

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.

THE ELEMENTS OF NEW TESTAMENT GREEK

WENHAM ELEMENTS OF N.T. GREEK CAMBRIDGE

30 25000

5 R 175.00

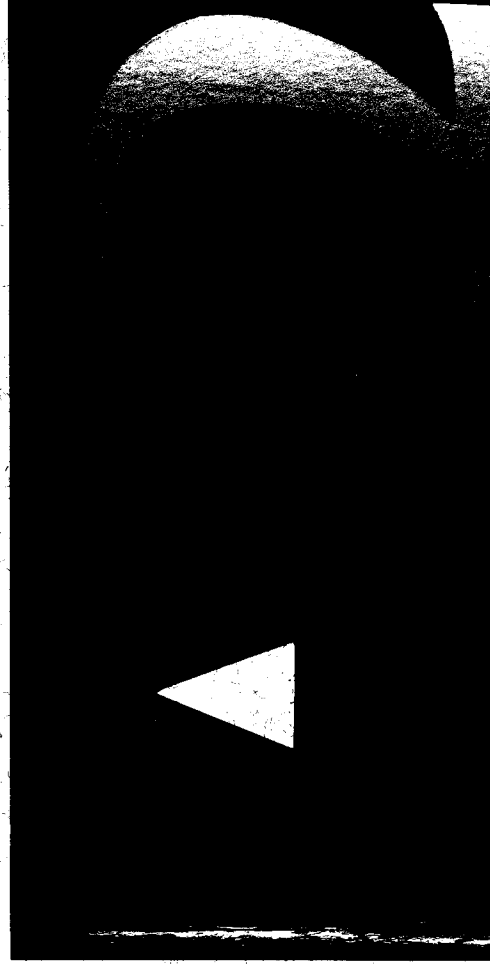
ISBN 0-521-09842-4



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CAMBRIDGE
UNIVERSITY PRESS

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

CAMBRIDGE UNIVERSITY PRESS

The Edinburgh Building, Cambridge CB2 2RU, UK
40 West 20th Street, New York, NY 10011-4211, USA
477 Williamstown Road, Port Melbourne, VIC 3207, Australia
Ruiz de Alarcón 13, 28014 Madrid, Spain
Dock House, The Waterfront, Cape Town 8001, South Africa
<http://www.cambridge.org>

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First published 1965

Reprinted 1967, 1970, 1973, 1975 (twice) 1976
1977, 1979, 1981, 1982, 1984, 1985, 1987, 1988

Reprinted with corrections 1991

Reprinted 1993, 1996, 1997, 1999, 2001, 2003, 2004

Printed in the United Kingdom
at the University Press, Cambridge

ISBN 0 521 09842 4

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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 μ -verbs. I shall consider that I have done the student a great service if I have succeeded in robbing the μ -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 $\mu\epsilon\nu\acute{\omega}$, $-\epsilon\acute{\iota}\varsigma$, $-\epsilon\grave{\iota}$, $-\omicron\delta\omicron\omega$ and in $\epsilon\grave{\iota}$; of always using a grave accent

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

for the relatives ῥ, ὀ, ὀ and αῖ, and an acute for the first syllable of the interrogative pronoun (τίς, τίς, 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 a 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 *τοῦ* with the infinitive, the use of *ἵνα* in noun clauses and the use of *οὐ* and *μή* in questions. The vocabulary I have completely revised with the help of Morgenthaler's *Statistik des Neutestamentlichen Wortschatzes*, replacing the 170 uncommon words by about 110 very common ones. The number of New Testament occurrences of each word is now given in the 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

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

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

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.

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

1. SENTENCES, CLAUSES AND PHRASES

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

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

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

2. SUBJECT AND PREDICATE

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

Subject	Predicate
I	die

The glorious gospel is sent into all the world

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

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

3. PARTS OF SPEECH

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

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

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

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

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

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

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

(7) A **conjunction** is a word that joins together sentences, clauses or words (Latin *conjunctio*, '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 Therefore it is a noun.

WENT Is the name of something. 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'.

[E.G. 5-6] ADJECTIVES

(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 *yourself* 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.'

11. 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	
	IMPERFECT	PAST SIMPLE	PRESENT CONTINUOUS	FUTURE CONTINUOUS
<i>State</i> Continuous	I was loving I used to love		I am loving	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 infinitive**.

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 **opposition 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 infinite.
6. What are the characteristics of verbs of saying and thinking?
7. Give an example of a local, a conditional and an adversative clause.
8. What do you understand by the following terms: predicate, verb of incomplete predication, antecedent, elative superlative, morphology?

LESSON 1

The Greek Language The alphabet, pronunciation and writing

THE GREEK LANGUAGE

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

THE ALPHABET

Old Testament was translated into Greek (the so-called Septuagint version comes probably from the second and third centuries B.C.) and the New Testament was written; through the Byzantine period (beginning c. sixth century A.D.), right into modern times. In spite of many changes Greek has been recognisably one language for more than 3000 years. In the classical period different dialects, such as Attic, Ionic and Doric, existed side by side. Of these, Attic became the foremost literary dialect, and it was adopted as the official language of the Macedonian Empire after the conquests of Alexander the Great. Alexander himself ardently desired to propagate Hellenistic culture throughout his domains, and in time Greek became the *lingua franca* of the civilised world. This 'common' (κοινὴ) 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.

THE ALPHABET

[1]

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
Alpha	ἀλφα	A	α	a
Beta ¹	βητα	B	β	b
Gamma ²	γάμμα	Γ	γ	g
Delta	δέλτα	Δ	δ	d
Epsilon ³	ἐψιλον	E	ε	e
Zeta ⁴	ζήτα	Z	ζ	z
Eta ³	ἥτα	H	η	ē
Theta	θητα	Θ	θ	th
Iota ⁵	ιώτα	I	ι	i
Kappa	κάππα	K	κ	k
Lambda	λάμβδα	Λ	λ	l
Mu ⁶	μυ	M	μ	m
Nu ⁶	νυ	N	ν	n
Xi ⁷	ξι	Ξ	ξ	x
Omicron ³	ὀμικρον	O	ο	o
Pi	πι	Π	π	p
Rho	ῥω	P	ρ	r
Sigma ⁸	σίγμα	Σ	σ, ς	s
Tau ⁹	ταυ	T	τ	t
Upsilon ¹⁰	ὕψιλον	Υ	υ	u

18

THE ALPHABET

[1]

Phi	φι	Φ	φ	ph
Chi ¹¹	χι	Χ	χ	ch
Psi	ψι	Ψ	ψ	ps
Omega	ὦμεγα	Ω	ω	ō

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 Ἰουδαίος, '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, phoe, 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.) εϋ, 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.

19

THE PRONUNCIATION OF DIPHTHONGS

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

<i>ai</i>	as	<i>ai</i>	in	aisle
<i>ei</i>		<i>ei</i>		veil
<i>oi</i>		<i>oi</i>		oil
<i>au</i>		<i>au</i>		Faust
<i>ou</i>		<i>ou</i>		route
<i>eu, ηυ</i>		<i>eu</i>		feud
<i>ui</i>		<i>ui</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 *ν* 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 .

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

H and Y 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*; $\acute{o}$ is pronounced *hó*, $\acute{a}$ 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 $\epsilon\upsilon\rho\upsilon\sigma\kappa\omega$, I find, not $\acute{\epsilon}\upsilon\rho\upsilon\sigma\kappa\omega$. ρ at the beginning of a word has a rough breathing, e.g. $\acute{\rho}\eta\mu\alpha$ (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.

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

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 $\text{'H}\sigma\alpha\iota\alpha\varsigma$ (the Greek form of 'Isaiah') occurs. This is four syllables: 'H-sa-i-a-s , not three: 'H-sa-i-as .

¹ In the case of words which begin with a capital letter, the breathing is placed in front of the word. Thus: $\text{'I}\eta\sigma\upsilon\varsigma$, 'Jesus'; $\text{'I}\omega\upsilon\delta\alpha\iota\omicron\varsigma$, 'Jew'; $\text{'P}\alpha\upsilon\lambda\omicron\varsigma$, 'Rome'. With a diphthong, the breathing is written over the second vowel as usual. Thus: $\text{'Y}\iota\omicron\varsigma$, '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) skotiā(i) phainēi, kai hē skotiā auto ou katalaben. egeneto anthrōpos apetalmenos 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 phōtizei 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 parēlabon. 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 ΔΥΕΙ ΚΥΡΙΟΥΣ 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 λωω

Questions

THE PRESENT INDICATIVE ACTIVE OF λωω

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

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

1st singular	λωω	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	λυσουσι(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.')

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, λυουσιν, λυετε, λυεις. ευρισκ-ομεν, γραφει, βαλλετε. βλεπεις, εγχειρουν. λεγουσιν; κρινετε, βαλλομεν, εσθιω, πεμπουσιν, λαμβανετε, σωζομεν, μενει. εχεις; γνωσκω; 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

-ew 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 or I love
φιλεις		φιλεεις	you are loving or you love
φιλει		φιλεει	he, she or it is loving, loves
φιλουμεν		φιλεομεν	we are loving or we love
φιλειτε		φιλεετε	you are loving or you love
φιλουσι(ν)		φιλεουσι(ν)	they are loving or they love

EXERCISE

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

$$\begin{aligned} \epsilon + \epsilon &\rightarrow \epsilon\iota \\ \epsilon + \omicron &\rightarrow \omicron\upsilon \\ (\epsilon) + \text{long or diphthong} & \end{aligned}$$

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 (-ew) 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 (-w) form.

A

Λαλουμεν, αιτεις, τηρουν, ποιειτε. μετανοει; μαρτυρουν, ζηρειτε, καλω· θεωρουμεν, τηρεις, μισω. βλασφημει; ευλογουσιν, φιλουμεν, βαλλετε, γνωσκω, εγειρεις. εχουσιν; θεραπευει, κρινετε, μενομεν, σωζουσιν.

B

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

LESSON 5

Second Declension nouns in -ος

The nominative, vocative and accusative cases

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

SECOND DECLENSION NOUNS IN -ΟΣ

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

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

[5] NOMINATIVE AND ACCUSATIVE

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

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

In Greek the meaning of the sentence is still the same if we invert the order of the words and write *ἀνθρώπον εὕρισκε 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 *μένω* '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 λαλέω, can be used either transitively or intransitively:

e.g. Transitive: λαλούμεν λόγους We speak words
Intransitive: λαλούμεν We talk

(It will be noticed that in the vocabulary only one English equivalent is normally given for each Greek word, e.g. λαλέω, 'I speak'. But in fact two words in different languages are seldom, if ever, precisely equivalent. A word may have several possible translations. λαλέω, 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.

ἄνθρωπος ἐγείρει λίθον A man raises a stone
ἄνθρωποι ἐγείρουσιν λίθον Men raise a stone
ἄνθρωπος καὶ ἄγγελος ἐγείρουσιν A man and an angel raise a stone
λίθον

VOCATIVE

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

Thus: Κυριε, σωζεῖς { O Lord, you save
or ὦ Κυριε, σωζεῖς } { or Lord, you save.

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. ὦ Ἰσραηλ, θάνατον ζητεῖτε; 2. ἄγγελος λαὸν σωζει. 3. κυριος γραφει λογους. 4. τηρεῖτε νομους. 5. Φαρισαῖοι φιλοῦσιν Χριστον; 6. θεωρεῖτε ἄγγους. 7. ἐχει θρονον. 8. μισε κοσμον καὶ ζητει φιλον. 9. λεπτρε, βλασφημεις; 10. γυνωσκ-ομεν θανατον. 11. βαλλω λιθους. 12. διακονοι μαρτυρουσιν. 13. εὐλογοῦμεν διδασκαλους. 14. ἀποστολος θεραπευει παρα-λυτικον; 15. Ἰουδαῖοι καὶ Φαρισαῖοι αἰτοῦσιν φιλους. 16. ὀφθαλμοις θεραπευει. 17. φοβος λαμβανει ἀδελφους καὶ λαον. 18. ζητεῖς πρεσβυτερον; 19. ποιουμεν ποταμον. 20. ἐχω ἐχθρους.

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

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 Ἰησοῦς

THE GENITIVE CASE

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

e.g. οἶκος ἀνθρώπου 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. γράφει νόμους λαῷ. He writes laws for a people.
μαρτυρεῖ ἀνθρώποις. 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 ἀνθρώπου of the man
τοις ἀνθρώποις to the men.

'The man's house' is sometimes written in the following order: ὁ του ἀνθρώπου 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) Θεός usually has the article,

e.g. ὁ Υἱὸς του Θεου the Son of God.

(2) ἀνθρώπος, when it refers to men as a whole class, usually has the article, e.g. ὁ υἱὸς του ἀνθρώπου the son of Man
οἱ υἱοὶ των ἀνθρώπων the sons of men.

(3) Abstract nouns (e.g. love, truth, peace) often have the article, e.g. ἡ ἀγάπη¹ μὲνει 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 Λόγος ἔστιν ὁ Θεός 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.

Θεός ἔστιν ὁ Λόγος can only be The Word is God.²

So in the case of abstract nouns we have

ὁ Θεός ἀγάπη ἔστιν God is love. (1 John 4. 8, 16)

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

² In ancient manuscripts which did not differentiate between capital and small letters, there would be no way of distinguishing between Θεός ('God') and θεός ('god'). Therefore as far as grammar alone is concerned, such a sentence could be printed: θεός ἔστιν ὁ Λόγος, 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 'Ιησους prefers the article,

e.g. *ὁ 'Ιησους λαμβανει τον 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 'Ιησους

'Ιησους 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.	'Ιησους
A.	'Ιησουν
G.V.D.	'Ιησου

EXERCISE 6

A

1. Γραφει τον νομον του Κυριου.
2. οἱ ἄνθρωποι ζητουσιν τους ἀγγέλους.
3. οἱ δούλοι ποιουσιν ὁδον τῷ Κυρίῳ.
4. ὁ ἀδελφός του δουλου βλεπει τον οἶκον.
5. τηρουσιν τον λογον του Θεου.
6. ὁ 'Ιησους εἰλογει τον ἄρτον και τον οἶνον του ἐχθρου.
7. ὁ διαβολος μισει τον του Θεου ναον.
8. ἐσθιετε τον καρπον;
9. ὁ Κυριος σωζει ἀμαρτωλους.
10. οἱ 'Ιουδαιοι ποιουσιν σταυρον τῷ 'Ιησου.
11. παρθεναι γινωσκουσιν τους λογους του ὁχλου.
12. ὁ ἥλιος και ὁ ἀνεμος θεραπειουσιν.
13. ὁ νομος τῷ κοσμῳ ἐστιν.
14. μισθος ἐστιν 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 παιδιον and τεκνον, both of which mean 'child'.

SECOND DECLENSION NEUTER NOUNS

ἐργον 'work' is declined as follows:

Singular	N.	ἐργον	Plural	N.	ἐργα
	V.	ἐργον		V.	ἐργα
	A.	ἐργον		A.	ἐργα
	G.	ἐργου		G.	ἐργων
	D.	ἐργῳ		D.	ἐργους

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 *ἐργον* 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 παιδιά *εύρισκει* τα βιβλία. 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

- Οἱ Φαρισαῖοι τοῦ συνεδρίου μισοῦν τοὺς Ἰησοῦν. 2. τα δαίμονια γινώσκουσι τὸν Χριστὸν καὶ ἔχει φόβον. 3. οἱ ἀποστολοὶ λαλοῦσιν τὸ εὐαγγέλιον κυριοῖς καὶ δούλοις. 4. τηροῦμεν τὰ σαββάτα. 5. οἱ διδασκαλοὶ λαλοῦσιν τοῖς τέκνοις τὰ μυστήρια τῶν οὐρανῶν. 6. οἱ ἀνθρώποι ἔχουσιν προβάτα καὶ πλοῖον. 7. θεωρεῖς τὸ τοῦ Ἰησοῦ προσῶπον; 8. οἱ δούλοι λαμβανουσιν τὰ δένδρα τῶν Ἰακωβ. 9. ὁ ἀδελφὸς ζήτησε τοῦ παιδίου μνήμειον. 10. ποιεῖτε τὰ ἔργα τοῦ διαβόλου. 11. οἱ Ἰουδαῖοι γράφουσιν βιβλία. 12. βλέπομεν τὰ σημεῖα τῶν καιρῶν. 13. εὕρισκει ἀργυρίον. 14. οἱ διακονοὶ τηροῦσιν τὰ ποτήρια τοῦ ἱεροῦ Ἱεροσολύμων. 15. παρθεὺς ποιεῖ ἱμάτιον τῶ Ἰησοῦ; 16. τὸ μυστήριον εὐαγγελίου ἐστίν.

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.

- 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.

* '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 -ῃ

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

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

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

Singular	N.	ῇ	Plural	N.	αἱ
	A.	τήν		A.	τάς
	G.	τῆς		G.	τῶν
	D.	τῇ		D.	ταῖς

That is to say, it follows the endings of ἀρχῇ 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.	τοῖς	ταῖς	τοῖς

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

EXERCISE 8

A

1. Γνωσκουσιν οἱ ἀδελφοὶ τὴν ἀγαπὴν τοῦ Θεοῦ. 2. ἡ ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ Θεοῦ.¹ 3. οἱ ἀποστολοὶ γράφουσιν τὰς ἐπιστολάς. 4. οἱ Φαρισαῖοι τῆς συναγωγῆς ζητοῦσιν τὴν δικαιοσύνην. 5. εὐλογοῦμεν τὴν ὑπόμειν τὸν Χριστοῦ. 6. αἱ γραφαὶ μαρτυροῦσιν πῶ Χριστῷ. 7. τῆρεῖς τὰς ἐντολάς; 8. οἱ διδασκαλοὶ θεωροῦσιν τὴν νεφέλην. 9. ὁ Ἰησοῦς λαλεῖ τὰς παραβολὰς πῶ λαῶ τῆς κωμῆς. 10. γινώσκον τὴν φωνὴν τοῦ ὄχλου. 11. φιλοῦμεν τὸν οἶκον τῆς προσευχῆς. 12. ἡ ὁργὴ τοῦ Θεοῦ μυνεῖ. 13. οἱ δούλοι αἰτοῦσιν τὴν εἰρήνην. 14. ὁ Χριστὸς ἄρτος τῆς ζωῆς ἐστίν. 15. σωζέεις τὴν ψυχὴν; 16. ἐσθιοῦμεν τὸν καρπὸν τῆς γῆς. 17. οἱ ἀποστολοὶ ἔχουσιν τὴν τιμὴν τῶν ἀνθρώπων; 18. ὁ ἀγγελὸς εὐρίσκει τὴν φύλακιν.

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.	ἡμερα	day	δοξα	glory
A.	ἡμεραν			δοξαν	
G.	ἡμερας			δοξης	
D.	ἡμερα			δοξῇ	
Plural	N.V.	ἡμεραι		δοξαι	
A.	ἡμερας			δοξας	
G.	ἡμερων			δοξων	
D.	ἡμεραις			δοξαις	

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

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

(3) δοξα follows ἡμερα for nominative, vocative and accusative, and ἀρχη for genitive and dative singular.

¹ See p. 40, footnote.

(4) Nouns with stems ending in

vowel or ρ follow **ἡμερᾶ**,
consonant other than ρ follow **δοξᾶ**.

EXERCISE 9

A

1. Ἡ βασιλεία των οὐρανῶν ζῶν καὶ ἀληθεὶς ἐστίν. 2. ὁ Θεὸς μισεῖ τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν. 3. ἡ γενεὰ ἁμαρτωλῶν μετανοεῖ; 4. ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας ἐστίν. 5. δαίμονια ἔχει ἐξουσίαν; 6. θεωροῦμεν τὴν ἀρχὴν τῆς ἡμέρας. 7. ὁ Θεὸς πέμπει τὸν λόγον τῆς ἐπαγγελίας. 8. οἱ Φαρισαῖοι τηροῦσαν τὰς ἐντολὰς τῆς θυσίας. 9. ὁ καρπὸς τοῦ Θεοῦ ἀγαπῇ, χάρα καὶ εἰρήνῃ ἐστίν. 10. οἱ ἀνθρώποι βλεποῦσιν τὸ προσωπὸν καὶ ὁ Θεὸς βλέπει τὴν καρδίαν. 11. οἱ ἁμαρτωλοὶ ἔχουσιν μετανοίας τοπὸν. 12. αἱ χῆραι ἔχουσιν ἄρτον τοῖς παιδίοις; 13. Πέτρος εὐλόγει τὸν Κυρίον τῆς γῆς καὶ τῆς θαλάσσης. 14. αἱ γλῶσσαι των ἀποστόλων λαλοῦσιν λόγους τῆς σοφίας τοῦ Θεοῦ. 15. ἡ ὥρα τῆς δοξῆς τοῦ Χριστοῦ χάρα ἐστίν τοῖς ἀγγέλοις. 16. ποιοῦμεν οἰκίαν λίθων. 17. ἡ τῆς ἀγάπης μαρτυρία ὁδὸν ποιεῖ τῇ τοῦ Κυρίου παρουσίᾳ. 18. ἡ Γαλιλαία καὶ ἡ Ἰουδαία γινώσκουσιν τὰς χρείας των χήρων.

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 *μισεω*. [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.	προφήτης	prophet	νεανίας	young man
	V.	προφήτᾱ		νεανίᾱ	
	A.	προφήτην		νεανίαν	
	G.	προφήτου		νεανίου	
	D.	προφήτῃ		νεανίᾳ	

¹ With -εω verbs, give the uncontracted form.

Plural	N.	$\pi\rho\omicron\phi\eta\tau\alpha\iota$	$\nu\epsilon\alpha\nu\iota\alpha\iota$
	V.	$\pi\rho\omicron\phi\eta\tau\alpha\iota$	$\nu\epsilon\alpha\nu\iota\alpha\iota$
	A.	$\pi\rho\omicron\phi\eta\tau\alpha\varsigma$	$\nu\epsilon\alpha\nu\iota\alpha\varsigma$
	G.	$\pi\rho\omicron\phi\eta\tau\omega\nu$	$\nu\epsilon\alpha\nu\iota\omega\nu$
	D.	$\pi\rho\omicron\phi\eta\tau\alpha\iota\varsigma$	$\nu\epsilon\alpha\nu\iota\alpha\iota\varsigma$

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 $-\alpha\varsigma$ are nearly all proper names. When such nouns have stems ending in ϵ , ι or ρ , they are declined precisely like $\nu\epsilon\alpha\nu\iota\alpha\varsigma$ with the genitive ending $-\omega\nu$, e.g. $\text{'Ανδρε}\alpha\varsigma$, $-\omega\nu$ 'Andrew'; $\text{'Ηλεια}\varsigma$, $-\omega\nu$ 'Elijah'. Those with stems ending in other letters have an $-a$ ending in the genitive singular, which is a form found in the Doric dialect. This 'Doric' Genitive is found in such words as $\Sigma\alpha\tau\alpha\nu\alpha\varsigma$, $-a$ 'Satan'; $\text{'Ιουδα}\varsigma$, $-a$ 'Judas'.

Note. Because these words in $-\eta\varsigma$ and $-\alpha\varsigma$ are masculine, they will take the masculine form of the definite article.

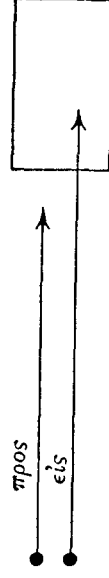
Thus: $\zeta\eta\tau\epsilon\iota\ \tau\omicron\upsilon\varsigma\ \tau\epsilon\lambda\omicron\nu\alpha\varsigma$ He seeks the tax-collectors.
Conversely: $\epsilon\acute{\upsilon}\rho\iota\sigma\kappa\omicron\upsilon\omega\nu\ \tau\eta\nu\ \pi\alpha\rho\theta\epsilon\nu\omicron\nu$ They find the virgin.

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: $\pi\rho\omicron\varsigma$ meaning 'to' or 'towards', and $\epsilon\acute{\iota}\varsigma$ meaning 'to' or 'into'. They can be represented diagrammatically thus:

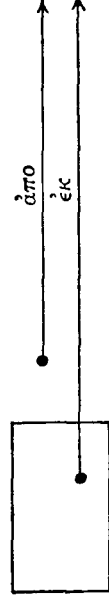


The root idea of the accusative is **extension**. $\pi\rho\omicron\varsigma$ and $\epsilon\acute{\iota}\varsigma$ define more closely the degree of extension.

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: $\alpha\pi\omicron$ meaning 'from' or 'away from'; and $\epsilon\acute{\kappa}$ 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 $\epsilon\acute{\iota}\nu$, 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 λογψ.

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

EXERCISE 10

A

1. Ὑποκριτα, τηρεις τας ἐντολας ἀλλ' οὐ φιλεῖς τον Θεον. 2. οἱ οὐν μαθηται μενουσιν ἐν τη οἰκίᾳ. 3. ὁ Ἰησους λεγει την παραβολην τοις μαθηταις και τῷ τελωνῇ. 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 ἀγγελος λυει Πετρον ἐκ της φυλακης. 10. ὁ Ἰουδας οὐ φιλει τον Ἰησουν οὐδε τοις μαθηταις. 11. Ἰωανης γυνωσκει τον ἀδελφον Ἰουδα. 12. ὁ δε Ἰησους ἐγειρει τον νεανιαν ἐκ θανατου. 13. μισουμεν οὐν τα ἔργα του Σατανα. 14. οἱ στρατιωται τηρουσιν τοις λογους του Ἰωανου του βαπτιστου και μετανοουσιν, ἀλλ' οἱ Φαρισαιοι οὐ μετανοουσιν, οὐ γαρ ἔχουσιν 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.
Singular	N.	ἀγαθος	ἀγαθη
	V.	ἀγαθε	ἀγαθη
	A.	ἀγαθον	ἀγαθην
	G.	ἀγαθου	ἀγαθης
	D.	ἀγαθῳ	ἀγαθῇ
Plural	N.V.	ἀγαθοι	ἀγαθαι
	A.	ἀγαθοις	ἀγαθαις
	G.	ἀγαθων	ἀγαθων
	D.	ἀγαθοις	ἀγαθοις

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

¹ 'with' is here Instrumental.

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

ἀγιος holy	
M.	F.
N. ἅγιος	N. ἅγια
V. ἅγιε	V. ἅγια
A. ἅγιον	A. ἅγια
G. ἁγίου	G. ἁγίας
D. ἁγίῳ	D. ἁγίᾳ

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 τα ἑσχατά 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 ἄπιστοι Ἰουδαῖοι οὐ μετανοοῦσιν. 2. ἐν ταῖς ἐσχαταῖς ἡμέραις ὀλίγοι ἔχουσιν τὴν ἀγάπην. 3. ὁ ἀποστόλος ὁ ἀγαπητός πρῶτον γράφει κακὴν ἐπιστολὴν τῇ ἐκκλησίᾳ. 4. ὁ Ἰησοῦς θεραπεύει τοὺς τυφλοὺς καὶ τοὺς λεπρούς. 5. οἱ μαθηταὶ ἐσθίουσιν τὸν καρπὸν τοῦ ἀκαθάρτου; 6. ὁ Θεὸς κρινεὶ ἕκαστον νεανίαν. 7. ὁ παραλυτικὸς ἔστω ἐν μεσῶ τοῦ ἱεροῦ καὶ εὐλογεῖ κατὰ 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? 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 προφήτης ἐστὶν ἀγαθός.
- (2) ἀγαθὸς ἐστὶν ὁ προφήτης.

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 προφήτης or ὁ προφήτης ὁ ἀγαθός

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

ὁ προφήτης ἐστὶν ἀγαθός or ἀγαθὸς ἐστὶν ὁ προφήτης.

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

Attributive position

(with article)

the good prophet

(1) ὁ ἀγαθὸς προφήτης

(2) ὁ προφήτης ὁ ἀγαθός

Predicative position

(no article)

the prophet is good

(1) ὁ προφήτης ἀγαθός

(2) ἀγαθὸς ὁ προφήτης

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 εἶ, meaning 'if', which is unaccented. (See Vocab. 39.) Cf.

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

EXERCISE 12

A

1. Ὁ Θεὸς ἐγείρει τον Ἰησοῦν ἐκ τῶν νεκρῶν.
2. μακαριοὶ οἱ καθαροὶ ἐν τῇ καρδίᾳ.
3. ὁ Υἱὸς του ἀνθρώπου οὐ ζῇ τῇ δοξᾷ τῇ ἰδίᾳ, ἀλλὰ τῇ δοξᾷ του Θεοῦ.
4. ὁ πλουσιὸς φιλεῖ τοὺς πτωχοὺς;
5. οἱ δίκαιοι εἰσὶν υἱοὶ του Θεοῦ.
6. οἱ ἄγιοι βλεποῦσιν τῇ δοξᾷ των οὐρανῶν καὶ μαρτυροῦσιν ταῖς φωναῖς των ἀγγέλων.
7. ὁ Χριστὸς ἔχει τρίτον πείρασμον ἐν τῇ ἐρημῳ.

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:

ἐλυον	I was loosing, I used to loose
ἐλυες	you were loosing, you used to loose
ἐλυε(ν)	he was loosing, he used to loose
ἐλυομεν	we were loosing, we used to loose
ἐλυετε	you were loosing, you used to loose
ἐλυον	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 ε- in front of the stem. This is known as the **augment**. It indicates action in the past.

To get the Imperfect of φάλω 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:

ἐφάλεον → ἐφάλουν	ἐφάλεομεν → ἐφάλομεν
ἐφάλεες → ἐφάλεις	ἐφάλεετε → ἐφάλειτε
ἐφάλεε → ἐφάλει	ἐφάλεον → ἐφάλουν

Verbs beginning with a vowel

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

e.g. ε becomes η
ο ω¹
α, however, does not become ᾱ, but η.

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

α → η	αι → η	αυ → ην
ε → η	ει → η	ευ → ην (or remains ευ ²)
ο → ω	οι → ω	

Examples:

Present	Imperfect
ἀκουω	ἤκουον
ἐγείρω	ἤγειρον
αἰτέω	ἤτουν
οἰκοδομέω	ᾤκοδομουν (Vocab. 14)
εὔρισκω	ἠύρισκον

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

² Because of the symmetry of the table, ην 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 ην form.

The augmented form of ἐχῶ is irregular:

ἐχῶ ἐίχον

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.

ἀγῶ	I lead or bring	βαλλῶ	I throw
ἀπαγῶ	I lead away	ἐκβαλλῶ	I throw out
	φέρω	I carry	
	προσφέρω	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.

λυῶ	I loose	θνήσκω	I die
ἀπολυῶ	I release	ἀποθνήσκω	

(There was probably originally a subtle distinction between *θνήσκω* and *ἀποθνήσκω* like the difference between 'die' and 'die off'. This distinction has now disappeared and *ἀποθνήσκω* 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.

γινώσκω	I know
ἀναγινώσκω	I read (the root meaning of <i>ἀνα</i> is 'up')

With compound verbs the augment comes between the preposition and the verb. Prepositions like *ἀπο* which end in a vowel, drop the vowel when another vowel immediately follows;¹ *ἐκ* becomes *ἐξ*.

Examples:

	Present	Imperfect
	ἀποθνήσκω	ἀπεθνήσκον
	ἐκβαλλῶ	ἐξεβαλλον
	ἀπαγῶ	ἀπηγον
but	περιπατεῶ	περιεπατούν (Vocab. 14)

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

EXERCISE 13

A

1. Ὁ Ἰησοῦς παρελαμβάνεν μικρά παῖδια, καὶ τὰ μικρά παῖδια ἤκουον τοῦ Ἰησοῦ. 2. οἱ ἁμαρτωλοὶ οὐχ ὑπῆκουον τῷ προφήτῃ. 3. Παῦλος ἐδίδασκεν τὸ εὐαγγέλιον καὶ ἐπίστευετε τοῖς λόγοις. 4. ἀνεγίνωσκεν ἐν τῷ βιβλίῳ τοῦ παλαίου νομου. 5. ὁ δε Χριστὸς φέρει σταυρον καὶ περισσεύει ἐν ἀγάπῃ. 6. ὁ ἅγιος ἀγγέλους ἤνοιγεν θυραν ἐν τοῖς οὐρανοῖς. 7. ὁ οὖν νεανίας ὁ πλουσιος ὑπῆγεν εἰς τὸν ἴδιον οἶκον. 8. χαίρομεν ἐν Κυρίῳ, ἀγέι γὰρ τὴν ἐκκλησίαν εἰς τὴν ἀληθειαν. 9. ὁ Χριστὸς ἐξεβάλλεν τοὺς πονηροὺς ἐκ τοῦ ἱεροῦ; 10. οἱ δίκαιοι οὐ προσέφερον θυσίας ἐν ἑτέρῳ ἱερῷ. 11. ἐκλαιομεν καὶ ἐπροφητευσόμεν τὴν ὄργην ἐξ οὐρανοῦ. 12. το γὰρ συνεδρίον ἐπεγινώσκεν τὴν σοφίαν τῆς διδαχῆς τῆς χήρας. 13. ἵματιον δε ὁ ἐργατὴς ἐνδύει τὸ παιδίον καὶ πείθει τοὺς πρεσβυτέρους παραβολῇ. 14. προσέφερομεν τὸ ἀργυρίον τῷ τελωνί, ἀλλ' ἐδίωκεν τοὺς πλουσιους καὶ τοὺς πτωχοὺς. 15. οἱ ἐχθροὶ τοῦ λαοῦ ἀπεθνήσκον ἐν φυλακῇ, ὁ δε κριτὴς ἀπέλυεν ὀλιγοὺς δούλους. 16. οὐκ ἐδίδασκεν τὰ τεκνα, οὐδε ἀπηγεν τὴν ἰδιαν 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, ὁλος

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	ἐκεῖνῳ
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 ἄγαθος, except in the nominative and accusative singular neuter, where the ending is -ο instead of -ον.

οὗτος ('this') is declined as follows:

	M.	F.	N.
Singular			
N.	οὗτος	αὕτη	τούτο
A.	τούτον	ταυτήν	τούτο
G.	τούτου	ταυτῆς	τούτου
D.	τούτῳ	ταυτῇ	τούτῳ
Plural			
N.	οὗτοι	αὗται	ταυτα
A.	τούτους	ταυτας	ταυτα
G.	τούτων	τούτων	τούτων
D.	τούτοις	ταυταις	τούτοις

The irregularities of this declension are covered by three rules:

- (1) The **endings** are the same as **the endings of ἑνεος**.
- (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 *ou* or *av*. It is not true, as might at first be supposed, that *ou* is used for masculine and neuter and *av* 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 *τούτων*.

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 **οὗτος and ἑνεος stand in the predicative position**. Thus:

This sheep: (1) *τούτο το πρόβατον*
or (2) *το πρόβατον τούτο*

In order to say 'This is the sheep', *εἶμι* must be used: *τούτο ἐστὶν το πρόβατον*.

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

ὅλος

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

Thus: The whole sheep: (1) *ὅλον το πρόβατον*
or (2) *το πρόβατον ὅλον*

EXERCISE 14

A

1. Οὗτοι οἱ ἀνθρώποι ἀπεθνήσκον ἐν τῇ ἐρήμῳ. 2. ἑκεῖνα δὲ τα δένδρα ἐβαλλον εἰς τὴν θάλασσαν. 3. αὐταὶ ἐμένον ἐν τῷ πλοίῳ.
4. ὁ γὰρ Θεὸς σωζει ταυτας ἀπο τοῦ ποιηροῦ. 5. οὐ γὰρ κρινόμεν ταυτα. 6. ἐλεγόμεν τας ἐπαγγελίας ταυτας ἐν τῇ ἐκκλησίᾳ; 7. ἐκεῖνοι δὲ ἐξέβαλλον δαίμονα. 8. ἐν ἑκείνῃ τῇ ἡμέρᾳ ᾠλογοῦν τὴν σοφίαν τοῦ Κυρίου. 9. ἐν τῇ ᾠρᾷ ἐκείνῃ ἐχαίρομεν. 10. τὸν δὲ οἶνον ἐλαμβάνεν καὶ ᾠχαριστεῖ τῷ Θεῷ.
11. παρεκαλοῦμεν καὶ ἐφώνουμεν, ἀλλ' οὐκ ἠκολούθουν. 12. ὅλος δὲ ὁ ὄχλος ἠδύκε καὶ οὐ διηκονεῖ οὐδὲ προσεκυκεῖ τῷ Θεῷ. 13. τα παῖδια ἠσθενεῖ, ἀλλ' ὁ πλοῦσιος περιεπατεῖ ἐν ταῖς οἰαῖς τῆς ἀδικίας.
14. ὁ στρατιωτῆς ὁ ποιηρος κρατεῖ καὶ δεῖ τοῦ ἐργατῆν τῷ δένδρῳ.
15. οἱ πτωχοὶ ἐγαμουν καὶ κατῶκουν ἐν τῇ γῇ. 16. ὁ οὐν σοφός κυριος ἐλεεῖ τοὺς δικαιοὺς καὶ οἰκοδομεῖ οἰκίας ταῖς χηραῖς. 17. ὅλη γὰρ ἡ συναγωγή ἐδοκε ὁμοῖα προβατοῖς.

B

1. This woman was following the young man. 2. That evil servant used to bind his own son. 3. These elders seem blind. 4. The happy elder was calling 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, ἐαυτον, ἄλλος, ἄλληλους 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
αὐτον	him	αὐτην	her	αὐτό	it
αὐτου	of him, his	αὐτης	of her, her	αὐτου	of it, its
αὐτω	to him	αὐτη	to her	αὐτω	to it
αὐτοι		αὐται		αὐτα	they
αὐτους		αὐτας		αὐτα	them
αὐτων		αὐτων		αὐτων	of them, their
αὐτοις		αὐταις		αὐτοις	to them

Examples:

- (a) πέμπει αὐτους ἐκ του ἱερου. He is sending them out of the temple.
(b) οὔτοι εἰσιν οἱ οἱκοι αὐτου. These are his houses (the houses of him).
(c) αὐτος 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 αὐτος. 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 αὐτος goes in the *predicative position*.

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

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

(a) ὁ αὐτος Κυριος } The same Lord saves the
or
(b) ὁ Κυριος ὁ αὐτος } people.
ἐαυτον

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, ἐαυτον, is declined just like αὐτος.²

Singular	A.	ἐαυτον	ἐαυτην	ἐαυτο
	G.	ἐαυτου	ἐαυτης	ἐαυτου
	D.	ἐαυτω	ἐαυτη	ἐαυτω
Plural	A.	ἐαυτους	ἐαυτας	ἐαυτα
	G.	ἐαυτων	ἐαυτων	ἐαυτων
	D.	ἐαυτοις	ἐαυταις	ἐαυτοις

Examples:

- ὁ Ἰησους οὐ σωζει ἐαυτον Jesus does not save himself.
ὁ Ἰησους ἐπεμνωσκεν τουτο ἐν ἐαυτω
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.

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, ἐαυτον, ἄλλος, ἄλληλους
Imperfect of εἶμι

αὐτός

αὐτός, αὐτή, αὐτο is declined like ἐκεῖνος.

It has three uses:

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

αὐτός	he	αὐτή	she	αὐτο	it
αὐτον	him	αὐτην	her	αὐτο	it
αὐτου	of him, his	αὐτης	of her, her	αὐτου	of it, its
αὐτω	to him	αὐτη	to her	αὐτω	to it
αὐτοι	they	αὐται	they	αὐτοι	they
αὐτους	them	αὐται	them	αὐτους	them
αὐτων	of them, their	αὐτων	of them, their	αὐτων	of them, their
αὐτοις	to them	αὐταις	to them	αὐτοις	to them

Examples:

(a) *πεμπει αὐτους ἐκ του ἱερου.* He is sending them out of the temple.

(b) *οἱ οἰκοι αὐτου.* These are his houses (the houses of him).

(c) *αὐτος 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 *αὐτος*. 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 *αὐτος* goes in the *predicative position*.

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

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

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

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, *ἐαυτον*, is declined just like *αὐτος*.²

Singular	A.	ἐαυτον	ἐαυτην	ἐαυτο
	G.	ἐαυτου	ἐαυτης	ἐαυτου
	D.	ἐαυτω	ἐαυτη	ἐαυτω
Plural	A.	ἐαυτους	ἐαυτας	ἐαυτα
	G.	ἐαυτων	ἐαυτων	ἐαυτων
	D.	ἐαυτοις	ἐαυταις	ἐαυτοις

Examples:

ὁ Ἰησους οὐ σωζει ἐαυτον

Jesus does not save himself.

ὁ Ἰησους ἐπεμνωσκεν τουτο ἐν ἐαυτω

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 ἕκωνος:

ἄλλος ἄλλη ἄλλο

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

Thus:

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

Examples:

φιλοῦμεν ἀλλήλους We love one another.

φιλοὶ ἐσμεν ἀλλήλων We are friends of one another.

γραφόμεν ἐπιστολάς ἀλλήλους We write letters to one another.

IMPERFECT OF εἶμι

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

ἡμην	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 μαθητὴς Ἰωάννου τοῦ βαπτιστοῦ. 3. ἦμεν γὰρ δούλοι τῆς ἁμαρτίας. 4. ἦτε οὖν διακονοὶ τοῦ λαοῦ. 5. οἱ υἱοὶ αὐτοῦ ἦσαν κακοὶ. 6. αὐτὴ γὰρ ἦν ἡ ἐντολὴ αὐτοῦ. 7. αἱ λοιπαὶ τῆς κωμῆς συνήγοντα προβατὰ αὐτῶν ἐν μεσῶ τοῦ ἀγροῦ. 8. αὐτὸς ὁ Ἰησοῦς οὐ προσέκυνει ἀλλ' οἱ μαθήται αὐτοῦ. 9. ἡ ζῶν μενεῖ ἐν αὐτοῖς. 10. ἔκεινοι ἦσαν ἕτεροι ἄνθρωποι καὶ ἄλλο ποτήριον. 11. ἦς ὑποκριτῆς καὶ ἡμεθεα τυφλοὶ. 12. ἡμὴν ἀγαπητός, ἀλλ' ἐμισεῖτε ἀλλήλους. 13. ἡσθα 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 ἡμέρας (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,
αμβρωπος 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 επι την γην he throws others on the good earth
μεινει επι τη πετρα he remains upon the rock.

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

ἐπ' Ἡλειου 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) διὰ		
Acc. because of	διὰ τουτο	because of this
Gen. through	διὰ του ιερου	through the temple
(2) μετα		
Acc. after	μετα παντα	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. *απεθνησκει 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 εξεωρουν την δοξαν αυτου ουδε ηκουον την φωνην αυτου.* 14. *οι τελωναι συν αλλοις αμαρτωλοις ηγρισκον 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 PASSIVE : AGENT

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>φιλεομαι</i>	→ <i>φιλουμαι</i>	<i>φιλεομεθα</i>	→ <i>φιλουμεθα</i>
<i>φιλεη</i>	→ <i>φιλη</i>	<i>φιλεεσθε</i>	→ <i>φιλεισθε</i>
<i>φιλεται</i>	→ <i>φιλειται</i>	<i>φιλεονται</i>	→ <i>φιλουνται</i>

Imperfect Indicative Passive

<i>εφιλεομην</i>	→ <i>εφιλουμην</i>	<i>εφιλεομεθα</i>	→ <i>εφιλουμεθα</i>
<i>εφιλεου</i>	→ <i>εφιλου</i>	<i>εφιλεεσθε</i>	→ <i>εφιλεισθε</i>
<i>εφιλεετο</i>	→ <i>εφιλειτο</i>	<i>εφιλεοντο</i>	→ <i>εφιλουντο</i>

AGENT AND INSTRUMENT

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

ὁ ἀγγελος λυει τον ἀποστολον The angel is loosing the apostle.
ὁ ἀποστολος λυεται ὑπο του ἀγγελου 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 τη σοφίᾳ του Θεου.

The world is being kept by the wisdom of God.

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

ὁ ἀποστόλος λυεῖται ὑπο του ἀγγελου 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 των διδασκαλων προς ἑτερον ὄχλον. 2. ἐν τουτω τῷ τοπῷ ἐθewρουμεν τοις ὀφθαλμοις τον Κυριον των οὐρανων.
3. οὗτοι οἱ λογοι ἐλαλουντο ὑπο των ἀποστολων ἐνωπιον των πρεσβυτερων. 4. τα δε προβατα ἐδιωκετο λιθοις ὑπο των παιδιων. 5. ἐπεμπομεθα μετα των προφητων ἐμπροσθεν του ὄχλου. 6. δια τουτο ἐπειθου τοις λογοις των κριτων. 7. προ τουτων οἱ τελωναι ἐδιδασκοντο συν τοις νεανιαις. 8. οἱ υἱοι αὐτοι ἡσθιον τους αὐτους ἄρτους. 9. τυφλε ὑποκριτα, οὐ περιπατεῖς κατα τας ὁδους του νομου. 10. σταυρος ἐποιετο ὑπο των ἐργατων ἐκαστῷ ἀγῶν ἐν Ἱεροσολυμοις. 11. οἱ φιλοι ἐπεμπον

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

EXERCISE

ὀλγους ἄρτους προς ἀλλήλους, και ὀλγον οἶνον και ἕκανον ἀργυριον προς τους ἀξιους ἀδελφους¹ ἐν φυλακῇ. 12. ὦ Ἱερουσαλημ, οὐχ εὐρισκῇ πιστῇ, εἰ γὰρ κατα της ἀληθειας. 13. παρεκαλουμεθα τοις λογοις της διαθηκης ἐν ἑκείνῳ τῷ χρόνῳ.² 14. ἡγομεν τας καθαρὰς θυσίας δια του ἱερου ὅπισω των πλουσιων του συνεδριου. 15. μετ' ἑκείνας τας ἡμέρας οἱ λοιποὶ στρατιωτῶται ὑπῆγον ἔξω της κωμης. 16. ἐκλαιετε ὑπερ των ἀπιστων και των 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: τους 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 ἀγγελοι ἐν οὐρανῳ (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 *έκεινος* with rough breathings added:

	M.	F.	N.	M., F.	N.
Singular					
N.	ός	ή	ό ¹	who, that	which, that
A.	όν	ήν	ό	whom, that	which, that
G.	ού	ής	ού	whose, of whom	of which
D.	ώ	ή	ώ	to whom	to which
Plural					
N.	οί	αί	ά	who, that	which, that
A.	ούς	άς	ά	whom, that	which, that
G.	ών	ών	ών	whose, of whom	of which
D.	οίς	αίς	οίς	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 *ό ή αί* 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 *ή δ (neut.) αί* with a grave accent, and the article *ό (masc.) ή αί* without.

[18]

RELATIVE CLAUSES

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

Examples:

(1) *βλεπω τους πρεσβυτερους οί ακολουθουσιν*

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. *οί* 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) *οί δουλοι ούς πεμπετε φωνουσιν*

The slaves that you are sending are calling.

(3) *αυτη έστω ή γραφή ή τηρεται έν τη συναγωγή*

This is the writing that is kept in the synagogue.

(4) *αυτη έστω ή γραφή ήν ειχεν ό αποστολος*

This is the writing which the apostle used to have.

(5) *τα παιδια ά έδιδασκον κλαιει*

The children whom I was teaching are weeping.

(6) *ό προφητης ου άναγνωνσκεις τα βιβλια άγιος έστω*

The prophet whose books you are reading is holy.

(7) *οί νεανια οίς πωω τουτο δουλοι ειουν*

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. *ός ου λαμβανει τον σταυρον αυτου, ουκ έστω άγιος* (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	λυου
3	λυετω	λυεσθω
Plural 2	λυετε	λυεσθε
3	λυετωσαν	λυεσθωσαν

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.

τηρευτω τας εντολας Let him continue to keep the commandments.

Imperatives in the negative

A verb in the Imperative is negated by *μη* instead of *ου*, and by *μηδε* instead of *ουδε*.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'.

ου (or *ουχι*) 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 τω τω δευτερω σημειω της δικαιοσυνης, της ειρηνης και της ζωης.* 2. *η αρχη της εξουσιας εστιν η δοκει ομοια νεω ονω.* 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. *βεραπνευσεθε τη προσευχη.* 8. *ὦ Κυριε, βεραπνευε τον δεξιον οφθαλμον του ελευθερου διακονου.* 9. *οὐχι ἡ πρωτη ἦν εἰχατη;* 10. *οἱ νεκροι μη εἰαν μακαριοι;* 11. *μητι ἐκαλει κακους εἰς τον φοβον του Θεου;* 12. *ὁ ἁγιος εὐλογεισθω.* 13. *πειθον ὑπο των πρεσβυτερων· μη ὑπακουε τοις νεανιαις.* 14. *ἀνυγετε ἑαστην θυραν, τουτο γαρ ἐστιν δυνατον παρα τῷ Θεῳ.* 15. *την δικαιοσυνην ἐνδυετε την καρδιαν¹ και θυσαι προσφερεσθωσαν ἐν μεσῳ του ναου.* 16. *μη κρνεσθω 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.

REVISION TESTS 2

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*, *ὁς*. [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 *ὁς*. [2]
6. Give the Present Indicative of *εἶμι*. [1]
7. Give the Present Imperative Active and the Imperfect Indicative Passive of *λῶω*. [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, work-man. [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 φάλεω. [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.

LESSON 19

Personal, possessive and reflexive pronouns

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

In Lesson 15 we dealt with αὐτός and ἐάντων, 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 λω 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 ὥς ἐγώ θελω, ἀλλ' ὥς 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 πρὸς and with the adverb-prepositions ἐνωπιον, ἐμπροσθεν, ὀπίσω, the shorter forms (με, μου) are usual.

Examples:

ούτος ἦν ἐν ἀρχῇ (John 1. 2) He was in the beginning (R.S.V.).
 λεγουσιν αὐτῇ ἐκεῖνοι (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:

Ἐγὼ μεν εἰμι Παῦλος, Ἐγὼ δε Ἀπολλῶ (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 τοῖς Ἰουδαίοις, οἱ δε συν τοῖς ἀποστόλοις (Acts 14. 4)
 Some were with the Jews, and others with the apostles.

POSSESSIVE PRONOUNS AND ADJECTIVES

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

μου	my	σου	your
ἡμων	our	ὑμων	your

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

ἐμός -η -ον	my	σός -η -ον	your
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When used attributively they take the article:

παρακαλῶ σε περι τοῦ ἐμοῦ τέκνου (Philemon 10)
 I beseech you for (concerning) my child.
 ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμῇ (John 7. 16)
 My teaching is not mine.

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

REFLEXIVE PRONOUNS

Singular

As we have seen in the case of 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	

ἐγὼ ἀπ' ἐμαυτου λαλῶ (John 7. 17)
 I speak from myself.

συ περι σεαυτου μαρτυρεῖς (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'):

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

EXERCISE 19

A

1. Κρατεῖτε ἐμε, Λαε Ἰουδαίας, καὶ σωζετε ἐαυτοὺς ἐκ ταυτῆς τῆς πονηρᾶς γενεᾶς. 2. διηκονουν σοι καὶ ἔδουν ἐαυτοὺς τῇ αἰωνίῳ διαθηκῇ σου. 3. ὠκοδομουμεν οἰκίας ὑμῖν ἐξω τῆς κωμῆς παρα

τῇ ποταμῷ. 4. τα προβατα τα ἐμα ἀκουει τον λογον τον ἐμον και τηρει αὐτον. 5. ὁ λογος ὁ σος ἀληθεια ἐστιν. 6. ἐγὼ γὰρ οὐ μονον ἀσθενω, ἀλλὰ καθ' ἡμεραν ἀποθνήσκω. 7. ὁ μεν το βιβλιον ἀναγινωσκει, ἐγὼ δε ὑπακουω αὐτῷ. 8. ἡμεεις μεν ἐπεγινωσκομεν την ἀληθειαν, οἱ δε ἔδωκον τους πιστους. 9. κἀγὼ προσφερω θυσιας, ἀς παραλαμβανει ὁ Θεος. 10. ὁ δε οἶκος μου ἦν οἶκος προσευχῆς. 11. κάκεινος γαμει την μακαριαν παρθενον. 12. συ περι σεαυτου μαρτυρεις. ἡ μαρτυρια σου ἐστιν ἀκαθαρτος. 13. ἐγὼ δε οὐκ ἐλαλουν ἐξ ἑμαυτου. 14. κἀγὼ εἰμι ἐν μεσῶ ὑμῶν ὡς διακονος. 15. μὴ ποιειτε την δικαιοσυνην ὑμῶν ἐμπροσθεν των ἀνθρώπων, ὥστερ οἱ ὑποκριται ποιουσιν ἐν ταις συναγωγαῖς. 16. ὑμεεις οὐκ ἐστε ἐκ του κοσμου καθως ἐγὼ οὐκ εἰμι ἐκ του κοσμου. 17. ὁ διδασκαλος ὁς οὐκ ἐστιν μετ' ἐμου κατ' ἐμου ἐστιν. 18. οἱ μεν πειθουσιν, οἱ δε παρακαλουσιν μονον.

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	ἔδυναμην I was able	δυνασθαι to be able
δυνασαι	ἔδυνασο	
δυναται	ἔδυνατο	
δυναμεθα	ἔδυναμεθα	
δυνασθε	ἔδυνασθε	
δυνανται	ἔδυναντο	

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 λωω, 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) (d), 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 γερη (Lesson 20), ἀληθη (Lesson 30).

THE PRESENT INFINITIVE

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

Active		Passive	
λυειν	to loose	λυεσθαι	to be loosed
φιλεω	to love	φιλεισθαι	to be loved
εἶναι	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 ἐξέστιν θεραπευεῖν ἐν τῷ σαββατῷ

It is lawful to heal on the Sabbath.

Object παραγγελλεῖ (Vocab. 26) τὸν Παῦλον ἀγεσθαι καθ' ἡμέραν

He commands Paul to be brought daily.

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

δεῖ ἀνθρῳπον ἐσθιεῖν

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

where ἀνθρῳπον (accusative) is used with ἐσθιεῖν.

καλὸν ἐστὶν ἡμᾶς εἶναι μετ' αὐτοῦ

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

where ἡμᾶς (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*.

CONSEQUENCE CLAUSES

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'.

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

Thus:

ἐξέστιν αὐτοῖς θεραπευεῖν ἐν τῷ σαββατῷ

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

παραγγελλεῖ αὐτοῖς τὸν Παῦλον ἀγεῖν

He commands *them* to bring Paul.

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

Infinitives with the negative

Infinitives (like Imperatives) are negated by μὴ.

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 μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν (1 Thess. i. 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 ᾧ 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 ὑπάγειν αὐτὸν οἱ ὄχλοι συνεπνιγον αὐτόν (Luke 8. 42)
And while he was departing the crowds thronged him.

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

εἶχον προ τοῦ τοῦ κοσμοῦ 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 τὸν Ἰωανν (Mark 1. 14)
After John was arrested.

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

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

Purpose clauses

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

(1) *εἰς or προς followed by the accusative of the articular infinitive:*
ἐζητουν κατα τοῦ Ἰησοῦ μαρτυριαν εἰς το θανατωσαι² αὐτόν (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'.

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

μη νομισητε ὅτι ἦλθον καταλυσαι τὸν νομὸν (Matt. 5. 17)
Do not think that I have come to destroy the law.

ὑπαγω ἀλueιν (John 21. 3)

I am going off to fish.

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

μελλει γαρ Ἡρωδης ζητεν τὸ παιδιον τοῦ ἀπολεσαι αὐτό (Matt. 2. 13)
For Herod is about to seek the child to destroy him.

EXERCISE 20

A

1. Ἡθελον διωκειν ἡμας ἕως (ἄχρι) τῆς ἐσχάτης ὥρας. 2. αἱ νεφέλαι ὑπαγουσιν καὶ αἱ ψυχαὶ τῶν ἀνθρώπων θελουσιν εὐχαριστεν. 3. μελλω πειθην τοὺς ἀξίους πρεσβυτέρους κατοικεν χωρὶς τῶν ἀμαρτωλῶν. 4. ἐδυνασθε σοφοὺς φίλους ἔχειν; 5. διδασκαλε, δεῖ ἡμας πιστευν. 6. ἡβηλομεν οὐκ θεραπευν τοὺς υἱοὺς αὐτῶν. 7. ἐξέστην ἡμῖν παραλαμβανειν τὴν βασιλειαν τῶν οὐρανῶν; 8. ἐπεμπεν τοὺς δούλους αὐτοῦ καλεν τοὺς πτωχοὺς καὶ τοὺς τυφλοὺς. 9. ὁ γὰρ Θεὸς πεμπει τὸν υἱὸν αὐτοῦ σῶζειν τὸν κόσμον. 10. παρεκαλουμεν τὸν λαὸν ὑπακουειν τοῖς προφηταῖς. 11. οἱ δὲ ὄχλοι ἐχαιρον ἐν τῷ αὐτοὺς ἀκουειν καὶ βλέπειν τὰ σημεῖα ἃ ἐποιεῖ. 12. προ τοῦ αὐτοὺς ὑπάγειν ὁ Πέτρος ἴσθιεν μετ' αὐτῶν. 13. καὶ διὰ τοῦ περισευεν τὴν ἀδικίαν ἢ ἀγαπῇ ἀποθνήσκει; 14. ὁ ἀνεμὸς ἦν ἰσχυρὸς ὥστε βαλλειν τὸ πλοῖον ἐπὶ τὰς πέτρας. 15. το δε περιπατειν ἐν ταῖς ὁδοῖς αὐτοῦ ἀγαθὸν ἐστὶν τοῖς υἱοῖς τῶν ἀνθρώπων. 16. οἱ δε νεανιαὶ ἐμενον ἐμπροσθεν τῆς θύρας τοῦ ἱεροῦ διὰ το τοῦ πρεσβυτερον ἀποθνήσκειν. 17. οὐ μισῶ τὸν ἐχθρον μου ὥστε με δυνασθαι τὸν Θεὸν φιλεω. 18. ἐγραφοῖν εἰς τὸ ὑμας ἐπινυνωσκειν τὴν ἀγαπῇ μου. 19. παραλαμβανω τὸ εὐαγγελιον προς το σῶζεσθαι. 20. χρεια γὰρ ἔχετε τοῦ ἡμας διδασκειν ὑμας¹ τὴν 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)	κ, γ, χ + σ → ξ
(Labials)	π, β, φ + σ → ψ
(Dentals)	τ, δ, θ + σ → σ

So:

ἀνοίγω	ἀνοιξω	
ἔχω	ἔξω	(but observe the change of breathing)
βλέπω	βλέψω	
γράφω	γράψω	
πείθω	πείσω	

-τω verbs lengthen *ε* to *η* before the *σ*:

φιλεω φιλησω

καλεω, however, is an exception, giving:

καλεω καλεσω

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

EXERCISE 21

A

1. Οὐκ ἀδίκησουσιν τα τέκνα; 2. καλεσεis δε το παιδιον Πετρον; 3. και ἀνοιξει τους ὀφθαλμούς των τυφλών οἱ συνογονται ἐν τη συναγωγῇ. 4. πεμφω προς αὐτους σοφους και προφήτας, ἀλλ' οὐκ ἀκουσουσιν αὐτων οἱ υἱοὶ Ἰσραηλ. 5. προφητευσεις τῷ λαῷ τούτῳ και ὑπακουσουσιν σοι. 6. οἱ διακονοι της συναγωγης οὐ διωξουσιν τους νεανίας ἐν τῷ σαββατῷ. 7. οἱ λεπροι ἐξουσιν τα προβατα ἃ σωζεται ἀπο των ἀνεμων και της θαλασσης. 8. οἱ δε τον λογον τα δαιμονια ἤγειν θυσιας του προσφερειν αὐτας τῷ Σατανᾷ. 10. θελω γαρ μενειν μεθ' ὑμῶν ταυτην την ἡμεραν προ του με ἀκολουθειν τῷ Ἰησου ἐν τῇ ὁδῷ του σταυρου. 11. ἡσθενει δε το δειδρον δια το μη ἔχειν γῆν. 12. πέμπουσιν οὖν αὐτον εἰς 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 *λῶ* 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	ἀποκαλύπτω	ἀποκαλύψω
κρυπ	κρύπτω	κρύψω

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

κηρυκ	κηρύσσω	κηρύξω	I proclaim
πραγ	πράσσω	πράξω	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
δοξιδ	δοξάζω	δοξάσω	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 θυραν ὑμῖν ἐν τῇ χρείᾳ ὑμῶν. 3. καθαρίζετε τας ἰδίας καρδιας 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 παραλντικον προς την θυραν, καὶ ἐτοιμασομεν παραλαμβανειν αὐτον. 7. οἱ λοιποι, οἱ θαυμαζουσιν την ἐξουσιαν αὐτου, κηρύζουσιν την ἀγαπην αὐτου. 8. ἐγγισω δε ἀκρι του πρωτου μνημειου. 9. καθίζει ἐπι τῷ θρονῷ του οὐρανου, ἀλλ' οἱ ἅγιοι ἐλπισουσιν θεωρειν την παρουσιαν αὐτου ἐπι ταις νεφέλαις. 10. κηρυσσατε τας ἐπαγγελίας καὶ φυλασσετε τας ἐντολας ἐν τῷ ὕμῳς ἐτοιμαζειν την ὁδον 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.

ἐνδύω, '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:

ἐνδύω (Active) means I put (clothes) on (someone else)
ἐνδύομαι (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

γινώσκω γνώσονται I know

λαμβάνω λήψομαι I take¹

(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:	λύνεται	Imperfect:	ἐλύομην
	λύη		
	λύεται	Imperative:	λυσ
	λύομεθα		
	λύεσθε	Infinitive:	λύεσθαι
	λύονται		

¹ Other examples may be seen in the list of verbs, pp. 227-8, e.g. -βαίνω, εἶθιω, -θηήσκω, ὄραω, πίνω, πῖπται.

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
λυσῃ	λυσεσθε
λυσεται	λυσονται

THE FUTURE OF ΕΙΜΙ

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

έσομαι	έσομεθα
έσῃ	έσεσθε
έσται	έσονται

EXERCISE 23

A

1. Ἐπορευομεθα δε προς την θαλασσαν μετα των μαθητων.
2. ἤρουντο ἄρα τον Κυριον ὅς τηρει αὐτους ἀπο του πονηρου;
3. μη ἀποκρινου τη φωνῃ. 4. ἀπηρχοντο γαρ προς την ἑρῆμον ἐν ἧ αὐτος ὁ Ἰωαννης ἐβαπτίζειν. 5. και ἀπεκρινομην τοις ἀγγελοις οἱ ἤρχοντο ἀπο των πρεσβυτερων. 6. μη ἐργαζεσθε την ἀδικιαν. 7. κάκεινος δεχεται τους ἁμαρτωλους οἱ ἐρχονται προς αὐτον και ἐσθiei μετ' αὐτων. 8. ἀππου των κεφαλων των παιδιων ἃ πεμπω. 9. οὐδε οἱ ἰσχυροι δουλοι οὐς ἔδεχeto ἐργαζονται μονον. 10. δεχεσθω πρwτων το βιβλιον δ' γραφεi ὁ ἀποστολος. 11. διηρχομεθα οὖν τους ἀγρους αὐτων και ἡκολουθουμεν ὀπισω του δευτερου τελωνου. 12. ἀπτεσθωσαν των νεων λιθων του ἱερου του τριτου ὁ οἰκοδομεται τῷ Κυρίῳ. 13. ἐβουλοῦτο δε ἀκουειν τους ἐσαχτους λογους οὐς ἔλαλει ὁ Ἰησους. 14. οὗτος ἀρχεται οἰκοδομειν, ἀλλ' οὐ δυναται ποιειν το ἔργον. 15. δεi ὕμιας ἀποκρiνεσθαι ταυτη τη γενεᾷ. 16. παραγγελλω¹ σοι

¹ This word is used in Lesson 20.

EXERCISE

- ἐξερχεσθαι ἐκ της οἰκίας. 17. οὐ γαρ μελλετε ἐρχεσθαι προς με; 18. ὁ δε οὐκ ἠθελεν πορευεσθαι ἐν ταῖς ὁδοῖς της ἀληθείας. 19. οὗτος ἀρχων¹ της συναγωγης ὑπηρχεν. 20. ἀργυριον οὐχ ὑπαρχει μοι· ὁ δε ἔχω, τουτο προσφέρω. 21. αὐτος ὁ Χριστος ἀρξει της ἐκκλησίας, και ὁ λαος αὐτου προσευζεται και ἐυαγγελισεται. 22. ἀπαζεσθε ἀλλήλους μετα χάρας. 23. ὁ Θεος λογισεται δικαιοσυνην αὐτῷ χωρiς ἔργων. 24. και παρεγινοντο και ἐβαπτίζοντο ὑπο του Ἰωαννου. 25. παραγινεται δε ὁ πρwτος προς τον κυριον αὐτου. 26. μη φοβου τους λοιπους ἐχθρους, μονον πιστευε. 27. οὐδε γενησεσθε ἀνθρώποι της ὀργης. 28. δυνατη γαρ ἔσται ἐνωπιον ὀλου του λαου. 29. δεi γαρ ἐνδυσθαι τον καινον ἄνθρωπον.

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	
ἐλῶσα	I loosed		
ἐλῶσας	you loosed	λῦσον	loose
ἐλύσε(ν)	he loosed	λῦσατω	let him loose
ἐλύσαμεν	we loosed		
ἐλύσατε	you loosed	λῦσατε	loose
ἐλύσαν	they loosed	λῦσατωσαν	let them loose
	Infinitive:	λῦσαι	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: ἐλύσε(ν) and λῦσον.) This *σ* inserted between the stem and the endings produces the same consonantal changes as in the Future:

Present	Future	First Aorist
διῶκω	διώξω	ἐδιώξα
γράφω	γράψω	ἐγράψα
πείθω	πείσω	ἐπείσα
κρύπτω	κρύψω	ἐκρύψα
κηρύσσω	κηρύξω	ἐκηρύξα
βαπτίζω	βαπτίσω	ἐβαπτισα
κραῶ	κραξω	ἐκραξα
φίλειω	φίλησω	ἐφίλησα
but καλέω	καλέσω	ἐκάλεσα

θελω is also irregular:

θελω	θελήσω	ἠθέλησα
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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 *δίδωμι* 'I give';² whereas Matthew uses the Aorist Imperative:

τον ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν το καθ' ἡμέραν (Luke 11.3)

Our daily bread give to us (keep on giving us) day by day.

τον ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον (Matt. 6. 11)

Our daily bread give to us today.

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

THE MEANING OF THE AORIST INFINITIVE

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

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

Examples:

γράφειν τα πάντα καλὸν ἐστὶν ὑμῖν (Present)

To keep on writing the same things is good for you.

ἐλπίζω γράψαι ἐπιστολὴν 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. Οὐδὲ ἐδίδωξάν τοις τελωνῶσι οὐδ' ἀπῆγον τα προβατά. 2. οἱ δὲ λεπτοὶ ἐπίστευσαν τῷ λόγῳ τοῦ Ἰησοῦ; 3. ἐπεμψας γὰρ τὰς χήρας ἀγοράσαι τὰ ἵματια. 4. σώσον το ἀργυρίου ἀπ' αὐτῆς. 5. σῶζε τὸν λαόν σου ἀπὸ τοῦ πονηροῦ. 6. μετὰ ταῦτα ἐπέισαμεν αὐτοὺς κρῖναι τὰ παιδία. 7. ἐκαθαρίσαμεν οὖν ἑαυτοὺς ἐν τῷ ποταμῷ. 8. ὁ δὲ διδασκαλὸς αὐτὸς ἐθαύμασεν τὴν σοφίαν τῶν ἰδίων μαθητῶν. 9. βουλοῦνται δὲ ἀδικῆσαι τὴν τιμὴν τῶν λοιπῶν; 10. βαστάσον το ἔτερον πλοῖον ἀπὸ τῆς θαλάσσης. 11. ἀγιάσατε ἑαυτοὺς, ἐγγίζει γὰρ ἡ ἡμέρα τοῦ Κυρίου. 12. ἡ γὰρ φωνὴ τοῦ Ἰωάννου ἐκραξεν ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν τῷ Κυρίῳ. 13. καὶ ἐτήρησάμεν τὰς ἐντολὰς αἱς ἠκούσαμεν ἀπὸ τῶν πιστῶν στρατιωτῶν. 14. καλὸν ἐστὶν ἡμῶς πράσσειν τὴν δικαιοσύνην. 15. μετὰ τοῦτο ἕκαστος ἠρῶξεν τοὺς ὀφθαλμούς τυφλῶν. 16. ταῦτα γὰρ ἠβέλησαν βλέπειν οἱ ἀγγέλοι. 17. καὶ ἐνέδυσαν αὐτὸν τὰ ἵματια αὐτοῦ.

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: βαλεω			Present Infinitive: βαλλω		

The following are the common verbs with Second Aorists:

ἀγω	ἡγαγον	I lead	βαλλω	ἐβαλον	I throw
ἀμαρτανω	ἡμαρτον	I sin	εὐρισκω	εὕρον	I find
ἀποθησκω	ἀπεθανον	I die	έχω	έσχον	I have

[25]

FIRST AORIST ENDINGS

καταλείπω	κατέλιπον	I leave	πυνω	έπιον	I drink
λαμβάνω	έλαβον	I take	πιπτω	έπεσον	I fall
μαίνομαι	έμαθον	I learn	φευγω	έφυγον	I flee
πασχω	έπαθον	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:

έρχομαι	ήλθον	I come	ώραω	είδον	I see
έσθιω	έφαγον	I eat	φέρω	ήνεγκον ¹	I carry
λέγω	είπον	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 ήλθον, είπον, είδον and ήνεγκον First Aorist endings are often added to Second Aorist stems,

e.g. ἐν φυλακῇ ἡμῶν καὶ ἡλθατε πρὸς με (Matt. 25. 36)

I was in prison and you came to me.

οἱ δὲ εἶπαν, Πιστεύσον ἐπὶ τοῦ Κυρίου Ἰησοῦν (Acts 16. 31)

And they said, Believe on the Lord Jesus.

ἐλθατω ἡ βασιλεία σου (Luke 11. 2)

Thy kingdom come.

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

Teacher, I brought my son to you.

είπον 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 π: Lesson 1, p. 19 n. (1).

² εἴπω-ον has the second person singular First Aorist Imperative ending like λυσ-ον and like πιστεύω-ον above. With Second Aorist ending, it would be εἴπ-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
ἐγnows	-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 λω 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.

EXERCISE

Thus the first three principal parts of λω are:

λω 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. οιδει δε τον σταυρον και πιεται το ποτηριον. 13. ληψομεθα την δυνατην σωτηριαν αυτου και γνωσομεθα την ειρηνην αυτου. 14. καταβησονται παρα τον ποταμον και προσοισουσιν θυσιαν. 15. υπηγεν' δε και εβαλεν αυτο εις την θαλασσαν. 16. και εν τω αγαγειν αυτους το παιδιον του προσευεγκειν αυτο τω Κυριω, ο λαος ηυλογησεν τον Θεον.

¹ *ὑπάγω* 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 or ρ present some peculiarities:

- (1) They have no σ before the endings.
 (2) The Future has the endings of the Present tense of φιλῶ.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. ἀποστελλῶ provides an example of three different stems in the first three principal parts.)

¹ The explanation of this is that these futures originally ended in -εω, but the σ has dropped out. So for ἀφιε(σ)ω we have ἀφῶ.

Present	Future	First (or Second) Aorist	
αἶρω	ἀρώ	ῆρα	I lift up
σπείρω	σπερω	ἐσπείρα	I sow
ἐγείρω	ἐγερω	ῆγειρα	I raise
ἀπο-κτείνω	ἀπο-κτενω	ἀπ-εκτεῖνα	I kill
ἀπο-στελλῶ	ἀπο-στελω	ἀπ-εστεῖλα	I send
ἀγγελλῶ	ἀγγέλω	ῆγγελα	I announce
μένω	μενῶ	ἐμείνα	I remain
κρινω	κρινῶ	ἐκρίνα	I judge
βαλλῶ	βαλῶ	(ἐβαλον)	I throw

ἀποθνήσκω has a deponent Middle Future:

ἀπο-θνήσκω ἀπο-θάνουμαι (ἀπ-έθανον) I die

The **First Aorist Imperative** of αἶρω (by analogy with λύσον) is: ἀρόν.

The **First Aorist Infinitive** of αἶρω (by analogy with λύσαι) is: ἀραι.

The **Present** and **Future** of αἶρω are conjugated as follows:

αἶρω	ἀρώ
αἶρεῖς	ἀρείς
αἶρει	ἀρει
αἶρομεν	ἀροῦμεν
αἶρετε	ἀρείτε
αἶρουσι(ν)	ἀρουσι(ν)

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 μένω and κρινω, however, both stems and endings are the same, and the meaning must be inferred from the context. In an accented text the Present is accented μένω μένεις μένει μένουσιν and the future μενῶ μενεῖς μενεῖ μενοῦσιν. This is an accentual distinction worth noting. We shall add the circumflex accent when using the four Future forms of these two verbs which would otherwise be ambiguous, but we shall add no accent when using the Present tense or the first and second person Future plural.¹

¹ I.e., Present: κρινω κρῖνεις κρῖνει κρῖνεσθαι κρῖνετε κρῖνουσιν.

Future: κρινῶ κρινεῖς κρινεῖ κρινεῖσθαι κρινεῖτε κρινούσιν.

B

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

LESSON 26

The Future and Aorist of liquid verbs

δτι

THE FUTURE AND AORIST OF LIQUID VERBS

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

- (1) They have no σ before the endings.
 (2) The Future has the endings of the Present tense of φιλῶ.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. ἀποστελλῶ provides an example of three different stems in the first three principal parts.)

¹ The explanation of this is that these futures originally ended in -εω, but the σ has dropped out. So for ἀρε(σ)ῶ we have ἀρώ.

First (or Second)

Present	Future	Aorist	
αἶρω	αἶρω	ἦρα	I lift up
σπείρω	σπερω	ἐσπείρα	I sow
ἐγείρω	ἐγερω	ἤγειρα	I raise
ἀπο-κτείνω	ἀπο-κτενω	ἀπ-εκτεῖνα	I kill
ἀπο-στελλῶ	ἀπο-στελω	ἀπ-εστεῖλα	I send
ἀγγελλῶ	ἀγγέλω	ἠγγέλα	I announce
μένω	μενῶ	ἐμείνα	I remain
κρινω	κρινῶ	έκρινα	I judge
βαλλῶ	βαλω	(έβαλον)	I throw

ἀποθνήσκω has a deponent Middle Future:

ἀπο-θνήσκω ἀπο-θάνουμαι (ἀπ-έθανον) I die

The **First Aorist Imperative** of αἶρω (by analogy with λύσον) is: ἀρον.

The **First Aorist Infinitive** of αἶρω (by analogy with λύσαι) is: ἀραι.

The **Present** and **Future** of αἶρω are conjugated as follows:

αἶρω	αἶρω
αἶρεῖς	αἶρεῖς
αἶρει	αἶρει
αἶρομεν	αἶρομεν
αἶρετε	αἶρετε
αἶρουσι(ν)	αἶρουσι(ν)

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 μένω and κρινω, however, both stems and endings are the same, and the meaning must be inferred from the context. In an accented text the Present is accented μένω μένεῖς μένει μένουσιν and the future μενῶ μενεῖς μενεῖ μενοῦσιν. This is an accentual distinction worth noting. We shall add the circumflex accent when using the four Future forms of these two verbs which would otherwise be ambiguous, but we shall add no accent when using the Present tense or the first and second person Future plural.¹

¹ I.e., Present: κρινω κρινεῖς κρινεῖ κρινόμεν κρινετε κρινουσιν.

Future: κρινῶ κρινεῖς κρινεῖ κρινόμεν κρινεῖτε κρινουσιν.

There are three common uses of ὅτι:

- (1) ὅτι 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 **ὅτι recitative**.

(1) ὅτι *used causally*

This calls for no special comment. It is used just like the English 'because'.

(2) ὅτι *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 ὅτι and the object clause is put in the Indicative, e.g.

βλεπω ὅτι προφητης εἶ συ (John 4. 19)
I see that you are a prophet.

Dependent statements in the past

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

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

ἤκουσεν ὅτι ἀσθενεῖ (John 11. 6)

Similarly, ἤκουσεν ὅτι 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 ὅτι ἦν τυφλός (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) ὅτι *recitative*

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

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

Examples of the three uses are:

(1) ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστε ἐκ τῶν προβατῶν τῶν ἐμῶν
(John 10. 26)

You do not believe, because you are not of my sheep.

(2) εἶπον οὖν ὑμῶν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν
(John 8. 24)

I said to you therefore that you will die in your sins.

(3) and (1) ὑμεῖς λέγετε ὅτι Βλασφημῆμεις, ὅτι εἶπον Υἱὸς τοῦ Θεοῦ εἰμι (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. Βλασφημῆμεις has the ὅτι recitative, whereas Υἱὸς τοῦ Θεοῦ εἰμι is without it.

EXERCISE 26

A

1. 'Ὅτε δε οἱ στρατιῶται ἦλθον εἰς τὴν οἰκίαν ἀπηγγείλαν ὅτι ἀπεστελεῖν αὐτούς. 2. οὗτοι κρινοῦσιν τὰς χήρας καὶ ἀποκτενοῦσιν τὰ τέκνα αὐτῶν; 3. οὐ μένετε ἐν τῷ τοπῷ τούτῳ ἀλλ' ἀποθάνεισθε ἐν τῇ γῇ τῶν ἐχθρῶν ὑμῶν. 4. οἱ δε ἀποστολοὶ ἐπέπειραν τὸν λόγον ἐν ταῖς καρδίαις τῶν ὀλιγῶν οἱ ἦβελον ὑπακούειν αὐτῷ. 5. ἦρεν οὖν τὸν σταυρὸν καὶ ἦλθεν ὁπίσω τοῦ Ἰησοῦ. 6. ἐν ἐκείνῳ τῷ καιρῷ οἱ κριταὶ ἔκριναν τὰς ἀπίστους. 7. ἔμεινα δε ἐν τῷ ἰδίῳ τοπῷ ἕως ἀνεγνῶ το βιβλίον. 8. δυνασθε πῖεν το ποτήριον ὃ δει με πῖεν; 9. ἔμειναμεν δε ἐν τῷ ἱερῷ ἕως οἱ ἐργάται ὠκοδομοῦν τὸν θρόνον. 10. ὅτε δε ἤκουσαν ταῦτα παρα τῆς χήρας ἔμειναν παρ' αὐτῇ. 11. οὐδε ὠφέλεις ἀργυρίου τοὺς τελωναῖς. 12. ὃ δε Ἰησοῦς εἶπεν τῷ παραλυτικῷ, Ἄρον αὐτό καὶ ὑπάγε εἰς τὸν οἶκόν σου· ὅτε δε ἤκουσεν ταῦτα ἦρεν αὐτό καὶ ὑπήγγεν. 13. ἀπεστείλαμεν οὖν τοὺς ἀγγέλους ἐτοιμασαι τὴν ὁδόν. 14. ὃ προφήτης εἶπεν ὅτι Δυνατὸν ἐστίν. εἶπεν ὅτι δυνατὸν ἐστίν. εἶπεν, Δυνατὸν ἐστίν. 15. παρηγγείλατε αὐτοῖς μὴ ἀδικῆσαι ὅλον τὸν λαόν. 16. καὶ τοῦτο ἤκουσαμεν παρ' αὐτοῦ ὅτι δε ἡμᾶς φιλεῖν τοὺς ἀδελφούς ἡμῶν. 17. ἀλλ' οἱ Φαρισαῖοι ἐλέγον ὅτι ἐσθίει παρα ἁμαρτωλῶ. 18. οἷοις δε τὸν σταυρὸν ὁπισω μόν. 19. καὶ ἐρεῖ ταῦτα αὕτη ὅτι φιλοῦσιν ἀλλήλους. 20. ἐμαθες ὅτι ἐρχεται ὁ ἰσχυρὸς κριτῆς. 21. εἶπαν ὅτι ἴκανον οἶνον πίνουσιν. 22. ἐγγὼν ὅτι ὁ Κύριος ἐπέμψεν τὸν ἀγγέλον εἰς τὸ σωζέειν με. 23. εἶδον ὅτι ἡγαγομένην τὸν ὄχλον εἰς τὴν αὐτὴν συναγωγὴν.

B

1. Send the young men to rouse the soldiers. 2. But he took the child and departed. 3. They will not die in the desert, for the soldiers will save them. 4. Therefore I will judge my people at that time. 5. And the Pharisees went to eat bread 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

γινομαι

THE FORMATION OF THE AORIST MIDDLE

The conjugation of the two Aorist Middle Indicative tenses follows closely the Imperfect Middle ἐλθοιμην. 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 ἐβάλλω.

First Aorist		Second Aorist	
Indicative	I loosed	Indicative	I became
ἐλυσαμην		ἐγενονην	
ἐλυσαι ¹		ἐγενου	
ἐλυσαστο		ἐγενετο	
ἐλυσασαμεθα		ἐγενομεθα	
ἐλυσασθε		ἐγενεσθε	
ἐλυσαντο		ἐγενοντο	

The Imperative and Infinitive follow the Present Middle in a similar way:²

Imperative	loose	Imperative	become
λυσαι		γενου	
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
ἀπτομαι	ἤψαμην
ἀρχομαι	ἤρξαμην
δεχομαι	ἔδεξαμην
ἐργαζομαι	ἤργασαμην
εὐαγγελίζομαι	εὐηγγελισαμην

¹ ἐλυσω is a contraction of ἐ-λυ-σα-(σ)ω as ἐγενου is a contraction of ἐ-γεν-ε-(σ)ω. 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.

(ἀποκρινομαι has mainly Passive forms, but ἀπεκρίνωτο, 'he answered', is sometimes found.)

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

δεχομαι δεξομαι ἐδέξαμην

THE USE OF THE SECOND AORIST MIDDLE; γινομαι

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

ἀπολλυμι I destroy ἀπώλωμην I perished

and in the extremely common

γινομαι I become, etc. ἐγενονην I became, etc.

The first three principal parts of γινομαι are thus:

γινομαι γενησομαι ἐγενονην

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

ἐγενετο φωνη ἐκ της νεφελης (Mark 9. 7)

There came a voice out of the cloud.

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

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

μη γυνεσθε ὡς οἱ ὑποκριται (Matt. 6. 16)

Do not be as (like) the hypocrites.

The common expressions καὶ 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:

καὶ ἐγενετο καὶ αὐτὸς διηρχετο (Luke 17. 11)

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

The New English Bible considers it unnecessary to translate καὶ ἐγενετο καὶ and renders it simply: 'he was travelling through'.

EXERCISE 27

A

1. Ὑμεῖς μὲν ἠρνήσασθε τὸν ἀγίον καὶ δικαίον κατ' ἰδίαν, ὁ δὲ ἠρνήσατο αὐτὸν ἐμπροσθεν ὅλου τοῦ λαοῦ. 2. ἡ χήρα ἠψάτο μόνον τοῦ ἱματιοῦ αὐτοῦ, ἀλλ' εἶπεν Μη μου ἄπτου. 3. ἡπάσατο αὐτοὺς ἀλλ' ἠρξάντο παρακαλεῖν αὐτὸν ἀπελθεῖν. 4. αὐτὸν δεῖ τὸν οὐρανὸν δεῖξασθαι, ἀλλ' ὀφιομεθα αὐτὸν ἐν τῇ ἡμέρᾳ τῆς δευτέρας παρουσίας αὐτοῦ. 5. ὁ δὲ ἀπεκρίνατο Ἐυαγγελισαὶ αὐτῶ. 6. αὐτὸν δε λογιζομαι φίλον, ἔργον γὰρ καλὸν ἠργάσατο ὑπὲρ ἐμοῦ. 7. οἱ οὖν μαθηταὶ αὐτοῦ ἠρξάντο ὁδὸν ποιεῖν. 8. ὁ δὲ πρῶτος παρεγενετο καὶ εἶπεν, Κυριε, βουλομεθα μαθεῖν προσευξασθαι. 9. ὁ πρεσβύτερος γενεσθῶ ὡς ὁ διακονος. 10. καὶ ἐγενετο ἐν τῷ εἶναι αὐτοὺς ἐν τῇ οἰκῇ οἱ σοφοὶ παρεγενοντο εἰς Ἱεροσόλυμα. 11. κάκεινος ἀπώλετο, ἀλλ' οἱ υἱοὶ αὐτοῦ οὐκ ἀπώλοντο. 12. ἠρξω ἀπο τῶν ἐσχατῶν ἕως τῶν πρῶτων. 13. δύο γινεσθε σοφοὶ πρὸς ἀλλήλους. 14. οὐκ ἐνέδυσσας ἱματιον καὶ ἐν τῇ οἰκῇ οὐκ ἐμεινεν. 15. καὶ ἐγενετο ἐν τῷ σπειρεῖν ἀλλὰ ἐπέσεν 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 *εἰμι*. [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 $\phi\lambda\lambda\epsilon\omega$:

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 $\gamma\upsilon\omicron\mu\alpha\iota$. [3]

4. Give the Present and Future of $\epsilon\acute{\iota}\mu\iota$. [2]

5. Give the Imperfect Indicative of $\delta\upsilon\lambda\alpha\mu\alpha\iota$, mentioning the alternative forms. [1]

6. Give the Second Aorist Indicative Active of $\gamma\upsilon\omega\sigma\kappa\omega$. [1]

7. Give the First Aorist Imperative and Infinitive of $\alpha\acute{\iota}\psi\omega$. [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	$\epsilon\varsigma$
A.	α	$\alpha\varsigma$
G.	$ος$	$\omega\nu$
D.	ι	$σιν$

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:

$\acute{\alpha}\sigma\tau\eta\rho$	$\acute{\alpha}\sigma\tau\epsilon\rho\omicron\varsigma$	$\acute{\omicron}$	star
$\acute{\epsilon}\lambda\pi\iota\varsigma$	$\acute{\epsilon}\lambda\pi\iota\delta\omicron\varsigma$	$\acute{\eta}$	hope

The stem can be found by taking away the -ος from the genitive singular. Thus the stem of ἀσκηρ is ἀστερ and is declined as follows:

ἀσκηρ	ἀστερες
ἀστερα	ἀστερας
ἀστερος	ἀστερων
ἀστερι	ἀστεραι(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
αἰών	αἰων-ος	αἰωσιν
νύξ	νυκ-τ-ος	νυξιν

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:

πατήρ	πατρος	ὁ	father
μητήρ	μητρος	ἡ	mother
θυγατήρ	θυγατρος	ἡ	daughter

¹ ἀστεραν is not in fact found, but it is given here to illustrate the general form. In Greek literature the dative plural of ἀσκηρ appears in a variety of forms, of which ἀστεραν 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 πατήρ, as follows:

πατήρ	πατερες
πατερα	πατερας
πατρος	πατερων
πατρι	πατρασαι(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 -σιν.

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 Ἑλλήνων.
4. ἀπεστείλαν δε οἱ ἀρχοντες τους στρατιωτας νυκτος.
5. οἱ αὐτοι οὖν ἦραν την εἰκονα Σίμωνος.
6. οὐ μενοῦσιν ἐν τη γῇ αὐτων εἰς τον αἰωνα;
7. ἐν τῷ πρωτῷ μηνι ἐλαβες τον καρπον του ἀμπελωνος ταις γυναιξιν των ἀλλων μαρτυρων.
8. ὁ τυφλος πατήρ ἐφίλει την θυγατερα αὐτου.
9. ἰδε, ὦ γυναί, οἱ των οὐρανων ἀστερες μαρτυρουσιν τῷ Σωτηρι.
10. φαγη γαρ την σαρκα του υἱου του ἀνθρώπου.
11. και αὐτην ἀπέκτεινεν τοις ποσιν της εἰκονος ἣ ἐπέσεν ἐν μέσῳ του ναου.
12. ὁ δε μισθος οὐ λογιζεται! κατα χαριν.
13. δει οὖν ἀνδρα καταλιπειν τον πατερα και την μητερα αὐτου.
14. μετα το ἀποθανεῖν τον πατερα αὐτου κατώκησεν ἐν τη γῇ 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 λογίζεται 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>-os</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 -es

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 *-os -ous 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 *s* 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>γενους</i>	<i>γενε(σ)ων</i>	→ <i>γενων</i> (see <i>-ew</i> contractions, Lesson 4)
<i>γενε(σ)ι</i>	→ <i>γενει</i>	<i>γενε(σ)ιν</i>	→ <i>γενεσιν</i>

EXERCISE 29

A

1. Ἐλεος δε θελω και οὐ θυσιαν. 2. και οἱ ἐχθροὶ Ἰουδα ἀπεκτευναν μερος του ἐθνους πυρι. 3. ἐξομεν ἀρα βαπτισμα μετανοιας δια του αἵματος αὐτου; 4. ποιησει δε σημεια και τερατα τῷ γενει ἡμων. 5. οἱ δε παιδες ἐλαβον τα σκευη ἐκ του υδατος. 6. ἰσχυρα δε ρήματα κριματος ἐξηλθεν ἐκ του στοματος σου. 7. ἐγω γαρ οὐκ ἤλθον ποιησαι το θελημα μου, ἀλλὰ το θελημα του Κυριου ὃς ἀπεστείλεν με. 8. διο ἐρχεται ἐν ἐλπει εἰς τα μελη του σωματος αὐτου. 9. και τα ἐθνη γνωσεται το ὄνομα αὐτου. 10. μετα ταυτα ἡβητο του ὠτος τη χειρι αὐτου. 11. το ὕδωρ περισσευει ἐν τοις σκευεσιν. 12. τα ρήματα του στοματος αὐτου ἦν τοις ὠσιν των ἐθνων. 13. κατα το αὐτου ἐλεος ἐσωσεν ἡμας.

B

1. But God is rich in mercy. 2. He said therefore that he was not the light, but was coming to bear witness concerning the light. 3. And we went through fire and water, for the spirit of compassion dwelt in us. 4. And he will open the ears of the multitudes who cannot hear. 5. Not even the years of the mountains will be for ever; for the end will be the darkness of the judgement. 6. But we ourselves are members of his body. 7. For the seed of Abraham

must eat the Passover. 8. See my hands and my feet. 9. He is the way of light for the multitudes. 10. And they will say to the mountains, 'Fall on us'. 11. And there will be wonders in the darkness of the night, blood and fire and fear. 12. But the end of the way will be the light of the Spirit. 13. But, unbelieving woman, you said that you knew the will of God. 14. And they will do wonders in his name. 15. But he put the seed into a vessel on the day of the Passover. 16. The Jews therefore became a part of the whole race. 17. Can the feet say to the hands, 'We have no need of you, because you are not members of the body'? 18. And the Holy Spirit will remain with them for ever and ever. 19. And the world perished by water.

LESSON 30

Third Declension adjectives

Interrogative and indefinite pronouns

THIRD DECLENSION ADJECTIVES: FIRST TYPE

There are also two types of Third Declension Adjective. In certain respects these correspond closely to the two neuter noun declensions. The common words of the first group are comparative adjectives, e.g.

	πλειων	πλειον	more
Masculine			
Feminine		Neuter	Masculine
πλειων	πλειον	πλειον	πλειωνες
πλειονα	πλειον	πλειον	πλειονας
πλειονος	πλειονος	πλειονων	πλειονων
πλειوني	πλειوني	πλειονι	πλειοσι(ν)

¹ Use βαλλω. βαλλω and its compounds are often used in a weakened sense, cf. 13A 9, 32A 11.

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 has been learnt the whole declension follows automatically.

INTERROGATIVE AND INDEFINITE PRONOUNS

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 has been learnt, the rest of the declension follows automatically.

We shall always print the interrogative with an acute accent on the first syllable: τις τι τινα, 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. τίς; 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, τι), 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 ἡ τις ὅτι (or ὁ τις) οἷτινες αἷτινες ἅτινα

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 τις 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 τις and τις may be used adjectivally:

τίνα μισθὸν ἔχετε; (Matt. 5. 46)

What reward do you have?

γυναῖκες τινες... αἷτινες 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 γένος:

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: ὁ τις.

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
Feminine		Feminine	
ἀληθης	ἀληθες	ἀληθεις	ἀληθη
ἀληθη	ἀληθες	ἀληθεις	ἀληθη
ἀληθους	ἀληθους	ἀληθων	ἀληθων
ἀληθει	ἀληθει	ἀληθει(ν)	ἀληθει(ν) ¹

EXERCISE 30

A

1. Διαβηκην κρεισσονα ἐπεμψεν ἡ τις ἐστιν ἐν τῷ αἵματι τοῦ Σωτῆρος. 2. κάγω οὐκ εἶμι μεῖζων αὐτοῦ; 3. ὁ δε Ἰησους ὑπῆγεν πληρης τοῦ Ἁγίου Πνευματος. 4. Ἀβρααμ, ἡ δικαιοσυνη σου περισσευει, ὅτι ἐστιν πλειων της δικαιοσυνης του γενοῦς σου. 5. τί οὐκ ἦν ἡ μαρτυρια αὐτοῦ ἀληθης; ἡ σαρξ ἀσθενης ἐστιν. 6. εἴπατε Τίς ἐστιν ἀξιος ἐν αὐτῇ τη κωμῃ; 7. ὁ δε ἀδελφος σου ἔχει τι κατα σου. 8. και τινες των Φαρισαίων εἶπαν ἐν ἑαυτοῖς, Τί βλασφημῇ; 9. ὅστις γαρ ἔχει παραλημμεται πλειον. 10. τί σοι δοκει, Σίμων; συ τίνα με λεγεις εἶναι; 11. δυναται τις εἰσελθεῖν εἰς την οἰκίαν του ἰσχυροῦ; 12. ὅτι ἐστιν ὁ σοφος ὅστις ὠκοδομήσεν την ἰδιαν οἰκίαν ἐπὶ την αὐτὴν πετραν. 13. γινεται τα ἔσχατα του ἀνθρώπου 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 → ες
ἀληθε(σ)ος → ους ἀληθε(σ)ων → ων
ἀληθε(σ)ι → ει ἀληθε(σ)ων → εων

² Use λαμβανω or 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

υ STEMS

There are nine nouns in the New Testament (none of them very common) with stems ending in υ. Some of these are masculine and some feminine. They are declined exactly like ἀσπλην, except for the accusative singular, which ends in ν. Thus:

ἰχθυς	ἰχθυος	ὁ	fish
ἰχθυς			ἰχθυες
ἰχθυον			ἰχθυας
ἰχθυος			ἰχθυων
ἰχθυϊ			ἰχθυσι(ν)

ι AND ευ STEMS

Much more important are those with stems in ι and in ευ, which are declined as follows:

πολις	πολεως	ἡ	city	βασιλευς	βασιλεως	ὁ	king
πολις				βασιλευς			
πολιν				βασιλεα			
πολεως				βασιλεως			
πολει				βασιλει			
πολεις				βασιλεις			
πολεις				βασιλεις			
πολεων				βασιλεων			
πολεσι(ν)				βασιλεσι(ν)			

Note. (1) Though strictly speaking the stems end in ι and in ευ (and the nominative ending is simply s), it is better for practical purposes to think of the endings as -ις -εως and -εως -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 -εως and genitive singular in -εως, and all are masculine. They are always, therefore, of the form: -ις -εως ἡ and -εως -εως ὁ.

(3) In each case (as with ἀληθεύς) the nominative and accusative plurals are the same.

(4) βασιλεύς follows πολίς exactly, except in the accusative singular and dative plural.

(5) Nouns like πολίς -εως ἡ with vowel stems need to be carefully distinguished from those with consonant stems like ἐλπίς ἐλπίδος ἡ and χάρις χαρίτος ἡ.

EXERCISE 31

A

1. Ἰδου, ζητη ὑπο της μητρος και των ἀδελφων σου. 2. και οἱ ἄνδρες περιεπατουν ἐν ταις πολεσιν συν ταις γυναίξιν αὐτῶν. 3. παρηγγειλεν οὖν ταις ἰδιας θυγατρασιν ἐτοιμασαι τον ἰχθυον τῷ βασιλει. 4. ἐγὼ μὲν βαπτίζω ὑμας ὕδατι, ἐκεῖνος δὲ βαπτισει ὑμας δυναμει. 5. οὗτοι εἰσιν οἱ ἄνθρωποι οἵτινες λεγουσιν ἀναστασιν μὴ εἶναι. 6. ἐγὼ γὰρ παρα ἀνθρωπου οὐ παρελαβον αὐτο, ἀλλὰ δι' ἀποκαλυψεως. 7. θελεις πιστιν και ἀγαθην συνειδησιν; 8. και ἔσται χειρων χρονος κρισεως και θλιψεως. 9. ὁ γὰρ μαθητης οὐ φιλει πατερα και μητερα ὑπερ ἐμε. 10. δια τί οὐ περιπατοουσιν κατα τας παραδοσεις των ἱερεων; 11. ἐκεῖνος δὲ οὐκ ἔχει ἀφεσιν εἰς τον αἰωνα. 12. θλιψις δὲ 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, εἰς, οὗδεις, 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	πασιν(υ)	πασαις	πασιν(υ)

All that need be learnt is $\pi\alpha\varsigma \pi\alpha\sigma\alpha \pi\alpha\nu$. The rest follows automatically. The First Declension feminine $\pi\alpha\sigma\alpha$ has a consonant stem and so follows $\delta\omicron\lambda\alpha$. The Third Declension $\pi\alpha\nu\tau\alpha$ shows that the masculine (and neuter) stem is $\pi\alpha\nu\tau$. Then $\pi\alpha\varsigma \pi\alpha\nu\tau\omicron\varsigma$ follows $\acute{\alpha}\sigma\tau\epsilon\rho\omicron\varsigma$ and $\pi\alpha\nu \pi\alpha\nu\tau\omicron\varsigma$ follows $\sigma\omega\mu\alpha \sigma\omega\mu\alpha\tau\omicron\varsigma$. For the dative plural we utilise the contraction rule of Lesson 28:

$\alpha\nu\tau + \sigma\omega\nu \rightarrow \alpha\sigma\omega\nu$

πας can be used in the following ways:

(1) It can stand alone:

πας οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους (Matt. 7. 24)
Therefore everyone who hears these words of mine.

παντα δι' αὐτοῦ ἐγένετο (John 1. 3)

All things came into existence through him.

(2) It can stand with a noun without an article:

παν δενδρον ἀγαθον καρπους καλους ποιεῖ (Matt. 7. 17)

Every good tree yields good fruit.

(3) It can stand with a noun with an article, usually in the *predicative* position:

πας ὁ ὄχλος ἐζητοῦν¹ ἀπτεσθαι αὐτοῦ (Luke 6. 19)

All the crowd (the whole crowd) were seeking to touch him.

εἰς

εἰς μια ἐν, 'one', is declined as follows:

εἰς	μια	ἐν
ἐνα	μιαν	ἐν
ένος	μιας	ένος
ένι	μια	ένι

Again, all that need be learnt is $\epsilonἰς \mu\iota\alpha \epsilon\acute{\nu}$.
 $\epsilon\acute{\nu}\alpha$

(μια has a vowel stem and follows ἡμερα).

εἰς and ἐν, 'one', must be carefully distinguished from εἰς, 'to', and ἐν, 'in'.

οὗδεις AND μηδεις

'No one', 'nothing' is expressed by οὗδεις, when used with the Indicative, and by μηδεις, when used with other moods. These are declined exactly like εἰς 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:

οὐδεῖς	οὐδεῖς	οὐδ'εν	μηδεῖς	μηδεῖς	μηδεῖς	μηδεῖς
οὐδ'ενα	οὐδ'ενας	οὐδ'εν	μηδ'ενα	μηδ'ενας	μηδ'ενας	μηδ'ενας
οὐδ'ενος	οὐδ'ενας	οὐδ'ενος	μηδ'ενος	μηδ'ενας	μηδ'ενας	μηδ'ενος
οὐδ'ενι	οὐδ'ενας	οὐδ'ενι	μηδ'ενι	μηδ'ενας	μηδ'ενας	μηδ'ενι

Examples:

Indicative: *πείραζει* δε αὐτός οὐδ'ενα (James 1. 13)

And he himself tempts no one.

Infinitive: *παρηγγέλει*ν αὐτῷ μηδ'ενι εἰπεῖν (Luke 5. 14)

He commanded him to tell (it to) no one.

In Greek two negatives do not cancel one another out, so that οὐδεῖς and μηδεῖς may be used even when the verb already has a negative:

οὐκ ἔφαγεν οὐδ'εν ἐν ταῖς ἡμέραις ἐκεῖναις (Luke 4. 2)

He ate nothing in those days.

οὐδ'ενι οὐδ'εν εἶπαν (Mark 16. 8)

They said nothing to anybody.

πολύς AND μέγας

These adjectives are declined like ἀγαθός, except for the forms in heavy type:

πολύς	πολλή	πολύ	much; pl. many
πολύς	πολλή	πολύ	
πολύν	πολλήν	πολύ	
πολλοῦ	πολλῆς	πολλοῦ	
πολλῷ	πολλῇ	πολλῷ	
πολλοί	πολλοί	πολλά	
etc.			
μέγας	μεγάλη	μεγα	great
μέγας	μεγάλη	μεγα	
μεγάν	μεγαλήν	μεγα	
μεγαλοῦ	μεγαλῆς	μεγαλοῦ	
μεγαλῷ	μεγαλῇ	μεγαλῷ	
μεγαλοί	μεγαλαί	μεγαλα	
etc.			

EXERCISE

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:

πολύς	πολλή	πολύ	μέγας	μεγαλή	μεγα
πολύν			μεγάν		

and the rest follows automatically.

EXERCISE 32

A

1. Παραλημψή δε την ἐξουσίαν ταυτην ἀπασαν και την δοξαν των βασιλευν. 2. οἱ τεσσαρες λησται ἐφυγον εἰς τα ὄρη. 3. το ὄνομα μου μεγα ἔσται ἐν πασιν τοῖς ἔθνεσιν. 4. οὐδεὶς θείλει πιεν τον οἶνον τουτον; 5. οἱ ἐξ ἱερείς ἤλθον νυκτος και ἤσαν τα σωματα των τριων προφητων. 6. και πασα πολὺς εἶχεν πυλωνας δωδεκα¹ και παν το πληθος ἐχαιρεν. 7. ὡ γυναι, μεγαλή σου ἡ πιστις. 8. και γνωσκομεν ὅτι τα δεκα ῥήματα ταῦτα ἀληθῆ ἐστίν, ὅτι ἐλάλησεν αὐτὰ ὁ Κυριος δια στοματος Μωϋσεως. 9. και οὐκ ἐγνωσαν ἕως ἡλθεν ὁ μέγας κατακλυσμος και ἤρεν ἀπαντας. 10. πεμπεσθω εἰς των δουλων σπειρειν το σπερμα ἐν τοῖς τριων ἀγροῖς. 11. συνιρχοντο δε πολλοὶ ἐκ των ἑπτα κωμων και ἐφερον τοὺς ἀσθενεῖς και ἐβαλλον αὐτοὺς παρα τοὺς ποδας αὐτου. 12. μηδεὶς σκανδαλίζετω ἓνα των παιδων τουτων. 13. οἱ δε δυο γονεῖς αὐτου οὐκ ἐγνωσαν ὅτι μενει ἐν τη πολει. 14. οὐχ ἡ γραφή εἶπεν ὅτι ἐκ του σπερματος Δαυειδ ἔρχεται ὁ Χριστος; 15. ἐν δε ἐκείνῃ τη ὥρᾳ συναγονται προς αὐτον πολλοὶ των ἀρχιερεων οἱ λεγουσιν ὅτι οὐκ ἔσται ἀναστασις. 16. μια ἡμερα παρα Κυριῷ ὡς χιλια ἐτη. 17. ὁ δε ἐκατονταρχῆς ἀπεκρίνατο, Ἐγὼ εἰμὶ ἀνθρωπος ὑπο ἐξουσίαν και ἐχῶ ἑκατον στρατιώτας ὑπ' ἐμέ. 18. και ὁ ἀριθμος των ἀνδρων ἦν ὡς χιλιαδες πεντε. 19. και ἐλάλησεν δυσιν ἐξ αὐτων.

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 δικαιοτερος -α -ον δικαιοστατος -η -ον
¹ εἰς.

[33] COMPARISON OF ADVERBS

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 ἀγλιος.

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	γιες	καλως	well
ομοιος	like	ομοιως		in like manner, similarly
αληθης	true	αληθως		truly
ουτος	this	γιες	ουτως	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	δικαιοστα
σοφως	σοφωτερον	σοφωτατα
ευ	κρεισσων	better

Also note: μαλλον more μαλιστα most

¹ There are exceptions. Cf. ἀνεκροτερον 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 γλωσσαυ λαλω (1 Cor. 14. 18)
I speak with tongues more than you all.

The adjective meaning 'more', as we have already seen, is *πλεων*. We have an example of the use of the adjective in:

απεστειλεν αλλους 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 η αγαπη (1 Cor. 13. 13)
And the greatest of these is love.

When the superlative is used it is generally elative:

ει ουν ουδε ελαχιστον 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*, η, 'than', is sometimes used. The two things compared are then put in the same case:

γη Σοδομων ανεκτοτερον εσται εν ημερα κρισεως η σου (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. Ουαι, ουχι η ψυχη πλειον εστιν της τροφης; 2. ο μειζων εν υμιν γενεαθω ως ο νεωτερος. 3. νυν γαρ εγγυτερον εστιν η σωτηρια ημων η οτε επιστευσσαμεν. 4. αληθως ουτος ο ανθρωπος

υιος Θεου ην. 5. ο δε μικροτερος εν τη βασιλεια των ουρανων μειζων αυτου εστιν. 6. νυνι δε μενει πιστις, ελπις, αγαπη, τα τρια ταυτα· μειζων δε τουτων η αγαπη. 7. ναι, ερχεται ο ισχυροτερος μου οπισω μου. 8. μειζονα τουτων οψη. 9. οι δε μειζον εκραξαν Κυριε, ελεησον ημας. 10. ομοιως και παντες οι μαθηται ειπαν. 11. αιρει γαρ το πληρωμα αυτου απο του ιματιου και χειρον σχισμα γινεται. 12. αμην λεγω υμιν 'Οτε επονησατε ενι τουτων των αδελφων μου των ελαχιστων, εμοι επονησατε. 13. ερει το 'Αμην επι τη ση ευχαριστια; 14. υπακουειν dei Θεω μαλλον η ανθρωποις. 15. λεγω υμιν Μειζων εν γεννητοις γυναικων 'Ιωανου ουδεις εστιν· ο δε μικροτερος εν τη βασιλεια του Θεου μειζων αυτου εστιν. 16. εγω γαρ ειμι ο ελαχιστος των αποστολων. 17. το μωρον του Θεου σοφωτερον των ανθρωπων εστιν και το ασθενες του Θεου ισχυροτερον των ανθρωπων. 18. ο Θεος, ος εστιν σωτηρ παντων ανθρωπων, 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 η, because the genitive of comparison would be ambiguous.

REVISION TESTS 4

Nouns, pronouns, adjectives and adverbs

Allow 1½ hours each for Tests A and B. Total number of marks: 100 for each test.

A

- 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]
- Decline (in all genders) in singular and plural: *πολύς, πολλός, πλείων, πατὴρ, ἔτος, ἔγω, πᾶς*. (Only repeat the stem where it is necessary.) [14]
- Decline in the singular: Ἡλείας; and all genders of *μυῖς*, ὄσος. [3]
- Give the comparative of: *κακός, μέγας, νέος, εὖ*. [4]
- Give the superlative of: *μικρός, δίκαιος, σοφός*. [3]
- 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]
- Give the following numerals: 1 (nominative: all genders), 3 (all forms of nominative, genitive and dative), 5, 7, 40, 1000 (both forms). [4]
- Give the Greek for: whoever (nominative singular all genders), why?, O woman. [3]
- Give all genders of the nominative singular of the Greek for: better, blind, dead, evil, few, full, possible, remaining, second, strong, sufficient, true. [6]
- Give five uses of the dative. [5]

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REVISION TESTS 4

- Give five adjectives which usually stand in the predicative position. [2]
- Give seven words which have an -ο ending in the neuter accusative singular. [2]

B

- 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]
- Decline (in all genders) in singular and plural: *μέγας, βασιλεύς, ἀληθής, ἰχθύς, σὺ, τις*. (Only repeat the stem where it is necessary.) [12]
- Decline in the singular: Ἰουδᾶς, πύρ; and all genders of *εἶς, οὗτος*. [6]
- Give the comparative of: *ἀγαθός, πολύς, μικρός, δίκαιος, σοφός*. [5]
- Give the superlative of: *δίκαιος, νέος, μάλλον*. [3]
- 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]
- Give the following numerals: 2 (nominative and dative), 4, 6, 10, 12, 100. [3]
- Give the Greek for: what?, anyone, a witness, O father, grace (accusative singular). [5]
- Give all genders of the nominative singular of the Greek for: blessed, clean, eternal, faithless, free, last, like, new, only, poor, right, weak. [6]
- Give five uses of the accusative and six uses of the genitive. [11]

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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 ἐλυσα
- (4) Perfect Active ἐλυκα
- (5) Perfect Passive ἐλυμαι
- (6) Aorist Passive ἐλυθην (This will be dealt with in the next lesson.)

From ἐλυκα and ἐλυμαι are derived all parts of the Perfect and Pluperfect.

The full conjugation is as follows:

Active		Perfect Infinitive
Perfect Indicative	Pluperfect Indicative	
λελυκα	(ἐ')λελυκεν	λελυκεναι
λελυκας	(ἐ')λελυκεις	
λελυκε(ν)	(ἐ')λελυκει	
λελυκαμεν	(ἐ')λελυκειμεν	
λελυκατε	(ἐ')λελυκειτε	
λελυकाσι(ν)	(ἐ')λελυκεισαν	
Middle and Passive		
λελυμαι	(ἐ')λελυμην	λελυσθαι
λελυσαι	(ἐ')λελυσο	
λελυται	(ἐ')λελυτο	
λελυμεθα	(ἐ')λελυμεθα	
λελυσθε	(ἐ')λελυσθε	
λελυνται	(ἐ')λελυντο	

-εω verbs

As in the Future and First Aorist, φιλεε lengthens ε to η in the Perfect, giving:

φιλεω φιλησω ἐφιλησα 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
λυω	λελυκα
πιστευω	πεπιστευκα
Verbs beginning with χ, φ, θ reduplicate κεχ-, πεφ-, τεθ-:	
φιλεω	πεφιληκα
θεραπεινω	τεθεραπευκα

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

ζητεω	ἐζητηκα	ἐζητηκεναι
ἀκολουθεω	ἠκολουθηκα	ἠκολουθηκεναι
αἰτεω	ἤτηκα	ἤτηκεναι

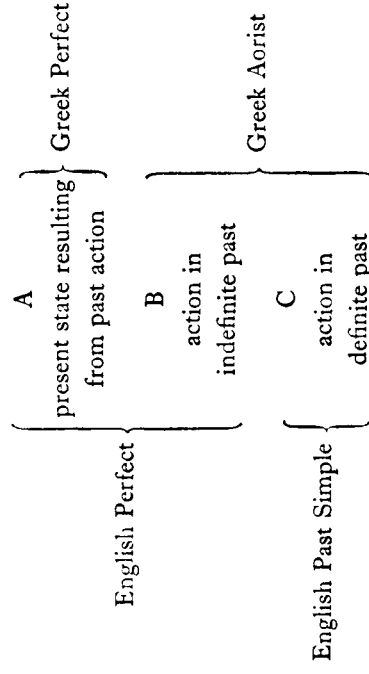
¹ There are exceptions. The Perfect Active of σολίζω, for instance, is σασκα. (See the quotation from Mark 5. 34 on p. 139.)

² And also in the participle, see p. 150. E.g. ἐζητηκως.

C speaks of a simple action in past time. It is therefore Past Simple in English and Aorist in Greek:

ἐκαλέσεν 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.

Χριστός ἀπέθανεν καὶ ἐγγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ (1 Cor. 15. 3, 4)

Christ died (Aorist) and was raised (Perfect) on the third day.

So it must be translated, but *ἐγγήγερται* 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 ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ* (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, ἐσχάτῃ ὥρᾳ ἔστιν, καὶ καθὼς ἠκουσατε ὅτι ἀντιχριστὸς ἔρχεται, καὶ νῦν ἀντιχριστοὶ πολλοὶ γενοῦσιν. 2. εἰ οὖν ἀξίον θανάτου πεπραχά τι. 3. οὐ γεγραπται Ὁ οἶκος μου οἶκος προσευχῆς; 4. καὶ τὸ εὐαγγέλιον ἀπηγγέλται ἐν παντί τῷ κόσμῳ. 5. ὅτι ἦξαι εἰς ἁμαρτιαν. 6. αἱ δὲ ἀσθενεῖς ἠρκασιν τὰς φωνὰς αὐτῶν. 7. καὶ καὶνῇ ἀποκαλύψει δέδεκται ὑποπαντῶν ἡμῶν. 8. τα γὰρ ἐθνη ἀναβέβηκεν εἰς τὰ Ἱεροσόλυμα. 9. ὁλος δὲ ὁ λαὸς οὗτος ἐγνωσται ὑπο τοῦ Θεοῦ ἀπ' ἀρχῆς. 10. ὁ Χριστὸς συν πασιν τοῖς μελεσιν τοῦ σωματος αὐτοῦ ἐγγήγερται ἐκ νεκρῶν. 11. οἱ δὲ τεσσαρες γραμματεῖς εὐρηκασιν πάντα τα μεγαλα σκευῇ. 12. ἡ ἀγαπητὴ θυγατὴρ μου τεθνήκεν. τῇ τρίτῃ ὥρᾳ τῆς νυκτος ἀπέθανεν. 13. ἄχρι τοῦ ὁρους ἐφ' ᾧ αὐτῶν ἡ πόλις ᾠκοδομήτο. 14. εἰ ἐγνωκεῖτε τὸ ῥῆμα ὁ γεγραπται, Ἐλεος θέλω καὶ οὐ θύσιν. 15. αὐτοὶ μὲν ἀπηγγείλαν τὴν παρουσίαν μου, ὑμεῖς δὲ οὐκ ἠκουσατε. 16. τα δὲ ὥτα μου ἀνεῳγκται τῷ ῥήματι αὐτοῦ. 17. Μαρία, παρ' ἧς ἐκβέβληκει ἑπτα δαιμονια. 18. καὶ ἥσαν ἀνθρώποι οἵτινες φονὴν πεποιθ- κείσαν. 19. ὁ ἀνθρώπος ἐφ' ὃν γέγονε τὸ σημεῖον τουτο. 20. ὁ Κύριος εἰς ὃν πεπιστευκεισαν.² 21. ὁ Ἰωάννης ὁ βαπτιστῆς

¹ For βαλλω in this weakened sense, cf. p. 120 n. 1.

² εἰς is the usual preposition after πιστεῖω, 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 ἐρήμῳ. 22. περὶ δε των νεκρων ὅτι ἐγείρονται, οὐκ ἀνεγνωτε ἐν τῷ βιβλίῳ Μωϋσους πως εἶπεν αὐτῷ ὁ Θεός. . . ; 23. περὶ δε τῆς ἡμέρας ἐκείνης οὐδεὶς οἶδεν. 24. ὅτι ᾔδεισαν τον Χριστον αὐτον εἶναι. 25. θελω δε ὑμᾶς εἶδεναι ὅτι παντος ἀνδρος ἡ κεφαλὴ ὁ Χριστος ἐστιν. 26. καὶ γινεται κατακεισθαι αὐτον ἐν τῇ οἰκῇ αὐτου, καὶ πολλοὶ τελωνοὶ καὶ ἀμαρτωλοὶ συνανεκνυτο τῷ Ἰησοῦ. 27. ἀνεκειτο δε μετὰ των δωδεκα μαθητων. 28. καὶ συναγεται προς αὐτον ὁ χλος πλειστος, ὥστε αὐτον καθησθαι ἐν πλοιῷ ἐν τῇ θαλάσῃ. 29. καὶ ἐκαθῆτο ὁ Πέτρος μεσος¹ αὐτων. 30. ᾔδεισαν γαρ ἅπαντες ὅτι Ἑλλήν ὁ πατήρ αὐτου ὑπήρχεν. 31. οἶδαν γαρ ὅτι τεθῆκεν. 32. ὁ δε Θεός λελάληκεν ταυτα τα ῥήματα εἰς το εἶδεναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κληρώσεως αὐτου. 33. ἀπολελυσθαι ἔδυνατο ὁ ἀνθρωπος οὗτος εἰ μὴ ἐπέκεκλητο Καισαρᾶ. 34. οὐδεὶς ἔδυνατο αὐτον δησαι, δια το αὐτον πολλὰκις δεδεσθαι.² 35. πτωχος δε τις ὀνοματι Λαζαρος ἐβεβλήτο προς τον πυλωνα αὐτου. 36. ἴδετε τον τοπον ὅπου ἐκείτο 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 $-\epsilon\beta\eta\nu$ (Lesson 25).

The Second Aorist Indicative Passive is made up of:

augment + Second Aorist Passive stem + endings of $-\epsilon\beta\eta\nu$.

(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	ἐγράφην
ἐλυθης	ἐγράφης
ἐλυθη	ἐγράφη
ἐλυθημεν	ἐγράφημεν
ἐλυθητε	ἐγράφητε
ἐλυθησαν	ἐγράφησαν

The Imperative and Infinitive are:

Imperative	
λυθῆτι	be loosed
λυθητω	
λυθητε	
λυθητωσαν	
Infinitive	
λυθηναι	to be loosed
λυθηναι	to be written
σπαρηθι ¹	be sown
σπαρητω	
σπαρητε	
σπαρητωσαν	

¹ σπειρω has been chosen for this conjugation, because γράφω 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 + $\theta\eta\sigma$ + the endings of the Present Passive of $\lambda\omega$.

The Second Future is made up of:

the Second Aorist Passive stem + $\eta\sigma$ + the endings of the

Present Passive of $\lambda\omega$.

So we get:

First Future Passive	Second Future Passive
$\lambda\upsilon\theta\eta\sigma\sigma\alpha\iota$ I shall be loosed	$\gamma\rho\alpha\phi\eta\sigma\sigma\alpha\iota$ I shall be written
$\lambda\upsilon\theta\eta\sigma\tau\eta$	$\gamma\rho\alpha\phi\eta\sigma\tau\eta$
$\lambda\upsilon\theta\eta\sigma\sigma\epsilon\tau\alpha\iota$	$\gamma\rho\alpha\phi\eta\sigma\sigma\epsilon\tau\alpha\iota$
$\lambda\upsilon\theta\eta\sigma\sigma\mu\epsilon\theta\alpha$	$\gamma\rho\alpha\phi\eta\sigma\sigma\mu\epsilon\theta\alpha$
$\lambda\upsilon\theta\eta\sigma\sigma\epsilon\sigma\theta\epsilon$	$\gamma\rho\alpha\phi\eta\sigma\sigma\epsilon\sigma\theta\epsilon$
$\lambda\upsilon\theta\eta\sigma\sigma\upsilon\sigma\tau\alpha\iota$	$\gamma\rho\alpha\phi\eta\sigma\sigma\upsilon\sigma\tau\alpha\iota$

In contracted verbs the short vowel is lengthened before θ , giving for

$\phi\acute{\iota}\lambda\epsilon\omega$: $\acute{\epsilon}\phi\iota\lambda\eta\theta\eta\nu$ $\phi\iota\lambda\eta\theta\eta\sigma\sigma\alpha\iota$.

We now have the full principal parts of $\lambda\omega$, $\phi\iota\lambda\epsilon\omega$ and $\gamma\rho\alpha\phi\omega$:

$\lambda\omega$ $\lambda\upsilon\sigma\omega$ $\acute{\epsilon}\lambda\upsilon\sigma\alpha$ $\lambda\epsilon\lambda\upsilon\mu\alpha\iota$ $\acute{\epsilon}\lambda\upsilon\theta\eta\nu$
 $\phi\iota\lambda\epsilon\omega$ $\phi\iota\lambda\eta\sigma\omega$ $\acute{\epsilon}\phi\iota\lambda\eta\sigma\alpha$ $\pi\epsilon\phi\iota\lambda\eta\kappa\alpha$ $\pi\epsilon\phi\iota\lambda\eta\mu\alpha\iota$ $\acute{\epsilon}\phi\iota\lambda\eta\theta\eta\nu$
 $\gamma\rho\alpha\phi\omega$ $\gamma\rho\alpha\psi\omega$ $\acute{\epsilon}\gamma\rho\alpha\beta\alpha$ $\gamma\epsilon\gamma\rho\alpha\phi\alpha$ $\gamma\epsilon\gamma\rho\alpha\mu\mu\alpha\iota$ $\acute{\epsilon}\gamma\rho\alpha\phi\eta\nu$

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 $\rightarrow$ $\chi\theta$
 π , β , ϕ + θ $\rightarrow$ $\phi\theta$
 τ , δ , θ + θ $\rightarrow$ $\sigma\theta$

Examples:

Verbal Stem	Present	First Aorist Passive	Future Passive
$\acute{\alpha}\gamma$	$\acute{\alpha}\gamma\omega$	$\acute{\eta}\chi\theta\eta\nu$	$\acute{\alpha}\chi\theta\eta\sigma\sigma\alpha\iota$
$\pi\rho\alpha\gamma$	$\pi\rho\alpha\sigma\sigma\omega$	$\acute{\epsilon}\pi\rho\alpha\chi\theta\eta\nu$	$\pi\rho\alpha\chi\theta\eta\sigma\sigma\alpha\iota$
$\pi\epsilon\mu\pi$	$\pi\epsilon\mu\pi\omega$	$\acute{\epsilon}\pi\epsilon\mu\phi\theta\eta\nu$	$\pi\epsilon\mu\phi\theta\eta\sigma\sigma\alpha\iota$
$\beta\alpha\pi\tau\iota\delta$	$\beta\alpha\pi\tau\iota\acute{\zeta}\omega$	$\acute{\epsilon}\beta\alpha\pi\tau\iota\sigma\theta\eta\nu$	$\beta\alpha\pi\tau\iota\sigma\theta\eta\sigma\sigma\alpha\iota$
$\pi\epsilon\iota\theta$	$\pi\epsilon\iota\theta\omega$	$\acute{\epsilon}\pi\epsilon\iota\sigma\theta\eta\nu$	$\pi\epsilon\iota\sigma\theta\eta\sigma\sigma\alpha\iota$

IRREGULAR FORMS

The following important verbs have irregular First Aorist forms:

$\acute{\alpha}\kappa\upsilon\omega$	$\acute{\eta}\kappa\upsilon\sigma\theta\eta\nu$	$\sigma\omega\acute{\zeta}\omega$	$\acute{\epsilon}\sigma\omega\theta\eta\nu$
$\beta\alpha\lambda\lambda\omega$	$\acute{\epsilon}\beta\lambda\eta\theta\eta\nu$	$\lambda\epsilon\gamma\omega$	$\left\{ \begin{array}{l} \acute{\epsilon}\rho\rho\eta\theta\eta\nu \\ \acute{\epsilon}\rho\rho\epsilon\theta\eta\nu \end{array} \right.$
$\acute{\epsilon}\gamma\kappa\iota\rho\omega$	$\acute{\eta}\gamma\epsilon\rho\theta\eta\nu$		$\acute{\omega}\phi\theta\eta\nu$
$\kappa\alpha\lambda\epsilon\omega$	$\acute{\epsilon}\kappa\lambda\eta\theta\eta\nu$	$\acute{\omicron}\rho\alpha\omega$	$\acute{\eta}\nu\epsilon\chi\theta\eta\nu$
$\lambda\alpha\mu\beta\alpha\upsilon\omega$	$\acute{\epsilon}\lambda\eta\mu\phi\theta\eta\nu$	$\phi\epsilon\rho\omega$	

The Aorist Passives given for $\lambda\epsilon\gamma\omega$, $\acute{\omicron}\rho\alpha\omega$ and $\phi\epsilon\rho\omega$ are really from different verbs, as explained in Lesson 25.

The following verbs which we have already met have Second Aorist Passives:

$\gamma\rho\alpha\phi\omega$	$\acute{\epsilon}\gamma\rho\alpha\phi\eta\nu$	$\acute{\alpha}\pi\sigma\sigma\tau\epsilon\lambda\lambda\omega$	$\acute{\alpha}\pi\epsilon\sigma\tau\alpha\lambda\eta\nu$
$\sigma\pi\epsilon\iota\rho\omega$	$\acute{\epsilon}\sigma\pi\alpha\rho\eta\nu$	$\kappa\rho\upsilon\pi\tau\omega$	$\acute{\epsilon}\kappa\rho\upsilon\beta\eta\nu$
To these should be added:			
$\sigma\tau\rho\epsilon\phi\omega$	$\acute{\epsilon}\sigma\tau\rho\alpha\phi\eta\nu$	I turn	
$\phi\alpha\iota\omega$	$\acute{\epsilon}\phi\alpha\eta\nu$	I shine; pass. appear	

These irregular Aorists have corresponding Future forms,

e.g. First Futures: $\acute{\alpha}\kappa\upsilon\sigma\theta\eta\sigma\sigma\alpha\iota$, $\beta\lambda\eta\theta\eta\sigma\sigma\alpha\iota$;

Second Futures: $\sigma\tau\rho\alpha\phi\eta\sigma\sigma\alpha\iota$, $\phi\alpha\eta\eta\sigma\sigma\alpha\iota$.

With the exception of $\kappa\rho\upsilon\pi\tau\omega$, $\sigma\tau\rho\epsilon\phi\omega$ and $\phi\alpha\iota\omega$, all the above irregular First and Second Aorists belong to verbs whose complete principal parts have to be learnt. $\acute{\epsilon}\kappa\rho\upsilon\beta\eta\nu$, $\acute{\epsilon}\sigma\tau\rho\alpha\phi\eta\nu$ and $\acute{\epsilon}\phi\alpha\eta\nu$ should therefore be specially noted at this point.

EXERCISE 35

A

1. Ἡ χθὴ δε ὁ Ἰησους ὑπο του πνευματος εἰς τα ὄρη πειρασθῆναι ὑπο του διαβολου. 2. αἱ δε γυναῖκες παρεκληθησαν ὑπο των ανδρων αυτων. 3. το ουν ὄνομα μου κηρυχθησεται ἐν πασιν τοις ἔθνεσιν. 4. τη γαρ χαριτι ἐσῴθημεν δια πιστεως. 5. οἱ νεκροὶ ἐγερθησονται ἐν τη ἡμερᾷ της κρισεως τη φωνῇ του ἀγγελου. 6. καὶ ὅτε ἐξεβληθῇ το δαιμονιον ἐθαιμαζεν ὁ ὄχλος, ἐλεγον δε πολλοὶ ὅτι Ταυτα τα τερατα οὐκ ἐπραχθη ἐν ταις ἡμεραις των πατερων ἡμων. 7. μετα ταυτα ὠφθη¹ πασιν τοις ἀποστόλοις. 8. παρηγγειλεν τον ἀνδρα ἐνεχθῆναι δια της πολεως. 9. ἐν ἐκείνῃ τη ἡμερᾷ πας ὁ λαος κληθησεται ἅγιος τῷ Κυρίῳ. 10. καὶ ὁ ἀρχιερεὺς ἐκρυβῇ ἐν τοις ὅρεσιν πολλὰ ἔτη. 11. ποιησω γαρ τα ρήματα μου ἀκουσθῆναι τοις ὡσιν αὐτων. 12. οὐδεὶς των ἀγγελων ἀκουσθησεται. 13. παντες οἱ ἰσθυες ἐβληθησαν εἰς το ὕδωρ. 14. ταυτα ἐρρηβη δια στοματος Δαυειδ. 15. πεμφθητω εἰς των ἱερων πεισθῆναι ὑπο του βασιλεως. 16. ὅτε καρπον ἐποιτησεν το καλον σπερμα ἔφανη καὶ τα ζῆζανια. 17. διδασκαλε, φιλιθησθῇ ὑπο παντος του ἔθνους. 18. τα σωματα των ἁγιων ἐσπαρη ἐν ἀτιμῇ, ἐγερθησεται δε ἐν δοξῇ. 19. κληθητωσαν ἀφρονες ὑπο των σοφων του αἰωνος τουτου. 20. πειρασμος ἡμῶς οὐκ ἐλήφεν. 21. ὁ γαρ Θεος εἶρκεν τουτο δια στοματος παντων των προφητων. 22. δια το ὄνομα μου ἀχθησεσθε εἰς βασιλεις καὶ ἀρχοντας. 23. καὶ σκοτος ἤδη ἐγεγονει καὶ οὐπω ἐληλυθει προς αὐτους ὁ Ἰησους. 24. οἶδας ὅτι οἱ Φαρισαῖοι ἐσκανδαλισθησαν; 25. οὐαὶ, ἐσχηκασιν θλιψιν ἡμερας καὶ νυκτος. 26. πεπεισται γαρ ποιητραις γλωσσας καὶ πεπτωκεν εἰς ἁμαρτιαν. 27. ὅτι οὐ κεκριμεθα ὑπ' αὐτων, ἡμεῖς οὐ κεκρικαμεν αὐτους. 28. οὗτοι οἱ λογοὶ γραφητωσαν καὶ 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 *φάλλω*; 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	λυοντων	λυοντων	λυουσων	λυοντων
λυοντι	λυουση	λυοντι	λυουσι(ν)	λυουσας	λυουσι(ν)

When *λυων λυουσα λυον* has been learnt, the rest of the declension *λυοντα*

follows automatically. It is only necessary to remember (i) that the feminine, since it has a stem ending in *σ*, is declined like *δοξα*; (ii) that the rules of Lesson 28 are to be followed in the formation of the dative plurals:

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 *φάλλω*: 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):

φάλλον	φάλουσα	φάλουν
φάλουντα		etc.

The other tenses which have the same endings as *λυων* are:

- (c) *Second Aorist Active* *βάλων βάλουσα βάλων* 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	λυσαντων	λυσαντων	λυσασων	λυσαντων
λυσαντι	λυσαση	λυσαντι	λυσασι(ν)	λυσασας	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 *γράφω*):

(a) *First Aorist Participle Passive* of *λυω*: having been loosed

λυθεις	λυθεισα	λυθεν	λυθεντες	λυθεισαι	λυθεντα
λυθεντα	λυθεισαν	λυθεν	λυθεντας	λυθεισας	λυθεντα
λυθεντος	λυθεισης	λυθεντων	λυθεντων	λυθεισων	λυθεντων
λυθεντι	λυθειση	λυθεντι	λυθεισι(ν)	λυθεισας	λυθεισι(ν)

(b) *Second Aorist Participle Passive* of *γράφω*: having been written

γραφεις	γραφεισα	γραφεν
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¹ 'Ontology' is the science or study of being.

Type 4: -ως -υα -ος

Perfect Participle Active of λωω: having loosed

λελυκώς	λελυκυια	λελυκός
λελυκότα	λελυκυιαν	λελυκος
λελυκοτος	λελυκυιας	λελυκοτος
λελυκοτι	λελυκυιας	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 λωω: (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 λωω: loosing, being loosed*

λυομενος	λυομενη	λυομενον	λυομενοι	λυομεναι	λυομενα
λυομενον	λυομενην	λυομενον	λυομενους	λυομενας	λυομενα
λυομενου	λυομενης	λυομενου	λυομενων	λυομενων	λυομενων
λυομενῳ	λυομενη	λυομενῳ	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 λωω table on pp. 232 f. Notice the close relation between the principal parts and the corresponding participles:

Principal parts: λωω ἐλυσα (ἐλυσαμην) λελυκα λελυμαι ἐλυθην
Participles: λων 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 πολλὸν ὄχλον (Matt. 14. 14)

And when he came (or, had come) out, he saw a great crowd.

(2) και ἀκουσάντες 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 πάντες ἐφοβούντο αὐτόν, μὴ πιστεύουσιν ὅτι ἐστὶν μαθητῆς (Acts 9. 26)

And they were all afraid of him, because they did not believe that he was a disciple.

(2) ἡ δὲ εὐσεβεία πρὸς πάντα ὠφέλιμος ἐστίν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν και τῆς μελλούσης (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 ἐκεῖναις παραγινεταὶ Ἰωάννης ὁ Βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, λέγων, Μετανοεῖτε (Matt. 3. 1)

And in those days appears John the Baptist proclaiming in the desert of Judea, saying, 'Repent'.

The translation which sounds best in English must be chosen.

The meaning of the tense in participles

Generally speaking, the Present Participle denotes action taking place at the same time as the action of the main verb, and the Aorist Participle denotes action which took place before the action of the main verb. See the examples already quoted: (a) (1) (2) are Aorist; (b) (1) (2) are Present.

The Aorist Participle is however sometimes used to describe *attendant circumstances*, i.e. an action taking place at the same time as the action of the main verb, notably in the common expression:

ἀποκριθεὺς 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:

εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλινὴν και τὸ δαίμονιον ἐξέληλυθός (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 παραγὼν παρα τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα.
2. και ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν και δαίμονια ἐκβάλλων. 3. πὼς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελευσονται. 4. και ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. 5. και οἱ διασπαραιντες διηλθὼν εὐαγγελίζονται τὸν λόγον. 6. λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἑώρακας με πεπιστευκας; μακάριοι οἱ μὴ ἰδόντες και πιστεύσαντες. 7. ἀκουὼν δε Ἰωάννης τοὺς λόγους τούτους πρὸς αὐτὸν ἀπεθάνεν, και ἐγενετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας. 8. και τὸ πνεῦμα τοῦ ἀκαθάρτου φωνήσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. 9. και ἦν ἐν τῇ ἐρήμῳ τεσσαρακοντὰ ἡμέρας και τεσσαρακοντὰ νύκτας πειραζόμενος ὑπὸ τοῦ Σατανα. 10. ἀκούσατε οὖν τὴν παραβολὴν τοῦ σπειραντοῦ. 11. και ὥφθη αὐτοῖς Μωϋσῆς και Ἡλίας συναλαλῶντες μετ' αὐτοῦ. 12. ἐρχεται πρὸς αὐτὸν Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαίμονια ἑπτα ἐξέληλυθει. 13. τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὕτῃ ἐν Κορινθῷ. 14. ἀρξάμενος ἀπὸ τοῦ βαπτισματος Ἰωάννου ἕως ταύτης τῆς ἡμέρας. 15. οὗτος

ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὧμων εἰς τὸν οὐρανὸν παλὺν ἐλευσεται.
 16. καὶ μὴ φοβείσθε ἀπὸ τῶν ἀποκτεινομένων το σῶμα, τὴν δὲ
 ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβείσθε μάλλον τὸν δυναμενον καὶ
 ψυχὴν καὶ σῶμα ἀπολεσαι ἐν γεενῇ. 17. πορευθέντες δὲ
 ἀπηγγείλαν τοῖς ἀρχιερευσιν ἀπαντα τὰ γενομένα. 18. ταυτὴν
 δὲ θυγατέρα Ἀβρααμ οὖσαν, ἣν ἐδῆσεν ὁ Σατανᾶς δεκά καὶ ὀκτώ
 ἔτη, οὐκ εἶδει λυθῆναι τῇ ἡμέρᾳ τοῦ σαββατοῦ; 19. ὁ δὲ Κορη-
 λῶς συνκαλεσάμενος τοὺς συγγενεὺς αὐτοῦ ἵσπασατο αὐτόν. 20. ὁ
 δὲ εἰδὼς αὐτῶν τὴν ὑποκρισιν εἶπεν αὐτοῖς, Τί με πειραζετε;
 21. ἢ δὲ γυνή, εἰδὺς ὁ γεγονός ἐν αὐτῇ, ἦλθεν καὶ προσέειπεν αὐτῷ.
 22. φοβήθητε τὸν μετὰ το ἀποκτείνει ἐχόντα ἐξουσίαν ἐμβαλεῖν εἰς
 τὴν γεένναν.

B

Participles should be used to translate all the words marked *
 and also all the English participles.

1. And those that had preached* the word were sent by the Spirit.
2. And having come to the sea of Galilee the disciples taught many people. 3. Blessed are those that hear* and those that believe* the words of this book. 4. Many of the publicans therefore were baptised repenting of their sins. 5. But he answered* and said, 'You will not enter the kingdom of heaven'. 6. The sower* sows the seeds. 7. And when he had come out* he saw a great cross. 8. But we were afraid because we did not believe* that his compassion was true. 9. And all those that heard* kept the promise in their hearts. 10. For this is he that was sent* by the king. 11. But while they were teaching* the people they remained in the temple. 12. And having come out of the city he went to another place. 13. But the prophet cried, saying, 'Behold the man who comes* after me; him you will hear'. 14. When the ruler therefore heard* this he was afraid and all that were* with him. 15. But her husband being a righteous man wished to divorce (release) her. 16. And when they had come* to the city those that guarded* it threw them out. 17. But as I was walking* through the fields I saw a great light from heaven and heard a voice speaking to me. 18. The scribe remained in the mountain

* Use ἀπο.

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 αὐτοὺν (Luke 9. 57)
 And as they were going in the way, a certain man said to him.

καὶ ἐκβληθέντος τοῦ δαίμονιου 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 ἐξερχομένον εἶδεν ὁ Ἰησοῦς

As Peter came out, Jesus saw him.

Indirect Object τῷ Πέτρῳ ἐξερχομένῳ εἶπεν ὁ Ἰησοῦς

As Peter came out, Jesus said to him.

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:

ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ (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:

καὶ ἦν προαγῶν αὐτοὺς ὁ Ἰησοῦς (Mark 10. 32)

And Jesus was going ahead of them.

The Periphrastic Future, formed of the Future of εἶμι and the Present Participle:

ἀπο τοῦ νῦν ἀνθρώπους ἐσθι ζῶντων (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 μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες (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:

χαριτί ἐστε σεσωσμένοι (Eph. 2. 5)

By grace you have been saved.

The **Periphrastic Pluperfect** is formed of the Imperfect of εἶμι and the Perfect Participle:

καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τριχας καμηλοῦ (Mark 1. 6)

And John was clothed with camel's hair.

EXERCISE 37

A

1. Ἐπὶ δε λαλῶντος τοῦ Πέτρου τα ῥήματα ταῦτα, ἐπέσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 2. Ἐγγὺς δε οὐσῆς Ἀνδῶν τῇ Ἰοππῇ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐκεῖ, ἀπεστείλαν δυο ἀνδρας πρὸς αὐτόν. 3. οὗτος ἐστὶν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χάρας λαμβάνων αὐτόν. 4. ἄλλα ληψέσθε δυνάμιν σημερον, ἐλθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς. 5. τότε ὄφονται τὸν Ὑῖον τοῦ ἀνθρώπου ἐρχομένου ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 6. καὶ ἀπηλθεν κηρύσσων παντοτε ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. 7. εὐθὺς εἶδεν ὁ Ἰησοῦς πνεῦμα Θεοῦ καταβαῖνον ὡς περιστεραν ἐπ' αὐτόν. 8. καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρισῇ αὐτοῦ οὐκέτι οὐδὲν εἶπον. 9. τότε προσήλθεν αὐτῷ γυνὴ τις αἰτοῦσα τι παρ' αὐτοῦ, ὁ δε εἶπεν αὐτῇ Τί νῦν θέλεις; 10. καὶ παν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἐξω. 11. καὶ ἦδη ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. 12. ἡ νῦν Ἰερουσαλὴμ ἐστὶ πατούμενη πάλιν ὑπο τῶν ἐθνῶν. 13. οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο. 14. καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου νηστεύοντες. 15. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν. 16. ἰδε νῦν οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον ὑπ' αὐτοῦ. 17. γενομένης δε ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἐρήμον τοπον. 18. ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σους, καὶ ἀπαγγεῖλον αὐτοῖς ὅσα ὁ Κύριος σοι πεποίηκεν. 19. νῦν κρίσις ἐστὶν τοῦ κοσμοῦ τούτου. 20. ὅπου γὰρ ἐστὶν ὁ θησαυρός σου ἐκεῖ παντοτε ἔσται καὶ ἡ καρδία σου. 21. ἐν ποίᾳ δυνάμει ἡ ἐν ποίᾳ ὀνοματι ἐποιήσατε τοῦτο ὑμεῖς;

22. πως εισηλθες ὡδε μη ἔχων ἐνδυμα γαμου; 23. που ἢ πιστὸς ὤμων; 24. καὶ ὅβρις γενομένης ἦν το πλοῖον ἐν μεσῶ της θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ της γῆς. 25. ὁ δὲ ἐξέλθων ἡρέατο κηρύσσειν παλιν ταῦτα, ὥστε μῆκετι τὸν Ἰησοῦν δυνασθαι φανερωεῖς τὴν πολὺν εἰσελθέν. 26. σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 27. λέγω δὲ ὑμῖν ὅτι Ἡλείας ἥδη ἦλθεν. 28. τότε τῷ πρωτῷ εὐθὺς εἶπεν, Σήμερον ἐργαζοῦ ἐν τῷ ἀμπελωνι. 29. καὶ τοιαύταις παραβολαῖς πολλαῖς ἔλαλει αὐτοῖς τὸν λόγον. 30. καὶ πλήθος πολὺ, ἀκουνόντες ὅσα ποιεῖ, οὐκ ἐτι ἦλθον πρὸς αὐτόν. 31. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς ἐγενήθητε ἔγγυς ἐν τῷ αἵματι τοῦ Χριστοῦ. 32. ἐν οἷδα ὅτι τυφλὸς ὢν ἄρτι βλέπω. 33. γενομένης δὲ θλιβέως δια τὸν λόγον εὐθὺς σκανδαλίζονται. 34. ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδυσάθε.

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 λω except that initial syllables are lengthened where possible and their iotas written subscript.

Thus the **Present Subjunctive Active** is:

λω
λῃς
λῃ
λωμεν
λῃτε
λωσι(ν)

And the following tenses all have these same endings:

First Aorist Active:	λῃω
Second Aorist Active:	βάλῃω
First Aorist Passive:	λῃθῃω
Second Aorist Passive:	γραφῃω
Subjunctive of εἶμι:	ᾶ
Subjunctive of οἶδα:	εἶδῃω.

The Present Subjunctive Middle and Passive is:

λυμαι
 λυη
 λυηται
 λυαμεθα
 λυσηθε
 λωνται

And the following tenses have the same endings:

First Aorist Middle: λυσωμαι
 Second Aorist Middle: γενομαι

-ew Verbs

Since *all* Subjunctive endings have a long vowel, the ε of -ew verbs will always drop out, and the forms will be the same as those of λωω.

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 *ἂν* is placed after the relative pronoun. *ἂν* is usually untranslatable, but it is introduced to add an element of indefiniteness to the clause:

καὶ ὅς *ἂν* θελή *ἂν* ὑμῖν εἶναι πρῶτος, ἐσται ὑμῶν δουλός (Matt. 20. 27)
 And whoever wishes to be first among you will be your slave.

(b) *Whenever, whenever*. The Subjunctive is used in clauses introduced by *ὅπου ἂν* or *ὅταν* (*ὅτε* + *ἂν*) which do not refer to a definite place or time:

ἀκολουθήσω σοι ὅπου ἂν¹ ἀπερχῇ (Luke 9. 57)
 I will follow you wherever you go.

καὶ ὅταν προσευχῇ, οὐκ ἐσεσθὲ ὡς οἱ ὑποκριταὶ (Matt. 6. 5)
 And when you pray, you are not to be like the hypocrites.

(In this sentence 'when you pray' does not refer to a single specific, definite act of prayer. The action is conditional and repeated. Hence *ὅταν* is to be preferred to *ὅτε*, although the English idiom only requires the translation 'when'.)

(c) *Until* (indefinite). The Subjunctive is used in clauses introduced by *ἕως* or *ἕως ἂν* which do not refer to a definite time.

ὅπου ἂν¹ εἰσελθῇτε εἰς οἰκίαν, ἐκεῖ μενετε ἕως ἂν ἐξελθῇτε (Mark 6. 10)
 Wherever you go into a house, there stay until you go out.

πορεύεται ἐπὶ το ἄπολωλός ἕως εὗρῃ αὐτό (Luke 15. 4)
 He goes after that which is lost, until he finds it.

An indefinite *ἕως* is frequently followed by *ἂν* or *οὐ* (genitive of the relative pronoun) and sometimes by *ὅπου* (the irregular genitive of *ὅστις*). Examples can be seen in Exercise 38 A 10, 43 A 20, 40 A 10. The addition of *ἂν*, *οὐ* or *ὅπου* makes no difference to the sense. In the case of *οὐ* and *ὅπου* the word *χρονον* 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:

ὅπου ἂν εἰσεπορεύετο (Mark 6. 56)

Wherever he entered.

οὐκ ἔγνωσαν ἕως ἡλθεν ὁ κατακλυσμος (Matt. 24. 39)

They did not know until the flood came.

(2) **Purpose (or final) clauses.** Purpose clauses are introduced by *ἵνα* or *ὅπως*, both of which mean 'in order that' or 'that'. The Sub-

¹ *ἂν* here is equivalent to *ἂν*. See also Exercise 38 A 5, 12. The commoner use of *ἂν* will be dealt with in the next lesson.

junctive (like the imperative, infinitive and participle) is negated with *μη*, so that *ἵνα μη* and *ὅπως μη* mean 'in order that not' or 'lest'.

ἦλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (John 1. 7)

He came $\left\{ \begin{array}{l} \text{(that he might)} \\ \text{in order to} \end{array} \right\}$ bear witness to the light.
(to)

ὅπως καὶ γὰρ ἔλθων προσκυνήσω αὐτῷ (Matt. 2. 8)

That I also may come and worship him.

μη κρίνετε, ἵνα μη κριθήτε (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:

ἐμὸν βραῦμα ἐστὶν ἵνα ποῶ το θελημα του περιβαντος 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 λίθοι 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 πολλὸν φερίητε
(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:

φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν (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 ἐῴπω 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 λέγω ὑμῖν, Θάνατον οὐ μη θεωρήσῃ εἰς τὸν αἰῶνα
(John 8. 51)

Truly, truly I tell you, he will not see death for ever.

ἀμην λέγω ὑμῖν ὅτι οὐ μη παρέλθῃ ἡ γενεὰ αὕτη ἕως ἀν παντα ταῦτα γενήται (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. *θάνατον μη θεωρήσῃ* = 'perhaps he may see death'. *οὐ [μη θάνατον θεωρήσῃ]* = '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. ἀγνοοῦν εἰς τὰς ἄλλας κωμῆς, ἵνα καὶ ἐκεῖ κηρύξω. 3. ὅς ἂν ἐν τῶν ποιούντων παιδίων δέξηται ἐπὶ τῷ ὀνόματι μου, ἔμε δεχεται· καὶ ὅς ἂν ἔμε δεχῆται, οὐκ ἔμε δεχεται, ἀλλὰ τὸν ἀποστελεῖ αὐτὰ με. 4. καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκαμμύσαν, μὴ ἰδῶν τοὺς ὀφθαλμοῖς. 5. ὁ ἔαν δρῆσῃς ἐπὶ τῆς γῆς ἔσται δεδομένος ἐν τοῖς οὐρανοῖς. 6. κυριοί, τί με δεῖ ποιεῖν ἵνα σωθῶ; 7. ἀκούετε κατα πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 8. λεγόμεν ἅρα Ποιῶμεν τα κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ; 9. παντοτε γὰρ τοὺς πτωχοὺς ἔχετε, καὶ ὅταν θελήτε δυνασθε αὐτοὺς εὖ ποιῆσαι. 10. φείγε εἰς Αἰγύπτου καὶ μενε ἐκεῖ ἕως ἂν εἰπῶ σοι. 11. καὶ ἐποίησεν δωδεκά ἵνα ὦσιν μετ' αὐτοῦ. 12. ὅπου ἔαν κηρύξῃ τὸ εὐαγγέλιον τούτου ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτῇ. 13. ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσελθῇ εἰς αὐτήν. 14. ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἴμι τοῦ κόσμου. 15. ἵνα δε μὴ σκανδαλισωμέν αὐτοὺς, πορευθεῖς εἰς θαλάσσαν βαλε ἀγκιστρὸν. 16. Ἀπαγγεῖλατε μοι, ὅπως κἀγὼ ἔλθω προσκυνῶσα αὐτῷ. 17. ἐφόβοντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν. 18. σὺ μὲν φερε γὰρ σοι ἵνα ἀπολήγῃ ἐν τῶν μέλων σου καὶ μὴ ὅλον τὸ σῶμα σου βληθῇ εἰς γέενναν. 19. προσευχέσθαι δε ἵνα μὴ γενῆται ἡ φυγὴ ὑμῶν σαββατῷ. 20. καὶ τινες τῶν ὧδε ὄντων οὐ μὴ γευσσῶνται θανάτου ἕως ἂν ἰδῶσιν τὸν Υἱὸν τοῦ ἀνθρώπου. 21. ἐνδυσάμεθα τὰ ὅπλα τοῦ φωτός. 22. ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζῶν ἐχετε αἰώνιον. 23. καὶ πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσευχῇ πιστεύοντες ληψέσθε.

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, *μὴ* 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.

μὴ μου ἀπτοῦ (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 εἰσενεγκης ἡμας εἰς πειρασμον (Matt. 6. 13)
And do not lead us into temptation.

An example of both uses in the same verse:

μη φοβου, ἀλλὰ 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 ἐκπειράσεις* (Luke 4. 12), 'You shall not tempt'. This follows a Hebrew idiom.

Mood of conditional sentences

The *Indicative is always*¹ used, except in *Future conditions*. Future conditions take the Subjunctive in the protasis.

Conditions of fact

In these sentences a statement is made on the assumption that the given condition is true, or that it will be fulfilled.

Past and Present conditions are introduced by *εἰ* in the protasis:

(1) *Past* *εἰ ὁ Θεος ἐφύλησεν, δει ἡμας φύλειν*

If God loved, we must love.

(2) *Present* *εἰ ὁ Θεος φύλει, δει ἡμας φύλειν*

If God loves, we must love.

(3) **Future conditions** have *ἐάν* (*εἰ* + *άν*) and the Subjunctive in the protasis:

ἐάν μόνον ἀβρωμαι 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 ἀν ἐμοι

If you had believed him, you would have believed me.

(5) Present uses Imperfect:

εἰ ἐπιστευετε αὐτῷ, ἐπιστευετε ἀν ἐμοι

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, ἐπίστευετε 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.

και αὐτοὶ ἠρξάντο συνζητεῖν πρὸς ἑαυτοὺς το τίς ἄρα εἴη ἐξ αὐτῶν
ὁ τοῦτο μελλῶν πράσσειν (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. Ἐάν γὰρ εὖ ποιήτε τοὺς εὖ ποιοῦσιν ὕμιν, τίνα μίσθον ἔχετε;
2. ἐφώνησεν δὲ Παῦλος μεγάλη φωνῇ λέγων Μηδὲν πράξης σεαυτῷ κακόν, ἅπαντες γὰρ ἔσμεν ἐνθαδὲ.
3. ἐάν μὴ περισσεύσῃ ὕμιν ἡ δικαιοσύνη πλεον τῶν γραμμάτων καὶ Φαρισσαίων, οὐ μὴ εἰσελθῇτε 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 ἐνὶ ἀνθρώποις ἡρέσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.
7. ἐάν τις θέλῃ το θελημα αὐτοῦ ποιεῖν, γνωσεται περὶ τῆς διδαχῆς.
8. μὴ λέγετε Τί φαγώμεν; ἢ Τί πίωμεν;
9. εἰ τοῦ κόσμου τούτου ἡν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρετοὶ ἂν οἱ ἐμοὶ ἡγωνίζοντο.
10. εἰ ἡμέθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμέθα κουνῶνι ἐν τῷ αἵματι τῶν προφητῶν.
11. καὶ πάντες διελογίζοντο ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάνου μὴ ποτε αὐτὸς εἴη ὁ Χριστός.
12. εἰ ἥδει ὁ οἰκοδομητοῦ ποιᾶ φιλιακῇ ὁ κλεπτης ἔρχεται, ἐργηγορήσεν ἂν.
13. ἐάν ἦξ ἀνθρώπων ἡ βουλή αὐτῇ, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἔστιν, οὐ δύνησεσθε καταλῦσαι αὐτήν.
14. το ἀργυρίου σου συν σοὶ εἴη εἰς ἀπωλείαν.
15. εἰ γὰρ ἐγνώκετε τί ἐστὶν Ἐλεος θελω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικασάτε τοὺς ἀναιτίους.
16. ἐάν δε εἰπώμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλίθασει ἡμᾶς, πιστεύει γὰρ Ἰωάνην προφήτην εἶναι.
17. μὴ νομίσῃτε ὅτι ἤλθον καταλῦσαι τὸν νομὸν ἢ τοὺς προφήτας.
18. ἴδου ἡ δουλὴ Κυρίου· γενοιτο μοι κατὰ τὸ ῥῆμα σου.
19. οὐαὶ σοὶ Χοράζειν· οὐαὶ σοὶ Βηθσαΐδαν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδωνὶ ἐγενοντο αἱ δυναμεῖς αἱ γενομένης ἐν ὕμιν, πάλαι ἂν ἐν σακκῷ καὶ σποδῷ μετενοήσαν.
20. τί οὖν ἐροῦμεν; ἐπιμενῶμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; μὴ γενοιτο.
21. Κυρίε, εἰ ἡς ὥδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου.
22. εἰ ἐγὼ ἤμην ὁ υἱὸς αὐτοῦ, αὐτὸς ἂν ἦν ὁ πατὴρ μου.
23. εἰ ἠπιστήσαν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; μὴ γενοιτο· γινεσθῶ δε ὁ Θεὸς ἀληθής, πας δε ἀνθρώπος ψευστής.
24. πάντα γὰρ ὕμιν ἔστιν, εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, πάντα ὕμιν, ὕμεις δε Χριστοῦ, Χριστὸς δε 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 *φίλω*, which have stems ending in *ε*, there are contracted verbs like *τιμάω*, 'I honour', which have stems ending in *α*, and *φανερώω*, 'I make clear', which have stems ending in *ο*.

Their principal parts follow the pattern of *φίλω*:

φίλω *φίλησω* *έφίλησα* *πέφίληκα* *πέφίλημαι* *έφίληθην*
τιμάω *τιμήσω* *έτιμησα* *τέτιμηκα* *τέτιμημαι* *έτιμήθην*
φανερώω *φανερώσω* *έφανερώσα* *πέφανερώκα* *πέφανερώμαι* *έφανερώθην*

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 *φίλω*, there are in each case three **rules of contraction**:

- α* + *ο*-sound (*ο*, *ω* or *ου*) → *ω*
- α* + *ε*-sound (*ε* or *η*) → *α*
- α* + any combination containing *ι*
 (whether subscript or not) → *α*
- ο* + long vowel → *ω*
- ο* + short vowel or *ου* → *ου*
- ο* + combination containing *ι*
 (whether subscript or not) → *οι*

To these rules there is only one exception, and that is an exception only in appearance. The *Present Infinitive Active* formed from *α* + *εν* and *ο* + *εν* are *τιμᾶν* and *φανερῶν* (not *τιμᾶν* and *φανερῶν*). These endings contain no *ι* because -*εν* was itself originally a contraction of -*εεν*. *τιμᾶ-εν* becomes *τιμᾶν* and *φανερῶ-εν* becomes *φανερῶν* 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, παιτες γαρ αυτω ζωνν. 3. ουτος ο λογος ου φανερουται ημιν. 4. ελεγον την εξοδον αυτου ην ημελλεν¹ πληρουν εν Ιερουσαλημ. 5. Σιμων Ιωαννου, 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) *ιασμαι 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. ἀκούσας δε ὁχλοῦ διαπορευομένου ἐπρωτησεν τί ἂν εἴη τοῦτο.
 8. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; 9. λέγει αὐτῷ ὁ Ἰησοῦς
 Πορευοῦ, ὁ υἱὸς σου ζῇ. 10. οὐ μὴ φάγω αὐτοῦ ἕως ὅτου
 πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 11. ἐὰν ἀγαπάτε με, τὰς
 ἐντολάς τὰς ἐμὰς τηρήσετε. 12. ἐὰν γὰρ ἀγαπήσητε τοὺς
 ἀγαπωντάς ὑμᾶς, τίνα μισθὸν ἔχετε; 13. ὅπως πληρωθῇ το
 ῥήθεν¹ δια τῶν προφητῶν. 14. ἐπρωτῶν δε αὐτὸν οἱ μαθηταὶ
 αὐτοῦ τίς αὐτῇ εἶη ἡ παραβολή. 15. εἰ ἡγαπάτε με ἔχαρτε ἂν
 ὅτι πορευομαι πρὸς τὸν πατέρα. 16. εἰ ὁ Θεὸς πατὴρ ὕμῶν ἦν,
 ἡγάπατε ἂν ἐμε. 17. πλανάσθε μὴ εἰδοτές τὰς γραφὰς μὴδε τὴν
 δύναμιν τοῦ Θεοῦ. 18. οἱ υἱοὶ τοῦ αἰῶνος τούτου γεννῶνται καὶ
 γεννῶσιν. 19. ὅρα μὴδεν μὴδεν εἰπῆς. 20. ὁ μὴ τιμῶν τὸν
 υἱὸν οὐ τιμᾷ τὸν πατέρα. 21. ἐπετιμῶσεν δε αὐτοὺς ἵνα μὴδεν
 λεγῶσιν. 22. καυχώμεθα ἐπ' ἐλπίδι τῆς δοξῆς τοῦ Θεοῦ.
 23. πᾶς ὁ πιστευὼν δικαιοῦνται. 24. ὁράτε μὴδεὶς γινώσκειτω.
 25. καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἠρωτησεν τί ἂν εἴη ταῦτα.

B

1. The disciples were making known these things which they had heard.
 2. Do not continue to crucify slaves. 3. Are they about to live in our
 city? 4. Do you then wish to love the Lord your God? 5. Now
 the word of the prophet is being fulfilled. 6. But God justifies the
 sons of men by faith and not by works. 7. Your son lives. 8. For
 I made your name known to this people and I will make it known to
 their children. 9. They beheld the temple filled with² the glory of the
 Lord. 10. O Father, make known your power to us that your name
 may be glorified. 11. If you do these things you will be loved by
 my Father. 12. If we love him we shall keep his commandments.
 13. And they went to the priest to ask him about their conscience.
 14. I will on no account make myself known to this race. 15. And
 one of the scribes, knowing³ that he had answered them well, asked him.
 16. The time is fulfilled. 17. But we preach a crucified⁴ Christ.

¹ Participle from ἐπαρῆθην.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

1. Give the principal parts of: τιμαω, κηρύσσω, ἀγγέλλω, αἰρώ,
 ἀνοίγω, βαλλω, γυνάσκω, δεχομαι, εὐρίσκω, θνήσκω, κραζω,
 λαμβάνω, πίνω, σπείρω, σωζω, ἐσθίω, λέγω, φέρω. [36 marks]
 2. Give the Present Subjunctive Middle and First Aorist Participle
 Active (endings in full) of λυω. [2]
 3. Give the Periphrastic Imperfect and Periphrastic Perfect of
 φιλέω. [2]
 4. 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]
 5. Give the rules of contraction for -αω verbs. [3]
 6. Give the participle of εἰμι (endings in full). [1]
 7. Give the following tenses or forms of γραφω: Perfect Indicative
 Active; Second Aorist Subjunctive Passive; nominative singular
 Perfect Participle Active. [3]

¹ Use ὁραω.

7. ἀκούσας δε ὁχλου διαπορευομένου ἐπληρώτησεν τί ἂν εἴη τούτο.
 8. τί με ἐρώτας περὶ του ἀγαθου; 9. λέγει αὐτῷ ὁ Ἰησοῦς
 Πορευου, ὁ υἱὸς σου ζῇ. 10. οὐ μὴ φάγω αὐτο ἕως ὅτου
 πληρωθῇ ἐν τη βασιλείᾳ του Θεου. 11. ἐὰν ἀγαπάτε με, τας
 ἐντολας τας ἐμὰς τηρήσετε. 12. ἐὰν γὰρ ἀγαπήσητε τους
 ἀγαπωντας ὑμᾶς, τίνα μισθον ἔχετε; 13. ὅπως πληρωθῇ το
 ῥήθεν¹ δια των προφητων. 14. ἐπληρώτων δε αὐτον οἱ μαθηται
 αὐτου τίς αὐτῇ εἴη ἡ παραβολή. 15. εἰ ἡγαπάτε με ἔχαρητε ἂν
 ὅτι πορευομαι πρὸς τον πατέρα. 16. εἰ ὁ Θεος πατήρ ὑμῶν ἦν,
 ἡγάπατε ἂν ἐμε. 17. πλανασθε μὴ εἰδοτες τας γραφὰς μὴδε την
 δυναμιν του Θεου. 18. οἱ υἱοὶ του αἰωνος τουτου γεννῶνται και
 γεννωσιν. 19. ὅρα μὴδενι μὴδεν εἰπῆς. 20. ὁ μὴ τιμῶν τον
 υἱόν οὐ τιμᾷ τον πατέρα. 21. ἐπετιμήσεν δε αὐτοὺς ἵνα μὴδενι
 λεγῶσιν. 22. καυχώμεθα ἐπ' ἐλπίδι της δοξης του Θεου.
 23. πᾶς ὁ πιστευων δικαιουται. 24. ὁρατε μὴδεὶς γινωσκετω.
 25. και προσκαλεσάμενος ἓνα των παιδιων ἠρώτησεν τί ἂν εἴη ταυτα.

B

1. The disciples were making known these things which they had heard.
 2. Do not continue to crucify slaves. 3. Are they about to live in our
 city? 4. Do you then wish to love the Lord your God? 5. Now
 the word of the prophet is being fulfilled. 6. But God justifies the
 sons of men by faith and not by works. 7. Your son lives. 8. For
 I made your name known to this people and I will make it known to
 their children. 9. They beheld the temple filled with² the glory of the
 Lord. 10. O Father, make known your power to us that your name
 may be glorified. 11. If you do these things you will be loved by
 my Father. 12. If we love him we shall keep his commandments.
 13. And they went to the priest to ask him about their conscience.
 14. I will on no account make myself known to this race. 15. And
 one of the scribes, knowing³ that he had answered them well, asked him.
 16. The time is fulfilled. 17. But we preach a crucified⁴ Christ.

¹ Participle from ἐπαρθεῖν.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 (3 A and 3 B) on pp. 113 f.
 Allow 1 hour each for Tests A and B. Total number of marks: 70 for
 each test.

A

1. Give the principal parts of: τυμαω, κηρυσσω, ἀγγελλω, αἰρω,
 ἀνοιγω, βαλλω, γινωσκω, δεχομαι, εὐρισκω, θηησκω, κραζω,
 λαμβανω, πινω, σπειρω, σωζω, ἐσθιω, λεγω, φερω. [36 marks]
 2. Give the Present Subjunctive Middle and First Aorist Participle
 Active (endings in full) of λυω. [2]
 3. Give the Periphrastic Imperfect and Periphrastic Perfect of
 φιλεω. [2]
 4. 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]
 5. Give the rules of contraction for -αω verbs. [3]
 6. Give the participle of εἰμι (endings in full). [1]
 7. Give the following tenses or forms of γραφω: Perfect Indicative
 Active; Second Aorist Subjunctive Passive; nominative singular
 Perfect Participle Active. [3]

¹ Use ὁραω.

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: *φύλω*, *φανερώ*, *πρασσω*, *ἀγώ*, *ἀκούω*, *-βανω*, *γνώμαι*, *γράφω*, *ἐγείρω*, *θελώ*, *καλέω*, *κρίνω*, *πείθω*, *πιπτώ*, *-στέλλω*, *ἐρχομαι*, *ἐχώ*, *όραω*. [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 *φάλω*. [2]
4. Give the following tenses or forms of *τιμάω*. *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 *-ωω* verbs. [3]
6. Give the Present of *κεῖμαι* and the Imperfect of *καθήμαι*. [2]
7. Give the Second Aorist Subjunctive Middle of *γνώμαι*. [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: τιθῆμι

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
τιθῆμι	θε	τιθε
δίδωμι	δο	δίδο
ἵστημι	στα	ἵστα

It will be noticed that the Present stem is a reduplicated form of the verbal stem in all three cases. *ἵστα* stands for *σίστα*, the rough breathing taking the place of the *σ*.

The principal parts of τιθῆμι are:

τιθῆμι 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	τιω	τιθεις -εισα -εν		
τιθης	τιθης	τιθεντα	τιθει	τιθεναι
τιθησι(ν)	τιθη		τιθετω	
τιθεμεν	τιωμεν			
τιθετε	τιθητε		τιθετε	
τιθεασι(ν)	τιωσι(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 *λω*:

τιθε-μαι τιθε-μενος τιθε-σθαι

AORIST

Aorist Active

The First Aorist *ἐθηκα* is found only in the Indicative. In the other moods there are Second Aorist forms.

The Second Aorist of course drops the *τι*. Otherwise, with the two exceptions given in heavy type, it follows the Present exactly:

Second Aorist Active

Indicative	Subjunctive	Participle	Imperative	Infinitive
Use First Aorist	θω	θεις	θεισα	θεν
	θης	θεντα		
	θη		θες	θειναι
	θωμεν		θετω	
	θητε		θετε	
	θωσι(ν)		θετωσαν	

Second Aorist Middle

This tense is indistinguishable in meaning from the Active:

ἐθεμην	ἐθεμεθα
ἐθου ← ε(σ)ο	ἐθεσθε
ἐθετο	ἐθεντο

EXERCISE 41

A

- Οὐ καίουσιν λυγρον και τιθεασιν αὐτον ἐξω της θυρας. 2. και λαβων το σωμα δ' Ἰωσηφ ἐθηκεν αὐτο ἐν τῷ καινῷ μνημειῳ αὐτου.
3. μητι ἐρχεται ὁ λυχνος ἵνα ἐξω τεθῇ; 4. και τα παιδια κατευλογει τιθεις τας χειρας ἐπ' αὐτα. 5. ὁ ποιμην ὁ καλος την ψυχην αὐτου τιθην ὑπερ των προβατων. 6. ἤραν τον κυριον ἐκ του μνημειου, και οὐκ οἶδαμεν που ἐθηκαν αὐτον. 7. οὐχ ὕμω ἐστιν γυνωαι χρονους ἡ καιρους οὐς ὁ πατηρ ἐθετο ἐν τη ἰδια ἐξουσια. 8. και ἐζήτουν αὐτον εἰσενεγκειν και θειναι αὐτον ἐνωπιον αὐτου. 9. και αὐτος θεις τα γονατα προσηγγετο.
10. την ψυχην μου ὑπερ σου θησω. 11. παντοτε προσευχου ἐως ἀν θω τους ἐχθρους σου ὑποποδιον των ποδων σου. 12. οὗτος ἐστιν ὁ θρονος ὁ τεθεις ἐν τῷ ἱερῳ. 13. καταβησομαι ἵνα θω τας χειρας ἐπ' αὐτην και ζῇσει. 14. τα δικτυα ἐτέθη παρα το πλοιον. 15. χειρας μηδενι ἐπιτιθει. 16. ἐθεωρουν που τεθειται. 17. μνημειον καινον, ἐν ᾧ οὐδεπω οὐδεις ἦν τεθειμενος.
18. τί ὅτι ἐθου ἐν τη καρδια σου το πραγμα τουτο; 19. και τον Πιτρον ἐθεντο εἰς φυλακην. 20. κατα μιαν σαββατου ἐκαστος ὕμων παρ' ἐαυτω τιθετω. 21. ἡ μαχαيرا τιθεται ἐν τη χειρι του βασιλεως.

B

τιθημι (or ἐπιτιθημι) is to be used for 'place', 'lay',
'lay down', 'put'.

1. We must place the law of love in our hearts daily. 2. Place joy there similarly. 3. Where have you laid him? 4. How shall we place our daughter at¹ his feet? 5. They put² their books in the synagogue. 6. We shall put them there also. 7. You have placed me in a good land. 8. Lay down your lives for the brethren. 9. Do not place this writing upon the cross. 10. Put the body in the tomb. 11. Laying their hands upon us, the apostles blessed us. 12. But the sick man was brought in and placed before him. 13. Come and put your hand upon her.

¹ παρα.

² Use Aorist Middle.

LESSON 42

διδωμι

Principal parts:

διδωμι δωσω ἐδωκα δεδομαι ἐδόθην

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

Active			
Indicative	Subjunctive	Participle	Imperative Infinitive
διδωμι	διδω		
διδως	διδως	διδους -ουσα -ον	διδου
διδωσι(ν)	διδῃ	διδοντα	διδουα
διδωμεν	διδωμεν		
διδωτε	διδωτε	διδοτε	
διδωσι(ν)	διδωσι(ν)	διδωσαν	

Middle and Passive

		Middle and Passive	
		διδο-μενος	διδο-σθαι
SECOND AORIST			
Active			
Use First	δω		
Aorist	δως	δους δουσα δον	δος
	δῃ	δοντα	δωα
	δωμεν		
	δωτε	δωτε	δωτε
	δωσι(ν)	δωσαν	δωσαν

Middle

Indicative	
ἐδομην	ἐδομεθα
ἐδου ← ο(σ)ο	ἐδοσθε
ἐδοτο	ἐδοντο

EXERCISE 42

A

1. Διδωμι δε ὑμιν ἐξουσιν ἐκβαλλειν πνευματα ἀκαθαρτα. 2. ὁ γὰρ Θεὸς διδωσιν το πνευμα το ἁγιον τοις αἰτουσιν αὐτον. 3. τίς ἐστιν ὁ δους σοι τὴν ἐξουσιαν ταυτην; 4. θελω ἵνα δῷς μοι τὴν κεφαλὴν Ἰωανου. 5. καὶ δια τί οὐκ ἔδωκας μου το ἀργυριον τοις πτωχοις; 6. ὑμιν δεδοται γινωαι τα μυστηρια τῆς βασιλειας. 7. ἀποδος μοι εἰ τι ὀφείλεις. 8. ὁ δε οὐκ ἠθελεν, ἀλλὰ ἀπελθὼν ἐβαλεν αὐτον εἰς φυλακὴν ἕως ἀποδῶ το ὀφειλομενον. 9. ἐξέστη δουναι κτησον Καισαρι ἡ οὐ; δωμεν ἡ μὴ δωμεν; 10. ἐδόθη μοι πασα ἐξουσια ἐν οὐρανῳ καὶ ἐπὶ γῆς. 11. ὁ πατὴρ ἀγαπᾷ τον υἱον, καὶ παντα δέδωκεν ἐν τῇ χειρὶ αὐτου. 12. μακαριον ἐστιν μαλλον δουναι ἢ λαμβανεν. 13. τίς ἡ σοφία ἡ δοθεῖσα τούτῳ; 14. εἶπε μοι εἰ το χωριον ἀπεδοσθε. 15. ταυτα παντα σοι δωσω ἐαν πεσων προσκυνησῃς μοι. 16. καὶ ὅταν ἀγωνισιν ὑμεις παραδιδοντες, μὴ προμεριμνατε τί λαλησητε, ἀλλ' ὁ ἐάν δοθῇ ὑμιν ἐν ἐκείνῃ τῇ ᾠρᾳ, τουτο λαλεῖτε. 17. οἶδατε γὰρ δοματα ἀγαθα διδουαι τοις τεκνοις ὑμων. 18. δέδωκεσαν δε οἱ ἀρχιερεῖς 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	ἵστημι	I cause to stand
Future Active	στήσω	I shall cause to stand
First Aorist Active	ἐστήσα	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	ἐστήην	I stood
Perfect Active	ἐστήκα	I stand (N.B. Present in meaning)
First Aorist Passive	ἐσταθην	I stood (usually indistinguishable in meaning from ἐστήην)

This use of tenses can easily be remembered if the principal parts of the verb are carefully set out in two lines:

Transitive:	ἵστημι	στήσω	ἐστήσα
Intransitive:	ἐστήην	ἐστήκα	— ἐσταθην

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 -asa -an*;
- (2) there is a Second Aorist Indicative Active ἐστήην (like *-εβην*, ἐλυθην);
- (3) the Second Aorist Infinitive is *σταναι*.

PRESENT

Active

Indicative	Subjunctive	Participle	Infinitive
ἵστημι	ἵτω		
ἵστης	ἵστης	ἵστας ἵτασα ἵταν	
ἵστησι(ν)	ἵσῃ	ἵσαντα	ἵταναι
ἵσταμεν	ἵτωμεν		
ἵστατε	ἵστητε		
ἵτασι(ν)	ἵτωσι(ν)		

Middle and Passive

ἵσταμαι	ἵταμενος	ἵτασθαι
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AORIST

Second Aorist Active

ἐστήην	στω	
ἐστής	στης	στας στασα σταν
ἐστή	σῃ	σάντα
ἐστήμεν	στωμεν	σταναι
ἐστήτε	στήτε	
ἐστήσαν	στωσι(ν)	

Note. (1) The third person plural of the First and Second Aorists are the same: ἐστήσαν. When this word is met its meaning must be inferred from the context. Examples are given in Exercise 43 A 22, 23, 24.

(2) The *Perfect Participle Active* has two forms:

First Perfect: ἐστήκως -υα -ος

ἐστήκοτα

Second Perfect: ἐστως -ωσα -ος

ἐστωτα

ἐστως 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 ἐστήκεν.

EXERCISE 43

A

1. Τότε παραλαμβάνει αὐτὸν ὁ διαβολὸς εἰς τὴν ἄγιαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ. 2. ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μεσῷ αὐτῶν. 3. ἐβλέψαν σὺν αὐτοῖς ἔστωτα τὸν ἄνθρωπον τὸν τεθέραιπεν. 4. ἄνθρωπε, τίς με κατέστησεν κριτὴν ἐφ' ὑμᾶς; 5. τα νῦν παραγγέλλει ὁ Θεὸς τοῖς ἄνθρωποις πάντας πανταχοῦ μετάνοειν, καθ' ὅτι ἔστησεν ἡμέραν ἐν ἧ ὁ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσυνῇ. 6. ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσήχητο. 7. ὁ δὲ δὲ τελωνὴς μακροβὴν ἔστως οὐκ ἠβλεν οὐδὲ τοὺς ὀφθαλμοὺς ἔπαραι εἰς τὸν οὐρανόν. 8. ὁ δὲ Ἰησοῦς ἔσταθι ἐμπροσθεν τοῦ ἡγέμονος. 9. θεὸς δὲ τα γονατὰ ἐκράξεν φωνῇ μεγάλῃ Κύριε, μὴ στησῇς αὐτοῖς ταυτὴν τὴν ἁμαρτίαν. 10. μετὰ ταῦτα ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς. 11. εἰ Μαυρίσεως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἂν τις ἐκ νεκρῶν ἀνάστη πεισθῇσονται. 12. καὶ ἀνάστησιν αὐτὸν ἐν τῇ ἑχατῇ ἡμέρᾳ. 13. ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσθηκίσαν ἐξω ζήτουντες αὐτῷ λαλῆσαι. 14. οἱ ὑποκριταὶ φιλοῦσιν ἐν ταῖς συναγωγαῖς ἑστώτες προσευχεσθαι. 15. δὸς δὲ αὐτῇ τὴν χεῖρα ἀνέστησεν αὐτήν. 16. καὶ ἐπιστάς ἔπαυεν αὐτῆς ἐπετιμήσεν τῷ πυρετῷ. 17. ἐν μιᾷ τῶν ἡμερῶν ἐπεστήσαν οἱ ἀρχιερεῖς καὶ εἶπαν. 18. ὁ δὲ Ἰησοῦς ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ. 19. πορευεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταυτῆς. 20. μὴ δὲν εἴπητε τὸ ὄραμα ἕως οὗ ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀνάστη. 21. οἷς καὶ παρεστήσεν ἑαυτὸν ζῶντα μετὰ το παθεῖν αὐτόν. 22. καὶ προσελθὼν ἡψατο τῆς σοροῦ, οἱ δὲ βασταζούσες ἔστησαν. 23. καὶ ἔστησαν μαρτυρας ψευδὲς λεγόντας Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τοῦ τοποῦ τοῦ ἁγίου. 24. ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ. 25. ἐνδυσασθε τὴν πανοπλίαν τοῦ Θεοῦ πρὸς τὸ δυνάσθαι 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

ἀφήνιμι, συνηνιμι

The verb ἵημι, meaning 'I send', occurs in the New Testament only in compounds, the most common of which are:

ἀφήνιμι I send away, I forgive.

συνηνιμι *lit.* I send together; hence, I understand.

The verbal stem of ἵημι is ἐ.

The Present stem of ἵημι is ἵε.

With few exceptions its forms follow τιθημι exactly. The principal parts of ἀφήνιμι are:

ἀφήνιμι ἀφῆσιν ἀφῆκα — ἀφένωνται ἀφένθη

ἀφένωνται (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 -μι forms as do occur are almost always the same as those of τιθημι allowing for the stem vowel ν 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: ἐφῆ he said.

We have now given all the common forms of the -μι verbs. For a complete list reference must be made to the larger works. But some of the less common forms can be easily recognised. For example,

Future Middles will always follow the Future Actives:

θησονται δωσονται στήσονται¹

Future Passives will always follow the First Aorist Passives:

τεθήσονται δοθήσονται σταθήσονται ἀφεθήσονται

Imperfects will have the Present stem together with an augment:

ἐ-τιθε ἐ-δίδο ἐ-στά²

EXERCISE 44

1. Τότε ἀφήσιν αὐτὸν ὁ διαβολός. 2. ὁ δὲ φῆσιν Πασα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις. 3. ἀφέτε τα παῖδια καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς μέ. 4. ὁ δὲ Ἰησοῦς παλιν κραζάς ἀφῆκεν τὸ πνεῦμα. 5. ἐν δὲ παραβολαῖς τα πάντα γίνεται μὴποτε ἐπιστρέψωσιν καὶ ἀφῆθῃ αὐτοῖς. 6. καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ. 7. φημι σοὶ Ἀφεινῶνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί. 8. τίς οὗτος ἐστὶν ὃς καὶ ἁμαρτίας ἀφῆσιν; 9. ἴδου ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. 10. ἀφίετε εἰ

¹ The middle of ἵστημι, like the passive, is intransitive.

² See p. 53 n. 1.

EXERCISE

τι ἐχετε κατὰ τινος. 11. οὐκ ἀφήσουσιν λιθὸν ἐπὶ λιθὸν ἐν σοὶ. 12. ἐὰν τινων ἀφήτε τὰς ἁμαρτίας ἀφείωνται αὐτοῖς. 13. οὗτος ἐστὶν ὁ τὸν λόγον ἀκούων καὶ συνιείς. 14. ἀκούσατε μου πάντες καὶ συνετε. 15. ὁ δὲ ἐφῆ Κύριε, σωσον, ἀπολλυμένα. 16. μέλλει γὰρ Ἡραδῆς ζητεῖν τὸ παιδίον τοῦ ἀπολεσά αὐτοῦ. 17. πορευεσθε δὲ μαλλὸν πρὸς τα προβάτα τα ἀπολωλότα. 18. ὁ εὗρων τὴν ψυχὴν αὐτοῦ ἀπολεσε αὐτήν. 19. πάντες γὰρ οἱ λαβόντες μαχαίραν ἐν μαχαίρῃ¹ ἀπολούνται. 20. μὴ δυναταί προφητῆς ἀπολεσθαι ἐξῶ Ἱερουσαλὴμ; 21. ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῦ ἀπολλυμένου μωρία ἐστίν. 22. ἀπολω τὴν σοφίαν τὴν σοφῶν. 23. τί οὖν φημι; 24. καθὼς φασιν τινες ἡμᾶς λεγέιν. 25. Ἀφες ἄρτι, φῆσιν, οὕτως γὰρ πρεπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφῆσιν αὐτόν. 26. τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. 27. τίς δυναταί ἀφίεναι ἁμαρτίας εἰ μὴ εἰς, ὁ Θεός; 28. οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 29. καὶ ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφῆκαμεν τοῖς ὀφειλεταῖς ἡμῶν. 30. ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τα παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐρανός. 31. τότε δεικνυσὶν αὐτῷ ὁ διαβολὸς πᾶσας τὰς βασιλείας τοῦ κόσμου. 32. ἐκείνοις δὲ τοῖς ἔξῳ ἐν παραβολαῖς τα πάντα γίνεται, ἵνα ἀκούοντες ἀκούσωσιν καὶ μὴ συνιῶσιν. 33. ὁ δὲ Ἰησοῦς ἐδίδου τὸν ἄρτον τοῖς μαθηταῖς ἵνα δίδωσιν αὐτὸν τοῖς ὄχλοις. 34. καὶ ὅπου ἂν εἰσπορευέτο ἐν ταῖς ἀγοραῖς ἐτίθεσαν² τοὺς ἀσθενούντας. 35. καὶ τὸ ἀργύριον ἐτίθουν παρα τοὺς ποδας τῶν ἀποστολῶν. 36. καὶ τοὺς ἄρτους ἐδίδου τοῖς μαθηταῖς ἵνα παρατίθωσιν αὐτοῖς. 37. πῶς οὖν σταθῆσεται ἡ βασιλεία αὐτοῦ; 38. δίδοτε καὶ δοθήσεται ὑμῖν. 39. ὁ δὲ Ἰησοῦς ἐφῆ Ἐγείρε. καὶ ἀναστὰς ἔσθη.

¹ μαχαίρα forms its genitive and dative singular: μαχαίρης, μαχαίρῃ.

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*, *ἀφηνυμι*. [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*, *τιθεσθαι*, *τιθησθαι*, *θησεσθε*, *δωσεται*, *διδως*, *διδως*, *διδωσιν* (2), *διδουσιν*, *διδωμεν*, *δοθησεται*, *ίστασιν* (2), *έστησαν* (2), *στασης*, *στησι* (2), *έπεστησεν*, *άφησιν*, *φησιν*, *άπολυνμεν*, *άπωλον*, *άπολυνμενος*. [30]

B

1. Give the principal parts of: *ἐπιτιθημι*, *ίστημι*, *άφημι*, *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 *δεκνυμι*. [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*, *τιβεσται*, *τεβεται*, *έθου*, *τιβεμενων*, *έδοθης*, *δεδοται*, *έδιδοντο*, *δωσι*, *δωσι*, *δουναι*, *δον*, *ίσταναι*, *ίστασθαι*, *στασιν*, *στηναι*, *ίστασαι*, *ίσταντι*, *άφεθι*, *άφεθι*, *άφεθησθαι*, *έφη*, *φημι*, *φασιν*, *σταθισθαι*, *έφστηκεν*, *άπολυνται*, *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: 'Ιησους, πολυς, first personal pronoun, *μενος* (all genders). [5 marks]
2. Decline in the plural: οὗς, ός (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 *έρωταω*. [1]
9. Give the Imperfect, Infinitive and nominative singular of the Participle (all genders) of *είμι*. [3]
10. Give the Perfect Infinitive Active of *γραφω*. [1]

11. Give the principal parts of: ἀγγελλω, ἀνοίγω, -βαίνω, δέχομαι, ἐγείρω, κραζέω, πείθω, πιπτω, σωζέω, ἔχω, φέρω, ἵστημι, ἀπολλύμι. [26]
12. Give the Second Aorist Indicative Middle of διδωμι. [1]
13. Parse: ἐπεστησαν (2 ways), ἐρωτησάω (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, μῆδεις (all genders). [4 marks]
2. Decline in the plural: μῆτηρ, ὄρος. [2]
3. Decline in the singular and plural: ἀληθης (all genders). [3]
4. Give the vocative and accusative singular of πατήρ, γυνή, βασιλεὺς, χαρὺς. [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 δίκαιος. [1]
7. Give of λω: 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 φανεροω. [1]
11. Give the Aorist Indicative Active of γινωσκω. [1]
12. Give the Present Indicative Active of ζαω. [1]

13. Give the principal parts of λω, παρσσω, αἶρω, γινωσκω, εἰρiscω, θηiscω, καλέω, λαμβανω, πινω, -στελλω, ἐσθλω, δίδωμι. [24]
14. Give the Second Aorist Subjunctive Active of τιθημι. [1]
15. Parse: ἐστωπα, εὐαγγελίζομενου. [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 many time clauses be translated? [6]
25. Explain the use of οὐ and μη in questions. [2]
26. Give two uses of the Optative. [2]

7C

1. Decline in the singular: δοξα, μερος; all genders of ἄλλος, πολυς. [6 marks]
2. Decline in the plural: πολυον, 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 λω: 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 *ἀγαπάω*. [1]
11. Give the Future of *εἶμι*. [1]
12. Give the Aorist Subjunctive Active of *ἀμαρτανω*. [1]
13. Give the Aorist Imperative Passive of *κρυπτω*. [1]
14. Give the principal parts of *τιμαω, ἀγω, ἀκουω, βαλλω, γινομαι, κρινω, σπειρω, ἐρχομαι, λεγω, ὄραω, τιθημι, ἀφίημι*. [24]
15. Give of *ίστημι*: 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: *ἀποκτείνωμεν, λαβόντες*. [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, simi-
larly, as much as, today. [4]
20. Give two uses of *δία* and three of *παρά*. [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),

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 (καρδιά, heart), π = f (πατήρ, father), τ = th (τρεῖς, 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.
γνωσκω (221)	I know. [The Gnostics claimed secret γνωσις, 'knowledge' (Vocab. 31)]
γραφω (190)	I write. [geography: writing about γη, 'the earth' (Vocab. 8)]
ἐγειρω (143)	I raise.
ἐσθιω (65)	I eat. [Cf. comestibles]
εὑρισκω (176)	I find.
ἐχω (705)	I have.
θεραπευω (43)	I heal. [therapy]
κρινω (114)	I judge. [critic]
λαμβάνω (258)	I take.
λέγω (1318)	I say. [Cf. lecture]
λυω (42)	I loose. [ἀναλύσις, '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.
σώζω (106)	I save. [σωτηρία, '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.
θεωρεω (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; γλώσσα 'tongue' (Vocab. 9)]
μαρτυρεω (76)	I bear witness. [martyr]

VOCABULARIES 4, 5

μετανοεω (34)	I repent.
μισεω (39)	I hate. [misogynist: woman-hater; γυνή, 'woman' (Vocab. 28)]
ποιεω (565)	I do, make. [poem; pharmacopoieia: making of drugs]
τηρεω (70)	I keep.
φύλεω (25)	I love. [philosophy: love of σοφία, 'wisdom' (Vocab. 9); a bibliophile is a lover of βιβλία, 'books' (Vocab. 7)]
LESSON 5	
ὦ (17)	O!
καί (8947)	and; (sometimes) even, also.
Ἰσραηλ (68)	Israel (indeclinable masculine noun).
Ἰουδαῖος (194)	Jew. [I.e. member of the tribe of Judah]
Φαρισαῖος (97)	Pharisee.
Χριστός (529)	Christ. [Hebrew: Messiah, i.e. Anointed One]
ἀγγέλος (175)	messenger, angel.
ἀγρος (35)	field. [Cf. agriculture]
ἀδελφός (343)	brother. [Christadelphians: a Christian brotherhood]
ἀνθρωπος (548)	man. [anthropology: the word (λόγος) or science of Man]
ἀποστολός (79)	apostle.
διακόνος (29)	servant, deacon. [diaconate]
διδασκαλός (59)	teacher. [didactic]
ἐχθρός (32)	enemy.
θανάτος (120)	death. [euthanasia: death induced εὖ ('well', Vocab. 33), i.e. gently and easily]
θρόνος (62)	throne.
κόσμος (185)	world. [cosmos, cosmic]
κύριος (718)	lord, the Lord. [Kyrie: name given to the liturgical response, 'Lord (vocative Κυριέ), have mercy upon us'] Κύριος 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.
λαός (141)	people. [The laity are the people of God]
λεπρός (9)	leper.
λίθος (58)	stone. [Palaeolithic, Mesolithic, Neolithic: belonging to the Old, Middle, New Stone Ages; monolith: see also Vocab. 11, 12]
λόγος (331)	word [Same root as λέγω, 'I say'. This λογ/λεγ variation within the stem is known as vowel-gradation. cf. English: song, sing, sang, sung. See also in Vocab. 8 παραβολή from βαλλω; ὑπομονή from μένω.

VOCABULARIES 5, 6

νομός (191)	law. [Deuteronomy: The Second Law. δευτερός, 'second' (Vocab. 12)]
ὀφθαλμός (100)	eye. [ophthalmic]
παράλυτικός (10)	paralytic, paralysed man.
ποταμός (17)	river. [hippopotamus: river horse; Mesopotamia: the land in the middle (lying between) the Rivers (Euphrates and Tigris)]
πρεσβύτερος (65)	presbyter, elder.
τοπος (95)	place. [topography]
φίλος (29)	friend. [Cf. φιλέω]
φόβος (47)	fear. [phobia]
LESSON 6	
ἐστιν (ν) (894)	is.
Ἰησοῦς (905)	Jesus.
Ἰακώβος (42)	James. [Jacobite: supporter of King James]
ἁμαρτωλός (47)	sinner.
ἄνεμος (31)	wind. [The wind-flower is an anemone. An anemometer measures wind speed]
ἄρτος (97)	bread, loaf.
δαιμόλιος (37)	(the) devil. [diabolical]
δούλος (124)	slave.
ἥλιος (32)	sun. [helium: an element first known through studying the spectrum of the sun. Heliopolis: city of the sun (πολις, Vocab. 31)]
Θεός (1314)	God. [theology]
καρπός (66)	fruit.
μισθός (29)	reward, pay.
ναός (45)	temple; especially the shrine of the temple.
οἶκος (112)	house.
οἶνος (34)	wine (see p. 222 regarding lost digamma).
οὐρανός (272)	heaven. [The element uranium; the planet Uranus] Though there are many exceptions, οὐρανός usually takes the article and is usually put in the plural, e.g. 'the kingdom of heaven', ἡ βασιλεία τῶν οὐρανῶν.
ὄχλος (174)	crowd. [ochlocracy: mob rule]
πειρασμός (21)	temptation.
σταυρός (27)	cross.
υἱός (375)	son
Two words for time	
καιρός (85)	fitting season, opportunity, time.
χρόνος (54)	time. [chronology]

Three feminine nouns

- desert. [eremite = hermit]
 way. [exodus; ἐξ 'out of' (Vocab. 10)]
 virgin. [parthenogenesis: virgin birth]
- ἀργυριον (47)
 ὁδος (101)
 παρθενος (15)
- silver, money. [Cf. French and heraldic 'argent']
 book. [Bible]
 demon.
 tree. [rhododendron: lit. rose-tree]
 work. [energy; erg is the physical unit of work]
 gospel. [evangel]
 temple. [A hierarchy is a system of sacred rulers (cf. ἀρχαί 'I rule', Vocab. 23)] Usually *ναός* would refer to the sanctuary, whereas *ἱερόν* 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 σὸφ-ι-α (Vocab. 9), ἱματ-ι-ον, ι-ερ-ον.
 garment; pl. clothes.
 tomb. [Thought of as something by which to remember (μνημονευω) the dead. A mnemonic is an aid to memory]
 mystery.
 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]
 boat.
 cup.
 sheep.
 face.
 sign. [semaphore carries (φέρω, Vocab. 13) a sign] of council, the Sanhedrin. (Sanhedrin is an example of Hebrew borrowing a Greek word.)
- ἀργυριον (21)
 βιβλιον (34)
 δαιμονιον (63)
 δειδρον (25)
 ἐργον (169)
 εὐαγγελιον (76)
 ἱερον (70)
- ἀργυριον (27)
 παιδιον (52) }
 τεκνον (99) }
- παιδιον (66)
 ποτηριον (31)
 προβατον (37)
 προσωπον (74)
 σημειον (77)
 συνεδριον (22)

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:

(ή) Ἱερουσαλημ (76)

LESSON 8

- ὁ ἥ το (19,734) the.
 ἀγαπη (116) love. [The Agape in the Early Church was a love feast] beginning. [archaic]
 ἀρχη (55) earth, land. [geography, geology]
 γη (248) writing, Scripture (cf. γραφω). [autograph: writing of the man 'himself', αὐτός (Vocab. 15)]
 γραφη (50) the man 'himself', αὐτός (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, *The Teaching of the Twelve Apostles*, is generally known.]
 δικαιοσυνη (91) righteousness.
 εἰρηνη (91) peace. [eirenic]
 ἐπιτολη (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

αδικια (25) unrighteousness. (Same root as δικαιοσυνη, δικaios 'righteous' (Vocab. 12). ἀ- is a negative prefix.¹)

truth.

ἀληθεια (109)

sin (cf. ἁμαρτωλος).

ἁμαρτια (173)

kingdom, sovereignty, royal rule.

βασιλεια (162)

generation. [genealogy]

γενεα (43)

assembly, congregation, church. [ecclesiastic]

ἐκκλησια (114)

authority.

ἐξουσια (102)

promise.

ἐπαγγελια (52)

day. [ephemeral: for a day]

ἡμερα (388)

door. [θυρα and 'door' come from the same root.]

θυρα (39)

sacrifice.

θυσια (28)

heart. [cardiac]

καρδια (156)

witness (cf. μαρτυρεω). The neuter form μαρτυριον is also

μαρτυρια (37)

common: 20 times.

repentance (cf. μετανοεω).

μετανοια (22)

house. (οἶκ-ι-α is in form a diminutive of οἶκος, but

οἰκια (94)

there is now no sharp distinction between the two

words. Cf. note on παιδ-ι-ον, Vocab. 7.)

coming.

παρουσια (24)

rock. [Petrify. Cf. Περρος below]

πετρα (15)

wisdom. [philosophy]

σοφια (51)

salvation (cf. σωζω). [soteriology]

σωτηρια (45)

joy.

χαρα (59)

widow.

χιηρα (26)

need.

χρεια (49)

hour. [ώρα and 'hour' come from the same root.

ώρα (106)

Horoscope: prediction based on person's hour of

birth]

Γαλιλαια (61)

Galilee.

Ἰουδαα (44)

Judaea.

Stems ending in consonant other than ρ

γλωσσα (50)

tongue. [glossolalia: speaking with tongues]

δοξα (165)

glory. [doxology]

θαλασσα (91)

sea.

¹ ἀ- is shortened from ἀν- (used before vowels). Cf. English un- in 'unlike' and in- in 'injustice'.

Names (Second Declension)

Παυλος (158)

Paul.

Περρος (154)

Peter.

LESSON 10

Nouns ending in ης

Ἰωαννης (134)

John (sometimes spelt Ἰωαννης).

βαπτιστης (12)

baptist.

ἐργατης (16)

workman (cf. ἐργον).

κριτης (19)

judge [critic] (cf. κρινω).

μαθητης (262)

disciple (cf. μαθητανω, 'I learn' (Vocab. 25)). [Mathe-

matics is a basic form of learning]

προφητης (144)

prophet.

στρατιωτης (26)

soldier. [Strategy is concerned with the way in which

an army (στρατος) is led (αγω, Vocab. 13)]

τελωνης (21)

tax-collector.

υποκριτης (18)

hypocrite.

Nouns ending in -ας: -ε -ι or -ρ stem, Genitive in -ου

νεανias -ου (4) young man (cf. νεος, 'new', 'young', Vocab. 12).

Ἀνδρεας -ου (13) Andrew.

'Ηλειας -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

Σατανas -α (36) Satan.

Ἰουδας -α (44) Judas, Judah.

*Prepositions**taking accusative*

εἰς (1753)

to, into.

προς (696)

to, towards.

taking genitive

ἀπο, 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.

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

ἀλλὰ (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.

γὰρ (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 ἀλλὰ and καί).

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 δέω, Vocab. 14.) καί and δέ 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 δέ 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. ἀγαπή).
 δυνατος (32) powerful, possible. [dynamite]

ἐκάστος (81) each, every.
 ἐσχάτος (52) last. [eschatology]
 ἱκανός (40) sufficient.
 καινός (42) new ('H KAINH ΔΙΑΘΗΚΗ': 'The New Testament').
 κακός (50) bad. [cacophony: bad sound (φωγή)]
 καλός (99) beautiful, good. [calligraphy is beautiful writing, though notice that καλός has only one λ.]
 λοιπός (55) remaining; as a noun in the plural, '(the) rest'.
 μέσος (56) middle. The commonest expression is ἐν μέσῳ, 'in the midst'. [Mesopotamia; mesolithic: belonging to the Middle Stone Age]
 μόνος (112) alone, only. [monologue; monolith] The neuter accusative μόνον is frequently used as an adverb.

*Examples of the use of μόνος**Adjectivally*

Attributive position: ὁ μόνος Θεός or ὁ Θεός ὁ μόνος the-only-God
 Predicative position: μόνος ὁ Θεός or ὁ Θεός μόνος {God-only,
 (see further next Lesson). {God-alone

Adverbially

μόνον πιστεύει he only-believes
 οὐ μόνον... ἀλλὰ καὶ not only... but also
 ὀλίγος (40) little, pl. few. [oligarchy: rule of a few. See ἀρχή, Vocab. 23]
 πιστός (67) believing, faithful.
 πρώτος (152) first. [prototype] The neuter accusative πρώτον is frequently used as an adverb.
 τρίτος (48) third. [Deutero- and Trito-Isaiah are the hypothetical second and third prophets held to be responsible for the later parts of the Book of Isaiah. For δευτερός see next vocabulary.]

πτωχός (34) poor.
 σοφός (20) wise (cf. σοφία).
 τυφλός (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:
 ἀπιστός ον (23) unbelieving, faithless.
 ἀκαθάρτος ον (31) unclean [catharsis] (cf. καθάρος, 'clean' (Vocab. 12) and καθαρίζω, '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]

ἀξίος (41) worthy.

δεξιός (54) right, as distinguished from left. [Cf. dexterous]

δευτερός (44) second. [Deuteronomy; Deutero-Isaiah]

δικαίος (79) just, righteous (cf. δικαιοσύνη, ἀδικία).

ἐλευθερός (23) free.

ἑτέρος (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.

ἰγυρός (28) strong.

καθάρως (26) clean, pure [catharsis] (cf. καθαῖρος, Vocab. 11).

μακάριος (50) blessed, happy.

μικρός (30) small. [microscope; omicron is a short (small) 'o']

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]

πλουσιός (28) rich. [plutocrat]

πονηρός (78) evil.

ὁμοίος (45) like (takes dative. This word was famous in the Arian controversy. Was the Son of 'like' (ὁμοίος) substance with or of the 'same' (ὁμός) substance as the Father?)

εἰμι (1556) I am.

¹ With αἰώνιος, however, separate feminine endings are occasionally found. As the stem αἰων- ends in a vowel, the feminines in these cases have -α endings, like ἅγιος -α -ον (next lesson).

LESSON 13

Verbs compounded with a preposition

ἀγω (66) I lead, bring. Intransitive, I go.

From the simple verb ἄγω are derived the following compound verbs:

ἀπαγω (15) I lead away.

συναγω (59) I bring or gather together (cf. συναγωγή).

ὑπαγω (79) I depart (intransitive).

φέρω (68) I carry. [Christopher: carrying Christ. Cf. transfer, refer]

From φέρω is derived:

προσφέρω (47) I bring, offer.

ἀκουω (427) I hear. [acoustics] Usually takes accusative of thing heard, but *genitive* of the person heard.

From ἀκουω is derived:

ὑπακουω (21) I obey (takes dative).

Other compound verbs:

ἀναγινωσκω (32) I read.

ἐργινωσκω (44) I perceive, recognise.

ἀποθνήσκω (113) I die.

ἀπολυω (65) I release.

ἐκβαλλω (81) I throw out, send out.

ἐνδυω (28) I put on, clothe. [Cf. endue]

παραλαμβάνω (49) I receive.

Other verbs

ἀνοίγω (78) I open.

διδασκω (95) I teach (cf. διδάχη).

διωκω (44) I pursue, persecute.

κλαίω (38) I weep.

πειθω (52) I persuade.

περισσεύω (39) I abound.

πιστεύω (241) I believe (takes dative. Cf. πιστός, ἀπίστος).

προφητεύω (28) I prophesy.

χαίρω (74) I rejoice (cf. χαρά).

We are now familiar with more than half the words in the New Testament.

The following three words are put in the predicative position:

LESSON 14

-ew verbs compounded with a preposition

- κατοικεω (44) I inhabit, dwell (followed by accusative or ἐν with dative; from οἶκος).
 παρακαλεω (109) I beseech, exhort, encourage. [Paraclete]
 περιπατεω (95) I walk. [peripatetic]
 προσκυνεω (59) I worship (usually takes dative; sometimes accusative).

Other -ew verbs

- ἀδικεω (27) I do wrong to, injure (cf. 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 *does not follow on properly*: for instance, when a new construction is begun before the old one is completed, e.g. Exod. 32. 32: 'But now, if thou wilt forgive their sin—and if not...' See also Mark 7. 19 (R.V.) ἀν- comes from the same root as *un-* in 'unlike' and *in-* in 'injustice'.]
 ἀσθενεω (33) I am weak, ill. [neurasthenia: nervous debility]
 γαμεω (28) I marry. [monogamy]
 δεω (41) I bind. [syndeton: 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. 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 *seemingly* 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 χάρις and χαίρω.)
 κρατεω (47) I take hold of, hold.
 οἰκοδομεω (40) I build (cf. οἶκος).
 φωνεω (42) I call (cf. φωνή).

- οὐτός (1388) this. } Occasionally these are used for 'he', 'she', 'it'.
 εἰνός (243) that. }
 ὅλος -ῃ -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:

- ὑπακουω 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 -ῃ -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]
 αὐτός -ῃ -ο (5534) personal pronoun: he; emphasising pronoun: himself; identical adjective: same. [autograph]
 ἑαυτὸν -ῃν -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 ἐξουσίαν is the form always found in the New Testament. In the case of ἐπι, μετὰ, ὑπο, κατὰ (like ἀπο, Vocab. 10), there are different forms before the smooth and the rough breathing. περὶ and προ never elide. Cf. p. 55 n. 1.

- παρα, παρ' beside. [parallel] (παραβολή, putting (βωλλω) 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' ἰδιαν privately.
 καθ' ἡμέραν daily.)

περι (acc. 38) round, around, approximately. [perimeter, periphrasis: roundabout way of saying something] concerning.

Prepositions with one case: taking genitive

προ (47) before (of place or time). [prologue]
 ἐνωπιον (93) before (usually of place).
 ἐμπροσθεν (48) after (usually of place).
 ὀπισω (35) outside, out of (from ἐκ).
 ἐξω (62) apart from.
 χωρις (41) until, as far as.
 ἀχρι (48)
 ἕως (145)

ἐνωπιον, ἐμπροσθεν, ὀπισω, ἐξω, χωρις 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) } + genitive
 ἐνωπιον }
 ἐμπροσθεν } (usually place)

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)
 παρὰ (from beside—but only of persons) } genitive/ablative

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) } accusative
 προς (towards)

With: instrument—dative
 παρὰ (rest beside)—dative/locative
 μετα + genitive } (in company with)
 συν + dative }

ὅς, ᾗ, ὃ (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 hesitant questions use μη or:

μητι (16)

Questions expecting the answer 'yes' use οὐ or:

οὐχι (53)

δε may be added to μη (as to οὐ, Vocab. 10) giving:

οὐδε (with Indicative) }
μηδε (57) (with other moods) } and not, neither, nor, not even.

Another common particle (also never coming first in a sentence) is τε (201) and (but denoting a closer connection than καί) (cf. Latin -que).

This too forms a pair of conjunctions similar in meaning to οὐδε and μηδε:

οὐτε (91) (with Indicative) }
μητε (34) (with other moods) } and not, neither, nor.

They never mean 'not even' and are most common in the form οὐτε... οὐτε and μητε... μητε meaning 'neither...nor'.

We are now familiar with more than 60 per cent of the words of the New Testament.

With ὅς ἢ ὅ we have now had seven words with the -ο ending in the neuter singular:

ὁ ἢ το	the
ἐκεῖνος -η -ο	that
οὗτος αὐτῇ τουτο	this
ἄλλος -η -ο	other
αὐτός -η -ο	he, etc.
ἐαυτον -ην -ο	himself, etc.
ὅς ἢ ὅ	who, etc.

LESSON 19

ὡς (505) as. (This very common word has various other meanings.)

καθώς (178) as, even as (= κατὰ ὡς: slightly stronger in feeling than ὡς).

ὥσπερ (36) just as, even as (πέρ is a suffix which can add force to a word).

μὲν (181) For meaning, see Lesson. Like δε never the first, usually the second, word in the sentence.

First and second person personal pronouns

ἐγώ (1713) I. [egoist]

ἐγώ 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:

καίγω = καί ἐγώ (84) and I.

καῖνευος = καί ἐκνευος (22) and that.

συ (1057) you (singular).

ἡμεῖς (856) we.

ὑμεῖς (1830) you (plural).

First and second person singular possessive adjectives and pronouns

ἐμός (76) my, mine.

σός (27) your, yours.

First and second person singular reflexive pronouns

ἐμαυτον (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. ἠθελον only one will]

μελλω (110) I am about.

δει (Impf. εἶδει) (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.)

ἐξέστι(ν) (31) it is lawful (takes dative).

ὥστε (84) with the result that, so that.

LESSON 22

-πτω verbs with labial (π) stem

ἀπο-καλυπτω (26) I reveal. [apocalypse]

κρυπτω (19) I hide. [crypt, cryptic]

-ίζω verbs (all have dental (δ) stems)

- βαπτίζω (77) I baptise.
 ἐγγιζω (42) I draw near (usually takes dative).
 ἐλπίζω (31) I hope.
 καθαρίζω (31) I cleanse (cf. καθaros, ἀκαθαρτος).
 καθίζω (45) I seat, sit.
 σκανδαλίζω (29) I cause to stumble. [scandalise] (σκανδαλον (15) is a 'trap', 'snare', 'stumbling-block').

-αζω verbs with dental (δ) stem

- ἀγαζω (27) I sanctify (cf. άγιος).
 ἀγοράζω (30) I buy.
 βασταζω (27) I carry.
 δοξαζω (61) I glorify (cf. δοξα).
 ἐτοιμαζω (41) I prepare.
 θαυμαζω (42) I wonder at. [thaumaturge: a wonder-worker]
 πειραζω (38) I test, tempt (cf. πειρασμος).

-αζω verb with guttural (γ) stem

- κράζω (55) I cry out.

-σσω verbs with guttural (γ or κ) stem

- κηρύσσω (61) I proclaim, preach.
 πρᾶσσω (39) I do, practise.
 φυλασσω (31) I guard (cf. φυλακη).

LESSON 23

Verb with an important Middle use

- ἀρχω (2) I rule (takes genitive). The Indicative is very rare, but the Present Participle ἀρχων, 'ruler' (Vocab. 28), which is used and regarded as a noun, is common. [Patriarch: father and ruler of a family (πατριρ, Vocab. 31); monarchy: rule by only one person; oligarchy: rule by a few.]
 ἀρχομαι (83) I begin (cf. ἀρχη).

ἀρχω has one common compound:

- ὑπαρχω (60) I am, exist, belong to. ὑπαρχω, when it means 'I am' or 'I exist', and γινομαι, 'I become' (see below), take the same case before and after, like εἶμι.

Deponent Middle verbs

- ἀπτομαι (39) I take hold of, touch (takes genitive).
 ἀρνεομαι (32) I deny.
 ἀσπάζομαι (59) I greet.
 δέχομαι (56) I receive. (δέχομαι and παραλαμβάνω are similar in use, but (as its form suggests) παραλαμβάνω can mean 'I take with me'.)
 ἐργάζομαι (41) I work (cf. ἐργον, ἐργατης).
 ἐρχομαι, Fut. ἐλευσομαι (631) I come (I go) (cf. πορευομαι below).
 ἀπερχομαι (116) I go away.
 διερχομαι (42) I go through.
 εἰσερχομαι (192) I go into, come into.
 ἐξερχομαι (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. εὐαγγελιον) [evangelise].

Impf. εὐηγγελίζομαι: note the augment.

εὖ 'well' is treated like a compounding preposition.

- λογίζομαι (40) I reckon (i.e. make a λογος, λογος sometimes meaning 'an account'). [Cf. logic, logistics, logarithm]
 προσευχομαι (86) I pray (cf. προσευχη).

Deponent Passive verbs

- βουλομαι (37) I will, wish. (It is doubtful whether any distinction in meaning from θελω can be maintained.)
 φοβεομαι (95) I fear, am afraid (cf. φοβος).

Deponent verbs with some Middle and some Passive forms

- ἀποκρίνομαι (231) I answer (usually takes dative; cf. κρινω: an answer is made after the matter has been judged).
 γινομαι, Fut. γενησομαι (667) I become; sometimes, I am.
 παραγινομαι (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 *πορεύομαι* 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 Φουικην 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
αγω	αξω	ηγαγον Inf. αγαγειν
-βαινω	-βησομαι	-εβην I go (used only in compounds): I go up. I go down. I know.
αναβαινω (81) ¹ καταβαινω (81)		
γνωσκα	γνωσομαι	εγνω

¹ The numbers in brackets refer to the occurrences of new words, or (in the case of *εδωκα* and *λεγω*) to the occurrences of the new Aorist (and Future) forms.

ερχομαι	ελευσομαι	ηλθον Inf. ελθειν	I come (I go).
εδωκα (94)	φαγομαι	εφαγον	I eat. [anthropophagous: man-eating].
ειρισκα	ειρησω	ειρον	I find. (The Aorist is <i>ευρον</i> , the Imperfect is <i>ηδρισκον</i> . Cf. p. 53 n. 2)
εξω	εξω	εσχον	I have.
Imperf. ειχον			
λαμβανω	λημβομαι	ελαβον	I take.
οραω (450)	οφομαι	ειδον Inf. ιδειν	I see. (With <i>οφομαι</i> , cf. <i>οφθαλμος</i> . For <i>οραω</i> , see further Lesson 40.)
πινω (73)	πιομαι	επιον	I drink.
φερω	οισω	ηνεγκον Inf. ενεγκεν	I carry.

Verbs whose Second Aorists should now be learnt

αμαρτανω (42)	ημαρτον	I sin (cf. <i>αμαρτωλος</i> , <i>αμαρτια</i>).
αποθνησκω	απεθανον	I die.
βαλλω	εβαλον	I throw.
καταλειπω (23)	κατελιπον	I leave.
λεγω (925)	ειπον	I say.
	Inf. ειπειν	
μανθανω (25)	εμαδον	I learn (cf. <i>μαθητης</i>).
πασχω (40)	επαδον	I suffer [sympathy].
πιπτω (90)	επεσον	I fall.
φεινω (29)	εφηνον	I flee [cf. fugitive].
ιδε (29)	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.	
ιδου (200)		

We are now familiar with 70 per cent of the words of the New Testament.

LESSON 26

αφω (101)	αρω	ηρα	I lift up, I take away.
σπειρω (52)	(σπερω)	εσπερα	I sow. (The Future is not actually found in the New Testament.)
εγερω	εγερω	ηγερα	I raise, rouse (cf. Ex. 17B 12).

ἀποκτείνω (74)	ἀποκτείνω	ἀπεκτείνω	I kill.
ἀποστείλλω (131)	ἀποστείλλω	ἀπεστείλω	I send (with a commission, cf. ἀποστολος).
ἀγγέλλω (1)	ἀγγέλλω	ἡγγείλα }	I announce.
ἀπαγγέλλω (46)			I command (takes dative; see Lesson 20).
παραγγέλλω (30)			
μένω	μένω	έμενα	I remain.
κρινω	κρινω	έκρινω	I judge.
βαλλω	βαλλω	έβαλον	I throw.
ἀποθνήσκω	ἀποθνήσκω	ἀποθανοιμαι ἀπέθανον	I die.
πιπτω	πεσουμαι	έπεσον	I fall.
λέγω	έρω (96)	είπον	I say. (Has a Future with a liquid stem.)
οφείλω (35)	—	—	I owe, ought. (Only found in Present and Imperfect.)
ότι (1285)	because; that; recitative (introducing a direct statement).		
ότε (102)	when.		
έως	as a conjunction can mean 'while' as well as 'until'.		

Verbs which take dative

We have now had ten verbs which usually take the dative:

ἀκολουθεω	I follow	παραγγέλλω	I command
ἀποκρινομαι	I answer	πιστευω	I believe
διακονεω	I serve	προσερχομαι	I come to
έρημιζω	I draw near	προσκυνεω	I worship
έξεστιν	it is lawful	υπακουω	I obey

(One more: επιτιμαω, 'I rebuke', 'warn' will be found in Vocab. 40.)

Verbs which take genitive

άρχω	I rule	άππομαι	I touch
άκουω	I hear (usually takes genitive of the person heard).		

LESSON 27

δεχομαι	δεξαμαι	έδεξαμην	I receive
γίνομαι	γεννησομαι	έγεννημην	I become
(ἀπολλυμι) (90)	(ἀπολλυμι)	άπωλομην	I perish
(Lesson 44)		Inf. άπολεσθαι	

LESSON 28

Nouns declined like άσθηρ

άσθηρ άνδρος ό (216)	man, husband. [polyandry: culture where women may have more than one husband] (άσθηρ is man as opposed to woman, άνθρωπος man as opposed to beast.)
dat. pl.: άνδρασιν	
άσθηρ άστειρος ό (23)	star. [aster, asteroid, asterisk, astronomy, astronomy, naut]
μάρτυς μάρτυρος ό (35)	witness (cf. μάρτυρεω; μάρτυρια and μάρτυριον refer to witness in the abstract, whereas a μάρτυς is a person).
σωτήρ σωτήρος ό (24)	saviour (cf. σωτήρια, σωζω).
χειρ χειρος ή (176)	hand. [chiroprapist: strictly, one who treats defects of hands and feet. See πους below]
dat. pl. χερσιν	

Nouns with stems ending in a guttural

γυνή γυναικος ή (209)	woman, wife. [gynaecology, misogynist]
voc. sing. γυναι	
σαρξ σαρκος ή (147)	flesh. [sarcophagus: a coffin which 'eats' the flesh within; sarcasm is from σαρκαζω, 'I eat flesh', i.e. I speak bitterly]

Nouns with stems ending in a dental or in ν

Dentals			
έλπις έλπιδος ή (53)	hope (cf. έλπίζω).		
νύξ νυκτος ή (61)	night. [cf. nocturnal]		
παις παιδος ό or ή (24)	boy, girl, child, servant (cf. παιδιον).		
πους ποδος ό (93)	foot. [chiroprapist; tripod: see τρείς, τρια, 'three', Vocab. 32]		
χαρις χαριτος ή (155)	grace. [Grace is bestowed on those in whom the giver finds joy, χαρά]		
acc. sing. χαριν			
ν endings			
αίωv αίωνος ό (123)	age [aeon] (cf. αίωνιος).		
είς τον αιώνα	for ever.		
είς τους αιώνας των αίωνων	for ever and ever.		
άμπελων άμπελωνος ό (23)	vineyard.		
είκων είκονος ή (23)	image. [ikon; iconoclasm: breaking of images]		

Ἑλλήν 'Ελληνος ὁ (26)

(a) Greek. [King of the Hellenes; Hellenistic Greek] month. [Cf. menstrual] Simon.

μην μηνος ὁ (18)

Σύμων Συμωνος ὁ (75)

Noun with -οντ- stem

ἀρχων -οντος ὁ (37)

ruler (cf. ἀρχω of which ἀρχων is a Present Participle. See Vocab. 23 and Lesson 36).

Nouns like πατήρ πατρος

θυγατήρ ἡ (28)

daughter.

μητήρ ἡ (84)

mother. [metropolis, cf. maternal; but, note, this word is μητήρ, not μάτηρ like the Latin]

πατήρ ὁ (415)

father. [Cf. paternal, Patristics]

voc. πατέρ

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. θέλω).

κριμα (27)

judgement (cf. κρίνω, κρίτης).

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]

ῥήμα (68)

word. [rhetoric]

σπερμα (44)

seed [sperm] (cf. σπείρω).

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]

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:

οὓς ὠτος¹ (36)

ear. [otitis: inflammation of the ear]

πυρ πυρος (71)

fire. [pyre; pyrotechnics: fireworks]

τερας τερατος (16)

a wonder.

ὕδωρ ὕδατος (76)

water. [hydrant, hydro-electric]

φῶς φωτος (73)

light. [phosphorus: a light-bearing substance; photograph]

Neuter nouns declined like γένος γενους το

γένος (20)

race, kind. [cf. genus] A large number of words are derived from the root γεν which means 'beget', 'become'; e.g. γινωμαι, γερησονται; γένεα. 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).

έτος (49)

year. [There are Etesian winds in the Mediterranean which blow from the North-west annually] member.

μέλος (34)

part. [In botany -merous is a suffix indicating the number of parts. Pentameros: having five parts.]

μέρος (42)

mountain. [orology: study of mountains]

ὄρος (62)

multitude. [plethora]

πληθος (31)

vessel (a utensil, not a ship).

σκευος (23)

darkness. [scotoscope: instrument for seeing in the dark]

σκοτος (30)

end. [teleology: view that developments are due to the ends which they serve]

τελος (41)

ends which they serve]

Indeclinable nouns

πασχα το (29)

Passover. [Paschal]

Ἀβρααμ ὁ (73)

Abraham.

¹ The full declension is: οὓς ὠτος ὡτι ὡτα ὠτων ὠτον.

LESSON 30

Like *πλεων*

κρείσσων (19)	better.	Where English uses 'than' after a comparative, Greek normally uses a genitive: the Genitive of Comparison, e.g. <i>μειζων τουτων</i> (Mark 12. 31) 'There is no other commandment greater than these'.
μειζων (48)	greater.	
πλεων (55)	more.	
χειρων (11)	worse.	

Like *αληθης*

αληθης (26)	true (cf. <i>αληθεια</i>).
ασθενης (25)	weak, ill, sick (cf. <i>ασθενεια</i>).
πληρης (16)	full (cf. <i>πληθος</i>).

Pronouns

τις τί (552)	who? (masculine and feminine); what? (neuter). τί also means 'why?'
τις τι (518)	someone, anyone, a certain one, something, etc. (τις is never the first word of a sentence.)
ὅστις ἦτις ὅτι (154)	who, whoever.

LESSON 31

ἰχθυσ -υος ὁ (20) fish. [ichthyology] The fish was a favourite Christian symbol, representing the acrostic:

Ἰησους	Jesus
Χριστος	Christ
Θεου	God's
Υἱος	Son
Σωτηρ	Saviour

Feminine nouns like *πολις πολεις ἡ*

ἀναστασις (42)	resurrection (<i>ἀνα</i> , 'up'; <i>ἵστημι</i> , 'I cause to stand', Vocab. 43).
ἀποκαλυψις (18)	revelation [Apocalypse] (cf. <i>ἀποκαλυπτω</i>), forgiveness.
ἀφesis (17)	knowledge (cf. <i>γινωσκω</i>).
γυνωσις (29)	power [dynamic, dynamite] (cf. <i>δυναμαι, δυνατος</i>).
δυναμις (118)	

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θλιψις (45)	tribulation, trouble, hardship.
κρισις (47)	judgement [crisis] (cf. <i>κρινω, κριτης, κριμα</i>).
παράδοσις (13)	tradition.
πιστις (243)	faith (cf. <i>πιστευω, πιστος, ἀπιστος</i>).
πολις (161)	city. [necropolis; politics, originally concerned with the government of the Greek city-state]
συνειδησις (30)	conscience.

Masculine nouns like *βασιλευς βασιλεως ὁ*

βασιλευς (115)	king.
voc. <i>βασιλευ</i>	
γραμματευσ (62)	scribe (cf. <i>γραφω</i>).
ἱερευσ (31)	priest (cf. <i>ἱερον</i>).
ἀρχιερευσ (122)	high-priest, chief priest (cf. <i>ἀρχω</i>).

We can now collect the Third Declension forms which have merited special mention:

<i>Vocative singular</i>	<i>πατερ</i>	<i>γυνα</i>	<i>βασιλευ</i>
<i>Accusative singular</i>			
	<i>χαρι</i>		
<i>Dative plural</i>	<i>ἀνδρασιν</i>	<i>χερσιν</i>	

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 *ἐ*, 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:

$\eta \leftarrow \alpha$ or ϵ $\eta \leftarrow \alpha$ or ϵ $\eta \nu \leftarrow \alpha \nu$ or $\epsilon \nu$
 $\omega \leftarrow \alpha$ $\omega \leftarrow \alpha$ $\omega \nu \leftarrow \alpha \nu$

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

$\pi\alpha\varsigma$ $\pi\alpha\sigma\alpha$ $\pi\alpha\nu$ (1226) every, all. [Pan-African]
 $\acute{\alpha}\pi\alpha\varsigma$ $\acute{\alpha}\pi\alpha\sigma\alpha$ $\acute{\alpha}\pi\alpha\nu$ (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 $\delta\acute{o}\lambda\omicron\varsigma$, $\pi\alpha\varsigma$ and $\acute{\alpha}\pi\alpha\varsigma$. $\delta\acute{o}\lambda\omicron\varsigma$ (Vocab. 14) is often translated 'all'; $\pi\alpha\varsigma$ and $\acute{\alpha}\pi\alpha\varsigma$ are occasionally translated 'whole'. $\pi\alpha\varsigma$ and $\acute{\alpha}\pi\alpha\varsigma$ are often used without an article. When used with the article they are usually put in the predicative position.

We have now had five adjectives which *normally stand in the predicative position*:

$\acute{\epsilon}\kappa\epsilon\iota\upsilon\omicron\varsigma$
 $\omicron\upsilon\tau\omicron\varsigma$
 $\delta\acute{o}\lambda\omicron\varsigma$
 $\pi\alpha\varsigma$
 $\acute{\alpha}\pi\alpha\varsigma$

$\pi\omicron\lambda\upsilon\varsigma$ $\pi\omicron\lambda\lambda\eta$ $\pi\omicron\lambda\upsilon$ (353) much; pl. many. [polytheism]
 $\mu\epsilon\gamma\alpha\varsigma$ $\mu\epsilon\gamma\alpha\lambda\eta$ $\mu\epsilon\gamma\alpha$ (194) great. [megaphone, megalomania. Omega is long (great) 'o'.]

Numerals

$\epsilon\acute{\iota}\varsigma$ $\mu\iota\alpha$ $\acute{\epsilon}\nu$ (337) one. [henotheism: belief in one tribal God without denying the existence of other gods]
 $\omicron\upsilon\delta\epsilon\iota\varsigma$ (226) no one (with Indicative);
 $\mu\eta\delta\epsilon\iota\varsigma$ (85) no one (with other moods).

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$\delta\upsilon\omicron$ (136) two. (Cf. $\delta\epsilon\upsilon\tau\epsilon\rho\omicron\varsigma$, dual. Apart from the dative plural, $\delta\upsilon\omicron$ is indeclinable.)
 dat. $\delta\upsilon\omicron\upsilon\upsilon$
 $\tau\tau\epsilon\iota\varsigma$ $\tau\tau\iota\alpha$ (67) three (cf. $\tau\tau\iota\omicron\varsigma$, tripod).
 The complete declension of $\tau\tau\epsilon\iota\varsigma$ is as follows:

	M.F.	N.
N.A.	$\tau\tau\epsilon\iota\varsigma$	$\tau\tau\iota\alpha$
G.	$\tau\tau\iota\omega\upsilon\upsilon$	
D.	$\tau\tau\iota\omega\iota(\nu)$	

$\tau\epsilon\sigma\sigma\alpha\rho\epsilon\varsigma$ -a (41) four. [Tatian's Diatessaron was a second-century harmony of the gospels. Lit. 'through four']

The numbers 5 to 100 are indeclinable:

$\pi\epsilon\upsilon\tau\epsilon$ (38) five. [Pentateuch, pentagon, pentameter, pentathlon, pentamerous]
 $\acute{\epsilon}\xi$ (13) six. [hexagon, hexameter. Origen's six-column Old Testament was called the Hexapla]
 $\acute{\epsilon}\pi\tau\alpha$ (87) seven. [heptagon; heptane is C_7H_{16}]
 $\delta\epsilon\kappa\alpha$ (25) ten. [decathlon; Decapolis: region with 10 cities S.E. of Sea of Galilee; Decalogue]
 $\delta\omega\delta\epsilon\kappa\alpha$ (75) twelve. [Dodecanese: group of 12 Aegean islands]
 $\tau\epsilon\sigma\sigma\alpha\rho\alpha\kappa\omicron\upsilon\tau\alpha$ (22) forty.
 $\acute{\epsilon}\kappa\alpha\tau\omicron\upsilon$ (17) hundred.

$\chi\lambda\acute{o}\iota$ -ai -a (11) or } thousand. [Chiliasm: belief in a reign of Christ on earth of literally 1000 years]
 $\chi\lambda\iota\alpha\varsigma$ -ados $\acute{\eta}$ (23) }

From $\acute{\epsilon}\kappa\alpha\tau\omicron\upsilon$ and $\chi\lambda\acute{o}\iota$ we get the military terms:

$\acute{\epsilon}\kappa\alpha\tau\omicron\upsilon\tau\alpha\rho\chi\eta\varsigma$ -ou $\delta\acute{o}$ (20) centurion. Roughly, sergeant-major.
 $\chi\lambda\iota\alpha\rho\chi\omicron\varsigma$ -ou $\delta\acute{o}$ (21) military tribune, commander of a cohort, chiliarch. (A.V. usually 'chief captain'.) Roughly, colonel.

LESSON 33

Superlative adjective

$\mu\iota\kappa\tau\omicron\varsigma$ small, little.
 $\acute{\epsilon}\lambda\alpha\chi\iota\sigma\tau\omicron\varsigma$ (14) smallest, least.

Comparative and superlative adverbs of degree

$\mu\alpha\lambda\lambda\omicron\nu$ (80) more, rather.
 $\mu\alpha\lambda\iota\sigma\tau\alpha$ (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.)
να (34)	yes.

Interjection

οὐαι (45)	alas, woe.
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Comparative and disjunctive particle

ἢ (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 *wot* comes from the same root. οἶδα originally contained a digamma, which is equivalent to *w*. Cf. *Φουνος*, wine; *Φεργον*, work.)

Pluperfect	ἤδευ	I knew
Infinitive	εἶδεναι	to know
(For future reference)		
Participle	εἶδως	εἶδουα εἶδος
Subjunctive	εἶδοτα	
	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 *γινωσκω* and οἶδα. The full range of uses can be seen in the lexicon.

Two verbs conjugated like *δυναμαι*:

καθήμεαι (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' and 'meat'. But in fact it is <i>καθήμεαι</i> that means 'I sit' and <i>κειμαι</i> 'I lie'. Reclining may be thought of as lying down on to one's elbow, <i>κατα-κειμαι</i> (12), or as propping oneself up on one's elbow, <i>ἀνα-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 φάλεω; κηρύσσω to -θηρσκω

The Aorist Passives should be learnt along with the other parts. Their forms are dealt with in the next lesson.

LESSON 35

στρέφω (21)	I turn. The Aorist Passive is deponent: I turned. [Cf. catastrophe. <i>Καταστροφή</i> is an overturning; lit. a turning down]
2nd Aor. Pass. ἐστράφην	
ἐπιστρέφω (36)	I return.
ὑποστρέφω (35)	I shine. Passive, I appear. [phantom]
φαινω (31)	
2nd Aor. Pass. ἐφάνην	

Learn the principal parts (p. 228): *καλέω* to *φέρω*.

LESSON 36

Note again the participle of οἶδα referred to in Vocab. 34:

εἶδως	εἶδουα	εἶδος
	εἶδοτα	

LESSON 37

ὅσος -η -ον (110)	as much as; pl., as many as.
τοιούτος (56)	of such a kind, such. (The last two syllables are declined like οὔτος, except that any initial τ in the declension of οὔτος 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. ἐγγύζω).

Adverbs of Time

νυν (148), νυνί (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. πασ πασα παν).
παλιν (139) again.
ἐτι (92) yet, still.
οὔκετι (48) no longer {with Indicative;
μηκετι (21)} {with other moods.
εὐθυσ (54) at once. (As an adjective, εὐθυσ means 'straight', cf.
εὐθεως (33)} 'straightway'.
σημερον (41) today.

Interrogative adverbs

πως (104) how?
που (47) where?

LESSON 38

ἵνα (673) }
ὅπως (53) }
ἂν (166) }
in order that, etc.
A particle which usually adds an element of indefiniteness to a clause.
ὅταν (ὅτε + ἂν) (123) whenever, when.

Note again the subjunctive of οἶδα referred to in Vocab. 34: εἶδω, εἶδης, etc.

LESSON 39

εἰ (513) if.
ἐάν (εἰ + ἂν) (343) if (but less definite than εἰ). Sometimes ἐάν is equivalent to ἂν. See Lesson 38, p. 161 n. 1.)
εἴτε (εἰ + τε) (65) εἴτε...εἴτε: 'whether...or'.

LESSON 40

-aw verbs

ἀγαπᾶω (141) I love (cf. ἀγαπή, ἀγαπητός).
γενναῶ (97) I beget, bear. Passive, am born (cf. γινομαι). [Hydrogen (with oxygen) begets water, ὕδωρ]
ἐρωτᾶω (62) } I ask, question. (αἰτέω is not used of asking questions.)
ἐπερωτᾶω (56) }
ὁράω I see (met already in Vocab. 25).
πλαναῶ (39) I cause to wander, lead astray. [A 'planet' is a wandering star]
τιμαῶ (21) I honour (cf. τιμή).
ἐπιτιμαῶ (29) I rebuke, warn.¹ (Takes dative. With those listed at the end of Vocab. 26, this completes eleven verbs which take the dative.)
καυχᾶομαι (37) I boast (deponent Middle).
ζαῶ (140) I live.

-ow verbs

δικαιοῶ (39) I justify (cf. δικαίος).
πληροῶ (86) I fill, fulfil (cf. πλήρης, πλήθος).
σταυροῶ (46) I crucify (cf. σταυρός).
φανεροῶ (49) I make clear, make known (cf. φάνω, ἐφάνην).

LESSON 41

τίθηνμι (101) I place.
ἐπιτίθηνμι (40) I place upon.

LESSON 42

δίδωμι (416) I give.
ἀποδίδωμι (47) I give back, pay; Middle, sell.
παραδίδωμι (120) I hand over, betray (cf. παραδοσις).

LESSON 43

ἵστημι (152) Trans., I cause to stand. Intrans., I stand.
ἀνίστημι (107) Trans., I raise up. Intrans., I rise (cf. ἀναστασις).
ἐβίστημι (21) Intrans., I stand by, come up.

¹ Note the sharp difference in meaning between τιμαῶω and ἐπιτιμαῶω. τιμαῶω can be used of a price paid as a penalty. ἐπιτιμαῶω is used with regard to someone judged worthy of a penalty.

καθίστημι (21) Trans., I appoint.
 παρίστημι (41) Trans., I cause to stand beside, present. Intrans., I stand by.

Note that with words like *ἐφίστημι*, *καθίστημι* and *ἀφίστημι* (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*, *ἀνστασα* (cf. Luke 2. 9, 38; 1. 39).

LESSON 44

ἀφίστημι (142) I forgive, leave, allow (cf. *ἀφέους*).
συνίστημι (26) I understand.
δείκνυμι (32) I show.
φημι (66) I say.
ἀπ-όλλυμι I destroy, lose; Middle and Perfect Active, perish (cf. Vocab. 27).

The principal parts of *ἀφίστημι* and *ἀπολλύμι*, which are given on p. 228, should be learnt. Those parts of *ἀπολλύμι* 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 *ἀπολλύμι* and *ἀπολλύμαι* 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 λυω ἐλυσα λελυκα ἐλυμαι ἐλυθην loose
φιλέω φιλόσω ἐφίλησα πεφίληκα πεφίλημαι ἐφίληθην love
τιμάω τιμήσω ἐτίμησα τετίμηκα τετίμημαι ἐτίμηθην honour
φανερώω φανερώσω ἐφανερώσα πεφανερώκα πεφανερώμαι ἐφανερώθην make clear

Apart from the 'aspirated Perfect' (χ instead of κ) the following are also quite regular:

κηρύσσω κηρύξω ἐκηρύξα (κεκηρύχα) -κεκηρύγμαι ἐκηρύχθην proclaim
πράσσω πράξω ἐπράξα πεπράχα πεπράγμαι (ἐπράχθην) do

The following have various irregularities:

ἀγγέλλω ἀγγέλω -ἡγγείλα -ἡγγέλκα -ἡγγέλμαι -ἡγγέλην announce
ἀγώ ἀξω ἡγάγον' — — ἡγέρμαι ἡγέρθην lead
αἶρω ἄρω ἡρα ἡρα ἀήρκα ἡρμαι ἡρθην lift up
ἀκούω ἀκουσάω ἡκουσα ἀήκουσα — — ἡκουσθην hear
ἀνοίγω ἀνοίξω ἡνοίξα ἀνεώγα ἀνεώγμαι ἡνοιχθην open¹
-βαινώ -βήσομαι -έβην — — — go
βαλῶ βάλλω ἐβάλον βέβληκα βέβλημαι ἐβλήθην throw
γινώσκω γιγνώσκω ἐγνοήκα ἐγνοήκα γεγνηκαί γενηθην become
γράφω γράψω ἐγραψα ἐγρῶκα ἐγρῶμαι ἐγράψην know
δέχομαι δεξομαι ἐδεξαίμην — — δεδεγμαι ἐδέχθην write
ἐγείρω ἐγερω ἡγείρα — — ἐγηνερμαι ἡγερθην raise

¹ The First Aorist form -ἤξα is found in 2 Pet. 2. 5.

² A number of other forms are found: Aorist Active, ἡνέξα, ἀνέξα; Perfect Passive, ἡνέφρημαι, ἡνέγμαι; Aorist Passive, ἀνέωχθην, ἡνέωχθην, ἡνέωχην. 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

εύρωσκω	εύρησκα	—	εύρεθην	find
βέλω	βέλησα	—	—	will
-θνήσκω	-θνήσκω	—	—	die ¹
καλέω	καλέσω	κεκλημαι	έκληθην	call
κραζέω	κραξέω	—	—	cry out
κρινω	έκρινα	κεκριμαι	έκριθην	judge
λαμβάνω	έλαβον	-έλημμαι	έλημθην	take
πεινώ	έπεισα	πεπεισμαι	έπεισθην	persuade
πιπύω	έπιον	—	-έποθην	drink
πιπύω	έπεσον	—	—	fall
σπείρω	έσπερα	έσπαρμαι	έσπαρην	sow
-στέλλω	-έστειλα	-έσταλμαι	-έσταλην	send ³
σώζω	έσωσα	σεσωσμαι	έσωθην	save

The following have stems derived from more than one verb:

έρχομαι	ήλθον	—	—	come
έσθιω	έφαγον	—	—	eat
έχω	έσχον	—	—	have
λέγω	είπον	είρημαι	έρρηθην	say ⁴
—	—	—	έρρεθην	—
ώραω	είδον	ώρακα	ώφθην	see
φέρω	ήνεγκον	—	—	carry
—	—	—	—	—
τιθήμι	έθηκα	τεθειμαι	έτεθην	place
δίδωμι	έδωκα	δέδομαι	έδοθην	give
-ίστημι	έστησα	—	—	cause to stand
—	—	—	—	—
άφηνιμι	άφησα	—	—	stand
άπολλυμι	άπολεσα	άφειωνται	άφεθην	forgive
—	—	—	—	destroy
άπολλυμι	άπολεσα	—	—	—
άπολλυμι	άπολεσα	—	—	perish

¹ θνήσκω is used in Perf. and Pluperf., άποθνήσκω 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 -στέλλω is never found as a simple verb. But there are various other compounds in addition to άποστέλλω.

⁴ The forms -λέξω -έλεξα -λέλεγμαι -έλεχθην are also found, but only in compounds.

SUMMARY OF GRAMMAR: MORPHOLOGY

NOUNS

	First Declension		Masculine	
	Feminine			
N.	άρχη	δοξα	προφήτης	νεανίας
V.	άρχη	δοξα	προφήτης	νεανία
A.	άρχην	δοξαν	προφήτην	νεανίαν
G.	άρχης	δοξης	προφήτου	νεανίου
D.	ἀρχῃ	δοξῇ	προφήτῃ	νεανίᾳ
N.V.	ἀρχαι	δοξαι	προφήται	νεανιαί
A.	ἀρχας	δοξας	προφήτας	νεανίας
G.	ἀρχων	δοξων	προφήτων	νεανίων
D.	ἀρχας	δοξας	προφήτας	νεανίας

Second Declension

N.	λογος	λόγοι
V.	λογε	λογοί
A.	λογον	λογους
G.	λογου	λογων
D.	λογῷ	λογοῖς

Third Declension

N.	ἀσπὴρ	σῶμα	γενος	ἰχθυσ	πολις	βασιλεὺς
A.	ἀσπερα	σῶμα	γενος	ἰχθυον	πολιν	βασίλειαν
G.	ἀσπερος	σώματος	γενους	ἰχθυος	πολεως	βασίλειως
D.	ἀσπερι	σώματι	γενει	ἰχθυὶ	πολεϊ	βασίλει
N.	ἀσπερες	σώματα	γενη	ἰχθυες	πολεϊς	βασίλεις
A.	ἀσπερας	σώματα	γενη	ἰχθυας	πολεϊς	βασίλεις
G.	ἀσπερων	σώματων	γενων	ἰχθυων	πολεων	βασίλειων
D.	ἀσπερων	σώμασιν	γενεσιν	ἰχθυσιν	πολεσιν	βασίλεισιν

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 ς	+σιν→σιν	οντ +σιν→ουσιν

Note vocative singular: πατερ, γυναι, βασιλευ; accusative singular: χαριν; dative plural: ἀνδρασιν, χερσιν.

ADJECTIVES, ARTICLE, PRONOUNS

Adjectives of First and Second Declension

Consonant stem (not ρ)	Vowel or ρ stem	Definite Article	
N. ἄγαθος	ον ἄγιος α ον	N. ὁ	ἡ το
V. ἀγαθε	ον ἄγιε α ον	A. τον	την το
A. ἀγαθον	ον ἄγιον αν ον	G. του	της του
G. ἀγαθου	ου ἄγιου ας ου	D. τῷ	τῇ τῷ
D. ἀγαθῷ	ῳ ἄγιῳ αι α	N. οἱ	αἱ τα
N.V. ἀγαθοι	αι ἄγιοι ας α	A. τους	τας τα
A. ἀγαθοις	αι ἄγιοις ας α	G. των	των των
G. ἀγαθων	ων ἄγιων ας ους	D. τοις	ταις τοις
D. ἀγαθοις	αις ἄγιοις ας ους		

Demonstratives

'that'		'this'	
N. ἐκεῖνος	η ο	αὕτη	τοῦτο
A. ἐκεῖνον	ην ο	ταυτήν	τοῦτο
G. ἐκεῖνου	ης ου	ταυτῆς	τουτοῦ
D. ἐκεῖνῳ	ῳ	ταυτῇ	τουτῷ
N. ἐκεῖνοι	αι α	αὗται	ταυτα
A. ἐκεῖνοις	αις α	ταυτας	ταυτα
G. ἐκεῖνων	ων	τουτων	τουτων
D. ἐκεῖνοις	αις ους	ταυταις	τουτοις

Like ἐκεῖνος: αὐτός, ἄλλος, ὅς (*Relative*)*Reflexive*

'himself', 'herself', 'itself'

A. ἐαυτον	ην ο
G. ἐαυτου	ης ου
D. ἐαυτῷ	ῳ
A. ἐαυτοῦς	αις α
G. ἐαυτων	ων
D. ἐαυτοῖς	αις ους

Similarly: ἐμαυτον ην 'myself'

σεαυτον ην 'yourself'

Personal pronouns

Singular		Plural	
N. ἐγώ	συ	ἡμεῖς	ὑμεῖς
A. (ἐ)με	σε	ἡμᾶς	ὑμᾶς
G. (ἐ)μου	σου	ἡμῶν	ὑμῶν
D. (ἐ)μοι	σοι	ἡμῖν	ὑμῖν

Adjectives of First and Third Declension

N. εἷς	μία	έν
A. ένα	μιαν	έν
G. ενός	μιας	ένος
D. ένι	μια	ένι
cf. οὐδέ εις	οὐδέ μια	οὐδέ εν
μηδ εις	μηδ μια	μηδ εν
N. πολυς	πολυ	μεγας
A. πολυν	πολην	μεγαλη
G. πολλου	πολλου	μεγαλου
D. πολλῷ	πολλῷ	μεγαλῷ
N. πολλοι	πολλα	μεγαλοι
A. πολλοις	πολλα	μεγαλοις
G. πολλων	πολλων	μεγαλων
D. πολλοις	πολλοις	μεγαλοις

Adjectives and Pronouns of Third Declension

N. πλειων	τις	τι	ἀληθης
A. πλειονα	τινα		ἀληθη
G. πλειονος			ἀληθους
D. πλειονι			ἀληθει
N. πλειονες			ἀληθεις
A. πλειονας			ἀληθεις
G. πλειονων			ἀληθων
D. πλειοισιν			ἀληθεσιν

COMPARISON OF ADJECTIVES AND ADVERBS

Regular comparison:	δικαιος	δικαιωτερος	δικαιοτατος
	σοφος	σοφωτερος	σοφωτατος
	δικαιως	δικαιωτερον	δικαιοτατα

Irregular comparison:

ἀγαθος	κρεισσων	—
κακος	χειρων	—
μεγας	μειζων	—
πολυς	πλειων	—
μικρος	μικροτερος	ἐλαχιστος
εὖ	κρεισσον	—
—	μαλλον	μαλιστα

TABLE OF THE REGULAR VERB

Principal parts			λυω		λυσω		ἐλυσα		λελυκα		λελυμαι		ἐλυθην	
Present Active	Imperfect Active	Future Active	Present Passive	Imperfect 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	ἐλυον	λυσω	λυομαι	ἐλυομην	λυσω	λυσομαι	ἐλυσα	ἐλυσαμην	λελυκα	(ἐ)λελυκειν	λελυμαι	(ἐ)λελυμην	ἐλυθην	λυθησομαι
λυεις	ἐλυες	λυσεις	λυεται	ἐλυου	λυσεται	λυσθη	ἐλυσας	ἐλυσασθην	λελυκας	(ἐ)λελυκεις	λελυσαι	(ἐ)λελυσο	ἐλυθης	λυθησεται
λυει	ἐλυεν	λυσει	λυεσθαι	ἐλυετο	λυσεσθαι	λυσθησθαι	ἐλυσεν	ἐλυσασθε	λελυκεν	(ἐ)λελυκει	λελυται	(ἐ)λελυσθε	ἐλυθη	λυθησεται
λυομεν	ἐλυομεν	λυσομεν	λυομεθα	ἐλυομεθα	λυσομεθα	λυσομεθα	ἐλυσαμεν	ἐλυσασμεθα	λελυκαμεν	(ἐ)λελυκαμεν	λελυμεθα	(ἐ)λελυμεθα	ἐλυθημεν	λυθησμεθα
λυετε	ἐλυετε	λυσετε	λυεσθε	ἐλυεσθε	λυσεσθε	λυσεσθε	ἐλυσατε	ἐλυσασθε	λελυκατε	(ἐ)λελυκατε	λελυσθε	(ἐ)λελυσθε	ἐλυθητε	λυθησθε
λυσουσιν	ἐλυσον	λυσουσιν	λυνονται	ἐλυνοντο	λυσονται	λυσονται	ἐλυσαν	ἐλυσαντο	λελυκασι	(ἐ)λελυκασι	λελυνται	(ἐ)λελυντο	ἐλυθησαν	λυθησονται
Subjunctive														
λυω			λυωμαι				λυσω	λυσωμαι					λυθω	
λυης			λυη				λυσης	λυση					λυθης	
λυη			λυηται				λυση	λυσηται					λυθη	
λυωμεν			λυωμεθα				λυσωμεν	λυσωμεθα					λυθωμεν	
λυητε			λυησθε				λυσητε	λυσησθε					λυθητε	
λυσωσιν			λυνωνται				λυσωσιν	λυσωνται					λυθωσιν	
Imperative														
λυε			λυσου				λυσον	λυσαι					λυθητι	
λυετω			λυεσθω				λυσατω	λυσασθω					λυθητω	
λυετε			λυεσθε				λυσατε	λυσασθε					λυθητε	
λυετωσαν			λυεσθωσαν				λυσατωσαν	λυσασθως					λυθητωσαν	
Infinitive														
λυνειν			λυσεσθαι				λυσαι	λυσασθαι			λελυσθαι		λυθηναι	
Participle														
λυνων ουσα ον			λυνομενος η ον				λυσας ασα αν λυσαμενος η ον	λυσαντα			λελυκως υια ος λελυκοτα		λελυμενος η ον	
λυνοντα													λυνεις εισα εν λυνεντα	

Like λελυμαι: δυνάμαι, κείμαι, καθήμαι.

VOWEL AND CONSONANT CHANGES IN THE VERB

Initial vowel changes in formation of Past Tenses

a → 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.

<i>Addition of σ to Mutes</i>	<i>Addition of θ to Mutes</i>
κ γ χ + σ → ξ	κ γ χ + θ → χθ
π β φ + σ → ψ	π β φ + θ → φθ
τ δ θ + σ → σ	τ δ θ + θ → σθ

VERB: TABLE OF SECOND TENSES

	Indicative	Imperative	Subjunctive	Infinitive	Participle
Aorist Active	ἔβαλον ἐβάλες ἐβάλεν ἐβάλομεν ἐβάλετε ἔβαλον	βαλε βαλετω	βαλῶς βαλῇ βαλῶμεν βαλῆτε βαλῶσιν	βαλεῖν	βαλῶν
Middle	ἐγενονην ἐγενου ἐγενετο ἐγενομεθα ἐγενεσθε ἐγενοντο	γενου γενεσθω	γενῶμαι γενῇ γενῶμεθα γενῆσθε γενῶσιν	γενεσθαι	γενόμενος
Passive	ἐγραφην ἐγράφης ἐγράφη ἐγράφημεν ἐγράφητε ἐγράφησαν	σπαρηθι σπαρητω	γραφῶ γραφῇ γραφῶμεν γραφῆτε γραφῶσιν	γραφῆναι	γραφείς
Future	γραφησομαι γραφησῃ γραφησεται γραφησομεθα γραφησεσθε γραφησονται				
Perfect Active	γεγραφα γεγραφας γεγραφεν γεγραφαμεν γεγραφατε γεγραφασιν				γεγραβέναι γεγραφώς

Aorist Active of *γινωσκω*: ἐγνων ως ω ὡμεν ὡτε ὡσαν
-βαν'ω: -εβην ης η ημεν ητε ησαν

Forms not listed in Principal Parts:

Second Aorist Active: ἤμαρτον, κατέλιπον, ἔφρυγον, ἔπαθον.
Second Aorist Passive: ἐκρυβην, ἐστραφην, ἔφραγην.
Second Aorist Middle: Third singular optative, γένουτο.

-εω VERBS

Rules of Contraction: $\epsilon + \epsilon \rightarrow \epsilon\iota$
 $\epsilon + \omicron \rightarrow \omicron\upsilon$

(ϵ) + long vowel or diphthong.

Present system of φιλεω

Present Active		Imperfect Active		Present Middle and Passive		Imperfect Middle and Passive	
Indicative				Indicative			
φιλεω	→	φιλω	ἐφιλεον	→	φιλουμαι	ἐφιλεομην	→
φιλεεις		φιλεις	ἐφιλεες		φιλη	ἐφιλεον	ἐφιλουμην
φιλεει		φιλει	ἐφιλεε		φιλειται	ἐφιλεετο	ἐφιλειτο
φιλομεν		φιλουμεν	ἐφιλομεν		φιλουμεθα	ἐφιλομεθα	ἐφιλουμεθα
φιλεετε		φιλειτε	ἐφιλεετε		φιλεισθε	ἐφιλεισθε	ἐφιλεισθε
φιλουσιν		φιλουσιν	ἐφιλεον		φιλουνται	ἐφιλεοντο	ἐφιλουντο
Subjunctive		Subjunctive		Subjunctive		Subjunctive	
φιλεω		φιλω		φιλεωμαι		φιλωμαι	
φιλεης		φιλης		φιλεη		φιλη	
φιλεη		φιλη		φιλεηται		φιληται	
φιλωμεν		φιλωμεν		φιλεωμεθα		φιλωμεθα	
φιλητε		φιλητε		φιλησθε		φιλησθε	
φιλεωσιν		φιλωσιν		φιλεωνται		φιλωνται	
Imperative		Imperative		Imperative		Imperative	
φιλεε		φιλει		φιλεου		φιλου	
φιλειτω		φιλειτω		φιλεισθω		φιλεισθω	
φιλεετε		φιλειτε		φιλεισθε		φιλεισθε	
φιλειτωσαν		φιλειτωσαν		φιλεισθωσαν		φιλεισθωσαν	
Infinitive		Infinitive		Infinitive		Infinitive	
φιλεειν		φιλειν		φιλεεσθαι		φιλεισθαι	
Participle		Participle		Participle		Participle	
φιλων ουσα ον		φιλων ουσα ουν		φιλομενος		φιλουμενος	

LIQUID VERBS: STEMS ENDING IN λ μ ν OR ρ

Liquid Futures (e.g. ἀρω) are formed with -ε(ν)- and the endings are as for the present of φιλεω.

-αω VERBS

Rules of contraction: α + O-sound (ο, ω or ου) → ω

α + E-sound (ε or η) → α

α + any combination containing ι (whether subscript or not) → α (except present infinitive active)

Present system of τιμαω

Present Active		Imperfect Active		
Indicative	→	τιμῶ	→	ἐτίμων
τιμῶ		τιμᾶς		ἐτίμας
τιμαῖς		τιμᾷ		ἐτίμα
τιμαί		τιμῶμεν		ἐτιμῶμεν
τιμαομεν		τιματε		ἐτίματε
τιμαετε		τιμῶσιν		ἐτίμων
τιμαουσιν				
Subjunctive				
τιμῶ		τιμᾶς		
τιμαῖς		τιμᾷ		
τιμαῖ		τιμῶμεν		
τιμαομεν		τιματε		
τιμαητε		τιμῶσιν		
τιμαωσιν				
Imperative				
τιμαε		τιμα		
τιμαετω		τιματω		
τιμαετε		τιματε		
τιμαετωσαν		τιματωσαν		
Infinitive				
τιμαειν		τιμαειν		
Participle				
τιμαων ουσα ον		τιμων ωσα ων		

Present Middle and Passive

Indicative	→	τιμωμαι	→	ἐτιμωμην	→	ἐτιμωμην
τιμαμαι		τιμα		ἐτιμα		ἐτιμα
τιμασαι		τιμασαι		ἐτιμασαι		ἐτιμασαι
τιμασθε		τιμασθε		ἐτιμασθε		ἐτιμασθε
τιμασθω		τιμασθω		ἐτιμασθω		ἐτιμασθω
τιμασθη		τιμασθη		ἐτιμασθη		ἐτιμασθη
τιμασθωσαν		τιμασθωσαν		ἐτιμασθωσαν		ἐτιμασθωσαν

Subjunctive

τιμωμαι		τιμωμαι
τιμαη		τιμαη
τιμασθαι		τιμασθαι
τιμασθω		τιμασθω
τιμασθε		τιμασθε
τιμασθωσαν		τιμασθωσαν

Imperative

τιμα		τιμα
τιματω		τιματω
τιμασθε		τιμασθε
τιμασθωσαν		τιμασθωσαν

Infinitive

τιμασθαι		τιμασθαι
----------	--	----------

Participle

τιμαμενος		τιμαμενος
-----------	--	-----------

ζαω (properly ζηω)

ζαω, I live: Present Indicative ζω ζης ζη ζωμεν ζητε ζωων
Present Infinitive ζην

-Ωω VERBS

Rules of contraction: o + long vowel → ω
 o + short vowel or ou → ου
 o + combination containing ι → οι
 (except present infinitive active)

Present system of φανερω

Present Active		Imperfect Active
Indicative		
φανερω →	φανερω	ἐφανερον → ἐφανερουν
φανεροει	φανεροις	ἐφανεροεις
φανεροι	φανεροις	ἐφανεροει
φανερουμεν	φανερουμεν	ἐφανερουμεν
φανεροετε	φανεροετε	ἐφανεροετε
φανερουσιν	φανερουσιν	ἐφανερουσιν
Subjunctive		
φανερω	φανερω	
φανερωις	φανεροις	
φανερωι	φανεροις	
φανερωμεν	φανερωμεν	
φανερωιτε	φανερωιτε	
φανερωσιν	φανερωσιν	
Imperative		
φανεροε	φανερου	
φανεροετω	φανερουτω	
φανεροετε	φανεροετε	
φανεροετωσαν	φανερουτωσαν	
Infinitive		
φανεροειν	φανερουν	
Participle		
φανερων	φανερων	
ουσα ον	ουσα ον	

Present Middle and Passive		Imperfect Middle and Passive
Indicative		
φανερομαι →	φανερομαι	ἐφανερομην → ἐφανερουμην
φανεροη	φανεροι	ἐφανεροου
φανεροεσαι	φανερονται	ἐφανεροετο
φανερουμεθα	φανερουμεθα	ἐφανερουμεθα
φανεροεσθε	φανεροσθε	ἐφανεροεσθε
φανερονται	φανερονται	ἐφανεροντο
Subjunctive		
φανερωμαι	φανερωμαι	
φανεροη	φανεροι	
φανεροηται	φανερωται	
φανερωμεθα	φανερωμεθα	
φανεροησθε	φανερωσθε	
φανερωνται	φανερωνται	
Imperative		
φανεροου	φανερου	
φανεροεσθω	φανερουσθω	
φανεροεσθε	φανερουσθε	
φανεροεσθωσαν	φανερουσθωσαν	
Infinitive		
φανεροεσθαι	φανερουσθαι	
Participle		
φανεροομενος	φανερουμενος	

-μι VERBS

Principal parts: τιθημι θησω εθηκα τεθεικα τεθειμαι ετεθην
 διδωμι δωσω εδωκα δεδοκα δεδομαι εδοθην
 (Transitive) ιστημι στησω εστηκα εστηθην
 (Intransitive) εστην εστηκα εσταθην

Stems	Verbal	Present	Perfect
	θε	τιθε	τεθε
	δο	διδο	δεδο
	στα	ιστα	εστα

Active			
Indicative	Imperative	Subjunctive	Participle
<i>Present</i>			
τιθη-μι	τιθει	τιθω	τιθεις εισα εν
s	τιθε-τω	ης	εντα
συν		η	
τιθε-μεν		ωμεν	
τε	τε	ητε	
ασιν	τωσαν	ωσιν	
<i>Second Aorist</i>			
	θες	θω	θεις εισα εν
—	θε-τω	ης	εντα
		η	
		ωμεν	
	τε	ητε	
	τωσαν	ωσιν	

Middle and Passive			
Indicative	Imperative	Subjunctive	Participle
<i>Present</i>			
διδω-μι	διδου	διδω	διδους ουσα ον
s	διδω-τω	ως	οντα
συν		ω	
διδω-μεν		ωμεν	
τε	τε	ωτε	
ασιν	τωσαν	ωσιν	
<i>Second Aorist</i>			
	δος	δω	δους ουσα ον
—	δο-τω	ως	οντα
		ω	
		ωμεν	
	τε	ωτε	
	τωσαν	ωσιν	

τιθημι, δίδωμι, ιστημι

Present	τιθη-μι	ιστω	ιστα-ναι	ιστας ασα αν
s	—	ης	—	αυτα
συν	—	η	—	—
ιστα-μεν	—	ωμεν	—	—
τε	—	ητε	—	—
ιστα-σιν	—	ωσιν	—	—
<i>Second Aorist</i>				
εστην	—	στω	στηναι	στας ασα αν
ης	—	ης	—	αυτα
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 λω.

Indicative	Infinitive	Participle
τιθε	τιθε	τιθε
διδω	διδω	διδω
ιστα	ιστα	ιστα

Second Aorist Middle

Only Indicative need be learnt:
 augment + verbal stem + Pluperfect endings of λω, with contraction
 in second singular:

ε-θε-μην	ε-δο-μην
ε-θου ← ε(σ)ο	ε-δου ← ο(σ)ο
ε-θε-το	ε-δο-το
ε-θε-μεθα	ε-δο-μεθα
ε-θε-σθε	ε-δο-σθε
ε-θε-ντο	ε-δο-ντο

Additional notes on ιστημι

(1) The Perfect tense is Present in meaning and the Pluperfect (εστηκην) is Imperfect in meaning.

(2) There are two forms of the Perfect Participle Active:

First Perfect:	εστηκως	υια	ος
	οστα	—	—
Second Perfect:	εστως	ωσα	ος
	ωστα	—	—

εἶμι

Indicative	Present	Future	Imperfect	Sub-junctive	Infinitive	Participle	Optative
εἶμι	ἔσομαι		ἤμην	ὦ	εἶναι	ὢν	ὄν
εἶ	ἔσῃ		ἦς or ἡθα	ἦς		ὄντα	
ἔσταν	ἔσται		ἦν	ἦ			εἴη
ἔσμεν	ἔσομεθα		ἤμεν or ἡμεθα	ώμεν			
ἔσθε	ἔσεσθε		ἦτε	ἦτε			
ἔσιν	ἔσονται		ἦσαν	ώσιν			

Imperative is usually expressed by the Present Imperative of γινώμαι.
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.

1. WORDS NEVER USED FIRST IN A SENTENCE

γάρ, οὖν, μέν, δε; τέ, 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 πρὸς, εἰς, παρὰ ('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, παρὰ ('from beside').
4. Genitive of comparison (Vocab. 30, Lesson 33).
5. Genitive absolute (37).
6. After προ, ἐνωπιον, ἐμπροσθεν, ὀπισω, ἐξω, χωρὶς, ἀχρη, ἔως.
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, παρὰ ('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, ἀποκρυνομαι, διακονεω, ἐργάζω, ἐξέστιν, παραργέλλω, πιστευω, 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. ἀνθρώπος; 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 μέν...δε..., 'some... others...' (19).

5. Articular infinitive (20).
6. *τοῦ* 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 ἀγαθὸς* or *ἀγαθὸς 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, ἕστησα*.
 Intransitive: *ἕστην, ἕστηκα, ἕσταθην*.

9. SUBJUNCTIVE (38, 39)

1. Indefinite clauses: 'whoever', 'wherever', 'whenever', 'whenever', 'until'.
2. Purpose: *ἵνα* or *ὥπως*.
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.
πρὸ—'before'.
μετὰ (with accusative)—'after'.
διὰ (with accusative)—'because'.
εἰς, πρὸς—purpose.
6. Infinitive alone or with *τοῦ* 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).
μὴ + Present Imperative: do not continue an action.
μὴ + Aorist Subjunctive: do not begin an action.
οὐ + Future (Hebrew idiom): 'you shall not'.

14. QUESTIONS (18)

1. Expecting answer 'Yes': οὐ, οὐχί.
2. Expecting answer 'No', or hesitant question: μὴ, μήτε.

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. τοῦ + infinitive (20).
3. εἰς or πρὸς with articular infinitive (20).
4. ἵνα or ὥστε with Subjunctive (38).

18. CONSEQUENCE CLAUSES (20)

ὥστε with accusative and infinitive.

19. CAUSAL CLAUSES

1. ὅτι (26).
2. διὰ τοῦ + infinitive (20).
3. Participle (36).

20. TIME CLAUSES

1. Infinitive (20).
ἐν τῷ—'while', 'when'.
πρὸ τοῦ—'before'.
μετὰ τοῦ—'after'.

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 (ἄν, οὐ, ὅτου) + Subjunctive (38).

21. RELATIVE CLAUSES

1. ὅς (definite): Indicative (18).
2. ὃς ἄν (indefinite): Subjunctive (38).

22. CONDITIONAL CLAUSES (39)

Conditions of fact

	Protasis
Past:	εἰ + Indicative.
Present:	εἰ + Indicative.
Future:	εἰάν + Subjunctive.

Conditions contrary to fact

Past:	εἰ + Indicative; add ἄν in apodosis.
Present:	Aorist.
	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, *δυναμι* 20
abound, *περισσευω* 13
about (prep.), *περι* 16
about, am, *μελλω* 20
above, *ὑπέρ* 16
Abraham, *Ἀβρααμ* 29
according to, *κατά* 16
afraid, am, *φοβομαι* 23
after, *see* Vocab. 16
again, *παλιν* 37
against, *κατά* 16
age, *αἰών* 28
alas, *οὐαὶ* 33
all, *πας, ἀπας* 32
allow, *ἀφήμι* 44
alone, *μονος* 11
alongside, *παρά* 16
already, *ἤδη* 37
also, *καί* 5
always, *πάντοτε* 37
am, *εἰμὶ* p. 244: *ὑπαρχω, γινωμαι* 23
Amen, *ἀμήν* 33
and, *καί* 5; *δε* 10; *τε* 18
Andrew, *Ἀνδρέας* 10
angel, *ἄγγελος* 5
anger, *ὀργή* 8
announce, *ἀγγελλω, ἀπαγγελλω* 26
another, *ἕτερος* 12; *ἄλλος* 15
(one) another, *ἄλληλους* 15
answer, *ἀποκρινομαι* 23
anyone, anything, *τις, τι* 30
apart from, *χωρίς* 16
apostle, *ἀποστολος* 5
appear, *φαίνω* (passive) 35

ENGLISH-GREEK VOCABULARY

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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**.

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