GREEK TESTAMENT PRIMER

AN EASY GRAMMAR AND READING BOOK

for the use of

STUDENTS BEGINNING GREEK

BY THE

REV. EDWARD MILLER, M.A.
RECTOR OF BECKNELL

Oxford
AT THE CLARENDON PRESS
1888

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PREFACE.

This Primer was undertaken in consequence of applications made to the Delegates to provide an easy Introduction to the Greek of the New Testament. It is hoped that such an Introduction may enable many zealous students of the Sacred Books, who have not had the advantage of a classical education, to read those books in the tongue in which they were written.

The Grammar in this Primer is confined (with but slight exceptions) to words and constructions which occur in the Greek Testament. It is kept distinct from the rest of the book in order that it may be a manual of ready reference for those who have gone through, or who do not require, the Reading Primer. The latter has been drawn up according to a system which in years gone by I have found notably successful with scholars beginning Greek.

In quotations from the Greek Testament, the Textus Receptus has been used in the form in which it is found in the Oxford editions known under the name of Bishop
vi

PREFACE.

Lloyd, although I have allowed myself some liberty about punctuation and accents.

The little work owes much to the Venerable Archdeacon Palmer, who has looked over the proof sheets. But for its final condition I am alone responsible.

E. M.

October, 1887.

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INTRODUCTION.

The Greek of the New Testament differs in many respects from the Language as it was written by Herodotus, or Thucydides, or even Xenophon.

The intellectual and moral predominance of the Greeks caused their tongue to be widely accepted after the time of Alexander the Great as the vehicle of educated thought. It came, therefore, to be both spoken and written by large numbers of people who were not Greeks by birth. And the natural result was that the language, in gaining and preserving a supremacy, lost in purity and force. Whilst it was used by persons of other races and characters, and became the utterance of other habits of mind and speech, the construction of phrases and sentences was affected in many respects, and words from other sources were intermingled with Greek expressions.

Accordingly, there may be found amongst the writers of the Books of the New Testament a tendency more or less strong to a Hebrew or Aramaic cast of style, and to the employment of Hebrew, Aramaic, or Latin words. Some of the chief of these features of distinction will be noticed in this Primer as they severally come under observation: but the general relation of the language of the New Testament to Classic Greek should be borne in mind throughout the study of it.

The beginner is recommended in using this book:—

1. To make himself well acquainted with the alphabet
and the character of the several letters. He should write and re-write them again and again.

2. To read carefully throughout the large print of the Accidence and Syntax, in order to gain a general knowledge of the New Testament, and at once to learn to read Greek.

3. To commit accurately to memory the inflexions of the inflected Parts of Speech, as given in the typical words.

4. He may at the same time begin to read the Exercises, previously committing to memory the short List of Words under each.

It should be remembered, that the two great difficulties in learning a language consist in mastering the Grammar and the Vocabulary.

PART I.

LETTERS, BREATHINGS, ACCENTS, STOPS.

1. There are twenty-four Letters in Greek, viz.:—

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<tr>
<th>Letter</th>
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<td>Ψ ψ</td>
<td>Psi</td>
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<tr>
<td>Ω ω</td>
<td>Oméga</td>
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</tbody>
</table>

a (short)  b  c (hard)  d  e (short)  f  g  h  i  j  k  l  m  n  o (short)  p  q  r  s  t  u  v  w  x  y  z  ph  ch (hard)  ps  o (long)
γ before κ, γ, χ, or ξ is pronounced like ηγ:—

άγγελος, an angel.  
συγχαίρω, I rejoice with.  
ἐγκαίνια, the Einanxia.  
σάλπιγξ, a trumpet.

2. There are seven Vowels:—viz.

ε, ο, short, as in ἀγγελος, an angel;  
η, ο, long, as in ζωή, life;  
αι, οι,  
{  
short τοῦτον, water, ἐπιεταίρως, thou shalt tempt;  
and long ἐπειταίρως, he was hungry, ἀξίη, an axe,  
ἀπολύσα, to put away.

The chief Proper Diphthongs are:—

αι, with broad a and e sound welded together, like ayr,  
as Ναζαραῖος, Matthew.

αυ, like saw a and e sound welded together, like ayr,  
οὐ, οὕτος, he.

εί, " neither "  
oi̯deis, no one.

ευ, " five "  
pio̯stē, believeth.

οι, " soil "  
oi Pharisaia, the Pharisees.

ου, " loud "  
Ἰουναῖος, the Jews.

Improper Diphthongs have ι written underneath the chief vowel, but not sounded:—

ει̯, like rain as  
ἐν οἰκίᾳ, in a house.

η, " deceive "  
ἐν τῇ οἰκίᾳ, in the house.

φι̯, " hoe "  
ἐν τῷ νόμῳ, in the law.

3. Consonants are Single and Double, besides the sibilant (σ).

A. Single Consonants are either:—

a. Mutes, viz.

Labials, π, β, φ.

Dentals, τ, δ, θ.

Gutturals, κ, γ, χ.

Of these φ, θ, χ, are Aspirates.

b. Or Liquids, viz.:—λ, μ, ν, ρ.

B. Double Letters are the following three:—

ζ, made up of σδ or δζ.

ξ, " κς, γς, or χς.

ψ, " πς, βς, or φς.

4. Every Vowel at the beginning of a word has a Breathing. The Soft Breathing (') is not sounded, as Ἰωάννης, John, ἄθρως, a man, ὄρος, a mountain.

The Aspirate or Harsh Breathing (') = Π, as τὸ ἱερὸν, the temple, ὀιδί, a son, ὄρος, this.

All words beginning with ο or ρ have the aspirate, as ὀσρη, water, ὢμος, a word. When two ρ's come together in the middle of a word, the first has the Soft Breathing, and the second the Aspirate, as ἐφόσον, farewell.

5. There are three Accents, always marked over the vowel of the syllable:—

Acute ('),  
Grave ('),  
Circumflex ('),

The Circumflex arose from the Acute and Grave coalescing, as ζηρέω, ξηρέω, I seek.

In the case of a diphthong, the Breathing and Accent are put over the second vowel, as in αἰφ, I take up.

6. An Apostrophe (') shows that a vowel is cut off, as οῦ τοῦτο, through him, for διὰ τουτο, ἐφ' οὗ, upon whom for ἐπὶ οὗ.

Note the change of consonant to an aspirate before the initial aspirate in οῦ.

7. There are four stops:—

Comma (,)  
Colon (:)  
Mark of Interrogation (;)

8. When two Vowels or a Vowel and a Diphthong from two different words are blended together (Crasis, mixture), the united or condensed Syllable has a Coronis (') over it,
as κἀγώ, and I, for καὶ ἐγὼ: τοῦνατιον, the contrary, for τὸ ἐναντίον.

9. N is appended to Third Persons of Verbs in ι or ϵ, and to Datives Plural in ι, when the succeeding word begins with a vowel, or at the close of a sentence: as ἔδωκεν αὐτοῖς, he gave to them; τοῖς πέμψασιν ἡμᾶς, to them that sent us; ἡ σκοτία αὐτὸ ὦ κατέλαβεν, the darkness comprehended it not 1.

1 This is called ν ἅμα κατάνευσεν.

PART II.

ACCIDENCE.

1. There are three Numbers in Greek:—

Singular       Dual       Plural.

But the Dual (for two, or a pair of anything) is not found in the New Testament, and will therefore be omitted in this Primer.

2. There are three Genders:—

Masculine      Feminine  Neuter.

3. And five Cases:—

Nominative     Genitive   Dative.

Vocative       Accusative

4. A definite Article, ὁ, ἡ, τὸ, the:—

Singular.

Plural.

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<th>N.</th>
<th>M.</th>
<th>P.</th>
<th>N.</th>
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</tbody>
</table>

5. All Neuter Nouns or Pronouns, whether Singular or Plural, have their Nominative, Vocative, and Accusative the same.

The Genitive Plural always ends in -ον.

The Dative Singular always ends in -ι, but it is often written underneath (subscript), and is not pronounced.
6. The Stem is the part of a word that remains actually or virtually unchanged by inflection.

I. DECLENSION OF SUBSTANTIVES.

There are three Declensions of Substantives:—

1. First Declension:—A-Nouns.

A. Feminines in -η, as τιμὴ (τιμαί), honour.
B. Feminines in -α, preceded by a consonant as δόξα (δόξα), glory; or with a vowel or ρ before it as σοφία (σοφία), wisdom; ἡμέρα (ἡμέρα), a day.
C. Masculines in -ης, as ὁ κριτὴς (κρίτα), a judge; and in -ας, as ὁ νεανία (νεάνια), a young man.

Singular. Plural.
N. τιμή, honour X. τιμαί, honours
V. τιμή, a honour V. τιμαί, honours
A. τιμή, honour A. τιμαί, honours
G. τιμῆς, of honour G. τιμαίς, of honours
D. τιμῆ, to honour D. τιμαῖς, to honours.

Singular.
N. δόξα | σοφία | κριτής | νεανία
V. δόξα | σοφία | κριτᾶ | νεανία
A. δόξαν | σοφίαν | κριτῆν | νεανίαν
G. δόξης | σοφίας | κριτοῦ | νεανίου
D. δόξῃ | σοφία | κριτῆ | νεανία.

Plural like τιμή.

Names of Persons in -αs derived from Hebrew make the Genitive in -α:—as Κηρᾶς, Κηφᾶ, Ἰούδας, Ἰοῦδα. Except when a Vowel goes immediately before:—as Ἑσαῦ, Ἑσαίων, Ἡλίας, Ἡλίων. So Ἰωνᾶ, Ἰακώβ.

Names of places derived from Hebrew are indeclinable:—as Κανά, Βηθακάδα, Γολγοθα.

2. Second Declension:—Ο-Nouns.

A. Masculines in -ος:—as λόγος (λογό), a word.
B. A few Feminines in -ος:—as ὄνος (ὄνο), a way.
C. Neuters in -ον:—as τέκνον (τέκνο), a child.

Sing. N. λόγος, a word | ὄνος | τέκνον
V. λόγε, o word | ὄνοι | τέκνοι
A. λόγου, a word | ὄνοι | τέκνοι
G. λόγου, of a word | ὄνοι | τέκνοι
D. λόγῳ, to a word | ὄνοι | τέκνοι

Plur. N. λόγοι, words | ὄνοι | τέκναι
V. λόγοι, o words | ὄνοι | τέκναι
A. λόγους, words | ὄνοι | τέκναι
G. λόγων, of words | ὄνοι | τέκναι
D. λόγοις, to words. | ὄνοι | τέκναι.

Variants are:—
N. Ἀπολλάς. A. G. Ἀπολλά. (The other cases do not occur in the N. T.)
ὤστων for ὄστον, a bone (John xix. 36).
For νοῦς and πλοῦς, see under Third Declension.

3. Third Declension.

Consonantal Nouns, I- and U-Nouns, and Diphthongal Nouns:—Masculine, Feminine, and Neuter.

A. Consonantal,—Masculine and Feminine.

(1) Labials:—as λαλαψ (λαλάπα) λαλαπτος (ῆ), a tempest; Ἀραψ (ἄραβ) Ἀραβός (ὁ), an Arab.
B. I- and U- Masculines and Feminines.

1. Feminines in -is: —πόλις (πολι) πόλεως (ο), a city.

2. A few nouns in -us: —ιχθύς (ιχθυ) ιχθύος (ο), a fish.

C. Diphthongal Masculines.

1. Nouns in -ous: —βασιλεὺς (βασιλευ) βασιλεὼς, a king.

2. A few in -ous: —βοῶς (βοου) βοῶς, an ox.

D. Neuter Consonantals.

1. Dentals in -ma: —σῶμα (σωματ) σώματος, a body.

2. Spirants in -os: —εθνος (εθνευ) εθνευς, εθνος, a nation,

Plur. the Gentiles.

3. Variant Dentals in -s: —ους (ωτ) ωτός, an ear.

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<th>Sing. N.</th>
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II. NOUNS ADJECTIVAL, OR ADJECTIVES.

1. FIRST FORMATION.

Kaldos (kalo), good or beautiful; ágioi (ágyo), holy; and mikrói (mikro), little.
4. COMPARISON OF ADJECTIVES AND ADVERBS.

FIRST FORMATION.

Add -rēpos and -ratos to the Stem:—thus

**Positive.**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
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<tbody>
<tr>
<td>ἰσχυρός, strong, (ἰσχυρό-)</td>
<td>strong</td>
</tr>
<tr>
<td>μικρός, little, (μικρό-)</td>
<td>small</td>
</tr>
<tr>
<td>ἔντιμος, honourable, (ἐντίμο-)</td>
<td>honourable</td>
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<tr>
<td>ἁδενής, weak, (ἁδενής)</td>
<td>weak</td>
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</table>

But o is changed into ω after a short syllable:—as

<table>
<thead>
<tr>
<th>Greek</th>
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<tbody>
<tr>
<td>τὸν, in, at</td>
<td>of</td>
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<tr>
<td>φίλον, friend</td>
<td>friend</td>
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<tr>
<td>κόρον, daughter</td>
<td>daughter</td>
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<tr>
<td>νέον, new or young (νεό-)</td>
<td>young</td>
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<tr>
<td>σοφός, wise (σοφό-)</td>
<td>wise</td>
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</table>

**Second Formation.**

Add -iôn and -iastos to a shortened stem:—as

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>πολύς (πλεῖος), many</td>
<td>many</td>
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<tr>
<td>μέγας, great</td>
<td>great</td>
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<tr>
<td>ἄλλας, small</td>
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<table>
<thead>
<tr>
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<th>English</th>
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<tbody>
<tr>
<td>πλεῖος</td>
<td>many</td>
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<tr>
<td>μεγάς (μεγίας)</td>
<td>great</td>
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<td>ἐλάσσος</td>
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**Irregular.**

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<tr>
<td>ὕψιπος, high</td>
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<td>πρῶτος, former</td>
<td>first</td>
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<tr>
<td>κατάτοπος, lower.</td>
<td>lower</td>
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<tr>
<td>ἠστερός, later</td>
<td>later</td>
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<td>ὕστατος, last</td>
<td>last</td>
</tr>
<tr>
<td>χιλίων, worse</td>
<td>worse</td>
</tr>
</tbody>
</table>

**Adverbs.**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ταχὺς, quickly</td>
<td>quickly</td>
</tr>
<tr>
<td>μᾶλλον, much</td>
<td>much</td>
</tr>
<tr>
<td>ἀνώτερον, later</td>
<td>later</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>τάχιστα,</td>
<td>quickly</td>
</tr>
<tr>
<td>μᾶλλον</td>
<td>much</td>
</tr>
</tbody>
</table>

Some words in -or have only two terminations, as ἀνεστός, unfaithful, αἰὼν, eternal.
<table>
<thead>
<tr>
<th>Cardinals.</th>
<th>Ordinals.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ' α' εἷς, μία, ἕν</td>
<td>1000 ' ἕκαστος</td>
</tr>
<tr>
<td>2 ' β' δύο</td>
<td>2000 ' διαςάτης</td>
</tr>
<tr>
<td>3 ' γ' τρεῖς, τρία</td>
<td>3000 ' τρικάσιμος</td>
</tr>
<tr>
<td>4 ' δ' τέσσαρες, τέσσαρα</td>
<td>4000 ' τετρακάσιμος</td>
</tr>
<tr>
<td>5 ' ε' πέντε</td>
<td>5000 ' πεντάκασιμος</td>
</tr>
<tr>
<td>6 ' ζ' έξι</td>
<td>6000 ' ἕξικασιμος</td>
</tr>
<tr>
<td>7 ' η' έπτα</td>
<td>7000 ' ἕπτακασιμος</td>
</tr>
<tr>
<td>8 ' θ' ὀκτώ</td>
<td>8000 ' ὀκτακασιμος</td>
</tr>
<tr>
<td>9 ' ι' εἴκοσι (v)</td>
<td>9000 ' ἐνεκάσιμος</td>
</tr>
<tr>
<td>10 ' ι' δέκα</td>
<td>10000 ' δέκακασιμος</td>
</tr>
</tbody>
</table>

**III. PRONOUNS.**

**A. Personal.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N. ἐγώ, ἦς, ἦς</td>
<td>σύ, θui, θiu</td>
<td>αὐτός, αὐτή, αὐτό</td>
</tr>
<tr>
<td>A. ἐμέ, με</td>
<td>σε</td>
<td>αὐτόν, αὐτήν, αὐτόν</td>
</tr>
<tr>
<td>G. ἐμοὶ, μου</td>
<td>σοι</td>
<td>αὐτός, αὐτής, αὐτὸς</td>
</tr>
<tr>
<td>D. ἔμοι, μοι</td>
<td>σοι</td>
<td>αὐτί, αὐτή, αὐτό</td>
</tr>
<tr>
<td>Plur. N. ἡμεῖς, ἡμείς, τις, τις</td>
<td>ἡμεῖς, ἡμείς, τις</td>
<td>αὐτοὶ, αὐταί, αὐταί</td>
</tr>
<tr>
<td>A. ἡμᾶς</td>
<td>ἡμᾶς</td>
<td>αὐτοὺς, αὐταῖς, αὐταί</td>
</tr>
<tr>
<td>G. ἡμῶν</td>
<td>ἡμῶν</td>
<td>αὐτοῖν, αὐταῖν, αὐτοὺς</td>
</tr>
<tr>
<td>D. ὑμᾶς</td>
<td>ὑμᾶς</td>
<td>αὐτοῖ, αὐταί, αὐτοῖ</td>
</tr>
</tbody>
</table>

Aὐτόν, αὐτή, αὐτό means he, she, or it, when used alone; but when used with a noun signifies himself, herself, itself, as αὐτός ὁ Ἰωάννης, John himself.

Ὁ αὐτός, ἡ αὐτή, τὸ αὐτὸ means the same; as ἐν τῷ χώρᾳ τῇ αὐτῇ, in the same country. Τὰ αὐτὰ (Acc. Plur.) is contracted into ταύτα.
B. Reflexive.

Myself.\hspace{1cm} Thyself. Himself, herself, itself.

Sing. A. ἑαυτόν, -ην \hspace{1cm} σεαυτόν, -ην \hspace{1cm} εαυτόν, -ην, -υν, -ο
G. ἐαυτοῦ, -ης \hspace{1cm} σεαυτοῦ, -ης \hspace{1cm} εαυτοῦ, -ης, -οῦ
D. ἐαυτῶ, -η \hspace{1cm} σεαυτῶ, -η \hspace{1cm} εαυτῶ, -η, -ω

Plur. A. ὑπάς αὐτοὺς, -ας \hspace{1cm} ὑπάς αὐτοῖς, -ας \hspace{1cm} ἑαυτοὺς, ἑαυτοῖς, ἑαυτῶν, -ας, -ας, -ας, -ας, -ας, -ας, etc.

"Ἐαυτῶ sometimes is used for ἑαυτῶν, as αὐτόν ἐν αὐτοῖς στενάχομεν, we ourselves groan within ourselves. And for σεαυτῶ, as ἄφι ἑαυτὸν σὺ τοῦτο λέγεις; sayest thou this thing of thyself? "Ἐαυτῶ is sometimes contracted into αὐτῶν.

C. Reciprocal.

A. ἀλλήλος, one another. G. ἀλλήλων. D. ἀλλήλοις.

2. ADJECTIVAL.

A. Demonstrative.

"Ὅς, this here: the Article with the suffix -ός:

οὗτος, this: ἑκεῖνος, -η, -ο, that.

Sing. \hspace{1cm} Plur.

M. F. N. M. F. N.

N. οὗτος αὐτή τοῦτο οὗτοι αὐταί ταῦτα
A. τούτων ταύτην τούτο τούτων ταύτας ταῦτα
G. τούτου ταύτης τούτου τούτων τούτων τούτων
D. τούτω ταύτη τούτω τούτων ταύταις τούτοις

Also τούτος, such as this (quality), τούσδε, such as this here (quality), τοσοῦτος, so much as this (quantity and number), ὑπάκολος, so great as this (size).

B. Relative.

Sing. \hspace{1cm} Plur.

M. F. N. M. F. N.

N. ὁς ἡ ὁ, who or which, οἱ ἃ ἄ
A. ὅ ὁ ὁ, οἱ ἃ ἄ
G. ὁς ἤς ὁς οἱ ὅ ὅ
D. ὧς ὧς Ὠς οἱ ὤ ὤ

C. Interrogative.

M. F. N.

Sing. N. τίς τί, who, or what? Plur. N. τίνες τίνα
A. τίνα τί
G. τίνος
D. τίνι

Also τοιός, τοιάδος, of what kind? (quality); πόσος, Sing. how much? (quantity); πόσοι, Plur. how many? (number); πὸλις, how great? (size).

These Interrogatives are used both in Direct and Indirect Questions. The following class are employed in the New Testament both as Indirect Interrogatives and as Relatives:

οἶς, such as, or what (quality); ὅς, Sing. as much as, or how much, ὅς, Plur. as many as, or how many (number); ἡλικος, how great (size).

D. Indefinite.

The chief Indefinite Pronoun is τις—not accented as it is when used Interrogatively—but enclitic, and declined in the same way.

The forms of the compound Indefinite Relative ὧς τις, whosoever, as found in the N. T., are these:

Sing. N. ὧς τις, ὧς τι. Plur. N. ὧς τίνες, ὧς τίνες.

The Genitive Singular τουη is used in the phrase ὦς τουη, until that, during the time that or whilst. The other cases are supplied from ὦς, ὦς ἢ or ἃ, Gen. Plur. ἄν τίνων. "ὅς τις is not used as an Indirect Interrogative in the N. T.

"Ὁ δεῖν, such a man, a certain one, is used in Matt. xxvi. 18.

1 Lit. whence from, πῶς ἐν ὑσ.
2 Ἐὰν τις, whosoever, is also used.
E. Definitive or Distinctive.

Another.
The other (of two).

Sing. άλλος άλλη άλλο
λ. άλλον άλλην άλλο
etc., like καλός.

X. ἐκαστός, ἐκάστη, ἐκαστον, etc., each, like καλός.

οὐ, the one . . . οὐ, the other;
τι, τι, " . . . τι, "
τι, τι, one . . . πάντα τι, another . . . τι, another.

IV. VERBS.

1. There are Three Voices in Greek, viz.:

(a) Active; as λῶ, I wash; πιστεύω, I believe.
(b) Middle; as λούομαι, I wash myself; δέχομαι, I receive.

(c) Passive; as λούομαι, I am washed; δουλοῦμαι, I am enslaved.

2. There are Five Moods; viz.:

(a) Indicative, for positive assertions; as λέγει, he saith; ἥλθεν, he came.

(b) Imperative, for commands; as ἐρχόμεθα καὶ ἔστε, come and see.

(c) Subjunctive, for use in dependent clauses, or in deliberation; as (I am not worthy) ἵνα λῶ, that I should unloose; δῶμεν, ἂν μὴ δῶμεν, should we give, or should we not give?

(d) Optative, for wishes; as μὴ γένοιτο, may it not be!

i.e. God forbid.

The Optative is seldom used in dependent clauses in the N.T., the Aorist Subjunctive being often employed instead of it in past time.

(c) Infinitive, for the simple notion of the Verb; as οὐδεὶς δύναται Θεῷ δουλεύειν, καί μαμωνα, no one can serve God and mammon.

Also for a Verbal Substantive: as εἰς τὸ ἐμπαίζω καὶ μαστιγώμαι καὶ σταυρώμαι, for mocking, scourging, and crucifying.

Besides the five Moods, in Greek there are Participles or Verbal Adjectives, agreeing with a Substantive or Pronoun expressed or understood: as—

'Ιωάννης κέρασε λέγων, John cried, saying.

'Ο ὁπίσω μου ἔρχόμενος, he that cometh after me.

3. There are six Tenses:

(1) Three Primary, viz.:

Present: as τύπτω, I beat.
Future: as τύψω, I shall beat.
Perfect: as τέτυφα, I have beaten.

(2) Three Historic, viz.:

Imperfect: as ἐτύπτω, I was beating.
Aorist: as ἐτύφα, I beat.
Pluperfect: as ἐτέτυφα, I had beaten.

There are two forms of Perfect, viz.:

(a) The First Perfect, as τέτυφα, I have beaten.
(b) The Second Perfect, as τέτυφα, I have beaten.

The Second Perfect has been sometimes called the Perfect Middle, because some Second Perfects have a Neuter or Middle meaning:—as πένθος, I have trusted, or trust, ἀπόλλος, I have perished, or am lost.

Both the Perfects have a Present element in their meaning:—as πένθος, I have believed, i.e. I am in the position of having made up my faith, and therefore believe.

And two forms of Aorist, viz.:

(a) The First (or modern) Aorist: as ἐτύφα, I beat.
(b) The Second (or Ancient) Aorist: as ἐτύπτω, I beat.
CONJUGATION OF VERBS.

The First Aorist is more common in the N. T.
A Second Future is also found in the Passive Voice:
as τυπήσωμαι, I shall be beaten.

The Future Past occurs but once: viz.—οι λόγοι κεκράζοντας, the stones will immediately cry out.

Only two Numbers of Verbs are used in the N. T., viz. Singular and Plural.

4. The ε at the beginning of the Historic Tenses in the Indicative Mood is called the Augment. There are two kinds of Augment, viz.:

(a) The Syllabic Augment, so called because it increases the length of a verb by adding the syllable ε, and

(b) The Temporal Augment, so named because it increases the time, making a short vowel long:—as ὑρπάζω, I carry off, ἤρπαγνη (2 dor. pass.); ακονό, I hear, ἕκονον.

5. The first syllable in the Perfect Tense is called the Reduplication, because it is composed of the first letter of the stem reduplicated, or reiterated, with ε: as τύπω, I beat; τύπφα (perf. act.), I have beaten.

Some Verbs have a Reduplication in the Present with ἔ:—as (δώ) διδώμι, I give, (μάποι) μυρμήσωμαι, I remember.

6. There are Six Conjugations, depending upon the character of the stem, or of the Termination, of which five are in -ω, and one in -μ: thus—

---

1 The rare form κράζων in this passage is a poorly attested reading.
2 Sometimes a Verb is augmented by adding η:—as ἠδύναμην and ἠδύνασθον from δύναμαι, I am able, and ἠμέλλον as well as ἠμέλλον from μέλλω, I am about to.
3 Or the tenuis when the first letter is an Aspirate:—as φανερό, to manifest, φανερώματα: δίω, to sacrifice, τίθω.
4 Sometimes the syllable ει is prefixed instead of the Reduplication: as ἐλήφθησα from λαμβάνω (λήβω), to take. And sometimes the Augment is doubled, as ὄραω, ἔραω, ὄν-οιμα, ὄν-εφέρην.

---

1 Mute Verbs:—
(Π), as τέμπω (πεμπτ), I send.
(Β), ῥλίβω (ῥλίβα), I strike.
(Φ), γράφω (γραφη), I write.
(ΠΤ), τύπω (τυπ), I beat, or smile.

2 Guttural Verbs:—
(K), as διώκω (διωκω), I persecute.
(Γ), λέγω (λεγα), I say.
(Χ), βρέχω (βρεχα), I rain.
(ΣΣ), πράσσω (πράγα), I do.

3 Dental Verbs:—
(Δ), ἐρείδω (ἐρείδω), I stick fast.
(Θ), πέτω (πετα), I persuade.
(Z), σώζω (σω), I save.

4 Liquid Verbs:—
(Λ), βάλλω (βαλω), I cast.
(Ν), κρίω (κρίω), I judge.
(Ρ), σπείρω (σπερ), I sow.
(MΝ), κάμω (καμω), I labour.

5 Pure Verbs:—
(a) Uncontracted:—
(I), ἀπο-κυλώ (κυλη), I roll away.
(A1), κλαίω (κλαι or κλαυ), I weep.
(Y), λύω (λυ), I loose.
(AΤ), πάω (παω), I stop.
(ΕΤ), πιστεύω (πιστηε), I believe.
(ΟΤ), ἀκούω (ἀκου), I hear.
(b) Contracted:—
(A), as (τιμώ), τιμώ (τιμα), I honour.
(E), ναλεώ, (ναλω) (ναλε), I speak.
(Ο), (πληρώο), πληρώ (πληρω), I fill, or fulfill.
(6) Verbs in -με (derived from Pure Stems):—
(A), as (στάω), ἵστημι (στα), I set.
(E), ἐ (θέω), τίθημι (θε), I place.
(O), ἐ (δῶ), δίδωμι (δο), I give.
(T), ἐ (δείκω, δείκνυω), δείκνυμι (δείκνυ), I show.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

I beat or am beating.

Sing. 1. τύπτ-ω Plur. 1. τύπτ-ομεν
2. -εις 2. -ετε

IMPERFECT.

I was beating.

Sing. 1. ἔτυπτ-ον Plur. 1. ἔτυπτ-ομεν
2. -ες 2. -ετε
3. -ε 3. ἔτυπτ-ον.

FIRST PERFECT.

I have beaten.

Sing. 1. ἔτυψ-α Plur. 1. ἔτυψ-αμεν
2. -ας 2. -ατε
3. -ε 3. -ασι.

NOTE.—Τύπτω, though not found frequently in the N. T., is employed here to exhibit the forms in use of the regular Verb, because it is simplest to conjugate one Verb throughout, and no Verb is qualified for the purpose by its employment in the N. T. The Tenses not found at all in the N. T. are here omitted. Those Tenses which are actually found under each conjugation are given below.

FIRST PLUPERFECT.

I had beaten.

Sing. 1. ἔτυψ-α Plur. 1. ἔτυψ-αμεν
2. -ας 2. -ατε
3. -ε 3. -ασι.

SECOND PERFECT.

I have beaten.

Sing. 1. τύππ-α Plur. 1. τύππ-αμεν
2. -ας 2. -ατε
3. -ε 3. -ασι.

SECOND PLUPERFECT.

I had beaten.

Sing. 1. ἔτυππ-α Plur. 1. ἔτυππ-αμεν
2. -ας 2. -ατε
3. -ε 3. -ασι.

FUTURE.

I shall beat.

Sing. 1. τύψ-ω Plur. 1. τύψ-ομεν
2. -ας 2. -ατε
3. -ε 3. -ασι.

FIRST AORIST.

I beat.

Sing. 1. ἔτυψ-α Plur. 1. ἔτυψ-αμεν
2. -ας 2. -ατε
3. -ε 3. ἔτυψ-αν.
Second Aorist.

I beat.

Sing. 1. ἔτυπ-ον
2. -ες
3. -ε

Plur. 1. ἔτυπ-ομεν
2. -ετε
3. ἔτυπ-ον.

Imperative Mood.

Present Tense.

Beat thou.

Sing. 2. τύπτ-ε
3. -έτω

Plur. 2. τύπτ-ετε
3. -έτωσαν.

First Aorist.

Beat thou.

Sing. 2. τύψ-ον
3. -άτω

Plur. 2. τύψ-ατε
3. -άτωσαν.

Second Aorist.

Beat thou.

Sing. 2. τύπ-ε
3. -έτω

Plur. 2. τύπ-ετε
3. -έτωσαν.

Subjunctive Mood.

Present Tense.

I may beat.

Sing. 1. τύπτ-ω
2. -γς
3. -γ

Plur. 1. τύπτ-ομεν
2. -γτε
3. -ωσι(ν).

First Aorist.

I might beat.

Sing. 1. τύψ-ο
2. -γς
3. -γ

Plur. 1. τύψ-ομεν
2. -γτε
3. -ωσι(ν).

Second Aorist.

I might beat.

Sing. 1. τύπ-ο
2. -γς
3. -γ

Plur. 1. τύπ-ομεν
2. -γτε
3. -ωσι(ν).

Optative Mood.

(Rarely used in the N.T.)

Present Tense.

Would that I might beat, rarely I might beat.

Sing. 1. τύπ-ομι
2. -οις
3. -οι

Plur. 1. τύπ-ομεν
2. -οιτε
3. -οιεν.

First Aorist.

Would that I might beat, rarely I might beat.

Sing. 1. τύψ-αμι
2. -ας
3. -α

Plur. 1. τύψ-αμεν
2. -ατε
3. -αεν.

Second Aorist.

Would that I might beat, rarely I might beat.

Sing. 1. τύπ-ομι
2. -οις
3. -οι

Plur. 1. τύπ-ομεν
2. -οιτε
3. -οιεν.

1 Sometimes in -αιαν, as ποιήσαν, they might do, or make.
### Infinitive Mood.

<table>
<thead>
<tr>
<th></th>
<th>Infinitive Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present.</td>
<td>τύπτ-ειν. To beat, or be beating.</td>
</tr>
<tr>
<td>Perf. I.</td>
<td>τετυφ-έναι. To have beaten.</td>
</tr>
<tr>
<td>Perf. II.</td>
<td>τετυφ-έναι. To have beaten.</td>
</tr>
<tr>
<td>Aor. I.</td>
<td>τυψ-αι. To beat.</td>
</tr>
<tr>
<td>Aor. II.</td>
<td>τυψ-είν. To beat.</td>
</tr>
</tbody>
</table>

### Participle.

**Present, beating.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. τύπτ-ων, -ουσα, -ου</td>
<td>τύπτ-οντες, -ουσαί, -οντα</td>
</tr>
<tr>
<td>V. -ών, -ουσα, -ου</td>
<td>-όντες, -ουσαί, -οντα</td>
</tr>
<tr>
<td>A. -ουσα, -ουσαί, -ουσα</td>
<td>-ουσας, -ουσαί, -ουσα</td>
</tr>
<tr>
<td>G. -ουσις, -ουσι</td>
<td>-ουσίων, -ουσίων, -ουσίων</td>
</tr>
<tr>
<td>D. -ουτι, -ουτί</td>
<td>-ουσι(ι), -ουσαί(ι), -ουστι(ι)</td>
</tr>
</tbody>
</table>

### First Perfect, having beaten.

| N. τετυφ-ός, -ύια, -ός | τετυφ-όντες, -ύιαί, -ότα |
| V. -ώς, -ύια, -ός | -όντες, -ύια, -ότα |
| A. -ότα, -ύιάν, -ός | -ότας, -ύιάς, -ότα |
| G. -ότος, -ύιας, -ότος | -ότων, -ύιών, -ότων |
| D. -ότι, -ύιά, -ότι | -ότι, -ύιας, -ότι |

### Future, τυψ-ων, about to beat.

**Aor. I.** τυψ-ας, -ασα, -αν (like πας), having beaten, or beating.

**Aor. II.** τυψ-ών, -οῦσα, -όν, having beaten, or beating.

---

### Middle Voice.

### Indicative Mood.

**Present Tense.**

* I beat; or am beating myself.

**Sing. 1. τύπτ-ομαι**  
**Plur. 1. τύπτ-όμεθα**

1. -η  
2. τύπτ-έσθος  
3. -εται  
3. -ονται.

**Imperfect.**

* I was beating myself.

**Sing. 1. έτυφ-όμην**  
**Plur. 1. έτυφ-όμεθα**

1. έτυφ-έσθος  
3. -ετο  
3. -οντο.

**Future.**

* I shall beat myself.

**Sing. 1. τυψ-ομαι**  
**Plur. 1. τυψ-όμεθα**

1. -ει  
2. τυψ-έσθε  
3. -εται  
3. -ονται.

### First Aorist.

* I beat myself.

**Sing. 1. έτυφ-όμην**  
**Plur. 1. έτυφ-όμεθα**

1. έτυφ-άσθε  
2. -ατο  
3. -αντο.

### Second Aorist.

* I beat myself.

**Sing. 1. έτυφ-όμην**  
**Plur. 1. έτυφ-όμεθα**

1. έτυφ-άσθε  
2. -ατο  
3. -αντο.

---

1 But βούλομαι, I wish, makes βούλει.
CONJUGATION OF VERBS.

Imperative Mood.

Present Tense.

Beat thyself.

Sing. 2. τύπτ-ου Plur. 2. τύπτ-εσθέ

First Aorist.

Beat thyself.

Sing. 2. τύψ-αι Plur. 2. τύψ-ασθέ

Second Aorist.

Beat thyself.

Sing. 2. τυπ-οὐ Plur. 2. τυπ-εσθέ

Subjunctive Mood.

Present Tense.

I may beat myself.

Sing. 1. τύπτ-ωμαι Plur. 1. τυπτ-όμεθα
2. -γι 2. τυπτ-ησθε
3. -ηται 3. -ωνται.

First Aorist.

I might beat myself.

Sing. 1. τύψ-αμαι Plur. 1. τυψ-αμεθα
2. -γι 2. τυψ-ησθε
3. -ηται 3. -ωνται.

Optative Mood.

Second Aorist.

I might beat myself.

Sing. 1. τύπτ-ωμαι Plur. 1. τυπτ-όμεθα
2. -γι 2. τυπτ-ησθε
3. -ηται 3. -ωνται.

Present Tense.

Would that I might, rarely I might, beat myself.

Sing. 1. τυπτ-οίμην Plur. 1. τυπτ-οίμεθα
2. τυπτ-οιο 2. τυπτ-οισθε
3. -οιτο 3. -οιτο.

First Aorist.

Would that I might, rarely I might, beat myself.

Sing. 1. τυψ-αίμην Plur. 1. τυψ-αίμεθα
2. τυψ-αιο 2. τυψ-αισθε

Second Aorist.

Would that I might, rarely I might, beat myself.

Sing. 1. τυπτ-οίμην Plur. 1. τυπτ-οίμεθα
2. τυπ-οιο 2. τυπ-οισθε
3. -οιτο 3. -οιτο.

Infinite Mood.

Present. τύπτ-εσθαι. To beat oneself.
Future. τύψ-εσθαι. To be about to beat oneself.
First Aorist. τύψ-ασθαι. To beat oneself.
Second Aorist. τυπ-έσθαι. To beat oneself.
CONJUGATION OF VERBS.

PARTICIPLE.

Present. Beating oneself. τυπ-όμενος, -η, -ον, etc.
Future. About to beat oneself. τυψ-όμενος, -η, -ον, etc.
First Aorist. Having beaten oneself. τυψ-όμενος, -η, -ον, etc.
Second Aorist. Having beaten oneself. τυτ-όμενος, -η, -ον, etc.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.
I am being beaten.
(Like the Middle.)

Imperfect.
I was being beaten.
(Like the Middle.)

Perfect.
I have been beaten.
Sing. 1. τετυ-μμαι
2. -ψαι
3. -πται
Plur. 1. τετύ-μμεθα
2. τετυ-φθε
3. τετυ-μμένοι εισι.

Pluperfect.
I had been beaten.
Sing. 1. ἐτετυ-μμην
2. ἐτετυ-ψο
3. -πτο
Plur. 1. ἐτετυ-μμεθα
2. ἐτετυ-φθε
3. τετυ-μμένοι ἦσαν.

First Aorist.
I was beaten.
Sing. 1. ἐτύφθ-ην Plur. 1. ἐτύφθ-ημεν
2. -ης
3. -η
Second Aorist.
I was beaten.
Sing. 1. ἐτύπ-ην Plur. 1. ἐτύπ-ημεν
2. -ης
3. -η
First Future.
I shall be beaten.
Sing. 1. τυφθ-ομαι Plur. 1. τυφθ-ομεθα
2. -ει
3. -ει
Second Future.
I shall be beaten.
Sing. 1. τυφθ-ομαι (like First Future).

IMPERATIVE MOOD.

Present Tense.
Be thou beaten.
(Like Present Middle.)

Perfect.
Be thou beaten.
Sing. 2. τετυ-ψο Plur. 2. τετυ-φθε
3. τετυ-φθω Plur. 3. τετυ-φθωσαι.
First Aorist.

Be thou beaten.

Sing. 2. τυφθ-ητι
3. -ητω
Plur. 2. τυφθ-ητε
3. -ητωσαν.

Second Aorist.

Be thou beaten.

Sing. 2. τυπ-ηθι
3. -ητω
Plur. 2. τυπ-ητε
3. -ητωσαν.

Subjunctive Mood.

Present.

I may be beaten.
(Like Present Middle.)

First Aorist.

I might be beaten.

Sing. 1. τυφθ-ω
2. -ης
3. -η
Plur. 1. τυφθ-ωμεν
2. -ης
3. -ωσι.

Second Aorist.

Sing. 1. τυπ-ω (like the First Aorist).

Optative Mood.

Present Tense.

I might be beaten.
(Like the Middle.)

First Aorist.

Would that I might, rarely I might, be beaten.

Sing. 1. τυφθ-ειη
2. -ειης
3. -ειη
Plur. 1. τυφθ-ειημεν
2. -ειης
3. -ειησαν.

Infinitive Mood.

Present, τυπτεθαι, to be beaten.
Perfect, τυφθθαι, to have been beaten.
First Aorist, τυφθθαι, to be beaten.
Second Aorist, τυπθαι, to be beaten.

Participle.

Present, τυπτεμενος, -η, -ov, being beaten.
Perfect, τυφθμενος, -η, -ov, having been beaten.
First Aorist, having been beaten, or beaten.

Sing.

Plur.

N.V. τυφθ-εις, -εις, -εν τυφθ-έτες, -είσας, -ές
A. τυφθ-έντα, -έσας, -έν τυφθ-έτας, -έσας, -ές
G. τυφθ-έντος, -έσης, -έντος τυφθ-έτος, -έσων, -ές
D. τυφθ-έντι, -έση, -έντι τυφθ-είσι, -έσαις, -έσι.
## Conjugation of Verbs

### Contracted Verbs

Pure Verbs of the Fifth Conjugation, with Vowel-stems in \( a, e, \) or \( o \), are contracted in all Moods of the Present and Imperfect Tenses.

### Active Voice

#### Indicative Mood

**Present Tense**

\((τιμάω) \, τιμᾶ, \, I \, hōnour; \, (λαλέω) \, λαλᾶ, \, I \, speak; \, (πληρῶ) \, πληρῶ, \, I \, fulfil.\)

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<th>Sing. 1.</th>
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<th>Plur. 1.</th>
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<tr>
<td>τιμᾶ</td>
<td>τιμῶ</td>
<td>-̀ψ</td>
<td>-̀ι</td>
<td>λαλῶ</td>
<td>-̀ει</td>
<td>-̀οι</td>
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**Imperfect**

\((ἐτίμαω) \, ἐτίμω, \, (ἐλάλεω) \, ἐλάλου, \, (ἐπλήρωω) \, ἐπλήρου.\)

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<td>-̀ς</td>
<td>-̀ι</td>
<td>ἐλάλου</td>
<td>-̀ει</td>
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### Imperative Mood

\((τίμα) \, τίμα, \, (λάλει) \, λάλει, \, (πληρεῖ) \, πληρεῖ.\)

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<td>-̀ω</td>
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<td>-̀τω</td>
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<td>-̀σω</td>
<td>-̀τερ</td>
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1 But ζῶ, \( I \, hıve, \) has ζῆ, ζῆ, ζῆ, ζῆ, ζῆ, ζῆ Pres. and Subj., and Infinit. ζῦν.
CONJUGATION OF VERBS.

SUBJUNCTIVE MOOD.

(τιμάω) τιμῶ, (λαλέω) λαλῶ, (πληρῶ) πληρῶ.

Sing. 1. τιμ-ῶ λαλ-ῶ πληρ-ῶ
2. -ἀς -ής -οίς
3. -ἀ -ή -οί

Plur. 1. τιμ-ῶμεν λαλ-ῶμεν πληρ-ῶμεν
2. -άτε -ήτε -ώτε

OPTATIVE MOOD.

(τιμάομι) τιμῶμι, (λαλέομι) λαλοῦμι, (πληρόομι) πληροῦμι.

Sing. 1. τιμ-ῶμι λαλ-οῦμι πληρ-οῦμι
2. -ψι -οί -οίς
3. -ψ -οί -οί

Plur. 1. τιμ-ῶμεν λαλ-οῦμεν πληρ-οῦμεν
2. -άτε -οίτε -οίτε
3. -ψιν. -οίν. -οίν.

INFINITIVE MOOD.

(τιμαεῖν) τιμᾶν, (λαλεῖν) λαλεῖν, (πληρεῖν) πληροῦν.

PARTICIPE.

(τιμάων) τιμῶν, (λαλέων) λαλῶν, (πληρῶν) πληρῶν.

Sing.

N. M. τιμ-ῶν λαλ-ῶν πληρ-ῶν
F. -ώσα -ούσα -ούσα
N. -ῶν -ούν -ούν
A. M. τιμῶντα, λαλούντα, πληροῦντα,
&c. like τύπτων.

MIDDLE AND PASSIVE VOICES.

CONJUGATION OF VERBS.

INDICATIVE MOOD.

Present Tense.

(τιμάομαι) τιμῶμαι, (λαλέομαι) λαλοῦμαι, (πληρόομαι) πληροῦμαι.

Sing. 1. τιμ-ῶμαι λαλ-οῦμαι πληρ-οῦμαι
2. -ψι -οί -οίς
3. -ψ -οί -οί

Plur. 1. τιμ-ῶμεθα λαλ-οῦμεθα πληρ-οῦμεθα
2. -άσθε -είσθε -ούσθε
3. -ώνται -ουνται -ούνται.

Imperfect.

(τιμαέμην) τιμῶμην, (λαλεόμην) λαλούμην, (πληροέμην) πληροῦμην.

Sing. 1. τιμ-ῶμην λαλ-οῦμην πληρ-οῦμην
2. -ώ -οῦ -ού
3. -άτο -είτο -ούτο

Plur. 1. τιμ-ῶμεθα λαλ-οῦμεθα πληρ-οῦμεθα
2. -άσθε -είσθε -ούσθε

IMPERATIVE MOOD.

(τιμάοι) τιμῶ, (λαλοῦ) λαλοῦ, (πληροῦ) πληροῦ.

Sing. 2. τιμ-ῶ λαλ-οῦ πληρ-οῦ
3. -άσθω -είσθω -ούσθω

Plur. 2. τιμ-άσθε λαλ-είσθε πληρ-ούσθε
3. -άσθωσαν -είσθωσαν -ούσθωσαν.
CONJUGATION OF VERBS.

SUBJUNCTIVE MOOD.

(timáωμαι) timó̂mhai, (laλεωμαι) laλóμhai, (πληρόωμαι) πληρóμhai.

Sing. 1. tim-ó̂mhai laλ-ó̂mhai πληρ-ó̂mhai
2. -α -η -σι
3. -άται, -ήται, -ώται,
&c., of very rare occurrence. Optative not found in N.T.

INFINITIVE MOOD.

(timá̂σθαι) timá̂sθαι, (laλείσθαι) laλεί̂σθαι, (πληρό́̂σθαι) πληροφό̂σθαι.

PARTICIPLE.

(timá̂μενος) timá̂μενος, -η, -ον; (laλεόμενος) λαλούμενος,
-η, -ον; (πληρόμενος) πληρούμενος, -η, -ον.

VERBS IN -μι.

The Present, Imperfect, and Second Aorist Tenses of Verbs in -μι are different from those of Verbs in -ω. The other Tenses follow the ordinary formation.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.


Sing. 1. 1-στη-μι 1-θε-μι 1-δω-μι 1-δεκ-πν-μι
2. -σ -σ -σ -σ
3. -σι -σι -σι -σι.

Plur. 1. (ι-στω-μιν) τι-θε-μεν
2. -τε
3. -τι-ασι.

- Imperfect.

τείδονν, τείδονν. Like contracted Verbs.

Second Aorist.

Sing. 1. 1-στη-ν Plur. 1-στη-μεν
2. -σ -τε
3. -σι -σι.

IMPERATIVE MOOD.

Present Tense.

Sing. 3. τι-θε-τω Plur. 2. δε-τω.

Plur. 2. τι-θε-τε.

Second Aorist.

Sing. 2. στη-θι. 3. δε-τω.

Plur. 2. στη-τε.

SUBJUNCTIVE MOOD.

Second Aorist.

Sing. 1. στω 3. δω
2. στης 3. δη
3. στην Plur. 1. στωμεν 3. δωμεν
2. στητε 3. δωτε
3. στωσι τοσι.

1 The Second Aorist, and the two Perfects and Plusperfect of ιστημι have a Neuter meaning:—thus, ιστημι, I sit; ιστημ, I stand; Per. 1. ιστημι, I stand; Per. 2. ιστηια, I stand; Plusperf. ιστημεν, I stood.
CONJUGATION OF VERBS.

Optative Mood.
Second Aorist.
1. δώνυ.
2. δώνυ.
3. δώγ.

Infinite Mood.
Present Tense, δι-δο-ναι, δεῖκ-νῦ-ένω.
Second Aorist, στήναι, θείναι, δούκαι.

Participle.
Present.
τε-θείς, -θείσα, -θέν, -θέντα, -θείσαι, etc.
δι-δούς, -δούσα, -δόν, -δόντα, -δούσαι, etc.
δεῖκ-νῦ-ών, -ούσα, -ον, -οντα, -ούσαι, etc.

Second Aorist.
στάς, στάσα, στάρ, στάσαι, στάσαι, etc.
θείς, θείσα, θέν, θέντα, θείσαι, etc.
δούς, δούσα, δόν, δόντα, δούσαι, etc.

Middle and Passive Voice.
Indicative Mood.
Present Tense.
Sing. 1. ἵ-στα-μαι | τε-θε-μαι | δί-δο-μαι | ἀπ-ωλ-λυ-μαι
2. -σαι | -σαι | -σαι | -σαι
3. -ται | -ται | -ται | -ται
Plur. 1. ἵ-στα-μεθα | τε-θε-μεθα | δί-δο-μεθα | ἀπ-ωλ-λυ-μεθα
2. ἵ-στα-σθε | τε-θε-σθε | δί-δο-σθε | ἀπ-ωλ-λυ-σθε
3. -σται | -σται | -σται | -σται

1 I perish.

Imperfect.
Sing. | Plur.
1. ε-τε-θε-μην | ε-τε-θε-μεθα
2. ε-τε-θε-σο | ε-τε-θε-σθε
3. -το | -ντο.

Second Aorist.
Sing. 1. ε-θε-μην | ἀπ-ωλ-θυ-μην
2. ε-θυν | ἀπ-ωλ-ον
3. ε-θυ-τον | ἀπ-ωλ-ετον,
etc., as Imperfect.

Imperative Mood.
Present Tense.
Sing. 2. ἵ-στα-σο | Plur. 2. ἵ-στα-σθε
3. ἵ-στα-στω
3. ἵ-στα-στοσα

Optative Mood.
Present Tense.
I might be able.
Sing. 1. δυνα-μην | Plur. 1. δυνα-μεθα
2. δυνα-ον | δυνα-σθε
3. -το | -ντο.

Infinite Mood.
Present Tense.
ἵ-στα-σθαι, τε-θε-σθαι, δι-δο-σθαι.

Second Aorist.
θε-σθαι.
CONJUGATION OF VERBS.

Participle.

Present.

τιθεμένος. ἀπολύμενος.

Second Aorist.

θεμένος.

TENSES OF THE CONJUGATIONS, AS USED IN THE NEW TESTAMENT.

ACTIVE VOICE.

Present Tense.

A. Uncontracted Verbs in -ω:

(1) γράφω, I write. (3) πείδω, I persuade.
(2) διάκω, I persecute. (4) κρίνω, I judge.
(5) α. πιστεύω, I believe.

B. Contracted Verbs in -ω:

(5) α. τιμῶ, I honour. β. λαλῶ, I speak. γ. πληρῶ, I fulfil.

C. Verbs in -μι:

(6) α. ιστημι, I set. β. τίθημι, I put. γ. δίδωμι, I give.
δ. δείκνυμι, I shew.

Imperfect.

Having the Augment and ending in -ον.

A. Uncontracted Verbs in -ον:

(1) ἔγραψα, I was writing. (3) ἐπείδησα, I was persuading.
(2) ἐδίωκα, I was persecuting. (4) ἔχαιρον (χαίρω), I was rejoicing.
(5) α. ἐπιστεύκα, I was believing.

B. Contracted Forms:

(5) β. ἔγραψα, I was honouring. β. ἔδαυς, I was speaking.
γ. ἐπλήρες, I was fulfilling.
(6) β. ἐπίθυμω, I was pulling. γ. ἔκρινα, I was giving.

First Perfect.

Having the Reduplication and ending in -φα (1), -χα (2), and -κα.

(1) γέγραπται, I have written. (5) λελάβηκα, I have spoken.
(2) τεσταρχα, I have done. (6) α. ἔστηκα, (I have set myself; or) I stand.
(3) σέσωκα, I have saved. (4) κέρκυκα, I have judged.
(5) α. πεπίστευκα, I have believed. γ. δείκνυκα, I have given.

Second Perfect (rare).

Reduplicated and ending in -α.

(3) τεσταύκα, I have trusted. (5) ἀκίνηκα, I have heard.
or I trust.
(4) γέγονα (γίνομαι), I have (6) ἔστασα, I stand (have set become.
myself).

First Pluperfect (rare).

Reduplicated, ending in -εμω, nearly always without the Augment.

(4) μεμενήκέν (μέω), I had (6) α. εἰστήκεν, I stood.
remained.
(5) α. πεπιστεύκεν, I had γ. δεδώκεν, I had given.
believed.

b. πεποίηκεν (ποίω), I had
had done.

1 The Third Person Plural is sometimes in -αν, instead of -αν:—as ἔγραψαν (γράφασαν), they have known.
2 Inf. ἔστασαν, or ἔστάναν. Part. ἔστας. Nett. ἔστος. Acc. ἔστατα.
Second Pluperfect (very rare).
Reduplicated, Augmented, and ending in -είω.
(3) ἐπεποίθεν, I had trusted.

Future.
Ending in -σώ, except in Conjugation 4, in which it is contracted in -ῶ.
(1) πέμψω (ψ = πό), I shall send.
(2) διώξω (ξ = κό), I shall pursue.
(3) πείσω, I shall persuade.
(4) κρίνω, I shall judge.
(5) a. πιστεύω, I shall believe. 
   b. τιμήσω, I shall honour.
(6) a. στήσω, I shall set. 
   β. δῆσω, I shall put.
   γ. δώσω, I shall give.
   δ. δείξω, I shall shew.

Contracted Future (short Penult).
Sing. 1. κρίν-ῶ  Plur. 1. κρίν-οίμεν
2. -είς  2. -είτε
3. -εί  3. -οίσι

First Aorist.
Augmented, and ending in -α.
(1) ἐπημήσα, I sent. 
   b. ἐτύμμησα, I honoured.
(2) ἐδίωξα, I persecuted. 
   a. ἐστήσα, I set.
(3) ἐπέσα, I persuaded. 
   β. ἐθνήσα, I put.
(4) ἐκρίνα, I judged.
   γ. ἐσώκα, I gave.
   δ. ἐδείξα, I shewed.
(5) a. ἐπιστεύσα, I believed.
CONJUGATION OF VERBS.

Imperfect.
Augmented and ending in -μην.

(1) ἐκοπτόμην (κόπτω), I was b. ἐφοβοῦμην, I was afraid.
(2) προσ-πνῄμην, I was praying.
(3) ἐπεθύμην, I was obeying. (5) a. ἐπανόρθωσα, I was putting forth.

Future.
A. Ending in -ομαι.

(1) κόψομαι, I shall bewail. (2) προσ-πνῄσκομαι, I shall pray.
(3) θαυμάσομαι (θαυμάζω), I shall wonder. (5) a. λύομαι, I am being loosed.
(4) φανεροῖμαι (φαίρω), I shall appear.

First Aorist.
Augmented and ending in -άμην.

(1) ἐνυφάσαμην, I was washed myself. (4) ἀ-εκρισάμην, I answered.
(2) προσ-πνῄμην, I prayed. (5) a. ἐπανάστημην, I ceased.
(3) ἔχαρισάμην (χαρίσομαι), I bestow. b. ἔποιησάμην, I made for myself.

Second Aorist.
Augmented and ending in -ώμην, (except ἔδημην).

(1) ἔπ-ελαβόμην, I took hold. (4) ἐγενόμην (χέδομαι), I became.
(2) ἀ-φ-κόμην (ἰκνεύομαι, ἵκ). (5) b. ἐθύμην, I put (for myself).
(3) ἐπικυρώμην (πυκνάνουμαι, πυό), I enquired.

PASSIVE VOICE.

Present Tense.
(Same in form as Present Middle.)

(1) γράφομαι, I am being written. b. λαλοῦμαι (οὐ=ο), I am being spoken.
(2) ἁγομαι, I am being led. (2) ἡγομαι, I am being led.
(3) σώζομαι, I am being saved. (3) σωζόμαι (οὐ=ο), I am being manifested.
(4) κρίνομαι, I am being judged. (4) κρίνωμαι, I am being judged.
(5) a. λύομαι, I am being loosed. (6) ὄδόμαι, I am being given.

Imperfect.
(Same in form as Imperfect Middle.)

(1) ἐβλεπόμην, I was being seen. (5) a. ἐκόμην, I was being loosed.
(2) ἡγομαι (ἄγω), I was being led. (2) ἡγομαι, I was being led.
(3) ἐσωθήμην, I was being (6) b. προσ-επιθέμην, I was being added.
(4) ἔκρινομαι, I was being judged. (4) κόμησα, I have been saved.

Perfect.
Reduplicated and ending in -μαι.

(1) γηγραμματί, I have been written. (5) a. λάθωμαι, I have been written.
(2) δεδιουματί, I have been persecuted. b. λελάθημαι, I have been spoken.
(3) σέσωμαι, I have been persecuted. (3) σεσωμαι, I have been persecuted.
(4) κέρκωμαι, I have been given. (4) κέρκωμαι, I have been given.

judged.
Pluperfect (rare).
Reduplicated, sometimes Augmented and ending in -μν.
(4) ἐβεβλήμη, I had been, (5) τεθεμελίωμη (θεμελίω),
cast.
I had been founded.

First Aorist.
Augmented and ending in -θην.
(1) ἐπέμψη, I was sent.
(2) ἤχθη, I was led.
(3) ἐσώθη, I was saved.
(4) ἐβλήθη, I was cast.
(5) a. ἐλθη, I was loosed.
(6) ἐδιείχθη, I was shewn.

Second Aorist (not frequent).
Augmented and ending in -ην.
(1) ἔγραψη, I was written.
(2) ὑπετάγη (ὑπάγω), I was subjected to.
(3) ἡρτάγη (ὑρτάζω), I was carried off.
(4) ἐφάνη (φαίνω), I was shown, or appeared.

First Future.
Ending in -θήματι.
(2) ἀχθήσουμαι, I shall be led.
(3) σωθήσουμαι, I shall be saved.
(4) βλήσουμαι, I shall be cast.
(5) a. λυθήσουμαι, I shall be loosed.
b. λαληθήσουμαι, I shall be spoken.

Second Future (rare).
Ending in -ήσουμαι.
(1) ἐν-τραπήσουμαι (τρέπω), I (4) φανήσουμαι, I shall be
shall turn away from, shewn or appear.
reverence.
(2) ἀλλαγήσουμαι, (ἀλλάσσω), (5) κατα-καίσουμαι (καίω), I
I shall be changed.
shall be burnt up.
(3) ἀρπαγήσουμαι, I shall be carried off.

Εἰμί, TO BE. COMPOUNDS OF Εἰμί, TO GO.
Ἀφ-ΙΗΜΙ, TO SEND AWAY, FORGIVE.

ACTIVE VOICE.

Indicative Mood.

I am. They enter in. I forgive.
Pres. Sing. 1. εἰμι
2. εἰ
3. εστι

Plur. 1. εσμέν
2. εστε
3. εστιν.

I was. He entered in. He forgave.
Imperf. Sing. 1. ἦν (ἦν)
2. ἦτα
3. ἦν

Plur. 1. ἦμεν They went out.
2. ἠτέ
3. ἠμεν.

Ε 2
CONJUGATION OF VERBS.

I shall be.

Fut. Sing. 1. ἐσ-ομαι
2. ἐσ-η
3. ἐσ-ταί
Plur. 1. ἐσ-όμεθα
2. ἐσ-εσθε
3. ἐσ-ονται.

I shall forgive.

ἀφ-ήσω
-ήσεις
-ήσει
ἀφ-ήσομεν
-ήσετε
-ήσουσιν.

Aor. 1. Sing. 1.
2.
3.
Plur. 1.
2.
3.

I forgave.

ἀφ-ήκα
-ήκας
-ήκε
ἀφ-ήκαμεν
-ήκατε
-ήκαν.

Imperative Mood.

Be thou.

Pres. Sing. 2. ἔσ-θι
3. ἔσ-τω
1
Plur. 2. ἔσ-τε
3. ἔσ-τωσαν.

Forgive thou.

Pres. Sing. 2. ἀφ-είσ
Aor. 2. ἀφ-έσ.
Pres. ἀφ-ιέτω.
Aor. 2. ἀφ-έτε.

Subjunctive Mood.

I may be.

Pres. Sing. 1. ἐσ
2. ἦς
3. ἦ
Plur. 1. ἦμεν
2. ἦτε
3. ἦσται.

I may forgive.

Pres. Sing. 1. ἀφ-δίσ
Aor. 2. ἀφ-δίσ.

Passive Voice.

Fut. 1. Sing. 3, ἄφησησαι.
Subj. Aor. 1. Sing. 3, ἄφησα.

Forms of εἰμί with a Participle are used occasionally instead of a finite Verb:—as ἔσται λευκότερον, shall be
loosed: ἦσαν τεθεραπευμέναι, had been healed.

1 Also ἦσαν.

Optativo Mood.

I might be.

Pres. Sing. 1. εἰ-ν
2. εἰ-ν
3. εἰ-ν
Plur. 1. εἰ-νεν
2. εἰ-νετε
3. εἰ-νεσαν.

Infinitive Mood.

Pres. εἶναι, to be. ἐξ-έναι, to go out. ἀφ-έναι, to forgive.

Participle.

Being. Going out. Understanding.

Pres. ὁ, ὁνα, ὁν, ἐξ-ίν, -ον, -όν, συμνόν, σ. συμβεβος.
etc. etc.

Aor. 2, having forgiven.

ἀφ-εῖσ, -εῖσα, -έν.
CONJUGATION OF VERBS.

DEponent VERBS.

Deponent Verbs have an Active or Neuter Meaning, but no Active Voice; and are of three kinds, viz.:

I. Middle Deponents:—as

| εἰδούμαι, to perceive, | Αοριστ., ἐγείρεται. |
| εἰδόται, to greet, | ἠποσάμην. |
| ἀφικνύμαι, to arrive, | ἀφικνύμαι. |
| διάκειμαι, to receive, | ἰδιώτην. |
| ἢπιλαμβάνωμαι, to lay hold of, | ἡπιλαμβάνωμαι. |
| ἢπιλαμβάνωνα, to forget, | ἡπιλαμβάνωνα. |
| ἡγούμαι, to work, | ἡγούμαι. |
| ἤπιξαμαι, to heal, | ἤπιξαμαι. |
| ἤκασμαι, to boast, | ἤκασμαι. |
| προσ-εἴσκεπται, to pray, | προεϊσκέπται. |
| πανθάναμα, to hear, enquire, | πανθάναμα. |
| φείδομαι, to spare, | φείδομαι. |
| χαρίζομαι, to bestow freely, | χαρίζομαι. |

So also the Deponent Perfects, καθήματι to sit down, καθοῦ (Imperat.), καθῆσαι, καθήσεσθαι, καθηθήμαν (Pluperf.) and κείμαι, to lie down, κείμεθα, κείμεθα.

II. Passive Deponents:—as

| αἰσχύνομαι, to be ashamed, | Αοριστ., ἐφνησίζεται. |
| βολούμαι, to wish, | ἐβουλὺζεται. |
| δια-λέγομαι, to converse, | διελεύσεται. |
| ἰδιοῦμαι, to think upon, | ἰδιούμαι. |
| ἴππειλέομαι, to care for, | ἴππειλέωμαι. |
| ἱργύρομαι, to be angry, | ἱργύρωμαι. |
| πορεύομαι, to go, | πορεύεται. |
| σπλαγχνύομαι, to have compassion, | σπλαγχνύεται. |
| φοβοῦμαι, to fear, | φοβηθήται. |

III. Both Middle and Passive:—as

| ἀποκρίνομαι, to answer, | Αοριστ., ἀπεκρίθηκε. |
| γίνομαι, to become, or be, | ἐγενέτο. |

1 ἐγενέτο sometimes means, was done.

Some Middle Deponents have also Perfects or Aorists Passive with a Passive meaning:—as κεφαρμαται, ἐχαριθήμαν, and ἱὰθην. And the Perfect and Aorist Passive of some Middle Verbs, not Deponents, are used with a Middle meaning: as πέπεισμαι, ἑτεροθήν.

IMPERSOnAL Verbs.

The following are the chief Impersonal Verbs:—


δική δική δίδη δικήν δίκαιον It is necessary.  
δοκεῖ δοκεῖ δικήν δικήν It is certain.  
ἐξετάζει ἐξετάζει εἰς ἐν ἔκθεσιν It is lawful.  
μελετε μελέτε μελετήν It is a care.  
πρήτει πρήτει πρήτειν It is becoming.  
χρῆν χρῆν χρῆν It is fitting.

IRREGULAR VERBS.

There are two kinds of Irregular Verbs, viz.:

I. Verbs Irregular in Form:—

Pres. Fut. Aor. Perf. Aor. 2.

| αἰσχύνομαι | αἰσχύνομαι | ἐγείρεται | ἐγείρεται | Το perceive. |
| ἀποκρίνομαι | ἀποκρίνομαι | ἐγείρεται | ἐγείρεται | Το speak. |
| ἰδίον ἰδίον | ἰδίον ἰδίον | ἰδίον ἰδίον | ἰδίον ἰδίον | Το recite. |
| βολούμαι | βολούμαι | βολούμαι | βολούμαι | Το wish. |
| βλαστᾶν | βλαστᾶν | βλαστᾶν | βλαστᾶν | Το spring up. |
| βολούμαι | βολούμαι | βολούμαι | βολούμαι | Το wish. |
| γαμεῖν | γαμεῖν | γαμεῖν | γαμεῖν | Το marry (a wife). |
| γίνομαι | γίνομαι | γίνομαι | γίνομαι | Το be, or become. |
| γενώςει | γενώςει | γενώςει | γενώςει | Το know. |
| ἱδᾶν | ἱδᾶν | ἱδᾶν | ἱδᾶν | Το teach.
### Conjugation of Verbs

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Fut.</th>
<th>Aor. 1.</th>
<th>Perf.</th>
<th>Aor. 2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>δοκώ</td>
<td>ἰδοξα</td>
<td>ἰδον</td>
<td>To think, stem good.</td>
<td>To go down, set.</td>
</tr>
<tr>
<td>δύνω</td>
<td>ἰδοξα</td>
<td>ἰδον</td>
<td>To be able.</td>
<td>To be slight.</td>
</tr>
<tr>
<td>ἵκ-χώμαι</td>
<td>ἰχ-χίδηρην</td>
<td>ἰχλικα</td>
<td>ἱρήμα</td>
<td>To drive.</td>
</tr>
<tr>
<td>ἐφίησκο</td>
<td>ἐφίησκα</td>
<td>ἐφίρα</td>
<td>To find.</td>
<td>To find.</td>
</tr>
<tr>
<td>ἐχω</td>
<td>ἐχω</td>
<td>ἐχον</td>
<td>To have.</td>
<td>To have.</td>
</tr>
<tr>
<td>ἱλλο</td>
<td>ἱλλο</td>
<td>ἱλλο</td>
<td>To be willing.</td>
<td>To be willing.</td>
</tr>
<tr>
<td>θηγαν</td>
<td>θηγαν</td>
<td>θηγαν</td>
<td>To touch.</td>
<td>To touch.</td>
</tr>
<tr>
<td>θόνοσ</td>
<td>θόνοσ</td>
<td>θόνοσ</td>
<td>To die.</td>
<td>To die.</td>
</tr>
</tbody>
</table>

(ἐκτρέφομαι) | (ἐκτρέφομαι) | (ἐκτρέφομαι) | (ἐκτρέφομαι) | (ἐκτρέφομαι) |
| ιλασκομαι | ιλασθην | ικαμαι | To come. | To come. |
| καίω | καίκαμαι | κατα | To burn. | To burn. |
| καλιω | καλεσθην | κατα | To call. | To call. |
| κάμω | καμημαι | κατα | To see. | To see. |
| κραδαινο | κραδαινα | κραδαινα | To be weared. | To be weared. |
| κλαιο | κλαισθην | κλαισθην | To weep. | To weep. |
| λαγχανο | λαγχανα | λαγχανα | To eat. | To eat. |
| λαμβανο | λαμβανα | λαμβανα | To take. | To take. |
| λειζανο | λειζανα | λειζανα | To escape notice. | To escape notice. |
| μελλω | μελλησθην | μελλησθην | To be about to. | To be about to. |
| μεμνησκω | μεμνησθην | μεμνησθην | To remain in. | To remain in. |
| (μημερισκο) | (μημερισθην) | (μημερισθην) | To remind. | To remind. |
| (τεμνω) | (τεμνησθην) | (τεμνησθην) | To distribute. | To distribute. |
| (ἀλλαμ) | ἀλλα | ἀλλα | To destroy, to perish. | To destroy, to perish. |

1 Also the Middle Form εἰρήμενον.
2 This word is properly an Imperfect, and is ordinarily used so.
3 Imperf. ἵδρων.

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These instances give the following results:

1. The Present is often lengthened from the Stem:
   a. By inserting before -ω or -ομαι—
      (α) αι, as ἀματανα (ἀματανα), αἰθαμαι (αἰθαμαι) — or αιν, as βαινο (βαινο),
     κεθαίνω (κεθαίνω, or κεθαίνω).
      (β) ναι, as πινα (πινα), τεματω (τεματω, or τεματω).
      (γ) ic, as εἰρησκο (εἰρησκο).
      (δ) sic, as πάγχα, for πάγχακα (παγχακα), διδάκω, for διδαχχα (διδαχχα).
      (ε) ει, as γαμο (γαμο), δοκο (δοκο).
      (ζ) ic, as ἰκτοναι (ἰκτοναι).
      (η) ναι, as δεικτημαι (δεικτημαι).
   b. By inserting elsewhere a nasal λ, μ, ν, or γ, as—
     βάλλω (βαλλο), λαμβάνω (λαμβανο), λανθάνω (λανθανο),
     γνωσκο (γνωσκο), γνωσκω (γνωσκο).
   c. By prefixing the Reduplication of the Present, as—
     μμήνσκαι (μμήνσκαι), γνωσκο (γνωσκο), γνωσκω (γνωσκο),
     γνωσκο (γνωσκο).
2. The Present is sometimes shortened from the Stem by omitting a
   or ει—
     τολη (τολη), θολομαι (θολομαι),
     πινω (πινω), πιομαι (πιομαι),
     πινω (πινω), επιθω (επιθω).
3. The vowel or diphthong of the Present is changed; as—
   κλαιο (κλαιο), κλαιω (κλαιω),
   πινω (πινω), πιομαι (πιομαι),
   πινω (πινω).

II. Verbs Defective in an Array of Tenses Allogether
   Sufficient to Express the Meanings Required. Such Verbs Supply their
   Want from Tenses of Other Verbs, which in the Process of
   Use Have Become Allied to them. Thus—

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### Prepositions

Prepositions govern the Accusative, the Genitive, or the Dative, or two or all three of these cases.

#### A. Prepositions Governing One Case

1. **The Accusative.**

   *'Anvá, up through, among; vàv méow, in the midst.*
   
   Eiów, (motion) into, in; eis tòv olívar, into the house.
   
   amongst; eis tòv kruptas, amongst the thieves.
   
   for; eis ápó eis amétrías, for the remission of sins.
   
   until; eis téllea, unto the end.

2. **The Genitive.**

   *'Anti, instead of; lambrow Anti tollóv, a ransom for many.*
   
   kakow anti kakòv, evil for evil.
   
   *'Anti, from the outside of; áu tov thuras, from the door.*
   
   and tov amétrías autow, from their sins.
   
   by; and tov tóv relax, by her children.
   
   *'Ex, from, from the inside of; 'Ex Algyptow, out of Egypt.*
   
   in tov lithon toutow, out of these stones.
   
   since; in nýmoton mou, from my youth.
   
   for (price); éi drámaton, for a penny.
   
   pro, before (of place); pro proóswpon mou, before my face.
   
   before (of time); pro tov mé patin, before I suffer.

3. **The Dative.**

   *'Ex, in (of place); 'Ex tov sómata kai, in the synagogues.*
   
   on; éi tòn Ílías, on his throne.
   
   in (of time); éi hmeraí, in the days of Herod.
   
   among; éi tov yménos, among the princes.
   
   through, by; éi tòv árkhontov tòv demokratías, through the prince of the demons.

#### B. Prepositions Governing Two Cases

1. **the Accusative and Genitive.**

   *Día, (1) Accusative, on account of; did dúro, on account of this.*
   
   (2) Genitive, as proceeding from, through; diá autów, through them.
   
   through; diá tów stórmátov, through the corn-fields.
   
   by; diá allhías ódési, by another way.

   *Kata, (1) Accusative, according to; kata tìn píater, according to your faith.*
   
   through, by reason of; kata' ãgnímov, through ignorance.

   (distributive); kata' ãgnímov, day by day, (kata' olívar).'
   
   in; kata' olívar, in a house, or at home.

   (2) Genitive, down, down on; kata' kephálé, on his head.

   against; kata' ídées, against you.

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1 The distribution is expressed partly in the series.
PREPOSITIONS.

Μετά, (1) Accusative, after; μεθ᾽ ἡμέρας ἡ, after six days.
(2) Genitive, together with, with; μεθ᾽ ἡμῶν, with you.
Περί, (1) Accusative, around; περὶ τῆς ὀσφος αὐτοῦ, around his loins.
about; περὶ τῆς τρίτης ὥρας, about the third hour.
(2) Genitive, about, concerning; περὶ τοῦ παιδίου, concerning the child.
because of, for; περὶ πολλῶν, for many.
'Tέρα, (1) Accusative, above, beyond; ῥεῖ τῶν διάδασσαν, above his master.
(2) Genitive, over, on behalf of; Χριστὸς τῷ ἡμῶν ἁγίαστος, Christ died for us.
'Tένν, (1) Accusative, under; εἰς τίς ἐκβάσια, under authority.
(2) Genitive, under, by; εἰς τῷ Κυρίῳ, by the Lord.

C. PREPOSITIONS GOVERNING THREE CASES.

Ἐν, (1) Accusative (motion to),
upon, to; εἰς αὐτὸν, upon Him.
to, for; εἰς τὸ βάπτισμα μου, to or for my baptism.
over; εἰς ἄλλοι, over a few things.
(2) Genitive, upon;
εἰς χερῶν, upon their hands.
at; εἰς τόπον, at the place.
before; εἰς ἡμέραν, before governors.
in the time of; εἰς Ἀβιθαμ, in the time of Abiathar.
(3) Dative (rest),
upon; εἰς πάντα, upon a charger.
besides; εἰς πάντα τοὺς, besides all those things.
because of, for; εἰς τῷ βαρητί πάτω, because of Thy word.

Πάρα, (1) Accusative (motion to),
to; πάρα τῷ βασιλέας, to the sea.
above, beyond; πάρα πάνως, above all.
(2) Genitive (motion from),
of; παρὰ αὐτῶν, (he asked) of them.
from; of παρὰ αὐτῶν, his friends, i.e. those who come from him.

ADVERBS.

(3) Dative (rest),
with, among; παρ᾽ ὑμῖν, (he dwelleth) with you.
Πρὸς, (1) Accusative, to; πρὸς αὐτόν, to him.
unto, for; πρὸς τὴν ἐκκλησίαν, for alms.
among, in; πρὸς ὑμᾶς, among you.
(2) Genitive, on the side of; πρὸς τῇ ἡμερήσιῳ σωτηρίᾳ, for your safety.
(3) Dative, at; πρὸς τῇ θύρᾳ, at the door.

Other words are used as Prepositions, and govern a Case:—
Thus,
(1) χαίρω, for the sake of; εἰς ἄνωθεν, in the presence of,
εἰς κατὰ, on account of; εἰς ἄνω, until,
govern a Genitive.
(2) αὐτῷ, together with, takes a Dative after it.
A Preposition in composition with a Verb is put before the Reduplication
or the Augment:—as προ-ὑπόκριτα, προ-φυγόμενω, παρα-δίδομαι, παρα-δίδωμα, παρα-δόωμα; προ-γινόμαι, προ-γίνω.

VI. ADVERBS.

Adverbs are of two kinds:—

(1) Cases of Substantives, Adjectives, or Pronouns:—

a. Accusatives:—
ἀκριβῶς, up to this point, yet; σήμερον, to-day.
ἀύρα, to-morrow, τὰ σόλλα, for the most part.
πρῶς, on the other side, τὸ λαῷ, for the future.

b. Genitives:—
αὐτῷ, here, ἐμῶ, together,
ἐς, next, ὅποτε, where.

c. Datives:—
λαϊς, privately, περὶ, on foot.

d. Old Case-endings in -θεν, and -ος or -ων—
ἀνθρωπε, from above, ὄπερ, from where,
ἐκείνω, from without, ἐκεῖ, thither.

e. Prepositional expressions, sometimes run into one word:—
ἀνά μίσος, in turn, ἐλαφρῶς, suddenly,
ἐν δεύτερον, a second time, ἐνδοθῆς, in order,
ἐπὶ ἀληθείᾳ, of a truth, παραχρῆμα, immediately
(2) Adverbs in -ως:

δεικτικόν, justly,
καλός, well,
νάνως, wholly.

And in -ω:

άνω, above,
ἐνω, without,
ἐνω, within.

VII. CONJUNCTIONS.

The Greek Language is unusually rich in Conjunctions, and these Particles are employed largely throughout the New Testament.

The chief Conjunctions may be arranged in nine Classes:

1. Copulative:

σαί, and, also, even:
τε... καί, both... and;
καί... καί, both... and.

2. Disjunctive:

ή, or; η ἢ, either... or;
εἰτε... εἰτε, whether... or.

3. Adversative:

ἀλλά, but; δέ, but; μὴν... δέ, indeed... but.

Δέ has a faintly adversative meaning. It is often used where and is employed in English, although the two are not equivalents.

4. Inferential:

οὖν, therefore;
δόξα, therefore;
ἀπει, accordingly.

5. Comparative:

ὁ... ὁ, as;
ὁπερ, like as;
καθὼς, just as.

6. Causal:

ὅτε, because, that;
ὅτι, because;
γὰρ, for;
εἰτε, since.

7. Conditional:

εἰ, if;
ἐὰν (εἰ ἄν), if perchance.

8. Final and Consecutive:

ενα, in order that;
ἔνως, so that;
ἐνδυ, lest;
καθὼς, as that.

9. Emphatic or Distinctive:

γε, at least, indeed;
ὅτε, then, in truth.

INTERJECTIONS.

The following are Interrogative Particles:

πότε, when;
πότερον, whether;
ποῦ, where;
ἀριστο, emphatic;
πῶς, how;
εἰ, if, whether.

VIII. INTERJECTIONS.

A few Interjections are found in the New Testament:

ἀ, O!
οὐ, with a dative, as οὐιν, woe unto you!
ἰα, ah!
ἰδο, behold!

EXTRANEOUS WORDS.

In the Greek of the New Testament many words occur of foreign origin. Thus:

I. Hebrew Words:

Μισσα, Messiah, the Anointed;
γίννα, Gehenna, the valley of
οὐσως (χρίω, to anoint);
Ηινος;
ολβάστως, the sabbath;
αμν, amen;
αμν, a pledge.

II. Syro-Chaldaic, or Aramaic Words:

'Αββά, Father;
μαββά, my master;
γαβάθ, be opened;
ταλαβανοί, maid, arise.

III. Latin Words:

δανάρια, denarius, = 9 1/4; λεγιον, legion;
κήφας, census, tribute;
κακωτζος, gardulus, a couch.
PART III.

SYNTAX.

I. SIMPLE SENTENCES.

A. THE SUBJECT.

1. The Subject of a Sentence is usually put in the Nominative:—

'O Ἄργος σάρξ ἐγένετο, the Word was made flesh.
'Ἡρώδης ἤπατοι, Herod was troubled.
'O ἀστήρ προῆγεν αὐτοὺς, the star went before them.

(1) When there are two Nominatives in a copulative sentence, the Nominative with the Article is the subject:—

Thus ὁ Ἄργος in the instance just quoted.

(2) The Subject of Impersonal Verbs is put in the Accusative or Dative:—

'Εσεὶ αὐτῶν κύριασαν διὰ τῆς Σαραπίας, He must needs go through Samaria.
Τί σοι δοκεῖ; what thinkest thou?

2. The Article is used:—

a. Definitely, as in English:—

Οἱ Ἰουδαῖοι, the Jews; τὸ παιδί, the child.

b. To recall the previous mention of a word:—

Ἰησοῦς, Jesus (Matt. i. 16); τοῦ Ἰησοῦ (v. 18), the Jesus just-mentioned.

c. To construct phrases:—thus with

a. A Genitive:—

'O τοῦ Ζεβεδαίου, the son of Zebedee.
Τὰ Καίσαρες, the things of Caesar.

b. An Adjective:—

Οἱ δίκαιοι, the just; οἱ παραίς, the meek.

γ. A Participle:—

οἱ πενθοῦντες, they that mourn; τὸ ἔρθεν, that which was spoken.

d. A Prepositional phrase:—

ὅ ἐν τοῖς οὐρανοῖς, who is in Heaven.
τὰ πρὸς τὴν θύραν, the parts about the door.

e. An Adverb:—

τὸ ἔξωθεν, the outside; τὰ ἄνω, the things above.

ζ. An Infinitive in the Neuter:—

τὸ λέγειν, living; ἐν τῷ αντικείμενῳ, in the seeing.

η. A Sentence in the Neuter:—

τὸ οὐ φονεῖται, the (sentence), thou shalt not kill.

d. As a Pronoun:—

δὲ δὲ ... δὲ δὲ, the one ... the other.
οἱ δὲ εἶδον, but they said.

3. a. Adjectives, Pronouns, the Article, and Participles, agree with their Substantives in Gender, Number, and Case:—

πᾶσαι αἱ γενεὰς, all the generations.
τὸ φῶς τὸ ἀληθινόν, the true light.
ἀυτὸς ὁ Ἰωάννης, John himself.
ἀκούσας Ἡρώδης, Herod having heard.

b. A Substantive in apposition with another Substantive is put in the same Case:—

Ἰωάννης ὁ βαπτιστής, John the Baptist.

c. Two or more Substantives are joined in the same Case by Copulative Conjunctions:—

ὁ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἄνδριας, Peter and James and John and Andrew.

4. The qualifying Substantive is put in the Genitive Case:—

ἀγγέλου Κυρίου, the angel of the Lord.
τῶν Ἰησοῦ, the children of God.

1 The Article is properly, and was originally, a Pronoun. 'O Ἰωάννης is strictly he (1 mean) John.
B. THE PREDICATION.

a. The Verb.

1. A Verb agrees with its Nominative in number and person:

'Iwánhs maρtupi, John beareth witness.

Obs. A Neuter Plural takes a Verb singular:

pátva hî aútou ãýînto, all things were made by Him.

2. The Composite Verb is constructed:

a. Either of a Verb (Mood-Auxiliary) with an Infini
tive:

µῆ δέσιτε λέγειν, think not to say.
θέλλησεν ὁ ἵρηστος επιλθεῖν, Jesus resolved to go forth.

b. Or of a Verb with a Participle instead of an Infini
tive:

µῆ φανῆ λημετούν, appear not to fast.

3. Copulative Verbs take the same case after them as before them:

'O lógos sph ê ãýînto, The Word was made flesh.

Obs. The Copula is sometimes omitted:

µακάροι ὁ πρασίν, blessed are the meek.

4. Transitive Verbs take an Accusative of the Nearer Object:

'O ἵρηστος εἴδε δύο ἀδελφοί, Jesus saw two brethren.

5. Neuter Verbs, being complete in themselves, require no Nearer Object:

'O ἵρηστος επορεύετο, Jesus went His way.

6. Middle Verbs are Reflexive, in the sense that the action signified is done to oneself, or for oneself:

Act. φαλάξατε ἑαυτοῦ ἀπὸ τῶν εἰδώλων, keep yourselves from idols.
Mild. φαλάσασθε ἄπό τῆς πλεονεχίας, keep yourselves from covetousness.
Act. σὺ μου νικήται τοὺς πόδας; dust Thou wash my feet!
Mild. σὺ χρείαν ἐχει ὑμῶν πόδας νικάσαθι, hath not need save to wash his own feet.

7. Participles govern the Cases of their Verbs:

'Ὅ ἵρηστος ἵδων τοὺς ὀχλοὺς, Jesus seeing the multitude.

b. The Cases.

1. The Nominative is often used for the Vocative, and then has the Article:

Χαῖρε, ὁ βασιλεὺς, Hail, King.

2. The Accusative is employed in four ways, viz.:

(1) For the Nearer Object:

a. After Verbs:

'Ἡρώδης ἀνίστασε τῶν παιδῶν, Herod slew all the young children.

β. After Prepositions:

εἰς τὴν Ἰσραήλ, into the land of Israel.

(2) To express adverbially a Near Relation:

a. After Intransitive or Neuter Verbs:

εἰσῆλθαν χρόνον μεγάλην, they rejoiced with a great joy.
τὴν δικαιαν κρίσιν κρίνει, judge (the) righteous judgment.

β. After Adjectives:

τὸν ἄριστον ὁ πεπαναχθη, about 5000 in number.

γ. To express Duration of Time:

νηστίσακεν ἡμέρας πεπαναχθη καὶ νύκτας πεπαναχθῆ, having fasted forty days and forty nights.

δ. Or Distance:

κόμμαν ἀπίστως σταδίους ἐξῆκον, καὶ ἰερουσαλήμ, a village distant from Jerusalem sixty furlongs.

(3) Where both Accusatives are used (Double Accu
sative):

F 2
The Dative expresses the close coincident relation of a person or thing to the action.
The Dative is employed in three ways:

1. To express the Remoter Object:

   a. After Transitive Verbs having a Transmissive force:
   
   ταῦτα πάντα σοι δώσω, all these things will I give you,
   ἐδάφος αὐτῶν πολλά, He spake many things to them.

   β. After Intransitive Verbs with a Transmissive force:
   
   προσεκώνθησαν αὐτῷ, they did obeisance to Him.

   γ. After Adjectives:
   
   ἐμοὶ ἐστὶ κόκκων σινάσιον, it is like a grain of mustard seed.

2. As the Dative of Reference, expressing the person or thing for whom the action is done:

   πολλοὶς τῶν Φαρισαίων καὶ Σαδδουκαίων, many of the Pharisees
   καὶ Ἰουδαίων, let us make three tabernacles, one for Thee, and one for Mores, and one
   for Elias.

3. Dative of Coincident Accessories:

   a. The Instrument:
   
   τῷ ἄγνωστῳ κατασκευᾷ πυρὶ ἀναβίσσῃ, He will burn the chaff with
   unquenchable fire.

   β. The Manner:
   
   ἐκφάνησεν φωνῇ μεγάλῃ, He cried out with a loud voice.

4. The Genitive Case covers in Greek several classes of meanings. Thus we find:

   a. The Cause:
   
   γεμίσατε τὰς ὄψεις ὑδάτων, fill the water pots with water.

   b. Separation:
   
   ἔναν μετασταθὼ τῆς οἰκονομίας, when I am removed from the
   stewardship.

   καὶ ἔκλαψαν αὐτοῦ τοῦ βουλήματος, he kept them away from their
   purpose.

   b. After Adjectives:
   
   πολλοὶς τῶν Φαρισαίων καὶ Σαδδουκαίων, many of the Pharisees
   καὶ Ἰουδαίων, let us make three tabernacles, one for Thee, and one for Mores, and one
   for Elias.

   γ. After Verbs:
   
   αὐτοῦ ἀκούσετε, hear Him.

   b. After Half-Transitive Substantives:
   
   διὰ τοῦ φόβου τῶν Ἰουδαίων, through fear of the Jews.

   δ. After Possessive or Subjective Genitive:
   
   ὅ τιος μοι ὁ ἀγαπητός, My beloved Son.
   ἐκὼνον τὸν τοῦ Ζεβεδαίου, James the son of Zebedee.
   ἔτι Χριστοῦ ἰστε, because ye belong to Christ.
(5) The Genitive of Relation:

a. After Comparatives:


b. After Verbs or other words having a Comparative meaning:


c. After other words:


(6) Genitive Absolute:


5. Interrogative Sentences usually begin with an Interrogative Pronoun, or Particle:


Sometimes they have no introductory word:


II. COMPOUND SENTENCES.

1. The separate Clauses of Compound Sentences, or Sentences with more than one Clause, are usually connected by words which serve as links to fasten them together.

There are three classes of these words:—viz.,

(1) Conjunctions:


(2) Relatives:


(3) Interrogatives, whether Pronouns or Particles:


(4) An Infinitive with a case before it is attached to a Clause without any link, except what is implied in the Infinitive and its Case:


2. Conjunctional Clauses in the New Testament are generally:

(1) Copulative:


(2) Disjunctive:


(3) Adversative:


(4) Comparative:


1 The implied link is here indicated by the English Conjunction that.
5. Infinitive Clauses are seldom used in the New Testament, words and speeches being generally quoted directly:—

λέγει αὐτῷ, θέλω, καθαρισθήτη, He saith to him, ‘I will, be thou cleaned.’

εἰκόν αὐτῷ τῷ εἰ δύνασαι πιστεύεις πάντα δυνατά τῷ πιστεύοντι, He spake to him His usual speech, ‘If thou cannot believe; all things are possible to him that believeth.’

3. Relative Clauses.

The Relative agrees with its Antecedent in Gender, Number, and Person: but in Case it follows the rules of its own Clause:—

οὗτος ἂν δὲ νῦν αὕτων, this was the one of whom I spake.

προσέχετε Ἀδωνὶς τῶν φασινορφαντῶν, προσέχετε Ἀδωνὶς τῶν φασινορφαντῶν, beware of false prophets, who come to you in sheep’s clothing.

The Antecedent is sometimes omitted, if it is a Pronoun:—

ὁ ὄρλεγόν, ὃς ὁ ὄρλεγόν, ὃς ὁ ὄρλεγόν, (he) to whom little is forgiven, loveth little.

4. Indirect Questions are a Class of Objective Clauses, i.e. they fill the place of an Accusative of the Nearer Object:—

ἐπερώτησεν, εἰ δὲ ἄνθρωπος Ἰακώβως ἦστι, he asked if the man is a Galilean.

μὴ μεριμνᾷ ... τῇ φάγῃ, μὴ τῇ πίνῃ, take no exceeding thought about what ye shall eat or what ye shall drink.

1 For Attic Attraction, see below under Exercise XVII.
PART IV.

READING PRIMER WITH VOCABULARIES.

I. EXERCISES ON THE GRAMMAR.

Each of these small Glossaries should be committed to memory by the beginner before he attempts to construe the Exercises. In this way the second great difficulty, which is ignorance of the Vocabulary, may effectually be overcome to a considerable extent.

Words that have been already interpreted in the Grammar, whether as typical forms, or as important specimens of their several classes of expression, will not be found here.

EXERCISE I.

Article, Feminines of the First Declension, and Prepositions governing One Case.

(Grammar, pp. 7, 8, 58.)

| Глуха - as love, charity | Ιεροσολύμα Ιερουσαλημ, indecl. |
| Αίμηδια - as truth | Ιουδαία - as Judah |
| Αμάρτια - as sin, error | Ιουνίνθιον - as John |
| Ηράχ - as beginning | Κλήσιμ - as a thief |
| Ερήμη - as peace | Αρσηνή - as a robber |
| Забулон - as a city | Μαθητής - as a disciple |
| Ημέρα - as day | Μαρτυρία - as witness |
| Χάλασσα - as sea | Προφήτης - as a prophet |
| Θόρα - as door | Πύλη - as a gate |

Εἰρήνη καὶ ἀγάπη. ἐν τῇ ἁλθεία, ἐν ἁλθείᾳ καὶ ἁγάπῃ. Καὶ τῆς οἰκίας. ἔξω οἰκίας εἰς οἰκίαν. ἀπ' ἀρχῆς. ἀπὸ τῆς θόρας. δόξα καὶ τιμῆ καὶ εἰρήνη. ἐν παραβολαῖς. ὣρα τῆς ἡμέρας. ἀπὸ δόξης εἰς δόξαν. σῶν Μαρίαυ. πρὸ τοῦ Πάσχα. ἐν ἀρχῇ. γῆ Ζαμουλῶν καὶ γῆ Νεφεδαλείῳ. ἐν ἀμαρτίαις. ἐν σοφίᾳ. ἐν ἡμέρα σωτηρίας. ἐν τῇ θαλάσσῃ.

1 Syntax, p. 65, 3. a.


EXERCISES.

David, indecl.
doûs -ou a slave, servant
díavos -ou death
díavos -ou a throne
kósmos -ou world
Kýrios -ou Lord

νῦμος -ou law


EXERCISE IV.

Nouns in -os of the Second Declension (continued).

Some Verbal forms.

(Grammar, p. 60.)

ἀγρός -ou a field
ἀδελφός -ou a brother
ἀπόστολος -ou a speech
Gamma -as Gaios
γάμος -ou a marriage
διάβολος -ou a devil
δώρα τρέφει, Gr. p. 16
ἐγένετο there was or was ἦν I, Gr. p. 17
ἐγώ I am, Gr. p. 51
ἐτίμας(εί) is
ἐχθρός -ou an enemy

γνώσις -is a voice.

Σειράμος 2 ἐγένετο ἐν τῇ διάθεσιν. ἐγνώσις ἐγένετο ἐκ τῶν ὦρανῶν. Ἰσχοῦ Ἰσκαρίωτης ἐγένετο 3 προβατίς. ὁ ἐξωρός

EXERCISE V.

Second Declension.—Neuters. Some Pronouns.

(Grammar, pp. 9, 17, 18.)

ἁλῆθες truly
ἀστόρα -ou a star
καϊκάσιον -ou a devil
ἐργά -ou a work
ἐγκαταστά -is -ou last
ἐστιν there shall be
eὐαγγελίον -ou Gospel
ἀνασώμενος -ou a sleep
σάββατον -ou the sabbath
ἀγέρμος -ou nut
μέσος -ou in the middle.

Ἡν σαββατών ἐν ἐκεῖνῃ τῇ ἡμέρᾳ. κύριος ἐστιν ὁ νῦς τοῦ ἀνθρώπου καὶ τοῦ 2 σαββάτου. Ἰσχοῦ ἐστιν ἐν μιᾷ τῶν συναγωγῶν 3 ἐν τοῖς σαββασί. ποιήσας Κύριον καὶ ποιήσας δαιμόνια. τοῦτο ὦστι τὸ ἐργά ποιοῦ ὁ Θεὸς. Ἀρχῆ τοῦ Ἑυαγγελίου Ἰσχοῦ Χριστοῦ, νῦν Θεὸς. παύλια, ἐξίσατε ὅμως ἐστι, ἀλήθος Ἰσχοῦ Θεός ἐστιν ὄντως. τὸ πλοῦς μέσον τῆς διάθεσις ἐστιν. ἐγὼ εἰμι ἡ θύρα τῶν προβατῶν. ἐσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστρον. οὐκ ἐν αὐτοῖς τέκνοι.

1 Syntax, p. 64, 1 (1). ὁ λόγος is the subject of the Verb.
2 Syntax, p. 69, 4 (3). b.
3 Syntax, p. 69, 4 (2).
EXERCISES.

EXERCISE VI.

Third Declension,—Consonantal Masculines and Feminines. *polyn* and some Pronouns.

(Grammar, pp. 9, 10, 12, 14, 17, 19.)

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμπέλος -ον</td>
<td>a vineyard</td>
</tr>
<tr>
<td>ἄνεμος -ου</td>
<td>wind</td>
</tr>
<tr>
<td>ἄποστολος -ου</td>
<td>apostle</td>
</tr>
<tr>
<td>ἀγίως -ος</td>
<td>saint</td>
</tr>
<tr>
<td>γῆ -ης</td>
<td>earth</td>
</tr>
<tr>
<td>γίνεται λαμπρός</td>
<td>shines brilliantly</td>
</tr>
<tr>
<td>ἵππος</td>
<td>horse</td>
</tr>
<tr>
<td>ἵππος ὁδὸς</td>
<td>road</td>
</tr>
</tbody>
</table>

*διανεβαίνοντες* ἦσαν οἱ Ἐβραῖοι, καὶ ἦσαν ἐν τῷ ἱερασίῳ τῆς Γαλιλαίας. ἦσαν ἐν τῇ Εὐφρατεῖ, ἦσαν ἐν τῷ Λατρείῳ. οἱ Ἰουδαῖοι, οἱ Ἰσραήλ, οἱ Εβραῖοι, οἱ Αἰθιοπικοὶ, οἱ Σιδηραῖοι, ἦσαν ἐν τῷ Λατρείῳ. οἱ Ἰουδαῖοι, οἱ Ἰσραήλ, οἱ Εβραῖοι, οἱ Αἰθιοπικοὶ, οἱ Σιδηραῖοι, ἦσαν ἐν τῷ Λατρείῳ. οἱ Ἰουδαῖοι, οἱ Ἰσραήλ, οἱ Εβραῖοι, οἱ Αἰθιοπικοὶ, οἱ Σιδηραῖοι, ἦσαν ἐν τῷ Λατρείῳ. οἱ Ἰουδαῖοι, οἱ Ἰσραήλ, οἱ Εβραῖοι, οἱ Αἰθιοπικοὶ, οἱ Σιδηραῖοι, ἦσαν ἐν τῷ Λατρείῳ. οἱ Ἰουδαῖοι, οἱ Ἰσραήλ, οἱ Εβραῖοι, οἱ Αἰθιοπικοὶ, οἱ Σιδηραῖοι, ἦσαν ἐν τῷ Λατρείῳ.

1 In article with ὧν, or referring to the same thing. Syntax, p. 65, 3, 3.
2 In apposition with Ισραήλ.
EXERCISE IX.

Third Declension.—Neuter Nouns, πᾶς, πᾶσα, πῶν.

(Grammar, pp. 11, 12, 13.)

éraμαι Ἀβραὰμ; ἰνδελλ. πάρος, τό blood
ἀπὸκόλλῃσις -σεως, ἡ revelation
βαπτισμός -σας, τό baptism
βαπτίζω τό baptism
ἐντος, η, ὡν sixth, Gr. p. 16.
ἐναρχεῖος, η, ὡν ninth, Gr. p. 16.
Ἱερὰς Ἰσραὴλ, ἵνδελλ.
λαὸς -ον, ὁ people
Δάσος -ον Lucanus
μίλος -ους, τό tinub, member
μέρος -ους, τό part, ἐν méropes in particular
μετανοια -σας repentance
μετὰ -τος, τό tomb
μοῖρα -ους, τό mountain
μυήμα -τος, τό spirit
πτωχός -ους poor, poor man
πόλεις -ον, τό darkened
πνεῦμα -τος, τό mind, member
σφίγξ -οι, τα light
τοῦτο -τος, τό light

Ἐν σῶμα, καί ἐν πνεύμα, * * * εἰς Κυρίον, μία πίστις, ἐν βαπτισμῷ, ἐν Θεόν καὶ πατὴρ πάντων, ῕ ὡ πάντων, καὶ διὰ πάντων, καὶ ἐν πάσιν ὑμῖν. τοῦτο ἐστὶ τὸ σῶμα μου. τοῦτο

1 Syntax, p. 79, 5.
2 The full meaning of this remarkable phrase is, 'Begotten both as to time and dignity before every created existence.' Compare Bp. Alexander's Notes to Col. i. 15 in the Speaker's Commentary, Bp. Middleton's note, and Soicer, v. πρωτότοκος. πρῶτος is used for πρῶτερον before, as in St. John i. 15. See Syntax, p. 70, (5) α.

EXERCISE X.

Adjectives:—First and Second Formations.

(Grammar, pp. 12-14.)

ἀγαθός -αν, a very holy
ἀληθινός -ον, true
ἀξίος -ων, worthy
dikaios -αν, just, righteous
καθαρός -αν, perfect
καθαρός -αν pure
κοσμικός -ους, καθαρός, καθαρός
καθαρός, καθαρός, καθαρός
καθαρός, καθαρός
καθαρός, καθαρός

Ἐστὶ τὸ αἷμα μου. πτωχός τις ἢν ὀνόματι Λάζαρος. φῶς εἰς ἀπόκαλυψιν ἔθνων, καὶ δόξαι λαοῦ σου Ἰσραήλ. νυκτὸς καὶ ἡμέρας ἐν τοῖς ὠρείσι καὶ ἐν τοῖς μνήμαις ἦν. πάντως ὑμεῖς νῦν φωτός ἐστε καὶ νῦν ἡμέρας. ἀπὸ ἐκτὸς ὄρας σκότους ἐγένετο ἐπὶ πάντα τὴν γῆν ἔως ὄρας ἐνυάτις. ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς. ἐγὼ βαπτίζω ὑμᾶς ἐν ὑδάτι εἰς μετανόιαν. ὑμεῖς ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους. σπέρμα Ἄβραμ ἐσμένα.
EXERCISE XI.

Adjectives:—Third Formation, Comparatives and Superlatives.

(Grammar, pp. 14, 15.)

άδικος -η -ον unjust  
aious -ον eternal  
άποστος -ον unfaithful: ά, πασ- 
τός  
άρμος without honour: ά, τιμή 
γενά -α a generation  
eί ff, εί μη useless  
μή -ος -ον mine  
έντολη -η -ον commandment  
έσομαι I shall be  
έως until

"He enforced unto the whole people that it should be done under the authority of the king; and as a generation, and as a whole multitude, for he was a king over all the inhabitants of Babylon."

Exercise XIII.

Numerals.

(Grammar, pp. 16, 17.)

άπελθε went away  
Βαβυλονία -ον, Ἡ Babylon  
δαμασκήνιος divided 
εἰς -ον, to a year

1 Imperfect of γίνομαι, were being done—Verb Singular with Neuter Plural subject. Syntax, p. 66, 1, obs.
2 Future of εἰμί, shall be.
3 οὖν understood, i.e. shall be turned into a straight path.
4 μείζων, greater; οἱ μείζον, the greater = greatest.

1 I. o. the foolish, or the foolishness; the weak, or the weakness. Syntax, p. 64, 2, β.
2 Above the children, i.e. than, ἐπί with an Acc. is often used thus after a Comparative.
3 Gr. p. 18.
4 Gr. p. 20.
EXERCISE XIV.

Pronouns.

(Grammar, pp. 17-20.)

<table>
<thead>
<tr>
<th>ἀνεκτότερος -a -ov</th>
<th>more toler-able</th>
<th>Γομόρρα -ov, τά Γομόρρα-α</th>
<th>ἐξουσία -as power, authority</th>
<th>ἰκανότατος -ov</th>
<th>ruler of a hundred, centurion</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνω εἰ, above</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Accusative of Duration of Time. Syntax, p. 67, 2 (3), 7.
2 Syntax, p. 70, 4 (5), c.
3 The Accusative, i.e. the other five.
4 Dative of time. Syntax, p. 69, 3 (3), 8.
5 Fut. Pl. Indic. of εἰμι.

EXERCISE XV.

Pronouns (continued).

(Grammar, pp. 17-20.)

<table>
<thead>
<tr>
<th>ἡ than, after a comparative</th>
<th>ὅλος -η -ov whole</th>
</tr>
</thead>
<tbody>
<tr>
<td>θυσία -as sacrifice</td>
<td>πληθυς -ov except</td>
</tr>
<tr>
<td>ἰσχυς -ov, ἡ strength</td>
<td>πληθυς -ov great, adv.</td>
</tr>
<tr>
<td>κατοίκους, below</td>
<td>Σώμα -ov, τὸ Σῶμα</td>
</tr>
<tr>
<td>διόκατομα -ov, τὸ διόκατομα</td>
<td>ὀνειρία -ov, ἡ understanding</td>
</tr>
<tr>
<td>δώρο -ov, that burnt-offering</td>
<td>τεκτόν -ov a carpenter.</td>
</tr>
</tbody>
</table>

'Τοι διαφορέσ ο διδαχούμες Σώματος Πέτρου εἰς ἐκ τῶν ὅνων, ὅπερ ἦν η Ἰακάμ ἐν τῇ κοιλίᾳ τοῦ κήπου τρεῖς ἡμέρας καὶ τρεῖς νύκτες, ὅτους ἦσταν ὁ νόος τοῦ ἀνθρώπου ἐν τῇ κοιλίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτες. οὕτως χήρα ἦν ὡς ἦν ὄνομα καὶ προστάσης τοῦ ἄρχερεσ. πᾶσα όν, οἰ γενεά ἀπὸ 'Αρμαία ἦσαν Δαβίδ εὐφανεῖς ἐν τῇ μνήμῃ τῶν βασιλείων. τὸ δέ κάτω τῆς γῆς ἡμέρας ἐν τῷ δόξα, ἐν τῷ ποιμαντῇ ἐν τῷ ὑερά σοι. ἦσαν ὁ ἀνθρώπος ἐν τῇ ἱμάτῳ, ἐν τῇ ἀγαθίᾳ καὶ ἐν τῷ σώματι, ἐν τῷ ἱερῷ καὶ ἐν τῷ κόσμῳ.
EXERCISES.

First Conjugation:—Labial Verbs. Active Voice.

(Grammar, pp. 24-28, 44-47)

λαμβάνειν -αι, -αν to seap. romance. See 4th Aorist, 1st Aorist, 3rd Aorist, 5th Aorist, 6th Aorist, 7th Aorist, 8th Aorist, 9th Aorist.

κύντα -ου to锨 down

λάφιτο -ου to shovel

λάμβανα to take, Gr. p. 56

λάμβανα -ου to shine

μακάριοι no longer, no more; μή, ἐν

μόντα -ου to wash

Πελατος -ου Pilate

πέλεξαν σίλαν το αναστόλη

κάτω -ου to cover

κάτω -ου to steel

κάτω -ου to hide

κάτω -ου to spout

κάτω -ου to wash

Μερίτε, μου μήτε τούς πώτες; Ελαβεμα 2 τον κάλαμον, και ἐτυπων έτι την κεφαλήν αὐτοῦ. Εἰπε ὁ Κύριος τού ἀμελετών, Πέμψω τον ἦλιον μου τον ἄγαπην τού, ἐκρυβά το τιλαντόν σου ἐν τῇ γῆ. Λαμβάνω το φῶς ἕμων ἐμπροσθεν των ἀνθρώπων. Ο λαμβάνων ἐκν 2 τινα πέμψω ἐμε λαμβάνει 1, ο δὲ ἐμε λαμβάνων λαμβάνει τον πέμψανα με. Ο κλέπτων 4 μηκέτι κλέπτει. Οὐδείς, λύχνου

1 Perfect Act. of δίδωμι, thou hast given.
2 Syntax, p. 70, 5.
3 Passive Part. Pers. from καλεῖν, to call.
4 Middle Part. Pers. from φοβεῖται, to fear.
5 Fut. Act. from δραμάσω, to compare, liken.
6 First Aor. Act. from οἰκεῖον, to build.
7 Copula omitted. Syntax, p. 66, 3, obs.

1 Future Middle from γίνεσθαι, shall be, shall arise.
2 Second Aorist from λαμβάνω (λαβθ or laβ). Gr. p. 56.
3 Gr. p. 19, D.
4 Observe the difference between the Present and Aorist Participles when used respectively before Verbs. The Present Participles expresses an uncompleted action containing along with the action of the Verb: the Aorist

EXERCISE XVI.

κύντα -ου to锨 down

λαμβάνα to take, Gr. p. 56

λάμβανα -ου to shine

μακάριοι no longer, no more; μή, ἐν

μόντα -ου to wash

Πελατος -ου Pilate

πέλεξαν σίλαν το αναστόλη

κάτω -ου to cover

κάτω -ου to steel

κάτω -ου to hide

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Μερίτε, μου μήτε τούς πώτες; Ελαβεμα 2 τον κάλαμον, και ἐτυπων έτι την κεφαλήν αὐτοῦ. Εἰπε ὁ Κύριος τού ἀμελετών, Πέμψω τον ἦλιον μου τον ἄγαπην τού, ἐκρυβά το τιλαντόν σου ἐν τῇ γῆ. Λαμβάνω το φῶς ἕμων ἐμπροσθεν των ἀνθρώπων. Ο λαμβάνων ἐκν 2 τινα πέμψω ἐμε λαμβάνει 1, ο δὲ ἐμε λαμβάνων λαμβάνει τον πέμψανα με. Ο κλέπτων 4 μηκέτι κλέπτει. Οὐδείς, λύχνου

1 Future Middle from γίνεσθαι, shall be, shall arise.
2 Second Aorist from λαμβάνω (λαβθ or laβ). Gr. p. 56.
3 Gr. p. 19, D.
4 Observe the difference between the Present and Aorist Participles when used respectively before Verbs. The Present Participles expresses an uncompleted action containing along with the action of the Verb: the Aorist
Second Conjugation:—Guttural Verbs. Active Voice.

(Grammar, pp. 24-28, 44-47.)

άγω - Μω to lead, bring
άφω - Αφνίνη
αδύνατον - Ων unclean
αδύνατον - Ων to open
ανάλημβάζω to receive; ἀνόμω
λαμβάνω
λάβων - Ων a lamb
λέοντας - Ων out of place, amiss;
λέεις, τότες

βιβλίου - Ων a book
διέκοψα justly
δοκεῖσθαι (δοκεῖ) to seem, think,
Gr. p. 56

ἐπιτάσσω - Ζω to command
eὐλογία - as blessing

"Οταν διώκωσιν ἕμας ἐν τῇ πόλει ταύτης, φεύγετε εἰς τὴν ἄλλην. οὐτὸ ἐδώκαν τοὺς προφίτας τοὺς πρὸ ὑμῶν. μὴ δόγματε λέγειν ἐν εὐαυτοῖς, Πατέρα ἔχομεν τῶν Ἀβραάμ. ἥμεις
generally an action completed and precedent to it. In receiving My emissary a man receives Me; in the midst of his stealing let the thief leave off. No one, after lighting a lamp, covers it. The Lord stooped down, and then wrote on the ground."

3 Third Pers. Sing. Aor. Fass. with a Middle meaning from ἀποκρινομαι, to answer. Gr. p. 54.

Third Conjugation:—Dental Verbs. Active Voice.

(Grammar, pp. 24-28, 44-47.)

ἀνάγω - Ων to consecrate; ἀσίος
Ἀναπεσον - Ἀναπεσον
ἀρπάζω - Ων seize, snatch away
ὁραίον - Ων a young man
ὁράω - Ων to see; οὖ, ὁ, ηθή
dιάβολος - Ων to glorify; δίδασκα

dιάβολος - Ων to glorify; δίδασκα

διάβολος - Ων to glorify; δίδασκα

dιάβολος - Ων to glorify; δίδασκα

Tί με πενάζετε, ὑποκριται; ἥμεις πελάσατε αὐτῶν. αὐτὸς σώσαι τῶν λαῶν αὐτῶν ἀπὸ τῶν ἀμαρτίων αὐτῶν. ἡ πίστις σου

1 μήν and δέ are used in opposed statements:—often where the opposition is indicated in English by the position and emphasis of the words, and by the tone of voice in speaking. Gr. p. 62, 3.

2 Pat for ἐδέιξαν ἐπάθαμεν by Attic Attraction, the Relative being attracted into the Case (Genitive or Dative) of the Antecedent. So έκ τοῦ τόπος οὖ έγὼ δώσαν αὐτῷ, of the water that I shall give him; ἐστινεως τοῦ λόγου τί εἰπεν, they believed the word which he said.

3 Second Aor. of ἐγω, having the first two letters of the Stem repeated, or reduplicated, of course with the augment.
EXERCISE XIX.

Middle Voice:—Labial, Guttural, and Dental Verbs.

(Grammar, pp. 29-32, 47-48.)

άκαρπος -on unfruitful; d, karpos
άλεξοφ -to to appoint
άρχω -to rule

Middle: to begin

γλώσσα -a tongue
δι θυσί: used sometimes where English 
edgoma to receive, Gr. p. 54

dorat -a a free-gift
εκπλαμβάνομαι to lay hold of
(laβαν): ει, λαμβάνα, Gr. p. 54
εμπλαμβάνομαι to forget (laβ): ει, λαμβάνα, Gr. p. 54
εσθίω to eat, Gr. p. 58
εξάω -to to lead out; εξ, εγώ

eξω outside, out

'Εαν προσεύχωμαι γλώσση, τό πνεύμα μου προσεύχεται, ὁ ὅρως μου άκαρπός ἐστιν τό αὐτόν ἐστιν; προσεύχομαι τῷ

1. ὁ μὲν, some, ὁ δὲ, other or some.
2. The Second Perfect has very often a Neuter meaning, and has therefore been often called the Perfect Middle.

EXERCISE XX.

Passive Voice:—Labial, Guttural, and Dental Verbs.

(Grammar, pp. 32-35, 49-51.)

ἀπάγω -to lead away
ἀπομακρύνω -to lay hold of,

πάλιν again
πρόσαγω -on a face

φυλάσσω -to guard;

Middle, to keep, avoid

χαρίζω to bestow, Gr. p. 54

πνεύματι, προσεύχομαι δὲ καὶ τῷ νοι. οὐ νύστοτα τὰς χειρὰς αὐτῶν, ὅταν ἄρτος ἐσθίσων. πείθεντες τοῖς ἱγνομένοις ὡμοίω 

κόπτοντο αὐτὸν. Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἔδωκε τοῖς μαθηταῖς αὐτῶν. εἰ τε πέποι 

θεν ἄνω Ἰησοῦ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Ἰησοῦς Χριστὸν, ὁ Φαρι 

σασίων τοῦτο προσφέρετο. φεύγεται ὁ θάνατος ἀπ' αὐτῶν. 

1. ὁ θάνατος: 1. Ἰησοῦς κηρύσσεται. οὐ νηπετεῖ οὐδεὶς σαφῶ σαρύνοι, καὶ τὸ πρῶτον σου ἐνθάδε. 

εὐπαθῶς πολλοὶ ἐκεῖστο τὸ βλέπον. ἐπιλαμβάνετο ὁ χεῖρας τοῦ τυφλοῦ, εξηγήσαν 

αὐτῶν ἐξ ἕκας τῆς κόμης. ὅτι εἰ ἐν 

καὶ τὸν τοῦτον τοῦ ὁμοίως 

πάντα ταῦτα ἐφανερώσαν 

ἑκ' ὑπότιστον μου, ἐμὲ δέχεται. ἐπελάθουσα ὁ λαβείς ἄρτος. ἐπείσθησαν 

αὐτῷ.

1. ὁ θάνατος: 1. Ἰησοῦς κηρύσσεται. οὐ νηπετεῖ οὐδεὶς σαφῶ σαρύνοι, καὶ τὸ πρῶτον σου ἐνθάδε. 

εὐπαθῶς πολλοὶ ἐκεῖστο τὸ βλέπο 

EXERCISES.
El Pneumati agεše, ouk estε úpó nóμon. ἕγετο εν τῷ Πνεύματι εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα πενταζωμένος ὑπὸ τοῦ Διαβόλου. πάλιν γέγραπται, Οὐκ ἐκπετράσιε Κύριον τοῦ Θεοῦ σου. στενεῆ ἡ πύλη, καὶ τεθλιμμένη ἡ ὄψις ἡ ἀπάγωσα εἰς τὴν ζωήν: μακάριοι οἱ δεδωγμένοι ἕκενεν δικαιοσύνης. ὁτι αὐτῶν ἐστίν ἡ βασιλεία τῶν οὐρανῶν. τῇ χάριτι ἐστιν 1 σεσωμένοι διὰ τῆς πίστεως. πρὸς οὐδεμίαν αὐτῶν ἐπέμβολε Ἠλίας, εἰ μὴ εἰς Σάρπεδνα τῆς Σίδωνος πρὸς γυναῖκα χήραν. ἀγιασθήσω τὸ υύμα σου. ταῦτα λέγω, ἵνα ύμεις σωθήτε. οὐδέπω ἦν Πνεῦμα Ἁγίου, ὡς ἦν ἦν ὃ ἑορταῖοι οὐδέποτε ἐσώματον. ἔλεγεν ἐν Αὐτῷ, Ἕλθον μύον ἄπωμαι τοῦ ἱματίου αὐτοῦ, σωθήσωμαι. καὶ κηρύχθησαν τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν λείᾳ τῆς οἰκουμείας, εἰς μαρτυρίαν τῶν εὐαγγειλῶν καὶ τοῦτο ἦς τὸ τέλος. ἔτη ἡγεμόνις καὶ βασιλείς ἀκαθάρσες ἐκεῖνοι ἔμοι, εἰς μαρτυρίαν αὐτῶν καὶ τοὺς εὐαγγεῖοι. ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται χαίρετε δὲ μᾶλλον, ὅτι τὰ ὑμήν ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.

Πάντα γὰρ ὑπέταξαν ὑπὸ τοὺς πόδας αὐτοῦ: ὅταν δὲ εἶπα ὅτι πάντα ὑπότασσατο, δῆλον ὅτι ἔκτος τῶν ὑπότασσατος αὐτῷ τὰ πάντα. ὅταν δὲ ὑπότασσαν αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ νῦς ὑποτάσσεται τὸ ὑπότασσατο αὐτῷ τὰ πάντα, ἵνα ἦ τὸ Θεός τὰ πάντα ἐν πάσιν. (1 Cor. xv. 27-28.)

2 Genitive of Object, Gr. p. 69, 4 (3).
3 ἐκτὸς is a lengthened form of ἐκ, and means besides, except. After ὅτι understand πάντα ὑποτάσσατο, Syntax, p. 72 (7).

EXERCISE XXI.

Fourth Conjugation.—Liquid Verbs.

(Grammar, pp. 44-51.)

Αὐγους -ου, ἡ Εὐγγελία ἄφω ἀρω to take up, lift, ἀμαρτάνολ -ου, ἦ, ἦ, a sinner; ἀμαρτία ἀποθήκη -ης barn, granary ἀποκτείνω -ετείνω to kill ἐπὶ ἀποστέλλω -στείλω to send away ἀσέβης -εστίμων διαφέρω to differ, be superior, Gr. p. 58 ἐγερω ἐγερπο to rise ἑντελείαν ἐντελεύμα to charge, command Ἰρώθης -ου Ἰουδάω ἤθελα to will, be willing, Gr. p. 56 ἑθικός -ου to reap ἢν in order that ἰουσίφ Ιουδαίος, indecl. κληρονομια που to inherit; κρίμα -τος, to condemnation μητέρα; γενεαλογία ἤτω δράμα παρελθόντωσιν to live with him, or, to receive; παρά, λαμβάναν Gr. p. 56 προσελήφθω -ψεως to strike against: πρὸς, κύτταρο μνήμων -ων to gather; αἷν, ἄγω τρέφω, to nourish ὑπάγω -ων to go away φαινομένη παρελθόντωσιν to shine, shine: Мiddle to appear, aor. 2 εφάπαρσιν χαῖρε -αι joy.

Οὐ σπέρματωσιν, οὐδὲ θερίζοντωσιν, οὐδὲ συμάγκοντος ἐς ἀποθήκης, καὶ ὁ πατὴρ ὑμῶν ὁ θεός ὑμῶν τρέφει αὐτῷ: οὐχ 1 ὑμῖν μᾶλλον διαφέρεται αὐτῶν; ὁ σπέρματος τὸ κάλυμα σπέρμα ἐκεῖνο ὁ νῦς τοῦ ἀνθρώπου. οὐκ ἀπεστείλει ὁ Θεὸς τοῦ νῦν αὐτοῦ εἰς τὸν κόσμον, ἵνα χρῄζῃ τὸν κόσμον, ἀλλὰ ἵνα σωθῇ ὁ αὐτὸς. χαίρε, βασιλεῖ τῶν Ἰουδαίων. Ἰρώθης θέλει σε ἀποκτείνω. λέγει αὐτῷ, Ἔι νῦς εἰ τοῦ Θεοῦ, βάλε σεαυτὸν κἀγό γέγραπται γάρ, ὅτι ταῖς ἄγγελοις αὐτοῦ ἐντελεύται περὶ σοῦ, καὶ ἐπὶ χερῶν ἀρω δρομόν, μήποτε προσκόπησί πρὸς λίθον τῶν πόδων σοῦ. μὴ κρίσθετε, ἵνα μὴ κρίθητε ἐν ὧν γὰρ κρίματε κρίθητε, κρίθησθε. ἄγγελος φαίνεται κατ’ ὕμα τῷ ἰουσίφ λέγων, ἐγερθεῖς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ

1 Gr. p. 70, 5.
EXERCISE XXII.

Fifth Conjugation.—Pure Verbs, (a) Uncontracted.

(= Grammar, pp. 44-51.)

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπολέω -σω</td>
<td>to loose off, let go</td>
</tr>
<tr>
<td>βασιλέω -σω</td>
<td>to reign; βασιλέας</td>
</tr>
<tr>
<td>δαστύησι -σα</td>
<td>a master</td>
</tr>
<tr>
<td>ήδη already, now</td>
<td></td>
</tr>
<tr>
<td>θεραπεύω -σα</td>
<td>to heal</td>
</tr>
<tr>
<td>ἱσακμβαζ Jacob, indeed</td>
<td></td>
</tr>
<tr>
<td>ἰατρός -ος a physician</td>
<td></td>
</tr>
<tr>
<td>ἱσχύω -σαι to be strong, avail: ἱσχύει</td>
<td></td>
</tr>
<tr>
<td>μεταψίδω -ον</td>
<td>a repulchre</td>
</tr>
<tr>
<td>μουσεύησι -σαι only begotten; μῖνος, γένος</td>
<td></td>
</tr>
<tr>
<td>νόσῳ -ος an ass</td>
<td></td>
</tr>
<tr>
<td>παύλος -ος Paul</td>
<td></td>
</tr>
<tr>
<td>πέτρος -ος Peter</td>
<td></td>
</tr>
<tr>
<td>περίπος bitterly</td>
<td></td>
</tr>
<tr>
<td>πορεύομαι -σα to go, Gr. p. 54</td>
<td></td>
</tr>
<tr>
<td>προστάτας -του to command; πρὸς, τοῦτον</td>
<td></td>
</tr>
<tr>
<td>χρεία -σαι need</td>
<td></td>
</tr>
</tbody>
</table>

473ados badly

τὸν ἱστολόγον | an instrument |

'Ὁ πιστεύως εἰς αὐτὸν οὐ κρίνεται' ὁ δὲ μὴ πιστεύων ἦν ἕκρηκται, ὅτι μὴ πεπιστευκέν τοις ὁνόμα των μορφουέται θεοῦ, οὐ χρεῖαι ἔχουσιν οἱ ἰσχύουσιν ἰατροῖς, ἀλλ' οἱ κακῶς ἔχουσι 2. ἴσως καὶ πιστεύει ἐπὶ τοὺς οἶκον ἱακμβαζ εἰς τοὺς αἰώνας, καὶ βασιλείας αὐτοῦ ὅπερ ἦσαν τέλος. ὡς ἔχων ὁμώς ἐκνεύει, ἀκούει τὸν ἰστολόγον. ἔλεγον πρὸς ιατρόν, Τίς ἀποκλείεται ἢμῖν 1.

1 For καὶ ἐὰν, even if: *An expresses much the same as the English *sign* of the Subjunctive or Optative Mood: but when it is placed first in a sentence it has the force of if. In English, should you even say, etc.

2 ἔχω with an Adverb means to be; as κακῶς ἔχειν, to be ill, i.e. have themselves badly, πῶς ἔχουσιν; how are they?

EXERCISE XXIII.

Fifth Conjugation.—Pure Verbs, (b) Contracted.

(= Grammar, pp. 37-40, 44-51.)

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>άγαπή -σι to love</td>
<td></td>
</tr>
<tr>
<td>ἀδελφότητι -τησι, ὦ, brotherhood</td>
<td></td>
</tr>
<tr>
<td>καταφρενί -σι to despise; κατά, φρονεῖ τὴν ἐν οἷον, παρὰ, ἐν οἷον, συνέχει τὴν οἷον</td>
<td></td>
</tr>
<tr>
<td>λύει -σι to move, προκεῖ</td>
<td>μένω -σι to remain</td>
</tr>
<tr>
<td>λυπόμαι -σι to repent</td>
<td></td>
</tr>
<tr>
<td>μεθύμ -σι to hate</td>
<td></td>
</tr>
<tr>
<td>νεφρός -τος -ιν little</td>
<td></td>
</tr>
<tr>
<td>ὁρᾶω to see, Gr. p. 22, note 4</td>
<td></td>
</tr>
<tr>
<td>παραπορεύομαι to go, Gr. p. 54</td>
<td></td>
</tr>
<tr>
<td>φοβομαι to fear, Gr. p. 54</td>
<td></td>
</tr>
<tr>
<td>φρονεῖ -σι to think</td>
<td></td>
</tr>
</tbody>
</table>

Τίμα τῶν πατέρας σου, καὶ τῆς μητέρας. ἐντολὴν καὶ πάντα πόρου μὴν, ἕνα ἀγαπᾷ 3 ἀλλήλους: καθὼς ἡγάπησα ἡμῖν, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ὁ ἄγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου καὶ ἐγὼ ἄγαπησόμενον, καὶ ἐμφανίσως αὐτῷ ἐμαντῶν. πάντας τιμᾶτε. τὴν ἀδελφότητα ἀγαπᾶτε τῶν Θεοῦ φοβεῖσθε τῶν βασιλέα τιμᾶτε. ἐπὶ τὰ ἄρι

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1 Subjunctive.
EXERCISE XXIV.

Fifth Conjugation.—(b) Contracted Verbs (continued).

(Grammar, pp. 37-40, 41-51.)

![Image content]

EXERCISE XXV.

Sixth Conjugation.—Verbs in -μι.

(Grammar, pp. 40-50.)

![Image content]
EXERCISE XXVI.

Sixth Conjugation.—Verbs in -mu (continued).

(Grammar, pp. 40-50.)

αποδίδωμι to render, give back
άπολλημα to destroy, lose, Mid.
to perish, Gr. p. 56
άπαλας as destruction;
άπολλημα
βρώμα -to, food,
γεύμα -to, food, product
eύχαριστεῖν -ης to give thanks
εὐχίστα -ης a eiper
Καισαρ -ος Caesar
κλάω -ασπ to break
κρυπτός -η -ον hidden, secret
κόων -ους, η a dog
μέλλω to be about, Gr. p. 56
μεταδίδωμι to impart; metá, δίδωμι
μέτρων -ου measure
άμμων like wise
ώρα -ης anger
όσο ας much as, Gr. p. 10
παραδίδωμι to deliver, betrey; ταπά, δίδωμι

Oυκ εκ μέτρου δίδωσιν ο Θεός το Πνεύμα. λαβών τούς εκ τού ἁμαρτάνοντος έκλασε και εἶδον τούς μαθηταὶς αυτῶν, ἵνα παραθήσωσιν καὶ παρεδώκων τούς ἄσπο. ὁ Πατήρ εἶπεν ὁ βλέπων ἐν τού κρυπτοῦ ἀποδίδωσιν σοι ἐν τού φανερω. ὡστε ὁ Πατήρ ἔγαγεν δικαίως ἐν ἀρετῶ, οὕτως ἔστηκεν καὶ τῷ Πάπῃ δικαίως ἐν ἀρετῇ. πάντα θα δέδωκας μοι πάρα σοῦ ἐστώ· ὅτι τὰ μήτα τὰ δέδωκας μοι δέδωκας αὐτῶν. μὴ δύτε τοῦ ἄγιον τούς κυστί. ἀπόδοτε τὰ Καίσαρος Καίσαρει καὶ τοῦ Θεοῦ τῷ Θεῷ. ὁ ἔχων ὑπὸ χιτώνας μεταδίδωσιν τῷ μὴ ἔχων τῷ Βρωματα ὑπὲρ αὐτοῦ. αὐτεῖς, καὶ ὁδηγεῖται ὑμῖν. μελλεῖ ὁ Τίτος τοῦ ἀνθρόπου παραδίδονται εἰς χείρας ἀνθρώπων, καὶ ἀποκτενόονται αὐτῶν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆται. πάντα μοι παραδόθη ὑπὸ τοῦ Πατρὸς μου.

"Εδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στημίῳ κρόνῳ. δείξου σεαυτὸν τῷ ιερεί. γεννήματα ἐχοῦσα, τίς ὑπεδείξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλουσας ὀργῆς; ὃς ποιήσεις 1 πάντα κατὰ τοῦ τυποῦ τῶν δειχθέντα σοι ἐν τῷ οἴκῳ. Κύριε, σώσον ἡμᾶς ἀπολλείμεθα. οὖσει εἰς αὐτῶν ἀπόλεξε, εἰ μὴ ὁ νόος τῆς ἀπολλείας ὑπὸ τῇ ἀριθμοῖ πληραίθη. ὃς γὰρ ἐν θλίψῃ τῆς ψυχῆς αὐτῶν σώσαι, ἀπολέει αὐτῶν; ὃς δὲ ἀν ἀπολέη τῆς ψυχῆς αὐτῶν ἐνεκέρ εμοί, οὗτος σώσει αὐτῶν. οὐκ ἀπεστάλη, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἶκον Ἰσραήλ.

1 See that thou make.
EXERCISE XXVII.

Εἰμὶ, Compounds of Εἰμὶ, and Ἀφιμὴ.

(Grammar, pp. 51-53.)

Αγαθὸς -ου Agathos
ἀκολούθιος -ης ακολούθιος
διαλέγεις to converse, Gr. p. 54
κίππα to fall out or down, Gr. p. 57
επίας to mention
ἐπειπατο to follow after; εἰς, εἰμὶ
καταλὼς -ας to lose or lasso down; κατά, λέω
λιμός -οῦ, ο ἡ λίμος
νυστέρος to read; νῦρ
πυρετός -οῦ, ο ὁ πυρετός; πῦρ
σημαίνος to point out, signify; σημαία

Σὺ εἰ ὦ Χριστὸς ὁ Τίτος τοῦ Θεοῦ τοῦ ζωτος. ἦσαν δὲ οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων ἀποστάτες. ἦσαν ὁ αὐτός τὸν ὄρανον ἔστησεν ἀκολούθιον ὁ Σαμαριταῖς καὶ ὄλην ἐκείνην τὴν ἱκανίαν. ἦσαν ὁ ὁ πρὸς τοὺς ἱερεῖς ἁγίασε τοὺς ἐκείνους. Αὐτός ὁ ἀπὸ τοὺς αὐτοὺς, μέλλων ἐξεπέμψε τις Ἐλεάζων. Οἱ δὲ εὐθεῖας ἀρέτες τὸ πλοίον καὶ τῶν πατέρα ἡ σκέψεως ἡ κολυμβήσαντο αὐτῶν. ἅψεται αὐτὸν ὁ πυρετός εὐθεῖας. οὐκ ἤγετο λαλῆν τὰ διαμφότερα ἀφενεῖται σοι αὐτοὶ ἀκρατίας. οὐκ ἀφεθῆναι λίθος ἐπὶ λίθο, ὡς οὐ καταλυθήσεται.

EXERCISE XXVIII.

Deponent Verbs.

(Grammar, pp. 54-55.)

ἀποδοκιμάζω -σαι to reject; ἀποδοκιμίω
γαώνι -ας, ὁ an angle, corner
'Ελισάβετ Elizabeth
καταλώ -ας to lie hid, Gr. p. 56
μαθηταί -οισιν to make disciples of.

οὐ δὲ ἠπεδοκίμασαν οἱ οἰκοδομοῦσαν, οὗτοι ἐγενήθη ἐς κεφαλὴν γονίας. οὐκ ἡμωντο ἐκεί οὐδεμιᾶς δύναμιν ποιήσαν. οὐκ ἡμωνή λαθεῖν.

EXERCISE XXIX.

Impersonal Verbs.

(Grammar, p. 55.)

ἀρτι ποιεῖ ἡ or
βάρος -ου, τὸ a weight, burden
γὰρ for
διακοσίων -ησαν to serv; διακοσίον

Ταῦτα ἐδει ποιήσαν, κάκεινα μὴ ἀφιέρωσαν. ἔδοξε γὰρ τῷ Ἀγίῳ Πνεύματι καὶ ἡμῖν μὴ τὸν πλέον ἐπιτίθεσθαι ὡς μὲν βάρος. ἦτο οὐ ἡμῖν, τὶς οὖ θείας; ἐξετάζονται κήρυκαν Καλαριῆς, ἡ η; Κύριε, οὖ μέλειν σοι ὅτι ἡ ἀδελφή μου μοῦν μὲ κατέληπε διακοσίων; ἄφες ἄρτες οὗτο γὰρ πρέπον ἕστιν ἡμῖν πληρώσασι πᾶσαν διακοσίον.

1 The difference between the Optative and the Indicative is this:—who he was said or supposed to be (Opt.), and what in the actual experience of the soldiers present he had done (Indic.).

2 This is an instance of Inverse Attraction, ἅπατι being attracted into the case of ἡ, i.e. the Antecedent into the case of the Relative, i.e. the Inverse of Attic Attraction. See p. 89, note.
Exercise XXX.
Irregular Verbs.

Grammar, pp. 55-57.

ἀναβήσας to die; ἀπό, ἀνάπαυσεν εἰσέρχεσθαι to enter, go in; εἰσί, ἐφορεῖται Gr. p. 58 ἐνστιν in front of, before ἐφαρμόζεται once ἰδίος a-or private, own καθήμενα to sit down

Καταβαλλεῖ to go down; κατά, βαινεῖν κομψότερον more readily, better Μεσσιάς The Messiah μιργεῖ -ἔω to rise ήδονα, τὸ εἰρεύνεται σήμερον to-day χολή -ῆ, h. gall.

Δεῖ τοῦ Υἱοῦ τοῦ ἀνθρώπου πολλὰ παθεῖν. Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιον σου, καὶ οὐκ εἰσείς ἄξιος κληθήσαι νύσι σου. ἀναβᾶς εἰς τὸ ὄρος, ἐκάθιστο ἐκεῖ. οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ ὁ ἐν τῷ οὐρανῷ. Πάτερ δίκαιες, καὶ ὁ κόσμος σε ὕσ καὶ ἐγώ, ἐγώ ἐς καὶ ἐγώ, καὶ οὕτω ἐγώσωσαν, ὅτι σὺ με ἀπεστίλας. Κύριε, δίδαξον ἡμῖς προσέχουσας, καθὼς καὶ Ἰωάννης εἰδάδες τοὺς μαθητάς αὐτοῦ. εὐχρηστεῖς οὕτος πρῶτος τὸν ἄδελφον τὸν ἔτιον Σίμωνα, καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν. εἴρεις χάριν παρά τῷ Θεῷ. εἰπε: τε παρ’ αὐτῶν τὴν ὄραν ἐν ἡ κομψότερον ἐσχέ.1 εἰρήνευσαν εἰς τῷ οἴκῳ, οὐδεὶς ἤθελεν γινώσκειν, καὶ ὡς ἠνυώνθη λαβεῖν. ὁ γὰρ ἀπέθανεν, τῇ ἄμαρτίᾳ ἀπέθανεν εὐφάπαξ, ὁ δὲ ἐξ ζη, ὑ τῷ Θεῷ. λαμβάνει ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἐκλασε καὶ ἐδόθη τοῖς μαθηταῖς, καὶ ἐπε, λάβετε, φάγετε. Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματα μου ἐν ὑμῖν μείνη, ὃ ἐκατέλησε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. ὃς γὰρ ἐν ἰδίῳ τὴν ψυχήν αὐτοῦ σώσαι, ἀπολέσει αὐτήν; ὃς ὁ ἐν ἀνάπλασε τὴν ψυχήν αὐτοῦ ἐνεκεῖν ἐμοί, εὐχρηστεῖ αὐτήν. πολλὰ ἐπαθον σήμερον κατ’ ὅνα ὅ αὐτῶν. ἑδωκάν αὐτῷ πείνιν ὅξοι μετὰ χολής μεριμνεῖν.

1 ἑκ with an Adverb, see above, p. 94, note 2.

Exercise XXXI.
Defective Verbs.

Grammar, pp. 57-58.

ἀπαγγέλλω -γελώ to bring news, tell; ἀπε, ἀγγέλλω
βίαν, τὸ food
γράμμα -το, τὸ a letter; γράψα

ΠΙΛΑθέν ὁ υἱὸς του ἀνθρώπου ζητήσαι καὶ σώσαι το ἀπολωλός.
γυναῖκα ἑγήμη καὶ διὰ τούτῳ οὐ δύναμαι ἐλθεῖν. ἐξελθὼν ἐξο, ἔκλαπεν πικράς. ἔλθετο ἡ βασιλεία σου. ὅτι ἐφαράκας με. Θωμᾶ, πεπίτευκας· μακάριοι οἱ μὴ ἱστούσαι καὶ πιστεύτωσαι. ἱστούς δὲ οἱ βοσκοῦσε το γεγενήμενον ἐφην, ἀπεθάνως ἐπάγοντες ἐς τὴν πόλιν καὶ εἰς τοὺς ἀγώνους. ἔδιδον δὲ ἐδείξε το γεγονός. ὁ λαὸς ὁ καθισμένος ἐν σκότει εἶδε φῶς μέγα. καὶ ἀποκρίθησε τῷ Ἰησοῦ ἐπίνοι, οὐκ ἰδαμεν. ἐφή αὐτοῖς καὶ αὐτὸς, Οὐδὲ εἶπεν λέγω ὑμῖν ἐν ποίᾳ εὐαγγελίᾳ ταῦτα ποιῶ. πῶς οὕτω γράμματα οὐδέ, μὴ μεμαθηκώς; οὐκ ὑδερεῖς, ὅτι ἐν τοῖς τοῦ Πατρὸς μου δεῖ εἶναι με. ὁ δὲ Πέτρος ἀναστὰς ἐδραμεν ἐπί το μηνιημεν. καὶ ἡνεκέρ η κεφαλή αὐτοῦ ἐπὶ πίνακι, καὶ ἑδόθη τῷ κοινῷ καὶ ἤρεγκε τῇ μητρί αὐτής. φέρετε μοι δηνάριον, ἕνα ἵδω. οί δὲ ἤρεγκαν.
II. LONGER PASSAGES FROM THE NEW TESTAMENT.

1. Marriage of Cana in Galilee.

St. John ii. 1-11.

3. ὑστερεῖν- AppState to fall short, fail.
4. οἴνον not yet; où, now or never.
5. διάκονος -on servant, minister, desecrator.
6. λίθος made of stone; λίθος ὑδρία -as a water pot; ὕδωρ καθαρίζω -on purification; καθαρός κείμαι to lie. An abbreviated perfect passive. Gr. p. 56.

7. γεμίζω -sw to fill.
8. αὐλτάζω -is to drain out, as water from a well.
9. ἔρχομαι to taste; fut. γεύομαι, aor. 1 ἐγεύσαμην τὸθεν ἀλεξίαν.
10. τοῦτο then.
11. τηρίω -how to keep.

κατὰ τὸν καθαρισμὸν τῶν Ἰδραλῶν, χωροῦσαι ἀνά μετρήται 7 ὀν η ὑπερίτης. ἔλεγεν αὐτῶς ὅ Ἰησοῦς, ἐγέμισεν τὰς ὕδριας 8 ὕδατός. καὶ ἐγέμισαν αὐτάς ἕως ἀνοι. Καὶ ἔλεγεν αὐτῶς, ἐκτίς ἔδειξες ὑμῖν, καὶ φέρετε τῷ ἄρχοκριτίκῳ. Καὶ ἤγγειλεν. 9 ὅς δὲ ἐγέμισα πρὸς τὸ ἄρχοκριτίκῳ τὸ ὕδωρ οἴνου γεγενημέρον, καὶ οὐκ ἤδεις πόθεν ἐστὶν (οἱ δὲ διδάκται ἤδεισαν οἱ Ἰησοῦ- κότες τὸ ὕδωρ) φωνεῖ τῶν μυθιῶν ὁ ἄρχοκριτίκης, καὶ 10 ἔλεγεν αὐτῷ. Πάσα ἀνθρώπων πρῶτος τῶν καλῶν οἴνου τίθησι, καὶ ὅταν μεθυσθῶσί, τότε τῶν ἐλάσσων σὺ τετηρήσας τὸν 11 καλὸν οἴνον ἑως ἄρτη. ταῦται ἐποίησε τὴν ἀρχήν τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλαήσας, καὶ ἑφανέρωσε τὴν ὄσσην αὐτῶν καὶ ἐπιστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτῶν.

* ἤγγειλεν, usually taken as if from φέρω. Gr. p. 58.
* ἐγέμισα. The Aorist expresses a completed action, and is therefore fitted to take the place of a Pluperfect. ἐδεικνύετο, from οἶδα. Gr. p. 58.

2. INTRODUCTION TO ST. JOHN’S GOSPEL.

St. John i. 1-18.

5. σκότος -as darkness.
7. μετρήσω -sw to bear witness.
8. ἀλλὰ but.
9. φωτίζω -sw to enlighten.
13. ἐθέρμα -to, to will; ἐβλάβω.
14. σπαράζω -sw to tabernacle; dwell; σπήλαιον a tent.
15. καίριος -sw to cry out.
16. πλῆθος behind, after.
18. πᾶπατε προς μεν κύκλων.

1 ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ 2 Θεός ἦν ὁ λόγος. ὄνομα ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα 3 ὁ θεός ἐγέμισε τὸν κόσμον καὶ ἔγενε αὐτὸν ἐν πᾶσι τοῖς κοσμίοις. 1

* ὁ θεός ἐγέμισε τὸν κόσμον καὶ ἔγενε αὐτὸν ἐν πᾶσι τοῖς κοσμίοις. The Nominative with the Article is the Subject of the Verb. Syntax, p. 64. i. 1. obs. 1.
* ἐγέμισε acquires here from the context a Passive sense. So too γέγενεν.
EXERCISES.

4. γέγονεν. ἐν αὐτῷ ἦν Ἑων, καὶ ἦν ἡ σκοτία, καὶ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνεται, καὶ ἦν σκοτία αὐτὸν ὡς κατέλαβεν.

6. Ἐγένετο ἀνθρώπως ἀπεσταλμένος παρὰ Θεοῦ, ὅνομα αὐτοῦ Ἰωάννης. Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν τῷ αὐτοῦ. οὐκ ἦν ἔκεινος τὸ φῶς, ἀλλὰ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς ἀνθρώπων, ὅπως ἦλθεν πάντα ἀνθρώπων ἐχόμενοι εἰς τὸν 10 κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δὲ αὐτοῦ ἐγένετο, 11 καὶ ὁ κόσμος αὐτοῦ ὡς ἦγιν. εἰς τὰ τὰ Ἡλιος, καὶ οἱ 12 ἢδος αὐτῶν εἰς παρέλαβον. οὐσὶ δὲ ἐλαβον αὐτῶν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνων Θεοῦ γενέσθαι, τοὺς πιστεύσοντες εἰς τὸ 13 ὁμοῦ αὐτοῦ: ὃ ὡς εἰς αὐτόν, ὁ ὡς ἐκ βελήμνων σαρκός, ὁ ὡς ἐκ βελήμνων ανδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

14. Καὶ ὁ λόγος σάρξ ἐγένετο, καὶ ἐσκήνωσεν εἰς ἡμῖν, (καὶ ἔθεασάμεθα τὴν δόξαν αὐτοῦ, δύο ὡς μονογενεὸς παρὰ πατρὸς,) πληρής χάριτος καὶ αληθείας.

15. Ἰωάννης μαρτυρεὶ περὶ αὐτοῦ, καὶ κέκραγε λέγων, Οὕτως ἦν ὡς εἴπον, 'Ὁ δύσις μου ἐρχόμενος, ἐμπροσθεὶν μου γε-16 γονείς, ὃτι πρῶτος μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ

EXERCISES.

17. ἦμεις πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλληλεγγύη διὰ ᾿Ησιοῦ 18. Χριστοῦ ἐγένετο. Θεοῦ οὖδείς ἐσθαι πάποτε· ὁ μονογενὴς υἱός, ὃς ὁ ἐν τῷ κόσμῳ τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.

16. χάριν ἀντὶ χάριτος, grace over against, or corresponding to, His grace.

3. CURE OF THE PARALYTIC.

St. Mark ii. 1-12.

2. χωρίω - ἴσω to go, have room for, χώρα
3. παραλυτικός - o u a paralytic; παραλυτικός
4. προσεγκώσω - sw to bring near; προς, εγκώσω (ἐγκώσω near)
5. ἀποστείγω - sw to take off a roof; ἀπο, στέγη
6. ἑρέωμαι to go out or forth
7. ἐφόρω - e i to put on a coat
8. κατά, κείμαι
9. ἐνεποίησεν easier: ἐν, κόπωs, labour
10. προσεγκωσα εἰς τον προσωπικόν εἰς τον προσωπικόν
11. ἑρέωμαι to go out or forth in the presence of: ἐν, ἀντι ζητείνον, often with an infinitive

1. Καὶ πάλιν ἐσοράζη μετά τον κατάρασον αὐτοῦ ἦµερῶν καὶ ἐκεῖνος ἐπιβλέψεται ἐφευγότω, καὶ ἐδέξεται συνικόλοιπον παλαιόν ὡστε μερικὰ χωρίων μηδὲ τὸ πρῶτος τὴν θύραν καὶ ἐδέλαιεν 3 αὐτώς τὸν λόγων. Καὶ ἐρχομαι πρὸς αὐτός, παραλυτικοῖς ἐπελεύσθησαν, ἀφορμὸν ὑπὸ τεσσάρων. καὶ μὴ ὑπάρχεις προσ-

1. δ’ ἠµερῶν, after an interval of days.
2. συνικόλοιπον, L.c. 1 Pass. from συνάγω.
5 paralutikos katékeito. ἵθων δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφεῖται σοι αἱ ἁμαρτίαι 6 σου. Ἡσαν δὲ τινες τῶν γραμματέων ἐκεί καθίσμενοι, καὶ 7 διαλογιζόμενοι εν ταῖς καρδίαις αὐτῶν, Τί ὁτὸς ὁτὸς λαλεῖ βλασφημίας; τὶς δύναται ἀφεῖται ἁμαρτίαι, εἰ μὴ εἰς, ὁ 8 Θεὸς; Καὶ εὐθέως ἔγραψεν ὁ Ἰησοῦς τῷ πνεύματι αὐτῶν, 9τοι ὁτός διαλογίζεται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεται εἰς ταῖς καρδίαις ᾧδον; τὶ ἐστιν εὐκοπότερον, εἰπεν τῷ παραλυτικῷ, Ἄφεωται σοι αἱ ἁμαρτίαι, ἣ εἰπει, 10Εγείραι, καὶ ἀρνήσον σου τὸν κράββατον, καὶ περιπατήσετε; ἦν δὲ εἰδώλης, ὅτι ἐξουσία ἔχει ὁ υἱὸς τοῦ αὐτοῦ αὐθείην 11ἐπὶ τῇ γῇς ἁμαρτίαι, (λέγει τῷ παραλυτικῷ), Σοὶ λέγω, ἐγείραι, καὶ ἀρνήσον τὸν κράββατον σου, καὶ ὑπαγε εἰς τὸν 12ἀγὼν σου. Καὶ ἡγέρθη εὐθέως, καὶ ἀρνήσατο τὸν κράββατον, ἐξῆλθεν ἐναυτῷ πάνω ὡστε ἐξιστάθη πάνας, καὶ δοξάζει τὸν Θεὸν, λέγοντας, Ὅτι οὐδὲποτε ὁτὸς εἶδομεν.

4. PARABLE OF THE PRODIGAL SON.
St. Luke xv. 11-32.

12. νόσο - a - ou mere, young
ἐπιβάλλω to cast upon; neut. to full to; ἐν, βάλλω, Gr. P. 55
διαρίει to divide
βιος -ou, life, living
13. ἀποδημώ -hô, to travel away
μαρτυρίς -a -ou long, far
διαστορίζω -ou to scatter, waste
14. εὐσία -as substance, property
ἀνατρέπω to change
15. καλλομαι to become
αὑτῷ to himself; to aut, i ἐκκολοθί-
νηθήνειν -ou, a pig
16. ἐπιθυμέω -hô, to desire, long for; ἐν, ὕμνος
17. ὅπως how many? μισθος -ou hiring, hired servant
περισσεύω -hô, to abound
18. ἀνάκωχο -how to recover, have in full: naut. to be distant; ἀπό, ἔχω, Gr. p. 56
σπαλαγγεῖοι to be moved with compassion; σπαλαγγεῖο, Gr. p. 54
τράχω to run, Gr. p. 58
παπάτω to full upon; πάπα, Gr. p. 57
τράχης -ou, a neck
κατακλίσαι -hô, to kiss; kata, filēūw
19. ἐχθρίζω to bring forth, Gr. p. 58
στολή -hô, a robe
ἐνδώ -ou, to clothe with;
19. ἐπιθυμέω -hô, to desire, long for
νίξ, -r, a ring
16. μάρτυρις -ou a witness
διαστορίζω -ou to scatter, waste
17. ἐπιθυμέω -hô, to desire, long for; ἐν, ὕμνος
18. παρασκεύα λου, εἰς, εἰς, ἐράνϑau, a haunted
19. καταθυμήσαι aor. 2 to do a deed;
κατά, faiγεin, Gr. p. 58
πέντε φλουδάρια

11 εἴχα, Imperfect of ἔχω.
12 διαρίει, Aor. 2 of διαρίεω.
5. Spiritual Gifts and Charity.

1 Cor. xii, xiii.

1. pneumatikos - ἁπλῶς spiritual; ἄγαφος - ἦσον ignorant; ἀφωνος speechless, dumb; ἀφωνος

2. ἐνομο - ὑμῖν τὸ δίκαιον δικαιοσία; δικαίον: ἡ αὐτοκρατορία τῆς ἄκριτης ἡμέρας;

3. τῇ ὅπως δικαίοος - ὅπως to make known, declare; ἀνεκδοτικὸν - τὸ ἀργόν ἥτον, an unfeeling, an unvisited place.

4. δικαιοσία: ἡ ἀκριβία; δικαιοσία: ἡ ἀκριβία; δικαιοσία: ἡ ἀκριβία;

5. ἐνεργεία - ὑμῖν ἄρα ἁγία, ἀργών to work: ἀνεκδοτικοῦ, ἀνεκδοτικοῦ, ἀνεκδοτικοῦ.
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7. φανέρωσις -eos manifestation; φανερῶ συνήφα συνήφα to be expedient. 
8. γνῶσις -eos knowledge. 
9. τέρα -tos healing; ιάσμα. 
10. προφητεία -αs prophecy. 

dιάκρισις -os discerning
γίγνος -ος, to kind, race
ορφή -αs interpretation.

11. ίδια privately, peculiarly; ίδιος. 
12. καθάπερ according as, even as; κατά, ἀπερ (跐ηπερ).
13. εἴληθρος -oς free
τοῖς -σα to give to drink.
15. ἀκοή -ηs hearing
ὁράμα -αs seeing.
16. ἐπάρχω -εί to be
ἀνικαίος -ος a -o necessary.
17. περιστέραι -ης abundant, over and above.

1. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἄγνοειν,
2. οἶδατε ὅτι ἔγρα τῆς, πρὸς τὰ εἰσόδα τὰ ἄρομα ὡς ἰν ἤγεσθε,
3. ἀπαγορέουσα διὸ γεννᾶρ ὑμῖν, ὅτι οὐκεῖν εἰν πνευμάτα Θεοῦ,
λαλῶν λέγει ἀνάδεμα Ἰησοῦν καὶ οὐκεῖν δύναται εἰνεῖν.
4. Κύριον Ἰησοῦν, εἶ μὴ ἐν Πνεύματι Ἀγίῳ. ἤδη γεῖται 
διαρρέεις δὲ τὸ 
χαρισμάτων εἰς, τὸ δὲ αὐτὸ Πνεύμα καὶ διαρρέεις διὰ 
κοινοῦ εἰς, καὶ τὸ αὐτὸν Κύριον καὶ διαρρέεις εὐνυχεῖς 
eἰς, ὃ δὲ αὐτὸς ἔστι Θεός, ὃς ἑνεργῶν τὰ πάντα εἰς 
πάντα.

7. Ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ σωμάτος πρὸς τὸ 
8. συμφέρον. ψ μὲν γὰρ διὰ τοῦ σωμάτως δίδοται λόγος

1. τῶν πνευματικῶν, Neuter. The general passage shows that χαρισμάτα
is virtually meant.
2. διὸ ἐγέρσθη, as ye happened to be led.
3. πρὸς τὸ συμφέρον, with a view to the common weal. Speaker’s Commentary.
4. ψ μὲν ... ἅλλω δὲ ... ἑτέρῳ δὲ, etc. Gr. p. 20. Definive and Dis-
tinctive Pronouns.

13 εἰς τὸ σωματίζομεν. See A. V. But probably εἰς should be
omitted: or it is for εἰς σωματίζομεν (1). σωμάτιζε as in Gregory Aoun- 
atives in the Active, and therefore one in the Passive. Syntax, p. 67, 2 (3).
15 παρὰ τοῦτο, along of this, or on account of this, therefore. "It is not 
therefore not of the body," R. V. The Interrogative mark is better away.
16 There is a change of meaning in δοκούμεν, we think, from δοκοῦντα,
that seem, or seeming.

I
EXERCISES.

1. *χαλκός* -οι, *brass, copper* ήχιον to sound κύμβαλον -ου, *a cymbal* ἀλάλατον to sound the alalākh, ελάχιστα to remove
2. *μυστήριον* -ον a mystery μεθιστάναι to remove
3. *ψωμί* -ον to divide into morsels for feeding, dole out ὁφελέω ὅσον to profit
4. *μακροθυμεῖ* -έρα to be long-suffering; μακροθυμος

5. κηρυτεωμαι to be kind; κηρυτείς περιστερομαι to adorn oneself φοινίκα -όν to puff up
6. ἀσχημονία -ίσα to behave unwisely; ἄσχημα -α ἀσχημονία to irritate
7. στέγα to cover, keep (bear) ἐλπίς -ίς to hope; ἔλπις ὡπομονο -ω to endure; ἔνδον, μενα
8. καταργίω -ος to make useless, destroy; κατά, ἀργίω

9. *προφητεῖα* -ίας to prophesy
10. *τέλειος* -ος perfect
11. *νήπιος* -ον a child; *νη* not, ἐπικαθoν

1. 'Εαν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μη ἐκώ, γέγονα χαλκὸς ἡχίον ἤ κύμβαλον 2 ἀλαλάτων. καὶ εάν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσιν τὴν γνώσιν, καὶ ἐὰν ἔχω πάσαν τὴν πίστιν, ἀκουσίες me, ἀγάπην δὲ μη ἐκώ, οὐδὲν 3 εἰμι. καὶ εάν ἔχω σοφίαν πάντα τὰ υπάρχοντα μου, καὶ ἐὰν παραδώ τὸ σώμα μου ἵνα καυθήσομαι, ἀγάπην δὲ μη 4 ἐκώ, οὐδὲν ἀφελοῦμαι. 'Αλλ' ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη ὁ ζηλός ὁ ἀγάπη ὡς περιπέπετα, οὐ 5 φυνούμεται, οὐκ ἄσχημοι, οὐ δείκει τὰ ἐσώτερα, οὐ παροξύνε- 6 ται, οὐ λυγίζεται τὰ κακὰ, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, 7 συχναίρει δὲ τῇ ἀληθείᾳ. πάντα στέγει, πάντα πιστεύει, 8 πάντα ἑλπίζει, πάντα υπομένει. 'Η ἀγάπη οὖν ἐκπετεί ἐκ- τίπτει, είτε δὲ προφητείαν, καταρρηθήσομαι: είτε γλώσσαν, 9 παύσομαι είτε γνώσιν, καταρρηθήσομαι. είτε μέρους γὰρ 10 γνώσιμους, καὶ είτε μέρους προφητείμους ὅταν δὲ ἐλθῃ 11 τὸ τēλευ, τότε δὲ εἴκερατησαται, ὅτε ἁμνὸς νηπίως, ὡς νηπίως ἐλάλων, ὡς νηπίως ἐφρόνων, ὡς νηπίως ἐλαμφίλον μονὶ ὃτε δὲ γέγονα αἰνή, κατηργήσατα τὰ τοῦ νηπίων.

12 βλέπωμεν γὰρ ἄρτι δὲ ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον prōs próσωpon ἄρτι γνώσικον ἐκ μέρους, τότε

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καυθήσομαι, fut. pass. subjunct. (very rare) from καίνω.

στῆγα πίστα can hardly mean heareth all things, L. V. and R. V., because the equivalent idea occurs soon after in ὁμοφύλω, but probably signifies, keepeth all things, i.e. holds tight all trusts, and is proof against inducements to divulge evil. Στῆγα has both meanings.

ἐκ μέρους, from part; i.e. our knowledge and teaching are derived only from part, not from the whole.
6. The Sermon on the Mount.

St. Matt. vi.

1. καθίσα -σομαι to sit down; προσέχξωμαι to come to; πρός, ἐρικομα, Gr. p. 58.
2. στῶμα -τος a mouth
3. πνεῦμα -τος to mourn; παρακαλεῖ to entreat, comfort; παρά, καλίς, Gr. p. 56.
4. κληρονομεῖ -τος to inherit; κλῆρος, λο, νέω
5. πέπλον -ός to hunger for δίπλω -ός to thirst for χορτάζω -σαι to fill
6. δελεάμε -τος -τος merciful; δέλεα δέλεα -σαι to pity
7. οικείος -ον the hand
8. προσφέρω to bring, Gr. p. 55 δώρον -ον a gift
9. διαλλασσόμαι to be reconciled
10. εὐνοοῦ -σαι to agree; εὔνοος -ον an adversary ἐπιτελεῖν -ον an altar
11. καθίσα -σομαι to speak
12. διαλλασσόμαι -σομαι to speak falsely
13. λαλοῦ -σαι to season with salt καταπατεῖ -σαι to tread down, trample
14. ἐπάνω on the top; ἐπί, ἀνώ
15. νομιζό -σαι to think
16. ἦστα the Hebrew letter yod (י), a jot
17. κεφαί a little horn, e.g. distinguishing  γ from  γ
18. ἄρχην -εύσαι to kill
19. ἄνευς -ον liable, subject to
20. εἰκόνι σταυροῦ -ον a cross, swastica
21. ἄστρω -σαι to smile with the hand
22. στέφω -σαι to turn
23. οἰκείος -ος -ος a near, close
24. ἀναστά της, αναξ ὅπως to rise, cause to rise; nor. 2 άνεπτηλ βρέχω to rain; nor. 1 ἔβρεξα
25. ἀνυποτείνει to embrace, salute, greet, Gr. p. 54.
11 μακάριον ἔστε, ὅταν ὄρειδόσως ἤμας καὶ διόξωσί, καὶ ἐπέσω τῶν ποιημῶν ῥήμα καθ’ ὄμας πενείμεις, έκεκα ἐμοῦ. 

12 χαίρετε καὶ ἀγαλλάσσε, ὅτι ὁ μεθύς ύμω πολής ἐν τοῖς οὐρανοῖς’ οὔτω γάρ εἰδίωσαν τοὺς προφήτας τοὺς πρὸ ύμω. 

13 Μείεις ἔστε τὸ ἀλασ τῆς γῆς’ εάν δὲ τὸ ἀλασ μωρανή, ἐν τοῖς ἀλυσείται; εἴς οὐδέν ισχυεν ἐτὶ, εἰ μὴ βληθήναι ἐξω, 

14 καὶ καταπατείσαν ὑπὸ τῶν ἀνθρώπων. Μείεις ἔστε τὸ φῶς τοῦ κόσμου οὐ δύναται ποιεῖ τρίων ἀνθρώ 

15 κείμεν. οὔδε καίων λύχνων καὶ τίτάσις αὐτῶν ύπό τοῦ μόδου, ἀλλ’ ἐπὶ τῆς λυχνίας, καὶ λάμπει ταῦτ τοῖς ἐν τῇ ὁλίγα. 

16 οὔτω λαράντα τὸ φῶς ὄμων ἐμπροσθείν τῶν ἀνθρώπων, ὅποις ἔσων ὄμων τἄ κλά ἐργα, καὶ δοξάσει 

17 τοῦ πατέρα ὄμων τῶ ὑ τοῖς οὐρανοῖς. 

18 Μή νομίστε ὅτι ἠλθόν καταλάβα τοὺς νόμον η τοὺς προ-

21 'Ἡκούσατε ὅτι ἐρρέθη τοῖς ἄρχαιοι, Οὐ πονείσεις' ἃς τ' 

22 ἂν πονεύση, ὄνομος ἐσται τῇ κρίσει’ ἐγὼ δὲ λέγω ὑμῖς, ὅτι 

23 πᾶς ὁ ὄργνομος τῷ ἀδελφῷ αὐτῶ εἰκῇ ἄνομος ἐσται τῇ 

24 κατά σας, ἄφες ἐκεῖ τὸ δώρον σου ἐπὶ τοῦ θυσιαστή-

25 δέλθων πρόσφερε τὸ δώρον σου. ἦσθι εὔνοιαν τῇ ἀντίκοι σου 

26 καὶ εἰς φυλακὴν βλήθης. ἄμεν λέγω σοι, οὐ μὴ ἔγειρες 

27 Ἁκούσατε ὅτι ἐρρέθη τοῖς ἄρχαιοι, Οὐ μοιχείσεις’ ἐγὼ 

28 δὲ λέγω ὑμῖς, ὅτι πᾶς ο βλέπων γυναίκα πρὸς τὸ ἐπιθυμη 

29 εὶς ὅμοιον αὐτὴν εἰς τῇ καρδίᾳ αὐτῶ. εἰ δὲ ὁ ὀδυπολμὸς 

30 μὴ χέρκε σαναβάλλεις σε, ἔξελε αὐτῶ καὶ βάλτε 

31 Ἐρρέθη δὲ, ὅτι ὅ ἂν ἀπολύσῃ τὴν γυναίκα αὐτῶ, δός 

32 αὐτῇ ἀποστάσιον’ ἐγὼ δὲ λέγω ὑμῖς, ὅτι ὅ ἂν ἀπολύσῃ τὴν
48 οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν; ἔστεσθε οὖν ὡμείς τέλειοι, ὅσπερ ὁ πατὴρ ὤμον ὁ ἐν τοῖς οὐρανοῖς τέλειος ἐστιν.

11 ἦσοσθε. The Future Indicative is often used for the Imperative:—Ye shall not be as the hypocrites. So in the Ten Commandments.

St. Matt. vi.

1. προσέχω to apply, attend, take heed, beware ἀληθινός -ος alius; ἀληθινός μήτε not
2. σαλπίζω -σαι to sound a trumpet ῥυπός -ης a lane, alley
3. ὀριστρός -ά -ών left; ἡ ἀ. the left hand
4. ὅπως ζητεῖ that
5. πλατεία -αs a broad street; πλατών
6. τομεῖον -ος a storehouse, chamber
7. κλεῖσθαι -σαι to shut
8. βαρτολωτήμα -ον to prate, use vain repetitions ἰδικός heathen, Gentile: ἣνος πολυλογία -αs much speaking; πολύς, λέγων εἰσακούω -σαι to listen to, hear
9. ἐπιοῦσαι daily εἴναμεν to-day
10. ὑπέλεμψαι -σαι to debt; ὑπέλεμψαι a debitor
11. εἰσέβαλον to lead into; εἰς, φέρω πείραζον -ου temptation ῥίμαι -α to deliver
12. παράπτωμα -τος a transgression; παρά, κίτω
13. κρίνων -ος a city αὐξάνει to increase, neut. to grow, Gr. p. 55 κοπιῶ -ας to labour, toil νήσῳ to spin
14. περιβάλλω to put round, clothe; middle to clothe oneself; περι, βάλλω, Gr. p. 55
15. ἀποστρέφομαι is a Deponent Passive, Gr. p. 54, and the Passive Aorist ἀποστρέφεσθαι has therefore a Middle meaning: οὐχὶ, a stronger form of oi, expecting the answer yes.
1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖτε ἐμπροσθέν τῶν ἀνθρώπων, πρὸς τὸ θεάθημα αὐτοῖς· εἰ δὲ μὴν, μισθὸν οὐκ ἔχετε παρὰ τοῦ πατρὸς ὑμῶν τῷ ἐν τοῖς ὦφραινοις.

2. Ὄταν οὖν ποιήσεις ἐλεημοσύνην, μὴ σαλπίγησις ἐμπροσθέν σου, ἀλλὰ οἱ υποκριταὶ ποιοῦσι ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ἑπὶ τῶν ἀνθρώπων ἀμὴν λέγω ὑμῖν, ἀπέχοντοι τῶν μισθῶν αὐτῶν. οὐδὲ ποιοῦσις ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τῇ ποιεῖς ἡ δεξιὰ σου, ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀμὴν ἀποδόσας σοι ἐν τῷ φανερῷ.

3. Καὶ ὅταν προσέχῃς ὑμῶν ἐσῆς ἀπέκτεινα τις ἐλεημοσὺνην ὑμεῖς καὶ ταῖς συναγωγαῖς καὶ ταῖς νομίσμασι τῶν πλατείων, ἐστῶτες προσέκεισθαι, ὅπως ἐν φάσως τις ἀνθρώπος ἀμὴν λέγω ὑμῖν, ὅταν ἀπέχοντοι τῶν μισθῶν αὐτῶν. οὐ δὲ, οὕτως προσεύχῃς, ἔστελλες εἰς τὸ ταμεῖον σου, καὶ κλείσαις τῷ ὦραν σου προσέχεις τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδόσας σοι ἐν τῷ φανερῷ.

4. Προσευχόμενοι δὲ μὴ βαπτισμότητα, ἀπέκτησεν εἰς τῆς ἄθικτος, ὅπως οἱ ἑκατοντάκα κοκυῖα γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν ἐσεπαύσθησαν.
20. θησαυρίζετε δὲ ύμιν θησαυρούς εἰς οἰρανοῖς, ὅπως οὖν
σήμερον βρῶσιν αφανίζει, καὶ ὅπως κλέπται οἱ διορύσσοντες
21. οὐδὲ κλέπτουν. ὅπως γὰρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ
22. ἐσται καὶ ἡ καρδία ὑμῶν. ὁ λόγχος τοῦ σῶματος ἐστιν οἱ
ὀφθαλμοί· εἰς αὐτὸν οἱ ὀφθαλμοὶ σου ἀπλοῦσας ἦ, ὅπως τὸ σῶμα
23. σου φωτεινῶς ἐσταί· ἐὰν δὲ οἱ ὀφθαλμοὶ σου ποιηροῦσας ἦ,
ὅπως τὸ σῶμα σου σκοτεινῶς ἐσταί. Εἰς οὖν τὸ φῶς τὸ ἐν
24. σοι σκότος ἐστι, τὸ σκότος τῶν; ὡς εἰς δύναται τοῖς
κυρίοις δουλεύειν· ἦ γὰρ τὸν ἐνα μισήσει, καὶ τὸν ἐτερον
ἀγαπήσει· ἦ ἐνδό καταφυγής, καὶ τὸν ἐτέρον καταφυγής.
25. οὐ δύνασθε Θεοὶ δουλεύσεις καὶ μαμβαώθη. διὰ τοῦτο λέγω
ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγετε καὶ τί πίετε
μηδὲ τῷ σῶματι ὑμῶν, τί εὐδοκίσετε. ὁ ψυχὴ πλεῖον
26. ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδομάτος; ἐμβλέψατε
eis tâ pateinà kou του οὐρανοῦ, oû stegfroun, oûde bēri-
ζουν. oûde sunanagwouin eis âpobhêkas, kai o patêr êmiv
o oúranos tribei autâv oûsîs múllâs diaphrêseis autâv;
27. tîs ë de ës ëmûs merimnavon dvnastai prosterînai eîpî tîn
hlíkian 28 avtou pîxhun ëna; kai perî éndomátos tì merimnâte;
kata-
mâdete tâ krîna tîs agrou, pòs aûxvûs ou koptîs, oûde
29. ñhûleîî leγw de ëmiv, oûsês Solókow en pásê tî ùdê
30. avtou perieblâloû oûs en tûwv. ëi ëi tòn xîrîn tûv

22. etc. No one English expression will stand satisfactorily for all the
uses in this passage of the verb merimnav. Translate r. 25, take no preceding
thought; 27 by taking thought; 28 why take ye over-thought; 31, 34
take no preceding thought; 34 (b) take thought. Suffering men must be,
and ought to be, occasionally ‘anxious’—only they must keep their
anxiety within moderate limits.
30. πίθανε, Arist. 2. Gr. p. 56.
31. πιθώ, Gr. p. 12, 4.
32. αὐγάνα. Verb Singular with Neuter Plural Subject tâ krîna un-
derstood. Syntax, p. 66, 1. Obs.
33. περιβάλλετο, clothed himself.

22. τήν αἴρον, i.e. τὴν ἡμέραν τῆς αἴρον.

31. τὰ φάγωμεν κ.τ.λ. Subjunctive expressing doubt.
32. τὴν αἴρον, i.e. τὴν ἡμέραν τῆς αἴρον.

αρκετόν, a Neuter Predicate with a Feminine Subject, like πλοῖον,
i.e. 25.

St. Matt. vii.

2. μετρέω -how to measure; metron
ἀντιμετρεω -to measure in return; άντι
3. κόρφος-ον, ο a mole, splinter
dôsai -ou, ὃ a beam
catâvno -how to perceive;
4. εκβάλλω to cast out; ik,
βιάλλον, Gr. p. 55
διαβλέπω -how to see through or clearly: δία, βλέπω
5. μαρτυρίσω-ν, ο a pearl
βήμαμι (βήμα)-to learn, tend
6. κραώ -ον to knock
7. ἐιδοδίωμα to give: ἵνα, ἔδωκα
8. ὁρᾶ -εις, ὃ a serpent
9. ὕδωρ -οι, ο a gift; ἔδωκα
10. προφητήριον -ον a false
11. προφήτη -ον a prophet; ψευδο, προφήτης
12. εὐθεία -ης from within, within
13. ἐρπας -οι rapiacious, ranne-
16. καρπῶν -οι fruit
εἰςφορὰς to know clearly,
17. ἔρνοις: to recognize;
18. ἐκφορομένοις to depart
19. ἀνώμα -as lackless, inti-
guity
20. ἀραγε therefore; ἄρα, γε
21. ὁμολογία -ον to confess
17. ἀνωμα -how to depart
18. ἁμαρτία -as lackless, inti-
guity
22. ὁμολογοῦς, ο, ἡ prudent
23. ὁμολογοῦς -οι, ο a prudent
24. ἐκφορομένοις to depart
25. ἀραγε therefore; ἄρα, γε
26. ἀπός -οι, ἡ sand
13. Είσελθες διὰ τῆς στειχῆς πύλης, ὅτι πλατεία ἡ πόλις, καὶ εὑρίσκωρος ἡ ὄδος η ἀπάγονσα εἰς τὴν ἀπόλειαν, καὶ
14. πολλοὶ εἰσίν οἱ εἰσερχόμενοι ὃ έναυσ. Ὅτι στειχὴ ἡ πόλις, καὶ τεθλιμμένη ἡ ὄδος ἡ ἀπάγονσα εἰς τὴν ἡμέραν, καὶ ὁ λόγος
15. εἰσίν οἱ εὑρίσκοντες αὐτήν. Προσέχετε δὲ ἀπὸ τῶν ψευδο-


dōματων, οὕτως ἐχοῦσαι πρὸς ὑμᾶς ἐν ἐνόμῃσιν προ-
16. φάντασμα, ἐσώθης δὲ ἐσὶ τὰ λόγια ἁρπαγεῖ. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσετε αὐτοὺς· μήτε συλλέγουσιν ἀπὸ ἁκατά-
17. σταφυλῆς, ἢ ἀπὸ τριβάλων σκῦκα; οὗτοι πῶν δένδρον ἁγάθον καρποῦς καλοῦς ποιεῖ· τὸ δὲ σπαράν δένδρον καρποῦς ποιη-
18. σαν ποιεῖ. Οὐ δύναται δένδρον ἁγάθον καρποῦς ποιη-
19. σαν ποιεῖ, οὔτε δένδρον σπαράν, καρποῦς καλοῦς ποιεῖ. τῶν δένδρων μὴ ποιῶν καρποῦς, ὁλὸν ἐκκατάτευκα καὶ εἰς πῦρ
20. μᾶλλον. Ἀραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς.

21. Οὐ γὰρ ὁ λέγων μοι, Κύριε, Κύριε, εἰσελθεῖστε εἰς τὴν


βασιλείαν τῶν οὐρανῶν· ἄλλη ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς
22. μου τὸν εὐφυέσιν. πολλοὶ ἔρωσον μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ,

Κύριε, Κύριε, οὐ τῷ σῷ ὠνόματι προειρητίσαμεν, καὶ τῷ σῷ ὠνόματι διαμόνα ἐξεβάλομεν, καὶ τῷ σῷ ὠνόματι διαμένει
23. πολλὰς ἐποίησαμεν; καὶ τὸτέ ὦνομολογήσατε αὐτοὺς, ὅτι ὀνόμα-


τοτε ἑγών ὑμῖς· ἀποχωρεῖτε ἀπὸ ἐμοῦ εἰς ἐκεῖνον ὃ ἐργαζόμεθα τὴν
24. ἀνομίαν. Πᾶς τῷ ὄντως ἀκούει μοι τὸν λόγον τοῦτον, καὶ


ποιεῖ αὐτοὺς· ὁμοίωσιν αὐτῶν ἀνήρ φρονίμοις, ὡστε πῶς
25. ὁμοίους τὴν οἰκίαν αὐτῶν ἐπὶ τὴν πέτραν καὶ κατέβη ἡ
EXERCISES.

βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο 26 γάρ ἐπὶ τὴν πέτραν. καὶ πάς ὁ ἄκοδοι μου τῶν λόγων τούτων καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀγόρι μωρῷ, 27 δόσις φικόδομησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ὠμοῦ· καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ο Ἰησοῦς τοὺς λόγους τού· 29 τούτοις, ἐξεπλήσσοντο ἦν ὁ χλόη ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

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