NEW TESTAMENT GREEK FOR BEGINNERS
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BY

J. GRESHAM MACHEN, D.D., LITT.D.

Professor of New Testament in Westminster Theological Seminary, Philadelphia

THE MACMILLAN COMPANY
TO MY MOTHER
This textbook is intended primarily for students who are beginning the study of the Greek Testament either without any previous acquaintance with the Greek language or with an acquaintance so imperfect that a renewed course of elementary instruction is needed. Owing to the exigencies of the present educational situation, many who desire to use the Greek Testament are unable to approach the subject through a study of classical Attic prose. The situation is undoubtedly to be regretted, but its existence should not be ignored. It is unfortunate that so many students of the New Testament have no acquaintance with classical Greek, but it would be still more unfortunate if such students, on account of their lack of acquaintance with classical Greek, should be discouraged from making themselves acquainted at least with the easier language of the New Testament.

The New Testament usage will here be presented without any reference to Attic prose. But a previous acquaintance with Attic prose, even though it be only a smattering, will prove to be an immense assistance in the mastery of the course. By students who possess such acquaintance the lessons can be covered much more rapidly than by mere beginners.

The book is an instruction book, and not a descriptive grammar. Since it is an instruction book, everything in it is made subservient to the imparting of a reading acquaintance with the language. In a descriptive grammar, for example, the rules may be formulated with a lapidary succinctness which would here be out of place. The effort is made here to enter upon those explanations which the fifteen years' experience of the author in teaching New Testament Greek has shown to be essential. In a descrip-
tive grammar, moreover, the illustrations would have to be limited to what can actually be found in the New Testament, but in the present book they are reduced so far as possible to an ideally simple form, which does not always appear in the New Testament books. In this way the vocabulary at every point can be confined to what the student has actually studied, and confusing footnotes can be avoided. It is highly important that only one grammatical point should be considered at a time. An introduction of illustrations taken from the New Testament would often so overlay the explanation with new words and with subsidiary usages unfamiliar to the student that the specific grammatical point under discussion would be altogether obscured. Of course, however, the effort has been made not to introduce into the illustrations any usages except those which are common in the New Testament idiom.

The character of the book as an instruction book has also determined the choice and order of the material. The treatment has been limited to a few essential points, and no attempt has been made to exhibit the real richness and flexibility of the New Testament language, which can be discovered only through reading. This limitation may in places give rise to criticism, as for example in connection with the treatment of participles. The author is well aware of the fundamentally non-temporal character of the tenses in the participle, and also of the great variety in the shades of thought which the participle can express. But after all it is highly important for the beginner to understand clearly the distinction between the present and the aorist participle, and that distinction can be made clear at the beginning only through the proper use of our temporal mode of thought. Only when what is simple and usual has been firmly impressed upon the student's mind by patient repetition can the finer and more difficult points be safely touched.
The treatment of the participle, moreover, has been thrust as far forward as possible in the book, in order that ample time may be allowed for practising the usages which it involves. Experience shows that in learning to read New Testament Greek, the participle is almost the crux of the whole matter.

Special attention has been given to the exercises. Until the very last few lessons (and then only in the Greek-English exercises) the sentences have not for the most part been taken from the New Testament, since the book is intended as an instruction book in Greek and not as a stimulus to memory of the English Bible. At a later stage in the study of New Testament Greek, the student's memory of the English Bible is not an unmixed evil, for repeated reading of already familiar passages will often fix the meaning of a word in the mind far better than it could ever be fixed by the mere learning of a vocabulary. But in the early stages, such assistance will do far more harm than good. In the exercises, the effort has been made to exhibit definitely the forms and grammatical usages which have just been discussed in the same lesson, and also to keep constantly before the mind, in ever new relationships, the most important usages that have been discussed before.

The vocabularies have been limited to words which are very common in the New Testament or which require special explanation. Everywhere the effort has been made to introduce the words in the illustrations and exercises. The learning of lists of words, unless the words so learned are actually used, is a waste of time.

The author desires to express appreciation of the pioneer work which has been done in this country by Professor John Homer Huddilston, Ph.D., in his Essentials of New Testament Greek, First Edition, 1895, and also of the larger English book of Rev. H. P. V. Nunn, M.A., entitled The
Elements of New Testament Greek, First Edition, 1913. The two books by John Williams White, The Beginner's Greek Book, 1895, and The First Greek Book; 1896, have also been consulted with profit, especially as regards the form of presentation. Among reference works, the new grammar of J. H. Moulton, A Grammar of New Testament Greek, edited by Wilbert Francis Howard, especially Part ii of Vol. II, on Accidence, 1920, and the work by E. D. Burton on Moods and Tenses in New Testament Greek, 1906, have been found particularly useful. Acknowledgment is also to be made to Blass-Debrunner, Grammatik des neutestamentlichen Griechisch, 1913, and to the convenient summary of classical usage in Goodwin's Greek Grammar. And both the Greek-English Lexicon of the New Testament of Grimm-Thayer and Moulton and Geden's Concordance to the Greek Testament have been found absolutely indispensable throughout. The advanced student will find much useful material in the large work of A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, 1914.

The author is deeply grateful to Professor Edward Capps, Ph.D., LL.D., of Princeton University, who, in the most gracious possible way, has examined the proof of the book throughout, and (of course without becoming at all responsible for any faults or errors) has rendered invaluable assistance at many points. Much encouragement and help have also been received from the wise counsel and unfailing kindness of the Rev. Professor William Park Armstrong, D.D., of Princeton Theological Seminary.
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INTRODUCTION

During the classical period, the Greek language was divided into a number of dialects, of which there were three great families—the Doric, the Aeolic, and the Ionic. In the fifth century before Christ, one branch of the Ionic family, the Attic, attained the supremacy, especially as the language of prose literature. The Attic dialect was the language of Athens in her glory—the language of Thucydides, of Plato, of Demosthenes, and of most of the other great prose writers of Greece.

Various causes contributed to make the Attic dialect dominant in the Greek-speaking world. First and foremost must be put the genius of the Athenian writers. But the political and commercial importance of Athens was also not without its effect. Hosts of strangers came into contact with Athens through government, war and trade, and the Athenian colonies also extended the influence of the mother city. The Athenian Empire, indeed, soon fell to pieces. Athens was conquered first by Sparta in the Peloponnesian war, and then, in the middle of the fourth century before Christ, along with the other Greek cities, came under the domination of the king of Macedonia, Philip. But the influence of the Attic dialect survived the loss of political power; the language of Athens became also the language of her conquerors.

Macedonia was not originally a Greek kingdom, but it adopted the dominant civilization of the day, which was the civilization of Athens. The tutor of Philip's son, Alexander the Great, was Aristotle, the Greek philosopher; and that fact is only one indication of the conditions of the time. With astonishing rapidity Alexander made himself master of the whole eastern world, and the triumphs of the Mace-
donian arms were also triumphs of the Greek language in its Attic form. The empire of Alexander, indeed, at once fell to pieces after his death in 323 B.C.; but the kingdoms into which it was divided were, at least so far as the court and the governing classes were concerned, Greek kingdoms. Thus the Macedonian conquest meant nothing less than the Hellenization of the East, or at any rate it meant an enormous acceleration of the Hellenizing process which had already begun.

When the Romans, in the last two centuries before Christ, conquered the eastern part of the Mediterranean world, they made no attempt to suppress the Greek language. On the contrary, the conquerors to a very considerable extent were conquered by those whom they conquered. Rome herself had already come under Greek influence, and now she made use of the Greek language in administering at least the eastern part of her vast empire. The language of the Roman Empire was not so much Latin as it was Greek.

Thus in the first century after Christ Greek had become a world language. The ancient languages of the various countries did indeed continue to exist, and many districts were bilingual—the original local languages existing side by side with the Greek. But at least in the great cities throughout the Empire—certainly in the East—the Greek language was everywhere understood. Even in Rome itself there was a large Greek-speaking population. It is not surprising that Paul's letter to the Roman Church is written not in Latin but in Greek.

But the Greek language had to pay a price for this enormous extension of its influence. In its career of conquest it experienced important changes. The ancient Greek dialects other than Attic, although they disappeared almost completely before the beginning of the Christian era, may
have exerted considerable influence upon the Greek of the new unified world. Less important, no doubt, than the influence of the Greek dialects, and far less important than might have been expected, was the influence of foreign languages. But influences of a more subtle and less tangible kind were mightily at work. Language is a reflection of the intellectual and spiritual habits of the people who use it. Attic prose, for example, reflects the spiritual life of a small city-state, which was unified by an intense patriotism and a glorious literary tradition. But after the time of Alexander, the Attic speech was no longer the language of a small group of citizens living in the closest spiritual association; on the contrary it had become the medium of exchange for peoples of the most diverse character. It is not surprising, then, that the language of the new cosmopolitan age was very different from the original Attic dialect upon which it was founded.

This new world language which prevailed after Alexander has been called not inappropriately “the Koiné.” The word “Koiné” means “common”; it is not a bad designation, therefore, for a language which was a common medium of exchange for diverse peoples. The Koiné, then, is the Greek world language that prevailed from about 300 B.C. to the close of ancient history at about A.D. 500.

The New Testament was written within this Koiné period. Linguistically considered, it is united in a very close way with the Greek translation of the Old Testament called the “Septuagint,” which was made at Alexandria in the centuries just preceding the Christian era, and with certain Christian writings of the early part of the second century after Christ, which are ordinarily associated under the name “Apostolic Fathers.” Within this triple group, it is true, the language of the New Testament is easily supreme. But so far as the bare instrument of expression
the original. The Septuagint had gone far toward producing a Greek vocabulary to express the deepest things of the religion of Israel. And this vocabulary was profoundly influential in the New Testament. Moreover, the originality of the New Testament writers should not be ignored. They had come under the influence of new convictions of a transforming kind, and those new convictions had their effect in the sphere of language. Common words had to be given new and loftier meanings, and common men were lifted to a higher realm by a new and glorious experience. It is not surprising, then, that despite linguistic similarities in detail the New Testament books, even in form, are vastly different from the letters that have been discovered in Egypt. The New Testament writers have used the common, living language of the day. But they have used it in the expression of uncommon thoughts, and the language itself, in the process, has been to some extent transformed. The Epistle to the Hebrews shows that even conscious art could be made the instrument of profound sincerity, and the letters of Paul, even the shortest and simplest of them, are no mere private jottings intended to be thrown away, like the letters that have been discovered upon the rubbish heaps of Egypt, but letters addressed by an apostle to the Church of God. The cosmopolitan popular language of the Graeco-Roman world served its purpose in history well. It broke down racial and linguistic barriers. And at one point in its life it became sublime.
LESSONS
NEW TESTAMENT GREEK

LESSON I

The Alphabet

1. The Greek alphabet is as follows:

<table>
<thead>
<tr>
<th>Capital Letters</th>
<th>Small Letters</th>
<th>Name</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>a</td>
<td>Alpha</td>
<td>a as in father</td>
</tr>
<tr>
<td>B</td>
<td>β</td>
<td>Beta</td>
<td>b</td>
</tr>
<tr>
<td>Γ</td>
<td>γ</td>
<td>Gamma</td>
<td>g as in got¹</td>
</tr>
<tr>
<td>Δ</td>
<td>δ</td>
<td>Delta</td>
<td>d</td>
</tr>
<tr>
<td>E</td>
<td>ε</td>
<td>Epsilon</td>
<td>e as in get</td>
</tr>
<tr>
<td>Z</td>
<td>ξ</td>
<td>Zeta</td>
<td>dz</td>
</tr>
<tr>
<td>H</td>
<td>η</td>
<td>Eta</td>
<td>a as in late</td>
</tr>
<tr>
<td>Θ</td>
<td>θ</td>
<td>Theta</td>
<td>th</td>
</tr>
<tr>
<td>I</td>
<td>ι</td>
<td>Iota</td>
<td>i as in pit, ee as in feet</td>
</tr>
<tr>
<td>K</td>
<td>κ</td>
<td>Kappa</td>
<td>k</td>
</tr>
<tr>
<td>Λ</td>
<td>λ</td>
<td>Lambda</td>
<td>l</td>
</tr>
<tr>
<td>M</td>
<td>μ</td>
<td>Mu</td>
<td>m</td>
</tr>
<tr>
<td>Ν</td>
<td>ν</td>
<td>Nu</td>
<td>n</td>
</tr>
<tr>
<td>Ξ</td>
<td>ξ</td>
<td>Xi</td>
<td>x</td>
</tr>
<tr>
<td>Ο</td>
<td>ο</td>
<td>Omicron</td>
<td>o as in obey</td>
</tr>
<tr>
<td>Π</td>
<td>π</td>
<td>Pi</td>
<td>p</td>
</tr>
<tr>
<td>Ρ</td>
<td>ρ²</td>
<td>Rho</td>
<td>r</td>
</tr>
<tr>
<td>Σ</td>
<td>σ(ς)³</td>
<td>Sigma</td>
<td>s</td>
</tr>
<tr>
<td>Τ</td>
<td>τ</td>
<td>Tau</td>
<td>t</td>
</tr>
<tr>
<td>Υ</td>
<td>υ</td>
<td>Upsilon</td>
<td>French u or German ü</td>
</tr>
<tr>
<td>Φ</td>
<td>φ</td>
<td>Phi</td>
<td>ph</td>
</tr>
<tr>
<td>Χ</td>
<td>χ</td>
<td>Chi</td>
<td>German ch in Ack</td>
</tr>
<tr>
<td>Ψ</td>
<td>ψ</td>
<td>Psi</td>
<td>ps</td>
</tr>
<tr>
<td>Ω</td>
<td>ω</td>
<td>Omega</td>
<td>o as in note</td>
</tr>
</tbody>
</table>

¹Before another γ or κ or χ, γ is pronounced like ng.
²At the beginning of a word ρ is written ρ, rh.
³σ is written at the end of a word, elsewhere σ.
2. The student is advised to learn the small letters thoroughly, in connection with the first lesson, leaving the capital letters to be picked up later, as they occur. It should be observed that sentences are begun with small letters, not with capitals. Before the formation of the letters is practised, guidance should be obtained from the teacher, since it is impracticable to copy exactly the printed form of the letters, and since bad habits of penmanship ought by all means to be avoided. For example, β and ρ should be formed without lifting the pen and by beginning at the bottom. In these matters the help of a teacher is indispensable.

3. The Greek vowels are as follows:

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>e</td>
<td>η</td>
</tr>
<tr>
<td>o</td>
<td>ω</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
</tr>
</tbody>
</table>

It will be noted that a, i, and u can be either long or short. The long a and u are pronounced very much like the corresponding short letters, except that the sound is held longer; the short i is pronounced like i in pit and the long i like ee in feet.

ε is always short, and η is the long of it; o is always short, and ω is the long of it. This clear distinction in appearance between the long and short e and o makes the matter of quantity very much easier in Greek than it is in Latin.

i and u are called close vowels; and the others open vowels.

4. A diphthong is a combination of two vowels in a single syllable. The second letter of a diphthong is always
a close vowel. The first letter is always an open vowel except in the case of \( \nu \). The common diphthongs are as follows:

- \( \alpha \nu \), pronounced like ai in aisle
- \( \epsilon \nu \), pronounced like \( \tilde{a} \) in fate (thus \( \epsilon \nu \) and \( \eta \) are pronounced alike)
- \( \alpha \nu \), pronounced like oi in oil
- \( \alpha \nu \), pronounced like ow in cow
- \( \epsilon \nu \), pronounced like eu in feud
- \( \omega \nu \), pronounced like oo in food
- \( \nu \), pronounced like uee in queen

The diphthongs \( \eta \nu \) and \( \omega \nu \) (pronounced by drawing the sounds of each letter closely together) are rare. When \( \iota \) unites with long \( \alpha \), \( \eta \) or \( \omega \) to form one sound, the \( \iota \) is written under the other letter instead of after it, and is called iota subscript. Thus \( \alpha \), \( \eta \), \( \omega \). This iota subscript has no effect whatever upon the pronunciation; \( \alpha \) being pronounced like long \( \alpha \), \( \eta \) like \( \eta \), \( \omega \) like \( \omega \).

5. A vowel or diphthong at the beginning of a word always has a breathing. The breathing stands over a vowel; and in the case of a diphthong it stands over the second of the two component vowels.

The rough breathing (') indicates that an h-sound is to be pronounced before the initial vowel or diphthong; the smooth breathing (') indicates that no such h-sound is to be pronounced. Thus \( \epsilon \nu \) is to be pronounced \( en \), and \( \epsilon \nu \) is to be pronounced \( hen \); \( \omicron \nu \) is to be pronounced \( oo \), and \( \omicron \nu \) is to be pronounced \( hoo \).

6. There are three accents, the acute ('), the circumflex (\(^\circ\)), and the grave ('). These accents, like the breathings, stand over a vowel, and, in the case of a diphthong, over the second of the two component vowels. When a breathing and an accent stand over the same vowel, the breathing
comes first, except in the case of the circumflex accent, which stands over the breathing. Thus óikov, óikos. The use of the accents will be studied in Lesson II. Here it should simply be observed that the stress in pronunciation is to be placed on the syllable that has any one of the accents.

7. **Punctuation**

There are four marks of punctuation: the comma (,) and the period (.), both written on the line and corresponding to the comma and the period in English; the colon, which is a dot above the line (·), and takes the place of the English colon and semicolon; and the question-mark (;) which looks like an English semicolon.

8. **Exercise**

After learning to write the small letters of the alphabet and give the names of the letters in order, the student should practise pronouncing Greek words and sentences found anywhere in the book. Throughout the entire study, great care should be devoted to pronunciation, and the Greek sentences should always be read aloud both in the preparation of the lessons and in the work of the classroom. In this way the language will be learned not only by the eye, but also by the ear, and will be fixed much more firmly in the memory. The student should try to read the Greek sentences with expression, thinking of the meaning as he reads.
LESSON II

Accent

9. The Greek accents indicated in ancient times not stress (what we call accent), but musical pitch. But since it is impossible for us to reproduce the original pronunciation, the best we can do is to place the stress of the voice upon the syllable where the accent occurs, and give up any distinction in pronunciation between the acute, the circumflex and the grave. Having adopted this method of pronunciation, we should adhere to it rigidly; for unless some one method is adhered to, the language can never be fixed in the memory. It is also important to learn to write the accents correctly, since the accents serve to distinguish various forms from one another and are therefore a great help and not a hindrance in the learning of the language.

10. Preliminary Definitions

The last syllable of a word is called the ultima; the one before that, the penult; and the one before that, the antepenult.

Thus, in the word λαμβάνομεν, the ultima is -μεν, the penult is -νο-, and the antepenult is -βα-. Syllables containing a long vowel or a diphthong are long. But final ai and oi (that is, ai and oi coming at the very end of a word) are considered short so far as accent is concerned.

Thus the last syllable of ἀνθρώποις is long because it contains the diphthong ow; the last syllable of ἀνθρώπων is short because the oi is here final oi; the last syllable of ἀνθρώπου is long because here the oi has a letter after it and so, not being final oi, is long like any other diphthong.

It will be remembered that ε and ο are always short, and η and ω always long. The quantity (long or short) of α,
\[ \text{NEW TESTAMENT GREEK} \]

\( i, \) and \( u, \) must be learned by observation in the individual cases.

11. **General Rules of Accent**

1. The acute ('\) can stand only on one of the last three syllables of a word; the circumflex ('\) only on one of the last two; and the grave ('\) only on the last.

Examples: This rule would be violated by \( \dot{\alpha}ποστολος, \) for here the accent would stand on the fourth syllable from the end. It would also be violated by \( \piστευομεν, \) for here the circumflex would stand on the third syllable from the end.

2. The circumflex accent cannot stand on a short syllable.

3. If the ultima is long,
   (a) the antepenult cannot be accented,
   (b) the penult, if it is accented at all, must have the acute.

Examples: Rule 3a would be violated by \( \dot{\alpha}ποστολω \) or \( \dot{\alpha}ποστολου, \) because in these cases the ultima is long; but it is not violated by \( \dot{\alpha}ποστολε \) or \( \dot{\alpha}ποστολοι, \) because here the ultima is short. Rule 3b would be violated by \( \deltaουλον \) or \( \deltaουλων, \) but is not violated by \( \deltaουλος \) or \( \deltaουλοι. \)

4. If the ultima is short, a long penult, if it is accented at all, must have the circumflex.

Examples: This rule would be violated by \( \deltaουλε \) or \( \deltaουλοι; \) but it is not violated by \( \deltaουλον, \) because here the ultima is not short, or by \( νιλος, \) because here, although a long penult comes before a short ultima, the penult is not accented at all. The rule does not say that a long penult before a short ultima must have the circumflex, but only that if it is accented at all it must have the circumflex rather than some other kind of accent.

5. A long ultima can have either the acute or the circumflex.
Examples: αδελφοί and αδελφοῦ both conform to the general rules of accent. Further observation, based on other considerations, is necessary in order to tell which is right.

6. An acute accent on the last syllable of a word is changed to the grave when followed, without intervening mark of punctuation, by other words in a sentence.

Examples: αδελφός is right where αδελφός stands alone; but αδελφός ἀποστόλου violates the rule—it should be αδελφός ἀποστόλου.

12. It should be observed that these general rules of accent do not tell what the accenting of any individual word is to be; they only tell what it cannot be. In other words, they merely fix certain limits within which the accenting of Greek words must remain. What the accent actually is, within these limits, can be determined in part by the special rules which follow, but in very many cases must be learned by observation of the individual words. Thus if we have a form λυόμενου to accent, the general rules would permit λυομενός or λυομενοῦ or λυομένου; any other way of accenting would violate the general rules. But which of the three possibilities is actually to be chosen is a matter for further observation. Or if we have a form προσώπον to accent, the general rules would permit πρόσωπον, προσώπον or προσώπον.

There are two special rules which help to fix the accent of many words more closely than it is fixed by the general rules. They are as follows:

13. **Rule of Verb Accent**

Verbs have recessive accent.

Explanation: The rule means that, in verbs, the accent goes back as far as the general rules of accent will permit. This rule definitely fixes the accent of any verb form; it is not necessary to know what verb the form is derived from.
or to have any other information whatever. Knowing that it is a verb form, one needs only to look at the ultima. If the ultima is short, an acute must be placed on the antepenult (supposing the word to have as many as three syllables); if the ultima is long, an acute must be placed on the penult.

Examples: Suppose a verb form ἐγινώσκων is to be accented. In accordance with the rule of verb accent, the accent is trying to get as far back as the general rules of accent will permit. But ἐγινώσκου would violate Rule 1; and, since the ultima is long, ἐγινώσκου would violate Rule 3a. Therefore the penult must be accented. But ἐγινῶσκου would violate Rule 3b. Therefore ἐγινώσκου is correct. On the other hand, if a verb form ἐγινώσκε is to be accented, although ἐγινώσκε is forbidden by Rule 1, ἐγινώσκε is permitted; and since verbs have recessive accent, that accenting, ἐγινώσκε, is correct, and ἐγινῶσκε or ἐγινῶσκε would be wrong. If the verb has only two syllables, Rule 4 often comes into play. Thus if the verb form σῶξε is to be accented, the rule of recessive verb accent decrees that the former of the two syllables shall be accented. But Rule 4 decrees that the accent shall be not σῶξε but σῶξε.

14. Rule of Noun Accent

In nouns, the accent remains on the same syllable as in the nominative singular, so nearly as the general rules of accent will permit.

Explanation: This rule differs from the rule of verb accent in that it does not of itself fix the accent of noun forms. The accent on the nominative singular (the form given in the vocabularies) must be learned by observation for every noun separately, just as the spelling of the word must be learned. So much is merely a part of the learning of the vocabularies. But when once the accent on the
nominative singular has been given, the accent on the other forms of the noun is fixed by the rule.

Examples:

(1) If there be a noun λόγος, neither the general rules of accent in §11 nor the rule of noun accent will determine whether the accent is λόγος or λογός. But once it has been determined that the accent is λόγος, then the accent on the other forms of the noun can be determined. The other forms, without the accent, are λογον, λογω, λογον, λογε, λογοι, λογων, λογους, λογους. On every one of these forms the acute will stand on the penult; since (a) the rule of noun accent decrees that the accent remains there if the general rules of accent permit, and since (b) the general rules of accent never forbid the accent to be placed on a penult, and since (c) Rule 2 decrees that only an acute accent can stand on a short syllable.

(2) In the case of a noun οίκος, its various forms being after the analogy of λόγος above, (a) and (b) of the considerations mentioned above with regard to λόγος still hold. But (c) does not hold, since here the penult is not short but long. In this case, Rules 3b and 4 will determine when the accent is acute and when it is circumflex; when the ultima is long, the accent (on the penult) will be acute, and when the ultima is short, the accent (on the penult) will be circumflex. Thus οίκος, οίκου, οίκω, οίκον, οίκε, οίκοι, οίκων, οίκους, οίκους.

(3) In the case of a noun ἄνθρωπος the accent is trying in every other form to get back to the antepenult, in accordance with the rule of noun accent, since it is the antepenult which is accented in the nominative singular. But where the ultima is long, the accent cannot get back to the antepenult, since that would violate Rule 3a. The nearest syllable to the antepenult which it can reach in these cases is the penult. The rule of noun accent decrees that that
nearest syllable is the one upon which the accent must stand. But since the ultima is long in these cases, Rule 3b decrees that the accent (upon the penult) shall be an acute not a circumflex. Thus ἀνθρωπος, ἀνθρώπου, ἀνθρώπω, ἀνθρωπον, ἀνθρώπε, ἀνθρωποι, ἀνθρώπων, ἀνθρώποις, ἀνθρώπους.

(4) In the case of a noun ὀδός the accent will stand in every form upon the ultima, since the general rules of accent never prevent the accent from standing on an ultima. If the ultima is short the accent must of course be acute. But if the ultima is long, the accent, so far as the general rules are concerned, can be either acute or circumflex. In these cases, therefore, the rules so far given will not determine which accent is to be used. Thus ὀδός, ὀδόν, ὀδέ, ὀδοί. But whether ὀδοῦ, ὀδὺ, ὀδών, ὀδοῖς, ὀδοὺς, or ὀδοῦ, ὀδῷ, ὀδῶν, ὀδοῖς, ὀδοῖς are correct must be left for future determination. The decision is part of the learning of the declension of this particular class of nouns.

15. Exercises

(In all written exercises, the breathings and accents should be put in immediately after each word has been written just as the i’s are dotted and the t’s crossed in English. It is just as wrong to wait until the end of a whole paradigm or a whole sentence to add the breathings and accents as it would be to wait similarly in English before one crosses the t’s.)

I. Write the following verb forms with the accent, and then pronounce them:

1. ἐλυμεν, ἐλυμην, ἐλυσω. 2. ἐλυν, ἐλυνε, ἐλυσαμην. 3. διδασκε, διδασκονται, διδασκομεθα (the final a is short). 4. λυε (the υ here, as in all these forms beginning with λυ, is long), λυν, λυνουσι (the final i is short). 5. λυσαι, λυσω, λυσε.
II. Accent the following forms of the nouns whose nominative singular is (1) ἀπόστολος, (2) κώμη, (3) πλοῖον:

1. ἀπόστολοι, ἀπόστολοι, ἀπόστολος, ἀπόστολοι, ἀπόστολοι, ἀπόστολοι. 2. κώμαι, κώμαι, κώμαι (a long), κώμη. 3. πλοῖα (final a short), πλοῖαν, πλοῖοι, πλοῖοι, πλοῖοι, πλοῖοι.

III. Are the following words accented correctly, so far as the general rules of accent are concerned? If not, tell in each case what rule (or rules) has been violated. Then accent each of the words in all the ways which the general rules of accent would permit.

1. ἐδίδωμι, ὣραι, πρόφηταις. 2. δόξη, ἔρημον, οὐρανόν. 3. ἔρημος, βουλαί, λύε.

[Note: The student should apply the principles of accent in the study of all subsequent lessons, observing how the rules are followed, and never passing by the accenting of any word in the paradigms or exercises until it is thoroughly understood. In this way, correct accenting will soon become second nature, and the various logical steps by which it is arrived at will no longer need to be consciously formulated.]
### LESSON III

**Present Active Indicative**

#### 16. Vocabulary

(The vocabularies should be learned after the paradigms and explanatory parts of the lessons, but before the exercises.)

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \beta\lambda\epsilon\tau\omicron, I \text{ see.} )</td>
<td>( \lambda\alpha\mu\beta\alpha\nu\omicron, I \text{ take.} )</td>
</tr>
<tr>
<td>( \gamma\iota\nu\omicron\omega\sigma\kappa\omicron, I \text{ know.} )</td>
<td>( \lambda\epsilon\gamma\omicron, I \text{ say.} )</td>
</tr>
<tr>
<td>( \gamma\rho\acute{\alpha}\phi\omicron, I \text{ write.} )</td>
<td>( \lambda\acute{\omicron}, I \text{ loose, I destroy.} )</td>
</tr>
<tr>
<td>( \delta\iota\delta\acute{\alpha}\sigma\kappa\omicron, I \text{ teach.} )</td>
<td>( \epsilon\chi\omicron, I \text{ have.} )</td>
</tr>
</tbody>
</table>

#### 17. The Greek verb has tense, voice, and mood, like the verb in other languages. The present tense (in the indicative) refers to present time; the active voice represents the subject as acting instead of being acted upon; the indicative mood makes an assertion, in distinction, for example, from a command or a wish.

#### 18. The present active indicative of the verb \( \lambda\acute{\omicron}, I \text{ loose,} \) is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( \lambda\acute{\omicron}, I \text{ loose or I am loosing.} )</td>
<td>1. ( \lambda\omicron\omicron\omicron\epsilon\nu, \text{ we loose or we are loosing.} )</td>
</tr>
<tr>
<td>2. ( \lambda\nu\epsilon\iota\omicron, \text{ thou lowest or thou art loosing.} )</td>
<td>2. ( \lambda\nu\epsilon\eta\epsilon\omicron, \text{ ye loose or ye are loosing.} )</td>
</tr>
<tr>
<td>3. ( \lambda\nu\epsilon\omicron, \text{ he looses or he is loosing.} )</td>
<td>3. ( \lambda\nu\omicron\omicron\omicron\iota, \text{ they loose or they are loosing.} )</td>
</tr>
</tbody>
</table>

#### 19. It will be observed that the distinctions between first person (person speaking), second person (person spoken to), third person (person spoken of), and between singular and plural numbers, which in English are indicated for the
most part by subject-pronouns, are indicated in Greek by the endings. Thus no pronoun is necessary to translate *we loose* into Greek; the *we* is sufficiently indicated by the ending *-ομεν*.

20. The part of the verb which remains constant throughout the conjugation and has the various endings added to it is called the *stem*. Thus the present stem of *λύω* is *λυ-*. The present stem of a verb can be obtained by removing the final *ω* from the form given in the vocabulary. Thus the present stem of *λέγω, I say*, is *λεγ-*. The conjugation of the present active indicative of any verb in the vocabulary can be obtained by substituting the present stem of that verb for *λυ-* and then adding the endings *-ω, -εις, -ει, -ομεν, -ετε, -ουσι*, as they are given above.

The *primary* personal endings, which would naturally stand in the tenses called *primary tenses*¹, were, it seems, originally as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -μι</td>
<td>1. -ομεν</td>
</tr>
<tr>
<td>2. -σι</td>
<td>2. -τε</td>
</tr>
<tr>
<td>3. -τι</td>
<td>3. -ντι</td>
</tr>
</tbody>
</table>

Between the stem and these personal endings was placed a *variable vowel* which before *μ* and *ν* was *ο* and before other letters *ε*. But in the present active, at least in the singular, this scheme is not carried out, and the beginner is advised for the present simply to regard *-ω, -εις, -ει, -ομεν, -ετε, -ουσι* as the endings which by their addition to the stem indicate the various persons and numbers.

21. In the present tense there is in Greek no distinction between *I loose*, which simply represents the action as taking place in present time, and *I am loosing*, which calls between *I loose*, which simply represents the action as taking place in present time, and *I am loosing*, which calls

¹The primary tenses are the present, the future, and the perfect; the *secondary* tenses are the imperfect, the aorist, and the pluperfect.
attention to the continuance of the action. Both of these ideas, therefore, should be connected with the Greek form λύω. The distinction between the two will become exceedingly important when we pass over to past time; for there Greek makes the distinction even more sharply than English.

22. The second person, *you loose* or *you are loosing*, in English may of course be either singular or plural, and may be translated by the student either by λύεις or by λύετε except where the context makes plain which is meant. Where it is desired, in the exercises, to indicate whether singular or plural is meant, the archaic forms *thou loosest*, etc., and *ye loose*, etc., will be used.

23. **Exercises**

(All English-Greek exercises should be written.)

1. βλέπεις, γινώσκεις, λαμβάνεις. 2. γράφει, ἔχει, λέγει. 3. λύει, διδάσκει, βλέπει. 4. λαμβάνομεν, ἔχομεν, γινώσκομεν. 5. βλέπετε, λέγετε, γράφετε. 6. διδάσκουσι, λαμβάνουσι, λύουσι. 7. γινώσκετε, γινώσκεις, γινώσκομεν. 8. βλέπομεν, διδάσκουσι, λέγει. 9. ἔχεις, βλέποις, λαμβάνομεν.

Π. 1. We are knowing, we see, we are seeing. 2. They are loosing, they loose, he looses. 3. He is loosing, ye have, thou knowest. 4. I am taking, we know, they say. 5. He has, we are writing, they see.

[The teacher should continue such drill orally, until the student can recognize the Greek words rapidly both by sight and by sound, and translate the English sentences rapidly into Greek.]
LESSON IV


24. Vocabulary

άδελφός, ὁ, a brother.                          ίερόν, τό, a temple.
άνθρωπος, ὁ, a man.                            καὶ, conj., and.
ἀπόστολος, ὁ, an apostle.                      λόγος, ὁ, a word.
δοῦλος, ὁ, a slave, a servant.                  νόμος, ὁ, a law.
δώρον, τό, a gift.                             οἶκος, ὁ, a house.
θάνατος, ὁ, a death.                           νίσ, ὁ, a son.

25. There are three declensions in Greek. The second declension is given before the first for purposes of convenience, since it is easier, and has a larger number of common nouns.

26. There is no indefinite article in Greek, and so ἀδελφός means either brother or a brother (usually the latter). Greek has, however, a definite article, and where the Greek article does not appear, the definite article should not be inserted in the English translation. Thus ἀδελφός does not mean the brother. In the plural, English, like Greek, has no indefinite article. ἄνθρωποι, therefore, means simply men. But it does not mean the men.

27. The noun in Greek has gender, number, and case.

28. There are three genders: masculine, feminine, and neuter.

The gender of nouns must often be learned by observation of the individual nouns. But nearly all nouns of the second declension ending in -os are masculine; and all nouns of the second declension in -ov are neuter. The gender is indicated in the vocabulary by the article placed after the
noun. The masculine article, ὁ, indicates masculine gender; the feminine article, ἡ, feminine gender; and the neuter article, τὸ, neuter gender.

29. There are two numbers, singular and plural. Verbs agree with their subject in number.

30. There are five cases; nominative, genitive, dative, accusative, and vocative.

31. The declension of ἄνθρωπος, ὁ, a man, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄνθρωπος, a man.</td>
<td>N.V. ἄνθρωποι, men.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄνθρωπῳ, to or for a man.</td>
<td>D. ἄνθρωποις, to or for men.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄνθρωπον, a man.</td>
<td>A. ἄνθρωπος, men.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄνθρωπε, man.</td>
<td></td>
</tr>
</tbody>
</table>

32. The student should observe carefully how the principles of accent apply to this noun and all the others. In oral practice and recitations the stress in pronunciation should be placed carefully on the syllables where the accent appears.

33. The stem of a noun is that part of the noun which remains constant when the various endings are added. The stem of ἄνθρωπος is ἄνθρωπο-, and all other second-declension nouns, like ἄνθρωπος, have stems ending in o. The second declension, therefore, is sometimes called the o-declension. But this final o of the stem becomes so much disguised when the endings enter into combination with it, that it is more convenient to regard ἄνθρωπο- as the stem and -ος, -ον, etc., as the endings. It should at any rate be observed, however, that o (with the long of it, ω) is the characteristic vowel in the last syllable of second-declension nouns.
34. The subject of a sentence is put in the nominative case. Thus ἀπόστολος γινώσκει means an apostle knows.

The object of a transitive verb is placed in the accusative case. Thus βλέπω λόγον means I see a word.

35. The genitive case expresses possession. Thus λόγοι ἀποστόλων means words of apostles or apostles' words. But the genitive has many other important uses, which must be learned by observation. The functions of the Latin ablative are divided, in Greek, between the genitive and the dative.

36. The dative case is the case of the indirect object. Thus λέγω λόγον ἀποστόλοις means I say a word to apostles. But the dative has many other important uses which must be learned by observation.

37. The vocative case is the case of direct address. Thus ἀδελφέ, βλέπομεν means brother, we see. In the plural the vocative case in words of all declensions is in form like the nominative. The vocative plural may therefore be omitted in repeating paradigms.

38. Learn the declension of λόγος, ὁ, a word, and of δοῦλος, ὁ, a servant, in §557. These nouns differ from ἄνθρωποι only in that the accent is different in the nominative singular and therefore the application of the general rules of accent works out differently.

39. The declension of νιός, ὁ, a son, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. νιός</td>
<td>N. V. νιοῖς</td>
</tr>
<tr>
<td>G. νιοῦ</td>
<td>G. νιῶν</td>
</tr>
<tr>
<td>D. νιῶ</td>
<td>D. νιοῖς</td>
</tr>
<tr>
<td>A. νιόν</td>
<td>A. νιοῖς</td>
</tr>
<tr>
<td>V. νιέ</td>
<td></td>
</tr>
</tbody>
</table>
Here the rule of noun accent decrees that the accent must be on the ultima in all cases, because it was there in the nominative singular. But which accent shall it be? The general rules of accent answer this question where the ultima is short; for of course only an acute, not a circumflex, can stand on a short syllable. But where the ultima is long, the general rules of accent will permit either an acute or a circumflex. A special rule is therefore necessary. It is as follows:

In the second declension, when the ultima is accented at all, it has the circumflex in the genitive and dative of both numbers, elsewhere the acute.

Explanation: The “elsewhere” really refers only to the accusative plural, because in the nominative and vocative singular and plural and in the accusative singular the general rules of accent would forbid the circumflex, the ultima being short in these cases.

The declension of δώρον, τό, a gift, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>δώρον</td>
<td>N. V. δώρα</td>
</tr>
<tr>
<td>G.</td>
<td>δώρου</td>
<td>G. δώρων</td>
</tr>
<tr>
<td>D.</td>
<td>δώρῳ</td>
<td>D. δώρους</td>
</tr>
<tr>
<td>A.</td>
<td>δώρον</td>
<td>A. δώρα</td>
</tr>
</tbody>
</table>

It will be observed that δώρον is a neuter noun. In all neuter nouns, of all declensions, the vocative and accusative of both numbers are like the nominative, and the nominative, vocative and accusative plural always end in short a.

Order of Words

The normal order of the sentence in Greek is like that in English—subject, verb, object. There is no special
tendency, as in Latin, to put the verb at the end. But Greek can vary the order for purposes of emphasis or euphony much more freely than English. Thus the sentence, *an apostle says a word*, is in Greek normally ἀπόστολος λέγει λόγον. But λέγει ἀπόστολος λόγον and λόγον λέγει ἀπόστολος are both perfectly possible. The English translation must be determined by observing the *endings*, not by observing the order.

44. *Movable ν*

When the -ουσι of the third person plural of the verb comes either before a vowel or at the end of a sentence, a ν, called *movable ν*, is added to it. Thus βλέπουσιν ἀπόστόλους. Sometimes the movable ν is added even before a word that begins with a consonant. Thus either λύουσι δούλους or λύουσιν δούλους is correct. It must not be supposed that this movable ν occurs at the end of every verb form ending in a vowel when the next word begins with a vowel. On the contrary, it occurs only in a very few forms, which must be learned as they appear.

45. *Exercises*

I. 1. ἀδελφός βλέπει ἄνθρωπον. 2. δούλος γράφει λόγους. 3. ἀπόστολοι διδάσκουσιν ἄνθρωπον. 4. ἀπόστολοι λύουσι δούλους. 5. δούλος λαμβάνει δῶρα. 6. λαμβάνουσιν νιοί σικους. 7. δούλους καὶ σικους λαμβάνουσιν ἄδελφοι. 8. βλέπομεν ἰερά καὶ ἀπόστολος. 9. δούλους βλέπετε καὶ ἄδελφοι. 10. γράφεις λόγου ἀποστόλῳ. 11. διδάσκει ἄνθρωπον. 12. ἀδελφός λέγει λόγον ἀποστόλῳ. 13. ἀδελφὸς ἀποστόλων γινώσκει νόμον. 14. δούλοι γινώσκουσι νόμον καὶ λαμβάνουσι δῶρα. 15. γινώσκουσιν ἄνθρωποι θάνατον. 16. λαμβάνομεν δῶρα καὶ ἔχομεν ἄδελφοις. 17. ἀπόστολοι καὶ δούλοι λέγομεν λόγους θανάτου. 18. ἀδελφοὶ καὶ δούλοι
A servant is writing a law. 2. A son sees words. 3. Brothers are loosing servants. 4. Sons take gifts. 5. An apostle sees a servant and a gift. 6. Servants and sons are saying a word to a brother. 7. We see gifts and servants. 8. Men see words and gifts of a brother and houses of apostles and sons. 9. Words and laws we write to brethren; a word of death we say to a servant. 10. A son is seeing temples and houses. 11. Ye know death. 12. Thou takest an apostle's gift (= a gift of an apostle). 13. Thou art writing a brother's word to a servant. 14. I loose servants and say words to sons and brothers. 15. A son sees death. 16. They know laws and teach servants of an apostle.
**LESSON V**

The First Declension

46. **Vocabulary**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλήθεια, ή, truth.</td>
<td>ζωή, ή, life.</td>
</tr>
<tr>
<td>βασιλεία, ή, a kingdom.</td>
<td>ἡμέρα, ή, a day.</td>
</tr>
<tr>
<td>γραφή, ή, a writing, a Scripture.</td>
<td>καρδία, ή, a heart.</td>
</tr>
<tr>
<td>δόξα, ή, glory.</td>
<td>παραβολή, ή, a parable.</td>
</tr>
<tr>
<td>εἰρήνη, ή, peace.</td>
<td>φωνή, ή, a voice.</td>
</tr>
<tr>
<td>ἐκκλησία, ή, a church.</td>
<td>ψυχή, ή, a soul, a life.</td>
</tr>
<tr>
<td>ἐντολή, ή, a commandment.</td>
<td>ὥρα, ή, an hour.</td>
</tr>
</tbody>
</table>

47. All nouns of the first declension ending in α or η are feminine.

48. The declension of ὥρα, ή, an hour, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ὥρα</td>
<td>N. V. ὥραι</td>
</tr>
<tr>
<td>G.</td>
<td>ὥρας</td>
<td>G. ὥραν</td>
</tr>
<tr>
<td>D.</td>
<td>ὥρα</td>
<td>D. ὥραι</td>
</tr>
<tr>
<td>A.</td>
<td>ὥραν</td>
<td>A. ὥρας</td>
</tr>
</tbody>
</table>

49. The stem of ὥρα is ὥρα-, and the first declension is sometimes called the α- declension, because its stems end in α. Since, however, the final vowel of the stem enters
into various combinations with the endings it is more convenient for the beginner to regard ωρ- as the stem and -a, -as, etc., as the endings. It should be noticed that a is characteristic of this declension as o is of the second declension.

50. It should be observed that the a in the nominative, genitive, and accusative singular, and in the accusative plural is long.

51. The genitive plural shows an exception to the rule of noun accent. The rule of noun accent would require the accent to remain on the same syllable as in the nominative singular. But nouns of the first declension have a circumflex on the ultima in the genitive plural no matter where the accent was in the nominative singular.

52. The declension of βασιλεία, η, a kingdom, is exactly like that of ωρα, since here also there is a long accented penult in the nominative singular followed by a long a in the ultima.

53. The declension of ἀλήθεια, η, truth, is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V. ἀλήθεια</td>
<td>N. V. ἀλήθειαι</td>
</tr>
<tr>
<td>G. ἀληθείας</td>
<td>G. ἀληθείων</td>
</tr>
<tr>
<td>D. ἀληθέα</td>
<td>D. ἀληθείαις</td>
</tr>
<tr>
<td>A. ἀλήθειαν</td>
<td>A. ἀληθείας</td>
</tr>
</tbody>
</table>

This noun has a short a in the ultima in the nominative singular, and when in the first declension the a is short in the nominative singular it is also short in the accusative singular. In the accusative plural the a is long in all first-declension nouns. The accent follows the noun rule everywhere except in the genitive plural (see §51).
54. The declension of δόξα, ἡ, glory, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V. δόξα</td>
<td>N. V. δόξαι</td>
</tr>
<tr>
<td>G. δόξης</td>
<td>G. δόξων</td>
</tr>
<tr>
<td>D. δόξη</td>
<td>D. δόξαις</td>
</tr>
<tr>
<td>A. δόξαν</td>
<td>A. δόξας</td>
</tr>
</tbody>
</table>

55. The ἄ in the nominative singular of first-declension nouns is changed to η in the genitive and dative singular except after ε, ι, or ρ.

56. The declension of γραφή, ἡ, a writing, a Scripture, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V. γραφή</td>
<td>N. V. γραφαί</td>
</tr>
<tr>
<td>G. γραφῆς</td>
<td>G. γραφῶν</td>
</tr>
<tr>
<td>D. γραφῆ</td>
<td>D. γραφαῖς</td>
</tr>
<tr>
<td>A. γραφήν</td>
<td>A. γραφᾶς</td>
</tr>
</tbody>
</table>

57. When a first-declension noun ends in η in the nominative singular, the η is retained throughout the singular. But the plurals of all first-declension nouns are alike.

58. In the first declension (exactly as in the second, see §40), when the ultima is accented at all, it has the circumflex in the genitives and datives of both numbers, elsewhere the acute.

59. Exercises

I. 1. ψυχή βλέπει ζωήν. 2. βασιλεία γινώσκει αλήθειαν. 3. ἀνθρωπὸς γράφει ἐντολάς καὶ νόμους. 4. ἀπόστολοι λαμβάνουσι δούλους καὶ δῶρα καὶ ἐκκλησίας. 5. ἀπόστολοι καὶ
II. 1. A kingdom takes glory. 2. Churches are saying parables to hearts of men. 3. A heart of a man is teaching an apostle, and a voice of an apostle is teaching a servant. 4. We have writings of apostles. 5. Churches have peace and glory. 6. A day sees life and death. 7. Apostles take temples and kingdoms. 8. We see houses and temples and churches. 9. A servant says a parable to hearts of men. 10. We know voices of churches and words of truth. 11. A voice of an apostle says a parable to souls of men.
LESSON VI


60. Vocabulary

άγαθός,η,όν, adj., good.
ἄλλος,η,ο, adj., other.
δίκαιος,α,ος, adj., righteous.
ἐγείρω, I raise up.
ἔρημος, ἡ, a desert.
ἐσχατος, η, ο, adj., last.
κακός,ή,όν, adj., bad.
καλός,ή,όν, adj., good, beautiful. πρῶτος, η, ο, adj., first.

κύριος, ὁ, a lord, the Lord.
μικρός, α, ο, adj., small, little.
νεκρός, α, ο, adj., dead.
ὁ, ἡ, το, art., the.
ὄδος, ἡ, a road, a way.
πιστός, ἡ, ο, adj., faithful.

It will be observed that ἔρημος and ὄδος are feminine, though nearly all nouns of the second declension ending in -ος are masculine.

61. The declension of the adjective ἁγαθός, good, is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ἁγαθός</td>
<td>ἁγαθή</td>
<td>ἁγαθόν</td>
</tr>
<tr>
<td>G.</td>
<td>ἄγαθος</td>
<td>ἁγαθῆς</td>
<td>ἁγαθῶν</td>
</tr>
<tr>
<td>D.</td>
<td>ἁγαθῶ</td>
<td>ἁγαθῆ</td>
<td>ἁγαθῶν</td>
</tr>
<tr>
<td>A.</td>
<td>ἁγαθόν</td>
<td>ἁγαθῆν</td>
<td>ἁγαθῶν</td>
</tr>
<tr>
<td>V.</td>
<td>ἁγαθῆ</td>
<td>ἁγαθῆ</td>
<td>ἁγαθῶν</td>
</tr>
</tbody>
</table>
This declension, like all declensions of adjectives, and of the article, etc., is to be learned across and not in vertical columns—that is, the nominative singular is to be given in all three genders before the genitive is given, and the genitive singular is to be given in all three genders before the dative is given, and so on.

It will be observed that the masculine of the adjective ἀγαθός is declined exactly like a masculine noun of the second declension, the feminine exactly like a feminine noun in η of the first declension, and the neuter exactly like a neuter noun of the second declension.

62. Learn the declension of μικρός, small, and of δίκαιος, righteous (in §§569, 570). Note that long a not η stands in the feminine of these adjectives when the preceding letter is ρ or a vowel (compare §55). The accent in the genitive plural feminine of all adjectives of the second and first declension follows the regular noun rule and not the special rule for nouns of the first declension (§51).

63. The declension of the article is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ð</td>
<td>η</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦ</td>
<td>τῆς</td>
</tr>
<tr>
<td>D.</td>
<td>τῷ</td>
<td>τῇ</td>
</tr>
<tr>
<td>A.</td>
<td>τὸν</td>
<td>τὴν</td>
</tr>
</tbody>
</table>

64. The forms ð, η, oi, ai are proclitics. A proclitic is a word that goes so closely with the following word as to have no accent of its own.

65. Note that except for (1) these irregular proclitic forms, (2) the form τό in the nominative and accusative singular (instead of τὸν), and (3) the absence of the vocative, the article is declined like the adjective ἀγαθός.
66. Agreement

Adjectives, including the article, agree with the nouns that they modify, in gender, number, and case.

Examples: (1) ὁ λόγος, τοῦ λόγου, τῷ λόγῳ, βλέπω τὸν λόγον, οἱ λόγοι, τῶν λόγων, τοῖς λόγοις, βλέπω τοῖς λόγοις. (2) τὸ δῶρον, τοῦ δώρου, etc. (3) ἡ ὥρα, τῆς ὥρας, τῇ ὥρᾳ, βλέπω τὴν ὥραν, αἱ ὥραι, etc. (4) ἡ ὁδός (see §60), τῆς ὁδοῦ, τῇ ὁδῷ, βλέπω τὴν ὁδόν, αἱ ὁδοί, τῶν ὁδῶν, ταῖς ὁδοῖς, βλέπω τὰς ὁδοὺς. (5) καλὸς λόγος, etc., καλὴ ὥρα, καλὴ ὁδός, etc.

67. Use of the Article

The use of the article in Greek corresponds roughly to the use of the definite article in English. Thus λόγος means a word; ὁ λόγος means the word; λόγοι means words; οἱ λόγοι means the words. The differences between the Greek and the English use of the article must be learned by observation, as they occur. For the present, the presence or absence of the Greek article should always be carefully indicated in the English translation.

Attributive and Predicate Use of Adjectives

68. Adjectives are used in two distinct ways: (1) attributively, (2) predicatively.

In the phrase the good word, the adjective good is an attributive adjective; it tells what word we are mentioning. We are not mentioning all words or any word, but only the good word.

In the sentence, the word is good, the adjective good is a predicate adjective; with the verb is it makes an assertion about the subject, the word.

69. In Greek, the distinction between the attributive and the predicate adjective is of vastly more importance
than in English; indeed, as will be observed later, some of the most important and characteristic parts of Greek grammar are based upon this distinction.

70. *The good word* can be expressed in two common ways in Greek—either by ό ἀγαθὸς λόγος or by ό λόγος ὁ ἀγαθὸς. It will be observed that what is characteristic about this *attributive position* of the Greek adjective is that the adjective comes immediately after the article. The former of the two alternatives, ό ἀγαθὸς λόγος, is just like English; it has the order (1) article, (2) attributive adjective, (3) noun, and is a literal translation of *the good word*. The latter of the two alternatives, ό λόγος ὁ ἀγαθὸς, means literally *the word—namely the good one*. But it is of course vastly commoner than this cumbersome usage is in English, and like ό ἀγαθὸς λόγος should be translated simply *the good word*.

71. *The word is good* can be expressed in two ways in Greek—either by ό λόγος ἀγαθὸς or by ἀγαθὸς ό λόγος (the simple copula, meaning *is*, can be omitted). What is characteristic about this *predicate position* of the adjective in Greek is that the adjective does *not* come immediately after the article.

72. The matter can be summarized as follows:

Attributive Position

\[
\begin{align*}
\text{δ ἀγαθὸς λόγος} \\
\text{ὁ λόγος ὁ ἀγαθὸς}
\end{align*}
\]

\(=\) *the good word*.

Predicate Position

\[
\begin{align*}
\text{ὁ λόγος ἀγαθὸς} \\
\text{ἀγαθὸς ὁ λόγος}
\end{align*}
\]

\(=\) *the word is good*.

73. The student should fix this distinction in his mind by thoughtful reading aloud of the above and similar phrases, until ἀγαθὸς ὁ λόγος, for example, comes to mean to
him, even without conscious translation, *good (is) the word*, and comes to be dissociated entirely from the idea *the good word*. If this advice be heeded, a solid foundation will have been laid for the mastery of a large part of Greek syntax.

74. It should be observed that the distinction between the attributive and the predicate position of the adjective can be made in Greek only when the noun has the article. ἀγαθὸς λόγος or λόγος ἀγαθὸς (the noun here not having the article) may mean either a *good word* (attributive) or a *word is good* (predicate).

75. **Substantive Use of the Adjective**

The adjective may be used as a noun, especially with the article.

Examples: (1) ἀγαθὸς may mean a *good man*; ἀγαθή, a *good woman*; ἀγαθόν, a *good thing*; ἀγαθοί, *good men*; ἀγαθαί, *good women*; ἀγαθά, *good things*. (2) ὁ ἀγαθὸς means *the good man*; ἡ ἀγαθή, *the good woman*; τὸ ἀγαθόν, *the good thing*; οἱ ἀγαθοί, *the good men*; αἱ ἀγαθαί, *the good women*; τὰ ἀγαθά, *the good things*.

Sometimes, in the plural masculine, the English language, like Greek, can use the adjective as a noun without adding the word *men*. Thus ὁι ἀγαθοί may be translated *the good meaning the good men or the good people*; οἱ νεκροί, *the dead, meaning the dead people*, etc.

76. **Exercises**

I. 1. ἀγαθὴ ἡ ἐκκλησία καὶ ἡ βασιλεία κακῆ. 2. ἡ κακῆ καρδία τῶν ἀνθρώπων γινώσκει θάνατον. 3. οἱ ἀπόστολοι βλέπουσι τοὺς μικροὺς οἶκους καὶ τὰς κακὰς ὁδοὺς. 4. οἱ δοῦλοι οἱ κακοὶ λύουσιν τὸν οἶκον τοῦ ἀπόστολον. 5. οἱ κακοὶ

1 ἔως sometimes means *I destroy.*
II. 1. To the first church the Lord writes the first parable. 2. The good woman sees the ways of the desert. 3. The good things are first and the bad things last. 4. Death is bad and life is good. 5. The Lord of the kingdom raises up the faithful men and the faithful women. 6. The good know the bad, and the bad the good. 7. The good words we say to the Church, and the bad words we write to the brethren. 8. Thou seest the good days of the Lord of life. 9. The roads are good and the men bad. 10. The first gift is last and the last (gift) first. 11. The good servants know the truth and the glory of the Lord. 12. The last day takes the bad servants. 13. The men are destroying the beautiful temples and the small houses. 14. The righteous have another house. 15. The church is taking the other house. 16. I know the other ways. 17. The Lord is saying the other parable to the first church.

Abstract nouns, and nouns such as ζωή, often have the article where it is omitted in English.
LESSON VII

Masculine Nouns of the First Declension

Prepositions

77. Vocabulary

άγγελος, ὁ, an angel, a messenger.

άγω, I lead.

ἀπό, prep. with gen., from.

βάλλω, I throw, I cast, I put.

διά, prep. with gen., through;

with acc., on account of.

eἰς, prep. with acc., into.

ἐκ (ἐξ before vowels), prep.

with gen., out of.

ἐν, prep. with dat., in.

θεός, ὁ, a god, God (When it means God, θεός may have the article).

κόσμος, ὁ, a world.

λίθος, ὁ, a stone.

μαθητής, ὁ, a disciple.

μένω, I remain.

μετά, prep. with gen., with;

with acc., after.

ουρανός, ὁ, heaven.

πέμπω, I send.

πρός, prep. with acc., to.

προφήτης, ὁ, a prophet.

τέκνον, τό, a child.

τόπος, ὁ, a place.

φέρω, I bear, I bring.

78. Nouns of the first declension ending in -ης are masculine.

79. The declension of προφήτης, ὁ, a prophet, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. προφήτης</td>
<td>N. V. προφήται</td>
</tr>
<tr>
<td>G. προφήτου</td>
<td>G. προφήτων</td>
</tr>
<tr>
<td>D. προφήτης</td>
<td>D. προφήταις</td>
</tr>
<tr>
<td>A. προφήτην</td>
<td>A. προφήτας</td>
</tr>
<tr>
<td>V. προφήτα</td>
<td></td>
</tr>
</tbody>
</table>
It will be observed that although προφήτης is masculine it is a true first-declension noun, being just like a feminine noun of the first declension except in the nominative, genitive, and vocative singular.

μαθητής is declined like προφήτης, except for the accent.

Prepositions

80. Prepositions express relationship. Thus in the sentence, *the book is in the desk*, the preposition *in* expresses a certain relationship between the book and the desk. In the sentence, *the book is on the desk*, a different relationship is expressed (by the preposition *on*).

In English, nouns standing after prepositions are always in the same case (the "objective" case). But in Greek different prepositions take different cases.

81. The preposition *ἐν*, meaning *in*, always takes the dative case. Thus *in the house* is expressed by *ἐν τῷ οἶκῳ*; *in the truth* by *ἐν τῇ αληθείᾳ*, etc. The preposition *εἰς*, meaning *into*, on the other hand, always takes the accusative. Thus *into the house* is expressed by *εἰς τὸν οἶκον*. Finally, the preposition *ἀπό* always takes the genitive. Thus *from the house* is expressed by *ἀπὸ τοῦ οίκου*.

82. These three prepositions illustrate the general principle that the genitive is the case of *separation*, the dative the case of *rest* in a place, and the accusative the case of *motion toward* a place. Prepositions expressing separation naturally take the genitive, prepositions expressing rest in a place naturally take the dative, and prepositions expressing motion toward a place naturally take the accusative.

83. But a very great number of usages of prepositions cannot be reduced to any such general rule. Thus many
prepositions that do not express any idea of separation take the genitive.

84. It should be observed that ἐν, εἰς, and ἐκ are all proclitics (see § 64).

85. ἐν, εἰς, ἐκ, and ἀπό each take only one case, and πρὸς is not commonly used with any case except the accusative. But many other prepositions take several cases. Those that take several cases often have quite a different meaning when used with one case from their meaning when used with another case. Thus δἰά with the genitive means through; δἰά with accusative, on account of: μετά with the genitive means with; μετά with the accusative, after.

86. In studying the vocabularies it is quite insufficient to learn how the prepositions are to be translated, but it is also necessary to learn with what case they are construed in any particular meaning. Thus it is quite insufficient to say that ἐν means in. What should rather be said is that “ἐν-with-the-dative” means in. The phrase “ἐν-with-the-dative” should form in the student’s mind one absolutely indivisible idea; ἐν should never be thought of apart from its case. In the same way, but still more obviously, it is insufficient to say that μετά means with or after. What should rather be said is that “μετά-with-the-genitive” means with, and that “μετά-with-the-accusative” means after. This same method of study should be applied to all prepositions.

87. A further important principle is that of precision in learning the meanings of prepositions. It is true that no one English word or phrase is capable of translating in all instances a single Greek preposition. Sometimes, for example, ἐν with the dative cannot be translated by in in English. But the proper method is to learn first the usual meaning
before proceeding to the unusual. A reversal of this method will lead to hopeless confusion. Let the student, therefore, so far as prepositions are concerned, adhere for the present rigidly to the translations given in the vocabularies. In that way a feeling for the really fundamental meaning of the prepositions will be formed, and further on the derived meanings can be studied without confusion.

88. Finally, the importance of this subject should be noticed. Few things are more necessary for a correct understanding of the New Testament than a precise acquaintance with the common prepositions. The prepositions therefore should always be singled out from the vocabularies for special attention, and when new prepositions are learned the old ones should be reviewed.

89. Exercises

I. 1. οἱ μαθηταί τῶν προφητῶν μένουσιν ἐν τῷ κόσμῳ.
2. οἱ κακοὶ βάλλουσιν λίθους εἰς τὸν οἶκον τῶν μαθητῶν.
3. ο θεὸς πέμπει τοὺς ἄγγελους εἰς τὸν κόσμον.
4. ο προφήτης πέμπει τοὺς μαθητὰς τοῦ κυρίου ἐκ τῶν οἰκῶν εἰς τὴν ἐκκλησίαν.
5. ο θεὸς ἐγείρει τοὺς νεκροὺς ἐκ θανάτου.
6. λαμβάνετε τὰ καλὰ δῶρα ἀπὸ τῶν τέκνων.
7. ἀγομεν τὰ τέκνα ἐκ τῶν οἰκῶν.
8. μετὰ τοὺς ἄγγελους πέμπει ὁ θεὸς τὸν υἱὸν.
9. μετὰ τῶν ἄγγελων ἄγει ὁ κύριος τοὺς δικαίους εἰς τὸν οὐρανὸν.
10. διὰ τῶν δόων τῆς ἐρήμου φέρουσιν οἱ δούλοι τὰ δώρα εἰς ἄλλον τόπον.
11. διὰ τῶν γραφῶν τῶν προφητῶν γινώσκομεν τὸν κύριον.
12. διὰ τὴν δόξαν τοῦ θεοῦ ἐγείρει ὁ κύριος τοὺς νεκροὺς.
13. φέρουσιν τοὺς νεκροὺς εἰς τὴν ἐρήμιον.
14. οἱ μαθηταί διδάσκουσιν τὰ άγαθά τέκνα ἐν τῇ ἐκκλησίᾳ.
15. διὰ τῆς ἐρήμου ἀγαθὰ τέκνα ἐν τῇ ἐκκλησίᾳ.
16. εἰς τὸν οἶκον τοὺς μαθηταίς ἐν τῷ ιερῷ.
17. ἀπὸ τῆς ἐρήμου ἀγοούσιν οἱ μαθηταὶ τοὺς ἄγαθους δούλους καὶ τοὺς νιῶν τῶν προφητῶν πρὸς τοὺς μικροὺς οἴκους τῶν μαθητῶν.
II. 1. In the world we have death, and in the Church life. 2. The prophets lead the righteous disciples of the Lord into the way of the desert. 3. The child is throwing a stone into the little house. 4. The man is saying a good word to the disciples and is leading the disciples to the Lord. 5. The disciples are remaining in the church and are saying a parable to the other prophets. 6. Through the voice of the prophet the Lord is teaching the disciples. 7. On account of the Church the disciples and the apostles write good words to the brethren. 8. On account of the children the prophet is sending the evil men into the desert. 9. After the Lord the apostle sees the disciple. 10. The prophets are teaching the disciples with the children. 11. They are bringing the disciples to the Lord. 12. The Lord is remaining with the prophet in another place. 13. The righteous are leading the disciples through the desert to the Lord. 14. We see the days of the Son of God in the evil world. 15. Evil are the days; good are the churches. 16. Through the word of the Lord God raises the dead.

1 Care should be taken to distinguish the two ways in which the English word \textit{to} is used in this sentence.
LESSON VIII


90. Vocabulary

αὐτός, ἡ, ὁ, pron., he.
δὲ, conj., but, and.
σὺ, pron., thou.

91. The conjunction δὲ is postpositive—that is, it cannot stand first in its clause. Ordinarily it stands second.

Example: ὁ δοῦλος γινώσκει τὸν ἀπόστολον, ὁ δὲ ἀπόστολος βλέπει τὸν κύριον, the servant knows the apostle and the apostle sees the Lord.

Enclitics

92. An enclitic is a word that goes so closely with the preceding word as to have normally no accent of its own.

Enclitics are thus to be distinguished from proclitics, which go so closely with the following words as to have no accent of their own (see §64). Proclitics give rise to no special rules of accent; they simply have no accent and produce no changes in the accenting of preceding or following words. But the case is very different with enclitics, which give rise to the following rules:

I. Accenting of the word before an enclitic:

(1) The word before an enclitic does not change an acute on the last syllable to a grave.

Example: ἀδελφός μου is incorrect; ἀδελφός μου is correct.

(2) If the word before an enclitic has an acute on the
antepenult, or a circumflex on the penult, it takes an additional accent (an acute) on the ultima.

Examples: ἄνθρωπός μου, δῶρόν σου, ἄνθρωπός ἦστιν, δῶρόν ἦστιν.

(3) If the word before an enclitic is itself a proclitic or an enclitic it has an acute on the ultima.

Examples: εἰς με, ἄνθρωπός μοῦ ἦστιν.

II. Cases in which an enclitic has an accent of its own:

(1) An enclitic of two syllables retains its own accent when it follows a word that has an acute on the penult.

Example: ὥρα ἦστιν is correct because ἦστιν is an enclitic of two syllables. ὥρα μοῦ, on the other hand, is correct because μοῦ is an enclitic of only one syllable.

(2) An enclitic retains its accent when there is emphasis on the enclitic or when the enclitic begins a clause.

93. It may help to fix these rules in the memory, if the enclitic in every case be regarded as forming one word with the word that precedes it and then the general rules of accent be applied. These enclitic rules may then be regarded as attempts to avoid violations of the general rules. Thus if ἄνθρωποςεστίν or ἄνθρωποςμου or ἄνθρωποςμε be regarded as one word the accenting of that word violates the general rule that the accent cannot get further back than the antepenult; and δῶρονμου violates the general rule that the circumflex cannot get further back than the penult. Something, therefore, needs to be done. And what is actually done is to put in an additional accent to break up the long series of unaccented syllables. Following out a similar principle, the accent of ὥραεστίν would become ὥραεστιν. But two acutes were not desired in immediate juxtaposition in a single word. Therefore in this case an
alternative way out of the difficulty was adopted, and the enclitic was made to retain its own accent.

It should be observed, however, that this way of considering the matter will not quite work out in all cases; for ὥραμου, for example, would violate the general rule that the accent cannot stand on the antepenult if the ultima is long.

Personal Pronouns

94. The declension of the personal pronoun of the first person is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἐγώ, I.</td>
<td>N. ἡμεῖς, we.</td>
</tr>
<tr>
<td>G. ἐμοῦ or μου, of me.</td>
<td>G. ἡμῶν, of us.</td>
</tr>
<tr>
<td>D. ἐμοί or μοι, to or for me.</td>
<td>D. ἡμῖν, to or for us.</td>
</tr>
<tr>
<td>A. ἐμέ or με, me.</td>
<td>A. ἡμᾶς, us.</td>
</tr>
</tbody>
</table>

The forms ἐμοῦ, ἐμοί, ἐμέ are the forms used when emphasis is desired. The unemphatic forms, μου, μοι, με, are enclitic.

95. The declension of the personal pronoun of the second person is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. σὺ, thou.</td>
<td>N. ὑμεῖς, ye.</td>
</tr>
<tr>
<td>G. σοῦ, of thee.</td>
<td>G. ὑμῶν, of you.</td>
</tr>
<tr>
<td>D. σοι, to or for thee.</td>
<td>D. ὑμῖν, to or for you.</td>
</tr>
<tr>
<td>A. σέ, thee.</td>
<td>A. ὑμᾶς, you.</td>
</tr>
</tbody>
</table>

The forms σοῦ, σοι, and σέ are enclitic except when they are emphatic. When they are emphatic, they have the accents given in the paradigm.
96. The declension of the personal pronoun of the third person is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>N.</th>
<th>N.</th>
<th>G.</th>
<th>G.</th>
<th>D.</th>
<th>D.</th>
<th>A.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>αὐτός, he.</td>
<td>αὐτή, she.</td>
<td>αὐτόν, of him.</td>
<td>αὐτής, of her.</td>
<td>αὐτῷ, to or for him.</td>
<td>αὐτήν, to or for her.</td>
<td>αὐτόν, him.</td>
<td>αὐτήν, her.</td>
</tr>
<tr>
<td>F.</td>
<td>αὐτή, she.</td>
<td>αὐτόν, of him.</td>
<td>αὐτής, of her.</td>
<td>αὐτών, to or for him.</td>
<td>αὐτήν, to or for her.</td>
<td>αὐτόν, him.</td>
<td>αὐτήν, her.</td>
<td>αὐτόν, of him.</td>
</tr>
<tr>
<td>N.</td>
<td>αὐτό, it.</td>
<td>αὐτός, he.</td>
<td>αὐτόν, of him.</td>
<td>αὐτής, of her.</td>
<td>αὐτῷ, to or for him.</td>
<td>αὐτήν, to or for her.</td>
<td>αὐτόν, him.</td>
<td>αὐτήν, her.</td>
</tr>
<tr>
<td>Plur.</td>
<td>N.</td>
<td>N.</td>
<td>G.</td>
<td>G.</td>
<td>D.</td>
<td>D.</td>
<td>A.</td>
<td>A.</td>
</tr>
<tr>
<td>M.</td>
<td>αὐτοί, they.</td>
<td>αὐτά, them.</td>
<td>αὐτῶν, of them.</td>
<td>αὐτών, of them.</td>
<td>αὐτοῖς, to or for them.</td>
<td>αὐτάς, to or for them.</td>
<td>αὐτούς, them.</td>
<td>αὐτάς, them.</td>
</tr>
<tr>
<td>F.</td>
<td>αὐτά, they.</td>
<td>αὐτάς, them.</td>
<td>αὐτών, of them.</td>
<td>αὐτών, of them.</td>
<td>αὐτοῖς, to or for them.</td>
<td>αὐτάς, to or for them.</td>
<td>αὐτούς, them.</td>
<td>αὐτάς, them.</td>
</tr>
</tbody>
</table>

It will be observed that the declension of αὐτός is like that of ἄγαθός (omitting the vocative), except for the form αὐτό in the nominative and accusative singular neuter.

97. The Use of Pronouns

(1) A pronoun is a word that stands instead of a noun.

Example: The sentence, I see the disciple and teach him, means the same thing as I see the disciple and teach the disciple. The pronoun him stands instead of the second occurrence of the noun disciple.

(2) The noun for which a pronoun stands is called its antecedent.

Thus in the sentence, I see the disciple and teach him, the antecedent of him is disciple.

(3) A pronoun agrees with its antecedent in gender and number.
Examples:

(a) βλέπω τὸν μαθητήν καὶ διδάσκω αὐτὸν, I see the disciple and teach him. Here μαθητήν is the antecedent of αὐτὸν, and since μαθητήν is of masculine gender and singular number αὐτὸν also is masculine singular.

(b) μένω ἐν τῷ οίκῳ καὶ γνώσκω αὐτόν, I remain in the house and know it. Here οἶκος is the antecedent of αὐτόν, and since οἶκος is of masculine gender and singular number αὐτόν also is masculine singular. In English the neuter pronoun it is used, because the noun house, like all nouns denoting inanimate objects, is neuter in English. But in Greek the word for house is masculine, and therefore the masculine pronoun is used in referring to it. Hence the translations, he, she, etc., given in the paradigm above for the masculine and feminine of the Greek pronoun of the third person are correct only when the antecedents are nouns denoting persons. In other cases, the pronouns will be neuter in English even when they are masculine or feminine in Greek. It will be observed, further, that the pronoun does not agree with its antecedent in case, but only in gender and number. In the sentence just given the antecedent οἶκος is dative after the preposition ἐν, whereas αὐτόν has its own construction, being the object of the verb γνῶσκω.

(c) η ἐκκλησία διδάσκει ἐμέ, καὶ ἐγὼ διδάσκω αὐτήν, the Church teaches me and I teach it.

(d) βλέπω τοὺς μαθητὰς καὶ διδάσκω αὐτοὺς, I see the disciples and teach them.

(e) βλέπω τὰ τέκνα καὶ διδάσκω αὐτὰ, I see the children and teach them. It will be observed that in English in the plural the personal pronoun is the same in form for all three genders, whereas in Greek it varies.

(4) The personal pronouns are not used in the nominative case unless there is emphasis upon them.
(a) The reason for this rule is that the ending of the verb indicates sufficiently whether the subject is first, second, or third person. Thus λέγω means I say. The ἐγώ, therefore, is not put in unless there is emphasis upon it.

(b) Emphasis is usually caused by contrast. Thus in the sentence ἐγώ λέγω, σὺ δὲ γράφεις, I say, but you write, ἐγώ and σὺ are emphatic because they are contrasted with each other. And in the sentence ἐγώ λέγω, "I say," the natural inference is that some one else does not say. The insertion of the emphatic ἐγώ naturally suggests an implied (though here not an expressed) contrast.

(c) αὐτός is almost never used as a personal pronoun in the nominative case. The place of it, in the nominative, is taken usually by certain other words, and it itself has in the nominative case a use distinct from its use as a personal pronoun. These matters will be reserved for future study.

(5) To express possession the unemphatic forms of the personal pronouns should be used, and the English phrases my word and the like should be turned around into the form, the word of me, before they are translated into Greek.

Examples: My word, ὃ λόγος μου; thy word, ὃ λόγος σου; his word, ὃ λόγος αὐτοῦ; her word, ὃ λόγος αὐτῆς; its word, ὃ λόγος αὐτοῦ; their word, ὃ λόγος αὐτῶν.

If it is desired to emphasize the possessive idea—e. g., "my word"—a possessive adjective, which will be learned later, is ordinarily used instead of the genitive of the personal pronoun.

(6) After prepositions, the emphatic forms of the personal pronouns are ordinarily used.

Examples: ἐξ ἐμοῦ, not ἐκ μου; ἀπ' ἐμοῦ,1 not ἀπό μου; δι' ἐμοῦ, not διά μου; ἐν ἐμοί, not ἐν μοι. But πρὸς με is common.

1The final vowel of prepositions is frequently elided before words that begin with a vowel. The elision is marked by an apostrophe.
Present Indicative of 

98. The present indicative of the verb είμί, I am, is as follows:

Sing. 1. είμι, I am. Plur. 1. ἐσμέν, we are.
2. εἶ, thou art. 2. ἐστέ, ye are.
3. ἐστί(ν), he is. 3. εἴσι(ν), they are.

All these forms except εἶ are enclitic. The accents given in the paradigm occur only when required by the rules given above in §92.

ἐστί(ν) and εἴσι(ν) have the movable ν (see §44).

99. The verb είμί takes a predicate nominative, not an accusative, to complete its meaning.

Examples: οἱ ἀπόστολοι ἀνθρωπός ἐστιν, the apostle is a man; ὁ ἀπόστολος ἐστιν ἀγαθός, the apostle is good.

In the sentence, the apostle says the word, it is asserted that the apostle does something to the word; the word is therefore the object of the action denoted by the verb, and stands in the accusative case. But in the sentence, the apostle is a man, it is not asserted that the apostle does anything to a man. A man, therefore, stands here not in the accusative case but in the predicate nominative.

100. Exercises

I. 1. οἱ μαθηταί σου γυνώσκουσι τὴν βασιλείαν καὶ ἀγοῦσι τοὺς ἀδελφοὺς αὐτῶν εἰς αὐτὴν. 2. διδάσκω τοὺς ἀδελφοὺς μου καὶ λέγω αὐτοῖς παραβολὴν. 3. ἀγεῖ με ὁ κύριος πρὸς τοὺς μαθητὰς αὐτοῦ. 4. δι' ἐμὲ βλέπεις σὺ τὸν θάνατον, σοὶ δὲ ἐγὼ λέγω λόγους κακοὺς. 5. διὰ σοῦ ἔλεγε ὁ θεὸς τοὺς πιστοὺς εἰς τὴν βασιλείαν αὐτοῦ καὶ δι' αὐτῶν τοὺς ἄλλους. 6. δι' ἡμᾶς μένει ὁ κύριος ἐν τῷ κόσμῳ. 7. ἐγὼ εἰμὶ δοῦλος, σὺ δὲ ἀπόστολος. 8. ἀγαθός ἐστιν ὁ κύριος καὶ ἀγαθοὶ ἐστε.
διδάσκομεν. 14. οί δούλοι ήμών βλέπουμεν ήμᾶς, ήμεῖς δὲ διδάσκομεν αὐτούς. 15. ἀφ' υμῶν λαμβάνει ὁ ἀδελφός μου δώρα καὶ πέμπει αὐτὸς πρὸς με διὰ τῶν δούλων αὐτοῦ. 16. γινώσκομεν τὴν ὁδὸν, καὶ δι' αὐτῆς ἀγομένες εἰς τὸν οἶκον ἡμῶν. 17. μετὰ τῶν ἀδελφῶν ἡμῶν βλέπουμεν τοὺς μαθητὰς τοῦ κυρίου ἡμῶν. 18. μετὰ τὰς ημέρας τὰς κακὰς βλέπομεν τὴν βασιλείαν τοῦ κυρίου ἡμῶν. 19. μεθ' ἡμῶν βλέπεις αὐτὸν. 20. μεθ' υμῶν ἔσμεν ἐν τοῖς οἴκοις υμῶν.

II. 1. Your servants are in the house of the Lord. 2. My house is in the desert. 3. The prophet knows his disciples and brings them into his houses. 4. Through my word ye have glory. 5. On account of our children ye see evil days. 6. In our days the world is evil. 7. God knows our souls and brings them out of death. 8. Ye are our sons and we are your disciples. 9. We are in the kingdom of God with Thy faithful disciples. 10. We say a parable to thee, but thou sayest another word to us. 11. The way is bad, but we lead the children in it. 12. My brother takes gifts from you, but ye write an evil word to him. 13. My house is bad, but your disciples bring the children out of it. 14. My disciples are leading their brethren to me. 15. I see and know my sons and lead them to my Lord. 16. God knows his Church and leads it out of death into his kingdom. 17. Thy commandments are good and righteous, and lead us into life. 18. Our Lord is sending His apostles to me. 19. We are sending our servants into your house, but ye are taking our gifts from us. 20. Ye are good, but your disciples are evil.

1 Before the rough breathing, the π of ἀπ' becomes φ.
2 Before the rough breathing, τ of μεθ' becomes θ.
Present Indicative of \( \varepsilon i \mu i \)

98. The present indicative of the verb \( \varepsilon i \mu i \), I am, is as follows:

Sing. 1. \( \varepsilon i \mu i \), I am.  
2. \( \varepsilon i \), thou art.  
3. \( \varepsilon \sigma \tau i(\nu) \), he is.  
Plur. 1. \( \varepsilon \sigma \mu \varepsilon \nu \), we are.  
2. \( \varepsilon \sigma \tau e \), ye are.  
3. \( \varepsilon i \sigma i(\nu) \), they are.

All these forms except \( \varepsilon i \) are enclitic. The accents given in the paradigm occur only when required by the rules given above in §92.

\( \varepsilon \sigma \tau i(\nu) \) and \( \varepsilon i \sigma i(\nu) \) have the movable \( \nu \) (see §44).

99. The verb \( \varepsilon i \mu i \) takes a predicate nominative, not an accusative, to complete its meaning.

Examples: ὁ ἀπόστολος ἀνθρωπός ἔστιν, the apostle is a man; ὁ ἀπόστολος ἔστιν ἀγαθός, the apostle is good.

In the sentence, the apostle says the word, it is asserted that the apostle does something to the word; the word is therefore the object of the action denoted by the verb, and stands in the accusative case. But in the sentence, the apostle is a man, it is not asserted that the apostle does anything to a man. A man, therefore, stands here not in the accusative case but in the predicate nominative.

100. Exercises

I. 1. οἱ μαθηταὶ σου γινώσκουσι τὴν βασιλείαν καὶ ἀγουσι τοὺς ἀδελφοὺς αὐτῶν εἰς αὐτήν.  
2. διδάσκω τοὺς ἀδελφοὺς μου καὶ λέγω αὐτοῖς παραβολὴν.  
3. ἀγεῖ με οὗ κύριος πρὸς τοὺς μαθητὰς αὐτοῦ.  
4. δι' ἐμὲ βλέπεις σὺ τὸν θάνατον, σοὶ δὲ ἔγω λέγω λόγους κακούς.  
5. διὰ σοῦ ἀγεῖ οὗ θεός τοὺς πιστοὺς εἰς τὴν βασιλείαν αὐτῶν καὶ δι' αὐτῶν τοὺς ἄλλους.  
6. δι' ἡμᾶς μένει ὁ κύριος ἐν τῷ κόσμῳ.  
7. ἔγω εἰμι δοῦλος, σὺ δὲ ἀπόστολος.  
8. ἀγαθός ἔστιν ὁ κύριος καὶ ἀγαθοὶ ἔστε.
υμεῖς. 9. μαθηταὶ ἐστε τοῦ κυρίου καὶ ἀδελφοί τῶν ἀποστόλων αὐτοῦ. 10. ὁ ἀπόστολος πιστὸς ἐστίν, οἱ δὲ δούλοι αὐτοῦ κα­κοί. 11. ἡ ἐκκλησία πιστὴ ἐστίν, ἡμεῖς δὲ βλέπομεν αὐτήν. 12. βλέπομεν σε καὶ λέγομεν σοι παραβολήν. 13. δούλοι ἐσμέν, δούλους δὲ διδάσκομεν. 14. οἱ δούλοι ἡμῶν βλέπουσιν ἡμᾶς, ἡμεῖς δὲ διδάσκομεν αὐτούς. 15. ἀφ' ὑμῶν λαμβάνει ὁ ἀδελ­φός μου δώρα καλά, καὶ πέμπει αὐταὶ πρὸς με διὰ τῶν δούλων αὐτοῦ. 16. γινώσκομεν τὴν ὁδὸν, καὶ δι' αὐτῆς ἄγομεν σε εἰς τὸν οἶκον ἡμῶν. 17. μετὰ τῶν ἀδελφῶν ἡμῶν βλέπομεν τοὺς μαθητὰς τοῦ κυρίου ἡμῶν. 18. μετὰ τὰς κακὰς βλέπεις αὐτὸν. 20. μεθ' ὑμῶν ἐσμέν ἐν τοῖς οἴκοις ὑμῶν.

II. 1. Your servants are in the house of the Lord. 2. My house is in the desert. 3. The prophet knows his disciples and brings them into his houses. 4. Through my word ye have glory. 5. On account of our children ye see evil days. 6. In our days the world is evil. 7. God knows our souls and brings them out of death. 8. Ye are our sons and we are your disciples. 9. We are in the kingdom of God with Thy faithful disciples. 10. We say a parable to thee, but thou sayest another word to us. 11. The way is bad, but we lead the children in it. 12. My brother takes gifts from you, but ye write an evil word to him. 13. My house is bad, but your disciples bring the children out of it. 14. My disciples are leading their brethren to me. 15. I see and know my sons and lead them to my Lord. 16. God knows his Church and leads it out of death into his kingdom. 17. Thy commandments are good and righteous, and lead us into life. 18. Our Lord is sending His apostles to me. 19. We are sending our servants into your house, but ye are taking our gifts from us. 20. Ye are good, but your disciples are evil.

1 Before the rough breathing, the π of ἀπ' becomes φ.

2 Before the rough breathing, τ of μετ' becomes θ.
LESSON IX

Demonstrative Pronouns. Further Uses of αὐτός.

101. Vocabulary

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>οὗτος</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτον</td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτῳ</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτον</td>
</tr>
</tbody>
</table>

The puzzling variations between οὗ and αὐ in the first syllable of this word may be fixed in the memory if it be observed that an o-vowel (in the diphthong οὖ) stands in the first syllable where an o-vowel (o or the long of it, ω) stands in the second syllable, and an α-vowel (in the diphthong αὐ) stands in the first syllable where an α-vowel (a or the closely related vowel η) stands in the second syllable.

103. The declension of ἐκεῖνος, that, is like the declension of adjectives in -οσ,-η,-ον, except that ἐκεῖνο stands instead of ἐκεῖνον in the nominative and accusative singular neuter.
104. **Use of οὗτος and ἐκεῖνος**

1. οὗτος and ἐκεῖνος are frequently used with nouns. When they are so used, the noun with which they are used has the article, and they themselves stand in the predicate, not in the attributive, position (see §§68-74).

   Examples: *This word, οὗτος ὁ λόγος or ὁ λόγος οὗτος; that word, ἐκεῖνος ὁ λόγος or ὁ λόγος ἐκεῖνος; I see this church, βλέπω ταύτην τὴν ἐκκλησίαν (or τὴν ἐκκλησίαν ταύτην); these words, οὗτοι οἱ λόγοι or οἱ λόγοι οὗτοι; those words, ἐκεῖνοι οἱ λόγοι or οἱ λόγοι ἐκεῖνοι; this good word, οὗτος ὁ καλὸς λόγος or ὁ καλὸς λόγος οὗτος.*

2. οὗτος and ἐκεῖνος are frequently used by themselves, without nouns.

   Examples: οὗτος, this man (or this person); αὕτη, this woman; τοῦτο, this thing; οὗτοι, these men; αὗται, these women; ταύτα, these things.

105. **Further Uses of αὐτός.**

In addition to its use as a personal pronoun of the third person, αὐτός is also used as follows:

1. It has an intensive use with nouns. When so used it stands in the predicate position.

   Examples: αὐτός ὁ ἀπόστολος or ὁ ἀπόστολος αὐτός, the apostle himself; αὐτὴ ἡ ἐκκλησία or ἡ ἐκκλησία αὐτὴ, the church itself; αὐτὸ τὸ δώρον or τὸ δώρον αὐτό, the gift itself.

2. It is often used with nouns to mean same. When so used it stands in the attributive position.

   Examples: ὁ αὐτός ἀπόστολος or ὁ ἀπόστολος ὁ αὐτός, the same apostle; ἡ αὐτὴ ἐκκλησία or ἡ ἐκκλησία ἡ αὐτὴ, the same church, etc.

3. In its intensive use it often goes with pronouns or with the unexpressed subject of a verb.

   Examples: αὐτός ἐγώ λέγω or αὐτός λέγω, *I myself say,*
aὐτὸς σὺ λέγεις or aὐτὸς λέγεις, thou thyself sayest; aὐτὸς λέγει, he himself says; aὐτὴ λέγει, she herself says; aὐτὸ λέγει, it itself says; aὐτοὶ ἡμεῖς λέγομεν or aὐτοὶ λέγομεν, we ourselves say; aὐτοὶ ὑμεῖς λέγετε or aὐτοὶ λέγετε, ye yourselves say; aὐτοὶ λέγουσιν, they themselves say.

106. The principal uses of adjectives and of the pronouns studied thus far may be reviewed as follows:

<table>
<thead>
<tr>
<th>The good word</th>
<th>$\begin{cases} \text{o kalós lógos.} \ \text{o lógos o kalós.} \end{cases}$</th>
</tr>
</thead>
<tbody>
<tr>
<td>The word is good</td>
<td>$\begin{cases} \text{kalós o lógos.} \ \text{o lógos kalós.} \end{cases}$</td>
</tr>
<tr>
<td>This word</td>
<td>$\begin{cases} \text{oútos o lógos.} \ \text{o lógos oútos.} \end{cases}$</td>
</tr>
<tr>
<td>That word</td>
<td>$\begin{cases} \text{ékeínos o lógos.} \ \text{o lógos ékeínos.} \end{cases}$</td>
</tr>
<tr>
<td>The word itself</td>
<td>$\begin{cases} \text{aútós o lógos.} \ \text{o lógos aútós.} \end{cases}$</td>
</tr>
<tr>
<td>The same word</td>
<td>$\begin{cases} \text{o aútós lógos.} \ \text{o lógos o aútós.} \end{cases}$</td>
</tr>
<tr>
<td>My word</td>
<td>$\text{o lógos mou.}$</td>
</tr>
<tr>
<td>His word</td>
<td>$\text{o lógos aútou.}$</td>
</tr>
<tr>
<td>I see him</td>
<td>$\text{βλέπω αὐτόν.}$</td>
</tr>
<tr>
<td>I see this man</td>
<td>$\text{βλέπω τούτον.}$</td>
</tr>
<tr>
<td>I see these things</td>
<td>$\text{βλέπω ταύτα.}$</td>
</tr>
</tbody>
</table>
NEW TESTAMENT GREEK

107. Exercises

I. 1. οὖτοι οἱ διδάσκαλοι κρίνουσιν αὐτὸν τὸν ἀπόστολον. 2. ο ὁ δὲ αὐτὸς διδάσκαλος ἔχει τὴν αὐτὴν χαρὰν ἐν τῇ καρδία αὐτοῦ. 3. νῦν λαμβάνω αὐτὸς τὸ αὐτὸ εὐαγγέλιον ἀπὸ τοῦ κυρίου μου. 4. οὖτος βλέπει ἐκείνου καὶ κρίνει αὐτὸν. 5. μετὰ τὰ ταῦτα ἔχετε αὐτοὶ τὴν ἀγάπην τοῦ κυρίου ἐν ταῖς καρδίαις ὑμῶν. 6. οὐτοὶ ἔχουσιν χαρὰν, ἐκεῖνοι δὲ ἔχουσιν ἀμαρτίαν. 7. αὕτη δὲ ἐστὶν ἡ φωνὴ τοῦ κυρίου αὐτοῦ. 8. οὖτως γινώσκομεν τοῦτον καὶ βλέπομεν τὸ πρόσωπον αὐτοῦ. 9. λαμβάνωμεν ταῦτα τὰ δώρα ἀπὸ τοῦ κυρίου καὶ ἔχουσιν αὐτὸν. 10. αὐτὸς βαπτίζεις ἐκείνου καὶ εἰ ἄδελφος αὐτοῦ. 11. εἰς τὴν αὐτὴν ἐκκλησίαν ἔγονεν τούτοις τοὺς διδασκάλους ἡμῶν. 12. αὐτὸς ἔγω ἔχω ταῦτα τὴν ἐπαγγελίαν τοῦ κυρίου μου. 13. αὐτὴ βλέπει τὸ πρόσωπον τοῦ κυρίου αὐτῆς. 14. αὐτὴ γινώσκει αὐτὴν τὴν ἀλήθειαν. 15. ἡ ἐπαγγελία σοῦ καὶ ἡ ἐπαγγελία αὐτῆς. 16. ἐκεῖνοι εἰσὶν μαθηταὶ τοῦ αὐτοῦ διδάσκαλου. 17. οὐτός ἐστὶν διδάσκαλος ἐκείνου, ἐκεῖνος δὲ τοῦτον. 18. οὖτος διδάσκει τοὺς ἁγαθοὺς καὶ αὐτὸς ἐστὶν ἁγαθός. 19. μετὰ τὰς ἡμέρας ἐκεῖνας διδάσκαλοι ἔσμεν τούτων τῶν δούλων. 20. μετὰ τῶν πιστῶν ἔχουμεν ἐπαγγελίας ἁγαθῶς, οἱ δὲ πονηροὶ βλέπουσιν ἡμέρας κακᾶς.

II. 1. These churches know the Lord Himself. 2. The same disciples know Him and see His face. 3. Those teachers judge the same churches and lead them into the same joy. 4. We ourselves have this sin in our hearts. 5. This is the love of our God. 6. These are the faithful churches of our Lord. 7. The apostle himself baptizes his brothers and leads them to thee. 8. Through this gospel we have life. 9. On account of these teachers we see death. 10. He Himself knows us and from Him we receive this promise. 11. On account of the same gospel we ourselves send these apostles to you. 12. Into this world he sends the Lord Him-
self. 13. I see this man and the brethren see him. 14. Now we are baptizing those disciples of our Lord and are sending the same disciples into the desert. 15. My disciples know my voice and bring these things to me. 16. Through these things we bring the same gospel into the same world. 17. We are disciples of the Lord, but ye are disciples of the evil one. 18. This sin leads our children into death. 19. The sins of these churches are leading other men into the same sins. 20. His disciples have this sin in their hearts and are teaching men so. 21. I know the sins of the disciples and the disciples themselves.
LESSON X


108. Vocabulary

άλλα, conj., but (stronger adversative than δέ).

ἀκοινω, I hear (may take the genitive, but also takes the accusative).

ἀμαρτωλός, ὁ, a sinner.

ἀποκρίνομαι, dep., I answer (takes the dative).

ἀρχω, I rule (takes the genitive); middle, I begin.

γίνομαι, dep., I become (takes a predicate nominative, not an accusative).

διέρχομαι, dep., I go through.

εἰσέρχομαι, dep., I go in, I enter.

ἐξέρχομαι, dep., I go out.

ἐρχομαι, dep., I come, I go.

οτί, conj., that, because.

οὐ (οὐκ before vowels, οὐχ before the rough breathing), proclitic, not.

πορεύομαι, dep., I go.

σώζω, I save.

ὑπό, prep. with gen., by (expressing agent); with accusative, under.

109. There are three voices in Greek: active, middle and passive.

The active and the passive voices are used as in English. The middle voice represents the subject as acting in some way that concerns itself, or as acting upon something that belongs to itself.

(1) Rarely the middle has the force which a verb followed by a reflexive pronoun in the objective case has in English. Thus λούω means I wash, and λούομαι means I wash myself.
But usually the force of the middle is much more subtle. Sometimes, therefore, it is impossible to make any difference in an English translation between active and middle. In the case of some verbs, on the other hand, the difference in meaning is so great that in an English translation it is necessary to use one verb for the active and an entirely different verb for the middle. For example, ἀρχω means *I rule*, and ἀρχομαι (middle) means *I begin*.

(2) The middle of λύω does not occur in the New Testament. But it is very important to learn it, since it will enable the student to recognize the middle of other verbs. The translations given in the paradigms for the middle of λύω serve to indicate, in a rough sort of way, the fundamental meaning of the middle voice, rather than the actual meaning of the middle voice of this particular verb.

(3) In the present tense the middle and passive voices are exactly alike in form, though in certain other tenses they are entirely distinct. In the exercises in this lesson, the forms which might be either middle or passive should be regarded as passive.

110. The Present Middle Indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύομαι,</td>
<td><em>I</em> loose (or am loosing) for myself.</td>
</tr>
<tr>
<td>2. λύῃ</td>
<td><em>thou</em> loosest (or art loosing) for thyself.</td>
</tr>
<tr>
<td>3. λύεται</td>
<td><em>he</em> looses (or is loosing) for himself.</td>
</tr>
<tr>
<td>1. λύομεθα,</td>
<td><em>we</em> loose (or are loosing) for ourselves.</td>
</tr>
<tr>
<td>2. λύεσθε</td>
<td><em>ye</em> loose (or are loosing) for yourselves.</td>
</tr>
<tr>
<td>3. λύονται</td>
<td><em>they</em> loose (or are loosing) for themselves.</td>
</tr>
</tbody>
</table>
The personal endings in the middle and passive of the so-called primary tenses are -μαι, -σαι, -ται, -μεθα, -σθε, -νται. Between the stem and the personal endings is placed, in the present tense, the variable vowel o /ε (o standing before μ and ν, ε before other letters). The second person singular, λύη, is a shortened form instead of λύεσαι.1

The Present Passive Indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύομαι, I am being loosed.</td>
<td>1. λύομεθα, we are being loosed.</td>
</tr>
<tr>
<td>2. λύη, thou art being loosed.</td>
<td>2. λύεσθε, ye are being loosed.</td>
</tr>
<tr>
<td>3. λυεται, he is being loosed.</td>
<td>3. λύονται, they are being loosed.</td>
</tr>
</tbody>
</table>

The present active indicative, λύω, it will be remembered, can be translated either I loose or I am loosing. The passive of I loose, in English, is I am loosed; the passive of I am loosing is I am being loosed. Both I am loosed and I am being loosed might, therefore, have been given in the translation of λύομαι (passive). But I am loosed is so ambiguous that the student is advised, at least in the earlier lessons, to adopt the alternative translation. I am loosed may mean I am now in a loosed condition, in which case it indicates a present state resultant upon a past action and would be translated, not by the present tense, but by the perfect tense in Greek.

Example: σώζομαι means I am being saved. It represents the action as taking place at the present time. It could also be translated I am saved in such a sentence as every day I am saved from some new trouble. Here I am

1 An alternative form for λύη is λυετ. But the former seems to be preferred in the New Testament.
saved is present because it indicates customary action. But in the majority of cases I am saved means I am in a saved condition resultant upon an action that took place in the past. And in these cases the English sentence I am saved would be translated by the perfect tense, not by the present tense, in Greek. It will be seen, therefore, that the translation I am loosed for λύομαι, though it is not wrong (since λύομαι may sometimes be translated in this way), would be misleading.

114. υπό with the Genitive

The preposition υπό with the genitive expresses the agent by which an action is performed. This usage occurs principally with the passive voice.

Example: ο απόστολος λύει τὸν δούλον means the apostle looses the servant. If the same thought be expressed by the passive voice, the object of the active verb becomes the subject of the passive and the subject of the active verb becomes υπό with the genitive. Thus ο δούλος λύεται υπό του αποστόλου means the servant is being loosed by the apostle.

115. The Dative of Means

The simple dative without any preposition sometimes expresses means or instrument.

Examples:
(1) ἐγείρονται τῷ λόγῳ τοῦ κυρίου, they are being raised up by (by means of) the word of the Lord. Compare ἐγείρονται υπὸ τοῦ κυρίου, they are being raised up by the Lord. The comparison will serve to distinguish υπό with the genitive (expressing the active personal agent) from the dative expressing means.

(2) ἀγομεν τοὺς δούλους μετὰ τῶν νιῶν αὐτῶν λόγους κα-
λοῖς, we are leading the servants with their sons with good words. This example will serve to distinguish the dative expressing means from μετά with the genitive expressing accompaniment. The two ideas, though they are logically quite distinct, happen often to be expressed by the same preposition, with, in English. μετά with the genitive means with in the sense of in company with; the dative means with in the sense of by means of.

116. Deponent Verbs

Many verbs have no active forms, but only middle or passive forms with active meaning. These verbs are called deponent.

Example: πορεύομαι is passive in form, like λύομαι, but it is active in meaning, like λύω. It means simply I go or I am going.

117. Compound Verbs

Prepositions are frequently prefixed to verbs. The meaning of the verb is modified by the preposition in a way that is often easily understood from the common meaning of the preposition. Sometimes, however, the matter is not so simple; sometimes the meaning of the compound verb cannot easily be determined from the separate meanings of its two component parts.

Example: ἐκ means out of, and πορεύομαι means I go. Hence ἐκπορεύομαι means I go out. But the meaning of ἀποκρίνομαι, I answer, is not easily derived from the meanings of its component parts.

118. The Position of ὅ

The negative, ὅ, precedes the word which it negatives. And since in the great majority of cases the nega-
tive in a sentence negatives the verb, the normal place of
οὐ is immediately before the verb.
Examples: οὐ λύω, I do not loose, or I am not loosing; οὐ
λύομαι, I am not being loosed.

119. Various Cases With Verbs

Many verbs take the genitive case and many the dative
case to complete their meaning, where the corresponding
verbs in English take a direct object.
Examples: ἀκοῦω τῆς φωνῆς, I hear the voice (but ἀκούω
may also take the accusative); ἀποκρίνομαι τῷ ἀποστόλῳ,
I answer the apostle.

120. Exercises

I. 1. λύονται οὗτοι οἱ δοῦλοι υπὸ τοῦ κυρίου. 2. τῷ λόγῳ
τοῦ κυρίου ἀγόμεθα εἰς τὴν ἐκκλησίαν τοῦ θεοῦ. 3. οὐκ ἀκοῦετε τῆς φωνῆς τοῦ προφήτου, ἀλλ' ἐξέρχεσθε ἐκ τοῦ οἶκου αὐτοῦ. 4. τῷ λόγῳ αὐτοῦ τοῦ κυρίου γίνεσθε μαθηταὶ αὐτοῦ. 5. ἐκεῖνοι οἱ ἁγαθοὶ διδάσκαλοι οὐκ εἰσέρχονται εἰς τοὺς οἴκους τῶν ἁμαρτωλῶν. 6. οὗ βαπτίζονται οἱ ἁμαρτωλοὶ υπὸ τῶν ἀποστόλων, ἀλλ' ἐξέρχονται ἐκ τοῦτων τῶν οἴκων πρὸς ἄλλους διδάσκαλους. 7. λέγετε ἐκείνοις τοῖς ἁμαρτωλοῖς ὅτι σώζεσθε υπὸ τοῦ θεοῦ ἀπὸ τῶν ἁμαρτιῶν ὑμῶν. 8. ἀρχεῖ αὐτὸς ὁ θεὸς τῆς βασιλείας αὐτοῦ. 9. εἰρήνην ἔχει ἡ ἐκκλησία, ὅτι σώζεται υπὸ τοῦ κυρίου αὐτῆς. 10. οὐκ ἀποκρινόμεθα τῷ ἀποστόλῳ ὅτι οὐ γινώσκομεν αὐτόν. 11. οὐχ ὑπὸ τῶν μαθητῶν σώζη ἀπὸ τῶν ἁμαρτιῶν σου, ἀλλ' ὑπὶ αὐτοῦ τοῦ θεοῦ. 12. οὗ πορεύη ἐν τῇ ὁδῷ τῇ κακῇ, ἀλλὰ σώζῃ ἀπὸ τῶν ἁμαρτιῶν σου καὶ οἱ ἁδελφοὶ σου ἀκούοντι τῆς φωνῆς τοῦ κυρίου. 13. μετὰ τῶν ἁδελφῶν αὐτοῦ ἄγεται εἰς τὴν βασιλείαν τοῦ θεοῦ τῇ φωνῇ τῶν ἀποστόλων. 14. οὐ γίνῃ μαθητής τοῦ κυρίου, ὅτι οὐκ εἰσέρχη εἰς τὴν ἐκκλησίαν αὐτοῦ.

The final vowel of ἀλλά is often elided before a word that begins
with a vowel. The elision is marked by an apostrophe.
II. 1. These churches are being saved by God from death. 2. I am being saved by Him and am being taught by His word. 3. We are becoming disciples of the good apostle, but ye are not hearing his voice. 4. I am a sinner, but am being taught by the apostles of the Lord. 5. I am an evil servant, but thou art becoming a teacher of this church. 6. The evil men say to those churches that our brethren do not see the face of the Lord. 7. The world is being destroyed by the word of our God. 8. We know the Lord because we receive good gifts from Him and are being taught by Him in parables. 9. Thou art writing these things to thy brethren and art being saved from thy sin. 10. He is teaching others and is himself being taught by this apostle. 11. That disciple is not answering this prophet, because he does not know his words. 12. Thou art saying to this church that thou art a bad servant. 13. You are abiding in that temple, because you are not servants of the Lord. 14. We do not see the faces of our Lord's disciples, because we are not in their houses. 15. In our Lord's house are joy and peace. 16. God rules this world by His word. 17. These sinners are not entering into the Lord's house, but are going out into the desert. 18. These words are being written by God to His faithful churches.

1 The phrase should be turned around into the form, *the disciples of our Lord*, before it is translated into Greek. A similar transposition should be made in other similar phrases.
LESSON XI

Imperfect Active Indicative. Imperfect Indicative of εἰμί. Accent of ἐστι(ν).

121. Vocabulary

αἴρω, I take up, I take away.
ἀναβαίνω, I go up (ἀνα- means up).
ἀποθνήσκω, I die.
ἀποκτείνω, I kill.
ἀποστέλλω, I send (πέμπω is the general word for send, while ἀποστέλλω means I send with a commission).
ἀρτος, ὁ, a piece of bread, a loaf, bread.
βαίνω, I go (the simple verb does not occur in the New Testament, but the compounds with various prepositions are exceedingly common).
ἐσθίω, I eat.
κατά, prep. with gen., against; with acc., according to (κατά, of which the original meaning was down, has many meanings in the New Testament).
καταβαίνω, I go down.
μέν... δέ, on the one hand... on the other (used in contrasts, the μέν often being best left untranslated and the δέ being then best translated by but).
οὐκέτι, adv., no longer.
παρά, prep. with gen., from; with dat., beside, in the presence of; with acc., alongside of.
παραλαμβάνω, I receive, I take along.
σὺν, prep. with dat., with (a close synonym of μετά with gen.).
συνάγω, I gather together.
tότε, adv., then.
122. In present time there is no special form of the verb in Greek to indicate continued action—there is no distinction in Greek between *I loose* and *I am loosing*. But in past time the distinction is made even more sharply than in English.

The tense which in the indicative is used as the simple past tense is called the aorist. It will be studied in Lesson XIV.

The tense which denotes continued action in past time is called the imperfect.

The aorist active indicative of λύω means *I loosed*, etc., whereas the imperfect active indicative means *I was loosing*, etc. This distinction should be carefully observed.

123. The imperfect active indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔλυον, <em>I was loosing.</em></td>
<td>1. ἔλυομεν, <em>we were loosing.</em></td>
</tr>
<tr>
<td>2. ἔλυς, <em>thou wast loosing.</em></td>
<td>2. ἔλυετε, <em>ye were loosing.</em></td>
</tr>
<tr>
<td>3. ἔλυε(ν), <em>he was loosing.</em></td>
<td>3. ἔλυον, <em>they were loosing.</em></td>
</tr>
</tbody>
</table>

124. The imperfect indicative, like the indicative of the other secondary tenses (see §20, footnote), places an augment at the beginning of the stem of the verb.

125. In verbs that begin with a consonant the augment consists in an ἐ- prefixed to the stem.

Examples: ἔλυον, *I was loosing*; ἐγίνωσκων, *I was knowing*.

126. In verbs that begin with a vowel, the augment consists in the lengthening of that vowel. But a lengthens not to long a but to η.

Examples: The imperfect of ἔγειρω is ἑγείρον; of ἀκούω, ἡκούον; of αἱρω, ἡρον.
127. The personal endings in the active of the secondary tenses are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>-ν</td>
<td>-μεν</td>
</tr>
<tr>
<td>2.</td>
<td>-σ</td>
<td>-τε</td>
</tr>
<tr>
<td>3. none</td>
<td></td>
<td>-ν (or -σαν)</td>
</tr>
</tbody>
</table>

128. The variable vowel (placed between the stem and the personal endings) is, in the imperfect as in the present, o before μ and ν and e before other letters.

129. The third person singular, ελυε(ν), has the movable ν (under the conditions mentioned in §44).

130. It will be observed that the first person singular and the third person plural are alike in form. Only the context can determine whether ελυον means I was loosing or they were loosing.

Augment of Compound Verbs

131. In compound verbs (see §117), the augment comes after the preposition and before the stem. If the preposition ends with a vowel, that vowel is usually dropped both before a verb that begins with a vowel and before the augment.

Examples: The imperfect of ἐκβάλλω is ἐζέβαλλον; of ἀποκτείνω, ἀπέκτεινον; of ἀπάγω, ἀπῆγον.

132. It should be observed that the accent does not go back of the augment. Thus ἀπῆγον is correct, not ἀπηγο. 

133. Imperfect Indicative of εἰμί

The imperfect indicative of εἰμί is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἦμην, I was.</td>
<td>ἦμεν, we were.</td>
</tr>
<tr>
<td>2.</td>
<td>ἦς, thou wast.</td>
<td>ἦτε, ye were.</td>
</tr>
<tr>
<td>3.</td>
<td>ἦν, he was.</td>
<td>ἦσαν, they were.</td>
</tr>
</tbody>
</table>
134. **Accent of ἐστι(ν).**

After ὁυκ and certain other words the third person singular present indicative of εἰμί is accented on the first syllable. This does not apply to the other forms of εἰμί. Thus ὁυκ ἐστιν, but ὁυκ ἔσμεν, etc.

135. **Exercises**

I. 1. ἡκούομεν τῆς φωνῆς αὐτοῦ ἐν ἑκείναις ταῖς ἡμέραις, νῦν δὲ οὐκέτι ἀκούομεν αὐτῆς. 2. ὁ δὲ μαθητὴς τοῦ κυρίου ἔλεγε παραβολὴν τοῖς ἀδελφοῖς αὐτοῦ. 3. ἀπέκτεινον οἱ δούλοι τὰ τέκνα σὺν τοῖς μαθηταῖς. 4. τότε μὲν κατέβαινον εἰς τὸν ὀίκον, νῦν δὲ οὐκέτι καταβαίνω. 5. παρελαμβάνετε τὸν ἅρτον παρὰ τῶν δούλων καὶ ἡσθίετε αὐτὸν. 6. διὰ τὴν ἀλήθειαν ἀπέθυψαν οἱ μαθηταὶ ἐν ταῖς ἡμέραις ἑκείναις. 7. συνήγεν οὗτος ὁ ἀπόστολος εἰς τὴν ἐκκλησίαν τοὺς μαθητὰς τοῦ κυρίου ἡμῶν. 8. νῦν μὲν διδασκόμεθα ὑπὸ τῶν ἀποστόλων, τότε δὲ ἐδιδάσκομεν ἡμεῖς τὴν ἐκκλησίαν. 9. ὁ κύριος ἡμῶν ἦρε τὰς ἁμαρτίας ἡμῶν. 10. τότε μὲν ἀνέβαινον εἰς τὸ ιερόν, νῦν δὲ οὐκέτι ἀναβαίνουσιν. 11. πονηρὸς ἦτε, ἀγαθοὶ δὲ ἐστέ. 12. ὑμεῖς μὲν ἐστε ἀγαθοὶ, ἡμεῖς δὲ ἐσμεν πονηροὶ. 13. τότε ἡμὴν ἐν τῷ ιερῷ καὶ ἐδιδασκέ με ὁ κύριος. 14. λέγομεν ὑμῖν ὅτι ἐν τῷ οἴκῳ ὑμῶν ἠμεν. 15. ἔξεβαλλες αὐτοὺς ἐκ τοῦ ιεροῦ. 16. ἀπέστελλον οἱ ἄνθρωποι τοὺς δούλους αὐτῶν πρὸς ἡμᾶς. 17. ὁ κύριος ἀπέστελλεν ἄγγελους πρὸς ἡμᾶς. 18. ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος οὐκ ἔβλεπεν αὐτὸν. 19. δούλος ἦς τοῦ πονηροῦ, ἀλλὰ νῦν οὐκέτι εἰ δούλος: 20. τούτῳ ἐστὶ τὸ δώρον τοῦ ἄνθρωπου, καλὸν δὲ οὐκ ἐστιν.

II. 1. The servant was saying these words against them. 2. According to the word of the apostle, they were going up into the temple. 3. The Lord was in His temple. 4. They were killing our children. 5. Ye were dying in those days on account of the kingdom of God. 6. Thou wast taking away the sins of Thy disciples. 7. The prophet
was sending the same servants into the small house.  8. We are no longer sinners, because we are being saved by the Lord from the sin of our hearts.  9. I was receiving this bread from the apostle's servants.  10. Then he was writing these things to his brethren.  11. In that hour we were in the desert with the Lord.  12. They are good, but they were evil.  13. Thou wast good, but we were sinners.  14. Then I was a servant, but now I am a son.  15. The sons of the prophets were gathering these things together into the temple.  16. Now I am being sent by the Lord to the children of the disciples, but then I was sending the righteous men into the desert.
LESSON XII

Imperfect Middle and Passive Indicative
Singular Verb with Neuter Plural Subject
Uses of καί and οὔδε

136. Vocabulary

άπέρχομαι, dep., I go away.

βιβλίον, τό, a book.

δαιμόνιον, τό, a demon.

δέχομαι, dep., I receive.

ἐκπορεύομαι, dep., I go out.

ἐργον, τό, a work.

ἐτι, adv., still, yet.

θάλασσα, ἡ, a lake, a sea.

καί, conj., and, also, even; καί...

κατέρχομαι, dep., I go down.

κατάρχομαι, dep., I go down.

οὔδε, conj., and not, nor, not even; οὔδε...

ουδέ, conj., and not, nor, not even; οὔδε...

ποιμώ, adv., not yet.

περί, prep. with gen., concerning, about; with acc., around.

πλοῖον, τό, a boat.

συνέρχομαι, dep., I come together.

ὑπέρ, prep. with gen., in behalf of; with acc., above.

137. As in the present tense, so also in the imperfect, the middle and passive voices are alike in form.

138. The imperfect middle indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔλυόμην, I was loosing for myself.</td>
<td>1. ἔλυόμεθα, we were loosing for ourselves.</td>
</tr>
<tr>
<td>2. ἔλυον, thou wast loosing for thyself.</td>
<td>2. ἔλυεσθε, ye were loosing for yourselves.</td>
</tr>
<tr>
<td>3. ἔλυετο, he was loosing for himself.</td>
<td>3. ἔλυοντο, they were loosing for themselves.</td>
</tr>
</tbody>
</table>
139. The personal endings in the middle of the secondary tenses are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-μην</td>
<td>-μεθα</td>
</tr>
<tr>
<td>2</td>
<td>-σο</td>
<td>-σθε</td>
</tr>
<tr>
<td>3</td>
<td>-το</td>
<td>-ντο</td>
</tr>
</tbody>
</table>

140. The variable vowel, as in the active of the imperfect, and in all three voices of the present, is o before μ and ν and e before other letters.

141. In the second person singular, ἔλυον is a shortened form for an original ἔλυεσο.

142. Great care should be taken to pronounce clearly both the long vowel in the ultima of the form ἔλυομην and the accent on the penult.

143. The imperfect passive indicative of λύω is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἔλυομην, I was being loosed.</td>
<td>ἔλυομεθα, we were being loosed.</td>
</tr>
<tr>
<td>2</td>
<td>ἔλυον, thou wast being loosed.</td>
<td>ἔλυεσθε, ye were being loosed.</td>
</tr>
<tr>
<td>3</td>
<td>ἔλυετο, he was being loosed.</td>
<td>ἔλυοντο, they were being loosed.</td>
</tr>
</tbody>
</table>

144. Verbs which are deponent in the present are also deponent in the imperfect.

Example: The imperfect indicative of ἔρχομαι, I come, is ἡρχόμην, I was coming.

145. The Neuter Plural Subject

A neuter plural subject may have its verb in the singular.

Examples: τὰ δαιμόνια ἔξερχεται, the demons go out; ταῦτα ἐστι τὰ καλὰ δῶρα, these are the good gifts.
This strange idiom, however, is by no means invariable in New Testament Greek; the neuter plural subject often has its verb in the plural like any other plural verb.

Example: τὰ τέκνα σώζονται, the children are being saved.

**Uses of καὶ and οὐδὲ**

146. The simple connective use of καὶ, where it means and, has already been studied. But καὶ has other uses. Frequently it means also or even. When it is thus used, it stands before the word with which it is logically connected. In the case of also, the English order is the reverse of the Greek order; in the case of even, it is the same as the Greek order.

Examples: τοῦτο δὲ καὶ ἐγὼ λέγω, but this I also say; γυνώσκουσι καὶ τὰ τέκνα τὸν νόμον, even the children know the law.

147. οὐδὲ, like καὶ, is often simply connective and means and not or nor. But like καὶ it has other uses. It often means not even.

Examples: τοῦτο δὲ οὐ λέγω ἐγὼ οὐδὲ λέγουσιν αὐτῷ οἱ ἄλλοι, but this I do not say, nor do the others say it (simple connective use of οὐδὲ); τὴν δόξαν τοῦ θεοῦ βλέπουσιν οὐδὲ οἱ μαθηταί, not even the disciples see the glory of God.

148. Finally, καὶ . . . καὶ and οὐδὲ . . . οὐδὲ are used cor-relatively, and mean, respectively, both . . . and, and nei-ther . . . nor.

Examples: (1) τοῦτο λέγουσιν καὶ οἱ ἀπόστολοι καὶ οἱ δούλοι, both the apostles and the servants say this; (2) τοῦτο λέγουσιν οὐδὲ οἱ ἀπόστολοι οὐδὲ οἱ δούλοι, neither the apostles nor the servants say this.
Exercises

I. 1. εγράφοντο οὕτως οἱ λόγοι ἐν βιβλίω. 2. ἐδιδασκόμην ὑπ’ αὐτοῦ ἐκ τῶν βιβλίων τῶν προφητῶν. 3. ἐν ἐκείναις ταῖς ἡμέραις καὶ ἐδιδασκόμεθα ὑπ’ αὐτοῦ καὶ ἐδιδάσκομεν τοὺς ἁλλούς, ἀλλὰ νῦν οὐδὲ διδασκόμεθα οὐδὲ διδάσκομεν. 4. ἀπήρχοντο οἱ ἀμαρτωλοὶ πρὸς τὴν θάλασσαν. 5. ἐξεπορεύετο πρὸς αὐτὸν ἡ ἐκκλησία, ἀλλὰ νῦν οὐκέτι ἐκπορεύεται. 6. οὗτω βλέπομεν τὸν κύριον ἐν τῇ δόξῃ αὐτοῦ, ἀλλὰ ἐδιδασκόμεθα ὑπ’ αὐτοῦ καὶ ἐν ταῖς ἡμέραις ταῖς κακαῖς. 7. ἔλεγετο ἐν τῷ ἱερῷ καλὸς λόγος περὶ τοῦτον τοῦ ἀποστόλου. 8. περὶ αὐτοῦ ἐβλέποντο ή δόξα αὐτοῦ. 9. ἐφέρετο τὰ δόρα καὶ πρὸς τοὺς πονηροὺς. 10. ἐδέχον τὰ βιβλία ἀπὸ τῶν προφητῶν. 11. συνήρχοντο οἱ μαθηταὶ πρὸς τοῦτον. 12. τὰ ἔργα τοῦ πονηροῦ πονηρά ἦστιν. 13. οὐδὲ αὐτὸς πονηρὸς οὐδὲ τὰ ἔργα πονηρά. 14. ὑπὲρ τῆς ἐκκλησίας αὐτοῦ ἀπέθνησεν ὁ κύριος. 15. οὐκ ἦστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 16. ἐν τῷ πλοῖῳ ἤγεον πρὸς τὸν κύριον διὰ τῆς θαλάσσης. 17. ἐξήρχεσθε ἐκ τῶν οἴκων ὑμῶν. 18. τάυτα τὰ δαιμόνια ἢ ἐξήρχετο διὰ τοῦ λόγου αὐτοῦ. 19. ἢκούοντο καὶ ἢκουον ἀκούονται καὶ ἀκούονται. 20. ἠρχόμην πρὸς τὸν κύριον, ἤγεον δὲ καὶ τοὺς ἀλλοὺς.

II. 1. Those words were being heard by the same apostle, but now they are no longer being heard. 2. These books were being written by him in behalf of his servants. 3. I was not yet being taught by this man, but I was leading the others to him. 4. Ye are not above me nor am I above you. 5. Thou wast sending others to him and wast being sent by him to others. 6. The demons were going out of the children. 7. Ye were coming in and going out in the church. 8. We were not yet going away to the sinners, but were still hearing the voice of the apostle and were being taught concerning the Lord out of the books of the prophets. 9. They were going down to the sea.
and were going through it in boats. 10. Neither the evil nor the good were answering the Lord. 11. We were both seeing and hearing these disciples. 12. Thou wast being saved by the word of the Lord. 13. Not by your works but by the Lord were ye being saved from your sins. 14. Not even the good are saved by works. 15. Through the word of the Lord we were becoming good disciples. 16. Thou wast not dying in behalf of him, but he was dying in behalf of thee.
NEW TESTAMENT GREEK

LESSON XIII

Future Active and Middle Indicative

150. Vocabulary

άναβλέπω, fut. άναβλέψω, I look up, I receive my sight.
βήσομαι, I shall go, dep. fut. of βαίνω.
γενῆσομαι, I shall become, dep. fut. of γίνομαι.
γνώσομαι, I shall know, dep. fut. of γνώσκω.
διδάξω, I shall teach, fut. of διδάσκω.
διώκω, fut. διώξω, I pursue, I persecute.
δοξάζω, fut. δοξάσω, I glorify.
ελεύσομαι, I shall come, I shall go, dep. fut. of ἔρχομαι.
ἐξω, I shall have, fut. of ἔχω (note the breathing).
κηρύσσω, fut. κηρύξω, I proclaim, I preach.
λήμψομαι, I shall take, dep. fut. of λαμβάνω.
προσεύχομαι, dep., fut. προσεύχομαι, I pray.

151. The present and imperfect tenses, in all three voices, are formed on the present stem, to which the personal endings, being joined to the stem by the variable vowel o/ε, are added.

But the future active and middle are formed on the future stem, which is formed by adding the tense suffix σ to the stem of the verb. Thus, while λυ- is the stem of the verb (which in the case of λύω is also the present stem), λυσ- is the future stem.

152. The future, being a primary tense, has primary personal endings like the present tense. The variable vowel is also the same. Therefore the future active and
middle indicative are conjugated exactly like the present active and middle, except that the future has λυσ- at the beginning instead of λυ-.

153. It will be remembered that in the present and imperfect tenses the middle and passive are alike in form. But in the future the passive is quite different from the middle and will be reserved for a subsequent lesson. λύσομαι, therefore, means I shall loose for myself, but it does not mean I shall be loosed.

154. The future active indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύσω, I shall loose.</td>
<td>1. λύσομεν, we shall loose.</td>
</tr>
<tr>
<td>2. λύσεις, thou wilt lose.</td>
<td>2. λύσετε, ye will loose.</td>
</tr>
<tr>
<td>3. λύσει, he will loose.</td>
<td>3. λύσουσι(ν), they will loose.</td>
</tr>
</tbody>
</table>

155. The future middle indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύσομαι, I shall loose for myself.</td>
<td>1. λύσόμεθα, we shall loose for ourselves.</td>
</tr>
<tr>
<td>2. λύση, thou wilt loose for thyself.</td>
<td>2. λύσεσθε, ye will loose for yourselves.</td>
</tr>
<tr>
<td>3. λύσεται, he will loose for himself.</td>
<td>3. λύσονται, they will loose for themselves.</td>
</tr>
</tbody>
</table>

156. *Future Active and Middle of Stems Ending in a Consonant*

When the stem of a verb ends in a consonant, the addition of the tense suffix σ brings two consonants together. The following results then occur:

1. π, β, φ (called labial mutes because they are pro-
nounced by means of the lips) form with the following σ the double consonant ψ (ps).

Examples: The future of πέμπω is πέμψω, and of γράφω, γράψω.

(2) κ, γ, χ (called palatal mutes because they are pronounced by means of the palate) form with the following σ the double consonant ξ (ks).

Examples: The future of ἀγω is ἀξω, and of ἀρχω, ἀρξω.

(3) τ, δ, θ (called lingual mutes because they are formed by means of the tongue) drop out before the σ.

Example: The future of πείθω is πείσω.

Formation of the Future Stem and Other Tense Stems of Various Verbs

157. In the case of many verbs the verb stem is different from the present stem.

Examples: (1) The verb stem of κηρύσσω is not κηρυσσ- but κηρυκ-. From κηρυκ- the future κηρύξω is formed by the rule given in §156. (2) The verb stem of βαπτίζω is not βαπτίζ- but βαπτώ-. From βαπτώ- the future βαπτίσω is formed by the rule given in §156.

158. In general, the future of a Greek verb cannot certainly be formed by any rules; it must be looked up in the lexicon for every individual verb, so numerous are the irregularities.

159. The Greek verb is for the most part exceedingly regular in deriving the individual forms indicating voice, mood, person and number from the basal tense stems. But the formation of those basal tense stems from the stem of the verb (and still more from the present stem) is often exceedingly irregular. The basal tense stems, from which all the rest of the verb is formed, are six in number. These six, given with the personal ending for the first person singu-
lar indicative, are called the principal parts. So far, only two of the six principal parts of λύω have been learned. From the first of the principal parts, λύω, all of the present and imperfect in all three voices is formed; from the second, λύσω, all of the future active and middle. The present and imperfect together form the present system; the future active and middle form the future system.

160. The regularity of the Greek verb in making the individual forms within each tense system from the first form of the tense system, and the great irregularity in making the first forms themselves, may be illustrated by the very irregular verb έρχομαι. The student would certainly never have expected that the future of έρχομαι would be έλίύσομαι; but once he has learned from the lexicon that έλίύσομαι is the first person singular of the future, the third plural, έλίύσονται, for example, can be derived from it exactly as λύσονται is derived from λύσομαι, which in turn is derived from λύσω.

161. From this point on, it will be assumed that the student will use the general vocabularies at the back of the book. The method of using them may be illustrated as follows:

(1) Suppose it is desired to translate they will begin into Greek. The first step is to look up the word begin in the English-Greek vocabulary. It is there said that begin is expressed by the middle voice of ἀρχω. The next step is to look up the word ἀρχω in the Greek-English vocabulary. With it, in the Greek-English vocabulary, the principal parts are given. The second of the principal parts is the future ἀρξω. It is the future which is desired, because they will begin is future. But it is the middle voice of ἀρξω which means begin. Therefore we are looking for the future middle indicative
(third person plural). That can be derived from ἀρξω after the analogy of λύω. If the paradigm of λύω be consulted, it will be discovered that the future middle indicative, third person plural, is formed from the second of the principal parts by retaining the λυσ- of λύσω and putting on -ονται instead of -ω. Treating ἀρξω in the same way, we keep ἀρξ- and add-ονται to it. Thus ἀρξονται is the form desired.

(2) If the form σώσει is found in the Greek-English exercises, the student will naturally guess that the second σ is the sign of the future just as the σ is in ὑσα. He will therefore look up verbs beginning with σω-. Without difficulty σώξω will be found, and its future (the second of the principal parts) is discovered to be σώσσω, of which, of course, σώσει is simply the third person singular.

(3) Similarly, if the student sees a form ἀξω he should at once surmise that the σ concealed in the double consonant ξ is the σ of the future. The present, therefore, will naturally be ἀκω or ἀγω or ἀχω. It may be necessary to try all three of these in the vocabulary until it be discovered that ἀγω is correct.

Of course these processes will soon become second nature and will be performed without thought of the individual steps.

162. The more difficult forms will be listed separately in the vocabularies, with references to the verbs from which they come.

163. But the forms of compound verbs will not be thus listed. For example, if the student sees ἀπελεύσσεθε in the exercises, he should observe that ἀπ- is evidently the preposition ἀπό with its final vowel elided. The simple verb form, then, with the preposition removed, is ἔλεύσσεθε. The first person singular would be ἔλεύσομαι. This form
will be found in the Greek-English vocabulary and will be designated as the future of ἔρχομαι. Therefore, since ἐλεύ-σεσθε comes from ἔρχομαι, ἀπελεύσεσθε will come from ἀπέρχομαι, and that is the verb which the student must finally look up.

164. Deponent Future of Certain Verbs

Some verbs are deponent in one tense but not in another.

Examples: βαίνω has a future of the middle form, βήσομαι. It is thus deponent in the future but not in the present.

165. Exercises

I. 1. ἀξεῖ ὁ κύριος τοὺς μαθητὰς αὐτοῦ εἰς τὴν βασιλείαν. 2. γνωσόμεθα καὶ τοὺς ἀγαθοὺς καὶ τοὺς πονηροὺς. 3. λήμψεσθε τὰ πλοῖα ἐκ τῆς θαλάσσης. 4. λύσεις τοὺς δούλους. 5. ἔξουσιν οἱ πονηροὶ οὐδὲ χαρὰν οὐδὲ εἰρήνην. 6. ἐν ἐκείνῃ τῇ ὥρᾳ ἐλεύσεται ὁ υἱὸς τοῦ ἄνθρωπον σὺν τοῖς ἁγγέλοις αὐτοῦ. 7. ἀμαρτωλοὶ ἔστε, γενήσεσθε δὲ μαθηταὶ τοῦ κυρίου. 8. διώκουσιν οἱ πονηροὶ τοὺς προφήτας, ἀλλ' ἐν ταῖς ἡμέρας τοῦ υἱοῦ τοῦ ἄνθρωπον οὐκέτι διώξουσιν αὐτούς. 9. ἐπιστεύετε τῷ θεῷ σου καὶ δοξάσετε αὐτόν. 10. τότε γνώσεσθε ὅτι αὐτὸς ἔστιν ὁ κύριος. 11. ταῦτα γνώσομαι οὐδὲ ἐγώ. 12. ἄλλους διδάξει οὗ δοῦλος, ἀλλ' ἔμε διδάξει ὁ διδάσκαλος ὁ πιστός. 13. ἐκεῖνα λήμψονται οἱ ἀπόστολοι, ταῦτα δὲ καὶ οἱ ἀδελφοὶ. 14. διὰ τοῦ λόγου τοῦ κυρίου ἀναβλέψουσιν οἱ τυφλοὶ οὕτω. 15. ὁ προφήτης αὐτὸς γράψει ταῦτα ἐν ταῖς γραφαῖς. 16. ἐλεύσονται κακαὶ ἡμέραι. 17. ἀπελεύσῃ καὶ σὺ εἰς τὰς οδοὺς τῶν ποιημάτων καὶ διδάξεις οὕτως τοὺς ἄνθρώπους. 18. κηρύξουσιν καὶ αὐτοὶ τὸ εὐαγγέλιον ἐν τούτῳ τῷ κόσμῳ τῷ κακῷ. 19. ἐλεύσεται καὶ αὕτη πρὸς αὐτόν, καὶ αὐτὸς διδάξει αὐτήν. 20. ὁ υἱὸς τοῦ ἄνθρωπον, the Son of Man. This is the form in which the phrase occurs in the gospels as a self-designation of Jesus.
ἐκηρύσσετο τὸ εὐαγγέλιον ἐν ταῖς ἡμέραις ταῖς κακαῖς, κηρύσσεται δὲ καὶ νῦν, ἄλλ' ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐλεύσεται ὁ κύριος αὐτός.

II. 1. The Church will send servants to me. 2. These women will become good. 3. These words I shall write in a book. 4. These things will come into the world in those days. 5. Now he is not yet teaching me, but in that hour he shall both teach me and know me. 6. They were pursuing these women in the evil days, and they will pursue them even into the other places. 7. Then will blind men pray to the Lord, but evil men will not pray. 8. The gifts were being taken by us from the children, but we shall take them no longer. 9. We shall pray for (in behalf of) the same children in the Church. 10. In this world we have death, but in the kingdom of God we shall have both love and glory. 11. Then we were being taught by the apostles, but in that day we also shall teach. 12. In those days I was persecuting you, but now ye shall persecute me. 13. Thou wilt not go down to the sea, but wilt pursue these women with their children into the desert. 14. They were preaching this gospel, but now they will no longer preach it. 15. These things are evil, but you will have good things in that day. 16. The Lord will come to His Church in glory.
LESSON XIV
First Aorist Active and Middle Indicative Constructions with πιστεύω.

166. Vocabulary

άπολύω, άπολύσω, απέλυσα, I release.

έκήρυξα, I preached, I proclaimed, aor. of κηρύσσω.

ἐπιστρέφω, ἐπιστρέψω, ἐπιστρέψα, I turn, I return.

ἐτοιμάζω, ἐτοιμάσω, έτοιμασα, I prepare.

θαυμάζω, θαυμάσω, έθαύμασα, I wonder, I marvel, I wonder at.

θεραπεύω, θεραπεύσω, έθεραπεύσα, I heal.

πιστεύω, πιστεύσω έπίστευσα, I believe.

υποστρέφω, υποστρέψω, ύπεστρεψα, I return.

167. The first aorist is not a different tense from the second aorist, which will be studied in the next lesson, but first aorist and second aorist are merely two different ways of forming the same tense of a verb. Thus the English I loved is not a different tense from I threw, but the verb love and the verb throw form the "preterit" (simple past tense) in two different ways.

168. The aorist is like the imperfect in that it refers to past time. But the imperfect refers to continuous action in past time, while the aorist is the simple past tense. Thus the imperfect ἔλυον means I was loosing, while the aorist ἔλυσα means I loosed. It will be remembered that in present time this distinction between the simple assertion of the act and the assertion of continued (or repeated) action is not made in Greek (λύω, therefore, means either I loose or I am loosing). But in past time the distinction
is very carefully made; the Greek language shows no tendency whatever to confuse the aorist with the imperfect.

169. It should be observed, however, that the aorist tense is often translated by the English perfect. έλυσα, therefore, may mean I have loosed as well as I loosed. The Greek perfect, which will be studied in Lesson XXIX, though it is indeed often to be translated by I have loosed, has a very different range from that of this English tense. Where the English I have loosed merely asserts that the action has taken place in past time without any implications as to its present results, it is translated by the Greek aorist.

Examples: ἠκούσατε τὴν φωνήν μου, ye have heard my voice. This sentence merely asserts that the action has taken place at some unspecified time in the past. But if a then were added, and thus the interval between the past action and the present time when the assertion is being made were clearly marked, the English would have the simple preterit. Thus τότε ἠκούσατε τὴν φωνήν μου would be translated then ye heard my voice.

170. The context will usually determine quite clearly whether a Greek aorist is to be translated in English by the simple past tense (e.g. I loosed) or by the perfect tense (e.g. I have loosed). The former translation should be adopted in the exercises unless it is perfectly certain that the other is intended. What the student needs to understand first is that the aorist is the simple past tense.

171. The first aorist active indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἐλυσα,</td>
<td>1. ἐλύσαμεν, we loosed.</td>
</tr>
<tr>
<td>I loosed.</td>
<td></td>
</tr>
<tr>
<td>2. ἐλυσας,</td>
<td>2. ἐλύσατε, ye loosed.</td>
</tr>
<tr>
<td>thou loosedst.</td>
<td></td>
</tr>
<tr>
<td>3. ἐλυσε(ν),</td>
<td>3. ἐλυσαν, they loosed.</td>
</tr>
<tr>
<td>he loosed.</td>
<td></td>
</tr>
</tbody>
</table>
172. The aorist, being a secondary tense (like the imperfect), has the augment. The augment is the same for the aorist as it is for the imperfect (see §§124-126).

173. The aorist, like the imperfect, has the secondary endings. It will be remembered (see §127) that these, in the active voice, are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-ν</td>
<td>-μεν</td>
</tr>
<tr>
<td>2</td>
<td>-ς</td>
<td>-τε</td>
</tr>
<tr>
<td>3</td>
<td>none</td>
<td>-ν (or -σαν).</td>
</tr>
</tbody>
</table>

174. It should be observed that in the first aorist the ν is dropped in the first person singular.

175. Before these personal endings, there stands, in the aorist, not a variable vowel, but the tense suffix, σα, which is added to the stem of the verb. Thus, where the future has σο/ε, the first aorist has σα.

176. In the third person singular this σα is changed to σε. ἔλυσε(ν) may have the movable ν, like the ἔλυνε(ν) of the imperfect.

177. The form ἔλυσαμεν—to take it as an example—may be divided as follows: ἐ/λύ/σα/μεί'. ἐ is the augment, λυ is the stem of the verb, σα is the sign of the first aorist, and μεν is the secondary personal ending in the first person plural active.

178. The first aorist middle indicative of λύω is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἔλυσάμην, I loosed for myself.</td>
<td>ἔλυσάμεθα, we loosed for ourselves.</td>
</tr>
<tr>
<td>2</td>
<td>ἔλυσω, thou loosedst for thyself.</td>
<td>ἔλυσασθε, ye loosed for yourselves.</td>
</tr>
<tr>
<td>3</td>
<td>ἔλυσατο, he loosed for himself.</td>
<td>ἔλυσαντο, they loosed for themselves.</td>
</tr>
</tbody>
</table>
179. As in the future tense so in the aorist tense, the passive voice is entirely distinct in form from the middle. έλυσάμην, therefore, means I loosed for myself, but it does not mean I was loosed.

180. Like the aorist active, the aorist middle has the secondary personal endings. It will be remembered (see §139) that in the middle these secondary personal endings are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -μην</td>
<td>1. -μεθα</td>
</tr>
<tr>
<td>2. -σο</td>
<td>2. -σθε</td>
</tr>
<tr>
<td>3. -το</td>
<td>3. -ντο</td>
</tr>
</tbody>
</table>

181. These are preceded, as in the active, by the tense suffix, σα. No changes occur except in the second person singular, where έλύσω is a shortened form for an original έλύσασο.

182. The form έλυσάμεθα— to take it as an example—is made up as follows: ε/λυ/σά/μεθα. ε is the augment, λυ is the stem of the verb, σα is the tense suffix, μεθα is the secondary personal ending in the first person plural middle.

183. The changes caused by the joining of the σα of the first aorist tense suffix to the stems of various verbs are like those caused by the σο/ε of the future. As in the case of the future, however, it cannot be predicted with certainty what the aorist of a Greek verb will be. Every verb must be looked up in the lexicon separately. For this purpose the student should use the general vocabulary at the end of the book in the manner described in §§161-163. Only, for the aorist active and middle, we shall be interested in the third of the principal parts, not in the second.
184. **Constructions with πιστεύω**

The verb πιστεύω takes the dative. Thus πιστεύω τῷ ἀνθρώπῳ means *I believe the man*.

The verb πιστεύω followed by εἰς with the accusative is to be translated by *I believe in* or *on*. Thus πιστεύω εἰς τὸν κύριον means *I believe in the Lord* or *I believe on the Lord*. It must not be supposed, however, that the preposition εἰς with the accusative here really means *in* like ἐν with the dative. Rather is it to be said that the Greek language merely looks at the act of believing in a different way from the English; Greek thinks of putting one’s faith *into* some one.

185. **Exercises**

I. 1. ἀπέλυσεν ὁ κύριος τὸν δούλον αὐτοῦ, ὁ δὲ δοῦλος οὐκ ἀπέλυσε τὸν ἄλλον. 2. ἡδὲ ἐπέστρεψαν οὗτοι πρὸς τὸν κύριον, ἔκεινοι δὲ ἐπιστρέφουσιν ἐν ταῖς ἡμέραις ταῖς κακαῖς. 3. ἐπιστεύσαμεν εἰς τὸν κύριον καὶ σώσει ημᾶς. 4. καὶ ἐπιστεύσας εἰς αὐτὸν καὶ πιστεύσεις. 5. ὑπέστρεψαν πρὸς τὸν κύριον καὶ ἔδεξατό σε εἰς τὴν ἐκκλησίαν αὐτοῦ. 6. ἐν ἐκείναις ταῖς ἡμέραις ἐπορεύεσθε ἐν ταῖς ὀδοῖς ταῖς κακαῖς. 7. ἐπιστρέψατε πρὸς τὸν κύριον καὶ ἔθεράπευσεν ὑμᾶς. 8. ἐκεῖνοι πονηροί, ἀλλ' ἡμεῖς ἐπείσαμεν αὐτοῖς. 9. ὑπέστρεφας πρὸς τὸν κύριον καί ἐπέδεξασθεν εἰς τὴν ἐκκλησίαν αὐτοῦ. 10. ἐν εκείναις ταῖς ἡμέραις ἐπορεύεσθε ἐν ταῖς ὀδοῖς ταῖς κακαῖς. 11. ἔδεξασθεν εἰς τὸν οἶκον μου, ἀλλ' οὗτοι οἱ πονηροὶ οὐκ ἔδεξαντο. 12. άνέβλεψαν οἱ τυφλοὶ. 13. ἐσώσα ὑμᾶς ἐγώ, ὑμεῖς δὲ ἐμε οὐκ ἔδεξασθε εἰς τοὺς οἶκους ὑμῶν. 14. πονηροὶ ἴσαν αὐτοῖς, πονηροῖς δὲ ἔπεμψαν εἰς τὴν ἐκκλησίαν. 15. ἐδίδαζα με ἐν τῷ ιερῷ. 16. τότε ἡκούσαμεν ταῦτας τὰς ἐντολὰς, ἀλλὰς δὲ ἀκούσαμεν ἐν τῇ ἐκκλησίᾳ. 17. Ῠκούσαν αὐτοῦ καὶ ἔθαυμασαν. 18. ἐδέξατο τῷ εὐαγγέλιῳ, οὗτοι δὲ οὗ δέξασθε αὐτό. 19. οὔδε ἡκούσαμεν τὸν κύριον οὔδε ἐπιστεύσαμεν εἰς αὐτὸν.
II. 1. We did not receive the gospel, because we did not hear the voice of the apostle. 2. In those days we were not believing in the Lord, but this disciple persuaded us. 3. The sinner turned unto the Lord, and already is being taught by Him. 4. The servants have prepared houses for you. 5. This blind man believed in the Lord. 6. The children wondered, and the disciples believed. 7. Thou didst not pray to the Lord, and on account of this He did not heal thee. 8. Those evil men pursued these women into the desert. 9. I have preached the gospel to them. 10. Ye persecuted me, but I did not persecute you. 11. These blind men glorified the Lord, because He had healed them. 12. Through His disciples He proclaimed His gospel to the world. 13. The promises are good, and we received them. 14. Ye have received the same promises and believed on the same Lord. 15. He has not preached the gospel nor does he preach it now. 16. That woman has neither glorified the Lord nor received the children.

1 The English pluperfect is often to be translated by the Greek aorist.
LESSON XV
Second Aorist Active and Middle Indicative

186. Vocabulary

γάρ, conj., postpositive (see §91), for.
εἶπον, I saw, 2nd aor. of βλέπω (may also be regarded as 2nd aor. of ὁράω).
εἶπον, I said, 2nd aor. of λέγω.
εἶδον,1 I saw, 2nd aor. of βλέπω (may also be regarded as future of ὁράω).
ηγαγον, I led, 2nd aor. of ἀγαμαί.
ὁλθον, I came, I went, 2nd aor. of ἔρχομαι.

ηνεγκα, I bore, I brought, 1st aor. of φέρω (conjugated like the 1st aor. of λίω, but with -κα instead of -σα).
λειπω, 2nd. aor. ἐλιπον, I leave.

δύομαι, I shall see, dep. fut. of βλέπω (may also be regarded as future of ὁράω).
πίπτω, 2nd aor. επεσον, I fall.
προσφέρω, I bring to (takes the accusative of the thing that is brought and the dative of the person to whom it is brought. Example: προσφέρω τὰ τέκνα τῷ κυρίῳ, I bring the children to the Lord).

In the New Testament, εἶδον has, in the indicative, almost exclusively first aorist endings, instead of second aorist endings, and in other verbs also first aorist endings are often placed on second aorist stems. See J. H. Moulton, A Grammar of New Testament Greek, Vol. II, 1920, “Accidence and Word Formation”, edited by W. F. Howard, pp. 208f., note 1. It is therefore rather a concession to weakness when εἶδον etc. are here treated as second aorists throughout. But this procedure will probably be better until the nature of the second aorist becomes thoroughly familiar to the student. The first aorist endings can afterwards easily be recognized when they occur. Compare §521.
187. It has already been observed that the second aorist is not a different tense from the first aorist, but only a different way of forming the same tense. Very few verbs, therefore, have both a first aorist and a second aorist, just as very few verbs in English form their preterit both by adding -ed and by making changes within the body of the word.

Thus the preterit of *live* is *lived*, and the preterit of *rise* is *rose*, but *live* has no preterit *love*, nor has *rise* a preterit *rised*. The uses of the tense *lived* are exactly the same as the uses of the tense *rose*. So also in Greek the uses of the second aorist are exactly the same as the uses of the first aorist.

188. It cannot be determined beforehand whether a verb is going to have a first aorist or a second aorist, nor if it has a second aorist what the form of that second aorist will be. These matters can be settled only by an examination of the lexicon for each individual verb.

189. The second aorist system (consisting of all moods of the second aorist active and middle) differs from the present system (consisting of all moods of the present and imperfect active, middle and passive), not by adding -σα or any other tense suffix to the stem of the verb, but by differences, as over against the present, within the body of the word. Usually these differences mean that the second aorist has gotten back nearer to the real, fundamental verb stem than the present has.

Examples: (1) *λαμβάνω* has a second aorist *ἐλάβον*, ἵλαβ- being the second aorist stem and *λαμβάν-* the present stem. (2) *βάλλω* has a second aorist *ἐβάλον*, βαλ- being the second aorist stem and *βαλλ-* the present stem.

190. Upon the second aorist stem are formed the second aorist active and middle. The aorist passive of all verbs
is different from the aorist middle, whether the aorist middle is first aorist or second aorist. \( \varepsilon\lambda\iota\pi\omicron\nu \), therefore, the aorist middle of \( \lambda\varepsilon\iota\pi\omicron\omega \), does not mean \textit{I was left}. In order to translate \textit{I was left}, an entirely different form, the aorist passive, would be used.

191. The second aorist, being a secondary tense, has an augment, which is just like the augment of the imperfect. Thus a second aorist stem like \( \lambda\iota\pi- \) (of \( \lambda\varepsilon\iota\pi\omicron\omega \)), which begins with a consonant, prefixes \( \varepsilon \) to make the augment (the stem \( \lambda\iota\pi- \) thus making \( \varepsilon\lambda\iota\pi\omicron\nu \)), while a second aorist stem like \( \varepsilon\lambda\theta- \), which begins with a vowel, lengthens that vowel (the stem \( \varepsilon\lambda\theta- \) thus making \( \eta\lambda\theta\omicron\nu \)).

192. The second aorist, being a secondary tense, has secondary personal endings. Between these and the stem comes the variable vowel \( o / e \) exactly as in the present and imperfect. The second aorist indicative, therefore, is conjugated exactly like the imperfect, except that the imperfect is formed on the present stem, while the second aorist indicative is formed on the second aorist stem. Thus \( \varepsilon\lambda\iota\pi\omicron\nu\epsilon\mu\epsilon\nu \) means \textit{we were leaving} (imperfect), whereas \( \varepsilon\lambda\iota\pi\omicron\nu\epsilon\mu\epsilon\nu \) means \textit{we left} (second aorist). Sometimes a single letter serves to distinguish imperfect from second aorist. \( \varepsilon\beta\alpha\lambda\omicron\mu\epsilon\nu \), for example, means \textit{we were throwing} (imperfect), whereas \( \varepsilon\beta\alpha\lambda\omicron\mu\epsilon\nu \) means \textit{we threw} (second aorist).

193. The second aorist active indicative of \( \lambda\varepsilon\iota\pi\omega \), \textit{I leave}, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( \varepsilon\lambda\iota\pi\omicron\nu ), \textit{I left}.</td>
<td>1. ( \varepsilon\lambda\iota\pi\omicron\nu\epsilon\mu\epsilon\nu ), \textit{we left}.</td>
</tr>
<tr>
<td>2. ( \varepsilon\lambda\iota\pi\epsilon\omicron\nu ), \textit{thou leftst}.</td>
<td>2. ( \varepsilon\lambda\iota\pi\epsilon\omicron\nu\epsilon\mu\epsilon\nu ), \textit{ye left}.</td>
</tr>
<tr>
<td>3. ( \varepsilon\lambda\iota\pi\epsilon(\nu) ), \textit{he left}.</td>
<td>3. ( \varepsilon\lambda\iota\pi\omicron\nu ), \textit{they left}.</td>
</tr>
</tbody>
</table>
The second aorist middle indicative of λείπω is as follows:

Sing.                     Plur.
1. ἐλιπόμην                1. ἐλιπόμεθα
2. ἐλίπου                   2. ἐλίπεσθε
3. ἐλίπετο                  3. ἐλίποντο

Exercises

I. 1. καὶ εἰδόμεν τὸν κύριον καὶ ἥκουσαμεν τοὺς λόγους αὐτοῦ. 2. οὐδὲ γὰρ εἰσῆλθες εἰς τοὺς οἶκους αὐτῶν οὐδὲ εἰπες αὐτοῖς παραβολὴν. 3. ἐὰν έκείνη τῇ ὥρᾳ ἐγένοντο μαθηταὶ τοῦ κυρίου. 4. οὗτοι μὲν ἐγένοντο μαθηταὶ ἄγαθοί, ἐκεῖνοι δὲ ἔτη ἡγαν πονηροί. 5. προσέφερεν αὐτῷ τοὺς τυφλοὺς. 6. ἐπεσον έκ τοῦ οὐρανοῦ οἱ άγγελοὶ οἱ πονηροί. 7. τὰ μὲν δαμώνια ἐξεβάλετε, τὰ δὲ τέκνα ἐθεραπεύσατε. 8. τοὺς μὲν πονηροὺς συνηγάγετε ύμεῖς εἰς τοὺς οἶκους ύμῶν, τοὺς δὲ ἄγαθους ἡμεῖς.

9. οὐκ ἐκήρυξας τὸ εὐαγγέλιον ἐν τῇ ἐκκλησίᾳ, οὐδὲ γὰρ ἐγένον μαθητής. 10. νῦν μὲν λέγετε λόγους ἄγαθους, εἰπον δὲ οὕτως τοὺς αὐτοὺς λόγους καὶ ἐν ταῖς ἡμέραις ἐκεῖναις. 11. ἐπιστεύσαμεν εἰς τὸν κύριον, οἱ γὰρ μαθηταὶ ἡγαν ημᾶς πρὸς αὐτὸν. 12. ταῦτα μὲν εἰπον ύμῖν ἐν τῷ Ιερῷ, ἐκεῖνα δὲ οὕτως λέγω. 13. τότε μὲν εἰσῆλθετε εἰς τὴν ἐκκλησίαν, ἐν εἰκόνῃ δὲ τῇ ἡμέρᾳ εἰσελθονεσθε εἰς τὸν οὐρανὸν. 14. τότε ὅφομεθα τὸν κύριον ἐν τῇ δόξῃ αὐτοῦ· ἐπιστεύσαμεν γὰρ εἰς αὐτόν. 15. ο μὲν κύριος ἐξῆλθε τότε έκ τοῦ κόσμου, οἱ δὲ μαθηταὶ αὐτοῦ ἔτι μένουσιν ἐν αὐτῷ. 16. ταῦτα τὰς ἐντολὰς ἔλαβον ἀπὸ τοῦ κυρίου, ἡμῖν γὰρ μαθητῆς αὐτοῦ. 17. τότε μὲν παρελάβετε τὴν επαγγελίαν παρὰ τοῦ κυρίου, νῦν δὲ καὶ κηρύσσετε αὐτὴν ἐν τῷ κόσμῳ. 18. ἤλθετε πρὸς τὸν κύριον καὶ παρελάβετε παρ' αὐτοῦ ταῦτα. 19. συνήγαγεν ἡμᾶς αὐτὸς εἰς τὴν ἐκκλησίαν αὐτοῦ. 20. εἶδον οἱ ἄνθρωποι τὸν νῦν τοῦ θεοῦ· ἐγένετο γὰρ αὐτὸς ἄνθρωπος καὶ ἔμενεν ἐν τούτῳ τῷ κόσμῳ.
II. 1. We did not see Him, for we were not yet disciples of Him. 2. The apostle brought the sinners to Him. 3. Ye did not hear me, but ye came to my disciples. 4. Ye entered into this house, but the others went out of it. 5. The sinners were going into their houses, but the apostles saw the Lord. 6. In those days we shall see the Lord, but in the evil days we did not see Him. 7. Thy brothers were taking gifts from the children, but the apostles took the children from them. 8. You became a servant of the apostle, but the apostle became to you even a brother. 9. Ye have become a church of God, for ye have believed on His Son. 10. He has gathered together His disciples into His kingdom. 11. The faithful teacher said that the Lord is good. 12. They believed in the Lord and brought others also to Him. 13. They heard the children and came to them. 14. We received joy and peace from God, because we were already entering into His kingdom. 15. The disciples say that the apostles saw the Lord and received this from Him. 16. You went out into the desert, but the apostle said these things to his brethren.
LESSON XVI

Aorist Passive Indicative. Future Passive Indicative

196. Vocabulary

ἐπορεύθην, I went, aor., passive in form, of πορεύομαι.

Άναλαμβάνω, I take up.

ἔβλήθην, I was thrown, I was cast, aor. pass. of βάλλω.

ἐγεννήθην, I became, aor., pass. in form, of γίνομαι.

ἐγινώσκην, I was known, aor. pass. of γινώσκω.

ἐδούαξθήν, I was taught, aor. pass. of διδάσκω.

ἐκηρύχθην, I was preached, I was proclaimed, aor. pass. of κηρύσσω.

ἐκηρύχθην, I was taught, aor. pass. of διδάσκω.

ἐκηρύχθην, I was preached, I was proclaimed, aor. pass. of κηρύσσω.

ἐλήμφθην, I was taken, aor. pass. of λαμβάνω.

197. The aorist passive indicative and the future passive indicative are formed on the aorist passive stem, which appears in the sixth place among the principal parts. The fourth and fifth of the principal parts will be studied in a subsequent lesson.

198. The aorist passive stem is formed by adding θε to the verb stem. This θε is lengthened throughout the indicative to θη. Thus the aorist passive stem of λύω appears as λυθή-

199. The aorist being a secondary tense, the augment, formed exactly as in the case of the imperfect (see §§124-126), is prefixed to the tense stem, and the secondary per-
sonal endings are added. These personal endings are of the active form (see §127), and are like those which are used in the imperfect active indicative except that in the third person plural the alternative ending -σαν is chosen instead of -ν. In the aorist passive indicative, the personal endings are added directly to the tense stem, without any variable vowel intervening.

200. The future passive indicative is formed by adding -σο/ε to the aorist passive stem (with its θε lengthened to θη), which, however, since the future is a primary not a secondary tense, has in the future no augment. To this future passive stem, λυθησο/ε, the middle primary endings are added, and the future passive is conjugated exactly like the future middle except that the stem is λυθησο/ε instead of λυσο/ε.

201. The aorist passive indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔλυθην, I was loosed.</td>
<td>1. ἔλυθημεν, we were loosed.</td>
</tr>
<tr>
<td>2. ἔλυθης, thou wast loosed.</td>
<td>2. ἔλυθητε, ye were loosed.</td>
</tr>
<tr>
<td>3. ἔλυθη, he was loosed.</td>
<td>3. ἔλυθησαν, they were loosed.</td>
</tr>
</tbody>
</table>

202. The future passive indicative of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λυθήσομαι, I shall be loosed.</td>
<td>1. λυθήσομεθα, we shall be loosed.</td>
</tr>
<tr>
<td>2. λυθήσῃ, thou wilt be loosed.</td>
<td>2. λυθήσεσθε, ye will be loosed.</td>
</tr>
<tr>
<td>3. λυθήσεται, he will be loosed.</td>
<td>3. λυθήσονται, they will be loosed.</td>
</tr>
</tbody>
</table>
203. The uses of the parts of the verb which have been studied so far may be summarized as follows:

\[
\begin{align*}
\text{Present Indicative} & \quad \begin{cases} 
\text{Active. } \lambda \upsilon \omega & = \text{I loose.} \\
\text{Middle. } \lambda \upsilon \mu \omega & = \text{or I am loosing.} \\
\text{Passive. } \lambda \upsilon \mu \omega & = \text{I loose for myself.}
\end{cases} \\
\text{Imperfect Indicative} & \quad \begin{cases} 
\text{Active. } \varepsilon \lambda \nu \omega & = \text{I was loosing.} \\
\text{Middle. } \varepsilon \lambda \nu \mu \eta \nu & = \text{I was loosing for myself.} \\
\text{Passive. } \varepsilon \lambda \nu \mu \eta \nu & = \text{I was being loosed.}
\end{cases} \\
\text{Future Indicative} & \quad \begin{cases} 
\text{Active. } \lambda \upsilon \sigma \omega & = \text{I shall loose.} \\
\text{Middle. } \lambda \upsilon \sigma \mu \omega & = \text{I shall loose for myself.} \\
\text{Passive. } \lambda \upsilon \theta \sigma \mu \omega & = \text{I shall be loosed.}
\end{cases} \\
\text{Aorist Indicative} & \quad \begin{cases} 
\text{Active. } \varepsilon \lambda \upsilon \sigma & = \text{I loosed.} \\
\text{Middle. } \varepsilon \lambda \upsilon \sigma \alpha \mu \eta \nu & = \text{I loosed for myself.} \\
\text{Passive. } \varepsilon \lambda \upsilon \theta \eta \nu & = \text{I was loosed.}
\end{cases}
\end{align*}
\]

Formation of Aorist Passive Stems of Verbs Whose Verb Stems End in a Consonant

204. Before the θ of the aorist passive tense-suffix, a final π or β of the verb stem is changed to φ, a final κ or γ is changed to χ, and a final τ, δ, or θ is changed to σ. The changes in the case of π, β, κ, γ can be remembered if it be observed that θ is equivalent to th and that what the changes amount to is adding on an h to the preceding letters so as to make them conform to the th. Thus before th, p or b becomes ph, and k or g becomes ch.

Examples: The aorist passive of πέμπω is ἐπέμφθην, of ἄγω, ἔχθην, of πείθω, ἐπείσθην.

205. Like the other principal parts, however, the aorist
passive of a Greek verb cannot be formed with any certainty on the basis of general rules, but must be noted for each verb separately.

206. Second Aorist Passive

Some verbs have a second aorist passive instead of a first aorist passive. This second aorist passive is conjugated in the indicative exactly like a first aorist passive. But it has no θ in the tense stem.

Example: The second aorist passive indicative of γράφω is εγράφην, ἐγράφης, ἐγράφη, ἐγράφημεν, ἐγράφητε, ἐγράφησαν.

Aorist and Future of Deponent Verbs

207. Some deponent verbs have passive, not middle, forms.

Example: The aorist of ἀποκρίνομαι, I answer, is ἀπεκρίθην, I answered.¹

208. Some deponent verbs have both middle and passive forms.

Example: The aorist of γίνομαι, I become, is either ἐγενόμην, I became, or ἐγενήθην, I became. ἐγενόμην and ἐγενήθην mean exactly the same thing, both the middle and the passive forms having active meaning.

209. Exercises

I. 1. ἐπιστεύσαμεν εἰς τὸν κύριον καὶ ἐγνώσθημεν υπ’ αὐτοῦ. 2. ταῦτα ἐγράφη ἐν τοῖς βιβλίοις. 3. ἐδιδάξατε τὰ τέκνα, ἐδιδάχθητε δὲ καὶ αὐτοὶ υπὸ τοῦ κυρίου. 4. ἐλήμφθησαν οἱ πιστοὶ εἰς τὸν οὐρανόν, ἐξεβλήθησαν δὲ ἐξ αὐτοῦ οἱ ἀγγελοί οἱ πονηροί. 5. ἐγερθῆσονται οἱ νεκροὶ τῷ λόγῳ τοῦ κυρίου. 6. οὗτοι οἱ τυφλοὶ συνήχθησαν εἰς τὴν ἐκκλησίαν. 7. ἐξεβλήθη τὰ δαιμόνια· ὁ γὰρ κύριος ἐξέβαλεν αὐτά. 8. πέμπονται μὲν καὶ νῦν οἱ μαθηταί, ἐπέμφθησαν δὲ τότε οἱ ἀπό·

¹But occasionally ἀποκρίνομαι has middle forms.
στολοὶ καὶ πεμφήσονται ἐν ἐκείνη τῇ ἡμέρᾳ καὶ οἱ ἅγγελοι.
9. εἰσῆλθες εἰς τὴν ἐκκλησίαν καὶ ἐβαπτίσθης. 10. ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ. 11. οἱ ἁμαρτωλοὶ ἐσώθησαν ἐν ἐκείνῃ τῇ ὃρᾳ καὶ ἐγενήθησαν μαθηταὶ τοῦ κυρίου. 12. ἐπορεύθημεν εἰς ἑτέρον τόπον· οὐ γὰρ δέχονται ἡμᾶς οὗτοι.

II. 1. This is the Church of God, but the sinners were brought into it. 2. This man was cast out on account of the gospel. 3. I was sent to the sinners, but you were being sent to your brothers. 4. Thou didst not receive the gospel, but the others received it and were saved. 5. These words have been written by the apostles. 6. The servants will come into the house, but the sons were baptized in that hour. 7. Ye will see the Lord in heaven, but the apostles were taught by Him. 8. The disciples brought the blind men to the Lord, but the children were led by others. 9. The gifts were being received from the servants, but the law was proclaimed to the world. 10. A place was prepared for the brethren. 11. We went to the sea, but our sons will go into the temple. 12. After these things, they were taken up into glory. 13. The Son of Man was raised up from the dead and was glorified. 14. The promises of God were heard in the world.

1 The article is often omitted with κόσμοι. See §311.
2 From the dead, ἐκ νεκρῶν.
LESSON XVII
The Third Declension

210. Vocabulary

άγιος, α, on, adj., holy; oi  
άγιοι, the saints.
αἷμα, αἵματος, τό, blood.
αἰῶν, αἰῶνος, ὁ, an age; εἰς  
tὸν αἰῶνα, for ever; εἰς τοὺς  
αἰῶνας τῶν αἰῶνων, for ever  
and ever.
ἀρχῶν, ἀρχοντος, ὁ, a ruler.
γράμμα, γράμματος, τό, a  
letter.

έλπις, έλπίς, έλπίδος, ή, a hope.
θέλημα, θελήματος, τό, a will.
νῦξ, νυκτός, ή, a night.
όνομα, ὄνοματος, τό, a name.
Pνεῦμα, πνεύματος, τό, a spir-

it, the Spirit.
ρήμα, ρήματος, τό, a word.
σάρξ, σαρκός, ή, flesh.
σῶμα, σώματος, τό, a body.

211. The declensions of (1) έλπις, έλπίδος, ή, a hope,  
(2) νῦξ, νυκτός, ή, a night, and (3) ἀρχῶν, ἀρχοντος, ὁ, a  
ruler, are as follows:

<table>
<thead>
<tr>
<th>abc</th>
<th>def</th>
<th>ghi</th>
</tr>
</thead>
<tbody>
<tr>
<td>νῦξ</td>
<td>νυκτός</td>
<td>ἀρχῶν</td>
</tr>
<tr>
<td>νυκτά</td>
<td>ἀρχοντα</td>
<td>ἀρχῶν</td>
</tr>
<tr>
<td>νυκτας</td>
<td>ἀρχοντας</td>
<td>ἀρχῶν</td>
</tr>
<tr>
<td>νυκτες</td>
<td>ἀρχοντες</td>
<td>ἀρχοντας</td>
</tr>
<tr>
<td>νυκτων</td>
<td>ἀρχοντων</td>
<td>ἀρχοντας</td>
</tr>
<tr>
<td>νυξι(ν)</td>
<td>ἀρχουσι(ν)</td>
<td>ἀρχουσας</td>
</tr>
<tr>
<td>νυκτι</td>
<td>ἀρχοντι</td>
<td>ἀρχουσας</td>
</tr>
</tbody>
</table>
212. The case endings in the third declension are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>-s or none.</td>
<td>N. V.</td>
</tr>
<tr>
<td>G.</td>
<td>-os</td>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
<td>-ι</td>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
<td>-α</td>
<td>A.</td>
</tr>
<tr>
<td>V.</td>
<td>Like nominative or none.</td>
<td></td>
</tr>
</tbody>
</table>

213. These case endings are added to the stem, and the stem can be discovered, not from the nominative, as is possible in the first and second declensions, but only by dropping off the -os of the genitive singular. Thus the genitive singular must be known before any third declension noun can be declined.

214. It will be observed that both in the accusative singular ending and in the accusative plural ending the a is short. The dative plural -σι(υ) may have the movable υ. (See §44.)

215. The nominative is formed in various ways, which it will probably be most convenient not to try to classify.

216. The vocative also is formed differently in different nouns. It is very often like the nominative.

217. In the dative plural the combination of consonants formed by the -σι of the case ending coming after the final consonant of the stem causes various changes, which are in general the same as those set forth in §156. But where two consonants, as ντ, are dropped before the following σ, the preceding vowel is lengthened, o, however, being lengthened not to ω but to ου. So in ἄρχουσι(υ), the dative plural of ἄρχων.
218. The gender of third declension nouns, except in the case of certain special classes like the nouns in -μα, -ματος, cannot easily be reduced to rules, and so must be learned for each noun separately.

219. Thus if the student is asked what the word for flesh is, it is quite insufficient for him to say that it is σάρξ. What he must rather say is that it is σάρξ, σαρκός, feminine. Without the genitive singular, it would be impossible to determine the stem; and unless the stem is known, of course the noun cannot be declined. And without knowing the gender, one could not use the word correctly. One could not tell, for example, whether ὁ σάρξ or ἡ σάρξ or τὸ σάρξ would be correct.

220. These two difficulties, coupled with the difficulty of the dative plural, make the third declension more difficult than the first and second. Otherwise the declension is easy, when once the case endings have been thoroughly mastered and have been distinguished clearly from those of the other two declensions.

221. Monosyllables of the Third Declension

Monosyllabic nouns of the third declension have the accent on the ultima in the genitive and dative of both numbers. In the genitive plural it is the circumflex.

Example: σάρξ, σαρκός, σαρκῶν.

This rule is an exception to the rule of noun accent. In accordance with the rule of noun accent, the accent would remain on the same syllable as in the nominative singular so nearly as the general rules of accent would permit.
222. Nouns in -μα

An important class of nouns in -μα, with stems ending in -ματ, are declined like ὄνομα. These nouns are all neuter. The declension of ὄνομα, ὄνοματος, τό, a name, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>ὄνομα</td>
<td>ὄνοματα</td>
</tr>
<tr>
<td>G.</td>
<td>ὄνοματος</td>
<td>ὄνοματων</td>
</tr>
<tr>
<td>D.</td>
<td>ὄνοματι</td>
<td>ὄνομασι(ν)</td>
</tr>
</tbody>
</table>

Since ὄνομα is a neuter noun, it has its accusative and vocative of both numbers like the nominative, and its nominative, accusative, and vocative plural ending in a. (See §42.)

223. The declensions of other third-declension nouns will be found in §§559-566, and can be referred to as they are needed.

224. Exercises

I. 1. ἐλπίδα οὐκ ἔχουσιν οὐδὲ τὸ πνεῦμα τὸ ἅγιον. 2. διὰ τὴν ἐλπίδα τὴν καλὴν ἤνεγκαν ταῦτα οἱ μαθηταὶ τοῦ κυρίου. 3. ταῦτα ἐστὶν τὰ ρήματα τοῦ ἅγιου πνεύματος. 4. ἔγραφη τὰ ὄνοματα ὑμῶν ὑπὸ τοῦ θεοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς. 5. τῷ λόγῳ τοῦ κυρίου ἔσωσεν ἡμᾶς ὁ θεός. 6. οἱ ἀρχιεπίσκοποι οἱ πονηροὶ οὐκ ἐπίστευσαν εἰς τὸ ὄνομα τοῦ κυρίου. 7. ταῦτα ἐῖπον ἐκεῖνοι τοῖς ἀρχιεπίσκοποι τούτου τοῦ αἰῶνος. 8. ὄψασθε ὑμεῖς τὸ πρόσωπον τοῦ κυρίου εἰς τὸν αἰῶνα, ἀλλ' οὐκ ὑποστασάτα αὐτὸ οἱ πονηροὶ, ὥστε οὐκ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ. 9. οὐκέτι κατὰ σάρκα γινώσκόμεν τὸν κύριον. 10. ἐν τῇ σαρκί ὑμῶν εἶδε τὸν θάνατον, ἀλλὰ διὰ τοῦ ἅγιον πνεύματος ἔχετε ἐλπίδα καλὴν. 11. τὸ μὲν γράμμα ἀποκτείνει, ἐν τῷ δὲ πνεύματι ἔχετε ζωὴν. 12. βλέπομεν τὸ πρόσωπον τοῦ κυρίου καὶ ἐν

II. 1. By the will of God we believed on the name of the Lord. 2. The rulers did not receive this hope from the apostle, because they did not believe in the Lord. 3. We shall know the will of God for ever. 4. In this age we have death, but in that age hope and life. 5. In our flesh we remain in this age, but through the Spirit of God we have a good hope. 6. By the will of God we were saved from our sins through the blood of the Lord. 7. In those days ye saw the rulers. 8. This age is evil, but in it we have hope. 9. These words we wrote to the rulers. 10. We came to the good ruler and to the apostle of the Lord. 11. In our bodies we shall see death, but we shall be raised up according to the word of God. 12. Ye were persecuted by the ruler, but the blood of the Lord saves you from sin. 13. We wrote those good words to the evil ruler. 14. This night became to them an hour of death, but they believed on the name of the Lord. 15. The evil spirits were cast out by the word of the Lord.

In phrases such as ἐν νυκτὶ and ἐν ἡμέρᾳ, the article is often omitted.
LESSON XVIII

Present Participles. Use of Participles

225. Vocabulary

προσέρχομαι, dep., I come to, ὅν, ὁν, ὄν, being, present participle of ἐμί (for declension, see §580).

226. The declension of λύων, λύουσα, λύον, loosing, the present active participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>λύων</td>
<td>λύουσα</td>
<td>λύον</td>
</tr>
<tr>
<td>G.</td>
<td>λύοντος</td>
<td>λυούσης</td>
<td>λύοντος</td>
</tr>
<tr>
<td>D.</td>
<td>λύοντι</td>
<td>λυούσηγι</td>
<td>λύοντι</td>
</tr>
<tr>
<td>A.</td>
<td>λύοντα</td>
<td>λύουσαν</td>
<td>λύον</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>λύοντες</td>
<td>λύουσαι</td>
<td>λύοντα</td>
</tr>
<tr>
<td>G.</td>
<td>λυόντων</td>
<td>λυούσαγνι</td>
<td>λυόντων</td>
</tr>
<tr>
<td>D.</td>
<td>λύουσι(ν)</td>
<td>λυούσαις</td>
<td>λύουσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>λύοντας</td>
<td>λυούσας</td>
<td>λύοντα</td>
</tr>
</tbody>
</table>

227. This declension, like the declension of other adjectives, should be learned across, and not down the columns. See §61.

228. It will be observed that the masculine and neuter are declined according to the third declension (the masculine exactly like ἀρχων) and the feminine according to the first declension (like δόξα). The accent in the genitive
plural feminine follows the noun rule for the first declension, not the adjective rule (see §§51, 62).

229. It will be remembered that in the accusative plural the a in the ending is short in the third declension but long in the first declension.

230. The declension of λυόμενος, η, ου, loosing for himself, the present middle participle, and of λυόμενος, η, ου, being loosed, the present passive participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λυόμενος</td>
<td>λυομένη</td>
<td>λυόμενου</td>
</tr>
<tr>
<td>G.</td>
<td>λυομένου</td>
<td>λυομένης</td>
<td>λυομένου</td>
</tr>
<tr>
<td>D.</td>
<td>λυομένως</td>
<td>λυομένης</td>
<td>λυομένως</td>
</tr>
<tr>
<td>A.</td>
<td>λυόμενου</td>
<td>λυομένην</td>
<td>λυόμενου</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λυόμενοι</td>
<td>λυόμεναι</td>
<td>λυόμενα</td>
</tr>
<tr>
<td>G.</td>
<td>λυομένων</td>
<td>λυομένων</td>
<td>λυομένων</td>
</tr>
<tr>
<td>D.</td>
<td>λυομένοις</td>
<td>λυομέναις</td>
<td>λυομένοις</td>
</tr>
<tr>
<td>A.</td>
<td>λυομένους</td>
<td>λυομένας</td>
<td>λυόμενα</td>
</tr>
</tbody>
</table>

It will be observed that this declension is like that of adjectives of the second and first declension.

231. The present participles are formed on the present stem of the verb (see §151). The present participles of any regular verb can be made by adding -ων, -ουσα, -ου, and -όμενος, -ομένη, -όμενον to the present stem of that verb.

232. Use of Participles

The participles are verbal adjectives. Being adjectives, they have gender, number, and case; and like other adjectives they agree in gender, number, and case with the nouns.
that they modify. On the other hand, since they partake of the nature of verbs, (a) they have tense and voice, (b) they receive, like other parts of a verb, adverbial modifiers, and (c) if they be participles of a transitive verb they can take a direct object.

Examples: (1) ὁ ἀπόστολος λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον, the apostle, saying these things in the temple, sees the Lord. Here the participle λέγων, which means saying, agrees with ἀπόστολος, which is in the nominative case and singular number and is a masculine noun. The participle, therefore, must be nominative singular masculine. On the other hand, the participle is enough of a verb to have tense and voice. It is in the present tense because the action which it denotes is represented as going on at the same time as the action of the leading verb βλέπει; it is in the active voice because it represents the apostle as doing something, not as having something done to him. And it has the adverbial modifier ἐν τῷ ἱερῷ and the direct object ταῦτα. On the other hand, it has no subject, as a finite verb (e.g. an indicative) would have; for the noun ἀπόστολος, which denotes the person represented as performing the action denoted by the participle, is not the subject of the participle, but the noun with which the participle, like any other adjective, agrees.

(2) βλέπομεν τὸν ἀπόστολον λέγοντα ταῦτα ἐν τῷ ἱερῷ, we see the apostle saying these things in the temple. Here the noun with which the participle agrees is accusative singular masculine. Therefore the participle must also be accusative singular masculine. But its direct object and its adverbial modifier are the same as in (1).

(3) προσερχόμεθα τῷ ἀπόστολῳ λέγοντι ταῦτα ἐν τῷ ἱερῷ, we come to the apostle while he is saying these things in the temple. Here the participle λέγοντι agrees with a
masculine noun in the dative singular and must therefore itself be dative singular masculine. But in this example it is quite impossible to translate the participle literally. The translation, *we come to the apostle saying these things in the temple*, would not do at all, for in that English sentence the participle *saying* would be understood as agreeing not with *the apostle* but with the subject of the sentence, *we*. It is necessary, therefore, to give up all attempts at translating the participle "literally". Instead, we must express the idea which is expressed by the Greek participle in an entirely different way—by the use of a temporal clause. When such temporal clauses are used to translate a Greek present participle they are usually introduced by *while*. Such a free translation would have been better than the literal translation even in Example (1), although there the literal translation was not absolutely impossible. It would have been rather better to translate 

(4) διδασκομένω ὑπὸ τοῦ ἀπόστολον προσέρχονται αὐτῷ οἱ δούλοι, while he is being taught by the apostle, the servants are coming to him. Here διδασκομένω agrees with αὐτῷ, which, like τῷ ἀπόστολῳ in the preceding example, is dative with the verb προσέρχομαι. διδασκομένω is the present passive participle of διδάσκω.

233. The Tense of the Participle

The tense of the participle is relative to the time of the leading verb.

The present participle, therefore, is used if the action denoted by the participle is represented as taking place at the same time as the action denoted by the leading verb,
no matter whether the action denoted by the leading verb is past, present or future.

Examples: (1) διδασκομένω υπό τοῦ ἁπόστολον προσῆλθον αὐτῷ οἱ δουλοί, while he was being taught by the apostle, the servants came to him. Here the action denoted by the participle διδασκομένω, though it is past with reference to the time when the sentence is spoken or written, is present with reference to the time of the leading verb—that is, the teaching was going on at the same time as the coming of the servants. Hence the present participle is used.

(2) πορευόμενω ἐν τῇ ὁδῷ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, while he was going in the way, his disciples came to him. It will be observed that the participles of the deponent verb πορεύομαι, like other parts of that verb, are active in meaning though passive in form. Otherwise this example is like (1).

(3) πορευόμενος ἐν τῇ ὁδῇ εἶδεν τυφλόν, while he was going in the way, he saw a blind man. Here it will be observed that the participle frequently agrees with the unexpressed subject of a verb. Similarly λέγων ταῦτα εἶδεν τυφλόν, means while he was saying these things, he saw a blind man, and λέγοντες ταῦτα εἴδετε τυφλόν means while ye were saying these things, ye saw a blind man.

234. The Attributive Participle

The participle, like any other adjective, can stand in the attributive position.

Examples: (1) It will be remembered (see §70) that ὁ ἄγαθὸς ἁπόστολος means the good apostle. In exactly the same way ὁ λέγων ταῦτα ἐν τῷ ἱερῷ ἁπόστολος means the saying-these-things-in-the-temple apostle. The participle (with its modifiers) is here an adjective in the attributive position; it takes the exact place of the attributive ad-
jective ἀγαθὸς in the phrase ὁ ἀγαθὸς ἀπόστολος. It is more usual, however, to place the attributive participle (with its modifiers) in the second of the two alternative positions in which the attributive adjective can stand. Thus the usual order would be ὁ ἀπόστολος ὁ λέγων ταῦτα ἐν τῷ ἱερῷ. Here the λέγων ταῦτα ἐν τῷ ἱερῷ takes the exact place of ἀγαθὸς in the phrase ὁ ἀπόστολος ὁ ἀγαθὸς, which is one of the two ways in which the good apostle can be expressed.

Of course the “literal” translation, the saying-these-things-in-the-temple apostle, is not good English. The idiomatic English way of expressing the same idea is the apostle who is saying these things in the temple.

The difference between this attributive use of the participle and the use which appears in Example (1) in §232 should be noticed very carefully. In the sentence ὁ ἀπόστολος λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον, the participle λέγων, being in the predicate, not in the attributive, position, goes only somewhat loosely with ὁ ἀπόστολος (though it agrees with it), and really modifies also the verb βλέπει—that is, it tells when the action denoted by βλέπει took place. But the addition of the one little word ὁ before λέγων makes an enormous difference in the meaning. When that word is added we have the sentence ὁ ἀπόστολος ὁ λέγων ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον, the apostle who says these things in the temple sees the Lord. Here λέγων stands in the attributive position, and does not in any way modify the verb βλέπει; but it tells what apostle is being spoken of. Suppose some one asks us what apostle we are talking about. We could reply, “Not the good apostle or the bad apostle, or the great apostle or the small apostle, but the saying-these-things-in-the-temple apostle.” It will be seen that the attributive participle identifies the particular apostle that we are talking about.
(2) Compare εἰδὼν τοὺς ἀποστόλους λέγοντας ταῦτα, I saw the apostles while they were saying these things or I saw the apostles saying these things, with εἰδὼν τοὺς ἀποστόλους τοὺς λέγοντας ταῦτα, I saw the apostles [that] were saying these things. In the latter case the (attributive) participle tells what apostles we are talking about.

235. Substantive Use of the Participle

The participle, like any other adjective, can be used substantively with the article.

It will be remembered that ὁ ἄγαθός means the good man; ἡ ἄγαθή, the good woman; τὸ ἄγαθὸν, the good thing; οἱ ἄγαθοι, the good men, etc. In exactly the same way ὁ λέγων ταῦτα ἐν τῷ ἱερῷ means the saying-these-things-in-the-temple man. The participle (with its modifiers), just like the adjective, tells what man we are talking about. But how shall the same idea be expressed in idiomatic English? There are various closely related ways—for example, the man who [says] these things in the temple, or the one who [is saying] these things in the temple, or he who [says] [is saying] these things in the temple. It should be observed, however, that none of these English phrases is a literal translation of the Greek. The Greek ὁ does not mean the man or the one or he. It means the, and it is just as simple an article as the article in the phrase the cat or the dog or the house. But in English we do not use the article with the substantive participle. Therefore we have to reproduce the idea of the Greek ὁ λέγων by a phrase of which the individual parts have absolutely nothing to do with the individual parts of the Greek phrase. It is only the total meaning of the English phrase which is the same as the total meaning of the Greek phrase.
The following examples should also be examined:

(1) έiδον τον λέγοντα ταύτα ἐν τῷ ἱερῷ, I saw the one who was saying these things in the temple. Here the Greek uses the present participle because the time of the action denoted by the participle is the same as that of the action denoted by the leading verb, even though the action denoted by the leading verb here happens to be in past time.

(2) έιδον τοὺς λέγοντας ταύτα, I saw those who were saying these things.

(3) ὁ ἀδελφὸς τῆς λεγούσης ταύτα δοῦλος ἐστιν, the brother of the woman who is saying these things is a servant.

(4) ὁ πιστεύων εἰς τὸν ἐγείροντα τοὺς νεκροὺς σώζεται, he who believes on the One who raises the dead is being saved.

(5) τὸ σώζον τοὺς ἀνθρώπους τὸ θέλημα τοῦ θεοῦ ἐστιν, the thing that saves (or that which saves) men is the will of God.

(6) τὰ βλεπόμενα οὐ μένει εἰς τὸν αἰῶνα, the things that are seen do not remain for ever.

236. The following summary may be found useful:

**Present Participles**

| Act. λύων | = loosening. |
| Mid. λυόμενος | = loosening for himself. |
| Pass. λυόμενος | = being loosed. |

**Present Participles with Article**

| Act. ὁ λύων, the loosing man | = {the man who looses, the one who looses, he who looses.} |
| Mid. ὁ λυόμενος, the loosing-for-himself man | = {the man who looses for himself, the one who looses for himself, he who looses for himself.} |
Pass. ὁ λυόμενος,  
the being-loosed  
man  

Act. τὸ λύον,  
the loosing thing  

Act. οἱ λύοντες,  
the loosing men  

237. It should be noticed that the English word he in the phrase he who looses is not a real—certainly not an ordinary—personal pronoun, but merely the light antecedent of the relative pronoun who. He has no value of its own but goes in the closest possible way with who, so as to form the phrase he who. The Greek language, rather strangely as it may seem to us, possesses no such light antecedent of the relative. The ordinary Greek way, therefore, of expressing the idea he who looses is to use article with participle and say the loosing man, ὁ λύον. Similarly, the English word that in the phrase that which looses, and the English word those in the phrase those who loose, are not really demonstrative adjectives or pronouns; they do not really “point out” anything. They are very different, for example, from the demonstratives in the phrases that house across the street or those trees over there on the campus. The that and the those in these sentences could be accompanied by a pointing finger; they are real demonstratives. But the that and the those in the phrases that which looses or those that loose are simply light antecedents of the relative, and for them the Greek has no equivalent. Such phrases, therefore, must be cast into an entirely different mould before they can be translated into Greek.
238. The English word *that* has a number of widely different uses. It is (1) a conjunction, (2) a demonstrative adjective or pronoun, (3) a light antecedent of the relative, and (4) a relative pronoun like *which*.

Example: *I know that that which saves the men that receive that gospel is the will of God.* Here the first *that* is a conjunction; the second, the light antecedent of the relative; the third, a relative pronoun; the fourth, a real demonstrative. The Greek language has a different way of expressing each of these uses of *that*. The sentence in Greek would be as follows: γινώσκω δὴ τὸ σώζον τοὺς δεχομένους ἐκεῖνο τῷ εὐαγγέλιον τὸ βέλημα τοῦ θεοῦ ἐστιν.

The two uses of the English word *those* may be illustrated by the sentence, *those who believe will receive those good men*, οἱ πιστεύοντες δέξονται ἐκεῖνος τοὺς ἁγάθους.

239. The importance of this lesson and the two following lessons can hardly be overestimated. Unless the student understands thoroughly the use of participles, it will be quite impossible for him ever to master the later lessons or to read the Greek Testament. The participle is quite the crucial matter in the study of Greek.

240. **Exercises**

I. 1. διωκόμενοι ὑπὸ τοῦ ἄρχοντος προσευχόμεθα τῷ θεῷ. 2. ὁ σὲ δεχόμενος δέχεται καὶ τῶν κύριον. 3. ταῦτα λέγομεν τοῖς πορευομένοις εἰς τὸν οἶκον περί τοῦ ἐγείροντος τοὺς νεκροὺς. 4. ἐξερχόμενοι ἐκ τῆς ἐκκλησίας λέγει ἡμῖν ταῦτα. 5. αἱ ἐκκλησίαι αἱ διωκόμεναι ὑπὸ τῶν ἄρχοντων πιστεύοντος εἰς τὸν κύριον. 6. οἱ πιστεύοντες εἰς τὸν κύριον σώζονται. 7. γινώσκει ὁ θεός τὰ γραφόμενα ἐν τῷ βιβλίῳ τῆς ζωῆς. 8. ἐξηλθομεν πρὸς αὐτοὺς ἄγοντες τὰ τέκνα. 9. εἴδομεν τοὺς λαμβάνοντας τὰ δῶρα ἀπὸ τῶν τέκνων. 10. οὐτὸς ἐστιν ὁ
While he was still in the flesh the Lord was saving those who were believing on Him. While we were being taught in the temple we were being persecuted by the ruler. Those who are being saved by the Lord know Him who saves them. Those who were proclaiming these things received, themselves also, the things which were being proclaimed by them. She who is receiving the Lord into her house sees the face of the One who saves her. While He was still teaching in the temple we saw Him. While we were teaching in the temple we saw the One who saves us. The hope that is seen is not hope. The Lord said to those who were believing on Him that God saves sinners. The brothers of those who persecute the disciples have not hope. Those who say these things do not know the One who saves the Church. We were cast out by the ruler who persecutes the Church. This is the voice which is being heard by those who believe in the Lord. While I was remaining in the house, I saw the women who were taking gifts from the disciples. Being preached by those who believe in the Lord, the gospel will lead men into the Church. The faithful ones will see the Lord going up into heaven.

In such phrases, the article is often omitted in Greek:
NEW TESTAMENT GREEK

LESSON XIX

Aorist Participles Active and Middle

Use of Participles (continued)

The Negatives οὐ and μὴ.

241. Vocabulary

άγαγὼν, having led, 2nd aor. act. part. of ἀγω.

άπεθανον, I died, 2nd aor. of ἀποθνῄσκω.

ἀπεκρίθην, I answered, aor. indic., pass. in form, of ἀποκρίνομαι.

ἐπίων, having said, 2nd aor. act. part. of λέγω.

έλθὼν, having come, 2nd aor. part. of ἔρχομαι.

ἐνεγκὼν, having borne, having brought, 2nd aor. act. part. of φέρω (the 1st aorist, ἤνεγκα, is commoner in the indicative).

ἰδὼν, having seen, 2nd aor. act. part. of βλέπω (or ὄραω).

242. The declension of λύσας, λύσασα, λύσαν, having loosed, the aorist active participle of λύω, is as follows:

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<tr>
<th></th>
<th>M.</th>
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<th>N.</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>λύσας</td>
<td>λύσασα</td>
<td>λύσαν</td>
</tr>
<tr>
<td>G.</td>
<td>λύσαντος</td>
<td>λυσάσης</td>
<td>λύσαντος</td>
</tr>
<tr>
<td>D.</td>
<td>λύσαντι</td>
<td>λυσάγη</td>
<td>λύσαντι</td>
</tr>
<tr>
<td>A.</td>
<td>λύσαντα</td>
<td>λύσασαν</td>
<td>λύσαν</td>
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<tbody>
<tr>
<td>N. V.</td>
<td>λύσαντες</td>
<td>λύσασαι</td>
<td>λύσαντα</td>
</tr>
<tr>
<td>G.</td>
<td>λυσάντων</td>
<td>λυσάσων</td>
<td>λυσάντων</td>
</tr>
<tr>
<td>D.</td>
<td>λυσασι(ν)</td>
<td>λυσάσαις</td>
<td>λύσασι(ν)</td>
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<tr>
<td>A.</td>
<td>λύσαντας</td>
<td>λυσάσας</td>
<td>λύσαντα</td>
</tr>
</tbody>
</table>
243. Like the present active participle, the aorist active participle is declined according to the third declension in the masculine and neuter, and according to the first declension in the feminine.

244. The characteristic σα, which, it will be remembered is the sign of the aorist system (the third of the principal parts), appears throughout. This σα, as in the rest of the aorist system, is added to the verb stem.

245. The augment, however, appears only in the indicative mood. Thus, although the aorist active indicative of λύω is ἔλυσα, the aorist active participle is not ἔλυσας, but λύσας, and although the aorist active indicative of ἀκούω is ἕκοισα the aorist active participle is not ἕκοισας but ἕκοισας.

246. The declension of λυσάμενος, η, ον, having loosed for himself, the aorist middle participle of λύω, is as follows:

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<td>Sing.</td>
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<tr>
<td>N. V.</td>
<td>λυσάμενος</td>
<td>λυσαμένη</td>
<td>λυσάμενον</td>
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<tr>
<td>G.</td>
<td>λυσαμένου</td>
<td>λυσαμένης</td>
<td>λυσαμένου</td>
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<tr>
<td>D.</td>
<td>λυσαμένω</td>
<td>λυσαμένη</td>
<td>λυσαμένω</td>
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<tr>
<td>A.</td>
<td>λυσάμενον</td>
<td>λυσαμένην</td>
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<td>Plur.</td>
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<tr>
<td>N. V.</td>
<td>λυσάμενοι</td>
<td>λυσάμεναι</td>
<td>λυσάμενα</td>
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<tr>
<td>G.</td>
<td>λυσαμένων</td>
<td>λυσαμένων</td>
<td>λυσαμένων</td>
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<tr>
<td>D.</td>
<td>λυσαμένοις</td>
<td>λυσαμέναις</td>
<td>λυσαμένοις</td>
</tr>
<tr>
<td>A.</td>
<td>λυσαμένους</td>
<td>λυσαμένας</td>
<td>λυσάμενα</td>
</tr>
</tbody>
</table>

247. Like the present middle and passive participle, the aorist middle participle (the aorist passive is quite differ-
ent) is declined like an ordinary adjective of the second and first declension.

248. Like the aorist active participle and the rest of the aorist system, the aorist middle participle is formed on the aorist stem. The characteristic $\sigma a$ appears throughout.

249. The declension of $\iota\delta\omicron\omicron\nu$, $\iota\delta\omicron\omicron\sigma\alpha$, $\iota\delta\omicron\nu$, having seen, the second aorist active participle of $\beta\lambda\epsilon\tau\omicron\omega$ (it may also be regarded as coming from $\delta\rho\acute{a}\omega$), is as follows:

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<tbody>
<tr>
<td>N. V.</td>
<td>$\iota\delta\omicron\nu$</td>
<td>$\iota\delta\omicron\sigma\alpha$</td>
<td>$\iota\delta\omicron\nu$</td>
</tr>
<tr>
<td>G.</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron\sigma$</td>
<td>$\iota\delta\omicron\sigma\eta$</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron\sigma$</td>
</tr>
<tr>
<td>D.</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron$</td>
<td>$\iota\delta\omicron\sigma\eta$</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron$</td>
</tr>
<tr>
<td>A.</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron\alpha$</td>
<td>$\iota\delta\omicron\sigma\alpha$</td>
<td>$\iota\delta\omicron\nu$</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th></th>
<th>M.</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron\ast\omicron$</td>
<td>$\iota\delta\omicron\sigma\alpha\omicron$</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron$</td>
</tr>
<tr>
<td>G.</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron\tau\omicron\omicron\nu$</td>
<td>$\iota\delta\omicron\sigma\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$</td>
<td>$\iota\delta\omicron\nu\tau\omicron\omicron\omicron\tau\omicron\omicron\nu$</td>
</tr>
<tr>
<td>D.</td>
<td>$\iota\delta\omicron\nu\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$</td>
<td>$\iota\delta\omicron\sigma\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$</td>
<td>$\iota\delta\omicron\nu\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$</td>
</tr>
<tr>
<td>A.</td>
<td>$\iota\delta\omicron\nu\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$</td>
<td>$\iota\delta\omicron\sigma\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$</td>
<td>$\iota\delta\omicron\nu\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$</td>
</tr>
</tbody>
</table>

250. It will be observed that the second aorist active participle is declined like the present active participle except that it has an irregular accent. The accent on the first form does not follow the verb rule of recessive accent, but is on the ultima. Thereafter the noun rule is followed, the accent remaining on the same syllable throughout, except in the genitive plural feminine, where §51 comes into play.

251. It will be remembered that the augment appears only in the indicative mood. It must therefore be dropped
from the third of the principal parts before the aorist participle can be formed. In irregular verbs like βλέπω (ὄραω) the dropping of the augment in the second aorist sometimes gives difficulty. The third of the principal parts of βλέπω (ὄραω) is εἰδον. Without the augment the second aorist stem is ἰδ-, for ι was here irregularly augmented to ει. On the other hand, the second aorist participle of λέγω is εἰπὼν (εἰπον being the second aorist indicative), because here ειπ- was the second aorist stem and being regarded as long enough already was not changed at all for the augment.

252. Except in the case of a few such verbs, where the dropping of the augment from the third of the principal parts in order to get the aorist stem to which the -ων is added to form the participle, might give difficulty, the student is expected to perform the necessary processes for himself. Thus if a form ἀποθάνων is found in the exercises, the student is expected to see that this form is the participle of a second aorist of which the indicative (with the augment) is ἀπέθανον. This form, since the verb is irregular, will be found in the general vocabulary.

253. The second aorist middle participle is declined exactly like the present middle participle, and differs from the present middle participle only because it is formed on the second aorist stem instead of on the present stem. Thus λαβόμενος is the second aorist middle participle of λαμβάνω, ἐλαβόν being the second aorist active indicative (third of the principal parts).

254. **Use of the Aorist Participle**

In accordance with the principle formulated in §233, that the tense of the participle is relative to the time of the leading verb, the aorist participle denotes action prior to
the action denoted by the leading verb, whether the action denoted by the leading verb is past, present or future.

Examples:

(1) ὁ ἀπόστολος εἶπὼν ταῦτα ἐν τῷ ἱερῷ βλέπει τὸν κύριον, the apostle having said these things in the temple is seeing the Lord. Here εἶπὼν, the aorist participle, denotes action prior to the action denoted by βλέπει. Compare Example (1) in §232.

(2) εἶπὼν ταῦτα ἀπήλθεν, having said these things he went away. The literal translation of the participle is here perfectly possible. But it would be more idiomatic English to translate, when he had said these things he went away, or after he had said these things he went away. Compare λέγων ταῦτα ἀπήλθεν, he went away saying these things or while he was saying these things he went away. Notice that when a Greek present participle is translated by a temporal clause in English, the English word that introduces the temporal clause is naturally while, and when it is an aorist participle that is to be translated into English, the English word introducing the temporal clause is naturally when or after. In the case of the aorist participle, the verb in the English temporal clause will often be perfect (“has seen”, etc.) or pluperfect (“had seen”, etc.)—perfect when the leading verb is present or future, and pluperfect when the leading verb is past.

(3) εἶπὼν ταῦτα ἀπέρχεται, having said these things he goes away, or after he has said these things he goes away.

(4) προσῆλθον αὐτῷ εἶπόντι ταῦτα, they came to him after he had said these things. Here the literal translation of the participle would be absolutely impossible in English, because in the English sentence they came to him having said these things, the having said would agree not with him but with the subject of the sentence, they, and the sentence would be a translation, not of προσῆλθον
αὐτῷ εἶπόντι ταῦτα but of ἀνασήλθον αὐτῷ εἰπόντες ταῦτα. Compare with ἀνασήλθον αὐτῷ εἰπόντι ταῦτα the sentence ἀνασήλθον αὐτῷ λέγοντι ταῦτα, which means they came to him while he was saying these things.

(5) ἔλθοντες πρός τὸν κύριον ὑψώμεθα αὐτόν, having come to the Lord we shall see Him, or when (or after) we have come to the Lord we shall see Him.

255. The aorist participle can of course be used attributively or substantively with the article (see §234, 235).

Examples:

(1) ὁ μαθητὴς ὁ ἀκούσας ταῦτα ἐν τῷ ἱερῷ ἠλθεν εἰς τὸν οἶκον, the having-heard-these-things-in-the-temple disciple went into the house, or the disciple who heard these things in the temple went into the house. On the other hand, ὁ μαθητὴς ἀκούσας ταῦτα ἐν τῷ ἱερῷ ἠλθεν εἰς τὸν οἶκον would mean the disciple, when he had heard these things in the temple, went into the house.

(2) ὁ ἀκούσας ταῦτα ἀπῆλθεν, the having-heard-these-things man went away, or the one who had heard these things went away. On the other hand ἀκούσας ταῦτα ἀπῆλθεν would mean having heard these things he went away or when he had heard these things he went away. In the former sentence ὁ ἀκούσας tells what man we are talking about, while ἀκούσας without the article merely adds a detail about a person who is designated in some other way or not designated at all.

(3) εἶδον τοὺς εἰπόντας ταῦτα, I saw the having-said-these-things men, or I saw who had said these things.

The student should compare with these examples the corresponding examples given for the present participle.
The Negatives

**οὐ** is the negative of the indicative, **μὴ** is the negative of the other moods, including the infinitive and the participle.

Example: **ο μὴ πιστεύων οὐ σώζεται**, the not-believing one is not saved, or **he who does not believe is not saved**. Here **μὴ** negatives the participle **πιστεύων**, and **οὐ** negatives the indicative **σώζεται**.

Exercises

1. λαβόντες ταῦτα παρὰ τῶν πιστεύοντων εἰς τὸν κύριον ἐξήλθομεν εἰς τὴν ἐρημοῦ. 2. πισταὶ εἰσίν αἱ δεξάμεναι τοὺς διωκόμενοι ὑπὸ τοῦ ἀρχοντος. 3. εἰδομεν αὐτοὺς καὶ μένοντάς ἐν τῷ οἴκῳ καὶ ἐξελθόντας ἐξ αὐτοῦ. 4. οἱ ἱδόντες τὸν κύριον ἠλθὼν πρὸς τοὺς ἀγαγόντας τὸν μάθητὴν ἐκ τοῦ ἱεροῦ. 5. ταῦτα εἰπομεν περὶ τοῦ σώσαντος ἡμᾶς. 6. οὕτω εἰσίν οἱ κηρύζαντες τὸ εὐαγγέλιον, ἀλλ' ἐκεῖνοι εἰσίν οἱ διώξαντες τοὺς πιστεύοντας. 7. προσενεκόντες τῷ κυρίῳ τὸν διωκόμενον ὑπὸ τοῦ ἀρχοντος τοῦ πονηροῦ ἀπῆλθετε εἰς ἀλλὸν τὸν. 8. προσῆλθον τῷ κυρίῳ ἠλθὼν εἰς τὸ ἱερὸν. 9. ἐπιστευσας εἰς αὐτὸν εἰπόντα ταῦτα. 10. ταῦτα εἶπον ἐξελθὼν ἐκ τῆς ἐκκλησίας. 11. οἱ άγγελοι οἱ πεσόντες ἀπὸ τοῦ οὐρανοῦ πονηροὶ ἦσαν. 12. οἱ άγγελοί οἱ πεσόντες ἐκ τοῦ οὐρανοῦ πονηροὶ ἦσαν.
19. ταῦτα ἀπεκρίθη τοῖς προσελεγκοῦσιν αὐτῷ τὰ τέκνα. 20. ἀπῆλθομεν μὴ ἱδόντις τὸν διδάξαντα ἡμᾶς.

II. 1. Those who have not seen the apostle do not know him. 2. I did not see him who had believed on the Lord. 3. I saw him after he had believed on the Lord, but ye saw him while he was still in the kingdom of the Evil One. 4. Having heard these things we believed on Him who had died in behalf of us. 5. We came to those who were going in the way. 6. We shall see the apostle after we have gone into this house. 7. Those men said to those who had gone into the house that the Lord is good. 8. While we were saying these things we were going into our house. 9. When they had received these gifts from the ones who had brought them, they came together into the church. 10. These are the women who received the one who had taught them. 11. When these men had seen the Lord, they were brought to the rulers. 12. The disciples who had come into the church were baptized by the apostles who had seen the Lord. 13. The blind man who had received this man was with those who were persecuting him. 14. The demons that were being cast out said this to him who was casting them out. 15. As we were going through the desert, we taught those who were with us. 16. We saw the servant when he had believed on the Lord and was still in the house.
LESSON XX

Aorist Passive Participle
Genitive Absolute

258. Vocabulary

γραφεῖς, having been written,
2nd aor. pass. part. of
γράφω (declined like a 1st aor. pass. part.).

ἐκεῖ, adv., there.

εὐθέως or εὐθὺς, adv., immediately.

ιμάτιον, τό, a garment.

οἶκια, ἡ, a house (a synonym of οἶκος).

παιδίον, τό, a little child.

συναγωγή, ἡ, a synagogue.

στρατιώτης, οὖν, ὁ, a soldier.

φυλακή, ἡ, a guard, a prison.

259. The declension of λυθβίς, λυθβίσα, λυθέν, having been loosed, the aorist passive participle of λύω, is as follows:

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<tbody>
<tr>
<td>M.</td>
<td>λυθεῖς</td>
<td>λυθεῖσα</td>
<td>λυθέν</td>
</tr>
<tr>
<td>N. V.</td>
<td>λυθέντος</td>
<td>λυθεῖσης</td>
<td>λυθέντος</td>
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<tr>
<td>G.</td>
<td>λυθέντι</td>
<td>λυθεῖση</td>
<td>λυθέντι</td>
</tr>
<tr>
<td>D.</td>
<td>λυθέντα</td>
<td>λυθεῖσαν</td>
<td>λυθέν</td>
</tr>
<tr>
<td>A.</td>
<td>λυθέντας</td>
<td>λυθεῖσαι</td>
<td>λυθέντα</td>
</tr>
</tbody>
</table>

Plur.

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<tr>
<th></th>
<th>S.</th>
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<tbody>
<tr>
<td>M.</td>
<td>λυθέντες</td>
<td>λυθεῖσαι</td>
<td>λυθέντα</td>
</tr>
<tr>
<td>N. V.</td>
<td>λυθέντων</td>
<td>λυθεῖσῶν</td>
<td>λυθέντων</td>
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<tr>
<td>G.</td>
<td>λυθεῖσι(ν)</td>
<td>λυθεῖσας</td>
<td>λυθεῖσι(ν)</td>
</tr>
<tr>
<td>D.</td>
<td>λυθεῖσι(ν)</td>
<td>λυθεῖσας</td>
<td>λυθεῖσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>λυθεῖσι(ν)</td>
<td>λυθεῖσας</td>
<td>λυθεῖσι(ν)</td>
</tr>
</tbody>
</table>
260. Like the present active participle and the aorist active participle, the aorist passive participle is declined according to the third declension in the masculine and neuter, and according to the first declension in the feminine.

261. The characteristic -θε, which it will be remembered is the sign of the aorist passive system (the sixth of the principal parts), appears throughout. This -θε, as in the rest of the aorist passive system, is added to the verb stem.

262. The augment, of course, must be dropped (from the sixth of the principal parts) before the aorist passive participle can be formed. Compare §§251, 252.

263. The aorist passive participle has an irregular accent, the accent in the nominative singular masculine not being recessive. In the other forms of the declension the rule of noun accent is followed, except of course in the genitive plural feminine, where §§51, 228 come into play.

264. Like the other aorist participles, the aorist passive participle denotes action prior to the time of the leading verb; and to it applies also all that has been said about the attributive and substantive uses of the participle.

Examples:

(1) ἐκβιληθέντα τὰ δαίμονα ὑπὸ τοῦ κυρίου ἀπῆλθεν εἰς τὴν θάλασσαν, the demons, having been cast out by the Lord, went away into the sea, or (when) the demons had been cast out by the Lord, they went away into the sea.

(2) ἐγερθέντι ἐκ νεκρῶν προσήλθον αὐτῷ, they came to Him after He had been raised from the dead.
The following summary will serve for the review of what has been learned thus far about the participles:

**I. The Participles**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Case</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>λύων</td>
<td>= loosing.</td>
</tr>
<tr>
<td>Mid.</td>
<td>λύόμενος</td>
<td>= loosing for himself.</td>
</tr>
<tr>
<td>Pass.</td>
<td>λύόμενος</td>
<td>= being loosed.</td>
</tr>
<tr>
<td>Aorist</td>
<td>λύσας</td>
<td>= having loosed.</td>
</tr>
<tr>
<td>Mid.</td>
<td>λυσάμενος</td>
<td>= having loosed for himself.</td>
</tr>
<tr>
<td>Pass.</td>
<td>λυθεῖς</td>
<td>= having been loosed.</td>
</tr>
</tbody>
</table>

**II. Article with Participle**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Case</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>ὁ λύων, the loosing man.</td>
<td>= the man who looses.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= the one who looses.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= he who looses.</td>
</tr>
<tr>
<td>Mid.</td>
<td>ὁ λύόμενος, the loosing-for-himself man.</td>
<td>= the man who looses for himself.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= the one who looses for himself.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= he who looses for himself.</td>
</tr>
<tr>
<td>Pass.</td>
<td>ὁ λυόμενος, the being-loosed man.</td>
<td>= the man who is being loosed.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= the one who is being loosed.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= he who is being loosed.</td>
</tr>
</tbody>
</table>
NEW TESTAMENT GREEK

266. The Genitive Absolute

A noun or pronoun with a participle often stands out of connection with the rest of the sentence in the construction called the genitive absolute.

Examples:

(1) εἰπόντων ταῦτα τῶν ἀποστόλων οἱ μαθηταὶ ἀπῆλθον, the apostles having said these things, the disciples went away. Here εἰπόντων and τῶν ἀποστόλων stand in the genitive absolute. ἀποστόλων is not the subject of any verb, the subject of the only finite verb in the sentence being μαθηταί, nor has it any other connection with the framework of the sentence. It is therefore absolute (the word means "loosed" or "separated"). In the English translation, the apostles having said is in the absolute case, which in English grammar is called the nominative absolute. But this nominative absolute is very much less common in English than the genitive absolute is in Greek.
Usually, therefore, it is better to translate the Greek genitive absolute by a clause, thus giving up any attempt at a "literal" translation. For example, instead of the "literal" translation of the sentence just given, it would have been better to translate, when (or after) the apostles had said these things, the disciples went away. Of course all that has already been said about the tense of the participle applies to the participle in the genitive absolute as well as in other constructions.

It should be noticed that the genitive absolute is normally used only when the noun or pronoun going with the participle is different from the subject of the finite verb. Thus in the sentence, εἰπόντες ταῦτα οἱ ἀπόστολοι ἀπῆλθον, the apostles, having said these things, went away, or when the apostles had said these things they went away, the word ἀπόστολοι has a construction in the sentence; it is the subject of the leading verb ἀπῆλθον. Therefore it is not "absolute." But in the former example it is not the apostles but some one else that is represented as performing the action denoted by the leading verb. Hence, in that former example ἀποστόλων is not the subject of the sentence but genitive absolute.

(2) λέγοντος αὐτοῦ ταῦτα οἱ μαθηταί ἀπῆλθον, while he was saying these things, the disciples went away. Compare λέγων ταῦτα ἀπῆλθεν, while he was saying these things he went away or he went away saying these things.

(3) τῶν μαθητῶν διδαχθέντων ὑπὸ τοῦ κυρίου ἔξηλθον εἰς τὴν ἔρημον οἱ δούλοι, when the disciples had been taught by the Lord, the servants went out into the desert. Compare οἱ μαθηταὶ διδαχθέντες ὑπὸ τοῦ κυρίου ἔξηλθον εἰς τὴν ἔρημον, when the disciples had been taught by the Lord, they went out into the desert.
267. Exercises

I. 1. πορευθέντος τοῦ ἄρχοντος πρὸς τὸν κύριον οἱ δούλοι εἶπον ταῦτα τοῖς μαθηταῖς. 2. πορευθεὶς πρὸς αὐτοὺς ὁ ἄρχων ἐπίστευσεν εἰς τὸν κύριον. 3. πιστευσάντων ὑμῶν εἰς τὸν κύριον εὐθὺς ἐπίστευσε καὶ ὁ ἄρχων. 4. εἰσελθόντος εἰς τὴν οἰκίαν τοῦ ἐγερθέντος ὑπὸ τοῦ κυρίου οἱ μαθηταὶ ἐθαύμασαν. 5. ἐκβληθέντος αὐτοῦ ἐκ τῆς συναγωγῆς συνήχθησαν οἱ ἄρχοντες. 6. ἐκβληθέντα ἐκ τῆς συναγωγῆς ἐδίδαξεν αὐτὸν ὁ κύριος. 7. εἰπόντος ταῦτα τοῦ πνεύματος τοῦ ἀγίου οἱ μαθηταὶ εἰς τὸν κύριον. 8. τοῖς θεραπευθεῖσιν ὑπ' αὐτοῦ εἶπεν ῥήματα καὶ ζωής. 9. ἐλθόντος τούτου εἰς τὴν οἰκίαν εὐθὺς εἰς τὸν κύριον, καὶ ἐπίστευσε καὶ δ ἀρχῶν. 10. εἰσέλθοντος εἰς τὴν οἰκίαν τοῦ έγερθέντος ύπὸ τοῦ κυρίου οἱ μαθηταὶ ἐθαύμασαν. 11. ἀναλημφθέντος αὐτοῦ εἰς οὐρανόν εἰσήλθον οἱ μαθηταὶ εἰς τὴν οἰκίαν αὐτών. 12. ἐκβληθέντας εἰς τὴν συναγωγὴν πρὸς τὸν λόγον τοῦ θεοῦ. 13. ἀναλημφθέντος αὐτοῦ εἰς οὐρανόν εἰσῆλθον οἱ μαθηταὶ εἰς τὴν οἰκίαν αὐτῶν. 14. αὐτή έστίν ή έλπίς ή κηρυχθεῖσα ἐν τῷ κόσμῳ υπὸ τῶν ἀρχόντων. 15. τῶν ιδοντων τῶν τον κύριον. 16. διωκόμενοι τοὺς στρατιωτῶν εἰς τὴν οἰκίαν αὐτῶν. 17. έκβληθέντας εἰς τὴν οἰκίαν προσήλθον οἱ στρατιωταὶ ταῦτα. 18. εἰσερχόμενοι εἰς τὴν οἰκίαν προσήλθον οἱ στρατιωταὶ ταῦτα. 19. ταῦτα μεν εἶπον αὐτοῖς προσφέροντες τά παιδία τῷ κυρίῳ, ἐκείνα δὲ προσενεγκοῦσιν. 20. ταῦτα ἐίπον γενεὰν ἐν τῇ οἰκίᾳ. 21. τετραπολοῦς τοῦ κυρίου μετὰ τῶν μαθητῶν αὐτοῦ ἔλεγον οἱ ἄρχοντες, καὶ ἐξέδοξαν δὲ εἰς τὴν οἰκίαν εἰς τῆς οὐσίας. 22. ταῦτα έκβλήθησαν εἰς τὸν νόμον αὐτοῦ. 23. ταῦτα ἐπανάληψαν υπὸ τῶν αρχόντων. 24. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 25. ταῦτα ἐπανάληψαν ἐπὶ τῶν αρχόντων. 26. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 27. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 28. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 29. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 30. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 31. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 32. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 33. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 34. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 35. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 36. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 37. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 38. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 39. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 40. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 41. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 42. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 43. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 44. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 45. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 46. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 47. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 48. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 49. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 50. ταῦτα ἐπανάληψαν δὲ εἰς τὸν νόμον αὐτοῦ. 

II. 1. When the soldiers had taken the garments from the children, the disciples were cast out of the house.

What noun or pronoun is naturally to be supplied as that with which εἰσελθόντα agrees?
2. When the disciples had been cast out of the synagogue, they came to us. 3. While we were coming into our house, the Lord said these things to the rulers. 4. The Lord said those things to you, both while ye were with Him in the way and after ye had come to the ruler. 5. Those who had heard the apostle saying these things saw the house which had been destroyed by the soldiers. 6. When the rulers had heard the things which were being said by the Lord, they persecuted the disciples. 7. While the disciples were being persecuted by the rulers, the apostles were going into another house. 8. Those who went into the house of the ruler were my brothers. 9. When our names have been written into the book of life, we shall see the Lord. 10. Having been brought to the Lord by these disciples we see Him for ever. 11. These are the rulers who have become disciples of Thee. 12. When the apostle had been cast into prison, the disciples who had heard these things went away into another place. 13. After those women had been cast into prison, we went away into the desert. 14. When those who had been cast into prison had seen the man who had been raised up, they marvelled and believed on the Lord. 15. When the disciples had led to the Lord those who had been persecuted on account of Him, those servants came to us bringing good gifts. 16. Those who have not received this hope from God will not enter into the kingdom of heaven.
LESSON XXI
The Subjunctive Mood.

268. Vocabulary

αμαρτάνω, I sin.  λαός, ὁ, a people.
δικαιοσύνη, ἡ, righteousness.  λοιπός, ή, ὁν, adj. remaining;
έαν, conditional particle,  ὥστε, the rest (= the
with subjunctive, if.  remaining persons).
eἳ, with indicative, if.
εὐαγγελίζομαι, dep. with  μακάριος, ἂ, ὁν, adj., blessed.
middle forms, I preach  μαρτυρία, ἡ, a witnessing, a
the gospel, I preach the testimony, a witness.
gospel to (with acc. of the  μηδέ, and not, nor, not even
thing preached and either  (with moods other than the
acc. or dat. of the person indicative);  μηδέ.
whom it is preached).  μηδέ, neither
"ἲνα, conj., with subjunctive,  μηκέτι, no longer (with moods
in order that.
in other than the indicative).

269. The subjunctive mood occurs only in the present
and aorist tenses (except for very rare occurrences of the
perfect). It has primary personal endings throughout,
even in the aorist (which, it will be remembered, is a
secondary tense). The personal endings are preceded
throughout by a long variable vowel ω/η instead of the short
variable vowel ω/ε which occurs in the present indicative.

270. The present active subjunctive of λύω is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύω</td>
<td>1. λύωμεν</td>
</tr>
<tr>
<td>2. λύης</td>
<td>2. λύητε</td>
</tr>
<tr>
<td>3. λύη</td>
<td>3. λύωσι(ν)</td>
</tr>
</tbody>
</table>
271. The present middle and passive subjunctive of \( \lambda \nu \omega \) is as follows:

Sing. 1. \( \lambda \nu \omega \mu \alpha i \)    Plur. 1. \( \lambda \nu \omega \mu \varepsilon \theta a \)
2. \( \lambda \nu \eta \)               2. \( \lambda \nu \eta \sigma \theta e \)
3. \( \lambda \nu \eta \tau a i \)   3. \( \lambda \nu \omega \nu \tau a i \)

272. It will be observed that these present subjunctive forms are like the present indicative forms except that a long vowel comes immediately after the stem, while in the indicative there is a short vowel—\( \omega \) of the subjunctive standing instead of the \( \sigma \) of the indicative, and \( \eta \) of the subjunctive standing instead of the \( \epsilon \) of the indicative. The only exceptions are (1) in the present active, third person plural, where \( \omega \) in the subjunctive stands instead of \( \omega \nu \) in the indicative, and (2) in the present middle and passive, second person singular, where the indicative already has \( \eta \) (in \( \lambda \nu \eta \)).

273. The \(-\omega \sigma i(\nu)\) of the third person plural active may have the movable \( \nu \).

274. The aorist active subjunctive is as follows:

Sing. 1. \( \lambda \nu \sigma \omega \)    Plur. 1. \( \lambda \nu \sigma \omega \mu e \nu \)
2. \( \lambda \nu \sigma \eta \)               2. \( \lambda \nu \sigma \eta \tau e \)
3. \( \lambda \nu \sigma \eta \)               3. \( \lambda \nu \sigma \omega \sigma i(\nu) \)

275. The aorist middle subjunctive is as follows:

Sing. 1. \( \lambda \nu \sigma \omega \mu \alpha i \)    Plur. 1. \( \lambda \nu \sigma \omega \mu \varepsilon \theta a \)
2. \( \lambda \nu \sigma \eta \)               2. \( \lambda \nu \sigma \eta \sigma \theta e \)
3. \( \lambda \nu \sigma \eta \tau a i \)   3. \( \lambda \nu \sigma \omega \nu \tau a i \)

276. It will be observed that the endings (with variable vowel) are exactly the same in the aorist active and middle
subjunctive as they are in the present active and middle subjunctive. But these endings (with variable vowel) are in the aorist added to the aorist stem, whereas in the present they are added to the present stem. The σ makes all the difference.

277. There is in the aorist subjunctive of course no augment (see §245).

278. The second aorist active and middle subjunctive is conjugated exactly like the first aorist subjunctive. Of course, however, it is formed on the second aorist stem.

279. The aorist passive subjunctive is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Χυθω</td>
<td>1. Χυθωμεν</td>
</tr>
<tr>
<td>2. Χυθησ</td>
<td>2. Χυθητε</td>
</tr>
<tr>
<td>3. Χυθη</td>
<td>3. Χυθωσιν</td>
</tr>
</tbody>
</table>

280. The aorist passive subjunctive, like the aorist passive indicative, has active personal endings. The endings (with the variable vowel) are exactly like those in the present active subjunctive. But the rule of verb accent seems to be violated—the accent does not seem to be recessive. This apparent irregularity is due to the fact that there has been contraction, the -θε of the aorist passive stem having been contracted with the following vowels in accordance with the rules which will be given in §316. But for present purposes the peculiarity of the accent may simply be learned without any further attention being given to the reason for it.

281. Before the aorist subjunctives can be formed from the principal parts given in the vocabulary, the augment must be dropped in the manner explained in §§251, 252.
282. **Present Subjunctive of \( \varepsilon \iota \mu \iota \).**

Learn the present subjunctive of \( \varepsilon \iota \mu \iota \) in §602.

283. **The Tenses in the Subjunctive**

In the subjunctive mood there is absolutely no distinction of time between the tenses; the aorist tense does not refer to past time and the present subjunctive does not necessarily refer to present time. The distinction between the present and the aorist concerns merely the manner in which the action is regarded. The aorist subjunctive refers to the action without saying anything about its continuance or repetition, while the present subjunctive refers to it as continuing or as being repeated. Thus \( \iota \nu \alpha \nu \sigma \omega \) means simply *in order that I may loose*, while \( \iota \nu \alpha \nu \sigma \omega \) means *in order that I may be loosing*, or the like. But ordinarily it is quite impossible to bring out the difference in an English translation. The present and the aorist subjunctive will usually have to be translated exactly alike. The student should use the aorist in the exercises unless he sees some reason for using the present, since the aorist presents the action in a simpler way, without any added thought of its duration.

284. **The Negative of the Subjunctive**

The negative of the subjunctive is \( \mu \eta \), in accordance with the rule given in §256.

285. **The Hortatory Subjunctive**

The first person plural of the subjunctive is used in exhortations.

Example: \( \pi \mu \sigma \tau \epsilon \upsilon \sigma \mu \varepsilon \epsilon \iota \varsigma \tau \omega \nu \kappa \iota \rho \iota \omicron \), *let us believe on the Lord.*
286. The Subjunctive in Purpose Clauses

Purpose is expressed by ἵνα with the subjunctive.

Examples: (1) ἐρχόμεθα ἵνα ἴδωμεν αὐτὸν, we come in order that we may see him. (2) ἐλθομεν ἵνα ἴδωμεν αὐτὸν, we came in order that we might see him.

287. ἵνα, in order that, with the subjunctive, must be distinguished sharply from ὅτι, that, with the indicative. The latter introduces indirect discourse.

Example: Compare λέγουσιν ὅτι γινώσκουσι τὸν κύριον, they say that they know the Lord, with τούτο λέγουσιν ἵνα ἀκούωσιν οἱ μαθηταὶ, they say this in order that the disciples may hear.

The Subjunctive in Future Conditions

288. Future conditions are expressed by ἐάν with the subjunctive; other conditions by εἰ with the indicative.¹

Examples:

(1) ἐάν εἰσέλθωμεν εἰς τὴν οἰκίαν ὄψόμεθα τὸν κύριον, if we go into the house, we shall see the Lord. Here ἐάν εἰσ- ἐλθομεν clearly refers to the future. Compare εἰ μαθηταὶ ἐσμεν τοῦ κυρίου σωθῆσομεθα, if we are disciples of the Lord,

¹ This simple rule does not cover all of the facts. For example, it takes no account of "present general" conditions, which are expressed, like future conditions, by ἐάν with the subjunctive. But present general conditions are closely allied to future conditions. In the sentence, if any one does wrong he suffers, which is a present general condition, the contemplated possibility of one's doing wrong stretches out into the future; what is meant is that at any time when a man does wrong or shall do wrong he will suffer for it. It is perhaps unnecessary, therefore, to trouble the beginner with this additional category. In general, the simple rule given in the text will serve fairly well for New Testament Greek. The exceptions can be noted as they occur. Conditions contrary to fact will be treated in §551.
we shall be saved. Here the meaning is, if it is now a fact that we are disciples of the Lord, we shall be saved. Hence εἰ . . . . ἐσμὲν refers to present time.

(2) ἐὰν διδάσκητε τοὺς ἀδελφοὺς πιστοὶ ἐστε διδάσκαλοι, if you teach the brethren, you are faithful teachers. Here the meaning is, if at any time you shall be engaged in teaching the brethren, you are faithful teachers. ἐὰν διδάσκητε here refers to an indefinite future. Compare εἰ διδάσκετε τοὺς ἀδελφοὺς πιστοὶ ἐστε διδάσκαλοι, if you are teaching the brethren, you are faithful teachers. Here the meaning is, if the work in which you are now engaged is that of teaching the brethren, you are faithful teachers. It should be observed that in order to distinguish εἰ with the indicative from ἐὰν with the subjunctive, it is often advisable to choose the periphrastic present in English to translate the present indicative after εἰ. Thus if you are teaching is a present condition, while if you teach is usually a future condition.

289. The above examples will show that the difference between the two kinds of conditions here treated concerns only the protasis (the if-clause). Various moods and tenses can stand in the apodosis (the conclusion) after either kind of protasis. A hortatory subjunctive, for example, can stand after a simple present condition. For example, εἰ μαθηταί ἐσμὲν τοῦ κυρίου διδάσκωμεν τοὺς ἀδελφοὺς, if we are disciples of the Lord [i.e., if that is now a fact], let us teach the brethren.

290. It should also be noticed that one cannot always tell from the mere form of the English sentence whether a condition is present or future. Thus in modern colloquial English we often use the present indicative to express a future condition. For example, in the sentence, if it rains
to-morrow, we shall not go to the picnic, if it rains clearly
refers to the future and would be ἐὰν with the subjunctive
in Greek. It is the meaning of the English sentence, then,
and not the mere form, which should be noticed in deter-
mining what the Greek shall be.

291. Exercises

1. 1. ἐὰν εὐαγγελισώμεθα ὑμᾶς, λήμψεσθε σωτηρίαν καὶ
ἐλπίδα. 2. ἐὰν μὴ δέξησθε τὴν μαρτυρίαν ἡμῶν, οὐ σωθήσεσθε.
3. ἐὰν μὴ ἢδη οὕτος τὸν κύριον, οὐ πιστεύσει εἰς αὐτὸν. 4. ἐὰν
κηρύσσεται ἡμῖν ὅτι ἀγαθός ἐστιν ὁ κύριος, ἀγαθοὶ ὠμεν καὶ
ἡμεῖς, ἵνα διδάσκωμεν τοὺς λοιπούς. 5. εὐηγγελισάμην αὐτοὺς
ἵνα σωθῶσιν καὶ ἐχωσιν ζωὴν. 6. μηκέτι ἀμαρτάνωμεν, ἵνα
gενώμεθα μαθηταὶ πιστοὶ. 7. μακάριοί εἰσιν οἱ οἰκλοι, ἐὰν
ἀκούσωσιν τὰ ἡμματα μου. 8. ἐὰν εἰσέλθωσιν εἰς ἐκείνην τὴν
οἰκίαν οἱ πιστεύοντες εἰς τὸν κύριον, εὐαγγελισόμεθα αὐτοῖς
ἐκεῖ. 9. ἐκηρύξαμεν τότῳ τῷ λαῷ τὰ ἡμματα τῆς ζωῆς, ἵνα
dέξωνται τὴν ἀλήθειαν καὶ σωθῶσιν. 10. προσέλθωμεν τῷ
ἰδόντι τὸν κύριον, ἵνα διδάξῃ ἡμᾶς περὶ αὐτοῦ. 11. ταῦτα
eἰπότων αὐτῶν ἐν τῷ ἱερῷ οἱ ἄκουσαντες ἐδέξαντο τὰ λεγόμενα,
ἵνα κηρύξωσιν αὐτὰ καὶ τοῖς λοιποῖς. 12. πιστεύσωμεν εἰς τὸν
ἀποδανότα ὑπὲρ ἡμῶν, ἵνα γράψῃ τὰ ὅνομα ἡμῶν εἰς τὸ
βιβλίῳ τῆς ζωῆς. 13. ἐλέεσομαι πρὸς τὸν σωσάντα με, ἵνα
μὴ λύω τὰς ἐντολάς αὐτοῦ μηδὲ πορεύωμαι ἐν ταῖς ὁδοῖς τοῦ
θανάτου. 14. ταῦτα εἰπον ἐν τῷ ἱερῷ, ἵνα οἱ ἄκουσαντες σω-
thῶσιν ἀπὸ τῶν ἀμαρτιῶν αὐτῶν καὶ ἐχωσιν τὴν δικαιοσύνην
tοῦ θεοῦ. 15. εἰ εἴδετε ταῦτα ἐν ταῖς ἡμέραις ταῖς κακαῖς,
ὁφεσθε τὰ αὐτὰ καὶ νῦν καὶ εἰς τὸν αἰῶνα. 16. ἐὰν μὴ διδα-
χῆς ὑπὸ τοῦ κυρίου, οὐ γνώσῃ αὐτὸν εἰς τὸν αἰῶνα. 17. ὁ
λύων τὰς ἐντολάς τοῦ θεοῦ οὐκ ἔχει ἐλπίδα, ἐὰν μὴ ἐπιστρέψῃ
πρὸς τὸν κύριον. 18. ταῦτα παρέλαβεν ἀπὸ τοῦ ἀπαθανόντος
ὑπὲρ αὐτοῦ, ἵνα παραλαβόντες αὐτὰ οἱ λοιποὶ σωθῶσιν καὶ
αὐτοὶ. 19. συνελθόντες εἰς τὴν οἰκίαν δεξώμεθα τὴν μαρτυρίαν
II. 1. Let us receive the witness of these men, in order that we may be saved. 2. If we do not turn to the Lord, we shall not know Him. 3. If the Lord prepares a place for us, we shall enter into heaven. 4. If we received this commandment from the Lord, let us preach the gospel to the multitudes. 5. If these men are disciples of the Lord, they will not persecute the saints. 6. If these rulers persecute those who believed on the Lord, they will not come to the Lord in order that they may be saved. 7. If he sees the woman who received the saints, he will take the little children from her. 8. When the disciples had said these things to the saints, they were taught by the Lord in order that they might sin no longer. 9. If the Son of Man came in order that He might save sinners, let us receive His witness. 10. If we know the Lord, let us not persecute His saints nor cast them out of the synagogue. 11. If the crowds who have heard the Lord see Him in that synagogue, they will come to Him in order that He may say to them words of hope. 12. Unless He says these things to the multitudes, they will not be saved. 13. If thou seest in that night the one who saved thee, the ruler will persecute thee, in order that thou mayest not preach the gospel to the others. 14. The Lord came to us, in order that we might preach the gospel to you. 15. The faithful servants came, in order that they might bring to us those garments.

1The English word unless is another way of saying if not. It is to be translated, therefore, by εἰ μὴ with the indicative or by ἐὰν μὴ with the subjunctive. Which is correct here?
LESSON XXII

The Present and Aorist Infinitives

The Articular Infinitive. Indirect Discourse

Proper Names

292. Vocabulary

δει, impersonal verb, used only in third person, it is necessary (takes the accusative and infinitive).

εξεστι, impersonal verb, used only in third person, it is lawful (with dative of the person for whom "it is lawful").

θέλω, I wish.

'Ισσοῦς, 'Ισσοῦ, ὁ, Jesus.

'Ιουδαῖος, ὁ, a Jew.

κελεύω, I command.

κώμη, ἡ, a village.

μέλλω, I am about (to do something), I am going (to do something).

ψελίω, I owe, I ought.

πάσχω, I suffer.

προ, prep. with gen., before.

σωτηρία, ἡ, salvation.

Φαρισαῖός, ὁ, a Pharisee.

Χριστός, ὁ, Christ; ὁ Χριστός, Christ, or the Messiah.

293. The present and aorist infinitives of λύω are as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid. λύεσθαι, to loose for one's self.</td>
<td>Mid. λύσασθαι, to loose for one's self.</td>
</tr>
<tr>
<td>Pass. λύεσθαι, to be loosed.</td>
<td>Pass. λυθηναι, to be loosed.</td>
</tr>
</tbody>
</table>

294. It will be observed that the present infinitives are formed upon the present stem, the aorist active and middle infinitives upon the aorist stem (with the characteristic -σα),
and the aorist passive infinitive upon the aorist passive stem (with the characteristic -θη lengthened to -θη).

295. The first aorist active infinitive is accented upon the penult, even where this involves an exception to the rule of verb accent. Thus πιστεύσαι, to believe, not πιστεῦσαι. The accent of the aorist passive infinitive is also irregular.

296. The second aorist active infinitive of λέγω is λευγόμαι, and the second aorist middle infinitive is λευγόθηαι. These are like the present infinitives in their endings except for the irregular accent. They are formed, of course, upon the second aorist stem.

297. The present infinitive of εἰμί is εῖναι.

298. The infinitive is a verbal noun. In many cases the use of the Greek infinitive is so much like that of the infinitive in English as to call for no comment. Thus θέλω ἀκοντίσαι τὸν λόγον means I wish to hear the word. Here the English is a literal translation of the Greek.

299. There is ordinarily no distinction of time between the tenses in the infinitive, but the distinction is the same as that which prevails in the subjunctive. The present infinitive refers to the action in its continuance or as repeated; the aorist infinitive refers to it in no such special way. It is usually impossible to bring out the distinction in an English translation.

300. The negative of the infinitive is μὴ.

The Articular Infinitive

301. The Greek infinitive, being a verbal noun, can have the article, like any other noun. It is treated as an indeclinable neuter noun and so has the neuter article.
302. The infinitive with the article can stand in most of the constructions in which any other noun can stand. Thus καλὸν ἐστὶ τὸ ἀποθανεῖν ὑπὲρ τῶν ἀδελφῶν, means the act of dying in behalf of the brethren is good, or, less literally, it is good to die in behalf of the brethren. Here τὸ ἀποθανεῖν is a noun in the nominative case, being the subject of the verb ἐστὶν.

303. Of particular importance is the use of the articular infinitive after prepositions.

Examples: μετὰ τὸ λύσαι, after the act of loosing; ἐν τῷ λύων, in or during the process of loosing; διὰ τὸ λυθῆναι, on account of the fact of being loosed; μετὰ τὸ λυθῆναι, after the fact of being loosed; πρὸ τοῦ λύσαι, before the act of loosing; εἰς τὸ λύσαι, into the act of loosing. This last preposition, εἰς, is very frequently used with the articular infinitive to express purpose. If one act is done so as to get into another act, it is done for the purpose of that other act. Thus εἰς τὸ λύσαι means in order to loose.

304. So far, the infinitive has been viewed as a noun. But it is also part of a verb, and as part of a verb it can have not only, as the participle can, adverbial modifiers and a direct object, but also, unlike the participle, a subject. The subject of the infinitive is in the accusative case.

Examples:

(1) ἐν τῷ λέγειν αὐτῶς ταῦτα, in (or during) the circumstance that they were saying these things = while they were saying these things. Here αὐτῶς is the subject of the infinitive λέγειν and ταῦτα is the direct object of it.

(2) μετὰ τὸ ἀπολυθῆναι τοῦ ὅχλου ἀπῆλθεν ὁ κύριος, after the circumstance that the crowd was dismissed, the Lord went away, or after the crowd had been dismissed, the Lord
went away. The same thought might have been expressed by ἀπολύθεντος τοῦ ὄχλου ἀπῆλθεν ὁ Κύριος.

(3) διὰ δὲ τὸ λέγεσθαι τοῦτο ὑπὸ τῶν ὄχλων ἀπῆλθεν ὁ ἀπόστολος, and on account of the circumstance that this was being said by the crowds, the apostle went away, or because this was being said by the crowds, the apostle went away.

(4) ταῦτα δὲ εἶπον ὑμῖν εἰς τὸ μὴ γενέσθαι ὑμᾶς δοῦλους τῆς ἁμαρτίας, and these things I said to you, with the tendency toward the result that you should not become servants of sin, or and these things I said to you in order that you might not become servants of sin.

305. It will be observed that the articular infinitive with prepositions is usually to be translated into English by a clause introduced by a conjunction. But it must not be supposed that the details of such translation have anything to do with the details of the Greek original. It is rather the total idea expressed by the Greek phrase which is transferred into a totally different idiom.

Indirect Discourse

306. Indirect discourse is sometimes expressed by the accusative and infinitive.

Example: ἔλεγον οἱ ἀνθρώποι αὐτὸν εἶναι τὸν προφήτην, the men were saying that he was the prophet.

307. But usually indirect discourse is expressed by ὅτι with the indicative. The usage is exactly like that in English except for the following important difference:

308. In indirect discourse in Greek, in part contrary to the English usage, the same mood and tense are retained as those which stood in the direct discourse lying back of the indirect.
Examples:

(1) λέγει ὅτι βλέπει τὸν ἀπόστολον, he says that he sees the apostle. Here the direct discourse lying back of the indirect is *I see the apostle*, for such are the actual words of the speaker; such are the words which would have stood in the quotation if quotation marks had been used. In this sentence there is no difference between the Greek and the English usage.

(2) εἶπεν ὅτι βλέπει τὸν ἀπόστολον, he said that he saw the apostle. Here βλέπει is in the present tense because the direct discourse lying back of the indirect discourse is *I see the apostle*—those were the actual words of the speaker. The tense of the direct discourse, *I see*, is retained in the indirect discourse (though of course the person is changed). English, on the other hand, changes the tense in the indirect discourse, when the leading verb is in past time. Thus, although a perfectly literal translation was possible in (1) it is impossible in (2).

(3) εἶπεν ὅ μαθήτης ὅτι εἶδεν τὸν ἀπόστολον, the disciple said that he had seen the apostle. Here the direct discourse was *I saw the apostle*, or *I have seen the apostle*. English throws the tense in the indirect discourse a step further back (*had seen* instead of *saw* or *has seen*); Greek retains the same tense.

(4) εἶπεν ὅτι ὁφεταὶ τὸν ἀπόστολον, he said that he would see the apostle. The direct discourse was *I shall see*. English changes *shall* to *would* (or *should* with the first person); Greek retains the same tense.

**Proper Names**

309. Proper names (spelled with a capital letter) often have the article. Of course the article must be omitted in an English translation.
310. The declension of 'Ιησούς, ὥ, Jesus, is as follows:

- N. 'Ιησούς
- G. 'Ιησοῦ
- D. 'Ιησοῦ
- A. 'Ιησοῦν
- V. 'Ιησοῦ

311. Certain nouns, referring to persons or things which instead of being only one of a class are quite unique, are treated as proper nouns, the article being either inserted or omitted. So θεός or ὁ θεός, God; πνεῦμα or τὸ πνεῦμα, the Spirit; κόσμος or ὁ κόσμος, the world; νόμος or ὁ νόμος, the Law.

312. Exercises

I. 1. οὐκ ἔχεις σοι ἔχειν αὐτήν. 2. κελεύσας δὲ τοὺς ὄχλους ἀπολυθήναι ἔξηλθεν εἰς τὴν ἔρημον. 3. οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ ἐκβαλεῖν αὐτὸν. 4. ἤρξατο δὲ ὁ 'Ιησοῦς λέγειν τοῖς Ἰουδαίοις ὅτι δεῖ αὐτὸν ἀπελθεῖν. 5. μέλλει γὰρ ὁ νῦν τοῦ ἀνθρώπου ἔρχεσθαι ἐν δόξῃ μετὰ τῶν ἀγγέλων αὐτοῦ. 6. εἶ θέλει μετ’ ἐμοῦ ἐλθεῖν, δεῖ αὐτὸν ἀποθανεῖν. 7. καλὸν σοὶ ἔστιν εἰς ζωὴν εἰσελθεῖν. 8. εἶν δὲ τῷ λέγειν με τούτῳ ἔπεσε τὸ πνεῦμα τὸ ἄγιον ἐπ’ αὐτούς. 9. μετὰ δὲ τὸ ἐγερθῆναι τὸν κύριον ἔδιωξαν οἱ Ἰουδαῖοι τοὺς μαθητάς αὐτοῦ. 10. πρὸ δὲ τοῦ βληθῆναι εἰς φυλακὴν τὸν προφήτην ἐβάπτιζον οἱ μαθηταὶ τοῦ Ἰησοῦ τοὺς ἐρχομένους πρὸς αὐτούς. 11. διὰ δὲ τὸ εἶναι αὐτὸν ἔκει συνῆλθον οἱ Ἰουδαῖοι. 12. θέλω γὰρ ἰδεῖν υμᾶς, ἵνα λάβητε δῶρον ἄγαθον, εἰς τὸ γενέσθαι υμᾶς μαθητάς πιστοὺς. 13. ἀπέθανεν ὑπὲρ αὐτῶν ὁ Ἰησοῦς εἰς τὸ σωθῆναι αὐτούς. 14. ἐπεμψεν ὁ θεὸς τὸν Ἰησοῦν, ἵνα ἀποθάνῃ ὑπὲρ ἡμῶν, εἰς τὸ δοξαζεῖν ἡμᾶς τὸν σώσαντα ἡμᾶς. 15. εἶπεν ὁ τυφλὸς ὅτι βλέπει τοὺς ἀνθρώπους. 16. εἶπεν ὁ Ἰησοῦς ὅτι ἔλευσεται ἐν τῇ βασιλείᾳ αὐτοῦ.
II. 1. While Jesus was preaching the gospel to the people, the Pharisees were commanding the soldiers to bring Him. 2. After Jesus had commanded the crowds to go away, His disciples came to Him. 3. If we wish to see Jesus, let us go into this village. 4. They said that it was lawful for them to take these garments. 5. They saw that it was necessary for the Son of Man to suffer these things. 6. After Jesus had said these things to the Pharisees, the multitudes went away. 7. On account of our not being disciples of Jesus, the ruler will command us to go away. 8. After salvation had been proclaimed to the people, Jesus taught His disciples. 9. We ought when we suffer these things to pray to the One who has saved us. 10. We shall be saved in that hour, because we have believed on the name of Jesus. 11. Those who had come into that village saw that Jesus was in the house. 12. Let us not sin, for God will not receive into His kingdom those who sin and do not turn to Him. 13. While these men were praying to God, the soldiers were persecuting the Church. 14. And when they had entered into this village, they said that they wished to see Jesus. 15. This woman came to see the works of the Christ. 16. The men were brought to Jesus Christ in order that He might heal them.
LESSON XXIII
Contract Verbs

313. Vocabulary

ἀγαπάω, I love (the most frequent and the loftiest word for I love in the New Testament).
ἀκολουθέω, I follow (takes the dative).
Γαλιλαία, ἡ, Galilee.
δηλώ, I show, I make manifest.
εὐλογέω, I bless.
εὐχαριστέω, I give thanks.
ζήτεω, I seek.
θεωρέω, I behold.
καλέω, καλέσω, ἐκάλεσα, —, —, ἐκλήθην, I call.

λαλέω, I speak.
παρακάλεω, I exhort, I comfort.
περιπατέω, I walk.
ποιέω, I do, I make.
προσκυνέω, I worship (usually takes the dative).
σταυρός, I crucify.
τηρέω, I keep.
τιμάω, I honor.

φιλέω, I love (denotes a love akin to friendship. The word is much less frequent in the New Testament than ἀγαπάω).
χώρα, ἡ, a country.

Rules of Contraction

314. Two vowels or a vowel and a diphthong are often united into a single long vowel or diphthong. The process by which they are united is called contraction.

1 The following formulation of the rules of contraction is, in essentials, that which is given in White, Beginner's Greek Book, 1895, pp. 75f. It has been used here by kind permission of Messrs. Ginn and Company.
315. It must not be supposed, however, that contraction always takes place when two vowels or a vowel and a diphthong (even in the combinations set forth in the following rules) come together within a word.

316. The rules of contraction are as follows:

I. Vowel with Vowel

1. An open and a close vowel, when the open vowel comes first, are united in the diphthong which is composed of the two vowels in question.

Example: e-ι makes ει. It must be observed, however, that when the close vowel comes before the open vowel, a diphthong is never formed. Thus i-ε (for example, in ἰερόν), is always two syllables, never a diphthong.

2. Two like vowels form the common long.

Examples: α-α makes long α; ε-η makes η; ο-ω makes ω.

3. But ε-ε makes ει and ο-ο makes ου.

This rule forms an exception to rule 2.

4. An o- sound (ο or ω) overcomes a, ε, or η (whether the o- sound comes first or second), and forms ω.

Examples: α-ο makes ω; ε-ω makes ω.

5. But ε-ο and o-ε make ου. This rule forms an exception to rule 4.

6. When α and ε or η come together, whichever one comes first overcomes the other, and forms its own long.

Examples: α-ε and α-η make long α; ε-α makes η.

II. Vowel with Diphthong

1. A vowel disappears by absorption before a diphthong that begins with the same vowel.

Examples: e-ει makes ει; o-ου makes ου.
2. When a vowel comes before a diphthong that does not begin with the same vowel, it is contracted with the diphthong's first vowel. The diphthong's second vowel disappears, unless it is \( i \), in which case it becomes subscript.

Examples: \( a-ei \) makes \( a \) (\( a \) is first contracted with \( e \) in accordance with I 6, and then the \( i \) becomes subscript); \( a-ou \) makes \( \omega \) (\( a \) is contracted with \( o \) by I 4, and the \( u \) disappears); \( e-ou \) makes \( ou \) (\( e \) is contracted with \( o \) by I 5, and \( v \) disappears).

3. But \( o-\epsilon \) and \( o-\eta \) make \( \omega \).

III. Accent of Contract Syllables

1. If either of the contracted syllables had an accent, the resulting syllable receives an accent. If the resulting syllable is a penult or an antepenult, the general rules of accent (see §11) will always tell which kind of accent it has. If the resulting syllable is an ultima it has a circumflex.

Examples: (1) \( \phi i\lambda o\mu e\nu \) makes \( \phi i\lambda o\mu e\nu \), in accordance with I 5. Since one of the two syllables that united to make \( ou \) had an accent, \( ou \) must have an accent. The general rules of accent declare that if the ultima is short, a long penult, if accented at all, must have the circumflex. Hence \( \phi i\lambda o\mu e\nu \) is correct. (2) \( t\iota\mu o\\mu e\theta a \) makes \( t\iota\mu o\\mu e\theta a \) in accordance with I 4. Since one of the two syllables that united to make \( \omega \) had an accent, \( \omega \) must have an accent. But in accordance with the general rules of accent only an acute can stand on an antepenult. Therefore \( t\iota\mu o\\mu e\theta a \) is correct. (3) \( \delta\eta\lambda o\\epsilon is \) makes \( \delta\eta\lambda o\\epsilon is \) in accordance with II 3. Since one of the two syllables that united to make \( ou \) had an accent, \( ou \) must have an accent. The general rules of accent will permit either an acute or a circumflex to stand on a long ultima. But the present rule gives special guidance. Therefore \( \delta\eta\lambda o\\epsilon is \) is correct.
2. If neither of the contracted syllables had an accent, the resulting syllable receives none.

Example: ἐψιλεε makes ἐψιλε in accordance with I 3. Since neither of the two syllables that unite to make ει is accented, ει receives no accent, and ἐψιλε is correct.

Present System of Contract Verbs

317. The student should write out in the uncontracted forms the present system (present tense in all moods studied thus far, and imperfect tense) of τιμάω, I honor, φιλέω, I love, and δηλώω, I make manifest, and should then write the contract form opposite to each uncontracted form, applying the rules of contraction. The results can be tested by the conjugation of these verbs which is given in §§590-592.

318. It should be observed that there are two exceptions to the rules: (1) the present active infinitive of verbs in -αω is contracted from -άαν to -άν instead of to -άν, and (2) the present active infinitive of verbs in -οω is contracted from o-ειν to -οίν instead of to -οίν.

319. Contraction is carried out in all the forms of the declension of the participles.

320. In general, the uncontracted forms of these verbs in -άω, -έω and -όω do not occur in the New Testament. The reason why the uncontracted forms, and not the contract forms, of the present active indicative first person singular are given in the lexicons is that the uncontracted forms must be known before the verb can be conjugated, since it makes a great difference for the conjugation whether τιμά, for example, is contracted from τιμάω, τιμέω, or τιμώω.
Principal Parts of Verbs in -άω, -έω and -όω

321. Verbs whose stems end in a vowel regularly lengthen that vowel (α as well as ε being lengthened to η) before the tense suffixes (e.g. the -σο/ε of the future system, the -σα of the first aorist system, and the -θε of the aorist passive system). Thus the principal parts of τιμάω, so far as we have learned them, are τιμάω, τιμήσω, ἐτίμησα, —, —, ἐτιμήθην (not τιμάω, τιμάσω, etc.); the principal parts of φιλέω are φιλέω, φιλήσω, etc.; and the principal parts of δηλόω are δηλόω, δηλώσω, etc. It should be observed that this lengthening of the final vowel of the stem of these “contract” verbs has nothing to do with contraction. The contraction appears only in the present system.

322. It is very important that the student should learn to reverse the process involved in this rule. Thus, if a form φανερωθεῖς be found in the Greek-English exercises, the student should first say to himself that the -θε in φανερωθεῖς is evidently the sign of the aorist passive system. The verb stem without the tense suffix would be φανερ-. But since the final vowel of the verb stem is lengthened before the tense suffix -θε, the verb stem was φανερο- and the verb was φανερόω. Or if a form ἡρωτήθη be found, the student should first say to himself that the -θη is evidently the ending of the aorist passive indicative, third person singular, like ἐλίθη. But the aorist passive indicative has the augment, which if the verb begins with a vowel consists in the lengthening of that vowel. Therefore, to get the verb, the η at the beginning of ἡρωτήθη must be shortened. But η is the long of either α or ε. It cannot be determined, therefore, whether the verb began with α or ιε. Again, the η just before the -θη in ἡρωτήθη was the lengthened form of the verb stem. The verb stem therefore ended in either α or ε. Accordingly there are four possibilities as to the verb
from which ἠρωτήθη may be found to have come; ἠρωτήθη may be found to have come from ἀρωτέω, ἀρωτάω, ἐρωτέω, or ἐρωτάω. Trying each of these in the lexicon we discover that the last is correct.

323. καλέω is an exception to the rule just given. It does not lengthen the final e of the stem before the σ of the future and aorist systems. The aorist passive, moreover, is irregularly formed.

324. Exercises

I. 1. οὐκ εὐλογήσει ὁ θεός τὸν μὴ περιπατοῦντα κατὰ τὰς ἐντολὰς τοῦ Ἰησοῦ. 2. οἱ ἀγαπῶμενοι ὑπὸ τοῦ Ἰησοῦ ἀγαπῶσι τὸν ἀγαπῶντα αὐτοῦ. 3. λαλοῦντος τοῦ Ἰησοῦ τοὺς ἀκολουθοῦσιν ἠρξατο ὁ ἀρχων παρακαλεῖν αὐτὸν ἀπελθεῖν. 4. ἀκολουθήσαντες τῷ λαλήσαντι ταῦτα ἤτοισμεν τὸν οἶκον αὐτοῦ. 5. εἰ ἀγαπῶμεν τὸν θεόν, τηρῶμεν τὰς ἐντολὰς αὐτοῦ καὶ ποιῶμεν τὰ λαλοῦμεν ἡμῖν ὑπὸ τοῦ Ἰησοῦ. 6. τούτῳ ποιήσαντος τοῦ Ἰησοῦ ἐλάλει περὶ αὐτοῦ ὁ θεραπευθεὶς τῷ ἀκολουθοῦντι ὠχλῷ. 7. ἔθεωρον οἱ ἀπόστολοι τὰ ἔργα τὰ ποιοῦμεν ὑπὸ Ἰησοῦ ἐν τῷ περιπατεῖν αὐτοὺς σὺν αὐτῷ. 8. μετὰ τὸ βληθῆναι εἰς φυλακὴν τὸν προφήτην οὐκέτι περιεπάτει ὁ Ἰησοῦς ἐν τῇ χώρᾳ ἔκεινη. 9. οἱ ἀγαπῶντες τὸν θεὸν ποιοῦσι τὰς ἐντολὰς αὐτοῦ. 10. ταῦτα ἐποίουν τῷ Ἰησοῦ καὶ οἱ θεραπευθέντες ὑπ' αὐτοῦ. 11. έξήτουν αὐτῶν οἱ ὠχλοί, ἵνα θεωρῶσι τὰ ποιοῦμεν ὑπ' αὐτοῦ. 12. οὐ φιλοῦσι τὸν Ἰησοῦν οἱ μὴ ποιοῦντες τὰς ἐντολὰς αὐτοῦ. 13. ἀγαπῶμεν τὸν θεὸν ἐν ταῖς καρδίαις ἡμῶν ἀγαπῶμεν καὶ τοὺς ἄδελφους. 14. ταῦτα ἠρξασθεν ὁ Ἰησοῦς τοῖς ἀκολουθοῦσιν αὐτῷ ἐτι περιπατῶν μετ' αὐτῶν ἐν τῇ χώρᾳ τῶν Ἰουδαίων. 15. εἰ ὁ μὴ περιπατῶμεν κατὰ τὰς ἐντολὰς τοῦ Ἰησοῦ, οὐ θεωρήσομεν τὸ πρόσωπον αὐτοῦ. 16. μετὰ τὸ καλέσαι αὐτοὺς τὸν Ἰησοῦν οὐκέτι περιεπάτουν ἐν ταῖς ὀδοῖς τοῦ πονηροῦ οὐδὲ ἐποίουν τὰ
πονηρά. 17. ταῦτα ἐποιεῖτε ἡμῖν διὰ τὸ ἀγαπάν υμᾶς τὸν καλέσαντα υμᾶς εἰς τὴν βασιλείαν αὐτοῦ. 18. τῷ Ἰησοῦ λαλήσαντι ταῦτα μετὰ τὸ ἐγερθῆναι ἐκ νεκρῶν προσεκύνησαν οἱ κληθέντες ὑπ’ αὐτοῦ. 19. ἐθεώρουν τὸν Ἰησοῦν σταυροῦμεν ὑπὸ τῶν στρατιωτῶν αἱ ἀκολουθήσασαι αὐτῷ ἐκ τῆς Γαλιλαίας. 20. οὐ θεωρήσομεν αὐτὸν ἐὰν μὴ ἀκολουθῆμεν αὐτῷ περιπατοῦντι ἐν τῇ Γαλιλαίᾳ.

II. 1. Those things spake Jesus to those who were following Him out of Galilee. 2. I was beholding Him who had loved me and died in behalf of me. 3. Let us worship the One who does these things and bless His holy name. 4. Those who were beholding Him as He was walking in Galilee were saying that they did not wish to follow Him. 5. Having followed Jesus as He was walking in Galilee, they beheld Him also after He had been raised up from the dead. 6. Let us seek the One who has spoken to us words of hope. 7. Let us bless the name of the One who walked with us in the world and was crucified in behalf of us. 8. If thou followest Him who does these things, thou wilt behold Him in His glory. 9. If we do not love those who bless us we will not love those who do evil things. 10. He loves us and makes manifest to us His glory, in order that we may bless God for ever. 11. While the multitudes were following Jesus and were hearing the things which were being spoken by Him, the rulers were saying that they did not love Him. 12. I will show to those who have followed me the things which have been shown to me by Jesus. 13. These are those who love Jesus and beheld His works and were called into His kingdom. 14. His brother exhorted him to follow Jesus in order that he might be with Him for ever. 15. This parable we speak to those who love God and keep His commandments. 16. This is the child that blesses God and loves Him.
LESSON XXIV

Future and First Aorist Active and Middle of Liquid Verbs.
Future of εἰμί. Reflexive Pronouns

325. Vocabulary

αλλήλων, reciprocal pron., of each other, of one another.
ἀποθανόμαι, I shall die, dep. fut. of ἀποθνήσκω.
ἀποκτενῶ, ἀπέκτεινα, fut. and aor. of ἀποκτείνω, I kill.
ἀποστελῶ, ἀπέστειλα, fut. and aor. of ἀποστέλλω, I send.
ἀρῷ, ἦρα, fut. and aor. of αἴρω, I take up, I take away.
βάλω, I shall throw, I shall cast, fut. of βάλλω.
ἐαυτός, reflexive pron., of himself.
ἐγερῶ, ἐγείρα, fut. and aor. of ἐγείρω, I raise up.
ἐμαυτός, reflexive pron., of myself.

ἐπί, prep. with gen., over, on, at the time of; with dat., on, on the basis of, at; with acc., on, to, against (ἐπί is an exceedingly common, but a rather difficult, preposition. Its various uses must be learned by observation in reading).
ἐσομαι, I shall be, fut. of εἰμί.
μενῶ, ἐμείνα, fut. and aor. of μένω, I remain.
μετανοέω, I repent.
σεαυτό, reflexive pron., of thyself.
σπείρω, σπερῶ, ἐσπειρά, —, —, ἐσπάρην, I sow.

326. Liquid verbs are verbs whose stems end in λ, μ, ν, or ρ, these consonants being called liquids.
327. The Future of Liquid Verbs

The future active and middle of liquid verbs is formed, not by adding -σο/ε, as is the case with other verbs, but by adding -εο/ε, to the verb stem. The ε contracts with the following variable vowel, in accordance with the rules of contraction given in the preceding lesson. Thus the future active and middle of liquid verbs is conjugated exactly like the present of verbs in -εω.

328. The future active indicative of κρίνω, I judge, is as follows:

<table>
<thead>
<tr>
<th>Sing. 1. κρίνω</th>
<th>Plur. 1. κρινοῦμεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. κρινείς</td>
<td>2. κρινεῖτε</td>
</tr>
<tr>
<td>3. κρινεί</td>
<td>3. κρινοῦσιν(ν)</td>
</tr>
</tbody>
</table>

329. It will be observed that the only way in which the future active indicative in the three persons of the singular and in the third person plural is distinguished (in appearance) from the present active indicative of κρίνω is by the accent.

330. The future middle indicative of κρίνω is as follows:

<table>
<thead>
<tr>
<th>Sing. 1. κρινοῦμαι</th>
<th>Plur. 1. κρινοῦμεθα</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. κρινῆ</td>
<td>2. κρινεῖσθε</td>
</tr>
<tr>
<td>3. κρινεῖται</td>
<td>3. κρινοῦνται</td>
</tr>
</tbody>
</table>

331. It will be remembered (see §157) that the verb stem is often disguised in the present system. Thus the future of a liquid verb is often distinguished from the present by something more than the addition of the ε.

Example: The future of βάλλω is βαλῶ, βαλ- and not βαλλ- being the verb stem. Even κρινῶ really differs from the present κρίνω in that the ε is short in the future and
long in the present. But even that distinction does not prevail in the case of μένω.

332. Some verbs have liquid stems in the future but not in other tenses.
Example: The future of λέγω is ἔρω.

The First Aorist of Liquid Verbs

333. The first aorist active and middle of liquid verbs is formed not by adding -σα to the verb stem but by adding -a alone and making changes within the body of the word, the verb stem usually being lengthened (ε lengthened not to η but to ε). The conjugation, in all the moods, is like the conjugation of other first aorists.
Examples: (1) The first aorist active of μένω, I remain, is ἔμεινα (indic.), μέινω (subj.), μείναι (infin.) and μείνας (part.). (2) The first aorist active of ἀποστέλλω, I send, is ἀπέστειλα (indic.), ἀποστέιλω (subj.), ἀποστεῖλαι (infin.) and ἀποστείλας (part.).

334. Of course liquid verbs may have second aorists or irregular aorists. So the aorist of βάλλω is a second aorist ἔβαλον. Some verbs, moreover, may have a present stem ending in a liquid, and yet not be liquid verbs. Thus λαμβάνω is not a liquid verb, the verb stem being λαβ-. The student is reminded again that one cannot always predict what the various tense systems of a Greek verb will be. The lexicon must be consulted.

335. Future Indicative of εἰμί.
The future indicative of εἰμί, I am, is as follows:

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Plur. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔσομαι</td>
<td>ἔσομεθα</td>
</tr>
<tr>
<td>ἔσῃ</td>
<td>ἔσεσθε</td>
</tr>
<tr>
<td>ἔσται</td>
<td>ἔσονται</td>
</tr>
</tbody>
</table>

It will be observed that the conjugation is just like that of the future middle of λύω, except that in the third person singular the variable vowel is omitted, ἐσται standing instead of ἐσταί.

336. The English Preparatory Use of "There"

The word there is sometimes put before the verb in an English sentence without any special force except as an indication that the subject is to follow the verb. This "preparatory" there is not translated at all in Greek.

Examples: (1) χαρᾶ ἐσται ἐν οὐρανῶ, there shall be joy in heaven. (2) ἦσαν μαθηταὶ ἐν τῷ οἴκῳ, there were disciples in the house.

Declension of Reflexive Pronouns

337. The declension of ἑμαυτῷ, ἦς, of myself, the reflexive pronoun of the first person, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>G. ἑμαυτῷ</td>
<td>ὑμαυτῆς</td>
</tr>
<tr>
<td>D. ἑμαυτῷ</td>
<td>ὑμαυτῆ</td>
</tr>
<tr>
<td>A. ἑμαυτόν</td>
<td>ὑμαυτῆν</td>
</tr>
</tbody>
</table>

338. The declension of σεαυτῷ, ἦς, of thyself, the reflexive pronoun of the second person, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>G. σεαυτῷ</td>
<td>σεαυτῆς</td>
</tr>
<tr>
<td>D. σεαυτῷ</td>
<td>σεαυτῆ</td>
</tr>
<tr>
<td>A. σεαυτόν</td>
<td>σεαυτῆν</td>
</tr>
</tbody>
</table>
339. The declension of ἐαυτοῦ, ἦς, οὗ, of himself, of herself, of itself, the reflexive pronoun of the third person, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>G.</td>
<td>ἐαυτοῦ</td>
<td>ἐαυτῆς</td>
</tr>
<tr>
<td>D.</td>
<td>ἐαυτῷ</td>
<td>ἐαυτῇ</td>
</tr>
<tr>
<td>A.</td>
<td>ἐαυτῶν</td>
<td>ἐαυτήν</td>
</tr>
</tbody>
</table>

340. It will be observed that the declension of the reflexive pronouns is like that of αὐτός, except that there is no nominative case and in the reflexive pronouns of the first and second persons no neuter gender.

341. In the plural, ἐαυτῶν, which originally belonged only to the pronoun ἐαυτοῦ of the third person, is made to do duty for all three persons.

342. Use of Reflexive Pronouns

Reflexive pronouns are pronouns that refer back to the subject of the clause.

Examples: (1) οὐ λαλῶ περὶ ἐμαυτοῦ, I do not speak concerning myself; (2) οὐ δοξάζεις σεαυτόν, thou dost not glorify thyself; (3) οὐκ ἔχεις ζωὴν ἐν ἐαυτῷ, he has not life in himself; (4) δοξάζετε ἐαυτούς, ye glorify yourselves.

343. Reciprocal Pronoun

The reciprocal pronoun is ἀλλήλων, of one another, of each other. It occurs in the New Testament only in the forms ἀλλήλων, of one another, ἀλλήλους to or for one another, and ἀλλήλους, one another (βλέπουσιν ἀλλήλους, they see one another).
Exercises

I. 1. οὐ γὰρ ἐαυτοῦς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἐαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦ. 2. ὁ ἐγείρας τὸν κύριον Ἰησοῦν ἐγερεῖ καὶ ἡμᾶς συν Ἰησοῦ. 3. εἶπεν ὁ μαθητής ὅτι ἀποθανεῖται ὑπὲρ τοῦ Ἰησοῦ. 4. ὁκ ἐγεροῦμεν αὐτοὶ ἐαυτοῦς, ὁ δὲ Ἰησοῦς ἐγερεῖ ἡμᾶς ἐν τῇ ἁπάτῃ ἡμέρᾳ. 5. εὐθὺς ἦρεν ὁ πονηρὸς τὸ παρὰ τὴν ὁδὸν σπείρεν. 6. εάν ἀγαπᾶτε ἄλληλους, ἐσεσθε μαθηταὶ τοῦ ἀποστείλαντος ὑπὲρ ὑμῶν. 7. εάν πιστεύσητε εἰς τὸν Ἰησοῦν, εὑρεῖ καὶ ἡμᾶς. 8. ὁ ἀγαπῶν τὸν ιὸν ἁγαπᾷ καὶ τὸν ἀποστείλαντα αὐτὸν. 9. χαρά ἐσται ἐπὶ τῷ ἁμαρτωλῷ τῷ ἐπὶ τῷ ῥήματι τοῦ Ἰησοῦ μετανοήσαντι. 10. οἱ ἀποκτεῖναντες τὸν Ἰησοῦν καὶ διώκαντες τοὺς μαθητὰς αὐτοῦ ἐκβάλοντες καὶ ἡμᾶς. 11. ἐπιστρέφαντες οὗτοι ἐπὶ τὸν θεὸν ἔμειναν εἰς τῇ ἐκκλησίᾳ αὐτοῦ. 12. ἐγείραντο τοῦ θεοῦ τοὺς νεκροὺς ἐσώμεθα σὺν τῷ κύριῳ εἰς τοὺς αἰῶνας τῶν αἰωνῶν. 13. οὐκ εἰς ἐμαυτῶν ἐπίστευσα, ἀλλ' εἰς τὸν κύριον. 14. ἔξεστιν ἡμῖν λαβεῖν δῶρα ἀπ' ἄλληλος, ἀλλ' οὐκ ἀποκτείναι οὐδὲ διώκαι ἄλληλος. 15. οὕτως μὲν ἔστιν ὁ ἄρχων ὁ ἀποκτείνας τοὺς προφήτας, ἐκεῖνος δὲ ἔστιν ὁ ἁμαρτωλὸς ὁ μετανοήσας ἐπὶ τῷ ῥήματι τοῦ Ἰησοῦ. 16. εὰν δὲ τούτο εἴπωμεν κατ' αὐτοῦ, φοβοῦμεθα τοὺς ὄχλους, λέγουσι γὰρ εἶναι αὐτῶν προφήτην. 17. ἀποστελεῖ πρὸς αὐτοὺς διδάσκαλους καὶ προφήτας, ἵνα μετανοήσωσιν καὶ φοβῶνται τὸν θεὸν. 18. μακάριοι εἰσιν οὐχ οἱ ἐαυτοὺς δοξάζουντες ἀλλ' οἱ δοξάζουσι τὸν ἀποστείλαντα τὸν ιὸν αὐτοῦ εἰς τὸν κόσμον. 19. ἐρχομένου πρὸς αὐτοὺς τοῦ Ἰησοῦ περιπατοῦντος ἐπὶ τῇ θαλάσσῃ ἐφοβοῦντο οἱ Ἰδοῦντες αὐτὸν μαθηταὶ. 20. ταῦτα ἐρωῦμεν τοῖς ἀποσταλεῖσι πρὸς ἡμᾶς προφήτας.

II. 1. When Jesus has taken away our sins we shall be holy for ever. 2. Let us not begin to say1 in ourselves that

1 With ἄρχομαι, I begin, the present infinitive, not the aorist infinitive, should be used.
we do not know Him. 3. We shall not fear the ruler who killed the prophets, for God will send His angels to us. 4. When the soldiers had killed Jesus our Lord, we were afraid and went away from Him. 5. He said that it was not necessary for us to see each other. 6. If ye persecute and kill those who are being sent to you, ye shall no longer be the people of God. 7. The multitudes went away, but those who remained said that He had the words of life. 8. When Jesus had spoken these things and had sent His disciples into the villages of Galilee, the Pharisees were afraid of the people. 9. Having killed Jesus they will cast out of their synagogues those who have believed on Him. 10. The apostle himself did not save himself, but God was the One who saved him. 11. When the Lord had spoken this parable, those rulers said that they would kill those who had been sent by Him. 12. Unless Jesus himself sends us we shall not be disciples of Him. 13. Unless ye repent ye will remain in sin forever. 14. He who said this word to the One who sent the apostles will say the same word also to those who have been sent by Him. 15. Those good disciples, having loved those who were following Jesus, will love also those who follow His apostles. 16. Those who saw Him as He was walking in Galilee will behold Him in heaven for ever.
LESSON XXV

More Nouns of the Third Declension
Adjectives of the Third Declension in -ης, -ες

345. Vocabulary

<table>
<thead>
<tr>
<th>noun</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>αληθής, ές, adj., true.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ανήρ, άνδρός, έ, a man (ανήρ is a man as distinguished from women and children; άνθρωπος is a human being as distinguished from other beings).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>αρχιερεύς, αρχιερέως, έ, a chief priest.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>βασιλέως, βασιλέως, έ, a king.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>γένος, γένους, τό, a race, a kind.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>γραμματέως, γραμματέως, έ, a scribe.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>έθνος, έθνους, τό, a nation; plur., τά έθνη, the nations, the Gentiles.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ιερέως, ιερέως, έ, a priest.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>μητέρ, μητρός, ή, a mother.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ορος, ορους, τό, a mountain.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>πατήρ, πατρός, έ, a father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>πίστεως, πίστεως, ή, faith.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>πλήρης, ές, adj., full.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>πόλες, πόλεως, ή, a city.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>χάρις, χάριτος, ή, grace.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

346. Before studying the present lesson, the student should review the paradigms in Lesson XVII.

347. The declension of χάρις, χάριτος, ή, grace, is as follows:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td></td>
</tr>
<tr>
<td>χάρις</td>
<td>χάριτες</td>
</tr>
<tr>
<td>G.</td>
<td></td>
</tr>
<tr>
<td>χάριτος</td>
<td>χαριτών</td>
</tr>
<tr>
<td>D.</td>
<td></td>
</tr>
<tr>
<td>χάριτι</td>
<td>χάρισι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td></td>
</tr>
<tr>
<td>χάριν</td>
<td>χάριτας</td>
</tr>
</tbody>
</table>
348. This noun differs from those in §211, in that the accusative singular ending is \(-\nu\) instead of \(-\alpha\). The final \(\tau\) of the stem (\(\chi\alpha\rho\nu\tau\)) drops out before the \(-\nu\). If \(\chi\alpha\rho\nu\) were declined like \(\varepsilon\lambda\pi\iota\) the accusative singular would be \(\chi\alpha\rho\nu\tau\a\).

349. The declension of \(\pi\omega\lambda\iota\), \(\pi\omega\lambda\epsilon\omega\sigma\) (stem \(\pi\omega\lambda\iota\)), \(\eta\), a city, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>(\pi\omega\lambda\iota)</td>
<td>N. V. (\pi\omega\lambda\epsilon\omega\sigma)</td>
</tr>
<tr>
<td>G.</td>
<td>(\pi\omega\lambda\epsilon\omega\sigma)</td>
<td>G. (\pi\omega\lambda\epsilon\omega\nu)</td>
</tr>
<tr>
<td>D.</td>
<td>(\pi\omega\lambda\epsilon)</td>
<td>D. (\pi\omega\lambda\epsilon\sigma\iota(\nu))</td>
</tr>
<tr>
<td>A.</td>
<td>(\pi\omega\lambda\nu)</td>
<td>A. (\pi\omega\lambda\epsilon\omega\sigma)</td>
</tr>
<tr>
<td>V.</td>
<td>(\pi\omega\lambda)</td>
<td></td>
</tr>
</tbody>
</table>

350. The final \(\iota\) of the stem is changed to \(\epsilon\) except in the nominative, accusative and vocative singular. \(\pi\omega\lambda\epsilon\iota\) in the dative singular is contracted from \(\pi\omega\lambda\epsilon\iota\), and \(\pi\omega\lambda\epsilon\omega\sigma\) in the nominative plural from \(\pi\omega\lambda\epsilon\omega\sigma\), in accordance with the rules of contraction given in Lesson XXIII. The accusative plural has \(-\epsilon\omega\sigma\), instead of \(\epsilon\omega\sigma\) or (as the rules of contraction would require) \(-\eta\sigma\). The accusative singular has instead of \(-\alpha\) the \(\nu\)-ending which appears in certain other third declension nouns such as \(\chi\alpha\rho\nu\). The genitive singular ending is \(-\omega\sigma\) instead of \(-\omega\sigma\). The accent in the genitive singular and plural of this class of nouns is the only exception to the rule that if the ultima is long the antepenult cannot be accented (see §11).

351. These third-declension nouns in \(-\iota\) with genitives in \(-\epsilon\omega\sigma\), of which \(\pi\omega\lambda\iota\) is an example, form a very important class of nouns in the New Testament. The nouns of this class are declined alike and are all of feminine gender.
352. The declension of γένος, γένους, (stem γενεσ-), τó, a race, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>γένος</td>
<td>N. A. V. γένη</td>
</tr>
<tr>
<td>G.</td>
<td>γένους</td>
<td>G. γενών</td>
</tr>
<tr>
<td>D.</td>
<td>γένει</td>
<td>D. γένεσι(ν)</td>
</tr>
</tbody>
</table>

353. The final σ of the stem (γενεσ-) is dropped except in the nominative singular. The ε which is then left at the end of the stem is contracted with the vowels of the regular third-declension endings, in accordance with the rules of contraction given in Lesson XXIII.

354. These third-declension nouns in -os, -ous, are declined alike, and are all of neuter gender.

355. The declension of βασιλεύς, βασιλέως (stem βασιλεύ-), δ, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td>N.</td>
<td>βασιλεύς</td>
<td>N. V. βασιλεῖς</td>
</tr>
<tr>
<td>G.</td>
<td>βασιλέως</td>
<td>G. βασιλέων</td>
</tr>
<tr>
<td>D.</td>
<td>βασιλεῖ</td>
<td>D. βασιλεῖσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>βασιλέα</td>
<td>A. βασιλεῖς</td>
</tr>
<tr>
<td>V.</td>
<td>βασιλεῦ</td>
<td></td>
</tr>
</tbody>
</table>

356. The final ν of the stem is dropped before those endings which begin with a vowel. Contraction takes place in the dative singular and nominative plural. The genitive singular has -ως instead of -os (compare πόλις.). But the accusative singular has the α-ending, not the ν-ending.

357. These nouns in -eus, -ews are masculine.

358. Observe the declension of πατήρ and of ἀνήρ in §565.
359. The declension of other third-declension nouns will give little difficulty when once the genitive singular and the gender are known. Only the dative plural is sometimes troublesome, but the forms can at least be easily recognized when they occur.

360. The declension of ἀληθῆς, ἐς (stem ἀληθεσ-), true, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
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<td>M. F.</td>
<td>N.</td>
<td>M. F.</td>
</tr>
<tr>
<td>N.</td>
<td>ἀληθῆς</td>
<td>ἀληθὲς</td>
<td>N. V.</td>
</tr>
<tr>
<td>G.</td>
<td>ἀληθοῦς</td>
<td>ἀληθοῦς</td>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
<td>ἁληθεὶ</td>
<td>ἁληθεὶ</td>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
<td>ἁληθὴ</td>
<td>ἁληθὲς</td>
<td>A.</td>
</tr>
<tr>
<td>V.</td>
<td>ἁληθὲς</td>
<td>ἁληθὲς</td>
<td></td>
</tr>
</tbody>
</table>

361. The final σ of the stem is dropped in most of the forms, and contraction then takes place. Compare τόλις, γένος, and βασιλείς.

362. This is the first adjective studied thus far which is declined according to the third declension in the feminine as well as in the masculine and neuter.

363. Exercises

I. 1. ἁληθῇ ἐστὶ τὰ λαλοῦμενα ὑπὸ τοῦ ἱερέως τοῦτον. 2. συνελθοῦντων τῶν ἀρχιερέων καὶ γραμματέων ἵνα ἀποκτεῖνωσι τὸν ἀνδρὰ τοῦτον, προσησαντο οἱ μαθηταὶ ἐν τῷ ἱερῷ. 3. ἀπεκρίθη ὁ βασιλεὺς ὁ ἀγαθὸς λέγων ὦ τί οὐ θέλει ἀποκτείνα τοῦτον. 4. χάριτι δὲ ἐσώθησαν ἐκεῖνοι οἱ ἀμαρτωλοὶ καὶ ἡγέρθησαν ἐν δόξῃ. 5. τῇ γὰρ χάριτι σωζόμεθα διὰ πίστεως ἵνα δοξάζωμεν τὸν θεόν. 6. ἴδων τὸν πατέρα καὶ τὴν μητέρα
αὐτοῦ ἐν τῇ πόλει ἐμείνεν σὺν αὐτοῖς. 7. εἰς τὰ ἔθνη ἀποστελεῖσθαι τοὺς ἀποστόλους σου, ἵνα κηρύσσωσιν αὐτοῖς τὸ εὐαγγέλιον τῆς χάριτος σου. 8. ἀγαθὸς ἦν οὗτος ὁ ἀνήρ καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. 9. ἵδοντες δὲ τὴν χάριν τοῦ θεοῦ παρεκάλεσαν τὰ ἔθνη μένειν ἐν τῇ χάριτι σὺν χαρᾷ καὶ ἐλπίδι. 10. καταβαινόντων δὲ αὐτῶν ἐκ τοῦ ὀρους ἐλάλει ταῦτα ὁ Ἰησοῦς. 11. ἀγαπήσωμεν τοὺς πατέρας καὶ τὰς μητέρας ἡμῶν, ἵνα τηρήσωμεν τὴν ἐντολήν τοῦ θεοῦ. 12. τῶν ἀρχιερέων ἱδοντων τοὺς συνερχομένους εἰς τὸ ἀκοῦειν τοῦ ἀνδρὸς εἶπον πρὸς ἑαυτοὺς οἱ ἀρχοντες ὅτι δει αὐτὸν ἀποθανεῖν. 13. οἱ βασιλεῖς οἱ πονηροὶ ἀπέκτειναν καὶ τοὺς ἀνδρὰς καὶ τὰ τέκνα. 14. ὁ γὰρ θεὸς ἤγειρεν αὐτοὺς, ἵνα δοξάζωσιν αὐτὸν εἰς τὸν αἰῶνα. 15. ἐὰν μὴ χάριν ἔχωμεν καὶ πίστεως καὶ ἐλπίδα, οὐ μετανοήσαμεν τὰ ἔθνη ἐπὶ τῷ λόγῳ ἡμῶν. 16. τοὺς ἀνδράς τοὺς πεμφθέισας ὑπὸ τοῦ βασιλέως προσήκαμεν τὸν πατέρα καὶ τὴν μητέρα ἡμῶν. 17. ἐλθὼν πρὸς τὸν βασιλέα ταύτης τῆς χώρας παρεκάλεσαν αὐτὸν καὶ ἀποκτείνατο τὸν ἄνδρα τούτον. 18. εἰ ἀληθῆ ἐστὶ τὰ λεγόμενα ὑπὸ τῶν ἀκολουθησάντων τῷ ἀνδρὶ ἐν τῇ Γαλιλαίᾳ ἀποκτενώσαν αὐτὸν οἱ ἀρχιερεῖς. 19. διὰ πίστεως σώσει τὸν πιστεύοντας εἰς τὸ ὄνομα αὐτοῦ. 20. ἐδέξαντο δὲ καὶ τὰ ἔθνη τὸ ῥῆμα τοῦ Ἰησοῦ τὸ ἀληθές.

II. 1. This is the race that killed those who believe on Jesus. 2. When the scribes had entered into that city, the disciples went away to the mountains. 3. We saw that the word which was being spoken by the man was true. 4. When the Lord had said this to the chief priests, the ruler marvelled. 5. The father of him who killed the men will kill also the children. 6. God will raise up from the dead those who have been saved by His grace. 7. Ye shall be saved by God through faith. 8. On account of the faith of the fathers and of the mothers the children will die in the evil city. 9. The city being itself full of sin has also a wicked king. 10. If we enter into those cities having our hearts full of grace and faith and hope, those who repent at our word will
see the King in His glory. 11. Jesus said to the scribes who were following that He was going into the holy city. 12. If we love the brethren we shall bless also the One who sent them into the nations. 13. The king said to my father that the chief priests and Pharisees wished to kill those who were following Jesus. 14. While Jesus was speaking these things in that wicked city, the chief priests were gathering together the soldiers in order that they might kill Him. 15. Those who have not the grace of God in their hearts have neither life nor hope. 16. If ye go into those cities and villages, ye shall see the king who killed your fathers and your mothers.
LESSON XXVI

Declension of πᾶς, πολύς, μέγας, and Numerals. Attributive and Substantive Uses of Prepositional Phrases and of the Genitive. Accusative of Extent of Time and Space

364. Vocabulary

δύο, two.
eἰς, μία, ἕν, one.
ἐξ, indecl., six.
ἐτῶς, ἐτῶν, τό, a year.
ἡ, conj., or.
ἡθέλον, imperfect indic. of θέλω (with an apparently irregular augment, but another form of the verb was ἠθέλω).
Ἰάκωβος, ὁ, James.
καθάρος, ἀ, ὧν, adj., clean, pure.
μέγας, μεγάλη, μέγα, adj., great.
μηδείς, μηδεμία, μηδέν, no one, nothing (with moods other than the indicative).
ὁλίγος, ἡ, ὧν, adj., little, few.
οὐδείς, οὐδεμία, οὐδέν, no one, nothing (with the indicative).
πᾶς, πᾶσα, πᾶν, adj., all, every.
πέντε, indecl., five.
πλήθος, πλήθους, τό, a multitude.
πολύς, πολλή, πολύ, adj., much, many.
ποῦς, ποδός, ὁ, a foot.
στάδιον, τὸ (plural τὰ στάδια, but also masc. οἱ στάδιοι), a stadium, a furlong.
τέσσαρις, ἄ, four.
τρεῖς, τρία, three.
ὁς, adv., as; with numerals, about.

365. The declension of πᾶς, πᾶσα, πᾶν, adj., all, every, is as follows:
366. The masculine and neuter stem is \( \pi\alpha\tau- \) and the word is declined nearly like the first aorist active participle of \( \lambda\upsilon\omega \). But the accent is slightly irregular in the masculine and neuter, since it follows the rule for monosyllables of the third declension (see §221) in the singular but not in the plural.

**The Use of \( \pi\alpha\varsigma \)**

367. \( \pi\alpha\varsigma \) can stand in the predicate position with a noun that has the article. This usage corresponds so exactly with English as to call for little explanation.

Example: \( \pi\alpha\varsigma\alpha \eta \pi\omicron\lambda\nu\varsigma, \text{all the city.} \)

368. But \( \pi\alpha\varsigma \) can also stand in the attributive position.

Example: \( \eta \pi\alpha\varsigma\alpha \pi\omicron\lambda\nu\varsigma, \text{the whole city}; \omicron\pi\alpha\nu\tau\varepsilon\varsigma \mu\alpha\theta\eta\tau\alpha\iota, \text{the whole body of disciples, all the disciples.} \)

369. With a singular noun, \( \pi\alpha\varsigma \) often means every.

Example: \( \pi\alpha\nu \varnothing\rho\omicron\varsigma, \text{every mountain.} \)

\( \pi\alpha\varsigma \) is frequently used with article and participle.

Examples: \( \pi\alpha\varsigma \delta \pi\iota\sigma\tau\epsilon\upsilon\omega\nu, \text{everyone who believes;} \pi\alpha\nu\tau\varepsilon\omicron\iota\pi\iota\upsilon\nu\nu\tau\varepsilon\omicron\nu\tau\varepsilon\omicron\upsilon\nu\nu\tau\varepsilon\omicron\tau\varepsilon\upsilon\nu\varsigma, \text{all those who believe;} \pi\alpha\nu\tau\alpha \tau\alpha \delta\upsilon\tau\alpha \epsilon\kappa\epsilon\iota, \text{all the things that are there.} \)

370. **Declension of \( \pi\omicron\lambda\upsilon\varsigma \) and of \( \mu\epsilon\gamma\alpha\varsigma \)**

Learn the declension of \( \pi\omicron\lambda\upsilon\varsigma, \pi\omicron\lambda\lambda\eta, \pi\omicron\lambda\upsilon, \text{much, many, great, and of } \mu\epsilon\gamma\alpha\varsigma, \mu\epsilon\gamma\alpha\lambda\eta, \mu\epsilon\gamma\alpha, \text{great, in §§574, 575.} \)

It will be observed that except for the short forms in the
nominative, vocative and accusative, masculine and neuter singular, these two adjectives are declined like ordinary adjectives of the second and first declension.

**Numerals**

371. The declension of εἷς, μία, ἕν, one, is as follows:

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<th>N.</th>
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<tbody>
<tr>
<td>N.</td>
<td>εἷς</td>
<td>μία</td>
<td></td>
<td></td>
<td>ἕν</td>
</tr>
<tr>
<td>G.</td>
<td>ἑνὸς</td>
<td>μιᾶς</td>
<td></td>
<td></td>
<td>ἑνὸς</td>
</tr>
<tr>
<td>D.</td>
<td>ἑνί</td>
<td>μιᾶ</td>
<td></td>
<td></td>
<td>ἑνί</td>
</tr>
<tr>
<td>A.</td>
<td>ἑνα</td>
<td>μιαν</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The slight irregularities should be noticed.

372. The declension of οὐδείς, οὐδεμία, οὐδέν, no one, and μηδείς, μηδεμία, μηδέν, no one, is like that of εἷς.

373. δύο, two, is indeclinable (the same for all cases and genders) except that it has a dative form δυσῖ(ν).

374. The declension of τρεῖς, τρία, three, and of τέσσαρες, τέσσαρα, four, may be found in §588.

375. The other cardinal numerals up to διακόσιοι, two hundred, are indeclinable.

**Attributive and Substantive Uses of Prepositional Phrases and of the Genitive**

376. Prepositional phrases are frequently treated as attributive adjectives, being placed after the article.

Example: οἱ ἐν ἐκεῖνῃ τῇ πόλει μαθηταί, or οἱ μαθηταί οἱ ἐν ἐκεῖνῃ τῇ πόλει, the in-that-city disciples, or (by a free translation) the disciples who are [or, if the leading verb is past, were] in that city. Here the prepositional phrase takes the exact place of an attributive adjective. It will be remembered that οἱ ἀγαθοὶ μαθηταί or οἱ μαθηταί οἱ
The Greek phrase "θοί" means "the good disciples" (see §70). If in these two Greek phrases "ἐν τῇ πόλει" be substituted for the attributive adjective "θοί" we have the idiom now under discussion.

377. Like other attributive adjectives, these prepositional phrases can be used substantively.

Example: As οἱ θοί means the good men, so οἱ ἐν τῇ πόλει means the in-the-city men, or the men who are (or were) in the city.

378. A noun in the genitive case can be used in this same way.

Example: As οἱ θοί means the good men, so οἱ τοῦ Ἰησοῦ means the of-Jesus men, the belonging-to-Jesus men, the ones who belong to Jesus.

379. The genitive in this usage may indicate various relationships. Sometimes it indicates sonship. Thus ὁ τοῦ Ζεβεδαίου may mean the son of Zebedee. The context must determine. All that is certainly implied in the Greek is that the person spoken of is connected in some way with Zebedee. The literal meaning of the phrase is the belonging-to-Zebedee man.

380. Notice that the disciples who are in the city may be expressed by οἱ μαθηταί οἱ ὄντες ἐν τῇ πόλει, the being-in-the-city disciples. But the ὄντες is not needed. So also those who are in the city might be οἱ ὄντες ἐν τῇ πόλει, the being-in-the-city people. But again the ὄντες is not needed. The prepositional phrase can be used as an attributive adjective just as well as the participle (with its modifiers) can.

381. All three of the idioms just discussed (οἱ ἐν τῇ πόλει μαθηταί, οἱ ἐν τῇ πόλει, and οἱ τοῦ Ἰησοῦ) are im-
important. It should now be increasingly evident how much of Greek syntax is dependent on the distinction between the attributive and the predicate position. See §§68-74.

382. Accusative of Extent of Space and Time

The accusative is used to express extent of space or time, answering the question how far? or how long?

Examples: ἐπορεύθην μετ’ αὐτοῦ στάδιον ἐν, I went with him one furlong; ἔμεινα μίαν ἡμέραν, I remained one day.

383. Exercises

I. 1. μείνας σὺν αὐτῷ ἔτη τρία ἔλθεν εἰς ἑκείνην τῇν πόλιν.
2. ἵδων δὲ τοὺς ἐν τῇ μεγάλῃ πόλει ἔγραψε καὶ τοῖς ἐν τῇ μικρᾷ. 3. πορευθέντες δὲ ἵππον τῶν Ἰησοῦν καὶ πάντας τοὺς μετ’ αὐτοῦ μαθητὰς.
4. ἀκούσαντες δὲ ταῦτα πάντα ὁ ἐν τῇ συναγωγῇ ἐπον ὅτι θέλουσιν ἱδεῖν τὸν ταῦτα ποιοῦντα.
5. ἐθαύμασεν πᾶν τὸ πλῆθος ἐν τῷ βλέπων αὐτοὺς τὰ ποιοῦμεν ὑπὸ τοῦ Ἰησοῦ.
6. οὐκ ἔμεινε μίαν ἡμέραν ὁ μετὰ δύο ἐν τῷ ἔδειν τὸν ἀπόστολον τὸν εὐαγγελισάμενον αὐτῶν.
7. τῶν ἀρχιερεῶν ὁντῶν ἐν τῇ ἑκείνη τῇ μεγάλῃ πόλει ἔμεινεν ὁ Ἰησοῦς ἐν τῇ κώμῃ ἡμέρας ὥς πέντε ἡ ἔξ.
8. δεὶ τοὺς ἐν ταῖς πόλεις ἐξελθοῦσιν αὐτῶν.
9. θεραπευθέντος ὑπὸ τοῦ Ἰησοῦ τοῦ ὑπὸ τῶν τεσσάρων προσενεχθέντος αὐτῷ ἐδώξασαν πάντες οἱ ἐν τῇ ὁδίᾳ τὸν ποιήσαντα τὰ μεγάλα ταῦτα.
10. ἰδοὺ εἶπεν τοὺς ἐκ τῶν πόλεων ἦν ὁ Ἰησοῦς ἐν τῶν μαθητῶν αὐτοῦ ἐν τῇ ἑρήμῳ.
11. ἐπούθησεν μὲν δι’ αὐτοῦ ὁ κόσμος καὶ πάντα τὰ ἐν αὐτῷ, αὐτὸς δὲ ἐγένετο δι’ ἡμᾶς ὡς δούλος.
12. τούτῳ ἐποίησεν ἵνα σώσῃ πάντας τοὺς πιστεύοντας εἰς αὐτὸν.
13. πᾶς ὁ ἄγαπῶν τὸν θεὸν ἄγαπᾷ καὶ τοὺς ἀδελφοὺς.
14. συνήχθησαν πάντες οἱ ἐν τῇ πόλει ἴνα ἀκούσωσι τὰ λεγόμενα.

1 What noun is naturally to be supplied with τῇ μικρᾷ?
II. 1. The chief priests saw that all the things which were being spoken by Jesus were true. 2. In that place there were about five thousand men with many gifts and many garments. 3. Many are those that go down into the evil way, but few are those who walk in the ways of life. 4. If ye become disciples of me I will show you all things. 5. By the grace of God all we have become disciples of Jesus. 6. Through faith we have become children of our Father who is in heaven, for Jesus has saved us. 7. Let us do all the things that are in the law, according to the things that are being said to us by the prophets. 8. In that great city we saw three disciples of the Lord praying to their Father in heaven. 9. When Jesus had called one of the three men who were in the boat, he spake to him all the things concerning the Kingdom of God. 10. We were in the same city one year, but Jesus sent us into all the villages which are in Galilee. 11. When Jesus had done all these great things, the Pharisees said that a demon was in Him. 12. When Jesus had spoken all these things to the multitudes who were in the cities and villages, He sent the disci-

1 *ei μή* and *έαν μή* are often to be translated *except.*

2 With what is *in heaven* to be construed? If it is to be construed with Father, it should be put in the attributive position. The meaning then is our *in-heaven Father, our Father who is in heaven.*
13. All the churches shall see the One who saved them through His grace and sent to them the apostles. 14. Many kings and priests shall say that all the things which have been spoken by Jesus are true. 15. We saw no one in that great city except one disciple and a few children. 16. Those who belonged to Jesus died on account of their faith.
LESSON XXVII

Interrogative, Indefinite, and Relative Pronouns
Deliberative Questions
Conditional Relative Clauses

384. Vocabulary

αἰτέω, I ask, I request.
εἰ, whether (in indirect questions); the common meaning, if, has already been given.
ἐπερωτάω, I ask a question of, I question.
ἐρωτάω, I ask a question, I ask a question of, I question, I ask (Originally ἐρωτάω meant to ask in the sense of to question, and αἰτέω meant to ask in the sense of to request. But in New Testament Greek ἐρωτάω is frequently used in the latter sense as well as in the former).
καρπός, ó, a fruit.
κρίσις, κρίσεως, ἡ, a judgment.
ὅπου, adv., where (relative).
ὅς, ἃ, ὅ, rel. pron., who, which.
ὅταν for ὅτε ἂν, whenever (with subjunctive).
ὅτε, adv., when (relative).
οὖν, conj., accordingly, therefore, then (postpositive, like δὲ and γάρ. See §91).
πίνω, πίωμαι (very irregular future), ἐπίων, I drink.
ποῦ, adv., where? (interrogative).
πῶς, adv., how? (interrogative).
τίς, τί, interrogative pron., who? which? what?
τις, τι, indefinite pron., someone, something, a certain one, a certain thing.
φάγομαι, fut. (very irregular), ἐφαγον, 2nd aor., of ἐσθιώ, I eat.
Interrogative and Indefinite Pronouns

385. The declension of the interrogative pronoun, τίς, τί, who? which? what?, is as follows:

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<tr>
<td>D.</td>
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<td>A.</td>
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<td>τίνων</td>
<td>ινών</td>
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<td></td>
<td>τίσι(ν)</td>
<td>ιίσι(ν)</td>
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386. The declension is according to the third declension in all three genders, the masculine and feminine being alike throughout, and the neuter differing from the masculine and feminine only in the nominative and accusative.

387. The acute accent in the interrogative pronoun is never changed to the grave.

Example: τί λέγει; what does he say?

388. The declension of the indefinite pronoun, τις, τι, some one, something, a certain one, a certain thing, is as follows:

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<tr>
<td></td>
<td>τίσι(ν)</td>
<td>ιίσι(ν)</td>
</tr>
</tbody>
</table>

389. The indefinite pronoun is declined like the interrogative pronoun except that all the forms of the indefinite pronoun are enclitic and receive an accent only when the rules in §92 so prescribe.
Both the interrogative and the indefinite pronouns can be used either with a noun or separately.

Examples: (1) τίνα καρπὸν ἔχετε; what fruit have ye? (2) τί λέγεις; what dost thou say? (3) ἀνθρωπός τίς, a certain man; (4) εἶπέν τίς, a certain man said.

The accusative singular neuter, τί, of the interrogative pronoun is often used adverbially to mean why.

Example: τί ποιεῖτε ταῦτα; why do ye do these things?

Indirect Questions

Indirect questions, like the ordinary form of indirect discourse (see §308), retain the same mood and tense as those which would have been found in the direct discourse lying back of the indirect.

The same interrogative words are commonly used in indirect questions as those which are used in direct questions.

Examples: ἠρώτησεν αὐτὸν τίς ἐστιν, he asked him who he was. The direct question lying back of the indirect was, τίς εἶ; who art thou? (2) εἶπεν αὐτοῖς ποῦ μένει, he told them where he was abiding. The direct question which he was answering was ποῦ μένεις; where art thou abiding?

Deliberative Questions

The subjunctive is used in deliberative questions. A deliberative question is a question that expects an answer in the imperative mood.

Examples: (1) ποιήσωμεν τοῦτο ἢ μὴ ποιήσωμεν; shall we do this or shall we not do it? The answer expected is in the imperative — do it or do not do it. (2) τί ποιήσωμεν; what shall we do? The natural answer is do this or do that, or the like.
The Relative Pronoun

395. The declension of the relative pronoun, ὁς, ἢ, ὃ, who, which, is as follows:

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<th>Sing.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>ὁς</td>
<td>ἡ</td>
</tr>
<tr>
<td>G.</td>
<td>ὅν</td>
<td>ἡν</td>
</tr>
<tr>
<td>D.</td>
<td>ὃ</td>
<td>ἡ</td>
</tr>
<tr>
<td>A.</td>
<td>ὃν</td>
<td>ἡν</td>
</tr>
</tbody>
</table>

396. It will be observed that except for ὅν instead of ὅν in the nominative and accusative singular neuter (compare αὐτός and ἔκεινος) the declension of the relative pronoun is like that of a regular adjective of the second and first declension. The nominative singular feminine and the nominative plural masculine and feminine are like the corresponding forms of the article except that the article in those forms is proclitic.

397. Like other pronouns, the relative pronoun agrees with its antecedent in gender and number but has its own case in its own clause.

Example: (1) ὁ ἀπόστολος ὃν εἶδες ἀπῆλθεν, the apostle whom you saw went away; (2) ἀληθῆ ἦν πάντα ὃ ἐἴπεν ὁ Ἰησοῦς, all things which Jesus said were true; (3) ὁ μαθητὴς ὃν ἦγάπησεν ὁ Ἰησοῦς ἦν ἐν τῷ οίκῳ, the disciple whom Jesus loved was in the house.

398. But where the antecedent of the relative pronoun is in the genitive or dative case and the relative pronoun itself would naturally be in the accusative case as the object of the verb in the relative clause, it is regularly attracted to the case of its antecedent.

Examples: πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐημοί ἐἴπεν πρὸς τοὺς μαθητὰς αὐτοῦ..., but when all were
wondering at all the things which He was doing, He said to his disciples.... Here όις would have been accusative if it had retained the case which it would have had in its own clause. But it is attracted to the case of πᾶσιν.

399. The antecedent of the relative pronoun is frequently left unexpressed. Thus ός can mean he who; ἡ, she who; ὁ, that which, what; οἱ, the men who, or they who; αἱ, the women who; α, the things which.

Examples: (1) οὐκ ἔστιν μοι δ θέλω ἵτοιήσαι, it is not lawful for me to do that which I wish (or to do what I wish). (2) δς γάρ ούκ ἔστιν καθ’ ὑμᾶν ὑπέρ ὑμᾶν ἔστιν, for he who is not against you is for you. In such a case essentially the same thought is expressed as by the article with participle—ος οὐκ ἔστιν is almost like δ μη ὑν. But in many cases only the article with participle could be used. For example in the one who has could hardly be expressed in any way but by ἐν τῷ ἔχοντι. (3) ἔχω δ θέλω, I have what I wish. Here the English word what is a short way of saying the thing which or that which and so is correctly translated by ο. Compare λέγω αὐτῷ τί ἔχω, I tell him what I have. Here the English word what is an interrogative word in an indirect question, and so is correctly translated by τί.

Conditional Relative Clauses

400. The indefinite relative clauses which in English are marked by the suffix -ever added to the relative word (e.g., whoever, whichever, whatever, wherever, whenever), have in Greek ordinarily the subjunctive with the particle ἢν or ἐάν. This is one of the commonest uses of the subjunctive.

Examples: (1) δς γάρ ἐὰν θέλη τὴν ψυχήν αὐτοῦ σώσαι οὐ σώσει αὐτήν, for whoever wishes to save his life shall not save it; (2) δς ἄν πιστεύσῃ σωθήσεται, whoever believes [or
shall believe] shall be saved; (3) εἰς ἡν δὲ ἂν πόλιν εἰσέλθητε ὄψεσθε ἐν αὐτῇ μαθητάς, and into whatever city ye enter [or shall enter] ye shall see disciples in it; (4) ὅπου ἔν ἃ διδάσκαλος ἐκεῖ ἔσονται καὶ οἱ διδασκόμενοι ὑπ’ αὐτοῦ, wherever the teacher is there will be also those who are being taught by him.

401. It will be observed that the verb in the English translation of these conditional relative clauses can be either future indicative or present indicative. It often makes little difference which is used. In such clauses the present indicative in English frequently refers to future time.

402. Exercises

I. 1. δς ἔαν μὴ δέξηται ὑμᾶς τοῦτον οὐ δέξεται ὁ βασιλεὺς. 2. ἃ ἔαν ποιῆσωμεν ὑμῖν, ποιήσετε καὶ ὑμεῖς ἡμῖν. 3. ἐρωτήσαντός τινος αὐτοὺς τῇ φάγῃ ἀπεκρίθησαν αὐτῷ λέγοντες ὅτι δεῖ αὐτὸν φαγεῖν τὸν ἄρτον τὸν ἐν τῷ οἴκῳ. 4. τίνος ἔσται ταῦτα πάντα ἐν τῇ ἐσχάτῃ ἡμέρᾳ; 5. ὅταν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου τίνες ἔσονται οἱ πιστεύοντες; 6. δς ἄν λύσῃ μίαν τῶν ἐντολῶν ποιεῖ ὁ οὐκ ἔξεστιν ποιεῖν. 7. θέτε τινὲς ὑμῖν ὁ προφήτης ἐτί ὅν μεθ’ ὑμῶν ταῦτα ἐρούσι καὶ οἱ ἐναγγελισάμενοι ἡμᾶς. 8. ἔαν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτούς, μετανοήσουσιν. 9. δς ἔαν μὴ ἀκούσῃ τῶν προφητῶν οὐδὲ μετανοῆσει ἔαν τινα ἰδῇ τῶν νεκρῶν. 10. εἰ ἄν εἴπωσιν ὁ οὐκ ἔστιν ἀληθῆ οὐ λήμψοται καρπὸν τοῦ ἐργοῦ αὐτῶν. 11. ἐλεγεν ὅτι ἕαν τις ἔγερθη ἐκ νεκρῶν μετανοήσουσιν. 12. ἡρωτήσαν τὸν προφήτην οἱ ἐν τῇ Γαλιλαίᾳ εἰ οἱ νεκροὶ ἀκούσουσι τῆς φωνῆς τοῦ κυρίου. 13. εἴπε τίς αὐτοῖς ὅτι ἐν τῇ κρίσει

1 A noun or pronoun in the genitive case may stand in the predicate with the verb to be. Thus ἡ βασιλεία ἔστιν τοῦ θεοῦ or θεοῦ ἔστιν ἡ βασιλεία means the kingdom is God’s or the kingdom belongs to God.
14. ἐλθόντες οἱ Φαρισαίοι εἰς τινὰ κώμην ἐπηρώτησαν τοὺς ἐν αὐτῇ λέγοντες Ποῦ εἶσιν οἱ τοῦ προφήτου ἀ γὰρ λέγουσι περὶ αὐτῶν ὁ ἐν τῇ Γαλιλαίᾳ οὐκ ἦστιν ἀληθῆ. 15. ἔλεγε δὲ ὁ ἐπερωτηθεὶς Τί ἐπερωτᾶς με; οὐ γὰρ θέλω ἀποκρίνεσθαι σοι οὐδέν. 16. ἔλεγεν οὖν τῶν μαθητῶν τοῦ ἀπόστολοῦ ἢ ποιήσει οὗτος; ὁ δὲ ἀπόστολος εὐθὺς ἀπεκρίθη αὐτῷ λέγων Ποιήσει ὁ θεὸς α ἁθέλει καὶ πάντα ἢ θέλει ἠστίν ἄγαθα. 17. ἀ ἐβλεπε τὸν κύριον ποιοῦσα ταύτα ἦθελε καὶ αὐτὸς ποιεῖν.

II. 1. We did what those who were in the same city asked. 2. The priests whom we saw while they were still there asked us who those disciples were. 3. Whoever does not do what I say shall not receive from me what he asks. 4. A certain scribe went into the city in order that he might take the books which the prophets had written. 5. Into whatever nation we go, let us seek the disciples who are in it. 6. What shall we say concerning all these things? 7. They asked us what they should say concerning those in the city. 8. A certain man having come to Jesus said that he wished to be healed. 9. Whoever shall ask anything shall receive what he asks. 10. They asked Jesus what the will of God was. 11. Whoever kills his brother will come into the judgment. 12. Why then do you eat what it is not lawful to eat? 13. Whoever is not taught by the Lord will not know Him. 14. When the chief priests had seen what Jesus was doing they sent a certain messenger to the Pharisees. 15. Where shall we abide? For the night is coming and no one has said to us what we shall do.

1 The Greek language frequently uses a double negative where it is not allowable in English. Thus οὐ λέγω οὐδέν means I do not say anything, or I say nothing.
LESSON XXVIII
The Imperative Mood

403. Vocabulary

ἀγιάζω, I hallow, I sanctify. ὅστις, ἢτις, ὅτι, (plural οὕτως), indef. rel. pron., who, ever, whichever, whatever (scarcely used except in the nominative case; sometimes used almost like the simple relative pronoun ὃς).

ἀγρός, ὁ, a field.

γῆ, ἡ, earth, land (γῆ has the circumflex accent throughout, because there has been contraction).

ἐγγύς, adv., near.

ἐλεέω, I have mercy on, I pity.

ὁσος, ἡ, οὖ, rel. adj., as great as, as much as, as many as. ὄψ, φωτός, τὸ, light.

镳 404. The imperative mood occurs in the New Testament almost exclusively in the present and aorist tenses.

405. The present imperative, active, middle, and passive, is formed on the present stem; the aorist imperative, active and middle, on the aorist stem; and the aorist passive imperative, on the aorist passive stem. There is of course no augment. See §245.

406. The imperative mood has no first person, but only second and third.
407. The present active imperative of λύω is as follows:

Sing. 2. λύε, loose (thou).  Plur. 2. λυετε, loose (ye).
3. λυέτω, let him loose.  3. λυέτωσαν, let them loose.

408. The present middle imperative of λύω is as follows:

Sing. 2. λυο, loose (thou)  Plur. 2. λυεσθε, loose (ye) for thyself.
3. λυέσθω, let him loose for himself.
3. λυέσθωσαν, let them loose for themselves.

409. The present passive imperative of λύω is as follows:

Sing. 2. λυο, be (thou)  Plur. 2. λυεσθε, be (ye) loosed.
3. λυέσθω, let him be loosed.
3. λυέσθωσαν, let them be loosed.

410. It will be observed that the present active and the present middle and passive imperative have the variable vowel o/e.

411. The aorist active imperative of λύω is as follows:

Sing. 2. λύσον, loose (thou).  Plur. 2. λύσατε, loose (ye).
3. λυσάτω, let him loose.  3. λυσάτωσαν, let them loose.

412. The aorist middle imperative of λύω is as follows:

Sing. 2. λυσαί, loose (thou)  Plur. 2. λυσασθε, loose (ye) for thyself.
3. λυσάσθω, let him loose for himself.
3. λυσάσθωσαν, let them loose for themselves.

413. It will be observed that the aorist active and the aorist middle imperative have the characteristic -σα of the
aorist stem. This -σα is disguised only in λύσων, the second aorist active imperative, second person singular.

414. The aorist passive imperative of λύω is as follows:

Sing. 2. λύθητι, be (thou) Plur. 2. λύθητε, be (ye) loosed.
3. λυθήτω, let him be 3. λυθήτωσαν, let them be loosed.

415. It will be observed that the aorist passive imperative has the characteristic -θε of the aorist passive stem. This -θε is lengthened to -θη.

416. The second aorist active imperative of λείπω, I leave, is as follows:

Sing. 2. λιπε, leave (thou). Plur. 2. λιπετε, leave (ye).
3. λιπέτω, let him 3. λιπέτωσαν, let them leave.

417. The second aorist middle imperative of λείπω is as follows:

Sing. 2. λιποῦ Plur. 2. λιπεσθε
3. λιπέσθω 3. λιπέσθωσαν

418. It will be observed that the second aorist active and the second aorist middle imperative are formed on the second aorist stem. They have the same endings as the present imperative.

419. The second aorist middle imperative second person singular (e.g. λιποῦ) always has an irregular accent, instead of following the rule of recessive accent.

Further, the forms εἰπέ, ἐλθέ, from λέγω and ἔρχομαι, have an irregular accent.
420.  The Tenses in the Imperative Mood

There is no distinction of time between the tenses in the imperative mood. The aorist imperative refers to the action without saying anything about its duration or repetition, while the present imperative refers to it as continuing or as being repeated. Thus λυσον means simply loose, while λυε means continue loosing, or the like. Ordinarily it is impossible to bring out the difference in an English translation. Compare §283.

421.  The Use of the Imperative

The imperative mood is used in commands.

Examples: ἀκούσατε τοὺς λόγους μου, hear my words; ὃ ἔχων ὅτα ἀκούέτω, let him who has ears hear. It will be observed that the English language has, properly speaking, no imperative of the third person. Hence in translating the Greek imperative of the third person we have to use the helping verb let, so that the noun or pronoun that is the subject of the imperative in Greek becomes the object of the helping verb in English.

422.    Prohibition

Prohibition (the negative of a command) is expressed by the present imperative with μὴ or by the aorist subjunctive with μὴ.

Examples: (1) μὴ λυε or μὴ λύσης, do not loose (μὴ λύση or μὴ λυσον would be wrong); (2) μὴ λυέτω or μὴ λύση, let him not loose; (3) μὴ λυέτε or μὴ λύσητε, do not loose; (4) μὴ λυέτωσαν or μὴ λύσωσιν, let them not loose.

423.  Present Imperative of εἰμί

The present imperative of εἰμί, I am, is as follows:

Sing. 2. ἵσθι, be (thou).  Plur. 2. ἐστε, be (ye).
3. ἐστώ, let him be.  3. ἐστωσαν, let them be.
NEW TESTAMENT GREEK

424.

Exercises

I. 1. ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἐνα ἡ δίο.
2. ὃ ἐὰν ἴδητε τὸν Χριστὸν ποιοῦντα, τούτῳ ποιήσατε καὶ νῦμείς.
3. κύριε, ἐλέησον ἡμᾶς, οὐ γὰρ ἐποιήσαμεν ἡ ἐκείλεσας.
4. μὴ εἰσέλθῃ εἰς τὴν πόλιν ὁ ἐν τῷ ὀρει.
5. οὕτως ὃν προσεύχεσθε νῦμείς Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς: ἀγασθητῶ τὸ ὄνομά σου ἔλθατο ἡ βασιλεία σου γενηθήτω τὸ βέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.
6. ἀπόλυσον ὃν, κύριε, τὰ πλήθη ἥδη γὰρ ἔρχεται ἡ νύξ.
7. μηδείς ἐξελθῇ εἰς τὰ ὄρη, προσευξάσθωσαν δὲ πάντες τῷ πατρὶ αὐτῶν τῷ ἔν τοῖς οὐρανοῖς.
8. λαβὼν αὐτὸν ἀγε πρὸς ἡμᾶς.
9. μηλιν ἐιπῆτε ὃ εἰδεὶτε.
10. ἐγέρθητε καὶ μὴ φοβεῖσθε: ὁ γὰρ κύριος σώσει νῦμείς.
11. πάντα οὖν οὐσα ἐὰν ἐιπωσιν νῦμιν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε: λέγουσιν γὰρ καὶ οὐ ποιούσιν.
12. ἐλεγεν αὐτῷ μαθητῆς τοῦ Κύριου, καὶ λέγουσιν τῷ Ιησοῦς εἰπὲν Ἐλη.
13. ὃσα ἐὰν ἀκούσητε τοῖς ὠσὶν ἡμῶν καὶ ἴδητε τοῖς ὠφθημοίς ἡμῶν εἴπετε καὶ τοῖς ἐθνεσιν.
14. α ἐὰν ἀκούσητε εἰς τῷ σκότει κηρύξασθαι εἰς τῷ φωτὶ.
15. μακάριος ὁ ὃς τοὺς ἱερεῖς πονηροί, οἱ τοῖς ἐπὶ πάσης ἡμῖν ἐποίησεν ὁ θεός τὸν ἱερέα αὐτὸν.
16. ὡταν κληθῆς ἀμὴν πορεύθητι.
17. ὢταν ἴδητε ταῦτα ἠμῶν, ἵνα τοῖς ἐθνεσιν καὶ τοῖς ἐθνεσιν.
18. ὢταν ἴδητε ἕκαστο ἡ κρίσις.
19. ἔταν ἴδητε ἕκαστο ἡ κρίσις.
20. ἔταν ἴδητε τοῖς ἐθνεσιν καὶ τοῖς ἐθνεσιν.

1 A first aorist ending is here placed on a second aorist stem, as very frequently in New Testament Greek. See §186, footnote, and §521.
2 The aorist passive of γίνομαι is the same in meaning as the aorist middle, the verb being deponent throughout. The meaning of the verb here is to take place, to be done.
3 The passive of ἐγείρω is frequently used as a deponent meaning I arise, I rise.
II. 1. Speak ye to all the Gentiles the things which I have spoken to you. 2. Do not say in your heart that ye do not wish to do the things which the king commands. 3. Let no one fear those evil priests, for whoever does the will of God shall go out with joy. 4. Let Him who has saved us through His blood have mercy on us in these evil days. 5. Whosoever loves God shall come to the light, but he who does not love Him shall walk in the darkness. 6. As manysoever things as ye do, do in the light, in order that the name of God may be hallowed. 7. Let these men be baptized, for Christ has saved them through His word. 8. Pray to thy Father in heaven, for He will do whatsoever things thou askest. 9. Let not the king say this, for we are all faithful men. 10. Let us not do the things which the evil men said to us. 11. Have mercy on all men, for the Lord has had mercy on you. 12. As many things as are good, do; but as many things as are evil, do not even speak concerning these. 13. The disciples asked the apostle what they should eat, and the apostle said to them, "Go into the villages and eat the bread which is in them." 14. Do not begin to say in yourselves that you do not know the truth. 15. Let those who are in the fields not return into their houses. 16. Lord, save me, for I have broken thy commandments.
LESSON XXIX
The Perfect Tense. Review of λύω.

425. Vocabulary

ίκήκοα, perf. act. indic. of
άκοω, I hear.

βεβάπτισμαι, perf. pass.
indic. of βαπτίζω, I bap-
tize.

γέγονα, perf. indic. of
γίνομαι, I become (γίνεται,
it comes to pass, it hap-
pens).

γεγραφα, γεγραμμαι, perf.
act. and perf. pass. indic.
of γράφω, I write.

gεννάω, I beget.

έγγίζω, I come near.

έγγερται, perf. pass. indic.,
third pers. sing., of έγείρω,
I raise up.

έγνωκα, perf. act. indic. of
γινώσκω, I know.

έλήλυθα, perf. indic. of
έρχομαι, I come, I go.

έρρέθην, aor. pass. indic.(aor.
pass. part. ῥήθεις) of λέγω,
I say.

έφρακα, perf. act. indic. of
βλέπω (όράω), I see.

θνήσκω, I die (used only in
the perfect, τέθνηκα, I am
dead, and in the pluper-
fect. In other tenses ἀπο-
θνήσκω is used).

μαρτυρέω, I bear witness.

Πέτρος, ó, Peter.

πληρώ, I fulfil.

426. The perfect active indicative of λύω is as follows:

Sing. 1. λέλυκα
2. λέλυκας
3. λέλυκε(ν)

Plur. 1. λελύκαμεν
2. λελύκατε
3. λελύκασι (or λελύκαν)

427. The perfect active infinitive of λύω is λελυκέναι.
The irregular accent should be noticed.
428. The perfect active participle of λύω is λελυκός, λελυκύια, λελυκός.
The irregular accent should be noticed.

429. The forms given above constitute the perfect system, which is formed from the fourth of the principal parts, λέλυκα.

430. The perfect system is formed by adding κ (in the indicative κα) to the verb stem, and by prefixing the reduplication. The reduplication consists in the first consonant of the verb stem followed by ε.

431. The perfect, being a primary tense, might be expected to have primary personal endings. But in the indicative the endings are exactly like the (secondary) endings of the first aorist, except in the third person plural, and even in the third person plural λέλυκαν sometimes stands instead of λελυκασι(ν).

432. The perfect active subjunctive is so rare that it need not be learned.

433. The declension of the perfect active participle is as follows:

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<th>N.</th>
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</thead>
<tbody>
<tr>
<td>M.</td>
<td>N. λελυκώς</td>
<td>λελυκύια</td>
<td>λελυκός</td>
</tr>
<tr>
<td></td>
<td>G. λελυκότος</td>
<td>λελυκύιασ</td>
<td>λελυκότος</td>
</tr>
<tr>
<td></td>
<td>D. λελυκότι</td>
<td>λελυκύια</td>
<td>λελυκότι</td>
</tr>
<tr>
<td></td>
<td>A. λελυκότα</td>
<td>λελυκύιαν</td>
<td>λελυκός</td>
</tr>
<tr>
<td>F.</td>
<td>M. Plur.</td>
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<tr>
<td></td>
<td>N. λελυκότες</td>
<td>λελυκύιαι</td>
<td>λελυκότα</td>
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<tr>
<td></td>
<td>G. λελυκότων</td>
<td>λελυκυιών</td>
<td>λελυκότων</td>
</tr>
<tr>
<td></td>
<td>D. λελυκόσι(ν)</td>
<td>λελυκύιασ</td>
<td>λελυκόσι(ν)</td>
</tr>
<tr>
<td></td>
<td>A. λελυκότας</td>
<td>λελυκύιας</td>
<td>λελυκότα</td>
</tr>
</tbody>
</table>
434. It will be observed that the perfect active participle, like the other active participles and like the aorist passive participle, is declined according to the third declension in the masculine and neuter and according to the first declension in the feminine.

**Formation of the Perfect Stem in Various Verbs**

435. If the verb stem begins with a vowel or diphthong, the reduplication consists in the lengthening of that vowel or diphthong. In this case the reduplication is like the augment.

Examples: The perfect active of ἔλπίζω is ἡλπικα, and of αἰτέω, ἡτηκα.

436. If the verb stem begins with two consonants the reduplication in certain cases (by no means always) consists in the prefixing of an ε (like the augment) instead of the repetition of the first consonant with ε.

Examples: ἐγνωκα is the perfect of γινώσκω. But γέγραφα is the perfect of γράφω.

437. Verb stems beginning with φ, θ or χ, are reduplicated with π, τ and κ, respectively.

Examples: πεφίληκα is the perfect of φιλεω; τέθνηκα, I am dead, is the perfect of θνήσκω (the present does not occur in the New Testament).

438. If the verb stem ends with a vowel that vowel is regularly lengthened before the κ of the perfect active, just as it is before the σ of the future and first aorist.

Examples: ἡγάπηκα from ἀγαπάω, πεφίληκα from φιλέω.

439. If the verb stem ends with τ, δ or θ, the τ, δ or θ is dropped before the κ of the perfect.

Example: ἡλπικα from ἐλπίζω (stem ἐλπιδ-).
440. Some verbs have a second perfect, which is conjugated like the first perfect except that there is no \( \kappa \).
Examples: \( \gamma \varepsilon \gamma \rho \alpha \phi \alpha \) from \( \gamma \rho \alpha \phi \omega \); \( \alpha \kappa \eta \kappa \alpha \) from \( \alpha \kappa \omega \omega \).

441. In general, the student should remember what was said in §159 about the variety in the formation of the tense systems of the Greek verb.

**Perfect Middle and Passive**

442. The perfect middle and passive indicative of \( \lambda \nu \omega \) is as follows:

- **Sing.**
  1. \( \lambda \varepsilon \nu \mu \alpha i \)
  2. \( \lambda \varepsilon \nu \sigma \alpha i \)
  3. \( \lambda \varepsilon \nu \tau \alpha i \)

- **Plur.**
  1. \( \lambda \varepsilon \nu \mu \varepsilon \theta \alpha \)
  2. \( \lambda \varepsilon \nu \sigma \theta \varepsilon \)
  3. \( \lambda \varepsilon \nu \nu \tau \alpha i \)

443. The perfect middle and passive infinitive of \( \lambda \nu \omega \) is \( \lambda \varepsilon \nu \sigma \theta \alpha i \).
The irregular accent should be noticed.

444. The perfect middle and passive participle of \( \lambda \nu \omega \) is \( \lambda \varepsilon \nu \mu \varepsilon \nu \sigma \), \( \eta \), \( \sigma \nu \), (declined like a regular adjective of the second and first declension).
The irregular accent should be noticed.

445. The forms given above constitute the perfect middle system, which is formed from the fifth of the principal parts, \( \lambda \varepsilon \nu \mu \alpha i \).

446. The reduplication is the same as in the perfect active.

447. In the indicative, the primary middle endings (see §111) are added directly to the stem, without intervening variable vowel. They are not modified at all. So in the infinitive and participle \( -\sigma \theta \alpha i \) and \( -\mu \varepsilon \nu \delta s \) are added directly to the stem.
448. If the verb stem ends with a vowel, that vowel is regularly lengthened before the endings in the perfect middle and passive, as before the tense suffixes in the future, first aorist, perfect active, and aorist passive.

Example: μεμαρτύρημαι from μαρτυρέω.

449. If the verb stem ends with a consonant, various changes occur when the endings of the perfect middle and passive are put on. These changes are best learned by observation in the individual verbs.

Example: γέγραμμαί (third person singular γέγραπται) from γράφω.

450. Pluperfect Tense

The pluperfect tense is so rare that its forms need not be learned. It is a secondary tense. The pluperfect active forms a part of the perfect system; and the pluperfect middle and passive, of the perfect middle system.

Use of the Perfect Tense

451. There is no English tense corresponding to the Greek perfect. The translations I have loosed for λέλυκα, I have loosed for myself for λέλυμαι (middle), and I have been loosed for λέλυμαι (passive) may often serve in the exercises. But they are makeshifts at the best. It has already been observed (see §169) that these same English expressions may often translate the aorist tense rather than the perfect.

452. The Greek perfect tense denotes the present state resultant upon a past action.

Examples:

(1) Suppose someone asks an official, “What is your relation to that prisoner?”, and he replies, “I have released
him,” the verb in this answer of the official would be \( \lambda \ell \nu \kappa a \). The perfect would express the present state of the official (with reference to the prisoner) resultant upon his past action of releasing. But if, on the other hand, someone should ask an official, “What is the history of your dealings with that prisoner?” and he should answer, “I have released the prisoner three times and imprisoned him again three times,” the first verb of this answer of the official would be \( \varepsilon \lambda \nu \sigma a \), not \( \lambda \ell \nu \kappa a \), because there is here no thought of the present state resultant upon the past action. Indeed the act of releasing had no result continuing into the present. But even if it had a permanent result the verb referring to it would be aorist, not perfect, unless the present result rather than merely the past action were specially in view. Thus even if, after the question, “What have you done?” the official said merely, “I have released the prisoner,” and even if as a matter of fact the releasing had a permanent result, still the aorist tense \( \varepsilon \lambda \nu \sigma a \) might very well be used; for the point under consideration might be the history of the official’s dealings with the prisoner and not the official’s present relation to him. The distinction is often a fine one. But the perfect should not be used in the exercises unless we can see some clear reason for deserting the aorist.

(2) The perfect passive is often much easier to translate into English than the perfect active. Thus \( \gamma \varepsilon \gamma r a \pi t t a i \) means it is written (in the Scriptures). Here the English it is written is not a present tense at all, but reproduces the Greek perfect very well; the meaning is it stands written. Both English and Greek here refer to a present state resultant upon an act of writing which took place long ago.

(3) The perfect passive participle can often be translated neatly by the simple English passive participle. Thus \( \lambda \gamma o s \gamma e \gamma r a \mu \mu e \nu o s \) means a written word, \( \eta \gamma a \pi \eta \mu e \nu o s \) means beloved, etc. But the Greek perfect active participle is very
hard to translate. The student should carefully avoid thinking that *having loosed* is specially connected with the perfect. On the contrary, in the overwhelming majority of cases, *having loosed* is the literal translation of the aorist, not of the perfect—the participle *having* merely indicating that the action has taken place prior to the action of the main verb in the sentence. In general, it should be observed that the Greek aorist is vastly commoner than the perfect.

(4) ἐλήλυθα, the perfect of ἔρχομαι, means I am come, and γέγονα means I am become. It so happens that because of the peculiar nature of the verbs to come and to become in English we have a neat way of translating the Greek perfect of ἔρχομαι and γίνομαι.

Of course the student should not think that *I am come* has anything to do with the passive voice. It is not at all like *I am loosed*.

453. The conjugation of λύω has now been completed. The student should review it thoroughly as a whole, using the paradigm given in §589. The verb should be learned in columns, strictly in the order given. Thus "present-active" should form one idea in the student's mind, and under it should be subsumed the various moods. It should be noticed particularly how the various parts of the verb are connected with the several principal parts.

454. Exercises

I. 1. οὐδεὶς ἐστιν δίκαιος κατὰ τὸν νόμον εἰ μὴ ὁ ποιήσας πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου. 2. εἰ ἡγεμονισατο πάντα τὸν λαὸν λέγων ὅτι ἡ γεγοκεν ἡ βασιλεία τῶν οὐρανῶν. 3. ὃ ἐωράκαμεν καὶ ἀκηκόαμεν λέγομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς πιστεύσητε εἰς τὸν Χριστόν. 4. καὶ ἐν τούτῳ γινόσκομεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἑντολὰς αὐτοῦ τηρῶμεν.
5. ὁ ἁγαπῶν τὸν γεννήσαντα ἁγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. 6. πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἀμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτὸν. 7. τούτῳ γέγονεν, ὅτι οὕτως γέγραπται διὰ τοῦ προφήτου. 8. τὸ γεγεννημένον ἐκ θς σαρκὸς σὰρξ ἑστὶν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἑστιν. 9. αὕτη δὲ ἑστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἀνθρωποί τὸ σκότος. 10. ἔλεγον οὐν οἶ 'Ἰουδαίοι τῷ τεθεραπευμένῳ Οὐκ ἐξεστίν ποιῆσαι τοῦτο. 11. ἔγω ἐλήλυθα εἰς τὸ ὀνόματι τοῦ πατρὸς μου καὶ οὐ δέχεσθέ με. 12. ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατε με καὶ οὐ πιστεύετε. 13. ἔὰν μὴ φάγητε τὴν σάρκα τοῦ νιὸ τοῦ ἀνθρώπου καὶ πίητε αὐτὸν τὸ αἷμα, οὐκ ἔχετε ἥψεν ἐν ἐαυτοῖς. 14. τὸ ρήματα ἡ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἑστὶν καὶ ἥψεν ἑστιν. 15. ἀπεκρίθη αὐτῷ Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ἥψες ἑχείς, καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἰ ὁ ἅγιος τοῦ θεοῦ. 16. ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτὸν. 17. γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἡ ἁλήθεια ἑστιν. 18. ταῦτα εἶπεν πρὸς τοὺς πεπιστευκότας εἰς αὐτὸν Ἰουδαίους. 19. νῦν δὲ ἦσετε με ἀποκτείνασθε, ἀνθρώπων ὡς τὴν ἁλήθειαν ὑμῖν λελάληκα, ἂν ἥκουσα παρὰ τοῦ θεοῦ. 20. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

II. 1. Where is the priest? He is already come. 2. All the baptized disciples are in the small city. 3. The priests having been baptized came together into the same house. 4. Where is the multitude? It has already come near. 5. What is in thy heart? I have believed on the Lord. 6. Art thou faithful? I have kept the faith. 7. It is

1 γίνομαι here means to take place, to come to pass, to happen.

2 The relative pronoun agrees with its antecedent in person as well as in gender and number. In this sentence, the antecedent of ὁς is ἀνθρωπον, which is first person because it is in apposition with the personal pronoun of the first person, με.
written through the prophet that the Messiah is coming in these days, and we know that His kingdom is come near.

8. Children beloved by your Father, enter ye into the joy kept in heaven for those who have believed on Christ.

9. Who is this man? He is a child begotten by God.

10. Having been crucified by the soldiers the Lord died, but now He is risen.

11. Brethren beloved by all the disciples, why do ye not pity the little ones?

12. Those who are come out of the darkness into the light know that God will do all the things written in the Law and the prophets.

13. All the things written or spoken through this prophet are true.

14. This is come to pass in order that that which was said by the Lord through the prophet might be fulfilled.

15. If thou art already loosed, give thanks to Him who loosed you.

16. Where is the prophet whom the soldiers persecuted? He is become king of many cities.
**LESSON XXX**


455. **Vocabulary**

εμός, ἡ, ὄν, poss. adj., belonging to me, my.
εμπροσθεν, adv., in front, in the presence of (with gen.).
ἐνώπιον, adv., before, in the sight of, in the presence of (with gen.).
ἐξω, adv., outside, outside of (with gen.).
ἐχθρός, ὁ, an enemy.
ἡ, conj., than (the meaning or has already been given).
ἡμέτερος, ὁ, ὁν, poss. adj., belonging to us, our.
ἰδιος, ὁ, ὄν, belonging to one's self, one's own.
ικανός, ἡ, ὄν, sufficient, worthy, considerable.
ισχυρότερος, ἃ, ὁν, stronger, comparative of ἵσχυρός, a, ὁν, strong.
καλῶς, adv., well.
κρείσσων, ὅν, better, comparative of ἄγαθός.
μᾶλλον, adv., more, rather.
μείζων, ὁν, greater, comparative of μέγας.
μή, conj., lest, in order that not (the adverbial use of μή = not has already been given).
μῆποτε, lest perchance.
ὅπως, in order that (takes the subjunctive. Used very much as ἵνα is used).
πάλιν, adv., again.
Comparison of Adjectives

456. The comparative degree of adjectives ends sometimes in -τερος, η, ον (declined like a regular adjective of the second and first declension) and sometimes in -ων, -ων, -ιον (declined according to the third declension in all three genders).


458. A number of adjectives have irregular comparative and superlative forms. These can be learned from the lexicon as they occur.

Example: μικρός, little; ἐλάσσων, less; ἐλάχιστος, least.

459. The declension of μείζον, ον, greater, the comparative of μεγας, is as follows:

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<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>M. F.</td>
<td>N.</td>
</tr>
<tr>
<td>N.</td>
<td>μείζων</td>
<td>μείζον</td>
</tr>
<tr>
<td>G.</td>
<td>μείζονος</td>
<td>μείζονος</td>
</tr>
<tr>
<td>D.</td>
<td>μείζονι</td>
<td>μείζονι</td>
</tr>
<tr>
<td>A.</td>
<td>μείζονα</td>
<td>μείζον</td>
</tr>
</tbody>
</table>

460. σωφρων, wise, ἀφρων, foolish, ἐλάσσων, less, πλείων, more, κρείσσων, better, etc., are similarly declined.
461. The shortened form, \( \muείζω \), can stand for \( \muείζονα \) in the accusative singular masculine and feminine and neuter plural nominative and accusative, and the shortened form, \( \muείζους \), in the nominative and accusative plural masculine and feminine.

462. **Genitive of Comparison and Use of \( \eta \), *than***

Where English uses *than* after a comparative word, Greek uses either (1) the genitive of comparison or (2) \( \eta \) followed by the same case as that which stands in the other member of the comparison.

Examples: (1) \( \muείζονα \ τούτων \ ποιήσβι, greater things than these will he do. \) (2) \( \eta \gammaάπησαν \ οἱ \ ανθρωποι \ μάλλον τὸ σκότος \ \eta \ τὸ φῶς, men loved darkness more than light. \) Here \( \phiῶς \) is accusative. The meaning is *men loved darkness more than they loved light.*

**Adverbs**

463. Many adverbs are formed from adjectives by substituting \( s \) for \( v \) at the end of the genitive plural masculine and neuter.

Example: \( καλὸς, \) good; genitive plural, \( καλῶν \); adverb, \( καλῶς, \) well.

464. The comparative degree of adverbs is like the accusative singular neuter of the comparative degree of the corresponding adjective; and the superlative degree of the adverb is like the accusative plural neuter of the superlative degree of the corresponding adjective.

465. Many adverbs, however, are of diverse forms which must be learned by observation.

466. **The Genitive with Adverbs of Place**

Adverbs of place take the genitive.

Example: \( εξῶ, \) outside; \( εξω \ τῆς \ πόλεως, \) outside of the city; \( εγγὺς \ τῆς \ πόλεως, \) near the city.
467. Genitive of Time Within Which

The genitive is occasionally used to express time within which.

Example: παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, he took the young child and His mother by night.

468. Genitive of the Articular Infinitive
Expressing Purpose

The genitive of the articular infinitive, without any preposition, is sometimes used to express purpose.

Example: ἠλθεν πρὸς τὸν προφήτην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ, he came to the prophet in order to be baptized by him. It will be remembered that for the most part the articular infinitive is used in the same constructions as those in which an ordinary noun with the article can be used. This use of the genitive to express purpose, however, would not be possible for an ordinary noun.

469. The Dative of Respect

The dative is used to indicate the respect in which anything exists or is true.

Example: γνωσκόμενος τῷ προσώπῳ, being known by face (i. e. being known so far as the face is concerned); καθαρὸς τῇ καρδίᾳ, pure in heart (i. e. pure so far as the heart is concerned); ἀνὴρ ὀνόματι Ἰάκωβος, a man by name James (i. e. a man who is James so far as the name is concerned).

470. Accusative of Specification

The accusative of specification is very much the same in meaning as the dative of respect, but is less frequently used.

Example: τὸν ἀριθμὸν ὡς πεντάκισχίλιοι, about five thousand in number.
The Dative of Time

471. The dative is sometimes used to express time when. Example: ἐθεράπευσε τῷ σαββάτῳ, he healed on the sabbath.

472. Usually, however, time when is expressed by prepositional phrases. So on the sabbath could be ἐν τῷ σαββάτῳ.

Possessive Adjectives

473. The possessive adjectives ἡμός, my, σός, thy, ἡμέτερος, our, ὑμέτερος, your, are sometimes used instead of the genitive case of the personal pronouns when emphasis is desired. These possessive adjectives are declined like regular adjectives of the second and first declension. They can stand in the attributive position with the article.

Examples: ὁ ἡμός λόγος, the belonging-to-me word (i.e., my word); ἡ χαρά ἡ ἡμή, my joy; τὸ θέλημα τὸ ἡμῶν, my will; τὰ ἐμὰ πάντα σὰ ἔστιν, all the belonging-to-me things are thine (i.e., all my things are thine); ὁ ἡμέτερος λόγος, our word; ὁ ὑμέτερος λόγος, your word.

474. This usage is comparatively infrequent. The common way of saying my word is not ὁ ἡμός λόγος or ὁ λόγος ὁ ἡμός, but ὁ λόγος μου (the word of me).

μὴ Used as a Conjunction

475. Words denoting fear are followed by μὴ, lest, with the subjunctive. μὴ is here not an adverb, as is the case when it means not, but a conjunction.

Example: φοβοῦμαι μὴ ἔλθῃ, I fear lest he come.

476. Negative clauses of purpose may also be introduced by the simple μὴ instead of by ἵνα μὴ.

Example: τοῦτο ποιεῖτε μὴ ἐσέλθητε εἰς κρίσιν, do this lest you come into judgment.
477. ἵνα with the Subjunctive in Various Uses

In addition to the use by which it expresses purpose, ἵνα with the subjunctive is very frequently used after words of exhorting, wishing, striving, and in various ways that are not easily classified.

Examples: (1) εἶπε τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος, say to this stone that it become bread. (2) αὕτη ἐστὶν ἡ ἐντολή ἡ ἐμῇ ἵνα ἁγαπᾶτε ἀλλήλους, this is my commandment, that you should love one another.

Questions Expecting a Negative Answer

478. Questions expecting a negative answer are expressed by μὴ with the indicative.

479. This rule constitutes an important exception to the general rule for the use of οὐ and μὴ (see §256). Questions expecting a positive answer have οὐ with the indicative.

Example: μὴ ἵσχυρότεροι αὐτοῦ ἐσμεν; are we stronger than he? The answer expected is “No, of course not.” Compare οὐκ ἵσχυρότεροι ἐσμεν αὐτοῦ; are we not stronger than he? Here the answer expected is “Yes, certainly we are.”

Exercises

I. 1. παρακαλῶ δὲ ὑμᾶς ἵνα τὸ αὐτὸ λέγετε πάντες. 2. ὅσα εὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἀνθρωποὶ, οὕτως καὶ ὑμεῖς ποιεῖτε. οὕτως γὰρ ἐστίν ὁ νόμος καὶ οἱ προφῆται. 3. κέλευσον οὖν τήρηθηναί τὸ σῶμα ὑπὸ τῶν στρατιωτῶν, μὴ ποτὲ ἔλθοντες οἱ μαθηταὶ λάβωσιν αὐτὸ καὶ εἴπωσιν τῷ λαῷ ὁτι ηγέρθη ἐκ τῶν νεκρῶν. 4. οὐκ ἔστι δοῦλος μείζων τοῦ πέμψαντος αὐτῶν. 5. μείζωνα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις ἀποθάνῃ ὑπὲρ τῶν ἄλλων. 6. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτων. 7. εἰ δίκαιον ἔστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε. 8. ἔγω δὲ λέγω ὑμῖν
II. 1. Those who have done one work well will do also greater things. 2. He who rules his own house well does a greater thing than he who takes many cities. 3. Why do ye do these things? Are ye kings and priests? Are ye not servants? 4. Those who were in the darkness besought us that we should pity them and not cast them out. 5. Those who belong to me are in the city and those who belong to thee are outside of it, but we shall all be in the presence of God. 6. Art thou stronger than the One who made the earth and the sea and all the things that are in them? 7. Do not fear him who kills the body, but fear rather Him who has made all things. 8. When ye have seen your own brethren ye shall go also to the Gentiles. 9. We have more servants than you, but ours are not sufficient to evangelize all the

1 What construction has been used after ἰκανός to express the idea sufficient (or worthy) that they should......?
Gentiles. 10. Those who worship the Lord by day and by night shall be stronger than those who persecute them. 11. More are those who are with us than those who are with them. 12. Being with you in heart, not in countenance, we exhorted you that ye should do well all the things which we had commanded you. 13. The priests went out of the city, lest perchance the scribes might see them doing that which it is not lawful to do. 14. If anyone stronger than we comes against us we shall not remain in our city. 15. Jesus having healed a certain man on the sabbath, the scribes were afraid lest the people should make Him a king. 16. It is better to die in behalf of the brethren than to do what the apostles exhorted us that we should not do.
LESSON XXXI

Conjugation of δίδωμι. Second Aorist of γνώσκω. The Article before μέν and δέ. The Aorist Participle Denoting the Same Act as the Leading Verb. First Aorist Endings on Second Aorist Stems.

481. Vocabulary

αἰώνιος, ον, adj. of two terminations, the feminine being like the masculine throughout, eternal.

ἀντί, prep. with gen., instead of.

ἀποδίδωμι, I give back, I give what is owed or promised, I render, I pay.

γυνή, γυναικός, ἡ, (with an irregular accent in some forms, see §566), a woman.

δίδωμι, I give.

ἐγνών, 2nd. aor. (of μι form) of γνώσκω, I know.

ἐξουσία, ἡ, authority.

ἐσχον, 2nd. aor. of ἔχω, I have.

ζάω (has η instead of α in the present system. E.g. ζῆς, ζῆ instead of ζᾶς, ζᾶ), I live.

ἰδοὺ, demonstrative particle, behold! lo!

μόνος, η, ον, adj., alone, only.

μυστήριον, τό, a mystery, a secret.

ὁράω, I see (The present system of this verb is very much less common than the present system of βλέπω. The common verb to see in the New Testament is βλέπω, ὁψομαι, εἶδον, ἐώρακα, (ὡμαι), ὡφθην. Yet since βλέπω also has a future βλέψω and a first aorist ἐβλέψα, it will perhaps be more convenient to give ὁψομαι etc. as the principal parts of ὁράω rather than of βλέπω).

παραδίδωμι, I deliver over.

πειράζω, I tempt.

ποίος, α, ον, interrogative pron., what sort of?

Σίμων, Σίμωνος, ὁ, Simon.

χεῖρ, χειρός, ἡ, a hand.
482. The verbs which have been studied so far, with the exception of the irregular verb εἰμί, all belong to the same conjugation. They have various ways of forming their principal parts, but the endings that are appended to the principal parts all belong to the same type. There is in Greek only one other conjugation. It is called the μι conjugation (to distinguish it from the ω conjugation which has been studied thus far), because its first person singular present active indicative ends in μι.

483. Verbs in μι differ from verbs in ω only in the present and second aorist systems.

484. The principal parts of the μι verb, δίδωμι, I give, are as follows:
δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδωμαι, ἔδόθην.

485. The stem of δίδωμι is δο-. If it were an ω verb, its first form would be δόω.

486. The future δώσω is entirely regular, the final σ of the stem being lengthened before the σ of the future exactly as in the case (for example) of δηλώ. From δώσω all of the future active and middle is formed, in exactly the same way as the corresponding forms of λύω.

487. The first aorist ἔδωκα is quite regularly formed except that κ stands instead of σ.

488. The perfect active δέδωκα is entirely regular. From δέδωκα all of the perfect active is quite regularly formed.

489. The perfect middle δέδομαι is quite regular except that the final vowel of the stem is not lengthened before
the personal endings (see §448). From ἔδωκαι all of the perfect middle and passive is quite regularly formed.

490. The aorist passive ἔδόθηνν is quite regular, except that the final vowel of the stem is not lengthened before the tense suffix -θε. From ἔδόθην all of the aorist passive and future passive is quite regularly formed.

The Present System of δίδωμι

491. The sign of the present system of δίδωμι is the reduplication (of a different form from that in the perfect), which is prefixed to the stem.

492. The present active indicative of δίδωμι is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. δίδωμι, I give.</td>
<td>1. δίδωμεν, we give.</td>
</tr>
<tr>
<td>2. δίδως, thou givest.</td>
<td>2. δίδοτε, ye give.</td>
</tr>
<tr>
<td>3. δίδωσι(ν), he gives.</td>
<td>3. διδόσι(ν), they give.</td>
</tr>
</tbody>
</table>

493. The final vowel of the stem (the stem with the reduplication being διδο-) is lengthened in the singular number, but not in the plural.

494. The personal endings are added directly to the stem, without any variable vowel.

495. These endings are -μι, -σ, -τι (or -σι), -μεν, -τε, -ασι.

496. The present active subjunctive is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. διδώ</td>
<td>1. διδώμεν</td>
</tr>
<tr>
<td>2. διδῶς</td>
<td>2. διδῶτε</td>
</tr>
<tr>
<td>3. διδῶ</td>
<td>3. διδῶσι(ν)</td>
</tr>
</tbody>
</table>
497. There has been contraction here, as is shown by the accent. The personal endings are the same as in ω verbs.

498. The present active imperative is as follows:

Sing. Plur.
2. δίδου, give (thou). 2. δίδοτε, give (ye).
3. διδότω, let him give. 3. διδότωσαν, let them give.

499. The present active infinitive is διδόναι, to give.

The irregular accent should be noticed.

500. The present active participle is διδοῦσ, διδοῦσα, διδόν, giving.

501. The genitive singular is διδόντως, διδοῦσις, διδόντως. The masculine and neuter are declined regularly according to the third declension and the feminine regularly according to the first declension. The dative plural masculine and neuter is διδοῦσιν (ν).

502. The accent is irregular in the nominative, not being recessive. Thereafter it follows the general noun rule, except in the genitive plural feminine, διδουσῶν, where the special rule for nouns of the first declension is followed (see §§14, 51).

503. The imperfect active indicative is as follows:

Sing. Plur.
1. ἔδιδου, I was giving. 1. ἔδιδομεν, we were giving.
2. ἔδιδοσ, thou wast giving. 2. ἔδιδοτε, ye were giving.
3. ἔδιδον, he was giving. 3. ἔδιδοσαν, they were giving.

504. The characteristic reduplication, δι-, of the present of course appears here, since the imperfect is always a part of the present system. The augment is regular. The final vowel of the stem is lengthened in the singular, as in
the present. But in the imperfect it is lengthened to ου instead of to ω. The same secondary endings appear as in the ω conjugation, except that the alternative ending -σαν appears instead of -ν in the third person plural. (See §127).

505. The present and imperfect middle and passive of διδωμι may be found in §596. Only a few of these forms occur in the New Testament. They can easily be recognized as they occur.

Aorist Active of διδωμι

506. The aorist active of διδωμι is peculiar in that it is first aorist in the indicative and second aorist in the other moods.

507. The aorist active indicative is as follows:

Sing. Plur.
1. ἔδωκα, I gave. 1. ἔδωκαμεν, we gave.
2. ἔδωκας, thou gavest. 2. ἔδωκατε, ye gave.
3. ἔδωκεν, he gave. 3. ἔδωκαν, they gave.

508. It will be observed that the conjugation is exactly like that of ἠλύσα, the first aorist active of λύω. But the tense suffix is κ instead of σ. See §§171-177.

509. The aorist active subjunctive is as follows:

Sing. Plur.
1. δῶ 1. δῶμεν
2. δῶς 2. δῶτε
3. δὸ 3. δῶσιν

510. The conjugation is exactly like the present active subjunctive. But the second aorist has the mere verb stem, whereas the present prefixes the reduplication δι-.
511. The aorist active imperative is as follows:

Sing. Plur.
2. ðòs, give (thou). 2. ðòτε, give (ye).
3. ðòτω, let him give. 3. ðòτωσαν, let them give.

512. These forms are like the present (without the reduplication), except for ðòs in the second person singular.

513. The aorist active infinitive is ðòναι, to give.

514. The aorist active participle is ðòς, ðòσα, ðόν, having given.

It is declined like the present participle ðίδος.

515. The aorist middle of ðίδωμι occurs only a very few times in the New Testament. The forms can easily be understood with the aid of a lexicon.

The Second Aorist of γινώσκω

516. γινώσκω, I know, is an ω verb. But it has a second aorist active of the μι form. The stem is γνο- which is nearly everywhere lengthened to γνω-.

517. Learn the conjugation in §601.

The Article before μέν and ðέ.

518. Before μέν or ðέ the article is often used as a pronoun meaning he, she, it, they.

Examples: (1) τούτο ἦρωτησαν αὐτόν. ὁ ðέ ἀπεκρίθη αὔτοῖς, this they asked him. And he answered them. (2) ἦλθον πρὸς αὐτοὺς αἴτων τι παρ' αὐτῶν· οἱ ðέ εἶπον οὐδὲν, I came to them asking something from them. But they did nothing.

519. It should be observed very carefully that this usage is quite different from all the uses of the article which have been studied heretofore. For example, in the phrase οἱ ἐν τῷ οἶκῳ, those in the house, it would be a great mistake
to think that the article is used as a pronoun meaning *those*. On the contrary, the English idiom *those in the house* (in which *those* is not really a demonstrative pronoun at all) is expressed in Greek by saying *the in-the-house people*. In this Greek phrase, *οἱ* is just as much an ordinary article as in the phrase *οἱ ἁγάθοι, the good people*, *ἐν τῷ οἴκῳ* being treated as an adjective like ἁγάθος. Or, to take another example, it would be a great mistake to suppose that in the phrase *ὁ λύων, he who looses*, the article is used as a pronoun meaning *he*. On the contrary the article is here just as much an article as in the phrase *ὁ ἁγάθος, the good man*. But before *ὁ* the article can really be used as a pronoun. In *ὁ δὲ ἐἰπεῖν, but he said*, there is no adjective or adjective expression for *ὁ* to go with.

520. The Aorist Participle Denoting the Same Act as the Leading Verb

The aorist participle is sometimes used to denote the same act as the leading verb.

Examples: (1) ἀποκριθεὶς ἐἵπεν ὁ Ἰησοῦς, *Jesus said by way of answer*, or *Jesus answered and said*. In §§233, 254 it was said that the present participle denotes action contemporary with the action of the leading verb and the aorist participle denotes action prior to the action of the leading verb. That rule needed to be impressed firmly upon the mind before the exceptions to it could be considered. But as a matter of fact the rule does not completely represent the facts. Properly speaking the tenses in the participle do not have to do with time, and their fundamental, non-temporal character appears in the usage now under discussion. In ἀποκριθεὶς ἐἵπεν, the "answering" and the "saying" represent exactly the same act, and the participle simply defines more closely the action denoted by ἐἵπεν. The phrase does not, however, mean *while he*
was answering he said. That would rather be ἀποκριθάτεις εἶπεν. It is recommended that the free translation, he answered and said, be adopted invariably for the phrase ἀποκριθάτεις εἶπεν, which is exceedingly common in the Gospels. And it is exceedingly important that this idiom should not be allowed to obscure the fact that in the majority of cases the aorist participle denotes action prior to the time of the leading verb. The student should carefully avoid any confusion between the present and the aorist participle.

(2) ὁ δὲ ἀποκριθάτεις εἶπεν, and he answered and said (with a slight emphasis on he). Of course ἀποκριθάτεις might here be taken as the substantive participle with ὁ, and the sentence might mean and the having-answered one said, or and the one who had answered said. But in a very great many places where these words occur in the gospels, the article is to be taken as a pronoun and the ἀποκριθάτεις is joined only loosely to it, in the manner indicated in the translation above.

521. First Aorist Endings on Second Aorist Stems

Very frequently, in the New Testament, first aorist endings instead of second aorist endings are used on second aorist stems.

Examples: εἶπαν instead of εἶπον (third person plural), εἰπόν instead of εἴπε (imperative). This usage is much more common in some parts of the aorist than in others. εἰπόν in the indicative has almost exclusively first aorist forms. See §186, footnote.

522. Exercises

I. 1. παρέδωκα γὰρ ὑμῖν ἐν πρώτοις δὲ καὶ παρέλαβον, διότι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς. 2. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοθῶν ἀπέλυσεν αὐτὸν ὁ
κύριος αὐτοῦ. 3. καὶ ἀποκριθεὶς τὰς ὁ λαὸς εἶπεν ὁ αἷμα αὐτοῦ ἔφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 4. θέλω δὲ τοῦτῳ τῷ ἐσχάτῳ δοῦναι ὑς καὶ σοί. 5. ἐσθιόντων δὲ αὐτῶν λαβῶν ὁ Ἰησοῦς ἀρτον καὶ εὐλογήσας ἐκλάσεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν Λάβετε φάγετε, τοῦτο ἔστιν τὸ σῶμα μου. καὶ λαβῶν ποτήριον 2 καὶ εὐχαριστήσας ἐδωκεν αὐτοῖς λέγων Πιετε ἐξ αὐτοῦ πάντες. 6. καὶ εἰπαν λέγοντες πρὸς αὐτὸν Ἐπον ἡμῖν ἐν ποια ἐξουσία ταῦτα ποιεῖς, ἥ τις ἔστιν ὁ δοὺς σοι τὴν ἐξουσίαν ταύτην. ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτοῦ Ἐρωτήσω κἀγὼ 3 λόγον, καὶ εἰπατέ μοι. 7. ὁ γὰρ ἀρτος τοῦ θεοῦ ἔστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωῆν διδοὺς τῷ κόσμῳ. 8. λέγει αὐτοῖς Ὄμεις δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ Χριστός ὁ νιὸ τοῦ θεοῦ τοῦ ζῶντος. 9. λέγει αὐτῷ ὁ Ἰησοῦς Πορεύον, ὁ νιὸς σου ἥ. ἐπίστευσεν ὁ ἀνθρώπος τῷ λόγῳ ὄν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. 10. ὀράτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ. 11. ἦλθεν ἡ ὥρα, ίδοὺ παραδίδοται ὁ νιὸ τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. ἐγείρεσθε, ἀγωμεν. 12. καὶ ἱδοὺ εἰς προσελθόντων αὐτῷ εἶπεν Διδάσκαλε, τί ἀγαθόν ποιήσω ἵνα σχῶ τῆς ζωῆς; ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτάπερ τοῦ ἀγαθοῦ; εἷς ἔστιν ὁ ἀγαθός: εἰ δὲ θέλεις εἰς τὴν ζωήν εἰσελθεῖν τῆρει τὰς ἐντολάς. 13. καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ. Εἰ νιὸ εἰ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι ἀρτοῦ γένουσιν. ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραμμαν ὁ υἱός ὁ λόγος μόνω ξήσεται ὁ ἀνθρώπος. 14. καὶ προσελθόντες οἱ μαθηται εἶπαν αὐτῷ Διὰ τὸ ἐν παραβολαῖς λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι ὃ δέδωται γνώναι τὰ

1 Aorist active indicative of κλάω, I break.
2 ποτήριον, τό, a cup.
3 κἀγὼ stands for καί ἐγὼ.
4 ἀγω is sometimes used in the intransitive sense, I go.
5 ὅτι frequently introduces direct (instead of indirect) discourse. When it introduces direct discourse, it must be left untranslated. In such cases, it takes the place of our quotation marks.
μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκεῖνοι δὲ οὐ δέδοται.
15. ἐλεγον αὐτῷ οἱ μαθηταὶ Ἀπόλυσον αὐτοὺς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν.

II. 1. The woman besought the apostle that he might give her something. But he answered her nothing. 2. Those who had killed the women said that they had known the king. But he answered and said that he was not willing to give them what they asked. 3. If we believe on Him who loved us and gave Himself in behalf of us, we shall have eternal life instead of death. 4. While the apostle was giving to the children the things which they had asked, the women were giving gifts to us. 5. The Lord delivered over the gospel to the apostles, and they delivered it over to the Gentiles. 6. What shall we give back to Him who gave Himself in behalf of us? 7. Behold He gives us eternal life. Let us therefore do His will. 8. What shall anyone give instead of his life? 9. Whatever we give to Him will not be enough. 10. Whatever thou wisiest that men should give to thee, give thou also to them. 11. Let them give thanks to those who delivered over to them the gospel. 12. They asked the Lord what they should give to Him. And He answered and said to them that to do the will of God is greater than all the gifts. 13. Those women are giving back to the children the things which they have taken from them, lest the king cast them out of the city. 14. When the priests had said these things to those who were in the city, the apostle departed. 15. What is this? Will He give us His flesh? 16. Whatever He asks I will give. But He gave to me eternal life.

1 In all such cases, the slight emphasis on the he in English is to be expressed in Greek by the pronominal use of the article before δέ.
LEsson XXXII

Conjugation of τίθημι, ἀφίημι, δείκνυμι, and ἀπόλλυμι

Accusative and Infinitive in Result Clauses

The Subjunctive after ἐως.

Vocabulary

ἀνοίγω (for principal parts of this verb and the other verbs, see the general vocabulary), I open.
ἀπόλλυμι, or ἀπολύω, I destroy; middle, I perish.
ἀρχή, ἡ, a beginning.
ἀφίημι, I let go, I permit, I leave, I forgive (when it means forgive, ἀφίημι takes the acc. of the thing forgiven and the dat. of the person to whom it is forgiven).
δείκνυμι and δεικνύω, I show.
ἐφησκὼ, I find.
ἐπιτίθημι, I lay upon (with acc. of the thing laid and dat. of the person or thing upon which it is laid).
ἐως, adv. with gen., up to, until; conj., while, until.
καθὼς, adv., just as.
καιρός, ὁ, a time, a fixed time, an appointed time.
καιρεῖν, ὁ, a tomb.
καιρός, ὁ, only.
πύρ, πυρός, τὸ, a fire.
σημεῖον, τὸ, a sign.
στόμα, στόματος, τὸ, a mouth.
τίθημι, I place, I put; τίθημι τὴν ψυχὴν, I lay down my life.
ὑπάγω, I go away.
χαίρω, I rejoice (ἐχάρην, 2nd aor. pass., I rejoiced).
χρόνος, ὁ, time (especially a period of time, as distinguished from καιρός, a definite or appointed time).
ὁδὲ, adv., hither, here.
ὁσπερ, adv., just as.
ὁστε, conj., so that.
524. The principal parts of the μι verb τίθημι, *I put*, are as follows:

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην.

525. The stem is θε-. The present system is reduplicated after the same manner as δίδωμι. The future is regular. The first aorist is regular except that (like δίδωμι) it has κ instead of σ. The perfect active and the perfect middle are regular except that θε- is lengthened to θεε- instead of to θη-. The aorist passive is regular except that (1) the final vowel of the stem is not lengthened, and (2) the stem θε- is changed to τε- to avoid having two θ’s come in successive syllables.

526. Learn the active voice of the present system of τίθημι in §598.

527. The treatment of the stem and of the endings in the present system is very much the same as in the case of δίδωμι. The declension of the participle τιθεῖς is like that of λυθεῖς, the aorist passive participle of λύω.

528. Learn the active voice of the aorist system of τίθημι in §599.

529. Like δίδωμι, τίθημι has a first aorist active in the indicative and a second aorist active in the other moods. The second aorist participle θείς is declined like the present participle τιθείς.

530. The present middle and aorist middle forms of τίθημι can easily be recognized when they occur, if it be remembered that the second aorist has the mere verb stem θε-, whereas the present has the stem τιθε-. Thus if a form ἀνεθέμην be encountered, the student should see that
\( \dot{\alpha}v \)- is plainly the preposition \( \dot{\alpha}v- \), \( \epsilon \) is the augment, \( \dot{\theta}e \) is the stem of \( \tau\thetamu \), and \(-\mu\eta\nu \) is the secondary ending in the first person singular middle. Therefore, the form is second aorist middle indicative, first person singular. On the other hand, \( \dot{\epsilon}t\thetamu \nu \sigma \) belongs to the present system because it has the \( \tau\iota- \) which is the sign of the present system; it is imperfect, not present, because it has the augment and a secondary ending. It is evidently imperfect middle or passive indicative, third person plural.

**The Conjugation of \( \dot{\alpha}\phi\ihmi \)**

531. \( \dot{\alpha}\phi\ihmi \), I let go, I permit, I leave, I forgive, is a compound verb composed of the preposition \( \dot{\alpha}p\dot{\omicron} \) (\( \dot{\alpha}\phi' \) before the rough breathing) and the \( \mu\iota \) verb \( \ihmi \). The stem of \( \ihmi \) is \( \dot{\epsilon} \).

532. The forms can usually be recognized if it be remembered that the \( \iota- \) before the stem \( \dot{\epsilon} \) is the sign of the present system, and that the short forms with \( \dot{\epsilon} \) alone are second aorist. Thus \( \dot{\alpha}\phi\epsilon\iota\) is evidently second aorist participle (\( \epsilon\iota\) coming from the stem \( \dot{\epsilon} \) as \( \theta\epsilon\iota\) from the stem \( \theta\epsilon \)). In the indicative there is a first aorist active in \( \kappa \) instead of \( \sigma \), as is the case with \( \delta\dot{\imath}\dot{\omicron}\omega\mu \) and \( \tau\thetamu \). The irregular forms of \( \dot{\alpha}\phi\ihmi \) can be found in the lexicons and reference grammars.

533. **Conjugation of \( \delta\epsilon\kappa\nu\mu \) and \( \dot{\alpha}\pi\omicron\alpha\lambda\nu\mu \)**

These two verbs have some \( \mu\iota \) forms in the present system. The \( \mu\iota \) forms can be recognized from the fact that they add the personal ending directly to the present stem. The present stem ends in \( \nu \). Both \( \delta\epsilon\kappa\nu\mu \) and \( \dot{\alpha}\pi\omicron\alpha\lambda\nu\mu \) are also sometimes conjugated like \( \omega \) verbs even in the present system. See the vocabulary.
NEW TESTAMENT GREEK

Accusative and Infinitive after ωστε

534. ωστε, so that, expressing result, is sometimes followed by the accusative and infinitive.

Example: ἐθεράπευσεν αὐτοὺς· ωστε τὸν ὄχλον θαυμάσαι...; he healed them; so that the crowd marvelled....

535. The accent of ωστε apparently violates the general rules of accent. But originally the τε was an enclitic separate from the ωs. So also ωσπερ and oυτε (for the latter see vocabulary in Lesson XXXIII).

536. The Subjunctive with ἐως ἄν

The conjunction ἐως, when it means until, takes the subjunctive with ἄν, except when the verb which it introduces refers to an actual occurrence in past time. The ἄν is sometimes omitted. When ἐως means while, it takes the indicative. The phrase ἐως oὖ in which ἐως is a preposition and oὖ the genitive singular neuter of the relative pronoun, has the same meaning as ἐως (conjunction) alone.

Examples: (1) μείνατε ἐως ἄν ἐλθω, remain until I come. (2) ἐμεινεν ἐως οὖ ἡλθον, he remained until I came (actual occurrence in past time).

537. Exercises

I. 1. διὰ τοῦτο με ο πατὴρ ἀγαπᾷ ὅτι ἐγώ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτὴν. οὐδεὶς ἤρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγώ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσιάν ἐχω θείαν αὐτὴν, καὶ ἐξουσίαν ἐχω πάλιν λαβεῖν αὐτὴν· ταύτην τὴν ἔν- τολὴν ἔλαβον παρά τοῦ πατρὸς μου. 2. αὐτὴ ἔστιν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς. μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπέρ
τῶν φίλων1 αὐτοῦ. 3. ἀλλὰ ἔλθὼν ἐπίθες τὴν χείρά σου ἐπ’ αὐτήν καὶ ζήσεται. 4. ὁ δὲ Ἰησοῦς εἶπεν "Αφετε τὰ παιδία καὶ µὴ κωλύετε2 αὐτὰ ἐλθεῖν πρὸς µε· τῶν γὰρ τοιούτων3 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεῖς τὰς χείρας αὐτοῖς ἐπορεύθη ἐκεῖθεν4. 5. καὶ προσευχόμενοι ἐπέθηκαν αὐτοῖς τὰς χείρας. 6. τότε ἐπετίθεσαν τὰς χείρας ἐπ’ αὐτούς, καὶ ἐλάμβανον πνεῦμα ἁγίου. 7. ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου5 χείρας ἠλθε τὸ πνεῦμα τὸ ἁγιόν ἐπ’ αὐτούς. 8. ζωοποιεῖ6 ὁ υἱὸς τοῦ θεοῦ δὲ ζητεῖν δὲν θέλει. 9. ύμεῖς δὲ ἐν τῷ πατρί καὶ ἐν τῷ υἱῷ καὶ ἐν τῷ ἁγιῷ δεκαταπληροῖες. 10. καὶ ἐγένετο ὡσεὶ8 νεκρός, ὡστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 11. ἢσθι ἐκεῖ ἐως ὅτι ἐίπω σοί· μέλλει γάρ Ἡρώδης9 ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. 12. Κύριε, σῶσόν, ἀπολλύμεθα. 13. καὶ ἀνοίξας τὸ βιβλίον εἴρεν τῶν τόπων. 14. τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται. 15. οὐ περὶ τούτων δὲ ἐρωτῶ µόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν ὅσιν, καθὼς σὺ, πατήρ,10 ἐν ἐμοὶ κἀκεῖ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡµῖν ὡσιν, ἵνα ὁ κόσµος πιστεύῃ ὅτι σὺ µὲ ἀπέστειλας. 16. εἴπεν οὖν ὁ Ἰησοῦς

1 φίλος, ὁ, a friend.
2 κωλύω, I hinder.
3 τοιούτος, τοιαύτη, τοιοῦτο, such. Often used with the article.
4 ἐκείθεν, adv., thence.
5 Παύλος, ὁ, Paul.
6 ζωοποιεῖ, I make alive, I quicken.
7 In many such phrases the article is omitted in Greek where it is used in English.
8 ὡσεί is a strengthened form of ὃς.
9 Ἡρώδης, ὁ, Herod.
10 πατήρ has a vocative form, πάτερ. But even such nouns sometimes use the nominative form in the vocative case.
"Ετι χρόνον μικρὸν μεθ' ύμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 17. οτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ. 18. αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρὸς.

II. 1. This commandment he laid upon them, that they should lay down their lives in behalf of their brethren. 2. If ye forgive those who persecute you, I also will forgive you. 3. When the men had found him who had done this thing they left him and went away. 4. Having put the body into the tomb he went away. 5. We saw those who were laying down their lives in behalf of the children. 6. The women saw where the body was placed. 7. We shall question him until he answers us. 8. We ought to give thanks to Him who has forgiven us our sins. 9. We did not know Him, but He knew us. 10. Give me the body in order that I may place it in a tomb. 11. He showed all things to you, in order that you might place them in your hearts. 12. The apostle answered and said to those who were questioning him that he would not put these gifts into the temple. 13. After we had seen the sign which Jesus had shown to us, we believed on Him.
LESSON XXXIII

Conjugation of ἰστημι and οἶδα. The Optative Mood.
Conditions Contrary to Fact. Uses of γίνομαι.

538. Vocabulary

ἄνιστημι, transitive, I cause to rise, in the present, fut., and 1st aor. act.; intransitive, I stand up, I arise, in the 2nd aor. and perf. act., and in the middle.

δοκέω, I seem, I think.

δύναμαι, dep. (the present system conjugated like the middle of ἰστημι), I am able.

δύναμις, δυνάμεως, ἡ, power, a miracle.

ἐβην, 2nd aor. (of the μι form) of βαίνω (conjugated like the 2nd aor. of ἰστημι).

ἐτερός, ἄ, ὁ, another (sometimes, but not always, implies difference of kind, whereas ἄλλος often denotes mere numerical distinction).

ἴστημι, transitive, I cause to stand, in the pres., fut. and 1st aor. act.; intransitive, I stand, in the perf. (which has the sense of a present = I stand) and in the 2nd aor.

κάθημαι, dep. of the μι form, I sit (pres. part καθήμενος, sitting).

οἶδα, 2nd perf. used as pres., I know.

δὸς, ἡ, ὁ, adj., whole, all.

ὁμοίος, ἄ, ὁ, adj., like, similar (with the dative of that to which anything is similar).

وذε, an not, nor (وذε.....وذε, neither.....nor).

παραγίνομαι, I become near, I arrive, I come (παραγίνομαι εἰς τὴν πόλιν, I arrive in the city).

φανερῶ, I make manifest, I manifest.

φημί, I say (a μι verb with stem φα-. Much less common than λέγω).

ὁς, adv. and conj., as, when (some of its other uses have already been studied).
539. The principal parts of the \( \mu \) verb \( \iota \sigma \tau \eta \mu \), I cause to stand, are as follows:

\[
\begin{aligned}
\iota \sigma \tau \eta \mu, \sigma \tau \eta \omega, \\varepsilon \sigma \tau \eta \varsigma, \\varepsilon \sigma \tau \kappa, \\varepsilon \sigma \tau \alpha \mu, \\varepsilon \sigma \tau \alpha \eta \nu, \text{ 2nd aor. act. } \varepsilon \sigma \tau \eta.
\end{aligned}
\]

540. The stem is \( \sigma \tau \alpha \). The present system is reduplicated by the prefixing of \( \iota \). The future and first aorist systems are perfectly regular, the \( \sigma \tau \alpha \) of the stem being lengthened to \( \sigma \tau \eta \) before the \( \sigma \) of the tense suffixes. The perfect active is regular except that the \( \epsilon \) of the reduplication has the rough breathing. The perfect middle and passive retains the \( \sigma \tau \alpha \) of the stem unchanged instead of lengthening its vowel. The aorist passive also retains the \( \sigma \tau \alpha \), but otherwise is regular.

541. Learn the active voice of the present system of \( \iota \sigma \tau \eta \mu \) in §600.

542. The treatment of the stem and of the endings in the present system is very much the same as in the case of \( \delta \dot{i} \delta \omega \mu \) and \( \tau \dot{i} \theta \mu \). The declension of the participle \( \iota \sigma \tau \alpha \varsigma \) is like that of \( \lambda \dot{i} \sigma \varsigma \), the aorist active participle of \( \lambda \dot{i} \omega \), except for the accent.

543. Learn the middle and passive forms of the present system of \( \iota \sigma \tau \eta \mu \) in §600. It will be noticed that the endings are joined directly to the reduplicated stem \( \iota \sigma \tau \alpha \), except in the subjunctive mood.

544. \( \iota \sigma \tau \eta \mu \) differs from \( \delta \dot{i} \delta \omega \mu \) and \( \tau \dot{i} \theta \mu \) in that it has a complete second aorist active as well as a complete first aorist active. The first aorist means I caused to stand (transitive), and the second aorist means I stood (intransitive).

545. Learn the second aorist active of \( \iota \sigma \tau \eta \mu \) in §601.
546. It will be observed that the conjugation is very much like that of the aorist passive of λύω. The participle στάς is declined like the present participle ἵστας.

547. A second aorist middle of ἵστημι does not occur.

548. In addition to the first perfect active participle, ἐστηκός, ἵστημι has a second perfect participle ἐστῶς, ἐστῶσα, ἐστός, gen. ἐστῶτος, etc. Both ἐστηκῶς and ἐστῶς mean standing.

549. Learn the conjugation of οἶδα, I know (a second perfect used as a present, the pluperfect, ἤδειν, being used as an imperfect) in §603.

550. The Optative Mood

In the classical period, the Greek language had another mood, the optative, in addition to those which we have studied. In New Testament Greek, however, most of the classical uses of the optative have practically disappeared. The optative is still retained to express a wish. Thus μὴ γένοιτο (γένοιτο being the second aorist optative, third person singular, of γίνομαι) means may it not take place, God forbid. The few other optative forms in the New Testament can be noted when they occur.

551. Conditions Contrary to Fact

Conditions contrary to fact are expressed by the secondary tenses of the indicative in both protasis and apodosis. The protasis is introduced by εἰ, and the apodosis has the particle ἄν, which, however, is sometimes omitted.

Example: κύριε, εἰ ἦς ὃδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου, Lord, if thou hadst been here, my brother would not have died.
Uses of \( \gamma\iota\nu\omicron\omicron\mu\alpha\iota \)

552. Thus far, in the exercises, it has usually been possible to translate \( \gamma\iota\nu\omicron\omicron\mu\alpha\iota \) by the English word *become*. But very often, in the New Testament, such a translation is impossible. The English word *become* requires a predicate nominative, but in very many cases \( \gamma\iota\nu\omicron\omicron\mu\alpha\iota \) has no predicate nominative. In such cases it means *happen*, *come into being*, *come to pass*, *appear*, *arise*, *be made*. Sometimes it can be translated by the words *come* or *be*.

Examples: (1) \( \epsilon\nu \epsilon\kappa\epsilon\iota\nu\ai\s\tau\alpha\i\z\ \eta\mu\epsilon\rho\ai\s \ \epsilon\gamma\epsilon\nu\epsilon\tau\sigma \i\tau\i\z\s \tau\i\z, \) in those days there was (appeared in history) a certain priest. (2) \( \pi\a\n\tau\ai \ \delta' \ \alpha\upsilon\tau\omicron\omicron \ \epsilon\gamma\epsilon\nu\epsilon\tau\sigma, \) all things came into being (or were made) through him. (3) \( \epsilon\i\d\i\z\ \tau\a \ \gamma\epsilon\nu\omicron\omicron\mu\epsilon\nu\a, \) he saw the things that had happened. (4) \( \phi\omicron\nu\nu \ \epsilon\gamma\epsilon\nu\epsilon\tau\sigma \ \epsilon\k \ \tau\omega\nu \ \omicron\upsilon\rho\alpha\nu\omega\nu, \) a voice came out of the heavens. [But it must not be supposed that \( \gamma\iota\nu\omicron\omicron\mu\alpha\iota \) is a verb of motion.]

553. The usage of \( \kappa\ai \ \epsilon\gamma\epsilon\nu\epsilon\tau\sigma \) and \( \epsilon\gamma\epsilon\nu\epsilon\tau\sigma \ \delta\e \), meaning *and it came to pass*, calls for special comment. There are three forms of this usage, which may be illustrated as follows.\(^1\)

(1) \( \kappa\ai \ \epsilon\gamma\epsilon\nu\epsilon\tau\sigma \ \alpha\upsilon\tau\omicron\ \epsilon\lambda\theta\epsilon\i\z, \) and it came to pass that he came. Here the accusative and infinitive depend on \( \epsilon\gamma\epsilon\nu\epsilon\tau\sigma \) in a way that is at least after the analogy of ordinary Greek usage.

(2) \( \kappa\ai \ \epsilon\gamma\epsilon\nu\epsilon\tau\sigma \ \kappa\ai \ \eta\lambda\theta\ev, \) and it came to pass and he came. The literal English translation is here intolerable, and the Greek also is not in accordance with the ordinary usage of the Greek language, but is derived from a Hebrew idiom.

(3) \( \kappa\ai \ \epsilon\gamma\epsilon\nu\epsilon\tau\sigma \ \eta\lambda\theta\ev, \) and it came to pass he came. This also is not an ordinary Greek usage, \( \eta\lambda\theta\ev \), being left

without a construction. Both (2) and (3), as well as (1) may be translated freely and it came to pass that he came.

554. **Exercises**

I. 1. διὰ τούτο δό κόσμος οὐ γνώσκει ἡµᾶς ὧτι οὐκ ἔγνω αὐτόν. 'Αγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὕτω ἐφανερώθη τῇ ἐσώμεθα. οἴδαμεν ὧτι ἐὰν φανερωθῇ ὁµοιοί αὐτῷ ἔσώμεθα, ὧτι ψόµεθα αὐτὸν καθὼς ἐστίν. 2. ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὐτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἦδειτε, καὶ τὸν πατέρα μου ἄν ἦδειτε. 3. ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὃτιν εἰμὶ ἐγὼ ὑµεῖς οὐ δύνασθε ἐλθεῖν. 4. καὶ συνέρχεσαι πάλιν ὁ ὀχλός, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἀρτον φαγεῖν. 5. ἡκούσατε ὧτι ἐγὼ εἶπον ὑµῖν 'Ἰπάγω καὶ ἐρχομαι πρὸς ὑµᾶς. εἰ ἡγαπᾶτε με, ἔχαρητε ἄν ὃτι παρεῦσιν πρὸς τὸν πατέρα, ὧτι ὁ πατήρ μείζων μοῦ ἐστίν. 6. εὗρεν ἄλλος ἐστῶτας καὶ λέγει αὐτοῖς Τι ὃδε ἐστίν καὶ ὁλὴν τὴν ἡµέραν; 7. προφήτην ὑµῖν ἀνάστησεν κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑµῶν ὃς ἐµὲ· αὐτοῦ ἠκούσεσθε κατὰ πάντα ὃσα ἐν λαλήσῃ ὑµῖν. 8. καὶ ἀναστᾶς ὁ ἄρχιερεύς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνη; 9. τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐθῶν πρώτος εἶς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν οὔδέπω γὰρ ἦδεισαν τὴν γραφὴν, ὃτι δεὶ αὐτὸν ἑκ νεκρῶν ἀναστήναι. 10. εἶ ἐν Σοδόμοις εἶγεν ηθησαν οἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἐμείνεν τῶν θηρίων τῆς σήμερον. 11. ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσιάν ἐπὶ πάντα τὰ δαιμόνια. 12. ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἄπαντα τῶν λαῶν καὶ Ἰησοῦ

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1 The future of ἀκούω is here deponent.
2 οὔδέπω, not yet.
3 Σόδομα, οὐ, τά, plural in singular sense, Sodom.
4 μέχρι with gen., until, up to.
5 σήμερον, adv., today; η σήμερον (supply ημέρα), today.
6 ἀπασ, ἀπασά, ἀπαν, all (a strengthened form of πᾶς).
βαπτισθέντος καὶ προσευχομένου ἀνεσχθῆναι τὸν οὐρανόν,
kai katapīnai to pnevma to ágion. 13. ἐγένετο δὲ ἐν
tais hēmerais ekéinai eixeltheiv autōn eis tā orh prōséuxasθαι.
14. eixhlhoun δὲ ἰδεῖν τὸ γεγονός, kai ἡλθον prōs tōn 'Hsouēn,
kai euθrōn kathmēnou tōn anthrōpōn ἀφ' oū tā daimōnai eixhlhoun.
15. kai ἐγένετο ἐν τῷ εἶναι αὐτόν ἐν τόπῳ τινὶ προσευχομένου,
ws epaúνato1, eipēn tis tōn mabhētōn autōy prōs autōn
Kūrīē didaxōn hмās prōseúkhesθai, kabhōs kai 'Iwánhēs2 edih-
daxen tou's mabhētas autōy. 16. o δὲ ἐφη αὐτῶ 'Agapēsē
kūrōn tōn theōn sou ēn olh tη kardia sou. 17. dokēite ὅτι
εἰρήνην παρεγενόμην δοῦναι ēn tη γῆ; 18. peri tīnōs ὁ pro-
phētēs légei toûtō; peri éautōy ἡ peri étērou tīnōs; 19. autōs
hmās bαptisēi ēn pnevmati ágīw kai purī.

II. 1. He forgave those who had risen up against their
king. 2. We know that those who are sitting in the house
will not go out until they see the apostle. 3. When Jesus
had gone down from the mountain, the disciples saw the
man sitting in the house. 4. We saw the apostles standing
in the presence of the chief priests. 5. When the women
had arrived in the city they saw Jesus doing many miracles.
6. In those days there rose up a certain king who did not
know us. 7. Thou hast manifested Thyself to those who
are sitting in darkness. 8. When he had seen these things
he did not know what he was saying. 9. We are not able
to know all these things unless the Lord manifests them to
us. 10. We have found the One who is able to take away
our sins. 11. We know that no one is able to do what the
king does.

1 παύομαι (middle), I cease.
2 'Iwánhēs, ou, ὁ, John.
PARADIGMS
PARADIGMS

First Declension

555. The declension of ώρα, ἥ, stem ώρα-, an hour, ἀλήθεια, ἥ, stem ἀληθεια-, truth, δόξα, ἥ, stem δόξα-, glory, and γραφή, ἥ, stem γραφα-, a writing, a Scripture, is as follows:

Sing.

N. V. ὠρα   ἀλήθεια   δόξα   γραφή
g. ὠρας   ἀληθειας   δόξης   γραφῆς
d. ὠρα   ἀληθεια   δόξη   γραφῆ
a. ὠραν   ἀληθειαν   δόξαν   γραφήν

Plur.

N. V. ὠρα   ἀλήθεια   δόξαι   γραφαί
g. ὠραν   ἀληθειαν   δόξαι   γραφαί
d. ὠρας   ἀληθειας   δόξαι   γραφαῖς
a. ὠρασ   ἀληθειας   δόξας   γραφάς

556. The declension of προφήτης, ὁ, stem προφητα-, a prophet, and μαθητής, ὁ, stem μαθητα-, a disciple, is as follows:

Sing.

N. προφήτης   μαθητής
g. προφητου   μαθητοῦ
d. προφητη   μαθητῆ
a. προφητην   μαθητήν
v. προφητα   μαθητά

Plur.

N. V. προφητα   μαθηταί
g. προφητῶν   μαθητῶν
d. προφηταίς   μαθηταῖς
a. προφητας   μαθητᾶς
Second Declension

557. The declension of λόγος, ὁ, stem λόγο-, a word, ἀνθρώπος, ὁ, stem ἀνθρώπο-, a man, νιὸς, ὁ, stem νιό-, a son, and δοῦλος, ὁ, stem δοῦλο-, a slave, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>λόγος</td>
<td>ἀνθρώπος</td>
<td>νιός</td>
<td>δοῦλος</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>λόγου</td>
<td>ἀνθρώπου</td>
<td>νιόν</td>
<td>δούλου</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>λόγῳ</td>
<td>ἀνθρώπῳ</td>
<td>νιῷ</td>
<td>δούλῳ</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>λόγουν</td>
<td>ἀνθρώπουν</td>
<td>νιῶν</td>
<td>δοῦλον</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>λόγε</td>
<td>ἀνθρωπε</td>
<td>νιέ</td>
<td>δοῦλε</td>
<td></td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th>N. V.</th>
<th>N. A. V.</th>
<th>N. A. V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λόγοι</td>
<td>νιοὶ</td>
<td>δοῦλοι</td>
</tr>
<tr>
<td>G.</td>
<td>λόγων</td>
<td>νιῶν</td>
<td>δούλων</td>
</tr>
<tr>
<td>D.</td>
<td>λόγους</td>
<td>νιῶν</td>
<td>δοῦλοι</td>
</tr>
<tr>
<td>A.</td>
<td>λόγους</td>
<td>νιῖσ</td>
<td>δοῦλοι</td>
</tr>
</tbody>
</table>

558. The declension of δῶρον, τὸ, stem δῶρο-, a gift, is as follows:

δῶρον, τὸ, stem δῶρο-

<table>
<thead>
<tr>
<th></th>
<th>N. A. V.</th>
<th>N. A. V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>δῶρον</td>
<td>δῶρα</td>
</tr>
<tr>
<td>G.</td>
<td>δῶρον</td>
<td>δῶρων</td>
</tr>
<tr>
<td>D.</td>
<td>δῶρῳ</td>
<td>δῶροι</td>
</tr>
</tbody>
</table>
Third Declension

559. The declension of νύξ, ή, stem νυκτ-, a night, σάρξ, ή, stem σαρκ-, flesh, ἄρχων, ή, stem ἄρχοντ-, a ruler, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>N.</th>
<th>νύξ</th>
<th>σάρξ</th>
<th>ἄρχων</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.  νυκτός</td>
<td>σαρκός</td>
<td>ἄρχοντος</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.  νυκτί</td>
<td>σαρκί</td>
<td>ἄρχοντι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.  νύκτα</td>
<td>σάρκα</td>
<td>ἄρχοντα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V.  νύξ</td>
<td>σάρξ</td>
<td>ἄρχων</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th>N. V.</th>
<th>νύκτες</th>
<th>σάρκες</th>
<th>ἄρχοντες</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.  νυκτῶν</td>
<td>σαρκῶν</td>
<td>ἄρχοντων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.  νύξ(ν)</td>
<td>σαρξ(ν)</td>
<td>ἄρχουσι(ν)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.  νύκτας</td>
<td>σάρκας</td>
<td>ἄρχοντα</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

560. The declension of ελπίς, ή, hope, and χάρις, ή, grace, is as follows:

ελπίς, ή, stem ελπίδ-  χάρις, ή, stem χαριτ-

<table>
<thead>
<tr>
<th>Sing.</th>
<th>N.</th>
<th>ελπίς</th>
<th>χάρις</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.  ελπίδος</td>
<td>χάριτος</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.  ελπίδι</td>
<td>χάριτι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.  ελπίδα</td>
<td>χάριν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V.  ελπί</td>
<td>χάρις</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th>N. V.</th>
<th>ελπίδες</th>
<th>χάριτες</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.  ελπίδων</td>
<td>χαρίτων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.  ελπίδις(ν)</td>
<td>χάρισι(ν)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.  ελπίδας</td>
<td>χάριτας</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

561. The declension of ὄνομα, τό, a name, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>ὄνομα</td>
<td>N. A. V.</td>
</tr>
<tr>
<td>G.</td>
<td>ὄνοματος</td>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
<td>ὄνοματι</td>
<td>D.</td>
</tr>
</tbody>
</table>

562. The declension of γένος, τό, a race, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>γένος</td>
<td>N. A. V.</td>
</tr>
<tr>
<td>G.</td>
<td>γένους</td>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
<td>γένει</td>
<td>D.</td>
</tr>
</tbody>
</table>

563. The declension of πόλις, ἡ, a city, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πόλις</td>
<td>N. V.</td>
</tr>
<tr>
<td>G.</td>
<td>πόλεως</td>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
<td>πόλει</td>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
<td>πόλιν</td>
<td>A.</td>
</tr>
<tr>
<td>V.</td>
<td>πόλι</td>
<td></td>
</tr>
</tbody>
</table>

564. The declension of βασιλεύς, ὁ, a king, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>βασιλεύς</td>
<td>N. V.</td>
</tr>
<tr>
<td>G.</td>
<td>βασιλέως</td>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
<td>βασιλεῖ</td>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
<td>βασιλέα</td>
<td>A.</td>
</tr>
<tr>
<td>V.</td>
<td>βασιλεῦ</td>
<td></td>
</tr>
</tbody>
</table>
565. The declension of πατήρ, ὁ, a father, and ἀνήρ, ὁ, a man, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>πατήρ, ὁ, stem πατερ-</th>
<th>ἀνήρ, ὁ, stem ἀνερ-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>πατήρ</td>
<td>ἀνήρ</td>
</tr>
<tr>
<td>G.</td>
<td>πατρός</td>
<td>ἀνδρός</td>
</tr>
<tr>
<td>D.</td>
<td>πατρὶ</td>
<td>ἀνδρὶ</td>
</tr>
<tr>
<td>A.</td>
<td>πατέρα</td>
<td>ἀνδρὰ</td>
</tr>
<tr>
<td>V.</td>
<td>πάτερ</td>
<td>ἀνερ</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>πατέρες</td>
<td>ἀνδρεῖς</td>
</tr>
<tr>
<td>G.</td>
<td>πατέρων</td>
<td>ἀνδρῶν</td>
</tr>
<tr>
<td>D.</td>
<td>πατράσι(ν)</td>
<td>ἀνδράσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>πατέρας</td>
<td>ἀνδρὰς</td>
</tr>
</tbody>
</table>

μήτηρ, μητρός, ἡ, a mother, is declined like πατήρ.

566. The declension of χείρ, ἡ, a hand, and γυνῆ, ἡ, a woman, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>χείρ, ἡ, stem χειρ-</th>
<th>γυνῆ, ἡ, stem γυνακ-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>χείρ</td>
<td>γυνῆ</td>
</tr>
<tr>
<td>G.</td>
<td>χειρός</td>
<td>γυναῖκος</td>
</tr>
<tr>
<td>D.</td>
<td>χειρὶ</td>
<td>γυναῖκι</td>
</tr>
<tr>
<td>A.</td>
<td>χεῖρα</td>
<td>γυναῖκα</td>
</tr>
<tr>
<td>V.</td>
<td>χείρ</td>
<td>γυναι</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>χεῖρες</td>
<td>γυναῖκες</td>
</tr>
<tr>
<td>G.</td>
<td>χειρῶν</td>
<td>γυναῖκων</td>
</tr>
<tr>
<td>D.</td>
<td>χειράσι(ν)</td>
<td>γυναῖξι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>χεῖρας</td>
<td>γυναῖκα</td>
</tr>
</tbody>
</table>
567. The Article

The declension of the article, ḥō, ḥ, τῶ, tē, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>ḥō</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦ</td>
</tr>
<tr>
<td>D.</td>
<td>τῷ</td>
</tr>
<tr>
<td>A.</td>
<td>τὸν</td>
</tr>
</tbody>
</table>

Adjectives

568. The declension of ἀγαθός, ḥ, ὄν, good, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>ἀγαθός</td>
</tr>
<tr>
<td>G.</td>
<td>ἀγαθοῦ</td>
</tr>
<tr>
<td>D.</td>
<td>ἀγαθῷ</td>
</tr>
<tr>
<td>A.</td>
<td>ἀγαθὸν</td>
</tr>
<tr>
<td>V.</td>
<td>ἀγαθέ</td>
</tr>
</tbody>
</table>

569. The declension of μικρός, ἄ, ὄν, small, is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N.</td>
<td>μικρός</td>
</tr>
<tr>
<td>G.</td>
<td>μικροῦ</td>
</tr>
<tr>
<td>D.</td>
<td>μικρῷ</td>
</tr>
<tr>
<td>A.</td>
<td>μικρόν</td>
</tr>
<tr>
<td>V.</td>
<td>μικρὲ</td>
</tr>
</tbody>
</table>
570. The declension of δίκαιος, α, ου, righteous, is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N. δίκαιος</td>
<td>δίκαια</td>
</tr>
<tr>
<td>G. δίκαιον</td>
<td>δίκαιας</td>
</tr>
<tr>
<td>D. δίκαιω</td>
<td>δίκαια</td>
</tr>
<tr>
<td>A. δίκαιον</td>
<td>δίκαιαν</td>
</tr>
<tr>
<td>V. δίκαιε</td>
<td>δίκαια</td>
</tr>
</tbody>
</table>

571. The declension of μείζων, μεϊζον, greater, is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F.</td>
<td>N.</td>
</tr>
<tr>
<td>N. μεῖζων</td>
<td>μεϊζον</td>
</tr>
<tr>
<td>G. μεῖζονος</td>
<td>μεῖζων</td>
</tr>
<tr>
<td>D. μεῖζονι</td>
<td>μεϊζονά</td>
</tr>
<tr>
<td>A. μεῖζονα</td>
<td>μεϊζω</td>
</tr>
</tbody>
</table>

572. The declension of ἀληθής, ἐς, true, is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F.</td>
<td>N.</td>
</tr>
<tr>
<td>N. ἀληθής</td>
<td>ἀληθές</td>
</tr>
<tr>
<td>G. ἀληθοῦς</td>
<td>ἀληθοὺς</td>
</tr>
<tr>
<td>D. ἀληθεῖ</td>
<td>ἀληθεῖ</td>
</tr>
<tr>
<td>A. ἀληθῆ</td>
<td>ἀληθές</td>
</tr>
<tr>
<td>V. ἀληθές</td>
<td>ἀληθές</td>
</tr>
</tbody>
</table>

573. The declension of πᾶς, πᾶσα, πᾶν, all, is as follows:

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
</tr>
<tr>
<td>N. πᾶς</td>
<td>πᾶσα</td>
</tr>
<tr>
<td>G. παντός</td>
<td>πάσης</td>
</tr>
<tr>
<td>D. παντί</td>
<td>πάση</td>
</tr>
<tr>
<td>A. πάντα</td>
<td>πᾶσαν</td>
</tr>
</tbody>
</table>
574. The declension of πολύς, πολλή, πολύ, *much*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πολύς πολλή πολύ</td>
<td>N. πολλοί πολλαί πολλά</td>
</tr>
<tr>
<td>G.</td>
<td>πολλοῦ πολλῆς πολλοῦ</td>
<td>G. πολλῶν πολλῶν πολλῶν</td>
</tr>
<tr>
<td>D.</td>
<td>πολλῷ πολλῆ πολλῷ</td>
<td>D. πολλοῖς πολλαῖς πολλοῖς</td>
</tr>
<tr>
<td>A.</td>
<td>πολύν πολλήν πολύ</td>
<td>A. πολλοῦς πολλάς πολλά</td>
</tr>
</tbody>
</table>

575. The declension of μέγας, μεγάλη, μέγα, *great*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>μέγας μεγάλη μέγα</td>
<td>N. V. μεγάλοι μεγάλαι μεγάλα</td>
</tr>
<tr>
<td>G.</td>
<td>μεγάλου μεγάλης μεγάλου</td>
<td>G. μεγάλων μεγάλων μεγάλων</td>
</tr>
<tr>
<td>D.</td>
<td>μεγάλῳ μεγάλη μεγάλῳ</td>
<td>D. μεγάλοις μεγάλαις μεγάλοις</td>
</tr>
<tr>
<td>A.</td>
<td>μέγαν μεγάλην μέγα</td>
<td>A. μεγάλους μεγάλας μεγάλα</td>
</tr>
<tr>
<td>V.</td>
<td>μεγάλε μεγάλη μέγα</td>
<td></td>
</tr>
</tbody>
</table>

**Participles**

576. The declension of λύων, λύουσα, λύον, *loosing*, the present active participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>λύων λύουσα λύον</td>
<td>N. λύουσας λύοντα</td>
</tr>
<tr>
<td>G.</td>
<td>λύουσας λύον</td>
<td>G. λυούσας λυόντων</td>
</tr>
<tr>
<td>D.</td>
<td>λυόντος λυούσης λυόντος</td>
<td>D. λυούσι(ν) λυούσαις λυούσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>λύοντα λυούσαν λύον</td>
<td>A. λύοντας λυούσας λύοντα</td>
</tr>
</tbody>
</table>
577. The declension of λύσας, λύσασα, λύσαν, having loosed, the aorist active participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>F.</th>
<th></th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>λύσας</td>
<td></td>
<td>λύσασα</td>
<td></td>
<td>λύσαν</td>
</tr>
<tr>
<td>N.</td>
<td>λύσασα</td>
<td></td>
<td>λύσαν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>λύσαντος</td>
<td></td>
<td>λυσάσης</td>
<td></td>
<td>λύσαντος</td>
</tr>
<tr>
<td>D.</td>
<td>λύσαντι</td>
<td></td>
<td>λυσάσῃ</td>
<td></td>
<td>λύσαντι</td>
</tr>
<tr>
<td>A.</td>
<td>λύσαντα</td>
<td></td>
<td>λύσασαν</td>
<td></td>
<td>λύσαν</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>F.</th>
<th></th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>λύσαντες</td>
<td></td>
<td>λύσασαι</td>
<td></td>
<td>λύσαντα</td>
</tr>
<tr>
<td>N.</td>
<td>λύσαντα</td>
<td></td>
<td>λύσαντα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>λυσάντων</td>
<td></td>
<td>λυσάσων</td>
<td></td>
<td>λυσάντων</td>
</tr>
<tr>
<td>D.</td>
<td>λυσάσα(ν)</td>
<td></td>
<td>λυσάσα(ν)</td>
<td></td>
<td>λυσάσα(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>λυσάντας</td>
<td></td>
<td>λυσάσας</td>
<td></td>
<td>λυσάντα</td>
</tr>
</tbody>
</table>

578. The declension of λελυκώς, λελυκύια, λελυκός, the perfect active participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>F.</th>
<th></th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>λελυκώς</td>
<td></td>
<td>λελυκύια</td>
<td></td>
<td>λελυκός</td>
</tr>
<tr>
<td>N.</td>
<td>λελυκύια</td>
<td></td>
<td>λελυκός</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>λελυκότος</td>
<td></td>
<td>λελυκύιας</td>
<td></td>
<td>λελυκότος</td>
</tr>
<tr>
<td>D.</td>
<td>λελυκότι</td>
<td></td>
<td>λελυκύια</td>
<td></td>
<td>λελυκότι</td>
</tr>
<tr>
<td>A.</td>
<td>λελυκότα</td>
<td></td>
<td>λελυκύιαν</td>
<td></td>
<td>λελυκός</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>F.</th>
<th></th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>λελυκότες</td>
<td></td>
<td>λελυκύιαι</td>
<td></td>
<td>λελυκότα</td>
</tr>
<tr>
<td>N.</td>
<td>λελυκότα</td>
<td></td>
<td>λελυκότα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>λελυκότων</td>
<td></td>
<td>λελυκύιών</td>
<td></td>
<td>λελυκότων</td>
</tr>
<tr>
<td>D.</td>
<td>λελυκόσι(ν)</td>
<td></td>
<td>λελυκύιαις</td>
<td></td>
<td>λελυκόσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>λελυκότας</td>
<td></td>
<td>λελυκύιας</td>
<td></td>
<td>λελυκότα</td>
</tr>
</tbody>
</table>
579. The declension of λυθείς, λυθείσα, λυθέν, having been loosed, the aorist passive participle of λύω, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>λυθείς</td>
<td>λυθείσα</td>
<td>λυθέν</td>
</tr>
<tr>
<td>G.</td>
<td>λυθέντος</td>
<td>λυθείσης</td>
<td>λυθέντος</td>
</tr>
<tr>
<td>D.</td>
<td>λυθέντι</td>
<td>λυθείση</td>
<td>λυθέντι</td>
</tr>
<tr>
<td>A.</td>
<td>λυθέντα</td>
<td>λυθείσαν</td>
<td>λυθέν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>λυθέντες</td>
<td>λυθείσαι</td>
<td>λυθέντα</td>
</tr>
<tr>
<td>G.</td>
<td>λυθέντων</td>
<td>λυθείσων</td>
<td>λυθέντων</td>
</tr>
<tr>
<td>D.</td>
<td>λυθείσι(ν)</td>
<td>λυθείσαις</td>
<td>λυθείσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>λυθέντας</td>
<td>λυθείσας</td>
<td>λυθέντα</td>
</tr>
</tbody>
</table>

580. The declension of ὃν, οὖσα, ὃν, being, the present participle of εἰμί, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
<td>N.</td>
</tr>
<tr>
<td>N.</td>
<td>ὃν</td>
<td>οὖσα</td>
</tr>
<tr>
<td>G.</td>
<td>ὄντος</td>
<td>οὖσης</td>
</tr>
<tr>
<td>D.</td>
<td>ὄντι</td>
<td>οὖση</td>
</tr>
<tr>
<td>A.</td>
<td>ὄντα</td>
<td>οὖσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ὄντες</td>
<td>οὖσαι</td>
<td>ὄντα</td>
</tr>
<tr>
<td>G.</td>
<td>ὄντων</td>
<td>οὐσῶν</td>
<td>ὄντων</td>
</tr>
<tr>
<td>D.</td>
<td>ὄσι(ν)</td>
<td>οὐσαις</td>
<td>ὄσι(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>ὄντας</td>
<td>οὐσας</td>
<td>ὄντα</td>
</tr>
</tbody>
</table>
Pronouns

581. The declensions of the personal pronouns, εγώ, I, σύ, thou, and αυτός, ἦ, ὦ, he, she, it, are as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>εγώ</td>
<td>σύ</td>
<td>αυτός</td>
<td>αὐτή</td>
</tr>
</tbody>
</table>

Sing.

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>εγώ</td>
<td>σύ</td>
<td>αυτός</td>
<td>αυτή</td>
<td>αυτό</td>
</tr>
<tr>
<td>εμοῦ (μου)</td>
<td>σοῦ</td>
<td>αυτοῦ</td>
<td>αυτῆς</td>
<td>αυτοῦ</td>
</tr>
<tr>
<td>εμοί (μοι)</td>
<td>σοί</td>
<td>αυτῷ</td>
<td>αυτῇ</td>
<td>αυτῷ</td>
</tr>
<tr>
<td>εμέ (με)</td>
<td>σέ</td>
<td>αυτόν</td>
<td>αυτήν</td>
<td>αυτό</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ημεῖς</td>
<td>υμεῖς</td>
<td>αυτοί</td>
<td>αυταί</td>
<td>αυτά</td>
</tr>
<tr>
<td>ημῶν</td>
<td>υμῶν</td>
<td>αυτῶν</td>
<td>αυταίν</td>
<td>αυτοῖς</td>
</tr>
<tr>
<td>ημίν</td>
<td>υμίν</td>
<td>αυτοίς</td>
<td>αυταίς</td>
<td>αυτοῖς</td>
</tr>
<tr>
<td>ημᾶς</td>
<td>υμᾶς</td>
<td>αυτούς</td>
<td>αυτάς</td>
<td>αυτά</td>
</tr>
</tbody>
</table>

582. The declension of οὗτος, αὐτή, τοῦτο, this, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὗτος</td>
<td>αὐτή</td>
<td>τοῦτο</td>
<td>Ν.</td>
<td>οὗτος</td>
<td>αὐταί</td>
<td>ταῦτα</td>
</tr>
<tr>
<td>τοῦτον</td>
<td>ταῦτη</td>
<td>τοῦτον</td>
<td>G.</td>
<td>τοῦτων</td>
<td>ταῦτων</td>
<td>τοῦτων</td>
</tr>
<tr>
<td>τοῦτῳ</td>
<td>ταῦτη</td>
<td>τοῦτῳ</td>
<td>D.</td>
<td>τοῦτοις</td>
<td>ταῦταις</td>
<td>τοῦτοις</td>
</tr>
<tr>
<td>τοῦτον</td>
<td>ταῦτην</td>
<td>τοῦτο</td>
<td>A.</td>
<td>τοῦτοις</td>
<td>ταῦτας</td>
<td>ταῦτα</td>
</tr>
</tbody>
</table>

εκεῖνος, η, o, that, has the same endings as αυτός.

583. The declension of the relative pronoun, ὃς, ἡ, ὧ, who, which, what, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὃς</td>
<td>ἡ</td>
<td>ὦ</td>
<td>N.</td>
<td>οἶ</td>
<td>αἶ</td>
<td>ἀ</td>
</tr>
<tr>
<td>ὦ</td>
<td>ἡς</td>
<td>ὦ</td>
<td>G.</td>
<td>ὠν</td>
<td>ὠν</td>
<td>ὠν</td>
</tr>
<tr>
<td>ὁ</td>
<td>ἡ</td>
<td>ὡ</td>
<td>D.</td>
<td>οἶς</td>
<td>αἰς</td>
<td>οἶς</td>
</tr>
<tr>
<td>ὁν</td>
<td>ἡν</td>
<td>ὡ</td>
<td>A.</td>
<td>οοὺς</td>
<td>αἰς</td>
<td>ἀ</td>
</tr>
</tbody>
</table>
584. The declension of the interrogative pronoun, τίς, τί, who? which? what?, and the indefinite pronoun, τις, τι, some one, something, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M. F.</th>
<th>N.</th>
<th>M. F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τίς</td>
<td>τί</td>
<td>τίς</td>
<td>τί</td>
</tr>
<tr>
<td>G.</td>
<td>τίνος</td>
<td>τίνος</td>
<td>τίνος</td>
<td>τίνος</td>
</tr>
<tr>
<td>D.</td>
<td>τίνι</td>
<td>τίνι</td>
<td>τίνι</td>
<td>τίνι</td>
</tr>
<tr>
<td>A.</td>
<td>τίνα</td>
<td>τί</td>
<td>τινά</td>
<td>τι</td>
</tr>
</tbody>
</table>

585. The declension of the reflexive pronouns, ἐμαυτοῦ, ἦς, of myself, and σεαυτοῦ, ἦς, of thyself, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἐμαυτοῦ</td>
<td>ἐμαυτῆς</td>
<td>σεαυτοῦ</td>
<td>σεαυτῆς</td>
</tr>
<tr>
<td>D.</td>
<td>ἐμαυτῷ</td>
<td>ἐμαυτῇ</td>
<td>σεαυτῷ</td>
<td>σεαυτῇ</td>
</tr>
<tr>
<td>A.</td>
<td>ἐμαυτόν</td>
<td>ἐμαυτὴν</td>
<td>σεαυτὸν</td>
<td>σεαυτὴν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
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<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἑαυτῶν</td>
<td>ἑαυτῶν</td>
<td>ἑαυτῶν</td>
<td>ἑαυτῶν</td>
</tr>
<tr>
<td>D.</td>
<td>ἑαυτοῖς</td>
<td>ἑαυταῖς</td>
<td>ἑαυτοῖς</td>
<td>ἑαυταῖς</td>
</tr>
<tr>
<td>A.</td>
<td>ἑαυτοῦς</td>
<td>ἑαυτᾶς</td>
<td>ἑαυτοῦς</td>
<td>ἑαυτᾶς</td>
</tr>
</tbody>
</table>
586. The declension of the reflexive pronoun ἑαυτοῦ, ἰς, ὦ, of himself, of herself, of itself, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
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<td>M. F. N.</td>
</tr>
<tr>
<td>G.</td>
<td>ἑαυτοῦ ἑαυτῆς ἑαυτοῦ</td>
<td>G. ἑαυτῶν ἑαυτῶν ἑαυτῶν</td>
</tr>
<tr>
<td>D.</td>
<td>ἑαυτῷ ἑαυτῇ ἑαυτῷ</td>
<td>D. ἑαυτῶσ ἑαυταῖς ἑαυτῶσ</td>
</tr>
<tr>
<td>A.</td>
<td>ἑαυτόν ἑαυτὴν ἑαυτό</td>
<td>A. ἑαυτοῦ ἑαυτὰς ἑαυτὰ</td>
</tr>
</tbody>
</table>

**Numerals**

587. The declension of εἰς, μία, ἕν, one, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>εἰς</td>
<td>μία</td>
<td>ἕν</td>
</tr>
<tr>
<td>G.</td>
<td>ἑνός</td>
<td>μίᾶς</td>
<td>ἑνός</td>
</tr>
<tr>
<td>D.</td>
<td>ἑνὶ</td>
<td>μίᾶ</td>
<td>ἑνὶ</td>
</tr>
<tr>
<td>A.</td>
<td>ἑνὰ</td>
<td>μίαν</td>
<td>ἕν</td>
</tr>
</tbody>
</table>

588. The declension of τρεῖς, τρία, three, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>M. F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τρεῖς</td>
<td>τρία</td>
</tr>
<tr>
<td>G.</td>
<td>τριῶν</td>
<td>τριῶν</td>
</tr>
<tr>
<td>D.</td>
<td>τρισὶ(ν)</td>
<td>τρισὶ(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>τρεῖς</td>
<td>τρία</td>
</tr>
</tbody>
</table>

The declension of τέσσαρες, τέσσαρα, four, is as follows:

<table>
<thead>
<tr>
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<th>M. F.</th>
<th>N.</th>
</tr>
</thead>
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<tr>
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<td>τέσσαρες</td>
<td>τέσσαρα</td>
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<tr>
<td>G.</td>
<td>τεσσάρων</td>
<td>τεσσάρων</td>
</tr>
<tr>
<td>D.</td>
<td>τέσσαρος(ν)</td>
<td>τέσσαρος(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>τέσσαρα</td>
<td>τέσσαρα</td>
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Table: The Regular Verb

<table>
<thead>
<tr>
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<th>Thee</th>
<th>Thee</th>
<th>Thee</th>
<th>Thee</th>
<th>Thee</th>
<th>Thee</th>
<th>Thee</th>
<th>Thee</th>
<th>Thee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic. S.</td>
<td>λύω</td>
<td>λύομαι</td>
<td>λύει</td>
<td>λύεις</td>
<td>λύει</td>
<td>λύομαι</td>
<td>λύαν</td>
<td>λύομαι</td>
<td>λύομαι</td>
<td>λύομαι</td>
</tr>
<tr>
<td>Pl.</td>
<td>λύομεν</td>
<td>λύομεν</td>
<td>λύεσθε</td>
<td>λύεσθε</td>
<td>λύεσθε</td>
<td>λύομεν</td>
<td>λυσθαν</td>
<td>λυομεν</td>
<td>λυομεν</td>
<td>λυομεν</td>
</tr>
<tr>
<td>Subj. S.</td>
<td>λύω</td>
<td>λύω</td>
<td>λύης</td>
<td>λύη</td>
<td>λύη</td>
<td>λύομαι</td>
<td>λύομαι</td>
<td>λύομαι</td>
<td>λύομαι</td>
<td>λύομαι</td>
</tr>
<tr>
<td>Pl.</td>
<td>λύω</td>
<td>λύω</td>
<td>λύης</td>
<td>λύη</td>
<td>λύη</td>
<td>λυομαι</td>
<td>λυομαι</td>
<td>λυομαι</td>
<td>λυομαι</td>
<td>λυομαι</td>
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<tr>
<td>Imper. S.</td>
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<td>λύε</td>
<td>λύσε</td>
<td>λύσε</td>
<td>λύσε</td>
<td>λύομαι</td>
<td>λύομαι</td>
<td>λύομαι</td>
<td>λύομαι</td>
<td>λύομαι</td>
</tr>
<tr>
<td>Pl.</td>
<td>λύε</td>
<td>λύε</td>
<td>λύσε</td>
<td>λύσε</td>
<td>λύσε</td>
<td>λυσθαν</td>
<td>λυομεν</td>
<td>λυομεν</td>
<td>λυομεν</td>
<td>λυομεν</td>
</tr>
<tr>
<td>Infin.</td>
<td>λύειν</td>
<td>λύει</td>
<td>λύει</td>
<td>λύει</td>
<td>λύει</td>
<td>λυομαι</td>
<td>λυομαι</td>
<td>λυομαι</td>
<td>λυομαι</td>
<td>λυομαι</td>
</tr>
</tbody>
</table>
| Part.           | λύω | λυομεν | λυομεν | λυομεν | λυομεν | λύσαν | λυσθαν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυο�εν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυο�εν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυομεν | λυο**
Contract Verbs

590. The present system of τιμᾶω, I honor, is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic. S. 1.</td>
<td>(τιμᾶω)</td>
<td>(τιμῶ)</td>
<td>(τιμᾶομαι)</td>
<td>(τιμῶμαι)</td>
</tr>
<tr>
<td></td>
<td>(τιμᾶεις)</td>
<td>(τιμᾶσ)</td>
<td>(τιμᾶσ)</td>
<td>(τιμᾶσ)</td>
</tr>
<tr>
<td></td>
<td>(τιμᾶτε)</td>
<td>(τιμᾶται)</td>
<td>(τιμᾶται)</td>
<td>(τιμᾶται)</td>
</tr>
<tr>
<td>Pl. 1. (τιμᾶουμεν)</td>
<td>(τιμῶμεν)</td>
<td>(τιμῶμεν)</td>
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<td>(τιμῶμεθα)</td>
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<td>(τιμάται)</td>
<td>(τιμάται)</td>
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</tr>
<tr>
<td>Pl. 2. (τιμᾶσοι(ν))</td>
<td>(τιμῶσι(ν))</td>
<td>(τιμῶσι(ν))</td>
<td>(τιμῶσι(ν))</td>
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<tr>
<td>Pl. 1. (τιμᾶωμεν)</td>
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<td>(τιμῶμεθα)</td>
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<td>(τιμῶμεθα)</td>
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<tr>
<td>Imp. S. 2.</td>
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<td></td>
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<td>(τιμῶν)</td>
<td>(τιμῶμεθα)</td>
<td>(τιμῶμεθα)</td>
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</tbody>
</table>
591. The present system of φιλέω, *I love*, is as follows:

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<td>Indic. S. 1. (φιλέω)</td>
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<td>(ἐφιλη)</td>
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<tr>
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<td>φιλεῖ</td>
<td>(ἐφιλέει)</td>
<td>(ἐφιλεῖται)</td>
</tr>
<tr>
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<td>(ἐφιλοῦμεν)</td>
<td>(ἐφιλοῦμεθα)</td>
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<td>(ἐφιλεῖτε)</td>
<td>(ἐφιλεῖσθε)</td>
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<tr>
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<td>(ἐφιλέωσιν)</td>
<td>(ἐφιλέσθη)</td>
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<td>(ἐφιλέωμαι)</td>
<td>(ἐφιλωμαί)</td>
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<td>(ἐφιλωμεθα)</td>
<td>(ἐφιλωμεθα)</td>
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<td>(ἐφιλησθε)</td>
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<td>(ἐφιλωνται)</td>
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<td>(ἐφιλεω)</td>
<td>(ἐφιλου)</td>
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<tr>
<td>3. (φιλεετω)</td>
<td>φιλεετω</td>
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<td>(ἐφιλεσθω)</td>
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<td>(ἐφιλεσθε)</td>
<td>(ἐφιλεσθε)</td>
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<td>3. (φιλεετωσαν)</td>
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<td>(ἐφιλεσθωσαν)</td>
<td>(ἐφιλεσθωσαν)</td>
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<tr>
<td>Infin.</td>
<td>(φιλεειν)</td>
<td>(ἐφιλεσθαι)</td>
<td>(ἐφιλεσθαι)</td>
</tr>
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<td>Part.</td>
<td>(φιλεων)</td>
<td>φιλων</td>
<td>(ἐφιλωμενος)</td>
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</tbody>
</table>
592. The present system of δηλώω, I make manifest, is as follows:

<table>
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<tr>
<th></th>
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<tr>
<td>1. (δηλώω) δηλώ (ἐδηλοῦν) ἐδηλοῦν (ἐδηλούμαι) δηλοῦμαι (ἐδηλοὔμην) ἐδηλοὔμην</td>
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<td>2. (δηλώεις) δηλοῖς (ἐδηλοῖες) ἐδηλοῦν (ἐδηλῶη) δηλοῖ (ἐδηλῶου) ἐδηλοῦ</td>
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</tr>
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<td>(ἐδηλῶη) δηλοῖ</td>
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<td>(ἐδηλῶμεθα) δηλῶμεθα</td>
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<td>(ἐδηλῶσθε) δηλῶσθε</td>
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<td>3. (δηλῶσθαι(ς)) δηλῶσθαι(ς)</td>
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<td>Imp. S. 2. (δηλοε) δηλοῦ</td>
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<td>(ἐδηλοῦ) δηλοῦ</td>
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# Second Aorist Active and Middle

The second aorist active and middle of λεῖπω, *I leave*, is as follows:

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<th>2nd Aor. Act.</th>
<th>2nd Aor. Mid.</th>
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<td>Indic.</td>
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<td>ελιπόμην</td>
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<td>2.</td>
<td>ελιπες</td>
<td>ελιπον</td>
</tr>
<tr>
<td>3.</td>
<td>ελιπε (v)</td>
<td>ελιπετο</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>ελιπομεν</td>
<td>ελιπόμεθα</td>
</tr>
<tr>
<td>2.</td>
<td>ελιπετε</td>
<td>ελιπεσθε</td>
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<tr>
<td>3.</td>
<td>ελιπον</td>
<td>ελιποντο</td>
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<td>Subj.</td>
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<td>Sing. 1.</td>
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<td>λιπωμαι</td>
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<tr>
<td>2.</td>
<td>λιπης</td>
<td>λιπη</td>
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<tr>
<td>3.</td>
<td>λιπη</td>
<td>λιπηται</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>λιπωμεν</td>
<td>λιπωμεθα</td>
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<tr>
<td>2.</td>
<td>λιπητε</td>
<td>λιπησθε</td>
</tr>
<tr>
<td>3.</td>
<td>λιπωσι (v)</td>
<td>λιπωνται</td>
</tr>
<tr>
<td>Imper.</td>
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<td>λιποῦ</td>
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<td>λιπεσθω</td>
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<td>λιπεσθε</td>
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<tr>
<td>3.</td>
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<td>λιπεσθωσαν</td>
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<td>Infinit.</td>
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<tr>
<td>λιπεῖν</td>
<td>λιπεσθαι</td>
<td></td>
</tr>
<tr>
<td>Part.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λιπών, λιποῦσα, λιπόν</td>
<td>λιπόμενος, η, υν</td>
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</table>
### Future and Aorist of Liquid Verbs

**594.** The future active and middle of κρίνω, *I judge*, is as follows:

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</thead>
<tbody>
<tr>
<td>Sing.</td>
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<tr>
<td>1.</td>
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<tr>
<td>2.</td>
<td>κρινεῖς</td>
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<tr>
<td>3.</td>
<td>κρινεῖ</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>κρινοῦμεν</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>κρινεῖτε</td>
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</tr>
<tr>
<td>3.</td>
<td>κρινοῦσι(ν)</td>
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</table>

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<tr>
<td>Sing.</td>
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<td>2.</td>
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<td>Plur.</td>
<td>κρινοῦμεθα</td>
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</tr>
<tr>
<td>1.</td>
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<tr>
<td>2.</td>
<td>κρινεῖσθε</td>
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<tr>
<td>3.</td>
<td>κρινοῦσται</td>
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**595.** The first aorist active and middle of κρίνω, *I judge*, is as follows:

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<td>S.</td>
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<td>ἐκρινάμην</td>
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<tr>
<td>2.</td>
<td>ἐκρίνασι</td>
<td>ἐκρίνω</td>
</tr>
<tr>
<td>3.</td>
<td>ἐκρίνε(ν)</td>
<td>ἐκρίνατο</td>
</tr>
<tr>
<td>Pl.</td>
<td>1. ἐκρίναμεν</td>
<td>ἐκρινάμεθα</td>
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<td>2.</td>
<td>ἐκρίνατε</td>
<td>ἐκρίνασθε</td>
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<tr>
<td>3.</td>
<td>ἐκρίναν</td>
<td>ἐκρίναντο</td>
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<td>κρινώμαι</td>
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<td>κρίνης</td>
<td>κρίνη</td>
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<td>3.</td>
<td>κρίνη</td>
<td>κρινηταί</td>
</tr>
<tr>
<td>Pl.</td>
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<td></td>
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<tr>
<td>1.</td>
<td>κρινῶμεν</td>
<td>κρινώμεθα</td>
</tr>
<tr>
<td>2.</td>
<td>κρινητε</td>
<td>κρινησθε</td>
</tr>
<tr>
<td>3.</td>
<td>κρινωσι(ν)</td>
<td>κρινωσται</td>
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</table>

<table>
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<td>κρῖναι</td>
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<tr>
<td>3.</td>
<td>κρινάτω</td>
<td>κρινάσθω</td>
</tr>
<tr>
<td>Pl.</td>
<td></td>
<td></td>
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<td>2.</td>
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<td>κρινασθε</td>
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<td>3.</td>
<td>κρινάτω-</td>
<td>κρινάσθω-</td>
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<td>σαν</td>
<td>σαν</td>
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<tr>
<td>Infin.</td>
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<td>κρινασθαι</td>
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<table>
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<td>κρινασα</td>
<td>κριναμενος</td>
</tr>
<tr>
<td>κρίναν</td>
<td></td>
<td>η, ον</td>
</tr>
</tbody>
</table>
Verbs in \( \mu \).

596. The present system of \( \delta \iota \delta \omega \mu \), stem \( \delta \omicron \omicron \) - I give, is as follows:

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>Subj.</td>
<td>Subj.</td>
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<td>( \dot{i} \delta \dot{i} \dot{d} \omega \nu )</td>
<td>( \dot{i} \delta \dot{o} \mu \alpha i )</td>
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<td>2.</td>
<td>( \dot{i} \delta \omega )</td>
<td>( \dot{i} \delta \dot{i} \dot{d} \omega \nu )</td>
<td>( \dot{i} \delta \dot{o} \sigma \alpha i )</td>
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<td>3.</td>
<td>( \dot{i} \delta \dot{o} \omicron \nu )</td>
<td>( \dot{i} \delta \dot{i} \dot{d} \omega \nu )</td>
<td>( \dot{i} \delta \dot{o} \sigma \tau i )</td>
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<tr>
<td>Plur. 1.</td>
<td>( \dot{i} \delta \dot{o} \omicron \nu )</td>
<td>( \dot{i} \delta \dot{o} \omicron \nu )</td>
<td>( \dot{i} \dot{d} \dot{o} \mu \epsilon \theta a )</td>
</tr>
<tr>
<td>2.</td>
<td>( \dot{i} \dot{d} \omega \nu )</td>
<td>( \dot{i} \dot{d} \omega \nu )</td>
<td>( \dot{i} \dot{d} \omega \sigma \theta e )</td>
</tr>
<tr>
<td>3.</td>
<td>( \dot{i} \dot{d} \dot{o} \omicron \nu )</td>
<td>( \dot{i} \dot{d} \dot{o} \omicron \nu )</td>
<td>( \dot{i} \dot{d} \dot{o} \omicron \nu )</td>
</tr>
</tbody>
</table>

Imper.

| Sing. 2.   | \( \dot{i} \dot{d} \nu \) | \( \dot{i} \dot{d} \nu \) | \( \dot{e} \dot{i} \dot{d} \sigma \omicron \nu \) |
| 3.         | \( \dot{i} \dot{d} \omega \nu \) | \( \dot{i} \dot{d} \omega \nu \) |

Plur. 2.

| \( \dot{i} \dot{d} \nu \sigma \nu \) | \( \dot{i} \dot{d} \nu \sigma \nu \) | \( \dot{e} \dot{i} \dot{d} \sigma \theta \omega \nu \sigma \nu \) |

Infin.

| \( \dot{i} \dot{d} \dot{\nu} \nu \alpha i \) | \( \dot{i} \dot{d} \dot{\nu} \nu \alpha i \) |

Part.

\( \dot{i} \dot{d} \nu \omicron \nu \), \( \dot{i} \dot{d} \nu \omicron \sigma \alpha \), \( \dot{i} \dot{d} \nu \) \( \dot{e} \dot{i} \dot{d} \dot{\nu} \epsilon \nu \), \( \eta \), \( \omicron \nu \)
597. The aorist active and middle of δίδωμι, *I give*, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Aor. Act.</th>
<th>Aor. Mid.</th>
</tr>
</thead>
<tbody>
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<td>ἐδόμην</td>
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<td>ἐδώκας</td>
<td>ἐδου</td>
</tr>
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<td></td>
<td>ἐδωκε(ν)</td>
<td>ἐδοτο</td>
</tr>
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<td>Plur. 1.</td>
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<td>ἐδόμεθα</td>
</tr>
<tr>
<td></td>
<td>ἐδώκατε</td>
<td>ἐδοσθε</td>
</tr>
<tr>
<td></td>
<td>ἐδωκαν</td>
<td>ἐδοντο</td>
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<tr>
<td>Subj.</td>
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<td>(δῶμαι)</td>
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<td>δῶσθε</td>
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<td>δῶνται</td>
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<tr>
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<td>(δοῦ)</td>
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<td>δῶσθω</td>
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<td>δῶσθωσαν</td>
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<tr>
<td>δοῦναι</td>
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<td>(δόσθαι)</td>
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<td>Part.</td>
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<tr>
<td>δούς, δοῦσα, δόν</td>
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<td>(δόμενος, η, ον)</td>
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</table>
598. The present system of \( \tau i\theta \mu \), stem \( \theta \)-, \( I \) place, is as follows:

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<td>( \tau i\theta \epsilon )</td>
<td>( \epsilon \tau i\theta \epsilon )</td>
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<tr>
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<td><strong>Plur. 2.</strong></td>
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<td>( \tau i\theta \epsilon )</td>
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<tr>
<td>( \tau i\theta \epsilon )</td>
<td>( \tau i\theta \epsilon )</td>
<td>( \tau i\theta \epsilon )</td>
<td>( \tau i\theta \epsilon )</td>
</tr>
<tr>
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<td>( \tau i\theta \epsilon )</td>
<td>( \tau i\theta \epsilon )</td>
</tr>
<tr>
<td><strong>Part.</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>( \tau i\theta \epsilon, \tau i\theta \epsilon \alpha, \tau i\theta )</td>
<td>( \tau i\theta \epsilon )</td>
<td>( \tau i\theta \epsilon )</td>
<td>( \tau i\theta \epsilon )</td>
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</table>
The aorist active and middle of \( \tau \acute{\iota} \eta \mu \iota \), \textit{I place}, is as follows:

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<tr>
<th></th>
<th>Aor. Act.</th>
<th>Aor. Mid.</th>
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<td>( \epsilon \theta \acute{\epsilon} \mu \eta \nu )</td>
</tr>
<tr>
<td>2.</td>
<td>( \epsilon \theta \eta \kappa \alpha \varsigma )</td>
<td>( \epsilon \theta \ou )</td>
</tr>
<tr>
<td>3.</td>
<td>( \epsilon \theta \eta \kappa \epsilon (\nu) )</td>
<td>( \epsilon \theta \eta \tau \o )</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>( \epsilon \theta \acute{\eta} \kappa \alpha \mu \epsilon \nu )</td>
<td>( \epsilon \theta \acute{\epsilon} \mu \epsilon \theta \alpha )</td>
</tr>
<tr>
<td>2.</td>
<td>( \epsilon \theta \acute{\eta} \kappa \alpha \tau \epsilon )</td>
<td>( \epsilon \theta \epsilon \sigma \theta \epsilon )</td>
</tr>
<tr>
<td>3.</td>
<td>( \epsilon \theta \eta \kappa \alpha \nu )</td>
<td>( \epsilon \theta \eta \nu \tau \o )</td>
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<tr>
<td>Subj.</td>
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</tr>
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<td>( \theta \omicron \mu \omega \alpha i )</td>
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<td>2.</td>
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<td>( \theta \eta )</td>
<td>( \theta \eta \tau \o \iota )</td>
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<tr>
<td>Plur. 1.</td>
<td>( \theta \acute{\omicron} \omega \mu \epsilon \nu )</td>
<td>( \theta \omega \mu \eta \alpha )</td>
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<td>3.</td>
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<td>( \theta \omega \nu \tau \o \iota )</td>
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<td>Sing. 2.</td>
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<td>( \theta \omicron \ou )</td>
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<tr>
<td>3.</td>
<td>( \theta \acute{\omicron} \acute{\epsilon} \tau \o )</td>
<td>( \theta \epsilon \sigma \theta \omega )</td>
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<td>( \theta \acute{\omicron} \tau \epsilon \tau \epsilon )</td>
<td>( \theta \epsilon \sigma \theta \epsilon )</td>
</tr>
<tr>
<td>3.</td>
<td>( \theta \acute{\omicron} \tau \epsilon \omega \sigma \alpha \nu )</td>
<td>( \theta \epsilon \sigma \omega \sigma \alpha \nu )</td>
</tr>
</tbody>
</table>

| Infin.     |           |           |
| \( \theta \epsilon \nu \alpha i \) | \( \theta \epsilon \sigma \theta \alpha i \) |

| Part.      |           |           |
| \( \theta \epsilon \varsigma, \theta \epsilon \sigma \alpha, \theta \epsilon \nu \) | \( \theta \epsilon \mu \epsilon \nu \alpha \sigma \nu, \eta, \omicron \nu \) |
600. The present system of ἵστημι, stem στα-, *I cause to stand*, is as follows:

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<td>ἴστάμην</td>
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<td>ἵσταμεν</td>
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<td>ἴσταμεθα</td>
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<td></td>
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<td></td>
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<td>ἵστηται</td>
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<td>Plur. 1</td>
<td>ἵστωμεν</td>
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<td></td>
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<td>ἵστησθε</td>
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</tr>
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<td>ἴστασο</td>
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<td>ἴστασθω</td>
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<td>Plur. 2</td>
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<td>ἴστασθωσαν</td>
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<td>ἴστάναι</td>
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<td>Part.</td>
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</tr>
<tr>
<td></td>
<td>ἴστας, ἴστασα, ἴσταν</td>
<td></td>
<td></td>
<td>ἴστάμενος, η, ον</td>
</tr>
</tbody>
</table>
601. The second aorist active of ἴστημι, *I cause to stand* (intransitive in second aorist), and of γινώσκω, stem γνω-, *I know*, is as follows:

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Indic.</th>
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<tbody>
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<tr>
<td>Plur. 1.</td>
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<tr>
<td>2.</td>
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<table>
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<td>στῆ</td>
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<td>Plur. 1.</td>
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<td>2.</td>
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<tr>
<td>3.</td>
<td>στῶσαν(ν)</td>
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<td>στῆτω</td>
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<td>Plur. 2.</td>
<td>στῆτε</td>
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<tr>
<td>3.</td>
<td>στῆτωσαν</td>
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<td>γνῶναι</td>
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<table>
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<tr>
<th>Part.</th>
<th>Part.</th>
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</thead>
<tbody>
<tr>
<td>στᾶσ, στᾶσα, στᾶν</td>
<td>γνῶσ, γνοῦσα, γνῶν</td>
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</tbody>
</table>
602. The conjugation of *eimi*, *I am*, is as follows:

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<th>Imperf.</th>
<th>Future</th>
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</thead>
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<td><em>ἐ</em></td>
<td><em>ἐση</em></td>
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<td><em>ἐστιν</em></td>
<td><em>ἐν</em></td>
<td><em>ἐσται</em></td>
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<td><em>ἐσμεν</em></td>
<td><em>ἐμεν</em></td>
<td><em>ἐσομεθα</em></td>
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<td>2.</td>
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<td><em>ἐσεοσθε</em></td>
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<td>3.</td>
<td><em>ἐσιν</em></td>
<td><em>ἐσαν</em></td>
<td><em>ἐσονται</em></td>
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<td><em>ὁ</em></td>
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<td>2.</td>
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<td><em>ὅσιν</em></td>
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**Imper.**

<p>| | |</p>
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<tr>
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<tr>
<td>3.</td>
<td><em>ἐστωσαν</em></td>
</tr>
</tbody>
</table>

**Infin.**

*ei/nai*

**Part.**

*ὅν, ὁδὸς, ὅν*
Conjugation of οίδα

603. The conjugation of οίδα, *I know*, is as follows:

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<tr>
<th></th>
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<th>Pluperfect</th>
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<td>ἤδεις</td>
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<td>3.</td>
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<td>ἤδεισαν</td>
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<table>
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<td>3.</td>
<td>εἰδῶσι(ν)</td>
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<table>
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<td>εἰδώς, εἰδυία, εἰδὸς.</td>
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I. Greek-English Vocabulary

(The enclosing of a verb form in parentheses indicates that no part of the tense system indicated by that form occurs in the New Testament. The figures refer to sections.)

άγαθός, ή, οὐ, adj., 61, 568, good.
άγαπάω, αγαπήσω, ἡγάπησα, ἡγάπηκα, ἡγάπημαι, ἡγάπηθην, 313, I love.
άγάπη, ἡ, love.
άγγελος, ὁ, a messenger, an angel.
αγιάζω, (αγιάσω), Ἀγίασα, (ήγιακα ), ήγιασμάι, ήγιάσθαι, I sanctify, I consecrate, I hallow.
άγιος, ά, ον., adj., holy.
άγω, αξω, παυων, (ή χα ), παύσαι, ήπαισθαι, I lead.
ἀδελφός, ὁ, a brother.
αίμα, αίματος, ἀίμα, blood.
αἰρω, αρώ, ἡρα, ἡρκα, ἡρμαί, ἡρθῆν, I take up, I take away.
αἰτέω, αἰτήσω, ἡτήσα, ἡτήσατο, ἡτήσαται, (ήτηςμαι ), ήτήσθην, I ask (in the sense of request), I ask for.
αἰών, αἰώνος, δ, an age.
αἰώνιος, ον, adj., 481, eternal.
ἀκήκοα, 2nd perf. of ἀκούω.
ἀκολουθέω, ἀκολουθήσω, ἡκολούθησα, ἡκολούθηκα, I follow (takes the dative).
ἀκούω, ἀκούσω, ἡκούσα, ἀκήκοα, (ήκουσμαι ), ἡκουσθην, I hear (takes the genitive or the accusative).
ἀλήθεια, ή, 53, 555, truth.
ἀληθής, ές, adj., 360-362, 572, true.
ἀλλά, conj., but (a stronger adversative than δὲ).
ἀλλήλων, ους, ους, reciprocal pron., 343, of each other, of one another.
ἀλλος, η, o, other, another.
ἀμαρτάνω, ἀμαρτήσω, ἡμάρτησα, ἡμάρτησαν, ἡμάρτησαν, (ήμαρτησαι ) (ήμαρτησαν), (ήμαρτησαν), I sin.
ἀμαρτία, ή, a sin, sin.
ἀμαρτωλός, δ, a sinner.
ἀν, a particle which cannot be translated separately into English, 400, 536, 551.
ἀναβαίνω, I go up.
ἀναβάλλω, I look up, I receive my sight.
ἀναλαμβάνω, I take up.
NEW TESTAMENT GREEK

άνεφχθήναι, aor. pass. infin. of ἀνοίγω.

άνηρ, ἀνδρός, ὁ, 565, a man (as distinguished from women and children).

ἀνθρωπός, ὁ, 31-33, 557, a man (as distinguished from other beings).

ἀνίστημι, I cause to rise; in the intransitive tenses (see under ἰστημὶ) and in the middle, I stand up, I arise.

ἀνοίγω, ἀνοίξω, ἀνέωχα or ἠνοι,ξα or ἠνέωξα, ἀνέσω, ἀνέωχμαι or ἠνέωχμαι or ἠνέωξα, ἀνέψχθην or ἠνέψχθην, I open.

ἀντί, prep. with gen., instead of.

ἀπέθανον, 2nd. aor. of ἀποθνῄσκω.

ἀπερχόμαι, I go away, I depart.

ἀπέστειλα,aor. of ἀποστέλλω.

ἀπό, prep. with gen., from.

ἀποδίδωμι, I give back, I give what is owed or promised, I pay.

ἀποθνῄσκω, ἀποθανοῦμαι, ἀπεθανοῦν, I die.

ἀποκρίνομαι, (ἀποκρινοῦμαι) ἀπεκρινάμην, ἀπεκτάνθην, dep. with passive forms and rarely with middle forms, I answer (takes the dative).

ἀποκτείνω, ἀποκτενῶ, ἀπεκτένω, aor. pass. ἀπεκτάνθην, I kill.

ἀπόλλυμι or ἀπολλῦμι, ἀπολέω, ἀπώλεσα, ἀπόλωλα, 2nd aor. mid. ἀπωλόμην, 533, I destroy; middle, I perish.

ἀπολύω, I release, I dismiss.

ἀποστέλλω, ἀποστελῶ, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην, I send (with a commission).

ἀπόστολος, ὁ, an apostle.

ἀρτος, ὁ, a piece of bread, a loaf, bread.

ἀρχή, ἡ, a beginning.

ἀρχιερεύς, ἀρχιερέως, ὁ, a chief priest, a high priest.

ἀρχω, ἀρξω, ἡρξα, I rule (takes the genitive); middle, 344 (footnote), I begin.

ἀρχων, ἀρχόντος, ὁ, 211, 559, a ruler.

ἀρώ, fut. of αἱρω.

αὐτός, ἦν, ὁ, 96 f., 105 f., 581, pron., himself, herself, itself, same; personal pron., he, she, it.

ἀφίημι, ἀφήσω, ἀφηκα, ἀφεῖκα, ἀφείμαι, (ἀφείθην),
531 f., I let go, I leave, I permit; I forgive (with the accusative of the sin or debt forgiven and the dative of the person forgiven).

βαίνω, βήσομαι, ἐβην, βέβηκα, 164, 538, I go (occurs in the New Testament only in composition).

βάλλω, βαλω, έβαλαν, βέβληκα, βεβλημαι, έβλήθην, I throw, I cast, I put.

βαπτίζω, βαπτίσω, έβαπτίσα, (βεβάπτικα), βεβαπτίσμαι, έβεβαπτίσθην, I baptize.

βασιλεία, η, a kingdom.

βασιλέως, βασιλέως, ο, 355-357, 564, a king.

βήσομαι, fut. of βαίνω.

βιβλίον, τό, a book.

βλέπω, βλέψω, ἐβλέψα, I see (βλέπω is the common word for I see in the present and imperfect. In the other tenses the principal parts given under ἰράω are commonly used).

Γαλιλαία, η, Galilee.

γάρ, conj., postpositive, for.

γέγονα, 2nd perf. of γίνομαι.

γενησομαι, fut. of γίνομαι.

γεννάω, γεννήσα, ἐγεννήθη, γεγέννηκα, γεγέννημαι, ἐγεννήθην, I beget; also of the mother, I bear.

γένος, γένους, τό, 352-354, 562, a race, a kind.

γῆ, η, 403, earth, a land.

γινομαι, γενησομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην, 424 (footnote 2), 550, 552 f., I become, I come into being, I appear in history, I am; γινεται, it comes to pass, it happens.

γινώσκω, γινώσμαι, ἐγνών, ἐγινώκα, ἐγινώσμαι, ἐγινώθην, 516 f., 601, I know. γινώσμαι, fut. of γινώσκω.

γράμμα, γράμματος, τό, a letter.

γραμματεύς, γραμματέως, ο, a scribe.

γραφή, η, 56-58, 555, a writing, a Scripture; ai γραφαί, the Scriptures.

γράφω, γράψω, ἐγράψα, γράφα, γεγραμμαι, ἐγράφην, 206, 258, I write.

γυνή, γυναικός, η, 566, a woman.

δαμόνιον, τό, a demon.

δέ, conj., postpositive, 90 f., and, but.

δει, impersonal verb, 292, it is necessary.

δείκνυμι or δεικνύω, δείξω,
εδείξα, (δεδείξα), δεδείγμαι, εδείχθην, 533, I show.
δέχομαι, δέξομαι, εδέξαμην, δεδεγμαι, εδέχθην, I receive.
δηλώ, δηλώσω, εδηλώσα, (δεδηλωσκα), (δεδηλωσκαι), εδηλώθην, 317-322, 592,
I make manifest, I show.
διά, prep. with gen., through; with acc., on account of.
διδάσκαλος, ὁ, a teacher.
διδάκω, διδάξω, «δίδαξα, (δεδίδαχα), (δεδίδαγμαι), εδίδαχθην, I teach.
δίδωμι, δώσω, εδωκα, δεδωκα, δίδομαι, εδόθην, 482-515, 596 f., I give.
διέρχομαι, I go through.
δικαιοσύνη, ἡ, righteousness.
διώκω, διώξω, εδίωξα, δεδιώκα, δεδιώγμαι, εδιώχθην, I pursue, I persecute.
δικίω, (δόξω), εδοξα, I think, I seem.
δόξα, ἡ, 54 f., 555, glory.
δοξάζω, δοξάσω, εδοξασα, (δεδοξασκα), δεδοξασμαι, εδοξάσθην, I glorify.
δούλος, ὁ, 38, 557, a slave, a servant.
δυναμαι, δυνάσομαι, (δεδύνη-μαι), ἡδυνήθην or ἡδυνά-σθην, imperfect ἐδυνάμην or ἡδυνάμην, 538, I am able.
διναμις, δυνάμεως, ἡ, power.
δίο, 373, dat. δυσί, two.
δώρον, τό, 41 f., 558, a gift.
εάν, conditional particle, with subj., 288, if; ἐὰν μή, unless, except.
εάν, particle, sometimes used with the subj. in the same way as ἢν.
εαυτοῦ, ἡς, ὁ, reflexive pron., 339 f., 586, of himself, of herself, of itself.
εβαλων, 2nd. aor. of βάλλω.
εβλήθην, aor. pass. of βάλλω.
εγγίζω, ἐγγίζω or ἐγγίσω, ἡγγίσα, ἡγγικα, ἦγγισα, ἦγγικα, I come near.
εγγύς, adv., near.
εγείρω, ἐγείρω, ἡγείρα, —, ἐγή-
γερμαι, ἡγέρθην, I raise up; in passive sometimes as deponent, I rise.
ἐγενήθην, aor. pass. (in form) of γίνομαι.
ἐγενόμην, 2nd. aor. of γίνομαι.
ἐγνάκα, perf. of γινώσκω.
ἐγνω, 2nd. aor. of γινώσκω.
ἐγνώθην, aor. pass. of γι-
νώσκω.
ἐγώ, ἐμού or μου, pron., 94,
581, I.
έδιδάχθην, aor. pass. of διδάσκω.

έθνος, έθνος, τό, a nation; plur., nations, Gentiles.

εἰ, particle, 288–290, if, whether; εἰ μή, unless, except.

εἶδον, 2nd. aor. of ὄραω.

εἰμί, εσομαι, 580, 602, I am.

εἶπον, 2nd. aor. of λέγω (sometimes regarded as second aorist of φημι).

εἵρηνη, ή, peace.

εἰς, prep. with acc., into.

εἰς, μία, ἐν, numeral, 371, 587, one.

εὐσέρχομαι, I go in, I enter.

ἐκ (before vowels ἐξ), prep.

with gen., out of.

ἐκβάλλω, I throw out, I cast out.

ἐκεῖ, adv., there.

ἐκεῖνος, ἦ, o, pron., 103 f., that.

ἐκπρόχθην, aor. pass. of κηρύσσω.

ἐκκλησία, ή, a church.

ἐκπορεύομαι, I go out.

ἐλαβον, 2nd. aor. of λαμβάνω.

ἐλεέω, ἐλεήσω, ἡλέησα, (ἡλέησα), ἡλέημαι, ἡλεήθην, I pity, I have mercy on.

ἐλέυσομαι, fut. of ἔρχομαι.

ἐλήλυθα, 2nd. perf. of ἔρχομαι.

ἐλήμφθην, aor. pass. of λαμβάνω.

ἐλπίζω, ἐλπὶς, ἡλπισα, ἡλπικα, I hope.

ἐλπὶς, ἐλπίδος, ή, 211, 560, a hope.

ἐμαυτοῦ, ἦς, refl. pron., 337, 585, of myself.

ἐμεινα, aor. of μένω.

ἐμός, ή, ον, possessive adj., 473 f., my, belonging to me.

ἐμπροσθεν, adv., in front, before, in the presence of.

ἐν, prep. with dat., in.

ἐντολή, ή, a commandment.

ἐνώπιον, adv., in front of, in the presence of, before.

ἐξ, form of ἐκ used before vowels.

ἐξ, indeclinable, numeral, six.

ἐξέρχομαι, I go out, I come out.

ἐξετι(ν), impersonal verb, 292, it is lawful.

ἐξουσία, ή, authority.

ἐξω, adv., outside.

ἐξω, fut. of ἔχω.

ἐόρακα or ἐόρακα, perf. of ὅραω.

ἐπαγγελία, ή, a promise.

ἐπεσον, 2nd. aor. of πέπτω.

ἐπερωτάω, I ask a question of, I question, I interrogate.

ἐπί, prep. with gen., over, on, at the time of; with dat., on the basis of, at; with acc., on, to, against.

ἐπιστρέφω, ἐπιστρέψω, ἐπέ-
στρεψα, (ἐπεστροφα), ἐπέστραμμαι, ἐπεστράφην, I turn to, I turn, I return.
ἐπιτίθημι, I place upon, I put upon, I lay upon (with acc. of the thing placed and dat. of the person or thing upon which it is placed).
ἐργον, τὸ, a work.
ἐρημος, ἥ, a desert.
ἐρρήθην or ἐρρήθην, aor. pass. of λέγω (or φημί).
ἐρχομαι, ἐλεύσομαι, ἥλθον, ἐλήλυθα, I come, I go.
ἐρῶ, fut. of λέγω (sometimes regarded as future of φημί).
ἐρωτάω, ἐρωτήσω, ἠρώτησα, (ἠρώτηκα), (ὁρωτημα), ὁρωτήθην, I ask (originally of asking a question, but in the New Testament also of asking in the sense of requesting).
ἐσθίω, φάεμαι, ἐφαεγον, I eat.
ἐσσομαι, fut. of εἰμι.
ἐσχάτος, ἡ, or, adj., last.
ἐσχάν, 2nd. aor. of εἰχω.
ἐτερος, a, ov, 538, other, another, different.
ἐτι, adv., still, yet.
ἐτοιμάζω, ἐτοιμάσω, ἠτοίμακα, ἡτοίμασμαι, ἥτοιμασθην, I prepare.
ἐτός, ἐτοὺς, τὸ, a year.
ἐν- Verbs beginning thus are sometimes augmented to ἦν- and sometimes not.
ἐυαγγελιζω, (ἐυαγγελισω), εὐηγγέλισα, (εὐηγγέλικα), εὐηγγέλισμα, εὐηγγελισθην, in middle often deponent, I preach the gospel, I evangelize (with acc. of the message preached and acc. or dat. of the persons to whom it is preached).
ἐναγγελιον, τὸ, a gospel.
ἐνθέως, adv., immediately, straightway.
ἐνθέως, adv., immediately, straightway.
ἐυλογεω, ευλογησω, ευλόγησα, εὐλόγηθην, I bless.
ἐυρίσκω, εύρησω, εὑρον, ἐυρηκα, (ἐὑρηκα), ἐὑρέθην, I find.
ἐὐχαριστεω, εὐχαριστήσω, εὐχαριστησα, (ἐὐχαριστηθηκα), (εὐχαριστημαι), εὐχαριστηθην, I give thanks
ἐφαγον, 2nd. aor. of ἐσθίω.
ἐφη, imperfect. act. indic., 3rd pers. sing., of φημι.
ἐχθρός, ὁ, an enemy.
ἐχω, ἐξω, ἐσχηκα, ἐσχηκα, imperf. εἰχω, I have.
ἐώρακα or ἐόρακα, perf. of ὦραω.
εἰς, adv. with gen., up to, until; conj., 536, while, until.

ζάω, ζήσω or ζήσομαι, ζήσα, I live.

ζητέω, ζητήσω, έζήτησα, I seek.

ζωή, ή, life.

ή, conj., 462, than, or.

ήγαγον, 2nd. aor. of ἅγω.

ήγερθην, aor. pass. of ἐγείρω.

ήδη, adv., already.

ήθελον, imperf. of θέλω.

ήθος, 2nd. aor. of έρχομαι.

ήμερα, ή, a day.

ήμέτερος, α, ον, poss. adj., 473 f., our, belonging to us.

ήνέχθην, aor. pass. of φέρω.

ήρα, aor. of αίρω.

θάλασσα, ή, a lake, a sea.

θάνατος, 6, death.

θεάμα, θεάματος, το, a wonder.

θεάμασα, άσα, (θεαματεύκα), aor.

pass. θεαμάσθην, I wonder.

I marvel, I wonder at.

θέλημα, θελήματος, το, a will.

θέλω, θέλησω, ήθέλησα, imperf.

θέθελον, 364, I wish, I am willing.

θεός, δ, God.

θεραπεύω, θεραπεύσω, έθερά-

πευσα, (θεράπευκα), τε-

θεράπευμαι, έθεραπείδην, I

θεωρέω, θεωρήσω, έθεώρησα,

I behold.

θυήσκω, used only in perf.

τέθηκα, I am dead, and

in pluperfect.

Ἰάκωβος, δ, James.

ἰδίος, α, ον, adj., one's own.

ἰδού, particle, behold! lo!

ἰδὼν, ἱδοῦσα, ἱδόν, 2nd. aor.

part. of ὁράω.

ἱερέως, ἱερέως, δ, a priest.

ἱερόν, τό, a temple (compare

νάος).

Ἰησοῦς, -οῦ, δ, 310, Jesus.

ἰκανός, ή, ον, sufficient, able,

considerable.

ἰμάτιον, τό, a garment.

ὑνα, conj., 286 f., 477, in or-

der that (with subj.).

Ἰουδαίος, δ, a Jew.

ϊστήμι, στήσω, έστησα, 2nd.

aor. έστην, έστηκα, (έστα-

μαι), έστάθην, 539-548,

600 f., I cause to stand

(in pres., imperf., fut.,

1st. aor., and in passive);

I stand (in 2nd. aor. and

in perf.)

ἰσχυρότερος, α, ον, adj.,

stronger (comparative de-
gree of ἰσχυρός, á, óv, strong).
κάγώ = καὶ ἐγώ. [clean. καθαρός, ἀ, ὁν, adj., pure, κάθημαι, dep., I sit. καθώς, adv., just as. καί, 146, and, even, also; καὶ . . . καὶ, 148, both . . . and. καιρός, ὁ, a time, an appointed time. κακός, ἡ, ὁν, adj., bad, evil. καλέω, καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην, 323, I call. καλός, ἡ, ὁν, adj., good, beautiful. καλώς, adv., well. καρδία, ἡ, a heart. καρπός, ὁ, a fruit. κατά, prep. with gen., down from, against; with acc., according to, throughout, during. καταβαίνω, I go down. κατέρχομαι, I come down, I go down. κελεύω, (κελεύσω), ἐκέλευσα, I command. κηρύσσω, - κηρύξω, ἐκήρύξα, (κεκήρυχα), (κεκήρυγμαί), ἐκήρύχθην, I proclaim, I preach. κόσμος, ὁ, a world, the world. κρινώ, κρινᾶ, ἐκρινά, κέκρικα, κέκριμαι, ἐκρίθην, 328-331, 594 f., I judge. κρίσις, κρίσεως, ἡ, a judgment. κύριος, ὁ, a lord, the Lord. κώμη, ἡ, a village. λαλέω, λαλήσω, ἐλάλησα, λελάληκα, λελάλημαι, ἐλάληθην, I speak. λαμβάνω, λήμψωμαι, ἐλαβον, εἴληφα, εἰλημμαι, ἐλήμφθην, I take, I receive. λαός, ὁ, a people. λέγω, ἐρώ, εἶπον, εἴρηκα, εἴρημαι, ἐρρέθην οὗ ἐρρήθην, I say. λείπω, λείψω, ἐλιπον, (λέ- λοιπα), λέλειμμαι, ἐλείφθην, 190-194, 296, 593, I leave. λήμψομαι, fut. of λαμβάνω. λίθος, ὁ, a stone. λόγος, ὁ, 557, a word. λοιπός, ἡ, ὁν, adj., remaining; οἱ λοιποὶ, the rest. λύω, λῦσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, 589, Ι loose, I destroy, I break. μαθητής, ὁ, 556, a disciple. μακάριος, ἂ, ὁν, adj., blessed. μᾶλλον, adv., more, rather.
μαρτυρέω, μαρτυρήσω, ἐμαρτυρήσα, μεμαρτυρήκα, ἐμαρτύρημαι, ἐμαρτυρήθην,
I bear witness, I witness.
μαρτυρία, ἡ, a witnessing, a witness.
μέγας, μεγάλη, μέγα, adj., 370, 575, great.
μείξων, ον, adj., 459, 461, 571, greater (comparative degree of μέγας).
μέλλω, μελλήσω, imperfect ἡμέλλον or ἐμελλον, I am about (to do something), I am going (to do something).
μέν . . . δὲ, on the one hand . . . on the other (used in contrasts. Often it is better to leave the μέν untranslated and translate the δὲ by but).
μένω, μενῶ, ἐμενα, μεμένηκα, I remain, I abide.
μετά, prep. with gen., with; with acc., after.
μετανοέω, μετανοήσω, μετενόησα, I repent.
μηδὲ, and not, nor, not even; μηδὲ . . . μηδὲ, neither . . . nor.
μηδείς, μηδεμία, μηδέν, 372, no one, nothing.
μηκέτι, adv., no longer.
μὴποτε, lest perchance (with the subj.).
μήτηρ, μητρός, ἡ, 565, a mother.
μικρός, ἄ, ὁν, adj., 62, 569, little, small.
μνημείον, τό, a tomb.
μόνος, ἡ, ὁ, ὁν, adj., alone, only.
μυστήριον, τό, a mystery.
ναός, ὁ, a temple (the temple building itself, as distinguished from ιερόν, the whole sacred precinct).
νεκρός, ἄ, ὁν, adj., dead.
νόμος, ὁ, a law, the Law.
νῦν, adv., now.
νῦξ, νυκτός, ἡ, 211, 559, a night.
ὁ, ἡ, τό, definite article, 63, 567, the.
ὁδός, ἡ, a way, a road.
οἶδα, 2nd perf. used as present, 549, 603, I know.
οἶκια, ἡ, a house.
οἶκος, ὁ, a house.
ὁλίγος, ἦ, ὁ, ὁν, adj., few, little.
ὁλος, ἡ, ὁ, ὁν, adj., whole, all.
δμωμος, α, ον, adj., like, similar.

δνομα, δνόματος, το, 222, 561, a name.

δπου, adv., where (relative).

δπως, conj., in order that (with subj.).

δραω, δψωμαι, εδον, εώρακα or εδώρακα, (δμμαι), ωψθην, 2nd aor. part. ἰδὼν, 186 (footnote), 249-251, I see (in the present ὦραω is less common than βλέπω).

δρος, δρος, το, a mountain.

δς, ὅ, δ, rel. pron., 395-399, 583, who, which.

δςος, δςη, δςν, rel. adj., as great as, as much as, as many as.

δςτις, ἡτις, ὅτι, indef. rel. pron., whoever, whichever, whatever.

ὅταν, whenever (with subj.).

ὅτε, adv., when.

ὅτι, conj., 307f., 522 (footnote 5), that, because.

οὐ (οὐκ before vowels, οὐχ before the rough breathing), adv., 118, 256, not.

οὐδε, conj., and not, nor, not even, 147; οὐδε . . . οὐδε, neither . . . nor

οὐδεις, οὐδεμια, οὐδεν, 372, no one, nothing.

οὐκ, form of οὐ used before vowels and diphthongs that have smooth breathing.

οὐκέτι, adv., no longer.

οὖν, conj., postpositive, accordingly, therefore.

οὐπω, adv., not yet.

οὐρανός, ὁ, heaven.

οὖς, ὥτος, το, an ear.

οὔτε, conj., 535, and not; οὔτε . . . οὔτε, neither . . . nor.

οὔτος, αὕτη, τούτο, demonstrative pron., 102, 104, 582, this.

οὔτως, adv., thus, so.

οὔχ, form of οὐ used before vowels and diphthongs that have rough breathing.

ὀφείλω, I owe, I ought.

ὁφθαλμός, ὁ, an eye.

ὁχλος, ὁ, a crowd, a multitude.

ὁψομαι, fut. of ὦραω.

παιδιον, το, a little child.

πάλιν, adv., again.

παρά, prep. with gen., from; with dat., beside, in the presence of; with acc., alongside of.

παραβολή, ἡ, a parable.

παραγινομαι, I become present, I arrive, I come.
παραδίδωμι, I deliver over, I hand over.
παρακάλεω, I exhort, I encourage, I beseech, I comfort.
παραλαμβάνω, I receive, I take along.
πᾶς, πᾶσα, πᾶν, adj., 365-369, 573, all, every.
πάσχω, (πείσομαι), ἐπείσην, I suffer, I experience.
πατήρ, πατρός, ὁ, 565, a father.
πείθω, πείσω, ἐπείσα, πέπισμαι, ἐπείσθην, I persuade.
περιπατέω, περιπατήσω, περιεπάτησα, περιπεπάτηκα, I walk.
Πέτρος, ὁ, Peter.
πίνω, πίομαι, ἐπιον, πέπωκα, (πέπομαι), ἐπόθην, I drink.
πίπτω, πεσοῦμαι, ἐπεσον or ἐπεσα, πέπτωκα, I fall.
πιστεύω, πιστεύσω, ἐπιστεύσα, πεπίστευκα, ἐπιστεύθην, 184, I believe (takes the dat.); πιστεύω eis with acc., I believe in or on.
πίστις, πιστεως, ἡ, faith.
πιστός, ἡ, ὁν, adj., faithful.
πλείων, ὁν, adj., more (comparative degree of πολύς).
πλήθος, πλήθους, τό, a multitude.
πλήρης, es (sometimes indeclinable), adj., full.
πληρόω, πληρώσω, ἐπιπλήρωσα, πεπλήρωκα, πεπλήρωμαι, ἐπιπλήρωθην, I fill, I fulfil.
πλοῖον, τό, a boat.
πνεύμα, πνεύματος, τό, a spirit, the Spirit.
ποιεώ, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, (ἐποιήθην), I do, I make.
ποιός, α, ὁν, what sort of?
πόλις, πόλεως, ἡ, 349-351, 563, a city.
πολύς, πολλή, πολύ, adj., 370, 574, much, great; in plur., many.
πονηρός, ἀ, ὁν, adj., evil.
πορεύομαι, πορεύσομαι, ἐπορεύσαμην, πεπόρευμαι, ἐπορεύθην, dep., usually with passive forms, I go.
πότε, interrog. adv., when?
ποτέ, particle, enclitic, at some time; μήποτε, lest perchance.
ποῦ, interrog. adv., where?
πούς, ποδός, ὁ, a foot.
πρό, prep. with gen., before.
πρός, prep. with acc., to.
προσέρχομαι, I come to, I go to (with dat.).
προσεύχομαι, προσεύχωμαι, προσηύξαμην, I pray.
προσκυνέω, προσκυνήσω, προσκύνησα, I worship (usually with dat., sometimes with acc.).
προσφέρω, I bring to (with acc. of the thing brought and dat. of the person to whom it is brought).
πρόσωπον, τό, a face, a countenance.
προφήτης, οὖ, ὁ, 79, 556, a prophet.
πρώτος, η, ον, adj., first.
πῦρ, πυρός, τό, afire.
πῶς, interrog. adv., how?
ρηθείς, ρηθεΐσα, ρηθέν, aor. pass. part. of λέγω (φημί).
σάββατον, τό, (plural σάββατα, σαββάτων, σάββασιν), sometimes with singular meaning, a sabbath.
σάρξ, σαρκός, ἡ, 219, 221, 559, flesh.
σεαυτοῦ, ἦς, reflexive pron., 338, 585, of thyself.
σημεῖον, τό, a sign.
Σίμων, Σίμωνος, ὁ, Simon.
σκότος, σκότους, τό, darkness.
σός, ἡ, ὁν, possessive adj., 473f., thy, belonging to thee.
σοφία, ἡ, wisdom.
σπείρω, (σπερῶ), ἔσπειρα, ——, ἔσπαρμαι, ἔσπάρην, I sow.
στάδιον, τό; plur., τὰ στάδια or οἱ στάδιοι, a stadium, a furlong.
σταυρόω, σταυρώσω, ἔσταυρωσα, (ἐσταύρωκα), ἐσταύρωμαι, ἐσταυρώθην, I crucify.
στόμα, στόματος, τό, a mouth.
στρατιώτης, οὖ, ὁ, a soldier.
σύ, σου, pron., 95, 581, thou.
σὺν, prep. with dat., with.
συνάγω, I gather together.
συνάγωγή, ἡ, a synagogue.
συνέρχομαι. I come together, I go together.
σχῶ, 2nd aor. subj. of ἔχω.
σώζω, σώσω, ἐσώσα, σέσωκα, σέσω(σ)μαι, εἰσώθην, Ἰ save. σώμα, σώματος, τό, a body. σωτηρία, ἡ, salvation.
tέθνηκα, perf. of θνήσκω. τέκνον, τό, a child. τέσσαρες, τέσσαρα, 588, four. 
tηρέω, τηρήσω, ἐτήρησα, τε- 
tήρημαι, τετήρημαι, ἐτή-
rήθην, I keep. τίθημι, θήσω, ἔθηκα, τέθημαι, ἐτέθην, 524–530, 598 f., I place, I put. 
tιμάω, τιμήσω, ἰτίμησα, (τε-
tίμηκα), τετίμημαι, (ἔτι-
mήθην), 317–321, 590, I 
value, I honor. 
tίς, τί, interrog. pron., 385– 
387, 390 f., 584, who? which? what? 
tις, τι, indef. pron., 388– 
390, 584, someone, some-
thing, a certain one, a cer-
tain thing, anyone, anything. 
tόπος, ὁ, a place. 
tότε, adv., then. 
tρεῖς, τρία, 588, three. 
tυφλός, ὁ, a blind man. 

ὕδωρ, ὕδατος, τὸ, water. 
νιός, ὁ, 39 f., 557, a son. 
网站首页, ὁ, ov, possessive 
adj., 473 f., your, belonging 
to you. 

ὕπάγω, Ἰ go away, Ἰ depart. ὑπέρ, prep. with gen., in be-
half of; with acc., above. 
ὑπό, prep. with gen., by (of 
the agent); with acc., un-
der.

ὑποστρέφω, ὑποστρέψω, ὑπε-
στρέψα, I return.

φανερῶ, φανερῶς, ἐφανε-
ρῶσα, (πεφανερώκα), πεφα-
νέρωμαι, ἐφανερώθην, I 
make manifest, I manifest. 
Φαρισαῖος, ὁ, a Pharisee. 
φέρω, οἴσω, ἤνεγκα, ὢ ἤνεγ-
κον, ἐνήνοχα, (ἐνήνεγμαι), 
ἵνεχθην, Ἰ bear, Ἰ carry, Ἰ 
bring. 

φημί, ἐρώ, εἶπον, εἰρήκα, (πεφη-
ρέθην), ἐφανερώθην, I 
say (the principal parts 
may also be regarded as 
belonging to λέγω, which 
is far commoner in the 
present than is φημί).

φιλέω, (φιλῆσω), ἐφιληκα, 
πεφιληκα, (πεφιληκαί), 
(ἔφιληθην), 317–321, 591, 
I love. 

φοβέομαι, aor. ἐφοβήθην, dep. 
with pass. forms, I fear. 

φυλακή, ἡ, a guard, a prison. 

φωνή, ἡ, a voice, a sound. 
φῶς, φωτός, τὸ, a light.
χαίρω, χαρῆσομαι, 2nd. aor. pass. ἐχάρην, I rejoice.
χαρά, η, joy.
χάρις, κάριτος, η, 347 f., 560, grace.
χειρ, χειρός, η, 566, a hand.
Χριστός, ὁ, Messiah, Christ.
χρόνος, ο, a period of time, time.
χώρα, η, a country.
χώρις, adv. with gen., apart from.
ψυχή, η, a life, a soul.
ώδε, adv., hither, here.
οὖ, οὖν, ὅν, pres. part. of εἰμί.
ὥρα, η, 48-51, 555, an hour.
ὡς, adv. and conj., as (with numerals, about).
ὡςπερ, 535, just as.
ὡςτε, 534 f., so that (often followed by accus. and infin.).
ὡφθην, aor. pass of ὅραω.
II. English-Greek Vocabulary

A certain one, τις; a certain thing, neuter of τις.

Abide, μένω.

Able, ικανός.

About, μέλλω.

About (with numerals), ὅς.

Above, ὑπέρ.

According to, κατά.

Accordingly, οὖν.

After, μετά.

Again, πάλιν.

Against, επί.

Age, αἰών.

All, ὅλος.

alongside of, παρά.

Already, ήδη.

Also, καί.

Am, είμί.

Am able, δύναμαι.

Am about (to do something), μέλλω.

Am going (to do something), μέλλω.

Am willing, θέλω.

And, καί, δέ.

And not, οὔτε, μηδέ.

Angel, ἄγγελος.

Another, ἄλλος.

Answer, ἀποκρίνομαι.

Anyone, τις.

Anything, neut. of τις.

Apart from, χωρίς.

Apostle, ἀπόστολος.

Appear in history, γίνομαι.

Around, περί.

Arrive, παραγίνομαι.

As, ὦ.

As great as, as much as, as many as, ὅσος.

Ask (a question), ἐρωτάω.

Ask (request), αἰτέω, ἐρωτάω.

Ask a question of, ἐπερωτάω.

At, ἐπί.

At some time, ποτέ.

At the time of, ἐπί.

Authority, εξουσία.

Bad, κακός.

Baptize, βαπτίζω.

Be, εἰμί.

Bear, φέρω; of a mother, γεννάω.

Bear witness, μαρτυρέω.

Beautiful, καλός.

Because, ὅτι.

Become, γίνομαι.

Become present, παραγίνομαι.

Before, πρό.

Beget, γεννάω.

Begin, middle of ἀρχέω.

Beginning, ἀρχή.

Behold (verb), θεωρέω.
<table>
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<tr>
<th>Greek Word</th>
<th>English Translation</th>
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<tr>
<td>Behold! (particle), ἴδον.</td>
<td>Child, τέκνον; little child, παιδίον.</td>
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<tr>
<td>Believe, πιστεύω.</td>
<td>Christ, Χριστός.</td>
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<td>Beseech, παρακαλέω.</td>
<td>Church, ἐκκλησία.</td>
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<td>Beside, παρά with dat.</td>
<td>City, πόλις.</td>
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<td>Better, κρείσσω.</td>
<td>Clean, καθαρός.</td>
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<tr>
<td>Bless, εὐλογέω.</td>
<td>Come, ἐρχομαι.</td>
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<td>Blessed, μακάριος.</td>
<td>Come down, κατέρχομαι.</td>
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<td>Blind man, τυφλός.</td>
<td>Come into being, γίνομαι.</td>
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<td>Blood, αἷμα.</td>
<td>Come near, ἐγγίζω.</td>
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<tr>
<td>Boat, πλοίον.</td>
<td>Come out, ἔξερχομαι.</td>
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<tr>
<td>Body, σῶμα.</td>
<td>Come to, προσέρχομαι.</td>
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<tr>
<td>Book, βιβλίον.</td>
<td>Come to pass, γίνομαι.</td>
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<tr>
<td>Both . . . and, καί . . . καί.</td>
<td>Come together, συνέρχομαι.</td>
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<td>Bread, ἄρτος.</td>
<td>Comfort, παρακαλέω.</td>
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<tr>
<td>Break, λύω.</td>
<td>Command, κελεύω.</td>
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<tr>
<td>Bring, φέρω.</td>
<td>Commandment, ἐντολή.</td>
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<td>Bring to, προσφέρω.</td>
<td>Concerning, περὶ with gen.</td>
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<td>Brother, ἀδελφός.</td>
<td>Consecrate, ἀγιάζω.</td>
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<td>But, ἀλλά, δέ.</td>
<td>Considerable, ικανός.</td>
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<td>By (of the agent), ὑπό with gen.</td>
<td>Countenance, πρόσωπον.</td>
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<td>By means of, expressed by the simple dat.</td>
<td>Country, χώρα.</td>
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<tr>
<td>By the side of, παρά with dat.</td>
<td>Crowd, ὄχλος.</td>
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<tr>
<td>Call, καλέω.</td>
<td>Crucify, σταυρόω.</td>
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<td>Carry, φέρω.</td>
<td>Darkness, σκότος.</td>
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<tr>
<td>Cast, βάλλω.</td>
<td>Day, ἡμέρα.</td>
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<tr>
<td>Cast out, ἐκβάλλω.</td>
<td>Dead, νεκρός.</td>
</tr>
<tr>
<td>Cause to rise, ἀνίστημι (in the transitive tenses).</td>
<td>Dead, am, perfect of θνήσκω.</td>
</tr>
<tr>
<td>Cause to stand, ἵστημι (in the transitive tenses).</td>
<td>Death, θάνατος.</td>
</tr>
<tr>
<td>Chief priest, ἀρχιερεύς.</td>
<td>Deliver over, παραδίδωμι.</td>
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<tr>
<td>Demon, δαμάλων.</td>
<td>Deliver, ὑπάγω, ἀπέρχομαι.</td>
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<tr>
<td>Desert, ἔρημος.</td>
<td>Destroy, ἀπόλλυμι, λύω.</td>
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</table>
Carnival, αποθνήσκω.
Disciple, μαθητής.
Dismiss, ἀπολύω.
Do, ποιέω.
Down from, κατά with gen.
Drink, πίνω.
During, κατά with acc.
Each other, ἀλλήλων.
Ear, οὖς.
Earth, γῆ.
Eat, ἐσθίω.
Encourage, παρακαλέω.
Enemy, ἐχθρός.
Enter, εἰσέρχομαι.
Eternal, αἰώνιος.
Evangelize, εὐαγγελίζω.
Even, καί.
Evil, πονηρός, κακός.
Except, εἰ μὴ, ἐὰν μὴ.
Exhort, παρακαλέω.
Experience, πάσχω.
Eye, ὀφθαλμός.
Face, πρόσωπον.
Faith, πίστις.
Faithful, πιστός.
Fall, πίπτω.
Father, πατήρ.
Fear, φοβέομαι.
Few, plural of ολίγος.
Field, ἄγρος.
Fill, πληρῶ.
Find, εὑρίσκω.
Fire, πῦρ.
First, πρῶτος.
Five, πέντε.
Five thousand, πεντακισχίλιοι.
Flesh, σάρξ.
Follow, ἀκολουθεῖω.
Foot, πόδες.
For (prep.), use dat.
For (conj.), γάρ.
Forever, εἰς τὸν αἰῶνα.
Forgive, ἀφίημι.
Four, τέσσαρες.
From, ἀπό with gen., παρά with gen.
Fulfil, πληρῶ.
Full, πλήρης.
Furlong, στάδιον.
Galilee, Γαλιλαία.
Garment, ἰμάτιον.
Gather together, συνάγω.
Gentiles, plur. of ἔθνος.
Gift, δῶρον.
Give, δίδωμι.
Give thanks, εὐχαριστεῖω.
Give what is owed or promised, ἀποδίδωμι.
Glorify, δοξάζω.
Glory, δόξα.
Go, πορεύομαι, ἔρχομαι, βαίνω.
Go away, ὑπάγω, ἀπέρχομαι.
Go down, καταβαίνω, κατέρχομαι.
Go in, εἰσέρχομαι.
Go out, ἐκπορεύομαι, ἐξέρχομαι.
Go through, διέρχομαι.
Go to, προσέρχομαι.
Go together, συνέρχομαι.
Go up, ἀναβάωνω.
God, θεός.
Good, ἄγαθός, καλός.
Gospel, εὐαγγελιον; preach
the gospel, εὐαγγελίζω.
Grace, χάρις.
Great, μέγας, πολύς.
Greater, μείζων.
Guard, φυλάκη.
Hallow, ἀγιάζω.
Hand, χεῖρ.
Hand over, παραδίδωμι.
Have, ἔχω.
Have mercy upon, ἔλεέω.
He, αὐτός.
Heal, θεραπεύω.
Hear, ἀκούω.
Heart, καρδία.
Heaven, οὐρανός.
Herself (intensive), feminine
of αὐτός.
Herself (reflexive), feminine
of ἑαυτοῦ.
High priest, ἀρχιερεύς.
Himself (intensive), αὐτός.
Himself (reflexive), ἑαυτοῦ.
Holy, ἁγιός.
Honor (verb), τιμάω.
Hope (noun), ἔλπις.
Hope (verb), ἐλπίζω.
Hour, ὥρα.
House, οἶκος, οἰκία.
How?, πώς.
I, ἴγω.
If, εἰ, ἐάν.
Immediately, εὐθέως, εὐθὺς.
In, ἐν with dat.
In behalf of, ὑπέρ with gen.
In front of, ἐνώπιον.
In order that, ἵνα, ὀπως.
In order that not, ἵνα μὴ, μὴ.
In the presence of, παρά with
dat., ἐνώπιον, ἐμπροσθεν.
Instead of, ἀντὶ with gen.
Interrogate, ἐπερωτάω.
Into, εἰς with acc.
It, neuter of αὐτός (also oft-
en other genders).
It is lawful, ἐξεστὶ(ν).
Itself (intensive), neuter of
αὐτός (also often other gen-
ders).
Itself (reflexive), neuter of
ἑαυτοῦ (also often other
genders).
James, Ἰάκωβος.
Jesus, Ἰησοῦς.
Jew, Ἰουδαῖος.
Joy, χαρά.
Judge, κρίνω.
Judgment, κρίσις.
Just as, καθὼς, ὡσπερ.
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<th>τηρέω.</th>
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<td>Kill</td>
<td>ἀποκτείνω.</td>
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<td>Kind</td>
<td>γένος.</td>
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<tr>
<td>King</td>
<td>βασιλεύς.</td>
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<td>Kingdom</td>
<td>βασιλεία.</td>
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<td>Know</td>
<td>γινώσκω, οἶδα.</td>
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<td>Lawful, it is</td>
<td>ἔξεστιν</td>
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<td>Lay down (one’s life)</td>
<td>τίθημι</td>
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<td>Lay upon</td>
<td>ἐπιτίθημι</td>
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<td>Lead</td>
<td>ἄγω.</td>
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<td>Leave</td>
<td>ἀφίημι, λείπω.</td>
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<td>Lest</td>
<td>μή.</td>
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<td>Lest perchance</td>
<td>μήττοτε.</td>
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<td>Let go</td>
<td>ἀφίημι</td>
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<td>Letter</td>
<td>γράμμα.</td>
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<td>Life</td>
<td>ζωή.</td>
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<td>Light</td>
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<td>Like</td>
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<td>Little</td>
<td>μικρός, ολίγος.</td>
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<td>Little child</td>
<td>παιδίον.</td>
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<td>Live</td>
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<td>Lo!</td>
<td>ιδοὺ.</td>
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<td>Loaf</td>
<td>ἄρτος.</td>
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<td>Look up</td>
<td>ἀναβλέπω</td>
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<td>Loose</td>
<td>λύω.</td>
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<td>Lord</td>
<td>κύριος.</td>
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<td>Love (noun)</td>
<td>ἀγάπη.</td>
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<tr>
<td>Love (verb)</td>
<td>ἀγαπάω, φιλέω.</td>
</tr>
<tr>
<td>Make</td>
<td>ποιέω.</td>
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<tr>
<td>Make manifest</td>
<td>φανερῶ, δηλώ.</td>
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<tr>
<td>Man</td>
<td>ἀνθρωπός, ἀνήρ.</td>
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<tr>
<td>Manifest (verb)</td>
<td>φανερῶ, δηλώ.</td>
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<tr>
<td>Manifest, make</td>
<td>φανερῶ, δηλώ.</td>
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<tr>
<td>Many</td>
<td>πολὺς (in plural).</td>
</tr>
<tr>
<td>Marvel</td>
<td>θαυμάζω.</td>
</tr>
<tr>
<td>Mercy, have—upon</td>
<td>ἐλέεω.</td>
</tr>
<tr>
<td>Messenger</td>
<td>ἄγγελος.</td>
</tr>
<tr>
<td>Messiah</td>
<td>Χριστός.</td>
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<tr>
<td>Miracle</td>
<td>δύναμις.</td>
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<tr>
<td>Mountain</td>
<td>ὄρος.</td>
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<tr>
<td>More (adj.)</td>
<td>πλείων.</td>
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<tr>
<td>More (adv.)</td>
<td>μάλλον.</td>
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<tr>
<td>Mother</td>
<td>μήτηρ.</td>
</tr>
<tr>
<td>Mouth</td>
<td>στόμα.</td>
</tr>
<tr>
<td>Much</td>
<td>πολὺς.</td>
</tr>
<tr>
<td>Multitude</td>
<td>πλῆθος, ὀχλος.</td>
</tr>
<tr>
<td>My, ἐμός.</td>
<td></td>
</tr>
<tr>
<td>Myself (reflexive)</td>
<td>ἐμαυτοῦ.</td>
</tr>
<tr>
<td>Mystery</td>
<td>μυστήριον.</td>
</tr>
<tr>
<td>Name</td>
<td>ὄνομα.</td>
</tr>
<tr>
<td>Nation, ἔθνος.</td>
<td></td>
</tr>
<tr>
<td>Near (adv.)</td>
<td>ἐγγύς.</td>
</tr>
<tr>
<td>Near, come</td>
<td>ἐγγίζω.</td>
</tr>
<tr>
<td>Necessary, it is</td>
<td>δεῖ.</td>
</tr>
<tr>
<td>Neither</td>
<td>οὐδὲ . . . . οὐδὲ μηδὲ . . . . μηδὲ, οὔτε . . . . οὔτε.</td>
</tr>
<tr>
<td>Night</td>
<td>νύξ.</td>
</tr>
</tbody>
</table>
NEW TESTAMENT GREEK

No longer, οὐκέτι, μηκέτι.
No one, nothing, οὐδείς, μη-δείς.
Not, οὗ, μὴ.
Not even, οὐδὲ, μηδὲ.
Not yet, οὐπώ.
Now, νῦν.

On, ἐπί with gen.
On account of, διά with acc.
On the basis of, ἐπί with dat.
On the one hand ..., on the other, μὲν ..., δὲ.
One, εἷς.
One another, ἀλλήλων.
One's own, ἰδίως.
Only (adj.), μόνος.
Only (adv.), μόνον.
Open, ἀνοίγω.
Or, ἢ.
Other, ἄλλος, ἑτέρος.
Ought, ὧφειλὼν.
Our, ἡμέτερος.
Out of, ἐκ with gen.
Outside, ἐξω.
Over, ἐπί with gen.
Owe, ὧφειλὼν.
Own, one's, ἰδίως.

Parable, παραβολή.
Pay (verb), ἀποδίδωμι.
Peace, εἰρήνη.
People, λαὸς.
Perish, middle of ἀπόλλυμι.

Permit, ἀφιημι.
Persecute, διώκω.
Persuade, πείθω.
Pharisee, Φαρισαῖος.
Piece of bread, ἄρτος.
Pity, ἔλεεω.
Place (noun), τόπος.
Place (verb), τίθημι.
Power, δύναμις.
Pray, προσεύχομαι.
Preach, κηρύσσω; preach the gospel, εὐαγγελίζω.
Prepare, ἐτοιμάζω.
Priest, ἰερέας.
Prison, φυλακῆ.
Proclaim, κηρύσσω.
Promise, ἐπαγγελία.
Prophet, προφήτης.
Pure, καθαρός.
Pursue, διώκω.
Put, τίθημι, βάλλω.
Put upon, ἐπιτίθημι.

Question (verb), ἐπερωτάω.
Race, γένος.
Raise up, ἐγείρω.
Rather, μᾶλλον.
Receive, δέχομαι, παραλαμ-βάνω, λαμβάνω.
Receive one's sight, ἀναβλέπω.
Rejoice, χαίρω.
Release, ἀπολύω.
Remain, μένω.
Remaining, λοιπός.
Repent, μετανοεῖ. 
Rest, the, see under λοιπός.
Return, ὑποστρέφω.
Righteous, δίκαιος.
Righteousness, δικαιοσύνη.
Rise, ἀνίστημι (in the intransitive tenses and in the middle), passive of ἐγείρω.
Road, ὁδός.
Rule, ἀρχῶ.
Ruler, ἀρχῶν.
Sabbath, σάββατον.
Saint, ἁγιός.
Salvation, σωτηρία.
Same, αὐτός.
Sanctify, ἁγιάζω.
Save, σώζω.
Say, λέγω, φημί.
Scribe, γραμματέας.
Scripture, γραφή.
Sea, θάλασσα.
See, βλέπω, ορᾶω.
Seek, καθέμαι.
Seem, δοκεῖ. 
Send, πέμπω, ἀποστέλλω.
Servant, δούλος.
She, feminine of αὐτός.
Show, δείκνυμι, δηλῶ.
Sign, σημεῖον.
Similar, ὁμοίος.
Simon, Σίμων.
Sin (noun), ἁμαρτία.

Sin (verb), ἁμαρτάνω.
Sinner, ἁμαρτωλός.
Sit, κάθημαι.
Slave, δοῦλος.
Small, μικρός.
So, οὕτως.
So that, ὥστε.
Soldier, στρατιώτης.
Some one, τις.
Something, neuter of τις.
Son, υἱός.
Soul, ψυχή.
Sow, σπείρω.
Speak, λαλέω.
Spirit, πνεῦμα.
Stadium, στάδιον.
Stand, ἵστημι (in the intransitive tenses).
Still, ἕτε.
Stone, λίθος.
Straightway, εὐθέως, εὐθὺς.
Stronger, ἰσχυρότερον.
Suffer, πάσχω.
Sufficient, ἰκανός.
Synagogue, συναγωγή.
Take, λαμβάνω.
Take along, παραλαμβάνω.
Take away, αἴρω.
Take up, αἴρω, ἀναλαμβάνω.
Teach, διδάσκω.
Teacher, διδάσκαλον.
Temple, ἱερόν (the whole sacred precinct), ναός (the temple building itself).
Tempt, πειράζω.
Than, ή.
Thanks, give, εὐχαριστέω.
That (conj.), ὅτι.
That (demonstrative), ἐκεῖνος.
The, ὁ.
Then, τότε.
There, ἐκεῖ.
Therefore, οὖν.
Think, δοκεῖν.
This, οὗτος.
Thou, σὺ.
Three, τρεῖς.
Through, διὰ with gen.
Throughout, κατὰ with acc.
Throw, βάλλω.
Throw out, ἐκβάλλω.
Thus, οὕτως.
Thy, σὰς.
Thyself (reflexive), σεαυτόν.
Time, καιρός (appointed time), χρόνος (period of time).
To, πρὸς with acc., ἐπὶ with acc.; indirect object, dat. without prep.
Together, gather, συνάγω.
Tomb, μνημεῖον.
True, ἀληθής.
Truth, ἀλήθεια.
Turn to, turn, ἐπιστρέφω.
Two, δύο.

Under, ὑπὸ with acc.
Unless, εἰ μὴ, ἐὰν μὴ.
Until, ἔως.
Unto, πρὸς with acc.
Up to, ἔως with gen.

Value, τιμάω.
Village, κώμη.
Voice, φωνή.
Walk, περιπατέω.
Water, ύδωρ.
Way, ὁδὸς.
Well, καλῶς.
What?, neuter of τίς.
What sort of?, ποῖος.
Whatever, neuter of ὅστις.
When (relative), ὅτε.
When?, πότε.
Whenever, ὅταν.
Where (relative), ὅπου.
Where?, ποῦ.
Which (relative), ὁς.
Which?, τίς.
Whichever, ὅστις.
While, ἔως.
Who (relative), ὁς.
Who?, τίς.
Whoever, ὅστις.
Whole, ὅλος.
Why, τί.
Wicked, πονηρός.
Will, θέλημα.
Willing, am, θέλω.
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
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<tr>
<td>σοφία</td>
<td>Wisdom</td>
</tr>
<tr>
<td>θέλω</td>
<td>Wish</td>
</tr>
<tr>
<td>μετά with gen.</td>
<td>With</td>
</tr>
<tr>
<td>σύν with dat.</td>
<td></td>
</tr>
<tr>
<td>μαρτυρέω</td>
<td>Witness (verb)</td>
</tr>
<tr>
<td>μαρτυρία</td>
<td>Witness (noun)</td>
</tr>
<tr>
<td>γυνή</td>
<td>Woman</td>
</tr>
<tr>
<td>θαυμάζω</td>
<td>Wonder, wonder at</td>
</tr>
<tr>
<td>λόγος, ρήμα</td>
<td>Word</td>
</tr>
<tr>
<td>κόσμος</td>
<td>World</td>
</tr>
<tr>
<td>ἔργον</td>
<td>Work</td>
</tr>
<tr>
<td>προσκυνεῖν</td>
<td>Worship</td>
</tr>
<tr>
<td>γράφω</td>
<td>Write</td>
</tr>
<tr>
<td>γραφή</td>
<td>Writing</td>
</tr>
<tr>
<td>ἕτος</td>
<td>Year</td>
</tr>
<tr>
<td>ἐτερο</td>
<td>Yet</td>
</tr>
<tr>
<td>ὑμέτερος</td>
<td>Your</td>
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