TEACH YOURSELF NEW TESTAMENT GREEK

*First printed 1960*

Copyright © 1960 by
The English Universities Press Ltd.

First U.S.A. edition, 1960, by
Association Press, 291 Broadway, New York 7, N. Y.

*Library of Congress catalog card number: 60-13143*

Printed in the United States of America
PREFACE

Some years ago an Englishman who was teaching New Testament Greek to Indian students and a Norwegian who was teaching it to Chinese students compared notes about method, and summed up the conversation in two words—"Bully them!" This book may be said to have arisen from that conversation, since there is clearly something wrong when keen young men who have a vocation for the Christian ministry have to be bullied into an essential part of the preparation of it. Two things are obvious about the standard grammars of New Testament Greek—first that they are dull, and secondly that the English is usually "biblical". Even in Britain it is now realized that the language of the Authorized or Revised Versions is not understood by the modern pagan, and to Indian students it is almost a new language which they have to learn as a step to Greek. Further, it creates a subconscious impression that the language of the New Testament was archaic, which is the exact opposite of the truth. The present writer made a few experiments with exercises in modern English, but these were not very successful, and it was the discovery of the companion book in this series, Teach Yourself Greek, which brought a great hope that something similar might be done for New Testament Greek. The Classical book was useless after the first few lessons because of its completely different vocabulary, and because Hellenistic Greek has many peculiarities of its own, but a very sincere debt of gratitude must be recorded to the earlier book, which has provided the basic method of the present one, and also quite a number of illustrations. A number of colleagues in Indian theological colleges have been
encouraging in their comments on the book, and particular thanks are due to my colleague in Serampore College, Mr. Mathew P. John, M.A., M.Th., who has himself used the course in an early form and made many helpful suggestions, and to Dr. Thomas Sitther, formerly Principal of the Tamilnad Theological College, Tirumaraiyur, whose long experience made his comments very valuable, whilst in Britain encouragement and helpful comments have been made by my former teacher, Dr. A. M. Hunter, and by Mr. H. Carey Oakley, M.A., who has carefully and constructively scrutinized the proofs. But perhaps the most important contribution to the book has been by the "guinea-pigs" in three successive classes of students who bore with the incompleteness of earlier drafts and were always very ready to point out misprints in the typescript! The fact that they learned enough to pass the examination encouraged the hope that the course was workable.
| CONTENTS |
|----------|----------|
| PREFACE  | v        |
| NOTE ON METHOD | viii |
| INTRODUCTION | x       |

<table>
<thead>
<tr>
<th>LESSON</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I THE ALPHABET</td>
<td>1</td>
</tr>
<tr>
<td>II BREATHINGS, IOTA SUBSCRIPT, READING</td>
<td>7</td>
</tr>
<tr>
<td>III READING PRACTICE</td>
<td>10</td>
</tr>
<tr>
<td>IV DECLENSIONS OF NOUNS AND ADJECTIVES</td>
<td>12</td>
</tr>
<tr>
<td>V THE DEFINITE ARTICLE</td>
<td>19</td>
</tr>
<tr>
<td>VI NOUNS IN -o—SECOND DECLENSION</td>
<td>21</td>
</tr>
<tr>
<td>VII NOUNS IN -α AND -η—FIRST DECLENSION</td>
<td>23</td>
</tr>
<tr>
<td>VIII THE VERB—PRESENT TENSE</td>
<td>29</td>
</tr>
<tr>
<td>IX THE VERB—FUTURE TENSE</td>
<td>32</td>
</tr>
<tr>
<td>X THIRD DECLENSION</td>
<td>38</td>
</tr>
<tr>
<td>XI THE VERB—PAST TENSES</td>
<td>47</td>
</tr>
<tr>
<td>XII INFINITIVES AND PARTICIPLES</td>
<td>54</td>
</tr>
<tr>
<td>XIII THE VERB—PERFECT AND PLUPERFECT TENSES</td>
<td>61</td>
</tr>
<tr>
<td>XIV THE VERB—MIDDLE VOICE</td>
<td>65</td>
</tr>
<tr>
<td>XV THE VERB—PASSIVE VOICE</td>
<td>69</td>
</tr>
<tr>
<td>XVI THE VERB—SUBJUNCTIVE MOOD</td>
<td>74</td>
</tr>
<tr>
<td>XVII CONTRACTED VERBS</td>
<td>79</td>
</tr>
<tr>
<td>XVIII THE -με VERBS</td>
<td>84</td>
</tr>
<tr>
<td>XIX THE IMPERATIVE MOOD</td>
<td>92</td>
</tr>
<tr>
<td>XX ADJECTIVES</td>
<td>97</td>
</tr>
<tr>
<td>XXI COMPARISON OF ADJECTIVES, ADVERBS</td>
<td>101</td>
</tr>
<tr>
<td>XXII PREPOSITIONS</td>
<td>105</td>
</tr>
<tr>
<td>XXIII NUMERALS</td>
<td>112</td>
</tr>
<tr>
<td>XXIV PRONOUNS</td>
<td>115</td>
</tr>
<tr>
<td>XXV USE OF THE INFINITIVE</td>
<td>121</td>
</tr>
<tr>
<td>XXVI USE OF PARTICIPLES</td>
<td>125</td>
</tr>
<tr>
<td>XXVII CONDITIONAL SENTENCES</td>
<td>129</td>
</tr>
<tr>
<td>XXVIII OPTATIVE</td>
<td>133</td>
</tr>
<tr>
<td>LIST OF VERBS</td>
<td>140</td>
</tr>
<tr>
<td>KEY TO EXERCISES</td>
<td>145</td>
</tr>
<tr>
<td>GREEK—ENGLISH VOCABULARY</td>
<td>165</td>
</tr>
<tr>
<td>ENGLISH—GREEK VOCABULARY</td>
<td>172</td>
</tr>
</tbody>
</table>
NOTE ON METHOD

For the last thirty or forty years there has been a lot of argument about the method of teaching languages and much has been said in favour of the "Direct Method". It is argued (and rightly) that the natural way to learn a language is the way by which a child learns its mother-tongue—by picking up the names of things, and by imitation. What is often forgotten is that no child is really fluent in its mother-tongue, which it hears spoken around it all the time, until it is in its teens. If, therefore, you can spend ten or a dozen years in an environment in which the language is spoken all the time, you can depend solely on the Direct Method! With Hellenistic Greek the question of environment is somewhat difficult until Mr. H. G. Wells’ Time-machine becomes a reality, and in any case no one wants to spend ten or a dozen years learning it. Nor is it necessary, for the adult has powers of reasoning and coordination which can cut down the time of enabling him to grasp the general rules and principles which govern the grammar and syntax of a language. It is important, however, to bear in mind that the power of reasoning organizes the work, but does not cut it out altogether, and it involves a certain amount of learning by rote the basic patterns of the language. This course has been worked out to cover a period of roughly twenty-eight weeks, spending about eight hours a week, by which time it should be possible to get a working knowledge of the Greek of the New Testament. The attempt has been made to make the course interesting, and even in places amusing, but there is no painless method of learning any language in half a dozen easy lessons, and it is most important that the declensions
and conjugations, in particular, should be learned, and learned thoroughly, as they come. The schoolmaster whose favourite punishment was an order to write out ten verbs was considered a harsh taskmaster, but an oft-delinquent pupil is now grateful for an ineradicable knowledge of conjugations! The Key to the Exercises is also at the back of the book and there is no difficulty in taking a little peep, ‘just to make sure’, but the wise student will write out the exercise first and only then look at the correct version. It will be slower, but far, far surer in the result.

If you really get stuck, call on your nearest clergyman or minister—he has probably forgotten most of his Greek, but you will be doing him a favour if he has to stir up his memory again!

For the sake of economy no excerpts from the New Testament have been included in the book, but from Lesson XVI you will be able to start reading the simpler portions, and for this you will need a Greek Testament. The most convenient and up-to-date edition is that recently published by the British and Foreign Bible Society, which is adequate for even quite advanced study. A small dictionary will also be useful from this stage, and either Souter’s Dictionary, published by the O.U.P., or Bagster’s small dictionary, will be adequate. For further study Abbott-Smith’s Manual Lexicon of the Greek New Testament is more comprehensive, whilst much more detailed discussion of grammar and syntax can be found in Jay’s New Testament Greek Grammar, published by the S.P.C.K. Anything more advanced than these will lead you into the field of specialist studies.
INTRODUCTION

A lady is reported to have said to a missionary who had been engaged in translation of the New Testament into one of the Central African languages, “But why do that? If English was good enough for St. Paul, why isn’t it good enough for them?” Anyone who has begun to read this book will at least not fall into that trap, but there are still many people who believe, consciously or unconsciously, that since the Bible is a sacred book the language of the Bible is in some sense “sacred language”. The fact that the Greek of the Bible is different from the Greek of Homer, Euripides, Herodotus, Thucydides and Demosthenes is obvious as soon as we begin to read it, and until a couple of generations ago there were two explanations given for this, one being that the Greek of the New Testament was a special type of language devised by the Holy Spirit for imparting Divine Truth, and the other being that it was written by non-Greeks whose own language had corrupted their Greek. Round about the turn of the century people digging in the dry sands of the Nile valley discovered masses of documents written on papyrus, a kind of material made from the dried pith of reeds, which was the most common writing-material of the ancient world. Since it is a vegetable product it is very susceptible to damp, and it is only in the bone-dry sands of Egypt that it has a chance of preservation, but it was spread over the whole of the Mediterranean at the time of the New Testament. Startling facts about these papyrus documents were that they were written in exactly the same type of Greek as the New Testament, but they were not “inspired writings”, they were letters, accounts, certificates, bills and all kinds of
INTRODUCTION

everyday documents, nor were they written by Jews whose Hebrew or Aramaic had "corrupted" the pure Greek of the Classical writers. The man who first made these widely known was a German scholar named Deissmann, who wrote a book called Light from the Ancient East, but many others have since then joined in the same work, and the results of their labours are most easily available in Moulton and Milligan's Vocabulary of the Greek New Testament. As a result of all these labours it was realized that the Greek of the New Testament was the common, everyday language of the first century and it is often referred to by the name "Koine", which is just the Greek word for "common".

The Gospel tells us that when Jesus was crucified an inscription was put on the Cross in Hebrew, Latin and Greek, and to people living in a country of one language like England that needs explanation (and I have seen some very strange ones produced), but I have lived for nearly twenty years in a place where all the railway stations have trilingual inscriptions on the platforms. They are in Bengali (the language of the province), Hindi (the language of the country), and English (the language most widely known by educated people). It was an everyday matter to put notices in Palestine in three languages, the language of the province (Hebrew, or more correctly, Aramaic), the official language of the Roman Empire (Latin), and the common lingua franca of the Mediterranean world (Greek), but this Greek was not the polished literary Greek of Athens which was used by authors who had a reputation for style, but the language which had been carried over the Eastern Mediterranean and as far as India, three centuries earlier, by the armies of Alexander the Great. He was not an Athenian but a Macedonian and his armies were cosmopolitan, so that the Greek they spoke was simplified and modified to be a suitable vehicle for ordinary people of many races. A serious
author considered that it was beneath his dignity to write "Common Greek", and for many centuries after that any author who wanted his work to be acceptable to educated people wrote, not in the style in which he normally spoke, but in the style in which people spoke in Athens in the fourth century B.C. That is why there are no other literary compositions in the same language as the New Testament, and that is why until the papyri were discovered, it was thought that this type of Greek was a peculiar "sacred tongue". It was really just the opposite: the men who wrote the New Testament were not concerned with literary pretensions, but with getting across to as many people as possible, in the language they could best understand, the message which they believed was the truth for all nations.

The language of the New Testament is "Common Greek", not a sacred language, as was previously thought; but the other old idea—that the Greek has been "corrupted" by Jewish writers who were not writing their mother-tongue—has something of truth in it. The English of Texas is not the same as the English of Yorkshire or Melbourne, and all of them differ from "standard English", but it would be well to stand at a safe distance before telling a Texan, or a Yorkshireman, or an Australian that his language is "corrupt"! Similarly, the Greek of the people in different regions of the Mediterranean world differed, especially when it was their second language and not their mother-tongue. A Frenchman speaking English, or an Englishman speaking French, tends to express himself in the way in which he would do in his mother-tongue, and if he is not completely conversant with the other language he tends to appear "quaint". Since the mother-tongue of almost all the New Testament writers (perhaps excluding Luke) was some form of Semitic language, this has affected their use of Greek. Also, just as an Englishman writing
about a religious subject will find that his language is affected by the language of the Authorized Version, so these people also were affected by the language of their Bible, which was the Greek version of the Old Testament which we call the Septuagint. This version was translated in Alexandria for the Greek-speaking world, and since it was translated by Jews, whose mother-tongue was Hebrew, this too has been very much affected by a Hebrew style.

Another point to remember when reading the New Testament, is that all English versions are the work of a particular group, or a particular person, therefore the English style tends to be the same from Matthew to Revelation. A little acquaintance is enough to recognize whether a man is reading from the A.V., the R.V., Moffatt, or J. B. Phillips, no matter from which part of the New Testament he is reading. But the Greek of the New Testament is not so constant in style, indeed it is very varied. By the standard of literary Greek the “best” style is that of the Epistle to the Hebrews, and the next that of St. Luke, in the Third Gospel and Acts, whilst the “worst” style is that of the Book of Revelation, which is full of grammatical solecisms and is clearly written by a man who was used to speaking Hebrew, not Greek. It is clear on the grounds of style alone that the same person could not have written the Fourth Gospel and the Book of Revelation, but there must have been two different Johns.

Another point which is interesting is that the First Letter of Peter is written in quite good Greek. It is clear from the letter itself that the writer was Sylvanus (Silas), who acted as Peter’s amanuensis, but it is also likely that Peter himself was able to dictate the Greek and check it. He was a Galilean, and Galilee was a bilingual area. In England it is very difficult to realize what it means to live in a bilingual or multi-lingual area, but there are some areas of the
INTRODUCTION

world where it is not uncommon for ordinary people to be fluent in three or four languages. Therefore it is very likely that the disciples, and Jesus himself, who were inhabitants of Galilee, would be equally at home when speaking in Greek as in Aramaic, and probably knew enough of Latin to get along with official business. There are many things in the New Testament which are more easily understood if it is realized that the events it describes and the words spoken, come from an area in which people were accustomed to speak more than one language, and in which the most common language for communication between people of different races was the language which is found in the New Testament. To misquote the lady mentioned at the beginning of this Introduction, “If Greek was good enough for Jesus and his disciples, it is good enough for us to take the trouble to learn it.”
LESSON I

THE ALPHABET

The Letters

The heading of this chapter itself gives you a start, because the word “alphabet” comes from the name of the first two letters of the Greek alphabet—alpha and beta. Through geography you have probably also learned a third—delta—and through geometry a fourth—pi—whilst the common phrase “from alpha to omega” gives you the last. So already there are five of the twenty-four letters known to you by name, and you will probably recognize others.

Greek was originally written in capitals, and the earliest manuscripts of the New Testament are all in capitals, but later a quicker “cursive”, or running, script was devised and for the most part this superseded the former “uncial”, or capital, script. In many Greek texts printed today capital letters are only used for proper names, though some also print them at the beginning of a sentence or paragraph, but this is not necessary and you can safely leave them out at present, and pick them up as you go along. Out of the twenty-four, ten (ABEZIKMNOT) are exactly the same as in English, ten are completely different, and four look the same but are really different, so you should pay particular attention to these four, which are HPYX. Note them in the list below, and see what they stand for in Greek, so that you will not be misled.

The letters you will use are the small letters, and it is rather important to start with the correct way of writing them. If you can persuade someone to show you it is
**THE ALPHABET**

<table>
<thead>
<tr>
<th>Letter</th>
<th>English</th>
<th>Greek small</th>
<th>Capital</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mu</td>
<td>m</td>
<td>μ</td>
<td>M</td>
</tr>
<tr>
<td>Nu</td>
<td>n</td>
<td>ν</td>
<td>N</td>
</tr>
<tr>
<td>Xi</td>
<td>x</td>
<td>ξ</td>
<td>Ε</td>
</tr>
<tr>
<td>Omikron</td>
<td>o (short)</td>
<td>o</td>
<td>O</td>
</tr>
<tr>
<td>Pi</td>
<td>p, n</td>
<td>π</td>
<td>Π</td>
</tr>
<tr>
<td>Rho</td>
<td>rh</td>
<td>ρ</td>
<td>P</td>
</tr>
<tr>
<td>Sigma</td>
<td>s</td>
<td>σ or ς</td>
<td>Σ</td>
</tr>
<tr>
<td>Tau</td>
<td>t</td>
<td>τ</td>
<td>T</td>
</tr>
<tr>
<td>Upsilon</td>
<td>u</td>
<td>ι</td>
<td>Υ</td>
</tr>
<tr>
<td>Phi</td>
<td>ph</td>
<td>φ</td>
<td>Φ</td>
</tr>
<tr>
<td>Chi</td>
<td>ch</td>
<td>χ</td>
<td>Χ</td>
</tr>
<tr>
<td>Psi</td>
<td>ps</td>
<td>ψ</td>
<td>Ψ</td>
</tr>
<tr>
<td>Omega</td>
<td>o (long)</td>
<td>ω</td>
<td>ω or Ω</td>
</tr>
</tbody>
</table>

**Notes on Letters**

Greek has two extra vowels compared with English, since there are two pairs (ε-η and ο-ω) of which the former is the short form and the latter the long form of the same sound. The letter ι is never dotted in Greek, and sometimes it is written underneath another letter, as mentioned in the next lesson.

Two consonants should be noted particularly:

1. Sigma has two forms—ς, which is found only at the end of a word, and σ, which is found at any other position than last letter. E.g. the word for “resurrection” in Greek is anastasis, which is written ἀναστασις.

2. Gamma takes the place of a nasal sound (n) before the guttural letters γχξχ, so that the combinations are pronounced as follows: γγ—ng, γχ—nk, γξ—nx, γχ—nch. If two words are combined, and one originally ends with a ν and the other starts with a guttural,
the first is modified according to this rule, e.g.
\( \sigma ν + γ ε νς = συγνενς \).

**Pronunciation**

Apart from this one peculiarity Greek pronunciation is straightforward, since letters are always pronounced the same, and all letters are pronounced. There has been much argument about the way the ancient Greeks themselves pronounced the language, but in general there are two accepted ways of pronouncing Classical and New Testament Greek (neither of which is the way in which Modern Greek is pronounced!). Since your main concern is not to speak the language, but to read the New Testament, it does not really matter which way you use, but here is the Revised Pronunciation decided on by the Classical Association some years ago, which is the one most commonly used.

\( \alpha \) — (i) long as in father
  (ii) short as in cat
\( \beta \) — as in bad
\( \gamma \) — as in go (never soft as in gentle)
\( \delta \) — as in did
\( \epsilon \) — as in get
\( \zeta \) — as “dz” in adze
\( \eta \) — a pure vowel not found in standard English; like a Yorkshireman’s “eh” or French père
\( \theta \) — soft as in thin
\( \iota \) — (i) long as in feet
  (ii) short as in fit
\( \kappa \) — as in king
\( \lambda \) — as in long
\( \mu \) — as in man

\( \upsilon \) — as in not
\( \xi \) — as in wax
\( \omicron \) — as in got
\( \pi \) — as in poor
\( \rho \) — as in rich
\( \sigma \) — as in mouse
\( \tau \) — as in tea
\( \upsilon \) — a thin vowel like French u
  (i) long as in rue
  (ii) short as in du
\( \varphi \) — as English f in fish
\( \chi \) — as Scots ч in loch (never as ch in church)
\( \psi \) — as in lapse
\( \omega \) — a pure long vowel not found in standard English; like a Yorkshireman’s “oh”
Diphthongs

\( au \) as in Isaiah \( ov \) as in gown

\( eu \) as in grey \( ev, \eta v \) as in few

\( ov \) as in boil \( ov \) as in moon

\( vi \) as in French lui, almost like English wee

Now look at some of the things around you and try to write down and pronounce their names: You are probably sitting on a καθεδρα by the side of a τραπέζα and you are reading a βιβλιον which you are holding in your χειρ. You are writing with a καλαμος which you probably hold in your δεξια χειρ, though some people use the ἀφιστήρα χειρ. You are studying Greek, so you are a μαθητης, and using this book you can be your own διδασκαλος. If someone asks what you are doing with the καλαμος you can say, "γράφω". I hope the lesson has not been so indigestible that you are suffering from δυσπεψια.

KEY

(cover this up until you have done the exercise)

You should have been able to guess the meaning of the Greek words in the above paragraph, but here you can check them with the pronunciation.

καθεδρα—kathedra—chair, seat—a cathedral is a Bishop's seat.
τραπέζα—trapedza—table—but probably not trapezium-shaped!
βιβλιον—biblion—book—hence Bible and bibliography.
χειρ—cheir—hand—hence a chiropodist, who treats hands and feet.
καλαμος—kalamos—pen—originally a reed, for writing on wax.
δεξιά χείρ—dexia cheir—right hand—the connected word in Latin gives us ambidextrous.

ἀριστερὰ χείρ—aristera cheir—left hand.

μαθητής—mathētēs—a learner, student—nowadays the word is monopolized by the mathematicians, but originally included all studies.

διδασκάλος—didaskalos—teacher—hence didactic.

γραφῶ—graphō—I am writing—hence graph and all the words which end in -graphy.

δυσπεψία—dyspepsia, since the Greek v has come into its English derivatives as “y”, almost without exception.

This set of words contains all the letters of the Greek alphabet, so write them out several times until you can do it fluently.
LESSON II

BREATHINGS, IOTA SUBSCRIPT, READING

Check the list of words you have learned to read, and add another—Ιματιον, pronounced "himation", meaning a garment. Perhaps you wondered why ᾳριστερα was written with a comma over the first letter, and now you see that Ιματιον also has a comma, but it is turned the other way round. The first comma makes no difference to the pronunciation of ᾳριστερα, but the second one adds an aspirate to Ιματιον. In Greek there is no letter "h", but there are words beginning with an aspirate, which is indicated in this way. These two commas are called "breathings", and the first one (') is a smooth breathing, which does not affect the pronunciation of the letter, whilst the second (') is a rough breathing, which gives it an aspirate.

There are five simple rules about breathings:

1. Every word in Greek which begins with a vowel has a breathing.
2. If the word is aspirated it has a rough breathing ('), if it is unaspirated it has a smooth breathing ('); it must have one or other, if it begins with a vowel.
3. If it begins with a diphthong (two vowels pronounced together), the breathing is put on the second vowel.
4. Capitals have the breathing just in front of the top of the letters, e.g. Ἀδαμ, Ἰησους, Ἑβραωι, Ἰσαακ, Ἱεροουσαλημ.
5. The letter ρ beginning a word is usually given a breathing, and that is why words in English derived from Greek are spelt "rh", like rhythm, rhombus, rhubarb, and rhinoceros.
Now look at these sentences:

\[ \delta \text{ διδασκαλος} \text{ εστιν} \text{ ἐπι} \text{ τη} \text{ καθεδρα} - \text{The teacher is on the chair.} \]

\[ \tauο \text{ βιβλιον} \text{ εστιν} \text{ ἐπι} \text{ τη} \text{ τραπεζη} - \text{The book is on the table.} \]

\[ \tauο \text{ ιματιον} \text{ εστιν} \text{ ἐπι} \text{ τω} \text{ διδασκαλῳ} - \text{The garment is on the teacher.} \]

The long vowels \( a, \eta, \omega \) when combined with \( i \) take "iota subscript" (written under). These are mostly, but not always, at the end of words.

**Punctuation**

The following signs of punctuation are used in printed Greek, though it must be remembered the early manuscripts of the New Testament did not have any punctuation at all.

, comma  · semi-colon  . full-stop  ; question-mark

Notice particularly the semi-colon and question-mark which are different from English usage.

**Accents**

Printed Greek also has accents on words, ``,`, but these were invented by a grammarian in the third century B.C. to help people read the poetry of Homer. They do not appear in manuscripts before the seventh century A.D., so if people managed to read the New Testament without them for five or six hundred years, we can probably do the same. In a few cases they distinguish words which have different meanings, but the differences can usually be inferred from the context. In some cases they are completely arbitrary, and the present writer confesses that after thirty years he is still shaky on accents!
Here is the Lord’s Prayer in Greek. First cover up the key and then try to read it through. Read it again before each lesson and you will soon have it by heart.

Πατέρας ἡμῶν δὲ ἐν τοῖς οἴκοις, ἁγιασθείτω το ὄνομα σου. ἐλθετω ἡ βασιλεία σου. γενηθείτω το θελήμα σου, ως ἐν οἴκοι καὶ ἐπὶ γῆς. τὸν ἄρτον ἡμῶν τὸν ἐπιοσιον δοσ ἡμῖν σήμερον. καὶ ἄφες ἡμῖν τὰ δφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφηκαμεν τοὺς δφειλητας ἡμῶν, καὶ μη εἰσενέγκης ἡμᾶς εἰς πειρασμον, ἄλλα δοσι ἡμᾶς ἀπὸ τον πονηρον. ὅτι σου ἑστὶν ἡ βασιλεία καὶ ἡ δυναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

**KEY**

Pater hēmōn ho en tois ooranois, hagiasthētō to onoma soō. elthetō hē basileia soō. genēthētō to thelēma soō, hōs en ooranō kai epi gēs. ton arton hēmōn ton epioosion dos hēmin sēmeron. kai aphes hēmin ta opheilēmata hēmōn hōs kai hēmeis aphēkamen tois opheiletais hēmōn. kai mē eisenenkēs hēmas eis peirasmon, alla rhoosai hēmas apo too ponēroo. hoti soō estin hē basileia kai hē dunamis kai hē doxa eis toos aiōnas. amen.
LESSON III

READING PRACTICE

Check the words you learned in Lessons I and II.

διδάσκαλος, μαθητής, τραπεζα, καθέδρα, βιβλίον, χειρ, ἰματιον.

Now, how many Greek words do you know? Nine or ten? You have learnt nine or ten in these two lessons, but what about all the words that you knew before? Here are fifty of them, some which you will find in the New Testament, some from other Greek, but all of which have come into English, and other languages, almost unchanged. Write them in English and you will see the meanings.

Nos. 1–24 are mostly classical, nos. 25–50 are all New Testament.

1. δοχηστρα 18. συνοψις 35. στιγμα
2. ιδεα 19. θεσις 36. χαρακτηρ
3. κινημα 20. διλημμα 37. σκηνη
4. δραμα 21. δευτερονομος 38. παθος
5. κλιμαξ 22. παραλυσις 39. μιασμα
6. κωμα 23. τηλεφωνη 40. αντιθεσις
7. ηχο 24. βακτηρια 41. βαθος
8. νεμεσις 25. διαγνωσις 42. αυτοματον
9. εμφασις 26. αναλυσις 43. δογμα
10. ύποθεσις 27. γενεσις 44. ήθος
11. πνευμονια 28. ψυχη 45. κοσμος
12. άσθμα 29. δυσεντερια 46. κανον
13. φθισις 30. ζωη 47. θερμος
14. χαος 31. ἀσβεστος 48. βασις
15. διπλωμα 32. κρισις 49. χορος
16. ἀτλας 33. καταστορφη 50. ἕξοδος
17. κρατηρ 34. ἀναθεμα
Notes on the Greek words

Generally in transliteration "y" replaces "v", and "c" replaces "κ". 1 Originally the place where the chorus dance in the theatre; 3 from a root which means "move"; 4 root δηα- "do"; 5 orig. "ladder"; 6 root φα- "speak"; 10 lit. place under; 11 root πνε- "blow" or "breathe" (cf. pneumatic tyres); 13 root ϑλι- "deteriorate"; 15 orig. something doubled-up; 16 the name of the giant who held up the sky, from root meaning "untiring"; 17 lit. "mixing-bowl", and therefore the bowl-shaped top of a volcano; 18 lit. "seeing-together", root δητ- "seeing", hence "optical" etc.; 19 lit. "placing"; 20 lit. "double-taking"; 21 lit. "second law"; 22 lit. "loosening" of control of limbs; 23, 24 are modern Greek words, 23 is from the roots τηλε- "far" and φωνε- "speak", 24 is lit. "little rods" from the shape of microbes; 25 root γνω- "know"; 26 lit. "loosening-up"; 27 root γεν- "become"; 29 lit. "bad-inside"; 30 lit. "belt"; 31 roots α- "not" and σβε- "extinguish"; 32 lit. "judging"; 33 root στηρι- "turn"; 37 orig. tent for actors’ dressing-room, which was decorated for a backcloth; 40 lit. "placing against"; 42 root απτο- "self"; 43. lit. "that which is decided"; 46 lit. "rule", also used of a carpenter’s measure; 50 roots ἕξ "out" and ὀδος "way".

Now turn to Matthew v. 1–16 in your Greek New Testament. Don’t bother to try to make out the meaning, but just read the words, and you will find that soon several of them will be obvious. Then, if you want more practice, turn to some other passage which you know well, and read it through in Greek, noticing how some of the meanings become clear as you read.

Try to spot English words, and look them up in the English Dictionary, to see whether they come from Greek or not.
LESSON IV

DECLENSIONS OF NOUNS AND ADJECTIVES

1. ἄγαθη κορή βλέπει κακὸν ἄνθρωπον.
   A good girl sees a bad man.
2. ὁ ἄγαθος κορῆς τηρεῖ.
   O good girl, watch out.
3. ὁ κακὸς ἄνθρωπος ἀφαίει τὴν ἄγαθην κορήν.
   The bad man seizes the good girl.
4. "ὁ κακὸς ἄνθρωπος" λέγει ἥ κορη τῷ κακῷ ἄνθρωπῳ,
   "ἀπελθε".
   "O bad man", says the good girl to the bad man,
   "go away".
5. ὁ κακὸς ἄνθρωπος κλεπτεῖ τὴν τῆς ἄγαθης κορῆς πηγαν.
   The bad man steals the good girl's bag.
6. καὶ λέγει τῇ ἄγαθῇ κορῇ κακὸν λόγον.
   And says to the good girl a bad word.
7. ἥ ἄγαθη κορη τυπτεῖ τὸ του κακοῦ ἄνθρωπου προσώπον.
   The good girl smacks the bad man's face.

Let us look at the persons involved in this episode and see what happens to them. When we look at the good girl we see that in English she is the same all through, except that she gets "'s" in sentence 5, but in Greek she changes quite a lot. These changes are quite familiar to Indian students whose languages treat words in the same way. The alteration in the endings of words to show their different function in the sentence is called INFLECTION, and Greek, like most Indian languages (but unlike English), is inflected.

Let us look, then, at the function of the girl in each sentence.

In sentence 1 she is the DOER of the action;
In sentence 2 she is the **PERSON ADDRESSED**;
In sentence 3 she is the **OBJECT** of the action;
In sentence 5 she is the **POSSESSOR** of the bag;
In sentence 6 she is the **INDIRECT OBJECT**. The direct object is the word, and she is the person to whom it is said, and who is therefore indirectly affected by the action.

Let us now look at the function of the man, and see how he also changes.

In sentence 1 he is the **OBJECT** of her action;
In sentence 3 he is the **DOER** of the action;
In sentence 4 he is the **PERSON ADDRESSED**;
In sentence 4 also he is the **PERSON INDIRECTLY AFFECTED**;
In sentence 7 he is the **POSSESSOR** of the face.

There are three points to notice:

1. both the girl and the man change their endings, but
2. they do not have the same set of endings, and
3. “good” and “bad” also change *their* endings, and also the endings of the girl’s adjectives are different from the endings of the man’s.

The name for the part of the word which does not change (*άγαθ-, κόσ-, κακ-, ἀνθρώπι*) is the **STEM**, and the name for the part which changes is the **ENDING**, whilst the different forms of the words are called different **CASES**. In Greek there are **FIVE CASES**:

- **NOMINATIVE** case, expressing the **DOER** (Lat.—*nomen—name*).
- **VOCATIVE** case, expressing **PERSON ADDRESSED** (Lat.—*voco—call*).
- **ACCUSATIVE** case, expressing the **OBJECT**.
GENITIVE case, expressing POSSESSOR or ORIGIN (cf. Genesis).

DATIVE case, expressing INDIRECT OBJECT (Lat.—do—give).

In the examples above there is ONE girl and ONE man, and all the cases are in the SINGULAR NUMBER, but there are other endings to express the PLURAL NUMBER. (In Classical Greek there is also a dual number, but you are spared that.)

The different sets of endings are accounted for because the man is MASCULINE GENDER and the girl is FEMININE GENDER.

Now it is clear that since the form of the word decides its particular function, it does not matter what is its position in the sentence, since it would have the same meaning in any of the following orders:

\[ \text{ἀγαθὴ κορὴ βλέπει κακὸν ἄνθρωπον} \]
\[ \text{kακὸν ἄνθρωπον βλέπει ἀγαθὴ κορὴ} \]
\[ \text{βλέπει κακὸν ἄνθρωπον ἀγαθὴ κορὴ} \]
\[ \text{ἀγαθὴ κορὴ κακὸν ἄνθρωπον βλέπει} \]

However, it is usually true that the order in the New Testament is Subject—Verb—Object, and if the order is varied it is done to lay emphasis on a particular word, by putting it in a prominent position, either as first word, or as last word, in the sentence.

It is also most important to notice that adjectives must have the same function as the noun to which they refer, and must, therefore, be in the same CASE; they must also have the same NUMBER, and the same GENDER. A singular noun must have a singular adjective, a plural noun must have a plural adjective; a masculine noun must have a masculine adjective, and so on.

(Note: GENDER in Greek is not the same as SEX. Males
DECLENSIONS OF NOUNS AND ADJECTIVES

are usually masculine and females feminine, though 

 xoraxov, “a young girl”, is neuter; but things may be

 of any gender, e.g. “table” and “chair” are feminine,

 “house” is masculine, and “book” is neuter. The

 gender is seen from the form of the word.)

 We can now look at the forms of the words we have met

 already.

 The forms ending in -η are called FIRST DECLENSION, the

 forms ending in -ος are called SECOND DECLENSION, and

 since adjectives have both forms we can get everything

 together by taking an adjective as an example.

 κακος—bad

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masc.</td>
<td>Fem.</td>
</tr>
<tr>
<td>Nom.</td>
<td>κακ-ος</td>
<td>κακ-η</td>
</tr>
<tr>
<td>Voc.</td>
<td>κακ-ε</td>
<td>κακ-η</td>
</tr>
<tr>
<td>Acc.</td>
<td>κακ-ον</td>
<td>κακ-ην</td>
</tr>
<tr>
<td>Gen.</td>
<td>κακ-ον</td>
<td>κακ-ης</td>
</tr>
<tr>
<td>Dat.</td>
<td>κακ-ω</td>
<td>κακ-η</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masc.</td>
<td>Fem.</td>
</tr>
<tr>
<td>Nom.</td>
<td>κακ-οι</td>
<td>κακ-αι</td>
</tr>
<tr>
<td>Voc.</td>
<td>κακ-οι</td>
<td>κακ-αι</td>
</tr>
<tr>
<td>Acc.</td>
<td>κακ-οι</td>
<td>κακ-ας</td>
</tr>
<tr>
<td>Gen.</td>
<td>κακ-οι</td>
<td>κακ-αυ</td>
</tr>
<tr>
<td>Dat.</td>
<td>κακ-οι</td>
<td>κακ-αυ</td>
</tr>
</tbody>
</table>

 λγαθος has exactly the same endings.

 λνθρωπος has the endings of the first column.

 κορη has the endings of the second column.

 Note: In all neuter nouns and adjectives the nom., voc.

 and acc. are the same, and all neuter plurals have alpha.
The dative case always has an iota, and the genitive plural always has -ων.

Sometimes the plural of an adjective may be used to express a general class, in which case the gender of the adjective is expressed in English by adding a word like "men" or "women" or "things", e.g. κακοί may mean "bad men", κακαί "bad women" and κάκα "evil things".

There is no word in Greek to express "things" in a general sense. This is always done by using a neuter form of an adjective or the neuter article.

EXERCISE Ia

1. δ ἀνθρωπος ἐστιν* ἄγαθος.
2. δ ἄγαθος διδασκαλος γραφει τους λογους.
3. ἡ κορη βλεπει το τον κακον ἄνθρωπου προσωπου.†
4. δ ἄδελφος ἁρπαζει το του δοουλου ιματιων.
5. δ θεος τηρει τον κόσμον.
6. δ λογος της γραφης ἐστιν ἄγαθος.
7. το βιβλιον ἐστιν ἐν τη πηρα.
8. δ ἀνθρωπος καθιζει ἐπι τη καθεδρα.

EXERCISE Ib

1. The girl is good.
2. The bad man sees the good girl.
3. The teacher's book is good.
4. The girl speaks a word to the brother.
5. O man, God is good.
Vocabulary I

Nouns

άνθρωπος—man  κορη—girl
άδελφος—brother  πηγα—bag
διδάσκαλος—teacher  καθέδρα—seat
δουλος—servant  γραφή—writing
θεος—god  ἵματιον—garment
κόσμος—world  προσωπον—face
λόγος—word  βιβλιον—book

Adjectives

ἀγαθος—good  καλος—beautiful
κακος—bad  ἐσχατος—last
σοφος—wise  πιστος—faithful
πρωτος—first  τριτος—third

Verbs

ἐστι(ν)—is  τηρει—watches
γραφει—writes  καθιζει—sits
βλεπει—sees  διδασκει—teaches
ἀφαζει—snatches  λεγει—says

(Note: * When ἐστι is followed by a vowel it adds a ν to help the pronunciation.
† The possessive genitive is usually placed between the article and noun of the thing possessed.)
Write down the English words which are derived from the following Greek words:

<table>
<thead>
<tr>
<th>Greek Words</th>
<th>English Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>νεος — λόγος</td>
<td>μεσος — ποταμος</td>
</tr>
<tr>
<td>ὅικος — νομος</td>
<td>θρόνος</td>
</tr>
<tr>
<td>τυφαννος</td>
<td>θεος — λογος</td>
</tr>
<tr>
<td>δημος — κρατος</td>
<td>μακρος — χοσμος</td>
</tr>
<tr>
<td>χρυστος — γραφη</td>
<td>δμοιος — παθος</td>
</tr>
<tr>
<td>ἄνγελος</td>
<td>ζωον — λογος</td>
</tr>
<tr>
<td>ειδωλον</td>
<td>ὁθος — δοξα</td>
</tr>
<tr>
<td>ύμνος</td>
<td>φιλος — σοφια</td>
</tr>
<tr>
<td>ἱερος — ἄρχη</td>
<td>αὐτος — γραφη</td>
</tr>
<tr>
<td>μονος — ἀρχη</td>
<td>παλαιος — γραφη</td>
</tr>
<tr>
<td>μιλος — ἀδελφος</td>
<td>ἀριστος — κρατος</td>
</tr>
<tr>
<td>χλωρος — φυλλον</td>
<td>μικρος — σκοπος</td>
</tr>
<tr>
<td>ἀνεμος — μετρον</td>
<td>βιος — λογος</td>
</tr>
<tr>
<td>μικρος — φωνη</td>
<td>κυκλος</td>
</tr>
<tr>
<td>μεγας — φωνη</td>
<td>—</td>
</tr>
</tbody>
</table>

The following are the literal meanings of the words in English:

- new — word
- house — law
- autocratic ruler —
- people — rule
- hidden — writing
- messenger
- shadow, image —
- sacred — rule
- alone — rule
- middle — river
- —
- god — word
- large — world
- like — suffering
- animal — word
- straight — opinion
- friend — wisdom
- self — writing
- old — writing
- friend — brother
- best — rule
- green — leaf
- small — looking
- wind — measure
- life — word
- little — sound
- circle
- big — sound
LESSON V

THE DEFINITE ARTICLE

Greek has no word for "a" (indefinite article) but it has a word for "the" (definite article).

It is used as in English, AND ALSO

(i) With Abstract Nouns, e.g. Wisdom—ἡ σοφία.
(ii) With words which signify whole classes, e.g. Men are good—οἱ ἄνθρωποι εἰσίν ἄγαθοι.
(iii) With Proper Nouns, e.g. Jesus—ὁ Ἰησοῦς (but this is sometimes disregarded in the New Testament).

The declension of the article is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁ</td>
</tr>
<tr>
<td>Acc.</td>
<td>τόν</td>
</tr>
<tr>
<td>Gen.</td>
<td>τὸν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ</td>
</tr>
</tbody>
</table>

Try to translate the following sentences from Greek authors:

1. μεγά λόγος μεγά λάθος (Callimachus).
2. ὁ ἀνέξεταστος (unexamined) βιος οὐ βιωτὸς ἄνθρωπω (Plato).
3. ἄνθρωπος πολιτικὸς ζωὸν (Aristotle).
4. ὁ φίλος ἐστὶν ἄλλος (other) αὐτός.
5. χρόνος παιδευεῖ τους σοφοὺς. (παιδευεῖ educates).
6. ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρῶτος (towards) τὸν θεόν καὶ θεός ἦν ὁ λόγος.
7. ἐγὼ εἰμι το Ἄλφα καὶ το Ὡμέγα, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἐσχατός.
The Verb “to be”

The verb “to be” does not express action, but tells us something about the state, condition or character of the subject, e.g. The man is bad; John is a doctor; Mary was in the house. “Bad” and “doctor” are not objects, since they are not affected by any action and therefore they are not put into the accusative case in Greek. They complete the sense of the sentence, so they are complements, they predicate some quality of the subject, so they are predicates.

RULE: THE VERB “TO BE” TAKES THE SAME CASE AFTER IT AS BEFORE IT.

The Indicative tenses of the verb “to be” are as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am—(\varepsilon i\mu i)</td>
<td>I was—(\varepsilon \mu \eta\nu)</td>
<td>I shall be—(\varepsilon \sigma \mu \alpha i)</td>
</tr>
<tr>
<td>You are—(\varepsilon i)</td>
<td>You were—(\varepsilon \sigma \theta \alpha)</td>
<td>You will be—(\varepsilon \sigma \epsilon i)</td>
</tr>
<tr>
<td>He is</td>
<td>He was</td>
<td>He will be</td>
</tr>
<tr>
<td>She is</td>
<td></td>
<td>She will be</td>
</tr>
<tr>
<td></td>
<td>She was</td>
<td>She will be</td>
</tr>
<tr>
<td>It is</td>
<td>It was</td>
<td>It will be</td>
</tr>
</tbody>
</table>

| **Plural** | | | |
| We are—\(\varepsilon \sigma \mu \epsilon \nu\) | We were—\(\varepsilon \mu \epsilon \nu\) | We shall be—\(\varepsilon \sigma \mu \epsilon \theta \alpha\) |
| You are—\(\varepsilon \sigma \tau \epsilon\) | You were—\(\varepsilon \tau \epsilon\) | You will be—\(\varepsilon \sigma \sigma \epsilon \theta \epsilon\) |
| They are—\(\varepsilon i\sigma i(\nu)\) | They were—\(\varepsilon \sigma \alpha \nu\) | They will be—\(\varepsilon \sigma \sigma \tau \alpha i\) |

(Note: In English “you” may be singular or plural; in turning it into Greek the context must be carefully noted to see which it is, and the proper form used.)
LESSON VI

NOUNS IN -o—SECOND DECLENSION

It may seem a little strange to consider the Second Declension Nouns before we consider the First Declension, but since we have already looked at the Adjectives, it is convenient to start with the first column, and to recognize the superiority of the masculine!

The prevailing vowel in the endings of this declension is -o and words ending in -ος in the nominative are all masculine, except about half-a-dozen, which are feminine, whilst words ending in -ον in the nominative are all neuter. These latter have -a in the nominative, vocative and accusative plural.

<table>
<thead>
<tr>
<th></th>
<th>Masculine Singular</th>
<th>Masculine Plural</th>
<th>Neuter Singular</th>
<th>Neuter Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>λόγος</td>
<td>λόγοι</td>
<td>βιβλίον</td>
<td>βιβλία</td>
</tr>
<tr>
<td>Voc.</td>
<td>λόγε</td>
<td>λόγοι</td>
<td>βιβλίον</td>
<td>βιβλία</td>
</tr>
<tr>
<td>Acc.</td>
<td>λόγον</td>
<td>λόγονς</td>
<td>βιβλίον</td>
<td>βιβλία</td>
</tr>
<tr>
<td>Gen.</td>
<td>λόγον</td>
<td>λόγον</td>
<td>βιβλίον</td>
<td>βιβλίων</td>
</tr>
<tr>
<td>Dat.</td>
<td>λόγῳ</td>
<td>λόγοι</td>
<td>βιβλίῳ</td>
<td>βιβλίοις</td>
</tr>
</tbody>
</table>

Here are some more with their meanings:

- ἀποστόλος—apostle
- ἄρτος—bread
- θάνατος—death
- κυριος—lord
- λαος—people
- ἄργυρον—silver, money
- δαίμονον—demon
- δενδρον—tree
- ἐργον—work
- εὐαγγέλιον—gospel
- ἱερον—temple
- παιδιον—child
- πλοιον—boat
And these three are FEMININE:

- ἡπιμος—desert
- παρθενος—maiden, girl
- ὁδος—way, road

- προβατον—sheep
- ηεννον—child
- σαββατον—sabbath
- σημειον—sign, miracle

**EXERCISE IIIa**

1. τὸ δενδρὸν ἐστὶν ἄγαθον.
2. ὁ θεος φιλεὶ τοὺς ἄγαθους.
3. τα παιδια ἢν ἐν τοις ποταμοις.
4. ὁ φοβος τοις χιλιοισ ἐστιν ἄρχη της σοφιας.
5. ὁ λαος ὁδ τηρει τον λογον τοις θεοι.

**EXERCISE IIIb**

6. The demons are in the world.
7. The apostle sees the books of the children.
8. The life of men is good.
9. Death is the lord of men.
10. The child is in the boat.

**Vocabulary**

- φιλει—loves
- χρυσος—gold
- οδ—not (put immediately BEFORE the word it qualifies)
- φοβος—fear
- ἐν—in

(Note: Neuter plural nouns are often followed by a singular verb, as in sentence 3.)
LES SON VII

NOUNS IN -α AND -η—FIRST DECLENSION

There are four types of nouns in the First Declension, the first three being all Feminine and the fourth being Masculine.

1. Nouns ending in -η declined like the feminine of ἁσος.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>κορη</td>
<td>κοραι</td>
</tr>
<tr>
<td>Voc.</td>
<td>κορη</td>
<td>κοραι</td>
</tr>
<tr>
<td>Acc.</td>
<td>κορην</td>
<td>κορας</td>
</tr>
<tr>
<td>Gen.</td>
<td>κορης</td>
<td>κορων</td>
</tr>
<tr>
<td>Dat.</td>
<td>κορη</td>
<td>κοραις</td>
</tr>
</tbody>
</table>

You have already had:

γχη—beginning                                    διαθηη—testament
ηηηη—tent                                       ζωη—life
γαφη—writing                                    ζωνη—belt
ηταστροφη—catastrophe                          φωνη—sound, voice

Here are some more:

γαηηη—love                                       συναγωγη—synagogue
η—earth                                         τεχνη—art, skill
πηηη—grief                                      ειρηηη—peace
γηη—anger                                       κεφαλη—head
τολη—commandment                                παραβολη—parable
ηαιοσουηη—righteousness                        ψυχη—soul, life

2. Nouns whose stems end in ε, ι or ο have -α instead of -η in all their endings. These are called “α-pure” words.
### Singular Plural

<table>
<thead>
<tr>
<th></th>
<th>πηρα</th>
<th>πηραι</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πηρα</td>
<td>πηραι</td>
</tr>
<tr>
<td>Voc.</td>
<td>πηρα</td>
<td>πηραι</td>
</tr>
<tr>
<td>Acc.</td>
<td>πηραι</td>
<td>πηραι</td>
</tr>
<tr>
<td>Gen.</td>
<td>πηρας</td>
<td>πηρας</td>
</tr>
<tr>
<td>Dat.</td>
<td>πηρας</td>
<td>πηρας</td>
</tr>
</tbody>
</table>

*Note: ΧΩΘ is an exception to this rule, but it is not found in the New Testament and it has served our purpose, so can now be ignored.*

You have already had:

| σοφια—wisdom | δυσεντερια—dysentery |
| καθεδρα—seat |

Here are some more:

| χωρα—country | ἐπαγγελια—promise |
| θυρα—door | ἐξουσια—authority |
| ἡμερα—day | παραγγελια—commandment |
| καρδια—heart | βασιλεια—kingdom |
| ὥρα—hour | ἀμαρτια—sin |
| γενεα—generation | ἀληθεια—truth |
| ἐκκλησια—assembly | χαρα—joy |

3. Nouns with -α in the Nominative, and stems not ending in ε, ι or ρ have -ης, -η in Genitive and Dative singular. These are called "α-impure".

The only ones you are likely to meet are:

| γλωσσα—tongue | δοξα—opinion, glory |
| θαλασσα—sea | τραπεζα—table |

*Note also: Adjectives with stems ending in ε, ι or ρ also have α-pure endings, like:*
NOUNS IN -α AND -η—FIRST DECLENSION

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μιχρος</td>
<td>μιχρα</td>
<td>μιχρον</td>
</tr>
<tr>
<td>Voc.</td>
<td>μιχρε</td>
<td>μιχρα</td>
<td>μιχρον</td>
</tr>
<tr>
<td>Acc.</td>
<td>μιχρον</td>
<td>μιχραν</td>
<td>μιχρον</td>
</tr>
<tr>
<td>Gen.</td>
<td>μιχρον</td>
<td>μιχρας</td>
<td>μιχρον</td>
</tr>
<tr>
<td>Dat.</td>
<td>μιχροφ</td>
<td>μιχρα</td>
<td>μιχροφ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μιχροι</td>
<td>μιχραι</td>
<td>μιχρα</td>
</tr>
<tr>
<td>Voc.</td>
<td>μιχροι</td>
<td>μιχραι</td>
<td>μιχρα</td>
</tr>
<tr>
<td>Acc.</td>
<td>μιχροις</td>
<td>μιχρας</td>
<td>μιχρα</td>
</tr>
<tr>
<td>Gen.</td>
<td>μιχρον</td>
<td>μιχρον</td>
<td>μιχρον</td>
</tr>
<tr>
<td>Dat.</td>
<td>μιχροις</td>
<td>μιχραις</td>
<td>μιχροις</td>
</tr>
</tbody>
</table>

Like this are:

ιερος—sacred       δευτερος—second       ἄξιος—worthy
ἀγιος—holy         δικαιος—just            ἑτερος—other
ἰδιος—own           καθαρος—pure              πονηρος—wicked
διμοιος—like         παλαιος—ancient           νεος—new

4. The first three classes are all Feminine, and the fourth class is Masculine. These nouns all indicate a profession or permanent characteristic of a man, and all except one end in -της. (The parallel Latin ending, from which many English words are derived, is -tor, e.g. doctor, actor, prosecutor, rector, etc.)
Like this are:

\(\beta\alpha\pi\tau\iota\sigma\tau\iota\varsigma—\)Baptist \(\delta\varepsilon\sigma\pi\omicron\omicron\tau\omicron\varsigma—\)master
\(\kappa\lambda\epsilon\pi\tau\iota\tau\iota\varsigma—\)thief \(\tau\epsilon\lambda\omicron\nu\varsigma—\)tax-collector
\(\pi\rho\omicron\rho\omicron\eta\tau\iota\varsigma—\)prophet \(\upsilon\pi\omicron\omega\kappa\omicron\iota\tau\iota\varsigma—\)play-actor, hypocrite
\(\sigma\tau\gamma\alpha\tau\iota\omega\tau\iota\varsigma—\)soldier \(\kappa\rho\iota\tau\iota\varsigma—\)judge
\(\pi\omicron\lambda\iota\tau\iota\varsigma—\)citizen \(\lambda\eta\sigma\tau\iota\varsigma—\)robber
\(\dot{\epsilon}\gamma\omicron\alpha\tau\iota\tau\iota\varsigma—\)workman

Also Proper Nouns like \(\text{'I}ω\text{α}νν\text{η}ς, \text{'I}ο\text{ρδα}ν\text{η}ς, \text{'Η}γωδ\text{η}ς.\)

(Note: (i) To show that they are masculine, and to make it different from the nominative, the genitive is in -\(\omega\nu\).
(ii) In the vocative they have -\(\alpha\).
(iii) One common noun, and a few Proper Nouns have -\(\alpha\) for \(\eta\): a young man—\(\nu\epsilon\alpha\nu\iota\alpha\varsigma—\)has singular \(\nu\epsilon\alpha\nu\iota\alpha\varsigma, \nu\epsilon\alpha\nu\iota, \nu\epsilon\alpha\nu\iota\alpha, \nu\epsilon\alpha\nu\iota\alpha\nu, \nu\epsilon\alpha\nu\iota\alpha\nu.\)

EXERCISE IVa

1. \(\eta\ \gamma\lambda\omicron\omega\sigma\sigma\nu\ \tau\omicron\lambda\lambda\omicron\nu\) (many) \(\dot{\epsilon}\sigma\tau\iota\nu\ \alpha\iota\tau\iota\alpha\nu\ \kappa\alpha\kappa\omicron\nu.\)
2. \(\delta\ \beta\iota\omicron\varsigma\ \beta\varrho\alpha\chi\nu\sigma\) (short) \(\eta\ \tau\epsilon\chi\nu\nu\ \mu\alpha\chi\rho\alpha\) (Hippocrates).
3. \(\lambda\upsilon\pi\iota\nu\ \iota\alpha\tau\rho\omicron\ \dot{\epsilon}\sigma\tau\iota\nu\ \delta\ \chi\rho\eta\sigma\tau\omicron\ \phi\iota\omicron\varsigma\) (Menander).
4. \(\delta\ \theta\epsilon\omicron\varsigma\ \dot{\alpha}\gamma\alpha\tau\iota\nu\ \dot{\epsilon}\sigma\tau\iota\nu,\ \kappa\alpha\iota\ \delta\ \mu\epsilon\nu\nu\nu\) (he who remains) \(\epsilon\nu\ \tau\eta\ \dot{\alpha}\gamma\alpha\tau\iota\nu\ \mu\nu\nu\ \epsilon\nu\ \tau\nu\ \theta\epsilon\omicron\nu\ \kappa\alpha\iota\ \delta\ \theta\epsilon\omicron\varsigma\ \epsilon\nu\ \alpha\upsilon\tau\omicron\) (him).
5. \(\eta\ \delta\iota\kappa\alpha\iota\sigma\sigma\nu\nu\ \kappa\alpha\iota\ \dot{\alpha}\lambda\iota\beta\theta\epsilon\iota\alpha\nu\ \kappa\alpha\iota\ \dot{\alpha}\gamma\alpha\tau\iota\nu\ \epsilon\sigma\iota\nu\ \epsilon\nu\ \tau\eta\ \beta\alpha\si\lambda\iota\epsilon\alpha\nu\ \tau\omicron\ \theta\epsilon\omicron.\)

EXERCISE IVb

6. The peace of God watches over the souls on earth.
7. God sees the grief of men’s hearts and saves them (\(\alpha\upsilon\tau\omicron\upsilon\).)
8. The world is in sin and does not have love.
9. The apostle writes the Scriptures.
10. The voice of the Lord speaks words of truth.
NOUNS IN -a AND -η—FIRST DECLENSION

aιτία—cause  
βίος—life  
καὶ—and  
ἐν—in, on (followed by Da-
   tive) (see Lesson XXII)  
iατρός—doctor  
μακρός—long  
χρήστος—good, kind

(Nota: The first negative is used before a word beginning with a consonant, the second before a word beginning with a smooth breathing, and the third before a word beginning with a rough breathing.)

EXERCISE Va

(Some New Testament verses)

1. ἀγαπητοὶ, οὐς ἐντόλην καινὴν γραφῶ, ἀλλὰ ἐντόλην παλαιὰν.
2. ἡ ἐντόλη ἡ παλαιὰ ἐστὶν ὁ λόγος ὁν (which) ἠκούσατε (you heard).
3. παιδία, ἐσχάτη ὡρα ἐστὶν.
4. ἐν τούτῳ (in this) φανερὰ (clear) ἐστὶ τα τεκνα του θεου και τα τεκνα του διαβολου.
5. ἡ ἐντόλῃ αὐτοῦ (his) ζωή αἰώνιος ἐστὶν.
6. οὐς ἐστὶ παρά (from) θεου ὁ ἀνθρωπος, ὅτι (because) το σαββατον οὐ τηρεὶ.
7. ἐγὼ εἰμι ἡ ὁδὸς και ἡ ἀληθεία και ἡ ζωή.
8. πολλοὶ (many) ἐσονται πρῶτοι ἐσχατοὶ και οἱ ἐσχατοὶ πρῶτοι.
9. το τελος (end) της παραγγελίας ἐστὶν ἁγαθή ἐν καθα-
   ρας καρδιας.
10. κατεπαύσεν (rested) ὁ θεος ἐν τῃ ἡμερᾳ τῃ ἐβδομῃ ἀπο (from) παντων των ἐργων αὐτου.
(Note: αἰωνίος—eternal—has the same form in feminine as masculine (see Lesson XX). ἀνά, παθα—from (see Lesson XXII).)

EXERCISE Vb

Write down the Greek equivalents, in the proper cases, of the words in italics:

The life of a robber is not always happy. No one offers him love, he receives no glory, and in his heart he knows the grief of loneliness. But he has skill and cunning in his work. One day a robber saw a tax-collector going along the road. The man carried a bag and in the bag was gold. The robber waited until the other man came near and called to him. The tax-collector turned his head and saw the robber but did not know what to do. The robber asked him how he got the gold and the tax-collector showed him a sheet of paper on which was written the law of income-tax. The robber said, "Your skill in robbery is better than mine; keep your gold, Master."

(Sheet of paper—χαρτης.)
LESSON VIII

THE VERB—PRESENT TENSE

Verbs alter their endings to denote:
(i) The person who does the action (e.g. I write, he writes).
(ii) The time at which it is done (e.g. I write, I wrote).

In English these variations only apply to a few parts of the verb, but in Indian languages and in Greek they apply to all. In Greek there are six different endings in each tense, three in the singular, called first, second, and third persons, and three in the plural (1s.—I, 2s.—you, 3s.—he, she, it; 1p.—we, 2p.—you, 3p.—they).

In English the different tenses (Past, Present, Future) are usually expressed by using an auxiliary verb, parts of the verbs "to be" and "to have", but in Greek this is also done by altering the endings. This means that in Greek the form of the verb indicates not only the action, but the person doing it and the time. γραφω means "I write" or "I am writing", and it is not necessary to use ἔγω before it because the ending -ω indicates the person.

The endings of the Present Indicative Tense in Greek are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person I—ω</td>
<td>We—ομεν</td>
</tr>
<tr>
<td>2nd person You—εις</td>
<td>You—ετε</td>
</tr>
<tr>
<td>3rd person He, she, it—ει</td>
<td>They—ουσι</td>
</tr>
</tbody>
</table>

You have already met some verbs in the third person singular, γραφει, βλεπει, ἀρπαζει, καθιζει, μενει, σωζει ἐχει.

As with the nouns, the part of the verb which is constant
s called the STEM, and the part which changes is called the ENDING. If you remove the third person singular ending (-ei) from the above verbs you can add the other endings and get the complete Present Tense. To repeat all the forms of a tense is called "TO CONJUGATE". Here is the conjugation of the Present Tense of γραφω.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>γραφω</td>
</tr>
<tr>
<td>2nd person</td>
<td>γραφεις</td>
</tr>
<tr>
<td>3rd person</td>
<td>γραφει</td>
</tr>
</tbody>
</table>

(Note: The third person plural, like ἔστι, adds -v before a following vowel to help pronunciation.)

A verb is usually referred to, and listed in dictionaries, by the first person singular of the present tense.

Here are some more verbs:

- ἰκονω—hear
- ἀποθησιω—die
- ἀποστελλω—send
- βαλλω—throw
- ἐγειρω—rouse
- ἐσθιω—eat
- εὑρισκω—find
- ξηρω—judge
- λαμβανω—
- λεγω—say
- πιστευω—believe
- πινω—take, receive
- πινωσκω—know
- μαθανω—learn
- κατακρινω—condemn
- κλεπτω—steal
- ἄγω—lead
- κατασχεω—teach
- γαρω—rejoice
- λυω—loosen

- ἵπτοι—when
- κριτις—judge
- ψευστις—liar
- ἵπτοι—that, because
- νεκρος—dead
- σωτηρια—salvation
- ἰλλα—but
- ει—if

EXERCISE VI

οτε ἄνθρωπος λεγει ὅτι ἔστιν ἁγαθος, γινωσκω ὅτι μενοτις ἔστιν. ἐν ἄνθρωποις ἡ ἀμαρτία μενει και ὁ διδισκομεν ἁγαθον ἄνθρωπον ἐν τω κόσμῳ. ὅτε οi ἄνθρω-
Note the declension of ἄτος, which is used as third person pronoun:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ἄτος—he</td>
<td>ἄττη—he</td>
<td>ἄτο—it</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄτον—him</td>
<td>ἄττην—her</td>
<td>ἄτο—it</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄτον—of him, his</td>
<td>ἄττης—of her, hers</td>
<td>ἄτον—of it, its</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄτω—to him</td>
<td>ἄττη—to her</td>
<td>ἄτω—to it</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ἄτοι—they</td>
<td>ἄται—they</td>
<td>ἄτα—they</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄτουσ—they</td>
<td>ἄτας—the</td>
<td>ἄτα—the</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄτουν—of them ἄτων—of them ἄτων—of them, their</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄτοις—to them</td>
<td>ἄταις—to them</td>
<td>ἄτοις—to them</td>
</tr>
</tbody>
</table>

ἄλλος—"other"—is declined exactly the same. Note particularly that the nominative singular neuter is in -ό instead of -ον.
LESSON IX

THE VERB—FUTURE TENSE

This differs from the Present only by the addition of -σ- between the stem and the ending: ἀκονω—ἀκονσω · πιστευω —πιστευσω.

If the last letter of the stem is a consonant, σ is assimilated to it:

\[ \pi, \pi\tau, \beta, \varphi \text{ plus } \sigma \text{ becomes } \psi \]
\[ \kappa, \gamma, \chi, \sigma\sigma \text{ ,, } \sigma \text{ , ,, } \xi \]
\[ \theta, \zeta \text{ ,, } \sigma \text{ , ,, } \sigma \]

Some verbs have vowel stems in ε, α or ο and in this case the future lengthens the vowel to η or ω: φιλεω—φιλησω (I love), τιμαιω—τιμησω (I honour), πληρωω—πληρωσω (I fill). (These verbs will be dealt with more fully in Lesson XVII.)

(Note: Three exceptions to this last rule: καλεω—καλεσω (I call), τελεω—τελεσω (I complete), ἐσω—ἐσω (I allow).

We can therefore construct the following typical Futures:

<table>
<thead>
<tr>
<th>Diphthong stem</th>
<th>Consonant stem</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>ἀκονσω</td>
</tr>
<tr>
<td>You</td>
<td>ἀκονσεις</td>
</tr>
<tr>
<td>He</td>
<td>ἀκονσει</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>We</td>
<td>ἀκονσομεν</td>
</tr>
<tr>
<td>You</td>
<td>ἀκονσετε</td>
</tr>
<tr>
<td>They</td>
<td>ἀκονσουσι</td>
</tr>
</tbody>
</table>
Vowel Stems

Singular

(-εω)       (-ωω)       (-οω)

I          ϕιλησω       τιμησω       πληρωσω
You       ϕιλησεις       τιμησεις       πληρωσεις
He        ϕιλησει       τιμησει       πληρωσει

Plural

We       ϕιλησομεν       τιμησομεν       πληρωσομεν
You     ϕιλησετε       τιμησετε       πληρωσετе
They    ϕιλησουσι       τιμησουσι       πληρωσουσι

The declension of the First and Second Person Pronouns is:

Nom. I—ἐγω                      We—ἡμεις
Acc. Me—ἐμε, με               Us—ἡμας
Gen. My—ἐμου, μον          Our—ἡμων
Dat. To me—ἐμοι, μοι         To us—ἡμυ

(Note: The shorter forms—με, μου, μοι—do not occur at the beginning of a phrase.)

THE TEN COMMANDMENTS

ἐγω εἰμι κυριος ὁ θεος σου δυτις (who) ἔξηγαγον (led) σε ἐκ γης Αἰγυπτου.
ουν ἐσονται σου θεοι έτεροι πλην (except) ἐμου.
ον ποιησεις ειδωλον· ον προσκυνησεις αυτοις, ονδε λατρευσεις αυτοις· ἐγω γαρ εἰμι κυριος ὁ θεος σου, θεος ζηλωτης.
NEW TESTAMENT GREEK

οὐ λήμψει (you shall take) το ονόμα κυρίου του θεού σου
ἐπὶ ματαιώ (in vain)

μνησθήτι (remember) την ἡμεραν του σαββάτου ἁγιαζειν
(to make holy) αὐτήν. ἦς ἡμερας ἐργασει (you shall work)
και ποιήσεις πάντα (all) τα έργα σου. τη δε ἡμέρα
tη ἐβδομή σαββάτου κυρίου του θεου σου. οὐ ποιήσεις
ἐν αὐτῇ έργον, συ και ὁ νύς σου, και ἡ θυγατήρ σου,
ὁ παῖς σου και ἡ παιδισκή σου, ὁ βους σου και το ὑπο-
ζυγιον σου, και παν πτηνος (beast) και δ προσηλυτης δ
παροικων (dwelling) ἐν σου.

τιμα (honour) του πατερα και την μητέρα σου.

οὐ μοιχευσεις. οὐ κλέψεις. οὐ φονευσεις. οὐ ψευδο-
μαρτυρησεις.

οὐκ ἐπιθυμησεις την γυναικα του πλησιου σου κ.τ.λ.

προσκυνεοω—worship
λατρεω—serve
ποιεω—do, make
φονεω—murder
μοιχεω—commit adultery
ἐπιθυμεω—desire
ἐξ—six
ἐβδομος—seventh
ζηλωτης—jealous man
σαββατον—sabbath
παῖς—boy, servant
παιδισκη—maidservant
βους—ox

(These last three are in the accusative case; their declen-
sions are given in the next lesson.)

ἐκ—out of
ἐν—in, on

κ.τ.λ. (και τα λοιπα) is the abbreviation equivalent to “etc.”
**Future Tenses of Liquid Verbs**

Verbs whose stem ends in a liquid (λ, μ, ν, ϑ) have somewhat different forms in the Future. The Greeks did not like the pronunciation of σ after these letters, so the σ was dropped and an e which combined with the ending was put in its place. In four of the six forms the e is absorbed into the diphthong of the ending, -ω, -εις, -ει and -ουσι, but in the first and second person plural it turns the short vowel into a diphthong, ου and ει.

Words which have λλ in the Present Tense drop one λ in the Future, whilst words which have a diphthong in the stem before λ, ν, ϑ shorten it in the Future. Here are some typical forms:

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>μενω (remain)</td>
<td>μενω</td>
</tr>
<tr>
<td>βαλω (throw)</td>
<td>βαλω</td>
</tr>
<tr>
<td>ἀγγελλω (announce)</td>
<td>ἀγγελεω</td>
</tr>
<tr>
<td>αἰω (lift up)</td>
<td>ἀρει</td>
</tr>
<tr>
<td>σπειρω (sow)</td>
<td>σπερεις</td>
</tr>
<tr>
<td>μενεις</td>
<td>μενεις</td>
</tr>
<tr>
<td>βαλεις (sow)</td>
<td>βαλει</td>
</tr>
<tr>
<td>ἀγγελεις (announce)</td>
<td>ἀγγελει</td>
</tr>
<tr>
<td>ἀρεις (sow)</td>
<td>σπερει</td>
</tr>
<tr>
<td>σπέρας (sow)</td>
<td>σπέρας</td>
</tr>
<tr>
<td>μενουμεν</td>
<td>μενουμεν</td>
</tr>
<tr>
<td>βαλουμεν (sow)</td>
<td>βαλουμεν</td>
</tr>
<tr>
<td>ἀγγελουμεν (announce)</td>
<td>ἀγγελουμεν</td>
</tr>
<tr>
<td>ἀρουμεν (sow)</td>
<td>σπέρουμεν</td>
</tr>
<tr>
<td>μενειτε</td>
<td>μενειτε</td>
</tr>
<tr>
<td>βαλειτε (sow)</td>
<td>βαλειτε</td>
</tr>
<tr>
<td>ἀγγελειτε (announce)</td>
<td>ἀγγελειτε</td>
</tr>
<tr>
<td>ἀρειτε (sow)</td>
<td>σπέρειτε</td>
</tr>
<tr>
<td>σπέρουσι (sow)</td>
<td>σπέρουσι</td>
</tr>
</tbody>
</table>

**EXERCISE VIIa**

τῇ ἑβδομῇ ἡμέρᾳ ἂξομεν τα παιδια εἰς τα δενδρα, καὶ διδαξομεν αὐτοὺς τα μυστηρια της γης. βλεγουσι τους καρπους καὶ τα φυλλα. ἐν τοις ἄγροις οἱ δουλοι φυλαξουσι τα προβατα καὶ ὁ ἁγαθος δουλος σωσει αὐτα ἀπὸ των ἱησων.

**EXERCISE VIIb**

In the last day the judge of the world will sit in the
heavens and the angels will bring the men. You will hear the account (λόγος) of your sins, and you will see the righteousness of God. He will save you from destruction and will have mercy on you. No one is worthy of his love, but we shall see his glory and shall believe in (εἰς, followed by accusative) him.

EXERCISE VIIIa

μακαριος δ ἄνθρωπος δς τηρεί τας παραγγελίας τον θεον· αὐτὸς σωσει την ψυχήν αὐτον ἐν τῇ ἐσχατῇ ἡμέρᾳ. δς δε οὐ τηρεί βλεψει την ὄργην τον θεον. γινώσκομεν γαρ ὅτι οί ἄγγελοί γραψοντι τα ἑργα των ἄνθρωπων ἐν τω βιβλιω της ζωης. δ θεος κρίνει τον κόσμον κατα (according to) τα ἑργα αὐτων και πεμψει τους ἄνθρωπους εἰς τον μισθον. πεμψει τους ἁγαθους εἰς ζωην και τους κακους εἰς ἀπωλειαν.

EXERCISE VIIIb

The teacher will teach the students the truth, but the students will not hear. They will desire wisdom, but they will not do the deeds of wisdom. Then the teacher will say, “You will seek me, but I shall not lead you to wisdom.” The words of the teacher will remain in the hearts of the wicked students and will witness to them (αὐτοῖς).

φυλασσω—guard
οὐρανος—heaven
καρπος—fruit
οὐδεὶς—no one
dς—who
μισθος—reward
μακαριος—happy
ἐλεεω—have mercy on
ἀπωλεια—destruction
ζητεω—seek
ἀπο—from (followed by genitive)
tοτε—then
ἀγρος—field
πεμπω—send
μυστηριον—mystery
μαρτυρεω—witness
eἰς, προς—to (followed by accusative) (when expressing motion)
THE VERB—FUTURE TENSE

(Note: δε—but, γαγ—because, for. These two words are "enclitic", which means that they cannot come as the first words in the phrase with which they are connected, though in English they are translated first. Note that "for" in English is ambiguous, and may mean "on behalf of", "in the interest of", as well as "because". γαγ in Greek only means "for" when it is equivalent to "because").
LESSON X

THIRD DECLENSION

The Third Declension includes all the nouns not in First or Second.

Some grammars make it very complicated and show as many as 60 types, but many of these have only minor differences, and some do not occur in the New Testament. There are really two main groups:

Group I—Consonant Stems—5 masculine or feminine types; 1 neuter.

Group II—Vowel Stems—3 masculine or feminine types; 1 neuter.

In some of the types nouns of both masculine and feminine gender are found, but some types are exclusively one or other. Neuter types are quite distinct and only have neuter nouns.

The endings of the Third Declension have the same basic form, but there are some modifications in Group II. They are as follows:

<table>
<thead>
<tr>
<th>Masculine and Feminine</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>(various)</td>
<td>-ες</td>
</tr>
<tr>
<td>Voc.</td>
<td>(various)</td>
<td>-ες</td>
</tr>
<tr>
<td>Acc.</td>
<td>-α</td>
<td>-ας</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ος</td>
<td>-ων</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ι</td>
<td>-σι</td>
</tr>
</tbody>
</table>
To find the stems to which these endings are attached, drop the ending (-ος) of the Genitive Singular.

The Nominative Singular must be learned individually, but in most cases can be easily inferred.

Note that three endings have the same characteristic letters as First and Second Declensions—dative singular -ι; genitive plural -ων; neuter plural -α.

The Neuter nouns of Group II have vowel stems ending in -ε, and this combines with the usual Third Declension endings to produce the forms noted above.

The following words belong to the various types of Group I on page 40:

**Type 1**

λεων, λεοντος, δ—lion
δδονς, δδοντος, δ—tooth

**Type 2**

σαλπιγξ, σαλπιγγος, ἦ—trumpet
σαρξ, σαρχος, ἦ—flesh
γυνη, γυναικος, ἦ—woman, wife
φλοξ, φλογος, ἦ—flame
θοιξ, τριχος, ἦ—hair

(Note: Vocative singular of γυνη is γυναι; dative plural of θοιξ is θοιξι.)
<table>
<thead>
<tr>
<th>Type No.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄρχον</td>
<td>φυλαξ</td>
<td>ἐλπίς</td>
<td>ποιμῆν</td>
<td>σωτῆρ</td>
<td>γραμμα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄρχοντος</td>
<td>φυλακός</td>
<td>ἐλπίδος</td>
<td>ποιμενός</td>
<td>σωτήρος</td>
<td>All Neuter</td>
</tr>
<tr>
<td>Gender</td>
<td>All M.</td>
<td>M. &amp; F.</td>
<td>Usually F.</td>
<td>M. &amp; F.</td>
<td>M. &amp; F.</td>
<td>letter</td>
</tr>
<tr>
<td>Meaning</td>
<td>ruler</td>
<td>guard</td>
<td>hope</td>
<td>shepherd</td>
<td>saviour</td>
<td>(of alphabet)</td>
</tr>
</tbody>
</table>

**Singular**

| Nom.     | ἄρχον | φυλαξ | ἐλπίς | ποιμῆν | σωτῆρ | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα |
| Voc.     | ἄρχον | φυλαξ | ἐλπὶ | ποιμὴν | σωτερ | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα |
| Acc.     | ἄρχοντα | φυλακα | ἐλπίδα | ποιμενα | σωτηρα | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα |
| Gen.     | ἄρχοντος | φυλακος | ἐλπιδος | ποιμενος | σωτηρος | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα |
| Dat.     | ἄρχοντι | φυλακι | ἐλπιδι | ποιμενι | σωτηρι | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα | γραμμα |

**Plural**

| Nom. Voc. | ἄρχοντες | φυλακες | ἐλπιδες | ποιμενες | σωτηρες | γραμματα |
| Acc.     | ἄρχοντας | φυλακας | ἐλπιδας | ποιμενας | σωτηρας | γραμματα |
| Gen.     | ἄρχοντων | φυλακων | ἐλπιδων | ποιμενων | σωτηρων | γραμματων |
| Dat.     | ἄρχονσι | φυλαξι | ἐλπισι | ποιμεσι | σωτησι | γραμμασι |
THIRD DECLENSION

Type 3

θάμπας, θαμπαδός, ἦ—lamp
ἐρις, ἐριδός, ἦ—strife
παις, παιδός, ὁ and ἦ—boy, girl
νυξ, νυκτός, ἦ—night (dat. plur.—νυξί)
πος, ποδός, ὁ—foot
χαρις, χαριτός, ἦ—grace

(Note: Accusative singular of ἥρις is ἥριν; vocative singular of παις is παί.
Accusative singular of χαρις is χαριν, except in one passage where it is χαρίτα.)

Type 4

μήν, μήνος, ὁ—month
ἐἰκών, ἐἰκόνος, ἦ—image
ἥγεμων, ἥγεμονος, ὁ—leader
κυνός, κυνός, ὁ—dog
χείμων, χειμώνος, ὁ—winter
αἰών, αἰῶνος, ὁ—age
ἀμπελών, ἀμπελώνος, ὁ—vineyard
χίτων, χίτωνος, ὁ—shirt, tunic
ἀγών, ἀγώνος, ὁ—game, contest

(Note: The stem of κυνός is κυν- and dative plural is κυνοῖ.
There is no rule about whether a noun keeps the long vowel, like αἰῶν, or shortens it, like ἐἰκών. The difference must just be learnt.
πῦρ (fire) is of this type, but is neuter, and is only found in the singular: nominative, vocative, accusative πῦρ, genitive πυρος, dative πυρι.)
Type 5 (All these are partly irregular, so are given in full)

<table>
<thead>
<tr>
<th></th>
<th>Nom.</th>
<th>Gen.</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>χειρ</td>
<td>χειρος</td>
<td>η</td>
<td>hand</td>
</tr>
<tr>
<td></td>
<td>ἀστηρ</td>
<td>ἀστερος</td>
<td>ὁ</td>
<td>star</td>
</tr>
<tr>
<td></td>
<td>ἄνηρ</td>
<td>ἄνδρος</td>
<td>ὁ</td>
<td>man</td>
</tr>
<tr>
<td></td>
<td>πατηρ</td>
<td>πατρος</td>
<td>ὁ</td>
<td>father</td>
</tr>
<tr>
<td></td>
<td>μητηρ</td>
<td>μητρος</td>
<td>ἡ</td>
<td>mother</td>
</tr>
<tr>
<td></td>
<td>θυγατηρ</td>
<td>θυγατρος</td>
<td>ἡ</td>
<td>daughter</td>
</tr>
</tbody>
</table>

**Singular**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>χειρ</td>
<td>χειρ</td>
<td>χειρα</td>
<td>χειρος</td>
<td>χειρι</td>
</tr>
<tr>
<td></td>
<td>ἀστηρ</td>
<td>ἀστηρ</td>
<td>ἀστερα</td>
<td>ἀστερος</td>
<td>ἀστερι</td>
</tr>
<tr>
<td></td>
<td>ἄνηρ</td>
<td>ἄνηρ</td>
<td>ἄνδρα</td>
<td>ἄνδρος</td>
<td>ἄνδρι</td>
</tr>
<tr>
<td></td>
<td>πατηρ</td>
<td>πατηρ</td>
<td>πατερα</td>
<td>πατρος</td>
<td>πατρι</td>
</tr>
<tr>
<td></td>
<td>μητηρ</td>
<td>μητηρ</td>
<td>μητερα</td>
<td>μητρος</td>
<td>μητρι</td>
</tr>
<tr>
<td></td>
<td>θυγατηρ</td>
<td>θυγατηρ</td>
<td>θυγατερα</td>
<td>θυγατρος</td>
<td>θυγατρι</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>χειρες</td>
<td>χειρας</td>
<td>χειρων</td>
<td>χερσι</td>
</tr>
<tr>
<td></td>
<td>ἀστηρες</td>
<td>ἀστερας</td>
<td>ἀστερων</td>
<td>ἀστρασι</td>
</tr>
<tr>
<td></td>
<td>ἄνηρες</td>
<td>ἄνδρας</td>
<td>ἄνδρων</td>
<td>ἄνδρας</td>
</tr>
<tr>
<td></td>
<td>πατηρες</td>
<td>πατερας</td>
<td>πατερων</td>
<td>πατρας</td>
</tr>
<tr>
<td></td>
<td>μητηρες</td>
<td>μητερας</td>
<td>μητερων</td>
<td>μητρας</td>
</tr>
<tr>
<td></td>
<td>θυγατηρες</td>
<td>θυγατερας</td>
<td>θυγατερων</td>
<td>θυγατρας</td>
</tr>
</tbody>
</table>
Type 6 (All Neuter)

χρησις—thing  ὁνομα—name
ἀμαρτησις—sin  στομα—mouth
πνευσις—spirit, wind  παθησις—suffering
θελησις—will  παραπτωσις—fault
σπερμα—seed  σωμα—body
ὁφαρσις—vision  βαπτισις—baptism
αιμα—blood  ἰημα—word
κριμα—judgement  σχισμα—division

These nouns are all formed from verbal stems, and indicate the product of the action of the verb.

In Group II, Type 1 are a number of words in -σις which are also from verbal stems and indicate the process of the action, e.g. from stem κοιν- we get κριςις which means “act of judging”, whilst κρημα means “result of judging, verdict”. The English word “judgement” can be used in either sense, but Greek has separate words.

There is also a group of words which do not end in -μα but which otherwise have the same endings, and are also neuter:

τερας, τερατος—miracle  ὕδωρ, ὕδατος—water
φως, φωτος—light  ἀλας, ἀλατος—salt
ους, οτος—ear (dative plural ὦσι)

The following words belong to the types of Group II:

Type 1
κριςις—judgement, ἀφεσις—forgiveness, ἀναστασις—resurrection, and many verbal nouns in -σις. All feminine.

Type 2
There are very few words of this type. ὦς, ὄς—pig, which is either masculine or feminine; σταχυς—ear of corn.
### Group II—Vowel Stems

<table>
<thead>
<tr>
<th>Type No.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πολις</td>
<td>Ἰχθυς</td>
<td>βασιλεὺς</td>
<td>γένος</td>
</tr>
<tr>
<td>Gen.</td>
<td>πολεως</td>
<td>Ἰχθυος</td>
<td>βασιλεως</td>
<td>γένους</td>
</tr>
<tr>
<td>Gender</td>
<td>F.</td>
<td>M.</td>
<td>M.</td>
<td>N.</td>
</tr>
<tr>
<td>Meaning</td>
<td>city</td>
<td>fish</td>
<td>king</td>
<td>race, nation</td>
</tr>
</tbody>
</table>

#### Singular

| Nom.     | πολις | Ἰχθυς | βασιλεὺς | γένος |
| Voc.     | πολι | Ἰχθυν | βασιλευ | γένους |
| Acc.     | πολιν | Ἰχθυν | βασιλεα | γένους |
| Gen.     | πολεως | Ἰχθυν | βασιλεως | γένους |
| Dat.     | πολει | Ἰχθυν | βασιλει | γενει |

#### Plural

| Nom. Voc. | πολεις | Ἰχθυνες | βασιλεις | γενη |
| Acc.      | πολεις | Ἰχθυνας | βασιλεας (-εις) | γενη |
| Gen.      | πολεων | Ἰχθυνων | βασιλεων | γενεων (γενων) |
| Dat.      | πολεσι | Ἰχθυσι | βασιλευσι | γενεσι |
THIRD DECLENSION 45

Type 3
Words expressing an office, such as ἵερευς—priest, γράμματευς—scribe, γονεύς—parent. All masculine.

Type 4
ἐτος—year, κερδος—gain, ὁδος—mountain, σκοτος—darkness, πληθος—crowd, τελος—end. All neuter.

DO NOT MIX THESE UP WITH SECOND DECLENSION NOUNS.

EXERCISE IXa

1. οἱ μὲν ἀνθρώποι ἔχουσι χειρας καὶ ποδας, οἱ δὲ κυνες μονον ποδας.
2. αἱ λαμπαδες λαμπουσιν ἐν ταῖς χερσί των θυγατέρων.
3. A Boy’s Epitaph
δωδεκ’ ἐτών τὸν παιδα πατηρ ἀτεθηκε (laid) Φιλιππος ἐνθαδε (here) τὸν πόλλην (great) ἐλπιδα, Νικοτελην.
4. παντων χρηματων ἄνθρωπος μετρον ἑστιν.
5. ἐν τῷ Νείλῳ χροκοδειλοι πολλοί (many) εἰσιν: οἱ Αἰγυπτιοι οὐκ ἀποκτεινουσιν αὐτούς, ἱεροὺς νομιζοντες (thinking). ὁ χροκοδειλος τους τον χειμωνος μηνας οὐκ ἔσθει σουδεν, καὶ το πολυ (most) της ἡμερας διατριβει ἐν τη γη, την δε νυκτα ἐν τω ποταμω· θερμοτερων (warmer) γαρ ἑστι τὸ ὅδωρ του ἀιθερος (than the air—see Lesson XXI). ἔχει δὲ ὁ χροκοδειλος όρθαλμους ύος, μεγαλους (big) οἴοντας κατα λογον (in proportion) τον σωματος. γλωσσαν δε μονον ζωων οὐκ ἔχει, οὐδε κυνε την κατω γναθον. οἱ μὲν ἄλλοι φευγουσιν αὐτον, δὲ τροχιλος (wagtail) ἐν εἰρηνή.ἐστιν. δ’ γαρ χροκοδειλος ἐν τω ποταμῳ ἔχει το στομα μεστον βδελλων (full of leeches). ἐξβας δε (coming out) εἰς την γην ἀνοιγει το στομα καὶ δ τροχιλος ἐμβαινει εἰς αὐτο και κατα-πνει τας βδελλας· δ’ δε χροκοδειλος οὐ βλαπτει αὐτον.
A boy is a wonderful animal. When he is small he sees visions of hope and knows that he will do good things in the world. When he is a student he reads his books and learns many things (πολλα). His parents rejoice in his wisdom, and believe that he will seek glory in the world. The lamp of truth shines in his eyes, and his ears hear the voice of knowledge. He is a leader of the contest and his name is in the mouths of men. When he finds a wife he leaves his father and mother, and watches over her. He guards her image in his heart and rejoices in her grace. The power of his body is strong, but it does not remain, and the end of a man draws near. His hair is white, he has no teeth and the flame of his spirit dies in the darkness.
LESSON XI

THE VERB—PAST TENSES

You have seen how the Future Tense is formed by adding -σ- to the stem of the Present. The Simple Past Tense, which is called the AORIST (unlimited) also has the additional -σ- but its endings mostly have -α- in them. You must also look at the beginning of the word as well as the end. The Future, like the donkey, has a tail added; the Past is like the elephant, with a trunk as well! The “trunk” is the letter ε which is placed before the stem, and is called the AUGMENT.

For example, the Aorist of πιστεύω is:

επιστέυσα—I believed  επιστευσαμεν—we believed
επιστευσας—you believed  επιστευσατε—you believed
επιστευσε(ν)—he believed  επιστευσαν—they believed

Note the following points:

1. 2nd person singular still ends in -ς.
   1st person plural still ends in -μεν.
   2nd person plural still ends in -τε.

2. The same rules about consonant stems which were given for the Future also apply to the Aorist, e.g. βλέπω—βλεψα, γράφω—γράφα, διδάσκω—διδάξα, λέγω—λέξα.

3. Verbs with stems in ε, α, or ο, lengthen the vowel, as the Future, e.g. φιλέω—φιλήσα, τιμάω—τιμήσα, πληρώω—πληρώσα (see Lesson XVII).

4. The Augment is always added to the front of a Past Tense, and if the verb begins with a vowel the Augment combines with it, according to the following rules:
ε—α becomes η, e.g. ἀκούω becomes ἢκούσα
ε—ε "", η, "", ἐγειρω "", ἢγειρα
ε—ο "", ω, "", ὀμολογεω (I confess) becomes ὀμολόγησα
ε—αι "", γ, "", αἰτεω (I ask) becomes ἡτησα
ε—οι "", ω, "", οἰκεω (I dwell) "", ὕκησα

Note that the iota is written subscript.

5. In a verb which is compounded with a preposition Augment goes after the preposition, and before the main verb. Since most of the prepositions end in a vowel this also brings two vowels together, but in this case the last vowel of the preposition is dropped, except in the case of three prepositions περι, προ, ἀμφί (see Lesson XXII).

So far you have had the following compound verbs. See how the Augment is added in each of these cases:

\[ \dot{α}πο\ ξτεινω—\dot{α}π\ εκτεινα \quad \pi\rho\sigma\ ξυνεω—\pi\rho\sigma\ εκνυησα \]
\[ \dot{α}πο\ στελλω—\dot{α}π\ εστειλα \quad \κατα\ κρινω—\κατ\ εκρινα \]
\[ \epsilon\pi\ θυμεω—\epsilon\pi\ εθυμησα \quad \deltaια\ τριβω—\deltaι\ ετριψα \]

6. The Liquid Verbs (with stems in λ, μ, ν, ϝ) have similar peculiarities in the Aorist as in the Future, since they have no -σ-. Also they strengthen the vowel of the stem, but their endings are the same as the regular verb:

μενω—ἐμεινα
κρινω—ἐκρινα
κτεινω—ἐκτεινα
στελλω—ἐστειλα
ἀγγελλω—ἐγγειλα

αἰω—ἡρα
σπειρω—ἐσπειρα
ἐγειρω—ἡγειρα
φθειρω (I destroy)—ἐφθειρα
The Imperfect Tense

The Aorist merely says that something happened in the Past, without any further limitation ("I did"). There is another tense which is used for an action which was either continuous ("I was doing"), or repeated ("I used to do") or habitual. This is called the Imperfect, and is formed from the Present, with the Augment added to show that it is Past. The vowels in the ending are ε and o as in the Present, and all the endings are short.

**Singular**

ἐπιστευον—I was believing  
ἐπιστευες—you were believing  
ἐπιστευε(ν)—he was believing

**Plural**

ἐπιστευομεν—we were believing  
ἐπιστευετε—you were believing  
ἐπιστευον—they were believing

It is important to distinguish these two tenses and to note that unless there is a need to emphasize that an action is continuous or habitual, Greek prefers to use the Aorist.

The Second (Strong) Aorist

In English the Past Tense may be formed in one of two ways:

1. By adding -ed to the stem, e.g. I live—I lived; I hope—I hoped; I save—I saved.
2. By strengthening the stem vowel, e.g. I sing—I sang; I give—I gave; I bring—I brought.

This second form is called the STRONG OR SECOND AORIST, in contrast to the WEAK OR FIRST AORIST, which just adds -ed.
The same two types are found in Greek, and as in English, there is no rule about which type a particular verb uses, so they must be learned individually. The endings are like the Imperfect, the difference being in the stem.

The following are the most common SECOND AORISTS:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Second Aorist</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>βαλλω</td>
<td>ἐβαλλων</td>
<td>ἐβαλων</td>
<td>throw</td>
</tr>
<tr>
<td>ἀμαρτανω</td>
<td>ἡμαρτανον</td>
<td>ἡμαρτον</td>
<td>sin</td>
</tr>
<tr>
<td>λαμβανον</td>
<td>ἐλαμβανον</td>
<td>ἐλαβον</td>
<td>take, receive</td>
</tr>
<tr>
<td>μανθανον</td>
<td>ἐμανθανον</td>
<td>ἐμαθον</td>
<td>learn</td>
</tr>
<tr>
<td>πινω</td>
<td>ἐπινον</td>
<td>ἐπιον</td>
<td>drink</td>
</tr>
<tr>
<td>ἀπο-θνησκω</td>
<td>ἀπ-θνησκον</td>
<td>ἀπ-θνανον</td>
<td>die</td>
</tr>
<tr>
<td>εὐρισκω</td>
<td>εὑρισκον</td>
<td>εὑρον [ἡφον]</td>
<td>find</td>
</tr>
<tr>
<td>πιπτω</td>
<td>ἐπιπτον</td>
<td>ἐπεσον</td>
<td>fall</td>
</tr>
<tr>
<td>τικτω</td>
<td>ἐτικτον</td>
<td>ἐτεκον</td>
<td>bring forth child</td>
</tr>
<tr>
<td>κατα-λειπω</td>
<td>κατ-λειπον</td>
<td>κατ-ελιπον</td>
<td>leave</td>
</tr>
<tr>
<td>φευγω</td>
<td>ἐφευγον</td>
<td>ἐφυγον</td>
<td>run away, flee</td>
</tr>
<tr>
<td>ἀγω</td>
<td>ἡγον</td>
<td>ἡγαγον</td>
<td>lead</td>
</tr>
<tr>
<td>γινωσκω</td>
<td>ἐγινωσκον</td>
<td>ἐγινον</td>
<td>know</td>
</tr>
<tr>
<td>βαινω</td>
<td>ἐβαινον</td>
<td>ἐβην</td>
<td>go</td>
</tr>
<tr>
<td>[ὁραω]</td>
<td></td>
<td>εἰδον</td>
<td>see</td>
</tr>
<tr>
<td>[λεγω]</td>
<td>ἐλεγον</td>
<td>εἶπον</td>
<td>say</td>
</tr>
<tr>
<td>[ἔχω]</td>
<td>εἴχον</td>
<td>ἔσχον</td>
<td>have</td>
</tr>
<tr>
<td>[ἐσθιω]</td>
<td>ἐσθιον</td>
<td>ἐφαγον</td>
<td>eat</td>
</tr>
<tr>
<td>[πασχω]</td>
<td>ἐπασχον</td>
<td>ἐπαθον</td>
<td>suffer</td>
</tr>
<tr>
<td>[ἔρχομαι]</td>
<td>(see</td>
<td>ἡλθον</td>
<td>come, go</td>
</tr>
<tr>
<td>[φερω]</td>
<td>ἐφερον</td>
<td>ἡφεγον</td>
<td>carry</td>
</tr>
</tbody>
</table>

The last seven verbs are DEFECTIVE, that is to say, the
Aorist is formed from a different stem from the Present. Originally there were two verbs of similar meaning, and parts of each have got lost, and the remaining parts put together as though they were one verb.

The Aorists of γινώσκω, and βαίνω are irregular:

\[\epsilon\gamma\nu\nu\omega, \quad \epsilon\gamma\nuως, \quad \epsilon\gamma\nuω, \quad \epsilon\gamma\nuωμεν, \quad \epsilon\gamma\nuωτε, \quad \epsilon\gamma\nuωσαν\]
\[\epsilon\betaη, \quad \epsilon\betaης, \quad \epsilon\betaη, \quad \epsilon\betaημεν, \quad \epsilon\betaητε, \quad \epsilon\betaησαν\]

**EXERCISE Xa. THE GOVERNOR**

\[\delta \ ήγεμων \ ήν \ καλός \ και \ ἄγαθος \ ἄνηγ. \ τα \ χρηματα \ οὐκ \ \varepsilon\tau\nu\rho\nu\sigma\varepsilonν \ εν \ ταις \ χερσιν \ αὐτον, \ \alphaλ\lambda\varepsilon\beta\omega\nu\theta\nu\sigmaε\tauες \ τους \ μαθητας. \ ή \ \mu\thetaη\tauο \ του \ πατρος \ αὐτον \ \varepsilon\lambda\alphaμ\betaανε \ \piε\nu\tauε \ \αργυρια \ \κατα \ \mu\nu\nu\ας \ \(\text{monthly}\) \ \alphaτο \ των \ \tauης \ \pi\omega\λ\varepsilonως \ \varepsilon\beta\alpha\gamma\varepsilon\lambda\iota\sigma\tauων. \ \kappaαι \ \o\i \ \varepsilon\β\alpha\gamma\varepsilon\lambda\iota\sigma\tauαι \ \vare\varepsilon\iota\sigma\delta\sigma\chi\vareν \ τον \ \pi\alpha\tau\varepsilon\varrho \ \d\omega\rho\vare\varepsilon\alphaν \ \(\text{freely}\). \ \delta\i\a \ \tau\o\tau\to. \ \(\text{therefore}\), \ \d\ ήγεμων \ \e\i\p\e\t\e\n \ \o\i \ \a\u\t\o\n \ \h\i\s\a\n \ \s\o\t\i\t\e\r\e\s\e\z\o\s \ \tau\o\n \ \p\a\t\r\o\s \ \k\a\i \ \e\t\i\m\i\s\e\n \ \a\u\t\o\n. \ \e\n \ \t\e \ \t\o\u \ \h\i\m\o\u \ \e\k\a\l\e\\i\s\i\a \ \k\a\i \ \p\a\n\t\e\s \ \a\l\l \ m\e\n) \ \f\r\i\l\i\s\a\n \ \a\u\t\o\n \ \k\a\i \ \e\t\i\m\i\s\e\n \ \a\u\t\o\n. \ \t\o \ \d\o\m\a \ \a\u\t\o\n \ \h\i \ \e\n \ \t\o\u \ \t\o\u \ \p\i\l\e\t\h\o\u\s \ \s\t\o\m\a\s \ \k\a \ \t\e\l\o\s \ \a\u\t\o\n \ \e\p\l\i\l\i\r\w\o\s\e\n \ \a\u\t\o\n \ \l\u\t\p\h\i.\]

\[\beta\omega\\theta\e\o-\text{help} \quad \tau\i\m\a\o-\text{honour} \quad \p\a\n\t\e\s-\text{all men} \]
\[\text{(followed by dative)}\]

\[\varepsilon\l\e\u\v\e\r\e\r\i\a-\text{freedom} \quad \p\e\n\t\e-\text{five} \quad \d\h\m\o\s-\text{people} \]

\[\varepsilon\p\a\r\a\x\i\a-\text{province} \quad \a\i\t\e\o-\text{ask for} \quad \p\l\e\h\r\o-\text{I fill} \]

\[\p\i\s\t\i\s, -\e\o\s, \ h-\text{faith}\]

**EXERCISE Xb**

His parents sent the boy to the city because there was no work in the vineyard. In his hand was a little money, and in his heart was hope. He walked along the road by night (νυκτος) and saw the stars in the heavens. In the
city he sought the house of a priest and asked for food, but the priest did not help him. The dogs barked and seized his garment, but he struck their mouths and they were silent. In another house he saw the flame of a fire and a lamp by the side of an image, and he asked for bread and water. He heard the voice of a woman in the house, and she said to her daughter, “Give (δος) bread to the boy”.

δλιγος—little  βρωμα—food   φωνεω—bark
σωπαω—be silent  περιπατεω—walk
παρα—followed by the accusative case means “along”
followed by the dative case means “by the side of” (see Lesson XXII).

EXERCISE XIa. A FABLE OF AESOP

κυνων δς κρεας ἐφεξε, ποταμον διεβαίνε. ὅτε δὲ εἶδε τὴν ἑαυτον σκιαν ἐπὶ τὸν ὑδατος ὑπελαβεν ὅτι ἑτερος κυνων ἐστι και κρεας ἐχει. ἀπεβαλεν οὖν τὸ ἱδιον κρεας και τὸ τὸν ἑτερον ἥμπαζε ὡστε ἀπωλεσεν (he lost) ἄμφοτερα. τὸ μεν γαρ οὐκ ἦν, τὸ δὲ εἰς τὸν ποταμον ἔπεσε.

κρεας, κρεατος, το—meat  ἑαυτον, ἑαυτον, ἑαυτω—himself
σκια, σκιας, ἦ—shadow   ὑπολαμβανω—think, conjecture
ἀμφοτερος—both  ὡστε—so that

EXERCISE XIb

The king went to another city and left his money in the hands of his servants. One servant received ten talents, another five and another two. The king remained in the other city for six months and then returned to his house. He called his servants who (οἱ) came and brought the talents. The first servant said, “See, I received ten talents and now I have twenty”. The second servant said, “See,
I received five talents, and now I have ten”. The king honoured the good servants who (οἱ) brought back the money. The third servant said, “I knew that the king had much (πολλὰ) money, so I ate and drank and now I have nothing (οὐδὲν)”. The king said, “You wicked servant, who (ὁ) did not learn wisdom”, and threw him out of the city.

ταλάντων—talent (£240) ἔπαγω—return
ἀναφέρω—bring back ἐξβάλλω—throw out
νῦν—now ἴδου—see
δύο—two πέντε—five ἕξ—six δέκα—ten
εἴκοσι—twenty
1. Infinitives

I like to teach (general) \( \theta ελω \ διδασκειν \)
You like to learn (general) \( \theta ελετε \ \mu αθανειν \)
I want to teach this (particular) \( \theta ελω \ \deltaιδαξαι \ \tauοντο \)
You want to learn this (particular) \( \theta ελετε \ \mu αθειν \ \tauοντο \)

English has only one Infinitive, but Greek has four, though only two are common in the New Testament. In the above sentences are the Present Infinitive (in the first pair) and the Aorist Infinitive (in the second pair). The difference between them is not a matter of time, but of THE KIND OF ACT. The Present Infinitive is ONLY used to emphasize that the action is continuous or habitual, and therefore the Aorist Infinitive is more common in Greek. It is a safe rule—"When in doubt use the Aorist Infinitive."

The Aorist Infinitive has no Augment, since it does not refer to Past time.
The Subject of the Infinitive is usually in the Accusative Case.
The negative of the Infinitive is \( \mu η \) instead of \( ου \).
The endings of the Infinitive in the Active are:

- Present Infinitive: \( ειν—λυειν \) (to loosen)
- 1st Aorist Infinitive: \( σαι—λυσαι \) (" ", " ")
- 2nd Aorist Infinitive: \( ειν—μαθειν \) (to learn)
- Future Infinitive: \( σειν—λυσειν \) (to be about to loosen)

The Infinitive of \( ειμι \) is \( ειναι \), and the Second Aorist
Infinitives of γινώσκω and βαίνω are γινώσκω and βαίνω respectively.

(Note: This is your first introduction to the Greek "pattern verb"—λυω (I loosen)—which is used in all grammar books as an example. It is not one of the commonest verbs in the New Testament, but it has the great virtue of being completely regular, and also short. You will now meet it frequently and should get to know it thoroughly.)

EXERCISE XIIa

καλὸν ἐστὶν ἄνθρωπον φαγεῖν καὶ πίειν ὅτι ἔλαβε τὸ σωμὰ ἀπὸ τοῦ θεοῦ. καλὸν ἐστὶ ζητήσαι τὴν σοφίαν ὅτι ὃ σοφὸς γινώσκει τα μυστήρια του κόσμου. εἶ δὲ θέλεις μάθειν τὴν ἁληθείαν, δει σε αἰτῆσαι τον θεον βοηθῆσαι σοι. ὁ ἄνθρωπος ὁ δυνατός ἐστὶν εὑρεῖν τὴν δικαιοσύνην ἐν τῷ κόσμῳ.

θελεῖ ποιῆσαι τὸ ἄγαθον ἄλλα οὐ θελεῖ τηρεῖν τὰς ἑντολὰς τοῦ θεοῦ. θελεὶ γινώσκει τὴν ἁληθείαν ἄλλο οὐθελεὶ καταλίπειν τα ἰδια νοηματα καὶ ποιῆσαι τὸ θελήμα τοῦ θεοῦ.

τὸ θελήμα τοῦ θεοῦ ἐστὶν ἄγαθον καὶ ποιεῖν αὐτὸ ἐστὶ ζωὴ τοῖς ἄνθρωποις. ἢ μὲν ἁμαρτία μενεῖ ἐν τοῖς ἄνθρωποις ὡστε αὐτοὺς ἀποθανεῖν. ἢ δὲ ἁγαθή τον θεον σώζει αὐτοὺς ὡστε εἰσελθεῖν εἰς τὴν βασιλείαν αὐτοῦ.

δει—it is necessary δυνατός—able, possible νοημα—thought

ὡστε followed by Accusative and Infinitive, expresses result —"so that ".

EXERCISE XIIb

If you wish to do good, it is necessary to keep the commandments of God, and the first commandment is to love men. Jesus spoke a parable about love. He said that to love men* was to help them. The priest and the Levite
were not willing to help the man, but the Samaritan carried him to the inn and told the innkeeper to care for him. The will of the Samaritan was to do good to the man, and thus he kept the commandments of God.

about—πεσι (with genitive) be willing—θέλω, aorist
inn—πανδοχεῖον ήθελησα
thus—οὖτως Samaritan—Σαμαρητής
care for—θεραπεῦω
Jesus—Ἰησοῦς love—use φιλέω
Levite—Λευιτῆς
innkeeper—πανδοχεύς

(Note: * When spoken words are reported in Greek the tense of the verb does not depend on the verb of speaking, as in English. The tense of the original saying is retained. In this paragraph the original saying is “to love men is to help them”, but in English “is” becomes “was” after “said”, which is a Past tense. In Greek this does not happen, but “is” remains “is”.

2. Participles

Consider the following verse:

“A fellow-feeling makes us wondrous kind”

Methinks the poet would have changed his mind
If he had found some fellow feeling in his coat behind.

Clearly “fellow-feeling” does not quite mean the same in the first and third lines. Why? Because “fellow” in the first line is an adjective describing “feeling”, and in the third line it is a noun. Further, “feeling” in the first line is a noun, whilst in the third line it is a PARTICIPLE, which (a) says something about the fellow, and therefore has the force of an adjective, and (b) describes an action, and therefore has the force of a verb. It is therefore called a VERBAL ADJECTIVE.
In English there are only two Participles, the Present Participle in -ing, and the Past Participle in -ed, the former being active and the latter passive, but the use of participles is very loose, e.g.

1. She went out crying bitterly.
2. Saying "BAH", he turned and dashed out.

The two forms are exactly the same, but obviously in the first case the lady's crying went on for some time, whereas in the second case the whole effect of "BAH" demands a short, sharp word. Also the time is different, since the lady's crying was simultaneous with her going out, whereas the man's exclamation came first, and then he went out.

The Greeks were more careful and used participles accurately; each of the four participles has its proper use, at the proper time.

The Present Participle refers to an action simultaneous with the main verb.

The Future Participle refers to an action after the main verb (but this is very rare in N.T. Greek).

The Aorist Participle refers to an action before the main verb.

The Perfect Participle (see next lesson) refers to a state simultaneous with the main verb, which has resulted from an action before it.

(Note specially: the time reference of the Participle is always relative to the main verb.)

The Participle is an adjective, so like all adjectives it must agree with the noun to which it refers in number, gender and case.

The Participle is a verb and so it may govern an object, like any other part of the verb.

The negative used with the Participle is μη, not οὐ.
Examples:

1. The man, crossing the river, saw a dog.
   ὁ ἀνθρωπός, διαβαίνων τον ποταμόν, εἶδε κυνα

2. The man saw a dog crossing the river.
   ὁ ἀνθρωπός εἶδε κυνα διαβαίνοντα τον ποταμόν.

3. The woman, crossing the river, saw a sheep.
   ἡ γυνη διαβαίνουσα τον ποταμόν εἶδε προβατον.

4. The woman saw a sheep crossing the river.
   ἡ γυνη εἶδε προβατον διαβαίνον τον ποταμόν.

5. The sheep of the man crossing the river was white.
   τὸ προβατον τον διαβαίνοντος τον ποταμὸν ἦν λευκὸν.

Declension of Participles. In the Masculine and Neuter the Participle has Third Declension endings, and in the Feminine it has First Declension endings of the α-impure type:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ὁν-ον</td>
<td>ὁν-ουσα</td>
<td>ὁν-ον</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁν-ον</td>
<td>ὁν-ουσα</td>
<td>ὁν-ον</td>
</tr>
<tr>
<td>Acc.</td>
<td>ὁν-οντα</td>
<td>ὁν-ουσαν</td>
<td>ὁν-ον</td>
</tr>
<tr>
<td>Gen.</td>
<td>ὁν-οντος</td>
<td>ὁν-ουσης</td>
<td>ὁν-οντος</td>
</tr>
<tr>
<td>Dat.</td>
<td>ὁν-οντι</td>
<td>ὁν-ουση</td>
<td>ὁν-οντι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁν-οντες</td>
<td>ὁν-ουσαι</td>
<td>ὁν-οντα</td>
</tr>
<tr>
<td>Acc.</td>
<td>ὁν-οντας</td>
<td>ὁν-ουσας</td>
<td>ὁν-οντα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ὁν-οντον</td>
<td>ὁν-ουσων</td>
<td>ὁν-οντων</td>
</tr>
<tr>
<td>Dat.</td>
<td>ὁν-ουσι</td>
<td>ὁν-ουσαις</td>
<td>ὁν-ουσι</td>
</tr>
</tbody>
</table>
### First Aorist type

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>λυ-σ-ας</td>
<td>λυ-σ-ασα</td>
<td>λυ-σ-αν</td>
</tr>
<tr>
<td>Voc.</td>
<td>λυ-σ-ας</td>
<td>λυ-σ-ασα</td>
<td>λυ-σ-αν</td>
</tr>
<tr>
<td>Acc.</td>
<td>λυ-σ-αντα</td>
<td>λυ-σ-ασαν</td>
<td>λυ-σ-αν</td>
</tr>
<tr>
<td>Gen.</td>
<td>λυ-σ-αντος</td>
<td>λυ-σ-ασης</td>
<td>λυ-σ-αντος</td>
</tr>
<tr>
<td>Dat.</td>
<td>λυ-σ-αντι</td>
<td>λυ-σ-αση</td>
<td>λυ-σ-αντι</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>λυ-σ-αντες</td>
<td>λυ-σ-ασαι</td>
<td>λυ-σ-αντα</td>
</tr>
<tr>
<td>Acc.</td>
<td>λυ-σ-αντας</td>
<td>λυ-σ-ασας</td>
<td>λυ-σ-αντα</td>
</tr>
<tr>
<td>Gen.</td>
<td>λυ-σ-αντων</td>
<td>λυ-σ-ασων</td>
<td>λυ-σ-αντων</td>
</tr>
<tr>
<td>Dat.</td>
<td>λυ-σ-ασι</td>
<td>λυ-σ-ασαις</td>
<td>λυ-σ-ασι</td>
</tr>
</tbody>
</table>

(Note: The Participle of εἰμι is ὄν, οὕσα, ὅν.
The Aorist Participle of γνωσκω is γνοῦς, γνουσα, γνον.
The Aorist Participle of βαίνω is βας, βασα, βαν.
The endings of the Future Participle and of the Second Aorist Participle are exactly the same as the Present, but the stem, of course, is different.)

### EXERCISE XIIIa

καὶ ἣν ἄνηρ ἐν Βαβυλωνι καὶ ὄνομα αὕτω Ἰωάκειμ. καὶ ἔλαβεν γυναῖκα ἥ ὄνομα Σούσσαννα, θυγατὴρ Χελκείου, καλὴ καὶ εὐσέβουσα τοῦ Κυρίου. καὶ οἱ γονεῖς αὐτῆς ἦσαν δικαῖοι καὶ ἐδιδάσαν τὴν θυγατέρα αὐτῶν κατὰ τὸν νόμον Μωυσεῶς. καὶ ὅσο πρεσβυτεροὶ ἔλθοντες εἰς τὸν οἶκον Ἰωάκειμ καὶ ἰδοντες τὴν γυναῖκα περιπατοῦσαν ἐν τῷ παραδείσῳ τοῦ ἄνδρος αὐτῆς καὶ ἐπιθυμησαντες αὐτῆς ἔξεκλιναν τοὺς ὀφθαλμοὺς αὐτῶν ποιήσας κακα. καὶ ἔλθεν ἦ γυνὴ εἰς τὸν παραδείσον καὶ οἱ δύο πρεσβυτεροὶ ἦσαν βλέποντες αὐτήν.
EXERCISE XIIIb

The wicked elders, coming into the assembly, said that the woman was speaking with a young man, but they, turning him out of the garden, seized her. Hearing the words of the elders, the people condemned Susanna to die, but Daniel, jumping up, cried, “I am innocent of the blood of the woman”. Then he commanded the first elder to say where the woman was speaking with the young man, and he said “Under a fig-tree”. Then he asked the second elder, and he said to him “Under an olive-tree”. But Daniel, hearing, said, “The two elders are speaking lies”, and so he saved the woman.

turn out—ἐκ | βαλλω
seize—κρατεω
cry out—βοω
where—ὅπου
olive-tree—ἐλαια, -ας, ἡ
reverence—ἐδσεβεω
bend—ἐκ | κλινω
under—ὑπο followed by dative (Lesson XXII)
speak—λεγω
with—μετα followed by genitive (Lesson XXII)

condemn—κατα | κωινω
jump up—ἀνα | πηδαω
innocent—ἀθωσ
fig-tree—συκη, -ης, ἡ
lie—φευδος, -ους, το
garden—παραδεισος
desire—ἐπι | θυμεω
according to—κατα
command—κελευω
Daniel—Δανιηλ
ask (question)—ἐγωταω
LESSON XIII

THE VERB—PERFECT AND PLUPERFECT TENSES

The Perfect Tense describes a PRESENT STATE OR CONDITION, resulting from a Past Action;
The Pluperfect Tense describes a PAST STATE OR CONDITION, resulting from an action prior to it.

It must always be remembered that the Perfect Tense is PRIMARILY concerned with the PRESENT time, e.g.

τεθνηκε the perfect of ἀποθνησκω does not mean “he died”, but “he is now dead”.
γεγραφα the perfect of γραφω means “it is there on the blackboard, because I wrote it”.

The Perfect is formed by a kind of stutter, in which the first consonant of the word, followed by e, is put in front of the stem. This is called REDUPLICATION, e.g.

πιστευω—πεπιστευκα
σωζω—σεσωκα
τιμαω—τετιμηκα
λω—λελωκα
μαρτυρεω (bear witness)—μεμαρτυρηκα
δουλω (enslave)—δεδουλωκα

When the first letter is an aspirated letter, the equivalent unaspirated letter is used in the reduplication, e.g.

φιλεω—φεφιληκα    θεωρεω—θεθεωρηκα

When the first letter of the stem is a vowel, it is lengthened in place of the reduplication, e.g.
The distinguishing letters of the Perfect ending are κα-.

### Singular

<table>
<thead>
<tr>
<th>1st person</th>
<th>I have</th>
<th>we have loosed</th>
</tr>
</thead>
<tbody>
<tr>
<td>λε-λυ-κα</td>
<td>λε-λυ-καμεν</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd person</th>
<th>etc.</th>
<th>etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>λε-λυ-κας</td>
<td>λε-λυ-κατε</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd person</th>
<th>λε-λυ-κε</th>
</tr>
</thead>
<tbody>
<tr>
<td>λε-λυ-κασι</td>
<td></td>
</tr>
</tbody>
</table>

### Infinitive

- λελυκεναι

### Participle

- λελυκως
- λελυκυια

- λελυκος

### Plural

1st person λε-λυ-κα—I have loosed

2nd person λε-λυ-κας—etc.

3rd person λε-λυ-κε—λε-λυ-κασι

Second (Strong) Perfects

Just as there are Second Aorists, there are also Second Perfects, or "Strong Perfects". The endings are the same, except that κ is omitted. The most common of these are:

- ἀκούω—ἀκηκοά
- γραφω—γεγραφα
- κραξω (cry out)—κεκραγα
- κρυπτω (hide)—κεκρυφα
- πασχω—πεπονθα
- λαμβανω—ειληφα

Note also: γεγονα—I have become, I am
- ειληλυθα—I have come, I am here
- πεπονθα—I trust, I am confident
- δραω—διωρακα

The Pluperfect is not very frequent, even in Classical Greek, but it does occur a few times in the New Testament. It is a past tense like the Aorist and Imperfect, therefore has an Augment as well as reduplication, though there are some examples in the New Testament where the Augment is omitted. The characteristic letters are κει.
VERB—PERFECT AND PLUPERFECT TENSES

<table>
<thead>
<tr>
<th>Singluar</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ε̲-λε-λυ-κεύν</td>
</tr>
<tr>
<td>2nd person</td>
<td>ε̲-λε-λυ-κεις</td>
</tr>
<tr>
<td>3rd person</td>
<td>ε̲-λε-λυ-κει</td>
</tr>
</tbody>
</table>

(Note: The Pluperfect is NEVER used as though it were a simple past tense, as is done in some Indian languages.)

EXERCISE XIVa

1. λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἑωρακας με, πεπιστευκας μακαριοι ὁι μη ἰδοντες και πιστευσαντες.
2. ὅτε δε γεγονα ἄνη, κατηργηκα τα τον νησιον.
3. Ἰουνίανος ουκ ἠδυνηα, ὡς συ καλως γινωσκεις.
4. πειρασμος υμας ουκ ειληπεν, ει μη ἄνθρωπος.
5. ὁ γαρ θεος ειρηκε δια στοματος των προφητων.
6. Ἐλληνας εισηγαγεν εις το ιερον και κεκοιμωκεν τον ἄγιον τοτον.
7. και ἀπελθουσα εις τον οἶκον ειδεν το δαιμονιον ἔξελη-λυθος ἐκ του παιδιον.
8. ἥγγικεν ἡ βασιλεια τον θεον.
9. ὁ γεγραφα, γεγραφα.
10. κυριε, ἐν σοι πεποιθαμεν.

EXERCISE XIVb

1. I have learned the words well.
2. Now that you have become a man, you ought to teach others.
3. The Lord has spoken evil about you.
4. I have told you the words of truth, but you have not believed.
5. What we have seen and heard we declare to you.
6. The evil spirit has seized the boy.
7. You have filled Jerusalem with your teaching.
8. The teacher has come and the students must listen to him.

υπερ ἀφεσι—do away with, cancel
ἀδικεω—injure
κοινοω—make common, defile
δ—what (relative; Lesson XXIV)
πληροω—fill
Ἰεροσολυμι, ἡ (indeclinable)—Jerusalem
διδαχη—teaching
νηπιος—child, infant
παιδασμος—testing
ἄνθρωπινος—on a human scale
eι μη—if not, except
tοπος—place
ὁς—as
καλως—well
LESSON XIV

THE VERB—MIDDLE VOICE

In English, verbs have two voices, Active and Passive, e.g. the boy leads the dog—the dog is led by the boy. In the former the subject does an action, in the latter the subject has something done to it. Greek has another voice called the MIDDLE VOICE, in which the subject both acts and is acted upon, i.e. the subject acts directly or indirectly upon itself. This happens in various ways:

1. Reflexive
   ἐνδύω—I put on (someone else)
   ἐνδυομαι—I put on (myself)
   λονω—I wash (someone else)
   λονομαι—I wash (myself)
2. Indirect Reflexive—I do something for my own interest
   μεταπεμπω—I send A after B
   μεταπεμπομαι—I send A to bring B—I summon B
3. Intransitive
   πανω—I stop (someone else)
   πανομαι—I stop (myself), I cease
4. Causative—I get something done for myself (this is rare in N.T.)
5. Reciprocal
   ἀσπαζονται—They greet one another
   διαλεγονται—They talk to one another, discuss

In some words the Middle has developed into almost a different meaning, e.g.

καταλαμβανω—I seize
καταλαμβανομαι—I seize with the mind, I comprehend
NEW TESTAMENT GREEK

πείθω—I persuade
πείθομαι—I submit to persuasion, I obey
ἀποδίδωμι—I give away
ἀποδίδομαι—I give away for myself, I sell

There are some verbs which have only the Middle or Passive Voice in use, and these are called **deponent verbs**, since they are thought of as having "put aside" (from Latin—depono, I put aside) the Active. The most common are:

<table>
<thead>
<tr>
<th>Greek Verb</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>γινομαι</td>
<td>I become</td>
</tr>
<tr>
<td>βουλομαι</td>
<td>I wish</td>
</tr>
<tr>
<td>ἔρχομαι</td>
<td>I come</td>
</tr>
<tr>
<td>ἀποτομαι</td>
<td>I touch (followed by genitive)</td>
</tr>
<tr>
<td>εὗ ἀγγελιζομαι</td>
<td>I preach the gospel</td>
</tr>
<tr>
<td>δεομαι</td>
<td>I beseech</td>
</tr>
<tr>
<td>δεχομαι</td>
<td>I receive</td>
</tr>
<tr>
<td>ἀρχομαι</td>
<td>I begin</td>
</tr>
<tr>
<td>ἄποκρινομαι</td>
<td>I answer</td>
</tr>
<tr>
<td>ἐργαζομαι</td>
<td>I work</td>
</tr>
<tr>
<td>πορευομαι</td>
<td>I go, travel</td>
</tr>
<tr>
<td>δυναμαι</td>
<td>I am able, I can</td>
</tr>
</tbody>
</table>

(Note: δυναμαι has -α- in all the endings in place of -ο- or -ε- and it is followed by a verb in the infinitive.)

δεομαι, πορευομαι, δυναμαι have Passive form of Aorist stem. ἄποκρινομαι has both Middle and Passive forms.

μαχομαι | I fight |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ὀγιζομαι</td>
<td>I am angry</td>
</tr>
</tbody>
</table>

The Middle endings are:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect and 2nd Aorist</th>
<th>Future</th>
<th>1st Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὀμαι</td>
<td>ἡ-ὁμη</td>
<td>ὁμαι</td>
<td>ἡ-ὁμη</td>
</tr>
<tr>
<td>ει, ὑ</td>
<td>ἡ-ου</td>
<td>ὁς-ει, ὑς</td>
<td>ἡ-ω</td>
</tr>
<tr>
<td>εται</td>
<td>ἡ-ετο</td>
<td>ὁς-εται</td>
<td>ἡ-ατο</td>
</tr>
<tr>
<td>ὁμεθα</td>
<td>ἡ-ομεθα</td>
<td>ὁς-ομεθα</td>
<td>ἡ-αμεθα</td>
</tr>
<tr>
<td>ἐσθε</td>
<td>ἡ-εσθε</td>
<td>ὁς-εσθε</td>
<td>ἡ-ασθε</td>
</tr>
<tr>
<td>ονται</td>
<td>ἡ-οντο</td>
<td>ὁς-ονται</td>
<td>ἡ-αντο</td>
</tr>
</tbody>
</table>
Verbs which have Second Aorists in the Active also have Second Aorists in the Middle, and they are formed from the same stem as the Active:

λαμβανω—ἐλαβον—ἐλαβομην  
λειπω—ἐλιπον—ἐλιπομην  
βαλω—ἐβαλον—ἐβαλομην  

Also γινομαι has Second Aorist, ἐγενομην.

Infinitives

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>1st Aorist</th>
<th>2nd Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>λν-εσθαι</td>
<td>λν-σ-εσθαι</td>
<td>λν-σ-ασθαι</td>
<td>λαβ-εσθαι</td>
</tr>
</tbody>
</table>

Participles (declined like κακος)

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>1st Aorist</th>
<th>2nd Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>λν-ομενος</td>
<td>λν-σ-ομενος</td>
<td>λν-σ-αμενος</td>
<td>λαβ-ομενος</td>
</tr>
</tbody>
</table>

EXERCISE XVa

δεκα μεν ἐτη ἐμαχοντο περι την Τροιαν οί Ἔλληνες, και ὁ ᾿Αγαμεμνων καὶ ὁ ᾿Αχιλλες, ὄντες ἔγεμονς των ᾿Ελλη-  

νων, διεφεροντο ἄλληλοις περι παρθενον. δηλοις δε τοτο ἐγενετο, ἐδθυς ἀκουσθε. Χρυσης, ὁ τον ᾿Απολλωνος ἱρευς, ἐβουλευτο ἄνακομιζεσθαι (to get back) την παρθενον  
aυτου ἥν (whom) ἔλαβε ὁ ᾿Αγαμεμνων, ἀλλα ὁ ᾿Αγαμεμνων  
oυξ ἐδεξατο τα δωρα αυτου και εἰσεν, ἡμεις ᾿Ελληνος οδ  

ματην μαχομεθα. ει κορην φερομεθα, ουκ ἀποπεμπομεθα.  
oυτως ὀργυζετο ὁ ᾿Απολλων τοις ᾿Ελληνιν ωστε νυκτος  

ἐρχομενος πολλους διεγογαστο (destroyed). ὁ de Καλχας  

ὁ προφητης ειπε, συ, ὁ ᾿Αγαμεμνων, ουξ ἐδεξω τα δωρα,  
oυδε ἐλυσας την του ἱρευς θυγατερα. ει ἀποπεμψει αυτην,  
pαντα καλως ἐσται. ὁ ουν ᾿Αγαμεμνων ἀπεχριστο, την  
pαρθενον ἀποπεμψωμαι και την θριαμβην την του ᾿Αχιλλεως  

κορην, λημυσμαι. ουτως, κατα τον Ὀμηρον, ἥξιστο ὑ του  

᾿Αχιλλεως μηνις (wrath).
When the apostles began to preach the Gospel to the Greeks, they received it with joy. Paul went to Athens and spoke to the wise men in the Areopagus. Then he went to Corinth and worked with Aquila. The city of Corinth was wicked but many (πολλοί) of the Corinthians believed. Paul was able to persuade them to follow the Lord, and they were obeying his words. They put on themselves the spirit of righteousness, and baptized themselves in the name of the Lord.

(Look up the Proper Names for this piece in the Book of Acts.)
LESSON XV

THE VERB—PASSIVE VOICE

In the Active Voice the subject *does something* to someone, he acts.

In the Passive Voice the subject *has something done* to him *by* someone else, *with* something, e.g.

Active—The man strikes the dog.
Passive—The dog is struck *by* the man *with* a stick.

The person *by whom* the act is done is called the AGENT, and is expressed in Greek by ὁνο followed by a Genitive case.

The thing *with which* the act is done is called the INSTRUMENT, and is expressed in Greek by the Dative case, sometimes with ἐν.

(Note: the agent must be living and is preceded by ὁνο.)

The forms of the Passive Tenses are as follows:

*Present and Imperfect.* These are exactly like the Present and Imperfect Middle, so you do not have anything new to learn.

*Future.* This must be carefully watched. It is not formed from the Present, like other Futures, but from the Aorist Passive. If the Aorist Passive is a First Aorist, then the Future is a First Future, and if the Aorist is Second, then the Future is Second. In either case it is formed by dropping the Augment, and the final ι of the Aorist and adding -σομαι. The endings are then the same as the Future Middle.
Aorist. This has endings which are more like Active endings. The characteristic letters of the First Aorist are -θη-.

1st Aorist

| ε-λυ-θη | ε-λυ-θημεν | λυ-θη-σομαι | λυ-θη-σομεθα |
| ε-λυ-θης | ε-λυ-θητε | λυ-θη-σει [γ] | λυ-θη-σέθε |
| ε-λυ-θη | ε-λυ-θησαν | λυ-θη-σεται | λυ-θη-σονται |

If the last letter of the stem is a consonant, it is modified before θ as follows:

- π, πτ, β become φ
- κ, γ, χ, η, σ become χ
- θ, ζ become σ
- ν disappears

but these should all be checked with the list of verbs, as some are irregular.

Second Aorist. A few verbs have Second Aorist, which omits -θ- but otherwise is the same as First Aorist. The most common are:

- ἀγγελλω—ἠγγελην
- γραφω—ἔγραφην
- σπειρω—ἔσπαρην
- στρεφω (turn)—ἔστραφην

Perfect and Pluperfect. These have the same endings in both Middle and Passive. They have reduplication, as in the Active, and the Pluperfect has the Augment.

| Perfect | Pluperfect |
| λε-λυ-μαι | λε-λυ-μεθα | ε-λε-λυ-μην | ε-λε-λυ-μεθα |
| λε-λυ-σαι | λε-λυ-σεθε | ε-λε-λυ-σο | ε-λε-λυ-σθε |
| λε-λυ-ται | λε-λυ-νται | ε-λε-λυ-το | ε-λε-λυ-ντο |
**Participles.** All Middle and Passive Participles, except Aorist Passive, end in -μενος and are declined like ἄγαθος.

- **Present, Middle and Passive** ὁμομενος
- **1st Aorist Middle** ὁμομενος
- **Future Passive** ὁμηθημενος
- **Future Middle** ὁμομενος
- **2nd Aorist Middle** γενομενος
- **Perfect, Middle and Passive** λελυμενος

The Aorist Participle Passive is declined as follows:

**Singular**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Voc.</td>
<td>λυθεςις</td>
<td>λυθεισα</td>
<td>λυθευν</td>
</tr>
<tr>
<td>Acc.</td>
<td>λυθεντα</td>
<td>λυθεισαν</td>
<td>λυθευν</td>
</tr>
<tr>
<td>Gen.</td>
<td>λυθεντος</td>
<td>λυθεισης</td>
<td>λυθεντος</td>
</tr>
<tr>
<td>Dat.</td>
<td>λυθεντι</td>
<td>λυθειση</td>
<td>λυθεντι</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Voc.</td>
<td>λυθεντες</td>
<td>λυθεισαι</td>
<td>λυθεντα</td>
</tr>
<tr>
<td>Acc.</td>
<td>λυθεντας</td>
<td>λυθεισας</td>
<td>λυθεντα</td>
</tr>
<tr>
<td>Gen.</td>
<td>λυθεντων</td>
<td>λυθεισων</td>
<td>λυθεντων</td>
</tr>
<tr>
<td>Dat.</td>
<td>λυθειςι</td>
<td>λυθεισαις</td>
<td>λυθειςι</td>
</tr>
</tbody>
</table>

**Infinitives**

- **Present** λυθησαι
- **1st Aorist Middle** λυθησαι
- **Future Passive** λυθησεσαι
- **1st Aorist Passive** λυθηναι
- **Future Middle** λυθησαι
- **2nd Aorist Middle** γενεσαι
- **Perfect** λελυσαι
- **2nd Aorist Passive** σπαργαι
Note:

Principal parts of verbs

You have now learned all the tenses of the regular verb, though there are some additional moods to follow. At the end of the book you will find a chart setting out all the moods and tenses of the verb ἀνω. This verb, and one or two others, are perfectly regular in the formation of tenses, but the vast majority of Greek verbs form one or other of their tenses in an irregular way. This is regrettable, but cannot now be rectified for the benefit of unfortunate modern students. In order to make it a little easier to identify the various parts of the verb there is a conventional way of listing the "Principal Parts", which are given as Present Active, Future Active, Aorist Active, Perfect Active, Perfect Passive and Aorist Passive. A list of the main verbs you are likely to need in reading the New Testament is given at the end of the book (pp. 140-4) and you should eventually learn the whole list by heart. This is not so difficult as it may appear, if it is taken piecemeal, say five a day.

From this point it will be assumed that you will look up the verbs which occur in the exercises in order to check the tenses. It would be a good idea to glance through the list now and note a few of the commoner verbs which you have already learnt. In particular, note carefully the last section, which contains a number of defective verbs, in which the tenses are made up of parts from verbs with different stems. These are mostly very common verbs, and a few minutes spent in looking at them now will save a lot of time hunting for them later.

EXERCISE XVIa

ἡν ὠ향 ἰνη ὃς ἐπεμφθη ὑπὸ τοῦ βασιλέως εἰς πολὺ
When the disciples came together on the fiftieth day, a sound was heard as of a strong wind, and the whole house where they were sitting was filled. And there were seen tongues as of fire, and they were filled with Holy Spirit, and began to speak with other tongues. The words were heard by the people and they were terrified because they saw the miracle. Then Peter answered and said to them, “This (τούτο) has happened by the power of God. Jesus of Nazareth was crucified by you, but was lifted up by God, and in his name the Holy Spirit has come”.

come together—συν-ερχομαι
sound—ἤχος, το
where—οὗ
lift up—ὕψω
strong (of wind)—βιαος
fiftieth—πεντηκοστος, -η, -ον
as—ώσπερ
crucify—σταυρω
were seen—ώφθησαν
LESSON XVI

THE VERB—SUBJUNCTIVE MOOD

The Indicative Mood expresses a fact, it indicates something.

The Subjunctive Mood expresses a possibility, an uncertainty or an indefinite statement. English sometimes uses "may", "might", "would" but does not always clearly indicate the Subjunctive.

The different tenses of the Subjunctive have no time reference, but differ according to the kind of action, just like the Infinitive or Participle, i.e.

The Present Subjunctive refers to a continuous action.

The Aorist Subjunctive refers to a single action.

There is no Future Subjunctive, and the one most commonly used is the Aorist.

Since the Aorist Subjunctive is not a Historic tense, it has no augment. It is formed from the Aorist stem, like the Infinitive. The negative of the Subjunctive is μη.

The endings of the Subjunctive are similar to the Indicative but have long vowels, -ω- and -η-, in place of the short Indicative vowels, -ο-, -ε- or -α-. The First Aorist Subjunctive is like the Present with the addition of -σ-, the Second Aorist is like the Present, but is from the Aorist stem. The Aorist Passive has Active endings, like the Indicative. The following are the forms:

<table>
<thead>
<tr>
<th>Active: Present</th>
<th>1st Aorist</th>
<th>2nd Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>λω (αω)</td>
<td>λυσω</td>
<td>βαλω</td>
</tr>
<tr>
<td>λυθης</td>
<td>λυσηθης</td>
<td>βαληθης</td>
</tr>
<tr>
<td>λυη (αη)</td>
<td>λυση</td>
<td>βαλη</td>
</tr>
<tr>
<td>λυσαμεν</td>
<td>λυσαμεν</td>
<td>βαλαμεν</td>
</tr>
<tr>
<td>λυπετε</td>
<td>λυπητε</td>
<td>βαλπητε</td>
</tr>
<tr>
<td>λυσωσι(ν)</td>
<td>λυσωσι(ν)</td>
<td>βαλωσι(ν)</td>
</tr>
</tbody>
</table>
USES OF THE SUBJUNCTIVE

A. As Main Verb

1. Hortatory, in First Person only, to express an exhortation.
   Beloved, let us love one another: ἀγαπητοί, ἀγαπώμεν ἀλληλοὺς.

2. Deliberative, to express a question with a doubt in it.
   What are we to do? τί ποιησομεν;

3. Prohibition. Second Person of Aorist Subjunctive only.
   Do not do this. μη ποιησης τουτο.

4. Strong Denial. οὐ μη with the Aorist Subjunctive is used to express strong denial of a future event.
   He will certainly not escape. οὐ μη καταφυγη.

B. In Subordinate Clauses

1. Final clause, expressing purpose, introduced by ἵνα or ὅπως.
   He came in order to ask this. ἦλθεν ἵνα τουτο αἰτηση.
2. *Indefinite clause*, introduced by Relative Pronoun or Adverb with ἃν which is equivalent to the English suffix “-ever”.

Whoever believes shall be saved. δὲ ἃν πιστεύῃ σωθήσεται.

3. *Temporal clauses* referring to the future and introduced by ἐως ἃν, ἐως οὗ or ἐως ὅτου, all of which mean “until”.

I shall remain until he comes. μενο ἐως ἃν ἔλθῃ.

4. *Conditional clause* referring to the future, introduced by ἐὰν which is a combination of εἰ and ἃν (see Lesson XXVII).

5. After verbs of fearing, introduced by μὴ—“lest”.

He feared lest he should be punished. ἐφοβηθη μὴ τιμωρηθη.

*(Note: μὴ here must not be translated as a negative. The sentence in English could equally well be translated “He feared that he would be punished”. In this case only, the negative of the Subjunctive is οὐ, which follows μὴ used as a conjunction, e.g. He feared that they would not come—ἐφοβηθη μὴ αὕτωι οὐκ ἔλθωσι.)*

You have now learned enough grammar to be able to begin reading some of the easier parts of the New Testament. It is not possible to do this until you understand the Subjunctive, since it occurs very frequently, and you can hardly read half-a-dozen verses before coming across it.

A good place to start is with the First Epistle of John, which has mostly short sentences and is fairly familiar. There will be some words which you do not understand, but you should be able to guess the meaning from a comparison with the English Bible. It is a good idea to get
a modern version, rather than using the somewhat archaic English of the Authorized or Revised, and the best one at present is probably Kingsley Williams, *The New Testament in Plain English.*

The Greek of the New Testament varies quite a lot, and it is best to work through familiar passages first. The Sermon on the Mount is quite simple, and that might be taken after 1 John. Then either a continuation of Matthew, or Mark. The style of Luke and Acts is more classical, and the last part of Acts has a large number of words which do not occur anywhere else in the New Testament. The letters of Paul tend to be very involved in language as well as in thought, but if they are taken slowly they can be sorted out. You can reckon that you know some Greek when you can read and appreciate the Letter to the Hebrews, which contains the most beautiful language in the New Testament. Until you can do that it is better not to look at the book of Revelation, which is very strange Greek indeed, and not the kind to be imitated by a learner.

It is possible, of course, to finish the Grammar first, but it will probably prove more interesting to work through a chapter of the New Testament alternately with the rest of the Lessons. You will meet some words which are unfamiliar, but you can get them by comparison with the English version on your first reading.

**EXERCISE XVIIa**

δ᾽ Ἰησοῦς εἶπεν τοῖς μαθηταῖς, πορευομέθα ἄλλαχον εἰς τας ἐτέρας κωμὰς, ἵνα καὶ ἔχει κηρύξω. δς ἂν δεχθαι με, δεχεται τὸν πατέρα μου. δ γὰρ νίος τοῦ ἀνθρώπου οὐκ ἔλθεν ἵνα κωμὴ τὸν κόσμον, ἀλλ᾽ ἵνα δ κόσμος ὃτοι αὐτοῦ σωθῇ. δ δὲ κόσμος οὐ μὴ πιστεύῃ εἰς ἔμε ἑως ἂν ἔλθω ἐπὶ τῶν νεφέλων τοῦ οὐρανοῦ. οἰ δ ἡμῖν ἄρκτοροι ἰσχυρεῖται...
Paul wrote in his letter, “What shall we do then? Shall we continue in sin, that grace may abound?” But whoever sees the love of God is not able to sin, and whoever sins will never enter the kingdom of heaven. Jesus came in order that we might have life, and in order that we might help one another. Let us keep his commandments until we see him in his glory. Our hope is in him so that we do not fear that he will desert us. Whenever we enter into temptation we can say to him, “Lord, do not turn away from thy people”.

abound—περισσευω
desert, abandon—καταλειπω
temptation—πειρασμος
turn away—ἀποστρέφω
letter—ἐπιστολη
whenever—δην
LESSON XVII

CONTRACTED VERBS

We have already met a few verbs which have stems ending in a vowel, \( a \), \( \varepsilon \), or \( o \), and for the most part we have avoided the Present and Imperfect tenses of these verbs. Since the endings of the Present and Imperfect begin with a vowel it means that two vowels come together, and it is a case of love at first sight, resulting in immediate marriage! The technical term for this marriage is "crasis", or "mixing", and the rules are quite simple. Just as in any other marriage there are two possibilities—either one partner is so strong that it dominates the other, or the two partners influence one another and the result is a harmonious combination. We may refer to the stem vowel as the husband since that is usually the dominant partner, but sometimes the wife manages to avoid being completely suppressed and pushes in an unobtrusive iota subscript without her husband realizing it.

The \( a \) verbs are most masculine when they meet \( \varepsilon \) or \( \eta \), and here they completely dominate (except for the iota subscript). When they meet \( o \) or \( \omega \) they become hen-pecked!

\[
\begin{align*}
a & \text{ with } \varepsilon & \text{ or } \eta & - a \\
a & \text{ with } o, ov & \text{ or } \omega & - \omega
\end{align*}
\]

The \( \varepsilon \) verbs are almost entirely under the wife's thumb except when they meet \( \varepsilon \) or \( o \).

\[
\begin{align*}
\varepsilon & \text{ with } \varepsilon & - \varepsilon i \\
\varepsilon & \text{ with } o & - ov \\
\varepsilon & \text{ with } \text{long vowel or diphthong} & \text{disappears.}
\end{align*}
\]

The \( o \) verbs are the most masterful and always dominate the ending, but an iota makes them shout \( oi \)!
NEW TESTAMENT GREEK

ο with short vowel—ου ο with long vowel—ω
ο with any combination of ι (including subscript)—οι

(Note: The Present Infinitive Active ending -ειν is already a contraction of ε + ειν and the stem vowels α and ο are added to this, so that α + ε + ε = α and ο + ε + ε = ου. There is therefore no ι involved.)

From these rules the tenses can easily be worked out as they are tabulated below.

Active

Present Indicative

τιμω φιλω δουλω
τιμας φιλεις δουλοις
τιμα φιλει δουλοι
τιμωμεν φιλομεν δουλομεν
τιματε φιλειτε δουλοντε
τιμωσι(v) φιλοσι(v) δουλοσι(v)

Imperfect Indicative

έτιμον εφιλον εδουλον
έτιμας εφιλεις εδουλοςς
έτιμα εφιλει εδουλον
έτιμωμεν εφιλομεν εδουλομεν
έτιματε εφιλειτε εδουλοντε
έτιμων εφιλον εδουλον

Present Subjunctive

τιμω φιλω δουλω
τιμας φιλης δουλοις
τιμα φιλη δουλοι
τιμωμεν φιλομεν δουλομεν
τιματε φιλητε δουλοντε
τιμωσι(v) φιλωσι(v) δουλωσι(v)
CONTRACTED VERBS

Present Infinitive

τιμᾶν  
φιλεῖν  
δουλοῦν

Present Participle

τιμῶν  
φιλῶν  
δουλῶν
τιμῶσα  
φιλοῦσα  
δουλοῦσα
τιμῶν  
φιλῶν  
δουλῶν

Middle and Passive

Present Indicative

τιμῶμαι  
φιλοῦμαι  
δουλοῦμαι
τιμᾶ  
φιλεῖ, φίλη  
δουλοῦ
τιμᾶται  
φιλεῖται  
δουλοῦται
τιμῶμεθα  
φιλοῦμεθα  
δουλοῦμεθα
τιμᾶσθε  
φιλεῖσθε  
δουλοῦσθε
τιμῶνται  
φιλοῦνται  
δουλοῦνται

Imperfect Indicative

ἐτιμῶμην  
ἐφιλοῦμην  
ἐδουλοῦμην
ἐτιμῶ  
ἐφιλῶ  
ἐδουλῶ
ἐτιμᾶτο  
ἐφιλεῖτο  
ἐδουλοῦτο
ἐτιμῶμεθα  
ἐφιλοῦμεθα  
ἐδουλοῦμεθα
ἐτιμᾶσθε  
ἐφιλεῖσθε  
ἐδουλοῦσθε
ἐτιμῶντο  
ἐφιλοῦντο  
ἐδουλοῦντο

Present Subjunctive

τιμῶμαι  
φιλομαι  
δουλωμαι
τιμᾶ  
φίλη  
δουλοῦ
τιμᾶται  
φιληται  
δουλωται
τιμῶμεθα  
φιλωμεθα  
δουλωμεθα
τιμᾶσθε  
φιλησθε  
δουλωσθε
τιμῶνται  
φιλονται  
δουλονται
In the Greek, the present infinitive is "dovXovoBat," the present participle is "<pikov[j,evov dovhov/uevov."

EXERCISE XVIIa

ἐν τῷ κόσμῳ δῆλον ἐστὶν ὅτι εἰ τις (anyone) ὑπερέχει, τιμᾶται ἄλλ' εἰ τις ταπεινοῦται ἡ δοξὰ αὐτοῦ οὐ φανεροῦται. Ἰατρὸς τις τοὺς πτωχοὺς θερατεύει καὶ ἵνα, ἀλλ' ὁ ὑπερεχόμενος φιλεῖ αὐτὸν. εἰ δὲ ἥττει τὴν δοξὰν τῶν ἀνθρώπων καὶ τὴν ἑαυτοῦ σοφίαν ὅσοι, πάντες (all) τιμῶσιν αὐτὸν καὶ ὁ οἶκος αὐτοῦ πεπληρωμένος ἐστιν. οὐκ ἄρα, ὅτι ὁ πολιοῦσ (many) λόγοις λαλοῦντες σοφοὶ ἐπικαλοῦνται, ἀγαλλιωμένοι δὲ καὶ χάρας πληρωμένα ὅτι ἐν τοῖς ὁδόντοις οἱ ταπεινωθεῖτες ὑψωθήσονται καὶ οἱ ἑαυτῶς ὑψωσάντες ταπεινωθησόνται. ὁ ἀνθρωπός ὁ τῇ ἑαυτοῦ σοφίᾳ δικαιοῦνται ἀλλὰ τῇ τῶν Θεοῦ ἀγαστῇ, τὸ εὐαγγέλιον μαρτύρει ὅτι ὁ Ἰησοῦς ἑσταυρωθῆ ἵνα οἱ ἀνθρώποι δικαιωθῶσιν, καὶ ἰνα ἐν τῇ ἐσχάτῃ ἡμέρᾳ σωσθεῖ τοὺς ἀγαπῶντας αὐτὸν.

EXERCISE XVIIib

Jesus said, "If you love me you will keep my commandments." But if we look at the world we see that men do not do this. They desire salvation, but they are not willing to humble themselves. They are filled with wickedness and worship idols (eîdola). Let us ask, "Who (τις;) is justified by his works?" The Scriptures witness that no one is righteous. Man must be silent when God speaks in order to manifest his truth. When he is born into the world he allows sin to take hold of him, and he loves his
own glory, and exalts himself. Let us ask God to heal our sin and to manifest his glory in us, that we may rejoice greatly in the day of the Lord.

\[\begin{align*}
\beta\sigma\omega & - shout \\
\tau\mu\mu\omega & - honour \\
\dot{\alpha}g\alpha\pi\alpha\omega & - love \\
\sigmai\omega\pi\alpha\omega & - be silent \\
\varepsilon\alpha\omega & - allow \\
\iota\alpha\omega\mu\alpha & - heal \\
\dot{\alpha}g\alpha\lambda\lambda\alpha\omega\mu\alpha & - rejoice greatly \\
\gamma\epsilon\nu\nu\alpha\omega\mu\alpha & - be born \\
\pi\tau\omega\chi\omega & - poor \\
\delta\rho\alpha\omega & - see \\
\phii\lambda\epsilon\omega & - love \\
\zeta\eta\tau\epsilon\omega & - seek \\
\theta\varepsilon\omega\rho\varepsilon\omega & - look at \\
\lambda\alpha\lambda\varepsilon\omega & - speak \\
\dot{\epsilon}p\iota\kappa\alpha\lambda\varepsilon\omega & - surname \\
\tau\eta\rho\varepsilon\omega & - watch, keep \\
\dot{\epsilon}p\iota\theta\nu\mu\varepsilon\omega & - desire (+ genit.) \\
\mu\alpha\rho\tau\nu\mu\varepsilon\omega & - witness \\
\alpha\iota\tau\varepsilon\omega & - ask \\
\taui; & - (question)—who? \\
\tau\alpha\pi\varepsilon\iota\omega\omega & - humble \\
\phi\alpha\nu\varepsilon\rho\omega & - manifest \\
\upsilon\phi\omega & - lift up, exalt \\
\pi\lambda\iota\rho\omega & - fill \\
\delta\iota\kappa\alpha\iota\omega & - justify \\
\sigma\tau\alpha\nu\rho\omega & - crucify \\
\sigma\nu\delta\varepsilon\iota & - no one \\
\lambda\alpha\tau\rho\varepsilon\nu\omega & - worship \\
\taui; (statement)—someone, anyone
\end{align*}\]
LESSON XVIII

THE -με VERBS

Most of the verbs in the New Testament are of the form you have already learnt, ending in -ω, but these are not quite the only verbs, nor are they of the oldest type. Originally the verb was probably formed from two sounds, one indicating an action, and the other indicating the person acting. The earliest ending was probably the personal pronoun in the forms -μαι (me), -σαι (you), -ται (that), which we find surviving in the passive, but these were also modified to -με, -σε, -τε, in order to provide a separate form for the active. Later more endings were used to differentiate different shades of meaning, and these early endings tended to drop out, so that the later the Greek, the less common they become. There are, however, three verbs in the New Testament which have retained them, and a few others which have some fragments.

All these words except εἰμι (I am) are transitive, and have very fundamental meanings—I put, give, set or stand—so that although they are few they occur very frequently. The three chief are:

τιθημι—prevailing vowel ε—stem θε—I place
didωμι—""""ο—""δο—I give
ιστημι—""""α—""στα—I make to stand

In the Present stem there is Reduplication with the modifications of θ to τ in τιθημι and σ to a rough breathing in ιστημι, and also the singular has a lengthened stem vowel.

Since these three are very similar, apart from the stem vowels, it is convenient to look at them side by side, in
the different tenses. Tenses enclosed in brackets are not found in the New Testament.

**Present Indicative Active**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιθημι</td>
<td>διδωμι</td>
<td>ιστημι</td>
</tr>
<tr>
<td>τιθης</td>
<td>διδως</td>
<td>ιστης</td>
</tr>
<tr>
<td>τιθεν(v)</td>
<td>διδωσιν(ν)</td>
<td>ιστησιν(ν)</td>
</tr>
<tr>
<td>τιθεμεν</td>
<td>διδομεν</td>
<td>ισταμεν</td>
</tr>
<tr>
<td>τιθετε</td>
<td>διδοτε</td>
<td>ιστατε</td>
</tr>
<tr>
<td>τιθεασιν(v)</td>
<td>διδοαισιν(ν)</td>
<td>ισταισι(ν)</td>
</tr>
</tbody>
</table>

(Note: The third person plural of τιθημι and διδωμι is never contracted.)

**Imperfect Indicative Active**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐτιθηηρ</td>
<td>ἐδιδουν</td>
<td>[ὑστηρ]</td>
</tr>
<tr>
<td>ἐτιθεις</td>
<td>ἐδιδους</td>
<td>[ὑστης]</td>
</tr>
<tr>
<td>ἐτιθει</td>
<td>ἐδιδουν</td>
<td>[ὑστη]</td>
</tr>
<tr>
<td>ἐτιθεμεν</td>
<td>ἐδιδομεν</td>
<td>[ὑσταμεν]</td>
</tr>
<tr>
<td>ἐτιθετε</td>
<td>ἐδιδοτε</td>
<td>[ὑστατε]</td>
</tr>
<tr>
<td>ἐτιθεασαν, ἐτιθουν</td>
<td>ἐδιδοσαν, ἐδιδουν</td>
<td>[ὑστασαν]</td>
</tr>
</tbody>
</table>

**Present and Imperfect Indicative Middle and Passive**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιθεμαι</td>
<td>[τιθεμαι]</td>
<td>διδομαι</td>
</tr>
<tr>
<td>τιθεσαι</td>
<td>[τιθεσαι]</td>
<td>διδοσαι</td>
</tr>
<tr>
<td>τιθεται</td>
<td>[τιθεται]</td>
<td>διδοται</td>
</tr>
<tr>
<td>τιθεμεθα</td>
<td>[τιθεμεθα]</td>
<td>διδομεθα</td>
</tr>
<tr>
<td>τιθεσθε</td>
<td>[τιθεσθε]</td>
<td>διδοσθε</td>
</tr>
<tr>
<td>τιθενται</td>
<td>[τιθενται]</td>
<td>διδονται</td>
</tr>
<tr>
<td>ισταμαι</td>
<td>[ισταμαι]</td>
<td></td>
</tr>
<tr>
<td>ιστασαι</td>
<td>[ιστασαι]</td>
<td></td>
</tr>
<tr>
<td>ισταται</td>
<td>[ισταται]</td>
<td></td>
</tr>
<tr>
<td>ισταμεθα</td>
<td>[ισταμεθα]</td>
<td></td>
</tr>
<tr>
<td>ιστασθε</td>
<td>[ιστασθε]</td>
<td></td>
</tr>
<tr>
<td>ιστανται</td>
<td>[ιστανται]</td>
<td></td>
</tr>
</tbody>
</table>
NEW TESTAMENT GREEK

Infinitives and Participles

**Active**

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Active</th>
<th>Participles</th>
</tr>
</thead>
<tbody>
<tr>
<td>τίθεναι</td>
<td>διδοιναι</td>
<td>ἰσταναι</td>
</tr>
<tr>
<td>τίθεισα</td>
<td>διδουσα</td>
<td>ἰστασα</td>
</tr>
<tr>
<td>τίθειν</td>
<td>διδον</td>
<td>ἰσταν</td>
</tr>
</tbody>
</table>

**Middle and Passive**

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Middle</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιθεσθαι</td>
<td>διδοσθαι</td>
<td>ἰστασθαι</td>
</tr>
<tr>
<td>τιθημενη</td>
<td>διδομενη</td>
<td>ἰσταμενη</td>
</tr>
<tr>
<td>τιθημενον</td>
<td>διδομενον</td>
<td>ἰσταμενον</td>
</tr>
</tbody>
</table>

**Aorist Indicative Active**

(Note: ν in place of the usual σ.)

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Aorist</td>
<td>ἔστησα</td>
<td>ἔστησαν</td>
<td>ἔστης</td>
<td>ἔστησαι</td>
</tr>
<tr>
<td></td>
<td>ἔστησας</td>
<td>ἐστησαμεν</td>
<td>ἔστης</td>
<td>ἐστημεν</td>
</tr>
<tr>
<td></td>
<td>ἔστησαι</td>
<td>ἐστησατε</td>
<td>ἐστητε</td>
<td>ἐστησαν</td>
</tr>
<tr>
<td>2nd Aorist</td>
<td>ἔστην</td>
<td>ἔστησαι</td>
<td>ἐστημεν</td>
<td>ἐστησαν</td>
</tr>
</tbody>
</table>

(ἔστημι) has two Aorists, which differ in meaning, the First Aorist being Transitive and meaning “I caused to stand,” and the Second Aorist being Intransitive and meaning “I stood.” The First Aorist is quite regular in form, the Second has forms like the Aorist Passive.

(Note: The third person plural is the same in each form, and its meaning must be inferred from the context. It causes...
no confusion, since if it has an object it is First Aorist and if not, it is Second.)

**Aorist Indicative Middle (Second Aorist)**

<table>
<thead>
<tr>
<th>θεμην</th>
<th>θεμεθα</th>
<th>θομην</th>
<th>θομεθα</th>
</tr>
</thead>
<tbody>
<tr>
<td>θον</td>
<td>θεσθε</td>
<td>θον</td>
<td>θοσθε</td>
</tr>
<tr>
<td>θετο</td>
<td>θεντο</td>
<td>θετο</td>
<td>θεντο</td>
</tr>
</tbody>
</table>

**Aorist Infinitives**

*Active*

<table>
<thead>
<tr>
<th>θειναι</th>
<th>δοναι</th>
<th>στησαι</th>
<th>στηραι</th>
</tr>
</thead>
</table>

*Middle*

<table>
<thead>
<tr>
<th>θεσθαι</th>
<th>δοσθαι</th>
</tr>
</thead>
</table>

**Aorist Participles**

*Active*

<table>
<thead>
<tr>
<th>θεις</th>
<th>δους</th>
<th>στησας</th>
<th>στας</th>
</tr>
</thead>
<tbody>
<tr>
<td>θεισα</td>
<td>δουσα</td>
<td>στησασα</td>
<td>στασα</td>
</tr>
<tr>
<td>θεν</td>
<td>δον</td>
<td>στησαν</td>
<td>σταν</td>
</tr>
</tbody>
</table>

*Middle*

<table>
<thead>
<tr>
<th>θεμενοσ-η-ον</th>
<th>δομενοσ-η-ον</th>
</tr>
</thead>
</table>

**Subjunctives**

The Present and Aorist Subjunctives of τιθημι and ιστημι are quite regular. The Present and Aorist Subjunctives Active and Middle (but not Passive) of διδωμι have ω instead of η in all parts.

<table>
<thead>
<tr>
<th>διδω</th>
<th>δω</th>
<th>διδωμαι</th>
<th>δωμαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>διδως</td>
<td>δως</td>
<td>διδωφ</td>
<td>δωφ</td>
</tr>
<tr>
<td>διδω</td>
<td>δω [δωη]</td>
<td>διδωται</td>
<td>δωται</td>
</tr>
<tr>
<td>διδωμεν</td>
<td>δωμεν</td>
<td>διδωμεθα</td>
<td>δωμεθα</td>
</tr>
<tr>
<td>διδωτε</td>
<td>δωτε</td>
<td>διδωσθε</td>
<td>δωσθε</td>
</tr>
<tr>
<td>διδωσι</td>
<td>δωσι</td>
<td>διδωσται</td>
<td>δωσται</td>
</tr>
</tbody>
</table>
OTHER TENSES are regularly conjugated as follows:

**Active**

**Future**  
θησω  δωσω  στησω—I shall cause to stand

**Perfect**  
tebeia  dedoia  *έστησα—I stand

**Middle**

**Future**  
θησομαι  δωσομαι  στησομαι—I shall stand

**M. and P.**

**Perfect**  
tebeimai  dedoimai

**Passive**

**Future**  
tebeisomai  dothiosomai  staathiosomai—I shall stand

**Aorist**  
έτεθην  έδοθην  έσταθην—I stood

(Note the meanings of the tenses of ίστημι as given on the right. The Present, Imperfect, Future and First Aorist Active are all Transitive; the rest are Intransitive.

* Perfect Infinitive is έσταναι and there are two forms of Participle—έστως, έστωσα, έστος and έστηκως, έστηκνια, έστηκος.)*

**OTHER VERBS IN -μι (FRAGMENTS)**

φημι (I say), has Pres. Indic. Act.—φημι  φης  φησι  φαμεν  φατε  φασι

and Imperf. Indic. Act. 3rd sing.—έφη  3rd plur.—έφησαν  ἄφημι (forgive)

The root of ἰημι is έ, but the simple verb is not found in the New Testament, and many parts are assimilated to -ω verbs. The following must be noted:
THE -\(\mu\) VERBS

\(\acute{\alpha}\phi\nu\eta\mu\iota\) Pres. Infin. Act.—\(\acute{\alpha}\phi\epsilon\nu\eta\alpha\iota\)
\(\acute{\alpha}\phi\nu\eta\varsigma, \acute{\alpha}\phi\epsilon\iota\varsigma\) 3rd plur. Pres. Indic. Pass.—\(\acute{\alpha}\phi\epsilon\nu\tau\alpha\iota\)
\(\acute{\alpha}\phi\nu\eta\varsigma\iota\) " " Perf. " " —\(\acute{\alpha}\phi\epsilon\omega\nu\tau\alpha\iota\)
\(\acute{\alpha}\phi\epsilon\mu\epsilon\nu\epsilon, \acute{\alpha}\phi\iota\omicron\omicron\epsilon\nu\epsilon\) 2nd Aor. Subj. Act.—\(\acute{\alpha}\phi\epsilon\omega, \acute{\alpha}\phi\epsilon\varsigma, \acute{\alpha}\phi\epsilon\iota\varsigma\)
\(\acute{\alpha}\phi\epsilon\epsilon\tau\epsilon\tau\epsilon\) " " Part. Act.—\(\acute{\alpha}\phi\epsilon\iota\varsigma, \acute{\alpha}\phi\epsilon\iota\varsigma\alpha, \acute{\alpha}\phi\epsilon\nu\)
" " Imper. " 2nd sing.—\(\acute{\alpha}\phi\epsilon\varsigma\)
" " " plur.—\(\acute{\alpha}\phi\epsilon\tau\epsilon\)
Fut. Indic. Act.—\(\acute{\alpha}\phi\eta\varsigma\omega\) 1st Aor. Indic. Act.—\(\acute{\alpha}\phi\eta\kappa\alpha\)
" " Pass.—\(\acute{\alpha}\phi\epsilon\theta\eta\sigma\omicron\omega\mu\alpha\) " " " Pass.—\(\acute{\alpha}\phi\epsilon\theta\eta\nu\)
\(\sigma\nu\nu-\eta\mu\iota\) (I understand) has the following forms:

Pres. Indic. Act. 2nd plur.—\(\sigma\nu\nu\epsilon\tau\epsilon\)
" " 3rd plur.—\(\sigma\nu\nu\iota\varsigma\iota\)
Fut. Indic. Act. 3rd plur.—\(\sigma\nu\nu\sigma\omicron\omicron\omicron\omicron\iota\)
1st Aor. Indic. Act. 2nd plur.—\(\sigma\nu\nu\kappa\alpha\tau\epsilon\)
" " 3rd plur.—\(\sigma\nu\nu\kappa\alpha\nu\)
Pres. Imper. Act. 3rd sing.—\(\sigma\nu\nu\epsilon\tau\omega\)
2nd Aor. Imper. Act. 2nd plur.—\(\sigma\nu\nu\epsilon\tau\epsilon\)
Pres. Infin. Act.—\(\sigma\nu\nu\epsilon\nu\eta\alpha\iota\)
" Part. " —\(\sigma\nu\nu\iota\omega\nu\) and \(\sigma\nu\nu\iota\epsilon\varsigma\) (genitive—
\(\sigma\nu\nu\iota\epsilon\nu\tau\omicron\iota\varsigma\))
2nd Aor. Subj. Act. 2nd plur.—\(\sigma\nu\nu\tau\epsilon\)
" " 3rd plur.—\(\sigma\nu\nu\omega\iota\varsigma\iota\)

THE DEFECTIVE VERB \(\epsilon\iota\delta\alpha\)

This is a Perfect tense used as a Present. It comes from the very old Sanskrit root vid- which is connected with the Latin "vision" and allied words. The Present is not found, but the Aorist is \(\epsilon\iota\delta\omicron\nu\) (I saw) and the Perfect, \(\epsilon\iota\delta\alpha\), means "I have seen", therefore I KNOW.
Perfect Indic. | Pluperf. Indic. | Subjunctive | Infinitive
---|---|---|---
(I know) | (I knew) | | Participle
οἶδα | ἤδειν | εἰδὼ | εἰδὲναι
οἶδας | ἤδεις | εἰδῆς | 
οἶδε | ἤδει | εἰδῆ | 
οἶδαμεν | ἤδειμεν | εἰδῳμεν | εἰδυια
οἶδατε, ἵστε | ἤδεῖτε | εἰδῃτε | εἰδος
οἶδασι, ἵσασι | ἤδεισαν, ἤδεσαν | εἰδὼσι | 

**EXERCISE XIXa**

οἰκοδεσποτῆς τις ἐβούλετο ἀπελθεῖν εἰς ἑτεραν πολιν καὶ στῆσαι τους δοῦλους ἐνωπίων αὐτοῦ ἐδωκεν αὐτοῖς ἄργυρια, ἵνα ἐγχασωνται ἐως ἅν ἔλθῃ. οἱ δοῦλοι στάντες ἔλεγον πρὸς ἀλλήλους, τι ποιήσουμεν; ὁ μὲν εἶπεν, ἄγορασομεν πρόβατα, ἵνα τοὺς ἄμνους ἀποδομενοι ἄργυρια λαβωμεν. ὁ δὲ παραστὰς εἶπεν, ἓρω δὲ θησι τα ἄργυρια εἰς τῆν τραπεζαν ἵνα μη ἀπολεσω αὐτα. ὁ οἰκοδεσποτῆς ἐλθὼν εἶπεν αὐτοῖς λογον ἀποδοναι. ὁ μὲν ἔλαβε πεντε ἄργυρια καὶ παρέθηκε τῷ δεσπότῃ δεκα. ὁ δὲ δεσποτῆς εἶπεν, καλως ἐποιησας, καταστησω σε ἄρχων του οἰκου. ὁ δὲ ἔλαβε δυο ἄργυρια καὶ ἀπέδωξε τα δυο, καὶ ὁ δεσποτῆς ὄργισθε εἶπεν, οἶδα σε κακον δουλον ὄντα, καὶ παρέδωκε τοὺς ὑπηρετας ἵνα εἰς φυλακὴν βληθη.

παριστημι—(intrans.) stand beside, (trans.) set beside
παραδίδωμι—hand over
ἀγοραζω—buy
ἀπολεισθαι, aorist subjunctive of ἀπολλυο—lose
ἐνωπιων—in front of
τραπεζα—table used by money-changers, hence the ancient “ bank ”
οἰκοδεσποτης—householder

παρατιθημι—set by the side of
καθιστημι—set over
ἀποδιδωμι—repay; Mid.—sell
ἀποδιδωμι λογον—give account
ἀμνος—lamb
tις—indefinite pronoun, here translate “ a ”
ὑπηρετης—officer
EXERCISE XIXb

The Lord said, "Whosoever has, to him shall be given". If we wish to receive his grace we ought to give him our love. He has set us in the world so that we may do his work, and if we do his will he will raise us up at the last day. He knows that we are sinners, but he will forgive our sins and set us before his Father as holy. Let us give to him our love that we may know his will and do it. Not as Judas betrayed him to the High Priests, and sold his Master, but as the martyrs laid down their lives for him. Let us take the armour of God that we may stand in the evil day, and not be separated from him.

raise up—ἀνιστήμι
set before—παριστήμι
sell—ἀποδίδομαι
separate—ἀφιστήμι
as—καθώς
lay down one's life—τιθῆμι
tὴν ψυχήν

forgive—ἀφίημι
betray—προδίδωμι
armour—πανοπλιον
high priest—ἀρχιερεὺς
for, on behalf of—δι'επερ with genitive
martyr—μάρτυς-υρος (m.)
LESSON XIX
THE IMPERATIVE MOOD

Turn to Matthew viii. 9, and read what the centurion says to his servants. All his words are commands, and they are expressed by the Imperative (“commanding”) mood. The centurion uses three different tenses out of the five which you need to learn.

There are two Imperatives in each Voice, Present and Aorist, but the Present has the same form in Middle and Passive, which makes five.

The distinction is the same as that in the Subjunctive, the Present referring to continual or repeated action and the Aorist to simple action, though the New Testament is not always very precise. But it is important to note that the difference is never of time; you can only order someone to do something in the future. Also strictly speaking the Imperative has only one person, because an order is always addressed to “you”, but Greek also allows (with Indian languages) the possibility of a third person imperative when an indirect order is given. This is one of the few places where English is more logical, and says “let him do this” or “let them do this”.

The regular Imperative forms are as shown on pages 94 and 95.

The following irregular Imperatives should be noted:

εἰμι—ἰσθι, ἐστω, ἐστε, ἐστωσαν. οἶδα—ἰσθι, ἵστε. ἤμιθεν—
φαίνει, φαίτε. εἰδον—ἰδε, ἴδετε. εἰπον—εἰπε, εἰπετε. ἐσχον—
σχες, σχετε. ἵδον is often found as an exclamation, “Look!”
THE IMPERATIVE MOOD

The Second Aorist Passive is in \(-\eta\theta\iota\) instead of \(-\eta\tau\iota\)—σπαρηθί, σταληθί.

EXERCISE XXa

ννν ἐντολας δώσω, ὑμείς αὕτας τηρείτε. μαθηταί, στητε—καθίζετε.
pρώτε μαθητα, το βιβλίον δος ἐμοι—λαβε. δεύτερο μαθητα, το ὄνομα σου γράψον.
tρίτε μαθητα, την χειρα σου ὑψωσον—ἐπι τῆς τραπεζῆς θε. τετάρτε καὶ πέμπτε μαθηται, ἐξελθετε ἀπο του οίκον.
ἐκτε μαθητα, ἀναγαγε αὑτοὺς εἰς τον οίκον.
ἐβδομε μαθητα, εἰπε αὐτοὺς καθισαι.
διδος μαθητα, τον προσώπον σου ἀπτον.
ἐνατε μαθητα, μη καθιζε, στηθι.
δεκατε μαθητα, εἰπε αὑτω καθισαι.

Note: This exercise not only gives practice in the Imperative, but also gives the first ten Ordinal numerals in the Vocative Case. Ordinal numerals give the order in which something comes, i.e. first, second, third, etc., and they are declined like the first and second declension adjectives. δευτερος has σ, as the last letter of the stem and so the feminine is in -α; all the rest have feminine in -η.

The last but one sentence is a negative command, or prohibition. When the prohibition is to stop doing something already begun the construction used is μη with the Present Imperative, as here. When the prohibition is against doing something not already begun the construction is μη with the Aorist Subjunctive.

E.g. Stop saying—μη λεγε.

Do not say (when it is not already begun)—μη εἴπης.
<table>
<thead>
<tr>
<th></th>
<th>ACTIVE Pres. &amp; 2nd Aor.</th>
<th>1st Aor.</th>
<th>M. &amp; P. Pres. &amp; 2nd Aor.</th>
<th>MIDDLE 1st Aor.</th>
<th>PASSIVE 1st Aor.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>λυω</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S 2</td>
<td>λυε</td>
<td>λυσον</td>
<td>λυνον</td>
<td>λυσαι</td>
<td>λυθητι</td>
</tr>
<tr>
<td>P 3</td>
<td>λυετω</td>
<td>λυσατω</td>
<td>λυεσθω</td>
<td>λυσασθωσαν</td>
<td>λυθητω</td>
</tr>
<tr>
<td></td>
<td>λυετε</td>
<td>λυσατε</td>
<td>λυεσθε</td>
<td>λυσασθε</td>
<td>λυθητε</td>
</tr>
<tr>
<td></td>
<td>λυετωσαν</td>
<td>λυσατωσαν</td>
<td>λυεσθωσαν</td>
<td>λυσασθωσαν</td>
<td>λυθητωσαν</td>
</tr>
<tr>
<td><strong>τιμαω</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S 2</td>
<td>τιμα</td>
<td>τιμησον</td>
<td>τιμω</td>
<td>τιμησαι</td>
<td>τιμηθετι</td>
</tr>
<tr>
<td>P 3</td>
<td>τιματω</td>
<td>τιμησατω</td>
<td>τιμασθω</td>
<td>τιμησασθωσαν</td>
<td>τιμηθητε</td>
</tr>
<tr>
<td></td>
<td>τιματε</td>
<td>τιμησατε</td>
<td>τιμασθε</td>
<td>τιμησασθε</td>
<td>τιμηθητε</td>
</tr>
<tr>
<td></td>
<td>τιματωσαν</td>
<td>τιμησατωσαν</td>
<td>τιμασθωσαν</td>
<td>τιμησασθωσαν</td>
<td>τιμηθητωσαν</td>
</tr>
<tr>
<td><strong>φιλεω</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S 2</td>
<td>φιλει</td>
<td>φιλησον</td>
<td>φιλον</td>
<td>φιλησαι</td>
<td>φιληθετι</td>
</tr>
<tr>
<td>P 3</td>
<td>φιλειτω</td>
<td>φιλησατω</td>
<td>φιλεσθω</td>
<td>φιλησασθωσαν</td>
<td>φιληθητε</td>
</tr>
<tr>
<td></td>
<td>φιλειτε</td>
<td>φιλησατε</td>
<td>φιλεσθε</td>
<td>φιλησασθε</td>
<td>φιληθητε</td>
</tr>
<tr>
<td></td>
<td>φιλειτωσαν</td>
<td>φιλησατωσαν</td>
<td>φιλεσθωσαν</td>
<td>φιλησασθωσαν</td>
<td>φιληθητωσαν</td>
</tr>
<tr>
<td><strong>δουλωω</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S 2</td>
<td>δουλου</td>
<td>δουλωσον</td>
<td>δουλον</td>
<td>δουλωσαι</td>
<td>δουλωθετη</td>
</tr>
<tr>
<td>P 3</td>
<td>δουλουτω</td>
<td>δουλωσατω</td>
<td>δουλουσθω</td>
<td>δουλωσασθωσαν</td>
<td>δουλωθητε</td>
</tr>
<tr>
<td></td>
<td>δουλουτε</td>
<td>δουλωσατε</td>
<td>δουλουσθε</td>
<td>δουλωσασθε</td>
<td>δουλωθητε</td>
</tr>
<tr>
<td></td>
<td>δουλουτωσαν</td>
<td>δουλωσατωσαν</td>
<td>δουλουσθωσαν</td>
<td>δουλωσασθωσαν</td>
<td>δουλωθητωσαν</td>
</tr>
<tr>
<td></td>
<td>2nd Aor.</td>
<td>2nd Aor.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>----------</td>
<td>----------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τιθημι</td>
<td>τιθει</td>
<td>θες</td>
<td>τιθου</td>
<td>θου</td>
<td>τεθητι</td>
</tr>
<tr>
<td></td>
<td>τιθετω</td>
<td>θετω</td>
<td>τιθεσθω</td>
<td>θεσθω</td>
<td>τεθητω</td>
</tr>
<tr>
<td></td>
<td>τιθετε</td>
<td>θετε</td>
<td>τιθεσθε</td>
<td>θεσθε</td>
<td>τεθητε</td>
</tr>
<tr>
<td></td>
<td>τιθετωσαν</td>
<td>θετωσαν</td>
<td>τιθεσθωσαν</td>
<td>θεσθωσαν</td>
<td>τεθητωσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1st Aor. Act.</th>
<th>2nd Aor. Act.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ιστημι</td>
<td>ιστη</td>
<td>στησου</td>
</tr>
<tr>
<td></td>
<td>ιστατω</td>
<td>στησατω</td>
</tr>
<tr>
<td></td>
<td>ιστατε</td>
<td>στησατε</td>
</tr>
<tr>
<td></td>
<td>ιστατωσαν</td>
<td>στησατωσαν</td>
</tr>
</tbody>
</table>

*Note: Present Imperative of ιστημι is not actually found in N.T.*
EXERCISE XXb

Rules for Students

Get up early in the morning.
Wash yourselves with water.
Do not stay in bed for a long time.
Listen to the teacher and do not go to sleep in the class.
Write down the wise words of the teacher.
Answer the questions of the teacher quickly.
Read the books, and keep their words in your heart.
Do not cease to pray.

Notes:

1. early in the morning—πρωι.
2. wash—λουω (see Lesson XIV).
3. bed—κλινη. for a long time—μακρον χρονον (Accusative of duration).
4. go to sleep—κοιμαομαι (Passive—use Aorist Subjunctive). class—σχολη from which we get “school”.
6. quickly—ταχως (see Lesson XXI). question—ἐρωτημα, -ατος, το.
8. cease—(see Lesson XIV).

A very good example of the difference between the Present and Aorist Imperatives is seen in the two versions of the Lord’s Prayer in Matthew vi. 11, where “give us this day” refers to a single action, and Luke xi. 3 where “give us day by day” refers to a repeated action. In the first case the Imperative is Aorist, and in the second it is Present.
LESSON XX
ADJECTIVES

You have had a number of adjectives already, all of which had the same type of endings, with masculine and neuter of the second declension, and feminine of the first. There are a few more types in Greek, but only the following need be noted specially:

Type 1. Some words have only two terminations, the masculine and feminine being identical, e.g. αἴωνιος and words beginning with α-privative, e.g. ἀδυνατός, ἀθεός, ἀθεσμός.

Type 2. The two following are irregular in masculine and neuter nominative singular:

μεγας—great

Singular

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>μεγας</td>
<td>μεγαν</td>
<td>μεγαλου</td>
<td>μεγαλω</td>
</tr>
<tr>
<td>μεγαλη</td>
<td>μεγαλην</td>
<td>μεγαλης</td>
<td>μεγαλη</td>
</tr>
<tr>
<td>μεγα</td>
<td>μεγα</td>
<td>μεγαλου</td>
<td>μεγαλω</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>μεγαλοι</td>
<td>μεγαλους</td>
<td>μεγαλον</td>
<td>μεγαλοι</td>
</tr>
<tr>
<td>μεγαλαι</td>
<td>μεγαλας</td>
<td>μεγαλων</td>
<td>μεγαλαι</td>
</tr>
<tr>
<td>μεγαλα</td>
<td>μεγαλα</td>
<td>μεγαλων</td>
<td>μεγαλα</td>
</tr>
<tr>
<td>μεγαλοις</td>
<td>μεγαλαις</td>
<td>μεγαλαις</td>
<td>μεγαλοις</td>
</tr>
</tbody>
</table>
NEW TESTAMENT GREEK

πολὺς—much (plural—many)

**Singular**

<table>
<thead>
<tr>
<th>Nom. Voc.</th>
<th>πολὺς</th>
<th>πολλὴ</th>
<th>πολὺ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>πολῶν</td>
<td>πολλὴν</td>
<td>πολῶν</td>
</tr>
<tr>
<td>Gen.</td>
<td>πολλῶν</td>
<td>πολλῆς</td>
<td>πολλῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>πολλῷ</td>
<td>πολλῇ</td>
<td>πολλῷ</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Nom. Voc.</th>
<th>πολλοῖ</th>
<th>πολλαὶ</th>
<th>πολλὰ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>πολλοῦς</td>
<td>πολλὰς</td>
<td>πολλὰ</td>
</tr>
<tr>
<td>Gen.</td>
<td>πολλῶν</td>
<td>πολλῶν</td>
<td>πολλῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>πολλοῖς</td>
<td>πολλαῖς</td>
<td>πολλοῖς</td>
</tr>
</tbody>
</table>

**Type 3.** Two termination adjectives with third declension consonant endings:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ἄφρον (foolish)</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄφρον</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄφρονα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄφρονος</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄφρονι</td>
</tr>
</tbody>
</table>

**Type 4.** Two termination adjectives with third declension vowel endings:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ἀλήθης</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἀλῆθες</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀλῆθη</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀλῆθους</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀλῆθει</td>
</tr>
</tbody>
</table>
Type 5. The irregular adjective πας—all, every:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Voc.</td>
<td>πας</td>
<td>παντες</td>
</tr>
<tr>
<td>Acc.</td>
<td>παντα</td>
<td>παντα</td>
</tr>
<tr>
<td>Gen.</td>
<td>παντος</td>
<td>παντος</td>
</tr>
<tr>
<td>Dat.</td>
<td>παντι</td>
<td>παντι</td>
</tr>
</tbody>
</table>

(Note: Where πας means “all”, it indicates a definite number, therefore the noun always has an article. Participles are also adjectives (see Lesson XII).)

The following are examples from Greek poets:

1. των εὐτυχοντων παντες εἰσι συγγενεῖς.
2. ὁ γραμματων ἀπειρος οὐ βλέπει βλέπων.
3. καὶ πολλ᾽ ἀπ᾽ ἐχθρῶν μανθανοῦσιν οἱ σοφοὶ.
4. φθειροῦσιν ἥη χρησθ' ὑμίλια κακαὶ.
5. θεοὺς θελόντος, δύνατα παντα γιγνεται (a variant form of γιγνεται).
6. ἐνεστὶ γαρ πως τούτο τῇ τυραννίδι νοσημα, τοῖς φιλοίσι* μη πεποιθεναι (to trust).
7. το σώμα θυητον, ἦ δε ψυχὴ ἀθανατος.

εὐτυχεω—prosper          χρηστος—excellent
διμυλια—relationship      θνητος—mortal
νοσημα—disease             ἐχθρος—enemy
ἡθος—souls, to—custom,    ἀπειρος—unskilled
manners                     πως—somehow
συγγενης—akin             ἀθανατος—immortal

(Note: * In poetry the dative plural sometimes has an ι added to help the metre.)


EXERCISE XXIa

παντες λέγουσιν ὅτι δει τον ἀνθρωπον το ἀγαθον ποιειν, ἄλλα παντες οὐ ποιουσι. ὁ μεν λόγος αὐτων ἀληθης, τα δε ἔργα ψευδη. ἀνθρωπος γαρ ἄφρων ἐστι και πληρης πασης ἀδικιας. καιπερ θελων το ἀγαθον ποιησαι, το κακον πρασσει, και το θελημα αὐτου ἀσθενες υπαρχει. οἱ φιλοντες το ἀληθες φιλουσι μεγα τι, ἄλλα ἀδυνατον ἐστιν ἀει το ἀληθες εἰσειν.

ἀληθης—true
πληρης—full
ἀφρων—foolish
ὑπαρχει—is, exists
ἀδυνατος—impossible
πρασσω—do, practise

ψευδης—false
ἀσθενης—weak
καιπερ—although
τι—something
ἀει—always

EXERCISE XXIb

Love is great and good, and those who seek love will find the true joy. The foolish men are full of wickedness, and do not seek good things. They all tell lies, and their works are all evil. If a man wishes to speak true things and to do good he finds much joy. But men are weak, and unskilled in (of) righteousness. Many men wish to do great things in the world, and to gain eternal life, but they are deceived. It is impossible for a weak man to do the truth, but by the grace of God all things are possible.

deceive—πλαναω    possible—δυνατος
LESSON XXI

COMPARISON OF ADJECTIVES, ADVERBS

There are two ways of forming comparatives in Greek, as in English:

1. By using "more"—μαλλον and "most"—μαλιστα.
2. By adding suffixes "-er"—τερος and "-est"—τατος.

There are also two ways of expressing the object with which the comparison is made:

1. By using "than"—η and the same case.
2. By using the Comparative Genitive.

1. The regular method of forming comparatives and superlatives is by adding -τερος and -τατος to the stem. If the previous vowel is short the stem-vowel is lengthened, e.g.

\[
\begin{array}{ccc}
\text{Positive} & \text{Comparative} & \text{Superlative} \\
\text{(strong)} & \text{ισχυρος} & \text{ισχυρότερος} & \text{[ισχυροτατος]} \\
\text{(wise)} & \text{σοφος} & \text{σοφωτερος} & \text{[σοφωτατος]} \\
\text{(careful)} & \text{ακριβης} & \text{[ακριβεστερος]} & \text{ακριβεστατος} \\
\text{(religious)} & \text{δεισιδαιμων} & \text{δεισιδαιμονεστερος} & \text{[δεισιδαιμονεστατος]} \\
\end{array}
\]

But the regular superlative only occurs rarely in the New Testament and in other places the comparative is used with a superlative meaning. None of the forms in brackets occurs in the N.T.
2. The following irregular comparisons are important and **MUST BE LEARNT**:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθός—good</td>
<td>κρατιστός—best</td>
</tr>
<tr>
<td>κακός—bad</td>
<td>χειρῶν, ἡσσών,</td>
</tr>
<tr>
<td>πολὺς—much</td>
<td>πλειών, πλεών—more</td>
</tr>
<tr>
<td>μικρὸς—little</td>
<td>μικροτερός, ἐλασσών,</td>
</tr>
<tr>
<td>μεγάς—great</td>
<td>μειζόνων—greater</td>
</tr>
</tbody>
</table>
| κρατιστός only in the title κρατιστε—“your Excellency”.

*(Note. Most of these are irregular also in English.)*

The declension of the irregular comparatives in -\(\ddot{ω}ν\) is as follows:

### Singular

<table>
<thead>
<tr>
<th>M.F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μειζόνω</td>
</tr>
<tr>
<td>Acc.</td>
<td>μειζόνα, μειζω</td>
</tr>
<tr>
<td>Gen.</td>
<td>μειζόνος</td>
</tr>
<tr>
<td>Dat.</td>
<td>μειζόνι</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>M.F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μειζόνες, μειζόνος</td>
</tr>
<tr>
<td>Acc.</td>
<td>μειζόνας, μειζόνος</td>
</tr>
<tr>
<td>Gen.</td>
<td>μειζόνων</td>
</tr>
<tr>
<td>Dat.</td>
<td>μειζόσι</td>
</tr>
</tbody>
</table>

### Adverbs

Adverbs answer one of the questions “how”, “why”, “when”, “where”. Some of them exist alone, whilst
others are formed from adjectives, just as they are formed in English by adding "-ly" to adjectives. In Greek they are formed by changing the -v of the genitive plural to -ς, e.g. true—ἀληθῶν, truly—ἀληθῶς; wise—σοφῶν, wisely—σοφῶς. The regular comparative adverb ends in -τερον and the superlative in -τατα, but the latter is not found in the New Testament.

The following adverbs are irregular and MUST BE LEARNT:

| τέλειον, κρεισσον | [βέλτιστα] | best |
| καλλιον | [καλλιστα] | most finely |
| ἕσσον, ἕττον | [ἥκιστα] | worst |
| μαλλον | [μαλλιστα] | most |
| πλειον, πλεον | [πλειστα] | most |
| μακρον | [μακριστα] | longest |
| προσερ- | [προσεριστα] | most quickly |
| ταχυν, ταχεως | ταχυν | more quickly |
| ταχυν, ταχεως | ταχυν | more quickly |

(Note: The neuter accusative (singular or plural) is often used as an adverb, e.g. only—μονον, much—πολυν or πολλα. ὡς with a superlative expresses "as — as possible", e.g. ὡς ταχιστα—as quickly as possible.)

**EXERCISE XXIIa**

Some lines from Greek authors:

1. κρεισσον σώσαν ἦστιν ἡ λαλειν ματην.
2. οὐδεὶς ἀναγκὴς μαλλον ἴσχυει νομος.
3. αἱ δευτεραι πως φροντιδες σοφωτεραι.
NEW TESTAMENT GREEK

4. ὁ πλειστά πρασσὼν πλεισθ* ἀμαρτανεὶ βροτῶν.
5. ἔστιν ὁ μεν χειρῶν, ὁ δὲ ἄμεινων πρὸς ἔργον ἐκαστον ὅποιον ἐθνητά τοι ἀνθρωπῶν αὐτὸς πρὸς ἄπαντα σοφῶς.
6. χρησμὸς Ἀπολλώνος ἦν ἐν Δελφοῖς ἀρθρωτός, ἀθρωπῶν ὁ ἐκαστος, ἀθρωπῶν ἀκαπάτερος ἐφεδρικῆς, ὁ ἐκαστος παντῶν ἡμερῶν ἀκαπάτερος.
7. πλεον ἡμισυ παντος, ὡς Ἡσιόδος λέγει.
8. ἄριστον ὅδωρ, ὡς Πινδαρός λέγει.
9. ἔσται ἡ ἐσχατη πλανη χειρῶν τῆς πρωτῆς.
10. ἐλευθερος δουλειν ὅποιον ὅποιον 

οὐδεῖς—no one, no
φροντὶς—thought
ἄμεινων—better
ἄριστος—best
ἄπας—all
ἰσχὺος—be strong
πως—somehow
χρησμὸς—oracle

πλανη—error
περισσον—abundantly
ἀναγκὴ—necessity
βροτος—mortal
ἡμισυ—half
ἐλευθερος—free
ἐκαστος—each

EXERCISE XXIIb

Truly, love is the greatest gift of God to men. Wisdom is good but love is better. He who loves is stronger than his enemy, because he is most able to forgive sins. To love is more than to be a friend. The friend seeks the good of his friend, but he who loves lays down his life for his beloved. The love of Christ is greater than the love of a brother, and the love of God is greater than the love of a father. Those who find it find joy, and find it more abundantly.

(Note: * Before a rough breathing τ changes to θ in poetry.)
LESSON XXII

PREPOSITIONS

We have already had several Prepositions which govern various cases. It is time to look at them in logical order and to find some arrangement.

Prepositions were originally adverbs, used to make the meaning of the cases more precise. Most of them answer the questions “when” or “where” and underline the meaning already present in the case.

1. Place—Accusative means motion towards
   Genitive means motion from
   Dative means rest at.

   Thus—εἰς [into] can only be used with Accusative
   ἐκ [out of] ,, ,, ,, ,, Genitive

   Some Prepositions can be used with more than one case.

   Thus—παρὰ [alongside]—with Accusative—to the side of
   with Genitive—from the side of
   with Dative—at the side of.

2. Time—Accusative means duration over a period
   Genitive means within the course of a period
   Dative means at a point of time.

   Thus—τρεις ἡμερας—for three days
   ἐκείνης τῆς ἡμέρας—during that day
   ἐκείνη τῇ ἡμέρᾳ—on that day.
The following are the most important meanings of prepositions:

1. With one case—$\alpha$—Accusative
   \[
   \begin{array}{ll}
   \text{of} & \text{up} \\
   \text{eps} & \text{into} \\
   \end{array}
   \]

   $\beta$—Genitive
   \[
   \begin{array}{ll}
   \text{y} & \text{over against, instead of} \\
   \text{apo} & \text{away from [exterior]} \\
   \text{eks, eksi} & \text{out of [interior]} \\
   \text{pro} & \text{in front of, before} \\
   \end{array}
   \]

   $\gamma$—Dative
   \[
   \begin{array}{ll}
   \text{ev} & \text{in [time or place]} \\
   \text{ou} & \text{together with.} \\
   \end{array}
   \]

2. With two cases—

   \[
   \begin{array}{llll}
   \text{Accusative} & \text{Genitive} \\
   \text{dia} [\text{through}] & \text{on account of} & \text{through, by means of} \\
   \text{kata} [\text{down}] & \text{according to} & \text{against} \\
   \text{meta} [\text{amongst}] & \text{after} & \text{among, with} \\
   \text{pegi} [\text{around}] & \text{around [literally] concerning} \\
   \text{uperg} [\text{over}] & \text{above, beyond} & \text{on behalf of} \\
   \text{uto} [\text{under}] & \text{under} & \text{by [of agent]} \\
   \end{array}
   \]

3. With three cases—

   \[
   \begin{array}{llll}
   \text{Accusative} & \text{Genitive} & \text{Dative} \\
   \text{epi} [\text{on}] & \text{on to, up to} & \text{on, in addition} & \text{on, in addition} \\
   & \text{on, in the time of} & \text{to, at} & \text{to, at} \\
   \text{paga} [\text{beside}] & \text{to the side, from the side} & \text{at the side, contrary} & \text{at, close to} \\
   & \text{on, in addition} & \text{to} & \text{to} \\
   \text{pros} [\text{to}] & \text{towards, to from [rare]} & \text{at, close to} & \text{at, close to} \\
   \end{array}
   \]
(Note the following “improper prepositions”:
With Genitive—ἀνευ—without; ἐνεκα—for the sake of; μεχρὶ—until; χαρὶ—for the sake of; πλην—except; χωρὶς—without; ἐμπροσθὲν—in front of; ἐντὸς—within; ἐγγὺς—near; ἐνωπίον—in front of.)
AN ADVENTURE WITH A LION

1. προς παρα τον λεοντα

2. προς παρα τω λεοντι

3. ἐπι τον λεοντα

4. περι τον λεοντα
μέτα τοῦ λεοντοῦ

ἀνὰ τοῦ λεοντα

ὑπὲρ τοῦ λεοντοῦ
8

ἐπὶ τοῦ λέοντος

9

κατὰ τοῦ λέοντος

10

ὑπὸ τῶν λεοντῶν
Illustrations reproduced from "Teach Yourself Greek"
**LESSON XXIII**

**NUMERALS**

The following Numerals occur in the New Testament.

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Ordinals</th>
<th>Adverbs</th>
<th>Distributives</th>
</tr>
</thead>
<tbody>
<tr>
<td>(one, two, etc.)</td>
<td>(first, second, etc.)</td>
<td>(once, twice, double, etc.)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Cardinal</th>
<th>Ordinal</th>
<th>Adverb</th>
<th>Distributive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>εἷς</td>
<td>πρῶτος, -η, -ον</td>
<td>ἀπαξ</td>
<td>ἄπλους</td>
</tr>
<tr>
<td>2</td>
<td>δῦο</td>
<td>δευτέρος, -α, -ον</td>
<td>δίς</td>
<td>διπλούς</td>
</tr>
<tr>
<td>3</td>
<td>τρεῖς</td>
<td>τρίτος, -η, -ον</td>
<td>τρίς</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>τεσσαρεῖς</td>
<td>τετάρτος, -η, -ον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>πέντε</td>
<td>πεμπτος, -η, -ον</td>
<td>πεντάκις</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>ἕκαστος, -η, -ον</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>ἕπτα</td>
<td>ἔβδομος, -η, -ον</td>
<td>ἕπτακις</td>
<td>ἐπταπλασίων</td>
</tr>
<tr>
<td>8</td>
<td>δῶτο</td>
<td>δώδεκα, -η, -ον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>ἑννέα</td>
<td>ἑννεάτος, -η, -ον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>δέκα</td>
<td>δέκατος, -η, -ον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>ἕνδεκα</td>
<td>ἑνδεκάτος, -η, -ον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>δωδεκά [δέκαν]</td>
<td>δωδεκάτος, -η, -ον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>δεκατεσσαρεῖς</td>
<td>τεσσάρεςκαιδεκάτος</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>δεκαπέντε</td>
<td>πεντεκάδεκατος</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>δεκαεξ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>δεκακοῦτος</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>δεκακοῦτος</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>εἴκοσι</td>
<td>200 διακόσιοι, -αι, -α</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>τριάκοντα</td>
<td>300 τριακόσιοι, -αι, -α</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>τεσσαρακοῦντα*</td>
<td>400 τετρακόσιοι, -αι, -α</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note: * in the N.T. τεσσαρακοῦντα always has second vowel ε, though in Classical Greek it is α, as in τεσσαρεῖς.)

112
NUMERALS

50 пентηκοντα [пентηκοστος] 500 πεντακοσιοι, -αι, -η
60 ἕξηκοντα 600 ἑκακοσιοι, -αι, -η
70 ἑβδομηκοντα [-κίς] 70 ἑβδομηκοντα [-κίς]
80 ὀγδοηκοντα
90 ἑνηκοντα
100 ἑκατον [ἑκατονταπλασιον] 1,000 χιλιοι, -αι, -η [χιλιας]
2,000 δισεκατον, -αι, -η 10,000 μυριοι, -αι, -η
3,000 τρισεκατον, -αι, -η 20,000 δισμυριοι, -αι, -η
4,000 τετρασεκατον, -αι, -η 5,000 πεντασεκατον, -αι, -η
7,000 ἑπετεικεκατον, -αι, -η

Note also:

πολλακις—many times
ποσανις—how many times?
πολλαπλασιων—many fold

Cardinals from 1 to 4 are declinable as follows:

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
<th>M.F.N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>εἷς</td>
<td>μια</td>
<td>ἐν</td>
<td>δυο</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἕνα</td>
<td>μιαν</td>
<td>ἐν</td>
<td>δυο</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἕνος</td>
<td>μιας</td>
<td>ἕνος</td>
<td>δυο</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἑνὶ</td>
<td>μιᾳ</td>
<td>ἑνὶ</td>
<td>δυσὶ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>M.F.</th>
<th>N.</th>
<th>M.F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τρεῖς</td>
<td>τρια</td>
<td>τεσσαρες</td>
<td>τεσσαρα</td>
</tr>
<tr>
<td>Acc.</td>
<td>τρεῖς</td>
<td>τρια</td>
<td>τεσσαρες</td>
<td>τεσσαρα</td>
</tr>
<tr>
<td>Gen.</td>
<td>τριων</td>
<td>τρια</td>
<td>τεσσαρων</td>
<td>τεσσαρων</td>
</tr>
<tr>
<td>Dat.</td>
<td>τριοι</td>
<td>τρια</td>
<td>τεσσαρωι</td>
<td>τεσσαρωι</td>
</tr>
</tbody>
</table>

Cardinals from 5 to 199 are not declinable.
Cardinals over 200 and Ordinals are declined like ἄγαθος.
οὔδεις and μηδεις (no one) are declined like εἷς—
oὔδεις, οὔδεμα, οὔδεν; μηδεις, μηδεμα, μηδεν κ.τ.λ.
Compound numbers are expressed as in English, e.g. 253 is διακοσιοι πεντηκοντα τρεις (declinable members must be declined).

Letters were used instead of numbers, and distinguished by accents, α'—1; β'—2; γ'—3 κ.τ.λ. α₁—1,000; β₁—2,000 κ.τ.λ. But you need not bother about these.
LESSON XXIV

PRONOUNS

Some Pronouns we have already had, and there are a few more.


*Note*: *αυτός* is also used idiomatically in two ways, which must be carefully distinguished:

(a) the appropriate form of *αυτός* placed *between the article and its noun* means "same", e.g.
the same man—*δ *αυτός ἀνθρώπος*
of the same woman—*της αὐτῆς γυναικός*
the same books—*τὰ αὐτὰ βιβλία*

(b) placed *before the article or after the noun*, it means "self", e.g.
the man himself—*αὐτός ὁ ἀνθρώπος*
*δ *ἀνθρώπος αὐτός*
of the woman herself—*αὐτής της γυναικός*
*της γυναικός αὐτής*
the children themselves—*αὐτὰ τὰ παιδία*
*τα παιδια αὐτα*

2. *Possessive Pronouns*. The genitive of the *Personal pronoun* may be used to express possession, but there are also pronominal adjectives, "mine", "your", "our".

The singular pronouns have feminine in -*η*, like *κακός*, and the plural pronouns have feminine in -*α*, like *ἀγνος*.
They must always be accompanied by the article except when used predicatively.

- My: ὁ ἐμός, ἡ ἐμή, τὸ ἐμον (ὁ ἐμονος, ἡ ἐμη, το ἐμον)
- Our: ὁ ἡμετερος, ἡ ἡμετερα, το ἡμετερον (ὁ ἡμετερος, ἡ ἡμετερα, το ἡμετερον)
- Your: ὁ σος, ἡ ση, το σον (ὁ σος, ἡ ση, το σον)
- Your: ὁ ὑμετερος, ἡ ὑμετερα, το ὑμετερον (ὁ ὑμετερος, ἡ ὑμετερα, το ὑμετερον)

There is no third person possessive pronoun.

3. Reflexive Pronouns. These are used when the subject's action "reflects" back upon himself, and are formed by combining the pronoun with αὑτος. They have no Nominative case, but this is expressed by adding αὑτος separately with the personal pronoun, e.g. I myself said . . . —ἐγὼ αὑτός ἐλεγον . . .

<table>
<thead>
<tr>
<th>Myself</th>
<th>Yourself</th>
<th>Himself</th>
<th>Herself</th>
<th>Itself</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>ἐμαυτον</td>
<td>σεαυτον</td>
<td>ἑαυτον</td>
<td>ἑαυτην</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐμαυτον</td>
<td>σεαυτον</td>
<td>ἑαυτον</td>
<td>ἑαυτης</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμαυτω</td>
<td>σεαυτω</td>
<td>ἑαυτω</td>
<td>ἑαυτη</td>
</tr>
</tbody>
</table>

In the Plural there is only one form for "ourselves", "yourselves" and "themselves", but it has three genders:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>ἑαυτος</td>
<td>ἑαντας</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἑαντον</td>
<td>ἑαντον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἑαντοις</td>
<td>ἑανταις</td>
</tr>
</tbody>
</table>

4. Reciprocal Pronoun. This is used when the individual units of a collective subject react. In English we use "each other" or "one another". This can only be plural, and cannot be nominative.
### Pronouns

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>ἀλληλοῦς</td>
<td>ἀλληλας</td>
<td>ἀλληλα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀλληλοῦν</td>
<td>ἀλληλοῦν</td>
<td>ἀλληλοῦν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀλληλοῖς</td>
<td>ἀλληλοῖς</td>
<td>ἀλληλοῖς</td>
</tr>
</tbody>
</table>

5. **Demonstrative Pronouns.** That—ἐκεῖνος, this—ὁ·τος.

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>ἐκεῖνος</th>
<th>ἐκεῖνη</th>
<th>ἐκεῖνο</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἐκεῖνοι</td>
<td>ἐκεῖναι</td>
<td>ἐκεῖνα</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐκεῖνοι</td>
<td>ἐκεῖνας</td>
<td>ἐκεῖνα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐκεῖνων</td>
<td>ἐκεῖνων</td>
<td>ἐκεῖνων</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐκεῖνοις</td>
<td>ἐκεῖναις</td>
<td>ἐκεῖνοις</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th></th>
<th>ὁ·τος</th>
<th>αὕτη</th>
<th>τούτο</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁ·τοι</td>
<td>αὕται</td>
<td>τοῦτα</td>
</tr>
<tr>
<td>Acc.</td>
<td>τοῦτον</td>
<td>ταυτήν</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦτον</td>
<td>ταυτής</td>
<td>τοῦτον</td>
</tr>
<tr>
<td>Dat.</td>
<td>τοῦτω</td>
<td>ταυτή</td>
<td>τοῦτοι</td>
</tr>
</tbody>
</table>

#### Note: 1. Where ὁ·τος has -o- or -ω- in the ending it has -o- in the stem; this means that the genitive plural feminine is not ταυτῶν but τοῦτῶν.
2. The demonstrative makes the noun definite, and it must therefore have the article. The order is either demonstrative, article, noun or article, noun, demonstrative but never article, demonstrative, noun, e.g.

\[ \sigma\nu\tau\omicron\varsigma \delta \ \alpha\nu\eta \ \text{or} \ \delta \ \alpha\nu\eta \ \sigma\nu\tau\omicron\varsigma \]

but not \( \delta \ \sigma\nu\tau\omicron\varsigma \ \alpha\nu\eta \ \text{or} \ \sigma\nu\tau\omicron\varsigma \ \alpha\nu\eta \).

6. Relative Pronouns (who, which, that, introducing a relative clause).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>( \delta \varsigma )</td>
<td>( \delta )</td>
</tr>
<tr>
<td>Acc.</td>
<td>( \delta \upsilon )</td>
<td>( \delta \upsilon )</td>
</tr>
<tr>
<td>Gen.</td>
<td>( \sigma\upsilon )</td>
<td>( \sigma\upsilon )</td>
</tr>
<tr>
<td>Dat.</td>
<td>( \digamma )</td>
<td>( \digamma )</td>
</tr>
</tbody>
</table>

Note: The Relative gets its number and gender from the noun to which it refers, and which is called the antecedent.

The Relative gets its case from its function in the relative clause.

7. Interrogative Pronoun (who? what?).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>( \tau\omicron\varsigma )</td>
<td>( \tau\omicron\varsigma )</td>
</tr>
<tr>
<td>Acc.</td>
<td>( \tau\omicron\varsigma )</td>
<td>( \tau\omicron\varsigma )</td>
</tr>
<tr>
<td>Gen.</td>
<td>( \tau\omicron\varsigma )</td>
<td>( \tau\omicron\varsigma )</td>
</tr>
<tr>
<td>Dat.</td>
<td>( \tau\omicron\upsilon )</td>
<td>( \tau\omicron\upsilon )</td>
</tr>
</tbody>
</table>

Note: \( \delta\sigma\tau\omicron\varsigma \) (who) is declined in both parts like \( \delta\varsigma \) and \( \tau\omicron\varsigma \) but only nom. is common in the New Testament.
8. **Indefinite Pronoun** (someone, anyone).

This is exactly like the Interrogative τίς in form, but can be distinguished because it does not appear as the first word in the sentence, whereas the Interrogative is almost always the first word. In printed Greek the Interrogative has an accent (τίς) whereas the Indefinite has not.

The following list of correlatives will be found useful:

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Demonstrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interrogative</td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>Indirect</td>
</tr>
<tr>
<td>τίς ; δοτίς—</td>
<td>δός—who</td>
</tr>
<tr>
<td>who?</td>
<td></td>
</tr>
<tr>
<td>ποσός ; ὁποσός—</td>
<td>δόςος—as big as τοσοντος—so big</td>
</tr>
<tr>
<td>how big?</td>
<td></td>
</tr>
<tr>
<td>πονος ; ὀπονος—</td>
<td>οἶος—such as τοιοντος—of such kind</td>
</tr>
<tr>
<td>of what kind?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adverbs</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Interrogative</td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td>Indirect</td>
</tr>
<tr>
<td>πον ; δπον—</td>
<td>οῦ—where</td>
</tr>
<tr>
<td>where?</td>
<td></td>
</tr>
<tr>
<td>ποθεν ; δποθεν—</td>
<td>δθεν—</td>
</tr>
<tr>
<td>whence?</td>
<td></td>
</tr>
<tr>
<td>ποτε ; δποτε—</td>
<td>δτε—when</td>
</tr>
<tr>
<td>when?</td>
<td></td>
</tr>
<tr>
<td>πως ; δπως—</td>
<td>δός—as</td>
</tr>
<tr>
<td>how?</td>
<td></td>
</tr>
<tr>
<td>Indefinite</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>πον—</td>
<td>έκει—</td>
</tr>
<tr>
<td>somewhere</td>
<td>thence</td>
</tr>
<tr>
<td>ποθεν—from</td>
<td></td>
</tr>
<tr>
<td>ποτε—some</td>
<td></td>
</tr>
<tr>
<td>time</td>
<td></td>
</tr>
<tr>
<td>πως—</td>
<td>οῦτος—</td>
</tr>
<tr>
<td>somehow</td>
<td>thus</td>
</tr>
</tbody>
</table>
Note:

Direct Interrogatives begin with πτ.
Indirect "" "" δπτ.
Relatives begin with δ-.
Indefinites are like Interrogatives, but enclitic, i.e. they cannot be the first word in the phrase.
LESSON XXV

USE OF THE INFINITIVE

So far our work has mostly consisted of learning the "accidence" of Greek—that is to say, the formation of words and their modes of inflection. It is now necessary to study a little of "syntax", that is to say, the way in which words are put together in sentences. We have mentioned some ways in connection with the Infinitive, Subjunctive and Participle already, but now we shall look a little more closely at the Infinitive.

In many cases the Greek Infinitive is used exactly as the English Infinitive, e.g. in completing the sense of a noun, adjective or verb:

(a) a time to return—καιρὸς ἀνακαμψι.  
(b) able to do—δύνατος ποιησι.  
(c) he wishes to go away—θελεῖ ἀπελθεῖν.  
(d) he commanded me to drink—ἐκέλευσε με πιεῖν.  
(e) we tried to escape—ἐπειρασάμεν ἀποφυγεῖν.  
(f) he was not able to go—οὐκ ἔδυνατο ἔλθειν.  
(g) it is necessary to go away—δεῖ ἀπελθεῖν.

In all these cases there is no difficulty, but there is one point which must be noted: when the Infinitive has a subject which is not the subject of the main verb, that subject is put in the Accusative case, e.g. it is necessary for me to go—δεῖ με ἀπελθεῖν.

Accusative and Infinitive. This construction is so important that it deserves a heading to itself. It is used very frequently after verbs of saying, thinking, etc., where we use a clause introduced by "that". Instead of using
a clause, the subject of what is said is put in the Accusative, and the verb in the Infinitive: e.g.

How do they say that the Christ is the son of David?
πῶς λέγουσι τὸν Χριστὸν εἶναί νῦν Δαβίδ;

After verbs of preventing this construction is used: e.g.

Do not prevent them from coming to me.
μὴ κολύσετε αὐτοὺς ἔλθειν πρὸς με.

Articular Infinitive. The Infinitive is a verbal noun, and as a noun it can take an article, which is always neuter. It can also be used in different cases, and the article is declined, though the Infinitive remains unchanged. As subject of the sentence it is in the Nominative case, as object in the Accusative, and it may also be used after prepositions, when it takes the appropriate case:

Nom. (a) Subject. To work (working) is good for students.

τὸ ἐργαζόμενον ἄγαθον ἔστι τοῖς μαθηταῖς.

Acc. (b) Object. I do not refuse to die.

οὐ παραίτομαι τὸ ἀποθάνειν.

Acc. (c) After εἰς or πρὸς expressing purpose. I went to see him.

ἡλθον πρὸς [εἰς ἔτος] το θεωρεῖν αὐτον.

Acc. (d) After δια expressing cause. Because it had no root it withered.

διὰ το μὴ ἔχειν δίζην ἔξηρανθη.

Dat. (e) After ἐν expressing means. Christ saved us by dying.

ὁ Χριστὸς ἔσωσεν ἡμᾶς ἐν τῷ ἀποθάνειν.

Dat. (f) After ἐν expressing time when. When he slept, the enemy came.

ἐν τῷ καθευδεῖν αὐτον ὁ ἔχθρος ἡλθεν.
Gen. (g) After προ expressing time before. Before sleeping, you ought to pray.
προ τον καθευδέων δέι σε προσευχεσθαι.

Acc. (h) After μετά expressing time after. After Christ was raised, he appeared to them.
μετά το ἐγερθηναι τον Χριστὸν ἐφανή αὐτοῖς.

Consecutive Infinitive. This is used to express the consequence of an action, and is introduced by ώστε (so that).

I am not so foolish as to believe your excuses.
οὐχ οὗτως μωρος εἰμι ώστε πιστευειν τας προφασειν ὑμων.

The winds blew, so that the house fell.
oἱ ἀνεμοι ἐπνευσαν ώστε τον οἶχον πέσειν.

There are a few cases when ώστε is followed by an Indicative to express an unexpected result, e.g. John iii. 16; Galatians ii. 13.

πρὶν or πρὸς ἦ [before] is followed by Accusative and Infinitive when the main verb is Affirmative.

πρὶν ἀλεξτορα φωνῆσαι τρῖς ἀπαρνησθη με.
Before the cock crows you shall deny me thrice.

EXERCISE XXIIIa

1. τις δ' οἶδεν εἰ τὸ ζην μεν ἐστι κατθανειν,
   το κατθανειν δε ζην κατω νομιζεται ;
2. το ἁγαπαν τον θεον εξ ὦλης καρδιας και το ἁγαπαν
   τον πλησιον ὡς ἐαυτον περισσοτερον ἐστι παντων των
   ὄλοκαντωματων και θυσιων.
3. πρὸ γαρ τον ἐλθειν τινας ἄπο Ἰακωβου συνησθειν ὅ
   Πετρος μετα των ἑθων.
4. μετα δε το σηησαι αὐτους ἀπεκριθη Ἰακωβος.
5. οὐχ ἔχετε δια το μη αἰτεισθαι ὑμας.
6. ὁ Ἰησοῦς ἠλθεν εἰς τὸν κόσμον πρὸς τοὺς ἁμαρτωλοὺς σωθηναι.
7. κυριε, καταβηθι πριν ἀποθανεν το παιδιον μου.

EXERCISE XXIIIb

Before going to the city it is necessary to enquire about the way. After you have heard this, you will be able to make your way there, but whilst you are going, do not speak to anyone. If anyone tells you to go into his house, do not listen to him. He will steal your money so that you will not be able to buy bread. Before he seizes you, run away. The wise man does not believe the fools who say that there is much money in the city, because he knows that they are fools. To get money a man must work, for God said to Adam that by working he must eat.

(Translate phrases in italics by using Infinitive constructions.)
LESSON XXVI

USE OF PARTICIPLES

We have already learned something about Participles in Lesson XII (p. 56). It was there noted that the Participle is both a verb and an adjective, and has some of the characteristics of both. Like an adjective it can stand for a noun when the article is added to it.

Participle with Article. Sometimes it is the equivalent of a noun and may be translated as such: e.g. δ σπειρών— the sower; Ἰωάννης ὁ βαπτιζόν—John the baptizer.

Sometimes it is the equivalent of an adjectival clause, and may be translated into English by a relative: e.g.

δ μενων ἐν ἁγαθῃ μενει ἐν τῳ Θεῳ.
He who remains in love, remains in God.

tουτο ἐστι το ἐθνεν ὑπο των προφητων.
This is that which was said by the prophets.

οἰ ἀνθρωποι οὗ φιλουσι τους μισουντας αὐτους.
Men do not love those who hate them.

δει με ἐργαζεσθαι τα ἔργα του πεμψαντος με.
I must work the works of him who sent me.

Participle in place of a clause

(a) Relative clause:
πιστευετε εἰς τον δυναμενον σωσαι ὑμας.
Believe in him who is able to save you.

(b) Temporal clause:
πορευομενος παρα την ὅδον ειδον τον κυνα.
Whilst going along the road I saw the dog.

εξελθων ἐκ του οἴκου ειδον τον κυνα.
After going out of the house I saw the dog.
(c) Causal clause:
παντες ἔφοβοντο ἰδοντες το δρamma.
They were all afraid because they saw the vision.

(d) Modal clause:
τοντο ποιον τον νομον πληρωσεις.
By doing this you will fulfil the law.

(e) Conditional clause:
πως ἔκφευξομεθα τηλυκανθης ἀμελησαντες σωτηριας;
How shall we escape if we neglect so great a salvation?

(f) Concessive clause:
κατιερ νιος ὦν ἐμαθεν την ὑπαξουν.
Though he was a Son, he learned obedience.

Genitive Absolute. If the participle is used in any of the above ways, but has a subject which is not connected with any noun or pronoun in the main sentence, the subject and the participle are put into the Genitive case, and the construction is called the Genitive Absolute (from a Latin word which means “not bound”, i.e. to the rest of the sentence):

αυτου εἰποντος τοντο, ἡ γυνη ἀσηλθεν.
When he had said this the woman went away.

ἐκβληθεντος τον δαιμονιον ἐλαλησεν ὁ χωρος.
When the devil was cast out, the dumb man spoke.

Note: Greek always preferred to build up sentences by putting one or more participles subordinate to a main verb, rather than a number of main verbs connected by “and” or “but”. This is most noticeable in the New Testament in the writings of Luke. Here is the beginning of Paul’s speech at Athens:

'Ανδρες Ἀθηναιοι, κατα παντα ὡς δεισιδαιμονεστερους ὑμας θεωρον. διερχομενος γαρ και ἀναθεωρον τα σεβασματα ὑμων, εὑρον και βωμον ἐν ὧ ἐπεγεγραπτο Ἀγνωστω
USE OF PARTICIPLES 127

The following passages are altered from the New Testament, but to find the meaning of words you have not yet had, look at Mark i.\(^{16}\) and Acts ix.

καὶ παραγωγὸν παρὰ τὴν θαλάσσαν τῆς Γαλιλαίας εἰδεν Σιμώνα καὶ Ἀνδρέαν τὸν ἄδελφον Σιμώνος ἀμφιβαλλόντας ἐν τῇ θαλάσσῃ. καὶ εἶπεν αὐτοῖς, ἐλθεῖτε ὑπὸ μον. καὶ ἀφεντες τα δικταὶ ἐπορευόντο ὑπὸ τοῦ Ἰησοῦ. καὶ παραγωγὸν αὐτῶν, Ἰωάννης καὶ Ἰακώβος, οἱ τοῦ Ζεβεδαίου νῦν ἦσαν ἐν τῷ πλοῖῳ. ὅ ὃ ὁ Ἰησοῦς ἐκάλεσεν αὐτοὺς καταρτίζοντας τα δικτα. ὁ πατὴρ αὐτῶν Ζεβεδαίος ἴδων τὸν Ἰησοῦν ἀφῆκεν αὐτοὺς, καὶ εἶπεν, οὐκ ἐγὼ κολυσώ ὅμοις θελοντας σὺν ἑκείνῳ πορευεσθαι. καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὴν συναγωγὴν ἧξατο διδάσκειν καὶ ἣν διδασκαλίαν αὐτῶς ὡς ἔξουσιαν ἔχων. καὶ ἠλθὼν τὸ ἄνθρωπον τῆς ἐν πνευματι ἀκαθαρτῷ οἱ Φαρίσαιοι εἰπον, τι ποιήσει; ὅ ὁ ὁ Ἰησοῦς γνοὺς τοὺς διαλογίσμους αὐτῶν ἀπεκρίθη λεγὼν, διά τι συζήτειτε πρὸς ἑαυτοὺς λεγόντες τι ποιήσει; ἐν τῷ κοσμῷ μενοντα δει με ἐγνάζεσθαι τα ἐσώ του πατρός μου. καὶ εἰπεν τῷ ἄνθρωπῷ, ἀνάστας ἔλθε πρὸς με. καὶ τον Ἰησοῦν λεγόντος, ἐξελθε ἐξ αὐτοῦ, τὸ δαιμόνιον σπραζαν αὐτὸν ἐξηλθεν.

EXERCISE XXIVb

Translate the words in italics by participles:

Saul, going to the high priest asked from him letters
to Damascus. For he wished to go there and find those who were of the Way, and bring them bound to Jerusalem. And as he was drawing near to Damascus suddenly a light from heaven shone around him. And he heard a voice saying to him, Saul, Saul, why are you persecution me? The men who were with him, hearing the voice, were afraid, and because they did not see anyone they said an angel spoke to him. Saul fell to the ground when he heard the voice, and although his eyes were open he saw no one. Then a disciple named Ananias, hearing a message from the Lord, rose up and came to the house where Saul was lodging. When Saul was praying, Ananias came to the house and went in. Then he laid his hands on Saul and said, Jesus, who appeared to you on the road, sent me to open your eyes. And when he laid his hands on Saul his eyes were opened, and he saw again.
LESSON XXVII
CONDITIONAL SENTENCES

The construction of sentences which express a condition in Greek is quite straightforward, providing that certain points are kept in mind. We have already noted that a condition may be expressed by a Participle (p. 126), but the more common way is by using a clause introduced by εἰ (if), followed by the main clause which expresses the result of the condition. The “if” clause is called the PROTASIS (that which is set out beforehand), and the result-clause is called the APODOSIS (that which is given back, the response).

There are six possible types of conditional sentence, which can be classified in two ways, either with reference to the time to which they refer, or with reference to the probability or otherwise of the fulfilment of the condition.

In reference to time they are PAST, PRESENT and FUTURE.

In reference to fulfilment they are FULFILLED and UNFULFILLED.

It is important to bear in mind one obvious point: If the condition is either past or present, the result of it is a fact, whether it is fulfilled or unfulfilled, whether known or unknown. If fulfilled, it is a positive fact; if unfulfilled, it is a negative fact, but in any case it is a fact. Therefore, in accordance with the principle noted on page 74, the mood used in Greek must be Indicative. On the other hand, if the condition is future, it is a possibility and not yet a fact, therefore the mood of the verb must be the Subjunctive. If this is borne in mind there will be little difficulty in constructing conditional sentences.

If the Past or Present condition is not fulfilled, the non-fulfilment is a fact, but the sentence also suggests a
possibility which might have occurred, but did not. In order to express this, the verb in the Apodosis is qualified with the particle ἀν which cannot be translated, but which indicates a fact which is unfulfilled.

Bearing these points in mind, we can construct any type of Conditional Sentence from the following chart:

<table>
<thead>
<tr>
<th>TIME</th>
<th>SIMPLE</th>
<th>UNFULFILLED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td>(If A was, B was)</td>
<td>(If A had been, B would have been)</td>
</tr>
<tr>
<td></td>
<td>E.g. If I said this, it happened</td>
<td>E.g. If I had said this, it would have happened</td>
</tr>
<tr>
<td></td>
<td>P. εἰ with past indicative</td>
<td>εἰ with aorist indicative—</td>
</tr>
<tr>
<td></td>
<td>A. —past indicative</td>
<td>aorist indicative with ἀν</td>
</tr>
<tr>
<td></td>
<td>εἰ τότῳ εἶπον, ἐγενετο</td>
<td>εἰ τότῳ εἶπον, ἐγενετο ἀν</td>
</tr>
<tr>
<td>Present</td>
<td>(If A is, B is)</td>
<td>(If A were, B would be)</td>
</tr>
<tr>
<td></td>
<td>E.g. If I say this, it happens</td>
<td>E.g. If I were saying this, it would be happening</td>
</tr>
<tr>
<td></td>
<td>P. εἰ with present indicative</td>
<td>εἰ with imperfect indicative—</td>
</tr>
<tr>
<td></td>
<td>A. present indicative</td>
<td>imperfect indicative with ἀν</td>
</tr>
<tr>
<td></td>
<td>εἰ τότῳ λέγω, γίνεται</td>
<td>εἰ τότῳ λέγων, ἐγενετο ἀν</td>
</tr>
<tr>
<td>Future</td>
<td>(If A be, B will be)</td>
<td>(If A were to be, B would be)</td>
</tr>
<tr>
<td></td>
<td>E.g. If I say this, it will happen</td>
<td>E.g. If I were to say this, it would happen</td>
</tr>
<tr>
<td></td>
<td>P. ἐὰν with subjunctive—</td>
<td>εἰ with optative—</td>
</tr>
<tr>
<td></td>
<td>A. future indicative</td>
<td>optative with ἀν</td>
</tr>
<tr>
<td></td>
<td>ἐὰν εἰπω τότῳ, γενησεται</td>
<td>εἰ τότῳ εἰπομου, γενοιτο ἀν</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(THIS TYPE IS NOT IN THE N.T.)</td>
</tr>
</tbody>
</table>
CONDITIONAL SENTENCES 131

EXERCISE XXVa

1. ei πακως ἑλαλήσα, εὕθυς μετενοησα.
2. ei νίος ei του θεου, καταβιβθί ἀτο του σταυρου.
3. ei νεκροι σοι ἐγεερονται, σοδε Χριστος ἐγρηγεται.
4. ei θελεις εἰσελθειν εἰς την ζωην, τησει τας ἐντολας.
5. έαν το ἀλας μωρανηθη, εν τιν ἀλισθησεται;
6. έαν ἀφητε τους ἀνθρωποις τα ποραπτωματα, ἀφησει και ὅμων ὁ πατηρ ὅμων ὁ συσαγιος.
7. έαν ἢ ἣς ἄνθρωπων ἢ βουλη αὕτη, καταλυθησεται.
8. ei ἣδει ὁ οἰκοδεσποτης ποια φυλακη ὁ κλεπτης ἔρχεται, ἑγγογροφησεν αν.
9. Κυριε, ei ἢς ωδε, σοι ἂν ἀπεθανεν ὁ ἄδελφος μοι.
10. ei ἐμε ἢδειτε, καὶ τον πατέρα μοι ἂν ἢδειτε.
11. ei τυφλοι ἢτε, σοι ἂν εἰχετε ἁμαρτιαν.
12. ei ὁ θεος πατηρ ὅμων ἥν, ἠγαπατε ἂν ἐμε.

μετανοεω—repent  μωρανω—spoil
ἀλιζω—make salt  παραπτωμα—fault, transgression
βουλη—counsel, plan  καταλνω—destroy
φυλακη—watch (of time)  γηγορησω—keep awake

EXERCISE XXVb

1. If the kingdom of heaven were within you, you would know the peace of God in your hearts.
2. If we had done these things we should not have been true servants of God.
3. If the householder knows at what hour the thief comes, he will watch.
4. If you love me, you will keep my commandments.
5. If Jesus had not gone to Jerusalem, he would not have been crucified.
6. Unless your righteousness is more than that of the Pharisees, you can never be saved.
7. If you knew the gift of God and who it is who asks for water, you would ask him and he would give you living water.
8. If I did anything wrong, tell me and I will repent.
9. If I please men, I am not the servant of Christ.
10. If you were truly righteous, you would have known this to be sin.
LESSON XXVIII

OPTATIVE

The Optative mood is rare in the New Testament, but for the sake of completeness it must be learned. Its endings always have a diphthong. It is only found in the New Testament in the Present and Aorist Tenses, and the endings are as follows:

Active:
Present and Second Aorist: -ομι, -οις, -οι, -οιμεν, -οιτε, -οιεν.
First Aorist: -αμι, -αις, -αι, -αμεν, -αιτε, -αιεν.

Middle:
Present and Second Aorist: -οιμην, -οιο, -οιτο, -οιμεθα, -οισθε, -οιντο.
First Aorist: -αμμην, -αιο, -αιτο, -αμεθα, -αισθε, -αιντο.

Passive:
Present: -οιμην, -οιο, -οιτο, -οιμεθα, -οισθε, -οιντο.
Aorist: -ειην, -ειης, -ειη, -ειμεν, -ειτε, -ειεν.

The Optative of Contracted Verbs in -αω, -εω, and -οω is not found in the New Testament.

The only forms of the Optative of verbs in -μι found in the New Testament are the third person singular aorist optative active of διδωμι which is δωη, and the optative of ειμι which is

ειην ειημεν or ειμεν
ειης ειητε or ειτε
ειη ειεν

The negative of the Optative is μη.
USES OF OPTATIVE:

1. To express a wish—μη γενοιτο. May it not happen, God forbid!
   ιδου, ἡ δουλη Κυριου · γενοιτο μοι κατα το δημα σου.
   Behold the handmaid of the Lord; may it be to me according to thy word.
   το ἄργυριον σου σοι εἰη εἰς ἀπώλειαν.
   May you and your money perish.

2. In dependent questions—(with ἄν)
   This usage is only found in Luke and Acts, and is almost exclusively used in the phrase τι ἄν εἰη, τις ἄν εἰη.
   ἀκούσας δε όχλου διαπορευομενον, ἐπυνθανετο τι ἄν εἰη τουτο.
   Hearing the crowd going by, he asked what this might be.

3. In Conditional Sentences—
   There is an incomplete example in 1 Peter iii. 14 of a remote future condition, in which only the Protasis occurs:
   ἄλλ' ει και πασχοιτε δια δικαιοσυνη, μακαριοι.
   But even if you should suffer for righteousness’ sake, blessed are you.
   (Cf. also 1 Peter iii. 17 and Acts xx. 16.)

4. Potential Optative—
   There are three examples of an optative used to express what would or might possibly be.
   πῶς γαρ ἄν δυναμὴν, ἐὰν μη τις δὴγγησει με ;
   How could I, unless someone guides me?

5. After προς when the main clause is negative—
   There is one example of this in Acts xxv. 16.
The following points may be noted about the use of o\(\nu\) and \(\mu\eta\):

1. Normally o\(\nu\) negatives facts and \(\mu\eta\) negatives possibilities.
2. o\(\nu\) almost always negatives the Indicative, the only exception in the New Testament being in the Protasis of unfulfilled conditions, where the negative is usually \(\mu\eta\).
3. \(\mu\eta\) always negatives Imperative, Subjunctive and Optative.
4. \(\mu\eta\) almost always negatives Participles and Infinitives, but there are a few exceptions. (There are about seventeen uses of o\(\nu\) with a Participle.)
5. In clauses introduced by \(\mu\eta\) meaning “lest” the negative is o\(\nu\) even though the verb is in the Subjunctive.
6. Compound negatives.

   If a compound negative follows a simple negative they strengthen one another, otherwise they cancel out.

   E.g. o\(\nu\chi\) \(\delta\rho\alpha\) o\(\nu\deltae\iota\) — no one at all sees; o\(\nu\deltae\iota\) o\(\nu\chi\) \(\delta\rho\alpha\) — everyone sees.
<table>
<thead>
<tr>
<th>Tense with Stem</th>
<th>Indicative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present Active</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυ-</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Future Active</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυσ-</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>First Aorist Active [Weak]</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυσα-</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Second Aorist Active [Strong][λαβ-]</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>λα-λυκ-</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Perfect Active</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>λε-λυκ-</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Present Middle and Passive</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυ-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Primary</th>
<th>Historic</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>λυ-ω</td>
<td>ε-λυ-ον</td>
<td>λυ-ε</td>
<td>λυ-ετω</td>
</tr>
<tr>
<td>λυ-εις</td>
<td>ε-λυ-ες</td>
<td>λυ-ε</td>
<td>λυ-ετε</td>
</tr>
<tr>
<td>λυ-ε</td>
<td>ε-λυ-ε</td>
<td>λυ-ετε</td>
<td>λυ-ετωσαν</td>
</tr>
<tr>
<td>λυσ-ομεν</td>
<td>ε-λυσ-ομεν</td>
<td>λυσ-ομεν</td>
<td>λυσ-ετε</td>
</tr>
<tr>
<td>λυσ-ετε</td>
<td>ε-λυσ-ετε</td>
<td>λυσ-ον</td>
<td>λυσ-ον</td>
</tr>
<tr>
<td>λυσ-ονσι</td>
<td>ε-λυσ-ονσι</td>
<td>λυσ-ονσι</td>
<td>λυσ-ονσι</td>
</tr>
<tr>
<td>λυσ-σ-α</td>
<td>ε-λυσ-σ-α</td>
<td>λυσ-σ-ον</td>
<td>λυσ-σ-ον</td>
</tr>
<tr>
<td>λυσ-σ-ας</td>
<td>ε-λυσ-σ-ας</td>
<td>λυσ-σ-ας</td>
<td>λυσ-σ-ας</td>
</tr>
<tr>
<td>λυσ-σ-ε</td>
<td>ε-λυσ-σ-ε</td>
<td>λυσ-σ-ε</td>
<td>λυσ-σ-ε</td>
</tr>
<tr>
<td>λυσ-σ-αμεν</td>
<td>ε-λυσ-σ-αμεν</td>
<td>λυσ-σ-αμεν</td>
<td>λυσ-σ-αμεν</td>
</tr>
<tr>
<td>λυσ-σ-ατε</td>
<td>ε-λυσ-σ-ατε</td>
<td>λυσ-σ-ατε</td>
<td>λυσ-σ-ατε</td>
</tr>
<tr>
<td>λυσ-σ-αν</td>
<td>ε-λυσ-σ-αν</td>
<td>λυσ-σ-αν</td>
<td>λυσ-σ-αν</td>
</tr>
<tr>
<td>λαβ-ον</td>
<td>ε-λαβ-ον</td>
<td>λαβ-ε</td>
<td>λαβ-ετω</td>
</tr>
<tr>
<td>λαβ-ε</td>
<td>ε-λαβ-ε</td>
<td>λαβ-ε</td>
<td>λαβ-ε</td>
</tr>
<tr>
<td>λαβ-ομεν</td>
<td>ε-λαβ-ομεν</td>
<td>λαβ-ομεν</td>
<td>λαβ-ομεν</td>
</tr>
<tr>
<td>λαβ-ετε</td>
<td>ε-λαβ-ετε</td>
<td>λαβ-ετε</td>
<td>λαβ-ετε</td>
</tr>
<tr>
<td>λαβ-ε</td>
<td>ε-λαβ-ε</td>
<td>λαβ-ε</td>
<td>λαβ-ε</td>
</tr>
<tr>
<td>λε-λυκ-α</td>
<td>ε-λε-λυκ-α</td>
<td>λε-λυκ-α</td>
<td>λε-λυκ-α</td>
</tr>
<tr>
<td>λε-λυκ-ας</td>
<td>ε-λε-λυκ-ας</td>
<td>λε-λυκ-ας</td>
<td>λε-λυκ-ας</td>
</tr>
<tr>
<td>λε-λυκ-ε</td>
<td>ε-λε-λυκ-ε</td>
<td>λε-λυκ-ε</td>
<td>λε-λυκ-ε</td>
</tr>
<tr>
<td>λε-λυκ-αμεν</td>
<td>ε-λε-λυκ-αμεν</td>
<td>λε-λυκ-αμεν</td>
<td>λε-λυκ-αμεν</td>
</tr>
<tr>
<td>λε-λυκ-ατε</td>
<td>ε-λε-λυκ-ατε</td>
<td>λε-λυκ-ατε</td>
<td>λε-λυκ-ατε</td>
</tr>
<tr>
<td>λε-λυκ-ασι</td>
<td>ε-λε-λυκ-ασι</td>
<td>λε-λυκ-ασι</td>
<td>λε-λυκ-ασι</td>
</tr>
<tr>
<td>λυ-ομαι</td>
<td>ε-λυ-ομαι</td>
<td>λυ-ομαι</td>
<td>λυ-ομαι</td>
</tr>
<tr>
<td>λυ-η</td>
<td>ε-λυ-η</td>
<td>λυ-η</td>
<td>λυ-η</td>
</tr>
<tr>
<td>λυ-εται</td>
<td>ε-λυ-εται</td>
<td>λυ-εται</td>
<td>λυ-εται</td>
</tr>
<tr>
<td>λυ-ομεθα</td>
<td>ε-λυ-ομεθα</td>
<td>λυ-ομεθα</td>
<td>λυ-ομεθα</td>
</tr>
<tr>
<td>λυ-εσθε</td>
<td>ε-λυ-εσθε</td>
<td>λυ-εσθε</td>
<td>λυ-εσθε</td>
</tr>
<tr>
<td>λυ-ονται</td>
<td>ε-λυ-ονται</td>
<td>λυ-ονται</td>
<td>λυ-ονται</td>
</tr>
<tr>
<td>Subjunctive Primary</td>
<td>Optative Historic</td>
<td>Infinitive Noun</td>
<td>Participle Adjective</td>
</tr>
<tr>
<td>---------------------</td>
<td>-------------------</td>
<td>----------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>λυ-ωω</td>
<td>λυ-οιμι</td>
<td>λυ-ειν</td>
<td>λυ-ωω</td>
</tr>
<tr>
<td>λυ-ης</td>
<td>λυ-οις</td>
<td>λυ-ουσα</td>
<td>λυ-ουν</td>
</tr>
<tr>
<td>λυ-η</td>
<td>λυ-οι</td>
<td>λυ-ουσα</td>
<td>λυ-ουν</td>
</tr>
<tr>
<td>λυ-ομεν</td>
<td>λυ-οιμεν</td>
<td>λυ-ουσα</td>
<td>λυ-ουν</td>
</tr>
<tr>
<td>λυ-ητε</td>
<td>λυ-οιτε</td>
<td>λυ-ουσα</td>
<td>λυ-ουν</td>
</tr>
<tr>
<td>λυ-ωσι</td>
<td>λυ-ουεν</td>
<td>λυ-ουσα</td>
<td>λυ-ουν</td>
</tr>
<tr>
<td>λυσ-ω</td>
<td>λυσ-αιμι</td>
<td>λυσ-αι</td>
<td>λυσ-ας</td>
</tr>
<tr>
<td>λυσ-ης</td>
<td>λυσ-αις</td>
<td>λυσ-ας</td>
<td>λυσ-ασα</td>
</tr>
<tr>
<td>λυσ-η</td>
<td>λυσ-αι</td>
<td>λυσ-ας</td>
<td>λυσ-αν</td>
</tr>
<tr>
<td>λυσ-ομεν</td>
<td>λυσ-αιμεν</td>
<td>λυσ-αι</td>
<td>λυσ-ας</td>
</tr>
<tr>
<td>λυσ-ητε</td>
<td>λυσ-αιτε</td>
<td>λυσ-αι</td>
<td>λυσ-ας</td>
</tr>
<tr>
<td>λυσ-ωσι</td>
<td>λυσ-αιεν</td>
<td>λυσ-αι</td>
<td>λυσ-ας</td>
</tr>
<tr>
<td>λαβ-ω</td>
<td>λαβ-αιμι</td>
<td>λαβ-ειν</td>
<td>λαβ-ων</td>
</tr>
<tr>
<td>λαβ-ης</td>
<td>λαβ-αις</td>
<td>λαβ-οουσα</td>
<td>λαβ-ουν</td>
</tr>
<tr>
<td>λαβ-η</td>
<td>λαβ-αι</td>
<td>λαβ-οουσα</td>
<td>λαβ-ουν</td>
</tr>
<tr>
<td>λαβ-ομεν</td>
<td>λαβ-αιμεν</td>
<td>λαβ-οουσα</td>
<td>λαβ-ουν</td>
</tr>
<tr>
<td>λαβ-ητε</td>
<td>λαβ-αιτε</td>
<td>λαβ-οουσα</td>
<td>λαβ-ουν</td>
</tr>
<tr>
<td>λαβ-ωσι</td>
<td>λαβ-αιεν</td>
<td>λαβ-οουσα</td>
<td>λαβ-ουν</td>
</tr>
<tr>
<td>λε-λυκ-ω</td>
<td>λε-λυκ-αιμι</td>
<td>λε-λυκ-εναι</td>
<td>λε-λυκ-ως</td>
</tr>
<tr>
<td>λε-λυκ-ης</td>
<td>λε-λυκ-αις</td>
<td>λε-λυκ-νια</td>
<td>λε-λυκ-ος</td>
</tr>
<tr>
<td>λε-λυκ-η</td>
<td>λε-λυκ-αι</td>
<td>λε-λυκ-νια</td>
<td>λε-λυκ-ος</td>
</tr>
<tr>
<td>λε-λυκ-ομεν</td>
<td>λε-λυκ-αιμεν</td>
<td>λε-λυκ-νια</td>
<td>λε-λυκ-ος</td>
</tr>
<tr>
<td>λε-λυκ-ητε</td>
<td>λε-λυκ-αιτε</td>
<td>λε-λυκ-νια</td>
<td>λε-λυκ-ος</td>
</tr>
<tr>
<td>λε-λυκ-ωσι</td>
<td>λε-λυκ-αιεν</td>
<td>λε-λυκ-νια</td>
<td>λε-λυκ-ος</td>
</tr>
<tr>
<td>λυ-ωμαι</td>
<td>λυ-αιμερι</td>
<td>λυ-εσθαι</td>
<td>λυ-ομενος</td>
</tr>
<tr>
<td>λυ-η</td>
<td>λυ-αιο</td>
<td>λυ-ομενη</td>
<td>λυ-ομενον</td>
</tr>
<tr>
<td>λυ-ηται</td>
<td>λυ-αιτο</td>
<td>λυ-ομενη</td>
<td>λυ-ομενον</td>
</tr>
<tr>
<td>λυ-ομεθα</td>
<td>λυ-αιμεθα</td>
<td>λυ-ομενη</td>
<td>λυ-ομενον</td>
</tr>
<tr>
<td>λυ-οτε</td>
<td>λυ-οισθε</td>
<td>λυ-ομενη</td>
<td>λυ-ομενον</td>
</tr>
<tr>
<td>λυ-οται</td>
<td>λυ-οιτο</td>
<td>λυ-ομενη</td>
<td>λυ-ομενον</td>
</tr>
</tbody>
</table>
### THE PARADIGM

<table>
<thead>
<tr>
<th>TENSE WITH STEM</th>
<th>INDICATIVE</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>PRIMARY</td>
<td>HISTORIC</td>
</tr>
<tr>
<td>FUTURE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MIDDLE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λυσ-</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυσ-ομαι</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυσ-γ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυσ-εται</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυσ-ομεθα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυσ-εσθε</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυσ-ονται</td>
<td></td>
</tr>
<tr>
<td>FIRST AORIST</td>
<td>ε-λυσ-αμην</td>
<td></td>
</tr>
<tr>
<td>MIDDLE [WEAK]</td>
<td>ε-λυσ-ω</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λυσ-ατο</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λυσ-αμεθα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λυσ-ασθε</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λυσ-αντο</td>
<td></td>
</tr>
<tr>
<td>SECOND AORIST</td>
<td>ε-λαβ-ομην</td>
<td></td>
</tr>
<tr>
<td>MIDDLE [STRONG] [λαβ-]</td>
<td>ε-λαβ-ου</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λαβ-ετο</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λαβ-ομεθα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λαβ-εσθε</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λαβ-οντο</td>
<td></td>
</tr>
<tr>
<td>PERFECT MIDDLE</td>
<td>λε-λυ-μαι</td>
<td>ε-λε-λυ-μην</td>
</tr>
<tr>
<td>AND PASSIVE</td>
<td>λε-λυ-σαι</td>
<td>ε-λε-λυ-σο</td>
</tr>
<tr>
<td>λε-λυ-</td>
<td>ε-λε-λυ-ται</td>
<td>ε-λε-λυ-το</td>
</tr>
<tr>
<td></td>
<td>λε-λυ-μεθα</td>
<td>ε-λε-λυ-μεθα</td>
</tr>
<tr>
<td></td>
<td>λε-λυ-σθε</td>
<td>ε-λε-λυ-σθε</td>
</tr>
<tr>
<td></td>
<td>λε-λυ-νται</td>
<td>ε-λε-λυ-ντο</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ε-λε-λυ-ντο</td>
</tr>
<tr>
<td>FIRST AORIST</td>
<td>ε-λυθ-ην</td>
<td></td>
</tr>
<tr>
<td>PASSIVE [WEAK]</td>
<td>ε-λυθ-ης</td>
<td></td>
</tr>
<tr>
<td>λυθη-</td>
<td>ε-λυθ-η</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λυθ-ημεν</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λυθ-ητε</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ε-λυθ-ησαν</td>
<td></td>
</tr>
<tr>
<td>FUTURE PASSIVE</td>
<td>λυθ-ησ-ομαι</td>
<td></td>
</tr>
<tr>
<td>λυθησ-</td>
<td>λυθ-ησ-γ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυθ-ησ-εται</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυθ-ησ-ομεθα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυθ-ησ-εσθε</td>
<td></td>
</tr>
<tr>
<td></td>
<td>λυθ-ησ-ονται</td>
<td></td>
</tr>
</tbody>
</table>

**Notes:** Perfect Subjunctive and Optative, Middle and Passive, are formed by using the Subjunctive and Optative of εἰμι with the Perfect Participle Passive. This is called a "Periphrastic" Tense.
The Second Aorist Passive is exactly like the First Aorist Passive without -θ-, but in the second singular imperative the ending is -θi instead of -τι, e.g. σπαρθι.
All Aorist Passive endings are like Active endings.
LIST OF VERBS

(Note: This list is not exhaustive but gives the most common verbs in the New Testament. The arrangement in groups could be much more elaborate but would not greatly help the ordinary student. The only satisfactory way to deal with them is to learn off the Principal Parts as given until they come automatically.)

<table>
<thead>
<tr>
<th>Present Active</th>
<th>Future Active</th>
<th>Aorist Active</th>
<th>Perfect Active</th>
<th>Perfect Passive</th>
<th>Aorist Passive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἀγω</td>
<td>ἀξω</td>
<td>ἡγαγων</td>
<td>ἡχα</td>
<td>ἡγμαι</td>
<td>ἡχθην</td>
<td>lead</td>
</tr>
<tr>
<td>2. ἀκοου</td>
<td>ἀκουσω</td>
<td>ἡκουσα</td>
<td>ἡκροα</td>
<td>ἡκουσθην</td>
<td>hear</td>
<td></td>
</tr>
<tr>
<td>3. ἀμαρτανω</td>
<td>ἀμαρτησω</td>
<td>ἡμαρτησα</td>
<td>ἡμαρτηρια</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἀνοιγω</td>
<td>ἀνοιξω</td>
<td>ἡνεργη</td>
<td>ἡνοιγμαι</td>
<td>ἡνοιχθην</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ἀποθηνησω</td>
<td>ἀποθανομαι</td>
<td>ἡπεθανα</td>
<td>ἡτεθηρια</td>
<td>ἐπεαληθης</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. ἀποκαλυπτω</td>
<td>ἀποκαλυπτω</td>
<td>ἡακαλυπτηρια</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. ἀφεωσω</td>
<td>ἀφεσω</td>
<td>ἡαφεση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. ἀφεωσω</td>
<td>ἀφεσω</td>
<td>ἡαφεση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. βαπτιζω</td>
<td>βαπτιζω</td>
<td>ἡβαπτιζηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. βαπτιζω</td>
<td>βαπτιζω</td>
<td>ἡβαπτιζηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. βλεπω</td>
<td>βλεπω</td>
<td>ἡβλεπη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. γνωσω</td>
<td>γνωσω</td>
<td>ἡγνωση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. γραφω</td>
<td>γραφω</td>
<td>ἡγραφη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. διδασκω</td>
<td>διδασκω</td>
<td>ἡδιδαχη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. ἐκκλεις</td>
<td>ἐκκλεις</td>
<td>ἡἐκκλησια</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. εὑρωσω</td>
<td>εὑρωσω</td>
<td>ἡεὑρημα</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. θελω</td>
<td>θελω</td>
<td>ἡθεληση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. καταλειπω</td>
<td>καταλειπω</td>
<td>καταλειπηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. κηρυσσω</td>
<td>κηρυσσω</td>
<td>κηρυχηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. κραζω</td>
<td>κραζω</td>
<td>κηρυχηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. κρυπτω</td>
<td>κρυπτω</td>
<td>κηρυχηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. λαμβανω</td>
<td>λαμβανομαι</td>
<td>ἡλαμβανη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. μαθανω</td>
<td>μαθησαμαι</td>
<td>ἡμαθηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. πειθω</td>
<td>πειθω</td>
<td>ἡπειθοςη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. πεμπω</td>
<td>πεμπω</td>
<td>ἡπεμπηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. πηνω</td>
<td>πηνω</td>
<td>πηγηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. πιπτω</td>
<td>πιπτω</td>
<td>πιπτηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. πιστευω</td>
<td>πιστευω</td>
<td>πιστηση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. πρασσω</td>
<td>πρασσω</td>
<td>πραση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. σωζω</td>
<td>σωζω</td>
<td>σωση</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. τισω</td>
<td>τισω</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. τρεπω</td>
<td>τρεπω</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33. τυγχανω</td>
<td>τυγχανομαι</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34. φευγω</td>
<td>φευγω</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Meaning</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>lead</td>
<td>hear</td>
</tr>
<tr>
<td>sin</td>
<td>open</td>
</tr>
<tr>
<td>die</td>
<td>reveal</td>
</tr>
<tr>
<td>please</td>
<td>increase</td>
</tr>
<tr>
<td>baptize</td>
<td>go</td>
</tr>
<tr>
<td>see</td>
<td>know</td>
</tr>
<tr>
<td>write</td>
<td>teach</td>
</tr>
<tr>
<td>cut out</td>
<td>find</td>
</tr>
<tr>
<td>will, wish</td>
<td>leave</td>
</tr>
<tr>
<td>leave</td>
<td>preach, herald</td>
</tr>
<tr>
<td>cry out</td>
<td>hide</td>
</tr>
<tr>
<td>take</td>
<td>learn</td>
</tr>
<tr>
<td>persuade</td>
<td>send</td>
</tr>
<tr>
<td>drink</td>
<td>fall</td>
</tr>
<tr>
<td>believe</td>
<td>do, practise</td>
</tr>
<tr>
<td>save</td>
<td>bring forth</td>
</tr>
<tr>
<td>child</td>
<td>nurture</td>
</tr>
<tr>
<td>happen</td>
<td>flee</td>
</tr>
</tbody>
</table>
# LIST OF VERBS (continued)

<table>
<thead>
<tr>
<th>Present Active</th>
<th>Future Active</th>
<th>Aorist Active</th>
<th>Perfect Active</th>
<th>Perfect Passive</th>
<th>Aorist Passive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>35. ἀγγελλω</td>
<td>ἀγγελω</td>
<td>ἡγγελα</td>
<td>ἢγγελαι</td>
<td>ἢγγελην</td>
<td>ἢγγελην</td>
<td>announce</td>
</tr>
<tr>
<td>36. βαλλω</td>
<td>βαλω</td>
<td>βελαιον</td>
<td>βεληκαια</td>
<td>βεληθην</td>
<td>βεληθην</td>
<td>throw</td>
</tr>
<tr>
<td>37. στελλω</td>
<td>στελω</td>
<td>στελαια</td>
<td>σταλαια</td>
<td>σταληθην</td>
<td>σταληθην</td>
<td>send</td>
</tr>
<tr>
<td>38. ἀποκτενω</td>
<td>ἀποκτενω</td>
<td>ἀποκτενεια</td>
<td>ἀποκτησανθην</td>
<td></td>
<td></td>
<td>kill</td>
</tr>
<tr>
<td>39. κεφαλω</td>
<td>κεφαλω</td>
<td>κεφαλαια</td>
<td>κεφαλαια</td>
<td>κεφαληθην</td>
<td>κεφαληθην</td>
<td>gain</td>
</tr>
<tr>
<td>40. κλω</td>
<td>κλω</td>
<td>κλαινα</td>
<td>κλαικαια</td>
<td>κλαιθην</td>
<td>κλαιθην</td>
<td>lean</td>
</tr>
<tr>
<td>41. κρω</td>
<td>κρω</td>
<td>κραινα</td>
<td>κραικαια</td>
<td>κραιμαι</td>
<td>κραιμαι</td>
<td>judge</td>
</tr>
<tr>
<td>42. μενω</td>
<td>μενω</td>
<td>μεναια</td>
<td>μεμενηκα</td>
<td>μεμενηθην</td>
<td>μεμενηθην</td>
<td>remain</td>
</tr>
<tr>
<td>43. φαινω</td>
<td>φαινω</td>
<td>φαιναια</td>
<td>φαιναικαια</td>
<td>φαιναιθην</td>
<td>φαιναιθην</td>
<td>show forth</td>
</tr>
<tr>
<td>44. αιρω</td>
<td>αιρω</td>
<td>ηαιραια</td>
<td>ηαιραικαια</td>
<td>ηαιραιθην</td>
<td>ηαιραιθην</td>
<td>take away</td>
</tr>
<tr>
<td>45. ἐγειρω</td>
<td>ἐγειρω</td>
<td>ἐγειραια</td>
<td>ἐγειραικαια</td>
<td>ἐγειραιθην</td>
<td>ἐγειραιθην</td>
<td>rouse, raise</td>
</tr>
<tr>
<td>46. σπειρω</td>
<td>σπειρω</td>
<td>σπειραια</td>
<td>σπειραικαια</td>
<td>σπειραιθην</td>
<td>σπειραιθην</td>
<td>sow</td>
</tr>
<tr>
<td>47. φευγω</td>
<td>φευγω</td>
<td>φευγαια</td>
<td>φευγαικαια</td>
<td>φευγαιθην</td>
<td>φευγαιθην</td>
<td>destroy</td>
</tr>
<tr>
<td>48. χαρω</td>
<td>χαρω</td>
<td>χαραια</td>
<td>χαραικαια</td>
<td>χαραιθην</td>
<td>χαραιθην</td>
<td>rejoice</td>
</tr>
</tbody>
</table>

(Note: All Future Active except χαραιομαι are contracted endings.)

## GROUP III—DEPONENT VERBS

| 49. ἀποκρυνομαι | ἀποκρυναι | ἀπεκρυναμη | ἀπεκρυναμηθη | ἀπεκρυθην | answer |
| 50. δεχομαι | δεξαι | δεξαιμαι | δεξαιμαιθη | δεξαιθην | wish |
| 51. βοινομαι | βοινομαι | βοινομαι | βοινομαιθη | βοινομαιθη | become |
| 52. γνωμαι | γνωμαι | γνωμαι | γνωμαιθη | γνωμαιθη | |

(Note: All meanings are Active, whether forms are Middle or Passive, except λαθην and ἔδεξθην which are Passive.)

## GROUP IV—CONTRACTED VERBS

| 58. τιμω | τιμαι | ἐτιμησαι | τετιμημαι | ἐτιμηθην | honour |

(Most -σω verbs follow this pattern: the chief exceptions are:)

| 59. ἐσω | ἐσαι | ἐσαι | ἐσαιθην | allow |
| 60. ζω | ζαι | ζαι | ζαιθη | live |
| 61. πεινω | πειναι | ἐπειναιαι | ἐπειναιαιθη | hunger |
| 62. ποιω | ποιαι | ἐποιαιαι | ἐποιαιαιθη | make, do |

(Most -σω verbs follow this pattern: the chief exceptions are:)

| 63. δοκω | δοκαι | ἐδοκαι | κεκλημαι | seem |
| 64. καλω | καλαι | ἐκαλαι | κεκλημαι | call |
| 65. τελω | τελαι | ἐτελαι | τετελαιμαι | complete |
| 66. πληρωω | πληρωαι | ἐπιφγουαι | πεπληρουμαι | fill |

(All -ωω verbs follow this pattern.)

## GROUP V—VERBS IN -μι

| 67. ἄπολλυμι | ἄπολλυμι | ἄπολλυμι | ἄπολλυμι | destroy |
| 68. ἀφημι | ἀφημι | ἀφημι | ἀφημι | forgive, let go, allow |

* In Passive sense—"perish"
<table>
<thead>
<tr>
<th>Present Active</th>
<th>Future Active</th>
<th>Aorist Active</th>
<th>Perfect Active</th>
<th>Perfect Passive</th>
<th>Aorist Passive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>69. δεικνύω {δεικνύ}</td>
<td>δεικνύω</td>
<td>ἐδεικνύω</td>
<td></td>
<td></td>
<td></td>
<td>show</td>
</tr>
<tr>
<td>70. διδόμε</td>
<td>διδόμε</td>
<td>ἐδοκα</td>
<td>ἔθνος (Impf.)</td>
<td>ἐθνός</td>
<td>ἐθνόη</td>
<td>give</td>
</tr>
<tr>
<td>71. εἰμί</td>
<td>εἰμί</td>
<td>ἐστι</td>
<td>ἔστη</td>
<td>ἔστηθι</td>
<td>ἔστηθι</td>
<td>be</td>
</tr>
<tr>
<td>72. ἰστήμε</td>
<td>ἰστήμε</td>
<td>ἐστάμε</td>
<td>ἐστάμε</td>
<td>ἐστάμα</td>
<td>ἐστάμα</td>
<td>cause to</td>
</tr>
<tr>
<td>73. τύθημε</td>
<td>τύθημε</td>
<td>τεθείμε</td>
<td>τεθείμε</td>
<td>τεθείμα</td>
<td>τεθείμα</td>
<td>stand</td>
</tr>
<tr>
<td>74. φημί</td>
<td>φημί</td>
<td>εφημα (Impf.)</td>
<td></td>
<td></td>
<td></td>
<td>place</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>say</td>
</tr>
</tbody>
</table>

**GROUP VI—DEFFECTIVE VERBS**

<table>
<thead>
<tr>
<th>Present Active</th>
<th>Future Active</th>
<th>Aorist Active</th>
<th>Perfect Active</th>
<th>Perfect Passive</th>
<th>Aorist Passive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>75. ἀναφέω</td>
<td>ἀναφέω</td>
<td>ἀνελον</td>
<td>ἀναλοθ</td>
<td>ἀναλοθ</td>
<td>ἀναλοθ</td>
<td>take up, kill</td>
</tr>
<tr>
<td>76. ἔχομαι</td>
<td>ἐχομαί</td>
<td>ἕλθον</td>
<td>ἕλθα</td>
<td>ἕλθα</td>
<td>ἕλθα</td>
<td>come, go</td>
</tr>
<tr>
<td>77. ἐσθῶ</td>
<td>ἐσθῶ</td>
<td>ἐφαγών</td>
<td>ἐφαγα</td>
<td>ἐφαγα</td>
<td>ἐφαγα</td>
<td>eat</td>
</tr>
<tr>
<td>78. ἔχω</td>
<td>ἔχω</td>
<td>ἐθέξα</td>
<td>ἐθέξα</td>
<td>ἐθέξα</td>
<td>ἐθέξα</td>
<td>have</td>
</tr>
<tr>
<td>79. λέγω</td>
<td>λέγω</td>
<td>λεγεμαί</td>
<td>λεγεμαί</td>
<td>λεγεμαί</td>
<td>λεγεμαί</td>
<td>say</td>
</tr>
<tr>
<td></td>
<td>ἔρω</td>
<td>ἔρω</td>
<td>ἔρω</td>
<td>ἔρω</td>
<td>ἔρω</td>
<td></td>
</tr>
<tr>
<td>80. ὀρᾶω</td>
<td>ὀρᾶω</td>
<td>ἐῖδω</td>
<td>ἐῖδα</td>
<td>ἐῖδα</td>
<td>ἐῖδα</td>
<td>see</td>
</tr>
<tr>
<td>81. πασχῶ</td>
<td>πασχῶ</td>
<td>ἐπαθὼν</td>
<td>ἐπαθα</td>
<td>ἐπαθα</td>
<td>ἐπαθα</td>
<td>suffer</td>
</tr>
<tr>
<td>82. τρέχω</td>
<td>τρέχω</td>
<td>ἑδραμόν</td>
<td>ἑδραμα</td>
<td>ἑδραμα</td>
<td>ἑδραμα</td>
<td>run</td>
</tr>
<tr>
<td>83. φέρω</td>
<td>φέρω</td>
<td>ἡνεγχον</td>
<td>ἡνεγχα</td>
<td>ἡνεγχα</td>
<td>ἡνεγχα</td>
<td>carry</td>
</tr>
</tbody>
</table>
KEY TO EXERCISES

Ia

1. The man is good.
2. The good teacher writes the words.
3. The girl sees the face of the bad man (the bad man’s face).
4. The brother snatches the slave’s garment.
5. God watches over the world.
   (God is reckoned as a proper name and therefore has article.)
6. The word of the scripture (writing) is good.
7. The book is in the bag.
8. The man is sitting on the chair.

Ib

1. ἡ κορή ἔστιν ἄγαθη.
2. ὁ κακὸς ἄνθρωπος βλέπει τὴν ἄγαθην κορήν.
3. τὸ τοῦ διδάσκαλον βιβλίον ἔστιν ἄγαθον.
4. ἡ κορή λέγει λόγον τῷ ἄδελφῳ.
5. ἄνθρωπε, ὁθεὸς ἔστιν ἄγαθος.

II

neologism—a word which is newly-coined.
economy—(the first diphthong becomes “oe” in Latin, then in English shortens to “e”).
tyrant—(not originally in a bad sense, but since autocratic rule corrupts it tended to collect a bad sense).
democracy—the rule of the people.
cryptograph—something written in a secret code.
angel—(originally any messenger, but the New Testament usage confined it to heavenly messengers later).
idol—an image of the god or goddess.
hymn—
hierarchy—an arrangement of priestly rulers (though it is now often used for any system of rulers).
monarchy—the rule of one man.
Mesopotamia—the land between the Tigris and Euphrates.
throne—
thegology—talking about God.
macrocosm—the universe as a whole (we also use “microcosm”).
homoeopathy—the treatment of disease by like things.
zoology—the science of animals.
orthodoxy—going according to the right opinion.
philosophy—the love of wisdom.
autograph—that which a man writes himself.
palaeography—the study of ancient writing.
Philadelphia—the city of brotherly love.
aristocracy—the rule of the best people.
chlorophyll—the substance which makes leaves green.
microscope—the instrument for looking at the very small.
anemometer—the instrument for measuring the wind.
biology—the science of life.
microphone—a means of making a small sound into a big one.
cycle—(this is an interesting example of transliteration).
megaphone—an instrument for making a big sound.

Sentences from Greek authors in Lesson V

1. A big book is a big evil.
2. The unexamined life is not livable for man.
3. Man is a political animal.
   (Aristotle meant the kind of animal who lives in cities.)
4. The friend is another self.
5. Time educates the wise.
6. In the beginning was the Word and the Word was with God and the Word was God.
7. I am the Alpha and the Omega, the beginning and the ending, the first and the last.
IIIa
1. The tree is good.
2. God loves the good (men).
3. The children were in the river.
4. The fear of the Lord is the beginning of wisdom.
5. The people do not keep the word of God.
   (In English “people” is treated as a plural, but in Greek λαος is a collective noun, grammatically singular.)

IIIb
6. τα δαιμονια ἐστιν ἐν τω κοσµῳ.
7. ὁ ἀποστολος βλεπει τα των παιδιων βιβλια.
8. ὁ βιος (ἡ ζωη) των ἀνθρωπων ἐστιν ἄγαθος (ἄγαθη).
9. ὁ θανατος ἐστιν κυριος των ἀνθρωπων.
   (θανατος and ἀνθρωπον are both nouns referring to a class, therefore have the article.)
10. το παιδιον ἐστιν ἐν τω πλοιω.

IVA
1. The tongue is the cause of many evils.
   (This is a line of poetry, therefore πολλων is changed in the order to fit in with the rhythm.)
2. Life is short, art is long.
   (The verb “to be” is often omitted in Greek when it merely serves to join a subject and predicate.)
3. The good friend is a physician of grief.
   (Note inversion of order for poetry.)
4. God is love and he who remains in love remains in God, and God in him.
5. Righteousness and truth and love are in the kingdom of God.
   (Abstract nouns take an article.)

IVB
6. ἡ εἰρηνη του θεου τηρει τας ψυχας ἐν τη γη.
   (θεου and γη both refer to a class, since each of them is unique, therefore they have the article.)
7. ὁ θεὸς βλέπει τὴν λυπην τῶν καρδιῶν τῶν ἀνθρωπῶν καὶ σωζεῖ αὐτοὺς.
8. ὁ κόσμος ἔστιν ἐν τῇ ἁμαρτίᾳ καὶ οὐκ ἔχει τὴν ἁγασίν.
9. ὁ ἀποστόλος γραφεῖ τὰς γραφὰς.
10. ἡ φωνὴ τοῦ κυρίου λαλεῖ λόγους τῆς ἀληθείας.

Beloved, I am not writing to you a new commandment, but an old commandment.
The old commandment is the word which you heard.
Children, it is the last hour.
In this are clear the children of God and the children of the devil.
His commandment is eternal life.
The man is not from God because he does not keep the Sabbath.
I am the way and the truth and the life.
Many first shall be last, and the last first.
The end of the commandment is love out of a pure heart.
God rested on the seventh day from all his works.

When a man says that he is good, I know that he is a liar. Sin remains in men and we do not find a good man in the world. When men judge others, they say that the students do not learn, the friends of the doctors die, the
tax-collectors steal. If you listen to the critics, you believe that there is no man just and worthy of glory. God is good, men are wicked and hypocrites. They take the things of others, they eat and drink. But God knows the sins of men and saves them. Men die in their sins, but God raises the dead; if we believe, we have salvation. (Note in the last sentence—"their sins"; since it is clear from the context whose sins are mentioned the article alone is used and "their" is not expressed in Greek.)

VIIa

On the seventh day we shall lead the children to the trees, and we shall teach them the mysteries of the earth. They will see the fruits and the leaves. In the fields the slaves will guard the flocks and the good slave will save them from the robbers.

VIIb

ἐν τῇ ἐσχατῇ ἡμέρᾳ δ' κρίτης τοῦ κόσμου καθισει ἐν τοῖς οὐρανοῖς καὶ οἱ ἄγγελοι διώσουσι τοὺς ἀνθρώπους. ἀκούσεις τὸν λόγον τῶν ἁμαρτιῶν σου καὶ βλέψεις τὴν δικαιοσύνην τοῦ θεοῦ. σώσει σε ἀπὸ τῆς ἀπωλείας καὶ ἐλέησει σε. οὐδεὶς ἄξιος ἐστι τῆς ἁγιασμὸς αὐτοῦ ἀλλὰ βλέψομεν τὴν δοξαν αὐτοῦ καὶ πιστεύσομεν εἰς αὐτὸν.

VIIIa

Happy is the man who keeps the commandments of God; he will save his soul in the last day. But he who does not keep (them) will see the wrath of God. For we know that the angels will write the works of men in the book of life. God will judge the world according to their works and will send men to their reward. He will send the good to life and the bad to destruction.

VIIIb

δ ἰδιασκαλος διδαξει τους μαθητας την ἀληθειαν (note: διδασκω takes a double accusative, of the person and the
thing), ἀλλὰ οἱ μαθηταὶ οὐκ ἤκουσον. ἐπιθυμησον τὴν σοφίαν, ἀλλ’ οὐ ποιησον τα ἔργα τῆς σοφίας. τοτε ὁ
didaskalos λέει, “ζητησετε με, ἀλλ’ οὐκ ἄξω ύμας πρὸς
tὴν σοφίαν”. οἱ λόγοι τοῦ didaskalou μενοῦσιν ἐν ταῖς
καρδίαις τῶν πονηρῶν μαθητῶν καὶ μαρτυρησοῦσιν αὐτοῖς.

IXa

1. Men have hands and feet, but dogs only feet.
2. The lamps are shining in the hands of the daughters.
3. Here laid Philip his twelve-year-old son, Nikoteles, his
great hope.
   (Note: genitive case expresses age.)
4. Man is the measure of all things.
5. In the Nile are many crocodiles; the Egyptians do not
   kill them, thinking them sacred. During the winter
   months (accusative expressing duration of time) the
   crocodile does not eat anything, and spends most of
   the day on the land, and the night in the river; for
   the water is warmer than the air. The crocodile has
   the eyes of a pig, but big teeth in proportion to its
   body. It is the only one of the animals which has
   not a tongue, nor does it move the lower jaw. The
   others run away from it, but the wagtail is at peace.
   For the crocodile in the river has its mouth full of
   leeches, but coming out on the land opens its mouth
   and the wagtail enters it and eats up the leeches; and
   the crocodile does not injure it.
   (This passage is slightly modified from Herodotus,
   the earliest Greek historian.)

IXb

παίς ἐστι θαυμαστὸν ζῷον. ὅτε μικρὸς ἐστι βλέπει
δραματα ἐλπίδος καὶ γινώσκει ὃτι ποιήσει ἄγαθα (not
χειματα because “things” is only general) ἐν τῷ κοσμῷ.
ὅτε ἐστι μαθητής ἀναγινωσκει τα βιβλια καὶ μανθανει
πολλα. οἱ γονεῖς αὐτοῦ χαιρουσιν ἐν τῇ σοφίᾳ αὐτοῦ, καὶ
πιστευουσιν ὅτι ζητησει τὴν δοξαν ἐν τῷ κοσμῷ. ἦ λαμπας
τῆς ἀληθείας λάμπει ἐν τοῖς ὑθαλμοῖς αὐτοῦ, καὶ τὰ ὡτα
The governor was a true gentleman (καλός καὶ ἀγαθός, or καλός κάγαθος was the classical Greek definition of a gentleman). He did not keep his money in his own hands, but helped the students. His father’s mother received five pieces of silver monthly from the preachers in the city, and the preachers taught his father freely. Therefore the governor said that they were the saviours of his father and honoured them. In the assembly of the people he witnessed to his faith, and demanded freedom for the Christians. For five years he governed the province and all men loved and honoured him. His name was in the mouths of the common people (lit. the crowd) and his end filled them with grief.

Χα. The Governor

οἱ γονεῖς ἐπεμψαν τὸν παιὰ διὰ τὴν πολίν ὅτι οὐκ ἦν ἔργον ἐν τῷ ἄμπελων. ἐν τῇ χειρὶ αὐτοῦ ἦν ὀλίγῳν ἄργυριον (ὀλίγα χρηματὰ), καὶ ἐν τῇ καρδίᾳ ἑλπίς: περιεπέτησε παρὰ τὴν ὀδὸν νυκτὸς (genitive of “time within which” a thing happens) καὶ εἶδε (ἐβλεψε) τοὺς ἀστεράς ἐν τοῖς ὀφθαλμοῖς. ἐν τῇ πολεὶ ἐξήπτυσε τὸν οἶκον ἵππεως καὶ ἤτησεν βρῶμα, ἀλλ’ ὅ ἵππεως οὐκ ἐβοηθησεν αὐτῷ. οἱ γονεῖς ἐφονήσαν καὶ ἤρπασαν τὸ ἰματιὸν αὐτοῦ, ἀλλ’ ἐτυφε τὰ στομάτα αὐτῶν καὶ ἑσωπήσαν. ἐν ἐτερῷ οἶκῳ εἰδε τὴν φλόγα πυρὸς καὶ λαμπάδα παρὰ εἶκον, καὶ ἤτησεν ἄρτον καὶ ὄδωρ. ἤκουσε τὴν φωνήν γυναικὸς ἐν τῷ οἴκῳ καὶ ἀνὶ ἐπε τῇ θυγατρὶ, “δος ἄρτον τῷ παιδί”.

151
XIa. A Fable of Aesop

A dog which was carrying meat, was crossing a river. When he saw his own shadow in the water he thought that it was another dog and it had the meat (note tenses of original). Therefore he threw away his own meat and snatched that of the other, so that he lost both. For the one did not exist and the other fell into the river.

XIVb


XIIa

It is good for a man to eat and drink because he received his body from God. It is good to seek after wisdom, because the wise man knows the mysteries of the world. If you wish to know the truth you must ask God to help you (lit. “it is necessary you to ask”—note this construction very carefully, and do not try to make a personal verb—it is impersonal, and never has a personal subject, but always the accusative and infinitive). Man is not able to find righteousness in the world. He wishes to do good but does not wish to keep the commandments of God. He wishes to know the truth but does not wish to leave his own thoughts and to do the will of God. The will of God is good, and to do it is life for men (dative expresses
person for whom it is an advantage). Sin remains in men so that they die. But the love of God saves them, so that they enter into his kingdom.

XIIb
ei thleiei poiiein agadon, deai tithen tais entolas ton theon kai h proswi entolh esti filiein tous anthropous. O Ihesous eitevan parapholh peri agaphts. Eitevan oti filiein anthrophous esti botheihsai autous. O iereus kai o Leuitis oik thelithsan botheihsai tw anthropow, alla o Samareitis 'mengeken auton prós to pandochio kai eite tw pandochi thepaneun auton. to thelhma ton Samareitou eián agadon poiiein tw anthropow kai autwes éttheihsen tais entolas ton theon.

XIIIa
There was a man in Babylon and his name was Joachim. And he took a wife whose name was Susanna, the daughter of Hilkiah, beautiful and reverencing the Lord. And her parents were righteous and taught their daughter according to the law of Moses. And two elders, coming into the house of Joachim and seeing his wife walking in her husband's garden, and desiring her, turned their eyes to do evil. And the woman came into the garden and the two elders were looking at her.

(Note the sentences beginning with kai which is an import from the Hebrew original.)

XIIIb
oî ponhorei presbuteroi elthontes eis tìn ekklhsiân eitev òti h gnhe h̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄}.
Δανιὴλ ἄκουσας εἶπεν “οἱ δυὸ πρεσβυτεροὶ λέγουσιν πευδὴ”, καὶ οὗτος ἔσωσε τὴν γυναῖκα.

XIVa
1. Jesus says to him, “Because you have seen me, have you believed? Blessed are those who did not see and believed”.
2. Now that I have become a man I have put away childish things.
3. I have not injured the Jews, as you well know.
4. Temptation has not seized you except on a human scale.
5. For God has spoken through the mouth of the prophets.
6. He brought Greeks into the temple and has defiled the holy place.
7. And going away to the house she saw the devil gone out of the child.
8. The kingdom of heaven has come near.
9. What I have written, I have written
10. Lord, in thee have we trusted

XIVb
1. καλὸς μεμαθηκα τοὺς λόγους.
2. ὅτε γεγονα λὴν, δεὶ σε διδαξαὶ τοὺς ἄλλους.
3. ὁ κυρίος εἰρήκε κακὰ περὶ σου.
4. εἰρήκα ὡμίν τοὺς λόγους τῆς ἀληθείας ἄλλα ὡμεὶς οὐ πειστενκατε.
5. ὅ ἐωφακαμεν καὶ ἀκηκοαμεν, ἀπαγγέλλομεν ώμιν.
6. τὸ δαίμονον (πονηρὸν πνεῦμα) εἰληφε τὸν παιδα.
7. πεπληρωκατε τὴν Ἰερουσαλημ (indeclinable) τῆς διδαχῆς ὡμῶν (verbs of filling are followed by genitive of the object concerned)
8. ὅ διδασκαλὸς ἔληλυθε καὶ δεὶ τοὺς μαθηταὶς ἄκουσαι αὐτὸν.

XV a

For ten years the Greeks fought about Troy, and Agamemnon and Achilles, who were leaders of the Greeks,
differed about a girl. How this happened you shall immediately hear. Chryses, the priest of Apollo, wished to get back his girl, whom Agamemnon took, but Agamemnon did not accept his gifts and said, “We Greeks do not fight for nothing; if we win a girl, we do not send her back”. So Apollo was angry with the Greeks, so that he came by night and destroyed many. Calchas the prophet said, “You, Agamemnon, did not accept the gifts, nor release the daughter of the priest. If you will send her back, all will be well”. Therefore Agamemnon said, “I will send back the girl and will take Briseis, Achilles’ girl”. So, according to Homer, began the wrath of Achilles.

XVb

οτε οἱ ἀποστολοὶ ἦξαντο εὐαγγελιζομένοι τοὺς Ἑλλήνας, ἀντι το ἔδεξαντο μετὰ χαρᾶς. ὁ Παυλός ἔλθων πρὸς Ἀθηναίας ἔλαβε τοὺς σοφοὺς ἐν τῷ Ἀρειοπαγῷ. τότε ἦλθεν πρὸς Κορινθοῦ καὶ εἰργάσατο μετὰ Ἀκιλλοῦ. ἡ πόλις τῆς Κορινθοῦ ἦν πονηρὰ ἄλλα πολλοὶ τῶν Κορινθίων ἐπιστευσαν. ὁ Παυλός ἐνυνατο πείθειν αὐτοὺς ἀκολούθειν τῷ κυρίῳ, καὶ ὑπηκοοῦν τοῖς λόγοις αὐτοῦ. ἐνεδυσαντὸ τὸ πνεῦμα τῆς δικαιοσύνης καὶ ἐβασπίσαντο ἐν τῷ ὀνόματι τοῦ κυρίου.

XVIa

There was once a man who was sent by the king into another city, and as he was going along the road he was seized by robbers. The man was angry and said, “I am the king’s messenger, and you will be pursued and punished by the king”. The robbers, hearing this, were afraid and began to discuss with one another. One said “The king will come and seize us and we shall be thrown into prison”. But the other said in reply (lit. “answering said”), “We shall release the messenger and run away, so that we shall not be caught”. But the leader said, “Why are you discussing amongst yourselves? When the messenger is dead
he will not be able to report the matter to the king, and
a corpse which has been hidden will not be found”.

XVIb

οτε οἱ μαθηταί σωηλθοῦν ἐν τῇ Πεντηκοστῇ ἡμέρᾳ, ἥχος
ἡκουσθή ὡς βιαοῦν πνευματος, καὶ ὅλος οὐκ ἦσαν
καθημενοι ἐπληρωθη. καὶ ὄφεισαν γλωσσαί ὡς πυρος καὶ
ἐπληρωθησαν πνευματος ἁγιου, καὶ ἠρξαντο λαλειν ἐτερας
γλωσσας. οἱ λόγοι ἡκουσθησαν ὡς του λαου και ἐφοβη-
θησαν ὅτι εἶδον το ὁραμα (note: although λαος is singular
the following verbs may be general plural as in English,
since λαος is not the grammatical subject). τοτε ο Πετρος
ἀποκριθεις εἶπεν αὐτοις, “τουτο ἐγενετο τη δυναμει
tου θεου. ὁ Ἰησους δο Ναζωραιος ἐσταυρωθη υφ’ ὑμων,
ἀλλα ὑψωθη (augment absorbed in u) ύπο του θεου,
και ἐν τω ὄνοματι αὐτον το ᾽Αγιον Πνευμα ἐληλυθε”.

XVIIa

Jesus said to his disciples, “Let us go elsewhere, into
the other villages, so that I may preach there also. Who-
ever receives me, receives my Father. For the Son of
Man did not come to judge the world but that the world
might be saved through him. But the world will never
believe on me until I come on the clouds of heaven”.
The disciples said in reply, “Lord, what shall we do? If
the crowds do not hear your words, how will they hear
ours?” Jesus said, “Wherever you preach the gospel, do
not be afraid that men will kill you, for I am with you
for ever” (lit. “to the age”).

XVIIb

ὁ Παυλος ἐγραψεν ἐν τῇ ἑπιστολῃ, τι οὖν ποιησωμεν;
μενομεν ἐν ἀμαρτια, ἵνα ἡ χαρις περισσευῃ; ἀλλ’ ὅς ἄν
βλεψῃ τὴν ἁγαση τον θεου οὐ δυναται ἀμαρτειν, και ὅς
ἀν ἁμαρτη χα τη εἰς εἰσελθῃ εἰς την βασιλειαν των ὀδρανων.
ὁ Ἰησους ἠλθεν ἵνα ἐχωμεν ζωην, και ἵνα βοηθουμεν ἀλληλους.
τηρωμεν τας ἐντολας αὐτου ἐως ἂν ἴδωμεν αὐτου ἐν τῇ

156
In the world it is clear that if anyone shouts he is honoured; but if anyone humbles himself, his glory is not manifested. A doctor treats and heals the poor, but no one loves him. But if he seeks the opinion of men and exalts his own wisdom, all men honour him and his house is filled. Do you not see that those who speak many words are called wise? Let us be glad therefore, and filled with joy that in heaven those who have been humbled will be exalted, and those who exalted themselves will be humbled. Man is not justified by his own wisdom, but by the love of God. The gospel witnesses that Jesus was crucified so that men might be justified, and so that in the last day he might save those who love him.
in order that they might work until he came. The servants stood and said to one another "What shall we do?" One said, "Let us buy sheep, so that we may sell the lambs and get money". But the other standing by the side said, "I will put my money in the bank, so that I may not lose it". The householder came and told them to render account. The one received five pieces of silver and deposited with his master ten; and the master said, "You have done well, I will set you up as ruler of the household". The other received two pieces of silver and repaid the two, and the master said in anger, "I know that you are a bad servant", and handed him over to the officers, so that he should be thrown into prison.

XIXb

δ Κυριος ειπεν, ος άν έχη, αυτω δοθησεται. ει θελομεν δεχεσθαι την χαριν αυτον δει ήμας δοναι αυτω την άγαπην ήμων. έθηκεν ήμας έν τω κοσμω ίνα ποιησωμεν τα έργα αυτον, και έαν ποιωμεν το θελημα αυτου άναστησει ήμας έν τη έσχατη ήμερα. οιδεν ότι έσμεν άμαρτωλοι, αλλα άρσει τα άμαρτημα ήμων και παραστησει ήμας ένωσιν του πατρος ως άγιος. άρωμεν αυτω την άγαπην ήμων ίνα ειδωμεν το θελημα αυτου και ποιησωμεν αυτο. ουχ ως Ιουνας προεδωκεν αυτον τοις αρχιερεισι και άπεδοτο τον δεσποτην αυτου, αλλα ως οι μαρτυρες έθηκαν τας γυνας ύπερ αυτου. λαβωμεν το πανοπλιον του θεου ίνα στωμεν έν τη πονηρα ήμερα και μη άποσταθωμεν ανταυτου.

XXa

Now I shall give you commands, you observe them. Students, stand up—sit down.
First student, give me the book—take it.
Second student, write your name.
Third student, lift your hand—put it on the table.
Fourth and fifth students, go out of the room.
Sixth student, bring them into the room.
Seventh student, tell them to sit down.
Eighth student, touch your face.
Ninth student, stop sitting down, stand up.
Tenth student, tell him to sit down.

XXb

ἐγειρέσθε πρωί.
λογοσασθε ύδατι.
μη μενετε ἐν τη κληι μακρον χρονων.
ἀκουετε τον διδασκαλον και μη κουμηθητε ἐν τη σχολη.
γραφατε τους σοφους λογους του διδασκαλου.
ἀποκρινασθε προς τα ἐρωτηματα του διδασκαλου ταχεως.
ἀναγινωσκετε τα βιβλια και τησετε τους λογους αυτων ἐν ταις καρδιαις δμων.
μη πανεσθε ευχεσθαι.

Examples from Greek poets in Lesson XX

1. All are kinsmen of the prosperous.
2. He who is ignorant of letters looks but does not see.
3. The wise learn many things from their enemies.
4. Evil communications corrupt good manners.
   (But it is not certain whether Paul intended it to be poetry or not!)
5. If God is willing, all things become possible.
   (This is a genitive absolute—see Lesson XXVI.)
6. For somehow there is this disease in tyranny—not to trust one’s friends.
7. The body is mortal, but the soul immortal.

XXIa

Everyone says that man must do good, but everyone does not do it. Their word is true, but their actions false. For man is foolish and full of all kinds of injustice. Although he wishes to do good he practises evil, and his will is weak. Those who love the true love something great, but it is impossible always to speak the truth.
XXIIb

ἡ ἀγαπὴ ἐστὶ μεγαλὴ καὶ ἄγαθη, καὶ οἱ ζητοῦντες τὴν ἁγαπὴν εὐφησονυ τὴν ἁληθὴ χαρὰν. οἱ ἄφρονες εἰσὶ πληρεῖς τῆς ἀδίκιας, καὶ οὐ ζητοῦσιν ἁγαθὰ. παντες αὐτοὶ λεγονοι ψευδή, καὶ τα ἔργα παντα πονιφα. εἰ ἄνθρωπος θελει λέγειν τα ἁληθη και ποιειν τα ἁγαθα εὐφησκει πολλην χαραν. ἀλλα οἱ ἄνθρωποι εἰσιν ἁθενεις καὶ ἄπειροι τῆς δικαιουσης. πολλοι θελουσι ποιειν μεγαλα ἐν τω κοσμω και λαβειν ζωην αιωνιον, ἀλλα πλανονται. ἀδικωτον ἐστιν ἄνθρωπον ἁθενη ποιησαι το ἁλθες τη δε χαριτι του θεου παντα δυνατα.

XXIIa

1. It is better to be silent than to speak in vain.
2. No law is stronger than necessity.
3. Second thoughts are somehow wiser.
4. He who does most, sins most, amongst mortal men.
5. There is one man worse, another better, for the same work; but no one of men is himself wise for all things.
6. There was an oracle of Apollo in Delphi:

   Sophocles is wise, Euripides wiser
   But of all men the wisest is Socrates.
7. Half is more than the whole, as Hesiod says.
8. Water is best, as Pindar says.
9. The last error shall be worse than the first.
10. Be a slave freely—you will not be a slave.

XXIIb

ἀληθως ἡ ἀγαπη ἐστι το μεγιστον δωρον του θεου ἄνθρω-πους. ἡ σοφια ἁγαθη ἀλλ ἡ ἁγαπη κρεισσων. ὁ φιλων ἑγχυστερος ἐστι του ἐχθρου (ἡ ὁ ἐχθρος), ὁτι μαλιστα δυναται ἀφιναι τας ἀμαρτιας. το ἁγαστων μειζων ἐστι του φιλου (see Lesson XXV). ὁ φιλος ζητει το ἁγαθον του φιλου, ὁ δε ἁγασιων τιθησι την φυχην ύπερ του ἁγαστου. ἡ ἁγαπη του Χριστου μειζων ἐστι της ἁγαπης πατρος. οἱ εὐφησοντες αὑτην εὐφησκουσι χαραν και εὐφησκουσι περισ-στερον.
XXIIIa

1. Who knows whether to live is to die, and to die is reckoned below as living?
2. To love God with one’s whole heart and to love one’s neighbour as oneself is more than all burnt-offerings and sacrifices.
3. Before some came from James, Peter was eating with the Gentiles.
4. After they became silent James answered.
5. You have not, because you do not ask.
6. Jesus came into the world in order that sinners might be saved.
7. Lord, come down, before my child dies.

XXIIIb

προ τον ἐλθειν εἰς τὴν πολὺν δει αἰτείσθαι (ἐρωταν) περὶ τῆς ὅδου. μετὰ το ἀκούσαι σε τούτο, δυνησεὶ ὅδον ποιεῖν ἐκεῖ, ἀλλὰ ἐν τῷ πορευεσθαι μὴ λαλησθης μὴδεν. ἦν τις λεγὴ σοι εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ μὴ ἀκούσης αὐτοῦ. κλεψεὶ τὸ ἄργυρον σου ὡστε μὴ δυνᾶσθαι σε ἁγορασῆς ἅρτον. προ τον αὐτοῦ ἀρπαξεῖν σε φυγῇ. ὁ σοφὸς ἐστι πιστεῖν τοὺς μωροὺς (ἄρροσιν) οἱ λεγοῦσιν πολὺ ἄργυρον εἰναι ἐν τῇ πολει διὰ τὸ γνωναι ὅτι αὐτοὶ εἰσὶ μωροὶ (ἀρρονες). προς τὸ λαβεῖν ἄργυρον, δει ἄνθρωπον ἔργαζεσθαι, διὰ τὸ εἰςηκεναι τοῦ θεοῦ τῷ Ἀδαμ ὅτι ἐν τῷ ἔργαζεσθαι δει φαγεῖν.

XXIVa

And as he was going along by the sea of Galilee he saw Simon and Andrew, Simon’s brother, casting nets in the sea. And he said to them, “Come after me”. And leaving their nets they went after Jesus. And as they were going along, John and James, the sons of Zebedee, were in the boat. Jesus called them as they were mending their nets. When their father Zebedee saw Jesus he released them and said, “I am not the one to prevent
you, if you wish to go with him”. And after Jesus had
gone into the synagogue he began to teach, and he was
teaching them as one having authority. And when a man
with an unclean spirit came, the Pharisees said, “What
will he do?” But Jesus knew their discussions and said
in reply, “Why are you questioning amongst yourselves,
saying, ‘What will he do?’ Whilst I am in the world
I must work the works of my Father.” And he said to
the man, “Get up and come to me”. And as Jesus said
“Come out of him”, the demon convulsed him and came
out.

XXIVb

δ Σαύλος ἐλθὼν πρὸς τὸν ἄρχοντα ἦτησατο ἀπ' αὐτὸν ἐπιστόλας πρὸς Δαμασκόν. ἦσε ἄρα ἐξελθὼν ἐκεῖ καὶ ἐδρὼν τοὺς ὑποτάς τῆς ὁδὸς ἀναγαγεῖν αὐτοὺς δεδεμένους πρὸς Ἰερουσαλήμ. καὶ ἐγρίζωντος αὐτοῦ πρὸς Δαμασκόν ἐξαφήνας αὐτὸν περιήγησαν φῶς ἐν τῶν ὑδαίνου. καὶ ἤκουσεν φωνὴν λεγοῦσαν αὐτῷ, Σαουλ, Σαουλ, τι μὲ διωκεῖς; οἱ δὲν ἐμέτ' αὐτόν ἄκουστες τὴν φωνὴν ἐφοβήθησαν, καὶ μὴ βλέποντες μηδὲνα εἶπον ὅτι ἄγγελος μετ' αὐτὸν λαλεῖ. δ' δε Σαύλος ἄκουσας τὴν φωνὴν ἐπέσεν ἐπὶ τὴν γῆν, καὶ τῶν ὀφθαλμῶν ἀνεφρυμένων οὐδὲν ἐβλέπεν. τοτε μαθήτης τις, ὅνοματι Ἄνανιας, ἄκουσας ἄγγελιαν ἀπὸ τοῦ κυρίου, ἀναστὰς ἤλθεν πρὸς τὸν οἶκον οὗ δ' Σαῦλος ἐμενε. τοῦ δὲ Σαύλου προσευχόμενου, δ' Ἄνανιας ἐλθὼν πρὸς τὸν οἶκον εἰσῆλθεν. καὶ ἐπίθεις τας χειρὰς τῷ Σαῦλῳ εἶπεν, δ' Ἰησοῦς ὁ φανείς σοι ἐν τῇ δόξῃ ἀπεστέιλε μὲ ἀνοίξαι τοὺς ὀφθαλμοὺς σου. καὶ ἐπείδην αὐτὸν τας χειρὰς τῷ Σαῦλῳ οἱ ὀφθαλμοὶ αὐτοῦ ἀνεφρήσαν καὶ ἀνεβλέψεν.

XXVa

1. If I spoke wrongly, immediately I repented.
2. If you are the son of God, come down from the cross.
   (Imperative for indicative in present simple condi-
tion.)
3. If the dead are not raised, neither is Christ risen.
   (A clear indication that the primary reference of the perfect is to the present state.)
4. If you wish to enter into life, keep the commandments.
5. If the salt is spoiled, with what shall it be salted?
6. If you forgive men their faults, your heavenly Father will forgive you also.
   *(Note: καὶ emphasizes δὴν.)*
7. If this plan is of men, it will be destroyed.
8. If the householder had known in what watch the thief was coming, he would have stayed awake.
   *(Pluperfect for aorist in protasis.)*
9. Lord, if you had been here, my brother would not have died.
   *(Commentators produce all kinds of weird and wonderful explanations about why in a large number of places, of which this is a sample, the imperfect of εἰμι is found where an aorist would have been expected. Few seem to note the obvious point—there is no aorist of εἰμὶ.)*
10. (a) If you had known me, you would have known my Father also.
    (b) If you knew me, you would know my Father also.
    *(The tense in both parts is a pluperfect, but οἶδα is a defective verb, and the pluperfect is therefore usually equivalent to an imperfect. In sentence 8, however, the same tense is equivalent to an aorist, so it is grammatically possible to take it as either a past unfulfilled condition, or a present unfulfilled condition. You must decide from the context, but since here it is isolated, no decision is possible.)*
11. If you were blind, you would not have sin.
12. If God were your father, you would love me.

**XXVb**

1. εἰ ἡ βασιλεία τῶν οὐρανῶν ἦν ἐντὸς ὅμως, ἤδειτε ἀν τὴν εἰρήνην τοῦ θεοῦ ἐν ταῖς καρδίαις.
2. εἰ ἐποιησαμεν ταυτα, ουκ ἂν ἦμεν ἁληθεις δουλοι του θεου.
   (See note on sentence 9 above.)
3. ἐαν δ' οἰκοδεσποτης ειδη ποια φυλακη δ' κλεπτης ἐρχεται, γρηγορησει.
4. ἐαν ἀγαπατε με, τηρησετε τας ἑντολας μου.
5. εἰ μη δ' Ἰησους ἦλθεν προς την Ἰερουσαλημ, ουκ ἂν ἐσταιρωθη.
6. εἰ μη ἡ δικαιουσιν διμων πλεων ἔστι ἡ των Φαρισαων, ου μη δυνηθητε σωθηναι.
7. εἰ ἦδεις το δωρον του θεου και τις ἐστιν ὁ αἰτουμενος ὑδωρ, ἦτεις ἂν αυτον και ἐδιδου ἂν σοι ὑδωρ ζων.
8. εἰ τι ἡδικησα, εἰπε μου και μετανοησω.
9. εἰ ἀνθρωποι ἀφεσιν, ουκ εἰμι δουλος Χριστου.
10. εἰ ἁληθως ἦσθα δικαιος, ἦδεις ἂν τουτο ειναι ἀμαρτημα.
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθός—good</td>
<td>ἀμφιβαλλω—cast (nets)</td>
</tr>
<tr>
<td>ἀγαλλιαμαί—I rejoice greatly</td>
<td>ἀμφοτεροί—both</td>
</tr>
<tr>
<td>ἀγαπαω—I love</td>
<td>ἀναγγέλλω—I announce</td>
</tr>
<tr>
<td>ἀγαπη, -ης (f.)—love</td>
<td>ἀναγινωσκω—I read</td>
</tr>
<tr>
<td>ἀγαπητος—beloved</td>
<td>ἀναγκη, -ης (f.)—necessity</td>
</tr>
<tr>
<td>ἀγγέλλω—I announce</td>
<td>ἀνασηδαω—I jump up</td>
</tr>
<tr>
<td>ἀγγελος, -ου (m.)—messenger</td>
<td>ἀναστασις, -εως (f.)—resurrection</td>
</tr>
<tr>
<td>ἀγρος, -ου (m.)—field</td>
<td>ἀναφερω—I bring back</td>
</tr>
<tr>
<td>ἀγω—I lead</td>
<td>ἀνεμος, -ου (m.)—wind</td>
</tr>
<tr>
<td>ἀγων, -ωνος (m.)—contest, game</td>
<td>ἀνηθος, ἀνδρος (m.)—man</td>
</tr>
<tr>
<td>ἀδελφος, -ου (m.)—brother</td>
<td>ἀνθρωπος, -ου (m.)—man</td>
</tr>
<tr>
<td>ἀδικοω—I injure</td>
<td>ἀνθρωπινος—human</td>
</tr>
<tr>
<td>ἀδυνατος—impossible</td>
<td>ἀνοιγω—I open</td>
</tr>
<tr>
<td>ἀει—always</td>
<td>ἀξιος—worthy</td>
</tr>
<tr>
<td>ἀθανατος—immortal</td>
<td>ἀπειρος—unskilled</td>
</tr>
<tr>
<td>ἀθρως—innocent</td>
<td>ἀπο—from</td>
</tr>
<tr>
<td>ἀθρος, -εος (m.)—air</td>
<td>ἀποθνησκω—I die</td>
</tr>
<tr>
<td>ἀιμα, -ατος (n.)—blood</td>
<td>ἀποκρινομαι—I answer</td>
</tr>
<tr>
<td>ἀιω—I lift</td>
<td>ἀποκτεινω—I kill</td>
</tr>
<tr>
<td>ἀιτω—I ask</td>
<td>ἀποστελλω—I send</td>
</tr>
<tr>
<td>ἀιτια, -ας (f.)—cause</td>
<td>ἀποστολος, -ου (m.)—apostle</td>
</tr>
<tr>
<td>ἀιων, -ωνος (m.)—age</td>
<td>ἀποστρεφω—I turn away</td>
</tr>
<tr>
<td>ἀιωνιος—eternal</td>
<td>ἀποτυμαι—I touch</td>
</tr>
<tr>
<td>ἀικουω—I hear</td>
<td>ἀπολεια, -ας (f.)—destruction</td>
</tr>
<tr>
<td>ἀκριβης—careful</td>
<td>ἀγγος—lazy</td>
</tr>
<tr>
<td>ἀκριβως—carefully</td>
<td>ἀργυριον, -ου (n.)—silver, money</td>
</tr>
<tr>
<td>ἀλας, -ατος (n.)—salt</td>
<td>ἀριστερος—left (hand)</td>
</tr>
<tr>
<td>ἀληθεια, -ας (f.)—truth</td>
<td>ἀριστος—best</td>
</tr>
<tr>
<td>ἀληθης—true</td>
<td>ἀρπαζω—I snatch, seize</td>
</tr>
<tr>
<td>ἀλιςω—I salt</td>
<td>ἀρσος, -ου (m.)—bread</td>
</tr>
<tr>
<td>ἀλλα—but</td>
<td>ἀρχιερευς, -εως (m.)—high priest</td>
</tr>
<tr>
<td>ἀλλαχ άλλου—elsewhere</td>
<td>ἀρχη, -ης (f.)—beginning, rule</td>
</tr>
<tr>
<td>ἀλληλοους—one another</td>
<td>ἀρχομαι—I begin</td>
</tr>
<tr>
<td>ἀλλος—other</td>
<td>ἀρχων, -ους (m.)—ruler</td>
</tr>
<tr>
<td>ἀμαχανω—I sin</td>
<td>ἀσθενης—weak</td>
</tr>
<tr>
<td>ἀμαχημα, -ατος (n.)—sin</td>
<td>ἀσπαζομαι—I greet</td>
</tr>
<tr>
<td>ἀμαχης, -ας (f.)—sin</td>
<td>ἀστη, -ης (f.)—star</td>
</tr>
<tr>
<td>ἀμαχωτολος, -ου (m.)—sinner</td>
<td>αυτη—this (fem.)</td>
</tr>
<tr>
<td>ἀμνος, -ου (m.)—lamb</td>
<td>αυτος—he</td>
</tr>
<tr>
<td>ἀμπελος, -ους (m.)—vineyard</td>
<td>ἀφετης, -εως (f.)—forgiveness</td>
</tr>
</tbody>
</table>
ἀφιήμι— I forgive
ἀφρων—foolish

βαινω— I go
βάλω— I throw
βαπτίσμα, -ατος (n.)—baptism
βαπτιστής, -ου (m.)—Baptist
βαπτώ— I dip
βασιλεία, -ας (f.)—kingdom
βασιλεύς, -εως (m.)—king
βιβλιον, -ου (n.)—book
βιος, -ου (m.)—life
βλαπτω— I injure
βλέπω— I see
βοσω— I call out
βοθεω— I help
βουλη, -ης (f.)—counsel, plan
βουλομαι— I wish
βους, βος (m.)—ox
βροτος, -ου (m.)—mortal man
βρομα, -ατος (n.)—food

γις—for, because
γενεα, -ας (f.)—generation
γενναομαι— I am born
γενος, -ους (n.)—race, nation
γη, γης (f.)—earth, land
γνωμαι— I become
γνωσθαι— I know
γλωσσα, -ης (f.)—tongue
γναθος, -ου (f.)—jaw
γνωσις, -εως (f.)—knowledge
γνωσης, -εως (m.)—parent
γραμμα, -ατος (n.)—letter (of alphabet)
γραμματευς, -εως (m.)—scribe
γραφη, -ης (f.)—writing (pl.—the Scriptures)
γραφω— I write
γρηγορεω— I keep awake
γυνη, γυναικος (f.)—woman, wife

δαιμονιον, -ου (n.)—demon
δε— but
δει— it is necessary
δεισιδαιμον— religious

δεκα—ten
δεκατος—tenth
δενδρον, -ου (n.)—tree
δεξιος—right (hand)
δεομαι— I pray, beseech
δεσποτης, -ου (m.)—master
dευτερος—second
δεχομαι— I receive
δηλον—clear
δημος, -ου (m.)—people
διαβασω— I cross over
dιαβολος, -ου (m.)—devil
διαθηκη, -ης (f.)—covenant, testament
διαλεγομαι— I discuss
διατριβω— I spend (time)
διαφερομαι— I differ
διδασκαλος, -ου (m.)—teacher
διδασκω— I teach
διδωμι— I give
dικαιος— just, righteous
dικαιοσυνη, -ης (f.)—righteousness
δικαιοω— I justify
δικτυν, -ου (n.)—net
διωκω— I pursue
dοξα, -ης (f.)—glory, opinion
dουλος, -ου (m.)—slave, servant
dυναμαι— I am able, I can
dυναμις, -εως (f.)—power
dυνατος— able, possible
dυο— two
dυσενετησια— dysentery
dωδεκα— twelve
dωρεαν— freely
dωρον, -ου (n.)— gift

dωω— I allow
δεπθομος— seventh
dιγνησω— I draw near
dιγνυς— near
dιγνω— I rouse
dιωω— I
εθνος, -ους (n.)— tribe, nation
ει— if
ειδωλον, -ου (n.)— idol, image
εἰκός—twenty
εἰκών, -ονος (f.)—image, picture
εἰρήνη, -ης (f.)—peace
εἰς—into
εἰσαιω—I lead into
ἐκ, ἐξ—out of
ἐκάστος—each
ἐκκλησία, -ας (f.)—assembly, church
ἐκκλινω—I bend
ἐκτος—sixth
ἐλεεω—I have mercy on
ἐλεοθερία, -ας (f.)—freedom
ἐλεοθερίας—free
ἐλπίς, -ίδος (f.)—hope
ἐμβαλω—I enter
ἐν—on, in
ἐνατος—ninth
ἐνδωω—I put on
ἐνθάδε—here
ἐντολή, -ης (f.)—commandment
ἐνωπιον—in front of, before
ἐξ—six
ἐξουσία, -ας (f.)—authority
ἐπαγγελία, -ας (f.)—promise
ἐπαρχία, -ας (f.)—province
ἐπὶ—on
ἐπιθυμία, -ας (f.)—desire
ἐπικαλεω—I name
ἐπιστολή, -ης (f.)—letter, epistle
ἐργαζομαι—I work
ἐργατής, -ου (m.)—workman
ἐργον, -ου (n.)—work
ἐρημός, -ου (f.)—desert
ἐρίς, -ίδος (f.)—strife
ἐρχομαι—I come, go
ἐρωταω—I ask (question)
ἐσθιω—I eat
ἐστι—it is
ἐσχατος—last
ἐτερος—other
ἐτός, -ους (n.)—year
ἐὖ—well
ἐθαγγελζομαι—I preach the gospel
ἐθαγγελιον, -ου (n.)—gospel
ἐθαγγελεστης, -ου (m.)—preacher, evangelist
ἐθελω—immediately
ἐθοιμω—I find
ἐθεσμεω—I reverence
ἐτυχεω—I prosper
ἐχθρος, -ου (m.)—enemy
ἐχω—I have
ἐκλωτης, -ου (m.)—jealous person
ἐκτεω—I seek
ἐκων, -ης (f.)—life
ἐκωνε, -ης (f.)—belt
ἐφον, -ου (n.)—animal
ἐγερομενω—I govern
ἐγεμων, -ους (m.)—leader, governor
ἐδος, -ους (n.)—manners, custom
ἐμεις—we
ἐμερα, -ας (f.)—day
ἐμεσα, -ας (f.)—half
ὑδρης, -ου (m.)—Herod
ὑχος, -ους (n.)—sound
θαλασσα, -ης (f.)—sea
θανατος, -ου (m.)—death
θαυμαστος—wonderful
θελιμα, -ατος (n.)—will
θελω—I wish, will
θεος, -ου (m.)—god
θεραπεωνω—I care for
θεριμος—warm
θεωρεω—I look at, see
θητος—mortal
θηις, τριχος (f.)—hair
θηνος, -ου (m.)—throne
θυγατης, -τρος (f.)—daughter
θυρα, -ας (f.)—door
θυσια, -ας (f.)—sacrifice
λαυμα—I cure
λατρος, -ου (m.)—doctor
ιδιος—own
μεσος—middle
μετα—after, with
μετανοεω—I repent
μετρον, -ν (n.)—measure
μηδεις—no one
μη, μην (m.)—month
μητης, μητρος (f.)—mother
μικρος, -ν (m.)—small, little
μισθος, -ν (m.)—reward
μοιχευω—I commit adultery
μονον—only
μονος—alone
μυστηριον, -ν (n.)—mystery
μωραινω—I spoil
μωρος—foolish
νεανιας, -ν (m.)—young man
νεκρος—dead
νεος—new, young
νεφελη, -ης (f.)—cloud
νηπιος, -ν (m.)—infant
νοήμα, -ατος (n.)—thought
νομιζω—I think
νομος, -ν (m.)—law
νοσημα, -ατος (n.)—disease
νυν—now
νυξ, νυκτος (f.)—night

ογδος—eighth
οδος, -ν (f.)—way, road
οδος, -ντος (m.)—tooth
οδα—I know
οικεω—I dwell
οικοδεσποτης, -ν (m.)—householder
οικος, -ν (m.)—house
ολιγος—little, few
ολοκαυτωμα, -ατος (n.)—burnt offering
ομιλια, -ας (f.)—relationship, association
ομοιος—like
ομολογεω—I confess
ονομα, -ατος (n.)—name
όπου—where
όπως—how

δραμα, -ατος (n.)—vision
δραω—I see
δραγη, -ης (f.)—anger
δραγωμαι—I am angry
δροθος—straight, right
δρος, -νς (n.)—mountain
δς—who
ότε—when
ότι—that, because
όν—not
όπως—no one
όφρανος, -ν (m.)—heaven
όψις, οτος (n.)—ear
οτος—this (mas.)
oτως—thus
οχλος, -ν (m.)—crowd
οφειλω—I owe
οφθαλμος, -ν (m.)—eye

παθημα, -ατος (n.)—suffering
παθος, -νς (n.)—suffering
παιδιον, -ν (n.)—child
παιδισκη, -ης (f.)—maidservant
παις, παιδος (m.)—boy, servant
παιας—ancient
παιδοχειον, -ν (n.)—inn
παιδοχευς, -εως (m.)—innkeeper
παιος, παιον, -ν (n.)—armour
παια—alongside
παφαβολη, -ης (f.)—parable
παφαγγελια, -ας (f.)—commandment
παφαιδειος, -ν (m.)—garden
παφαστωμα, -ατος (n.)—fault
παθηνος, -ν (f.)—girl, maiden
παιωκεω—I live with, dwell
πας—every, all
πασχω—I suffer
πατηρ, πατρος (m.)—father
παιω—I stop
πειθω—I persuade
πειρασμος, -ν (m.)—trial, temptation
πεμπτος—fifth
πεμπω—I send
πεντε—five
fiftieth
about, around
I walk about
I abound
abundantly
-az (f.)—bag
-I drink
fall
I believe
faith
faithful
I deceive
-ov (n.)—crowd
full
I fill
near
-neighbour
ship, boat
wind, spirit
I do, make
-shepherd
of what kind?
city
citizen
much (pl. many)
-wicked
-go, journey
r (m.)—river
foot
I do, practise
-elder
-sheep
to
I pray
stranger, proelyte
I worship
- (n.)—face
prophet
early in the morning
first
poor
(n.)—fire
-how
τικτω—I bring forth (child)
τιμαι—I honour
τιμωρω—I punish
tις;—who?
tις—someone, anyone
τοπος, -ου (m.)—place
tοτε—then
tωτο—this (neut.)
τραπεζα, -ης (f.)—table
τριτος—third
tυππω—I strike
tυραννος, -ιδος (f.)—absolute rule, tyranny
tυραννος, -ου (m.)—absolute ruler, tyrant

φοβεω—I terrify
(φοβεομαι—I fear)
φοβος, -ου (m.)—fear
φονεω—I murder
φονος, -ου (m.)—murder
φοντις, -ιδος (f.)—thought, anxiety

φυλαξι, -ης (f.)—prison
φυλαξ, -αχος (m.)—guard
φυλασσω—I guard
φυλλον, -ου (n.)—leaf
φωνεω—I call
φωνη, -ης (f.)—voice, sound
φως, φωτος (n.)—light

χαιω—I rejoice
χαρα, -ας (f.)—joy
χαρακτης, -ηρος (m.)—character, letter (of alphabet)
χαις, -ιτος (f.)—grace
χειμων, -ωνος (m.)—winter
χειρ, χειρος (f.)—hand
χιτων, -ωνος (m.)—shirt, tunic
χλωρος—green
χημα, -ατος (n.)—thing, possession (pl. money)
χησμος, -ου (m.)—oracle
χηστος—kind, good
χρονος, -ου (m.)—time
χρυσος, -ου (m.)—gold
χωρα, -ας (f.)—country

ψευδης—false
ψευδομαρτυριους—give false witness

ψευδος, -ους (n.)—lie
ψευστης, -ου (m.)—liar
ψυχη, -ης (f.)—soul, life

οδε—here
ωρα, -ας (f.)—hour
δε—as
διατελει—as
ωστε—so that
ENGLISH—GREEK VOCABULARY

(Genders of nouns are given in the Greek-English vocabulary only)

able (adj.)—δυνατός
able, I am—δυναμαί
abound—περισσεύω
about—περι
abundantly—περισσον
according to—κατά
account—λόγος
   (give account—λόγον δονων)
age—αῖων
air—αἷη
akin—συγγενής
all—πᾶς
allow—δαώ
alone—μόνος
alongside—παρά
although—καίπερ
always—δέ
ancient—παλαιός
and—καί
anger—ὀξὴ
angry, I am—ὀξυζομαί
animal—ζωὴν
announce—ἀγγέλλω
answer—ἀποκρίνομαι
apostle—ἀπόστολος
armour—πανοπλίων
art—τέχνη
as—ώς
ask (question)—ἐρωτῶ
assembly—ἐκκλησία
attendant—ὑπηρετὴς
authority—ἐξουσία

bad—κακός
bag—πηρα
baptism—βαπτισμα
Baptist—βαπτιστής
bark—φωνεω
beautiful—καλός
because—ὅτι, γαρ

become—γίνομαι
bed—κλινη
before (place)—ἐνωπιον
begin—ἀρχομαί
beginning—ἀρχη
believe—πιστεύω
beloved—ἀγαπητός
below—κατω
belt—ζωη
bend—κλινω, ἐκκλινω
beseech—δομαί
best—ἄριστος
big—μεγας
blessed—μακαριος
blood—αίμα
boat—πλοιον
body—σωμα
book—βιβλιον
born, I am—γενναομαι
both—ἀμφοτεροι
boy—παῖς
bread—ἄρτος
bring—φερω
   (bring back—ἀναφερω)
bring forth (child)—γενετω
brother—ἀδελφος
but—ἀλλα, δε
by—ὑπο

call—καλεω
call (by name)—ἐπικαλεω
call out—φωνεω
can—δυναμαι
cancel—καταργεω
care for—θεραπευω
careful—ἀχριβης
carry—φερω
cast (net)—ἀμφιβαλλω
catastrophe—καταστροφη
cause—αιτια
first—πρώτος
fish—ἰχθύς
five—πέντε
flame—φλοξ
flee—φευγω
flesh—σαρξ, χρεας
food—βρωμα
foolish—ἀφρων, μωρος
foot—πος
for (because)—γαρ
forgive—ἀφίημι
forgiveness—ἀφεσις
fourth—τετάρτος
free—ἐλευθερος
freedom—ἐλευθερια
freely—δωρεαν
friend—φιλος
from—απο
fruit—καρπος
full—πληρης

gain—κερδος

game—ἀγον

garden—παραδεισος

garment—ιματιον

generation—γενεα

Gentiles—θηνη
gift—δωρον
girl—κορη, παρθενος
give—διδωμι
glory—δοξα
go—βανοι, ερχομαι, πορευομαι
god—θεος
gold—χρυσος
goood—αγαθος, καλος
gospel—ευαγγελιον
govern—ηγεμονεω

governor—ηγεμονω

grace—χαιρες
great—μεγας

green—χλωρος
greet—ασπαζομαι
grief—λυπη

guard (n.)—φυλαξ

guard (vb.)—φυλασσω

hair—θριξ
half—ἡμισυν
hand—χειρ
happy—μακαριος
have—έχω

he—αυτος
head—κεφαλη
heal—λαομαι

hear—ἀκουω
heart—καρδια
heaven—ουρανος
help—βοηθεω

her—ἐνθαδε, ὄδε

Herod—Ἡρωδης
hidden—κρυπτος
hide—κρυπτω

high priest—ἀρχιερευς
hold—κρατεω
holy—αγιος
honour—τιμαω

hope—ελπις
hour—δια

house—οικος
householder—οικοδεσποτης

how—ὅπως
human—ἀνθρωπος
humble—ταπεινος
hypocrite—ὑποκριτης

I—εγω
idol—ειδωλον
if—ει

image—εικων, ειδωλον

immediately—εκδυσ

immortal—αθανατος
impossible—αδυνατος
in—ἐν

infant—νεπως

injure—βλαστω, ἀδικεω

inn—πανθοκειον

innkeeper—πανθοκειος
innocent—ἄθως

into—εις

is—εστι

it—αυτο
jaw—γναθός
jealous—ζηλωτής
Jesus—Ἰησοῦς
John—Ἰωάννης
Jordan—Ἰωρδανίης
judge (n.)—κρίτης
judge (vb.)—κρίνω
judgement—κρίμα, κρίσις
jump up—ἀναπηδάω
just—δικαίος
justly—δικαιοσ
kill—ἀποκτεῖνω
kind—χρηστός
king—βασιλεὺς
kingdom—βασιλεία
kinsman—συγγενής
know—γνωσκό
knowledge—γνώσεις
lamb—ἀμύνος
lamp—λαμπάς
large—μακρός
last—ἐσχάτος
law—νόμος
lazy—ἀγορός
lead—ἄγω
leader—ἄγεμων
leaf—φύλλον
learn—μαθάνω
leave—λειπώ, καταλείπω
left (hand)—ἀριστερός
leisure—σχολή
letter (of alphabet)—γράμμα
letter (epistle)—ἐπιστολή
liar—ψευστής
lie—ψεύδος
life—ζωή, βίος
lift—αἴρω
lift up—άγω
light—φως
like—δίμοος
lion—λέων
little—μικρός
live—ζωή
live with—παροικεῖω
long—μακρός
look at—βλεπω, θεωρεῖω
loosen—λυώ
lord—κυρίος
love (n.)—ἀγάπη
love (vb.)—ἀγαπᾶω, φιλέω
maiden—παρθένος
maidservant—παιδισκή
man—ἀνθρωπός, ἀνήρ
manifest—φανερῶ
manners—ήθος
many—πολλοί
master—δεσπότης
measure—μετρῶν
meat—κρέας
mend—καταρτίζω
mercy—έλεος
messenger—ἄγγελος
middle—μέσος
miracle—σήμειον, τερας
money—ἀργυρίον, χρηματα
mouth—μῆτῃ
mortal—θνητός
mother—μητήρ
mountain—ὁρώ
mouth—στόμα
move—κινεῖω
much—πολὺς
murder (n.)—φονος
murder (vb.)—φονεῖω
must—(use δεῖ)
mystery—μυστήριον
name (n.)—ὄνομα
name (vb.)—ἐπισκάλεω
nation—γένος, ἔθνος
near—ἐγγύς
necessary, it is—δεῖ
necessity—ἀναγκή
net—δίκτυον
new—καινός, νέος
night—νυξ
ninth—ἐνατός
nobody—οὐδεὶς, μηδεὶς
not—οὐ, μη
obey—ὑπακούω
officer—ὑπηρέτης
old—παλαιός
on—ἐν, ἐπι
one another—ἀλληλοὺς
only—μόνον
open—ἀνοιγω
opinion—δόξα
oracle—χρησμός
other—ἄλλος, ἄτερος
out of—ἐκ, ἐξ
owe—δρέπαλω
own—ἰδίος
ox—βοῦς

parable—παραβολή
parent—γονεὺς
peace—εἰρήνη
people—λαὸς, δῆμος
persuade—πειθῶ
pig—ὗς
place (n.)—τόπος
place (vb.)—τιθημι
plan—βουλή
play-actor—ὕποκρίτης
poor—πτωχός
possible—δυνατός
power—δύναμις
practise—πρασσω
pray—δεομαι, προσευχομαι
preach—κηρύσσω
preach gospel—εὐαγγελίζομαι
priest—ἱερεὺς
prison—φυλακή
promise—ἐπαγγελία
prophet—προφήτης
proselyte—προσηλυτής
prosper—εὐτυχεω
province—ἐπαρχία
punish—τιμωρεω
pure—καθαρός
pursue—διωκω
put on—ἐνδύω

quickly—ταχεως, ταχυ

race, nation—γενος
read—ἀναγνώσκω
receive—λαμβάνω, δεχομαι
rejoice—χαίρω, ἀγαλλιάομαι
relationship—ὅμιλα
religious—δεισιδαιμον
remain—μενω
repent—μετανοεω
report—ἀναγγέλλω
resurrection—ἀναστασις
return—ὑπαγω
reverence—εὐσεβεω
reward—μισθος
right (hand)—dexios
righteous—δικαιος
righteousness—δικαιοσυνη
river—ποταμος
road—ὁδος
robber—λῃστης
rouse—ἑγεμω
rule—ἀρχη

sabbath—σαββατον
sacred—ἱερος
sacrifice—θυσια
salt (n.)—ἀλας
salt (vb.)—ἀλιζω
salvation—σωτηρια
save—σωζω
saviour—σωτηρ
say—λεγω, φημι
school—σχολη
scribe—γραμματευς
scriptures—γραφαι
sea—θαλασσα
seat—καθεδρα
second—δευτερος
see—βλεπω, θεωρεω, άραω
seed—σπερμα
seek—ζητεω
seize—ἀπαξω, κρατεω
sell—αυτος
self—αυτοι
send—πεμπω, ἀποστελλω
servant—δουλος
serve—λατρεω
under—ὑπο
understand—συνημι
unskilled—ἀπειρος

vain—ματαιος
vainly—ματην
village—κωμη
vineyard—αμπελων
vision—δραμα
voice—φωνη

wake (keep awake)—γηγορεω
walk—περιπατεω
warm—θερμος
wash—λουω
watch—τηρεω, φυλασσω
water—υδωρ
way—δος
we—ημεις
weak—ασθενης
well—καλως, ευ
when—στε
where—διπο
white—λευκος
who—ος

who?—τις
wicked—πονηρος
wife—γυνη
will—θελημα
wind—ανεμος, πνευμα
winter—χειμων
wisdom—σοφια
wise—σοφος
wish—θελω, βουλομαι
with—μετα, συν
witness—μαρτυρεω
woman—γυνη
wonderful—θαυμαστος
word—λογος, δημα
work (n.)—εγχον
work (vb.)—εγγαζομαι
workman—εγγατης
world—κοσμος
worthy—αξιος
write—γραφω
writing—γραφη

year—ετος
you—συ (sing.), ημεις (pl.
young man—νεανιας