φαρισαιοι φιλουσιν Χριστον;
6. θεωρειτε αγρους.
7. εχει θρονον.
8. μισει κοσμον και ζητει φιλον.
9. λεπρε, βλασφημεις;
10. γινωσκομεν θανατον.
11. βαλλω λιθους.
12. διακονοι μαρτυρουσιν.
13. ευλογουμεν διδασκαλους.
14. αποστολος θεραπευει παραλυτικον;
15. Ἰουδαιοι και Φαρισαιοι αιτουσιν φιλους.
16. οφθαλμουσ θεραπευει.
17. φοβος λαμβανει αδελφους και λαον.
18. ζητεισ πρεσβυτερον;
19. ποιουμεν ποταμον.
20. εχω εχθρους.

B

1. An angel calls a man.
2. A brother has a field.
3. Lords send messengers.
4. They are writing words.
5. Are you (pl.) finding a stone?
6. Christ judges men and angels.
7. Do you (sing.) keep laws?
8. A man and an angel seek a place.
9. We bear witness and a people repents.
10. Lord, you remain.
11. Apostles speak and servants have fear.
12. Do you (sing.) make a throne?
13. They hate Christ and love death.
14. An elder speaks.
15. He saves lepers and paralytics and heals eyes.
16. Do Pharisees write laws?
17. Jews, we know Christ.
18. Does she judge words?
19. I am looking at a river.
20. She looses a friend.
21. You (pl.) are seeking a world.
22. Israel says, 'Does Christ save?'

¹ There are no inverted commas in Greek. Simply use a capital letter after the comma.

LESSON 6

The genitive and dative cases

The definite article

Declension of Ἰησους

THE GENITIVE CASE

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

e.g. οἶκος ἀνθρωπου *means* a house of a man
or a man's house.

THE DATIVE CASE

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

e.g. γραφει νομους λαω. He writes laws for a people.
 μαρτυρει ἀνθρωπω. He bears witness to a man.

THE DEFINITE ARTICLE

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

Singular	N.	ὁ	Plural	N.	οἱ
	A.	τον		A.	τους
	G.	του		G.	των
	D.	τω		D.	τοις

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

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

e.g. του ἀνθρωπου of the man
 τοις ἀνθρωποις to the men.

'The man's house' is sometimes written in the following order: ὁ του ἀνθρωπου οἶκος.

Special uses of the article

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

(1) Θεος usually has the article,

e.g. ὁ Υἱος του Θεου the Son of God.

(2) ἀνθρωπος, when it refers to men as a whole class, usually has the article, e.g. ὁ υἱος του ἀνθρωπου the son of Man

οἱ υἱοι των ἀνθρωπων the sons of men.

(3) Abstract nouns (e.g. love, truth, peace) often have the article,

e.g. ἡ ἀγαπη¹ μενει Love remains.

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

ὁ Λογος ἐστιν ὁ Θεος *could be either* The Word is God.
or God is the Word.

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

Θεος ἐστιν ὁ Λογος *can only be* The Word is God.²

So in the case of abstract nouns we have

ὁ Θεος ἀγαπη ἐστιν God is love. (1 John 4. 8, 16)

¹ For ἡ, the feminine of the definite article, see Lesson 8. For ἀγαπη, see Vocab. 8.

² In ancient manuscripts which did not differentiate between capital and small letters, there would be no way of distinguishing between Θεος ('God') and θεος ('god'). Therefore as far as grammar alone is concerned, such a sentence could be printed: θεος ἐστιν ὁ Λογος, which would mean either, 'The Word is a god', or, 'The Word is the god'. The interpretation of John 1. 1 will depend upon whether or not the writer is held to believe in only one God or in more than one god. It will be noticed that the above rules for the special uses of the definite article are none of them rigid and without exceptions. It is wiser not to use them as a basis for theological argument until the student has reached an advanced stage in the knowledge of the language. For a full treatment, see Blass-Debrunner-Funk, *A Greek Grammar of the New Testament*, Part III, 8, especially para. 273; Moulton-Turner, *A Grammar of New Testament Greek*, III, 182 ff.

(4) The name Ἰησοῦς prefers the article,

e.g. ὁ Ἰησοῦς λαμβάνει τὸν ἄρτον Jesus takes the bread.

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

DECLENSION OF Ἰησοῦς

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

N.	Ἰησοῦς
A.	Ἰησοῦν
G.V.D.	Ἰησοῦ

EXERCISE 6

A

1. Γραφεὶ τὸν νόμον τοῦ Κυρίου. 2. οἱ ἄνθρωποι ζητοῦσιν τοὺς ἀγγέλους. 3. οἱ δούλοι ποιοῦσιν ὄδον τῷ Κυρίῳ. 4. ὁ ἀδελφὸς τοῦ δούλου βλέπει τὸν οἶκον. 5. τηροῦσιν τὸν λόγον τοῦ Θεοῦ. 6. ὁ Ἰησοῦς εὐλόγει τὸν ἄρτον καὶ τὸν οἶνον τοῦ ἔχθρου. 7. ὁ διαβόλος μισεὶ τὸν τοῦ Θεοῦ ναόν. 8. ἐσθίετε τὸν καρπὸν; 9. ὁ Κύριος σωζει ἁμαρτωλοὺς. 10. οἱ Ἰουδαῖοι ποιοῦσιν σταυρὸν τῷ Ἰησοῦ. 11. παρθενοὶ γινωσκουσιν τοὺς λόγους τοῦ ὄχλου. 12. ὁ ἥλιος καὶ ὁ ἀνεμὸς θεραπεύουσιν. 13. ὁ νόμος τῷ κοσμῷ ἐστίν. 14. μισθὸς ἐστίν ὁ οἶνος.

B

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

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

LESSON 7

Gender

Second Declension neuter nouns

GENDER

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

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

All nouns ending in -ον are neuter. This includes such words as παιδίον and τέκνον, both of which mean 'child'.

SECOND DECLENSION NEUTER NOUNS

ἔργον 'work' is declined as follows:

Singular	N.	ἔργον	Plural	N.	ἔργα
	V.	ἔργον		V.	ἔργα
	A.	ἔργον		A.	ἔργα
	G.	ἔργου		G.	ἔργων
	D.	ἔργῳ		D.	ἔργοις

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

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

Singular	N.	το	Plural	N.	τα
	A.	το		A.	τα
	G.	του		G.	των
	D.	τω		D.	τοις

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

Neuter plural subjects

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

e.g. *τα παιδια εύρισκει τα βιβλια* The children find the books.

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

EXERCISE 7

A

1. Οἱ Φαρισαῖοι τοῦ συνεδρίου μισοῦσιν τὸν Ἰησοῦν. 2. τὰ δαιμόνια γινώσκει τὸν Χριστὸν καὶ ἔχει φόβον. 3. οἱ ἀποστολοὶ λαλοῦσιν τὸ εὐαγγέλιον κυριοῖς καὶ δουλοῖς. 4. τηροῦμεν τὰ σαββάτα. 5. οἱ διδασκαλοὶ λαλοῦσιν τοῖς τέκνοις τὰ μυστήρια τῶν οὐρανῶν. 6. οἱ ἄνθρωποι ἔχουσιν πρόβατα καὶ πλοῖον. 7. θεωρεῖς τὸ τοῦ Ἰησοῦ πρόσωπον; 8. οἱ δούλοι λαμβανοῦσιν τὰ δένδρα τῶ Ἰακώβω. 9. ὁ ἀδελφὸς ζητεῖ τὸ τοῦ παιδιοῦ μνημεῖον. 10. ποιεῖτε τὰ ἔργα τοῦ διαβόλου. 11. οἱ Ἰουδαῖοι γραφοῦσιν βιβλία. 12. βλέπομεν τὰ σημεῖα τῶν καιρῶν. 13. εύρισκει ἀργυρίον. 14. οἱ διακονοὶ τηροῦσιν τὰ ποτήρια τοῦ ἱεροῦ Ἱεροσολυμῶν. 15. παρθένος ποιεῖ ἱμάτιον τῶ Ἰησοῦ; 16. τὸ μυστήριον εὐαγγέλιον ἔστιν.

B

In this and subsequent exercises, the student is free to translate 'you' as either singular or plural, unless the number is determined by the context.

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

¹ 'Ask for' takes a double accusative. The object asked-for and the person from whom it is asked are both put in the accusative case.

LESSON 8

First Declension feminine nouns in -ῆ

There are three closely related forms of the First Declension feminine. An example of the first is *ἀρχή* 'beginning':

Singular	N.V.	ἀρχή	Plural	N.V.	ἀρχαί
	A.	ἀρχήν		A.	ἀρχάς
	G.	ἀρχῆς		G.	ἀρχῶν
	D.	ἀρχῆ		D.	ἀρχαῖς

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

Singular	N.	ἡ	Plural	N.	αἱ
	A.	τήν		A.	τάς
	G.	τῆς		G.	τῶν
	D.	τῆ		D.	ταῖς

That is to say, it follows the endings of *ἀρχή* exactly.

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

		M.	F.	N.
Singular	N.	ὁ	ἡ	το
	A.	τον	την	το
	G.	του	της	του
	D.	τω	τη	τω
Plural	N.	οἱ	αἱ	τα
	A.	τους	τας	τα
	G.	των	των	των
	D.	τοις	ταις	τοις

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

EXERCISE 8

A

1. Γινωσκουσιν οἱ ἀδελφοὶ τὴν ἀγάπην τοῦ Θεοῦ. 2. ἡ ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ Θεοῦ.¹ 3. οἱ ἀποστολοὶ γραφουσὶν τὰς ἐπιστολάς. 4. οἱ Φαρισαῖοι τῆς συναγωγῆς ζητοῦσιν τὴν δικαιοσύνην. 5. εὐλογοῦμεν τὴν ὑπομονὴν τοῦ Χριστοῦ. 6. αἱ γραφαὶ μαρτυροῦσιν τῷ Χριστῷ. 7. τῆρεις τὰς ἐντολάς; 8. οἱ διδασκαλοὶ θεωροῦσιν τὴν νεφέλην. 9. ὁ Ἰησοῦς λαλεῖ τὰς παραβολὰς τῷ λαῷ τῆς κωμῆς. 10. γινωσκόμεν τὴν φωνὴν τοῦ ὄχλου. 11. φιλοῦμεν τὸν οἶκον τῆς προσευχῆς. 12. ἡ ὄργη τοῦ Θεοῦ μενεῖ. 13. οἱ δούλοι αἰτοῦσιν τὴν εἰρήνην. 14. ὁ Χριστὸς ἄρτος τῆς ζωῆς ἐστίν. 15. σωζεις τὴν ψυχὴν; 16. ἐσθιομεν τὸν καρπὸν τῆς γῆς. 17. οἱ ἀποστολοὶ ἔχουσιν τὴν τιμὴν τῶν ἀνθρώπων; 18. ὁ ἀγγελὸς εὕρισκει τὴν φυλακὴν.

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

B

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

LESSON 9

First Declension feminine nouns in -α

The other two forms of the First Declension feminine are:

Singular	N.V.	ἡμέρα	day	δοξά	glory
	A.	ἡμέραν		δοξάν	
	G.	ἡμέρας		δοξῆς	
	D.	ἡμέρα		δοξῆ	
Plural	N.V.	ἡμέραι		δοξαί	
	A.	ἡμέρας		δοξάς	
	G.	ἡμερῶν		δοξῶν	
	D.	ἡμεραῖς		δοξαῖς	

Note. (1) The plural endings are identical with those of ἀρχή.

(2) The singular of ἡμέρα is the same as that of ἀρχή, except that α replaces η.

(3) δοξά follows ἡμέρα for nominative, vocative and accusative, and ἀρχή for genitive and dative singular.

¹ See p. 40, footnote.

(4) Nouns with stems ending in

vowel or ρ follow *ἡμερα*,

consonant other than ρ follow *δοξα*.

EXERCISE 9

A

1. Ἡ βασιλεια των οὐρανων ζωη και ἀληθεια ἐστιν. 2. ὁ Θεος μισει την ἀδικιαν και την ἁμαρτιαν. 3. ἡ γενεα ἁμαρτωλων μετανοιει; 4. ὁ Χριστος κεφαλη της ἐκκλησιας ἐστιν. 5. δαιμονια ἔχει ἐξουσιαν; 6. θεωρουμεν την ἀρχην της ἡμερας. 7. ὁ Θεος πεμπει τον λογον της ἐπαγγελιας. 8. οἱ Φαρισαιοι τηρουσιν τας ἐντολας της θυσιας. 9. ὁ καρπος του Θεου ἀγαπη, χαρα και εἰρηνη ἐστιν. 10. οἱ ἄνθρωποι βλεπουσιν το προσωπον και ὁ Θεος βλεπει την καρδιαν. 11. οἱ ἁμαρτωλοι ἔχουσιν μετανοιας τοπον. 12. αἱ χηραι ἔχουσιν ἄρτον τοις παιδιοις; 13. Πητρος εὐλογει τον Κυριον της γης και της θαλασσης. 14. αἱ γλωσσαι των ἀποστολων λαλουσιν λογους της σοφιας του Θεου. 15. ἡ ὥρα της δοξης του Χριστου χαρα ἐστιν τοις ἀγγελοις. 16. ποιουμεν οἰκιαν λιθων. 17. ἡ της ἀγαπης μαρτυρια ὁδον ποιει τη του Κυριου παρουσια. 18. ἡ Γαλιλαια και ἡ Ἰουδαια γινωσκουσιν τας χρειας των χηρων.

B

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

REVISION TEST 1

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

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

1. Give the Present Indicative Active of *μισω*. [1 mark]
2. Decline the definite article in full. [2]
3. Give the Greek for: I do,¹ I eat, I find, I keep, I raise, I take. [3]
4. Give the Greek for: anger, boat, commandment, covenant, face, field, fruit, garment, honour, joy, people, place, prayer, promise, reward, sacrifice, sign, stone, temple (shrine), tomb, unrighteousness, village, widow, world. [12]
5. Give the Greek for: (1) for the sea, (2) of the desert, (3) of love, (4) for the cup, (5) of the tongue, (6) of the way, (7) for Jesus. [7]

LESSON 10

First Declension masculine nouns

Further uses of accusative, genitive and dative

FIRST DECLENSION MASCULINE NOUNS

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

Singular	N.	<i>προφητης</i>	prophet	<i>νεανιας</i>	young man
	V.	<i>προφητα</i>		<i>νεανια</i>	
	A.	<i>προφητην</i>		<i>νεανιαν</i>	
	G.	<i>προφητου</i>		<i>νεανιου</i>	
	D.	<i>προφητη</i>		<i>νεανια</i>	

¹ With *-εω* verbs, give the uncontracted form.

Plural	N.	προφήται	νεανιαί
	V.	προφήται	νεανιαί
	A.	προφήτας	νεανίας
	G.	προφητῶν	νεανίων
	D.	προφηταῖς	νεανιαῖς

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

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

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

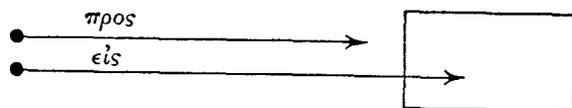
Thus: ζῆτει τοὺς τελῶνας He seeks the tax-collectors.
 Conversely: εὕρισκουσιν τὴν παρθένον They find the virgin.

FURTHER USES OF ACCUSATIVE, GENITIVE AND DATIVE

The accusative

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

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

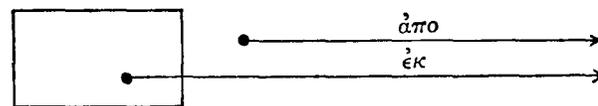


The root idea of the accusative is **extension**. *προς* and *εἰς* define more closely the degree of extension.

The genitive

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

(2) It is also used to express a totally different idea, that of **separation**. This corresponds to the Latin *ablative*¹ (*ablatus* meaning 'carried away'). There are two prepositions meaning 'from', both followed by the genitive: *ἀπο* meaning 'from' or 'away from'; and *ἐκ* meaning 'from' or 'out of'. Thus:



The dative

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

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

¹ In the parent Indo-European language from which both Greek and Latin are derived there were separate genitive and ablative cases. The ablative has survived in Latin, but in Greek the separate case forms have disappeared, and the functions of the ablative have been taken over by the genitive. It is useful to retain the technical term 'ablative' as a means of pin-pointing these uses of the genitive. The *locative* and *instrumental*, referred to in the next section, were also separate cases, whose functions have been taken over by the dative. Interestingly, in the present-day Greek of popular speech, the dative itself has now disappeared.

(3) It can also be used for the instrument by which something is done. An example of the **instrumental** use (which requires no preposition) is:

ὁ ἄγγελος σωζει τον νεανιαν λογω.

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

EXERCISE 10

A

1. Ὑποκριτα, τηρεις τας ἐντολας ἀλλ' οὐ φιλεις τον Θεον. 2. οἱ οὖν μαθηται μενουσιν ἐν τη οἰκια. 3. ὁ Ἰησους λεγει την παραβολην τοις μαθηταις και τω τελωνη. 4. ὁ ἀρα Χριστος κριτης ἐστιν των ἀνθρωπων ἐν τη ἡμερα της ὀργης. 5. οἱ ἐργαται βαλλουσιν λιθους εἰς την θαλασσαν; 6. Ἡλειας ὁ προφητης καλει τον λαον. 7. ἐν τη ἡμερα της δοξης βλεπομεν Χριστον προσωπον προς προσωπον. 8. Ἰησους ἐστιν· σωζει γαρ τον λαον ἀφ' ἁμαρτίας. 9. ὁ δε ἄγγελος λνει Πητρον ἐκ της φυλακης. 10. ὁ Ἰουδας οὐ φιλει τον Ἰησουν οὐδε τους μαθητας. 11. Ἰωανης γινωσκει τον ἀδελφον Ἰουδα. 12. ὁ δε Ἰησους ἐγειρει τον νεανιαν ἐκ θανατου. 13. μισουμεν οὖν τα ἔργα του Σατανα. 14. οἱ στρατιωται τηρουσιν τους λογους του Ἰωανου του βαπτιστου και μετανοουσιν, ἀλλ' οἱ Φαρισαιοι οὐ μετανοουσιν, οὐ γαρ ἐχουσιν την ἀγαπην του Θεου.

B

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

with the eyes of love.¹ 13. John the Baptist calls the people to repentance. 14. The Pharisees seek signs from (i.e. out of) heaven. 15. Elijah does not love the sacrifices of sinners, the works of Satan.

LESSON 11

Second Declension adjectives

The attributive use of adjectives

Adjectives used as nouns

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

SECOND DECLENSION ADJECTIVES

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

		ἀγαθος good		
		M.	F.	N.
Singular	N.	ἀγαθος	ἀγαθη	ἀγαθον
	V.	ἀγαθε	ἀγαθη	ἀγαθον
	A.	ἀγαθον	ἀγαθην	ἀγαθον
	G.	ἀγαθου	ἀγαθης	ἀγαθου
	D.	ἀγαθω	ἀγαθη	ἀγαθω
Plural	N.V.	ἀγαθοι	ἀγαθαι	ἀγαθα
	A.	ἀγαθους	ἀγαθας	ἀγαθα
	G.	ἀγαθων	ἀγαθων	ἀγαθων
	D.	ἀγαθοις	ἀγαθαις	ἀγαθοις

It will be seen that the masculine endings are λογος endings, the feminine endings are ἀρχη endings, the neuter endings are ἔργον endings.

¹ 'with' is here Instrumental.

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

	ἅγιος holy		
	M.	F.	N.
N.	ἅγιος	ἅγια	ἅγιον
V.	ἅγιε	ἅγια	ἅγιον
A.	ἅγιον	ἅγιαν	ἅγιον
G.	ἁγίου	ἁγιας	ἁγίου
D.	ἁγιῶ	ἁγια	ἁγιῶ

ATTRIBUTIVE USE OF ADJECTIVES

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

'a good prophet' is *either* (1) *ἀγαθος προφήτης*
or (2) *προφήτης ἀγαθος*.

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

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

'the good prophet' is *either* (1) *ὁ ἀγαθος προφήτης*
or (2) *ὁ προφήτης ὁ ἀγαθος*.

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

ADJECTIVES USED AS NOUNS

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

ὁ πρῶτος the first man οἱ ἅγιοι the holy men, the saints
αἱ ἀγαθαὶ the good women τὰ ἔσχατα the last things

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

EXERCISE II

A

1. Οἱ ἀπίστοι Ἰουδαῖοι οὐ μετανοοῦσιν. 2. ἐν ταῖς ἔσχαταις ἡμέραις ὀλιγοὶ ἔχουσιν τὴν ἀγαπὴν. 3. ὁ ἀποστολὸς ὁ ἀγαπητὸς πρῶτον γράφει καινὴν ἐπιστολὴν τῇ ἐκκλησίᾳ. 4. ὁ Ἰησοῦς θεραπεύει τοὺς τυφλοὺς καὶ τοὺς λεπροῦς. 5. οἱ μαθηταὶ ἐσθίουσιν τὸν καρπὸν τὸν ἀκαθάρτον; 6. ὁ Θεὸς κρινεὶ ἕκαστον νεανίαν. 7. ὁ παραλυτικὸς ἐστὶν ἐν μεσῶ τοῦ ἱεροῦ καὶ εὐλογεῖ τὰ καλά ἔργα τοῦ Θεοῦ. 8. οἱ πτωχοὶ φιλοῦσιν τὸ εὐαγγέλιον.

B

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

1. Wise virgins. 2. Sufficient steadfastness. 3. The new life. 4. Beautiful thrones. 5. Believing children. 6. Unbelieving prayers. 7. Bad times (accusative). 8. On (in) the third day. 9. The poor man's garment. 10. The first prayer. 11. The only God. 12. The sins of the unbelievers. 13. New books. 14. An unclean sheep and an unclean soul. 15. A good heart. 16. The last hour. 17. Eternal scriptures. 18. A beloved widow. 19. A few boats of the disciples. 20. Powerful angels. 21. In the midst of the river. 22. O blind hypocrite!

C

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

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

LESSON 12

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

PREDICATIVE USE OF ADJECTIVES

Re-read Introduction: English Grammar, Section 7.

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

- (1) ὁ προφητῆς ἐστὶν ἀγαθός.
(2) ἀγαθὸς ἐστὶν ὁ προφητῆς.

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

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

ὁ ἀγαθὸς προφητῆς or ὁ προφητῆς ὁ ἀγαθός

in the **predicative use** there is no immediately preceding article:

ὁ προφητῆς ἐστὶν ἀγαθός or ἀγαθὸς ἐστὶν ὁ προφητῆς.

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

Attributive position

- | | |
|------------------|-------------------------|
| (with article) | (1) ὁ ἀγαθὸς προφητῆς |
| the good prophet | (2) ὁ προφητῆς ὁ ἀγαθός |

Predicative position

- | | |
|---------------------|-----------------------|
| (no article) | (1) ὁ προφητῆς ἀγαθός |
| the prophet is good | (2) ἀγαθός ὁ προφητῆς |

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

PRESENT INDICATIVE OF THE VERB 'TO BE'

Singular	1 εἶμι	I am
	2 εἶ	you are
	3 ἐστί(ν)	he, she, it is
Plural	1 ἐσμεν	we are
	2 ἐστε	you are
	3 εἰσι(ν)	they are

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

εἶ Υἱὸς εἶ του Θεοῦ. (Matt. 4. 3)
If you are the Son of God.

EXERCISE 12

A

1. Ὁ Θεὸς ἐγείρει τὸν Ἰησοῦν ἐκ τῶν νεκρῶν. 2. μακαριοὶ οἱ καθαροὶ ἐν τῇ καρδίᾳ. 3. ὁ Υἱὸς τοῦ ἀνθρώπου οὐ ζητεῖ τὴν δόξαν τὴν ἰδίαν, ἀλλὰ τὴν δόξαν τοῦ Θεοῦ. 4. ὁ πλουσιὸς φιλεῖ τοὺς πτωχοὺς; 5. οἱ δίκαιοι εἰσὶν υἱοὶ τοῦ Θεοῦ. 6. οἱ ἅγιοι βλέπουσιν τὴν δόξαν τῶν οὐρανῶν καὶ μαρτυροῦσιν ταῖς φωναῖς τῶν ἀγγέλων. 7. ὁ Χριστὸς ἔχει τρίτον πειρασμὸν ἐν τῇ ἐρήμῳ.

B

Translate the following in two different ways without using the verb 'to be'.

1. The cloud is small. 2. The evil eye. 3. The laws are old.
4. The holy life. 5. The second hour. 6. The sons are free.
7. The new heavens and the new earth. 8. Are the demons strong?
9. Its own reward. 10. The righteous soul. 11. The generation is rich. 12. The right eye. 13. Is love pure?

C

In these sentences use *εἶμι* to translate the verb 'to be'.

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

LESSON 13

The Imperfect Indicative Active

Compound verbs

THE IMPERFECT INDICATIVE ACTIVE

Re-read Introduction: English Grammar, Section 12.

The Imperfect Indicative Active of *λυω* is as follows:

<i>ἔλυον</i>	I was loosing, I used to loose
<i>ἔλυες</i>	you were loosing, you used to loose
<i>ἔλυε(ν)</i>	he was loosing, he used to loose
<i>ἔλυομεν</i>	we were loosing, we used to loose
<i>ἔλυετε</i>	you were loosing, you used to loose
<i>ἔλυον</i>	they were loosing, they used to loose

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

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

<i>ἐφιλεον</i> → <i>ἐφιλουν</i>	<i>ἐφιλεομεν</i> → <i>ἐφιλουμεν</i>
<i>ἐφιλεες</i> → <i>ἐφιλεις</i>	<i>ἐφιλεετε</i> → <i>ἐφιλειτε</i>
<i>ἐφιλεε</i> → <i>ἐφιλει</i>	<i>ἐφιλεον</i> → <i>ἐφιλουν</i>

Verbs beginning with a vowel

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

e.g.	<i>ε</i> becomes <i>η</i>
	<i>ο</i> <i>ω</i> ¹
	<i>α</i> , however, does not become <i>ᾶ</i> , but <i>η</i> .

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

<i>α</i> → <i>η</i>	<i>αι</i> → <i>ηι</i>	<i>αυ</i> → <i>ηυ</i>
<i>ε</i> → <i>η</i>	<i>ει</i> → <i>ηι</i>	<i>ευ</i> → <i>ηυ</i> (or remains <i>ευ</i> ²)
<i>ο</i> → <i>ω</i>	<i>οι</i> → <i>ωι</i>	

Examples:

Present	Imperfect
<i>ἄκουω</i>	<i>ἤκουον</i>
<i>ἐγείρω</i>	<i>ἤγειρον</i>
<i>αἶτω</i>	<i>ἤτουν</i>
<i>οἰκοδομεω</i>	<i>ᾤκοδομουν</i> (Vocab. 14)
<i>εὐρισκω</i>	<i>ἠύρισκον</i>

¹ *ι* also becomes *ῑ*. (To all appearances, that is, it remains unchanged.) There are no words of this type to be learnt at this stage. See, however, *λαομαι*, p. 170, n. 1 and the Imperfect of *ιστημι*, p. 184.

² Because of the symmetry of the table, *ηυ* will be regarded as the regular form, though *ευ* is in fact used rather more frequently. Attention will be called to any departure from the *ηυ* form.

The augmented form of $\acute{\epsilon}\chi\omega$ is irregular:

$\acute{\epsilon}\chi\omega$ $\epsilon\acute{\iota}\chi\omicron\nu$

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

THE MEANING OF THE IMPERFECT

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

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

and repeated action as a line of dots:

.....

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

COMPOUND VERBS

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

¹ See further, p. 97.

They can be divided roughly into three types:

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

$\acute{\alpha}\gamma\omega$	I lead or bring	$\beta\alpha\lambda\lambda\omega$	I throw
$\acute{\alpha}\pi\alpha\gamma\omega$	I lead away	$\acute{\epsilon}\kappa\beta\alpha\lambda\lambda\omega$	I throw out
	$\phi\epsilon\rho\omega$	I carry	
	$\pi\rho\omicron\sigma\phi\epsilon\rho\omega$	I bring to, offer	

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

$\lambda\upsilon\omega$	I loose	$\theta\nu\eta\sigma\kappa\omega$	} I die
$\acute{\alpha}\pi\omicron\lambda\upsilon\omega$	I release	$\acute{\alpha}\pi\omicron\theta\nu\eta\sigma\kappa\omega$	

(There was probably originally a subtle distinction between $\theta\nu\eta\sigma\kappa\omega$ and $\acute{\alpha}\pi\omicron\theta\nu\eta\sigma\kappa\omega$ like the difference between 'die' and 'die off'. This distinction has now disappeared and $\acute{\alpha}\pi\omicron\theta\nu\eta\sigma\kappa\omega$ is the ordinary word for 'die'.)

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

$\gamma\iota\nu\omega\sigma\kappa\omega$	I know
$\acute{\alpha}\nu\alpha\gamma\iota\nu\omega\sigma\kappa\omega$	I read (the root meaning of $\acute{\alpha}\nu\alpha$ is 'up')

With compound verbs the augment comes between the preposition and the verb. Prepositions like $\acute{\alpha}\pi\omicron$ which end in a vowel, drop the vowel when another vowel immediately follows;¹ $\acute{\epsilon}\kappa$ becomes $\acute{\epsilon}\xi$.

Examples:

	Present	Imperfect
	$\acute{\alpha}\pi\omicron\theta\nu\eta\sigma\kappa\omega$	$\acute{\alpha}\pi\epsilon\theta\nu\eta\sigma\kappa\omicron\nu$
	$\acute{\epsilon}\kappa\beta\alpha\lambda\lambda\omega$	$\acute{\epsilon}\xi\epsilon\beta\alpha\lambda\lambda\omicron\nu$
	$\acute{\alpha}\pi\alpha\gamma\omega$	$\acute{\alpha}\pi\eta\gamma\omicron\nu$
but	$\pi\epsilon\rho\iota\pi\alpha\tau\epsilon\omega$	$\pi\epsilon\rho\iota\epsilon\pi\alpha\tau\omicron\nu$ (Vocab. 14)

¹ This applies to $\acute{\alpha}\nu\alpha$, $\delta\iota\alpha$, $\acute{\epsilon}\pi\iota$, $\kappa\alpha\tau\alpha$, $\mu\epsilon\tau\alpha$, $\pi\alpha\rho\alpha$, $\upsilon\pi\omicron$, but not to $\pi\epsilon\rho\iota$ and $\pi\rho\omicron$. For the treatment of such prepositions when they are used as separate words, see Lesson 16.

EXERCISE 13

A

1. Ὁ Ἰησοῦς παρελαμβάνεν μικρά παιδία, καὶ τὰ μικρά παιδία ἤκουεν τοῦ Ἰησοῦ. 2. οἱ ἁμαρτωλοὶ οὐχ ὑπήκουον τῷ προφήτῃ. 3. Παῦλος ἐδίδασκεν τὸ εὐαγγέλιον καὶ ἐπιστευετε τοῖς λόγοις. 4. ἀνεγίνωσκεν ἐν τῷ βιβλίῳ τοῦ παλαιοῦ νομοῦ. 5. ὁ δὲ Χριστὸς φέρει σταυρὸν καὶ περισσεύει ἐν ἀγάπῃ. 6. ὁ ἅγιος ἄγγελος ἤνοιγεν θύραν ἐν τοῖς οὐρανοῖς. 7. ὁ οὖν νεανίας ὁ πλουσιὸς ὑπήγεν εἰς τὸν ἴδιον οἶκον. 8. χαιρομεν ἐν Κυρίῳ, ἀγὲι γὰρ τὴν ἐκκλησίαν εἰς τὴν ἀληθειαν. 9. ὁ Χριστὸς ἐξεβαλλεν τοὺς πονηροὺς ἐκ τοῦ ἱεροῦ; 10. οἱ δίκαιοι οὐ προσεφερον θυσίας ἐν ἑτέρῳ ἱερῷ. 11. ἐκλαιομεν καὶ ἐπροφητευομεν τὴν ὄργην ἐξ οὐρανοῦ. 12. τὸ γὰρ συνέδριον ἐπεγίνωσκεν τὴν σοφίαν τῆς διδασχῆς τῆς χηρας. 13. ἱμάτιον δὲ ὁ ἐργατῆς ἐνδύει τὸ παιδίον καὶ πειθεὶ τοὺς πρεσβυτέρους παραβολῇ. 14. προσεφερομεν τὸ ἀργυρίον τῷ τελωνῇ, ἀλλ' ἐδίωκεν τοὺς πλουσίους καὶ τοὺς πτωχοὺς. 15. οἱ ἐχθροὶ τοῦ λαοῦ ἀπεθνήσκον ἐν φυλακῇ, ὁ δὲ κριτῆς ἀπέλυεν ὀλίγους δούλους. 16. οὐκ ἐδίδασκεν τὰ τέκνα, οὐδὲ ἀπηγεν τὴν ἴδιαν γενεάν ἀπο τῶν ὁδῶν τῆς ἀδικίας.

B

1. They were teaching the gospel to the disciples. 2. The virgins were departing from the house. 3. They were carrying the slave's boat to the sea. 4. The prophets used to teach the children in the houses. 5. You were offering honour to the Lord, O angels. 6. Hypocrite, you were obeying the crowd. 7. They were bringing the sheep together to the trees. 8. The child was reading the scriptures in the temple. 9. We were leading the soldiers away from the sea. 10. John the Baptist was not doing signs. 11. The Lord used to lead the disciples into the desert. 12. Therefore you were persuading the people. 13. The saints were rejoicing, but sin was abounding. 14. Was he throwing out demons? 15. We were receiving the head of James. 16. You were releasing the slaves. 17. They were weeping and dying, for they were not

hearing the Lord nor the promise. 18. Jesus was opening the eyes of the blind, and they were recognising their own friends. 19. He was pursuing the unbelieving widow.

LESSON 14

Demonstratives, ὄλος

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

DEMONSTRATIVES

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

ἐκεῖνος ('that') is declined as follows:

		M.	F.	N.
Singular	N.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
	A.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο
	G.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
	D.	ἐκεῖνω	ἐκεῖνῃ	ἐκεῖνω
Plural	N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
	A.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα
	G.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
	D.	ἐκεῖνοῖς	ἐκεῖναις	ἐκεῖνοῖς

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

ούτος ('this') is declined as follows:

		M.	F.	N.
Singular	N.	ούτος	αύτη	τουτο
	A.	τουτον	ταυτην	τουτο
	G.	τουτου	ταυτης	τουτου
	D.	τουτω	ταυτη	τουτω
Plural	N.	ούτοι	αύται	ταυτα
	A.	τουτους	ταυτας	ταυτα
	G.	τουτων	τουτων	τουτων
	D.	τουτοις	ταυταις	τουτοις

The irregularities of this declension are covered by three rules:

(1) The **endings** are the same as **the endings of ἐκεινος**.

(2) The **initial sound** (τ or rough breathing) is the same as **the initial sound of the definite article**.

(3) The first syllable can be either *ου* or *αυ*. It is not true, as might at first be supposed, that *ου* is used for masculine and neuter and *αυ* for feminine. The rule is:

Where there is an o in the ending, there is an o in the stem.

Thus the nominative plural neuter is *ταυτα*, and the genitive plural feminine is *τουτων*.

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

This sheep: (1) *τουτο το προβατον*
 or (2) *το προβατον τουτο*

In order to say 'This is the sheep', *εἶμι* must be used: *τουτο ἐστιν το προβατον*.

When a demonstrative stands by itself without any word expressed for it to agree with, a noun must be supplied in English. Thus *ούτος* means 'this man', *ἐκεινη* 'that woman', *ταυτα* 'these things'.

όλος

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

Thus: The whole sheep: (1) *όλον το προβατον*
 or (2) *το προβατον όλον*

EXERCISE 14

A

1. Ούτοι οί άνθρωποι άπεθνησκον έν τη έρημω.
2. έκεινα δε τα δενδρα έβαλλον εις την θαλασσαν.
3. αύται έμενον έν τω πλοιω.
4. ό γαρ Θεος σωζει ταυτας άπο του πονηρου.
5. ού γαρ κρινομεν ταυτα.
6. έλεγομεν τας έπαγγελιας ταυτας έν τη έκκλησια;
7. έκεινοι δε έξεβαλλον δαιμονια.
8. έν έκεινη τη ήμερα ηύλογουν την σοφιαν του Κυριου.
9. έν τη ώρα έκεινη έχαιρομεν.
10. τον δε οίνον έλαμβανεν και ηύχαριστηι τω Θεω.
11. παρεκαλουμεν και έφωνουμεν, άλλ' ούκ ήκολουθουν.
12. όλος δε ό όχλος ήδικει και ού διηκονει ούδε προσεकुνει τω Θεω.
13. τα παιδια ήσθενει, άλλ' ό πλουσιος περιπατει έν ταις όδοις της άδικιας.
14. ό στραιωτης ό πονηρος κρατει και δει τον έργατην τω δενδρω.
15. οί πτωχοι έγαμουν και κατωκουν έν τη γη.
16. ό ούν σοφος κυριος έλεει τους δικαιους και οικόδομει οικιας ταις χηραις.
17. όλη γαρ ή συναγωγή έδοκει όμοια προβατοις.

B

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

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

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

LESSON 15

αὐτός, ἑαυτόν, ἄλλος, ἀλλήλους

Imperfect of εἶμι

αὐτός

αὐτός, αὐτή, αὐτό is declined like ἐκεῖνος.

It has three uses:

(1) Personal pronoun (third person).

αὐτός	he	αὐτή	she	αὐτό	it
αὐτόν	him	αὐτήν	her	αὐτό	it
αὐτοῦ	of him, his	αὐτῆς	of her, her	αὐτοῦ	of it, its
αὐτῷ	to him	αὐτῇ	to her	αὐτῷ	to it
αὐτοί	αὐταί	αὐτά	they		
αὐτοὺς	αὐτάς	αὐτά	them		
αὐτῶν	αὐτῶν	αὐτῶν	of them, their		
αὐτοῖς	αὐταῖς	αὐτοῖς	to them		

Examples:

(a) πεμπει αὐτοὺς ἐκ τοῦ ἱεροῦ. He is sending them out of the temple.

(b) οὗτοι εἰσὼ οἱ οἴκοι αὐτοῦ. These are his houses (the houses of him).

(c) αὐτός σωζει τον λαον. He saves the people.

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

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

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

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

(a) αὐτός ὁ Κυριος } σωζει τον λαον The Lord himself¹ saves the
or }
(b) ὁ Κυριος αὐτός } }
people.

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

(a) ὁ αὐτός Κυριος } σωζει τον λαον The same Lord saves the
or }
(b) ὁ Κυριος ὁ αὐτός } }
people.

ἑαυτόν

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

Singular	A.	ἑαυτόν	ἑαυτήν	ἑαυτό
	G.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ
	D.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ
Plural	A.	ἑαυτοὺς	ἑαυτάς	ἑαυτά
	G.	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
	D.	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς

Examples:

ὁ Ἰησους οὐ σωζει ἑαυτόν Jesus does not save himself.
ὁ Ἰησους ἐπεγινωσκει τουτο ἐν ἑαυτῷ Jesus was perceiving this in himself.

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

² Reflexive pronouns of the first and second person are dealt with in Lesson 19.

ἄλλος

There are two ordinary words for 'other': ἕτερος and ἄλλος.¹ ἄλλος is declined like ἐκεῖνος:

ἄλλος ἄλλη ἄλλο

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

The other sheep: (1) το ἄλλο πρόβατον
or (2) το πρόβατον το ἄλλο.

ἀλλήλους

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

- A. ἀλλήλους
G. ἀλλήλων
D. ἀλλήλοις

Examples:

φιλοῦμεν ἀλλήλους We love one another.
φίλοι ἐσμεν ἀλλήλων We are friends of one another.
γραφομεν ἐπιστολάς ἀλλήλοις We write letters to one another.

IMPERFECT OF εἶμι

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

ἦμῆν I was
ἦς or ἦσθα you were
ἦν he, she, it was
ἦμεν or ἦμεθα we were
ἦτε you were
ἦσαν they were.

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

EXERCISE 15

A

1. Ἐθεωροῦμεν τοὺς οἴκους αὐτῶν. 2. οὗτος ἦν μαθητῆς Ἰωάννου τοῦ βαπτιστοῦ. 3. ἡμεν γὰρ δούλοι τῆς ἁμαρτίας. 4. ἦτε οὖν διακονοὶ τοῦ λαοῦ. 5. οἱ υἱοὶ αὐτοῦ ἦσαν κακοὶ. 6. αὕτη γὰρ ἦν ἡ ἐντολὴ αὐτοῦ. 7. αἱ λοιπαὶ τῆς κωμῆς συνηγοῦν τὰ πρόβατα αὐτῶν ἐν μεσῶ τοῦ ἀγροῦ. 8. αὐτὸς ὁ Ἰησοῦς οὐ προσεκύνη ἀλλ' οἱ μαθηταὶ αὐτοῦ. 9. ἡ ζωὴ μένει ἐν αὐτοῖς. 10. ἐκεῖνοι ἦσαν ἕτεροὶ ἄρτοι καὶ ἄλλο ποτηριον. 11. ἦς ὑποκριτῆς καὶ ἡμεῖθα τυφλοὶ. 12. ἡμῆν ἀγαπητός, ἀλλ' ἐμίσειτε ἀλλήλους. 13. ἦσθα πονηρὰ.

B

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

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

C

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

¹ Do not express the first article.

LESSON 16

Cases, time, prepositions

Preparatory use of 'there' and 'it'

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

CASES

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

TIME

Consider, for instance, the ways of expressing time.

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

e.g. δυο ἡμερας (acc. pl.) for two days
 μενουσιν την ἡμεραν ἐκεινην they remain that day.

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

ἡμερας (gen. sing.). by day

[16] PREPOSITIONS WITH THREE CASES

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

e.g. τη τριτη ἡμερα on the third day.

None of these uses requires a preposition, though a preposition may on occasions be added as well, e.g. 'on the third day' could be translated ἐν τη τριτη ἡμερα.

PREPOSITIONS WITH THREE CASES

παρα

Consider also the preposition *παρα*. *παρα* means 'beside', and it can take three possible cases: accusative, genitive or dative. When the meaning of *παρα* is combined with one of the meanings of the cases, we get the following results:

- (1) *παρα* with **accusative** is motion **to beside** or **alongside**,
βαλλει αυτο παρα την οδον he throws it beside the way
 περιπατει παρα την θαλασσαν he walks beside the sea.
- (2) *παρα* with **genitive** is motion **from beside**, an *ablative* use,
ανθρωπος παρα του Θεου a man from God.
- (3) *παρα* with **dative** is **rest beside**, a *locative* use,
 μενουσιν παρ' αυτω they remain with him.

ἐπι

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

βαλλει αλλα ἐπι την γην he throws others on the good
 την καλην earth
 μενει ἐπι τη πετρα he remains upon the rock.

One particular use of ἐπι with **genitive**, meaning **in the time of**, should be noted:

ἐπ' Ἡλίου του προφητου in the time of Elijah the prophet.

With many prepositions the connection between the root idea of the case and the meaning of the preposition is no longer clear, and it is probably best simply to learn the meanings as a vocabulary. This applies to most of the words which follow.

PREPOSITIONS WITH TWO CASES

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

(1) **δια**

Acc.	because of	δια τουτου	because of this
Gen.	through	δια του ιερου	through the temple

(2) **μετα**

Acc.	after	μετα ταυτα	after these things
Gen.	with	μετ' αυτων	with them

(3) **υπερ**

Acc.	above	υπερ τον διδασκαλον	above the teacher
Gen.	on behalf of	υπερ των προβατων	for the sheep

(4) **υπο**

Acc.	under	υπο εξουσιαν	under authority
Gen.	by	υπο του διαβολου	by the devil

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

(5) **κατα**¹

Acc.	according to	κατα τον νομον	according to the law
Gen.	against	κατα της ψυχης	against the soul

¹ The root meaning of *κατα* is 'down', but this is seldom found except in compound verbs, such as *καταβαινω* 'I go down' (Vocab. 25). There are many possible translations of *κατα*-with-accusative. Two additional common expressions are given in the vocabulary.

(6) **περι** is used in all the three English senses of 'about':

Acc.	approximately	περι την τριτην ωραν	about the third hour
	round	οχλος περι αυτον	a crowd round him
Gen.	concerning	περι των νεκρων	concerning the dead

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

PREPARATORY USE OF 'THERE' AND 'IT'

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

E.g. *εστιν μισθος εν τοις ουρανοις.*
There is a reward in heaven.

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

EXERCISE 16

A

1. Λαλουμεν κατα την αληθειαν. 2. ηγον μετα των στρατιωτων ημερας. 3. ο διδασκαλος εστιν υπερ τον μαθητην. 4. η αυτη χηρα περιεπατει περι την κωμην. 5. εδιδασκον καθ' ημεραν εν τω ιερω. 6. ο Κυριος ελαλει δια του προφητου αυτου. 7. ουκ εστε υπο νομον, αλλ' υπο την αγαπην. 8. απεθνησκεν επι τω θρονω Ισραηλ. 9. ην αγγελος παρα του Θεου. 10. περιπατουσιν μετ' αλληλων παρα την θαλασσαν. 11. ημεθα αμαρτωλοι ενωπιον του Θεου. 12. εμπροσθεν του ναου εστιν ο του κριτου θρονος. 13. προ εκεινης της ωρας ουκ εθεωρουν την δοξαν αυτου ουδε ηκουον την φωνην αυτου. 14. οι τελωναι συν αλλοις αμαρτωλοις ηνρισκον σωτηριαν. 15. ην περι την τριτην ωραν. 16. δι' ανθρωπου εστιν ο θανατος, αλλ' ο Χριστος τηρει τους ιδιους μαθητας εως της παρουσιας αυτου. 17. χωρις αυτου ασθενουμεν.

B

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

LESSON 17

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

THE PASSIVE VOICE OF THE PRESENT AND
IMPERFECT INDICATIVE

Re-read Introduction: English Grammar, Section 13.

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

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

Present Indicative Passive

<i>λυομαι</i>	I am being loosed
<i>λυη</i>	you are being loosed
<i>λυεται</i>	he is being loosed
<i>λυομεθα</i>	we are being loosed
<i>λυεσθε</i>	you are being loosed
<i>λυονται</i>	they are being loosed

Imperfect Indicative Passive

<i>ελυομην</i>	I was being loosed
<i>ελυου</i>	you were being loosed
<i>ελυετο</i>	he was being loosed
<i>ελυομεθα</i>	we were being loosed
<i>ελυεσθε</i>	you were being loosed
<i>ελυοντο</i>	they were being loosed

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

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

Present Indicative Passive

<i>φιλομαι</i>	→ <i>φιλουμαι</i>	<i>φιλομεθα</i>	→ <i>φιλουμεθα</i>
<i>φιλη</i>	→ <i>φιλη</i>	<i>φιλεεσθε</i>	→ <i>φιλεισθε</i>
<i>φιλεεται</i>	→ <i>φιλειται</i>	<i>φιλεονται</i>	→ <i>φιλουνται</i>

Imperfect Indicative Passive

<i>εφιλομην</i>	→ <i>εφιλουμην</i>	<i>εφιλομεθα</i>	→ <i>εφιλουμεθα</i>
<i>εφιλευ</i>	→ <i>εφιλου</i>	<i>εφιλεεσθε</i>	→ <i>εφιλεισθε</i>
<i>εφιλεετο</i>	→ <i>εφιλειτο</i>	<i>εφιλεοντο</i>	→ <i>εφιλουοντο</i>

AGENT AND INSTRUMENT

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

<i>ὁ ἄγγελος λυει τον ἀποστολον</i>	The angel is loosing the apostle.
<i>ὁ ἀποστολος λυεται ὑπο του ἀγγελου</i>	The apostle is being loosed by the angel.

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

But consider the sentence:

ὁ κόσμος τηρεῖται τῇ σοφίᾳ τοῦ Θεοῦ.

The world is being kept by the wisdom of God.

It will be seen that the *form* of this sentence is the same in English as that of the second sentence given above. In Greek, however, the sentences are not the same in form: the *preposition followed by a genitive* is used in the one sentence, and a simple *dative* in the other. This is because the doer of the action in the first sentence is a living person, i.e. 'the angel'; but the thing that does the action in the second sentence is not a living person, but 'wisdom'. The former is spoken of as the *agent*; the latter as the *instrument*.¹ It is possible to have both agent and instrument with the same verb, e.g.

ὁ ἀποστολος λυεῖται ὑπο τοῦ ἀγγέλου λογῶ

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

EXERCISE 17

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

A

1. Ἐπεμπεσθε ὑπο τῶν διδασκαλῶν πρὸς ἕτερον ὄχλον. 2. ἐν τούτῳ τῷ τόπῳ ἐθεωροῦμεν τοὺς ὀφθαλμοὺς τὸν Κύριον τῶν οὐρανῶν. 3. οὗτοι οἱ λόγοι ἐλάλουντο ὑπο τῶν ἀποστόλων ἐνώπιον τῶν πρεσβυτέρων. 4. τὰ δὲ πρόβατα ἐδίωκετο λίθοις ὑπο τῶν παιδίων. 5. ἐπεμπομεθα μετὰ τῶν προφητῶν ἐμπροσθεν τοῦ ὄχλου. 6. δια τοῦτο ἐπειθου τοὺς λόγοις τῶν κριτῶν. 7. πρὸ τούτων οἱ τελῶναι ἐδιδασκοντο συν τοὺς νεανίας. 8. οἱ υἱοὶ αὐτοὶ ἤσθιον τοὺς αὐτοὺς ἄρτους. 9. τυφλε ὑποκριτα, οὐ περιπατεῖς κατὰ τὰς ὁδοὺς τοῦ νομοῦ. 10. σταυρὸς ἐποιεῖτο ὑπο τῶν ἐργατῶν ἕκαστῳ ἀγίῳ ἐν Ἱεροσολυμοῖς. 11. οἱ φίλοι ἐπεμπον

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

ὀλιγοὺς ἄρτους πρὸς ἀλλήλους, καὶ ὀλιγον οἶνον καὶ ἱκανὸν ἀργυρίου πρὸς τοὺς ἀξιόους ἀδελφούς¹ ἐν φυλακῇ. 12. ὦ Ἱερουσαλημ, οὐχ εὕρισκῃ πιστῇ, εἶ γὰρ κατὰ τῆς ἀληθείας. 13. παρεκαλουμεθα τοὺς λόγοις τῆς διαθήκης ἐν ἐκείνῳ τῷ χρόνῳ.² 14. ἤγομεν τὰς καθάραις θυσίας δια τοῦ ἱεροῦ ὀπίσω τῶν πλουσιῶν τοῦ συνέδριου. 15. μετ' ἐκείνας τὰς ἡμέρας οἱ λοιποὶ στρατιῶται ὑπήγγον ἔξω τῆς κωμῆς. 16. ἐκλαίετε ὑπερ τῶν ἀπίστων καὶ τῶν ἀκαθάρτων.

B

1. The word of God was being read by the apostles. 2. The tomb was being built under the temple. 3. Because of this the judges were being persuaded by the faithful teachers. 4. You were leading the people after the beloved prophet through the desert to Jerusalem. 5. After this they were being sought for by the whole crowd. 6. The stones were upon the earth above the river. 7. The throne was being carried by the workmen to another place beside the house. 8. The world was being made through the Son of God. 9. O hypocrite, you are not speaking about the commandments of the Lord. 10. The young men themselves were being taught by their own teachers. 11. Therefore after these things we used to speak the word of God to the disciples. 12. You were being roused³ by the powerful words of the prophet's anger.

¹ A more polished Greek would add an article here: τοὺς ἐν φυλακῇ—'the ones ἐν φυλακῇ' or 'who were ἐν φυλακῇ'. The article can be used with a prepositional phrase as with an attributive adjective. But Koiné Greek is not so particular. Cf. οἱ ἀγγελοὶ ἐν οὐρανῷ (Mark 13. 32).

² See Lesson 16, 'Time at which'.

³ Use ἐγείρω.

LESSON 18

The relative pronoun The Present Imperative Questions

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

THE RELATIVE PRONOUN

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

		M.	F.	N.	M., F.	N.
Singular	N.	ὅς	ἡ	ὃ ¹	who, that	which, that
	A.	ὄν	ἣν	ὄ	whom, that	which, that
	G.	οὗ	ἧς	οὗ	whose, of whom	of which
	D.	ὧ	ἣ	ὧ	to whom	to which
Plural	N.	οἱ	αἱ	ἅ	who, that	which, that
	A.	οὓς	ἄς	ἅ	whom, that	which, that
	G.	ῶν	ῶν	ῶν	whose, of whom	of which
	D.	οἷς	αἷς	οἷς	to whom	to which

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

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

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

depends on the function which it performs in the *relative clause* in which it stands.

Examples:

- (1) *βλεπω τους πρεσβυτερους οἱ ἀκολουθουσιν*
I see the elders who are following.

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

- (2) *οἱ δουλοι οὓς πεμπετε φωνουσιν*
The slaves that you are sending are calling.
- (3) *αὕτη ἐστιν ἡ γραφη ἣ τηρεται ἐν τη συναγωγῃ*
This is the writing that is kept in the synagogue.
- (4) *αὕτη ἐστιν ἡ γραφη ἣν εἶχεν ὁ ἀποστολος*
This is the writing which the apostle used to have.
- (5) *τα παιδια ἃ ἐδιδασκον κλαιει*
The children whom I was teaching are weeping.
- (6) *ὁ προφητης οὗ ἀναγινωσκεις τα βιβλια ἅγιος ἐστιν*
The prophet whose books you are reading is holy.
- (7) *οἱ νεανιαι οἷς ποιω τουτο δουλοι εἰσιν*
The young men for whom I am doing this are slaves.

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

The antecedent of the relative pronoun is often unexpressed, e.g. *ὅς οὐ λαμβανει τον σταυρον αὐτου, οὐκ ἐστιν ἄξιος* (Matt. 10. 38)
He who does not take his cross, is not worthy.

THE PRESENT IMPERATIVE

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

The Imperative mood is used to express commands, exhortations and entreaties.

The forms of the Present Imperative are as follows:

	Present Imperative Active		Present Imperative Passive
Singular 2	λυε loose	λυου	be loosed
3	λυετω let him loose	λυεσθω	let him be loosed
Plural 2	λυετε loose	λυεσθε	be loosed
3	λυετωσαν let them loose	λυεσθωσαν	let them be loosed

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

The Present Imperative of -εω verbs is entirely regular:

φιλεε	→ φιλει	φιλεου	→ φιλου
φιλεετω	→ φιλειτω	φιλεεσθω	→ φιλεισθω
φιλεετε	→ φιλειτε	φιλεεσθε	→ φιλεισθε
φιλεετωσαν	→ φιλειτωσαν	φιλεεσθωσαν	→ φιλεισθωσαν

The meaning of the Present Imperative

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

or by a line of dots

.....

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

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

βαλλετε τους λιθους Keep on throwing the stones.
τηρειτω τας εντολας Let him continue to keep the commandments.

Imperatives in the negative

A verb in the Imperative is negated by μη instead of οὐ, and by μηδε instead of οὐδε.¹

Example:

μη περιπατει εν ταις οδοις της αδικιας, μηδε χαιρε συν τοις ακαθαρτοις
Do not (continue to) walk in the ways of unrighteousness, nor rejoice with the unclean.

QUESTIONS

μη (or μητι) is also used in hesitant questions, or in questions which expect the answer 'No'.

οὐ (or οὐχι) is used in questions which expect the answer 'Yes'.

There are therefore four types of direct question:

(1) **Ordinary questions.** εστιν ο Χριστος; means 'Is he the Christ?'

(2) **Hesitant questions.** μη (or μητι) εστιν ο Χριστος; can either mean: 'Is he perhaps (or, Can it be that he is) the Christ?', or it can belong to:

(3) **Questions expecting the answer 'No'.** 'He is not the Christ, is he?', cf. μητι εγω Ιουδαιος; (John 18. 35) 'Am I a Jew?'

(4) **Questions expecting the answer 'Yes'.** ουκ (or ουχι) εστιν ο Χριστος; means 'He is the Christ, isn't he?' This last differs from the ordinary negative *statement* only by the presence of a question-mark (or, in the spoken language, by the tone of voice). ουκ εστιν ο Χριστος. means 'He is not the Christ'.

EXERCISE 18

A

1. Λαμβανε το ποτηριον και χαιρε εν τουτω τω δευτερω σημειω της δικαιοσυνης, της ειρηνης και της ζωης. 2. η αρχη της εξουσιας εστιν η δοκει ομοια νεω οινω. 3. διο ζητειτε το προσωπον του Κυριου εν προσευχη εν τοις σαββατοις. 4. εν καιρω πειρασμου προσφερετε την θυσιαν της μετανοιας και ποιειτε εργα της υπομονης. 5. βλεπεσθωσαν υπο των σοφων. 6. εγειρου εκ των νεκρων.

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

7. θεραπευεσθε τη προσευχη. 8. ὦ Κυριε, θεραπευε τον δεξιον ὀφθαλμον του ἐλευθερου διακονου. 9. οὐχι ἡ πρωτη ἦν ἐσχατη; 10. οἱ νεκροι μη εἰσιν μακαριοι; 11. μητι ἐκαλει κακους εἰς τον φοβον του Θεου; 12. ὁ ἅγιος ἐλόγεισθω. 13. πειθου ὑπο των πρεσβυτερων· μη ὑπακουε τοις νεανιαις. 14. ἀνοιγετε ἐκαστην θυραν, τουτο γαρ ἐστιν δυνατον παρα τῷ Θεῷ. 15. την δικαιοσυνην ἐνδυετε την καρδιαν¹ και θυσαι προσφερεσθωσαν ἐν μεσῷ του ναου. 16. μη κρινεσθω μηδε ἀδικεισθω.

B

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

REVISION TESTS 2

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

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

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

A

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

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

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

4. Decline in the singular (masculine, feminine and neuter): μακαριος, ὄς. [4]

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

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

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

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

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

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

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

12. Repeat Exercise 15B. [10]

B

1. Give the nominative singular, and the ending (only) of the genitive singular, of the Greek words for: anger, boat, brother, commandment,

cross, crowd, cup, death, door, fear, fruit, garment, glory, guard, head, heart, hour, house (2 words), joy, law, money, people, place, price, promise, righteousness, Scripture, sign, soul, tax-collector, way, workman. [16 marks]

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

3. Give the Greek for the following, writing -εω verbs in their uncontracted forms: I bless, I do, I eat, I go, I heal, I keep, I look at, I obey, I perceive, I receive, I repent, I say. [6]

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

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

6. Give the Present Imperative Passive and the Imperfect Indicative Active of φιλεω. [2]

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

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

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

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

11. Give one way of expressing 'in the time of', 'apart from'; two ways of expressing 'until', 'after'; three ways of expressing 'to', 'before'; and four ways of expressing 'with'. [16]

12. How are questions expressed? [4]

13. Repeat Exercise 15B. [10]

ADDITIONAL NOTE ON THE ATTRACTION OF THE RELATIVE

Often the case of the relative pronoun agrees with that of its antecedent in defiance of the usage illustrated on p. 73. The case of the relative is attracted to that of the antecedent. It has been considered best not to confuse the issue by giving examples, but the usage is so common that it deserves mention, cf. Acts 2. 22; 1 Jn 3.24.

Personal, possessive and reflexive pronouns

Re-read Introduction: English Grammar, Sections 5, 6A (4).

In Lesson 15 we dealt with αὐτός and ἐαυτον, which are pronouns of the third person. We now come to pronouns of the first and second person.

PERSONAL PRONOUNS

ἐγώ	I	σύ	you
ἐμε, με	me	σε	you
ἐμου, μου	of me, my	σου	of you, your
ἐμοι, μοι	to or for me	σοι	to or for you
ἡμεῖς	we	ὑμεῖς	you
ἡμᾶς	us	ὑμᾶς	you
ἡμῶν	of us, our	ὑμῶν	of you, your
ἡμῖν	to or for us	ὑμῖν	to or for you

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

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

The longer forms of the first person singular ἐμε, ἐμου, ἐμοι tend to be used for emphasis and they are normal with prepositions.¹

Further ways of expressing the third person personal pronoun

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

(1) αὐτός. (See Lesson 15. This is far the commonest use.)

(2) οὗτος and ἐκεῖνος sometimes have this weakened sense. (See Vocab. 14.)

¹ But with προς and with the adverb-prepositions ἐνωπιον, ἐμπροσθεν, ὀπίσω, the shorter forms (με, μου) are usual.

Examples:

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

(3) There is a third way: the article followed by δε. This use is found frequently in narrative and it almost always introduces a new subject. Thus Mark 16. 5, 6 reads:

They were amazed. And he says to them ὁ δε λεγει αὐταις.

μεν AND δε

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

Ἐγω μεν εἰμι Παυλου, Ἐγω δε Ἀπολλω (1 Cor. 1. 12)
 I (on the one hand) am of Paul, I (on the other hand) am of Apollos.

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

οἱ μεν ἦσαν συν τοις Ἰουδαιοις, οἱ δε συν τοις ἀποστολοις (Acts 14. 4)
 Some were with the Jews, and others with the apostles.

POSSESSIVE PRONOUNS AND ADJECTIVES

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

μου	my	σου	your
ἡμων	our	ὑμων	your

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

ἐμος -η -ον	my	σος -η -ον	your
-------------	----	------------	------

When used attributively they take the article:

παρακαλω σε περι του ἐμου τεκνου (Philemon 10)
 I beseech you for (concerning) my child.
 ἡ ἐμη διδαχη οὐκ ἐστιν ἐμη (John 7. 16)
 My teaching is not mine.

We have already seen (in Lesson 15) that αὐτου 'his', 'its', αὐτης 'her', and αὐτων 'their' do the work of the third person possessive adjective.

REFLEXIVE PRONOUNS

Singular

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

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

ἐμαυτον -ην	myself	σεαυτον -ην	yourself
ἐμαυτου -ης		σεαυτου -ης	
ἐμαυτω -η		σεαυτω -η	

ἐγω ἀπ' ἐμαυτου λαλω (John 7. 17)

I speak from myself.

συ περι σεαυτου μαρτυρεις (John 8. 13)

You bear witness concerning yourself.

Plural

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

μαρτυρειτε ἐαυτοις (Matt. 23. 31)

You bear witness to yourselves.

EXERCISE 19

A

1. Κρατειτε ἐμε, Λαε Ἰουδαιας, και σωζετε ἐαυτους ἐκ ταυτης της πονηρας γενεας.
2. διηκουν σοι και ἐδουν ἐαυτους τη αἰωνιω διαθηκη σου.
3. ψοδομουμεν οἰκίας ὑμιν ἐξω της κωμης παρα

τω ποταμῷ. 4. τα πρόβατα τὰ ἔμα ἀκούει τον λογὸν τον ἔμον και τηρεῖ αὐτόν. 5. ὁ λόγος ὁ σὸς ἀληθεια ἐστίν. 6. ἐγὼ γὰρ οὐ μόνον ἀσθενῶ, ἀλλὰ καθ' ἡμέραν ἀποθνήσκω. 7. ὁ μὲν το βιβλίον ἀναγινωσκει, ἐγὼ δὲ ὑπακούω αὐτῷ. 8. ἡμεῖς μὲν ἐπεγινωσκομεν τὴν ἀληθειαν, οἱ δὲ ἐδίωκον τοὺς πιστοὺς. 9. κἀγὼ προσφέρω θυσίας, ὡς παραλαμβάνει ὁ Θεός. 10. ὁ δὲ οἶκος μου ἦν οἶκος προσευχῆς. 11. κἀκεῖνος γαμει τὴν μακαριαν παρθενον. 12. συ περὶ σεαυτοῦ μαρτυρεῖς. ἡ μαρτυρία σου ἐστίν ἀκαθαρτος. 13. ἐγὼ δὲ οὐκ ἐλάλον ἐξ ἑμαυτοῦ. 14. κἀγὼ εἶμι ἐν μεσῶ ὑμῶν ὡς διακονος. 15. μὴ ποιεῖτε τὴν δικαιοσυνην ὑμῶν ἐμπροσθεν των ἀνθρωπων, ὡσπερ οἱ ὑποκριται ποιοῦσιν ἐν ταῖς συναγωγαῖς. 16. ὑμεῖς οὐκ ἐστε ἐκ του κοσμου καθως ἐγὼ οὐκ εἶμι ἐκ του κοσμου. 17. ὁ διδασκαλος ὁς οὐκ ἐστίν μετ' ἑμου κατ' ἑμου ἐστίν. 18. οἱ μὲν πειθοῦσιν, οἱ δὲ παρακαλοῦσιν μόνον.

B

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

1. *We* were calling and weeping, but *you* used not to have mercy upon us. 2. It used to seem wise to me, but *they* followed a different way. 3. Lord, have mercy upon us day by day until your second coming. 4. My teaching is not mine. 5. They take hold of Jesus and injure him. 6. But *he* used to say, 'Hypocrite, depart from me'. 7. And this is the sign of your coming. 8. Prayer is being made by me and by your people. 9. You love your enemy as yourself. 10. Are you saying this about yourself? 11. And *I* have soldiers under myself. 12. I am not as¹ the rest of men. 13. According as I hear I judge. 14. Love one another as I love you. 15. But *he* says to us, 'Bring the poor to me'. 16. Some were being released, others were dying. 17. And your prayers are being heard. 18. Some were slaves, but others were free.

¹ Use ὡσπερ.

LESSON 20

δυναμαι

Present Infinitive

Uses of the infinitive

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

δυναμαι

δυναμαι 'I am able' is conjugated as follows:

	Present Indicative	Imperfect Indicative	Infinitive		
δυναμαι	I am able	¹ ἐδυναμην	I was able	δυνασθαι	to be able
δυνασαι		ἐδυνασο			
δυναται		ἐδυνατο			
δυναμεθα		ἐδυναμεθα			
δυνασθε		ἐδυνασθε			
δυνανται		ἐδυναντο			

¹ The Imperfect sometimes has a lengthened augment: ἡδυναμην.

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

λυ-ο-μαι	ἐ-λυ-ο-μην
λυ-ε-(σ)αι → η	ἐ-λυ-ε-(σ)ο → ου
λυ-ε-ται	ἐ-λυ-ε-το
λυ-ο-μεθα	ἐ-λυ-ο-μεθα
λυ-ε-σθε	ἐ-λυ-ε-σθε
λυ-ο-νται	ἐ-λυ-ο-ντο

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

THE PRESENT INFINITIVE

The forms of the present infinitives of *λυω*, *φιλεω* and *εἶμι* are as follows:

Active		Passive	
<i>λυειν</i>	to loose	<i>λυεσθαι</i>	to be loosed
<i>φιλεω</i>	to love	<i>φιλεισθαι</i>	to be loved
		<i>εἶναι</i>	to be

USES OF THE INFINITIVE

Infinitive used as subject or object

The infinitive is a **neuter verbal noun**.

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

Subject *ἐξεστιν θεραπευειν ἐν τῷ σαββατῷ*
It is lawful to heal on the Sabbath.

Object *παραγγελλει (Vocab. 26) τον Παυλον ἀγεσθαι καθ' ἡμεραν*
He commands Paul to be brought daily.

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

δει ἀνθρωπον ἐσθιειν

A man must eat (it is necessary for a man to eat),

where *ἀνθρωπον* (accusative) is used with *ἐσθιειν*.

καλον ἐστιν ἡμας εἶναι μετ' αὐτου

It is good (for) us to be with him,

where *ἡμας* (accusative) is used with *εἶναι*.

Though it is usual to describe this accusative as the subject of the infinitive, it is not strictly correct. It is really what is known as an *adverbial accusative* or an *accusative of general reference* or an *accusative of respect*.

He commands *in respect to Paul* a being brought ('to be brought').

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

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

Nonetheless it is convenient to call it loosely the 'subject'.

ἐξεστιν, 'it is lawful', and *παραγγελλω*, 'I command' are apparent exceptions to this rule, since they take a dative, even with an infinitive.

Thus:

ἐξεστιν αὐτοις θεραπευειν ἐν τῷ σαββατῷ

It is lawful *for them* to heal on the Sabbath.

παραγγελλει αὐτοις τον Παυλον ἀγειν

He commands *them* to bring Paul.

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

Infinitives with the negative

Infinitives (like Imperatives) are negated by *μη*.

Consequence clauses

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

e.g. *ὥστε μη χρειαν εἶχειν ἡμας λαλειν* (1 Thess. 1. 8)

So that we have no need to speak.

The articular infinitive

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

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

Examples:

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

ἐν δε τῷ ὑπαγεῖν αὐτον οἱ ὄχλοι συνεπνιγον αὐτον (Luke 8. 42)
And while he was departing the crowds thronged him.

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

εἶχον προ του τον κοσμον εἶναι παρα σοι (John 17. 5)
(The glory which) I had with you before the world was.

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

μετα το παραδοθῆναι¹ τον Ἰωανην (Mark 1. 14)
After John was arrested.

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

δια το εἶναι φιλον (Luke 11. 8)
Because he is a friend.

Purpose clauses

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

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

ἐζητουν κατα του Ἰησου μαρτυριαν εἰς το θανατωσαι² αὐτον (Mark 14. 55)

They were seeking witness against Jesus, in order to kill him.

εἰς το δυνασθαι ἡμας παρακαλειν (2 Cor. 1. 4)

(Who encourages us) so that we may be able to encourage.

προς το δυνασθαι ὑμας (Eph. 6. 11)

(Put on the whole armour of God) that you may be able (to stand).

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

¹ First Aorist Infinitive Passive of *παραδιδωμι*, see Lesson 42.

² Aorist Infinitive, see Lessons 24, 40. This could be expressed more literally: 'with a view to the killing him'.

ἦλθομεν προσκυνησαι αὐτῷ (Matt. 2. 2)

We have come to worship him.

μη νομισητε ὅτι ἦλθον καταλυσαι τον νομον (Matt. 5. 17)

Do not think that I have come to destroy the law.

ὑπαγω ἀλιευειν (John 21. 3)

I am going off to fish.

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

μελλει γαρ Ἡρωδης ζητειν το παιδιον του ἀπολεσαι αὐτο (Matt. 2. 13)

For Herod is about to seek the child to destroy him.

EXERCISE 20

A

1. Ἦθελον διωκειν ἡμας ἕως (ἄχρι) της ἐσχατης ὥρας. 2. αἱ νεφελαι ὑπαγουσιν και αἱ ψυχαι των ἀνθρωπων θελουσιν εὐχαριστειν.
3. μελλω πειθειν τους ἀξιους πρεσβυτερους κατοικειν χωρις των ἁμαρτωλων. 4. ἐδυνασθε σοφους φιλους ἔχειν; 5. διδασκαλε, δεῖ ἡμας πιστευειν.
6. ἠθελομεν οὖν θεραπευειν τους υἱους αὐτων. 7. ἐξεστιν ἡμιν παραλαμβανειν την βασιλειαν των οὐρανων; 8. ἐπεμπεν τους δουλους αὐτου καλειν τους πτωχους και τους τυφλους.
9. ὁ γαρ Θεος πεμπει τον υἱον αὐτου σωζειν τον κοσμον. 10. παρεκαλουμεν τον λαον ὑπακουειν τοις προφηταις.
11. οἱ δε ὄχλοι ἐχαιρον ἐν τῷ αὐτους ἀκουειν και βλεπειν τα σημεια ἃ ἐποιει. 12. προ του αὐτους ὑπαγειν ὁ Πητρος ἠσθιεν μετ' αὐτων. 13. και δια το περισσευειν την ἀδικιαν ἢ ἀγαπη ἀποθνησκει;
14. ὁ ἀνεμος ἦν ἰσχυρος ὥστε βαλλειν το πλοιον ἐπι τας πετρας. 15. το δε περιπατειν ἐν ταις ὁδοις αὐτου ἀγαθον ἐστιν τοις υἱοις των ἀνθρωπων.
16. οἱ δε νεανιαι ἔμενον ἐμπροσθεν της θυρας του ἱερου δια το τον πρεσβυτερον ἀποθνησκειν. 17. οὐ μισω τον ἐχθρον μου ὥστε με δυνασθαι τον Θεον φιλειν.
18. ἐγραφον εἰς το ὑμας ἐπυγινωσκειν την ἀγαπην μου. 19. παραλαμβανω το εὐαγγελιον προς το σωζεσθαι.
20. χρειαν γαρ ἔχετε του ἡμας διδασκειν ὑμας¹ την ἀληθειαν.

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

B

1. But are bad men able to find wisdom? 2. Did he not wish to be released from sin? 3. They were not willing to obey the elders. 4. It is not lawful for them to take the money from the tax-collectors, is it? 5. I am a man, but you are children. 6. We wish to look at the temple of the God of Israel. 7. We are sending the slaves to call the blind and the poor. 8. It was necessary for Jesus to lead the disciples away from Galilee. 9. I wished him to heal my child, but he would not. 10. Jesus is about to ask them to send sufficient bread. 11. I am not able to exhort them to give thanks for¹ the coming of the Sun of Righteousness. 12. Are we able to do this? 13. I was sending the messenger to you, but he was not willing to depart. 14. They wish to read the books which you have. 15. But the people believed John to be a prophet. 16. And while the elders were being gathered together we remained in the fields. 17. And Jesus was healing the poor, so that the crowd rejoiced. 18. But they encouraged Peter because he taught the commandments. 19. And she used to have the clothes in order to be beautiful.

LESSON 21

The Future Active

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

λυσω	I shall loose
λυσεις	
λυσει	
λυσομεν	
λυσετε	
λυσουσι(ν)	

¹ ὑπερ.

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

(Gutturals)	$\kappa, \gamma, \chi + \sigma \rightarrow \xi$
(Labials)	$\pi, \beta, \phi + \sigma \rightarrow \psi$
(Dentals)	$\tau, \delta, \theta + \sigma \rightarrow \sigma$

So:

ἀνοιγω	ἀνοιξω	
ἔχω	ἔξω	(but observe the change of breathing)
βλεπω	βλεψω	
γραφω	γραφω	
πειθω	πεισω	

-ew verbs lengthen ϵ to η before the σ :

φιλεω	φιλησω
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καλεω, however, is an exception, giving:

καλεω	καλεσω
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With the so-called contracted verbs like $\phi\iota\lambda\epsilon\omega$, contractions only take place when the ϵ is immediately followed by a vowel. In the case of $\phi\iota\lambda\eta\sigma\omega$, where a consonant (σ) has been inserted between the stem and the endings, the endings behave just like those of $\lambda\upsilon\omega$.

EXERCISE 21

A

1. Οὐκ ἀδικησουσιν τα τεκνα; 2. καλεσεις δε το παιδιον Πετρον; 3. και ανοιξει τους οφθαλμους των τυφλων οι συναγονται εν τη συναγωγη. 4. πεμψω προς αυτους σοφους και προφητας, αλλ' ουκ ακουσουσιν αυτων οι υιοι Ισραηλ. 5. προφητευσεις τω λαω τουτω και υπακουσουσιν σοι. 6. οι διακονοι της συναγωγης ου διωξουσιν τους νεανιας εν τω σαββατω. 7. οι λεπροι εξουσιν τα προβατα α σωζεται απο των ανεμων και της θαλασσης. 8. οι δε τα ιματια ενδυσουσιν τας χηρας. 9. εν δε τω τον οχλον ακουειν τον λογον τα δαιμονια ηγεν θυσιας του προσφερειν αυτας τω Σατανα. 10. θελω γαρ μενειν μεθ' υμων ταυτην την ημεραν προ του με ακολουθειν τω Ιησου εν τη οδω του σταυρου. 11. ησθενει δε το δενδρον δια το μη εχειν γην. 12. πεμποουσιν ουν αυτον εις τους

φίλους αὐτοῦ εἰς τὸ αὐτὸν εὐλογεῖν τὸν Θεὸν μετ' αὐτῶν. 13. οὐχὶ ἐστὶν ὁ καιρὸς τοῦ πιστεῦναι; 14. διὸ φωνεῖ ἡμῖν καθ' ἡμέραν πρὸς τὸ παρακαλεῖν ἡμᾶς. 15. καὶ ἔχεις τὴν ἐξουσίαν τοῦ περιπατεῖν ἐν τῇ Γαλιλαίᾳ.

B

1. I will open the books which are in the synagogue. 2. We shall behold the face of the Lord in the temple which is being built in Jerusalem. 3. We will send the slaves to pursue them as far as Judaea. 4. He will speak these things to the crowds in parables. 5. Do not bless evil men, for the evil will not see the sun. 6. Are you about to believe one another? 7. Shall we then persuade our own brothers to throw out their right eyes? 8. And they will call the child Jesus, for he is saving his people from their sins. 9. And he will have a voice like the voice of an angel. 10. And before the world was, I am. 11. Do not do your righteousness for men to see.

LESSON 22

Verb-stems and tense-stems

So far we have been concerned with two tense-stems: the **present stem** from which the Present and Imperfect are formed; and the **future stem** from which the Future is formed. These are secondary stems formed from a more fundamental **verb-stem**. It so happens that in *λυω* the verb- and present stems are both *λυ*, but in most verbs they differ.

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

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

(1) Verbs which add *τ* to the verb-stem to form the Present stem.

Examples:

Stem	Present	Future	
καλυπ	ἀποκαλυπτω	ἀποκαλυψω	I reveal
κρυπ	κρυπτω	κρυψω	I hide

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

κηρυκ	κηρυσσω	κηρυξω	I proclaim
πραγ	πρασσω	πραξω	I do

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

βαπτιδ	βαπτίζω	βαπτισω	I baptise
δοξαδ	δοξάζω	δοξασω	I glorify

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

κραγ	κραζω	κραξω	I cry out
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EXERCISE 22

A

1. Ἐγγισω δε εἰς ἕκαστον ἀγαπητον ἀδελφον. 2. Ἐλπίζετε ἐν τῷ Θεῷ, ἀνοίξει γὰρ θύραν ὑμῖν ἐν τῇ χρεῖᾳ ὑμῶν. 3. καθαρίζετε τὰς ἰδίας καρδίας καὶ περιπατήσετε ἐνώπιον μου ἐν ὁδοῖς τῆς χάρας. 4. κρυπτε τὸ προσωπον σου ἀπο τῶν ἁμαρτιῶν μου. 5. ὁ δε πτωχος κραζει ἐν μεσῷ του ἱερου. 6. βαστασομεν τον παραλυτικον προς την θυραν, καὶ ἐτοιμασοῦσιν παραλαμβάνειν αὐτον. 7. οἱ λοιποὶ, οἱ θαυμαζουσιν τὴν ἐξουσίαν αὐτου, κηρυσσοῦσιν τὴν ἀγαπὴν αὐτου. 8. ἐγγισω δε ἀχρι του πρωτου μνημειου. 9. καθίζει ἐπι τῷ θρονῷ του οὐρανου, ἀλλ' οἱ ἅγιοι ἐλπισουσιν θεωρεῖν τὴν παρουσίαν αὐτου ἐπι ταις νεφέλαις. 10. κηρυσσετε τὰς ἐπαγγελίας καὶ φυλασσετε τὰς ἐντολάς ἐν τῷ ὑμᾶς ἐτοιμαζειν τὴν ὁδὸν τῆς δόξης.

B

1. The faithful widow will sit in prayer and her witness will not cause the other women¹ to stumble. 2. He will have mercy upon me, and I shall have eternal salvation. 3. Buy your sacrifices and sanctify the Sabbath. 4. The disciples whom John was baptising remained with Jesus. 5. Will he not reveal his face to the unbelieving soul? 6. The lepers will cry out in their need. 7. The devil will tempt you, but I will guard you. 8. Do righteousness to one another and you will glorify the only God. 9. O Peter, I will test you and evil men will wonder at your steadfastness. 10. Will you then buy the clothes and carry them to the brothers? 11. And I will reveal the sin of the men who practise unrighteousness, and they will hide their eyes from me.

LESSON 23

The Middle voice
The Future of εἶμι

THE MIDDLE VOICE: MEANING

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

It may, however, be said that:

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

¹ No separate word for 'women' is required. Cf. *ἐκείνη*, 'that woman', Lesson 14.

distinguishable. It is better to think of the Middle as a sort-of-Active, than as a sort-of-Passive.

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

ἐνδυω (Active) means I put (clothes) on (someone else)
ἐνδυομαι (Middle) I put (clothes) on (myself)

(2) Verbs in the Middle are usually **Deponent**.

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

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

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

Present Active	Future Middle	
<i>γινωσκω</i>	<i>γινωσομαι</i>	I know
<i>λαμβάνω</i>	<i>ληψομαι</i>	I take ¹

(4) A few Middles are, however, so different in meaning from their Actives that they must be translated by a quite different English word,

e.g. *ἀρχω* (Active) I rule
ἀρχομαι (Middle) I begin

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

THE MIDDLE VOICE: FORMS

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

Present:	<i>λυομαι</i>	Imperfect:	<i>ἐλυομην</i>
	<i>λυη</i>		
	<i>λυεται</i>	Imperative:	<i>λυου</i>
	<i>λυομεθα</i>		
	<i>λυεσθε</i>	Infinitive:	<i>λυεσθαι</i>
	<i>λυονται</i>		

¹ Other examples may be seen in the list of verbs, pp. 227-8, e.g. *-βαινω*, *ἐσθιω*, *-θησκω*, *ὄρω*, *πινω*, *πιπτω*.

Whether these forms are in fact Middle or Passive can only be determined from the context.

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

λυσομαι	λυσομεθα
λυση	λυσεσθε
λυσεται	λυσονται

THE FUTURE OF εἶμι

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

έσομαι	έσομεθα
έση	έσεσθε
έσται	έσονται

EXERCISE 23

A

1. Ἐπορευομεθα δε προς την θαλασσαν μετα των μαθητων.
2. ἤρνοντο ἀρα τον Κυριον ὅς τηρει αὐτους ἀπο του πονηρου;
3. μη ἀποκρινου τη φωνη.
4. ἀπηρχοντο γαρ προς την ἔρημον ἐν ἣ αὐτος ὁ Ἰωανης ἐβαπτιζεν.
5. και ἀπεκρινομην τοις ἀγγελοις οἱ ἤρχοντο ἀπο των πρεσβυτερων.
6. μη ἐργαζεσθε την ἀδικιαν.
7. κἀκεινος δεχεται τους ἀμαρτωλους οἱ ἔρχονται προς αὐτον και ἐσθιει μετ' αὐτων.
8. ἀπτου των κεφαλων των παιδιων ἀ πεμπω.
9. οὐδε οἱ ισχυροι δουλοι οὐς ἐδεχето ἐργαζονται μονον.
10. δεχεσθω πρωτον το βιβλιον ὁ γραφει ὁ ἀποστολος.
11. διηρχομεθα οὖν τους ἀγρους αὐτων και ἠκολουθουμεν ὀπισω του δευτερου τελωνου.
12. ἀπτεσθωσαν των νεων λιθων του ἱερου του τριτου ὁ οἰκοδομεται τῷ Κυριῷ.
13. ἐβουλοντο δε ἀκουειν τους ἑσατους λογους οὐς ἐλαλει ὁ Ἰησους.
14. οὗτος ἀρχεται οἰκοδομειν, ἀλλ' οὐ δυναται ποιειν το ἔργον.
15. δει ὑμας ἀποκρινεσθαι ταυτη τη γενεᾷ.
16. παραγγελλω¹ σοι

¹ This word is used in Lesson 20.

- ἐξερχεσθαι ἐκ της οἰκίας. 17. οὐ γαρ μελλετε ἐρχεσθαι προς με;
18. ὁ δε οὐκ ἠθελεν πορευεσθαι ἐν ταις ὁδοις της ἀληθειας. 19. οὗτος ἀρχων¹ της συναγωγης ὑπηρχεν. 20. ἀργυριον οὐχ ὑπαρχει μοι· ὁ δε ἔχω, τουτο προσφερω. 21. αὐτος ὁ Χριστος ἀρξει της ἐκκλησιας, και ὁ λαος αὐτου προσευξεται και εὐαγγελισεται. 22. ἀσπαζεσθε ἀλληλους μετα χαρας. 23. ὁ Θεος λογισεται δικαιοσυνην αὐτῷ χωρις ἔργων. 24. και παρεγινοντο και ἐβαπτιζοντο ὑπο του Ἰωανου. 25. παραγινεται δε ὁ πρωτος προς τον κυριον αὐτου. 26. μη φοβου τους λοιπους ἐχθρους, μονον πιστευε. 27. οὐδε γενησεσθε ἀνθρωποι της ὀργης. 28. δυνατη γαρ ἐσται ἐνωπιον ὄλου του λαου. 29. δει γαρ ἐνδνεσθαι τον καινον ἀνθρωπον.

B

1. Reckon yourselves to be dead.
2. Shall I become a powerful friend like the rich man?
3. The evil ruler feared John.
4. The church becomes like a beautiful virgin, whom God is preparing for² eternal life.
5. And you shall be holy to the Lord.
6. Therefore we shall take the cup of salvation with joy.
7. And *I* shall know as *he* knows.
8. We wished to go and greet you, but he wishes you to come and pray with us.
9. But I will become wise and will come to him in the fear of the Lord.
10. He will not injure his own right eye, will he?
11. And keep the holy commandments which you receive from the teachers.
12. Do not deny the Lord of glory who will save you from the evil world.
13. But we were going through the fields in which the slaves were working.
14. Let him receive the messengers who proclaim the kingdom of heaven.
15. Brothers, do not answer the teacher.
16. Some were going to their houses and others to the temple.
17. Jesus is being led into the same desert to be tempted by the devil.
18. But we were going to John to be baptised by him.
19. Jesus therefore was beginning to send the apostles to preach the gospel to the whole house of Israel.
20. *I* shall be first, but *you* will be last.

¹ See note on ἀρχω in Vocab. 23.

² εἰς.

LESSON 24

The First Aorist Active

FIRST AND SECOND AORIST

In this and the following lesson we deal with the two types of Aorist.

The First (or Weak) Aorist is so called to distinguish it from the Second (or Strong) Aorist, a tense which is formed in a different way. Very few verbs have both Aorists. When they do, they almost always have the same meaning.¹

THE GENERAL IDEA OF THE AORIST TENSE

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

————— or

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

•

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

THE MEANING OF THE AORIST INDICATIVE

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

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

Example. Present: crow Weak Past: crowed Strong Past: crew.

FORMS OF THE FIRST AORIST ACTIVE

Indicative		Imperative	
έλυσα	I loosed		
έλυσας	you loosed	λυσον	loose
έλυσε(ν)	he loosed	λυσατω	let him loose
έλυσαμεν	we loosed		
έλυσατε	you loosed	λυσατε	loose
έλυσαν	they loosed	λυσατωσαν	let them loose
	Infinitive:	λυσαι	to loose

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

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

Present	Future	First Aorist
διωκω	διωξω	έδιωξα
γραφω	γραψω	έγραψα
πειθω	πεισω	έπεισα
κρυπτω	κρυψω	έκρυψα
κηρυσσω	κηρυξω	έκηρυξα
βαπτιζω	βαπτισω	έβαπτισα
κραζω	κραξω	έκραξα
φιλεω	φιλησω	έφιλησα
but καλεω	καλεσω	έκαλεσα

θελω is also irregular:

θελω	θελησω	ηθελησα
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THE MEANING OF THE AORIST IMPERATIVE

It is not possible, without resorting to over-translation, to give any general rendering of the Aorist Imperative which will differentiate it

from the Present Imperative.¹ But it will be obvious at once from the difference in idea between a linear and a punctiliar tense, that the Present Imperative will be used to denote a command to continue to do an action or to do it habitually, and the Aorist Imperative to denote a command simply to do an action without regard to its continuance or frequency.

The difference of meaning is well seen in the parallel versions of a petition in the Lord's Prayer given in two of the gospels. The verb used in Luke is the Present Imperative of *διδωμι* 'I give',² whereas Matthew uses the Aorist Imperative:

τον ἄρτον ἡμῶν τον ἐπιουσιον διδου ἡμῖν το καθ' ἡμεραν (Luke II. 3)
Our daily bread give to us (keep on giving us) day by day.

τον ἄρτον ἡμῶν τον ἐπιουσιον δος ἡμῖν σημερον (Matt. 6. 11)
Our daily bread give to us today.

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

THE MEANING OF THE AORIST INFINITIVE

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

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

Examples:

γραφειν τα αὐτα καλον ἐστιν ὑμῖν (Present)
To keep on writing the same things is good for you.
ἐλπίζω γραφαι ἐπιστολην ὑμῖν (Aorist)
I hope to write a letter to you.

¹ See the discussion on p. 74.

² This verb is explained in Lesson 42.

EXERCISE 24

A

1. Οὐδε ἐδιωξαν τους τελωνας οἱ ἀπηγον τα προβατα.
2. οἱ δε λεπροι ἐπιστευσαν τῷ λογῷ του Ἰησου;
3. ἐπεμφας γαρ τας χηρας ἀγορασαι τα ἱματια.
4. σωσον το ἀργυριον ἀπ' αὐτης.
5. σωζε τον λαον σου ἀπο του πονηρου.
6. μετα ταυτα ἐπεισαμεν αὐτους κρυψαι τα παιδια.
7. ἐκαθαρισαμεν οὖν ἑαυτους ἐν τῷ ποταμῷ.
8. ὁ δε διδασκαλος αὐτος ἐθαυμασεν την σοφian των ἰδιων μαθητων.
9. βουλονται δε ἀδικησαι την τιμην των λοιπων;
10. βαστασον το ἕτερον πλοιον ἀπο της θαλασσης.
11. ἀγιασατε ἑαυτους, ἐγγιζει γαρ ἡ ἡμερα του Κυριου.
12. ἡ γαρ φωνη του Ἰωανου ἐκραξεν ἐν τη ἐρημῷ, Ἐτοιμασατε την ὁδον τῷ Κυριῷ.
13. και ἐτηρησαμεν τας ἐντολας ἃς ἠκουσαμεν ἀπο των πιστων στρατιωτων.
14. καλον ἐστιν ἡμας πρασσειν την δικαιοσυνην.
15. μετα τουτο ἕκαστος ἠνοιξεν τους ὀφθαλμους τυφλου.
16. ταυτα γαρ ἠθελησαν βλεψαι οἱ ἀγγελοι.
17. και ἐνεδυσαν αὐτον τα ἱματια αὐτου.

B

1. And they baptised the tax-collectors in the river.
2. You were going through the beautiful land to prepare the free people.
3. Strong workman, hide the stones which abound in the field.
4. Do not continue to cause¹ the brethren who were ill to stumble.
5. But they followed one another.
6. For you revealed the commandments and promises to the church.
7. Shall we begin to read the books?
8. Cleanse and sanctify your hearts.
9. Is it lawful for them to heal on the Sabbath?
10. Save your people, O Lord, from the unrighteousness of this world.
11. Therefore hide yourselves and your children in Jerusalem.
12. Let love and peace and righteousness dwell in your hearts.
13. And her enemy wondered at her steadfastness.
14. It is good for them to keep on reading the same things.
15. After this I will reveal my authority and my needs to them.
16. He wished to call the tax-collectors to the sacrifice.
17. And his tongue injured others.
18. Apart from me you seem to be weak.

¹ Use Present Imperative.

LESSON 25

The Second Aorist Active

Principal parts

THE SECOND AORIST ACTIVE

The endings of the Second (or Strong) Aorist Indicative Active are the same as those of the Imperfect. The endings of the Second Aorist Imperative Active are the same as those of the Present Imperative. The ending of the Second Aorist Infinitive Active is the same as that of the Present Infinitive.

The Second Aorist can be distinguished from the Imperfect and the Present Imperative and Infinitive only by the stem. The Imperfect and Present Imperative and Infinitive are formed from the present stem. The Second Aorist Indicative, Imperative and Infinitive are usually formed from the verbal stem.

Take for example βαλλω I throw:

Verbal stem βαλ		Present stem βαλλ	
Second Aorist Indicative	Second Aorist Imperative	Imperfect Indicative	Present Imperative
ἐβαλον		ἐβαλλον	
ἐβαλες	βαλε	ἐβαλλες	βαλλε
ἐβαλε(ν)	βαλετω	ἐβαλλε(ν)	βαλλετω
ἐβαλομεν		ἐβαλλομεν	
ἐβαλετε	βαλετε	ἐβαλλετε	βαλλετε
ἐβαλον	βαλετωσαν	ἐβαλλον	βαλλετωσαν

Second Aorist Infinitive: βαλειν Present Infinitive: βαλλειν

The following are the common verbs with Second Aorists:

ἄγω	ἡγαγον	I lead	βαλλω	ἐβαλον	I throw
ἁμαρτανω	ἡμαρτον	I sin	εὕρισκω	εὕρον	I find
ἀποθνησκω	ἀπεθανον	I die	ἔχω	ἔσχον	I have

καταλειπω	κατελιπον	I leave	πινω	ἔπιον	I drink
λαμβάνω	ἔλαβον	I take	πιπτω	ἔπεσον	I fall
μανθανω	ἐμαθον	I learn	φευγω	ἐφυγον	I flee
πασχω	ἐπαθον	I suffer			

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

ἐρχομαι	ἦλθον	I come	ὄρω	εἶδον	I see
ἐσθω	ἔφαγον	I eat	φέρω	ἤνεγκον ¹	I carry
λεγω	εἶπον	I say			

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

Second Aorist stems with First Aorist endings

In the case of ἦλθον, εἶπον, εἶδον and ἤνεγκον First Aorist endings are often added to Second Aorist stems,

e.g. ἐν φυλακῇ ἤμην καὶ ἦλθατε πρὸς με (Matt. 25. 36)

I was in prison and you came to me.

οἱ δὲ εἶπαν, Πιστευσον ἐπὶ τὸν Κύριον Ἰησοῦν (Acts 16. 31)

And they said, Believe on the Lord Jesus.

ἐλθατω ἡ βασιλεία σου (Luke 11. 2)

Thy kingdom come.

Διδασκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε (Mark 9. 17)

Teacher, I brought my son to you.

εἶπον τῇ ἐκκλησίᾳ² (Matt. 18. 17)

Tell the church.

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

¹ γ before κ is pronounced η: Lesson 1, p. 19 n. (1).

² εἶπ-ον has the second person singular First Aorist Imperative ending like λυσ-ον and like πιστευσ-ον above. With Second Aorist ending, it would be εἶπ-ε.

γινωσκω and -βαινω

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

ἐγνων	-εβην
ἐγνωσ	-εβησ
ἐγνω	-εβη
ἐγνωμεν	-εβημεν
ἐγνωτε	-εβητε
ἐγνωσαν	-εβησαν

PRINCIPAL PARTS

So far we have met examples of Present, Future and Aorist tense-stems all derived from the verb-stem. It is possible for one verb to have as many as six stem variations. This sounds alarming. But fortunately, although *stems* are sometimes apparently arbitrary, the *endings* of verbs are almost always perfectly regular. So a complete knowledge of a verb can be obtained if the initial words of six tenses are known. It is then simply a matter of adding the appropriate endings of λυω to the stems of these tenses.

The six tenses are:

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

The first person singular of each is used and together they make up the so-called principal parts of a verb.

Thus the first three principal parts of λυω are:

λυω λυσω ἐλυσα

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

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

EXERCISE 25

A

1. Μετα ταυτα απεθανεν ο πτωχος.
2. ανεβημεν εις το ιερον εν εκεινη τη ωρα.
3. ω Κυριε, ημαρτον ενωπιον σου.
4. ιδου ηνεγκομεν τους λιθους απο της θαλασσης.
5. τα δενδρα ουδε επεσεν εις τον αγρον.
6. οι ισχυροι εφευγον απο των νεανιων.
7. οι δε προφηται εφυγον εις την ερημον.
8. πορευου εξω της κωμης και λαβε τον καρπον απο των εργατων.
9. ελθετω τα παιδια προς με.
10. εσχεν τα βιβλια του αδελφου μου.
11. ευρον δε το αργυριον και αυτο ηνεγκον αυτοις ωστε αυτους παραλαβειν τον μισθον αυτων.
12. οισει δε τον σταυρον και πιεται το ποτηριον.
13. λημφομεθα την δυνατην σωτηριαν αυτου και γνωσομεθα την ειρηνην αυτου.
14. καταβησονται παρα τον ποταμον και προσοισουσιν θυσιαν.
15. υπηγεν¹ δε και εβαλεν αυτο εις την θαλασσαν.
16. και εν τω αγαγειν αυτους το παιδιον του προσενεγκειν αυτο τω Κυριω, ο λαος ηυλογησεν τον Θεον.

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

B

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

LESSON 26

The Future and Aorist of liquid verbs

ὅτι

THE FUTURE AND AORIST OF LIQUID VERBS

The Future and Aorist of verbs whose stems end in a so-called liquid letter,

λ μ ν ο ρ ρ

present some peculiarities:

(1) They have no σ before the endings.

(2) The Future has the endings of the Present tense of $\phi\iota\lambda\epsilon\omega$.¹ (These endings are added to the verbal stem. As the table below shows, there is usually a lengthening of this stem both in the Present and in the Aorist. $\acute{\alpha}\pi\sigma\tau\epsilon\lambda\lambda\omega$ provides an example of three different stems in the first three principal parts.)

¹ The explanation of this is that these futures originally ended in $-\epsilon\sigma\omega$, but the σ has dropped out. So for $\acute{\alpha}\rho\epsilon(\sigma)\omega$ we have $\acute{\alpha}\rho\omega$.

First (or Second)

Present	Future	Aorist	
$\acute{\alpha}\rho\omega$	$\acute{\alpha}\rho\omega$	$\eta\acute{\rho}\alpha$	I lift up
$\sigma\pi\epsilon\iota\rho\omega$	$\sigma\pi\epsilon\rho\omega$	$\acute{\epsilon}\sigma\pi\epsilon\iota\rho\alpha$	I sow
$\acute{\epsilon}\gamma\epsilon\iota\rho\omega$	$\acute{\epsilon}\gamma\epsilon\rho\omega$	$\eta\gamma\gamma\epsilon\iota\rho\alpha$	I raise
$\acute{\alpha}\pi\omicron\kappa\tau\epsilon\iota\omega$	$\acute{\alpha}\pi\omicron\kappa\tau\epsilon\upsilon\omega$	$\acute{\alpha}\pi\text{-}\acute{\epsilon}\kappa\tau\epsilon\iota\omega\alpha$	I kill
$\acute{\alpha}\pi\omicron\sigma\tau\epsilon\lambda\lambda\omega$	$\acute{\alpha}\pi\omicron\sigma\tau\epsilon\lambda\omega$	$\acute{\alpha}\pi\text{-}\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha$	I send
$\acute{\alpha}\gamma\gamma\epsilon\lambda\lambda\omega$	$\acute{\alpha}\gamma\gamma\epsilon\lambda\omega$	$\eta\gamma\gamma\epsilon\iota\lambda\alpha$	I announce
$\mu\epsilon\upsilon\omega$	$\mu\epsilon\upsilon\tilde{\omega}$	$\acute{\epsilon}\mu\epsilon\iota\omega\alpha$	I remain
$\kappa\rho\iota\omega$	$\kappa\rho\iota\tilde{\omega}$	$\acute{\epsilon}\kappa\rho\iota\omega\alpha$	I judge
$\beta\alpha\lambda\lambda\omega$	$\beta\alpha\lambda\omega$	($\acute{\epsilon}\beta\alpha\lambda\omicron\upsilon$)	I throw

$\acute{\alpha}\pi\omicron\theta\eta\eta\sigma\kappa\omega$ has a deponent Middle Future:

$\acute{\alpha}\pi\omicron\text{-}\theta\eta\eta\sigma\kappa\omega$ $\acute{\alpha}\pi\omicron\text{-}\theta\alpha\upsilon\omicron\upsilon\mu\alpha\iota$ ($\acute{\alpha}\pi\text{-}\acute{\epsilon}\theta\alpha\upsilon\omicron\upsilon$) I die

The **First Aorist Imperative** of $\acute{\alpha}\rho\omega$ (by analogy with $\lambda\upsilon\sigma\omicron\upsilon$) is: $\acute{\alpha}\rho\omicron\upsilon$.

The **First Aorist Infinitive** of $\acute{\alpha}\rho\omega$ (by analogy with $\lambda\upsilon\sigma\alpha\iota$) is: $\acute{\alpha}\rho\alpha\iota$.

The **Present** and **Future** of $\acute{\alpha}\rho\omega$ are conjugated as follows:

$\acute{\alpha}\rho\omega$	$\acute{\alpha}\rho\omega$
$\acute{\alpha}\rho\epsilon\iota\varsigma$	$\acute{\alpha}\rho\epsilon\iota\varsigma$
$\acute{\alpha}\rho\epsilon\iota$	$\acute{\alpha}\rho\epsilon\iota$
$\acute{\alpha}\rho\omicron\mu\epsilon\upsilon$	$\acute{\alpha}\rho\omicron\mu\epsilon\upsilon$
$\acute{\alpha}\rho\epsilon\tau\epsilon$	$\acute{\alpha}\rho\epsilon\tau\epsilon$
$\acute{\alpha}\rho\omicron\upsilon\sigma\iota(\nu)$	$\acute{\alpha}\rho\omicron\upsilon\sigma\iota(\nu)$

As the verbal stem (used in the Future) and the Present stem generally differ, the fact that the endings of the singular and of the third person plural are the same causes no difficulty. In the case of $\mu\epsilon\upsilon\omega$ and $\kappa\rho\iota\omega$, however, both stems and endings are the same, and the meaning must be inferred from the context. In an accented text the Present is accented $\acute{\mu}\acute{\epsilon}\nu\omega$ $\acute{\mu}\acute{\epsilon}\nu\epsilon\iota\varsigma$ $\acute{\mu}\acute{\epsilon}\nu\epsilon\iota$ $\acute{\mu}\acute{\epsilon}\nu\omicron\upsilon\sigma\iota\upsilon$ and the future $\mu\epsilon\upsilon\tilde{\omega}$ $\mu\epsilon\upsilon\tilde{\epsilon}\iota\varsigma$ $\mu\epsilon\upsilon\tilde{\epsilon}\iota$ $\mu\epsilon\upsilon\tilde{\omicron}\upsilon\sigma\iota\upsilon$. This is an accentual distinction worth noting. We shall add the circumflex accent when using the four Future forms of these two verbs which would otherwise be ambiguous, but we shall add no accent when using the Present tense or the first and second person Future plural.¹

¹ I.e., Present: $\kappa\rho\iota\omega$ $\kappa\rho\iota\epsilon\iota\varsigma$ $\kappa\rho\iota\epsilon\iota$ $\kappa\rho\iota\omicron\mu\epsilon\upsilon$ $\kappa\rho\iota\epsilon\tau\epsilon$ $\kappa\rho\iota\omicron\upsilon\sigma\iota\upsilon$.
Future: $\kappa\rho\iota\tilde{\omega}$ $\kappa\rho\iota\tilde{\epsilon}\iota\varsigma$ $\kappa\rho\iota\tilde{\epsilon}\iota$ $\kappa\rho\iota\tilde{\omicron}\mu\epsilon\upsilon$ $\kappa\rho\iota\tilde{\epsilon}\tau\epsilon$ $\kappa\rho\iota\tilde{\omicron}\upsilon\sigma\iota\upsilon$.

B

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

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Present	Future	Aorist	
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$\acute{\epsilon}\gamma\epsilon\iota\rho\omega$	$\acute{\epsilon}\gamma\epsilon\rho\omega$	$\eta\gamma\gamma\epsilon\iota\rho\alpha$	I raise
$\acute{\alpha}\pi\omicron\kappa\tau\epsilon\iota\omega$	$\acute{\alpha}\pi\omicron\kappa\tau\epsilon\upsilon\omega$	$\acute{\alpha}\pi\text{-}\acute{\epsilon}\kappa\tau\epsilon\iota\omega\alpha$	I kill
$\acute{\alpha}\pi\omicron\sigma\tau\epsilon\lambda\lambda\omega$	$\acute{\alpha}\pi\omicron\sigma\tau\epsilon\lambda\omega$	$\acute{\alpha}\pi\text{-}\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha$	I send
$\acute{\alpha}\gamma\gamma\epsilon\lambda\lambda\omega$	$\acute{\alpha}\gamma\gamma\epsilon\lambda\omega$	$\eta\gamma\gamma\epsilon\iota\lambda\alpha$	I announce
$\mu\epsilon\upsilon\omega$	$\mu\epsilon\upsilon\tilde{\omega}$	$\acute{\epsilon}\mu\epsilon\iota\omega\alpha$	I remain
$\kappa\rho\iota\omega$	$\kappa\rho\iota\tilde{\omega}$	$\acute{\epsilon}\kappa\rho\iota\omega\alpha$	I judge
$\beta\alpha\lambda\lambda\omega$	$\beta\alpha\lambda\omega$	($\acute{\epsilon}\beta\alpha\lambda\omicron\upsilon$)	I throw

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$\acute{\alpha}\pi\omicron\text{-}\theta\eta\eta\sigma\kappa\omega$ $\acute{\alpha}\pi\omicron\text{-}\theta\alpha\upsilon\omicron\upsilon\mu\alpha\iota$ ($\acute{\alpha}\pi\text{-}\acute{\epsilon}\theta\alpha\upsilon\omicron\upsilon$) I die

The **First Aorist Imperative** of $\acute{\alpha}\rho\omega$ (by analogy with $\lambda\upsilon\sigma\omicron\upsilon$) is: $\acute{\alpha}\rho\omicron\upsilon$.

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The **Present** and **Future** of $\acute{\alpha}\rho\omega$ are conjugated as follows:

$\acute{\alpha}\rho\omega$	$\acute{\alpha}\rho\omega$
$\acute{\alpha}\rho\epsilon\iota\varsigma$	$\acute{\alpha}\rho\epsilon\iota\varsigma$
$\acute{\alpha}\rho\epsilon\iota$	$\acute{\alpha}\rho\epsilon\iota$
$\acute{\alpha}\rho\omicron\mu\epsilon\upsilon$	$\acute{\alpha}\rho\omicron\mu\epsilon\upsilon$
$\acute{\alpha}\rho\epsilon\tau\epsilon$	$\acute{\alpha}\rho\epsilon\tau\epsilon$
$\acute{\alpha}\rho\omicron\upsilon\sigma\iota(\nu)$	$\acute{\alpha}\rho\omicron\upsilon\sigma\iota(\nu)$

As the verbal stem (used in the Future) and the Present stem generally differ, the fact that the endings of the singular and of the third person plural are the same causes no difficulty. In the case of $\mu\epsilon\upsilon\omega$ and $\kappa\rho\iota\omega$, however, both stems and endings are the same, and the meaning must be inferred from the context. In an accented text the Present is accented $\acute{\mu}\acute{\epsilon}\nu\omega$ $\acute{\mu}\acute{\epsilon}\nu\epsilon\iota\varsigma$ $\acute{\mu}\acute{\epsilon}\nu\epsilon\iota$ $\acute{\mu}\acute{\epsilon}\nu\omicron\upsilon\sigma\iota\upsilon$ and the future $\mu\epsilon\upsilon\tilde{\omega}$ $\mu\epsilon\upsilon\tilde{\epsilon}\iota\varsigma$ $\mu\epsilon\upsilon\tilde{\epsilon}\iota$ $\mu\epsilon\upsilon\tilde{\omicron}\upsilon\sigma\iota\upsilon$. This is an accentual distinction worth noting. We shall add the circumflex accent when using the four Future forms of these two verbs which would otherwise be ambiguous, but we shall add no accent when using the Present tense or the first and second person Future plural.¹

¹ I.e., Present: $\kappa\rho\iota\omega$ $\kappa\rho\iota\epsilon\iota\varsigma$ $\kappa\rho\iota\epsilon\iota$ $\kappa\rho\iota\omicron\mu\epsilon\upsilon$ $\kappa\rho\iota\epsilon\tau\epsilon$ $\kappa\rho\iota\omicron\upsilon\sigma\iota\upsilon$.
Future: $\kappa\rho\iota\tilde{\omega}$ $\kappa\rho\iota\tilde{\epsilon}\iota\varsigma$ $\kappa\rho\iota\tilde{\epsilon}\iota$ $\kappa\rho\iota\tilde{\omicron}\mu\epsilon\upsilon$ $\kappa\rho\iota\tilde{\epsilon}\tau\epsilon$ $\kappa\rho\iota\tilde{\omicron}\upsilon\sigma\iota\upsilon$.

ὄτι

There are three common uses of ὄτι:

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

(1) ὄτι *used causally*

This calls for no special comment. It is used just like the English 'because'.

(2) ὄτι *introducing dependent statements*

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

θεωρῶ ὄτι προφητῆς εἶ σὺ (John 4. 19)
I see that you are a prophet.

Dependent statements in the past

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

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

ἤκουσεν ὄτι ἀσθενεῖ (John 11. 6)

Similarly, ἤκουσεν ὄτι Ἰησοῦς ἐρχεται (John 11. 20)
She heard that Jesus *was* coming.

Sometimes English uses a Pluperfect. But the same rule applies: the tense used by the original speaker or thinker must be recalled. Thus:

οὐκ ἐπιστευσαν οἱ Ἰουδαῖοι ὄτι ἦν τυφλὸς (John 9. 18)
The Jews did not believe that he *had been* blind,

i.e. in thought they denied the statement in the Imperfect, 'He used to be blind'.

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

ἤκουσαν καὶ εἶδον
they had heard and seen.

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

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

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

(3) ὄτι *recitative*

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

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

Examples of the three uses are:

(1) ὑμεῖς οὐ πιστεύετε, ὄτι οὐκ ἔστε ἐκ τῶν προβατῶν τῶν ἐμῶν (John 10. 26)

You do not believe, because you are not of my sheep.

(2) εἶπον οὖν ὑμῖν ὄτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν (John 8. 24)

I said to you therefore that you will die in your sins.

(3) and (1) *ὕμεις λέγετε ὅτι Βλασφημεις, ὅτι εἶπον Υἱὸς τοῦ Θεοῦ εἶμι* (John 10. 36)

You say, 'You are blaspheming', because I said, 'I am the Son of God'.

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

EXERCISE 26

A

1. Ὅτε δε οἱ στρατιωται ἦλθον εἰς την οἰκίαν ἀπηγγειλαν ὅτι ἀπεστειλεν αὐτους. 2. οὗτοι κρινούσιν τας χηρας και ἀποκτενοῦσιν τα τεκνα αὐτων; 3. οὐ μενειτε ἐν τῷ τοπῷ τουτῷ ἀλλ' ἀποθανεισθε ἐν τη γῆ των ἐχθρων ὕμων. 4. οἱ δε ἀποστολοι ἐσπειραν τον λογον ἐν ταις καρδιαις των ὀλιγων οἱ ἠθέλον ὑπακουειν αὐτῷ. 5. ἦρεν οὖν τον σταυρον και ἦλθεν ὀπισω του Ἰησου. 6. ἐν ἐκεινῷ τῷ καιρῷ οἱ κριται ἐκριναν τας ἀπιστους. 7. ἐμεινα δε ἐν τῷ ἰδιῷ τοπῷ ἕως ἀνεγνω το βιβλιον. 8. δυνασθε πιειν το ποτηριον ὃ δει με πιειν; 9. ἐμειναμεν δε ἐν τῷ ἱερῷ ἕως οἱ ἐργαται ὤκοδομουν τον θρονον. 10. ὅτε δε ἠκουσαν ταυτα παρα της χηρας ἐμειναν παρ' αὐτῆς. 11. οὐδε ὤφειλες ἀργυριον τοις τελωναις. 12. ὃ δε Ἰησους εἶπεν τῷ παραλυτικῷ, Ἄρον αὐτο και ὑπαγε εἰς τον οἶκον σου· ὅτε δε ἠκουσεν ταυτα ἦρεν αὐτο και ὑπηγεν. 13. ἀπεστειλαμεν οὖν τους ἀγγελους ἐτοιμασαι την ὁδον. 14. ὃ προφητῆς εἶπεν ὅτι Δυνατον ἐστιν. εἶπεν ὅτι δυνατον ἐστιν. εἶπεν, Δυνατον ἐστιν. 15. παρηγγειλατε αὐτοις μη ἀδικησαι ὄλον τον λαον. 16. και τουτο ἠκουσαμεν παρ' αὐτου ὅτι δει ἡμας φιλειν τους ἀδελφους ἡμων. 17. ἀλλ' οἱ Φαρισαιοι ἐλεγον ὅτι ἐσθιει παρα ἀμαρτωλῷ. 18. οἰσεις δε τον σταυρον ὀπισω μου. 19. και ἐρει ταυτα αὐτῆ ὅτι φιλουσιν ἀλλήλους. 20. ἐμαθες ὅτι ἐρχεται ὃ ἰσχυρος κριτῆς. 21. εἶπαν ὅτι ἴκανον οἶνον πινοῦσιν. 22. ἐγγων ὅτι ὃ Κυριος ἐπεμψεν τον ἀγγελον εἰς το σωζειν με. 23. εἶδον ὅτι ἠγαγομεν τον ὄχλον εἰς την αὐτῆν συναγωγῆν.

B

1. Send the young men to rouse the soldiers. 2. But he took the child and departed. 3. They will not die in the desert, for the soldiers will save them. 4. Therefore I will judge my people at that time. 5. And the Pharisees went to eat bread with¹ the prophet. 6. And when he heard these words he sent them to kill his enemy. 7. They will remain in the house while the paralysed man is dying. 8. We announced therefore that the apostle had fallen. 9. But you ought not to judge these widows. 10. And he will cast out² his right eye, because you are weak. 11. When the disciples came to the village they sowed the word in the hearts of the people. 12. Will you not kill the evil men, O Lord? 13. You will throw the stones beside the temple. 14. But the Pharisees said that the disciples of John did not eat with¹ tax-collectors and sinners. 15. I shall fall but not die, because you will raise me. 16. And they will say, 'He died on the first day while we were working'.

LESSON 27

The First and Second Aorist Middle

γίνομαι

THE FORMATION OF THE AORIST MIDDLE

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

¹ Use *παρα*.² Use *ἐκβαλλω*.

First Aorist		Second Aorist	
Indicative		Indicative	
ἔλυσαμην	I loosed	ἔγενομην	I became
ἔλυσω ¹		ἔγενου	
ἔλυσατο		ἔγενετο	
ἔλυσαμεθα		ἔγενομεθα	
ἔλυσασθε		ἔγενεσθε	
ἔλυσαντο		ἔγενοντο	

The Imperative and Infinitive follow the Present Middle in a similar way:²

Imperative		Imperative	
λυσαι	loose	γενου	become
λυσασθω		γενεσθω	
λυσασθε		γενεσθε	
λυσασθωσαν		γενεσθωσαν	
Infinitive		Infinitive	
λυσασθαι	to loose	γενεσθαι	to become

THE USE OF THE FIRST AORIST MIDDLE

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

Present Middle	Aorist Middle
ἄπτομαι	ἤψαμην
ἄρχομαι	ἤρξαμην
δέχομαι	ἔδεξαμην
ἐργάζομαι	ἤργασαμην
εὐαγγελίζομαι	εὐηγγελισαμην

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

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

(ἀποκρίνομαι has mainly Passive forms, but ἀπεκρίνατο, 'he answered', is sometimes found.)

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

δέχομαι δεξομαι ἐδέξαμην

THE USE OF THE SECOND AORIST MIDDLE; γίνομαι

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

ἀπολλυμι I destroy ἀπωλομην I perished

and in the extremely common

γίνομαι I become, etc. ἐγενομην I became, etc.

The first three principal parts of γίνομαι are thus:

γίνομαι γενησομαι ἐγενομην

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

ἔγενετο φωνη ἐκ τῆς νεφέλης (Mark 9. 7)

There came a voice out of the cloud.

γίνομαι is not a verb of motion, but in English 'came' is a somewhat more idiomatic translation than 'was'.

The Imperative of εἶμι is very rare. γίνομαι is generally used to express the Imperative of the verb 'to be', e.g.

μη γενεσθε ὡς οἱ ὑποκριται (Matt. 6. 16)

Do not be as (like) the hypocrites.

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

και ἐγενετο και αὐτος διηρχετο (Luke 17. 11)

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

The New English Bible considers it unnecessary to translate και ἐγενετο και and renders it simply: 'he was travelling through'.

EXERCISE 27

A

1. Ὑμεῖς μὲν ἠρνήσασθε τὸν ἅγιον καὶ δίκαιον κατ' ἰδίαν, ὁ δὲ ἠρνήσατο αὐτὸν ἐμπροσθεν ὄλου τοῦ λαοῦ. 2. ἡ χήρα ἠψάτο μόνον τοῦ ἱματίου αὐτοῦ, ἀλλ' εἶπεν Μη μου ἄπτου. 3. ἠσπασατο αὐτοὺς ἀλλ' ἠρξάντο παρακαλεῖν αὐτὸν ἀπελθεῖν. 4. αὐτὸν δεῖ τὸν οὐρανὸν δεξασθαι, ἀλλ' ὀψομεθα αὐτὸν ἐν τῇ ἡμέρᾳ τῆς δευτέρας παρουσίας αὐτοῦ. 5. ὁ δὲ ἀπεκρίνατο Ἐυαγγελισαὶ αὐτῷ. 6. αὐτὸν δε λογιζομαι φίλον, ἔργον γὰρ καλὸν ἠργασατο ὑπὲρ ἔμου. 7. οἱ οὖν μαθηταὶ αὐτοῦ ἠρξάντο ὁδὸν ποιεῖν. 8. ὁ δὲ πρῶτος παρεγενετο καὶ εἶπεν, Κύριε, βουλομεθα μαθεῖν προσευξασθαι. 9. ὁ πρεσβύτερος γενεσθῶ ὡς ὁ διακόνος. 10. καὶ ἐγενετο ἐν τῷ εἶναι αὐτοὺς ἐν τῇ οἰκίᾳ οἱ σοφοὶ παρεγενοντο εἰς Ἱεροσόλυμα. 11. κάκεινος ἀπώλετο, ἀλλ' οἱ υἱοὶ αὐτοῦ οὐκ ἀπώλοντο. 12. ἠρξῶ ἀπὸ τῶν ἐσχατῶν ἕως τῶν πρῶτων. 13. διὸ γινεσθε σοφοὶ πρὸς ἀλλήλους. 14. οὐκ ἐνεδυσατο ἱμάτιον καὶ ἐν τῇ οἰκίᾳ οὐκ ἔμενεν. 15. καὶ ἐγενετο ἐν τῷ σπειρεῖν ἀλλὰ¹ ἔπεσεν παρα τὴν ὁδόν.

B

1. And Jesus began to say to the crowds concerning John, 'He prepared my way'. 2. Let a man deny himself and come after me. 3. Peter, go into the house of the unbelieving woman and greet her. 4. And on that day the remaining saints preached the gospel and worked righteousness. 5. But he went up into the temple to pray. 6. Sinner, receive the word with fear. 7. Do not be like the hypocrites, but be faithful to one another. 8. And it came to pass, as he sowed, the seeds¹ fell beside the way. 9. He was in the world, and the world came into being through him, and the world did not know him. 10. It is not lawful for a prophet to perish outside Jerusalem. 11. Peter, do not be faithless.

¹ This refers back to the neuter plural word σπέρματα, 'seeds'; see Vocab. 29. σπέρματα is required again in 27 B 8.

REVISION TESTS 3

The Verb

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

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

A

1. Give the following tenses of λυω:
Active: Present Indicative, First Aorist Indicative, Present Imperative, First Aorist Infinitive.
Middle: Imperfect Indicative, Future Indicative, Present Imperative, First Aorist Imperative.
Passive: Present Indicative. [9 marks]
2. Give the rules of contraction of -εω verbs. [3]
3. Give the Future and Aorist Indicative of βαλλω. [2]
4. Give the Imperfect and Infinitive of εἶμι. [2]
5. Give the Present Indicative and Infinitive of δυναμαι. [2]
6. Tabulate the contractions of mutes with σ. [3]
7. Give the Second Aorist Indicative Active of -βαινω. [1]
8. Give the Greek for: I am beside, I bind, I build, I buy, I cleanse, I draw near, I exhort, I follow, I heal, I am ill, I injure, I keep, I have mercy on, it is necessary, I obey, I persecute, I practise, I reckon, I recognise, I rejoice, I repent, I rule, I seek, I seem, I cause to stumble, I tempt. [13]
9. Give the Greek for: I shall begin, I shall deny, I shall pray, I shall receive (two words), I shall prepare. I fled, I hid, I learnt, I perished, I sinned, I was throwing out. [6]
10. Give the first three principal parts of the verbs meaning: I loose, I become, I command, I cry out, I depart, I die, I eat, I fall, I have, I know, I lift up, I look at, I raise, I remain, I say. [15]
11. Give simple Greek sentences illustrating four uses of the infinitive. [4]

B

1. Give the following tenses of *φιλεω*:
Active: Imperfect Indicative, Future Indicative, First Aorist Imperative, Present Infinitive.
Middle: Present Indicative, First Aorist Indicative, First Aorist Infinitive.
Passive: Imperfect Indicative, Present Imperative. [9 marks]
2. Give the rules for initial vowel changes in the formation of past tenses [3]
3. Give the Aorist Indicative, Imperative and Infinitive Middle of *γνωμαι*. [3]
4. Give the Present and Future of *ειμι*. [2]
5. Give the Imperfect Indicative of *δυναμαι*, mentioning the alternative forms. [1]
6. Give the Second Aorist Indicative Active of *γνωσκω*. [1]
7. Give the First Aorist Imperative and Infinitive of *αιρω*. [2]
8. Give the Greek for: I am about, I bless, I call (two words), I fear, I guard, I hate, I hope, I inhabit, it is lawful, I marry, I open, I proclaim, I put on, I release, I reveal, I sanctify, I serve, I sit, I take hold of (two words), I am weak, I weep, I wonder at, I worship, I do wrong. [13]
9. Give the Greek for: I shall glorify, I shall go down, I shall greet, I shall read, I shall touch. I left, I was owing, I was preaching the gospel, I suffered, I was walking, I was wishing (two words). [6]
10. Give the first three principal parts of the verbs meaning: I loose, I announce, I bring, I carry (2 words), I come, I drink, I find, I go up, I judge, I kill, I see, I send (with a commission), I sow, I take. [15]
11. Give ten verbs which usually take the dative and three which usually take the genitive. [2]
12. Explain the use of tenses in object clauses after verbs of saying or thinking in a past tense. [3]

LESSON 28

**Third Declension masculine and feminine nouns
with consonant stems**

THE THIRD DECLENSION

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

The basic classification of the Third Declension is into:

- (1) nouns whose stems end in a consonant:
 - (a) masculine and feminine nouns (Lesson 28);
 - (b) neuter nouns (Lesson 29); together with
 - (c) certain adjectives and pronouns (Lesson 30).
- (2) nouns whose stems end in a vowel (Lesson 31).

MASCULINE AND FEMININE NOUNS WITH
CONSONANT STEMS

The endings of these nouns are as follows:

	Singular	Plural
N.	Various	ες
A.	α	ας
G.	ος	ων
D.	ι	σι(ν)

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

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

<i>αστηρ</i>	<i>αστερος</i>	<i>ο</i>	star
<i>ελπις</i>	<i>ελπιδος</i>	<i>η</i>	hope

The stem can be found by taking away the -ος from the genitive singular. Thus the stem of ἀσθηρ is ἀστερ and is declined as follows:

ἀσθηρ	ἀστερες
ἀστερα	ἀστερας
ἀστερος	ἀστερων
ἀστερι	ἀστερσι(ν) ¹

Formation of the dative plural

When σιν is added to the stem to form the dative plural, the same consonantal changes take place as in the forming of the future of verbs (Lesson 21):

(gutturals)	κ, γ, χ + σιν → ξιν
(labials)	π, β, φ + σιν → ψιν
(dentals and also ν)	τ, δ, θ, ν + σιν → σιν

Examples:

Nominative	Genitive	Dative plural	
σαρξ	σαρκ-ος	σαρξιν	flesh
αἰων	αἰων-ος	αἰωσιν	age
νυξ	νυκ-τ-ος	νυξιν	night

Stems ending in αντ, εντ, οντ take the following forms:²

αντ + σιν → ασιν
εντ + σιν → εισιν
οντ + σιν → ουσιν

Example:

ἀρχων	ἀρχοντος	ἀρχουσιν	ruler
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Irregular nouns

The following words are somewhat irregular:

πατηρ πατρος ὁ	father
μητηρ μητρος ἡ	mother
θυγατηρ θυγατρος ἡ	daughter

¹ ἀστερσιν is not in fact found, but it is given here to illustrate the general form. In Greek literature the dative plural of ἀσθηρ appears in a variety of forms, of which ἀστρασιν is the commonest.

² These forms will be found of great importance when the participle is reached in Lesson 36.

They are all declined like πατηρ, as follows:

πατηρ	πατερες
πατερα	πατερας
πατρος	πατερων
πατρι	πατρασι(ν)

The stem is in fact πατερ, but it contracts in the genitive singular and in the dative singular and plural. In addition the dative plural has an irregular ending -ασιν.

EXERCISE 28

A

1. Σωζομεθα γαρ τη ἐλπίδι και τη χαριτι του Θεου.
2. και ἐγειρεσθε ταις χερσιν της γυναικος.
3. φυλασσεσθωσαν οἱ παιδες ὑπο των Ἑλληνων.
4. ἀπεστειλαν δε οἱ ἀρχοντες τους στρατιωτας νυκτος.
5. οἱ αὐτοι οὖν ἤραν την εἰκονα Σιμωνος.
6. οὐ μενοῦσιν ἐν τη γη αὐτων εἰς τον αἰωνα;
7. ἐν τω πρωτω μηνι ἐλαβες τον καρπον του ἀμπελωνος ταις γυναιξιν των ἄλλων μαρτυρων.
8. ὁ τυφλος πατηρ ἐφίλει την θυγατερα αὐτου.
9. ἴδε, ὦ γυναι, οἱ των οὐρανων ἀστερες μαρτυρουσιν τω Σωτηρι.
10. φαγη γαρ την σαρκα του υἱου του ἀνθρωπου.
11. και αὐτην ἀπεκτεινεν τοις ποσιν της εἰκονος ἣ ἐπεσεν ἐν μεσῳ του ναου.
12. ὁ δε μισθος οὐ λογιζεται¹ κατα χαριν.
13. δεῖ οὖν ἀνδρα καταλιπειν τον πατερα και την μητερα αὐτου.
14. μετα το ἀποθανειν τον πατερα αὐτου κατωκησεν ἐν τη γη ταυτη.

B

1. Woman, you did not find sufficient money for the rulers, did you?
2. And the teacher himself sent his own children into the vineyard.
3. But the night and the day will not remain for ever and ever.
4. After these things we looked at the star with them.
5. And we announced that he was a Saviour for women.
6. Their flesh is weak, but the witnesses are being saved by grace.
7. But they worked with the hands and the feet.
8. The saviour is above the teacher, because he died on behalf of the sheep.
9. But beautiful daughters will become like their mothers.
10. In the last month hope will abound.
11. Because of this they will carry the image through the temple.
12. Apart from the flesh of the Son we shall not have

¹ In form λογιζεται can be either deponent middle or (as here) passive.

eternal life in ourselves. 13. Because the girl is under authority, she is not tempted by the devil. 14. Because we are not under law, but under grace. 15. The husband and the wife are the same flesh.

LESSON 29

Third Declension neuter nouns

Neuter nouns of the Third Declension all have consonant stems, but they are of two distinct types.

NEUTER NOUNS: FIRST TYPE

The first is like *ἀσσηρ*, except that

(1) the accusatives are the same as the nominatives (as always in neuter nouns);

(2) there is an *-a* ending in the nominative and accusative plural.

The endings are therefore:

	Singular	Plural
N.A.	Various	<i>-a</i>
G.	<i>-ος</i>	<i>-ων</i>
D.	<i>-ι</i>	<i>-σι(ν)</i>

σωμα σωματος το, 'body' (stem *σωματ*), is declined as follows:

N.A.	<i>σωμα</i>	<i>σωματα</i>
G.	<i>σωματος</i>	<i>σωματων</i>
D.	<i>σωματι</i>	<i>σωμασι(ν)</i>

NEUTER NOUNS: SECOND TYPE

With stems ending in -εσ

The second type is at first sight quite different.

γενος γενους το, 'race', is declined as follows:

N.A.	<i>γενος</i>	<i>γενη</i>
G.	<i>γενους</i>	<i>γενων</i>
D.	<i>γενει</i>	<i>γενεσι(ν)</i>

It will be seen that the nominative singular ending is the same as that of *λογος*, but that the declension as a whole is quite different from that of Second Declension masculine words. Thus words of the *-ος -ους το* type need to be carefully noted and learnt.

These forms are not in fact as arbitrary as they look. Apart from the nominative singular, they are all due to the dropping of the final *ς* of the stem *γενεσ*. Contractions have taken place thus:

—	<i>γενε(σ)α</i>	→ <i>γενη</i> (see p. 83 footnote)	
<i>γενε(σ)ος</i>	→ <i>γενοους</i>	<i>γενε(σ)ων</i>	→ <i>γενων</i> (see <i>-εω</i> contractions, Lesson 4)
<i>γενε(σ)ι</i>	→ <i>γενει</i>	<i>γενε(σ)σιω</i>	→ <i>γενεσιω</i>

EXERCISE 29

A

1. Ἐλεος δε θελω και οὐ θυσιαν. 2. και οἱ ἐχθροὶ Ἰουδα ἀπεκτειναν μέρος του ἔθνους πυρι. 3. ἐξομεν ἀρα βαπτισμα μετανοιας δια του αιματος αὐτου; 4. ποιησει δε σημεια και τερατα τῷ γενει ἡμων. 5. οἱ δε παιδες ἔλαβον τα σκευη ἐκ του ὕδατος. 6. ἰσχυρα δε ῥήματα κριματος ἐξήλθεν ἐκ του στοματος σου. 7. ἐγω γαρ οὐκ ἦλθον ποιησαι το θελημα μου, ἀλλα το θελημα του Κυριου ὃς ἀπεστειλεν με. 8. διο ἐρχεται ἐν ἔλεει εἰς τα μελη του σωματος αὐτου. 9. και τα ἔθνη γνωσεται το ὄνομα αὐτου. 10. μετα ταυτα ἤψατο του ὠτος τη χειρι αὐτου. 11. το ὕδωρ περισσευει ἐν τοις σκευεσιν. 12. τα ῥήματα του στοματος αὐτου ἦν τοις ὠσιν των ἔθνων. 13. κατα το αὐτου ἔλεος ἐσωσεν ἡμας.

B

1. But God is rich in mercy. 2. He said therefore that he was not the light, but was coming to bear witness concerning the light. 3. And we went through fire and water, for the spirit of compassion dwelt in us. 4. And he will open the ears of the multitudes who cannot hear. 5. Not even the years of the mountains will be for ever; for the end will be the darkness of the judgement. 6. But we ourselves are members of his body. 7. For the seed of Abraham

must eat the Passover. 8. See my hands and my feet. 9. He is the way of light for the multitudes. 10. And they will say to the mountains, 'Fall on us'. 11. And there will be wonders in the darkness of the night, blood and fire and fear. 12. But the end of the way will be the light of the Spirit. 13. But, unbelieving woman, you said that you knew the will of God. 14. And they will do wonders in his name. 15. But he put¹ the seed into a vessel on the day of the Passover. 16. The Jews therefore became a part of the whole race. 17. Can the feet say to the hands, 'We have no need of you, because you are not members of the body'? 18. And the Holy Spirit will remain with them for ever and ever. 19. And the world perished by water.

LESSON 30

Third Declension adjectives

Interrogative and indefinite pronouns

THIRD DECLENSION ADJECTIVES: FIRST TYPE

There are also two types of Third Declension Adjective. In certain respects these correspond closely to the two neuter noun declensions. The common words of the first group are comparative adjectives, e.g.

πλειων πλειον more

Masculine		Masculine	
Feminine	Neuter	Feminine	Neuter
πλειων	πλειον	πλειονες	πλειονα
πλειονα	πλειον	πλειονας	πλειονα
πλειονος	πλειονος	πλειωνων	πλειωνων
πλειονι	πλειονι	πλειοισι(ν)	πλειοισι(ν)

¹ Use βαλλω. βαλλω and its compounds are often used in a weakened sense, cf. 13A9, 32A11.

It will be seen that the masculine and feminine endings are of the ἀσθηρ type and the neuter forms are of the σωμα type.

When πλειων πλειον
πλειονα has been learnt the whole declension follows automatically.

INTERROGATIVE AND INDEFINITE PRONOUNS

τις

The interrogative and indefinite pronouns (Introduction: English Grammar, Section 5) belong to this same group. The interrogative 'who?' 'what?' differs from the indefinite pronoun 'someone', 'anyone', 'a certain one', 'something', etc., only in accent. The unaccented form of both is:

τις	τι	τινες	τινα
τινα	τι	τινας	τινα
τινος	τινος	τινων	τινων
τινι	τινι	τισι(ν)	τισι(ν)

When τις τι
τινα has been learnt, the rest of the declension follows automatically.

We shall always print the interrogative with an acute accent on the first syllable: τίς τί τίνα, and the indefinite without any accent.¹

¹ (Not important at this stage.) All forms of the indefinite pronoun belong to a small class of words (called *enclitics*) which are closely joined to the word that precedes. (Others are: τε; με, μου, μοι; σε, σου, σοι (when not emphatic); and the Present Indicative of εἶμι, except second singular εἶ.) They, therefore, never stand first in the sentence.

In a fully accented text these words sometimes have an accent (which may be either acute or grave), but more usually they have no accent at all. The interrogative and indefinite pronouns are normally easy to distinguish. In its two-syllable forms the interrogative carries an acute accent on the *first* syllable, e.g. *τίνες*; whereas the corresponding indefinite can only have an accent on the *second* syllable. It can be *τινες*, *τινές* or *τινές*. In the single syllable forms, the interrogative always has an acute accent (*τίς*, *τί*), whereas the indefinite is nearly always without an accent (*τις*, *τι*). (There are, however, rare cases where the single syllable indefinite also has an acute accent, which might cause it to be confused with the interrogative, e.g. John 12. 47; 16. 30.)

ὅστις

The indefinite relative pronoun, ὅστις 'whoever', is a combination of ὅς and τις, both parts of which decline. Thus we get the nominative forms:

ὅστις ἡτίς ὅτι (οἱ ὅ τι)¹ οἵτινες αἵτινες ἄτινα

In the New Testament the nominative is the only case in common use, and the distinction in meaning between ὅς and ὅστις has almost disappeared. Therefore it is usually correct to translate it like an ordinary relative: 'who', 'which', etc.²

Examples of the use of τίς τις and ὅστις are:

ἀλλὰ τί ἐξήλθατε ἰδεῖν; (Matt. 11. 8)

But what did you go out to see?

εἰ τις ἔχει ὦτα ἀκουεῖν ἀκουετω (Mark 4. 23)

If anyone has ears to hear, let him hear.

Both τίς and τις may be used adjectivally:

τίνα μισθὸν ἔχετε; (Matt. 5. 46)

What reward do you have?

γυναῖκες τινες . . . αἵτινες διηκονοῦν αὐτοῖς (Luke 8. 2, 3)

Certain women . . . who used to wait upon them.

τί often means 'why?'

τί δε με καλεῖτε, Κυριε Κυριε; (Luke 6. 46)

Why do you keep calling me 'Lord, Lord'?

ADJECTIVES OF THE THIRD DECLENSION: SECOND TYPE

The second type of Third Declension Adjective has a stem ending in -ες and undergoes contractions similar to those of γενος:

ἀληθης ἀληθες true

¹ ὅτι the pronoun needs to be distinguished from ὅτι the conjunction. Modern editors therefore usually write the pronoun as two words: ὅ τι.

² It seems likely that there was a tendency to substitute ὅστις for ὅς in the nominative to avoid confusion between the relatives ἡ, ὁ, οἱ, αἱ and the article ὁ, ἡ, οἱ, αἱ. See p. 72 n. 1 and C. F. D. Moule, *An Idiom Book of N.T. Greek*, pp. 123 f.

Masculine	Neuter	Masculine	Neuter
ἀληθης	ἀληθες	ἀληθεις	ἀληθη
ἀληθη	ἀληθες	ἀληθεις	ἀληθη
ἀληθους	ἀληθους	ἀληθων	ἀληθων
ἀληθει	ἀληθει	ἀληθει(ν)	ἀληθει(ν) ¹

EXERCISE 30

A

1. Διαθηκην κρεισσονα ἐπέμψεν ἡτίς ἐστὶν ἐν τῷ αἵματι τοῦ Σωτηροῦ. 2. κἀγὼ οὐκ εἶμι μειζων αὐτοῦ; 3. ὁ δε Ἰησοῦς ὑπηγεν πληρης τοῦ Ἁγίου Πνευματος. 4. Ἀβρααμ, ἡ δικαιοσυνη σου περισσευει, ὅτι ἐστὶν πλειων τῆς δικαιοσυνης τοῦ γενοῦς σου. 5. τί οὐκ ἦν ἡ μαρτυρια αὐτοῦ ἀληθης; ἡ σαρξ ἀσθενῆς ἐστὶν. 6. εἶπατε Τίς ἐστὶν ἄξιος ἐν αὐτῇ τῇ κωμῆ; 7. ὁ δε ἀδελφος σου ἔχει τι κατα σου. 8. και τινες των Φαρισαιων εἶπαν ἐν ἑαυτοῖς, Τί βλασφημει; 9. ὅστις γαρ ἔχει παραλημμεται πλειον. 10. τί σοι δοκει, Σιμων; συ τίνα με λεγεις εἶναι; 11. δυναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ; 12. ὅτι ἐστὶν ὁ σοφὸς ὅστις ὠκοδομησεν τὴν ἰδίαν οἰκίαν ἐπὶ τὴν αὐτὴν πέτραν. 13. γινεται τα ἔσχατα τοῦ ἀνθρωποῦ χειρονα των πρωτων.

B

1. But they will receive² a reward which is better than life. 2. The Christ then is greater than the temple. 3. For he was a man full of grace and truth. 4. The first workmen said, 'We shall receive² more honour'. 5. But the true elders in compassion encourage their weak children. 6. Whoever wishes to come after me, let him deny himself. 7. A certain saint died and did not leave children. 8. For when we were in the flesh we were slaves of sin. 9. These are the men who

¹ Apart from the nominative singular and the masculine and feminine accusative plural (which follows the nominative), the contractions are quite regular:

ἀληθε(σ)α → η	ἀληθε(σ)ες → εις
ἀληθε(σ)ος → ους	ἀληθε(σ)ων → ων
ἀληθε(σ)ι → ει	ἀληθε(σ)οιν → εοιν

² Use λαμβανω οἱ παραλαμβάνω. λαμβανω often means 'receive'.

hear the words of the multitude. 10. Can this man be worse than Judas? 11. Why do you tempt me, hypocrite? Whose is this image? 12. Some speak according to (the) flesh, but the Spirit is against the flesh.

LESSON 31

Third Declension nouns with vowel stems

v STEMS

There are nine nouns in the New Testament (none of them very common) with stems ending in *v*. Some of these are masculine and some feminine. They are declined exactly like *ἄσπηρ*, except for the accusative singular, which ends in *v*. Thus:

<i>ἰχθυς</i>	<i>ἰχθυος</i>	ὁ fish
<i>ἰχθυς</i>		<i>ἰχθυες</i>
<i>ἰχθυον</i>		<i>ἰχθυας</i>
<i>ἰχθυος</i>		<i>ἰχθυων</i>
<i>ἰχθυῖ</i>		<i>ἰχθυσι(v)</i>

ι AND ευ STEMS

Much more important are those with stems in *ι* and in *ευ*, which are declined as follows:

<i>πολις</i>	<i>πολεως</i>	ἡ city	<i>βασιλευς</i>	<i>βασιλεως</i>	ὁ king
<i>πολις</i>			<i>βασιλευς</i>		
<i>πολιν</i>			<i>βασιλεα</i>		
<i>πολεως</i>			<i>βασιλεως</i>		
<i>πολει</i>			<i>βασιλει</i>		
<i>πολεις</i>			<i>βασιλεις</i>		
<i>πολεις</i>			<i>βασιλεις</i>		
<i>πολεων</i>			<i>βασιλεων</i>		
<i>πολεσι(v)</i>			<i>βασιλευσι(v)</i>		

Note. (1) Though strictly speaking the stems end in *ι* and in *ευ* (and the nominative ending is simply *ς*), it is better for practical purposes to think of the endings as *-ις* *-εως* and *-ευς* *-εως*.

(2) All these nouns with *ι* stems have nominative singular in *-ις* and genitive singular in *-εως*, and all are feminine. And all nouns with *ευ* stems have nominative singular in *-ευς* and genitive singular in *-εως*, and all are masculine. They are always, therefore, of the form: *-ις* *-εως* ἡ and *-ευς* *-εως* ὁ.

(3) In each case (as with *ἀληθεις*) the nominative and accusative plurals are the same.

(4) *βασιλευς* follows *πολις* exactly, except in the accusative singular and dative plural.

(5) Nouns like *πολις* *-εως* ἡ with vowel stems need to be carefully distinguished from those with consonant stems like *ἐλπις* *ἐλπιδος* ἡ and *χαρις* *χαριτος* ἡ.

EXERCISE 31

A

1. Ἴδου, ζητη ὑπο της μητρος και των ἀδελφῶν σου. 2. και οἱ ἄνδρες περιεπατουν ἐν ταις πολεσιν συν ταις γυναξιν αὐτων. 3. παρηγγειλεν οὖν ταις ἰδαις θυγατρασιν ἑτοιμασαι τον ἰχθυν τω βασιλει. 4. ἐγω μεν βαπτιζω ὑμας ὕδατι, ἐκεινος δε βαπτισει ἡμας δυναμει. 5. οὗτοι εἰσιν οἱ ἄνθρωποι οἵτινες λεγουσιν ἀναστασιν μη εἶναι. 6. ἐγω γαρ παρα ἀνθρωπου οὐ παρελαβον αὐτο, ἀλλα δι' ἀποκαλυψεως. 7. θελεις πιστιν και ἀγαθην συνειδησιν; 8. και ἐσται χειρων χρονος κρισεως και θλιψεως. 9. ὁ γαρ μαθητης οὐ φιλει πατερα και μητερα ὑπερ ἐμε. 10. δια τί οὐ περιπατουσιν κατα τας παραδοσεις των ἱερεων; 11. ἐκεινος δε οὐκ ἔχει ἀφεςιν εἰς τον αἰωνα. 12. θλιψις δε γενησεται δια τον λογον.

B

1. And the scribes must take the fishes out of the water for the priests. 2. But by his faith he will open the ears of her father. 3. And they marvelled (wondered) that he had been talking with the high-priest. 4. For the men said that they had seen the daughter of the king.

5. In the resurrection whose wife will she be? 6. And my knowledge of the mystery came by (according to) revelation. 7. But the traditions of men will not bring the forgiveness of sins. 8. Did you not know the power and the grace of God? 9. For our fathers abounded in faith and knowledge. 10. And they will persecute you from city to city. 11. But their consciences were weak. 12. But the faithful man does not come into judgement.

LESSON 32

Adjectives and pronouns of the First and Third Declensions:

πας, εἷς, οὐδεις, μηδεις, πολυς, μεγας

Some adjectives have the masculine and neuter of the Third Declension and the feminine of the First Declension.

πας

πας πασα παν, 'every', 'all' is declined as follows:

πας	πασα	παν	παντες	πασαι	παντα
παντα	πασαν	παν	παντας	πασας	παντα
παντος	πασης	παντος	παντων	πασων	παντων
παντι	παση	παντι	πασι(ν)	πασαις	πασι(ν)

All that need be learnt is *πας πασα παν παντα*. The rest follows automatically. The First Declension feminine *πασα* has a consonant stem and so follows *δοξα*. The Third Declension *παντα* shows that the masculine (and neuter) stem is *παντ*. Then *πας παντος* follows *αστηρ αστερος* and *παν παντος* follows *σωμα σωματος*. For the dative plural we utilise the contraction rule of Lesson 28:

αντ + σιν → ασιν

πας can be used in the following ways:

(1) It can stand alone:

πας οὖν ὅστις ἀκουει μου τους λογους τουτους (Matt. 7. 24)
Therefore everyone who hears these words of mine.

παντα δι' αὐτου ἐγενετο (John 1. 3)
All things came into existence through him.

(2) It can stand with a noun without an article:

παν δενδρον αγαθον καρπους καλους ποιει (Matt. 7. 17)
Every good tree yields good fruit.

(3) It can stand with a noun with an article, usually in the *predicative* position:

πας ὁ ὄχλος ἐζητουν¹ ἀπτεσθαι αὐτου (Luke 6. 19)
All the crowd (the whole crowd) were seeking to touch him.

εἷς

εἷς μια ἐν, 'one', is declined as follows:

εἷς	μια	ἐν
ἐνα	μιαν	ἐν
ἐνος	μιας	ἐνος
ἐνι	μια	ἐνι

Again, all that need be learnt is *εἷς μια ἐν ἐνα*.

(*μια* has a vowel stem and follows *ἡμερα*).

εἷς and *ἐν*, 'one', must be carefully distinguished from *εἷς*, 'to', and *ἐν*, 'in'.

οὐδεις AND μηδεις

'No one', 'nothing' is expressed by *οὐδεις*, when used with the Indicative, and by *μηδεις*, when used with other moods. These are declined exactly like *εἷς* except that the prefix *οὐδ-* or *μηδ-* is added in

¹ Note the singular (collective) subject and the plural verb. It is technically a breach of concord, but this construction according to sense is common both in Greek and English. In English we could translate either 'were seeking' or 'was seeking'.

the masculine and neuter and the prefix οὐδε- or μηδε- in the feminine, giving:

οὐδ εις	οὐδε μια	οὐδ εν	μηδ εις	μηδε μια	μηδ εν
οὐδ ενα	οὐδε μιαν	οὐδ εν	μηδ ενα	μηδε μιαν	μηδ εν
οὐδ ενος	οὐδε μιας	οὐδ ενος	μηδ ενος	μηδε μιας	μηδ ενος
οὐδ ενι	οὐδε μια	οὐδ ενι	μηδ ενι	μηδε μια	μηδ ενι

Examples:

Indicative: *πειραζει δε αυτος ουδενα* (James 1. 13)

And he himself tempts no one.

Infinitive: *παρηγγειλεν αυτω μηδενι ειπειν* (Luke 5. 14)

He commanded him to tell (it to) no one.

In Greek two negatives do not cancel one another out, so that οὐδεις and μηδεις may be used even when the verb already has a negative:

ουκ εφαγεν ουδεν εν ταις ημεραις εκειναις (Luke 4. 2)

He ate nothing in those days.

ουδενι ουδεν ειπαν (Mark 16. 8)

They said nothing to anybody.

πολυς AND μεγας

These adjectives are declined like αγαθος, except for the forms in heavy type:

πολυς	πολλη	πολυ	much; pl. many
πολυς	πολλη	πολυ	
πολυν	πολλην	πολυ	
πολλου	πολλης	πολλου	
πολλω	πολλη	πολλω	
πολλοι	πολλαι	πολλα	
etc.			
μεγας	μεγαλη	μεγα	great
μεγας	μεγαλη	μεγα	
μεγαν	μεγαλην	μεγα	
μεγαλου	μεγαλης	μεγαλου	
μεγαλω	μεγαλη	μεγαλω	
μεγαλοι	μεγαλαι	μεγαλα	
etc.			

It will be seen that the regular forms have stems πολλ and μεγαλ, while the irregular forms have the shorter stems πολ and μεγ. Simply learn:

πολυς	πολλη	πολυ	μεγας	μεγαλη	μεγα
πολυν			μεγαν		

and the rest follows automatically.

EXERCISE 32

A

1. Παραλημψη δε την εξουσιαν ταυτην απασαν και την δοξαν των βασιλειων.
2. οι τεσσαρες λησται εφυγον εις τα ορη.
3. το ονομα μου μεγα εσται εν πασιν τοις εθνεσιν.
4. ουδεις θελει πιειν τον οϊνον τουτον;
5. οι εξ ιερεις ηλθον νυκτος και ηραν τα σωματα των τριων προφητων.
6. και πασα πολις ειχεν πυλωνα δωδεκα¹ και παν το πληθος εχαιρεν.
7. ω γυναι, μεγαλη σου η πιστις.
8. και γνωσκομεν οτι τα δεκα ρηματα ταυτα αληθη εστιν, οτι ελαλησεν αυτα ο Κυριος δια στοματος Μωυσεως.
9. και ουκ εγνωσαν εως ηλθεν ο μεγας κατακλυσμος και ηρεν απαντας.
10. πεμπεσθω εις των δουλων σπειρειν το σπερμα εν τοις τρισιν αγροις.
11. συνηρχοντο δε πολλοι εκ των επτα κωμων και εφερον τους ασθενεις και εβαλλον αυτους παρα τους ποδας αυτου.
12. μηδεις σκανδαλιζετω ενα των παιδων τουτων.
13. οι δε δυο γονεις αυτου ουκ εγνωσαν οτι μενει εν τη πολει.
14. ουχ η γραφη ειπεν οτι εκ του σπερματος Δαυειδ ερχεται ο Χριστος;
15. εν δε εκεινη τη ωρα συναγονται προς αυτον πολλοι των αρχιερων οι λεγουσιν οτι ουκ εσται αναστασις.
16. μια ημερα παρα Κυριω ως χιλια ετη.
17. ο δε εκατονταρχης απεκρινατο, Έγω ειμι ανθρωπος υπο εξουσιαν και εχω εκατον στρατιωτας υπ' εμε.
18. και ο αριθμος των ανδρων ην ως χιλιαδες πεντε.
19. και ελαλησεν δυσιν εξ αυτων.

B

1. Therefore no one can have two masters.
2. And you will open our mouths, O Lord, and every tongue will bless your great name.

¹ It will be noticed that the numeral is sometimes written after the noun.

3. Did you not sow good seed in the three fields? 4. Do not carry anyone to the synagogue on the Sabbath. 5. But you can heal the colonel. 6. But I came into this world for¹ a great judgement. 7. And one of the lepers, when he saw that he was being healed, threw himself at his feet. 8. For the chief priests knew that this word was true. 9. And all the disciples were full of faith and of the Holy Spirit, and they healed those who were ill (i.e. the ill), and cast out many demons. 10. None of the priests believes that there is a resurrection. 11. My friends built a great house in this city. 12. My judgement is true; let no one love the darkness. 13. When they came to the six villages they proclaimed the gospel to all the Gentiles who dwelt in them. 14. When the disciples of John heard that he had died on that day, they came and took away his body. 15. But we have only two loaves and five fish. 16. And he went out by night to the house of Judas, one of the twelve. 17. And a hundred men, with their wives, will remain in the great desert forty days and forty nights. 18. The tribune and a thousand men used to dwell in the three cities. 19. No one can follow two masters.

LESSON 33

Comparison of adjectives

Formation and comparison of adverbs

Re-read Introduction: English Grammar, Sections 6B, 8B.

COMPARISON OF ADJECTIVES

The comparative and superlative degrees of comparison of adjectives in -ος are formed by substituting -τερος and -τατος for the final σ:

δικαιος δικαιότερος -α -ον δικαιοτατος -η -ον

¹ εἰς.

When the last syllable but one of an adjective in -ος is short, the final ο is usually¹ lengthened to ω before the addition of the comparative and superlative endings:

σοφος σοφωτερος σοφωτατος

The superlatives are declined like ἀγαθος, and the comparatives (with a ρ stem) are declined like ἅγιος.

The irregular comparatives (none of which has a common superlative) have been met in Vocabulary 30:

ἀγαθος	good	κρεισσων	better
κακος	bad	χειρων	worse
μεγας	great	μειζων	greater
πολυς	much, many	πλειων	more

To these should be added one very common irregular superlative:

μικρος	small, little	μικροτερος	smaller, less
		ἐλαχιστος	smallest, least

FORMATION AND COMPARISON OF ADVERBS

Adverbs (in the positive) are formed from adjectives by changing the ν of the genitive plural masculine to σ:

καλος	good	gives	καλως	well
ὁμοιος	like		ὁμοιως	in like manner, similarly
ἀληθης	true		ἀληθως	truly
οὔτος	this	gives	οὔτως	in this manner, thus, so

The *comparative* and *superlative* of adverbs are formed by taking the neuter singular of the comparative adjective as the comparative of the adverb and the neuter plural of the superlative adjective as the superlative adverb:²

δικαιως	δικαιοτερον	δικαιοτατα
σοφως	σοφωτερον	σοφωτατα
εὖ	well	κρεισσον better

Also note: μαλλον more μαλιστα most

¹ There are exceptions. Cf. ἀνεκτοτερον in Matt. 11. 24, quoted at the end of this lesson.

² These forms are in fact neuter accusatives used adverbially. Adverbial accusatives are very common in Greek. Cf. μονον, πρωτον (Vocab. 11), and the 'subject' of the infinitive (Lesson 20).

μαλλον (which has no positive) is the word most frequently used for the adverb 'more'. Thus:

παντων υμων μαλλον γλωσσαις λαλω (1 Cor. 14. 18)

I speak with tongues more than you all.

The adjective meaning 'more', as we have already seen, is πλειων. We have an example of the use of the adjective in:

ἀπεστειλεν ἄλλους δουλους πλειονας των πρωτων (Matt. 21. 36)

He sent other slaves more than the first.

The adverb 'more' qualifies its verb, i.e. 'I speak more'. The adjective 'more' qualifies its noun, i.e. 'more slaves'.

The comparative is not much used in the New Testament, and the superlative is used even less. The superlative is generally replaced by the comparative, e.g.

μικροτερον παντων των σπερματων (Mark 4. 31)

Least of all the seeds.

μειζων δε τουτων η̄ ἀγαπη (1 Cor. 13. 13)

And the greatest of these is love.

When the superlative is used it is generally elative:

εἰ οὖν οὐδε ἐλαχιστον δυνασθε (Luke 12. 26)

If then you cannot do even a very little thing.

Although (as noted in Vocab. 30) comparatives are usually followed by a *genitive of comparison*, ἢ, 'than', is sometimes used. The two things compared are then put in the same case:

γη Σοδομων ἀνεκτοτερον ἐσται ἐν ἡμερᾷ κρισεως ἢ σοι (Matt. 11. 24)

It will be more tolerable on the day of judgement for the land of Sodom than for you.

EXERCISE 33

A

1. Οὐαι, οὐχι ἢ ψυχη πλειον ἐστιν της τροφης; 2. ὁ μειζων ἐν ῡμιν γενεσθω ὡς ὁ νεωτερος. 3. νυν γαρ ἐγγυτερον ἐστιν ἢ σωτηρια ἡμων ἢ ὅτε ἐπιστευσαμεν. 4. ἀληθως οὗτος ὁ ἀνθρωπος

υἱος Θεου ἦν. 5. ὁ δε μικροτερος ἐν τη βασιλεια των οὐρανων μειζων αὐτου ἐστιν. 6. νυνι δε μενει πιστις, ἐλπις, ἀγαπη, τα τρια ταυτα· μειζων δε τουτων ἢ ἀγαπη. 7. ναι, ἐρχεται ὁ ισχυροτερος μου ὀπισω μου. 8. μειζονα τουτων ὀψη. 9. οἱ δε μειζον ἐκραξαν Κυριε, ἐλεησον ἡμας. 10. ὁμοιως και παντες οἱ μαθηται εἶπαν. 11. αἶρει γαρ το πληρωμα αὐτου ἀπο του ἱματιου και χειρον σχισμα γινεται. 12. ἀμην λεγω ῡμιν Ὅτε ἐποιησατε ἐνι τουτων των ἀδελφων μου των ἐλαχιστων, ἐμοι ἐποιησατε. 13. ἐρει το Ἄμην ἐπι τη ση εὐχαριστια; 14. ὑπακουειν δει Θεω μαλλον ἢ ἀνθρωποις. 15. λεγω ῡμιν Μειζων ἐν γεννητοις γυναικων Ἰωανου οὐδεις ἐστιν· ὁ δε μικροτερος ἐν τη βασιλεια του Θεου μειζων αὐτου ἐστιν. 16. ἐγω γαρ εἰμι ὁ ἐλαχιστος των ἀποστολων. 17. το μωρον του Θεου σοφωτερον των ἀνθρωπων ἐστιν και το ἀσθενες του Θεου ισχυροτερον των ἀνθρωπων. 18. ὁ Θεος, ὃς ἐστιν σωτηρ παντων ἀνθρωπων, μαλιστα πιστων.

B

1. The younger of the sons did not wish to work for (on behalf of) his father. 2. Woe to you, hypocrite. You go and do similarly. 3. Their enemies were more than they. 4. For he is stronger than all the kings of the earth. 5. Why are you going to Jerusalem? Surely Jesus is not greater than Abraham? 6. Behold, hope and love are greater than faith, especially love. 7. This good man did all things well. 8. We must obey the king rather than¹ the priest. 9. They say that these days are worse than the days of the fathers. 10. Yes, you killed the wisest of men. 11. He that is least (smaller) will become the greatest. 12. But he cried out more, 'Behold, I am suffering at the hands of my enemies'. 13. Truly I perceive that there is a worse darkness than this. 14. We cannot do the least of these things. 15. Truly I say to you, 'Many prophets wished to see these things'. 16. But he answered them more wisely than his father.

¹ Use ἢ, because the genitive of comparison would be ambiguous.

REVISION TESTS 4

Nouns, pronouns, adjectives and adverbs

Allow 1¼ hours each for Tests A and B. Total number of marks: 100 for each test.

A

1. Express in two different ways: This face; the whole face; the face itself; that face; the same face; the other face; his own face. Express in one way: A different face; the faces of one another; they were persuading themselves. [10 marks]
2. Decline (in all genders) in singular and plural: *πολυς, πολυς, πλειων, πατηρ, ετος, εγω, πας*. (Only repeat the stem where it is necessary.) [14]
3. Decline in the singular: *Ἡλειας*; and all genders of *μηδεις, ος*. [3]
4. Give the comparative of: *κακος, μεγας, νεος, ευ*. [4]
5. Give the superlative of: *μικρος, δικαιως, σοφος*. [3]
6. Give the nominative singular, genitive singular, article and dative plural of the words meaning: city, colonel, darkness, death, ear, enemy, foot, forgiveness, high-priest, hope, husband, image, joy, judgement (two forms), light, mother, mouth, multitude, nation, need, part, passover, power, price, repentance, resurrection, righteousness, ruler, saviour, scribe, sin, spirit, sun, time (2 words), tomb, tongue, truth, vineyard, will, woman, wonder, year. [44]
7. Give the following numerals: 1 (nominative: all genders), 3 (all forms of nominative, genitive and dative), 5, 7, 40, 1000 (both forms). [4]
8. Give the Greek for: whoever (nominative singular all genders), why?, O woman. [3]
9. Give all genders of the nominative singular of the Greek for: better, blind, dead, evil, few, full, possible, remaining, second, strong, sufficient, true. [6]
10. Give five uses of the dative. [5]

REVISION TESTS 4

11. Give five adjectives which usually stand in the predicative position. [2]
12. Give seven words which have an -o ending in the neuter accusative singular. [2]

B

1. Express in two different ways: This face; the whole face; the face itself; that face; the same face; the other face; his own face. Express in one way: A different face; the faces of one another; they were persuading themselves. [10 marks]
2. Decline (in all genders) in singular and plural: *μεγας, βασιλευς, αληθης, ιχθυς, συ, τισ*. (Only repeat the stem where it is necessary.) [12]
3. Decline in the singular: *Ἰουδας, πυρ*; and all genders of *εις, ουτος*. [6]
4. Give the comparative of: *αγαθος, πολυς, μικρος, δικαιως, σοφος*. [5]
5. Give the superlative of: *δικαιος, νεος, μαλλον*. [3]
6. Give the nominative singular, genitive singular, article and dative plural of the words meaning: age, authority, blood, body, centurion, conscience, cup, daughter, end, father, fish, flesh, grace, hand, judge, kind, king, knowledge, member, mercy, mountain, name, night, peace, priest, revelation, reward, sacrifice, seed, steadfastness, tradition, trouble, vessel, water, witness (abstract, 2 words), word (Third Declension), widow, wind. [39]
7. Give the following numerals: 2 (nominative and dative), 4, 6, 10, 12, 100. [3]
8. Give the Greek for: what?, anyone, a witness, O father, grace (accusative singular). [5]
9. Give all genders of the nominative singular of the Greek for: blessed, clean, eternal, faithless, free, last, like, new, only, poor, right, weak. [6]
10. Give five uses of the accusative and six uses of the genitive. [11]

LESSON 34

Perfect and Pluperfect

Re-read Introduction: English Grammar, Section 12.

As we saw in Lesson 25, a complete knowledge of a verb requires the knowledge of six principal parts. We now come to the fourth and fifth of the principal parts of *λυω*:

- (1) Present Active *λυω*
- (2) Future Active *λυσω*
- (3) Aorist Active *έλυσα*
- (4) Perfect Active *λελυκα*
- (5) Perfect Passive *λελυμαι*
- (6) Aorist Passive *έλυθην* (This will be dealt with in the next lesson.)

From *λελυκα* and *λελυμαι* are derived all parts of the Perfect and Pluperfect.

The full conjugation is as follows:

Active		
Perfect Indicative	Pluperfect Indicative	Perfect Infinitive
<i>λελυκα</i>	<i>(έ)λελυκειν</i>	
<i>λελυκας</i>	<i>(έ)λελυκεις</i>	
<i>λελυκε(ν)</i>	<i>(έ)λελυκει</i>	<i>λελυκεναι</i>
<i>λελυκαμεν</i>	<i>(έ)λελυκειμεν</i>	
<i>λελυκατε</i>	<i>(έ)λελυκειτε</i>	
<i>λελυκασι(ν)</i>	<i>(έ)λελυκεισαν</i>	
Middle and Passive		
<i>λελυμαι</i>	<i>(έ)λελυμην</i>	
<i>λελυσαι</i>	<i>(έ)λελυσο</i>	
<i>λελυται</i>	<i>(έ)λελυτο</i>	
<i>λελυμεθα</i>	<i>(έ)λελυμεθα</i>	<i>λελυσθαι</i>
<i>λελυσθε</i>	<i>(έ)λελυσθε</i>	
<i>λελυνται</i>	<i>(έ)λελυντο</i>	

-εω verbs

As in the Future and First Aorist, *φιλε* lengthens *ε* to *η* in the Perfect, giving:

φιλεω φιλησω έφιλησα πεφιληκα πεφιλημαι

NOTES ON THE PERFECT ACTIVE

λε-λυ-κ-α is made up of:

- (1) a reduplication: *λε*
- (2) the stem: *λυ*
- (3) *κ* which is the characteristic of the First Perfect Active.

(There are also Second Perfects, see below.)

(4) a personal ending. These endings are the same as those of the First Aorist, except for the third person plural, which is not *-αν*, but *-ασιν*.

Reduplication

Reduplication is the placing in front of the verb of the first consonant of the stem followed by *ε*:

Present	Perfect
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<i>λυω</i>	<i>λελυκα</i>
<i>πιστευω</i>	<i>πεπιστευκα</i>

Verbs beginning with *χ, φ, θ* reduplicate *κεχ-*, *πεφ-*, *τεθ-*:

<i>φιλεω</i>	<i>πεφιληκα</i>
<i>θεραπευω</i>	<i>τεθεραπευκα</i>

Verbs beginning with *σ, ζ* or *ξ* (which tend to make clumsy reduplications) usually¹ simply prefix an *ε*. When a verb has an initial vowel, this lengthens in the same way as in the formation of the Imperfect. The *ε* in the one case and the lengthening of vowel in the other are retained in the infinitive:²

<i>ζητεω</i>	<i>εζητηκα</i>	<i>εζητηκεναι</i>
<i>ακολουθεω</i>	<i>ηκολουθηκα</i>	<i>ηκολουθηκεναι</i>
<i>αιτεω</i>	<i>ητηκα</i>	<i>ητηκεναι</i>

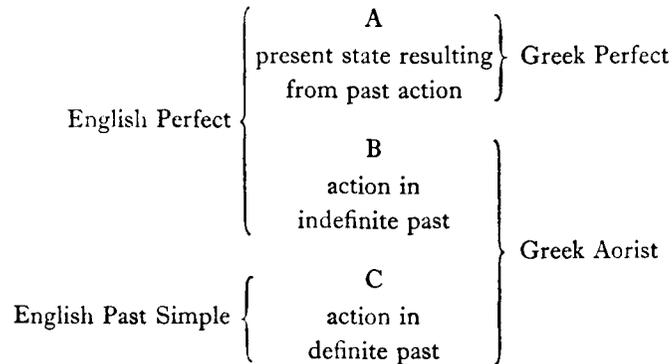
¹ There are exceptions. The Perfect Active of *σωζω*, for instance, is *σσωκα*. (See the quotation from Mark 5. 34 on p. 139.)

² And also in the participle, see p. 150. E.g. *εζητηκως*.

C speaks of a simple action in past time. It is therefore Past Simple in English and Aorist in Greek:

ἐκάλεσεν αὐτούς. (Mark 1. 20)

This overlap of Past Simple, Perfect and Aorist can be represented diagrammatically like this:



This diagram may be further illustrated by three sentences more closely related to one another:

- A. He has killed her.
- B. He has killed a number of women in his time.
- C. He killed her.

There are occasions when even the Greek Perfect has to be translated by the Past Simple. But such a Perfect may still retain its proper force, e.g.

Χριστος ἀπέθανεν και ἐγήγερται τη ἡμέρᾳ τη τρίτῃ (1 Cor. 15. 3, 4)

Christ died (Aorist) and was raised (Perfect) on the third day.

So it must be translated, but ἐγήγερται suggests the further thought: 'and is a risen Saviour still today!'

In every case the idea of the Greek tense must be discovered and then the nearest equivalent English idiom found.

THE MEANING OF THE PLUPERFECT

The meaning of the Pluperfect corresponds precisely to that of the Perfect, except that the action in past time is thought of as also completed in past time,

e.g. Λαζαρος ἐβεβλητο προς τον πυλωνα αὐτου (Luke 16. 20)

Lazarus had been put¹ at his gate (and, as a result, lay there).

The action was done in the past, its results lasted some time, but at the time of narration the whole completed action lay in the past.

EXERCISE 34

A

1. Παιδια, ἐσχατη ὥρα ἐστιν, και καθως ἤκουσατε ὅτι ἀντιχριστος ἐρχεται, και νυν ἀντιχριστοι πολλοι γενοασιν. 2. εἰ οὖν ἀξιον θανατου πεπραχα τι. 3. οὐ γεγραπται Ὁ οἶκος μου οἶκος προσευχης; 4. και το εὐαγγελιον ἀπηγγελται ἐν παντι τῷ κοσμῷ. 5. ὅτι ἦξαι εἰς ἀμαρτιαν. 6. αἱ δε ἀσθενεις ἤρκασιν τας φωνας αὐτων. 7. και καινη ἀποκαλυψις δεδεκται ὑπο παντων ἡμων. 8. τα γαρ ἔθνη ἀναβεβηκεν εἰς τα Ἱεροσολυμα. 9. ὁλος δε ὁ λαος οὗτος ἐγνωσται ὑπο του Θεου ἀπ' ἀρχης. 10. ὁ Χριστος συν πασιν τοις μελεσιν του σωματος αὐτου ἐγήγερται ἐκ νεκρων. 11. οἱ δε τεσσαρες γραμματαις εὐρηκασιν παντα τα μεγαλα σκευη. 12. ἡ ἀγαπητη θυγατηρ μου τεβνηκεν. τη τρίτῃ ὥρᾳ της νυκτος ἀπέθανεν. 13. ἀχρι του ὄρους ἐφ' ᾧ αὐτων ἡ πολις ᾠκοδομητο. 14. εἰ ἐγνωκειτε το ῥημα ὃ γεγραπται, Ἐλεος θελω και οὐ θυσιαν. 15. αὐτοι μεν ἀπηγγειλαν την παρουσιαν μου, ὑμεις δε οὐκ ἤκουσατε. 16. τα δε ὠτα μου ἀνεωκται τῷ ῥηματι αὐτου. 17. Μαρια, παρ' ἧς ἐκβεβληκει ἐπτα δαιμονια. 18. και ἦσαν ἀνθρωποι οἵτινες φονον πεποιθηκεισαν. 19. ὁ ἀνθρωπος ἐφ' ὃν γεγονει το σημειον τουτου. 20. ὁ Κυριος εἰς ὃν πεπιστευκεισαν.² 21. ὁ Ἰωαννης ὁ βαπτιστης

¹ For βαλλω in this weakened sense, cf. p. 120 n. 1.

² εἰς is the usual preposition after πιστενω, ἐπι occurs sometimes, and ἐν rarely, with virtually no distinction in meaning between them. In the New Testament εἰς is frequently equivalent to ἐν, from which in fact it was originally derived.

κεκραγεν ἐν τῇ ἐρημῳ. 22. περι δε των νεκρων ὅτι ἐγειρονται, οὐκ ἀνεγνωτε ἐν τῷ βιβλίῳ Μωϋσεως πως εἶπεν αὐτῷ ὁ Θεος...; 23. περι δε της ἡμερας ἐκείνης οὐδεις οἶδεν. 24. ὅτι ἤδεισαν τον Χριστον αὐτον εἶναι. 25. θελω δε ὑμας εἶδεναι ὅτι παντος ἀνδρος ἢ κεφαλῆ ὁ Χριστος ἐστιν. 26. και γινεται κατακεισθαι αὐτον ἐν τῇ οἰκίᾳ αὐτου, και πολλοι τελωναι και ἁμαρτωλοι συνανεκειντο τῷ Ἰησου. 27. ἀνεκειτο δε μετα των δωδεκα μαθητων. 28. και συναγεται προς αὐτον ὄχλος πλειστος, ὡστε αὐτον καθησθαι ἐν πλοίῳ ἐν τῇ θαλασση. 29. και ἐκαθητο ὁ Πητρος μεσος¹ αὐτων. 30. ἤδεισαν γαρ ἅπαντες ὅτι Ἑλλην ὁ πατηρ αὐτου ὑπηρχεν. 31. οἶδασιν γαρ ὅτι τεθηνηκεν. 32. ὁ δε Θεος λελαληκεν ταυτα τα ῥήματα εἰς το εἶδεναι ὑμας τίς ἐστιν ἡ ἐλπις της κλησέως αὐτου. 33. ἀπολελυσθαι ἐδυνατο ὁ ἀνθρωπος οὗτος εἰ μη ἐπεκεκλητο Καισαρα. 34. οὐδεις ἐδυνατο αὐτον δησαι, δια το αὐτον πολλακις δεδεσθαι.² 35. πτωχος δε τις ὀνοματι Λαζαρος ἐβεβλητο προς τον πυλωνα αὐτου. 36. ἴδετε τον τοπον ὅπου ἐκειτο το σωμα.

B

1. He has not injured you or your friends. 2. Jude, you must proclaim the things which you have heard. 3. The slaves of the ruler have done the work. 4. And he answered, 'What I have written, I have written'. 5. But because I have become king I will walk in the ways of my fathers. 6. The poor and the blind have been thrown into prison. 7. O Lord, in Thee have we trusted. 8. For I reckon that he has done³ nothing worthy of death. 9. But the Son of Man departs as it is written of him. 10. For we have announced his second coming. 11. The king of glory has been lifted up. 12. But he has thrown the books into the river. 13. And I have known your evil ways. 14. And God raised Jesus on the third day. 15. I have kept the faith. 16. We know⁴ that you are true. 17. For he knew the sign that he was about to do. 18. The whole world lies in the Evil One. 19. But Peter was sitting outside. 20. They heard that he had done³ this wonder.

¹ An alternative to ἐν μεσῳ.² Note the slightly irregular form of δεδεσθαι.³ Use Perfect Infinitive.⁴ Use οἶδα in this and the next sentence.

LESSON 35

The Aorist and Future Passives

As we saw in the last lesson, the sixth of the principal parts is the Aorist Passive. There are again both First and Second Aorists in the Passive, as in the Active. From the Aorist Passive can usually be derived corresponding Future Passive tenses.

THE AORIST PASSIVES

The First Aorist Indicative Passive is made up of:

augment + verbal stem + *θ* + the endings of *-εβην* (Lesson 25).

The Second Aorist Indicative Passive is made up of:

augment + Second Aorist Passive stem + endings of *-εβην*.

(The *θ*, which is characteristic of the First Aorist and First Future Passives, is not found in the Second Aorist and Second Future.)

So we get:

First Aorist Passive		Second Aorist Passive	
Indicative			
ἐλυθην	I was loosed	ἐγράφην	I was written
ἐλυθης		ἐγράφης	
ἐλυθη		ἐγράφη	
ἐλυθημεν		ἐγράφημεν	
ἐλυθητε		ἐγράφητε	
ἐλυθησαν		ἐγράφησαν	

The Imperative and Infinitive are:

Imperative			
λυθητι	be loosed	σπαρηθι ¹	be sown
λυθητω		σπαρητω	
λυθητε		σπαρητε	
λυθητωσαν		σπαρητωσαν	
Infinitive			
λυθηναι	to be loosed	γραφηναι	to be written

¹ σπειρω has been chosen for this conjugation, because γραφω is slightly irregular.

Notice that, apart from the *θ* in the First Aorist, the forms of the endings of the two Aorists differ only in the second person singular Imperative.

THE FUTURE PASSIVES

There are two corresponding Future Passives.

The First Future is made up of:

verb stem + *θησ* + the endings of the Present Passive of *λυω*.

The Second Future is made up of:

the Second Aorist Passive stem + *ησ* + the endings of the Present Passive of *λυω*.

So we get:

First Future Passive		Second Future Passive	
<i>λυθησομαι</i>	I shall be loosed	<i>γραφησομαι</i>	I shall be written
<i>λυθηση</i>		<i>γραφηση</i>	
<i>λυθησεται</i>		<i>γραφησεται</i>	
<i>λυθησομεθα</i>		<i>γραφησομεθα</i>	
<i>λυθησεσθε</i>		<i>γραφησεσθε</i>	
<i>λυθησονται</i>		<i>γραφησονται</i>	

In contracted verbs the short vowel is lengthened before *θ*, giving for *φιλεω*:

ἐφιληθην *φιληθησομαι*.

We now have the full principal parts of *λυω*, *φιλεω* and *γραφω*:

<i>λυω</i>	<i>λυσω</i>	<i>έλυσα</i>	<i>λελυκα</i>	<i>λελυμαι</i>	<i>έλυθην</i>
<i>φιλεω</i>	<i>φιλησω</i>	<i>ἐφιλησα</i>	<i>πεφιληκα</i>	<i>πεφιλημαι</i>	<i>ἐφιληθην</i>
<i>γραφω</i>	<i>γραψω</i>	<i>έγραψα</i>	<i>γεγραφα</i>	<i>γεγραμμαι</i>	<i>έγραψην</i>

MUTE STEMS

With First Future and the First Aorist the placing of the letter *θ* immediately after the stem again causes certain consonantal changes when the stem ends in a mute (cf. Lesson 21).

κ, γ, χ + θ → *χθ*
π, β, φ + θ → *φθ*
τ, δ, θ + θ → *σθ*

Examples:

Verbal Stem	Present	First Aorist Passive	Future Passive
<i>ἀγ</i>	<i>ἀγω</i>	<i>ἤχθην</i>	<i>ἀχθησομαι</i>
<i>πραγ</i>	<i>πρασσω</i>	<i>ἐπραχθην</i>	<i>πραχθησομαι</i>
<i>πεμπ</i>	<i>πεμπω</i>	<i>ἐπεμφθην</i>	<i>πεμφθησομαι</i>
<i>βαπτιδ</i>	<i>βαπτίζω</i>	<i>έβαπτισθην</i>	<i>βαπτισθησομαι</i>
<i>πειθ</i>	<i>πειθω</i>	<i>έπεισθην</i>	<i>πεισθησομαι</i>

IRREGULAR FORMS

The following important verbs have irregular First Aorist forms:

<i>ἀκουω</i>	<i>ἤκουσθην</i>	<i>σωζω</i>	<i>έσωθην</i>
<i>βαλλω</i>	<i>έβληθην</i>	<i>λεγω</i>	{ <i>έρρηθην</i>
<i>έγειρω</i>	<i>ήγερθην</i>		{ <i>έρρεθην</i>
<i>καλεω</i>	<i>έκληθην</i>	<i>όραω</i>	<i>ώφθην</i>
<i>λαμβάνω</i>	<i>έλημφθην</i>	<i>φέρω</i>	<i>ήνεχθην</i>

The Aorist Passives given for *λεγω*, *όραω* and *φέρω* are really from different verbs, as explained in Lesson 25.

The following verbs which we have already met have Second Aorist Passives:

<i>γραφω</i>	<i>έγραφην</i>	<i>ἀποστελλω</i>	<i>ἀπεσταλην</i>
<i>σπειρω</i>	<i>έσπαρην</i>	<i>κρυπτω</i>	<i>έκρυβην</i>

To these should be added:

<i>στρεφω</i>	<i>έστραφην</i>	I turn
<i>φαινω</i>	<i>έφανην</i>	I shine; <i>pass.</i> appear

These irregular Aorists have corresponding Future forms,

e.g. First Futures: *ἀκουσθησομαι, βληθησομαι;*
 Second Futures: *στραφησομαι, φανησομαι.*

With the exception of *κρυπτω*, *στρεφω* and *φαινω*, all the above irregular First and Second Aorists belong to verbs whose complete principal parts have to be learnt. *έκρυβην, έστραφην* and *έφανην* should therefore be specially noted at this point.

EXERCISE 35

A

1. Ἦχθη δε ὁ Ἰησους ὑπο του πνευματος εἰς τα ὄρη πειρασθῆναι ὑπο του διαβολου. 2. αἱ δε γυναικες παρεκληθησαν ὑπο των ἀνδρων αὐτων. 3. το οὖν ὄνομα μου κηρυχθησεται ἐν πασιν τοις ἔθνεσιν. 4. τη γαρ χαριτι ἐσωθημεν δια πιστεως. 5. οἱ νεκροι ἐγερθησονται ἐν τη ἡμερα της κρισεως τη φωνη του ἀγγελου. 6. και ὅτε ἐξεβληθη το δαιμονιον ἐθαυμαζεν ὁ ὄχλος, ἔλεγον δε πολλοι ὅτι Ταυτα τα τερατα οὐκ ἐπραχθη ἐν ταις ἡμεραις των πατερων ἡμων. 7. μετα ταυτα ὠφθη¹ πασιν τοις ἀποστολοις. 8. παρηγγειλεν τον ἀνδρα ἐνεχθῆναι δια της πολεως. 9. ἐν ἐκεινη τη ἡμερα πας ὁ λαος κληθησεται ἅγιος τῷ Κυριῷ. 10. και ὁ ἀρχιερευς ἐκρυβη ἐν τοις ὄρεσιν πολλα ἔτη. 11. ποιησω γαρ τα ῥήματα μου ἀκουσθῆναι τοις ὠσιν αὐτων. 12. οὐδεις των ἀγγελων ἀκουσθησεται. 13. παντες οἱ ἰχθυες ἐβληθησαν εἰς το ὕδωρ. 14. ταυτα ἐρρηθη δια στοματος Δαυειδ. 15. πεμφθητω εἰς των ἱερων πεισθῆναι ὑπο του βασιλεως. 16. ὅτε καρπον ἐποιησεν το καλον σπερμα ἐφανη και τα ζιζανια. 17. διδασκαλε, φιληθηση ὑπο παντος του ἔθνους. 18. τα σωματα των ἁγιων ἐσπαρη ἐν ἀτιμια, ἐγερθησεται δε ἐν δοξῇ. 19. κληθητωσαν ἀφρονες ὑπο των σοφων του αἰωνος τουτου. 20. πειρασμος ὕμας οὐκ εἰληφεν. 21. ὁ γαρ Θεος εἶρηκεν τουτο δια στοματος παντων των προφητων. 22. δια το ὄνομα μου ἀχθησεσθε εἰς βασιλεις και ἀρχοντας. 23. και σκοτος ἤδη ἐγεγονει και οὐπω ἐληλυθει προς αὐτους ὁ Ἰησους. 24. οἶδας ὅτι οἱ Φαρισαιοι ἐσκανδαλισθησαν; 25. οὐαι, ἐσχηκασιν θλιψιν ἡμερας και νυκτος. 26. πεπεισται γαρ πονηραις γλωσσαις και πεπτωκεν εἰς ἁμαρτιαν. 27. ὅτι οὐ κεκριμεθα ὑπ' αὐτων, ἡμεῖς οὐ κεκρικαμεν αὐτους. 28. οὗτοι οἱ λογοι γραφητωσαν και ὁ λαος πινετω ἐκ των γραφων.

B

1. All this race was called righteous. 2. Many of these words were written in a book by the high priest. 3. The fish were taken by these boys. 4. We were sown in tribulation, we shall be raised in power.

¹ ὠφθην in the sense of 'appeared to' takes dative.

5. The demon will be cast out and the crowd will wonder. 6. The good seed was carried to the six vessels. 7. And I was sent by the king's servants to seek you. 8. We know that this gospel will be preached to all the Gentiles, and that many will hear. 9. In that day many bodies of the saints were raised, and came into the city, and appeared to many. 10. We wish the sheep to be led to the mountains. 11. But you will be saved by faith and hope. 12. You commanded the stones to be thrown into the water. 13. All these things will be done in the darkness. 14. You have heard that it was said by our fathers, 'You shall not make an image'. 15. We were called weak by many, but we know that our consciences are true. 16. We have seen and borne witness that this man is a prophet. 17. And the young men turned¹ from their sins because great fear had taken them. 18. The Lord therefore has said bad things concerning you. 19. I have found the words of the kingdom for you, but you have not believed me. 20. And they commanded the sacrifice to be brought to the sanctuary. 21. O house of Israel, do not be judged by the unbelieving. 22. Is it not said in the law, 'Nothing shall be saved?' 23. He has saved you; we have been saved similarly. 24. And we have drunk the cup of joy which God has sent. 25. Behold, I have called him. 26. O woman, be sown in anger, but be raised in love. 27. And I have carried a part of the price into the widow's tomb.

LESSON 36

Participles

Re-read Introduction: English Grammar, Sections 15, 16, 18, 19.

THE NATURE OF PARTICIPLES

Being *verbal adjectives*, participles share the characteristics of both verbs and adjectives.

¹ Use Aorist Passive.

As a verb a participle has tense and voice and may have an object.

As an adjective it agrees with a noun or pronoun which it qualifies in number, gender and case.

THE FORM OF PARTICIPLES

Participles may be divided into two groups:

- I. Those with First and Third Declension endings (cf. Lesson 32).
- II. Those with First and Second Declension endings.

The latter cause no difficulty; they are all alike and are declined like *ἀγαθος*.

The former are of four types, according to their endings:

I. Participles with First and Third Declension endings

	Masculine	Feminine	Neuter
Type 1	-ων	-ουσα	-ον
Type 2	-ας	-ασα	-αν
Type 3	-εις	-εισα	-εν
Type 4	-ως	-υια	-ος

Type 1: -ων -ουσα -ον

This covers: (a) the Present Active of verbs like *λυω*; (b) the Present Active of verbs like *φιλεω*; and two other tenses of similar form: (c) the Second Aorist Active (e.g. of *βαλλω*); (d) the Present of *εἶμι*.

(a) *Present Participle Active of λυω*: loosing

λυων	λυουσα	λυον	λυοντες	λυουσαι	λυοντα
λυοντα	λυουσαν	λυον	λυοντας	λυουσας	λυοντα
λυοντος	λυουσης	λυοντος	λυοντων	λυουσων	λυοντων
λυοντι	λυουση	λυοντι	λυουσι(ν)	λυουσαις	λυουσι(ν)

When *λυων λυουσα λυον λυοντα* has been learnt, the rest of the declension follows automatically.

It is only necessary to remember (i) that the feminine, since it has a stem ending in *σ*, is declined like *δοξα*; (ii) that the rules of Lesson 28 are to be followed in the formation of the dative plurals:

Type 1	οντ + σιν → ουσιν
Type 2	αντ + σιν → ασιν

Type 3 εντ + σιν → εισιν

Type 4 τ + σιν → σιν

(b) *Present Participle Active of φιλεω*: loving

With *-εω* verbs the rules of contraction are strictly applied (i.e. *ε + ο → ου*; *ε* before a long vowel or diphthong drops out):

φιλων φιλουσα φιλουν
φιλουντα, etc.

The other tenses which have the same endings as *λυων* are:

(c) *Second Aorist Active βαλων βαλουσα βαλον* having thrown
(d) *Present of εἶμι ὦν οὔσα ὄν* being¹

Type 2: -ας -ασα -αν

First Aorist Participle Active of λυω: having loosed

λυσας	λυσασα	λυσαν	λυσαντες	λυσασαι	λυσαντα
λυσαντα	λυσασαν	λυσαν	λυσαντας	λυσασας	λυσαντα
λυσαντος	λυσασης	λυσαντος	λυσαντων	λυσασων	λυσαντων
λυσαντι	λυσαση	λυσαντι	λυσασι(ν)	λυσασαις	λυσασι(ν)

These endings are the same as those of *πας πασα παν*.

Type 3: -εις -εισα -εν

This covers two tenses: (a) the First Aorist Passive of verbs like *λυω*; and (b) the closely related Second Aorist Passive (e.g. of *γραφω*):

(a) *First Aorist Participle Passive of λυω*: having been loosed

λυθεις	λυθεισα	λυθεν	λυθεντες	λυθεισαι	λυθεντα
λυθεντα	λυθεισαν	λυθεν	λυθεντας	λυθεισας	λυθεντα
λυθεντος	λυθεισης	λυθεντος	λυθεντων	λυθεισων	λυθεντων
λυθεντι	λυθειση	λυθεντι	λυθεισι(ν)	λυθεισαις	λυθεισι(ν)

(b) *Second Aorist Participle Passive of γραφω*: having been written

γραφεις γραφεισα γραφεν

¹ 'Ontology' is the science or study of being.

Τύπη 4: -ως -υια -ος

Perfect Participle Active of λυω: having loosed

λελυκως	λελυκυια	λελυκος
λελυκοτα	λελυκυιαν	λελυκος
λελυκοτος	λελυκυιας	λελυκοτος
λελυκοτι	λελυκυια	λελυκοτι
λελυκοτες	λελυκυιαι	λελυκοτα
λελυκοτας	λελυκυιας	λελυκοτα
λελυκοτων	λελυκυιων	λελυκοτων
λελυκοσι(ν)	λελυκυιας	λελυκοσι(ν)

There are also some Second Perfects, e.g. γεγραφως.

(Note that the feminine, since it has a stem ending in -ι, is declined like ἡμερα.)

II. Participles with First and Second Declension endings.

There are seven tenses in this group, and all have the endings:

-μενος -μενη -μενον

There are five tenses of verbs like λυω: (a) Present Middle and Passive; (b) First Aorist Middle; (c) Perfect Middle and Passive. In addition, there belong to this group: (d) the Second Aorist Middle (e.g. of γινομαι); and (e) the participle of δυναμαι. They are all declined like αγαθος.

(a) *Present Participle Middle and Passive of λυω*: loosing, being loosed

λυομενος	λυομενη	λυομενον	λυομενοι	λυομεναι	λυομενα
λυομενον	λυομενην	λυομενον	λυομενους	λυομενας	λυομενα
λυομενου	λυομενης	λυομενου	λυομενων	λυομενων	λυομενων
λυομενω	λυομενη	λυομενω	λυομενοις	λυομεναις	λυομενοις

(b) *First Aorist Middle*:

λυσαμενος -η -ον having loosed

(c) *Perfect Middle and Passive*:

λελυμενος -η -ον having loosed, having been loosed

(d) *Second Aorist Middle*:

γενομενος -η -ον having become

(e) δυναμαι:

δυναμενος -η -ον being able

All this at first sight seems rather complicated, but in fact the relation between the indicative tenses and the participles is very close. It will be helpful at this stage to study the λυω table on pp. 232f. Notice the close relation between the principal parts and the corresponding participles:

Principal parts: λυω ἔλυσα (ἐλυσαμην) λελυκα λελυμαι ἐλυθην

Participles: λυων λυσας (λυσαμενος) λελυκως λελυμενος λυθεις

THE USE OF PARTICIPLES

The meanings of the various participles given above are the nearest general English equivalents. Sometimes they will give a perfectly satisfactory translation, but usually some other English idiom is more appropriate.

There are two uses: the adjectival participle and the adverbial participle.

(1) **The adjectival participle.** In this use the adjectival side of the participle is most prominent. The adjectival participle is generally preceded by an article (with which it agrees). This so-called *articular participle* is occasionally used in English in expressions like 'the living', 'the missing'. In the New Testament it is very common. The examples below mean literally 'the believing (ones)', 'the sowing (man)', 'the having-been-sown-by-the-wayside (man)'. The articular participle will usually be best translated by a clause introduced by a relative pronoun, but it may sometimes be translated by a noun:

οἱ πιστευοντες	those who believe, the believers.
ὁ σπειρων	the one who sows, the sower.

οὗτος ἐστιν ὁ παρα την ὁδον σπαρεις (Matt. 13. 19)

This is he that was sown by the wayside.

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

(2) **The adverbial participle.** In this use the verbal side of the participle is most prominent. The adverbial participle is not preceded by the article. When a participle is used adverbially it is equivalent to an adverbial clause modifying some other verb in the sentence. Such participles are best translated into English by a suitable adverbial

clause. The context must decide what kind of adverbial clause the participle in question is equivalent to. Commonest are:

(a) *Temporal clauses.*

(1) και ἐξελθὼν εἶδεν πολὺν ὄχλον (Matt. 14. 14)

And when he came (or, had come) out, he saw a great crowd.

(2) και ἀκουσαντες οἱ ἀρχιερεῖς και οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἐγνώσαν ὅτι περὶ αὐτῶν λέγει (Matt. 21. 45)

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

(b) *Causal clauses.*

(1) και παντες ἐφοβουντο αὐτον, μη πιστευοντες ὅτι ἐστιν μαθητῆς (Acts 9. 26)

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

(2) ἡ δε εὐσεβεια προς παντα ὠφελιμος ἐστιν, ἐπαγγελιαν ἔχουσα ζωῆς τῆς νῦν και τῆς μελλουσης (1 Tim. 4. 8)

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

Examples of *concessive clauses* will be found in Exercise 37B7, 11; a *conditional clause* in 38A23.

In some cases however it is better to translate the Greek participle by an English participle:

ἐν δε ταῖς ἡμέραις ἐκείναις παραγινεται Ἰωάννης ὁ Βαπτιστῆς κηρυσσῶν ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, λεγῶν, Μετανοεῖτε (Matt. 3. 1)

And in those days appears John the Baptist proclaiming in the desert of Judea, saying, 'Repent'.

The translation which sounds best in English must be chosen.

The meaning of the tense in participles

Generally speaking, the Present Participle denotes action taking place at the same time as the action of the main verb, and the Aorist Participle denotes action which took place before the action of the main verb. See the examples already quoted: (a) (1) (2) are Aorist; (b) (1) (2) are Present.

The Aorist Participle is however sometimes used to describe *attendant circumstances*, i.e. an action taking place at the same time as the action of the main verb, notably in the common expression:

ἀποκριθεὶς εἶπεν he answered and said.

The distinction between Aorist and Perfect is the same in the case of participles as in the case of the Indicative. The Aorist speaks simply of an event in the past, the Perfect of an event in the past the results of which are still felt in the present. A good example of the latter is:

εὗρεν το παιδιον βεβλημενον ἐπὶ τὴν κλινὴν και το δαιμονιον ἐξεληλυθος (Mark 7. 30)

She found the child lying in bed, and the demon gone.

The negative with participles

As will have been observed in Sentence (b) (1) above, participles (like Imperatives and Infinitives) are negated with *μη*.

EXERCISE 36

A

1. Και παραγων παρα την θαλασσαν της Γαλιλαιας εἶδεν Σιμωνα.
2. και ἦλθεν κηρυσσῶν εἰς τὰς συναγωγὰς αὐτῶν και δαιμονια ἐκβαλλων.
3. πως δυσκολως οἱ τὰ χρηματα ἔχοντες εἰς την βασιλειαν του Θεου εἰσελευσονται.
4. και ἦσαν οἱ φαγοντες τους ἄρτους πεντακισχιλιοι ἄνδρες.
5. και οἱ διασπαρεντες διηλθον εὐαγγελιζομενοι τον λογον.
6. λεγει αὐτῷ ὁ Ἰησους, Ὅτι ἑώρακας με πεπιστευκας; μακαριοι οἱ μη ἰδοντες και πιστευσαντες.
7. ἀκουων δε Ἀνανιας τους λογους τουτους πεσων ἀπεθανεν, και ἐγενετο φοβος μεγας ἐπὶ παντας τους ἀκουοντας.
8. και το πνευμα το ἀκαθαρτον φωνησαν φωνῆ μεγαλῆ ἐξῆλθεν ἐξ αὐτου.
9. και ἦν ἐν τῇ ἐρήμῳ τεσσαρακοντα ἡμερας και τεσσαρακοντα νυκτας πειραζομενος ὑπο του Σατανα.
10. ἀκουσατε οὖν την παραβολὴν του σπειραντος.
11. και ὠφθη αὐτοῖς Μωϋσῆς και Ἡλειας συναλουντες μετ' αὐτου.
12. ἐρχεται προς αὐτον Μαρια ἡ καλουμενη Μαγδαληνη, ἀφ' ἧς δαιμονια ἑπτα ἐξεληλυθει.
13. τῇ ἐκκλησίᾳ του Θεου τῇ οὐσῇ ἐν Κορινθῶ.
14. ἀρξάμενος ἀπο του βαπτισματος Ἰωανου εἰς ταυτης της ἡμερας.
15. οὗτος

ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν παλιν ἐλευσεται.
 16. καὶ μὴ φοβείσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ
 ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβείσθε μᾶλλον τὸν δυναμένον καὶ
 ψυχὴν καὶ σῶμα ἀπολεῖσαι ἐν γεννῇ. 17. πορευθέντες δὲ
 ἀπηγγείλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενομένα. 18. ταυτὴν
 δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἐδῆσεν ὁ Σατανᾶς δεκά καὶ ὀκτώ
 ἔτη, οὐκ ἔδει λυθῆναι τῇ ἡμέρᾳ τοῦ σαββάτου; 19. ὁ δὲ Κορνη-
 λῖος συνκαλεσαμένος τοὺς συγγενεῖς αὐτοῦ ἤσπασατο αὐτόν. 20. ὁ
 δὲ εἶδως αὐτῶν τὴν ὑποκρισὴν εἶπεν αὐτοῖς, Τί με πειραζετε;
 21. ἡ δὲ γυνὴ, εἶδουσα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ.
 22. φοβηθήτε τὸν μετὰ τὸ ἀποκτείνει ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς
 τὴν γενναν.

B

Participles should be used to translate all the words marked *
 and also all the English participles.

1. And those that had preached* the word were sent by the Spirit.
2. And having come to the sea of Galilee the disciples taught many people.
3. Blessed are those that hear* and those that believe* the words of this book.
4. Many of the publicans therefore were baptised repenting of their sins.
5. But he answered* and said, 'You will not enter the kingdom of heaven'.
6. The sower* sows the seeds.
7. And when he had come out* he saw a great cross.
8. But we were afraid because we did not believe* that his compassion was true.
9. And all those that heard* kept the promise in their hearts.
10. For this is he that was sent* by the king.
11. But while they were teaching* the people they remained in the temple.
12. And having come out of the city he went to another place.
13. But the prophet cried, saying, 'Behold the man who comes* after me; him you will hear'.
14. When the ruler therefore heard* this he was afraid and all that were* with him.
15. But her husband being a righteous man wished to divorce (release) her.
16. And when they had come* to the city those that guarded* it threw them out.
17. But as I was walking* through the fields I saw a great light from heaven and heard a voice speaking to me.
18. The scribe remained in the mountain

¹ Use ἀπο.

forty days and forty nights writing all the commandments of the law.
 19. He who is not* with me is against me. 20. For he feared John,
 knowing him (to be) a righteous man.

LESSON 37

The genitive absolute

Periphrastic tenses

THE GENITIVE ABSOLUTE

Sometimes a participle and noun or pronoun are both put in the genitive.
 Consider the sentences:

καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις πρὸς αὐτόν (Luke 9. 57)

And as they were going in the way, a certain man said to him.

καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφὸς (Matt. 9. 33)

And when the demon had been cast out, the dumb man spoke.

It will be noticed that in each case the noun that goes with the participle is neither subject, object nor indirect object of the main verb. The clause containing the participle is 'loosed off' from the rest of the sentence, and the construction is called the *genitive absolute*. (*Absolutus* is Latin for 'loosed'.) In English we have a *nominative absolute*, e.g. 'This done, he went home'.

This genitive use of the participle is not suitable when the noun that goes with the participle is also the subject, object or indirect object of the main verb, since the participle should then itself take the case (nominative, accusative or dative) of the word with which it agrees,

e.g. Subject ἐξελθὼν εἶδεν

When he had come out, he saw.

Object τὸν Πέτρον ἐξερχόμενον εἶδεν ὁ Ἰησοῦς

As Peter came out, Jesus saw him.

Indirect Object τῷ Πέτρῳ ἐξερχόμενῳ εἶπεν ὁ Ἰησοῦς

As Peter came out, Jesus said to him.

This rule is generally adhered to in the New Testament, but by no means strictly, as may be seen in the following example, where a genitive is (by classical standards) 'incorrectly' used:

ἐκπορευομενου αὐτου ἐκ του ἱερου λεγει αὐτω εἰς των μαθητων αὐτου (Mark 13. 1)

As he was going out of the temple, one of his disciples says to him.

PERIPHRASTIC TENSES

In Greek, tenses are sometimes formed, as in English, by using a part of the verb 'to be' together with a participle. They are called 'periphrastic tenses' because they show forth (*φραζω*) their meaning in a roundabout (*περι*) way.

The common periphrastic tenses are:

The **Periphrastic Imperfect**, formed of the Imperfect of εἶμι and the Present Participle:

και ἦν προαγων αὐτους ὁ Ἰησους (Mark 10. 32)
And Jesus was going ahead of them.

The **Periphrastic Future**, formed of the Future of εἶμι and the Present Participle:

ἀπο του νυν ἀνθρωπους ἐση ζωγων (Luke 5. 10)
From now on you will catch men.

The periphrastic form of the tense (at least in the Imperfect and Future) tends to emphasise the continuity of the action. Thus

ἦσαν οἱ μαθηται Ἰωανου και οἱ Φαρισαιοι νηστευοντες (Mark 2. 18)
means probably that the disciples of John and the Pharisees *were fasting* at the time in question, not that they *used to fast* from time to time.

This distinction, however, should not be over-pressed, as the unusual frequency of periphrastic tenses in the New Testament may be due to the influence of an Aramaic idiom in which the ordinary Imperfect is expressed periphrastically. In the Perfect and Pluperfect there is in any case little difference in meaning between the periphrastic and the ordinary forms of the tense.

The **Periphrastic Perfect** is formed of the Present of εἶμι and the Perfect Participle:

χαριτι ἐστε σεσωσμενοι (Eph. 2. 5)
By grace you have been saved.

The **Periphrastic Pluperfect** is formed of the Imperfect of εἶμι and the Perfect Participle:

και ἦν ὁ Ἰωανης ἐνδεδυμενος τριχας καμηλου (Mark 1. 6)
And John was clothed with camel's hair.

EXERCISE 37

A

1. Ἐτι δε λαλουντος του Πητρου τα ῥηματα ταυτα, ἐπεσεν το πνευμα το ἅγιον ἐπι παντας τους ἀκουοντας τον λογον. 2. ἐγγυς δε οὐσης Λυδδας τη Ἰοπη, οἱ μαθηται ἀκουσαντες ὅτι Πητρος ἐστιν ἐκει, ἀπεστειλαν δυο ἀνδρας προς αὐτον. 3. οὗτος ἐστιν ὁ τον λογον ἀκουων, και εὐθως μετα χαρας λαμβανων αὐτον. 4. ἀλλα λημψεσθε δυναμιν σημερον, ἐλθοντος του ἁγιου πνευματος ἐφ' ὑμας. 5. τοτε ὄψονται τον Υἱον του ἀνθρωπου ἐρχομενον ἐπι των νεφελων του οὐρανου. 6. και ἀπηλθεν κηρυσσων παντοτε ὅσα ἐποιησεν αὐτω ὁ Ἰησους. 7. εὐθως ειδεν ὁ Ἰησους πνευμα Θεου καταβαινον ὡς περιστεραν ἐπ' αὐτον. 8. και θαυμασαντες ἐπι τη ἀποκρισει αὐτου οὐκετι οὐδεν εἶπον. 9. τοτε προσηλθεν αὐτω γυνη τις αἰτουσα τι παρ' αὐτου, ὁ δε εἶπεν αὐτη Τί νυν θελεις; 10. και παν το πληθος ἦν του λαου προσευχομενον ἐξω. 11. και ἡδη ἦν ὅλη ἡ πολις ἐπισυνηγμενη προς την θυραν. 12. ἡ νυν Ἱερουσαλημ ἐσται πατουμενη παλιν ὑπο των ἐθνων. 13. οὐ γαρ ἐστιν ἐν γωνια πεπραγμενον τουτο. 14. και ἦσαν οἱ μαθηται Ἰωανου νηστευοντες. 15. ἦν γαρ διδασκων αὐτους ὡς ἐξουσιαν ἔχων και οὐχ ὡς οἱ γραμματεις αὐτων. 16. ἰδε νυν οὐδεν ἄξιον θανατου ἐστιν πεπραγμενον ὑπ' αὐτου. 17. γενομενης δε ἡμερας ἐξελθων ἐπορευθη εἰς ἐρημον τοπον. 18. ὑπαγε εἰς τον οἶκον σου προς τους σους, και ἀπαγγειλον αὐτοις ὅσα ὁ Κυριος σοι πεποιηκεν. 19. νυν κρισις ἐστιν του κοσμου τουτου. 20. ὅπου γαρ ἐστιν ὁ θησαυρος σου ἐκει παντοτε ἐσται και ἡ καρδια σου. 21. ἐν ποιᾷ δυναμει ἢ ἐν ποιῶ ὀνοματι ἐποιησατε τουτο ὑμεις;

22. πως εισηλθες ὡδε μη ἔχων ἔνδυμα γαμου; 23. που ἢ πιστις ὑμῶν; 24. και ὀψίας γενομένης ἦν το πλοιον ἐν μεσῶ της θαλασσης, και αὐτος μονος ἐπι της γης. 25. ὁ δε ἐξέλθων ἠρξάτο κηρυσσειν παλιν ταυτα, ὡστε μηκετι τον Ἰησουν δυνασθαι φανερωσ εἰς την πολιν εισελθειν. 26. συ τετηρηκας τον καλον οἶνον ἕως ἄρτι. 27. λεγω δε ὑμιν ὅτι Ἡλειας ἤδη ἦλθεν. 28. τοτε τῷ πρωτῷ εὐθεως εἶπεν, Σημερον ἐργαζου ἐν τῷ ἀμπελωνι. 29. και τοιαυταις παραβολαις πολλαις ἔλαλει αὐτοις τον λογον. 30. και πληθος πολυ, ἀκουοντες ὅσα ποιει, οὐκετι ἦλθον προς αὐτον. 31. νυνι δε ἐν Χριστῷ Ἰησου ὑμεις ἐγενηθητε ἐγγυς ἐν τῷ αἵματι του Χριστου. 32. ἐν οἶδα ὅτι τυφλος ὢν ἄρτι βλεπω. 33. γενομένης δε θλιψεως δια τον λογον εὐθως σκανδαλιζονται. 34. ὅσοι γαρ εἰς Χριστον ἐβαπτισθητε, Χριστον ἐνεδυσασθε.

B

The clauses marked * should be translated by
a Genitive Absolute.

1. And when the disciples had entered into the boat* Jesus sent the multitudes into the mountains. 2. And a certain man came to him and said, 'What are you doing here?' 3. What power shall we receive when the Holy Spirit has come upon us?* 4. When the day has drawn near* the Son of man will come with the clouds of heaven. 5. But Peter came to him walking upon the water. 6. But when the messengers had gone away* the disciples talked to Jesus privately. 7. But although he sent his own son to them* they were not willing to receive him. 8. And while he was holding my hand* I received power to walk. 9. And while they were drawing near to the city* the whole multitude was rejoicing saying, 'Blessed is he who comes in the name of the Lord'. 10. And now, O Father, glorify me. 11. How can you, being evil, still speak good things? 12. By what authority are you still doing these things? 13. The great tribulation is near. 14. They say to him, 'Where, Lord?' But we shall say to him, 'How, Lord?' 15. Here in Jerusalem is the place where it is necessary to worship. 16. How then does he now see? 17. He who does not believe has been judged already. 18. But who is this of whom I hear such things?

In the following sentences use periphrastic forms:

19. The centurions were eating and drinking. 20. This thing has been done before many witnesses. 21. Here you will always be walking in the way of righteousness. 22. Then all the crowd was gathered together to the sea.

LESSON 38

The Subjunctive mood

THE FORMS OF THE SUBJUNCTIVE

The Subjunctive is much used in Greek and its forms are very simple. There are three points to note:

- (1) There is never an augment.
- (2) The stem is always the same as in the corresponding tense of the Indicative.
- (3) The endings are the same as those of the Present Indicative of λυω except that initial syllables are lengthened where possible and their iotas written subscript.

Thus the **Present Subjunctive Active** is:

λυω
λυης
λυη
λυωμεν
λυητε
λυωσι(ν)

And the following tenses all have these same endings:

First Aorist Active: λυσω
Second Aorist Active: βαλω
First Aorist Passive: λυθω
Second Aorist Passive: γραφω
Subjunctive of εἶμι: ὦ
Subjunctive of οἶδα: εἶδω.

The Present Subjunctive Middle and Passive is:

λυωμαι
 λυη
 λυηται
 λυωμεθα
 λυησθε
 λυωνται

And the following tenses have the same endings:

First Aorist Middle: λυσωμαι
 Second Aorist Middle: γενωμαι

-εω Verbs

Since *all* Subjunctive endings have a long vowel, the ε of -εω verbs will always drop out, and the forms will be the same as those of λυω.

THE USE OF THE SUBJUNCTIVE

Reference may be made here to Introduction: English Grammar, Section 14(3), but it needs to be noted that the use of the Greek Subjunctive is much wider than that of the English Subjunctive. It is therefore better not to learn any one form of words as an equivalent of the Subjunctive.

In general it may be said that the Subjunctive is the *mood of doubtful assertion*. In nearly all its uses there is some element of indefiniteness in the sentence.

There are eight main uses.

(1) **Indefinite clauses.**

(a) *Whoever, whatever.* The Subjunctive is used in clauses introduced by a relative pronoun (e.g. *ὅς* or *ὅστις*) which does not refer to a definite person or thing. In these clauses the particle *άν* is placed after the relative pronoun. *άν* is usually untranslatable, but it is introduced to add an element of indefiniteness to the clause:

και *ὅς άν* θελη εν υμιν ειναι πρωτος, εσται υμων δουλος (Matt. 20. 27)
 And whoever wishes to be first among you will be your slave.

(b) *Wherever, whenever.* The Subjunctive is used in clauses introduced by *όπου άν* or *όταν (ότε+άν)* which do not refer to a definite place or time:

ακολουθησω σοι όπου εαν¹ απερχη (Luke 9. 57)
 I will follow you wherever you go.

και όταν προσευχησθε, ούκ εσεσθε ως οι υποκριται (Matt. 6. 5)
 And when you pray, you are not to be like the hypocrites.

(In this sentence 'when you pray' does not refer to a single specific, definite act of prayer. The action is conditional and repeated. Hence *όταν* is to be preferred to *ότε*, although the English idiom only requires the translation 'when'.)

(c) *Until* (indefinite). The Subjunctive is used in clauses introduced by *έως* or *έως άν* which do not refer to a definite time.

όπου εαν¹ εισελθητε εις οικιαν, εκει μενετε έως άν εξελθητε (Mark 6. 10)

Wherever you go into a house, there stay until you go out.

πορευεται επι το απολωλος έως εύρη αύτο (Luke 15. 4)
 He goes after that which is lost, until he finds it.

An indefinite *έως* is frequently followed by *άν* or *ού* (genitive of the relative pronoun) and sometimes by *ότου* (the irregular genitive of *όστις*). Examples can be seen in Exercise 38 A 10, 43 A 20, 40 A 10. The addition of *άν*, *ού* or *ότου* makes no difference to the sense. In the case of *ού* and *ότου* the word *χρονου* is understood.

Such clauses are usually indefinite because they refer to something future and unfulfilled. If the clause refers to something which has actually happened in the past, it will be in the Indicative:

όπου άν εισεπορευετο (Mark 6. 56)
 Wherever he entered.

ούκ εγνωσαν έως ηλθεν ο κατακλυσμος (Matt. 24. 39)
 They did not know until the flood came.

(2) **Purpose (or final) clauses.** Purpose clauses are introduced by *ινα* or *όπως*, both of which mean 'in order that' or 'that'. The Sub-

¹ *εαν* here is equivalent to *άν*. See also Exercise 38A 5, 12. The commoner use of *εαν* will be dealt with in the next lesson.

conjunctive (like the imperative, infinitive and participle) is negated with *μη*, so that *ἵνα μη* and *ὅπως μη* mean 'in order that not' or 'lest'.¹

ἦλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (John 1. 7)

He came $\left\{ \begin{array}{l} \text{that he might} \\ \text{in order to} \\ \text{to} \end{array} \right\}$ bear witness to the light.

ὅπως κἀγὼ ἔλθω προσκυνήσω αὐτῷ (Matt. 2. 8)

That I also may come and worship him.

μη κρίνετε, ἵνα μη κριθῆτε (Matt. 7. 1)

Do not judge, lest you be judged.

The Aorist is generally used unless there is reason to stress the continuity or repetition of the action, when the Present will be used.

(3) **Noun clauses introduced by ἵνα.** A noun clause introduced by *ἵνα* may be:

(a) The subject of a verb:

ἔμον βρωμα ἐστὶν ἵνα ποιῶ το θελημα του πεμφαντος με (John 4. 34)

To do the will of him who sent me is my food.

(b) The object of a verb:

εἶπε ἵνα οἱ λιθοὶ οὗτοι ἄρτοι γενωνται (Matt. 4. 3)

Tell these stones to become bread.

(c) In apposition to a noun or pronoun:

ἐν τούτῳ ἐδοξασθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε (John 15. 8)

In this is my Father glorified, that you bear much fruit.

These noun clauses and the purpose clauses of the previous section should be compared with the uses of the infinitive in Lesson 20. It will be seen that in Hellenistic Greek *ἵνα* clauses and the infinitive have become almost equivalent to one another. In Modern Greek *να* (an eroded form of *ἵνα*) with the Subjunctive has ousted the infinitive.

In this use of the Subjunctive the element of indefiniteness sometimes seems to have disappeared.

¹ Occasionally *μη* alone is used for 'lest' in purpose clauses. *μη* is also regularly used after verbs of fearing in the sense of 'to fear lest' or 'to fear that'. See Exercise 38A 17.

(4) **The Hortatory Subjunctive.** The Subjunctive is used in the first person plural when the speaker is exhorting others to join him in some action:

φαγωμεν και πιωμεν, αὔριον γὰρ ἀποθνησκομεν (1 Cor. 15. 32)

Let us eat and drink, for tomorrow we die.

(5) **The Deliberative Subjunctive.** The Subjunctive is used in deliberative questions. In questions, that is, in which a person deliberates before acting, asking himself or others what to do.

τί εἶπω ὑμῖν; (1 Cor. 11. 22)

What am I to say to you?

τί οὖν ποιήσωμεν; (Luke 3. 10)

What then shall we do?

(6) **Emphatic negative Future.** The double negative *οὐ μη* is used with the Aorist Subjunctive in the sense of the Future Indicative with *οὐ*, but with more emphasis.¹

ἀμην, ἀμην λεγῶ ὑμῖν, Θάνατον οὐ μη θεωρήσῃ εἰς τον αἰωνα (John 8. 51)

Truly, truly I tell you, he will not see death for ever.

ἀμην λεγῶ ὑμῖν ὅτι οὐ μη παρελθῇ ἡ γενεα αὐτῆ εἰως ἂν παντα ταυτα γενηται (Matt. 24. 34)

Truly, I tell you that this generation will not pass away until all these things come about.

The two further uses:

(7) **Commands not to begin an action;**

(8) **Future conditions,**

will be dealt with under Prohibitions and Conditions in the next lesson.

¹ This is the one use of the Subjunctive where it appears totally to have lost its character as the mood of doubtful assertion. A possible explanation of this use is that *οὐ* negatives the apprehension expressed in early Greek by *μη* and the subjunctive. *θανατον μη θεωρησῃ* = 'perhaps he may see death'. *οὐ [μη θανατον θεωρησῃ]* = 'there's no perhaps-he-may-see-death', i.e. 'he will certainly not see death'.

An emphatic future negative is also sometimes expressed by *οὐ μη* and the Future.

EXERCISE 38

A

1. Ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παραδοσὶν ὑμῶν τηρήσητε. 2. ἀγωμεν εἰς τὰς ἄλλας κώμας, ἵνα καὶ ἐκεῖ κηρυξῶ. 3. ὅς ἂν ἐν τῶν τοιούτων παιδιῶν δεξῆται ἐπὶ τῷ ὀνόματι μου, ἔμε δεχεται· καὶ ὅς ἂν ἔμε δεχεται, οὐκ ἔμε δεχεται, ἀλλὰ τὸν ἀποστειλαντα με. 4. καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκαμμύσαν, μὴ ἰδῶσιν τοὺς ὀφθαλμοῖς. 5. ὁ ἕαν δησῆς ἐπὶ τῆς γῆς ἔσται δεδεμενὸν ἐν τοῖς οὐρανοῖς. 6. κυριοὶ, τί με δεῖ ποιεῖν ἵνα σωθῶ; 7. ἀκουσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 8. λεγωμεν ἄρα Ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ; 9. παντοτε γὰρ τοὺς πτωχοὺς ἔχετε, καὶ ὅταν θελήτε δυνασθε αὐτοῖς εὐ ποιησαί. 10. φευγέ εἰς Αἴγυπτον καὶ μενε ἐκεῖ ἕως ἂν εἶπω σοί. 11. καὶ ἐποίησεν δώδεκα ἵνα ὥσιν μετ' αὐτοῦ. 12. ὅπου ἕαν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτή. 13. ὅς ἂν μὴ δεξῆται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσελθῇ εἰς αὐτήν. 14. ὅταν ἐν τῷ κόσμῳ ᾶ, φῶς εἰμι τοῦ κόσμου. 15. ἵνα δε μὴ σκανδαλισωμεν αὐτοὺς, πορευθεὶς εἰς θαλάσσαν βαλε ἀγκιστρον. 16. Ἀπαγγεῖλατε μοι, ὅπως κἀγὼ ἔλθων προσκυνήσω αὐτῷ. 17. ἐφοβουντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν. 18. συμφερεὶ γὰρ σοὶ ἵνα ἀποληται ἐν τῶν μέλων σου καὶ μὴ ὅλον τὸ σῶμα σου βληθῇ εἰς γέενναν. 19. προσευχεσθε δε ἵνα μὴ γενηται ἡ φυγὴ ὑμῶν σαββατῶ. 20. καὶ τινες τῶν ὠδε ὄντων οὐ μὴ γευσῶνται θανάτου ἕως ἂν ἰδῶσιν τὸν Υἱὸν τοῦ ἀνθρώπου. 21. ἐνδυσωμεθα τὰ ὄπλα τοῦ φωτός. 22. ταῦτα ἔγραψα¹ ὑμῖν ἵνα εἰδῆτε ὅτι ζῶν ἔχετε αἰώνιον. 23. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστευόντες λημψέσθε.

B

1. For the Pharisees did not keep the commandment of God that they might keep their own tradition. 2. Whatever I say to you privately

¹ This sentence is from 1 John 5. 13. The verb should probably be taken as an *Epistolary Aorist* (as in R.S.V.) and be translated 'I write'. With a pleasing courtesy the Greek writer puts himself in the position of the one who receives the letter. When the letter is received it will have been written in the past.

proclaim to all the people. 3. What shall we do then? Shall we remain in sin that grace may abound? 4. When you see the Gentiles in the Holy Place the end of the age is drawing near. 5. Wherever the gospel is preached those that believe will be saved. 6. Send the children to the desert that the priests may not kill them. 7. Let us eat and drink, for we must depart. 8. God sent many prophets that they might teach this people. (In this and the next sentence express the verb of the purpose clause in two different ways.) 9. Let us go to other cities that we may exhort the multitudes. 10. Whenever we will we can have mercy on the poor. 11. Remain in the house until I call you. 12. We took away all the trees so that our enemies might not eat the fruit. 13. I will not drink wine lest I cause my brother to stumble. 14. Guard the sheep until I find my little one. 15. Whoever wishes to be greatest among you let him make himself as a child. 16. Carry the clothes to me that they may be carried to the widows. 17. And he besought him that he might be with him. 18. Pray that you may not come into temptation.

LESSON 39

Prohibitions

Conditional sentences

The Optative mood

PROHIBITIONS

Negative commands can be stated in two ways.

(a) As we saw in Lesson 18, *μη* with the **Present Imperative** generally denotes a command to **cease to do** an action already begun, in accordance with the principle that the Present tense denotes action in progress.

μη μου ἄπτου (John 20. 17)

Do not continue to hold me.

(b) *μη* with the **Aorist Subjunctive**, however, generally denotes a command **not to begin** an action.

και μη εισενεγκης ἡμας εἰς πειρασμον (Matt. 6. 13)
And do not lead us into temptation.

An example of both uses in the same verse:

μη φοβου, ἀλλα λαλει και μη σιωπησης (Acts 18. 9)
Do not be afraid, but speak and do not be silent.

Commands and exhortations (whether expressed by Subjunctive or Imperative) have an element of doubt, since they refer to the future and they may or may not be followed.¹

CONDITIONAL SENTENCES

The following treatment of conditional sentences is an over-simplification. It gives only the five simplest forms. But when these have been mastered the less straightforward forms will present little difficulty.

Definitions

Conditional sentences have two parts, the protasis and the apodosis.

The **protasis** is the 'if' clause.

The **apodosis** is the 'then' clause.

Classification of conditional sentences

The five types of conditional sentence may be classified as follows:

Conditions of fact

- (1) Past.
- (2) Present.
- (3) Future.

Conditions contrary to fact

- (4) Past.
- (5) Present.

¹ Commands and prohibitions can also be expressed by the Future Indicative, e.g. *οὐκ ἐκπειρασεις* (Luke 4. 12), 'You shall not tempt'. This follows a Hebrew idiom.

Mood of conditional sentences

The Indicative is always¹ used, except in Future conditions. Future conditions take the Subjunctive in the protasis.

Conditions of fact

In these sentences a statement is made on the assumption that the given condition is true, or that it will be fulfilled.

Past and Present conditions are introduced by *εἰ* in the protasis:

- (1) *Past* *εἰ ὁ Θεος ἐφίλησεν, δεῖ ἡμας φιλεῖν*
If God loved, we must love.
- (2) *Present* *εἰ ὁ Θεος φιλεῖ, δεῖ ἡμας φιλεῖν*
If God loves, we must love.

(3) **Future conditions** have *ἐάν* (*εἰ* + *άν*) and the Subjunctive in the protasis:

- (3) *ἐάν μόνον ἀψωμαι του ἱματιου αὐτου, σωθησομαι* (Matt. 9. 21)
If I only touch his garment, I shall be made well.²

The Subjunctive is appropriate because of the element of doubt in most future conditions.

Conditions contrary to fact

In these sentences a statement is made on the recognition that the given condition is not or was not fulfilled.

Conditions contrary to fact have *εἰ* in the protasis and *άν* in the apodosis.

(4) Past uses Aorist:

εἰ ἐπιστευσατε αὐτῷ, ἐπιστευσατε ἂν ἐμοί
If you had believed him, you would have believed me.

(5) Present uses Imperfect:

εἰ ἐπιστευετε αὐτῷ, ἐπιστευετε ἂν ἐμοί
If you believed him (now), you would believe me.

¹ In a sentence like: 'If you are the son of God, *command*', the verb in the apodosis will of course be imperative.

² Note this common meaning of *σωζω*.

A sentence can refer to past action in one clause and present action in the other:

εἰ ἐπίστευσάτε αὐτῷ, ἐπιστευέτε ἂν ἐμοί

If you had believed him, you would believe me.

It will be observed that with conditions contrary to fact, the form of the English sentence is no guide whatever to the way in which it should be translated into Greek. The rules given above must be learnt and applied.

THE OPTATIVE MOOD

The Optative mood, though considerably used in classical times, is rare in the New Testament. It can be described roughly as the *mood of more doubtful assertion*.

Optatives can often be recognised by the presence of the diphthongs *οι, ει* or *αι* in or before the personal endings.

There are only two common forms in the New Testament, *γενοιτο* and *εἴη*, and these represent the two commonest uses:

- (1) To express a wish.
- (2) In dependent (indirect) questions.

Expressing a wish

γενοιτο is the third person singular of the Second Aorist Optative Middle of *γινωμαι*, and is found seventeen times mainly in the expression beloved of Paul:

μη γενοιτο May it not happen! God forbid! (A.V.)

Dependent questions

εἴη (third person singular, occurring eleven times) is the only form of the optative of *εἶμι* to be found in the New Testament.

καὶ αὐτοὶ ἤρξαντο συνζητεῖν πρὸς ἑαυτοὺς το τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μελλῶν πρασσεῖν (Luke 22. 23)

And they began to discuss among themselves which of them it was (N.E.B.: could possibly be) who would do this.

EXERCISE 39

A

1. Ἐὰν γὰρ εὖ ποιήτε τοῖς εὖ ποιοῦσιν ὑμῖν, τίνα μισθὸν ἔχετε;
2. ἐφώνησεν δὲ Παῦλος μεγάλη φωνῇ λεγὼν Μηδὲν πράξῃς σεαυτῷ κακόν, ἅπαντες γὰρ ἑσμεν ἐνθάδε.
3. εἰ μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλείων τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
4. εἰ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τηρεῖ τὰς ἐντολάς.
5. εἰ κακῶς ἐλάλησα, μαρτυρήσον περὶ τοῦ κακοῦ.
6. εἰ ἐτι ἀνθρώποις ἠρεσκόν, Χριστοῦ δούλου οὐκ ἂν ἦμην.
7. εἰ τις θελή τὸ θελημα αὐτοῦ ποιεῖν, γνωσεται περὶ τῆς διδασχῆς.
8. μὴ λέγετε Τί φαγωμεν; ἢ Τί πιωμεν;
9. εἰ τοῦ κόσμου τούτου ἢ ἡ βασιλεία ἢ ἔμμη, οἱ ὑπηρετοῦν ἂν οἱ ἐμοὶ ἡγωνίζοντο.
10. εἰ ἡμεθεὶ ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθεὶ κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.
11. καὶ πάντες διελογίζοντο ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου μὴ ποτε αὐτὸς εἴη ὁ Χριστός.
12. εἰ ἦδει ὁ οἰκοδεσποτῆς ποῖα φυλακὴ ὁ κλεπτῆς ἔρχεται, ἐγγηγορήσεν ἂν.
13. εἰ μὴ ἔξ ἀνθρώπων ἡ βουλή αὕτη, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἔστιν, οὐ δύνησεσθε καταλῦσαι αὐτήν.
14. τὸ ἀργυρίον σου σὺν σοὶ εἴη εἰς ἀπώλειαν.
15. εἰ γὰρ ἐγνωκείτε τί ἐστὶν Ἐλεος θελοῦ καὶ οὐ θυσιαν, οὐκ ἂν κατέδικασατε τοὺς ἀναιτίους.
16. εἰ μὴ εἰπώμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλίθασει ἡμᾶς, πιστεύει γὰρ Ἰωάννην προφήτην εἶναι.
17. μὴ νομισθεὶ ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας.
18. ἰδοὺ ἡ δούλη Κυρίου· γενοιτο μοὶ κατὰ τὸ ῥῆμα σου.
19. οὐαὶ σοὶ Χοραζεῖν· οὐαὶ σοὶ Βηθσαῖδαν· ὅτι εἰ ἐν Τυρῷ καὶ Σιδωνί ἐγενοντο αἱ δυνάμεις αἱ γενομένης ἐν ὑμῖν, παλαὶ ἂν ἐν σακκῷ καὶ σποδῷ μετενοήσαν.
20. τί οὖν ἐρούμεν; ἐπιμενωμεν τὴν ἁμαρτίαν, ἵνα ἡ χάρις πλεονασῇ; μὴ γενοιτο.
21. Κυριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπεθάνεν ὁ ἀδελφός μου.
22. εἰ ἐγὼ ἦμην ὁ υἱὸς αὐτοῦ, αὐτὸς ἂν ἦν ὁ πατήρ μου.
23. εἰ ἠπίστησαν τινες, μὴ ἡ ἀπίστια αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ; μὴ γενοιτο· γινεσθῶ δὲ ὁ Θεὸς ἀληθῆς, πᾶς δὲ ἀνθρώπος ψευστῆς.
24. πάντα γὰρ ὑμῶν ἔστιν, εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, πάντα ὑμῶν, ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ Θεοῦ.

B

1. Lord, if you will, you can cleanse me. 2. Do not bring the Gentiles into the temple. 3. Let us not seek the things of this age. 4. Is the law then against the promises of God? God forbid. 5. If you were my mother, he was my brother. 6. If you were my mother, he would be my brother. 7. If you had known me, you would have known my Father also. 8. Do not continue to receive the enemies of the gospel. 9. May it happen to us according to thy will. 10. If you were blind, you would not have sin. 11. If dead men are not raised, neither has Christ been raised. 12. Sin no longer. 13. Do not carry wine to the slaves. 14. If the enemy draws near, I will send the soldiers against him. 15. Do not continue to judge, lest you be judged.

LESSON 40

Contracted verbs in -αω and -οω

In addition to contracted verbs like *φιλεω*, which have stems ending in *ε*, there are contracted verbs like *τιμαω*, 'I honour', which have stems ending in *α*, and *φανερωω*, 'I make clear', which have stems ending in *ο*.

Their **principal parts** follow the pattern of *φιλεω*:

<i>φιλεω</i>	<i>φιλησω</i>	<i>έφιλησα</i>	<i>πεφιληκα</i>	<i>πεφιλημαι</i>	<i>έφιληθην</i>
<i>τιμαω</i>	<i>τιμησω</i>	<i>έτιμησα</i>	<i>τετιμηκα</i>	<i>τετιμημαι</i>	<i>έτιμηθην</i>
<i>φανερωω</i>	<i>φανερωσω</i>	<i>έφανερωσα</i>	<i>πεφανερωκα</i>	<i>πεφανερωμαι</i>	<i>έφανερωθην</i>

In all the parts except the present,

α lengthens to *η*,¹

ο lengthens to *ω*,

and the tenses are formed as for *λυω*.

¹ For this lengthening of *α* to *η*, cf. p. 53. There are some -αω verbs (including all in which the final *α* of the stem is preceded by *ε*, *ι* or *ρ*) which do not

Therefore contractions only take place in the tenses of the Present system, i.e. in the Present and Imperfect.

As with *φιλεω*, there are in each case three **rules of contraction**:

<i>α</i> + O-sound (<i>ο</i> , <i>ω</i> or <i>ου</i>)	→ <i>ω</i>
<i>α</i> + E-sound (<i>ε</i> or <i>η</i>)	→ <i>α</i>
<i>α</i> + any combination containing <i>ι</i> (whether subscript or not)	→ <i>α</i>
<i>ο</i> + long vowel	→ <i>ω</i>
<i>ο</i> + short vowel or <i>ου</i>	→ <i>ου</i>
<i>ο</i> + combination containing <i>ι</i> (whether subscript or not)	→ <i>οι</i>

To these rules there is only one exception, and that is an exception only in appearance. The *Present Infinitive Active* formed from *α* + *ειν* and *ο* + *ειν* are *τιμαν* and *φανερουν* (not *τιμαν* and *φανερουν*). These endings contain no *ι* because -*ειν* was itself originally a contraction of -*ειν*. *τιμα-ειν* becomes *τιμαν* and *φανερο-ειν* becomes *φανερουν* in strict accordance with the rules.

The conjugations of the tenses of the Present system are set out on pp. 238–41 for the purpose of reference. These need not be learnt. *It is only necessary to learn the principal parts, the six rules of contraction and the infinitive exception*, after which any form may be deduced from *λυω*.

The peculiarity of *ζαω*, 'I live' (see p. 239), should be noted. *η* replaces *α* in the contracted forms.

EXERCISE 40

A

1. Και ήρωτησεν παρ' αυτων που ο Χριστος γενναται. 2. Θεος ουκ εστιν νεκρων αλλα ζωντων, παντες γαρ αυτω ζωσιν. 3. ουτος ο λογος ου φανεροται ημιν. 4. ελεγον την εξοδον αυτου ην ημελλεν¹ πληρουν εν Ιερουσαλημ. 5. Σιμων Ιωανου, αγαπας με πλειον τουτων; 6. τοτε εσταυρουν συν αυτω δυο ληστας.

lengthen to *η*, but retain the *α* in all the other five parts. The commonest is the deponent Middle *ιασμαι* (26) *ιασομαι ιασαμην* — *ιαμαι ιαθην* I heal. (For an initial *ι* in past tenses, see p. 53 n. 1)

¹ *μελλω* very often has this lengthened augment.

7. ἀκουσας δε ὄχλου διαπορευομενου ἐπηρωτησεν τί ἂν εἶη τουτο.
 8. τί με ἐρωτας περι του αγαθου; 9. λεγει αὐτω ὁ Ἰησους
 Πορευου, ὁ υἱος σου ζη. 10. οὐ μη φαγω αὐτο ἕως ὅτου
 πληρωθη ἐν τη βασιλεια του Θεου. 11. ἐαν ἀγαπατε με, τας
 ἐντολας τας ἑμας τηρησετε. 12. ἐαν γαρ ἀγαπησητε τους
 ἀγαπωντας ὑμας, τίνα μισθον ἔχετε; 13. ὅπως πληρωθη το
 ῥηθεν¹ δια των προφητων. 14. ἐπηρωτων δε αὐτον οἱ μαθηται
 αὐτου τίς αὐτη εἶη ἢ παραβολη. 15. εἰ ἠγαπατε με ἔχαρητε ἂν
 ὅτι πορευομαι προς τον πατερα. 16. εἰ ὁ Θεος πατηρ ὑμων ἦν,
 ἠγαπατε ἂν ἑμε. 17. πλανασθε μη εἰδοτες τας γραφας μηδε την
 δυναμιν του Θεου. 18. οἱ υἱοι του αἰωνος τουτου γεννωνται και
 γεννωσιν. 19. ὄρα μηδενι μηδεν εἶπησ. 20. ὁ μη τιμων τον
 υἱον οὐ τιμα τον πατερα. 21. ἐπετιμησεν δε αὐτοις ἵνα μηδενι
 λεγωσιν. 22. καυχωμεθα ἐπ' ἐλπιδι της δοξης του Θεου.
 23. πας ὁ πιστευων δικαιουται. 24. ὄρατε μηδεὶς γινωσκετω.
 25. και προσκαλεσαμενος ἕνα των παιδων ἠρωτησεν τί ἂν εἶη ταυτα.

B

- The disciples were making known these things which they had heard.
- Do not continue to crucify slaves.
- Are they about to live in our city?
- Do you then wish to love the Lord your God?
- Now the word of the prophet is being fulfilled.
- But God justifies the sons of men by faith and not by works.
- Your son lives.
- For I made your name known to this people and I will make it known to their children.
- They beheld the temple filled with² the glory of the Lord.
- O Father, make known your power to us that your name may be glorified.
- If you do these things you will be loved by my Father.
- If we love him we shall keep his commandments.
- And they went to the priest to ask him about their conscience.
- I will on no account make myself known to this race.
- And one of the scribes, knowing³ that he had answered them well, asked him.
- The time is fulfilled.
- But we preach a crucified⁴ Christ.

¹ Participle from ἐρρηθην.

² Use instrumental dative; though genitive is also possible, being a normal use after verbs of filling.

³ Use οἶδα.

⁴ Use Perfect Participle Passive.

18. The rich man sees¹ Abraham. 19. Honour your mother.
 20. But the disciples were rebuking them. 21. Let no one lead you
 astray. 22. He who boasts let him boast in the Lord. 23. Then
 the blind man asked what this might be.

REVISION TESTS 5

-ω verbs

These tests are supplementary to the verb tests (3A and 3B) on pp. 113 f.
 Allow 1 hour each for Tests A and B. Total number of marks: 70 for
 each test.

A

- Give the principal parts of: τιμαω, κηρυσσω, ἀγγελλω, αἶρω, ἀνοιγω, βαλλω, γινωσκω, δεχομαι, εὑρισκω, θνησκω, κραζω, λαμβανω, πινω, σπειρω, σωζω, ἐσθιω, λεγω, φερω. [36 marks]
- Give the Present Subjunctive Middle and First Aorist Participle Active (endings in full) of λυω. [2]
- Give the Periphrastic Imperfect and Periphrastic Perfect of φιλεω. [2]
- Give the following tenses or forms of φανερω. *Active*: Imperfect Indicative, Perfect Infinitive, First Aorist Subjunctive. *Middle*: Present Indicative, Present Subjunctive, Present Imperative. *Passive*: Imperfect Indicative, Present Infinitive, Present Participle (nominative singular only). [9]
- Give the rules of contraction for -αω verbs. [3]
- Give the participle of εἶμι (endings in full). [1]
- Give the following tenses or forms of γραφω: Perfect Indicative Active; Second Aorist Subjunctive Passive; nominative singular Perfect Participle Active. [3]

¹ Use ὄραω.

7. ἀκουσας δε ὄχλου διαπορευομενου ἐπηρωτησεν τί ἂν εἶη τουτο.
 8. τί με ἐρωτας περι του αγαθου; 9. λεγει αὐτω ὁ Ἰησους
 Πορευου, ὁ υἱος σου ζη. 10. οὐ μη φαγω αὐτο ἕως ὅτου
 πληρωθη ἐν τη βασιλεια του Θεου. 11. ἐαν ἀγαπατε με, τας
 ἐντολας τας ἑμας τηρησετε. 12. ἐαν γαρ ἀγαπησητε τους
 ἀγαπωντας ὑμας, τίνα μισθον ἔχετε; 13. ὅπως πληρωθη το
 ῥηθεν¹ δια των προφητων. 14. ἐπηρωτων δε αὐτον οἱ μαθηται
 αὐτου τίς αὐτη εἶη ἢ παραβολη. 15. εἰ ἡγαπατε με ἔχαρητε ἂν
 ὅτι πορευομαι προς τον πατερα. 16. εἰ ὁ Θεος πατηρ ὑμων ἦν,
 ἡγαπατε ἂν ἔμε. 17. πλανασθε μη εἰδοτες τας γραφας μηδε την
 δυναμιν του Θεου. 18. οἱ υἱοι του αἰωνος τουτου γεννωνται και
 γεννωσιν. 19. ὄρα μηδενι μηδεν εἶπησ. 20. ὁ μη τιμων τον
 υἱον οὐ τιμα τον πατερα. 21. ἐπετιμησεν δε αὐτοις ἵνα μηδενι
 λεγωσιν. 22. καυχωμεθα ἐπ' ἐλπιδι της δοξης του Θεου.
 23. πας ὁ πιστευων δικαιουται. 24. ὄρατε μηδεις γινωσκετω.
 25. και προσκαλεσαμενος ἕνα των παιδων ἠρωτησεν τί ἂν εἶη ταυτα.

B

- The disciples were making known these things which they had heard.
- Do not continue to crucify slaves.
- Are they about to live in our city?
- Do you then wish to love the Lord your God?
- Now the word of the prophet is being fulfilled.
- But God justifies the sons of men by faith and not by works.
- Your son lives.
- For I made your name known to this people and I will make it known to their children.
- They beheld the temple filled with² the glory of the Lord.
- O Father, make known your power to us that your name may be glorified.
- If you do these things you will be loved by my Father.
- If we love him we shall keep his commandments.
- And they went to the priest to ask him about their conscience.
- I will on no account make myself known to this race.
- And one of the scribes, knowing³ that he had answered them well, asked him.
- The time is fulfilled.
- But we preach a crucified⁴ Christ.

¹ Participle from ἐρηθησθην.

² Use instrumental dative; though genitive is also possible, being a normal use after verbs of filling.

³ Use οἶδα.

⁴ Use Perfect Participle Passive.

- The rich man sees¹ Abraham.
- Honour your mother.
- But the disciples were rebuking them.
- Let no one lead you astray.
- He who boasts let him boast in the Lord.
- Then the blind man asked what this might be.

REVISION TESTS 5

-ω verbs

These tests are supplementary to the verb tests (3A and 3B) on pp. 113 f.
 Allow 1 hour each for Tests A and B. Total number of marks: 70 for each test.

A

- Give the principal parts of: τιμαω, κηρυσσω, ἀγγελλω, αἶρω, ἀνοιγω, βαλλω, γινωσκω, δεχομαι, εὕρισκω, θνησκω, κραζω, λαμβανω, πινω, σπειρω, σωζω, ἐσθιω, λεγω, φερω. [36 marks]
- Give the Present Subjunctive Middle and First Aorist Participle Active (endings in full) of λυω. [2]
- Give the Periphrastic Imperfect and Periphrastic Perfect of φιλεω. [2]
- Give the following tenses or forms of φανερωω. *Active*: Imperfect Indicative, Perfect Infinitive, First Aorist Subjunctive. *Middle*: Present Indicative, Present Subjunctive, Present Imperative. *Passive*: Imperfect Indicative, Present Infinitive, Present Participle (nominative singular only). [9]
- Give the rules of contraction for -αω verbs. [3]
- Give the participle of εἶμι (endings in full). [1]
- Give the following tenses or forms of γραφω: Perfect Indicative Active; Second Aorist Subjunctive Passive; nominative singular Perfect Participle Active. [3]

¹ Use ὄραω.

8. Give the following forms of *οἶδα*: first person singular Pluperfect; first person singular Subjunctive; infinitive; nominative and accusative singular participle. [4]
9. Give the Greek for: I turn (2 words), I return, I love (two words), I question (two words), I honour, I warn, I justify, I make clear. [2]
10. Give eight uses of the Subjunctive. [8]

B

1. Give the principal parts of: *φιλεω, φανερω, πρασσω, ἄγω, ἄκουω, -βαινω, γινομαι, γραφω, ἐγειρω, θελω, καλεω, κρινω, πειθω, πιπτω, -στελλω, ἐρχομαι, ἔχω, ὄραω*. [36 marks]
2. Give the Present Subjunctive Active and First Aorist Participle Middle (endings in full) of *λυω*. [2]
3. Give the Periphrastic Imperfect and Periphrastic Perfect of *φιλεω*. [2]
4. Give the following tenses or forms of *τιμαω*. *Active*: Present Indicative, Present Infinitive, Perfect Participle (nominative and accusative singular only). *Middle*: First Aorist Subjunctive, Perfect Infinitive, Present Imperative. *Passive*: Imperfect Indicative, Future, First Aorist Subjunctive. [9]
5. Give the rules of contraction for *-οω* verbs. [3]
6. Give the Present of *κειμαι* and the Imperfect of *καθημαι*. [2]
7. Give the Second Aorist Subjunctive Middle of *γινομαι*. [1]
8. Give the Present Indicative and Present Infinitive Active of *ζαω*. [2]
9. Give the Greek for: I turned (two words), I shine, I appeared, I beget, I lead astray, I rebuke, I boast, I fill, I crucify. [2]
10. Give four uses of the participle, other than its use in periphrastic tenses. [4]
11. Give two uses of the Optative. [2]
12. Explain how the five main types of conditional clause are translated into Greek. [5]

LESSON 41

-μι verbs: τιθημι

Besides the verbs in *-ω* there is a small group of verbs which are called verbs in *-μι*, from the ending of the first person singular of the Present Indicative Active.

These verbs have endings differing from those of the verbs in *-ω* in the Present, Imperfect and Second Aorist tenses. In the other tenses their endings are the same as those of the verbs in *-ω*.

It is especially important, in the case of the verbs in *-μι*, to remember the distinction laid down in Lesson 22 between the verbal stem, from which most of the tenses of the verb are formed, and the Present stem, from which the Present and Imperfect tenses are formed.

The stems of the three principal verbs in *-μι* are as follows:

		Verbal stem	Present stem
<i>τιθημι</i>	I place	<i>θε</i>	<i>τιθε</i>
<i>διδωμι</i>	I give	<i>δο</i>	<i>διδο</i>
<i>ιστημι</i>	I cause to stand	<i>στα</i>	<i>ιστα</i>

It will be noticed that the Present stem is a reduplicated form of the verbal stem in all three cases. *ιστα* stands for *σιστα*, the rough breathing taking the place of the *σ*.

The principal parts of *τιθημι* are:

τιθημι θησω ἐθηκα τεθεικα τεθειμαι ἐτεθην

When *λυω* is known and the principal parts have been learnt, there remain only quite a small number of new forms to be mastered. The following should be learnt:

PRESENT

Active

Indicative	Subjunctive	Participle	Imperative	Infinitive
τιθημι	τιθω	τιθεις -εισα -εν		
τιθης	τιθης	τιθεντα	τιθει	
τιθησι(ν)	τιθη		τιθετω	τιθεναι
τιθεμεν	τιθωμεν			
τιθετε	τιθητε		τιθετε	
τιθεασι(ν)	τιθωσι(ν)		τιθετωσαν	

It will be noticed that in the Indicative the stem *τιθε* is lengthened to *τιθη* in the singular. (This same lengthening is found in *διδωμι* and *ιστημι*.)

Middle and Passive

The tenses are formed throughout from the Present stem and the endings of the Perfect Passive system of *λυω*:

τιθε-μαι	τιθε-μενος	τιθε-σθαι
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AORIST

Aorist Active

The First Aorist *έθηκα* is found only in the Indicative. In the other moods there are Second Aorist forms.

The Second Aorist of course drops the *τι*. Otherwise, with the two exceptions given in heavy type, it follows the Present exactly:

Second Aorist Active

Indicative	Subjunctive	Participle	Imperative	Infinitive
Use First	θω	θεις θεισα θεν		
Aorist	θης	θεντα	θες	
	θη		θετω	θειναι
	θωμεν			
	θητε		θετε	
	θωσι(ν)		θετωσαν	

Second Aorist Middle

This tense is indistinguishable in meaning from the Active:

έθεμην	έθεμεθα
έθου ← ε(σ)ο	έθεσθε
έθετο	έθεντο

EXERCISE 41

A

1. Οὐ καιουσι λυχνον και τιθεασιν αυτον εξω της θυρας. 2. και λαβων το σωμα ο Ίωσηφ έθηκεν αυτο εν τω καινω μνημειω αυτου. 3. μητι έρχεται ο λυχνος ινα εξω τεθη; 4. και τα παιδια κατευλογει τιθεις τας χειρας επ' αυτα. 5. ο ποιμην ο καλος την ψυχην αυτου τιθησιν υπερ των προβατων. 6. ηραν τον κυριον εκ του μνημειου, και ουκ οίδαμεν που έθηκαν αυτον. 7. ουχ υμων εστιν γνωμαι χρονους η καιρους ους ο πατηρ εθετο εν τη ιδια εξουσια. 8. και εξητουν αυτον εισενεγκειν και θειναι αυτον ενωπιον αυτου. 9. και αυτος θεις τα γονατα προσηυχето. 10. την ψυχην μου υπερ σου θησω. 11. παντοτε προσευχου εως αν θω τους εχθρους σου υποποδιον των ποδων σου. 12. ουτος εστιν ο θρονος ο τεθεις εν τω ιερω. 13. καταβησομαι ινα θω τας χειρας επ' αυτην και ζησει. 14. τα δικτυα ετεθη παρα το πλοιον. 15. χειρας μηδενι επιτιθει. 16. εθεωρουν που τεθειται. 17. μνημειον καινον, εν ω ουδεπω ουδεις ην τεθειμενος. 18. τι οτι εθου εν τη καρδια σου το πραγμα τουτου; 19. και τον Πιτρον εθεντο εις φυλακην. 20. κατα μιαν σαββατου εκαστος υμων παρ' εαυτω τιθετω. 21. η μαχαιρα τιθεται εν τη χειρι του βασιλεως.

B

τιθημι (or επιτιθημι) is to be used for 'place', 'lay', 'lay down', 'put'.

1. We must place the law of love in our hearts daily. 2. Place joy there similarly. 3. Where have you laid him? 4. How shall we place our daughter at his feet? 5. They put² their books in the synagogue. 6. We shall put them there also. 7. You have placed me in a good land. 8. Lay down your lives for the brethren. 9. Do not place this writing upon the cross. 10. Put the body in the tomb. 11. Laying their hands upon us, the apostles blessed us. 12. But the sick man was brought in and placed before him. 13. Come and put your hand upon her.

² παρα.

¹ Use Aorist Middle.

LESSON 42

διδωμι

Principal parts:

διδωμι δωσω ἔδωκα δεδωκα δεδομαι ἔδοθην

When *θε* is replaced by *δο* the Present and Aorist forms of *διδωμι* are identical with those of *τιθημι*, except that:

(1) *ου* must be written for *ει*;

(2) there is an *ω* in all Subjunctive endings. (The *ο* of the stem prevails over an *η* in the endings. But the iota subscripts remain.)

PRESENT				
<i>Active</i>				
Indicative	Subjunctive	Participle	Imperative	Infinitive
διδωμι	διδω			
διδως	διδῶς	διδους -ουσα -ον	διδου	
διδωσι(ν)	διδῶ	διδοντα	διδωτω	διδοναι
διδωμεν	διδωμεν			
διδωτε	διδωτε		διδωτε	
διδωσι(ν)	διδωσι(ν)		διδωσαν	

Middle and Passive

διδω-μαι	διδω-μενος	διδω-σθαι
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SECOND AORIST

Active

Use First	δω			
Aorist	δῶς	δους δουσα δον	δω	
	δῶ	δοντα	δωτω	δωναι
	δωμεν			
	δωτε		δωτε	
	δωσι(ν)		δωσαν	

Middle

Indicative

ἔδομην
ἔδου ← ο(σ)ο
ἔδοτο

ἔδομεθα
ἔδοσθε
ἔδοτο

EXERCISE 42

A

1. Διδωμι δε ὑμιν ἔξουσιαν ἐκβαλλειν πνευματα ἀκαθαρτα. 2. ὁ γαρ Θεος διδωσιν το πνευμα το ἅγιον τοις αἰτουσιν αὐτον. 3. τίς ἐστιν ὁ δους σοι την ἔξουσιαν ταυτην; 4. θελω ἵνα δῶς μοι την κεφαλην Ἰωανου. 5. και δια τί οὐκ ἔδωκας μοι το ἀργυριον τοις πτωχοις; 6. ὑμιν δεδοται γνωμαι τα μυστηρια της βασιλειας. 7. ἀποδος μοι εἰ τι ὀφειλεις. 8. ὁ δε οὐκ ἠθελεν, ἀλλα ἀπελθων ἔβαλεν αὐτον εἰς φυλακην ἕως ἀποδῶ το ὀφειλομενον. 9. ἔξεστιν δουναι κηνησον Καισαρι ἢ οὐ; δωμεν ἢ μη δωμεν; 10. ἔδοθη μοι πασα ἔξουσια ἐν οὐρανῶ και ἐπι γης. 11. ὁ πατηρ ἀγαπᾷ τον υἱον, και παντα δεδωκεν ἐν τη χειρι αὐτου. 12. μακαριον ἐστιν μαλλον δουναι ἢ λαμβανειν. 13. τίς ἢ σοφια ἢ δοθεισα τουτω; 14. εἶπε μοι εἰ το χωριον ἀπεδοσθε. 15. ταυτα παντα σοι δωσω ἕαν πεσων προσκνησης μοι. 16. και ὅταν ἀγωσιν ὑμας παραδιδοντες, μη προμεριμνατε τί λαλησητε, ἀλλ' ὁ ἕαν δοθη ὑμιν ἐν ἐκεινη τη ὥρᾳ, τουτο λαλειτε. 17. οἴδατε γαρ δοματα ἀγαθα διδοναι τοις τεκνοις ὑμων. 18. δεδωκεισαν δε οἱ ἀρχιερεις ἐντολας.

B

1. Always pay all that you have. 2. Give to the poor today. 3. We wish to give it to the high-priests. 4. It was given to me by my father. 5. Do not give good things to the evil men. 6. And they walked about giving clothes to the lepers. 7. I will on no account give what is yours to the Lord. 8. But you gave me water. 9. Let us keep the commands which are being given¹ to us. 10. He who gives bread to the sick will have his reward. 11. The king has given us this city; let us not betray it to his enemies. 12. Forgiveness is being given to us.

¹ Use participle.

LESSON 43

ἵστημι

ἵστημι and its compounds have two peculiarities in the use of tenses.

- (1) They have one set of transitive and one set of intransitive tenses.
- (2) The Perfect tense is Present in meaning and the Pluperfect is Imperfect in meaning.

The **transitive tenses** of the principal parts are:

Present Active	<i>ἵστημι</i>	I cause to stand
Future Active	<i>στησω</i>	I shall cause to stand
First Aorist Active	<i>ἔστησα</i>	I caused to stand

ἵστημι has two Aorists which are distinct in meaning. The Second Aorist is intransitive.

The **intransitive tenses** of the principal parts are:

Second Aorist Active	<i>ἔστην</i>	I stood
Perfect Active	<i>ἔστηκα</i>	I stand (N.B. Present in meaning)
First Aorist Passive	<i>ἔσταθην</i>	I stood (usually indistinguishable in meaning from <i>ἔστην</i>)

This use of tenses can easily be remembered if the principal parts of the verb are carefully set out in two lines:

Transitive: *ἵστημι στησω ἔστησα*
 Intransitive: *ἔστην ἔστηκα — ἔσταθην*

In the **Present and Second Aorist**, when *θε* is replaced by *στα*, the needed forms of *ἵστημι* are identical with those of *τιθῆμι*, except that:

- (1) the Active Participles end in *-as -ασα -αν*;
- (2) there is a Second Aorist Indicative Active *ἔστην* (like *-εβην, ἔλυθην*);
- (3) the Second Aorist Infinitive is *στηναι*.

PRESENT

Active

Indicative	Subjunctive	Participle	Infinitive
<i>ἵστημι</i>	<i>ἵστω</i>		
<i>ἵστης</i>	<i>ἵστης</i>	<i>ἵστας ἵστασα ἵσταν</i>	
<i>ἵστησι(ν)</i>	<i>ἵσθη</i>	<i>ἵσταντα</i>	<i>ἵσταναι</i>
<i>ἵσταμεν</i>	<i>ἵστωμεν</i>		
<i>ἵστατε</i>	<i>ἵσθητε</i>		
<i>ἵστασι(ν)</i>	<i>ἵτωσι(ν)</i>		

Middle and Passive

<i>ἵσταμαι</i>	<i>ἵσταμενος</i>	<i>ἵστασθαι</i>
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AORIST

Second Aorist Active

<i>ἔστην</i>	<i>στω</i>		
<i>ἔστης</i>	<i>στης</i>	<i>στας στασα σταν</i>	
<i>ἔσθη</i>	<i>σθη</i>	<i>σταντα</i>	<i>σθηναι</i>
<i>ἔστημεν</i>	<i>στωμεν</i>		
<i>ἔστητε</i>	<i>σθητε</i>		
<i>ἔστησαν</i>	<i>στωσι(ν)</i>		

Note. (1) The third person plural of the First and Second Aorists are the same: *ἔστησαν*. When this word is met its meaning must be inferred from the context. Examples are given in Exercise 43A 22, 23, 24.

(2) The *Perfect Participle Active* has two forms:

First Perfect:	<i>ἔστηκως -υια -ος</i>
	<i>ἔστηκοτα</i>
Second Perfect:	<i>ἔστως -ωσα -ος</i>
	<i>ἔστωτα</i>

ἔστως is the commoner of the two. Both are Present in meaning: 'standing'.

(3) The Pluperfect Active, which is Imperfect in meaning, 'I was standing', is *εἰστήκειν*.

EXERCISE 43

A

1. Τότε παραλαμβάνει αὐτὸν ὁ διαβολὸς εἰς τὴν ἅγιαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερυγίον τοῦ ἱεροῦ. 2. ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μεσῶ αὐτῶν. 3. ἐβλέψαν σὺν αὐτοῖς ἔστωτα τὸν ἄνθρωπον τὸν τεθεραπευμένον. 4. ἄνθρωπε, τίς με κατέστησεν κριτὴν ἐφ' ὑμᾶς; 5. τα νῦν παραγγέλλει ὁ Θεὸς τοῖς ἄνθρωποις πάντας πανταχοῦ μετανοεῖν, καθ' ὅτι ἔστησεν ἡμέραν ἐν ἣ ἡμελλεῖ κρινεῖν τὴν οἰκουμένην ἐν δικαιοσυνῇ. 6. ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηυχέτο. 7. ὁ δὲ τελωνῆς μακροθεν ἔστως οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν. 8. ὁ δὲ Ἰησοῦς ἔσταθῆ ἐμπροσθεν τοῦ ἡγεμόνου. 9. θεὸς δὲ τα γόνατα ἐκράξεν φωνῇ μεγάλῃ Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν. 10. μετὰ ταῦτα ἀνεστῆ Ἰουδᾶς ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς. 11. εἰ Μωϋσεως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἂν τις ἐκ νεκρῶν ἀναστῆ πεισθισονται. 12. καὶ ἀναστήσω αὐτὸν ἐν τῇ ἑσχατῇ ἡμέρᾳ. 13. ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσθηκίσαν ἐξω ζητούντες αὐτῷ λαλῆσαι. 14. οἱ ὑποκριταὶ φιλοῦσιν ἐν ταῖς συναγωγαῖς ἔστωτες προσευχεσθαι. 15. δούς δὲ αὐτῇ τὴν χεῖρα ἀνεστήσεν αὐτήν. 16. καὶ ἐπιστάς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ. 17. ἐν μιᾷ τῶν ἡμερῶν ἐπεστήσαν οἱ ἀρχιερεῖς καὶ εἶπαν. 18. ὁ δὲ Ἰησοῦς ἐπιλαβομένου παιδίου ἔστησεν αὐτὸ παρ' ἑαυτοῦ. 19. πορευεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 20. μηδενὶ εἶπητε τὸ ὄραμα ἕως οὗ ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. 21. οἷς καὶ παρεστήσεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν. 22. καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βασταζόντες ἔστησαν. 23. καὶ ἔστησαν μαρτυρᾶς ψευδεῖς λεγοντάς Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τοῦ τοποῦ τοῦ ἁγίου. 24. ἀγαγοντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνέδριῳ. 25. ἐνδυσασθε τὴν πανοπλίαν τοῦ Θεοῦ πρὸς τὸ δυνασθαι ὑμᾶς στήναι.

B

1. I will cause you to stand in darkness. 2. There are certain of those standing here. 3. Paul therefore must stand in the council. 4. The priests stood the publican there. 5. But Peter stood up and preached the word to the crowd. 6. He is not here, for he has risen from the dead. 7. Who appointed you a ruler of this people? 8. Then we arose and departed from the city. 9. You made the king to stand in the Holy Place. 10. How shall we stand in the day of his wrath? 11. We stood outside wishing to see her husband. 12. After these things there arose many evil men. 13. We hope to stand in that day. 14. Then the Spirit of the Lord appointed me a light to the multitudes. 15. If anyone believes in me I will raise him up on the last day. 16. But his mother was standing outside.

LESSON 44

Other -μι verbs

ἀφιημι, συνιημι

The verb *ἔημι*, meaning 'I send', occurs in the New Testament only in compounds, the most common of which are:

ἀφιημι I send away, I forgive.

συνιημι *lit.* I send together; *hence*, I understand.

The verbal stem of *ἔημι* is *έ*.

The Present stem of *ἔημι* is *ιέ*.

With few exceptions its forms follow *τιθημι* exactly. The principal parts of *ἀφιημι* are:

ἀφιημι *ἀφησω* *ἀφηκα* — *ἀφείωνται* *ἀφείθην*

ἀφείωνται (third person plural) is the only Perfect Passive form in the New Testament.

δεικνυμι: I SHOW

Verbs in -νυμι tend generally in the New Testament to assimilate themselves to verbs in -ω. Such -νυμι forms as do occur are almost always the same as those of τιθημι allowing for the stem vowel υ instead of ε.

φημι: I SAY

The following forms are found in the New Testament:

Present: φημι I say φησι(ν) he says φασι(ν) they say

Imperfect: ἔφη he said.

We have now given all the common forms of the -νυμι verbs. For a complete list reference must be made to the larger works. But some of the less common forms can be easily recognised. For example,

Future Middles will always follow the Future Actives:

θησομαι δωσομαι στησομαι¹

Future Passives will always follow the First Aorist Passives:

τεθησομαι δοθησομαι σταθησομαι ἀφεθησομαι

Imperfects will have the Present stem together with an augment:

ἐ-τιθε ἐ-διδο ἴστα²

EXERCISE 44

1. Τότε ἀφίησιν αὐτὸν ὁ διαβόλος. 2. ὁ δὲ φησὶν Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις. 3. ἀφετε τα παιδια καὶ μὴ κωλυετε αὐτα ἔλθειν πρὸς με. 4. ὁ δὲ Ἰησοῦς πάλιν κραξάσ ἀφήκεν τὸ πνεῦμα. 5. ἐν δὲ παραβολαῖς τα πάντα γίνεται μῆποτε ἐπιστρεψωσιν καὶ ἀφεθῆ αὐτοῖς. 6. καὶ οὐκετι ἀφιετε αὐτὸν οὐδὲν ποιησαι τῷ πατρι. 7. φημι σοι Ἀφῶνται αἱ ἁμαρτιαὶ αὐτῆς αἱ πολλαί. 8. τίς οὗτος ἐστὶν ὃς καὶ ἁμαρτίας ἀφίησιν; 9. ἴδου ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. 10. ἀφιετε εἰ

¹ The middle of ἴστημι, like the passive, is intransitive.

² See p. 53 n. 1.

τι ἔχετε κατὰ τινας. 11. οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί. 12. εἰαν τινῶν ἀφήτε τὰς ἁμαρτίας ἀφῶνται αὐτοῖς. 13. οὗτος ἐστὶν ὁ τὸν λόγον ἀκουῶν καὶ συνίεις. 14. ἀκουσατε μου παντες καὶ συνετε. 15. ὁ δὲ ἔφη Κυριε, σωσον, ἀπολλυμεθα. 16. μελλει γαρ Ἡρωδῆς ζῆτειν τὸ παιδιὸν τοῦ ἀπολεσαι αὐτο. 17. πορευεσθε δὲ μαλλον πρὸς τα προβατα τα ἀπολωλοτα. 18. ὁ εὕρων τὴν ψυχὴν αὐτοῦ ἀπολεσει αὐτήν. 19. παντες γαρ οἱ λαβοντες μαχαιραν ἐν μαχαιρῇ¹ ἀπολονται. 20. μὴ δυναται προφητῆς ἀπολεσθαι ἐξω Ἱερουσαλημ; 21. ὁ λόγος γαρ ὁ τοῦ σταυροῦ τοῖς ἀπολλυμενοῖς μωρια ἐστὶν. 22. ἀπολω τὴν σοφίαν τῶν σοφῶν. 23. τί οὖν φημι; 24. καθὼς φασιν τινες ἡμᾶς λεγειν. 25. Ἀφες ἄρτι, φησιν, οὕτως γαρ πρεπον ἐστὶν ἡμῖν πληρωσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. 26. τότε συνῆκαν οἱ μαθηται ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. 27. τίς δυναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς, ὁ Θεος; 28. οἱ δὲ εὐθῶς ἀφεντες τα δικτυα ἠκολουθησαν αὐτῷ. 29. καὶ ἀφες ἡμῖν τα ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλεταις ἡμῶν. 30. εἰαν γαρ ἀφήτε τοῖς ἀνθρώποις τα παραπτωματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐρανός. 31. τότε δεικνυσὶν αὐτῷ ὁ διαβόλος πᾶσας τὰς βασιλείας τοῦ κοσμοῦ. 32. ἐκεῖνοις δὲ τοῖς ἐξω ἐν παραβολαῖς τα πάντα γίνεται, ἵνα ἀκουοντες ἀκουωσιν καὶ μὴ συνιωσιν. 33. ὁ δὲ Ἰησοῦς ἐδίδου τὸν ἄρτον τοῖς μαθηταις ἵνα διδωσιν αὐτόν τοῖς ὄχλοις. 34. καὶ ὅπου ἂν εἰσεπορευετο ἐν ταῖς ἀγοραῖς ἐτίθεσαν² τοὺς ἀσθενουντας. 35. καὶ τὸ ἀργυρίον ἐτίθουν παρα τοὺς ποδας τῶν ἀποστολῶν. 36. καὶ τοὺς ἄρτους ἐδίδου τοῖς μαθηταις ἵνα παρατιθωσιν αὐτοῖς. 37. πῶς οὖν σταθησεται ἡ βασιλεία αὐτοῦ; 38. διδοτε καὶ δοθησεται ὑμῖν. 39. ὁ δὲ Ἰησοῦς ἔφη Ἐγειρε. καὶ ἀναστᾶς ἐστή.

¹ μαχαιρα forms its genitive and dative singular: μαχαιρης, μαχαιρῇ.

² ἐτίθεσαν and ἐτίθουν (in the next sentence) are alternative forms of the third person plural Imperfect Active.

REVISION TESTS 6

-μι verbs

Allow 45 minutes each for Tests A and B. Total number of marks: 50 for each test.

A

1. Give the principal parts of: *τιθημι, ἐφιστημι, ἀποδιδωμι, ἀφιημι*. [8 marks]
2. Describe the use of tenses in *ίστημι*. [4]
3. Without repeating the stems, write out in full the First Perfect Participle Active of *ίστημι*. [2]
4. Write out the following tenses of *τιθημι*: Second Aorist Subjunctive Active, Second Aorist Indicative Middle, Present Indicative Middle. [3]
5. Write out the following tenses of *διδωμι*: Present Indicative Passive, Present Imperative Active. [2]
6. Write out the Present Subjunctive Active of *ίστημι*. [1]
7. Parse: *τιθετε* (2), *ἐτιθετε*, *τιθητε*, *θετε*, *τιθετω*, *τιθεσθαι*, *τεθηση*, *θησεσθε*, *δωσεις*, *διδως*, *διδως*, *διδωσιν* (2), *διδουσιν*, *διδομενη*, *δοθησεται*, *ιστασιν* (2), *έστησαν* (2), *στασης*, *στηση* (2), *έπεστησεν*, *άφησω*, *φησιν*, *άπολουμεν*, *άπωλου*, *άπολλυμενος*. [30]

B

1. Give the principal parts of: *ἐπιτιθημι, ίστημι, άφιημι, άπολλυμι*. [8 marks]
2. Write out the following tenses of *τιθημι*: Present Subjunctive Active, Second Aorist Imperative Active. [2]
3. Write out the following tenses of *διδωμι*: Present Subjunctive Active, Second Aorist Indicative Middle. [2]
4. Write out the Second Aorist Indicative Active of *ίστημι*. [1]
5. Write out the Present Indicative Active of *δεικνυμι*. [1]
6. Without repeating the stems, write out in full the Second Perfect Participle Active of *ίστημι*. [2]

GENERAL REVISION TESTS 7

7. Parse: *τιθεντα, τιθεναι, θεντι, τεθεντι, θωσιν, θεισιν, τεθεισιν, τιθεται, τεθειται, έθου, τιθεμενων, έδοθης, δεδοται, έδιδοντο, δωση, δος, δουναι, δον, ισταναι, ιστασθαι, στασων, στηναι, ιστασαι, ισταντι, άφεθη, άφεθη, άφεθηση, έφη, φημι, φασιν, σταθηση, έφ-εστηκεν, άπολουνται, άπωλετο*. [34]

GENERAL REVISION TESTS 7

Earlier revision tests will be found on pp. 43, 76ff., 113f., 134f., 173f., 186f.

The tests which follow are based solely upon the vocabularies, the list of principal parts and the summary of grammar (morphology and syntax). These are to be found on pp. 193-249. The Greek-English Index and the English-Greek Vocabulary may also be found useful as a means of revision.

Allow 1½ hours each for Tests 7A, 7B, 7C. Total marks: 100 for each test.

7A

1. Decline in the singular: *Ἰησους, πολισ*, first personal pronoun, *μεγας* (all genders). [5 marks]
2. Decline in the plural: *ους, ος* (all genders), indefinite pronoun (all genders), reciprocal pronoun. [6]
3. Give the nominative singular, genitive singular, article and dative plural of the words meaning: righteousness, steadfastness, sea, vineyard, resurrection. [5]
4. Give the comparative and superlative of *δικαιως*. [1]
5. Write out the following tenses or forms of *λυω*: *Active*: nominative singular of Present Participle (all genders). *Middle*: Aorist Subjunctive. *Passive*: nominative singular of Aorist Participle (all genders). [3]
6. Give the table of contractions of *θ* with mutes. [1]
7. Give the rules of contraction for *-ω* verbs. [1]
8. Give the Imperfect Indicative Active of *ερωταω*. [1]
9. Give the Imperfect, Infinitive and nominative singular of the Participle (all genders) of *ειμι*. [3]
10. Give the Perfect Infinitive Active of *γραφω*. [1]

GENERAL REVISION TESTS 7

11. Give the principal parts of: ἀγγελλω, ἀνοίγω, -βαινω, δεχομαι, ἐγειρω, κραζω, πειθω, πιπτω, σωζω, ἔχω, φερω, ἴστημι, ἀπολλυμι. [26]
12. Give the Second Aorist Indicative Middle of διδωμι. [1]
13. Parse: ἐπεστησαν (2 ways), ἐρωτησω (2 ways). [4]
14. Give the nominative singular masculine of the word meaning: sufficient, young, one, six. [2]
15. Give the Greek for: I persecute, I injure, I buy, I belong to, I owe, I understand. [3]
16. Give the Greek for: not even (four words), even as (two words), worse, woe, still, why? [5]
17. Give three ways of expressing 'from' and three of 'to'. [6]
18. Give two uses of μετα, two of κατα, and three of ὅτι. [7]
19. Give six uses of the accusative. [6]
20. Give eight uses of the Subjunctive. [8]
21. Give five types of conditional clause. [5]

7B

1. Decline in the singular: Σατανας, ἰχθυσ, μηδεις (all genders). [4 marks]
2. Decline in the plural: μητηρ, ὄρος. [2]
3. Decline in the singular and plural: ἀληθης (all genders). [3]
4. Give the vocative and accusative singular of πατηρ, γυνη, βασιλευς, χαρις. [4]
5. Give the nominative singular, genitive singular, article and dative plural of the words meaning: prayer, coming, husband, light, year. [5]
6. Give the comparative and superlative of δικαιος. [1]
7. Give of λυω: *Active*: Pluperfect Indicative. *Middle*: Aorist Imperative. *Passive*: Perfect Infinitive. [3]
8. Give the table of contractions of σ with mutes. [1]
9. Give the rules of contraction for -αω verbs. [1]
10. Give the Present Indicative Passive of φανερω. [1]
11. Give the Aorist Indicative Active of γινωσκω. [1]
12. Give the Present Indicative Active of ζαω. [1]

GENERAL REVISION TESTS 7

13. Give the principal parts of λυω, πρασσω, αἶρω, γινωσκω, εὕρισκω, θνησκω, καλεω, λαμβανω, πινω, -στελλω, ἐσθιω, διδωμι. [24]
14. Give the Second Aorist Subjunctive Active of τιθημι. [1]
15. Parse: ἐστωτα, εὐαγγελιζομενου. [2]
16. Give the nominative singular masculine of the word meaning: free, weak. [1]
17. Give the nominative plural masculine of the word meaning: old, few. [1]
18. Give the Greek for: outside, therefore (three words), greater, more (adverb), hundred, thousand (two forms), alas, behold (two forms). [6]
19. Give the Greek for: I weep, I worship, I cleanse, I begin, I sow, I boast, I justify, I hope. [4]
20. Give two uses of ὑπερ and two of ὑπο. [4]
21. Give four ways of expressing 'with' and three of 'before'. [7]
22. Give six uses of the dative. [6]
23. Give seven uses of the article. [7]
24. How may time clauses be translated? [7]
25. Explain the use of οὐ and μη in questions. [2]
26. Give two uses of the Optative. [2]

7C

1. Decline in the singular: δοξα, μερος; all genders of ἄλλος, πολυς. [6 marks]
2. Decline in the plural: πλοιον, second personal pronoun. [2]
3. Decline in the singular and plural: γραμματευς. [2]
4. Give the nominative singular, genitive singular, article and dative plural of the word meaning: temptation, sacrifice, soldier, hand, judgement (two words). [6]
5. Give the comparative and superlative of σοφος. [1]
6. Write out the following tenses of λυω: *Active*: Aorist Imperative. *Middle*: Present Subjunctive. *Passive*: Future. [3]
7. Give the three rules of reduplication. [2]
8. Give the rules of contraction for -εω verbs. [1]

9. Give the Present Infinitive Active of πληρωω. [1]
10. Give the Present Subjunctive Middle of αγαπαω. [1]
11. Give the Future of ειμι. [1]
12. Give the Aorist Subjunctive Active of αμαρτανω. [1]
13. Give the Aorist Imperative Passive of κρυπτω. [1]
14. Give the principal parts of τιμαω, αγω, ακουω, βαλλω, γινομαι, κρινω, σπειρω, ερχομαι, λεγω, οραω, τιθημι, αφιημι. [24]
15. Give of ιστημι: Second Aorist Infinitive Active; all genders of the nominative singular of the Present Participle Middle and of the two Perfect Participles Active. [4]
16. Parse: αποκτεινωμεν, λαβοντες. [2]
17. Give nominative singular masculine of the word meaning: each, rich, full, different. [2]
18. Give the Greek for: I read, I am ill, I am about, I wonder at, I reckon, I lie, I rebuke, I clothe. [4]
19. Give the Greek for: until (two words), better, five, forty, similarly, as much as, today. [4]
20. Give two uses of δια and three of παρα. [5]
21. Give three ways of expressing 'for' and three of 'by'. [6]
22. Give six uses of the infinitive. [6]
23. Describe the uses of the participle. [7]
24. Give eight uses of the genitive. [8]

THE NEXT STEP

The student has now traversed the elements of New Testament Greek and is in a position to tackle the text of the New Testament with confidence. What further help does he need?

VOCABULARY

The fullest and most up-to-date lexicon is *A Greek-English Lexicon of the New Testament* by W. Bauer, translated by Arndt and Gingrich (Cambridge). For the student who expects to do advanced work, this is unquestionably the best lexicon. The beginner may find it rather overwhelming.

G. Abbott-Smith's *A Manual Greek Lexicon of the New Testament* (T. and T. Clark) is a good lexicon at this stage. It has two most useful appendices: Irregular Verbs and an Alphabetical List of Verbal Forms. Even for advanced students it has one advantage over Arndt-Gingrich, in that it gives not only the Septuagint uses of Greek words, but also the Hebrew words which they translate.

An excellent small lexicon is B. M. Newman's *A Concise Greek-English Dictionary of the New Testament* (United Bible Societies).

MORPHOLOGY

From time to time the student will meet rare forms of words which he has not learnt. They can almost always be identified in Newman or Abbott-Smith, but for serious work it is more satisfactory to have a text-book which sets out the complete morphology. The advanced book is Moulton and Howard, *A Grammar of New Testament Greek*, vol. 2 (T. and T. Clark). A good book at this stage is A. T. Robertson and W. H. Davis, *A New Short Grammar of the Greek Testament* (Baker Book House, Grand Rapids) which gives the full morphology as well as a good introduction to syntax.

SYNTAX

Other useful books are H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge), J. A. Brooks and C. L. Winbery, *Syntax of New Testament Greek* (University Press of America),

THE NEXT STEP

H. E. Dana and J. R. Mantey, *A Manual Grammar of the Greek New Testament* (Macmillan, New York), C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge). The large standard works are: *A Grammar of New Testament Greek*, vol. 3, 'Syntax', by N. Turner (T. & T. Clark), Blass-Debrunner-Funk, *A Greek Grammar of the New Testament* (Cambridge) and A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Hodder).

OTHER HELPS

A book designed for rapid reading is S. Kubo, *Reader's Greek-English Lexicon of the New Testament* (Zondervan and T. & T. Clark). This gives verse by verse the meanings of all but the very common words, so saving the labour of incessant consultation of a lexicon. M. Zerwick and M. Grosvenor, *A Grammatical Analysis of the Greek New Testament*, vol. 1: Gospels-Acts; vol. 2: Epistles-Apocalypse (Biblical Institute Press, Rome) does the same and adds concise grammatical comments. Ward Powers, *Learn to Read the Greek New Testament* (Paternoster and Eerdmans), which is based on the principles of scientific linguistics, has a complete morphology and much additional information. Because of its fresh angle it could provide a most stimulating refresher course.

NOTE ON THE VOCABULARIES OPPOSITE

It needs to be stressed that words in one language seldom have a precise equivalent in another language. Any word has a *range* of meanings and the nearest equivalent word in another language will have a range of meanings which overlaps but does not exactly coincide with it. The English equivalents chosen in the vocabularies introduce the student to the commonest meaning or meanings of the Greek word.

It is a matter of interest, and sometimes an aid to memory, to know that many English words are not derived directly from Greek, but they share a common origin in the early Indo-European language. In the process of transmission certain changes regularly take place, so that γ in Greek becomes k in English (as in γινωσκω, know), δ becomes t (δύο, two), θ = d (θύρα, door), κ = h (καρδια, heart), π = f (πατηρ, father), τ = th (τρεις, three), φ = b (φέρω, bear).

VOCABULARIES

LESSON 3

The figure following the Greek word shows the approximate number of times it occurs in the New Testament

βαλλω (122)	I throw. [ballistic]
βλεπω (132)	I see.
γινωσκω (221)	I know. [The Gnostics claimed secret γνωσις, 'knowledge' (Vocab. 31)]
γραφω (190)	I write. [geography: writing about γη, 'the earth' (Vocab. 8)]
ἐγειρω (143)	I raise.
ἐσθιω (65)	I eat. [Cf. comestibles]
εὑρισκω (176)	I find.
ἔχω (705)	I have.
θεραπευω (43)	I heal. [therapy]
κρινω (114)	I judge. [critic]
λαμβάνω (258)	I take.
λεγω (1318)	I say. [Cf. lecture]
λυω (42)	I loose. [ἀναλυσις, 'analysis', the loosening up (ἀνα) of something into its elements]
μένω (118)	I remain. [The '-main' of 'remain' comes from the same root as μένω]
πέμπω (79)	I send.
σωζω (106)	I save. [σωτηρια, 'salvation' (Vocab. 9) comes from the same root. Soteriology deals with the doctrine of salvation]

LESSON 4

αἰτέω (70)	I ask, ask for.
βλασφημέω (34)	I blaspheme.
εὐλογέω (42)	I bless. [eulogise]
ζητέω (117)	I seek.
θεωρέω (58)	I look at, see. [A 'theory' is something to look at, pending acceptance or rejection]
καλέω (148)	I call.
λαλέω (298)	I speak. [glossolalia: speaking in tongues; γλωσσα 'tongue' (Vocab. 9)]
μαρτυρέω (76)	I bear witness. [martyr]

μετανοεω (34)	I repent.
μισεω (39)	I hate. [misogynist: woman-hater; <i>γυνη</i> , 'woman' (Vocab. 28)]
ποιεω (565)	I do, make. [poem; <i>pharmacopoeia</i> : making of drugs]
τηρεω (70)	I keep.
φιλεω (25)	I love. [philosophy: love of <i>σοφια</i> , 'wisdom' (Vocab. 9); a bibliophile is a lover of <i>βιβλια</i> , 'books' (Vocab. 7)]

LESSON 5

ὦ (17)	O!
και (8947)	and; (sometimes) even, also.
Ἰσραηλ (68)	Israel (indeclinable masculine noun).
Ἰουδαίος (194)	Jew. [I.e. member of the tribe of Judah]
Φαρισαίος (97)	Pharisee.
Χριστός (529)	Christ. [Hebrew: Messiah, i.e. Anointed One]
ἄγγελος (175)	messenger, angel.
ἄγρος (35)	field. [Cf. agriculture]
ἄδελφος (343)	brother. [Christadelphians: a Christian brotherhood]
ἀνθρωπος (548)	man. [anthropology: the word (<i>λογος</i>) or science of Man]
ἀποστολος (79)	apostle.
διακονος (29)	servant, deacon. [diaconate]
διδασκαλος (59)	teacher. [didactic]
ἐχθρος (32)	enemy.
θανατος (120)	death. [euthanasia: death induced <i>εὖ</i> ('well', Vocab. 33), i.e. gently and easily]
θρονος (62)	throne.
κοσμος (185)	world. [cosmos, cosmic]
κυριος (718)	lord, the Lord. [Kyrie: name given to the liturgical response, 'Lord (vocative <i>Κυριε</i>), have mercy upon us'] <i>Κυριος</i> with a capital letter means 'The Lord'. It is the word used in the Septuagint to denote the sacred name of Jehovah. It sometimes has the definite article and sometimes not—see next lesson.
λαος (141)	people. [The laity are the people of God]
λεπρος (9)	leper.
λιθος (58)	stone. [Palaeolithic, Mesolithic, Neolithic: belonging to the Old, Middle, New Stone Ages; monolith: see also Vocab. 11, 12]
λογος (331)	word [Same root as <i>λεγω</i> , 'I say'. This <i>λογ/λεγ</i> variation within the stem is known as vowel-gradation. cf. English: song, sing, sang, sung. See also in Vocab. 8 <i>παραβολη</i> from <i>βαλλω</i> ; <i>ὑπομονη</i> from <i>μενω</i> .

νομος (191)	law. [Deuteronomy: The Second Law. <i>δευτερος</i> , 'second' (Vocab. 12)]
ὀφθαλμος (100)	eye. [ophthalmic]
παραλυτικός (10)	paralytic, paralysed man.
ποταμος (17)	river. [hippopotamus: river horse; Mesopotamia: the land in the middle (lying between) the Rivers (Euphrates and Tigris)]
πρεσβυτερος (65)	presbyter, elder.
τοπος (95)	place. [topography]
φιλος (29)	friend. [Cf. <i>φιλεω</i>]
φοβος (47)	fear. [phobia]

LESSON 6

ἐστι(ν) (894)	is.
Ἰησους (905)	Jesus.
Ἰακωβος (42)	James. [Jacobite: supporter of King James]
ἁμαρτωλος (47)	sinner.
ἄνεμος (31)	wind. [The wind-flower is an anemone. An anemometer measures wind speed]
ἄρτος (97)	bread, loaf.
διαβολος (37)	(the) devil. [diabolical]
δουλος (124)	slave.
ἥλιος (32)	sun. [helium: an element first known through studying the spectrum of the sun. Heliopolis: city of the sun (<i>πολις</i> , Vocab. 31)]
Θεος (1314)	God. [theology]
καρπος (66)	fruit.
μισθος (29)	reward, pay.
ναος (45)	temple; especially the shrine of the temple.
οἶκος (112)	house.
οἶνος (34)	wine (see p. 222 regarding lost digamma).
οὐρανος (272)	heaven. [The element uranium; the planet Uranus] Though there are many exceptions, <i>οὐρανος</i> usually takes the article and is usually put in the plural, e.g. 'the kingdom of heaven', <i>ἡ βασιλεια των οὐρανων</i> .
ὄχλος (174)	crowd. [ochlocracy: mob rule]
πειρασμος (21)	temptation.
σταυρος (27)	cross.
υἱος (375)	son
καιρος (85)	fitting season, opportunity, time.
χρονος (54)	time. [chronology]

Two words for time

Three feminine nouns

ἐρημος (47)	desert. [hermit = hermit]
ὁδος (101)	way. [exodus; ἐξ 'out of' (Vocab. 10)]
παρθενος (15)	virgin. [parthenogenesis: virgin birth]

LESSON 7

ἀργυριον (21)	silver, money. [Cf. French and heraldic 'argent']
βιβλιον (34)	book. [Bible]
δαιμονιον (63)	demon.
δενδρον (25)	tree. [rhododendron: lit. rose-tree]
ἐργον (169)	work. [energy; erg is the physical unit of work]
εὐαγγελιον (76)	gospel. [evangel]
ἱερον (70)	temple. [A hierarchy is a system of sacred rulers (cf. ἀρχω 'I rule', Vocab. 23)] Usually ναος would refer to the sanctuary, whereas ἱερον would include the precincts as a whole. Note that the breathing is on the ι not on the ε. Whereas αι, ει, οι are diphthongs (pronounced as a single syllable), ια, ιε, ιο form two separate syllables. Hence σοφ-ι-α (Vocab. 9), ἱματ-ι-ον, ι-ερ-ον.
ἱματιον (60)	garment; pl. clothes.
μνημειον (37)	tomb. [Thought of as something by which to remember (μνημονευω) the dead. A mnemonic is an aid to memory]
μυστηριον (27)	mystery.
παιδιον (52)	child. [paediatrics, Paedo-baptist] In origin the -ιον ending was a diminutive, so that ἀργυριον was a small piece of silver, δαιμονιον a lesser demon, παιδιον a little παις ('child', Vocab. 28). But in many cases the diminutive force has disappeared. παιδιον and τεκνον are used of children of all ages. [A pedagogue is one who leads (ἀγω, Vocab. 13) a child]
τεκνον (99)	
πλοιον (66)	boat.
ποτηριον (31)	cup.
προβατον (37)	sheep.
προσωπον (74)	face.
σημειον (77)	sign. [semaphore carries (φέρω, Vocab. 13) a sign]
συνεδριον (22)	council, the Sanhedrin. (Sanhedrin is an example of Hebrew borrowing a Greek word.)

σαββατον (68) Sabbath. (The Aramaic for Sabbath was 'Shabbata'. So the plural form σαββατα (as well as the singular form σαββατον) is often used with singular meaning.)

The Greek form of the word for 'Jerusalem' is also Second Declension neuter plural:

(τα) Ἱεροσολυμα (63)

There is also a Hebrew form which is feminine singular and indeclinable:

(ῆ) Ἱερουσαλημ (76)

LESSON 8

ὁ ἡ το (19,734)	the.
ἀγαπη (116)	love. [The Agape in the Early Church was a love feast]
ἀρχη (55)	beginning. [archaic]
γη (248)	earth, land. [geography, geology]
γραφη (50)	writing, Scripture (cf. γραφω). [autograph: writing of the man 'himself', αὐτος (Vocab. 15)]
διαθηκη (33)	covenant (ἡ καινη διαθηκη: 'The New Testament').
διδαχη (30)	teaching (cf. διδασκαλος). ['The Didache' is the name by which an early Christian writing, <i>The Teaching of the Twelve Apostles</i> , is generally known.]
δικαιοσυνη (91)	righteousness.
εἰρηνη (91)	peace. [eirenical]
ἐντολη (68)	commandment.
ἐπιστολη (24)	letter. [epistle]
ζωη (135)	life. [zoology]
κεφαλη (75)	head. [cephalic; autocephalous: self-governing]
κωμη (27)	village.
νεφελη (25)	cloud. [Cf. nebula, a cloudy star-cluster; nebulous]
ὀργη (36)	anger.
παραβολη (50)	parable.
προσευχη (36)	prayer.
συναγωγη (56)	synagogue.
τιμη (41)	honour, price. [Timothy: honouring God]
ὑπομονη (32)	steadfastness (remaining (μενω) steadfast under (ὑπο, Vocab. 16) trial).
φυλακη (46)	guard, prison. [A phylactery was a guard against evil; prophylactic: preventative]
φωνη (137)	sound, voice. [phonetic; telephone: voice at a distance]
ψυχη (101)	soul, life. [psychology]

There are about 137,500 words in the New Testament. We are now familiar with one-third of them.

LESSON 9

Stems ending in vowel or ρ

ἀδικία (25)	unrighteousness. (Same root as δικαιοσύνη, δικαίος 'righteous' (Vocab. 12). ἀ- is a negative prefix. ¹)
ἀλήθεια (109)	truth.
ἁμαρτία (173)	sin (cf. ἁμαρτωλός).
βασιλεία (162)	kingdom, sovereignty, royal rule.
γενεά (43)	generation. [genealogy]
ἐκκλησία (114)	assembly, congregation, church. [ecclesiastic]
ἐξουσία (102)	authority.
ἐπαγγελία (52)	promise.
ἡμέρα (388)	day. [ephemeral: for a day]
θύρα (39)	door. [θύρα and 'door' come from the same root.]
θύσια (28)	sacrifice.
καρδιά (156)	heart. [cardiac]
μαρτυρία (37)	witness (cf. μαρτυρέω). The neuter form μαρτυρίον is also common: 20 times.
μετανοία (22)	repentance (cf. μετανοέω).
οἰκία (94)	house. (οἶκ-ι-α is in form a diminutive of οἶκος, but there is now no sharp distinction between the two words. Cf. note on παιδ-ι-ον, Vocab. 7.)
παρουσία (24)	coming.
πέτρα (15)	rock. [petrify. Cf. Πέτρος below]
σοφία (51)	wisdom. [philosophy]
σωτηρία (45)	salvation (cf. σωζώ). [soteriology]
χάρα (59)	joy.
χήρα (26)	widow.
χρεία (49)	need.
ώρα (106)	hour. [ώρα and 'hour' come from the same root. Horoscope: prediction based on person's hour of birth]
Γαλιλαία (61)	Galilee.
Ἰουδαία (44)	Judaea.

Stems ending in consonant other than ρ

γλῶσσα (50)	tongue. [glossolalia: speaking with tongues]
δοξά (165)	glory. [doxology]
θαλάσσα (91)	sea.

¹ ἀ- is shortened from ἀν- (used before vowels). Cf. English un- in 'unlike' and in- in 'injustice'.

Names (Second Declension)

Παῦλος (158)	Paul.
Πέτρος (154)	Peter.

LESSON 10

Nouns ending in ης

Ἰωάννης (134)	John (sometimes spelt Ἰωάννης).
βαπτιστής (12)	baptist.
ἐργατής (16)	workman (cf. ἔργον).
κριτής (19)	judge [critic] (cf. κρίνω).
μαθητής (262)	disciple (cf. μανθάνω, 'I learn' (Vocab. 25)). [Mathematics is a basic form of learning]
προφήτης (144)	prophet.
στρατιώτης (26)	soldier. [Strategy is concerned with the way in which an army (στρατός) is led (ἀγω, Vocab. 13)]
τελώνης (21)	tax-collector.
ὑποκριτής (18)	hypocrite.

Nouns ending in -ας: -ε -ι or -ρ stem, Genitive in -ου

νεανίας -ου (4)	young man (cf. νεός, 'new', 'young', Vocab. 12).
Ἀνδρέας -ου (13)	Andrew.
Ἠλίας -ου (29)	Elijah. 'Elijah' comes from the Hebrew; 'Elias' (the New Testament form in the Authorised Version) from the Greek.

Nouns ending in -ας: consonant stem, 'Doric' Genitive in -α

Σατανάς -α (36)	Satan.
Ἰουδᾶς -α (44)	Judas, Judah.

*Prepositions**taking accusative*

εἰς (1753)	to, into.
προς (696)	to, towards.

taking genitive

ἀπό, ἀπ', ἀφ' (645)	from, away from. [Apocalypse = Revelation, i.e. taking the veil away from] It is usually written ἀπ' when the word which follows begins with a vowel which has a smooth breathing; ἀφ' before a rough breathing.
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VOCABULARIES IO, II

ἐκ, ἐξ (915) from, out of [Exodus] (ἐξ is used before a vowel).
taking dative
 ἐν (2713) in.

Adverb

οὐ, οὐκ, οὐχ (1619) not (οὐκ before smooth, οὐχ before rough breathing).

Conjunctions

ἀλλά (635) but (often written ἀλλ' before a vowel).

The three small conjunctions (often called *particles*) which follow never stand as the first word of a sentence or clause. They are usually written second.

γάρ (1036) for. (The conjunction 'for', which is virtually equivalent to 'because', must be distinguished from the preposition 'for', which represents the dative.)

οὖν (493) therefore, then (in a logical, not a temporal, sense).

δέ (2771) but, and (lighter than ἀλλά and και).

In Greek, particles and conjunctions are used to bind one sentence to another more frequently than in English. It is the exception rather than the rule to start a sentence without one. So much so that it is a matter for note if two sentences are *not-bound-together*. There is said to be an *asyndeton*. (See δεω, Vocab. 14.) και and δε in particular are lavishly used, sometimes with very little force. As a discipline in accuracy the beginner should always translate these words, though an expert might at times be justified in considering it more idiomatic to leave such a word untranslated.

οὐ and δε combine to make:

οὐδέ (139) and not, not even, neither, nor. (It can stand first in the sentence.)

ἀρα (49) also means 'therefore, then'. It is a little lighter than οὖν and is sometimes found first in the sentence.

LESSON II

Adjectives with consonant stems (other than ρ), declined like

ἀγαθος -η -ον

ἀγαθος (104) good.

ἀγαπητος (61) beloved (cf. ἀγαπη).

δυνατος (32) powerful, possible. [dynamite]

VOCABULARY II

ἐκαστος (81) each, every.
 ἐσχατος (52) last. [eschatology]
 ἱκανος (40) sufficient.
 καινος (42) new ('Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ: 'The New Testament').
 κακος (50) bad. [cacophony: bad sound (φωνη)]
 καλος (99) beautiful, good. [calligraphy is beautiful writing, though notice that καλος has only one λ.]
 λοιπος (55) remaining; as a noun in the plural, '(the) rest'.
 μεσος (56) middle. The commonest expression is ἐν μεσῳ, 'in the midst'. [Mesopotamia; mesolithic: belonging to the Middle Stone Age]
 μονος (112) alone, only. [monologue; monolith] The neuter accusative μονον is frequently used as an adverb.

Examples of the use of μονος

Adjectivally

Attributive position: ὁ μονος Θεος or ὁ Θεος ὁ μονος the-only-God

Predicative position: μονος ὁ Θεος or ὁ Θεος μονος { God-only,
 (see further next Lesson). { God-alone

Adverbially

μονον πιστευει he only-believes
 οὐ μονον... ἀλλα και not only... but also
 ὀλιγος (40) little, pl. few. [oligarchy: rule of a few. See ἀρχω, Vocab. 23]
 πιστος (67) believing, faithful.
 πρωτος (152) first. [prototype] The neuter accusative πρωτον is frequently used as an adverb.
 τριτος (48) third. [Deutero- and Trito-Isaiah are the hypothetical second and third prophets held to be responsible for the later parts of the Book of Isaiah. For δευτερος see next vocabulary.]
 πτωχος (34) poor.
 σοφος (20) wise (cf. σοφια).
 τυφλος (50) blind.

Adjectives with no separate feminine endings

Compound adjectives use λογος endings for feminine as well as masculine. Among these are all adjectives with the negative prefix ἀ-, including:

ἀπιστος ον (23) unbelieving, faithless.

ἀκαθαρτος ον (31) unclean [catharsis] (cf. καθαρος, 'clean' (Vocab. 12) and καθαριζω, 'I cleanse' (Vocab. 22)).

Though not a compound adjective, also of this type is:

αἰώνιος ον (70) eternal, everlasting. [aeon] 'Eternal life' is αἰώνιος ζωῆ.¹

LESSON 12

Adjectives with vowel or ρ stems, declined like ἅγιος -α -ον

ἅγιος (233)	holy; as noun, saint. [hagiographer: writer of lives of saints]
ἄξιος (41)	worthy.
δεξιός (54)	right, as distinguished from left. [Cf. dexterous]
δεύτερος (44)	second. [Deuteronomy; Deutero-Isaiah]
δικαίος (79)	just, righteous (cf. δικαιοσύνη, ἀδικία).
ἐλευθερός (23)	free.
ἕτερος (98)	different, other. [heterodox]
ἴδιος (113)	one's own. [idiosyncrasy]. Normally it is used with the article and without a personal pronoun. Thus ὁ ἴδιος means 'my own', 'your own', etc., according to the context.
ἰσχυρός (28)	strong.
καθαρός (26)	clean, pure [catharsis] (cf. ἀκαθάρτος; Vocab. 11).
μακάριος (50)	blessed, happy.
μικρός (30)	small. [microscope; omicron is a short (small) 'ο']
νεκρός (128)	dead. [A necropolis is a cemetery, a city, πόλις (Vocab. 31), of the dead; necromancy is prediction through communication with the dead]
νεός (23)	new, young (cf. νεανίας). [neolithic: belonging to New Stone Age; neo-orthodox]
παλαιός (19)	old. [palaeolithic: belonging to Old Stone Age]
πλούσιος (28)	rich. [plutocrat]
πονηρός (78)	evil.
ὅμοιος (45)	like (takes dative. This word was famous in the Arian controversy. Was the Son of 'like' (ὅμοιος) substance with or of the 'same' (ὁμός) substance as the Father?)
ἐγώ (1556)	I am.

¹ With αἰώνιος, however, separate feminine endings are occasionally found. As the stem αἰωνι- ends in a vowel, the feminines in these cases have -a endings, like ἅγιος -α -ον (next lesson).

LESSON 13

Verbs compounded with a preposition

ἄγω (66)	I lead, bring. Intransitive, I go.
From the simple verb ἄγω are derived the following compound verbs:	
ἀπαγω (15)	I lead away.
συναγω (59)	I bring or gather together (cf. συναγωγή).
ὑπαγω (79)	I depart (intransitive).
φέρω (68)	I carry. [Christopher: carrying Christ. Cf. transfer, refer]
From φέρω is derived:	
προσφέρω (47)	I bring, offer.
ἀκούω (427)	I hear. [acoustics] Usually takes accusative of thing heard, but <i>genitive</i> of the person heard.
From ἀκούω is derived:	
ὑπακούω (21)	I obey (takes dative).
Other compound verbs:	
ἀναγινώσκω (32)	I read.
ἐπιγινώσκω (44)	I perceive, recognise.
ἀποθνήσκω (113)	I die.
ἀπολυώ (65)	I release.
ἐκβάλλω (81)	I throw out, send out.
ἐνδύω (28)	I put on, clothe. [Cf. endue]
παραλαμβάνω (49)	I receive.

Other verbs

ἀνοίγω (78)	I open.
διδάσκω (95)	I teach (cf. διδασχῆ).
διώκω (44)	I pursue, persecute.
κλαίω (38)	I weep.
πείθω (52)	I persuade.
περισσεύω (39)	I abound.
πίστεύω (241)	I believe (takes dative. Cf. πιστός, ἀπιστός).
προφήτεω (28)	I prophesy.
χαίρω (74)	I rejoice (cf. χαρά).

We are now familiar with more than half the words in the New Testament.

LESSON 14

-εω verbs compounded with a preposition

κατοικεω (44)	I inhabit, dwell (followed by accusative or ἐν with dative; from οἶκος).
παρακαλεω (109)	I beseech, exhort, encourage. [Paraclete]
περιπατεω (95)	I walk. [peripatetic]
προσκυνεω (59)	I worship (usually takes dative; sometimes accusative).

Other -εω verbs

ἀδικεω (27)	I do wrong to, injure (cf. δικαίος, ἀδικία).
ἀκολουθεω (90)	I follow (takes dative). [acolyte: one who follows. The grammatical term 'anacoluthon' is made up of ἀν- (the full form of the negative prefix) and ἀκολουθεω. It is used of a sentence which <i>does not follow on</i> properly: for instance, when a new construction is begun before the old one is completed, e.g. Exod. 32. 32: 'But now, if thou wilt forgive their sin—and if not...'. See also Mark 7. 19 (R.V.) ἀν- comes from the same root as <i>un-</i> in 'unlike' and <i>in-</i> in 'injustice'.]
ἀσθενεω (33)	I am weak, ill. [neurasthenia: nervous debility]
γαμειω (28)	I marry. [monogamy]
δεω (41)	I bind. [asyndeton: ἀ + συν ('with', Vocab. 16) + δεω: where a sentence has no conjunction or particle to bind it with the previous sentence. Cf. Vocab. 10]
διακονεω (36)	I wait upon, serve, minister. (Takes dative. Cf. δηκονουν (Imperf.) διακονος. The δι- of διακονεω is not in fact a preposition, but the augment is inserted as though it were.)
δοκεω (62)	I think, seem. [Docetism taught that Christ was only <i>seemingly</i> human.]
ἐλεεω (32)	I have mercy on. [eleemosynary, which is derived from the same root as 'alms']
εὐχαριστεω (38)	I give thanks. [Eucharist] (The prefix εὐ, 'well' (Vocab. 33) has already been met in εὐλογεω; and the stem in χαρα and χαιρω.)
κρατεω (47)	I take hold of, hold.
οἰκοδομεω (40)	I build (cf. οἶκος).
φωνεω (42)	I call (cf. φωνη).

The following three words are put in the predicative position:

οὗτος (1388)	this. }	Occasionally these are used for 'he', 'she', 'it'.
ἐκεῖνος (243)	that. }	
ὅλος -η -ον (108)	whole. [holocaust: a whole burnt-offering]	

We saw in Lesson 10 that the *dative is the case of personal interest*. We have now had five verbs which usually take the dative:

ὕπακουω	I obey
πιστευω	I believe
προσκυνεω	I worship
ἀκολουθεω	I follow
διακονεω	I serve

It will be noticed that they all involve a close personal relationship between the subject and the person referred to in the dative case.

We have had one verb which often takes the genitive: ἀκουω, 'I hear'.

LESSON 15

ἄλλος -η -ο (155)	other, another. [allotropic: another form of the same substance. Diamond is an allotropic form of ordinary carbon]
ἄλληλους (100)	one another. [parallel: lines beside (παρα, Vocab. 16) one another]
αὐτος -η -ο (5534)	personal pronoun: he; emphasising pronoun: himself; identical adjective: same. [autograph]
ἑαυτον -ην -ο (320)	reflexive pronoun: himself.

LESSON 16

Prepositions with three cases

With most prepositions elision usually takes place before a vowel. There are, however, many exceptions, e.g. ὑπο ἐξουσιαν is the form always found in the New Testament. In the case of ἐπι, μετα, ὑπο, κατα (like ἀπο, Vocab. 10), there are different forms before the smooth and the rough breathing. περι and προ never elide. Cf. p. 55 n. 1.

παρα, παρ'	beside. [parallel] (παραβολη, putting (βαλλω) two things side by side.)
(acc. 60)	to beside, alongside, beside.
(gen. 79)	from beside, from. (Used of persons.)
(dat. 52)	(rest) beside, with.

ἐπι, ἐπ', ἐφ' (878) upon, on. [epitaph: inscription upon a tomb (ταφος);
epiclesis: calling (καλεω) down the Holy Spirit upon
the sacramental elements or upon the worshippers]
(One meaning of genitive: in the time of.)

Prepositions with two cases

δια, δι' (acc. 280) because of.
(gen. 386) through. [diameter; measure through centre]
μετα, μετ', μεθ' (acc. 103) after. (usually of time)
(gen. 364) with.
ὑπερ (acc. 19) above. [hypersensitive]
(gen. 130) on behalf of, for.
ὑπο, ὑπ', ὑφ' (acc. 50) under. [hypodermic: under the skin]
(gen. 167) by. (Used for an agent, not an instrument.)
κατα, κατ', καθ' (acc. 398) according to.
(gen. 73) against.

(Note two other common phrases in the accusative:

κατ' ἴδιαν privately.
καθ' ἡμέραν daily.)

περι about.
(acc. 38) round, around, approximately. [perimeter,
periphrasis: roundabout way of saying
something]
(gen. 293) concerning.

Prepositions with one case: taking genitive

προ (47) before (of place or time). [prologue]
ἐνωπιον (93) } before (usually of place).
ἐμπροσθεν (48) }
ὀπισω (35) after (usually of place).
ἐξω (62) outside, out of (from ἐκ).
χωρίς (41) apart from.
ἀχρι (48) } until, as far as.
ἕως (145) }

ἐνωπιον, ἐμπροσθεν, ὀπισω, ἐξω, χωρίς are usually classified as adverbs, but
they are frequently used as prepositions.

ἀχρι, ἕως are sometimes prepositions, sometimes conjunctions.

Prepositions with one case: taking dative

συν (127) with (closely similar in use to μετα with genitive).
[There are many words transliterated 'syn-' or
'sym-', e.g. sympathy, suffering with.]

It will be useful to collect the examples so far met of English prepositions
which can have more than one Greek translation.

After: μετα + accusative (usually time)
ὀπισω + genitive (usually place)

Before: προ (time or place) }
ἐνωπιον } (usually place) } + genitive
ἐμπροσθεν }

By: instrument—dative
agent—ὑπο + genitive
time during which—genitive

For: indirect object—dative
on behalf of—ὑπερ + genitive
length of time—accusative

From: ἀπο (away from) }
ἐκ (out of) } genitive/ablative
παρα (from beside—but only of persons) }

On: ἐπι—all cases: accusative, genitive or dative
time at which—dative/locative, with or without ἐν

Out of: ἐκ, ἐξω—genitive/ablative

To: indirect object—dative
εἰς (into) }
προς (towards) } accusative

With: instrument—dative
παρα (rest beside)—dative/locative
μετα + genitive } (in company with)
συν + dative }

LESSON 18

ὅς, ἧ, ὅ (1369) who, which, that (relative).
διό (53) therefore (i.e. δι' ὃ 'because of which').

μη (1055) not (with all moods except the Indicative).

Questions expecting the answer 'no' and hesistant questions use μη or:

μητι (16)

Questions expecting the answer 'yes' use ου or:

ουχι (53)

δε may be added to μη (as to ου, Vocab. 10) giving:

ουδε (with Indicative) }
μηδε (57) (with other moods) } and not, neither, nor, not even.

Another common particle (also never coming first in a sentence) is τε (201) and (but denoting a closer connection than και) (cf. Latin -que).

This too forms a pair of conjunctions similar in meaning to ουδε and μηδε:

ουτε (91) (with Indicative) }
μητε (34) (with other moods) } and not, neither, nor.

They never mean 'not even' and are most common in the form ουτε... ουτε and μητε...μητε meaning 'neither...nor'.

We are now familiar with more than 60 per cent of the words of the New Testament.

With ος η ο we have now had seven words with the -ο ending in the neuter singular:

ο η ο	the
εκεινος -η -ο	that
ουτος αυτη τουτο	this
αλλος -η -ο	other
αυτος -η -ο	he, etc.
εαυτον -ην -ο	himself, etc.
ος η ο	who, etc.

LESSON 19

ως (505) as. (This very common word has various other meanings.)
καθως (178) as, even as (=κατα ως: slightly stronger in feeling than ως).
ωσπερ (36) just as, even as (περ is a suffix which can add force to a word).
μεν (181) For meaning, see Lesson. Like δε never the first, usually the second, word in the sentence.

First and second person personal pronouns

εγω (1713) I. [egoist]

εγω provides the commonest example of *crasis*, i.e. of two words being joined together, a smooth breathing being placed over the vowel at the point of union:

καγω = και εγω (84) and I.
κακεινος = και εκεινος (22) and that.
συ (1057) you (singular).
ημεις (856) we.
υμεις (1830) you (plural).

First and second person singular possessive adjectives and pronouns

εμος (76) my, mine.
σος (27) your, yours.

First and second person singular reflexive pronouns

εμαυτον (37) myself.
σεαυτον (43) yourself.

LESSON 20

δυναμαι (209) I am able, can (cf. δυνατος).
θελω (207) I will, wish. [A monothelite believes that Christ has Imperf. ηθελον only one will]
μελλω (1110) I am about.
δει (Impf. εδει) (102) it is necessary. (δει as an impersonal verb is usually treated separately from δεω, but the meanings 'it is binding' and 'it is necessary' probably come from the same root.)
εξεστιν (31) it is lawful (takes dative).
ωστε (84) with the result that, so that.

LESSON 22

-πτω verbs with labial (π) stem

απο-καλυπτω (26) I reveal. [apocalypse]
κρυπτω (19) I hide. [crypt, cryptic]

-ίζω verbs (all have dental (δ) stems)

βαπτίζω (77)	I baptise.
ἐγγίζω (42)	I draw near (usually takes dative).
ἐλπίζω (31)	I hope.
καθαρίζω (31)	I cleanse (cf. <i>καθαρος, ἀκαθαρτος</i>).
καθίζω (45)	I seat, sit.
σκανδαλίζω (29)	I cause to stumble. [scandalise] (<i>σκανδαλον</i> (15) is a 'trap', 'snare', 'stumbling-block').

-αζώ verbs with dental (δ) stem

ἀγιαζώ (27)	I sanctify (cf. <i>ἀγιος</i>).
ἀγοραζώ (30)	I buy.
βάσταζώ (27)	I carry.
δοξαζώ (61)	I glorify (cf. <i>δοξα</i>).
ἐτοιμαζώ (41)	I prepare.
θαυμαζώ (42)	I wonder at. [thaumaturge: a wonder-worker]
πειραζώ (38)	I test, tempt (cf. <i>πειρασμος</i>).

-αζώ verb with guttural (γ) stem

κραζώ (55)	I cry out.
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-σσω verbs with guttural (γ or κ) stem

κηρυσσω (61)	I proclaim, preach.
πρασσω (39)	I do, practise.
φυλασσω (31)	I guard (cf. <i>φυλακη</i>).

LESSON 23

Verb with an important Middle use

ἄρχω (2)	I rule (takes genitive). The Indicative is very rare, but the Present Participle <i>ἄρχων</i> , 'ruler' (Vocab. 28), which is used and regarded as a noun, is common. [Patriarch: father and ruler of a family (<i>πατηρ</i> , Vocab. 31); monarchy: rule by only one person; oligarchy: rule by a few.]
ἀρχομαι (83)	I begin (cf. <i>ἀρχη</i>).

ἀρχω has one common compound:

ὑπαρχω (60)	I am, exist, belong to. <i>ὑπαρχω</i> , when it means 'I am' or 'I exist', and <i>γίνομαι</i> , 'I become' (see below), take the same case before and after, like <i>εἶμι</i> .
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Deponent Middle verbs

ἀπτομαι (39)	I take hold of, touch (takes genitive).
ἄρνεομαι (32)	I deny.
ἀσπάζομαι (59)	I greet.
δέχομαι (56)	I receive. (<i>δέχομαι</i> and <i>παραλαμβάνω</i> are similar in use, but (as its form suggests) <i>παραλαμβάνω</i> can mean 'I take with me'.)
ἐργάζομαι (41)	I work (cf. <i>ἔργον, ἐργατης</i>).
έρχομαι, Fut. ἐλευσομαι (631)	I come (I go) (cf. <i>πορευομαι</i> below).
ἀπερχομαι (116)	I go away.
διερχομαι (42)	I go through.
εἰσερχομαι (192)	I go into, come into.
ἐξέρχομαι (216)	I go out.
προσερχομαι (87)	I come to (takes dative).
συνερχομαι (30)	I come together.
εὐαγγελίζομαι (54)	I bring good news, preach the gospel (cf. <i>εὐαγγελιον</i>) [evangelise].

Impf. *εὐηγγελίζομην*: note the augment.

εὐ 'well' is treated like a compounding preposition.

λογίζομαι (40)	I reckon (i.e. make a <i>λογος</i> , <i>λογος</i> sometimes meaning 'an account'). [Cf. logic, logistics, logarithm]
προσευχομαι (86)	I pray (cf. <i>προσευχη</i>).

Deponent Passive verbs

βουλομαι (37)	I will, wish. (It is doubtful whether any distinction in meaning from <i>θελω</i> can be maintained.)
φοβομαι (95)	I fear, am afraid (cf. <i>φοβος</i>).

Deponent verbs with some Middle and some Passive forms

ἀποκρίνομαι (231)	I answer (usually takes dative; cf. <i>κρινω</i> : an <i>answer</i> is made after the matter has been <i>judged</i>).
γίνομαι, Fut. γενησομαι (667)	I become; sometimes, I am.
παραγίνομαι (36)	I am beside, I come.
πορευομαι (150)	I go (I come).
ἐκπορευομαι (33)	I go out.

In Greek the distinction between coming and going is not as clear as in English, but *έρχομαι* more often means 'come' than 'go' and *πορευομαι* more often means 'go' than 'come'. In compounds, however, *έρχομαι* is often more readily translated 'go'.

There are three possible ways of expressing compound verbs, such as 'go through':

(1) The compound verb followed by the accusative, e.g.

διηρχοντο την τε Φοινικην και Σαμαριαν (Acts 15. 3)
They went through both Phoenicia and Samaria.

(2) The compound verb with its preposition repeated after the verb, e.g.
εδει δε αυτον διερχεσθαι δια της Σαμαριας (John 4. 4)
And it was necessary for him to go through Samaria.

(3) In the case of *εις* and *προς* the simple verb is often used, and the only preposition follows the verb, e.g.

και συ ερχη προς με; (Matt. 3. 14) And do you come to me?

The use varies somewhat from verb to verb.

προσερχομαι, it will be noticed, takes the dative.

Note. This classification of Deponent verbs into Middle and Passive must be taken on trust for the time being. Whether a Deponent verb is Middle or Passive is discovered by looking at the forms of the Aorist, which are different for the two voices. They are dealt with in Lessons 27 and 35.

LESSON 25

In the following table of verbs the Aorist Infinitive has been added in those cases where there may be doubt about the form of the Aorist stem. The beginner might not know, for instance, whether *ηγαγον* was derived from *αγαγ-* or *εγαγ-*. The Aorist stem (without augment) is needed in order to form the infinitive and the Imperative.

Verbs whose first three principal parts should now be learnt

Present	Future	Aorist	
<i>αγω</i>	<i>αξω</i>	<i>ηγαγον</i>	I lead, bring. Intr. I go.
		Inf. <i>αγαγειν</i>	
<i>-βαινω</i>	<i>-βησομαι</i>	<i>-εβην</i>	I go (used only in compounds):
			I go up.
<i>αναβαινω</i> (81) ¹			I go down.
<i>καταβαινω</i> (81)			
<i>γνωσκω</i>	<i>γνωσομαι</i>	<i>εγνω</i>	I know.

¹ The numbers in brackets refer to the occurrences of new words, or (in the case of *εσθιω* and *λεγω*) to the occurrences of the new Aorist (and Future) forms.

<i>έρχομαι</i>	<i>ελευσομαι</i>	<i>ηλθον</i>	I come (I go).
		Inf. <i>ελθειν</i>	
<i>εσθιω</i> (94)	<i>φαγομαι</i>	<i>εφαγον</i>	I eat. [anthropophagous: man-eating].
<i>ειρισκω</i>	<i>ειρησω</i>	<i>ειρον</i>	I find. (The Aorist is <i>ειρον</i> , the Imperfect is <i>ηδρισκον</i> . Cf. p. 53 n. 2)
<i>εχω</i>	<i>εξω</i>	<i>εσχον</i>	I have.
Imperf. <i>ειχον</i>			
<i>λαμβανω</i>	<i>λημψομαι</i>	<i>ελαβον</i>	I take.
<i>οραω</i> (450)	<i>οψομαι</i>	<i>ειδον</i>	I see. (With <i>οψομαι</i> , cf. <i>οφθαλμος</i> . For <i>οραω</i> , see further Lesson 40.)
		Inf. <i>ιδειν</i>	
<i>πινω</i> (73)	<i>πιομαι</i>	<i>επιον</i>	I drink.
<i>φερω</i>	<i>οισω</i>	<i>ηνεγκον</i>	I carry.
		Inf. <i>ενεγκειν</i>	

Verbs whose Second Aorists should now be learnt

<i>αμαρτανω</i> (42)	<i>ημαρτον</i>	I sin (cf. <i>αμαρτωλος</i> , <i>αμαρτια</i>).
<i>αποθνησκω</i>	<i>απεθανον</i>	I die.
<i>βαλλω</i>	<i>εβαλον</i>	I throw.
<i>καταλειπω</i> (23)	<i>κατελιπον</i>	I leave.
<i>λεγω</i> (925)	<i>ειπον</i>	I say.
	Inf. <i>ειπειν</i>	
<i>μαθανω</i> (25)	<i>εμαθον</i>	I learn (cf. <i>μαθητης</i>).
<i>πασχω</i> (40)	<i>επαθον</i>	I suffer [sympathy].
<i>πιπτω</i> (90)	<i>επεσον</i>	I fall.
<i>φευγω</i> (29)	<i>εφυγον</i>	I flee [cf. fugitive].
<i>ιδε</i> (29)	} behold, lo.	Though regarded as an interjection, rather than a verb, <i>ιδε</i> is in fact the second person singular of the Imperative Active and <i>ιδου</i> of the Imperative Middle of <i>ειδον</i> . For Second Aorist Imperative Middle, see Lesson 27.
<i>ιδου</i> (200)		

We are now familiar with 70 per cent of the words of the New Testament.

LESSON 26

<i>αιρω</i> (101)	<i>αιρω</i>	<i>ηρα</i>	I lift up, I take away.
<i>σπειρω</i> (52)	(<i>σπερω</i>)	<i>εσπειρα</i>	I sow. (The Future is not actually found in the New Testament.)
<i>εγειρω</i>	<i>εγειρω</i>	<i>ηγειρα</i>	I raise, rouse (cf. Ex. 17B12).

VOCABULARY 27

ἀποκτείνω (74)	ἀποκτενώ	ἀπεκτείνω	I kill.
ἀπόστειλλω (131)	ἀποστελώ	ἀπεστείλω	I send (with a commission, cf. ἀποστολος).
ἀγγέλλω (1)	ἀγγέλω	ἡγγείλω	I announce.
ἀπαγγέλλω (46)			
παραγγέλλω (30)			I command (takes dative; see Lesson 20).
μένω	μένῳ	ἔμεινα	I remain.
κρίνω	κρίνῳ	ἔκρινα	I judge.
βάλλω	βάλω	ἔβαλον	I throw.
ἀποθνήσκω	ἀποθάνομαι	ἀπέθανον	I die.
πίπτω	πέσομαι	ἔπεσον	I fall.
λέγω	ἔρω (96)	εἶπον	I say. (Has a Future with a liquid stem.)
ὀφείλω (35)	—	—	I owe, ought. (Only found in Present and Imperfect.)
ὅτι (1285)	because; that; <i>recitative</i> (introducing a direct statement).		

To be carefully distinguished from:

ὅτε (102)	when.
ἕως	as a conjunction can mean 'while' as well as 'until'.

Verbs which take dative

We have now had ten verbs which usually take the dative:

ἀκολουθεῶ	I follow	παραγγέλλω	I command
ἀποκρίνομαι	I answer	πιστεύω	I believe
διακονεῶ	I serve	προσερχομαι	I come to
ἐγγίζω	I draw near	προσκυνεῶ	I worship
ἐξέστιν	it is lawful	ὑπακούω	I obey

(One more: ἐπιτιμαῶ, 'I rebuke', 'warn' will be found in Vocab. 40.)

Verbs which take genitive

ἀρχώ	I rule	ἀπτομαι	I touch
ἀκούω	I hear (usually takes genitive of the person heard).		

LESSON 27

δέχομαι	δέχομαι	ἐδέξαμην	I receive
γίνομαι	γενήσομαι	ἐγενόμην	I become
(ἀπολλυμι) (90)		ἀπώλομην	I perish
(Lesson 44)		Inf. ἀπολεσθαι	

VOCABULARIES 28

LESSON 28

Nouns declined like ἄστηρ

ἄνθρωπος ὁ (216)	man, husband. [polyandry: culture where women may have more than one husband] (ἄνθρωπος is man as opposed to woman, ἀνθρώπος man as opposed to beast.)
dat. pl.: ἄνδρασιν	
ἄστηρ ἄστερος ὁ (23)	star. [aster, asteroid, asterisk, astronomy, astronaut]
μάρτυς μάρτυρος ὁ (35)	witness (cf. μαρτυρεῶ; μαρτυρία and μαρτυριον refer to witness in the abstract, whereas a μάρτυς is a person).
σωτήρ σωτήρος ὁ (24)	saviour (cf. σωτηρία, σωζῶ).
χειρ χειρός ἡ (176)	hand. [chiroprapist: strictly, one who treats defects of hands and feet. See πούς below]
dat. pl. χερσιν	

Nouns with stems ending in a guttural

γυνή γυναίκος ἡ (209)	woman, wife. [gynaecology, misogynist]
voc. sing. γυναίκα	
σὰρξ σαρκός ἡ (147)	flesh. [sarcophagus: a coffin which 'eats' the flesh within; sarcasm is from σαρκάζω, 'I eat flesh', i.e. I speak bitterly]

Nouns with stems ending in a dental or in ν

Dentals

ἐλπίς ἐλπίδος ἡ (53)	hope (cf. ἐλπίζω).
νύξ νυκτός ἡ (61)	night. [cf. nocturnal]
παῖς παιδός ὁ or ἡ (24)	boy, girl, child, servant (cf. παιδιον).
πούς ποδός ὁ (93)	foot. [chiroprapist; tripod: see τρεῖς, τρία, 'three', Vocab. 32]
χαρὶς χαρίτος ἡ (155)	grace. [Grace is bestowed on those in whom the giver finds joy, χαρὰ]
acc. sing. χαρίν	

ν endings

αἰών αἰώνος ὁ (123)	age [aeon] (cf. αἰώνιος).
εἰς τὸν αἰῶνα	for ever.
εἰς τοὺς αἰῶνας τῶν αἰώνων	for ever and ever.
ἀμπελῶν ἀμπελωνός ὁ (23)	vineyard.
εἰκὼν εἰκόνος ἡ (23)	image. [ikon; iconoclasm: breaking of images]

Ἕλληνα Ἕλληνας ὁ (26)	(a) Greek. [King of the Hellenes; Hellenistic Greek]
μην μηνος ὁ (18)	month. [Cf. menstrual]
Σιμων Σιμωνος ὁ (75)	Simon.

Noun with -οντ- stem

ἀρχων -οντος ὁ (37)	ruler (cf. ἀρχω of which ἀρχων is a Present Participle. See Vocab. 23 and Lesson 36).
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Nouns like πατηρ πατρος

θυγατηρ ἡ (28)	daughter.
μητηρ ἡ (84)	mother. [metropolis, cf. maternal; but, note, this word is μητηρ, not ματηρ like the Latin]
πατηρ ὁ (415) voc. πατερ	father. [Cf. paternal, Patristics]

LESSON 29

Neuter nouns declined like σωμα σωματος το

There is a big group of words with nominative singular in -μα and genitive singular in -ματος.¹

αἷμα (97)	blood. [anaemic, without blood; leukaemia, white blood; haemorrhage]
βαπτισμα (20)	baptism.
θελημα (62)	will (cf. θελω).
κριμα (27)	judgement (cf. κρινω, κριτης).
ὄνομα (228)	name. [An onomatopoeic word is one which is 'named' after, i.e. it imitates, the natural sound denoted (e.g. moo, phizz)]
πνευμα (379)	spirit. [pneumatic]
ῥημα (68)	word. [rhetoric]
σπερμα (44)	seed [sperm] (cf. σπειρω).
στομα (78)	mouth. [Stomach was used of the mouth of the digestive organ, and then of the organ itself]

¹ The declension of nouns with nominative singular ending in -α may be determined by the following rules. Those in which the -α is preceded by

a vowel or ρ	are declined like ἡμερα -ας ἡ
μ	σωμα -ατος το
any other consonant	δοξα -ης ἡ

σωμα (142)	body. [psycho-somatic treatment deals with mind and body together]
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There are a few third declension neuter nouns with consonant stems of which both nominative and genitive singular have to be separately learnt. But in all of them the case endings from the genitive singular onwards are exactly the same as those of σωμα:

οὖς ὠτος ¹ (36)	ear. [otitis: inflammation of the ear]
πυρ πυρος (71)	fire. [pyre; pyrotechnics: fireworks]
τερας τερατος (16)	a wonder.
ὑδωρ ὑδατος (76)	water. [hydrant, hydro-electric]
φως φωτος (73)	light. [phosphorus: a light-bearing substance; photograph]

Neuter nouns declined like γενος γενους το

γενος (20)	race, kind. [cf. genus] A large number of words are derived from the root γεν which means 'beget', 'become'; e.g. γινομαι, γενησομαι; γενεα. Those of one race or kind have a common begetting. See also γεννω Vocab. 40.
ἔθνος (162)	nation; pl. τα ἔθνη: the Gentiles. [ethnology]
ἐλεος (27)	mercy, compassion (cf. ἐλεω).
ἔτος (49)	year. [There are Etesian winds in the Mediterranean which blow from the North-west annually]
μελος (34)	member.
μερος (42)	part. [In botany -merous is a suffix indicating the number of parts. Pentamerous: having five parts.]
ὄρος (62)	mountain. [orology: study of mountains]
πληθος (31)	multitude. [plethora]
σκευος (23)	vessel (a utensil, not a ship).
σκοτος (30)	darkness. [scotoscope: instrument for seeing in the dark]
τελος (41)	end. [teleology: view that developments are due to the ends which they serve]

Indeclinable nouns

πασχα το (29)	Passover. [Paschal]
Ἄβρααμ ὁ (73)	Abraham.

¹ The full declension is: οὖς ὠτος ὡτι ὡτα ὠτων ὡσιν.

LESSON 30

Like *πλειων*

<i>κρεισσων</i> (19)	better. } greater. } more. } worse. }	Where English uses 'than' after a comparative, Greek normally uses a genitive: the Genitive of Comparison, e.g. <i>μειζων τουτων</i> <i>αλλη εντολη ουκ εστιν</i> (Mark 12. 31) 'There is no other commandment greater than these'.
<i>μειζων</i> (48)		
<i>πλειων</i> (55)		
<i>χειρων</i> (11)		

Like *αληθης*

<i>αληθης</i> (26)	true (cf. <i>αληθεια</i>).
<i>ασθενης</i> (25)	weak, ill, sick (cf. <i>ασθενεω</i>).
<i>πληρης</i> (16)	full (cf. <i>πληθος</i>).

Pronouns

<i>τις τι</i> (552)	who? (masculine and feminine); what? (neuter). <i>τι</i> also means 'why?'
<i>τις τι</i> (518)	someone, anyone, a certain one, something, etc. (<i>τις</i> is never the first word of a sentence.)
<i>οστις ητις οτι</i> (154)	who, whoever.

LESSON 31

ιχθυς -υος ο (20) fish. [ichthyology] The fish was a favourite Christian symbol, representing the acrostic:

<i>Ιησους</i>	Jesus
<i>Χριστος</i>	Christ
<i>Θεου</i>	God's
<i>Υιος</i>	Son
<i>Σωτηρ</i>	Saviour

Feminine nouns like *πολις πολεως η*

<i>αναστασις</i> (42)	resurrection (<i>ανα</i> , 'up'; <i>ιστημι</i> , 'I cause to stand', Vocab. 43).
<i>αποκαλυψις</i> (18)	revelation [Apocalypse] (cf. <i>αποκαλυπτω</i>).
<i>αφεσις</i> (17)	forgiveness.
<i>γνωσις</i> (29)	knowledge (cf. <i>γνωσκω</i>).
<i>δυναμις</i> (118)	power [dynamic, dynamite] (cf. <i>δυναμαι</i> , <i>δυνατος</i>).

<i>θλιψις</i> (45)	tribulation, trouble, hardship.
<i>κρισις</i> (47)	judgement [crisis] (cf. <i>κρινω</i> , <i>κριτης</i> , <i>κριμα</i> ¹).
<i>παραδοσις</i> (13)	tradition.
<i>πιστις</i> (243)	faith (cf. <i>πιστευω</i> , <i>πιστος</i> , <i>απιστος</i>).
<i>πολις</i> (161)	city. [necropolis; politics, originally concerned with the government of the Greek city-state]
<i>συνειδησις</i> (30)	conscience.

Masculine nouns like *βασιλευς βασιλεωσ ο*

<i>βασιλευς</i> (115)	king.
voc. <i>βασιλευ</i>	
<i>γραμματευς</i> (62)	scribe (cf. <i>γραφω</i>).
<i>ιερευς</i> (31)	priest (cf. <i>ιερον</i>).
<i>αρχιερευς</i> (122)	high-priest, chief priest (cf. <i>αρχω</i>).

We can now collect the Third Declension forms which have merited special mention:

Vocative singular

πατερ *γυναι* *βασιλευ*

Accusative singular

χαρι

Dative plural

ανδρασιν *χερσιν*

IMPORTANT NOTE

From this point a lexicon will be needed to look up the less common words in the Greek-to-English exercises. The vocabularies will continue to give all the common words, and only these will be used in the English-to-Greek exercises. It is not intended that the less common words should be systematically memorised, but if they stick in the memory so much the better. The recitation of the Greek alphabet should be revised at this point.

When translating from Greek, difficulty may sometimes be found in identifying a verb, because verbs are given in a lexicon under the first person singular Present Indicative. If a verb begins with *ε*, it probably means that there is an augment to subtract. If it begins with a long vowel,

¹ Often *-σις* is an action ending and *-μα* a result ending. *κρισις* would then be the act of judging and *κριμα* the judicial verdict. But this distinction is not always maintained.

it probably means that an initial vowel has been lengthened. In this case the table in Lesson 13 can be put into reverse, thus:

η ← α or ε	η ← αι or ει	ηυ ← αυ or ευ
ω ← ο	φ ← οι	

Therefore a word beginning (for example) with η may have to be looked for under α or ε.

For guidance in the choice of a lexicon, see p. 191.

Greater use will now be made of sentences direct from the New Testament. The student will be able to observe for himself various idioms and turns of phrase which are not of sufficient difficulty or importance to require comment, yet which will increase his knowledge of the forms of the living language. It will also be found that from now on rather greater freedom will be needed in translating Greek words. The vocabularies give the most generally useful translations, but often there is a better, idiomatic English rendering, which will usually be clear enough from the context. The 'Key' will of course help to check your translations.

LESSON 32

<i>πας πασα παν</i> (1226)	every, all. [Pan-African]
<i>άπας άπασα άπαν</i> (32)	all (a slightly more literary word, found chiefly in Luke and Acts).

Note. There is a good deal of overlap in the meanings of *όλος*, *πας* and *άπας*. *όλος* (Vocab. 14) is often translated 'all'; *πας* and *άπας* are occasionally translated 'whole'. *πας* and *άπας* are often used without an article. When used with the article they are usually put in the predicative position.

We have now had five adjectives which normally stand in the predicative position:

έκεινος
ούτος
όλος
πας
άπας

<i>πολυς πολλη πολυ</i> (353)	much; pl. many. [polytheism]
<i>μεγας μεγαλη μεγα</i> (194)	great. [megaphone, megalomania. Omega is long (great) 'ο'.]

Numerals

<i>εις μια έν</i> (337)	one. [henotheism: belief in one tribal God without denying the existence of other gods]
<i>ούδεις</i> (226)	no one (with Indicative);
<i>μηδεις</i> (85)	no one (with other moods).

<i>δυο</i> (136)	two. (Cf. <i>δευτερος</i> , dual. Apart from the dative plural, <i>δυο</i> is indeclinable.)
dat. <i>δυσιν</i>	
<i>τρεις τρια</i> (67)	three (cf. <i>τριτος</i> , tripod).

The complete declension of *τρεις* is as follows:

	M.F.	N.
N.A.	<i>τρεις</i>	<i>τρια</i>
G.	<i>τριων</i>	
D.	<i>τρισι(ν)</i>	

τεσσαρες -α (41) four. [Tatian's Diatessaron was a second-century harmony of the gospels. Lit. 'through four']

The numbers 5 to 100 are indeclinable:

<i>πεντε</i> (38)	five. [Pentateuch, pentagon, pentameter, pentathlon, pentamerous]
<i>έξ</i> (13)	six. [hexagon, hexameter. Origen's six-column Old Testament was called the Hexapla]
<i>έπτα</i> (87)	seven. [heptagon; heptane is C ₇ H ₁₆]
<i>δεκα</i> (25)	ten. [decathlon; Decapolis: region with 10 cities S.E. of Sea of Galilee; Decalogue]
<i>δωδεκα</i> (75)	twelve. [Dodecanese: group of 12 Aegean islands]
<i>τεσσαρακοντα</i> (22)	forty.
<i>έκατον</i> (17)	hundred.
<i>χιλιοι -αι -α</i> (11) or <i>χιλιας -αδος ή</i> (23)	thousand. [Chiliasm: belief in a reign of Christ on earth of literally 1000 years]

From *έκατον* and *χιλιοι* we get the military terms:

<i>έκατονταρχης -ου ό</i> (20)	centurion. Roughly, sergeant-major.
<i>χιλιαρχος -ου ό</i> (21)	military tribune, commander of a cohort, chiliarch. (A.V. usually 'chief captain'.) Roughly, colonel.

LESSON 33

Superlative adjective

<i>μικρος</i>	small, little.
<i>έλαχιστος</i> (14)	smallest, least.

Comparative and superlative adverbs of degree

<i>μαλλον</i> (80)	more, rather.
<i>μαλιστα</i> (12)	most, most of all, specially.

Adverbs of manner

ἀληθως (18)	truly.
καλως (37)	well.
ὁμοιως (31)	in like manner, similarly.
οὕτως (208)	in this manner, thus, so.
ἀμην (126)	truly, Amen.
εὖ (6)	well. (Many compounds: εὐαγγελιον, εὐλογεω, εὐχαριστω.)
ναι (34)	yes.

Interjection

οὐαι (45)	alas, woe.
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Comparative and disjunctive particle

ἤ (342)	than (comparative); or (disjunctive).
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We are now familiar with more than 80 per cent of the words of the New Testament.

LESSON 34

A verb Perfect Active in form but Present in meaning:

οἶδα (321)	I know. (The Old English <i>wot</i> comes from the same root. <i>οἶδα</i> originally contained a digamma, which is equivalent to <i>w</i> . Cf. <i>Φοινος</i> , wine; <i>Ἔργον</i> , work.)
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Pluperfect	ἤδειν	I knew
Infinitive	εἶδεναι	to know

(For future reference)

Participle	εἶδως	εἶδυια	εἶδος
		εἶδοτα	
Subjunctive	εἶδω		

The use of the Perfect in Greek for *I know* is logical—it represents a present state resulting from acquisition of knowledge in the past. In the New Testament there is no sharp distinction in meaning between *γνωσκω* and *οἶδα*. The full range of uses can be seen in the lexicon.

Two verbs conjugated like *δυναμαι*:

καθημαι (91)	I sit.
κειμαι (24)	I lie. (The compounds of <i>κειμαι</i> are often used for reclining at meals, so that the A.V. translates 'I sit at meat'. But in fact it is <i>καθημαι</i> that means 'I sit' and <i>κειμαι</i> 'I lie'. Reclining may be thought of as lying <i>δοση</i> on to one's elbow, <i>κατα-κειμαι</i> (12), or as propping oneself <i>υρ</i> on one's elbow, <i>ανα-κειμαι</i> (14). <i>συν-ανα-κειμαι</i> (7) is 'I sit at table with'.)

Learn the principal parts (pp. 227-8) of the following verbs:

λυω and φιλεω; κηρυσσω to -θησκω

The Aorist Passives should be learnt along with the other parts. Their forms are dealt with in the next lesson.

LESSON 35

στρεφω (21)	} I turn. The Aorist Passive is deponent: I turned. [Cf. catastrophe. <i>Καταστροφή</i> is an overturning; lit. a turning down]
2nd Aor. Pass. ἐστραφην	
ἐπιστρεφω (36)	
ὑποστρεφω (35)	I return.
φαινω (31)	I shine. Passive, I appear. [phantom]
2nd Aor. Pass. ἐφανην	

Learn the principal parts (p. 228): *καλεω* to *φερω*.

LESSON 36

Note again the participle of *οἶδα* referred to in Vocab. 34:

εἶδως	εἶδυια	εἶδος
	εἶδοτα	

LESSON 37

ὅσος -η -ον (110)	as much as; pl., as many as.
τοιουτος (56)	of such a kind, such. (The last two syllables are declined like <i>οὔτος</i> , except that any initial <i>τ</i> in the declension of <i>οὔτος</i> is omitted.)
-αυτη -ουτο	
ποιος -α -ον (32)	of what sort? what?

Adverbs of Place

ὧδε (61)	here.
ἐκεῖ (95)	there.
ὅπου (82)	where, whither.
ἐγγυς (31)	near (cf. ἐγγιζω).

Adverbs of Time

νυν (148), νυνι (18)	now, at the present time.
ἤδη (60)	now, already, by this time.
ἄρτι (36)	now, just now.
τοτε (159)	then.
παντοτε (41)	always (cf. <i>πας πασα παν</i>).
παλιν (139)	again. [palimpsest: a manuscript which has been used again]
ἔτι (92)	yet, still.
οὐκετι (48) } μηκετι (21) }	no longer { with Indicative; { with other moods.
εὐθυσ (54) } εὐθεως (33) }	at once. (As an adjective, <i>εὐθυσ</i> means 'straight', cf. 'straightway'.)
σημερον (41)	today.

Interrogative adverbs

πως (104)	how?
που (47)	where?

LESSON 38

ἵνα (673) } ὅπως (53) }	in order that, etc.
ἄν (166)	A particle which usually adds an element of indefiniteness to a clause.
ὅταν (ὅτε + ἄν) (123)	whenever, when.

Note again the subjunctive of οἶδα referred to in Vocab. 34: εἶδω, εἶδης, etc.

LESSON 39

εἰ (513)	if.
ἐάν (εἰ + ἄν) (343)	if (but less definite than εἰ). Sometimes ἐάν is equivalent to ἄν. See Lesson 38, p. 161 n. 1.)
εἴτε (εἰ + τε) (65)	εἴτε . . . εἴτε: 'whether . . . or'.

LESSON 40

-aw verbs

ἀγαπαω (141)	I love (cf. ἀγαπη, ἀγαπητος).
γενναω (97)	I beget, bear. Passive, am born (cf. γινομαι). [Hydrogen (with oxygen) begets water, ὕδωρ]
ἔρωταω (62) } ἐπερωταω (56) }	I ask, question. (αἰτεω is not used of asking questions.)
ὄραω	I see (met already in Vocab. 25).
πλαναω (39)	I cause to wander, lead astray. [A 'planet' is a wandering star]
τιμαω (21)	I honour (cf. τιμη).
ἐπιτιμαω (29)	I rebuke, warn. ¹ (Takes dative. With those listed at the end of Vocab. 26, this completes eleven verbs which take the dative.)
καυχασομαι (37)	I boast (deponent Middle).
ζαω (140)	I live.

-ow verbs

δικαιοω (39)	I justify (cf. δικαιος).
πληρωω (86)	I fill, fulfil (cf. πληρης, πληθος).
σταυρωω (46)	I crucify (cf. σταυρος).
φανερωω (49)	I make clear, make known (cf. φαινω, ἐφανην).

LESSON 41

τιθημι (101)	I place.
ἐπιτιθημι (40)	I place upon.

LESSON 42

διδωμι (416)	I give.
ἀποδιδωμι (47)	I give back, pay; Middle, sell.
παραδιδωμι (120)	I hand over, betray (cf. παραδοσις).

LESSON 43

ιστημι (152)	Trans., I cause to stand. Intrans., I stand.
ἀνιστημι (107)	Trans., I raise up. Intrans., I rise (cf. ἀναστασις).
ἐφιστημι (21)	Intrans., I stand by, come up.

¹ Note the sharp difference in meaning between τιμαω and ἐπιτιμαω. τιμη can be used of a price paid as a penalty. ἐπιτιμαω is used with regard to someone judged worthy of a penalty.

καθιστημι (21) Trans., I appoint.

παριστημι (41) Trans., I cause to stand beside, present. Intrans., I stand by.

Note that with words like ἐφιστημι, καθιστημι and ἀφιστημι (below), it is the rough breathing which gives the aspirated forms ἐφ-, καθ- and ἀφ-. (Cf. Vocab. 16.) When the preposition is prefixed to a form with a smooth breathing, e.g. -έστη, we get forms like ἐπέστη. When it is prefixed to a form with no initial vowel, e.g. -στασα, we get ἐπιστασα, ἀναστασα (cf. Luke 2. 9, 38; 1. 39).

LESSON 44

ἀφιστημι (142)	I forgive, leave, allow (cf. ἀφεσις).
συνιστημι (26)	I understand.
δεικνυμι (32)	I show.
φημι (66)	I say.
ἀπ-ολλυμι	I destroy, lose; Middle and Perfect Active, perish (cf. Vocab. 27).

The principal parts of ἀφιστημι and ἀπολλυμι, which are given on p. 228, should be learnt. Those parts of ἀπολλυμι which mean 'destroy' or 'lose' and those parts which mean 'perish' have been set out on separate lines. It is probably best to learn the ἀπολλυμι and ἀπολλυμαι lines separately.

PRINCIPAL PARTS

Except for those in brackets, the parts given below are those which actually occur in the New Testament. In the case of the bracketed words, it seems easier to learn the word than the blank. A hyphen before a word indicates that it is only found in a compound form of the verb.

Present Future Aorist A. Perfect A. Perfect P. Aorist P.

The following are the principal parts of the standard regular verbs:

λυω	λυσω	έλυσα	λελυκα	λελυμαι	έλυθην	loose
φιλεω	φιλησω	έφιλησα	πεφιληκα	πεφιλημαι	έφιληθην	love
τιμαω	τιμησω	έτιμησα	τετιμηκα	τετιμημαι	έτιμηθην	honour
φανερωω	φανερωσω	έφανερωσα	πεφανερωκα	πεφανερωμαι	έφανερωθην	make clear

Apart from the 'aspirated Perfect' (χ instead of κ) the following are also quite regular:

κηρυσσω	κηρυσξω	έκηρυσξα	(κεκηρυσχα)	-κεκηρυσμαι	έκηρυσχθην	proclaim
πρασσω	πραξω	έπραξα	πεπραχα	πεπραγμαι	(έπραχθην)	do

The following have various irregularities:

ἀγγελλω	-ἀγγελω	-ήγγελα	-ήγγελκα	-ήγγελμαι	-ήγγελην	announce
ἀγω	ἀξω	ήγαγον ¹	—	-ήγμαι	ήχθην	lead
αἶρω	άρω	ήρα	ήρκα	ήρμαι	ήρθην	lift up
ἀκουω	ἀκουσω	ήκουσα	ἀκηκοα	—	ήκουσθην	hear
ἀνοιγω	ἀνοιξω	ήνοιξα	ἀνεωγα	ἀνεωγμαι	ήνοιχθην	open ²
-βαινω	-βησομαι	-έβην	-βεβηκα	—	—	go
βαλλω	βαλω	έβαλον	βεβληκα	βεβλημαι	έβληθην	throw
γινωμαι	γενησομαι	έγενομην	γεγονα ³	γεγενημαι	έγενηθην	become
γινωσκω	γνωσομαι	έγνων	έγνωκα	έγνωσμαι	έγνωσθην	know
γραφω	γραψω	έγραψα	γεγραφα	γεγραμμαι	έγραψθην	write
δεχομαι	δεξομαι	εδεξαμην	—	δεδεγμαι	-εδεχθην	receive
έγειρω	έγερω	ήγειρα	—	έγγειρμαι	ήγερθην	raise

¹ The First Aorist form -ήξα is found in 2 Pet. 2. 5.

² A number of other forms are found: Aorist Active, ήνεψα, ανεψα; Perfect Passive, ήνεψμαι, ήνοιγμαι; Aorist Passive, ανεψθην, ήνεψχθην, ήνοιγθην. These are easily recognised when the six forms above are known.

³ Note this Second Perfect Active form. The other forms, Middle and Passive, are deponent. Therefore all the forms are Active in meaning; both Aorists mean 'I became' and both Perfects 'I have become'.

PRINCIPAL PARTS

εύρισκω	εύρησω	εύρον	εύρηκα	—	εύρεθην	find
θελω	θελησω	ήθελησα	—	—	—	will
-θνησκω	-θανουμαι	-έθανον	τεθνηκα	—	—	die ¹
καλεω	καλεσω	έκαλεσα	κεκληκα	κεκλημαι	έκληθην	call
κραζω	κραζω	έκραξα	κεκραγα	—	—	cry out
κρινω	κρινω	έκρινα	κεκρικα	κεκριμαι	έκριθην	judge
λαμβανω	λημψομαι	έλαβον	είληφα	-είλημμαι	έλημφθην	take
πειθω	πεισω	έπεισα	πεποιθα ²	πεπεισμαι	έπεισθην	persuade
πινω	πιομαι	έπιον	πεπωκα	—	-έποθην	drink
πιπτω	πεσουμαι	έπεσον	πεπτωκα	—	—	fall
σπειρω	(σπερω)	έσπειρα	—	έσπαρμαι	έσπαρην	sow
-στελλω	-στελω	-έστειλα	-έσταλκα	-έσταλμαι	-έσταλην	send ³
σωζω	σωσω	έσωσα	σεσωκα	σεσωσμαι	έσωθην	save

The following have stems derived from more than one verb:

έρχομαι	έλευσομαι	ήλθον	έληλυθα	—	—	come
έσθιω	φαγομαι	έφαγον	—	—	—	eat
έχω	έξω	έσχον	έσχηκα	—	—	have
λεγω	έρω	είπον	είρηκα	είρημαι	έρρηθην	say ⁴

ώραω	όψομαι	είδον	έωρακα	—	ώφθην	see
φέρω	οίσω	ήνεγκον	-ένηνοχα	—	ήνεχθην	carry

-μι verbs

τιθημι	θησω	έθηκα	τεθεικα	τεθειμαι	έτεθην	place
διδωμι	δωσω	έδωκα	δεδωκα	δεδομαι	έδοθην	give
-ίστημι	στησω	έστησα	—	—	—	cause to stand
άφιημι	άφησω	άφηκα	—	άφεινται	άφεθην	stand
άπολλυμι	άπολεσω	άπωλεσα	—	—	—	forgive
άπολλυ-μαι	άπολου-μαι	άπωλομην	άπολωλα	—	—	destroy
						perish

¹ θησκω is used in Perf. and Pluperf., άποθησκω in all other tenses. Cf. Mk. 15. 44.

² πεποιθα has a present sense, and it means 'I trust', not 'I have persuaded'. It takes dative.

³ -στελλω is never found as a simple verb. But there are various other compounds in addition to άποστελλω.

⁴ The forms -λεξω -έλεξα -λελεγμαι -έλεχθην are also found, but only in compounds.

SUMMARY OF GRAMMAR: MORPHOLOGY

NOUNS

First Declension

		Feminine			Masculine	
N.	άρχη	ήμερα	δοξα	προφήτης	νεανιας	Σατανας
V.	άρχη	ήμερα	δοξα	προφήτα	νεανια	Σατανα
A.	άρχην	ήμεραν	δοξαν	προφήτην	νεανιαν	Σαταναν
G.	άρχης	ήμερας	δοξης	προφήτου	νεανιου	Σατανα
D.	ἀρχῆ	ήμερα	δοξη	προφήτη	νεανια	Σατανα
N.V.	ἀρχαι	ήμεραι	δοξαι	προφήται	νεανιαι	
A.	ἀρχας	ήμερας	δοξας	προφήτας	νεανιας	
G.	ἀρχων	ήμερων	δοξων	προφήτων	νεανιων	
D.	ἀρχαις	ήμεραις	δοξαις	προφήταις	νεανιαίς	

Second Declension

N.	λογος	λογοι	έργον	έργα	Ίησους
V.	λογε	λογοι	έργον	έργα	Ίησου
A.	λογον	λογους	έργον	έργα	Ίησουν
G.	λογου	λογων	έργου	έργων	Ίησου
D.	λογω	λογοις	έργω	έργοις	Ίησου

Third Declension

N.	άστηρ	πατηρ	σωμα	γενος	ίχθυς	πολις	βασιλευς
A.	άστερα	πατερα	σωμα	γενος	ίχθυον	πολιν	βασιλεα
G.	άστερος	πατρος	σωματος	γενους	ίχθυος	πολεως	βασιλεως
D.	άστερι	πατρι	σωματι	γενει	ίχθυϊ	πολει	βασιλει
N.	άστερες	πατερες	σωματα	γενη	ίχθυες	πολεις	βασιλεις
A.	άστερας	πατερας	σωματα	γενη	ίχθυας	πολεις	βασιλεις
G.	άστερων	πατερων	σωματων	γενων	ίχθυων	πολεων	βασιλεων
D.	άστερσιν	πατρασιν	σωμασιν	γενεσιν	ίχθυσιν	πολεσιν	βασιλευσιν

Rules for formation of dative plural with consonant stems:

κ γ χ	+σιν→ξιν	αντ+σιν→ασιν
π β φ	+σιν→ψιν	εντ+σιν→εισιν
τ δ θ ν	+σιν→σιν	οντ+σιν→ουσιν

Note vocative singular: πατερ, γυναι, βασιλευ; accusative singular: χαριν; dative plural: άνδρασιν, χειρσιν.

ADJECTIVES, ARTICLE, PRONOUNS

Adjectives of First and Second Declension

Consonant stem (not ρ)			Vowel or ρ stem			<i>Definite Article</i>		
N.	ἀγαθος	η ον	ἅγιος	α ον	N. ὁ	ἡ	το	
V.	ἀγαθε	η ον	ἅγιε	α ον	A. τον	την	το	
A.	ἀγαθον	ην ον	ἅγιον	αν ον	G. του	της	του	
G.	ἀγαθου	ης ου	ἁγιου	ας ου	D. τω	τη	τω	
D.	ἀγαθῳ	ῃ ῳ	ἁγίῳ	ᾱ ῳ	N. οἱ	αἱ	τα	
N.V.	ἀγαθοι	αι α	ἅγιοι	αι α	A. τους	τας	τα	
A.	ἀγαθοὺς	ας α	ἁγίους	ας α	G. των	των	των	
G.	ἀγαθῶν	ων ων	ἁγίων	ων ων	D. τοῖς	ταῖς	τοῖς	
D.	ἀγαθοῖς	αῖς οῖς	ἁγίοις	αῖς οῖς				

Demonstratives

'that'				'this'			
N.	ἐκεῖνος	η ο		οὗτος	αὕτη	τοῦτο	
A.	ἐκεῖνον	ην ο		τουτον	ταυτην	τουτο	
G.	ἐκεῖνου	ης ου		τουτου	ταυτης	τουτου	
D.	ἐκεῖνῳ	ῃ ῳ		τουτῳ	ταυτη	τουτῳ	
N.	ἐκεῖνοι	αι α		οὗτοι	αὗται	ταυτα	
A.	ἐκεῖνους	ας α		τουτους	ταυτας	ταυτα	
G.	ἐκεῖνων	ων ων		τουτων	τουτων	τουτων	
D.	ἐκεῖνοις	αῖς οῖς		τουτοις	ταυταις	τουτοις	

Like ἐκεῖνος: αὐτός, ἄλλος, ὅς (*Relative*)

Reflexive

'himself', 'herself', 'itself'

A.	ἑαυτον	ην ο
G.	ἑαυτου	ης ου
D.	ἑαυτῳ	ῃ ῳ
A.	ἑαυτους	ας α
G.	ἑαυτων	ων ων
D.	ἑαυτοις	αῖς οῖς

Reciprocal

'one another'

ἄλληλους
ἄλληλων
ἄλληλοις

Similarly: ἑμαυτον ην 'myself'
σεαυτον ην 'yourself'

Personal pronouns

	Singular		Plural	
N.	ἐγώ	σύ	ἡμεῖς	ὑμεῖς
A.	(ἐ)μέ	σε	ἡμᾶς	ὑμᾶς
G.	(ἐ)μου	σου	ἡμῶν	ὑμῶν
D.	(ἐ)μοι	σοι	ἡμῖν	ὑμῖν

Adjectives of First and Third Declension

	N. εἰς	μία	έν			
A.	ένα	μῖαν	έν			
G.	ένος	μῖας	ένος			
D.	ένι	μῖα	ένι			
cf.	οὐδ'εἰς	οὐδέμια	οὐδ'έν			
	μηδ'εἰς	μηδέμια	μηδ'έν			
N.	πολυς	πολλη	πολυ	μεγας	μεγαλη	μεγα
A.	πολυν	πολλην	πολυ	μεγαν	μεγαλην	μεγα
G.	πολλου	πολλης	πολλου	μεγαλου	μεγαλης	μεγαλου
D.	πολλῳ	πολλῃ	πολλῳ	μεγαλῳ	μεγαλῃ	μεγαλῳ
N.	πολλοι	πολλαι	πολλα	μεγαλοι	μεγαλαι	μεγαλα
A.	πολλους	πολλας	πολλα	μεγαλους	μεγαλας	μεγαλα
G.	πολλων	πολλων	πολλων	μεγαλων	μεγαλων	μεγαλων
D.	πολλοῖς	πολλαις	πολλοῖς	μεγαλοῖς	μεγαλαις	μεγαλοῖς

Adjectives and Pronouns of Third Declension

N.	πλειων	πλειον	τις τι	ἀληθης	ἀληθης
A.	πλειονα	πλειον	τινα	ἀληθη	ἀληθης
G.	πλειονος	πλειονος		ἀληθους	ἀληθους
D.	πλειονι	πλειονι		ἀληθει	ἀληθει
N.	πλειονες	πλειονα		ἀληθεις	ἀληθη
A.	πλειονας	πλειονα		ἀληθεις	ἀληθη
G.	πλειονων	πλειονων		ἀληθων	ἀληθων
D.	πλειοσιν	πλειοσιν		ἀληθεσιν	ἀληθεσιν

COMPARISON OF ADJECTIVES AND ADVERBS

Regular comparison:	δικαιος	δικαιωτερος	δικαιοτατος
	σοφος	σοφωτερος	σοφωτατος
	δικαιως	δικαιωτερον	δικαιοτατα

Irregular comparison:

ἀγαθος	κρεισων	—
κακος	χειρων	—
μεγας	μειζων	—
πολυς	πλειων	—
μικρος	μικροτερος	ἐλαχιστος
εὖ	κρεισων	—
—	μαλλον	μαλιστα

TABLE OF THE REGULAR VERB

λε STEM λυ-

Principal parts λυω				λυσω		έλυσσα		λελυκα		λελυμαι		έλυθην	
Present Active	Imperfect Active	Middle & Passive	Imperfect Middle & Passive	Future Active	Future Middle	Aorist Active	Aorist Middle	Perfect Active	Pluperfect Active	Perfect Middle & Passive	Pluperfect Middle & Passive	Aorist Passive	Future Passive
Indicative													
λυω	έλυον	λυομαι	έλυομην	λυσω	λυσομαι	έλυσσα	έλυσαμην	λελυκα	(έ)λελυκειν	λελυμαι	(έ)λελυμην	έλυθην	λυθησομαι
λυεις	έλυες	λυη	έλυου	λυσεις	λυση	έλυσας	έλυσω	λελυκας	(έ)λελυκεις	λελυσαι	(έ)λελυσο	έλυθης	λυθηση
λυει	έλυεν	λυεται	έλυετο	λυσει	λυσεται	έλυσεν	έλυσατο	λελυκεν	(έ)λελυκει	λελυται	(έ)λελυτο	έλυθη	λυθησεται
λυομεν	έλυομεν	λυομεθα	έλυομεθα	λυσομεν	λυσομεθα	έλυσαμεν	έλυσαμεθ	λελυκαμεν	(έ)λελυκειμεν	λελυμεθα	(έ)λελυμεθα	έλυθημεν	λυθησομεθα
λυετε	έλυετε	λυεσθε	έλυεσθε	λυσετε	λυσεσθε	έλυσατε	έλυσασθε	λελυκατε	(έ)λελυκειτε	λελυσθε	(έ)λελυσθε	έλυθητε	λυθησεσθε
λυουσιν	έλυον	λυνται	έλυοντο	λυσουσιν	λυσονται	έλυσαν	έλυσαντο	λελυκασιν	(έ)λελυκεισαν	λελυνται	(έ)λελυντο	έλυθησαν	λυθησονται
Subjunctive													
λυω		λυωμαι				λυσω	λυσωμαι					λυθω	
λυης		λυη				λυσης	λυση					λυθης	
λυη		λυηται				λυση	λυσηται					λυθη	
λυωμεν		λυωμεθα				λυσωμεν	λυσωμεθ					λυθωμεν	
λυητε		λυησθε				λυσητε	λυσησθε					λυθητε	
λυωσιν		λυνται				λυσωσιν	λυσωνται					λυθωσιν	
Imperative													
λυε		λυου				λυσον	λυσαι					λυθητι	
λυετω		λυεσθω				λυσατω	λυσασθω					λυθητω	
λυετε		λυεσθε				λυσατε	λυσασθε					λυθητε	
λυετωσαν		λυεσθωσαν				λυσατωσαν	λυσασθωσαν					λυθητωσαν	
Infinitive													
λυειν		λυεσθαι				λυσαι	λυσασθαι	λελυκεναι		λελυσθαι		λυθηναι	
Participle													
λυων ουσα ον		λυομενος η ον				λυσας ασα αν	λυσαμενος η ον	λελυκως υια ος		λελυμενος η ον		λυθεις εισα εν	
λυντα						λυσαντα		λελυκοτα				λυθεντα	

Like λελυμαι: δυναμαι, κειμαι, καθημαι.

VOWEL AND CONSONANT CHANGES IN THE VERB

Initial vowel changes in formation of Past Tenses

α → η	αι → η	αυ → ηυ
ε → η	ει → η	ευ → ηυ (or ευ)
ο → ω	οι → ω	
	ι → ῑ	

With compound verbs, prepositions (except *περι* and *προ*) drop final vowel.

Formation of Perfect stem

- (1) Initial consonant is repeated + ε, e.g. *λελυ-*.
- (2) *χ φ θ* → *κεχ, πεφ, τεθ*.
- (3) *σ, ζ* or *ξ* merely add ε.
- (4) Initial vowel is lengthened.

Addition of σ to Mutes

κ γ χ + σ → ξ
π β φ + σ → ψ
τ δ θ + σ → σ

Addition of θ to Mutes

κ γ χ + θ → χθ
π β φ + θ → φθ
τ δ θ + θ → σθ

VERB: TABLE OF SECOND TENSES

	Indicative	Imperative	Subjunctive	Infinitive	Participle
Aorist	έβαλον		βαλω		
Active	έβαλες έβαλεν έβαλομεν έβαλετε έβαλον	βαλε βαλετω βαλετε βαλετωσαν	βαλης βαλη βαλωμεν βαλητε βαλωσιν	βαλειν	βαλων
Middle	έγενομην έγενου έγενετο έγενομεθα έγενεσθε έγενοντο	γενου γενεσθω γενεσθε γενεσθωσαν	γενωμαι γενη γενηται γενωμεθα γενησθε γενωνται	γενεσθαι	γενομενος
Passive	έγραφην έγραφης έγραφη έγραφημεν έγραφητε έγραφησαν	σπαρηθι σπαρητω σπαρητε σπαρητωσαν	γραφω γραφης γραφη γραφωμεν γραφητε γραφωσιν	γραφηναι	γραφεις
Future	γραφησομαι				
Passive	γραφησεται γραφησομεθα γραφησεσθε γραφησονται				
Perfect	γεγραφα				
Active	γεγραφας γεγραφεν γεγραφαμεν γεγραφατε γεγραφασιν				γεγραφεναι γεγραφως

Aorist Active of *γνωσκω*: *έγνων ως ω ωμεν ωτε ωσαν*
-βαινω: *-εβην ης η ημεν ητε ησαν*

Forms not listed in Principal Parts:

Second Aorist Active: *ήμαρτον, κατελιπον, έμαθον, έφυγον, έπαθον.*

Second Aorist Passive: *έκρυβην, έστραφην, έφανην.*

Second Aorist Middle: Third singular optative, *γενοιτο.*

-εω VERBS

Rules of Contraction: ε + ε → ει
 ε + ο → ου
 (ε) + long vowel or diphthong.

Present system of φιλεω

Present Active		Imperfect Active	
Indicative			
φιλεω	→	φιλω	ἐφιλεον
φιλείς		φιλείς	ἐφιλεες
φιλεί		φιλεί	ἐφιλεε
φιλομεν		φιλούμεν	ἐφιλομεν
φιλείτε		φιλείτε	ἐφιλείτε
φιλοῦσιν		φιλοῦσιν	ἐφιλεον
Subjunctive			
φιλεω		φιλω	
φιλεῖς		φιλεῖς	
φιλεῖ		φιλεῖ	
φιλωμεν		φιλωμεν	
φιλεῖτε		φιλεῖτε	
φιλωσιν		φιλωσιν	
Imperative			
φιλεε		φιλεε	
φιλείτω		φιλείτω	
φιλείτε		φιλείτε	
φιλείτωσαν		φιλείτωσαν	
Infinitive			
φιλεειν		φιλειν	
Participle			
φιλεων οὔσα ον		φιλων οὔσα ουν	

Present Middle and Passive		Imperfect Middle and Passive	
Indicative			
φιλομαι	→	φιλούμαι	ἐφιλομην
φιλεῖ		φιλεῖ	ἐφιλεου
φιλεται		φιλεται	ἐφιλεετο
φιλομεθα		φιλομεθα	ἐφιλομεθα
φιλείσθε		φιλείσθε	ἐφιλείσθε
φιλοῦνται		φιλοῦνται	ἐφιλεοντο
Subjunctive			
φιλωμαι		φιλωμαι	
φιλεῖ		φιλεῖ	
φιλεται		φιλεται	
φιλωμεθα		φιλωμεθα	
φιλεῖσθε		φιλεῖσθε	
φιλωνται		φιλωνται	
Imperative			
φιλεου		φιλου	
φιλείσθω		φιλείσθω	
φιλείσθε		φιλείσθε	
φιλείσθωσαν		φιλείσθωσαν	
Infinitive			
φιλεεσθαι		φιλεισθαι	
Participle			
φιλομενος		φιλουμενος	

LIQUID VERBS: STEMS ENDING IN λ μ ν OR ρ

Liquid Futures (e.g. ἀρω) are formed with -ε(υ)- and the endings are as for the present of φιλεω.

-αω VERBS

Rules of contraction: a + O-sound (ο, ω or ου) → ω
 a + E-sound (ε or η) → α
 a + any combination containing ι (whether sub-
 script or not) → α (except present infinitive
 active)

Present system of τιμᾶω

Present Active		Imperfect Active	
Indicative			
τιμᾶω	→ τιμᾶ	ἐτιμᾶον	→ ἐτιμᾶον
τιμᾶεις	τιμᾶς	ἐτιμᾶες	ἐτιμᾶς
τιμᾶει	τιμᾶ	ἐτιμᾶε	ἐτιμᾶ
τιμᾶομεν	τιμᾶμεν	ἐτιμᾶομεν	ἐτιμᾶμεν
τιμᾶετε	τιμᾶτε	ἐτιμᾶετε	ἐτιμᾶτε
τιμᾶουσιν	τιμᾶσιν	ἐτιμᾶον	ἐτιμᾶον
Subjunctive			
τιμᾶω	τιμᾶ		
τιμᾶῃς	τιμᾶς		
τιμᾶῃ	τιμᾶ		
τιμᾶωμεν	τιμᾶμεν		
τιμᾶῃτε	τιμᾶτε		
τιμᾶωσιν	τιμᾶσιν		
Imperative			
τιμᾶε	τιμᾶ		
τιμᾶετω	τιμᾶτω		
τιμᾶετε	τιμᾶτε		
τιμᾶετωσαν	τιμᾶτωσαν		
Infinitive			
τιμᾶειν	τιμᾶ <u>αν</u>		
Participle			
τιμᾶων οὐσα οὐ	τιμᾶων ὤσα ὤν		

Present Middle and Passive		Imperfect Middle and Passive	
Indicative			
τιμᾶομαι	→ τιμᾶμαι	ἐτιμᾶομην	→ ἐτιμᾶομην
τιμᾶῃ	τιμᾶ	ἐτιμᾶου	ἐτιμᾶ
τιμᾶεται	τιμᾶται	ἐτιμᾶετο	ἐτιμᾶτο
τιμᾶομεθα	τιμᾶμεθα	ἐτιμᾶομεθα	ἐτιμᾶμεθα
τιμᾶεσθε	τιμᾶσθε	ἐτιμᾶεσθε	ἐτιμᾶσθε
τιμᾶονται	τιμᾶνται	ἐτιμᾶοντο	ἐτιμᾶντο
Subjunctive			
τιμᾶωμαι	τιμᾶμαι		
τιμᾶῃ	τιμᾶ		
τιμᾶῃται	τιμᾶται		
τιμᾶωμεθα	τιμᾶμεθα		
τιμᾶῃσθε	τιμᾶσθε		
τιμᾶωνται	τιμᾶνται		
Imperative			
τιμᾶου	τιμᾶ		
τιμᾶεσθω	τιμᾶσθω		
τιμᾶεσθε	τιμᾶσθε		
τιμᾶεσθωσαν	τιμᾶσθωσαν		
Infinitive			
τιμᾶεσθαι	τιμᾶσθαι		
Participle			
τιμᾶομενος	τιμᾶμενος		

ζᾶω (properly ζῆω)

ζᾶω, I live: Present Indicative ζᾶ ζῆς ζῆ ζᾶμεν ζῆτε ζᾶσιν
 Present Infinitive ζῆν

-Ω VERBS

Rules of contraction: ο + long vowel → ω
 ο + short vowel or ου → ου
 ο + combination containing ι → οι
 (except present infinitive active)

Present system of φανερω

	Present Active		Imperfect Active
Indicative			
φανερω	→ φανερω	ἐφανερον	→ ἐφανερουν
φανεροις	φανεροις	ἐφανεροες	ἐφανερους
φανεροι	φανεροι	ἐφανεροε	ἐφανερου
φανεροομεν	φανεροομεν	ἐφανεροομεν	ἐφανεροομεν
φανεροετε	φανεροετε	ἐφανεροετε	ἐφανεροετε
φανεροουσιν	φανεροουσιν	ἐφανεροον	ἐφανερουν
Subjunctive			
φανερω	φανερω		
φανερωης	φανερωις		
φανερωη	φανεροι		
φανερωομεν	φανερωομεν		
φανερωητε	φανερωετε		
φανερωουσιν	φανερωουσιν		
Imperative			
φανεροε	φανερου		
φανεροετω	φανεροετω		
φανεροετε	φανεροετε		
φανεροετωσαν	φανεροετωσαν		
Infinitive			
φανεροειν	φανερου <u>ν</u>		
Participle			
φανερων	φανερων		
ουσα ον	ουσα ον		

	Present Middle and Passive		Imperfect Middle and Passive
Indicative			
φανεροομαι	→ φανεροομαι	ἐφανεροομην	→ ἐφανεροομην
φανεροη	φανεροι	ἐφανεροου	ἐφανερου
φανεροεται	φανεροεται	ἐφανεροετο	ἐφανεροετο
φανεροομεθα	φανεροομεθα	ἐφανεροομεθα	ἐφανεροομεθα
φανεροεσθε	φανεροεσθε	ἐφανεροεσθε	ἐφανεροεσθε
φανεροονται	φανεροονται	ἐφανεροοντο	ἐφανεροοντο
Subjunctive			
φανερωμαι	φανερωμαι		
φανερωη	φανεροι		
φανερωηται	φανερωται		
φανερωομεθα	φανερωομεθα		
φανερωησθε	φανερωσθε		
φανερωονται	φανερωονται		
Imperative			
φανεροου	φανερου		
φανεροεσθω	φανεροεσθω		
φανεροεσθε	φανεροεσθε		
φανεροεσθωσαν	φανεροεσθωσαν		
Infinitive			
φανεροεσθαι	φανεροεσθαι		
Participle			
φανεροομενος	φανεροομενος		

-μι VERBS

<i>Principal parts:</i>	τιθημι	θησω	έθηκα	τεθεικα	τεθειμαι	έτεθην
	διδωμι	δωσω	έδωκα	δεδωκα	δεδομαι	έδοθην
(Transitive)	ιστημι	στησω	έστησα			
(Intransitive)			έστην	έστηκα		έσταθην
<i>Stems</i>	Verbal	Present	Perfect			
	θε	τιθε	τεθε			
	δο	διδο	δεδο			
	στα	ιστα	έστα			

Active

Indicative	Imperative	Subjunctive	Infinitive	Participle
<i>Present</i>				
τιθη-μι		τιθω	τιθε-ναι	τιθεις εισα εν εντα
ς	τιθει	ης		
σιν	τιθε-τω	η		
τιθε-μεν		ωμεν		
τε	τε	ητε		
ασιν	τωσαν	ωσιν		
<i>Second Aorist</i>				
—	θες	θω	θειναι	θεις εισα εν εντα
	θε-τω	ης		
		η		
	τε	ωμεν		
	τωσαν	ητε		
		ωσιν		
<i>Present</i>				
διδω-μι		διδω	διδο-ναι	διδους ουσα ον οντα
ς	διδου	ψς		
σιν	διδο-τω	ψ		
διδο-μεν		ωμεν		
τε	τε	ωτε		
ασιν	τωσαν	ωσιν		
<i>Second Aorist</i>				
—	δος	δω	δουναι	δους ουσα ον οντα
	δο-τω	ψς		
		ψ		
	τε	ωμεν		
	τωσαν	ωτε		
		ωσιν		

τιθημι, διδωμι, ιστημι

<i>Present</i>			
ιστη-μι	ιστω	ιστα-ναι	ιστας ασα αν αντα
ς	ης		
σιν	η		
ιστα-μεν	ωμεν		
τε	ητε		
ιστα-σιν	ωσιν		
<i>Second Aorist</i>			
έστην	στω	στηναι	στας ασα αν αντα
ης	ης		
η	η		
ημεν	ωμεν		
ητε	ητε		
ησαν	ωσιν		

Middle and Passive

Present Middle and Passive

Present forms consist of: Present stem + perfect passive endings of λυω.

Indicative	Infinitive	Participle
τιθε } μαι	τιθε } σθαι	τιθε } μεις
διδο }	διδο }	διδο }
ιστα }	ιστα }	ιστα }

Second Aorist Middle

Only Indicative need be learnt:

augment + verbal stem + Pluperfect endings of λυω, with contraction in second singular:

έ-θε-μην	έ-δο-μην
έ-θου ← ε(σ)ο	έ-δου ← ο(σ)ο
έ-θε-το	έ-δο-το
έ-θε-μεθα	έ-δο-μεθα
έ-θε-σθε	έ-δο-σθε
έ-θε-ντο	έ-δο-ντο

Additional notes on ιστημι

(1) The Perfect tense is Present in meaning and the Pluperfect (είστηκειν) is Imperfect in meaning.

(2) There are two forms of the Perfect Participle Active:

First Perfect: έστηκως υια ος
οτα

Second Perfect: έστως ωσα ος
ωτα

εἶμι

Indicative

Present	Future	Imperfect	Sub-junctive	Infinitive	Participle	Optative
εἶμι	έσομαι	ἤμιην	ὦ	εἶναι	ὢν οὐσα ὄν	
εί	έση	ἤσ or ἤσθα	ἦς		όντα	
έστιν	έσται	ἦν	ἦ			είη
έσμεν	έσομεθα	ἦμεν or ἦμεθα	ώμεν			
έστε	έσεσθε	ἦτε	ἦτε			
είσιν	έσονται	ἦσαν	ώσιν			

Imperative is usually expressed by the Present Imperative of γινομαι.
For other -μι forms see Lesson 44.

SUMMARY OF GRAMMAR: SYNTAX

The numbers in parentheses refer to the lesson in which the subject is treated.

I. WORDS NEVER USED FIRST IN A SENTENCE

γαρ, οὐν, μὲν, δε; τε, τις (indefinite) and other enclitics (p. 121 n. 1).

2. NUMBER

Verbs agree with subject (5), except

(a) neuter plural nouns take singular verb (7);

(b) collective nouns may use a construction according to sense (p. 127 n. 1).

3. CASES

Nominative: Subject of verb (5), other than infinitive (20).

Vocative: case of address, with or without ὦ (5).

Accusative: case of extension.

1. Direct object (5).

2. Motion to (10). So with προς, εἰς, παρα ('to beside' or 'alongside').

3. Time How Long (16).

4. 'Subject' of infinitive (20), properly an example of:

5. Adverbial accusative, acc. of general reference or acc. of respect. μονον, πρωτον (Vocab. 11); comparative and superlative adverbs (p. 131 n. 2).

6. For various uses with δια, μετα, ὑπερ, ὑπο, κατα, περι, ἐπι (16, esp. Vocab.).

Genitive

1. Case of genus or kind of thing; possessive (6).
2. Kind of time: Time During Which (16).
3. *Ablative*: case of separation; motion from (10). So with ἐκ, ἀπο, παρα ('from beside').
4. Genitive of comparison (Vocab. 30, Lesson 33).
5. Genitive absolute (37).
6. After προ, ἐνωπιον, ἐμπροσθεν, ὀπισω, ἐξω, χωρις, ἀχρι, ἕως.
7. For various uses with δια, μετα, ὑπερ, ὑπο, κατα, περι, ἐπι (16, esp. Vocab.).
8. After ἀκουω, ἀπτομαι, ἀρχω.

Dative

1. Case of personal interest: indirect object (6).
2. *Locative*: place in space (10). So with ἐν, παρα ('rest beside').
3. Point in time: Time At Which (16).
4. *Instrumental* (10, 17).

Note. Instrument: dative.

Agent: ὑπο + genitive.

5. After συν.
6. After ἀκολουθεω, ἀποκρινομαι, διακονεω, ἐγγιζω, ἐξεστιν, παραγγελλω, πιστεω, προσερχομαι, προσκυνεω, ὑπακουω, ἐπιτιμαω, πεποιθα (p. 228 n. 2).

Summary of time uses (16)

Time how long: accusative.

Time during which: genitive.

Time at which: dative.

4. PREPOSITIONS

1. See Lesson 16, esp. Vocab.
2. Compound verbs; perfective use (13); prepositions after compound verbs (Vocab. 23).

5. ARTICLE

1. Usual with Θεος, Ἰησους, words indicating a whole class, e.g. ἀνθρωπος; often with abstract nouns and proper names (6).
2. Complement usually without article and placed before verb (6).
3. Making an adjective equivalent to a noun (11).
4. With δε making a personal pronoun; with μὲν...δε..., 'some... others...' (19).

5. Articular infinitive (20).
6. *του* with infinitive for purpose (20).
7. Articular participle (36).
8. To make a prepositional phrase equivalent to an adjective (p. 71 n. 1).

6. ATTRIBUTIVE AND PREDICATIVE USE OF ADJECTIVES

1. Attributive: *ὁ ἀγαθὸς προφήτης* or *ὁ προφήτης ὁ ἀγαθός*
 Predicative: *ὁ προφήτης ἀγαθός* or *ἀγαθός ὁ προφήτης* (12)
2. Normally in predicative position: *ἐκεῖνος, οὗτος, ὅλος, πᾶς, ἅπας*.

7. USES OF *αὐτός* (15)

1. Third personal pronoun.
2. Predicative: emphasising pronoun.
3. Attributive: identical adjective.

8. TENSE

1. Linear: Present, Imperfect (3, 13, 18).
2. Punctiliar: Aorist (24). Epistolary Aorist (p. 164 n. 1)
3. Completed action: Perfect, Pluperfect.
 Comparative table of uses of Perfect, Past Simple and Aorist (34).
4. Conditions contrary to fact: Past—Aorist;
 Present—Imperfect (39).

Tenses of ἵστημι (43)

1. Perfect: Present in meaning.
 Pluperfect: Imperfect in meaning.
2. Transitive: *ἵστημι, στήσω, ἔστησα*.
 Intransitive: *ἕστην, ἕστηκα, ἕσταθην*.

9. SUBJUNCTIVE (38, 39)

1. Indefinite clauses: 'whoever', 'wherever', 'whenever', 'until'.
2. Purpose: *ἵνα* or *ὅπως*.
3. Noun clauses: *ἵνα*.
4. Hortatory.
5. Deliberative.
6. Emphatic negative future.
7. Command not to begin.
8. Future condition.

10. OPTATIVE (39)

1. To express a wish.
2. Dependent (indirect) question.

11. INFINITIVE (20)

1. A neuter verbal noun.
2. As a noun can be subject or object of a sentence.
3. Its 'subject' is accusative.
4. Consequence: *ὥστε*.
5. Articular infinitive:

ἐν—time at which.

προ—'before'.

μετα (with accusative)—'after'.

δια (with accusative)—'because'.

εἰς, προς—purpose.

6. Infinitive alone or with *του* for purpose.

12. PARTICIPLE (36, 37)

1. Adjectival: articular, usually translated by relative clause.
2. Adverbial: temporal, causal, concessive clauses.
3. Present: usually action at same time as action of main verb.
4. Aorist: usually action before action of main verb.
5. Aorist can be used for Attendant Circumstances.
6. Genitive absolute; noun in genitive not usually subject, object or indirect object of main verb.
7. Periphrastic tenses:

Imperfect: Imperfect of *εἶμι* + Present Participle.

Future: Future of *εἶμι* + Present Participle.

Perfect: Present of *εἶμι* + Perfect Participle.

Pluperfect: Imperfect of *εἶμι* + Perfect Participle.

13. COMMANDS, PROHIBITIONS

1. Commands.
 Present Imperative: continue to do an action or do it repeatedly (18).
 Aorist Imperative: simple command without regard to continuity or repetition (24).
2. Prohibitions (39).
μη + Present Imperative: do not continue an action.
μη + Aorist Subjunctive: do not begin an action.
οὐ + Future (Hebrew idiom): 'you shall not'.

14. QUESTIONS (18)

1. Expecting answer 'Yes': οὐ, οὐχι.
2. Expecting answer 'No', or hesitant question: μὴ, μὴτι.

15. NEGATIVES

1. οὐ: Indicative.
μὴ: Imperative, Infinitive, Participle, Subjunctive, Optative.
2. Two negatives do not cancel out (32).

16. USES OF ὅτι (26)

1. 'Because'.
2. Recitative.
3. Introducing dependent statements.
Note. The tense used by the original speaker is retained.

17. PURPOSE CLAUSES

1. Infinitive alone (20).
2. του + infinitive (20).
3. εἰς or προς with articular infinitive (20).
4. ἵνα or ὅπως with Subjunctive (38).

18. CONSEQUENCE CLAUSES (20)

ὥστε with accusative and infinitive.

19. CAUSAL CLAUSES

1. ὅτι (26).
2. δια το + infinitive (20).
3. Participle (36).

20. TIME CLAUSES

1. Infinitive (20).

ἐν τῷ—'while', 'when'.
πρὸ του—'before'.
μετὰ το—'after'.

2. Participle (36).
3. Conjunctions:
 - (a) 'When' (definite): ὅτε + Indicative.
 - (b) 'When' (indefinite), 'whenever': ὅταν + Subjunctive (38).
 - (c) 'Until' (definite: usually past): ἕως + Indicative (38).
 - (d) 'Until' (indefinite: usually future): ἕως (ἀν, οὐ, ὅτου) + Subjunctive (38).

21. RELATIVE CLAUSES

1. ὅς (definite): Indicative (18).
2. ὅς ἀν (indefinite): Subjunctive (38).

22. CONDITIONAL CLAUSES (39)

Conditions of fact

	Protasis
Past:	εἰ + Indicative.
Present:	εἰ + Indicative.
Future:	ἐάν + Subjunctive.

Conditions contrary to fact

	εἰ + Indicative; add ἀν in apodosis.
Past:	Aorist.
Present:	Imperfect.

Also participle (p. 152).

ENGLISH-GREEK VOCABULARY

The numeral after the Greek word refers to the vocabulary in which it is treated. Fuller references to the forms and uses of some words will be found in the Greek Index.

able, am, *δυναμαι* 20
 abound, *περισσευω* 13
 about (prep.), *περι* 16
 about, am, *μελλω* 20
 above, *ὑπερ* 16
 Abraham, *Ἀβρααμ* 29
 according to, *κατα* 16
 afraid, am, *φοβεομαι* 23
 after, *see* Vocab. 16
 again, *παλιν* 37
 against, *κατα* 16
 age, *αἰων* 28
 alas, *οὐαι* 33
 all, *πας, ἅπας* 32
 allow, *ἀφίημι* 44
 alone, *μονος* 11
 alongside, *παρα* 16
 already, *ἤδη* 37
 also, *και* 5
 always, *παντοτε* 37
 am, *εἰμι* p. 244: *ὑπαρχω, γινομαι* 23
 Amen, *ἀμην* 33
 and, *και* 5; *δε* 10; *τε* 18
 Andrew, *Ἀνδρεας* 10
 angel, *ἄγγελος* 5
 anger, *ὀργη* 8
 announce, *ἀγγελλω, ἀπαγγελλω* 26
 another, *ἕτερος* 12; *ἄλλος* 15
 (one) another, *ἀλλήλους* 15
 answer, *ἀποκρινομαι* 23
 anyone, anything, *τις, τι* 30
 apart from, *χωρις* 16
 apostle, *ἀποστολος* 5
 appear, *φαινω* (passive) 35

appoint, *καθιστημι* 43
 approximately, *περι* 16
 around, *περι* 16
 as, *ὡς, καθως* 19
 as far as, *ἄχρι, ἕως* 16
 as much (many) as, *ὅσος* 37
 ask, ask for, *αἰτεω* 4
 ask (esp. a question), *ἔρωταω, ἐπερωταω* 40
 assembly, *ἐκκλησια* 9
 astray, lead, *πλαναω* 40
 at once, *εὐθυς, εὐθεις* 37
 authority, *ἐξουσια* 9
 away from, *ἀπο* 10

bad, *κακος* 11
 baptise, *βαπτίζω* 22
 baptism, *βαπτισμα* 29
 baptist, *βαπτιστης* 10
 bear (children), *γενναω* 40
 bear witness, *μαρτυρεω* 4
 beautiful, *καλος* 11
 because (conj.), *ὅτι* 26
 because of (prep.), *δια* 16
 become, *γινομαι* 23
 before, *see* Vocab. 16
 beget, *γενναω* 40
 begin, *ἀρχομαι* 23
 beginning, *ἀρχη* 8
 (on) behalf of, *ὑπερ* 16
 behold, *ἴδε, ἴδου* 25
 believe, *πιστευω* 13
 believing *πιστος* 11
 belong to *ὑπαρχω* 23

ENGLISH-GREEK VOCABULARY

beloved *ἀγαπητος* 11
 beseech, *παρακαλεω* 14
 beside (prep.), *παρα* 16
 beside, am, *παραγινομαι* 23
 betray, *παραδιδωμι* 42
 better *κρειστων* 30
 bind *δεω* 14
 blaspheme, *βλασφημεω* 4
 bless, *εὐλογεω* 4
 blessed, *μακαριος* 12
 blind, *τυφλος* 11
 blood, *αἷμα* 29
 boast, *καυχασομαι* 40
 boat, *πλοιον* 7
 body, *σωμα* 29
 book, *βιβλιον* 7
 born, am, *γενναομαι* 40
 boy, *παις* 28
 bread, *ἄρτος* 6
 bring, *ἄγω, προσφερω* 13
 bring together, *συναγω* 13
 brother, *ἀδελφος* 5
 build, *οἰκοδομεω* 14
 but, *ἀλλα, δε* 10
 buy, *ἀγοραζω* 22
 by, *see* Vocab. 16

call, *καλεω* 4; *φωνεω* 14
 can, *δυναμαι* 20
 carry, *φερω* 13; *βασταζω* 22
 centurion *ἐκατονταρχης* 32
 (a) certain man, *τις* 30
 chief priest, *ἀρχιερευς* 31
 child, *παιδιον, τεκνον* 7; *παις* 28
 Christ, *Χριστος* 5
 church, *ἐκκλησια* 9
 city, *πολις* 31
 clean, *καθαρος* 12
 cleanse, *καθαρίζω* 22
 clear, make, *φανερωω* 40
 clothe, *ἐνδυω* 13
 clothes, *ἱματια* 7

cloud, *νεφέλη* 8
 colonel, *χιλιαρχος* 32
 come, *ἔρχομαι, πορευομαι, παραγινομαι* 23
 come into, *εἰσερχομαι* 23
 come to, *προσερχομαι* 23
 come to pass, *γινομαι* 23
 come together, *συνερχομαι* 23
 come up, *ἐφιστημι* (intrans.) 43
 coming, *παρουσια* 9
 command, *παραγγελλω* 26
 commandment, *ἐντολη* 8
 compassion, *ἔλεος* 29
 concerning, *περι* 16
 congregation, *ἐκκλησια* 9
 conscience, *συνειδησις* 31
 council, *συνεδριον* 7
 covenant, *διαθηκη* 8
 cross, *σταυρος* 6
 crowd, *ὄχλος* 6
 crucify, *σταυρωω* 40
 cry out, *κραζω* 22
 cup, *ποτηριον* 7

daily, *καθ' ἡμεραν* 16
 darkness, *σκοτος* 29
 daughter, *θυγατηρ* 28
 day, *ἡμερα* 9
 deacon, *διακονος* 5
 dead, *νεκρος* 12
 death, *θανατος* 5
 demon, *δαιμονιον* 7
 deny, *ἀρνεομαι* 23
 depart, *ὑπαγω* 13
 desert, *ἐρημος* 6
 destroy, *ἀπολλυμι* 44
 devil, *διαβολος* 6
 die, *ἀποθνησκω* 13
 different, *ἕτερος* 12
 disciple, *μαθητης* 10
 do, *ποιεω* 4; *πρασσω* 22
 door, *θυρα* 9

down, *κατα* p. 66 n. 1
 draw near, *ἐγγιζω* 22
 drink, *πιω* 25
 dwell, *κατοικεω* 14

each, *ἐκαστος* 11
 ear, *οὖς* 29
 earth, *γη* 8
 eat, *ἐσθιω* 3
 elder, *πρεσβυτερος* 5
 Elijah, *Ἠλίας* 10
 encourage, *παρακαλεω* 14
 end, *τελος* 29
 enemy, *ἐχθρος* 5
 eternal, *αἰωνιος* 11
 even, *και* 5
 even as, *καθως, ὡσπερ* 19
 ever, for, *εἰς τον αἰωνα* 28
 everlasting, *αἰωνιος* 11
 every, *ἐκαστος* 11; *πας* 32
 evil, *πονηρος* 12
 exhort, *παρακαλεω* 14
 exist, *ὑπαρχω* 23
 eye, *ὀφθαλμος* 5

face, *προσωπον* 7
 faith, *πιστις* 31
 faithful, *πιστος* 11
 faithless, *ἀπιστος* 11
 fall, *πιπτω* 25
 father, *πατηρ* 28
 fear (n.), *φοβος* 5
 fear (vb.), *φοβεομαι* 23
 few, *ὀλιγοι* 11
 field, *ἀγρος* 5
 fill, *πληρωω* 40
 find, *εὕρισκω* 3
 fire, *πυρ* 29
 first, *πρωτος* 11
 fish, *ἰχθυς* 31
 fitting season, *καιρος* 6
 five, *πεντε* 32

flee, *φευγω* 25
 flesh, *σαρξ* 28
 follow, *ἀκολουθεω* 14
 foot, *πους* 28
 for (conj.), *γαρ* 10
 for (prep.), see Vocab. 16
 forgive, *ἀφιημι* 44
 forgiveness, *ἀφεσις* 31
 forty, *τεσσαρακοντα* 32
 four, *τεσσαρες* 32
 free, *ἐλευθερος* 12
 friend, *φιλος* 5
 from, see Vocab. 16
 fruit, *καρπος* 6
 fulfil, *πληρωω* 40
 full, *πληρης* 30

Galilee, *Γαλιλαια* 9
 garment, *ἱματιον* 7
 gather together, *συναγω* 13
 generation, *γενεα* 9
 Gentiles, *ἔθνη* 29
 girl, *παις* 28
 give, *διδωμι* 42
 give back, *ἀποδιδωμι* 42
 glorify, *δοξαζω* 22
 glory, *δοξα* 9
 go, *έρχομαι, πορευομαι* 23; *άγω* 13
 go away, *ἀπερχομαι* 23
 go down, *καταβαινω* 25
 go into, *εἰσερχομαι* 23
 go out, *ἐξερχομαι, ἐκπορευομαι* 23
 go through, *διερχομαι* 23
 go up, *ἀναβαινω* 25
 God, *Θεος* 6
 good, *ἀγαθος, καλος* 11
 good news, bring, *εὐαγγελιζομαι* 23
 gospel, *εὐαγγελιον* 7
 gospel, preach the, *εὐαγγελιζομαι* 23
 grace, *χαρις* 28
 great, *μεγας* 32
 greater, *μειζων* 30

Greek, a, *Ἑλλην* 28
 greet, *ἀσπαζομαι* 23
 guard (n.), *φυλακη* 8
 guard (vb.), *φυλασσω* 22

hand, *χειρ* 28
 hand over, *παραδιδωμι* 42
 happy, *μακαριος* 12
 hardship, *θλιψις* 31
 hate, *μισεω* 4
 have, *έχω* 3
 he, she, it, *αὐτος η ο* 15
 head, *κεφαλη* 8
 heal, *θεραπευω* 3; *ιαομαι* p. 170 n. 1
 hear, *ἀκουω* 13
 heart, *καρδια* 9
 heaven, *οὐρανος* 6
 here, *ᾠδε* 37
 hide, *κρυπτω* 22
 high-priest, *ἀρχιερευς* 31
 himself, etc., *αὐτος, ἑαυτον* 15
 hold, take hold of, *κρατεω* 14;
ἀπτομαι 23
 holy, *άγιος* 12
 honour (n.), *τιμη* 8
 honour (vb.), *τιμαω* 40
 hope (n.), *ἐλπις* 28
 hope (vb.), *ἐλπίζω* 22
 hour, *ώρα* 9
 house, *οἶκος* 6; *οἶκια* 9
 how?, *πως* 37
 hundred, *ἐκατον* 32
 husband, *ἀνηρ* 28
 hypocrite, *ὑποκριτης* 10

I, *έγω* 19
 if, *εἰ, ἔαν* 39
 ill, *ἀσθενης* 30
 ill, am, *ἀσθενεω* 14
 image, *εἰκων* 28
 in, *έν* 10
 inhabit, *κατοικεω* 14

injure, *ἀδικεω* 14
 into, *εἰς* 10
 Israel, *Ἰσραηλ* 5

James, *Ἰακωβος* 6
 Jerusalem, *Ἱεροσολυμα, Ἱερουσα-*
λημ 7
 Jesus, *Ἰησους* 6
 Jew, *Ἰουδαίος* 5
 John, *Ἰωαννης* 10
 joy, *χαρα* 9
 Judaea, *Ἰουδαια* 9
 Judah, Judas, *Ἰουδας* 10
 judge (n.), *κριτης* 10
 judge (vb.), *κρινω* 3
 judgement, *κριμα* 29; *κρισις* 31
 just, *δικαιος* 12
 just as, *ὡσπερ* 19
 just now, *ἄρτι* 37
 justify, *δικαιωω* 40

keep, *τηρεω* 4
 kill, *ἀποκτεινω* 26
 kind, *γενος* 29
 king, *βασιλευς* 31
 kingdom, *βασιλεια* 9
 know, *γινωσκω* 25; *οἶδα* 34
 knowledge, *γνωσις* 31
 known, make, *φανερωω* 40

land, *γη* 8
 last, *ἐσχατος* 11
 law, *νομος* 5
 lawful, it is, *ἐξεστιν* 20
 lead, *άγω* 13
 lead astray, *πλαναω* 40
 lead away, *ἀπαγω* 13
 learn, *μανθανω* 25
 least, *ἐλαχιστος* 33
 leave, *καταλειπω* 25; *ἀφιημι* 44
 leper, *λεπρος* 5
 letter, *ἐπιστολη* 8

lie, κειμαι 34
 life, ζωη, ψυχη 8
 lift up, αἶρω 26
 light, φως 29
 like, ὁμοιος 12
 like manner, in, ὁμοιως 33
 little, ὀλιγος 11; μικρος 33
 live, ζαω 40
 lo, ιδε, ιδου 25
 loaf, ἄρτος 6
 (no) longer, οὐκετι, μηκετι 37
 look at, θεωρω 4
 loose, λυω 3
 lord, Lord, κυριος, Κυριος 5
 lose, ἀπολλυμι 44
 love (n.), ἀγαπη 8
 love (vb.), φιλεω 4; ἀγαπαω 40

make, ποιω 4
 man, ἀνθρωπος 5; ἀνηρ 28
 (young) man, νεανιας 10
 many, πολλοι 32
 marry, γαμω 14
 member, μελος 29
 mercy, ἐλεος 29
 mercy on, have, ἐλεω 14
 messenger, ἄγγελος 5
 middle, midst, μεσος 11
 minister (vb.), διακονω 14
 money, ἀργυριον 7
 month, μην 28
 more (adj.), πλειων 30
 more (adv.), μαλλον 33
 most, μαλιστα 33
 mother, μητηρ 28
 mountain, ὄρος 29
 mouth, στομα 29
 much, πολυς 32
 multitude, πληθος 29
 must, see necessary
 my, ἐμος, μου 19
 myself, ἐμαυτον 19

mystery, μυστηριον 7
 name, ὄνομα 29
 nation, ἔθνος 29
 near, draw, ἐγγιζω 22
 necessary, it is, δει 20
 need, χρεια 9
 neither, see Vocab. 18
 new, καινος 11; νεος 12
 night, νυξ 28
 no longer, οὐκετι, μηκετι 37
 no one, οὐδεις, μηδεις 32
 nor, see Vocab. 18
 not, οὐ 10; μη 18
 (and) not, see Vocab. 18
 not even, see Vocab. 18
 now, νυν, νυνι, ἄρτι, ἤδη 37

O, ὦ 5
 obey, ὑπακουω 13
 offer, προσφερω 13
 old, παλαιος 12
 on, see Vocab. 16
 one, εἰς μια ἐν 32
 one another, ἀλληλους 15
 one's own, ἴδιος 12
 only, μονος 11
 open, ἀνοιγω 13
 opportunity, καιρος 6
 or, ἢ 33; εἴτε 39
 (in) order that, ἵνα, ὅπως 38
 other, ἕτερος 12; ἄλλος 15
 ought, ὀφειλω 26
 our, ἡμων p. 80
 out of, ἐκ 10; ἐξω 16
 outside, ἐξω 16
 owe, ὀφειλω 26
 own, ἴδιος 12
 parable, παραβολη 8
 paralytic (man), παραλυτικος 5
 part, μέρος 29
 Passover, πασχα 29

Paul, Παυλος 9
 pay (n.), μισθος 6
 pay (vb.), ἀποδιδωμι 42
 peace, εἰρηνη 8
 people, λαος 5
 perceive, ἐπιγινωσκω 13
 perhaps, see Hesitant questions,
 Lesson 18
 perish ἀπολλυμαι 27, 44
 persecute, διωκω 13
 persuade, πειθω 13
 Peter, Πητρος 9
 Pharisee, Φαρισαιος 5
 place (n.), τοπος 5
 place (vb.), τιθημι 41
 place upon, ἐπιτιθημι 41
 poor, πτωχος 11
 possible, δυνατος 11
 power, δυναμις 31
 powerful, δυνατος 11
 practice, πρασσω 22
 pray, προσευχομαι 23
 prayer, προσευχη 8
 preach, κηρυσσω 22
 preach the gospel, εὐαγγελιζομαι 23
 prepare, ἐτοιμαζω 22
 presbyter, πρεσβυτερος 5
 present, παριστημι 43
 present time, at the, νυν 37
 price, τιμη 8
 priest, ἱερευς 31
 prison, φυλακη 8
 privately, κατ' ἴδιαν 16
 proclaim, κηρυσσω 22
 promise, ἐπαγγελια 9
 prophesy, προφητεω 13
 prophet, προφητης 10
 pure, καθαρως 12
 pursue, διωκω 13
 put on, ἐνδυω 13
 question, ἐρωταω, ἐπερωταω 40

race, γενος 29
 raise, raise up, ἐγειρω 3; ἀνιστημι
 43
 rather, μαλλον 33
 read, ἀναγινωσκω 13
 rebuke, ἐπιτιμαω 40
 receive, παραλαμβανω 13; δεχομαι
 23
 reckon, λογιζομαι 23
 recognise, ἐπιγινωσκω 13
 rejoice, χαιρω 13
 release, ἀπολυω 13
 remain, μενω 3
 remaining, λοιπος 11
 repent, μετανοω 4
 repentance, μετανοια 9
 rest, the, λοιποι 11
 result that, with the, ὥστε 20
 resurrection, ἀναστασις 31
 return, ὑποστρεφω 35
 reveal, ἀποκαλυπτω 22
 revelation, ἀποκαλυψις 31
 reward, μισθος 6
 rich, πλουσιος 12
 right (hand), δεξιος 12
 righteous, δικαιος 12
 righteousness, δικαιοσυνη 8
 rise, ἀνιστημι (intrans.) 40
 river, ποταμιος 5
 rock, πετρα 9
 round, περι 16
 rouse, ἐγειρω 26
 rule, ἀρχω 23
 ruler, ἀρχων 28
 Sabbath, σαββατον 7
 sacrifice, θυσια 9
 saint, ἅγιος 12
 salvation, σωτηρια 9
 same, αὐτος 15
 sanctify, ἀγιαζω 22
 Sanhedrin, συνεδριον 7

- Satan, Σατανας 10
 save, σωζω 3
 saviour, σωτηρ 28
 say, λεγω 3, 25; φημι 44
 scribe, γραμματευσ 31
 Scripture, γραφη 8
 sea, θαλασσα 9
 season, fitting, καιρος 6
 seat, καθιζω 22
 second, δευτερος 12
 see, βλεπω 3; θεωρω 4; οραω
 25, 40
 seed, σπερμα 26
 seek, ζητω 14
 seem, δοκεω 14
 sell, αποδιδωμι 42
 send, πεμπω 3; αποστελλω 26
 send out, εκβαλλω 13
 sergeant-major, εκατονταρχης 32
 servant, διακονος 5; παις 28
 serve, διακονω 14
 seven, επτα 32
 sheep, προβατον 7
 shine, φαινω 35
 show, δεικνυμι 44
 shrine, ναος 6
 sick, ασθενης 30
 sign, σημειον 7
 silver, αργυριον 7
 similarly, ομοιως 33
 Simon, Σιμων 28
 sin (n.), αμαρτια 9
 sin (vb.), αμαρτανω 25
 sinner, αμαρτωλος 6
 sit, καθιζω 22; καθημαι 34
 sit at table, ανακειμαι, κατακειμαι
 34
 sit at table with, συνανακειμαι 34
 six, εξ 32
 slave, δουλος 6
 small, μικρος 12, 33
 smallest, ελαχιστος 33
 so, ουτως 33
 so that, ωστε 20
 soldier, στρατιωτης 10
 someone, something, τις, τι 30
 son, υιος 6
 soul, ψυχη 8
 sound, φωνη 8
 sow, σπειρω 26
 speak, λαλεω 4
 specially, μαλιστα 33
 spirit, πνευμα 29
 stand, ιστημι 43
 stand beside, παριστημι 43
 stand by, εφιστημι, παριστημι 43
 star, αστηρ 28
 steadfastness, υπομονη 8
 still, επι 37
 stone, λιθος 5
 strong, ισχυρος 12
 stumble, cause to, σκανδαλιζω 22
 stumbling-block, σκανδαλον 22
 such, of such a kind, τοιουτος 37
 suffer, πασχω 25
 sufficient, ικανος 11
 sun, ηλιος 6
 synagogue, συναγωγη 8
 take, λαμβανω 3
 take away, αιρω 26
 take hold of, κρατεω 14; απομαι
 23
 tax-collector, τελωνης 10
 teach, διδασκω 13
 teacher, διδασκαλος 5
 teaching, διδαχη 8
 temple, ναος 6; ιερον 7
 tempt, πειραζω 22
 temptation, πειρασμος 6
 ten, δεκα 32
 test, πειραζω 22
 than, η 33
 thank, give thanks, ευχαριστω 14

- that (conj.), οτι 26
 that (demon.), εκεινος 14
 that (relat.), ος η ο 18
 the, ο η το 8
 then, ουν, αρα 10; τοτε 37
 there, εκει 37; preparatory 'there',
 Lesson 16
 therefore, ουν, αρα 10; διο 18
 thing, p. 58
 think, δοκεω 14
 third, τριτος 11
 this, ουτος 14
 (in) this manner, ουτως 33
 (by) this time, ηδη 37
 thousand, χιλιοι, χιλιας 32
 three, τρεις 32
 throne, θρονος 5
 through, δια 16
 throw, βαλλω 3
 throw out, εκβαλλω 13
 thus, ουτως 33
 time, χρονος, καιρος 6
 to, see Vocab. 16
 today, σημερον 37
 tomb, μνημειον 7
 tongue, γλωσσα 9
 touch, απομαι 23
 towards, προς 10
 tradition, παραδοσις 31
 tree, δενδρον 7
 tribulation, θλιψις 31
 tribune, military, χιλιαρχος 32
 trouble, θλιψις 31
 true, αληθης 30
 truly, αληθως, αμην 33
 truth, αληθεια 9
 turn, στρεφω, επιστρεφω 35
 twelve, δωδεκα 32
 two, δυο 32
 under, υπο 16
 understand, συνιημι 44
 unrighteousness, αδικια 9
 until, αχρι, εως 16, 26
 upon, επι 16
 vessel, σκευος 29
 village, κωμη 8
 vineyard, αμπελων 28
 virgin, παρθενος 6
 voice, φωνη 8
 wait upon, διακονω 14
 walk, περιπατω 14
 wander, cause to, πλαναω 40
 warn, επιτιμαω 40
 water, υδωρ 29
 way, οδος 6
 we, ημεις 19
 weak, ασθενης 30
 weak, am, ασθενω 14
 weep, κλαιω 13
 well, ευ, καλως 33
 what? of what sort? ποιος 37
 when, whenever, οτε, οταν 26, 38
 where, οπου 37
 where? που 37
 whether, ειτε 39
 while, εως 26
 whither, οπου 37
 who, which, whoever, ος 18; οστις
 30
 who? what? τις, τι 30
 whole, ολος 14
 why? τι 30
 widow, χηρα 9
 wife, γυνη 28
 will (n.), θελημα 29
 will, am willing, θελω 20; βουλομαι
 23
 wind, ανεμος 6
 wine, οινος 6

wisdom, σοφία 9	world, κοσμος 5
wise, σοφος 11	worse, χειρων 30
wish, θελω 20; βουλομαι 23	worship, προσκυνεω 14
with, see Vocab. 16	worthy, αξιος 12
witness, μαρτυρια, μαρτυριον 9; μαρτυς 28	write, γραφω 3
(bear) witness, μαρτυρεω 4	writing, γραφη 8
woe, ουαι 33	wrong, do, αδικεω 14
woman, γυνη 28; expressed without a noun, pp. 58, 92	year, ετος 29
wonder (n.), τερας 29	yes, ναι 33
wonder at, θαυμαζω 22	yet, ετι 37
word, λογος 5; ρημα 29	you, συ, υμεις 19
work (n.), εργον 7	young, νεος 12
work (vb.), εργαζομαι 23	young man, νεανιας 10
workman, εργατης 10	your, yours, σος 19; υμων p. 80
	yourself, σεαυτον 19

GREEK INDEX OF WORDS GIVEN IN THE VOCABULARIES

An index, rather than a general Greek-English Vocabulary, has been provided for two reasons. On the one hand, it encourages an effort of memory by making the meanings slightly less accessible. On the other, by directing the reader back to the vocabularies, it helps to impress *groups* of words on the mind.

This index covers all the words needed for the English-Greek exercises, but after Lesson 31 the student is expected to use a lexicon for the less common words in the Greek-English exercises.

The number after the Greek word refers to the Vocabulary in which it will be found. *p.* or *pp.* refers to the page or pages on which further information is to be found. When the **principal parts** of a verb are set out in full on pp. 227 f., the appropriate page reference is given in **heavy type**.

α- pp. 198, 201	ακουω 13, p. 227	αξιος 12
Αβρααμ 29	αληθεια 9	απαγγελλω 26
αγαθος 11, p. 131	αληθης 30	απαγω 13
αγαπαω 40	αληθως 33	απας 32
αγαπη 8	αλλα 10	απεθανον 25
αγαπητος 11	αλληλους 15, p. 62	απερχομαι 23
αγγελλω 26, p. 227	αλλος 15, p. 62	απιστος 11
αγγελος 5	αμαρτανω 25	απο 10
αγιαζω 22	αμαρτια 9	αποδιδωμι 42
αγιος 12	αμαρτωλος 6	αποθνησκω 13, p. 227
αγοραζω 22	αμην 33	αποκαλυπτω 22
αγρος 5	αμπελων 28	αποκαλυψις 31
αγω 13, p. 227	αν 38	αποκρινομαι 23, p. 111
αδελφος 5	αναβαινω 25, p. 227	αποκτεινω 26
αδικεω 14	αναγνωσκω 13	απολλυμι 27, 44, p. 228
αδικια 9	ανακειμαι 34	απολυω 13
αιμα 29	αναστασις 31	αποστελλω 26, p. 228
αιρω 26, p. 227	Ανδρας 10	αποστολος 5
αιτεω 4	ανεμος 6	απτομαι 23
αιων 28	ανηρ 28	απωλομην 27
αιωνιος 11	ανθρωπος 5	αρα 10
ακαθαρτος 11	ανιστημι 43	
ακολουθεω 14	ανοιγω 13, p. 227	

GREEK INDEX

- ἀργυριον 7
 ἀρνεομαι 23
 ἀρτι 37
 ἄρτος 6
 ἀρχη 8
 ἀρχιερευς 31
 ἀρχομαι 23
 ἀρχω 23
 ἀρχων 28
 ἀσθενεω 14
 ἀσθενης 30
 ἀσπαζομαι 23
 ἀστηρ 28
 αὐτος 15, pp. 60f.
 ἀφεις 31
 ἀφημι 44, p. 228
 ἀχρι 16
 Βαλλω 3, pp. 120, 227
 βαπτίζω 22
 βαπτισμα 29
 βαπτιστης 10
 βασιλεια 9
 βασιλευς 31
 βασταζω 22
 βιβλιον 7
 βλασφημιω 4
 βλέπω 3
 βουλομαι 23
 Γαλιλαια 9
 γαμεω 14
 γαρ 10
 γενεα 9
 γενησομαι 23
 γενναω 40
 γενος 29
 γη 8
 γινομαι 23, pp. 111, 227
 γνωσκω 3, pp. 102, 227
 γλωσσα 9
 γνωσις 31
 γραμματευς 31
 γραφη 8
 γραφω 3, p. 227
 γυνη 28
 Δαιμονιον 7
 δε 10, p. 80
 δει 20
 δεικνυμι 44
 δεκα 32
 δειδρον 7
 δεξιος 12
 δευτερος 12
 δεχομαι 23, p. 227
 δεω 14, p. 142 n. 2
 δια 16
 διαβολος 6
 διαθηκη 8
 διακονεω 14
 διακονος 5
 διδασκαλος 5
 διδασκω 13, p. 87
 n. 1
 διδαχη 8
 διδωμι 42, p. 228
 διερχομαι 23
 δικαιος 12
 δικαιοσυνη 8
 δικαιοω 40
 διο 18
 διωκω 13
 δοκεω 14
 δοξα 9
 δοξαζω 22
 δουλος 6
 δυναμαι 20, p. 83
 δυναμις 31
 δυνατος 11
 δυο 32
 δωδεκα 32
 Ἐαν 39
 ἑαυτον 15, p. 81
 ἐγγιζω 22
 ἐγγυς 37
 ἐγειρω 3, pp. 214, 227
 ἐγενομην 27
 ἐγω 19
 ἔθνος 29
 εἰ 39
 εἶδεναι 34
 εἶδον 25
 εἰκων 28
 εἶμι 12, p. 244
 εἶπον 25
 εἶρηνη 8
 εἰς 10, pp. 86, 141
 n. 2
 εἰς 32, p. 127
 εἰσερχομαι 23
 εἴτε 39
 ἐκ 10
 ἕκαστος 11
 ἑκατον 32
 ἑκατονταρχης 32
 ἐκβαλλω 13
 ἐκει 37
 ἐκεινος 14
 ἐκκλησια 9
 ἐκπορευομαι 23
 ἐλαχιστος 33, p. 131
 ἔλεεω 14
 ἔλεος 29
 ἔλευθερος 12
 ἔλευσομαι 25
 Ἑλλην 28
 ἐλπίζω 22
 ἐλπις 28
 ἐμαθον 25
 ἐμαντον 19, p. 81
 ἔμος 19
 ἐμπροσθεν 16

GREEK INDEX

- ἐν 10
 ἐν 32
 ἐνδω 13, pp. 76
 n. 1, 93
 ἐντολη 8
 ἐνωπιον 16
 ἐξ 32
 ἐξερχομαι 23
 ἐξεστιν 20
 ἐξουσια 9
 ἐξω 16
 ἐξω 25
 ἐπαγγελια 9
 ἐπαθον 25
 ἐπερωταω 40
 ἐπεσον 25
 ἐπι 16
 ἐπιγινωσκω 13
 ἐπιστολη 8
 ἐπιστρεφω 35
 ἐπιτιθημι 41
 ἐπιτιμαω 40
 ἐπτα 32
 ἐργαζομαι 23
 ἐργατης 10
 ἔργον 7
 ἔρημος 6
 ἐρχομαι 23, p. 228
 ἔρω 26
 ἐρωταω 40
 ἐσθιω 3, p. 228
 ἐσχατος 11
 ἐσχον 25
 ἔτερος 12, p. 62 n. 1
 ἐτι 37
 ἐτοιμαζω 22
 ἔτος 29
 εὐ 33
 εὐαγγελιζομαι 23
 εὐαγγελιον 7
 εὐθεως 37
 εὐθυς 37
 εὐλογεω 4
 εὕρισκω 3, p. 228
 εὐχαριστω 14
 ἐφαγον 25
 ἐφιστημι 43
 ἐχθρος 5
 ἔχω 3, p. 228
 ἔως 16, 26
 Ζαω 40, p. 239
 ζητεω 4
 ζωη 8
 Ἡ 33
 ἦδη 37
 Ἡλειας 10
 ἦλλον 25
 ἥλιος 6
 ἡμεις 19
 ἡμερα 9
 ἦνεγκον 25
 Θαλασσα 9
 θανατος 5
 θαυμαζω 22
 θελημα 29
 θελω 20, p. 228
 Θεος 6, p. 35
 θεραπευω 3
 θεωρεω 4
 θλιψις 31
 θνησκω pp. 55, 228
 θρονος 5
 θυγατηρ 28
 θυρα 9
 θυσια 9
 Ἰακωβος 6
 ἰαομαι p. 170 n. 1
 ἰδε 25
 ἰδιος 12
 ἰδου 25
 ἱερευς 31
 ἱερον 7
 Ἱερουσαλημ 7
 Ἰησους 6, p. 36
 ἱκανος 11
 ἱματιον 7
 ἰνα 38
 Ἰουδαια 9
 Ἰουδαιος 5
 Ἰουδας 10
 Ἰσραηλ 5
 ἰστημι 43
 ἰσχυρος 12
 ἰχθυς 31
 Ἰωανης 10
 Κάγω 19
 καθαρίζω 22
 καθарος 12
 καθημαι 34
 καθίζω 22
 καθιστημι 43
 καθως 19
 και 5
 καινος 11
 καιρος 6
 κάκεινος 19
 κακος 11, p. 131
 καλεω 4, p. 228
 καλος 11
 καλως 33
 καρδια 9
 καρπος 6
 κατα 16, p. 66
 καταβαινω 25, p. 227
 κατακειμαι 34
 καταλειπω 25
 κατοικεω 14
 καυχομαι 40
 κειμαι 34
 κεφαλη 8
 κηρυσσω 22, p. 227

GREEK INDEX

κλαιω 13
 κοσμος 5
 κραζω 22, p. 228
 κρατεω 14
 κρεισσων 30, p. 131
 κριμα 29
 κρινω 3, p. 228
 κρισις 31
 κριτης 10
 κρυπτω 22
 κυριος 5
 κωμη 8

Λαλεω 4
 λαμβανω 3, pp. 123
 n. 2, 228
 λαος 5
 λεγω 3, p. 228
 λεπρος 5
 λημφομαι 25
 λιθος 5
 λογιζομαι 23
 λογος 5
 λοιπος 11
 λυω 3, pp. 232f.

-μα ending, p. 219 n. 1
 μαθητης 10
 μακαριος 12
 μαλιστα 33, p. 131
 μαλλον 33, pp. 131f.
 μανθανω 25
 μαρτυρεω 4
 μαρτυρια 9
 μαρτυριον 9
 μαρτυς 28
 μαχαιρα p. 185 n. 1
 μεγας 32, pp. 128f.,
 131
 μειζων 30, p. 131
 μελλω 20, p. 171 n. 1
 μελος 29

μεν 19
 μενω 3
 μερος 29
 μεσος 11
 μετα 16
 μετανοεω 4
 μετανοια 9
 μη 18, pp. 162 n. 1,
 163
 μηδε 18
 μηδεις 32, pp. 127f.
 μηκετι 37
 μην 28
 μητε 18
 μητηρ 28
 μητι 18
 μια 32
 μικρος 12, p. 131
 μισεω 4
 μισθος 6
 μνημειον 7
 μονος 11
 μυστηριον 7

Ναι 33
 ναος 6
 νεανιας 10
 νεκρος 12
 νεος 12
 νεφελη 8
 νομος 5
 νυν, νυνι 37
 νυξ 28

Ὁ ἢ το 8, pp. 34ff.
 ὁδος 6
 οἶδα 34
 οἶκια 9
 οἰκοδομεω 14
 οἶκος 6
 οἶνος 6
 οἶσω 25

ὀλιγος 11
 ὀλος 14
 ὁμοιος 12
 ὁμοιος 33
 ὄνομα 29
 ὀπισω 16
 ὀπου 37
 ὀπως 38
 ὄραω 25, 40, p. 228
 ὄργη 8
 ὄρος 29
 ὄς ἢ ὄ 18
 ὄσος 37
 ὄστις 30, pp. 122,
 160f.
 ὅταν 38
 ὅτε 26
 ὅτι 26, pp. 106ff.,
 122
 ὅτου p. 161
 οὐ 10, pp. 75, 163
 οὐαι 33
 οὐδε 10
 οὐδεις 32, pp. 127f.
 οὐκετι 37
 οὐν 10
 οὐρανος 6
 οὐς 29
 οὐτε 18
 οὗτος 14
 οὕτως 33
 οὕχι 18
 ὄφειλω 26
 ὄφθαλμος 5
 ὄχλος 6
 ὄφομαι 25

Παιδιον 7
 παις 28
 παλαιος 12
 παλιν 37
 παντοτε 37

GREEK INDEX

παρα 16
 παραβολη 8
 παραγγελω 26
 παραγινομαι 23
 παραδιδωμι 42
 παραδοσις 31
 παρακαλεω 14
 παραλαμβανω 13
 παραλυτικός 5
 παρθενος 6
 παριστημι 43
 παρουσια 9
 πας 32, pp. 126f.
 πασχα 29
 πασχω 25
 πατηρ 28
 Παυλος 9
 πειθω 13, p. 228
 πειραζω 22
 πειρασμος 6
 πεμνημι 3
 πεντε 32
 -περ p. 208
 περι 16
 περιπατεω 14
 περισσευω 13
 πετρα 9
 Πετρος 9
 πινω 25, p. 228
 πιπτω 25, p. 228
 πιστευω 13, p. 141
 n. 2
 πιστις 31
 πιστος 11
 πλαναω 40
 πλειων 30, pp. 131f.
 πληθος 29
 πληρης 30
 πληρωω 40
 πλοιον 7
 πλουσιος 12
 πνευμα 29

ποιεω 4
 ποιος 37
 πολις 31
 πολυς 32, pp. 128f.,
 131
 πονηρος 12
 πορευομαι 23
 ποταμος 5
 ποτηριον 7
 που 37
 πους 28
 πρασσω 22, p. 227
 πρεσβυτερος 5
 προ 16
 προβατον 7
 προς 10, p. 86
 προσερχομαι 23
 προσευχη 8
 προσευχομαι 23
 προσκυνεω 14
 προσφερω 13
 προσωπον 7
 προφητεω 13
 προφητης 10
 πρωτος 11
 πτωχος 11
 πυρ 29
 πως 37

Ῥημα 29

Σαββατον 7
 σαρξ 28
 Σατανας 10
 σεαυτον 19, p. 81
 σημειον 7
 σημερον 37
 Σιμων 28
 -σις ending, p. 219
 n. 1
 σκανδαλιζω 22
 σκανδαλον 22

σκενος 29
 σκοτος 29
 σος 19
 σοφια 9
 σοφος 11
 σπειρω 26, p. 228
 σπερμα 29
 σταυρος 6
 σταυρωω 40
 στομα 29
 στρατιωτης 10
 στρεφω 35
 συ 19
 συν 16
 συναγω 13
 συναγωγη 8
 συνανακειμαι 34
 συνεδριον 7
 συνειδησις 31
 συνερχομαι 23
 συνιημι 44
 σωζω 3, pp. 167 n. 2,
 228
 σωμα 29
 σωτηρ 28
 σωτηρια 9

Τε 18
 τεκνον 7
 τελος 29
 τελωνης 10
 τερας 29
 τεσσαρακοντα 32
 τεσσαρες 32
 τηρεω 4
 τιθημι 41, p. 228
 τιμαω 40, pp. 238f.
 τιμη 8
 τις, τίς 30
 τοιουτος 37
 τοπος 5
 τότε 37

GREEK INDEX

- τρεις, τρια 32
 τριτος 11
 τυφλος 11
 ὕδωρ 29
 υἱός 6
 ὑμεις 19
 ὑπαγω 13, p. 103 n. 1
 ὑπακουω 13
 ὑπαρχω 23
 ὑπερ 16
 ὑπο 16
 ὑποκριτης 10
 ὑπομονη 8
 ὑποστρεφω 35
 Φαγομαι 25
 φαινω 35
 φανερω 40, pp. 240f.
 Φαρισαιος 5
 φερω 13, p. 228
 φευγω 25
 φημι 44
 φιλεω 4, pp. 236f.
 φιλος 5
 φοβεομαι 23
 φοβος 5
 φυλακη 8
 φυλασσω 22
 φωνεω 14
 φωνη 8
 φως 29
 Χαιρω 13
 χαρα 9
 χαρις 28
 χειρ 28
 χειρων 30, p. 131
 χηρα 9
 χιλιαρχος 32
 χιλιοι, -as 32
 χρεια 9
 Χριστος 5
 χρονος 6
 χωρις 16
 Ψυχη 8
 Ω 5
 ὠδε 37
 ὠρα 9
 ὠς 19
 ὡσπερ 19
 ὡστε 20

GENERAL INDEX

In the case of the various forms and uses which have already been collected in the Summary, reference is made to the page number of the Summary only. This number is given in **heavy** type and the individual items are not repeated here.

- Abbott-Smith, G. 191
 Ablative 45, 207
 Abstract nouns 4; with article 35
 Accents viif., 23, 51, 72 n. 1, 105, 121
 Accidence 8
 Accusative 9, **244**
 Acrostic 218
 Action: linear, punctiliar, state of completion 54, 96ff., 139f.
 Action ending in -ais 219 n. 1
 Active voice 11
 Adjective clauses 13f., 73; adjectival participle 151
 Adjectives 2, 5, 47f., 50, 230f., **246**
 Adverb clauses 13f., 151f.; adverbial participle 151f.
 Adverb-prepositions 79 n. 1, 206
 Adverbs 2, 7, 131f., 221f., 224
 Adversative clauses 14, 152
 Agent 69f.
 Alexander the Great 17
 Alphabet 17ff.
 Anacolouthon 204
 Antecedent 5, 72f.
 Aorist 96ff., **232ff.**
 Apodosis 166
 Apostrophe 22, 199
 Apposition 9, 13, 40 n. 1
 Aramaic 156, 197
 Arian controversy 202
 Arndt-Gingrich-Bauer 191
 Article 2, 30, 40, **245 f.**
 Asyndeton 200, 204
 Attendant circumstances 153
 Attic dialect 17
 Attributive use of adjectives 6, 48
 Augment 53, 97
 Auxiliary verbs 10, 27, 156
 Bauer, W. 191
 Blass-Debrunner 35 n. 1, 192
 Breathings viii, 21
 Byzantine period 17
 Capitals 18f., 21, 24
 Cases 9, 64, **244 f.**
 Causal clauses 14, **248**
 Classical Greek 16, 62 n. 1
 Clauses, definition of 1; *see also* Adjective, Adverb, Noun
 Collective nouns 4, 127 n. 1
 Commands **247**
 Comparative clauses 14; participle 222
 Comparison of adjectives and adverbs 6, 8, 130ff., **231**
 Complement 7, 9, 13, 35
 Complex sentences 13
 Compound verbs 54f.; prepositions after 212
 Concessive clauses 14, 152
 Conditions 152, 166ff., **249**
 Conjunctions 2, 200
 Consecutive or consequence clauses 14, 85, **248**
 Construction according to sense 127 n. 1
 Contracted verbs **236ff.**
 Contraction, rules of 29, 83 n. 1, 171
 Co-ordinate clauses 13
 Crasis viii, 209
 Cursives 17
 Dana, H. E. 192
 Dative 9, **245**
 Declensions **229ff.**
 Deliberative subjunctive 163
 Demonstratives 4, 5, 57f.
 Dentals 89, **234**
 Dependent (Indirect) commands, questions, statements, 14, **249**
 Deponent verbs 93, 212
 Diaeresis 22
 Dialects 17
 Digamma 195, 222

- Diminutives 196, 198
 Diphthongs 20, 196
 Direct speech 13, 107f.
 Disjunctive particle 222
 Doric dialect 17; genitive 44, 199
 Double accusative 76 n. 1, 87 n. 1
 Double negative 128, 163
 Doubtful assertion: subjunctive 160;
 optative 168
- Elative superlative 6, 132
 Elision viii, 22, 205
 Emphasis 26, 31, 61, 79f.
 Emphasising pronoun 5, 61
 Emphatic negative future 163 (and
 footnote)
 Enclitics 121 n. 1
 English grammar ix, 1ff.
 Entreaty 12
 Epistolary aorist 164 n. 1
 Extension, *see* Accusative
- Fearing, verbs of 162 n. 1
 Feminine nouns of 2nd declension
 196
 Filling, verbs of 172 n. 2
 Final clauses 14, 248
 Finite verb 13
 First aorist endings to Second aorist
 stems 101
 First declension 229
 Funk-Blass-Debrunner 35 n. 1, 192
 Future conditions 167
 Future 232ff.; emphatic negative 163
 (and footnote); liquid 104f.; peri-
 phrastic 156
- Gender 8, 37
 Genitive 9, 245
 Greek language 16
 Gutturals 89, 234
- Hargreaves, A. C. M. 192
 Hebrew 17, 111, 191, 194, 196f.,
 199
 Hellenistic age 16; culture 17; Greek
 17, 162
 Hesitant questions 75
 Homer 16
 Hortatory subjunctive 163
 Howard, W. F. 192
 Hudson, D. F. vii
- Identical adjective 6, 61
 Imperative 12, 73ff.; of verb 'to be' 111
 Imperfect 54; periphrastic 156
 Incomplete predication, verbs of 6
 Impersonal verbs 10, 209
 Indefinite article 30
 Indefinite clauses 160f.
 Indefinite pronoun 5, 121f.
 Indefinite relative pronoun 122
 Indicative mood 11
 Indirect speech 13f.; *see also* Depen-
 dent
 Indo-European 16, 45 n. 1
 Infinitive, verb 13
 Infinitive 12, 84ff., 247
 Inflection 8ff., 25
 Initial vowel changes 53
 Instrument, instrumental case 45 n. 1,
 46, 69f., 245
 Intensive, *see* Emphasising pronoun
 Interrogative pronouns and adjectives
 5, 121f.; adverbs 7, 224
 Intransitive verbs 6, 31f., 180
 Iota: consonantal 19; subscript 22
 'It', preparatory use of 67
- Jay, E. G. xi
- Key x
 Koiné Greek 17, 162
- Labials 89, 234
 Latin 1f., 4, 6, 19, 45 n. 1
 Lexicon: meaning of 18; choice of
 191; use of 219f.
 Linear, *see* Action
 Linear B 16
 Liquid verbs 104f.
 Local clauses 14
 Locative case 45, 45 n. 1, 207, 245
 Lord's Prayer 98
- Machen, J. G. xi
 Main clause 13
 Mantey, J. R. 192
 Metzger, B. M. ix, 191
 - μ verbs 175ff., 242ff.
 Middle voice 92ff., 232ff.
 Modern Greek 17, 45 n. 1, 162
 Mood 11
 Morgan, R. B. ix
 Morgenthaler, R. viii

- Morphology 8; books on 191f.;
 summary of 229ff.
 Moule, C. F. D. 192
 Moulton, J. H. 35 n. 1, 192
 Movable ν 25
 Mutes 89, 116, 234
- Negative 248; double 128; em-
 phatic future 163 (and footnote);
 prefix 198, 201
 Neuter plural subject 38
 New Testament vocabulary vi, viii,
 191
 Newman, B. M. 191
 Nominative 9, 244; absolute 155
 Noun clauses 13, 106f.; *iva* 162
 Noun phrases 12
 Nouns 1, 4, 229
 Number 8, 32, 38, 244
 Numerals 129 n. 1, 220f.
 Nunn, H. P. V. vi, 192
- Object, direct and indirect 6, 13, 30f.,
 45
 Object clauses 106f.
 Optative 168, 247
 Order of words 31, 35, 244
- Parsing 15
 Participles 12, 147ff., 247
 Particles 200, 208, 222, 224
 Parts of speech 1ff.
 Passive voice 11
 Perfect tense 136ff., 227f.; peri-
 phrastic 157
 Perfective prepositional prefixes 55
 Periphrastic tenses 156f.
 Person 10
 Personal endings 25, 83 n. 1
 Personal pronouns 4, 60, 79f.
 Phrase, definition of 1; noun 12
 Place, adverbs of 7, 224; clauses of 14
 Plato 16
 Pluperfect 136, 138, 141; peri-
 phrastic 157
 Plural verb with singular subject
 127 n. 1
 Positive degree 6
 Possessive pronouns and adjectives 4,
 5, 60, 80f.
 Predicate, predicative use 1, 6, 7, 50,
 246
- Preparatory 'it' and 'there' 67
 Prepositions 2, 64ff., 245; after com-
 pound verbs 212; prefixes 54f.,
 226
 Present tense 25ff.
 Principal parts 102f., 227f.
 Prohibitions 165f., 247
 Pronouns 2, 4, 230
 Pronunciation x, 18ff.
 Proper names 4; article with 36
 Protasis 166
 Punctiliar, *see* Action
 Punctuation 22
 Purpose 14, 86f., 248
- Questions 27, 75, 248; dependent or
 indirect 14, 168
- Reciprocal pronoun 5, 62
 Reduplication 137, 234
 Reflexive pronouns 5, 61, 81
 Relative clauses 249; pronouns 5,
 72f.
 Result: $\acute{\omega}\sigma\tau\epsilon$ with acc. and inf. 85,
 248; - $\mu\alpha$ ending 219 n. 1
 Revision tests ix, 43, 76, 113, 134,
 173, 186f.
 Robertson, A. T. xi, 192
- Saying, verbs of 14, 106f.
 Second declension 229
 Second tenses 100, 235, 242f.
 Sense, construction according to
 127 n. 1
 Sentences, simple, multiple, complex
 1, 13
 Septuagint 17, 111, 191, 194
 Stem 8, 25, 30, 90, 102
 Stress 23
 Strong, *see* Second tenses
 Subject 1, 9, 13, 30, 84
 Subjunctive 12, 159ff., 246
 Subordinate clauses 13
 Subscript, iota 22
 Suffixes: diminutives 196; - $\pi\epsilon\rho$ 208;
 nouns in - $\mu\alpha$ and - $\sigma\upsilon\varsigma$ 219 n. 1
 Superlative degree 6, 130ff.
 Syntax, books on 192; meaning of 8;
 summary of 244ff.
- Temporal clauses 14, 248f.
 Tense 10f., 138ff., 246

GENERAL INDEX

- 'That', various uses of English word 3
 'Thee', 'Thou' 26
 'There', preparatory use of 67
 Thinking, verbs of 14, 106f.
 Third declension 229
 Time: adverbs of 7, 224; time how
 long, during which, at which 64f.,
 245; *see also* Tense and Temporal
 clauses
 Transitive verbs 6, 31f., 180
 Turner, N. 35 n. 1, 192
 Uncials 17
 Variable vowel 83 n. 1
 Verb 2, 232ff.
 Verbal adjectives 12, 147; nouns 12,
 84
 Vocabulary of N.T. vi, viii, 191
 Vocative 9, 32, 244
 Voice 11
 Vowel lengthening 53, 89, 170
 Weak Aorist 96
 Wishes 168
 Word order 31, 35, 244
 Writing 17, 20ff.