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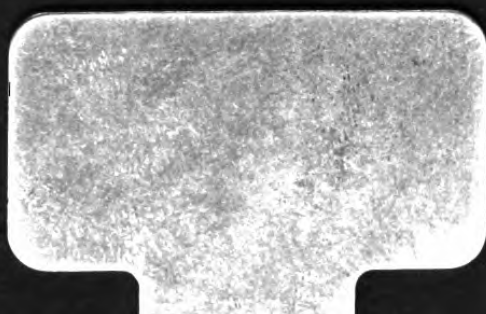


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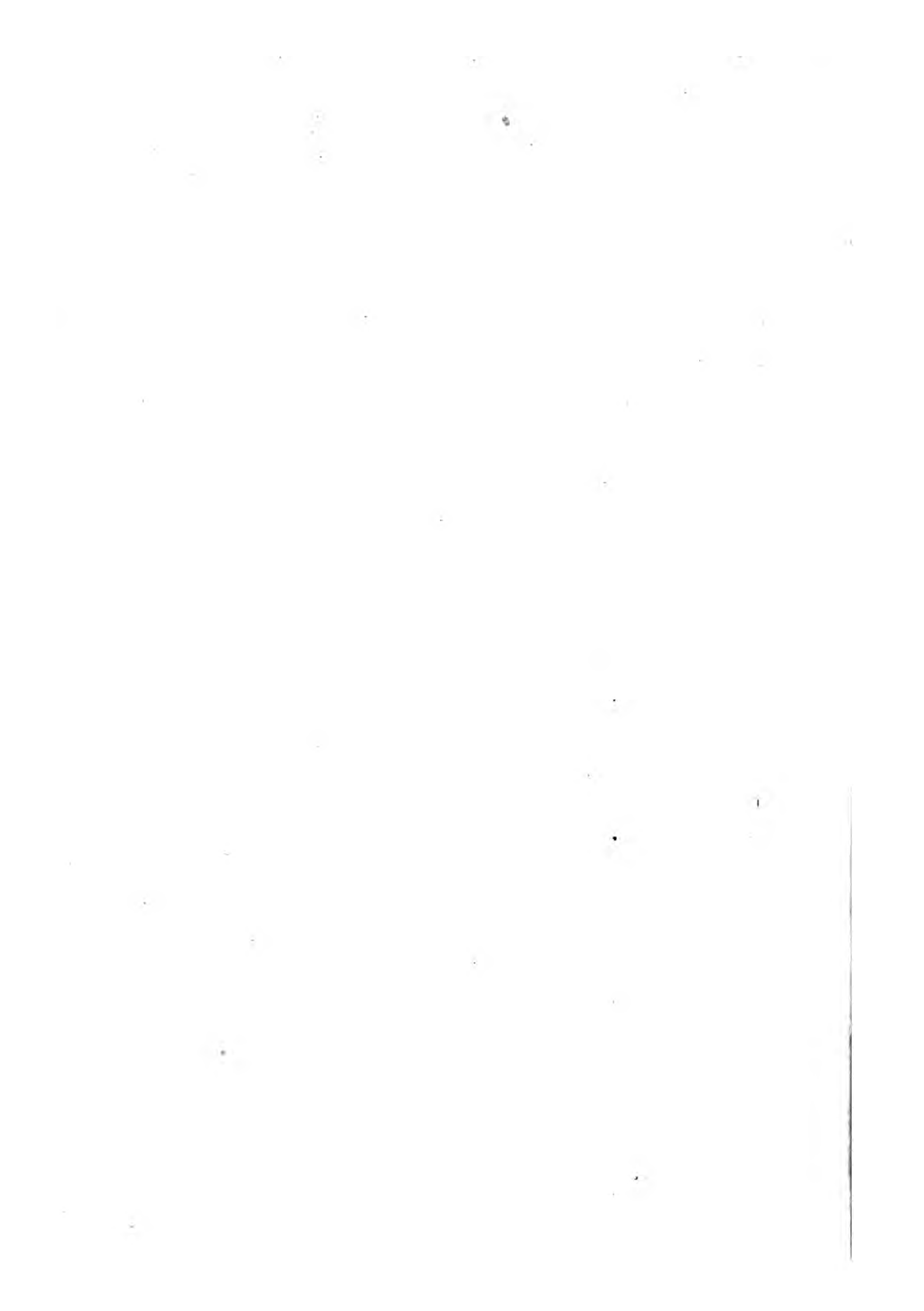
HOW TO LEARN TO READ
THE GREEK
NEW TESTAMENT.
—
PENN.



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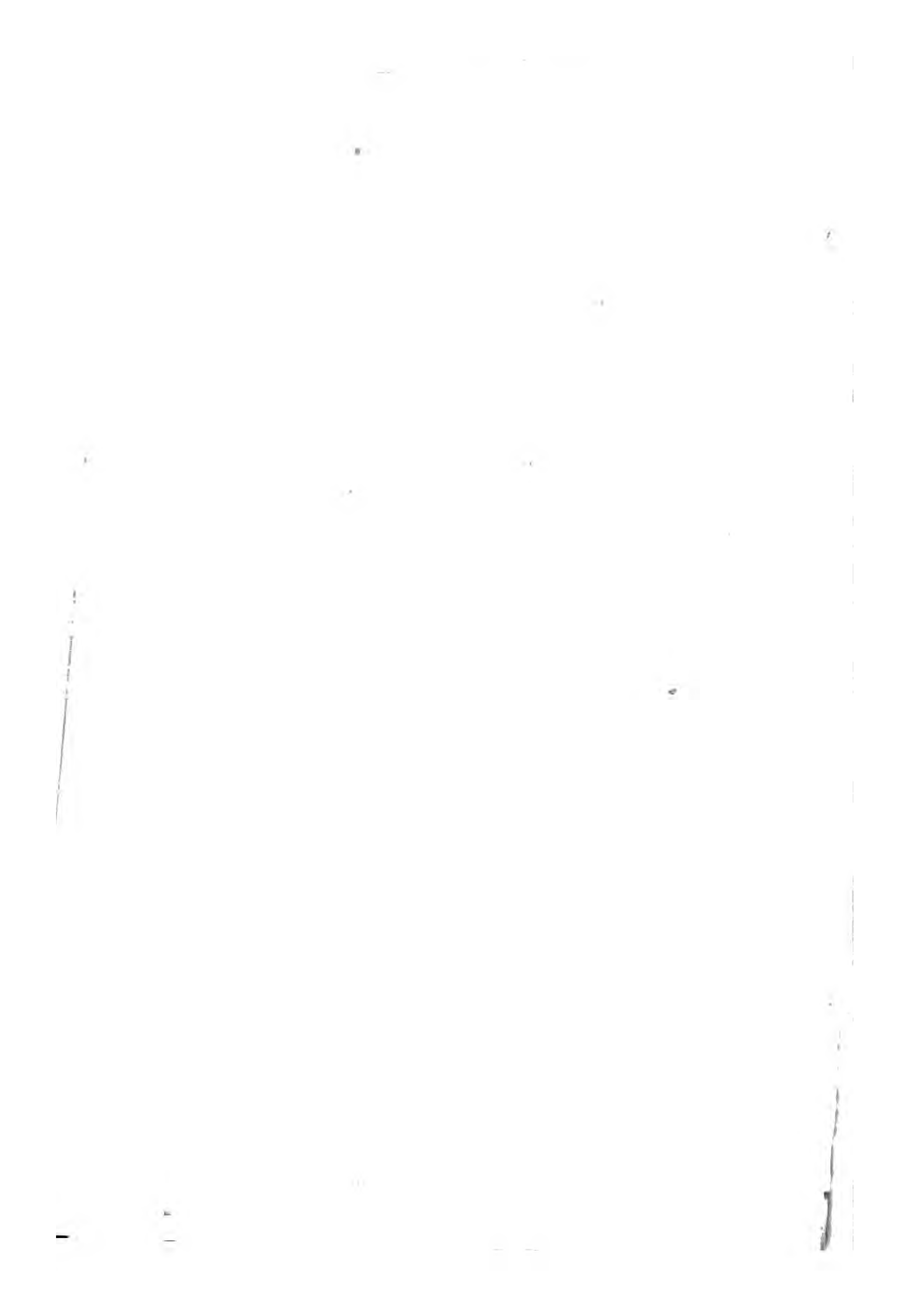






HOW TO LEARN TO READ

THE GREEK NEW TESTAMENT.



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COMPILED FROM VARIOUS SOURCES.

BY

WILLIAM PENN, F.R.A.S.

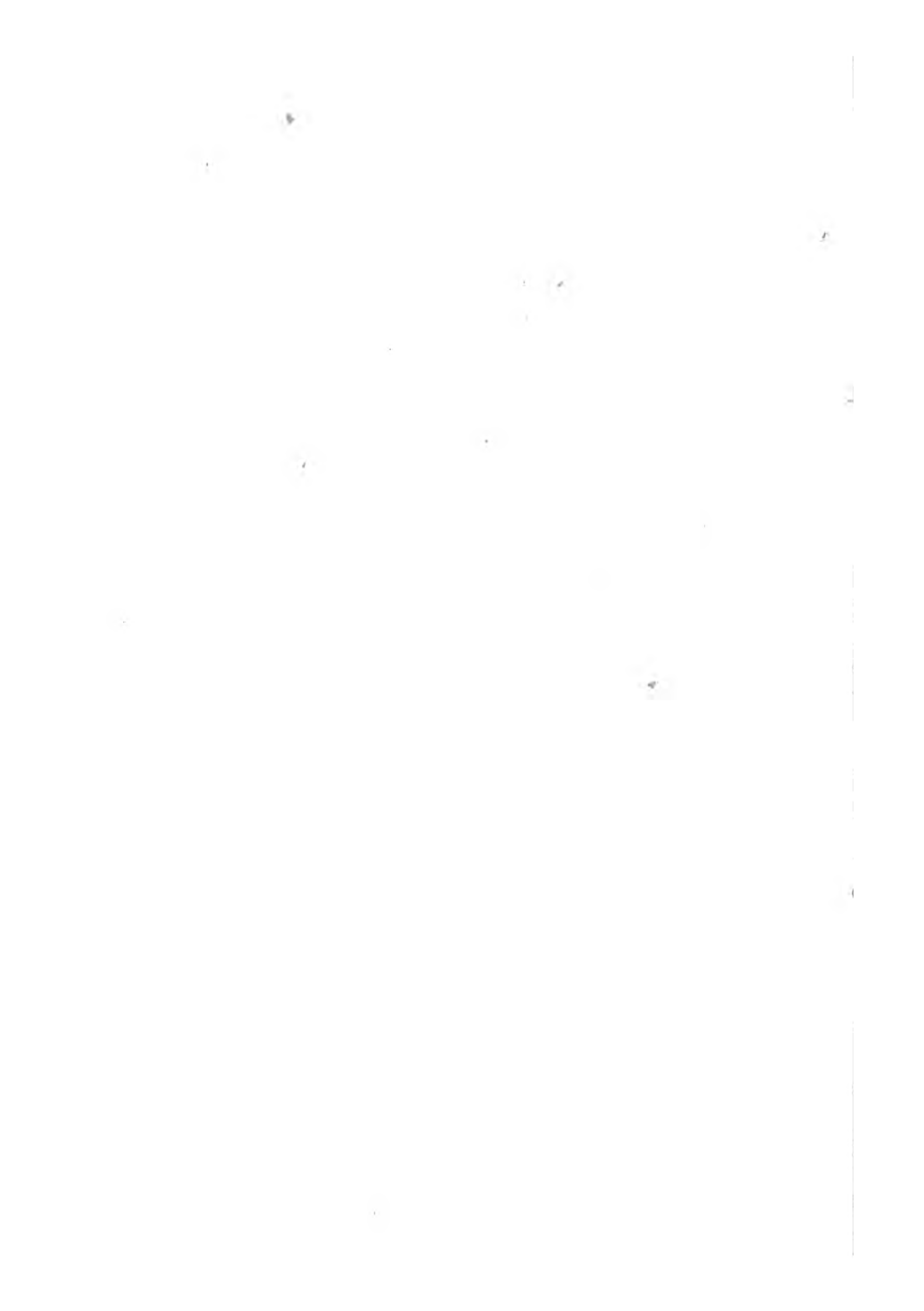
Author of "How to learn to read the Hebrew Bible in Twelve Lessons."



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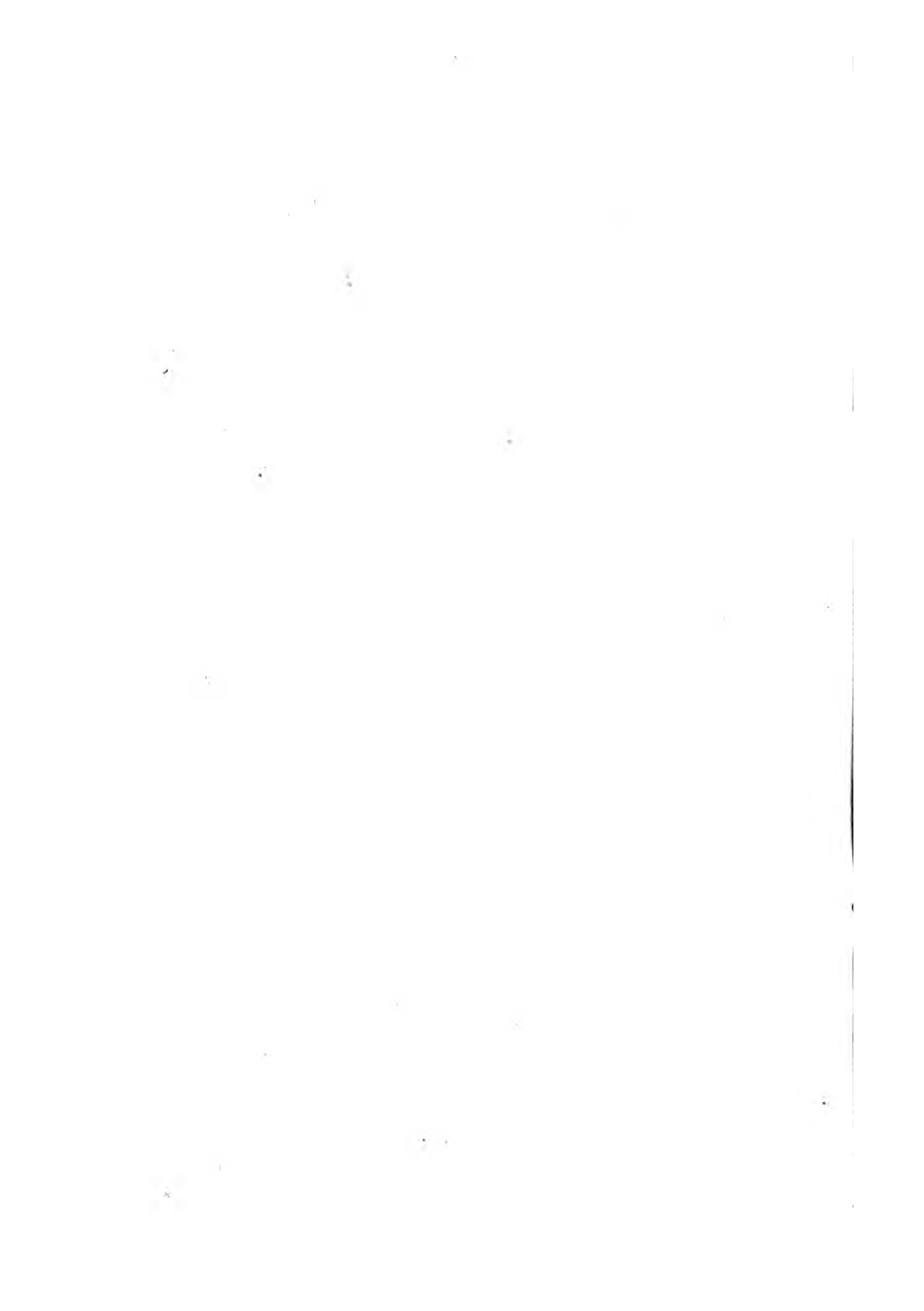
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P R E F A C E .

THE increasing interest manifested in the study of the New Testament in the original Greek is one of the most hopeful signs of the spread of a more enlightened Christian education, as well as one of the most potent factors in such education.

The object of this work is to SIMPLIFY.

Greek, especially the New Testament diction, is one of the easiest of languages, because of its beautiful precision, when divested of the artificial difficulties thrown around it by our old school Grammars. Bishop Ellicott says, "No one who is really in earnest, and to whom God has given a fair measure of ability, can for a moment justly plead that an accurate knowledge of the Greek Testament is beyond his grasp, and a power of analysing the connexion of its weighty sentences not abundantly ministered to him. I studiously limit myself to saying the Greek of *the New Testament*: *its plain, hearty, truly simple, but truly Greek diction*, is, I am confident, above

the reach of no one." And again: "If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation, patiently and lovingly to note every change of expression, every turn of language, every variety of inflexion, to analyse and to investigate, to contrast and to compare, until he has obtained some accurate knowledge and conception of those outward elements, which are permeated by the inward influence and power of the Holy Spirit of God. As he wearisomely traces out the subtle distinctions that underlie some illative particle or characterise some doubtful preposition, let him cheer himself with the reflection, that every effort of thought he is then enabled to make, is, with God's blessing, a step towards the inner shrine, a nearer approach to a recognition of the thoughts of an apostle, yea, a less dim perception of the mind of Christ." And as an able writer in the "Quarterly," for January, 1863, truly says, "Scripture itself attaches peculiar power to the very words of inspiration. Translations must be clouded with many shades of human imperfection. But we are thinking of the study of the Greek chiefly with reference to the uneasiness, the suspicions, the unsettlement of mind, which recent avowals of religious scepticism have so widely spread. Few remedies can be found for this more efficacious than recurring at once to the fountain-head of truth."

We have spoken of the *precision* of the Greek diction of the New Testament; it is truly wonderful how capa-

ble is the Greek language of expressing the finest shades of thought, and the Holy Spirit in selecting it as the medium through which to convey to mankind the highest truths, has provided a channel which had been polished and brightened to a high degree by centuries of brilliant orators, historians, poets, and philosophers, so that there might be no doubt or cavilling among men as to the precise meaning embodied in each word. While in order that the most unlearned might understand it, the stilted and highly artificial styles of many great Greek writers was ignored, the Holy Spirit choosing for the most part "unlearned and ignorant men," *i. e.*, unspoiled by rhetoric, who wrote a vigorous, plain and natural style; while St. Paul and St. Luke, the two chief exceptions, are so filled with the dignity of their narrative and didactic subjects, as alike to reject the languid and indirect, though elegant expressions of the rhetorical school.

The writer in the "Quarterly," already quoted, says, respecting this precision in regard to one class of words alone, the Greek prepositions, "in the use of which such frightful laxity (looking to the truths involved in their right use, we cannot employ a lighter word) has been indulged and recommended even by professors of the language. If the most minute, most wonderful precision is found anywhere in that wonderfully precise language, it is in the prepositions. If anywhere that precision is observed in the New Testament, it is in these." And

yet in the face of this we find the following in the "Congregational Manual," p. 47, on "The mode of Christian Baptism." There the writer says:—"Neither do the Greek prepositions in the New Testament which are translated *into* and *out* of the water, prove that the converts, whose baptism is there described, went into the water, as the same words describe the position of both the baptizer and the baptized, and are elsewhere rendered *to* and *from*; so that the narrative simply says, they went to the water, and came up from it, leaving the mode of their baptism undecided, so far as these words are concerned"! The reader is simply referred to Lessons 36 and 37 of this work, to satisfy himself of the misleading nature of such statements as this.

The points in which this work is distinctive are as follows:—

- (1.) The nouns, both substantive and adjective, have been simplified and arranged in TWO declensions only.
- (2.) The primary force of the prepositions has been exhibited in a manner entirely novel.
- (3.) No words or forms have been introduced except such as are found in the New Testament.
- (4.) The exercises have, for the most part, been compiled directly from the New Testament, so that the student is habituated by degrees to the actual diction of the New Testament.

- (5.) The student is left to infer nothing for which judicious explanation can be given, and *principles* are constantly sought to be exemplified both directly and by analogy.

I would add that I am much indebted to the following works, from which I have frequently drawn both hints and matter, and which I have, I believe, acknowledged in their respective places. These are :—“ Handbook to the Grammar of the Greek Testament,” by the Rev. S. G. Green ; “ Quarterly Review,” for January, 1863, article on “ New Testament ;” “ Synonyms of the New Testament,” by Dr. H. Tittmann of Leipzig ; and a little work, entitled “ Greek Lessons,” by W. H. Morris, now out of print. This latter so pleased me, that at first I determined on making my work simply an enlarged and improved edition of that, and designed solely for the New Testament, but as I proceeded I soon found this to be impossible and undesirable, and therefore, after the first few lessons, ceased to follow it in detail and only as a pattern.

I have only to add that the work has afforded me great pleasure and profit. It has been undertaken especially with a view to meet the wants of the students for home and foreign mission work * under my charge, and for all students of God’s Word generally, who may not have had the benefit of a classical education, and yet long for

* East-End Training Institute for Home and Foreign Missions, 29, Stepney Green, London, E. Directors, The Rev. H. Grattan Guinness, and Dr. Barnardo.

a deeper and truer acquaintance with the Words of Truth and Life. A previous effort in behalf of the Hebrew of the Old Testament which I was enabled to make has proved so successful that I am encouraged to hope much for this. May God bless the effort to the increase of His kingdom, and to Him be glory and honour, now and for evermore.

W. P.

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LESSONS IN THE GREEK OF THE NEW TESTAMENT.

LESSON I.—*The Alphabet.*

| | | | | |
|---|-------------|----------|----|---|
| A | α | Alpha | a | |
| B | β, or β̄ | Beta | b | |
| Γ | γ, or γ̄ | Gamma | g | Always hard, as in <i>go, nag.</i> |
| Δ | δ | Delta | d | |
| E | ε | Eps̄ilon | ě | Short, as in <i>mět.</i> |
| Z | ζ, or ζ̄ | Zēta | z | Like <i>ds</i> , as in <i>beds</i> (Ital. <i>mezzo</i>). |
| H | η | Eta | ē | Long (or <i>ee</i>), as in <i>meet.</i> |
| Θ | θ, or θ̄ | Thēta | th | |
| I | ι | Iōta | i | |
| K | κ | Kappa | k | |
| Λ | λ | Lambda | l | |
| M | μ | Mu | m | |
| N | ν | Nu | n | |
| Ξ | ξ | Xi | x | |
| O | ο | Om̄icron | ō | Short, as in <i>dōt.</i> |
| Π | π, or π̄ | Pi | p | |
| P | ρ, or ρ̄ | Rho | r | |
| Σ | σ, final σ̄ | Sigma | s | |
| T | τ, or τ̄ | Tau | t | |
| Υ | υ | Ups̄ilon | ū | |
| Φ | φ, or φ̄ | Phi | ph | Like <i>f</i> in <i>fill, leaf.</i> |
| X | χ | Chi | ch | Hard, as in <i>chemist</i> (Scotch <i>loch</i>). |
| Ψ | ψ | Psi | ps | As in <i>tops.</i> |
| Ω | ω | Om̄ēga | ō | Long, as in <i>bōne, stōne.</i> |

The student had now better turn to one of the Greek exercises which follow, and spell each word first in Greek, and afterwards naming the English equivalents.

LESSON II.—Of the Letters of the Alphabet.

In order to the better understanding of the inflexions and changes which take place in Greek words, the student will do well to study the following classifications of the letters of the Alphabet.

Letters are divided into *Vowels* and *Consonants*.

There are seven vowels, viz., α , ϵ , η , ι , \omicron , ω , υ .

Of the consonants, four are *semi-vowels* or *liquids*; these when pronounced with a vowel before them form a continuous flowing sound, hence their name of *liquids*; they are λ , μ , ν , ρ .

One is a *sibilant*, viz., σ or s .

Nine are *mutes*, and are thus arranged :—

SHARP. FLAT. ASP.

| | | | |
|----------|----------|----------|--|
| π | β | ϕ | labials, because pronounced with the <i>lips</i> . |
| κ | γ | χ | gutturals, " " " " <i>throat</i> . |
| τ | δ | θ | dentals, " " " " <i>teeth</i> . ¹ |

Three are *double-letters*, being the combination of the three classes of mutes with σ , thus:—

| | | | | | | |
|-----------|----------------|----------------|--------------|---|---------|--|
| labials | $\pi\sigma$ | $\beta\sigma$ | $\phi\sigma$ | = | ψ | } These three compound letters always replace any of the combinations opposite each. |
| gutturals | $\kappa\sigma$ | $\gamma\sigma$ | $\chi\sigma$ | = | ξ | |
| dentals | $\tau\sigma$ | $\delta\sigma$ | | = | ζ | |

Every Greek word beginning with a vowel has a mark like a comma over it, as $\acute{\epsilon}\pi\acute{\iota}$; this, however, does not affect its pronunciation. Should the comma be reversed, as in $\acute{\omicron}\sigma\sigma$, it has the force of the English *h* aspirate, and the word would be pronounced as if written *hosos*. The letters ρ and υ when beginning a word always have this aspirated or *rough breathing* over them, thus, $\acute{\rho}\acute{\iota}\zeta\alpha$ (pronounce *rhidsa*), and $\acute{\upsilon}\pi\acute{\epsilon}\rho$ (*hyper*).

In the following, α , η , ω , the comma-like mark placed beneath the long vowels, is called *Iota subscript*, and signifies that an Iota (ι), instead of being written in the body of

¹ Latin: *labia*, the lips; *dentes*, the teeth; *guttur*, the throat.

some word, is *written underneath*. Thus in ἀνέωχα, the perfect from ἀνοίγω, the ο has been lengthened into ω and the ι (which is not written by the side of a *long* vowel) has become *subscript*. See Table of Vowel Contractions, a little farther on.

LESSON III.—*Some Laws of Greek Orthography of especial use in understanding the changes undergone by words in declension and conjugation.*

1. A dental followed by σ disappears: thus, in adding σ to ἐλπίδ, it becomes ἐλπίς, not ἐλπίδς.
2. When ν occurs in combination with a dental and a sibilant, it also is rejected with the dental: thus, γίγαντσι becomes γίγασσι, the vowel being lengthened by way of compensation; in this process ε becomes ει, and ο, ου.
3. A labial or a guttural before a dental must be *of the same order*; *i.e.*, must be changed, if not already so, into a sharp, flat, or aspirate, according to the nature of the dental.¹ Thus,

| | | | | |
|-----------|---------|-----------|---|---|
| τέτριβται | becomes | τέτριπται | } | The only exception to this rule is ἐκ in composition, as ἐκδίωμι. |
| λέλεγται | ,, | λέλεκται | | |
| ἐτρίβθην | ,, | ἐτρίφθην | | |
| πλεκθῆναι | ,, | πλεχθῆναι | | |

4. When two mute consonants meet in a word, their order is invariably that of a dental preceded by a labial or a guttural.
5. Aspirates are rarely found doubled, and even when it does occur, the first is always changed into the corresponding smooth letter; this principle affects even two consecutive syllables: thus, in prefixing φε to φίληκα, we write πεφίληκα.

¹ S. G. Green. Handbook to Grammar of Greek Testament.

6. Before μ , a labial becomes μ , a guttural γ , and a dental σ : thus, $\tau\acute{\epsilon}\tau\tau\iota\beta\mu\alpha\iota$ becomes $\tau\acute{\epsilon}\tau\tau\iota\mu\mu\alpha\iota$; $\beta\acute{\epsilon}\beta\tau\epsilon\chi\mu\alpha\iota$, $\beta\acute{\epsilon}\beta\tau\epsilon\gamma\mu\alpha\iota$; $\pi\acute{\epsilon}\pi\epsilon\iota\theta\mu\alpha\iota$, $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$.
7. When two dentals come together the former often changes into σ .
8. The letter ν can stand only before dentals; before labials it becomes μ ; before a liquid, assimilation takes place; so that before λ it becomes λ ; before ρ it becomes ρ , etc. Before gutturals ν is converted into γ , but observe that whenever γ is found before another γ , or either of the other gutturals, it is always pronounced like ν ; thus, $\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$ is pronounced *angelos*.¹

LESSON IV.—*Contraction.*

TABLE OF VOWEL CONTRACTIONS.

Two vowels, or a vowel and a diphthong, occurring together in different syllables, are often contracted into one, according to the following Table:—

| | | | | | | | |
|------------|-------------|--------------------------------------|--------------------------|--|-------------|--|------------------------------------|
| α | followed by | $\alpha, \epsilon, \text{ or } \eta$ | } becomes $\hat{\alpha}$ | α | followed by | $\alpha\iota, \epsilon\iota, \text{ or } \eta$ | } becomes $\hat{\alpha}$ |
| ϵ | | | | ϵ | | | |
| ϵ | | $\alpha, \text{ or } \eta$ | } „ $\hat{\eta}$ | α | | $\omicron\iota, \text{ or } \varphi$ | } „ $\hat{\omega}$ |
| α | | | | $\omicron, \omega, \text{ or } \omicron\upsilon$ | | | |
| ϵ | | ω | } „ $\hat{\omega}$ | | | \omicron | $\alpha\iota, \text{ or } \varphi$ |
| \omicron | | | | $\alpha, \eta, \text{ or } \omega$ | | } „ $\hat{\omega}$ | |
| ϵ | | $\omicron\upsilon$ | } „ $\hat{\omega}$ | | | | \omicron |
| \omicron | | | | $\epsilon, \omicron, \text{ or } \omicron\upsilon$ | | } „ $\hat{\omega}$ | |

In this Table the attentive student will notice the following general points:—

1. α in combination with any \omicron sound becomes ω .
 α in combination with any other vowel sound becomes α .

¹ Practical Guide to Greek Testament. S. Bagster and Sons.

² Or $\omicron\upsilon$, when the $\epsilon\iota$ is the contraction of $\epsilon\epsilon$, as in the infinitive of verbs contract in \omicron .

2. ϵ in combination with a long vowel or a diphthong is dropped.

ϵ in combination with a short vowel becomes a corresponding diphthong.

3. Any combination of o or ω with α or η always becomes ω .

Any combination of o with ϵ or o becomes ou .

o is dropped before oi or ou .

In contracting a syllable in which ι occurs in combination with a diphthong, first subject the diphthong to the above rules of contraction, and where practicable the ι is then to be *subscript*, or written beneath. Thus, in $\epsilon\alpha\iota$, the $\epsilon\alpha$ becomes η , and the ι is added, thus, $\eta\iota$.

Should σ occur between two short vowels, it is generally dropped, and the vowels contracted according to rule.

LESSON V.—*Accents and Punctuation.*

The chief use of Accents is to mark the syllable on which the stress of voice is to be laid in pronunciation. They are not necessary to a study of Greek, and accordingly only a very brief explanation of them is here given.

The accents are three: viz., the *Acute*, as on $\kappa\alpha\lambda\acute{\eta}$; the *Grave*, as on $\tau\iota\nu\grave{o}\varsigma$; and the *Circumflex*, as on $\acute{o}\sigma\tau\acute{o}\ddot{\upsilon}\nu$.

The ACUTE is placed on one of the last three syllables of a word; if the last syllable be short, the acute *may* stand on the *antepenult*, as $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$; if the last syllable be long, the acute must be on the last, or last but one (*penult*), as $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon$.¹

The GRAVE is considered to be on every syllable not otherwise accented, but it is *never written* except on the last syllable, and then only when no punctuation-mark

¹ The terminations oi and ai (except in opt.), are esteemed short. For long and short syllables, see Lesson XLIX.

follows. Thus we write *καί, τás, ψυχás*, with an acute on the last syllable, but combined into a sentence we write, *καὶ τὰς ψυχὰς εἶδον*.

The CIRCUMFLEX is the union of an acute with a grave accent. Thus *έ̀α*, when contracted, becomes *ή*, or commonly *η̄*; hence this accent is usually found over contracted syllables. It can stand only on one of the last two syllables; and on the penult, only if the final syllable be short. Thus we write, *δῶρον, παῖδες*; but if the final syllable of such a word be lengthened this circumflex is changed into an acute: hence *παῖδες* becomes *παίδων*, and *σῦκον, σύκου*.

IN THE INFLEXIONS OF NOUNS

The position of the accent in the nom. sing. must be learned by practice, or from a Lexicon; but when this is known the accent of the oblique cases is easily placed by attention to the following rules:—

- (a) The accent remains throughout the oblique cases on the same syllable on which it stands in the nom., so long as the quantity of the final syllable permits, as *τιμή, τιμήν; ἵππος, ἵππῳ*.

Except—Genitives and datives of the 2nd decl. (as arranged in this work), take the accent on the inflexion, *θήρ, θηρός, θηρῶν, θηρσί*; but acc. *θήρα*, nom. plur. *θήρες*. So also syncopated nouns (see Lesson XLVI.), as *μήτηρ, μητρός* (not *μητρος*), *θυγάτηρ, θυγατρός*.

- (b) All genitive and dative inflexions, when long, are accented with the circumflex; as *ἀγορά, ἀγορᾶς, ἀγορᾶ; τιμαί, τιμῶν, τιμαῖς*; the other cases take the acute.
- (c) The gen. plur. of nouns in *a, η, as, or ης*, 1st decl., is always circumflexed on the last syllable.

THE ACCENT OF VERBS

Stands as far back as the quantity of the final syllable permits.

Exceptions.

| ACTIVE. | MIDDLE. |
|-----------------------------------|-----------------------------------|
| 1 aor. infin. on penult, λῦσαι | 2 aor. imperat. on final, λιποῦ |
| 2 aor. infin. on final, λιπέῖν | 2 aor. infin. on penult, λιπέσθαι |
| 2 aor. part. on final, λιπών | |
| Perf. infin. on penult, λελυκέναι | |

PASSIVE.

Perf. infin. on penult, λελύσθαι
 Perf. part. on penult, λελυμένος.

PROCLITICS.

Certain small words which throw their accent on to the following word, if connected with it; as, οὐ, εἰ, ὡς, ἐν, εἰς, ἐκ, ὅ, ἧ, οἱ, αἱ; as ἐν μάχῃ, εἰς μάχην.

ENCLITICS.

Certain small, unemphatic words, which throw their accent *back* on to the preceding word, if connected in meaning; as, δοῦλός τις, βασιλεύς ἐστι. After a penultimate acute, dissyllabic enclitics retain their accent.

There are four marks of Punctuation.

The Comma (,) and the Period (.) are as in English.

The Colon (·) is a point above the line.

The note of Interrogation (;) like our semicolon.

EXERCISE ON ACCENTUATION.

NOTE.—The first twelve exercises (to Lesson XVIII.) have been left unaccented, in order that the student may add the accents himself. When he is sure he has them correct, he can insert them in the book.

LESSON VI.

| MASCULINE. | FEMININE. | NEUTER. | |
|--------------------|--------------------|-----------|-------------------------|
| καλ-ός | καλ-ή | καλ-όν | <i>good, beautiful</i> |
| κακ-ός | κακ-ή | κακ-όν | <i>bad, wicked</i> |
| λύκ-ος <i>wolf</i> | φων-ή <i>voice</i> | δένδρ-ον | <i>tree</i> |
| ὄν-ος <i>ass</i> | γ-ῆ <i>earth</i> | φρύγαν-ον | <i>dry twig, branch</i> |

There is no indefinite article in Greek, but where the definite is not expressed, the indefinite may be supplied in rendering Greek into English.

Λυκος κακος. Καλη φωνη. Δενδρον κακον. Γη κακη. Ονος κακος. Φρυγανον καλον. Γη καλη. Φωνη κακη. Δενδρον καλον. Ονος καλος.

LESSON VII.

Sometimes the Feminine ends in *a*, not *η*; as:—

| | | | |
|----------------------------------|-------------------|----------|----------------------|
| μικρ-ός | μικρ-ά | μικρ-όν | <i>small</i> |
| παλαι-ός | παλαι-ά | παλαι-όν | <i>old</i> |
| θρόν-ος <i>seat</i> | θύρ-α <i>door</i> | τέκν-ον | <i>child</i> |
| οἶκ-ος ¹ <i>house</i> | κιθάρ-α | ὠ-όν | <i>egg</i> |
| | | | <i>harp, or lyre</i> |

Παλαιος θρονος. Μικρα κιθαρα. Ωον μικρον. Θυρα παλαια. Οικος μικρος. Θυρα μικρα. Θρονος μικρος. Οικος παλαιος. Κιθαρα παλαια. Τεκνον μικρον.

Any feminines in *a* may be joined with those in *η*; as:—

Φωνη μικρα. Θυρα καλη. Κιθαρα καλη. Θρονος καλος. Οικος κακος. Ωον καλον. Τεκνον καλον. Δενδρον παλαιον. Φρυγανον μικρον. Γη μικρα. Οικος καλος.

LESSON VIII.

| | | | |
|-----------------------|----------------------------|----------|-----------------------|
| ὁ | ἡ | τό | <i>the</i> |
| πιστ-ός | πιστ-ή | πιστ-όν | <i>faithful, true</i> |
| δοῦλ-ος <i>slave</i> | νύμφ-η <i>bride, nymph</i> | βιβλί-ον | <i>book, roll</i> |
| κύρι-ος <i>master</i> | δίκ-η <i>justice</i> | δῶρ-ον | <i>gift</i> |

¹ Also οἰκία.

Ὁ δούλος πιστός. Ἡ καλὴ φωνή. Ἡ δίκη πιστὴ. Το βιβλίον μικρόν. Ὁ πιστὸς κύριος. Ἡ γῆ καλὴ. Ἡ φωνὴ πιστὴ. Ἡ θύρα παλαιά. Το φρυγανὸν καλόν. Ἡ κιθάρᾳ καλὴ. Το ὠν καλόν. Ὁ ὄνος πιστός. Ὁ λύκος μικρός. Καλὸν βιβλίον. Ἡ νυμφὴ καλὴ. Τεκνὸν πιστόν. Ὁ δούλος κακός. Το δῶρον καλόν. Δίκη πιστὴ. Ἡ θύρα μικρά. Ἡ νυμφὴ πιστὴ. Μικρὸν δῶρον.

LESSON IX.

The Verb *To Be*. Present Tense. Indicative Mood.

| | | | | | | |
|---------|-------------|------------------|--|-------|------------|----------|
| Sing. 1 | εἰμί | (I) am | | Plur. | ἐσμέν | (we) are |
| 2 | εἶς, or εἶ, | (thou) art | | ἐστέ | (you) are | |
| 3 | ἐστί | (he, she, it) is | | εἰσὶ | (they) are | |

Before a vowel the 3rd persons are written ἐστίν and εἰσίν, and all this tense is enclitic, except sing. 2.

ἐγὼ I τις a certain, some one.
 σύ thou τίς; τί; who? what? why?
 οὐ not, οὐκ before a vowel.

Δούλος εἰμι. Κύριος εἶς. Πιστός ἐστί. Τι εσμεν; Τις εἶ σὺ; Ἐγὼ κύριος εἰμι. Σὺ δούλος εἶς. Τι καλὸν ἐστί; Το φρυγανὸν κακὸν ἐστί. Δούλος τις ἐστί κακός. Τις δίκη ἐστί πιστὴ; Ἡ θύρα ἐστί μικρά; Τις πιστός ἐστί; Οὐκ εἰσὶ. Τι ἐστὶν ἡ γῆ; Μικρὸς οὐκ εἰμι. Οὐκ εἶ σὺ τέκνον; Τι ἐστε; Ἡ νυμφὴ καλὴ ἐστί.

LESSON X.

The Verb *To Be*. Imperfect or Aorist, Indicative.

| | | | | | | |
|---------|-------------|---------------|---------------|---------------------|-------------|-----------|
| Sing. 1 | ἦν | (I) was | | Plur. | ἦμεν | (we) were |
| 2 | ἦς | (thou) wast | | ἦτε | (you) were | |
| 3 | ἦν | (he, &c.) was | | ἦσαν | (they) were | |
| | ποῦ; where? | | ἐκεῖ, there. | ᾧδε, here. | | |
| | καί, and. | | ἰδοῦ, behold! | here (am, is, are). | | |

Εγω ειμι ἡ θυρα. Που ην ὁ δουλος; Ουκ ησαν ὠδε. Τis εκει εστι; Εγω ὠδε ειμι. Που εις; Ιδου εγω. Που ησαν; ὠδε εσμεν. Τι ὠδε εστε; Εκει ουκ ητε. Που εστι το βιβλιον; Τι βιβλιον εστι; Ἡ θυρα ην μικρα. Το βιβλιον μικρον εστι δωρον. Φρυγανον και δενδρον. Ὁ κυριος και ὁ δουλος. Που εστιν ἡ νυμφη; Εκει εστι. Τis ουκ εστιν ὠδε; Ιδου ὁ οικος, που εστιν ἡ θυρα;

LESSON XI.

The Verb *To Be*. Future, Indicative.

| | | | | | |
|---------|--------|---------------------|-------|---------|---------------------|
| Sing. 1 | ἔσομαι | <i>I shall be</i> | Plur. | ἔσόμεθα | <i>we shall be</i> |
| 2 | ἔσῃ | <i>thou wilt be</i> | | ἔσεσθε | <i>you will be</i> |
| 3 | ἔσται | <i>he will be</i> | | ἔσονται | <i>they will be</i> |

| | | | |
|---------------------|---------------------------|---------|--------------|
| καιν-ός | καιν-ή | καιν-όν | <i>new</i> |
| λευκ-ός | λευκ-ή | λευκ-όν | <i>white</i> |
| ἄρτ-ος <i>bread</i> | στολ-ή <i>robe, dress</i> | ἀρνί-ον | <i>lamb</i> |
| οἶν-ος <i>wine</i> | κώμ-η <i>village</i> | ἔργ-ον | <i>work</i> |

Ὁ οικος καινος. Στολη λευκη και καλη. Ἀρνιον λευκον. Που εστιν ὁ οινος; Ὁ αρτος ην λευκος. ὠδε ονος λευκος. Ὁ λυκος ουκ εστι λευκος. Ὁ δουλος εσται πιστος. Το εργον ην κακον. Πιστος εσομαι. Ὁ λυκος και το αρνιον. ὠδε εσομεθα. Εκει εσονται. Τι εσεσθε; Τις κωμη ην μικρα; Ὁ δουλος ουκ ην λευκος. Ειμι και ην και εσομαι.

LESSON XII.

The Verb *To Be*. Imperative.

| | | | | | |
|---------|--------------|-------------------|----------------------|---------|--------------------|
| Sing. 2 | ἴσθι | <i>be thou</i> | Pl. | ἔστε | <i>be ye</i> |
| 3 | ἔστω, or ἦτω | <i>let him be</i> | | ἔστωσαν | <i>let them be</i> |
| ἀγαθ-ός | ἀγαθ-ή | ἀγαθ-όν | <i>good, brave</i> | | |
| ἄγι-ος | ἀγί-α | ἄγι-ον | <i>holy, pure</i> | | |
| μακρ-ός | μακρ-ά | μακρ-όν | <i>long, distant</i> | | |

| | | | |
|---|---|----------|------------------------|
| δίκαι-ος | δικαί-α | δίκαι-ον | <i>just, righteous</i> |
| ὑμν-ος <i>hymn</i> | καρδί-α <i>heart</i> | ξύλ-ον | <i>wood, tree</i> |
| νόμ-ος <i>law</i> | ᾠρ-α <i>hour</i> | κηρί-ον | <i>honey-comb</i> |
| βί-ος { <i>life, goods,</i> <i>means of</i> <i>living</i> | ψυχ-ή { <i>life,</i> <i>soul,</i> <i>breath</i> | θηρί-ον | <i>wild beast</i> |
| | | λάχαν-ον | <i>a plant</i> |

Ἕγμνος ἅγιος. Καρδια καινη. Ὁ βιος οὐκ ἐστι μακρος. Ὡδε ἐστι βιβλιον. Το βιβλιον ἐστιν ἅγιον. Ὁ νομος ἐστιν ἅγιος καὶ δικαίος καὶ αγαθος. Τι ἐστιν ἡ ψυχη; Ὁ λυκος θηριον κακον ἐστι. Ὡδε ἐστι κηριον καλον. Ἡ ᾠρα οὐκ ἦν μακρα. Ὁ οἶκος μακρος ἐστι. Γη ἅγια. Ἄγιος καὶ δικαίος ἐστιν ὁ κυριος. Τις ᾠρα ἐστι; Δικαίος ἐσομαι. Που ἐστιν ἡ δικη; Το ξυλον ἐσται λευκον. Ἰσθι δικαίος καὶ καλος ἐση. Κακος ἐστω, συ ἰδου πιστος εἰς. Ὡδε ἐστε καὶ ἐκεῖ ἐστωσαν.

LESSON XIII.

The Verb *To Be*. Present, Subjunctive.

| | | | |
|--------------------------|--|------------|-----------------------------|
| Sing. 1 ᾧ | <i>I may be</i> | Plur. ᾧμεν | <i>we may be</i> |
| 2 ᾗς | <i>thou mayest be</i> | ᾗτε | <i>you may be</i> |
| 3 ᾗ | <i>he may be</i> | ᾧσι (ν) | <i>they may be</i> |
| λαμπρ-ός | λαμπρ-ά | λαμπρ-όν | <i>bright, splendid</i> |
| σοφ-ός | σοφ-ή | σοφ-όν | <i>wise, shrewd</i> |
| λύχν-ος | λυχνί-α | ἱμάτι-ον | |
| <i>light, lamp</i> | <i>lamp-stand</i> | | <i>dress, outer garment</i> |
| ἥλι-ος <i>sun</i> | σελήν-η <i>moon</i> | ἄστρ-ον | <i>star</i> |
| ὥς <i>as, how</i> | ἀλλά <i>but (before a vowel, ἀλλ')</i> | | |
| ὅτι <i>because, that</i> | μή <i>not, with subjunctive</i> | | |

Ὡς καλος ἐστιν ὁ ἥλιος! Ἡ σεληνη λαμπρα ἐσται καὶ καλη. Ἡ λυχνια οὐ λευκη ἀλλα λαμπρα ἐστι. Ὡδε λυχνος λαμπρος. Ὁ καινος οἶκος κακος ἐστι. Τι ἐργον ἐστι λαμπρον; Ὡς λαμπρον ἀστρον! Ὡδε λυχνος καὶ λυχνια. Που ἐστιν ἡ σεληνη ἡ καλη; Το ἱματιον ἦν λαμπρον ὥς ὁ ἥλιος. Ὡδε ὠμεν ἀλλ' ἐκεῖ μὴ ἦτε. Σοφος ἦ ἀλλα πιστος οὐκ ἐστι. Ὡς μικρον τεκνον! Ἐκεῖ ἦσαν ἀλλ' ὦδε ἐσονται.

LESSON XIV.

The Article. *Singular.*

| | MASC. | NEUT. | FEM. | |
|-----------|-------|-------|------|----------|
| Nom. case | ὁ | τό | ἡ | } the |
| Acc. case | τόν | | τήν | |
| Gen. case | | τοῦ | τῆς | } of the |
| Dat. case | | τῷ | τῇ | } to the |

Plural.

| | | | | |
|-----------|------|------|------|----------|
| Nom. case | οἱ | τά | αἱ | } the |
| Acc. case | τούς | | τάς | |
| Gen. case | | τῶν | | } of the |
| Dat. case | | τοῖς | ταῖς | } to the |

The student is requested to notice :—

1. That the neut. form is like the masc. except in the nom. and acc., which are always alike in the neut., and in the plur. always end in *a*.
2. That while *o* is characteristic of the masc. and neut., it is replaced in the fem. by *η* or *a*.
3. That the gen. plur. always ends in *ων*.
4. That the dat. always has an *ι*, which in the sing. is *subscript*.
5. The declension of the art. will serve as a model for that of many nouns, both subst. and adj.; it should therefore be completely mastered.
6. There is a dual number in Greek (two only), but as it does not occur in the New Testament we shall not notice it.

| | | | |
|--------------------------------------|---------|----------|-------------------------|
| μωρ-ός | μωρ-ά | μωρ-όν | <i>foolish</i> |
| ἰσχυρ-ός | ἰσχυρ-ά | ἰσχυρ-όν | <i>strong, robust</i> |
| Θε-ός | σοφί-α | ζῶ-ον | <i>animal, creature</i> |
| διάβολ-ος | ὀργ-ή | ὄπλ-ον | <i>weapon</i> |
| } <i>slanderer</i> } <i>Devil</i> | ὀργ-ή | δέ | <i>but, and</i> |
| | μέν | indeed | |

The words *μέν, δέ*, are simply particles placed in the two members of a sentence where a *contrast* is desired, and are often untranslatable; and even where we render the second particle *δέ* as *but*, it is often best to omit rendering *μεν* by any definite word in English. These particles are united to the art., as:—

| | |
|----------------------|-----------------------|
| <i>ὁ μὲν</i> the one | <i>ὁ δέ</i> the other |
| <i>οἱ μὲν</i> some | <i>οἱ δέ</i> others |

The Verb *To Be*. Infinitive.

Present *εἶναι* *To be*
 Future *ἔσεσθαι* *To be about to be*

Ὁ Θεὸς ἀγαθὸς ἐστὶ καὶ δίκαιος. Τίς ἐστὶν ἰσχυρὸς ὡς ὁ Θεός; Τίς ἐστὶν ὁ Θεός; Ὁ Κύριος ἐστὶν ὁ Θεός. Ἡ φωνὴ ἐστὶν ἰσχυρά. Ἡ σοφία ἐστὶν ἀγαθή. Ὁ διαβόλος ἐστὶν ἰσχυρὸς καὶ κακός. Το βιβλίον καλὸν μὲν ἦ, οὐ δὲ ἀγαθὸν ἐστὶ. Ἐγὼ ζῶν εἰμι. Ὁ λύκος ἅγιος ἐστὶ ὡς ἀρνίον ἐστὶν. Ἡ μὲν δίκη ἀγαθή ἐστὶν, ἡ δὲ ὀργὴ οὐ. Ὅπλον μικρὸν καὶ ἰσχυρὸν. Τὶ κακὸν ἐστὶν ὡς ἡ ὀργή; Που ἐστὶν ἡ σοφία; Ὡδε ἡ σοφία ἐστὶ. Ὅπλον ἀγαθὸν ἐστὶν ἡ σοφία. Καλὸν ἐστὶν ὧδε εἶναι.

LESSON XV.

The Verb *To Be*. Imperfect Subjunctive.¹

| | | |
|--|--|--|
| Sing. 1 <i>εἶην</i> I might be 2 <i>εἶης</i> thou mightest be 3 <i>εἶη</i> he might be | | Plur. <i>εἶημεν</i> we might be <i>εἶητε</i> ye might be <i>εἶησαν</i> they might be |
|--|--|--|

Participles.

Present *ὄν, οὔσα, ὄν*, *being*.
 Future *ἔσόμενος, ἔσομένη, ἔσόμενον*, *about to be*.

¹ Present Optative. See Lessons XXIV, XXVIII, etc.

| | | | | |
|---------|-------------------------|--|-----------|----------------|
| ἔχ-ει | (he, she, it) has | | ἔχ-ουσι | they have |
| δώ-σ-ει | (he, she, it) will give | | δώ-σ-ουσι | they will give |

In rendering a Greek sentence into English, first seek the nom. case, *i.e.*, the subject of the sentence. If this be not expressed either as a pron. or a noun, the student must supply it, by putting the proper pron. to the verb of the sentence which is required by its termination. Having found the nom. and the verb, next seek the object of the verb, if there be one, which will *generally* be a noun or pron. in the acc. case; though a few verbs require the dat., and some others take a double object, one *direct* (acc.), the other *indirect* (dat.)

EXAMPLE.

Ὁ κύριος τῇ νύμφῃ δῶρον δώσει.

Nom. Ὁ κύριος, *The master*

Verb. δώσει, *will give*

Acc. or Direct Object, δῶρον, *a gift*

Dat. or Indirect Object, τῇ νύμφῃ, *to the bride*

The master will give a gift to the bride.

The Genitive Case.

τό τοῦ παιδίου βιβλίον } points out his *book*, as distinguished
The of the child book } from his pen or something else.

τό βιβλίον τοῦ παιδίου } implies that it is the *child's* book,
The book of the child } and not the man's, or someone else's.

LESSON XVI.

First Declension of Nouns Substantive.

Singular.

| | | | | | |
|------|--------|---------|-------|----------|--------------|
| | MASC. | | FEM. | | NEUT. |
| Nom. | ἵππ-ος | } horse | τιμ-ή | } honour | ἔργ-ον, work |
| Acc. | -ον | | -ήν | | |

| | | | | | | |
|-------------------|--------|--------------|--------|--------------|--------|--------------|
| Gen. | ἵππ-ου | of a horse | τιμ-ῆς | of honour | ἔργ-ου | of a work |
| Dat. | -ῳ | to, or, with | -ῇ | to, or, with | -ῳ | to, or, with |
| Voc. ¹ | -ε | O! | | | | |

Plural.

| | | | | | | |
|------|--------|----------|--------|-----------|-------|---------|
| Nom. | ἵππ-οι | } horses | τιμ-αί | } honours | ἔργ-α | } works |
| Acc. | -ους | | -άς | | | |
| Gen. | -ων | of | -ῶν | of | -ων | of |
| Dat. | -οις | to | -αῖς | to | -οις | to |

Feminine in α, Singular.

| | | | | |
|--|----------------|------|----------------|---|
| as and α become ης and ῆ when any other consonant than ρ precedes. | } market place | Nom. | ἀγορ-ά | } The Plural does not vary from the above form. |
| | | Acc. | -άν | |
| | | Gen. | -ᾶς, or, ῆς of | |
| | | Dat. | -ᾷ, or, ῆ to | |

While all nouns in α and η are fem., there is a class in ας and ης, which are all masc. They are declined precisely like the fem. forms above, except that they take a gen. sing. in ου, like the masc. form. For example:—

| | | | | | | |
|-------------------|---------|-----------|----------|---------------|--------------------------|------|
| Nom. | κρίτ-ῆς | } a judge | νεανί-ας | } a young man | Plural Termin. as above. | -αι |
| Acc. | -ῆν | | -αν | | | |
| Gen. | -οῦ | of a | -ου | of a | | -ῶν |
| Dat. | -ῆ | to a | -α | to a | | -αῖς |
| Voc. ² | -ά | O! | -α | O! | | -αι |

Ὁ κύριος ἐχει δουλὸν. Οἱ κύριοι δούλους ἐχουσι. Ἡ νυμφὴ λυραν ἐχει. Ἡ λυρα φωνὰς δώσει. Ἡ στολὴ τῆς νυμφῆς ἐστὶ λευκὴ. Αἱ νυμφαὶ λυρας ἐχουσι. Ὁ δούλος τῷ κυρίῳ τὸν οἶνον δώσει. Τίς βιβλίον ἐχει; Τοῖς δούλοις ὅπλα οὐ δώσουσι. Ἡ ὀργὴ τῶν δούλων κακὴ ἐστὶ. Ὁ νόμος τοῦ Θεοῦ δίκαιος ἐστὶ. Οἶνον οὐκ ἐχουσι. Τίς ἐστὶν ἀγαθὸς ὡς ὁ Θεός;

¹ The voc. is *always* like the nom. in these forms, with this one exception, that when the nom. ends in ος, the voc. ends in ε. So Latin 2nd decl. in *us*.

² The voc. in this variation of the 1st decl. always ends in α, and is the *pure stem* of the word.

LESSON XVII.

| | | | |
|--|---|-----------------------|----------------------------|
| ἀργ-ός | ἀργ-ή | ἀργ-όν | <i>inactive, idle</i> |
| αἰώνι-ος | αἰώνι-α | αἰώνι-ον | <i>eternal</i> |
| στεν-ός | στεν-ή | στεν-όν | <i>narrow, strait</i> |
| τέλει-ος | τελεί-α | τέλει-ον | <i>full-grown, perfect</i> |
| φανερ-ός | φανερ-ά | φανερ-όν | <i>evident, manifest</i> |
| ἄλλ-ος <i>another</i> | κεφαλ-ή <i>head</i> | κρίν-ον | <i>lily</i> |
| ἀσπασμ-ός | ζω-ή <i>life</i> | πρόβατ-ον | <i>sheep</i> |
| | <i>greeting</i> | | |
| τελών-ης <i>publican</i> | δόξ-α <i>glory</i> | ἐρίφι-ον | <i>a little kid</i> |
| ὑπηρέτ-ης | ἀφθαρσί-α | κοράσι-ον | <i>a damsel</i> |
| | <i>servant</i> | | |
| τράγ-ος <i>a goat</i> | εἰρήν-η <i>peace</i> | λέντι-ον | <i>a towel</i> |
| ἐν <i>in</i> | ἐπί <i>on, upon</i> (ἐφ' before a vowel asp.) | εἰς <i>into, unto</i> | |
| εἰς τοὺς αἰῶνας τῶν αἰώνων <i>for ever and ever.</i> | | | |

| | | | |
|-----------|-----------------|----------|------------------|
| εἶδ-ε (ν) | <i>he saw</i> | εἶδ-ον | <i>they saw</i> |
| φιλ-εῖ | <i>he loves</i> | φιλ-οῦσι | <i>they love</i> |
| ζητ-εῖ | <i>he seeks</i> | ζητ-οῦσι | <i>they seek</i> |

Εἶδεν ἀλλοὺς ἐν τῇ ἀγορᾷ ἀργούς. Φιλοῦσι τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Καὶ ἰδοὺ ἵππος λευκός. Αἱ κεφαλαὶ τῶν ἵππων. Ἐφ' ἵπποις λευκοῖς. Ὅτι τιμὴν οὐκ ἔχει. Δοξάν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι. Δώσει ζωὴν αἰώνιον. Δοξα δὲ καὶ τιμὴ καὶ εἰρήνη (render δὲ in this case by *but*). Θεῶ, τιμὴ καὶ δοξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. Τῷ ἀρνίῳ ἡ εὐλογία (*blessing*) καὶ ἡ τιμὴ καὶ ἡ δοξα. Ὅτι στενὴ ἡ πύλη (*gate*), εἰς τὴν ζωὴν. Ἐσεσθε οὖν τελεῖοι. Ἐν τῷ φανερῷ (Matt. vi. 4, 6, 18). Τα κρινα τοῦ ἀγροῦ (*αγρός, a field*). Εἶδε τὰ πρόβατα ἐν τῷ ἀγρῷ. Οἱ τελῶναι ἐν ταῖς ἀγοραῖς εἰσι. Ὁ κριτῆς τὸ ὄπλον τῷ ὑπηρέτῃ δώσει. Ἡ ψυχὴ τοῦ μικροῦ κορασίου ἐστω ἅγια. Τα πρόβατα ἀπο (*from*) τῶν ἐριφῶν (*from ἐριφος, a kid or goat*). Λέντιον τῷ κορασίῳ δώσει.

LESSON XVIII.

First Declension of Nouns Adjective.

Singular.

| | MASC. | FEM. | NEUT. |
|------|--------|-------|--------------------------|
| Nom. | καλ-ός | καλ-ή | καλ-όν, <i>beautiful</i> |
| Acc. | -όν | -ήν | |
| Gen. | -οῦ | -ῆς | -οῦ <i>of</i> |
| Dat. | -ῶ | -ῇ | -ῶ <i>to</i> |
| Voc. | -έ | | |

Plural.

| | | | |
|------|--------|--------|------------------------|
| Nom. | καλ-οί | καλ-αί | καλ-ά <i>beautiful</i> |
| Acc. | -ούς | -άς | |
| Gen. | -ῶν | -ῶν | -ῶν <i>of</i> |
| Dat. | -οῖς | -αῖς | -οῖς <i>to</i> |

Adjectives in -os, -a, -on, decline their feminine like ἀγορά, Lesson XVI.

An adjective must be of the same gender, number, and case, as the substantive to which it refers.

| | | | |
|-----------------------|-----------------------|-----------|---------------------------------------|
| πλούσι-ος | πλουσί-α | πλούσι-ον | <i>rich</i> |
| πτωχ-ός | πτωχ-ή | πτωχ-όν | <i>poor</i> |
| ἄγγελ-ος ¹ | ἄγγελί-α ¹ | παιδί-ον | <i>a little child</i> |
| | | ἀνθρωπ-ος | <i>a man</i> |
| | ἄγκυρ-α ¹ | ταμεί-ον | <i>storehouse, or, secret chamber</i> |
| | | | <i>anchor</i> |

Εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Λυχνὸς ἐπὶ τῆς λυχνίας ἐστὶ. Λυχνὸν δώσει τις δουλῶ. Ὁ κύριος πιστοὺς δούλους ζητεῖ. Οἱ πιστοὶ στολάς λευκάς ἔχουσι. Οἱ μὲν καλοὶ εἰσιν, οἱ δὲ κακοὶ. Οἱ νομοὶ τοῦ Θεοῦ ἀγαθοὶ εἰσιν. Ἅγιοι ἐσεσθε ὅτι ἐγὼ ἅγιος. Ὁ τοῦ κακοῦ δούλου κύριος. Τα τοῦ Θεοῦ ἐργα καλὰ ἐστὶ.² Ἄνθρωπος τις ἦν πλούσιος. Οἱ ἄγγελοι τοῦ Θεοῦ εἰσιν ἅγιοι. Τίς ἐστὶ σοφὸς ὡς ὁ Θεός; Ὁ Κύριος δώσει σοφίαν. Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. Ὡς ἀγκυρὰ τῆς ψυχῆς.

¹ See Lesson III., 8.

² Neuter plurals commonly take a verb in the singular.

LESSON XIX.

Singular.

| | MASC. | FEM. | NEUT. |
|------|----------|---------|---------------------------------------|
| Nom. | μέγα -ς | μεγάλ-η | } μέγα <i>great</i> μεγάλ-ου -ω |
| Acc. | μέγα -ν | -ην | |
| Gen. | μεγάλ-ου | -ης | |
| Dat. | -ω | -η | |

Plural.

| | | | |
|------|----------|----------|---------|
| Nom. | μεγάλ-οι | μεγάλ-αι | μεγάλ-α |
|------|----------|----------|---------|

etc., like plural of καλός.

Singular.

| | | | |
|------|---------|--------|---------------------------------------|
| Nom. | πολ -ύς | πολλ-ή | } πολ -ύ <i>much</i> πολλ-ού -ῶ |
| Acc. | πολ -ύν | -ήν | |
| Gen. | πολλ-ού | -ῆς | |
| Dat. | πολλ-ῶ | -ῆ | |

Plural.

| | | | |
|------|---------|---------|--------------------|
| Nom. | πολλ-οί | πολλ-αί | πολλ-ά <i>many</i> |
|------|---------|---------|--------------------|

etc., like plural of καλός.

The student will note that both these adjectives have an irregularity in the nom. and acc. of masc. and neut. forms. Both drop -λο- in the masc., and -λον in the neut. ; but the latter substitutes ν in both instances.

| | | |
|---------------------|------------------------|------------------------------|
| πονηρ-ός | πονηρ-ά | πονηρ-όν <i>wicked, evil</i> |
| πρώτ-ος | πρώτ-η | πρώτ-ον <i>first</i> |
| ἔσχατ-ος | ἔσχατ-η | ἔσχατ-ον <i>last</i> |
| ἀρχαῖ-ος | ἀρχαῖ-α | ἀρχαῖ-ον <i>ancient</i> |
| χρόν-ος <i>time</i> | ἀρχ-ή <i>beginning</i> | τοπάζι-ον <i>toraz</i> |

| | | | | |
|----------|---|--------------------|----------------------------------|----------------------------|
| λόγ-ος | { | <i>discourse</i> | ἡμέρ-α <i>day</i> | κέντρ-ον <i>thorn</i> |
| | | <i>word</i> | ἄκανθ-α <i>thorn, thorn-bush</i> | |
| | | <i>saying</i> | | |
| κόσμ-ος | | <i>world</i> | ἐκ, <i>out, from</i> (gen.) | ἐξ, <i>before a vowel.</i> |
| οὐραν-ός | | <i>heaven</i> | πρός <i>towards, to</i> (acc.) | |
| σύν | | <i>with</i> (dat.) | μείζων <i>greater</i> | |

Ὁ ἀγρός ἐστὶν ὁ κόσμος. Αἱ ἡμέραι πονηραὶ εἰσι. Πιστὸς ὁ λόγος. Φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πολλοὶ ἐσμεν. Τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. Θεὸς ἦν ὁ λόγος. Ἐν λόγῳ Κυρίου. Ὁ λόγος τοῦ Κυρίου. Ἴδου, φωνὴ ἐκ τῶν οὐρανῶν. Ἴδου ἐγὼ καὶ τὰ παιδιά. Οὐκ ἔστι δούλος μείζων τοῦ κυρίου. Παῦλος δούλος Ἰησοῦ Χριστοῦ. Ὁ Θεὸς τῆς εἰρήνης. Τῇ πρώτῃ ἡμέρᾳ. Ὁ Θεὸς ὁ πρῶτος καὶ ὁ ἔσχατος ἐστὶ. Μεγάλα ἐστὶ τὰ ἔργα τοῦ Κυρίου. Οἱ λόγοι τοῦ Θεοῦ ἅγιοί εἰσι. Καὶ ἴδου, εἰσὶν ἔσχατοι οἱ (render by *which*) ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται ἔσχατοι. Ἀρχὴ τοῦ βιβλίου Ἰησοῦ Χριστοῦ. Ἔστιν ὥρα πρώτη τῆς ἡμέρας.

LESSON XX.

Singular.

| | | | |
|------|---------------|--------------|--------------------|
| | MASC. | FEM. | NEUT. |
| Nom. | <u>οὗτ-ος</u> | <u>αὗτ-η</u> | τοῦτ-ο <i>this</i> |
| Acc. | τοῦτ-ον | ταύτ-ην | |
| Gen. | τούτ-ου | -ης | τούτ-ου <i>of</i> |
| Dat. | -ω | -ῃ | -ω <i>to</i> |

Plural.

| | | | |
|------|---------------|---------------|---------------------|
| Nom. | <u>οὗτ-οι</u> | <u>αὗτ-αι</u> | ταῦτ-α <i>these</i> |
| Acc. | τούτ-ους | ταύτ-ας | |
| Gen. | -ων | τούτ-ων | τούτ-ων <i>of</i> |
| Dat. | -οις | ταύτ-αις | -οις <i>to</i> |

NOTE.—The irregularities in the declension of this word are distinguished by being underlined.

| | | | |
|----------|----------------------------------|-----------|--|
| νεκρ-ός | νεκρ-ά | νεκρ-όν | <i>dead</i> |
| ἄργυρ-ος | { <i>silver,</i> <i>money</i> | πτωχεί-α | <i>poverty</i> |
| χρυσ-ός | <i>gold</i> | ἀγιωσύν-η | { <i>holiness,</i> <i>sanctifi-</i> <i>cation</i> |
| ἀδελφ-ός | <i>brother</i> | ἀδελφ-ή | <i>sister</i> |
| | | τάλαντ-ον | { <i>talent</i> <i>(£342)</i> |
| | | δηνάρι-ον | { <i>denarius</i> <i>(7½d.).</i> <i>“penny”</i> ¹ |
| | | ἀγγεῖ-ον | <i>vessel, utensil</i> |

| | | | |
|---------|---------------------------------|-----------|-------------------------------|
| ἄγ-ει | <i>he brings, leads, drives</i> | ἄγ-ουσι | <i>they bring, lead, etc.</i> |
| πέμπ-ει | <i>he sends</i> | πέμπ-ουσι | <i>they send</i> |
| λέγ-ει | <i>he says, or saith</i> | λέγ-ουσι | <i>they say</i> |

οὐ μόνον *not only* ἀλλὰ καὶ *but also* νῦν *now*

Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεός· ὁ ὢν καὶ ὁ ἦν. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Τὸ παιδίον νεκρὸν ἐστι. Ὅτι ὁ ἀδελφός σου (*thy*) ἔχει τι κατὰ (*against*) σοῦ (*thee*). Καὶ *gathered* τὰ καλά εἰς ἀγγεῖα. Ἐγὼ εἶμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Οὐκ ἐστὶν ὁ Θεὸς Θεὸς νεκρῶν ἀλλὰ *of the living*. Καὶ οἱ νεκροὶ ἐν Χριστῷ *shall rise* πρῶτον. Τοῖς ἀγίοις ἀδελφοῖς. Καὶ εἶδον (*I saw*) τοὺς νεκροὺς, μικροὺς καὶ μεγάλους. Τὸν ἄνθρωπον πρὸς Ἰησοῦν ἄγουσι. Οὐ μόνον τὸν ἄργυρον ἀλλὰ καὶ τὸν χρυσὸν πέμπει πτωχοῖς. Νῦν εἶμι πλούσιος καὶ πιστὸς ἔσομαι. Τῷ ἀδελφῷ αὐτοῦ² λέγει, Μωρέ!

LESSON XXI.

Refer to Lesson IV. on Contractions.

| | | | |
|-----------|----------|---------------|------------------|
| χρῦσε-ος | χρυσέ-η | χρῦσε-ον, οἱ, | } <i>golden</i> |
| χρυσ-οῦς | χρυσ-ῆ | χρυσ-οῦν | |
| ἀργύρε-ος | ἀργυρέ-α | ἀργύρε-ον | } <i>made of</i> |
| ἀργυρ-οῦς | ἀργυρ-ᾶ | ἀργυρ-οῦν | |

¹ Thus translated in English Version.

² Same as *ἑαυτοῦ*, Lesson XXII.

| | | | | |
|------------------------|----------------------------------|-------------------------------------|------------------|---|
| τάφος <i>sepulchre</i> | φιάλ-η | { <i>bowl,</i> <i>basin</i> | ἄγκιστρ-ον | <i>fish-hook</i> |
| λίθ-ος <i>stone</i> | ἀγνεί-α | { <i>purity,</i> <i>chastity</i> | στάδι-ον | { <i>furlong (8</i> <i>= 1 mile)</i> |
| στέφαν-ος | { <i>crown,</i> <i>wreath</i> | ἄγνοι-α | <i>ignorance</i> | μέτρ-ον <i>measure</i> |

Ὁ κύριος τοῖς δούλοις αὐτοῦ πολλὰ τάλαντα δώσει. Οἱ ἄγγελοι τὰς φιάλας χρυσᾶς ἔχουσι, καὶ τὰς στολὰς λευκάς. Καὶ *when they had platted στέφανον ἐξ ἀκανθῶν they set it ἐπὶ τὴν κεφαλὴν αὐτοῦ* (Lesson 22). Ὁ Κύριος δώσει μοι (22) στέφανον τῆς δικαιοσύνης ἐν τῇ ἡμέρᾳ τῆς δόξης αὐτοῦ. *He shall receive τὸν στέφανον τῆς ζωῆς.* Ὁ διάβολος *sheweth him all the kingdoms τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, etc.* Οἱ ἄγιοι ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς ἔχουσι. Ἐν τῇ πέτρᾳ καινὸς τάφος ἦν. Πρὸς τὴν θύραν τοῦ τάφου *he rolled λίθον μέγαν.* Ἀμήν, ἀμήν,¹ λέγω (I say) ὑμῖν (22) ὅτι *is coming ὥρα, καὶ νῦν ἐστίν, when οἱ νεκροὶ shall hear τῆς φωνῆς τοῦ υἱοῦ (22) τοῦ Θεοῦ.* Ἀλλὰ *be thou an example τῶν πιστῶν ἐν λόγῳ, ἐν ἀγνείᾳ. Entreat them ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.* Τοὺς μὲν οὖν (render μὲν οὖν here by *and*) χρόνους τῆς ἀγνοίας *winked at ὁ Θεός, τὰ νῦν commandeth all τοῖς ἀνθρώποις, etc. Alienated from τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν. Μέτρον ἀνθρώπου, ὃ ἐστίν ἀγγέλου.*

LESSON XXII.

Pronouns. Personal.

Singular.

| | | | | |
|------|---------------------------|--------------|-----|-------------------|
| Nom. | ἐγώ | I | σύ | <i>thou (you)</i> |
| Acc. | μέ ² (or, ἐμέ) | me | σέ | <i>thee</i> |
| Gen. | μού (or, ἐμοῦ) | <i>of me</i> | σοῦ | <i>of thee</i> |
| Dat. | μοί (or, ἐμοί) | <i>to me</i> | σοί | <i>to thee</i> |

¹ ἀμήν, truly, verily, amen.² The inflexions (monosyllabic) of these two pronouns are enclitic.

Plural.

| | | | | |
|------|-------|-------|-------|--------|
| Nom. | ἡμεῖς | we | ὑμεῖς | you |
| Acc. | ἡμᾶς | us | ὑμᾶς | you |
| Gen. | ἡμῶν | of us | ὑμῶν | of you |
| Dat. | ἡμῖν | to us | ὑμῖν | to you |

| | | | |
|------|--------|-------|----------------------------|
| Nom. | αὐτ-ός | αὐτ-ή | } αὐτ-ό he, she, it (self) |
| Acc. | -όν | -ήν | |

declined like *καλός*.

| | | | | |
|------|--------|--------|-------|---|
| Acc. | ἑαυτόν | ἑαυτήν | ἑαυτό | } himself, herself, itself, themselves |
|------|--------|--------|-------|---|

There is no nom. to this pronoun, which, otherwise, is declined like *καλός*.

Pronoun. Relative.

| | | | |
|------|----|----|-------------------------------|
| Nom. | ὃς | ἣ | } ὃ { (he), who, which, what, |
| Acc. | ὃν | ἣν | |

etc., like *terminations* of *καλός*.

The relative takes its *gender* and *number* from the word *before* it, to which it refers (its *antecedent*); and its *case* from the verb or object *after* it; except when governed by a preposition, or when it takes the case of its antecedent *by attraction*.

| | | | |
|---------|--------|----------|------------------------------|
| φίλ-ος | φίλ-η | φίλ-ον | } dear, friendly, fond of |
| ὅμοι-ος | ὅμοί-α | ὅμοι-ον | |
| ἐχθρ-ός | ἐχθρ-ά | ἐχθρ-όν | hostile (an enemy) |
| υἱ-ός | son | φυλακ-ή | } guard, prison |
| | | δείπν-ον | |

| | | | | | |
|----------|--------|-----------|-----------------------|-----------|------|
| θάνατ-ος | death | ἐπιστολ-ή | letter, epistle | σπήλαι-ον | cave |
| ἀριθμ-ός | number | γλῶσσ-α | { tongue, language | μίλι-ον | mile |

| | | | |
|-----------|----------------------|------------|----------------------|
| γράφ-ει | he writes, describes | γράφ-ουσι | they write, describe |
| ἐποίη-σ-ε | he made, did | ἐποίη-σ-αν | they made, did |

Ἕμεῖς φίλοι μου ἐστέ. Υἱός μου εἶ σύ. Γράφει ὑμῖν ἐν τῇ ἐπιστολῇ. Τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. Ἐσχατος ἐχθρός ἐστιν ὁ θάνατος. Γράφει εἰς βιβλίον τοὺς λόγους τοῦ νόμου. Τὰ ἔργα αὐτῶν κακὰ ἦν. Ἡρώδης δεῖπνον ἐποίησε τοῖς πρώτοις τῆς Γαλιλαίας. Ὁ δὲ εἶπεν (said) αὐτῷ. Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ *bade* πολλούς. Καὶ *sent* τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου, etc. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα *served*; ὁ δὲ Λάζαρος εἰς (one) ἦν τῶν *that sat at table with* αὐτῷ. Ὁ Θεὸς ἐποίησε τὸν ἄνθρωπον. Οὗτός ἐστιν ὁ υἱὸς ὑμῶν; Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ (from) τοῦ Θεοῦ. Λέγουσι αὐτῷ. Τί ἐποίησέ σοι; Ὁμοῖος αὐτῷ ἐστιν. Ὁμοιοὶ αὐτῷ ἐσόμεθα. Ὅτι πρῶτός μου ἦν. Εἰρήνη ὑμῖν.

LESSON XXIII.

| | | | |
|----------|-----------------------|-----------|-------------------------|
| μόν-ος | μόν-η | μόν-ον | alone, only |
| ὅλ-ος | ὅλ-η | ὅλ-ον | whole |
| καθαρ-ός | καθαρ-ά | καθαρ-όν | clean, pure |
| ποταμ-ός | μάχ-η | κρανί-ον | skull |
| φόβ-ος | νίκ-η | φύλλ-ον | leaf |
| πόλεμ-ος | ζών-η | τόξ-ον | bow |
| πέτρ-ος | πέτρ-α | εἶδωλ-ον | image |
| | or piece of rock. | | |
| μῦθ-ος | σκι-ά | σημεῖ-ον | sign |
| τόπ-ος | σκην-ή | θεμέλι-ον | foundation ¹ |
| | { tent, tabernacle | | |

¹ Also θεμέλιος.

For rulers οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Οὐκ ἔστι φόβος Θεοῦ. Ἀρχὴ σοφίας φόβος Κυρίου. Ὑμῖν ἔστιν ἡ νίκη. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Αὐτός ἐστιν ὁ Θεὸς μόνος. Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις. Ὁ ἀριθμὸς τῶν ἀνθρώπων μέγας ἦν. Μόνος οὐκ εἰμί. Τὰ θεμέλια τῆς οἰκίας ἐπὶ τὴν πέτραν ἐστὶ. Τί is profited ἄνθρωπος, if τὸν κόσμον ὅλον he shall gain, τὴν δὲ ψυχὴν αὐτοῦ lose? Οἱ καθαροὶ τῇ καρδίᾳ. Πάντα (all things) μὲν καθαρὰ τοῖς καθαροῖς. Ἄγει με τῷ ποταμῷ καθαρῷ τῆς ζωῆς. Whence πόλεμοι καὶ μάχαι ἐν ὑμῖν; Αὐτὸν ἄγουσι εἰς τόπον called Γολγοθᾶ, ὃς ἐστὶ called Κρανίου τόπος. Καὶ αὕτη ἐστὶν ἡ νίκη ἢ overcometh τὸν κόσμον, ἢ πίστις (faith) ἡμῶν. Τὰ φύλλα τοῦ ξύλου. He took τὴν ζώνην τοῦ Παύλου. Μὴ εἰς τὴν ζώνην put money. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ that sat ἐπ' αὐτῷ had τόξον· καὶ was given αὐτῷ στέφανος. Σκιὰ θανάτου. Ἄ ἐστὶ σκιὰ τῶν μελλόντων.¹ Ὁ νόμος σκιὰν ἔχει τῶν ἀγαθῶν. Τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ. Ἰουδαῖοι σημεῖον require καὶ Ἕλληνες σοφίαν ζητοῦσιν. Αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς that believe. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ, μέγα καὶ marvellous. Ὁ Πέτρος said τῷ Ἰησοῦ, Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι. Ἐκεῖ ἐποίησε σκηνήν.

LESSON XXIV.—*The Verb.*

The Greek Verb has three VOICES :—

ACTIVE, as, *I loosen, or set free, λύω.*

MIDDLE, as, *I set myself free, λύομαι.*

PASSIVE, as, *I am being set free, λύομαι.*

Each of these voices has three MOODS :—

The INDICATIVE expresses *certainty*; as, λύω, *I set free.*

The SUBJUNCTIVE expresses *uncertainty*; as, λύω, *I may set free.* The Optative is only a division of the subjunctive.

The IMPERATIVE commands; as, λύε, *set thou free.*

¹ Things to come.

The INFINITIVE defines nothing, but simply “expresses the action or state denoted by the verb, as in itself an object of thought ;” as, λύειν, *to set free*. The infinitive partakes of the character of a noun, and hence is often called a *Verbal Noun*, and is declined with the definite article as a noun ; as, τὸ λύειν, τοῦ λύειν, τῷ λύειν, &c.

PARTICIPLES are *Verbal Adjectives*, and are declined precisely as other adjectives.

Of nine possible TENSES, the Greek has only seven, as shown in the following table.

| | INDEFINITE. | IMPERFECT. | PERFECT. |
|----------|----------------------------------|---------------------------|--|
| PRESENT | — I write | Pres. { I am writing | Perf. { I have written |
| PAST ... | Aor. { I wrote I did write | Imp. { I was writing | Pluper. { I had written |
| FUTURE | Fut. { I shall write | — { I shall be writing | Fut.- perf. ¹ { I shall have written |

Omitting the *Future-perfect*, which does not occur in the active voice, there are six tenses, which are thus further distinguished :—

| PRIMARY TENSES. | | HISTORICAL TENSES. | |
|-----------------|-----------------------------------|-----------------------|------------------------------|
| Pres. as λύω | <i>I am loosening</i> | Imperf. as ἔλυον | { <i>I was loosening</i> |
| Fut. as λύσω | { <i>I shall (will)loosen</i> | | |
| Perf. as λέλυκα | { <i>I have loosened</i> | Pluperf. as ἐλελύκειν | { <i>I had loosened</i> |

¹ Very rare, and only found in Mid. and Pas.

Looking carefully at these six words, we shall notice that they can be analysed as follows:—

| | Augment. | Redupli- cation. | Stem. | Tense charac- teristic. | Personal, or Pronominal termina- tion. |
|-------------|----------|---------------------|-------|-------------------------------|---|
| Present ... | | | λν- | | ω |
| Future ... | | | λν- | σ- | ω |
| Perfect ... | | λε- | λν- | κ- | α |
| Imperfect . | ε | | λν- | | ον |
| Aorist ... | ε | | λν- | σ- | α |
| Pluperfect. | ε | λε- | λν- | κ- | ειν |

Here we notice the following points:—

1. The *stem* λν- is found throughout all six tenses.
2. The *augment* ε- is prefixed to the historical tenses.¹
3. The *reduplication*,² or repetition of the first consonant of the stem with ε, takes place in perfect tenses.³
4. The *characteristic* of the future and of its corresponding historical tense, is the letter σ affixed to the stem, while that of the perfects is κ.

¹ In the ind. mood only.

² It will be an assistance to the student to notice that the peculiarities of the Greek verb have representative peculiarities in other languages, and amongst them in the English. Thus the reduplication of the perfect has its counterpart in the Mæso-Gothic. A trace of it is to be found in the Anglo-Saxon (the parent of modern English), in the word *heht*, which is considered to be *he-ht*. In English *did*=*di-d*, from *do*, is considered to be a reduplicate form (Latham's *English Language*). And perhaps such forms as *ydrad*=*dreaded*; *yclad*=*clothed*; *yclept*=*called*; found in Thomson's "Castle of Indolence," Spenser's "Faery Queen," and in other writings, or imitations of that period; which forms are clearly traceable to the *ge* of Anglo-Saxon, as in *gekommen*, *geliebt*, etc., have something of the reduplicate element in them. And as in compounding Greek verbs with prepositions, the reduplication (and also the augment), is prefixed to the stem after the preposition, as ἀναλύω, ἀναλέλυκα, so also from *kommen*, *ankommen*, *angekommen*. This subject is one which it will repay the student to pursue.

³ Or, when the stem begins with a vowel, by lengthening the vowel.

5. While from the table of personal or pronominal terminations, given below, the attentive student will observe the recurrence of *-s* in the 2nd pers. sing., and of *-μεν*, *-τε*, in the 1st and 2nd pers. plur. The personal endings are probably fragments of ancient personal pronouns affixed to the verb, as though in English the verb were written thus:—

| | | |
|---|----------|----------|
| 1 | Readi | Readwe |
| 2 | Readthou | Readye |
| 3 | Readhe | Readthey |

where *read-* is the stem, and *I, thou, he, we, ye, they*, the personal, or pronominal endings.

It will also be seen that in the primary tenses the 3rd plur. ends in *-σι* (or, before a vowel following in next word, *-σιν*), and in the historical tenses in *-ν*.

TABLE OF PERSONAL ENDINGS.

| | | | | | | |
|----------|-------|-------|---------|---------|--------|------------|
| Pres. | -ω | -εις | -ει | -ομεν | -ετε | -ουσι (ν) |
| Fut. | -σω | -σεις | -σει | -σομεν | -σετε | -σουσι (ν) |
| Perf. | -κα | -κας | -κε (ν) | -καμεν | -κατε | -κασι (ν) |
| Imperf. | -ον | -ες | -ε (ν) | -ομεν | -ετε | -ον |
| Aor. | -σα | -σας | -σε (ν) | -σαμεν | -σατε | -σαν |
| Pluperf. | -κειν | -κεις | -κει | -κειμεν | -κειτε | -κε(ι)σαν |

The terminations of the pres. and fut. and those of the aor. and perf. are identical;¹ the characteristics not being regarded as part of the personal terminations.

¹ Except in 3rd. pers. plur.

LESSON XXV.—*The Verb—continued.*

Active Voice. Indicative Mood.

| PRESENT. | | FUTURE. | | PERFECT. | |
|------------------------|-----------|-----------------------|-----------------------------------|------------------------|--|
| <i>I am loosening</i> | | <i>I shall loosen</i> | | <i>I have loosened</i> | |
| Sing. | 1 λύ-ω | λύσ-ω | λέλυκ-α | | |
| | 2 -εις | -εις | -ας | | |
| | 3 -ει | -ει | -ε | | |
| Plur. | 1 -ομεν | -ομεν | -αμεν | | |
| | 2 -ετε | -ετε | -ατε | | |
| | 3 -ουσι | -ουσι | -ασι | | |
| IMPERFECT. | | 1ST AORIST. | | PLUPERFECT. | |
| <i>I was loosening</i> | | <i>I loosened</i> | | <i>I had loosened</i> | |
| Sing. | 1 ἔ-λυ-ον | ἔ-λυσ-α | ἔ-λελύκ-ειν | | |
| | 2 -ες | -ας | -εις | | |
| | 3 -ε | -ε | -ει | | |
| Plur. | 1 -ομεν | -αμεν | -ειμεν | | |
| | 2 -ετε | -ατε | -ειτε | | |
| | 3 -ον | -αν | -ε(ι)σαν | | |
| PRESENT. | FUTURE. | PERFECT. | | | |
| λύω | λύσω | λέλυκα | <i>I loosen, unbind</i> | | |
| κλείω | κλείσω | κέκλεικα | <i>I shut, enclose</i> | | |
| σειώ | σειώσω | σέσεικα | <i>I shake</i> | | |
| θύω | θύσω | τέθυκα ¹ | <i>I slay, sacrifice</i> | | |
| παύω | παύσω | πέπαυκα | <i>I cause to cease, stop</i> | | |

Let the student construct and write out in full the three *historical* tenses of the last four of these verbs.

¹ Lesson III. 5.

Τί λύετε τὸν ὄνον ; οἱ δὲ εἶπον· Ὁ Κύριος αὐτοῦ χρείαν ἔχει.¹ Καὶ ἔκλεισε τὴν θύραν. Ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. Καὶ ἰδὸν, φωνὴ ἐκ τῶν οὐρανῶν *saying* : Οὗτός ἐστιν ὁ Υἱός μου. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Τὰς θύρας τῆς φυλακῆς ἔκλεισαν. Οἱ πονηροὶ τὸν τοῦ Θεοῦ υἱὸν τὸν φίλον τεθύκασιν. Τοὺς ἀνθρώπους, οἳ ἔθνον, ἐπαύσαμεν. Ὁ θάνατος τὴν ψυχὴν λύσει. Τοὺς οὐρανοὺς ἔκλεισα καὶ ἔλυσε τὸν νεκρόν.

LESSON XXVI.

| PRESENT. | FUTURE. | PERFECT. | |
|----------|-----------|----------------------|-------------------------|
| κελεύω | κελεύσω | κεκέλευκα | <i>I order, command</i> |
| πιστεύω | πιστεύσω | πεπίστευκα | <i>I believe</i> |
| βασιλεύω | βασιλεύσω | βεβασίλευκα | <i>I reign</i> |
| δουλεύω | δουλεύσω | δεδούλευκα | <i>I serve</i> |
| καλέω | καλέσω | κέκληκα ² | <i>I call, summon</i> |
| τελέω | τελέσω | τετέλεκα | <i>I end, finish</i> |

ἤδη *now, already* οὕτως³ *thus, so* μηδέ *neither, nor*
 ὅσος ὅση ὅσον *whoever, whatever, as many as*

Ὁ κύριος κελεύει καὶ οἱ δοῦλοι δουλεύσουσι. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε *abiding* ἐν ὑμῖν, ὅτι ὃν *he hath sent* τούτῳ ὑμεῖς οὐ πιστεύετε. Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. Ἄλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου *hear*. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Πολλοὶ ἐπίστευσαν εἰς αὐτόν. *The kingdoms* τοῦ κόσμου *are become* τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ,

¹ εἶπον, *they said* ; χρεία, *need*.

² This perfect is a little irregular. Formed after the ordinary plan it would have been κεκάλεκα, this, however, did not sound *euphonious* to the Greek ear, and therefore the α was dropped, and to compensate for its loss the following ε was lengthened into η. This preference of *euphony* to regularity, and the principle of *compensation*, will be often noticed by the student of Greek.

³ οὕτω before a consonant.

καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. Ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Τὸ ἔργον μου ἤδη τετέλεκα. Ἐγὼ δουλεύω νόμῳ Θεοῦ. Ὅστις γὰρ ἔχει, shall be given αὐτῷ, ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει shall be taken away ἀπ' αὐτοῦ.

LESSON XXVII.—*Imperative Mood.*

| | PRESENT. | | 1ST AORIST. | | PERFECT. |
|---------|------------|--------------------------|-------------|--|------------|
| Sing. 2 | λύ-ε | <i>loosen thou</i> | λύσ-ον | | λέλυκ-ε |
| 3 | -έτω | <i>let him loosen</i> | -άτω | | -έτω |
| Plur. 2 | -ετε | <i>loosen ye</i> | -ατε | | -ετε |
| 3 | -έτωσαν | } <i>let them loosen</i> | -άτωσαν | | -έτωσαν |
| | ορ, -όντων | | ορ, -άντων | | ορ, -όντων |

The terminations of the pres. and perf. are the same, the latter is rarely used. Translate aor. and perf. like the pres. The distinction between these tenses is usually as follows:—

| | | |
|--------------|---|---------------------|
| <i>Pres.</i> | A command, implying continuous, or repeated action | } See Matt. vii. 1. |
| <i>Aor.</i> | Implies instantaneous, or completed action | |
| <i>Perf.</i> | Implies action complete in itself, yet continuous in effect | } See Mark iv. 39. |

The student will also notice how the letter *α* is characteristic of the *Aorist* tenses.

| | | | | |
|-------|----------------------------|------------------------|------------------------|-------------|
| εἶπον | } <i>I said, they said</i> | } Pres. tense not used | πότε | <i>when</i> |
| οὖν | | | <i>then, therefore</i> | γάρ |

| | | | |
|---|--|-------------|-----------------------|
| δεῖ | (one) must, it is necessary ¹ | πάλιν | again |
| σεαυτόν | thyself | ὁδός (fem.) | a way, road |
| μή | not, with the subj. and imperat. | πῶς | how |
| ἄξιος, -α, -ον | worthy | ὅτι | that, for, because |
| ἄν, with ind. is simply conditional ; ἄν ἔλυσε, he would have loosened ; i.e., if he could have done so | | ὡσπερ | { like as, just as |

Λέγει αὐτοῖς ὁ Ἰησοῦς. Λύσατε αὐτόν. Κλείσατε τὴν θύραν. Θύσατε τὰ ἀρνία. Πανσάτω τὴν ὄργην. Βεβασιλευκέτω ὁ Κύριος. Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν. Πόλεμον παύσατε. Λύσατε τὸν ὄνον καὶ ἄξατέ μοι. Ἔστω οὗτος ὑμῶν δούλος. Δούλευσον σεαυτῷ. Μὴ κάλει αὐτόν. Μὴ πεπαύκετέ με. Καὶ κλείσας (part. *having shut*) τὴν θύραν σου, etc.

LESSON XXVIII.—*Subjunctive Mood.*

The subjunctive lengthens the vowel of the indicative. The subjunctive of εἰμί (see Lessons XIII., XV.) forms the terminations of all the subjunctive tenses of λύω.

PRIMARY TENSES.

| PRESENT. | 1ST AORIST. | PERFECT. |
|----------------------|----------------------|-----------------------------|
| <i>I may loosen.</i> | <i>I may loosen.</i> | <i>I may have loosened.</i> |
| λύ-ω | λύσ-ω | λελύκ-ω |
| -ης | -ης | -ης |
| -ῆ | -ῆ | -ῆ |
| -όμεν | -όμεν | -όμεν |
| -ητε | -ητε | -ητε |
| -ωσι | -ωσι | -ωσι |

} Takes place of fut. without an augment.

¹ The French, *il faut*.

HISTORICAL TENSES.

Or, Optative Mood.

| IMPERFECT. Or, pres. opt. | 1ST AORIST. | PLUPERFECT. Or, perf. opt. |
|------------------------------|--|-------------------------------|
| <i>I might loosen.</i> | <i>I might loosen, or, am to loosen.</i> | <i>I might have loosened.</i> |

| | | | |
|---------|----------|------------|---------------------|
| λύ-οιμι | λύσ-αιμι | λελύκ-οιμι | } Very rarely used. |
| -οις | -αις | -οις | |
| -οι | -αι | -οι | |
| -οιμεν | -αιμεν | -οιμεν | |
| -οιτε | -αιτε | -οιτε | |
| -οιεν | -αιεν | -οιεν | |

There is an extra tense called the *Future Optative*; thus, λύσ-οιμι, -οις, -οι; λύσ-οιμεν, -οιτε, -οιεν, *I should loosen*.

While *short vowels* abound in the indicative,
and *long vowels* „ „ subjunctive,
it will be seen that *diphthongs* „ „ optative.

Infinitive Mood.

| | | |
|--------|------------|--|
| Pres. | λύ-ειν | <i>to loosen</i> |
| Fut. | λύσ-ειν | <i>to be going, or, about, to loosen</i> |
| 1 Aor. | λύσ-αι | <i>to loosen</i> |
| Perf. | λελυκ-έναι | <i>to have loosened</i> |

| | | |
|-------------|---|---|
| τὸ λύειν | <i>the loosening</i> | } See Lesson XXIV. on the infinitive |
| τοῦ λύειν | <i>of loosening</i> | |
| ἐν τῷ λύειν | <i>in loosening, or, while (he) was loosening</i> | |

Translate an ACCUSATIVE BEFORE THE INFINITIVE by *that* with the *indicative*; thus, λέγει τὸν ἐχθρὸν φευγεῖν, *he says THAT the enemy IS FLEEING*.

| | |
|------------------|---|
| εἶδον | <i>I saw</i> , subj. ἴδω ; infin. ἰδεῖν |
| οἶδα | <i>I know</i> (old perf.), ἦδειν (old pluperf.) |
| εἰ, εἰάν | <i>if</i> ; ὅταν, <i>when</i> ; ἵνα, ὅπως, <i>in order that</i> |
| ἵνα μή | <i>lest</i> ; ἕως, <i>until</i> ; ὅς εἰάν, <i>whoever, whatever</i> |
| ἄν | with subj. is not translated |
| αἰσχρός, -ά, -όν | <i>base, disgraceful</i> |
| ἀκούω | <i>I hear</i> ; fut. ἀκούσω ; perf. ἤκουκα ; 2 aor. ἤκουον ¹ |

Λέγει² ἵνα ἀκούσω. Ὁ εἰάν ἢ δίκαιον δώσω ὑμῖν. Ἴσθι ἐκεῖ ἕως ἄν εἶπω (27) σοι. Κελεύω σε ἵνα δουλεύσης ἐν τῷ οἴκῳ τοῦ ἀδελφοῦ μου. Οἶδαμεν ὅτι ἤκουσας ἡμῶν. Κέλευσον τὸν δούλον αὐτοῖς δουλεύειν. Οὐ δεῖ σε ταῦτά λέγειν. Ἐν τῷ εἶναι αὐτὸν ἐκεῖ, ἄνθρωπος ἦν πτωχός. Ὁφθαλμοὺς *they shut* τοῦ μὴ βλέπειν (32). Πολλοὶ ἐπίστευον αὐτῷ ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίησε. Λέγει εἶναί τινα (acc. of τις) ἑαυτὸν μέγαν. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ *prophets* καὶ δίκαιοι *have desired* ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. Ἔως ἄν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου. Λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε *henceforth*, ἕως ἄν εἴπητε, etc. Ταῦτά γὰρ αἰσχρόν ἐστι λέγειν.

LESSON XXIX.

There are three main classes of verbal stems : *pure, mute,* and *liquid.*

A *pure* stem ends in a vowel, the uncontracted in *ι* and *υ* have been illustrated in Lessons XXIV. to XXVIII. Those in *α, ε, ο,* suffer contraction in the *pres.* and *imperf.* tenses according to the principles laid down in Lesson IV., and we shall now proceed to illustrate them.

¹ For Note on 2 aor. see Lesson XXXIII.

² See Lesson XXXII.

CONTRACTION OF VERBS

in -αω, -εω, and -οω.

(Consult Lesson IV.)

τιμάω, to honour φιλέω, to love δηλώω, to manifest

Stems : τῆμα- φίλε- δηλο-

| Tense Endings. | Active. | | |
|----------------|---------------------|-----------|-----------|
| | Indicative—Present. | | |
| -ω | τιμ-ῶ | φιλ-ῶ | δηλ-ῶ |
| -εις | -ᾶς | -εῖς | -οῖς |
| -ει | -ᾶ | -εῖ | -οῖ |
| -ομεν | -ῶμεν | -οὔμεν | -οὔμεν |
| -ετε | -ᾶτε | -εῖτε | -οὔτε |
| -ουσι(ν) | -ῶσι(ν) | -οὔσι(ν) | -οὔσι(ν) |
| | Imperfect. | | |
| ἐ-...-ον | ἐ-τίμ-ων | ἐ-φίλ-ουν | ἐ-δήλ-ουν |
| -ες | -ας | -εις | -ους |
| -ε | -α | -ει | -ου |
| -ομεν | -ῶμεν | -οὔμεν | -οὔμεν |
| -ετε | -ᾶτε | -εῖτε | -οὔτε |
| -ον | -ων | -ουν | -ουν |
| | Imperative—Present. | | |
| -ε | τίμ-α | φίλ-ει | δήλ-ου |
| -έτω | -άτω | -είτω | -ούτω |
| -ετε | -ᾶτε | -εῖτε | -οὔτε |
| -έτωσαν | -άτωσαν | -είτωσαν | -ούτωσαν |

Stems : τιμα- φιλε- δηλο-

| Tense Endings. | Subjunctive—Present. | | |
|----------------|--------------------------|---------------------------|-------------------------------------|
| -ω | τιμ-ῶ | φιλ-ῶ | δηλ-ῶ |
| -ῃς | -ᾶς | -ῆς | -οῖς |
| -ῃ | -ᾶ | -ῆ | -οῖ |
| -ῶμεν | -ῶμεν | -ῶμεν | -ῶμεν |
| -ῆτε | -ᾶτε | -ῆτε | -ῶτε |
| -ῶσι(ν) | -ῶσι(ν) | -ῶσι(ν) | -ῶσι(ν) |
| | Like the indic. | | |
| | Imperfect, or Opt. Pres. | | |
| -οίμι | { τιμ-ῶμι OR -ῶην | { φιλ-οῖμι OR -οίην | { δηλ-οῖμι OR -οίην ¹ |
| -οῖς | { τιμ-ῶς OR -ῶης | { φιλ-οῖς OR -οίης | { δηλ-οῖς OR -οίης |
| -οῖ | { τιμ-ῶ OR -ῶη | { φιλ-οῖ OR -οίη | { δηλ-οῖ OR -οίη |
| -οίμεν | { τιμ-ῶμεν OR -ῶήμεν | { φιλ-οῖμεν OR -οίήμεν | { δηλ-οῖμεν OR -οίήμεν |
| -οῖτε | { τιμ-ῶτέ OR -ῶητε | { φιλ-οῖτε OR -οίητε | { δηλ-οῖτε OR -οίητε |
| -οῖεν | τιμ-ῶεν | φιλ-οῖεν | δηλ-οῖεν |
| | Infinitive—Present. | | |
| -εῖν | τιμᾶν | φιλεῖν | δηλοῦν |
| | Participle—Present. | | |
| -ων | τιμῶν | φιλῶν | δηλῶν |

¹ The latter are the more usual terminations.

LESSON XXX.

These verbs usually lengthen the vowel before the fut., aor., and perf. tense-endings.

| | | | |
|----------|---------------------------------|-------------|---|
| τιμάω | τιμήσω | τετίμηκα | <i>I honour</i> |
| διψάω | διψήσω | δεδίψηκα | <i>I thirst</i> |
| γεννάω | γεννήσω | γεγέννηκα | <i>I beget, produce</i> |
| ἀγαπάω | ἀγαπήσω | ἠγάπηκα | <i>I love</i> |
| ἔρωτάω | ἔρωτήσω | ἠρώτηκα | <i>I ask</i> |
| πλανάω | πλανήσω | πεπλάνηκα | } <i>I deceive, cause to wander</i> |
| ζάω | ζήσω | | |
| | (cont. ζῶ, ζῆς, ζῆ; infin. ζῆν) | | |
| δηλόω | δηλώσω | δεδήλωκα | <i>I manifest</i> |
| θεμελιόω | θεμελιώσω | τεθεμελίωκα | <i>I found</i> |
| ὁμοιόω | ὁμοιώσω | ὠμοιώκα | <i>I liken</i> |

Observe that those verbs which begin with a vowel add the reduplication in the shape of a lengthened vowel.

Διψῶ. Τιμᾶς. Ἀγαπᾶ. Ζῶμεν. Ἐρωτᾶτε. Πλανῶσι. Ὁ υἱός σου ζῆ. Ἡμεῖς τὸν Θεὸν ἀγαπῶμεν. Ἀγαπᾶς με; Σὺ οἶδας ὅτι φιλῶ σε. Τί με τοῦτο ἐρωτᾶτε; Πολλὰ ἠρώτων. Οἱ νεκροὶ ζήσουσιν. Κακὸν οὐ τιμῶμεν. Τὸν Θεὸν τὸν μέγαν τιμήσουσι. Τί ὑμεῖς με πλανᾶτε; Μηδεῖς¹ πλανάτω ὑμᾶς. Γεννήσει υἱόν. Τὸν ἄγγελον τετιμήκατε. Ἐν ὅλῃ καρδίᾳ μου ἐζήτηκά σε, Κύριε! Ἐδίψησε ἡ ψυχὴ μου πρὸς τὸν Θεόν. Ἐὰν θελήσης ποιήσομεν (31) τοῦτο. Ἦθελον αὐτὸν ἐρωτᾶν. Λέγουσιν αὐτὸν ζῆν. Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Βλέπετε² μή τις ὑμᾶς πλανήσῃ.

¹ Lesson XLVIII.

² Lesson XXXII.

LESSON XXXI.

| | | | |
|----------------|-----------------------|------------|--|
| αἰνέω | { αἰνήσω οἱ αἰνέσω | ἤνεκα | <i>I praise</i> ¹ |
| αἰρέω | αἰρήσω | ἤρῃκα | <i>I take, seize, choose</i> |
| ἀδικέω | ἀδικήσω | ἠδίκηκα | <i>I wrong, injure</i> |
| δέω | δήσω | δέδεκα | <i>I bind, fasten</i> |
| ζητέω | ζητήσω | ἐζήτηκα | <i>I seek, look for</i> |
| θέλω, οἱ ἐθέλω | θελήσω | τεθέληκα | <i>I wish, desire</i> |
| κρατέω | κρατήσω | κεκράτηκα | { <i>I lay hold of, hold</i> <i>fast, conquer</i> |
| λαλέω | λαλήσω | λελάληκα | <i>I talk, say</i> |
| μισέω | μισήσω | μεμίσηκα | <i>I hate</i> |
| ποιέω | ποιήσω | πεποίηκα | <i>I make, do</i> |
| πολεμέω | πολεμήσω | πεπολέμηκα | <i>I make war</i> |
| πωλέω | πωλήσω | πεπώληκα | <i>I sell</i> |
| σκοπέω | σκοπήσω | | <i>I view, look at</i> |
| φιλέω | φιλήσω | πεφίληκα | <i>I love</i> |
| φοβέω | φοβήσω | | <i>I frighten</i> |
| φωνέω | φωνήσω | πεφώνηκα | <i>I call, sound</i> |

Φιλεῖς με; Αὐτὸν ἐμίσουν. Τί ἐζητεῖτε; Οἶδα ὅτι με ζητεῖτε. Σημεῖον ἐξ οὐρανοῦ ἐζήτουν. Ποίησον ἀγαθὸν, ζήτησον εἰρήνην καὶ δίωξον αὐτήν. Εἰ τὸν νόμον οἶδατε, μακάριοί ἐστε εἰς ποιῆσαι αὐτόν. Ἐγὼ ποιήσω ἃ δεῖ με ποιῆσαι. Ἐζήτουν αὐτῷ λαλήσαι. Τί πεποίηκας; Τί θέλεις ποιήσω σοι; Κύριε, ἵνα βλέψω! Πάντα ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς. Ὅπλα ἤρουν. Τὸν πόλεμον μεμίσηκα, τὴν δὲ εἰρήνην πεφίληκα. Αὐτὸν ἐφώνησε. Ἡμεῖς σε ἐζητήκαμεν. Ἐζήτησε αὐτὸν ἰδεῖν, τίς ἐστι. Κράτει ὃ ἔχεις. Ταῦτα ἔδει ποιῆσαι. Ὁ Κύριος μεγάλη φωνῇ ἐφώνησεν. Ἐζήτουν αὐτὸν κρατῆσαι.

¹ Of God only.

LESSON XXXII.

Mute stems may be labial, guttural, or dental. In all tenses therefore where these stems are followed immediately by a consonant, some combination arises according to the principles laid down in Lessons II. and III., which the student is begged to consult at every step. Thus usually:—

| | | | | |
|----------------|---|---|---|---|
| Labial stems | π | β | φ | } form their fut. in ψ " " perf. " φ |
| Guttural stems | κ | γ | χ | |
| Dental stems | τ | δ | θ | } " " fut. <small>by dropping the dental before the σ of the fut.</small> " " perf. in κ |

| | | | |
|------------------|------------------|---------------------|-----------------------------|
| λάμπω | λάμψω | λέλαμφα | <i>I shine</i> |
| ἀστράπτω | ἀστράψω | | <i>to lighten</i> |
| βάπτω | βάψω | βέβαφα | <i>I baptize, dip</i> |
| κλέπτω | κλέψω | κέκλοφα | <i>I steal</i> |
| βλέπω | βλέψω | βέβλεφα | <i>I see, take care</i> |
| πέμπω | πέμψω | πέπομφα | <i>I send</i> |
| λέγω | λέξω | λέλεχα | <i>I say, tell</i> |
| ἄγω ¹ | ἄξω | ἤχα | <i>I bring, lead, drive</i> |
| ἦκω | ἦξω ² | ἦκα | <i>I come, am here</i> |
| διώκω | διώξω | δεδίωχα | <i>I hunt, persecute</i> |
| ἀνοίγω | ἀνοίξω | ἀνέωχα ³ | <i>I open (irregular)</i> |

¹ Imperf. ἤγον; ² aor. ἤγαγον; infin. ἀγαγεῖν.

² Imperf. ἦκον, no other tenses in use.

³ 1 aor. ἀνέωξα. Notice the way in which the 1 aor. and perf. of ἀνοίγω are formed. The verb is compounded of the negative particle *αν* and the root *οἶγω*. In all changes of the verb this particle (as also all compounded prepositions etc.) is still left to begin the word, and the augment and reduplication are effected on the root. Thus to augment *αν-οἶγω* we lengthen the *ο* to *ω*, and then write the *iota* under (*iota-subscript*) thus, *ω*. The irregularity of this verb lies in its *doubly augmenting* the stem by adding *ε* to the lengthened vowel, thus making *ἀνέωξα*, and *ἀνέωχα*. There is also an alternative 1 aor. *ἦνοιξα*, which is regularly formed from *ἀνοίξω* as if it were an uncompounded stem.

Καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμψάτω τὸ φῶς (*light*) ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα (acc. s. of πατήρ) ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Ὡσπερ γὰρ ἡ ἀστραπή (*lightning*) ἡ ἀστράπτουσα (*which lighteneth*) ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ, *have mercy on me*, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ *in water*, καὶ *cool* τὴν γλῶσσάν μου. Κέλευσον οὖν *be made sure* τὸν τάφον ἕως τῆς τρίτης ἡμέρας ἵνα μὴ *they coming* κλέψωσιν αὐτὸν, καὶ εἴπωσι τοῖς δούλοις αὐτοῦ· *He is risen* ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη¹ *worse* τῆς πρώτης. Μὴ κλέψῃς. Ἄ ἀκούετε καὶ βλέπετε. Βλέπω τοὺς ἀνθρώπους ὡς δένδρα. Εἶπε δὲ ὁ κύριος· Τί ποιήσω; πέμψω τὸν υἱόν μου. Ἐλεγον οὖν· Τοῦτο τί ἐστίν ὃ λέγει, τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους. Ἦξει ὁ κύριος τοῦ δούλου ἐν τῇ ἡμέρᾳ ταύτῃ. Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἤκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον. Ἦκουσε φωνὴν λέγουσαν (*saying*) αὐτῷ· Σαοὺλ, Σαοὺλ, τί με διώκεις; Εἶπε δὲ· Τίς εἶ, Κύριε; Ὁ δὲ Κύριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ. Κύριε, Κύριε, ἀνοιξον ἡμῖν. Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.

LESSON XXXIII.

Many verbs of this class have a *modified stem* in the *pres. tense*, thus:—

LABIAL STEMS by the introduction of -τ- before the termination: as stem τυπ-, pres. τύπ-τ-ω; stem βλαβ-, pres. βλάπτω; stem ριφ, pres. ρίπτω.

GUTTURAL STEMS by changing the stem ending into -σσ-, or its equivalent -ττ-: as, τάσσω, or τάττω from ταγ-; or, into ζ: as κράζω, from κραγ-.

¹ ἡ πλάνη from πλανάω.

DENTAL STEMS by changing the stem ending into ζ: as φράζω, from φραδ-.

In such cases the fut., perf., etc., are formed from the *unmodified stem*; as:—

| | | | | |
|--------|------------|-------|-----------|------------------------|
| τύπτω | to strike | τυπ- | fut. τύψω | perf. τέτυφα |
| βλάπτω | to hurt | βλαβ- | „ βλάψω | „ βέβλαφα |
| ρίπτω | to throw | ρίφ- | „ ρίψω | „ ἔρριφα ¹ |
| τάσσω | to arrange | ταγ- | „ τάξω | „ τέταχα |
| κράζω | to cry | κραγ- | „ κράξω | „ κέκραχα |
| φράζω | to tell | φραδ- | „ φράσω | „ πέφρακα ² |

Verbs of this class usually have a set of secondary tenses in which the unmodified stem appears, though a few unmodified verbs have also a 2 aor. The secondary tenses have a meaning similar to the primary ones. The terminations of the 2 aor. are the same as those of the imperf.

Thus the 2 aor. of the preceding verbs will be ἔ-τυπ-ον, ἔ-βλαβ-ον, ἔρ-ρίφ-ον, ἔ-ταγ-ον, ἔ-κραγ-ον, ἔ-φραδ-ον.

| | | | | |
|------------------|--------------------|---------|----------------|------------------------------|
| γράφω | γράφω | γέγραφα | 2 aor. ἔγραπον | <i>I write</i> |
| κόπτω | κόψω | κέκοφα | „ ἔκοπον | <i>I knock, beat</i> |
| τρέπω | τρέψω | τέτροφα | „ ἔτραπον | <i>I turn</i> |
| λείπω | λείψω | λέλειφα | „ ἔλιπον | <i>I leave, fail</i> |
| κρύπτω | κρύψω | κέκρυφα | „ ἔκρυβον | <i>I hide, cover</i> |
| φεύγω | | | „ ἔφυγον | <i>I flee</i> |
| ἔχω ³ | { ἔξω and σχήσω | ἔσχηκα | „ ἔσχον | { <i>I have, possess</i> |

φημί, *I say*; 2 aor. ἔφην.

*Ἐλεγον οὖν τῷ Πιλάτῳ οἱ *chief priests* τῶν Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεὺς εἰμι τῶν Ἰουδαίων. *Answered* ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα. Ταῦτα ἔγραψα ὑμῖν. Ἐν τῇ καρδίᾳ ἔκρυψα τὸν λόγον σου. *Ἐφυγον οἱ ἄνθρωποι καὶ εἶπον αὐτὸ ἐν τῇ ἀγορᾷ. Ὁ ἄγγελος

¹ Note the peculiarity of this reduplication when the stem begins with ρ.

² S. G. Green.

³ Has two stems εχ- and σχη-, each defective alone, but combining to make a complete set of tenses. Compare *Go* and *Went* in English.

τοῦ Κυρίου τὴν θύραν τῆς φυλακῆς ἤνοιξε. Ταῦτα εἰς βιβλίον γράψατε. Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ. Καὶ τρέψα βλέπειν τὴν φωνὴν ἣ ἐλάλησε μετ' ἐμοῦ· καὶ τρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς· καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου. Εἶπε ἡμῖν πότε ταῦτα ἔσται;¹ Ἴδετε τὸν τόπον. Ἦκουσεν ὁ Ἰησοῦς ὅτι *they had cast him out, and finding him* εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; *Answered* ἐκεῖνος, καὶ εἶπε· Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ *thou hast seen* αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. Ὁ δὲ ἔφη· Πιστεύω, Κύριε!

LESSON XXXIV.

| | | | | | | |
|---------|--|-----------|-----------------|----------------------|--|---|
| πράσσω | οἱ | πράττω | πράξω | πέπραχα | ἔπραγον | $\left\{ \begin{array}{l} I \text{ make,} \\ do \end{array} \right.$ |
| κηρύσσω | „ | -ττω | κηρύξω | κεκήρυχα | | |
| φυλάσσω | „ | -ττω | φυλάξω | πεφύλαχα | | $\left\{ \begin{array}{l} I \text{ guard,} \\ \text{watch} \end{array} \right.$ |
| ὀρύσσω | „ | -ττω | ὀρύξω | ὀρώρυχα ² | ὠρυγον | |
| πλήσσω | „ | -ττω | πλήξω | πέπληχα | $\left\{ \begin{array}{l} \text{ἔπληγον} \\ \text{ἔπλαγον} \end{array} \right\}$ | $\left\{ \begin{array}{l} I \text{ strike,} \\ \text{wound} \end{array} \right.$ |
| ἄρπάζω | $\left\{ \begin{array}{l} \text{ἄρπάξω} \\ \text{ἄρπάσω} \end{array} \right\}$ | | ἤρπαχα (οἱ -κα) | ἤρπαγον | | $\left\{ \begin{array}{l} I \text{ carry off,} \\ \text{plunder} \end{array} \right.$ |
| θαυμάζω | θαυμάσω | τεθαύμακα | | | | $\left\{ \begin{array}{l} I \text{ admire,} \\ \text{marvel,} \\ \text{wonder} \end{array} \right.$ |

¹ Neuter plurals take a verb in the singular.

² Note this curious sort of *double* reduplication, though sometimes only ὠρυχα.

³ ἔπληγον, when referring to the *body*; ἔπλαγον, to the *mind*.

| | | | |
|----------|----------|--------------------------|---|
| ἐτοιμάζω | ἐτοιμάσω | ἠτοίμακα (ἔτοιμος ready) | { I make ready, prepare |
| δοξάζω | δοξάσω | δεδόξακα | |
| γυμνάζω | γυμνάσω | γεγύμνακα (γυμνός naked) | I exercise |
| νομίζω | νομίσω | νενόμικα (νόμος) | { I establish by law, think, regard |
| σώζω | σώσω | σέσωκα | |
| σχίζω | σχίσω | ἔσχικα | I tear, divide |

Τί πράσσεις; Οὐκ ὁ θέλω πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. Κήρυξον τὸν λόγον. Ὁ δοῦλος πονηρὸς ὤρυξεν ἐν τῇ γῇ καὶ ἔκρυψεν τὸ τάλαντον τοῦ κυρίου αὐτοῦ. Τοῦτο ἔπραξε. Τοῦτο ἂν ἔπραξε. Τί θαυμάζετε; Τοῦτο φράζω σοι. Ἴδου, τὸ ἄριστόν μου ἠτοίμασα. Ἐτοιμάσατε τὴν ὁδὸν Κυρίου! Ὅτε ἐτέλεσεν τοὺς λόγους τούτους ἐθαύμαζον. Ἄλλους ἔσωσεν. Οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον. Ὡσπερ οἱ ὑποκριταὶ ποιοῦσιν. Ἐκήρυσσε τὸ εὐαγγέλιον. Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν *burth* ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν¹ ἡμῖν τὰς γραφάς; Οὐκ ἔσεσθε ὥσπερ οἱ ὑποκριταί. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ *shall* lose αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. Πάτερ, δόξασόν σου τὸ ὄνομα. *There came* οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. Ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων *more than* τὴν δόξαν τοῦ Θεοῦ. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά (aor. part. acc. s. m.) με.

LESSON XXXV.

Liquid stems are generally modified in the pres. tense.

The fut. act. originally ended in -εσω, but the σ being dropped (see Lesson IV.), the vowels thus coming together

¹ Compounded of *διά* and *ἀνοίγω*.

were contracted according to rule, thus leaving the fut. in -ῶ.

The fut. act. of liquid verbs is therefore like the pres. of contracted pure verbs, with stem ending ε- (see Lesson XXIX.)

The 1 aor. follows the fut. in omitting σ, but lengthens the vowel of the preceding syllable; thus:—

| | | | |
|--------|-------------|-----------|--------------|
| φαν- | pres. φαίνω | fut. φανῶ | 1 aor. ἔφηνα |
| ἀγγελ- | „ ἀγγέλλω | „ ἀγγελῶ | „ ἤγγειλα |
| κριν- | „ κρίνω | „ κρινῶ | „ ἔκρινα |
| συρ- | „ σύρω | „ συρῶ | „ ἔσυρα |
| ἄρ- | „ αἶρω | „ ἄρῶ | „ ἤρα |

In the perf. act. as ν cannot stand before κ, various expedients are adopted. Some verbs drop the ν, as κρίνω, κέκρικα; others adopt a 2nd perf. with the aor. stem, as φαίνω, πέφηνα; and lastly, others form the perf. as from a pure root in ε-, as μένω, to remain, μεμένηκα, as if from μενέω.

| Pres. | Fut. | Perf. | 1 aor. | 2 aor. | |
|--------|-------|-----------------------|---------|---------|-------------------------|
| φαίνω | φανῶ | πέφαγκα | ἔφηνα | ἔφανον | { I show, appear |
| φθείρω | φθερῶ | ἔφθαγκα | ἔφθειρα | ἔφθαρον | { I destroy, corrupt |
| σπείρω | σπερῶ | ἔσπαγκα | ἔσπειρα | ἔσπαρον | { I sow (seed) |
| κτείνω | κτενῶ | ἔκτακα | ἔκτεινα | ἔκτανον | I kill, slay |
| αἶρω | ἄρῶ | ἤρακα | ἤρα | | { I lift, take away |
| ἐγείρω | ἐγερῶ | ἐγήγερκα ¹ | ἤγειρα | | { I awaken, raise up |
| βάλλω | βαλῶ | βέβληκα | | ἔβαλον | { I throw, cast |

¹ Compare this perf. with that of ὀρύσσω, in Lesson XXXIV.

| Pres. | Fut. | Perf. | 1 aor. | |
|--------|-------|----------|---------|--------------------------------|
| στέλλω | στελῶ | ἔσταλκα | ἔστειλα | { I send, prepare |
| ψάλλω | ψαλῶ | ἔψαλκα | ἔψηλα | { I sing |
| κλίνω | κλινῶ | κέκλικα | ἔκλινα | { I bend, incline, lay |
| κρίνω | κρινῶ | κέκρικα | ἔκρινα | { I judge, govern |
| μένω | μενῶ | μεμένηκα | ἔμεινα | { I stay, wait for, etc. |
| ἀμύνω | ἀμυνῶ | | ἤμυνα | { I defend, ward off |

COGNATE TENSES IN THE ACTIVE VOICE.

| | Indic. | Imperat. | Subj. | Opt. | Infin. | Part. |
|--------|-----------|----------|-------------|-----------|-----------|---------|
| Pres. | λύω | λύε | λύω | λύοιμι | λύειν | λύων |
| Imp. | ἔλυον | | (pres.opt.) | | | |
| Fut. | λύσω | | | λύσοιμι | λύσειν | λύσων |
| 1 aor. | ἔλυσα | λύσον | λύσω | λύσαιμι | λύσαι | λύσας |
| Perf. | λέλυκα | λέλυκε | λελύκω | λελύκοιμι | λελυκέναι | λελυκώς |
| Plur. | ἐλελύκειν | | (perf.opt.) | | | |
| 2 aor. | ἔλυον | λύε | λύω | λύοιμι | λυεῖν | λυών |

*Ἐγειρε, ἤδη γὰρ ἡ ἡμέρα φαίνει. Λέγει ὁ Ἰησοῦς· *Ἄρατε τὸν λίθον. Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς ὄψει (thou shouldst see) τὴν δόξαν τοῦ Θεοῦ; *Ἦραν οὖν τὸν λίθον. Εἴ τις τὸν ναὸν (temple) τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν. Εἰς φυλακὴν βληθήσῃ. Αὐτὸν εἰς φυλακὴν ἔβαλεν. Μείνον μεθ' ἡμῶν, ἡ ἡμέρα γὰρ ἤδη κέκλικε. Τί ζητεῖτε; Θέλομεν ἰδεῖν ποῦ μένεις.

Μὴ¹ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ τί ποιεῖ; Τί οὐ κρίνετε τὸ δίκαιον; Κρίνατε ὃ φημι. Οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Ἔλεγον· Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

LESSON XXXVI.—*Prepositions.*

Many prepositions have already been introduced; but it is of great importance that the student should have correct ideas of the primary force of the Greek prepositions: they express “local geometrical relation.” If we analyse the geometrical parts of these three ideas,—the *line*, the *superficies*, and the *solid*—we shall obtain an exact mathematical analysis and enumeration of the Greek prepositions, the use of which in the New Testament especially is marked by the most wonderful precision, although “such frightful laxity has been indulged and recommended, even by professors of the language.”

A CUBE has six geometrical parts:—

| | | | |
|---|-----------|----|---------|
| The upper plane | | is | ὑπέρ |
| The under plane | | „ | ὑπό |
| The front | | „ | ἀντί |
| The side | | „ | παρά |
| Both sides (together, <i>i.e.</i> , partly round) | | „ | ἀμφί |
| The rear (out of sight) | | „ | ὀπισθεν |

Of the SUPERFICIES:—

| | | | |
|---|-----------|-----|------|
| The plane | | is | ἐπί |
| The boundary line around it | | „ | περί |
| Within that line | | „ | ἐν |
| Without that line | | „ | ἐκ |
| An intersecting line, dividing the surface into two | | } „ | διά |

¹ Not translated, simply suggesting the answer *No.*

Lines are either vertical or horizontal.

Of VERTICAL lines :—

The top is ἀνά | The bottom is κατά

Of HORIZONTAL lines :—

The front is πρό. The hinder extremity (as in the case of the solid) has no special name, but is indicated by ἐπί or ὑπό.

A line being composed of three parts, two extremities and the middle : the middle is of three kinds :—

1. When of the same substance with the extremities, as the middle of a beam, μετά.
2. When of a different substance, as a rope connecting two trees, σύν.
3. When it is an empty space, as in drawing a line from our eye to a star, the relation between them is indicated by ἀπό.

“Add the particle of motion σε to πρό, it becomes πρόσ, *towards, to the front of an object*; add it to ἐντ or ἐν, it becomes εἰς, *into*. Here are all the prepositions.¹”

LESSON XXXVII.

The secondary meanings of prepositions can with a little thought and care be traced in most cases up to their primaries. Let the student give them, in reading the New Testament, their primary force; and then, catching the idea sought to be conveyed, dress it in suitable idiomatic English, and he will arrive at the secondary meanings with comparative facility.

¹ The ideas illustrated in this and the following Lesson have been obtained from a remarkable article in *The Quarterly Review* for January, 1863; and the quotations are also taken from the same source.

“Prepositions do not govern cases; that is, determine them. That which determines the case is the idea which it is wanted to express, according to the view we have given of them. The preposition only adds a more precise geometrical view of the relation in which the two objects stand to each other.

“The genitive, dative, and accusative—all of them, as distinguished from the nominative—denote the *second* of two nouns placed in some relation to each other.

“The ACCUSATIVE is employed to express length in *duration of time*, as, ‘all night long,’ *νύκτα*; and *extension of space*, as, ‘he walked *along* the river,’ *ποταμόν*; the *subject of the action*, as, ‘he killed the man,’ *ἄνδρα*; *the thing made or done*, as, *ποιήσωμεν σκηνάς*, ‘let us make tents;’ the *place to which direct motion is addressed*, as, *εἰσῆλθεν εἰς κώμην*, ‘he entered into a village;’ the *object contemplated*, as, *ὀμνύειν τινά*, to swear, looking at a person; *κόπτεσθαι τινά*, ‘to cut yourself in sorrow, contemplating a person as dead;’ and the *passive cause*, as, *φοβεῖσθαι τινά*, to be alarmed at a person doing nothing, whereas, if he were actively terrifying us, it would be *τινος*.

“The GENITIVE denotes *relationship in general*, every kind of it. Construe it ‘in relation to,’ ‘in regard to,’ ‘in reference to,’ ‘concerning,’ ‘in connexion with,’ and its precise meaning will always be recognised.

“The DATIVE also expresses the second term of a relation (this is, of two nouns standing in relation to each other), but with the additional notion always of an interval lying between the two objects. Hence it is rendered by the English prepositions ‘to,’ ‘with,’ ‘in,’ ‘for,’ ‘at,’ with an interval, or ‘near;’ and sometimes ‘from,’ where something is taken from a person. In each of these instances there must be an interval supposed to exist between the objects.”¹

To assist the student we append a list of the significations commonly pertaining to the prepositions when used with the different cases. Some are used with an acc. only; some with a gen., or a dat. only; some are used with two cases,

¹ See note, page 46.

and some with three ; but the following table will make all clear.

Some of the prepositions mentioned in this list are found only in composition, *i.e.*, compounded with some verb, or are used in the New Testament very rarely.

| PREPO- SITIONS. | ACCUSATIVE. | GENITIVE. | DATIVE. |
|--------------------|--|---|---------------------------------------|
| εἰς | <i>into, unto, to</i> | | |
| ἀνά | <i>up, used in the</i> | phrases ἀνὰ μέσον, in the midst of ; ἀνὰ μέρος, in turns (1 Cor. xiv. 27). | |
| ἀντί (ἀνθ') | | <i>over against, for, instead of, op- posed to</i> | |
| ἀπό (ἀφ') | | <i>from, away from, after</i> | |
| ἐκ (ἐξ') | | <i>out of, from</i> | |
| πρό | | <i>before, (time or place)</i> | |
| ἐν | | | <i>in (time or place), within</i> |
| σύν | (union of co-operation) | | <i>with, together with</i> |
| διά (δι') | <i>through (as tend- ing towards), owing to, on account of</i> | <i>through (as pro- ceeding from), between, by means of</i> | |

| PREPO- SITIONS. | ACCUSATIVE. | GENITIVE. | DATIVE. |
|--------------------|--|---|--|
| κατά (καθ') | <i>down</i> (towards) by, at, during, over, accord- ing to, through- out | <i>down</i> (from), against | |
| μετά (μεθ') | (union of locali- ty) <i>with</i> , after | together with, among | |
| περί | <i>around</i> (entire- ly), about, round about | about, concern- ing, on behalf of ¹ | |
| ὑπέρ | <i>above</i> (super), over, beyond | above, for, on behalf of | |
| ὑπό (ὑφ') | <i>under</i> , in the power of, close upon | by (of the agent) | |
| ἐπί (ἐφ') | up to (of place, number, or aim); over (of time, place, ex- tent) | <i>upon</i> (as spring- ing from), over, in the time of, in the presence of | <i>upon</i> (as rest- ing on), in addition to, on account of |
| παρά | <i>beside</i> , compared with, contrary to, instead of | from (of per- sons, as ἀπό, of places) | near, with (at the side of—of persons only) ² |
| πρός | <i>towards</i> , in re- ference to | in favour of ³ | at, close by |

¹ Once, *above*, 3 John 2.² Except John xix. 25.³ Only in Acts xxvii. 34.

LESSON XXXVIII.

Prepositions are affixed to verbs to give them a more exact force or direction ; thus, from

| | | | |
|-----------|--|-----------|---|
| βαίνω | <i>I go</i> | λύω | <i>I loose</i> |
| ἀναβαίνω | <i>I go up</i> | ἀπολύω | { <i>I send away,</i> <i>release</i> |
| διαβαίνω | <i>I go through</i> | καταλύω | { <i>I throw down,</i> <i>destroy</i> |
| καταβαίνω | <i>I go down</i> | διαλύω | { <i>I dissolve,</i> <i>separate</i> |
| παραβαίνω | { <i>I deviate, trans-</i> <i>gress</i> | βλέπω | <i>I look</i> |
| ὑπερβαίνω | { <i>I go beyond, or</i> <i>over</i> | ἀναβλέπω | <i>I look up</i> |
| βάλλω | <i>I throw</i> | πέμπω | <i>I send</i> |
| ἐπιβάλλω | <i>I throw upon</i> | ἐκπέμπω | <i>I send out</i> |
| ἐκβάλλω | <i>I cast out</i> | κόπτω | <i>I cut</i> |
| ἐμβάλλω | { <i>I cast in (Lesson</i> <i>III. 8)</i> | ἐκκόπτω | <i>I cut off</i> |
| παραβάλλω | { <i>I set beside,</i> <i>compare</i> | προσκόπτω | { <i>I knock against,</i> <i>stumble</i> |
| στέλλω | <i>I send</i> | κτείνω | <i>I slay</i> |
| ἀποστέλλω | <i>I send forth</i> | ἀποκτείνω | <i>I kill</i> |
| πατέω | <i>I tread</i> | | |
| περιπατέω | <i>I walk about</i> | | |

Δι' ἀνθρώπου ὁ θάνατος ἦν. Τὸ εὐαγγέλιον κατὰ Ἰωάννην.
 Ὡς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστι. Οὐκ ἔστιν δούλος ὑπὲρ
 τὸν κύριον αὐτοῦ. Ἡδὴ ὑμεῖς καθαροὶ ἐστε, διὰ τὸν λόγον ὃν
 λελάληκα ὑμῖν. Εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν
 τρισὶν ἡμέραις ἐγερῶ αὐτόν. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσ-
 στοντα ἐν φωνῇ μεγάλη· Τίς ἔστιν ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ
 λύσαι τὰς *seals* αὐτοῦ ; Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ.
 Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου. Ἀπ'
 ἀρχῆς ἦν ὁ οὐρανὸς καὶ ἡ γῆ. Ἄρατε ἀπ' αὐτοῦ τὸ τάλαντον.
 Δεῦτε ἀποκτείνωμεν αὐτόν. Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκ-
 τεῖναι ; Ἀπέκτειναν αὐτόν καὶ ἐξέβαλον. Ἀποστελῶ τὸν ἄγγελόν

μου. Ἀπόλυσον τὸν λαόν. Ἀπέλυσαν αὐτούς. Ἐκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ. Ὁ Θεὸς ἐν τῷ οὐρανῷ ἄνω, καὶ σὺ ἐπὶ τῆς γῆς. Τί με παρὰ τὸν νόμον τύπτετε; Τί τοῦτο ἀκούω περὶ σοῦ; Ἐγὼ μεθ' ὑμῶν αἰεὶ εἰμι. Καὶ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ. Τί παραβαίνετε τὸν νόμον; Οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτῇ. Μήποτε προσκόψης πρὸς λίθον τὸν ποῦδ σου. Ἐγειρε καὶ περιπάτει.

LESSON XXXIX.

| | | | |
|--------------------------|-------------------------|---------------------------|----------------------|
| μακάριος | μακαρία | μακάριον | } happy, blessed |
| μέσος | μέση | μέσον | |
| ἐμός | ἐμή | ἐμόν | } my, mine |
| φιλόσοφος philosopher | φιλοσοφία philosophy | βραβεῖον | |
| καρπός fruit | ἀρετή virtue | ιερόν temple ¹ | |
| νῆσος island | ἐκκλησία | } assembly, church | εὐαγγέλιον gospel |
| εὖ well | ἄπειμι I am absent | | πάρειμι I am present |

Κηρύξατε τὸ εὐαγγέλιον. Δένδρον ἀγαθὸν οὐ ποιεῖ καρποὺς πονηρούς. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. Εὐλογία Κυρίου ἐπὶ κεφαλὴν δικαίου. Περιπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ. Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. Εὖ, δούλε ἀγαθὲ καὶ πιστέ! Ἀπὸ τοῦ φόβου ἔκραξαν. Ἐκ τοῦ εὐαγγελίου ζῆν. Οἱ φύλακες πρὸ τῶν θυρῶν ἦσαν. Ὁ τάφος αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. Πέτρος καὶ οἱ σὺν αὐτῷ. Ἐμμανουὴλ μεθ' ἡμῶν ὁ Θεός. Ἀνέβη εἰς τὸ ὄρος. Τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς; διάκονοι δι' ὧν ἐπιστεύσατε. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ.

¹ ἱερόν is the whole enclosure of the temple, while ναός is particularly the inner shrine, the holy place; see Luke i. 9, 21, 22; iv. 9; Acts xix. 24, 27; Mat. xii. 5, 6; xxvii. 51.

LESSON XL.

| | | | |
|---------------------------------------|--|-----------|---|
| ἴδιος | ἴδια | ἴδιον | <i>own, private</i> |
| χριστός (ὁ Χρ. <i>the Christ</i>) | χριστή | χριστόν | <i>appointed</i> |
| ἕκαστος | ἕκαστη | ἕκαστον | { <i>each, every</i> <i>one</i> |
| ὀφθαλμός <i>eye</i> | τέχνη | πλοῖον | { <i>art,</i> <i>craft,</i> <i>trade</i> <i>ship</i> |
| λαός <i>people</i> | καθέδρα | ἔλαιον | { <i>chair,</i> <i>seat</i> <i>olive oil</i> |
| θησαυρός <i>treasure</i> | σκοτία | σκάνδαλον | { <i>snare,</i> <i>stumbling-</i> <i>block</i> |
| γάμος <i>marriage</i> | γωνία <i>corner</i> | οὐαί | <i>woe!</i> |
| ἀεί <i>always</i> | ἄχρι <i>to, unto, as far as, until</i> (with a gen.) | | |

Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. Ἐλαίω τὴν κεφαλὴν μου οὐκ ἤλειψας. Βασιλεὺς τις γάμους ἐποίησε τῷ υἱῷ αὐτοῦ, καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι αὐτοὺς εἰς τοὺς γάμους. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. Οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης· Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν. Καὶ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας (*standing*) ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἄμην, ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. Πάντες πρὸ ἐμοῦ, κλέπται εἰσὶ· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην. Λέγει τοῖς ἀνθρώποις· Δεῦτε ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

LESSON XLI.

Contracted Nouns of the First Declension.

| <i>Singular.</i> | | | | <i>Plural.</i> | | | |
|------------------|------|-------------|--------|----------------|------|-------------|--------|
| MASCULINE. | | NEUTER. | | MASCULINE. | | NEUTER. | |
| <i>mind</i> | | <i>bone</i> | | <i>mind</i> | | <i>bone</i> | |
| νόος | νοῦς | ὀστέον | ὀστοῦν | νόοι | νοῖ | ὀστέα | ὀστᾶ |
| νόον | νοῦν | | | νόους | νοῦς | | |
| νόου | νοῦ | ὀστέου | ὀστοῦ | νόων | νών | ὀστέων | ὀστών |
| νόῳ | νοῖ | ὀστέῳ | ὀστοῖ | νόοις | νοῖς | ὀστέοις | ὀστοῖς |
| νόε | νοῦ | ὀστέον | ὀστοῦν | | | | |

Singular.

| MASCULINE. | FEMININE. | NEUTER. |
|------------|---------------|----------|
| | <i>golden</i> | |
| χρῦσ-εος | χρυσ-έη | χρῦσ-εον |
| -οῦς | -ῆ | -οῦν |
| -εον | -έην | -εον |
| -οῦν | -ῆν | -οῦν |
| -έου | -έης | -έου |
| -οῦ | -ῆς | -οῦ |
| -έῳ | -έῃ | -έῳ |
| -ῶ | -ῆ | -ῶ |
| -εε | -έη | -ῆ |

Plural.

| | | |
|---------|---------|--------|
| χρυσ-οῖ | χρυσ-αῖ | χρυσ-ᾶ |
| -οῦς | -ᾶς | -ᾶ |
| -ῶν | -ῶν | -ῶν |
| -οῖς | -αῖς | -οῖς |

It will be observed that these contractions simply follow the rules in Lesson IV.

The termination *-της* has the force of *one who does*.

| | | | | |
|----------|-------------------|------|-------|--------|
| ἀκροατής | hearer | from | ἀκούω | I hear |
| δεσπότης | master, ruler | | | |
| ἐργάτης | workman, labourer | „ | ἔργον | work |

| | | | | |
|------------|---|------|---------|--------------------|
| ιδιώτης | <i>a private person</i> | from | ἴδιος | <i>private</i> |
| κλέπτης | <i>thief</i> | „ | κλέπτω | <i>I steal</i> |
| μαθητής | <i>disciple</i> | „ | μανθάνω | <i>I learn</i> |
| νεανίας | <i>youth, young man</i> | „ | νέος | <i>young</i> |
| ναύτης | <i>sailor</i> | „ | ναῦς | <i>ship</i> |
| ὀφειλέτης | <i>a debtor</i> | „ | ὀφείλω | <i>I owe</i> |
| πολίτης | <i>a citizen</i> | „ | πόλις | <i>a city</i> |
| προφήτης | <i>a prophet</i> | „ | { πρό | <i>before, and</i> |
| | | | { φημί | <i>I say</i> |
| ποιητής | <i>a doer</i> | „ | ποιέω | <i>I make, do</i> |
| στρατιώτης | <i>a soldier</i> | „ | στρατός | <i>army</i> |
| ὑποκριτής | { <i>stage-actor,</i> <i>hypocrite</i> | | | |
| ψεύστης | <i>liar</i> | „ | ψεύδω | <i>I lie</i> |

μόνον (adv.) *only* ὅτε *when* μήτι (adv.) *is it?*

Ἄξιός ἐστιν ἡ ἐργασία τοῦ μισθοῦ αὐτοῦ. Κάλεσον τοὺς ἐργάτας. Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι *come* εἰς τὸν οἶκόν μου. Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν. Ὁ Θεὸς ἐλάλησεν ἡμῖν ἐν τοῖς προφήταις. Ἦξω ἐπὶ σε ὡς κλέπτης. Οὐαὶ ὑμῖν, ὑποκριταί! Γίνεσθε (*be*) ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον. Οὐκ ἔσθι ὡσπερ οἱ ὑποκριταί. Ὁφειλέται ἐσμὲν οὐ τῇ σαρκί,¹ τοῦ κατὰ σάρκα ζῆν. Ὁ Παῦλος προσκαλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλήσαι σοι. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ *if he lose one* ἐξ αὐτῶν. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. Εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; οὐκ ἔστιν ὧδε. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος, οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν (*comprehended*).

¹ From *σάρξ*, which see.

LESSON XLII.

Present Participle of εἰμί.

*Singular.**Plural.**ῶν, being*

| | MASC., NEUT. | FEM. | MASC., NEUT. | FEM. |
|------|--------------|-------|--------------|--------|
| Nom. | ῶν } ὄν | οὔσα | όντες } ὄντα | οὔσαι |
| Acc. | όντα } | οὔσαν | όντας } | οὔσας |
| Gen. | όντος | οὔσης | όντων | οὔσων |
| Dat. | όντι | οὔσῃ | οὔσι | οὔσαις |

In the same way are declined :—

Present Participle.

| | | | |
|------|--------|------|----------------|
| λύων | λύουσα | λύον | <i>loosing</i> |
|------|--------|------|----------------|

Future Participle.

| | | | |
|-------|---------|-------|-----------------------|
| λύσων | λύσουσα | λύσον | <i>going to loose</i> |
|-------|---------|-------|-----------------------|

2 Aorist Participle.

| | | | |
|------|--------|------|----------------------|
| λυών | λυούσα | λυόν | <i>having loosed</i> |
|------|--------|------|----------------------|

It has been explained that the infin. is capable of being regarded and treated as a verbal noun (Lesson XXIV.), and similarly the part. is regarded and treated as a verbal adj.; thus :—

ὁ λύων *the (man) loosing = he who looses*
 τοῦ λύοντος *of him who looses ; as, or, when he was loosing*¹
 τῷ λύοντι *to him who is loosing = to him who looses*

Participles also follow the general rules for contractions.

| | | | | |
|----------|--------|------------|--------|-----------------|
| φιλ-έων | -ῶν | φιλ-έουσα | -οὔσα | } φιλ-έον -οῦν |
| -έοντα | -οῦντα | -έουσαν | -οὔσαν | |
| τιμ-άων | -ῶν | τιμ-άουσα | -ῶσα | } τιμ-άον -ῶν |
| -άοντα | -ῶντα | -άουσαν | -ῶσαν | |
| σκην-όων | -ῶν | σκην-όουσα | -οὔσα | } σκην-όον -οῦν |
| -όοντα | -οῦντα | -όουσαν | -οὔσαν | |

¹ When used independently.

| PRES. | FUT. | PERF. | 2 AOB. | |
|--------------------------|--|----------|-------------------|-----------------------------|
| γιγνώσκω, ΟΙ, γινώσκω | γνώσω | ἔγνωκα | ἔγνω ¹ | <i>I know</i> |
| ἀναγιγνώσκω | | | | ἀναγνώσω |
| διδάσκω | διδάξω | δεδίδαχα | | <i>I teach</i> |
| εὐρίσκω | εὐρήσω | εὐρήκα | εὐρον | <i>I find</i> |
| μανθάνω | | μεμάθηκα | ἔμαθον | <i>I learn</i> |
| διδάσκαλος | <i>a teacher</i> | | ἀρά γε | <i>indeed</i> |
| σκηνώ | <i>I dwell in taber- nacles, or, tents</i> | | δεῦτε | <i>come! come hither!</i> |
| ἀλείφω | <i>I anoint</i> | | ἐκεῖνος | <i>that, that one there</i> |
| δάκτυλος | <i>a finger</i> | | μισθός | <i>hire, wages, reward</i> |
| διάκονος | <i>a servant</i> | | μόσχος, ὁ οἷ ἢ | <i>a calf</i> |
| ναός | <i>a temple</i> | | ὄρος, -ους, τό | <i>a mountain</i> |
| παραβολή | <i>a parable</i> | | οὐχί | <i>by no means, nay</i> |
| πηλός | <i>clay</i> | | Σάββατον | <i>Sabbath, rest</i> |

Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε *he was an hungred* καὶ οἱ μετ' αὐτοῦ; Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; Ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἄρά γε γινώσκεις ἢ ἀναγινώσκεις; Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν. Κύριε, ἔγνω σε. Οὐκ ἔγνω Ἰωσήφ. Ἄλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. Διδάσκοντες αὐτούς. Ὁ ζητῶν εὐρίσκει. Ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει (*shall lose*) αὐτήν. Μάθετε ἀπ' ἐμοῦ. Μαθὼν ὅτι Ῥωμαῖός ἐστι. Καὶ ὁ λόγος ἐσκήνωσεν ἐν ἡμῖν. Διὰ τοῦτο *rejoice* οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. Ἀλειψαί σου τὴν κεφαλὴν. Ἀλείψωσιν αὐτόν. Ὁ δὲ Ἰησοῦς τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ἔστω ὑμῶν διάκονος. Ὁ καταλύων τὸν ναόν. Καὶ ἀπολύσας τοὺς *multitudes*, ἀνέβη εἰς τὸ ὄρος. Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν (*witness*) ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην

¹ 2 aor. ἔγνω-ων, -ως, -ω, etc.; imperat. γνώθη; infin. γῶναι; part. γνοὺς. The tenses of γινώσκω are taken from the unused γνώω, and instead of fut. γνώσω is used the middle form γνώσομαι.

πεποίθηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν (μαρτυρέω) ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ, καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν (1 aor. δίδωμι) ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. Ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

LESSON XLIII.

Most works on Greek commonly make two declensions of the one already given, but the plan herein pursued is believed to be the simpler. Accordingly the second declension herein will be that commonly known as the third.

THE SECOND DECLENSION

differs from the first, in that the terminations of its cases are *added to the stem*, thus making *an extra syllable*.

In the first declension the nom. case sing. exhibits the pure stem; while in the second this stem is generally modified in the nom. sing., and is found pure in the gen. after taking away the case ending.

Nouns of this declension are declined on the model of

The Indefinite Pronoun.

τίς (stem τιν-) *any, a certain, a; or, who? what? which?*¹

| <i>Singular.</i> | | | <i>Plural.</i> | | |
|------------------|-------------|-------|----------------|-------------|-------|
| | MASC., FEM. | NEUT. | | MASC., FEM. | NEUT. |
| Nom. | τίς | τί | Nom. | τινές | τινά |
| Acc. | τινά | | Acc. | τινάς | |
| Gen. | τινός | | Gen. | τινῶν | |
| Dat. | τινί | | Dat. | τισί | |

¹ *Note on Accent.*—When interrogative the *ι* of the stem is accented throughout, the dissyllabic forms being paroxytone. Of τίς indefinite all the forms are enclitic.

Notice here that as the letter ν , in which the stem terminates, can stand only before dentals (Lesson III., 8), it is dropped in the nom. sing. before the σ , which is the usual termination added to the stem in this case; so that $\tau\nu\sigma$ becomes $\tau\iota\sigma$.

The nom. plur. adds $-\epsilon\sigma$.

The acc. sing. adds $-a$, which is really only a substitute for ν ; which termination actually appears in some pure stems of this declension, as will presently be seen.

The acc. plur. adds $-as$. The student will not fail to notice the similarity in the acc. endings of this declension and those of the first.

The Gen. Sing. adds $-os$ (note $-\eta\sigma$ and $-as$ of the first.)

„ „ Plur. „ $-ων$ as in the first declension.

„ Dat. Sing. „ $-ι$ always traceable in the first.

„ „ Plur. „ $-\sigmaι$ { with necessary modifications; note
the terminal $-αις$, $-οις$, of the first.

The nom. and acc., sing. neut., generally drop the last letter of the stem, but in the plur. are regularly formed.

$\tau\acute{\iota}\varsigma$, as has been seen, is both interrogative and indefinite; the transition from the former to the latter can easily be traced. It comes to almost the same thing whether we say, “*What man* is there among you *who* will give?” etc.; or, “Is there *any man* among you?” etc. The only difference between the forms of the two is in the accent and the position in the sentence.¹

LESSON XLIV.

LABIAL STEMS make the nom. in ψ , as:—

| | | | |
|---------------------------------|------|------------------|----------------------|
| $\text{Αρα}\psi$ an Arabian | from | Ἄραβ- | Gen. Ἄραβος |
| $\text{Αἰθίο}\psi$ an Ethiopian | „ | Αἰθιοπ- | „ Αἰθίοπος |

¹ S. G. Green.

| SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
|-----------|---------|-----------|-----------|
| Ἄραψ | Ἄραβ-ες | Αἰθίοψ | Αἰθίοπ-ες |
| Ἄραβ-α | -ας | Αἰθίοπ-α | -ας |
| -ος | -ων | -ος | -ων |
| -ι | Ἄραψι | -ι | Αἰθίοψι |

GUTTURAL STEMS make the nom. in ξ, as:—

| | | | |
|---------------------|------------|--------------------|------------------------|
| φλόξ <i>flame</i> | from φλογ- | θρίξ <i>hair</i> | from θριχ ¹ |
| κήρυξ <i>herald</i> | ,, κηρυκ- | φύλαξ <i>guard</i> | ,, φυλακ- |
| νύξ <i>night</i> | ,, νυκτ- | σάρξ <i>flesh</i> | ,, σαρκ- |

| SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
|-----------|---------|-----------|---------|
| νύξ | νύκτ-ες | σάρξ | σάρκ-ες |
| νύκτ-α | -ας | σάρκ-α | -ας |
| -ός | -ῶν | -ός | -ῶν |
| -ί | νυξί | -ί | σαρξί |

The letter *a* prefixed to a word usually reverses its meaning, as:—

| | MASC., FEM. | NEUT. |
|-------------------------------|-----------------------|---|
| From πιστός <i>faithful</i> | ἄπιστος | -ον <i>unfaithful</i> |
| ,, θάνατος <i>death</i> | ἄθάνατος | ,, { <i>immortal,</i> <i>undying</i> |
| ,, Θεός <i>god</i> | ἄθεος | ,, { <i>without God,</i> <i>ungodly</i> |
| ,, δίκη <i>justice</i> | { ἄδικος f. ἀδικία | ,, { <i>unjust</i> <i>injustice</i> (noun subst.) |
| ,, τέχνη <i>art</i> | ἄτεχνῶς | { <i>unskilfully</i> (adv.) |
| θνητός, -ή, -όν <i>mortal</i> | | ἄβυσσος <i>abyss</i> |
| ἁμαρτία <i>sin</i> | | λέων, -οντος <i>lion</i> |

Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ὁ Ἰωάννης ἐπεμψέ τινας τῶν μαθητῶν αὐτοῦ πρὸς τὸν Ἰησοῦν. Ὁ τι ἂν λέγη ὑμῖν, ποιήσατε. Οἱ φύλακες πρὸ τῆς

¹ Gen. τριχός.

θύρας τῆς φυλακῆς ἦσαν. Ἐκάλεσεν ὁ Θεὸς τὸ φῶς Ἡμέραν καὶ τὸ σκότος ἐκάλεσε Νύκτα. Ὁ Θεὸς ἤγειρεν Ἰησοῦν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. Ἴδου ἐγὼ εἰμι ὃν ζητεῖτε. Ὁ θεὸς τοῦ αἰῶνος τούτου ἐστὶν ὁ διάβολος. Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων. Οὗτος came πρὸς τὸν Ἰησοῦν νυκτός. Ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.

LESSON XLV.

DENTAL STEMS drop the stem-ending before s, as :—

| | | | |
|---------------------|------------|--------------------------------|-------------|
| παῖς <i>a child</i> | from παιδ- | ὄρνις ¹ <i>bird</i> | from ὀρνιθ- |
| χάρις <i>favour</i> | „ χαριτ- | ὄδους <i>tooth</i> | „ ὀδοντ- |
| ἐλπίς <i>hope</i> | „ ἐλπιδ- | φῶς, τό <i>light</i> | „ φωτ- |

| SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
|--------------------|----------|-----------|---------|
| χάρις | χάριτ-ες | φῶς | φῶτ-α |
| χάριν ² | -ας | φωτ-ός | -ων |
| χάριτ-ος | -ων | -ί | φωσί |
| -ι | χάρισι | | |

VOWEL STEMS simply add s, as :—

| | | | |
|---------------------|------------|---------------------|------------|
| πόλις <i>a city</i> | from πολι- | ἰχθύς <i>a fish</i> | from ἰχθυ- |
|---------------------|------------|---------------------|------------|

| SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
|---------------------|---------|-----------|---------------|
| πόλις | πόλεες | ἰχθύς | ἰχθύες |
| πόλιν | πόλεας | ἰχθύν | ἰχθύας, ἰχθῦς |
| πόλεως ³ | πόλεων | ἰχθύος | ἰχθύων |
| πόλει | πόλεσι | ἰχθύϊ | ἰχθύσι |

¹ Makes in acc. sing. ὄρνιν and ὄρνιθα.

² The only instance to the contrary is Acts xxiv. 27, *Codex Sinaiticus* of Tischendorf; but in this case the best authorities are in favour of writing χάριτας, not χάριτα, i.e., making it an acc. plur. and not an acc. sing.

³ Attic for πόλιος.

Declension of *pâs* every, all.

| <i>Singular.</i> | | <i>Plural.</i> | |
|------------------|--------------|----------------|----------------|
| MASC., NEUT. | FEM. | MASC., NEUT. | FEM. |
| <i>πᾶς</i> | } <i>πᾶν</i> | <i>πάντ-ες</i> | } <i>πάντα</i> |
| <i>πάντ-α</i> | | <i>-ας</i> | |
| <i>-ός</i> | | <i>-ων</i> | |
| <i>-ί</i> | | <i>πᾶσι</i> | |
| | <i>πᾶσα</i> | | <i>πᾶσ-αι</i> |
| | <i>πᾶσαν</i> | | <i>-ας</i> |
| | <i>πάσης</i> | | <i>-ῶν</i> |
| | <i>πάση</i> | | <i>-αις</i> |

In the same way are declined

ἅπας all, altogether, the whole ; and the

1 Aorist Participle.

λύ-σας

λύ-σασα

λύ-σαν having loosed

πλήρωμα fulness

Εἶδον τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαννά τῷ υἱῷ Δαυίδ. Ὁ Θεὸς ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (2 αορ. λαμβάνω) καὶ χάριν ἀντὶ χάριτος. Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὁ Θεὸς, ὁ καλέσας με διὰ τῆς χάριτος αὐτοῦ. Ἐλπίδα ἔχων εἰς τὸν Θεόν. Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν. Ἠκούσατε ὅτι ἐρρέθη.¹ Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. Ὁ λαὸς εἶδε φῶς μέγα. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον ; Κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν. Κριτῆς τις ἦν ἐν τινὶ πόλει. Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἄραγε free εἰσιν οἱ υἱοί. Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτοῖς, go thou εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὔρήσεις a piece of money.

¹ Lesson LXI.

LESSON XLVI.

Stems ending in *ν* and *ντ* (*generally*), in *ρ* (*almost always*), and in *ς* (*invariably*, except in neuters), form the nom. by lengthening the vowel preceding the termination,¹ as :—

| | | | |
|------------------------|--------------|-------------------------|-------------|
| ποιμήν <i>shepherd</i> | from ποιμεν- | λέων <i>lion</i> | from λεοντ- |
| ρήτωρ <i>orator</i> | „ ῥητορ- | αἰδώς <i>modesty</i> | „ αἰδοσ- |
| φρήν <i>intellect</i> | „ φρεν- | πατήρ <i>father</i> | „ πατερ- |
| ἄνθρωπος <i>man</i> | „ ἀνερ- | ἀστήρ <i>star</i> | „ ἀστερ- |
| ἀήρ <i>air</i> | „ ἄερ- | μήτηρ <i>mother</i> | „ μητερ- |
| γαστήρ <i>belly</i> | „ γαστερ- | θυγάτηρ <i>daughter</i> | „ θυγατερ- |

Certain nouns of this class ending in *ερ* omit the vowel in some of their cases (syncopated nouns), and one, *ἄνθρωπος*, inserts *δ* between *ν* and *ρ*.

| | | | |
|-----------|-----------|-----------|---------------------|
| SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
| ποιμήν | ποιμέν-ες | λέων | λέοντ-ες |
| ποιμέν-α | -ας | λέοντ-α | -ας |
| -ος | -ων | -ος | -ων |
| -ι | ποιμέσι | -ι | λέουσι ² |

Syncopated Nouns.

| | | | |
|-----------|----------|-----------|---------|
| SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
| πατήρ | πατέρ-ες | ἄνθρωπος | ἄνδρ-ες |
| πατέρα | -ας | ἄνδρ-α | -ας |
| πατρός | -ων | -ός | -ῶν |
| πατρί | πατράσι | -ί | ἀνδράσι |

Singular only.

| | |
|---------------------|-----------------------------------|
| Nom. αἰδώς | Gen. αἰδο(σ)ος, αἰδοῦς |
| Acc. αἰδο(σ)α, αἰδῶ | Dat. αἰδο(σ)ι, αἰδοῖ ³ |

NEUTER STEMS in *εσ-* change this in the nom. to *ος*, as :—

| | |
|--------------------------|----------------------|
| Sing. γένος, <i>race</i> | Plur. γένε(σ)α, γένη |
| γένε(σ)ος, γένους | γένεων and γενῶν |
| γένε(σ)ι, γένει | γένεσι |

¹ S. G. Green.² Lesson III., 11.³ See Lesson IV.

| | |
|---|---|
| Sing. ὄρος, <i>mountain</i> ὄρε(σ)ος, ὄρους ὄρε(σ)ι, ὄρει | Plur. ὄρε(σ)α, ὄρη ὄρων, ὄρων ὄρεσι |
|---|---|

The simple stem as Nom., as :—

| | |
|---|--------------------------------------|
| Sing. αἰών, <i>age, duration</i> -α -ος -ι | Plur. αἰών-ες -ας -ων αἰώσι |
|---|--------------------------------------|

Like this are declined *μείζων*, *greater*, and other comparatives, but suffer contraction by dropping the *ν* and then combining according to rule.¹

Also the following :—

| | |
|---|--|
| χειμών <i>winter</i> σωτήρ <i>saviour</i> πῦρ <i>fire</i> χιών <i>snow</i> | ἀγών <i>contest</i> χείρ <i>hand</i> χιτών <i>inner garment</i> |
| ἔνδυμα <i>garment</i> ἀντίδικος <i>adversary</i> διχάζω <i>to set at variance</i> | ἀφορίζω <i>to separate</i> ὠρυόμαι <i>to howl</i> ὡσεὶ <i>as, like</i> |

Ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. Μετὰ ῥήτορος Τερτύλλου τινός. Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν. Κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος. Κρήτες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. Ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ. Οἱ ἀστέρες πεσοῦνται² ἀπὸ τοῦ οὐρανοῦ. Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς. Ἦν δὲ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.

LESSON XLVII.

Stems in *αυ*, *ευ*, *ου*, add *s* in the nom., but drop the *υ* in all other cases but the dat. plur., thus forming an *apparent* exception to the rule that, by taking away the gen. ending *-ος*, the stem would appear.

¹ Thus :—μείζονα, μείζοα, μείζω; μείζονες, μείζοες, μείζους; μείζονας, μείζοας, μείζους.

² πίπτω.

There was an old consonant *Ϝ*, pronounced *v*, and called *Digamma*, of which the *v* in these terminations is the trace. It has been dropped in all cases except the nom. sing. and dat. plur., because by retaining it the combination of vowels so resulting would be impracticable. Thus:—stem *βοϜ*- gives nom. *βοϜς* = *βοῦς*; gen. *βοϜος* = *βουος* = *βοός*; and stem *βασιλεϜ*- gives nom. *βασιλεϜς* = *βασιλεύς*; gen. *βασιλεϜος* = *βασιλευος* = *βασιλέως*, where the *o* is lengthened into *ω* by way of *compensation* for the lost *v* (see Lesson XXVI., note).

| SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
|-----------|----------------------|-----------|--------------------|
| βασιλεύς | βασιλεῖς <i>king</i> | βοῦς | βόες <i>ox</i> |
| βασιλέα | βασιλέας | βοῦν | βοῦς |
| βασιλέως | βασιλέων | βοός | βοῶν |
| βασιλεῖ | βασιλεῦσι | βοῖ | βουσί ¹ |

In Lesson XLIII. it was stated that most *neuter* nouns of this declension form the nom. by dropping the last letter of the stem, as:—

| | | | |
|----------------------|---------------|---------------------------|----------------|
| θέλημα <i>will</i> | from θεληματ- | αἷμα <i>blood</i> | from αἱματ- |
| ὄνομα <i>name</i> | ,, ὄνοματ- | ὄραμα { <i>spectacle,</i> | ,, ὄραματ- |
| πνεῦμα <i>spirit</i> | ,, πνευματ- | { <i>sight</i> } | |
| στόμα <i>mouth</i> | ,, στοματ- | ποίημα { <i>work-</i> | { <i>ποιη-</i> |
| γράμμα <i>letter</i> | ,, γραμματ- | { <i>manship</i> } | { <i>ματ-</i> |
| ὑπόδημα <i>shoe</i> | ,, ὑποδηματ- | ἄρμα <i>chariot</i> | ,, ἄρματ- |
| ῥῆμα <i>word</i> | ,, ῥηματ- | | |
| σῶμα <i>body</i> | ,, σωματ- | εὐθύς <i>immediately</i> | |

Τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστιν. Ἐκ τοῦ στόματός σου κρινῶ σε. Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστί. Καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὄραματι. Καὶ εὐθύς ἐξῆλθεν αἷμα καὶ ὕδωρ. Αὐτοῦ γὰρ ἐσμεν ποίημα. Καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. Ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου. Χαίrete ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου. Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή.

¹ *ναῦς ship*, makes acc. *ναῦν*; gen. *νηός*.

LESSON XLVIII.

Some nouns of this class are irregular, or unite several of the foregoing modifications, thus :—

| | | | | |
|--------|----------------|------|---------|--|
| πούς | <i>foot</i> | from | ποδ- | { drops the δ before ς, and lengthens ο into ου |
| οὖς | <i>ear</i> | „ | ὠτ- | { drops τ and changes ω into ου |
| κύων | <i>dog</i> | „ | κυν- | { inserts ω before the last letter of the stem |
| μάρτυς | <i>witness</i> | „ | μαρτυρ- | dat. plur. μάρτυσι |
| ὔδωρ | <i>water</i> | „ | ὔδατ- | γυνή <i>woman</i> from γυναικ- |

The following Table from S. G. Green will be useful :—

| SIGNIFICATION. | NOM. AND GEN. TERMINATIONS. | | GENDER. |
|----------------|-----------------------------|---------|---------|
| Agent | -εὺς | -εως | Masc. |
| „ | -της | -του | Masc. |
| „ | -τηρ | -τηρος | Masc. |
| „ | -τωρ | -τορος | Masc. |
| Instrument | -τρον | -τρου | Masc. |
| Action | -μος | -μου | Masc. |
| „ | -σις | -σεως | Fem. |
| Result | -εια | -ειας | Fem. |
| „ | -μα | -ματος | Neut. |
| „ | -ος | -ους | Neut. |
| Quality | -της | -τητος | Fem. |
| „ | -ια | -ιας | Fem. |
| „ | -οσυνη | -οσυνης | Fem. |
| „ | -ος | -ους | Neut. |
| Diminutive | -ιον | -ιου | Neut. |
| „ | -ισκος | -ισκου | Masc. |
| „ | -ισκη | -ισκης | Fem. |

NUMERALS.

| FIGURES. | VALUE. | NAMES. | FIGURES. | VALUE. | NAMES. |
|----------|--------|---------------|----------|--------|-------------------|
| α' | 1 | εἷς | ιδ' | 14 | τέσσαρες καὶ δέκα |
| β' | 2 | δύο | κ' | 20 | εἴκοσι |
| γ' | 3 | τρεις | λ' | 30 | τριάκοντα |
| δ' | 4 | τέσσαρες | μ' | 40 | τεσσαράκοντα |
| ε' | 5 | πέντε | ν' | 50 | πεντήκοντα |
| ς' | 6 | ἕξ | ξ' | 60 | ἑξήκοντα |
| ζ' | 7 | ἑπτὰ | ο' | 70 | ἑβδομήκοντα |
| η' | 8 | ὀκτώ | π' | 80 | ὀγδοήκοντα |
| θ' | 9 | ἐννέα | ϕ' | 90 | ἐννεήκοντα |
| ι' | 10 | δέκα | ρ' | 100 | ἑκατόν |
| ια' | 11 | ἑνδεκα | σ' | 200 | διακόσιοι |
| ιβ' | 12 | δώδεκα | ,α | 1,000 | χίλιοι |
| ιγ' | 13 | τρὶς καὶ δέκα | ,ι | 10,000 | μυρῖοι |

Of these names 1 to 4 are declinable ; the rest, up to 200, are indeclinable ; the hundreds taking the common terminations -οι, -αι, -α.

MASC., NEUT.

εἷς }
 ἓν }
 ἑνός
 ἐνί

FEM.

μία
 μίαν
 μιᾶς
 μιᾷ

Nom., Acc., Gen. δύο Dat. δυοί

In the same way decline οὐδείς, οὐδεμία, οὐδέν, and μηδείς, μηδεμία, μηδέν, no one, nothing.

MASC., FEM.

τρεις

τριῶν

τρισί

NEUT.

τρία

MASC., FEM.

τέσσαρες

τέσσαρας

τεσσαίων

τέσσαρσι

NEUT.

τέσσαρα

Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω. Μὴ δώτε τὸ ἅγιον τοῖς κυσί.
 Οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. Ὁ Πέτρος εἶπε· Κύριε, εἰ

σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηναί, σοὶ μίαν, καὶ Μωσῆ μίαν καὶ μίαν Ἡλία. Τοῦτο οὖν ποιήσον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ *divided*, τρεῖς ἐπὶ δυοῖ, καὶ δύο ἐπὶ τρισί. Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑννενηκονταεννέα; Μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

LESSON XLIX.

Comparison of Adjectives.

When the last syllable but one (*penult*) is long; in *-ότερος*, *more*; *-ότατος*, *most*.

A syllable is *long* when it ends in two consonants, when it contains a long vowel, or when it contains two vowels.

When the penult is short, in *-ώτερος*, *more*; *-ώτατος*, *most*.

A syllable is *short* when it contains a short vowel, or when it ends with a vowel and the next syllable begins with one. As:—

| | | | | |
|-------------|---------|--------|---------|---------------|
| Positive | κοιν-ός | κοιν-ή | κοιν-όν | <i>common</i> |
| Comparative | -ότερος | -οτέρα | -ότερον | |
| Superlative | -ότατος | -οτάτη | -ότατον | |

Compare thus also *ἔτοιμος*, *ready*, and *ὑψηλός*, *lofty*, *high*.

| | | | |
|---------|-------------|-----------|-------------------------|
| | MASC., FEM. | NEUT. | |
| And (2) | φρόνιμ-ος | φρόνιμ-ον | <i>prudent, cunning</i> |
| | -ώτερος | -ώτερον | |
| | -ώτατος | -ώτατον | |

Some comparisons are in *-ίων, more; -ιστος, most.* As:—

| | | |
|-------|------------------------|-----------------------|
| καλός | καλλίων | κάλλιστος |
| ταχύς | ταχίων ¹ | τάχιστος <i>swift</i> |
| μέγας | { μείζων for μεγίων | μέγιστος |

Irregular Comparisons.

| POSITIVE. | COMPARATIVE. | SUPERLATIVE. |
|-----------|--------------------------------------|------------------------|
| ἀγαθός | βελτίων κρείστων | βέλτιστος κράτιστος |
| κακός | κακίων χείρων | κάκιστος χείριστος |
| μικρός | μικρότερος, etc. ἐλάσσων ἥσσων | ἐλάχιστος ἥκιστος |
| πολύς | { πλείων, οἱ, πλέων | πλείστος |

ἐπαινέω *to praise* ὑψιστος, -η, -ον *highest*
παρρησία *freedom, confidence*

Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὕτη. Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γινῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί² με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν. Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρείττον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. Καὶ ἔσεσθε υἱοὶ ὑψίστου. Τὴν στολὴν τὴν πρώτην (Luke xv. 23). Ἐχοντες οὖν, ἀδελφοὶ, παρρησίαν εἰς τὴν εἴσοδον³ τῶν ἀγίων ἐν τῷ αἵματι Ἰησοῦ. Ἠδιστα⁴ οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου. Οἶδα τὰ ἔσχατα πλείονα τῶν πρώτων.

¹ John xx. 4.

² οἶδα.

³ εἰς and ὁδός, *act of entrance.*

⁴ *Most gladly.*

LESSON L.

The Perfect Participle.—*Having loosed.*

Lesson XXXV.

| <i>Singular.</i> | | | <i>Plural.</i> | | |
|------------------|-------|-----------|----------------|--------|------------|
| MASC. | NEUT. | FEM. | MASC. | NEUT. | FEM. |
| λελυκ-ώς | } -ός | λελυκ-υῖα | λελυκ-ότες | } -ότα | λελυκ-υῖαι |
| -ότα | | -υῖαν | -ότας | | -υῖας |
| -ότος | | -υῖας | -ότων | | -υῖων |
| -ότι | | -υῖα | -όσι | | -υῖαις |

ὅσ-τις, *who, which, whatsoever.*

| <i>Singular.</i> | | | <i>Plural.</i> | | |
|------------------|---------|---------|----------------|---------|---------|
| MASC. | NEUT. | FEM. | MASC. | NEUT. | FEM. |
| ὅστις | } ὅ, τι | ἧτις | οἷτινες | } ἅτινα | αἷτινες |
| ὄντινα | | ἧντινα | οὔστινας | | ἅστινας |
| οὔτινος | | ἧστινος | | | ῶντινων |
| ῶτινι | | ἧτινι | οἷστισι | | αἷστισι |

| | |
|----------------|--------------------------------|
| ὅδε, ἧδε, τόδε | <i>this</i> |
| δεῖνα | <i>such a one</i> ¹ |
| ἄρχων | <i>ruler</i> |
| ἔριον | <i>wool</i> |
| θάλασσα | <i>sea</i> |
| πόσος | <i>how great?</i> |
| τοιούτος | <i>such</i> |
| τοσοῦτος | <i>so great</i> |
| τοσοῦτοι | <i>so many</i> |
| τηλικούτος | <i>so very great</i> |

| | |
|--------------------|--|
| ὁμοίωμα | <i>likeness</i> |
| σκότος | <i>darkness</i> |
| σκοτεινός, -ή, -όν | <i>dark</i> |
| ἐγγύς | <i>near</i> |
| χωρίον | <i>field, farm</i> |
| δικαστής | <i>judge</i> |
| ἔτι | <i>yet, still</i> |
| καθαρισμός | <i>expiation</i> |
| διάφορος | { <i>excellent,</i> <i>superior</i> |

εἰδώς, -υῖα, -ός, perf. part. of οἶδα *I know*¹ Once, Mat. xxvi. 18.

Καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός (what was done) εἰσῆλθεν. Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. Εἶπέ μοι, εἰ τοσοῦτου τὸ χωρίον ἀπέδοσθε; Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός. Ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον; Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ. Ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί. Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου. Ὅς δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

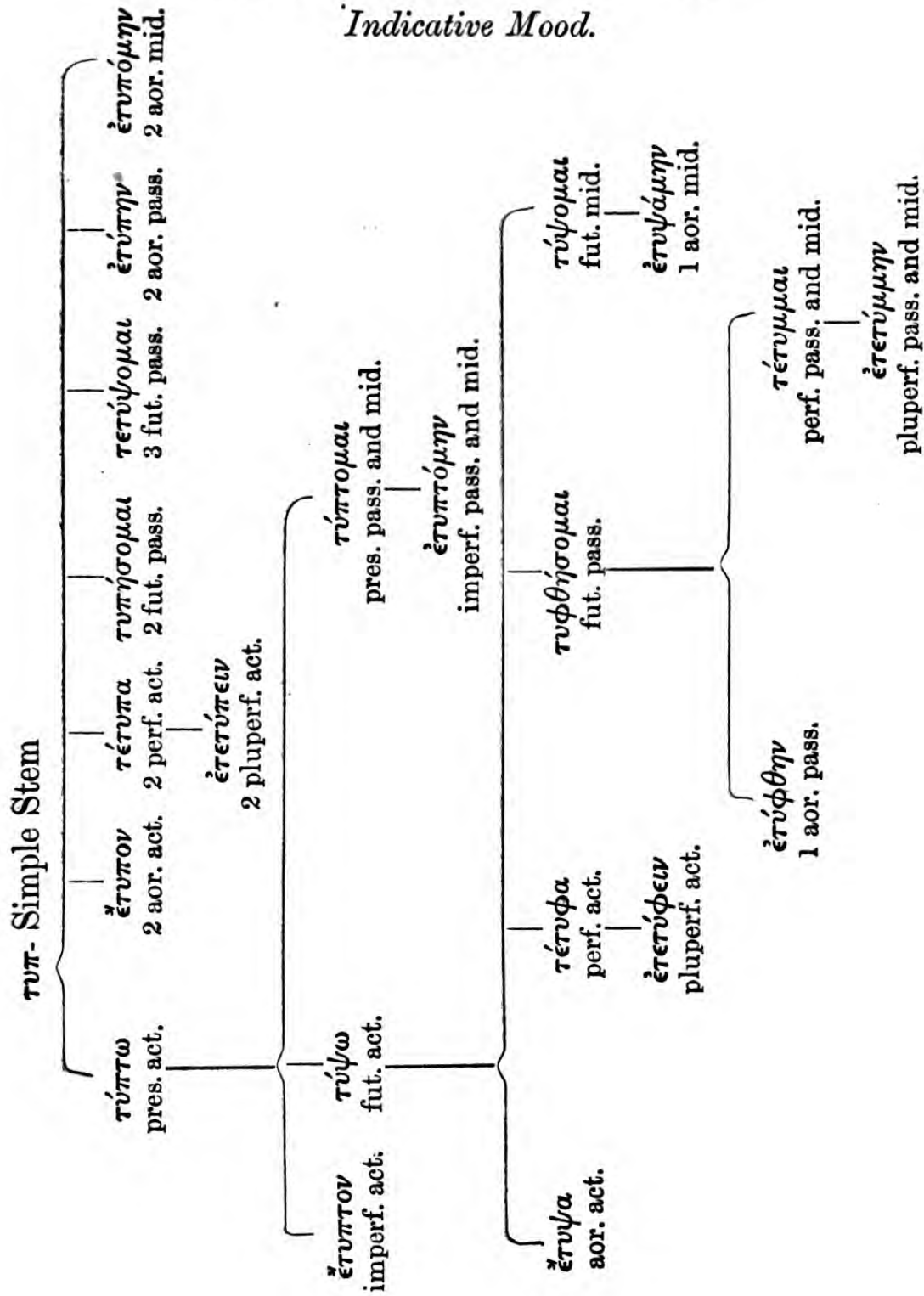
THE LORD'S PRAYER.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

LESSON LI.

GENEALOGICAL TABLE OF THE GREEK VERB.

Active, Passive, and Middle Voices.

Indicative Mood.

LESSON LII.

TABLE OF THE GREEK VERB.¹

Showing the tense formations on another scheme.

| PRINCIPAL PARTS. | ACTIVE. | PASSIVE. | MIDDLE. |
|---------------------|-----------------------------------|----------------------------------|-----------------------|
| <u>τύπτω</u> | ἔτυπτον <u>τύψω</u> | τύπτομαι ἐτυπτόμην | τύπτομαι ἐτυπτόμην |
| <u>τύψω</u> | ἔτυψα <u>τέτυφα</u> | <u>τυφθήσομαι</u> | τύψομαι ἐτυψάμην |
| <u>τέτυφα</u> | ἐτετύφειν | | |
| <u>τυφθήσομαι</u> | | ἐτύφθην <u>τέτυμμαι</u> | |
| <u>τέτυμμαι</u> | | ἐτετύμμην | |
| Simple stem τυπ- | ἔτυπον τέτυπα ἐτετύπειν | τυπήσομαι τετύσομαι ἐτύπην | ἐτυπόμην |

NOTE.—Those forms which become principal parts are also given, underlined, in the column to which each properly belongs, as being themselves derived.

¹ Bryce's First Greek Reader.

LESSON LIII.

On the Secondary Tenses.

(Lesson XXXIII.)

In the two preceding Tables seven secondary tenses will be seen; in the first, on the top line to the right; in the second, at the foot of the Table.

The 2 aor. act. and mid. follows the imperf. in its terminations, and has the stem unmodified.

| | |
|-----------|----------|
| ἔτυπτον | ἔτυπον |
| ἔτυπτόμην | ἔτυπόμην |

The 2 aor. pass. follows the 1 aor. pass. in its terminations, and has the stem unmodified.

| | |
|---------|--------|
| ἐτύφθην | ἐτύπην |
|---------|--------|

The 2 fut. pass. is connected with the 2 aor. just as the 1 fut. is with the 1 aor., thus:—

As we have 1 aor. pass. ἐτύφθην from 1 fut. pass. τυφθήσομαι
So we have 2 aor. pass. ἐτύπην „ 2 fut. pass. τυπήσομαι

The 2 perf. belongs to the act. voice only. It is of rare occurrence; τέτυφα, τέτυπα.

PARADIGM OF SECONDARY TENSES

IN ΤΥΠΩ.

| MOODS. | SECOND AORIST. | | | 2 FUTURE. | 2 PERFECT. | 2 PLUPERF. |
|--------|----------------|----------|-----------|-------------|------------|------------|
| | Active. | Passive. | Middle. | Passive. | Active. | |
| Ind. | ἔτυπον | ἐτύπην | ἐτυπόμην | τυπήσομαι | τέτυπα | ἔτετύπειν |
| Imp. | τύπε | τύπηθι | τυποῦ | | τέτυπε | |
| Subj. | τύπω | τυπῶ | τύπωμαι | | τετύπω | |
| Opt. | τύποιμι | τυπείην | τυποίμην | τυπησοίμην | τετύποιμι | |
| Infin. | τυπεῖν | τυπήναι | τυπέσθαι | τυπήσεσθαι | τετυπέναι | |
| Part. | τυπών | τυπεῖς | τυπόμενος | τυπησόμενος | τετυπώς | |

LESSON LII.

TABLE OF THE GREEK VERB.¹

Showing the tense formations on another scheme.

| PRINCIPAL PARTS. | ACTIVE. | PASSIVE. | MIDDLE. |
|---------------------|-----------------------------------|----------------------------------|-----------------------|
| <u>τύπτω</u> | ἔτυπτον <u>τύψω</u> | τύπτομαι ἐτυπτόμην | τύπτομαι ἐτυπτόμην |
| <u>τύψω</u> | ἔτυψα <u>τέτυφα</u> | <u>τυφθήσομαι</u> | τύψομαι ἐτυψάμην |
| <u>τέτυφα</u> | ἔτετύφειν | | |
| <u>τυφθήσομαι</u> | | ἐτύφθην <u>τέτυμμαι</u> | |
| <u>τέτυμμαι</u> | | ἔτετύμμην | |
| Simple stem τυπ- | ἔτυπον τέτυπα ἔτετύπειν | τυπήσομαι τετύψομαι ἐτύπην | ἐτυπόμην |

NOTE.—Those forms which become principal parts are also given, underlined, in the column to which each properly belongs, as being themselves derived.

¹ Bryce's First Greek Reader.

LESSON LIII.

On the Secondary Tenses.

(Lesson XXXIII.)

In the two preceding Tables seven secondary tenses will be seen; in the first, on the top line to the right; in the second, at the foot of the Table.

The 2 aor. act. and mid. follows the imperf. in its terminations, and has the stem unmodified.

| | |
|-----------|----------|
| ἔτυπτον | ἔτυπον |
| ἐτυπτόμεν | ἐτυπόμεν |

The 2 aor. pass. follows the 1 aor. pass. in its terminations, and has the stem unmodified.

| | |
|---------|--------|
| ἐτύφθην | ἐτύπην |
|---------|--------|

The 2 fut. pass. is connected with the 2 aor. just as the 1 fut. is with the 1 aor., thus:—

As we have 1 aor. pass. ἐτύφθην from 1 fut. pass. τυφθήσομαι
So we have 2 aor. pass. ἐτύπην „ 2 fut. pass. τυπήσομαι

The 2 perf. belongs to the act. voice only. It is of rare occurrence; τέτυφα, τέτυπα.

PARADIGM OF SECONDARY TENSES

IN ΤΥΠΩ.

| MOODS. | SECOND AORIST. | | | 2 FUTURE. | 2 PERFECT. | 2 PLUPERF. |
|--------|----------------|----------|-----------|-------------|------------|------------|
| | Active. | Passive. | Middle. | Passive. | Active. | |
| Ind. | ἔτυπον | ἐτύπην | ἐτυπόμην | τυπήσομαι | τέτυπα | ἐτετύπειν |
| Imp. | τύπε | τύπηθι | τυποῦ | | τέτυπε | |
| Subj. | τύπῳ | τυπῶ | τύπῳμαι | | τετύπῳ | |
| Opt. | τύποιμι | τυπεῖην | τυποίμην | τυπησοίμην | τετύποιμι | |
| Infn. | τυπεῖν | τυπήναι | τυπέσθαι | τυπήσεσθαι | τετυπέναι | |
| Part. | τυπῶν | τυπεῖς | τυπόμενος | τυπησόμενος | τετυπῶς | |

General Rules for the Second Tenses.¹

1. These do not occur in the pure verbs, or in verbs having a dental, τ, δ, θ, (ζ), for their characteristic.
2. The same verb very seldom takes both 1 and 2 aor. in the act. and mid.
3. The pass. may have both 1 and 2 aor. and fut.
4. When both 1 and 2 perf. act. are found, the former is often transitive, the latter intransitive. *πέπραχα*, *I have done*; *πέπραγα*, *I have fared* (compare English, "How do you *do* ?")

LESSON LIV.

Passive and Middle Voices.

In Lesson XXIV. it was pointed out that the verb has three voices, Active, Middle, and Passive. The Active voice having been considered rather at length, inasmuch as it is the basis of the whole verb, we shall now examine the features of the two remaining voices *together*, as they have most features in common; and where they differ *contrast* will be the most useful means of assisting memory.

The *normal* forms of the terminations of the primary tenses in the pass. and mid. voices are, *-μαι, -σαι, -ται, -μεθα, -σθε, -νται*; and of the historical tenses, *-μην, -σο, -το, -μεθα, -σθε, -ντο*; found in this exact form in the perf. and pluperf. tenses of the indic. respectively, but modified more or less in all other tenses.

The pass. and mid. are alike *in form* in all tenses except the fut. and 1 aor.

In these two tenses the pass. will always be distinguished by the introduction of *θ*, or *θη*, between the stem and the tense-ending.

¹ S. G. Green.

TABLE OF TERMINATIONS.

A preliminary study of which will greatly assist to a sound knowledge of the Greek verb.

Indicative Mood.

Present.

| | | | | | | |
|-------|---------|-----------------|---------|--------|-------|----------|
| Act. | -ω | -εις | -ει ; | -ομεν | -ετε | -ουσι(ν) |
| Mid. | } -ομαι | -η ¹ | -εται ; | -όμεθα | -εσθε | -ονται |
| Pass. | | | | | | |

Imperfect (with augment).

| | | | | | | |
|-------|---------|------------------|---------|--------|-------|-------|
| Act. | -ον | -ες | -ε(ν) ; | -ομεν | -ετε | -ον |
| Mid. | } -όμεν | -ου ² | -ετο ; | -όμεθα | -εσθε | -οντο |
| Pass. | | | | | | |

Future (compare Present).

| | | | | | | |
|-------|----------|-------|------------|-----------|----------|-----------|
| Act. | -σω | -σεις | -σει ; | -σομεν | -σετε | -σουσι(ν) |
| Mid. | -σομαι | -ση | -σεται ; | -σόμεθα | -σεσθε | -σονται |
| Pass. | -θήσομαι | -θήση | -θήσεται ; | -θησόμεθα | -θήσεσθε | -θήσονται |

2 Future (with unmodified stem).

| | | | | | | |
|-------|---------|------|-----------|----------|---------|----------|
| Pass. | -ήσομαι | -ήση | -ήσεται ; | -ησόμεθα | -ήσεσθε | -ήσονται |
|-------|---------|------|-----------|----------|---------|----------|

1 Aorist (with augment).

| | | | | | | |
|-------|--------|------------------|---------|---------|--------|--------|
| Act. | -σα | -σας | -σε ; | -σαμεν | -σατε | -σαν |
| Mid. | -σάμην | -σω ³ | -σατο ; | -σάμεθα | -σασθε | -σαντο |
| Pass. | -θην | -θης | -θη ; | -θημεν | -θητε | -θησαν |

2 Aorist (with augment).

| | |
|-------|--|
| Act. | follows the imperf. act., only with unmodified stem. |
| Mid. | follows the same analogy. |
| Pass. | follows the 1 aor. pass. only with unmodified stem. |

¹ Contraction of εσαι ; thus, ε(σ)αι=εαι=ηι=η.

² Contraction of εσο=ε(σ)ο=εο=ον.

³ Contraction of σασο=σα(σ)ο=σαο=σω.

Perfect (with reduplication).

| | | | | | | |
|-------|--------|------|--------|--------|-------|----------|
| Act. | -κα | -κας | -κε ; | -καμεν | -κατε | -κασι(ν) |
| Mid. | } -μαι | -σαι | -ται ; | -μεθα | -σθε | -νται |
| Pass. | | | | | | |

Pluperfect (with augment and reduplication).¹

| | | | | | | |
|-------|--------|-------|--------|---------|--------|-----------|
| Act. | -κειν | -κεις | -κει ; | -κειμεν | -κειτε | -κε(ι)σαν |
| Mid. | } -μην | -σο | -το ; | -μεθα | -σθε | -ντο |
| Pass. | | | | | | |

2 Perfect (with unmodified stem).

| | | | | | | |
|------|----|-----|------|-------|------|---------|
| Act. | -α | -ας | -ε ; | -αμεν | -ατε | -ασι(ν) |
|------|----|-----|------|-------|------|---------|

2 Pluperfect (with unmodified stem).

| | | | | | | |
|------|------|------|-------|--------|-------|----------|
| Act. | -ειν | -εις | -ει ; | -ειμεν | -ειτε | -ε(ι)σαν |
|------|------|------|-------|--------|-------|----------|

In the remaining moods the second tenses will not be inserted, as they simply follow the analogy observable in the indic., and have been fully treated of in Lesson LIII.

Imperative Mood.

Present.

| | | | | |
|-------|--------------------|---------|-------|----------------------|
| Act. | -ε | -έτω ; | -ετε | -έτωσαν ² |
| Mid. | } -ου ³ | -έσθω ; | -εσθε | -έσθωσαν |
| Pass. | | | | |

1 Aorist (without augment).

| | | | | |
|-------|-------|----------|--------|-----------|
| Act. | -σον | -σάτω ; | -σατε | -σάτωσαν |
| Mid. | -σαι | -σάσθω ; | -σασθε | -σάσθωσαν |
| Pass. | -θητι | -θήτω ; | -θητε | -θήτωσαν |

Perfect (with reduplication—compare Present).

| | | | | |
|-------|-------|---------|-------|----------|
| Act. | -κε | -κέτω ; | -κετε | -κέτωσαν |
| Mid. | } -σο | -σθω ; | -σθε | -σθωσαν |
| Pass. | | | | |

¹ Augment generally omitted in New Testament.

² Alternative forms in -ντων, pass. -σθων, seldom used.

³ Contracted from εσο.

Subjunctive Mood.

Present.

| | | | | | | |
|-------|----|-------|-----|--------|--------|---------|
| Act. | -ω | -ης | -η; | -ωμεν | -ητε | -ωσι(ν) |
| Mid. | } | -ωμαι | -η | -ηται; | -ώμεθα | -ησθε |
| Pass. | | | | | | |

1 Aorist (without augment—compare Present).

| | | | | | | |
|-------|--------|-------|---------|--------|--------|----------|
| Act. | -σω | -σης | -ση; | -σωμεν | -σητε | -σωσι(ν) |
| Mid. | -σωμαι | -ση | -σηται; | -ώμεθα | -σησθε | -σωνται |
| Pass. | -θῶ | -θήης | -θήη; | -θῶμεν | -θήητε | -θωσι(ν) |

Perfect (with reduplication—compare Present).

| | | | | | | |
|-------|-----|------|------|--------|-------|----------|
| Act. | -κω | -κης | -κη; | -κωμεν | -κητε | -κωσι(ν) |
| Mid. | } | | | | | |
| Pass. | | | | | | |

Optative Mood.

Present.

| | | | | | | |
|-------|-------|--------|------|--------|---------|--------|
| Act. | -οιμι | -οις | -οι; | -οιμεν | -οιτε | -οιεν |
| Mid. | } | -οίμην | -οιο | -οιτο; | -οίμεθα | -οισθε |
| Pass. | | | | | | |

Future (compare Present).

| | | | | | | |
|-------|-----------|---------|-----------|------------|-----------|-----------|
| Act. | -σοιμι | -σοις | -σοι; | -σοιμεν | -σοιτε | -σοιεν |
| Mid. | -σοίμην | -σοιο | -σοιτο; | -σοίμεθα | -σοισθε | -σοιντο |
| Pass. | -θησοίμην | -θήσοιο | -θήσοιτο; | -θησοίμεθα | -θήσοισθε | -θήσοιντο |

1 Aorist (without augment).

| | | | | | | |
|-------|---------|--------|---------|----------|---------|---------------------|
| Act. | -σαιμι | -σαις | -σαι; | -σαιμεν | -σαιτε | -σαιεν ¹ |
| Mid. | -σαίμην | -σαιο | -σαιτο; | -σαίμεθα | -σαισθε | -σαιντο |
| Pass. | -θείην | -θείης | -θείη; | -θείημεν | -θείητε | -θείησαν |

Perfect (with reduplication—compare Present).

| | | | | | | |
|-------|--------|------|-------|---------|--------|--------|
| Act. | -κοιμι | κοις | -κοι; | -κοιμεν | -κοιτε | -κοιεν |
| Mid. | } | | | | | |
| Pass. | | | | | | |

¹ Twice -ειαν; see Luke vi. 11; Acts xvii. 27.

Infinitive Mood.

Present.

Act. -ειν Mid. and Pass. -εσθαι

Future.

Act. -σειν Mid. -σεσθαι Pass. -θήσεσθαι

1 Aorist (without augment).

Act. -σαι Mid. -σασθαι Pass. -θήναι

Perfect (with reduplication).

Act. -κέναι Mid. and Pass. -σθαι

Participles.

Present.

Act. -ων -ουσα -ον Mid. and Pass. -όμενος -ομένη -όμενον

Future.

Act. -σων -σουσα -σον Mid. -σόμενος -σομένη -σόμενον
 Pass. -θησόμενος -θησομένη -θησόμενον

1 Aorist (without augment).

Act. -σας -σασα -σαν Mid. -σάμενος -σαμένη -σάμενον
 Pass. -θείς -θείσα -θέν

Perfect (with reduplication).

Act. -κώς -κυῖα -κός Mid. and Pass. -μένος -μένη -μένον

LESSON LV.

Paradigm—Middle and Passive.

Indicative Mood.

| PRESENT. | FUTURE. | PERFECT. |
|-----------------------------|------------------------------|------------------------------|
| Mid. <i>I loose myself.</i> | <i>I shall loose myself.</i> | <i>I have loosed myself.</i> |
| Pass. <i>I am loosed.</i> | <i>I shall be loosed.</i> | <i>I have been loosed.</i> |

| | | | |
|---------|---------------|------------------|----------|
| λύ-ομαι | Mid. λύσ-ομαι | Pass. λυθήσ-ομαι | λέλυ-μαι |
| -η | | -η | -σαι |
| -εται | | -εται | -ται |
| -όμεθα | | -όμεθα | -μεθα |
| -εσθε | | -εσθε | -σθε |
| -ονται | | -ονται | -νται |

| IMPERFECT. | 1 AORIST. | PLUPERFECT. |
|-----------------------------------|------------------------------|-----------------------------------|
| Mid. <i>I was loosing myself.</i> | Mid. <i>I loosed myself.</i> | Pass. <i>I had loosed myself.</i> |
| Pass. <i>I was loosed.</i> | | <i>I had been loosed.</i> |

| | | | |
|---|-----------|--|-----------|
| ἐλυ-όμεν | ἐλυσ-άμεν | ἐλύθ-ην | ἐλελύ-μεν |
| 2 aor. mid. follows these terminations. | | 2 aor. pass. follows the 1 aor., the letter θ being omitted. | |
| -ου | -ω | -ης | -σο |
| -ετο | -ατο | -η | -το |
| -όμεθα | -άμεθα | -ημεν | -μεθα |
| -εσθε | -ασθε | -ητε | -σθε |
| -οντο | -αντο | -ησαν | -ντο |

| | | | |
|----------|----------------------------------|------------|-------------------------|
| παίω | <i>to smite</i> | ἀποκάλυψις | <i>enlightenment</i> |
| ἀφαιρέω | <i>to cut off</i> | χόρτος | <i>pasturage, grass</i> |
| παθεῖν | <i>to suffer (πάσχω)</i> | ὥστε | <i>therefore</i> |
| καταργέω | <i>render powerless, destroy</i> | οὐπω | <i>not yet</i> |
| ἐγείρω | | διότι | <i>for, because</i> |

For gender of many of the following nouns see Table, Lesson XLVIII.

| | | | |
|------------|--|--------|----------------------------------|
| γονεύς | a parent from γεννάω (used only in the plur.) | τρίτος | third |
| ἱερεύς | a priest from ἱερός | κράτος | {power, } {rule } from κρατέω |
| ἀρχιερεύς | chief priest ,, ἀρχή, &c. | τέλος | end ,, τελέω |
| γραμματεὺς | scribe ,, γράφω | ἔθνος | nation ¹ |
| φονεύς | murderer {φονεύω ,, } I kill | ἔτος | a year ² |
| τελώνης | {tax-gatherer, }publican | ἄνθος | a flower |
| | | καιρός | season, time |

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα. Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας. Ἐπαισε τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.³ Βλέπετε ἀπὸ τῶν γραμματέων. Πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους. Εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ. Καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι, τὸν διάβολον. Ἄλλ' οὕπω ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν. Φῶς εἰς ἀποκάλυψιν ἐθνῶν. Ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν. Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου. Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι⁴ τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ. Ὡστε μὴ πρὸ καιροῦ τι κρίνετε.

¹ τὰ ἔθνη, the nations, the heathen world, the Gentiles.

² κατ' ἔτος, yearly ; as καθ' ἡμέραν, day by day.

³ οὖς.

⁴ To begin, mid. from ἄρχω (ἀρχή).

LESSON LVI.

Subjunctive and Optative Moods.

Subjunctive.

| PRESENT. | 1 AORIST. | | PERFECT. |
|---|--|---|---|
| Mid. <i>I may loose myself.</i> | | | <i>I may have loosed myself.</i> |
| Pass. <i>I may be loosed.</i> | Mid. | Pass. | <i>I may have been loosed.</i> |
| λύ-ωμαι -η -ηται -ώμεθα -ησθε -ωνται | λύσ-ωμαι Terminations like the pres. | λυθ-ῶ Terminations as in the subj. of εἰμί used in the perf. | λελυμένος ὦ ῆς ῆ λελυμένοι ὦμεν ῆτε ῶσι(ν) |

Optative,

Or, Subjunctive of Historical Tenses.

| PRESENT. | 1 AORIST. | PERFECT. |
|--|---|--|
| Mid. <i>I might loose myself.</i> | Mid. | <i>I might have loosed myself.</i> |
| Pass. <i>I might be loosed.</i> | <i>I might, or, am to, etc.</i> | <i>I might have been loosed.</i> |
| λυ-οίμην -οιο -οιτο -οίμεθα -οισθε -οιντο | λυσ-αίμην -αιο -αιτο -αίμεθα -αισθε -αιντο | λελυμένος εἶην εἶης εἶη λελυμένοι εἶημεν εἶητε εἶησαν |

| FUTURE. | FUTURE. | I AORIST. |
|--|--|--|
| Mid. <i>I should,</i> etc. | Pass. <i>I should be,</i> etc. | Pass. <i>I might be,</i> etc. |
| λυσ-οίμην, etc. Terminations as in the pres. | λυθησ-οίμην, etc. Terminations as in the pres. | λυθ-είην, etc. Terminations as in the perf. |
| ὄπη <i>opening</i> | πηγή <i>fountain</i> | πικρός, ά, όν, <i>bitter</i> |
| βρύω <i>to send forth</i> | ἔξειμι <i>to go out</i> ¹ | |
| βαρύς | βαρεία | βαρύ <i>heavy</i> |
| βραδύς | βραδεία | βραδύ <i>slow, dull</i> |
| ταχύς | ταχεία | ταχύ <i>quick, swift</i> |
| γλυκός | γλυκεία | γλυκύ <i>sweet</i> |
| βραχύς | βραχεία | βραχύ <i>short</i> |
| πήχυς <i>a cubit</i> | πίστις <i>faith</i> | σίναπι { <i>mustard-</i> <i>seed</i> |
| πέλεκυς <i>axe</i> | δύναμις <i>power</i> | ὡς { <i>as quickly</i> τάχιστα { <i>as possible</i> |
| ὄφιοις <i>serpent</i> | φύσις { <i>natural state,</i> <i>nature</i> | |
| κόκκος <i>a grain, or, seed</i> | ἀνάστασις <i>resurrection</i> | τά <i>the affairs</i> |

Αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. Μήτις ἡ πηγή ἐκ τῆς αὐτῆς ὄπης βρύει τὸ γλυκὸν καὶ τὸ πικρόν; Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ; Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ εἰμί. Οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων. Ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως. Ἔχετε πίστιν Θεοῦ. Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Ἡμεῖς τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί. Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. Καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήεσαν.¹

¹ Imperf. ἐξήειν, infin. ἐξιέναι, part. ἐξιών.

LESSON LVII.

Imperative, Infinitive, and Participles.

Passive Voice. *Imperative Mood.*

PRESENT.

Mid. *Be loosing thyself.*Pass. *Be thou being loosed.*

λύ-ον
 -έσθω
 -εσθε
 -έσθωσαν
 or -έσθων

PERFECT, MID. AND PASS.

It is not easy to give an English equivalent for these tenses, but the idea is that, what is commanded is to continue.¹

λέλυ-σο
 ύ-σθω
 -σθε
 ύ-σθωσαν
 or ύ-σθων

AORIST, MID.

Loose thyself at once.

λύσ-αι
 -άσθω
 -ασθε
 -άσθωσαν
 or -άσθων

AORIST, PASS.

Be thou now loosed.

λύθ-ητι
 -ήτω
 -ητε
 -ήτωσαν

Infinitive Mood.

| | | |
|----------------------|-------------|--|
| Pres. mid. and pass. | λύ-εσθαι | to loose (myself), to be loosed |
| Perf. mid. and pass. | λελύ-σθαι | { to have loosed (myself), to have been loosed, i.e., and to remain so |
| Fut. mid. | λύσ-εσθαι | |
| „ pass. | λυθήσ-εσθαι | to be about to be loosed |
| Aor. mid. | λύσ-ασθαι | { to have loosed (myself), i.e., just done it |
| „ pass. | λυθ-ῆναι | |

¹ Compare English phrase, "Have done with it!"

Participles.

| | | |
|----------------------|----------------------------|--|
| Pres. mid. and pass. | λυόμενος, -η, -ον | { loosing (myself), being loosed |
| Perf. mid. and pass. | { λελυμένος, -μένη, -μένον | { having loosed (myself), having been loosed, i.e., and remaining so |
| Fut. mid. | λυσόμενος, etc. | about to loose (myself) |
| „ pass. | λυθησόμενος, etc. | about to be loosed |
| Aor. mid. | λυσάμενος, etc. | having just loosed (myself) |
| „ pass. | λυθείς, -είσα, -έν | having just been loosed |

Verbal Adjectives.

| | |
|---------------------|-------------------------|
| λυτός, -τή, -τόν | capable of being loosed |
| λυτέος, -τέα, -τέον | that ought to be loosed |

Deponent Verbs.¹

| PRESENT. | FUTURE. | PERFECT. | 2 AORIST. |
|-----------------------|--------------|----------|---------------------------------|
| γίγνομαι } or γίν- | γενήσομαι | γέγονα | ἐγενόμην { I become, am born |
| βούλομαι | βουλήσομαι | | I wish |
| ἔρχομαι | ἐλεύσομαι | ἤλλυθα | ἦλθον I come |
| πορεύομαι | πορεύσομαι | | I go, travel |
| ἐκπορεύομαι | ἐκπορεύσομαι | | I go out |
| θεάομαι | θεάσομαι | τεθέαμαι | { I view, gaze at |

| | |
|---|-------------------------|
| χορτάζω to satisfy with food, fut. -σω | ἐρημία solitude, desert |
| οἰκοδεσπότης master of the house | ὄχλος a crowd |
| νηστεία fasting | προσευχή prayer |
| | πόθεν whence |

Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίως ἐστὶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ

¹ See note, Lesson LXII.

τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστεία. Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεῖς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον. Βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν. Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.

LESSON LVIII.

| PRESENT. | FUTURE. | PERFECT. | 2 AORIST. |
|-----------|-------------|----------------------|---|
| ὁράω | ὄψομαι | ἑώρακα | εἶδον <i>I see</i> |
| βαίνω | βήσομαι | βέβηκα | ἔβην <i>I go, walk</i> ¹ |
| πίπτω | πεσοῦμαι | πέπτωκα | ἔπεσον <i>I fall</i> ² |
| λαμβάνω | λήψομαι | εἶληφα | ἔλαβον { <i>I receive,</i> <i>take</i> |
| φέρω | οἴσω | { ἤνεγκα (1 aor.) | ἤνεγκον <i>I bear, bring</i> |
| ἀποθνήσκω | ἀποθανοῦμαι | | ἀπέθανον <i>I die</i> |

Adverbs.

As many adjectives in English become adverbs by the addition of the termination *-ly*, as *bad, badly; swift, swiftly*, etc., so in Greek by the addition of *-ως* to the stem, many adjectives become adverbs. Thus, from *δίκαιος, just, δικαίως, justly*; from *πᾶς, all (παντ-), πάντως, wholly*; from *ἀληθής, true, ἀληθῶς, truly*; and many others.

| | | | |
|----------------|--------------------|-------------------------|--|
| ὑάλινος, η, ον | { made of glass | χαίρω <i>to rejoice</i> | ἀκολουθέω <i>to follow</i> |
| ἄνευ | <i>without</i> | ἔμπροσθεν <i>before</i> | ἕνεκα { <i>for the</i> <i>sake of</i> |

¹ Found only in composition with a preposition.² 1 aor. ἔπεσα.

| | | | | | |
|--------|----------------|---------|---------------|---------|------------------------------|
| χωρίς | separated from | ἐπάνω | above | ἐνώπιον | } in the presence of, before |
| ἐνθάδε | hither | οὕτω(ς) | thus, so | χαρά | |
| | | ὀπίσω | after, behind | | |

Καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη. Πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίδακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. Καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. Ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἔλθε ἐνθάδε. Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. Εὖ, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. Ὅς μὲν οὕτως, ὃς δὲ οὕτως. Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

LESSON LIX.

| | | | | | |
|------------|-------------------|------------|---------------|---------------------|-------------------|
| κατάλειμμα | remnant | βασιλεία | kingdom | δάκρυ, -ος | } a tear |
| ἀετός | eagle | δικαιοσύνη | righteousness | δάκρυον, -ου | |
| πόνος | { labour, pain | ἐντολή | commandment | μέρος | a part |
| ἄρπαξ | rapacious | ἄμμος | sand | πρᾶγμα | thing |
| ἐλεήμων | merciful | δοκός | beam | πάσχα ¹ | passover |
| μέλας | black | δύναμις | power | σίκερα ¹ | { strong drink |

¹ Indeclinable.

| | | | | | |
|---------|---|--------------------|-----------------|-------------|---|
| πλατύς | <i>broad</i> | βουλή | <i>counsel</i> | ἀδίκημα | <i>a crime</i> |
| ᾅδης | { <i>Hades, the invisible world</i> | ἑορτή | <i>festival</i> | αἴνιγμα | { <i>an enigma, a dark saying</i> |
| σίτος | | <i>corn, grain</i> | πίναξ | <i>dish</i> | |
| ἐξουσία | <i>power</i> | ἔσοπτρον | <i>mirror</i> | | |
| | | ἄρτι νου | | ὑψόω | <i>to raise</i> |

ὀξύς *sharp*

| <i>Singular.</i> | | | <i>Plural.</i> | | |
|------------------|-------|--------|----------------|-------|---------|
| MASC. | NEUT. | FEM. | MASC. | NEUT. | FEM. |
| ὀξ-ύς | ὀξ-ύ | ὀξ-εῖα | ὀξ-εῖς | ὀξ-έα | ὀξ-εῖαι |
| -ύν | | -εῖαν | | | -εῖς |
| ὀξ-έος | | -είας | ὀξ-έων | | -ειῶν |
| -εῖ | | -εῖα | -έσι(ν) | | -εῖαις |

ἀληθής *true*

| <i>Singular.</i> | | | <i>Plural.</i> | | |
|-------------------|----------|--------|------------------|-----------|----------|
| MASC., FEM. | | NEUT. | MASC., FEM. | NEUT. | |
| ἀληθής | } ἀληθής | ἀληθές | (ἀληθέες) | } ἀληθεῖς | (ἀληθέα) |
| (ἀληθέα) ἀληθῆ | | | (ἀληθέας) | | |
| (ἀληθέος) ἀληθοῦς | | | (ἀληθέων) ἀληθῶν | | |
| (ἀληθεί) ἀληθεῖ | | | ἀληθέσι(ν) | | |

Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι. Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. Καὶ σὺν, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾄδου καταβιβασθήσῃ. Ὅπου γὰρ ἐὰν ἦ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. Ὡστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτούς, καὶ φανερῶσει τὰς βουλάς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ. Οἱ διὰ πίστεως εἰργάσαντο δικαιοσύνην. Τί δὲ βλέπεις τὸ κάρπος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; Καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι.

LESSON LX.

Continuation of Paradigm in Lesson XXIX. of Pure Contracted Verbs.—Middle and Passive Voices.

Stem : τιμα- φιλε- δηλο-

| Tense Endings. | <i>Middle and Passive.</i> | | |
|----------------|----------------------------|-------------|-------------|
| | Indicative—Present. | | |
| -ομαι | τιμ-ῶμαι | φιλ-οὔμαι | δηλ-οὔμαι |
| -η, -ει | -ᾶ | -ῆ, -εῖ | -οῖ |
| -εται | -ᾶται | -εῖται | -οὔται |
| -όμεθα | -όμεθα | -ούμεθα | -ούμεθα |
| -εσθε | -ᾶσθε | -εῖσθε | -οὔσθε |
| -ονται | -ῶνται | -οῦνται | -οῦνται |
| | Imperfect. | | |
| ἐ...-όμην | ἐ-τιμ-ώμην | ἐ-φιλ-ούμην | ἐ-δηλ-ούμην |
| -ου | -ῶ | -οῦ | -οῦ |
| -ετο | -ᾶτο | -εῖτο | -οὔτο |
| -όμεθα | -όμεθα | -ούμεθα | -ούμεθα |
| -εσθε | -ᾶσθε | -εῖσθε | -οὔσθε |
| -οντο | -ῶντο | -οῦντο | -οῦντο |
| | Imperative—Present. | | |
| -ου | τιμ-ῶ | φιλ-οῦ | δηλ-οῦ |
| -έσθω | -άσθω | -εῖσθω | -οὔσθω |
| -εσθε | -ᾶσθε | -εῖσθε | -οὔσθε |
| -έσθωσαν | -άσθωσαν | -εῖσθωσαν | -οὔσθωσαν |
| οἱ -έσθων | -άσθων | -εῖσθων | -οὔσθων |

Stem : τιμα- φιλε- δηλο-

| Tense Endings. | Subjunctive—Present. | | |
|----------------|----------------------|--------------|--------------|
| -ωμαι | τιμ-ῶμαι | φιλ-ῶμαι | δηλ-ῶμαι |
| -ῆ | Like the indic. | -ῆ | -οῖ |
| -ηται | | -ῆται | -ῶται |
| -ώμεθα | | -ώμεθα | -ώμεθα |
| -ησθε | | -ῆσθε | -ῶσθε |
| -ωνται | | -ῶνται | -ῶνται |
| | Optative—Present. | | |
| -οίμην | τιμ-ῶμην | φιλ-οίμην | δηλ-οίμην |
| -οιο | -ῶο | -οῖο | -οῖο |
| -οιτο | -ῶτο | -οῖτο | -οῖτο |
| -οίμεθα | -ώμεθα | -οίμεθα | -οίμεθα |
| -οισθε | -ῶσθε | -οῖσθε | -οῖσθε |
| -οιντο | -ῶντο | -οῖντο | -οῖντο |
| | Infinitive—Present. | | |
| -εσθαι | τιμᾶσθαι | φιλεῖσθαι | δηλοῦσθαι |
| | Participle—Present. | | |
| -όμενος | τιμ-όμεν-ος | φιλ-ούμεν-ος | δηλ-ούμεν-ος |
| -ομένη | -η | -η | -η |
| -όμενον | -ον | -ον | -ον |

NOTE.—The accent of the neut. part. is placed as in the masc., but for the fem. it is on the *penult*.

LESSON LXI.

TABLE OF DEFECTIVE VERBS.¹

| | <i>Take</i> | <i>Go, come</i> | <i>Eat</i> | <i>See</i> | <i>Run</i> | <i>Bear</i> | <i>Say</i> |
|--------------|-------------|---------------------------------------|------------|------------|------------|-------------|------------|
| IND. pres. | αἶρέω | ἔρχομαι | ἐσθίω | ὄραω | τρέχω | φέρω | (φημί) |
| imperf. | | ἤρχόμην | ἤσθιον | έώρων | | ἔφερον | (ἔφην) |
| fut. | αἰρήσω | ἐλεύσομαι | φάγομαι | ὄψομαι | δραμοῦμαι | οἴσω | ἔρῶ |
| 1 aor. | | | | ὠψάμην | | ἤνεγκα | εἶπα |
| perf. | ἤρηκα | ἐλήλυθα | | έώρακα | | ἐνήνοκα | εἶρηκα |
| pluperf. | | ἐληλύθειν | | έωράκειν | | | |
| 2 aor. | εἶλον | ἤλθον | ἔφαγον | εἶδον | ἔδραμον | ἤνεγκον | εἶπον |
| 2 perf. | | (Special signification, <i>know</i>) | | οἶδα | | | |
| 2 plup. | | | | ἤδειν | | | |
| 2 fut. | | | | εἰδήσω | | | |
| INFIN. pres. | αἰρεῖν | ἔρχεσθαι | ἐσθίειν | ὄραν | τρέχειν | φέρειν | (φάναι) |
| 2 aor. | εἰλεῖν | ἐλθεῖν | φαγεῖν | ιδεῖν | δραμεῖν | ἐνεγκεῖν | εἰπεῖν |
| 2 perf. | | | | εἰδέναι | | | |

| | | MIDDLE AND PASSIVE. | | | |
|---------------------|-------------|---------------------|-------------|--------------------|--|
| IND. pres. perf. | αἰροῦμαι | ὀπτάνομαι | φέρομαι | εἶρημαι | |
| | ἤρημαι | | | | |
| MIDDLE. | | | | | |
| IND. fut. 2 aor. | αἰρήσομαι | | | | |
| | εἰλόμην | | | | |
| INFIN. 2 aor. | εἰέσθαι | | | | |
| PASSIVE. | | | | | |
| IND. 1 aor. fut. | ἤρέθην | ᾤφθην | ἤνέχθην | ἔρρήθην ἔρρέθην | |
| | αἰρεθήσομαι | ὀφθήσομαι | ἐνεχθήσομαι | ῤηθήσομαι | |

1 From S. G. Green.

| | | | |
|-----------------|-----------------------|-----------|------------------------|
| ἄκρατος, η, ον | <i>unmingled</i> | δαίμων | <i>evil spirit</i> |
| ἄφνω | { | ἐργάζομαι | <i>to labour, work</i> |
| | | | |
| ἀγαλλιάω | { | βροντή | <i>thunder</i> |
| | | | |
| ἀληθινός, ή, όν | <i>sterling, true</i> | διπλόω | <i>to double</i> |
| βύσσινος, η, ον | { | διπλοῦς | <i>double</i> |
| | | | |

ἐντεῦθεν καὶ ἐντεῦθεν, *on each side.*

Ὁ Θεὸς εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης. Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα. Οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε. Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. Τολμᾶ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν, καὶ Πνεύματος ἁγίου πληθήσεται. Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἴδου, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Καὶ εὐθέως δραμῶν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους. Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε.

LESSON LXII.

The Second Conjugation in -μι.

In this conjugation there are two classes of verbs :

1. Those that lengthen the stem with (generally) a preceding reduplication, and
2. Those that insert -νν-, or -ννν-, between the stem and the personal endings.

The vowel preferred in the reduplication in class 1 is *ι*; thus, from stems *δο-*, *θε-*, *στα-*, we have *δί-δω-μι*, *τί-θη-μι*, *ἴ-στη-μι*; there are, however, a few irregularities from this form.

Of class 2, from stems *δεικ-* and *στρο-*, we get *δείκ-νυ-μι* and *στρώ-ννυ-μι*.

The only tenses in which this conjugation differs from the first are the pres., imperf., and 2 aor.; all others are formed after the model already given.

The lengthening of the stem-vowel of class 1 is generally confined to the singular only.

Principal Tenses of

| | <i>to place</i> | <i>to put</i> | <i>to give</i> | <i>to show</i> |
|-----------------|-------------------|-------------------|------------------|--------------------|
| Pres. ind. act. | <i>ἴσθημι</i> | <i>τίθημι</i> | <i>δίδωμι</i> | <i>δείκνυμι</i> |
| Fut. „ | <i>στήσω</i> | <i>θήσω</i> | <i>δώσω</i> | <i>δείξω</i> |
| 1 aor. „ | <i>ἔστησα</i> | <i>ἔθηκα</i> | <i>ἔδωκα</i> | <i>ἔδειξα</i> |
| Perf. „ | <i>ἔστηκα</i> | <i>τέθεικα</i> | <i>δέδωκα</i> | <i>δέδειχα</i> |
| Fut. ind. pass. | <i>σταθήσομαι</i> | <i>τεθήσομαι</i> | <i>δοθήσομαι</i> | <i>δειχθήσομαι</i> |
| 1 aor. „ | <i>ἔστάθην</i> | <i>ἐτέθην</i> | <i>ἐδόθην</i> | <i>ἐδείχθην</i> |
| Perf. „ | } <i>ἔσταμαι</i> | } <i>τέθειμαι</i> | } <i>δέδομαι</i> | } <i>δέδειγμαί</i> |
| and mid. | | | | |

Verbs of Second Conjugation.

ἀνίστημι, fut. *ἀναστήσω*, perf. *ἀνέστηκα*, *I raise up*.

ἀφήμι, fut. *ἀφήσω*, 1 aor. *ἄφηκα*, infin. *ἀφιέναι*, imperat. *ἄφες*, *I leave alone, forgive*.

στρώννυμι, or *στρωννύω*, fut. *στρώσω*, perf. pass. *ἔστρωμαι*, *I strew*.

ὀνίνημι, 2 aor. opt. mid. *ὀναίμην*, *may I have advantage, or pleasure from!* (Phile. 20.)

πίμπρημι, infin. pass. *πίμπρασθαι*, *to be inflamed, to swell*.

δύναμαι,¹ fut. *δυνήσομαι*, 1 aor. *ἐδυνήθην*, imperf. *ἐ-*, or *ἤ-δυνάμην*, *to be able*.

ῥώννυμι,² *to strengthen*.

*ἐπίσταμαι*¹ (used only in the pres.), *to know, to feel sure*.

¹ Deponent, *i.e.*, verbs with act. meaning, though pass. in form.

² Found only in the perf. imperat. mid. *ἔρρωσο*, plur. *ἔρρωσθε*, *Be strong! Farewell!*

ἤμαι,¹ properly a perf. as from ἔω (only found compounded with κατά), *to be seated*. Imperf. ἐκαθήμην, properly a pluperf. κείμαι,¹ *to lie down*.

ἄλλυμι, *to destroy, lose*. Only found compounded with ἀπό, whence pres. ἀπόλλυμι, fut. ἀπολέσω,² 1 aor. ἀπόλεσα, perf. (with neut. meaning, *I perish!*) ἀπόλωλα, 2 aor. ἀπωλόμην, fut. mid. ἀπολοῦμαι, part. οἱ ἀπολλύμενοι, *the perishing*.

ὀμνυμι and ὀμνύω, *to swear*; 1 aor. ὤμοσα, infin. ὀμόσαι.³

ῥήγνυμι and ῥήσσω, *to tear*; fut. ῥήξω (Mat. ix. 17, ῥήγνυται, 3 plur. pres. ind. pass.).

κεράννυμι, *to mix*; (1 aor. Re. xviii. 6, and perf. part. pass. Re. xiv. 10).

ἔννυμι, *to clothe*; found only compounded with ἀμφί.

Διότι ἔστησεν ἡμέραν, ἐν ἣ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ἡ ἐὰν θέλω δίδωμι αὐτήν. Καὶ ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης. Σεαυτὸν δεῖξον τῷ ἱερεῖ. Ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Οὐκ ἤφιε λαλεῖν τὰ δαιμόνια. Ἄφες, ἴδωμεν εἰ ἔρχεται Ἡλίας σῶσων αὐτόν. Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν. Ναὶ, ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ. Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. Ἐρῥώσθε! Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ; Ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθημένω, ὁ πρῶτος σιγάτω. Δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. Γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Ἐγὼ δὲ λέγω ὑμῖν· μὴ ὀμόσαι ὅλως. Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρῥηξεν αὐτὸν τὸ δαιμόνιον. Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ἧ ἐκέρασε, κέρασατε αὐτῇ διπλοῦν. Αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ. Ἄνθρωπος ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον.

¹ Deponent, *i.e.*, verbs with act. meaning, though pass. in form.

² Once ἀπολώ, 1 Co. i. 19, from LXX.

³ In Mar. xiv. 71, the best MSS. read ὀμύναι.

LESSON LXIII.

Paradigm of Verbs in -μι.

Tenses only which differ from First Conjugation.

Stems : στα- θε- δο- δεικ-

| | | <i>Active.</i> | | | |
|------------|--|---------------------------------|------------------------|--|--|
| IND. pres. | ἴστ-η-μι | τίθ-η-μι | δίδ-ω-μι | δείκν-υ-μι ¹ | |
| | -η-ς | -η-ς | -ω-ς | -υ-ς | |
| | -η-σι(ν) | -η-σι | -ω-σι | -υ-σι | |
| | -α-μεν ² | -ε-μεν | -ο-μεν | -υ-μεν | |
| | -α-τε | -ε-τε | -ο-τε | -υ-τε | |
| | -ᾶ-σι | -ἑ-α-σι | -ό-α-σι | -ῦ-σι | |
| imperf. | ἴστ-η-ν | ἐτίθ-η-ν | ἐδίδ-ω-ν | ἐδείκν-υ-ν ¹ | |
| | -η-ς | -η-ς | -ω-ς | -υ-ς | |
| | -η | -η, οἱ εἰ ² | -ω, οἱ οὐ ³ | -υ | |
| | -α-μεν | -ε-μεν | -ο-μεν | -υ-μεν | |
| | -α-τε | -ε-τε | -ο-τε | -υ-τε | |
| | -α-σαν | -ε-σαν | -ο-σαν | -υ-σαν | |
| 2 aor. | ἔστην | (These two verbs only in plur.) | | Verbs of class ² have no 2 aor. | |
| | Terminations like imperfect with vowel η throughout. | ἔθεμεν, κ.τ.λ. | ἔδομεν, κ.τ.λ. | | |
| IMP. pres. | ἴστ-η | τίθ-ει | δίδ-ου | δείκν-υ | |
| | for ἴσταθι | for τίθετι | for δίδοθι | οἱ δείκνυθι | |
| | -άτω | -έτω | -ότω | -ύτω | |
| | -ατε | -ετε | -οτε | -υτέ | |
| | -άτωσαν | -έτωσαν | -ότωσαν | -ύτωσαν | |

¹ Also regular forms in δεικνύω, ἐδείκνυον.² 2 Co. iii. 13; Ac. iii. 2, have ἐτίθουν as contraction of form in 1st conjugation.³ Mat. xxvi. 26, as from contracted form of 1st conjugation.

Stems : στα- θε- δο- δεικ-

| | | | | |
|-------------|--|---|---|--|
| IMP. 2 aor. | στ-ῆθι or στα ¹ -ῆτω -ῆτε -ῆτωσαν | θέ-ς for θέτι -τω -τε -τωσαν | δό-ς for δόθι -τω -τε -τωσαν | none |
| SUBJ. pres. | ιστ-ῶ κ.τ.λ. as in regular verbs of 1st conjugation, which see, Lesson LIV. | τιθ-ῶ κ.τ.λ. like pres. | διδ-ῶ -ῶς -ῶ | δεικν-ύω κ.τ.λ. |
| 2 aor. | στῶ | θῶ κ.τ.λ. like pres. | δῶ | none |
| OPT. pres. | ιστ-αίην -αίης -αίη -αῖμεν -αῖτε -αῖεν | τιθ-εῖην -εῖης -εῖη -εῖμεν -εῖτε -εῖεν | διδ-οίην -οίης -οίη -οῖμεν -οῖτε -οῖεν | δεικν-ύοιμι κ.τ.λ. |
| 2 aor. | σταίην | θείην κ.τ.λ. like pres. | δοίην, or δῶην | none |
| INF. pres. | ιστάναι | τιθέναι | διδόναι | { δεικνύναι or δεικνύειν |
| 2 aor. | στήναι | θειναι | δοῦναι | |
| PART. pres. | { ιστάς, -ᾶσα, -άν | { τιθείς, -εῖσα, -έν | { διδούς, -οῦσα, -όν | { δεικνύς, -ῦσα, -ύν or δεικνύων |
| 2 aor. | στάς | θείς | δούς | |

¹ Only in compounds, as in Ac. xii. 7; Ep. v. 14.

Stems : στα- θε- δο- δεικ-

| <i>Middle and Passive.</i> | |
|----------------------------|---|
| IND. pres. | ἴστα-μαι τίθε-μαι δίδο-μαι δείκνυ-μαι κ.τ.λ. as terminations of perf. mid. and pass., 1st conjugation. |
| imperf. | ἰστά-μην ἐτιθέ-μην ἐδιδό-μην ἐδεικνύ-μην κ.τ.λ. as in pluperf. mid. and pass., 1st conjugation. |
| IMP. pres. | ἴστ-ασο τίθ-εσο δίδ-οσο δείκν-υσο οἱ ἴστω οἱ τίθου οἱ δίδου -άσθω -έσθω -όσθω -ύσθω -ασθε -εσθε -οσθε -υσθε -άσθωσαν -έσθωσαν -όσθωσαν -ύσθωσαν |
| SUBJ. pres. | ἰστώμαι τιθώμαι διδώμαι δεικνύωμαι κ.τ.λ. as in 1st conjugation. |
| OPT. pres. | ἴστ-αίμην τιθ-εῖμην διδ-οίμην δεικνυ-οίμην -αῖο -εῖο -αῖτο -εῖτο κ.τ.λ. as in 1st -αίμεθα -εῖμεθα conjugation. -αῖσθε -εῖσθε -αῖντο -εῖντο |
| INF. pres. | ἴστασθαι τίθεσθαι δίδοσθαι { δείκνυσθαι οἱ δεικνύεσθαι |
| PART. pres. | ἰστάμενος τιθέμενος διδόμενος |
| <i>Middle only.</i> | |
| IND. 2 aor. | none ἐθέμην ἐδόμην none ἔθου (-εσο) ἔδου (-οσο) κ.τ.λ. after analogy of imperf. 1st conjugation. |

Stems : στα- θε- δο- δεικ-

| | | | | |
|--------------|------|---|---|------|
| IMP. 2 aor. | none | θοῦ (-εσο) θέσ-θω -θε -θωσαν | δοῦ (-οσο) δόσ-θω -θε -θωσαν | none |
| SUBJ. 2 aor. | none | θῶμαι θῆ θῆται θώμεθα θῆσθε θῶνται | δῶμαι δῶ δῶται δώμεθα δῶσθε δῶνται | none |
| OPT. 2 aor. | none | θείμην κ.τ.λ. see opt. pres. mid. and pass. | δοίμην | none |
| INF. 2 aor. | none | θέσθαι | δόσθαι | none |
| PART. 2 aor. | none | θέμενος | δόμενος | none |

| | | | |
|------------|---|------------|---|
| εὐχαριστέω | <i>to give thanks</i> | οἰκουμένη | { <i>habitable earth,</i> <i>world</i> |
| εὐρύχωρος | <i>spacious, wide</i> | συνάγω | <i>to bring together</i> |
| θεραπεία | <i>service, healing</i> | τολμάω | <i>to presume, dare</i> |
| καταβιβάζω | <i>to thrust down</i> | κραυγή | <i>a cry</i> |
| κατανοέω | <i>to discern</i> | κρύσταλλος | <i>crystal</i> |
| μᾶλλον | <i>more, rather</i> | κατάθεμα | <i>curse</i> |
| μέτωπον | <i>forehead</i> | λατρεύω | <i>to serve</i> |
| οἰνοπότης | <i>wine-bibber</i> | μοιχός | <i>adulterer</i> |
| λοιπός | { <i>remaining, the</i> <i>rest; καὶ τὰ</i> <i>λοιπά = κ. τ. λ.</i> <i>et cætera</i> | μήν | <i>a month</i> |
| | | ὄξος | <i>vinegar</i> |
| | | πίνω | <i>to drink</i> |

| | | | |
|-----------------|--|-----------|------------------------------|
| μαλακός, ἢ, ὄν | { soft to the touch, delicate | πρόσωπον | face |
| μέλλω | { to be about to, be on the point of, intend | σωτηρία | salvation |
| ὅλως | wholly, quite | σπόγγος | sponge |
| σιγάω | { to be silent, to conceal | φάγος | a glutton |
| φωτεινός, ἢ, ὄν | { lustrous, enlightened | πτῶμα | a carcase |
| | | πένθος | sorrow |
| | | προσκυνέω | to worship |
| | | πλύνω | { to wash (of gar- ments) |

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντες· Ἀλληλουῖα, ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ. Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν. Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καὶ καθαρὸν· τὸ γὰρ βύσσινον, τὰ δικαιώματά ἐστι τῶν ἁγίων. Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ. Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας. *Re. xix. 6-10.*

Καὶ ἔδειξέ μοι ποταμὸν ὑδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου. Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. Καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ· καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. Καὶ νῦν οὐκ ἔσται ἔτι· καὶ οὐ χρεία λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων. *Re. xxii. 1-5.*

Ἐγὼ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν,¹ ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. Re. xxii. 13, 14.

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. Ἀγαπητὲ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ. Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητὲ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ ἐπιδέχεται ἡμᾶς. Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. Ἀγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι. Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνῃ σοι. Ἀσπάζονται σε οἱ φίλοι. Ἀσπάξου τοὺς φίλους κατ' ὄνομα.

¹ Thus in *Codex Sinaiticus* and all best MSS., also in Vulgate.

THE SYNONYMS OF THE NEW TESTAMENT.

The following list of synonyms has been compiled from Dr. Henry Tittmann's admirable work on the subject ; and, though incomplete, will present the student with a few of the most important. Many others can be found, the attentive consideration of which cannot but be of great value as regards an intelligent understanding of the New Testament writings.

ἀγαθός δίκαιος

In ἀγαθός the notion of *benefit* and *utility* prevails ; in δίκαιος that of *just*, *right*, and *equitable*.

ἅγιος ἄγνός ὅσιος ἱερός ἀμίαντος καθαρός

All these words agree in denoting *purity of mind*, *blamelessness*, and *integrity of spirit*. But ἅγιος is *holy* ; ἄγνός is *chaste*, *clean*, *sinless* ; ὅσιος is *pious* ; ἱερός is *sacred*, or *consecrated* ; ἀμίαντος is the *cause of καθαρός*, *i.e.*, *freedom from impurity* ; καθαρός is *pure*, *immaculate*.

ἀκέραιος ἀπλοῦς ἄκακος

Each denotes a certain simplicity of mind ; while more particularly, ἀκέραιος is *unmixed with evil*, *blameless* ; ἀπλοῦς is *free from all duplicity*, *open*, *sincere* ; ἄκακος is *free from all evil suspicion*, *ingenuous*.

ἄμεμπτος ἄμωμος (ἀνεπίληπτος ἀνέγκλητος)

Express, generally, freedom from blame ; while he is ἄμεμπτος in whom nothing is yet accounted *wanting* ; ἄμωμος, in whom there is nothing *reprehensible*. The two words enclosed in brackets are of cognate signification : he is ἀνέγκλητος who is not accused, nor can properly be accused by any one ; and ἀνεπίληπτος implies one in whom exists no *just* cause of blame. If the two former are but few, the two latter are fewer still.

ἄχρι μέχρι

Ἄχρι denotes, not the end, but the *duration*, or the whole period of time, in which the thing in question continues; but μέχρι designates *the end at which it ceases to be*, unless some word be added, by the force of which the notion of a termination or close is removed, as μέχρι παντός.

ἀίδιος αἰώνιος

Agree, inasmuch as they denote a long continuance of time, even eternity. But ἀίδιος implies an existence in all time *past*, and which *has yet no end*; while αἰώνιος denotes that of which no end is conceived.

αἰών χρόνος ὥρα καιρός

Agree in so far as that all of them carry a common notion of *a time in which something is conceived to be, or to have been, done*. But they differ as thus:—

Indefinite Time.

| | |
|---|--|
| αἰών | χρόνος |
| an indefinite course or flow of time; so that used simply, it has no notion of an end or close. | time itself in its actuality, by which we perceive the succession of things. |

Definite Time.

| | |
|---|--|
| ὥρα | καιρός |
| a certain, definite, and limited space of time. | a certain specific time, an opportunity. |

(ἁμαρτία ἁμάρτημα παράπτωμα) ἀδικία
 ἀνομία ἀδίκημα

Have all a common general notion of sin.

1. The first three of these are still further united by the

common notion of vice or fault which brings blame or injury. More particularly, ἁμαρτία denotes the innate vice from which the ἀμάρτημα springs, a consenting will is implied, whether deceived, or of *malice prepense*; while παράπτωμα carries the notion of sin *rashly* committed by one unwilling to do a wrong.

2. ἀνομία is that which is contrary to LAW, *lawlessness*; ἀδικία, that which is contrary to RIGHT, *unrighteousness*; and ἀδίκημα, that which issues from ἀδικία.

ἀγαπᾶν φιλεῖν

Ἀγαπᾶν is *to regard (amare)*; φιλεῖν is *to love (diligere)*, properly, to kiss. While the former never means to kiss, the latter never means to acquiesce, or cherish with reverence. In the New Testament men are never said φιλεῖν τὸν Θεόν, but ἀγαπᾶν; while God is said both φιλεῖν and ἀγαπᾶν τοὺς ἀνθρώπους.

ἀγαθοεργεῖν ἀγαθοποιεῖν

The former is *to do WELL (bene agere)*; the latter, *to do GOOD (bene facere)*.

έλκύειν (ἔλκειν) σύρειν

Ἐλκύειν denotes a certain *drawing (trahere)*, tending to a particular point, *to attract, beguile*; while σύρειν is used of those things continuously and uninterruptedly drawn (drag after): σύρειν is never used metaphorically, as is ἐλκύειν.

καινός νέος

Agree in that both are opposed to παλαιός. But in παλαιός are two distinct ideas, (1) that which was originated some time back; and (2) that which has existed long and been in use. To (1) νέος is opposed, it is that which has only lately been originated, *recent*; while to (2) καινός is opposed, as that which replaces something that was formerly, *i.e., new*.

ἤρεμος ἡσύχιος

Agree in this, that in neither is there anything of tumult, perturbation, agitation, or solicitude. But, he is ἡσύχιος who *makes* no disturbance; while he is ἤρεμος who *is himself* free from agitation, or disturbance.

μάχεσθαι πολεμεῖν μάχαι πόλεμοι

Denote contest, contention, fighting. But, πόλεμος and πολεμεῖν are restricted to actual collision by physical force; μάχη and μάχεσθαι apply to any contention of mind as well as body, even though it come not to blows.

σύμψυχοι τὸ αὐτὸ (τὸ ἐν φρονουῦντες)

Σύμψυχον εἶναι is *to think the same thing, to be of accordant mind*; τὸ αὐτὸ φρονεῖν is *to have the same mind*; τὸ ἐν φρονεῖν is not to differ in counsel and purpose, but *to seek one and the same object*.

σπλάγχνα οἰκτιρμοί

The former denotes some vehement affection or regard, as of parents towards children; the latter, mercy, a sense of grief for the distresses of others.

ἔλεος οἰκτιρμός ἐλεεῖν οἰκτεῖρειν

Οἰκτιρμός and οἰκτεῖρειν denote *merely compassion*, a sense of unhappiness for the ills of others; but ἔλεος and ἐλεεῖν denote the desire of relieving the miserable, beneficence.

ψιθυρισταί καταλάλοι

Both signify a calumniator. But the former is he who spreads calumny *secretly*, and whispers it in the ear; while the latter is he who slanders *openly*.

ἀλαζόνες ὑπερήφανοι (ὑβρισταί)

Ἀλαζών is a vain-glorious boaster; ὑπερήφανος, he who prides himself on the things in which he excels, or thinks that he excels: the one is arrogance, the other pride. The ὑβρισταί differ from both; these are the insolent, who from pride not only treat others with contempt, but with contumely and injury. To these words may be added

αὐθάδης

Which signifies that viciousness of life which arises from that *self-satisfaction* that can approve of nothing but the doings of self.

ἀσύνθετοι ἄσπονδοι

The latter are they who *will not make peace*, but prefer interminable war; while the former do nothing *to preserve peace*.

(ἀμαθεῖς) ἀστήρικτοι ἀσθενεῖς ἄρρωστοι

The first two of these words are only synonymous as used in 2 Pe. iii. 16. The ἀμαθεῖς are those who have not learned that which they might and ought to have learned, not having had proper instruction, *untutored*; the ἀστήρικτοι are they, who having learned, have however not been adequately taught and confirmed, and who still need *definite* religious knowledge. The ἀσθενεῖς have no strength, infirm, imbecile; they are ἄρρωστοι the strength of whose powers has failed; languid, sick.

λαλεῖν λέγειν εἰπεῖν ἐρεῖν

Λαλεῖν (*loqui*) is *to speak*, *i.e.*, to utter words of any language independently of any reason why they are uttered, as of a parrot *speaking*; it implies simply the use of human voice and words. The next two are nearly allied: λέγειν has

reference to the *sentiment* and the *connexion* of words, *to say*; while εἰπεῖν relates only to the words which any one has successively spoken; and ἐρεῖν is *to express thought*, and so is directly opposed to λαλεῖν.

νέφος νεφέλη

The former denotes *cloud, indefinitely*; the latter, *specific clouds*, which, breaking from the mass, roll together in a certain form.

διατάσσειν διαστέλλεσθαι

The former is so to dispose matters that each is in its own place, *to put in order, to arrange*; the latter is so to separate that nothing should be in a wrong place or mode.

ἀμετάθετος ἀπαράβατος βέβαιος

The first is that which *does not pass away*, or migrate; the second, that which *is not changed*; while βέβαιος is that which *remains in its place*.

κρατεῖν τινος and κρατεῖν τι

The former signifies only to *take hold of a thing*, or to possess it; the latter, to have *the whole* of it, and to have it *in his power*.

ἄνευ χωρίς

There is this difference between these two particles, that χωρίς is referred to the subject as separated from the object; ἄνευ is referred to the object which is regarded as absent from the subject. See Mat. x. 29; where, if χωρίς had been used instead of ἄνευ, it would have affirmed that no sparrow is absent from the Father when it falls to the ground.

οὐπω μήπω

If we should say οὐπω τοῦτο, speaking of any act, we deny that it is yet done, but infer that it may yet be done hereafter; but if we say μήπω, we not only regard it as not done, but we doubt whether it shall yet be done at any time.

καταφρονεῖν περιφρονεῖν (ὑπερφρονεῖν)

Signify contempt. But the contempt of others is twofold, as the cause and the mode of it; either when we think less of others than they deserve, or more of ourselves than we ought. The former idea would be expressed by καταφρονεῖν, the latter by περιφρονεῖν. To this ὑπερφρονεῖν is nearly related, and is said of him who appears to himself to be wiser and more prudent than others.

ἀπ-, κατ-, ἀποκατ-, δι-αλλάττειν

Ἀπαλλάττειν is to remove; hence to reconcile, providing he who is sent away satisfied is appeased. Διαλλάττειν and καταλλάττειν have something in common, but the former is said of many, the latter of only one: the former is to cause a mutual enmity to cease; the latter, the conciliation of one party. Ἀποκαταλλάττειν is so to lay aside enmity that amity follows.

βλέπειν ὄραν ἰδεῖν ὄπτεσθαι θεᾶσθαι
(θεωρεῖν)

Βλέπειν is a word of wide extent, it is simply to use the eyes, to see; all who have sight, βλέπουσι.

Ὄραν differs from βλέπειν in that while it means to see, yet it is referred to the thing seen or presented to the eye; βλέπειν is said of one who uses his eyes, though he see nothing; ὄρα, of one who sees something.

Ἰδεῖν must be referred rather to the mind of him who sees; so that as ὄραν regards the object, ἰδεῖν should be referred in thought to the subject.

*Ὀπτεσθαι is a middle term between ὄρᾶν and ἰδεῖν, for it is referred at the same time to the object presented to the eye, and to the subject which sees and perceives. Hence it is found only in the pass. and mid. voices, representing a state rather than an action, and is not used in the pres. tense, since it regards something to have been done, or about to be done, as the means of arriving at cognizance.

Θεᾶσθαι and θεωρεῖν differ from the preceding in that they denote the *intention of mind* with which a man regards or contemplates an object; hence they are often used when the desire of seeing is to be expressed.

θέλω βούλομαι

Agree in meaning to will (*velle*); but θέλειν is simply *to will* (volition); while βούλεσθαι denotes the *propension of mind* by which we address ourselves to the thing that we have willed.

θυμός ὀργή

These differ not as to the duration, but as to the nature of the feeling. Ὀργή denotes *anger, together with the desire of revenge*; while θυμός is used to express a more intense passion of the mind, the enmity of a morose and passionate man.

ἐπιθυμέω ὀρέγομαι (ἐπιθυμία ὄρεξις)

Both these words mean desire. But ἐπιθυμέω denotes rather the affection of mind, and ἐπιθυμία the inward passion and concupiscence; ὀρέγομαι, the appetite and tendency towards the external object. In ἐπιθυμία only the mental desire is thought of; but ὄρεξις has conjoined with it the notion of the thing desired.

ἐκπλήσσεσθαι ἐκθαμβεῖσθαι ἐξίστασθαι

Are all similar, but differ both in degree and in the nature of the affection of the mind which they denote. Ἐκπλήσσεσθαι has the most extensive meaning, and is used of all

things by which the mind is powerfully affected ; not only with fear, sorrow, anger, but also of those more pleasing objects, whose aspect stimulates love, reverence, or delight. Ἐκθαμβεῖσθαι is applied to those who by the sight or consideration of some great or fearful thing are horrified, both because the object itself gives rise to fear, and because the mind is scarcely able to conceive of its magnitude. Finally, ἐξίστασθαι is said of those who by any event are so far disturbed that they are not quite in their senses, and know not what they think or say.

φροντίζειν μεριμνᾶν

The former means only to care, to aim, to meditate, to give diligence, that a thing may be done, or be present ; the latter is so to care as to be truly solicitous that the thing should not be wanting.

σκληρός ἀσθηρός

He is ἀσθηρός who though not alien to human tenderness, yet represses it within him, because he deems that justice forbids him to concede anything of what is his due, or what is his right ; while he is σκληρός who asserts his right because the principle of humanity is wanting.

πραῦς ἤπιος χρηστός (πραΰτης χρηστότης)

These words are opposed to the two preceding. They differ as follows : πραῦς is gentle, who endures all things with an even temper ; ἤπιος is mild, especially towards the faults of others ; χρηστός, kindly, who wishes well, and desires to benefit others.

νήπιος ἀφρων ἀνόητος ἀσύνετος

with the substantives

ἀνοια ἀφροσύνη μωρία

Νήπιος is put for that *simplicity of mind* which is so pleasing in youth, inexperienced, unknowing ; hence it is a

term of reproach towards those who think, feel, and act as children, when from their years they ought to have made further advances. Ἄφρων denotes one who does not rightly use his mental powers, and is often used *without the idea of blame*.

Ἀνόητος differs from both these: it is foolish, stupid; either really wanting in right reason, or that it is not properly exercised; appearing to know, the ἀνόητοι yet think and act perversely. And finally, ἀσύνετος is one who from density of mind does not perceive truth and right. The fault of the ἄφρονες is ἀφροσύνη; and of the ἀνόητοι, μωρία; in the νήπιοι, ἀπλότης; in the ἀσύνετοι, ἀσυνεσία.

εὔσεβής εὐλαβής εὐσέβεια εὐλάβεια

Εὔσεβής expresses *worship*; but εὐλαβής indicates that disposition which dreads and avoids the doing anything contrary to right, and diligently labours to fulfil all the duties of piety and humanity; hence, εὐλάβεια is that piety which governs the soul; εὐσέβεια is the energy of piety in the life, both internal and external.

ἀκαθαρσία ἀσέλγεια ἀσωτία

Ἀκαθαρσία has the most extensive signification of these three, and denotes every kind of impurity of mind and conduct; ἀσέλγεια is the forwardness and peevish impertinence of one who is without modesty or retiredness; while ἀσωτία is the worthless debauchery of a man who leads a desperate life.

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