Acknowledgements

The late JL Ferguson, of treasured memory, had the vision to see the importance for succeeding generations of God’s people that even a few should know New Testament Greek at first hand. His encouragement led directly to the existence of this course. I wish at the same time to record sincere appreciation of the unstinting labour of those who typed the entire course with the exception only of the Greek words, namely Sheila Buchan and Tina Macdonald, both at that time in Glasgow. To Jim Bell of Vancouver, we are indebted not only for entering all the Greek in handwritten form when the course was first produced but also for valuable suggestions that ensured the accuracy of what was written. The benefit of this is not lost in the present format. We also acknowledge our gratitude to Cambridge University Press for written permission to refer to The Elements of New Testament Greek/Jeremy Duff throughout the course, and to SIL International (sil.org) for use of the embedded Gentium Unicode font and its polytonic Greek version in terms of the Open Font License.

_Eric Archibald, November 2017._
ISSUE 1
Reference is made to:
‘The Greek New Testament’ – Nestle

1. **Alphabet:**

   The Alphabet is set forth on p.12 of Duff.
   
   a) Capitals: The capital letters are used at the beginning of proper names and in titles.
      e.g. Πετρος = Peter, ΓΕΝΕΣΙΣ = Genesis
   
   b) Small letters. The small letter Sigma has two forms. The form ς is used when Sigma is the last letter in the word, the form σ when it is in any other position. Both may be seen in the word Sosthenes = Σωσθενης.
      The names of the Greek letters should be repeated or copied with the letters they denote, until the Greek letters become associated with the names and with the equivalent sounds.

      **Note 1:** Distinguish Epsilon from Eta and Omicron from Omega. Epsilon ε is equivalent to e (short e) and is pronounced like ‘e’ in ‘met’. Eta η is equivalent to ē (long e) and is pronounced like ‘a’ in ‘fate’. Omicron is short ‘o’ as in ‘hot’, and Omega ω is long ō.
      **Note 2:** Iota (equivalent to ‘ι’) is never dotted in Greek.
      **Note 3:** Remember that capital Eta (Η) is also pronounced like ‘a’ in ‘fate’.

2. **The letter gamma in a combination:**
   γκ = nk (pronounced like ‘nk’ in ‘think’), and gamma combined with xi, γξ = nx (pronounced like ‘nx’ in ‘larynx’). Also γχ = nch. See Duff p.13. Apart from these compounds gamma is pronounced like ‘g’ in ‘get’.

3. **Breathings:**
   When a Greek word begins with a vowel, namely α, ε, η, ο, ω, ι, υ the vowel always has one of two signs placed over it; either the sign ‘ which is called the ‘rough breathing’, and is equivalent to the letter ‘h’, or the sign ’ which is called the ‘smooth breathing’ and is not pronounced at all e.g. ὁρος = horos, ὀρος = oros. These signs are called breathings (see Duff p.14) and no Greek word beginning with a vowel is without them.

4. **Diphthongs:**
Two vowels are often combined to make a diphthong or ‘double sound’. The diphthongs should be learned from Duff p.15. If a word begins with a diphthong, the breathing is placed over the second vowel, and not over the first.
e.g. houtos = οὑτος, aurē = αὐρη, eipon = εἶπον.

5. **Iota Subscript:**
A small iota will sometimes be found beneath alpha, eta, and omega. It is not pronounced, but must always be written, where appropriate.
e.g. in the words ραδίος = rha(i)dios, λογῳ = logō(i), ἀρχη = archē(i).

6. **Accents:**
It is simpler to disregard the accents at this stage. They are acute ´, grave ` , and circumflex ~.

**Test 1**
1. What is the difference between Epsilon and Eta, and between Omicron and Omega?
2. When Sigma is last letter in a word it has a special form called the Final form. What is the Final form of Sigma?
3. What is a rough breathing?
4. What is an Iota Subscript?
5. Where is the breathing placed in a word beginning with a diphthong?

**Exercise (for Issue 1)**

Read through Duff pages 13 -18 trying each Practice from 1.1 – 1.6 as you come to it, then pronounce the seven words on page 19, and write out the Exercise in English letters, doing the reverse with the passage on p.20. Be sure to insert breathings when words begin with a vowel or diphthong.
7. **The Verb.**

1) **Stem and ending.**
Any Greek word can be divided into an unchanging part called the **stem** and a changing part called the **ending**. The **stem** determines the basic meaning of the word. The **endings** of Greek words change according to their function in the sentence.

- *e.g.* In the word λεγω, λεγ is the stem, and -ω is the ending. The stem λεγ means ‘say’, and the ending -ω means ‘I’ hence λεγω means ‘I say’.
- In the word λεγεις, the stem λεγ still means ‘say’ but the ending -εις means ‘thou’; hence λεγεις = ‘thou sayest’, or rather ‘you say’.

2) **Person and Number**
It can be seen from these two examples that the ending of a Greek verb changes according to **person** whether first person ‘I’ or second person ‘thou/you’ or even third ‘he’.

The ending changes also according to **number**; **singular** endings being used in describing the action of one person and plural endings for more than one.

3) **Present Indicative**
Study Duff pp.21,22. The whole Present Tense of λεγω is given on p.22. The **Present Tense** describes action going on at the present time.

- *e.g.* ‘I am saying’ or ‘I say’.

The **Indicative** is a form of the verb that is used in making a statement or asking a question.

Write out the Greek words in the Present Tense of λεγω and also their English meanings. At the same time pronounce them, and try to memorise the endings. The same endings can be used in the Present Indicative Active of most other verbs in the Greek language. These endings are the key to the Present Tense of most Greek verbs. They are –ω, -εις, -ει, -ομεν, -ετε, -ουσι.

**Example:**
The verb γραφω means ‘I write’. Its stem is found by removing the -ω. The stem is γραφ. The endings of the Present Indicative Active can be applied to the stem. Hence γραφω = ‘I write’, or ‘I am writing’. γραφεις = ‘thou writest’ or ‘thou art writing’.

γραφει = ‘he, she, it writes’ or ‘is writing’. Similarly the **First Person Plural**, γραφομεν means ‘we write’ or ‘we are writing’.

The Present Tense of the word ἀκουω is ἀκουω, ἀκουεις, ἀκουει, ἀκουομεν, ἀκουετε, ἀκουουσι."
Test 2

Write out the Present Tense of βαλλω (= I throw), ἀγω (= I lead), λαμβανω (= I take), ἐχω (= I have), διδασκω (= I teach), ἀκουω (= I hear).

Exercise (for Issue 2)
Follow carefully the instructions in Practice 2.1 (Duff p.23). Once the first nine verbs on p.29 are known, the Practice should be attempted.
8. **The Noun:**
Nouns in Greek also consist of stem and ending. The ending of a Greek noun changes according to its function in the sentence, e.g. whether it is subject or object of the sentence. The various endings of the noun are classified, and this classification of a noun is called its **Declension**. The Declension is arranged according to **Number** and **Case**. The number can be singular, or plural, distinct endings being employed for each.

9. **Case:**
A noun which is the subject of the sentence is in the **Nominative** Case.
A noun which is the object of a sentence is in the **Accusative** case in Greek.
In an expression like ‘of the house’, the **Genitive** case of the noun ‘house’ is employed. The Genitive Case also represents the English ‘Possessive Case’. In the expressions ‘to the man’ and ‘for the man’ the **Dative** case of the noun ‘man’ is used. Hence the Dative case denotes ‘to’ or ‘for’.

<table>
<thead>
<tr>
<th>Case Names</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>-subject</td>
</tr>
<tr>
<td>Accusative</td>
<td>-object</td>
</tr>
<tr>
<td>Genitive</td>
<td>-denotes ‘of’; possessive</td>
</tr>
<tr>
<td>Dative</td>
<td>-denotes ‘to’ or ‘for’</td>
</tr>
</tbody>
</table>

10. The function of a word in English depends on the order of words in the sentence and on the use of prepositions. In Greek, however, it is the ending of a word that determines the function of the word. Its function does not depend on word order. For this reason it is important to master the endings of the noun in its various cases, and the meanings belonging to these cases.

The Declension of λόγος = ‘word’ is found on p.27 of Duff in two of its cases only, Nominative and Accusative. The three letters λόγ are common to the eight forms, and denote ‘word’. The endings are applicable to any noun which belongs to this declension. The full declension of κύριος then, is:

**Singular:**
cύριος
cύριον
cύριου
cύριω
Plural:
κυριοι
κυριους
κυριων
κυριοις
κυριου = ‘of master’ or ‘of a master’, κυριω = ‘to master’ or ‘to a master’.

Substitute the other nouns of Vocab. for Chapter 2 on p.29 to obtain their Declension. The fourteen nouns on p.29 should now be learned.

11. Translation:

**Greek –English:**

Greek does not routinely begin a sentence with a capital letter.

κυριος ἐχει δουλους

a) **Subject:** κυριος = a master. The ending -ος shows that this word is in the Nominative case. It must therefore be the subject of the sentence.

b) **Verb:** ἐχει = he, she, it has. The ending -ει is the third person singular ending. Since the subject is ‘a master’, the meanings ‘she has’ and ‘it has’ do not apply. Moreover, the expression ‘a master he has’ is redundant in English. Our translation should be merely ‘a master has’.

c) **Object:** δουλους = slaves. The ending -ους shows that this word is plural and is in the Accusative case. Hence δουλους is the object of the sentence.

κυριος ἐχει δουλους = A master has slaves.

**English – Greek**

A master has slaves.

a) **Subject:** The subject of the sentence is ‘a master’, κυριος, -ου = ‘a master’ is found on p.29 of Duff. The subject of the sentence must be in the Nominative case. The Nominative case of this type of noun ends in -ος. κυριος, therefore, is the required form.

b) **Verb:** The subject of the sentence is singular. The verb must agree with the subject in number and person. All nouns are in the third person, unless they are in the Vocative case. The verb must, then, be made singular and in the third person.
ἐχω appears on p. 29 with the meaning ‘I have’. The third person ending -ει must be substituted for -ω.
A master has = a master (he) has = κυριος ἐχει.

c) Object: ‘slaves’ is the object of the sentence. This means that the Accusative case must be used. ‘Slaves’ is a plural noun. The Accusative plural form of δουλος is δουλους.
A master has slaves = κυριος ἐχει δουλους.

12. Gender
It will be found that many words that would be regarded as neuter and abstract in English, are masculine or feminine in Greek.
   e.g. κοσμος (= world) is masculine. In Greek, the genders of these words are related to the form of their ending rather than to their meaning.

Test 3
Give in full, the Declension of δουλος together with the meanings of each case.

Exercise (for Issue 3).

Read p. 25 of Duff, and answer Practice 2.3.1.
Then read p.26,27 and do Practice 2.3.3 omitting Nos. 2,5,6,8.
13. The Definite Article:
Read Duff pages 27, 28
(Sections 2.4, and 2.5).
The Definite Article is the word ‘the’. In Greek the Definite Article has a different form for every Case.

In the Nominative Case it has the form ὁ (= ho, pronounced like ‘haw’).
In the Accusative Case it has the form τον.
In order to translate ‘the angel’ into Greek, we must first of all know the case of the word ‘angel’. If this is Nominative, the Nominative form of the Definite Article will be used:

e.g. The angel sees a brother = ὁ ἀγγελος ἀδελφον βλεπει.

Here ἀγγελος is in the Nominative case, and the Nominative form of the Definite Article is used with it.

‘The angel sees the brother’ would be translated into Greek as ὁ ἀγγελος τον ἀδελφον βλεπει.

The word ἀδελφον is seen by its ending to be in the Accusative Case. Hence the Accusative form of the Definite Article τον is used with it.

tον ἀδελφον = the brother (object).

Learn the forms of the Definite Article on p.28 of Duff.
Try Practice 2.4 and 2.5 on p.28 omitting 2,3,6,8.
Now use Section 3.1 on page 31 to work out the declension of ὁ λογος in full.

Note: There is no word for ‘a’ in Greek. ‘A word’ is simply λογος.

The Declension of ὁ λοας is as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>τον λοαν</th>
<th>τους λαους</th>
<th>του λαου</th>
<th>των λαων</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ὁ λοας</td>
<td>οἱ λαοι</td>
<td>τους λαους</td>
<td>των λαων</td>
<td></td>
</tr>
<tr>
<td></td>
<td>τω λαω</td>
<td>τοις λαοι</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise (for Issue 4)
A. Translate into English:

1) ἔχει τον ἄρτον.
2) ἀκουω τους λογους.
3) βλεπει τον λαον.
4) ἀκούετε τὸν νόμον.

B. Now try to work out p.30 Section A omitting 2,3,6,8,10 and Section B omitting 1,3,6,7,11,12.

14. The Possessive:
οἶκος ἀνθρωποῦ = a house of a person OR a person’s house.
The expression ‘the person’s house’ or ‘the house of the person’ is translated into Greek as ὁ τοῦ ἀνθρώπου οἶκος. Use this order of words.

Rule: If a noun in the Genitive Case depends on another noun that has the Article, the Genitive is placed between the Article and the Noun.

Here the Genitive is τοῦ ἀνθρώπου depending on οἶκος. Be able, however, to recognise the order ὁ οἶκος τοῦ ἀνθρώπου since it is very common in New Testament Greek.

Additional Exercise (for Issue 4)
Finish reading Section 3.1 on pages 31,32.
Then translate into Greek:

1. You see the house of the master.
2. The man takes the slave’s brother.
3. For the person’s house.

Now try Practice 3.1 on page 32 of Duff.

Test 4
Give the full declension of ὁ ἀδελφὸς.
The Declension starts:
Singular
Nom. ὁ ἀδελφὸς
Acc.
Gen.
Dat.
Plural
ISSUE 5

15. Second Declension Neuters:

All the nouns on p.29 belong to the Second Declension. There are three declensions in Greek, and we have begun with the Second Declension. The masculine and feminine words of the Second Declension are declined like λογος.

The neuter nouns of the second declension have the ending -ον in the Nominative singular. e.g. ἐργον = work.

All neuter nouns, irrespective of the declension to which they belong, have the same endings in their Nominative as their Accusative. Hence, knowing the Nominative Singular of ἐργον to be ἐργον, we can be sure that its Accusative Case is ἐργα.

The Nominative Plural of ἐργον is ἐργα. What is its Accusative plural?

See Duff p.35, 3.3.2 right hand column only.

Give the declension of τεκνον. The Nominative Plural is τεκνα.

Spot the ten neuter nouns on p.41, and try to learn them now.

16. The forms of the Definite Article that accompany neuter nouns are given on Duff p.36, right hand column at the top of the page.

'the work' = το ἐργον.
'the works' = τα ἐργα.
'of the demons' = των δαιμονιων.

Give the declension of το βιβλιον.

17. Note 1: If the subject of a sentence is a neuter plural noun, the verb of that sentence must be singular. This only happens with neuter subjects, and is peculiar to Greek.

For example, τα τεκνα βλεπει τα βιβλια.

Note 2: a god = θεος, God = ὁ θεος.

Note 3: The Definite Article can be used with nouns to denote a class. For example, οἱ ἀνθρωποι as well as meaning 'the persons', can mean 'human beings' (regarded as a class, i.e. men in general).

Exercise (for Issue 5)
Read Section 3.2, Duff pp.32,33, and do Practice 3.2.
Then try the Halfway Practice on p.33, omitting Nos. 2,3,4,11.

Test 5
Write down the full declension of το τεκνον.
18. How to find the stem:

The stem of a noun is found by removing the ending of the Genitive Singular:

e.g. λόγος, λογου ‘a word’, has Genitive Singular ending in -ου.

Hence the stem is λογ. To this stem, the endings are added to make various Cases. Similarly the stem of ἐργον, ἐργου ‘work’ is ἐργ. This method of finding the stem is used in all Declensions. It is only intended as a working rule, but it is helpful, when discussing the various types of Noun, to see the word as made up of Stem and Ending.

19. First Declension:

The simplicity of the Second Declension noun λόγος and the neuter noun ἐργον led us to deal with the Second Declension first. The First Declension, however, contains three distinct types of feminine nouns.

I. Those that end in - η in the Nominative Singular, e.g. ἀρχη ‘a beginning’ (Revise the pronunciation of the letter χ).

Now go to Duff p.34 and read Section 3.3.1, then learn the Declension of ἀρχη on p.35, 3.3.2. Then revise ἐργον before completing Practice 3.3.2.

II. Those that end in - α in the Nominative Singular.

(a) when the Alpha is preceded by a consonant, e.g. δοξα =’glory’.

(b) when the Alpha is preceded by a vowel or by the letter Rho ( ρ ), e.g. ἡμερα = ‘day’.

These three types should be examined. For the Declension of δοξα and of ἡμερα see Duff p.37, Section 3.3.5.

I. Those that end in - η in the Nominative Singular, e.g. ἀρχη ‘a beginning’ (Revise the pronunciation of the letter χ).

The stem of ἀρχη is ἀρχ. The letter Eta, which forms the Nominative ending persists throughout the Singular of the noun. The Singular endings are:

- for Nominative and Vocative,
-ν for Accusative,
-ς for Genitive, and
- for Dative (i.e. Eta with iota subscript)

To this type belongs ἀγαπη whose Genitive Case is ἀγαπης. The stem of this word is ἀγαπ. Its Declension is, therefore,
N. ἀγαπη love (subject)
A. ἀγαπην love (object)
G. ἀγαπης of love
D. ἀγαπη to, for love.

II. (a) δοξα on p.37 is seen to have a stem δοξ. This stem ends in the consonant ξ. The Nominative ending is –α.

Alpha of the Nominative Singular ending becomes Eta in the Genitive Singular ending. Thus in the Nominative and Accusative endings the vowel is Alpha, but in the Genitive and Dative endings the vowel is Eta.

θαλασσα whose Genitive case is θαλασσης follows the same pattern.

N. θαλασσα
A. θαλασσαν
G. θαλασσης
D. θαλασση

Here the Alpha of the Nominative Singular is preceded by the consonant Sigma.

(b) ἡμερα on p.37 also has Alpha as its Nominative Singular ending, but the last letter of its stem is Rho. An Alpha, preceded by either a vowel or the letter Rho, remains the basis of all the Singular endings. Thus the ending of the Genitive Singular is –ας and of the Dative Singular –ᾳ.

ἁμαρτια whose Genitive is ἁμαρτιας is an example of Alpha preceded by a vowel. Its Declension is –

N. ἁμαρτια
A. ἁμαρτιαιν
G. ἁμαρτιας
D. ἁμαρτια

Note 1: The Dative Singular of any First Declension noun has Iota Subscript beneath the Alpha or the Eta of its ending.

Note 2: For the Greeks, Rho had the same influence that vowels have on the inflection of a noun.
The plurals of all First Declension nouns have the same endings. N. -αι A. –ας G. -ων D. –αις. 
The full declension of ἀρχη, δοξα, ήμερα should now be committed to memory.

See Duff p.37, Section 3.3.5
Now go straight to page 40. Vocab for Chapter 3 contains words of high frequency in the Greek New Testament. They are all First Declension feminine nouns right down to θαλασσα on p.41, which is the only one like δοξα you have encountered so far. 
In learning this Vocab. down to there, it may help to think of some New Testament occurrence of each word.

**Exercise** (for Issue 6)

Write the Greek for:
1. of a church.
2. for glory.
3. souls (Nominative Plural).
4. for a sea.
5. seas (Accusative Plural).
6. of a sister.
7. for a kingdom.

Translate into English (naming the case, if Nominative or Accusative etc.):

1. βασιλειαι και λαοι
2. ἁμαρτιων
3. Μαρια
4. ἐκκλησιων
5. ήμεραν.

**Test 6**
Decline in full:
ἀγαπη, -ης, θαλασσα, -ης, καρδια, -ας.
20. The Definite Article has feminine forms as well as masculine and neuter. The feminine forms of the Definite Article will be found on p.36 of Duff. They resemble the endings of ἀρχη, -ης. Pronounce, and as you do so, give Eta its true sound, and remember the rough breathing with ἡ. Now try to learn the Declension of ἡ ἀρχη (= the beginning), and then the rest of table 3.3.4 (p.36). Now do Practice 3.1 on p.32. Then p.34, Sections 3.3 and 3.3.1 followed by Practice 3.3.2.

The Declension of ἡ δοξα (= the glory) is as follows:

<table>
<thead>
<tr>
<th></th>
<th>S.</th>
<th>N.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ἡ δοξα</td>
<td>την δοξαν</td>
<td>αἱ δοξαι</td>
</tr>
<tr>
<td>A.</td>
<td>της δοξης</td>
<td>τας δοξας</td>
<td>τας δοξας</td>
</tr>
<tr>
<td>G.</td>
<td>της δοξης</td>
<td>των δοξων</td>
<td>των δοξων</td>
</tr>
<tr>
<td>D.</td>
<td>τη δοξη</td>
<td>ταις δοξας</td>
<td>ταις δοξας</td>
</tr>
</tbody>
</table>

It is evident that the Definite Article need not agree in the form of its ending with the ending of its noun: what it must agree in is Number, Gender, and Case. This holds good for all adjectives. Write the full Declension of ἡ ἡμερα.

21. The full Declension of the Definite Article is given on page 36 of Duff. Each column has already been learned. Now learn it by Cases.

First: ὁ ἡ το
then: τον την το etc.

Distinguish carefully between Omicron and Omega, while pronouncing the Definite Article.

22. **Definite Article with Abstract Nouns:**

Abstract nouns generally have a Definite Article before them in Greek.

e.g. love = ἡ ἀγαπη.

The Article with Abstract Nouns is not translated when the phrase is being rendered into English.

ἡ ἀγαπη = love.

Note ‘a love’ = ἀγαπη alone.
‘the love’ also = ἡ ἀγαπη.
See p.28, Section 2.5.

**Exercise 1** (for Issue 7)
Do Practice 3.3.3 on p.36 and try to learn table 3.3.4.
Then tackle Practice 3.3.4 and 3.3.5 on pages 37-38.

23. **Contracted Verbs:**
The verb λεγω ‘I say’ had a stem λεγ. The last letter of the stem is a consonant. Some verbs, however, have a stem whose last letter is a vowel, e.g. φιλεω ‘I love’. The stem of this verb is φιλε, and its last letter is the vowel Epsilon. When the endings are added to a stem whose last letter is the vowel Epsilon, this vowel unites with the endings by a process of contraction:

ε + ε = ει
ε + ο = ου
ε coming before a long vowel or a diphthong drops out.

The present tense of φιλεω ‘I love’ is given in Section 2.2 on pp.23,24 of Duff. The same contractions occur with the group of six contracted verbs on p.29. The present tense of καλεω ‘I call’ is καλω, καλεις, καλει, καλουμεν, καλειτε, καλουσι.
The present tense of ποιεω ‘I make, I do’ is ποιω, ποιεις, ποιει, ποιουμεν, ποιειτε, ποιουσι.

Exercise 2 (for Issue 7)
A. Learn the six words like φιλεω on p.29, then try Practice 2.2, p.24.

B. Since practice with these verbs is most important at this stage, the following examples should be completed:
p.27 Practice 2.3.3, Nos. 2,5,6,8. Read Word helps at the foot of p. 29.
Then on p.28 do Practice 2.4 and 2.5 Nos. 2,3,6.
C. You are now able to do p.30 Section A, Nos. 2,3,6,8,10 and Section B, Nos. 1,3,6,7,11,12.
24. The Vocative Case

Because the Vocative Case is so rarely used as compared with the other Cases you have been learning, it has been presented separately. It is separated from the rest of the sentence by a comma (or two commas if it appears in the middle of other words). It is worth knowing that there are no other Cases in Greek than those you have now come across. Read Section 3.4 on Duff p.38, then do Practice 3.4.

Note that apart from Second Declension words like λογος whose Vocative is λογε, all words have Vocative exactly the same as Nominative until you are advised otherwise.

If you actually wanted to address a child in Greek as 'Child, ...' you would normally insert the word ὠ before the Vocative, e.g. ὠ τεκνον, ... and would then continue with what you had to say.

Mark 10.47 shows the instance of Blind Bartimaeus calling on Jesus. There the introductory phrase 'Son of David' replaces the word ὠ, and the Vocative of Ἰησους is shown to be Ἰησου. For the usual cases of Ἰησους see Duff pp.38,39 Section 3.5. Now try Practice 3.4 on p.38.

25. The pronoun αὐτος:

The meanings of the pronoun αὐτος are given below.

<table>
<thead>
<tr>
<th>Number</th>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>N</td>
<td>he</td>
<td>she</td>
<td>it</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>him</td>
<td>her</td>
<td>it</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>of him, his</td>
<td>of her, her</td>
<td>of it, its</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>to, for him</td>
<td>to, for her</td>
<td>to, for it</td>
</tr>
<tr>
<td>Plur.</td>
<td>N</td>
<td>they (all three genders)</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>them</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>of them, their</td>
<td>to, for them</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Study Section 3.6 on p.39 and then do Practice 3.6 on p.40.

Exercise 1 (for Issue 8)

See the three names given on p.41. Revise the Vocab and try the Word helps. Then do Section A and Section B pp.41,42, then read Section C.

26. Prepositions:

Now read Duff pp.43,44, Section 4.1, and try Practice 4.1 on p.44.

In Greek, prepositions are followed by nouns in Accusative, Genitive, or Dative Cases. Here is a table of the most common prepositions together with the cases they govern.
27. **Conjunctions:**

δε means either ‘but’ or ‘and’, sometimes making a contrast, sometimes adding a new fact. It is used to join sentences and unlike και is not used to join nouns.

English - Greek: ‘But’ (first word) is translated by δε (second word)

e.g. But the children do not see = τα δε τεκνα ου βλεπει.

Greek- English: the converse holds. δε (second word) is translated by ‘But’ (first word).

γαρ (= for) is also a conjunction.

Consider the sentence,

‘He makes laws for the people, for he has a kingdom’.

In this sentence the first example of ‘for’ is rendered by the Dative Case of λαος ; whereas the second ‘for’, being a conjunction, is translated by γαρ.

ποιει νομους τῳ λαῳ, ἐχει γαρ βασιλειαν.

28. **Negative:**

The word οὐ (= ‘not’) always precedes the word that it negatives. οὐ ποιουσι= they do not make, they are not making, they make not.
‘for they do not make’ = οὐ γαρ ποιεῖται.
‘she does not hear’       = οὐκ ἀκουει.
‘not an hour’      = οὐχ ὡρα.

Read Sections 4.5 and 4.6 on p.51 and do Practice 4.5 and 4.6 on p.52.

Exercise (for Issue 8)
Read Section 4.3 on pages 49,50 and do Practice 4.3 on p.50.

Test 8
Give the Greek for:

1. out of the house
2. together with the sisters
3. before the temple
4. we do not hear
5. for the crowd does not have bread.
Exercise 1 (for Issue 9)

Read Section 4.4 on Duff p.50, and study the eleven compound verbs at the foot of p.52 and the two question words on p.53, then think about the Word helps on p.53.

You are now able to do Exercises A and B on p.53, and in the C Exercise to translate pure New Testament Greek.

29. Adjectives:
An adjective must agree with the noun that it qualifies in number, gender, and case. If the noun is in the Plural, is Feminine, and is in the Accusative Case, the adjective must also have the ending of Accusative Plural Feminine.

(a) The adjective ἀγαθὸς is given on p.55 of Duff. The masculine has the same endings as λόγος, -ου; the feminine endings are like ἀφίλη, -ης, the neuter like ἐργὰς, -ου. The adjective ἀγαθὸς should now be learned by Cases, i.e. across, not down.

(b) The Feminine of ἁγιὸς keeps Alpha throughout, i.e. it follows the pattern of ἡμέρα, -ας. This is true for all Second Declension adjectives whose stem ends in a vowel or Rho.

   e.g. δικαίος, -α, -ον, ἐτερος, -α, -ον, ἱδιος, -α, -ον, πονηρος, -α, -ον.

So either keep Eta throughout as in (a), or Alpha throughout as in (b). You might want to consider the feminine ending of each of the adjectives on p.63, Vocab for Chapter 5. Now do Practice 5.1 on p. 56.

30. Agreement:
The adjective is placed between the Article and the noun. e.g.

1. the good slave = ὁ ἀγαθὸς δοῦλος
2. the holy souls (Acc.Pl) = τὰς ἁγιὰς ψυχὰς
3. to the holy sister = τῇ ἁγιαὶ ἀδελφῇ

Another way of expressing the same thing is by repetition of the Article with the adjective. e.g.

the good slave = ὁ δοῦλος ὁ ἀγαθὸς
           = the slave, the good one.

The Article is generally repeated when the expression would otherwise be clumsy.

   e.g. the holy and good law = ὁ νομὸς ὁ ἁγιὸς καὶ ἀγαθὸς


Do Practice 5.1, giving the Case, Gender, and Number.

31. Adjective with Article:
The Article is used with any part of the Adjective as a substitute for a noun.

   ὁ ἀγαθὸς = the good (one, person, man)
ἡ ἀγαθὴ = the good (one, person, woman)
τὸ ἀγαθὸν = the good (thing)
τὰ ἀγαθὰ = the good (things)
ὁ πονηρὸς = the evil one. Mat. 6.13
εἰς τὰ ἰδία = unto His own. John 1.11.

Read Section 5.5 on pp.59-60, and do Practice 5.5

32. Two-termination:
   Some adjectives only use endings of the masculine and neuter form. They have
   the same forms in the Feminine as in the Masculine. e.g. αἰωνιὸς.
   eternal life (Acc.) = τὴν αἰωνιὸν ζωὴν

   All compound adjectives have only two terminations (if you come across an
   adjective with a prefix that is formed from a preposition, for instance).

33. The Verb ‘to be’:
   The Present Tense of the Verb ‘to be’ is on Duff p.57, Section 5.3. The first person
   εἰμι means ‘I am’. When translating from English – Greek, it is important to
   distinguish the Verb ‘to be’ from other verbs. E.g.
   ‘I am good’ = εἰμι ἀγαθὸς
   But: ‘I am saying’ = λεγῶ.

   In the latter sentence, the word ‘am’ is only an auxiliary verb in English,
   indicating that the Present Tense is being used. Greek does not use this
   auxiliary. Hence, no part of εἰμι must appear with λεγὼ.
   Do Practice 5.3, Duff p.58.

34. Predicative Adjective:
   In the English sentence,
   ‘The just master is beloved’,
   1. ‘just’ is a quality or attribute of the man. This is an Attributive Adjective.
   2. ‘beloved’ is a description or statement which is being made about the just
      master. It is part of the Predicate of the sentence, and has been called the
      Predicative Adjective.

   1. The Attributive Adjective has already been described
   ‘The just master’ = ὁ δικαίος κύριος or ὁ κύριος ὁ δικαίος.
   Read Section 5.2 on Duff p.56 and complete Practice 5.2 on p.57.

   2. The Predicative Adjective is in the same Number, Gender, and Case as the
      Subject of the Verb ‘to be’.
   ‘The just master is beloved’ = ὁ δικαίος κύριος ἐστιν ἀγαπητὸς.

   Similarly,
   ‘The works are bad’ = τὰ ἐργὰ ἐστὶ κακά.

   And,
‘The good man's works are not bad’ = τα ἐργα τα του ἀγαθων οὐκ ἐστι κακα.
Read Duff p.58 Section 5.4.

35. **Subject in the Verb:**

I. With Complement ‘We are slaves’. ‘We’ is the Subject, ‘slaves’ is the complement. ‘We’ is implied in the ending of the Greek verb ἐσμεν = ‘we are’. If, however, it had been translated by a pronoun, the pronoun being Subject, would have been in the Nominative Case. Hence, ‘slaves’ must also be in the Nominative.
Since ‘slaves’ is emphasised, the order of words is δουλοι ἐσμεν.

II. With Predicative Adjective – ‘You are just’. This time the pronoun ‘You’, being subject, is in the Nominative Case. Moreover, it is Plural, and can be assumed to be Masculine. The Predicative Adjective in the same Number, Gender, and Case is δικαιοι . Hence, δικαιοι ἐστε.
Do Practice 5.4 on Duff p.59.

36. **Complement:**

In the English sentence, ‘The brother is a messenger’, ‘The brother’ is Subject.
‘is’ is Verb
‘a messenger’ is Complement.

In Greek, the **Complement of the Verb** ‘to be’ is in the same **Case as its Subject**. In the sentence above, the subject is in the Nominative Case, and therefore the Complement is also in the Nominative Case

ὁ ἀδελφος ἐστιν ἀγγελος.
Read Sections 5.7 and 5.8 on pp.61-63 and try Practice 5.7 and 5.8 omitting No.3.

**Exercise 2 (for Issue 9)**
Do the Half-way Practice on p.59.

**Test 9**

1) In what three respects must an adjective agree with the noun which it qualifies?

2) Give Greek for:
   i) of the good land
   ii) of the just life
   iii) the holy things (nom.)
   iv) the faithful sister (acc.)

3) In the following sentence state which adjective is **Attributive**, and which one **Predicative**:
   ‘The faithful souls are beloved’.

4) Translate into Greek:
   i) You are slaves.
   ii) Sisters, you are just.
37. Two Important Adjectives
Learn the two adjectives on Duff pages 60, 61, read the top of p 61, and do Practice 5.6 on Duff p.61, and Practice 5.7 and 5.8 No. 3 on p.63.

39. The Future Tense
The future tense is formed by the insertion of the letter sigma (σ) between stem and endings of the Present Tense Active and Middle.

Hence instead of λυω I loose, the future is λυσω I shall loose. See Duff p. 70
Now try Practice 6.4 No.3.
Half-Way Practice, Nos. 2, 4 on p.71. Then learn Vocab at the top of p.64 and complete the Word helps.

39. The Imperfect Tense:
This is the name of one of the Past Tenses in Greek. The Imperfect Tense represents an act as going on in time past; it denotes continued or repeated action in the past. It may be recognised in English by the words 'was' or 'used to'.

  e.g. 'I was saying' denotes continued saying in time past.
       'I used to say' denotes repeated saying in time past.
Study the Imperfect Tense of λεγω on p.70 of Duff. The letter Epsilon (ε) is prefixed to the stem throughout. It carries the smooth breathing.
This added Epsilon is called the Augment.
Past Tenses of the Indicative in Greek have the Augment throughout.
Regarding λεγω, for example, the same stem λεγ as was observed in the Present Indicative of λεγω is found in the Imperfect Tense. The endings, however, are changed to -ον, -ες, -ε, -ομεν, -ετε, -ον. ἐλεγον can be 'I was saying' or 'they were saying', according to the context.
Make the Imperfect Tense of βαλλω, σῳζω.
The Contracted verbs take a slightly different form, owing to the letter Epsilon at the end of the stem.
  Again ε + ο = ου    ε + ε = ει.
The Imperfect Tense of καλεω is ἐκαλουν, ἐκαλεις, ἐκαλει, ἐκαλουμεν, ἐκαλειτε, ἐκαλουν. See third column, Duff p.76.

40. Aorist Indicative Duff p.70 (Fourth column of Greek in 6.4).
The Aorist is another past tense in Greek. Once again, it has the Augment. It has, moreover, a sigma added to its stem, and its endings are characterised by the Alpha, which appears throughout (except in the third person singular).
Now read 6.1 and 6.2 on Duff p.66 and do Practice 6.2.

41. Meaning
Whereas λυω meant 'I loose, I am loosing, I do loose', and ἐλυον meant 'I was loosing, I used to loose', the Aorist ἐλυσα means 'I loosed, I did loose'.
The meaning of the English phrase 'I loosed' is partly determined by the context. If the context implied that the 'loosing' was continuous or repeated, as in the
sentence, 'I loosed many captives in those days', the Imperfect Tense would be used in Greek; whereas if the context implied a single act, the Imperfect would not be used, but the Aorist.

e.g. 'Immediately I rose up and loosed the captives'.

This distinction does not imply that the Aorist is never used for continuous action, but that the Imperfect is not used to denote instantaneous action in the past. Read 6.3 and 6.3.1, then answer Practice 6.3, including Translation 7-12. Now try Practice 6.4 Duff p. 70 (omitting No. 3), and Half-Way Practice on p.71 (omitting Nos. 2, 4).

Exercise (for Issue 10)
You are now able to do p.64 Sections A, B, and C.
42. Temporal Augment:
In the case of verbs beginning with a vowel, this vowel is lengthened to the corresponding long vowel (except α gives η).

e.g. Imperfect of ὠμολογεω is ὠμολογουν

But " " ἀκουω is ἡκουον
" " ἀγω is ἡγον

In verbs that begin with a Diphthong that includes Iota, the first vowel of the Diphthong is lengthened, and the Iota appears as Iota Subscript.

e.g. Imperfect of αἰτεω is ἄιτουν
" " οἰκοδομεω οἰκοδομουν

Note: Imperfect of ἐχω is εἰχον
" " εὐλογεω εὐλογουν

See Duff, 6.5.1 on Pages 71, 72.

43. Compounds:
Read 4.4 Compound Verbs on Duff p. 50, then learn the eleven compound verbs at the foot of p.52. It is now possible to do Ex. A Nos. 5, 6, 7, 8, 9, 10, 12 and Ex.B Nos. 3, 4, 5, 6, 9, 10 on Duff pages 53, 54.
The Augment comes between prefix and verb. Apart from περι, προ, ἄμφι the last letter of the preposition is replaced by the Augment.
The following is a table of compound verbs from recent Vocabularies.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>παρακαλεω</td>
<td>παρεκαλουν</td>
</tr>
<tr>
<td>ἀπολυω</td>
<td>ἀπελυον</td>
</tr>
<tr>
<td>ἐκβαλλω</td>
<td>ἐξεβαλλον</td>
</tr>
<tr>
<td>περιπατεω</td>
<td>περιπατουν</td>
</tr>
<tr>
<td>συναγω</td>
<td>συνηγον</td>
</tr>
<tr>
<td>ύπαγω</td>
<td>ύπηγον</td>
</tr>
</tbody>
</table>

See Duff 6.5.2 on Pages 72, 73.
**ISSUE 12**

**Exercise A (for Issue 12)**

Study Vocab for Chapter 6, p.76 down to προσεχω. Do Half-Way Practice, Duff p.71 Nos. 1,3,6,9 and Practice 6.5 Duff p.73. Then try Practice 6.8 on Duff p.76 Nos. 3,6.

**44. Predicative Adjective with Verb ‘to be’ understood:**

Frequently the Verb ‘to be’ is omitted when an Adjective is Predicative, e.g. ὁ ἀνθρωπος ἀγαθος is alone sufficient to convey ‘The man is good’. The same thing is true even when the order of words is reversed.

ἀγαθος ὁ ἀδελφος = the brother is good.

It would be wrong here to translate this as ‘the good brother’.

**Attributive:**

the good brother = ὁ ἀγαθος ἀδελφος

= ὁ ἀδελφος ἀγαθος

**Predicative:**

the brother is good = ὁ ἀδελφος ἀγαθος.

= ἀγαθος ὁ ἀδελφος.

**Exercise B (for Issue 12)**

Study the words on p.77 down to τοπος. Do Word helps, then Exercises, Section A Nos. 3,6 and Section B Nos. 5,12.

**Test 12**

Give the Greek for:

you were seeking for, they were asking, you (singular) were departing, he used to have.

Now revise table 6.4 p.70 and try Half-Way Practice, Duff p.71 Nos. 2,4,5,7,8,10,11,12.
45. **Verbal Stems ending in a Consonant**

One conclusion may be drawn from para. 6.6 on Duff p.73, namely that it is the **Verbal Stem**, and not the **Present Stem**, which matters in forming the Future Tense of a verb.

Duff p.74 shows that if the verbal stem ends in a consonant, this consonant combines with the sigma (σ) in the Future Tense.

- **Gutturals**: κ, γ, χ + σ = ξ
- **Labials**: π, β, φ + σ = ψ
- **Dentals**: τ, δ, θ + σ = θ

Now do Practice 6.6, then read section 6.7 on pages 74-75, and tackle Practice 6.7.

46. **Tenses in the -εω verbs**

Read Section 6.8 on Duff pages 75-76, then try Practice 6.8.

**Exercise** (for Issue 13)

- **Section A** on p. 77, omitting 3,6.
- **Section B** on pages 77-78 omitting 5,12.
- **Section C** on p 78 should now make sense.
47. **Meaning of Indicative Mood:**
Whereas λυω meant ‘I loose, I am loosing, I do loose’, and ἐλυον meant ‘I was loosing, I used to loose’, the Aorist ἐλυσα means ‘I loosed, I did loose’.
The meaning of the English phrase ‘I loosed’ is partly determined by the context. If the context implied that the ‘loosing’ was continuous or repeated, as in the sentence, ‘I loosed many captives in those days’, the Imperfect Tense would be used in Greek; whereas if the context implied a single act, the Imperfect would not be used, but the Aorist.
    e.g. ‘Immediately I rose up and loosed the captives’.
This distinction does not imply that the Aorist is never used for continuous action, but that the Imperfect is not used to denote instantaneous action in the past.

Now read 7.2 on p. 80.

48. **Direct Commands**
Direct Commands are expressed by the Imperative Mood. Whereas λυω was the Present Indicative Active of the verb meaning ‘I loose’, λυε is the Present Imperative Active. (Indicative and Imperative are Moods. Active and Passive are Voices. Present and Imperfect are tenses).
The stem used in the Imperative of λυω is λυ- the same stem as is used in the Present Indicative. The endings vary according to the number of those who are commanded, whether Singular or Plural.
Loose! (when addressing one person) = λυε
    (when addressing more than one) = λυετε.
This form of giving a direct command is known as the Second Person Imperative.
Greek, however, also possesses a Third Person Imperative.
It refers not to the person addressed, but to a third party, and is introduced in the English translation by ‘let him’, or ‘let them’.
    e.g. λυετω = let him loose
    λυετωσαν = let them loose.

Learn the Present Imperative Active, and the contracted forms (of φιλεω).
You are well advised, however, in footnote 2 on p. 80 to concentrate on the second person only, in line with the arrangement of the course book according to frequency. The table below is given for the sake of completeness.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>λυε</td>
<td>λυετε</td>
</tr>
<tr>
<td>3</td>
<td>λυετω</td>
<td>λυετωσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>φιλει</td>
<td>φιλειτε</td>
</tr>
<tr>
<td>3</td>
<td>φιλειτω</td>
<td>φιλειτωσαν</td>
</tr>
</tbody>
</table>
49. **Aorist Imperative**

This Imperative is used in commands that do not stress the continuance or repetition of the action. Aorist imperative is used unless there is a thought of continuance or repetition.

Its forms are given in 7.2.1 on p. 80.

Read 7.2.2 on p. 81.
Now do Practice 7.2 on p. 81, finding the verb in question 2 from p. 88, Vocab for chap. 7.

50. **The word for ‘not’ with Imperatives is μη.** The word οὐ should not be used to negative the Imperative Mood.

Do not throw stones = μὴ βάλλε λίθους.

The negative of a Direct Command is called a Prohibition.

The Present Imperative does not necessarily refer to the Present in point of time. It indicates rather that the action demanded or prohibited is a process or continuous or repeated action.

E.g. in a command, γραφε means ‘write’ (in the sense of ‘keep writing’), and the verb in the sentence ‘Give us each day our daily bread’ is in the Present Imperative. Thus the Present Imperative is used to denote continuous, repeated, or habitual action.

In a Prohibition, μη γραφε means ‘do not write’ (in the sense of ‘stop writing’). Someone so prohibited might retort, ‘But I am not doing so’.

Read 7.3 Duff p. 82.

51. **Present and Aorist in Imperative and Prohibition:**

1. Command:
   
   Present Imperative: γραφε = keep writing
   
   Aorist Imperative: γραψον = start writing.

2. Prohibition:
   
   Present Imperative μη γραφε = stop writing, don’t write.
   
   Aorist Subjunctive μη γραψῃς = do not start writing.

52. **Present Infinitive**

The Present Infinitive Active is formed by adding - ειν to the stem.

E.g. λυειν

The usual contractions occur with φιλεω in the Infinitive.

εἶναι is the Infinitive of εἰμί.

53. **Aorist Infinitive**

λυσαι = to loose. The Present Infinitive λυειν also means ‘to loose’. The difference is that the Present Infinitive implies that the action is continuous or repeated, while the Aorist Infinitive does not.

Note that past tenses only have the Augment in the Indicative Mood.
Try Practice 7.3 on p.83, noting the four verbs given on p.82 and what is said about them on p.88.

Now attempt Half-Way Practice on p.83.
54. **Participle:**

The moods of the verb λυω that have been dealt with so far, are Indicative, Imperative and Infinitive. Another mood, the Participle, is now being added (Duff p.83, 7.4).

The Present Participle of the verb ‘to loose’ means ‘loosing’.

*e.g.* ‘What do ye, loosing the colt?’

In this sentence the Participle serves as an adjective describing the disciples’ action.

In Greek, therefore, the Participle must have a declension and must agree with the Number of persons acting, and their Gender and their Case.

τι ποιειτε λυοντες τον πωλον; Mark 11.5.

The Present Participle of the verb λυω = ‘I loose’ is λυων.

Its forms should now be learned from 7.4.1 on Duff p.84.

55. **Aorist Participle:**

A very common Participle is the Aorist Participle, which denotes ‘having loosed’, if λυω is taken as an instance (see 7.4.2).

Three of the Tenses mentioned so far have Participles, namely Present, Future and Aorist. The Imperfect Tense has no Participles.

Now do Practice 7.4.1 on Duff p.85.

56. **Future Participle:**

Once the Present Participle has been learned, the Future Participle has virtually been learned. For the Future Participle λυσων is declined in the same way as λυων, the only difference being the Sigma (σ) that is included in the Future Participle all through its declension.

*e.g.* Nom. Sing. λυσων

Nom. Plural λυσοντες

λυσων means ‘being about to loose’.

The meaning given for the Aorist Participle above is a help to appreciating the time relation between the Aorist Participle and the main verb of a sentence. Don’t worry about its description as wooden. The Aorist Participle indicates an action prior to that of the main verb. 7.4.2 on pages 85-86 is valuable in encouraging the most natural way to express this sequence of events in the sentence conveyed in Greek by the Aorist Participle as an action previous to the main action. Also a Present Participle can be rendered naturally by ‘while’ as an action simultaneous with the main action.

Try to use the more sophisticated rendering as you do Practice 7.4.2 on p. 86.

Read 7.4.3 on p.86, and read the Hint in a downward direction, before tackling the Complex Sentences in Practice 7.4.3 on p.87.

7.5 on p.87 is an important section that helps to make the translation of Practice 7.5 sound better in English, using expressions like ‘he who’ or ‘those who’. Also, ‘he who believes’ might alternatively be ‘the believer’.
Vocab for Chapter 7 on p88 is used directly in the exercises that follow. In this lesson it is sufficient to familiarise yourself with this page, and consider the Word helps before revising the chapter in preparation for next lesson.
57. **The Middle Voice**

Greek has a Middle Voice. The Middle Voice indicates personal involvement in an action. e.g. Active νιπτω = I wash

Middle νιπτομαι = I wash (meaning ‘I wash myself’).

Thus νιπτομαι is ‘I wash’ with or without an object, but implying that the action stops with myself. If there is no object,
νιπτομαι = I wash *myself*.

If there is,
νιπτομαι την κεφαλην = I wash *my* head.

Many Greek verbs do not appear in the Active Voice at all, and seem to begin in the Middle Voice. Such verbs are known as Deponent Verbs, and these are explained in 8.1 on Duff page 91. The deponent endings in 8.1.1 on page 91 should now be learned. It is essential also to be aware of the Imperative, Infinitive and Participle of deponent verbs as set out in the remainder of 8.1.1 on page 92. Make yourself familiar with the nineteen deponent verbs in vocab for chapter 8, page 97. In practice 8.1.1 work out the Number, whether singular or plural, the Person, whether first, second, or third, the Tense, whether Present, Imperfect, Future, or Aorist, and the Mood, whether Indicative, or Imperative, Infinitive, or Participle.

Read 8.1.2 and 8.1.3 and try creating the desired forms in Practice 8.1.3 Read 8.1.4 about Terminology, and do Half-Way Practice on page 94.
ISSUE 17

58. Imperfect of verb ‘to be’ Duff p.94.
The long Eta. is the only sign of the Augment.
Some of its endings are irregular, and the third person plural differs, this time,
from the first person singular.
Again ‘I was’ = ἠμην
But ‘I was sending’ = ἀπεστελλον
The Verb ‘to be’ does not occur in the Greek of ‘I was sending’. It is merely an
auxiliary in English.

Read 8.2 on p. 94 and memorise the Future, and the Imperfect of the verb ‘to be’.
Note also its Present Infinitive and its Participle forms.
Try Practice 8.2, and note that in question 6, the word ‘alone’ is in the Nominative
Plural. It is said to agree with the complement of the Verb ‘to be’.

59. First Declension Masculine Nouns:
See sections 8.3 and 8.3.1 on page 95-6.
These end in either-ης or -ας in the Nominative Singular. Both these types (Duff
p.95) have the very same endings in the Plural as the First Declension feminine
nouns.
The Genitive Case of προφητης ends in -ου as with the Second Declension Masculine
nouns.
The Accusative and Dative endings have the same vowel as the Nominative
Ending - whether Eta or Alpha.
The Article with προφητης and Ἰουδας is as follows:

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>ο̱ προφητης</th>
<th>όι προφηται</th>
<th>ά ή ίουδας</th>
<th>See p.96.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>τον προφητην</td>
<td>τους προφητας</td>
<td>τον Ιουδαν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>του προφητου</td>
<td>των προφητων</td>
<td>του Ιουδα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>τω προφητη</td>
<td>τοις προφηταις</td>
<td>τω Ιουδα</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Make up the Declension of the Article with βαπτιστης, -ου baptist;
δεσποτης, -ου master; μαθητης, -ου disciple.

60. Second Declension Feminine Nouns:
Read 8.3.2.
The feminine Article is used with these Second Declension nouns,
e.g. όδος, -ου fem. 'a way'.

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>ή όδος</th>
<th>Pl.</th>
<th>αι όδοι</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>τεν όδον</td>
<td>τας όδους</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>της όδου</td>
<td>των όδων</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>τη όδω</td>
<td>ταις όδοις</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

ἐρημος, -ου desert, and παρθενος, -ου maiden have the same forms of the
Article.

See 8.3.3 and 8.3.4, then do Practice 8.3 on p.97.
Use Vocab for Chapter 8 on pages 97-98 to complete Word helps.
Exercise (for Issue 17)
Work out answers to Exercises A, B and C on pages 98-99.
61. **Demonstratives**

‘this’ = οὗτος, αὕτη, τοῦτο  Duff p.101. The Plural means ‘these’.

The Article is always included when οὗτος qualifies a noun. Moreover, οὗτος is NEVER placed between the Article and the Noun. Unlike adjectives οὗτος is placed outside the Article and the Noun. This is the **Attributive** position for οὗτος, not the Predicative.

If words intervene, however, between οὗτος and the Article-Noun phrase, οὗτος is Predicative e.g. Luke 23.38.

Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ
‘This is the King of the Jews’.

‘This King of the Jews’ would be instead οὗτος ὁ βασιλεὺς των Ιουδαίων

II. ‘that’ = ἐκεῖνος  Duff p.100. The Plural means ‘those’.

Its Declension is like that of ὁ, ἡ, το. Like οὗτος it comes outside Article and Noun.

‘that man’ = ἐκεῖνος ὁ ἄνθρωπος or ὁ ἄνθρωπος ἐκεῖνος.

**Note:**

In translating from Greek to English, the Article is dropped.

οὗτος ὁ ἄνθρωπος simply = this man.

In Practice 9.1.1 give the Number, Gender and Case for each word.

62. **Translation of Demonstratives**

Read 9.1.2 Duff p.101-2.

In English ‘these’ is the Plural of ‘this’

‘those’ is the Plural of ‘that’.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>this</td>
<td>οὗτος</td>
<td>ἐκεῖνος</td>
</tr>
<tr>
<td>that</td>
<td>ἐκεῖνος</td>
<td>ἐκεῖνοι</td>
</tr>
</tbody>
</table>

When either of these words stands by itself,

οὗτος = this man (one, person)  ἐκεῖνος = that man
αὕτη = this woman  ἐκεῖνη = that woman
τοῦτο = this thing  ἐκεῖνο = that thing
ταῦτα = these things  ἐκεῖνα = those things.

Now try Practice 9.1.2.

63. **The Word αὐτός**

This word has nothing to do with οὗτος and ἐκεῖνος. Make a radical distinction.

The Declension of αὐτός, -η, -ο is on p.39 of Duff. It has two meanings:
1. When used as a Third Person Pronoun = ‘he, she, it’.
2. When used as an Emphasising word agreeing with a noun = ‘-self’ e.g. ‘the man himself’.

1. The meanings for the various cases of αὐτός, -η, -ο when used as a Third Person Pronoun are:

<table>
<thead>
<tr>
<th>Number</th>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>N</td>
<td>he</td>
<td>she</td>
<td>it</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>him</td>
<td>her</td>
<td>it</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>of him</td>
<td>of her</td>
<td>of it</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>to, for him</td>
<td>to, for her</td>
<td>to, for it</td>
</tr>
<tr>
<td>Plur.</td>
<td>N</td>
<td>they (all three genders)</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>them &quot;</td>
<td>her</td>
<td></td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>of them &quot;</td>
<td>of her</td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>to, for them &quot;</td>
<td>to, for her</td>
<td></td>
</tr>
</tbody>
</table>

2. When used as an Emphatic word in agreement, the meanings are:

- Sing. himself, herself, itself
- Plur. themselves (all three genders)

When the noun which αὐτός agrees with denotes a person, ‘himself’ will be used for male and ‘herself’ for female. When it denotes a thing, ‘itself’ would be used in English. When the noun is Plural, ‘themselves’ is used irrespective of gender. When, however, a noun is, for example, feminine in Greek, but still denotes a thing, ‘itself’ is still the English for αὐτή.

e.g. αὐτή συναγωγή = a synagogue itself.

Similarly αὐτός οἰκός = a house itself.

With the Article, αὐτός in the sense of ‘-self’ comes outside the Article and the Noun.

e.g. wisdom itself = αὐτή ἡ σοφία.

64. Note:

αὐτός, -η, -ο alone in the Nominative Case combines both meanings. It is an Emphatic Third Person Pronoun.

αὐτός = he himself, αὐτή = she herself, αὐτό = it itself
αὐτοῖ, αὐταί, αὐτα = they themselves.

e.g. αὐτός διδάσκει τον λαὸν

He himself teaches the people.

Confusion sometimes arises because the feminine of αὐτός is so like the feminine of οὗτος. The distinction must, therefore, be drawn between αὐτή (from αὐτός) and αὐτη (from οὗτος) between αὐτα and αὐτα.
In the Genitive of αὐτος, αὐτη, αὐτο, of him = his;
of her = hers; of it = its; of them = their.
e.g. his house = ὁ οἰκος αὐτου
     their slave = ὁ δουλος αὐτων.

Notice that this Possessive Pronoun appears outside Noun and Article, and after the Noun.

65. Another meaning of αὐτος

 αὐτος was given with the meanings ‘he, she, it’ and ‘-self’.
When it meant ‘he, she, it’, this pronoun was unaccompanied by a noun.
When is meant ‘-self’, it was placed outside the Article and the Noun.

When it means ‘the same’, it is placed between the Article and the Noun and agrees with the Noun in Number, Gender, and Case.

A safe rule for the placing of αὐτος, -η, -ο is to follow the order of the English.
Read 9.2.1 on Duff p.102-3.

66. Back to αὐτος

The Neuter Plural of αὐτος, when accompanied by the Article, is contracted.

τα αὐτα = ‘the same things’ becomes ταὐτα with smooth breathing over the Diphthong.

67. Reflexive Pronouns

The Reflexive Pronouns ἐμαυτον and σεαυτον belong to first and second person singular i.e. ‘myself’ and ‘thyself’ (or ‘yourself’).
Those which follow belong to the third person.

All of these are in the Accusative Case. They are used as the Object of the sentence when the Subject and the Object both refer to the same person.

e.g. I sanctify myself = ἐμαυτον ἁγιαζω
     you sanctify yourself = σεαυτον ἁγιαζεις
     he sanctifies himself = ἑαυτον ἁγιαζει.

ἐαυτον means ‘of himself’, ἑαυτης = ‘of herself’. These are used mainly in phrases with a preposition.

One might add ἑαυτῳ e.g. Luke 12. 13. ‘within himself’ = ἐν ἑαυτῳ

The following table sets out those forms of the Reflexive Pronouns that are most common:

<table>
<thead>
<tr>
<th>Masculine Sing.</th>
<th>Masculine Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐμαυτον ἁγιαζω</td>
<td>σεαυτον ἁγιαζεις</td>
</tr>
<tr>
<td>ἑαυτον ἁγιαζει</td>
<td>ἑαυτῳ</td>
</tr>
</tbody>
</table>
68. **Borrowing of ἑαυτον for ἐμαυτον, σεαυτον**

Where no ambiguity occurs, the Third Person Reflexive is used for the First and Second Person Reflexives.

This also occurs in the Plural.

*Example:* 1 Cor. 11.31.

εὰυτοὺς διεκρινομεν = ‘we discerned ourselves’.

69. **Back to ἑαυτον**

ἑαυτον is contracted sometimes to αὐτον as ἑαυτου to αὐτου, ἑαυτης to αὐτης etc.

The rough breathing is sufficient to distinguish it from any part of αὐτος.

It will never be confused with αὑτος (‘this’) because there are, of course, no Nominative forms of ἑαυτον which would be mistaken for αὐτη or αὐται.

70. **Reciprocal**

Consider the English phrase, ‘The disciples say to one another’; in this phrase, ‘one another’ is said to be reciprocal.

Since in Greek the expression is equivalent to ‘the disciples say to themselves’, the word ἑαυτον is again employed, but this time is regarded, not as the Reflexive, but as the Reciprocal Pronoun.

Hence, ‘The disciples say to one another’

= οἱ μαθηται λεγουσι προς ἑαυτος.

However, there is a Greek word for one another, as will be seen from 9.2.3 on Duff p103.

**Exercise (for Issue 18)**

Do Half-Way Practice on pages 103-4.
71. **The Personal Pronouns** should be learned from Duff p.104. The longer forms ἐμε, ἐμου, ἐμοι are mostly used with Prepositions. If in doubt whether to use ἡμιν or ὑμιν remember that the one that begins with the letter υ means ‘to you’. The other one, ἡμιν means ‘to us’. The Nominative of Personal Pronouns is only used where special emphasis is required. Otherwise the endings of the verbs are sufficient. Read 9.3.1, 9.3.2, and 9.3.3.

72. **The Possessive Adjectives** ἐμος, σος are declined like ἀγαθος, -η, -ον.

These Possessive Pronouns are placed between the Article and the Noun.

    e.g. my Lord = ὁ ἐμος κυριος

Their equivalent, the Genitive of the Personal Pronoun comes outside the Article and the Noun.

    e.g. my Lord = ὁ κυριος μου.

Now try Practice 9.3 on Duff p. 105. Learn the conjunctions in 9.4.1.

73. **Use of μεν, δε**

μεν is a sign that a contrast is going to be made. It comes as second word in its clause, and is usually left untranslated. δε picks up the contrast, and is translated by ‘but’.

    e.g. The children were being brought to Him, but the disciples were sending them away.

    τα μεν τεκνα ἠγοντο προς αὐτον, οἱ δε μαθηται αὐτους ἀπεστελλον.

    ὁ μεν one, ὁ δε another
    οἱ μεν some οἱ δε others

    e.g. One he kept, another he sent away

    =τον μεν ἔτηρει, τον δε ἀπεστελλεν.

Now read 9.4.2 and 9.4.3 on p. 106, and 9.4.4.

74. **Crasis**

Sometimes two words are linked together, and written as one, with the smooth breathing over the resulting vowel combination. All the examples in the New Testament are listed here:

κἀν = και ἐαν   κάκει = και ἐκει   κάκειθεν = και ἐκειθεν
κάκεινος = και ἐκεινος   κάμοι = και ἐμοι   κάγω = και ἐγω   ταύτα = τα αὑτα   τούναντιον = το ἐναντιον   τούνομα= το ὀνομα

It is time to tackle Practice 9.4 on p.107.
Make a point of learning the words in Vocab for Chapter 9 on pages 107-108, and see what insight it gives into the Word helps on p.108.

Exercise for (Issue 19)
Do Sections A, B, and C on pages 108.110.
ISSUE 20

Read the preparatory material on p.111, and after reading 10.1.1 do Practice 10.1.1. Now try to learn the table in 10.1.2 concentrating on the forms of ὁς, ἡ, ὁ. Now use the information, including the footnote of p.113 to do the Practice 10.1.2 on p.114.

75. Relative Pronoun. 10.1.3 on Duff pages 114-115.

ὁς, ἡ, ὁ introduces a piece of information about the Antecedent, in fact the informant is thinking about the Antecedent when he uses ὁς, ἡ, ὁ as the subject or object of his statement. Grammatically, ὁς, ἡ, ὁ stands in a separate clause from its Antecedent, and its case is determined by its function in that clause. It could be Nominative.

<table>
<thead>
<tr>
<th>Relative Clause</th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g. βλεπω τους ἀνθρωπους οἱ ἐρχονται.</td>
</tr>
<tr>
<td>Antecedent</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Relative</td>
</tr>
<tr>
<td>oἱ is Subject of the Relative Clause.</td>
</tr>
<tr>
<td>= ‘who are coming’</td>
</tr>
</tbody>
</table>

The Relative Pronoun could be in the Accusative:

<table>
<thead>
<tr>
<th>Relative Clause</th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g. οἱ ἀνθρωποι οὑς στελλετε ἀπερχονται.</td>
</tr>
<tr>
<td>Antecedent</td>
</tr>
<tr>
<td>Relative</td>
</tr>
<tr>
<td>oὑς is Object of the Relative Clause.</td>
</tr>
<tr>
<td>= ‘whom you are sending’</td>
</tr>
</tbody>
</table>

The Relative Pronoun could be in the Genitive:

<table>
<thead>
<tr>
<th>Relative Clause</th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g. ὁ προφητης οὑ ἀναγινωσκεις τα βιβλια άγιος ἐστιν.</td>
</tr>
<tr>
<td>Antecedent</td>
</tr>
<tr>
<td>Relative</td>
</tr>
<tr>
<td>oὑ is Possessive depending on βιβλια.</td>
</tr>
<tr>
<td>= ‘the books of whom’, or ‘whose books’.</td>
</tr>
</tbody>
</table>

It could be Dative:

<table>
<thead>
<tr>
<th>Relative Clause</th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g. The word which I believe is faithful.</td>
</tr>
<tr>
<td>Antecedent</td>
</tr>
<tr>
<td>Relative</td>
</tr>
</tbody>
</table>

πιστος ὁ λογος ὃ πιστευω
The Case of the Relative Pronoun is determined by its function in the Relative Clause.
Now try Half-Way Practice on p.115.

76. **Attraction of Relative Pronoun to case of Antecedent**

The Relative Pronoun, usually in the Nominative or Accusative case, may be found in the same case as its Antecedent, whether Genitive or Dative. It is said to have been attracted into the same case as its Antecedent.

- e.g. of all things which he spake.
  \[ \piαντων \, \omegaν \, \epsilonλαλησε \, \text{Acts.3.21, where the Accusative \(\omega\) has been attracted into the Genitive, the same case as its antecedent \(\piαντων\).} \]

- learned obedience by the things which he suffered.
  \[ \epsilonμαθεν \, \epsilonφ\, \omegaν \, \epsilonπαθεν \, \text{την \, \upsilonακοην \, \text{Heb.5.8.}} \]
  \[ \text{(for \(\piντων \, \epsilonπαθεν\).}} \]

Read section 10.2 on p.116 and complete Practice 10.2. then 10.4 on p.119 and do Practice 10.4 on p.120.

Learn the first column of Vocab for Chapter 10 on p.120.
77. **Indirect Statement**: In English, verbs of 'saying' or 'thinking' are often followed by the word 'that':

- e.g. 1. He said *that* he was going to the synagogue.
- 2. He imagined *that* it was day.

In these sentences, what was said or thought is contained in a clause introduced by the word 'that'. The actual words uttered would have been 'I am going to the synagogue', and the actual words thought would have been 'it is day'.

Because these statements or thoughts are only reported, they are called 'indirect statements'. In Greek, Indirect Statements begin with the word ὁτι (= that).

- e.g. They say *that* they hear the voice λεγουσιν ὁτι ἀκουουσιν την φωνην.

1. In the first example given above, the verb 'was going' is in the Past Tense in English. In Greek, however, the Present Tense would be used in imitation of the actual words uttered. Where the English is:
   'He said that he was going to the synagogue' the Greek would mean 'He said that he is going to the synagogue', for his actual words were 'I am going to the synagogue'.

   It will be seen that while the Tense of the verb in Direct Speech is retained unchanged, the Person of the verb can change, a first person in what was actually said becoming third person when reported.

   εἰπεν ὁτι πορευεται προς την συναγωγην.

2. In the second example, the English is 'He imagined that it was day', whereas the Greek would mean, 'He imagined that it is day', because his actual thought was, 'It is day', ὁτι ἐστιν ἡμερα

3. In the sentence,
   'He said that he had untied the boats', the actual words were 'I saw the boats'.

   The Greek means, 'He said that he untied the boats'.

   This is rendered εἰπεν ὁτι ἐλυσε τα πλοια.

The verb in an Indirect Statement has the same tense as the verb in the Direct Statement.

Reference must always be made to the actual words expressed.

Read 10.3 on pages 117 and 118, then do Practice 10.3.

Now do Section 10.4 on p.119, and try Practice 10.4 on p.120.

Complete Vocab for Chapter 10 by learning the second column, and think about the Word helps.

**Exercise** (for Issue 21)

Tackle Sections A, B and C on pages 120-122.
ISSUE 22

78. Second Aorist
Read pages 123-126 including sections 11.1.1, 11.1.2, and 11.1.3, and memorise the Second Aorist stems on pages 125-126.
These pages present the forms of the Second Aorist. There are four types: ἐβαλον, ἐγνων, ἐβην, εἰπον.

εἰπον is somewhat irregular, but exceedingly common in N.T.

<table>
<thead>
<tr>
<th>Aorist Indicative</th>
<th>Aorist Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰπον</td>
<td>εἰπε</td>
<td>εἰπειν</td>
</tr>
<tr>
<td>εἰπας</td>
<td>εἰπατω</td>
<td></td>
</tr>
<tr>
<td>εἰπε</td>
<td>εἰπατω</td>
<td></td>
</tr>
<tr>
<td>εἰπομεν</td>
<td>εἰπατε</td>
<td></td>
</tr>
<tr>
<td>εἰπατε</td>
<td>εἰπατωσαν</td>
<td></td>
</tr>
<tr>
<td>εἰπαν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The form used in the Aorist is totally different from the form used in the Present Tense. The reason for this is that in order to supply deficiencies in certain verbs, tenses were borrowed from other verbs that were more commonly used in these tenses, with the same meaning. The deficiencies may have been caused by difficulty of pronunciation or mingling of dialects.

Now read 11.1.4, then try Practice 11.1.4.

You are now ready to study 11.1.5 on p.127.
Do Practice 11.1.5.

At this point other moods can be explored for unusual verbs in 11.1.6 on p.128 of Duff. These should be looked at in conjunction with the verbs at the top of p.132. Complete Practice 11.1.6 then revise the first part of this chapter.

Exercise (for Issue 22)
Do Half-Way Practice on p.128.
ISSUE 23
It is now time to consolidate the information on the tenses of verbs whose stem ends with various letters:

79. **Stems Ending in ε**
When the Sigma for the Future Tense is added to these stems ε becomes η (Eta).
\[ \text{e.g. Future of } \piοιεω = \piοιησω, \text{ Aorist = } \]

Exceptions: καλεω, ἐπαινεω, τελεω. ἐποιησα.

The future tense of εἰμι has Middle Endings. ἐσομαι = I will be. ἐσεσθαι = to be about to be.

**Note:**
- συναγομαι = gather, come together
- ἐργαζομαι = work
- ἀρχομαι = begin.

80. **Stems Ending in τ, δ, θ**
When the Sigma is added to these stems τσ, δσ, θσ  become Sigma alone (σ).

Thus the future of πειθω is πεισω.

81. **Stems Ending in π, β, φ**
When the Sigma is added to these stems, πσ, βσ, φσ become ψ (psi).

Thus the future of γραφω is γραψω.

82. **Stems Ending in κ, γ, χ**
When the Sigma is added to these stems, κσ, γσ, χσ all become ξ (xi).

Thus the future of διωκω for example is διωξω.

83. **Future of Liquid Verbs:**

Duff p. 129 now adds a fourth set of consonants λ, μ, ν, ρ called liquids. See 11.2.

The effect that these liquid consonants have on the future tense is to remove the sigma which is normally found in the future, and instead to add endings identical to those of φιλεω (Present Tense).

\[ \text{e.g. } \acute{\alpha}γγελω (I will announce) \]

In order to complete the future of \acute{\alpha}γγελλω has the endings:

- \acute{\alpha}γγελω
- \acute{\alpha}γγελεις
- \acute{\alpha}γγελει
- \acute{\alpha}γγελουμεν
- \acute{\alpha}γγελειτε
Study 11.2.1 and 11.2.2 on pages 130-131 and do Practice 11.2.2 in conjunction with Vocab for Chapter 11 on pages 131-132. The Word helps can now be considered. 

Exercise (for Issue 23)
Do Sections A, B, and C on pages 132-134.
Read pages 134-136, 12.1, 12.2.

84. Third Declension Nouns:
There are only three Declensions in Greek, but the Third Declension is not nearly so uniform as the first two Declensions in the way it attaches its endings to the Stem. Since λ, μ, ν, ρ, σ fall out between vowels, a good deal of contraction results.

Endings: These are different from the endings of the first two declensions, and should now be learned from Duff p.135.

Stem: The stem of a noun is found by removing the ending of the Genitive Singular. In the Third Declension the Genitive Singular usually ends in -ος. The Nominative Singular gives no indication of what the stem of the noun will be. It is therefore of the utmost importance to learn not only the Nominative Singular of a Noun but also its Genitive Singular. Duff (p.135 Note 1) well advises the student to learn the Nom. Sing., Genit. Sing., and Gender all at once.

The regular Third Declension Nouns may be classified according to the last letter of their Stem. However, for your comfort, please note that Duff would bypass most of this, and particularly so with irregular nouns (See Note 2, p.135). Quite a few of the words given below are not put to immediate use in this lesson.

85. A. Masculine or Feminine Nouns of the Third Declension

1. Last letter of Stem being a consonant.
   (a) when this consonant is a mute i.e. Guttural κ, γ, χ.
      Labial π, β (no φ stems).
      Dental τ, δ, θ.

   (b) when this consonant is a liquid
      i.e. λ, ρ, ν.

   (c) when this consonant is sigma
      i.e. σ

2. Last letter of stem being a vowel.
   (a) ι, υ

   (b) ευ, ου

B. Neuter nouns of the Third Declension.

These are more readily classified according to the ending of their Nominative Singular.
   i.e. -μα, -ας, -ος.

86. In order to supply a frame of reference for future study, examples will be given of each type considered above.
A.1. (a) Guttural

κ φυλαξ, φυλακος, ὁ
γ σαλπιγξ, σαλπιγγος, ἡ
χ όνυξ, όνυχος, ὁ

Labial

π Αἰθιοψ, Αἰθιοπος, ὁ
β Ἀραψ, Ἀραβος, ὁ

*Dental

τ σεμνοτης, σεμνοτητος, ἡ
δ ἐλπις, ἐλπιδος, ἡ
θ ὅρνις, ὅρνιθος, ἡ

(b) Liquid

λ(almost none).

ρ ἀστηρ, ἀστερος, ὁ (ε)
σωτηρ, σωτηρος, ὁ (η)
ν ἀλεκτωρ, ἀλεκτορος, ὁ (ο)

(c) Sigma

σ συγγενης, συγγενους, ὁ

[Note: this stem is συγγενεσ, but the sigma is dropped between vowels, and fails to appear at all in the cases where we would otherwise expect to see it]

A.2.(a)

ι πολις, πολεως, ἡ
υ ἰχθυς, ἰχθυος, ὁ (υ)

(b)

ευ βασιλευς, βασιλεως, ὁ
ου βους, βοος, ὁ

B. Neuter Nouns.

-μα γραμμα, γραμματος, το
-ας τερας, τερατος, το
-ος γενος, γενους, το

*A.1. (a) Dental

τ can be sub-divided into
-τητ σεμνοτης, σεμνοτητος, ἡ
-ντ ἀρχων, ἀρχωνος, ὁ
-κτ νυξ, νυκτος, ἡ
-τ χαρις, χαριτος, ἡ

It will be convenient to treat neuter nouns that do not end in -μα, -ας, -ος individually.

Now read Duff’s excellent note on the dative plural, 12.2.1.
Of the irregular third declension nouns, the family group is found frequently.

87. **Irregular Nouns of the Third Declension:**

πατήρ, θυγατήρ, and μήτηρ differ from the regular model noun ἀστηρ in the Genitive Singular where they contract to πατρος, θυγατρος, μητρος and also in the Dative Singular.

See 12.2.2 on p.137.

Vocab for Chapter 12 is an interesting one and well worth spending a good deal of time on!

Now attempt to do the parsing exercise in Practice 12.2 on p.137, beginning by giving Case, Number (whether Singular or Plural), and Gender of each word.

Learn the tables in 12.3, Pages 137-138.

ISSUE 25
Revise the adjectives in 5.6 on p. 60. These are adjectives with three terminations, each gender showing changes. The two-terminal adjectives have masculine and feminine identical. The third declension adjective in 12.4 on p130 should now be learned. The new set of endings may seem not to match those of a noun of first or second declension that the word ‘more’ describes, but it will be evident that the adjective and the noun still match in Number, Gender and Case. This is what matters. μείζων (see Vocab for Chapter 12) is like πλεῖων.

Read Note 7 at the foot of p.139.

87. The word ἢ meaning ‘than’, has the same case after it as before it.
This rule must be used with discretion.

1. ‘I have a worse enemy than you’, if rendered ἐχω χειρονα ἐχθρον ἢ ος, would imply that the person addressed was indeed a bad enemy, but that the speaker had another one that was worse.
2. But if rendered, ἐχω χειρονα ἐχθρον ἢ ου, the sentence would imply that both the speaker and the person addressed had enemies, but that of the two enemies the speaker had the worse one.

In 1., the noun following ἢ is directly compared with the noun qualified by the Comparative adjective.
In 2., the noun following ἢ is only compared with respect to the noun qualified by the Comparative adjective.

The implicit verbal idea determines the case of the noun following ἢ.

88. Genitive of Comparison:
Instead of construction 1. above, the Genitive of Comparison can be substituted. The noun which would have followed is put in the Genitive case and ἢ is omitted.
e.g. ἐχω χειρονα ἐχθρον οου.

Occasionally, the Genitive of Comparison is used instead of even construction 2. above. The comparison is then known as a Compendious Comparison.

Do Practice 12.4 on p.139.

89. Interrogative Pronoun and Adjective:
1. The Interrogative Pronoun is given on p. 140 of Duff. It means:

<table>
<thead>
<tr>
<th>Masc./ Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. who?</td>
<td>what?</td>
</tr>
<tr>
<td>A. whom?</td>
<td>what?</td>
</tr>
<tr>
<td>G. whose?</td>
<td>of what?</td>
</tr>
<tr>
<td>D. to, for whom?</td>
<td>to, for what?</td>
</tr>
</tbody>
</table>

The same meanings can be used for the plural.

2. The Interrogative Adjective always means ‘what?’. 
It has the very same declension as the Interrogative Pronoun, but since it always accompanies a noun, it must agree with it in Number, Gender and Case.

The Interrogative Pronoun or Adjective is always followed by the Greek question mark. The Greek question mark is like a semi-colon (;), as in Mark 2.24, and Mark 8.29.

90. The Indefinite Pronoun and Adjective:
1. The Indefinite Pronoun means ‘someone’ or ‘something’. Unlike the Interrogative Pronoun it has neither accent nor question mark. Its declension, however, is exactly the same.
2. The Indefinite Adjective means ‘some, any, a certain’. It always agrees with a noun, and otherwise is the same as the Indefinite Pronoun.

τι; often means ‘why?’
Distinguish carefully between Interrogative ‘who?’ and Relative ‘who’ (Duff p.113).

Study 12.5 on pages 140-141, then do Practice 12.5.

Revise Vocab on p.142, and complete the Word helps.

Exercise (for Issue 25)
Do Sections A, B, and C. on pages 143-144.
ISSUE 26

91. Nouns of Third Declension with Vowel Stems:
πολις, and βασιλευς are declined in full in Duff p.145
Their Declension should now be learned. γραμματευς is like βασιλευς.


Duff explains in detail the contracting Nouns and Adjectives of the Third Declension on pages 146-147. Again the Vocab at the end of the chapter shows similar words, ἀσθενης in the same category of adjectives, and in the first column a group of nouns like ἔθνος.

Complete Practice 13.2 and then tackle Half-Way Practice on p.147-148.

Read 13.3 on pages 148-149, and learn the table across by cases as well as down by columns. This is good procedure for memorising all adjectives.

92. The word πας, πασα, παν is placed with the noun just as ‘all’, ‘every’ in English.

*e.g. πασα ἡ πολις = all the city
ἡ πασα, πολις = the whole city
πασα πολις = every city.*

Now do Practice 13.3 on p.149.

93. The Declension of εἱς is on p.150 of Duff. Two to four are declined thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.G.</td>
<td>δυο</td>
<td>δυσι</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>τρεις</td>
<td>τρια</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>τρεις</td>
<td>τρια</td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>τριων</td>
<td>τρια</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>τρισι</td>
<td>τρισι</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τεσσαρες</td>
<td>τεσσαρα</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>τεσσαρας</td>
<td>τεσσαρα</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>τεσσαρων</td>
<td>τεσσαρα</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>τεσσαρσι</td>
<td>τεσσαρα</td>
<td></td>
</tr>
</tbody>
</table>
Other useful numerals are:

εἴκοσι = twenty

πεντηκοστος = fiftieth

ἐκατον = one hundred

χιλιοι = one thousand

τρισχιλιοι = three thousand

χιλιαδες πεντε = five thousand

οὐδεις literally means 'no one', and is formed from οὐδ+ εἱς, μια, ἑν.
The absence of a Plural is explained by the fact that 'none' means 'not one'.
See Duff p.150-151, 13.4.

This makes it possible to do Practice 13.4.

Complete the revision of Vocab for Chapter 13, noting the words at the top of p152.
Word helps will assist by connecting many English words with their Greek origins.

Exercise (for Issue 26)
Do Sections A, B, and C on pages 152-153.
94. **Revision of Indicative:**

The tenses of the verb appearing so far in Duff will be given here:

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Future</th>
<th>Imperfect</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>λύω</td>
<td>λύσω</td>
<td>ἐλυον</td>
<td>ἐλυσα</td>
</tr>
<tr>
<td>Middle</td>
<td>λυομαι</td>
<td>λυσομαι</td>
<td>ἐλυομην</td>
<td>ἐλυσομην</td>
</tr>
</tbody>
</table>

Their meanings are:

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Future</th>
<th>Imperfect</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>I loose</td>
<td>I shall loose</td>
<td>I was loosing</td>
<td>I loosed</td>
</tr>
<tr>
<td></td>
<td>I am loosing</td>
<td></td>
<td>I used to loose</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(for my own benefit)</td>
<td></td>
<td>(for my own benefit)</td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td>I am loosing</td>
<td>I shall loose</td>
<td>I was loosing</td>
<td>I loosed</td>
</tr>
<tr>
<td></td>
<td>(for my own benefit)</td>
<td></td>
<td>(for my own benefit)</td>
<td></td>
</tr>
</tbody>
</table>

These tenses of the Indicative should now be revised in full. The Present Indicative Active (λύω) is on p.21. The Future, Imperfect and Aorist are on the same page. λυομαι and its other tenses in the Middle or Deponent form are like ῥυομαι on p. 91. It is useful to standardise the tables by using the same simple verb as an example.

Read pages 154-156

Follow the instructions in 14., and do Practice 14.1 (Revision).

95. **Example 1:** Where English would say, 'those who believe', Greek would say ‘the believing’. Greek is using the Definite Article with the Participle where English uses a Subordinate Adjectival Clause, ‘who believe’.
Since the phrase ‘the believing’ refers to more than one person, the Plural is used, the Masculine is assumed, and the Nominative Case would be οἱ πιστευοντες.

**Example 2:** Where English would say ‘the sower’, Greek would say ‘the sowing (one)’. Again the Definite Article is used and this time the Nominative Masculine Singular is required, i.e. ὁ σπειρων.
Incidentally this construction is the origin of the noun ἀρχων (= ruler), from the verb ἀρχω (= I rule).
Often, a few words qualifying the Participle are placed between the Article and the Participle. It is important to know that the sowing was ‘by the wayside’. The phrase, then, is inserted thus ‘he that was sown by the wayside’ = ‘the (one) having been sown by the wayside’.
Example 3: Participles are used more often in Greek than they are in English. Where English would say, ‘And when he came forth, he saw a great multitude’, Greek would say, ‘And having come forth, he saw a great multitude’.

και ἐξελθὼν εἶδεν πολυν ὀχλον.

ἐξελθὼν is the Strong Aorist Participle from ἐξερχομαι (= I come forth).

Greek is using the Aorist Participle where English uses a Subordinate Adverbial Clause of Time, i.e. a Temporal Clause. The Aorist Participle does just as well, since it denotes action that took place before the action of the main verb. The ‘coming forth’ took place before the ‘seeing’.

The Adverbial Participle does not require the Definite Article.

Similarly, ‘when the chief priests had heard’, becomes ‘the chief priests having heard’ ἀκουσαντες οἱ ἀρχιερεις.

Example 4: ‘And they were all afraid of him, because they did not believe that he was a disciple’.

In this example, ‘because they did not believe’, becomes in Greek ‘not believing’ μη πιστευοντες.

A Subordinate Adverbial Clause of Reason, i.e. Causal Clause, is rendered by a Participle agreeing with the subject of the sentence.

Similarly, ‘because it has the promise’, is rendered in Greek ‘having the promise, i.e. Present Participle of ἐχω (= I have) agreeing with ‘godliness’, 1 Tim. 4.8.

ἐπαγγελιαν ἐχουσα.

Example 5: Participles denoting attendant circumstances describe the setting in which the action of the main verb takes place.

e.g. ‘Immediately the father of the child, having cried out, said’. Here the main verb is ‘said’. The attendant circumstance is the preparatory ‘crying out’;

Greek uses the Aorist Participle to denote that the action of ‘crying’ took place before the action of ‘saying’. English feels that both are equally significant and translates ‘cried out and said’. In other words Greek subordinates where English co-ordinates.

Similarly, ‘Take Mark and bring him’, becomes ‘Having taken Mark, bring him’.

Learn pages 157-158, 14.2.

Now try Practice 14.2 referring to p.159 as required.
ISSUE 28

96. Present Participle Middle and Deponent:
Besides the Active Greek Participles there are also Middle or Deponent Participles for the three Tenses, Present, Future and Aorist.
The Present Participle has the same form in Greek for Middle and Deponent

The Present Participle of λυομαι is λυομενος which is declined like ἀγαθος, -η, -ον.
The Present Participle of the Deponent word πορευομαι (= I go) is πορευομενος (= going).

For guidance on translating Greek Participles into English in various contexts, 14.3 on Duff p.160-161 is most helpful.
Use these guidelines to do the Half-Way Practice on p.161.

The notes in paragraph 94 in Issue 28 prepare the way but do not deal with all the points covered in 14.4.1, 14.4.2 and 14.4.3 on pages 161-162. This part of the textbook should be studied carefully.

In Practice 14.4 which should now be done, it is not surprising to find the form μισουντας. It is from μισεω and its form is similar to λυοντας from λυων. However, as is usual with the so-called Contracted Verbs, ε combines with -οντας of the ending. The Present Participle of μισω is μισων, μισουσα, μισουν. ε + ο = ου.

The further Vocabulary on p.163 is worthy of careful memorisation, the Word helps at the foot of the page being an incentive to see connections with well-known English Words.

97. The Participle accompanied by the word καιπερ may also express a Concessive meaning.

   e.g. Though he was a son, yet learned obedience by the things which he suffered.

   καιπερ ὠν υἱος, ἐμαθεν ἀφ' ὡν ἐπαθεν την ὑπακοην, Heb. 5.8.

For the Verb ‘to be’ see pages 57 and 94.

Before moving on it might be best to consolidate the other moods, with the pages where they are mentioned, and taking λυω as the standard example for comparison.

98. Revision of Imperative and Infinitive:
Besides the Indicative, other Moods, namely the Imperative and Infinitive, were given for each tense.

<table>
<thead>
<tr>
<th>Table of Moods</th>
<th>Indicative</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Act.</td>
<td>λυω p.21</td>
<td>λυε p.80</td>
</tr>
<tr>
<td></td>
<td>Midd.</td>
<td>λυομαι p.91</td>
<td>λυου p.92</td>
</tr>
<tr>
<td>Imperfect</td>
<td>Act.</td>
<td>ἐλυον p.70</td>
<td>No Other</td>
</tr>
<tr>
<td></td>
<td>Midd.</td>
<td>ἐλυομην p.91</td>
<td>Moods</td>
</tr>
<tr>
<td>Future</td>
<td>Act.</td>
<td>λυω p.70</td>
<td>None</td>
</tr>
<tr>
<td>Verb</td>
<td>1st Aorist</td>
<td>2nd Aorist</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>λυσομαι</td>
<td>ἐλυσα p.70</td>
<td>ἐβαλον p.126</td>
<td></td>
</tr>
<tr>
<td>λυσασθαι</td>
<td>λυσα p.80</td>
<td>βαλε p.126</td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>λυσαι p.91</td>
<td>βαλειν p.126</td>
<td></td>
</tr>
</tbody>
</table>

(Since the verb βαλλω has a 2nd Aorist, it will be used here as an example)

When learning these again, learn their meanings also. βαλειν means simply ‘to throw’.

**Exercise** (for Issue 28)
After revising Vocab for Chapter 14, and the table of Participles on p.159, do Section A, Section B, and Section C on pages 164-165.
99. **Passive Voice:**

λέγω, -εις, -ει etc. was called the Present Indicative Active of λέγω. It meant ‘I say’. Similarly φιλέω, -εις, -ει was the Present Indicative Active of φιλέω. It meant ‘I love’. The words λέγω and φιλέω are said to be in the Active Voice; the subject is spoken of as acting, whether ‘saying’ or ‘loving’. As there is a Passive Voice in English, so there is a Passive Voice in Greek. The subject of a verb in the Passive Voice is spoken of as being acted upon.

e.g. I am loved.

Compare Duff 15.1 on p.166.

For the purpose of illustrating the Present Indicative Passive, the verb λυω ‘I untie’ is chosen. λυομαι the Present Indicative Passive of this verb means ‘I am being untied’. It will be found on p.169 of Duff.

The Present Indicative Passive of φιλέω is on p.262. It means ‘I am loved’. These Present Indicative Passive endings should be learned by substituting verbs from earlier Vocabularies e.g. βαλλω, ἀποστελλω, σῳζω, κρινω; καλεω, τηρεω, ποιεω, ζητεω.

100. A Transitive verb is defined as one that governs an object.

e.g. The angel unties the apostle.

ὁ ἀγγελος λυει τον ἀποστολον,

where λυει is a transitive verb because it governs an object, namely τον ἀποστολον. Only transitive verbs can have a Passive Voice. This is why, for example in English ‘I die’ sounds meaningful, but ‘I am died’ is quite meaningless, because ‘I die’ is Intransitive and so it cannot have a Passive Voice.

The object of the Active verb becomes the subject of the Passive verb. ‘The apostle is being untied’ (λυεται).

The Imperfect Indicative Passive of λυω (p.169) and φιλέω (p. 262) should now be mastered. Both have the augment as the sign of a past tense.

Read 15.2 on p.167 to get an understanding of the big picture, then see what you can make of 15.3 on pages 167-168.

101. **Future Passive:**

The Future Passive is built up of Stem + θησ + ομαι. The Future Passive of λυω is λυθησομαι. The endings should be learned from Duff p.169. The verb κωλυω may be used, giving κωλυθησομαι (= I shall be hindered).

Note: The Future Passive λυθησομαι (= I shall be untied) must not be confused with the Future Middle λυσομαι (= I shall lose for my own benefit). The Future Passive is formed by including θησ, but the Future Middle is formed by including σ (sigma).

102. **First Aorist Passive:**

To the table of the Indicative Mood, two more Tenses will now be added the Aorist and Future Passive.

The Aorist Passive is built up of Augment, Stem and Aorist Passive Ending. The Aorist Passive of λυω is ἐλυθην (= I was untied).

The whole tense should now be learned from Duff p. 169. The following verbs may be used for practice: θεραπευω, κωλυω (meaning ‘I hinder’).

Now try Practice 15.3 on p. 168.
Study 15.4 on page 168.
Now look at the table of ῥυομαι at the foot of p.91, comparing it with the table at the top of p.169 for similarities and differences.

103. The Middle Voice
The two Voices discussed here are Active and Passive. Greek, however, has a Middle Voice.
The Middle Voice indicates personal involvement in an action.
e.g. Active νιπτω = I wash
Middle νιπτομαι = I wash (meaning ‘I wash myself’).
Thus νιπτομαι is ‘I wash’ with or without an object, but implying that the action stops with myself. If there is no object,
νιπτομαι = I wash myself.
If there is an object,
νιπτομαι την κεφαλην = I wash my head.
As you will have seen, deponent verbs have endings identical to those of the Middle Voice. The difference is that the Deponent Verbs have no Active Voice for the particular verb in question. νιπτομαι does have an Active Voice νιπτω, whereas ῥυομαι is confined to the Middle Voice onwards.

The Endings of the Middle Voice
1. Present Tense
These are in every respect the same as the endings of the Present Tense Passive.
2. Imperfect Tense
These are in every respect the same as the endings of the Imperfect Tense Passive.

104. Deponent Verbs
Deponent verbs are Middle in form but Active in meaning. Hence the Imperfect Tense of ἀποκρινομαι also has Middle endings, but Active meanings.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποκρινομαι I answer</td>
<td>ἀπεκριναμην I was answering</td>
</tr>
<tr>
<td>ἀρχομαι</td>
<td>ἧρχομην I was beginning</td>
</tr>
<tr>
<td>ἐρχομαι</td>
<td>ἦρχομην I was going, or coming</td>
</tr>
<tr>
<td>δεχομαι</td>
<td>ἐδεχομην I was receiving</td>
</tr>
</tbody>
</table>

Now study the table of the three moods of the Passive Voice in the middle of p169.
Now read 15.5.1 on p.169.

105. So the Table of Moods must be extended to include:

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th>Imperative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Aorist</td>
<td>Pass.</td>
<td>λυομαι</td>
<td>λυου</td>
</tr>
<tr>
<td>Future</td>
<td>Pass.</td>
<td>ἐλυθην</td>
<td>λυθητι</td>
</tr>
<tr>
<td>Pass.</td>
<td>λυθησομαι</td>
<td>None</td>
<td>λυθησεσθαι</td>
</tr>
</tbody>
</table>
106. **Aorist Participle Passive:**

    This Participle may be formed from the Aorist Indicative Passive ἐλυθην by dropping the Augment and substituting -εις for –ην.
    The Declension of λυθεις should be learned from Duff p. 169, footnote 1. λυθεισιν changes to λυθεισιν in Dat. Plur. Masc.

107. **Aorist and Future Passive of Consonantal Stems:**

    Where the Verbal Stem ends in a Mute Consonant, certain changes occur before the letter Theta (θ) in the Aorist Passive:
    Gutturals become χ, Labials become φ, and Dentals become σ.
    ἀγω and πρασσω are examples of a Guttural (γ) turning to χ in Aorist Passive (See 15.5.2, Duff p.170).
    πεμπω is an example of a Labial (π) turning to φ.
    πειθω is an example of a Dental (θ) turning to σ.

    Many verbs have irregularities which make them unsuitable as verbs for practising the formation of Future and Aorist Passive. The following, however, are regular, and have stems ending in a Mute Consonant:
    Guttural: like πρασσω are φυλασσω, τασσω, κηρυσσω
    Labial: like πεμπω is βλεπω.
    Dental: like πειθω are βαπτιζω, δοξαζω, ἀγιαζω, ἑτοιμαζω, σκανδαλιζω, (ἐσκανδαλισθην).

    **Exercise (for Issue 29):**
    Do Practice 15.5.1 AND 15.5.2 at the foot of p.170 and learn the second column of Vocab for Chapter 15 on p. 175.
107. **Aorist Participle Passive:**
This Participle may be formed from the Aorist Indicative Passive ἐλυθην, by dropping the Augment and substituting -εις for –ην.
The Declension of λυθεις should be learned from Duff p.169. λυθεντες changes to λυθεισι in Dat. Plur. Masc.

108. **Numerals:**

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἷς, μια, ἕν</td>
<td>πρώτος, -η, -ον</td>
</tr>
<tr>
<td>δύο, δύο</td>
<td>δεύτερος, -α, -ον</td>
</tr>
<tr>
<td>τρεις, τρια</td>
<td>τρίτος, -η, -ον</td>
</tr>
<tr>
<td>τεσσαρες, -α</td>
<td>τετάρτος, -η, -ον</td>
</tr>
<tr>
<td>πεντε</td>
<td>πέμπτος, -η, -ον</td>
</tr>
<tr>
<td>ἕξ</td>
<td>ἕκτος, -η, -ον</td>
</tr>
<tr>
<td>ἐπτα</td>
<td>ἐβδομάδος, -η, -ον</td>
</tr>
<tr>
<td>ὀκτω</td>
<td>ὀκτώ, -η, -ον</td>
</tr>
<tr>
<td>ἑννεα</td>
<td>ἑννέατος, -η, -ον</td>
</tr>
<tr>
<td>δεκα</td>
<td>δεκάτος, -η, -ον</td>
</tr>
<tr>
<td>ἑνδεκα</td>
<td>ἑνδεκάτος, -η, -ον</td>
</tr>
<tr>
<td>δωδεκα</td>
<td>δώδεκατος, -η, -ον</td>
</tr>
</tbody>
</table>

Apart from δευτερος all the Ordinals including ὀγδοος are declined like ἀγαθος, -η, -ον.
Of the Cardinals, the first four decline, and the rest are indeclinable. The noun that they accompany indicates the case required.

The Declension of εἷς is on p.150 of Duff. Two to four are declined thus:

<table>
<thead>
<tr>
<th>two</th>
</tr>
</thead>
<tbody>
<tr>
<td>δυο</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>three</th>
</tr>
</thead>
<tbody>
<tr>
<td>τρεις</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>four</th>
</tr>
</thead>
<tbody>
<tr>
<td>τεσσαρες</td>
</tr>
</tbody>
</table>

Other useful numerals are:

- εἴκοσι = twenty
- πεντηκοστος = fiftieth
- ἑκατον = one hundred
- χιλιοι = one thousand
- τρισχιλιοι = three thousand
- χιλιades pentε = five thousand

109. **Direct Commands**

Direct Commands are expressed by the Imperative Mood. Whereas λυω was the Present Indicative Active of the verb meaning ‘I loose’, λυε is the Present Imperative Active. (Indicative and Imperative are Moods. Active and Passive are Voices. Present and Imperfect are tenses).

The stem used in the Imperative of λυω is λυ- the same stem as is used in the Present Indicative. The endings vary according to the number of those who are commanded, whether Singular or Plural.

- Loose! (when addressing one person) = λυε
- (when addressing more than one) = λυετε.

This form of giving a direct command is known as the **Second Person Imperative**.

Greek, however, also possesses a **Third Person Imperative**. It refers not to the person addressed, but to a third party, and is introduced in the English translation by ‘let him’, or ‘let them’.

- e.g. λυετω = let him loose
- λυετωσαν = let them loose.

Learn the Present Imperative Passive, and the contracted forms (of φιλεω).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>λυε</td>
<td>λυετε</td>
</tr>
<tr>
<td>3</td>
<td>λυετω</td>
<td>λυετωσαν</td>
</tr>
<tr>
<td>2</td>
<td>λυου</td>
<td>λυεσθε</td>
</tr>
<tr>
<td>3</td>
<td>λυεσθω</td>
<td>λυεσθωσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>φιλει</td>
<td>φιλειτε</td>
</tr>
<tr>
<td>3</td>
<td>φιλειτω</td>
<td>φιλειτωσαν</td>
</tr>
<tr>
<td>2</td>
<td>φιλου</td>
<td>φιλεισθε</td>
</tr>
<tr>
<td>3</td>
<td>φιλεισθω</td>
<td>φιλεισθωσαν</td>
</tr>
</tbody>
</table>
110. **Second Aorist Passive:**
- The most significant thing about the Second Aorist Passive is the absence of the θ.
- When both First and Second Aorist Passives appear in the same verb, there is a difference in meaning. This, however, rarely happens.
- In its endings, the Second Aorist Passive is identical to the First Aorist Passive.
- The Second Aorists appear halfway down 15.5.3 on p.171. It will be noted that some Liquid Stems have Second Aorists Passive e.g. σπειρω, ἀποστελλω, φθειρω.
- The list of irregular verbs must be learned by heart (p.171), because these words appear very frequently in New Testament Greek.

Now do Practice 15.5.3 on p.171, and Half-Way Practice on p.172.

111. **Further notes on Middle Voice and Passive Deponents**
- Read 15.6 and 15.6.1 on pages 172-173.
- Study Passive Deponents 15.7 on p.174, then do Practice 15.7 on p.175.
- Complete the learning of Vocab for Chapter 15 by memorising the first column, using Word helps on p.175.

**Exercise (for Issue 30)**
- It is now possible to do Section A, Section B and Section C on pages 175-177.
Read the introductory section on p.178, and study 16.1 on p.179.

112. **Perfect Tense:**
The Perfect Indicative of λυω is λελυκα (Duff p.179, first column 16.2) and denotes ‘I have loosed’. The name ‘Perfect’ indicates a completed action. The Infinitive λελυκεναι means ‘to have loosed’ and the Participle λελυκως means ‘having loosed’. The main distinction between the Aorist Tense and the Perfect Tense is that the Aorist indicates a past or instantaneous action, whereas the Perfect indicates a state resulting from a Past Action. The phrase ‘having loosed’ can be translated
1. by the Aorist Participle λυσας when a Past Action of ‘loosing’ is visualised.
2. by the Perf. Part., λελυκως when a Present State of ‘having loosed’ is envisaged.
With the verb ‘I die’ the distinction would be between ‘having died’ and ‘being dead’.

113. **Perfect Middle and Passive:**
The same form λελυμαι is used for Perfect Middle as for Perfect Passive. See second and third columns of 16.2 on pages 179-180.
With Guttural, Labial and Dental Stems, the following endings are used in the Perfect Tense.

<table>
<thead>
<tr>
<th>Guttural</th>
<th>Labial</th>
<th>Dental</th>
<th>Liquid</th>
</tr>
</thead>
<tbody>
<tr>
<td>πεπραγμαι</td>
<td>κεκρυμμαι</td>
<td>πεπεισμαι</td>
<td>ἐσπαρμαι</td>
</tr>
<tr>
<td>πεπραξαι</td>
<td>κεκρυψαι</td>
<td>πεπεισαι</td>
<td>ἐσπαρσαι</td>
</tr>
<tr>
<td>πεπρακται</td>
<td>κεκρυπται</td>
<td>πεπεισται</td>
<td>ἐσπαρται</td>
</tr>
<tr>
<td>πεπραγμεθα</td>
<td>κεκρυμμεθα</td>
<td>πεπεισμεθα</td>
<td>ἐσπαρμεθα</td>
</tr>
<tr>
<td>πεπραχθε</td>
<td>κεκρυφθε</td>
<td>πεπεισθε</td>
<td>ἐσπαρθε</td>
</tr>
<tr>
<td>πεπραγμενοι εἰσι</td>
<td>κεκρυμμενοι εἰσι</td>
<td>πεπεισμενοι εἰσι</td>
<td>ἐσπαρμενοι εἰσι</td>
</tr>
</tbody>
</table>

The ending -νται of the Third Person Plural is incompatible with consonantal stems, and in this case the participle with εἰσι is employed. The verbs are πραττω, κρυπτω, πειθω, and σπειρω. However, see 16.2.2 on p.181.

114. **Reduplication:**
Instead of having an augment, the Perfect Tense has reduplication. The consonant at the beginning of the verb is preceded by Epsilon, which is in turn preceded by the same consonant.
From πιστευω the Perfect is πεπιστευκα. Pi is reduplicated. Unlike the Augment, the Reduplication is retained in moods other than the Indicative.

-κα is the normal ending for the Perfect Indicative Active and -μαι for the Perfect Indicative Passive.
λελυμαι ( = I have been loosed).

For further detail see 16.2.1 on pages 180-181.

When a verb begins with φ the reduplicated letter is π. The letters φ, χ, θ are
regarded as rough or aspirated consonants, because of the expulsion of breath involved in pronouncing them. In reduplication, the aspiration is removed and the smooth mutes appear at the beginning followed by the aspirate. The aspirate itself is not reduplicated.

\[
\text{e.g. } \pi \text{ preceding } \phi \text{ gives } \pi\varphi \text{ from } \phi\varphi\text{.}
\]
Similarly, \(\kappa\) precedes \(\chi\).
\(\tau\) precedes \(\theta\).

When a verb begins with a vowel, the vowel is augmented; i.e. there is an augment in the Perfect Tense in place of reduplication. This type of augment is not removed in Imperative, Infinitive and Participle, since it is in fact replacing reduplication.

\[
\text{e.g. } \eta\gamma\alpha\pi\nu\kappa\omega\varsigma \text{ from } \varepsilon\gamma\alpha\pi\alpha\omega \text{ 2 Tim.4:8}.
\]

Note: \(\varepsilon\iota\varrho\nu\kappa\alpha\varsigma\) means ‘I have said’.

Also, before two consonants (except a mute and a liquid) an augment replaces reduplication.

\[
\text{e.g. } \varepsilon\sigma\tau\alpha\lambda\kappa\alpha \text{ from } \sigma\tau\ell\lambda\omega.
\]

This applies also to verbs beginning with the Double Letters \(\psi\), \(\xi\).


115. **The Second or Strong Perfect:**
These Perfects are treated exactly like other Perfects.

\[
\text{e.g. } \alpha\kappa\gamma\kappa\alpha\varsigma (\text{=} I \text{ have heard})
\]

Sing. 1. \(\alpha\kappa\gamma\kappa\alpha\varsigma\)  Plur. \(\alpha\kappa\gamma\kappa\alpha\alpha\mu\epsilon\nu\)
2. \(\alpha\kappa\gamma\kappa\alpha\varsigma\alpha\varsigma\)  \(\alpha\kappa\gamma\kappa\alpha\alpha\tau\epsilon\)
3. \(\alpha\kappa\gamma\kappa\alpha\varsigma\)  \(\alpha\kappa\gamma\kappa\alpha\alpha\varsigma\)

116. **Perfect Tense and Perfect Participles**
Read notes 16.3.1 and 16.3.2 on pages 182 and 183.
Now do Practice 16.3 on p.184.

117. **Temporal Clauses:**
These are the clauses of time introduced by

\(\delta\tau\iota= \text{ when}\)
\(\dot{\omega}z = \text{ when}\)
\(\dot{\epsilon}wz = \text{ while, until}\).

\[
\text{e.g. } \text{When they heard these things, they marvelled.} \quad \omega z \, \eta\kappa\omicron\upsilon\sigma\alpha\nu \, \tau\alpha\tau\alpha \, \epsilon\theta\alpha\mu\mu\alpha\zeta\omicron\nu
\]

Learn Vocab for Chapter 16 at the foot of page 185, leaving those over the page for later.
118. **Pluperfect Indicative:**
Besides having the reduplication, the Pluperfect Indicative may have an augment also, which precedes the reduplication. The Pluperfect endings are different from those of the Perfect Tense.
The Pluperfect Indicative Active of λυω is ἐλελυκεῖν = ‘I had loosed’.
The Pluperfect Passive of λυω is ἐλελύμην (= I had been loosed).
Like the Imperfect Tense, the Pluperfect has only one mood, namely the Indicative. There is no Pluperfect Imperative, Infinitive or Participle.
When the reduplication is replaced by augmenting a vowel, no further augmentation is necessary in the Pluperfect Tense. Indeed, under normal circumstances the endings alone are regarded in New Testament Greek as sufficient to distinguish between Perfect and Pluperfect Tenses and the Pluperfect augment is omitted.

For the form of the Pluperfect see the table on p.185.
Do Practice 16.4 only after you have carefully read 16.4 on pages 184-185, particularly the sections on Indirect statements and Temporal clauses.

119. **The Tenses of the Verb are now complete.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Active</th>
<th>Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>I untie, am untying</td>
<td>I have untied</td>
</tr>
<tr>
<td>Imperfect</td>
<td>I was untying, used to untie</td>
<td>Pluperfect I had untied</td>
</tr>
<tr>
<td>Future</td>
<td>I shall untie</td>
<td>Future Perfect I shall have untied</td>
</tr>
<tr>
<td>Aorist</td>
<td>I untied, did untie</td>
<td></td>
</tr>
</tbody>
</table>

The meanings given above will be a useful reminder of the translation usually associated with each tense of the Active. These meanings emphasise the ‘time’ denoted by the tenses. In Greek, however, and particularly so in New Testament Greek, the emphasis often lies not so much on the ‘time’ as on the ‘state’ of the action, whether continuous and repeated, or on the other hand complete or incomplete. This difference makes translation difficult but brings a corresponding reward to the reader of Greek who can grasp the significance of the tenses.

120. **Infinitive in Temporal and Result Clauses:**
Provided the principal clause is positive, πρὶν (= before) is followed by Accusative and Infinitive.
   e.g. Before the cock crow,
   πρὶν ἀλεκτορὰ φωνῆσαι.

In both ὡστε (= so that) and πρὶν constructions, the tense of the Infinitive used in Greek is not bound by whether the action was Past or is Present. The Tense of the Indicative in English does depend on whether, for example, the Result is Present or Past. But the word Aorist in Greek signifies ‘not bound’ because in the Infinitive Mood in Greek for example this tense is undefined with respect to time.
Complete the learning of Vocab for Chapter 16 by using the Word helps on p.186 to memorise any words you don’t know already on p.186.

**Exercise** (for Issue 32)
Do Section A, Section B and Section C on pages 186-187.
121. The Subjunctive:
The most commonly occurring Subjunctives are given on Duff p.190-191 in 17.2, 17.2.1 and 17.2.2.
The endings of the Subjunctives in general are like those of the Indicative with long vowels substituted for short vowels.
   e.g. -ει becomes -ῃ.
Just as Infinitives, Imperatives and Participlees have no augment, so the Subjunctive has none.

Read p.189 and 17.1 on p.182, then do Practice 17.2 on page 191.

122. Meaning of Subjunctive:
The meaning of the Subjunctive depends on how it is used.
Read 17.3 on pages 191-192.

1. Indefinite
   ὁς ἀν = whoever
   ὁς ἀν λυῃ = whoever looses
   ὡς ῥοῃ = whenever
   ὡς ἀν ἐλθῃ = whenever he looses
   ὡς ἀν = wherever
   ὡς ἀν ἐλθη = wherever he goes
   ἐως ἀν = until (referring to the future)
   e.g. (shall in no wise taste of death) until they see the Son of man coming in His kingdom = ἐως ἀν ἰδωσιν τον Υἱον του ἀνθρωπου ἐρχομενον ἐν τῃ βασιλειᾳ αὐτου (Mat. 16:28).

Now read 17.3.1 on p.192.

2. In Final (Purpose) Clauses
   ἵνα λυω = in order that I loose
   ἵνα λυῃ = in order that he loose

Example 1:
‘He will come in order to loose’
= ἐλευσεται ἵνα λυῃ .

Example 2:
‘He came in order to loose’
= ἠλθεν ἵνα λυῃ .

Think about how you would say it yourself and say that.
ἡλθεν ἵνα λυῃ could be translated:

‘He came in order to loose’
‘He came to loose’.

In each case the word or words underlined are equivalent to ἵνα.
Present Subjunctive denotes continuous or repeated action.
Aorist Subjunctive is undefined.
When the Purpose is negative ἵνα μη (= in order that not, lest) is used in place of ἵνα.
Now read 17.3.2 on p. 193.

3. In Exhortations

λυωμεν = let us loose (repeated)
λυσωμεν = let us loose (single action)
μη λυσωμεν = let us not loose.

Only first person is involved, since the third person is dealt with by the Imperative Mood.

4. Deliberative Subjunctive

e.g. Shall we continue in sin? = ἐπιμενωμεν τῃ ἁμαρτιᾳ; (Rom. 6:10).

Now do Half-Way Practice on p.194.

Exercise (for Issue 33):
Learn the first column of Vocab for Chapter 17 on p.197.
123. **Prohibitions:**
Read 17.3.5 on p.195.
The Aorist Subjunctive in the Second Person is used as a Prohibition.
  e.g. μη γραψῃς = do not write (in the sense of ‘do not start writing’).
  Someone so prohibited could reply,
  ‘No, I will not’. The Prohibition has a future reference.
The Aorist Imperative is never used in a Prohibition, but can, of course, be used to express a command that is sharp and urgent.
  e.g. γραψον = write (in the sense of ‘start writing’).
Read 17.3.6 and 17.3.7, then do Practice 17.3.3-17.3.7.

124. **Construction following Verbs of Fearing:**
(a) Verbs of fearing may be followed by a clause introduced by μη (= lest), and having its verb in the Subjunctive Mood.
  e.g. ‘Let us fear therefore lest haply ... any one of you should seem to have come short of it’.
  = φοβηθωμεν οὖν μηποτε ... δοκη τις ύμων ύστερηκεναι. Heb. 4:1.
  ‘The chief captain, fearing lest Paul should be torn in pieces’
  ‘And fearing lest they should be cast upon the Syrtis’

(b) When the fear concerns the future, the Subjunctive is used as above. When, however, the fear concerns the present or past, the Indicative is used.
  e.g. ‘I am afraid of you, lest by any means I have bestowed labour upon you in vain’.
  = φοβομαι ύμας μη πως εἰκη κεκοπιακα εἰς ύμας. Gal. 4:11.
  ‘lest by any means the tempter had tempted you, and our labour should be in vain’
  = μη πως ἐπειρασεν ύμας ὁ πειραζων και εἰς κενον γενηται ὁ κοπος ἡμων. 1 Thes. 3:5.
Learn the second column of Vocab for Chapter 17 using Word helps on p.197.

125. **Augment**
When an Aorist Imperative or Infinitive is required, the Augment must be removed from the Aorist Indicative in order to obtain the Verbal Stem, which is the basis of Aorist Imperative and Infinitive.
This gives rise to a certain amount of ambiguity sometimes.
  e.g. ηο- could be from α- or οι-
  η- could be from αι- or ει-
This ambiguity can usually be cleared up if the Present Tense is known. When these vowels are not involved, there is no ambiguity, and the reverse of the rules given when the Augment was first introduced apply here in its removal.

126. Subjunctive of Contracted Verbs:
The Subjunctives of Contracted Verbs have lengthened vowels in their endings. Nevertheless φιλω and φιλωμαι apart from their accent have the same endings as the Subjunctives λυω and λυωμαι. Moreover, τιμω and τιμωμαι have exactly the same endings as their Indicatives τιμω and τιμωμαι (See Duff p.264). πληρω and πληρωμαι would also be like their Indicatives, were it not for the fact that ω is substituted for ου.
(See Duff p.265).

127. Revision of Moods of the main tenses:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>λυε</td>
<td>λυειν</td>
<td>λυωμενος</td>
</tr>
<tr>
<td>Midd., Pass.</td>
<td>λυου</td>
<td>λυεσθαι</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Future</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>λυσειν</td>
<td>λυσων</td>
</tr>
<tr>
<td>Middle</td>
<td>λυσεσθαι</td>
<td>λυσομενος</td>
</tr>
<tr>
<td>Passive</td>
<td>λυθησεσθαι</td>
<td>λυθησομενος</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>First and Second Aorist</th>
<th>Imper.</th>
<th>Inf.</th>
<th>Partic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>λυσαν</td>
<td>λυσαι</td>
<td>λυσας</td>
</tr>
<tr>
<td>Midd.</td>
<td>λυσαι</td>
<td>λυσασθαι</td>
<td>λυσαμενος</td>
</tr>
<tr>
<td>Pass.</td>
<td>λυθητι</td>
<td>λυθηναι</td>
<td>λυθεις</td>
</tr>
<tr>
<td>Act.</td>
<td>βαλε</td>
<td>βαλειν</td>
<td>βαλων</td>
</tr>
<tr>
<td>Midd.</td>
<td>γενου</td>
<td>γενεσθαι</td>
<td>γενομενος</td>
</tr>
<tr>
<td>Pass.</td>
<td>φανηθι</td>
<td>φανηναι</td>
<td>φανεις</td>
</tr>
</tbody>
</table>

128. Aorist Middle:
The First or Weak Aorist Middle of λυω is ἐλυσαμην. To exemplify the Second or Strong Aorist Middle, the Deponent Verb γενομαι (= I come into being) has been selected. The full tense of the Indicatives, ἐλυσαμην and ἐγενομην may be learned from Duff p.91 (exactly like ἐρυσαμην) and p.125 (exactly like ἐλυομην p.169). The First and Second Aorist Imperative, the Infinitive, and the Participle are now complete for all three Voices. The Imperatives, Infinitives, and Participles can now be arranged under separate tenses.

It may be helpful to give a small table of Moods for the Aorist Tense. Learn it.
<table>
<thead>
<tr>
<th>Verb</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>λυω</td>
<td>λυσαι</td>
<td>λυσον</td>
<td>λυσαι</td>
</tr>
<tr>
<td>βαλλω</td>
<td>βελαον</td>
<td>βαλε</td>
<td>βελαιν</td>
</tr>
<tr>
<td>γινωσκω</td>
<td>γεγων</td>
<td>γνωθι</td>
<td>γνωναι</td>
</tr>
<tr>
<td>βαινω</td>
<td>βηνη</td>
<td>βηθι</td>
<td>βηναι</td>
</tr>
<tr>
<td>ὁραω</td>
<td>ειδον</td>
<td>ειδε</td>
<td>ειδειν</td>
</tr>
<tr>
<td>λεγω</td>
<td>ειπον</td>
<td>ειπε</td>
<td>ειπειν</td>
</tr>
<tr>
<td>ἐχω have</td>
<td>σχεσ</td>
<td>σχειν</td>
<td></td>
</tr>
<tr>
<td>ἐρχομαι go</td>
<td>ηλθον</td>
<td>ηλθε</td>
<td>ηλθειν</td>
</tr>
</tbody>
</table>

While it is very important to keep each tense distinct and to become thoroughly conversant with each of its moods, it is often wise to regard Imperatives as a completely different topic from Infinitives, and they in turn from Participles. Hence the following arrangement should also be familiar.

### Imperatives

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Future</th>
<th>1st Aorist</th>
<th>2nd Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>λυε</td>
<td>-</td>
<td>λυσον</td>
<td>βαλε</td>
</tr>
<tr>
<td>Midd.</td>
<td>λυου</td>
<td>-</td>
<td>λυσαι</td>
<td>γενου</td>
</tr>
<tr>
<td>Pass.</td>
<td>λυου</td>
<td>-</td>
<td>λυθητι</td>
<td>φανηθι</td>
</tr>
</tbody>
</table>

### Infinitives

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Future</th>
<th>1st Aorist</th>
<th>2nd Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>λυειν</td>
<td>λυσειν</td>
<td>λυσαι</td>
<td>βαλειν</td>
</tr>
<tr>
<td>Midd.</td>
<td>λυεσθαι</td>
<td>λυεσθαι</td>
<td>λυσασθαι</td>
<td>γενεσθαι</td>
</tr>
<tr>
<td>Pass.</td>
<td>λυεσθαι</td>
<td>λυεσθαι</td>
<td>λυθησθαι</td>
<td>φανησθαι</td>
</tr>
</tbody>
</table>

### Participles

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Future</th>
<th>1st Aorist</th>
<th>2nd Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>λυων</td>
<td>λυσων</td>
<td>λυσας</td>
<td>βαλων</td>
</tr>
<tr>
<td>Midd.</td>
<td>λυσμενος</td>
<td>λυσμενος</td>
<td>λυσαμενος</td>
<td>γενομενος</td>
</tr>
<tr>
<td>Pass.</td>
<td>λυσμενος</td>
<td>λυσμενος</td>
<td>λυθησμενος</td>
<td>φανεσθαι</td>
</tr>
</tbody>
</table>

Make sure that you know the meaning of each entry in these tables.

**Exercise** (for Issue 34)
Do Section A, Section B, and Section C on pages 197-199.
ISSUE 35

129. **Principal Parts:**
Read 18.4 on pages 208-209 of Duff.
The following table contains Present, Future and Aorist Tenses in the first person singular. These are called the first three Principal Parts of each verb. The Imperfect Tense is not included because it can be deduced from the Present Stem by the addition of the Augment and appropriate ending.

The first three Principal parts of a few verbs you have encountered are listed here. The best way to learn Principal Parts is to say them over regularly without attempting to learn them.

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>διωκω</td>
<td>διωξω</td>
<td>ἐδιωξα</td>
</tr>
<tr>
<td>αιτεω</td>
<td>αιτησω</td>
<td>ἰτησα</td>
</tr>
<tr>
<td>τασω</td>
<td>ταξω</td>
<td>ἐταξα</td>
</tr>
<tr>
<td>φυλασω</td>
<td>φυλαξω</td>
<td>ἐφυλαξα</td>
</tr>
<tr>
<td>ἐλπιζω</td>
<td>ἐλπιω</td>
<td>ἡλπια</td>
</tr>
<tr>
<td>ἀγιαζω</td>
<td>ἀγιασω</td>
<td>ἡγιασα</td>
</tr>
<tr>
<td>ἀγοραζω</td>
<td>ἀγορασω</td>
<td>ἡγορασα</td>
</tr>
<tr>
<td>βασταζω</td>
<td>βαστασω</td>
<td>ἐβαστασα</td>
</tr>
<tr>
<td>δοξαζω</td>
<td>δοξασω</td>
<td>ἐδοξασα</td>
</tr>
<tr>
<td>ἐγγιζω</td>
<td>ἐγγιω</td>
<td>ἡγγια</td>
</tr>
<tr>
<td>πειραζω</td>
<td>πειρασω</td>
<td>ἐπειρασα</td>
</tr>
<tr>
<td>σκανδαλιζω</td>
<td>σκανδαλισω</td>
<td>ἐσκανδαλισα</td>
</tr>
<tr>
<td>σωζω</td>
<td>σωσω</td>
<td>ἐσωσα</td>
</tr>
<tr>
<td>ἐργαζομαι</td>
<td>ἐργασομαι</td>
<td>εἱργασαι</td>
</tr>
<tr>
<td>τελεω</td>
<td>τελεσω</td>
<td>ἐτελεσα</td>
</tr>
</tbody>
</table>

Certain of the tenses of every verb in their first person singular Indicative are selected as most representative of that verb. These forms are called its Principal Parts. When the verb is complete there are always six Principal Parts. These are:


λυω   λυσω   ἐλυσα   λελυκα   λελυμαι   ἐλυθην   

The Principal Parts of ποιεω are:
ποιω   ποιησω   ἐποιησα   πεποιηκα    πεποιημαι   ἐποιηθην.

Those of τιμαω are:
τιμω   τιμησω   ἐτιμησα   τετιμηκα    τετιμημαι   ἐτιμηθην.

and of πληρω:
πληρω   πληρωσω   ἐπληρωσα   πεπληρωκα    πεπληρωμαι   ἐπληρωθην.

Many Greek verbs follow the model of the Regular Verb λυω and of the three types of Contracted Verbs above. Their Principal Parts may be deduced from those given
here, sometimes modified because of the stems ending in a consonant, i.e. κ, γ, χ, π, β, τ, δ, θ.
Certain other Greek verbs, however, have irregular Principal Parts.
The Principal Parts of all verbs likely to cause difficulty have been listed by Duff (pages 253-254).

130. The Verb δυναμαι
The Principal Parts of δυναμαι (= I am able, I can) are:

δυναμαι, δυνησομαι, - , - , - , ήδυνηθην.

Its Paradigm is:

δυναμαι, δυνωμαι, δυναιμην, - δυνασθαι, δυναμενος.

Paradigm is an arrangement of the Moods of a verb on the following pattern: Indicative, Subjunctive, Optative (to be explained later), Imperative, Infinitive, Participle.

The Aorist Passive ήδυνηθην has an active meaning, ‘I was able, I could’. In this respect it is like ἐφοβηθην, ἀπεκριθην, ἠκολουθην, and ἐβουληθην.

All the parts of ἐπισταμαι that need be known are the Present Indicative and the Participle ἐπισταμενος.

131. The Verb οἰδα
οἰδα (= I know) is a very common Verb in the New Testament. In origin it is the Perfect of εἰδω. Nevertheless, the English verb used to translate it is in the Present Tense. Its Pluperfect is likewise represented by the Past Tense in English. (ᾐδειν = I knew).

Its Paradigm is:

οἰδα, εἰδω, - , ισθι, εἰδεναι, εἰδως.

Note that ιστε can be either Indicative or Imperative. Wherever ισθι occurs in the New Testament it is from εἰμι (the Verb ‘to be’).

Read 18.1 on pages 200-202, and do Practice 18.1.

132. Impersonal Verbs
ἐξεστι it is lawful, δει it is necessary, are both Impersonal Verbs. They are called Impersonal, because they do not have a subject in the Nominative Case, as other verbs have. It is intelligible with Impersonal Verbs to say, ‘it is lawful for Paul to go there’, but not to say, ‘Paul is lawful to go there’. Hence these verbs are regarded as Impersonal.
The subject of the Impersonal Verbs is the whole expression, including the Infinitive.
See 18.2.1 on Duff pages 202-203.
δει is the contracted type of verb, as though it was made up from δεω , δεις, δει. Its Imperfect Third Person Singular is ἐδει = ‘it was necessary’.

dει is followed by Accusative and Infinitive.
It was necessary for him to pass through = ἐδεί αὐτὸν διερχεσθαι. Literally, 'him to pass through was necessary'.

The subject of the Infinitive is put into the Accusative Case.

ἐξεστι, Imperf. ἐξην is followed by Dative and Infinitive.

The Dative of the person 'to whom' it is lawful is followed by the Infinitive.

133. Infinitive of Purpose
The Infinitive is used to express a purpose in Greek and in English.
e.g. He sends his slaves to call the prophets = ἀποστελλεῖ τοὺς δούλους καλεῖν τοὺς προφήτας.

See Duff 18.2.3.

134. Accusative and Infinitive in Indirect Statement:
In English the construction may be exemplified this way.
Direct Statement: ‘John is a prophet’. 
Indirect Statement: ‘They believe John to be a prophet’. ‘John’ is in the Accusative Case, and ‘to be’ is in the Infinitive Mood.
Greek has a similar construction to express Indirect Statement.

e.g. Direct Statement: Ἰωάνης ἐστι προφήτης.
Indirect Statement: πιστευουσι Ἰωάνην εἶναι προφήτην.

Again Ἰωάνης is changed to Accusative Ἰωάνην and the Indicative ἐστι becomes the Infinitive εἰναι.
In English the Indirect Statement may be rendered in two different ways.
1. ‘They believe John to be a prophet’.
2. ‘They believe that John is a prophet’.
These two ways are equivalent.
Similarly in Greek the Indirect Statement may be rendered in two different ways.
1. πιστευουσι Ἰωάνην εἶναι προφήτην.
2. πιστευουσιν ὅτι Ἰωάνης ἐστι προφήτης.

These two ways are also equivalent. The Accusative and Infinitive construction is much less frequent in both languages. The Negative of the Infinitive is μη.

135. Tense of the Infinitive:
As in the ὅτι construction, the Tense of Direct Speech is retained in Indirect. Only the mood is altered, Indicative becoming Infinitive.
e.g. But I found that he had committed nothing worthy of death (Acts. 25:25), becomes
But I found him to have committed nothing worthy of death, where the Direct Statement would be ‘He has committed nothing worthy of death’.


Hence the Perfect Infinitive is used.

ἐγὼ δὲ κατελαβομην μηδεν ἀξιον θανατου ἐπιραχεναι.

136. Nominative and Infinitive:
When the subject of the Infinitive clause denotes the same person as the subject of the verb of asking or thinking, the subject of the Infinitive can be put in the Nominative Case.
e.g. ‘For I could wish that I myself were anathema’.
= ἡὐχομην γαρ ἀναθεμα εἶναι αὐτος ἐγὼ. Rom. 9:3.

137. Consecutive Clause (Result):
ὡστε (= so that) is often followed by Infinitive to express the result of an action.
e.g. A tempest arose, so that the boat was covered.
σεισμος ἐγενετο ὡστε το πλοιον καλυπτεσθαι,
where καλυπτεσθαι is Present Infinitive Passive.
The Greek says literally, ‘so that the boat to be covered’.
See 18.2.2 on Duff p.204.

Do Practice 18.2.1 AND 18.2.2.

Exercise (for Issue 35):
Learn the first column of Vocab. For Chapter 18 on p.211.
138. **Indirect Command**

The Infinitive follows Verbs meaning I beseech to, I command to, I exhort to. It is introduced in English by the word ‘to’. The Subject of the Infinitive is in the Accusative Case. It is not usually expressed in Greek, unless a Passive Infinitive is used.

- e.g. He commands Paul to be brought.
  - κελευει τον Παυλον ἀγεσθαι.

As a general rule, the Subject of any Infinitive, when different from the Subject of the main verb, is in the Accusative Case.

In the example ‘I beseech Thee to heal my son’, σου is Genitive following δεομαι. The subject of the Infinitive θεραπευειν is not expressed.

139. **Articular Infinitive**

<table>
<thead>
<tr>
<th>εἰς, προς + το + Inf.</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduced by ‘in order that, that, to’.</td>
<td></td>
</tr>
<tr>
<td>ἐν τῷ + Inf.</td>
<td>Time During Which</td>
</tr>
<tr>
<td>Introduced by ‘as, while’.</td>
<td></td>
</tr>
<tr>
<td>πρὸ τοῦ + Inf.</td>
<td>Time Before</td>
</tr>
<tr>
<td>Introduced by ‘before’.</td>
<td></td>
</tr>
<tr>
<td>μετὰ το + Inf.</td>
<td>Time After</td>
</tr>
<tr>
<td>Introduced by ‘after’.</td>
<td></td>
</tr>
<tr>
<td>διὰ το + Inf.</td>
<td>Cause</td>
</tr>
<tr>
<td>Introduced by ‘because’.</td>
<td></td>
</tr>
</tbody>
</table>

The negative may be obtained by placing μη between the Article and the Infinitive. The Accus. with the Infin. becomes the subject of the main verb.

- e.g. πρὸ τοῦ ύμας αἰτησαι.
  - before you ask (see 18.2.4 on Duff p.205).


140. **Verbal Aspect where the augment is absent**

The Indo-Germanic speech from which Greek is derived, expressed by its tenses a quality of action and state of the subject, rather than the time of action. This kind of action (or Aktionsart) may be linear or punctiliar i.e. continuous or instantaneous. Generally the Present Tense corresponds to the linear, and the Aorist Tense to the punctiliar.

Greek, however, does also include the concept of time in its tenses by such means as the addition of the Augment. If the Augment is absent, we may take it that either some contemporary action is described or else there is no reference to time at all. The Future, included in the Greek Tense Systems, is a special case because it introduces the element of time, but again there is no Augment.

To understand the above more exactly, read 18.5 on pages 209-210.

Read 18.3 on pages 206-207, and complete Practice 18.3.

Revise Principal Parts and do Practice 18.4.
Complete the learning of Vocab for Chapter 18 by memorising the second column using Word helps on p.211.

**Exercise (for Issue 36)**
Do Section A, Section B and Section C on pages 211-213.
141. The Verb τιθημι:
The Principal Parts of τιθημι (= I place) are:
tιθημι, θησω, έθηκα, τεθεικα, τεθειμαι, έτεθην.

Its Paradigms are:

tιθημι, τιθω, τιθειν (Optative still to be explained), τιθει, τιθεναι, τιθεις.

tιθεμαι, τιθωμαι, τιθεμην, τιθεσαι, τιθεμενος.

Aor. Act.
έθηκα, θω, θειην, θες, θειναι, θεις.

Aor. Midd.
έθεμην, θωμαι, θειμην, θου, θεσθαι, θεμενος.

These tenses should be learned from Nunn pp.110-111. There is a general similarity to the endings of διδωμι but all the more care is necessary to hold the two verbs distinct.

Imperatives

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Midd. &amp; Pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>τιθει</td>
<td>τιθεσο</td>
</tr>
<tr>
<td>Aor.</td>
<td>θες</td>
<td>θου</td>
</tr>
</tbody>
</table>

Infinitives

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Midd. &amp; Pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>τιθεναι</td>
<td>τιθεσθαι</td>
</tr>
<tr>
<td>Aor.</td>
<td>θειναι</td>
<td>θεσθαι</td>
</tr>
</tbody>
</table>

Identify the following, after reading 19.1.1 and 19.1.2 on pages 214-216, then studying the appropriate parts of 19.1.4 on p.218-219.

tιω, τεθειται, τιθεθε, θετε, έθηκαν, τεθεικατε, έθου, θεσθε, έθετο, θεμενος, έτιθουν, τεθηναι, θη, τεθεικως, θειναι, τιθετω, θεντες, τιθεθωσαν, τιθης, τιθοι, έτιθετο.
The Verb διδωμι

In view of its high frequency in the New Testament, this verb will repay constant revision.

Its principal parts are:
διδωμι, δωσω, ἐδωκα, δεδομαι, ἐδοθην.

Its paradigms are:
Pres. Act. διδωμι, διδω, διδοιην, διδου, διδοναι, διδος
Aor. Act. ἐδωκα, δω, δοιην, δος, δουναι, δους.
Aor. Midd. ἐδομην, δωμαι, δοιμην, δου, δοσθαι, δομενος.

The other tenses are perfectly regular.

δους ( = giving) is declined thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>δους</td>
<td>δουσα</td>
<td>δον</td>
</tr>
<tr>
<td>A.</td>
<td>δοντα</td>
<td>δουσαν</td>
<td>δον</td>
</tr>
<tr>
<td>G.</td>
<td>δοντος</td>
<td>δουσης</td>
<td>δοντος</td>
</tr>
<tr>
<td>D.</td>
<td>δοντι</td>
<td>δουση</td>
<td>δοντι</td>
</tr>
<tr>
<td>Plur.</td>
<td>δοντες</td>
<td>δουσαι</td>
<td>δοντα</td>
</tr>
<tr>
<td>N.</td>
<td>δοντας</td>
<td>δουσαι</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>δοντας</td>
<td>δουσας</td>
<td>δοντα</td>
</tr>
<tr>
<td>G.</td>
<td>δοντων</td>
<td>δουσων</td>
<td>δοντων</td>
</tr>
<tr>
<td>D.</td>
<td>δουσι</td>
<td>δουσαι</td>
<td>δουσι</td>
</tr>
</tbody>
</table>

Learn the full tenses carefully from
Know, for instance, the Imperatives as a group. e.g.

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Midd. &amp; Pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>διδου</td>
<td>διδοσο</td>
</tr>
<tr>
<td>Aor.</td>
<td>δος</td>
<td>δου</td>
</tr>
</tbody>
</table>

Similarly with Infinitive

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Midd. &amp; Pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>διδοναι</td>
<td>διδοσθαι</td>
</tr>
<tr>
<td>Aor.</td>
<td>δουναι</td>
<td>δοσθαι</td>
</tr>
</tbody>
</table>

Some of the forms of διδωμι actually occurring are given here in random order:
ἐδωκαμεν, διδωσι, ἐδιδοσαν, δωσουσι, διδω, ἐδωκαν, δεδωμι, διδος, διδοιαι,
dιδοι, διδοσι, δεδωκα, διδως, ἐδιδοτα, διδοσθαι, δωη, δεδωκεισαν, διδοντι,
ἐδοτε, ἐδοντα, δοθησεται, δω, διδομενον, δοιη, δωσει, ἐδιδου, δοντα, δοθη.

Identify these with the help of the information in 19.1.4 on p.218-219., and obtain their meanings.
Now do Practice 19.1.2 on p.216, and read the examples that follow on pages 216-217.

143. The Verb ἵστημι:

The Principal Parts of ἵστημι are:

έστησα
ἱστημι, στησω, ἐστην, ἐστηκα, ἐσταμαι, ἐσταθην

Its Paradigms are:

ἱστημι, ἱστω, ἱσταιην, ἱστη, ἱσταναι, ἱστας.

Pres. Midd.
& Pass.
ἱσταμαι, ἱστωμαι, ἱσταιμην, ἱστασο, ἱστασθαι, ἱσταμενος.

Second Aor.
Act.
ἐστην, στω, σταιην, στηθι, στηναι, στας.

There is no corresponding Second Aorist Middle. All other tenses are regular in their formation of Paradigms.

The following table sets out the meanings of the tenses of ἵστημι (= I set up, I cause to stand).

<table>
<thead>
<tr>
<th></th>
<th>Pres.</th>
<th>Fut.</th>
<th>1st. Aor.</th>
<th>2nd Aor.</th>
<th>Perf.</th>
<th>Pluperf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act.</td>
<td>ἱστημι I cause to stand</td>
<td>στησω I shall cause to stand</td>
<td>ἐστησα I caused to stand</td>
<td>ἐστην I stood</td>
<td>ἐστηκα I stand</td>
<td>εἱστηκειν I was standing.</td>
</tr>
<tr>
<td>Midd.</td>
<td>ἱσταμαι I set up (something) for myself</td>
<td>στησομαι I shall stand</td>
<td>ἐστησαμην I had (something) set up</td>
<td>-</td>
<td>ἐσταμαι I have had sthg. set up</td>
<td>-</td>
</tr>
<tr>
<td>Pass.</td>
<td>ἱσταμαι I am caused to stand</td>
<td>σταθησομαι I shall be caused to stand</td>
<td>ἐσταθην I was caused to stand, I stood.</td>
<td>-</td>
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</tbody>
</table>
In addition, there is a Syncopated form of the Perfect Active, appearing in such forms as the Participle ἑστως.

Paradigm:

- ἑστω, ἑσταιην, ἑσταθι, ἑσταναι, ἑστως.

The Participle is declined ἑστως, ἑστωσα, ἑστος (Genit. ἑστωτος).

Use the following to practise identifying parts of ἱστημι and finding their meaning.

ἱστασθαι, στη, στηναι, ἱστωμεν, σταντος, στησαι, στησαντες, ἱσταναι, στησει, στησαν, σταθηναι, ἱσταιμενου, ἱστηκαμεν, ἱστηκοτες, ἱστατα, ἱστησα, στησαι, ἱσταισαν, ἱστηκεισαν, ἱστη, στητε, στησα, σταθησεσθε, στησονται, ἱστος, ἱσταθσαν, σταθεντα, στησετε, ἱσταντων, ἱσταιμεθα, ἱσταντο, στητω, στωσι, ἱσταιο.

It will be necessary also to recognise ἱστημι in its many compound forms. Here are some actual instances:

| παραστησει | = he will send |
| παραστησαι | = to present |
| παρεστησαι | = they stood by |
| παραστηση | = he might present |
| κατεστησεν | = he hath set over |
| καταστησει | = he will set over |
| καθιστησιν | = he appointeth |
| ἀφιστατο | = he departed |
| ἀποστη | = he departed |
| ἀφιστανται | = they fall away |
| ἀποστητε | = depart |
| ἀπεστησεν | = he drew away |
| ἀποστησαντα | = who withdrew (Acc.) |
| ἀποστη | = it might depart |
| ἀποστησονται | = they shall fall away |
| ἀποστητω | = let him depart |
| ἀποστηναι | = to fall away |

Also,

ἀνεστη, ἀναστησεται, ἀναστηαι, ἀναστη, ἀνισταται, ἀνεστησαν, ἀνιστασαι, ἀνασταν, ἀναστηθι, ἀνισταμενος.

Read 19.1.3 on p.217-218 and study the first column of Vocab. For Chapter 19 on p.222.

Exercise (for Issue 37)
Revise these three -μι verbs.
144. The Verb ἀφιημι
The Principal Parts of this verb are:

ἀφιημι, ἀφησω, ἀφηκα, ἀφεικα, ἀφειμαι, ἀφεθην.
The Present Infinitive Active is ἀφιεναι.

Learn the forms of ἀφιημι, read 19.1.5 on p.219, and then try to assign a meaning to each of the following:

ἀφησει, ἀφετε, ἀφηκατε, ἀφες, ἀφεντες, ἀφηκαν, ἀφεωνται, ἀφιεται, ἀφιεναι, ήσιε, ἀφιετω, ἀφητε, ἀφεθη, ἀφιομεν, ἀφεθησεται.

145. The Verb δεικνυμι

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<tr>
<td>ἐδεικνυμι</td>
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<td>ἐδεικνυμεν</td>
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<td>ἐδεικνυτε</td>
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<td>ἐδεικνυσαι</td>
<td>ἐδεικνυντο</td>
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<td>δεικνυσθω</td>
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<td>δεικνυτε</td>
<td>δεικνυσθε</td>
</tr>
<tr>
<td>δεικνυτωσαν</td>
<td>δεικνυσθωσαν</td>
</tr>
</tbody>
</table>


The Principal Parts of the Verb δεικνυμι (= I show) are:

δεικνυμι, δειξω, ἐδειξα, - , - , - .

All tenses apart from Present and Imperfect are regular.

The Paradigms of δεικνυμι are:

δεικνυμι, δεικνυω, - , δεικνυ, δεικνυαι, δεικνυς.

The forms of ζωννυμι in the New Testament are taken from ζωννυω and have the endings of the regular verb λυω.

e.g. ἐζωννυες (Imperf. 2nd Pers. Sing.) John 21.18. The Verb occurs three times in all.

146. The Verb ἀπολλυμι

While this verb may be classified with δεικνυμι, it is frequent enough in the New Testament to deserve special attention.

Its Principal Parts are:

ἀπολλυμι, ἀπολεσω, ἀπωλεσα, - , - , -
or ἀπολλυω     or ἀπολω

In the Active, this verb means 'I lose' or 'I destroy'.

In the Middle,

ἀπολλυμαι, - , ἀπωλομην, ἀπολωλα, - , - .
It means 'I perish' or 'I die'.

Using this information, obtain the meanings of the following:

ἀπωλλυντο, ἀπωλωνται, ἀπολλυμενοις, ἀπολλωντο, ἀπολεσει, ἀπολωλοτα, ἀπωλεσα, ἀπολεσαι, ἀπολεση, ἀπολλυε, ἀπολειται, ἀποληται, ἀπολομενου.

147. The Verb εἰμι

The Verb εἰμι (= I go) is found in compounds.

| Pres. Indic. | they go | = ἰασι | Heb. 9.6 | εἰσιαισιν |
| Imperf. Indic. | he went | = ᾐει | Acts 21.19 | εἰσηει |
| | they went | = ᾐεσαν | Acts 17.10 | ἀφησαν |
| | | | Acts 17.15 | ἐξῃσαν |
| Pres. Imperat. | go | = ἵθι | Acts 3.3 | εἰσιεναι |
| Pres. Inf. | to go | = ἵεναι | Acts 20.7 | ἐξεναι |
| | | | Acts 21.18 | συνιοντος |
| | | | Acts 13.42 | ἐξιοντων |

Do Half-Way Practice on p.220.

Study 19.2 on pages 220-221, and try Practice 19.2 on p.221.

Complete the learning of Vocab for Chapter 19 by memorising the second column using the Word helps on p.222.
Exercise (for Issue 38)
Do Section A, Section B and Section C non pages 223-224.
ISSUE 39

148. **Conditional Sentences**

Read 20.1.1 and 20.1.2 on pages 225-227.

I. Simple Conditions in Present or Past Time.

(a) **Protasis:** εἰ + Indicative.
**Apodosis:** Indicative (or equivalent).

e.g. If it is of God, you will not be able.

εἰ ἐκ θεου ἐστιν, οὐ δυνησεσθε.

(b) Where the condition is general.
**Protasis:** ἐαν + Present Subjunctive
**Apodosis:** Indicative (or equivalent).

e.g. If we live, we live for the Lord.

ἐαν ζωμεν, τῳ κυριῳ ζωμεν.

Note:
**Subjunctive in Future Conditions**
The Greek word ἐαν means ‘if’. The verb in an ‘if-clause’ introduced by ἐαν is always in the Subjunctive. The main verb is not affected and could be in a different mood and tense.

e. g. οὑ οἰκος ἐσμεν ἐαν . . . κατασχωμεν

‘whose house are we, if we hold fast. . . .’, Heb.3:6.

II. Future Conditions.

(a) **Protasis:** ἐαν + Subjunctive.
**Apodosis:** Future Indicative (or its equivalent).

e.g. If this is heard by the governor, we will persuade him.

ἐαν ἀκουσθῃ τουτο ἐπι του ἡγεμονος, ἡμεις πεισομεν.

(b) A more emphatic form of the condition is
**Protasis:** εἰ+ Future Indicative.
**Apodosis:** Future Indicative (or its equivalent).

e.g. If we deny him, he will deny us.

εἰ ἀρνησομεθα, κἀκεινος ἀρνησεται ήμας.

III. Unfulfilled Conditions in Present or Past Time.

(a) **Present Time.**
**Protasis:** εἰ+ Imperfect Indicative.
Apodosis: Imperfect Indicative + ἀν.
e.g. This man if he were a prophet would know.

οὗτος εἰ ἦν προφητὴς ἐγινωσκεν ἀν.

(b) Past Time.
Protasis: εἰ + Aorist Indicative.

Apodosis: Aorist Indicative + ἀν

e.g. for if they had known, they would not have crucified the Lord of Glory.

εἰ γαρ ἐγνωσαν, σοῦ ἀν τὸν κυρίον τῆς δόξης ἐσταυρώσαν.

Read 20.1.3 on p227-228 and do Practice 20.1 on p.228.

The Apodosis may take any form that can be taken by a Principal Clause.
e.g. statement, question, or command.
Hence the words ‘or equivalent’ have been added above.

e.g. If thou art the Son of God, cast thyself down.

εἰ υἱος εἰ του θεου βαλε σεαυτον κατω. Matthew 4.6.

The Negative of the Protasis is generally μη and of the Apodosis οὐ

149. Genitive Absolute:
Read 20.2 on pages 228–230.

And as they went in the way a certain man said unto him.

In this sentence the subject of the main verb is τις (= a certain man).
Suppose we set out to translate the English into Greek again and decide to render ‘as they went in the way’ by a phrase including a participle, the difficulty is that the word ‘they’ is not the subject of the main verb, nor is it the object, nor has it anything whatever to do with the main verb. In this situation Greek would always put the word ‘they’ in the Genitive Case and make the Participle ‘going’ agree with it thus:

‘them going in the way, a certain man said unto him’.

Similarly, ‘while the bridegroom tarried, they all slumbered’ would be translated ‘the bridegroom tarrying, they all slumbered’. Here the word ‘bridegroom’ would be put in the Genitive Case and the Participle ‘tarrying’ would be made to agree with it. This type of Genitive would never be translated by ‘of’. It is called the Genitive Absolute, because it is independent of the main verb.

Rule: A participle agreeing with a noun or pronoun in the Genitive Case can be used to render a Subordinate Adverbial Clause, when the noun or pronoun is independent of the main verb.
Conversely, in translating from Greek, a Genitive Absolute is turned into an Adverbial Clause introduced by ‘as’, ‘while’, ‘when’, ‘because’, ‘although’. The particular conjunction chosen will depend on the meaning of the sentence. For
instance, it would make nonsense to translate ἐκβληθεντος του δαιμονιου as
‘although the demon was cast out, (the dumb man spoke)’.

In certain cases where it would have been possible for the noun or pronoun to be
dependent on the main verb, it has remained independent.
E.g, ‘As he was coming out of the temple, one of his disciples said to him . . .’, could
have been rendered  και ἐκπορευομενῳ αὐτῷ ἐκ του ἱερου λεγει εἰς των μαθητων
αὐτου . . .

i.e. ‘And to him coming out of the temple, one of his disciples said . . .,
In spite of the possibility that it might remain in the Dative with the verb of ‘saying’
(See Duff, last example, p.160), the word ‘him’ has in fact been made Genitive
Absolute, and ‘to him’ has been inserted also.
In Mat. 21.23, the presence of another Participle gives some excuse for leaving the
first one Absolute.
και ἐλθοντος αὐτου εἰς το ἱερον προσηλθον αὐτῷ διδασκοντι οἱ ἀρχιερεις
And when he had come into the temple, the chief priests came unto him as he was
teaching.
Here αὐτῷ διδασκοντι is like the last example on p.160, while ἐλθοντος αὐτου is
Genitive Absolute.

Do Half-Way Practice on p.130.

150. Participle Replacing Conditional
A participle may express a Conditional idea as part of the Protasis.
No word for ‘if’ is used, but the negative is still μη.

e.g. Every branch in me, if it does not bear fruit, he taketh it away.
παν κλημα ἐν ἐμοι μη φερον καρπον αἱρει αὐτο John 15.2.

from which if you keep yourselves, it shall be well with you.
ἐξ ὡν διατηρουντες ἑαυτους εὑ πραξετε Acts. 15.29.

151. Further uses of ἵνα

1. ἵνα may be used to introduce an explanatory clause thus:

Abraham rejoiced to see my day.
Ἀβρααμ ἠγαλλιασατο ἱνα ἰδῃ την ἡμεραν την ἐμην, John 8.66.

Literally ‘rejoiced that he should see’.

The Verb of the ἵνα clause is in the Subjunctive Mood.

e.g. The hour is come that the Son of man should be glorified.
ἔληλυθεν ἡ ὡρα ἱνα δοξασθῃ ὁ υἱος του ἀνθρωπου John 12.23.

2. ἵνα may introduce a clause meaning ‘see to it that’.

e.g. And let the wife see that she fear her husband.
ἡ δε γυνη ἵνα φοβηται τον ἀνδρα, Eph. 5.23.

See that ye abound in this grace also
ίνα καὶ ἐν ταυτῇ τῇ χαρίτῃ περισσευῆτε, 2 Cor.8.7.

3. ἰνα may introduce a noun clause.

    e.g. My meat is to do the will of him that sent me.
    ἐμὸν βρωμα ἐστίν ἰνα ποιω το θελημα του πεμψαντος με, John 4.34.

    But ye have a custom that I should release unto you one

Learn Vocab for Chapter 20 using Word helps on p.234.
152. **Periphrastic Tenses**

Through the influence of Aramaic usage, it became increasingly common to form various tenses by combining a participle with an auxiliary verb, somewhat in the same manner as we use the words ‘am’ and ‘have’ in forming certain of our tenses.

The most common Periphrastic Tenses are:

**The Periphrastic Present** formed from Present Participle and the Present of εἰμι.

*e.g.* ὁ ἐστιν Κρανιου τοπος λεγομενος.  
= which is called the place of a skull. Matthew 27.33.

**The Periphrastic Imperfect** made up of Present Participle and Imperfect of the Verb ‘to be’.

*e.g.* ἠν γαρ ἐχων κτηματα πολλα.  
= for he had many possessions. Matthew 19.22.

**The Periphrastic Perfect** formed from the Perfect Participle and the Present of εἰμι.

*e.g.* ἀλλα σημεια á oυκ ἐστιν γεγραμενa.  
= other signs which have not been written. John 20.30.

The next verse uses the normal Perfect:

tαυτα δε γεγραπται = but these have been written.

**Periphrastic Pluperfect** made up of the Perfect Participle and the Imperfect of the Verb ‘to be’.

και ἠν αὐτῳ κεχρηματισμενον  
= And it had been revealed to him. Luke 2.26.

**Periphrastic Future** formed from the Present Participle and the Future of εἰμι

*e.g.* And behold thou shalt be silent and not able to speak.  

μελλω (= I am about to) + Infin. may be used with a meaning equivalent to the Future Indicative. It denotes an action intended or certain to occur.

*e.g.* μελλει γαρ’Ηρωδης ζητειν το παιδιον του ἀπολεσαι αυτον.  
= for Herod will seek the young child to destroy him. Matthew 2.13.

οἱ δὲ προσεδοκουν αὐτον μελλειν πιμπρασθαι.
But they expected that he would have swollen. Acts. 28.6.

Read 20.3 on p.231, and do Practice 20.3 on p.232.

153. Comparison of Adjectives:
Read the part of 20.4 that is on p.232.

To form the **Comparative** of adjectives belonging to:

A. Second Declension
   1. When the second last vowel is long, add –οτερος to the stem of the Positive.
      e.g. δικαιος : ai is long. Stem δικαι- Comparative δικαιοτερος.
   2. When the second last vowel is short, add –ωτερος to the stem of the Positive.
      e.g. σοφος : o is short. Stem σοφ- Comparative σοφωτερος.

B. Third Declension in –ης
   e.g. ἀληθης : ἀληθ + εστερος = ἀληθεστερος.

To form **Superlative**, follow the same procedure but use for:

A. Second Declension
   1. -οτατος e.g. δικαιοτατος.
   2. -ωτατος e.g. σοφωτατος.

B. Third Declension in –ης
   -εστατος e.g. ἀληθεστατος.

Regard the lengthening to Omega in A.2. as compensation for such a short stem. As explained earlier, this use of the term 'stem' is purely for convenience.

The degrees of Comparison can have the following meanings:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>σοφος wise</td>
<td>σοφωτερος wiser more wise</td>
<td>σοφωτατος wisest most wise very wise</td>
</tr>
</tbody>
</table>

Like ἀληθης is ἀσθενης, ἀσθενεστερος, ἀσθενεστατος.

The Comparatives are declined like ἁγιος, ἁγια, ἁγιον; the Superlatives like ἁγαθος, ἁγαθη, ἁγαθον.

The formation and comparison of regular and irregular adverbs may be learned from Duff p.233.
The words 'better, worse, more, less' could be either adjectives or adverbs depending on how they are used. Distinguish between the two uses when selecting the Greek rendering:
e.g. he writes worse = γραφεῖ ἡττον. (Adverb)
he writes worse letters = γραφεῖ ἡττονα γραμματα. (Adjective)

Do Practice 20.4 on p.233.

154. Optative Mood:
Read 20.5 on p.234.
The Optative is the only mood left to be learned. It is used in wishes for the future.
λύοιμι the Present Optative Active of λύω means ‘May I loose!’.

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<tr>
<th></th>
<th>Present</th>
<th>Future</th>
<th>First Aorist</th>
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<tbody>
<tr>
<td>Act.</td>
<td>λύοιμι</td>
<td>λυοιμη</td>
<td>λυσαιμην</td>
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<td>Midd.</td>
<td>λυοιμην</td>
<td>λυσοιμην</td>
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<tr>
<td>Pass.</td>
<td>λυοιμην</td>
<td>λυθησοιμην</td>
<td>λυθειην</td>
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<th>Second Aorist</th>
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<td>Act.</td>
<td>παδοιμι</td>
<td>λελυκοιμι</td>
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<tr>
<td>Midd.</td>
<td>γενοιμην</td>
<td>λελυμενος ειην</td>
</tr>
<tr>
<td>Pass.</td>
<td>σπαρειην</td>
<td>λελυμενος ειην</td>
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These tenses of the Optative should be learned from the indicated pages, purely as grammar. Their occurrence is fairly infrequent, but now is the time to learn them. The Perfect Optative Middle and Passive is a compound of the Perfect Participle Middle (or Passive) and the Optative of the verb ‘to be’. ‘May we have been loosed’ = λελυμενοι ειημεν.

155. Optative Mood
The Optative Mood may be used to express, a wish for the Future thus:

May it be unto me according to thy word.
= γενοιτο μοι κατα το ῥημα σου Luke 1.38.

The Optative Mood with or without the particle ἀν may be used in an Indirect Question in place of the normal Indicative. This is only allowed when the Verb in the Principal Clause is in a Past Tense.

e.g. And there arose a reasoning among them, which of them was greatest.
= εἰσηλθεν δε διαλογισμος το τις ἀν εἰη  μειζων αὐτων.

The ἀν is itself untranslated.

156. Optative of Contracted Verbs

<table>
<thead>
<tr>
<th>Active</th>
<th>Τιμωθην</th>
<th>Φιλοιην</th>
<th>Φανεροιην</th>
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<td>Middle &amp; Passive</td>
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<td>Φιλοιην</td>
<td>Φανεροιην</td>
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<td>Τιμων</td>
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The Optative of Contracted Verbs

<table>
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<th>Active</th>
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<th>Φανεροιης</th>
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<th>Middle &amp; Passive</th>
<th>Φιλοιην</th>
<th>Φανεροιην</th>
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<td>Τιμωο</td>
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157. **Potential Optative**

Although this construction was less frequent by New Testament times, occasionally the Optative is accompanied by ἀν with the meaning ‘could’ or ‘would’.

* e.g. I would to God.
  ἐξελεύσεται ἀν τῷ θεῷ Acts 26.29.

How could I?
πώς γὰρ ἀν δύναιμην; Acts 8.31.

**Exercise (for Issue 40)**
Do Section A, Section B, and Section C on pages 235-236.

158. **Paradigms:**

Now that the Optative has been added, a complete list of moods under each tense of the Regular Verb is possible. This enumeration of the moods is known as a Paradigm.

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2nd Aor. Pass. | ἐσπαρην | σπαρω | σπαρειν | σπαρηθι | σπαρηναι | σπαρεις
---|---|---|---|---|---|---|
Perf. Act. | λελυκα | λελυκω | λελυκοιμι | λελυκε | λελυκεναι | λελυκως
Perf. Perf. Midd. and Pass. | λελυμαι | λελυμενος ὡ | λελυμενος εἴην | λελυσο | λελυσθαι | λελυμενος

Imperfect Act. | ἐλυον | Imperf. Midd. & Pass. | ἐλυμην

φιλεω
Pres. Act. | φιλω, φιλω, φιλοιην, φιλει, φιλειν, φιλων

τιμω
Pres. Act. | τιμω, τιμω, τιμωνη, τιμα, τιμαν, τιμων

φανερω
Pres. Act. | φανερω, φανερω, φανεροιην, φανερου, φανερουν, φανερων

γινωσκω = I know.
2nd Aor. Act. | ἐγνων, γνω, γνοιην, γνωθι, γνωναι, γνους

βαινω = I go
2nd Aor. Act. | ἐβην, βω, βαιην, βηθι, βηναι, βας

ειμι = I am
Pres. Act. | ειμι, ω, ειην, ισθι, ειναι, ων

The Imperative of the Verb ‘to be’ is:
Sing. 2. ισθι | Plur. 2. ἐστε
έστω | 3. ἐστωσαν.

159. The Greek of the New Testament
Greek underwent many changes, as it passed from Homeric to Classical Greek, and from that to Hellenistic Greek, to Byzantine Greek, and then to Modern Greek. At every period, moreover, the written language differed from the spoken language, and literary writing was different from non-literary writing. Poetry, too, was
different from prose writing. Within Greece itself even in the Classical period, there was a remarkable variety of dialect. In view of this great diversity, it is important to discover the influences at work in the formation of New Testament Greek. Following the conquests of Alexander the Great, Greek became an international or common language among the Mediterranean peoples. The native language of each country in which it was spoken affected this Koinē or common tongue. Nevertheless, it still retained so large a common element that Paul could write to Romans, Corinthians, and Galatians, with fair expectation that his Greek would be understood. At the beginning of this century it was thought that New Testament Greek, since in many respects it resembled the Greek of the non-literary papyri, was for the most part simply the spoken Greek of everyday life. It has been suggested that New Testament Greek, though it does have a close affinity to the Koinē, as recovered in the papyri, yet has a character of its own which distinguishes it from the papyri and literary Greek belonging to the same period.

There are many Semitic constructions in New Testament Greek. Perhaps this is because the writers had a very close acquaintance with the Septuagint Version of the Old Testament, rather than because they were in the habit of thinking in Aramaic. On the other hand there may have been a spoken Greek with exactly this blend of Koinē, Septuagint and Aramaic.
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