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A

GREEK TESTAMENT PRIMER

AN EASY GRAMMAR AND READING BOOK

London

HENRY FROWDE



New York

MACMILLAN AND CO.

for the use of

STUDENTS BEGINNING GREEK

BY THE

REV. EDWARD MILLER, M.A.

RECTOR OF BUCKNELL

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Oxford

AT THE CLARENDON PRESS

1888

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PREFACE.

(cont'd.)

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

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. :—

A α	Alpha	a
B β (ς)	Beta	b
Γ γ	Gamma	g (hard)
Δ δ	Delta	d
Ε ε	Epsilon	e (short)
Z ζ (ζ)	Zeta	z
H η	Eta	e (long)
Θ θ (θ)	Theta	th
I ι	Iota	i
K κ	Kappa	k
Λ λ	Lambda	l
M μ	Mu	m
N ν	Nu	n
Ξ ξ	Xi	x
O ο	Omicron	o (short)
Π π (π)	Pi	p
P ρ	Rho	r
Σ σ (s final)	Sigma	s
T τ	Tau	t
Υ υ	Upsilon	u
Φ φ	Phi	ph
X χ	Chi	ch (hard)
Ψ ψ	Psi	ps
Ω ω	Omēga	o (long).

γ before κ , γ , χ , or ξ is pronounced like *ng* :—as
ἀγγελος, *an angel*. *συγχαίρω*, *I rejoice with*.
ἐγκαίνια, *the Encaenia*. *σάλπιγξ*, *a trumpet*.

2. There are seven Vowels:—viz.

ϵ , \circ , short, as in *ἀγγελος*, *an angel* ;

η , ω , long, as in *ζωή*, *life*.

α , i , v { short *ὕδατι*, *water*, *ἐκπειράσεις*, *thou shalt tempt* ;
 and long *ἐπείνασε*, *he was hungry*, *ἀξίη*, *an axe*,
ἀπολῦσαι, *to put away*.

The chief Proper Diphthongs are :—

au , with broad a and e sound welded together, like *aye*,

as *Μαθαῖος*, *Matthew*.

av , like *saw* „ „ *ἀὐτός*, *he*.

eu , „ *neither* „ „ *οὐδείς*, *no one*.

eu , „ *few* „ „ *πιστεύει*, *believeth*.

oi , „ *soil* „ „ *οἱ Φαρισαῖοι*, *the Pharisees*.

ov , „ *loud* „ „ *Ιουδαῖοι*, *the Jews*.

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

ai , like *rain* as *ἐν οἰκίᾳ*, *in a house*.

ei , „ *deceive* „ „ *ἐν τῇ οἰκίᾳ*, *in the house*.

ui , „ *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 $\sigma\sigma$ or $\delta\delta$.

ξ , „ $\kappa\kappa$, $\gamma\gamma$, or $\chi\chi$.

ψ , „ $\pi\pi$, $\beta\beta$, or $\phi\phi$.

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

The Aspirate or Harsh Breathing (")=H, as *τὸ ιερόν*, *the temple*, *νιός*, *a son*, *οὗτος*, *this*.

All words beginning with v or p have the aspirate, as *ὕδωρ*, *water*, *ῥῆμα*, *a word*. When two p 's come together in the middle of a word, the first has the Soft Breathing, and the second the Aspirate, as *ἔρθωσο*, *farewell*.

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

Acute ('), as *λόγος*, *word*.

Grave (˘), „ *Θεός*, *God*.

Circumflex (˘) „ *ἱερεῖς*, *priests*.

The Circumflex arose from the Acute and Grave coalescing, as *ζητέω*, *ζητῶ*, *I seek*.

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

6. An Apostrophe (') shows that a vowel is cut off, as *δι' αὐτοῦ*, *through him*, for *διὰ αὐτοῦ*, *ἐφ' ὅν*, *upon whom* for *ἐπὶ ὅν*.

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

7. There are four stops :—

Comma (,) Full Stop (.)

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 κὰγώ, and Ι, for καὶ ἐγώ: τοὐναντίον, 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; ή σκοτία αὐτὸ οὐ κατέλαβεν, the darkness comprehended it not¹.

¹ This is called ν ἐφελκυστικόν.

PART II.

ACCIDENCE.



1. There are three Numbers in Greek:—

Singular	Dual	Plural.
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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		
Vocative		Genitive
Accusative		Dative.

4. A definite Article, δ, η, τό, the:—

Singular.	Plural.
-----------	---------

M.	F.	N.	M.	F.	N.
N. δ	η	τό	N. οἱ	αι	τὰ
A. τὸν	τὴν	τό	A. τὸν	τὰς	τὰ
G. τοῦ	τῆς	τοῦ	G. τῶν	τῶν	τῶν
D. τῷ	τῇ	τῷ	D. τοῖς	ταῖς	τοῖς.

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

The Genitive Plural always ends in -ων.

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* (*τιμα*), *honour*.
- B. Feminines in *-α*, preceded by a consonant as *δόξα* (*δοξα*), *glory*; or with a vowel or *ρ* before it as *σοφία* (*σοφια*), *wisdom*; *ἡμέρα* (*ημερα*), *a day*.
- C. Maseulines in *-ης*, as *ὁ κριτής* (*κριτα*), *a judge*; and in *-ας*, as *ὁ νεανίας* (*νεανια*), *a young man*.

Singular.

- N. *τιμὴ*, honour
- V. *τιμή*, *o honour*
- A. *τιμήν*, honour
- G. *τιμῆς*, *of honour*
- D. *τιμῆ*, *to honour*

Plural.

- N. *τιμαί*, honours
- V. *τιμαί*, *o honours*
- A. *τιμάς*, honours
- G. *τιμῶν*, *of honours*
- D. *τιμᾶς*, *to honours*.

Singular.

- | | | | |
|-----------------|---------------|---------------|-----------------|
| N. <i>δόξα</i> | <i>σοφία</i> | <i>κριτής</i> | <i>νεανίας</i> |
| V. <i>δόξα</i> | <i>σοφία</i> | <i>κριτὰ</i> | <i>νεανία</i> |
| A. <i>δόξαν</i> | <i>σοφίαν</i> | <i>κριτὴν</i> | <i>νεανίαν</i> |
| G. <i>δόξης</i> | <i>σοφίας</i> | <i>κριτοῦ</i> | <i>νεανίου</i> |
| D. <i>δόξῃ</i> | <i>σοφίᾳ</i> | <i>κριτῇ</i> | <i>νεανίᾳ</i> . |

Plural like *τιμή*.

Names of Persons in *-ας* derived from Hebrew make the Genitive in *-α*:—as *Κηφᾶς*, *Κηφᾶ*, *Ιούδας*, *Ιούδα*. Except when a Vowel goes immediately before :—as *'Ησαῖας*, *'Ησαῖου*, *'Ηλίας*, *'Ηλίου*. So *Ἰωσῆς*, *Ἰωσῆ*.

Names of places derived from Hebrew are indeclinable:—as *Καρά*, *Βηθσαΐδά*, *Γολγοθᾶ*.

2. SECOND DECLENSION:—O-NOUNS.

- A. Maseulines in *-ος* :—as *λόγος* (*λογο*), *a word*.
- B. A few Feminines in *-ος* :—as *ὁδὸς* (*όδο*), *a way*.
- C. Neuters in *-ον* :—as *τέκνον* (*τεκνο*), *a child*.

<i>Sing.</i>	N. <i>λόγος</i> , <i>a word</i>	<i>ὁδὸς</i>	<i>τέκνον</i>
	V. <i>λόγε</i> , <i>o word</i>	<i>ὁδὲ</i>	<i>τέκνον</i>
	A. <i>λόγον</i> , <i>a word</i>	<i>ὁδὸν</i>	<i>τέκνον</i>
	G. <i>λόγου</i> , <i>of a word</i>	<i>ὁδοῦ</i>	<i>τέκνον</i>
	D. <i>λόγῳ</i> , <i>to a word</i>	<i>ὁδῷ</i>	<i>τέκνῳ</i>
<i>Plur.</i>	N. <i>λόγοι</i> , <i>words</i>	<i>ὁδοὶ</i>	<i>τέκνα</i>
	V. <i>λόγοι</i> , <i>o words</i>	<i>ὁδοὶ</i>	<i>τέκνα</i>
	A. <i>λόγους</i> , <i>words</i>	<i>ὁδοὺς</i>	<i>τέκνα</i>
	G. <i>λόγων</i> , <i>of words</i>	<i>ὁδῶν</i>	<i>τέκνων</i>
	D. <i>λόγοις</i> , <i>to words</i> .	<i>ὁδοῖς</i> .	<i>τέκνοις.</i>

Variants are :—

- N. *'Ιησοῦς*. V. *'Ιησοῦ*. A. *'Ιησοῦν*. G. D. *'Ιησοῦ*.
- N. *'Απολλώς*. A. G. *'Απολλώ*. (The other cases do not occur in the N. T.)
- N. *σάββατον*. Pl. D. *σάββασι(ν)*.
- δστοῦν* for *όστεον*, *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 *λαῖλαψ* (*λαιλαπ*) *λαῖλαπος* (*η*), *a tempest*; *Ἀραψ* (*ἀραβ*) *Ἀραψος* (*δ*), *an Arab*.

(2) **Dentals** :—ἐσθῆς (ἐσθητ) ἐσθῆτος (ἡ), *raiment*; παῖς (ποιδ) παιδὸς (ὁ, ἡ), *boy or girl*.

(3) **Gutturals** :—σᾶρξ (σαρκ) σαρκὸς (ἡ), *flesh*; πτέρυξ (πτερυγ) πτέρυγος (ἡ), *a wing*; νὺξ (νυκτ) νυκτὸς (ἡ), *night*.

<i>Sing.</i>	N. λαΐλαψ	παῖς	νὺξ
V.	λαΐλαψ	παῖς	νὺξ
A.	λαίλαπα	παῖδα	νύκτα
G.	λαίλαπος	παῖδὸς	νυκτὸς
D.	λαίλαπι	παῖδὶ	νυκτὶ
<i>Plur.</i>	N. λαίλαπες	παῖδες	νύκτες
V.	λαίλαπες	παῖδες	νύκτες
A.	λαίλαπας	παῖδας	νύκτας
G.	λαιλάπων	παῖδῶν	νυκτῶν
D.	λαίλαψι(ν).	παῖσι(ν).	νυξί(ν).

(4) **Liquids** :—αἰών (αἰών) αἰώνος (ὁ), *an age*; ἥγεμον (ἥγεμον) ἥγεμόνος (ὁ), *a governor*; ἄρχων (ἄρχοντ) ἄρχοντος (ὁ), *a ruler*; "Ελλην (έλλην)" Ελληνος (ὁ), *a Greek*; ποιμὴν (ποιμεν) ποιμένος (ὁ), *a shepherd*; σωτήρ (σωτηρ) σωτῆρος (ὁ), *a saviour*; ἀστήρ (ἀστερ) ἀστέρος (ὁ), *a star*. Also nouns having syncopated forms; as πατήρ (πατερ) πατρὸς (ὁ), *a father*.

<i>Sing.</i>	N. αἰών	ἄρχων	"Ελλην	πατήρ
V.	αἰών	ἄρχον	"Ελλην	πάτερ
A.	αἰώνα	ἄρχοντα	"Ελληνα	πατέρα
G.	αἰώνος	ἄρχοντος	"Ελληνος	πατρὸς
D.	αἰώνι	ἄρχοντι	"Ελληνι	πατρὶ
<i>Plur.</i>	N. αἰώνες	ἄρχοντες	"Ελληνες	πατέρες
V.	αἰώνες	ἄρχοντες	"Ελληνες	πατέρες
A.	αἰώνας	ἄρχοντας	"Ελληνας	πατέρας
G.	αἰώνων	ἄρχοντων	"Ελλήνων	πατέρων
D.	αἰώνι(ν).	ἄρχοντι(ν).	"Ελληνι(ν).	πατράσι(ν).

B. I- AND U- MASCULINES AND FEMININES.

- (1) **Feminines in -ις** :—πόλις (πολι) πόλεως (ἡ), *a city*.
 (2) **A few nouns in -υς** :—ἰχθύς (ἰχθυ) ιχθύος (ὁ), *a fish*.

C. DIPHTHONGAL MASCULINES.

- (1) **Nouns in -ευς** :—βασιλεὺς (βασιλευ) βασιλέως, *a king*.
 (2) **A few in -ους** :—βοῦς (βου) βόος, *an ox*.

<i>Sing.</i>	N. πόλις	ἰχθύς	βασιλεὺς	βοῦς
V.	πόλι		βασιλεῦ	
A.	πόλιν	ἰχθύν	βασιλέα	βοῦν
G.	πόλεως	ἰχθύος	βασιλέως	βοῦς
D.	πόλει	ἰχθύν	βασιλεῖ	βοτ
<i>Plur.</i>	N. πόλεις	ἰχθύς	βασιλεῖς	βόες
V.	πόλεις		βασιλεῖς	
A.	πόλεις	ἰχθύας	βασιλεῖς	βόας
G.	πόλεων	ἰχθύων	βασιλέων	βοῶν
D.	πόλεσι(ν).	ἰχθύσι(ν).	βασιλεῦσι(ν).	βοουσί(ν).

D. NEUTER CONSONANTALS.

- (1) **Dentals in -μα** :—σῶμα (σωματ) σώματος, *a body*.
 (2) **Spirants in -ος** :—ἔθνος (ἔθνεσ) ἔθνεος, ἔθνους, *a nation*,
Plur. the Gentiles.

- (3) **Variant Dentals in -ς** :—οὖς (ὠτ) ὠτός, *an ear*.

<i>Sing.</i>	N.V.A. σῶμα	ἔθνος	οὖς
	G. σώματος	ἔθνους	ὠτὸς
	D. σώματι	ἔθνει	ὠτὶ
<i>Plur.</i>	N.V.A. σῶματα	ἔθνη	ὠτα
	G. σωμάτων	ἔθνων	ὠτων
	D. σώμασι(ν).	ἔθνεσι(ν).	ὠσί(ν).

Variants:—A. Masculine and Feminine:—

(1) Dentals.

χάρις, χάριτος, χάριν (ἡ), grace; ὀδόις, ὀδύντος (δ'), a tooth;
κλείς, κλειδός, A. Pl. *κλεῖς* (ἡ), a key; *ιμάς, ιμάντος* (δ), a strap.

(2) Gutturals.

γυνή, γυναικός, V. *γύναι*, a woman; *θρίξ, τριχός*, D. Pl. *θριξὶ* (ἡ), hair.

(3) Liquids.

χείρ, χειρός, D. Pl. *χεροὶ* (ἡ), a hand.
κύων, κυνός, D. Pl. *κυνὸι* (δ, ἡ), a dog.

Like πατήρ:—

<i>μήτηρ, mother</i> ;	<i>γαστὴρ</i> (ἡ), belly;
<i>θυγάτηρ, daughter</i> ;	<i>ἀνήρ, ἄνδρος, a man</i> .

(4) Vowel Nouns.

αἰδῶς, αἰδοῦς, modesty, occurs twice.
πῆχος, πήχεως, Gen. Pl. *πηχῶν*, a cubit.

(5) Diphthongals.

νοῦς (δ), mind, *πλοῦς* (δ), a voyage, *χοῦς* (δ), dust—like *βοῦς*.
Ζεύς, Jove, A. Δία, G. Διός.

B. Neuter:—

a. In the N. T. only used in the Singular:—

<i>πῦρ, πυρός, πυρί, fire</i> ;	<i>φρέαρ, G. φρέατος, a pit</i> ;
<i>ἄλς, D. ἄλι, salt</i> ;	<i>ὄναρ, a dream</i> , found in N. T. only in the phrase <i>κατ' ὄναρ</i> .
<i>ἄλας, D. ἄλατι, salt</i> ;	

b. Found in the Plural:—

<i>γόνν, γόνατος, a knee</i> ;	<i>(δάκρυ) δάκρυνα, tears</i> { Pl. only in
<i>ὕδωρ, ύδατος, water</i> ;	<i>(κρέας) κρέα, flesh.</i> } N. T.

C. Proper Names:—

Μωσῆς, A. Μωσῆν, Μωσέα, G. Μωσέως, D. Μωσῆ, Μωσεῖ.
Σολομῶν, A. Σολομῶντα, G. Σολομῶντος.

II. NOUNS ADJECTIVE, OR ADJECTIVES.

I. FIRST FORMATION.

Καλός (*καλο*), good or beautiful; *ἅγιος* (*ἅγιο*), holy; and *μικρός* (*μικρο*), little.

Singular.

N. <i>καλός, -ή, -ὸν</i>	<i>ἅγιος, -α, -ον</i>	<i>μικρός, -ά, -ὸν</i>
V. <i>καλέ, -ή, -ὸν</i>	<i>ἅγιε, -α, -ον</i>	<i>μικρέ, -ά, -ὸν</i>
A. <i>καλόν, -ήν, -ὸν</i>	<i>ἅγιον, -αν, -ον</i>	<i>μικρόν, -άν, -ὸν</i>
G. <i>καλοῦ, -ῆς, -οῦ</i>	<i>ἅγιον, -ας, -ον</i>	<i>μικροῦ, -ᾶς, -οῦ</i>
D. <i>καλῷ, -ῆ, -ῷ</i>	<i>ἅγιῷ, -ᾳ, -ῷ</i>	<i>μικρῷ, -ᾷ, -ῷ</i>

Plural.

N.V. <i>-οι, -αι, -α</i>
A. <i>-οντος, -ας, -α</i>
G. <i>-ων, -ων, -ων</i>
D. <i>-οις, -αις, -οις</i> .

(2) Contracted Forms.

Singular.

N. (<i>χρυσός</i>) <i>χρυσοῦς, -ῆ, -οῦν, golden</i> .
A. <i>χρυσοῦν, -ῆν, -οῦν</i>
G. <i>χρυσοῦ, -ῆς, -οῦ</i>
D. <i>χρυσῷ, -ῇ, -ῷ</i>

Plural.

N. <i>χρυσοῖ, -αι, -ᾳ</i>
etc.

Ἄργυροῦς, silvern, is used in the N. T. only in *ἀργυρᾶ* (Nom. and Acc. Neut. Plur.), and *ἀργυροῦς* (Acc. Masc. Plur.).

2. SECOND FORMATION.

Εὐθὺς (*εὐθυ*), straight; *πᾶς* (*παντ*), all; *μέγας* (*μεγα* and *μεγαλο*), great; and *πολὺς* (*πολυ* and *πολλο*), much.

Sing. N. <i>εὐθὺς</i>	<i>εὐθεῖα</i>	<i>εὐθὺ</i>	<i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>
V. <i>εὐθὺ</i>	<i>εὐθεῖα</i>	<i>εὐθὺ</i>	<i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>
A. <i>εὐθὺν</i>	<i>εὐθεῖαν</i>	<i>εὐθὺ</i>	<i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>
G. <i>εὐθέος</i>	<i>εὐθεῖας</i>	<i>εὐθέος</i>	<i>παντὸς</i>	<i>πάσης</i>	<i>παντὸς</i>
D. <i>εὐθεῖ</i>	<i>εὐθεῖᾳ</i>	<i>εὐθεῖ</i>	<i>παντὶ</i>	<i>πάσῃ</i>	<i>παντὶ</i>

Plural.					
N.V. εὐθεῖς	εὐθεῖαι	εὐθέα	πάντες	πᾶσαι	πάντα
A. εὐθεῖς	εὐθεῖας	εὐθέα.	πάντας	πᾶσας	πάντα
(The Gen. and Dat. do not occur in the N.T. in adjectives in -vs.)	G. πάντων	πασῶν	πάντων	D. πᾶσι	πᾶσαις

Singular.

N. μέγας	μεγάλη	μέγα	πολὺς	πολλὴ	πολὺ
A. μέγαν	μεγάλην	μέγα	πολὺν	πολλὴν	πολὺν
G. μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D. μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ

Plural.

N. μεγάλοι	μεγάλαι	μεγάλα	πολλοὶ	πολλαὶ	πολλὰ
etc., like καλός.			etc., like καλός.		

The Accusative Fem. of μέλας, black, is μέλαιναν; and the Nom. Fem. of ἑκών, willing, is ἑκοῦσα.

3. THIRD FORMATION.

No Feminine forms. Two Terminations.

Ἄληθης (ἀληθές), true. Μείζων (μείζον), greater.

Masc., Fem.	Neut.	Masc., Fem.	Neut.
Sing. N. ἀληθής	ἀληθὲς	μείζων	μεῖζον
A. ἀληθῆ	ἀληθὲς	μείζονα	μεῖζον
G. ἀληθοῦς		μείζονος	
D. ἀληθεῖ		μείζονι	
Plur. N. ἀληθεῖς	ἀληθῆ	μείζονες	μεῖζονα
A. ἀληθεῖς	ἀληθῆ	μείζονας	μεῖζονα
G. ἀληθῶν		μειζόνων	
D. ἀληθέσι(ν).		μειζόσι(ν).	

Μείζων, being a Comparative, has a contracted form μείζω for μείζον in the Neut. Plur. and πλείων, more, has the contracted form πλείους for Nom. and Acc. Plur., Masc. and Fem.

Some words in -os have only two terminations, as ἄπιστος, unfaithful, αἰώνιος, eternal.

4. COMPARISON OF ADJECTIVES AND ADVERBS.

FIRST FORMATION.

Add -τερος and -τατος to the Stem:—thus

Positive.	Comparative.	Superlative.
ἰσχυρός, strong, (ἰσχυρο-)	ἰσχυρό-τερος	(ἰσχυρό-τατος).
μικρός, little, (μικρο-)	μικρό-τερος.	
ἐντιμός, honourable, (ἐντιμο-)	ἐντιμό-τερος.	
ἀσθενής, weak, (ἀσθενες)	ἀσθενέσ-τερος.	

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

τίμιος, precious, (τιμο-)	τιμώ-τερος	, τιμώ-τατος.
φρονιμός, prudent, (φρονιμο-)	φρονιμώ-τερος.	
ἄγιος, holy, (άγιο-)	ἄγιω-τερος.	
νεός, new or young (νεο-)	νεώ-τερος.	
σοφός, wise (σοφο-)	σοφώ-τερος.	

SECOND FORMATION.

Add -ίων and -ιστος to a shortened stem:—as

πολὺς (πλέον), many	πλείων	πλείστος.
μέγας, great	μείζων (for μεγίων)	μεγίστος.
(ἐλαχύς, small)	{ ἐλάσσων } { for ἐλα- } { ἐλάττων } { χίων } { ιστος }	ἐλάχιστος

IRREGULAR.

ἴψηλος, high	ἴψηλότερος	ἴψιστος.
(πρό, before)	πρότερος, former	πρώτος, first.
(κάτω, down)	κατώτερος, lower.	
	κρέιτσων {, better	κράτιστος.
	κρέιττων {, later	
	ὑστερος, later	ἔσχατος, last.
	χείρων, worse.	

ADVERBS.

Positive.	Comparative.	Superlative.
ταχέως, quickly	τάχιον	τάχιστα.
μάλα, much	μᾶλλον	μάλιστα.
ἄνω, up	ἄνωτερον.	
κάτω, down	κατωτέρω.	
ἡδεως, gladly	ἡδιστα.	

Positive.
καλῶς, well

Comparative.
καλλιον.
βέλτιον, better.
κρείττον, better.
ηττον, worse.
χειρον, worse.

Superlative.

5. NUMERALS.

M.	F.	N.	M.	F.	N.
N. εἰς	μία	ἐν (one)	τρεῖς	τρία (three)	
A. ἕνα	μίαν	ἐν	τρεῖς	τρία	
G. ἐνὸς	μιᾶς	ἐνὸς		τριῶν	
D. ἐνὶ	μιᾷ	ἐνὶ		τρισὶ(ν)	
N.A.G. δύο (two)			N. τέσσαρες	τέσσαρα (four)	
D. δυσὶ(ν)			A. τέσσαρας	τέσσαρα	
			G. τεσσάρων		
			D. τέσσαρσι(ν).		

Cardinals.

1 α'	εἷς, μία, ἐν
2 β'	δύο
3 γ'	τρεῖς, τρία
4 δ'	τέσσαρες, τέσσαρα
5 ε'	πέντε
6 ζ'	ἕξ
7 ζ'	ἑπτὰ
8 η'	δέκα
9 θ'	ἐννέα
10 ι'	δέκα
11 ια'	ἐνδεκα
12 ιβ'	δώδεκα
20 κ'	εἴκοσι(ν)
30 λ'	τριάκοντα
40 μ'	τεσσαράκοντα
50 ν'	πεντήκοντα
60 ξ'	έξήκοντα
70 ο'	έβδομήκοντα
80 π'	δύοδήκοντα
90 ρ'	ἐνενήκοντα
100 ρ'	έκατον

Ordinals.

	πρώτος
2 β'	δεύτερος
3 γ'	τρίτος
4 δ'	τέταρτος
5 ε'	πέμπτος
6 ζ'	ἕκτος
7 ζ'	ἕβδομος
8 η'	δύοδος
9 θ'	ἐννατος
10 ι'	δέκατος
11 ια'	ἐνδέκατος
12 ιβ'	δώδεκατος
20 κ'	είκοστος
30 λ'	τριακοστός
40 μ'	τεσσαρακοστός
50 ν'	πεντηκοστός.

Cardinals.

200 σ'	διακόσιοι
300 τ'	τριακόσιοι
400 υ'	τετρακόσιοι
500 φ'	πεντακόσιοι
600 χ'	έξακόσιοι
1,000 ,α	χίλιοι
2,000 ,β	δισχίλιοι
3,000 ,γ	τρισχίλιοι
4,000 ,δ	τετρακισχίλιοι
5,000 ,ε	πεντακισχίλιοι
7,000 ,ζ	έπτακισχίλιοι
10,000 ,ι	μύριοι.

Ordinals.

Οὐδεὶς (οὐδεμία, οὐδὲν) and μηδεῖς, none, are declined like εἰς. The Ordinals are declined like καλός.

III. PRONOUNS.

I. SUBSTANTIVĀL.

A. Personal.

	<i>First Person.</i>	<i>Second Person.</i>	<i>Third Person.</i>
Sing.	N. ἐγώ, I,	σύ, thou,	αὐτὸς αὐτή αὐτό
A.	ἐμέ, με	σὲ	αὐτὸν αὐτήν αὐτὸ
G.	ἐμοῦ, μου	σοῦ	αὐτοῦ αὐτῆς αὐτοῦ
D.	ἐμοί, μοι	σοὶ	αὐτῷ αὐτῇ αὐτῷ
Plur.	N. ἡμεῖς, we,	ὑμεῖς, you,	αὐτοὶ αὐταὶ αὐτὰ
A.	ἡμᾶς	ὑμᾶς	αὐτοὺς αὐτὰς αὐτὰ
G.	ἡμῶν	ὑμῶν	αὐτῶν αὐτῶν αὐτῶν
D.	ἡμῖν.	ὑμῖν.	αὐτοῖς αὐταῖς αὐτοῖς.

Αὐτός, αὐτή, αὐτὸ means *he, she, or it*, when used alone; but when used with a noun signifies *himself, herself, itself*, as αὐτὸς δ 'Ιωάννης, John himself.

'Ο αὐτός, ή αὐτή, τὸ αὐτὸ means *the same*; as ἐν τῇ χώρᾳ τῇ αὐτῇ, in the same country. Τὰ αὐτὰ (Acc. Plur.) is contracted into ταὐτά.

B. Reflexive.

*Mysel.**Thyself. Himself, herself, itself.**Sing. A. ἐμαυτόν, -ην**σεαυτόν, -ην**ἐαυτόν, -ήν, -ò**G. ἐμαυτοῦ, -ῆς**σεαυτοῦ, -ῆς**ἐαυτοῦ, -ῆς, -οῦ**D. ἐμαυτῷ, -ῇ**σεαυτῷ, -ῇ**ἐαυτῷ, -ῇ, -ῷ**Plur. A. ημᾶς αὐτούς, -ᾶς**ημᾶς αὐτούς, -ᾶς**ἐαυτούς, -ᾶς, -ά*
etc. etc. etc.

'Εαυτὸν sometimes is used for ἐμαυτόν, as αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, we ourselves groan within ourselves.

And for σεαυτόν, as ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις; sayest thou this thing of thyself?

'Εαυτὸν is sometimes contracted into αὐτόν.

C. Reciprocal.

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

2. ADJECTIVAL.

A. Demonstrative.

"Οδε, this here: the Article with the suffix -δε: οὗτος, this: ἐκεῖνος, -η, -ο, that.

*Sing.**Plur.**M. F. N.**M. F. N.**N. οὗτος αὗτη τοῦτο**οὗτοι αὗται ταῦτα**A. τοῦτον ταύτην τοῦτο**τούτους ταύτας ταῦτα**G. τούτου ταύτης τούτου**τούτων τούτων τούτων**D. τούτῳ ταύτῃ τούτῳ**τούτοις ταύταις τούτοις*

Also τοιοῦτος, such as this (quality), τοιέσδε, such as this here (quality), τοσοῦτος, so much as this (quantity and number), τηλικοῦτος, so great as this (size).

B. Relative.

*Sing.**Plur.**M. F. N.**M. F. N.**N. ὃς ἣ δ, who or which,**οἱ αἱ ἄ**A. ὃν ἣν δ**οὖς ἄς ἄ**G. οὓς ἣς οὖ**ῶν ων ων**D. ὃ φ ἣ φ**οἷς αἷς οἷς.*

C. Interrogative.

*M. F. N.**M. F. N.**Sing. N. τίς τί, who, or what?**Plur. N. τίνες τίνα**A. τίνα τί**A. τίνας τίνα**G. τίνος**G. τίνων**D. τίνι**D. τίσι.*

Also ποῖος, ποταπός¹, of what kind? (quality); πόσος, Sing. how much? (quantity); πόσοι, Plur. how many? (number); πήλικος, 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:—

οῖος, such as, or what (quality); ὅσος, Sing. as much as, or how much, ὅσοι, Plur. as many as, or how many (number); ἥλικος, 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 οἵστις, whosoever, as found in the N. T., are these:—

Sing. N. οἵστις, ήτις, ὁ τι. Plur. N. οἵτινες, αἵτινες.

The Genitive Singular ὅτου is used in the phrase ἔως ὅτου, until that, during the time that or whilst. The other cases are supplied from οἵστις, ὁς ἐὰν or ἄν, Gen. Plur. ἄν τινων². "Οἵστις is not used as an Indirect Interrogative in the N. T.

'Ο δεῖτρα, such a man, a certain one, is used in Matt. xxvi. 18.

¹ Lit. whence from, πόθεν ἀπό.

² 'Εάν τις, whosoever, is also used.

E. Definitive or Distinctive.

Another.

Sing. N. ἄλλος ἄλλη ἄλλο
A. ἄλλον ἄλλην ἄλλο
etc., like καλός.

The other (of two).

ēteros ētrépa ēteron
ēteron ētrépan ēteron
etc., like μικρός.

N. ἔκαστος, ἔκαστη, ἔκαστον, etc., *each*, like καλός.
δ μέν, *the one . . . δ δέ, the other;*
δς μέν, „ „ δς δέ, „ „
δς μέν, *one . . . ἄλλος δέ, another . . . { ἄλλος δέ } , another.*

F. Possessive.

a. ἐμὸς -ῆ -όν, *my, mine.*

b. σὸς -ῆ -όν, *thy, thine.*
ἡμέτερος -α -ον, *our.*

IV. VERBS.

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

(a) ACTIVE; as λούω, *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 ἐρχεσθε καὶ ἰδετε, *come and see*.

(c) SUBJUNCTIVE, for use in dependent clauses, or in deliberation; as (*I am not worthy*) ἵνα λύσω, *that I should unloose*; δῶμεν, ἡ μὴ δῶμεν, *should we give, or should we not give?*

(d) OPTATIVE, for wishes¹; as μὴ γένοιτο, *may it not be!*
i.e. *God forbid.*

¹ The Optative is seldom used in dependent clauses in the N.T., the Aorist Subjunctive being often employed instead of it in past time.

(e) INFINITIVE, for the simple notion of the Verb; as οὐδεὶς δύναται Θεῷ δουλεύειν, καὶ μαμμωνᾶ, *no one can serve God and mammon.*

Also for a Verbal Substantive: as εἰς τὸ ἐμπαῖξαι καὶ μαστίγωσαι καὶ σταυρώσαι, *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 κέκραγε λέγων, *John cried, saying.*

'Ο δόπισω μου ἐρχόμενος, *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 ἐτυπτον, *I was beating.*

Aorist: as ἐτυψα, *I beat.*

Pluperfect: as ἐτετύφειν, *I had beaten.*

There are two forms of Perfect, viz.:-

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

(b) The Second Perfect, as τέτυπα, *I have beaten.*

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

Both the Perfects have a Present element in their meaning:—as πεπιστεκα, *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 ἐτυψα, *I beat.*

(b) The Second (or Ancient) Aorist: as ἐτυπον, *I beat.*

The First Aorist is more common in the N. T.

A Second Future is also found in the Passive Voice: as *τυπήσομαι*, *I shall be beaten*.

The Future Past occurs but once: viz.—*οἱ λίθοι κεκράξονται*, *the stones will immediately cry out*¹.

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*², and

(b) The Temporal Augment, so named because it *increases the time*, making a short vowel long:—as *ἀρπάζω*, *I carry off*, *ἡρπάγην* (2 aor. pass.); *ἀκούω*, *I hear*, *ηκούον*.

5. The first syllable in the Perfect Tense is called the Reduplication, because it is composed of the first letter³ of the stem *reduplicated*, or reiterated, with *ε*⁴: as *τύπτω*, *I beat*; *τέτνφα* (perf. act.), *I have beaten*.

Some Verbs have a Reduplication in the Present with *ι*:—as (*δδω*) *δίδωμι*, *I give*, (*μνάομαι*) *μιμνήσκομαι*, *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 *-μι*: thus—

¹ The rare form *κράξουσιν* in this passage is a poorly attested reading.

² Sometimes a Verb is augmented by adding *η*:—as *ἡδυνάμην* and *ἡδωνήθην* from *δύναμαι*, *I am able*, and *ἡμελλον* as well as *ἐμελλον* from *μέλλω*, *I am about to*.

³ Or the *tenuis* when the first letter is an Aspirate:—as *φανερώω*, *to manifest*, *πεφανέρωμαι*: *θνω*, *to sacrifice*, *τέθυκα*.

⁴ Sometimes the syllable *ει* is prefixed instead of the Reduplication:—as *εἴληφα* from *λαμβάνω* (*λήβω*), *to take*. And sometimes the Augment is doubled, as *ὅράω*, *ἕώρακα*, *ἀν-οίγω*, *ἀν-εϊχθηγη*.

(1) Mute Verbs:—

- (Π), as *πέμπω* (*πεμπ*), *I send*.
- (Β), „ *θλίβω* (*θλιβ*), *I straiten*.
- (Φ) „ *γράφω* (*γραφ*), *I write*.
- (ΠΤ), „ *τύπτω* (*τυπ*), *I beat*, or *smite*.

(2) Guttural Verbs:—

- (Κ), as *διώκω* (*διωκ*), *I persecute*.
- (Γ), „ *λέγω* (*λεγ*), *I say*.
- (Χ), „ *βρέχω* (*βρεχ*), *I rain*.
- (ΣΣ), „ *πράσσω* (*πράγ*), *I do*.

(3) Dental Verbs:—

- (Δ), as *ἔρειδω* (*ἔρειδ*), *I stick fast*.
- (Θ), „ *πειθω* (*πιθ*), *I persuade*.
- (Ζ), „ *σώζω* (*σωζ*), *I save*.

(4) Liquid Verbs:—

- (Λ), as *βάλλω* (*βαλ*), *I cast*.
- (Ν), „ *κρίνω* (*κρίν*), *I judge*.
- (Ρ), „ *σπείρω* (*σπερ*), *I sow*.
- (ΜΝ), „ *κάμνω* (*καμ*), *I labour*.

(5) Pure Verbs:—

(a) Uncontracted:—

- (Ι), as *ἀπο-κυλίω* (*κυλι*), *I roll away*.
- (ΑΙ), „ *κλαίω* (*κλαι* or *κλαυ*), *I weep*.
- (Τ), „ *λύω* (*λυ*), *I loose*.
- (ΑΥ), „ *παύω* (*παυ*), *I stop*.
- (ΕΥ), „ *πιστεύω* (*πιστευ*), *I believe*.
- (ΟΥ), „ *ἀκούω* (*ἀκον*), *I hear*.

(b) Contracted:—

- (Α), as (*τιμάω*), *τιμῶ* (*τιμα*), *I honour*.
- (Ε), „ (*λαλέω*), *λαλῶ* (*λαλε*), *I speak*.
- (Ο), „ (*πληρόω*), *πληρῶ* (*πληρο*), *I fill*, or *fulfil*.

- (6) Verbs in *-μι* (derived from Pure Stems):—
- (A), as (*στάω*), *ἵστημι* (*στα*), *I set*.
 (E), „ (*θέω*), *τίθημι* (*θε*), *I place*.
 (O), „ (*δόω*), *δίδωμι* (*δο*), *I give*.
 (Υ), „ (*δείκω*, *δεικνύω*), *δείκνυμι* (*δεικνυ*), *I shew*.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

I beat or am beating.

<i>Sing.</i> I. <i>τύπτ-ω</i>	<i>Plur.</i> I. <i>τύπτ-ομεν</i>
2. - <i>εις</i>	2. - <i>ετε</i>
3. - <i>ει</i>	3. - <i>ουσι</i> (v).

IMPERFECT.

I was beating.

<i>Sing.</i> I. <i>ἔτυπτ-ον</i>	<i>Plur.</i> I. <i>ἔτυπτ-ομεν</i>
2. - <i>εις</i>	2. - <i>ετε</i>
3. - <i>ει</i>	3. <i>ἔτυπτ-ον</i> .

FIRST PERFECT.

I have beaten.

<i>Sing.</i> I. <i>τέτυφ-ω</i>	<i>Plur.</i> I. <i>τέτυφ-ομεν</i>
2. - <i>εις</i>	2. - <i>ετε</i>
3. - <i>ει</i>	3. - <i>ουσι</i> .

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.

<i>Sing.</i> I. <i>ἐτετύφ-ειν</i>	<i>Plur.</i> I. <i>ἐτετύφ-ειμεν</i>
2. - <i>εις</i>	2. - <i>ειτε</i>
3. - <i>ει</i>	3. - <i>εισαν</i> .

Second Perfect.

I have beaten.

<i>Sing.</i> I. <i>τέτυπ-α</i>	<i>Plur.</i> I. <i>τέτυπ-αμεν</i>
2. - <i>ας</i>	2. - <i>ατε</i>
3. - <i>α</i>	3. - <i>ασι</i> .

Second Pluperfect.

I had beaten.

<i>Sing.</i> I. <i>ἐτετύπ-ειν</i>	<i>Plur.</i> I. <i>ἐτετύπ-ειμεν</i>
2. - <i>εις</i>	2. - <i>ειτε</i>
3. - <i>ει</i>	3. - <i>εισαν</i> .

Future.

I shall beat.

<i>Sing.</i> I. <i>τύψ-ω</i>	<i>Plur.</i> I. <i>τύψ-ομεν</i>
2. - <i>εις</i>	2. - <i>ετε</i>
3. - <i>ει</i>	3. - <i>ουσι</i> (v).

First Aorist.

I beat.

<i>Sing.</i> I. <i>ἔτυψ-α</i>	<i>Plur.</i> I. <i>ἔτυψ-ομεν</i>
2. - <i>εις</i>	2. - <i>ετε</i>
3. - <i>ει</i>	3. <i>ἔτυψ-αν</i> .

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. τύπτ-ε

3. -έτω

Plur. 2. τύπτ-ετε

3. -έτωσαν.

SUBJUNCTIVE MOOD.

Present Tense.

*I may beat.**Sing.* 1. τύπτ-ω

2. -ησ

3. -η

Plur. 1. τύπτ-ωμεν

2. -ητε

3. -ωσι(ν).

First Aorist.

*I might beat.**Sing.* 1. τύψ-ω

2. -ησ

3. -η

Plur. 1. τύψ-ωμεν

2. -ητε

3. -ωσι(ν).

Second Aorist.

*I might beat.**Sing.* 1. τύπ-ω

2. -ησ

3. -η

Plur. 1. τύπ-ωμεν

2. -ητε

3. -ωσι(ν).

OPTATIVE MOOD.

(Rarely used in the N. T.)

Present Tense.

*Would that I might beat, rarely I might beat.**Sing.* 1. τύπτ-οιμι

2. -οισ

3. -οι

Plur. 1. τύπτ-οιμεν

2. -οιτε

3. -οιεν.

First Aorist.

*Would that I might beat, rarely I might beat.**Sing.* 1. τύψ-αιμι

2. -αισ

3. -αι

Plur. 1. τύψ-αιμεν

2. -αιτε

3. -αιεν¹.

Second Aorist.

*Would that I might beat, rarely I might beat.**Sing.* 1. τύπ-οιμι

2. -οισ

3. -οι

Plur. 1. τύπ-οιμεν

2. -οιτε

3. -οιεν.

¹ Sometimes in -ειαν, as ποιήσειαν, they might do, or make.

INFINITIVE MOOD.

Present.	<i>τύπτ-ειν.</i>	<i>To beat, or be beating.</i>
Perf. I.	<i>τετυφ-έναι.</i>	<i>To have beaten.</i>
Perf. II.	<i>τετυπ-έναι.</i>	<i>To have beaten.</i>
Aor. I.	<i>τύψ-αι.</i>	<i>To beat.</i>
Aor. II.	<i>τυπ-έιν.</i>	<i>To beat.</i>

PARTICIPLE.

*Present, beating.**Sing.*

N.	<i>τύπτ-ων,</i>	<i>-ουσα,</i>	<i>-ον</i>	<i>τύπτ-οντες,</i>	<i>-ουσαι,</i>	<i>-οντα</i>
V.	<i>-ων,</i>	<i>-ουσα,</i>	<i>-ον</i>	<i>-οντες,</i>	<i>-ουσαι,</i>	<i>-οντα</i>
A.	<i>-οντα,</i>	<i>-ουσαν,</i>	<i>-ον</i>	<i>-οντας,</i>	<i>-ούσας,</i>	<i>-οντα</i>
G.	<i>-οντος,</i>	<i>-ούσης,</i>	<i>-οντος</i>	<i>-όντων,</i>	<i>-ουσῶν,</i>	<i>-όντων</i>
D.	<i>-οντι,</i>	<i>-ούσῃ,</i>	<i>-οντι</i>	<i>-ουσι(ν),</i>	<i>-ούσαις,</i>	<i>-ουσι(ν).</i>

First Perfect, having beaten.

N.	<i>τετυφ-ώς,</i>	<i>-νῖα,</i>	<i>-ός</i>	<i>τετυφ-ότες,</i>	<i>-νῖαι,</i>	<i>-ότα</i>
V.	<i>-ώς,</i>	<i>-νῖα,</i>	<i>-ός</i>	<i>-ότες,</i>	<i>-νῖαι,</i>	<i>-ότα</i>
A.	<i>-ότα,</i>	<i>-νῖαν,</i>	<i>-ός</i>	<i>-ότας,</i>	<i>-νῖας,</i>	<i>-ότα</i>
G.	<i>-ότος,</i>	<i>-νῖας,</i>	<i>-ότος</i>	<i>-ότων,</i>	<i>-νῖῶν,</i>	<i>-ότων</i>
D.	<i>-ότι,</i>	<i>-νῖῃ,</i>	<i>-ότι</i>	<i>-όσι,</i>	<i>-νῖαις,</i>	<i>-όσι.</i>

*Second Perfect, τετυπ-ώς, -νῖα, -ός, having beaten.**Future, τύψ-ων, about to beat.**Aor. I, τύψ-as, -ασα, -av (like πᾶς), having beaten, or beating.**Aor. II, τυπ-ών, -οῦσα, -όν, having beaten, or beating.*

MIDDLE VOICE.

INDICATIVE MOOD.

Present Tense.

I beat; or am beating myself.

<i>Sing.</i> 1. <i>τύπτ-ομαι</i>	<i>Plur.</i> 1. <i>τυπτ-όμεθα</i>
2. <i>-γ¹</i>	2. <i>τύπτ-εσθε</i>
3. <i>-εται</i>	3. <i>-ονται.</i>

Imperfect.

I was beating myself.

<i>Sing.</i> 1. <i>ἐτυπτ-όμην</i>	<i>Plur.</i> 1. <i>ἐτυπτ-όμεθα</i>
2. <i>ἐτύπτ-ον</i>	2. <i>ἐτύπτ-εσθε</i>
3. <i>-ετο</i>	3. <i>-οντο.</i>

Future.

I shall beat myself.

<i>Sing.</i> 1. <i>τύψ-ομαι</i>	<i>Plur.</i> 1. <i>τυψ-όμεθα</i>
2. <i>-ει</i>	2. <i>τύψ-εσθε</i>
3. <i>-εται</i>	3. <i>-ονται.</i>

First Aorist.

I beat myself.

<i>Sing.</i> 1. <i>ἐτυψ-άμην</i>	<i>Plur.</i> 1. <i>ἐτυψ-άμεθα</i>
2. <i>ἐτύψ-ω</i>	2. <i>ἐτύψ-ασθε</i>
3. <i>-ατο</i>	3. <i>-αντο.</i>

Second Aorist.

I beat myself.

<i>Sing.</i> 1. <i>ἐτυπ-όμην</i>	<i>Plur.</i> 1. <i>ἐτυπ-όμεθα</i>
2. <i>ἐτύπ-ον</i>	2. <i>ἐτύπ-εσθε</i>
3. <i>-ετο</i>	3. <i>-οντο.</i>

¹ But *βούλομαι*, *I wish*, makes *βούλει.*

IMPERATIVE MOOD.

Present Tense.

Beat thyself.

<i>Sing.</i> 2. τύπτ-ον	<i>Plur.</i> 2. τύπτ-εσθε
3. -έσθω	3. -έσθωσαν.

First Aorist.

Beat thyself.

<i>Sing.</i> 2. τύψ-αι	<i>Plur.</i> 2. τύψ-ασθε
3. -άσθω	3. -άσθωσαν.

Second Aorist.

Beat thyself.

<i>Sing.</i> 2. τυπ-οῦ	<i>Plur.</i> 2. τύπ-εσθε
3. -έσθω	3. -έσθωσαν.

SUBJUNCTIVE MOOD.

Present Tense.

I may beat myself.

<i>Sing.</i> 1. τύπτ-ωμαι	<i>Plur.</i> 1. τυπτ-ώμεθα
2. -η	2. τύπτ-ησθε
3. -ηται	3. -ωνται.

First Aorist.

I might beat myself.

<i>Sing.</i> 1. τύψ-ωμαι	<i>Plur.</i> 1. τυψ-ώμεθα
2. -η	2. τύψ-ησθε
3. -ηται	3. -ωνται.

Second Aorist.

I might beat myself.

<i>Sing.</i> 1. τύπ-ωμαι	<i>Plur.</i> 1. τυπ-ώμεθα
2. -η	2. τύπ-ησθε
3. -ηται	3. -ωνται.

OPTATIVE MOOD.

Present Tense.

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

<i>Sing.</i> 1. τυπτ-όμην	<i>Plur.</i> 1. τυπτ-όμεθα
2. τύπτ-οιο	2. τύπτ-οισθε
3. -οιτο	3. -οιντο.

First Aorist.

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

<i>Sing.</i> 1. τυψ-αίμην	<i>Plur.</i> 1. τυψ-αίμεθα
2. τύψ-αιο	2. τύψ-αισθε
3. -αιτο	3. -αιντο.

Second Aorist.

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

<i>Sing.</i> 1. τυπ-όμην	<i>Plur.</i> 1. τυπ-όμεθα
2. τύπ-οιο	2. τύπ-οισθε
3. -οιτο	3. -οιντο.

INFINITIVE 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.

PARTICIPLE.

- Present.** *Beating oneself.* τυπτ-όμενος, -η, -ορ, etc.
Future. *About to beat oneself.* τυψ-όμενος, -η, -ορ, etc.
First Aorist. *Having beaten oneself.* τυψ-άμενος, -η, -ορ, etc.
Second Aorist. *Having beaten oneself.* τυπ-όμενος, -η, -ορ, 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. τέτυ-μμαι	Plur. 1. τετύ-μμεθα
2. -ψαι	2. τέτυ-φθε
3. -πται	3. τετυ-μμένοι εἰσι.

Pluperfect.

I had been beaten.

Sing. 1. ἐτετύ-μμην	Plur. 1. ἐτετύ-μμεθα
2. ἐτέτυ-ψο	2. ἐτέτυ-φθε
3. -πτο	3. τετυ-μμένοι ἡσαν.

First Aorist.

I was beaten.

Sing. 1. ἐτύφθ-ην	Plur. 1. ἐτύφθ-ημεν
2. -ησ-	2. -ητε
3. -η	3. -ησαν.

Second Aorist.

I was beaten.

Sing. 1. ἐτύπ-ην	Plur. 1. ἐτύπ-ημεν
2. -ησ	2. -ητε
3. -η	3. -ησαν.

First Future.

I shall be beaten.

Sing. 1. τυφθήσ-ομαι	Plur. 1. τυφθησ-όμεθα
2. -ει	2. τυφθήσ-εσθε
3. -εται	3. -ονται.

Second Future.

I shall be beaten.

Sing. 1. τυπήσ-ομαι (like First Future).

IMPERATIVE MOOD.

Present Tense.

Be thou beaten.

(Like Present Middle.)

Perfect.

Be thou beaten.

Sing. 2. τέτυ-ψο	Plur. 2. τέτυ-φθε
3. τετύ-φθω	3. τετύ-φθωσαν.

First Aorist.*Be thou beaten.*

<i>Sing.</i> 2. τυφθ-ητι	<i>Plur.</i> 2. τύφθ-ητε
3. -ήτω	3. -ήτωσαν.

Second Aorist.*Be thou beaten.*

<i>Sing.</i> 2. τύπ-ηθι	<i>Plur.</i> 2. τύπ-ητε
3. -ήτω	3. -ήτωσαν.

SUBJUNCTIVE MOOD.**Present.***I may be beaten.*

(Like Present Middle.)

First Aorist.*I might be beaten.*

<i>Sing.</i> 1. τυφθ-ώ	<i>Plur.</i> 1. τυφθ-ώμεν
2. -ῆσ	2. -ῆτε
3. -ῆ	3. -ώσι.

Second Aorist.*Sing.* 1. τυπ-ώ (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.*

<i>Sing.</i> 1. τυφθ-είην	<i>Plur.</i> 1. τυφθ-είημεν
2. -είης	2. -είητε
3. -είη	3. -είησαν.

INFINITIVE MOOD.**Present,** τύπτεσθαι, *to be beaten.***Perfect,** τετύφθαι, *to have been beaten.***First Aorist,** τυφθήναι, *to be beaten.***Second Aorist,** τυπήναι, *to be beaten.***PARTICIPLE.****Present,** τυπτόμενος, -η, -ον, *being beaten.***Perfect,** τετυμένος, -η, -ον, *having been beaten.***First Aorist,** *having been beaten, or beaten.***Sing.**

N.V. τυφθ-έις, -είσα, -έν	τυφθ-έντες, -είσαι, -έντα
A. τυφθ-έντα, -είσαν, -έν	τυφθ-έντας, -είσας, -έντα
G. τυφθ-έντος, -είσης, -έντος	τυφθ-έντων, -είσῶν, -έντων
D. τυφθ-έντι, -είσῃ, -έντι	τυφθ-έντι, -είσαι, -έντι

Second Aorist, τυπέις, -είσα, -έν, *having been beaten, or beaten.***First Future,** τυφθησόμενος, -η, -ον, *about to be beaten.*

MOODS AND TENSES OF THE FIRST CONJUGATION.

	INDIC.	IMPERAT.	SUBJUNCT.	OPTAT.	INFIN.	PARTICIPLE.
Pres.	τύπτω	τύπτε	τύπτω	τύπτοιμ	τύπτειν	τύπτων.
Imp.	ἔτυπτον	{	τύπτω	.....	τέτυφέται	τέτυφώς.
Perf. I	τέτυψα	{	τύπτω	.....	τέτυπτειν	τέτυπτώς.
Plur. I	ἔτετυψεν	{	τύπτω	.....	τέτυπτειν	τέτυπτώς.
Perf. 2	τέτυπτα	{	τύπτω	.....	τέτυπτειν	τέτυπτώς.
Plur. 2	ἔτετυπτεν	{	τύπτω	.....	τέτυπτειν	τέτυπτώς.
Fut.	τύψω	{	τύψω	.....	τύψαις	τύψων.
Aor. I	ἔτυψα	{	τύψω	τύπτω	τύψαις	τύψων.
Aor. 2	ἔτηψεν	{	τύψω	τύπτω	τύψειν	τύψων.
Pres.	τύπτοματ	{	τύπτου	τυπτόματι	τυπτόσθαι	τυπτόμενος.
Imp.	ἔτυπτόμην	{	τύψουμα	τύψωμα	τύψασθαι	τυψάμενος.
Fut.	τύψουμα	{	τύψωμα	τύψωμα	τυπέσθαι	τυψάμενος.
Aor. I	ἔτυψάμην	{	τύψωμα	τύψωμα	τυπέσθαι	τυψάμενος.
Aor. 2	ἔτυπάμην	{	τύψωμα	τύψωμα	τυπέσθαι	τυψάμενος.
Pres.	τύπτοματ	{	τύπτου	τυπτόματι	τυπτόθαι	τυπτόμενος.
Imp.	ἔτυπτόμην	{	τέτυψα	τυψάματι	τετύφθαι	τετυφμένος.
Perf.	τέτυψα	{	τέτυψη	τυψάματι	τυψθήσαι	τυψθέμενος.
Plur.	ἔτετυψην	{	τέτυψη	τυψάματι	τυπτήσαι	τυπτόμενος.
Aor. I	ἔτυψθην	{	τέτυψη	τυψάματι	τυπτήσαι	τυψθέμενος.
Aor. 2	ἔτηψθην	{	τέτυψη	τυψάματι	τυπτήσαι	τυψθέμενος.
Fut. I	τυψθήσομαι	{	τυψθήση	τυψθήσομαι	τυπτήσθαι	τυπτόμενος.
Fut. 2	τυψθήσομαι	{	τυψθήση	τυψθήσομαι	τυπτήσθαι	τυπτόμενος.

ACTIVE.

MIDDLE.

PASSIVE.

CONTRACTED VERBS.

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

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

(τιμάω) τιμῶ, *I honour*; (λαλέω) λαλῶ, *I speak*; (πληρόω) πληρῶ, *I fulfil*.

Sing. 1. τιμ-ῶ¹

2. -ᾶς

3. -ᾶ

Plur. 1. τιμ-ῶμεν

2. -ᾶτε

3. -ῶσι.

λαλ-ῶ

-εῖς

-εῖ

λαλ-οῦμεν

-εῖτε

-οῦσι.

πληρ-ῶ

-οῖς

-οῖ

πληρ-οῦμεν

-οῦτε

-οῦσι.

Imperfect.

(ἐτίμαον) ἐτίμων, (ἐλάλεον) ἐλάλουν, (ἐπλήροον) ἐπλήρουν.

Sing. 1. ἐτίμ-ων

2. -ας

3. -α

Plur. 1. ἐτίμ-ῶμεν

2. -ᾶτε

3. ἐτίμ-ων.

ἐλάλ-ονυ

-εις

-ει

ἐλαλ-οῦμεν

-εῖτε

-εῖτε

ἐπλήρ-ονυ

-ους

-ου

ἐπληρ-οῦμεν

-εῖτε

-εῖτε

IMPERATIVE MOOD.

(τίμαε) τίμα, (λάλεε) λάλει, (πληρόε) πλήρου.

Sing. 2. τίμ-α

3. -άτω

Plur. 2. τιμ-ᾶτε

3. -άτωσαν.

λάλ-ει

-είτω

λαλ-εῖτε

-είτωσαν.

πλήρ-ον

-ούτω

πληρ-οῦτε

-ούτωσαν.

¹ But ζῶ, *I live*, has ζῆς, ζῆ, ζῶμεν, ζῆτε, ζῶσι Pres. and Subj., and Infin. ζῆν.

SUBJUNCTIVE MOOD.

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

Sing. 1.	τιμ-ῶ	λαλ-ῶ	πληρ-ῶ
2.	-ᾶς	-ῆς	-οῖς
3.	-ᾶ	-ῆ	-οῖ
Plur. 1.	τιμ-ῶμεν	λαλ-ῶμεν	πληρ-ῶμεν
2.	-ᾶτε	-ῆτε	-ῶτε
3.	-ῶσι.	-ῶσι.	-ῶσι.

OPTATIVE MOOD.

(τιμάοιμι) τιμῶμι, (λαλέοιμι) λαλοῦμι, (πληρόσουμι) πληροῦμι.

Sing. 1.	τιμ-ῶμι	λαλ-οῦμι	πληρ-οῦμι
2.	-ῷς	-οῖς	-οῖς
3.	-ῷ	-οῖ	-οῖ
Plur. 1.	τιμ-ῶμεν	λαλ-οῦμεν	πληρ-οῦμεν
2.	-ῷτε	-οῖτε	-οῖτε
3.	-ῷεν.	-οῖεν.	-οῖεν.

INFINITIVE MOOD.

(τιμαῖν) τιμᾶν, (λαλέειν) λαλεῖν, (πληρόσειν) πληροῦν.

PARTICIPLE.

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

Sing.

N. M. τιμ-ῶν	λαλ-ῶν	πληρ-ῶν
F. -ῶσα	-οῦσα	-οῦσα
N. -ῶν	-οῦν	-οῦν
A. M. τιμῶντα,	λαλοῦντα,	πληροῦντα, &c. like τύπτων.

MIDDLE AND PASSIVE VOICES.

INDICATIVE MOOD.

Present Tense.

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

Sing. 1.	τιμ-ῶμαι	λαλ-οῦμαι	πληρ-οῦμαι
2.	-ᾶ	-εῖ	-οῖ
3.	-άται	-ένται	-οῦται
Plur. 1.	τιμ-ώμεθα	λαλ-ούμεθα	πληρ-ούμεθα
2.	-ᾶσθε	-εῖσθε	-οῦσθε
3.	-ῶνται.	-οῦνται.	-οῦνται.

Imperfect.

(ἐτιμαόμην) ἐτιμάμην, (ἐλαλέόμην) ἐλαλούμην, (ἐπληρόσομην) ἐπληρούμην.

Sing. 1.	ἐτιμ-ῶμην	ἐλαλ-οῦμην	ἐπληρ-οῦμην
2.	-ῶ	-οῦ	-οῦ
3.	-άτο	-έντο	-οῦτο
Plur. 1.	ἐτιμ-ώμεθα	ἐλαλ-ούμεθα	ἐπληρ-ούμεθα
2.	-ᾶσθε	-εῖσθε	-οῦσθε
3.	-ῶντο.	-οῦντο.	-οῦντο.

IMPERATIVE MOOD.

(τιμάον) τιμῶ, (λαλέον) λαλοῦ, (πληρόσον) πληροῦ.

Sing. 2.	τιμ-ῶ	λαλ-οῦ	πληρ-οῦ
3.	-άσθω	-είσθω	-ούσθω
Plur. 2.	τιμ-ᾶσθε	λαλ-εῖσθε	πληρ-ούσθε
3.	-άσθωσαν.	-είσθωσαν.	-ούσθωσαν.

SUBJUNCTIVE MOOD.

(τιμάωμαι) τιμῶμαι, (λαλέωμαι) λαλῶμαι, (πληρόωμαι) πληρῶμαι.

Sing. 1. τιμ-ῶμαι	λαλ-ῶμαι	πληρ-ῶμαι
2. -ᾶ	-ῆ	-οῖ
3. -ᾶται,	-ῆται,	-ῶται,

&c., of very rare occurrence. Optative not found in N. T.

INFINITIVE MOOD.

(τιμάεσθαι) τιμᾶσθαι, (λαλέεσθαι) λαλεῖσθαι, (πληρόεσθαι) πληροῦσθαι.

PARTICIPLE.

(τιμαόμενος) τιμώμενος, -η, -ον; (λαλεόμενος) λαλούμενος, -η, -ον; (πληρούμενος) πληρούμενος, -η, -ον.

VERBS IN -MI.

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.

I set.	I put.	I give.	I shew.
Sing. 1. ἵ-στη-μι	τί-θη-μι	δί-δω-μι	δείκ-νυ-μι
2. -ς	-ς	-ς	-ς
3. -σι	-σι	-σι	-σι.

Plur. 1. (ἱ-στῶ-μεν) τί-θε-μεν

2.	-τε
3.	τι-θέ-ασι.

Imperfect.

ἐτίθουν, ἐδίδουν. Like contracted Verbs.

Second Aorist¹.

Sing. 1. ἔ-στη-ν

Plur. ἔ-στη-μεν

2. -ς	-τε
3. ἔστη	-σαν.

IMPERATIVE MOOD.

Present Tense.

Sing. 3. τι-θέ-τω

Sing. 2. δί-δον.

Plur. 2. τι-θέ-τε.

Plur. 2. δί-δο-τε.

Second Aorist.

Sing. 2. στή-θι.

θέσ.

δόσ.

3. δό-τω.

Plur. 2. στή-τε.

δό-τε.

SUBJUNCTIVE MOOD.

Second Aorist.

Sing. 1. στῶ

θῶ

δῶ

2. στῆσ

θῆσ

δῶσ

3. στῆ

θῆ

δῶ

Plur. 1. στῶμεν

θῶμεν

δῶμεν

2. στήτε

θῆτε

δῶτε

3. στῶσι.

θῶσι.

δῶσι.

¹ The Second Aorist, and the two Perfects and Pluperfect of ἴστημι have a Neuter meaning:—thus, ἴστημι, I set; Aor. 2. ἔστην, I stood; Perf. 1. ἔστηκα, I stand; Perf. 2. ἔστασ, I stand; Pluperf. ἔστηκεν, I stood.

OPTATIVE MOOD.

SECOND AORIST.

1. δώγμ.	2. δώγς.	3. δώγ.
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INFINITIVE MOOD.

Present Tense, δί-δο-ναι, δεικ-νύ-ειν.

Second Aorist, στῆναι, θεῖναι, δοῦναι.

PARTICIPLE.

PRESENT.

τι-θείς, -θεῖσα, -θέν, -θέντα, -θεῖσαρ, etc.

δι-δούς, -δοῦσα, -δόν, -δόντα, -δοῦσαρ, etc.

δεικ-νύ-ων, -ουσα, -ον, -οντα, -ουσαρ, etc.

SECOND AORIST.

στάς, στᾶσα, στάν, στάντα, στᾶσαν, etc.

θείς, θεῖσα, θέν, θέρτα, θεῖσαν, etc.

δούς, δοῦσα, δόν, δόντα, δοῦσαρ, etc.

MIDDLE AND PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

Sing. 1. ἵ-στα-μαι	τί-θε-μαι	δί-δο-μαι	ἀπ-όλ-λυ-μαι ¹
2. -σαι	-σαι	-σαι	-σαι
3. -ται	-ται	-ται	-ται
Plur. 1. ἵ-στά-μεθα	τί-θέ-μεθα	δί-δο-μεθα	ἀπ-όλ-λύ-μεθα
2. ἵ-στα-σθε	τί-θε-σθε	δί-δο-σθε	ἀπ-όλ-λυ-σθε
3. -νται.	-νται.	-νται.	-νται.

¹ I perish.

IMPERFECT.

Sing.	Plur.	Sing.	Plur.
1. ἐ-τι-θέ-μην	ἐ-τι-θέ-μεθα	ἐ-δι-δό-μην	ἐ-δι-δό-μεθα
2. ἐ-τι-θε-σο	ἐ-τι-θε-σθε	ἐ-δι-δο-σο	ἐ-δι-δο-σθε
3. -το	-ντο.	-το	-ντο.

SECOND AORIST.

Sing. 1. ἐ-θέ-μην	ἐ-δό-μην	ἀπ-ώλ-όμην
2. ἐ-θον	ἐ-δον	ἀπ-ώλ-ον
3. ἐ-θε-το,	ἐ-δο-το,	ἀπ-ώλ-ετο, etc., as Imperfect.

IMPERATIVE MOOD.

PRESENT TENSE.

Sing. 2. ἵ-στα-σο	Plur. 2. ἵ-στα-σθε
3. ἵ-στά-σθω.	3. ἵ-στά-σθωσαν.

OPTATIVE MOOD.

PRESENT TENSE.

I might be able.

Sing. 1. δυναί-μην	Plur. 1. δυναί-μεθα
2. δύναι-ο	2. δύναι-σθε
3. -το.	3. -ντο.

INFINITIVE MOOD.

PRESENT TENSE.

ἵ-στα-σθαι, τί-θε-σθαι, δί-δο-σθαι.

SECOND AORIST.

θέ-σθαι.

PARTICIPLE.

Present.

τι-θέ-μενος. *ἀπ-ολ-λύ-μενος.*

Second Aorist.

θέ-μενος.

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

ACTIVE VOICE.

Present Tense.

A. Uncontracted Verbs in -ω:—

- | | |
|---|---------------------------------------|
| (1) <i>γράφω</i> , <i>I write.</i> | (3) <i>πείθω</i> , <i>I persuade.</i> |
| (2) <i>διώκω</i> , <i>I persecute.</i> | (4) <i>κρίνω</i> , <i>I judge.</i> |
| (5) a. <i>πιστεύω</i> , <i>I believe.</i> | |

B. Contracted Verbs in -ω:—

- (5) a. *τιμῶ*, *I honour.* β. *λαλῶ*, *I speak.* γ. *πληρῶ*,
I fulfil.

C. Verbs in -μι:—

- (6) a. *ἴστημι*, *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) *ἔγραφον*, *I was writing.* (3) *ἔπειθον*, *I was persuading.*
(2) *ἐδίωκον*, *I was persecuting.* (4) *ἔχαιρον* (*χαίρω*), *I was rejoicing.*
 (5) a. *ἐπίστευον*, *I was believing.*

B. Contracted Forms:—

- (5) b. a. *ἐτίμων*, *I was honouring.* β. *ἐλάλουν*, *I was speaking.* γ. *ἐπλήρουν*, *I was fulfilling.*
(6) β. *ἐτίθουν*, *I was putting.* γ. *ἐδίδουν*, *I was giving.*

First Perfect.

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

- (1) *γέγραφα*, *I have written.* (5) b. *λελάληκα*, *I have spoken.*
(2) *πέπραχα*, *I have done.* (6) a. *ἔστηκα*, *(I have set myself; or) I stand.*
(3) *σέσωκα*, *I have saved.* (4) *κέκρικα*, *I have judged.* β. *τέθεικα*, *I have put.*
(5) a. *πεπίστευκα*, *I have believed.* γ. *δέδωκα*, *I have given*¹.

Second Perfect (rare).

Reduplicated and ending in -α.

- (3) *πέποιθα*, *I have trusted,* (5) *ἀκήκοα*, *I have heard.*
or *I trust.* (4) *γέγονα* (*γίνομαι*), *I have become.* (6) *ἔσταα*², *I stand (have set myself).*

First Pluperfect (rare).

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

- (4) *μεμενήκειν* (*μένω*), *I had remained.* (6) a. *είστηκειν*, *I stood.*
(5) a. *πεπιστεύκειν*, *I had believed.* γ. *δεδώκειν*, *I had given.*
b. *πεποιήκειν* (*ποιέω*), *I had done.*

¹ The Third Person Plural is sometimes in -αν, instead of -ᾶσι:—as *ἔγραψαν* (*γράψωσα*), *they have known.*

² Inf. *ἔσταναι*, or *ἔσταναι*. Part. *ἔστως*. Neut. *ἔστωσ*. Acc. *ἔστωτα*.

Second Pluperfect (very rare).

Reduplicated, Augmented, and ending in *-ειτ-*.

- (3) ἐπεποίθειτ, *I had trusted.*

Future.

Ending in *-σω*, except in Conjugation 4, in which it is contracted in *-ώ*.

- | | |
|---|---|
| (1) πέμψω ($\psi=\pi\sigma$), <i>I shall send.</i> | (5) a. πιστεύσω, <i>I shall believe.</i>
b. τιμήσω, <i>I shall honour.</i> |
| (2) διώξω ($\xi=\kappa\sigma$), <i>I shall persecute.</i> | (6) a. στήσω, <i>I shall set.</i>
β. θήσω, <i>I shall put.</i> |
| (3) πείσω, <i>I shall persuade.</i> | γ. δώσω, <i>I shall give.</i> |
| (4) κριώ, <i>I shall judge.</i> | δ. δείξω, <i>I shall shew.</i> |

Contracted Future (short Penult).

Sing. 1. κρίν-ώ	Plur. 1. κρίν-οῦμεν
2. -εῖς	2. -εῖτε
3. -εῖ	3. -οῦσι.

First Aorist.

Augmented, and ending in *-α.*

- | | |
|--------------------------------------|---|
| (1) ἐπεμψα, <i>I sent.</i> | b. ἐτίμησα, <i>I honoured.</i> |
| (2) ἐδίωξα, <i>I persecuted.</i> | (6) a. ἐστησα, <i>I set.</i>
β. ἐθηκα, <i>I put.</i> |
| (3) ἐπεισα, <i>I persuaded.</i> | γ. ἐδωκα, <i>I gave.</i> |
| (4) ἐκρίνα, <i>I judged.</i> | δ. ἐδείξα, <i>I shewed.</i> |
| (5) a. ἐπιστευσα, <i>I believed.</i> | |

Second Aorist (not so common).

A. Verbs in *-ω.*

Augmented and ending in *-ον.*

- | | |
|--|--|
| (1) ἔλαβον ($\lambda=\alpha\beta\omega$, $\lambda\eta\beta.$), <i>I took.</i> | (3) ἐπεσον ($\pi=\pi\tau\omega$, $\pi\epsilon\tau$), <i>I fell.</i> |
| (2) ἔφυγον ($\phi=\nu\gamma\omega$), <i>I fled.</i> | (4) ἐβαλον, <i>I cast.</i> |

B. Verbs in *-μι.*

- (5) a. ἐστην, *I stood.* And see above p. 41.

MIDDLE VOICE.

Present Tense.

A. Verbs in *-ω.*

Ending in *-ομαι.*

- | | |
|-------------------------------------|--|
| (1) νίπτομαι, <i>I wash myself.</i> | (5) a. παύομαι, <i>I cease (stop myself).</i>
b. πλανῶμαι ($\omega=ao$), <i>I wander.</i> |
| (2) προσ-εύχομαι, <i>I pray.</i> | (3) πείθομαι, <i>I obey (persuade myself).</i> |
| | (4) φοβοῦμαι ($ov=\epsilon o$), <i>I am afraid.</i> |
| | |

B. Verbs in *-μι.*

Ending in *-μαι.*

- | | |
|---|------------------------------------|
| (6) a. ἀν-ίσταμαι, <i>I rise up or again.</i> | β. παρα-τίθεμαι, <i>I com-mit.</i> |
| | γ. ἀπ-όλλυμαι, <i>I perish.</i> |

Imperfect.

Augmented and ending in -μην.

- | | |
|--|--|
| (1) ἐκοπτόμην (κόπτω), <i>I was bewailing</i> (<i>cutting myself</i>). | (5) a. ἐπανόμην, <i>I was ceasing</i> . |
| (2) προσ-ηυχόμην, <i>I was praying</i> . | b. ἐφοβούμην, <i>I was afraid</i> . |
| (3) ἐπειθόμην, <i>I was obeying</i> . | (6) a. ἐξ-επιθέμην, <i>I was putting forth</i> . |

Future.

A. Ending in -ομαι.

- | | |
|---|---|
| (1) κόψομαι, <i>I shall bewail</i> . | (2) προσ-εύξομαι, <i>I shall pray</i> . |
| (3) θαυμάσομαι (θαυμάζω), <i>I shall wonder</i> . | (6) ἀνα-στήσομαι, <i>I shall rise again</i> . |
| (5) πάνσομαι, <i>I shall cease</i> . | |
| B. In -οῦμαι from -ώ (Conj. 4 and sometimes 3). | |
| (4) φανοῦμαι (φαίνω), <i>I shall appear</i> . | (3) πεσοῦμαι, <i>I shall fall</i> . |

First Aorist.

Augmented and ending in -άμην.

- | | |
|--|---|
| (1) ἐνιψάμην, <i>I washed myself</i> . | (4) ἀπ-εκρινάμην, <i>I answered</i> . |
| (2) προσ-ηυξάμην, <i>I prayed</i> . | (5) a. ἐπανσάμην, <i>I ceased</i> . |
| (3) ἐχαριτάμην (χαρίζομαι),
I bestowed. | b. ἐποιησάμην, <i>I made for myself</i> . |

Second Aorist.

Augmented and ending in -όμην, (except ἐθέμην).

- | | |
|--|--|
| (1) ἐπ-ελαβόμην, <i>I took hold of</i> . | (4) ἐγενόμην (γίνομαι), <i>I came</i> . |
| (2) ἀφ-ικόμην (ἰκνέομαι, ἵκ),
I came. | (6) β. ἐθέμην, <i>I put (for myself)</i> . |
| (3) ἐπνθόμην (πυνθάνομαι,
πνθ), <i>I enquired</i> . | γ. ἀπ-εδόμην, <i>I sold</i> . |
| | δ. ἀπ-ωλόμην, <i>I perished</i> . |

PASSIVE VOICE.**Present Tense.**

(Same in form as Present Middle.)

- | | |
|---|--|
| (1) γράφομαι, <i>I am being written</i> . | b. λαλοῦμαι (ον=εο), <i>I am being spoken</i> . |
| (2) ἄγομαι, <i>I am being led</i> . | |
| (3) σώζομαι, <i>I am being saved</i> . | φανεροῦμαι (ον=οο), <i>I am being manifested</i> . |
| (4) κρίνομαι, <i>I am being judged</i> . | |
| (5) a. λύομαι, <i>I am being loosed</i> . | (6) δίδομαι, <i>I am being given</i> . |

Imperfect.

(Same in form as Imperfect Middle.)

- | | |
|--|--|
| (1) ἐβλεπόμην, <i>I was being seen</i> . | (5) a. ἐλυόμην, <i>I was being loosed</i> . |
| (2) ἡγόμην (ἄγω), <i>I was being led</i> . | β. λαλοῦμην, <i>I was being spoken</i> . |
| (3) ἐσωζόμην, <i>I was being saved</i> . | (6) β. προσ-επιθέμην, <i>I was being added</i> . |
| (4) ἐκρινόμην, <i>I was being judged</i> . | γ. παρ-εδιδόμην, <i>I was being betrayed</i> . |

Perfect.

Reduplicated and ending in -μαι.

- | | |
|--|--|
| (1) γέγραμμαι, <i>I have been written</i> . | (5) a. λέλυμαι, <i>I have been loosed</i> . |
| (2) δεδίωγμαι, <i>I have been persecuted</i> . | b. λελάλημαι, <i>I have been spoken</i> . |
| (3) σέσωσμαι, <i>I have been saved</i> . | πεφανέρωμαι, <i>I have been manifested</i> . |
| (4) κέκριμαι, <i>I have been judged</i> . | (6) δέδομαι, <i>I have been given</i> . |

Pluperfect (rare).

Reduplicated, sometimes Augmented and ending in -μην.
 (4) ἐπέβλημην, *I had been* (5) τεθεμελιώμην (*θεμελιώ*),
cast. *I had been founded.*

First Aorist.

Augmented and ending in -θην.

- | | |
|-------------------------------------|---|
| (1) ἐπέμφθην, <i>I was sent.</i> | b. ἐπληρώθην, <i>I was ful-filled.</i> |
| (2) ὥχθην, <i>I was led.</i> | (6) a. ἐστάθην, <i>I was set up or stood.</i> |
| (3) ἐσώθην, <i>I was saved.</i> | β. ἐτέθην, <i>I was put.</i> |
| (4) ἐβλήθην, <i>I was cast.</i> | γ. ἐδόθην, <i>I was given.</i> |
| (5) a. ἐλύθην, <i>I was loosed.</i> | δ. ἐδείχθην, <i>I was shewn.</i> |

Second Aorist (not frequent).

Augmented and ending in -ην.

- | | |
|--|--|
| (1) ἔγραφην, <i>I was written.</i> | (3) ὑρπάγην (<i>ὑρπάξω</i>), <i>I was carried off.</i> |
| (2) ὑπ-ετάγην (<i>τάσσω</i>), <i>I was</i> (4) ἐφάνην (<i>φαίνω</i>), <i>I was subjected to.</i> | <i>shewn, or appeared.</i> |

First Future.

Ending in -θήσομαι.

- | | |
|---|--|
| (2) ἀχθήσομαι, <i>I shall be led.</i> | πληρωθήσομαι, <i>I shall be fulfilled.</i> |
| (3) σωθήσομαι, <i>I shall be saved.</i> | (6) a. σταθήσομαι, <i>I shall be set up.</i> |
| (4) βληθήσομαι, <i>I shall be cast.</i> | β. προσ-τεθήσομαι, <i>I shall be added.</i> |
| (5) a. λυθήσομαι, <i>I shall be loosed.</i> | γ. δοθήσομαι, <i>I shall be given.</i> |
| b. λαληθήσομαι, <i>I shall be spoken.</i> | |

Second Future (rare).

Ending in -γομαι.

- | |
|--|
| (1) ἐν-τραπήσομαι (<i>τρέπω</i>), <i>I</i> (4) φανήσομαι, <i>I shall be</i>
<i>shall turn away from,</i> <i>shewn or appear.</i> |
| (2) ἀλλαγήσομαι, (<i>ἀλλάσσω</i>), (5) κατα-καήσομαι (<i>καίω</i>), <i>I</i>
<i>shall be changed.</i> <i>shall be burnt up.</i> |
| (3) ἀρπαγήσομαι, <i>I shall be</i>
<i>carried off.</i> |

ΕΙΜΙ, TO BE. COMPOUNDS OF ΕΙΜΙ, TO GO.
 ΑΦ-ΙΗΜΙ, TO SEND AWAY, FORGIVE.

ACTIVE VOICE.

Indicative Mood.

	I am.	They enter in.	I forgive.
Pres. Sing.	1. εἰμὶ		ἀφ-τ-ημι
	2. εἶ		-ης
	3. ἐστὶ		-ησι
Plur.	1. ἐσμὲν		ἀφ-τ-εμεν
	2. ἐστὲ		-ετε
	3. εἰσί.	εἰσ-τασιν.	(συν-τοῦσι).

I was. He entered in. He forgave.

Imperf. Sing.	1. ἦν (<i>ἦμην</i>)		
	2. ἦσθα		
	3. ἦν	εἰσ-γει	γεφ-τ-ε.
Plur.	1. ἦμεν	They went out.	
	2. ἦτε		
	3. ἦσαν.	ἐξ-γεσαν.	

I shall be.

Fut. Sing. 1. ἔσ-ομαι

2. ἔσ-ῃ

3. ἔσ-ται

Plur. 1. ἔσ-όμεθα

2. ἔσ-εσθε

3. ἔσ-ονται.

Aor. I. Sing. 1.

2.

3.

Plur. 1.

2.

3.

Imperative Mood.

Be thou.

Pres. Sing. 2. ἵσθι

3. ἔσ-τω¹

Plur. 2. ἔσ-τε

3. ἔσ-τωσαν.

Subjunctive Mood.

I may be.

Pres. Sing. 1. ὁ

2. ἡς

3. ἡ

Plur. 1. ὁμεν

2. ἡτε

3. ὁσι.

I shall forgive.

ἀφ-ήσω

-ήσεις

-ήσει

ἀφ-ήσομεν

-ήσετε

-ήσουσι.

I forgave.

ἀφ-ῆκα

-ῆκας

-ῆκε

ἀφ-ῆκαμεν

-ῆκατε

-ῆκαν.

Forgive thou.

Aor. 2. ἄφ-εσ.

Pres. ἀφ-ιέτω.

Aor. 2. ἄφ-ετε.

3. ἔσ-τωσαν.

I may forgive.

Aor. 2. ἀφ-ώ

-ῆς

-ῆ

ἀφ-ῶμεν

-ῆτε

-ῶσι.

Optative Mood.

I might be.

Pres. Sing. 1. εἴ-ην

2. εἴ-ης

3. εἴ-η

Plur. 1. εἴ-ημεν

2. εἴ-ητε

3. εἴ-ησαν.

Infinitive Mood.

Pres. εἰναι, to be. ἐξ-ιέναι, *to go out.* ἀφ-ιέναι, *to forgive.*

Participle.

Being.

Going out.

Understanding.

Pres. ὁν, οὐσα, ὅν, ἐξ-ιών, -οῦσα, -όν, συνιών, G. συνίεντος.
etc. etc.

Aor. 2, having forgiven.

ἀφ-είσ, -εῖσα, -έν.

PASSIVE VOICE.

Indic. Mood. Pres. Sing. 3. ἀφίεται.

Perf. Plur. 3. ἀφέωνται¹. *Aor. I. Plur.* 3. ἀφέθησαν.

Fut. I. Sing. 3. ἀφεθήσεται.

Subj. Aor. I. Sing. 3. ἀφεθῆ.

Forms of εἰμὶ with a Participle are used occasionally instead of a finite Verb:—as ἔσται λελυμένον, *shall be loosed*; ἤσαν τεθεραπευμέναι, *had been healed*.

¹ This is the only instance of a third Person Plural in the N. T. of the Perfect Passive in -νται.

¹ Also ητω.

DEONENT VERBS.

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

I. Middle Deponents :—as

<i>αἰσθάνομαι</i> , to perceive,	Aorist, <i>ἡσθύμην</i> .
<i>ἀσπάζομαι</i> , to greet,	„ <i>ἡσπασάμην</i> .
<i>ἀφικνέομαι</i> , to arrive,	„ <i>ἀφικόμην</i> .
<i>δέχομαι</i> , to receive,	„ <i>ἔδεξάμην</i> .
<i>ἐπι-λαμβάνομαι</i> , to lay hold of,	„ <i>ἐπελαθύμην</i> .
<i>ἐπι-λανθάνομαι</i> , to forget,	„ <i>ἐπελαθύμην</i> .
<i>ἔργαζομαι</i> , to work,	„ <i>είργασάμην</i> .
<i>ἰάομαι</i> , to heal,	„ <i>ἰασάμην</i> .
<i>καυχάομαι</i> , to boast,	„ <i>ἐκαυχησάμην</i> .
<i>προσ-εύχομαι</i> , to pray,	„ <i>προσηνέμην</i> .
<i>πυνθάνομαι</i> , to hear, enquire,	„ <i>ἐπυνθύμην</i> .
<i>φείδομαι</i> , to spare,	„ <i>ἐφεισάμην</i> .
<i>χαρίζομαι</i> , to bestow freely,	„ <i>ἐχαρασάμην</i> .

So also the Deponent Perfects, *καθῆμαι* to sit down, *κάθου* (Imperat.), *καθήσθαι*, *καθήμενος*, *ἐκαθήμην* (Pluperf.); and *κείμαι*, to lie down, *κείμενος*, *ἐκείμην*.

II. Passive Deponents :—as

<i>αἰσχύνομαι</i> , to be ashamed,	Aorist, <i>ἥσχύνθην</i> .
<i>βούλομαι</i> , to wish,	„ <i>ἐβουλήθην</i> .
<i>δια-λέγομαι</i> , to converse,	„ <i>διελέχθην</i> .
<i>ἐν-θυμέομαι</i> , to think upon,	„ <i>ἐνεθυμήθην</i> .
<i>ἐπι-μελέομαι</i> , to care for,	„ <i>ἐπεμελήθην</i> .
<i>ὀργίζομαι</i> , to be angry,	„ <i>ῳργίσθην</i> .
<i>πορεύομαι</i> , to go,	„ <i>ἐπορεύθην</i> .
<i>σπλαγχνίζομαι</i> , to have compassion,	„ <i>ἐσπλαγχνίσθην</i> .
<i>φοβέομαι</i> , to fear,	„ <i>ἐφοβήθην</i> .

III. Both Middle and Passive :—as

<i>ἀπο-κρίνομαι</i> , to answer,	Aorists, <i>ἀπεκρίθην</i> , and <i>ἀπεκρύνάμην</i> .
<i>γίνομαι</i> , to become, or be,	„ <i>ἐγενόμην</i> and <i>ἐγενήθην</i> ¹ .

¹ *ἐγενήθην* sometimes means, was done.

Some Middle Deponents have also Perfects or Aorists Passive with a Passive meaning :—as *κεχάρισται*, *ἐχαρίσθην*, and *ἰάθην*. And the Perfect and Aorist Passive of some Middle Verbs, not Deponents, are used with a Middle meaning: as *πέπεισμαι*, *ἐπείσθην*.

IMPERSONAL VERBS.

The following are the chief Impersonal Verbs :—

Pres.	Imperf.	Aor.	Imperat.	Subj.	Inf.	Part.
δεῖ	ἔδει			δέη	δεῖν	δέον
δοκεῖ			ἔδοξε			
ἔξεστι					ἔξιν	
μέλει	ἔμελε			μελέτω		
πρέπει	ἔπρεπε					πρέπον
				χρῆ		

It is necessary.
It seems.
It is lawful.
It is a care.
It is becoming.
It is filling.

IRREGULAR VERBS.

There are two kinds of Irregular Verbs, viz. :—

I. Verbs Irregular in Form :—

Pres.	Fut.	Aor. 1.	Perf.	Aor. 2.	
αἰσθάνομαι				ἥσθυμην	To perceive.
ἀμαρτάνω	ἀμαρτήσω	ἥμαρτησα		ἥμαρτον	To sin.
ἀμφι-έννυμι				ἥμφι-εσμένος	To clothe.
ἀνα-βαίνω	ἀνα-βήσομαι			ἀνα-βέβηκα	To go up.
ἀνέλανω		ἥνξησα		ἀν-έβην	To increase.
βάλλω		ἥνξηθην		ἔβαλον	To cast.
βλαστάνω			ἔβλαστην	βέβλημαι	
βούλομαι			ἔβουλήθην		To spring up.
γαμέω		ἥγαμησα	γεγάμηκα		To wish.
		ἥγημα			To marry (a wife).
γίνομαι	γενήσομαι	ἥγαμήθην		(of the wife)	
		ἥγενήθην	γέγονα	ἔγενόμην	To be, or become.
γινώσκω	γινώσομαι			γεγένημαι	
διδάσκω	διδάξω	ἥγνώσθην	ἔγνωκα	ἔγνων	To know.
		ἔδιδαξα		ἔγνωσμαι	
		ἔδιδάχθην			To teach.

Pres.	Fut.	Aor. 1.	Perf.	Aor. 2.	
δοκέω		ἔδοξα		To think, seem good.	
δύνω				ἔδυν	To go down, set.
ἐκ-χύνομαι		ἔξ-εχύθην			To be shed.
ἐλαίνω			ἔλήλακα		To drive.
εὑρίσκω	εὑρήσω		εὗρηκα	ἔυρον ¹	To find.
ἔχω	ἔξω		ἔσχηκα	ἔσχον	To have.
θέλω ³	θελήσω	ἡθέλησα		ἔιχον ²	To be willing.
θιγγάνω				ἔθιγον	To touch.
θνήσκω	(ἀποθανοῦμαι)		τίθινηκα	(ἀπέθανον)	To die.
(ἰκέόμαι)				τίθιναα	
ἱλάσκομαι		ἱλάσθηη		ἀφ-ικόμην	To come.
καίω		ἐκαύθηη			To be propitious.
καλέω		ἐκάλεσα		κέκαυμαι	To burn.
		ἐκλήθηη			To call.
κάμνω			καθῆμαι		To sit.
			κέκμηκα	ἔκαμον	To be wearied.
κερδάινω		ἐκέρδησα		κεῖμαι	To lie.
κλαίω	κλαύσω	ἐκλαυσα			To gain.
	κλαύσομαι				To weep.
λαγχάνω					
λαμβάνω	λήψομαι		εἰληφα	ἔλαχον	To obtain by lot.
λανθάνω				ἔλαβον	To take.
μανθάνω				ἔλαθον	To escape notice.
μέλλω	μελλήσω	ἔμέλλησα			To learn.
μένω	μενώ	ἔμενα	μεμενήκειν	(pl. p.)	To be about to.
(μυμήσκω) ἀνα-μήσω		ἀν-εμνήσθηη			To remain in.
(νέμω)		διενεμήθηη			To remind.
(ὅλλυμι)		ἀπ-άλεσα			To distribute.
	ἀπ-ολοῦμαι		ἀπ-όλωλα	ἀπ-αλόμην	To destroy, to perish.
πάσχω			πέπονθα		
πίνω	πίομαι		πέπωκα	ἔπιον	To suffer.
πιπράσκω		ἐπράθηη	πέπρακα		To drink.
			πέπραμαι		To sell.

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

Pres.	Fut.	Aor. 1.	Perf.	Aor. 2.	
πίπτω	πεσοῦμαι	ἔπεσα	πέπτωκα	ἔπεσον	To fall.
πυνθάνομαι				ἔπυνθόμην	To hear.
πνέω	ριέσω		ἔπνευσα		To blow.
(τέμνω)					τηρη-έτεμον To flow.
				περι-επιμήθηη	περι-τέτμη-
				μαι	
τυγχάνω				τέτευχα	ἔτυχον To meet with.
φθάνω			ἔφθασα		To anticipate.
χαίρω	χαρήσομαι			ἔχάρηη	To rejoice.
(ἀθέω)				ἀπ-ωσάμην	To reject.

These instances give the following results:—

1. The Present is often lengthened from the Stem:—
 - a. By inserting before -ω or -ομαι—
 - (α) αν, as ἀμάρτινω (ἀμαρτ.), αἰσθάνομαι (αἰσθ.):—or αιν, as βαίνω (βα.), κερδάινω (κερδ.).
 - (β) ν, as πίνω (πι.), τέμνω (τεμ. or τμε.).
 - (γ) ισκ, as εὑρίσκω (εύρ.).
 - (δ) σκ, as πάσχω, for πάθσκω (παθ.), διδάσκω, for διδάχσκω (διδαχ.).
 - (ε) ε, as γαμέω (γαμ.), δοκέω (δοκ.).
 - (ζ) νε, as ικέόμαι (ικ.).
 - (η) νυ, as δείκνυμι (δεικνυ-δεικ.), ὅλλυμι (ὅλνυ-ὅλ.).
 - b. By inserting elsewhere a nasal λ, μ, ν, or γ, as—
 - βάλλω (βαλ.), λαμβάνω (λαβ.), λανθάνω (λαθ.), τυγχάνω (τυχ.), πυνθάνομαι (πυθ.).
 - c. By prefixing the Reduplication of the Present, as—
 - μιμήσκω (μια), γινώσκω for γιγνώσκω (γνο.), γίνομαι for γιγένομαι (γεν., or γενε.).
2. The Present is sometimes shortened from the Stem by omitting a or ε; as—
 - θέλω (θελε.), βούλομαι (βονλε.), βάλλω (βαλα., or βλα.).
3. The vowel or diphthong of the Present is changed; as—
 - κλαίω (κλαν.), ἐλαίνω (ἐλα.), βαίνω (βα.), πίνω (πο. as well as πι.).

II. Verbs Defective in an array of Tenses 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:—

	Fut.	Aor. I.	Perf.	Aor. 2.	To take.
αἴρεω ἔλω	(ἀφαιρήσω) (ἀνηρέθην)		(ἀφεῖλον)	εἰλόμην	Mid. to choose. To come.
ἔρχομαι (ἔλεύθω)	ἔλεύσομαι	ἔλήλυθα	ἥλθον		To eat.
ἔσθιω (φάγω)	φάγομαι		ἔφαγον		
ώράω (εῖδω)		ἴώρακα			To see.
		οἶδα (Ικνοίς) εἶδον			
τρέχω (δρέμω)				ἔδραμον	To run.
φέρω (ἐνέγκω)					To bear.
(οἴω)	οἴσω	ἥνεγκα			
φῆμι (εἴπω)		ἥνέχθην (pass.)	ἔφην		To say.
(βέω)		ἥβειθην (pass.)	ἔλπουν		
(ἔρεω)	ἔρω	ἔιρηκα			
The Moods in use in the N. T. of <i>εἰδον</i> and <i>οἶδα</i> , Pluperf. <i>ἥδη</i> , are:—					
Ind.	Imp.	Subj.	Inf.	Part.	
εἶδον	ἴδε	ἴδω	ἰδεῖν	ἰεών.	
οἶδα (-δας, -δε, etc.)		εἰδῶ	εἰδέναι	εἰδὼς.	
(ισημη)	ἴσθι				
ἥδη (-δεις, -δει, etc.)					

V. PREPOSITIONS.

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

A. PREPOSITIONS GOVERNING ONE CASE.

1. The Accusative.

- 'Ανά, up through, among; ἀνά μέσον, in the midst.
 Eis, (motion) into, in; εἰς τὴν οἰκίαν, into the house.
 amongst; εἰς τοὺς λῃστάς, amongst the thieves.
 for; εἰς ἀφεσιν ἀμαρτιῶν, for the remission of sins.
 until; εἰς τέλος, unto the end.

2. The Genitive.

- 'Αντί, instead of; λάτρων ἀντὶ πολλῶν, a ransom for many.
 in return for; κακὸν ἀντὶ κακοῦ, evil for evil.
 corresponding to; χάριν ἀντὶ χάριτος, grace for (His) grace.
 'Από, from the outside of; ἀπὸ τῆς θύρας, from the door.
 from; ἀπὸ τῶν ἀμαρτιῶν αὐτῶν, from their sins.
 by; ἀπὸ τῶν τέκνων αὐτῆς, by her children.
 'Εκ, ἐξ, from the inside of; ἐκ Αἴγυπτου, out of Egypt.
 from, out of, with; ἐκ τῶν λίθων τούτων, out of these stones.
 since; ἐκ νεότητός μου, from my youth.
 for (price); ἐκ δημαρφίου, for a penny.
 Πρό, before (of place); πρὸ προσώπου μου, before My face.
 before (of time); πρὸ τοῦ με παθεῖν, before I suffer.

3. The Dative.

- 'Εν, in (of place); ἐν ταῖς συναγωγαῖς, in the synagogues.
 on; ἐν τῷ θρόνῳ, on his throne.
 in (of time); ἐν ἡμέραις Ἰηρώδου, in the days of Herod.
 among; ἐν τοῖς ἡγεμόσιν, among the princes.
 through, by; ἐν τῷ ἀρχοντὶ τῶν δαιμονίων, through the prince of the devils.

- Σύν, together with; σὺν τόκῳ, together with usury.
 with, in company with; σὺν τῷ ἄγγελῷ, in company with the angel.

B. PREPOSITIONS GOVERNING TWO CASES.

I.e. the Accusative and Genitive.

- Διά, (1) Accusative, on account of; διὰ τοῦτο, on account of this.
 (2) Genitive, as proceeding from, through; δι' αὐτοῦ, through Him.
 through; διὰ τῶν σπορίμαν, through the corn-fields.
 by; δι' ἀλλης ὕδον, by another way.

- Κατά, (1) Accusative, according to; κατὰ τὴν πίστιν, according to your faith.
 through, by reason of; κατ' ἀγνοίαν, through ignorance.
 (distributive); καθ' ἡμέραν, day by day, (κατ' οἴκους)¹.
 in; κατ' οἶκον, in a house, or at home.
 (2) Genitive, down, down on; κατὰ κεφαλῆς, on his head.
 against; καθ' ὑμῶν, against you.

¹ The distribution is expressed partly in the series.

Μετά, (1) Accusative,
after; μεθ' ἡμέρας ἔξ, after six days.
(2) Genitive,
together with, with; μεθ' ὑμῶν, with you.

Περί, (1) Accusative,
around; περὶ τὴν ὄσφυν αὐτοῦ, around his loins.
about; περὶ τὴν τρίτην ώραν, about the third hour.
(2) Genitive,
about, concerning; περὶ τοῦ παιδίου, concerning the child.
because of, for; περὶ πολλῶν, for many.

Τπέρ, (1) Accusative,
above, beyond; ὑπὲρ τὸν διδάσκαλον, above his master.
(2) Genitive,
over, on behalf of; Χριστὸς ὑπὲρ ἡμῶν ἀπίθανε, Christ died for us.

Τπό, (1) Accusative,
under; ὑπὸ ἐξουσίαν, under authority.
(2) Genitive,
under, by; ὑπὸ τοῦ Κυρίου, by the Lord.

C. PREPOSITIONS GOVERNING THREE CASES.

Ἐπί, (1) Accusative (motion to),
upon, to; ἐπ' αὐτὸν, upon Him.
to, for; ἐπὶ τῷ βάπτισμά μου, to or for my baptism.
over; ἐπὶ ὅληγα, over a few things.

(2) Genitive,
upon; ἐπὶ χειρῶν, upon their hands.
at; ἐπὶ τόπου, at the place.
before; ἐπὶ ἡγεμόνων, before governors.
in the time of; ἐπὶ Ἀβιάθαρ, in the time of Abiathar.

(3) Dative (rest),
upon; ἐπὶ πίνακι, upon a charger.
besides; ἐπὶ πᾶσι τούτοις, besides all these things.
because of, for; ἐπὶ τῷ βόμβατι σου, because of Thy word.

Παρά, (1) Accusative (motion to),
to; παρὰ τὴν θάλασσαν, to the sea.
above, beyond; παρὰ πάντας, above all.
(2) Genitive (motion from),
of; παρὰ αὐτῶν, (he asked) of them.
from; οἱ παρὰ αὐτοῦ, his friends, i. e. those who come from him.

(3) Dative (rest),
with, among; παρ' ὑμῖν, (he dwelleth) with you.

Πρός, (1) Accusative,
to; πρὸς αὐτόν, to him.
unto, for; πρὸς τὴν ἀλεημοσύνην, for alms.
among, in; πρὸς ὑμᾶς, among you.
(2) Genitive,
on the side of; πρὸς τῆς ὑμετέρας σωτηρίας, for your safety.
(3) Dative,
at; πρὸς τῇ θύρᾳ, at the door.

Other words are used as Prepositions, and govern a Case:—
Thus,

(1) χάριν, for the sake of, ἐνώπιον, in the presence of,
ἐνεκα, on account of, ἕως, until,
govern a Genitive.

(2) ἅμα, together with, takes a Dative after it.

A Preposition in composition with a Verb is put before the Reduplication or the Augment:—as προσ-ένχομαι, προσ-ηγόμην; παρα-δίδωμι, παρα-δέδωκα, παρ-έδωκα; προ-γινώσκω, προ-έγνων.

VI. ADVERBS.

Adverbs are of two kinds:—

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

a. Accusatives:—

ἀκμήν, up to this point, yet, σήμερον, to-day.
ἄψιν, to-morrow, τὰ πολλά, for the most part.
πέραν, on the other side, τὸ λοιπόν, for the future.

b. Genitives:—

αὐτοῦ, here, ὑμῶν, together,
ἔξης, next, οὐ, where.

c. Datives:—

ἰδίᾳ, privately, πεζῇ, on foot.

d. Old Case-endings in -θεν, and -δε or -σε:—

ἄνωθεν, from above, οὐρανοθεν, from heaven,
ἔξωθεν, from without, ἐκεῖσε, thither.

e. Prepositional expressions, sometimes run into one word:—

ἄντα μέρος, in turn, ἐξαίφνης, suddenly,
ἔκ δευτέρου, a second time, καθεξῆς, in order,
ἐπ' ἀληθείας, of a truth, παραχρῆμα, immediately

(2) Adverbs in *-ωs* :—

<i>δικαῖος, justly,</i>	<i>ἀληθῶς, truly,</i>
<i>καλῶς, well,</i>	<i>εὐθέως, immediately,</i>
<i>πάντως, wholly,</i>	<i>οὕτως, thus.</i>

And in ω :-

$\acute{\alpha}\nu\omega$, above,
 $\acute{\epsilon}\xi\omega$, without,
 $\acute{\epsilon}\sigma\omega$, 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 :—

- Copulative:**—
καὶ, and, also, even; *τε . . . καί, both, . . . and;*
τε, and, both; *καὶ . . . καί, both . . . and.*
 - Disjunctive:**—
ἢ, or; *ἢ . . . ἢ, either . . . or;* *εἴτε . . . εἴτε, whether . . . or.*
 - Adversative:**—
ἀλλά, but; *δέ, but;* *μὲν . . . 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.
 - Inferential:**—
οὖν, therefore; *διώ, wherefore;* *ἄρα, accordingly.*
 - Comparative:**—
ὡς, as; *ὡσπερ, like as;* *καθός, just as.*
 - Causal:**—
ὅτι, because, that; *διότι, because;* *γάρ, for;* *ἐπει, since.*
 - Conditional:**—
εἰ, if; *εὰν (εἰ ἀν), if perchance.*
 - Final and Consecutive:**—
ἵνα, in order that; *ὅπος, so that;*
μη̄, lest; *ὡς, so as, that.*
 - Emphatic or Distinctive:**—
γε, at least, indeed; *δή, then, in truth.*

The following are Interrogative Particles :—

<i>πότε, ὅποτε, when;</i>	<i>πότερον, whether;</i>
<i>ποῦ, ὅπου, where;</i>	<i>ἄρα, emphatic;</i>
<i>πῶς, ὅπως, how;</i>	<i>εἰ, if, whether.</i>

VIII. INTERJECTIONS.

A few Interjections are found in the New Testament:—

ω, O! οὐαί, with a dative, as οὐαὶ ὑμῖν, *woe unto you!*
εἰ, ah! ἰδού, *behold!*

EXTRANEous WORDS.

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

I. Hebrew words:—

Μεσσίας, MESSIAH, the Anointed, γέεννα, Gehenna, the valley of
 = Χριστός (χρίω, to anoint); Hinnom;
σάββατον, the sabbath; ἀμήν, amen;
 ἀφραβών, a pledge.

II. Syro-Chaldaic, or Aramaic words:

*'Αββᾶ, Father; φαββί, my master;
 ἐφφαθά, be opened; ταλιθά κοῦμι, maid, arise.*

III. Latin words:—

δηνάριον, denarius, = 8½ d. ; λεγέων, legion ; κῆπος, census, tribute ; κράββατος, grabatus, a couch.

PART III.

SYNTAX.

I. SIMPLE SENTENCES.

A. THE SUBJECT.

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

*Ο Λόγος σὰρξ ἐγένετο, *the Word was made flesh.*

*Ἡρώδης ἐταράχθη, *Herod was troubled.*

*Ο ἀστὴρ προῆγεν αὐτούς, *the star went before them.*

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

Thus δ *λόγος* in the instance just quoted.

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

*Ἐδει αὐτὸν δέρχεσθαι διὰ τῆς Σαμαρείας, *He must needs go through Samaria.*

Tί σοι δοκεῖ; *what thinkest thou?*

2. The Article is used :—

a. Definitely, as in English :—

Οἱ Ιουδαῖοι, *the Jews;* τὸ παιδίον, *the child.*

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

*Ιησοῦς, *Jesus* (Matt. i. 16); τοῦ Ιησοῦ (v. 18), *the Jesus just-mentioned.*

c. To construct phrases :—thus with

a. A Genitive :—

*Ο τοῦ Ζεβεδαίου, *the son of Zebedee.*

Τὰ Καίσαρος, *the things of Caesar.*

β. An Adjective :—

Οἱ δίκαιοι, *the just;* οἱ πραئεῖς, *the meek.*

γ. A Participle :—

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

δ. A Prepositional phrase :—

ὁ ἐν τοῖς οὐρανοῖς, *who is in Heaven.*

τὰ πρὸς τὴν θύραν, *the parts about the door.*

ε. An Adverb :—

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

ζ. An Infinitive in the Neuter :—

τὸ ζῆν, *living;* ἐν τῷ σπείρειν, *in the sowing.*

η. A Sentence in the Neuter :—

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

δ. As a Pronoun¹ :—

δὶ μὲν . . . δὶ δέ, *the one . . . the other.*

οἱ δὲ εἶπον, *but they said.*

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

πᾶσαι αἱ γενεαί, *all the generations.*

τὸ φῶς τὸ ἀληθινόν, *the true light.*

αὐτὸς δὲ Ἰωάννης, *John himself.*

ἀκούσας Ἡρόδης, *Herod having heard.*

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

Ἰωάννης δὲ βαπτιστής, *John the Baptist.*

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

οἱ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, *Peter and James and John and Andrew.*

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

ἄγγελος Κυρίου, *the angel of the Lord.*

τέκνα Θεοῦ, *the children of God.*

¹ The Article is properly, and was originally, a Pronoun. Ο Ἰωάννης is strictly he (I mean) John.

B. THE PREDICATION.

a. *The Verb.*

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

'Ιωάννης μαρτυρεῖ, John beareth witness.

Obs. A Neuter Plural takes a Verb singular :—

πάντα δ' αὐτῷ ἐγένετο, all things were made by Him.

2. The Composite Verb is constructed :—

a. Either of a Verb (Mood-Auxiliary) with an Infinitive :—

μὴ δόξῃτε λέγειν, think not to say.

ἵθιλησεν ὁ Ἰησοῦς ἔξελθεῖν, Jesus resolved to go forth.

b. Or of a Verb with a Participle instead of an Infinitive :—

μὴ φανῆς νηστεύων, appear not to fast.

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

Ο λόγος σὰρξ ἐγένετο, The Word was made flesh.

Obs. The Copula is sometimes omitted :—

μακάριοι οἱ πραῖς, blessed are the meek.

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

Ο Ιησοῦς εἶδε δύο ἀδελφούς, Jesus saw two brethren.

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

Ο Ιησοῦς ἐπορεύετο, Jesus went His way.

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

Act. *φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων, keep yourselves from idols.*

Mid. *φυλάσσασθε ἀπὸ τῆς πλεονεξίας, keep yourselves from covetousness.*

Act. *σύ μοι νίπτε τοὺς πόδας; dost Thou wash my feet?*

Mid. *οὐ χρειαν ἔχει ἡ τοὺς πόδας νίψασθαι, hath not need save to wash his own feet.*

Act. *ἐνδύονται αὐτὸν πορφύραν, they clothe Him in purple.*

Mid. *ἐνδύσασθε τὸν Κύριον Ἰησοῦν, put on the Lord Jesus.*

Act. *εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, make His paths straight.*

Mid. *δεήσεις ποιοῦνται, they make prayers for themselves.*

7. Participles govern the Cases of their Verbs :—

Ο Τησοῦς ἰδὼν τοὺς ὄχλους, Jesus seeing the multitude.

b. *The Cases.*

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

Χαῖρε, ὁ βασιλέυς, Hail, King.

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

(1) For the Nearer Object :—

a. After Verbs :—

Ἡρώδης ἀνειλε πάντας τοὺς παῖδας, Herod slew all the young children.

b. After Prepositions :—

εἰς γῆν Ἰσραὴλ, into the land of Israel.

(2) To express adverbially a Near Relation :—

a. After Intransitive or Neuter Verbs :—

ἐχάρησαν χαρὰν μεγάλην, they rejoiced with a great joy.

τὴν δικαίαν κρίσιν κρίνατε, judge (the) righteous judgment.

b. After Adjectives :—

τὸν ἀριθμὸν ὡς πεντακισχίλιον, about 5000 in number.

γ. To express Duration of Time :—

νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, having fasted forty days and forty nights.

δ. Or Distance :—

κάμην ἀπέχοντα σταδίους ἕξικοντα ἀπὸ Ἱερουσαλήμ, a village distant from Jerusalem sixty furlongs.

(3) Where both Accusatives are used (Double Accusative) :—

ἐκείνος ὑμᾶς διδάξει πάντα, *He will teach you all things.*
ἐνδύουσιν αὐτὸν πορφύραν, *they clothe Him in purple.*

Obs. After a Passive Verb, the Accusative of Relation alone is used :—
οὐκ ἐνδένυμένον ἔνδυμα γάμου, *not clothed in a wedding garment.*

(4) Before an Infinitive :—

οἱ λέγοντιν αὐτὸν ζῆν, *Who say that He is alive.*

Ο Ἰησοῦς εἶπεν αὐτὸν φωνῆσαι, *Jesus ordered him to be called.*

Obs. Sometimes a Participle is used for an Infinitive :—
εἴδον αὐτὸν ἥδη τεθηκότα, *they saw him already dead.*

3. 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 :—

πάντα πάντα σοι δῶσω, *all these things will I give you.*

ἔλαλησεν αὐτοῖς πολλά, *He spake many things to them.*

β. After Intransitive Verbs with a Transmissive force :—

προσεκύνησαν αὐτῷ, *they did obeisance to Him.*

γ. After Adjectives :—

ὅμοια ἐστὶ κόκκῳ σινάπεως, *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 :—

ποιήσωμεν σκηνὰς τρεῖς, σοι μίαν, καὶ Μωσῆ μίαν, καὶ μίαν Τίλια,
let us make three tabernacles, one for Thee, and one for Moses, and one for Elias.

πάντα τὰ γεγραμμένα . . . τῷ Τιῷ τοῦ ἀνθρώπου, *all things that were written for, or with reference to, the Son of man.*

(3) Dative of Coincident Accessories :—

a. The Instrument :—

τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ, *He will burn the chaff with unquenchable fire.*

β. The Manner :—

ἀνεφάνησε φωνῇ μεγάλῃ, *He cried out with a loud voice.*

γ. The Proximate cause :—

τῷ ἀπιστίᾳ ἐκεκλάσθησαν, *they were broken off because of unbelief.*

δ. The Time :—

τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται, *He shall rise again on the third day.*

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

(1) The Genitive of Origin :—expressing

a. The Cause :—

γεμίσατε τὰς ὕδριας ὕδατος, *fill the water pots with water.*

b. Separation :—

ὅταν μετασταθῶ τῆς οἰκονομίας, *when I am removed from the stewardship.*

ἔκάλυσεν αὐτοὺς τοῦ βουλήματος, *he kept them away from their purpose.*

(2) The Partitive Genitive :—

a. After Partitive Adjectives :—

πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων, *many of the Pharisees and Sadducees.*

b. After Superlatives :—

δ ἐλάχιστος τῶν ἀποστόλων, *the least of the Apostles.*

c. After Transitive Verbs :—

οὐδεὶς γεύσεται μου τοῦ δείπνου, *no one shall taste any of my supper.*

(3) The Objective Genitive :—

a. After Verbs :—

αὐτοῦ ἀκούετε, *hear Him.*

b. After Half-Transitive Substantives :—

διὰ τὸν φόβον τῶν Ιουδαίων, *through fear of the Jews.*

(4) The Possessive or Subjective Genitive :—

δ Τίβος μου δ ἀγαπητός, *My beloved Son.*

Ιάκωβον τὸν τοῦ Ζεβεδαίου, *James the son of Zebedee.*

ὅτι Χριστοῦ ἔστε, *because ye belong to Christ.*

(5) The Genitive of Relation :—

a. After Comparatives :—

ἰσχυρότερός μου ἐστίν, is stronger than me.

ἀγαπᾶς με πλέον τούτων; lovest thou Me more than these?

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

πολλῶν στρουθίων διαφέρετε ὑμεῖς, ye are better than many sparrows.

τὸ περισσόν τούτων, that which is more than these.

c. After other words :—

βάπτισμα μετανοίας, a baptism of repentance; χήρα ὡς ἑτῶν ὀγδοήκοντα τεσσάρων, a widow of about eighty-four years.

(6) Genitive Absolute :—

τοῦ Ἰησοῦ γεννηθέντος . . . οἱ μάγοι παρεγένοντο, when Jesus was born, the Magi came.

ὅψις γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς, when it was evening, they brought Him many that were possessed of devils.

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

τί ἔμοι καὶ σοί; what have I to do with thee, i.e. what is there to me and thee?

ποῦ ἔστιν ἡ πίστις ὑμῶν; where is your faith?

οὐχ ὑμεῖς λέγετε; do ye not say? expecting the answer, Yes.

μὴ τις ἤνεγκεν αὐτῷ φαγεῖν; has any one brought Him (food) to eat?

Sometimes they have no introductory word :—

πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; believe ye that I can do this?

II. COMPOUND SENTENCES.

I. 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 :—

εἰς τὰ ἴδια ἥλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ κατέλαβον, He came to His own, and His own received Him not.

(2) Relatives :—

δὸς ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προηγεν τούτοις, the star, which they saw in the east, went before them.

(3) Interrogatives, whether Pronouns or Particles :—

ἐρώτησαν τοὺς ἀκερούτας, τι ἐλάλησα αὐτοῖς, ask them that heard it, what I said to them.

ἐθαύμασεν, εἰ ἦδη τέθυνκε, he wondered if he were already dead.

(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 :—

τοῖς γεγαμέσι παραγγέλλω, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, I enjoin the married, that a wife should not be separated from her husband¹.

2. Conjunctional Clauses in the New Testament are generally—

(1) Copulative :—

καὶ δὲ λόγος σάρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, and The Word was made flesh, and tabernacled in us.

(2) Disjunctive :—

τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα, what shall we eat, or what shall we drink, or wherewithal shall we be clothed.

(3) Adversative :—

ἴγαν βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, I baptize with water; but there standeth (one) in the midst of you.

Obs. The three just mentioned continue the construction of their Principal Clauses; i. e. have similar moods, tenses, or cases.

(4) Comparative :—

μὴ σαλπίσῃς ἐμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, do not sound a trumpet before you, as the hypocrites do.

¹ The implied link is here indicated by the English Conjunction *that*.

(5) Conditional:—

*εἰ Τίὸς ἐλ τοῦ Θεοῦ, εἰπὲ ἴνα οἱ λίθοι οὗτοι ἀρτοὶ γένενται, if Thou art the Son of God, command that these stones be made bread.
τὰῦτα πάντα σοι δῶσω, καὶ πεσὼν προσκυνήσῃς μοι, all these things will I give Thee, if Thou wilt fall down and worship me.*

Obs. *Ei* generally takes an Indicative: *ēar* denoting an uncertain condition takes the subjunctive.

(6) Final and Consecutive:—

πάντα λελάλητα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε, these things I have said unto you, that ye be not offended.

φιλοῦσιν ἔστωτε . . . προσεύχεσθαι, ὅπως ἀν φανῶσι τοῖς ἀνθρώποις, they love to pray standing . . . , so that they may be seen of men.

(7) Objective:—

ἰδὼν ὅτι ιάθη, when he saw that he was healed.

πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; believe ye that I am able to do this?

Obs. "Or" with a Finite Verb is more often used than an Accusative and Infinitive.

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 ἦν ὁν ἐπον, this was He of whom I spake.

προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, beware of false prophets, who come to you in sheep's clothing¹.

The Antecedent is sometimes omitted, if it is a Pronoun:—
ῳ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ, (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:—

ἐπηρώτησεν, εἰ δὲ ἄνθρωπος Γαλιλαῖος ἔστι, he asked if the man is a Galilean.

μὴ μεριμνᾶτε . . . τί φάγητε, ή τί πίητε, take no exceeding thought about what ye shall eat or what ye shall drink.

5. Infinitive Clauses are seldom used in the New Testament, words and speeches being generally quoted directly:—

λέγει αὐτῷ, θέλω, καθαρίσθητι, He saith to him, 'I will, be thou cleansed.'

ἔπειν αὐτῷ τὸ εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι, He spake to him His usual speech, 'If thou canst believe; all things are possible to him that believeth.'

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.)

ἀγάπη -ης *love, charity*ἀλήθεια -as *truth*ἀμαρτία -as *sin, error*ἀρχή -ῆς *beginning*εἰρήνη -ης *peace*Ζαβούλων *Zabulon*, indecl.ἡμέρα -as *day*Θάλασσα -ης *sea*Θύρα -as *door*καὶ *and, also*Μαρία *Mary*, indecl.Νεφθαλεῖμ *Nerthalim*, indecl.οἰκία -as *a house*παραβολὴ -ῆς *a parable*Πάσχα, τὸ *the Passover*, indecl.σωτηρία -as *salvation*ώρα -as *an hour*.

Εἰρήνη καὶ ἀγάπη. ἐν τῇ¹ ἀληθείᾳ. ἐν ἀληθείᾳ καὶ ἀγάπῃ. ἐκ τῆς οἰκίας. ἐξ οἰκίας εἰς οἰκίαν. ἀπ' ἀρχῆς. ἀπὸ τῆς θύρας. δόξα καὶ τιμὴ καὶ εἰρήνη. ἐν παραβολαῖς. ωραὶ τῆς ἡμέρας. ἀπὸ δόξης εἰς δόξαν. σὺν Μαριάμ. πρὸ τοῦ Πάσχα. ἐν ἀρχῇ. γῇ Ζαβούλων καὶ γῇ Νεφθαλεῖμ. ἐν ἀμαρτίαις. ἐν σοφίᾳ. ἐν ἡμέρᾳ σωτηρίας. ἐν τῇ θαλάσσῃ.

EXERCISE II.

First Declension,—Masculines. Prepositions governing Two Cases.

(Grammar, pp. 8, 59.)

ἀδικία -as *injustice*ἄδης -ou *Hades, place of departed spirits*ἀτιμία -as *dishonour*; ἀ, not,

τιμὴ

βαπτιστής -ou *baptist*γραφὴ -ῆς *scripture, writing*δικαιοσύνη -ῆς *justice*δύο *two*, Gr. p. 16εἷς *one*, Gr. p. 16ἐκκλησία -as *church*'Ησαΐας -ou *Isaiah*θυσία -as *sacrifice*'Ιερεμίας -ou *Jeremiah*'Ιερουσαλήμ *Jerusalem*, indecl.'Ιουδαία -as *Judea*'Ιωάννης -ou *John*κλέπτης -ou *a thief*ληστὴς -οῦ *a robber*μαθητὴς -οῦ *a disciple*μαρτυρία -as *witness*προφήτης -ou *a prophet*πύλη -ῆς *a gate*Σαμαρεία -as *Samaria*στρατιώτης -οῦ *a soldier*τελώνης -οῦ *a publican*χώρα -as *a country*.

'Ιωάννης ὁ βαπτιστής. οἱ μαθηταὶ 'Ιωάννου. εἰς τῶν μαθητῶν. δύο τῶν μαθητῶν. κλέπτης καὶ ληστής. διὰ 'Ιερεμίου τοῦ προφήτου. αἱ γραφαὶ τῶν προφητῶν. ὑπὸ 'Ησαίου τοῦ προφήτου. μετὰ τελωνῶν. πύλαι ἄδον. ἐν τῷ ἄδῃ. ἡ μαρτυρία τοῦ 'Ιωάννου. τὴν¹ ἐν 'Ιερουσαλήμ ἐκκλησίαν. κατὰ τὰς χώρας τῆς 'Ιουδαίας καὶ Σαμαρείας. διὰ δόξης καὶ ἀτιμίας. θυσίας ὑπὲρ ἀμαρτιῶν. περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης. ὑπὸ τῶν στρατιωτῶν. περὶ 'Ιωάννου τοῦ βαπτιστοῦ. ὁ κριτὴς τῆς ἀδικίας. τὸν νεανίαν.

EXERCISE III.

Second Declension,—Masculines. Prepositions governing Three Cases.

(Grammar, pp. 9, 60.)

ἄγγελος -ou *an angel*ἀνθρωπός -ou *a man*ἀπόστολος -ou *an apostle*βασιλεία -as *a kingdom*¹ Syntax, p. 65, 3. a.¹ Syntax, p. 65, 2. δ.

Δαβὶδ *David*, indecl.
δοῦλος -ον *a slave, servant*
θάνατος -ον *death*
θρόνος -ον *a throne*
κόσμος -ον *world*
Κύριος -ον *Lord*
νόμος -ον *law*

οἶκος -ον *a house*
οὐρανὸς -ον *heaven*
σταυρὸς -ον *a cross*
νῖνος -ον *a son*
φόβος -ον *fear*
Χριστὸς -ον *Christ*.

*Ἀγγελος Κυρίου. ὁ Τίδος τοῦ ἀνθρώπου. ἡ βασιλεία τῶν οὐρανῶν. βασιλείας τοῦ κόσμου. πρὸς τὸν Ἰησοῦν. 'Ο νιὸς¹ Δαβὶδ, Ἰησοῦν. μαθητὴς τοῦ Ἰησοῦ. ὁ θάνατος καὶ ὁ Αἴδης. φόβος θανάτου. παρὰ τὴν θάλασσαν. ἀπόστολοι Χριστοῦ. δοῦλοι Ἰησοῦ Χριστοῦ. ἐξ οἰκου Δαβὶδ. παρὰ τῷ σταυρῷ. ἐπὶ τοῦ σταυροῦ. ἐπὶ τοῦ θρόνου. ὁ νόμος καὶ οἱ προφῆται. ἐν νόμῳ Κυρίου. κατὰ τὸν νόμον Κυρίου.

EXERCISE IV.

Nouns in -os of the Second Declension (*continued*).
Some Verbal forms.

(Grammar, p. 60.)

ἀγρὸς -ον *a field*
ἀδελφὸς -ον *a brother*
ἄρτος -ον *bread, a loaf*
Γαλιλαία -as *Galilee*
γάμος -ον *a marriage*
διάβολος -ον *a devil*
δώδεκα *twelve*, Gr. p. 16
ἐγένετο *there was or was*
ἐγὼ I, Gr. p. 17
εἰμί I am, Gr. p. 51
ἐστί(ν) *is*
ἐχθρὸς -ον *an enemy*
ζωὴ -ης *life*

ἡν *there was, was*
Θεὸς -ον *God*
θεριστὴς -ον *a reaper*
Ἰάκωβος -ον *James*
Ἰούδας -α *Judas, or Jude*
Ἰσκαριώτης -ον *Iscariot*
Κανᾶ, ἡ *Cana*, indecl.
Μαρία -as *Mary*
πόλεμος -ον *war*
προδότης -ον *a traitor*
σεισμὸς -ον *an earthquake*, *tempest*
φωνὴ -ης *a voice*.

Σεισμὸς² ἐγένετο ἐν τῇ θαλάσσῃ. φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. Ἰούδας Ἰσκαριώτης ἐγένετο³ προδότης. ὁ ἔχθρος

¹ Syntax, p. 67, b. 1.² Syntax, p. 64, 1.³ Syntax, p. 66, 3.

ἐστιν ὁ διάβολος. ἐγένετο πόλεμος ἐν τῷ οὐρανῷ. οἱ θερισταὶ ἄγγελοι εἰσιν. ὁ ἄρρος ἐστιν ὁ κόσμος. εἰς οἰκούν ἐστι. ἐγώ εἰμι ἡ ὅδος καὶ ἡ ἀλήθεια καὶ ἡ ζωή. ὁ νιὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου. οἱ δώδεκα ἀπόστολοι. ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας. ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος¹.

EXERCISE V.

Second Declension,—Neuters. Some Pronouns.

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

ἀληθῶς <i>truly</i>	παιδίον -ον <i>a little child</i>
ἄστρον -ον <i>a star</i>	πλοῖον -ον <i>a ship or boat</i>
δαιμόνιον -ον <i>a devil</i>	ποτήριον -ον <i>a cup</i>
ἔργον -ον <i>a work</i>	πρύτανον -ον <i>a sheep</i>
ἔσχατος -η -ον <i>last</i>	σάββατον -ον <i>the sabbath</i>
ἔσται <i>there shall be</i>	σελήνη -ης <i>moon</i>
εὐαγγέλιον -ον <i>Gospel</i>	σημεῖον -ον <i>sign</i>
ἥλιος -ον <i>sun</i>	συναγωγὴ -ῆς <i>a synagogue</i> .
μέσος -η -ον <i>in the middle</i>	

*Ἡν σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. κύριος ἐστιν ὁ νιὸς τοῦ ἀνθρώπου καὶ τοῦ² σαββάτου. Ἰησοῦς³ ἦν ἐν μῷ τῶν συναγωγῶν³ ἐν τοῖς σάββασι. ποτήριον Κυρίου καὶ ποτήριον δαιμονίων. τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ. Ἀρχὴ τοῦ Εὐαγγελίου Ἰησοῦ Χριστοῦ, νιὸν Θεοῦ. παιδία, ἐσχάτη ὥρα ἐστι. ἀληθῶς Θεοῦ Τίδος ἦν οὐτος. τὸ πλοῖον μέσον τῆς θαλάσσης ἦν. ἐγώ εἰμι ἡ θύρα τῶν προβάτων. ἐσται σημεῖα ἐν ἡλιῷ καὶ σελήνῃ καὶ ἀστροῖς. οὐκ ἦν αὐτοῖς τέκνον.

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).

EXERCISE VI.

Third Declension,—Consonantal Masculines and Feminines. πολὺς and some Pronouns.

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

ἀμπελῶν -ῶνος <i>a vineyard</i>
ἀνέμος -ον <i>wind</i>
ἀποστολὴ -ῆς <i>apostleship</i>
ἀμην amen, <i>terily, indeed</i>
γῆ -ῆς <i>earth</i>
γίνεται <i>happens</i>
ἐκεῖ <i>there</i>
ἐλπὶς -ῆς <i>hope</i>
ἐστε <i>ye are</i>

ἥσαν <i>they were</i>
ἰδού <i>behold</i>
καρδία -ας <i>heart</i>
καρπὸς -οῦ <i>fruit</i>
κεφαλὴ -ῆς <i>head</i>
ὄνομα -τος, τὸ <i>name</i>
πιστός -η -ῶν <i>faithful</i> , Adj.
Τιμόθεος -ον <i>Timothy</i>
τρεῖς, τρία <i>three</i> , Gr. p. 16.

Γίνεται λαῖλαψ ἀνέμου. μὴν δὲ γάρ στάρξ ἐγένετο¹. ἔσται δὲ οὐδὲς ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ὁ Θεὸς τῆς ἐλπίδος. ίδού δὲ παῖς μου. ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἔστε ἐν Κυρίῳ. τί ἐμοὶ καὶ σοι²? γύναι; γύναι, ίδού δὲ οὐδεὶς σου. ήσαν ἐκεῖ γυναικες πολλαί. αἱ τρίχες τῆς κεφαλῆς. αὐτῷ δὲ δόξα εἰς τὸν αἰώνας³. ἀμήν. εἰς τὸν αἰώνας τῶν αἰώνων. ὁ καρπὸς τοῦ ἀμπελῶνος. οὗτός ἔστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός⁴. καὶ ίδού μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, οὐδὲς γυναικός τινος Ιουδαίας πιστῆς, πατρὸς δὲ Ἐλληνος.

EXERCISE VII.

Third Declension,—Consonantal Masculines and Feminines (continued).

(Grammar, pp. 9, 10, 12.)

ἄβυσσος -ον, ἡ <i>abyss</i>
ἀγαθὸς -η -ῶν <i>good</i> , Gr. p. 13

ἀδελφὴ -ῆς <i>sister</i>
ἀλλὰ <i>but</i>

¹ 'Ο λύγος is the subject of the Verb. Syntax, p. 64, 1, Obs. 1.

² I. e. What have I to do with thee?

³ αἰών has the same etymology as *aerum, aeternus* (= *aeriternus*), and *eternal*.

⁴ From χρίω *to anoint*, = Hebrew *Messiah*.

ἔλεος -ούς, τὸ <i>mercy</i>
κακὸς -η -ῶν <i>bad</i>
μάρτυς (μαρτυρ) -pos <i>witness</i>
μὴ <i>not</i>
οὐκέτι <i>no longer</i>

ποδὸς -οδὸς <i>a foot</i>
ὑποπόδιον -ον <i>a footstool</i> :
ὑπό, πόδης
φρέαρ -ᾶτος, τὸ <i>a pit, well</i> .

Ἔτι γῆ ὑποπόδιον ἔστι τῶν ποδῶν αὐτοῦ. Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. ποιμήν ἔστι τῶν προβάτων. Θεὸς μάρτυς. ίδού, ἡ μῆτηρ σου. αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μῆτηρ ἔστιν. Πάτερ ἡμῶν, ὃ ἐν τοῖς οὐρανοῖς. ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἔστε. θυγατέρες Ἱερουσαλήμ. ἐγένετο ἀνὴρ προφήτης¹. χάρις Θεοῦ ἦν ἐπ' αὐτῷ. οὐκ ἔστε ὑπὸ νόμου, ἀλλ' ὑπὸ χάριν. χάρις, ἔλεος, εἰρήνη, ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ² Ἰησοῦ τοῦ Κυρίου² ἡμῶν. οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὐτοις ἐν τῷ κόσμῳ εἰσί. οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου. οἱ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.

EXERCISE VIII.

Third Declension,—I- and U-Nouns, Diphthongal Nouns; and μέγας.

(Grammar, pp. 11, 14.)

ἀλιεὺς -έως, ὁ <i>a fisherman</i>
ἀνάστασις -εως, ἡ <i>resurrection</i>
Ἀνδρέας -ον <i>Andrew</i>
ἀρχιερεὺς -έως, ὁ <i>high-priest, arch-priest</i>
Βηθσαΐδα Bethsaida, indecl.
γνωστὸς -η -ῶν <i>known</i>
Γραμματεὺς -έως, ὁ <i>a Scribe</i>
δύναμις -εως, ἡ <i>power, a miracle</i>
ἱερεὺς -έως, ὁ <i>priest</i>
κρίσις -εως, ἡ <i>judgment</i>
κτίσις -εως, ἡ <i>creation, creature</i>

Μελχισέδεκ Melchisedec, indecl.
νῦν <i>now</i>
οὐαὶ <i>woe</i>
Πέτρος -ον <i>Peter</i>
πίστις -εως, ἡ <i>faith</i>
ποῦ <i>where?</i>
πρωτότοκος -ον <i>first-born</i>
πρῶτος <i>first, rίκτω</i>
τάξις -εως <i>order</i>
ὑποκριτὴς -οῦ <i>actor, hypocrite</i>
Φαρισαῖος Pharisee
Φίλιππος -ον <i>Philip</i> .

¹ In apposition with ἀνήρ, or referring to the same thing. Syntax, p. 65, 3, b.

² In apposition with Ἰησοῦ.

Ο ἄρχων τῶν βασιλέων τῆς γῆς. σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. πόλις ἐστὶ τοῦ μεγάλου βασιλέως. κριτής τις ἦν ἐν τινι πόλει. ἦν Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ποῦ ἐστιν ἡ πίστις ὑμῶν¹; εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως. ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου. πρωτότοκός ἐστι πάσης κτίσεως². σὺ ιερεὺς εἰς τὸν αἰώνα κατὰ τὴν τάξιν Μελχισεδέκ. ὁ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ. οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί. οἵσαν ἀλιεῖς.

EXERCISE IX.

Third Declension.—Neuter Nouns, *πᾶς*, *πᾶσα*, *πᾶν*.

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

Αβραὰμ *Abraham*, indecl.

αἷμα -τος, τὸ *blood*

ἀποκάλυψις -εως, ἡ *revelation*

βάπτισμα -τος, τὸ *baptism*

βαπτίζω *to baptise*

ἕκτος, η, ov *sixth*, Gr. p. 16.

ἔννατος, η, ov *ninth*, Gr. p. 16.

Ισραὴλ *Israel*, indecl.

λαὸς -οῦ, ὁ *people*

Λάζαρος -οῦ *Lazarus*

μέλος -οῦς, τὸ *limb, member*

μέρος -ους, τὸ *part, ēk mērōus in particular*

μετάνοια -as *repentance*

μνῆμα -τος, τὸ *tomb*

ὄρος -ους, τὸ *mountain*

πνεῦμα -τος, τὸ *spirit*

πτωχὸς -ῆ -ὸν *poor, poor man*

σκύτος -ους, τὸ *darkness*

σπέρμα -τος, τὸ *seed*

φῶς -τός, τὸ *light*

*Ἐν σῷμα, καὶ ἐν πνεῦμα, * * * εἰς Κύριος, μία πίστις, ἐν βάπτισμα, εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν. τοῦτα ἐστι τὸ σῶμά μου. τοῦτο

¹ Syntax, p. 70, 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 Suicer, v. πρωτότοκος. πρῶτος is used for πρότερος before, as in St. John i. 15. See Syntax, p. 70, (5) a.

ἐστι τὸ αἴρα μου. πτωχός τις ἦν ὑπόματι Λάζαρος. φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ. νυκτὸς καὶ ἡμέρας ἐν τοῖς ὅρεσι καὶ ἐν τοῖς μνήμασιν ἦν. πάντες ὑμεῖς νιὸι φωτός ἐστε καὶ νιὸι ἡμέρας. ἀπὸ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἔως ὥρας ἐννάτης. ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς. ἐγὼ βαπτίζω ὑμᾶς ἐν ὑδατι εἰς μετάνοιαν. ὑμεῖς ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους. σπέρμα Αβραάμ ἐσμεν.

EXERCISE X.

Adjectives:—First and Second Formations.

(Grammar, pp. 12–14.)

ἄγιος -a -ov *holy*

ἀληθινὸς -η -on *true*

ἄξιος -a -ov *worthy*

δίκαιος -a -ov *just, righteous*

ἐκεῖνος he, that, Gr. p. 18

ἐργάτης -ov, ἡ *labourer*

ἱζάντον -ov, τὸ *a tare*

καθαρὸς -ά -on *pure*

καθὼς according as; κατά, ὡς

λείος smooth

μακάριος -a -ov *blessed*

μοσθὸς -oū, ὁ *reward, pay*

ὅτι *because*

ὑφθαλμὸς -οῦ, ὁ *an eye*

ὄχλος -ov, ὁ *multitude, crowd*

ποιῶν *doing, that doeth*

πονηρὸς -ά -on *wicked*

πραῦς -eos *meek*

σκολιὸς -ά -on *crooked*

τέρας -tos, τὸ *wonder*

τραχὺς -ά -on *rough*

ψυχὴ -ῆς, ἡ *soul, life*

Τὸ καλὸν σπέρμα, οὗτοί εἰσιν¹ οἱ νιὸι τῆς βασιλείας. τὰ δὲ ζιζάνια εἰσιν οἱ νιὸι τοῦ πονηροῦ. ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία. ὁ ὑφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; αὐτὸς ὑμᾶς βαπτίσει² πνεύματι ἀγίῳ καὶ πυρί. ὁ ποιῶν δικαιοσύνην δίκαιος ἐστι, καθὼς ἐκεῖνος δίκαιος ἐστιν. ἄξιος δὲ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστιν. μακάριοι οἱ πτωχοὶ³ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πρᾳεῖς³. μακάριοι οἱ καθαροὶ³ τῇ καρδίᾳ. πᾶς ὁ ὄχλος πρὸς

¹ Third Person Pl. of Pres. Indic. of εἰμί.

² Future of βαπτίζω, shall baptize.

³ The Copula is here omitted. Syntax, p. 66, 3, obs.

τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. ἐγένετο πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο¹. ἔσται² τὰ σκολιὰ εἰς εὐθεῖαν³, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λεῖας. ἦν μεγάλη ἡ ἡμέρα.

EXERCISE XI.

Adjectives:—Third Formation, Comparatives and Superlatives.

(Grammar, pp. 14, 15.)

ἀδικος -η -ov unjust
αἰώνιος -ov eternal
ἀπίστος -ov unfaithful: ἀ, πιστός
ἀτίμος without honour: ἀ, τιμή
γενεᾶ -ᾶς a generation
εἰ if, εἰ μὴ unless
ἔμος -η -ὸν mine
ἐντολὴ -ῆς commandment
ἔσομαι I shall be
ἔως until

μαρτύς -ά -ὸν foolish
οὐράνιος -ον heavenly
πατρὶς -ίδος, ἡ country
πλῆθος -ous, τὸ multitude
πότε when
πρόθυμος -ον ready, willing
στρατιὰ -ᾶς a host
συγγενῆς akin, a relation
ὑπάρχων being, that is
ώδε here.

‘Η ἐντολὴ αὐτοῦ ζωὴ ἀιώνιος ἔστιν. τὸ μὲν πτεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. ἡ κρίσις ἡ ἐμὴ ἀληθῆς ἔστιν. ἡ κρίσις ἡ ἐμὴ δικαία ἔστιν. ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου. ὁ γενεὰ ἀπίστος, ἔως πότε πρὸς ἴμας ἔσομαι; οὐκ ἔστι προφίητος ἀτίμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. οὐτός ἔστι ὁ μείζων⁴ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὁ πιστὸς ἐν ἑλαχίστῳ, καὶ ἐν πολλῷ πιστός ἔστι· καὶ ὁ ἐν ἑλαχίστῳ ἀδικος, καὶ ἐν πολλῷ ἄδικος ἔστιν. ὁ μικρότερος ἐν πᾶσιν ἴμιν ὑπάρχων,

¹ Imperfect of γίνομαι, were being done:—Verb Singular with Neuter Plural subject. Syntax, p. 66, 1, obs.

² Future of εἰμι, shall be.

³ ὁδὸν understood, i. e. shall be turned into a straight path.

⁴ μείζων, greater; ὁ μείζων, the greater=greatest.

οὗτος ἔσται μέγας. ἵδού, πλεῖον Σολομῶντος ὁδε. τὸ μωρὸν¹ τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἔστι· καὶ τὸ ἀσθενὲς² τοῦ Θεοῦ ἴσχυρότερον ἀνθρώπων ἔστι.

EXERCISE XII.

Adjectives:—Comparatives and Superlatives (*continued*).

(Grammar, pp. 15, 16.)

γενέσθω let him be
ἐκλεκτὸς -η -ὸν chosen
εὖ well
εὐδοκία -as goodwill
καταστήσω I will set
κλητὸς -η -ὸν called

ὁλίγος -η -ον little
οὕτως or οὕτω thus, so
πλάνη -ης error
πρεσβύτερος -α -ον elder: from
πρεσβύτης
ώς as.

Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλύγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω. οἱ νιὸι τοῦ αἰώνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱὸν² τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν³ εἰσι. ἡν ὁ νιὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ. ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος. δόξα ἐν οὐρίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκίᾳ. αὕτη ἔστι πρώτη καὶ μεγάλη ἐντολή. μείζων τούτων ἄλλῃ⁴ ἐντολὴ οὐκ ἔστι. οὕτως ἔσονται οἱ ἔσχατοι πρώτοι, καὶ οἱ πρώτοι ἔσχατοι. πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. ἔσται ἡ ἔσχάτη πλάνη χείρων τῆς πρώτης.

EXERCISE XIII.

Numerals.

(Grammar, pp. 16, 17.)

ἀπῆλθε went away
Βαβυλὼν -ῶνος, ἡ Babylon

διαμεμερισμένος divided
ἔτος -ους, τὸ a year

¹ I. e. the foolish, or the foolishness; the weak, or the weakness. Syntax, p. 64, 2, β.

² Above the children, i. e. than, ὑπὲρ with an Acc. is often used thus after a Comparative. ³ Gr. p. 18. ⁴ Gr. p. 20.

Ιωνᾶς -ā Jonas
κοιλία -as belly
κῆτος -ous, τὸ whale
κέρας -ātos, τὸ horn
μετοικεσία -as transplantation

γῦν πων
Σίμων -enos Simon
φυλακή -ῆς guard, prison
χήρα -as widow
ἀσπερ just as.

Ἡν Ἀνδρέας δ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο. ὁσπερ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας¹, οὗτος ἔσται δὲ τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας¹ καὶ τρεῖς νύκτας. αὐτῇ χήρᾳ ἦν ὡς ἐτῶν δύοδικοντα τεσσάρων². πέντε ἥσαν ἔξι αὐτῶν φρόνιμοι, καὶ αἱ πέντε³ μωραὶ. ἐπτὰ ἀδελφοὶ ἥσαν. τὰ δέκα κέρατα δέκα βασιλεῖς εἰσιν. δὲ Ιούδας, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς. πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ γενεαὶ δεκατέσσαρες⁴ καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες⁵ καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες. ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες. ἀπὸ ἑκτης ὥρας σκύτος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης. ὥρα ἦν ὡς δεκάτη. ἔστιν ὥρα τρίτη τῆς ἡμέρας. τετάρτῃ φυλακῇ⁶ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς δὲ Ιησοῦς. ἔσονται⁷ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσί, καὶ δύο ἐπὶ τρισί.

EXERCISE XIV.

Pronouns.

(Grammar, pp. 17-20.)

ἀνεκτότερος -a -or more tolerable
ἄνω ἡρ, above

Γομόρρα -aν, τὰ Gomorrha
ἐξουσία -as power, authority
ἔχω to have

¹ Accusative of Duration of Time. Syntax, p. 67, 2 (2), γ.² Syntax, p. 70, 4 (5), c.³ The fire, i. e. the other fire.⁴ Dative of time. Syntax, p. 69, 3 (3), δ.⁵ Fut. Pl. Indic. of εἰμί.

ἡ than, after a comparative
θυσία -as sacrifice
ἰσχὺς -ίος, ἡ strength
κάτω down, below
δλοκαυτωμα -τος, τὸ burnt-offering

ὅλος -η -ον whole
πλὴν except
πλησίον near, adv.
Σύδομα -αν, τὰ Sodom
σύνεσις -eas, ἡ understanding
τέκτων -ονος a carpenter.

Τμῆς ἐκ τῶν κάτω ἔστε, ἐγὼ ἐκ τῶν ἄνω εἰμί. ὑμεῖς ἐκ τοῦ κόσμου τούτου ἔστε, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. καθὼς σύ, πάτερ, ἐν ἐμοί, κἀγὼ¹ ἐν σοι, ἵνα καὶ αὐτὸς ἐν ἡμῖν ἐν ὅσιν². αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἀγίῳ καὶ πυρί. Ιησοῦς αὐτὸς οὐκ ἐβάπτιζεν³, ἀλλ' οἱ μαθηταὶ αὐτοῦ. ἐγὼ ἀνθρωπός εἰμὶ ὑπὸ ἐξουσίαν, ἔχων⁴ ὑπὲρ ἐμαυτὸν στρατιώτας. ἀγαπήσεις⁵ τὸν⁶ πλησίον σου ὡς σεαυτόν. εἰς ἔστι Θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, καὶ τὸ ἀγαπᾶν⁷ αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἴσχύος, καὶ τὸ ἀγαπᾶν⁷ τὸν πλησίον ὡς ἐαυτόν, πλειόν ἔστι πάντων τῶν δλοκαυτωμάτων καὶ τῶν θυσιῶν. ἀγαπᾶτε⁸ ἄλλήλους. οὐχ⁹ οὐτός ἔστιν ὁ τοῦ τέκτονος νίος; ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἡ τῇ πόλει ἐκείνῃ.

EXERCISE XV.

Pronouns (continued).

(Grammar, pp. 17-20.)

ἀκούω to hear
ἄρα then

ἐκατοντάρχης -ou ruler of a hundred, centurion

¹ κἀγὼ = καὶ ἐγώ. Gr. p. 5, 8.² Gr. p. 52, Pres. Subj. 3 Pers. Pl.³ Imperfect Indic. 3 Pers. Sing.⁴ Participle.⁵ Future Indic. 2 Pers. of ἀγαπάω, to love.⁶ Syntax, p. 65, 2 c. δὲ πλησίον = the neighbour.⁷ Infinitive of ἀγαπάω used with the Neuter Article as a Verbal Substantive. Syntax, p. 65, 2 c, §.⁸ Imperative Plur. 2 Pers.⁹ Syntax, p. 70, 5.

ἐπαινος -ου *praise*
 ἐπίγειος -ον *earthly*: ἐπί, γῆ
 ἐπουράνιος -ον *heavenly*: ἐπί,
 οὐρανὸς
 εὐσεβής -ης *deronit*
 Ἰορδάνης -ον *Jordan*
 Ἰταλικὸς -η -ὸν *Italian*
 κανὸς -η -ὸν *new*
 Καισάρεια -ας *Caesarea*
 Κορνήλιος -ον *Cornelius*

κτήνος -ον, τὸ *beast* (*of hunting*)
 λέγω *to say, speak*
 πέραν *across, beyond*
 πέτρα -ας *rock*
 ποιέω -ήσα *to make, do*
 πτηνὸν -οῦ *bird*
 'Ραββὶ *my master*
 ρῆμα -τος, τὸ *word*
 σπεῖρα -της *a band*
 ὑπακούω *to obey*.

'Ραββί, ὃς ἴη μετὰ σοῦ πέραν τοῦ Ἰορδάνου, οὗτος βαπτίζει.
 ἐγὼ τὴν δόξαν ἥη δέδωκάς¹ μοι, δέδωκα αὐτοῖς. πάντα ὅσα
 δέδωκάς μοι παρὰ σοῦ ἔστιν. τὰ ρῆματα ἡ δέδωκάς μοι, δέδωκα
 αὐτοῖς.

τίς² ἄρα οὐτός ἔστιν, ὅτι καὶ ὁ ἄγεμος καὶ ἡ θάλασσα
 ὑπακούουσιν αὐτῷ; τίνα με λέγουσιν οἱ ἀνθρώποι εἴναι; τίς
 ἔστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοὶ μου; ποία ἔστι
 πρώτη πασῶν ἐντολή;

ἀνήρ τις ἵη ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἐκαοτοτάρχης
 ἐκ σπείρης τῆς καλουμένης³ Ἰταλικῆς, εὐσεβῆς καὶ φοβού-
 μενος⁴ τὸν Θεὸν σὺν πατὶ τῷ οἰκῳ αὐτοῦ. εἴ τις ἐν Χριστῷ,
 καὶνή κτίσις.

πᾶς ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς,
 δόμοιώστω⁵ αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὡκοδόμησε⁶ τὴν οἰκίαν
 αὐτοῦ ἐπὶ τὴν πέτραν.

οὐ πᾶσα σὰρξ ἡ αὐτὴ⁷ σάρξ. ἀλλ' ἀλλη μὲν σὰρξ ἀνθρώ-
 πων, ἀλλη δὲ σὰρξ κτηνῶν, ἀλλη δὲ ἰχθύων, ἀλλη δὲ πτηνῶν

¹ Perfect Act. of δίδωμι, *thou hast given*.

² Syntax, p. 70, 5.

³ Passive Part. Pres. from καλίω, *to call*.

⁴ Middle Part. Pres. from φοβέομαι, *to fear*.

⁵ Fut. Act. from δόμοιω, *to compare, liken*.

⁶ First Aor. Act. from οἰκοδομέω, *to build*.

⁷ Copula omitted. Syntax, p. 66, 3, obs.

καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἐτέρα μὲν
 ἡ τῶν ἐπουρανίων δόξα, ἐτέρα δὲ ἡ τῶν ἐπιγείων. ἀλλη δόξα
 ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων.
 ἐπαινος γενήσεται¹ ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

EXERCISE XVI.

First Conjugation:—Labial Verbs. Active Voice.

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

ἀγαπητὸς -η, -ὸν <i>beloved</i>	κύπτω -ψω <i>to stoop down</i>
ἄπτω -ψω <i>to light, kindle</i>	λαμβάνω <i>to take</i> , Gr. p. 56
βλέπω -ψω <i>to see</i>	λάμπω -ψω <i>to shine</i>
δάκτυλος -ου <i>finger</i>	λύχνος -ου <i>a lamp</i>
ἔαν if: εἰ, ἢν	μηκέτι <i>no longer, no more</i> ; μή,
εἶπον I said, Gr. p. 58	ἔπι
ἔμπροσθεν <i>before, in front</i>	νίπτω -ψω <i>to wash</i>
ἐπιστρέφω -ψω <i>to turn to</i> ; ἐπί,	Πίλατος -ον <i>Pilate</i>
στρέφω	πλήρης <i>full</i>
Ιουδαῖος -α -ον <i>Jewish, a Jew</i>	σκεῦος, -ους, τὸ <i>a vessel</i>
κάλαμος -ον, ὁ <i>a reed</i>	τάλαντον, -ον <i>a talent</i>
καλύπτω -ψω <i>to cover</i>	ἵποστρέφω -ψω <i>to return, ὑπό,</i>
κλέπτω -ψω <i>to steal</i>	στρέφω.
κρύπτω -ψω <i>to hide</i>	

Βλέποντες οὐ βλέπουσι. Κύριε, σύ μου νίπτεις τοὺς πόδας;
 ἔλαβον² τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.
 εἶπε ὁ Κύριος τοῦ ἀμπελῶνος, Πέμψω τὸν νίόν μου τὸν ἀγαπη-
 τόν. ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. λαμψάτω τὸ φῶς
 ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων. ὁ λαμβάνων ἔαν³ τινα
 πέμψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν
 πέμψαντά με. ὁ κλέπτων⁴ μηκέτι κλεπτέω. οὐδείς, λύχνον

¹ Future Middle from γίνομαι, *shall be, shall arise*.

² Second Aorist from λαμβάνω (ληβ or λαβ). 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 Participle expresses an *uncompleted action continuing along with the action of the Verb*: the Aorist

ἀψας, καλύπτει αὐτὸν σκένει. ὁ Ἰησοῦς, κάτω κύψας⁴, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μή γράφε, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἶμι τῶν Ἰουδαίων. ἀπεκρίθη¹ ὁ Πίλατος, "Ο γέγραφα, γέγραφα. Ἰησοῦς Πνεύματος Ἀγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου. ἐπιστρέψω εἰς τὸν οἰκόν μου.

EXERCISE XVII.

Second Conjugation:—Guttural Verbs. Active Voice.

(Grammar, pp. 24–28, 44–47.)

ἄγω -ξω	<i>to lead, bring</i>
ἄγνοια -ας	<i>ignorance</i>
ἀκάθαρτος -ον	<i>unclean</i>
ἀνοίγω -ξω	<i>to open</i>
ἀπολαμβάνω	<i>to receive; ἀπό,</i> <i>λαμβάνω</i>
ἀρνίον -ον	<i>a lamb</i>
ἀποτοπος -ον	<i>out of place, amiss;</i> ἀ, τόπος
βιβλίον -ον	<i>a book</i>
δικαίως	<i>justly</i>
δοκέω (δοκ)	<i>to seem, think;</i> Gr. p. 56
ἐπιτάσσω -ξω	<i>to command</i>
εὐλογία -ας	<i>blessing</i>

"Οταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. οὕτω ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν. μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ. ἡμεῖς

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.'

¹ Third Pers. Sing. Aor. Pass. with a Middle meaning from ἀποκρινομαι, *to answer*. Gr. p. 54.

μὲν¹ δικαίως· ἀξια γὰρ ὃν² ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπράξει. κατὰ ἄγνοιαν ἐπράξατε, ὕσπερ καὶ οἱ ἄρχοντες ὑμῶν. ὁ νεανίσκος καταλιπὼν τὴν σινδόνα γυμνὺς ἔφυγεν ἀπ' αὐτῶν. κατ' ἔξοντίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούοντιν αὐτῷ. οἱ μαθηταὶ ἥγαγον³ τὸν πῶλον πρὸς τὸν Ἰησοῦν. πῶς οὐκ ἔχετε πίστιν; ἄγοντιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καΐμφα εἰς τὸ πραιτώριον. ἄξιος εἰ λαβεῖν τὸ βιβλίον καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ. ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλούτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δύξαν καὶ εὐλογίαν.

EXERCISE XVIII.

Third Conjugation:—Dental Verbs. Active Voice.

(Grammar, pp. 24–28, 44–47.)

ἄγράζω -σω	<i>to consecrate</i> ; ἄγιος
*Ἀναρίας -α	<i>Ananias</i>
ἀρπάζω -σω	<i>seize, snatch away</i>
	ᾳορ. 2 pass. ἡρπάγην
δοξάζω -σω	<i>to glorify</i> ; δόξα
δύναμαι	<i>to be able</i> , Gr. p. 22, note 2
ἐγγίζω -σω	<i>to approach</i>
ἐκφύγω -ξω	<i>to give up the ghost</i> ; ἐκ, ψυχὴ
	Χρυσὸς -οῦ <i>gold</i> .

Τί με πειράζετε, ὑποκριτάι; ἡμεῖς πείσομεν αὐτόν. αὐτὸς σώσει τὸν λαὸν αὐτὸν ἀπὸ τῶν ἀμαρτιῶν αὐτῶν. ἡ πίστις σου

¹ μὲν and δὲ 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 Put for ἀξια ἐκείνων ἡ ἐπράξαμεν by Attic Attraction, the Relative being attracted into the Case (Genitive or Dative) of the Antecedent. So ἐκ τοῦ ὑδατος οὐ ἐγώ δώσω αὐτῷ, *of the water that I shall give him*; ἐπιστεναν τῷ λόγῳ φέπεν, *they believed the word which he said*.

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

πέσωκέ σε. ἄλλους ἔσωσε, σωσάτω ἕαυτόν, εἰ οὗτός ἐστιν δούναται σῶσαι. ἄλλα ἔπειταν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδουν καρπόν, ὃ μὲν¹ ἔκατόν, ὃ δὲ ἔξηκοτα, ὃ δὲ τριάκοτα. ἀκούων δὲ Ἀραΐας τοὺς λόγους τούτους, πεσὼν ἔξεψυξε. ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα. οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν. τίς μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; ἥγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἐγὼ πέποιθα² εἰς ὑμᾶς ἐν Κυρίῳ.

EXERCISE XIX.

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

(Grammar, pp. 29–32, 47–48.)

ἄκαρπος -ον *unfruitful*; ἀ,
καρπὸς
ἀλείφω -ψω *to anoint*
ἀρχω -ψω *to rule*

Middle: *to begin*
γλῶσσα -ης *a tongue*
δὲ *but*: used sometimes where
and is used in English
δέχομαι *to receive*, Gr. p. 54

δωρεδ -ᾶς *a free-gift*
ἐπιλαμβάνομαι *to lay hold of*
(λαβεῖ): ἐπί, λαμβάνω, Gr. p. 54

ἐπιλαμβάνομαι *to forget* (λαβεῖ):
ἐπί, λανθάνω, Gr. p. 54
ἔσθιω *to eat*, Gr. p. 58
ἔξαγω -ψω *to lead out*: ἔξ, ἄγω
ἔξω *outside, out*

Ἐὰν προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, δὲ νῦν μου ἄκαρπός ἐστι. τί οὖν ἐστι; προσεύχομαι τῷ

ἡγέομαι, -ήσομαι *to rule, Part. a ruler*
κηρύσσω -ψω *to preach*
κύπτω -ψω *to cut, Middle, to bewail (cut oneself)*
κώμη -ης *a village*
λογίζομαι *to consider, think*
νεύτης -ητος, ἡ *youth*
νηστείω -σω *to fast*
οὖν *therefore*
ὄφομαι (ὤπ) *I shall see*, Gr. p. 58
πάλιν *again*
πρύσαπον -ον *a face*
τυφλὸς -η -ὖν *blind*
φυλάσσω -ψω *to guard*;
Middle, *to keep, avoid*
χαρίζομαι *to bestow*, Gr. p. 54

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

πνεύματι, προσεύχομαι δὲ καὶ τῷ νοῖ. οὐ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. πείθεσθε τοῖς ἡγουμένοις ὑμῶν· πάντες ἐκύπτοντο αὐτήν. Κύριε, δίδαξον ὑμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. εἴ τις πέποιθεν ἐντῷ Χριστῷ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ¹, οὗτα καὶ ὑμεῖς¹ Χριστοῦ. ὁ Φαρισαῖος ταῦτα προσηγόρευε. φεύγεται ὁ θάρατος ἀπ' αὐτῶν· μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὅψονται. οἱ ἀπτέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ. λήψεσθε τὴν δωρεὰν τοῦ Ἀγίου Πνεύματος. ἐνιψάμην, καὶ βλέπω. ἀπὸ τότε ἥρξατο ὁ Ἰησοῦς κηρύσσειν. σὺ νηστεύων ἀλειφαί σου τὴν κεφαλήν, καὶ τὸ πρόσωπόν σου νίψαι. τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἔξιγγαγεν αὐτὸν ἔξω τῆς κώμης. ὃς ἐὰν² δέξεται παιδίον τοιωτον ἐν ἐπὶ τῷ ὄντοτε μον, ἐμὲ δέχεται. πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου. ἐπελάθοντο λαβεῖν ἄρτους. ἐπείσθησαν³ αὐτῷ.

EXERCISE XX.

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

(Grammar, pp. 32–35, 49–51.)

ἀπάγω -ψω *to lead away*
ἀπτομαι -φομαι *to lay hold of, touch*
δῆλος -η -ον *plain, evident*
ἐκπειράω -σω *to tempt, make proof of; ἐκ, πειράω*
ἔνεκεν, ἔνεκα *for the sake of*
ἔρημος -ον, ἡ *desert, wilderness*
ἥγεμων -όνος, ὁ *a leader*

ἥκω -ψω *I have come: Present with Perfect meaning*
ἱμάτιον -ον *a garment*
μᾶλλον (*μάλα*) *more*
μαρτύριον -ον *testimony*
μόνον *only*
οἰκουμένη sc. γῆ, *the inhabited world*; οἰκέω
οὐδέπω *not yet; οὐδέ, πω*

¹ ἐστὶ and ἐσμὲν understood.² Ὅς ἐάν, *whosoever*, Gr. p. 19.³ The First Aorist Passive is here used with a Middle Signification and Construction.

Σάρεπτα, τὰ *Sarepta*
Σιδῶν -ῶνος, ἡ *Sidon*
στενὸς -ὴ -ὸν narrow
τέλος -ους, τὸ end

ὑποτάσσω -ξω to subject: ὑπό,
τάσσω
χαίρω to rejoice, Imperative,
hail! Gr. p. 57

Εἰ Πνεύματι ἄγεσθε, οὐκ ἔστε ὑπὸ νόμου. ἥγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Διαβόλου. πάλιν γέγραπται, Οὐκ ἐκπειράσεις Κύριοι τὸν Θεόν σου. στενὴ ἡ πύλη, καὶ τεθλιμένη ἡ ὁδὸς ἡ ἀπάγοντα εἰς τὴν ζωήν. μακάριοι οἱ δεδιωγμένοι ἐγεκεν δικαιοσύνης. διτὶ αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν. τῇ χάριτι ἔστε¹ σεσωσμένοι διὰ τῆς πίστεως. πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χίραν. ἀγιασθήτω τὸ ὄνομά σου. ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. οὐδέπω ἡν Πνέυμα Ἀγιον, διτὶ ὁ Ἰησοῦς οὐδέπω ἐδυξάσθη. ἐλεγεν ἐν ἑαυτῇ, Ἐὰν μόνον ἀψωμαι τοῦ ἴματίου² αὐτοῦ, σωθήσομαι. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ τέλος. ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ἐν τούτῳ μὴ χαίρετε, διτὶ τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, διτὶ τὰ ὄνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.

Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· διταν δὲ εἶπη διτὶ πάντα ὑποτέτακται, δῆλον διτὶ ἐκτὸς³ τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. διταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ νιὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα γὰρ Θεὸς τὰ πάντα ἐν πᾶσιν. (1 Cor. xv. 27-28.)

¹ εἰμὶ with the Perf. Part. Pass. instead of the tense of the Verb. Gr. p. 53.

² Genitive of Object, Gr. p. 69, 4 (3).

³ ἐκτὸς is a lengthened form of ἐκ, and means besides, except. After διτὶ understand πάντα ὑποτέτακται, Syntax, p. 72 (7).

EXERCISE XXI.

Fourth Conjugation.—Liquid Verbs.

(Grammar, pp. 44-51.)

Ἄγυπτος -οῦ, ἡ <i>Egypt</i>	'Ιωσὴφ <i>Joseph</i> , indecl.
ἀἴρω ἀρώ to take up, lift	κλίνη -ης a bed
ἀμαρτωλὸς -οῦ, δ, ἡ, a sinner;	κρίμα -τος, τὸ condemnation
ἀποθήκη -ης barn,	μήποτε lest ever
granary } ἀποκτείνω -κτενῶ to kill } ἀπὸ	μόλις scarcely ὅναρ a dream
ἀποστέλλω -στελῶ to	παραλαμβάνω to take with him, send away }
ἀσεβῆς -ες <i>impious</i>	οὐ, to receive;
διαφέρω to differ, be superior,	παρά, λαμβάνω Gr. p. 56
Gr. p. 58	προσκόπτω-ψω to strike against:
ἐγείρω ἐγερῶ to rouse	πρός, κτύπω
ἐντέλλομαι -τελοῦμαι to charge,	συνάγω -ξω to gather;
command	σύν, ἄγω
Ἡρόδης -οῦ <i>Herod</i>	τρέφω θρέψω, to nourish
θέλω to will, be willing, Gr. p. 56	ὑπάγω -ξω to go away
θερίζω -σω to reap	φαίνω φανῦμαι to shew, shine:
Middle to appear, aor. 2	Middle to appear, aor. 2
χαρά -ᾶς joy.	ἔφαντη

Οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ διτὶ πατὴρ ὑμῶν ὁ οὐρανὸς τρέφει αὐτά· οὐχ¹ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; διτὶ σπείρων τὸ καλὸν σπέρμα ἐστὶν δι νιὸς τοῦ ἀνθρώπου. οὐκ ἀπέστειλεν ὁ Θεὸς τὸν νιὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ δι' αὐτοῦ. χαῖρε, βασιλεῦ τῶν Ἰουδαίων. Ἡρόδης θέλει σε ἀποκτεῖναι. λέγει αὐτῷ, Εἰ νιὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, "Οτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκύψῃς πρὸς λίθον τὸν πόδα σοῦ. μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν φῷ γάρ κρίματι κρίνετε, κριθήσεσθε. ἄγγελος φαίνεται κατ' ὅναρ τῷ Ἱωσὴφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ

¹ Gr. p. 70, 5.

φεῦγε εἰς Αἴγυπτον. ὁ Ἰησοῦς ἀπεκρίνατο αὐτῷ. εἰ δὲ δικαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ὄμαρτωλὸς ποῦ φαρεῖται; καὶ¹ τῷ ὅρῃ τούτῳ εἶπητε, Ἀριθητι καὶ βλήθητι εἰς τὴν Θάλασσαν, γενηήσεται. τότε φανήσεται τὸ σημεῖον τοῦ νιοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ. ἔγερθεὶς ἄρον σου τὴν κλίνην, καὶ ὑπαγε εἰς τὸν οἰκόν σου. ἔγειραι εἰς τὸ μέσον. ἔχάρησαν χαρὰν μεγάλην. ἔγενετο ἀνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὅγομα αὐτῷ Ἰωάννης.

EXERCISE XXII.

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

(Grammar, pp. 44-51.)

ἀπολύω -σω to loose off, let go
βασιλεύω -σω to reign; βασι-

λεύς

δεσπότης -ου a master

ἡδη already, now

θεραπεύω -σω to heal

'Ιακὼβ Jacob, indecl.

ἰατρὸς -οῦ a physician

ἰσχὺω -σω to be strong, prevail:

ἰσχὺς

κακῶς badly

λίθος -ου a stone

μνημεῖον -ου a sepulchre
μνογενῆς -ες only begotten;
μνός, γένος

Παῦλος -ου an ass

Παῦλος -ou Paul

Πέτρος -ου Peter

πικρῶς bitterly

πορεύομαι -σομαι to go, Gr. p. 54

προστάττω -ξω to command;

πρός, τάττω

χρεία -as need.

‘Ο πιστεύων εἰς αὐτὸν οὐ κρίγεται· ὁ δὲ μὴ πιστεύων ἡδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄιομα τοῦ μονογενοῦς νιοῦ τοῦ Θεοῦ. οὐ χρέιαν ἔχουσιν οἱ ἵσχυοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες². βασιλεύει ἐπὶ τὸν οἰκον 'Ιακὼβ εἰς τοὺς αἰῶνας, καὶ βασιλείας αὐτοῦ οὐκ ἔσται τέλος. ὁ ἔχων ὥτα ἀκούει, ἀκούετω. ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν

¹ For καὶ ἄρ, even if. ‘Ar 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 ἔχουσι; how are they?

τὸν λίθον ἐκ τῆς θύρας τοῦ μυημέον; ὁ Πέτρος ἔκλαυσε πικρῶς. ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. ἀπελύθησαν μετ’ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους. οὐν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ βῆμά σου ἐν εἰρήνῃ. ἀπόλυσου τοὺς ὄχλους. ἐπαύσατο τύπτοντες τὸν Παῦλον. ὁ διάβολος αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τὸν ἀνδρὸς τούτου. πορευθέντες οἱ μαθηταί, καὶ ποιήσατες καθὼς προσέταξεν αὐτοῖς ὁ Ιησοῦς, ἡγαγούν τὸν οἶνον καὶ τὸν πῶλον. ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

EXERCISE XXIII.

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

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

ἀγαπάω -ησω to love

ἀδελφότης -τητος, ἡ, brother-

hood

αἰτέω -ήσω to ask

βλασφημίω -ήσω to blaspheme

ἐμφανίζω -σω to manifest

εὐλογέω -ήσω to bless

ζητέω -ήσω to seek

θεωρέω -ήσω to contemplate, see

καταράδομαι to curse; κατά,

άράδομαι

καταφρονέω -ήσω to despise :

κατά, φρονέω

κινέω -ήσω to move, wag

μένω -ῶ to remain

μικρὸς -ά -ὸν little

μισέω -ήσω to hate

νεκρὸς -ά -ὸν dead

δράω to see, Gr. p. 22, note 4

παραπορεύομαι to go by, Gr. p. 54

φοβέομαι to fear, Gr. p. 54

φρονέω -ήσω to think.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα. ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε¹ ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ὁ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαντόν. πάντας τιμήσατε. τὴν ἀδελφότητα ἀγαπᾶτε· τὸν Θεὸν φοβεῖσθε· τὸν βασιλέα τιμάτε. ἐπὶ τὰ ὅρη

¹ Subjunctive.

πορευθεὶς ήτεῖ τὸ πλανώμενον. οὐκ ἔστιν δὲ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζῶντων ὑμεῖς οὖν πολὺ πλαισίσθε. ὅρατε μὴ καταφρονήσητε ἐνὸς¹ τῶν μικρῶν τούτων. οὐ φροιεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλάς. αἴτεῖτε, καὶ λήψεσθε. ἀγαπᾶτε τοὺς ἔχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε² τοὺς μισοῦντας ὑμᾶς. ἐδόκουν πνεῦμα θεωρεῖν. Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην.

EXERCISE XXIV.

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

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

ἀνιπτος -ον *anipashen* : ἀ, νίπτω
ἀνωθεν *from above, again* : ἀνω
ἀσθετέω -ήσω *to be weak* : ἀ,
σθένος
γεννάω -ήσω *to beget, bear*
δεῖ il is necessary, Gr. p. 55
δένδρον -ον *a tree*
εἰρηνοποιὸς *a peace-maker*
ἐκκόπτω -ψω *to cut out or off*
καλέω *to call*, Gr. p. 56

κοινύω -ώσω *to divide*: κοινός,
common
μετανοέω -ήσω *to repent*
πνέω *to breathe, blow*, Gr. p. 57
σαρπί -ά -όν *corrupt*
ταπεινώω -ώσω *to humble*
Τιβερίας -άδος, ἡ Tiberias
ὑψώω -άσω *to exalt*
φαγεῖν (ἐφαγον) *to eat*, Gr. p. 58
φανερώω -ώσω *to manifest*
φιλέω -ήσω *to love*.

Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ νίοι Θεοῦ κληθήσονται. πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεέμ. ὃν φιλεῖς, ἀσθενεῖ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἔστι, καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἔστι. μὴ θαυμάσῃς³ ὅτι εἰπόν σου, Δεῖ ὑμᾶς γεννηθῆναι ἀνωθεν. τὸ πνεῦμα ὃπου θέλει πνεῖ.

¹ Genitive of the Object after καταφρονήσητε. Σύνταξ, p. 69, 4 (3).² *Do well or good to.*³ Μὴ with the Second Person Subjunctive is often used for a negative Imperative.

πᾶν δένδρον ἀγαθὸν καρπὸν καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρπὸν πονηρὸν ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρπὸν πονηρὸν ποιεῖν, οὐδὲ δένδρον σαπρὸν καρπὸν καλοὺς ποιεῖν. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. οἱ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος Ἀγίου. πεπλίρωται ὁ καιρός, καὶ ἥγγικεν ἡ βασιλεία τοῦ Θεοῦ. μετὰ ταῦτα ἐφανέρωσεν ἕαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβερίας· ἐφανέρωσε δὲ οὕτως. ὅπτις ὑψώσει ἕαυτόν, ταπεινωθήσεται· καὶ ὅπτις ταπεινώσει ἕαυτόν, ὑψωθήσεται. ταῦτα ἔστι τὰ κοινοῦντα ἀνθρωπον τὸ δὲ ἀνίπτοις χερὶ φαγεῖν οὐ κοινοῖ τὸν ἀνθρωπον.

EXERCISE XXV.

Sixth Conjugation.—Verbs in -μι.

(Grammar, pp. 40-50.)

ἀνίσταμαι *to rise up or again* ;
ἀνά, ἵστημι, fut. ἀναστήσο-
μαι, aor. 2 ἀνέστην
βαστάζω -σω *to carry*
ἐκστασις -εως *amazement*
ἐλάσσων -ον *smaller, less*
ἐξίστημι *to astonish, amaze*
ἐπιτίθημι *to set upon*
ἔτι *still*
εὐθέως *straightway*
ζάω -ήσω *to live*, Gr. p. 37, note
θεάομαι -άσομαι *to see*
ἴερν -ον *a temple*
καίω *to burn, light*, Gr. p. 56
κάλυμμα -τος, τὸ *a covering, veil*

κοράσιον -ον *a damsel*
μεθύω -ίσω *to be drunken*
μύδιος -ον *a measure, bushel*
Μωσῆς Moses, Gr. p. 12
ὅμοιότης -τητος, ἡ *likeness* ;
ὅμοιος
οὐκ before a vowel = οὐ
παρίστημι *to place near, Mid.*
to stand by
περιπατέω -ήσω *to walk*
προστίθημι *to add*
πτερύγιον -ον *a pinnacle*
συνέδριον -ον *council, synhe-
drion.*

¹ Ιστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ. κατὰ τὴν ὁμοιό-
τητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἐτερος. εὐθέως ἀνέστη τὸ
κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. καὶ ἔξεστη-

σαν ἐκστάσει μεγάλῃ. ἔγειραι, καὶ στῆθι εἰς τὸ μέσον. ὁ δὲ ἀναστὰς ἔστη. οἱ βαστάζοντες ἔστησαν (αορ. 2). ἀγαγόντες αὐτὸν ἔστησαν (αορ. 1) ἐν τῷ συνεδρίῳ. μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἔξι αὐτῶν εἰ. τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. πῶς σταθήσεται η βασιλεία αὐτοῦ; ἔτι αὐτοῦ λαλούντος τοῖς ὄχλοις, ἴδου, η μῆτρη καὶ οἱ ἀδελφοὶ αὐτοῦ είστηκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. εἰπε δέ τις αὐτῷ, Ἰδού, η μῆτρη σου καὶ οἱ ἀδελφοί σου ἔξω ἔστικασι ζητοῦντες σου λαλῆσαι.

Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ σταυρούσθωσι τότε τὸν ἐλάσσων. οὐδὲ καίουσι λύχνουν καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον. Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ. Θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν. αἱρεῖς δὲ οὐκ ἔθηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας. ἐπίθεις τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. ἐπέθηκαν αὐτῇ τὰς χεῖρας. θεὶς τὰ γόνατα, προστήνετο. ἔθεάσαντο τὸ μυημένον, καὶ πῶς ἐτέθη τὸ σῶμα αὐτοῦ. Ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθῆσεται ὑμῖν.

EXERCISE XXVI.

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

(Grammar, pp. 40-50.)

ἀπόδιδωμι *to render, give back*
ἀπόλλυμι *to destroy, lose, Mid.*

to perish, Gr. p. 56

ἀπώλεια -as destruction;

ἀπόλλυμι

βρῶμα -tos, τὸ food,

γέννημα -tos, τὸ child, product

εὐχαριστέω -ησον to give thanks

ἔχιδνα -ης a viper

Καίσαρ -os Caesar

κλάω -άσω to break

κρυπτός -η -όν hidden, secret
κινέω -ννός, ὁ a dog

μέλλω to be about, Gr. p. 56

μεταδίδωμι to impart; μετά,

δίδωμι

μέτρον -ou measure

ὅμοίως likewise

ὄργη -ης anger

ὅσος as much as, Gr. p. 19

παραδίδωμι to deliver, betray;

παρά, δίδωμι

παρατίθημι to set before; παρά,
τίθημι
στιγμὴ -ης a point, moment
τύπος -ou type, patternὑποδέικνυμι to shew; ὑπό, δείκνυμι
φανερός -ά -όν manifest, evident
χιτών -ώντος a vest, coat
χρόνος -ον time.

Οὐκ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. λαβὼν τὸν ἐπτά ἅρτους, εὐχαριστήσας ἐκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. ὁ Πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. ὥσπερ ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Τίῳ ζωὴν ἔχειν ἐν ἑαυτῷ. πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστιν· ὅτι τὰ ρήματα ἢ δέδωκάς μοι δέδωκα αὐτοῖς. μὴ δώτε τὸ ἄγιον τοῖς κυνί. ἀπόδοτε τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ὁ ἔχων δύναμιν μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὅμοίως ποιείτω. αἰτεῖτε, καὶ δοθήσεται ὑμῖν. μέλλει ὁ Τίος τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου.

*Εδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. δεῖξον σεαυτὸν τῷ Ἱερεῖ. γεννήματα ἔχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ὅρα ποιήσεις¹ πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὅρει. Κύριε, σῶσον ἡμᾶς· ἀπολλύμεθα. οὐδεὶς ἔξι αὐτῶν ἀπώλετο, εἰ μὴ ὁ νίδος τῆς ἀπωλείας· ἵνα η γραφὴ πληρωθῇ. ὃς γὰρ ἀν θέλητη τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δὲ ἀν ἀπολέσῃ τὴν ψύχην αὐτοῦ ἔνεκεν ἐμοῦ, οὗτος σῶσει αὐτήν. οὐκ ἀπεστάλην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ισραήλ.

¹ See that thou make.

EXERCISE XXVII.

Eἰμί, Compounds of Eἰμί, and Ἀφίημι.

(Grammar, pp. 51-53.)

Αγαθος -ον <i>Agathos</i>	καταλύω -ύσω <i>to loose or throw down</i> ; κατά, λύω
δικολουθέω -ήσω <i>to follow</i>	λιμὸς -οῦ, ὁ <i>a famine</i>
διαλέγομαι <i>to converse</i> , Gr. p. 54	ηστεύω <i>to fast</i>
κπίττω <i>to fall out or down</i> ,	πυρετός -οῦ, ὁ <i>a fever</i> ; πῦρ
Gr. p. 57	σημάνω <i>to point out, signify</i> ; aor. 1 ἐσῆμάνα.
ἐπάνριον <i>to-morrow</i>	
ἐπειμι <i>to follow after</i> ; ἐπί, εἰμι	

Σὺ εἶ ὁ Χριστὸς ὁ Τίος τοῦ Θεοῦ τοῦ ζῶντος. ἡσαν δὲ οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων ἡστεύοντες¹. ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὕπω ἔφαντερώθη τί ἐσόμεθα. οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες¹. οὐκ ἔσῃ (*be not*) ὡς οἱ ὑποκριταί. ἀναστὰς δὲ εἰς ἐξ αὐτῶν, δύναμι *Ἀγαθος*, ἐσήμανε διὰ τοῦ Πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην. τῇ δὲ ἐπιούσῃ εἰσήσῃ ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον. ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἔξιέντα τῇ ἐπαύριον. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἡκολούθησαν αὐτῷ. ἀφῆκεν αὐτὴν ὁ πυρετός εὐθέως. οὐκ ἤφιε λαλεῖν τὰ δαιμόνια. ἀφέωνταί σοι αἱ ἀμαρτίαι σου. οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

EXERCISE XXVIII.

Deponent Verbs.

(Grammar, pp. 54-55.)

ἀποδοκιμάζω -σω <i>to reject</i> ; ἀπό,	λανθάνω <i>to lie hid</i> , Gr. p. 56
δοκιμάζω	μαθητεύω -ένσω <i>to make disciples of</i> .
γωνία -as, ἡ <i>an angle, corner</i>	
'Ελισάβετ <i>Elisabeth</i>	

¹ *Eἰμί* with a participle for a finite Verb. Gr. p. 53.

Ος ἐὰν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ δύναματι μου, ἐμὲ δέχεται. Μαριάμ ἡσπάσατο τὴν Ἐλισάβετ. καλὸν ἔργον εἰργάσατο εἰς ἐμέ. ιάτο πάντας. ἐπυνθάνετο τίς ἦν εἴη, καὶ τί ἐστὶ πεποιηκώς¹. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ σονομα τοῦ Πατρὸς καὶ τοῦ Τίον καὶ τοῦ Ἀγίου Πνεύματος. σπλαγχνισθεὶς ὁ Κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν. ἀποκριθεὶς εἶπε. οὐ δὲ οὐδὲν ἀπεκρίνατα σεισμὸς ἐγένετο μέγας. Λίθον δὲ² ἀπεδοκίμασαν οἱ οἰκοδομῶντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. οὐκ ἡδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι. οὐκ ἡδυνήθη λαθεῖν.

EXERCISE XXIX.

Impersonal Verbs.

(Grammar, p. 55.)

ἄρτι ποιο	ἢ or
βάρος -ους, τὸ a weight, burden	κῆνσος, ou tribute, custom :
γάρ for	census.
διακονέω -ήσω to serve ; διάκονος	

Ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφιέναι. ἔδοξε γὰρ τῷ Ἀγίῳ Πνεύματι καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος. εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, η οὐ; Κύριε, οὐ μέλει σοι δτι η ἀδελφή μου μόνην με κατέλιπε διακονεῖν; ἄφεις ἄρτι οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.

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, λίθον being attracted into the case of ὅν, 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.)

ἀποθήσκω *to die*; ἀπό, θνήσκω
εἰσέρχομαι *to enter, go in*; εἰς,
ἔρχομαι, Gr. p. 58
ἐνώπιον *in front of, before*
ἔφάπαξ *once*
ἴδιος -α -ον *private, own*
καθῆμαι *to sit down*

καταβαίνω *to go down*; κατά, βαίνω
κομψότερον *more neatly, better*
Μεσσίας *The Messiah*
μίγνυμι -ξω *to mix*
οἶξος -ους, τὸ *vinegar*
σήμερον *to-day*
χολὴ -ῆς, ἡ *gall*.

Δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν. Πάτερ, ἡμαρτον
εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ὄξιος κληθῆναι
νιός σου. ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. οὐδὲις ἀγαθέ-
βηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ ὃν
ἐν τῷ οὐρανῷ. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγρω, ἐγὼ
δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν, ὅτι σύ με ἀπεστείλας. Κύριε,
δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τὸν
μαθητὰς αὐτῷ. εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν Ἰδιον
Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσίαν. εὐρες χάριν
παρὰ τῷ Θεῷ. ἐπίθετο παρ' αὐτῶν τὴν ὅραν ἐν ἣν κομψότερον
ἔσχε¹. εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ηθελε γυῶναι, καὶ
οὐκ ἡδυνήθη λαθεῖν. ὁ γὰρ ἀπέθανε, τῇ ἀμαρτίᾳ ἀπέθανεν
ἔφάπαξ, ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ
εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, λάβετε,
φάγετε. Ἐὰν μείνητε ἐν ἡμοί, καὶ τὰ ρήματά μου ἐν ὑμῖν
μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. ὃς ὁ ἀν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτὴν ὃς ὁ ἀν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὐρήσει αὐτήν. πολλὰ
ἔπαθον σήμερον κατ' ὅναρ δι' αὐτόν. ἔδωκαν αὐτῷ πιεῖν ὄξος
μετὰ χολῆς μεμιγμένον.

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

EXERCISE XXXI.

Defective Verbs.

(Grammar, pp. 57-58.)

ἀπαγγέλλω -γελῶ *to bring news,*
tell; ἀπό, ἀγγέλλω
βίσκω, τέσσερας *feed*
γράμμα -τος, τὸ *a letter*; γράφω

δηνάριον -ου *a denarius* = 8½ d.
Θωμᾶς -ᾶ *Thomas*
πίναξ -κος, ὁ *a dish, charger*.

*Πλάθεν ὁ νίδιος τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.
γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. ἐξελθὼν ἔξω,
ἔκλαυσε πικρῶς. ἐλθέτω ἡ βασιλεία σου. ὅτι ἔώρακάς με,
Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.
ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον, καὶ ἀπελθόν-
τες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον
δὲ ἰδεῖν τὸ γεγονός. ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς
μέγα. καὶ ἀποκριθέντες τῷ Ἰησοῦν εἶπον, οὐκ οἶδαμεν. ἔφη
αὐτοῖς καὶ αὐτός, Οὐδὲ ἔγω λέγω ὑμῖν ἐν ποιᾳ ἐξουσίᾳ ταῦτα
ποιῶ. πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; οὐκ ἢδειτε,
ὅτι ἐν τοῖς¹ τοῦ Πατρός μον δεῖ εἶναι με; ὃ δὲ Πέτρος ἀναστὰς
ἔδραμεν ἐπὶ τὸ μνημεῖον. καὶ ἡγέρθη ἡ κεφαλὴ αὐτοῦ ἐπὶ
πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἦνεγκε τῇ μητρὶ αὐτῆς.
φέρετέ μοι δηνάριον, ἵνα ἴδω. οἱ δὲ ἤνεγκαν.

¹ Literally *In the of my Father*, i.e. *in the House of my Father*.

II. LONGER PASSAGES FROM THE NEW TESTAMENT.

I. MARRIAGE OF CANA IN GALILEE.

St. John ii. 1-11.

3. ὑστέρεω -ήσω *to full short, fail*

4. οὔτω *not yet; oὐ, πω or ποτε*

5. διάκονος -ον *servant, minister, deacon*

6. λίθινος *made of stone; λίθος*
ὑδρία -*as a waterpot; ὕδωρ*
καθαρισμός -οῦ purification; καθαρὸς

κείματος to lie. An abbreviated perfect passive. Gr. p. 56

χωρέω -ήσω, *to contain*

μετρητῆς -οῦ, *of a firkin.* The capacity is uncertain. It is thought to = the Bath, about nine gallons.

7. γεμίζω -σω *to fill*

8. ἀντλέω -ήσω *to draw out, as water from a well ἀρχιτρίκλινος -ον President of a triclinium, or table with three couches; ἄρχω, τρεῖς, κλίνη*

9. γεύομαι *to taste;* fut. γεύσομαι, aor. I ἐγένεσάμην πόθεν whence?

φωνέω -ήσω *to speak to, call νυμφίος -ον a bridegroom*

10. τότε *then*

11. τηρέω -ήσω *to keep.*

1. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἔκει. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχοντι. 4 Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοὶ, γύραι; οὐπώ ἥκει ἡ 5 ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, "Ο τι ἀν λέγῃ 6 ὑμῖν, ποιήσατε. Ἡσαν δὲ ἔκει ὑδρίαι λίθιναι ἔξ κείμεναι

³ ὑστερήσαντος οἴνου, *wine having failed.* Genitive Absolute. Syntax, p. 70. 4 (6).

⁴ Τί ἐμοὶ καὶ σοὶ; Syntax, p. 70. 5.

There is no tinge of reproof or want of courtesy in the term γύραι. It is respectful and tender.

⁵ Ο π from οἵτις: written as if it were two words.

κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦνται ἀνὰ μετρητὰς 7 δύο ἡ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας 8 ὑδατος. καὶ ἐγέρμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς, Ἀντλήσατε ὑνῦ, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν. 9 ὡς δὲ ἐγένετο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἵνον γεγενημένον, καὶ οὐκ ἥδει πόθεν ἐστίν (οἱ δὲ διάκονοι ἥδεισαν οἱ ἡμτληκότες τὸ ὕδωρ) φωνεῖ τὸν υμφίον ὁ ἀρχιτρίκλινος, καὶ 10 λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἴνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσων σὺ τετίγρηκας τὸν 11 καλὸν οἴνον ἕως ἅρτι. ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

⁶ ἤνεγκαν, usually taken as if from φέρω. Gr. p. 58.

⁷ ἐγένετο. The Aorist expresses a completed action, and is therefore fitted to take the place of a Pluperfect. ἥδει, from οἶδα. Gr. p. 58.

2. INTRODUCTION TO ST. JOHN'S GOSPEL.

St. John i. 1-18.

5. σκοτία -ος *darkness*

7. μαρτυρία -ήσω *to bear witness*

8. ἀλλὰ *but*

9. φωτίζω -σω *to enlighten*

13. θέλημα -τος, τὸ will; θέλω

14. σκηνός -ώσω *to tabernacle, dwell; σκηνὴ a tent*

15. κράξω -ξω *to cry out*

16. ὑπίσω *behind, after*

16. πλήρωμα -τος, τὸ fulness;

πληρώω

18. πώποτε *ever yet*

κύλπος -ον a boozom

ἐξηγέομαι -ήσομαι *to explain, declare.*

1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ 2 Θεός ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα 3 δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν, ὁ

¹ The Nominative with the Article is the Subject of the Verb. Syntax, p. 64, 1, obs. 1.

² ἐγένετο acquires here from the context a Passive sense. So too γέγονεν.

4 γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸν οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὃνομα αὐτῷ 7 Ἰωάννης. οὗτος ἥλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ 8 τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος 9 τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν τοῦ κόσμου. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, 11 καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἥλθε, καὶ οἱ 12 ἴδιοι αὐτὸν οὐ παρέλαβον. οἵτοι δὲ ἐλαθον αὐτόν, ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύοντις εἰς τὸ 13 ὄνομα αὐτοῦ· οἱ οὐκ ἔξι αἰμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλιάρης χάριτος καὶ ἀληθείας.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, Οὗτος ἦν ὁν εἶπον, 'Ο ὅπιστος μου ἐρχόμενος, ἐμπροσθέν μου γέγονεν' ὅτι πρῶτος μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ

* ἡ ζωὴ, the life just mentioned!

⁶ ἀπεσταλμένος, Participle of Perf. Pass. In Verbs with *e* in the last syllable but one it is often changed to *a*. Thus ἀπέσταλκα, ἀπεστάλη, also from ἀποστέλλω: ἐσπαρμένος, ἐσάρπην, from σπείρω: στραφεῖς from στρέψω.

* ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, a repetition of the clause in v. 7, ἥλθεν being virtually understood.

¹² τέκνα, Accusative after the Copulative Verb γενέσθαι (Syntax, p. 66, 3) in appositional agreement with αὐτοῖς understood as the virtual subject of the Infinitive γενέσθαι. Observe this usage instead of τέκνοις in the Dative following upon αὐτοῖς.

¹³ That is, not by natural birth, or fleshly instinct, or human choice.

¹⁴ ἐν ἡμῖν, i. e. *in us* generically, in our nature.

¹⁵ πρῶτος μου, for πρότερος, and yet keeping its Superlative force, i. e. before me, and at the same time superlatively first.

17 ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ 18 Χριστοῦ ἐγένετο. Θεὸν οὐδὲν ἔωρακε πώποτε· ὁ μονογενῆς νιός, ὁ ὅν εἰς τὸν κόλπον 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. χωρέω -ήσω <i>to go, have room for;</i> χώρα
3. παραλυτικὸς -οῦ <i>a paralytic;</i> παραλύω
4. προσεγγίζω -σω <i>to bring near;</i> πρός, ἐγγίζω (<i>ἐγγὺς near</i>)
ἀποστεγγύάω -σω <i>to take off a roof;</i> ἀπό, στέγη
ἔξορύσσω -ξω <i>to dig out, tear up;</i> ἔξι, ὄρύσσω
χαλάω -σω <i>to let down</i>
κράββατος -ον <i>a couch</i> | κατακεῖμαι <i>to lie down;</i> κατά, κεῖμαι
6. διαλογίζομαι -ισθαι <i>to reason</i>
βλασφημία -ας <i>blasphemy</i>
8. ἐπιγνώσκω <i>to perceive, learn;</i> ἐπί, γνώσκω, Gr. p. 55.
9. εὐκοπώτερος <i>easier;</i> εὖ, κόπος, <i>labour</i>
12. ἐξέρχομαι <i>to go out or forth</i>
ἐναντίον <i>before, in the presence of;</i> ἐν, ἀντὶ ¹
ώστε <i>so as, often with an Infinitive</i>
οὐδέποτε <i>never yet = οὐδέποτε.</i> |
|--|---|

1 Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν καὶ 2 ἡκούσθη ὅτι εἰς οἰκόν ἐστιν καὶ εὐθέως συνήχθησαν πολλοί, 3 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει 4 αὐτοῖς τὸν λόγον. Καὶ ἐρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προστηγίσασι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ὃ δ

¹ δι' ἡμερῶν, after an interval of days.

² συνήχθησαν, Aor. 1 Pass. from συνάγω.
 τὰ πρὸς τὴν θύραν. Syntax, p. 65, 2, c. 8.

5 παραλυτικὸς κατέκειτο. ίδων δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνο, ἀφέωνταί σοι αἱ ἄμαρτίαι 6 σου. Ἡσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ 7 διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, Τί οὗτος οὗτω λαλεῖ βλασφημίας; τίς δύναται ἀφίέναι ἄμαρτίας, εἰ μὴ εἰς, ὁ 8 Θεός; Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, 9 ὅτι οὗτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἔστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἄμαρτίαι, η ἐιπεῖν, 10 Ἔγειραι, καὶ ἄρου σου τὸν κράββατον, καὶ περιπάτει; ἵνα δὲ εἰδῆτε, ὅτι ἔξουσιαν ἔχει ὁ νιὸς τοῦ ἀνθρώπου ἀφίέναι 11 ἐπὶ τῆς γῆς ἄμαρτίας, (λέγει τῷ παραλυτικῷ), Σοὶ λέγω, Ἔγειραι, καὶ ἄρου τὸν κράββατόν σου, καὶ ὑπαγε εἰς τὸν 12 οἰκόν σου. Καὶ ἡγέρθη εὐθέως, καὶ ἥρας τὸν κράββατον, ἔξηλθεν ἐναντίον πάντων· ὥστε ἔξιστασθαι πάντας, καὶ δοξάσειν τὸν Θεόν, λέγοντας, Ὅτι οὐδέποτε οὗτως εἴδομεν.

⁵ ἀφίωνται, P^l.^g Pass. Gr. ἀφίημι, p. 53.

⁷ Τί; why? an Adverbial Accusative.

⁹ Ἔγειραι, Aor. 1 Imperat. Middle.

ἄρον, Aor. 1 Imperat. Active, from αἴρω.

4. PARABLE OF THE PRODIGAL SON.

St. Luke xv. 11-32.

12. νέος -α -ον new, young
ἐπιβάλλω to cast upon; neut.
to fall to; ἐπί, βάλλω, Gr.
p. 55

διαιρέω to divide
βίος -ον, ὁ life, living

13. ἀποδημέω -ήσω to travel
away
μακρὸς -ά -ον long, far
διασκορπίζω -σω to scatter,
waste

οὐσία-as substance, property
ἀσώτως wantonly, riotously

14. δαπανάω -ήσω to spend
ὑστερέω -ήσω to be behind;
ὑστερός, Mid. to be in want

15. κολλάσμαι to adhere to, join
himself to; aor. 1 ἐκολλή-
θην

χοίρος -ον, ὁ a pig

16. ἐπιθυμέω -ήσω to desire, long
for; ἐπί, θυμός

κοιλία -as a belly

κεράτιον, ον a husk

17. πόσος how great? pl. how many?
μισθίος -ον hireling, hired
servant

.περισσεύω -έσσω to abound

20. ἀπέχω to recieve from, have
in full; neut. to be dis-
tant; ἀπό, ἔχω, Gr. p. 56

σπλαγχνίζομαι to be moved
with compassion; σπλάγ-
χνα bowels, Gr. p. 54

τρέχω to run, Gr. p. 58

ἐπιπίπτω to fall upon; ἐπί,
πίπτω, Gr. 57

τράχηλος -ον, ὁ a neck

καταφιλέω -ήσω to kiss;

κατά, φιλέω

22. ἐκφέρω to bring forth, Gr. p. 58

στολὴ -ῆς a robe

ἐνδύω -έσσω to clothe with;

Mid. to put on (oneself)

δακτύλιος -ον a ring

ὑπόδημα -τος, τὸ a sandal,

shoe; ὑπό, δέω

23. μόσχος -ον, ὁ a calf
σιτευτὸς fatled; σῖτος

θύω -σω to sacrifice, slay,

Gr. p. 22, note 2

11, 12. Εἶπε δὲ, Ἀνθρωπός τις εἶχε δύο νιόύς· καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δύο μοι τὸ ἐπιβάλλον 13 μέρος τῆς οὐσίας. καὶ διείλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἀπαντα διεπόμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκύρπισε τὴν οὐσίαν 14 αὐτοῦ, ζῶν ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἴσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο

¹¹ εἶχε, Imperfect of εἶχω.

¹² διείλεν, Aor. 2 of διαιρέω.

εὐφραίνομαι to make merry,
aor. 1 εὐφράνθην; εὖ, φρήν,
mind

24. ἀναζάω -ήσω to come to life;
ἀνά, ζάω

25. συμφωνία -as harmony,
music; σύν, φωνή
χορὸς -ον, ὁ dancing

26. προσκαλέω to call to; πρός,
καλέω, Gr. p. 56

πυνθάνομαι to ask, enquire,
Gr. p. 57

27. ὑγιαίνω to be whole, in good
health; ὑγής
ἀπολαμβάνω to receive back;
ἀπό, λαμβάνω, Gr. p. 56

28. ὀργίζομαι to be angry; ὀργὴ¹
Gr. p. 54

παρακαλέω to exhort, com-
fort; παρά, καλέω, Gr. p. 56

29. δουλεύω to serve; δοῦλος
παρέρχομαι to pass by, neg-
lect; παρά, ἔρχομαι, Gr. p. 58

ἔριφος -ον, ὁ a kid

30. καταφαγέin aor. 2 to devour;
κατά, φαγεῖν, Gr. p. 58

πύρη -ῆς a harlot

31. πάντοτε always.

15 ὑστερέεισθαι. καὶ πορευθεὶς ἐκολλήθη ἐν τῷ πολιτῶν τῆς χώρας ἑκείνης¹⁵ καὶ ἔπειτα εἰς τὸν ἄγρον αὐτοῦ
 16 βόσκειν χούρους. καὶ ἐπειθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ
 ἀπὸ τῶν κερατίων ὃν ἥσθιον οἱ χούροι¹⁶ καὶ οὐδὲις ἐδίδου
 17 αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός
 18 μον περισσεύοντιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι; ἀραστὰς
 πορεύομαι πρὸς τὸν πατέρα μον, καὶ ἐρῶ αὐτῷ, Πάτερ,
 19 ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· καὶ οὐκέτι εἰμὶ¹⁷
 ἄξιος κληθῆναι νίος σου· ποίησόν με ὡς ἔνα τῶν μισθίων
 20 σου. καὶ ἀναστὰς ἥλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἐτι δὲ
 αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ
 ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ,
 21 καὶ κατεψίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ νίος, Πάτερ, ἡμαρ-
 τον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος
 22 κληθῆναι νίος σου¹⁸. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους
 αὐτοῦ, Ἐξενέγκατε ἦν στολὴν τὴν πρώτην, καὶ ἐνδύσατε
 αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδή-
 23 ματα εἰς τὸν πόδας¹⁹; καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευ-
 24 τὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν²⁰. ὅτι οὗτος ὁ νίος
 μον νεκρὸς ἦν, καὶ ἀνέζησε²¹ καὶ ἀπολωλῶς ἦν, καὶ εὑρέθη.

¹⁵ ἐκολλήθη, a Passive Deponent.

¹⁶ ἐδίδου, was willing to give:—the incomplete meaning of the Imperfect, different from the Aorist *gave*. So also ἐπειθύμει, he began to long.

¹⁸ ἀναστὰς πορεύομαι, having arisen I will go, i.e. I will arise and go:—a good instance of the Aorist Participle expressing an action preceding that of the Verb.

ἐρῶ, used as Future from λέγω. Gr. p. 58.

ἡμαρτον. In English we say, *I have sinned*, and the force of the Aorist as denoting completed action fits it for expressing this. But it also emphasizes the time of the sin, as if to say, *I have sinned, and did sin indeed*.

²⁰ αὐτοῦ ἀπέχοντος, Genitive Absolute. Syntax, p. 70, 4 (6).

δραμῶν, used as Aor. 2 of τρέχω. Gr. p. 58.

²² Ἐξενέγκατε, taken as from ἐκφέρω. Gr. p. 58. So ἐνέγκαντες, from φέρω.

25 Καὶ ἤρξαντο εὐφρανθεσθαι. Ἡν δὲ ὁ νίος αὐτοῦ ὁ πρεσ-
 βύτερος ἐν ἄγρῳ²² καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε
 26 συμφωνίας καὶ χορῶν²³ καὶ προσκαλεσάμενος ἔνα τῶν παΐδων
 27 αὐτοῦ, ἐπινυθάνετο τί εἴη ταῦτα. ὁ δὲ εἶπεν αὐτῷ, "Οτι ὁ
 ἀδελφός σου ἥκει²⁴ καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον
 28 τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. Ὁργίσθη δέ,
 καὶ οὐκ ἥθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἔξελθὼν
 29 παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί, 'Ιδού,
 τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρ-
 ἥλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων
 30 μον εὐφρανθῶ. ὅτε δὲ ὁ νίος σου οὗτος ὁ καταφαγών σου
 τὸν βίον μετὰ πορυῶν ἥλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν
 31 σιτευτόν. ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ
 32 εἶ, καὶ πάντα τὰ ἔμα σά ἔστιν. εὐφρανθῆναι δὲ καὶ χαρῆναι
 ἔδει, δτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε²⁵ καὶ
 ἀπολωλῶς ἦν, καὶ εὑρέθη.

²⁵ συμφωνίας καὶ χορῶν, Objective Genitive after ἤκουσε. Syntax, p. 69.

²⁶ προσκαλεσάμενος, having called to himself:—Middle force.

²⁷ δουλεύω, i. e. my service has been, and is still, going on:—the continuing and incomplete force of the Present.

²⁸ ἀπόλωλως, the Second Perfect with a Neuter or Middle sense, from ἀπόλλυμι.

5. SPIRITUAL GIFTS AND CHARITY.

1 Cor. xii, xiii.

- | | |
|---------------------------------------|--|
| 1. πνευματικὸς -ῆ -ὸν spiritual; | ἀνάθεμα -τος, τὸ an offering,
πνεῦμα |
| ἀγνοέω -ήσω to be ignorant; | an accursed thing, a curse |
| ἀ, γνῶναι (γνω) | 4. διαιρέσις -εω, ἡ difference;
diversity; διαιρέω |
| 2. εἴδωλον -ou an idol | χάρισμα -τος, τὸ a gift; χάρις |
| ἀφεντος speechless, dumb; ἀ, | 5. διακονία -as ministration;
diákonos |
| φωνῆ | 6. ἐνέργημα -τος operation, from
ἐνεργέω -ήσω to work; ἐν,
ἔργον |
| 3. διὸ wherefore; διὸ | |
| γνωρίζω -σω to make known,
declare | |

7. φανέρωσις -*εως manifesta-*
tion; φανέρω
συμφέρω *to be expedient*
8. γρῶσις -*εως knowledge*
9. ἰαμα -*τος healing*; λάοιαι
10. προφητεία -*as prophecy*
διάκρισις -*εως discerning*
γένος -*ous, τὸ kind, race*
ἐρμηνεία -*as interpretation*
11. ιδίᾳ *privately, peculiarly;*
ιδίος
12. καθάπερ *according as, even*
as; κατά, ἀπερ (ύσπερ)
13. ἐλεύθερος -*α -ον free*
ποτίζω -*σω to give to drink*
17. ἀκοή -*ης hearing*
σσφρησις -*εως smelling*
22. ὑπάρχω -*ξω to be*
ἀναγκαῖος -*α -ον necessary*
23. περισσός-η-δν *abundant, over*
and above

1. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.
2 οἶδατε ὅτι ἔθνη ἡτε, πρὸς τὰ εἰδώλα τὰ ἄφωρα ὡς ἀν ἥγεσθε
3 ἀπαγόμενοι διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ
λαλῶν λέγει ἀνάθεμα Ἰησοῦν¹ καὶ οὐδεὶς δύναται εἰπεῖν
4 Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι Ἀγίῳ. διαιρέσεις δὲ
5 χαρισμάτων εἰσί, τὸ δὲ αὐτὸ Πνεύμα² καὶ διαιρέσεις δια-
6 κοινῶν εἰσι, καὶ διὰ αὐτὸς Κύριος³ καὶ διαιρέσεις ἐνεργημάτων
εἰσίν, δὲ αὐτὸς ἐστι Θεός, δὲ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
7. Ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ
8 συμφέρον. φὶ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος

¹ τῶν πνευματικῶν, Neuter. The general passage shews that χαρίσματα is virtually meant.

² ὡς ἀν ἥγεσθε, as ye happened to be led.

³ πρὸς τὸ συμφέρον, with a view to the common weal. Speaker's Commentary.

⁴ φὶ μὲν . . . ἀλλω δὲ . . . ἐτέρω δέ, etc. Gr. p. 20. Definitive and Distinctive Pronouns.

- περιτίθημι *to put round, interest with*; περί, τίθημι
ἀσχήμαν -*ον uncomely; ἀ, σχῆμα*
εὐσχημοσύνη -*ης comeliness; εὖ, σχῆμα*
24. συγκεράννυμι *to mix together*
25. σχίσμα -*τος division, schism*
μεριμνάω -*ησω to take care,*
or exceeding care
26. συμπάσχω *to suffer with;*
σίν, πάσχω, Gr. p. 56
28. διδίσκαλος -*ον a teacher*
ἀντίληφις -*εως help*
κυβέρνησις -*εως government*
30. διερμηνεύω -*εύσω to interpret*
clearly
31. ήλιόω -*ώσω to desire ear-*
nestly, *enrily*
ὑπερβολὴ -*ης excess, excellence;* ὑπέρ, βάλλω.

σοφίας, ἄλλω δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα¹³
9 ἐτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι· ἄλλω δὲ χαρίσματα
10 ιαμάτων, ἐν τῷ αὐτῷ πνεύματι· ἄλλω δὲ ἐνεργήματα
δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διαιρίσεις πνεύ-
11 μάτων, ἐτέρῳ δὲ γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεία γλωσσῶν¹⁴
11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν
12 ιδίᾳ ἐκάστῳ καθὼς βούλεται.

12. Καθάπερ γὰρ τὸ σῶμα ἐν ἐστι, καὶ μέλη ἔχει πολλά,
πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνός, πολλὰ ὄντα, ἐν
13 ἐστι σῶμα¹⁵ οὗτο καὶ ὁ Χριστός. καὶ γὰρ ἐν ἐνὶ πνεύματι
ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε
Ἐλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι¹⁶ καὶ πάντες εἰς ἐν
14 πνεῦμα ἐποτίσθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἐστιν ἐν μέλος,
15 ἀλλὰ πολλά. ἐὰν εἴπῃ ὁ πούς, "Οτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ¹⁷
ἐκ τοῦ σώματος" οὐ παρὰ τοῦτο οὐκ ἐστιν ἐκ τοῦ σώματος;
16 καὶ ἐὰν εἴπῃ τὸ οὖς, "Οτι οὐκ εἰμὶ ὄφθαλμός οὐκ εἰμὶ ἐκ τοῦ
17 σώματος" οὐ παρὰ τοῦτο οὐκ ἐστιν ἐκ τοῦ σώματος; εἰ δὲ
τὸ σῶμα ὄφθαλμός, ποῦ ἡ ἀκοή; εἰ δὲ πόλιν ἀκοή, ποῦ ἡ
18 σσφρησις; νῦν δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἐκαστον
19 αὐτῶν ἐν τῷ σώματι, καθὼς ιηθέλησεν. εἰ δὲ ἡν τὰ πάντα¹⁸
20 ἐν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ
21 σῶμα. οὐ δύναται δὲ ὄφθαλμὸς εἰπεῖν τῇ χειρί, Χρείαν
σου οὐκ ἔχω¹⁹ ἡ πάλιν ἡ κεφαλὴ τοῖς ποσί, Χρείαν ὑμῶν
22 οὐκ ἔχω. ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ
23 σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· καὶ ἡ
δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμῆν

¹³ εἰς ἐν πνεῦμα ἐποτίσθημεν. See A. V. But probably εἰς should be omitted: or it is for ἐν πνεῦμα εἰς-ἐποτίσθημεν (?). ποτίζω governs two Accusatives in the Active, and therefore one in the Passive. Syntax, p. 67, 2 (3).

¹⁴ 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.

¹⁵ There is a change of meaning in δοκοῦμεν, we think, from δοκοῦντα, that seem, or seeming.

περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχη-
24 μοσύνην περισσοτέραν ἔχει· τὰ δὲ εὐσχήμονα ἡμῶν οὐ
χρείαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστε-
25 ροῦντι περισσοτέραν δοὺς τιμήν, ἵνα μὴ ἡ σχίσμα ἐν τῷ
σώματι, ἀλλὰ τὸ αὐτὸν ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·
26 καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε
27 δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη. ὑμεῖς δὲ
ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.
28 Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀποστό-
λους, δεύτερον προφήτας, τρίτον διδασκάλους, ἐπειτα δυνά-
μεις, εἶτα χαρίσματα ἴαμάτων, ἀντιλύψεις, κυβερνήσεις, γένη
29 γλωσσῶν, μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ
πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; μὴ πάντες χαρί-
30 ματα ἔχοντιν ἴαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ
31 πάντες διερμηνεύοντι; Ζηλοῦτε δὲ τὰ χαρίσματα τὰ
κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν δόδον ὑμῖν δείκνυμι.

²⁸ οὓς μέν, some. The complement of this expression, οὓς δὲ or ἄλλους δέ, etc., meaning ordinary Churchmen having no special gift, is not expressed in St. Paul's eager and pregnant discourse.

³¹ καθ' ὑπερβολὴν, of surpassing excellence, par excellence.

I Cor. xiii.

1. χαλκὸς -οῦ, ὁ brass, copper
ἡχέω to sound
2. κύμβαλον -ον, τὸ a cymbal
ἀλαλάζω to sound the ἀλαλή,
clang, scream
3. μυστήριον -ου a mystery
μεθιστάνω to remove
4. φαρμίω -σω to divide into
morsels for feeding, dole
out
ἀφελέω -ήσω to profit
5. μακροθυμέω -ήσω to be long-
suffering; μακρύθυμος

- χρηστεύομαι to be kind;
χρηστὸς
- περπερένομαι to taunt oneself
φυσίω -ώσω to puff up
- ἀσχημονέω -ήσω to behave
unseemly; ἀσχήματος
- παροξύνω to irritate
- στέψω to cover, keep (bear?)
ἐλπίζω -σω to hope; ἐλπίς
- ὑπομένω -ῶ to endure; ὑπό,
μένω
- καταργέω -ήσω to make use-
less, destroy; κατά, ἀργός

9. προφητεύω -εύσω to prophesy
10. τέλειος -α -ον perfect
11. νήπιος -ου a child; νη ποτε,
ἔπος
12. ἔσοπτρον -ου a mirror; εἰς ορ-
ές, ὄφομαι
ανιγμα -τος a riddle, enigma
ἐπιγνώσκω to learn or know
thoroughly, Gr. p. 55.

1. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον
ἢ ἀλαλάζον. καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδὼ τὰ μυστήρια
πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν
πίστιν, ἀπτε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν
3 είμι. καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ
4 ἔχω, οὐδὲν ὠφελοῦμαι. 'ΙΙ ἀγάπη μακροθυμεῖ, χρησ-
τεύεται· η ἀγάπη οὐ ζηλοῖ· η ἀγάπη οὐ περπερεύεται, οὐ
5 φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνε-
6 ται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ,
7 συγχαίρει δὲ τῇ ἀληθείᾳ. πάντα στέγει, πάντα πιστεύει,
8 πάντα ἐλπίζει, πάντα ὑπομένει. 'ΙΙ ἀγάπη οὐδὲποτε ἐκ-
πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι,
9 πανσονται· εἴτε γνῶσις, καταργηθήσεται. ἐκ μέρους γὰρ
10 γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἐλθῃ
11 τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἦμην
νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος
ἐλογιζόμην· ὅτε δὲ γέγονα ἀνήρ, κατήργηκα τὰ τούς νήπιούς.

12 βλέπομεν γὰρ ἄρτι δι' ἔσοπτρον ἐν ανίγματι, τότε δὲ
πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε

³ κανθήσωμαι, Fut. Pass. Subjunct. (very rare) from καίω.

⁷ στέγει πάντα can hardly mean beareth all things, A. V. and R. V., because the equivalent idea occurs soon after in ὑπομένει, but probably signifies, keepeth all things, i.e. holds tight all trusts, and is proof against inducements to divulge evil. Στέγω has both meanings.

⁹ ἐκ μέρους, from part; i.e. our knowledge and teaching are derived only from part, not from the whole.

ι3 δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. νῦν δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

¹³ μείζων, *the greater*, and so *the greatest*. The Article is omitted in the Predicate, and πίστις and ἐλπὶς are regarded as being on the other side of comparison to ἀγάπη.

6. THE SERMON ON THE MOUNT.

St. Matt. v.

1. καθίσω -ίσομαι *to sit down*
- προσέρχομαι *to come to; πρός*, *έρχομαι*, Gr. p. 58
2. στόμα -τος *a mouth*
4. πενθέω -ήσω *to mourn*
- παρακαλέω *to entreat, comfort*; παρά, καλέω, Gr. p. 56
5. κληρονομέω -ήσω *to inherit*; κλῆρος, *lot, νίμω*
6. πεινάω -άσω *to hunger for*
- διψάω -ήσω *to thirst for*
- χορτάω -σω *to fill*
7. ἐλεήμων -ον *merciful*; ἔλεος
- ἐλέων -ήσω *to pity*
11. ὑνειδίσω -σω *to reproach*; ὑνειδος
- ψεύδομαι -σομαι *to speak falsely*
12. ἀγαλλιάομαι -άσομαι *to leap for joy*
- μωραίνω *to make silly*; μωρὸς
- pass. *to lose savour*; aor. Ι ἐμωράνθην
- ἀλίζω -σω *to season with salt*
- καταπατέω -ήσω *to tread down, trample*
14. ἐπάνω *on the top*; ἐπί, ἀνω
17. νομίζω -σω *to think*
18. λῶτα the Hebrew letter *yod* (י), *a jot*

- κεραία *a little horn*, e.g. distinguishing γ̄ from γ̄
21. ἀρχαῖος -α -ον *ancient, old*; ἀρχὴ
- φονεύω -ένσω *to kill*
- ἔνοχος -ον *liable, subject to*
22. εἰλή *to no purpose*
- γέεννα *Valley of Hinnom, Hell*
23. προσφέρω *to bring*, Gr. p. 58
- δᾶμον -ον *a gift*
- θυσιαστήριον -ον *an altar*; θυσία
24. διαλλάσσομαι *to be reconciled*
25. εὐνοώ -ήσω *to agree*; εὔνος
- ἀντίδικος -ον *an adversary*
- ἴππηρτης -ον *a servant, attendant*
- ταχὺ *quickly*
26. ἐκεῖθεν *thence*; ἐκεῖ *with suff.*
- κοδράντης -ον *a farthing, quadrans*
27. μοιχένω -ένσω *to commit adultery*
29. σκανδαλίζω -σω *to cause to stumble, offend*
- ἐξαρέω *to pluck out*; ἐξ, αἴρω
31. ἀποστάσιον -ον *a bill of divorce*; ἀπό, ὥστημα

32. παρεκτὸς *besides, except*; παρά, ἐκτὸς πορνεία -as *fornication*; πόρνη μοιχάδοιμι *to commit adultery*; γάμισθαι *to marry*; γάμος, Gr. p. 55
 33. ἐπιορκέω -ήσω *to swear falsely*; ἐπιορκος
 34. ὄμνύω (όμο) *to swear* ὅλως *wholly, at all*; ὅλος μήτε *neither*
 36. λευκὸς -η -ην *white*
 39. ἀντίσταμαι *to resist*, p. 41, note βαπτίζω -σω *to smile with the hand*
 - στρέφω -ψω *to turn*
 40. ιμάτιον -ον *an outer garment, cloak*
43. μισέω -ήσω *to hate*
44. ἐπηρέάσω *to treat despitefully, insult*
45. ἀνατέλλω *to rise, cause to rise*; aor. 2 ἀνέτειλα βρέχω *to rain*; aor. I ἔβρεξα
47. ἀσπάζομαι *to embrace, salute, greet*, Gr. p. 54.

1. Ἰδὼν δὲ τὸν ὄχλον ἀνέβη εἰς τὸ ὅρος· καὶ καθίσαντος ἡ αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων,

3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ 4 βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ 5 παρακληθήσονται. μακάριοι οἱ πρᾳεῖς· ὅτι αὐτοὶ κληρονο- 6 μήσουσι τὴν γῆν. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν 7 δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ ἐλεήμο- 8 νες· ὅτι αὐτοὶ ἐλεηθήσονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· 9 ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί· ὅτι 10 αὐτοὶ νιοὶ Θεοῦ κληθήσονται. μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

¹ καθίσαντος αὐτοῦ, Genitive Absolute, although αὐτῷ is in the Dative.

² ἐδίδασκεν, *He continued to teach them*, a picturesque view of the Lord sitting in the posture of a Jewish Doctor, and preaching to the people.

Observe the contrast of the Aorist ἀνοίξας.

³⁻¹⁰ Notice the omission of the Copula, Syntax, p. 66.

αὐτῶν, Possessive Genitive after ἐστιν.

¹ παρακληθήσονται. Gr. p. 56, καλέω.

⁸ ὄψονται. Gr. p. 8, ὄράω.

11 μακάριοί ἔστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ρήμα καθ' ὑμῶν ψευδόμενοι, ἐνεκεν ἐμοῦ.
 12 χαρέτε καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὗτο γὰρ ἐδιώξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.
 13 Ὦμεις ἔστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωραΐθῃ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω,
 14 καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὦμεις ἔστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυψῆναι ἐπάνω ὄρους
 15 κειμένη. οὐδὲ καίνουσι λύχνους καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν
 16 τῇ οἰκίᾳ. οὗτο λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, δῶπας ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
 17 Μὴ νομίσητε ὅτι ἥλθον καταλῦσαι τὸν νόμον ἢ τὸν προ-
 18 φήτας· οὐκ ἥλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἔως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵωτα ἐν ἡ μία κεραίᾳ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἔως ἂν πάντα γένηται.
 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διάξῃ οὗτο τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διάξῃ,
 20 οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περιστεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

¹¹ ὀνειδίσωσιν—διώξωσι—εἴπωσι. The omission of a Definite Subject to a Verb is not uncommon, when men or they must be supplied.

¹² τοὺς πρὸ ὑμῶν. Syntax, p. 65. 2, c. 8.

¹³ κρυψῆναι, Aor. 2 Infin.

¹⁶ δῶπας introduces a Consecutive Clause.

¹⁷ μὴ νομίσητε. Μὴ with 2 Pers. Subjunctive for a Negative Imperative.

¹⁹ ὃς ἔσν. Gr. p. 19. Indefinite Pronouns.

²⁰ ἐὰν μὴ, unless.

οὐ μὴ with Aorist Subj., you shall not. Compare v. 26.

21 Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δὲ ἀν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει· ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὄργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τὸν πυρός. Ἐὰν οὖν προσφέρης τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει μηνσθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἀφεις ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπαγε, πρῶτον διαλλάγησι τῷ ἀδελφῷ σου, καὶ τότε 25 ἐλθὼν πρόσφερε τὸ δῶρόν σου. Ισθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἔως ὅτου εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτέ σε παραδῷ ὁ ἀντιδίκος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, 26 καὶ εἰς φυλακὴν βληθῆσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἔως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.
 27, 28 Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι 29 αὐτῆς ἥδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὄφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, 30 καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ ἐις γέενναν. καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν.

³¹ Ἐρρέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναικα αὐτοῦ, δότω

³² αὐτῇ ἀποστάσιον· ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν

²¹ τοῖς ἀρχαίοις, to them of old time, not by them. The Dative is rarely used for the Agent.

²² κάκει = καὶ ἐκεῖ. Gr. p. 5, 8.

²⁴ διαλλάγησι, Aorist 2 Imperat. Pass.

²⁵ ισθι εὐνοῶν, a periphrasis with εἰμὶ for a Finite Verb. Gr. p. 53.

²⁶ ἔως δτον, as long as.

²⁷ βληθῆσῃ. Future Passive Subjunctive. Compare i Cor. xiii. 3.

²⁹ συμφέρει, used impersonally.

γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορείας, ποιεῖ αὐτὴν μοιχᾶ-
 33 σθαι· καὶ ὁ ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. Πάλιν ἡκού-
 σατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις
 34 δὲ τῷ Κυρίῳ τὸν ὄρκον σου ἐγὼ δὲ λέγω ὑμῖν μὴ ὅμοσαι
 ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·
 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιον ἐστι τῶν ποδῶν αὐτοῦ· μήτε
 εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·
 36 μήτε ἐν τῇ κεφαλῇ σου ὅμοσγης, ὅτι οὐ δύνασαι μίαν τρίχα
 37 λευκὴν ἥ μέλαιναν ποιῆσαι. ἐστω δὲ ὁ λόγος ὑμῶν, ταῦ-
 ναλ, οὐ οὐ· τὸ δὲ περιστὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.
 38 Ἡκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
 39 ὁδόντα ἀντὶ ὁδόντος· ἐγὼ δὲ λέγω ὑμῖν μὴ ἀγτιστήται
 τῷ πονηρῷ· ἀλλ’ ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου
 40 σιαγόνα, στρέψου αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντι
 σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἀφες αὐτῷ καὶ
 41 τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἔν, ὑπαγε μετ’
 42 αὐτοῦ δύο. τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ
 σοῦ δανείσασθαι μὴ ἀποστραφῆς.

43 Ἡκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ
 44 μισήσεις τὸν ἔχθρόν σου· ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τὸν
 ἔχθρον ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς
 ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσευχεῖσθε ὑπὲρ τῶν
 45 ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς· ὅπως γένησθε νιοὶ
 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀγα-
 τέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς, καὶ βρέχει ἐπὶ δικαίους καὶ
 46 ἀδίκους. ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
 47 μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸν ποιῶσι; καὶ ἐὰν
 ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περιστὸν ποιεῖτε;

¹² ἀποστρέφομαι is a Deponent Passive, Gr. p. 54, and the Passive Aorist
 ἀποστραφῆς has therefore a Middle meaning.

¹⁷ οὐχὶ, a stronger form of οὐ, expecting the answer yes.

48 οὐχὶ καὶ οἱ τελῶναι οὗτοι ποιῶσιν; ἔσεσθε οὖν ὑμεῖς τέ-
 λειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

¹⁸ ἔσεσθε. 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*
 ἐλεημοσύνη -ης alms; ἐλέη-
 μων
 μήγε ποτε
2. σαλπίζω -σω *to sound a trumpet*
 ῥύμη -ης a lane, alley
3. ἀριστερός -ά -on left; ἥ ἀ.
 the left hand
4. ὅπως *so that*
5. πλατεῖα -ας *a broad street;*
 πλατύς
6. ταμεῖον -ον *a storehouse, chamber*
 κλείω -σω *to shut*
7. βαττολογέω *to prate, use vain repetitions*
 ἔθνικὸς heathen, Gentile;
 ἔθνος
 πολυλογία -ας much speaking;
 πολύς, λόγος
 εἰσακούω -σομαι *to listen to, hear*
11. ἐπιόντος *daily*
 σήμερον *to-day*
12. ὑφείδημα -τος *a debt; ὑφείλω*
 ὑφειλέτης *a debtor*
13. εἰσφέρω *to lead into; εἰς,*
 φέρω
 πειρασμὸς -οῦ *temptation*
 βύομαι -σομαι *to deliver*
14. παράπτωμα -τος *a transgression;*
 παρά, πίπτω
 ὑρθω *to spin*
29. περιβάλλω *to put round, clothe; middle to clothe*
 ονεσθε; περί, βάλλω, Gr. p. 55
30. χόρτος -ον *grass*

αὔριον *to-morrow*
κλίβανος -ου an *oren*
ἀμφιέννυμ *to clothe*; ἀμφί,
ἔννυμ, Gr. p. 55
διλιγόπιτος *of little faith*;
διλίγος, πίστις

32. ἐπιζητέω -ήσω *to seek earnest-*
ly; ἐπί, ζητώ
χρήζω *to have need, require*;
χρεία
34. ἀρκετὸς -η -ὸν *sufficient*;
ἀρκέω.

1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεάθηναι αὐτοῖς¹ εἴ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
2. "Οταν οὖν ποιῆσθε ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς βύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων ἀμὴν λέγω ὑμῖν, 3 ἀπέχουσι τὸν μισθὸν αὐτῶν. σοῦ δὲ ποιοῦντος ἐλεημοσύνην, 4 μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου, ὅπως γέ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ² καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.
5. Καὶ ὅταν προσεύχῃς οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἀν φαρᾶσι τοῖς ἀνθρώποις³ ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. σὺ δέ, ὅταν προσεύχῃς, εἰσελθε εἰς τὸ ταμειάν σου, καὶ κλείσας τὴν θύραν σου, πρόσενξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ⁴ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
7. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθικοι δοκοῦσι γάρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακονσθήσονται.

¹ πρὸς τὸ θεάθηναι αὐτοῖς, lit. *with a view to the being seen of them* :—the Infinitive with the Article used as a Substantive. Syntax, p. 65, 2, c. 5.

² μὴ σαλπίσῃς. μὴ with 2 Pers. Aorist Subjunctive for a Negative Imperative.

ὅπως δοξασθῶσιν, *so that*, etc., a Consecutive Clause.

So rr. 4, 5.

³ οὐκ ἔσῃ, Future Indicative for Imperative, as in r. 48.

ἐστῶτες. Gr. p. 45, note 2.

φανῶσι, Aorist 2 Pass. Subjunct.

8 μὴ ὃν ύμοιωθῆτε αὐτοῖς⁵ οἶδε γάρ ὁ πατὴρ ύμαν ὃν χρέιαν 9 ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς, ὄγιασθήτω τὸ ὄνομά 10 σου⁶ ἐλέθετω ἡ βασιλεία σου⁷ γενηθήτω τὸ Θέλημά σου, 11 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς⁸ τὸν ἄρτον ὑμῶν τὸν 12 ἐπιούσιον δὸς ὑμῖν στήμερον⁹ καὶ ἄφες ὑμῖν τὰ ὀφειλήματα 13 ὑμῶν, ὡς καὶ ὑμεῖς ἀφίεμεν τοῖς ὀφειλέταις ὑμῶν¹⁰ καὶ μὴ εἰσενέγκῃς ὑμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ὑμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ 14 δόξα εἰς τοὺς αἰῶνας. ἀμήν. ¹¹Ἐὰν γάρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ 15 ὑμῶν ὁ οὐράνιος¹² ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ύμαν ἀφήσει τὰ παραπτώματα ύμῶν.

16. "Οταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γάρ τὰ πρόσωπα αὐτῶν, ὅπως φανώσι τοῖς ἀνθρώποις νηστεύοντες¹³ ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι 17 τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαι σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι¹⁴ ὅπως μὴ φανῆται τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ¹⁵ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

19. Μὴ θησαυρίζετε ύμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σήσαι καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπ-

⁵ οἶδε . . . ὃν χρέιαν ἔχετε. The antecedent is omitted. Syntax, p. 72, 3.

⁶ πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν, Infinitive with Article for a Substantive. Compare above, n. 1.

⁷ ἀπὸ τοῦ πονηροῦ, *from the evil one*, R. V. But the Neuter, as in A. V., is more comprehensive, and therefore better.

⁸ ^{14, 15} τὸν introducing Conjunctional Clauses with the Subjunctive. So δοταν, v. 16.

^{16, 18} νηστεύοντες, νηστεύων. Participle instead of Infinitive. Syntax, p. 66, 2, b.

το τουσι· θησαυρίζετε δὲ ὑμῖν θησαυρὸς ἐν οὐραγῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν 21 οὐδὲ κλέπτουσιν. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ 22 ἔσται καὶ ἡ καρδία ὑμῶν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ δόφθαλμός· ἐὰν οὖν ὁ δόφθαλμός σου ἀπλοῦς ἦ, ὅλον τὸ σῶμά 23 σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ δόφθαλμός σου ποιηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν 24 σοὶ σκότος ἔστι, τὸ σκότος πόσον; Οὐδὲις δύναται δυσὶ κυρίοις δουλεύειν· ἡ γὰρ τὸν ἕρα μισήσει, καὶ τὸν ἔτερον ἀγαπήσει· ἡ ἐνὸς ἀνθέξεται, καὶ τοῦ ἔτερου καταφρονήσει. 25 οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾶ· διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίνετε· μηδὲ τῷ σῶματι ὑμῶν, τί ἐνδύσθε. οὐχὶ ἡ ψυχὴ πλεῖον 26 ἔστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν δούραντος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἔξ ὑμῶν μεριμνῶν δύναται προσθέναι ἐπὶ τὴν ἥλικιαν 28 αὐτοῦ πῆχυν ἔνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ 29 νῆθει· λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δύξῃ 30 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ

²⁰ τὸ ἐν σοι. Syntax, p. 65, 2, c. δ.

²¹ ἔνος . . . τὸν ἔτερον. Objective Genitive. Syntax, p. 69 (3).

²² etc. No one English expression will stand satisfactorily for all the uses in this passage of the verb μεριμνᾶν. Translate r. 25, *take no exceeding thought*; 27 *by taking thought*; 28 *why take ye over-thought*; 31, 34 *take no exceeding thought*; 34 (b) *take thought*. Suffering men must be, and ought to be, occasionally ‘anxious’:—only they must keep their anxiety within moderate limits.

²³ πίητε, Aorist 2. Gr. p. 56.

²⁴ πῆχυν, Gr. p. 12, 4.

²⁵ αὐξάνει. Verb Singular with Neuter Plural Subject τὰ κρίνα understood. Syntax, p. 66, 1. Obs.

²⁶ περιεβάλετο, *clothed himself*.

ἀγροῦ, σήμερον δύτα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὗτος ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγότεροι πιστοί; μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλλόμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖν οὐδεὶς γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων· ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται διά την αὐτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

²⁷ τί φάγωμεν κ.τ.λ. Subjunctive expressing doubt.

²⁸ τὴν αὔριον, i. e. τὴν ἡμέραν τὴν αὔριον.

ἀρκετόν, a Neuter Predicate with a Feminine Subject, like πλεῖον, v. 25.

St. Matt. vii.

2. μετρέω -ήσω to measure; μέτρον
ἀντιμετρέω to measure in return; ἀντί
3. κάρφος -ους, ὁ a mote, splinter
δοκὺς -οῦ, ἡ a beam
κατανέω -ήσω to perceive; κατά, νοῦς
4. ἐκβάλλω to cast out; ἐκ,
βάλλω, Gr. p. 55
διαβλέπω -ψω to see through or clearly; διά, βλέψω
5. μαργαρίτης -ου, ὁ a pearl
ῥήγνυμι (ῥηγ-)ξω to tear, rend
6. κρούω -σω to knock
7. ἐπιδίδωμι to give; ἐπί, δίδωμι
8. ὄφις -εως, ὁ a serpent
9. δύμα -τος a gift; δίδωμι
10. ψευδοπροφήτης -ου a false prophet; ψεῦδος, προφήτης
ἐσωθεν from within, within
11. φρόνιμος, δ, ἡ prudent
12. βροχὴ -ῆς rain; βρέχω
προσπίπτω to fall against, Gr. p. 57
13. ἀμμος -ου, ἡ sand

27. πτῶσις -ew fall; πίπτω

28. ὅτε ἦκεν

συντελέω -ήσω to finish, accomplish

ἐκπλήσσω -ξω to astonish; ἐκ,
πλήσσω to strike
διδαχὴ -ῆστe teaching, doctrine;
διδάσκω.

1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν φῷ γὰρ κρίματι κρίνετε,
2 κριθήσεσθε· καὶ ἐν φῷ μέτρῳ μετρεῖτε, ἀγτιμετρηθήσε-
3 ται ὑμῖν. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ
4 κατανοεῖς; η πῶς ἐρεῖς τῷ ἀδελφῷ σου, "Αφες ἐκβάλω τὸ
κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδού, η δοκὸς εἰς τῷ
5 ὀφθαλμῷ σου; ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ
6 τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δώτε τὸ ἄγιον τοῖς
κυսίν· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν
χούρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν,
7 καὶ στραφέντες ρήξωσιν ὑμᾶς. Αἴτετε, καὶ δοθήσεται ὑμῖν
8 ἡζητεῖτε, καὶ εὑρήσετε· κρούνετε, καὶ ἀγογήσεται ὑμῖν. Πᾶς
γὰρ δὲ αἵτων λαμβάνει, καὶ δὲ ἡζητῶν εὑρίσκει, καὶ τῷ κρούοντι
9 ἀνοιγήσεται. η τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ
10 δὲ νίστος αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθὺν
11 αἰτήσῃ, μὴ σφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς, πονηρὸί
οὗτες, οἴδατε δόματα ἀγαθὰ διδύναι τοῖς τέκνοις ὑμῶι, πόσῳ
μᾶλλον δὲ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς
12 αὐτοῦσιν αὐτόν; Πάντα οὖν ὅσα ἀν θέλητε ἵνα ποιῶσιν
ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ
ἐστιν δὲ νόμος καὶ οἱ προφῆται.

² Antecedent understood, as in v. 8.⁴ ἀφές ἐκβάλω, lit. suffer that I should cast out. *ἵνα* is inserted in St. Mark xi. 16.⁶ στραφέντες, Aorist 2 Passive with a Middle signification. Gr. p. 54.⁷ ἀνοιγήσεται, Future 2 Passive.¹¹ οἴδατε, ye know how, with an Infinitive after it.^{πόσῳ μᾶλλον, by how much rather. πόσῳ Dative of Quantity with a Comparative.}

13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη,
καὶ εὐρύχωρος ἡ ὄδος ἡ ἀπάγοντα εἰς τὴν ἀπώλειαν, καὶ
14 πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη,
καὶ τεθλιψμένη ἡ ὄδος ἡ ἀπάγοντα εἰς τὴν ζωήν, καὶ δλύγοι
15 εἰσὶν οἱ εὐρίσκοντες αὐτήν. Προσέχετε δὲ ἀπὸ τῶν ψευδο-
προφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προ-
16 βάτων, ἔσωθεν δέ εἰσι λύκοι ἄρπαγες. ἀπὸ τῶν καρπῶν
αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
17 σταφυλήν, η ἀπὸ τριβόλων σύκα; οὕτω πᾶν δένδρον ἀγαθὸν
καρποὺς καλοὺς ποιεῖν τὸ δὲ σαπρὸν δένδρον καρποὺς πονη-
18 ροὺς ποιεῖν. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς
19 ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. πᾶν
δένδρον μὴ ποιοῦν καρπὸν· ἀλλὸν ἐκκόπτεται καὶ εἰς πῦρ
20 βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
αὐτούς.

21 Οὐ πᾶς δὲ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν
βασιλείαν τῶν οὐρανῶν· ἀλλ' δὲ ποιῶν τὸ θέλημα τοῦ πατέρος
22 μον τοῦ ἐν οὐρανοῖς. πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ,
Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ
ὄνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις
23 πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέ-
ποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
24 ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τὸν λόγον τούτους,
καὶ ποιεῖ αὐτούς, ὑμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις φέ-
25 δόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ

^{13, 14} The Subject has the Article, the Predicate generally not. Syntax, p. 64. 1, obs. 1.¹⁶ συλλέγουσιν, i. e. men. The Subject of a Verb is sometimes thus omitted.²¹ εἰσελεύσεται, taken as if from εἰσέρχομαι. Gr. p. 58.²² ἐργαζόμενοι, a Deponent Verb. Gr. p. 54.²⁵ κατέβη, from καταβαίνω. Εβην, Aor. 2, is conjugated like Aor. 2 of a Verb in -μι, as ἐστην.

βροχὴ καὶ ἥλθον οἱ ποταμοὶ καὶ ἐπνευσαν οἱ ἀνεμοὶ, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἐπεσεῖ τεθεμελίωτο
 26 γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου τὸν λόγον τούτους καὶ μὴ ποιῶν αὐτούς, δομοιωθήσεται ἀΐδρι μωρῷ,
 27 ὅστις φοιδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβῃ ἡ βροχὴ καὶ ἥλθον οἱ ποταμοὶ καὶ ἐπνευσαν οἱ ἀνεμοὶ, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἐπεσεῖ καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τὸν λόγον τούτον, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἵνα γὰρ διδάσκων αὐτοὺς ὡς ἔξουσίαν ἔχωτε, καὶ οὐχ ὡς οἱ γραμματεῖς.

²⁵ ἐπνευσαν, from πνέω.

τεθεμελίωτο, Pluperf. Pass.

²⁶ ἡν διδάσκων, for ἐδίδασκεν, a New Test. idiom. Gr. p. 53.

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