AN INTRODUCTION TO THE NEW TESTAMENT GREEK.

CARY.
AN

INTRODUCTION

TO THE

GREEK OF THE NEW TESTAMENT.

BY

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PREFACE.

It is believed that there are many persons (some of them students in theology) unacquainted with the Greek language, and with neither time nor inclination for the study of classical Greek literature, who would nevertheless be glad to read the New Testament in its original tongue. For the aid of such, this little work has been prepared. It contains what is absolutely necessary for the understanding of New Testament Greek, omitting (or occasionally introducing in brackets) what is applicable only to classical authors. Not that a familiarity with this book alone will enable one to read offhand the Greek New Testament without further assistance; but he who has faithfully studied this "Introduction" will then be in a situation to make use of more elaborate works. Perhaps the most helpful book to the beginner is "Bagster’s Analytical Greek Lexicon," — too helpful if mental discipline is sought, but not if one’s only aim is to economize time and labor. To the advanced student (supposed to be already in possession of some good New Testament Lexicon), Buttmann’s "Grammar of the New Testament Greek" (or Winer’s "Grammar of the Idiom of the New Testament") is almost indispensable.

Notwithstanding the very elementary character of the following lessons, they presume in the learner an acquaintance with
the fundamental principles of English grammar; only that which is peculiar to the Greek has been explained.

As very few inflected words occur in all their parts in the New Testament, different words have often been introduced into the same paradigm; therefore the student will probably find it best to memorize in order only the terminations. In the "Appendix" is a uniform paradigm of the regular verb, which will be found convenient for reference; also a tabular view of the endings of nouns.

Prior to publication, these lessons have been used with several classes in the "Meadville Theological School," and seem to have answered the purpose for which they were designed. Those familiar with them have been able to proceed at once (with the assistance above referred to) to the reading of the easier portions of the New Testament.

To Professor Ezra Abbot, of Harvard University, I am much indebted for assistance in the revision of proof-sheets and for valuable suggestions which have contributed to the completeness and accuracy of the work.

G. L. C.

Meadville, Pa., Dec. 1, 1878.
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1. **The Greek Alphabet.**

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2. Pronunciation.

Rem. a. Although there is a lack of agreement among scholars as to the best pronunciation of Greek, the tendency in this country is decidedly towards the adoption of what is called the "Continental" method, the essential features of which are presented in the following Remarks.

Rem. b. a has the sound of a in father. At the end of an unaccented syllable * it is usually obscure, like the a in penalty, except at the end of a word. Before consonants in the same syllable it is usually short, like a in hat. The diphthong ai is pronounced like ai in aisle, and av like ou in house.

Rem. c. y is always hard, like y in give. Before k, y, x, ë, it has the sound of ng.

Rem. d. e is pronounced like e in get, ê like ei in height.

Rem. e. η is pronounced like a in fate.

Rem. f. θ has the sound of th in thin.

Rem. g. i has the sound of i in machine, except before a consonant in the same syllable, where it is pronounced like i in pin.

Rem. h. ë has the force of ks.

Rem. i. o is usually sounded like o in not, but at the end of a syllable it approximates to the o in note. The diphthong ou has the sound of oo in moon; ò does not differ from the English oi.

Rem. j. u and ew are to be sounded like eu in few, ui like we.

Rem. k. Few persons distinguish in pronunciation between χ

* Syllables are divided, as far as possible, according to English analogy.
and κ, but it is better to give χ the sound of the German ch (as it is pronounced after a, o, u) and the Spanish j.

Rem. l.  ω has the sound of o in note.

Rem. m. The diphthongs α, η, ϕ (for αι, ηε, ωι) are pronounced like α, η, ϊ.

Rem. n. The names of the letters of the alphabet (given on page 1) are to be pronounced according to the foregoing rules.

3. Punctuation, Breathings, and Accents.

Rem. a. The marks of punctuation peculiar to the Greek are the colon [·] and the mark of interrogation [;].

Rem. b. The rough breathing ['] before or above a vowel at the beginning of a word has the force of h; the smooth breathing ['] only indicates the absence of aspiration.

Rem. c. The breathings are also used, in certain cases, with the consonant ρ; but no distinction is now made, in pronunciation, between ρ and ρ.

Rem. d. The accents ['acute,' grave,' circumflex] indicate on what syllables the stress of voice is to be laid. The grave accent is found only on final syllables, where it regularly takes the place of the acute in continued discourse, and indicates that the syllable, while the word stands in that position, has a softened tone.

Rem. e. Very few of these marks of discrimination are found in the older manuscripts. Modern editors punctuate according to their own judgment.


Rem. a. The consonants are divided, with reference to the organs chiefly concerned in their production, into labials (π, β, φ, μ), linguals (r, δ, θ, ζ, σ, λ, ν, ρ), and palatals (κ, γ, χ). The double
consonants, € and ψ, are virtually included in this classification, being equivalent respectively to κσ and πσ.

*Rem. b.* λ, μ, ν, ρ, are also called liquids.

*Rem. c.* The mutes are divided into smooth (π, κ, τ), middle (β, γ, δ), and rough (φ, χ, θ). Those produced by the same organs (for instance the labials π, β, φ) are called cognate.
I.

§ 1. A verb ending in ω,* in the present, indicative, active.

πιστεύω, I believe. (Mark ix. 24.)
πιστεύεις, thou believest. (Acts xxvi. 27.)
πιστεύει, he believes. (John xii. 44.)†
πιστεύομεν, we believe. (John iv. 42.)
πιστεύετε, you believe. (John iii. 12.)
πιστεύουσιν, they believe. (John xvi. 9.)

Rem. a. The present tense, in all its modes, represents an action or state as continued or repeated.

Rem. b. The unchangeable part of an inflected word (for example, πιστεύει in the verb πιστεύω) is called the stem.

Rem. c. The terminations appended to the stems of verbs indicate the person and number of the subject.

Rem. d. Verbs in the third person ending in συ and εν (with a few exceptions) may drop the ν before a consonant.

§ 2. The personal pronouns, in the nominative case.‡

ἐγώ ἐγώ, I have. (Matt. iii. 14.)
σοῦ ἐστις, thou hast. (Rom. xiv. 22.)§
ὁμεῖς ἐστιν, we have. (John. xix. 7.)
ὑμεῖς ἐστε, you have. (John xvi. 22.)

Rem. A personal pronoun, when expressed as the subject of a verb, is usually, if not always, emphatic.

---

* Most Greek verbs end in ω in the first pers. sing. of the pres. ind. act.
† In the third pers. sing., when the subject of the verb is not expressed, we must determine from the context whether he, she, or it is to be supplied in translation.
‡ See § 63.
§ The context alone can determine whether a verb in the ind. mode is declarative or interrogative. In the present passage, the T. R. punctuates interrogatively.

II.

§ 3. Verbs in -ω, in the imperfect, indicative, active.

ἔλεγον, † I said, or was saying. (2 Thess. ii. 5.)  
eἰχές, thou hadst. (John xix. 11.)‡  
ἐπιστεύεις, [he]§ trusted. (John ii. 24.)*  
ἐξήρμεν, we had. (Heb. xii. 9.)  
ἐπιστεύετε, you believed. (John v. 46.)  
ἐπιστεύοντος, they believed. (John xii. 37.)

Rem. a. The imperfect tense represents an action or state as continued or repeated in past time, and may often be rendered into English by was and the present participle. In conditional sentences it may refer to present time: e. g. εἰ γὰρ ἐπιστεύετε Μωϋσει, ἐπιστεύετε ὃν ἐμοί, for if you believed Moses, you would believe me. (John v. 46.)

Rem. b. The imperfect tense sometimes has a conative force, indicating only the attempt to perform an action. Thus in Acts vii. 26, συνῆλθασαν αὐτοὺς εἰς εἰρήνην is to be rendered he endeavored to reconcile them and not he reconciled or was reconciling them. Even the present tense occasionally has this conative force: e. g. λαῦδα, John x. 32.

* For the meanings of words not already defined, see the "Vocabulary" at the end of the book. In accordance with the general custom, the Greek verbs are there given in the first pers. of the pres. ind., and their English equivalents in the infinitive.
† Whenever, in Lessons II.-XXXIII., other verbs are substituted for πιστεύω as examples of the inflection of verbs in -ω, the learner is to understand that the corresponding forms of πιστεύω are not found in the N. T.
‡ The second pers. sing. and the first pers. pl. of the imperf. ind. act. are of exceedingly rare occurrence in the N. T. Tischendorf’s text has ἔξευ in this passage.
§ Pronouns in brackets represent subjects which are expressed in the context. For example, in the present passage, the text says Ἰησοῦς ἐπιστεύεις, Jesus trusted.
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Rem. c. The vowel ε (rarely η), prefixed in certain past tenses to verbs beginning with a consonant, is called the syllabic augment. In verbs beginning with ρ, the ρ is usually doubled after the augment. The few exceptions to the doubling of the ρ all occur in other tenses than the imperfect, and but a single case is found outside the epistles.

Rem. d. Verbs beginning with a vowel usually have (in the tenses above referred to) a temporal augment, obtained by lengthening the vowel, α and ε becoming η (ε sometimes ei) and ο becoming ω. Thus ἀκούω becomes in the imperf. ἤκονον.

TRANSLATE


1 The context shows the gender of the subject to be feminine.
2 The subject is plural.

III.

§ 4. Verbs in -ω, in the future, indicative, active.

πιστεύω, I shall, or will, believe. (John xx. 25.)
λατρεύω, thou shalt serve. (Matt. iv. 10.)
τις πιστεύσει; who will intrust? (Luke xvi. 11.)
πιστεύσωμεν,* we will believe. (Matt. xxvii. 42.)
πιστεύσετε; will you believe? (John iii. 12.)
πιστεύσουν, [they] will believe. (John xi. 48.)

Rem. a. The consonant which, in several tenses, stands between the stem and the personal vowel-endings, is called the tense characteristic. It is not found in all verbs.

ἐξεισ, thou shalt, or will, have. (Matt. xix. 21.)
γράψω, I will write. (Rev. iii. 12.)

Rem. b. The double consonant ξ may originate in any of the three

* This is the reading of the T. R., from which Tisch. differs.
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combinations, κσ, γσ, χσ; the double consonant ψ, in πσ, βσ, φσ. Thus εχεις becomes εξεις, and γράψω becomes γράψω.

Rem. c. The aspiration of the ε in the future of εχω is merely a relic of the σ with which the root of the verb once commenced.

tηρησω, I shall, or will, keep. (2 Cor. xi. 9.)

Rem. d. When the last letter of the root of a verb is a short vowel, it is usually lengthened in all tenses except the present and the imperfect. Thus from τηρέω we have the future τηρησω.

TRANSLATE


IV.

§ 5. A verb in -ω, in the aorist, indicative, active.

ἐπιστευσα, I believed. (2 Cor. iv. 13.)
ἐπιστευσας, thou believedst. (Matt. viii. 13.)
ἐπιστευσεν, he believed. (John iv. 53.)
ἐπιστεύσαμεν, we believed, or became believers. (Rom. xiii. 11.)
ἐπιστεύσατε, you believed. (Matt. xxi. 32.)
ἐπιστευσαν, they believed. (John ii. 22.)

Rem. a. The aorist indicative denotes simply the past occurrence of an action or state; but it sometimes has the force of the English perfect or pluperfect. In the dependent modes, except in indirect discourse, the distinction of time between the present and the aorist disappears.

Rem. b. The imperfect and aorist tenses are the only ones which regularly take the augment.

§ 6. Nouns, with the article, in the nominative singular.

ὁ πατήρ ἔλεγεν, the father said. (Mark ix. 24.)
λέγει ἡ μήτηρ, the mother says. (John ii. 3.)
ἐλαμψεν τὸ πρόσωπον, the face shone. (Matt. xvii. 2.)
Rem. The article is inflected to indicate gender, number, and case, and must agree in these respects with the noun which it limits. The form ὁ is masculine, ἡ feminine, and τὸ neuter.*

TRANSLATE

V.

§ 7. Verbs in -ω, in the perfect, indicative, active.

πεπιστεύκα, I have believed, or put trust in. (2 Tim. i. 12.)
πεπιστεύκας, thou hast believed. (John xx. 29.)
πεπιστεύκεν, he has believed. (John iii. 18.)
ἡμεῖς πεπιστεύκαμεν, we have believed. (John vi. 69.)
ὑμεῖς πεπιστεύκατε, you have believed. (John xvi. 27.)
τετελείκασιν, they have kept. (John xvii. 6.)

Rem. a. The termination of the third person plural is sometimes αὐ instead of ασιν.

Rem. b. In the perfect and pluperfect tenses, whenever the root begins with a consonant (other than ρ, σ, ζ, ζ) followed by a vowel or a liquid, a special kind of augment called the reduplication is generally prefixed to the root. This consists of the first letter of the verb (or, if this is a rough mute, its corresponding smooth) followed by ε. In other cases, these tenses simply take the usual augment. There are one or two instances, though not in the T. R., of reduplication in verbs beginning with ρ.

§ 8. Nouns of the first declension, in the nominative singular.

ἡ δόξα καὶ ἡ σοφία καὶ ἡ τιμή, glory and wisdom and honor. (Rev. vii. 12.)

* In the Vocabulary, the gender of nouns is indicated by the article placed after them.
AN INTRODUCTION TO THE GREEK

"Hλεias,* Elias, or Elijah. (Matt. xi. 14.)
"Ιωάδας, Judas. (Mark xiv. 10.)
δ' δεσπόρης, Master! or Lord! (Rev. vi. 10.)

Rem. a. Greek nouns are classed together, according to similarity of inflection, into three declensions.

Rem. b. Nouns of the first declension are either masculine, ending in ας or ης, or feminine, ending in α or η.

Rem. c. In the N. T., nouns in ας of the first declension are, with one or two exceptions, proper names.

Rem. d. Abstract nouns and nominatives used in address often take the article, which must, of course, be omitted in translation.

TRANSLATE


VI.

§ 9. Verbs in -ω, in the pluperfect, indicative, active.

γόνιμ,† I knew. (John i. 31.)
γόνισ,† thou knewest. (Matt. xxv. 26.)
δ' περιπεπατήκα, who had walked. (Acts xiv. 8.)‡
[ἐβεβουλεύκαμεν, we had advised.]
γόντε; † knew ye? (Luke ii. 49.)
πεπιστεύκασαν, they had believed. (Acts xiv. 23.)

Rem. a. The augment of a verb is seldom and the reduplication never affected by prefixing a preposition to the verb.

Rem. b. In classical Greek, the pluperfect tense usually takes, if possible, the syllabic augment in addition to the reduplication; but in

* In the T. R. 'Hλιας.
† From the irregular verb εἰδω, whose pluperfect has the force of an imperfect. See § 46, Rem. b.
‡ Tisch. reads περιεπάτησεν.
N. T. Greek this is rare. In Acts xiv. 8, the Elzevir text reads *περιπεπηκεν.*

Rem. c. Verbs whose roots end in a smooth or middle labial or palatal (see p. 3, 4, Rem. a) have the rough breathing instead of *κ* for the tense characteristic of the perfect and pluperfect tenses, the consonant combining with the breathing to form the corresponding rough mute.

§ 10. Nouns of the first declension, in the genitive singular, with and without the article.

*τῆς δόξης,* of glory. (Acts vii. 2.)
*σοφίας,* of wisdom. (Acts. vi. 3.)
*τιμῆς,* of honor. (1 Tim. v. 17.)
*Ήλειου,* of Elias. (Luke iv. 25.)*
*Ἰουδα,* of Judas. (Mark vi. 3.)
*τοῦ προφήτου,* of the prophet. (Luke iii. 4.)

Rem. a. In translating the genitive case, we are frequently obliged to supply certain prepositions, particularly *ο* of. This circumlocution may often be avoided by the use of the possessive case, to which the genitive in many respects corresponds.

Rem. b. Nouns of the first declension ending in a vowel commonly have their genitive in -*ης*; but those in -*α* pure (*i. e.* -*α* preceded by a vowel), and usually those in -*πα*, retain the *α* throughout the singular number. So also does *μαρ*, contracted from *μαρα.*

Rem. c. Nouns of the first declension in -*αι* not pure form the genitive in -*α*. Some proper names in -*ης* have their genitive in -*η*, but these were not originally Greek words.

Rem. d. Contrary to the rule (Rem. b) *Μάρθα* has for its genitive *Μάρθας*, and, in some of the best MSS., the genitive of *Δύδα* is *Δύδας*; but these nouns are from the Hebrew. See § 43.

**TRANSLATE**


* In Luke i. 17 (the only other passage where this word is found in the gen.), Tisch. reads *Ἡλειά.*
† See Vocabulary.
VII.

§ 11. Verbs in -ω, in the present, subjunctive, active.

τι λέγω; what shall I say? or, why should I say? (Heb. xi. 32.)
ἐὰν ἐπορεύεσθαι, if thou bringest. (Matt. v. 23.)
δό δόν πιστεύον, whoever shall believe. (Mark xi. 23.)
ἐνα λέγωμεν, that we say, or, to say. (2 Cor. ix. 4.)
κἂν πιστεύητε, even if, or though, you believe. (John x. 38.)
ὁταν λέγωσιν, when they say, are saying, or shall say. (1 Thess. v. 3.)

Rem. a. Actions and states expressed in the subjunctive mode are simply conceived of as possible, not affirmed to be real.

Rem. b. In some respects, this mode corresponds to the English potential and subjunctive modes; yet it must very often be translated by the indicative, infinitive, or imperative.

Rem. c. In the various tenses of the subjunctive mode, the element of time is subordinate to that of manner, and, in dependent sentences, is determined by the time of the leading verb. Cf. § 1, Rem. a.

§ 12. Nouns of the first declension, in the dative singular, with and without the article.

δόξα καὶ τιμή, with glory and honor. (Heb. ii. 7.)
ἐν τῇ σοφίᾳ, in wisdom. (Luke ii. 52.)
Ἡλίας, for Elias. (Matt. xvii. 4.)
Ἰωάννης, to Judas. (John xiii. 26.)
τῷ διδάσκαλῷ, to, or for, the master. (2 Tim. ii. 21.)

Rem. a. In translating the dative case, we must often supply prepositions, particularly to, for, and with.

Rem. b. In some MSS. Ἰωάννης is found, instead of Ἰωάννης, as the dative of Ἰωάννης.

TRANSLATE

1. ἰεραπεσώσατε. (1 Cor. iv. 8.) 2. θανατί λέγω. (Phil. 19.) 3. οὗτος λέγει τις.¹ (1 Cor. iii. 4.) 4. θανατί λέγετε. (1 Cor. i. 10.) 5. ἐξιμωσίες.² (Heb. xii. 28.) 6. λατρεύωμεν.³ (Heb. xii. 28.) 7. ἐὰν ἔχετε. (Matt.

* See Vocabulary.
† Tisch. reads πιστεύετε.

1 Notice the difference in accent and position between τίς interrogative and τίς indefinite. The latter never stands at the beginning of a sentence.
2 The first person of the subjunctive is often used in exhortations.
3 The context shows that this should be translated by the potential mode, using the auxiliary may.

VIII.

§13. A verb in -ο, in the aorist, subjunctive, active.

ἐνα πιστεῦω, that I may believe. (John ix. 36.)
ἐὰν πιστεύσῃς, if thou believest. (John xi. 40.)
ἐμα πιστεύη, that [it] may believe. (John xvii. 21.)
ἐμα πιστεύσωμεν, that we may believe. (Mark x. 32.)
μή πιστεύσητε, believe not. (Matt. xxiv. 23.)
ἐμα πιστεύσουν, that they might believe. (John xi. 42.)

Rem. On the aorist subjunctive, see §5, Rem. a, and §11, Rem. a, b, c.

§14. Nouns of the first declension, in the accusative singular, with and without the article.

δόξαν καὶ τιμὴν, glory and honor. (Rev. iv. 9.)
τὴν σοφίαν, the wisdom. (Luke xi. 31.)
'Ηλελαν, Elias. (Matt. xvi. 14.)
'Ιούδαν, Judas. (Mark iii. 19.)
τὸν δεσπότην, the master. (Jude 4.)

Rem. The Greek accusative case does not differ essentially in its uses from the English objective.

§15. Nouns of the first declension, in the vocative singular.

'Iούδα, Judas! (Luke xxii. 48.)
δέσποτα, Master! or Lord! (Luke ii. 29.)

Rem. The vocative case is used in exclamation and address. In the plural number, and sometimes in the singular, the nominative form is used for the vocative.

TRANSLATE

IX.

§ 16. Verbs in -ω, in the present, optative, active.

[βουλεύομαι, I might advise.]
[βουλεύοις, thou mightest advise.]
πρὶν ἔχοι, before he has. (Acts xxv. 16.)
[βουλεύομεν, we might advise.]
eἰ πάσχοιτε, if you suffer. (1 Peter iii. 14.)
eἰ ἔχουεν, if they had. (Acts xxiv. 19.)

Rem. a. The fundamental idea of the optative mode does not differ from that of the subjunctive; but the conceptions of the former are more subjective, looking less to outward realization than those of the latter.

Rem. b. In the optative as in the subjunctive mode, tense distinctions have comparatively little to do with the indication of time, which, in dependent sentences, is determined by the leading verb.

Rem. c. This mode is rarely used by the N. T. writers.

§ 17. Nouns of the first declension, in the plural number, with the article.

N. αἱ ἁμαρτίαι, the sins. (Matt. ix. 2.)
G. τῶν ἁμαρτιῶν, of our sins. (Col. i. 14.)
D. ταῖς ἁμαρτίαις, to our sins. (1 Peter ii. 24.)
A. τὰς ἁμαρτίας, the sins. (Heb. ii. 17.)

N. τοῖς προφήταις, the prophets. (Matt. vii. 12.)
G. τῶν προφητῶν, of the prophets. (Matt. xvi. 14.)
D. τοῖς προφήταις, to the prophets. (Luke vi. 23.)
A. τοῖς προφήταις, the prophets. (Matt. v. 17.)

Rem. The article often has the force of a possessive pronoun, whose person and number must be determined from the context.

* The T. R. reads ὁ Ἰησοῦς. It is not uncommon for proper names to take the article.
OF THE NEW TESTAMENT. 15

TRANSLATE


X.

§ 18. Verbs in -ω, in the aorist, optative, active.

[βουλέσαμι, I might advise.]
[βουλέσας, thou mightest advise.]
[περισσεύω, may [he] cause to abound. (1 Thess. iii. 12.)
[βουλεύσαμεν, we might advise.]
[βουλεύσατε, you might advise.]

τι ἂν ποιήσειν, or -αειν, what they should do. (Luke vi. 11.)

Rem. On the aorist optative, see § 5, Rem. a, and § 16, Rem. a, b.

§ 19. Nouns of the second declension, with the article.

Singular.

N. ὁ [ἡ] ἄνθρωπος.* (Matt. xii. 35.) τὸ ἔργον. (Rom. xi. 6.)
G. τοῦ [τῆς] ἄνθρωπου. (Matt. viii. 20.) τοῦ ἔργου. (1 Thess. i. 3.)
D. τῷ [τῇ] ἄνθρωπῳ. (Matt. xviii. 7.) τῷ ἔργῳ. (1 Cor. xv. 58.)
A. τῶν [τῶν] ἄνθρωπον. (Matt. xv. 11.) τὸ ἔργον. (Mark xiii. 34.)
V. ἄνθρωπο. (Rom. ii. 1.)

Plural.

G. τῶν ἄνθρωπων. (Matt. v. 13.) τῶν ἔργων. (Heb. iv. 3.)
D. τοῖς [ταῖς] ἄνθρωποις. (Matt. vi. 5.) τοῖς ἔργοις. (John x. 38.)

Rem. a. Nouns of the second declension end regularly in ος and ον, exceptionally in ος. Those in -ω are of the neuter gender; the rest are either masculine, feminine, or common.

* ἄνθρωπος is of the com. gender, though found in the N. T. with the masc. article only.
Rem. b. The oblique cases of those in -ως all end in ω [the D. in φ], the A. having also a form in -ων. The A. ἀνθρώπου (T. R. Mark xiv. 15, Luke xxii. 12) has, in classical Greek, nominatives in ων and ως.

Rem. c. In John xix. 36, ὀστοῦν is a contraction from ὀστέου.

Rem. d. From νόσ has arisen, by contraction, νοῦς (1 Cor. xiv. 14), which, however, is inflected after the analogy of the third declension, thus: G. νοὸς (Rom. vii. 23), D. νότ (Rom. xiv. 5), A. νοῦν (Luke xxiv. 45). The forms πλοῦς (Acts xxvii. 9) and πλοῦν (Acts xxi. 7) also point to a nominative πλοῦς = πλόος.

Rem. e. In neuters, whether of the second or third declension, the accusative is always like the nominative and in the plural ends in α.

XI.

TRANSLATE


1 Nouns used in their widest comprehension, or in a generic sense, may take the article.

2 In translating the words ἀνθρώπος φάγος, we may either insert a relative phrase, thus: a man [who is] a glutton, or we may drop the word man and say simply a glutton.

3 ἀνθρώπων may be translated either of men or men's; but if the former rendering is used, an article must be supplied with πρόσωπον.

4 Final short vowels, except η, may be elided, when the next word begins with a vowel. This elision is indicated by an apostrophe in the place of the vowel.

5 In connection with ἀληθείας we cannot translate ἐπὶ literally, but we may render the two words by the equivalent adverb truly, or the phrase of a truth.

6 To distinguish Jehovah from the heathen deities, he was called ὁ θεός, the god, and sometimes ὁ θεὸς τῶν θεῶν, the god of the gods, or the supreme god. See Ps. cxxxvi. 2 (in the Septuagint cxxxv. 2).
XII.

§ 20. **Verbs in -ω, in the present, imperative, active.**

πιστεύε, believe (thou). (Mark v. 36.)

βασιλεύετω, let [it] reign. (Rom. vi. 12.)

πιστεύετε, believe (ye). (Mark i. 15.)

δουλευετωσαν, let them serve. (1 Tim. vi. 2.)

*Rem.* General precepts commonly take the form of the present imperative, while particular commands are put in the aorist (imperative or subjunctive), in accordance with the usual distinction between these tenses. There is no distinction in point of time between the present and the aorist imperative.

§ 21. **The third declension of nouns.**

*Rem. a.* To the third declension belong all nouns which have one more syllable in the genitive than in the nominative. They are of all genders and have a great variety of endings.

*Rem. b.* The true stem, in nouns of this declension, is usually to be sought in the genitive case, having undergone some euphonic change in the nominative.

§ 22. **Nouns of the third declension with the genitive ending ατος.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>N. βρώμα. (John iv. 34.)</td>
<td>βρώματα. (1 Cor. vi. 13.)</td>
</tr>
<tr>
<td>G. βρώματος. (Rom. xiv. 20.)</td>
<td>βρωμάτων. (1 Tim. iv. 3.)</td>
</tr>
<tr>
<td>D. βρώματι. (Rom. xiv. 15.)</td>
<td>βρώμασιν. (1 Cor. vi. 13.)</td>
</tr>
<tr>
<td>A. βρώμα. (Rom. xiv. 15.)</td>
<td>βρώματα. (Matt. xiv. 15.)</td>
</tr>
</tbody>
</table>

*Rem. a.* All nouns belonging here are neuter.

*Rem. b.* They end either in α, αρ (only φρέαρ), ας, υ (only γόνυ), or ωρ (only υδρω).

*Rem. c.* In Rom. xiv. 21 and 1 Cor. viii. 18, we find the acc. pl. of κρέας contracted, by syncope, to κρέα.

*Rem. d.* As the dat. of γήρας, we find, in Luke i. 36, the syncopated form γηρά (T. R.) or γηρει (Tisch.).

*Rem. e.* The linguals, τ, δ, θ, χ, are always dropped before σ, κ, γ, χ. Hence βρώμασιν for βρώματαν.
AN INTRODUCTION TO THE GREEK

Rem. f. In the dative plural, the final υ is often dropped before a consonant.

TRANSLATE

1. μὴ ἐνεκεν βράφματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.)
2. καὶ ἦνοιξεν τὸ φρέαρ τῆς ἀβύσσου. (Rev. ix. 2.)
3. θησαυρίζετε θησαυροὺς ἐν οὐρανῷ. (Matt. vi. 20.)
4. ἐν τοῖς ὑδαίν. (Matt. viii. 32.)
5. καὶ Ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. (Matt. iii. 17.)
6. ὑπὸ τοῦ πνεύματος. (Matt. iv. 1.)
7. παραβολὴν ἐλάλησεν. (Matt. xiii. 33.)
8. σημεία ἐν ἡλίῳ καὶ σελήνη καὶ ἄστροις. (Luke xxii. 25.)
9. ἐν ταῖς ἡμέραις Ἦρωδου. (Luke i. 5.)
10. ἐν πνεύματι καὶ ἀληθείᾳ. (John iv. 24.)

XIII.

§ 23. Verbs in -ω, in the aorist, imperative, active.

πιστεύουσα, believe (thou). (Acts. xvi. 31.)
ἀκοψάτω, let him hear. (Rev. xiii. 9.)
πιστεύσατε, believe (ye). (John x. 38.)*
gαμεσάτωσαν, let them marry. (1 Cor. vii. 9.)

Rem. See § 20, Rem.

§ 24. Nouns of the third declension with the genitive endings δος and θος.

Singular.

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<table>
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<tr>
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<tbody>
<tr>
<td>N.</td>
<td>ἐλπὶς. (Acts xvi. 19.)</td>
</tr>
<tr>
<td>G.</td>
<td>ἐλπίδος. (Acts xxiii. 6.)</td>
</tr>
<tr>
<td>D.</td>
<td>ἐλπίδι. (Acts ii. 26.)</td>
</tr>
<tr>
<td>A.</td>
<td>ἐλπίδα. (Acts xxiv. 15.)</td>
</tr>
</tbody>
</table>

Plural.

<p>| | |</p>
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<tr>
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<tbody>
<tr>
<td></td>
<td>πόδες. (Acts v. 9.)</td>
</tr>
<tr>
<td></td>
<td>ποδῶν. (Matt. v. 35.)</td>
</tr>
<tr>
<td></td>
<td>ποσι(ν). (Matt. vii. 6.)</td>
</tr>
<tr>
<td></td>
<td>πόδας. (Matt. xv. 30.)</td>
</tr>
</tbody>
</table>

Rem. a. The nouns belonging here are those in -αις G. -αιδος (only ὅ Ὥ παιδ), -ας G. -αδος, -ας G. -αιδος, -αις G. -αιδος, -ας G. -οδος (only ὅ πος), -ας G. -οδος, and -ας G. -οδος (only ὅ ὅρνυς). They are all feminine excepting παις, πος, and ὅρνυς.

Rem b. In Rev. xx. 1, some MSS. have κλεῖν, instead of κλεῖδα, as the acc. sing. of κλεῖς. In one or two instances we find the acc. pl. κλεῖδας syncopated into κλεῖς.

* Tisch. reads πιστεύετε.
Rem. c. In the N. T., the acc. sing. of ἑπι is only ἑπι (Phil. i. 15). Besides the regular nom. pl. ἑπίδες, the syncopated form ἑπις occurs in some texts, and the same form is used for the acc. pl. in Titus iii. 9.

§ 25. Nouns of the third declension with the genitive endings ὑπός, ἦπος, and ὴπος.

Rem. a. The corresponding nom. endings are ἵς, ἵ or ἵς, and ἦς.

Rem. b. Of the nouns belonging here, φῶς and μέλα are neuter and inflected like βρώμα (§ 22); the rest are masculine (excepting χάρις, ἐσθής and abstracts in -οντης and -υντης), and are inflected like the examples in § 24.

Rem. c. We may also place here the neuter noun ὤς (G. ὴτός), which in the Doric dialect had the form ὤς.

Rem. d. The acc. sing. of χάρις is much oftener χάριν than χάριτα.

TRANSLATE


XIV.

§ 26. Verbs in -ω, in the infinitive, active.

Present. πιστεύειν, to believe. (1 Tim. i. 16.)
Aorist. πιστεύσα, to believe. (John v. 44.)
Perfect. πιστεύκεναι, to have done. (John xii. 18.)

Rem. a. The modal distinction noticed in § 1, Rem. a, and § 5, Rem. a, between the present and aorist tenses, must be borne in mind with regard to the infinitive forms. In these tenses, the distinction of time, which is found in the indicative mode, ordinarily disappears in the infinitive.

Rem. b. When the time element is retained, the present infinitive may often be translated by the present indicative, and the aorist by the imperfect or pluperfect indicative preceded by that.
The perfect is equivalent sometimes to the perfect and sometimes to the pluperfect indicative preceded by that. Thus, in John xii. 18, the Greek idiom, heard him to have done, becomes, in good English, heard that he had done.

§ 27. Nouns of the third declension with the genitive endings ξος, γος, χος, κτος, πος, βος.

Rem. a. The first four endings belong to nouns in -ξ, the last two to nouns in -ψ.

Rem. b. Two anomalous nouns may be placed here, γυνη (G. γυναίκος V. γυναί) and γάλα (G. γάλακτος).

Rem. c. These nouns are all either masculine or feminine (with the exception of τό γάλα), and are inflected like the examples in § 24.

Rem. d. In ἄλωπῆς (G. ἄλωπεκος), ε is lengthened to η only in the nominative singular.

TRANSLATE


1 See § 82, VI. 2 See § 43. 3 Plural number. 4 “by name.” See § 82, XVI.

XV.

§ 28. Active participles of verbs in -ω, in the nominative, singular, masculine.

Present. πιστεῦων, believing. (Acts xxiv. 14.)
Future. κακῶσων, about to harm. (1 Peter iii. 13.)
Aorist. πιστεύσας, having believed. (Mark xvi. 16.)*
Perfect. πεπιστευκὼς, having believed. (Acts xvi. 34.)

* Mark xvi. 9–20 is not considered genuine by Tischendorf.
Rem. a. Participles have masc., fem. and neut. endings, and are inflected like nouns and adjectives. See § 61.

Rem. b. Although the aorist and perfect participles sometimes require the same translation, yet they are not identical in force, since the former describes an action as having occurred previously to, the latter as already completed at, the time of some other event.

§ 29. Nouns of the third declension with the genitive ending ντός.

**Singular.**

N. ἀρχων. (Matt. ix. 18.) ἀρχοντες. (Matt. xx. 25.)

G. ἀρχοντος. (Matt. ix. 23.) ἀρχοντων. (Luke xiv. 1.)

D. ἀρχοντι. (Matt. ix. 34.) ἀρχοντος. (Acts xiv. 5.)

A. ἀρχοντα. (Matt. xii. 58.) ἀρχοντας. (Luke xxiiii. 13.)

**Plural.**

Rem. a. The nouns belonging here are those in -as G. -αντος, -ης G. -εντος (only three proper names derived from the Latin), -ους G. -οντος (only οῦνοι), and -ων G. -οντος, all which are masculine.*

Rem. b. v is often dropped before σ, and if a following lingual has also been dropped (see § 22, Rem. e) the preceding vowel is generally lengthened. Thus we find ἀρχουσιν and not ἀρχοντου.

**TRANSLATE**


**XVI.**

§ 30. Verbs in -ω, in the present, indicative, passive (and middle).

τι διώκωμαι? why am I persecuted? (Gal. v. 11.)

οὐ επονομάζῃ, thou art named, or called. (Rom. ii. 17.)

* As the G. of Σολομών, the T. R. has Σολομόντος, but Tisch. usually Σολομώνος.
AN INTRODUCTION TO THE GREEK

πιστεύεται, it is believed, or, man believes. (Rom. x. 10.)
ημεὶς ἀνακρινόμεθα, we are examined. (Acts iv. 9.)
ἄγεοθε, you are led. (Gal. v. 18.)
ἀγονται, [they] are led. (Rom. viii. 14.)

Rem. a. The middle voice does not differ, in its forms, from the passive, except in the future and aorist tenses. In force, it is either reflexive, or denotes that the agent does something or causes something to be done for himself. Sometimes it seems to be simply equivalent to the active voice. For examples, see §§ 36 and 41.

Rem. b. If, in combining prepositions and verbs, two vowels come together, the preposition (unless it be περὶ or πρὸ) loses its final vowel. Thus we find ἐπιστοµάχη and not ἐπιστοµαχή.

Rem. c. In the second pers. sing. the termination εί is sometimes found.

§ 31. Nouns of the third declension with the genitive ending ὦς.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. βασιλεύς.</td>
<td>βασιλεῖς.</td>
</tr>
<tr>
<td>(Matt. xiv. 9.)</td>
<td>(Matt. xvii. 25.)</td>
</tr>
<tr>
<td>G. βασιλέως.</td>
<td>βασιλέων.</td>
</tr>
<tr>
<td>(Matt. ii. 1.)</td>
<td>(Matt. xi. 8.)</td>
</tr>
<tr>
<td>D. βασιλεῖ.</td>
<td>βασιλεύσεις(ν).</td>
</tr>
<tr>
<td>(Matt. xviii. 23.)</td>
<td>(Rev. x. 11.)</td>
</tr>
<tr>
<td>Α. βασιλεά.</td>
<td>βασιλείς.</td>
</tr>
<tr>
<td>(Matt. i. 6.)</td>
<td>(Luke xxi. 12.)</td>
</tr>
<tr>
<td>V. βασιλεῖ.</td>
<td>(Acts xxv. 26.)</td>
</tr>
</tbody>
</table>

Rem. a. Nouns with the genitive ending ὦς have as nominative endings αύς (only ναῦς), ὦς, ης (only Μωυῆς), ϊ (only σιναπί), ης, ας (only πηχυς).

Rem. b. Those in -αυς and -ης are masculine, those in -ι neuter, and the rest (almost without exception) feminine.

Rem. c. Those in -αυς, -ης and -ας form the accusative in ν. Thus from ναῦς we have the accusative ναῦν (Acts xxvii. 41), from πιστὶς the Λ. πιστίν (Matt. xvii. 20), from πηχυς the Λ. πηχυν (Matt. vi. 27).

Rem. d. Μωυῆς (in most modern editions Μωυσῆς) has a D. in -γα and an Α. in -γαν, besides the regular forms.

Rem. e. In the printed editions, πηχεων is contracted to πηχέων; but some of the MSS. have the uncontracted form.

TRANSLATE

1. λεπροὶ καθαρίζονται. (Matt. xi. 5.) 2. ἐν τοῖς οίκοις τῶν βασιλεῶν. (Matt. xi. 8.) 3. πιστεύεις, βασιλεύει Ἀγρίππα, τοῖς προφήταις; (Acts xxvi. 27.) 4. καὶ ἦκονσεν ὁ βασιλεύς Ἦρωδης. (Mark vi. 14.)
5. ἐν ταῖς ἡμέραις Ἰηρώδου τοῦ βασιλέως τῆς Ἰουδαίας. (Luke i. 5.)
6. ὁ ἄρχων τῶν βασιλεῶν τῆς γῆς. (Rev. i. 5.)
7. ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου. (Rev. xvi. 13.)
8. ἐγὼ βρῶσιν ἡχῶ. (John iv. 32.)
9. εἰς ἡχητε πίστιν ὡς κόκκον σινάτρως. (Matt. xvii. 20.)
10. διασπέρατι τὸν ἀνθρώπον ἀπὸ τῆς πίστεως. (Acts xiii. 8.)

XVII.

§ 32. Verbs in -ω, in the imperfect, indicative, passive (and middle).

ενεκοπτόμην, I was hindered. (Rom. xv. 22.)

ὥρχων, thou wast coming. (Acts ix. 17.)

ἡγετό, he was led. (Luke iv. 1.)

κατευχόμεθα, we were held, or bound. (Rom. vii. 6.)

ἡγεσέθε, you were led. (1 Cor. xii. 2.)

ἡγοντο, [they] were led. (Luke xxiii. 32.)

Rem. a. Whenever ν comes before a palatal, it is changed into γ. Thus in Acts xxiv. 4 we find ἐγκόπτω instead of ἐνεκόπτω. The introduction of a vowel after the γ changes the consonant back to ν, as in ενεκοπτόμην.

§ 33. Nouns of the third declension with the genitive ending φος preceded by a vowel.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. χείρ. (Luke i. 66.)</td>
<td>χείρες. (Acts xx. 34.)</td>
</tr>
<tr>
<td>G. χειρός. (Luke i. 71.)</td>
<td>χειρῶν. (Luke iv. 11.)</td>
</tr>
</tbody>
</table>

Rem. a. The nouns belonging here are those in -ἀρ G. -αρος, -ειρ G. -είρος (only χείρ), -ηρ G. -ηρος, -ηρ G. -ερος, -υρ G. -υρος (only πυρ), -υσ G. -υρος (only μάρτυς), and -ῳρ G. -ορος.

Rem. b. These nouns are all masculine, except ἡ χείρ and τὸ πυρ.

Rem. c. The D. pl. of μάρτυς is μαρτυριον. (Acts x. 41.)

TRANSLATE
1. ἐθεραπεύοντο. (Acts xxviii. 9.)
2. βάλλει ὑδρῷ εἰς τὸν νυμφήρα. (John xiii. 5.)
3. διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων. (Acts
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1 See § 82, XIV.

XVIII.

§ 34. Verbs in -ω, in the future, indicative, passive.

σωθῆσομαι,* I shall be cured. (Matt. ix. 21.)
σωθήσῃς, thou shalt be saved. (Acts xi. 14.)
σωθήσεται, he will be kept safe. (John x. 9.)
σωθησόμεθα, we shall be saved. (Rom. v. 9.)
ἀχθῆσετε, you will be led. (Matt. x. 18.)
βασανισθοῦσαν, they will be tormented. (Rev. xx. 10.)

Rem. a. When two mutes come together, they must both be either smooth, middle, or rough, and the character of the second determines that of the first. Thus, in ἄχθησε, the rough tense-characteristic θ necessitates the change of the middle mute γ into its corresponding rough. See p. 3, 4, Rem. c.

Rem. b. When τ, δ, θ, or ξ comes before τ, δ, θ, ξ, or μ, the former consonant is usually changed into σ. Thus instead of βασανισθοῦσαι we have βασανισθοῦσαν.

§ 35. Nouns of the third declension with the genitive ending ὅς preceded by a consonant.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. πατήρ. (Matt. v. 48.)</td>
<td>πατέρες. (Luke vi. 23.)</td>
</tr>
<tr>
<td>G. πατρός. (Matt. ii. 22.)</td>
<td>πατέρων. (Luke i. 17.)</td>
</tr>
<tr>
<td>D. πατρὶ. (Matt. vi. 1.)</td>
<td>πατρᾶσι(ν). (Acts. vii. 44.)</td>
</tr>
<tr>
<td>V. πάτερ. (Matt. vi. 9.)</td>
<td></td>
</tr>
</tbody>
</table>

* The pres. act. of this verb is σώζω, but the fut. and aor. pass. are derived from a form without the ξ.
Rem. a. Five nouns (ἡ μήτηρ, ἡ θυγάτηρ, ἡ γαστήρ, ὁ πατήρ, ὁ ἄνηρ), which would regularly have the ending ἐρος in the G., drop the ε in the G. and D. sing. and D. pl. In the D. pl. they also insert α before the case ending.

Rem. b. In ἄνηρ, δ always takes the place of ε.

TRANSLATE


§ 36. Verbs in -ω, in the future, indicative, middle.

ἐγώ καυχάσομαι, I will boast. (2 Cor. xi. 18.) ἀκούσῃ, thou shall hear. (Acts xxv. 22.) ζήσεται, [he] shall, or will, live. (John xi. 25.) ἀκούσεωθείς, we will hear. (Acts xvii. 32.) ἀκούσεσθε, you shall hear. (Acts iii. 22.) ἀκούσουσθει, they will hear. (Acts xxii. 22.)

Rem. a. Those verbs which are not used in the active voice, but which, in their passive or middle forms, have an active signification, are called passive or middle deponents. Some verbs are deponent only in particular tenses.

Rem. b. In some MSS. and editions, ει is also found as an ending of the second pers. sing. in the fut. indic. middle.

§ 37. Nouns of the third declension with the genitive ending ὅς.

Rem. a. These nouns are inflected like χειρ (§ 33), but drop ν before -σιν in the D. plural, the preceding vowel remaining the same as in the genitive.
§ 38. **Verbs in -ω, in the aorist, indicative, passive.**

επιστευθην ἔγω, I was intrusted with. (1 Tim. i. 11.)  
σὺ ἐγεννήθης, thou was born. (John ix. 34.)  
ἐπιστευθη, [it] was believed. (2 Thess. i. 10.)  
ἐσώθημεν, we were saved. (Rom. viii. 24.)  
ἡγοράσθη, you were bought. (1 Cor. vi. 20.)  
ἐπιστευθησαν, they were intrusted with. (Rom. iii. 2.)

Rem. Many verbs insert σ before θ in the aor. pass.

§ 39. **Nouns of the third declension with the genitive ending ούς.**

**Singular.**  
N. ὁρος. (Luke iii. 5.)  
G. ὁρους. (Matt. v. 14.)  
D. ὁρει. (Matt. xvii. 20.)  
A. ὁρος. (Matt. iv. 8.)

**Plural.**  
ὁρη. (Rev. xvi. 20.)  
ὁρεών. (Rev. vi. 15.)  
ὁρεοι(ν). (Mark. v. 5.)  
ὁρη. (Matt. xviii. 12.)

Rem. a. There belong here all neuters in -os, the masculines Διωτρεφής and Ἐρμογένης (which, however, occur in the N. T. only in the nominative) and the feminines αἴδως (found only in the genitive) and πείθω (D. πειθοί, found as a various reading in 1 Cor. ii. 4). See § 47, Rem. b.
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Rem. b. In the neuters, the ending *ous* has been contracted from *eos*, *e* from *e*; and *η* from *ea*. The G. pl. -ενων is usually contracted to -ον, ὄρεων (Rev. vi. 15) and χειλέων (Heb. xiii. 15) being exceptions. The G. αἰδοὺς (1 Tim. ii. 9) = αἰδός.

§ 40. Nouns of the third declension with the genitive ending *OOS*. Cf. § 19, Rem. d.

Rem. Only ὁ ἡ βοῦς and ὁ χοῦς belong here. In the A. sing. they have βοῦν (Luke xiii. 15) and χοῦν (Mark vi. 11), the latter word being found in no other case. In the pl., the G. βοῦν (Luke xvi. 19) and the A. βοας (John ii. 14) occur.

TRANSLATE


1 The inf. with the neut. article is equivalent to a participial substantive.

XXI.

§ 41. Verbs in -ω, in the aorist, indicative, middle.

ἐνυψάμην, I washed. (John ix. 15.)

κατηρτίσω, thou didst prepare. (Matt. xxi. 16.)

ἐνύψατο, he washed. (John ix. 7.)

ἡμεῖς ἐδεξάμεθα, we received. (Acts xxviii. 21.)

ὑπήεσαθε, you asked. (Acts iii. 14.)

ὑπῆεσαντο, they asked. (Acts xiii. 28.)

§ 42. Nouns of the third declension with the genitive ending *υOς*.

Rem. a. These end, in the N., in ν and υς, and are inflected similarly to the examples in § 24, except that they have the termination *ν* in the accusative, instead of *α*. Cf. § 31, Rem. c.
Rem. b. Those in -v are neuter, those in -us feminine, with the following exceptions: ὁ βότρυς, ὁ ἱχθύς, ὁ στάχυς, and ὁ ἦς.

§ 43. Nouns borrowed from the Hebrew.

Rem. Many of these are indeclinable in their Greek form, some are inflected like the examples already given, and others have a peculiar declension. 'Ισούς has G. D. and V. 'Ισσόοι and Α. 'Ισσόν. Λευέ (or Λευε) has G. Λευε (or Λευέ) Α. Λευείν (or Λευέ).

TRANSLATE


XXII.

§ 44. Verbs in -ω, in the perfect, indicative, passive (and middle).

πετίστεμαι, I have been intrusted with. (1 Cor. ix. 17.) ἀπολέσασαι, thou hast been, or art, freed from. (Luke xiii. 12.) σέσωσται, he has been cured. (Acts iv. 9.) ἡμεῖς γεγεννημέθα, we have been, or were, born. (John viii. 41.) ύμεῖς γεγένησθε, you have become. (Acts vii. 52. T. R.) κεκράστηκασ, they are retained. (John xx. 23.)

Rem. a. If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle and the verb εἰσί, the third person plural of εἰμί, to be.

Rem. b. Those verbs which insert σ before θ in the aor. pass. (see § 38) insert the same letter in the perf. pass. before such terminations as begin with μ or τ. On the reduplication in this tense see § 7.

Rem. c. The perfect tense, since it represents the result of a com-

* From the irregular verb γίνομαι.
pleted action as continuing in the present, must often be rendered into English by the present tense. In rare cases it is best translated by the imperfect.

§ 45. The inflection of adjectives, particularly those in -os, -η or -α, -ον and those in -ος, -ον.

Rem. a. A large number of adjectives have three forms, one for each gender. The feminine is always inflected like feminine nouns of the first declension (§§ 8, 10, 12, 14, 17): the masculine and neuter may be either of the second or third declension.

Rem. b. Adjectives of three terminations with the masculine in -os have the feminine in -a, if the root ends in a vowel other than o or in ρ.

Rem. c. Many adjectives make the masculine form do service for both the masculine and feminine genders. Some of these have also a neuter form, others not.

Rem. d. In the case of those adjectives with three forms which have the endings ος (masc.), η or α (fem.), ον (neut.), the masculine and neuter are inflected like ἄνθρωπος and ἔργον (§ 19). In the same manner are inflected those adjectives which have only the two endings ος (masc. and fem.) and ον (neut.).

Rem. e. A few adjectives have the terminations ὄς, η, ον, which have arisen by contraction from regular forms. Cf. § 19, Rem. c, d.

Rem. f. ἅλεως (found only in Matt. xvi. 22 and Heb. viii. 12) is an Attic nominative for ἱλασις.

TRANSLATE

1. ἐτοιμάσατε τὴν ὀδὸν κυρίου. (Luke iii. 4.) 2. καὶ υπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. (Luke iv. 14.) 3. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. (Luke v. 21.) 4. λέλυσαν ἀπὸ γυναι-κός; (1 Cor. vii. 27.) 5. ἤγιασται γὰρ ὁ ἀνήρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἤγιασται ηγυνη ἡ ἄπιστος ἐν τῷ ἀδελφῷ.* (1 Cor. vii. 14.) 6. πεπίστευμαι τὸ εὐάγγελιον. (Gal. ii. 7.) 7. δεδοκιμάσθη ὑπὸ τοῦ θεοῦ. (1 Thess. ii. 4.) 8. καὶ ὁργίσθη ὁ δράκων ἐπὶ τῇ γυναικί. (Rev. xii. 17.) 9. ἐδιώκεν τὴν γυναίκα. (Rev. xii. 13.) 10. τίς ὅμοιος τῷ θηρίῳ; (Rev. xiii. 4.)

1 Supply in translation the verb “is.”

* The T. R. has ἄνδρι.
§ 46. Verbs in \(-\omega\), in the pluperfect, indicative, passive (and middle).

\[\text{[έβεβολεύμην, I had deliberated.]}\]
\[\text{[έβεβολεύσο, thou hadst deliberated.]}\]
\[\text{τεθεμελίστο, it had been founded. (Matt. vii. 25.)}^*\]
\[\text{[έβεβολεύμεθα, we had deliberated.]}\]
\[\text{[έβεβολεύσθε, you had deliberated.]}\]
\[\text{[έβεβολεύστο, they had deliberated.]}\]

Rem. a. If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle with the verb ἔσται, the imperfect of εἰμί, to be.

Rem. b. As the perfect must often be translated by the present, so the pluperfect sometimes has the force of the English imperfect.

§ 47. Adjectives in \(-\eta\ς, -\epsilon\ς.\)

Rem. a. Next in number to the adjectives in \(-ος, -η \text{ or -α, -ων, and -ος, -ων, are those in -ης (masc. and fem.), -ες (neut.).} About sixty of these are found in the New Testament.

Rem. b. Adjectives with these endings are inflected like nouns of the third declension with the G. ending \(-\nuς\) (§ 39), the masculine and feminine having the A. sing. in -η, the pl. N. in -ες, G. -ον, D. -ες, A. -ες.

§ 48. Adjectives in \(-ων, -ον.\)

Rem. a. There are several adjectives with these endings, the majority of them anomalous comparatives (§ 57, Rem. e, f).

Rem. b. They are inflected like nouns of the third declension with the G. ending \(νος\) (§ 37, Rem. a, b), except in so far as the neuter is subject to the rule in § 19, Rem. e.

Rem. c. The comparatives often contract -ονα into \(-\omega, \text{ and -ονες and -ονας into -ονς.}\)

**Translate**

1. ὁ θεὸς ὁ ποιήσας ῥῶν κόσμον. (Acts xvii. 24.) 2 διελέγετο δὲ ἐν τῇ συναγωγῇ. (Acts xviii. 4.) 3 Κρίστος δὲ ὁ ἀρχιερεύναγωγος ἔπισ-

* See § 7, Rem. b, and § 9, Rem. b.
OF THE NEW TESTAMENT.

31

τεν ού το κυρίω. (Acts xviii. 8.) 4. ἄφρονες, οὖν ὁ ποιήσας τὸ ἐξωθεν 2 καὶ τὸ ἐσωθεν 2 ἐποίησεν; (Luke xi. 40.) 5. ἥδεως γὰρ ἀνέχεσθε τῶν ἄφρονων. (2 Cor. xi. 19.) 6. σὺ τετήρηκας τὸν καλὸν οἶνον ἐως ἀρτί. (John ii. 10.) 7. ο μεῖζον δουλεύει τῷ ἐλάσσον. (Rom. ix. 12.) 8. οὐκ εἰς τὸ κρείσσον ἀλλὰ εἰς τὸ ἡσυχὸν χυλόζεσθε. (1 Cor. xii. 17.) 9. μετετύφησαν εἰς τὸ κήρυγμα 'Ιωνά, καὶ ἰδοὺ πλείων 'Ιωνά 3 ὑπέ. (Matt. xii. 41.) 10. ἕγω δὲ ἐξῳ τῇ μαρτυρίαν μεῖζον τοῦ Ἰωάννου.4 (John v. 36.)

1 A participle preceded by an article is generally best rendered by the indicative mode with a relative pronoun for its subject.

2 An adverb preceded by an article has the force of a substantive.

3 See § 82, XIII.

4 'than John,' i. e. 'than that of John.'

XXIV.

§ 49. Verbs in -ω, in the present, subjunctive, passive and middle.

ἐὰν προσεύχωμαι, if I pray. (1 Cor. xiv. 14.)

διάν προσεύχη, whenever thou prayest. (Matt. vi. 6.)

nota docúνηται, that [he] may be glorified. (1 Pet. iv. 11.)

φερώμεθα, let us press on. (Heb. vi. 1.)

διάν προσεύχησθε, whenever you pray. (Luke xi. 2.)

nota γίνονται, that [they] may be made. (1 Cor. xvi. 2.)

§ 50. Adjectives in -vos, -εικα, -υ.

Rem. These adjectives, which are few in number, have their G. masc. and neut. in -eos, sometimes contracted into -ovs; otherwise they are inflected in these genders like nouns of the third declension in -us, G. -eos (§ 31 and Rem. c). § 19, Rem. c, is to be borne in mind with regard to the N. and A. neut., the plural ending of which is -εa, sometimes contracted into -η.

§ 51. The adjective πᾶς.

Rem. The nominative forms are πᾶς, πᾶσα, πᾶν. πᾶς and πᾶν are inflected like nouns of the third declension with the G. in -antos (§ 29), except in so far as πᾶν is subject to the rule in § 19, Rem. c, which assimilates it in declension to βρῶμα (§ 22).
TRANSLATE

1. ἀγγελος ὁ κυρίος ἐλάλησεν πρὸς Φιλιππον. (Acts viii. 26.)
2. ἑλπίδα ἔχων εἰς τὸν θεόν. (Acts xxiv. 15.)
3. οὐκ ἐπ’ ἅρφι μόνῳ ζήσεται ὁ ἄνθρωπος. (Matt. iv. 4.)
4. ἀνεχόρησεν εἰς τὴν Γαλαλαίαν. (Matt. iv. 12.)
5. κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύον πάσαν νόσον καὶ πάσαν μαλακίαν ἐν τῷ λαῷ. (Matt. vii. 16.)
6. λάμπει πάσην τοῖς ἑν τῇ οἰκίᾳ. (Matt. v. 15.)
7. ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὁργήν. (James i. 19.)
8. ὁργὴ γὰρ ἄνδρος δικαιοσύνην θεοῦ οὐ κατεργάζεται. (James i. 20.)
9. καὶ ἰδοὺ ὁ ὀρμησεν πᾶσα ἡ ἀγέλη τῶν χοιρῶν κατὰ τοῦ κρημνοῦ εἰς τὴν ἀλασσαν. (Matt. viii. 32.)
10. καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας. (Matt. ix. 35.)

1 The article when standing without a substantive is equivalent to a demonstrative pronoun.

XXV.

§ 52. Verbs in -ω, in the aorist, subjunctive, passive.

1 ἵνα σωθῶ, that I may be saved. (Acts xvi. 30.)
2 ὅτως ἂν δικαιωθῆ, that thou mayst be justified. (Rom. iii. 4.)
3 ἵνα σωθῇ, that she may be saved. (Mark v. 23.)
4 ἵνα δικαιοθῶμεν, that we might be justified. (Gal. ii. 16.)
5 ἵνα ὑμεῖς σωθῆτε, that you may be saved. (John v. 34.)
6 ἵνα σωθῶμεν, that they may be saved. (Luke viii. 12.)

§ 53. The adjectives μέγας and πολύς.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>N. μέγας</td>
<td>μεγάλη</td>
<td>μέγα</td>
</tr>
<tr>
<td>G. μεγάλου</td>
<td>μεγάλης</td>
<td>[μεγάλου]</td>
</tr>
<tr>
<td>D. μεγάλω</td>
<td>μεγάλη</td>
<td>[μεγάλω]</td>
</tr>
<tr>
<td>A. μέγαν</td>
<td>μεγάλην</td>
<td>μέγα</td>
</tr>
<tr>
<td>N. πολύς</td>
<td>πολλή</td>
<td>πολύ</td>
</tr>
<tr>
<td>G. πολλοῦ</td>
<td>πολλῆς</td>
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</tr>
<tr>
<td>D. πολλῷ</td>
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<td>πολλῷ</td>
</tr>
<tr>
<td>A. πολῶν</td>
<td>πολλίν</td>
<td>πολύ</td>
</tr>
</tbody>
</table>

* The T. R. omits ὁ.
Rem. In the plural these adjectives are inflected like those in -ος of three terminations, thus: μεγάλοι, -αι, -α, etc.; πολλοὶ, -αί, -α, etc.

TRANSLATE


XXVI.

§ 54. Verbs in -ω, in the aorist, subjunctive, middle.

ἐνα ἐγὼ καυχήσωμαι, that I may boast. (2 Cor. xi. 16.)
δόμα ἐν αἰτήσῃ, whatsoever thou mayst ask. (John xi. 22.)
δ ἐν αἰτήσηται, whatever she might ask. (Matt. xiv. 7.)
ἐνωνομέθα, let us put on. (Rom. xiii. 12.)
τί ἐνδοῦσθοθε, what you shall put on. (Matt. vi. 25.)
ἐνα αἰτήσωμαι, that they should ask for. (Matt. xxvii. 20.)


Rem. a. In Heb. vii. 3, and there only, we find ἀπάτωρ and ἀμήτωρ. Their inflection in classical Greek is like that of nouns of the third declension in -ωρ G. -ορος (§ 33 and Rem. a).

Rem. b. ἀπάτωρ is inflected like nouns of the third declension with the G. ending γος (§ 27, Rem. c).

Rem. c. πένης is found only in the D. pl. πένησων (1 Cor. ix. 9), and is inflected like nouns of the third declension with the G. in -γος (§ 25 Rem. b).

* The T. R. reads προεφήτευσαν.
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Rom. d. αὐτόχειρ is found only in the N. pl. (Acts xxvii. 19), and is inflected like χείρ (§ 33).

Rom. e. τετράπονς is declinable in the masculine like πούς (§ 21), but in the N. T. occurs only in the neuter pl. τετράποντα G. -ων.

Rom. f. From νῆστις G. -ις we have the A. pl. νῆστεις in two passages (Matt. xv. 32, Mark viii. 3), but no other forms are found.

Rom. g. ἀρσην and ἄρρην are inflected like nouns of the third declension in -ήν G. -εν (§ 37, Rem. a).

Rom. h. μέλας (Rev. vi. 5, 12) has the A. sing. fem. μέλαναν (Matt. v. 36), but no other forms are found.

Rom. i. ἐκόνων (1 Cor. ix. 17) has a feminine ἐκοῦσα (Rom. viii. 20) but no other forms. ἐκων (for ἐκων = a privative and ἐκὼν) occurs once (1 Cor. ix. 17).

Rem. j. Ἐλληνίς and πατρίς are feminine and inflected like nouns of the third declension in -ις G. -ίδος (§ 24).

TRANSLATE


XXVII.

§ 56. Verbs in -ω, in the optative, passive and middle.

Pres. mid. el βούλοντο, if he wished, or whether he was willing. (Acts xxv. 20.)

Aor. pass. παρθενοθελή, may [it] be multiplied. (1 Pet. i. 2.)

Aor. mid. εὐδαίμην ἄν, I would pray, or I would [to God]. (Acts xxvi. 29.)

§ 57. The comparison of adjectives.

Rem. a. Most adjectives in -ος and -υς form their comparative and

* The T. R. reads ἡκολούθησαν.
superlative degrees by dropping s and adding τερός, -a, -ov and τάτος, -a, -ov.

Rem. b. When the penult is short, adjectives in -ος compared as above lengthen o to ω. Thus in 1 Cor. i. 25 we find σοφότερον and not σοφότερον.

Rem. c. Adjectives in -ης shorten η into ε and add τερός, -a, -ov and τάτος, -a, -ov.

Rem. d. Adjectives in -ων shorten ω into o and add εστερός, -a, -ov and εστάτος, -a, -ov.

Rem. e. ταχύς and καλός take the endings ων and ιςτος, thus: ταχύς, τάχισω, τάχιστος; καλός, καλλιων, [κάλλιστος.]

Rem. f. The following are anomalous: —

**Positive.**

| áγαθός,     | κράτισων ορ -σων, | κράτιστος.  |
| κακός,     | χείρων,            | μέγιστος.   |
| μέγας,     | μείζων,            | μέγιστος.   |
| μικρός,    | μικρότερον,        |             |
| πολύς,     | πλείων,            | πλείστος.   |

Rem. g. μείζότερον (3 John 4) is a double comparative, ἐλαχιστότερον (Eph. iii. 8) a comparative formed from a superlative.

Rem. h. From the adverbs ἀνω, ἐσω, κάτω are formed the comparative adjectives ἀνώτερος, ἐσώτερος, κατώτερος.

**TRANSLATE**

1. σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω. (James ii. 18.) 2. ἐπιστευσεν δὲ Ἀβραὰμ τῷ θεῷ. (James ii. 23.) 3. μεμέρισται ὁ Χρυσός; (1 Cor. i. 13.) 4. ὃ ἔχων3 τὰ ἐπηκ πνεύματα τοῦ θεοῦ καὶ τοὺς ἐπὶ ἀστέρας. (Rev. iii. 1.) 5. ἐρχομαι ταχύ. (Rev. iii. 11.) 6. ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. (1 John iv. 1.) 7. οἵ τινες συνήστησεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. (John iii. 18.) 8. καὶ πολὺς4 πλείουσ εἰπότεσσαν. (John iv. 41.) 9. τῷ σαββάτῳ5 ἐθερμαίνεσθεν ὁ Ἰησοῦς. (Luke xiii. 14.) 10. ἀστὴρ γὰρ ἀστέρος6 διαφέρει ἐν δόξῃ. (1 Cor. xv. 41.)

1 κἀγὼ ἐγώ.
2 ὃ ἔχων, the [one] having, he who has.
3 The neuter of adjectives is often used adverbially.
4 See § 82, XVIII.
5 See § 82, XXI.
6 See § 82, II.
XXVIII.

§ 58. **Verbs in -ιν, in the present, imperative, passive and middle.**

εὑρέσον, arise (thou). (Luke viii. 54.)

προσευχήσον, let him pray. (James v. 13.)

εὔερεσθε, arise (ye). (Matt. xxvi. 46.)

δοκιμάζοσθωσαν, let [them] be proved. (1 Tim. iii. 10.)

§ 59. **Numerals.**

*Rem. a.* Of the cardinal numbers those which are declined are the first four, inflected as below, and the even hundreds (excepting ἕκατον, one hundred), which are inflected like plural adjectives in -οι, -αι, -α.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἕις, one</td>
<td>μιὰ</td>
<td>ἐν</td>
<td>N. δύο, δύο</td>
</tr>
<tr>
<td>G. ἕνος</td>
<td>μιᾶς</td>
<td>ἐνός</td>
<td>G. δύο</td>
</tr>
<tr>
<td>D. ἕν</td>
<td>μιᾶ</td>
<td>ἐν</td>
<td>D. δυοῖ(ν)</td>
</tr>
<tr>
<td>A. ἕνα</td>
<td>μιᾶν</td>
<td>ἐν</td>
<td>A. δύο</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. τρεῖς, three</td>
<td>τρία</td>
<td>N. τέσσαρες, four</td>
<td>τέσσαρα *</td>
</tr>
<tr>
<td>G. τριῶν</td>
<td>τριῶν</td>
<td>G. τεσσάρων</td>
<td>τεσσάρων</td>
</tr>
<tr>
<td>D. τριῶ(ν)</td>
<td>τριῶ(ν)</td>
<td>D. τεσσάρως(ν)</td>
<td>τεσσάρως(ν)</td>
</tr>
<tr>
<td>A. τρεῖς</td>
<td>τρία</td>
<td>A. τέσσαρας *</td>
<td>τέσσαρα *</td>
</tr>
</tbody>
</table>

*Rem. b.* The ordinal numbers end in ος and are declined like adjectives in -ος, -η or -α, -ον.

**TRANSLATE**

1. προσευχήσθω ἵνα διερμηνευῇ. (1 Cor. xiv. 13.)
2. ἑγείρεσθε, ἂγωμεν. (Mark xiv. 42.)
3. ἦ γὰρ τὸν ἑνα μισήσει καὶ τὸν ἐτερον αὐσητεί. ἦ ἑνος ἄνθεται καὶ τοῦ ἐτέρου καταφρονήσει. (Matt. vi. 24.)
4. πόσος διαφέρει ἄνθρωπος προβάτου. (Matt. xii. 12.)
5. ἄνθρωπος εἰxeν δύο τέκνα. (Matt. xxii. 28.)
6. περιάγατε τὴν θάλασσαν καὶ τὴν ἔχον ποιήσα ἑνα προσήλυτον. (Matt. xxiii. 15.)
7. ἐκ τῶν τεσσάρων ἀνέμων. (Matt. xxiv. 31.)
8. καὶ ἥκον ἰσθανεῖ ἰδίων μιᾶν ἐκ τῶν τεσσάρων κεράτων.

* Tisch. reads τέσσερα and sometimes τέσσεραs.
OF THE NEW TESTAMENT. 37

tou theosatthriou tou xwroou tou évpiou tou theou. (Rev. ix. 13.) 9. πώσους ἀρτους ἔχετε; (Matt. xv. 34.) 10. ἐπτά, καὶ ὀλίγα ἰχθύδια. (Matt. xv. 34.)

1 See § 82, III.
2 Whenever in compounds, or from the juxtaposition of distinct words, a smooth mute comes before a vowel with a rough breathing, the aspirate unites with the consonant to form the corresponding rough mute. See p. 4, Rem. c.
3 See § 82, VI.
4 εἰς is sometimes best translated by the indefinite article.

XXIX.

§ 60. Verbs in -oω, in the aorist, imperative, passive.

φυτεύθητι, be (thou) planted. (Luke xvii. 6.)
σταυροθήτω, let him be crucified. (Matt. xxvii. 22.)
συνάχθητε, gather yourselves together. (Rev. xix. 17.)
[Bouleuthētōσαν, let them be advised.]

§ 61. The inflection of participles.

Rem. a. Those in -ος are inflected like adjectives in -ος, -α, -ον. See § 45, Rem. a, d.

Rem. b. Those in -ων and -οντις have their feminine in -ωνα and their neuter in -ον. The masculine and neuter are declined like ἀρχων (§ 29), except that the neuter is subject to the rule in § 19, Rem. e.

Rem. c. Those in -ας, -εις and -ες have their feminines in -αςα -εισα and -εσα and their neutrals in -αν, -εν and -εν. The masculines and neutrals have their G. in -αντος, -εντος and -ντος and are declined like ἀρχων (§ 29), except that the neutrals are subject to the rule in § 19, Rem. e.

Rem. d. Those in -ος have their feminine in -ουα and their neuter in -ος. The masculine and neuter have their G. in -οτος and are declined similarly to the nouns in §§ 24 and 22. The only instance, among participles, of non-conformity to § 10, Rem. b, is συνειδόντις, Acts v. 2.

TRANSLATE

1. ἀγνίσθητι. (Acts xxi. 24.) 2. διανοιχθητι.1 (Mark vii. 34.) 3. καὶ ἄδουσιν τὴν ὀδὴν Μωσεῖως δούλου τοῦ θεοῦ καὶ τὴν ὀδὴν τοῦ ἀρνίου. (Rev. xv. 3.) 4. καὶ ἡ πόλις οὗ χρείαν ἔχει τοῦ ἠλίου οὖδε τῆς σελήνης.
(Rev. xxi. 23.) 5. μη κλαίε. (Rev. v. 5.) 6. καὶ ἥκουσα ὡς φωνῇν ὄχλον πολλῶν καὶ ὡς φωνῇν ὑδάτων πολλῶν καὶ ὡς φωνῇν βροντῶν ἱσχυρῶν. (Rev. xix. 6.) 7. φοβήθητε τῶν θεῶν. (Rev. xiv. 7.) 8. προσκυνήσατε τῷ ποιήσαντι τῶν οὐρανῶν καὶ τὴν γῆν. (Rev. xiv. 7.) 9. λύσον τοὺς τέσσερας ἁγγέλους. (Rev. ix. 14.) 10. ἐξαλείψετε ὁ θεὸς πάν δάκρυνον. (Rev. vii. 17.)

1 See § 34, Rem. a. 2 See § 4, Rem. b.

XXX.

§ 62. Verbs in -ω, in the aorist, imperative, middle.

νίψαι, wash (thou). (Matt. vi. 17.)

προσκαλεσάσθω, let him call for. (James v. 14.)

ἐνοτίσασθε, give (ye) ear to. (Acts ii. 14.)

προσευχάσθωσαν, let them pray. (James v. 14.)

§ 63. The personal pronouns.

Rem. a. There are, in strictness, but two personal pronouns in N. T. Greek, ἐγώ, I, and σοῦ, thou, the place of the third being supplied (in the oblique cases, but seldom in the nominative) by the intensive αὐτός, self.

Rem. b. ἐγώ and σοῦ are inflected as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Pl.</th>
<th>Sing.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἐγώ</td>
<td>ἡμεῖς</td>
<td>N. σοῦ</td>
<td>ὑμεῖς</td>
</tr>
<tr>
<td>G. ἐμοῦ, μοῦ</td>
<td>ἡμῶν</td>
<td>G. σοῦ</td>
<td>ὑμῶν</td>
</tr>
<tr>
<td>D. ἐμοί, μοί</td>
<td>ἡμῖν</td>
<td>D. σοί</td>
<td>ὑμῖν</td>
</tr>
<tr>
<td>A. ἐμέ, μέ</td>
<td>ἡμᾶς</td>
<td>A. σέ</td>
<td>ὑμᾶς</td>
</tr>
</tbody>
</table>

Rem. c. αὐτός has three terminations, -ος, -η, -ο, and is declined after the manner of adjectives in -ος, -η, -ον.

TRANSLATE

1. ἁγιασθήτω τὸ ὄνομά σου. (Matt. vi. 9.) 2. τι ἐποίησεν σοι; πῶς ἤνοιξέν τοι τοὺς ὄφθαλμοὺς; (John ix. 26.) 3. τί πάλιν θέλετε ἄκουειν; (John ix. 27.) 4. λέγονσιν τῷ τυφλῷ τί πάλιν, ὥσ ποτε λέγεις περὶ αὐτοῦ; (John ix. 17.) 5. εῦ ἀμαρτίας σοῦ ἐγεννήθης δολος, καὶ σοῦ διδάσκεις ἡμᾶς; (John ix. 34.) 6. ἄγονσιν αὐτόν πρὸς τοὺς Φαρισαίους, τῶν ποτε τυφλών. (John ix. 13.) 7. καὶ ὑμεῖς τὴν αὐτήν ἐννοοῦτε ὁπλίσασθε.

1 Supply ἀνθρώπως.
2 αὐτός with the article has the force of 'the same.'

XXXI.

§ 64. Verbs in -ω, in the perfect, imperative, passive and middle.

πεθυμωσο, be (thou) still. (Mark iv. 39.)

[πεπειράσθω, let it be tried. — Arist. Vesp. 1129.]

ἐφρωσθε, fare (ye) well. (Acts xv. 29.)

[βεβουλευσθωσαν, or -σθων, let them deliberate.]

§ 65. The Reflexive pronouns.

Rem. a. These are three in number, ἐμαυτῷ, of myself, σεαυτῷ, of thyself, and ἐαυτῷ, of himself.

Rem. b. They are found only in the oblique cases, and in N. T. Greek the first two occur only in the masculine singular, the place of their plurals being supplied by the plural of ἐαυτῷ.

Rem. c. ἐαυτῷ has both masculine and feminine forms in both numbers. It is occasionally used for σεαυτῷ.

Rem. d. The reflexives are declined (with the limitations above mentioned) like the intensive αὐτός (see § 63, Rem. c).

§ 66. The reciprocal pronoun ἀλλήλων, of each other, of one another.

Rem. In the N. T. the only forms are pl. G. ἀλλήλων, D. ἀλλήλους, L. ἀλλήλους.

§ 67. Possessive pronouns.

Rem. a. From the genitives of the personal pronouns are formed the possessive adjective pronouns ἡμὸς, -ῆ, -ῶ, mine, ἡμετέρος, -α, -ον, ours, σῶς, -ῆ, -ῶ, thine, ὑπετέρος, -α, -ον, yours.

Rem. b. They are inflected like adjectives in -ος, -η or -α, -ον.
AN INTRODUCTION TO THE GREEK

TRANSLATE


1 Intensive, 'himself.'
2 From θρ.ἔ.

XXXII.

§ 68. Verbs in -ω, in the infinitive, passive and middle.

Pres. Pass. (and Mid.) θεραπεύεσθαι, to be cured. (Luke v. 15.) Aorist Pass. παρενθήναι, to be intrusted with. (1 Thess. ii. 4.) Aorist Mid. ψαλάσθαι, to wash. (John xiii. 10.) Perf. Pass. (and Mid.) ἀπολελύσθαι, to have been released. (Acts xxvi. 32.)

§ 69. Demonstrative pronouns.

Rem. a. The principal ones are οὗτος, this, this one, and ἐκεῖνος, that, that one. The latter is declined like αὐτός (see § 63, Rem. c): the former has for its nominatives οὗτος, αὕτη, τοῦτο, and οὗτοι, αὕται, ταῦτα, the remaining forms all beginning with τ and being inflected regularly like αὐτός.

Rem. b. In like manner are declined τοσοῦτος, -αὐτή, -οὗτο, τοιοῦτος, -αὕτη, -οὗτο, τηλικοῦτος, -αὐτή, -οὗτο, and ἄλλος, -η, -ο.

§ 70. The relative pronoun ὅς.

Rem. Its forms in the N. sing. are ὅς, ἥ, ὅ, and it is inflected regularly like αὐτός.

§ 71. Interrogative and indefinite pronouns.

Rem. a. The interrogative τίς, neut. τι, and the indefinite pronoun of
the same form, are inflected like nouns of the third declension with the G. ending ὅς (see § 37), except that the neuters are subject to the rule in § 19, Rem. c.

Rem. b. The indefinite relative ὅστις, ὅτις, ὅ τι, whoever, whatever, (compounded of ὅς and τίς,) inflects both its component parts. In Matt. v. 25 occurs the secondary form ὅτου in place of the regular ὅτινος.

Rem. c. The indefinite δεῖνα, such a one, is found only in Matt. xxvi. 18.

TRANSLATE


1 In ὅστις it is implied that the man built upon the rock because he was prudent. Translate, "a man who, being prudent, built."

2 See § 82, III.

XXXIII.

§ 72. Passive and middle participles of verbs in -ω, in the nominative singular masculine.

Pres. Pass. (and Mid.) ἐλεγχόμενος, being reproved. (Luke iii. 19.)
Aorist Pass. ἀγνοεῖς, having been purified. (Acts xxi. 26.)
Aorist Mid. νυφάμενος, having washed (myself). (John ix. 11.)
Perf. Pass. (and Mid.) πεπαιδευμένος, having been educated. (Acts xxii. 3.)

Rem. On the inflection of the passive and middle participles see § 61, Rem. a, c.

§ 73. Contract verbs.

Rem. a. Verbs in -ἀω, -ἐω, and -ὅω are contracted in the present and

* Instead of ὑμοιοθῆσεται the T. R. has ὑμοιώσω αὐτόν.
imperfect tenses, although there are a few exceptions to the rule. These contractions give rise to

- $\omega$ from $\alpha\omega$, $\alpha$, $\alpha\upsilon$, $\epsilon\omega$, $\omicron\omega$, $\omicron$
- $\varphi$ from $\alpha\upsilon$
- $\alpha$ from $\alpha\epsilon$, $\alpha\eta$, $\alpha\epsilon$ (only in the infinitive active)
- $\varphi$ from $\alpha\epsilon$, $\alpha\eta$
- $\epsilon i$ from $\epsilon\epsilon i$, $\epsilon e$
- $\omicron\upsilon$ from $\epsilon\epsilon$, $\epsilon\omicron$, $\epsilon$, $\omicron\upsilon$, $\omicron$, $\omicron\upsilon$
- $\eta$ from $\alpha\epsilon$, $\epsilon\eta$
- $\gamma$ from $\alpha\epsilon$, $\epsilon\gamma$
- $\omicron i$ from $\epsilon\epsilon i$, $\epsilon\omicron$, $\epsilon$

Other contractions than these must be considered irregular.

Rem. b. The second person singular of the present indicative passive and middle sometimes ends in $\sigma\upsilon i$ instead of $\upsilon$

**TRANSLATE**

1. καὶ καθὼς βῆλητε ἵνα ποιῶσιν ὡμῖν οἱ ἀνθρώποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὑμῖν. (Luke vi. 31.)
2. τι δὲ μὲ καλεῖτε κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; (Luke vi. 46.)
3. ἀγαπᾶ γὰρ τὸ ἐδώσαν ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ἐφοβοῦσθης ἡμῖν. (Luke vii. 5.)
4. καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινός ἐν τῷ ὑψεῖ αὐτοῦ. (James i. 9.)
5. ὑπόστρεψε εἰς τὸν οἶκον σου. (Luke viii. 39.)
6. ἐν τῷ νόμῳ τῷ γέγραπται; (Luke x. 26.)
7. πορεύοντο καὶ σὺ ποιεῖ ὑμῖν. (Luke x. 37.)
8. καὶ διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρποὺς μου; (Luke xii. 17.)
9. ἐφοδιασθῇ τὸν λαὸν. (Mark xi. 32.)
10. ὁ μὲν νῦς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. (Mark xiv. 21.)

1 When an attributive adjective stands after its noun, it regularly takes the article.
2 See § 34, Rem. a.
3 The subjunctive is used in deliberative questions.

XXXIV.

§ 74. Liquid verbs.

Rem. a. Those are called liquid verbs which, ending in $\omega$, have one of the liquids ($\lambda$, $\mu$, $\nu$, $\rho$) as the last letter of the root.

Rem. b. More than two hundred of these, including compounds, are
found in the N. T. The majority end in \( \nu \omega \), while there are very few in \(-\mu\omega\).

*Rem. c.* As a rule, these verbs do not have the tense characteristic (\( \sigma \)) in the future and aorist active and middle.

*Rem. d.* If the vowel before the liquid is long, in the future it is shortened, the diphthongs \( \alpha \) and \( \epsilon \) becoming \( \alpha \) and \( \epsilon \) respectively; and one \( \lambda \) in verbs in \(-\lambda\omega\) being dropped.

*Rem. e.* In the aorist active the vowel before the liquid is uniformly long. If in the future it has been shortened (*Rem. d*), it is not always lengthened in the aorist to the form which it had in the present. The aorist and perfect passive and the perfect active retain the short vowel, although \( \epsilon \) is often changed to \( \alpha \) in verbs of two syllables.

*Rem. f.* In the future they are inflected like the present of contract verbs (see § 73), the ending \( \dot{\omega} \) having apparently come from \(-\epsilono\omega\) through the intermediate \(-\epsilon\omega\). The fut. indic. act. endings in full are *sing.* \( \dot{\omega}, \epsilon\dot{i}, \epsilon\dot{i}, \pi\ell. \circ\mu\mu\epsilon, \epsilon\dot{i}t\epsilon, \circ\sigma\nu\).

*Rem. g.* The aorists active and middle are inflected regularly, except as above indicated.

*Rem. h.* Liquid and mute (and occasionally pure) verbs form the third person plural (and sometimes other persons both singular and plural) of the perf. and plup. pass. and mid. periphrastically, by prefixing, or else affixing, the N. of the perf. pass. part. to the pres. and imperf. tenses respectively of the verb *el\(\mu\)*: *e. g.* γυνα\(\iota\)κες τ\(\iota\)νες α\(\iota\) ή\(\sigma\)αν τεθεραπευμ\(\epsilon\)ναι, *certain women who had been healed.* (Luke viii. 2.) Cf. § 44, *Rem. a.* and § 46, *Rem. a.*

**TRANSLATE**


1 See § 82, XXV.
§ 75. Duplicate or "second" tenses.

Rem. a. Sometimes in addition to certain of the regular tenses, but usually instead of them, many verbs have secondary forms.

Rem. b. The second aorist active ends in ov and is inflected like the imperfect active (§ 3). A second aorist active in -a (called the Alexandrian aorist) is occasionally met with, and also the Alexandrian ending οσαν for ov in the third person plural of the imperfect and second aorist active.

Rem. c. The second aorist passive ends in ηυ and is inflected like the first aorist passive (§ 38).

Rem. d. The second aorist middle ends in ομην and is inflected like the imperfect passive and middle (§ 32).

Rem. e. The second perfect active ends in α and is inflected like the first perfect active (§ 7).

Rem. f. The second pluperfect active ends in ευω and is inflected like the first pluperfect active (§ 9).

Rem. g. The second future passive ends in ἃσομαι and is inflected like the first future passive (§ 34).

Rem. h. The other modes are formed regularly from the indicative, the second aorist active and middle following the analogy of the present active and middle.

Rem. i. The root to which the endings of the second tenses are affixed is frequently not the exact root of the present, but a simpler form. Thus the second aorist active of φένγω is not ἔφενγον (which is the form of the imperfect) but ἔφυγον (Matt. xxvi. 56). Sometimes the roots are altogether unlike, as in τρέχω (1 Cor. ix. 26), 2 aor. ἔδραμον (Matt. xxviii. 8).

TRANSLATE

XXXVI.

§ 76. **Verbs in -\(\mu\).**

*Rem. a.* About one hundred of the N. T. verbs end in \(\mu\), a very large proportion of which, however, are compounds, many of them of rare occurrence.

*Rem. b.* Their stems end either in \(\eta\), \(\upsilon\), or (in a single instance) \(\omega\), lengthened from e or \(\alpha\), \(\upsilon\) and \(\alpha\), which are preserved in many of the forms.

*Rem. c.* \(\delta\delta\omega\mu\) and several verbs in \(-\eta\mu\) have a reduplicated stem in the present and imperfect.

*Rem. d.* In the present, imperfect, and second aorist, the inflection of verbs in \(-\mu\) is generally anomalous, chiefly from the absence of connecting vowels in the endings. Thus we have \(\epsilon\theta\epsilon\nu\rho\tau\tau\) (Acts v. 18) and not \(\epsilon\theta\epsilon\nu\tau\rho\tau\) as the 2 aor. mid. of \(\tau\theta\eta\mu\). Such forms of these tenses as occur in the New Testament are given in the following sections.

*Rem. e.* Some verbs in \(-\omega\) form the second aorist after the analogy of verbs in \(-\mu\).

§ 77. **Forms of the verb \(\delta\delta\omega\mu\) (root \(\delta\theta\)), to give.**

**ACTIVE.**

*Pres.* Indic. sing. 1 \(\delta\delta\omega\mu\) (also \(\delta\delta\omega\)), 2 \(\delta\delta\omega\), 3 \(\delta\delta\omega\sigma\), pl. 3 \(\delta\delta\omega\sigma\); Subj. sing. 3 \(\delta\delta\), pl. 3 \(\delta\delta\omega\); Imp. sing. 2 \(\delta\delta\nu\), 3 \(\delta\delta\tau\omega\), pl. 2 \(\delta\delta\tau\rho\); Inf. \(\delta\delta\omega\nu\alpha\nu\); Part. \(\delta\delta\omega\nu\). *Imperf.* Indic. sing. 1 \(\epsilon\delta\delta\omega\nu\), 3 \(\epsilon\delta\delta\nu\), pl. 3 \(\epsilon\delta\delta\omega\sigma\nu\) (in composition \(\epsilon\delta\delta\omega\nu\)).

*Aor. II.* Indic. pl. 3 \(\epsilon\delta\sigma\sigma\nu\); Subj. sing. 1 \(\delta\omega\), 2 \(\delta\sigma\), 3 \(\delta\sigma\) and \(\delta\sigma\), pl. 1 \(\delta\sigma\mu\nu\), 2 \(\delta\sigma\tau\rho\), 3 \(\delta\sigma\omega\); Imp. sing. 2 \(\delta\sigma\), 3 \(\delta\sigma\tau\), pl. 2 \(\delta\sigma\tau\rho\); Inf. \(\delta\sigma\nu\alpha\nu\); Part. \(\delta\sigma\).  

*In the forms given in this and succeeding sections, the prepositions of compound verbs are for the most part omitted. The numerals 1, 2, 3, indicate persons.*
MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 διδόται, pl. 1 διδόμεθα; Inf. διδοσθαί; Part. διδόμενος.

Imperf. Indic. sing. 3 ἐδίδετο and ἐδίδοτο.

MIDDLE.

Aor. II. Indic. sing. 3 ἐδέτο and ἐδότο, pl. 2 ἐδοσθε, 3 ἐδόντο.

Rem. The peculiar form δῶθ or δῶν is Act. Aor. II. 3 sing. Subj. for δῶ or Opt. for δόλη according as editors place the i subscript.

TRANSLATE

1. ὅς ἄν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. (Matt. v. 31.)
2. μή δῶτε τὸ ἄγιον τοῖς κυσίν. (Matt. vii. 6.)
3. δωρέαν δότε. (Matt. x. 8.)
4. λέγοντι αὐτῷ Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστάσιον καὶ ἀπολύσαι; *(Matt. xix. 7.)
5. δώμεν ἣ μὴ δωμεί; (Mark xii. 14.)
6. δὸς τούτῳ τόπων. (Luke iv. 9.)
7. οὐδεὶς ἐδίδον αὐτῷ. (Luke xv. 16.)
8. ὁ πατήρ μου δίδωσιν υἱὸν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. (John vi. 32.)
9. ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωῆν δίδοσι τῷ κόσμῳ. (John vi. 33.)
10. ἀπαγγέλω τὸ ὄνομά σου τοῖς ἀδελφοῖς μου. (Heb. ii. 12.)

XXXVII.

§ 78. Forms of verbs in -ημι.

1. ἱστημι (root στα), to place or station; Aor. 2, to stand.

ACTIVE.

Pres. Indic. sing. 1 ἱστημι, 3 ἱστησι and ἱστῆ; Subj. pl. 1 ἱστῶμεν; Inf. ἱστάναι; Part ἱστάσ and ἱστῶ.

Aor. II. Indic. sing. 3 ἱστη, pl. 1 ἱστημεν, 2 ἱστησι, 3 ἱστησαν; Subj. sing. 3 στῇ, pl. 2 στῆτε, 3 στῶσι; Imp. sing. 2 στηθι (and στα in composition), 3 στῆτω, pl. 2 στήτε; Inf. στηραι; Part στάσ.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 ἱσταται, pl. 3 ἱσταται; Imp. sing. 2 ἱστασο; Inf. ἱστασθαι; Part. ἱστάμενος.

Imperf. Indic. sing. 3 ἱστατο, pl. 3 ἱσταντο.

* The T. R. adds αὐτήν.
2. τίθημι (root θε), to put.

ACTIVE.

Pres. Indic. sing. 1 τίθημι, 3 τίθησι, pl. 1 τίθεμεν, 3 τίθέσαι; Imp. sing. 2 τίθει, 3 τίθέτω; Inf. τίθεναι; part. τίθεσι.

Imperf. Indic. sing. 1 ετίθομαι, 3 ετίθει, pl. 3 ετίθεσαν, ετίθησι.

Aor. II. Subj. sing. 1 θάδ, 2 θάς, 3 θά, pl. 3 θάσι; Imp. sing. 2 θεί; Inf. θείναι; Part. θείς.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 τίθεμαι, 3 τίθεται, pl. 2 τίθεσθε; Imp. pl. 3 τίθεσθαι; Inf. τίθεσθαι; Part. τίθέμενος.

Imperf. Indic. sing. 3 ετίθησο, pl. 3 ετίθηστο.

Plup. Indic. pl. 3 ετίθηστο.

MIDDLE.

Aor. II. Indic. sing. 1 εθέμην, 2 εθέρ, 3 εθέτο, pl. 2 εθέσθε, 3 εθέτο; Subj. pl. 1 θώμηθα; Imp. sing. 2 θώθο, pl. 2 θώθε; Inf. θέθαι; Part. θέμενος.

TRANSLATE


1 Proper names, when followed by a noun in apposition, do not take the article; and κύριος is here used as a proper name.

2 A labial (π, β, φ) before μ is changed into μ.

3 Usually only the first of two or more nouns connected by καί and naturally grouped together has the article, when they agree in gender and number; but if they differ in number, the article is very rarely omitted. In the present passage it may therefore be considered doubtful whether we should translate 'the prophets and the psalms' or 'prophets and psalms.'

4 See § 82, X.

5 ν is changed into μ before π, β, φ, but reappears whenever a vowel is interposed.

6 ν before another liquid is changed into that liquid, reappearing when a vowel is interposed.

7 See § 82, XI.
§ 79. Forms of verbs in -ημι, continued.

3. ημι, to send.
   **Active.**
   Pres. Indic. sing. 1 ημι, 3 ησι, pl. 1 ημεν and ημεν, 2 ητε, 3 ησι and ηνσι or ηνσόν; Subj. pl. 3 ησι; Imp. sing. 3 ητω, pl. 2 ητε; Inf. ηναι; Part. ηεις and ην or ην.
   **Imperf.** Indic. sing. 3 ηεν.
   **Aor. II.** Subj. sing. 1 ο, 3 ο, pl. 1 ομεν, 2 οτε, 3 οσι; Imp. sing. 2 ο, pl. 2 οτε; Inf. οναι; Part. ος.
   **Middle and Passive.**
   Pres. Indic. sing. 3 ηται, pl. 3 ηνται (ηνται in the Cambridge MS.); Part. ημενος.
   **Perf.** Indic. pl. 3 ηνται.

4. φημι, to say.
   **Active.**
   Pres. Indic. sing. 1 φημι, 3 φησι, pl. 3 φασι.
   **Imperf.** Indic. sing. 3 φη.

5. πιμπρημι, to burn.
   **Middle and Passive.** — Pres. Inf. πιμπρασθαι.

6. δινημι, to profit.
   **Middle.** — **Aor. II.** Opt. sing. 1 διαλψη.

7. δύναμαι,* to be able.
   **Pres.** Indic. sing. 1 δύναμαι, 2 δύνασαι, δύνη, 3 δύναται, pl. 1 δυνάμεθα, 2 δυνάσθε, 3 δύναται; Subj. sing. 3 δύνηται, pl. 3 δύνωνται; Opt. sing. 1 δυνάμην, pl. 3 δύναντο; Inf. δυνασθαι; Part. δυνάμενος.
   **Imperf.** Indic. sing. 3 ἤδυνατο, pl. 2 ἤδυνασθε, 3 ἤδυναντο.†

8. ἐπιστάμαι,* to know, understand.
   **Pres.** Indic. sing. 1 ἐπιστάμαι, 3 ἐπιστάται, pl. 2 ἐπιστάσθε, 3 ἐπιστακται; Part. ἐπιστάμενος.

* Deponent.
† A few verbs have η instead of ε for their augment in the imperfect and aorist.
OF THE NEW TESTAMENT.

TRANSLATE


1 See § 82, XII. 2 See § 82, XXIII.

XXXIX.

§ 80. Forms of verbs in -νυμι.

1. δείκνυμι, to show.

ACTIVE.
Pres. Indic. sing. 1 δείκνυμι, 3 δείκνυσι; Part. δεικνύς.
MIDDLE AND Passive.
Pres. Indic. pl. 3 δείκνυται; Inf. δεικνυσθαί; Part. δεικνύμενος.

2. ἀμφιέννυμι, to put on, to clothe.

ACTIVE. — Pres. Indic. sing. 3 ἀμφιέννυσι.

3. ὑποζώννυμι, to undergird.

ACTIVE. — Pres. Part. ὑποζώννυς.

4. ἀπόλλυμι, to destroy.

MIDDLE AND Passive.
Pres. Indic. sing. 1 ἀπόλλυμαι, 3 ἀπόλλυται, pl. 1 ἀπόλλυμεθα; Part. ἀπόλλυμενος.
(MID. Aor. II. ἐλάμην, regular.)

5. ρήγαννυμι, to break.

MIDDLE AND Passive.
Pres. Indic. pl. 3 ρήγαννται. Imperf. Indic. sing. 3 ἐρήγανντο.
6. δύμα, to sink, go down: pres. in actual use, δύνω.
   Active. — Aor. II. sing. 3 ἑών.

7. κρεμάννυμι, to hang up.
   Middle and Passive.
   Pres. Indic. sing. 3 κρέμαται, pl. 3 κρέμανται; Part. κρεμάμενος, — following the analogy of verbs in -ημι.
   Imperf. Indic. sing. 3 ἐκρέματο, ἐκρήμεντο.

8. σβέννυμι, to quench.
   Active.
   Pres. Imp. pl. 2 σβέννυτε.
   Middle and Passive.
   Pres. Indic. sing. 3 σβέννυται, pl. 3 σβέννυται.

9. συναναμίγνυμι, to mix up with.
   Middle and Passive.
   Pres. Imp. pl. 2 συναναμίγνυσθε; Inf. συναναμίγνυσθαι.

10. ὁμπυμι, to swear.
    Active. — Pres. Inf. ὁμπυναι.

§81. Inflection of the verbs εἰμι, to be, and εἰμί, to go.

1. εἰμι.
   Pres. Indic. sing. 1 εἰμι, 2 εἰ, 3 ἐστι, pl. 1 ἐσμέν, 2 ἔστε, 3 εἰστί; Subj. sing. 1 ἐσμέν, 2 ἔστι, 3 ἔστι; Opt. sing. 2 ἐσμέν, 3 εἰστί; Imp. sing. 2 ἔστι, 3 ἔστο, ἔστω, pl. 3 ἔστωσαν; Inf. εἰμαι; Part. εἴν.  
   Imperf. Indic. sing. 1 ἦμι, 2 ἦσ, ἦσθα, 3 ἦν, pl. 1 ἦμεν, ἦμεθα, 2 ἦτε, 3 ἦσαν.  
   Fut. Indic. sing. 1 ἐσμαι, 2 ἐσῃ, 3 ἐσται, pl. 1 ἐσμέθα, 2 ἐσεθε, 3 ἐστονται; Inf. ἐσέσατε; Part. ἐσμένος.

2. εἰμί (in the N. T. found only in composition).
   Pres. Indic. pl. 3 ἐστι; Imp. sing. 2 ήσι in the Vatican MS.; Inf. ἐναι; Part. ἐόν.  
   Imperf. Indic. sing. 3 ἦς, pl. 3 ἠσαν.

TRANSLATE

1. μη συναχματιζοσθε1 τῷ αἵωνι τούτῳ. (Rom. xii. 2.) 2. πάντα γὰρ ὑμῶν2 ἔστιν.3 (1 Cor. iii. 21.) 3. καὶ οὐκ ἐστε ἑαυτῶν.4 (1 Cor. vi. 19.) 4. τίνος τῶν ἐπὶ τοῦ ἐσται γυνῇ; (Matt. xxii. 28.) 5. εἰ δὲ τίς
§ 82. Rules of Syntax.

I. A neuter plural may be the subject of a singular verb.

II. Verbs implying separation and source are followed by the genitive.

III. All words expressing or implying a part or action upon a part of anything are followed by a genitive of the whole.

IV. The genitive (and sometimes the dative) is used to denote possession.

V. Verbs of sense, except those of sight, may govern the genitive.

VI. Many verbs denoting operations of the mind govern the genitive.

VII. Verbs of accusing, convicting, etc., are followed by a genitive of the person and an accusative of the crime.

VIII. Certain verbs implying a noun govern the genitive.

IX. Words signifying plenty and want are followed by the genitive.

X. The price of a thing is put in the genitive.

XI. A noun or a pronoun and a participle may stand in the genitive, to denote the time or some other circumstance of an action. This is called the genitive absolute.

XII. The genitive of the neuter article with an infinitive is often used to denote purpose.

XIII. The comparative degree usually governs the genitive, except when followed by ἥ.

XIV. The instrument with which and the means by which anything is done are put in the dative.
XV. A noun used to denote the mode or manner of an action is put in the dative, with or without a preposition.

XVI. The dative is used to denote that with reference to which, in accordance with which, or on account of which, something is or takes place.

XVII. Words denoting likeness or similarity are followed by the dative.

XVIII. The dative is used with comparatives and verbs implying comparison, to indicate to what extent one thing exceeds or falls short of another.

XIX. Verbs signifying to contend with, to use, and sometimes those of participating in, are followed by the dative.

XX. The dative is sometimes used after passive verbs to denote the agent.

XXI. The dative (very rarely the genitive) is used to denote the time at which (sometimes during which) a thing takes place, and occasionally the place where.

XXII. An accusative case may be the subject of an infinitive.

XXIII. Many verbs are followed by an accusative of kindred significance.

XXIV. Some verbs take two accusatives, one of the person and the other of the thing.

XXV. Duration of time and extent of space are put in the accusative.

TRANSLATE

1. βούλομαι οὖν προσεύχεσθαι τοὺς ἀνδρας 1 εν παντὶ τόπῳ. (1 Tim. ii. 8.) 2. καὶ κατηγόρουν αὐτοῦ 2 οἱ ἀρχιερεῖς πολλα. 3. Γαλατίωνος 9 δὲ ἀνθυπατεύοντος τῆς Ἀχαίας 4 κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ. (Acts xviii. 12.) 4. ἦδον πεπληρόκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς 6 ὑμῶν. (Acts v. 28.) 5. ἐσφραγίσθητε τῷ πνεύματι 6 τῆς ἐπαγγελίας τῷ ἀγίῳ. (Eph. i. 13.) 6. πάσα δὲ γυνὴ προσευχομένη ἤ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ 7 κατασχύνει τὴν κεφαλὴν ἐαυτῆς. (1 Cor. xi. 5.) 7. εἶ γὰρ καὶ τῇ σαρκὶ 8 ἀπειμα ἄλλα τῷ πνεύματι 6 σὺν ὑμῖν εἰμί. (Col. ii. 5.) 8. ὁμοίαν ἀντὸν 9 εὐφάνεια. (1 John iii. 2.) 9. ἅλλ' οὖν ἔχρησάμεθα τῇ ἐξουσίᾳ 10 τοῦτω. (1 Cor. ix. 12.) 10. εὐφέβην 11 τοῖς 12 ἐμέ μὴ ἔχοντες. (Rom. x. 20.)

1 Rule XXII. 2 Rule VII. 3 Rule XI. 4 Rule VIII. 5 Rule IX. 6 Rule XIV. 7 Rule XV. 8 Rule XVI. 9 Rule XVII. 10 Rule XIX. 11 Aor. I. pass. of εὐφέβην, an irregular verb. 12 Rule XX.
VOCABULARY.

A.

'Ααρών, ὄ, Aaron.
'Αβραάμ, ὄ, Abraham.
ἀβυσσός, ὄ, ἡ, an abyss.
ἀγαθός, ἡ, ὁ, adj., good.
ἀγαπάω, ἔχω, a messenger, an angel.
ἀγέλη, ἡ, ὁ, a herd.
ἀγιάζω, to make clean or holy, to hallow.
ἀγιός, ὁ, ἡ, ὧ, beloved.
ἀγίος, ὁ, ἡ, ὧ, a birthright.
ἀγιοποιέω, to purify.
ἀγίω, ἔγω, a brother.
ἀγιώτατος, ὁ, ἡ, ὧ, a brother.
ἀγιώτατος, ὁ, ἡ, ὧ, beloved.
ἀγιώτατος, ὁ, ἡ, ὧ, holy.
ἀγιώτατος, ὁ, ἡ, ὧ, a messenger, an angel.
ἀγιώτατος, ὁ, ἡ, ὧ, a brother.
ἀψις, ὁ, ἡ, love.
ἀψιν, ἔχω, a herd.
ἀψιν, ἔχω, a herd.
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ἀψιν, ἔχω, a herd.
ἀψι

Ἀλλήλου, of one another.
Ἀλὼν, οὐκοῦ, ἡ, a threshing-floor.
Ἀμαρτία, ἀ, ἡ, sin.
Ἀμαρτολός, οὗ, ὁ, ἡ, ἢ, adj., sinful, subst., a sinner.
Ἀμπελών, ὄνος, ὁ, a vineyard.
Ἀν, a particle usually calling for no translation, but serving to give an air of uncertainty or indefiniteness to the words with which it is connected. It may sometimes be rendered "perchance." After relative pronouns it is equivalent to the English termination -ever, e.g.
ὁς ἀν, whoever: with verbs, it is often equivalent to the auxiliary would.
Ἀναβαίνω, to go up.
Ἀνάγω, to lead up; mid. and pass., to set sail.
Ἀνακρίνω, to examine.
Ἀναχώρεω, to go back, to withdraw.
Ἀνέμος, οὐ, ὁ, wind.
Ἀνέχωμαι, to bear with.
Ἀνήρ, ἄνδρος, ὁ, a man, a husband.
Ἀνθρώπος, οὐ, ὁ, a human being, a man.
Ἀνθυπατέω, to be proconsul.
Ἀνθυπατός, οὐ, ὁ, a proconsul.
Ἀνίστημι, to raise up; aor. 2, to rise up.
Ἀνοίγω, to open.
Ἀντέχομαι, to cleave to.
Ἀντί (with gen.), over against, in exchange for, for.
Ἀντιπίπτω, to resist.
Ἀπαγγέλλω, to announce, to tell, to report.
VOCABULARY.

απάγχω, to strangle (to death).

άπεμμ, to be absent.

άπέναντι, adv., in the presence of.

άπιστος, ov, adj., without faith, unbelieving.

άπό (with gen.), from.

'Απόλλων, ο, ο, Apollo.

άπολύω, to free from, to free one's self from, to put away.

άπονίπτω, to wash off, to wash.

άποστασίων, ov, τό, a divorce, a bill of divorce.

άποστολος, ov, ο, an apostle.

άπτω, to touch.

άρνων, ov, τό, a lamb.

άρτι, adv., now, just now.

άρτος, ov, ο, a loaf of bread, bread, food.

άρχερεύς, εώς, ο, a chief priest.

άρχεσοφάγος, ov, ο, a ruler of a synagogue.

άρχομαι, to begin.

άρχων, ο, a ruler.

άστιρη, επος, ο, a star.

άστρον, ov, τό, a star.

άυτός, η, ο, self; in oblique cases, him, her, it.

άυτος, adv., there.

άφορίζω, to separate.

άφωνος, ov, adj., senseless, foolish.

'Αχαία, ως, η, Achaia.

βάθος, εόρ, ους, τό, depth.

βάλλω, to cast, to put, to pour.

βαρέω, to weigh down.

Βαρνάβας, ο, ο, Barnabas.

βηρανηλίγγατ, to torment.

βασιλέα, η, ο, a reign, a kingdom.

βασιλεύς, εώς, ο, a king.

βασιλεύω, to reign.

βιβλίον, ov, τό, a writing.

βλασφημέω, to blaspheme.

βλασφημία, as, η, blasphemy.

βλέπω, to look, to see.

βότρυς, υος, ο, a bunch of grapes.

βούλομαι, to will, wish, desire.

βοῦς, οός, ο, η, an ox or cow.

βραδύς, εία, ο, adj., slow.

βροντή, η, η, thunder.

βρυγμός, οος, ο, a gnashing (of the teeth).

βρύχω, to gnash (the teeth).

βρώμη, ατος, τό, food.

βρώμις, εώς, η, food.

Γ.

γάλα, κτος, τό, milk.

Γαλαλεα, ως, η, Galilee.

Γαλλων, ωος, ο, Gallio.

γαμέω, to marry.

γάρ, conj., for.

γαστήρ, ρέος, τρόφ, η, the belly.

γενέα, ωσ, η, a generation.

γεννάω, to beget, to bring forth; pass., to be born.

γῆ, γῆς, η, land, earth.

γῆρας, αος, ως, τό, old age.

γίνομαι, to become, to be.

γλώσσα, η, η, the tongue.

γόνον, γόνατος, τό, the knee.

γραμματεύς, εώς, ο, a scribe.

γραφή, η, η, a writing, a scripture.

γράφω, to write.

γρηγορεώ, to watch.

γυνή, γυναικός, η, a woman, a wife.

γυνη Χήρα, a widow-woman, a widow.

Δ.

δάκρυον, ov, τό, a tear.

δέ, conj., but, and; δέ kal (emphatic), and also.

δέ, it is necessary, it must be.

δένδρον, ov, τό, a tree.

δέρματος, η, ov, adj., leathern.

δεσμοφύλαξ, ακος, ο, a jailer.

δεσπότης, ov, ο, a master.

δέχομαι, to receive.

δηνάριον, λου, τό, a denarius.
VOCABULARY.

εκδύω, to strip.
εκεί, adv., there.
εκπειράζω, to make trial of, to tempt.
εκπίπτω, to fail.
εκρίζω, to root up.
ελάσσων or -ττων, ov, adj. (comparative of μικρός), less, younger.
ελέω, to draw.
Ελλάς, ἄδος, ἦ, Hellas, Greece.
ελπίς, ἰδός, ἦ, hope.
εμαντοῦ, of myself.
εμβλέπω, to look at, to consider;
(with or without εἰς).
εμπροσθεν, adv. and prep., before.
εμφανίζω, to manifest.
ἐν (with dat.), in, by, among.
ἐνδύμα, ἀτος, τό, clothing.
ἐνεκέν (with gen.), on account of, for the sake of.
ἐννοεῖ, ἦ, thought, purpose.
ἐντελλομαι, fut. τελοῦμαι, to command.
ἐντολή, ἦ, ἦ, a command.
ἐνώπιον (with gen.), in the presence of, before.
ἐξαλέξω, to blot out, to wipe away.
ἐξοτητήμι, to astonish; mid. and aor. 2 act., to be astonished, to be beside one's self.
ἐξουσία, ἦ, ἦ, power, authority, right.
ἐξωθεῖν, adv., from without. τὸ ἐξωθεῖν, the outside.
ἐπαγγέλλω, as, ἦ, a promise.
ἐπαγγέλλομαι, to promise.
ἐπὶ (with gen., dat. and acc.), on, upon, towards, at, before (i. e. in to the presence of).
ἐπίθετας, ἦ, a placing on, a laying on.
ἐπιμένω, fut. μενῶ, to remain.
ἐπιστρέφω, to turn towards, to turn.
ἐπονομάζω, to name.
ἐπτά, seven.
ἐργάτης, ov, ὁ, a workman, a laborer.
ἐργον, ov, τό, work.
VOCABULARY.

εἰς, ἵδος, ἡ, strife.
ἐρπος, ου, ὁ, ἡ, a kid, a young goat.
Ἐρμογένης, εος, ους, ὁ, Hermogenes.
ἐρχομαι, to come.
ἐρωτάω, to ask.
ἐὐθῶς, to eat.
ἐσωθεν, adv., from within. τὸ ἐσωθεν, the inside.
ἐταῖρος, ου, ὁ, a companion, a friend.
ἐτέρος, α, ου, adj., other.
ἐτι, adv., more, still.
ἐτοιμάζω, to prepare.
ἐφαγγέλων, ου, τὸ, good news, the gospel.
ἐφίσκω, to find.
Ἐφεσος, ου, ἡ, Ephesus.
ἐξω, to have, to hold, to consider.
ἐκος, adv., until.

Z.
ἐκαί, fut. ἐκήσω and ἐκήσομαι, to live.
Ζεβεδαῖος, ου, ὁ, Zebedee.
ἐπτίεω, to seek.
ἐπή, ἡ, ἡ, life.
ἐρώνη, ἡ, ἡ, a girdle.

Η.
ἡ, or ; ἡ — ἡ, either—or.
ἡγεῖμον, βρος, ὁ, a governor.
ἡδος, adv., gladly.
Ἡλίας, ου, ὁ, Elias, Elijah.
ἡλιος, ου, ὁ, the sun.
ἡμεῖς (pl. of ἑγώ) we.
ἡμέρα, as, ἡ, a day.
Ἡρώδης, ου, ὁ, Herod.
Ἡρώδιας, αῖδος, ἡ, Herodias.
Ἡσαίας, ου, ὁ, Esaias, Isaiah.
ἡσσων or -ττων, ου, adj. (compar. of κακός), worse.

Θ.
θάλασσα, ἡ, ἡ, a sea, a lake.
θηλύμα, ατος, τὸ, will.
θελε, to will, wish, desire.
θεός, ου, ὁ, a god, God.

καθαρίζω, to purify, to cleanse.
καθός, adv., as.
καὶ, conj., and, even, also.
κακώ, to maltreat.
καλέω, to call.
καλός, ὁ, ὁ, adj., beautiful, good.
καλως, adv., well.
κάμηλος, ου, ὁ, ἡ, a camel.
κάν (a contraction of καὶ ἔαν), even if, though.
καρδία, ἀς, ἡ, the heart.
καρπός, οῦ, ὁ, fruit.
κατά (with gen. and acc.), down, according to.
καταβάινω, to go or come down.
κατασχύνω, to bring shame upon, to dishonor, to disgrace.
καταλύω, to destroy.
κρατάτιζω, to prepare.
κατασέλω, to wave, to beckon.
καταφρονέω, to despise.
κατεργάζομαι, to work out, to produce.
κατεφίστημι, to stand up against, to rush upon.
κατέχω, to hold.
κατηγορέω, to accuse, to accuse of.
καυχάμαι, to boast.
κρατείω, to prepare.
κρατείν, to prepare.
κράτος, τό, a horn.
κεφαλή, ἡ, ἡ, the head.
κινήμα, atos, τό, preaching.
κινύσσω, to proclaim, to preach.
Κηφαλάρια, as, ἡ, Cilicia.
κλάω, to weep.
κλαυθμός, ὁ, ὁ, a weeping.
κλεῖς, κλειδός, ἡ, a key.
κλέπτης, ὁ, ὁ, a thief.
κλέπτω, to steal.
κλίνω, to recline.
κόκκος, ὁ, ὁ, a grain, a seed.
κολυμβήθρα, ἡ, ἡ, a swimming-place, a pool.
κοράσιον, λοῦ, τό, a girl, a maiden.
κόσμος, ὁ, ὁ, order, the world.
κρατεῖν, to lay hold of, hold, retain.
κρέας, atos, τό, meat, flesh; pl.
κρέατα, contr. κρέα.
κρείσσων, or -ττων, ὁ, ὁ, adj. (comp. of ἀγάθος), better.
κρημνός, ὁ, ὁ, a steep place.
κρίνω, to judge.
Κρίστος, ὁ, ὁ, Crispus.
κτήμα, atos, τό, a possession.
κύριος, ὁ, ὁ, a lord, a master.
κύων, G. κυνός, ὁ, ἡ, a dog.
κόμη, ἡ, ἡ, a village.
Κώς, acc. Κῶν, ἡ, [the island of] Cos or Co.
λαμβάνω, to receive.
λάμπω, to shine, to give light.
λαός, ὁ, ὁ, a people.
λειτουργέω, to serve.
λέγω, to say, to call.
λείπω, to leave, to lack, to be wanting.
λεπτός, ὁ, ὁ, a leper.
Δεῦες (or Δεύες), acc. Δεύει (or Δεύει), ὁ, Levi.
λίθος, ὁ, ὁ, a stone.
λίμνη, ἡ, ἡ, a lake.
λόγος, ὁ, ὁ, a word.
Λυδία, ἡ, ἡ, Lydia.
λύω, to loosen.
Δώτ, ὁ, Lot.
Μ.
μάθητής, ὁ, ὁ, a learner, a disciple.
μαλακία, ἡ, ἡ, weakness, disease.
μαθάνω, to learn.
Μαριάμ, ἡ, Mary.
μαρτυρέω, to bear witness, to testify.
μαρτυρία, ἡ, ἡ, testimony.
μάρτυς, ὁ, ὁ, a witness.
μέγας, μεγάλη, μέγα, adj., great.
μεθύω, to be drunk.
μελζων, ὁ, ὁ, adj. (comp. of μέγας), greater, older.
μέν, conjunctive particle, indeed.
μένω, to remain, to abide.
μεριζώ, to divide.
μέτα (with gen. and acc.), with, after.
μετανοεῖν, to change one’s mind, to repent.
μη, not; also an interrogative particle.
μήν, μηνός, ὁ, a month.
μήτε — μήτε, neither — nor.
μήτηρ, τρόπος, ἡ, a mother.
μισέω, to hate.
μημεέων, ὁ, τό, a tomb, a sepulchre.
μημονεύω, to remember.
μονογενής, adj., only begotten.
μόνος, ὁ, ὁ, adj., only, alone.
Μωϋσῆς, ἔως, ὁ, Moses.
VOCABULARY.

N.

ναός, οὗ, ὁ, a temple.

νεφέλη, ἦς, ἡ, a cloud.

νήστειον, νήστειον, to fast.

νήπτω, νήπτω, to wash (some part of the body).

νυμφή, ἵπα, ἤ, a wash-basin.

νεώ, νεώ, to perceive.

νόμος, ὁ, a law.

νόσος, νόσος, ὁ, sickness, disease.

νοῦς, νοῦς, ὁ, mind.

νύμφη, ἦς, ἡ, a bride.

νυμφίος, νυμφίος, ὁ, a bridgroom.

νῦν, νῦν, now.

νύφη, νύφη, ἡ, a bride.

νῦφιος, νῦφιος, ὁ, a bridegroom.

οόπδιος, οῦοπδίος, ὁ, dry; ἰττο, (77} being understood), dry land, land.

οός, ὁ, τό, the.

οἶκος, Ἥ, ὁ, a road, a way.

οἷς, ὄντος, ὁ, a tooth.

οἶκος, ὁ, a house.

οἴκοδομώ, οἴκοδομώ, to build.

οἶκος, ὁ, a house.

οἶνος, οῦ, ὁ, a wine-bibber.

οἶνος, οῦ, ὁ, wine.

οἶλος, οῦ, ὁ, little; πλ. few.

οἶκος, ὁ, a house.

οἰκονόμῳ, οἰκονόμῳ, adv., with one accord.

οἶκος, ὁ, a house.

οίνος, οῦ, ὁ, a crowd, a multitude.

οἴνος, ὁ, a mountain, a hill.

οἶς, ἦς, ὃ, who, which; ὃς ἄν, whoever.

οἶς, ὁ, ὁ, how great, as great as, how long, as long as.

παῖς, παῖς, ὁ, ἡ, a boy, a girl, a servant.

πάλιν, adv., again.

παρά, (with gen., dat. and acc.), near by, by, beside, from, of.

παραβολή, ἵπα, ἡ, a parable.

πᾶς, πᾶς, πᾶν, ὁ, every.

πάσχω, to suffer.

πατήρ, ὃ, ὁ, a father.

Παῦλος, οὖ, ὁ, Paul.

πεντηκοστή, ἤς, ἡ, Pentecost.

περί (with gen. and acc.), about, concerning.
VOCABULARY.

περιάγω, to lead about, to go about.
περιπατέω, to walk about, to walk.
περισσεύω, to cause to abound.
πετανόν, ou, ὃ, a fowl, a bird.
πέτρα, as, ὅ, a rock.
Πέτρος, ou, ὅ, Peter.
πινακίδιον, ou, ὃ, a tablet.
πίναξ, akos, ὅ, a trencher, plate, platter.
πίπτω, to fall.
πιστεύω, to have faith, to believe, to believe in, to put trust in, to trust, to be intrusted with, to be believed, to be intrusted with.
πίστις, ews, ὅ, faith.
πλεον, or, adj. (compar. of πολύς), more, greater.
πληγή, ὃ, ὅ, a plague.
πληθος, eos, ews, ὃ, a great number, a multitude.
πλήρης, es, adj., full.
πλησίον, adv., near; ὃ πλησίον, a neighbor.
πλοῦς, G. πλοῦς, ὅ, navigation.
πνεῦμα, atos, ὃ, breath, wind, spirit.
πνεύω, to do, to make.
ποιμάω, to tend (a flock).
ποιμήν, ἔως, ὅ, a herdsman, a shepherd.
ποιμήν, ἑως, ὅ, a flock.
πόλις, ews, ὅ, a city.
πολλάκις, adv., often.
πολύς, πολλή, πολὺ, adj., much, great.
πορεύομαι, to go.
πότος, ὅ, ὃ, how great, how much; pl., how many.
ποτέ, at some time, once, formerly.
ποὐ, adv., where.
ποὺς, G. ποῦς, ὅ, a foot.
πρὶν, adv., before.
πρόβατον, ou, ὃ, a sheep.
προβάλλω, to urge on.
πρόσ (with gen., dat. and acc.), to.
προσεύχομαι, to pray (to God).

προσέχω, to take heed.
προσήνυτος, ou, ὅ, ὅ, a proselyte.
προσκυνέω, to worship.
προσφέρω, to bring to, to bring.
πρόσωπον, ou, ὃ, a face, personal appearance, person.
προφέρω, to bring forth.
προφητεύω, to prophecy.
προφητής, ou, ὅ, a prophet.
πυθαόμαι, to ask, to inquire, to learn.
πῦρ, ρός, ὃ, fire.
πῶς, how.

Σ.

σάββατον, ou, ὃ, a sabbath.
Σαλαμίς, ἔως, ὅ, Salamis.
σάρξ, σαρκός, ὅ, flesh.
Σαῦλος, ou, ὅ, Saul.
σεαυτόν, of thyself.
σελήνη, ὅ, ὅ, the moon.
σημεῖον, ou, ὃ, a sign.
Σιλωάμ, Siloam.
Σίμων, ἔως, ὅ, Simon.
σίναπι, ews, ὃ, mustard.
σιωπάω, to be silent.
Συλομών, ἔως, ὅ, Solomon.
σοφία, as, ὅ, wisdom.
στάχυς, ἔως, ὅ, an ear of grain.
στόιμα, atos, ὃ, a mouth.
σὐ, thou.
συλλαλέω, to talk with, to converse.
συμφωνέω, to agree with.
σὺν (with the dat.), with.
συνάγω, to gather together.
συναγωγή, ὃ, ὅ, a synagogue.
συνέρχομαι, to come together.
συνίημι, to understand.
συστήματικόν, to conform to.
σφραγίζω, to seal.
σῶς, to heal, to cure, to save.
σῶμα, atos, ὃ, a body.

Τ.

ταπεινός, ὅ, ὁ, adj., low, lowly, humble.
ταχύς, εἶα, ὅ, adj., quick, swift.
τάκνου, ου, τό, a child, a son.
τελώνης, ου, ο, a tax-gatherer, a publican.
τετράρχης, ου, ο, a tetrarch.
τήρεω, to keep.
τίλλω, to pluck, to pull off.
τιμή, ή, ή, honor.
τίς, τί, m. f., any one, some one, n.

τύπτω, to strike.
τυφλός, ή, ου, adj., blind.

ψάρης, ου, ο, a fish.

φάγος, ου, ο, a glutton.
φαίνω, to show; pass. or mid., to appear.

Φαρισαῖος, ου, ο, a Pharisee.
φέρω, to bear.

Φασίσας, ου, ο, a false prophet.

ψαλμός, ου, ο, a psalm.

ψευδότροφής, ου, ο, a false prophet.

Ω.

ὁ, adv., as, it were.

ὁδιήγης, ή, ή, an ode, a song.

ὁδηγός, ου, ο, a birth-pang.

ὁσ, adv., as, it were.

ὁσεῖλ, as if, about.

ὑστηρ, adv., just as.
### APPENDIX.

A. Synopsis of the verb πιστεύω.

<table>
<thead>
<tr>
<th>Passive and Middle Voices</th>
<th>Active Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pres.</strong></td>
<td><strong>Pres.</strong></td>
</tr>
<tr>
<td>Perf.</td>
<td>Perf.</td>
</tr>
<tr>
<td>Aor. Pass.</td>
<td>Aor.</td>
</tr>
<tr>
<td>Imperf.</td>
<td>Imperf.</td>
</tr>
<tr>
<td>Perf.</td>
<td>Perf.</td>
</tr>
<tr>
<td>Aor.</td>
<td>Aor.</td>
</tr>
<tr>
<td>Fut.</td>
<td>Fut.</td>
</tr>
<tr>
<td>Imperf.</td>
<td>Imperf.</td>
</tr>
<tr>
<td>Indicative</td>
<td>Indicative</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>Optative</td>
<td>Optative</td>
</tr>
<tr>
<td>Imperative</td>
<td>Imperative</td>
</tr>
<tr>
<td>Infinitive</td>
<td>Infinitive</td>
</tr>
<tr>
<td>Participles</td>
<td>Participles</td>
</tr>
</tbody>
</table>
### B. Paradigm of the verb πιστεύω.

#### Active Voice. — Indicative Mode.

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Person Singular</th>
<th>2nd Person Singular</th>
<th>3rd Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>πιστεύω</td>
<td>πιστεύες</td>
<td>πιστεύει</td>
</tr>
<tr>
<td>Future</td>
<td>[πιστεύωμεν]</td>
<td>πιστεύετε</td>
<td>πιστεύουσι(ν)</td>
</tr>
<tr>
<td>Perfect</td>
<td>πιστεύκαμεν</td>
<td>πιστεύκατε</td>
<td>πιστεύκασι(ν)</td>
</tr>
<tr>
<td>Future</td>
<td>[πιστεύωσι]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>[πιστεύωμεν]</td>
</tr>
<tr>
<td>Future</td>
<td>[πιστεύωσι]</td>
</tr>
</tbody>
</table>

**Subjunctive Mode.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Person Singular</th>
<th>2nd Person Singular</th>
<th>3rd Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>[πιστεύω]</td>
<td>[πιστεύσις]</td>
<td>[πιστεύῃ]</td>
</tr>
<tr>
<td>Plural</td>
<td>[πιστεύωμεν]</td>
<td>[πιστεύησι]</td>
<td>[πιστεύσι(ν)]</td>
</tr>
</tbody>
</table>

**Optative Mode.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Person Singular</th>
<th>2nd Person Singular</th>
<th>3rd Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>[πιστεύομαι]</td>
<td>[πιστεύσαι]</td>
<td>[πιστεύσαι]</td>
</tr>
<tr>
<td>Plural</td>
<td>[πιστεύομεν]</td>
<td>[πιστεύσατε]</td>
<td>[πιστεύσατε]</td>
</tr>
</tbody>
</table>

*For infinitives and participles, see “Synopsis,” p. 61.
### APPENDIX B.

#### Imperative Mode.

<table>
<thead>
<tr>
<th>Voice</th>
<th>Present</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2.</td>
<td>πίστευε</td>
<td>πίστευον</td>
</tr>
<tr>
<td>3.</td>
<td>[πίστευετω]</td>
<td>[πίστευατω]</td>
</tr>
<tr>
<td>Pl. 2.</td>
<td>πίστευετε</td>
<td>πίστευοτε</td>
</tr>
<tr>
<td>3.</td>
<td>[πίστευετωσαν]</td>
<td>[πίστευατωσαν]</td>
</tr>
</tbody>
</table>

#### Passive and Middle Voices. — Indicative Mode.

<table>
<thead>
<tr>
<th>Voice</th>
<th>Present passive and middle</th>
<th>Imperfect passive and middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>[πιστεύομαι]</td>
<td>[ἐπιστεύομαι]</td>
</tr>
<tr>
<td>2.</td>
<td>[πιστεύη]</td>
<td>[ἐπιστεύον]</td>
</tr>
<tr>
<td>3.</td>
<td>πιστεύεται</td>
<td>ἐπιστεύεται</td>
</tr>
<tr>
<td>Pl. 1.</td>
<td>[πιστεύεμεθα]</td>
<td>[ἐπιστεύεμεθα]</td>
</tr>
<tr>
<td>2.</td>
<td>[πιστεύεσθε]</td>
<td>[ἐπιστεύεσθε]</td>
</tr>
<tr>
<td>3.</td>
<td>[πιστεύονταί]</td>
<td>[ἐπιστεύοντο]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Voice</th>
<th>Future passive</th>
<th>Future middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>[πιστεύσωμαι]</td>
<td>[ἐπιστεύσωμαι]</td>
</tr>
<tr>
<td>2.</td>
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<td>[ἐπιστεύσον]</td>
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2. [πιστεύησθε]
3. [πιστεύωνται]

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3. [πιστεύωσιν]

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## APPENDIX C.

### C. Tabular View of the Endings of Nouns.

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