A GRAMMAR
OF THE GREEK NEW TESTAMENT
FOR BEGINNERS

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Edited by Donald L. Potter
DEDICATION

TO MY FATHER – ORSON D. POTTER

WHOSE HEART FELT ENCOURAGEMENT
AND DEVOUT PRAYERS
MADE THIS EDITION POSSIBLE
ACKNOWLEDGMENTS

I would like to acknowledge great encouragement that I received from Dr. Ian Fair, who was the Dean at the Sunset School of Preaching (Sunset International Bible School) in Odessa, Texas in the mid 1970's when I was a student there. I did not study Greek with Dr. Fair, but I did substitute as Greek Instructor for him a few times. I recall that he taught William Hershey Davis' highly respected Beginners' Grammar of the Greek New Testament. When I asked Dr. Fair if there would be any problems with me republishing Robert's grammar, he assured me that, not only would there be any problems, but that I would be doing a great service. He taught Robert's Grammar in the Natal School of Preaching in South Africa, when he was a missionary there. He agreed that Robert's Grammar is one of the very best ever published and encouraged me to go ahead and publish my edition.

I received great encouragement and practical assistance from Wayne Price, a former student of Dr. Roberts and long time teacher of his beginning Greek method. Brother Price and his students used early typed pages of my work on this edition and sent me many suggestions for corrections and improvements.

David Singleton loaned me his heavily annotated copy of Dr. Robert’s Grammar to use with my edition. He was one of Dr. Robert's last students. Dr. Roberts was planning a new edition when he passed away. Brother Singleton's copy had many marginal notes with changes that Dr. Robert's was planning to make. I have done my best to incorporate those changes into this edition. It was my good fortune to be teaching for the Ector County Independent School District when David was the Language Arts Curriculum Director.

Dr. Louis Tyler helped with some of the early editing. I consider his recordings of Biblical text (LXX and NT) to be an essential component of my approach to teaching Greek with its emphasis on listening to spoken Koiné Greek. While initially adopting Modern Greek pronunciation for NT Greek, Dr. Tyler eventually switched to Erasmian. He has used his rich linguistic talents to give us beautiful, fluent recordings of the Biblical texts that are available from his website, http://audiohebrewgreekbible.com. His recording of the book of Ephesians is available in mp3 format on my website for free download.

I would like to express my immense gratitude to Gerald Payden, who was my instruction in “Mission Linguistics” at the Sunset International Bible Institute School of Missions in 1974. He introduced me to the great work of the Summer Institute of Linguistics. We studied the works of Kenneth Pike, Eugene Nida, Donald Larson, William Smalley, and others. I used the language learning techniques Brother Payden taught me to teach myself Spanish - in record time. I have used those skills daily as a certified elementary public school bilingual teacher (English & Spanish) and as a secondary Spanish teacher. I currently teach Spanish at the Odessa Christian School in Odessa, TX, where those skills benefit another generation of students.

To the late Dr. J. W. Roberts, I owe an immense debt of gratitude for writing this splendid Grammar of the Greek NT for Beginners. Unfortunately, I never had the pleasure of meeting him. I purchased my copy of his Grammar at a Friends of the Library Sale on February 22, 1999. I marveled at the grammatical detail (actually something of an intermediate grammar), the extensive leveled readings, the linguistically organized exercises, and expansive vocabulary. While it is to be deeply regretted that he passed away before he was able to publish a second edition of his Grammar, I pray that my edition - of what he called “the best tested Grammar of Koiné Greek” - will prove to be a blessing to students who desire to be able to read their Greek New Testament fluently at sight. Dr. Roberts wrote several small paperback commentaries for R. B. Sweet that served a generation of Bible students. He published numerous papers for scholarly journals. His undergraduate and graduate students have made signal contributions to Biblical scholarship.
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Introduction

Pronunciation and Orthography

A. The Greek Alphabet. The Greek Alphabet is made up of twenty-four letters. Many of them are like their English and Latin counterparts, both in form and sound. Those that are not may be easily learned with practice. The following material aims at approaching the problem of learning the alphabet though what the average person already knows of words derived from Greek. As nearly as possible, English derivatives with the same pronunciation as their Greek originals have been selected to illustrate the sounds.

There are two types of Greek letters: capitals, called Uncials, and small letters, called Cursives:

Cursives: α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ (ς) τ υ χ ψ ω
Uncials: Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

English: a b g d e ζ th i k l m n ο r s t u ϕ ch p s ð

Most Greek texts and lexicons use the small letters, except for beginning proper names. The student should learn the cursives only at first. Sigma has two forms: σ inside a word and ζ at the end of a word.

B. Pronunciation. The following paragraphs are to aid the student in learning the proper pronunciation. A few preliminary things must be given which will be given in greater detail later:

Accents: There are three accents—acute, (´), grave (´´), and circumflex (´´´). There is no difference among them. Like our English accents in a dictionary, they merely indicate the stress syllable.

Breathings: All vowels or diphthongs which begin a Greek word must have either a smooth (´) or rough (´´) breathing. The smooth breathing does not affect pronunciation; the rough gives the word an h-sound at the beginning.

Division of Syllables: There are as many syllables in a Greek word as there are separate vowels or diphthongs. A single consonant between two vowels is pronounced with the second vowel; e.g., ἀ-νά. A consonant-group which may not begin a word (Consult the Vocabulary) is divided, e.g., ἔρ-χομαι. Double consonants are divided; e.g. τάσ-σω. Consonants which can begin a word are pronounced with the following vowel; e.g., κύ-κλος. Compound words are divided where they join; e.g., ἐκ-βάλλω.

C. The Alphabet. Learn the following, practice diligently:

α ἀλφα alpha (āl fä) - a as in father
ἀπόστολος (apostle) οἰκόνων (scandal) δέκα (deca-)
ἀνθρώπος (anthropos) ἄναλος (analysis) ἐκκλησία (ecclesia)
δόγμα (dogma) σάββατον (sabbath) ψάλλω (Psallo)

Try: κατά ἀλλά ἀνά παρά ἀγαπάω ἀγάπη ἀγαμος ἀλαλάζω
β βήτα beta (bä tā) b as in ball (voiced bilabial stop)

Try: βαρσαββᾶς βασιλεία βοάω βρέφος βρῶμα βελτίων

γ γάμμα1 gamma (gä mà) - g as in go (voiced back velar stop)

Try: γῆ γε γάρ γαγέω γυνάζω Γάγ γυνή γίγνομαι

δ δέλτα delta ( dél tā) - d as in do (voiced dental stop)

Try: διάδημα δέ δεῖ δέρω δέω δή διά δίς δώρον

1γ before κ, γ, χ, or ξ is to be pronounced ng. e.g., ἄγγελος, angel
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<td>theta (thā tā)</td>
<td>- as in thin (voiceless dental fricative)</td>
</tr>
<tr>
<td>θῆτα</td>
<td>(thätä)</td>
<td>- as in thin (voiceless dental fricative)</td>
</tr>
<tr>
<td>θέος</td>
<td>(theos)</td>
<td>(cf. arithmetic, “number”)</td>
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<tr>
<td>θεάτρον</td>
<td>(theatron)</td>
<td>(theater)</td>
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<tr>
<td>θάνατος</td>
<td>(“death” cf. Thanatopsis)</td>
<td>(thesis)</td>
</tr>
<tr>
<td>θύσις</td>
<td>(ethnos, ethnology)</td>
<td>(pathos, “feeling”)</td>
</tr>
</tbody>
</table>

Try: θεόθ θεάθ θηριθ θέληθ θέλωθ θώραξθ θεραπεύωθ

| ι | iota (i ð tā) | - i as in police |
| ιστορία | (history) | ιστεύς | (“priest” cf. hierarchy) |
| ιδωτής | (idiot) | παράλυσις | (paralysis) |
| διδακτός | (didactic) | έπίσκοπος | (episkopos) |
| ενόμισθ | (idiom) | βαπτίζω | (baptize) |

Try: ιδιοθ ισοθ ισπθ ιδε ιδεθ ιδουθ ιμάθθ

| κ | kappa (kä p p ā) | - k as in skip (voiceless back velar stop - unaspirated) |
| κόσμος | (cosmos) | κλέπτης | (“thief” cf. kleptomania) |
| ἐκκλησία | (ecclesia) | καρδία | (“heart” cf. cardiac) |
| ἄποκάλυψις | (apocalypse) | ἀκμή | (acme) |
| καταστροφή | (catastrophe) | σκόπος | (“watchman,” scope) |
| κοινή | (koinē) | κανών | (canon) |

Try: κατά κακωθ κήρυγμα καρποθ καταβαίνω καταβάλλω

| λ | lambda (lamb dā) | - l as in let (voiced tip alveolar lateral [high-back]) |
| λάμβδα | (lambda) | λέωθ | (leo, “lion”) |
| ἄποστολος | (apostle) | ἀνάλυσις | (analysis) |
| βιβλίος | (Bible) | ϕιλοσοφία | (philosophy) |
| δέλτα | (delta) | βλασφημία | (blasphemy) |
| γλώσσα | (glossa) | χιλίας | (chiliasm) |

Try: λαλέω λαμμάνω λέγω λίαν λίθος λογία λογίζομαι

| μ | mu (mü) | - m as in man (voiced bilabial nasal) |
| μυστήριον | (mystery) | μικρός | (micro-, “small”) |
| μετάθεσις | (metathesis) | μέτρον | (meter) |
| μωρός | (moron) | βάπτισμα | (baptism) |
| μάγος | (magi, “wise men”) | Μεσοποταμία | (Mesopotamia) |
| μάρτυς | (martyr, “witnes”s) | μεταμόρφωσις | (Metamorphosis) |

Try: μνήμα μνήμη μισσμ μισθός ύπομονή χάσμα φίλημα
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<td>νυ</td>
<td>(nū)</td>
<td>as in now (voiced tip alveolar nasal)</td>
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<td>πεντα</td>
<td>(penta- “five”)</td>
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<tr>
<td>πνευματικος</td>
<td>(pneumatic)</td>
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<tr>
<td>νυφον</td>
<td>(nymph)</td>
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<td>νεος</td>
<td>(“new” cf. neophyte)</td>
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<td>πεντα</td>
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<td>σαββατον</td>
<td>(Sabbath)</td>
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<td>ξι</td>
<td>(ksi)</td>
<td>as in the sound of box (voiced back velar affricate)</td>
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<td>ξεδος</td>
<td>(exodus)</td>
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<td>(“praise” doxology)</td>
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<td>κλιμαξ</td>
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<td>ξιρεω</td>
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<td>ο</td>
<td>(ōm i kron)</td>
<td>as in aw as in law (ou as in bought)</td>
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<td>ρο</td>
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</tbody>
</table>
σ  (final) σίγμα  (ṣig mā) - s as in sit (voiceless tip alveolar fricative)

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>σοφιστής</td>
<td>(sophist)</td>
</tr>
<tr>
<td>ἀποστασία</td>
<td>(apostasy)</td>
</tr>
<tr>
<td>κρίσις</td>
<td>(crisis)</td>
</tr>
<tr>
<td>σκάνδαλον</td>
<td>(scandal)</td>
</tr>
<tr>
<td>σίγμα (síg mä)</td>
<td>- s as in sit (voiceless tip alveolar fricative)</td>
</tr>
</tbody>
</table>

Try: σός σκηνή σύν σύν-ειμι σώζω σωτηρία τομός

τ  ταῦ (tau) t as in stop (voiceless tip dental stop - unaspirated)

<table>
<thead>
<tr>
<th>Greek</th>
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</tr>
</thead>
<tbody>
<tr>
<td>πεντηκοστής</td>
<td>(Pentecost)</td>
</tr>
<tr>
<td>τόπος</td>
<td>(place” topology)</td>
</tr>
<tr>
<td>τάλαντον</td>
<td>(talent, a sum of money)</td>
</tr>
<tr>
<td>τεχνίτης</td>
<td>(technician)</td>
</tr>
<tr>
<td>τέκνον</td>
<td>(child, offspring)</td>
</tr>
<tr>
<td>τύπος</td>
<td>(type)</td>
</tr>
<tr>
<td>τάλαντον</td>
<td>(talent, a sum of money)</td>
</tr>
<tr>
<td>τέλος</td>
<td>(end, conclusion)</td>
</tr>
<tr>
<td>τιθηρέω</td>
<td>(I pour)</td>
</tr>
</tbody>
</table>

Try: τε τάσσω τέκνον τέλος τίθηρει τις τότε

υ  υψλόν ( cúp si lon) - somewhat like the u in virtue (French u) [front rounded vowel]

<table>
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<tr>
<th>Greek</th>
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</thead>
<tbody>
<tr>
<td>πρεσβύτερος</td>
<td>(presbytery)</td>
</tr>
<tr>
<td>συναγογή</td>
<td>(synagogue)</td>
</tr>
<tr>
<td>ύποκριτής</td>
<td>(hypocrite)</td>
</tr>
<tr>
<td>τύπος</td>
<td>(type)</td>
</tr>
<tr>
<td>υψίλων</td>
<td>(high)</td>
</tr>
<tr>
<td>υδροποτέω</td>
<td>(I drink)</td>
</tr>
<tr>
<td>υάκινθος</td>
<td>(hyacinth)</td>
</tr>
</tbody>
</table>

Try: σύν νῦν ύμετρος ύδροποτέω πολύς ἠδύς

ϕ  φι (phē) - ph as in phone (voiceless labio-dental fricative)

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>φοβία</td>
<td>(phobia)</td>
</tr>
<tr>
<td>φιλοσοφία</td>
<td>(philosophy)</td>
</tr>
<tr>
<td>βλασφημία</td>
<td>(blasphemy)</td>
</tr>
<tr>
<td>γράφω</td>
<td>(I write)</td>
</tr>
<tr>
<td>φημί</td>
<td>(I say)</td>
</tr>
<tr>
<td>ψάλλω</td>
<td>(psallo)</td>
</tr>
</tbody>
</table>

Try: φάγοι ψέφοι φαντασία φημείς φιλανθρωπία φίλανδρος

χ  χι (chē) - ch as in Christ or lock (voiceless velar fricative)

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<tr>
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<tbody>
<tr>
<td>χριστός</td>
<td>(Christ)</td>
</tr>
<tr>
<td>χριστιανός</td>
<td>(Christian)</td>
</tr>
<tr>
<td>χρόνος</td>
<td>(chronology)</td>
</tr>
<tr>
<td>χαρακτήρ</td>
<td>(character “stamp”)</td>
</tr>
</tbody>
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Try: χάρις χήρα χρεία τέχνη τάχα ταχέως τείχος

ψ  ψῆ (psē) - ps as in lips (voiceless bilabial affricate)

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<td>ψάλλω</td>
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</tr>
<tr>
<td>ψευδός</td>
<td>(pseudo-, “false”)</td>
</tr>
<tr>
<td>ψευδό-χριστός</td>
<td>(false Christ)</td>
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Try: ψευδό-διδάσκαλος ψήφος ψευδο-απόστολος
vi

ω  ὦ μέγα  omega  (ō mēg ā)  -  o as in note

αι  ai  as in AH-ee  γυναικεῖος (gynecologist, “female”);  αἵρεσις (heresy; sect)
Try:  καὶ  καινός  αἰνέω

ει  ei  as in reign, rein  πειθός (pathos)  Try:  δεῖ  εἰς  εἰς  εἰμί

οι  oi  as in oil  κοινή (koiné)  Try:  οἶδα  οίκια  οἶκος

αυ  au  as in sauerkraut (AH-oo)  ταυτό (“the same”; tautology)
Try:  παύω  αὐτός  αὐτοῦ  αὐριον

ευ  eu  as in EH-oo  Ζεύς (Zeus)  εὐφωνία (euphony)  Try:  δεύτερος  πλευρά  εὖ  εὐλογία

ου  ou  as in group  ἰκοῦς (acoustic)  Try:  οὔτος  οὔτως  οὖς  οὖν

υι  ui  -  (pronounce as “we”)  Try:  υἱός  υἱοθέσια

D. Diphthongs

αι  ai  as in AH-ee  γυναικεῖος (gynecologist, “female”);  αἵρεσις (heresy; sect)
Try:  καὶ  καινός  αἰνέω

ει  ei  as in reign, rein  πειθός (pathos)  Try:  δεῖ  εἰς  εἰς  εἰμί

οι  oi  as in oil  κοινή (koiné)  Try:  οἶδα  οίκια  οἶκος

αυ  au  as in sauerkraut (AH-oo)  ταυτό (“the same”; tautology)
Try:  παύω  αὐτός  αὐτοῦ  αὔριον

ευ  eu  as in EH-oo  Ζεύς (Zeus)  εὐφωνία (euphony)  Try:  δεύτερος  πλευρά  εὖ  εὐλογία

ου  ou  as in group  ἰκοῦς (acoustic)  Try:  οὔτος  οὔτως  οὖς  οὖν

υι  ui  -  (pronounce as “we”)  Try:  υἱός  υἱοθέσια

α, ε, ο, η, and ω are pronounced with the mouth well open and are called open vowels. ι and υ are pronounced with the mouth nearly closed and are called close vowels. Diphthongs are formed by combining an open vowel and a close vowel (in that order) except υι which is formed by two close vowels. ηυ is pronounced as e as in obey + u in rude. α, η and ω are improper diphthongs. The iota subscript is not pronounced, but it often determines the form of the word.

E. Punctuation. The punctuation marks used in Greek differ from English. A dot at the top of a line (·) is the semicolon in Greek. The sign of the English (;) in Greek is the question mark.

F. Exercises.

(a) Write in cursive Greek script:

soφιαν δε laloumen en tois teleiois; soφιαν de ou tou aiōnos toutou, oude tōn archontōn
tou aiōnos toutou, tōn katargoumenōn· alla laloumen soφιαν theou en mustēriō, tēn
apokekrummenēn, hēn proōrisen ho theos pro tōn aiōnōn eis doxan ēmōn, hen oudeis tōn
archontōn tou aiōnos toutou egnōken· ei gar egnōsan ouk an tou kurion tēs doxēs estaurōsan·
alla kathōs  gegraptai, ha ophthalmos ouk eide, kai ous ouk ekouse, kai epi kardian anthrōpou
ouk anebē ha hētoimasen ho theos tois agapōsin auton· hēmin de ho theos apaκalupse dia tou
pneumatos autou.  I Corinthians 2:6-10a
(b) Write in English letters (transliterate) the following:

Πάντων δὲ τὸ τέλος ἦγγειν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλήθος ἁμαρτιῶν· φιλόξενοι εἰς ἄλληλους ἀνευ γογγυσμοῦ· ἐκατοστὸς καθὼς ἐλαβεν χάρισμα, εἰς ἑαυτοὺς· αὐτὸ διακονοῦντες ὡς καὶ νήψατε εἰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·

The accents of Greek word indicate the stress of voice in communications. Nearly all Greek words must be written with accents.

G. Accents. The accents of Greek word indicate the stress of voice in communications. Nearly all Greek words must be written with accents.

It is difficult but important to learn the accents. They serve to distinguish some words and are important in learning Greek.

The three accents: the acute (´), the grave (´´), and the circumflex (´̃).

These were probably different in sound (probably musical designations), but any distinction in sound has been lost. They all merely indicate stress of voice. The accent stands over the vowel of the accented syllable, over the second vowel of an accented diphthong.

οῦ νῦν ὁ θεὸς ἔχει τὴν ἐξουσίαν.

There are a number of rules that determine which accent can stand at a given position on a Greek word. These rules are somewhat complicated, and the student must expect to become proficient in their use only by practice.

The most important of these concern the position, length, and special rules for verbs and nouns.

1. No accent may ever stand on any but the last three syllables of a Greek word.

2. An acute accent may stand only on the antepenult (the 3rd syllable from the end), the penult (2nd syllable from the end), or the ultima (the last syllable). Cf. ἄνθρωπος, καρδία, ἀδελφός (But ἀσθένεια would violate the rule. ἀσθένεια is correct.)

3. A circumflex may stand on either the penult or the ultima, but not on the antepenult: e.g., ἔξῆλθον, τοῦ (But ἔξηλθομεν would violate this rule.)

4. A grave may stand only on the ultima. τὸ ἔργον (But never ἔργον)

5. A syllable is long if it contains a long vowel (η and ο) or a diphthong (e.g., αυ, ου) However αι and οι are short when they are the final letters in a word. In ἄνθρωποι, οι is short; but in ἄνθρωπος, οι is long since a ο follows.

6. A grave or an acute accent may stand on either a long or short syllable. ἄνθρωπος, ἄνθρωπῳ, τὸν αὐτόν

7. A circumflex accent can stand only on a long syllable. τοῦ, τοῦτο

8. If the penult is long and is accented, the accent must be circumflex if the ultima is short, but the circumflex cannot stand on the penult if the ultima is long. τοῦτο > τοῦτου  οὔτος > οὔτου
9. An acute accent cannot stand on the antepenult when the ultima is long.

āνθρωποι > ἀνθρώπων

10. An acute accent on the ultima is changed to a grave when another word follows it in composition without an intervening mark of punctuation. τό > τὸ ἔργον

(A few words to be learned later form exception to this; e.g., with enclitics and the interrogative pronoun.)

11. A long ultima may have either a circumflex or acute accent.

(The general rules only fix the limits of accents; they do not tell where the accent will be on a given word. The following rules are necessary for this.)

12. The accent of verbs is recessive; that is, it is not fixed, but it tends to get as far away from the ultima as the rules allow. λαμβάνω, λαμβάνετε, ἤλθε, ἤλθομεν

This means that a verb will be accented on the antepenult when the ultima is short, but on the penult when the ultima is long. λαμβάνει > λαμβμάνουσι

13. In nouns the accent is fixed by conventional pronunciation in the nominative case, which must be learned for each noun just as in English. Once the accent is learned, it is to be kept on the same syllable in the nominative, if the rules permit; e.g., ἀδελφός, ἀνθρωπος, καρδία, δῶρον, ποιμήν, ποιμένος.

Rules already given force changes in the genitive case; e.g. ἀνθρώπου (Rule 9) δῶρου (Rule 8)

Yet in the accusative case ἀνθρώπον the accent goes back to the same position as in the nominative, for the ultima is short.

The chief thing to remember is that for nouns the accent is not recessive as in verbs.

14. 1st and 2nd Declension nouns accent a long ultima (if it is accented) with a circumflex in the genitive, ablative, dative, instrumental, and locative cases. θεός, θεοῦ, θεοῦ, θεῷ, θεῷ, θεόν.

15. In the 1st Declension the genitive and ablative plurals of all nouns are circumflex. This is because the form ὄν is a contraction of an original ὄν. ἡ ἐκκλησία τῶν ἐκκλησιῶν

16. Monosyllabic nouns of the 3rd Declension accent the genitive, ablative, dative, instrumental, and locative cases on the ultima. νυξ, νυκτός σάρξ, σαρκός.

The special rule for enclitics will be given later.
H. **Contraction of Vowels.** When two vowel sounds come together they are often contracted into one syllable. Such contraction is governed by four rules:

1. Two vowels which together would make one of the regular diphthongs unite to do so:
   \[\text{ἴθνεσι} > \text{ἴθνει}\]

2. Two vowels which do not make one of the regular diphthongs unite. If the vowels are like (two o-sounds, two e-sounds, or two a-sounds, whether long or short) they form a common long vowel (ά, η, or ω). However εε gives έι, and οο gives ου
   \[\text{δολόω} > \text{δολό} \quad \text{φιλέη} > \text{φιλή} \quad \text{ποιεετε} > \text{ποιεῖτε}\]

3. If two vowels which cannot form a diphthong are unlike, one assimilates the other.
   (a) an o-sound (ο/ω) takes the precedence over an a-sound (α) or an e-sound (ε/η) and becomes ω. But οε and εο give ου. Γεννάω > γεννῶ
   (b) an a-sound or e-sound takes precedence over one another according to which comes first in the word and gives the corresponding long vowel.
   \[\text{γενναήτε} > \text{γεννάτε} \quad \text{ἐλάλαε} > \text{ἐλάλα}\]

4. A vowel and a diphthong unite in the following way: if the vowel before a diphthong is the same as that with which the diphthong begins, it is absorbed and disappears; ε is absorbed before οι. In case the vowel is different from the first vowel of the diphthong, it combines with the first vowel of the diphthong like rule #3 and the iota is put as a subscript.
   \[\text{μνάω} > \text{μναῖ} \quad \text{γεννάοι} > \text{γεννό}\]

RULE OF ACCENT: If one of the contracting syllables had the accent, the contraction takes the circumflex accent, otherwise the regular rules apply. See former example.

1. **Accent of Enclitics.** Enclitics are words which are commonly pronounced with words preceding them, just as proclitics are words pronounced with those following them, e.g.
   \[\text{ἐμοῦ, μοῦ} \quad \text{ὁ ἀδελφός μου.}\]

Such enclitics usually lose their accents **except** in the following instances:

1. An enclitic or proclitic followed by an enclitic retains its accent: e.g.
   \[\text{oὐτοῖ} \text{ οἱ ἀδελφοὶ μοῦ εἰσία. οὐκ εἶμι.}\]

2. An enclitic of two syllables retains its accent after a word accented with an acute accent on the penult, e. g., ὁ νόμος ἐστίν ἀγαθός.

3. An enclitic of two syllables retains its accent after a sentence or when it is emphatic, e.g.
   \[\text{ἐστίν} \text{ is written ἐστίν at the beginning of a sentence, if it means he exists or it is possible and when it comes after ἄλλα, ἐλ., καὶ, μή, οὐκ, ὅτι, τοῦτο, ὃς.}\]

   The noun preceding an enclitic receives an additional accent (acute), on the ultima if it is accented on the antepenult (e.g. ὁ ἄνθρωπος μου) or has a circumflex accent on the penult, (e.g. τὸ πλοῖον μου.)

J. **Movable Nu.** Any verb and noun forms which end in a vowel insert a ν, called a “movable Nu” before another word which begins with a vowel. The letter serves merely to separate the words and has no meaning. Some words also originally had a movable sigma which has become attached as part of the spelling of the word.

Corrected 10/06/05, 4/9/06 (Dr. Louis Tyler’s help), 3/30/2015. Be sure to listen to the audio instruction on Mr. Potter’s website: [www.donpotter.net](http://www.donpotter.net). Mr. Potter’s pronunciation follows the recommendations in W. Sidney Allen’s *Vox Graeca: The Pronunciation of Classical Greek* (1987).
Lesson 1

Conjugation of ω-verbs: Present Indicative Active

Νυνὶ δὲ µένει πίστις, ἐλπίς, ἀγάπη. But now abides faith, hope, love. I Cor. 13:13

1. Verbs. The verb is the word in the sentence which affirms or predicates something; e.g., Paul preaches. The Greek verb has a very full inflection, but most of its forms are represented in some way in the English verb system. As in English, the verb forms are divided into finite verbs (those limited by person and number and which define predication) and the infinitive or verbal forms (those which are not limited as to person and number; e.g., the infinitive, to preach, and the participle, preaching.

2. Omega-Verbs. There are two types of verb conjugations in Greek. The more numerous is the type that ends in ω in the first person singular present indicative. These are called Omega-verbs. The other type ends in µι and is called the µι-verbs. The ω-verbs are later but have practically displaced the other type.

3. The Verb λύω. A verb of the type λύω is described or “located” as “present indicative active first singular.” This means that the verb is in the present tense, the indicative mood, the active voice, the first person, and the singular number. The student must understand what these mean before he can proceed. They mean nearly the same thing in English:

Tense means “kind of action” (not time, as in English); i.e., whether the action is continuous or stated as a point. Present tense denotes action that is continuous or going on. This kind of action is called “linear” or “durative.” Only in the indicative mood does the Greek verb signify time. In the present indicative, then, the idea is “continuous action in present time.”

Mood refers to the manner of affirmation. In the indicative mood the assertion is made as a fact. “I loose” states the thing as a fact. This mood is also used in questions: “Did I loose?” and in negatives οὐ λύω, I do not loose.” The other moods make their statements less positively, If I loose (subjunctive), “You loose” (imperative).

Voice tells how the verb is related to the subject. The active voice tells that the subject “I” does the acting. The passive would mean I am loosed.”

Person refers to whether it is “I” (first—speaker), “you” (second—person spoken to), “he” (third—person or things spoken of), who is doing the loosing.

Number describes whether the subject represents one actor (“I,” “you,” “he”) or more than one (“we,” “you,” “they”); hence singular and plural.

4. Conjugation. A verb is conjugated when all the inflections of its forms are exhibited so as to show differences in tense, mood, voice, person, and number. The following section gives the conjugation of λύω in the present indicative active, with both numbers and all persons.
Present indicative active of \( \lambda \delta \omega \), I loose:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( \lambda \delta \omega )</td>
<td>I loose, am loosing, do loose</td>
</tr>
<tr>
<td>2. ( \lambda \delta \varepsilon )</td>
<td>You loose, etc.</td>
</tr>
<tr>
<td>3. ( \lambda \delta \varepsilon )</td>
<td>He (she, it) looses, etc.</td>
</tr>
</tbody>
</table>

Present indicative active infinitive, \( \lambda \delta \varepsilon \varepsilon \), to loose, to be loosing.

5. **Formation.** The verb \( \lambda \delta \omega \) presents a stem (\( \lambda \varepsilon - \)) which is unchanged throughout; a connecting vowel \( \omega / \varepsilon \) (\( \omega \) before \( \mu \) and \( \nu \)) which is called the **thematic vowel**; and a set of endings clearly seen in \( \mu \varepsilon \varepsilon \) and \( \varepsilon \varepsilon \) of the plural endings. These are called personal endings. In \( \lambda \delta - \varepsilon \varepsilon \) what is the stem? Connecting vowel? Personal ending? These endings tell the person and number of the verb:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -( \omega )</td>
<td>-( \omega ) -( \mu \varepsilon \varepsilon ) We</td>
</tr>
<tr>
<td>2. -( \varepsilon \varepsilon )</td>
<td>-( \varepsilon \varepsilon ) -( \varepsilon \varepsilon ) You (“You all” - Ye)</td>
</tr>
<tr>
<td>3. -( \varepsilon )</td>
<td>-( \varepsilon ) -( \varepsilon \varepsilon \varepsilon ) They</td>
</tr>
</tbody>
</table>

6. **Accent.** Notice that the accent of verbs is recessive. If the ultima is long, the accent falls on the penult; otherwise on the antepenult.

7. **Translation.** The English student must make several adjustments in his thinking when he comes to the Greek verb. First, the Greek verb when it is unaccompanied by a substantive carries its own subject: \( \lambda \delta \varepsilon \varepsilon \) means you loose. When the subject of the verb is expressed, the verb ending agrees with that subject: \( \iota \eta \sigma \sigma \sigma \varepsilon \zeta \lambda \delta \varepsilon \varepsilon \), Jesus looses. By taking the proper ending and adding it to the stem of the verb any form can be made:

\[
\begin{align*}
\dot{\alpha} \gamma \omega & \quad \text{I lead} \\
\lambda \varepsilon \gamma \mu \varepsilon \varepsilon & \quad \text{We speak}
\end{align*}
\]

\[
\begin{align*}
\dot{\alpha} \gamma \varepsilon & \quad \text{He leads} \\
\chi \rho \iota \sigma \tau \sigma \zeta \gamma \iota \nu \sigma \varepsilon \varepsilon \varepsilon & \quad \text{Christ knows}.
\end{align*}
\]

Another difference from English is that Greek has only one form for the progressive present, “I am loosing,” the emphatic present, I do loose,” and the regular present, “I loose.” It is always possible in a given context for the translation to be any one of these three.

8. **The infinitive.** The present active infinitive is formed by adding the ending \( \varepsilon \varepsilon \varepsilon \) to the stem of the present tense. Its use includes nearly all the similar uses of the English infinitive.

\[
\begin{align*}
\dot{\varepsilon} \gamma \omega & \quad \text{I wish to write}.
\end{align*}
\]
9. **Vocabulary.** All the ω verbs given in the vocabulary are inflected like λύω. Write out the conjugations of γράφω and λέγω with translation.

<table>
<thead>
<tr>
<th>Verb</th>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγω</td>
<td>I lead, bring</td>
<td>γράφω, I write (graphic; i.e. written)</td>
</tr>
<tr>
<td>ἀκουω</td>
<td>I hear (acoustic)</td>
<td>δέ, but, and (postpositive, must be 2nd in clause)</td>
</tr>
<tr>
<td>βάλλω</td>
<td>I throw (ballistics) cast, thrust</td>
<td>ἐγώ, I (ego)</td>
</tr>
<tr>
<td>βλέπω</td>
<td>I see</td>
<td>ἑψικώ, I find</td>
</tr>
<tr>
<td>γινώσκω</td>
<td>I know, realize, learn</td>
<td>λύω, I loose, (analysis, loosing into parts)</td>
</tr>
<tr>
<td>ἔχω</td>
<td>I have, get, hold</td>
<td>οὐ, not (οὐκ before vowels or diphthongs; ὄχι before rough breathings)</td>
</tr>
<tr>
<td>δέ</td>
<td>but, and (postpositive, must be 2nd in clause)</td>
<td>σώζω, I save, heal</td>
</tr>
<tr>
<td>καί</td>
<td>(conjunction) and, also, even</td>
<td>ἔρω, I love, (ballistics) cast, thrust</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>I take, receive</td>
<td>ἐγώ, I (ego)</td>
</tr>
<tr>
<td>λέγω</td>
<td>I speak, say, tell, (-logy)</td>
<td>ἔρω, I love (affectionally)</td>
</tr>
</tbody>
</table>

10. **Exercises.**

I. Practice saying aloud the conjugations of the other verbs in the above vocabulary.

II. **Text A.**

Ἰησοῦς θέλει σώζειν. Ἰησοῦς λέγει· ἐγὼ δὲ ἀκούω. ἢκούεις, οὐ δὲ γινώσκεις. θέλω γινώσκειν, ἢκούεις καὶ γινώσκεις. ἢκούεις καὶ λαμβάνετε; ἢκούεις καὶ γινώσκεις καὶ λαμβάνεις. Ἰησοῦς σώζει. οὐκ ἢκούει καὶ λαμβάνει. Ἰησοῦς ὄρο σώζει.

III. **Text.**

1. λέγω, ἐγώ λέγω. Ἰησοῦς λέγει, οὐ λέγει, Ἰησοῦς οὐ λέγει.
2. θέλω ἔχειν, θέλεις εὑρίσκειν, θέλει λέγειν, θέλομεν ἢκούειν.
3. λαμβάνωμεν, γράφομεν, γινώσκομεν, βλέπομεν, ἢκούομεν, βάλλομεν.
4. λαμβάνετε, γράφετε, γινώσκετε, βλέπετε, ἢκούετε, βάλλετε.
5. ἢκούεις, οὐ λαμβάνεις, ἢκούομεν, οὐ ἢκούεις λαμβάνειν.
6. γινώσκει, οὐ γινώσκετε; ἐγώ γινώσκω· οὐ δὲ γινώσκομεν. γινώσκεις:

IV. **Translate.**

1. We take. We have. Jesus receives. I find.
2. Jesus saves. He leads. They lead and speak.
3. I wish to find, but you (sing.) wish to lead.

Corrected 10/20/05, 3/15/06, 3/10/2015.
Lesson 2

Declension of η-Nouns

ὁ θεός ἀγάπη. God is love. I John 4:8

11. Nouns. A noun is the name of anything, as a person, quality, action, or an idea. We say John is a man. Both John and man are nouns. Another name for a noun is “substantive,” which includes pronouns, verbal nouns, and any part of speech which may be used as a noun equivalent.

12. Declension. Nouns have certain qualities or properties. In the sentences θεός ἀγάπη, God is love, the word ἀγάπη “love” is parsed as nominative feminine gender, and the singular. This means that it is in the nominative case, the feminine gender, and the singular number. It is necessary to know what these mean before any progress can be made.

Number describes whether a substantive is singular (representing one) or plural (representing more than one); e.g., ἡ ἀγάπη the love, αἱ ἀγάπαι the loves.

Gender is a quality of a word that requires that other words (like pronouns, adjectives or participles) agrees with it in accordance with the class to which it belongs. There are three such classes: masculine, feminine, and neuter. Modern English has lost this use of grammatical gender and retains it for the most part with only with words denoting sex. However in Greek all nouns have gender and are classified in one of these three groups. The gender must be learned by observation but is usually indicated by the article. The articles are ὁ (masculine), ἡ (feminine), and τὸ (neuter). Thus we have ὁ ἄγγελος, the angel; ἡ γῆ, the land; and τὸ ἔργον, the work. Nouns denoting sex follow the same classification as in English, as ὁ ἄνθρωπος, the man; ἡ γυνή, the woman; τὸ τέκνον, the child. But here the likeness stops. In all other respects gender is grammatical and belongs to all nouns, even inanimate objects. Nor does gender represent sex. Thus τὸ πνεῦμα, the spirit, is neutral, but this does not mean that the Holy Spirit is a “thin thing” rather than a person. If the article is not known, the gender must be learned from a lexicon. Later it will be learned that certain endings in the nominative case indicate that the noun is a certain gender; e.g., all nouns with η in the nominative singular in the first declension are feminine.

Case refers to the inflectional forms of the noun, pronoun, and adjective (shown by the change of spelling in the word) which indicate their inflection to the other words in the sentence, as subject, object, etc. Compare English (which has retained little of its original inflection) I, my, me. In Greek declension there are five case forms. However some of these five are composites and represent functions of more than one case. Generally speaking, the nominative, genitive, and accusative cases correspond to our nominative, possessive, and objective cases respectively. But the genitive case form is also an ablative or separation (“from”) case. The dative form also is a combination with the instrumental and locative functions. The vocative is the same as our nominative of address. The complete chart of the cases and their functions is shown thus:
Nominative: The case of designation: The case of the subject, predicate nominative
Genitive: The case of specification: the case of possession, description, etc., the “of” case
Ablative: The case of separation or origin: “off,” “out,” “from,” “away”
Dative: The case of personal interest (advantage or disadvantage), the indirect object case, “to” or “for” whom something is done.
Instrumental: The case of means, expressing means or association “with,” “by”
Locative: The case of position (< locus, “place”) “in,” “on,” “at,” “among,” “by”
Accusative: The case of extension, signifying the receiving of the action or thought, hence the direct object case
Vocative: The case of address, like the English nominative of address

To give all these forms for both singular and plural is to decline a noun.

13. Stems. Greek substantives fall under three sets of forms called the First, Second, and Third Declensions. They differ according to the letter with which their stems end. The first is the α-declension, the second the ο-declension, and the third the consonant declension.

14. The α-Declension. The first declension includes all substantives whose stems end in α. This α becomes η in certain words. All stems in α or η are feminine; those in ης or ας are masculine. There are no neutral nouns of this declension.

15. Declension of η-Nouns. Substantives with stems in η are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ αγάπη</td>
<td>ἡ αγάπαι</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἡ αγαπης</td>
<td>ἡ αγαπῶν</td>
</tr>
<tr>
<td>Abl.</td>
<td>ἡ αγάπης</td>
<td>ἡ αγαπῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἡ αγάπη</td>
<td>ἡ αγάπαι</td>
</tr>
<tr>
<td>Inst.</td>
<td>ἡ αγάπης</td>
<td>ἡ αγάπαις</td>
</tr>
<tr>
<td>Loc.</td>
<td>ἡ αγάπη</td>
<td>ἡ αγάπαι</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἡ αγάπη</td>
<td>ἡ αγάπαι</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἡ αγάπη</td>
<td>ἡ αγάπαι</td>
</tr>
</tbody>
</table>

16. The feminine article (ἡ) and the feminine adjective –η are declined in the same way:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τῇ ἡ</td>
<td>τῇ ἡ ἡσυχασθη</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῇ ἡ</td>
<td>τῇ ἡ ἡσυχασθη</td>
</tr>
<tr>
<td>Abl.</td>
<td>τῇ ἡ</td>
<td>τῇ ἡ ἡσυχασθη</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῇ ἡ</td>
<td>τῇ ἡ ἡσυχασθη</td>
</tr>
<tr>
<td>Ins.</td>
<td>τῇ ἡ</td>
<td>τῇ ἡ ἡσυχασθη</td>
</tr>
<tr>
<td>Acc.</td>
<td>τῇ ἡ</td>
<td>τῇ ἡ ἡσυχασθη</td>
</tr>
<tr>
<td>Voc.</td>
<td>τῇ ἡ</td>
<td>τῇ ἡ ἡσυχασθη</td>
</tr>
</tbody>
</table>

1The genitive ablative plural of this declension is always circumflexed.
2Notice the iota subscript, which must be written.
3Notice that ἡ and αἱ have no accents. They are called proclitics and are pronounced with the following word, as in English th’ boy.
4See Rule 14.
17. **Accent of Nouns.** The accent of a noun in Greek (as in English) must be learned with the word itself from a dictionary. The accent is kept on the same syllable throughout the declension as in the nominative case, if the rules permit. This is the most important fact in the accenting of nouns.

18. **Vocabulary.** All nouns in the vocabulary in η are declined like ἀγάπη. Write out the declensions of γῆ and ζωή.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαθή</td>
<td>good (fem. adjective)</td>
<td>ζωή</td>
<td>life</td>
<td>ἀγάπη</td>
<td>love (caring concern for)</td>
</tr>
<tr>
<td>ἀγάπη</td>
<td>love (caring concern for)</td>
<td>ζῶν</td>
<td>life</td>
<td>ζωή</td>
<td>life</td>
</tr>
<tr>
<td>γῆ</td>
<td>earth, land</td>
<td>ἡ</td>
<td>the (fem. definite article)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>γραφή</td>
<td>writing, Scripture</td>
<td>ἡ</td>
<td>the (fem. definite article)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>διδάσκω</td>
<td>I teach</td>
<td>καλή</td>
<td>beautiful (adj.), good</td>
<td></td>
<td></td>
</tr>
<tr>
<td>δικαιοσύνη</td>
<td>righteousness</td>
<td>πρώτη</td>
<td>first (fem. adjective)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>εἰρήνη</td>
<td>peace</td>
<td>συναγωγή</td>
<td>synagogue</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐν</td>
<td>in (prep. with loc. case), with</td>
<td>σὺ</td>
<td>you (personal pronoun, sing.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐντολή</td>
<td>commandment</td>
<td>σοφή</td>
<td>soul, life</td>
<td></td>
<td></td>
</tr>
<tr>
<td>φωνή</td>
<td>voice</td>
<td>σκύ</td>
<td>you (personal pronoun, sing.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ψυχή</td>
<td>soul</td>
<td>σύ</td>
<td>you (personal pronoun, sing.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

19. **Rules of Syntax.**

a. The subject of a finite verb is in the nominative case.

- ἡ γῆ ἔχει εἰρήναν  The land has peace.  
- ἡ ἐντολή ἔγειρε ζωήν  The commandment brings life.

b. The direct object of a transitive verb is in the accusative case.

- διδάσκει τὰς γραφὰς  He teaches the Scriptures  
- γινώσκεις τὴν ἐντολήν  You know the commandment

c. The subject agrees with the verb in number and person.

- ἔγω λαμβάνω  I take  
- αἱ γραφαὶ ἤγουσι ζωήν  The Scriptures bring life.

d. There is no indefinite article in Greek. A noun without an article may be translated “a” or “an” if the sense demands it.
20. Exercises

I. Text A.

διδάσκομεν τὰς γραφὰς ἐν τῇ γῇ. Ἰησοῦς διδάσκει τὴν ἐντολὴν τῆς ἁγαθῆς ζωῆς ἐν τῇ συναγωγῇ. ἀκούουσι καὶ εὑρίσκουσι εἰρήνην. λέγει εἰρήνην τῇ ψυχῇ. γράφει τὴν ἐντολὴν ἐν ταῖς γραφαῖς. γινώσκετε τὴν ἁγαθὴν φωνήν; σὺ γινώσκεις τὰς ἐντολὰς καὶ ἔχεις ζωῆν.

II. Text B.

1. γῆ, ἡ γῆ, γῆς, τῆς γῆς, ἡ ἁγαθὴ γῆ, ἐν τῇ γῇ, ἐν τῇ ἁγαθῇ γῇ.
2. φωνή, ἡ φωνή, φωναί, αἱ φωναί, φωνῶν, τῶν φωνῶν, ἠκούει τὴν φωνήν.
3. ἠκούομεν φωνήν; ἐγὼ ἠκούω τὴν φωνήν, σὺ δὲ οὐκ ἠκούεις τὴν φωνήν.
4. διδάσκουσι τὴν ἐντολὴν ἐν τῇ συναγωγῇ καὶ ἠχούσιν1 εἰρήνην καὶ δικαιοσύνην ἐν ταῖς ψυχαῖς.
5. ζωή, ἡ ζωή, ἡ καλὴ ζωή, αἱ καλαὶ ζωαὶ, εὑρίσκετε τὴν καλὴν ζωὴν.

1Movable ν, ἡχούσιν.

III. Translate.

1. The commandment, the good commandment, the commandment of life.
2. They have righteousness and peace in the souls.
3. They are teaching parables in the synagogue.
4. I have love in the soul, but you do not know the voice of peace.

Concerning the Eight Case System

In Sanskrit, which is the oldest extant member of the Indo-European family to which Greek belongs, there were eight distinct case forms and eight distinct case functions. In the Eight Case System, case is not a matter of form, but a matter of function. Syncretism has taken place over the centuries of linguistic history so that the genitive and ablative case form is the same, and the dative, locative and instrumental case form is the same, but the integrity of the case idea, i.e. its function, persists. The purpose of the cases was to show the relation of words to each other. An Introductory Grammar of New Testament Greek, Paul L. Kaufman (1982) p. 18.

Corrected 3/15/06, 3/22/2015.
Lesson 3

α Stem of the First Declension

Μακάριοι οί καθαροί τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
Blessed are the pure in heart: for they shall see God. Matthew 5:8

21. Feminine Stems in α. All stems in α are declined in the first declension and are feminine. There are two types of α-nouns. If the α is preceded by ε, τ, or ρ, it is long and is retained throughout the declension. If the α is preceded by any other letter, the α is short and is changed to η in the genitive, ablative, dative, instrumental, and locative singular. The plurals of all first declension nouns are alike.

22. The declensions of the α-nouns which the articles are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ή¹</td>
<td>ήμερα²</td>
</tr>
<tr>
<td>Gen. τής</td>
<td>ήμερας³</td>
</tr>
<tr>
<td>Abl. τῆς</td>
<td>ήμερας</td>
</tr>
<tr>
<td>Dat. τῇ</td>
<td>ήμερᾳ</td>
</tr>
<tr>
<td>Ins. τῇ</td>
<td>ήμερᾳ</td>
</tr>
<tr>
<td>Loc. τῇ</td>
<td>ήμερᾳ</td>
</tr>
<tr>
<td>Acc. τὴν</td>
<td>ήμέραν</td>
</tr>
<tr>
<td>Voc. ήμέρα</td>
<td>Ο day</td>
</tr>
</tbody>
</table>

And like ήμέρα are declined καρδία, heart, and ἀλήθεια, truth, and all other nouns of the same type.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ή⁴</td>
<td>γλώσσα</td>
</tr>
<tr>
<td>Gen. τῆς⁵</td>
<td>γλώσσας</td>
</tr>
<tr>
<td>Abl. τῆς</td>
<td>γλώσσῃ</td>
</tr>
<tr>
<td>Dat. τῇ</td>
<td>γλώσσῃ</td>
</tr>
<tr>
<td>Ins. τῇ</td>
<td>γλώσσῃ</td>
</tr>
<tr>
<td>Loc. τῇ</td>
<td>γλώσσῃ</td>
</tr>
<tr>
<td>Acc. τὴν</td>
<td>γλώσσαν</td>
</tr>
<tr>
<td>Voc. γλώσσα</td>
<td>O tongue</td>
</tr>
</tbody>
</table>

¹The fem. article ends in η in the nom. and is declined like ἄγαστη in the previous lesson.
²The accent, except in gen. abl. plural, remains on the same syllable as in the nom.
³The nom. α being preceded by ρ is retained throughout the declension.
⁴A long penult if accented has a circumflex, if the ultima is short.
⁵Notice that the stem of the article ends in η and does not change throughout, even when modifying different stems like τῇ γλώσσῃ and τῇ ήμέρᾳ.
⁶The α is short in voc. when it is in the nom.
⁷Final α is short for purpose of accent.
⁸The 1st declension gen. and abl. plural are circumflexed always.
Like γλῶσσα are declined δόξα, glory, θάλασσα, sea, and all nouns in α not preceded by ε, ι, or ρ.

23. The Definite Article. The definite article (ὁ, η, τό) make the noun point to a definite one in a group; e.g., ἀλήθεια, truth (in general), ἡ ἀλήθεια, the truth (in the Bible the definite body of truth revealed through the Spirit). The definite article should be used with exactness. It should be translated where it occurs and omitted where it does not occur.

A few exceptions where we would omit but where Greek uses the article:
1. With proper names, including the name God.
2. With abstract nouns, e.g., ἡ δικαιοσύνη righteousness.
3. With nouns belonging to a “class.”

Greek often omits the article between a preposition and a noun; e.g., ἐν ἀρχῇ, in the beginning, John 1:1.

Greek has no indefinite article “a” or “an.” The anatharous noun (without article) may be translated with the indefinite article when English sense demands it. οἰκία may be house or a house, as the context demands.

Other uses of the article will be given later.

24. Locative of Time When. The locative with or without ἐν, is used to express time when. The phrase may be translated “at” or “in.”

ἐν τῇ πονηρᾷ ὥρᾳ at the evil hour
τῇ ἐσχάτῃ ἡμέρᾳ at the last day or on the last day.

25. Accusative with Infinitive. The noun or pronoun with which the infinitive is used (Accusative of General Reference) must be in the accusative case.

Ἰησοῦς θέλει τὴν ἐκκλησίαν γινώσκειν τὴν αλήθειαν Jesus wishes the church to know the truth.

ὁ Παῦλος λέγει τὴν ἐκκλησίαν ἔχειν ἐξουσίαν Paul says (that) the church has power.

This construction is used especially in reported speech (indirect discourse).


<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλά</td>
<td>but</td>
<td>ἡμέρα</td>
<td>day</td>
</tr>
<tr>
<td>ἀλήθεια</td>
<td>truth</td>
<td>θάλασσα</td>
<td>sea</td>
</tr>
<tr>
<td>ἀμαρτία</td>
<td>sin</td>
<td>καρδία</td>
<td>heart</td>
</tr>
<tr>
<td>βασιλεία</td>
<td>rule, reign, kingdom</td>
<td>κανή,</td>
<td>(fem. adj.) new</td>
</tr>
<tr>
<td>γλῶσσα</td>
<td>tongue, glossary</td>
<td>οἰκία</td>
<td>house</td>
</tr>
<tr>
<td>δόξα</td>
<td>glory (Doxology)</td>
<td>πονηρά</td>
<td>(fem. adj.) evil</td>
</tr>
<tr>
<td>ἐκκλησία</td>
<td>assembly, church</td>
<td>ὀρα, αζ, η</td>
<td>hour</td>
</tr>
<tr>
<td>ἐξουσία</td>
<td>authority, power</td>
<td>μάχαιρα</td>
<td>sword</td>
</tr>
<tr>
<td>ἐσχάτη</td>
<td>last (fem.) (Eschatology, “last things”)</td>
<td>χαρά, αζ, η</td>
<td>joy</td>
</tr>
</tbody>
</table>
27. **Exercises.**

**I. Text A.**

Ἰησοῦς ἔχει ἀγάπην τῇ ἐκκλησίᾳ. ἡ ἐκκλησία γινώσκει τὴν ἀληθείαν καὶ ἔχει χαράν. Ἰησοῦς αὐξεῖ τὴν βασιλείαν. λέγομεν τὴν ἀληθείαν ἐν τῇ ἐκκλησίᾳ, οὐ δὲ ἐν τῇ συναγωγῇ. γινώσκετε τὴν ἐντολὴν καὶ ἡ ἐντολὴ ἔσται ἅμαρτίας. Ἰησοῦς λέγει ἐν παραβολαῖς ἐν ταῖς συναγωγαῖς. ἡ ἁγαθὴ ζωὴ ἄγει εἰρήνην καὶ ἐξουσίαν ταῖς καρδίαις ἐν τῇ πονηρᾷ ἡμέρᾳ.

**II. Text B.**

1. ἡ ἐκκλησία, ἡ ἐκκλησία, τῆς ἐκκλησίας, Ἰησοῦς ἔχει ἐκκλησίαν.
2. ἡ δόξα, ἡ δόξα, τῶν δοξῶν, ἡ βασιλεία ἔχει δόξαν.
3. ἡ θάλασσα, ἐν τῇ θάλασσῃ, ἐν ταῖς θαλάσσαις.
4. ἡ γλώσσα, ἐν γλώσσῃ, ἐν γλώσσαις.
5. ἡ ἡµέρα, τῆς ἡµέρας, τῆς δόξας.
6. ἡ ὥρα, ἡ ἐσχάτη ὥρα, θέλομεν βλέπειν τὴν ἐσχάτην ὥραν.
7. ἡ ἀληθεία, ἅμαρτία, γινώσκουσι τὴν ἀληθείαν, ἔχουσι δὲ ἅμαρτιαν ἐν ταῖς καρδίαις.
8. ἡ βασιλεία καὶ ἡ ἐκκλησία εὑρίσκουσι δόξαν καὶ ἐξουσίαν ἐν τῇ πονηρῇ ἡμέρᾳ.
9. ἡ ἐκκλησία διδάσκει τὴν ἐντολὴν ἀληθείας ἐν τῇ γῇ καὶ ἐν τῇ θαλάσσῃ.
10. Ἰησοῦς οὐ βάλλει εἰρήνην ἐπὶ (upon) τὴν γῆν ἀλλὰ μάχαιραν.

**III. Translate.**

1. Jesus speaks the truth to the hearts.
2. On the last day, Jesus brings glory to the church.
3. Jesus says that the truth saves from sin.
4. The church has power to speak the truth in the land and in the sea.
5. The sword of truth brings joy in the last hour.
6. With the tongue, we speak the righteousness of the kingdom.

Corrected 3/3/06, 3/10/2015.
Lesson 4

PREPOSITIONS

παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.
He (the Holy Spirit) abides with you and shall be in you. John 14:17

28. **Prepositions.** Prepositions are words which denote time, place, direction, purpose, or some other such abstract idea, which are “placed before” substantives and connect them in an adjectival or adverbial sense to other words.

```
αἱ ἐκκλησίαι αἱ ἐν τῇ Ἀσίᾳ, The churches in Asia
λέγει ἐν ταῖς συναγωγαῖς. He speaks in the synagogues
```

Prepositions were originally adverbs used to modify verbs, but came to be called in as aid to the cases in expressing their relationships. The original or “root” idea of the preposition often helps in understanding its syntactical meaning. The proper way to understand the prepositional phrase “is first to consider the force of the case of the noun and then to add to this the root meaning of the preposition. The combination of the two ideas will generally explain the meaning of the phrase” (Nunn, Short Syntax of New Testament Greek, p. 29)

29. **Cases with Prepositions.** In English the object of a preposition is always in the objective case. In Greek practically all cases will be found used with prepositions. Some prepositions are used with only one case; e.g., εἰς (with acc. unto), ἀπό (with abl. from). Others are used with two cases; e.g., μετά (with gen. with; with acc. after). And a few are used with three or more cases. The student must not use the cases indiscriminately with any preposition. Because the gen. is used with μετά does not mean that it can be used with πρός which takes only the accusative. The student must learn the case and meaning of each preposition with its case (or cases) from the vocabulary. It will be observed that a preposition may mean one thing with one case and another thing with another case.

30. **Vocabulary.** The following are the most frequent prepositions in the New Testament (200-500 times each), with their root meanings, cases, and the most frequent meanings with those cases.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Case(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνά,</td>
<td>up</td>
<td>(with acc. only) up to, to the number of; every, by (in the distributive sense)</td>
</tr>
<tr>
<td>ἀπό,</td>
<td>off</td>
<td>(with abl. only) from, off</td>
</tr>
<tr>
<td>διά,</td>
<td>two</td>
<td>(with gen.) through; (with acc.), on account of</td>
</tr>
<tr>
<td>εἰς,</td>
<td>within</td>
<td>(with acc. only), unto, into, for</td>
</tr>
<tr>
<td>ἑκ,</td>
<td>out of</td>
<td>(with abl. only), out of, from (ἐξ before vowels),</td>
</tr>
<tr>
<td>ἐν,</td>
<td>within</td>
<td>(with loc. only) in, by; (often used with instrumental sense of by)</td>
</tr>
<tr>
<td>ἐπί,</td>
<td>upon</td>
<td>(with gen.), over, upon, at the time of; (with loc.) at on the basis of; (with acc.) on, to, against</td>
</tr>
<tr>
<td>κατά,</td>
<td>down</td>
<td>(with gen.), against; (with abl.) down from;</td>
</tr>
<tr>
<td>μετά,</td>
<td>in the midst of</td>
<td>(with gen.), against; (with abl.) down from;</td>
</tr>
<tr>
<td>περί,</td>
<td>around</td>
<td>(with gen.), with; (with acc.), after</td>
</tr>
<tr>
<td>πρός,</td>
<td>near</td>
<td>(with gen.), about, concerning; (with acc.), around</td>
</tr>
<tr>
<td>ύπό,</td>
<td>under</td>
<td>(with abl.), by (agency); (with acc.), under</td>
</tr>
<tr>
<td>παρά,</td>
<td>beside</td>
<td>(with abl.) from the side of; (with loc.), at the side of;</td>
</tr>
<tr>
<td>κόμη, ης, η,</td>
<td>village</td>
<td></td>
</tr>
</tbody>
</table>

"
31. **Diagram of Local (place) Uses of Prepositions.**

![Diagram of Local (place) Uses of Prepositions]

32. **Cases.** Certain uses of cases with or without prepositions need special attention.

a. **Locative of Place Where.** The locative case, used by itself or with the prepositions ἐν, ἐπί, or παρά, is used to denote the place where.

   ἐν τῇ ἐκκλησίᾳ, in the assembly; ἐν Χριστῷ, in Christ

b. **Accusative of Place to Which.** The accusative used by itself or with the prepositions εἰς, πρός, or παρά, denotes the extension to or toward a place.

   καταβαίνοντες εἰς κόμην. They go down into the village.

c. **The Ablative of Place from Which.** The ablative with prepositions ἐκ, ἀπό, παρά, (rarely by itself) means from.

   σώζει ἀπὸ ἁμαρτίας, He saves from sin.
   ἐκ τῆς γῆς, out of the land
33. Exercises.

I. Text A.

καὶ Ἰησοῦς μετὰ χαρᾶς ἀναβαίνει πρὸς τὴν θάλασσαν, καὶ οἱ ἀπὸ Γαλιλαίας οἱ ἀπὸ Ἰουδαίας καὶ ἐκ Σιδῶνα, ἐκ τῶν οἰκιῶν, διὰ τῶν γραφῶν, διὰ δικαιοσύνην.

1“Those from Galilee”  2Proper names  3goes up, from βαίνω, I go.  4sickness

II. Text B.

1. εἰς τὴν ἀλήθειαν, ἐκ τῶν οἰκιῶν, ἀπὸ τῆς γραφῆς, ἐν μαχαίραις, διὰ τῆς θαλάσσης, ὑπὸ ἐξουσίαν.

2. μετὰ χαρᾶς, μετὰ ἔξ (six) ἡμέρας, διὰ τῶν γραφῶν, διὰ δικαιοσύνην.

3. οὕτως (thus) διδάσκω κατὰ ἐκκλησίαν.

4. περὶ τὴν γῆν, διὰ τὴν φωνήν, λέγει κατὰ τῆς ἐντολῆς τῶν γραφῶν.

5. βάλλετε μάχαιραν εἰς τὴν καρδίαν.

6. Ἰησοῦς λέγει ἐν παραβολαῖς πρὸς τὴν συναγωγήν.

7. Ἰησοῦς σώζει τὰς ψυχὰς ἀπὸ ἁμαρτίας ἐν ἀλήθεια.

8. παρὰ τὴν θάλασσαν τῆς Γαλιλαίας.

III. Translate (using prepositions).

1. After the hour, with glory, in glory, with authority, under sin.

2. They speak the truth with joy in the heart.

3. By the sea, under the sword, in the day, into the villages.

4. From Jerusalem, about the villages, toward the land.

5. The soul has peace and joy on account of righteousness.

1Proper names are usually accompanied with the article in Greek.

Corrected 2/5/05, 3/15/06, 3/21/2015.
Lesson 5

Contract (εω) Verbs

τὰ ἔργα ποιῶ ἃ ἔγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μαρτυρεῖ περὶ ἐμοῦ
The works I do in the name of my Father testify concerning me. John 10:25

34. Present Indicative Active of εω Verbs. When the stem of a verb ends in the short vowel (The stem of ποιέω is ποιε-), this vowel and the vowel of the personal ending unite in the formation of the present tense system (present and imperfect tenses) to form a long vowel or diphthong. This uniting is called contraction.

(See the rules on p. ix for these contractions: ε disappears by absorption before ει; ε + ο > ου; ε + ε > ει; ε + ου > ου.)

Rule of Accent: If one of the contracting syllables had the accent, the contracted syllable receives the circumflex accent; otherwise the accent is recessive, as in other verb forms.

The conjugation is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ποιῶ (ποιέω)</td>
<td>I do, I am doing</td>
</tr>
<tr>
<td>2. ποιεῖς (ποιέεις)</td>
<td>You do, You are doing</td>
</tr>
<tr>
<td>3. ποιεῖ (ποιέει)</td>
<td>He (etc.) is doing, does</td>
</tr>
</tbody>
</table>

Infinitive ποιεῖν (ποιέειν)

Conjugate thus φιλέω, αἰτέω, ζητέω, and λαλέω.

The uncontracted form (εω) is given in the Vocabulary and in the lexicons for purpose of identification, but the contracted forms are always found in actual use.

35. Vocabulary.

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰτέω</td>
<td>I ask for</td>
</tr>
<tr>
<td>διακονέω</td>
<td>I serve (w. dat.) (Deacon)</td>
</tr>
<tr>
<td>ἐλεέω</td>
<td>I pity, have mercy on</td>
</tr>
<tr>
<td>ζητέω</td>
<td>I seek (for)</td>
</tr>
<tr>
<td>μετανοεῖ</td>
<td>I change my mind, repent</td>
</tr>
<tr>
<td>μισέω</td>
<td>I hate</td>
</tr>
<tr>
<td>μαρτυρεῖ</td>
<td>I testify, bear witness</td>
</tr>
<tr>
<td>μή</td>
<td>not (used except w. indicative)</td>
</tr>
<tr>
<td>φιλέω</td>
<td>I like, love (philanthropy)</td>
</tr>
<tr>
<td>χρεία, ας, ἢ</td>
<td>need</td>
</tr>
<tr>
<td>θαυμάζω</td>
<td>I marvel, wonder</td>
</tr>
<tr>
<td>νοέω</td>
<td>I think, understand</td>
</tr>
<tr>
<td>λαλέω</td>
<td>I speak, break silence</td>
</tr>
<tr>
<td>παρακαλέω</td>
<td>I exhort, comfort (paraclete)</td>
</tr>
<tr>
<td>περιπατεῖ</td>
<td>I walk (around) (peripatetic)</td>
</tr>
<tr>
<td>ποιέω</td>
<td>I make, do (poet)</td>
</tr>
<tr>
<td>τηρέω</td>
<td>I keep</td>
</tr>
<tr>
<td>ὥστε</td>
<td>with infinitive, so that</td>
</tr>
</tbody>
</table>
36. The Dative after Verbs. Many verbs in Greek take an object in the dative case where the corresponding object in English would be in the objective case.

διακονεῖ τῇ ἐκκλησίᾳ, He serves the church.

The principal verbs which do this are the verbs of serving, worshipping, and answering. The corresponding idea in English would be giving service to someone. The verbs which take this construction will be indicated in the vocabularies.

37. Infinitive with ὥστε in Expressions of Result. With the particle ὥστε (translation so that) are formed by putting the verb in the infinitive (twice with the indicative mood). The noun indicating the subject of the action must be in the accusative case if different from the subject of the main verb.

뜸 ἵνα χρείαν ἔχειν ἡμᾶς λαλεῖν τι, so that we do not have need to speak anything.

ἵσχυσεν κατ' αὐτὸν ὥστε αὐτοῦς ἐκφυγεῖν, He prevailed against them so that they fled.

The subject with the infinitive is in the accusative case.

38. Exercises.

I. Text A.

ἡ ἐκκλησία μαρτυρεῖ τῇ ἀλήθειᾳ. Ἰησοῦς φιλεῖ καὶ τηρεῖ τὴν ἐκκλησίαν ἀλλὰ μισεῖ τὴν ἀμαρτίαν. ταῖς καρδίαις διακονοῦμεν τῇ βασιλείᾳ. Ἰησοῦς ἔλεει τὴν ἐκκλησίαν ὥστε τὴν ἐκκλησίαν μετανοεῖν. Ἰησοῦς παρακαλεῖ τὴν ἐκκλησίαν οὐ περιπατεῖν ἐν ἀμαρτίᾳ ἀλλὰ ποεῖν τὰς ἐντολάς, αἱ ἀγαθαὶ ψυχαὶ αἰτοῦσι καὶ ζητοῦσι τὰς γραφὰς. νοοῦμεν τὴν ἀλήθειαν ὥστε λαλεῖν τὰς ἐντολάς.

Ἰησοῦς ἐλεεῖ τὴν ἐκκλησίαν ὥστε τὴν ἐκκλησίαν μετανοεῖ· Ἰησοῦς παρακαλεῖ τὴν ἐκκλησίαν οὐ περιπατεῖ ἐν ἀληθείᾳ ἀλλὰ ποεῖ τὰς ἐντολάς. αἱ ἀγαθαὶ ψυχαὶ αἰτοῦσι καὶ ζητοῦσι τὰς γραφὰς. νοοῦμεν τὴν ἀλήθειαν ὥστε λαλεῖν τὰς ἐντολάς.

II. Text B.

1. λαλεῖς, λαλοῦμεν; λαλεῖτε, λαλοῦσι, λαλῶ; λαλεῖς; θέλετε λαλεῖν;
2. μισοῦμεν, φιλοῦμεν, ἔλεουμεν, παρακαλοῦμεν· μισεῖτε, φιλεῖτε, ἔλεετε, παρακαλεῖτε.
3. ζητοῦσι διακονεῖν, ζητοῦμεν διακονεῖν, ζητεῖτε διακονεῖν τῇ ἀλήθειας;
4. τηροῦμεν τὴν ἐντολὴν ζωῆς· τηρεῖτε τὴν γλῶσσαν ἀπὸ ἀμαρτίας;
5. μαρτυρεῖς τῇ ἀλήθειας, οὐ δὲ περιπατοῦσι κατὰ δικαιοσύνην.
6. ἡ βασιλείᾳ αἰτεῖ ἔξουσιαν περιπατεῖν ἐν εἰρήνῃ.
7. μετανοεῖτε τῶν ἀμαρτιῶν ὥστε ἔχειν ζωῆν.
8. ὁ Ἰησοῦς οὗ λαλεῖ ὥστε Πιλάτον 1 θαυμάζειν.

1Pilate, proper name. Also spelled Πιλάτος.
III. Translate.

1. We speak, they hate, you (plural) like, he is exhorting, you (singular) ask for, I keep, we marvel.

2. We are walking in peace and testify to the truth.

3. They are repenting because (ὅτι) Jesus has mercy on the soul.

4. With the heart we serve the church (dative) and seek for righteousness.

5. We repent so that the church pities us (ἡµᾶς).

Lesson 6

A Declension of α-Stems (Concluded) – Masculines in ης and ας

οὐκ ἐστιν μαθητῆς ὑπὲρ διδάσκαλον

A disciple is not above a teacher. Matthew 10:24

39. First Declension Stems. There are five variations in the singular declension of the α-stems:

1. Stems in –η (φωνή, ἡς, ἥ)
2. Stems in –α preceded by ε, ι, ρ (ἡμέρα, ας, ἥ)
3. Stems in –α preceded by any other letter (γλώσσα, ης, ἥ)
4. Stems in –ης (μαθητῆς, οῦ, ὁ, disciple)
5. Stems in –ας (νεανίας, ου, ὁ, youth)

The first three of these have already been given and should be reviewed. They are all feminine in gender. Those in –ης and –ας are always masculine.

These variations occur only in the singular. All first declension nouns are alike in the plural.

40. The Masculine Article. Masculine nouns are identified in all declensions in the Vocabularies by the masculine article, ὁ; e.g., προφήτης, ou, ὁ. In composition the masculine article is used just as the feminine article (ἡ) already learned.

κριτῆς, judge, a judge: ὁ κριτῆς, the judge.

The declension is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὁ</td>
<td>the</td>
</tr>
<tr>
<td>Gen. τοῦ</td>
<td>of the</td>
</tr>
<tr>
<td>Abl. τοῦ</td>
<td>from the</td>
</tr>
<tr>
<td>Dat. τῷ</td>
<td>to the</td>
</tr>
<tr>
<td>Ins. τῷ</td>
<td>with the</td>
</tr>
<tr>
<td>Loc. τῷ</td>
<td>in the</td>
</tr>
<tr>
<td>Acc. τὸν</td>
<td>the</td>
</tr>
</tbody>
</table>

41. Declension of ὁ μαθητῆς, the disciple, and ὁ νεαίας, the young man

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὁ μαθητῆς</td>
<td>oĩ</td>
<td>μαθηταῖ</td>
<td>ὁ νεανίας</td>
</tr>
<tr>
<td>Gen. τοῦ μαθητοῦ</td>
<td>τῶν</td>
<td>μαθητῶν</td>
<td>τοῦ νεανίου</td>
</tr>
<tr>
<td>Abl. τοῦ μαθητοῦ</td>
<td>τῶν</td>
<td>μαθητῶν</td>
<td>τοῦ νεανίου</td>
</tr>
<tr>
<td>Dat. τῷ μαθητῇ</td>
<td>τοῖς</td>
<td>μαθηταῖς</td>
<td>τῷ νεανίᾳ</td>
</tr>
<tr>
<td>Ins. τῷ μαθητῇ</td>
<td>τοῖς</td>
<td>μαθηταῖς</td>
<td>τῷ νεανίᾳ</td>
</tr>
<tr>
<td>Loc. τῶν μαθητῶν</td>
<td>τοῖς</td>
<td>μαθηταῖς</td>
<td>τῶν νεανίαν</td>
</tr>
<tr>
<td>Acc. τῶν μαθητῶν</td>
<td>τοῖς</td>
<td>μαθηταῖς</td>
<td>τῶν νεανίας</td>
</tr>
</tbody>
</table>

All first declension nouns with nominatives in ης and ας are declined like this.
42. Vocabulary Aid. Nouns in -της are mostly agent nouns built from verbs of action and signify the one who does the action denoted by the verb root. Compare κρίνω, I judge and κριτής, a judge; μαθητής, a learner (disciple); βαπτίζω, I baptize and βαπτιστής, a baptist, one who baptizes. Compare A. T. Robertson, Historical Grammar, p. 153.

43. Vocabulary.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποστέλλω</td>
<td>I send out</td>
<td>μαθητής , οὐ, ὁ,</td>
<td>disciple</td>
</tr>
<tr>
<td>ἄδης, οὐ, ὁ.</td>
<td>Hades</td>
<td>νεανίας, οὐ, ὁ,</td>
<td>young man, youth</td>
</tr>
<tr>
<td>ἀπαγγέλλω</td>
<td>announce, report</td>
<td>πολίτης, οὐ, ὁ,</td>
<td>citizen</td>
</tr>
<tr>
<td>βαπτιστής</td>
<td>Baptist (Baptizer), one who baptizes</td>
<td>προφήτης, οὐ, ὁ,</td>
<td>prophet</td>
</tr>
<tr>
<td>ἑπαγγέλλω</td>
<td>promise</td>
<td>σοφία, ας, ἦ,</td>
<td>wisdom</td>
</tr>
<tr>
<td>Ἰωάννης, οὐ, ὁ</td>
<td>John</td>
<td>στρατιώτης, οὐ, ὁ,</td>
<td>soldier</td>
</tr>
<tr>
<td>κριτής, ὁ, ὁ,</td>
<td>judge</td>
<td>ψεύστης, οὐ, ὁ,</td>
<td>liar</td>
</tr>
<tr>
<td>κεφαλή,</td>
<td>head</td>
<td>τελώνης, οὐ, ὁ,</td>
<td>tax gatherer, publican</td>
</tr>
<tr>
<td>κράτεω,</td>
<td>I seize</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

44. Exercises.

I. Text A.

Ἰωάννης ὁ βαπτιστής ἐστιν προφήτης. διδάσκει περὶ τῆς βασιλείας. Ἡρώδης ὁ τετράρχης κρατεῖ τὸν Ἰωάννην διὰ Ἡρῳδιάδα. Ἡρῴδης ποιεῖ δείπνον τοῖς πολίταις. αἰτοῦσι τὴν κεφαλὴν τοῦ βαπτιστοῦ. Ἡρώδης ἀποστέλλει στρατιώτην ἀγεῖν τὴν κεφαλὴν. Οἱ μαθηταὶ ἀκούσουν καὶ ἀπαγγέλλουσι τῷ Ἰησοῦ.

II. Text B.

1. ὁ βαπτιστής, Ἰωάννης ὁ βαπτιστής, αἰτεῖ τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.
2. ἡ ὥρα, τῆς ὥρας· τῆς σοφίας· ὁ δόξα, τῆς δόξης, ὁ ψεύστης, τοῦ ψεύστου.
3. ὁ στρατιώτης αἰτεῖ τὴν μάχισαν τῆς ἀλήθειας.
4. οἱ μαθηταὶ ἔχουσι τῆς σοφίας καὶ χαρὰν ἐν ταῖς καρδίαις.
5. οἱ προφήται ἀπαγγέλλουσι τὰς ἐπαγγελίας τοῖς πολίταις.
6. ὁ κριτής ἀποστέλλει τὸν νεανίαν εἰς ἄδην.
7. ὁ τελώνης μετανοεῖ ὡστε λαμβάνειν τὰς ἐπαγγελίας.
III. Translate

1. We ask for the head of John the Baptist (Baptizer).

2. The judge receives the promise of the young man.

3. The soldier seizes the liar.

4. The prophet announces wisdom to the publican and the liar.

5. The judge sends away so that the soldier (acc.) brings the head of the disciple.

Corrected 12/29/05, 3/15/06, 3/10/2015, 2/7/2016.
Lesson 7

The Passive Voice – Present Indicative Passive

χριστῷ συνεσταύρωμαι I am crucified with Christ. Galatians 2:19

45. The Passive Voice. A verb is said to be in the passive voice when the object is spoken of as being acted upon rather than doing the acting.

**Active:** ἀγω, I lead, ἀγεῖς, you lead, etc.
**Passive:** ἀγομαι, I am (being) led.

Only transitive verbs (those with direct objects) are passive. Even where the action is involuntary in the active (e.g., I slip), the verb being intransitive is active.

In English, the passive voice is formed by compounding the participle of the verb with the correct form of the verb to be (a periphrastic construction). In Greek, however, the passive has a different set of endings which are attached to the verb root exactly like -ω, -εις, -ει, etc., are to form the present.

46. The Present Indicative Passive of λύω.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύομαι</td>
<td>I am (being) loosed</td>
<td>λυόμεθα, We are (being) loosed</td>
</tr>
<tr>
<td>λύῃ</td>
<td>You are (being) loosed</td>
<td>λύεσθε, You are (being) loosed</td>
</tr>
<tr>
<td>λύεται</td>
<td>He (etc.) is (being) loosed</td>
<td>λύονται, They are (being) loosed</td>
</tr>
</tbody>
</table>

Infinitive: λύεσθαι, to be loosed

Like this are all the verbs in -ω which have been learned to be conjugated.

47. The Present Indicative Passive Contract of εω Verbs.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ποιοῦμαι</td>
<td>(ποιέομαι)</td>
<td>ποιοῦμεθα, (ποιεόμεθα)</td>
</tr>
<tr>
<td>ποιῇ</td>
<td>(ποιή)</td>
<td>ποιεῖ, (ποιέει)</td>
</tr>
<tr>
<td>ποιεῖται</td>
<td>(ποιέται)</td>
<td>ποιεῖται, (ποιεόται)</td>
</tr>
</tbody>
</table>

Infinitive: ποιεσθαι

48. Ablative of Agency. The personal agent of the action referred back to the subject is usually expressed by the ablative case with ὑπό.

οἱ προφηταὶ φιλοῦνται ὑπὸ τοῦ μαθητοῦ. The prophets are loved by the disciples.

Only a few times is agency expressed by the simple instrumental case. The intermediate agent “through” is usually expressed by διά with the genitive case.

\[\eta\] is contraction for εσαι, the σ being expelled between the connecting vowel and that of the ending. ε + αι becomes ηι then η.
49. **Instrumental of Means.** The instrument or means with which an action is done is usually expressed by the instrumental case.

ἀδελφοὶ σώζονται τῇ ἀλήθειᾳ  *The brethren are being saved by the truth.*

Note carefully: In some sentences, the active and passive expressions mean the same thing; e.g., *The brethren are loved by the Lord* and *The Lord loves the brethren.* However, the sentences state the fact in different ways and the voice must be carefully noted. Means may be expressed by the preposition ἐν with the locative case.

50. **Vocabulary.**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>βαπτίζω,</td>
<td>I baptize</td>
</tr>
<tr>
<td>γάρ,</td>
<td>for (a particle of inference)</td>
</tr>
<tr>
<td>ἀκολυθεῖω, (w. dat.)</td>
<td>I follow</td>
</tr>
<tr>
<td>ἐγγίζω,</td>
<td>I draw nigh, come close</td>
</tr>
<tr>
<td>κηρύσσω,</td>
<td>I preach, announce</td>
</tr>
<tr>
<td>ἐγείρω,</td>
<td>I raise up, raise</td>
</tr>
<tr>
<td>ἐκβάλλω,</td>
<td>I cast out</td>
</tr>
<tr>
<td>ὅτι,</td>
<td>as a conjunction that;</td>
</tr>
<tr>
<td>θεραπεύω,</td>
<td>I heal</td>
</tr>
<tr>
<td>ὑποστρέφω,</td>
<td>I return</td>
</tr>
<tr>
<td>πολλοί, πολλαί, πολλά</td>
<td>many (plural)</td>
</tr>
</tbody>
</table>

51. **Exercises.**

I. **Text A.**

οἱ δώδεκα (12) μαθηταὶ ἀποστέλλονται ὑπὸ Ἰησοῦ ἀπαγγέλλειν τὰς ἐπαγγελίας. ἔχουσι ἐξουσίαν ἐκβάλλειν δαιμόνια (demons). ἄγονται εἰς τὰς συναγωγὰς, ἀπαγγέλλουσιν ὅτι ἡ βασιλεία ἐγγίζει. πολλαὶ δαιμόνια ἐκβάλλονται καὶ ἡ βασιλεία κηρύσσεται. ὁ μαθηταὶ ὑποστρέφουσι χαρῇ ὅτι ἔχουσιν ἐξουσίαν ἐκβάλλειν δαιμόνια. πολλοὶ ἀκολουθοῦσι Ἰησοῦ καὶ ἡ ἀλήθεια δοξάζεται.

II. **Text B.**

1. βαπτίζει, βαπτίζουσι, βαπτίζονται· βαπτίζεσθε ὑπὸ τῶν προφητῶν.
2. ἀκολουθεῖς, ἀκολουθεῖσθε, ἀκολουθοῦμεν τῇ ἀλήθειᾳ· ἀκολουθεῖται ὑπὸ τοῦ νεανίου.
3. ταῖς γλώσσαις δοξάζομεν τὴν βασιλείαν.
4. οἱ ἐπαγγελίαι ἀπαγγέλλονται ὑπὸ Ἰωαννοῦ τοῦ βαπτιστοῦ.
5. ἐγείρομεν, ἐγειρόμεθα, αἱ ψυχαὶ ἐγείρονται ἀπὸ θάνου.
6. σώζεσθε, γινώσκετε γάρ τὰς γραφὰς.
III. Translate.

1. I heal, you heal, you are healed by the disciple.

2. You rise up, you are raised up, they glorify, he is glorified by the prophet.

3. The disciples follow the truth (dative) and heal because they have power.

4. They are not baptized by Jesus (Ἰησοῦ) but by the disciples.

5. We glorify the truth with our (τὰ ἑαυτῶ) tongues.

Corrected 12/29/05, 3/15/06, 3/10/2015.
Lesson 8  

The Middle Voice – Present Indicative Middle

οἱ γὰρ καλὸς διακονήσαντες βαθμὸν ἐαντοῖς καλὸν περιποιοῦνται  
For the ones serving well as deacons gain for themselves a good standing. I Timothy 3:13

52. The Middle Voice. Besides the active and passive voices, which have been studied, Greek has another voice which is called the middle voice. This voice represents the subject as acting for himself or in his own interest.

λούεται τὴν κεφαλὴν. He washes his head; lit. He washes for himself the head.

English represents the active functions of the Greek verb but has no middle. In English we use a reflexive expression; e.g., for himself.

53. The Present Indicative Middle of λύω. (The middle and passive verb endings are identical except in the aorist tense. The context determines whether the verb is to be translated middle or passive:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύομαι</td>
<td>I loose for myself</td>
</tr>
<tr>
<td>2. λύῃ</td>
<td>You loose for yourself</td>
</tr>
<tr>
<td>3. λύεται</td>
<td>He looses for himself, etc.</td>
</tr>
</tbody>
</table>

Infinitive λύεσθαι, to loose for oneself


<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ποιοῦμαι</td>
<td>I make for myself</td>
</tr>
<tr>
<td>2. ποιῇ</td>
<td>etc.</td>
</tr>
<tr>
<td>3. ποιεῖται</td>
<td>He makes for himself, etc.</td>
</tr>
</tbody>
</table>

Infinitive: ποιεῖσθαι, to make for oneself

55. Review of Endings. The endings for the primary tenses (present, future, and perfect) have been given. They are with connecting vowel:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle and Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>-ω</td>
<td>-ομεν</td>
</tr>
<tr>
<td>-εις</td>
<td>-ετε</td>
</tr>
<tr>
<td>-ει</td>
<td>-ουσι</td>
</tr>
</tbody>
</table>

These endings constitute one-half of the regular verb endings. They will be met over and over. Mastery now will greatly aid the student later.

1Final αι is short for accent.
56. **Direct and Indirect Middle.** The middle idea may refer either directly (λύω, I wash myself) or indirectly (φυλάσσω τὰς πονηρίας, He watches the evils for himself; i.e., in his own behalf). The direct middles are very rare and usually are of actions referring to personal relations: wash out the hair, anoint, etc. Most middles are to be translated for himself. A few are intensive, to be translated He himself.

57. **Prepositional Compounds with Verbs.** Prepositions (See Lesson 4) were originally adverbs, and in early Greek they sometimes retained this use. This force of the preposition, however, is practically limited to prepositions as prefixes of verbs. The prepositions in such compounds are sometimes repeated before a following substantive. Compare such English verbs as **downgrade**, **upgrade**, **uplifting**.

    στέλω I send.  ἀποστέλλω I send off (on a mission).
    εἰσβαίνει τὴν κωμὴν He enters the village.

Such prefixes often merely add the idea of the preposition to the verb.

    βάλλω I cast  ἐκβάλλω I cast out

At other times the preposition only intensifies the meaning of the verb and adds the thought of completeness or thoroughness to the verb.

    σώζω I save.  δισώζω I save, keep safe.
    ἐσθίω I eat.  κατεσθίω I consume (eat up).

Other such compounds completely change the meaning for each element and have resultant meanings not perceptible in either simple term.

    νοέω I think  μετανοεῖ I repent (change my mind).

Often more than one preposition may be added, ἐξαπόστελλω.

These compound verbs are considered separate words from the simple verbs and are listed separately in the lexicon.

As will be observed, many other parts of speech are compounds of other roots with prepositions.

58. **Vocabulary.**

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγοράζω</td>
<td>buy</td>
</tr>
<tr>
<td>ἀπολύω</td>
<td>release, Mid. withdraw</td>
</tr>
<tr>
<td>ἀποθνῄσκω</td>
<td>die</td>
</tr>
<tr>
<td>καταβαίνω</td>
<td>go down</td>
</tr>
<tr>
<td>μέλλω</td>
<td>I am about (to do something), used with the inf.</td>
</tr>
<tr>
<td>περιβάλλω</td>
<td>I cast around, Mid. clothe myself. Object in Acc.</td>
</tr>
<tr>
<td>φυλάσσω</td>
<td>I guard, Mid. keep myself from</td>
</tr>
<tr>
<td>παραλαμβάνω</td>
<td>I take, receive</td>
</tr>
<tr>
<td>παύω</td>
<td>I stop, Mid. cease</td>
</tr>
<tr>
<td>ἐκλέγω</td>
<td>I choose</td>
</tr>
<tr>
<td>πονηρία</td>
<td>evil</td>
</tr>
<tr>
<td>νίπτω</td>
<td>I wash</td>
</tr>
<tr>
<td>σωτηρία</td>
<td>safety, salvation</td>
</tr>
<tr>
<td>ὑποκριτής</td>
<td>hypocrite</td>
</tr>
</tbody>
</table>

**Note Carefully:** Recall the words containing prepositional suffixes already learned; e.g., περιπατέω, διακονέω

---

1. If the first letter of the verb is a vowel, the preposition (except περί and πρό) loses a final vowel.
2. When the verb stem begins with a vowel or rough breathing, a final consonant on the preposition will usually be aspirated, κ > ξ; τ > θ.
59. Exercises.

I. Text A.

Ἰησοῦς καὶ οἱ µαθηταὶ καταβάνουσιν εἰς Καφαρναοῦµ. ἀπολύονται πρὸς τὴν θάλασσαν τῆς Γαλιλαίας. Ἰησοῦς ἐκλέγει τοὺς µαθητάς. παραλαµβάνει δόξαν ὅτι διδάσκει ἐν τῇ συναγωγῇ. περιπατεῖ ἐν ταῖς κωµικαῖς καὶ ἐκβάλλει δαιµόνια (demons) καὶ θεραπεύει. Ἰησοῦς λέγει τοῖς µαθηταῖς ὅτι µέλλει ἀποθνῄσκειν. οὐκ νοοῦν ὅτι ἐγείρει πάλιν ἐν τῇ ἡµέρᾳ ὡστε τὴν ἐκκλησίαν παραλαµβάνειν σωτηρίαν.

II. Text B.

1. βάλλετε, ἐκβάλλετε, περιβάλλετε, βάλλεσθε, ἐκβάλλειν, περιβάλλεσθε.

2. Ἰησοῦς ἐκλέγεται τοὺς µαθητὰς καὶ ἀποστέλλονται.

3. Ἡρωδιάδα λέγει αἰτεῖσθαι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

4. παυόµεθα ἀπὸ ἀµαρτίας καὶ οὐκ ἀποθνῄσκοµεν.

5. φυλάσσεσθε ἀπὸ τῆς πονηρίας καὶ περιπατεῖτε ἐν τῇ ἡµέρᾳ.

6. οἱ ὑποκριταὶ νίπτονται τὰς κεφαλὰς.

7. ὑποστρέφουσι καὶ ἀπολύονται εἰς τὰς οἰκίας.

8. ἡ ἐκκλησία µέλλει περιβάλλεσθαι ἐν ἔξουσίᾳ.

(The verb may also take the accusative of that with which one clothes himself.)

9. ὁ βαπτιστὴς παρακαλεῖ τοὺς πολίτας περιπατεῖν ἐν σοφίᾳ.

10. ὁ στρατιώτης ἀγοράζεται µάχαιραν.

III. Translate.

1. We choose life for ourselves.

2. He keeps himself from the synagogue.

3. The disciple is about to cease from evil.

4. The prophet clothes himself in sin.

5. The soldier washes his (the) head.

6. We ask truth for ourselves and receive for ourselves joy and peace.

7. The Baptist beseeches the synagogue to receive the truth for themselves.

8. They withdraw from the house and go down into the village.

Corrected 12/29/05, 3/15/06, 3/10/2015.
Lesson 9

Second (-ο- ) Declension – Nouns in -ος

ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή.
I am the way and the truth and the life. John 14:6

60. The Second Declension. Nouns whose stems end in -ο make up the second declension. These nouns are of two kinds: Masculines-feminines in -ος, and neuters in -ον. The masculines in -ος are more numerous than the feminines, but it is a mistake to learn the -ος ending as a masculine ending. The -ος ending is also the ending of the masculine adjective. Learn the following declension of φίλος with the masculine article ὁ and a masculine adjective ἀγαθός, both of which have endings like the noun.

61. Declension of ὁ φίλος with the Masculine Adjective.

Singular

Nom. ὁ ἀγαθός φίλος the good friend
Gen. τοῦ ἀγαθοῦ φίλου of the good friend
Abl. τοῦ ἀγαθοῦ φίλου from the good friend
Dat. τῷ ἀγαθῷ φίλῳ to the good friend
Ins. τῷ ἀγαθῷ φίλῳ with a good friend
Loc. τῷ ἀγαθῷ φίλῳ in a good friend
Acc. τὸν ἀγαθόν φίλον the good friend
Voc. ἀγαθὲ φίλε O good friend!

Plural

Nom. οἱ ἀγαθοὶ φίλοι the good friends
Gen. τῶν ἀγαθῶν φίλων of the good friends
Abl. τῶν ἀγαθῶν φίλων from the good friends
Dat. τοῖς ἀγαθοῖς φίλοις to the good friends
Ins. τοῖς ἀγαθοῖς φίλοις with the good friends
Loc. τοῖς ἀγαθοῖς φίλοις in the good friends
Acc. τοῖς ἀγαθοῖς φίλοις the good friends
Voc. ἀγαθοὶ φίλοι O good friends!

62. The declension of ἡ ὁδός, the way is as follows:

Singular

Non. ἡ ὁδὸς the way
Gen. τῆς ὁδοῦ of the way
Abl. τῆς ὁδοῦ from the way
Dat. τῇ ὁδῷ to the way
Ins. τῇ ὁδῷ with the way
Loc. τῇ ὁδῷ in the way
Acc. τὴν ὁδὸν the way
Voc. ὁδὲ O way!

Plural

Non. αἱ ὁδοὶ the ways
Gen. τῶν ὁδῶν of the ways
Abl. τῶν ὁδῶν from the ways
Dat. τοῖς ὁδοῖς to the ways
Ins. τοῖς ὁδοῖς with the ways
Loc. τοῖς ὁδοῖς in the ways
Acc. τὰς ὁδοὺς the way
Voc. ὁδοὶ O ways!
63. **Present Indicative of –αω Verbs.** Verbs whose stems end in a short –α (like εω) contract in the present system. The rules governing the construction of –αω verbs are (1) o vowels take precedence over other vowels, (2) In a combination of α and ε, which ever comes first takes precedence and becomes long.

The conjugation is as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1. ἀγαπῶ (ἀγαπάω)</td>
<td>I love</td>
</tr>
<tr>
<td>2. ἀγαπᾶς (ἀγαπαέες)</td>
<td>you love</td>
</tr>
<tr>
<td>3. ἀγαπᾷ (ἀγαπάει)</td>
<td>He, she, it loves</td>
</tr>
</tbody>
</table>

Infinitive: ἀγαπᾶν (ἀγαπάειν), to love

| Middle and Passive |
|--------|--------|
| **Singular** | **Plural** |
| 1. ἀγαπῶμαι (ἀγαπάομαι) | I am loved | ἀγαπώμεθα (ἀγαπάομεθα) | We are loved |
| 2. ἀγαπάσαι (ἀγαπάεσαι) | You are love | ἀγαπᾶσθε (ἀγαπάεσθε) | You are loved |
| 3. ἀγαπάται (ἀγαπάεται) | He, she, it, are loved | ἀγαπῶνται (ἀγαπάονται) | They are loved |

Infinitive: ἀγαπάσθαι (ἀγαπάεσθαι), to be loved

Like ἀγαπάω are declined all verbs in –αω.

64. **Vocabulary.**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀρχή, ης, ἦ.</td>
<td>beginning</td>
</tr>
<tr>
<td>ἀγαπάω,</td>
<td>I love</td>
</tr>
<tr>
<td>ἄγγελος, ου, ο</td>
<td>messenger, angel</td>
</tr>
<tr>
<td>ἄγαθος, η, ον</td>
<td>good (masculine adjective)</td>
</tr>
<tr>
<td>ἄδελφος, ου, ο</td>
<td>brother</td>
</tr>
<tr>
<td>ἄνθρωπος, ου, ο</td>
<td>man (Anthropology)</td>
</tr>
<tr>
<td>ἄρτος, ου, ο</td>
<td>loaf (bread)</td>
</tr>
<tr>
<td>βιβλίον,</td>
<td>book, roll (Bible)</td>
</tr>
<tr>
<td>γενέσεως,</td>
<td>I beget, give birth to</td>
</tr>
<tr>
<td>διδάσκαλος, ου, ο</td>
<td>teacher (didactic)</td>
</tr>
<tr>
<td>θεός, ου, ο</td>
<td>I prepare</td>
</tr>
<tr>
<td>χριστός, ου, ο</td>
<td>god, God (theology)</td>
</tr>
<tr>
<td>κόσμος, ου, ο</td>
<td>world (cosmos)</td>
</tr>
<tr>
<td>κύριος, ου, ο</td>
<td>lord, Lord.</td>
</tr>
<tr>
<td>λόγος, ου, ο</td>
<td>Logos, word</td>
</tr>
<tr>
<td>νόσος, ου, η</td>
<td>wilderness, desert</td>
</tr>
<tr>
<td>νόσος, ου, η</td>
<td>disease</td>
</tr>
<tr>
<td>δόξα, ου, η</td>
<td>way, road</td>
</tr>
<tr>
<td>οὐρανός, ου, ο</td>
<td>heaven (in imitation of the Hebrew plural, pl. is often used for heaven)</td>
</tr>
<tr>
<td>υἱός, ου, ο</td>
<td>son</td>
</tr>
<tr>
<td>φέρω,</td>
<td>I bear</td>
</tr>
<tr>
<td>φίλος, ου, ο</td>
<td>friend</td>
</tr>
<tr>
<td>χριστός, ου, ο</td>
<td>The anointed, Christ</td>
</tr>
</tbody>
</table>
65. Exercises.

I. Text A.

ὁ θεὸς ἀγαπᾷ τὸν υἱὸν καὶ ἀποστέλλει τοὺς ἀγγέλους τῶν οὐρανῶν ἀπαγγέλλειν ὅτι ὁ υἱὸς γεννᾶται εἰς τὸν κόσμον. ὁ υἱὸς ἐστιν ὁ χριστὸς, ὁ κύριος. ὁ υἱὸς ἐστιν ὁ λόγος. ὁ λόγος ἦν (was) ἐν ἀρχῇ πρὸς τὸν θεὸν καὶ ἦν θεός. ὁ υἱὸς σώζει τὰς νόσους τῶν ἀνθρώπων. καλεῖ τοὺς ἀδελφοὺς φίλους. Νικόδημος λέγει ὅτι Ἰησοῦς ἐστιν διδάσκαλος ἀπὸ θεοῦ. Ἰωάννης ὁ βαπτιστὴς ἐτοιμάζει ἐν τῇ ἐρήμῳ τὴν ὄδον τοῦ κυρίου.

II. Text B.

1. ὁ κύριος, τῶν κυρίων, τῷ ἀγαθῷ κυρίῳ, ὁ φίλος ἀγαπᾷ τὸν κύριον.
2. ὁ θεὸς ἐστιν ἀγάπη.
3. ὁ θεὸς τῶν οὐρανῶν ἀποστέλλει ἀγγέλους τοῖς υἱοῖς τῶν ἀνθρώπων.
4. ὁ Ἰωάννης ἐτοιμάζει ὄδον τῷ υἱῷ ἐν τῇ ἐρήμῳ.
5. οἱ φίλοι ἔχουσιν ἄρτον τῷ κόσμῳ.
6. ὁ κύριος γράφει ἐν τῇ βιβλίῳ τῆς ζωῆς.
7. ὁ διδάσκαλος διδάσκει τὸν λόγον τοῖς ἀδελφοῖς.

III. Translate.

1. The friend writes the word in the book.
2. The son knows the good way.
3. The God of heaven (plural) loves the sons of men and sends the angels.
4. John prepares in the wilderness the way for the Lord.
5. The good teacher tells (λέγω) the word of the Lord to men.
6. God sends the angels of heaven to the brethren.
7. The son of (the) man bears the disease of men.
8. The sons are begotten by the word.
Lesson 10

Second Declension - Neuter Stems in -ο-; οω Verbs

ὁ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς, καὶ τὸ ἄρνιον.
The Lord God the Almighty is its temple, and the Lamb. Revelation 21:23

66. Neuter Stems of the -ο- Declension. Nouns ending in -ον in the nominative case are neuter and belong to the second declension. The declension of these nouns is very much like that of masculine-feminine nouns in -ος. They differ only in the nominative, accusative, and vocative cases. Both the neuter article and the neuter adjective are declined like the neuter noun in this declension.

τὸ ἄγαθὸν ἔργον, the good work

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Genitive</th>
<th>Ablative</th>
<th>Dative</th>
<th>Instrumental</th>
<th>Locative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τὸ ἄγαθὸν ἔργον</td>
<td>τοῦ ἄγαθοΰ ἔργου</td>
<td>τοῦ ἄγαθοΰ ἔργου</td>
<td>τῷ ἄγαθῳ ἔργῳ</td>
<td>τῷ ἄγαθῳ ἔργῳ</td>
<td>τῷ ἄγαθῳ ἔργῳ</td>
<td>τὸ ἄγαθὸν ἔργον</td>
<td>ἄγαθὸν ἔργον</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ ἄγαθοΰ ἔργου</td>
<td>of the good work</td>
<td>from the good work</td>
<td>to the good work</td>
<td>with the good work</td>
<td>in the good work</td>
<td>the good work</td>
<td>O good work</td>
</tr>
<tr>
<td>Abl.</td>
<td>τοῦ ἄγαθοΰ ἔργου</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ ἄγαθῳ ἔργῳ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>τῷ ἄγαθῳ ἔργῳ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>τῷ ἄγαθῳ ἔργῳ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸ ἄγαθὸν ἔργον</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄγαθὸν ἔργον</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

67. Neuter Plural Subjects. In Greek a neuter plural subject usually has a singular, not a plural verb.

τὰ σημεῖα μαρτυρεῖ μοι, The signs bear witness of me.

The neuter nominative and accusative are alike in all declensions. The vocative is usually the same as the nominative also.
68. Present Indicative of -ω Verbs. Vowel stems in -ο contract like those in ε and α in the present system. The rule here is that two o-vowels become ου and ο + ει > οι

The conjugation of πληρῶ, I fulfill, follows:

**Active**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. πληρῶ (πληρόω)</td>
<td>I fulfill</td>
</tr>
<tr>
<td>2. πληροῖς (πληροές)</td>
<td>You (Thou) fulfill</td>
</tr>
<tr>
<td>3. πληροῖ (πληροεῖ)</td>
<td>He fulfills</td>
</tr>
</tbody>
</table>

Infinitive: πληροῦν (πληροέν), to fulfill

**Middle and Passive**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. πληροῦμαι</td>
<td>(πληρούμαι)</td>
</tr>
<tr>
<td>2. πληροῖ</td>
<td>(πληροή)</td>
</tr>
<tr>
<td>3. πληροῦται</td>
<td>(πληροέται)</td>
</tr>
</tbody>
</table>

Infinitive: πληροῦσθαι (πληροέσθαι)

The meaning of this conjugation is the same as the present tense of the -ω verbs and the other contracts.

69. Vocabulary

| λαμβάνω, ου, τό, | λαμβάνω (λαμβάνει, λαμβάνομαι) |
| βιβλίον, ου, τό, | book (dim. of βιβλίος) |
| ἐργόν, ου, τό, | work, deed |
| δικαίω, | I justify, declare righteous |
| δῶρον, ου, τό, | gift |
| ζηλόζω, ου, τό, | I am jealous, I long for, am zealous |
| θηρίον, ου, τό, | wild beast |
| ἴματον, ου, τό, | temple (the whole) |
| ἔσθιο, | I eat |
| ὁμοίω, ου, α, | I liken, make like |
| ὑγιής, ου, τό, | crowd |
| παιδίον, ου, τό, | infant, child |
| πληρῶ, | boat |
| πρόβατον, ου, τό, | I fulfill, make full |
| πληρεῖσθαι, | sheep |
| τέκνον, ου, τό, | child |
| σημείων, ου, τό, | the (neuter article) |
| σήμειον, ου, τό, | Sabbath (“rest”) |
| ἔργον, ου, τό, | I fulfill, make full |
| δόρον, ου, τό, | deed, action, work
70. Exercises.

I. Text A.

ὁ υἱὸς ἔχει δῶρον τοῖς τέκνοις τοῦ ἀνθρώπου. ὁ Χριστὸς ποιεῖ σημεῖον ἐν τῷ σαββάτῳ, θεραπεύει τὰ παιδία καὶ λέγει τῷ μυστήριον τῆς βασιλείας τῶν οὐρανῶν ἐν παραβολαῖς ἐκ πλοίου, πληροὶ τὸν λόγον τοῦ θεοῦ καὶ ὁ ὀχλος ἔσθει τὸν ἄρτον. ὁ Ἰησοῦς περιπατεῖ ἐπὶ θαλάσσης καὶ ἐκβάλλει τὰ πρόβατα ἐκ τοῦ ἱεροῦ, καὶ ἐκβάλλει τὰ ἀρνία, οἱ Φαρισαῖοι αἰτοῦσι σημεῖον. ὁ Ἰησοῦς λέγει τὰ ἐργα ποιῶ μαρτυρεῖ τῷ Χριστῷ.

II. Text B.

1. τέκνον, τὸ τέκνον, τὰ τέκνα, ἀπὸ τοῦ τέκνου, τὰ παιδία ὁμοιοῦται τοῖς ἀρνίοις.
2. ἔργα, ἐν τῷ ἔργῳ τοῦ θεοῦ· ὁ ἀνθρώπος ἄγαθος ἔργα.
3. τὰ πρόβατα καὶ τὰ ἀρνία ἀγαπᾷ ὑπὸ τοῦ κυρίου.
4. ἐπὶ τῷ ἱερῷ ἐν τῷ σαββάτῳ ἀγαθὰ ἔργα.
5. τὰ τέκνα ἔχει δῶρα ἀρνίοις.
6. ἐν ἕσχατῇ ἡμέρᾳ τὰ πρόβατα δικαιοῦται ὑπὸ τοῦ κυρίου.
7. τὸ τέκνον ἐφησκεῖ ἐπὶ τῷ ἱερῷ ἐν τῷ ἱερῷ.
8. ὁ μαθητὴς λέγει τὰ μυστήρια τῆς βασιλείας ἐκ πλοίου.

III. Translate.

1. The wild beasts eat the sheep.
2. The Lord does the signs in the temple.
3. The boat is on the (ἐπὶ) sea.
4. Jesus brings good gifts to the children.
5. The brethren are zealous for the little children.
6. The lamb justifies the sheep on the last day.

Corrected 1/14/06, 3/15/06, 3/10/2015.
Lesson 11

Adjectives of the Vowel Declensions

στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν.
Narrow is the gate and straightened the way leading unto life. Matthew 7:14

71. Adjectives of the –α and –o Declensions. Adjectives are words which limit or describe nouns or pronouns; e.g., the good man: the man is good.

In Greek the adjectives agree with substantives which they modify in gender, number, and case; thus they are inflected in these respects. Adjectives are cited by lexicons in the nominative case for the three genders. Hence ἀγαθός, ἦ, ὄν (good) indicates that the full forms of the adjectives in the nominative are ἀγαθός, ἀγαθή, ἀγαθόν.

It will be seen that the adjectives of three terminations whose stems end in a vowel are declined like nouns of their declension: Masculines ἁγαθοῦ and neuters ἁγαθοῦ like the Second Declension; feminines ἁγαθῆ like the First Declension. The feminine has α if the stem vowel is preceded by ε, ἰ, ρ (μικρός, ἰ, ὄν, small); otherwise η.

Some adjectives, especially compounds and polysyllables (ἄνθρωπος, oun, unable) have only two forms, the masculine and feminine being alike. Remember that the ending –ος in nouns may be either masculine (ἄνθρωπος, man) or feminine (δόκος, beam). Only by consulting the vocabulary or lexicon can the termination of the adjective be ascertained.

72. The Declension of ἁγαθός, ἦ, ὄν.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>Nom.</td>
<td>ἁγαθός</td>
<td>ἁγαθή</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἁγαθοῦ</td>
<td>ἁγαθῆς</td>
</tr>
<tr>
<td>Abl.</td>
<td>ἁγαθοῦ</td>
<td>ἁγαθῆς</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἁγαθῷ</td>
<td>ἁγαθῷ</td>
</tr>
<tr>
<td>Ins.</td>
<td>ἁγαθῷ</td>
<td>ἁγαθῇ</td>
</tr>
<tr>
<td>Loc.</td>
<td>ἁγαθῷ</td>
<td>ἁγαθῇ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἁγαθὸν</td>
<td>ἁγαθήν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἁγαθὲ</td>
<td>ἁγαθῇ</td>
</tr>
</tbody>
</table>

N.B. (Note carefully): The Accent in the nominative case must be learned from the lexicon. The accent of feminine adjectives is not like feminine nouns of the First Declension, but like the masculine. Thus the ablative of πρῶτος (first) is πρώτων not πρωτῶν.
73. Position of Adjectives.

The adjectives may be either simple attributive, as ὁ ἅγαθός ἄνθρωπος, ὁ ἄνθρωπος ὁ ἅγαθός, the good man.

Or it may have a predicate use, as ἅγαθός ὁ ἄνθρωπος ὁ ἄγαθός, the man is good.

Here it is necessary to note the position of the words. In the attributive position the adjective always follows the article; in the predicate position the noun follows the article but the adjective does not. If there is no article, the context must decide which use the adjective has.

In the phrase ἅγαθός ὁ ἄνθρωπος, the man is good, the Greek verb ἐστιν (is) is unnecessary (though permissible). The predicate position has the force of the copulative verb to be.

Study carefully the following examples.

Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου. Thou shalt love the Lord thy God with thy whole heart. Matthew 22:37

Notice that though the adjective is attributive in meaning it is predicate in position.

74. ὅλος. The adjective ὅλος is an exception in its position. In the New Testament it never has the attribute position; e.g.,

ὁ λόγος ὁ τοῦ σταυροῦ, The word of the cross.

75. The Adjective as a Noun. The adjective is often used with the article in the sense of a noun; e.g.,

ὁ πρεσβύτερος, the elder; ὁ πρεσβύτερος, the elder;
ὁ πολλοί, the many, the common people;
ὁ ἅγαθός, the good men.

Sometimes even whole sentences are turned into substantives by the article; Luke 1:62; 22:4; Romans 8:26.

Many substantives (e.g., ἡμέρα, day; ὁδός, way; χείρ, hand) are omitted when their article and adjective make them clear, the noun in ellipsis being indicated by the gender of the article and adjectives. τῇ τρίτῃ on the third (day); ἐκ δεξιῶν τοῦ θεοῦ, from the right (hand) of God; τὴν ξηράν, the dry (land).
76. The Article with Adverbs and Prepositions. Adverbs and prepositional phrases in the attributive position are often used like adjectives. Note the following examples.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>τοῦ νῦν καιροῦ</td>
<td>of the present season</td>
</tr>
<tr>
<td>ἀρχὶ τοῦ νῦν</td>
<td>until now</td>
</tr>
<tr>
<td>τὰ διὰ τοῦ νομοῦ</td>
<td>the things through the law</td>
</tr>
<tr>
<td>οἱ ἐν τῇ Ἀσίᾳ</td>
<td>the ones in Asia</td>
</tr>
<tr>
<td>ἡ ἐκκλησία ἡ ἐν Ἰεροσόλυμος</td>
<td>the church in Jerusalem</td>
</tr>
</tbody>
</table>

77. Vocabulary.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄλλος, ἡ, ὁ</td>
<td>other, another (of the same kind)</td>
</tr>
<tr>
<td>ἄγαθός, ἡ, ὁ, ὧν</td>
<td>good</td>
</tr>
<tr>
<td>ἄγαπητός, ἡ, ὧν,</td>
<td>beloved</td>
</tr>
<tr>
<td>ἄδικος, ὁ, ὧν,</td>
<td>unjust, unrighteous</td>
</tr>
<tr>
<td>δίκαιος, ἡ, ὧν,</td>
<td>righteous</td>
</tr>
<tr>
<td>δεξιός, ὁ, ὧν,</td>
<td>right</td>
</tr>
<tr>
<td>ἐγγύς, ᾗ, ὧν,</td>
<td>near (Adv.)</td>
</tr>
<tr>
<td>ἐσχατός, ἡ, ὧν,</td>
<td>last</td>
</tr>
<tr>
<td>ἰδίος, ᾗ, ὧν,</td>
<td>one’s own</td>
</tr>
<tr>
<td>κόπος, ὁ, ὧν,</td>
<td>labor, toil, trouble</td>
</tr>
<tr>
<td>κακός, ἡ, ὧν,</td>
<td>bad, evil</td>
</tr>
</tbody>
</table>

78. Exercises.

I. Text A.

Ἰωάννης ταῖς ἑπτὰ (seven) ἐκκλησίαις ταῖς ἐν Ἀσίᾳ· εἰρήνῃ ταῖς ἐκκλησίαις ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς (witness) ὁ πιστός. ἔστιν (He is) τὸ Ἀλφά καὶ τὸ Ὁ. ὁ καιρός ἐγγύς (near).

ὁ Ἰησοῦς κρατεῖ τοὺς ἑπτὰ αστέρας (stars) ἐν δεξιᾷ. γράφει τῷ ἄγγέλῳ τῆς ἐκκλησίας τῆς ἐν Ἐφέσῳ, ὁ πρῶτος καὶ ὁ ἐσχάτως παρακαλεῖ τὴν ἐκκλησίαν τὴν ἐν Ἐφέσῳ μετανοείν καὶ ποιεῖν τὰ πρῶτα ἔργα ὧτι οὐκέτι ἔχει τὴν ἀγάπην τὴν πρώτην.

Καὶ τῷ ἄγγέλῳ τῆς ἐν Ἐφεσεῖ τῆς ἐκκλησίας ὁ νῦν τοῦ θεοῦ γράφει τὰ ἔργα τὰ ἐσχάτα πλείονα (more) τῶν πρῶτων. ¹

καὶ τῷ ἄγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας λέγει ὁ Ἀγίος ὁ Ἀληθινὸς ἐχεῖς μικρὰν δύναμιν (power).

¹The ablative here expresses comparison “than”.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
</table>
II. *Text B.*

1. ἀγαπητός, ὁ ἀγαπητὸς υἱός, ὁ διδάσκαλος ὁ ἀγαπητός, ὁ φίλος ἀγαθός.
2. ἡ πιστὴ καρδία, ἡ καρδία ἄδικος, ἡ κακὰ ὀδός, ἡ ποναρὰ ἡμέρα, ἡ ἱδια γῆ.
3. ὁ πιστὸς φίλος δίκαιος, πιστοὶ οἱ δίκαιοι φίλοι.
4. ἔρημος ἡ ὀδός, ὁ καιρὸς ἐγγύς, ἐν τῷ καλῷ ἱερῷ.
5. οἱ πρῶτοι ἔσχατοι· οἱ ἔσχατοι πρῶτοι.
6. μόνοι οἱ ἐν Χριστῷ σώζονται.
7. Ἀνδρέας εὑρίσκει πρῶτον τὸν ἀδελφὸν τὸν ἵδιον Σίμωνα.
8. ὁ πιστὸς τὸν ἵδιον μισθὸν λαμβάνει κατὰ ἱδίον κόπον.

III. *Translate.*

1. The other walks in her own evil way.
2. The just hate the unjust master.
3. The child is small, but it follows the good commandment.
4. The last reward is for those in the Lord.
5. The way is evil and deserted, but the reward is not small.

Corrected 5/2/06, 3/9/2015.
Lesson 12

Regular Verbs in –\(\mu\)

ἐγὼ εἶμι· μὴ φοβεῖσθε It is I, be not afraid. John 6:20

79. \(\mu\) – Verbs. Greek verbs are treated in two conjugations according to the endings of the present indicative active, first person singular. All the verbs studied thus far end in –\(\omega\) in this form and are called \(\omega\)–verbs. The other type is called the \(\mu\)–verb because its ending is –\(\mu\). These verbs differ from the \(\omega\)–verbs in the present and aorist systems. In all other systems the conjugation of both types is alike.

The endings are the older forms of the primary active endings, \(\mu\), \(\varsigma\), \(\sigma\) (for \(\eta\)), \(\mu\), \(\epsilon\), \(\tau\), and \(\alpha\). These forms omit the connecting vowel \(ο/ε\) and add the endings directly to the stem. The short vowel of the stem usually occurs in the plural. The stem is often reduplicated with \(ι\) in the present stem. There are two types of stems: (1) \(νυ\) stems and (2) \(η/ω\) stems, representing original short vowels.

80. Present Indicative Active of \(\mu\)-Verbs.

The conjugations of τίθημι, (stem \(θε\)), I place; δίδωμι (stem \(δο\)), I give; and ἵστημι, I stand, are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τίθημι I place</td>
<td>δίδωμι I give</td>
</tr>
<tr>
<td>2. τίθης You place</td>
<td>δίδως You give</td>
</tr>
<tr>
<td>3. τίθησι he, she, it places</td>
<td>δίδωσι he, she, it gives</td>
</tr>
</tbody>
</table>

Infinitive: τιθέναι to place διδόναι to give ἵσταναι to stand

81. The Present Indicative Middle-Passive of \(\mu\)-Verbs. The middle-passive of the \(\mu\)-verbs use the same endings as those of regular \(\omega\)-verbs, except that there is no connecting vowel.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἵσταμαι I am stood</td>
<td>ἵσταμεθα We are stood</td>
</tr>
<tr>
<td>2. ἵστασαι You are stood</td>
<td>ἵστασθε You “all” are stood</td>
</tr>
<tr>
<td>3. ἵσταται he, she, it are stood</td>
<td>ἵστανται They are stood</td>
</tr>
</tbody>
</table>

Infinitive ἵστασθαι

The total number of \(\mu\)-verbs in the New Testament is much smaller than the \(\omega\)-verbs. However, several of the \(\mu\)-verbs are in the lists of “most frequently used words.” Hence it is important to master these forms.

\(^1\)Accent is not recessive on the infinitive.
82. Vocabulary.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἂγιος, α, ον.</td>
<td>set apart, holy</td>
</tr>
<tr>
<td>οἱ ἂγιοι.</td>
<td>the saints</td>
</tr>
<tr>
<td>ἀποδίδωμι,</td>
<td>I give back, return, repay</td>
</tr>
<tr>
<td>ἄφημι,</td>
<td>I leave, let go, forgive</td>
</tr>
<tr>
<td>δείκνυμι,</td>
<td>I show</td>
</tr>
<tr>
<td>διάβολος, ου, ὁ</td>
<td>slanderer, devil</td>
</tr>
<tr>
<td>δίδωμι,</td>
<td>I give</td>
</tr>
<tr>
<td>ἐρωτάω,</td>
<td>I ask (a question)</td>
</tr>
<tr>
<td>ἔτερος, α, ον.</td>
<td>another, (different)</td>
</tr>
<tr>
<td>θάνατος, ου, ὁ, ἰστήμι,</td>
<td>death, I stand (trans. or intrans.)</td>
</tr>
<tr>
<td>καθίστημι,</td>
<td>I set in, appoint, constitute</td>
</tr>
<tr>
<td>λάμπω,</td>
<td>I shine</td>
</tr>
<tr>
<td>λυγνία, ας, ἥ,</td>
<td>a lamp stand</td>
</tr>
<tr>
<td>λύχνος, ου, ὁ,</td>
<td>lamp</td>
</tr>
<tr>
<td>ὀσμή, ἡς, ἥ,</td>
<td>odor, smell, savor</td>
</tr>
<tr>
<td>παραδίδωμι,</td>
<td>I give over, betray</td>
</tr>
<tr>
<td>πιστέλημι,</td>
<td>I fill, fulfill</td>
</tr>
<tr>
<td>προσκύνεω,</td>
<td>(w. dat. obj.) I worship</td>
</tr>
<tr>
<td>τίθημι,</td>
<td>I place, stand, lay down, then</td>
</tr>
<tr>
<td>τότε,</td>
<td></td>
</tr>
</tbody>
</table>

83. Exercises.

I. Text A.

ὁ διάβολος ἐκβάλλει τὸν χριστὸν εἰς τὴν ἐρημόν. ἕξις ἄρτος καὶ ἐρωτά. Ἰησοῦν ποιεῖν ἄρτον. οὗ ἔπειρον τὸ διαβόλον ἄρτον. τίθημι Ἰησοῦν ἐπὶ τὸν ἔρημον καὶ ἐρωτά. Ἰησοῦν βασιλεύσαι κἀτω. Ἰησοῦς οὐ βάλλει σεαυτὸν (himself) κἀτω. τὸτε εὐτύχιον τίθημι ἐπὶ δρόσῳ (mountain) καὶ δείκνυναι. Ιησοῦ τὰς βασιλείας τοῦ κόσμου καὶ ἐπαγγέλλει διδόναι τὰς βασιλείας τῷ χριστῷ. ἄλλα Ἰησοῦς οὐ προσκυνεῖ τῷ διαβόλῳ. τὸτε ἄφημιν ὁ διάβολος καὶ ἄγγελοι διακονοῦσιν Χριστῷ.

1him 2Movable v

II. Text B.

1. ἑβικνυμι, ἑβικνυσι, ἑβικνυσιν, ἑβικνυσιν, ἑβικνυστε.
2. ἀκούειν, ποιεῖν, ἀποδίδωμι, τιθέναι, καθιστάναι, βάλλεσθαι.
3. ὁ προφήτης ἐξετάζων ἔτεραν ἐντολὴν τοὺς ἐν τῇ βασιλείᾳ.
4. Ἰησοῦς λέγει τίθημι τὴν ψυχήν ὅτι ἔχω εξουσίαν τιθέναι.
5. οἱ πιστοὶ δείκνυσι τῷ Χριστῷ τὴν δόξαν τοῦ ἱεροῦ.
6. τιθέσαι διαβόλον ἐπὶ τὴν λυγνίαν καὶ λάμπει τοῖς ἐν τῇ οἰκίᾳ.
7. ὁ νῦν ἱστηκαί ἐκ δεξιῶν τοῦ θεοῦ.
8. ἐν τρίτῃ τῷ θεῷ ἑγείρει τὸν νῦν ὅστε τὸν νῦν διδόναι ζωὴν τοῖς ἁγίοις.
9. ὁ θεὸς καθίστημι τοὺς ἀποστόλους ὁσμὴν εἰς θάνατον καὶ εἰς ζωὴν.
10. οἱ δίκαιοι ἀποδίδονται ὑπὸ τοῦ κυρίου κατὰ τὰ ἔργα.

1The plural of many words are used collectively.
III. Translate.

1. The glory of Christ fills heaven and earth.

2. The evil disciple is about to betray Jesus.

3. God gives wisdom to the children so that (Section 37) men return glory to Christ.

4. We forgive the sins of the brethren.

5. We place the lamp upon the lamp stand to shine for the world.

6. The unrighteous souls are giving life by the master.

Corrected 1/28/06, 3/10/2015.
Lesson 13

Conjugation of εἰμί. The Personal Pronoun

λέγει αὐτοῖς, ὑμεῖς δὲ τίνα με λέγετε εἶναι;
He says to them, “but who do you say that I am?” Matthew 16:15

84. Conjugation of the Present of εἰμί (root εσ-), I am.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμί (I)</td>
<td>εσμέν (We are)</td>
</tr>
<tr>
<td>εἶ (You are)</td>
<td>εστέ (You “all” are)</td>
</tr>
<tr>
<td>ἐστί (ν) (He, She or it is)</td>
<td>εἰσί (They are)</td>
</tr>
</tbody>
</table>

Infinitive εἶναι, to be

85. εἰμί. As a Copulative Verb. Some verbs express merely the relation of the subject to the predicate. Such verbs are called copulas, or linking verbs.

ἐγὼ Φαρισαῖος εἰμί, I am a Pharisee. Acts 23:6

The word making up the predicate (called subjective complement, or predicate nominative) like the subject is in the nominative case.

The copula may also join a predicate adjective in the nominative case. The copula is not essential here since the predicate position of the adjective (Section 73) in reality says the same thing.

When two nouns are used in a sentence – one as subject and the other as predicate – the subject may often be identified by having the article.

ὁ λόγος ἦν Θεός. The word was God.

86. Enclitics. See Introduction, Section i for the rules of accent of enclitics.

87. Personal Pronouns. A pronoun is a word used instead of a noun, the pronoun serving to avoid repetition of the noun. Personal Pronouns are those expressing a distinction of persons. ἐγώ (I), σὺ (you), αὐτός, αὐτή, (he, she, it), and their plurals.

1Explanation of forms: εἰμί < ἐσ-μί, εἶ < ἐσοί; εἰσί < (σ)ἐντί < (') ἐντί, εἶναι < ἐσ-ναι.
2All the forms of the present of εἰμί are enclitic except εἶ. The accent is not recessive; and where it follows a word with an accent, it generally looses its accent.
3See Section 108.
88. **Declension of the Personal Pronoun, ἐγώ, I**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ἐγώ</td>
<td>ἡμεῖς</td>
</tr>
<tr>
<td>Gen. ἐμοῦ, μοι</td>
<td>ἡμῶν</td>
</tr>
<tr>
<td>Abl. ἐμοῖ, μοι</td>
<td>ἡμῶν</td>
</tr>
<tr>
<td>Dat. ἐμοί, μοι</td>
<td>ἡμῖν</td>
</tr>
<tr>
<td>Ins. ἐμοί, μοι</td>
<td>ἡμῖν</td>
</tr>
<tr>
<td>Loc. ἐμοί, μοι</td>
<td>ἡμῖν</td>
</tr>
<tr>
<td>Acc. ἐμὲ, μὲ</td>
<td>ἡμᾶς</td>
</tr>
</tbody>
</table>

The shorter unaccented forms are enclitic. Both forms are in common use in the New Testament. The accented form is generally the more emphatic or is used in contrast.

89. **Declension of the Second Person Pronoun, σύ, You**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. σύ</td>
<td>ύμεῖς</td>
</tr>
<tr>
<td>Gen. σοῦ, σου</td>
<td>ύμων</td>
</tr>
<tr>
<td>Abl. σοῦ, σου</td>
<td>ύμων</td>
</tr>
<tr>
<td>Dat. σοί, σοι</td>
<td>ύμῖν</td>
</tr>
<tr>
<td>Ins. σοί, σοι</td>
<td>ύμῖν</td>
</tr>
<tr>
<td>Loc. σοί, σοι</td>
<td>ύμῖν</td>
</tr>
<tr>
<td>Acc. σέ, σε</td>
<td>ύμᾶς</td>
</tr>
</tbody>
</table>

90. **The Third Person Pronoun.** There is no separate third person pronoun in the Koinē, the Classical σφεῖς having become obsolete. In its place the demonstrative pronouns ἐκεῖνος (that) and οὗτος (this) are often used. (See Section 115)

The article with δέ (ὁ δέ, ἡ δέ, τὸ δέ) is used as a third personal pronoun especially in narratives where there is a change of persons. It refers to the last person mentioned rather than to the subject.

Jesus says to them . . . they say yes.

In contrasts it is translated “some . . . others;” oí μὲν . . . oí δέ.

The pronoun αὐτός, αὐτή, αὐτό serves in the New Testament both as an intensive subject for all persons (αὐτός λέγει, He himself speaks) and as an identical pronoun. In the oblique cases (than the nominative) this pronoun is the third person pronoun.
91. Declension of αὐτός, ἡ, ὁ, himself, he, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>αὐτός</td>
<td>αὐτή</td>
<td>αὐτό</td>
<td>αὐτοί</td>
<td>αὐταί</td>
<td>αὐτά</td>
</tr>
<tr>
<td>Gen.</td>
<td>αὐτοῦ</td>
<td>αὐτῆς</td>
<td>αὐτοῦ</td>
<td>αὐτῶν</td>
<td>αὐτάν</td>
<td>αὐτῶν</td>
</tr>
<tr>
<td>Abl.</td>
<td>αὐτοῦ</td>
<td>αὐτής</td>
<td>αὐτοῦ</td>
<td>αὐτῶν</td>
<td>αὐτάν</td>
<td>αὐτῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>αὐτῷ</td>
<td>αὐτῆ</td>
<td>αὐτῷ</td>
<td>αὐτοῖς</td>
<td>αὐτοῖς</td>
<td>αὐτοῖς</td>
</tr>
<tr>
<td>Ins.</td>
<td>αὐτῷ</td>
<td>αὐτῇ</td>
<td>αὐτῷ</td>
<td>αὐτοῖς</td>
<td>αὐτοῖς</td>
<td>αὐτοῖς</td>
</tr>
<tr>
<td>Loc.</td>
<td>αὐτῷ</td>
<td>αὐτῇ</td>
<td>αὐτῷ</td>
<td>αὐτοῖς</td>
<td>αὐτοῖς</td>
<td>αὐτοῖς</td>
</tr>
<tr>
<td>Acc.</td>
<td>αὐτόν</td>
<td>αὐτήν</td>
<td>αὐτό</td>
<td>αὐτοὺς</td>
<td>αὐτάς</td>
<td>αὐτά</td>
</tr>
</tbody>
</table>

92. Uses of αὐτός. It is important to learn accurately the uses of αὐτός. It is more than the personal pronoun.

An Intensive Pronoun. (self, himself, herself, itself, themselves) It may be used with a verb.

αὐτὸς ἐγὼ δουλεύω, I myself serve, Romans 7:25
αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοι ἐστε, for you yourselves are taught of God

Note Carefully. Notice that with a verb in the third person the pronoun intensifies the subject. It is not merely the subject.

Or (as an intensive pronoun) αὐτός may be used with a noun. Here it takes the predicate position, the noun usually having the article.

ἐν αὐτῇ τῇ ἡμέρᾳ, on the very day, on the day itself
αὐτὸς ὁ θεὸς εἰρήνης, the God of Peace himself. I Thessalonians 5:23

An Identical Pronoun. (the same). Here the pronoun αὐτός has the article and is in the attributive position.

οὐκι καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;
Do not the publicans do the same thing? Matthew 5:46

ὁ γὰρ ἅπαν κύριος παντῶν..
For the same one is Lord of all. Romans 10:12

A Personal Pronoun. Other than in the nominative case it is the third person pronoun.

αὐτός γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν
For he himself shall save his people from their sins. Matthew 1:21

93. Uses of the Personal Pronouns. Generally personal pronouns are used with verbs only for emphasis or contrast, since the verb has its own subject in its ending. Otherwise personal pronouns are used in all situations where nouns may be used; as Predicate Nominative, in Possession (cf. Matthew 1:21, above) (Notice the noun has the article and the pronoun the predicate position.), as Dative of Indirect Object, Object of Preposition, etc.
94. Vocabulary.

ἀπόστολος, ou, ὁ, *apostle*
ἀνίστημι, *I cause to rise, I arise*
αὐτός, ἡ, ὁ, *self, same, he, she, it*
δόλος, ou, ὁ, *guile, deceit*
eἰμὶ, *I am*
eὔχης, *yesterday (adverb)*
λαός, οὗ, ὁ, *people*
μακάριος, α, ον, *happy, blessed*
μέν, *emphatic particle, oí μέν, some*
μένω, *I remain, abide*
oὕπω, *not yet*
pάρειμι, *I am present, have arrived* (conjugate like εἰμί)
πάσχω, *I suffer*
πέμπω, *I send*
πόθεν, *from where, whence*
ποῦ, *where*
σήμερον, *today (adverb)*
σύ, *you*
σύν, *with, only with instrumental (accompaniment or association)*
tόπος, ou, ὁ, *place*
φωνέω, *I call*
ὡς, *here, (adverb)*

95. Exercises.

I. Text A.

ἐν τῷ αὐτῇ ἡμέρα ὁι μαθηταὶ αὐτοῦ βλέπουν τὸν χριστὸν. ἀκολουθοῦσι αὐτῷ. ὁ δὲ λέγει αὐτοῖς, τί ἐστε; ὁ δὲ λέγουσι αὐτῷ ῥαββὶ (rabbi) ποῦ μένεις; Ἀνδρέας εὑρίσκει τὸν ἀδελφὸν αὐτοῦ καὶ ἠγεῖ αὐτὸν τῷ Ἰησοῦ. ὁ Ἰησοῦ λέγει, σὺ εἰ Σίμων; ὁ ὡς Ἰωάννου. ὁ Ἰησοῦς εὑρίσκει Φιλίππον. ὁ Φιλίππος καὶ ἀκολουθεῖ αὐτῷ. εὑρίσκει ὁ Φιλίππος τὸν Ναζανῆ. Ναθάναηλ λέγει αὐτῷ ἐκ Ναζαρῆτ δύναται τί ἀγαθὸν εἶναι; ὁ Ἰησοῦς λέγει, εἰ ἀληθῶς Ἰαπρηλίτης οὐκ ἔχεις δόλον. Ναθάναηλ λέγει αὐτῷ, πόθεν με γινώσκεις; ῥαββὶ εἰ ὁ ὡς τοῦ θεοῦ.

II. Text B.

1. κύριε, καλὸν ἔστιν ἡμᾶς ὡς eῖναι.

2. αὐτὸς ὁ θεὸς ἡμῶν πέμπει τὸν ωὐς αὐτοῦ σώζειν ἡμᾶς.

3. ἡμεῖς ἐσμεν τὰ τέκνα αὐτοῦ.

4. καὶ οἱ μὲν εἰς σὺν τοῖς ᾿Ιουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

5. οἱ δὲ λέγουσι, ὁ ἄγγελος ἔστιν αὐτοῦ.

6. αὐτὸς μένει ἐν τῷ αὐτῇ τῷ πόσῳ.

7. σήμερον ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε. (πάρεσι 3rd sing. pres. ind.)

8. ὁ λαὸς μου ἀνιστάση καλεῖν με μακάριον.

9. τί (What) ἐμοί καὶ σοί; ἡ ὁρα μου ὀὕτω πάρεστιν.
III. Translate.

1. I say to you, “It is good for us to be here with you.”

2. It is written in your law, “You are gods.”

3. They say, “Some are lords; others are slaves.”

4. Our brethren in the world suffer the same things

5. He saves his people from their sins.

6. The apostles themselves rise up to serve their brethren.

Lesson 14

Imperfect Indicative Active

αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἄνθρωπῳ
For he himself was knowing what was in man. John 2:25

96. Imperfect Tense. Review what was said about tense in Lesson 1. Tense has a time element in the indicative mood (not subjunctive, imperative, etc.). Since the imperfect occurs only in the indicative, it always indicates the time of the action, which is past. However the main emphasis is still the kind of action. The imperfect represents the action as linear or continuous in the past. The imperfect, then, is the progressive past tense. It should usually be translated “was,” “were,” leaving the simple English past to translate the aorist. Used to will often give the sense in English. This continuous action may be customary, iterative (repeated at intervals), conative (attempted), or inceptive (beginning), etc., according to the context.

97. Formation of the Imperfect.

Stem. The imperfect is made from the stem of the first principal part of the Greek verb – the present tense. Thus the imperfect ἔλυον (I was loosing) is made from the stem of λύω.

The endings. The imperfect endings are the secondary endings, which in the active are

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -ν</td>
<td>-ΜΕΝ</td>
</tr>
<tr>
<td>2. -ζ</td>
<td>-ΤΕ</td>
</tr>
<tr>
<td>3. -</td>
<td>-Ν/ΟΑΝ</td>
</tr>
</tbody>
</table>

These are added to the stem by the ο/ε connecting vowel in ω verbs. The variable (connecting) vowel is ο before an ending beginning with μ or ν and ε before any other ending, including no ending at all as in ἔλυε.

Augment. In addition, the verb stem receives in the imperfect an extra syllable called an augment. This augment is thought to be an old temporal adverb “then.” Where the stem begins with a consonant, the augment is ε – and is added directly. This is called syllabic augment. Where the stem begins with a vowel, the augment contracts with the initial vowel, and this is called temporal augment.

98. Imperfect Indicative Active of λύω, I Lose.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔλυον</td>
<td>I was loosing</td>
</tr>
<tr>
<td>2. ἔλυες</td>
<td>You were loosing</td>
</tr>
<tr>
<td>3. ἔλυε</td>
<td>He, she, it was loosing</td>
</tr>
</tbody>
</table>

The first person singular and third plural forms are alike, but the context will make clear which forms is being used.
99. **Temporal augment.** Verbs beginning with a vowel take temporal augments. Notice the general rules of augment in the following chart.

- ε plus α > η
- ε plus ε > η (Except ἔχω, where it is ἔιχον)
- ι, ο, υ lengthen > ι, ο, υ

Diphthongs combine first vowel and ι remains as subscript:

- αι > η
- ει > η (or may remain ει)
- οι > οι (a few remain οι)
- ευ > either ευ or ηυ

Examples:

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Imperfect Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγω, I lead</td>
<td>ἦγον, I was leading</td>
</tr>
<tr>
<td>αἴρω, I take up</td>
<td>ἦρον, I was taken up</td>
</tr>
<tr>
<td>ἀκόω, I hear</td>
<td>ἦκον, I was hearing</td>
</tr>
<tr>
<td>ἐγείρω, I rise (raise) up</td>
<td>ἐγείρον, I was raising up</td>
</tr>
<tr>
<td>εὑρίσκω, I find</td>
<td>εὕρισκον (ηὕρισκον), I was finding</td>
</tr>
</tbody>
</table>

But notice ἐχω, I have ἔχον, I was having
θέλω, I wish ἠθέλον (old stem εθελ-), I was wishing
μέλλω, I am about ἡμελλόν (old stem εμέλλ-), I was about

100. **Augment of Compound Verbs.** When the verb is a compound with a preposition, the augment is placed before the stem of the verb and not before the preposition. Prepositions ending in a vowel (except πρό and περί) drop them before vowels.

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Imperfect Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>παραλαμβάνω, I take (receive)</td>
<td>παρελαμβάνον, I was receiving</td>
</tr>
<tr>
<td>κατεσθίω, I eat</td>
<td>κατήσθιον, I was consuming</td>
</tr>
</tbody>
</table>

101. **Imperfect of Compound Verbs.** The following are the forms of the three most frequent μι-Verbs. Forms in brackets are not found in the NT.

<table>
<thead>
<tr>
<th>εἵδομι</th>
<th>ἐἵδομι</th>
<th>ἐἵδομεν</th>
<th>ἐἵδοτε</th>
<th>ἐἵδοσαν (or -ουν)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἴστημι</td>
<td>ἰστήμη</td>
<td>ἰστασο</td>
<td>ἰστάτο</td>
<td>ἰστάμεθα, ἰστασθε, ἰσταντο</td>
</tr>
<tr>
<td>τίθημι</td>
<td>τίθημι</td>
<td>τίθει</td>
<td>τίθεο</td>
<td>τίθεμεν, τίθετε, τίθεσαν</td>
</tr>
</tbody>
</table>

Notice the augment on the present stem, which has its present reduplication, e.g., διδο-. Notice also the imperfect endings are added directly without a connection vowel. There is contraction in the singular.
102. Vocabulary.

άμήν,      (adverb) truly, verily, amen, certainly, assuredly
ἀπέχω,     I keep off,
ἀμαρτωλός, όν, sinful, ó ámαρτωλός, sinner
έβαινός,    I go, (come) out
ιάσον,       physician
κατεθύμω,    I consume, eat
κατεσθ,      I consume, eat

καί... καί, both... and
πάλιν,      (adverb) again
παράγω,     I pass by
συνεσθ,     I eat with
tελώνιον,   ou, τό, place of toll
χρεία,     ας, η with verb ἔχω
to have need, need.

103. Exercises.

I. Text A.

καὶ Ἰησοῦς περιπέτει πάλιν παρά τὴν θάλασσαν. καὶ ὁ ὄχλος ἔξεβαίνεν πρὸς Ἰησοῦν καὶ εἴδιδασκε τὸν λαὸν. Καὶ παρῆγε καὶ ἔβλεπε Λευίν τὸν τοῦ Ἀλφαίου επὶ τὸ τελώνιον· λέγει δὲ αὐτῷ κατήσθιε ἐν τῇ οἰκίᾳ· οἱ δὲ τελώναι καὶ οἱ ἁμαρτωλοὶ συνήσθιον τῷ Ἰησοῦ· αὐτοὶ γὰρ ἠκολούθουν αὐτῷ. καὶ οἱ Φαρισαῖοι ἔβλεπον ὅτι Ἰησοῦς ἐσθίει ἐπὶ τὸ τελώνιον καὶ ἔλεγον τοῖς ἀθηταῖς ὅτι ἔσθιν τοῖς τελωνῶν καὶ ἁμαρτωλῶν. ὁ δὲ λέγει οὐ χρείαν οἱ ἰσχυροί ἔχουσι ἰατροῦ.

Περιοδεύω

II. Text B.

1. ἔχετε, εἴχετε, ἀπέχετε, ἀπέχεσθε· ἔσθιον, ἠσθιον, κατήσθιον.
2. ἔγει, ἦγε, εὑρίσκουσι, ἤὑρθισκον, μέλλει ἀπέχεσθαι, ἠμελε ἀπέχεσθαι.
3. ὁ ὄχλος εἶχε χρείαν ἰατροῦ.
4. πάλιν οἱ Φαρισαῖοι παρῆγον καὶ ἔβλεπον ὅτι Ἰησοῦς συνεσθείε σὺν τελώναις.
5. οἱ ἁμαρτωλοὶ καὶ οὐκ οἱ ἰσχυροὶ συνήσθιον σὺν χριστῷ.
6. ἀμήν ἀμήν λέγω ὑμῖν ἀπέχονται τὸν μίσθον αὐτῶν.
7. ὁ Ἰησοῦς εἴδιδασκε καὶ τοὺς τελώνας καὶ τοὺς ἁμαρτωλοὺς ὡστε αὐτοὺς μετανοεῖν.
8. ὁ χριστὸς παρῆγε καὶ ἐκάλει τὸν τελώνην ἀκολουθεῖν αὐτῷ.

III. Translate.

1. You (plural) hear, you are heard, you were hearing.
2. The crowd was about to find salvation.
3. They were passing by and they were hearing the word.
4. Were we needing the physician?
5. The crowd was eating with Jesus and the apostles.

Lesson 15

Imperfect Indicative Middle-Passive

εἰ τις ἐπισκοπῆς ὁρέγεται καλοῦ ἔργου ἐπιθυµεῖ
If anyone one longs for oversight, he desires a good work. I Timothy 3:1

104. The Imperfect Middle-Passive. The middle and passive voice of the imperfect, like the present, are alike in form, being distinguished by context.

The endings used are the secondary middle-passive endings. They are with the connecting vowel.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ο-μην</td>
<td>ο-μεθα</td>
</tr>
<tr>
<td>2. ε-σο &gt; ου</td>
<td>ε-σθε</td>
</tr>
<tr>
<td>3. ε-το</td>
<td>ο-ντο</td>
</tr>
</tbody>
</table>

105. The Imperfect Indicative Middle of λύω.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἐλυόμην</td>
<td>ἐλυόμθα</td>
</tr>
<tr>
<td>2. ἐλύον</td>
<td>ἐλύοντο</td>
</tr>
</tbody>
</table>

No Infinitive

106. Imperfect Indicative Passive. The imperfect passive is the same as the above, except the translation is I was being loosed, etc.

107. Imperfect Indicative Passive of μι-Verbs. The perfect indicative middle of δίδωμι, ἱστημι, τίθημι are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐδιδόμην, ἐδίδοσο, ἐδίδοτο (or ἐδίδετο), ἱστάμην, ἱστασο, ἱστατο, ἕτιθέμην, ἕτιθεσο, ἕτιθετο</td>
<td>ἐδιδόμθα, ἐδίδοσθε, ἐδίδοντο, ἱστάμεθα, ἱστασθε, ἱσταντο, ἕτιθέμεθα, ἕτιθεσθε, ἕτιθεντο</td>
</tr>
</tbody>
</table>

Notice that the short stems are used throughout and that there are no connecting vowels.

108. Imperfect Indicative Active of ἔμι.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔμην</td>
<td>I was</td>
</tr>
<tr>
<td>2. ἔς (ἔθα)</td>
<td>You were</td>
</tr>
<tr>
<td>3. ἔν</td>
<td>He, she, it was</td>
</tr>
</tbody>
</table>

<sup>1</sup>I was loosing for myself, I was loosing myself, etc.
The Imperfect of Contract Verbs. The imperfect tense contracts according to the same rules as the present in the case of εω, αω, and οω-Verbs. Sample contractions follow:

**Active**

**Singular**

1. ἐφίλουν (ἐφίλεον) ἐφίλεων (ἐφίλατο) ἐπλήρουν (ἐπλήροον)
2. ἐφίλεις (ἐφίλεες) ἐφίλατε (ἐφίλατο) ἐπλήρουτε (ἐπλήροετε)
3. ἐφίλει (ἐφίλεε) ἐφίλατα (ἐφίλατο) ἐπλήροτε (ἐπλήροετε)

**Plural**

1. ἐφιλοῦμεν (ἐφιλέομεν) ἐφιλάμεν (ἐφιλάμεθα) ἐπληροῦμεν (ἐπληροομεθα)
2. ἐφιλεῖτε (ἐφιλέετε) ἐφιλάτε (ἐφιλατο) ἐπληροῦτε (ἐπληρόετε)
3. ἐφιλοῦν (ἐφιλεον) ἐφιλάω (ἐφιλάω) ἐπληροῦσκε (ἐπληροσκε)

Middle-Passive

**Singular**

1. ἐφιλούμην (ἐφιλέομην) ἐφιλάμην (ἐφιλαμήν) ἐπληροῦμην (ἐπληροομηθα)
2. ἐφιλεῖν (ἐφιλέειν) ἐφιλάν (ἐφιλαν) ἐπληροῦσε (ἐπληρόσεθε)
3. ἐφιλοῦτο (ἐφιλεούτο) ἐφιλάτο (ἐφιλατο) ἐπληροῦσε (ἐπληρόσεθε)

**Plural**

1. ἐφιλούμεθα (ἐφιλέομεθα) ἐφιλάμεθα (ἐφιλαμήθα) ἐπληροῦμεθα (ἐπληροομεθα)
2. ἐφιλεῖσθε (ἐφιλέεσθε) ἐφιλάν (ἐφιλαν) ἐπληροῦσθε (ἐπληρόσεθε)
3. ἐφιλοῦσκε (ἐφιλεούσκε) ἐφιλάν (ἐφιλαν) ἐπληροῦσθε (ἐπληρόσεθε)

The Genitive with Verbs. (Compare Section 36) Many English verbs (some of them are even transitive) which take the objective case may in Greek take the genitive case. These verbs are generally verbs of senses, of understanding, of partaking, of ruling, or of lacking. These may be compared with the expressions of think of, get hold of, etc., in English. The verbs which do this must be learned from a lexicon or from the vocabulary.

ἐκράτει τοῦ ἱματίου αὐτοῦ
She was seizing his garment.

ὅτε νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ
When the dead hear the voice of the Son of God. John 5:25

The Accusative of Extension of Time. The duration of time is expressed by accusative of time.

ἐμενε δύο χώρας
He was abiding twelve hours

διέτριβον χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς
They were tarrying no little time with the disciples. Acts 14:28
112. Vocabulary.

ἀκούω, I hear (may take Gen. Obj.)
ἀντιλέγω, I speak against (with dat.)
διάβολος, ou, ó devil
διαφέρω, I spread abroad
ἐπιθυμεῖν, I am eager for, I desire
ἐναγγέλιον, ou, τό, The good tidings, gospel
καταβάνω, I go down
μαθητεύω, I teach, make disciple

παρατίθημι, πειράζω, I command
πρόσωπον, ou, τό, πιστεύω, I test, tempt, try
πρόσωπον, ou, τό, πιστεύω, I believe
πρόσωπον, ou, τό, πιστεύω, I believe
πρόσωπον, ou, τό, πιστεύω, I believe
τέ, τέ, τέ, too, and
τέ, τέ, τέ, too, and
τέ, τέ, τέ, too, and
τέ, τέ, τέ, too, and

113. Exercises.

I. Text A.

ὁ λόγος ἐλέγετο ὑπὸ Πάυλου καὶ Βαρνάβα 1 ἐν Ἀντιόχεια 1 ἡ Πισιδίᾳ 1. ὁ λαὸς παρεκάλου ἀυτοὺς λαλεῖν τὰ αὐτά ἐν τῷ µεταξὺ σαββάτῳ. οἱ λόγοι ἐλαλοῦντο ὑπὸ Παύλου ἀλλὰ οἱ Ἰουδαῖοι ἀντέλεγον αὐτοῖς. ὁ ὄχλος ἔχαιρον καὶ τὸ εὐαγγέλιον ἐδοξάζετο καὶ διεφέρετο δι᾽ ὅλης τῆς χώρας. οἱ ἱτεµαθαί τεπληροῦντο χαρᾶς.

_______________________

1 Proper nouns 2 (next)

II. Text B.

1. ἥκοιοµεν, ἥκουµεθα· ἐδίδοσαν, ἐδίδοτο· ἐξητείτε, ἐξητεύθη· ἐξήτα, ἐξητεύθη.
2. ἐγὼ ἔγραψα, τὸ τέκνον ἔγραφε, ὁ ἄνθρωπος ἔγραφε τὰς ἐπαγγελίας. ἀἱ ἐπαγγελίαι ἐγράφοντο ὑπὸ τοῦ προφήτου.
3. βάλλω, ἐκβάλλω, βαλλόµεθα (middle), ἐβαλλόµεθα ὑπὸ τῆς κόµης, ἐβάλλω, ἐβαλλόµεθα, ἐβαλλόµεθα.
4. ποιεῖ, ποιεῖται, ποιεῖται ὑπὸ τοῦ ἀνθρώπου· ἐποίε, ἐποίεται, ἐποιεῖτο ὑπὸ τοῦ ἀδελφοῦ.
5. ὁ Ἰησοῦς ἦταν εἰς τὴν ἐρήµον πειράζεσθαι ὑπὸ τοῦ διαβόλου. ἐπειράζετο ἡµέρας τεσσαράκοντα.
6. ἡ φωνὴ ἦκουσε ἐκ τοῦ θρόνου· ἀλλὰ ἐγὼ οὐκ ἤκουσα τῆς φωνῆς.
7. οἱ ἀδελφοὶ παρετίθεντο τῷ κυρίῳ καὶ τῷ λόγῳ αὐτοῦ ὑπὸ Πάυλου.
8. ἐγὼ εἰµι· αὐτοὶ ἦστε· ἐγὼ ἦµην; ποῦ ἦσαν;
9. ἥκοιοµεν τῆς φωνῆς τοῦ νύσι τοῦ ἀνθρώπου.
III. Translate.

1. I was being baptized by the disciple of the Lord.
2. The brother was washing his face.
3. He was being saved from the disease.
4. The word was being proclaimed by the messengers of the Lord.
5. They were being commended to the word of the Lord by the apostles.
6. The evil men were desiring the reward of the righteous.
7. We were abstaining from bread for forty days.
8. They were seizing the garments of the physician.

Lesson 16

The Demonstrative. Reflexive Pronoun

ἀληθῶς θεοῦ γίνος ἦν οὗτος, Truly this was the Son of God. Matthew 27:54

114. The Demonstratives. The demonstrative adjectives point to a definite object. προφήτης (a prophet) specifies a definite thing – prophet – but does not distinguish it from all other prophets. οὗτος ὁ προφήτης (This prophet) or ἐκεῖνος ὁ προφήτης (That prophet). οὗτος usually refers to an object near at hand; ἐκεῖνος one more remote.

115. Inflection of the Demonstratives.

οὗτος, this

<table>
<thead>
<tr>
<th>Singular – this</th>
<th>Plural – those</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>Masc.</td>
</tr>
<tr>
<td>Nom. oὗτος αὐτή τοῦτο</td>
<td>oὗτοι αὐταί ταῦτα</td>
</tr>
<tr>
<td>Gen. τοῦτον ταῦτης τοῦτον τοῦτον</td>
<td>τοῦτων τοῦτων τοῦτων</td>
</tr>
<tr>
<td>Abl. τοῦτον ταῦτης τοῦτον τοῦτον</td>
<td>τοῦτοις ταῦταις τοῦτοις</td>
</tr>
<tr>
<td>Dat. τοῦτῳ ταῦτην τοῦτον τοῦτον</td>
<td>τοῦτων ταῦτας τοῦτοις</td>
</tr>
<tr>
<td>Ins. τοῦτῳ ταῦτη τοῦτο</td>
<td>τοῦτοις ταῦταις τοῦτοις</td>
</tr>
<tr>
<td>Loc. τοῦτῷ ταῦτῃ τοῦτο</td>
<td>τοῦτοις ταῦταις τοῦτοις</td>
</tr>
<tr>
<td>Acc. τοῦτον ταῦτην τοῦτο</td>
<td>τοῦτοις ταῦταις τοῦτοις</td>
</tr>
</tbody>
</table>

ἐκεῖνος, that

<table>
<thead>
<tr>
<th>Singular – that</th>
<th>Plural – those</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>Masc.</td>
</tr>
<tr>
<td>Nom. ἐκεῖνος ἐκεῖνη ἐκεῖνο</td>
<td>ἐκεῖνοι ἐκεῖναι ἐκεῖνα</td>
</tr>
<tr>
<td>Gen. ἐκεῖνον ἐκεῖνης ἐκεῖνον</td>
<td>ἐκεῖνον ἐκεῖναι ἐκεῖνον</td>
</tr>
<tr>
<td>Abl. ἐκεῖνον ἐκεῖνης ἐκεῖνον</td>
<td>ἐκεῖνον ἐκεῖναις ἐκεῖνον</td>
</tr>
<tr>
<td>Dat. ἐκεῖνῳ ἐκεῖνη ἐκεῖνο</td>
<td>ἐκεῖνοις ἐκεῖναις ἐκεῖνος</td>
</tr>
<tr>
<td>Ins. ἐκεῖνῳ ἐκεῖνη ἐκεῖνο</td>
<td>ἐκεῖνοις ἐκεῖναις ἐκεῖνος</td>
</tr>
<tr>
<td>Loc. ἐκεῖνῳ ἐκεῖνη ἐκεῖνο</td>
<td>ἐκεῖνοις ἐκεῖναις ἐκεῖνος</td>
</tr>
<tr>
<td>Acc. ἐκεῖνον ἐκεῖνην ἐκεῖνο</td>
<td>ἐκεῖνοις ἐκεῖναις ἐκεῖνα</td>
</tr>
</tbody>
</table>

116. ὁδε, ἢδε, τὸδε. An old demonstrative ὁδε, ἢδε, τὸδε (article + δε) occurs only eleven (11) times in the New Testament. It means this, these, etc., and usually refers to what follows. It is declined like the article.

tὸδε λέγει... These things he says... Rev. 2:1, 8, 12
117. Use of the Demonstrative. One of the most common uses of the demonstrative is as adjectives. Here the noun generally has the article, and the demonstrative is in the predicate position.

ἐκείνη ἡ ὁδός, That way
οὗτοι οἱ λόγοι, These words

The demonstrative may also be used as emphatic personal pronoun. οὗτος, this one; αὐτή, she; τοῦτο, it.

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν
He (this one) was in the beginning with God. John 1:2

118. The Reflexive Pronoun. Reflexive pronouns are pronouns which denote an action directed back upon the subject or actor. They are used in all cases except the nominative; e.g., as the object of a verb, the pronoun referring the action back to the subject.

λέγω ἐμαυτόν I tell myself

Notice the difference between the reflexive and the intensive pronoun: αὐτὸς λέγω αὐτόν, I myself tell him.

The reflexives are formed from the forms of αὐτός plus the possessive adjectives (Section 120). The plurals in the New Testaments generally all have the same form.

119. Declension of Reflexives.

<table>
<thead>
<tr>
<th></th>
<th>First Person</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἐμαυτοῦ</td>
<td>ἐμαυτῆς¹</td>
</tr>
<tr>
<td>Abl.</td>
<td>ἐμαυτοῦ</td>
<td>ἐμαυτῆς</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμαυτῷ</td>
<td>ἐμαυτῇ</td>
</tr>
<tr>
<td>Ins.</td>
<td>ἐμαυτῷ</td>
<td>ἐμαυτῇ</td>
</tr>
<tr>
<td>Loc.</td>
<td>ἐμαυτῷ</td>
<td>ἐμαυτῇ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμαυτόν</td>
<td>ἐμαυτήν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Second Person</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masc.</td>
<td>Fem.</td>
</tr>
<tr>
<td>Gen.</td>
<td>σεαυτοῦ</td>
<td>σεαυτῆς</td>
</tr>
<tr>
<td>Abl.</td>
<td>σεαυτοῦ</td>
<td>σεαυτῆς</td>
</tr>
<tr>
<td>Dat.</td>
<td>σεαυτῷ</td>
<td>σεαυτῇ</td>
</tr>
<tr>
<td>Ins.</td>
<td>σεαυτῷ</td>
<td>σεαυτῇ</td>
</tr>
<tr>
<td>Loc.</td>
<td>σεαυτῷ</td>
<td>σεαυτῇ</td>
</tr>
<tr>
<td>Acc.</td>
<td>σεαυτόν</td>
<td>σεαυτήν</td>
</tr>
</tbody>
</table>

¹Only two forms, no neuter.
Third Person

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ἑαυτός</td>
<td>ἑαυτῆς</td>
</tr>
<tr>
<td>Abl.</td>
<td>ἑαυτῷ</td>
<td>ἑαυτῇ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἑαυτῷ</td>
<td>ἑαυτη</td>
</tr>
<tr>
<td>Ins.</td>
<td>ἑαυτῷ</td>
<td>ἑαυτῇ</td>
</tr>
<tr>
<td>Loc.</td>
<td>ἑαυτῷ</td>
<td>ἑαυτῇ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἑαυτόν</td>
<td>ἑαυτήν</td>
</tr>
</tbody>
</table>

Of himself, herself, itself.
from himself, herself, itself.
to himself, herself, itself.
by himself, herself, itself.
in himself, herself, itself.
himself, herself, itself.

In behalf of them I sanctify myself.
The poor ye have with you (yourselves) always.

120. The Possessive (Pronominal) Adjectives. The possessive adjectives ἐμός, ἐμή, ἐμόν, (my), σός, σή, σόν (your), and their plurals ἡμέτερος, α, ον, (our) and ὑμέτερος, α, ον (your) are one of the common ways of expressing possession, second only to the genitive case of the pronoun. They are especially characteristic of John’s Gospel. The position may be attributive or predicate (John 7:10). They are declined like adjectives of 1st and 2nd declension.

ὁ λόγος ὁ σὸς ἀλήθεια ἦστιν, Thy word is truth. (John 17:17)
ἡ κοινωνία δὲ ἡ ἡμέτερα μετὰ τοῦ πατρός And our fellowship is with the Father. (I John 1:3)

121. Dative of Possession. A common idiom in Greek for expressing ownership is the dative of possession with some form of the verb εἰμί.

ἐστιν τῷ ἀνθρώπῳ τέκνον, The man has a child. (literally: There is to the man a child)
ἡν αὐτῶν πάντα κοινά, They had all things common.

122. The verb πιστεύω. The verb πιστεύω (I believe) is most versatile. It takes many different constructions. It may be used:

(1) Absolutely, πιστεύω
(2) Transitive verb with the accusative, πιστεύω τὴν ἀλήθειαν
(3) Transitive verb with a noun clause introduced by ὅτι (that), πιστεύω ὅτι ὁ θεός ἦστιν.
(4) With the dative, πιστεύω τῷ θεῷ (Acts 27:25)
(5) With prepositional phrases with ἐπί, upon (dat.) or εἰς, on (acc) or ἐν in (loc.)

123. Vocabulary.

ἀληθῶς, truly (adv.)
ἄλλος, η, ο, another, other, different
dιά τί, Why?
διδαχή, ἡ, the, teaching
ἐαυτός, of oneself (reflex. pron.) no nom. case οὐτός, αύτή, τούτο, this (dem. pron.-adj.)
ἐκείνος, η, ο, that one (demon. pron.-adj.)
ἐμαυτός, of myself
eμός, ἐμή, ἐμόν, my
ἐφετῆ, ἡ, feast
ἐτί, yet, still (adv.)
ἡ, or (conj.)

ἡμέτερος, α, ον, our (poss. adj. 1st pl.)
κρίνω, I judge
ὅπου, where (adv.)
οὖν, therefore (adv.)
πάντοτε, always (adv.)
πιστεύω,
σεαυτός, of thyself (reflexive pron.)
σός, σή, σόν, your, thine,
ὑμέτερος, your (poss. adj. 2nd sg.)
χρόνος, οὐ, ὅ, time.
124. Exercises.

I. Text A.

ὁ Ἰησοῦς ἦν ἐν τοῖς Ἰεροσολύμοις ἐν τῇ ἑορτῇ. Οἱ Ἰουδαῖοι ἐθαύμαζον περὶ τῆς διδαχῆς αὐτοῦ. Ὁ Ἰησοῦς λέγει αὐτοῖς ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἔγω λαλῶ ὡς ἀπό ἐμαυτοῦ. ὁ ὄχλος ἤρωτα ὡς ἐστιν ὁ χριστός; ἐκ τοῦ ὄχλου πολλοὶ ἔπιστευον εἰς αὐτόν. οὐκ ἦν Ἰησοῦς τάδε λέγει ἔτι ὡς ἐστιν ὁ χριστός; ἐκ τοῦ ὄχλου πολλοὶ ἐπίστευον εἰς αὐτὸν.

II. Translate.

1. This teaching, that teaching, my teaching, my teachings. Our teaching is not yours.
2. This Christ, this is the Christ, this is the good God.
3. This temple, that child, after this, on account of this.
5. Does that one believe on my Lord?
6. This is my sister. Do you have a sister?
Lesson 17

Deponent (Defective) Verbs

οὐδεὶς δύναται δυσὶ ευρίοις δουλεύειν No one can serve two masters. Matthew 6:24

125. Deponent Verbs. The term “deponent” describes some verbs in Greek which are either middle or passive in form but are active in meaning and are to be so translated. The name “deponent” is used because the early grammarians considered such as having laid aside their active meaning (Latin de pone, I lay aside).

The term “defective” refers to verbs which do not have a full component of forms. Hence verbs like δύναμαι (I am able) are termed defective because they lack the active form.

How can one tell if a verb form in the middle or actually middle? The answer is by looking in the vocabulary or lexicon. If the verb is cited in an –ομαι form, then the verb is deponent at least in the present system (present and imperfect tenses). If the present is deponent, the imperfect will be also. γίνεσθαι (to become) is middle infinitive in form, but is active in meaning. The imperfect ἐγινόμην would be active in meaning also.

However, one must not assume that because the verb is deponent in the present system all other tenses will be. Verbs which are regular in the present may often be deponent in the future, and a deponent present may take its other principal parts in regular active forms. Cf. ἔρχομαι (I come), ἐλεύσομαι (I shall come), ἐλήλυθα (I have come). Of the four, only two are deponent.

A deeper study of deponent verbs will show that most of the active translations usually rose out of a true middle meaning. See Rutherford, First Greek Grammar, pp. 273-277.

Where these verbs demand a passive meaning, it may be supplied by the aorist (which has a separate passive voice from the middle) or by a periphrastic construction with ἔχειν τυγχάνω (e.g., τύχωσιν σωτηρίας, attain salvation = be saved.). A few verbs may actually be used in both a middle (deponent active) and in an active sense. Cf. ἱάται (She is healed), Mark 5:29.

126. The Negative μή. The negative μή is generally used with infinitives, participles, and the moods other than the indicative. οὐ (κ., χ.) is to be used generally with the indicative.

ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ But I tell you not to resist evil. Matthew 5:39

127. Impersonal Verbs. Some verbs may affirm their action of no definite person or thing, the subject of the action being unspecified. This is true of English verbs like It rains, There is a fight, It is necessary, or It is possible. “It” and “there” in these sentences are called “expletives” because they merely “fill up” the place of the subject. In Greek such verbs are common and often take an infinitive to complete their meaning.

δύναται ἔρχεσθαι, It is possible to go.
δεῖ προσκυνεῖν, It is necessary to worship.
128. Vocabulary.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄρχη, ἥς, ἥ</td>
<td>beginning, rule</td>
<td>ἐρχομαι,</td>
<td>I go, I come</td>
</tr>
<tr>
<td>ἀντλεω,</td>
<td>I draw (water)</td>
<td>εἰσέρχομαι,</td>
<td>I go in. enter</td>
</tr>
<tr>
<td>ἀπέρχομαι,</td>
<td>I go away</td>
<td>ἔξέρχομαι,</td>
<td>I go out</td>
</tr>
<tr>
<td>ἀποκρίνομαι,</td>
<td>I answer (may take dat.)</td>
<td>καθέξωμαι,</td>
<td>I sit</td>
</tr>
<tr>
<td>γίνομαι,</td>
<td>I become</td>
<td>κάθημαι,</td>
<td>I sit</td>
</tr>
<tr>
<td>γυνῇ, αἰκός, ἥ,</td>
<td>woman (3rd. decl.)</td>
<td>οἶκος, ὦ, ὦ</td>
<td>house, household</td>
</tr>
<tr>
<td>δεῖ,</td>
<td>it is necessary impersonal déω</td>
<td>πηγή, ἥς, ἥ,</td>
<td>well (water well)</td>
</tr>
<tr>
<td>δέχομαι,</td>
<td>I receive</td>
<td>προσφέρομαι,</td>
<td>I go to</td>
</tr>
<tr>
<td>διέρχομαι,</td>
<td>I go through</td>
<td>προσκύνεω,</td>
<td>I worship (may take dat.)</td>
</tr>
<tr>
<td>δοῦλος, ὦ, ὦ</td>
<td>servant, slave</td>
<td>τροφή, ἥς, ἥ,</td>
<td>food, provisions</td>
</tr>
<tr>
<td>δύναμαι,</td>
<td>I am able; it is possible (impersonal)</td>
<td>gift</td>
<td></td>
</tr>
<tr>
<td>δωρεά, ἅς, ἥ,</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

129. Exercises.

I. Text A.

Εδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. Ἐρχεται οὖν εἰς Σιναγόρον. Ἐκαθέζετο ἐπὶ τῇ πηγῇ. Οἱ μαθηταὶ αὐτοῦ ἀπήρχοντο ἀγοράζειν τροφάς. Γυνὴ προσέρχεται τὴν πηγήν. ὁ Ἰησοῦς ἀποκρίνεται αὐτῇ καὶ διδάσκει αὐτήν περὶ τῆς δωρεάς τοῦ θεοῦ. Ἡρῴα αὐτῶν πῶς δύναται ἀντλεῖν. Ἡ γυνὴ καὶ ἡ ἱεραρχία αὐτοῦ περί τοῦ τόπου προσκυνεῖν, ὁ Ἰησοῦς ἀπεκρίνετο ὅτι ἐν Ἰεροσολύμων ἐστίν οὗ τόπος ὧν προσκυνεῖν δεῖ ἀλλ’ ὅτι δεῖ προσκυνεῖν ἐν πνεύματι (spirit) καὶ ἀληθείᾳ. Ἡ γυνὴ λέγει ὅτι Μεσσίας ἔρχεται. ὁ δὲ λέγει ἐγὼ εἰμί. Ἡ γυνὴ ἀπηρχεῖται καὶ λέγει τοῖς ἀνθρώποις ἐξέρχεσθαι. Ἡρῴαν πρὸς αὐτὸν καὶ ἐδέχοντο αὐτὸν, καὶ πολλοὶ ἐπίστευον εἰς αὐτὸν.

I. Proper name

II. Text B.

1. γυνωσκόμεθα, γυνόμεθα, πιστεύειν, πιστεύεσθαι, δέχεσθαι.
2. ἔρχεσθε, ἔξερχεσθε, ἔξηρχεσθε, ἀπηρχόμεθα, διερχόμεθα.
3. οὐ δύνασθε θεῷ δοῦλευειν καὶ Μαμώνῳ (Section 36).
4. εἰσήρχετο εἰς τὸν οἶκον μετὰ τῶν μαθητῶν αὐτοῦ καὶ ἐκεῖ ἐκάθητο μετ’ αὐτῶν.
5. οἱ μαθηταὶ οὐ δύνανται δέχεσθαι τροφάς ἀπὸ τοῦ οἴκου.
6. ἡ γυνὴ ἔξερχεται πρὸς τὴν πηγὴν ἀντλέιν.
7. ἐν ἄρχη ὁ κόσμος ἐγίνετο δι’ αὐτοῦ.
8. δεῖ δέχεσθαι τὸν λόγον τοῦ χριστοῦ καὶ γίνεσθαι οἱ δοῦλοι αὐτοῦ.
9. ἀπεκρίνετο αὐτῇ οὖ γυνώσκετε τί (what) προσκυνεῖτε.
10. ὁ προφήτης ἡρῴα αὐτῶν μὴ ἔρχεσθαι.
III. Translate.

1. You are not able to enter the kingdom of heaven.

2. It is necessary to receive the gifts of the servants in the house.

3. We, ourselves, are about to become servants of God.

4. This woman was answering, “Are you able to draw from the well?”

5. These men were coming unto Jesus and were believing on (ἐίς) him.

6. Another comes and you receive his teaching, but you are not able to receive my teaching.

Special Note Concerning the Deponent Verbs

Wayne Price, a former student of Dr. Roberts and my much-appreciated editorial assistant, sent me the following note on April 11, 2006:

Due to the study of the Fribergs and others, I usually include the following disclaimer in regard to the 1st paragraph on Lesson 17: “However there are a growing number of scholars who would disagree with this definition given in the 1st paragraph. We studied the Greek “middle voice” back in Lesson 8 of Robert’s Greek Grammar, and there we learned that it conveys the idea that the subject of a sentence is doing something for itself. Usually these verbs have an active form, and the middle voice is derived from it; that is, they simply take that active form and put the –ομαι endings on the verb.

However, there is a class of Greek verbs, which probably never had an active voice at all. These are labeled as “deponent” by most grammarians, and defined as “middle or passive in form, but having an active meaning.” I have begun to lean toward the idea that these “so-called” deponent verbs can be explained as true middles, i.e., they never really lost their “middle” idea at all! The subject may still be viewed as the center of the verb’s action, or at least involved in that center.

At least allow for that possibility as we study theses types of verbs, “usually styled as deponent verbs by most grammarians”

Corrected 4/17/06. 4/11/2015.
Lesson 18

The Future Tense

ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου
The one who overcomes, I shall make him a pillar in the temple of my God. Revelation 3:12

130. The Future Tense. The future is the second of the six principal parts of the Greek verb. The future stem may or may not be the same root as that of the present. Many regular, short vowel stems (except αω, ωω, εω) and diphthongs stems do exhibit the same stem; e.g., λύω (I loose), λύσω (I shall loose). However other stems, like φέρω (I bear), take a future off a different verb stem: οἴσω (I shall bear).

The futures of some verbs are deponent, as ἀκούω, ἀκούσομαι (I shall hear).

The future of any stem must be checked as to its principal parts by consulting a word list or lexicon, just as in English. Cf. am, was, been, and the future I shall be.

131. The Future Indicative Active of λύω. The sign of the future is the letter σ added just before the connecting vowel. The future is a primary tense and uses the same primary active and middle endings as the present.

λύω, I loose (Future stem λύσ o/e-)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύσω</td>
<td>I shall loose</td>
</tr>
<tr>
<td>2. λύσεις</td>
<td>you will lose</td>
</tr>
<tr>
<td>3. λύσει</td>
<td>He (she, it) will loose</td>
</tr>
</tbody>
</table>

Future Active Infinitive λύσειν

132. The Future Indicative Middle of λύω.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύσομαι</td>
<td>I shall loose for myself</td>
</tr>
<tr>
<td>2. λύση</td>
<td>You will loose for yourself</td>
</tr>
<tr>
<td>3. λύσεται</td>
<td>He will loose for himself</td>
</tr>
</tbody>
</table>

Infinitive λύσεσθαι (Not in New Testament)

133. The Future Indicative Passive. The middle conjugation is the middle only. The future passive is different from the middle. It is built on another stem and will be given later.

The future active infinitive occurs only six times in the New Testament and usually expresses purpose.
134. The Future Indicative of εἰμί, I am.

(Stem εσ-)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἐσομαι</td>
<td>I shall be</td>
<td>ἐσόμεθα</td>
</tr>
<tr>
<td>2.</td>
<td>ἔση</td>
<td>You will be</td>
<td>ἔσεθε</td>
</tr>
<tr>
<td>3.</td>
<td>ἔσται</td>
<td>He will be</td>
<td>ἔσονται</td>
</tr>
</tbody>
</table>

Infinitive ἔσοιθα

Note Carefully. The future of εἰμί is deponent, and the accent is not (like the present) enclitic.

135. Future of Contract Verbs. Short vowel stems (εω, αω, οω) lengthen the short vowel with which their stems end to form all tenses other than present and imperfect. The lengthening is as follows.

\[
\begin{align*}
\alpha & > \eta \quad \text{e.g.} \quad ἀγαπάω & > & ἀγαπήσω & \text{I shall love} \\
\varepsilon & > \eta \quad \text{e.g.} \quad ποιέω & > & ποιήσω & \text{I shall do} \\
\omicron & > \omega \quad \text{e.g.} \quad πληρόω & > & πληρώσω & \text{I shall fulfill}
\end{align*}
\]

The full conjugation is then exactly like that of λύω. Write out the future of these verbs in full.

136. The Meaning of the Future. The future indicative expresses what is to take place. It is akin to the English simple future, I shall go, You will go, He will go, etc. The action in the future is usually point action in future time, though it may linear.

Beside expressing simple futurity, the future has other functions:

Prohibitions: οὐ φονεύσεις, Thou shall not kill. Exodus 20:13; Matthew 5: 21

Commands: ἀγαπήσεις τὸν κύριον τὸν θεόν σου...

Thou shall love the Lord thy God. Mark 12:30

Emphatic Negatives: οὐ μή with the future indicative is at times used to express future denial. (Here the subjunctive, however, is more common.)

οὐ μή ἔσται σοι τούτο, This shall never happen to you Matthew 16:22

137. The Reciprocal Pronoun. The reciprocal idea “one another” is expressed in the New Testament by the pronoun ἀλλήλων (Of one another). It occurs only in the masculine form plural.

ἀλλήλων, of one another
ἀλλήλοις, to one another
ἀλλήλους, one another

κοινωνίαν ἔχομεν μετ’ ἀλλήλων, We have fellowship with one another. I John 1:7
138. **Vocabulary.**

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκούσομαι</td>
<td>I shall be about to (fut. μέλλω)</td>
</tr>
<tr>
<td>ἀκοή</td>
<td>hearing, report, rumor</td>
</tr>
<tr>
<td>ἄλληλων</td>
<td>of one another (reciprocal pron.)</td>
</tr>
<tr>
<td>αὔριον</td>
<td>tomorrow (adverb)</td>
</tr>
<tr>
<td>δουλεύω</td>
<td>I serve (with dative)</td>
</tr>
<tr>
<td>ἐτι</td>
<td>Adverb, yet, still</td>
</tr>
<tr>
<td>ἐρῶ</td>
<td>I shall say (used as future of λέγω)</td>
</tr>
<tr>
<td>εὑρήσω</td>
<td>I shall find (future of εὑρίσκω)</td>
</tr>
<tr>
<td>καταλύω</td>
<td>I destroy</td>
</tr>
<tr>
<td>λατρεύω</td>
<td>I serve (temple priest), worship (w. dat.)</td>
</tr>
<tr>
<td>λιμός</td>
<td>famine</td>
</tr>
<tr>
<td>λιμένις</td>
<td>I commit adultery</td>
</tr>
<tr>
<td>μελέτω</td>
<td>νηστευω, I fast</td>
</tr>
<tr>
<td>νηστεύς</td>
<td>inhabited earth, civilized world</td>
</tr>
<tr>
<td>σαλεύω</td>
<td>I shake</td>
</tr>
<tr>
<td>σεισός</td>
<td>earthquake (seismograph)</td>
</tr>
<tr>
<td>λατρεύω</td>
<td>I serve (temple priest), worship (w. dat.)</td>
</tr>
<tr>
<td>φη</td>
<td>I say (pres. form enclitic)</td>
</tr>
<tr>
<td>χωλός</td>
<td>lame</td>
</tr>
</tbody>
</table>

139. **Exercises.**

I. **Text A.**

1. ὁ Ἰησοῦς ἐκάθητο ἐπὶ τοῦ Ὄρους τῶν ἐλαιῶν. οἱ δὲ μαθηταὶ λέγουσιν αὐτῷ ποτὲ ἔσται ταῦτα; ὁ δὲ ἀποκρίνεται αὐτοῖς· πολλοὶ λέγουσιν ἐγώ εἰμι ὁ χριστὸς καὶ πλανήσουσι· ἐσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους πολλοὶ μισήσουσιν ἄλληλους. δεῖ κηρύσσει τὸ τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς ἀρτύριον.

II. **Text B.**

1. πιστεύω, πιστεύεω, πιστεύομεν· πιστεύω, πιστεύομεθα. ἐπιστεύω, ἐπιστεύεω, ἐπιστεύετε, ἐπιστευόμεθα.

2. καταλύσετε, πλανήσετε, οὐ μοιχεύσετε, ποιήσετε, πληρώσετε τὸν νόμον.

3. οὐκ ἔσονται σοι θεοὶ ἐτεροι

4. ἄκοισῃ ἄκοας πολέμων, σεισμῶν, καὶ λιμῶν.

5. καὶ λατρεύσουσι τῷ κυρίῳ ἐν ἐτέρῳ τόπῳ.

6. ἐγὼ θεραπεύω ὑμᾶς καὶ δουλεύετε ἄλληλοις.

7. οἱ μαθηταὶ μοι νηστεύσουσιν ἐν ἕκειναις ἥμεραις.

8. ὁ κύριος ἐτὶ σαλεύσει τὴν γῆν καὶ καταλύσει τὸν τόπον τοῦτον.

9. οὐκ ἔσοβε ὡσπέρ (as) οἱ ύποκριταί.
III. Translate.

1. You (plural) serve; you are served; you were serving; you were being served; you will serve for yourself; will you serve the Lord?

2. The land is good; it is the people’s (dative) land.

3. The days will be when my disciples will fast.

4. You shall not serve another god.

5. The physician will heal the lame man.

6. The Lord will shake the earth to destroy it.

7. They will hear the Lord and believe.

8. He will destroy the evil ones. (See Section 75)

Corrected 5/2/06, 3/9/2015.
Lesson 19

The Future Indicative (Continued)

οἱ νεκροὶ ὁκουσοῦν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ ζήσουσιν
The dead shall hear the voice of the Son of God and shall live. John 5:24

140. The Future of Consonant Stems. When the verb stem ends in a consonant, the consonant combines with the tense sign (σ) in the following ways.

Labials: π, β, φ + σ > ψ
πέμπω I send, πέμψω, I shall send, πέμψαμαι I shall send for myself
γράφω I write, γράψω I shall write, γράψαμαι I shall write for myself

Palatals: κ, γ, χ + σ > ξ
κηρύσσω (stem κηρυγ-) I preach, κηρύξω I shall preach
φεύγω I flee, φεύξω I shall flee
dιώκω I pursue, διώξω I shall pursue

Dentals: τ, δ, θ + σ > σ (also ξ)
σώζω I save, σώσω I shall save
πείθω I persuade, πείσω I shall persuade

Give the future indicative active of: ἄρχω, νομίζω, λείπω.

141. Liquid Future. The future of verbs with liquid stems (ν, ρ, λ, μ) originally contained an -ε as a connective: -εσω, -εσο, -εστε. But the sigma was dropped and the two vowels thus brought together contracted; e.g., κρίνω has a future κρίνεσω > κρίνεω > κρινῶ:

Future Indicative Active

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. κρίνω</td>
<td>κρινοῦµεν</td>
</tr>
<tr>
<td>2. κρινεῖς</td>
<td>κρινεῖτε</td>
</tr>
<tr>
<td>3. κρινεῖ</td>
<td>κρινοῦσι</td>
</tr>
</tbody>
</table>

Infinitive κρινεῖν

Future Indicative Middle

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. κρινοῦµαι</td>
<td>κρινοῦµεθα</td>
</tr>
<tr>
<td>2. κρινῇ</td>
<td>κρινεῖστε</td>
</tr>
<tr>
<td>3. κρινεῖται</td>
<td>κρινοῦνται</td>
</tr>
</tbody>
</table>

Infinitive κρινεῖσθαι
142. **Irregular or Second Futures.** Many future stems are irregular, being built of different roots from the present stem. Often these stems are off the punctiliar root (aorist) inasmuch as the future seems to have been originated from the aorist subjunctive. Study the following reference chart of futures. Note that some future stems are deponent in form.

143. **Chart of Futures.** (The first word in each case is the present stem.)

<table>
<thead>
<tr>
<th>Present Stem</th>
<th>Future Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαπάω</td>
<td>ἀγαπήσει</td>
<td>I shall love, εὐχόμαη, εὐελώσομαι,</td>
</tr>
<tr>
<td>ἀκούω</td>
<td>ἀκούναι (or ακούσομαι)</td>
<td>I shall hear, θαυμάζω, θαυμάσιος,</td>
</tr>
<tr>
<td>ἀποθνήσκω, ἀποθανοῦμαι</td>
<td>ἀναβάει</td>
<td>I shall die, ἵστημι, στήσομαι,</td>
</tr>
<tr>
<td>βαίνω</td>
<td>βάλλω</td>
<td>I shall go, κρίνω, κρινό,</td>
</tr>
<tr>
<td>βάλλω</td>
<td>βάλλω</td>
<td>I shall throw, λαμβάνω, λήψομαι,</td>
</tr>
<tr>
<td>γίνομαι</td>
<td>γίνεται</td>
<td>I shall become, λέγω, ἐρώτομαι,</td>
</tr>
<tr>
<td>γινώσκω</td>
<td>γινώσκει</td>
<td>I shall know, λύω, λύσω,</td>
</tr>
<tr>
<td>γράφω</td>
<td>γράφει</td>
<td>I shall write, ὁράω, ὀφθαλμοί,</td>
</tr>
<tr>
<td>διδωμι</td>
<td>δίδω</td>
<td>I shall give, πῖσω, πίομαι,</td>
</tr>
<tr>
<td>εἰμί</td>
<td>εἰσερχόμαη</td>
<td>I shall be, θηρέω, θηρίο,</td>
</tr>
<tr>
<td>ἐθνίζω</td>
<td>ἐθνίζεται</td>
<td>I shall eat, στέλλω, στελδ,</td>
</tr>
<tr>
<td>εὐφρίσκω</td>
<td>εὔφριστον</td>
<td>I shall find, τίθημι, θήσομαι,</td>
</tr>
<tr>
<td>ἐχω</td>
<td>ἐξερχόμαη</td>
<td>I shall have, φέρω, σῆμα,</td>
</tr>
<tr>
<td>ζαώ</td>
<td>ζησομαι</td>
<td>I shall live, φεύγω, φεύξω (ομαι),</td>
</tr>
</tbody>
</table>

144. **Vocabulary.** (Besides the above chart)

<table>
<thead>
<tr>
<th>Present Stem</th>
<th>Future Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλότριος, α, ὀν</td>
<td>another, stranger</td>
<td>ἢ,</td>
</tr>
<tr>
<td>ὁ ἀλλότριος,</td>
<td>stranger</td>
<td>θύρα, ας, ἢ,</td>
</tr>
<tr>
<td>ἀναβαίνω</td>
<td>I go up</td>
<td>κλέπτης, ου, ὁ,</td>
</tr>
<tr>
<td>δηλῶ</td>
<td>I make manifest</td>
<td>ὡς,</td>
</tr>
</tbody>
</table>

145. **Exercises.**

I. **Text A.**

ὁ Ἰησοῦς ἔστω ἡ θύρα τῶν προβάτων. ὁ κλέπτης οὗ ἀναβήσεται διὰ τῆς θύρας. τὰ πρόβατα ἀκούσαται τῆς φωνῆς Ἰησοῦ. οὐκ ἀκούσαται τῆς φωνῆς τοῦ ἀλλότριον. ἀκολουθήσει αὐτῷ ἄλλοτρῳ δὲ οὐ μὴ ἀκολουθήσουσα ἄλλα φεύξονται ἀπ’ αὐτοῦ. ὁ Ἰησοῦς σώσει τὰ πρόβατα καὶ ἐξελεύσεται καὶ ἐξελεύσεται καὶ νομήν εὑρήσει. ὁ καλὸς ποιμὴν θήσει τὴν φυσήν αὐτοῦ υπὲρ τῶν προβάτων. γνώσονται αὐτόν αὐτὸς ἐξελεύσῃ ἄλλα πρόβατα. αὐτὸς ἐξελεύσῃ αὐτός καὶ ἐξελεύσῃ τῆς φωνῆς αὐτοῦ ἀκούσαται καὶ γενήσεται μία ποιμήν. διὰ τούτῳ ὁ θεὸς ἀγαπήσει αὐτὸν ὅτι διὰ τὴν φυσήν αὐτοῦ καὶ πάλιν λήψεται. (Compare John 10: 7 – 16) (This is the Byz. Text. The UBS Greek text has γενήσεται for γενήσεται.)

1 pasture 2 shepherd 3 one 4 flock
II. Text B.

1. φιλεῖ, ἐφιλεῖ, ἐφιλεῖτο, φιλήσει, φιλήσεται·
   πέµπουσι, πέµπονται, ἔπεµποντο, πέµψουσι, πέµψονται.

2. ἔσονται, σώσονται, ποιήσοντες, γράψεις, στελεῖ, κηρύξουσι, δηλώσομαι.

3. φάγεται, βήσεταις, ληψόμεθα, δψῆ, οὗσες, άκούσονται, στήσεις, σχήσετε, ἔρεῖτε, ἔσται.

4. γνώσοντες τὴν ἀλήθειαν καὶ ἢ ἀλήθεια σώσει ὑμᾶς.

5. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

6. ἐσονται καὶ ἐν τῇ ἁμαρτίᾳ ἀποθανεῖσθε.

7. οἱ ἄνθρωποι ζητήσουσι τὸν θάνατον καὶ οὐ μὴ εὑρήσουσι αὐτόν.

8. καὶ ζησόμεθα καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.

III. Translate

1. He will believe; We will save; he will judge; they will write; I shall send; You (plural) will
   work (do); he will glorify for himself.

2. We shall be; he will have; I shall give; you (sing.) will bear; they will eat; I shall receive; you
   (plural) will see; they will say.

3. I shall be your brother and you will be my friend.

4. I will send the son and they will hear him.

5. They will seek the way but they will not find it.

6. I will write to the church, but Diotrophes (Διοτρέφης) will not receive (use λαμβάνω) me.

<table>
<thead>
<tr>
<th>Labials</th>
<th>Voiceless</th>
<th>Voiced</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>π</td>
<td>β</td>
<td>ψ</td>
<td>σ &gt; ψ</td>
</tr>
<tr>
<td>κ</td>
<td>γ</td>
<td>χ</td>
<td>σ &gt; ξ</td>
</tr>
<tr>
<td>τ</td>
<td>δ</td>
<td>θ</td>
<td>σ &gt; σ</td>
</tr>
</tbody>
</table>

(ξ) when with σ

Chart from David Singleton’s class notes.

Corrected 5/12/06. 4/11/2015.
Lesson 20

The Aorist Tense

οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν. This my son was dead and has come to life. Luke 15:24

146. The Aorist Tense. The third principal part of the Greek verb is the aorist tense. The aorist generally corresponds to the simple past, or preterit, in English. It denotes linear action without regard to progress. The present infinitive, λύειν denotes linear action, to loose, to be loosing. The aorist infinitive λῦσαι to loose, denotes point of unmodified action. The word aorist means “unlimited.” The time element enters only in the indicative mood. The aorist with the imperfect signifies point action in past time. This is to be contrasted with the imperfect, the linear past tense. ἔδούλευον, I was serving; ἔδοϋσαμα, I served.

The action implied in an aorist may actually have been continuous, repeated, interrupted, etc. But the aorist treats the action as a point, simply as having taken place. ἔζησεν, he lived.

The regular aorist is usually shown by its context to refer to:

A beginning act (Ingressive or Inchoative Aorist)

ἐσίγησεν πάν πλῆθος, All the multitude became silent. Acts 15:12

A resultant act (Effective or Culminative Aorist)

ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, when I departed from Macedonia

An action as a whole (Constantive Aorist)

ὃς διῆλθεν εὐεργετῶν, who went about doing good. Acts 10:38

147. Types of Aorist. As in English past there is more than one way to form the Greek aorist. We may say walk, walked – forming the simple past by adding a regular ending to the present stem. Or we may say go, went, am, was; or sit, sat – forming the past by a change of stem. The regular formations are called the weak verbs. The term in Greek which is analogous to regular English past is 1st Aorist (weak); that to the irregular is the 2nd Aorist (strong).

148. The 1st Aorist Indicative Active of λύω.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἔλυσα</td>
<td>I loosed</td>
</tr>
<tr>
<td>2.</td>
<td>ἔλυσας</td>
<td>You loosed</td>
</tr>
<tr>
<td>3.</td>
<td>ἔλυσε</td>
<td>He loosed</td>
</tr>
</tbody>
</table>

1st Aorist Infinitive, Active λῦσαι

1Tense sign: σα. Endings: Secondary. ν however has dropped and third singular has ε probably by analogy with imperfect. In the indicative (only) the augment is present.
149. 1\textsuperscript{st} Aorist Indicative Middle (Not passive also) of λύω.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἐλυσάμην(^1) I loosed for myself</td>
<td>ἐλυσάμεθα We loosed for ourselves.</td>
</tr>
<tr>
<td>2. ἐλύσον (^2) You loosed for yourself</td>
<td>ἐλύσασθε You “all” loosed for yourselves</td>
</tr>
<tr>
<td>3. ἐλύσατο He loosed for himself (etc.)</td>
<td>ἐλύσαντο They loosed for themselves</td>
</tr>
</tbody>
</table>

1\textsuperscript{st} Aorist Infinitive, Middle λύσασθαι

150. 1\textsuperscript{st} Aorist of εω, αω, οω – Verbs. These verbs (called Contracts because they contract in the present system) usually lengthen the short vowel before the tense sign:

- ε > η e.g. προσκυνέω (ὁ), I worship προσεκύνησα, I worshipped
- α > η e.g. ἐρωτάω (ὁ), I ask ἠρώτησα, I asked
- ο > ο e.g. σταυρόω (ὁ), I crucify ἐσταύρωσα, I crucified

Infinitives: προσκυνήσαι, ἐρωτῆσαι, σταυρῶσαι

Practice: Write out in full, with translation, the aorist of φανερόω (I make manifest), ποιεω (I do), γεννάω (I beget).

151. 1\textsuperscript{st} Aorists of Consonant Stems. Verbs whose stems end in a mute or stop are affected by the sigma of the tense sign in the same way as in the future tense.

<table>
<thead>
<tr>
<th>Labial mutes, (\pi, \beta, \varphi + \varsigma &gt; \psi) (γράφω, I write)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>έγραψα</td>
<td>έγράψαιμεν</td>
<td></td>
</tr>
<tr>
<td>έγραψας</td>
<td>έγράψαιτε</td>
<td></td>
</tr>
<tr>
<td>έγραψε</td>
<td>έγράψαιν</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Palatal mutes, (\kappa, \gamma, \chi + \sigma &gt; \xi) (ἀρχω, I rule, begin)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡρξάμην</td>
<td>ἡρξάμεθα</td>
<td></td>
</tr>
<tr>
<td>ἡρξω</td>
<td>ἡρξασθε</td>
<td></td>
</tr>
<tr>
<td>ἡρξατο</td>
<td>ἡρξαντο</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lingual mutes, (\tau, \delta, \theta, (\zeta) + \varsigma &gt; \sigma) (βαπτίζω, I baptize)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐβάπτισα</td>
<td>ἐβαπτίσαμεν</td>
<td></td>
</tr>
<tr>
<td>ἐβάπτισας</td>
<td>ἐβαπτίσατε</td>
<td></td>
</tr>
<tr>
<td>ἐβάπτισε</td>
<td>ἐβαπτίσαν</td>
<td></td>
</tr>
</tbody>
</table>

152. Indirect Discourse. Verbs of saying, thinking, believing, and the like which imply mental process in their meaning are often used in indirect quotations. This construction varies widely.

- Direct discourse: ὁ ἄνθρωπος Γαλιλαῖος; Is the man a Galilean?
  - Indirect discourse: ἐπηρώτησε ἐάν ἄνθρωπος Γαλιλαῖος ἦστιν, He asked whether the man was a Galilean Luke 23:6

- Direct discourse: ἐλυσομαι πλειον. We shall receive more.
  - Indirect discourse: ἔνομισαν ὅτι λήμνονται πλειον. They thought that they would receive more. Matthew 20:10

\(^{1}\text{See footnote on the preceding page.}\) \(^{2}\text{ἐλεύσασο > ἐλύσασθε > ἐλύσω}\)
Note: (a) When the meaning of sentence demands it, the person of the original sentence is changed to fit the statement; e.g., English, “I am going”; He said that he was going.

(b) Note however that while the English changed the tense of the statement (am going, was going), the Greek retains the tense of the original statement (after past or secondary verbs) even when in English we would change the tense in translation; e.g., λήψομεθα (we shall receive), λήψονται (they would receive). Greek also generally retains the mood of the original statement, though there are some exceptions (Acts 17:27; 20:16; 27:12).

Such constructions may also take a participle (Section 298) or infinitive construction (Section 171).

153. The Aorist Infinitive. The infinitive does not have time significance (except in indirect discourse). The present infinitive denotes linear action, the aorist, point action.

οὐ δύναται ἁµαρτάνειν, He cannot (continually) sin.
οὐ δύναται ἁµαρτεῖν, He cannot (commit an act of) sin.
(The aorist infinitive is Second Aorist. See p. 69)

154. Vocabulary.

ἀνοίγω, I open
ἀρχω, I rule, reign; middle I begin
βασιλεύω, I rule
εἰ, if (in indirect discourse)
εἰσαγιγελίζω, I preach, bring glad tidings,
καὶ...καὶ, both...and
κραζω, I cry out (Aorist ἐκραξα)

μεγάλη, great (feminine adjective)
νάος, oú, ó temple, shrine
οτε, when
οὔτε, neither
προσεύχομαι, I pray
σαλπίζω, I sound a trumpet
σταυρώω, I crucify
φυλή, ἤς, tribe

και...και, καὶ...καὶ both...and
κραζω, I cry out (Aorist ἐκραξα)

155. Exercises.

I. Text A.

οὐ εἶ ἀξίος ἀνοίξαι τὸ βιβλίον ὅτι ἡγόρασας τῷ θεῷ ἐκ πάσης1 φυλῆς καὶ γλώσσης καὶ ἐποίήσας αὐτούς τῷ θεῷ βασιλείαν. ὁ Κύριος ἦρξε, ἀνοίξα τὸ βιβλίον καὶ ἤκουσα μεγάλης2 φωνῆς. οἱ ἑπτὰ ἄγγελοί ἤτοιμασαν σαλπίζον. ὁ πρῶτος ἄγγελος ἐσάλπισεν. οἱ ἄνθρωποι οὗ πετενόησαν ἐκ τῶν ἔργων οὔτε προσεκύνησαν τῷ ἀρνίῳ. ὁ ἄλλος ἄγγελος ἐκραξεὶ φωνῇ μεγάλῃ καὶ ὅτε ἐκραξεὶ εἶληςαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς, ὅτε η δὲ ἐλάλησαν οἱ Ἰωάννης ἦµελλε γράφειν. φωνὴ δὲ ἔλεγεν αὐτῷ ὑµὴ γράφειν. ὁ ἄγγελος λέγει ότι χρόνος οὐκέτι ἔσται ὅς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

1 every 2 great
II. Text B.

1. βαπτίζειν, βαπτίζεσθαι, βάπτισαι, βαπτίσασθαι, βαπτίσετε, ἐβαπτίσα
2. ὁ Ἰησοῦς ἤρξατο καὶ ποιῆσαι καὶ διδάξαι.
3. οἱ δὲ ἔκραξαν ὅτι τὸ παιδίον ἀποθνῄσκει.
4. δεῖ προσκυνῆσαι θεῷ καὶ ποιῆσαι τὸν λόγον αὐτοῦ.
5. τέκνον, τί (why) ἐποίησας ἡμῖν οὕτως; ἐξητούθεν se.
6. ἤρωτησαν αὐτὸν σῶσαι τὸν δοῦλον αὐτοῦ.
7. Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ.
8. καὶ ἤρωτησε τὸν θεραπεύσει αὐτό.
9. ἰδε ἐμοίησεν αὐτῇ εἶν τῇ καρδίᾳ αὐτοῦ.
10. δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ.
11. οὕτως γὰρ ἐνήστευσε καὶ προσηύξατο.

1The verb in this sentence takes the accusative object of the person against whom the sin is committed.

III. Translate.

1. He was going up into the temple to pray.
2. They asked him if he was preaching and baptizing.
3. He began to heal the people there.
4. He was coming not to destroy but to fulfill the law.
5. I manifested thy glory.
6. They were afraid to ask him again.
7. And Isaac begat Jacob.
8. You shall not begin to commit adultery.
9. They lived with (σὺν) Christ.
10. There they crucified the Lord.

Corrected 3/02/6, 4/11/2015.
Lesson 21

The Second Aorist Tense

ὁ κόσμος δι' ἀντιού ἐγένετο
The world came into being through Him. John 1:10

156. The Second Aorist. As stated in the last lesson, there is in the Greek verb structure both a strong and a weak system. The First Aorist corresponds to the simple English past which is built from the present stem, such as *love, loved* (the weak verb). There is also a tense formed by a change of stem, such as *go, went* (the strong verb.). The Second Aorist in Greek is thus like the irregular past in English.

The second aorist verb exhibits a change of stem in their principal parts. Compare the verb λήμψομαι (*I take, receive*). Its first three principal parts are λαμβάνω, λήμψομαι (future), ἐλαβόν (aorist). The conjugation of this stem in the indicative mood is exactly like the imperfect tense, except for the stem. The augment and the secondary endings are used.

157. 2\textsuperscript{nd} Aorist Indicative Active of λαμβάνω.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἐλαβόν(^1) I took</td>
<td>ἐλάβομεν We took</td>
</tr>
<tr>
<td>2</td>
<td>ἐλαβές You took</td>
<td>ἐλάβετε You “all” took</td>
</tr>
<tr>
<td>3</td>
<td>ἐλαβε He took</td>
<td>ἐβαβον They took</td>
</tr>
</tbody>
</table>

Infinitive λαβέν (always has circumflex accent)

158. 2\textsuperscript{nd} Aorist Indicative Middle of λαμβάνω.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἐλαβόμην I took for myself</td>
<td>ἐλαβόμηθα We took for ourselves</td>
</tr>
<tr>
<td>2</td>
<td>ἐλάβον You took for yourself</td>
<td>ἐλάβεσθε You “all” took for yourself</td>
</tr>
<tr>
<td>3</td>
<td>ἐλάβετο He/she/it, etc.</td>
<td>ἐβαβον They took for themselves</td>
</tr>
</tbody>
</table>

Infinitive λαβέθαι

159. 2\textsuperscript{nd} Aorist Infinitive. Note that the 2\textsuperscript{nd} aorist infinitive has no augment. The same endings are used as the, present infinitive, but the accent is not recessive. -είν is always circumflexed; -εθαι is always accented on the penult on a 2\textsuperscript{nd} aorist stem.

160. 2\textsuperscript{nd} Aorist Passive. The passive differs from the middle and is built off a different stem. It will be given later (Section 204).

161. The Meaning of the 2\textsuperscript{nd} Aorist. There is no difference in meaning between the 1\textsuperscript{st} and 2\textsuperscript{nd} aorist, just as there is no difference in the tense of *walk, walked, and go, went* in English. Both are simple pasts; they are merely formed differently.

\(^1\)Notice the augment and endings are the same as in the imperfect.
162. **Alternate Endings:** The 1\textsuperscript{st} aorist endings –α, –ας, –ε, –αμέν, –ατε, –αν, are sometimes found on 2\textsuperscript{nd} aorist stems. This is especially true of ἐπι- (aorist stem with λέγω, I speak); e.g., ἐπον or ἐπα.

**Note carefully:** As in English, there is no way to determine what kind of aorist stem is a given verb will take. One must simply learn the principal parts of the verb.

163. **Vocabulary.** Some of the most common verbs taking 2\textsuperscript{nd} aorist are as follows: (These forms must be mastered.)

<table>
<thead>
<tr>
<th>Aorist Ind.</th>
<th>Stem</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>βάλλω, I throw</td>
<td>ἐβαλον</td>
<td>βαλεῖν</td>
</tr>
<tr>
<td>γίνομαι, I become, happen, take place</td>
<td>ἐγενόμαν</td>
<td>γενέσθαι</td>
</tr>
<tr>
<td>ἔρχομαι\textsuperscript{1}, I go</td>
<td>ἔλθον</td>
<td>ἔλθειν</td>
</tr>
<tr>
<td>ἔσθω, I eat</td>
<td>φαγον</td>
<td>φαγεῖν</td>
</tr>
<tr>
<td>ὑψίσκο, I find</td>
<td>εὑρον</td>
<td>εὑρεῖν</td>
</tr>
<tr>
<td>ἔγω, I have, get</td>
<td>ἔχον</td>
<td>ἔχειν</td>
</tr>
<tr>
<td>λαμβάνω, I take</td>
<td>λαβον</td>
<td>λαβεῖν</td>
</tr>
<tr>
<td>λέγω, I speak</td>
<td>εἶπον</td>
<td>εἰπεῖν</td>
</tr>
<tr>
<td>ὅραω, I see</td>
<td>ἔδον</td>
<td>ἔδειν</td>
</tr>
<tr>
<td>φέρω, I bear, carry</td>
<td>ἡγεκα</td>
<td>ἡγεκεῖν</td>
</tr>
</tbody>
</table>

\textsuperscript{1}Compounds take compounds of the aorist stem in aorist; e.g. ἐξέρχομαι, ἐξῆλθον

| ἀριθμος, ou, ó, number | δέσμιος, ou, ó, prisoner |
| εὐλογεω, I bless | κόσμος, ou, ó, world | cosmos |
| διατρίβω, I tarry, pass, time | ὁφάριον, ou, τό, fish |

164. **Exercises.**

I. **Text Δ.**

ὁ κύριος ἐξῆλθε καὶ εἶδε πολὺν ὄχλον. ἦρξατο διδάσκειν αὐτοὺς πολλά. προσῆλθον αὐτῷ οἱ μαθηται αὐτοῦ καὶ λέγουσιν ὅτι ἐρημὸς ἐστιν ὁ τόπος. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς ὃν χρειάζον ἔχουσιν ἀπελθεῖν. παιδάριον\textsuperscript{1}) ἐσχε πέντε ἄρτους καὶ δύο ὀψάρια. ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐλόγησεν αὐτοὺς. ἔδωκεν τοῖς οἰκοδόμοις αὐτοῦ, οἱ δὲ μαθηται τοῖς ὄχλοις καὶ ἐφαγον. ὁ ἀριθμὸς ἦ πεντά πισχίλιοι (5000). οἱ οὖν ἀνθρώποι εἶδον τὸν σημεῖον καὶ ἔλεγον ὅτι ὁ προφήτης ἠλθεν εἰς τὸν κόσμον.

\textsuperscript{1}small boy
II. Text B.

1. λέγετε, ἐλέγετε, εἶπετε, ἔρεῖτε, λέγειν, εἰπεῖν

2. ἔρχονται, ἔρχεσται, ἔξηλθον, ἔξελθείν, ἔξηρχοντο, ἔξελεύονται.

3. μετὰ ταῦτα ἤλθεν ο Ἰησοῦς καὶ οἱ μαθηταὶ ἀυτοῦ εἰς τὴν Ἰουδαίαν καὶ διέτριβε μετ’ αὐτῶν καὶ ἐβάπτιζε.

4. ὁ ὄχλος ἤνεγκεν ἄρτον φαγεῖν;

5. οἱ ἀπόστολοι ἐγραψαν ὅστε αὐτούς σχεῖν τὴν ἐπαγγελίαν τῆς αἰωνίου ζωῆς καὶ ἰδεῖν θεὸν.

6. οἱ δέσιοι ἤκουσαν τὸν λόγον καὶ ἐλαβον αὐτὸν μετὰ χαρᾶς.

7. ἐζήτησαν καὶ εὗρεν.

8. ἔδειν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ.

9. ἐγὼ ἐγενόμην δέσιος τοῦ κυρίου ὅστε με γενέσθαι ἐλεύθερος.

10. οὐ γὰρ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις (dogs) βαλεῖν.

11. οἱ δοῦλοι ἀπῆλθον εἰς τὸν κόσμον ἄλλος οὐκ ἐλαβον ἐκ τοῦ κόσμου.

III. Translate.

1. He finds; he was finding; he shall find; he found; to be finding; to find.

2. We become, to become (present); to become (aorist); we became; we were becoming.

3. They came and saw where Jesus abides (See Section 152b)

4. They were desiring to take him into the boat.

5. God gives to them bread out of heaven to eat. (aorist)

Corrected 3/02/06, 4/10/2015.
Lesson 22

The Aorist Tense (Continued)

The Lord knows the ones who are his. II Timothy 2:19

165. Other Aorist Formations. Besides the two main aorist formations already learned, there are other variations in the formation of the aorist tense. They are the liquid aorist, the µι-aorists, and the κ-аorists.

166. The Liquid Aorists. The letters, λ, µ, ν, ρ are called liquids. Liquid verbs form their aorist like the 1st aorist except that the σ is expelled after the liquid and a short vowel in the stem is lengthened:

<table>
<thead>
<tr>
<th></th>
<th>present</th>
<th>future</th>
<th>aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>α &gt; η (except before ρ)</td>
<td>φαίνω</td>
<td>φανώ</td>
<td>έφηνα</td>
</tr>
<tr>
<td>ε &gt; ει</td>
<td>στέλλω</td>
<td>στελώ</td>
<td>έστειλα</td>
</tr>
<tr>
<td>ι &gt; ι</td>
<td>κρίνω</td>
<td>κρινό</td>
<td>έκρινα</td>
</tr>
<tr>
<td>θ &gt; θ</td>
<td>σύρω</td>
<td>συρώ</td>
<td>έσυρα</td>
</tr>
</tbody>
</table>

After the lengthening, the conjugation is the same as the 1st aorist, minus the σ.

167. The µι-Aorist (a variation of the 2nd aorist). In some verbs the 2nd aorist endings are added directly to the aorist stem without a connecting vowel. Since the absence of the connecting vowel is a sign of the µι-verbs, this aorist is at times called the µι-aorist.

Aorist of γινώσκω (from γιγιγνώσκω; stem γνώ)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. έστειλα</td>
<td>I sent</td>
<td>έστείλαμεν We sent</td>
</tr>
<tr>
<td>2. έστειλας</td>
<td>You sent</td>
<td>έστείλατε You &quot;all&quot; sent</td>
</tr>
<tr>
<td>3. έστειλε</td>
<td>he/she/it sent</td>
<td>έστείλαν They sent</td>
</tr>
</tbody>
</table>

Other verbs like έγνων are

<table>
<thead>
<tr>
<th></th>
<th>present</th>
<th>future</th>
<th>aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>-βαινω</td>
<td>-βήρομαι</td>
<td>-βην (go)</td>
<td></td>
</tr>
<tr>
<td>Ιστημι,</td>
<td>στήσω,</td>
<td>έστην (stand) (Also 1st aorist) έστησα (transitive, place)</td>
<td></td>
</tr>
</tbody>
</table>

Infinitive γνώναι to know

Write out in full the aorist of -βαινω.
168. The κ.-Aorist. Three verbs in Greek have aorists formed by the sign κα instead of σα. The origin of this κ is uncertain. They are:

δίδωμι, δώσω, ἔδωκα (give) (2nd Aor. Inf. δόθην)
τίθημι, θίσω, θέθηκα (place, put)
-ἵμι (in N. T. compounds only) e.g., ἄφίμι, I send away, allow, permit, leave.

169. Aorist of ὁγω. The aorist of the frequently occurring verb ὁγω (I lead) is a reduplicated form current in Attic: ἠγαγόν, -ευς -εσ.

170. Special Uses of the Aorist. Besides the regular uses of the aorist (Sec. 146.), the aorist is used often in the following ways:

Gnomic Aorist (from γνωμή, a proverb). This expresses proverbial or general statements (timeless). The English idiom requires the translation to be in the present.

ὁ νῦς μου ὁ ἀγαπητός, ἐν ὁ εὐδόκησα, My beloved son in whom I am well pleased.

The Epistolary Aorist. This aorist takes the reader’s point of view, in which, e.g., the writing (ἐγραψα) or sending (ἐπεμψα) is viewed as past at the time of writing, though it is in fact going on.

ἐγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου μαρτυρήσαι ἑμῖν
I Jesus send my angel to testify to you. Rev. 22:16, cf. I Cor. 4:17, II Cor. 9:3, Eph. 6:22.
For (ἐγραψα) cf. Rom. 15:15, I Pet. 5:12, Gal. 6:11, I John 2:21, etc.

171. Infinitive in Indirect Discourse. A direct quotation may be expressed in indirect statement by changing the verb to an infinitive and putting the subject of the verb in the accusative case. If the subject with the infinitive is the same as the subject of the main verb, it is usually omitted.

Direct: τίς ἐστι; Who is he?,

Indirect: τίνα με ὁ ὅχλος λέγει εἶναι; Who does the crowd say I am?

ἐνόμιζεν συνιέναι τοὺς ἄνδρας ὅτι θεὸς ἄξως σωτηρίαν αὐτοῖς.
He was thinking that the brethren understood that God was giving salvation to them.

172. Vocabulary

ἀποκτείνω I kill
ἀπρώ (ἀρώ, ἤρω) I take up, raise
ἀναβάω (ἀναβησομαι, ἀνέβη) I go up
ἀπάγω (-ἀξω, -ἀγαγω) I lead away
ἀποστέλλω (ἀποστῆλω, ἀπέστειλα) I send out
γνωσκω (γνώσομαι, ἔγνων) I know
ἐξεστίν it is lawful

(impersonal see Section 127) I kill, slay
θανατόω θανατος, η, ον I kill, slay
μέσος, η, ον I remain
μένω (μενό, ἔμενα) I remain
νομίζω I think, suppose
πάσχω (πάσαθον 2nd aor.) I suffer
πείθω I persuade
πρεσβύτερος older
τις πρεσβύτερος the elder

1This construction may also take ὅτι followed by a finite verb (Section 152) or a participle (Section 298).
2(Pres. active inf. of συνίμι, I understand)
173. Exercises.

I. Text A.

οἱ πρεσβύτεροι ἔλαβον συμβουλιον (counsel) κατὰ τοῦ Ἰησοῦ ὅπετε θανατώσαι αὐτὸν. ἦραν αὐτὸν καὶ ἀπῆγαγον καὶ παρέδωκαν αὐτὸν Πιλάτῳ κρίναι. Ἰούδας εἶδε καὶ παρέδωκε τὰ ἀργύρια. οἱ δὲ ἔλαβον τὰ ἀργύρια καὶ εἶπαν τίπος αὐτῶν. ἦραν αὐτὸν καὶ ἀπήγαγον καὶ παρέδωκαν αὐτὸν Πιλάτῳ κρίναι. Ἰοῦδας εἶδε καὶ παρέδωκε τὰ ἀργύρια. οἱ δὲ ἔλαβον τὰ ἀργύρια καὶ εἶπαν τίπος αὐτῶν. ἦραν αὐτὸν καὶ ἀπήγαγον καὶ παρέδωκαν αὐτὸν Πιλάτῳ κρίναι. Ἰοῦδας εἶδε καὶ παρέδωκε τὰ ἀργύρια. 

I. Translate. (Use aorists)

1. They gave themselves first to the Lord.
2. Jesus went up into Jerusalem (for Jerusalem see Page 13, Text A.)
3. We remained in the village.
4. God sent the son to give his soul and to judge the world.
5. The world knew him not.
6. The elders persuaded them that it was is lawful to kill him.
7. The one took away the sins of the world.
8. Mary thought that they had taken away her Lord.
Lesson 23

Perfect Indicative Active

ὁ ἁγαπῶν τὸν ἄλλον νόμον πεπλήρωκεν
The one loving the other has fulfilled the law. Rom. 13:8

174. The Perfect Tense. The fourth principal part of the Greek verb is the perfect active. From this stem the perfect and pluperfect active forms are made. The first four principal parts of λύω are: λύω, λύσω, ἔλυσα, λέλυκα.

The perfect, like the aorist, has both a first and second formation. The second perfect, however, does not have a different conjugation from the first. The difference is that the 1st perfect has a κ as a stem sign which is lacking in the 2nd perfect. The 1st perfect is more numerous.

175. The First or κ-Perfect. The characteristics of the 1st perfect are:

(1) A reduplication. Most verbs beginning with consonants take an extra syllable as a prefix, which consist of that consonant plus the vowel ε as reduplication: e.g., λύω (I loose); λέλυκα (I have loosed). An aspirated stop (φ, χ, θ) becomes voiceless; e.g., πεψίληκα (I have loved).

When the verb begins with a double consonant (ξ, ζ, ψ), or ρ (which is doubled), two consonants except a stop and a liquid (e.g., στέλλω ἔσταλκα I have sent), or a vowel or diphthong, the verb is merely augmented like the imperfect and aorist indicatives.

(2) The tense suffix κα (Cf. σα of the 1st aorist). The third plural ending is primary, but the singular endings are like the 1st aorist.

176. Perfect Indicative Active of λύω.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λέλυκα</td>
<td>λελύκαμεν</td>
</tr>
<tr>
<td>2. λέλυκας</td>
<td>λελύκασε</td>
</tr>
<tr>
<td>3. λέλυκε</td>
<td>λελύκασι (καν)1</td>
</tr>
</tbody>
</table>

Infinitive λελυκέναι

Like λέλυκα are formed most vowel and diphthong stems; e.g., πεπίστευκα (I have believed), etc.

177. Perfect of Short Vowel Stems. Contract verbs (-εω, -αω, -οω) lengthen the short vowel before the tense sign in forming the perfect, just as they do in the formation of the future and aorist. The first four principal parts of ποιέω (I do) are ποιῶ, ποιήσω, ἐποίησα, πεποίηκα. The endings of the conjunction are the same as for λύω.

1Forty times in the New Testament
Give the perfect active of \(\zeta\eta\tau\epsilon\omega\) (I see); \(\gamma\epsilon\nu\nu\acute{\alpha}\omega\) (I beget); and \(\pi\lambda\rho\acute{\omega}\) (I fulfill).

178. **Perfect of Liquid Stems.** The \(\kappa\) is not dropped after the liquid as the \(\sigma\) is in the liquid aorist (Sec. 166). The \(\kappa\alpha\) is added directly to the reduplicated verb stem. The perfect of these verbs often converts a short vowel of the stem to an \(\alpha\), and there is often a metathesis (change of vowel and liquid): e.g., \(\sigma\tau\ell\lambda\omega\) (I send) \(\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha\), \(\text{(I have sent)}\); \(\kappa\alpha\lambda\acute{\epsilon}\omega:\kappa\alpha\lambda-\) or \(\kappa\lambda\eta-\). The liquid at times is dropped: \(\kappa\rho\acute{\iota}\omega\) (I judge), \(\acute{\kappa}\acute{\kappa}\rho\acute{\iota}\kappa\alpha\).

179. **Mute Stems.** Some mute stems undergo euphonic changes.

**Linguals** (denticels) \(\tau\), \(\delta\), \(\zeta\), \(\theta\), drop the dental before \(\kappa\). (Cf. 1\textsuperscript{st} Aorist); e.g., \(\sigma\omega\zeta\omega\) \(\text{(I save)}\) \(\sigma\acute{\acute{s}}\sigma\acute{\acute{k}}\acute{\acute{k}}\alpha\) \(\text{(I have saved)}\).

**Aspirates** of all classes appear as 2\textsuperscript{nd} perfects. (Next lesson)

180. **Perfect of \(\mu\iota\) – Verbs.** The conjugation of \(\mu\iota\) – verbs is regular after the stem is obtained. The perfect form of \(\tau\acute{i}\theta\eta\mu\iota\) is \(\tau\acute{\eta}\theta\acute{\eta}\kappa\alpha\); of \(\delta\acute{i}\delta\omega\mu\iota\) is \(\delta\acute{\delta}\omega\kappa\alpha\); and of \(\acute{i}\acute{\acute{s}}\acute{\acute{t}}\eta\mu\iota\) is \(\acute{\acute{e}}\acute{\acute{t}}\eta\kappa\alpha\).

181. **The Meaning of the Perfect.** The perfect tense denotes the present results of a past action.

(a) It denotes an act completed or done in past time which is still true. \(\acute{\epsilon}\tau\alpha\omega\sigma\alpha\) \(\text{(I ceased)}\), aorist, does not guarantee that the speaker has not begun again, but \(\pi\acute{\epsilon}\acute{\alpha}\acute{\eta}\kappa\acute{\alpha}\) \(\text{(I have ceased)}\) means \(\text{I stopped and I am now stopped}\). This is the cumulative use of the perfect.

(b) The perfect also often emphasizes the lasting effects of the action with little reference to the completion. This is called the intensive use of the perfect. It is usually translated by the perfect tense.

\(\acute{\epsilon}\acute{\acute{t}}\eta\kappa\alpha,\ \text{I stand, have placed myself.}\)
\(\tau\acute{\acute{t}}\acute{\eta}\eta\kappa\alpha,\ \text{I am dead, have passed away.}\)

182. **Vocabulary.**

| \(\acute{\epsilon}\lambda\pi\acute{\acute{z}}\omega\), | \text{I hope} |
| \(\theta\acute{\e}\rho\acute{r}\acute{\acute{e}}\omega\), | \text{I see, behold} |
| \(\chi\alpha\nu\acute{\acute{n}}\omega\), | \text{I defile, make unclean} |
| \(\kappa\rho\omicron\acute{o}\omega\), | \text{knock} |
| \(\kappa\acute{\acute{u}}\kappa\lambda\omega\), | \text{in a circle (dat. of} \kappa\acute{\acute{u}}\kappa\lambda\acute{o}\z\acute{o}\text{ fixed as an adverb, around)} |
| \(\kappa\eta\rho\acute{\acute{u}}\acute{s}\acute{s}\omega\), | \text{I preach} |
| \(\mu\acute{\chi}\acute{\acute{r}}\), | \text{unto, until} |
| \(\tau\acute{\acute{e}}\lambda\acute{\acute{e}}\omega\), | \text{I complete, finish} |
| \(\phi\acute{\acute{a}}\nu\acute{\acute{e}}\rho\acute{\acute{o}}\omega\), | \text{I make manifest, disclose} |
I. Text A.

ὁ θεὸς δέδωκε ἐξουσίαν τῷ υἱῷ. ὁ θεὸς ἀπέσταλκε τὸν υἱὸν εἰς τὸν κόσμον. ὁ υἱός δεδόξακεν αὐτὸν καὶ τετέλειωκε τὸ ἐργὸν αὐτοῦ. ὁ υἱός περιφανέρωκε τὸν λόγον τοῖς μαθηταῖς. ὁ θεὸς δέδωκε τοὺς μαθητὰς αὐτῷ. ὁ υἱός λέγει ὅτι οἱ ἦσαν καὶ ἔμοι (καὶ ἔμοι - Crasis) αὐτοὺς ἔδωκε καὶ τὸν λόγον σοῦ τετήρηκαν. νῦν ἔγνωσαν ὅτι ὅσα (how many things) δέδωκας μοι παρὰ σοῦ εἰσόν. οἱ μαθηταὶ ἔλαβον τὸν λόγον τοῦ θεοῦ καὶ πεπίστευκαν ὅτι ὁ θεὸς ἀπέσταλκε τὸν υἱόν. πεπλήρωκε τὴν χαρὰν αὐτοῦ ἐν ἑαυτοῖς. ὁ Ἰησοῦς θέλει τοὺς μαθητὰς εἶναι µετ’ αὐτοῦ καὶ θεωρεῖν τὴν δόξαν αὐτοῦ. λέγει ὅτι ὁ κόσμος σε οὐκ ἔγνω, ἐγώ δὲ σε ἔγνων, καὶ αὐτοὶ ἔγνωσαν ὅτι σὺ µε ἀπέστειλας.

II. Text B.

1. πιστεύει, πιστεύεται, ἐπίστευον, ἐπιστευόµην, πιστεύσει, πιστεύσεται, ἐπιστεύσει, ἐπιστεύσατο, πεπίστευκε.

2. λαλεῖν, λαλεῖσθαι, λαλήσειν, λαλῆσαι, λαληκέναι.

3. Ἔλληνας (Greeks, accusative plural) εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τούτον.

4. ἀπέσταλκε µε κηρύξαι τὸ εὐαγγέλιον.

5. ἠλπίκατε εἰς Μωϋσῆς.

6. ἦδε κέκρικα αὐτόν.

7. ὅστε µε ἀπὸ ἱερουσαλήµ κύκλῳ µέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ.

8. γινώσκετε τί (what) πεποίηκα ύµῖν;

9. ἵδω (behold) ἐστήκα ἐπὶ τὴν θύραν καὶ κρούω.

10. ἤραν τὸν κύριον καὶ οὐκ οἴδαµεν (from οἶδα, I know) ποῦ ἔθηκαν αὐτὸν.

III. Translate.

1. We have believed in (εἰς) God and have kept His word.

2. The Lord has sent the disciples and they have glorified the son.

3. You have fulfilled his joy in yourselves and have manifested his works.

4. We brought him in and have defiled the holy place.

5. I have given my life so that the apostles may preach the word.

Corrected 3/02/06, 4/10/2015.
Lesson 24

Perfect Indicative Active (Continued)

οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος
We know that thou art a teacher come from God. John 3:2.

184. Irregular κ – Perfects. A few verbs having the κ as the sign of the perfect have perfect stems which differ from the present stems. These must (like the English principal parts) be learned from the principal parts given in the lexicon. The most frequent are:

<table>
<thead>
<tr>
<th>Present Stem</th>
<th>Perfect Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>γινώσκω</td>
<td>εγνώκα</td>
<td>I know</td>
</tr>
<tr>
<td>ὁράω</td>
<td>ἐώρακα</td>
<td>I have known</td>
</tr>
</tbody>
</table>

185. The 2nd Perfect. The earliest formation of the prefect was without the κ sign. Some verbs of this type still remain. They differ from 1st perfects only in not having the κ. They usually exhibit a mute stem in a rough (aspirated) form: π, β, > φ; κ, γ, > χ; t, d, > θ. Either strong or weak verbs may take the second perfect form.

Learn the principal parts of the verb ἔρχομαι (I come) (ἔρχομαι, ἔλευσόμαι, ἦλθον, ἐλήλυθα) and the conjugation of the perfect ἐλήλυθα.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἐλήλυθα</td>
<td>ἐληλύθαυμεν</td>
</tr>
<tr>
<td>2. ἐλήλυθας</td>
<td>ἐληλύθατε</td>
</tr>
<tr>
<td>3. ἐλήλυθας</td>
<td>ἐληλύθασι</td>
</tr>
</tbody>
</table>

Infinitive ἐληλυθέναι to have come

186. The Meaning of the 2nd Perfect. There is no difference in meaning between a 1st and 2nd perfect. Both represent the present result of a past action. They are simply two ways of forming the same tense.

187. Conjugation of οἶδα. Learn the conjugation of the intensive perfect (Section 181) of οἶδα (I have seen, I know). This is a virtual present in meaning.

(Stem ιδ-)  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. οἶδα</td>
<td>I know (have seen)</td>
</tr>
<tr>
<td>2. οἶδας</td>
<td>You know</td>
</tr>
<tr>
<td>3. οἶδε</td>
<td>He knows</td>
</tr>
</tbody>
</table>
188. Vocabulary.

άκήκοα (Pf. of ἀκούω) I have heard οἶδα (-ιδ) I have seen, know
ἀνέωγα (Pf. of ἀνοίγω) I have opened πέπονθα (Pf. of πάσχομ) I have suffered
γέγονα (Pf. of γίνομαι) I have become πέποίθα (Pf. of πείθω) I am persuaded
γέγραφα (Pf. of γράφω) I have written
εἴληφα (Pf. of λαµβάνω) I have taken τέτυχα (Pf. of τυγχάνω) I happen, succeed
ἐλήλυθα (Pf. of ἔρχομαι) I have come ἐγνώκα (Pf. of γινώσκω) I have known
ἑώρακα (Pf. of ὁράω) I have seen κέκραγα (Pf. of κραζω) cry out

189. Exercises.

I. Text A.

ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν ἀληθείαν εἶλήφα. ὁ πατήρ δέδωκε οἱ τὰ ἔργα τελειῶσα ἑαυτὸς, ἀυτὰ τὰ ἔργα ὃς ποιῶ ἡμῖν περὶ τοῦ θεοῦ ὅτι ὁ πατὴρ ἐπεψέ καὶ εἰκαίνετε δόξαν παρὰ ἀνθρώπου οὐ ἐίληφα ἀλλὰ ἐγὼ ἐλήλυθα καὶ οὐ λαµβάνετε με. ἀλλὸν λήψεσθε. εἰλήφατε δόξαν παρὰ ἀλλήλων καὶ οὐ ζητεῖτε δόξαν παρὰ τοῦ μόνου θεοῦ.

1father 2image

II. Text B.

1. καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν.
2. καὶ ἐμὲ οἴδατε καὶ οἴδατε ποθέν εἰμί.
3. οὐκ ἐλήλυθα καλέσαβν ἀλλὰ ἀμαρτωλοῦς
4. ἡμᾶς καὶ εἶληφε τὸ βιβλίον.
5. κἄγω ἐώρακα καὶ μεμαρτύρηκα ὅτι οὐτός ἐστιν ὁ νῦς τοῦ θεοῦ.
6. δοκεῖτε ὅτι οὐτός ἐγένοντο ἀμαρτωλοὶ ὅτι ταῦτα πεπόνθασιν;
7. Ἰησοῦς λέγει αὐτῷ ὅτι ἐώρακας με πεπίστευκας.
8. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν.
9. μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἀκηκόαμεν τὸν λόγον.
10. πεποίθαμεν δὲ ἐν κυρίῳ ἐφ’ ὑμᾶς.

1The verb is one of a few contracts which does not lengthen its stem vowel.
2Crasis for καὶ ἐγώ.
3ἴπτ’, The preposition ἐπί has dropped its final vowel and aspirated its next letter before a rough breathing.
III. Translate.

1. We have become sons of God.

2. The son has come to do the commands of the Lord.

3. They themselves have seen his signs.

4. You have taken the cross in behalf of one another.

5. I am (perfect) persuaded in the Lord that the Christ has come.

6. We have neither cried our or fled because we have suffered for his sake.

Corrected 11/2/06, 4/10/2015.
Lesson 25

The Pluperfect Tense

οὔπω ἐληλύθει η ὡρα αὐτοῦ His hour had not come. John 7:30

190. The Pluperfect. The pluperfect tense is made from the perfect stem (fourth principal part). If the perfect has the κ sign the pluperfect will have it, but second perfects will have a second pluperfects. The connecting vowel is ει and the endings are the secondary endings. In addition to the reduplication the pluperfect in Classical Greek had an augment, but this is usually dropped in the New Testament. The formation is thus illustrated by (ε)-λε-λυ-κειν (I had loosed).

191. Pluperfect Indicative Active of λύω.

<table>
<thead>
<tr>
<th>Pluperfect</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. (ε)λελύκειν</td>
<td>I had loosed</td>
<td>(ε)λελύκειμεν</td>
</tr>
<tr>
<td>2. (ε)λελύκεις</td>
<td>You had loosed</td>
<td>(ε)λελύκειτε</td>
</tr>
<tr>
<td>3. (ε)λελύκει</td>
<td>He had loosed</td>
<td>(ε)λελύκεισαν</td>
</tr>
</tbody>
</table>

192. The 2nd Pluperfect. The pluperfects build from 2nd perfect stems, like these perfects, lack the κ. Otherwise the conjugation is the same as the 1st pluperfects. There is no difference of meaning between the 1st and 2nd pluperfect.

The complete conjugation of the 2nd pluperfect of ἐληλύτθειν (I had come) (present stem ἔρχομαι) would be:

<table>
<thead>
<tr>
<th>Pluperfect</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. ἐληλύθειν</td>
<td>I had gone (come)</td>
<td>ἐληλύθειμεν</td>
</tr>
<tr>
<td>2. ἐληλύθεις</td>
<td>You had gone (come)</td>
<td>ἐληλύθειτε</td>
</tr>
<tr>
<td>3. ἐληλύθει</td>
<td>He had gone (come)</td>
<td>ἐληλύθεισαν</td>
</tr>
</tbody>
</table>

193. The Meaning of the Pluperfect. The pluperfect tense expresses a state or condition following a completed action in the past, the completion being affirmed up to a point in the past. Thus ἀπεληλύθεισαν in John 4:8 affirms that at the time Jesus spoke to the woman the disciples had gone away (to buy food). The pluperfect relates to the perfect as the imperfect does to the present; it is a past perfect.

This tense by nature of its meaning is not as common as the perfect. It is used most often in the New Testament in the Gospel of John.

In indirect discourse where the original tense is kept in Greek, the pluperfect of the English will be represented by the perfect in the Greek.

There are no New Testament examples of these persons and numbers.
194. **The Intensive Pluperfect.** It will be remembered that many perfects accent the durative idea in such a way as to become practically present in meaning. These include such perfects as οἶδα (I know); πέποιθα (I am confident); τέθνηκα (I am dead); ἔστηκα (I stand). The pluperfects of such verbs (as would be expected) are imperfects in meaning.

Learn the 2nd pluperfect of οἶδα.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἤδειν I knew</td>
<td>ἤδειμεν We knew</td>
</tr>
<tr>
<td>ἤδεις You knew</td>
<td>ἤδειτε You knew</td>
</tr>
<tr>
<td>ἤδει ἤκαν They knew</td>
<td></td>
</tr>
</tbody>
</table>

Compare. εἰώθεν (Mark 10:1); εἰστήκεισαν (John 19:25); εγνώκειτε (Matt. 12:7)

195. **Vocabulary.**

| άναχωρέω | I depart, withdraw |
| έπιγινώσκω | I know clearly (fully), recognize |
| εἰρήκα | I have spoken |
| (perfect of ἐρώ, I shall speak, λέγω used in pres.) | |
| ἡδή | (adverb) already |
| ἤδειν, Plperf. of οἶδα I knew |
| ὀπτασία, ας, ἡ, vision |
| πιάζω, I seize |
| παραπλεύω, I sail by |
| γαί, yea, yes, indeed, certainly |
| ὀψία, ας, ἡ, evening |
| συντίθημι, I place together (mid., agree) |
| πέραν, over, beyond, on the other side |
| σκοτία, ας, ἡ, darkness |
| ὡς, when as (as temporal particle); as, like as (as of comparison); so that |
| (as consecutive particle, with infinitive) |

196. **Exercises**

I. **Text A.**

ἀνεχώρησεν πάλιν αὐτὸς μόνος. ὡς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ θάλασσαν. καὶ ἠρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς.

καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται (is asleep, perfect middle) ἤδειν, ἐπιγινώσκει δὲ ὁ Ἱησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἄλλως δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μαρθὰ καὶ Μαρία. Μαρθὰ λέγει αὐτῷ ναί, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ νῦν τοῦ θεοῦ. ἤδειν, ἐπὶ τὴν κόμην ταῦτα ἔληλυθε ὁ Ἱησοῦς εἰς τὴν κόμην τῶν Ἰουδαίων. Ποῦ τεθέικατε αὐτόν; ὁ Ἰησοῦς ἤδει ὅτι ὁ θεὸς παντότε αὐτοῦ ἀκούει ἀλλὰ διὰ τὸν ὃς ἔπες ὅτε αὐτοῦς πιστεύοι ὧτε θεὸς ἀπέσταλκε αὐτόν. (Adapted from John 11)
II. Text B.

1. καγὼ οὐκ ἔδειν αὐτόν.
2. οἱ μαθηταὶ ἀπεληλύθεισαν τροφὰς ἀγορᾶσαι.
3. εἰρήκεισαν οἱ Ἰουδαῖοι αὐτοῦς ἐκβαλεῖν αὐτόν ἐκ συναγωγῆς.
4. οἱ Φαρισαῖοι ἐντολὰς δεδώκεισαν πιάσαι αὐτόν.
5. κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσοῦν.
6. ἐπέγνωσαν ὅτι ὀπτασίαν ἔωρακεν ἐν τῷ ναῷ.
7. σκοτία γὰρ ἤδε ἐγεγόνει καὶ οὔπω ἐληλύθει πρὸς αὐτόν ὁ Ἰησοῦς.

III. Translate.

1. His hour had not yet come.
2. When darkness had come, he knew that they had departed beyond the sea.
3. The elders had given commandment to seize him.
4. They had agreed to walk in darkness.
5. We recognized that they had seen a vision at night.
6. And Judas also knew the place because he had spoken about it.
7. The signs had been done (use form of γίνομαι) to a man before the crowd.

Corrected 3/2/06, 4/10/2015.
Lesson 26

The Perfect Indicative Middle and Passive

τὸν καλὸν ἀγώνα ἤγώνισα, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα
I have fought the good fight, I have finished the course, I have kept the faith. II Tim. 4:16

197. The Perfect Middle-Passive. The fifth principal part of the Greek verb is the perfect middle, from which both the perfect middle and passive are built. The perfect here means the same as in the active voice. The main characteristic of the perfect middle and passive formation is that the primary middle and passive endings (same as the present) are added directly to the reduplicated verb stem without a connecting vowel. The pluperfect middle and passive are made in the same way, with the secondary (same as imperfect) endings.

198. Perfect Indicative Middle of λύω. (or Passive)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λέλυμαι  \ I have loosed for myself</td>
<td>λέλύμεθα  \ We have loosed for ourselves</td>
</tr>
<tr>
<td>or I have been loosed</td>
<td>or We have been loosed</td>
</tr>
<tr>
<td>2. λέλυσαι  \ You have loosed for yourself</td>
<td>λέλυσθε  \ You have loosed for yourselves</td>
</tr>
<tr>
<td>or You have been loosed</td>
<td>or You all have been loosed</td>
</tr>
<tr>
<td>3. λέλυται  \ He has loosed for himself</td>
<td>λέλυνται  \ They have loosed for themselves</td>
</tr>
<tr>
<td>or He has been loosed</td>
<td>or They have been loosed</td>
</tr>
</tbody>
</table>

Perfect Middle and Passive Infinitive λελύσθαι

199. Perfect Middle of Short Vowel Stems. Verbs in οω, εω, and αω lengthen the vowel (just as in the future, aorist, and perfect) before the personal endings.

πεποίημαι, I have made for myself.
πεφανέρωμαι, I have made manifest for myself.

200. Perfect Middle of μι-Verbs. The perfect middle of three important μι-verbs are as follows:

δέδομαι, I have given for myself.
ἔσταμαι, I have stood for myself.
τέθειμαι, I have put for myself.

201. Euphonic Changes of Mute Stems. Perfect stems that end in a mute suffer euphonic changes in the perfect and pluperfect middle and passive before the consonants of the personal endings.

1The Pluperfect Middle or Passive is made with the Perfect stem using the Secondary middle and passive. Cf. Section 190 and 104.
These forms are somewhat involved, and the student is not expected to learn the inflections. He should, however, note the changes concerned. Fortunately, the forms are rather easily recognized.

**Before the letter μ**

- A labial (κ, β, φ) > μ.
- A palatal (κ, γ, χ) > γ.
- A dental (τ, δ, θ) > σ.

**Before a dental** another dental becomes a σ.

A mute before a mute becomes coordinate; that is, a voiceless, voiced, or aspirate of any of the three classes standing at the beginning of the personal endings causes the stem to become the corresponding type of stop of the same class.

<table>
<thead>
<tr>
<th>Voiceless</th>
<th>Voiced</th>
<th>Aspirated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial</td>
<td>π</td>
<td>β, γ</td>
</tr>
<tr>
<td>Palatal</td>
<td>κ</td>
<td>γ, χ</td>
</tr>
<tr>
<td>Dental</td>
<td>τ</td>
<td>δ, θ</td>
</tr>
</tbody>
</table>

(Not all of these occur in the New Testament.)

202. **Vocabulary.**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>δοκιμάζω,</td>
<td>I try, test, approve</td>
<td>κρύπτω,</td>
<td>I hide.</td>
</tr>
<tr>
<td>εγήγερμαι,</td>
<td>Perf. Mid.-Pass of ἐγέρω</td>
<td>ὁμοίος, α, ον,</td>
<td>like (similar)</td>
</tr>
<tr>
<td>καθώς, (adv.)</td>
<td>according as, even as, as</td>
<td>οὔτε ...οὔτε,</td>
<td>neither ...nor</td>
</tr>
<tr>
<td>κοιμάω,</td>
<td>I sleep</td>
<td>χωρίζω,</td>
<td>I separate.</td>
</tr>
<tr>
<td>μεταβαίνω,</td>
<td>I pass, pass over</td>
<td>πέπεισμαι,</td>
<td>perf. middle of πείθω</td>
</tr>
<tr>
<td>νεκρός, ἀ, ὄν,</td>
<td>dead</td>
<td></td>
<td></td>
</tr>
<tr>
<td>οἱ νεκροῖ,</td>
<td>the dead</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

203. **Exercises.**

1. **Text A.**

οἱ νεκροὶ κεκοίμηται ἐν χριστῷ. ὁ χριστὸς ἐγήγερται ἐκ νεκρῶν ἀλλ’ οὐποῖ οἱ νεκροὶ ἐγήγερνται. ἐπεὶ οὐκ ἦσαν ἐγείρθαι ἐν τῇ ἐσχάτῃ. Χάριν ἔχουσι παραδείσονται αὐτοῖς γενέσθαι υἱὸι τοῦ θεοῦ, καθὼς διδοκτόνθηκα υπὸ τοῦ θεοῦ. ἔκεινοι μεμαρτύρηται ὑπὸ τῆς ἀληθείας. ἔπαθον καὶ πέπαινται ἀμαρτίαις. ὁ χριστὸς πεπανέρωται ἄρα ἀμαρτίαν καὶ οἱ ἄγνοι αὐτοῦ δεδικαίωται καὶ μεταβεβήκασι ἐκ τοῦ θανάτου εἰς τὴν ζωήν ὑπὸ τῆς ἀληθείας. ὁτε ἐλήλυθε ὡς οὖ ἐσονται αὐτῷ ὑπὸ τῶν κύριον καθὼς ἔστιν.
II. Text B.

1. ἐμοὶ γὰρ παραδέδοται ἡ ἐξουσία.

2. πέπεισμαι γὰρ ὅτι οὗτε θάνατος οὔτε ζωὴ δύναται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ.

3. ἤδη κέκριται ὅτι οὐ πεπίστευκε εἰς νῦν τοῦ θεοῦ.

4. γέγραπται ὅτι οὐκ ἐξ ἀρτῷ μόνῳ ἥσσονται ὁ ἄνθρωπος.

5. Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται.

6. Δημητρίῳ μεμαρτύρηται ὑπὸ αὐτῆς τῆς ἀληθείας.

7. ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ἡμῶν κέκριται σὺν τῷ χριστῷ ἐν τῷ θεῷ.

8. ὁ διάβολος εἶπε ὅτι αὕτη ἡ ἐξουσία καὶ αὕτη ἡ δόξα παραδέδονται ἐμοὶ καὶ δώσω αὐτὰς σοι.

III. Translate.

1. The dead are asleep in the Lord and have no yet been raised.

2. I am persuaded that I shall in nowise sleep on that day.

3. Ye are already judged because you have not yet believed in the Christ.

4. These things have been delivered to me, and I shall give them to the saints.

5. It is written, The Lord knows his own sheep.

Corrected 3/02/06, 3/9/2015.
Lesson 27

The Aorist Passive

κατεπόθη ὁ θάνατος εἰς νίκος  Death is swallowed up in victory. I Cor. 15:55

204. The Aorist Passive. The sixth and last of the principal parts of the Greek verb is the aorist passive. The aorist passive (The future passive is also built from it.) is the only stem which developed a passive form different from the middle. The form ἐλύθην is translated I was loosed.

Like the perfect and aorist active-middle, the aorist passive has two forms: a first and second form.

The sign of the 1st aorist is θ/η (sometimes long and sometimes short); the sign of the 2nd aorist passive is ε/η. The endings are the secondary active, and they are added directly to the tense sign without the connecting vowels. The infinitive has -ναι.

205. 1st Passive of λύω.

<table>
<thead>
<tr>
<th>1st Passive</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλύθην</td>
<td>ἐλύθημεν</td>
</tr>
<tr>
<td>ἐλύθης</td>
<td>ἐλύθητε</td>
</tr>
<tr>
<td>ἐλύθη</td>
<td>ἐλύθησαν</td>
</tr>
</tbody>
</table>

Infinitive λυθῆναι, to be loosed

206. 2nd Passive of Aorists. Some verbs take an aorist passive minus the θ of the tense sign. These are called the 2nd passives. The tense sign is η added directly to the stem. The conjugation is the same as the 1st passive, except for the θ.

Note Carefully: The 1st or 2nd passives have no connection with the 1st or 2nd aorist active stems. Whether a verb takes 1st or 2nd passive does not depend on whether the verb has a 1st or 2nd aorist active. γράφω (I write) takes a 1st aorist active but (ἔγραψα) a 2nd passive. The 2nd aorist passive of γράφω is.

<table>
<thead>
<tr>
<th>2nd Passive</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγράφην</td>
<td>ἐγράφημεν</td>
</tr>
<tr>
<td>ἐγράφης</td>
<td>ἐγράφητε</td>
</tr>
<tr>
<td>ἐγράφη</td>
<td>ἐγράφησαν</td>
</tr>
</tbody>
</table>

Infinitive γραφῆναι, to be written

207. Verbs with 2nd Passives. Other verbs which take a 2nd passive include:

<table>
<thead>
<tr>
<th>2nd Passive</th>
<th>1st Passive</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>στρέφω</td>
<td>I turn</td>
<td>ἐστράφαν</td>
</tr>
<tr>
<td>ἀγγέλλω</td>
<td>I announce</td>
<td>ἠγγέλην</td>
</tr>
<tr>
<td>ἀλλάσσω</td>
<td>I change</td>
<td>ἠλλάγην</td>
</tr>
<tr>
<td>__________________</td>
<td>__________________</td>
<td>__________________</td>
</tr>
<tr>
<td>κατηλλάγημεν</td>
<td>We were reconciled</td>
<td></td>
</tr>
</tbody>
</table>
208. **Passive of Deponent Verbs.** Some deponent verbs have no middle form and take the aorist passive form with active meaning.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>πορεύομαι,</td>
<td>I go</td>
</tr>
<tr>
<td>βούλομαι,</td>
<td>I intend, am willing</td>
</tr>
<tr>
<td>ἐπορεύθην,</td>
<td>I went</td>
</tr>
</tbody>
</table>

Other deponent verbs have both middle and passive forms.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποκρίνομαι,</td>
<td>I answer</td>
</tr>
<tr>
<td>ἀπεκρινάμην,</td>
<td>(liquid aorist middle)</td>
</tr>
<tr>
<td>ἀπεκρίθην,</td>
<td>I answered</td>
</tr>
</tbody>
</table>

209. **Euphonic Changes.** Some vowel stems remain unchanged, but variations occur in others. It will be a help to the student to know that generally the 1st aorist, future, and perfect have the same modification of the verb stem. Thus to know one of these helps to remember the other.

Common variations are:

- σ added. In many stems a σ is added after the stem, as ἂκοοω, ἢκοοόθην, (future ἂκοοοθήσομαι). Perfect middle ἢκοοόμαι. Cf. also ἑρύσθην < ῥυόμαι (I deliver). ἑτελέσθην (Perfect τετέλεσθαι) < τελέω.

**Methathesis of vowel and liquid.** In a short stem a vowel and liquid are often transposed:

- βαλ- (throw) βλα- < βέβλημαι, ἐβλήθην.
- καλ- (<καλέω, I call) cf. κέκλημαι, ἐκλήθην.

**Liquid stem vowels changed to σ.** This phenomenon also frequently occurs in perfects.

- ἀποστέλλω > ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην.

Other verbs change ι to ο: πίνω (I drink) > πέπωκα, κατεπόθην.

**Short vowel stems.** The verbs with stems in εω, οω, αω lengthen the short vowel before the tense sign. They all take the 1st passive form.

- λαλέω ἐλαλήθη  It was spoken
- ἀγαπάω ἠγαπήθην  I was loved
- φανερώ ἐφανερώθησαν They were made manifest.

Exceptions like τελέω and a few other verbs; e.g., ἑτελέσθημεν, We were finished

**Mute stems.** Verbs in mute stems suffer euphonic changes like those explained in Section 201 in the section on perfect middles.

- ἔγνω,  I lead: ἔληξην, I was led: ἐληξίαν, to be lead.
- δείκνυμι,  I show: ἐδείξηθην, I was shown.
- λείπω,  I leave: ἐλείψηθην, I was left.

**Note Carefully:** All these changes are given for study and observation. Most stems of the same type react in the same way. However the best way to see the form of an aorist passive – both to learn whether it takes a 1st or 2nd aorist or how the stem is formed – is to learn the principal part and then inflect the verb from that.

Contract verbs lengthen the stem vowels as usual in all tenses except the present system before the tense sign: ποιέω, ἔποιεύθην.
210. Vocabulary.

ἔσχατον, I was received up, I was buried. (Aor. Passive of θάπτω)
γάμος, οὐ, ὁ, a marriage (feast), once, once for all, at one time.
εἶτα (Εἴπεται), then, next καταγγέλλω announce (See ἀγγέλλω),
ἐκπυρώθην, κηρύσσω I proclaim, herald, preach
ἐπάνω, μέγας, ὑφήν, I was seen. Aor. Passive of ὄραω.
ἐσπευσία, ἄς, ἡ, πιετ, godliness
ἐσχιστον, last, last of all. στρέψω, I turn: Aor. Passive stem ἐστράφην
Active in meaning

211. Exercises.

I. Text A.

μέγα ἐστὶν τὸ τῆς εἰσπευσίας μυστήριον:

1 ἐφανερώθη ἐν σαρκὶ (flesh)
 ἑκκαιωθη ἐν πνεύματι (Spirit)

ἀψθη ἀγγέλους

ἐκπυρώθη ἐν ἔθνεσιν (among the nations)

ἐπιστεύθη ἐν κόσμῳ

ἀνέλημφθη ἐν δόξῃ

παρέδωκα ὡς ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς,
καὶ ὡς ἔταφη καὶ ὡς ἐγέρθη τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὡς ὑφῆ Ἐραμ ἐπί
tος δῶδεκα: Αἰγίπτων ἐπάνω πεντακοσίων ἀδελφῶν ἐφάπαξ ἐφάπαξ· ἐπίστευθη ὑπὸ Ἰσαώβων, εἶτα
tοῖς ἀποστόλοις· ἑσχιστον δὲ ὑφῆ γὰμοὶ.

1Relative pronoun: “he who.” Note: Majority text has θεὸς (God). ²κάμοι = καὶ ἐμοὶ

II. Text B.

1. ἄγομεν, ἄγομεθα; ἦγον, ἦγομην, ἦγάγαμεν, ἦγαγόμεθα, ἦχθημεν.
2. ἐπορεύθησαν, ἐκαστὸς εἰς τὸν οἶκον αὐτοῦ.
3. καὶ ἀπεκρίθη· ναί.
4. ταῦτα δὲ τελεσθήσατο ἐν μοι.
5. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
6. προσεύχοντο ἡμᾶς ὑποθῆκαν ἀπὸ πονηρῶν ἀνθρώπων.
7. δι’ ἡμᾶς γὰρ ἐγράφη.
8. ἐστράφησαν ἐν ταῖς καρδίαις εἰς Αἰσπιτίου.
9. ἐν τῇ Ἡρώῳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ.
10. ὁ χριστὸς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ.
III. **Translate.**

1. Jesus was lead into the wilderness to be tempted.

2. Then they were seen by the twelve apostles.

3. It is necessary that the law be fulfilled by the Christ.

4. We were entrusted with (use πιστεύω) the Gospel by God.

5. They did not answer him but went away (use ἔρχομαι).

6. He was taken and led into the house.

Corrected 3/02/06, 3/7/2015.
Lesson 28

The Future Passive

οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
That one shall be called great in the kingdom of heaven. Matt. 5:19

212. The Future Passive. The future passive is a late formation in Greek made from the aorist passive stem; e.g., λυθήσομαι (I shall be loosed). The future sign and the connecting vowel (σ ο/ε) are used with the primary middle-passive endings. The future passive tells what will be done by someone in the future.

213. First Future Passive. First aorist passive stems (those with the θ) take a 1st future passive conjugation.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λυθήσομαι</td>
<td>I shall be loosed</td>
</tr>
<tr>
<td>2. λυθήσῃ</td>
<td>You shall be loosed</td>
</tr>
<tr>
<td>3. λυθήσεται</td>
<td>He shall be loosed</td>
</tr>
</tbody>
</table>

214. Second Future Passive. Stems which take the Second aorist passive conjugation also take the Second future passive conjugation. The only difference is in the 1st and 2nd future passive is the absence of the θ in the 2nd future passive. The two are the same in meaning. The 2nd future passive conjugation of the verb θάπτω (I bury) (2nd Aorist Active ἔταφον; 2nd Aorist Passive ἐτάφην, I was buried) would be as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ταφήσομαι</td>
<td>I shall be buried</td>
</tr>
<tr>
<td>2. τρήσῃ</td>
<td>You shall be buried</td>
</tr>
<tr>
<td>3. ταφήσεται</td>
<td>He shall be buried</td>
</tr>
</tbody>
</table>

215. The Impersonal Verb καὶ ἐγένετο. In imitation of a Hebrew idiom, the impersonal verb καὶ ἐγένετο (or ἐγένετο δὲ) is used to signify and it came to pass. The usual construction following καὶ ἐγένετο is a clause consisting of an infinitive and an accusative of reference, or a clause with a finite verb introduced by a redundant καὶ. In some cases the meaningless καὶ is dropped.

καὶ ἐγένετο (δὲ) + Infinitive - ἐγένετο δὲ ἀποθανανεῖν τὸν πτωχὸν.
And it came to pass that the poor man died.

καὶ ἐγένετο (δὲ) καὶ + Finite verb - καὶ ἐγένετο ἐν μιᾷ ἡμερῶν καὶ αὐτός ἔδίδασκε.
And it came to pass on one of the days that he himself was teaching.

καὶ ἐγένετο + Finite verb - καὶ ἐγένετο μετὰ ἡμέρας τρεῖς ἔδρον αὐτῶν ἐν τῷ ἱερῷ.
And it came to pass after three days they found him in the temple.
216. Vocabulary.

δοκεῖο, I think, seem
dokei, Impersonal. It seems. It seems good.
ἐφάνην, I was seen, I appear
ἐγερθήσομαι, I shall be raised
εἰσακοῦν, I listen, listen to, hear
ἐκλεκτός, ἡ, ὁ, ἡ, ὁν choice, approved
ήκαο, ἡκα, I have come, am present
ήλιος, οὐ, ὁ, ὁ sun
κόπτω, I beat, Mid. bewail
κοπτεῖν, oun, h, virgın
πολυβό, I cut off, shorten
πολυβ�αλίζω, I much speaking
σκανδαλίζω, I cause to stumble
σκοτίζω, I am darkened
συνάγω, I gather together
ψευδοπροφήτης, οὐ, ὁ, ἡ, false prophet
φυλακῇ, ἡ, ἔνοικον, οἱ, ὁ, κηρυχθ好不容易, a watch, a guard, prison
πότε, endurance, patience
ἐροῦσι, a ονής, οἱ, ἔνοις, οἱ, ις, ἄρεως, ἄρεως, ἀρεώς, ὁ, ὁς who

217. Exercises.

I. Text A.

πολλοὶ γὰρ ἐλεύθονται καὶ ἐροῦσι ἔγω εἰμὶ ὁ χριστός. καὶ τότε σκανδαλισθήσονται πολλοί. πολλοί ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσι πολλούς, οὕτως σωθήσεται ὁς ἐγείρω υπομονήν εἰς τὸ τέλος (the end), καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτυρίον καὶ ἥξει τὸ τέλος (the end). διὰ δὲ τοὺς ἔκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἔκειναι, εὐθέως δὲ μετὰ τὰς ἡμέρας ἐκεῖνας ὁ ἡλιος σκοτισθήσεται καὶ οἱ ὦρανοι αἰνεισθήσονται καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ανθρώπου ἐν οὐρανῷ. καὶ αἱ φυλαὶ τῆς γῆς δίψουν τὸν υἱὸν τοῦ ἀνθρώπου καὶ τότε κόψουνται.

II. Text B.

1. ἐγείρω, ἐγερόδ, ἐγεροῦμαι, ἐγερθήσομαι.
2. λαλέι, λαλῆσει, λαλήσεται, λαληθήσεται.
3. ἐγένετο δὲ καὶ αὐτὸς ἐνέβη εἰς πολλόν καὶ οἱ μαθηταὶ αὐτοῦ.
4. τότε ἀποκριθήσονται πότε σε εἴδομεν ἐν φυλακῇ?
5. δοθήσεται γὰρ ὑμῖν ἐν ἔκεινῃ τῇ ὥρᾳ τί (what) λαλήσετε.
6. οἱ ψευδοπροφῆται δοκοῦντι ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
7. καὶ ἐγένετο ἐπὶ αὕριον συναχθῆναι τοὺς πρεσβυτέρους ἐν Ἰερουσαλήμ.
8. ἡ βασιλεία τῶν ὦρανῶν ὄμωσθήσεται δέκα παρθένοις.

III. Translate.

1. You (singular) shall give, you shall give for yourself, it shall be given you.
2. Then the hypocrites will answer him (dative), yea, Lord, thy word will be done.
3. We shall be invited to the feast.
4. They themselves shall pity the poor.
5. The kingdoms of this world shall be shaken once for all.
6. And it came to pass that they went through the villages.

Corrected 3/02/06, 3/9/2014.
Lesson 29

The Principal Parts

218. The Greek Verb normally has six principal parts. Each of these presents a tense stem, and these stems are used to construct all tenses in all the moods and voices. There are three of the principal parts which have second or alternate (weak) forms. Thus some verbs may have more than the six forms (e.g., a first and second aorist). Many verbs do not have the full component of six, some forms having dropped out of use. Other verbs take their principal parts from altogether different roots like the English am, was, been.

219. Chart of principal parts. The following chart shows the complete tense system in the customary order and gives what forms are made from each tense stem:

<table>
<thead>
<tr>
<th>System</th>
<th>Tense made from</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present, λύω</td>
<td>Present and imperfect in all moods and voices</td>
</tr>
<tr>
<td>2. Future, λύσω</td>
<td>Future in active and middle voices</td>
</tr>
<tr>
<td>3. Aorist, ἔλυσα (1st Aorist)</td>
<td>Aorist active and middle voices</td>
</tr>
<tr>
<td></td>
<td>(Here the second or μι-aor. of verbs taking them)</td>
</tr>
<tr>
<td>4. Perfect, λέλυκα (1st Perfect)</td>
<td>Perfect and pluperfect active</td>
</tr>
<tr>
<td></td>
<td>(Second perfect of verb which takes that form)</td>
</tr>
<tr>
<td>5. Perfect middle, λέλυμαι</td>
<td>Perfect and pluperfect middle and passive future perfect</td>
</tr>
<tr>
<td>6. Aorist passive, ἔλύθην (1st pass.)</td>
<td>Aorist and future passive (2nd Pass. of vbs. taking that form)</td>
</tr>
</tbody>
</table>

It will be seen that the principal parts are cited in the first personal singular of each of the forms in which the verb occurs. To know a verb one must know its principal parts. Compare these systems with the three parts of the English verb or four parts of the Latin amo, amare, amavi, amatus or the French Je vais, alle, allai, allant) from which in these languages also all verb forms are built.

220. Regular patterns. Some types of verbs treat all verbs of the same type as models (compare λύω, above).

1. Regular vowel and diphthong stems: πιστεύω, πιστεύσω, ἐπιστεύσα, πεπιστεύκα, πεπιστεύμαι, ἐπιστεύθην.
2. Short vowel stems
   (εω): ποιῶ, ποίησω, ἐποίησα, πεποίησα, πεποίημαι, εποιήθην.
   (αω): ἀγαπῶ, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπηθην.
   (αω): ποιῶ, ποίησω, ἐποίησα, πεποίησα, πεποίημαι, ἐπιστεύθην.
4. μι – verbs: τίθημι, θήμα, ἐθήκα (or – σα), τέθεικα, τέθειμαι, ἐτέθην.
5. Palatal stems: κηρύσσω, κηρύξω, ἐκήρυξα, (κεκήρυκα), (κεκήρυγμαι), ἐκηρύξθην.
221. Vocabulary: PRINCIPAL PARTS OF VERBS WHICH ARE IRREGULAR

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Perfect Middle</th>
<th>Aorist Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>ἀγω,</td>
<td>lead</td>
<td>ἠξω</td>
<td>ἠγαγον</td>
<td>ἥγια</td>
<td>ἥγια</td>
</tr>
<tr>
<td>ἀφεω,</td>
<td>choose</td>
<td>ἀφεφεωμαι</td>
<td>ἀφελον</td>
<td>ἥφηκα</td>
<td>ἥφηκα</td>
</tr>
<tr>
<td>ἄφω,</td>
<td>raise</td>
<td>ἄφω</td>
<td>ἄφηκα</td>
<td>ἥμαι</td>
<td>ἥμαι</td>
</tr>
<tr>
<td>ἄκοιω,</td>
<td>hear</td>
<td>ἄκοιοι</td>
<td>ἄκοιοι</td>
<td>ἄκοιοι</td>
<td>ἄκοιοι</td>
</tr>
<tr>
<td>ἀποθνήσκω,</td>
<td>die</td>
<td>ἀποθνήσκω</td>
<td>ἀποθνήσκω</td>
<td>ἀποθνήσκω</td>
<td>ἀποθνήσκω</td>
</tr>
<tr>
<td>ἀποκτείνω,</td>
<td>kill</td>
<td>ἀποκτείνω</td>
<td>ἀποκτείνω</td>
<td>ἀποκτείνω</td>
<td>ἀποκτείνω</td>
</tr>
<tr>
<td>βαίνω,</td>
<td>go</td>
<td>βαίνω</td>
<td>βαίνω</td>
<td>βαίνω</td>
<td>βαίνω</td>
</tr>
<tr>
<td>βόλλω,</td>
<td>throw</td>
<td>βόλλω</td>
<td>βόλλω</td>
<td>βόλλω</td>
<td>βόλλω</td>
</tr>
<tr>
<td>γίνω,</td>
<td>become</td>
<td>γίνω</td>
<td>γίνω</td>
<td>γίνω</td>
<td>γίνω</td>
</tr>
<tr>
<td>γνώσκο,</td>
<td>know</td>
<td>γνώσκο</td>
<td>γνώσκο</td>
<td>γνώσκο</td>
<td>γνώσκο</td>
</tr>
<tr>
<td>δέω,</td>
<td>tie, must</td>
<td>δέω</td>
<td>δέω</td>
<td>δέω</td>
<td>δέω</td>
</tr>
<tr>
<td>δύναμαι,</td>
<td>can</td>
<td>δύναμαι</td>
<td>δύναμαι</td>
<td>δύναμαι</td>
<td>δύναμαι</td>
</tr>
<tr>
<td>εἰμί,</td>
<td>am</td>
<td>εἰμί</td>
<td>εἰμί</td>
<td>εἰμί</td>
<td>εἰμί</td>
</tr>
<tr>
<td>ἐρχόμαι,</td>
<td>go</td>
<td>ἐρχόμαι</td>
<td>ἐρχόμαι</td>
<td>ἐρχόμαι</td>
<td>ἐρχόμαι</td>
</tr>
<tr>
<td>καθολό,</td>
<td>eat</td>
<td>καθολό</td>
<td>καθολό</td>
<td>καθολό</td>
<td>καθολό</td>
</tr>
<tr>
<td>εὐρίσκο,</td>
<td>find</td>
<td>εὐρίσκο</td>
<td>εὐρίσκο</td>
<td>εὐρίσκο</td>
<td>εὐρίσκο</td>
</tr>
<tr>
<td>ἐχεῖ,</td>
<td>have</td>
<td>ἐχεῖ</td>
<td>ἐχεῖ</td>
<td>ἐχεῖ</td>
<td>ἐχεῖ</td>
</tr>
<tr>
<td>καλέω,</td>
<td>call</td>
<td>καλέω</td>
<td>καλέω</td>
<td>καλέω</td>
<td>καλέω</td>
</tr>
<tr>
<td>κρίνω,</td>
<td>judge</td>
<td>κρίνω</td>
<td>κρίνω</td>
<td>κρίνω</td>
<td>κρίνω</td>
</tr>
<tr>
<td>λαμβάνω,</td>
<td>take</td>
<td>λαμβάνω</td>
<td>λαμβάνω</td>
<td>λαμβάνω</td>
<td>λαμβάνω</td>
</tr>
<tr>
<td>λέγω,</td>
<td>say</td>
<td>λέγω</td>
<td>λέγω</td>
<td>λέγω</td>
<td>λέγω</td>
</tr>
<tr>
<td>λείπω,</td>
<td>leave</td>
<td>λείπω</td>
<td>λείπω</td>
<td>λείπω</td>
<td>λείπω</td>
</tr>
<tr>
<td>μαθάναι,</td>
<td>learn</td>
<td>μαθάναι</td>
<td>μαθάναι</td>
<td>μαθάναι</td>
<td>μαθάναι</td>
</tr>
<tr>
<td>μνημήσκα,</td>
<td>remember</td>
<td>μνημήσκα</td>
<td>μνημήσκα</td>
<td>μνημήσκα</td>
<td>μνημήσκα</td>
</tr>
<tr>
<td>ὁράω,</td>
<td>see</td>
<td>ὁράω</td>
<td>ὁράω</td>
<td>ὁράω</td>
<td>ὁράω</td>
</tr>
<tr>
<td>πάθος,</td>
<td>suffer</td>
<td>πάθος</td>
<td>πάθος</td>
<td>πάθος</td>
<td>πάθος</td>
</tr>
<tr>
<td>πείθω,</td>
<td>persuade</td>
<td>πείθω</td>
<td>πείθω</td>
<td>πείθω</td>
<td>πείθω</td>
</tr>
<tr>
<td>πέπτω,</td>
<td>fall</td>
<td>πέπτω</td>
<td>πέπτω</td>
<td>πέπτω</td>
<td>πέπτω</td>
</tr>
<tr>
<td>τίτω,</td>
<td>give birth</td>
<td>τίτω</td>
<td>τίτω</td>
<td>τίτω</td>
<td>τίτω</td>
</tr>
<tr>
<td>τρέχω,</td>
<td>run</td>
<td>τρέχω</td>
<td>τρέχω</td>
<td>τρέχω</td>
<td>τρέχω</td>
</tr>
<tr>
<td>φαίνω,</td>
<td>appear</td>
<td>φαίνω</td>
<td>φαίνω</td>
<td>φαίνω</td>
<td>φαίνω</td>
</tr>
<tr>
<td>φέρω,</td>
<td>bear</td>
<td>φέρω</td>
<td>φέρω</td>
<td>φέρω</td>
<td>φέρω</td>
</tr>
<tr>
<td>φεύγω,</td>
<td>flee</td>
<td>φεύγω</td>
<td>φεύγω</td>
<td>φεύγω</td>
<td>φεύγω</td>
</tr>
<tr>
<td>χαίρω,</td>
<td>rejoice</td>
<td>χαίρω</td>
<td>χαίρω</td>
<td>χαίρω</td>
<td>χαίρω</td>
</tr>
</tbody>
</table>

222. Exercises.

I. Questions:

1. What are the six forms in the principal parts of most verbs in Greek?
2. Which of these three forms or “systems” are formed in more than one way?
3. What tense (with mode and voice) are made from each one of the principal parts?
4. What are the principal parts of a verb in each one of the “types” of Greek verbs?
5. Learning the new principal parts of the irregular verbs in the above list and the meaning of each in the present.
II. Text A.

εἶπαν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφήται. ἀπεκρίθη Ἰησοῦς· ὁ πητήρ1 μου δοξάζει με· εἰς εὐφήμως εἰς αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ἤγγιξε πρὸς τὸν ἐμὸν λόγον, καὶ εἶδεν καὶ ἐχάρη. ἑώρακεν Ἰησοῦς· ὁ πητήρ δοξάζει· οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἐβαλεὶ διὰ τὸ γεγονός ἐμὸν τὸν ἐμὸν λόγον. Ἐξῆλθεν Ἰησοῦς ἐκ τοῦ ἱεροῦ.

III. Text B.

1. ἔσοι, ἐλεύσοι, κρίνεις, λείψετε, ὀψόθε, πεσοῦνται, οἴσω, θήσει
2. ὤφθην, ἤχθην, ἐφάνης, ἐγράφη, θησάμεν
3. ἐνοῦ, ἐνεῖ, ἔµειν, βέβληται, ἠγγείλα
4. ἀκούσαμεν ὅτι οἱ κρίστοι ἐλήλυθεν καὶ ἐδράμομεν ιδεῖν αὐτόν.
5. Ἀβραὰμ ἀνήνεγκε1 τὸν υἱὸν αὐτοῦ καὶ ἐπληρώθη ἡ γραφὴ Ἰησοῦς· ἀπὶ τὸν θεόν καὶ ἐλογίσθη2 αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.

IV. Translate

1. We shall go because we have seen and heard the Lord.
2. The disciples have come and have announced the word to us.
3. Abraham saw the day of the Lord and when he had seen, rejoiced (Use aorist passive.).
4. The Jews answered, “We have known him and we have kept his word.
5. The Christ was seen by the apostles when he had arisen
6. The prophets remained many days and the people were led into the truth.
Lesson 30

The Third Declension

πᾶσα θυσία ἀλλὰ ἄλισθήσεται. Every sacrifice shall be seasoned with salt. Mark 9:49

223. The Third Declension. All stems except those in α/η and ο are included in the third declension. This is sometimes called the consonant declension because the majority of stems included are consonants. However there are also stems in vowels (semivowels) ι and υ. This is the most varied of the three declensions. Included are (1) Liquid stems, (2) Mutes: palatal, lingual, and labial, (3) Sibilants (σ), (4) Vowels (ι & υ) (5) Stems in οντ, which include the participle, (6) Stems in ευ, and (7) Stems in –µατ. These different stems will each be the subject of a lesson and they will be interspersed with other material.

224. Gender of the Third Declension. The third declension includes nouns of all genders. Masculine and feminine nouns generally have the same endings. Some stems are all of one gender (e.g., all ι-stems are feminine; all µατ-stems are neuter), but in general the gender must be learned from the article in the lexicon or vocabulary.

225. Endings of the Third Declension. The endings of the masculine and feminine nouns are perfectly exhibited by the Greek word ἅλς, ὡς, ὁ, salt:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ó ἅλ-ζ</td>
<td>οἱ ἅλ-ες</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ ἅλ-ός</td>
<td>τῶν ἅλ-όν</td>
</tr>
<tr>
<td>Abl.</td>
<td>τοῦ ἅλ-ός</td>
<td>τῶν ἅλ-όν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ ἅλ-ί</td>
<td>τοῖς ἅλ-ί</td>
</tr>
<tr>
<td>Ins.</td>
<td>τῷ ἅλ-ί</td>
<td>τοῖς ἅλ-ί</td>
</tr>
<tr>
<td>Loc.</td>
<td>τῷ ἅλ-ι</td>
<td>τοῖς ἅλ-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸν ἅλ-α</td>
<td>τοὺς ἅλ-α</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἅλ-ζ</td>
<td>ἅλ-ες</td>
</tr>
</tbody>
</table>

Note Carefully: With these compare the endings of the first and second declension.

The endings shown above are the basic endings. They should be learned thoroughly. Variations may then be learned as they appear. The chief variations are:

a. Neuters and stems in ν, ρ (liquids) –οντ have no ζ in the nominative singular.

b. Neuters have α in both nominative and accusative plural instead of ες and ονματ, names (stem: ονματ-ος).

c. Vowel stems have ν in the accusative singular instead of α.

Note Carefully: Because of these variations, the stem of a third declension noun must be learned by dropping the –ος of the genitive singular. Thus the genitive case is always given in the lexicon.
226. **Third Stem Endings.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>-ς or none</td>
<td>Nothing</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ος</td>
<td>-ος</td>
</tr>
<tr>
<td>Abl.</td>
<td>-ος</td>
<td>-ος</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ι</td>
<td>-ι</td>
</tr>
<tr>
<td>Ins.</td>
<td>-ι</td>
<td>-ι</td>
</tr>
<tr>
<td>Loc.</td>
<td>-ι</td>
<td>-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>-α or -ν</td>
<td>Nothing</td>
</tr>
<tr>
<td>Voc.</td>
<td>Like Nom. or stem. Some have no Voc.</td>
<td>Nothing</td>
</tr>
</tbody>
</table>

227. **Accent of Third Declension.** The third declension nouns have one peculiar rule: If a noun of the third declension has only syllable in the nominative case, the genitive- ablative and dative-instrumental-locative cases are accented on the ultima. The accent is acute except ὄν (long ultima).

πύρ, fire 
πυρός, of fire 
νύξ, night 
νυκτός, of night

228. **The Infinitive with the Article.** Since there is no gerund, the infinitive in Greek is very versatile. Besides its use to express result (with ὥστε, See Sec. 37), its simple use to express purpose, and its use in indirect discourse, it is often used as a substantive with the article. As a substantive it is indeclinable, its case being indicated by the article. Notice the following uses.

a. As subject, object, etc.
περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος. (Heb. 9:5)
To speak concerning it part by part is not possible.

τὸ λαλεῖν γλώσσας μὴ κωλύσετε
Do not forbid to speak in tongues.

b. As any noun in an oblique case.
οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ ἐὑρεῖν Τίτον
I had no relief for my spirit in not finding (causal dative?) Titus.

ο onActivityResult τοῦ ἀρξασθαι τὸ κρίμα
The season of beginning judgment.

c. With the genitive article to express purpose.
εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς
He entered in order to remain with them.

This last construction is very common in the N. T. It is called the Genitive Articular Infinitive.
229. Vocabulary.

ἀγαλλιάω, ὡς, ασω, I rejoice, 
γενεά, ὡς, ἥ, generation
ἔνδυω, I clothe; middle clothe myself
ἀληθινός, ἧ, ὁ, true, real
ἐνδύω, I clothe; middle clothe myself
ἀλίξω, 
γενεά, ὡς, ἥ, generation
ἔνιατός, ὡς, ὁ, year
ὐρισκόμεθα, -υς, η, strength, might, power, ability
ἰσχύς, ὑς, ὁ, strength, might, power, ability
ἂνυς, ὁ, month
ἕλπις, ὁ, month
ἰχθύς, ὁ, fish
ὑμηνίας, ὁ, month
Ἑλεύθερος, ἡ, month
ὃς, ὁ, month
ἄφανίζω, I put out of sight, consume
θησαυρός, οῦ, ὁ, treasure
ἅλς, ὁ, salt
ἑλίζω, I salt
ἂνυς, ὁ, month
ἔπιστρέφω, I turn back, return
ἁλίζω, I salt
ἂνυς, ὁ, month
ἕλπις, ὁ, month
αποθέλω, I put out of sight, consume
ὑπόθεσις, ἡ, feast
σῆς, σῆς, ὁ, treasure
περιζώννυ, I gird (myself)
II. Text B.

1. ἔνδυόμεθα τοῦ ἀγαπᾶν τὸν θεὸν ἡμῶν ἐξ ὅλας τῆς ἱσχύος ἡμῶν.

2. σήτες ἀφανίζουσι τοὺς θησαυροὺς τῶν ἀνθρώπων.

3. περιζώννυνται ἐν τῇ ἱσχύ τῶν ὅσφυων.

4. Λευ ἐτε γὰρ (sc. ἤν) ἐν ὅσφυ Αβραὰμ ὁτε συνήνησεν αὐτῷ ὁ Μελχισεδέκ.

5. οἱ ἔες ἐπέστρεψαν εἰς τὸν βόρβορον (mire).

6. παιδίον ἔχει ὧδε πέντε ἀρτοὺς καὶ δύο ἵχθυας.

7. δεῖ τὴν θυσίαν ἁλισθῆναι ἁλί.

8. ὁ ὅσφυς περιζώννυται περὶ τὴν ὅσφυν ἐν ὅσχυ καὶ ἀλήθεια.

9. ἠτοίμασαν εἰς τὴν ὥραν καὶ τὴν ἡμέραν καὶ τὸν μῆνα καὶ τὸν ἐνιαυτὸν.

10. τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλαήας ἐπὶ τὸν Ἰορδάνη πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ.

III. Translate.

1. The disciples are lights in the midst of an evil world.

2. I shall salt the sacrifice with the good salt.

3. We walk in the light as he is in the light.

4. We must clothe our loins with the strength of truth.

5. A little lad brought bread and two fish in order to eat (use τοῦ) them.

Corrected 3/02/06, 4/19/2015.
Lesson 31

Liquid Nouns of the Third Declension

ἐγώ εἰμι ὁ ποιμὴν ὁ καλός I am the good shepherd. John 10:11

232. Liquid Stems of the Third Declension. The endings of masculine and feminine nouns of the third declension are illustrated in the declension of liquid stems (e.g., σωτήρ, ον, Savior), except they do not have the σ in the nominative case. Short vowels before the ending lengthen in the nominative, as in ποιήν, ποιένος, ὁ, shepherd.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>σωτήρ</td>
<td>σωτῆρες</td>
<td>ποιμήν</td>
<td>ποιμένες</td>
</tr>
<tr>
<td>Gen.</td>
<td>σωτήρος</td>
<td>σωτήρον</td>
<td>ποιμένος</td>
<td>ποιμένων</td>
</tr>
<tr>
<td>Abl.</td>
<td>σωτήρος</td>
<td>σωτήρον</td>
<td>ποιμένος</td>
<td>ποιμένων</td>
</tr>
<tr>
<td>Dat.</td>
<td>σωτήρι</td>
<td>σωτήριον</td>
<td>ποιμένι</td>
<td>ποιμέσι</td>
</tr>
<tr>
<td>Ins.</td>
<td>σωτήρι</td>
<td>σωτήριον</td>
<td>ποιμένι</td>
<td>ποιμέσι</td>
</tr>
<tr>
<td>Loc.</td>
<td>σωτήρι</td>
<td>σωτήριον</td>
<td>ποιμένι</td>
<td>ποιμέσι</td>
</tr>
<tr>
<td>Acc.</td>
<td>σωτήρα</td>
<td>σωτῆρας</td>
<td>ποιμένα</td>
<td>ποιμένας</td>
</tr>
<tr>
<td>Voc.</td>
<td>σωτήρ</td>
<td>σωτῆρες</td>
<td>ποιμήν</td>
<td>ποιμένες</td>
</tr>
</tbody>
</table>

Like ποιμήν are declined ἀιών, αἰῶνος, age (of time), world; ἡγεμόν, ἡγεμόνος, governor, and other liquids. χείρ, χειλρός, ἡ, hand, is the same, except the dative, instrumental, and locative plural have χερσί.

233. Adjectives with Liquid Stems. Adjectives in –ων (stem –οντ) (e.g., σῶφρων, ον, sober) are inflected like the liquid nouns. They are of two terminations, masculine and feminine being like. The neuter differs, as usual, only in the nominative and accusative singular and plural. Accent is recessive.

234. Declension of ἄφρων, ον, foolish

<table>
<thead>
<tr>
<th></th>
<th>Masculine-Feminine</th>
<th>Neuter</th>
<th>Masculine-Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄφρων</td>
<td>ἄφρων</td>
<td>ἄφρονες</td>
<td>ἄφρονα</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄφρονος</td>
<td>ἄφρονος</td>
<td>ἄφρονος</td>
<td>ἄφρονον</td>
</tr>
<tr>
<td>Abl.</td>
<td>ἄφρονος</td>
<td>ἄφρονος</td>
<td>ἄφρονος</td>
<td>ἄφρονον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄφρονι</td>
<td>ἄφρονι</td>
<td>ἄφρονοι (v)</td>
<td>ἄφρονοι (v)</td>
</tr>
<tr>
<td>Inst.</td>
<td>ἄφρονι</td>
<td>ἄφρονι</td>
<td>ἄφρονοι (v)</td>
<td>ἄφρονοι (v)</td>
</tr>
<tr>
<td>Loc.</td>
<td>ἄφρονι</td>
<td>ἄφρονι</td>
<td>ἄφρονοι (v)</td>
<td>ἄφρονοι (v)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄφρονα</td>
<td>ἄφρον</td>
<td>ἄφρονας</td>
<td>ἄφρονα</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄφρον</td>
<td>ἄφρον</td>
<td>ἄφρονες</td>
<td>ἄφρονα</td>
</tr>
</tbody>
</table>

1Note the dropping of ν before σι ending; this is regular.
2Note that αἰών already has the long vowel in the stem.
The Articular Infinitive with Prepositions. This use of the infinite is especially frequent to express temporal, causal, and telic (purpose) ideas. The article is never omitted here. The subject of the action is in the accusative case. Study the following examples. These are dependent adverbial clauses.

Temporal: πρό (Time before) πρὸ τοῦ τὸν σωτῆρα ἐλθεῖν before the Savior came (or comes)

ἐν (Time while) ἐν τῷ τὸν σωτῆρα ἐλθεῖν while the Savior came (or comes)

μετά (Time after) μετὰ τὸ τὸν σωτῆρα ἐλθεῖν after the Savior came (or comes)

Causal: διά (because) διὰ τὸ ἐλθεῖν τὸν σωτῆρα because the Savior came

Purpose: εἰς or πρὸς (in order for) εἰς τὸ τὸν σωτῆρα ἐλθεῖν in order for the Savior to come

236. Vocabulary.

αἰών, αἰώνος, ὁ, age οὐδαμῶς, in no wise
ἀκριβόω, I inquire closely οὕτω (ζ), thus
ἀμπελῶν, ὁνος, ὁ, vineyard περαγίνομαι, I appear
ἀνατολή, ἡ, ἡ, East πατάσσω, (-ξω), I smite
ἀντὶ (ψω), kindle, (middle, touch) πῦρ, πυρός, τό, fire
ἀστήρ, ὁ-ρος, ὁ, (adj.) I stand upon, around πῦρ, πυρός, τό, soot-minded
ἀστήρ, ὁ-ρος, ὁ, star σωτήρ, ἱρος, ὁ, Sooth
ἀστήρ, ὁ-ρος, ὁ, foolish σωτήρ, ἱρος, ὁ, Sooth
ἐκεῖν ὁ-νος, ὁ, image σωτήρ, ἱρος, ὁ, Soth
ἐκεῖν ὁ-νος, ὁ, image σωτήρ, ἱρος, ὁ, Soth
ἐφίστη, μοι ι σωτήρ, ἱρος, ὁ, I stand upon, around χεῖρ, χειρός, ἡ, hand (Dat. plural, χειροί)
ἐφίστη, μοι ι σωτήρ, ἱρος, ὁ, I stand upon, around χιτών, χίτων, -όνος, ὁ, vest, garment
ἐφίστη, μοι ι σωτήρ, ἱρος, ὁ, I stand upon, around χιτών, χίτων, -όνος, ὁ, vest, garment

235. The Articular Infinitive with Prepositions. This use of the infinite is especially frequent to express temporal, causal, and telic (purpose) ideas. The article is never omitted here. The subject of the action is in the accusative case. Study the following examples. These are dependent adverbial clauses.
237. **Exercises.**

I. **Text A.**

δότε ὅ Ἰησοῦς ἐγεννήθη ἐν Βηθλεέμ τῆς Ἰουδαίας μάγοι παρεγένοντο Ἰεροσόλυμα. ἢρωτῶν ποῦ τὸν χρυστὸν τεχθῆναι. λέγοντι, εἶδομεν αὐτῷ τὸν ἀστέρα ἐν τῇ ἀνατολῇ. οἱ δὲ εἶπον, ἐν Βηθλεέμ τῆς Ἰουδαίας, οὕτως γέγραπται διὰ τοῦ προφήτου, καὶ σὺ Βηθλεέμ, γῆ Ἰουδαία οὐδαμῶς ἐλαχίστῃ (least) εἰ ἐν τοῖς ἤγεμόσιν, Ἰουδαία. Ἡρώδης ἤκρισε, τὸν χρόνον τοῦ ἀστέρος, ὁ ἀστήρ προῆγεν αὐτούς. δότε εἰδον τὸν ἀστέα ἐχάρησαν.

ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ. ἄγγελος κυρίου ἔπεστι τοῖς ποιμέαι. ὁ ἄγγελος εὐαγγελίζεται περὶ τοῦ σωτήρος. οἱ ποιμένες ἠλθον ἱδεῖν τὸ παιδίον τούτῳ. Μαριάμι καὶ Ἰωάνης ἔθαυμασαν περὶ τοὺς λόγους τῶν ποιμένων...

ἐρωτόμεν δὲ ὡμᾶς, ἀδελφοί, εἰς τὸ μή ταχέως σαλευλθῆναι ὡμᾶς ἀπὸ τοῦ νοὸς, ὡς ὅτι ἐνέστηκεν (has occurred). ἤ ἡμέρα τοῦ κυρίου. (sc. “It will not be”) ἦν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῆναι ὁ ἀνθρώπος ἀμαρτίας ὡστε αὐτὸν εἰς τὸν ναόν τοῦ θεοῦ ὡς θεόν καθόσαι. καὶ τὸ1 κατέχον οἶδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἐαυτοῦ καιρῷ.

1Subjunctive: “except should come”
2Subjunctive: “should be revealed”
3τὸ κατέχον “the one who hinders” (Acc. case)

II. **Text B.**

1. τά πρόβατα διελύθη διὰ τὸ τὸν κύριον πατάξα τὸν ποιμέα.

2. αὐτὸς ἄνοσηται σύμως ἅ ὧς νυσώ.

3. μόνῳ θεῷ συνήμαι ὡμόν (sc. “let there be”) δόξα εἰς τοὺς αἰώνας.

4. τὸ ξύλον ζωῆς κατὰ μὴν ἔκαστον (each) ἀποδίδοσι τὸν καρπὸν αὐτοῦ εἰς τοὺς αἰώνας τῶν αἰώνων.

5. πρὸ τὸν ἡγεμόνα τοῦ δούναι τὴν ἑπιστολὴν τῷ ποιμένι τὸ ἄφρονι.

6. ἢψαυτοῦ τοῦ χειρὸς αὐτῆς εἰς τὸ σῶσαι αὐτήν.

7. ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ τὸν χιτῶνα ἐν ταῖς χεραῖ.

8 τί (what) ποιήσει ὁ κυρίος τοῦ ἀμπελάννος;

9. ἔσμεν ἄφρονες ἐν τῷ προσκυνεῖν τῷ θηρίῳ ἤ τῇ ἔκοιν.

10. οἱ ἀστέρες πεπούνται ἀπὸ τοῦ σώρανοῦ ἐν τῷ τὸν κύριον ἔλθείν

11. δεί οὖν τὸν ἐπίσκοπον (overseer) σώφρονα εἶναι.
III. Translate.

1. We exhort you to work with your hand in order that you may have to give.

2. The shepherds guarded the sheep of the rulers while they slept.

3. He has the stars in His right hand because He is the savior.

4. The foolish have worshipped the image of stone.

5. Jesus is truly the Savior of the world.

6. He will call in order that the earth and stars may be shaken.

7. I shall not be foolish but shall speak truth.

Lesson 32

The Relative Pronoun

οὗτος ἔστιν περὶ οὗ ἐγὼ εἶπον, ὃπίσω μου ἔρχεται ἄνὴρ ὁς ἐμπροσθέν μου γέγονεν. This is he concerning whom I said, “After me comes a man who has been before me.” John 1:30

238. The Relative Pronoun. A relative pronoun is a pronoun which relates or connects a subordinate clause (adjectival) with an antecedent in a main clause. The antecedent is the substantive which “goes before”; that is, with which the pronoun is connected in thought. In the sentence The man whom you sent is here, “The man is here” is the main clause; “whom you sent” is the relative (subordinate clause); “whom” is the relative pronoun; and “man” is the antecedent.

The English relatives are who, which, what, and that. The Greek relatives are ὁς, who (the most common); ὅστις, who, ὅσος, as much (many) as, how much (many); οἶος, such as, what sort.

239. Declension of ὁς. The simple relative pronoun, ὁς, ἧ, ὅ, presents a declension similar to ἀγαθός.

<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁς, who</td>
<td>ἦ, who</td>
<td>ὅ, which, what</td>
<td>ὁ, who</td>
<td>ὅ, who</td>
<td>ᾧ, which</td>
</tr>
<tr>
<td>Gen.</td>
<td>ὦ, of whom</td>
<td>ἦ, of whom</td>
<td>ὦ, of which</td>
<td>ὦ, of whom</td>
<td>ὦ, of whom</td>
<td>ᾧ, of whom</td>
</tr>
<tr>
<td>Abl.</td>
<td>ὦ, etc.</td>
<td>ἦ, etc.</td>
<td>ὦ, etc.</td>
<td>ὦ, etc.</td>
<td>ὦ, etc.</td>
<td>ᾧ, etc.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ὦ</td>
<td>ἦ</td>
<td>ὦ</td>
<td>ὦ</td>
<td>ᾧ</td>
<td>ᾧ</td>
</tr>
<tr>
<td>Ins.</td>
<td>ὦ</td>
<td>ἦ</td>
<td>ὦ</td>
<td>ὦ</td>
<td>ᾧ</td>
<td>ᾧ</td>
</tr>
<tr>
<td>Loc.</td>
<td>ὦ</td>
<td>ἦ</td>
<td>ὦ</td>
<td>ὦ</td>
<td>ᾧ</td>
<td>ᾧ</td>
</tr>
<tr>
<td>Acc.</td>
<td>᾽ν</td>
<td>ἦν</td>
<td>᾽</td>
<td>᾽</td>
<td>ᾧ</td>
<td>ᾧ</td>
</tr>
</tbody>
</table>

240. Declension of ὁς. The Relative Clause As Adjectival. The relative clause is usually adjectival, describing or identifying the antecedent.

μακάριος ὁ δοῦλος ἐκείνος, ὃν ὁ κύριος αὐτοῦ εὑρήσεi ποιοῦντα οὖτος. Blessed is that servant whom his Lord shall find doing this. Matt. 25.10

However, without an antecedent the relative may often be the subject of the sentence. ὁς ἐξῆλ ὑπά άκουειν, άκουέτω. Who has ears, let him hear.

1Notice the similarity to the article, except for the accent.
241. **Rule of Syntax: Agreement of Relative with Its Antecedent.** The relative agrees with its antecedent in gender and number (e.g., οἱ ἄνθρωποι οἷς, *the men to whom*; αἱ γυναῖκες αἷς, *the women whom*) The case of the relative is determined by its grammatical use in the sentence.

\[
\text{I know the man whom (direct object) you want.}
\]

\[
\text{I know the man who (subject) wants you.}
\]

A clause may form an antecedent (neuter) to the relative; e.g., Acts 11:29f; Col. 1:29; 2:22.

242. **The Attraction of the relative to the Case of Antecedent.** Greek exhibits one peculiarity in its use of the relative: The relative may be attracted in form away from its grammatical case and assume the case of the antecedent. The attraction is usually away from the accusative and to another oblique case (not the nominative).

\[
\text{σηµείους ο(KERN) ἐµοίρασε, by signs which_he did...}
\]

\[
\text{ἐκ τοῦ ὑδάτος (Abl.) ο(KERN) ἐγὼ δῴσω αὐτῷ of the water which I shall give to him.}
\]

Both of these relatives are direct objects grammatically in their own clause but are attracted to the case of the antecedents.

a. **Reverse Attraction.** This attraction may be reversed, with the antecedent being put in the case of the relative, Mark 6:16, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἠγέρθη, *This John whom I beheaded is raised up.*

Logically *John* should be in the nominative case. See Acts 21:16; I Cor. 10:16

b. **Attraction to Predicate.** The relative often takes the gender of the noun in its predicate. τῷ σπέρµατι (neuter) σου, ὃς ἐστιν χριστός. to thy seed which, is Christ. Gal. 3:16

243. **Omission of the Antecedent.** Greek often omits the antecedent which is plain from the context.

\[
	ext{πῶς δὲ πιστεύσαντι ο(KERN) οὐκ ἦκουσαν;}
\]

\[
	ext{But how shall they believe (one) whom they did not hear?}
\]

\[
	ext{ἐὼς ο(KERN), until (the time, χρόνου) which = until when}
\]

244. **Relative Clauses are often virtual equivalent of purpose clauses.**

\[
	ext{ἐγὼ ἀποστέλλω τὸν διδάσκαλον μου ὃς κατασκεύασε τὴν ὁδόν.}
\]

\[
	ext{I shall send my messenger who shall prepare my way = in order that he may prepare.}
\]

245. **Other Relatives.** οἷς φίλοι (qualitative) of what sort (somewhat rare in the New Testament - 12 cases) and ὧνος, ἐν (quantitative), how many, as many as, are among other relatives to be met in the Greek. They are declined like adjectives of the first and second declension.

\[
	ext{ὁσοὶ ἢςαντο διεσώθησαν, whoever (as many as) touched were healed.}
\]

\[
	ext{ἐσται θλίψις μεγάλη, o compareTo ἡ γένονεν ἀπ’ ἀρχῆς κόσµου, There shall be great affliction, which (of the sort as) has not happened since the beginning of the world.}
\]
246. Vocabulary.

διατίθημι, I arrange, make (a covenant) διεθέμην, 2nd Aor. Mid.)
κλάω, I break
dιαθήκη, ής, ή, covenant
κοινωνία, ας, ή, permit, allow, suffer
έαω, λοπός, ή, όν, blessing
εὐλογία, ας, ή, Σατανάν, ó
έπεσον, Aor. of πίπτω, ó
ποτήριον, ου, τό,
ὁσος, α, ον, or what kind, such as (rel. pron.) νεῦω,
ὁς, ή, δ, κρατεῖν, ὡς
ὁσος, ή, ον, (relative pronoun) as many as
πλήν,
_except cup

247. Exercises.

I. Text. Α.

πιστὸς δὲ ὁ θεός, ὃς οὐκ ἔσησεν ὑμᾶς πειρασθῆναι ὑπὲρ ὅ δίνασθε ... ὃς φρονίμιος λέγω, κρίνατε (judge) ὑμεῖς ὃ φημι, τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχι κοινωνία τοῦ αἵματος (blood) τοῦ χριστοῦ ἔστιν; τὸν ἀρτόν ὃν κλώμεν, οὐχ κοινωνία τοῦ σώματος (body) τοῦ χριστοῦ ἔστιν;

ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θνατείροις, ὥσιν οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἱ οὐκ ἔγνωσαν τὰ βαθέα (deep things) τοῦ Σατανᾶ, ὡς λέγουσιν. οὐ βάλλω ἐν ὑμᾶς ἄλλο βάρος (burden) πλήν κρατεῖν δ ἔχετε.

II. Text. Β.

1. δεῖξο σοι δεῖ γενέσθαι μετὰ ταύτα.
2. οὐ δύναται ἀγαπᾶν τὸν θεὸν ὃν οὐκ ἐώρακεν.
3. εἰμὶ ὁ εἰμί.
4. οὐα ἄκουει λαλῆσει ὑμῖν.
5. ὑμεῖς ἐστε νοὴ τῶν προφητῶν καὶ τῆς διαθήκης ἦς (for ἦν) διέθετο ὁ θεός.
6. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃ εἶπεν ὁ Ἰησοῦς.
7. οἱ ποιμένες ἐνδύονται ἱσχύ ὃ ὁ κύριος δίδωσιν αὐτοῖς.
8. ἐσήμανεν Ἰωάννη ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τῆς μαρτυρίας Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.
9. ὁ ἤγεμὼν ἐνεσύμεν ἄνατο λέγειν καὶ ὁ Παῦλος ἀπεκρίθη.
10. οἱ αφόνες ἔπεσον ἐν τῷ τοῖς ἤγεμόνας τοὺς σώφρονας κρίνειν τοὺς φρονίμους.
III. Translate.

1. We bless the cup which is given in behalf of us.

2. As many things as John saw he signified to the church.

3. He touched the vest (Genitive) which (attract to relative) the foolish man had (use dative of possession).

4. Thus shall the Lord smite the trees with fire and the fruit, as many as it has, will fall.

5. The Lord gave the house which he built to the foolish shepherds.

Corrected 3/3/06, 4/12/2015.
Lesson 33

Mute Stems of The Third Declension

οὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας.
He is himself the head of the body, the church. Col. 1:18

248. Declension of Mute Stems. The mute stems fall into three classes: Palatals, Labials, and Linguals. These stems have the same endings as other consonant endings except that they show a few peculiarities. These peculiarities are due to the following facts:

1. A word in Greek can end only in the consonants ν, ρ, and ζ (or ξ, ψ). Consequently where any other consonant would occur, it is affected.

2. The mutes suffer euphonic changes (Cf. Sec. 151) in combination with the ζ endings of the masculine-feminine singular nominative and the dative, instrumental, locative plural ending –σι.

Palatals (κ γ χ) + σ > ξ
Labials (π β ψ) + σ > ψ
Dentals (τ δ θ ξ) + σ > σ

249. Declension of Palatal Stems.

κ – Stem: κήρυξ, ὁ, herald, preacher

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. κάρυξ</td>
<td>κήρυκες</td>
</tr>
<tr>
<td>Gen. κήρυκος</td>
<td>κήρυκον</td>
</tr>
<tr>
<td>Abl. κήρυκος</td>
<td>κήρυκον</td>
</tr>
<tr>
<td>Dat. κήρυκι</td>
<td>κήρυκι</td>
</tr>
<tr>
<td>Inst. κήρυκι</td>
<td>κήρυκι</td>
</tr>
<tr>
<td>Loc. κήρυκι</td>
<td>κήρυκι</td>
</tr>
<tr>
<td>Acc. κήρυκα</td>
<td>κήρυκας</td>
</tr>
<tr>
<td>Voc. κήρυξ</td>
<td>κήρυκες</td>
</tr>
</tbody>
</table>

γ – Stem: σάλπιγξ, ἡ, trumpet

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. σάλπιγξ</td>
<td>σάλπιγγες</td>
</tr>
<tr>
<td>Gen. σάλπιγγος</td>
<td>σάλπιγγον</td>
</tr>
<tr>
<td>Abl. σάλπιγγος</td>
<td>σάλπιγγον</td>
</tr>
<tr>
<td>Dat. σάλπιγγι</td>
<td>σάλπιγγι</td>
</tr>
<tr>
<td>Inst. σάλπιγγι</td>
<td>σάλπιγγι</td>
</tr>
<tr>
<td>Loc. σάλπιγγα</td>
<td>σάλπιγγας</td>
</tr>
<tr>
<td>Acc. σάλπιγξ</td>
<td>σάλπιγγες</td>
</tr>
</tbody>
</table>

Like these do σάρξ.

250. Declension of Labial Stems. Only a few labials occur in the New Testament. The nominative ending ψ is formed by combination of the ending σ with the β or π of the stem; e.g., λίψ, λιβός the southwest wind (Dative plural λιψί)
251. Declension of Lingual Stems.

<table>
<thead>
<tr>
<th>Stem (ποδ-)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πούς</td>
<td>πόδες</td>
</tr>
<tr>
<td>Gen.</td>
<td>ποδός</td>
<td>ποδῶν</td>
</tr>
<tr>
<td>Abl.</td>
<td>ποδός</td>
<td>ποδῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ποδί</td>
<td>ποδί</td>
</tr>
<tr>
<td>Ins.</td>
<td>ποδί</td>
<td>ποδί</td>
</tr>
<tr>
<td>Acc.</td>
<td>πόδα</td>
<td>πόδας</td>
</tr>
<tr>
<td>Voc.</td>
<td>πούς</td>
<td>πόδες</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stem (φωτ-)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>φῶς</td>
<td>φῶτα</td>
</tr>
<tr>
<td>Gen.</td>
<td>φωτός</td>
<td>φωτόν</td>
</tr>
<tr>
<td>Abl.</td>
<td>φωτός</td>
<td>φωτόν</td>
</tr>
<tr>
<td>Dat.</td>
<td>φωτί</td>
<td>φωσί</td>
</tr>
<tr>
<td>Ins.</td>
<td>φωτί</td>
<td>φωσί</td>
</tr>
<tr>
<td>Acc.</td>
<td>φῶς</td>
<td>φῶτα</td>
</tr>
<tr>
<td>Voc.</td>
<td>φῶς</td>
<td>φῶτα</td>
</tr>
</tbody>
</table>

252. Declension Stems in -ματ. Another very frequent consonant stem is the neuter stem in -ματ. Since these stems are neuter, they have no nominative singular endings. As the consonants ν, ρ, σ are the only possible final consonants, the τ is dropped, leaving -ματ the nominative singular ending. As usual, the stem is found by dropping the -ος genitive singular ending. Remember that in neuters the nominative and accusative endings are always alike. The nominative-accusative plural ending is α. All nouns with stems in -ματ are neuter.

253. Declension of πνεῦμα (stem πνευματ-), τό, spirit (with the article)

<table>
<thead>
<tr>
<th>Stem (πνευματ-)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τὸ πνεῦμα</td>
<td>τὰ πνεῦματα</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ πνεῦματος</td>
<td>τῶν πνευμάτων</td>
</tr>
<tr>
<td>Abl.</td>
<td>τοῦ πνεῦματος</td>
<td>τῶν πνευμάτων</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ πνεῦματι</td>
<td>τοῖς πνεῦμασι</td>
</tr>
<tr>
<td>Ins.</td>
<td>τῷ πνεῦματι</td>
<td>τοῖς πνεῦμασι</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸ πνεῦμα</td>
<td>τὰ πνεῦματα</td>
</tr>
<tr>
<td>Voc.</td>
<td>πνεῦμα</td>
<td>πνεῦματα</td>
</tr>
</tbody>
</table>

254. Vocabulary.

- ὀξος, άνοιξος, ἥ, | air | ὀμηλέτης, ου, ά, | debtor |
- αἷμα, αcomings, τό, | blood | οὖς, ὠτός, ά, | ear |
- ἀντίτυπος, ου, | like, in form (antitype) | πλούτος, ου, ά, | riches |
- βάπτισμα, μος, τό, | baptism | πνεῦμα, ματς, τό | spirit |
- γυνή, γυνακός, ἥ, | woman, wife | ποὺς, ποδός, τό, | foot |
- διάνοια, ας, ἥ, | the mind, intellect | σάρξ, σαρκός, ἥ, | flesh |
- ἐλπίς, ἐλπίδος, ἥ, | hope | στόμα, ατος, τό, | mouth |
- ἑνδεικνύμαι, | show forth, exhibit | συνζοωποεῖος. I make alive together (w. someone) |
- θέλημα, ατος, τό, | | σῶμα, ατος, τό, | body |
- θρίξ, τριζ (dat. plur. θριζέ), ἥ, | hair | ὅδωρ, ὧδας, τό, | water |
- κηρύς, κήρυκος, ἥ, | herald, preacher | χάρτης, ήτος, ἦ, (acc. χάριν or χάριτα) favor, grace |
- νυξ, νυκτός, ἥ, | night | χάρισμα, ατος, τό, | gift |
- παις, παιδός, ἥ, | boy, servant | χρηματότης, ητος, ἦ, | goodness |
- παράπτωμα, ατος, τό, | trespass | | |
- πλήρωμα, ατος, τό, | fullness | | |

Idiom: εἰς in imitation of a Hebrew use is sometimes used to introduce a Predicative Nominative.
Cf. “I shall be to you (for) a Father” 2 Cor. 6:18, etc.
255. Exercises.

I. Text A.

οὗτος ἦθεν ὅ’ ὑδάτος καὶ αἵματος· οὐκ ἐν τῷ ὑδατὶ μόνον, ἀλλ’ ἐν τῷ ὑδατι καὶ ἐν ἀἵματι. καὶ τὸ πνεῦμα μαρτυρεῖ ὅτι τὸ πνεῦμα ἐστιν ἥ αληθεία. τρεῖς (three) εἰσιν οἱ μαρτυροῦντες' ἐν τῇ γῇ, τὸ πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ ἕν (one) εἰσιν.

ὑμεῖς ἐστε νεκροὶ τοῖς παραπτῶμασι καὶ ἀμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῇ ἔξουσίᾳ τοῦ ἀέρος... ἐποίετε τὰ θελήματα τῆς σαρκός καὶ τῶν διανοιῶν... ὁ δὲ θεὸς συνεζωοποίησε ἡμᾶς τῷ χριστῷ (χάριτι σέσωκεν ἡμᾶς) εἰς τὸ ἐνδείξαι ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ’ ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

1 Article + Participle, "the one testifying"  
2 coming

II. Text B.

1. γυνή, ἡ γυνή, αἱ γυναῖκες, αἱ ἁγιαὶ γυναῖκες, αὕται αἱ γυναῖκες, αὐταὶ αἱ γυναῖκες, αἱ αὐταὶ γυναῖκες, ἁγιαὶ αἱ γυναῖκες.
2. ἡ θρίξ τῆς γυναίκος δόξα αὐτῇ ἐστιν.
3. ὁ κῆρυξ κηρύσσει ἐλπίδα τῷ παιδί νυκτός.
4. ὁ οὖς οὐ δύναται εἰπεῖν τῷ ποδί, οὐκ οὖ τῷ σώματος· οὔτε οὗτος (tooth) τῷ στόματι.
5. χαρίσματα τοῦ πνεύματος εἰσιν ἡ χρηστότης, ἡ χάρις, καὶ τὸ φῶς.
6. αὐτὸς ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας, τοῦ πληρώματος τοῦ θεοῦ.
7. διεσώθησαν οὐκ ἐξ αἵματος, οὐδὲ ἐκ θελήματος σαρκός.
8. Ἰωάννης ὁ βαπτιστὴς ἐβάπτισεν βάπτισμα
9. ὁ κῆρυξ κηρύσσει ἐλπίδα τῷ παιδί νυκτός.
10. ὁ κηρύς διεσώθησαν δι’ ὑδατος ὅ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα.

III. Translate.

1. They had hair as the hair of women.
2. Hope is preached by the heralds to the children (παῖς) of light.
3. We shall be saved by goodness and grace, by the body and blood of Jesus according to his will.
4. The light shines in the night to guide the feet into the way of grace.
5. The church is Christ’s body, the fullness of God.

Corrected 3/3/06, 3/7/2015.
Lesson 34

Third Declension Stems in -οντ-  The Active Participle

<table>
<thead>
<tr>
<th>Stem</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἀρχων</td>
<td>ἀρχοντες</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀρχοντος</td>
<td>ἀρχοντων</td>
</tr>
<tr>
<td>Abl.</td>
<td>ἀρχοντος</td>
<td>ἀρχοντων</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἀρχοντι</td>
<td>ἀρχουσι</td>
</tr>
<tr>
<td>Ins.</td>
<td>ἀρχοντι</td>
<td>ἀρχουσι</td>
</tr>
<tr>
<td>Loc.</td>
<td>ἀρχοντι</td>
<td>ἀρχουσι</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀρχοντα</td>
<td>ἀρχουσι</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἀρχων</td>
<td>ἀρχοντες</td>
</tr>
</tbody>
</table>

Like ἀρχων, decline λεων, λεοντος, ὁ, lion

256. **Stems in -οντ-** Stems in -οντ- are very important only because of the many nouns which have the stem, but also because this form is the basic stem of the active participle.

Stems on -οντ- (along with ν and ρ) have no σ nominative singular endings. The stem ending in a τ (dental) drop off, leaving the ον (which is lengthened in the masculine to ον) as the ending. The combination of οντ with the dative plural ending produces ουσι (οντ + σι > ονσι > ουσι compensatory lengthening).

257. **Declension of ἄρχων, ὁντος, ὁ, rule, prince**

Stem ἄρχοντ-

258. **The Participle.** Participles are adjective forms made from verb stems, like our English “running water,” “the laughing girl.” Such forms “partake” of the nature of both adjectives and verbs. They are declined and modify nouns (as adjectives do) but they also have the properties of their verb roots, such as tense and voice. They are much more used in Greek than in English.

259. **Declension of the Present Active Participle.** The present active participle has the stem -οντ- added to the present stem and is declined like the οντ-stem above. The feminine participle has the stem ουσα and is declined like first declension nouns in α not preceded by ε, τ, ρ (e.g., γλωσσα, ἦ).

The present participle stem suffix and ending are identical with the present active participle of εἰμί, I am.

Thus the participle of εἰμί may well be learned first.
260. **The Present Active Participle of ἐημι.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom. ὄν</td>
<td>ὄνσα</td>
</tr>
<tr>
<td>Gen. ὄντος</td>
<td>ὄνσης</td>
</tr>
<tr>
<td>Abl. ὄντος</td>
<td>ὄνση</td>
</tr>
<tr>
<td>Dat. ὄντι</td>
<td>ὄνση</td>
</tr>
<tr>
<td>Loc. ὄντι</td>
<td>ὄνση</td>
</tr>
<tr>
<td>Acc. ὄντα</td>
<td>ὄνσαν</td>
</tr>
<tr>
<td>Voc. ὄν</td>
<td>ὄνσα</td>
</tr>
</tbody>
</table>

261. **Present Active Participle of λύω.** The present active participle is inflected exactly like ὄν, ὄνσα, ὄν, with the proper stem added:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom. λύων</td>
<td>λύουσα</td>
</tr>
<tr>
<td>Gen. λύοντος</td>
<td>λύουσης</td>
</tr>
<tr>
<td>Abl. λύοντος</td>
<td>λύουση</td>
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<tr>
<td>Dat. λύοντι</td>
<td>λύουση</td>
</tr>
<tr>
<td>Loc. λύοντι</td>
<td>λύουση</td>
</tr>
<tr>
<td>Acc. λύοντα</td>
<td>λύουσαν</td>
</tr>
<tr>
<td>Voc. λύων</td>
<td>λύουσα</td>
</tr>
</tbody>
</table>

The present active participles of any verb is made in thee same way: by taking the present indicative ending off and affixing the verb stem to the participle stem and endings: e.g., the present participle of λέγω is λέγον, -ουσα, -ον, saying.

A thorough mastery of these forms is imperative. The student should practice until he can identify or form the participle of any verb in his vocabulary.

262. **The Other Active Participles.** Once the present participle is learned, the other tenses are easily formed or recognized, since each tense is formed by adding the tense sign between the verb stem and the participle ending. Remember no participle has an augment.

a. The future active participle of regular verbs is formed by inserting σ (future tense sign) before the participle stem.

   λύων λύουσα λύον, **loosing**
   λύοντος λύουσης λύοντος, **of loosing**

   etc., (regular)

b. The first aorist active participle is formed by adding the σα (first aorist tense sign) in the same way. The nominative singular undergoes some modification.

   λύας λύασα λύαν, **loosing**
   λύαντος λύασης λύαντος

   etc., (regular)

Liquids (cf. µείνας) drop the σ after the liquid (See Section. 166).
c. The second aorist participle uses the same participle endings as the present, adding them to the second aorist stem.

- Present: ἔσθιον, ἔσθιονσα ἔσθιον, eating (linear action)
- Aorist: (stem -φαγ) φάγων, φάγουσα, φάγον, eating (point action)

φάγοντος, φαγούσης, φαγοντος,

d. The perfect active participle is identified by the reduplicated verb stem and the κ sign of the first perfect. Here the stem is -κοτ- rather than κοντ.

λύω

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. λελυκώς λελυκεία λελυκός λελυκότες λελυκυίαι λελυκότα</td>
<td></td>
</tr>
<tr>
<td>Gen. λελυκότος λελυκεύα λελυκότος λελυκότων λελυκεύων λελυκέτων</td>
<td></td>
</tr>
<tr>
<td>Abl. λελυκότος λελυκεύα λελυκότος λελυκότων λελυκεύων λελυκέτων</td>
<td></td>
</tr>
<tr>
<td>Dat. λελυκότι(ν) λελυκεία λελυκότι λελυκόσι(ν) λελυκεύα(ν) λελυκόσι(ν)</td>
<td></td>
</tr>
<tr>
<td>Ins. λελυκότι(ν) λελυκεία λελυκότι λελυκόσι(ν) λελυκεύα(ν) λελυκόσι(ν)</td>
<td></td>
</tr>
<tr>
<td>Loc. λελυκότα λελυκεύαν λελυκός λελυκότας λελυκεύας λελυκότα</td>
<td></td>
</tr>
<tr>
<td>Acc. λελυκότα λελυκεύαν λελυκός λελυκότας λελυκεύας λελυκότα</td>
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</tbody>
</table>

The accent is not recessive, but fixed.

263. The Use of the Participle: The Adjectival and Substantival Uses.

a. The Adjectival (attributive or predicative) use.

The first use of the participle to be learned is that of the simple attributive or adjective use, here the participle is an epithet.

ὁ ἀνθρωπος ὁ εἰπών, The man speaking

If any other thing is contrary to the sound (healthy) teaching.

b. The Substantival use. (the articular participle)

Very often in Greek the participle takes the place of a substantive and stands without being construed with any word, as subject, direct object, indirect object, or any other use to which a noun may be put. This phase is usually translated like a relative clause, He who, the one who.

This construction is so important that it should be given special attention. Study the following examples.

τῷ ἔχοντι δοθήσεται, It shall be given to the one who has.

οὐκ ἔστιν ὁ ἐκλητὸς τὸν θεόν, There is no one who seeks God.

ὁ κλέπτων, the one who steals, the thief (Eph. 4:28)

You call upon the one judging according to the work of each one (I Peter 1:17)

ήσαν ἐλληνες τινες ἐκ τῶν ἀναβαινόντων

There were certain Greeks out of those coming up, John 12:20

264. The Negative with Participles. The negative with participles is μη, the one who does not have
265. Vocabulary.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀναστατώ,</td>
<td>I unsettle, cause a riot</td>
</tr>
<tr>
<td>διάκονος, οὐ,</td>
<td>servant, deacon</td>
</tr>
<tr>
<td>ἰδιώλον, οὐ,</td>
<td>idol a false god</td>
</tr>
<tr>
<td>ἐπαγγέλλω,</td>
<td>I promise</td>
</tr>
<tr>
<td>κοσμεώ,</td>
<td>I set in order, adorn</td>
</tr>
<tr>
<td>κοπιάω,</td>
<td>I toil, am tired</td>
</tr>
<tr>
<td>ξάω,</td>
<td>name</td>
</tr>
<tr>
<td>ὄνομα, ματος,</td>
<td>tooth</td>
</tr>
<tr>
<td>ὀδοὺς, ὀδόντος,</td>
<td></td>
</tr>
<tr>
<td>I,</td>
<td></td>
</tr>
<tr>
<td>ἰλέων, ἰλέοντος,</td>
<td>I drink (Inf. πεῖν, 2nd Aor.)</td>
</tr>
<tr>
<td>ὁ, λίον</td>
<td>then; poté, at some time</td>
</tr>
</tbody>
</table>

266. Exercises.

I. Text A.

ὁ οὖν Ἰησοῦς κεκοπιακός ἐκ τῆς ὀδοπορίας (trip) ἐκαθέθετο οὕτως ἐπὶ τῇ πηγῇ, ἔρχεται γυνὴ ἐκ τῆς Σωμαρείας ἀντλῆσαι ὕδωρ (water). ὁ Ἰησοῦς ἔδωκεν ὕδωρ. ἢ δὲ εἶπεν Πῶς οὖν Ἰουδαῖος ἄν μὴ παρ’ (from) ἔμοι πεῖν ἀιτεῖς ὦν παρεῖν γυναικὸς Σωμαρίτιδος: ὁ Ἰησοῦς ἑπίγγευε τῇ γυναίκι ὅτι παρεῖν (contract for ἓν). ἢ δὲ λέγει αὐτῷ πόθεν οὖν ἐπιστεύει τῷ ἔρχεται: ἐλέγει αὐτῷ ὁ Ἰησοῦς, ἕγω εἰμι ὁ λαλῶν σοι. μετὰ ταῦτα πολλοὶ ἑπίστευσαν εἰς αὐτὸν τὸν Σωμαρίτον διὰ τὸν λόγον τῆς γυναίκος μαρτυρίας ὧν εἶπεν μοι ἡ ἐποίησα. ὦτ οὖν ἔβλεψεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν οἱ Γαλιλαίοι ἐωρακότες ἡ ἐποίησε ἐν Ἰεροσολύμωι.

II. Text B.

1. ἐδώκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύοντις εἰς τὸ ὄνομα αὐτοῦ.
2. εἰσήλθομεν εἰς τὸν οἶκον Φιλίππου τοῦ ἐναγγελιστοῦ τοῦ ὄντος ἐκ τῶν ἑπτα (seven).
3. συνήστημι δὲ ὡς Φοίβην τὴν ἁδελφὴν ἡμῶν οὗσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεάις.
4. ἐπεστρέφετε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύσει θεῷ ζωντι καὶ ἀληθινῷ.
5. οὖτω γὰρ ποτὲ καὶ αἱ γυναῖκες αἱ ἐπιδίωξεσαί ἐπὶ τὸν θεὸν ἐκόσμουν ἑαυτάς.
6. οὖ ἁρὰ σὺ εἰ ὁ Ἀγίωττος οἱ πρὸ τοῦτον τῶν ἡγερῶν ἀναστατώσας;
7. πιστὸς ὁ καλῶν ὦμᾶς ὑς καὶ ποιήσαι.
8. πνεῦμα ὁ θεὸς καὶ τοὺς προκυνοῦντας ἐν πενύματι καὶ ἀληθεία δεῖ προσκυνεῖν.
9. ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εῦρίσκει καὶ τῷ κρούοντι ἀνοιγῆσαι.
10. εἶπαν ὦτι ἐν τῷ ἄρχοντι τῶν διαμονῶν ἐκβάλλει τὰ διαμόνια.
11. οἱ ὄδοντες αὐτῶν ὦς λεόντων ἠσαν.
III. Translate. (Use articular participles for “who” clauses)

1. God gives the Holy Spirit to the one asking.

2. The one who lives gives living water to the one seeking (who seeks) it.

3. The wise men saw the appearing star.

4. We were in the house of Philip, who was (using “being” cf. Text B, 2) an evangelist.

5. The women who feared the name of the living God adorned themselves in this way.

Corrected 3/3/06, 3/7/2015.
Lesson 35

Sibilent Stems (-ες) of the Third Declension

_____________________________

θεὸν οὐδεὶς ἐώρακεν πῶτερ·
μονογενὴς θεὸς ὁ ὁμών εἰς τὸν κόλπον τοῦ πατρός,
ἐκεῖνος ἔξηγήσαντο.
No one has ever seen God;
the only begotten God, the one being in the bosom of the Father,
He declared (him). John 1:18

_____________________________

267. Sibilent Stems. Sibilent stem nouns, with original stems in ες are all neuter. The ες has
been changed to ος in the nominative and accusative singular. The intervocalic ζ is dropped with
resulting contraction. The double σ resulting in the dative plural is simplified to a single σ. The
adjective of this stem retains the ες. These stems are common in the New Testament. And because
of the similarity (-ος, η, etc.) of their endings with some other forms, they are sometimes difficult
for beginning students.

268. Declension of ἔθνος. (The forms in parentheses show what the uncontracted form was.)

ἔθνος, ους stem (-εθνες-), το, nation

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ἔθνος</td>
<td>ἔθνη (ἔθνεσα)</td>
</tr>
<tr>
<td>Gen. ἔθνους (ἔθνεσος)</td>
<td>ἔθνον (ἔθνεσόν)</td>
</tr>
<tr>
<td>Abl. ἔθνους (ἔθνεσος)</td>
<td>ἔθνον (ἔθνεσόν)</td>
</tr>
<tr>
<td>Dat. ἔθνει (ἔθνεσι)</td>
<td>ἔθνεσι (ἔθνεσόν)</td>
</tr>
<tr>
<td>Inst. ἔθνει (ἔθνεσι)</td>
<td>ἔθνεσι (ἔθνεσόν)</td>
</tr>
<tr>
<td>Loc. ἔθνει (ἔθνεσι)</td>
<td>ἔθνεσι (ἔθνεσόν)</td>
</tr>
<tr>
<td>Acc. ἔθνος</td>
<td>ἔθην (ἔθνεσα)</td>
</tr>
<tr>
<td>Voc. ἔθνος</td>
<td>ἔθην</td>
</tr>
</tbody>
</table>

Neuter nouns in ος are regularly declined like ἔθνος.

269. Sibilent Adjectives of the Third Declension. Some sixty-five (65) adjectives in the New
Testament have sibilant stems. They differ basically from the nouns (like ἔθνος) only in a few
particulars, notably in retaining ης (long vowel) (masculine and feminine) and ες (neuter) in the
nominative. The accusative plural ες is attracted to the nominative. There are only two
terminations like ἅδικος, ον of the first and second declension adjectives.
270. Declension of ἀληθῆς, ἐς, true.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc. &amp; Fem.</strong></td>
<td><strong>Neut.</strong></td>
</tr>
<tr>
<td>Nom. ἀληθῆς</td>
<td>ἀληθῆς</td>
</tr>
<tr>
<td>Gen. ἀληθοῦς (ἐσος)</td>
<td>ἀληθοῦς</td>
</tr>
<tr>
<td>Abl. ἀληθοῦς (ἐσος)</td>
<td>ἀληθοῦς</td>
</tr>
<tr>
<td>Dat. ἀληθεί (ἐσι)</td>
<td>ἀληθεί</td>
</tr>
<tr>
<td>Ins. ἀληθεί (ἐσι)</td>
<td>ἀληθεί</td>
</tr>
<tr>
<td>Loc. ἀληθεί (ἐσι)</td>
<td>ἀληθεί</td>
</tr>
<tr>
<td>Acc. ἀληθῆ (ἐσα)</td>
<td>ἀληθῆ</td>
</tr>
<tr>
<td>Voc. ἀληθῆς</td>
<td>ἀληθῆς</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Masc. &amp; Fem.</strong></th>
<th><strong>Neut.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀληθεῖς (ἐσες)</td>
<td>ἀληθῆ (ἐσα)</td>
</tr>
<tr>
<td>ἀληθῶν (ἐσον)</td>
<td>ἀληθῶν (ἐσον)</td>
</tr>
<tr>
<td>ἀληθές (ἐσες)</td>
<td>ἀληθῆ (ἐσα)</td>
</tr>
</tbody>
</table>

271. Vocabulary.

- αἰνέω, I praise
- ἀληθῆς, ἐς, adj., true
- ἀθηνής, ἐς, weak
- ἐθνος, ους, τὸ, nation
- ἐλεος, ους, τὸ, pity mercy
- ἐξιμολογεῖα, I confess (mid. acknowledge, praise) with dative
- ἐτος, οὺς, τό, year
- μέλος, ους, τὸ, member
- μέρος, ους, τό, part:
  - ἐκ μέρους, in part, partially
- πλήθος, ους, τό, multitude
- σκότους, ους, τό, darkness
- τό, end
- ψεῦδος, ους, τό, sound, healthy
- ψαλῶ, sing
- σπέτα, unction
- τῆλος, ους, τό, thousand
- χρώμα, ματος, τό, a thousand (adj.)
- χρίσμα, ψαλω, ψαλω, lie
- ψάλλω, sing

272. Exercises.

I. Text A.

ὁ Ἰησοῦς ἦγορασε τῷ θεῷ ἐν τῷ αἴματι αὐτοῦ ἐκ πάσης (every) φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἡθενος καὶ ἐποίησε αὐτοῦς τῷ θεῷ βασιλεῖαν καὶ βασιλεύσουσιν μετ’ αὐτοῦ χίλια ἑτη.

τὸ σῶμα οὐκ ἔστιν ἐν (one) μέλος ἀλλὰ πολλά. ὁ θεός ἔθετο τὰ μέλη ἐν ἑκατόν αὐτῶν ἐν τῷ σῶματι καθὼς ἴδετε. νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. ὑμεῖς δὲ ἐστε σῶμα χριστοῦ καὶ μέλη ἐκ μέρους.

αὐτοῦς σῶμα ὑμῶν τὸν ἔργον τοῦ σκότους· οὐκ γὰρ ἔσμεν τοῦ νυκτὸς οὐδὲ σκότους. οὗτος λόγος ἀληθῆς καὶ οὐκ ἔστιν ψεύδος. τὸ ψεύδος ἔστιν ἐκ τοῦ διαβόλου.
II. Text B.

1. ὁ πέμψας με ἀληθῆς ἐστιν.

2. ὁ Ἰησοῦς μέλλει ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους.

3. λέγει τῷ ἀσθενείς ὑγίης γενέσθαι; εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος.

4. τὸ αὐτὸν χρῆμα διδάσκει ἡμᾶς, καὶ ἀληθῆς ἐστι, καὶ οὐκ ἐστι ψεῦδος.

5. ὁ ἄνθρωπος ἦν πλήρης ἐλέους καὶ πνευματός ἁγίου καὶ χάριτος.

6. διὰ τοῦτο ξομολογήσομαι σοι ἐν ἔθνεσι καὶ τῷ ονόματι σου παλώ.

7. ἤρξαν τὸ πλῆθος τῶν ματητῶν χαίροντες αἴνειν τὸν θεόν.

8. ὁ ὑπέμεινας ἐκ τέλος οὕτως σωθήσεται.

9. ὃς ὁ θεὸς (sc. [supply] ἐστίν) ὁ εἶπων, Ἑκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις.

10. ἐγενόμην τοῖς ἀσθενέσιν ἀσθενῆς.

1 A liquid aorist (Sec. 166) the participle drops the σ from the –σας, the sing., masc., nom. ending.

III. Translate.

1. The ones rejoicing in Christ are full of mercy and grace.

2. God is the one calling us out of darkness and weakness into the true light.

3. God is the one calling us by the grace of Jesus, the one who saved him.

4. The multitudes rejoicing began to praise the ones continuing in the name.

5. There are many members of the body of Christ, who (the one) died (dying) for (ὑπέρ) the weak

Corrected 3/9/06, 3/7/2015.
Lesson 36

The Middle and Passive Participle

καθαρίσας ὑποτάτου τῶν ἁμαρτιῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης

Having made himself a cleansing for sins, he sat down on the right hand of the majesty. Heb 1:3

273. The Middle and Passive Participles. The middle and passive participles (except the aorist passive) have stems in –µεν – and ending in ος, η, ον, like the adjectives of the first and second declension. the –µενος, η, ον, is added to the stem of the desired tense. The middle and passive participles are alike (except in the aorist where the middle form is middle only, since the aorist passive developed its own form). The accent is recessive.

274. The Present Middle Participle of λύω. Loosing.

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<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
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<td>λυμένη</td>
<td>λυόµενος</td>
<td>λυόµενοι</td>
<td>λυόµεναι</td>
<td>λυόµενα</td>
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<td>Gen.</td>
<td>λυοµένου</td>
<td>λυοµένης</td>
<td>λυοµένου</td>
<td>λυοµένων</td>
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<tr>
<td>Abl.</td>
<td>λυοµένου</td>
<td>λυοµένης</td>
<td>λυοµένου</td>
<td>λυοµένων</td>
<td>λυοµένων</td>
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</tr>
<tr>
<td>Dat.</td>
<td>λυµένῳ</td>
<td>λυµένη</td>
<td>λυµένῳ</td>
<td>λυµέναις</td>
<td>λυµέναις</td>
<td>λυµέναις</td>
</tr>
<tr>
<td>Ins.</td>
<td>λυµένῳ</td>
<td>λυµένη</td>
<td>λυµένῳ</td>
<td>λυµέναις</td>
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<td>Loc.</td>
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<td>λυµένη</td>
<td>λυµένῳ</td>
<td>λυµέναις</td>
<td>λυµέναις</td>
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<tr>
<td>Acc.</td>
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<td>λυµένην</td>
<td>λυµένον</td>
<td>λυµέναις</td>
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<td>Voc.</td>
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<td>λυµένον</td>
<td>λυµέναις</td>
<td>λυµέναις</td>
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</tbody>
</table>

275. Present Passive Participle. The present passive participle is the same as the above. λυοµένος, η, ον, passive means “being loosed.”

276. Future Middle Participle. λυσόµενος, η, ον with the ending added to the future stem λυσ – is declined exactly like the present middle. It is little used in New Testament Greek. In classical Greek the future participle was a favorite way of expressing purpose; e.g., ἄγω λυσόµενος. I go to lose.

277. Future First Aorist Middle Participle. The first aorist middle participle is formed by adding the aorist sign –σα – between the stem and ending: λυσάµενος, η, ον, loosing for oneself. It is middle only.

278. The Second Aorist Middle Participle. The same endings are added directly to the second aorist stem without the augment.

ἔγραψαν, I ate, παγόµενος, eating for oneself
279. **Perfect Middle Participle.** The perfect middle participle is formed by adding μενός, η, ον directly to the perfect middle stem (5th principal part). The absence of the connecting vowel is a characteristic of this tense. The accent is not recessive. λελυμένος, η, ον, having loosed for oneself. (It was done and is still done)

280. **Participles of Deponent Verbs.** It should be remembered that deponent verbs are middle or passive in form but active in meaning. Thus the middle-passive participles of these verbs are active in meaning.

οἱ ἐρχόμενοι, the ones coming
ἐδέξατο τὸν ἐρχόμενον, He received the one coming.

281. **Use of the Participle: The Participle as Predicate Adjective.** When the predicate does not have the article and is not an attribute, it often has a predicate sense.

God was in Christ reconciling the world to himself. Cf. Gal. 4:24; Rev. 1:18

282. **Further Use of the Participle: The Circumstantial Participle.** When the participle does not have the article and is constructed in agreement with the subject of the verb, it is an adjunct to the verb and expresses various verbal ideas, such as cause, condition, mode, concession, and time. Since this construction is so important, full illustration is given. (These are adverbal uses.)

**Condition:** πῶς ἡμεῖς ἐκφεύξομεθα τηλικαίτης ἀμελήσαντες σωπηρίας:
How shall we escape neglecting (i.e., if we neglect) so great salvation? Heb 2:33

**Purpose:** ἔληλύθει προσκυνήσων εἰς Ἰερουσαλήμ.
He had come to Jerusalem worshipping (i.e., in order to worship).

**Concession:** καίπερ ὁν υἱος, even though being a son, Heb. 5: 8-9

**Mode:** μαθητεύσατε τὰ ἑθνη βαπτίζοντες...διδάσκοντες
Make disciples baptizing and teaching (i.e., by baptizing and teaching). Matt. 28:19ff

**Time:** παρεκάλεσα σε πορούμενος εἰς Μακεδονίαν
Going (as I was on my way) into Macedonia, I exhorted you, I Tim 1:3

(Contemporary time with the mail verb)

ἔδων...ηρώτα, Seeing he asked

(Action prior to main action of main verb)

“He saw and asked” is perhaps the best way to translate the above.

The time may also be future. Cf. The Purpose illustration.

Note Carefully: The student should remember that the participle does not express time in itself. It gets its time from the context and it only in relation to the main verb. The aorist participle does not necessarily mean past time. It may actually be simultaneous, and some grammarians believe future. Cf. Acts 12:25. Definitely the present participle may be either past, present, or future from the standpoint of the main verb.

283. **Objective Genitive.** A noun in the genitive case after a noun implying an action my designate the object of the action rather than the subject.

διδαχὴ βαπτισμῶν, Teachings of (about) baptisms
ἐπὶ εὐεργεσία άνθρώπου ἀσθενοῦ, Good deed of (i.e., done to) an impotent man
The nations were called the uncircumcised by those called the circumcision.

It came to pass in that day that those servants of God went out into the mountains to pray.

Translate

1. And it came to pass in that day that those serving God went out into the mountains to pray.
2. Though being free, we serve those who do not sin against Christ.
3. Going away the disciples ate upon the mountain.
4. The nations were called the uncircumcised by those called the circumcision.
5. When the disciples sent by John arrived, they asked saying, “Are you the one coming?”

Lesson 37

The Genitive Absolute. Supplementary Participle

Therefore since Christ has suffered in the flesh, arm yourselves with the same mind. I Peter 4:1

286. The Genitive Absolute. One of the most common variations of the circumstantial participle is the genitive absolute. In this construction a temporal, causal, or conditional subordinate clause (or any other adverbial idea) is added loosely to the main clause. (The word “absolute” is from Latin ab solve, I Loose.). The subject is put in the genitive case, and the verbal idea is expressed by a genitive participle depending on it.

καθ’ ἡμέραν ὄντος ὑμού μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἔξετέινατε τὰς χεῖρας ἐπ’ ἐμέ.
When I was with you daily in the temple, you did not lift your hands against me.
Lk. 22:53

ὁ ντος is a present active participle, genitive, masculine singular and agrees with the genitive of the personal pronoun ὑμοῦ.

The real test of a genitive absolute is that the subject of the absolute construction is different from the subject of the main clause. Notice the difference between the two constructions:

ὄντες ἐν τῷ ἱερῷ οὐκ ἔξετέινατε τὰς χεῖρας.
While they were in the temple, they did not stretch out the hands.

όντος αὐτοῦ ἐν τῷ ἱερῷ οὐκ ἔξετέινατε τὰς χεῖρας.
While they were in temple, they did not stretch out the hands.

In the first sentence ὀντες, the nominative plural participle agrees with the subject of the main clause, but in the second (the genitive absolute) the subject of the participle is singular and different from the subject of the main clause.

287. The Absolute Construction in Other Languages. Since the genitive absolute gives the beginning student so much trouble, every care should be made to understand it at the outset. Absolute constructions are common in language. Latin students will remember the ablative absolute. This construction is familiar also in English.

English absolute constructions are put in the nominative case, as The man being in the street, the body was crushed by the truck. The first part of the sentences is subordinate and causal in meaning. The subject here must be different from the subject of the main clause, otherwise the result is a dangling participle; e.g., Going down the street, the building fell on the man. (What is going down the street?)

288. Supplementary Participle. The participle, like the infinitive, may supplement the meaning of the verb. Cf. the following:

παύομεν λέγειν, We cease to speak.
παύομεν λέγοντες, We cease to speak.

This is a common construction in Greek. Compare such phrases as “keep speaking” or “begin writing” in English.
289. Declension of πᾶς. All. The masculine and neuter of πᾶς are declined in the third declension, the feminine in the first. The accents of the dative, instrumental, and locative plural are irregular.

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<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>πᾶς</td>
<td>πᾶσα</td>
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<tr>
<td>Gen.</td>
<td>παντός</td>
<td>πάσης</td>
</tr>
<tr>
<td>Abl.</td>
<td>παντί</td>
<td>πάσῃ</td>
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<tr>
<td>Inst.</td>
<td>παντί</td>
<td>πάσῃ</td>
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<tr>
<td>Loc.</td>
<td>παντί</td>
<td>πάσῃ</td>
</tr>
<tr>
<td>Acc.</td>
<td>πάντα</td>
<td>πᾶσαν</td>
</tr>
</tbody>
</table>

290. Uses of πᾶς.

a. When modifying a noun in the predicate position πᾶς means “all.”
   πᾶσα ἡ ἀγέλη all the herd
   πᾶς ὁ ὀχλος all the crowd
   πάντα τὰ ὄρη all the mountains

b. When modifying a noun in the attributive position, it signifies the total number of amount, the whole.
   ὁ πᾶς νόµος, the whole law

c. When used with a noun without any article, it is distributive.
   πᾶς οἶκος, every house

d. πᾶς may also be used as a pronoun.
   πάντες ἡμαρτον, All have sinned.

e. πᾶς with the articular participle means “everyone who.”
   πᾶς ὁ λέγων, Everyone who speaks

291. Vocabulary.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνέχω</td>
<td>Mid. I bear with (gen. of person or thing)</td>
<td>ἰάομαι</td>
<td>I heal</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>ἀπιστοτός, ουν</td>
<td>without faith, faithless</td>
<td>ἰδοὺ</td>
<td>behold!</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>ἀρχων, οντος, ὁ</td>
<td>ruler</td>
<td>κατέρχομαι, go down</td>
<td></td>
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<td></td>
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<tr>
<td>βασιλεύω,</td>
<td>cry out</td>
<td>κελεύω, I command bid</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>δέομαι,</td>
<td>pray, beseech</td>
<td>κωφός, deaf, dumb</td>
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<tr>
<td>διώκω,</td>
<td>pursue, persecute</td>
<td>μονογενής, ές, only, only begotten</td>
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<tr>
<td>ἐκπλήσσομαι,</td>
<td>I am amazed, astonished</td>
<td>πᾶς, πᾶσα, πᾶν, all, the whole, every</td>
<td></td>
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<tr>
<td>ἐνεργεύω,</td>
<td>work in someone, work, accomplish</td>
<td>προεύομαι, I go, come</td>
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<tr>
<td>ἐντέλλομαι,</td>
<td>I command (with dat.)</td>
<td>ὦ, interjection, Ο!</td>
<td></td>
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<tr>
<td>ἐπιτιμάω,</td>
<td>I rebuke (with dat.)</td>
<td>τε, conjunction, and.</td>
<td></td>
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</tbody>
</table>
292. **Exercises.**

I. **Text A.**

ἐγένετο δὲ τῇ ἑξῆς (sixth) ἡμέρα κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὁ ἄγιος (a man) ἀπὸ τοῦ ὄρους ἐβόησεν λέγων. διδάσκαλε, δέοι σου ἐπιβλέψῃ ἔπὶ τὸν υἱὸν μου ὅτι μονογενής μοι ἔστιν καὶ Ἰησοῦς πνεῦμα ἐρρῆξεν αὐτῷ καὶ ἐδείχθη τὸν μάθητὴν σου ἐκβαλέειν αὐτῷ καὶ σὺ ἡδυνήθησαν. ὁ δὲ Ἰησοῦς εἶπεν ὁ γενεὰ ἀπιστος καὶ διακριττὸ (perverse), ἦσαν πότε ἑσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; καὶ ἐνέτευξεν αὐτὸν προσαγαγεῖν τὸν υἱὸν αὐτοῦ. ἐξεπλήσσοντο δε πάντες ἐπὶ τῇ ἐπιβλέψῃ τοῦ θεοῦ.

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1. **ἐπιβλέπω, I look upon**
2. **προσάγω, I bring to**
3. **ῥήγνυ, I break, rend**
4. **ῥήγνυ, I break, rend**

II. **Text B.**

1. ἀμαρτία όυκ ἐλλογεῖται μή ὄντος νόμου.
2. ἐγένετο δὲ τοῦ διανοίου ἐξέλθοντος ἐλάλησεν.
3. ἴδων τοὺς ὄχους ἀνέβη εἰς τὸ ὄρος.
4. ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἠρχών εἰς τὸν θεοῦ.
5. πᾶσαν τε ἡ ἡμέραν ἐν τῷ ὄρῳ καὶ κατ’ ὄντος όυκ ἐπαύοντο διδάσκειν καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.
6. γενομένης ἡτοις ἐξελθὼν ἐπορεύθη εἰς τὸν τόπον.
7. ὁ αὐτὸς ὁ θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
8. πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν ἧκουσα φωνὴν λέγουσαν πρὸς με, Σαουλ Σαουλ τί με διώκεις?
9. μή ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος ἐρρῦμαι3 καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει.
10. ελθοῦσις δὲ τῆς ἐντολῆς ἡ ἀμαρτία ἀνέξομαι ἐγὼ δὲ ἀπέθανον.

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1. **ἐλλογέω, charge reckon**
2. **καταπίπτω, I fall down**
3. **πιπράσκω, I sell, Aorist Passive Infinitive**
4. **ἀναζάω, I make alive**
III. **Translate.** (Use Genitive Absolute where possible.)

1. Coming to Jesus, the ruler worshipped him.

2. And it came to pass when the disciples had come down from the mountains he healed the only son of a man.

3. While they were speaking all these things, Jesus went into the mountain.

4. Since the men did have (anything) to pay, the Lord commanded the wives and children to be sold.

5. Since all men had died in sin. Christ died in behalf of them.

Corrected 6/9/06, 3/7/2015.
Lesson 38

The Aorist Passive Participle  Syncopated Stems of the Third Declension

πᾶς ὁ ἁκούσας παρὰ τοῦ πατρός καὶ μαθὼν ἔρχεται πρὸς ἐμέ.
Every one who hears and learns from the father comes to me.  John 6:45

293. The Aorist Passive Participle. The aorist is the only tense which developed as passive participle different from the middle. The aorist passive participle is made from the aorist passive stem (6th Principal Part) with the tense sign θε plus the participle stem –ντ (θεντ-). The declension is similar to other participles except in the nominative.

294. First Aorist Passive Participle of λύω.

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<td>λυθέντων</td>
<td>λυθείσων</td>
<td>λυθέντων</td>
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<td>Abl.</td>
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<td>λυθείσης</td>
<td>λυθέντος</td>
<td>λυθέντων</td>
<td>λυθείσων</td>
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<td>λυθείση</td>
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<td>λυθείσα</td>
<td>λυθέντων</td>
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<td>λυθείσας</td>
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<td>λυθείσα</td>
<td>λυθείσα</td>
<td>λυθέντα</td>
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</table>

295. The Aorist Second Passive Participle. (See Section 204) The second aorist passive participle differs from the first passive only in the absence of the θ in the tense sign. Hence the aorist passive participle of γράφω is γραφείς, γραφεῖσα, γραφεῖν.

296. The Meaning of the Aorist Passive Participle. The aorist passive participles are used in all the constructions of the participles which have already been learned, such as articular, circumstantial, and supplementary participles.

297. Passive of Deponents. Deponents naturally are active in meaning.

ἀποκρίνομαι, I answer  ὁ ἀποκριθεὶς The one answering ἀποκριθείς ὁ Ἰησοῦς εἶπε Jesus answering said.

298. The Participle in Indirect Discourse. Verbs of saying or perception (hearing, seeing, knowing) may be followed by indirect discourse by a participle construction. The verb of the direct statement is put in the accusative case of the participle, and the subject is also put in the accusative (casus tack) of General Reference. The tense of the direct statement is preserved.

Direct Discourse: οἱ ἄνθρωποι συνάντησαν Ἰησοῦν.  There is grain in Egypt

Indirect Discourse: Ἰακώβ ἠκούσας ὅταν οἱ ἄνθρωποι συνάντησαν Ἰησοῦν.

Jacob heard that there was grain in Egypt.

ἀκούω τι ἐμᾶ τέκνα ἐν ὑλήθεια περεπατοῦντα.

I hear that my children are walking in the truth.

(The direct statement would be “My children are walking in the truth.”)
Such verbs can also be followed by ὅτι + a finite verb (Section 152) or an infinitive (Section 171).

299. **Syncopated Stems of the Third Declension.** Syncopated nouns are so called because the stem varies between an ε in the nominative and accusative cases and a lack of it in the other cases. The three most common are ἄνήρ, ἄνδρός, ὁ man; πατήρ, πατρός, father; and μάτηρ, ματρός, mother.

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<tbody>
<tr>
<td>Nom.</td>
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<td>μήτηρ</td>
<td>ἄνήρ</td>
</tr>
<tr>
<td>Gen.</td>
<td>πατρός</td>
<td>μητρός</td>
<td>ἄνδρός</td>
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<td>μητρός</td>
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<td>πατρί</td>
<td>μητρί</td>
<td>ἄνδρί</td>
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<tr>
<td>Ins.</td>
<td>πατρί</td>
<td>μητρί</td>
<td>ἄνδρί</td>
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<tr>
<td>Loc.</td>
<td>πατρί</td>
<td>μητρί</td>
<td>ἄνδρί</td>
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<td>Acc.</td>
<td>πάτερα</td>
<td>μήτερα</td>
<td>ἄνερ</td>
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<tr>
<td>Voc.</td>
<td>πάτερ</td>
<td>μήτερ</td>
<td>ἄνερ</td>
</tr>
</tbody>
</table>

300. **Vocabulary.**

- ἄνήρ, ἄνδρός, ὁ, man; ἀξιός, ἀ, ι̣ον, worthy; γόνυ, γόνατος, τό, knee (Latin, mater, Alma Mater).
- ἐχθρός, ἀ, ὁ̣ν, hate, odious; ἀσίς, θείς, πορνεία, aor. part. of τίθημι, fornication.
- I dwell, inhabit mother (Latin, mater, Alma Mater); father (Latin pater); die.

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1 After τίθημι, to bow the knee.
301. Exercises.

Text A.

οὐκ ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν ἀλλὰ μάχαιραν. ἦλθον γὰρ διησάλλον κατά τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. καὶ οἱ ἔχοντες τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. ὁ φιλῶν πατέρα ἢ ματέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μοῦ ἔξιος· καὶ ὁ φιλῶν νύν ἡ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μοῦ ἀξιός.

1 διεχάζω, I separate
2 νύμφη, ἥ, ἡ, daughter-in-law
3 πενθερά, ἄς, ἡ, mother-in-law
4 οἰκιακός, ο, ὁ, one of a family
5 Supply “shall be.”

II. Text B.

1. ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
2. ἀπεκρίθη εἰς γυνὴν καὶ εἶπε, οὐκ ἔχω ἄνδρα.
3. τοῦ Ἰσαοῦ γεννηθέντος ἐν Βηθλεέμ, ἱδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο· καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ.
4. κατὰ τὰ αὐτὰ γὰρ ἐποίον τοῖς προφήταις οἱ πατέρες.
5. τῆς θυγατρὸς τελευτοῦσης ή μήτηρ ἑνήστευσε.
6. ἀκούεται ἐν υἱῶν πορνεία ὡστε γυναῖκα τινα (a certain one) τοῦ πατρὸς ἔχειν.
7. θείς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσημόζατο.
8. ἄνδρες ἀδελφοὶ καὶ πατέρες ὁ θεὸς τῆς δόξας ὡφθη τῷ πατρὶ ἤμισον Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαν αὐτὸν ἐν Χαρράν (“Haran” indeclinable.)
9. πορευθέντες ἦλθον εἰς κώμην Σαμαριτῶν ὡστε ὀτιμᾶσαι αὐτὸ.

III. Translate.

1. We hear that all men are walking in sin. (Use participle).
2. But he answered and said to the father, your daughter did not die.
3. When the kingdom comes, the mother shall be against the daughter and the son against the father.
4. When they came into the villages of the Samaritans, the woman prepared for him.
5. Who does not know that Jerusalem is the city of the Jews? (Use participle).

Corrected 6/9/06, 3/7/2015.
Lesson 39

The Subjunctive Mood

πᾶσα γραφὴ θεόπνευστος...UNCTABULAR. ο τοῦ θεοῦ ἄνθρωπος.
Every scripture is inspired by God ... in order that the man of God may be complete. II Tim. 3:17

302. The Subjunctive Mood. All verbs conjugations given so far have been in the indicative mood. It will be remembered (Section 3) that mood has to do with the manner of affirmation; i.e., whether the statement is made as a fact or in some other way. The indicative states the action as a fact (including negative declarations and statements.

Greek had three other moods besides the indicative: the subjunctive, imperative, and optative.

The Greek constructions which use the subjunctive verb usually state a thing as conditional, possible (but not accomplished) or something merely entertained as a thought. It may be a statement viewed emotionally, as desired, doubted, or wished.

In English the subjunctive of verbs are usually introduced by modal auxiliaries, “should,” “would,” “were,” etc., as If I were to do it, I would be punished.

303. The Tenses of the Subjunctive. The subjunctive in Greek is usually found in either the present (indicating linear action) or the aorist (indicating point action.) The perfect is very rare.

304. The Present Subjunctive of λύω.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1. λύω</td>
<td>λύομεν</td>
</tr>
<tr>
<td>2. λύῃς</td>
<td>λύητε</td>
</tr>
<tr>
<td>3. λύῃ</td>
<td>λύομαι</td>
</tr>
</tbody>
</table>

Notes: The present subjunctive is made off the present stem (1st principal part). The endings are the same as the indicative mood (primary active and middle endings). The identifying feature is the long connecting vowel which is the sign of the subjunctive. The first singular active is not distinguishable from the indicative form except by context.

305. Translation of the Subjunctive. The natural question is how do you translate the subjunctive? The answer is that there is no translation apart from the constructions which demand its use. For example, ἵνα with the subjunctive expresses purpose: ἵνα λύη, in order that you may loose, but λύη by itself has no translation. The subjunctive must be learned with its constructions, each of which will have its own translation.

306. The Present Subjunctive of εἰμί.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>1. ὦ</td>
<td>ὦμεν</td>
</tr>
<tr>
<td>2. ἐσ</td>
<td>ἐπε</td>
</tr>
<tr>
<td>3. ἦ</td>
<td>ὦσι</td>
</tr>
</tbody>
</table>
The Subjunctive in Independent and Subordinate Clauses. The word “subjunctive” means “joined under,” indicating that the mood is ordinarily used in subordinate rather than independent clauses. These clauses are usually introduced by subordinate conjunctions such as ἐὰν if, ἐὰς, μέχρι until, ἢνα in order to, ἢ μή lest, ὅς ἢν (ἐὰς) whoever, ὅταν whenever, all dependent and either contingent or indefinite ideas.

In both English and Greek the verb in the main clause in a few instances is in the subjunctive mood (e.g., “Be mine to love”) in commands, wishes, and prohibitions.

In Greek the subjunctive is used in four independent constructions: (1) Hortatory expressions, (2) emphatic future negation with οὐ μή, (3) Prohibitions, and (4) deliberative questions. All other uses are in subordinate clauses.

First we shall deal with the subordinate uses.

The Subjunctive in Clauses of Purpose. The conjunctions ἢνα and ὅπως are used with the subjunctive (present or aorist) in a telic (purpose) sense, translated in order that.

ταῦτα λέγω ἢνα ἐγὼ σώζω ὑμᾶς.
I say this in order that I might save you.

ἐξαγονιζομαι αὐτὸν ἢνα σταυρῶσιν αὐτὸν.
They lead him out in order that they might crucify him.

ὁ κύριος ἀπεταλκεῖ μὲ ὅπως ἀναβλέψη.
The Lord has sent me in order that you may recover sight.

The Subjunctive in Clauses of Fearing. Clauses of fearing, caution, anxiety, introduced by the conjunction μή (lest) or ἢνα μή (in order that not), usually take the subjunctive mood, also μήποτε, lest, at some time, lest happily.

ὁ διάβολος αἱρεῖ τὸν λόγον ἢνα μή πιστεύοντες ξόσιν.
The devil takes away the word lest believing they might live.

μήποτε ἢ θορυβος τοῦ λαοῦ
lest there shall be a tumult of the people

blaspeπετε μή τις ήμας πλάνη.
Take heed lest someone deceive you.

The negative with Subjunctive. The negative with the subjunctive mood is μή.

还不如 μή ἢ... in order that he may not be...

Vocabulary.

ἀγνοέω, I do not know, am ignorant
ἀκαθάρτος, on, unclean
ἐπιπίπτομαι, I fall upon, come upon
θλίβω, I press, oppress.
κομμάω, I fall asleep, pass., I am asleep; fig. dies
κερδάνομαι, I gain
μάστιξ, ὁ, a whip, scourge
μεταξύ, adv. between, fig. affliction.
μή, conj. lest (with subjunctive)
ὁπως, (with subjunctive), in order that
προσκαρτερέω, I continue in or with (with dative) wait on
στημίζω (ἐξω) I fix, place firmly
φανερός, ἃ, ὁ, manifest
ψευδομαρτυρία, ας, ἥ, false testimony
ὑποτάσσω, ἐξω... ὑπετάγην.
Second Aor. Pass., I place under, subject
312. Exercise.

Text A.

πλήθος πολλών (great) ἄκουόντες ὅσα ἐποίει ἤλθον πρὸς αὐτὸν. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἦν πολλοίριον (boat) προσκομματίᾳ αὐτῷ διὰ τὸν ἄχον ἦν μὴ θλίβωσιν αὐτόν· πολλοῖσι γὰρ ἐθεράπευσεν ὡστε ἐτιπτίτειν αὐτῷ ἦν αὐτοῦ ἄφτωνται ὡσιν εἶχον μάστιγας (afflictions) ...καὶ τὰ πνεύματα τὰ ἄκαθαρτα ὅταν αὐτὸν ἐθεώρουν, προσπέπτων (προσπέπτω, I fall before) αὐτῷ καὶ ἔκραζον λέγοντες ὅτι Σὺ ἐί ὁ υἱὸς τοῦ θεοῦ. καὶ πολλὰ ἐπετίμα αὐτοῖς ἦν μὴ αὐτὸν φανερόν ποιῶσιν. καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὐς ἤθελεν αὐτός. καὶ ἀπῆλθον πρὸς αὐτόν, καὶ ἐποίησαν δώδεκα ἦν ὅσιν μετ’ αὐτοῦ καὶ ἦν ἀποστέλλῃ αὐτοὺς κηρύσσειν.
(Adapted from Mark 3: 8b – 13)

II. Text B.

1. καταβέβηκα οὖν ἦν ποιο τὸ θέλημαι τὸ ἐμόν, ἀλλά τὸ θέλημαι τοῦ πέμψαντός με.

2. αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ (himself) τὰ πάντας, ἦν ὁ θεός πάντα ἐν πάσιν.

3. φοβοῦμαι μὴ ἐλθόντες εὑρίσκομεν ὑμᾶς κοιμώντας.

4. μεταξὺ ἡμῶν καὶ ὑμῶν χάμπα (gulf) μέγα ἐστηρίκεται ὅπως οἱ θέλοντες διαβήναι (diabaino, I cross over) ἐνθέν (from here) πρὸς ὑμᾶς μὴ δύνονται.

5. ὁ ἔφρακαμεν καὶ ἀκησόμεν ἀπαγέλλομεν καὶ ὑμῖν, ἦν καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν.

6. οὐ γὰρ θέλω ὑμᾶς ἁγνοεῖν τὸ μυστήριον τοῦτο, ἦν μὴ ἤτε ἐν ἑαυτοῖς φρόνιμοι.

7. τοῖς ὑπὸ νόμον ἔγενομεν ὡς ὑπὸ νόμον, μὴ ἢν αὐτὸς ὑπὸ νόμον ἦν τοὺς ὑπὸ νόμον κερδάνοι.

8. ἐζήτουν ψευδομαρτυρίαν ὅπως αὐτὸν θανατώσιν.

III. Translate.

1. The men fear least the enemy coming should find the women sleeping.

2. The servants are waiting on the lord in order that the unclean may not press upon him.

3. The father falls upon the sons with a whip in order that the may be wise.

4. The daughter subjects herself to the father in order that she may dwell in peace.

5. When the ruler sleeps (in death) (Gen. Absolute), behold the only son commands all the people.

Lesson 40

The First Aorist Subjunctive. Vowel Stems of the Third Declension

ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρόν.
The street of the city is pure gold. Rev. 21.21

313. The Aorist Subjunctive. Verbs which take a first aorist indicative also take a first aorist subjunctive made from the same stem (3rd Principal Part). The characteristic sign here is σ, since the α of the aorist sign (σα) contracts with the subjunctive ending. Notice the endings are the same as the present subjunctive. There is no augment.

314. The Aorist Subjunctive of λύω.

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>1. λύσω</td>
<td>λύσωμαι</td>
<td>λυσώμαι</td>
</tr>
<tr>
<td>2. λύσῃ</td>
<td>λύσητε</td>
<td>λύσησθε</td>
</tr>
<tr>
<td>3. λύσῃ</td>
<td>λύσωσι</td>
<td>λυσώνται</td>
</tr>
</tbody>
</table>

Note Carefully: The 2nd Aorist Subjunctive uses the same endings on the 2nd Aorist stem.

315. Use of the Aorist Subjunctive. The aorist subjunctive signifies point action as opposed to the present, which is linear. The aorist here is not temporal and does not have the augment. Most constructions with the aorist subjunctive are future (since the context of the constructions which use the subjunctive usually place the action in the future). The aorist may be used in the constructions already learned (with ἵνα or ὡς for purpose and μή or ἵνα μή, lest). Further dependent uses follow.

316. Temporal Clauses (Indefinite Future) Introduced by Conjunctions. Temporal clauses introduced by ὅταν, when, whenever; ἐώς (ἄν) until; μέχρι (ἄν), until, etc., usually take the subjunctive.

ὅταν οὖν ποιῆσῃ ἐλεημοσύνην, whenever you do alms
ὅταν ἄκοινωσίν, whenever they hear.
ἐώς ὅτι παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, until heaven and earth pass away

317. Indefinite Relative Clauses. The relatives δικαίος, ἦ, ὁ (who), δικαίος, ἦ, ον (how many) are combined with the indefinite particles ἄν or ἐάν (-ever) to express indefinite futurity and usually take the subjunctive verb.

ἐλεήσω ὅτι ἐὰν ἐλεήσῃ, I shall pity whomever I shall pity, Rom. 9:15
ὅσοι ἄν μὴ δέχονται ὑμᾶς, How many soever do not receive you... Luke 9:5

Note Carefully: Other important subordinate uses of the subjunctive will be introduced later; e.g., Third class conditional sentences.
318. Vowel (ι and υ) Stems of the Third Declension. Vowel stems of the third declension are mostly feminine nouns, many of which are abstract (e.g., πίστις, faith). There was a different grade of vowel in various cases resulting in a stem variation (e.g., πολι-, πολε). The accusative singular ending is ν rather than the usual α. Notice the lengthening of ος to ως in the genitive singular.

319. Declension of πόλις (Stem πολι-), ἡ, city.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>Nom. πόλις</td>
<td>πόλεις</td>
</tr>
<tr>
<td>Gen. πόλεως1</td>
<td>πόλεων</td>
</tr>
<tr>
<td>Abl. πόλεως</td>
<td>πόλεων</td>
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<tr>
<td>Dat. πόλει</td>
<td>πόλεοι</td>
</tr>
<tr>
<td>Ins. πόλει</td>
<td>πόλεοι</td>
</tr>
<tr>
<td>Loc. πόλει</td>
<td>πόλεοι</td>
</tr>
<tr>
<td>Acc. πόλιν</td>
<td>πόλεις</td>
</tr>
<tr>
<td>Voc. πόλι</td>
<td>πόλεις</td>
</tr>
</tbody>
</table>

Like this are declined most nouns in -σις, -ξις, and –ψις.

320. Declension of πῆχυς (Stem πηχυ-), ἡ, cubit.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. πῆχυς</td>
<td>πῆχεις</td>
</tr>
<tr>
<td>Gen. πῆχεως</td>
<td>πηχέων</td>
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<tr>
<td>Abl. πῆχεως</td>
<td>πηχέων</td>
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<tr>
<td>Dat. πῆχει</td>
<td>πηχεοὶ</td>
</tr>
<tr>
<td>Ins. πῆχει</td>
<td>πηχεοὶ</td>
</tr>
<tr>
<td>Loc. πῆχει</td>
<td>πηχεοὶ</td>
</tr>
<tr>
<td>Acc. πῆχυν</td>
<td>πῆχεις</td>
</tr>
<tr>
<td>Voc. πῆχυ</td>
<td>πῆχεις</td>
</tr>
</tbody>
</table>

Some of these –υς stems (Section 229) have the regular –ος genitive endings.

1Note the accent. The accent became fixed on the antepenult before the genitive became long.

321. Vocabulary. The accent became fixed on the antepenult before the genitive became long.

άν or ἐαν, a particle expressing indefiniteness, uncertainty, etc., ever λύπη, ης, ἡ, sorrow
ἀνάστασις, εως, ἡ, resurrection μέχρι, (ἀν), conj. until (with subjunctive)
γεύω, I taste of (w. gen.) Mid. only in NT πίστις, εως, ἡ, faith
δύναμις, εως, ἡ, power ὅταν (ὅτε ἂν), relative adv. whenever,
ἐνεκεν (or ἐνεκα), prepositional adv. ὅταν (ὅτε ἂν), relative adv. whenever,
ἐπαισχύνοει, I am ashamed, (w. Acc.) when (w. subj)
ἐξω, a temporal conjunction, until πῆχυς, εως, ἡ, cubit
ἐπιστρέφομαι, I turn around, (w. Acc.) πόλις, εως, ἡ, city
θλῖψις, εως, ἡ, affliction προσδέχομαι, I wait for
καθίζω, I sit down, seat. (Intrans.) I sit, tarry ἔπηκτω, (τέξομαι, ἐτέκοιν, ἐτέχθη) I bear,
kρίσις, εως, ἡ, judgment ἐμνήσχω, I am in travail
καθεύδω, I sleep, (Intrans.) I sleep, tarry ὁφελέω, ὁ, ἡσό, I profit
κρίνω, I judge, (Intrans.) I judge, tarry
322. **Exercises**

I. **Text A.**

ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει (ἐπόλλυμι, loose, future) αὐτὴν. ὃς δὲ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἔμοι καὶ τοῦ εὐαγγελίου σῶσει αὐτὴν. τι γὰρ ὦφελει ἀνθρώποιν κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι (ζημιῶ, pass. I am deprived of, loose) αὐτήν. ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν Ἅμοι καὶ τοῦ ἐὐαγγελίου σώσῃ αὐτήν. τί γὰρ ὦφελει ἄνθρωποιν ἀπολέσαι τὴν ψυχὴν αὐτοῦ; ὥστε δὲν ἢ ἐπαισχυνθῇ καὶ ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθῆσεται αὐτὸν ὅταν ἔρχηται ἐν τῇ δοξῇ … εἰσίν τινες (“certain ones”) ὥδε τῶν ἑστηκότων οἵτινες (“who”) οὐ (in no wise) γεύσωσιν θανάτου ἕως ἢ ἱδῶσιν (2nd Aor. Subj. of εἶδον) τὴν βασιλείαν τοῦ θεοῦ ἐληλυθοῦν ἐν δυνάμει. (Modeled after Mark 8:35 – 9:1)

II. **Text B.**

1. πιστός, τῆς ἀναστάσεως, ἐν δυνάμει, ἐν πίστει, ἐν τῇ δυνάμει, τῆς ἀναστάσεως.

2. πόλις, κρίσις, θλίψις, κρίσις καὶ θλίψις, τῶν πόλεων, ἐν τῇ πόλει, ἐν ταις πόλεσι …

3. ἀφήκατε τὰ βαρύτερα (the weightier matters) τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν.

4. ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἔλθεν ἡ ὥρα αὐτῆς. ὅταν δὲ γεννήσῃ τὸ παιδίον οὐκέτι ἴμηνος τῆς θλίψεως.

5. υἱὲς δὲ λέγετε ὃς ἂν λέγῃ τῷ πατρὶ ἢ τῇ μητρί (supply ἐστί) δόρων ο έὰν ἐξ ἔμοι ὄφελθήση, ὃ ἐμοὶ τιμήσει αὐτούς.

6. ὑμεῖς δομοί ἀνθρώποις προσδεχόμενοις τὸν κύριον ἐκάθισαν ἐν τῇ πόλει ἕως ὅταν ὁ ἴος ἐρχώτατος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. (Luke 12:36)

7. οἱ μάρτυρες ἐκάθισαν ἐν τῇ πόλει ἐκάθισαν ἐν τῇ πόλει ἐκάθισαν ἐν τῇ πόλει ἐκάθισαν. (ου The antecedent of the relative is understood χρόνος, time = when) ἐνδύσωσιν εξ ὑψους ὑψους, οὑς, τό, ἡσυχάζων, ὁ νομος, τό, ἀνοίξωσιν αὐτῷ.

III. **Translate.**

1. Whoever shall speak evil of his father shall receive judgment and affliction in the resurrection.

2. The witnesses were given power to become sons of God by faith.

3. They were remaining in the city until the gift of the spirit came.

4. Whenever the hour comes, the powers of heaven shall be shaken

5. We are like witnesses waiting for the coming of their Lord in order that we may open for him.

Corrected 3/13/06, 3/6/2015.
Lesson 41

Second Aorist Subjunctive: Independent Subjunctive

προσερχώμεθα οὖν μετὰ παρρασίας τῷ θρόνῳ τῆς χάριτος ἵνα λάβωμεν ἔλεος. Let us draw near therefore with boldness to the throne of grace, in order that we may receive mercy. Heb. 4:16

323. Second Aorist Subjunctive. Verbs that take a second aorist indicative use that second aorist stem (minus the augment) to form the subjunctive. Thus the second aorist of λείπω, I leave, (Indicative ἔλιπον) is λίπω; of ἐσθίω, I eat, (Indicative ἐφαγόν) is φάγω.

324. Second Aorist Subjunctive of εἴρχομαι (Indicative ἠλθον, stem ἠλθ-) I come.

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<tr>
<th>Active</th>
<th>Middle</th>
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<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1. ἐλθω</td>
<td>ἐλθομαι</td>
</tr>
<tr>
<td>2. ἐλθης</td>
<td>ἐλθητε</td>
</tr>
<tr>
<td>3. ἐλθη</td>
<td>ἐλθοσι</td>
</tr>
</tbody>
</table>

The aorist passive subjunctive must be formed from the 6th Principal Part. Write out the Second Aorist Subjunctive of ὁράω; εὑρίσκω, γίνοι. Remember that the stem must be found first (See chart of Principal Parts of Irregular Verbs on p. 94).

There is no difference in meaning of the first and second aorist.

325. Independent Uses of the Subjunctive. As previously learned, the subjunctive usually is found in subordinate clauses. There are, however, four uses in main clauses: The Deliberative Subjunctive, the Emphatic Future Negative, Hortatory, and in Prohibitions.

326. The Deliberative Subjunctive. The subjunctive is used in questions in main clauses to express doubt or deliberation.

τί ποιῶμεν; What are we to do?
τί εἴπω ὑμῖν; What shall I say to you? I Corinthians 11:22
τί φάγωμεν ἢ πίωμεν; What shall we eat or what shall we drink? Matthew 6:31
ἐρχόμεθα; Shall we go?

Contrast this with the question asked for information, which uses the indicative mood.

τί ποιῶμεν; What are we going to do? John 11:47

327. The Emphatic Future Negation. The aorist subjunctive is used with the double negative οὐ μὴ as a main verb to express a strong denial.

οὐ μὴ ἀποθάνῃ, He shall in no wise die. John 11:26
οὐ μὴ ἐκβάλω ἐξο, I shall as assuredly not cast (him) out. John 6:37

The Emphatic Future Negative is used 100 times in the New Testament. It may also take a future indicative (See Section 136).
328. The Hortatory Subjunctive. The first person plural subjunctive (and no other) is used in exhortations. The translation is let us. The subjunctive endings –ομεν, -ομεθα, -θομεν standing alone as the main verb in a clause are the sign of this construction. The exhortation may be either positive or negative.

μη μένομεν ἐν ἀμαρτίᾳ,  Let us not remain in sin.
ἀγώμεθα ύπο τοῦ κυρίου,  Let us be led by the Lord.

329. Prohibitions. μη and the aorist subjunctive are used to prohibit the beginning of an action. This construction appears 84 times in the New Testament.

εἰς ὅδον ἡπόν μη ἀπέλθητε,  Do not go away into the road of the Gentiles. Matthew 10:5
μη πιστεύσητε,  Do not begin to believe (them). Matthew 24:26

330. Vocabulary.

<table>
<thead>
<tr>
<th>词汇</th>
<th>含义</th>
<th>例句</th>
</tr>
</thead>
</table>
|ἀγιάζω|I sanctify|κήνοος, οὐ, ὅ, pool tax
|ἀμήν |verily, truly (Amen)|I am anxious, take thought
|ἀναφέρω |I bring up, offer|lest, perhaps
|ἀνάφη |Aor. subj. of ἀνίμι|stone
|ἀνάφη |Aor. pass. of ἀφίμι |in no wise, emphatic future negation
|γρηγοράζω |I am awake, I watch|I pass away.
|δώμεν |Aor. subj. δίδωμι |gate, porch
|ἐγκατέλειψο |I forsake |I complete, end
|ἐξω |outside without (with Gen.) |(telic = purpose)
|ἐκεῖ |adv., there |

331. Exercises.

1. Text A.

οὗτος εἰρήκεν οὐ μή σε ἂνω οὐδ’ οὐ μή σε ἐγκαταλίπω.  

Τῇ θυσίᾳ ἔνα ἀγάμα ὁ δι’ τοῦ ἱδίου αὕτως τὸν λαόν, ἐξω τῆς πύλης ἔπαθε. τοῖν τῆς ἐνθησίμα (wherefore) ἐξερχόμεθα πρὸς αὐτὸν ἐξω τῆς παρεμβολῆς τὸν ὅντος ὅλους ὁμαλοῦς ἔτοι αὐτοῦ οὐν ἀναφέρωμεν θυσίαν αἰνεσεός1 διὰ παντῶς2 τῷ θεῷ.

μη νομίσῃς ὅτι ἢδον κατάλυσαι τὸν νόμον ἢ τοὺς προφήτας. οὐκ ἢδον κατάλυσαι ἀλλὰ πληρώσας. ἀμήν γὰρ λέγω ὡμιν ἐξω ἀπὸ παρέλθη ὁ ζητάμενος καὶ ἢ γῆ ἱότα (iota, iota) ἐν (one) ἢ μία (one) κεραία (little) οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἐως ἀν πάντα γένηται. ὃς ἢν οὗν θύσῃ μίαν (one) τῶν ἐντολῶν τούτων τῶν ἐλαχίστων (least) καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους ἐλαχίστος (least) κληθήσεται ἐν τῇ βασιλείᾳ τῶν ὑψων.

μη οὖν μεριμνήσῃς λέγοντες Τί φάγωμεν; ἢ Τί πίωμεν; ἢ Τί περιβαλόμεθα;

1 αἴνεσις, έις, ἤ, praise 2 διὰ παντῶς, always
II. Text B.

1. ὁ Ἰησοῦς εἶπεν ἀγωμεν ἵνα καὶ ἐκεῖ κηρύξω.

2. οταν ἀκούσητε πολέμους μή φοβηθήτε, οὐ μή γὰρ παρέλθῃ ἢ γενεὰ αὕτη ἦως οὖν πάντα πληρωθή.

3. ἤμελλον γράφειν καὶ φωνὴ εἶπε μή αὕτα γράφης.

4. ἐξεστίν δοῦναι (from δίδω) κῆνσον Καίσαρι ή οὗ; δῶμεν ἢ μὴ δῶμεν;

5. ἃρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγόρωμεν καὶ νήπωμεν (< νήπω, I am sober).

6. αἱ φρόνιμοι παρθένοι λέγουσι, οὐ δυνάμεθα διδόναι ἦμιν μήποτε οὐ μὴ ἀρκέσῃ (< ἀρκέω, I am enough).

7. ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, οὐ μὴ ἀφεθῇ ὡδὲ λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

8. λαλῶ ἵνα γνῷ (from γινώσκω) ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα. ἀγωμεν ἐντεῦθεν.

9. οταν παραδώσωτε ὑμᾶς, μὴ μεριμνάσητε πῶς ἢ τί λαλήσητε. δοθήσεται γὰρ ἦμιν ἐν ἑκείνῃ τῇ ὁρᾷ τι λαλήσητε.

10. οταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτη φεύγετε (flee, Imperative.) εἰς τὴν ἑτέραν. ἄμην γὰρ ἦμιν λέγω οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ ἢ ἔλθῃ ὁ γιος τοῦ ἀνθρώπου.

III. Translate

1. Do not take thought saying what shall we do or where shall we go?

2. Let us go into the other cities in order that they also may receive the Gospel

3. The virgins will in no wise give to the others lest it not suffice for them.

4. Whoever destroys the law shall in no wise enter the kingdom of heaven.

5. Let us give to the Lord in order that he may receive us whenever all things are fulfilled.

Corrected 3/13/06, 4/6/2015.
Lesson 42

Conditional Sentences: Logical and Unreal

εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν;
If God is for us, who is against us? Romans 8:31

332. Conditional Sentences. Conditional sentences are sentences involving a supposition (“if”) and a conclusion (“then”) depending on that supposition. The if-clause is called the “protasis,” and the conclusion is the “apodosis.” The conditional clause is one of the most important in Greek syntax. Conditional sentences are divided into four types, according to the meaning of the protasis. They are:

(1) The logical condition (in which the protasis is assumed to be true) often referred to as a Condition of the First Class.

(2) The unreal condition (in which the protasis is assumed to be false), often called Condition of the Second Class.

(3) The anticipatory condition, or Third-Class Condition (in which the protasis is undecided, but has prospect of determination).

(4) The ideal condition (in which the protasis is undecided and the result is not vividly anticipated), Condition of the Fourth Class. (mode of remoteness)

333. The Logical Condition (First Class). The logical condition states what is true on the basis of an assumed fact. Assuming the protasis, then, to be a fact, it states what follows from that fact. It is important to note that the indicative has is regular force but as usual only deals with the statement of fact (manner of affirmation). (Stated as fact, whether true or not).

Construction: The particle εἰ (if) is used in the protasis with any tense of the indicative mode. The apodosis may have any mood or tense demanded by the statement. The negative of the protasis is μὴ. Notice these illustrations.

**Past logical:**
εἰ ἐποίει (ἐποίησε) ταῦτα, ἐξε (ἐσχε) καλῶς.
If he was doing (did) this, it was well with him.

**Present logical:**
εἰ ποιεῖ ταῦτα, ἔχει καλὸς.
If he is doing this it is well with him.

**Future logical:**
εἰ ποιήσει ταῦτα, σχήσει καλὸς.
If he will do this, it will be well with him.

Notice Carefully: The apodosis could have the imperative, οὐ μὴ + the subjunctive, as well as other constructions.
334. **The Unreal Condition** (Second Class). The unreal condition states what is not true on the basis of a supposition that is decided as unreal or contrary to fact. The protasis states a supposition shown by the context to be false, and the apodosis then states the deduction which is then likewise false. Again the unreality has only to do with the statement (manner of affirmation), not the actuality of the fact. The indicative is thus the expected mood, and by logical limitation the unreal condition can only be stated in the past and present (never future.)

Construction: The protasis uses εἰ with a secondary tense (only imperfect, aorist, pluperfect) of the indicative mood. The apodosis also uses a secondary tense of the indicative, usually with the indefinite particle ἄν. Here the imperfect tense in the protasis states a present (time) condition, while the aorist (point action) and the pluperfect (linear) state a past unreal condition.

Illustrations:

**Present unreal:** εἰ ἔποιεῖ ταῦτα, εἶχε ἄν καλὸς.
*If he were doing this (which he isn't), it would be well with him.*

**Past unreal:** εἰ ἐποίησε (πεποίηκε) ταῦτα, ἔσχε ἄν καλὸς.
*If he had done this (which he didn't), it would have been well with him.*

335. **Third Declension Nouns in – ευ.** The nouns with nominatives in - ευς (the υ represents an obsolete letter Δ - digamma, (the “w” sound) are declined much like the vowel stems (e.g., πόλις, Section 319). The υ is retained when final or before a consonant but dropped between vowels. The accusative singular ending is the regular α ending.

**Declension of ἱερεύς, ἑως, ὁ, priest.** (Stem ἱερευ)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ἱερεύς</td>
<td>ἱερεῖς</td>
</tr>
<tr>
<td>Gen. ἱερέως</td>
<td>ἱερέων</td>
</tr>
<tr>
<td>Abl. ἱερέως</td>
<td>ἱερέων</td>
</tr>
<tr>
<td>Dat. ἱερεῖ</td>
<td>ἱερεῦοι</td>
</tr>
<tr>
<td>Ins. ἱερεῖ</td>
<td>ἱερεῦοι</td>
</tr>
<tr>
<td>Loc. ἱερεῖ</td>
<td>ἱερεῦοι</td>
</tr>
<tr>
<td>Acc. ἱερέα</td>
<td>ἱερεῖς</td>
</tr>
<tr>
<td>Voc. ἱερεῦ</td>
<td>ἱερεῖς</td>
</tr>
</tbody>
</table>

337. **Vocabulary.**

<table>
<thead>
<tr>
<th></th>
<th>(conditional particle), untranslated, with past tense in apodosis a sign of unreal conditions</th>
<th>ἰδεῖν,</th>
<th>See οἶδα, priest</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄν</td>
<td>I deny</td>
<td>ὄπισο,</td>
<td>prep., after (with Abl.)</td>
</tr>
<tr>
<td>ἄρνεομαι,</td>
<td>I deny</td>
<td>ὄφειλα,</td>
<td>I ought</td>
</tr>
<tr>
<td>ὀρχιερεύς, ἑως, ὁ,</td>
<td>chief priest</td>
<td>ὀφθαλμός,</td>
<td>eye</td>
</tr>
<tr>
<td>γραμματεῖς, ἑως, ὁ,</td>
<td>scribe</td>
<td>ποίος,</td>
<td>of what kind, sort</td>
</tr>
<tr>
<td>εἰ,</td>
<td>“if” (conditional particle) also in indirect discourse “whether”</td>
<td>πρόθεσις,</td>
<td>setting forth</td>
</tr>
<tr>
<td>ἐπιθυμία, ας, Ἡ,</td>
<td>lust, desire</td>
<td>προσφέρω,</td>
<td>I offer</td>
</tr>
<tr>
<td>ζωοποιεῖω,</td>
<td>I make alive</td>
<td>συνέχομαι,</td>
<td>I gather together with</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>ἰδεῖν,</th>
<th>See οἶδα, priest</th>
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<tr>
<td>γραμματεῖς, ἑως, ὁ,</td>
<td>scribe</td>
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<td>lust, desire</td>
<td>προσφέρω,</td>
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</tr>
<tr>
<td>ζωοποιεῖω,</td>
<td>I make alive</td>
<td>συνέχομαι,</td>
<td>I gather together with</td>
</tr>
</tbody>
</table>
III. Translate.

1. If the chief priests believe the law, they would believe the Lord also, for the Law testifies of him.

2. If the scribes and Pharisees had believed Moses, they would not have crucified the Lord.

3. If the disciples had denied the Christ, he would have denied them.

4. If the eyes say, we are not of (ἐκ) the body, are they not of the body?

5. If the priest had been of the world, they would have loved their own.

Corrected 3/14/06, 3/6/2015.
Lesson 43

Conditional Sentences:  Anticipatory.  Indefinite and Interrogative Pronouns

ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν, καὶ κοιήσομεν τὰ ἡ ἐκεῖνο
If the Lord shall will, we will both live and do this and that.  James 4:15

339.  The Anticipatory Condition (Third Class).  The anticipatory is the condition undetermined but with prospect of fulfillment.  It states what is likely to happen based on a condition yet to be determined or known to be true.  It is often called the “future more vivid” condition (Goodwin), because it is most often, but not necessarily future time.

Construction.  The third class conditional sentences have the particle ἐὰν (if) (a few times ἄν; classical also ἦν) with the subjunctive (present or aorist, according to the kind of action).  The apodosis has most any construction capable of expressing present or future action (future indicative, imperative, οὐ μὴ with the aorist subjunctive).

ἐὰν ποιήσῃ ταῦτα, ἐξελ καλῶς,
If he does (will do) this, it will be well with him.

ἐὰν ποιῇ ταῦτα, ἐξεί καλῶς,
If he does (will be doing) this, it will be well with him.

340.  “Present General Condition.”  When this condition has been the present indicative in the apodosis (especially when the indefinite pronoun τις, anyone, is used), the protasis signifies a “general” or universal condition and the apodosis tells what usually or “always” happens.

ἐὰν τίς ποιῇ ταῦτα, ἔχει καλῶς
If anyone (ever) does this, it (always) is well with him.

Here, however the present tense is not always general, but may be specific or particular.

341.  Fourth Class Condition.  The ideal condition, a less vivid type of undetermined condition, will be given later after the optative mood is studied.

342.  The Interrogative Pronoun, τίς, τί.  The interrogative pronoun is declined in the third declension, with the masculine and feminine alike.  The neuter, as usual, lacks the ζ in the nominative.  The accent is acute on the penult and this accent is never changed.  This is the mark of distinction between the interrogative and indefinite use.
343. **Declension of τίς, τί, who, what**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τίς</td>
<td>who</td>
</tr>
<tr>
<td>Gen.</td>
<td>τίνος</td>
<td>whose</td>
</tr>
<tr>
<td>Abl.</td>
<td>τίνος</td>
<td>from whom</td>
</tr>
<tr>
<td>D., I., L.</td>
<td>τίνι</td>
<td>in, to, with</td>
</tr>
<tr>
<td>Acc.</td>
<td>τίνα</td>
<td>whom?</td>
</tr>
</tbody>
</table>

344. **Use of τίς, τί.** The interrogative τίς, or τί is used

1. as a pronoun: ὃς μεῖξε τίνες ἔστε; Who are you?
2. as a pronounal adjective: τί σημεῖον δείκνυες ὃμιᾶν; What sign do you show us?
3. as an adverb (neuter) = why: τί δειλοὶ ἔστε οὕτως; Why are you fearful thus?

Notice also the combinations διὰ τί, εἰς τί, and ἤνα τί, all of which also mean why.

345. **Interrogative in Indirect Discourse.** When the interrogative is in reported speech, the same interrogative is used along with the same mood and tense that were used in the direct question.

Direct question: τί ὑμῖν δοκεῖ; What seems to you (what do you think)?
Indirect question: ἡρώτησε τί αὐτοῖς δοκεῖ. He asked what they thought.

Other important interrogative words are ποῦ, where; ποθέν, whence; πώς how.

346. **εἰ in Indirect Questions.** In indirect questions εἰ means “whether.”

οὐκ εἰδά εἰ τίνα ἅλλον ἔβαπτισα
I do not know whether I baptized any other. I Corinthians 1:16

347. **The Indefinite Pronoun, τίς, τί, τίς, τί also function as the indefinite pronoun, anyone, someone, one.** As such, the words are enclitic, usually loosing their accent where possible. Otherwise the accent is on the ultima; e.g., follows without any intervening mark of punctuation.

οὗ τίς κηρὰ τέκνα ἔβαπτισα
If your brother has something against you.
εἰ τίς χήρα τέκνα ἔβαπτισα
If any widow has children
τινὲς ἐδίδασκεν τοὺς ἀδελφοὺς
Certain ones were teaching the brethren.

348. **οὗ and μῆ in Interrogative Questions.** The particles οὗ and μῆ when used to introduce questions indicate the type of answer expected. οὗ expects a “yes”; μῆ expects a no

μῆ πάντες ἀπόστολοι; All are not apostles, are they?
οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; Am I not free? Am I not an apostle?

349. **Vocabulary.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ὀδηλοφῆ, Ἡς, ἡ,</td>
<td>sister</td>
<td>μετέχω,</td>
<td>I partake</td>
</tr>
<tr>
<td>ὀσθενεό,</td>
<td>I am weak</td>
<td>οὐδέποτε, adv.,</td>
<td>never</td>
</tr>
<tr>
<td>βλασφημεό,</td>
<td>I blaspheme</td>
<td>δρέεις, εσε, ο,</td>
<td>serpent</td>
</tr>
<tr>
<td>γυμνός, ἡ, ὅν,</td>
<td>naked, having only</td>
<td>πλησίον, adv.</td>
<td>near, ὁ πλησίον, neighbor</td>
</tr>
<tr>
<td>ἐξωθαν, adv.,</td>
<td>outside</td>
<td>ὑπηρέτης, οὐ, ὅ,</td>
<td>servant (originally an under-rower)</td>
</tr>
<tr>
<td>ἑπιδίδωμι,</td>
<td>I give to someone</td>
<td>ὑψώω,</td>
<td>I elevate, exalt</td>
</tr>
<tr>
<td>εὐχαριστεό,</td>
<td>I give thanks</td>
<td>χορτᾶξω,</td>
<td>I feed satisfy</td>
</tr>
</tbody>
</table>
350. Exercises

I. Text A.

τί τὸ ὄφελος (profit) ἄδελφοι μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σώσαι αὐτόν; ἐὰν ἄδελφῳ ἢ ἄδελφη γυναῖκι ὑπάρχονται καὶ λειτομένοι τῆς ἐφημέρου (*Daily) τροφῆς, εἰπῃ δὲ τίς ἐξ ὑμῶν αὐτοὺς ὑπάγειν ἐν εἰρήνῃ, θερμαίνεσθαι (θερμαίνω, I warm myself) καὶ χορτάζειν, μὴ δότε δὲ αὐτοῖς τὰ ἐπιτήδεια (ἐπιτήδειος, needful, fit) τοῦ σώματος, τί τὸ ὄφελος; οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρὰ ἐστίν καθ’ (by) εαυτῆν.

Ἠλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς διὰ τί οὐκ ἠγάγετε αὐτόν; ἀπρεκρίθησαν οἱ Φαρισαῖοι. μὴ καὶ ὑπεῖς πεπλάνησθε; μὴ τις τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν; (John 7: 45—48—adapted.)

II. Text B.

1. οὐκ ὁ ποιήσας τὸ ἔξωθεν (the outside) καὶ τὸ ἐσωθεν (inside) ἐποίησε;
2. σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;
3. Σίων, ἔχω σοί τι εἰπεῖν.
4. ἐὰν τις θεοσεβής (Godfearer) ἢ καὶ τὸ θέλημα αὐτοῦ ποίη, τούτου ἀκούει.
5. ἐὰν τις υἱὸν εἴπῃ τι, έρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει.
6. καὶ σὺ, Καφαρναοῦμ, μὴ ἐος (up to) σύρανοι ύψωθησίη: ἐως ἄδου καταβήσῃ.
7. τίνα ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθων ἔπιδωσει; εἰ καὶ ἤχθης μὴ ἃντι ἤχθις ὑμῖν ἔπιδωσές; ἢ καὶ ἐὰν αἰτήσῃ ωὸν (egg), μὴ ἔπιδωσει αὐτῷ σκορπίον (scorpion);
8. τί με περιάζετε, ὑποκριταί;
9. εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ ἐχαριστῶ;
10. ἀσθενεῖ τις ἐν υἱόν;

III. Translate.

1. What were we going to do (Section 325) if the servants ask for something?
2. Are you not the one who exalts himself?
3. If anyone asks for something, a good father gives it to him.
4. You would not blaspheme the name of God, would you?
5. If any brother or sister has faith but not works, can faith save him?

Corrected 8/24/05, 3/14/06, 3/11/2015.
Lesson 44

Imperative Mood

Be ye angry and sin not. Ephesians 4:26

351. The Imperative Mood The imperative is the mood of command, request, entreaty, and one type of prohibitions. In English we say (you) go, don’t (you) go. We often use the imperative for prayers and requests, as well as commands.

The Greek imperative utilizes the present tense (linear action) and the aorist (point action) in all voices. The tenses are formed by the addition of the endings of the proper tense stem (minus the augment in the case of the aorist).

The most singular thing (to an English student) about the Greek imperative is that the conjugation has a third person.

ἐλθέτω, Let him go. ἐλθέτωσαν, Let them go.

352. Endings of the Imperative Mood. The imperative mood has its own set of endings. They must be learned. The variable vowel ε/ο is the sign of the present tense; σα - is the sign of the 1st aorist.

**Active**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. ε- (no ending; old ending θτ- or ξ are sometimes found)</td>
<td>ε-τε</td>
</tr>
<tr>
<td>3. ε-τω</td>
<td>ε-των/σαν (σαν is nearly always used in Koiné)</td>
</tr>
</tbody>
</table>

**Middle and Passive**

| 2. ε-σοο | ε-σοθε |
| 3. ε-σοθω | ε-σοθωσαν |

353. Present Imperative of λύω.

**Active**

| 2. λυε (you) loose | λύετε (you) loose |
| 3. λυέτω let him loose | λυέτωσαν let them loose |

**Middle and Passive**

| 2. λυσου You loose for yourself (be loosed) | λυσοθε |
| 3. λυσοθω Let him loose for himself (be loosed) | λυστωσαν |

Practice the imperative of ἀγω, I lead; διδάσκω, I teach

---

The student should review what has been studied about mood. (Section, 3, 302).
Note Carefully: Contracts react like indicative τηρεέτω, τηρείτω, let him keep.

The Imperative of the verb εἰμί is as follows.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. ἔσθε</td>
<td>ἔστε</td>
</tr>
<tr>
<td>3. ἔστω</td>
<td>ἔστοσαν</td>
</tr>
</tbody>
</table>

354. First Aorist Active Imperative of λύω.

Active

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. λύσον¹ (you) loose</td>
<td>λύσατε You loose</td>
</tr>
<tr>
<td>3. λυσάτω let him loose</td>
<td>λυσάτωσαν let them loose</td>
</tr>
</tbody>
</table>

Middle

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. λύσασθε loose for yourself</td>
<td>λυσάσθωσαν let them loose for themselves</td>
</tr>
<tr>
<td>3. λυσάσθω let him loose for himself</td>
<td></td>
</tr>
</tbody>
</table>

Passive²

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. λύθητε you be loosed</td>
<td>λυθήτωσαν let them be loosed</td>
</tr>
<tr>
<td>3. λυθήτω let him be loosed</td>
<td></td>
</tr>
</tbody>
</table>

Contracts lengthen before tense singular λάλησον, speak for yourself

355. Second Aorist Active Imperative. Second aorist verbs use the same endings as present but add them to the second aorist stem. (less augment).

βάλλω, I throw  ἐβάλον I threw  βάλετω let him throw

Active

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. βάλε</td>
<td>βάλετε</td>
</tr>
<tr>
<td>3. βαλέσθω</td>
<td>βαλέσθωσαν</td>
</tr>
</tbody>
</table>

Middle

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. βάλε</td>
<td>βάλεσθε</td>
</tr>
<tr>
<td>3. βαλέσθω</td>
<td>βαλέσθωσαν</td>
</tr>
</tbody>
</table>

Note Carefully. The passive imperative is, of course, made off the aorist passive stem (6th principal part) and not off the second aorist stem.

356. Meaning of Imperative. The basic idea of the imperative is that of command, μετανοήσατε καὶ ἕκαστος ὑμῶν βαπτισθήτω (Ye) Repent and each of you be baptized. Acts 2:38

Request, entreaties (prayers) are often made in this mood.

πάτερ δοξασόν σου τὸν υἱόν.  Father glorify thy son.

¹ The 2nd singular endings are irregular.
² Notice the characteristic sign of the First Aorist Passive –θη.
³ for θηθι but two aspirates cannot stand in successive syllables (Grassmann’s law).
Prohibitions (negative commands) are of two kinds:

μὴ with the aorist subjunctive means “don’t begin.”
μὴ νομίσατε ὅτι ἤλθον βαλεῖν εἰρήναν ἐπὶ τὴν γῆν. Mark 10:34.
Don’t begin to think that I have come to cast peace upon the earth.

μὴ with the present imperative means “quit.”
μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα. Quit fearing the ones able to kill the body.

The Imperative expresses many shades of meaning according to the context.

Direct Command: ἀνάβατε ὅδε, come up here

Hortatory: ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι. Let the righteous do righteous still.

Entreaty: εἰ τι δύνῃ, βοήθησον ἡμῖν. If you are able (to do) something.

Permission: καθεύδετε καὶ ἀναπαύεσθε. Sleep and take your rest.

Condition: τοῦτο ποιεῖ καὶ ζήσῃ. This do and thou shalt live.

357. Vocabulary:

εἰσφέρω, I bring in.
κατέχω, I hold fast.
ὁμοίως, (adv.) likewise.
ὀν, therefore.
ὀφθαλμός, debtor.
πειρασμός, temptation.
πῶς; how?

προφητεία, prophecy.
ῥήμα, a thing spoken, word, matter.
ῥύω, I draw, snatch from.
ῥύομαι, (Aor. Imp.) I draw, snatch from.
ὁµοίως, (adv.) today, at this time.
ὁµίλος, useful, good, kind.

358. Exercises

I. Text A.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
ἐλθέτω ἡ βασιλεία σου·
γενηθήτω τὸ βασιλεία σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς;
τὸν ἄρτον ἡμῶν τὸν ἐπιόψουσον ὁ ὁ δὸς ἡμῖν σήμερον;
καὶ ἄφες ἡμῖν τὰ ῥεξιλίματα ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς ἁπλώς ἀπὸ πονηροῦ.

Matthew 6:6-13

1.“Daily” 2.Aor. Imp. of δίδωμι. Notice stem do and ζ ending.
3.ἀφίημι, I send away, forgive.
4.ὀφθαλμός, στος, τό, what is due, a debt; fig., a failure, a fault, sin.
5.εἰσφέρω, I bring into
ἐν παντὶ εὐχαριστεῖτε·

τοῦτο γὰρ θέλημα θεοῦ ἐν χριστῷ εἰς υμᾶς.

τὸ πνεῦμα μὴ οβέννυτε\(^1\)

προφητείας μὴ ἐξουθενεῖτε

πάντα δὲ δοκίμαστε, τὸ καλὸν κατέχετε.

ἀπὸ παντὸς εἶδους\(^2\) οὐν ἐξερευνήσατε.

I Thessalonians 5: 18 – 22.

\(^1\)σβέννυ, I quench, put out.

\(^2\)εἶδος, όuς, τὸ, form, appearance

II. Text B.

1. πορεύου καὶ σὺ ποίει όμοιώς.

2. κύριε, δίδασκον ἡμᾶς προσεύχονται.

3. ἀνάστηθι\(^1\) καὶ εἰσελθεῖ τὴν πόλιν.

4. πορεύεσθαι καὶ λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ρήματα τῆς ζωῆς ταύτης.

5. μὴ κρίνετε, ἵνα μὴ κρίθητε.

6. μὴ ἀπέλθητε εἰς ὄδον ἔθνων.

7. γίνεσθε δὲ εἰς ἀλλήλους χρηστοί.

8. βλέπετε οὖν πῶς περιπατεῖτε.

9. φεύγετε τὴν πορνείαν· φεύγετε ἀπὸ τῆς εἰδωλολατρίας (idolatry).

10. εἰ νεκροὶ οὐκ ἐγείρονται, φάγωσον καὶ πίωσον, ἀφίον γὰρ ἅπαθήσασεν. μὴ πλανᾶσθε.

\(^1\)Aorist. Imperative. (old ending) of ἀνίστημι

III. Translate

1. Go and teach all these words to the people.

2. Let the disciples not go into the way of the nations.

3. If the Christ had not risen up, the gospel would not have been preached. Let no one be deceived.

4. Let the one doing fornication flee to the Lord. All ye flee idolatry.

Corrected 8/24/05, 3/14/06, 4/4/2015.
Lesson 45

Numerals

εἷς κύριος, μία πίστις, ἕν βάπτισμα.
One Lord, one faith, one baptism. Eph. 4:4

359. Numeral. Cardinal numbers are those used in simple counting, answering how many; e.g., one, two, three. Ordinal numbers are the numbers indicating rank or order; e.g., first, second, third. The adverbial numbers answer the question how many times; e.g., once, twice, thrice.

360. Cardinal Numbers. Several cardinal numbers have already been learned in the course of our lessons. A complete list is given in the vocabulary. The cardinals from two hundred and above are declined like other adjectives –οι, -αι, -α). The declension of one to four must be learned. Cardinals from five to one hundred ninety-nine are indeclinable (except 101-104), having the same spelling in all cases.

361. Declension of First Four Cardinals.

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<td>τέσσαρες, four</td>
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<tr>
<td>τέσσαρα, four</td>
<td>τέσσαρα, four</td>
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</table>
The Ordinals. Ordinals are adjectives that agree with the substantive which they modify.

οὐδεὶς δύναται ἰδεῖν τὸν θεόν, No one can see God.
μεδεὶς τὸ ἕαυτον ζητεῖτο, Let no one seek his own.


364. The Numerical Adverbs. Numeral adverbs are indeclinable, as are adverbs in general.

ἄπαξ καὶ δίς μοι ἑπέμψατε, You sent to me once and twice. Phil. 4:16.
τοῦτο δὲ ἐγένετο ἐπὶ τρῖς, And this happened (up to) three times. Acts 11:10

365. Vocabulary.

<table>
<thead>
<tr>
<th>Sign</th>
<th>Cardinal</th>
<th>Ordinal</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a’</td>
<td>εἷς, μία, ἐν one</td>
<td>πρῶτος first</td>
<td>ἄπαξ once</td>
</tr>
<tr>
<td>2. b’</td>
<td>δύο two</td>
<td>δεύτερος second</td>
<td>δίς twice</td>
</tr>
<tr>
<td>3. γ’</td>
<td>τρεῖς, τρία three</td>
<td>τρίτος third</td>
<td>τρῖς thrice</td>
</tr>
<tr>
<td>4. δ’</td>
<td>τέσσαρες, τέσσαρα</td>
<td>τέταρτος</td>
<td>τετράκις</td>
</tr>
<tr>
<td>5. ε’</td>
<td>πέντε</td>
<td>πέμπτος</td>
<td>πεντάκις</td>
</tr>
<tr>
<td>6. ζ’</td>
<td>ἕξ</td>
<td>ἕξτος</td>
<td>ἕξακις</td>
</tr>
<tr>
<td>7. η’</td>
<td>ἐπτά</td>
<td>ἐβδομος</td>
<td>ἐπτάκις</td>
</tr>
<tr>
<td>8. θ’</td>
<td>ὀκτά</td>
<td>ὀκτάκις</td>
<td>ὀκτάκις</td>
</tr>
<tr>
<td>9. ι’</td>
<td>ἔννεα</td>
<td>ἕνατος</td>
<td>ἕνακις</td>
</tr>
<tr>
<td>10. τ’</td>
<td>δέκα</td>
<td>δέκατος</td>
<td>δεκάκις</td>
</tr>
<tr>
<td>11. υ’</td>
<td>ἑνδέκα</td>
<td>ἑνδέκατος</td>
<td>ἑνδεκάκις</td>
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<td>12. ψ’</td>
<td>διδώκα</td>
<td>διδώκατος</td>
<td>δωδεκάκις</td>
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<tr>
<td>13. ϝ’</td>
<td>τρεῖς καὶ δέκα</td>
<td>τρίτος καὶ δέκατος</td>
<td>τρεῖς καὶ δεκάκις</td>
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<tr>
<td>20. κ’</td>
<td>εἴκοσι (v)</td>
<td>εἴκοσιτός</td>
<td>εἴκοσάκις</td>
</tr>
<tr>
<td>21. υα’</td>
<td>εἰς καὶ εἴκοσι (v)</td>
<td>πρῶτος καὶ εἴκοσιτός</td>
<td>εἴκοσάκις ἄπαξ</td>
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<td>30. λ’</td>
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<td>ἕξηκοντάκις</td>
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<td>δικάσιοντάκις</td>
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<td>300. τ’</td>
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<td>χιλιάκις</td>
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<td>δισχιλιοστός</td>
<td>δισχίλιακίς</td>
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<td>10000. γ’</td>
<td>μίριοι, -ας, -α</td>
<td>μυριοστός</td>
<td>μυριάκις</td>
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</tbody>
</table>
I. Text A.

εἶδον ἄλλο θηρίον ἀναβαίνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὡμοία ἀρνίῳ. ὁ ἔχων τὸν ἀριθμὸν δύναται ἀγοράσαι ἢ πωλῆσαι. ἀριθμὸς τοῦ θηρίου ἀριθμὸς ἀνθρώπου ἦστι, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκοντα ἑξήκο

II. Text B.

1. ἀπαξ· καὶ δίς εἰς τὴν χρίαν μοι ἐπέμψατε.
2. οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν.
3. εἰσίν ἡ µῖν ἄπτοι πέντε καὶ ἰχθύες δύο.
4. ἔπεσαν μιᾷ ἡµέρᾳ εἰκοσικαι καὶ τρεῖς χιλιάδες.
5. οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἀχρὶ ταῖς ἁπατὶς ἑτῆς.
6. ἐδίδου καρὸν, ὁ µὲν ἑκάτον, ὁ δὲ ἕξήκοντα, ὁ δὲ τριάκοντα.
7. οὐδεὶς δυναται δυσὶ κυρίοις δουλεύειν.
8. ἑβδούλοντο ἀπολύσαι αὐτόν διὰ τὸ μηδεµίαν αὐτίαν θανάτου ὑπάρχειν ἐν αὐτῷ.
9. µία ἡµέρα παρὰ κυρίως κήλια ἑτη καὶ χίλια ἑτη ως µία ἡµέρα.
10. ὥρα µηδενὶ εἴπης.
11. οὐδεὶς ἀγαθὸς εἰ µὴ εἷς ὁ θεός.

III. Translate

1. I baptized no one.
2. Five times he was beaten; once they stoned him; three times he was shipwrecked.
3. Take heed that you do tell nothing to anyone.
4. There is one body, but many members.
5. A certain man had one hundred sheep.

Corrected 3/01/06, 3/10/2015, 7/15/21
Lesson 46

Comparison of Adjectives

τὸ δοκίµον ὑμῶν τῆς πίστεως πολυμότερον χρυσίου
The trying of your faith is more precious than gold. I Peter 1:7

367. Review of Adjectives. It is well to review the forms of adjectives learned so far. There are several variations.

1. Adjectives of thee terminations in First and Second Declensions with long feminines.
   ἀγαθός, ἀγαθή, ἀγαθόν (good)

2. Adjectives of three terminations in First and Second Declensions with short feminines (Stem vowel follows ε, ι, ρ)
   πονηρός, πονηρά, πονηρόν (evil)

3. Adjectives of two terminations (Second Declension)
   Compounds and polysyllables with masculine and feminine alike
   ἅδικος, ἅδικον, (unjust)

4. Adjectives of two terminations (Third Declension) with stems in –ες
   Sibilants (Section 267): ἄληθής, ἄληθές (true)

5. Adjectives of two terminations (Third Declension) with stems in ν, ρ, λ, μ
   Liquids (p. 100): ἄφρων, ον (Gen. ἄφρονος) (foolish)

368. Comparison of Adjectives. The sentence David was wise, but Solomon was wiser that he by far would be expressed in Greek: Δαυείδ ἦν σοφός, ἄλλα Σολομών σοφώτερος αὐτοῦ πολλῷ.

   The adjective σοφός, wise, in this sentence is the positive degree; σοφώτερος, wiser is the comparative degree. (There is also a superlative, wisest). That with which Solomon is compared (αὐτοῦ, than he) is the standard of the comparison, and πολλῷ (by far) is the degree of difference. The giving of the different degrees of an adjective is the comparison of adjectives.

   Comparison may be regular (As English tall, taller, tallest; beautiful, more beautiful, most beautiful) or irregular (good, better, best)

369. Regular Comparison. The comparative and superlative degrees of adjectives are regularly formed by adding the suffixes –τέρος and –τατος to the stem vowel (the ζ is dropped). If the penult has a short vowel, the stem vowel is lengthened to ω.

   ἄντως ἐστιν ἵσχυρότερος μου, He himself is mightier than I,
   σοφώτερος αὐτοῦ, wiser than he

   The accent is recessive in the comparative and superlative degrees.
Note Carefully: Sibilant stems (ης, ες) add the same suffixes.

άληθής, ἀληθέστερος, ἀληθέστατος.
Stems in ον, ον (after the analogy of ἀληθής) have ες added to the stems.

370. The Standard of Comparison. That with which something is compared is expressed several ways.

1. By the Ablative of Comparison.
περισσότερον προφήτου, more that a prophet. Matt. 11:9

2. By the use of the particle ἢ (than), with the standard of comparison put in the same case as the thing compared.
ἀνεκτότερον ἔσται γῇ Σοδόμων ἢ τῇ πόλει έκείνη
It shall be more tolerable for the land of Sodom than for that city.

3. By the use of the prepositions παρά (here = more than, beyond) and ὑπέρ (more, more than).
ἀμαρτολοί παρά πάντας τούς Γαλιλαίους ἐγένοντο;
Were they sinners above all the Galileans? Luke 13:2

τομώτερος ὑπέρ πᾶσαν μάχαιραν δίστομον,
sharper that any two-edged sword. Hebrews 4:12

371. Dative of Degree of Difference. With expressions of comparison the dative case is used to express the degree of difference.

πολλῷ πλείους (irregular for πολύς, much), many more. John 4:41. Cf. Phil. 1:24

372. Vocabulary.

αἵρεσις, εως, ἡ, a choosing; a sect
άκριβής, ες, strict
δυνατός, ἡ, ὅν, able, mighty
ἐκλέγωμαι, I choose
καινός, ἡ ὁν, new (in quality)
κατασχένω, I make (put) ashamed
κλῆς, εως, ἡ, calling
κλήτος, ὁν, called, selected
νέος, ᾗ, ον, new, young

μωρός, ἃ, ὅν, foolish
τὸ μορόν, foolishness
doτις, ἦτις, ὅ τι, who (originally from ὃς and τις)
περισσός, ἡ ὅν, abundant, great
περισσός, ἡ ὅν, offense
σκάνδαλον, οὐ, το, wisdom
σοφία, ας, ἡ, wise
σοφός, ἡ, ὅν, and, both
373. Exercises.

I. Text A.

ἡμεῖς δὲ εἰς κοπούσομεν Χριστὸν ἐσταιρωμένον, Ἰουδαῖοι μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν
(foolishness), αὐτοῖς δὲ τοίς κληροῖς. Ἰουδαῖοις τε καὶ Ἑλλησίοις, Χριστὸν θεοῦ δύναμιν καὶ
θεοῦ σοφίαν, ὅτι τὸ μωρόν τοῦ θεοῦ σοφότερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἄσθενὲς τοῦ θεοῦ
ἰσχυρότερος θεοῦ σοφότερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἄσθενὲς τοῦ θεοῦ ἱσχυρότερος τῶν
ἀνθρώπων. Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ
pολλοὶ δυνατοί, οὐ πολλοὶ εὔγενεῖς (noble, well-bred) ἀλλὰ τὰ ὑμών τοῦ κόσμου ἔξελέξατο ὁ
θεὸς ἵνα καταισχύνῃ τοὺς σοφούς. καὶ τὰ ἁσθενῆ τοῦ θεοῦ ἱσχυρότερος τῶν ἀνθρώπων.

II. Text B.

1. οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμότεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν

2. ἐξηρασίας κατὰ τὴν άκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας (θρησκεία, ας, ἡ, religion)

3. τὸ μωρόν τοῦ θεοῦ σοφότερον τῶν ἀνθρώπων.

4. οὕτως χαρὰ ἐν τῷ οὐρανῷ ἐσται ἐπὶ ἐνί ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἑννέκοντα ἑννέα

5. ὁ μοίως νεώτεροι ὑποτάγητε περσβυτέροις.

6. τὸ ἀγαπᾶν αὐτὸν ... περισσότερον ἐστιν πάνω τῶν ὀλοκαυτωμάτων.

7. Αἰθηναῖοι εἰς οὗδὲν ἐστερον ήὑκαίρουν (εὑκαιρέω, I have leisure)

8. μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν;

III. Translate.

1. The weakness of the Lord is stronger that the foolishness of the mighty.

2. Are not the righteous wiser than the sons of darkness?

3. The younger shall in no wise rule the elder?

4. To obey is better than sacrifice.

5. Heaven rejoices more over (ἐπί) the one repenting than over the ones not needing to repent.

Corrected 8/24/05, 3/14/06, 3/6/2015.
Lesson 47

Irregular Comparison of Adjectives

οὐ δὲ ἀπόστολος μεῖζων τοῦ πέμψατος αὐτῶν.
An apostle is not greater than the one who sends him. John 13:16

374. Comparison of Irregular Adjectives. Adjectives which have changes of stem in their comparison (like English, good, better, best) are given below. The list includes the most commonly occurring.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἀγαθός</td>
<td>κρείσσων</td>
<td>κράτιστος</td>
</tr>
<tr>
<td>2. κακός</td>
<td>χείρων</td>
<td>ήσσων</td>
</tr>
<tr>
<td>3. καλός</td>
<td>καλλίων</td>
<td></td>
</tr>
<tr>
<td>4. μέγας</td>
<td>μείζων</td>
<td>μέγιστος</td>
</tr>
<tr>
<td>5. μικρός</td>
<td>μικρότερος</td>
<td>ἐλάσσων</td>
</tr>
<tr>
<td>6. πολύς</td>
<td>πλείων</td>
<td>πλείστος</td>
</tr>
<tr>
<td>7. ταχύς</td>
<td>ταχίων</td>
<td>τάχιστος</td>
</tr>
</tbody>
</table>

375. Declension of πολύς, much, many. (Irregular)

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πολύς</td>
<td>πολλή</td>
<td>πολύ</td>
<td>πολοί</td>
<td>πολλαί</td>
<td>πολλά</td>
</tr>
<tr>
<td>Gen.</td>
<td>πολλοῦ</td>
<td>πολλῆς</td>
<td>πολλόν</td>
<td>πολλῶν</td>
<td>πολλάς</td>
<td>πολλά</td>
</tr>
<tr>
<td>Abl.</td>
<td>πολλοῦ</td>
<td>πολλῆς</td>
<td>πολλόν</td>
<td>πολλῶν</td>
<td>πολλάς</td>
<td>πολλά</td>
</tr>
<tr>
<td>Dat.</td>
<td>πολλοῦ</td>
<td>πολλῆς</td>
<td>πολλόν</td>
<td>πολλῶν</td>
<td>πολλάς</td>
<td>πολλά</td>
</tr>
<tr>
<td>Inst.</td>
<td>πολλῷ</td>
<td>πολλῇ</td>
<td>πολλῷ</td>
<td>πολλῶν</td>
<td>πολλὰς</td>
<td>πολλά</td>
</tr>
<tr>
<td>Loc.</td>
<td>πολλῷ</td>
<td>πολλῇ</td>
<td>πολλῷ</td>
<td>πολλῶν</td>
<td>πολλὰς</td>
<td>πολλά</td>
</tr>
<tr>
<td>Acc.</td>
<td>πολλῷ</td>
<td>πολλomaly</td>
<td>πολλῷ</td>
<td>πολλῶν</td>
<td>πολλὰς</td>
<td>πολλά</td>
</tr>
</tbody>
</table>
376. **Declension of μεγάς, great, big (Irregular).**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μέγας</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>Gen.</td>
<td>μεγάλου</td>
<td>μεγάλης</td>
</tr>
<tr>
<td>Abl.</td>
<td>μεγάλου</td>
<td>μεγάλης</td>
</tr>
<tr>
<td>Dat.</td>
<td>μεγάλῳ</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>Inst.</td>
<td>μεγάλῳ</td>
<td>μεγάλης</td>
</tr>
<tr>
<td>Loc.</td>
<td>μεγάλῳ</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>Acc.</td>
<td>μεγάλῳ</td>
<td>μεγάλην</td>
</tr>
</tbody>
</table>

377. **Adjectives in vs, εὐθ., v.** Adjectives of the type of εὐθύς, εὐθεῖα, εὐθύ, straight, are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>εὐθύς</td>
<td>εὐθεῖα</td>
</tr>
<tr>
<td>Gen.</td>
<td>εὐθέος</td>
<td>εὐθείας</td>
</tr>
<tr>
<td>Abl.</td>
<td>εὐθέος</td>
<td>εὐθείας</td>
</tr>
<tr>
<td>Dat.</td>
<td>εὐθεῖα</td>
<td>εὐθεία</td>
</tr>
<tr>
<td>Inst.</td>
<td>εὐθεῖα</td>
<td>εὐθεία</td>
</tr>
<tr>
<td>Loc.</td>
<td>εὐθεῖα</td>
<td>εὐθεία</td>
</tr>
<tr>
<td>Acc.</td>
<td>εὐθεῖα</td>
<td>εὐθεία</td>
</tr>
</tbody>
</table>

So βραχύς, short; ταχύς, swift

378. **Declension of comparative Forms** μείζων, βελτίων, and other comparatives like them are declined like liquids or adjectives in ὄν – ὄν (Sect. 232, 234).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masc./Fem.</td>
<td>Neuter</td>
</tr>
<tr>
<td>Nom.</td>
<td>μείζων</td>
<td>μείζων</td>
</tr>
<tr>
<td>Gen.</td>
<td>μείζωνος</td>
<td>μείζωνος</td>
</tr>
<tr>
<td>Abl.</td>
<td>μείζωνος</td>
<td>μείζωνος</td>
</tr>
<tr>
<td>Dat.</td>
<td>μείζων</td>
<td>μείζων</td>
</tr>
<tr>
<td>Inst.</td>
<td>μείζων</td>
<td>μείζων</td>
</tr>
<tr>
<td>Loc.</td>
<td>μείζων</td>
<td>μείζων</td>
</tr>
<tr>
<td>Acc.</td>
<td>μείζων</td>
<td>μείζων</td>
</tr>
</tbody>
</table>

379. **The use of the Superlative.** The superlative adjectives, whether the -τατος form or the irregular type, are in the Koiné rarely true superlatives, but usually have an illative or intensive sense of very, exceedingly; e.g.,

μέγιστα ... ἐπαγγέλματα, exceeding great promises II Peter 1:4.

κρατίστῳ Φήλικι to the Most Excellent Felix Acts 23:26

The regular superlative idea is generally expressed by the comparative; that is, the comparative form is used; but when the context shows that more than two are involved, then the construction is proved to be superlative.

τίς ἄρα μείζων ἐστίν ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ;  
Who is greatest in the kingdom of heaven? Matthew 18:2
380. Vocabulary. (In addition to the irregular adjectives in Sec. 369)

άξιώ, I count worthy
γεννητός, begotten, born,
       verbal adjective of γεννάω
ἐπαινέω, I praise
ἐπουράνιος, heavenly
κατανοεῖ, I consider
κατασκευάζω, I build, prepare
κλήσις, ewz, ή, calling

μεταστρέφω, I turn
δένει, whence, wherefore
ομολογία, aς, ή, profession, confession
πληγή, ής, ή, stroke, plague
περισσός, ή, ον, great
πρώτος, first
tάφος, ou, ο, grave, tomb
tιμή, ής, ή, honor

381. Exercises.

I. Text A.

tούτων δὲ πορευομένων ἦρξατο ὁ Ἰησοῦς λέγειν τοῖς ὀχλοῖς περὶ Ἰωάννου ... ἀλλὰ τι ἐξήλθατε ἱδείν; προφήτην ἱδείν; ναὶ λέγω ύμιν, καὶ περισσότερον προφήτην ... αμὴν λέγω ύμῖν, οὐκ ἐγήρχεται εἰς γεννητοῖς γυναικών μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. (from Mt. 11: 7, 9, 11)

δένει ἀδελφοί ἄγιοι, κλήσις ἐπουρανίου μέτοχοι (μέτοχος, partaker), κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερᾶ τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστόν ὄντα τῷ ποιῆσαι αὐτόν, ὡς Μωϋσῆς ἐν ὅλῳ τῷ οὐκῷ αὐτῷ. πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἦξεται κατ’ ὅς (by so much) πλείονα τιμήν ἔχει τοῦ οἴκου ὁ κτασκευάσας αὐτόν. (Heb. 3:1-3)

II. Text B.

1. ἐκέλευσε τὸν τάφον αὐτοῦς φυλάσσειν ἑως τῆς τρίτης ἡμέρας, μῆποτε ἔσται ή ἐσχάτη πλάνη χείρων τῆς πρώτης.

2. οὐκ ἐπανώ ὅτι οὐκ εἰς τὸ κρείσσον ἀλλὰ εἰς τὸ ἱερὸν συνέρχεσθε.

3. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ’ ὁ μείζων ἐν ὑμῖν γινεῖσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονόν.

4. ὁ ἡλιος μεταστρέφησται εἰς σκότος πρὶν ἔλθειν ἡμέραν κυρίου τῆς μεγάλην.

5. δὲ ἐθανατίση ἕαν τῶν μικρῶν τούτων τῶν πιστεύσων καλῶν ἐστιν αὐτῷ μᾶλλον βέβηλης εἰς τὴν θάλασσαν.

6. ἔδω μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

7. ὁ πιστός ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν.

8. ἔστω δὲ πᾶς ἀνθρωπός ταχὺς τὸ ἄκούσαι.

9. τάδε λέγει ὁ ἐχων τὸ ῥομφαίαν τὸ δίστομον τὸ ὀξεῖαν.
III. Translate.

1. The one having more glory than all is Christ.

2. Out of his mouth comes a great sharp sword.

3. John is not greater than the one who is least in the kingdom.

4. The reward is not always to the great or to the swift.

5. The last reward will be better than the first.

Corrected 8/08/05, 3/14/06, 3/11/2015.
Lesson 48

The Optative Mood

ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς ἀγάπην τοῦ θεοῦ.
May the Lord direct your hearts into the love of God. 2 Thess. 3:5

382. The Optative Mood. The optative mood affirms the action of the verb as possible. It is very much like the subjective, which is usually described as the mood of probability. The optative gets its name from its use in expressing wishes. (Latin opto, I wish). Its other uses are in potential statements used in Ideal Conditions. There are only 67 optatives in the New Testament. Thirty-seven (37) of these are wishes.

383. The Conjugation of the Optative. The optative uses the following endings. (They are largely the endings of the μι verbs.)

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Active</strong></td>
<td><strong>Middle-Passive</strong></td>
</tr>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1. –μι</td>
<td>-μεν</td>
</tr>
<tr>
<td>2. –ζ</td>
<td>-τε</td>
</tr>
<tr>
<td>3. –</td>
<td>-εν</td>
</tr>
</tbody>
</table>

The sign of the optative is –τ. To this the connecting vowel ο is added in the present and Second Aorist Optative (–οι) and σα in the First Aorist (σαι).

The New Testament uses only uses the present (linear) and aorist (point action) tenses.

384. The Optative of λύω, Wish: May I loose.

Present

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle-Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Active</strong></td>
<td><strong>Middle-Passive</strong></td>
</tr>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1. λύομι</td>
<td>λύομεν</td>
</tr>
<tr>
<td>2. λύοις</td>
<td>λύοιτε</td>
</tr>
<tr>
<td>3. λύοι</td>
<td>λύοιεν</td>
</tr>
</tbody>
</table>

Aorist

<table>
<thead>
<tr>
<th>First Aorist Active</th>
<th>Second Aorist Active 1 (Deponent)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1. λύσαμι</td>
<td>λύσαμεν</td>
</tr>
<tr>
<td>2. λύσας</td>
<td>λύσατε</td>
</tr>
<tr>
<td>3. λύσαι 2</td>
<td>λύσαεν</td>
</tr>
</tbody>
</table>

Note Carefully: The Aorist Passive has the suffix –θεινη, -θεις, -θει.

1The Active uses the present endings. 2The final α in the optative is long.
385. The Optative of εἴη, Wish: May I be

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. εἴην</td>
<td>εἴημεν</td>
</tr>
<tr>
<td>2. εἴης</td>
<td>εἴητε</td>
</tr>
<tr>
<td>3. εἴη</td>
<td>εἴησαν</td>
</tr>
</tbody>
</table>

386. The Optative of Wishes. Wishes about the future are expressed by the optative. μὴ γένοιτο. May it not be so (God forbid, KJV)

Note Carefully. Wishes about the past are expressed by δὲφελον with the aorist; wishes about the present by ὄφελον with the imperfect.

δὲφελον ἀπέθανον, Would that I had died. (aorist)

δὲφελον ἀπέθηνσκον, Would that I were dying. (imperfect)

387. The Potential Optative. One of the most common usages of the optative is with ἄν to express what might or would happen (under some unexpressed condition).

ἐλθοι ἄν, I would go

The potential statement implies a condition; e.g., if I had a chance.

ἐνένευον δὲ τὸ πατρὶ αὐτοῦ τὸ τί ἄν θέλοι καλεῖθαι αὐτόν. (Lk. 1:62, Byz)
They made signs to the father what he would like to call him (i.e., if he could speak.).

388. The Ideal (Fourth Class) Conditional Sentence. (Review Lesson 42 and 43) The ideal condition is the condition undetermined with remote possibility of fulfillment. It tells what would take place, should a certain condition ever take place. It uses εἰ (if) with the optative in the protasis and the optative with ἄν in the apodosis.

εἰ ποιοὶ (ποιήσω) ταύτα, ἔχοι ἄν καλῶς
If he should do this, it would be well with him.

The apodosis of this condition is the same as the potential optative. There are no complete examples of this condition in the New Testament. There are only some mixed conditions, some protases alone, and the potential optative by itself.

389. The Optative in Indirect Discourse. After a past indicative verb, a subjunctive or present verb may become optative. A few obvious examples of this type of construction occur.

καθ’ ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.
Searching the scriptures daily if these things were so. Acts 17:11

Representing probably εἰ ἔχει ταῦτα οὕτως (or possibly ἔαν ἔχει). See also Acts 17:27.

390. The Potential Indicative. With the potential optative may be compared a like use of the indicative in potential statements. The imperfect tense is used.

ἐθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι
I wish to be present with you now (i.e., if it would do any good).
391. Vocabulary.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀναγινώσκω,</td>
<td>I read</td>
<td>κατηγορέω,</td>
<td>I accuse, speak against</td>
</tr>
<tr>
<td>ἀγάμα,</td>
<td>I sanctify</td>
<td>κόκκος, οὐ, ο</td>
<td>grain seed</td>
</tr>
<tr>
<td>ἀμέτωπος,</td>
<td>unblameably</td>
<td>μηκέτι,</td>
<td>no longer, no more</td>
</tr>
<tr>
<td>ἀρα,</td>
<td>Conj. therefore, since</td>
<td>μηδεῖς,</td>
<td>no one. (see Section 356)</td>
</tr>
<tr>
<td>ἀρα,</td>
<td>Adv. interrogative, expects “no”</td>
<td>ὅλοτελής, ἐς</td>
<td>whole</td>
</tr>
<tr>
<td>ἐπίγνωσις, εἰς, ἦ,</td>
<td>knowledge</td>
<td>συμ(ν)βάλλω,</td>
<td>I put together, meet</td>
</tr>
<tr>
<td>ὁλόκληρος, οὖν,</td>
<td></td>
<td>οικόσοφος, οὐ, ὅ,</td>
<td>philosopher</td>
</tr>
<tr>
<td>ὅρελον,</td>
<td>O that! Would that!</td>
<td>I sow,</td>
<td></td>
</tr>
<tr>
<td>παρουσία, ας, ἦ</td>
<td>coming, presence</td>
<td>ιστορία ὑπάρχοντα,</td>
<td></td>
</tr>
<tr>
<td>πληθύνω,</td>
<td>I increase, multiply</td>
<td>ψηλαφεός,</td>
<td>I feel after</td>
</tr>
<tr>
<td>πυνθάνω,</td>
<td>Mid., I ask, learn by inquiry</td>
<td>τυγχάνω (2nd Aor. ἔτυχον),</td>
<td>I happen, chance</td>
</tr>
</tbody>
</table>

392. Exercises

I. Text A.

αὐτῶς δὲ θεὸς τῆς εἰρήνης ἀγίασαι ὑμᾶς ὀλοτελεῖς καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ φυσικαὶ καὶ τὸ σῶμα ἀμέτωπος ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. πιστῶς ὁ καλῶν ὑμᾶς, ὣς καὶ ποιήσει.

τινὲς δὲ καὶ τὸν Ἑπικουρείον καὶ Στοίκον ἀληθεύοντα καὶ τινὲς ἔλεγον τί ἄν θέλῃ ὁ ἑρμηνευόν τις ἐρωτηθαι τις αὐτὸς ἐπὶ τοῦ κόσμου. ἐρωτήσω ὑμᾶς ὑπό τοῦ κυρίου ἐν ποιήσων αὐτὸν καὶ εὐροίσω, καὶ γε ἐν μακρῶν ἀπὸ ἐνός ἕκαστος ἡμῶν ὑπάρχοντα.

II. Text B.

1. χάρις ἡμῖν καὶ εἰρήνη πληθυνθεὶς ἐν ἐπιγνώσει τοῦ θεοῦ.

2. ἀλλ’ εἶ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.

3. ὅρελον γε ἐβασιλεύσατε ἐνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν (reign with).

4. διελάλουν (διαλαλέω, I discuss) πρὸς ἀλλήλους τί ἄν ποιήσαιτε τῷ Ἰησοῦ.

5. ἐμοὶ δὲ μὴ γένοιτο καθάσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου.

6. οὖ τὸ σῶμα τὸ γενησόμενον σπείρεσθε, ἀλλὰ γυμνὸν κόκκον, εἰ τέχοι σίτου ἢ τινὸς τῶν λοιμῶν.

7. ἐπισυνάπτετο τίς ἄν εἰς.

8. ἄρα γε γινώσκεις ὁ ἁγιών ὁ ἀναγινώσκεις; ὁ δὲ εἶπεν πῶς γὰρ δυναίμην ἄν, ἔαν μὴ τίς ὀδηγήσει (ὁδηγέω, I guide) με.

9. τινὲς δὲ ἀπὸ Άσιας Ἰουδαίοι, οὓς εἶδεν ἐπὶ σου (before you) παρεῖναι καὶ κατηγορεῖν εἰ τί ἔχομεν πρὸς ἐμέ.

10. μηκέτι εἰς τὸν αἴωνα ἐκ σοῦ μηδείς καρπὸν φάγοι.
III. Translate:

1. If you should eat of this fruit, you would die.

2. May God multiply peace and grace to you through Christ.

3. We were inquiring what they would want to do.

4. Would that we were reigning with one another.

5. May it not be to us to boast in works of righteousness, but only in the Cross.

Corrected 8/08/05, 3/14/06. 3/11/2015.
Lesson 49

The Periphrastic Tenses

ἣναν δὲ προσκαρτεροῦντες τῇ διδαξῇ τῶν ἀποστόλων.
And they were continuing steadfastly in the teaching of the apostles. Acts 2:42

393. The Periphrastic Tenses. Six tenses in Greek may be formed in a longer way (“to speak in a round about way,” cf. circumlocution from the Latin) than the ordinary construction by the use of the participle and a form of the verb εἰμί. These are called periphrastic formations. Compare the English simple past, I ran, and the periphrastic, I am running. The voice depends on the voice of the participle used.

The following are these tenses with their formations:

a. With the present participle:

The Periphrastic Present: The present of εἰμί with the present participle. ἐσωμαι ποιῶν, I am doing (means the same as ποιῶ)

The Periphrastic Future: The future of εἰμί and the present participle. ἔσωμαι ποιῶν, I shall do (equals ποιήσω)

The Periphrastic Imperfect: The imperfect of εἰμί and the present participle. ἦν ποιῶν, I was doing (equals ἐποίουν)

b. With the perfect participle:

The Periphrastic Perfect: The perfect participle and the present of εἰμί. εἰμὶ πεποίηκως, I had done (equals πεποίηκα)

The Periphrastic Pluperfect: The perfect participle and the imperfect of εἰμί. ἤμην πεποίηκως, I had done (equals πεποίηκεν)

The Periphrastic Future Perfect: The perfect participle and the future of εἰμί. ἔσομαι πεποίηκως, I shall have done (only way formed)

394. The Use of the Periphrastic Tenses. There is in general no difference between the periphrastic tenses and the tenses formed in the usual way. Many grammarians suggest that the periphrastic constructions are more emphatic than the regular formations. Especially is this true of the tenses which express linear action; e.g., Galatians 1:22, ἤμην δὲ ἄγνωσθενος was unknown (Continued to be unknown)

395. Vocabulary.

ἄλυσις, εως, η, a chain
γωνία, ας, η, corner
ἔνωσις, before
κλίνη, ης, η, bed, pallet
λανθάνω, I escape notice of
μεταξύ, Adverb of time or place, between
μισέω, I hate (misanthrope)
πράσσω, ξω, πέπραχα, πέπραχα, I do
πυνθάνομαι, I learn, learn by inquiry

I do something secretly
1. Jesus was going about through the land and he was teaching and healing in their synagogues.

2. The Lord said that the disciples would be hated by all because of his name.

3. Paul did not believe that these things had been done in corners.

4. A man who had been paralyzed was brought to Jesus on a bed.

5. What the apostles loosed upon earth will be loosed in heaven.

Corresponding Greek script:

1. ὁ θεῖος κύριος ἡ ἑδή οὐρανὸς καὶ ἄνθρωπον ἐνος ἔσται ἐκ τῆς οὐρανοῦ, καί ὁ ἀνθρώπος ἐνος ἔσται ὁ ἕνος ἐκ τῆς οὐρανοῦ, καὶ ὁ ἀνθρώπος ἐνος ἔσται ἐκ τῆς οὐρανοῦ. Τότε ἐπετίθησαν τοῖς μαθηταῖς οἱ μηδενείς εἰπον ὅτι ἀυτὸς ἔστιν ὁ Χριστὸς. Mt. 16:19.

II. Text B.

1. λανθάνειν γὰρ αὐτόν τι τοῦτο ὡς πείθομαι οὐδένα οὐ γάρ ἔστιν ἐν γωνίᾳ πεπαγμένον τοῦτο.

2. ἢν διδάσκον ἐν ταῖς συναγωγαῖς.

3. ἐληλυθεὶς προς καθῆμον εἰς Ῥευσαμάς καὶ ἐνοικοδόματος ὑποτετράω ἐπὶ ἅρματος τὸ chariot αὐτοῦ καὶ ἀνεγίνωσκαν τὸν προφήτην Ἡσαίαν.

4. τῇ νυκτὶ ἑκείνῃ ὁ Πέτρος κοιμώμους μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσεων δυοῖς φυλάκες τε πρὸ τῆς ἥρας ἑτήρουν τὴν φυλακήν. Acts 12:6b

5. καὶ ἔσεσθαι μισούμενοι ὑπὸ πάντων διὰ τὸ ὅνομά μου.

6. ἐπινθάνειν τίς εἴη καὶ τί ἔστιν πεποιηκὼς.

7. γίνον γηγοροῦν καὶ στήρισσαν τὰ λουπά ᾧ ἐμελλὼ ἀποθανεῖν.

8. καὶ ἐγένετο ὡς τῷ ἐνος αὐτὸν ἐν τόπῳ τούτῳ προς προφήτην, ὡς ἔπαυσαν, εἶπεν τίς τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν. Κύριε, ἐδίδαξον ἡμᾶς προσεύχεσθαι. (Luke 11:1)

III. Translate: (Use periphrastics where possible):

1. Jesus was going about through the land and he was teaching and healing in their synagogues.

2. The Lord said that the disciples would be hated by all because of his name.

3. Paul did not believe that these things had been done in corners.

4. A man who had been paralyzed was brought to Jesus on a bed.

5. What the apostles loosed upon earth will be loosed in heaven.

Corrected 8/08/05, 3/14/06, 3/11/2015
Lesson 50

Adverbs and Their Comparisons

λοιπόν, ἀδελφοί, χαίρετε Finally, brethren, farewell, II Cor. 13:11

397. Origin of Adverbs. Adverbs occur in Greek in many forms. Originally many were cases forms of substantives, adjectives, and pronouns, even participles. The forms crystallized and became fixed as adverbs and became indeclinable; e.g.,

Genitive-Ablative: ὄντως, really, from Genitive of participle ὄντος, being; καθεξῆς, in an orderly way, from κατά, according to, and ἔξης, a course; ποῦ, where; αὕτοῦ, there.

Dative-Instrumental: κοινῇ, in common, publicly; παραχρῆµα, immediately (literally: at the business).

Locative: οὔκοι, at home

Accusative: πρῶτον, at first; δωρέαν, freely, πολύ, much.

398. Adverbs in -ος. The adverbial ending most frequent is -ος. It may be compared to the English -ly. This -ος was usually formed from the ablative plural of the objective after the ν was dropped; e.g., ὁµοίος, like οἱ µοίως, likewise. Some adverbs and adjectives occur in more than one form: from εὐθύς, straight, we have both εὐθύς and εὐθέως, immediately.

399. Adverbial Suffixes. Some suffixes were employed regularly to form adverbs with fixed meaning. A study of these will aid in vocabulary building.

-θι (at the place), ἐνθα, ἐνταῦθα.
-θε (ν) (from, thence) ἐκεῖ, there ἐκεῖθεν, from there; οὐρανόθεν, from heaven.
-δε (to where), ὤδε, to this place
-κις (times), πολλάκις, oftentimes; πολλάκις, how often.
-στι, τι (fashion), ἐλληνιστί, in Greek.

400. Comparison of Adverbs. Adverbs like adjectives are compared in the positive, comparative, and superlative degrees; e.g., easily, more easily, most easily.

The neuter accusative singular of the comparative adjective of the same root is usually the form of the comparative adverb, and the neuter accusative plural of the comparative adjective is the superlative.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>(µάλα)</td>
<td>very</td>
<td>µάλον,</td>
</tr>
<tr>
<td>ἄνω,</td>
<td>up, high</td>
<td>ἄνωτερον,</td>
</tr>
<tr>
<td>πόρρω,</td>
<td>for, far off</td>
<td>πορρώτερον,</td>
</tr>
<tr>
<td>---------</td>
<td>-------------</td>
<td>ὀστερον,</td>
</tr>
<tr>
<td>ἀκριβῶς, more accurately</td>
<td>ἀκριβέστερον, more accurately</td>
<td></td>
</tr>
<tr>
<td>ταχέως, quickly</td>
<td>τάχιον, more quickly.</td>
<td>tάχιστα, very most quickly</td>
</tr>
</tbody>
</table>

But notice περισσῶς, exceedingly; περισσότερως, more abundantly.
401. Vocabulary.

ἀγαθός, ἡ, ὁν, good, (See Section 374)
ἀγνός, ἡ, ὁν, pure, holy
ἀνωθέν, from above, again
gαμίζω, I give in marriage
dεύτε, come
ἐνθάδε, here
cαλῶς, well, good
cείμι, lie
μημείον, ou, τό, tomb
περισσότερος, more abundantly,
See perissos
tαχύ, quickly

402. Exercises

I. Text A.

ἀποκριθεὶς δὲ ὁ ἀγγέλος εἶπεν ταῖς γυναιξίν, μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· οὐκ ἔστιν δόξε, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ὑιῶθεν τὸ τόπον ὅπου ἔκειτο. καὶ ταχὺ πορευθέσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθα ἀπὸ τῶν νεκρῶν, καὶ ἵδον πρόαγεν ὑμᾶς εἰς τὴν Γαλατίαν, ἐκεῖ αὐτῶν δίσεθεν. ἦν εἰπὼν ὑμῖν, καὶ ἀπελθοῦσα ταχῦ ἀπὸ τοῦ μημείου μετὰ φόβοι καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγέλαι τοῖς μαθηταῖς αὐτοῦ.

(After Matthew 28: 5 – 8)

1(<ὄραω) 2(<τρέχω)

II. Text B.

1. καὶ ὁσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.
2. ὅταν θέλητε δύνασθε αὐτοῖς εὐ ποιῆσαι.
3. λέγει αὐτῇ Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθῆ ἐνθάδε.
4. διὰ τούτο δεῖ περισσότερος προσέχειν ἡμᾶς τοῖς ἀκουσθείσιν, μὴ τοῦτο παραρμῶμεν.
5. σπουδαιότερος ὁν ἐπεμψα αὐτὸν ἵνα ἴδοντες αὐτὸν πάλιν χαρῆτε κἀπὼς ἀλυπότερος ὑμῖ.
6. ὡστε καὶ ὁ γαμίζων τὴν ἐαυτοῦ παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κεῖσον ποιῆσαι.
7. ἦ δὲ ἀνωθέν οἰφία πρῶτον μὲν ἀνγη ἔστιν.
8. ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον.
9. τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. Phil. 3:1

[What a fitting final sentence to translate from the late Dr. J. W. Roberts!]

1(παραρραέω, I drift from) 2(σπουδάζω, earnest) 3(Ἀρις for καὶ ἐγώ) 4(ἀλυπός, without sorrow) 5(προσαναβείνω, I go up to) 6(ἀνώτερος, upper, higher)
III. **Translate.**

1. First, go quickly and thank the ones doing well to you.

2. Let us announce to those here that he lay there.

3. The ones being given in marriage are better than the ones not being given.

4. John went up higher and saw what the angel showed him there.

5. Finally, to speak thus is better for me, for worse for you.

**Final Note from the Editor: Donald L. Potter**

Corrected 8/08/05, 3/14/06, 3/10/2015.

By the grace of God, I finished typing all 50 Lessons in Roberts’ *Grammar* on 6/20/05. On 3/14/06, I finished a careful editing of the entire book. Many thanks to Brother Wayne Price, a former student of Dr. Roberts at Abilene Christian College (now University), who has used this edition with his Greek students in Oklahoma City, OK during the 2005 – 2006 school year. He and his students have been most helpful in correcting Dr. Robert’s *Grammar*.

May God bless every student who undertakes to learn to read his or her Greek New Testament with Dr. J. W Roberts’ *A Grammar of the Greek New Testament for Beginners*.

I finished completely reformatting and correcting the entire book on November 15, 2014. I changed the font from a combination of Palatino Linotype and Times New Romans to the Summer Institute of Linguistics (SIL) Galatia font. The margins were increased to meet the CreateSpace paperback requirements. Each lesson was typed and filed separately and then combined into a single document by putting the pdf files together. I decided to leave the formatting dates at the end of each lesson. My arrangements with CreateSpace allow me to make changes at any time. The dates at the end of each lesson reflect the date of the latest improvements.

On January 26, 2014, I finished my final review of the entire document in preparation for publication with CreateSpace. Many thanks to my friends in Christ, who have prayed fervently to the God of heaven to help me throughout the years of work. I finished another careful revision on March 11, 2015.

I am putting finishing touches on a Spanish translation that Mrs. Perla Sarmiento did for me in 2007. I hope to publish it in paperback next year. I am using the preliminary Spanish translation with my students of NT Greek in *El Instituto Latinoamericano de Estudios Bíblicos* in Toluca, Mexico.

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Donald Wayne Price of Oklahoma City, Oklahoma sent me the “Grammatical Index” on 8/27/05.
I switched to Galatia SIL font since I do not have the Greek font (sGreek) that Brother Price used.
The format is the same as the 1958 original, except that I had to update the page numbers to correspond with the 2014 paperback edition. The page numbers were all corrected on 12/22/2014, 9:00 p.m.
### VOCABULARY
(English – Greek)

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<th>beget, γεννάω</th>
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<td>bring in, εἰσφέρω</td>
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<td>by (agency), ὑπὸ + Ablative</td>
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<td>by (place), παρά with Loc., Acc., or Abl.</td>
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<td>call, καλέω</td>
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<td>chief priest, ἁρχιερεύς ἐῶς, ὁ</td>
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<td>child, boy, servant, παῖς, παῖδος</td>
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<td>Christ, Χριστός, οὗ, ὁ</td>
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<td>church, ἐκκλησία, ας, ἡ</td>
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<td>city, πόλις, εῶς, ἡ</td>
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<td>clothe, ἐνδύω</td>
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<td>clothe (oneself), περιβάλλω (middle)</td>
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<td>come, go, ἔρχομαι, πορεύομαι</td>
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<td>come (go) out, ἐξέρχομαι</td>
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<td>come down, καταβαίνω</td>
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<td>come to pass, happen, γίνομαι</td>
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<td>command, ἐντέλλομαι</td>
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<td>commandment, ἐντολή, ἡς, ἡ</td>
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<td>commend, συνίστημι</td>
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- fall, πτώσις, εἰς, ἡ
- faith, πίστις, εἰς, ἡ
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- disease, νόσος, οὐ, ἡ
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- desire, ἐπιθυμεῖν
- destroy, καταλῦσαι
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- dwell, κατοικεῖν

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- fear, φοβέω
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- foolish, ἀφρώδης, οὖν
- foolishness, μορφή, ᾧ, ὁ; τὸ μωρόν, fool
- foot, ποδός, ποδός, ὁ
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- forgive, ἀφίησι
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- free, ἀνθρώπινος, συγγενής, ὁ, οἱ
- friend, φίλος, οὖν, ὁ
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- fruit, καρπός, οὖν, ὁ
- fulfill, πληρέω
- full, πλήρως, εἴς
- fullness, πλήρωμα, ματος, τὸ

### G
- garment, ἵματιν, οὐ, τὸ
- gift, δώρον, οὐ, τοῦ; δωρεά, ἄς, ἡ
- give, δίδωσι
- give in marriage, γαμίζω
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- glory, δοξα, ἡ, ἡ
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- go away, ἀπέρχομαι
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- go up to, ἀναβαίνω, προσαναβάλω
- God, θεός, οὖν, ὁ
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- goodness, θρησκείας, η, η
- gospel, ἑναγγέλλων, οὐ, τὸ
- grace, χάρις, χάριτος, ἡ
- great, μεγάς, μεγάλη, μέγα
- guard, φυλάσσω
- guide, ἡγεῖται
H

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have, ἔχω
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hope, ἐλπίς, ἐλπίδος, ἥ
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house, οἶκος, ἁς, ἥ; οἶκος, οuplicate
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J
Jacob, Ἰακώβ, ὁ
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Judas, Ἰούδας, ὁ, ὁ
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mighty, δυνατὸς, ᾧ, ὁ
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Moses, Μωϋσῆς, ἦς, ὁ, ὁ
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mouth, στόμα, ματῶς, τὸ
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not, οὔ (οὐκ, or οὐξ), with Indicative;
   μὴ with most other constructions
not yet, οὔπω
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O
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on, επί, with Locative or Accusative
on account of, διά
once for all, ἅπαξ
one, εἷς μία, ἡν
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only, μόνος
open, ἀνοίγω
out of, ἐκ, ἐξ
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own, one’s own, ἑαυτὸς, ια, ον

P
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Pharisee, Φαρισαῖος, οῦ, ὁ
Philip, Φίλιππος, οῦ, ὁ
physician, ἰατρός, οῦ, ὁ
pity, ἔλεεο
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place, τόπος, οὗ, ὁ
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Q
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R
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righteousness, δίκαιοτητα, ἡς, ἡ
rise, ἐγείρω
rule, βασιλεύω, κυριεύω
ruler, ἀρχων, οντος, ὁ

S
sacrifice (verb) θύω
sacrifice (noun), θυσία, ἡς, ἡ
saint, ἅγιος, οὗ, ὁ
salt (verb), ἀλῆσω
salt (noun), ἄλη, οὗ, ὁ
salvation, σωτηρία, ἡς, ἡ
Samaritan, Σαμαρίτης, οὗ, ὁ
same, αὐτός, ἦ, ὁ (attributive)
save, σώζω
savior, σωτήρ, ἠρω, ὁ
say, λέγω
scribe, γραμματέως, ἐως, ὁ
sea, θάλασσα, ἦς, ἦ
see, βλέπω, ὅραω
seek (for), ἥπτεω
seize, κρατέω
sell, πωράσκω (Aor. Pass. ἐπράθην)
send, στέλλω
send away, ἀποστέλλω
serve, διακονέω (with Dative)
shake, σάλευω
sharp, ὀξύς, ὀξεῖα, ὀξύ
sheep, δοῦλος, οὗ, ὁ
shine, λαμπάω
shipwreck, am shipwrecked, ναυαγέω
show, δείκνυμι
sick, weak, ἀσθενής, ἦς, ἦ
sign, σημαίνω
signify, σημαίνω
sit, στήριζω
sleep, κοιμάω
small, μικρός, ὁ, ὁν
smite, πατάσσω
so that (result), ὅστε (with Infinitive)
soldier, στρατιώτης, οὗ, ὁ
some . . . some, οἱ μὲ . . . οἱ δὲ
something, τι
son, ὑιός, οὗ, ὁ
soul, ψυχή, ἦς, ἦ
speak, λέγω, λαλέω
spirit, πνεῦμα
star, ἀστήρ, ἤρω, ὁ
stone (verb), λιθάζω
stone (noun), λίθος, οὗ, ὁ
strength, ἰσχύς, ὑς, ἦ
strong, ἰσχυρός, ὁ, ὁν
subject, ὑποτάσσω
suffer, πάσχω
suffice, ἀρκέω
swift, ταχύς, εἰς, ὁ
sword, μάχαρα, ας, ἦ
synagogue, συναγωγή, ἦς, ἦ

T
take, λαμβάνω
take away, take up, αὑρω
take heed, βλέπω
take thought, μεριμνάω
taste, γενόμαι
teach, διδάσκω
teacher, διδάσκαλος, οὗ ὁ
tell, λέγω
temple, ἱερόν, οὗ τό; ναός, οὗ, ὁ (shrine)
tempt, πειράζω
testify, μαρτυρέω
than ἤ (or use Ablative of Comparison)
that (conj.), ὅτι;
(demonstrative), ἐκεῖνος, ἦ, ὁ
the, ὁ, ἦ, τό
there, αὐτοῦ, ἐκεῖ (adverb of place)
these (See οὗτος)
themselves, forms of αὐτός (predicative)
then, ἐπειδή, ἐπεί
ey they, oblique cases of αὐτός
think, νοίζω
time, ὅτι

U
touch, ἀποτιμά

Tyre, Τύρος, οὗ, ἦ

uncircumcised, ἀκροβύττια, ας, ἦ
unclean, ἀκάθαρτος, οὖν
under, ὑπὸ with Accusative
unjust, unrighteous, ἀδικος, οὖν
until, ἐως; μέχρι
unto, πρός, εἰς
us, (See you)
vest, χιτών, ὄνος
village, κόμη, ἦς, ἦ
virgin, παρθένος, σφ., ἦ
vision, ὀπτασία, ας, ἦ
voice, φωνή, ἦς, ἦ

wait for, προσδέχοµαι
wait on, serve, διακονέω
walk, περιπατέω
want, like, θέλω
wash, λούω, νίπτω
water, ὕδωρ, ατός, τό
way, ὁδός, οὗ, ἦ
weakness, ἀσθένεια, ας, ἦ
well, sound, healthy, ὑγιής, ἦς
well (noun), παγή, ἦς, ἦ
well (adverb), εὕ, καλῶς
what (interrogative), τίς, τί;
(relative), ὅς, ἦ, ὅ
when, ὅταν, ὅτε, ὅς
whenever, ὅταν with Subjunctive
where, ὅπου, οὗ, ποῦ
which (relative), ὅς, ἦ, ὅ
while, ἐν τῷ with Infinitive
whip, μάστιξ, γος, ἦ
who, ὅς, ἦ, ὅ
who (relative), ἦ, ὅ
(interrogative), τίς, τί
whoever, ὅς, ἄν, (ἐάν)
wife, γυνή, γυναικός, ἦ
wild beast, θηρίον, σφ., τό
wilderness, ἔρημος, σφ., ἦ
will, θέλμα, ματός, τό
wisdom, σοφία, ας, ἦ
wise, σοφός, ἦ, ὁν
wise man, μάγος, σφ., ὁ
wish, θέλω
with, μετά with Genitive
σὺν, ἐν with Instrumental
withdraw, απολύω (middle)
witness, μάρτυς, γυναικός
woman, γυνή, γυναικός, ἦ
word, λόγος, σφ., ὁ; ὁμια, ματός, τό
work, ἔργον, σφ., τό
work, ποιέω
world, κόσμος, σφ., ὁ
worship, προσκυνέω with Dative object
write, γράφω

V

yea, ναί
you, σφ., ὁμεῖς (plural)
young, νέος, καινός

Corrected 3/1/05, Reformatted for 2014
VOCABULARY

(Greek – English)

(Principal parts of verbs are given in the following sequence: present, future, aorist, perfect, perfect middle, aorist passive.)

A α

ἀγαθός, ἡ, ὁ, good; (κρείσσον, κράτις)
ἀγαλλίαος, ἄσσο, leap for joy, rejoice (usually middle)
ἀγαπώ, ἄγαπησα, ἄγαπησα, ἄγαπησα, ἄγαπησα, ἄγαπησα, I love
ἀγάπη, ἡ, ὁ, love
ἀγαπατός, ἡ, ὁ, beloved
ἀγγέλος, οὗ, ὁ, messenger, angel
ἀγάζω, ἀγάζω, -ς, ἀγάζω, -ς, ἀγάζω, ἀγάζω, ἀγάζω, I sanctify
ἀγιός, ὁ, ἡ, ὁ, pure, holy
ἀγνώ, I do not know, am ignorant
ἀγοράζω, ἀγοράζω, -ς, I buy
ἀγω, ἄγω, ἄγω, -ς, ἄγω, ἄγω, ἄγω, I lead, go, bring
ἀδελφή, ἡ, ὁ, sister
ἀδερφός, οὗ, ὁ, brother
ἀδής, οὗ, ὁ, the unseen, Hades
ἀδικος, οὗ, unjust, unjust
ἀήρ, ἀείων, ἡ, air
ἀίμα, ματός, τὸ, blood
ἀινέω, I praise
ἀίρεις, εἰς, ἡ, choosing; sect
ἀίρεω, ἀίρεσκοι εἴλον, -ς, ἀίρεσκοι, ἀίρεσκοι, I take away; middle, I choose
ἀίρω, ἀρώ, ἀρα, ἀρκα, ἀμια, ἀρδην, I take up, take away, bear
ἀιτέω, I ask for, request
ἀιών, ἀιώνος, ὁ, age, world
ἀιώνιος, οὖς, eternal
ἀκάθαρτος, οὖς, unclean
ἀκοους, second perfect of ἀκοούω, hear
ἀκοη, ἡ, ὁ, hearing, report
ἀκολούθεω, I follow (with dative)
ἀκούω, ἀκούω or ἀκούομαι, ἀκούω, -ς, ἀκούομαι, ἀκούω, I hear (often with genitive)
ἀκριβῶς, I enquire, learn
ἀκροβυστία, ας, ἡ, uncircumcised
ἀλήθεια, ας, ἡ, truth
ἀληθής, ἐς, true (in fact)
ἀληθινός, ὁ, ὁ, true (literally made of truth), real, genuine (less common than ἀληθής)
ἀληθός, truly
ἀλῖθω, I salt
ἀλλά, but (conjunction stronger than δέ)
ἀλληλοῦν, οἷς, one another (a reciprocal word)
ἀλλος, η, ο, other, another (of more than one), different (Compare with ἐτεος)
ἀλλότριος, α, ο, strange
ἀρκέω,  sufficiente
ἀρνέοµαι,  I deny
ἀρνιον,  lamb
ἀρτος,  ou,  ó,  (bread) loaf
ἀρχή,  ἡς,  ἡ  beginning
ἀρχιερεύς,  ἐως,  ὁ,  chief  priest
ἀρχω,  I  rule,  reign;  middle,  begin
ἀρχون,  ἄρχετος,  ὁ,  ruler
ἀσθενέω,  I  am  sick
ἄρχον,  ἄρχοντος,  ὁ,  ruler
ἀσθενής,  ἐς,  weak
ἄστήρ,  ἀστέρος,  ὁ,  star
αὐτός,  ἢ,  ὁ,  self,  same,  he,  she,  it  (personal  pronoun  in  oblique  case)
αὔριον,  tomorrow
ἀφανίζω,  I  put  out  of  sight,  consume
ἀφιήµι,  ἀφιῆσω,  ἀφῆκα,  -  ἀφεῖµι,  ἀφέθην  (ἀφείθην)  I  leave,  let,  let  go,  forgive
ἀφρων,  ον,  fool
ἄχρι,  until
βάλλω,  βαλῶ,  ἐβάλον,  βέβληκα,  ἐβλήθην  I  throw,  hit
βάπτιζω,  βαπτίσω,  ἐβαπτισα,  -  ἐβαπτίσθην  I  baptize,  dip
βαπτιστής,  οὐ,  ὁ,  baptizer,  Baptist,  (John,  the  advance  man  for  Jesus)
βασιλεία,  ας,  ἡ,  reign,  kingdom
βήσοµαι,  I  wish,  will
βιβλίον,  ου,  τό,  book,  little  book
βιβλος,  ου,  ἡ,  book,  roll
βλάσφηµω,  rail  at,  slander,  defame
βλέπω,  βλέψω,  ἔβλεψα,  I  see,  look  at
βοάω,  I  cry  out
βούλοµαι,  I  wish,  will
βροντη,  ἡς,  ἡ,  thunder

γαίζω,  I  give  in  marriage
γάµος,  ou,  ὁ,  marriage
γάρ,  particle  of  cause,  for
γέγονα,  perfect  of  γίνοµαι
γενεά,  ἄς,  ἡ,  generation
γεννητός,  born,  begotten
γεννήσοµαι,  future  of  γίνοµαι
γεννάω,  I  beget,  give  birth  to,  am  born
γέγραφα,  perfect  of  γράφω
γεύω,  I  taste  (with  middle)
γῆ,  γῆς,  ἡ,  earth,  land
γίνοµαι,  γεννησοµαι,  ἐγένοµην,  γέγονα,  γεγένηµαι,  ἐγενήθην,  I  become,  am
γνώσοµαι,  γνώσιµαι,  ἐγνώµην,  ἐγνώµην,  ἐγνώσθην,  I  know,  learn
γλώσσα,  ης,  ἡ,  tongue,  language
δώδεκα, δυνάμεις, εις, ὁ, scribe
γραφή, ἡς, ἡ, writing, scripture
γράφω, γράψα, ἐγράφα, γέγραμμα, ἐγράφην, I write
γηγορέω, I am awake
γυμνός, ὁ, ὁν, naked
γυνή, γυναικός, ἡ, woman, wife

Δ δ

δαμόνιον, ου, τό, demon, a god
dé, but, and (postpositive)
déi, it is necessary ( impersonal)
dείκνυμι, (δεικνύω), δείξα, ἐδείξα, - , δεδείγμα, ἐδείχθην, I show
dεξίος, ἄ, ὁν, right ( hand)
dεόμαι, ἵνα, pray
dεσμός, ὁ, ὁ, prisoner
dεῦτε, Imperative of δεῦσο, come
dέχομαι, δέξαμαι, ἐδέξαμη, δέδεξα, ἐδέξην, I receive
dέω, - , ἔδεξα, δέδεξα, I bind, tie
dηλόω, I make manifest
dιδάσκαλος, ου, ὁ, teacher
dιά, with genitive, through; with accusative, because
dιάθηκα, ἡς, ἡ, covenant, agreement
dιαλύω, I dissolve, break up, disperse
dιακονέω, I serve, minister (with dative)
dιάκονος, ου, ὁ, servant, deacon
dιάνοια, ας, ἡ, mind, intelligence
dιατρήσα, I tarry, continue, stay in place
dιαφέρω, I spread abroad
dιδάσκαλος, διδάξω, διδάσκα, ἐδιδάσκα, I teach
dιδαχή, ἡς, ἡ, teaching, doctrine
dιδομι, δώσω, ἔδωκα, δέδωκα, ἐδόθην, I give
dιέρχομαι, ἐδείχθην, I go through
dίκαιος, ᾅ, ὁ, righteous
dικαιοσύνη, ἡς, ἡ, righteousness
dιώκω, διέσω, ἐδιώκα, διείσκε, διεισκομένα, ἐδιώκην, I pursue, persecute
dοκεω, - , ἔδοξα, I seem
dοκεῖ, it seems (best)
dοκιμάζω, δοκιμάζω, ἐδοκιμάζα, - , δεδοκιμάζα, I try, approve
dόλος, ου, ὁ, guile, deceit
dόξα, ἡς, ἡ, glory
dοξάζω, I glory
dούλευω, I am a slave, serve (with dative)
dούλος, ου, ὁ, slave, bondservant
dουλώ, I enslave, make a slave of
dύναμαι, δύνασομαι, ἐδύναμην or ἐδυνάμην, - , - , ἔδυναμην or ἔδυναμην, I am able, I can
dύναμις, εις, ἡ, power
dυνατός, ἄ, ὁ, powerful
dώδεκα, twelve
δῶμεν, aorist Subjunctive of δίδωμι
δωρέα, ας, η, gift
dṓron, ου, το, gift

Ε ε

ἐαυτοῦ, of oneself, (reflexive)
ἐάω, ὦ, εἶασα, permit, allow, suffer
ἐβαλον, 2nd aorist of βάλλω
ἐγγίξω, I draw near
ἐγείρω, ἐγερῶ, ἠγέρθην, I rise up, (passive is at times deponent)
ἐγενόμην, aorist passive of γίνομαι
ἐγενόμην, deponent aorist of γίνομαι
ἐγκατέλειπω, I forsake
ἐγνώκα, perfect of γινώσκω
ἐγώ, I
ἐθνος, ους, τό, nation, plural: gentiles
eἰ, if, since (conditional particle with indicative)
 eius, 2nd aorist of ὑπό
εἰδολον, ου, τό, image of a god, idol
eἰκών, ονος, η, image, likeness, bust, idol
eἰλήθη, I am
eἰπον, 2nd aorist of λέγω
εἰρήνη, ης, η, peace
eἰς, into, unto, for (with accusative only)
eἰσακούω, I hear
eἰσέρχομαι, I enter, go in
eἰσφέρω, I bring in
eἶτα, then
ἐκ (ἐξ) (with ablative) out of, from, of
ἐκβάλω, I go out
ἐκαστός, η, ου, each
ἐκλάλω, I cast out
ἐκεῖ, adverb, there
ἐκεῖνος, η, ο, that, that one
ἐκκλησία, ας, η, assembly, church
eκλέγομαι, I choose
eκλέκτος, η, ου, chosen, elect
eκλεκτός, η, ου, chosen, elect
eκλείσομαι, I am amazed, astonished
ἐλαβον, 2nd aorist of λαμβάνω
ἐλεέω, I pity, have mercy
ἐλεός, ους, τό, pity, mercy
eλεύθερος, α, ου, free
eλευσόμαι, Future of ἔρχομαι
"Ελλην, "Ελληνος, a Greek
ἐλπίζω, ἐλπίῶ, ἠπλίςα, ἠπλίκα, I hope
ἵλπις, ἐλπίδας, ἡ, hope
ἐμαυτοῦ, ἡς, οú of myself (reflexive)
ἐμός, ἐμή, ἐμόν, my (possessive adjective)
ἐν, in (with locative case); with, by (with instrumental case)
ἐνδείκνυμι, show, demonstrate
ἐνδύω, endue, clothe; middle, clothe myself
ἐνεκεν, (or ἐνέκα), because of (with genitive)
ἐνεργέω, I work in, do, accomplish
ἐνθάδε, here
ἐντέλλομαι, I command
ἐντολή, οῦ, η, commandment
ἐνώπιον, before (with genitive)
ἐξέρχομαι, I go out
ἐξολογέω, I confess, middle: praise
ἐξουθενώ, I set at nought, despise
ἐξουσία, ας, η, authority, power
ἐξω, adverb: outside, preposition with ablative: without
ἐξωθεν, adverb: from outside, outside; preposition with ablative: from outside, outside
ἐπαγγέλλω, I promise
ἐπαγγελία, ας, η, promise
ἐπαινέω, I praise
ἐπιξύνομαι, I am ashamed of
ἐπάνω, above, adverb or preposition with ablative
ἐπειτα, then
ἐπί, with gen.: over, upon, at time of; with loc.: at, on basis of; with accusative, to
ἐπίγνωσις, εως, η, knowledge
ἐπιδίδωμι, I give to (someone)
ἐπιθύμω, I am eager, desire
ἐπιθυμία, ας, η, desire, passion, lust
ἐπιπίπτω, I fall upon, come upon
ἐπιστρέφω, I turn back, return
ἐπιστικάω, I rebuke, charge
ἐπιστολή, ου, η, epistle, letter
ἐπισχύνομαι, I am ashamed of
ἐπιστολή, ου, η, epistle, letter
ἐπιθυμία, ας, η, desire, passion, lust
ἐργον, ου, το, work, deed
ἐρήμος, ου, η, desert
ἐρχομαι, ἐλεύσομαι, ἢλθον, ἠλήλυθα, I go, come
ἐρώς, future of λέγω
ἐρωτάω, I ask (a question)
ἐσθίω, φάγω, ἐφαγον, I eat
ἐσομαι, future of εἰμι
ἐσχατος, ου, η, last
ἐσχον, (σχ-), 2nd aorist of ἔχω
ἐτερος, α, ου, different, other (compare heterodoxy)
ἐτι, yet, still
ἐτοιμάζω, I prepare
ἐτος, ἦτος, το, year
ἐναγγελίζω, I bring good news, preach good tidings
εὐαγγέλιον, ou, τό, Gospel, good news
eὐθέως, immediately
eὐλογεῖ, I bless
eὐλογία, ας, η, blessing
eὐρήκω, future of εὑρίσκω
eὐρίσκω, εὑρήσω, εὕρηκα, - , εὑρέθην, I find
eὐσεβεία, ας, η, godliness
eὐχαριστεῖ, I give thanks
ἐφαγόν, 2nd aorist of ἐσθίω
ἐφάπαξ, once, once for all
ἔθές, yesterday
ἐχθρός, ἄ, ὁν, enemy, hostile ὁ ἐχθρός, enemy
ἔχω, ἔχω (σχήμα), ἔχον, ἔχηκα, - , - , I have, (imperfect εἶχον)
ἐώρακα, perfect of ὁράω
ἐως, until

Ζ ζ

ζάω, I live
ζηλόω, I am jealous
ζητέω, I seek
ζωή, ης, η, life
ζωοποιέω, I make alive

Η η

η, or, than
η, the
ήγαγον, 2nd aorist of ἤγαγο
ήγεμόν, μόνος, ὁ, ruler
ήδειν, from οἶδα (pluperfect)
ήδη, already
ήθελον, imperfect of θέλω
ήκοι, ἔκω, I have arrived, come
ήλθον, 2nd aorist of ἔρχομα
ήλιος, ου, ὁ, sun
ημέρα, ας, η, day
ημέτερος, α, ου, our (possessive adjective)
ηνεγκα, 2nd aorist of φέρω
ηνέχθην, aorist passive of φέρω
ηρα, aorist of αἴρω

Θ θ

θάλασσα, ης, η, sea
θάνατος, ου, ὁ, death
θανάτοω, I kill
θαυμάζω, I marvel at, wonder at
θείς, aorist active participle of τίθημι
θέλω, θελήσω, ηθέλησα, - , - , - , (imperfect ἠθέλον), I will, wish; take pleasure in, desire
θεός, οῦ, ὁ, God, a god
θεραπεύω, I heal
θεωρέω, I behold, see, am a spectator
θηρίον, οῦ, τό, wild beast
θησαυρός, οὖ, ὁ, treasure
θλίβω, I press, oppress
θλίψις, εώς, ἡ, affliction
θρίς, τριχός, ἡ, hair
θρόνος, οὐ, ὁ, throne
θυγάτηρ, θυγατρός, ἡ, daughter
θύρα, ας, ἡ, door
θυσία, ας, ἡ, sacrifice
θυώ, I sacrifice

I u

ἰάμαι, I heal
ἰατρός, οὖ, ὁ, physician
ἰδος, α, ον, one’s own
ἰδον, interjection behold!, (from 2nd aorist active imperative of ὁράω)
ἰερεύς, εώς, ὁ, priest
ἰερόν, οὐ, τό, temple (either the whole building, or specifically outer courts, open worshipers)
Ἰησοῦς, οὐ (dative οὗ, accusative οὖν), ὁ, Jesus
ἰμάτιον, οὖ, τό, garment
ἰνα, in order that, (with subjunctive)
ἰστήμη, στήμω, ἐστήσα (2nd aor. ἐστην), ἐστήκα, (ἐστήκαι), ἐστάθην, I stand (trans. or intrans.)
ἰχνός, ἃ, ὁν, strong, mighty
ἰχνός, ὁς, ἡ, strength, might
ἰχθύς, ὁς, ὁ, fish

K κ

καθέζομαι, I sit
καθεύδω, I sleep
κάθημαι, I sit
καθίζω, I sit down, sit, wait
καθιστήμη, I set in, appoint
καθός, even as, according as
καί, and, also, even; καί, καί, both and
καινός, ἡ, ὁν, fresh, new
καιρός, οὖ, ὁ, fitting season, season, opportunity, occasion, time; πρὸς καιρόν, for a time
κακός, ἡ, ὁν, evil
cαλέω, καλέσω, καλέσα, καλήσα, καλέσαι, καλήσασα, καλήσαντα, καλήσατο, I call, invite
cαλός, ἡ, ὁν, good, beautiful
cαλός, ὁ, well, beautiful
καρδία, ας, ἡ, heart
καρπός, οὖ, ὁ, fruit
κατά, with genitive, against; with ablative, down, from; with accusative, according to
καταισχύνω, I dishonor, put to shame
καταλύω, I destroy
κατανοέω, I consider
κατασκευάω, I build
κατέρχοµαι, I go down
κατεδάφισα, I eat up, consume
κατέχω, I hold back, restrain
κατηγορέω, I accuse
κατοικέω, I dwell, inhabit
καυχάµαι, I boast
κείµαι, I have been placed (put, laid), hence, I lie
κέκρικα, (perfect of κρίνω)
κέλευθος, I command
κερδαίνω, -αν, εκέρδησα, I gain
κεφαλή, Ἦ, head
κηρύσσω, κηρύξω, ἐκηρύξα, (κεκήρυχα), ἐκηρύχθην, I preach, proclaim
κήρυξ, υκος, ὁ, herald, preacher
κλάω, I break
κλέπτης, ὁ, thief
κλήσις, εως, ἡ, calling
κλητλος, ὁ, called, elect
κλίνω, ἡ, bed
κουµάω, passive: I am asleep, fall asleep. (sometimes of the sleep of death)
κοινός, ὁ, common, unclean
κοινοσ, ὁ, defile, make unclean
κοινωνία, ας, ἡ, fellowship, gift
κοιμάω, I sleep
κόκκος, ὁ, grain
κόλοβος, I shorten
κόπος, ὁ, labor, toil, trouble
κόπτω, I strike; middle, wail, mourn
κοσµέω, set in order, adorn
κόσµος, ὁ, world
κοπιάω, I toil, am tired
κράζω, I cry out
κρατέω, I seize
κρείσσων, (or κρείττων) ὁ, better
κρίνω, I judge
κρίσις, εως, ἡ, judgment
κρούω, I knock
κρύπτω, I hide
κύριος, ὁ, lord, master
κύκλῳ, adverb: in a circle
κοιµή, ἡ, village
κωφός, ὁ, ὁ, deaf, dumb
Λ λ

λαλέω, I speak, break the silence
λαμβάνω, λήψωμαι (λήψωμα in Maj/TR/Byz), ἐλαβον εἶληψα, εἶλημμα, ἐλήμφην, I take receive
λάμπω, I shine
λανθάνω, I escape notice of
λαός, οὖ, ὁ, people
λατρεύω, I serve, worship, (with dative)
λέγω, ἐρῶ, ἐπον (α), εἴρηκα, εἴρημα, ἐρρέθην, (or ἐρρήθην), I speak
λέψω, λείψω, ἐλήψα, ἐλείµμα, ἐλείψω, I leave
λείπω, λείψω, ἔλιπον, (λέλοιπα)
λέπτος, οὖ, ὁ, famine
λογίζομαι, I reckon, impute
λόγος, οὖ, ὁ, word, Logos
λόιπος, ή, οὖν, remaining, (οἱ λοίποι, rest)
λύπη, ἡ, sorrow, grief
λυχνία, ἡ, a lamp
λύχνω, λύχνος, οὖ, ὁ, light
λύω, I loose
Μ μ

μάγος, οὖ, ὁ, seer, wise man
μαθητής, οὖ, ὁ, disciple
μαθητεύω, I teach
μακάριος, α, οὖν, blessed
μᾶλλον, rather
μανθάνω, I learn
μαρτυρέω, I witness, testify
μάστιξ, ἤγος, ἥ, whip, scourge
μάχαιρα, ας, ἡ, sword
μέγας, μεγάλη, μέγα, great
μεῖζον, οὖν, more
μέλλω, μέλλήσω, I am about to (with infinitive)
μέλος, οὐς, τό, member
μένω, μενό, ἔμεινα, μεμένηκα, I remain
μεριμνάω, I take thought, am anxious
μέρος, οὐς, τό, part
μέσος, η, οὖν, middle, midst
μέτα, with accusative: after; with genitive: with
μεταβαίνω, I pass, pass over
μετανοεῖ, I change my mind, repent
μετανόια, ας, ἡ, a change of mind, repentance
μεταξύ, meanwhile, between (preposition)
μεταστρέφω, I turn
μετέχω, I partake, share
μέχρι, (ἄν), until, usually with subjunctive
μή, not, used except with indicative as a conjunction, lest
μηδέν, no one
μηκέτι, not yet
μήν, μηνός, ὁ, month
μήποτε [=μὴ ποτε], lest perhaps
μήτηρ, μητρός, ἡ, mother
μικρός, ἀ, ὁν, little, small
μιμήσεω, I remember (with genitive, usually middle)
mισέω, I hate (See Section 221 for perfect passive)
mισθός, ὁ, reward, wage
μνημεῖον, ou, τό, tomb
μνημονεύω, I keep in mind, remember
μονογένης, ἦς, only, only begotten
μόνος, ἢ, ὁν, only, alone
μυστήριον, ou, τό, mystery, secret
μωρός, ἀ, ὁν, foolish, τὸ μωρόν, foolishness

Ν ν

ναός, ὁ, ὁ, a temple, a shrine, (that part of the temple where the god himself resides)
ναί, yes
νεανίας, ou, ὁ, youth, young man
νεκρός, ἀ, ὁ, dead; ὁ νεκρός, the dead
νέος, ἢ, ὁν, new, young
νεύω, nod
νηστεύω, I fast
νοέω, I think
νόσος, ou, ἡ, disease
νόμιζω, I think, suppose
νόμος, ou, ὁ, law
νός, νός, ὁ, mind
νύξ, νυκτός, ἡ, night
νῦν, now

Ξ ξ

ξύλον, ou, τό, wood, tree

Ο ο

ὁ, ἡ, τό, definite article, the
ὁδός, ou, ἡ, way, road
ὁθεν, wherefore, whence
οἶδα, I know, have seen (perfect form of obsolete ἐίδω, used as present)
oἰκία, ας, ἡ, house (strictly the whole house, see οἰκος)
oἰκός, ou, ὁ, house (the material building – strictly a set of rooms, see οἰκία)
oἶος, α, ὁν, of such kind, such as (relative and indirect interrogative)
ὁλόκληρος, ou, τό, sound, perfect (free from defect)
ὁλοτελής, ἦς, whole
ὁλος, ἡ, ὁν, whole
ὁμοίως, I make like, liken

ὁμοίως, likewise

ὁμολογία, ας, ἡ, confession

ὀνομα, ματος, τό, name

ὁπίσω, behind

ὅπλον, ου, τό, instrument, plural: arms

ὅπου, adverb: where

ὅπως, in order that, with subjunctive

ὁράω, ὅψοιµα, εἶδον, ἐώρακα (or ἐόρακα), - , ὅψθην, I see

ὁρός, ους, τό, mountain

ὁς, ἥ, ὁ, who (relative pronoun)

ὀσά, ἡ, ὁ, name

ὅπως, in order that, with subjunctive

ὁράω, ὅψοιµα, εἶδον, ἐώρακα (or ἐόρακα), - , ὅψθην, I see

ὁρός, ους, τό, mountain

ὃς, ἥ, ὁ, who (relative pronoun)

ὀσά, ἡ, ὁ, name

ὅπως, in order that, with subjunctive

ὁράω, ὅψοιµα, εἶδον, ἐώρακα (or ἐόρακα), - , ὅψθην, I see

ὁρός, ους, τό, mountain

ὅταν, (ὅτε + ἀν), when (used with subjunctive)

ὅτε, when

ὅτι, that, because

οὐ, (οὐκ, before vowels, before rough breather, οὐχ), not (used with indicative)

οὐδέποτε, never

οὐ μή, in no wise (with subjunctive) emphatic future negative

οὐδεμισσί, in no wise

οὐκέτι, adverb: no longer, no more

οὐν, adverb or conjunction: therefore

οὐπώ, not yet

οὐφανός, οὐ, ὁ, heaven (frequently plural)

οὐς, ὁτός, τό, ear

οὐδεις, (οὐθείς), οὐδεμία, οὐδέν, no one

οὔτε, . . . οὔτε, neither . . . nor

οὔτος, αὐτη, τοῦτο, this, (demonstrative adjective)

οὔτως (οὐτω), adverb, thus, in this way (manner)

ὁφελον, would that (with indicative)

ὁφείλω, I owe, ought

ὁφθαλμός, οὐ, ὁ, eye

ὁφις, εως, ὁ, snake

ὁψία, ας, ἡ, evening

ὁχλος, ου, ὁ, crowd

ὁψάριον, ου, τό, fish (prepared)

ὁψομαι, future of ὁράω,

Π π

παιδίον, ου, τό, child, little child

παιδός, παιδός, ὁ boy; ἡ girl

πάλιν, again

πάντως, always

παρά, beside; with abl.: from beside; with loc.: at the side of; with acc.: to the side of παραβολή, ἡς, ἡ, parable

παραγίνομαι, appear, arrive

παράγω, I pass by
παραδίδω, I give over, betray
παρακάλω, I comfort, exhort
παραλύω, I am paralyzed
παραπλεύω, I sail by
παράπτω, ἢς, ἤ, trespass
παρατίθημι, I commend
πάρει, I am present
παραπλέου, I am present
παραμηλή, ἡς, ἤ, camp
παρέχω, I pass away
παρθένος, ὁ, virgin
παρουσία, ἡς, ἤ, coming, presence
πάς, πάσα, πάν, all, every, whole
πάσχω, (πείσο, ματ), ἔπαθον, ἐπέθηκα - , - , I suffer
πατάσσω, I smite
πατήρ, πατρός, ὁ, father
παίω, I stop, middle: cease
πείθω, I persuade (see Section 221)
πεῖν, drink (2nd aorist active infinitive, see πίνω)
πειράζω, I try, test, tempt
πειρασόμοις, ὁ, ὁ, temptation
πέποιθα, perfect of πιέθω
πέπονθα, perfect of πάσχω
πέραν, beyond, over, on the other side
περί, with genitive, about; with accusative, around
περιάγω, I go about
περιβάλλω, I throw around; middle, clothe myself
περιζώνθηκα, I gird around; middle, I gird myself
περιπατέω, I walk
περισσός, ἡς, ὁ, abundant, remaining, over, much
περισσοτέρως, to a greater degree
περιτομή, ἡς, ἤ, circumcision
πηγή, ἡς, ἤ, fountain, well
πήχυς, ἡς, ὁ, forearm; hence, cubit, (about a foot and a half)
πιάζω, I take seize
πίλμη, I fill, make full
πίνω, πίστω, ἔπιον, πέπτωκα, πέπτωμα, ἐπόθην, I drink
πίπτω, - , - , πέπτωκα, - , ἑπράθην, I sell
πιστεύω, πιστοῦσα, ἐπιστεύει, πεπίστευκα, ἐπιστεύθης, I believe
πίστις, ἡ, faith, belief
πιστός, ἡ, ὁ, faithful, believing
πλάναι, I deceive, lead astray
πλείον, ὁν, more
πληγή, ἡς, ἤ, a blow, esp. caused by a lash, stripe, stroke
πλήθος, ὁς, τό, multitude
πληθύνω, I increase, multiply
πλὴν, except; but, nevertheless
πληρής, ἡς, full
πληρῶ, I fulfill, make full
πλήρωμα, ματος, fullness, near; ό πληροίον, neighbor
πλοίον, ou, τό, boat
πλούτος, ou, ό, riches, wealth
πυθάνω, I learn, inquire (middle)
πνευμα, ματος, τό, spirit
πόθεν, from where? from whence?
ποιέω, σω, εποίημα, πεποίημαι ἐποίηθην, I do work, make
ποιμήν, μένος, ό, shepherd, pastor
ποίος, α, ou, of what sort
πόλεω, ou, τό, boat
πλοῦς, οὐ, οὖ, ὁ, riches, wealth
ποῖος, α, οὖ, of what sort
πόλις, εως, η, city
πολίτης, ou, ό, citizen
πολλοί (<πολύς), many
πολύς, πολλή, πολύ, adj., much
πολυλογία, ας, η, much speaking
πονηρία, ας, η, evil
πορεύομαι, I go
πορνεία, ας, η, fornication
πότε, when?
ποτέ, once (in time), ever, at some time, formerly, at long last, when?
ποτήριον, ou, τό, cup
ποῦ, where?
πούς, ποδός, οὖ, foot
πράσσω, -ξω, -, πέπραχα, πέπραγμαι, I do, perform
πρεσβύτερος, older, elder
προάγω, I go before
πρόβατον, ou, τό, sheep
πρόβασις, εως, η, setting forth, shewbread
πρός, preposition with accusative, to, toward, with
προσδέχομαι, I wait for
προσδοκώ, I wait for, expect
προσέρχομαι, I go to
προσεύχομαι, I pray
προσκαλέω, I summon
προσκαρτέρω, I continue in or with, wait on (with dative)
προσκυνέω, I worship
προσφέρω, I offer
προφήτης, ou, ό, prophet
πρῶτος, η, οὖ, first, πρώτοτον, adverb, first
πτωχός, η, όν, poor
πύλη, ἃ, η, gate, porch
πυθάνομαι, I ask, learn by asking
πύρ, πυρός, τό, fire
πώς, how?
Ρ ρ

ῥήμα, ῥήματος, τό, word
ῥόφαι, ῥόφοιμαι, (1st aor. imperative) ῥόσαι, ἔρροισθην, I draw, deliver

Σ ἕ, σ

σάββατον, οὐ, τό, Sabbath
σαλεύω, I shake
σαλπίζω, I sound a trumpet
σάρξ, σαρκός, ἡ, flesh
σατανᾶς, οὗ, of himself (reflexive)
σημαινόω, -ανώ, ἐσημαι, ἐρρύσθη, I draw, deliver
Σαββάτον, οὐ, τό, Sabbath
σαλαύω, I shake
σαλπίζω, I sound a trumpet
σάρξ, σαρκός, ἡ, flesh
σατανᾶς, οὗ, τό, Satan
σεαυτοῦ, ἦς, οὗ, of himself (reflexive)
σημαίνω, -ανώ, ἐσημαι, I sign
σημεῖον, οὐ, τό, sign
σήμερον, adverb today
σής, σητός, ὁ, moth
σκανδαλίζω, I cause to stumble
σκάνδαλον, οὗ, τό, stumbling block
σκοτία, ας, ἡ, darkness
σκοτίζω, I darken, make dark
σκυλίζω, -άνω, ἐσκυλίζα, ἐστάλη, I send
σταυρόω, σταυρώσω, ἐσταύρωσα, I crucify
στέλω, στέλλα, ἔστειλα, ἔσταλκα, ἔσταλτος, τό, mouth
στρατιώτης, οὗ, τό, soldier
στρέφω, -ψω, ἐστράφη, I turn
σύ, σου, (singular 2nd person pronoun)
σύν, preposition with instrumental case, with
συναγωγή, ης, ἡ, synagogue, meeting
συναντάω, I meet (with dative)
συνάγω, I bring together
συνεσθίω, -ατίζω, ἐστινισθή, I eat with
συνεσθίω, I eat with
συνέρχομαι, I gather together with
συνίστη, I commend
συνζωοποιεῖος, ι, I make alive with
συνάγω, I bring together
συναγωγή, ης, ἡ, synagogue, meeting
συναντάω, I meet (with dative)
συνβάλλω, I ponder, meet, encounter
συνεσθίω, I eat with
συνερχόμαι, I gather together with
συνιστήμι, I commend
συνζωοποιεῖος, ι, I make alive with (see συζωοποιεῖος, [σύν + ζωοποιεῖος])
συντίθημι, I place together; Middle, agree
σώφρονος, σωσίμων, σοφικὰ, σοφία, σοφός, ἡ, body
σωτήρ, σωτηρίος, ὁ, savior
σωφρόνης, οὐ, sober minded
ταχέως, quickly
tαχύ, quickly
tε, and (a weak conjunction, often correlated with τέ or καί)
tέκνον, ou, τό, end
tελειώω, I finish, end, die
tελώνης, ou, ὁ, tax-gatherer, publican
tελώνιον, place of toll
tεσσαράκοντα, forty
tέσσαρες, τέσσαρα, four
tέτυχα, 2nd aorist of τύγχανο
τηρέω, I keep
tίθηµι, ής, ή, honor, price
tό, neuter article, the
tόπος, ou, place
tότε, then
tρέχω, - , ἐδρέων, I run
tρυφή, ής, ή, food
tυγχάνω, - , ἐτυχον, I succeed, chance

Υ υ

ὑγιής, ές, healthy, sound
ὕδωρ, ήδας, τό, water
υός, ou, ὁ, son
ὑμέτερος, α, ou, preposition with accusative, over, above; with genitive, for the sake of
ὑπάγω, I depart, go
ὑπάρχω, I begin to be, am, exist
ὑπέρ, preposition with accusative, over, above; with genitive, for the sake of
ὑπηρέτης, ou, ὁ, under rower, servant
ὑπό, preposition with accusative, under; with ablative, by
ὑποκριτής, ou, ὁ, hypocrite
ὑπομένω, I endure, have patience
ὑποστρέφω, I return
ὑποτάσσω, -ξο, 2nd aorist passive, ὑπετάγην, I place under, subject
ὑς, νός, ὁ or ἡ, hog, sow
ὑψίζω, I exalt
φαίνω, φανό - , έφανην. I appear, shine
φανερός, ἄν, ὀν, manifest
φανερό, I make manifest
φέρω, οἴσω, ἐφάνη. I bear, carry
φιλέω, I like, love
φίλος, ὁ, friend
φοβέω, I fear
φόρνι, πῆς, ἡ, voice
φονέω, I call, speak
φῶς, φωτός, τὸ, light
χαίρω, I rejoice
χαρά, ἄς, ἡ, joy
χάρις, ἵτος, ἡ, favor, grace
χάρισμα, ματος, τὸ, gift
χείρ, χειρός, ἡ, hand
χίλιοι, αἱ, α, thousand
χιτὼν, -ώνος, ὁ, garment, vest
χορτάζω, I feed, satisfy
χρεία, ας, ἡ, need
χρηστός, ἔνων, useful, kind
χρηστότης, τητος, ἡ, goodness
χρίσμα, ματος, τὸ, anointing
χριστός, οὐ, ὁ, anointed, Christ
χρόνος, οὐ, ὁ, time
χωλός, ἡ, lame
χώρα, ας, ἡ, country, region
χωρίζω, I separate, divide

ψάλλω, ψαλῶ, I sing, make melody
ψευδοπροφήτης, οὐ, ὁ, false prophet
ψεύδος, οὐς, τὸ, lie
ψεύστης, οὐ, ὁ, liar
ψηλαφάω, I feel after
ψυχή, ἡ, ἡ, soul, life
Notes Concerning the Greek to English Vocabulary

By the Editor, Donald L. Potter

I began typing the words beginning typing the “Greek to English Vocabulary” on 11/26/2014. The single column format was chosen because of convenience in formatting and because the longer lines allowed for the inclusion of more lexical and grammatical information than the original double column format. I noticed that my first Greek grammar, Essentials of NT Greek (1950) by Ray Summers, which I studied when I took two semesters of Greek through Correspondences from the Moody Bible Institute with Donald Wise, followed the same single column format for the Greek-to-English Vocabulary, but not the English-to-Greek. This comparatively large vocabulary will enable students to sight-read large portions of the Greek New Testament.

I made a lot of use of The Analytical Lexicon of New Testament Greek, Revised & Updated (2012) by Maurice A. Robinson and Mark A. House for updating Roberts’ “Greek to English Vocabulary.” This is one of the first books every student of the Greek New Testament should have in his or her library.

The Irregular Verb Chart in Dana and Mantey’s Manual Grammar of the Greek New Testament was very helpful. Ward Power’s detailed morphology in Learn to Read the GNT came in handy, one of several Greek books I have had the privilege of teaching.

I finished typing the “Greek to English Vocabulary” at 2:00 a.m. on December 2, 2014, with a sigh of relief for a complex task completed and with heartfelt praise to God for His sustaining grace.

Last updated on 12/11/14. This last was a thorough and complete comparison with the original. I would like to thank Dr. Louis Tyler for reviewing the vocabulary making various suggestions that enhance its accuracy and usefulness.
Brief Biography of Dr. J. W. Roberts

Prepared by Donald L. Potter

J. W. Roberts was born in Henderson County, Tennessee, August 28, 1918. He attended Freed-Hardeman College in Tennessee and received the bachelor's degree from Abilene Christian College in 1942, summa cum laude, graduating as valedictorian. He received the M.A. from the University of Wichita, attended Butler University in 1945-46, and received the Ph. D. in Classical Languages from the University of Texas in 1955. At the time of his death Dr. Roberts was Professor of Bible and Greek at Abilene Christian College. He became a member of the faculty at Abilene Christian in 1946 and continued until his death in 1973. Professor Roberts’ writings over a thirty-year span add up to an impressive three hundred fifty items. He wrote several popular commentaries for R. W. Sweet that were widely used.

Professor Roberts was also active as a minister. He undertook his first work at Iraan, Texas, from 1938-1940. He then served Riverside, Wichita, Kansas, 1942-45; Brightwood, Indianapolis, Indiana, 1945-46; Taylor, Texas, 1951-53; and Perrin, Texas, 1954-60. He also lectured widely and filled Sunday preaching appointments.

Dr. Roberts served as director of graduate studies in Bible at Abilene Christian. He was on committees pertaining to the library and was honored by “Friends of the Library” in 1971. He was a deacon at the College Church of Christ, an outstanding Scout Master, and a member of the Key City Kiwanis Club. On June 2, 1942, Dr. Roberts was married to Delno Wheeler. Mrs. Roberts has been secretary for twenty-one years to the late Dr. Don H. Morris, president of Abilene Christian. She also serves as editorial assistant of the Quarterly. Their children are Jay Roberts and Kathy Roberts Brown.

Further Information from the Editor: Donald L. Potter

I recently read, “From 1958 on, he taught from his own mimeographed textbook, A Grammar of the Greek New Testament for Beginners. One of his great dreams (unfilled) was to have his material - which he considered the best “tested” method for teaching Koiné Greek - published.” I am delighted to have been blessed by God to be able to help fulfill Dr. Robert’s dream.

I purchased Dr. Roberts’ Grammar at a Friends of the Library Sale at ACU on February 22, 1999. I started publishing it lesson by lesson on my website, www.donpotter.net, in 2003, revising it in 2005, and again in 2007 with help from Wayne Price, a former student of Dr. Roberts and long time user of his Grammar. Dr. Louis Tyler also helped with corrections and suggestions. I was fortunate to be able to use Mr. David Singleton’s personal copy of Roberts’ Grammar including his classroom annotations with changes and corrections Roberts planned to include in the anticipated new edition that was never realize because of his death in 1973. The book has been thoroughly revised and corrected for the current 2014 paperback edition. I went to the labor of retyping and republishing Dr. Roberts’ Grammar because I felt that it contained valuable features absent from any other beginning grammar.

I am preparing audio instruction that will be a great help to any student wishing to begin their Greek studies with a grammar that will take them far toward the ability to read New Testament Greek at sight. The audio instruction and other aids will be available on my website. A necessary part of my Greek instruction is the use of Dr. Louis Tyler’s recording of Biblical Greek. He has recorded the New Testament and considerable portions of the Septuagint. I believe that adding a strong audio component to the study of the NT Greek will revolutionize instruction in the language.