

UC-NRLF



5B 255 210

P A
817
C3
1881
MAIN

AN INTRODUCTION
TO THE
NEW TESTAMENT GREEK.
CARY.

YB 79.138

Mr Grammar

LIBRARY

OF THE

UNIVERSITY OF CALIFORNIA.

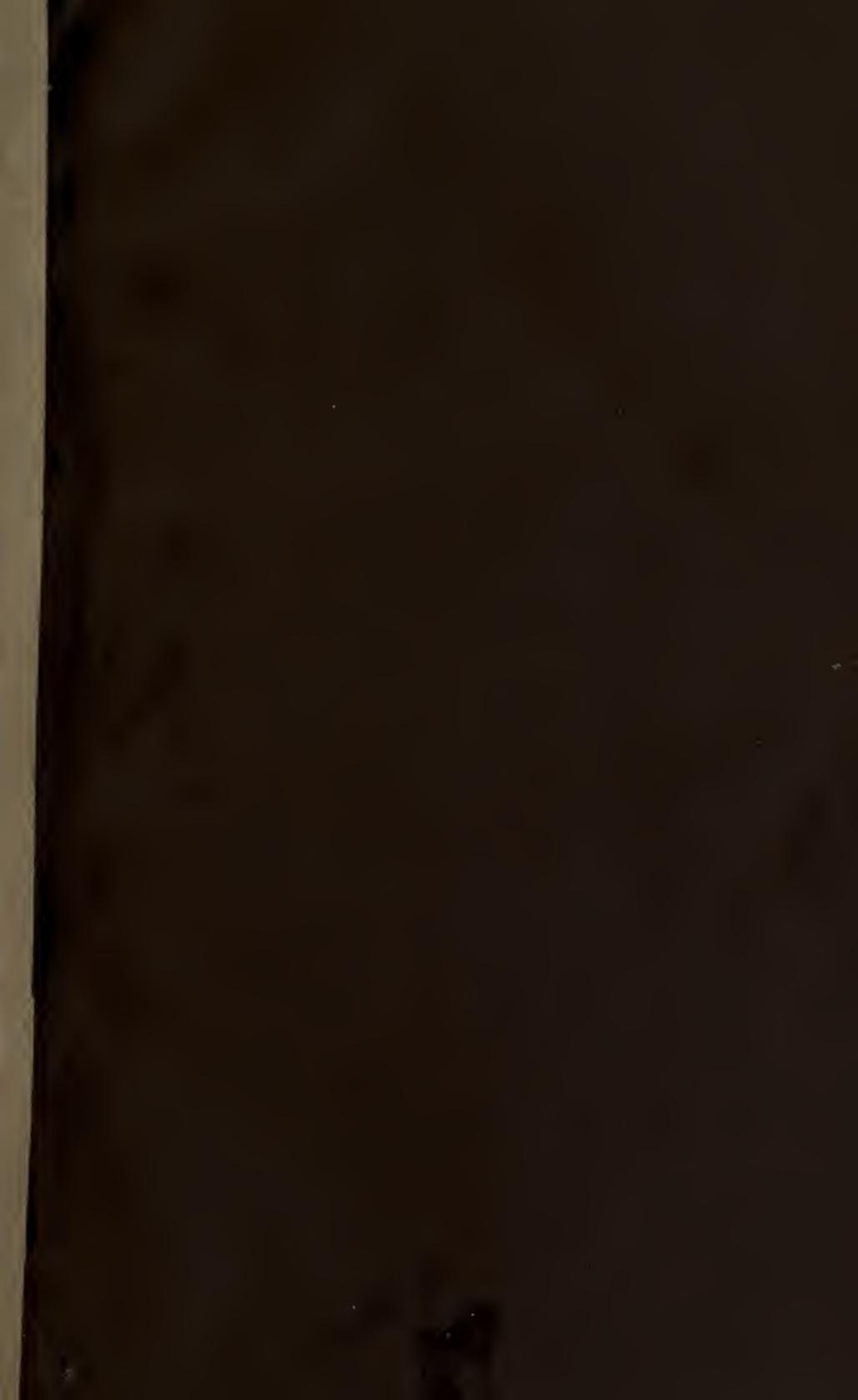
GIFT OF

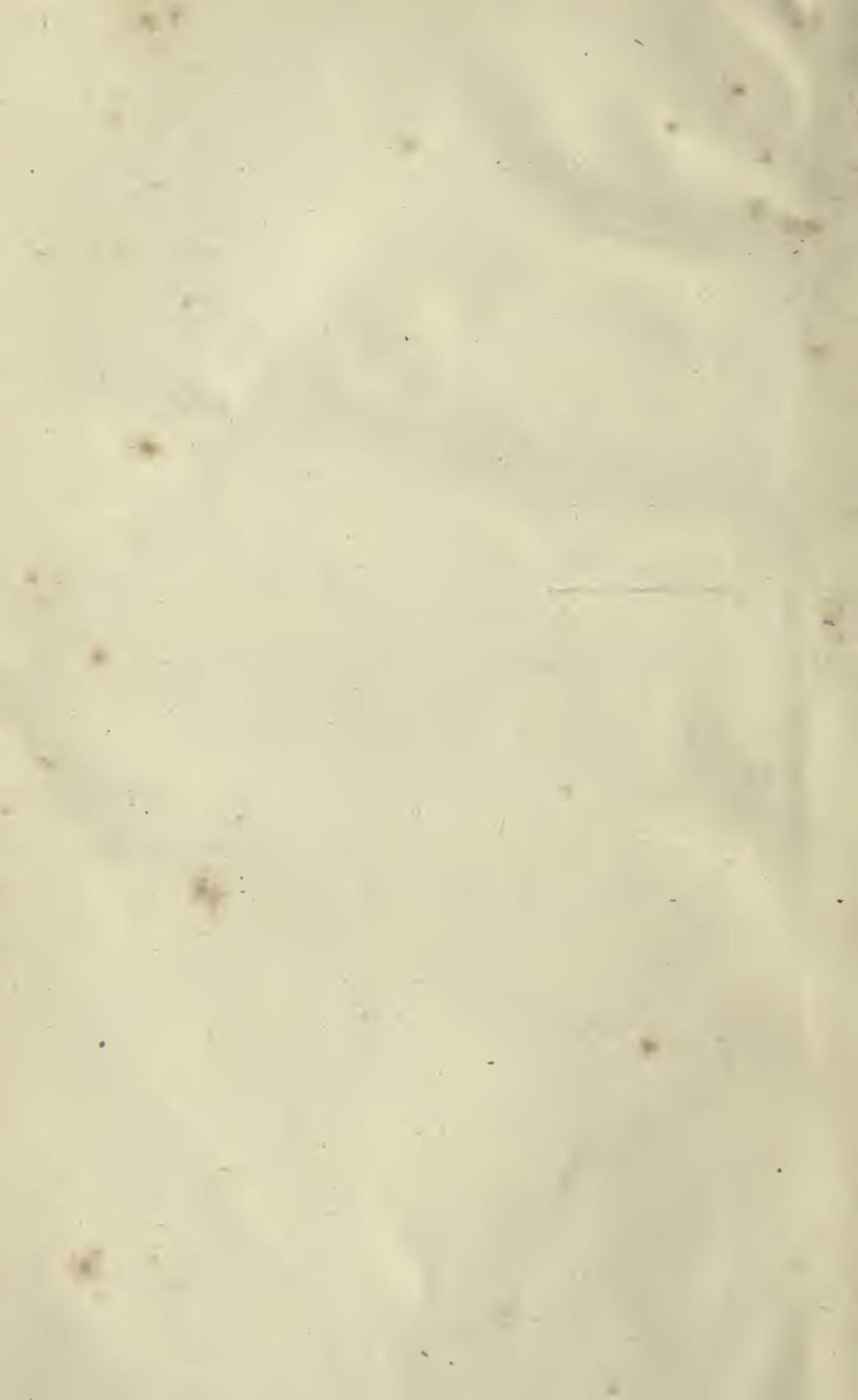
Joseph D. Loayman

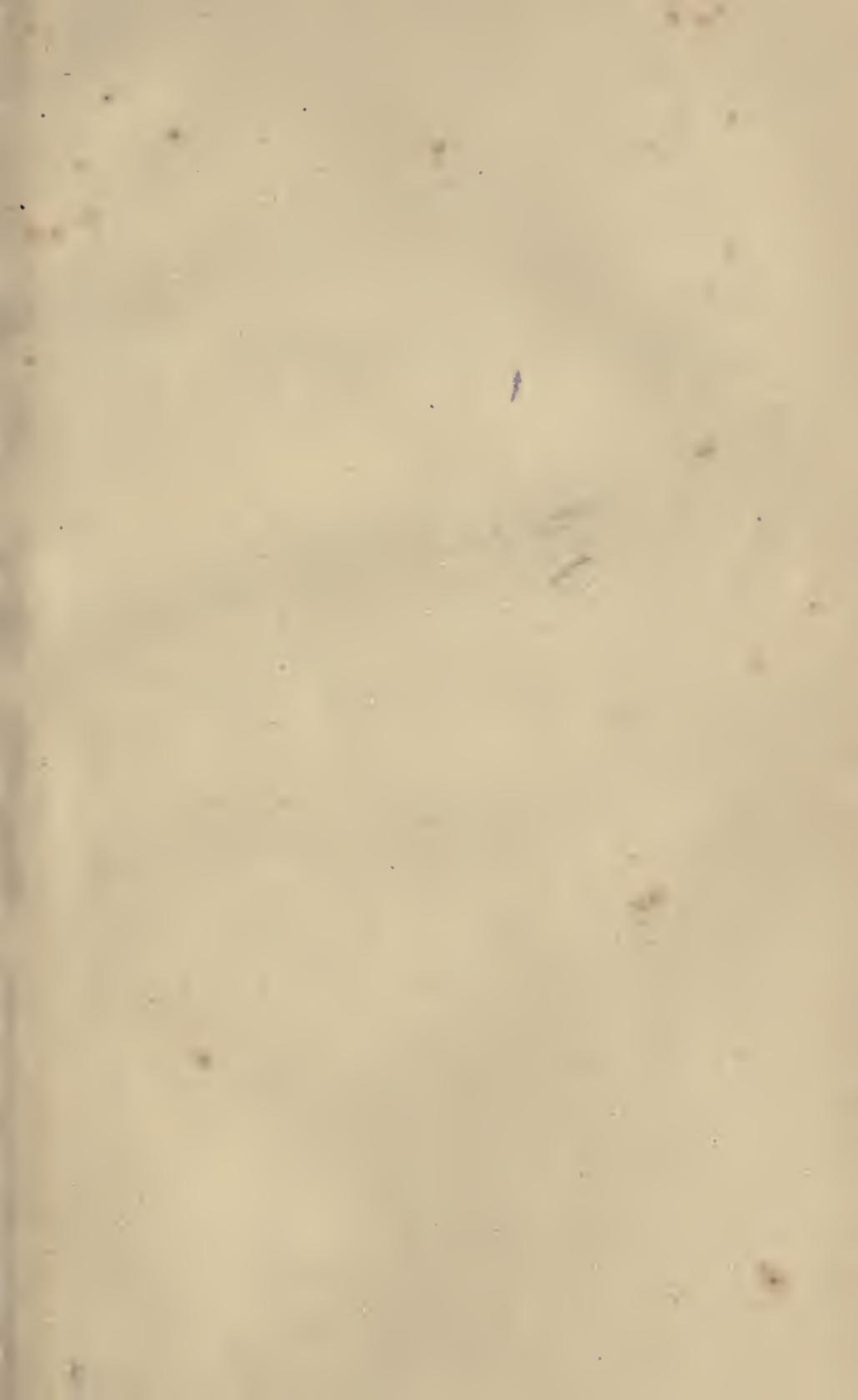
Received *Oct.*, 188*0*.

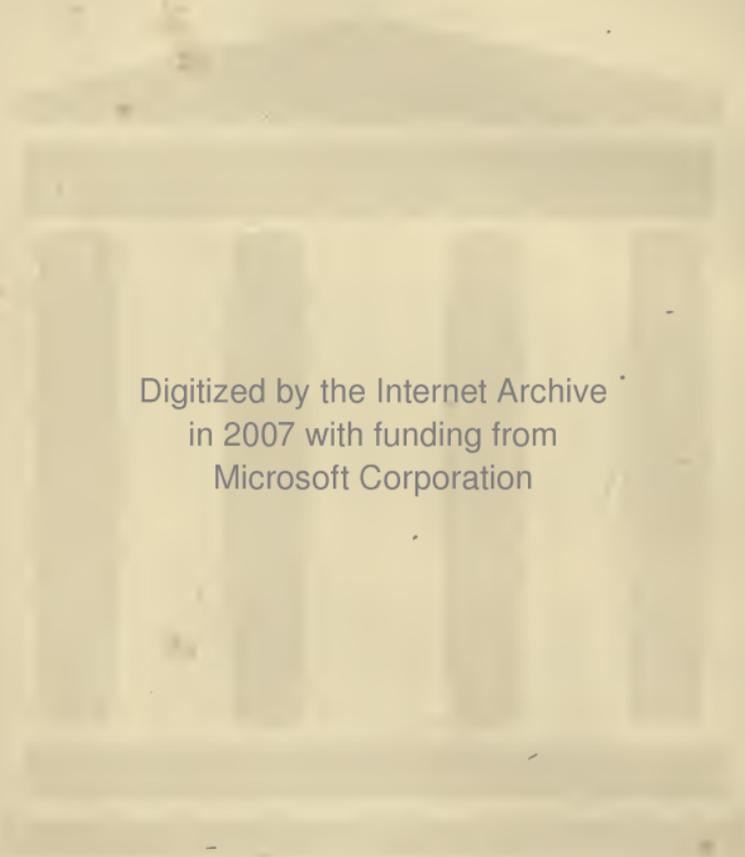
Accessions No. *42085* Shelf No. *743*

C332









Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

AN
INTRODUCTION
TO THE
GREEK OF THE NEW TESTAMENT.

BY
GEO. L. CARY,
OF THE MEADVILLE THEOLOGICAL SCHOOL.

SECOND EDITION.



ANDOVER:
WARREN F. DRAPER,
MAIN STREET.
1881.

60cts.

COPYRIGHT, 1878.
By GEO. L. CARY.

42085-



ELECTROTYPED AND PRINTED AT THE UNIVERSITY PRESS,
CAMBRIDGE.

PA817

C3

1881

PREFACE. MAN

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), Buttman'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.

A SYNOPTIC TABLE OF CONTENTS.

- 1. THE GREEK ALPHABET. — 2. PRONUNCIATION. — 3. PUNCTUATION, BREATHINGS, AND ACCENTS. — 4. CLASSIFICATION OF THE CONSONANTS.**

	PAGE
§§1. A verb ending in ω , in the present, indicative, active	5
2. The personal pronouns, in the nominative case	5
3. Verbs in $-\omega$, in the imperfect, indicative, active	6
4. Verbs in $-\omega$, in the future, indicative, active	7
5. A verb in $-\omega$, in the aorist, indicative, active	8
6. Nouns, with the article, in the nominative singular	8
7. Verbs in $-\omega$, in the perfect, indicative, active	9
8. Nouns of the first declension, in the nominative singular	9
9. Verbs in $-\omega$, in the pluperfect, indicative, active	10
10. Nouns of the first declension, in the genitive singular, with and without the article	11
11. Verbs in $-\omega$, in the present, subjunctive, active	12
12. Nouns of the first declension, in the dative singular, with and without the article	12
13. A verb in $-\omega$, in the aorist, subjunctive, active	13
14. Nouns of the first declension, in the accusative singular, with and without the article	13
15. Nouns of the first declension, in the vocative singular	13
16. Verbs in $-\omega$, in the present, optative, active	14
17. Nouns of the first declension, in the plural number, with the article	14
18. Verbs in $-\omega$, in the aorist, optative, active	15
19. Nouns of the second declension, with the article	15
20. Verbs in $-\omega$, in the present, imperative, active	17
21. The third declension of nouns	17
22. Nouns of the third declension with the genitive ending $\alpha\tau\omicron\varsigma$...	17
23. Verbs in $-\omega$, in the aorist, imperative, active	18

§§ 24. Nouns of the third declension with the genitive endings δος and θος	18
25. Nouns of the third declension with the genitive endings ητος , ιτος , and ωτος	19
26. Verbs in -ω , in the infinitive, active.....	19
27. Nouns of the third declension with the genitive endings κος , γος , χος , κτος , πος , βος	20
28. Active participles of verbs in -ω , in the nominative, singular, masculine	20
29. Nouns of the third declension with the genitive ending ντος ...	21
30. Verbs in -ω , in the present, indicative, passive (and middle) ...	21
31. Nouns of the third declension with the genitive ending εως ...	22
32. Verbs in -ω , in the imperfect, indicative, passive (and middle) ...	23
33. Nouns of the third declension with the genitive ending πος preceded by a vowel	23
34. Verbs in -ω , in the future, indicative, passive	24
35. Nouns of the third declension with the genitive ending ρος pre- ceded by a consonant.....	24
36. Verbs in -ω , in the future, indicative, middle	25
37. Nouns of the third declension with the genitive ending vos ...	25
38. Verbs in -ω , in the aorist, indicative, passive	26
39. Nouns of the third declension with the genitive ending ους ...	26
40. Nouns of the third declension with the genitive ending οος ...	27
41. Verbs in -ω , in the aorist, indicative, middle.....	27
42. Nouns of the third declension with the genitive ending vos ...	27
43. Nouns borrowed from the Hebrew	28
44. Verbs in -ω , in the perfect, indicative, passive (and middle) ...	28
45. The inflection of adjectives, particularly those in -ος , -η or -α , -ον , and those in -ος , -ον	29
46. Verbs in -ω , in the pluperfect, indicative, passive (and middle) ...	30
47. Adjectives in -ης , -ες	30
48. Adjectives in -ων , -ον	30
49. Verbs in -ω , in the present, subjunctive, passive and middle... ..	31
50. Adjectives in -υς , -αια , -υ	31
51. The adjective πᾶς	31
52. Verbs in -ω , in the aorist, subjunctive, passive	32
53. The adjectives μέγας and πολύς	32
54. Verbs in -ω , in the aorist, subjunctive, middle	33
55. Adjectives not inflected like any of the preceding and of rare occurrence in the New Testament	33
56. Verbs in -ω , in the optative, passive and middle	34

§§ 57. The comparison of adjectives	34
58. Verbs in -ω , in the present, imperative, passive and middle ...	36
59. Numerals	36
60. Verbs in -ω , in the aorist, imperative, passive	37
61. The inflection of participles	37
62. Verbs in -ω , in the aorist, imperative, middle	38
63. The personal pronouns	38
64. Verbs in -ω , in the perfect, imperative, passive and middle ...	39
65. The reflexive pronouns	39
66. The reciprocal pronoun ἀλλήλων , of each other, of one another	39
67. Possessive pronouns	39
68. Verbs in -ω , in the infinitive, passive and middle.....	40
69. Demonstrative pronouns.....	40
70. The relative pronoun ὅς	40
71. Interrogative and indefinite pronouns.....	40
72. Passive and middle participles of verbs in -ω , in the nominative, singular, masculine.....	41
73. Contract verbs.....	41
74. Liquid verbs	42
75. Duplicate or "second" tenses	44
76. Verbs in -μι	45
77. Forms of the verb δίδωμι (root δο) to give	45
78. Forms of verbs in -ημι	46
79. Forms of verbs in -ημι , continued	48
80. Forms of verbs in -υμι	49
81. Inflection of the verbs εἰμί , to be, and εἶμι , to go	50
82. Rules of Syntax	51
VOCABULARY	53
APPENDIX (including)	
A. Synopsis of the verb πιστεύω	61
B. Paradigm of the verb πιστεύω	62
C. Tabular view of the endings of nouns	65

ABBREVIATIONS.

A., acc....accusative.	neut.neuter.
act.active.	N. T.New Testament.
aor., A....aorist.	opt.optative.
cf. <i>confer</i> , compare.	part.participle.
com.common.	pass., p...passive.
D.dative.	perf., P...perfect.
e. g. <i>exempli gratia</i> , for example.	pers.person.
fem.feminine.	pl.plural.
fut., F...future.	plup.pluperfect.
G.genitive.	pres.present.
indic.indicative.	Rem.Remark, Remarks.
imp.imperative.	sing.singular.
imperf. ...imperfect.	subj.subjunctive.
inf.infinitive.	Tisch.Tischendorf.
masc.masculine.	T. R. <i>textus receptus</i> , the received (Greek) text.
mid., m...middle.	V. :vocative.
MSS.manuscripts.	v.verse.
N.nominative.	



INTRODUCTION.

1. THE GREEK ALPHABET.

Characters.		Names.	English Equivalents.
A	α	Alpha	a
B	β	Bēta	b
Γ	γ	Gamma	g
Δ	δ	Dēlta	d
E	ϵ	Epsilón	ě
Z	ζ	Zēta	z
H	η	Eta	ē
Θ	θ	Thēta	th
I	ι	Ióta	i
K	κ	Kappa	k
Λ	λ	Lambda	l
M	μ	Mu	m
N	ν	Nu	n
Ξ	ξ	Xi	x
O	\omicron	Omicrón	ō
Π	π	Pi	p
P	ρ	Rho	r
Σ	σ, ς	Sigma	s
T	τ	Tau	t
Υ	υ	Ūpsilón	u
Φ	ϕ	Phi	ph
X	χ	Chi	ch
Ψ	ψ	Psi	ps
Ω	ω	Omēga	ō

Rem. a. When ι is written under another vowel, thus, α , it is called *iota subscript*.

Rem. b. Most editors use the character ς at the end of words, instead of σ .

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. α 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 $\alpha\iota$ is pronounced like ai in *aisle*, and $\alpha\upsilon$ like ou in *house*.

Rem. c. γ is always hard, like g in *give*. Before κ , γ , χ , ξ , it has the sound of ng .

Rem. d. ϵ is pronounced like e in *get*, $\epsilon\iota$ 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. ι 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. ξ 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*; ou does not differ from the English oi .

Rem. j. υ and $\epsilon\upsilon$ are to be sounded like ew in *few*, $\upsilon\iota$ 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 $\bar{a}i, \eta i, \omega i$) are pronounced like *a, η, ω*.

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 [\cdot] and the mark of interrogation [$;$].

Rem. b. The rough breathing ['^{h}] 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^{h} and $\rho^{\text{'}}$.

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.

4. CLASSIFICATION OF THE CONSONANTS.

Rem. a. The consonants are divided, with reference to the organs chiefly concerned in their production, into *labials* (π, β, ϕ, μ), *linguals* ($\tau, \delta, \theta, \zeta, \sigma, \lambda, \nu, \rho$), and *palatals* (κ, γ, χ). The *double*

consonants, ξ and ψ , are virtually included in this classification, being equivalent respectively to $\kappa\sigma$ and $\pi\sigma$.

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.

- π ιστεύω, *I believe.* (Mark ix. 24.)
 π ιστεύεις, *thou believest.* (Acts xxvi. 27.)
 π ιστεύει, *he believes.* (John xii. 44.) †
 π ιστεύομεν, *we believe.* (John iv. 42.)
 π ιστεύετε, *you believe.* (John iii. 12.)
 π ιστεύουσι(ν), *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, π ιστευ in the verb π ιστεύω) 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 $\sigma\upsilon$ and $\epsilon\upsilon$ (with a few exceptions) may drop the ν before a consonant.

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

- ἐγὼ ἔχω, *I have.* (Matt. iii. 14.)
σὺ ἔχεις, *thou hast.* (Rom. xiv. 22.) §
ἡμεῖς ἔχομεν, *we have.* (John. xix. 7.)
ὁμοῖς ἔχετε, *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.

TRANSLATE *

1. λέγω. (Matt. xxvi. 64.) 2. λέγει. (Matt. xxvi. 38.) 3. λέγομεν. (Rom. iv. 9.) 4. λέγεις. (Matt. xxvi. 70.) 5. λέγουσθε. (Matt. xi. 18.) 6. λέγετε. (Matt. xvi. 2.) 7. καὶ λέγει. (Matt. iv. 6.) 8. ἐγὼ δὲ λέγω. (Matt. v. 32.) 9. ἔχετε; (Matt. v. 46.) 10. ἔχετε. (Matt. vi. 8.)

II.

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

- ἔλεγον, † *I said, or was saying.* (2 Thess. ii. 5.)
 εἶχες, *thou hadst.* (John xix. 11.) ‡
 ἐπίστευεν, [he] § *trusted.* (John ii. 24.) *
 εἶχομεν, *we had.* (Heb. xii. 9.)
 ἐπιστεύετε, *you believed.* (John v. 46.)
 ἐπίστευον, *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 Μωϋσεῖ, ἐπιστεύετε ἂν 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, *συνήλασσαν 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.* λιθάζετε, 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 *ἔχεις* in this passage.

§ Pronouns in brackets represent subjects which are expressed in the context. For example, in the present passage, the text says Ἰησοῦς ἐπίστευεν, *Jesus trusted.*

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 ει) and ο becoming ω. Thus ἀκούω becomes in the imperf. ἤκουον.

TRANSLATE

1. ἔλεγεν.¹ (Matt. ix. 21.) 2. εἶχετε. (1 John ii. 7.) 3. ἔλεγον.² (Matt. xxvi. 5.) 4. νῦν δὲ λέγετε. (John ix. 41.) 5. σὺ πιστεύεις; (John ix. 35.) 6. ἐδίδασκεν. (Matt. v. 2.) 7. ἐκήρυσσεν. (Acts ix. 20.) 8. δουλεύω. (Luke xv. 29.) 9. δουλεύει.¹ (Gal. iv. 25.) 10. ἀκούετε. (Matt. x. 27.)

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.

πιστεύσω, *I shall, or will, believe.* (John xx. 25.)

λατρεύσεις, *thou shalt serve.* (Matt. iv. 10.)

τίς πιστεύσει; *who will intrust?* (Luke xvi. 11.)

πιστεύσομεν,* *we will believe.* (Matt. xxvii. 42.)

πιστεύσετε; *will you believe?* (John iii. 12.)

πιστεύσουσιν, [*they*] *will believe.* (John xi. 48.)

Rem. α. 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.

ἔξεις, *thou shalt, or wilt, have.* (Matt. xix. 21.)

γράψω, *I will write.* (Rev. iii. 12.)

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

* This is the reading of the T. R., from which Tisch. differs.

combinations, *κσ, γσ, χσ*; the double consonant *ψ*, in *πσ, βσ, φσ*. Thus *ἔχσεις* becomes *ἔξεις*, and *γράφω* becomes *γράψω*.

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

τηρήσω, 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 *τηρήσω*.

TRANSLATE

1. βασιλεύσει. (Luke i. 33.)
2. ἀκούσετε. (Matt. xiii. 14.)
3. ἀκούσουσιν. (John x. 16.)
4. λατρεύσουσιν. (Acts vii. 7.)
5. βασιλεύσουσιν. (Rev. xx. 6.)
6. πῶς δὲ πιστεύσουσιν; (Rom. x. 14.)
7. ἐτρέχετε καλῶς. (Gal. v. 7.)
8. τηρήσει. (John xiv. 23.)
9. λατρεύουσιν. (Rev. vii. 15.)
10. ἐγὼ τρέχω. (1 Cor. ix. 26.)

IV.

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

ἐπίστευσα, I believed. (2 Cor. iv. 13.)

ἐπίστευσας, thou believedst. (Matt. viii. 13.)

ἐπίστευσεν, he believed. (John iv. 53.)

ἐπιστεύσαμεν, we believed, or became believers. (Rom. xiii. 11.)

ἐπιστεύσατε, you believed. (Matt. xxi. 32.)

ἐπίστευσαν, 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 πατὴρ 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 *τό* neuter.*

TRANSLATE

1. ἤκουσας. (John xi. 41.) 2. ἤκουσα. (John viii. 40.) 3. ἠκούσαμεν. (Luke xxii. 71.) 4. ἤκουσαν. (Luke ii. 20.) 5. ἤκουσεν. (Luke xv. 25.) 6. ἠκούσατε. (Matt. xxvi. 65.) 7. ἔγραψα. (Rom. xv. 15.) 8. ἔγραψεν. (Mark x. 5.) 9. ἐγράψατε. (1 Cor. vii. 1.) 10. λάμπει. (Matt. v. 15.)

V.

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

πεπίστευκα, *I have believed, or put trust in.* (2 Tim. i. 12.)

πεπίστευκας, *thou hast believed.* (John xx. 29.)

πεπίστευκεν, *he has believed.* (John iii. 18.)

ἡμεῖς πεπιστεύκαμεν, *we have believed.* (John vi. 69.)

ὑμεῖς πεπιστεύκατε, *you have believed.* (John xvi. 27.)

τετηρήκασι(ν), *they have kept.* (John xvii. 6.)

Rem. a. The termination of the third person plural is sometimes *αν* instead of *ασι(ν)*.

Rem. b. In the perfect and pluperfect tenses, whenever the root begins with a consonant (other than *ρ*, *ζ*, *ξ*, *ψ*) 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 τιμὴ, *glory and wisdom and honor.* (Rev. vii. 12.)

* In the Vocabulary, the gender of nouns is indicated by the article placed after them.

Ἠλίας,* *Elias*, or *Elijah*. (Matt. xi. 14.)

Ἰούδας, *Judas*. (Mark xiv. 10.)

ὁ δεσπότης, *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

1. τετήρηκα. (John xv. 10.)
2. λαλήσω. (John xiv. 30.)
3. λελάληκα. (John xiv. 25.)
4. ἐλάλησα. (2 Cor. iv. 13.)
5. καὶ ἐβασίλευσαν. (Rev. xx. 4.)
6. δεδουλεύκαμεν. (John viii. 33.)
7. ἐδούλευσεν. (Phil. ii. 22.)
8. ἐδουλεύσατε. (Gal. iv. 8.)
9. ἐβασίλευσας. (Rev. xi. 17.)
10. Ἡσαΐας ὁ προφήτης. (John i. 23.)

VI.

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

ἦδεν, † *I knew*. (John i. 31.)

ἦδεις, † *thou knewest*. (Matt. xxv. 26.)

ὃς περιπεπατήκει, *who had walked*. (Acts xiv. 8.) ‡

[ἐβεβουλεύκειμεν, *we had advised*.]

ἦδειτε; † *knew ye?* (Luke ii. 49.)

πεπιστεύκεισαν, *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. Ἠλίας.

† From the irregular verb εἶδω, 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 *περιεπεπατήκει*.

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.)

Ἡλείου, of Elias. (Luke iv. 25.)*

Ἰούδα, 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 *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 *-ρα*, retain the *α* throughout the singular number. So also does *μνᾶ*, contracted from *μνάα*.

Rem. c. Nouns of the first declension in *-ας* 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 *Λύδδα* is *Λύδδας*; but these nouns are from the Hebrew. See § 43.

TRANSLATE

1. *ἔβασίλευσεν ἡ ἁμαρτία.* (Rom. v. 21.) 2. *ἡ ἀγάπη οὐδέποτε ἐκπίπτει.* (1 Cor. xiii. 8.) 3. *Ἡσαΐας λέγει.* (Rom. xv. 12.) 4. *ἤκουσεν Ἡρώδης ὁ τετράρχης.* (Matt. xiv. 1.) 5. *τῆς ἁμαρτίας.* (John viii. 34.) 6. *τῆς ἀγάπης.* (2 Cor. xiii. 11.) 7. *Ἡρώδου τοῦ τετράρχου.* (Acts xiii. 1.) 8. *γῆ Ἰούδα.*† (Matt. ii. 6.) 9. *ὁ πατὴρ τῆς δόξης.* (Eph. i. 17.) 10. *μετὰ δόξης.* (2 Tim. ii. 10.)

* In Luke i. 17 (the only other passage where this word is found in the gen.), Tisch. reads *Ἡλεία*.

† See Vocabulary.

VII.

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

τί λέγω; *what shall I say?* or, *why should I say?* (Heb. xi. 32.)

ἐάν* προσφέρῃς, *if thou bringest.* (Matt. v. 23.)

ὅς ἂν* πιστεύῃ, *whoever shall believe.* (Mark xi. 23.)

ἵνα λέγωμεν, *that we say, or, to say.* (2 Cor. ix. 4.)

καὶ* πιστεύητε, *even if, or though, you believe.* (John x. 38.) †

ὅταν* 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.

δόξῃ καὶ τιμῇ, *with glory and honor.* (Heb. ii. 7.)

ἐν τῇ σοφίᾳ, *in wisdom.* (Luke ii. 52.)

Ἡλείᾳ, *for Elias.* (Matt. xvii. 4.)

Ἰούδᾳ, *to Judas.* (John xiii. 26.)

τῷ δεσπότῃ, *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. Ἰωάννῃ is found, instead of Ἰωάννῃς, as the dative of Ἰωάννης.

TRANSLATE

1. ἐβασιλεύσατε. (1 Cor. iv. 8.) 2. ἵνα μὴ λέγω. (Phil. 19.) 3. ὅταν λέγῃ τις.¹ (1 Cor. iii. 4.) 4. ἵνα λέγητε. (1 Cor. i. 10.) 5. ἔχωμεν.² (Heb. xii. 28.) 6. λατρεύωμεν.³ (Heb. xii. 28.) 7. ἐὰν ἔχητε. (Matt.

* See Vocabulary.

† Tisch. reads πιστεύετε.

- xvii. 20.) 8. *ὄς ἂν μὴ ἔχη.* (Luke viii. 18.) 9. *ἵνα ἔχητε.* (John v. 40.)
10. *ἵνα ἔχωσιν.* (John x. 10.)

¹ Notice the difference in accent and position between *τίς* interrogative and *τις* 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 -ω, in the aorist, subjunctive, active.

ἵνα πιστεύσω, that I may believe. (John ix. 36.)

ἐὰν πιστεύῃς, if thou believest. (John xi. 40.)

ἵνα πιστεύῃ, that [it] may believe. (John xvii. 21.)

ἵνα πιστεύσωμεν, that we may believe. (Mark xv. 32.)

μὴ πιστεύητε, believe not. (Matt. xxiv. 23.)

ἵνα πιστεύωσιν, 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.)

Ἡλείαν, Elias. (Matt. xvi. 14.)

Ἰούδαν, 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.

Ἰούδα, 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

1. *οὐ μὴ πιστεύσητε.*¹ (Luke xxii. 67.) 2. *ἵνα πιστεύσητε.* (John xi. 15.) 3. *ἐὰν γὰρ μὴ πιστεύσητε.* (John viii. 24.) 4. *μεμίσηκεν.* (John xv. 18.) 5. *μεμίσηκασιν.* (John xv. 24.) 6. *δόξαν οὐ λαμβάνω.*

(John v. 41.) 7. καὶ οὐ λαμβάνετε. (John v. 43.) 8. ἀπὸ δόξης εἰς δόξαν. (2 Cor. iii. 18.) 9. Ἰησοῦς* ἐμάρτύρησεν ὅτι προφήτης τιμὴν οὐκ ἔχει. (John iv. 44.) 10. ἐκ τῆς φυλῆς Ἰούδα. (Rev. v. 5.)

¹ The context calls for the auxiliary *will* or *would*.

IX.

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

[βουλεύοιμι, *I might advise.*]

[βουλεύεις, *thou mightest advise.*]

πρὶν ἔχοι, *before he has.* (Acts xxv. 16.)

[βουλεύοιμεν, *we might advise.*]

εἰ πάσχοιτε, *if you suffer.* (1 Peter iii. 14.)

εἰ ἔχοιεν, *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 ἁμαρτίας, *to our sins.* (1 Peter ii. 24.)

A. τὰς ἁμαρτίας, *the sins.* (Heb. ii. 17.)

N. οἱ προφῆται, *the prophets.* (Matt. vii. 12.)

G. τῶν προφητῶν, *of the prophets.* (Matt. xvi. 14.)

D. τοῖς προφήταις, *to the prophets.* (Luke vi. 23.)

A. τοὺς προφῆτας, *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.

TRANSLATE

1. ἀπὸ τῆς Γαλιλαίας εἰς τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην. (Matt. iii. 13.) 2. ἐγὼ χρεῖαν ἔχω. (Matt. iii. 14.) 3. παρὰ τὴν θάλασσαν τῆς Γαλιλαίας. (Matt. iv. 18.) 4. εἰς τὴν θάλασσαν. (Matt. iv. 18.) 5. οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας. (Matt. v. 12.) 6. ὃς ἂν φονεύσῃ. (Matt. v. 21.) 7. χρεῖαν ἔχετε. (Matt. vi. 8.) 8. ὅταν νηστεύητε. (Matt. vi. 16.) 9. ἐπὶ τῆς γῆς. (Matt. vi. 19.) 10. κλέπται διορύσσουσιν καὶ κλέπτουσιν. (Matt. vi. 19.)

X.

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

[βουλεύσαιμι, I might advise.]

[βουλεύσαις, thou mightest advise.]

περισσεύσαι, may [he] cause to abound. (1 Thess. iii. 12.)

[βουλεύσαιμεν, we might advise.]

[βουλεύσαιτε, you might advise.]

τί ἂν ποιήσαιαν, or -αιεν, 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 [ῆ] ἄνθρωπος.* (Matt. xii. 35.)	τὸ ἔργον. (Rom. xi. 6.)
G. τοῦ [τῆς] ἀνθρώπου. (Matt. viii. 20.)	τοῦ ἔργου. (1 Thess. i. 3.)
D. τῷ [τῆ] ἀνθρώπῳ. (Matt. xviii. 7.)	τῷ ἔργῳ. (1 Cor. xv. 58.)
A. τὸν [τὴν] ἄνθρωπον. (Matt. xv. 11.)	τὸ ἔργον. (Mark xiii. 34.)
V. ἄνθρωπε. (Rom. ii. 1.)	

Plural.

N. -οἱ [αἱ] ἄνθρωποι. (Luke vi. 26.)	τὰ ἔργα. (John iii. 19.)
G. τῶν ἀνθρώπων. (Matt. v. 13.)	τῶν ἔργων. (Heb. iv. 3.)
D. τοῖς [ταῖς] ἀνθρώποις. (Matt. vi. 5.)	τοῖς ἔργοις. (John x. 38.)
A. τοὺς [τάς] ἀνθρώπους. (Luke vii. 31.)	τὰ ἔργα. (Matt. v. 16.)

Rem. a. Nouns of the second declension end regularly in *ος* and *ον*, exceptionally in *ως*. Those in *-ον* 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. ἀνώγειον (T. R. Mark xiv. 15, Luke xxii. 12) has, in classical Greek, nominatives in ων and ως.

Rem. c. In John xix. 36, ὄστοῦν is a contraction from ὄστέον.

Rem. d. From νόος has arisen, by contraction, νοῦς (1 Cor. xiv. 14), which, however, is inflected after the analogy of the third declension, thus : G. νοός (Rom. vii. 23), D. νοῖ (Rom. xiv. 5), A. νοῦν (Luke xxiv. 45). The forms πλοός (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. ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου¹ ἐπὶ τῆς γῆς. (Matt. ix. 6.) 2. ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. (Matt. viii. 20.) 3. καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος² καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. (Matt. xi. 19.) 4. λέγει τῷ ἀνθρώπῳ. (Matt. xii. 13.) 5. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,³ ἀλλ' ἐπ' ἀληθείας⁵ τὴν ὁδὸν τοῦ θεοῦ⁶ διδάσκεις. (Mark xii. 14.) 6. τὰ ἔργα τοῦ θεοῦ. (John vi. 28.) 7. τὰ μνημεῖα τῶν προφητῶν. (Luke xi. 47.) 8. ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. (Luke xvii. 26.) 9. ἡ βασιλεία τοῦ θεοῦ. (Luke xvii. 21.) 10. ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. (John i. 52.)

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

² In translating the words ἄνθρωπος 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 υ, 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.

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

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

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

δουλευέτωσαν, 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 *aoiist* (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.

Singular.

N. βρώμα. (John iv. 34.)

G. βρώματος. (Rom. xiv. 20.)

D. βρώματι. (Rom. xiv. 15.)

A. βρώμα. (Rom. xiv. 15.)

Plural.

βρώματα. (1 Cor. vi. 13.)

βρωμάτων. (1 Tim. iv. 3.)

βρώμασι(ν). (1 Cor. vi. 13.)

βρώματα. (Matt. xiv. 15.)

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 ὕδωρ).

Rem. c. In Rom. xiv. 21 and 1 Cor. viii. 13, 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 γήρα (T. R.) or γήρει (Tisch.).

Rem. e. The linguals, τ, δ, θ, ζ, are always dropped before σ, κ, γ, χ. Hence βρώμασιν for βρώματων.

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

TRANSLATE

1. μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.)
2. καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου. (Rev. ix. 2.)
3. θησαυρίζετε θησαυροὺς ἐν οὐρανῷ. (Matt. vi. 20.)
4. ἐν τοῖς ὕδασιν. (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. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς. (Luke xxi. 25.)
9. ἐν ταῖς ἡμέραις Ἡρώδου. (Luke i. 5.)
10. ἐν πνεύματι καὶ ἀληθείᾳ. (John iv. 24.)

XIII.

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

πίστευσον, *believe (thou)*. (Acts. xvi. 31.)

ἀκουσάτω, *let him hear*. (Rev. xiii. 9.)

πιστεῦσατε, *believe (ye)*. (John x. 38.)*

γαμεσάτωσαν, *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.*

N. ἐλπῖς. (Acts xvi. 19.)

G. ἐλπίδος. (Acts xxiii. 6.)

D. ἐλπίδι. (Acts ii. 26.)

A. ἐλπίδα. (Acts xxiv. 15.)

Plural.

πόδες. (Acts v. 9.)

ποδῶν. (Matt. v. 35.)

ποσί(ν). (Matt. vii. 6.)

πόδας. (Matt. xv. 30.)

Rem. a. The nouns belonging here are those in -αις G. -αιδος (only ὁ ἡ παῖς), -ας G. -αδος, -εις G. -ειδος, -ις G. -ιδος, -ους G. -οδος (only ὁ πούς), -υς G. -υδος, and -ις G. -ιθος (only ὁ ἡ ὄρνις). They are all feminine excepting παῖς, πούς, and ὄρνις.

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 syncopeated into κλεῖς.

* Tisch. reads πιστεύετε.

Rem. c. In the N. T., the acc. sing. of *ἔρις* is only *ἔριν* (Phil. i. 15). Besides the regular nom. pl. *ἐριδες*, the syncopated form *ἐρεις* 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 *ητος, ιτος, and ωτος*.

Rem. a. The corresponding nom. endings are *ης, ι* or *ις*, and *ως*.

Rem. b. Of the nouns belonging here, *φῶς* and *μέλι* are neuter and inflected like *βρῶμα* (§ 22) : the rest are masculine (excepting *χάρις, ἐσθής* and abstracts in *-οτης* and *-υτης*), and are inflected like the examples in § 24.

Rem. c. We may also place here the neuter noun *οἶς* (G. *ὠτός*), which in the Doric dialect had the form *ῶς*.

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

TRANSLATE

1. ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.) 2. ἀκουσάτωσαν. (Luke xvi. 29.) 3. περὶ Ἡρωδιάδος. (Luke iii. 19.) 4. ὁ θεὸς τῆς ἐλπίδος. (Rom. xv. 13.) 5. πόδας ἔνιψεν. (1 Tim. v. 10.) 6. ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. (Rev. ix. 1.) 7. ἔχω τὰς κλεῖς. (Rev. i. 18.) 8. μανθανέτωσαν. (Titus iii. 14.) 9. ἀδελφέ. (Phil. 20.) 10. εἰς τὴν Ἑλλάδα. (Acts xx. 2.)

XIV.

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

Present. πιστεῖν, to believe. (1 Tim. i. 16.)

Aorist. πιστεῖσαι, to believe. (John v. 44.)

Perfect. πεποιηκέναι, 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*,

Rem. c. 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 *κος, 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, *γυνή* (G. *γυναικός* V. *γύναι*) and *γάλα* (G. *γάλακτος*).

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

Rem. d. In *ἀλώπηξ* (G. *ἀλώπεκος*), *ε* is lengthened to *η* only in the nominative singular.

TRANSLATE

1. *τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας.* (Luke xii. 45.) 2. *νίπτειν τοὺς πόδας τῶν μαθητῶν.* (John xiii. 5.) 3. *τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;* (1 Cor. ix. 7.) 4. *χωρὶς γυναικῶν καὶ παιδίων.* (Matt. xiv. 21.) 5. *πρὸς γυναῖκα χήραν.* (Luke iv. 26.) 6. *μνημονεύετε¹ τῆς γυναικὸς Λώτ.²* (Luke xvii. 32.) 7. *τῇ γυναικὶ ἔλεγον.³* (John iv. 42.) 8. *γύναι, τί κλαίεις;* (John xx. 13.) 9. *γυνή ὀνόματι⁴ Λυδία.* (Acts xvi. 14.) 10. *ἐδίωξεν τὴν γυναῖκα.* (Rev. xii. 13.)

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. *πιστεύων, believing.* (Acts xxiv. 14.)

Future. *κακῶσων, about to harm.* (1 Peter iii. 13.)

Aorist. *πιστεύσας, having believed.* (Mark xvi. 16.)*

Perfect. *πεπιστευκώς, 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 *ντος*.

Singular.

N. ἄρχων. (Matt. ix. 18.)
G. ἄρχοντος. (Matt. ix. 23.)
D. ἄρχοντι. (Matt. ix. 34.)
A. ἄρχοντα. (Matt. xii. 58.)

Plural.

ἄρχοντες. (Matt. xx. 25.)
ἀρχόντων. (Luke xiv. 1.)
ἀρχουσι(ν). (Acts xiv. 5.)
ἀρχοντας. (Luke xxiii. 13.)

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 ὁδοῦς), and *-ων* G. *-οντος*, all which are masculine.*

Rem. b. *ν* 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 ἀρχουσι and not ἀρχοντισι.

TRANSLATE

1. ἐλπίδα ἔχων. (Acts. xxiv. 15.)
2. εἰς τὴν οἰκίαν τοῦ ἀρχοντος. (Matt. ix. 23.)
3. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. (Matt. v. 38.)
4. ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. (Matt. viii. 12.)
5. ἔβρυχον τοὺς ὀδόντας. (Acts vii. 54.)
6. ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου. (Rev. xxii. 8.)
7. ἀκουέτω. (Matt. xiii. 9.)
8. οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. (Mark. xiv. 36.)
9. μὴ οὖν βασιλευέτω ἡ ἁμαρτία. (Rom. vi. 12.)
10. λύσαι τὸν ἰμάντα. (Mark. i. 7.)

XVI.

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

τί διώκομαι; *why am I persecuted?* (Gal. v. 11.)

σὺ ἐπονομάζεθαι, *thou art named, or called.* (Rom. ii. 17.)

* As the G. of Σολομών, the T. R. has Σολομῶντος, but Tisch. usually Σολομῶνος.

πιστεύεται, *it is believed, or, man believes.* (Rom. x. 10.)

ἡμεῖς ἀνακρινόμεθα, *we are examined.* (Acts iv. 9.)

ἄγεσθε, *you are led.* (Gal. v. 18.)

ἄγονται, [*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 *πρό*) loses its final vowel. Thus we find *ἐπινομάζει* and not *ἐπιονομάζει*.

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

§ 31. Nouns of the third declension with the genitive ending *εως*.

Singular.

N. βασιλεύς. (Matt. xiv. 9.)

G. βασιλέως. (Matt. ii. 1.)

D. βασιλεῖ. (Matt. xviii. 23.)

A. βασιλέα. (Matt. i. 6.)

V. βασιλεῦ. (Acts xxv. 26.)

Plural.

βασιλεῖς. (Matt. xvii. 25.)

βασιλέων. (Matt. xi. 8.)

βασιλεῦσι(ν). (Rev. x. 11.)

βασιλεῖς. (Luke xxi. 12.)

Rem. a. Nouns with the genitive ending *εως* have as nominative endings *αυς* (only *ναύς*), *ευς*, *ης* (only *Μωσῆς*), *ι* (only *σίναπι*), *ις*, *υς* (only *πῆχυς*).

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

Rem. c. Those in *-αυς*, *-ις* and *-υς* form the accusative in *ν*. Thus from *ναύς* we have the accusative *ναῦν* (Acts xxvii. 41), from *πίστις* the A. *πίστιν* (Matt. xvii. 20), from *πῆχυς* the A. *πῆχυν* (Matt. vi. 27).

Rem. d. *Μωσῆς* (in most modern editions *Μωυσῆς*) has a D. in *-ῆ* and an A. in *-ῆν*, besides the regular forms.

Rem. e. In the printed editions, *πῆχεων* is contracted to *πῆχῶν*; but some of the MSS. have the uncontracted form.

TRANSLATE

1. λεπροὶ καθαρίζονται. (Matt. xi. 5.) 2. ἐν τοῖς οἴκοις τῶν βασιλέων. (Matt. xi. 8.) 3. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; (Acts xxvi. 27.) 4. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης. (Mark vi. 14.)

5. ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας. (Luke i. 5.)
 6. ὁ ἄρχων τῶν βασιλέων τῆς γῆς. (Rev. i. 5.) 7. ἐκ τοῦ στόματος τοῦ
 ψευδοπροφήτου. (Rev. xvi. 13.) 8. ἐγὼ βρώσιν ἔχω. (John iv. 32.)
 9. εἰν ἔχητε πίστιν ὡς κόκκον σινάπεως. (Matt. xvii. 20.) 10. διαστρέ-
 ψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. (Acts. xiii. 8.)

XVII.

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

- ἐνεκοπτόμην, *I was hindered.* (Rom. xv. 22.)
 ἤρχου, *thou wast coming.* (Acts ix. 17.)
 ἤγετο, *he was led.* (Luke iv. 1.)
 κατειχόμεθα, *we were held, or bound.* (Rom. vii. 6.)
 ἤγεσθε, *you were led.* (1 Cor. xii. 2.)
 ἤγοντο, [*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 ἐνκόπτω. The introduction of a vowel after the γ changes the consonant back to ν, as in ἐνεκοπτόμην.

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

Singular.

- N. χεῖρ. (Luke i. 66.)
 G. χειρός. (Luke i. 71.)
 D. χειρὶ. (Luke iii. 17.)
 A. χεῖρα. (Luke v. 13.)

Plural.

- χεῖρες. (Acts xx. 34.)
 χειρῶν. (Luke iv. 11.)
 χειρσί(ν). (Luke vi. 1.)
 χεῖρας. (Luke iv. 40.)

Rem. a. The nouns belonging here are those in -αρ G. -αρος, -ειρ G. -ειρος (only χεῖρ), -ηρ G. -ηρος, -ηρ G. -ερος, -υρ G. -υρος (only πῦρ), -υς G. -υρος (only μάρτυς), and -ωρ G. -ωρος.

Rem. b. These nouns are all masculine, except ἡ χεῖρ and τὸ πῦρ.

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

TRANSLATE

1. ἐθεραπεύοντο. (Acts xxviii. 9.) 2. βάλλει ὕδωρ εἰς τὸν νιπτῆρα.
 (John xiii. 5.) 3. διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων. (Acts

viii. 18.) 4. διὰ χειρὸς Βαρνάβα καὶ Σαύλου. (Acts xi. 30.) 5. Παῦλος κατέσεισεν τῇ χειρὶ¹ τῷ λαῷ. (Acts xxi. 40.) 6. κατασείσας τὴν χεῖρα. (Acts xix. 33.) 7. πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. (Matt. xvii. 15.) 8. γλώσσαι ὡσεὶ πυρός. (Acts ii. 3.) 9. εἰς τὴν λίμνην τοῦ πυρός. (Rev. xx. 10.) 10. κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος. (Eph. ii. 2.)

¹ See § 82, XIV.

XVIII.

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

σωθήσομαι,* *I shall be cured.* (Matt. ix. 21.)

σωθήσῃ, *thou shalt be saved.* (Acts xi. 14.)

σωθήσεται, *he will be kept safe.* (John x. 9.)

σωθησόμεθα, *we shall be saved.* (Rom. v. 9.)

ἀχθήσεσθε, *you will be led.* (Matt. x. 18.)

βασανισθήσονται, *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 ἀχθήσεσθε, 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 ζ* comes before *τ, δ, θ, ζ, or μ*, the former consonant is usually changed into *σ*. Thus instead of βασανισθήσονται we have βασανισθήσονται.

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

Singular.

N. πατήρ. (Matt. v. 48.)

G. πατρός. (Matt. ii. 22.)

D. πατρί. (Matt. vi. 1.)

A. πατέρα. (Matt. iv. 22.)

V. πάτερ. (Matt. vi. 9.)

Plural.

πατέρες. (Luke vi. 23.)

πατέρων. (Luke i. 17.)

πατράσι(ν). (Acts. vii. 44.)

πατέρας. (Acts. vii. 19.)

* The pres. act. of this verb is σώζω, but the fut. and aor. pass. are derived from a form without the ζ.

Rem. a. Five nouns (ἡ μήτηρ, ἡ θυγάτηρ, ἡ γαστήρ, ὁ πατήρ, ὁ ἀνὴρ), which would regularly have the ending ερος 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 ἀνὴρ, δ always takes the place of ε.

TRANSLATE

1. ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. (Luke i. 17.) 2. ἐκάκωσεν τοὺς πατέρας. (Acts vii. 19.) 3. πατέρα ἔχομεν τὸν Ἀβραάμ. (Matt. iii. 9.) 4. πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. (Matt. xi. 25.) 5. ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. (Matt. xx. 20.) 6. μετὰ τῶν ἀνδρῶν. (Luke xi. 31.) 7. ἀνὴρ ὀνόματι¹ Ἰωσήφ. (Luke xxiii. 50.) 8. ἀνδρα οὐκ ἔχω. (John iv. 17.) 9. ἐκ τῶν θυγατέρων Ἀαρών. (Luke i. 5.) 10. ὁ πατήρ τοῦ παιδίου ἔλεγεν· πιστεύω. (Mark ix. 24.)

¹ See § 82, XVI.

XIX.

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

ἐγὼ καυχῆσομαι, *I will boast.* (2 Cor. xi. 18.)
 ἀκούσῃ, *thou shalt hear.* (Acts xxv. 22.)
 ζήσεται, [*he*] *shall, or will, live.* (John xi. 25.)
 ἀκουσόμεθα, *we will hear.* (Acts xvii. 32.)
 ἀκούσεσθε, *you shall hear.* (Acts iii. 22.)
 ἀκούσονται, *they will hear.* (Acts xxi. 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 νος.

Rem. a. These nouns are inflected like χεῖρ (§ 33), but drop ν before -σιν in the D. plural, the preceding vowel remaining the same as in the genitive.

Rem. b. They have the endings ην G. ηνος, ην G. ενος, ιν G. ινος (only ὠδίν), ις G. ιως (only Σαλαμίς), ων G. ωνος, ων G. ονος.

Rem. c. φρήν, ὠδίν, Σαλαμίς, and ἄλων are fem., the rest masc.

TRANSLATE

1. ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. (Matt. xxv. 32.) 2. ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ. (Rev. x. 4.) 3. ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. (Matt. xx. 4.) 4. τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; (Mark xii. 9.) 5. μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν; (1 Cor. ix. 5.) 6. τίς φυτεῖε ἀμπελῶνα; (1 Cor. ix. 7.) 7. μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα. (Rev. vii. 3.) 8. ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν. (Rev. i. 7.) 9. καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάξης. (Rev. xvi. 21.) 10. βασιλεὺς βασιλέων καὶ κύριος κυρίων. (Rev. xix. 16.)

XX.

§ 38. Verbs in -ω, in the aorist, indicative, passive.

ἐπιστεύθη ἐγώ, *I was intrusted with.* (1 Tim. i. 11.)

σὺ ἐγεννήθης, *thou wast born.* (John ix. 34.)

ἐπιστεύθη, [*it*] *was believed.* (2 Thess. i. 10.)

ἐσώθημεν, *we were saved.* (Rom. viii. 24.)

ἠγοράσθητε, *you were bought.* (1 Cor. vi. 20.)

ἐπιστεύθησαν, *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 ους.

*Singular.**Plural.*

N. ὄρος. (Luke iii. 5.)

ὄρη. (Rev. xvi. 20.)

G. ὄρους. (Matt. v. 14.)

ὄρων. (Rev. vi. 15.)

D. ὄρει. (Matt. xvii. 20.)

ὄρει(ν). (Mark. v. 5.)

A. ὄρος. (Matt. iv. 8.)

ὄρη. (Matt. xviii. 12.)

Rem. a. There belong here all neuters in -ος, the masculines Διοτρεφής and Ἐρμογένης (which, however, occur in the N. T. only in the nominative) and the feminines αἰδώς (found only in the genitive) and πειθώ (D. πειθοί, found as a various reading in 1 Cor. ii. 4). See § 47, *Rem. b.*

Rem. b. In the neuters, the ending *ous* has been contracted from *εος*, *ει* from *εϊ*; and *η* from *εα*. The G. pl. *-εων* is usually contracted to *-ων*, *δρέων* (Rev. vi. 15) and *χειλέων* (Heb. xiii. 15) being exceptions. The G. *αἰδοῦς* (1 Tim. ii. 9) = *αἰδός*.

§ 40. **Nouns of the third declension with the genitive ending *οος*.** 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. *βοῶν* (Luke xvi. 19) and the A. *βόας* (John ii. 14) occur.

TRANSLATE

1. ἀνήχθημεν. (Acts xxvii. 2.) 2. ἐβαρήθημεν. (2 Cor. i. 8.) 3. ἀναβαίνει εἰς τὸ ὄρος. (Mark iii. 13.) 4. ἐν τοῖς ὄρεσιν. (Mark v. 5.) 5. τότε ἄρξονται λέγειν τοῖς ὄρεσιν. (Luke xxiii. 30.) 6. ἡ φιλαδέλφια μενέτω. (Heb. xiii. 1.) 7. διὰ τὸ μὴ ἔχειν¹ βάθος γῆς. (Matt. xiii. 5.) 8. ἐμβλέψατε εἰς τὰ πέτεινά τοῦ οὐρανοῦ. (Matt. vi. 26.) 9. ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε. (Matt. x. 18.) 10. ὑμεῖς οὖν ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.)

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

XXI.

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

ἐνιψάμην, *I washed.* (John ix. 15.)
κατηρτίσω, *thou didst prepare.* (Matt. xxi. 16.)
ἐνίψατο, *he washed.* (John ix. 7.)
ἡμεῖς ἐδεξάμεθα, *we received.* (Acts xxviii. 21.)
ἠτήσασθε, *you asked.* (Acts iii. 14.)
ἠτήσαντο, *they asked.* (Acts xiii. 28.)

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

Rem. a. These end, in the N., in *υ* and *υς*, and are inflected similarly to the examples in § 24, except that they have the termination *υ* 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 ἰχθύς, ὁ στάχυς, and ὁ ἡ ὄς.

§ 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. Ἰησοῦς has G. D. and V. Ἰησοῦ and A. Ἰησοῦν. Λευεῖς (or Λευῖς) has G. Λευεῖ (or Λευῖ) A. Λευεῖν (or Λευῖν).

TRANSLATE

1. ἀπήγατο. (Matt. xxvii. 5.)
2. ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. (Matt. xxvii. 58.)
3. ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου. (Matt. xxvii. 24.)
4. ἠτήσαντο βασιλέα. (Acts xiii. 21.)
5. τρύγησον τοὺς βότρυας. (Rev. xiv. 18.)
6. ἀπὸ τοῦ πλήθους τῶν ἰχθύων. (John xxi. 6.)
7. ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. (Matt. xii. 1.)
8. ἔρχονται πρὸς τὸν Ἰησοῦν. (Mark v. 15.)
9. ὁ Πέτρος λέγει τῷ Ἰησοῦ. (Mark ix. 5.)
10. ἔξεις θησαυρὸν ἐν οὐρανῷ. (Mark x. 21.)

XXII.

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

- πεπίστευμαι, *I have been intrusted with.* (1 Cor. ix. 17.)
 ἀπολέλυσαι, *thou hast been, or art, freed from.* (Luke xiii. 12.)
 σέσωσται, *he has been cured.* (Acts iv. 9.)
 ἡμεῖς γεγενήμεθα, *we have been, or were, born.* (John viii. 41.)
 ὑμεῖς γεγένησθε,* *you have become.* (Acts vii. 52. T. R.)
 κεκράτηνται, *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 εἶμι, *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 -ος, -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 -ος have the feminine in -α, if the root ends in a vowel other than ο 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 -ους, -η, -ων, which have arisen by contraction from regular forms. Cf. § 19, *Rem. c, d.*

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

TRANSLATE

1. ἐτοιμάσατε τὴν ὁδὸν κυρίου. (Luke iii. 4.)
2. καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. (Luke iv. 14.)
3. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. (Luke v. 21.)
4. λέλυσαι ἀπὸ γυναικός ; (1 Cor. vii. 27.)
5. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ.* (1 Cor. vii. 14.)
6. πεπίστευμαι τὸ εὐαγγέλιον. (Gal. ii. 7.)
7. δεδοκίμασμεθα ὑπὸ τοῦ θεοῦ. (1 Thess. ii. 4.)
8. καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί. (Rev. xii. 17.)
9. ἐδίωξεν τὴν γυναικα. (Rev. xii. 13.)
10. τίς¹ ὅμοιος τῷ θηρίῳ ; (Rev. xiii. 4.)

¹ Supply in translation the verb "is."

* The T. R. has *ἄνδρι*.

XXIII.

§ 46. Verbs in $-\omega$, in the pluperfect, indicative, passive (and middle).

[ἐβεβουλευμην, *I had deliberated.*]

[ἐβεβούλευσο, *thou hadst deliberated.*]

τεθεμελιωτο, *it had been founded.* (Matt. vii. 25.)*

[ἐβεβουλευμεθα, *we had deliberated.*]

[ἐβεβούλευσθε, *you had deliberated.*]

[ἐβεβούλευντο, *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 ἦσαν, the imperfect of εἶμι, *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 $-\etaς$, $-\epsilonς$.

Rem. a. Next in number to the adjectives in $-ος$, $-\eta$ or $-α$, $-ον$, and $-ος$, $-ον$, are those in $-\etaς$ (masc. and fem.), $-\epsilonς$ (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 *ος* (§ 39), the masculine and feminine having the A. sing. in $-\eta$, the pl. N. in $-\epsilonις$, G. $-\ων$, D. $-\εσι$, A. $-\εις$.

§ 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 *ος* (§ 37, *Rem. a, b*), except in so far as the neuter is subject to the rule in § 19, *Rem. c*.

Rem. c. The comparatives often contract $-ονα$ into $-\ω$, and $-ονας$ and $-ονας$ into $-ους$.

TRANSLATE

1. ὁ θεὸς ὁ ποιήσας¹ τὸν κόσμον. (Acts xvii. 24.) 2 διελέγετο δὲ ἐν τῇ συναγωγῇ. (Acts xviii. 4.) 3. Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίσ-

* See § 7, *Rem. b*, and § 9, *Rem. b*.

γευσεν τῷ κυρίῳ. (Acts xviii. 8.) 4. ἀφρονες, οὐχ ὁ ποιήσας τὸ ἐξώθεν² καὶ τὸ ἐσωθεν² ἐποίησεν; (Luke xi. 40.) 5. ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων. (2 Cor. xi. 19.) 6. σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. (John ii. 10.) 7. ὁ μείζων δουλεύσει τῷ ἐλάσσονι. (Rom. ix. 12.) 8. οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. (1 Cor. xi. 17.) 9. μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ, καὶ ἰδοὺ πλείον Ἰωῆ³ ὤδε. (Matt. xii. 41.) 10. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω 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.)

ὅταν προσεύχη, *whenever thou prayest.* (Matt. vi. 6.)

ἵνα δοξάζεται, *that [he] may be glorified.* (1 Pet. iv. 11.)

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

ὅταν προσεύχησθε, *whenever you pray.* (Luke xi. 2.)

ἵνα γίνωνται, *that [they] may be made.* (1 Cor. xvi. 2.)

§ 50. Adjectives in -υς, -εια, -υ.

Rem. These adjectives, which are few in number, have their G. masc. and neut. in -εος, sometimes contracted into -ους; otherwise they are inflected in these genders like nouns of the third declension in -υς, G. -εως (§ 31 and *Rem. c.*) § 19, *Rem. e.* is to be borne in mind with regard to the N. and A. neut., the plural ending of which is -εα, 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 -αντος (§ 29), except in so far as πᾶν is subject to the rule in § 19, *Rem. e.*, which assimilates it in declension to βρώμα (§ 22).

TRANSLATE

1. ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον. (Acts viii. 26.) 2. ἐλπίδα ἔχων εἰς τὸν θεόν. (Acts xxiv. 15.) 3. οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ * ἄνθρωπος. (Matt. iv. 4.) 4. ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. (Matt. iv. 12.) 5. κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέυων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. (Matt. iv. 23.) 6. λάμπει πᾶσιν τοῖς¹ ἐν τῇ οἰκίᾳ. (Matt. v. 15.) 7. ταχύς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. (James i. 19.) 8. ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται. (James i. 20.) 9. καὶ ἰδοὺ ὄρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρηνοῦ εἰς τὴν θάλασσαν. (Matt. viii. 32.) 10. καὶ περιῆγεν 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.

- ἵνα σωθῶ, that I may be saved. (Acts xvi. 30.)
 ὅπως ἂν δικαιωθῆς, that thou mayst be justified. (Rom. iii. 4.)
 ἵνα σωθῆ, that she may be saved. (Mark v. 23.)
 ἵνα δικαιωθῶμεν, that we might be justified. (Gal. ii. 16.)
 ἵνα ὑμεῖς σωθῆτε, that you may be saved. (John v. 34.)
 ἵνα σωθῶσιν, that they may be saved. (Luke viii. 12.)

§ 53. The adjectives μέγας and πολὺς.

Singular.

	Masc.	Fem.	Neut.
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	[μεγάλου]
D.	μεγάλῳ	μεγάλῃ	[μεγάλῳ]
A.	μέγαν	μεγάλην	μέγα
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ

* The T. R. omits ὁ.

Rem. In the plural these adjectives are inflected like those in -os of three terminations, thus : μεγάλοι, -αι, -α, *etc.* ; πολλοί, -αί, -ά, *etc.*

TRANSLATE

1. ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. (Rom. x. 16.) 2. ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. (1 Cor. v. 5.) 3. πάντες γὰρ οἱ προφήται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν.* (Matt. xi. 13.) 4. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς ; (Matt. xxi. 31.) 5. πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. (Matt. xxi. 26.) 6. καὶ αἰτήσας πινακίδιον ἔγραψεν. (Luke i. 63.) 7. Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου. (Luke iv. 1.) 8. ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν. (Luke xvii. 15.) 9. οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. (John vii. 46.) 10. ὑμεῖς αἰεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε. (Acts vii. 51.)

XXVI.

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

ἵνα ἐγὼ καυχῆσωμαι, *that I may boast.* (2 Cor. xi. 16.)
 ὅσα ἂν αἰτήσῃ, *whatsoever thou mayst ask.* (John xi. 22.)
 ὃ ἂν αἰτήσῃται, *whatever she might ask.* (Matt. xiv. 7.)
 ἐνδυσώμεθα, *let us put on.* (Rom. xiii. 12.)
 τί ἐνδύσῃσθε, *what you shall put on.* (Matt. vi. 25.)
 ἵνα αἰτήσωνται, *that they should ask for.* (Matt. xxvii. 20.)

§ 55. Adjectives not inflected like any of the preceding and of rare occurrence in the New Testament.

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. ἀπραξ 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. πένησι (1 Cor. ix. 9), and is inflected like nouns of the third declension with the G. in -ητος (§ 25 *Rem. b.*)

* The T. R. reads προεφήτευσαν.

Rem. d. αὐτόχειρ is found only in the N. pl. (Acts xxvii. 19), and is inflected like χεῖρ (§ 33).

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

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

Rem. g. ἄρσῃν and ἄρρῃν are inflected like nouns of the third declension in -ῃν G. -ενος (§ 37, *Rem. a.*).

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

Rem. i. ἐκών (1 Cor. ix. 17) has a feminine ἐκούσα (Rom. viii. 20) but no other forms. ἄκων (for ἀέκων = a privative and ἐκών) occurs once (1 Cor. ix. 17).

Rem. j. Ἑλληνίς and πατρὶς are feminine and inflected like nouns of the third declension in -ίς G. -ιδος (§ 24).

TRANSLATE

1. ἀγέλη χοίρων πολλῶν. (Matt. viii. 30.) 2. πολλοὶ τελῶναι καὶ ἁμαρτωλοί. (Matt. ix. 10.) 3. ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργατὰ ὀλίγοι. (Matt. ix. 37.) 4. ἔχων κτήματα πολλά. (Matt. xix. 22.) 5. μετὰ δυνάμεως καὶ δόξης πολλῆς. (Matt. xxiv. 30.) 6. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος. (Matt. xxv. 19.) 7. γυναῖκες πολλαί. (Matt. xxvii. 55.) 8. καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν.* (Mark iii. 7.) 9. πολλοὺς γὰρ ἐθεράπευσεν. (Mark iii. 10.) 10. ὕπου οὐκ εἶχεν γῆν πολλήν. (Mark iv. 5.)

XXVII.

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

PRES. MID. εἰ βούλοιο, *if he wished, or whether he was willing.* (Acts xxv. 20.)

AOR. PASS. πληθυνθείη, *may [it] be multiplied.* (1 Pet. i. 2.)

AOR. MID. εὐξαίμην 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 ἠκολούθησαν.

superlative degrees by dropping *s* and adding *τερος*, *-α*, *-ον* and *τατος*, *-α*, *-ον*.

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

Rem. c. Adjectives in *-ης* shorten *η* into *ε* and add *τερος*, *-α*, *-ον* and *-τατος*, *-α*, *-ον*.

Rem. d. Adjectives in *-ων* shorten *ω* into *ο* and add *εστερος*, *-α*, *-ον* and *εστατος*, *-α*, *-ον*.

Rem. e. *ταχύς* and *καλός* take the endings *ων* and *ιστος*, thus: *ταχύς*, *ταχίων*, *τάχιστος*; *καλός*, *καλλίων*, [*κάλλιστος*.]

Rem. f. The following are anomalous:—

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
<i>ἀγαθός</i> ,	{ <i>κρείττων</i> <i>οἱ</i> <i>-σσων</i> ,	<i>κράτιστος</i> .
	{ <i>βελτίων</i> ,	
<i>κακός</i> ,	{ <i>χείρων</i> ,	
	{ <i>ήττων</i> <i>οἱ</i> <i>-σσων</i> .	
<i>μέγας</i> ,	<i>μείζων</i> ,	<i>μέγιστος</i> .
<i>μικρός</i> ,	{ <i>μικρότερος</i> ,	
	{ <i>ελάττων</i> <i>οἱ</i> <i>-σσων</i> ,	<i>ελάχιστος</i> .
<i>πολύς</i> ,	{ <i>πλείων</i> ,	
	{ <i>π. πλείον</i> <i>οἱ</i> <i>πλέον</i> ,	<i>πλείστος</i> .

Rem. g. *μειζοτέραν* (3 John 4) is a double comparative, *ελαχιστοτέρῳ* (Eph. iii. 8) a comparative formed from a superlative.

Rem. h. From the adverbs *ἄνω*, *ἔσω*, *κάτω* are formed the comparative adjectives *ἀνώτερος*, *ἔσώτερος*, *κατώτερος*.

TRANSLATE

1. *σὺ πίστιν ἔχεις, ἀγῶν¹ ἔργα ἔχω*. (James ii. 18.) 2. *ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ*. (James ii. 23.) 3. *μεμέρισται ὁ Χριστός*; (1 Cor. i. 13.) 4. *ὁ ἔχων² τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας*. (Rev. iii. 1.) 5. *ἔρχομαι ταχύ³*. (Rev. iii. 11.) 6. *ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα*. (1 John iv. 1.) 7. *ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ*. (John iii. 18.) 8. *καὶ πολλῶ⁴ πλείους ἐπίστευσαν*. (John iv. 41.) 9. *τῷ σαββάτῳ⁵ ἐθεράπευσεν ὁ Ἰησοῦς*. (Luke xiii. 14.) 10. *ἀστήρ γὰρ ἀστέρος⁶ διαφέρει ἐν δόξῃ*. (1 Cor. xv. 41.)

¹ *ἀγῶν* = *καὶ ἐγώ*.

² *ὁ 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 $\acute{\omega}$, in the present, imperative, passive and middle.

$\acute{\epsilon}\gamma\epsilon\lambda\epsilon\upsilon$, *arise (thou)*. (Luke viii. 54.)

$\pi\rho\omicron\sigma\epsilon\upsilon\chi\acute{\epsilon}\sigma\theta\omega$, *let him pray*. (James v. 13.)

$\acute{\epsilon}\gamma\epsilon\lambda\epsilon\upsilon\sigma\theta\epsilon$, *arise (ye)*. (Matt. xxvi. 46.)

$\delta\omicron\kappa\iota\mu\alpha\acute{\zeta}\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$, *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 $\acute{\epsilon}\kappa\alpha\tau\acute{\omicron}\nu$, *one hundred*), which are inflected like plural adjectives in $-\omicron\iota$, $-\alpha\iota$, $-a$.

Masc.	Fem.	Neut.	Masc., Fem., and Neut.
N. $\acute{\epsilon}\iota\varsigma$, <i>one</i>	$\mu\acute{\iota}\alpha$	$\acute{\epsilon}\nu$	N. $\delta\acute{\upsilon}\omicron$, <i>two</i>
G. $\acute{\epsilon}\nu\omicron\varsigma$	$\mu\acute{\iota}\alpha\varsigma$	$\acute{\epsilon}\nu\omicron\varsigma$	G. $\delta\acute{\upsilon}\omicron$
D. $\acute{\epsilon}\nu\acute{\iota}$	$\mu\acute{\iota}\grave{\alpha}$	$\acute{\epsilon}\nu\acute{\iota}$	D. $\delta\upsilon\sigma\acute{\iota}(\nu)$
A. $\acute{\epsilon}\nu\alpha$	$\mu\acute{\iota}\alpha\nu$	$\acute{\epsilon}\nu$	A. $\delta\acute{\upsilon}\omicron$
Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N. $\tau\rho\acute{\epsilon}\iota\varsigma$, <i>three</i>	$\tau\rho\acute{\iota}\alpha$	N. $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, <i>four</i>	$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha$ *
G. $\tau\rho\acute{\iota}\omega\nu$	$\tau\rho\acute{\iota}\omega\nu$	G. $\tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$	$\tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$
D. $\tau\rho\acute{\iota}\sigma\acute{\iota}(\nu)$	$\tau\rho\acute{\iota}\sigma\acute{\iota}(\nu)$	D. $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\sigma\acute{\iota}(\nu)$	$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\sigma\acute{\iota}(\nu)$
A. $\tau\rho\acute{\epsilon}\iota\varsigma$	$\tau\rho\acute{\iota}\alpha$	A. $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha\varsigma$ *	$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha$ *

Rem. b. The ordinal numbers end in $\omicron\varsigma$ and are declined like adjectives in $-\omicron\varsigma$, $-\eta$ or $-a$, $-o\nu$.

TRANSLATE

1. $\pi\rho\omicron\sigma\epsilon\upsilon\chi\acute{\epsilon}\sigma\theta\omega$ $\acute{\iota}\nu\alpha$ $\delta\iota\epsilon\rho\mu\eta\nu\acute{\epsilon}\nu\eta$. (1 Cor. xiv. 13.) 2. $\acute{\epsilon}\gamma\acute{\epsilon}\rho\epsilon\sigma\theta\epsilon$, $\acute{\alpha}\gamma\omega\mu\epsilon\nu$. (Mark xiv. 42.) 3. $\acute{\eta}$ $\gamma\acute{\alpha}\rho$ $\tau\acute{\omicron}\nu$ $\acute{\epsilon}\nu\alpha$ $\mu\acute{\iota}\sigma\acute{\eta}\sigma\epsilon\iota$ $\kappa\alpha\acute{\iota}$ $\tau\acute{\omicron}\nu$ $\acute{\epsilon}\tau\epsilon\rho\omicron\nu$ $\acute{\alpha}\gamma\alpha\pi\acute{\eta}\sigma\epsilon\iota$. $\acute{\eta}$ $\acute{\epsilon}\nu\omicron\varsigma$ ¹ $\acute{\alpha}\nu\theta\acute{\epsilon}\xi\epsilon\tau\alpha\iota$ ² $\kappa\alpha\acute{\iota}$ $\tau\acute{\omicron}\nu$ $\acute{\epsilon}\tau\acute{\epsilon}\rho\omicron\nu$ ³ $\kappa\alpha\tau\alpha\phi\rho\omicron\nu\acute{\eta}\sigma\epsilon\iota$. (Matt. vi. 24.) 4. $\pi\acute{\omicron}\sigma\phi$ $\omicron\upsilon\acute{\nu}$ $\delta\iota\alpha\phi\acute{\epsilon}\rho\epsilon\iota$ $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ $\pi\rho\omicron\beta\acute{\alpha}\tau\omicron\nu$. (Matt. xii. 12.) 5. $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ $\acute{\epsilon}\acute{\iota}\chi\epsilon\nu$ $\delta\acute{\upsilon}\omicron$ $\tau\acute{\epsilon}\kappa\upsilon\alpha$. (Matt. xxii. 28.) 6. $\pi\epsilon\rho\acute{\iota}\acute{\alpha}\gamma\epsilon\tau\epsilon$ $\tau\acute{\eta}\nu$ $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu$ $\kappa\alpha\acute{\iota}$ $\tau\acute{\eta}\nu$ $\xi\eta\rho\acute{\alpha}\nu$ $\pi\omicron\iota\acute{\eta}\sigma\alpha\iota$ $\acute{\epsilon}\nu\alpha$ $\pi\rho\omicron\sigma\acute{\eta}\lambda\upsilon\tau\omicron\nu$. (Matt. xxiii. 15.) 7. $\acute{\epsilon}\kappa$ $\tau\acute{\omicron}\nu$ $\tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$ $\acute{\alpha}\nu\acute{\epsilon}\mu\omega\nu$. (Matt. xxiv. 31.) 8. $\kappa\alpha\acute{\iota}$ $\acute{\eta}\kappa\omicron\upsilon\sigma\alpha$ $\phi\omega\nu\acute{\eta}\nu$ $\mu\acute{\iota}\alpha\nu$ ⁴ $\acute{\epsilon}\kappa$ $\tau\acute{\omicron}\nu$ $\tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$ $\kappa\epsilon\rho\acute{\alpha}\tau\omega\nu$

* Tisch. reads $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\alpha$ and sometimes $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\alpha\varsigma$.

τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ. (Rev. ix. 13.) 9. πόσους ἄρτους ἔχετε; (Matt. xv. 34.) 10. ἑπτὰ, 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 -ω, in the aorist, imperative, passive.

φυτεύθητι, *be (thou) planted.* (Luke xvii. 6.)

σταυρωθήτω, *let him be crucified.* (Matt. xxvii. 22.)

συνάχθητε, *gather yourselves together.* (Rev. xix. 17.)

[βουλευθήτωσαν, *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 -ους have their feminine in -ουσα and their neuter in -ον. The masculine and neuter are declined like ἄρχων (§ 29), except that the neuter is subject to the rule in § 19, *Rem. e.*

Rem. c. Those in -ας, -εις and -υς have their feminines in -ασα -εισα and -υσα and their neuters in -αν, -εν and -υν. The masculines and neuters have their G. in -αντος, -εντος and -υντος and are declined like ἄρχων (§ 29), except that the neuters are subject to the rule in § 19, *Rem. e.*

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

TRANSLATE

1. ἀγρίσθητι. (Acts xxi. 24.) 2. διανοίχθητι.¹ (Mark vii. 34.) 3. καὶ ἄδουσιν τὴν ψῆδὴν Μωυσέως δούλου τοῦ θεοῦ καὶ τὴν ψῆδὴν τοῦ ἀρνίου. (Rev. xv. 3.) 4. καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης.

(Rev. xxi. 23.) 5. μὴ κλαῖε. (Rev. v. 5.) 6. καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν. (Rev. xix. 6.) 7. φοβήθητε τὸν θεόν. (Rev. xiv. 7.) 8. προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν. (Rev. xiv. 7.) 9. λῦσον τοὺς τέσσαρας ἀγγέλους. (Rev. ix. 14.) 10. ἐξαλείψει² ὁ θεὸς πᾶν δάκρυον. (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.)
 ἐνωτίσασθε, give (ye) ear to. (Acts ii. 14.)
 προσευξάσθωσαν, 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 σύ, 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 σύ are inflected as follows:—

	Sing.	Pl.		Sing.	Pl.
N.	ἐγώ	ἡμεῖς	N.	σύ	ὑμεῖς
G.	ἐμοῦ, μου	ἡμῶν	G.	σοῦ	ὑμῶν
D.	ἐμοί, μοί	ἡμῖν	D.	σοί	ὑμῖν
A.	ἐμέ, μέ	ἡμᾶς	A.	σέ	ὑμᾶς

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

TRANSLATE

1. ἀγιασθήτω τὸ ὄνομά σου. (Matt. vi. 9.) 2. τί ἐποίησέν σοι; πῶς ἤνοιξέν σοι τοὺς ὀφθαλμούς; (John ix. 26.) 3. τί πάλιν θέλετε ἀκούειν; (John ix. 27.) 4. λέγουσιν τῷ τυφλῷ¹ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ; (John ix. 17.) 5. ἐν ἀμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; (John ix. 34.) 6. ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. (John ix. 13.) 7. καὶ ὑμεῖς τὴν αὐτὴν² ζῆνοϊαν ὀπίσασθε.

(1 Peter iv. 1.) 8. ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. (John ix. 7.) 9. τί με λέγεις ἀγαθόν; (Luke xviii. 19.) 10. ἔτι ἔν σοι λείπει. (Luke xviii. 22.)

¹ Supply ἀνθρώπων.

² αὐτός with the article has the force of 'the same.'

XXXI.

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

πεφίμωσο, *be (thou) still.* (Mark iv. 39.)

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

ἔρρωσθε, *fare (ye) well.* (Acts xv. 29.)

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

§ 65. **The Reflexive pronouns.**

Rem. a. These are three in number, ἐμαντοῦ, *of myself*, σεαυτοῦ, *of thyself*, and ἑαυτοῦ, *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 ἑαυτοῦ.

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

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. ἀλλήλοις, A. ἀλλήλους.

§ 67. **Possessive pronouns.**

Rem. a. From the genitives of the personal pronouns are formed the possessive adjective pronouns ἐμός, -ή, -ον, *mine*, ἡμέτερος, -α, -ον, *ours*, σός, -ή, -όν, *thine*, ὑμέτερος, -α, -ον, *yours*.

Rem. b. They are inflected like adjectives in -ος, -η or -α, -ον.

TRANSLATE

1. αὐτὸς¹ δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν² καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ. (Matt. iii. 4.) 2. λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου. (John iv. 50.) 3. κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. (John xii. 32.) 4. κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν. (John xiv. 21.) 5. καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν. (John xvii. 19.) 6. προσέχετε οὖν ἑαυτοῖς. (Acts xx. 28.) 7. μισήσουσιν ἀλλήλους. (Matt. xxiv. 10.) 8. μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.) 9. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; (Rom. xiv. 10.) 10. ὁ ἐσθίων κυρίῳ ἐσθίει. (Rom. xiv. 6.)

¹ Intensive, 'himself.'

² From θρίξ.

XXXII.

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

Pres. Pass. (and Mid.) θεραπεύεσθαι, to be cured. (Luke v. 15.)

Aorist Pass. πιστευθῆναι, to be intrusted with. (1 Thess. ii. 4.)

Aorist Mid. νίψασθαι, 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, αὗται, ταῦτα, the remaining forms all beginning with τ and being inflected regularly like αὐτός.

Rem. b. In like manner are declined τοσοῦτος, -αὕτη, -οῦτο, τοιοῦτος, -αὕτη, -οῦτο, τηλικούτος, -αὕτη, -οῦτο, 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. τί, and the indefinite pronoun of

the same form, are inflected like nouns of the third declension with the G. ending *vos* (see § 37), except that the neuters are subject to the rule in § 19, *Rem. e.*

Rem. b. The indefinite relative *ὅστις, ἥτις, ὅτι*, *whoever, whatever*, (compounded of *ὅς* and *τις*), inflects both its component parts. In Matt. v. 25 occurs the secondary form *ὅτου* in place of the regular *οὐτινος*.

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

TRANSLATE

1. οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν. (Acts ii. 15.) 2. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν. (Acts viii. 13.) 3. ὁμοιωθήσεται * ἀνδρὶ φρονίμῳ, ὅστις¹ ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. (Matt. vii. 24.) 4. πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. (Matt. xv. 13.) 5. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. (Mark xii. 31.) 6. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν. (Luke vi. 45.) 7. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. (Luke vii. 6.) 8. βλέπεις ταύτην τὴν γυναῖκα; (Luke vii. 44.) 9. τίμι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; (Luke vii. 31.) 10. ἦψατό μου² τίς. (Luke viii. 46.)

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. ἀγισθεῖς, *having been purified*. (Acts xxi. 26.)

Aorist Mid. νιψάμενος, *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 -άω, -έω, and -όω are contracted in the present and

* Instead of ὁμοιωθήσεται the T. R. has ὁμοιώσω αὐτόν.

imperfect tenses, although there are a few exceptions to the rule. These contractions give rise to

- ω from αω, αο, σου, εω, οω, οη,
- φ from αοι,
- α from αε, αη, αει (only in the infinitive active,)
- α from αει, αη,
- ει from εει, εε,
- ου from εο, εου, οε, οει, οο, οου,
- η from αει, εη,
- η from αει, εη,
- οι from οει, οη, εοι, σοι.

Other contractions than these must be considered irregular.

Rem. b. The second person singular of the present indicative passive and middle sometimes ends in *σαι* instead of *η*.

TRANSLATE

1. καὶ καθὼς θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. (Luke vi. 31.) 2. τί δέ με καλεῖτε κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; (Luke vi. 46.) 3. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ἠκολούθησεν ἡμῖν. (Luke vii. 5.) 4. καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς¹ ἐν τῷ ᾧ ψυχεῖ αὐτοῦ. (James i. 9.) 5. ὑπόστρεφε εἰς τὸν οἶκόν σου. (Luke viii. 39.) 6. ἐν τῷ νόμῳ τί γέγραπται;² (Luke x. 26.) 7. πορεύου καὶ σὺ ποιεῖ ὁμοίως. (Luke x. 37.) 8. καὶ διελογίζετο ἐν ἑαυτῷ λέγων τί ποιήσω,³ ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; (Luke xii. 17.) 9. ἐφοβοῦντο τὸν λαόν. (Mark xi. 32.) 10. ὁ μὲν υἱὸς 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 ω, have one of the liquids (λ, μ, ν, ρ) 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 (σ) 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 $\alpha\iota$ and $\epsilon\iota$ becoming $\alphã$ and $\epsiloñ$ respectively; and one λ in verbs in $-\lambda\lambda\omega$ 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 ϵ is often changed to α in verbs of two syllables.

Rem. f. In the future they are inflected like the present of contract verbs (see § 73), the ending $\hat{\omega}$ having apparently come from $-\epsilon\sigma\omega$ through the intermediate $-\epsilon\omega$. The fut. indic. act. endings in full are *sing.* $\hat{\omega}$, $\epsilon\hat{\iota}\varsigma$, $\epsilon\hat{\iota}$, *pl.* $\omicron\hat{\mu}\epsilon\nu$, $\epsilon\hat{\iota}\tau\epsilon$, $\omicron\hat{\sigma}\omega$.

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 $\epsilon\iota\mu\iota$: *e. g.* $\gamma\upsilon\nu\alpha\acute{\iota}\kappa\epsilon\varsigma\ \tau\iota\nu\epsilon\varsigma\ \alpha\lambda\ \eta\sigma\alpha\nu\ \tau\epsilon\theta\epsilon\rho\alpha\pi\epsilon\upsilon\mu\acute{\epsilon}\nu\alpha\iota$, *certain women who had been healed.* (Luke viii. 2.) Cf. § 44, *Rem. a.* and § 46, *Rem. a.*

TRANSLATE

1. $\acute{\epsilon}\pi\iota\mu\epsilon\nu\hat{\omega}\ \delta\acute{\epsilon}\ \acute{\epsilon}\phi\acute{\epsilon}\sigma\omega\ \acute{\epsilon}\omega\varsigma\ \tau\eta\varsigma\ \pi\epsilon\nu\tau\eta\kappa\omicron\sigma\tau\eta\varsigma$. (1 Cor. xvi. 8.) 2. $\tau\acute{\omicron}\tau\epsilon\ \eta\rho\acute{\omega}\tau\eta\sigma\alpha\nu\ \alpha\upsilon\tau\acute{\omicron}\nu\ \acute{\epsilon}\pi\iota\mu\acute{\epsilon}\iota\nu\alpha\iota\ \eta\acute{\mu}\epsilon\rho\alpha\varsigma\ \tau\iota\nu\acute{\alpha}\varsigma$.¹ (Acts x. 48.) 3. $\acute{\epsilon}\pi\epsilon\mu\acute{\epsilon}\iota\nu\alpha\mu\epsilon\nu\ \alpha\upsilon\tau\acute{\omicron}\nu\ \eta\acute{\mu}\epsilon\rho\alpha\varsigma$ ¹ $\acute{\epsilon}\pi\tau\acute{\alpha}$. (Acts xxi. 4.) 4. $\mu\acute{\epsilon}\iota\nu\alpha\tau\epsilon\ \omega\delta\epsilon\ \kappa\alpha\acute{\iota}\ \gamma\rho\eta\gamma\omicron\rho\acute{\epsilon}\iota\tau\epsilon\ \mu\epsilon\tau'\ \acute{\epsilon}\mu\omicron\upsilon$. (Matt. xxvi. 38.) 5. $\xi\mu\epsilon\iota\nu\epsilon\nu\ \delta\acute{\epsilon}\ \text{Μαριὰμ}\ \sigma\acute{\upsilon}\nu\ \alpha\upsilon\tau\eta\ \acute{\omega}\sigma\acute{\epsilon}\iota\ \mu\eta\upsilon\alpha\varsigma$ ¹ $\tau\rho\acute{\epsilon}\iota\varsigma$, $\kappa\alpha\acute{\iota}\ \acute{\upsilon}\pi\acute{\epsilon}\sigma\tau\rho\epsilon\psi\epsilon\nu\ \epsilon\iota\varsigma\ \tau\acute{\omicron}\nu\ \omicron\acute{\iota}\kappa\omicron\nu\ \alpha\upsilon\tau\eta\varsigma$. (Luke i. 56.) 6. $\mu\acute{\epsilon}\iota\nu\omicron\nu\ \mu\epsilon\theta'\ \eta\acute{\mu}\omega\nu$. (Luke xxiv. 29.) 7. $\kappa\alpha\acute{\iota}\ \acute{\epsilon}\kappa\acute{\epsilon}\iota\ \xi\mu\epsilon\iota\nu\alpha\nu\ \omicron\upsilon\ \pi\omicron\lambda\lambda\acute{\alpha}\varsigma\ \eta\acute{\mu}\epsilon\rho\alpha\varsigma$.¹ (John ii. 12.) 8. $\acute{\epsilon}\grave{\alpha}\nu\ \tau\acute{\alpha}\varsigma\ \acute{\epsilon}\nu\tau\omicron\lambda\acute{\alpha}\varsigma\ \mu\omicron\upsilon\ \tau\eta\rho\eta\sigma\eta\tau\epsilon$, $\mu\epsilon\nu\epsilon\iota\tau\epsilon\ \acute{\epsilon}\nu\ \tau\eta\ \acute{\alpha}\gamma\acute{\alpha}\pi\eta\ \mu\omicron\upsilon$. (John xv. 10.) 9. $\tau\omicron\acute{\iota}\varsigma\ \acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omicron\iota\varsigma\ \alpha\upsilon\tau\acute{\omicron}\nu\ \acute{\epsilon}\nu\tau\epsilon\lambda\acute{\epsilon}\iota\tau\alpha\iota\ \pi\epsilon\rho\acute{\iota}\ \sigma\omicron\upsilon$. (Matt. iv. 6.) 10. $\eta\ \acute{\epsilon}\pi\alpha\gamma\gamma\epsilon\lambda\acute{\iota}\alpha\ \eta\nu\ \alpha\upsilon\tau\acute{\omicron}\varsigma\ \acute{\epsilon}\pi\eta\gamma\gamma\epsilon\iota\lambda\alpha\tau\omicron\ \eta\acute{\mu}\iota\nu$. (1 John ii. 25.)

¹ See § 82, XXV.

XXXV.

§ 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 *ον* and is inflected like the imperfect active (§ 3). A second aorist active in *-α* (called the Alexandrian aorist) is occasionally met with, and also the Alexandrian ending *οσαν* for *ον* in the third person plural of the imperfect and second aorist active.

Rem. c. The second aorist passive ends in *ην* 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 *ειν* and is inflected like the first pluperfect active (§ 9).

Rem. g. The second future passive ends in *ησομαι* 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 *φεύγω* is not *ἔφευγον* (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

1. πῶς φύγητε; (Matt. xxiii. 33.)
2. ἔφυγον ἀπὸ τοῦ μνημείου. (Mark xvi. 8.)
3. ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ. (Acts vii. 29.)
4. ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. (Matt. ii. 4.)
5. πυνθόμενος ὅτι¹ ἀπὸ Κιλικίας. (Acts xxiii. 34.)
6. ἔδραμον² ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. (Matt. xxviii. 8.)
7. ἔτρεχον δὲ οἱ δύο ὁμοῦ. (John xx. 4.)
8. ἀπαγγεῖλατέ μοι. (Matt. ii. 8.)
9. ἀπήγγειλαν

πάντα. (Matt. viii. 33.) 10. ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους
τούτους πρὸς τὸν Παῦλον. (Acts xvi. 36.)

¹ Supply in translation 'he was.'

² See Rem. i.

XXXVI.

§ 76. Verbs in -μι.

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

Rem. b. Their stems end either in *η*, *ῥ*, or (in a single instance) *ω*, lengthened from *ε* or *ᾶ*, *ῥ* and *ο*, which are preserved in many of the forms.

Rem. c. *δίδωμι* and several verbs in *-ημι* have a reduplicated stem in the present and imperfect.

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

Rem. e. Some verbs in *-ω* form the second aorist after the analogy of verbs in *-μι*.

§ 77. Forms of the verb *δίδωμι* (root *δο*), to give.*

ACTIVE.

Pres. Indic. sing. 1 *δίδωμι* (also *διδῶ*), 2 *δίδως*, 3 *δίδωσι*, pl. 3 *διδάσιν*; *Subj. sing.* 3 *διδῶι*, pl. 3 *διδῶσι*; *Imp. sing.* 2 *δίδου*, 3 *διδότω*, pl. 2 *δίδοτε*; *Inf. δίδοναι*; *Part. διδούς* (neut. *διδούν* in some MSS.).

Imperf. Indic. sing. 1 *ἔδιδουν*, 3 *ἔδιδου*, pl. 3 *ἔδιδουσαν* (in composition *ἔδιδουν*).

Aor. II. Indic. pl. 3 *ἔδοσαν*; *Subj. sing.* 1 *δῶ*, 2 *δῶς*, 3 *δῶ* and *δοῖ*, pl. 1 *δῶμεν*, 2 *δῶτε*, 3 *δῶσι*; *Imp. sing.* 2 *δος*, 3 *δότω*, pl. 2 *δότε*; *Inf. δοῦναι*; *Part. δούς*.

* 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 *δίδοται*, pl. 1 *διδόμεθα*; *Inf. δίδοσθαι*; *Part. διδόμενος*.

Imperf. Indic. sing. 3 *έδιδετο* and *έδιδото*.

MIDDLE.

Aor. II. Indic. sing. 3 *έδετο* and *έδοτο*, pl. 2 *έδοσθε*, 3 *έδοντο*.

Rem. The peculiar form *δώη* or *δφή* is *Act. Aor. II.* 3 *sing. Subj.* for *δφ* or *Opt.* for *δολη* according as editors place the *ι* subscript.

TRANSLATE

1. *ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.* (Matt. v. 31.) 2. *μὴ δώτε τὸ ἄγιον τοῖς κυσίῃ.* (Matt. vii. 6.) 3. *δώρεάν δότε.* (Matt. x. 8.) 4. *λέγουσιν αὐτῷ Τί οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίῃ καὶ ἀπολύσαι;* * (Matt. xix. 7.) 5. *δώμεν ἢ μὴ δώμεν;* (Mark xii. 14.) 6. *δός τούτῳ τόπον.* (Luke xiv. 9.) 7. *οὐδεὶς ἐδίδου αὐτῷ.* (Luke xv. 16.) 8. *ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.* (John vi. 32.) 9. *ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ.* (John vi. 33.) 10. *ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.* (Heb. ii. 12.)

XXXVII.

§ 78. Forms of verbs in *-ημι*.

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

ACTIVE.

Pres. Indic. sing. 1 *ἴστημι*, 3 *ἴσῃσι* and *ἴσῃ*; *Subj. pl.* 1 *ἴσῳμεν*; *Inf. ἴσῳναι*; *Part. ἴσῳτάς* and *ἴσῳῶν*.

Aor. II. Indic. sing. 3 *ἔστη*, pl. 1 *ἔστημεν*, 2 *ἔστητε*, 3 *ἔστησαν*; *Subj. sing.* 3 *στήῃ*, pl. 2 *στήητε*, 3 *σῳῶσι*; *Imp. sing.* 2 *στήθι* (and *στα* in composition), 3 *στήτω*, pl. 2 *στήτε*; *Inf. σῳῆναι*; *Part. σῳτάς*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *ἴσῳται*, pl. 3 *ἴσῳνται*; *Imp. sing.* 2 *ἴσῳσο*; *Inf. ἴσῳσθαι*; *Part. ἴσῳτάμενος*.

Imperf. Indic. sing. 3 *ἴσῳτατο*, pl. 3 *ἴσῳταντο*.

* The T. R. adds *αὐτήν*.

2. τίθημι (root θε), to put.

ACTIVE.

Pres. Indic. sing. 1 τίθημι, 3 τίθησι, pl. 1 τίθεμεν, 3 τιθέασι; *Imp. sing.* 2 τίθει, 3 τιθέτω; *Inf.* τιθέναι; *part.* τιθείς.

Imperf. Indic. sing. 1 ἐτίθουν, 3 ἐτίθει, pl. 3 ἐτίθεσαν, ἐτίθουν.

Aor. II. Subj. sing. 1 θῶ, 2 θῆς, 3 θῆ, pl. 3 θῶσι; *Imp. sing.* 2 θές; *Inf.* θείναι; *Part.* θείς.

MIDDLE AND PASSIVE.

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

Imperf. Indic. sing. 3 ἐτίθετο, pl. 3 ἐτίθεντο.

Plur. Indic. pl. 3 ἐτέθειντο.

MIDDLE.

Aor. II. Indic. sing. 1 ἐθέμην, 2 ἔθου, 3 ἔθετο, pl. 2 ἔθεσθε, 3 ἔθεντο; *Subj. pl.* 1 θώμεθα; *Imp. sing.* 2 θοῦ, pl. 2 θέσθε; *Inf.* θέσθαι; *Part.* θέμενος.

TRANSLATE

1. ἐξίσταντο δὲ πάντες. (Acts ii. 12.)
2. ἔλεγον γὰρ ὅτι ἐξέστη. (Mark iii. 21.)
3. ἀνέστη τὸ κοράσιον καὶ περιεπάτει. (Mark v. 42.)
4. πάλιν γέγραπται Οὐκ ἐκπειράσεις κύριον¹ τὸν θεόν σου. (Matt. iv. 7.)
5. δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα² ἐν τῷ νόμῳ Μωυσέως καὶ προφήταις³ καὶ ψαλμοῖς³ περὶ ἐμοῦ. (Luke xxiv. 44.)
6. ἐταίρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου⁴ συνεφώνησάς⁵ μοι; (Matt. xx. 13.)
7. συναλάου⁶ πρὸς ἀλλήλους. (Luke iv. 36.)
8. κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν. (Luke xxii. 29.)
9. ἔτι αὐτοῦ λαλοῦντος⁷ ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου. (Luke viii. 49.)
10. μὴ φόβου, ἀλλὰ λάλει καὶ μὴ σιωπήσης. (Acts xviii. 9.)

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 καὶ 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.

XXXVIII.

§ 79. Forms of verbs in -ημι, continued.

3. ἴημι, to send.

ACTIVE.

Pres. Indic. sing. 1 ἴημι, 3 ἴησι, pl. 1 ἴεμεν and ἴομεν, 2 ἴετε, 3 ἴωσι and ἰούσω or ἰουσώ; *Subj. pl.* 3 ἴωσι; *Imp. sing.* 3 ἰέτω, pl. 2 ἴετε; *Inf. λέναι*; *Part. ἰέσ and ἰών or ἰών.*

Imperf. Indic. sing. 3 ἴεν.

Aor. II. Subj. sing. 1 ἴω, 3 ἴῃ, pl. 1 ἴωμεν, 2 ἴητε, 3 ἴωσι; *Imp. sing.* 2 ἴεσ, pl. 2 ἴετε; *Inf. εἶναι*; *Part. εἶσ.*

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 ἴεται, pl. 3 ἴενται (ἰονται in the Cambridge MS.); *Part. ἰέμενος.*

Perf. Indic. pl. 3 ἴωνται.

4. φημί, to say.

ACTIVE.

Pres. Indic. sing. 1 φημί, 3 φησί, pl. 3 φασί.

Imperf. Indic. sing. 3 ἔφη.

5. πίμπρημι, to burn.

MIDDLE AND PASSIVE. — *Pres. Inf. πίμπρασθαι.*

6. ὀνίημι, to profit.

MIDDLE. — *Aor. II. Opt. sing.* 1 ὀνάμην.

7. δύναμαι,* to be able.

Pres. Indic. sing. 1 δύναμαι, 2 δύνασαι, δύνῃ, 3 δύναται, pl. 1 δυνάμεθα, 2 δύνασθε, 3 δύνανται; *Subj. sing.* 3 δύνῃται, pl. 3 δύνωνται; *Opt. sing.* 1 δυνάμην, pl. 3 δύναντο; *Inf. δύνασθαι*; *Part. δυνάμενος.*

Imperf. Indic. sing. 3 ἠδύνατο, pl. 2 ἠδύνασθε, 3 ἠδύναντο.†

8. ἐπίσταμαι,* to know, understand.

Pres. Indic. sing. 1 ἐπίσταμαι, 3 ἐπίσταται, pl. 2 ἐπίστασθε, 3 ἐπιστάνται; *Part. ἐπιστάμενος.*

* Deponent.

† A few verbs have η instead of ε for their augment in the imperfect and aorist.

TRANSLATE

1. ἀκούετε καὶ συνίετε. (Matt. xv. 10.) 2. οὐπω νοεῖτε οὐδὲ συνίετε; (Mark viii. 17.) 3. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι¹ τὰς γράφας. (Luke xxiv. 45.) 4. ἡ δὲ προβιβασθείσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου. (Matt. xiv. 8.) 5. οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. (Matt. xxvi. 61.) 6. καθὼς φασίν τινες. (Rom. iii. 8.) 7. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. (Matt. iii. 9.) 8. λέγουσιν αὐτῷ Δυνάμεθα. (Matt. xx. 22.) 9. ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύναται νηστεύειν. (Mark ii. 19.) 10. καὶ ἐφοβήθησαν φόβον μέγαν.² (Mark iv. 41.)

¹ See § 82, XII.² See § 82, XXIII.

XXXIX.

§ 80. Forms of verbs in -υμι.

1. δείκνυμι, to show.

ACTIVE.

Pres. Indic. sing. 1 δείκνυμι, 3 δείκνυσι; Part. δεικνύς.

MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 δείκνυνται; Inf. δεικνυσθαι; Part. δεικνύμενος.

2. ἀμφιέννυμι, to put on, to clothe.

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

3. ὑποζώννυμι, to undergird.

ACTIVE. — Pres. Part. ὑποζωννύς.

4. ἀπόλλυμι, to destroy.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 ἀπόλλυμαι, 3 ἀπόλλυται, pl. 1 ἀπολλύμεθα; Part. ἀπολλύμενος.

(MID. Aor. II. ὠλόμην, regular.)

5. ῥήγγνυμι, to break.

MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 ῥήγγνυνται. Imperf. Indic. sing. 3 ἐρῥήγγνυτο.

6. *δύμι, to sink, go down* : pres. in actual use, *δύνω*.

ACTIVE. — *Aor. II. sing. 3 ἔδν*.

7. *κρεμάννυμι, to hang up*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 κρέματαί, pl. 3 κρέμανται ; Part. *κρεμάμενος*, — following the analogy of verbs in *-ημι*.

Imperf. Indic. sing. 3 ἐκρέματο, ἐκρέμετο.

8. *σβέννυμι, to quench*.

ACTIVE.

Pres. Imp. pl. 2 σβέννυτε.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 σβέννυται, pl. 3 σβέννυνται.

9. *συναναμίγνυμι, to mix up with*.

MIDDLE AND PASSIVE.

Pres. Imp. pl. 2 συναναμίγνυσθε ; Inf. *συναναμίγνυσθαι*.

10. *ὄμνυμι, to swear*.

ACTIVE. — *Pres. Inf. ὀμύναι*.

§81. Inflection of the verbs *εἶμί, to be*, and *εἶμι, to go*.

1. *εἶμί*.

Pres. Ind. sing. 1 εἰμι, 2 εἶ, 3 ἐστί, pl. 1 ἐσμέν, 2 ἐστέ, 3 εἰσι ; Subj. sing. 1 ᾧ, 2 ᾗς, 3 ᾗ, pl. 1 ᾧμεν, 2 ᾗτε, 3 ᾧσι ; Opt. sing. 2 εἴης, 3 εἴη ; Imp. sing. 2 ἴσθι, 3 ἔστω, ἦτω, pl. 3 ἔστωσαν ; Inf. εἶναι ; Part. ὄν.

Imperf. Indic. sing. 1 ἤμην, 2 ἦς, ἦσθα, 3 ἦν, pl. 1 ἤμεν, ἤμεθα, 2 ἦτε, 3 ἦσαν.

Fut. Indic. sing. 1 ἔσομαι, 2 ἔσῃ, 3 ἔσται, pl. 1 ἐσόμεθα, 2 ἔσεσθε, 3 ἔσονται ; Inf. ἔσεσθαι ; Part. ἐσόμενος.

2. *εἶμι* (in the N. T. found only in composition).

Pres. Indic. pl. 3 ἴασι ; Imp. sing. 2 ἴθι in the Vatican MS. ; Inf. *ιέναι* ; Part. *ιών*.

Imperf. Indic. sing. 3 ἦει, pl. 3 ἦεσαν.

TRANSLATE

1. *μη συσχηματίζεσθε¹ τῷ αἰῶνι τούτῳ*. (Rom. xii. 2.) 2. *πάντα γὰρ ὑμῶν² ἐστίν.³* (1 Cor. iii. 21.) 3. *καὶ οὐκ ἐστὲ ἑαυτῶν.²* (1 Cor. vi. 19.) 4. *τίνος τῶν ἐπτά ἐσται γυνή* ; (Matt. xxii. 28.) 5. *εἰ δέ τις*

πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.² (Rom. viii. 9.) 6. ἠκούσατε τῆς βλασφημίας·⁴ τί ὑμῖν φαίνεται; (Mark. xiv. 64.) 7. σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; (Mark. xv. 2.) 8. οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. (Matt. xvii. 5.) 9. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει.⁵ (John xv. 19.) 10. ἐξέδυσαν αὐτὸν τῆν χλαμύδα.⁶ (Matt. xxvii. 31.)

¹ When σύν in composition is followed by ζ or by σ and another consonant, it may either retain its full form or be shortened to συ.

² See § 82, IV.

⁴ See § 82, V.

⁶ See § 82, XXIV.

³ See § 82, I.

⁵ See § 3, Rem. a.

XL.

§ 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 ἤ.

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 signification.

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 ἄνδρας¹ ἐν παντὶ τόπῳ. (1 Tim. ii. 8.) 2. καὶ κατηγοροῦν αὐτοῦ² οἱ ἀρχιερεῖς πολλά.² (Mark xv. 3.) 3. Γαλλίωνος³ δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας⁴ κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ. (Acts xviii. 12.) 4. ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς⁵ ὑμῶν. (Acts v. 28.) 5. ἐσφραγίσθητε τῷ πνεύματι⁶ τῆς ἐπαγγελίας τῷ ἀγίῳ. (Eph. 1. 13.) 6. πάντα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακάλυπτος τῇ κεφαλῇ⁷ καταισχύνει τὴν κεφαλὴν ἑαυτῆς. (1 Cor. xi. 5.) 7. εἰ γὰρ καὶ τῇ σαρκὶ⁸ ἄπειμι ἀλλὰ τῷ πνεύματι⁸ σὺν ὑμῖν εἰμί. (Col. ii. 5.) 8. ὅμοιοι αὐτῷ⁹ ἐσόμεθα. (1 John iii. 2.) 9. ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ¹⁰ ταύτῃ. (1 Cor. ix. 12.) 10. εὐρέθη¹¹ τοῖς¹² ἐμὲ μὴ ζητοῦσιν. (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 εὐρίσκω, an irregular verb.

¹² Rule XX.

VOCABULARY.

A.

- Ἄαρών**, ὁ, Aaron.
Ἀβραάμ, ὁ, Abraham.
ἄβυσσος, οὐ, ἡ, an abyss.
ἀγαθός, ἡ, ὄν, *adj.*, good.
ἀγαπάω, to love.
ἀγάπη, ης, ἡ, love.
ἀγαπητός, ἡ, ὄν, *adj.*, beloved.
ἄγγελος, οὐ, ὁ, a messenger, an angel.
ἀγέλη, ης, ἡ, a herd.
ἀγιάζω, to make clean or holy, to hallow.
ἅγιος, ἰα, ἰον, *adj.*, holy.
ἀγνίζω, to purify.
ἀγοράζω, to buy.
Ἀγρίππας, α, ὁ, Agrippa.
ἄγω, to lead, to bring, to go.
ἀδελφή, ἡς, ἡ, a sister.
ἀδελφός, οὐ, ὁ, a brother.
ἀδικέω, to do injustice, to hurt, to harm.
ᾄδω, to sing.
ἀεί, *adv.*, ever, always.
ἄήρ, ἀέρος, ὁ, air.
αἰδώς, ὅς, οὐς, ἡ, modesty, reverence.
αἰτέω, to ask, to ask for.
αἰών, ὦνος, ὁ, an age; ὁ αἰών, the age, the world.
ἀκατακάλυπτος, ὁ, ἡ, *adj.*, unveiled, uncovered.
ἀκολουθέω, to follow.
ἀκούω, to hear.
ἀληθεία, ας, ἡ, truth.
ἀληθινός, ἡ, ὄν, *adj.*, true.
ἀλλά (an adversative particle, stronger than δέ), but, yet.
- ἀλλήλων**, of one another.
ἄλων, ὠνος, ἡ, a threshing-floor.
ἁμαρτία, ας, ἡ, sin.
ἁμαρτωλός, οὐ, ὁ, ἡ, *adj.*, sinful, *subst.*, a sinner.
ἀμπελῶν, ὠνος, ὁ, a vineyard.
ἄν, 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. *ὅς ἂν, 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.
ἀναχωρέω, to go back, to withdraw.
ἄνεμος, οὐ, ὁ, wind.
ἀνέχομαι, to bear with.
ἀνήρ, ἀνδρός, ὁ, a man, a husband.
ἄνθρωπος, οὐ, ὁ, a human being, a man.
ἀνθυπατεύω, to be proconsul.
ἀνθύπατος, 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.

ἀπάγχω, to strangle (to death).
 ἄπειμι, to be absent.
 ἀπέναντι, *adv.*, in the presence of.
 ἄπιστος, *ov, adj.*, without faith, un-
 believing.
 ἀπό (with *gen.*), from.
 Ἀπολλῶς, ὦ, ὁ, Apollos.
 ἀπολύω, to free from, to free one's
 self from, to put away.
 ἀπονίπτω, to wash off, to wash.
 ἀποστάσιον, *ov, τό*, a divorce, a bill
 of divorce.
 ἀπόστολος, *ov, ὁ*, an apostle.
 ἄπτω, to touch.
 ἄρνιον, *ov, τό*, a lamb.
 ἄρτι, *adv.*, now, just now.
 ἄρτος, *ov, ὁ*, a loaf of bread, bread,
 food.
 ἀρχιερεύς, ἑως, ὁ, a chief priest.
 ἀρχισυνάγωγος, *ov, ὁ*, a ruler of a
 synagogue.
 ἄρχομαι, to begin.
 ἄρχων, ὁ, a ruler.
 ἀστήρ, ἑρος, ὁ, a star.
 ἄστρον, *ov, τό*, a star.
 αὐτός, ἡ, ὁ, self; *in oblique cases*,
 him, her, it.
 αὐτοῦ, *adv.*, there.
 ἀφορίζω, to separate.
 ἄφρων, *ov, adj.*, senseless, foolish.
 Ἀχαΐα, *as, ἡ*, Achaia.

B.

βάθος, *eos, ov, τό*, depth.
 βάλλω, to cast, to put, to pour.
 βαρέω, to weigh down.
 Βαρνάβας, *a, ὁ*, Barnabas.
 βασανίζω, to torment.
 βασιλεία, *as, ἡ*, a reign, a king-
 dom.
 βασιλεύς, ἑως, ὁ, a king.
 βασιλεύω, to reign.
 βιβλίον, *ov, τό*, a writing.
 βλασφημέω, to blaspheme.
 βλασφημία, *as, ἡ*, blasphemy.

βλέπω, to look, to see.
 βότρυς, *vos, ὁ*, a bunch of grapes.
 βούλομαι, to will, wish, desire.
 βούς, οός, ὁ, ἡ, an ox or cow.
 βραδύς, εἶα, ὕ, *adj.*, slow.
 βροντή, ἡς, ἡ, thunder.
 βρυγμός, οὔ, ὁ, a gnashing (of the
 teeth).
 βρύχω, to gnash (the teeth).
 βρώμα, *atos, τό*, food.
 βρώσις, *eως, ἡ*, food.

Γ.

γάλα, *aktos, τό*, milk.
 Γαλιλαία, *as, ἡ*, Galilee.
 Γαλλίων, *ωνος, ὁ*, Gallio.
 γαμέω, to marry.
 γάρ, *conj.*, for.
 γαστήρ, τέρος, τρός, ἡ, the belly.
 γενεά, ἄς, ἡ, a generation.
 γεννάω, to beget, to bring forth;
pass., to be born.
 γῆ, γῆς, ἡ, land, earth.
 γῆρας, *aos, ως, τό*, old age.
 γίνομαι, to become, to be.
 γλώσσα, *ης, ἡ*, the tongue.
 γόνυ, γόνατος, τό, the knee.
 γραμματεὺς, ἑως, ὁ, a scribe.
 γραφή, ἡς, ἡ, a writing, a scripture.
 γράφω, to write.
 γρηγορέω, to watch.
 γυνή, γυναικός, ἡ, a woman, a wife.
 γυνὴ χήρα, a widow-woman, a
 widow.

Δ.

δάκρυον, *ov, τό*, a tear.
 δέ, *conj.*, but, and; δὲ καὶ (emphat-
 ic), and also.
 δεῖ, it is necessary, it must be.
 δένδρον, *ov, τό*, a tree.
 δερμάτινος, *η, ov, adj.*, leathern.
 δεσμοφύλαξ, *akos, ὁ*, a jailer.
 δεσπότης, *ov, ὁ*, a master.
 δέχομαι, to receive.
 δηνάριον, *lou, τό*, a denarius.

διά (with gen. and acc.), through, during, in, on account of.
 διαλέγομαι, to discourse.
 διαλογίζομαι, to reason.
 διανοίγω, to open.
 διαστρέφω, to turn away (any one).
 διατίθημι, to appoint, to assign.
 διαφέρω, to differ from, to be worth more than.
 διδάσκω, to teach.
 διδαχή, ἡς, ἡ, teaching.
 δίδωμι, to give.
 διερμηνεύω, to interpret.
 δικαιοσύνη, ης, ἡ, justice, righteousness.
 διορύσσω, to dig through, to break through.
 Διοτρεφής, έος, ους, ό, Diotrophes.
 διώκω, to pursue, to persecute.
 δοκιμάζω, to consider worth, to try, to test.
 δόξα, ης, ἡ, glory.
 δοξάζω, to give glory to, to glorify.
 δουλεύω, to serve, to be in servitude.
 δούλος, ου, ό, a servant.
 δράκων, οντος, ό, a dragon.
 δύναμαι, to be able.
 δύναμις, εως, ἡ, power, might, strength.
 δύο, two.
 δωρεάν, adv., gratuitously, freely.

Ε.

εάν (ei and an), if, if perchance.
 εαυτου, of himself.
 εγείρω, to raise up; mid., to arise.
 εγκόπτω, to hinder.
 εγώ, I.
 εθνος, ους, τό, a nation.
 ει, conj., if; ει μή, except.
 ειμί, to be.
 εις (with acc.), to, into, in, for, at.
 εις, μία, εν, one.
 εκ (with gen.), from, because of, on account of; before a vowel, εξ.

εκδύω, to strip.
 εκεί, adv., there.
 εκπειράζω, to make trial of, to tempt.
 εκπίπτω, to fail.
 εκριζώω, to root up.
 ελάσσων or -ττων, ον, adj. (comparative of μικρός), less, younger.
 ελκύω, to draw.
 Έλλάς, άδος, ἡ, Hellas, Greece.
 ελπίς, ιδος, ἡ, hope.
 εμαυτου, of myself.
 εμβλέπω, to look at, to consider; (with or without εις).
 εμπροσθεν, adv. and prep., before.
 εμφανίζω, to manifest.
 εν (with dat.), in, by, among.
 ενδυμα, ατος, τό, clothing.
 ενεκεν (with gen.), on account of, for the sake of.
 εννοια, ας, ἡ, thought, purpose.
 εντέλλομαι, fut. τελούμαι, to command.
 εντολή, ης, ἡ, a command.
 ενώπιον (with gen.), in the presence of, before.
 εξαλείφω, to blot out, to wipe away.
 εξίστημι, to astonish; mid. and aor. 2 act., to be astonished, to be beside one's self.
 εξουσία, ας, ἡ, power, authority, right.
 εξωθεν, adv., from without. το εξωθεν, the outside.
 επαγγελία, ας, ἡ, a promise.
 επαγγέλλομαι, to promise.
 επί (with gen., dat. and acc.), on, upon, towards, at, before (i. e. in to the presence of).
 επιθεσις, εως, ἡ, a placing on, a laying on.
 επιμένω, fut. μενω, to remain.
 επιστρέφω, to turn towards, to turn.
 επονομάζω, to name.
 επτά, seven.
 εργάτης, ου, ό, a workman, a laborer.
 εργον, ου, τό, work.

ἔρις, *idos*, ἡ, strife.
 ἔριφος, *ου, ὁ, ἡ*, a kid, a young goat.
 Ἑρμογένης, *εος, ους, ὁ*, Hermogenes.
 ἔρχομαι, to come.
 ἐρωτάω, to ask.
 ἐσθίω, to eat.
 ἔσωθεν, *adv.*, from within. τὸ
 ἔσωθεν, the inside.
 ἑταῖρος, *ου, ὁ*, a companion, a friend.
 ἕτερος, *α, ου, adj.*, other.
 ἔτι, *adv.*, more, still.
 ἐτοιμάζω, to prepare.
 εὐαγγέλιον, *ου, τό*, good news, the
 gospel.
 εὕρισκω, to find.
 Ἐφεσος, *ου, ἡ*, Ephesus.
 ἔχω, to have, to hold, to consider.
 ἕως, *adv.*, until.

Z.

ζάω, *fut.* ζήσω and ζήσομαι, to live.
 Ζεβεδαιός, *ου, ὁ*, Zebedee.
 ζητέω, to seek.
 ζωή, *ἡς, ἡ*, life.
 ζώνη, *ης, ἡ*, a girdle.

H.

ἢ, or ; ἢ — ἢ, either — or.
 ἡγεμών, *όνος, ὁ*, a governor.
 ἡδέως, *adv.*, gladly.
 Ἡλείας, *ου, ὁ*, Elias, Elijah.
 ἥλιος, *ου, ὁ*, the sun.
 ἡμεῖς (pl. of ἐγώ) we.
 ἡμέρα, *ας, ἡ*, a day.
 Ἡρώδης, *ου, ὁ*, Herod.
 Ἡρωδιάς, *άδος, ἡ*, Herodias.
 Ἡσαΐας, *ου, ὁ*, Esaias, Isaiah.
 ἡσσω or -ττων, *ου, adj.* (compar.
 of κακός), worse.

Θ.

θάλασσα, *ης, ἡ*, a sea, a lake.
 θέλημα, *ατος, τό*, will.
 θέλω, to will, wish, desire.
 θεός, *ου, ὁ*, a god, God.

θεραπεύω, to heal, to cure.
 θερισμός, *ου, ὁ*, a harvest.
 θηρίον, *ου, τό*, a wild beast, a beast.
 θησαυρίζω, to treasure up.
 θησαυρός, *ου, ὁ*, treasure, wealth.
 θρίξ, *G. τριχός, ἡ*, a hair.
 θυγατήρ, *τέρος, τρός, ἡ*, a daughter.
 θυσιαστήριον, *ου, τό*, an altar.

I.

ἴδιος, *ια, ου, adj.*, own, one's own.
 ἰδοῦ, *interj.*, behold !
 Ἱερουσαλήμ, Jerusalem.
 Ἰησοῦς, *ου, ὁ*, Jesus.
 ἰμάς, *άντος, ὁ*, a thong, a strap, a
 latchet.
 ἵνα, that, in order that, to.
 Ἰορδάνης, *ου, ὁ*, the Jordan.
 Ἰουδαία, *ας, ἡ*, Judæa.
 Ἰουδαῖος, *α, ου, adj.*, Jewish ; *subst.*
masc., a Jew.
 Ἰούδας, *α, ὁ*, Judas, Judah.
 ἰσχυρός, *ά, ὄν, adj.*, mighty.
 ἰχθύδιον, *ου, τό*, a small fish.
 ἰχθύς, *ύος, ὁ*, a fish.
 Ἰωάννης, *ου, ὁ*, John.
 Ἰωνᾶς, *ά, ὁ*, Jonah, Jonas.
 Ἰωσήφ, *ὁ*, Joseph.

K.

καθαρίζω, to purify, to cleanse.
 καθώς, *adv.*, as.
 καί, *conj.*, and, even, also.
 κακώω, to maltreat.
 καλέω, to call.
 καλός, *ἡ, ὄν, adj.*, beautiful, good.
 καλῶς, *adv.*, well.
 κάμηλος, *ου, ὁ, ἡ*, a camel.
 κᾶν (a contraction of καὶ ἐάν), even
 if, though.
 καρδιά, *ας, ἡ*, the heart.
 καρπός, *ου, ὁ*, fruit.
 κατά (with gen. and acc.), down,
 according to.
 καταβαίνω, to go or come down.

καταισχύνω, to bring shame upon, to dishonor, to disgrace.
καταλύω, to destroy.
κρταρτίζω, to prepare.
κατασείω, 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.
καυχάομαι, to boast.
κέρας, *ατος, τό*, a horn.
κεφαλή, *ῆς, ἡ*, the head.
κήρυγμα, *ατος, τό*, preaching.
κηρύσσω, to proclaim, to preach.
Κιλικία, *ας, ἡ*, Cilicia.
κλαίω, to weep.
κλαυθμός, *οὔ, ὁ*, a weeping.
κλείς, κλειδός, *ἡ*, a key.
κλέπτῃς, *ου, ὁ*, a thief.
κλέπτω, to steal.
κλίνω, to recline.
κόκκος, *ου, ὁ*, a grain, a seed.
κολυμβήθρα, *ας, ἡ*, a swimming-place, a pool.
κοράσιον, *λου, τό*, a girl, a maiden.
κόσμος, *ου, ὁ*, order, the world.
κρατέω, to lay hold of, hold, retain.
κρέας, *ατος, τό*, meat, flesh; pl. κρέατα, *contr. κρέα*.
κρείσσω, or *-των, ου, adj.* (comp. of *ἀγαθός*), better.
κρημνός, *οὔ, ὁ*, a steep place.
κρίνω, to judge.
Κρίσπος, *ου, ὁ*, Crispus.
κτημα, *ατος, τό*, a possession.
κύριος, *ου, ὁ*, a lord, a master.
κύων, G. *κυνός, ὁ, ἡ*, a dog.
κώμη, *ης, ἡ*, a village.
Κῶς, acc. *Κῶν, ἡ*, [the island of] Cos or Co.

Λ.

λαλέω, to speak, to talk.

λαμβάνω, to receive.
λάμπω, to shine, to give light.
λαός, *οὔ, ὁ*, a people.
λατρεύω, to serve.
λέγω, to say, to call.
λείπω, to leave, to lack, to be wanting.
λεπρός, *οὔ, ὁ*, a leper.
Λευεῖς (or *Λευῖς*), acc. *Λευεῖν* (or *Λευῖν*), *ὁ*, Levi.
λίθος, *ου, ὁ*, a stone.
λίμνη, *ης, ἡ*, a lake.
λόγος, *ου, ὁ*, a word.
Λυδία, *ας, ἡ*, Lydia.
λύω, to loosen.
Λῶτ, *ὁ*, Lot.

Μ.

μαθητής, *οὔ, ὁ*, a learner, a disciple.
μαλακία, *ας, ἡ*, weakness, disease.
μανθάνω, to learn.
Μαριάμ, *ἡ*, Mary.
μαρτυρέω, to bear witness, to testify.
μαρτυρία, *ας, ἡ*, testimony.
μάρτυς, *υρος, ὁ*, a witness.
μέγας, *μεγάλη, μέγα, adj.*, great.
μεθύω, to be drunk.
μείζων, *ου, adj.* (comp. of *μέγας*), greater, older.
μέν, *conjunctive particle*, indeed.
μένω, to remain, to abide.
μερίζω, to divide.
μετά (with gen. and acc.), with, after.
μετανοέω, to change one's mind, to repent.
μή, not; also an interrogative particle.
μήν, *μηνός, ὁ*, a month.
μήτε — μήτε, neither — nor.
μήτηρ, *τρος, ἡ*, a mother.
μισέω, to hate.
μνημείον, *ου, τό*, a tomb, a sepulchre.
μνημονεύω, to remember.
μονογενής, *adj.*, only begotten.
μόνος, *η, ου, adj.*, only, alone.
Μωϋσῆς, *έως, ὁ*, Moses.

N.

ναός, οὔ, ὁ, a temple.
 νεφέλη, ης, ἡ, a cloud.
 νηστεύω, to fast.
 νίπτω, to wash (some part of the body).
 νιπτήρ, ἦρος, ὁ, a wash-basin.
 νοέω, to perceive.
 νόμος, ου, ὁ, a law.
 νόσος, ου, ἡ, sickness, disease.
 νοῦς, νοός, ὁ, mind.
 νύμφη, ης, ἡ, a bride.
 νυμφίος, ου, ὁ, a bridegroom.
 νῦν, now.

Ξ.

ξηρός, ἄ, ὄν, *adj.*, dry; ξηρά (γῆ being understood), dry land, land.

O.

ὁ, ἡ, τό, the.
 ὁδός, οὔ, ἡ, a road, a way.
 ὀδούς, ὀδόντος, ὁ, a tooth.
 οἰκία, ας, ἡ, a house.
 οἰκοδομέω, to build.
 οἶκος, ου, ὁ, a house.
 οἰνοπότης, ου, ὁ, a wine-bibber.
 οἶνος, ου, ὁ, wine.
 ὀλίγος, η, ον, *adj.*, little; *pl.* few.
 ὅλος, η, ον, *adj.*, whole, altogether.
 ὁμοθυμαδόν, *adv.*, with one accord.
 ὅμοιος, α, ον, *adj.*, like.
 ὁμοιῶ, to make like, to liken, to compare.
 ὁμοίως, *adv.*, in like manner.
 ὁμοῦ, *adv.*, together.
 ὄνομα, ατος, τό, a name.
 ὀπλίζω, to arm.
 ὅπου, *adv.*, where.
 ὀργή, ἡς, ἡ, anger, wrath.
 ὀργίζω, to be enraged.
 ὀρμάω, to rush.
 ὄρος, εος, ους, τό, a mountain, a hill.
 ὅς, ἡ, ὅ, who, which; ὅς ἄν, whoever.
 ὅσος, η, ον, how great, as great as, how long, as long as.

ὀστέον (contr. ὀστοῦν), ου, τό, a bone.
 ὅστις, ἥτις, ὅ τι, whoever, whatever.
 ὀσφύς, ὑος, ἡ, the loins.
 ὅταν, *adv.* (ὅτε and ἄν), when, when perchance.
 ὅτε, *adv.*, when.
 ὅτι, *conj.*, that, because.
 οὐ (οὐκ before smooth and οὐχ before aspirated vowels), not. (οὐ is used in the statement of negative facts, μὴ of negative conceptions.) οὐ μὴ (intensive), not at all, by no means.

οὐδέ, *conj.*, neither, nor.
 οὐδεὶς, ουδεμία, οὐδέν, no one, none, not one.

οὐδέποτε, *adv.*, never.
 οὖν, *conj.*, therefore, then.
 οὐπω, *adv.*, not yet.
 οὐράνιος, α, ον, *adj.*, heavenly.
 οὐρανός, οὔ, ὁ, heaven.
 οὗτος, αὕτη, τοῦτο, this.
 οὕτως (by some editors written οὕτω before a consonant), *adv.*, so, thus.
 οὐχί (a strengthened form of οὐ), not.
 ὀφθαλμός, οὔ, ὁ, an eye.
 ὄχλος, ου, ὁ, a crowd, a multitude.

II.

παιδίον, ου, τό, a little child, a child.
 παιδίσκη, ης, ἡ, a maiden, a maid-servant.
 παῖς, παιδός, ὁ, ἡ, a boy, a girl, a servant.
 πάλιν, *adv.*, again.
 παρά (with gen., dat. and acc.), near by, by, beside, from, of.
 παραβολή, ἡς, ἡ, a parable.
 πᾶς, πᾶσα, πᾶν, *adj.*, all, every.
 πάσχω, to suffer.
 πατήρ, G. πατρός, ὁ, a father.
 Παῦλος, οὔ, ὁ, Paul.
 πεντηκοστή, ἡς, ἡ, Pentecost.
 περί (with gen. and acc.), about, concerning.

περιάγω, to lead about, to go about.
 περιπατέω, to walk about, to walk.
 περισσεύω, to cause to abound.
 πετανόν, οὐ, τό, a fowl, a bird.
 πέτρα, ας, ἡ, a rock.
 Πέτρος, ου, ό, Peter.
 πινακίδιον, ου, τό, a tablet.
 πίναξ, ακος, ό, a trencher, plate,
 platter.
 πίπτω, to fall.
 πιστεύω, to have faith, to believe,
 to believe in, to put trust in, to
 trust, to intrust; *pass.*, to be be-
 lieved, to be intrusted with.
 πίστις, εως, ἡ, faith.
 πλείων, ου, *adj.* (compar. of πολύς),
 more, greater.
 πληγή, ἡς, ἡ, a plague.
 πλήθος, εος, ους, τό, a great number,
 a multitude.
 πλήρης, ες, *adj.*, full.
 πληρόω, to fill, to fulfil.
 πλησίον, *adv.*, near; ό πλησίον, a
 neighbor.
 πλοῦς, G. πλοός, ό, navigation.
 πνεῦμα, ατος, τό, breath, wind, spirit.
 ποιέω, to do, to make.
 ποιμαίνω, to tend (a flock).
 ποιμήν, ένος, ό, a herdsman, a shep-
 herd.
 ποίμνη, ης, ἡ, a flock.
 πόλις, εως, ἡ, a city.
 πολλάκις, *adv.*, often.
 πολύς, πολλή, πολύ, *adj.*, much,
 great.
 πορεύομαι, to go.
 πόσος, η, ου, how great, how much ;
pl., how many.
 ποτέ, at some time, once, formerly.
 ποῦ, *adv.*, where.
 πούς, G. πόδος, ό, a foot.
 πρίν, *adv.*, before.
 πρόβατον, ου, τό, a sheep.
 προβιβάζω, to urge on.
 πρόσ (with gen., dat. and acc.), to.
 προσεύχομαι, to pray (to God).

προσέχω, to take heed.
 προσήλυτος, ου, ό, ἡ, a proselyte.
 προσκυνέω, to worship.
 προσφέρω, to bring to, to bring.
 πρόσωπον, ου, τό, a face, personal
 appearance, person.
 προφέρω, to bring forth.
 προφητεύω, to prophecy.
 προφήτης, ου, ό, a prophet.
 πυνθάνομαι, to ask, to inquire, to
 learn.
 πῦρ, ρός, τό, fire.
 πῶς, how.

Σ.

σάββατον, ου, τό, a sabbath.
 Σαλαμίς, ἴνος, ἡ, Salamis.
 σάρξ, σαρκός, ἡ, flesh.
 Σαῦλος, ου, ό, Saul.
 σεαυτοῦ, of thyself.
 σελήνη, ης, ἡ, the moon.
 σημεῖον, ου, τό, a sign.
 Σιλωάμ, Siloam.
 Σίμων, ωνος, ό, Simon.
 σίναπι, εως, τό, mustard.
 σιωπάω, to be silent.
 Σολομών, ὠνος, ό, Solomon.
 σοφία, ας, ἡ, wisdom.
 στάχυς, υος, ό, an ear of grain.
 στόμα, ατος, τό, a mouth.
 σύ, thou.
 συλλαλέω, to talk with, to converse.
 συμφωνέω, to agree with.
 σὺν (with the dat.), with.
 συνάγω, to gather together.
 συναγωγή, ἡς, ἡ, a synagogue.
 συνέρχομαι, to come together.
 συνίημι, to understand.
 συσχηματίζω, to conform to.
 σφραγίζω, to seal.
 σώζω, to heal, to cure, to save.
 σῶμα, ατος, τό, a body.

Τ.

ταπεινός, ἡ, ὀν, *adj.*, low, lowly,
 humble.
 ταχύς, εία, ύ, *adj.*, quick, swift.

τέκνον, ου, τό, a child, a son.
 τελώνης, ου, ό, a tax-gatherer, a publican.
 τετράρχης, ου, ό, a tetrarch.
 τηρέω, to keep.
 τίλλω, to pluck, to pull off.
 τιμή, ἡς, ἡ, honor.
 τίς, τι, *m. f.*, any one, some one, *n.* anything, something.
 τίς, τί, *m. f.*, who? which? *n.*, what? why? how?
 τόπος, ου, ό, a place.
 τότε, then.
 τρεῖς, three.
 τρέχω, to run; *aur.* 2 ἔδραμον.
 τρυγάω, to gather (fruit, especially grapes).
 τύπτω, to strike.
 τυφλός, ἡ, όν, *adj.*, blind.

Υ.

ὔδωρ, *G.* ὕδατος, τό, water.
 υἱός, ου, ό, a son.
 ὑμεῖς (pl. of σύ), you.
 ὑπάγω, to go.
 ὑπακούω, to hearken unto.
 ὑπέρ (with gen. and acc.), over, because of.
 ὑπό (with gen. and acc.), by.
 ὑπολαμβάνω, to suppose.
 ὑποστρέφω, to turn back, to return.
 ὕς, υός, ό, ἡ, a swine.
 ὕψος, ους, τό, elevation, dignity.
 ὑψόω, to lift up.

Φ.

φάγος, ου, ό, a glutton.
 φαίνω, to show; *pass.* or *mid.*, to appear.
 φανός, ου, ό, a light, a torch, a lantern.
 Φαρισαῖος, ου, ό, a Pharisee.
 φέρω, to bear.
 φεύγω, to flee, to escape; *aur.* 2 ἔφυγον.

φημί, to say.
 φιλαδελφία, ας, brotherly love.
 φιλέω, to love.
 Φίλιππος, ου, ό, Philip.
 φίλος, ου, ό, a friend.
 φοβέομαι, to be frightened, to fear, to reverence.
 φόβος, ου, ό, fear.
 φονεύω, to kill.
 φρέαρ, φρέατος, τό, a well, a pit.
 φρόνιμος, η, ου, *adj.*, prudent, wise.
 φυλή, ἡς, ἡ, a tribe.
 φυτεία, ας, ἡ, a plant.
 φυτεύω, to plant.
 φωνή, ἡς, ἡ, a voice.

Χ.

χάλαζα, ης, ἡ, hail.
 χεῖρ, ρός, ἡ, a hand.
 χήρα, ας, ἡ, a widow.
 χλαμύς, ὕδος, a robe, — *probably* a military cloak.
 χοῖρος, ου, ό, ἡ, a swine.
 χοῦς, οός, ό, earth, dirt, dust.
 χράομαι, to use, to make use of.
 χρεία, ας, ἡ, need.
 χριστός, *adj.*, anointed; ό Χριστός, the Christ, Christ.
 χρόνος, ου, ό, time.
 χρυσός, ου, ό, gold.
 χωρίς, apart from, besides.

Ψ.

ψαλμός, ου, ό, a psalm.
 ψευδοπροφήτης, ου, ό, a false prophet.

Ω.

ᾄδε, *adv.*, here.
 ᾠδή, ἡς, ἡ, an ode, a song.
 ᾠδίν, ἰνος, ἡ, a birth-pang.
 ὡς, *adv.*, as, as it were.
 ὡσεύ, as if, about.
 ὡσπερ, *adv.*, just as.

APPENDIX.

A. Synopsis of the verb πιστεύω.

PASSIVE AND MIDDLE VOICES.		ACTIVE VOICE.											
Plup.	Perf.	Aor. Mid.	Aor. Pass.	Fut. Mid.	Fut. Pass.	Impérf.	Pres.	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
								πιστεύω, ἐπίστευον	πιστεύω	πιστεύομαι	πίστευε	πιστεύειν	πιστεύων
Perf.	Aor. Mid.	Aor. Pass.	Fut. Mid.	Fut. Pass.	Impérf.	Pres.	Plup.	πιστεύωμαι	πιστεύωμαι	πιστεύομαι	πίστευσαι	πιστεύεσθαι	πιστεύμενος
								ἐπίστευομαι	ἐπίστευομαι	ἐπίστευομαι	ἐπίστευσαι	ἐπίστευσθαι	ἐπίστευόμενος

B. Paradigm of the verb πιστεύω.*

ACTIVE VOICE. — *Indicative Mode.*

Present.		Imperfect.	
Sing. 1.	πιστεύω	Sing. 1.	[ἐπίστευον]
2.	πιστεύεις	2.	[ἐπίστευες]
3.	πιστεύει	3.	ἐπίστευε(ν)
Pl. 1.	πιστεύομεν	Pl. 1.	[ἐπίστεύομεν]
2.	πιστεύετε	2.	ἐπίστευετε
3.	πιστεύουσι(ν)	3.	ἐπίστευον
Future.		Aorist.	
Sing. 1.	πιστεύσω	Sing. 1.	ἐπίστευσα
2.	[πιστεύσεις]	2.	ἐπίστευσας
3.	πιστεύσει	3.	ἐπίστευσε(ν)
Pl. 1.	πιστεύσομεν	Pl. 1.	ἐπίστεύσαμεν
2.	πιστεύσετε	2.	ἐπίστεύσατε
3.	πιστεύσουσι(ν)	3.	ἐπίστευσαν
Perfect.		Pluperfect.	
Sing. 1.	πεπίστευκα	Sing. 1.	[ἐπεπίστεύκειν]
2.	πεπίστευκας	2.	[ἐπεπίστεύκεις]
3.	πεπίστευκε(ν)	3.	[ἐπεπίστεύκει]
Pl. 1.	πεπίστεύκαμεν	Pl. 1.	[ἐπεπίστεύκειμεν]
2.	πεπίστεύκατε	2.	[ἐπεπίστεύκειτε]
3.	[πεπίστεύκασι(ν)]	3.	ἐπεπίστεύκεισαν

Subjunctive Mode.

Present.		Aorist.	
Sing. 1.	[πιστεύω]	Sing. 1.	πιστεύσω
2.	[πιστεύῃς]	2.	πιστεύσῃς
3.	πιστεύῃ	3.	πιστεύσῃ
Pl. 1.	[πιστεύωμεν]	Pl. 1.	πιστεύσωμεν
2.	πιστεύῃτε	2.	πιστεύσῃτε
3.	[πιστεύωσι(ν)]	3.	πιστεύσωσι(ν)

Optative Mode.

Present.		Aorist.	
Sing. 1.	[πιστεύοιμι]	Sing. 1.	[πιστεύσαιμι]
2.	[πιστεύοις]	2.	[πιστεύσαις]
3.	[πιστεύοι]	3.	[πιστεύσαι]
Pl. 1.	[πιστεύοιμεν]	Pl. 1.	[πιστεύσαιμεν]
2.	[πιστεύοιτε]	2.	[πιστεύσαιτε]
3.	[πιστεύοιεν]	3.	[πιστεύσαιεν or -εσαν]

* For infinitives and participles, see "Synopsis," p. 61.

Imperative Mode.

Present.		Aorist.	
Sing. 2.	πίστευε	Sing. 2.	πίστευσον
3.	[πιστεύετω]	3.	[πιστευσάτω]
Pl. 2.	πιστεύετε	Pl. 2.	πιστεύσατε
3.	[πιστεύετωσαν]	3.	[πιστευσάτωσαν]

PASSIVE AND MIDDLE VOICES. — *Indicative Mode.*

Present passive and middle.		Imperfect passive and middle.	
Sing. 1.	[πιστεύομαι]	Sing. 1.	[ἐπιστεύομην]
2.	[πιστεύῃ]	2.	[ἐπιστεύου]
3.	πιστεύεται	3.	[ἐπιστεύετο]
Pl. 1.	[πιστεύομεθα]	Pl. 1.	[ἐπιστεύομεθα]
2.	[πιστεύεσθε]	2.	[ἐπιστεύεσθε]
3.	[πιστεύονται]	3.	[ἐπιστεύοντο]
Future passive.		Future middle.	
Sing. 1.	[πιστευθήσομαι]	Sing. 1.	[πιστεύσομαι]
2.	[πιστευθήσῃ]	2.	[πιστεύσῃ]
3.	[πιστευθήσεται]	3.	[πιστεύσεται]
Pl. 1.	[πιστευθησόμεθα]	Pl. 1.	[πιστευσόμεθα]
2.	[πιστευθήσεσθε]	2.	[πιστεύσεσθε]
3.	[πιστευθήσονται]	3.	[πιστεύσονται]
Aorist passive.		Aorist middle.	
Sing. 1.	ἐπιστεύθην	Sing. 1.	[ἐπιστευσάμην]
2.	[ἐπιστεύθης]	2.	[ἐπιστεύσω]
3.	ἐπιστεύθη	3.	[ἐπιστεύσατο]
Pl. 1.	[ἐπιστεύθημεν]	Pl. 1.	[ἐπιστευσάμεθα]
2.	[ἐπιστεύθητε]	2.	[ἐπιστεύσασθε]
3.	ἐπιστεύθησαν	3.	[ἐπιστεύσαντο]
Perfect passive and middle.		Pluperfect passive and middle.	
Sing. 1.	πεπίστευμαι	Sing. 1.	[ἐπεπιστεύμην]
2.	[πεπίστευσαι]	2.	[ἐπεπίστευσο]
3.	[πεπίστευται]	3.	[ἐπεπίστευτο]
Pl. 1.	[πεπιστεύμεθα]	Pl. 1.	[ἐπεπιστεύμεθα]
2.	[πεπίστευσθε]	2.	[ἐπεπίστευσθε]
3.	[πεπίστευνται]	3.	[ἐπεπίστευντο]

Subjunctive Mode.

Present passive and middle.

Sing. 1.	[πιστεύωμαι]
2.	[πιστεύῃ]
3.	[πιστεύηται]

- Pl. 1. [πιστεῶμεθα]
 2. [πιστεύησθε]
 3. [πιστεύωνται]

Aorist passive.

- Sing. 1. [πιστευθῶ]
 2. [πιστευθῆς]
 3. [πιστευθῆ]
- Pl. 1. [πιστευθῶμεν]
 2. [πιστευθῆτε]
 3. [πιστευθῶσι(ν)]

Aorist middle.

- Sing. 1. [πιστεύσωμαι]
 2. [πιστεύσῃ]
 3. [πιστεύσῃται]
- Pl. 1. [πιστευσώμεθα]
 2. [πιστεύσῃσθε]
 3. [πιστεύσωνται]

Optative Mode.

Present passive and middle.

- Sing. 1. [πιστενóμην]
 2. [πιστεύοιο]
 3. [πιστεύοιτο]
- Pl. 1. [πιστενóμεθα]
 2. [πιστεύοισθε]
 3. [πιστεύοιντο]

Aorist passive.

- Sing. 1. [πιστευθείην]
 2. [πιστευθείης]
 3. [πιστευθείη]
- Pl. 1. [πιστευθείημεν]
 2. [πιστευθείητε]
 3. [πιστευθείησαν]

Aorist middle.

- Sing. 1. [πιστευσάμην]
 2. [πιστεύσαιο]
 3. [πιστεύσαιτο]
- Pl. 1. [πιστευσάμεθα]
 2. [πιστεύσαισθε]
 3. [πιστεύσαιντο]

Imperative Mode.

Present passive and middle.

- Sing. 2. [πιστεύου]
 3. [πιστεῦσθω]
- Pl. 2. [πιστεύεσθε]
 3. [πιστεῦσθωσαν]

Perfect passive and middle.

- Sing. 2. [πεπίστευσο]
 3. [πεπιστεύσθω]
- Pl. 2. [πεπίστευσθε]
 3. [πεπιστεύσθωσαν]

Aorist passive.

- Sing. 2. [πιστεύθητι]
 3. [πιστευθήτω]
- Pl. 2. [πιστεύθητε]
 3. [πιστευθήτωσαν]

Aorist middle.

- Sing. 2. [πίστευσαι]
 3. [πιστευσάσθω]
- Pl. 2. [πιστεύσασθε]
 3. [πιστευσάσθωσαν]

	Singular.					Plural.				
	N.	G.	D.	A.	V.	N.	G.	D.	A.	
Third Declension, continued.	ους	ουτος		ουτα		ουτες	ουτων		ουτας	\$ 29
	ων	ουτος	ουτι	ουτα		ουτες	ουτων	ουσιω	ουτας	"
	[aus]			αυη						\$ 31
	εις	εως	ει	εα	ευ	εις	εων	εισιω	εις	"
	ης	εως	ει (η)	εα (ην)						"
	[ι]	εως								"
	ις	εως	ει	ιω		εις	εων	εσιω	εις	"
	υς			υη			ων (εων)			"
	αρ	απος	αρι	αρα		αρες	αρων	αρσιω	αρας	\$ 33
	ειρ	ειπος	ειρι	ειρα		ειρες	ειρων	ειρσιω	ειρας	"
	ηρ	ηπος	ηρι	ηρα		ηρες	ηρων	ηρσιω	ηρας	"
	ηρ	επος	ερι	ερα		ερες	ερων	ερσιω	ερας	"
	υρ	υπος	υρι	υρα		υρες	υρων	υρσιω	υρας	"
	υς	υπος		υρα		υρες	υρων	υρσιω	υρας	"
	ωρ	οπος	ορι	ορα		ορες	ορων	ορσιω	ορας	"
	ηρ	ρος	ρι	ερα	ερ	ερες	ερων	ρασιω	ερας	\$ 35
	ηρ	δρος	δρι	δρα	ερ	δρες	δρων	δρασιω	δρας	"
	ην	ηνος	ηνι	ηνα		ηνες	ηνων	ηρσιω	ηνας	\$ 37
	ην	ενος	ενι	ενα		ενες	ενων	εσιω	ενας	"
	ιω						ιων		ινας	"
	[ις]		ιωι							"
	ων	ωνος	ωνι	ωνα		ωνες	ωνων	ωσιω	ωνας	"
	ων	ονος	ονι	ονα		ονες	ονων	οσιω	ονας	"
	ος	ους	ει	ος		η	ων (εων)	εσιω	η	\$ 39
	[ως]	ους								"
	ους			ουη			οων		οας	\$ 40
	υ	υος	υι	υ		υα	υων	υσιω	υα	\$ 42
	υς	υος	υι	υη		υες	υων	υσιω	υας	"



COMMENTARIES

PUBLISHED BY

WARREN F. DRAPER,
ANDOVER, MASS.

These Books will be sent, post-paid, on receipt of the price affixed.

Ellicott. Commentaries, Critical and Grammatical,
by C. J. Ellicott, Bishop of Gloucester and Bristol,
viz. on

GALATIANS. With an Introductory Notice by C. E. STOWE, lately Professor in Andover Theological Seminary. 8vo. pp. 183.	\$1.50
EPHESIANS. 8vo. pp. 190.	1.50
THESSALONIANS. 8vo. pp. 171.	1.50
THE PASTORAL EPISTLES. 8vo. pp. 265.	2.00
PHILIPPIANS, COLOSSIANS, and PHILEMON. 8vo. pp. 265.	2.00
THE SET in five volumes, tinted paper, bevelled edges, gilt tops,	
THE SET in two volumes, black cloth, bevelled edges,	8.00

"We would recommend all scholars of the original Scriptures who seek directness, luminous brevity, the absence of everything irrelevant to strict grammatical inquiry, with a concise and yet very complete view of the opinions of others, to possess themselves of Ellicott's Commentaries." -- *American Presbyterian*.

"His Commentaries are among the best, if not the very best, helps a student can have." — *American Presbyterian and Theological Review*.

"Ellicott is one of the best commentators of this class." — *Princeton Rev.*

"I do not know of anything superior to them in their own particular line." — *Dean Alford*.

Hackett. A Commentary on the Original Text of the
*** Acts of the Apostles.** By HORATIO B. HACKETT, D.D.,
Professor of Biblical Literature in Newton Theological
Institution. A new edition, revised and greatly enlarged.
8vo. Cloth, \$3.50

This is a reprint of the last edition revised by Prof. Hackett himself.

Lightfoot. St. Paul's Epistle to the Galatians. A Revised
Text, with Introduction, Notes, and Dissertations. By
J. B. LIGHTFOOT, D.D., Hulsean Professor of Divinity,
and Fellow of Trinity College Cambridge. 8vo. pp. 402.
Revelled edges, \$3.00

"Taken as a whole, we venture to say that this is the most complete and exhaustive Commentary on the Epistle to the Galatians that has yet appeared, Ellicott's not excepted." — *Christian Intelligencer*.

Books Published by W. F. Draper.

Henderson. Commentaries, Critical, Philological, and Exegetical, viz. on

The Book of the Twelve Minor Prophets. Translated from the Original Hebrew. By E. HENDERSON, D.D. With a Biographical Sketch of the Author, by E. P. BARROWS, Hitchcock Professor in Andover Theol. Sem. 8vo. \$3.50

"The work is invaluable for its philological research and critical acumen. . . . The notes are learned, reliable, and practical."—*American Presbyterian, etc.*

"This is probably the best commentary extant on the Minor Prophets."—*Christian Chronicle.*

"It is altogether the best commentary in existence on the Minor Prophets."—*Religious Union.*

"The Minor Prophets is a valuable book. Dr. Henderson is very careful to avoid fanciful interpretations—at least this is his canon, and there is much good sense shown everywhere."—*Presbyterian Quarterly.*

"We have met with no so satisfactory a commentary on this part of the prophetic Scripture."—*Watchman and Reflector.*

"The only satisfactory commentary on the Minor Prophets we know of in the English language."—*Episcopal Recorder.*

"Dr. Henderson's commentaries are rich in wholesome and true exposition."—*Presbyterian Magazine.*

"The notes are replete with the fruits of varied learning."—*The Presbyterian.*

Jeremiah and Lamentations. Translated from the original Hebrew. 8vo. \$2.50

"Whatever surrounds the reader with the national life of the Hebrews enables him to understand the sacred writers. In addition, the critical student needs exegetical helps in catching the sense of the author. Dr. Henderson has undertaken to meet these wants to a considerable extent, and has succeeded well. Those ministers who are in the habit of giving brief expositions of the prophetic writing will find great assistance from this volume."—*Congregational Review.*

"It is a scholarly and devout analysis of the saddest of the prophets. It is a valuable contribution to our biblical literature."—*Zion's Herald*

"This admirable commentary meets a want long felt by biblical students. Those acquainted with Dr. Henderson's work on the Minor Prophets need scarcely be told of the ability and learning and piety which characterize this volume."—*Protestant Churchman.*

Ezekiel. Translated from the original Hebrew. 8vo. pp. 228. Cloth, \$2.00

"The same diligence, learning, sobriety, and judiciousness characterize it as the learned author's commentaries on Isaiah, Jeremiah, and the Minor Prophets."—*Bibliotheca Sacra.*

"He is throughout reverent and modest, yet scholarly and wonderfully clear. . . . We know of no better interpreter of Ezekiel than Dr. Henderson."—*Watchman and Reflector.*

Books Published by W. F. Draper.

Murphy. Critical and Exegetical Commentaries by Prof. James G. Murphy, LL.D., T.C.D., viz.

Genesis. With a New Translation. With a Preface by J. P.

THOMPSON, D.D., New York. 8vo. pp. 535. \$3.50

“The most valuable contribution that has for a long time been made to the many aids for the critical study of the Old Testament is Mr. Draper’s republication of Dr. Murphy on Genesis, in one octavo volume. Dr. Murphy is one of the Professors of the Assembly’s College at Belfast, and adds to a thorough knowledge of the Hebrew, and of the science of interpretation, great common sense, genuine wit, and admirable power of expression. Hence his Commentary is racy and readable, as well as reliable. No volume will be more useful to those who have been troubled by the Colenso criticisms; and no man has pricked the bubble of that inflated bishop with a more effectual and relieving wound than Dr. Murphy.” — *Congregationalist*.

“Dr. Murphy is a fair, clear, and candid interpreter. His aim is to reconcile the Scriptures with science by an impartial examination of the text.” — *American Presbyterian and Theological Review*.

Exodus. With a New Translation. 8vo. pp. 385. \$3.00

“Thus far nothing has appeared in this country for half a century on the first two books of the Pentateuch so valuable as the present two volumes.” [On Genesis and Exodus]. “His style is lucid, animated, and often eloquent. His pages afford golden suggestions and key-thoughts. . . . Some of the laws of interpretation are stated with so fresh and natural a clearness and force that they will permanently stand.” — *Methodist Quarterly*.

“Prof. Murphy’s Commentary on Genesis has been published long enough to have secured the highest reputation for scholarship, research, and sound judgment. This volume on Exodus takes its place in the same rank, and will increase rather than diminish its author’s reputation among scholars.” — *National Baptist*.

“By its originality and critical accuracy it must command the high regard of the scholar and theologian, whilst the ease and grace of its style, the judiciousness with which it selects and unfolds its many subjects of discussion, will be sure to fix and reward the attention of the general student.” — *The Lutheran*.

Leviticus. With a New Translation. 8vo. pp. 318. \$2.50

“In our opinion, his idea and method are the right one, and the whole work shows a remarkably clear mastery of the subject. His style, too, is singularly lucid. He interprets Hebrew well, and writes capital English. The book meets a long-felt want, and meets it well.” — *The Advance*.

“The obscure and difficult portions of the text are elucidated with great skill and impressiveness, and the whole work furnishes a most interesting study.” — *The Lutheran and Missionary*.

“The Commentaries of Murphy have many excellences. They are clear, discriminating, and comprehensive.” — *Baptist Quarterly*.

“We think it is the very best Commentary on Leviticus that has ever been published.” — *The Presbyterian*.

“We know of no work on Leviticus comparable with it.” — *Pulpit and Pew*.

Books Published by W. F. Draper.

Psalms. With a new Translation. By J. G. Murphy, \$4.00

"This Commentary is well fitted to meet the wants of pastors in preparing their expositions of the Psalms. The more educated teachers of Bible-classes and Sabbath-schools may study it with advantage. They need not be deterred from using it by the presence of the Hebrew words which are conspicuous on some of its pages. Like the other Commentaries of Dr. Murphy, this is distinguished by the ease and perspicuity of its style, its freedom from pedantry, and the excellent religious spirit pervading it. The Introduction, occupying the first fifty pages, is lucid and interesting." — *Bibliotheca Sacra*.

"It is on the whole one of the best expositions of the Psalms accessible for popular instruction, and a valuable auxiliary to the work of preachers and teachers." — *Examiner and Chronicle*.

Perowne. The Book of Psalms; a New Translation.

With Introductions and Notes Explanatory and Critical.

By J. J. STEWART PEROWNE, D.D., Fellow of Trinity College, Cambridge, and Canon of Llandaff. Reprinted from the Third English Edition. In Two Volumes. 8vo. \$7.50

"It comprises in itself more excellences than any other commentary on the Psalms in our language, and we know of no single commentary in the German language which, all things considered, is preferable to it." — *Baptist Quarterly*.

"Very rare, indeed, is it that such a combination of requisites to a just exposition of Scripture, and particularly of this portion of Scripture, are combined in one work, — such scholarship, such judgment, such taste, such spiritual insight, such wisdom in the general treatment of his subject, such skill as a translator, such simplicity and sustained vigor of style." — *The Advance*.

"This is justly regarded as the standard commentary on the Book of Psalms in England. It is learned, devout, and exhaustive. . . . Dr. Perowne is one of the most profound Hebrew scholars in Europe, and his translation of the Hebrew text gives abundant evidence of his learning." — *Lutheran Observer*.

"The Introductions combine a series of able essays upon the structure, history, literature, and theology of the Psalms. The new translation adheres closely to the Hebrew original. The critical notes evince great biblical learning, rigid fidelity in the use of the Hebrew dictionary and grammar, and a reigning principle of arriving at the exact meaning of every word, rather than to give an elegant or metrical style to the rendering. Its practical reflections are select and pointed. Dr. Perowne does not evade difficulties, as do some commentators, and where his conclusions are not satisfactory to the student, he will, at least, have the assurance of honest dealing with the embarrassments of all interpreters." — *Christian Intelligencer*.

"If there is a better exposition of the Psalms in the English language we do not know what it is. The Introduction and Notes are models in their kind. Probably no one in England is more capable than Professor Perowne of doing all that Hebrew scholarship can do towards a better knowledge of the Psalms." — *The Contributor*.

Books Published by W. F. Draper.

An Examination of the Alleged Discrepancies of the Bible. By John W. Haley, M.A. With an Introduction by Alvah Hovey, D.D., Professor in the Newton Theological Institution. Crown 8vo. pp. xii and 473. \$2.00

"I do not know any volume which gives to the English reader such a compressed amount of suggestion and instruction on this theme as is given in this volume."—*Prof. Edwards A. Park.*

"A book so costly in great qualities, yet so cheap and accessible to all; one so scholarly and yet so simple and usable; one so creditable to its author, and yet so modestly sent forth, does not every day appear. As an example of thorough and painstaking scholarship, as a serviceable handbook for all Bible students, and as a popular defence of revealed truth, it will take high rank, and fill an important place which up to this time has been conspicuously vacant."—*Congregationalist.*

A Statement of the Natural Sources of Theology; with a Discussion of their Validity, and of Modern Sceptical Objections; to which is added an Article on the First Chapter of Genesis. By Thomas Hill, D.D., LL.D. Reprinted from the *Bibliotheca Sacra*. 8vo. pp. 144. Paper, 60 cts.; Cloth, flexible, 80 cents.

CONTENTS. — Theology a Possible Science. — The Foundations of Theology sure. — The Natural Foundations of Theology. — The Testimony of Organic Life. — The Natural Sources of Theology. — The First Chapter of Genesis.

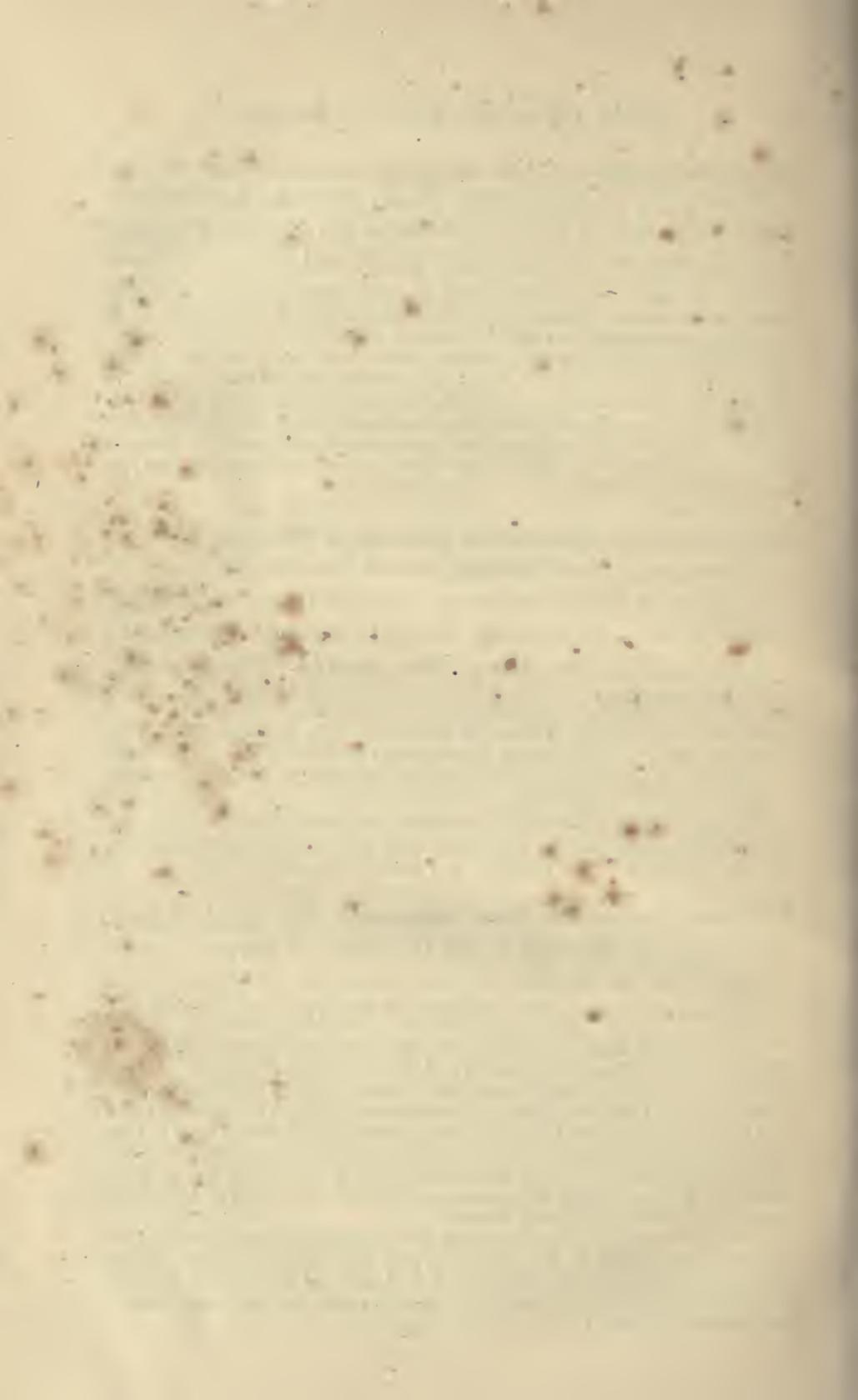
"Powerful discussions, rich in thought and illustration, and directed with crushing force against the positions of infidel scientists."—*Advance.*

"A masterly series of articles."—*National Baptist.*

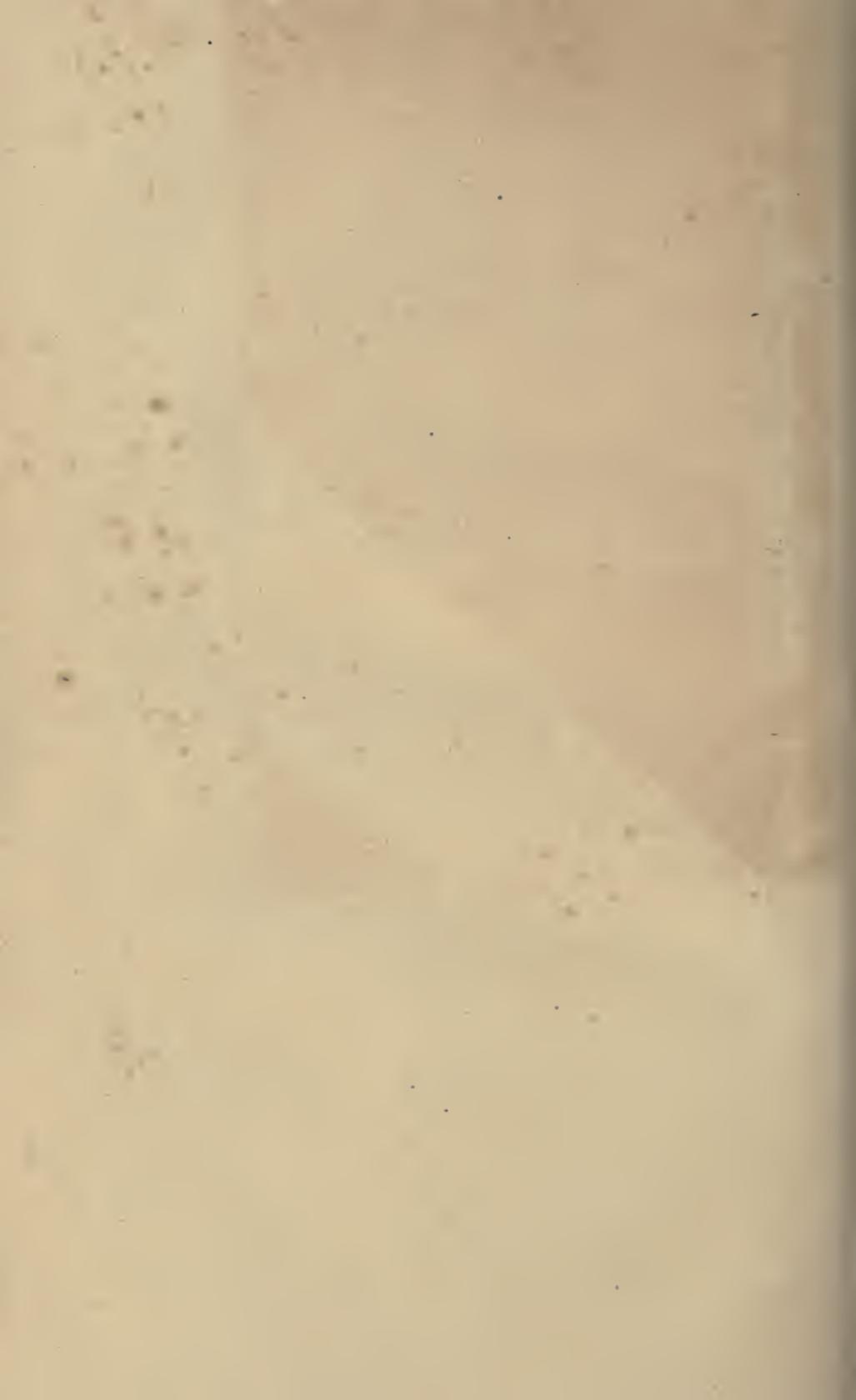
Hermeneutics of the New Testament. By Dr. A. Immer, Professor of Theology in the University of Berne. Translated from the German by Rev. Albert H. Newman. With additional Notes and full Indexes. Crown 8vo. pp. 413. \$2.25

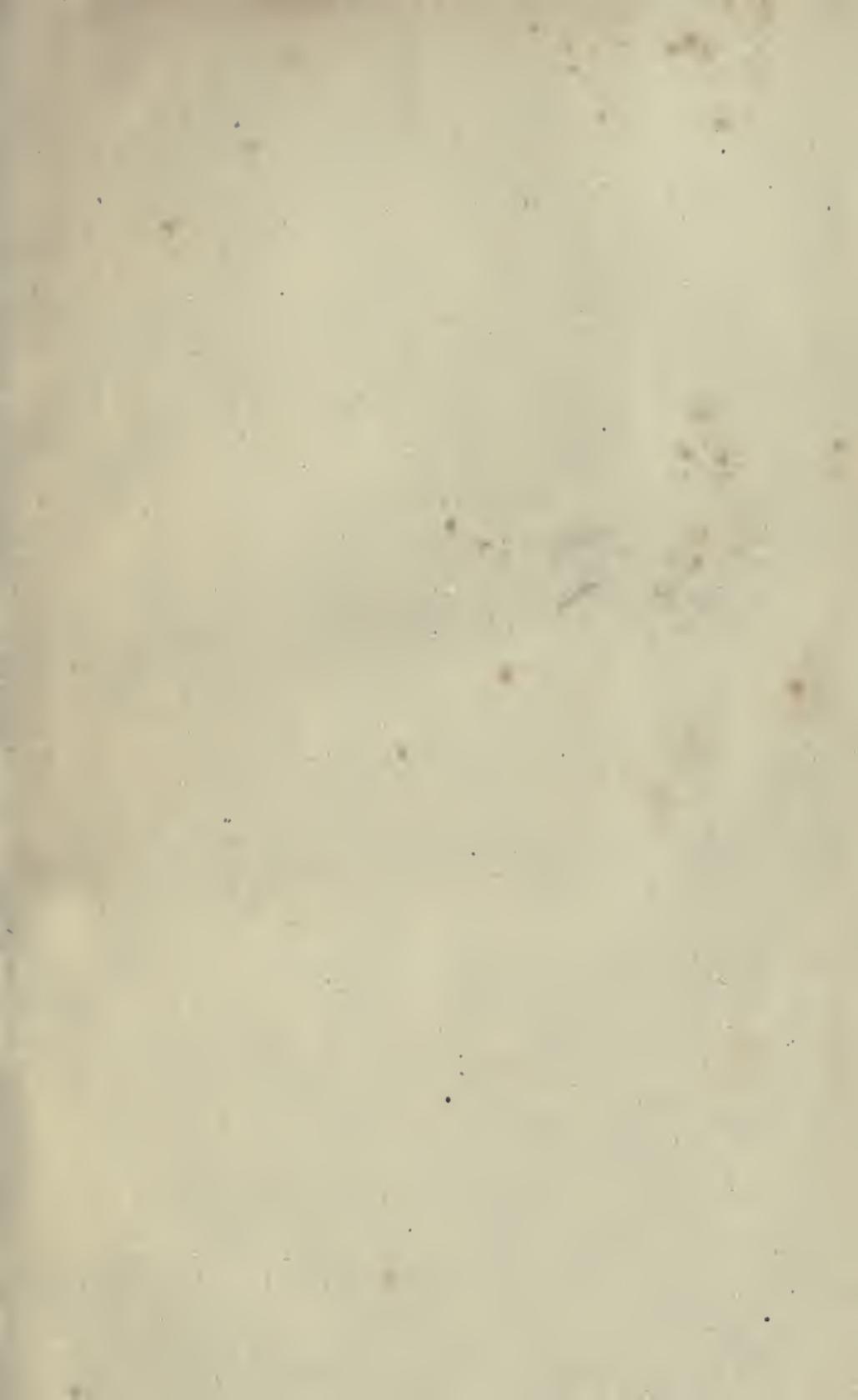
"It is a thoroughly scientific and almost exhaustive treatise on the whole subject. It is in three parts: I. The General Principles of Hermeneutics; II. The Single Operations of the Scripture Interpreter; III. The Religious Understanding. The elaborate history of Scripture interpretation and the several methods of exegesis that have from time to time been employed, constitute a very important portion of the work. . . . We heartily commend it to our young ministers in particular, in the belief that in mastering it they will greatly enrich their teachings of the sacred word."—*Methodist Quarterly Review.*

"Perfect in method, thorough, and truly German in its scholarship, yet fresh and interesting in its treatment, and translated in a clear and attractive English style, it will meet a real need of theological students and ministers, and must stimulate a scholarly study on the part of such."—*Christian Register.*









U. C. BERKELEY LIBRARIES



C046295804

8 79138



